



Shri Guru Granth Sahib Ji

A Journey Towards Spirituality

(Translation English)

Volume-1

Index

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The volunteers of California have translated the teeka of prof. Sahib Singh ji in English which is ongoing and revised versions will be released when available.

This text is only a translation and only gives the essence of the Guru's Divine word. For a more complete understanding, please read the Gurumukhi Sri Guru Granth Sahib Ji. If any errors are noticed, please notify us immediately via email at walnut@gmail.com.

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Page 1

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

There is only one God whose Name is 'of Eternal Existence'. He is the creator of the universe, all-pervading, without fear, without enmity, independent of time, beyond the cycle of birth and death, self revealed and is realized by the Guru's grace.

॥ ਜਪੁ ॥

Name of the composition (means Chant)

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

God has existed from the beginning and existed throughout the ages.

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

O' Nanak, He is true (exists) now and He will be true (exist) forever.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

Cleaning the body by taking thousands of baths does not clean the mind from the filth of evil thoughts

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

Mind does not stop wandering by remaining silent, even by constant ritualistic meditation.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

Hunger or desire for material wealth is not appeased, even by collecting the material wealth of the entire world.

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

One may have millions of clever ideas, but not even one of those will help at the end.

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

So how can we become truthful? how can the wall of illusion, which separates us from God, be torn away?

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

(The answer is that) we should live according to God's command, which O' Nanak, has been written in our destiny from the very beginning.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

Everything is created by His command; His command cannot be described.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

All creatures are created by God's command; honor is also received by His command.

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

Some are virtuous and some are wicked by His Will; it is by God's Will, based on their past deeds, some suffer pain while others enjoy bliss.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

By His Command, some are blessed and forgiven while others, by His Command wander aimlessly forever in cycle of birth and death.

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥

Everyone is subject to His Command; no one is beyond His Command.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

O' Nanak, if people understand His Command, then no one will behave egotistically.

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

According to their ability, some sing praises of His might.

ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

Some sing about His gifts to us (everything we consume) and consider those gifts as proof of His existence.

ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

Some sing of His noble virtues and His greatness.

ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

Some sing God's praises by reflecting on the difficult divine knowledge through the power of their education.

ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥

Some sing of God's power to create the body and then to reduce it to dust.

ਗਾਵੈ ਕੇ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

Some sing that He takes away life and then gives it again in another form.

ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

Some sing that God seems so very far away.

ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

Some sing God's praises visualizing Him everywhere.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੇਟਿ ॥

Many try to describe God's virtues, but there is no end to His virtues.

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

Even though millions have tried to describe His virtues millions of times.

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

The benefactor God keeps on giving, while those who receive grow weary of receiving.

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

All creatures have been consuming His gifts throughout the ages.

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

By His command, God, the great commander, is running the universe on a specific path.

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

O' Nanak, God is always carefree and blissful.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥

God is eternal and so is His justice, His language is that of love and He is infinite.

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

We beg of Him for more and more and the benelovent God keeps on giving.

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥

Then what should we offer Him so we can visualize His presence

ਮੁਹੌਂ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

What words can we speak to evoke His love?

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

In the ambrosial hours before dawn, recite the True Name, and contemplate His glorious virtues.

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੇਖੁ ਦੁਆਰੁ ॥

The human body is obtained through good deeds but the liberation from vices is attained through His grace.

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

O' Nanak, this way we realize that God is eternal, all pervading and is everything by Himself.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

He cannot be established (confined), He cannot be created.

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

The immaculate God came into existence by Himself.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥

One who remembered Him with loving devotion, received honor.

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

O' Nanak, let us sing the praises of God, the treasure of virtues.

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

Let us sing and listen to His praisises, and enshrine His love in our heart.

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

One who does this, dispels his sorrow and finds inner peace in his heart.

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

Through the Guru's we experience the divine word, through the Guru's we obtain divine knowledge and through the Guru's we realize that God is all pervading.

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

For us, the Guru himself is Lord Shiva, Vishnu, Brahma and Parbati.

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥

Even if I realize God, I will not be able to describe Him because He cannot be described in words.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

O' my Guru, please bless me with this understanding that:

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

I may never forget God, the only provider to all living beings.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ

I will bathe at pilgrimage sites only if it pleases God; without pleasing God, what is the use of such ritualistic bathing?

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

When I look at the entire world created by Him, (I realize that) nothing can be obtained without His blessing.

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

The mind becomes rich with precious divine knowledge when one listens to Guru's teachings even once.

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

O' my Guru, please bless me with this understanding that;

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੇ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

I may never forget God, the only provider to all living beings.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥

even if a person lives throughout the four ages, or even ten times more,

ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

and even if he is known throughout the world and is obeyed by everyone,

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

has a good reputation with praise and fame throughout the world,

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

still no-one would care about that person without the grace of God.

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੇਸੀ ਦੇਸੁ ਧਰੇ ॥

Such a person is considered very low, (like a lowly worm), and even the sinners will hold him in contempt.

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥

O' Nanak, God can bless even the unvirtuous persons with virtues, and can bestow more virtues on the virtuous.

ਤੇਹਾ ਕੇਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੇਇ ਕਰੇ ॥੭॥

I cannot even imagine anyone other than God who can bestow virtues upon virtueless.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥

By listening to God's praises even ordinary persons obtain the status of Sidhas (yogis), Peers (Muslim religious guides), gods, and Naaths (the leaders of yogis).

ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥

By listening to Naam (one understands the mystery of) the earth, and the real bull (or force), which supports earth and the sky.

ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥

By listening to Naam, one understands that God is pervading in all the continents, worlds, and nether regions.

ਸੁਣਿਐ ਪੇਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

By listening to God's praises, one is not afraid of death.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

O' Nanak, His devotees are forever in joy and bliss.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

Listening to God's praises, all sorrows and sins are erased. ||8||

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥

Listening to Naam, one obtains the godly qualities like that of Shiva, Brahma and Indra.

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥

By listening to Naam, even the sinners get enlightened and start singing the praises of God.

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥

By listening to Naam, one starts understanding the secrets of uniting with God, and the secrets of the human body.

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥

By listening to the God's Name, one attains spiritual knowledge described in the holy scriptures.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

O' Nanak, the devotees of God are forever in bliss.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

By listening to God's praises, all sorrows and sins vanish.

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥

By listening to Naam, one acquires truthfulness, contentment and spiritual knowledge.

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

By listening to God's praises with adoration, one becomes pious, as if one has bathed at all the holy places.

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥

By listening to God's praises, the devotees earn the same true honor as one receives by reading holy books (scriptures).

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

By listening to Naam, one intuitively concentrates on Naam.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

O' Nanak, the devotees of God are forever in the state of joy and bliss.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

Listening to God's praises with adoration, all sorrows and sins vanish.

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥

By listening to God's praises, one becomes immensely virtuous.

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

By listening to God's praises with loving devotion one attains honor like that of social and religious leaders and the emperors.

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥

By listening to Naam, even spiritually ignorant persons find a way to freedom from the vices.

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

By listening to Naam, one understands the profoundness of the world-ocean.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

O' Nanak, the devotees of God are forever in the state of joy and bliss.

ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

All sorrows and sins vanish by lovingly listening to God's praises.

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥

The state of mind of a true believer in God cannot be described,

ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

and if one tries to describe this state, he would afterwards regret.

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥

There is not enough paper or pen and writer to write the spiritual state of the mind of a true believer in God,

ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

even though some people do reflect over it anyway.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

Such a blissful is the Name of the Immaculate God,

ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

but it is understood only if one truly believes in it from the core of his heart.

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥

By believing in Naam, one's mind and intellect becomes spiritually enlightened.

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

By having complete faith in God, one becomes knowledgeable about all the worlds (that God pervades everywhere).

ਮੰਨੈ ਮੁਹਿ ਚੇਟਾ ਨਾ ਖਾਇ ॥

By having complete faith in God, one is not afflicted by worldly evils.

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

By having complete faith in God, one does not have to face the demon of death.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

Such a blissful is the Name of the Immaculate God,

ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

but it is understood only if one truly believes in it from the core of his heart.

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥

A true believer in God never faces any obstacles in his spiritual journey.

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥

A true believer in Naam departs from the world with honor and fame.

ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥

A true believer in Naam is not misled into sects or ritualistic religious paths.

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

A true believer in Naam is bound to the truth and righteousness.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

Such a blissful is the Name of the Immaculate God,

ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

but it is understood only if one truly believes in it from the core of his heart.

ਮੰਨੈ ਪਾਵਹਿ ਮੇਖੁ ਦੁਆਰੁ ॥

The true believers in God, find the path to freedom from the false worldly attachments.

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

A true believer in God, makes his family believe in God's support.

ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥

Such a believer not only saves himself but also saves other disciples of the Guru.

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

O' Nanak, such believers in Naam do not beg for favors from others.

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

Such a blissful is the Name of the Immaculate God,

ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

but it is understood only if one truly believes in it from the core of his heart.

ਪੰਚ ਪਰਵਾਣੁ ਪੰਚ ਪਰਧਾਨੁ ॥

Those who truly understand and obey God's command become Panch (approved by God) and they lead others.

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

These approved ones are honored in God's presence.

ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥

These approved ones grace the court of God, the king of all the kings.

ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥

Their minds always remain attuned to the Divine-Guru.

ਜੇ ਕੇ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥

No matter how much anyone tries to explain and describe,

ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

the creation of the Creator cannot be comprehended.

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੁਤੁ ॥

Dharma (righteousness) is the force supporting the universe and not dhaul, the mythical bull; righteousness comes from compassion.

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

Dharma (righteousness) based on compassion and patience supports this earth.

ਜੇ ਕੇ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥

If one understands this concept, then he comes to know the real truth,

ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥

that it is the Law of God that supports the universe; how can a bull bear the tremendous weight of the earth?

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥

There are innumerable earths beyond this planet-earth.

ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥

What power holds them, and supports their weight?

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥

There are countless species of creatures with various colors and names,

ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥

The ever-flowing pen of God has written the account of all.

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥

If anyone knows how to write this kind of account,

ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥

even if this account is written, just imagine how big that account will be?

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥

What is the extent of God's power and the vastness of His beautiful creation?

ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥

And who can estimate the extent of His bounties?

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥

God is so powerful that He created the vast expanse of the Universe just with one word of His command,

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

And from that emerged millions of lives and systems of the universe.

ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥

Who am I to express my thoughts about the extent of God's creation?

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

I am so powerless, that I am not even worthy of dedicating myself once for You.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

O' God, whatever pleases You, is best for us.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

O' the formless God, only You are the eternal one.

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥

^{NN}O' God, countless people meditate on Your Name and remember You with Love.

ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥

^{NN}Countless people are engaged in Your devotional worship, and countless are doing penance sitting in front of smoldering fires.

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥

^NCountless people are reciting the vedas and the holy books.

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਿ ਉਦਾਸ ॥

^NLimitless are those who practice yoga, and in their minds they remain detached from the world.

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥

Countless devotees contemplate the virtues and wisdom of the Almighty.

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

There are countless holy persons and countless philanthropists.

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥

There are countless heroes who face the brunt of steel weapons in battle.

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥

Countless are the sages who are attuned to God in single-minded devotion.

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

Who am I to assess the extent of God's creation?

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

I am not worthy to dedicate myself to You even once.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

O' God, whatever pleases You, is best for all.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

O' the formless God, only You are the eternal one.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥

In the world, there are countless fools who are blinded by complete ignorance.

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

Countless are thieves and embezzlers.

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥

Countless impose their will on others by force.

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

Countless are cut-throats and ruthless killers.

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

Countless are sinners who keep on committing sins.

ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

Countless are liars, wandering lost in their lies.

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

Countless are wicked who thrive on immoral behavior.

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

Innumerable are the ones who speak ill of others and by doing so, carry the load of slander on their heads.

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥

Lowly Nanak, only expresses this thought,

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

I am not worthy to dedicate myself to You even once.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

O' God, whatever pleases You, that alone is the best deed for all.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

O' the formless God, only You are the eternal one.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥

Countless are the names of Your creations and countless their places.

ਅਰੰਮ ਅਰੰਮ ਅਸੰਖ ਲੋਅ ॥

There are countless worlds that are inaccessible and beyond imagination.

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

Even to call them countless amounts to carrying loads of sin on the head.

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

It is by the use of the words that God's Name can be recited; it is by the use of the words that His praises can be sung.

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

It is through the medium of words that divine knowledge can be acquired, His praises be sung and virtues be known.

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥

The written and spoken language can only be expressed using words.

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

Only through words one's destiny can be explained.

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

But God who has written everybody's destiny, is beyond destiny

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥

As God ordains, so do we receive

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥

Whatever God has created is His manifestation (His Naam),

ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੇ ਥਾਉ ॥

Without His Name, there is no place at all

ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥

How can I comprehend and describe Your creation?

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

I am not worthy to dedicate myself to You even once

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

O' God, whatever pleases You, that alone is the best deed for all.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

O' the formless God! You alone are the eternal one

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥

If the hands, the feet and the body get soiled,

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

then by washing with water the dirt goes away.

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

If the clothes are soiled and stained by urine

ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

The it is washed by soap.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥

But when the intellect is polluted by sins,

ਓਹੁ ਧੋਯੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

it can only be cleansed by lovingly remembering God's Name.

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥

Virtuous and sinner are not just names or words for saying,

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

Whatever deeds you do in this world, you will take those attributes with you to the next life.

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

You would eat what you sow (you will endure the consequences of your deeds)

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

O' Nanak, by God's divine law, (based on your deeds) you will remain in the cycle of birth and death.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥

Pilgrimages, austere discipline, compassion and charity.

ਜੇ ਕੇ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥

these, by themselves, bring only an iota of merit.

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

One who has listened and believed in God's Name with love in mind,

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

he has purified himself by bathing in the holy place of his inner self (where God resides), and has truly removed the filth of sins.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥

O' God, all the virtues in me are Your gifts; on my own, I have none.

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

Without You bestowing these virtues, I cannot perform Your devotional worship.

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥

O' God! You Yourself are Maya, Yourself the divine Word, and Yourself Brahma, I bow to You.

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

You are eternal, immaculate and Your mind always remains delighted.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

What was that time and what was that moment? What was that day and what was that date?

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

What was that season and what was that month, when the Universe was created?

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

The pandits did not know that time when the universe was created, otherwise they would have recorded in the holy books.

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

That time is not known to the Qazis, otherwise it would have been written in the Koran

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥

Neither any yogi nor any other person knows the lunar or solar day, season, or month in which this universe was created.

ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

Only the Creator who created this creation knows about it.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥

How can I describe God's greatness, how can I praise Him? How can I understand and describe His virtues?

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੇ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥

O' Nanak, everyone tries to describe the glory of God, while each thinking himself wiser than the others.

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

God is the supreme Master, and great is His glory; whatever happens is according to His will.

ਨਾਨਕ ਜੇ ਕੇ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੇਹੈ ॥੨੧॥

O' Nanak, if anyone claims to know all about God and His creation, would not be honored in God's presence.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

There are nether regions beneath nether regions of this world, and hundreds of thousands of heavenly worlds above.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

The vedas say that scholars have exhausted themselves trying to find the limits of God's creation.

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥

The scriptures say that there are eighteen thousand worlds, which originated from a single source, the Creator-God.

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥

Accounting for the limitless and infinite creation of God is just not possible due to lack of digits because while counting, the digits would end.

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

O' Nanak, God is great, He alone knows how great He is.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥

Even those who praise God cannot comprehend how great He is?.

ਨਦੀਆ ਅਤੇ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

They are like those streams and rivers flowing into the ocean, but do not know the vastness of the ocean.

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥

Even kings and emperors, with mountains of property and oceans of wealth,

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

they are no match to the poorest of the poor who does not forget God.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥

There is no end to God's virtues, there is no end to their descriptions.

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

There is no end to His creation, there is no end to His gifts to us.

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥

The limits of His virtues cannot be perceived by looking at or hearing about His creation.

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥

It is impossible to know what is God's motive?

ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥

The limits of the created universe cannot be perceived.

ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥

It is impossible to know where His creation starts and where it ends.

ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥

Many struggle to know His limits,

ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥

but His limits cannot be found.

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥

No one can know these limits.

ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

The more you say about them, the more there still remains to be said.

ਵਡਾ ਸਾਹਿਬੁ ਉਚਾ ਥਾਉ ॥

He is the supreme Master and His abode is the Highest.

ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥

Highest of the High, is His glory.

ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥

Only someone as great as Him,

ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥

can know His supreme and Exalted State.

ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥

Only He Himself knows how Great He Is.

ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

O' Nanak, His blessing is received only by His gracious glance.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥

His Blessings are so abundant that there can be no written account of them.

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

The Great Giver has no greed or expectation of anything in return.

ਕੇਤੇ ਮੰਗਹਿ ਜੇਧ ਅਪਾਰ ॥

There are so many great, heroic warriors begging at the door of the infinite God.

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥

Many more, who cannot be counted, are begging for His bounties.

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

Many remain consumed in vices and die in anxiety.

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥

Many keep on receiving His gifts, but deny receiving them.

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

So many fools keep on consuming, but forget the Giver.

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥

So many are destined to endure distress, deprivation and constant abuse.

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

O' great giver, even these sufferings are Your blessings, because many times people remembers You only in distress.

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥

Freedom from attachment to worldly things comes only by accepting Your Will.

ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

No one else has any say in this.

ਜੇ ਕੇ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥

If some fool presume that he does have a say in it,

ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥

only he would know how much suffering he will have to endure for this folly.

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥

God Himself knows our needs, and He on His own, keeps on giving.'

ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੋਇ ॥

Yet only a few acknowledge this (fact).

ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥

One who is blessed to sing the praises of God,

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

O' Nanak, he is the spiritually richest person in the world.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥

Priceless are God's virtues, priceless is the effort to acquire those virtues.

ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥

Priceless are those who acquire and priceless are Your treasures.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥

Priceless are those who come to this world and depart after acquiring His virtues.

ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥

Priceless are those who are imbued in His love and are absorbed in Him.

ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥

Priceless is the Divine Law and Priceless is Divine Justice.

ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥

Priceless is His system of justice and Priceless are the laws of Divine justice.

ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥

Priceless are His blessings and priceless are His bounties (mark of His grace)

ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥

Priceless is His Mercy, Priceless is His Command.

ਅਮੁਲੇ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥

He is priceless, priceless beyond any expression.

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

Many continuously describe His virtues and go into deep meditation, but still cannot fully describe them.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥

The writings in the holy scriptures (Vedas and Puranas) try to describe Him.

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

The scholars speak of Him and give discourses to describe Him.

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥

Countless brahma and Indra speak of God's glory.

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥

Countless Krishna and his Gopis sing God's praises

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥

Countless shiva and siddhas (men of miracles) sing praises of God.

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥

Many intellectuals created by God describe His .

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥

The demons and the angels also sing God's praises.

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

Many pious men, sages and their followers sing God's praises.

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ Many are describing and many are getting ready to describe God's virtues according to their capabilities.

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥

Many depart from this world after repeatedly speaking about God's virtues.

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥

O' God, if You were to create as many people again as there already are,

ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥

even then, they would not be able to fully describe Your virtues.

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥

God becomes as Great as He wishes to be.

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥

O' Nanak, only He, the eternal God knows how great He is?

ਜੇ ਕੇ ਆਖੈ ਬੇਲੁਵਿਗਾੜੁ ॥

If anyone inappropriately claims to be able to describe God,

ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

then his Name should be written at the top of the list of greatest fools.

ਸੇ ਦੁਰੁ ਕੇਹਾ ਸੇ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

O' God, how magnificent is Your abode and how amazing is that door, from where You are taking care of all Your creation.

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

In this wonderful creation of Yours, countless musicians playing innumerable musical instruments, producing infinite numbers of melodies.

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

Countless singers are singing many musical measures along with their consorts.

ਗਾਵਹਿ ਤੁਹਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

The wind, the water and the fire in their own way are singing of You; even the Dharamraj, the judge of our deeds, is singing Your praises at Your doorstep.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

Chitra and Gupta (angels), who write the account of people's deeds and on whose records dharamraj makes judgement, are also singing Your Praises.

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥

The god Shiva, Brahma and the goddess who are embellished by You, are also singing Your praises

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

The god Indra seated on his throne with many other angels standing at Your doorstep are singing Your praises.

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥

The siddhas (men with miraculous powers) are praising You in deep meditation, the saints are contemplating and are singing Your praises.

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥

The men of discipline, charity, contentment, and brave warriors are all singing Your praises.

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

The pandits and the great sages who have been reading Vedas since ages are singing Your praises.

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥

The beautiful fascinating maids in heaven, on earth and in the nether regions are singing Your praises.

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

The precious jewels created by You, along with all the sixty eight places of pilgrimage are singing Your praises.

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥

The brave and mighty warriors and creatures from all four sources of life are singing your praises.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

All the continents, galaxies and solar systems in the entire universe created and supported by You, are singing of You.

ਸੇਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੇ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

Only those sing your praises who are pleasing to You and are truly devoted and imbued with Your love.

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

Many more are singing of You, which are not coming into my mind; how can Nanak think about all those who sing Your praises?

ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

Only God is ever existing, the Master-God and His glory is eternal.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

He who has created this universe is present now, will always be present in the future; neither He was born nor He shall die.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

God who has created Maya, in many colors, varieties and species.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

He creates and then takes care of His creation as per His will.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

He does whatever pleases Him and no one can issue order to Him.

ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

O' Nanak, God is the emperor of the emperors and to live according to His will is best for all.

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

O' yogi, make contentment as your earrings, hard work your begging bowl and meditation on God' Name as the ashes that cover your body.

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

Let the awareness of death be your patched coat, a high moral character as your way of life and faith in God as your walking stick.

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ Let universal brotherhood be your sect; by controlling your mind you can win over the worldly temptations.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Humbly bow to God,

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੨੮॥

who is primal, immaculate, without beginning, without end and unchanging through the ages.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

O' Yogi, let divine knowledge be your food, kindness your serving lady and the sound of each and every heartbeat be the holy sound of the horn.

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

God Himself is the Master of all, who controls the entire universe; miracles and other spiritual powers are the diversions that take one away from God.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

God's law of union and separation of individuals regulates the play of the world and one receives what one is predestined for.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Humbly bow to God,

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੨੯॥

who is the primal, immaculate, without beginning, indestructible and unchanging through the ages.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

According to Hindu beliefs, Maya (worldly illusion) mysteriously conceived and gave birth to three sons (deities).

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

One is believed to be the creator of the world, one the sustainer and another one the destroyer.

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

(But the fact is that), God Himself is directing these actions as He pleases and everything happens as He commands.

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

The greatest wonder is that God watches over all, but none can see Him.

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Humbly bow to that God,

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੩੦॥

who is primal, immaculate, without beginning, indestructible and unchanging through the ages.

ਆਸਣੁ ਲੇਇ ਲੇਇ ਭੰਡਾਰ ॥

God is present in the entire universe and the universe is full of His bounties.

ਜੇ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥

Whatever bounties He has put in the universe, He has put these once for all.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

Having created the universe, God is looking after His creation.

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

O' Nanak, God's system of sustaining His creation is perfect (flawless).

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

Humbly bow to that Almighty God.

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਵੇਸੁ ॥੩੧॥

who is the source of everything, immaculate, without beginning, indestructible and unchanging through the ages.

ਇਕ ਦੂ ਜੀਭੋਂ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

If instead of one tongue, one had hundred thousand tongues and even twenty times more,

ਲਖੁ ਲਖੁ ਗੋੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

and if God's Name is recited millions of times with each tongue.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Then this remembrance of God with adoration are the steps on the way to realize God, ascending these steps one can become one with Him.

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ After listening about the spiritually awakened people, the lowly persons wish to emulate them as if the worms wish to fly like birds.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

O' Nanak, God is realized only by His grace, all else is false bragging of liars.

ਆਖਣਿ ਜੇਰੁ ਚੁਪੈ ਨਹ ਜੇਰੁ ॥

We do not have any power by ourselves to speak or to remain silent

ਜੇਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੇਰੁ ॥

We have neither the power to ask nor to give (we get what is destined for us and the spirit of giving comes by God's blessings)

ਜੇਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੇਰੁ ॥

Life and death too are not in our control.

ਜੇਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੇਰੁ ॥

Acquiring power and worldly wealth, which cause ego in our mind, is beyond our control.

ਜੇਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥

We have no power to achieve spiritual awakening, knowledge or thinking.

ਜੇਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥

We have no power to escape from worldly temptations.

ਜਿਸੁ ਹਥਿ ਜੇਰੁ ਕਰਿ ਵੇਖੈ ਸੇਇ ॥

God alone who has the Power to create and take care of creation.

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

O' Nanak, on one's own, no one becomes superior or inferior (one becomes what God makes him).

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥

The nights, seasons, lunar days, week days,

ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

wind, water, fire and the nether regions,

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥

in the midst of all these, God established the earth as a stage for humans to perform righteous deeds for their spiritual growth.

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥

On this stage reside beings of various species and forms.

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

whose names are countless and endless.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥

Human beings are judged based on their deeds.

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

God Himself is true, and true is His justice.

ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥

The chosen and the accepted ones look graceful in that system of justice.

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥

They receive the mark of grace from the Merciful God.

ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥

Success or failure in terms of spiritual growth is judged in God's presence.

ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

O' Nanak, it is only upon reaching God's Presence that one discovers if one succeeded or failed.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥

This is the account of the moral duty of a person in Dharam khand (first stage of spiritual development as described in the above stanza).

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

Now I (Nanak) am describing the working of Gyan Khand, the stage of acquiring divine knowledge.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥

In God's creation, there are so many forms of winds, waters and fires; so many gods Krishnas and Shivas.

ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥

So many gods-like Brahmas are being created in countless forms and colors.

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥

There are many earths and many mountains where people perform their duties, and there are many saints like Dhru and many are their teachings.

ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥

There are many Indras, moons, suns and many planetary systems.

ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

There are many sidhas with miraculous powers, many wise people, many yogis and many goddesses in different forms.

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

There are so many pious people, so many demons, so many sages and so many oceans of jewels.

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥

There are so many sources of life, languages, and so many kings and emperors.

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

There are so many people who meditate, so many selfless servants: O ` Nanak, there is no end to the creation of God.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥

In the stage of Giaan Khand (as described above), the effect of divine knowledge is extremely powerful.

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

In this stage, one feels as if one is listening to the music of millions of melodies from which flow joy, amusement and bliss.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

Saram Khand (stage of spiritual effort) is the stage of spiritual beautification.

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

In this stage, the enlightened mind is beautifully refashioned.

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

It is not possible to describe the elevated thought processes of such a mind and if one tries, he repents in the end.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

The consciousness, intellect, mind and understanding are reshaped.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥

The consciousness of the human beings becomes like those of angels and the Siddhas.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੇਰੁ ॥

Spiritual power is the attribute of the stage of karam khand (the Divine Grace)

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

No one else dwells there (except those who have reached there by becoming worthy of His Grace).

ਤਿਥੈ ਜੇਧ ਮਹਾਬਲ ਸੂਰ ॥

Only the brave and powerful spiritual warriors reach this stage, who have conquered the worldly temptations.

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

They are totally imbued with the all pervading God

ਤਿਥੈ ਸੀਤੇ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥

They remain completely absorbed in God's praises

ਤਾ ਕੇ ਰੂਪੁ ਨ ਕਥਨੇ ਜਾਹਿ ॥

Their radiating beauty due to spiritual enlightenment cannot be described

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

Those within whose minds God dwells, do not face spiritual deterioration and worldly evils cannot overpower them

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥

The devotees of many worlds dwell there

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥

They experience the eternal joy because God always dwells in their minds

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥

Sach Khand is the stage of union with God, in this stage the formless God dwells in the heart of the devotee

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

Having created, the merciful God bestows gracious glance and takes care of His creation

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥

In this stage one is enlightened with the knowledge about the endless planets, solar systems and galaxies.

ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

If someone tries to describe these, he will find out that there is no end to it.

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥

In this stage one realizes that there are many worlds and many forms of creation in the universe.

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥

One realizes that everything functions as He commands.

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥

One realizes that God takes care of His creation and derives pleasure out of it.

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

O' Nanak, to fully describe the stage of Sach-khand is as difficult as biting through steel.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥

Taking the example of a goldsmith to describe how one can embark upon the task of spiritual enlightenment; let chastity be the shop, patience the goldsmith,

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

intellect, the anvil and spiritual wisdom, the hammer.

ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥

The fear of God as the bellows and disciplined hard work as the fire.

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥

Let love be the crucible and melt the nectar of God's Name like melting the gold in the crucible.

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

This is the true mint where God's Name is minted (this is the way a person can mold himself to become spiritually enlightened).

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

This task is accomplished by those on whom God casts His gracious glance.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥

O' Nanak, they become blissfully delighted by the gracious glance of the merciful God.

ਸਲੋਕੁ ॥

Shalok:

ਪਵਣੁ ਗੁਰੁ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

Air is as essential for the body as is the Guru for the soul, water is like the father and earth is like the great mother of the entire world.

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

Days and nights are like male and female nurses in whose lap the entire world is playing the role assigned to each one in the worldly play.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥

The Righteous Judge, in the presence of God, watches human beings' good and bad deeds.

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

According to their own deeds, some are drawn closer and some are driven farther away from God.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

Those who remembered God with adoration, departed from this world after achieving the fruit of their hard work.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

O' Nanak, their faces are radiant with honor in God's presence; many others, influenced by their company, achieved freedom from the worldly bonds.

ਸੇ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

So Dar~ that door, Raag Aasaa. First Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

^NOne eternal God, realized by the grace of the true Guru:

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

O' God, how magnificent is Your abode and how amazing is that door, from where You are taking care of all Your creation.

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥

In this wonderful creation of Yours, countless musicians playing innumerable musical instruments, producing infinite numbers of melodies.

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

Countless singers are singing many musical measures along with their consorts.

ਗਾਵਨਿ ਤੁਧਨੇ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

The wind, the water and the fire in their own way are singing of You; even the Dharamraj, the judge of our deeds, is singing Your praises at Your doorstep.

ਗਾਵਨਿ ਤੁਧਨੇ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥

Chitra and Gupta (angels), who write the account of people's deeds and on whose records dharamraj makes judgement, are also singing Your Praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥

The god Shiva, Brahma and the goddesses who are embellished by You, are also singing Your praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

The god Indra seated on his throne with many other angels standing at Your doorstep are singing Your praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੇ ਸਾਧ ਬੀਚਾਰੇ ॥

Countless holy men are praising You in deep meditation, countless saints admire You as they become absorbed in Your thoughts.

ਗਾਵਨਿ ਤੁਧਨੇ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੇ ਵੀਰ ਕਰਾਰੇ ॥

O' God, the men of discipline, charity, contentment, and brave warriors are all singing Your praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

The pandits and the great sages who have been reading Vedas since ages are singing Your praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥

The beautiful fascinating maids in heaven, on earth and in the nether regions are singing Your praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

The precious jewels created by You, along with all the sixty eight places of pilgrimage are singing Your praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੇ ਖਾਣੀ ਚਾਰੇ ॥

The brave and mighty warriors and creatures from all four sources of life are singing your praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥

All the continents, galaxies and solar systems in the entire universe created and supported by You, are singing of You.

ਸੇਈ ਤੁਧਨੇ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

Only those sing your praises who are pleasing to You and are truly devoted and imbued with Your love.

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

Many more are singing of Your greatness, which are not coming into my mind; how can Nanak think about all those who sing Your praises?

ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

Only God is ever existing, the Master-God and His glory is eternal.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

God who has created this universe, is present now, will also be present in the future; neither He was born nor He shall die.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

God who has created Maya, in many colors, varieties and species.

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

He creates and then takes care of His creation as per His will.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

He does whatever pleases Him and no one can issue order to Him.

ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥ O' Nanak, God is the emperor of the emperors and to live according to His will is best for all.

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥

O' God, upon hearing from others everyone says You are great.

ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥

But how great really You are, one can only say after visualizing You.

ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥

Your creation cannot be estimated or fully described.

ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥

Those who try to describe, lost their own identity and merged in You.

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥

O' my great Master, You are immensely generous and ocean of virtues.

ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥

No one knows the greatness of Your expanse. ||1||Pause||

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥

In order to estimate your greatness, many contemplated upon You in unison with many others,

ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥

and many (philosophers) tried to estimate Your worth with help of many others.

ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥

The learned ones, the experts in meditation, the wise ones and their elders, all tried to describe Your greatness,

ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥

but could not describe even an iota of Your Greatness.

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥

All charitable deeds, all austerities, all virtues,

ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥

and all the greatness of the siddhas with miraculous powers,

ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥without Your grace, no one could achieve any of these powers.

ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥

They attain these powers only by Your grace, no one can stop it. ||3||

ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥

O' God, how a helpless human being can describe Your virtues

ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥

Your treasures are full of Your virtues.

ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥

Whom you bless with these virtues, nobody has the power to obstruct his path.

ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥

O' Nanak, God Himself is the embellisher of that fortunate one.

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

When I utter His Name, I feel spiritually alive but if I forget Him, I feel spiritually dead.

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥

(In spite of knowing that), to utter His Name seems so difficult.

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਰੀ ਭੂਖ ॥

When one feels a strong yearning to remember Him with adoration,

ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥

then by satisfying that yearning, all one's sufferings end.

ਸੇ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥

O' my mother, why should one forsake that God?

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

who is the true Master and whose glory is everlasting.

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥

Trying to describe even an iota of the Greatness of the eternal God,

ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥

people have grown weary, but they have not been able to describe it.

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥

Even if everyone were to get together and speak of His greatness.

ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥

He would not become any greater or any lesser. ||2||

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥

God does not die; there is no reason to mourn.

ਦੇਦਾ ਰਹੈ ਨ ਚੁਕੈ ਭੋਗੁ ॥

He continues to give, and His bounties never run short.

ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥

The great Virtue is that there is no other like Him.

ਨਾ ਕੇ ਹੋਆ ਨਾ ਕੇ ਹੋਇ ॥੩॥

There never has been, and there never will be (anyone like Him). ||3||

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡੁ ਤੇਰੀ ਦਾਤਿ ॥

(O' God), Your gifts are as great as you are.

ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥

(O' God), it is You who have created day and night as well

ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥

Those who forget such a Master-God are miserable and despicable

ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੩॥

O' Nanak, a person without Naam (God's remembrance) are wretched outcasts

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੪ ॥

Raag Gujari, Fourth Guru:

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

O' the devotee of God, the true Guru, O True Primal Being, I offer my prayers to You, my Guru.

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

O' true Guru, I am humble and like a lowly worm, I have come to seek your refuge, please show mercy and enlighten me with Naam. ||1||

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

O' my friend, the divine Guru, enlighten me with God's Name.

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

Naam received through the Guru's teachings may remain my breath of life and singing God's praises may become the way of my life. ||1||Pause||

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

Very fortunate are those devotees of God who always have the yearning for meditating on God's Name.

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

By realizing God's Name, their longing for worldly desires is satiated and by joining the company of saintly persons, divine virtues manifest in them. ||2||

ਜਿਨ੍ਹੇ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣੁ ਜਮ ਪਾਸਿ ॥

^HThose, who have not received the elixir of God's Name, are unfortunate and remain spiritually dead.

ਜੇ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

Those who have not come to the shelter and congregation of the true Guru, accursed is their life and accursed is their hope of living. ||3||

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

Those devotees of God, who have attained the company of the true Guru, have such preordained destiny.

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

O' Nanak, blessed is that holy congregation, where one attains the elixir of God's Name and one's mind is enlightened with Naam. ||4||1||

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

Raag Gujari, Fifth Guru

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

O' mind, why do you keep worrying about the efforts for sustenance, for which God is already taking care of ?

ਸੈਲੁ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਰੈ ਕਰਿ ਧਰਿਆ ॥੧॥

Even in desolate rocks and stones, He created the living beings, and He has already placed their nourishment there. ||1||

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥

O' my dear God, whosoever joins the congregation of saintly persons is able to cross the worldly ocean of vices.

ਗੁਰੁ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥ ਰਹਾਉ ॥

By Guru's grace, he attains the highest spiritual state and regains such new spiritual energy, like a dry tree becoming green again. ||1||Pause||

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥

O' my mind, the mother, father, friends, children, and spouse, no one is the support you can depend upon.

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਰੇ ਠਾਕੁਰੁ ਕਾਰੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥

O' my mind, God provides sustenance for each and every individual, why do you fear about it? ||2||

ਊਡੈ ਊਡਿ ਆਵੈ ਸੈ ਕੇਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥

The flamingos fly hundreds of miles leaving their young ones behind.

ਤਿਨ ਕਵਨੁ ਖਲਾਵੈ ਕਵਨੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥

Tell me, who feeds them and who teaches them to feed themselves? The flamingo only keeps remembering them (and flies back to feed them).

ਸਭ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥

All treasures and the eighteen miraculous powers of the Siddhas are in God's control as if these are in the palm of His hand.

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੧॥

O' Nanak, we should always dedicate ourselves to such a wonderful Master and say: O' God, there is no end to Your creation.

||4||1||

ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ

Raag Aasaa, Fourth Guru, So Purakh:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

^NOne eternal God, realized by the grace of the true Guru:

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ

That all pervading God is immaculate (free from the influence of worldly attachments), is incomprehensible, inaccessible and limitless

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥

O' the eternal Creator, everyone remembers You with loving devotion.

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥

^NO' God, all the living beings belong to You and You are their benefactor.

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥

O' dear Saints, always lovingly remember God, the destroyer of all sorrows.

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

O' Nanak, God Himself is the Master and Himself the servant; (without Him)
what existence the poor living beings can have

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

O' God, You pervade in all hearts and You alone are present everywhere.

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੇਜ ਵਿਡਾਣਾ ॥

Some are givers, some are beggars, all this is Your wondrous play!

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

You Yourself are the Giver, and You Yourself are the enjoyer; besides You, I know no one else like You.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥

You are the Supreme God, Limitless and Infinite; what virtues of Yours may I speak of and describe?

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

O' God, Nanak is dedicated to those who remember You and lovingly meditate on You.

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

O' God, those who always remember You with love and devotion, live in peace.

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

Those who lovingly remembered God became liberated from the bonds of materialism and the fear of death.

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

Those who always remember the Fearless God with adoration, He eradicates all their fears.

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

Those who always remember God with loving devotion, ultimately merge in Him.

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

Truly blessed and fortunate are those who remembered God with loving devotion; Nanak is dedicated to them.

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥

O' God, infinite treasures of Your devotional worship are overflowing.

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

O' God, countless are Your devotees who praise You in myriads of ways.

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

O' God! countless people perform worship, recite Your Name and practice penances.

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

Your countless devotees read various Smritis and Shastras (religious books) and perform the prescribed six kinds of rituals and religious ceremonies.

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

O' Nanak, blessed are only those devotees who are pleasing to my God.

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

O' God, You are the primal Supreme being, all pervading, limitless creator of the universe; no one is as great as You.

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

Age after age You are the same one, forever and ever You Yourself are the same one eternal Creator.

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

O' God! whatever pleases You comes to pass and that alone happens which You do Yourself.

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

O' God! You Yourself created the entire Universe and having done so, it is You who destroys it.

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੇ ਸਭਸੈ ਕਾ ਜਾਣੇਈ ॥੫॥੧॥

Devotee Nanak sings the praises of the dear Creator, who is the knower of all.

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

O' God, You are the eternal Creator and my Master.

ਜੇ ਤਉ ਭਾਵੈ ਸੇਈ ਥੀਸੀ ਜੇ ਤੂੰ ਦੇਹਿ ਸੇਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

Only that which pleases You happens, and I receive what You give me.

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥

O' God, the entire universe is Your creation, and everyone meditates on You (everyone lives under Your command).

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

One upon whom You bestow mercy, realizes precious Naam.

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥

The Guru's follower realized God and the self-willed lost the opportunity to realize Him.

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥

O' God, You Yourself separate some from Yourself and You Yourself unite some with You according to their deeds.

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥

O' God, You are the river of life and all creatures are mere waves in that river.

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥

O' God, besides You, there is no one like You.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥

All living beings are part of Your wondrous play,

ਵਿਜੇਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੇਗੀ ਮੇਲੁ ॥੨॥

whosoever has been destined to be separated remains separated (from You), and others are united according to Your will.

ਜਿਸ ਨੇ ਤੂ ਜਾਣਾਇਹਿ ਸੇਈ ਜਨੁ ਜਾਣੈ ॥

O' God, one whom You inspire to understand, he alone understands the righteous way of life,

ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥

and he always sings Your praises and describes Your virtues to others.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

He who has remembered God with loving devotion has obtained inner peace,

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

and he merges in Your Name in a state of spiritual poise.

ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥

O' God! You Yourself are the Creator and everything happens by Your doing.

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

Besides You, there is no one like You.

ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥

You create the entire universe, watch over it and are aware of everyone's needs.

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

O' Nanak, one who follows the Guru's teachings, God manifests within him.

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

We dwell in this world which is like a terrible pool, where God has put the fire of worldly desires instead of water,

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥੧॥

and stuck in this thick mud of worldly desires, people cannot move (towards spiritual growth); I see many people being drowned in it.

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥

O' my foolish mind, you do not remember God.

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥

As you keep forgetting God, your virtues are withering away.

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥

(O'mind, pray to God) O' God, neither am I a celibate, nor compassionate, nor a scholar; in fact, throughout my entire life I have been a pure ignorant fool.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੩॥

O' God keep me in the shelter of those who have not forgotten You, prays Nanak.

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

You have been blessed with a beautiful human body.

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

This is your only opportunity to unite with God.

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥

Other worldly deeds are of no use to you in realizing God,

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

therefore, join the holy congregation and lovingly remember God 's Name.

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥

Make every effort to cross over this terrifying world-ocean of vices,

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥

otherwise your life is passing away in vain in the love for Maya.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥

I have not practiced meditation, penance, self-restraint or righteous living.

ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥

O' sovereign God, I have not even learnt to follow the Guru's teachings.

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥

Nanak says, (pray to God) O' God, our deeds are despicable;

ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥

we have come to your refuge, please save our honor.

ਸੋਹਿਲਾ ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧

Sohilaa, The Song Of Praises of God. Raag Gauree Deepakee, First Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੇ ॥

O' brothern, that holy congregation where God's praises are recited and His virtues are contemplated,

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੇ ॥੧॥

you too go in that holy congregation, sing the song of God's praises and lovingly meditate on the Creator.

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥

O' brother, sing Sohila (song of praises) of my fearless God.

ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

I dedicate myself to that song of God's praises which brings eternal peace.

ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥

The great Benefactor, who has been taking care of His creation day after day, will also look after your needs.

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੨॥

O mortal, when you cannot even assess the value of His Gifts; then how can you assess the worth of that Benefactor?

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥

The time of my departure from this world is predetermined; O my friends, prepare me for my departure to my Master's home.

ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥

O' my friends, bestow blessings, that I may unite with my Master-God.

ਘਰਿ ਘਰਿ ਏਹੇ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥

The intimations about the departure from this world are being delivered to home after home, and every day people are being called.

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥

O' Nanak, we should lovingly remember God, the one who summons us all, because day of our departure is also drawing near.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

There are six Shastras, six teachers and six doctrines.

ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥੧॥

But the teacher of all the teachers is God Himself in countless forms.

ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥

O' brother, remain in that place or holy congregation where the Praises of the Creator are sung,

ਸੇ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥੧॥ ਰਹਾਉ ॥

and stay in that holy congregation; in it rests your glory.

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥

There are many seconds, minutes, hours, days, weeks and months,

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥

and there are various seasons in a year, all originate from the same one Sun.

ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥

O' Nanak, similarly there are countless manifestations of the Creator but He is only One.

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Raag Dhanasari, First Guru:

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੇਤੀ ॥

O' God, the whole creation is performing Your Aarti (worship), the sky is like a platter in which the Sun and the Moon are like two lamps and the clusters of stars are like pearls.

ਧੂਪੁ ਮਲਆਨਲੇ ਪਵਣੁ ਚਵਰੇ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥੧॥

The fragrant air from the Malay mountain is like incense, the blowing wind is like a cosmic chavar (fan) and the entire vegetation is offering flowers for the Aarti.

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

O' the destroyer of the fear of birth and death, what a wonderful Aarti (worship) of Yours is being performed?

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

The continuous sound of the heart beats of all living beings is like the sound of drums being played in Your Aartee.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥

O' God, You have thousands of eyes (because You pervade all), but You have no eyes of Your own; You have thousands of forms, yet no specific form of Your own.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੇਹੀ ॥੨॥

You have thousands of immaculate feet, but being formless, You have no feet, and You have thousands of noses, yet You have no nose; these wondrous Plays of Yours entrances me.

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

The light flowing in everyone is the same supreme light of God.

ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

The light enlightening the minds of all, is the same Divine light.

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥

But this Divine-Light pervading in all is revealed only by the Guru's teachings.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

Therefore, accepting what pleases God is His true aarti (worship).

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੇਭਿਤ ਮਨੇ ਅਨਦਿਨੋ ਮੇਹਿ ਆਹੀ ਪਿਆਸਾ ॥

O' God, my heart longs for Your immaculate Name; I am always thirsty for the nectar of Your Name like a bumble bee for the lotus flower.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥

O' God, bestow mercy upon Saarang (songbird) Nanak and bless with the nectar of your Name so that I remain absorbed in Your Name.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥

This human body is filled with lust and anger, these vices can be destroyed only by meeting and following the true Guru's teachings.

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

One who meets with the Guru as per pre-ordained destiny, his mind gets attuned to the love of God.

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥

O' brother, pay obeisance to the Guru with humility, this is an act of great merit,

ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

bow down before him; this is a virtuous action indeed.

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥

The faithless cynics do not know the taste of the sublime essence of God's Name, because egotism is embedded deep within them like a thorn.

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

As they lead their life, the thorn of ego hurts them more and more and they bear on their head the torture of spiritual death.

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

But God's devotees remain immersed in His Name and their sorrow of entire life, from birth to death, is eradicated.

ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੈਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥

They realize the all pervading eternal supreme God, and their fame spreads in all the regions of the universe.

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

O' God, we are helpless and meek, but still Yours and You are the greatest of the great, please protect us from these vices.

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

O' Nanak, one whose only sustenance and support in life is Naam, he enjoys the spiritual bliss through Naam.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

Raag Gauree Poorbee, Fifth Guru:

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ ॥

O' my friends, listen! I submit to you that this human life is the only opportunity to follow the Guru's teaching.

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਰੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥

Human life is the opportunity to earn the wealth of God's Name, so that you will be peaceful in the world hereafter.

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥

Every day and night one's remaining life is diminishing:

ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

O' my mind, accomplish the objective of this life by following the Guru's teaching.

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥

This world is engrossed in vices and cynicism, only a divinely wise person is able to swim across the world-ocean of vices.

ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥੨॥

One whom God awakens from the slumber of worldly entanglements and helps to drink the elixir of Naam, understands the indescribable virtues of God.

ਜਾ ਕਉ ਆਏ ਸੇਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥

O' my friends, amass only that wealth for which you have come to this world; it is only through the Guru that God manifests in one's mind.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੩॥

Intuitively realize God's presence within your inner self, you shall not be consigned again to the cycles of birth and death.

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥

O' the all pervading, omniscient creator-God, please fulfill the yearning of my mind,

ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ ਮੇ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥੪॥੫॥

and make me the most humble servant of Your saints; Your humble devotee Nanak, begs only for this happiness.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਰਾਗੁ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧ ॥

Raag Siree Raag, First Guru: First beat.

ਮੇਤੀ ਤ ਮੰਦਰ ਉਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥

Even if magnificent palaces are built for me with pearls, studded with jewels and rubies,

ਕਸਤੂਰਿ ਕੁੰਗੁ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥

and plastered with musk, saffron and sandalwood, a sheer delight to behold,

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੧॥

O' God, I am afraid that after seeing these palaces, I may go astray, forget You and even Your Name may not come to my mind. ||1||

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥

Separated from God, my body suffers as if it is being burnt and scorched.

ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥

I am convinced after consulting my Guru that there is no other place (except God's refuge and remembrance) where there is no such suffering. ||1|| Pause.

ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ ਪਲਘਿ ਲਾਲ ਜੜਾਉ ॥

Even if I were in a palace where the floor was studded with diamonds and rubies, and the bed is studded with jewels,

ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੇਰੈ ਕਰੇ ਰੰਗਿ ਪਸਾਉ ॥

and if an extremely beautiful and captivating woman adorned with jewelry trying to entice me.

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੨॥

O' God, I am afraid that seeing these things, I may go astray, forget You and even Your Name may not come to my mind. ||2||

ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥

O' God, if I were an accomplished yogi capable of performing miracles and summon mystical powers at my will.

ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥

If I can appear and disappear at will and the entire world holds me in awe.

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੩॥

O' God, I am afraid that seeing these powers, I may go astray and forget You and even Your Name may not come to my mind. ||3||

ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ ॥

Even if I were to become an emperor and raise a huge army, and sit on a throne,

ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥

Yes, if I were to sit on a throne and have the royal command to issue; O' Nanak, all of this is useless and could pass away like a puff of wind.

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੪॥੧॥

O' God, I am afraid that seeing this kingdom, I may go astray, forget You and even Your Name may not come to my mind ||੪||੧||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ ਪਵਣੁ ਪੀਅਣੁ ਅਪਿਆਉ ॥

If I were to live for millions of years and depend on air as my food and drink;

ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਗੁਫੈ ਨ ਦੇਖਾ ਸੁਪਨੈ ਸਉਣੁ ਨ ਥਾਉ ॥

if I were to live in a cave and never saw either the sun or the moon, and if I were never to have a wink of sleep even in a dream.

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੧॥

O' God, even after doing all this, I will not be capable of describing Your worth; how may I say how great is Your glory? ||1||

ਸਾਚਾ ਨਿਰੰਕਾਰੁ ਨਿਜ ਥਾਇ ॥

The ever existing formless God is manifest within Himself.

ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਣਾ ਜੇ ਭਾਵੈ ਕਰੇ ਤਮਾਇ ॥੧॥ ਰਹਾਉ ॥

We describe God's greatness by listening to others; if it pleases Him, He instills in us the craving to sing His praises. ||1|| Pause ||

ਕੁਸਾ ਕਟੀਆ ਵਾਰ ਵਾਰ ਪੀਸਣਿ ਪੀਸਾ ਪਾਇ ॥

(As part of a penance), if I were to torture myself and cut myself into small pieces over and over again, and grind these pieces in a mill,

ਅਗੀ ਸੇਤੀ ਜਾਲੀਆ ਭਸਮ ਸੇਤੀ ਰਲਿ ਜਾਉ ॥

and burnt my body in fire and mix it with ashes.

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੨॥

O' God, even after going through this penance, I will not be capable of describing Your worth; how may I say how great is Your glory? ||2||

ਪੰਖੀ ਹੋਇ ਕੈ ਜੇ ਭਵਾ ਸੈ ਅਸਮਾਨੀ ਜਾਉ ॥

If I were to be a bird and could soar and fly through hundreds of skies,

ਨਦਰੀ ਕਿਸੈ ਨ ਆਵਉ ਨਾ ਕਿਛੁ ਪੀਆ ਨ ਖਾਉ ॥

and I become invisible, and neither I eat nor I drink anything.

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੩॥

O' God, even after having such powers, I will not be capable of describing Your worth; how may I say how great is Your glory? ||3||

ਨਾਨਕ ਕਾਗਦ ਲਖ ਮਣਾ ਪੜਿ ਪੜਿ ਕੀਚੈ ਭਾਉ ॥

O' Nanak, if I had tons of Paper with Your praises written on them and if I were to reflect on them after reading again and again;

ਮਸੂ ਤੇਟਿ ਨ ਆਵਈ ਲੇਖਣਿ ਪਉਣੁ ਚਲਾਉ ॥

if I were to write your praises with never ending ink and pen moving as fast as the wind.

ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੪॥੨॥

O' God, even then Your worth could not be determined; how may I say how great is Your glory? ||4||2||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ ॥

The words we speak and whatever we eat are preordained and accountable.

ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿ ਵੇਖਾਉ ॥

We are accountable for the path we walk on (choices we make) in life including what we hear and what we see.

ਲੇਖੈ ਸਾਹ ਲਵਾਈਅਹਿ ਪੜੇ ਕਿ ਪੁਛਣ ਜਾਉ ॥੧॥

The breaths we take (life span), are all pre-determined; what is the need to ask any scholar about it?

ਬਾਬਾ ਮਾਇਆ ਰਚਨਾ ਧੋਹੁ ॥

O' my friend, this play of Maya is nothing but an illusion,

ਅੰਧੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾ ਤਿਸੁ ਏਹ ਨ ਓਹੁ ॥੧॥ ਰਹਾਉ ॥

the spiritually ignorant person has forsake God's Name; neither the Maya accompanies him, nor he realizes God. ||1|| Pause ||

ਜੀਵਣ ਮਰਣਾ ਜਾਇ ਕੈ ਏਥੈ ਖਾਜੈ ਕਾਲਿ ॥

In this world, from birth to death (all his life), one remains busy accumulating things to sustain his life.

ਜਿਥੈ ਬਹਿ ਸਮਝਾਈਐ ਤਿਥੈ ਕੋਇ ਨ ਚਲਿਓ ਨਾਲਿ ॥

No one accompanies the mortal where the account of his deeds is explained to him by the righteous judge.

ਰੋਵਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਿ ॥੨॥

Even those who cry at a person's death, do no good to the dead, and their tears are as useless as bundles of straw. ||2||

ਸਭੁ ਕੇ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਘਟਿ ਨ ਆਖੈ ਕੋਇ ॥

Everyone says that God is the greatest of the great, and no one calls Him any less.

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਹਣਿ ਨ ਵਡਾ ਹੋਇ ॥

No one can estimate His worth, His greatness is not increased by merely calling Him great.

ਸਾਚਾ ਸਾਹਬੁ ਏਕੁ ਤੂ ਹੋਰਿ ਜੀਆ ਕੇਤੇ ਲੋਅ ॥੩॥

O' God, You alone are the eternal One, and all the other beings and all other worlds are perishable. ||3||

ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥

Those who belong to the lowliest of the low social status and those who are the lowliest among those,

ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥

Nanak prefers to remain in their company, why should he desire to follow those in the upper class (if they have forgotten You)?

ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥੪॥੩॥

Because, O' God! Your gracious glance is there, where the lowliest of the low are looked after. ||4||3||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੁਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥

Being engrossed in greed is acting like a dog, lying is like dealing with filth, and cheating others is like eating a corpse.

ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ॥

Slandering others is like putting their filth in the mouth, and the fire of anger within me acts like a demon.

ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ ॥੧॥

O' my Creator-God, indulging in these vices and self praise is what I do.

ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ ॥

O' brother, we should speak only that which brings honor in God's presence.

ਉਤਮ ਸੇ ਦਰਿ ਉਤਮ ਕਹੀਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ ਰੋਇ ॥੧॥ ਰਹਾਉ ॥

They alone are truly superior, who are judged virtuous in God's presence and those who do evil deeds shall wail.

ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥

Being obsessed with amassing gold and silver (worldly wealth), indulgence in lust and fragrances of perfumes,

ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥

and over indulgence in expensive rides, keen desire of comfortable beds, desires for tasty foods and eating meat,

ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥੨॥

if so many addictions engross the human body, then where is room in one's heart for God's Name to reside? ||2||

ਜਿਤੁ ਬੋਲਿਐ ਪਤਿ ਪਾਈਐ ਸੇ ਬੋਲਿਆ ਪਰਵਾਣੁ ॥

Only those words are praiseworthy which bring honor in God's presence.

ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣ ॥

Listen, O' foolish ignorant mind, one ruins oneself by uttering rude words.

ਜੇ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣ ॥੩॥

Those who are pleasing to God are virtuous, what else is there to be said?

ਤਿਨ ਮਤਿ ਤਿਨ ਪਤਿ ਤਿਨ ਧਨੁ ਪਲੈ ਜਿਨ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥

Those in whose heart God always remains enshrined, have true wisdom, honor and true wealth.

ਤਿਨ ਕਾ ਕਿਆ ਸਾਲਾਹਣਾ ਅਵਰ ਸੁਆਲਿਉ ਕਾਇ ॥

What praise can be offered for them? Who else could be more beautiful than them?

ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ ॥੪॥੪॥

O' Nanak, those who lack God's grace, cherish neither charity nor Naam. ||4||4||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਅਮਲੁ ਗਲੇਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰਿ ॥

The benefactor God has engrossed people to the addiction of worldly love (love for materialism) which is like a tablet of opium.

ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ ਕੀਤੀ ਦਿਨ ਚਾਰਿ ॥

Engrossed in these emotional attachments, they become oblivious to death and indulge in temporary worldly pleasures.

ਸਚੁ ਮਿਲਿਆ ਤਿਨ ਸੇਫੀਆ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ ॥੧॥

Those who forsake this intoxicating love for worldly attachments and made efforts to realize God, have united with Him.

ਨਾਨਕ ਸਾਚੇ ਕਉ ਸਚੁ ਜਾਣੁ ॥

O' Nanak, know that the true God alone is eternal,

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਦਰਗਹ ਚਲੈ ਮਾਣੁ ॥੧॥ ਰਹਾਉ ॥

remembering Him with loving devotion, one receives inner peace, and goes to His presence with honor.

ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ ॥

The truth is like that wine which is distilled without the molasses of materialism, but it contains God's Name.

ਸੁਣਹਿ ਵਖਾਣਹਿ ਜੇਤੜੇ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥

I am dedicated to those who (drink this wine of truth), and lovingly listen and recite God's Name.

ਤਾ ਮਨੁ ਖੀਵਾ ਜਾਣੀਐ ਜਾ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥੨॥

We should consider our mind in bliss only when it remains absorbed in remembering God. ||2||

ਨਾਉ ਨੀਰੁ ਚੰਗਿਆਈਆ ਸਤੁ ਪਰਮਲੁ ਤਨਿ ਵਾਸੁ ॥

O' mortal, bathe in the water of virtues and apply the perfume of righteousness to the body.

ਤਾ ਮੁਖੁ ਹੋਵੈ ਉਜਲਾ ਲਖ ਦਾਤੀ ਇਕ ਦਾਤਿ ॥

Then your face will become radiant, and this one gift (of God's Name) is greater than a millions of other worldly gifts.

ਦੂਖ ਤਿਸੈ ਪਹਿ ਆਖੀਅਹਿ ਸੂਖ ਜਿਸੈ ਹੀ ਪਾਸਿ ॥੩॥

We should narrate our woes only to God who is the source of inner peace and all comforts. ||3||

ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣ ॥

Why should we forsake God from our mind to whom our life and soul belongs?

ਤਿਸੁ ਵਿਣੁ ਸਭੁ ਅਪਵਿਤੁ ਹੈ ਜੇਤਾ ਪੈਨਣੁ ਖਾਣੁ ॥

Without remembering God, all that we wear and eat pollutes our mind.

ਹੋਰਿ ਗਲਾਂ ਸਭਿ ਕੂੜੀਆ ਤੁਧੁ ਭਾਵੈ ਪਰਵਾਣੁ ॥੪॥੫॥

O' God, whatever pleases You is acceptable, everything else is false.

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥

Siree Raag, First Guru:

ਜਾਲਿ ਮੇਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ ॥

O' brother, burn your love for materialism and grind it into ink, and transform your intelligence into a superior paper.

ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ ॥

Make the love for God your pen, your mind the writer and write your thoughts about God's virtues after consulting the Guru.

ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੧॥

Yes, write God's Name and His praises, also write that there is no end or limit of His virtues.

ਬਾਬਾ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ ॥

O' brother, learn to write that kind of account,

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਹੋਇ ਸਚਾ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥

so that where the account of our deeds is called for, it is marked as true.

ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ ਖੁਸੀਆ ਸਦ ਚਾਉ ॥

Where greatness, eternal peace and everlasting joy are bestowed,

ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ ਮਨਿ ਸਚਾ ਨਾਉ ॥

there, the faces of those, whose minds remain focused on the eternal Name of God, are anointed with the mark of honor.

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਨਾਹੀ ਗਲੀ ਵਾਉ ਦੁਆਉ ॥੨॥

But Naam is attained only by God's grace and not through idle talks.

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਰਖੀਅਹਿ ਨਾਵ ਸਲਾਰ ॥

Myriads of individuals come into this world, many of them have renowned names but all depart after completing their life's journey.

ਇਕਿ ਉਪਾਏ ਮੰਗਤੇ ਇਕਨਾ ਵਡੇ ਦਰਵਾਰ ॥

Some are born beggars, and some hold vast courts.

ਅਗੈ ਗਇਆ ਜਾਣੀਐ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰ ॥੩॥

They realize after this life that the life in this world is useless without lovingly remembering God's Name. ||3||

ਭੈ ਤੇਰੈ ਡਰੁ ਅਗਲਾ ਖਪਿ ਖਪਿ ਛਿਜੈ ਦੇਹ ॥

O' God, my body is withering away in dread of Your mighty fear,

ਨਾਵ ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਦੇ ਡਿਠੇ ਖੇਹ ॥

Because I have seen those known as kings and lords reduced to dust.

ਨਾਨਕ ਉਠੀ ਚਲਿਆ ਸਭਿ ਕੂੜੇ ਤੁਟੇ ਨੇਹ ॥੪॥੬॥

O' Nanak, all one's false worldly love and attachments are broken while departing from the world. ||4||6||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੇਣੇ ॥

To believe in God's Name is like enjoying the taste of all the sweets of the world, and to listen to His Name is like tasting all the salty dishes.

ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥

Reciting God's Name is like savoring sour delicacies, and singing God's praises is like enjoying all the spicy dishes.

ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥੧॥

To love God is like enjoying all the delicious dishes, but this blessing is granted only to those upon whom God bestows His gracious glance. ||1||

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

O' brother, happiness is ruined by eating those foods,

ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥

by eating which the body becomes diseased and evil thoughts run within the mind. ||1|| pause||

ਰਤਾ ਪੈਨਣੁ ਮਨੁ ਰਤਾ ਸੁਪੇਦੀ ਸਤੁ ਦਾਨੁ ॥

To imbue one's mind with God's Name is like wearing red clothes (happiness) and to practice charity and truthfulness is like being dressed in white (purity).

ਨੀਲੀ ਸਿਆਹੀ ਕਦਾ ਕਰਣੀ ਪਹਿਰਣੁ ਪੈਰ ਧਿਆਨੁ ॥

To remove the dirt of sins from the mind is like wearing blue, and to focus the mind on God's Name is like wearing the white robe of honor.

ਕਮਰਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ ਤੇਰਾ ਨਾਮੁ ॥੨॥

O' God, contentment is like my waistband, and Your Name is like my wealth and my youth. ||2||

ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥

O' brother, the intense desire of wearing those clothes ruins happiness,

ਜਿਤੁ ਪੈਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥

by wearing which our body becomes uncomfortable and evil thoughts run through our mind. ||1|| pause||

ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੁਝਣੁ ਤੇਰੀ ਵਾਟ ॥

O' God, to understand the way of life to unite with You is like riding the horses decorated with gold saddles and accessories.

ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ ॥

The pursuit of Your virtues is like carrying all the weapons, such as bow and arrow, spear and sword.

ਵਾਜਾ ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ ॥੩॥

To be honored in Your presence is like playing drums and lances in my honor and Your grace is the highest social status for me.

ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

O' brother, using that mode of transportation ruins one's happiness,

ਜਿਤੁ ਚੜੀਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥

by using which the body is tormented and evil thoughts run through the mind. ||1|| pause||

ਘਰ ਮੰਦਰ ਖੁਸੀ ਨਾਮ ਕੀ ਨਦਰਿ ਤੇਰੀ ਪਰਵਾਰੁ ॥

O' God, the joy I get by remembering Your Name is like living in a beautiful mansion, and Your gracious glance is my family.

ਹੁਕਮੁ ਸੇਈ ਤੁਧੁ ਭਾਵਸੀ ਹੋਰੁ ਆਖਣੁ ਬਹੁਤੁ ਅਪਾਰੁ ॥

For me, the only command that matters is what pleases You; to say any thing else is far beyond anyone's reach

ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪੂਛਿ ਨ ਕਰੇ ਬੀਚਾਰੁ ॥੪॥

O Nanak, eternal God, the sovereign king, does not ask around or deliberate to make decisions. ||4||

ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥

O' brother, the intense desire of sleeping on comfortable beds ruins happiness,

ਜਿਤੁ ਸੁਤੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ ॥੧॥ ਰਹਾਉ ॥੪॥੭॥

by sleeping on which the body is tormented and evil thoughts run through the mind. ||1|| pause ||4||7||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਕੰਗੂ ਕੀ ਕਾਂਇਆ ਰਤਨਾ ਕੀ ਲਲਿਤਾ ਅਗਰਿ ਵਾਸੁ ਤਨਿ ਸਾਸੁ ॥

One whose body is pure like saffron (devoid of vices) and the tongue sings only the precious praises of God and whose every breath is fragrant like eaglewood in the memory of God,

ਅਠਸਠਿ ਤੀਰਥ ਕਾ ਮੁਖਿ ਟਿਕਾ ਤਿਤੁ ਘਟਿ ਮਤਿ ਵਿਗਾਸੁ ॥

and whose face bears the mark of piousness (as if bathed in sixty eight holy places of pilgrimage), his mind gets illuminated with divine wisdom,

ਓਤੁ ਮਤੀ ਸਾਲਾਹਣਾ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ ॥੧॥

-with that wisdom, he chants the Praises of God, the treasure of virtues. ||1||

ਬਾਬਾ ਹੋਰ ਮਤਿ ਹੋਰ ਹੋਰ ॥

O' brother, other worldly wisdom that takes us away from God is useless and irrelevant.

ਜੇ ਸਉ ਵੇਰ ਕਮਾਈਐ ਕੂੜੈ ਕੂੜਾ ਜੋਰੁ ॥੧॥ ਰਹਾਉ ॥

If falsehood is practiced hundred times, it is still false in its effects. ||1|| pause||

ਪੂਜ ਲਗੈ ਪੀਰੁ ਆਖੀਐ ਸਭੁ ਮਿਲੈ ਸੰਸਾਰੁ ॥

One may be worshipped and adored as a Pir (a spiritual teacher); he may be welcomed by all the world,

ਨਾਉ ਸਦਾਏ ਆਪਣਾ ਹੋਵੈ ਸਿਧੁ ਸੁਮਾਰੁ ॥

and he adopts a lofty name and be known to have supernatural powers,

ਜਾ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਸਭਾ ਪੂਜ ਖੁਆਰੁ ॥੨॥

-in spite of all this, if he is not accepted in God's presence, then all this adoration is useless. ||2||

ਜਿਨ ਕਉ ਸਤਿਗੁਰਿ ਥਾਪਿਆ ਤਿਨ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥

No one can overthrow those who have been established by the true Guru.

ਓਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੇ ਪਰਗਟੁ ਹੋਇ ॥

The treasure of Naam is within them, and through the Naam, they are honorable and famous.

ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਅਖੰਡੁ ਸਦਾ ਸਚੁ ਸੋਇ ॥੩॥

They always worship God's Name with loving devotion, and have full faith in Him who is perfect and everlasting. ||3||

ਖੇਹੁ ਖੇਹੁ ਰਲਾਈਐ ਤਾ ਜੀਉ ਕੇਹਾ ਹੋਇ ॥

When the body mingles with dust, what happens to the soul?

ਜਲੀਆ ਸਭਿ ਸਿਆਣਪਾ ਉਠੀ ਚਲਿਆ ਰੋਇ ॥

All his cleverness is burnt away and he departs crying.

ਨਾਨਕ ਨਾਮਿ ਵਿਸਾਰੀਐ ਦਰਿ ਗਇਆ ਕਿਆ ਹੋਇ ॥੪॥੮॥

O Nanak, those who forsake Naam, what will happen when they go in the presence of God? ||4||8||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਗੁਣਵੰਤੀ ਗੁਣ ਵੀਥਰੈ ਅਉਗੁਣਵੰਤੀ ਝੁਰਿ ॥

The virtuous person always contemplates on the virtues of God and the one engrossed with vices, suffers in misery.

ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਨਹ ਮਿਲੀਐ ਪਿਰ ਕੂਰਿ ॥

O' mortal, if you long for your Master God, you must know that He is not realized by falsehood.

ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਪਾਈਐ ਪਿਰੁ ਦੂਰਿ ॥੧॥

Your beloved God is far off (across the worldly ocean), also realize that you have neither a boat nor a raft (the wealth of God's Name) to reach your Him. ||1||

ਮੇਰੇ ਠਾਕੁਰ ਪੂਰੈ ਤਖਤਿ ਅਡੋਲੁ ॥

My perfect God is serenely seated on the eternal throne.

ਗੁਰਮੁਖਿ ਪੂਰਾ ਜੇ ਕਰੇ ਪਾਈਐ ਸਾਚੁ ਅਡੋਲੁ ॥੧॥ ਰਹਾਉ ॥

If one becomes perfectly virtuous by following the Guru's teachings, then he realizes God whose worth cannot be estimated. ||1||pause ||

ਪ੍ਰਭੁ ਹਰਿਮੰਦਰੁ ਸੋਹਣਾ ਤਿਸੁ ਮਹਿ ਮਾਣਕ ਲਾਲ ॥

God is like a beautiful temple studded with rubies and jewels, filled with all kinds of precious jewels.

ਮੋਤੀ ਹੀਰਾ ਨਿਰਮਲਾ ਕੰਚਨ ਕੋਟ ਰੀਸਾਲ ॥

It is filled with shining pearls and diamonds, and is surrounded by beautiful pleasing forts made of gold

ਬਿਨੁ ਪਉੜੀ ਗੜਿ ਕਿਉ ਚੜਉ ਗੁਰੁ ਹਰਿ ਧਿਆਨ ਨਿਹਾਲ ॥੨॥

How can this fort be climbed without a ladder? By lovingly remembering God through the Guru's word, one can have the bliss of beholding God. ||2||

ਗੁਰੁ ਪਉੜੀ ਬੇੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥

Yes, the Guru is like the ladder to climb that fort of vices; the Guru is like the boat and raft of God's Name to cross the world-ocean of vices.

ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਬੋ ਗੁਰੁ ਤੀਰਥੁ ਦਰੀਆਉ ॥

The Guru is like the boat to carry us across the world-ocean of vices; the Guru is like the sacred shrine of pilgrimage and the holy river.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਉਜਲੀ ਸਤ ਸਰਿ ਨਾਵਣ ਜਾਉ ॥੩॥

If it pleases God, the intellect of a person becomes pure because then that person starts bathing in the spiritual pool of the holy congregation. ||3||

ਪੂਰੇ ਪੂਰੇ ਆਖੀਐ ਪੂਰੇ ਤਖਤਿ ਨਿਵਾਸ ॥

Everyone says that God is the Perfect of the Perfect and He sits on the Perfect throne.

ਪੂਰੇ ਥਾਨਿ ਸੁਹਾਵਣੈ ਪੂਰੇ ਆਸ ਨਿਰਾਸ ॥

The perfect God is sitting in a perfectly beautiful place and is fulfilling the hopes of the hopeless.

ਨਾਨਕ ਪੂਰਾ ਜੇ ਮਿਲੈ ਕਿਉ ਘਾਟੈ ਗੁਣ ਤਾਸ ॥੪॥੯॥

O' Nanak, if one realizes Perfect God, then how can his virtues decrease? ||4||9||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਆਵਹੁ ਭੈਣੇ ਗਲਿ ਮਿਲਹ ਅੰਕਿ ਸਹੇਲੜੀਆਹ ॥

O' my sisters and spiritual companions; let us meet and embrace one another

ਮਿਲਿ ਕੈ ਕਰਹ ਕਹਾਣੀਆ ਸੰਮੂਥ ਕੰਤ ਕੀਆਹ ॥

Let us join together and tell stories of our all-powerful Master-God.

ਸਾਚੇ ਸਾਹਿਬ ਸਭਿ ਗੁਣ ਅਉਗਣ ਸਭਿ ਅਸਾਹ ॥੧॥

The eternal Master-God has all the virtues and within us are the evils. ||1||

ਕਰਤਾ ਸਭੁ ਕੇ ਤੇਰੈ ਜੋਰਿ ॥

O' the Creator-God, everyone is under Your command.

ਏਕੁ ਸਬਦੁ ਬੀਚਾਰੀਐ ਜਾ ਤੂ ਤਾ ਕਿਆ ਹੋਰਿ ॥੧॥ ਰਹਾਉ ॥

When one reflects on the divine word of Your virtues then one understands that if You are our protector then who else can harm us? ||1|| pause ||

ਜਾਇ ਪੁਛਹੁ ਸੇਹਾਗਣੀ ਤੁਸੀ ਰਾਵਿਆ ਕਿਨੀ ਗੁਣੀ ॥

O' my friends, go ask the fortunates ones, with what virtues did you enjoy the union with the Master-God?

ਸਹਜਿ ਸੰਤੋਖਿ ਸੀਗਾਰੀਆ ਮਿਠਾ ਬੋਲਣੀ ॥

They will tell you that they have embellished themselves with the merits of spiritual poise, contentment and kind words (humility).

ਪਿਰੁ ਰੀਸਾਲੁ ਤਾ ਮਿਲੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣੀ ॥੨॥

The beloved Master-God, the source of true joy, is realized only when one listens and follows the Guru's word. ||2||

ਕੇਤੀਆ ਤੇਰੀਆ ਕੁਦਰਤੀ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥

O' God, countless are your powers and innumerable are your blessings.

ਕੇਤੇ ਤੇਰੇ ਜੀਅ ਜੰਤ ਸਿਫਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤਿ ॥

Countless human beings are always singing Your praises.

ਕੇਤੇ ਤੇਰੇ ਰੂਪ ਰੰਗ ਕੇਤੇ ਜਾਤਿ ਅਜਾਤਿ ॥੩॥

You have so many forms and colors, You have created so many beings and many of them are in high and many are in low caste (social status). ||3||

ਸਚੁ ਮਿਲੈ ਸਚੁ ਉਪਜੈ ਸਚ ਮਹਿ ਸਾਚਿ ਸਮਾਇ ॥

When one realizes God, firm faith in Him wells up and one becomes absorbed in the eternal God.

ਸੁਰਤਿ ਹੋਵੈ ਪਤਿ ਉਗਵੈ ਗੁਰਬਚਨੀ ਭਉ ਖਾਇ ॥

When through the Guru's word one conquers the worldly fear, he remains focused on God and receives honor in God's presence.

ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥੪॥੧੦॥

O Nanak, God, the sovereign king merges him into Himself.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਭਲੀ ਸਰੀ ਜਿ ਉਬਰੀ ਹਉਮੈ ਮੁਈ ਘਰਾਹੁ ॥

It all worked out well, I was saved from the vices, and the egotism from my heart was subdued.

ਦੂਤ ਲਗੇ ਫਿਰਿ ਚਾਕਰੀ ਸਤਿਗੁਰ ਕਾ ਵੇਸਾਹੁ ॥

The devils (vices) have been made to serve me, since I placed my faith in the true Guru.

ਕਲਪ ਤਿਆਗੀ ਬਾਦਿ ਹੈ ਸਚਾ ਵੇਪਰਵਾਹੁ ॥੧॥

I have realized the carefree eternal God, and have renounced my useless anxiety of the love for Maya. ||1||

ਮਨ ਰੇ ਸਚੁ ਮਿਲੈ ਭਉ ਜਾਇ ॥

O' my mind, when one realizes the eternal God, his worldly fear departs.

ਭੈ ਬਿਨੁ ਨਿਰਭਉ ਕਿਉ ਥੀਐ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

How can one escape from the worldly fears unless one has the revered fear of God? It happens only by immersing in the divine word through the Guru.

||1||Pause ||

ਕੇਤਾ ਆਖਣੁ ਆਖੀਐ ਆਖਣਿ ਤੇਟਿ ਨ ਹੋਇ ॥

One keeps asking for more worldly things, this demand never ends.

ਮੰਗਣ ਵਾਲੇ ਕੇਤੜੇ ਦਾਤਾ ਏਕੇ ਸੋਇ ॥

There are so many beggars, but He is the only benefactor.

ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹੈ ਮਨਿ ਵਸਿਐ ਸੁਖੁ ਹੋਇ ॥੨॥

One enjoys inner peace only when that Master-God, to whom the life and soul belongs, manifests in the mind.

ਜਗੁ ਸੁਪਨਾ ਬਾਜੀ ਬਨੀ ਖਿਨ ਮਹਿ ਖੇਲੁ ਖੇਲਾਇ ॥

The world is like a dream in which the game of life is played and it is over in an instant.

ਸੰਜੋਗੀ ਮਿਲਿ ਏਕਸੇ ਵਿਜੋਗੀ ਉਠਿ ਜਾਇ ॥

People get together by meeting as per the law of union and one departs from here as per the law of separation.

ਜੇ ਤਿਸੁ ਭਾਣਾ ਸੋ ਥੀਐ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥੩॥

Whatever pleases God, comes to pass; nothing else can be done.

ਗੁਰਮੁਖਿ ਵਸਤੁ ਵੇਸਾਹੀਐ ਸਚੁ ਵਖਰੁ ਸਚੁ ਰਾਸਿ ॥

God's Name is the real merchandise and the real wealth and one should trade it through the Guru's teachings.

ਜਿਨੀ ਸਚੁ ਵਟੰਜਿਆ ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ॥

The perfect true Guru honors those who traded the true commodity of Naam.

ਨਾਨਕ ਵਸਤੁ ਪਛਾਣਸੀ ਸਚੁ ਸਉਦਾ ਜਿਸੁ ਪਾਸਿ ॥੪॥੧੧॥

O' Nanak, God will recognize that person who has this true wealth of Naam.

||4||11||

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥

Siree Raag, First Guru:

ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਸਿਫਤੀ ਸਿਫਤਿ ਸਮਾਇ ॥

Just as any thing made of metal merges in the same metal when melted, similarly by singing the praises of the praiseworthy God, one merges in Him,

ਲਾਲੁ ਗੁਲਾਲੁ ਗਹਬਰਾ ਸਚਾ ਰੰਗੁ ਚੜਾਉ ॥

and he becomes imbued with the deep love of God.

ਸਚੁ ਮਿਲੈ ਸੰਤੋਖੀਆ ਹਰਿ ਜਪਿ ਏਕੈ ਭਾਇ ॥੧॥

But only those contented people, who remember God with single-minded love, unite with God. ||1||

ਭਾਈ ਰੇ ਸੰਤ ਜਨਾ ਕੀ ਰੇਣੁ ॥

O, my friends, humbly listen and follow the teachings of the saints as if you have become the dust of their feet.

ਸੰਤ ਸਭਾ ਗੁਰੁ ਪਾਈਐ ਮੁਕਤਿ ਪਦਾਰਥੁ ਧੇਣੁ ॥੧॥ ਰਹਾਉ ॥

It is only in the holy congregation that we find the Guru, who like the Kamdhen (wish fulfilling cow), liberates us from vices by blessing us with Naam.

||1||Pause||

ਉਚਉ ਥਾਨੁ ਸੁਹਾਵਣਾ ਉਪਰਿ ਮਹਲੁ ਮੁਰਾਰਿ ॥

There is a very beautiful high spot, on which stands the mansion of God.

ਸਚੁ ਕਰਣੀ ਦੇ ਪਾਈਐ ਦਰੁ ਘਰੁ ਮਹਲੁ ਪਿਆਰਿ ॥

It is through true loving conduct that we find the door to His presence.

ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਈਐ ਆਤਮ ਰਾਮੁ ਬੀਚਾਰਿ ॥੨॥

It is through the Guru's teachings that we instruct our mind to contemplate on the virtues of the omnipresent God. ||2||

ਤ੍ਰਿਬਿਧਿ ਕਰਮ ਕਮਾਈਅਹਿ ਆਸ ਅੰਦੇਸਾ ਹੋਇ ॥

Hope and anxiety are produced by the actions committed under the influence of the three traits of Maya (vice, virtue and power)

ਕਿਉ ਗੁਰ ਬਿਨੁ ਤ੍ਰਿਕੁਟੀ ਛੁਟਸੀ ਸਹਜਿ ਮਿਲਿਐ ਸੁਖੁ ਹੋਇ ॥

How can one escape from this worry and anxiety without the Guru's teachings?. It is only when we realize God that we live in peace.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਛਾਣੀਐ ਨਦਰਿ ਕਰੇ ਮਲੁ ਧੋਇ ॥੩॥

It is only through God's grace that the dirt of vices from our mind is washed off, and through Guru's teachings we realize God's presence within ourselves. ||3||

ਬਿਨੁ ਗੁਰ ਮੈਲੁ ਨ ਉਤਰੈ ਬਿਨੁ ਹਰਿ ਕਿਉ ਘਰ ਵਾਸੁ ॥

Without the Guru's teachings, this dirt of vices is not washed off; without God's grace, how can we realize Him within ourselves?

ਏਕੇ ਸਬਦੁ ਵੀਚਾਰੀਐ ਅਵਰ ਤਿਆਗੈ ਆਸ ॥

We should contemplate upon Divine word and abandon all other hopes.

ਨਾਨਕ ਦੇਖਿ ਦਿਖਾਈਐ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥੪॥੧੨॥

O Nanak, I dedicate myself forever to such a Guru, who has himself experienced God, and also helps others to visualize Him. ||4||12||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਦੋਹਾਗਣੀ ਮੁਠੀ ਦੂਜੈ ਭਾਇ ॥

Accursed is the life of an unfortunate person, who is deluded by love of material objects instead of being in love with the Master-God.

ਕਲਰ ਕੇਰੀ ਕੰਧ ਜਿਉ ਅਹਿਨਿਸਿ ਕਿਰਿ ਢਹਿ ਪਾਇ ॥

The spiritual life of that person keeps deteriorating day and night like the wall made of sand.

ਬਿਨੁ ਸਬਦੈ ਸੁਖੁ ਨਾ ਥੀਐ ਪਿਰ ਬਿਨੁ ਦੁਖੁ ਨ ਜਾਇ ॥੧॥

There is no peace in life without following the Guru's teachings and suffering does not end without realizing God. ||1||

ਮੁੰਧੇ ਪਿਰ ਬਿਨੁ ਕਿਆ ਸੀਗਾਰੁ ॥

O' mortal, there is no use of adorning yourself without lovingly remembering the Master-God.

ਦਰਿ ਘਰਿ ਢੋਈ ਨ ਲਹੈ ਦਰਗਹ ਝੂਠੁ ਖੁਆਰੁ ॥੧॥ ਰਹਾਉ ॥

You will not find any refuge in God's presence, because falsehood is disgraced in His presence. ||1||pause||

ਆਪਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਸਚਾ ਵਡ ਕਿਰਸਾਣੁ ॥

God is like a wise and great farmer who never makes mistakes.

ਪਹਿਲਾ ਧਰਤੀ ਸਾਧਿ ਕੈ ਸਚੁ ਨਾਮੁ ਦੇ ਦਾਣੁ ॥

Just as a farmer first prepares the ground for sowing, similarly God first prepares one's heart with the Guru's teachings and then plants the seed of Naam.

ਨਉ ਨਿਧਿ ਉਪਜੈ ਨਾਮੁ ਏਕੁ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥੨॥

Then there grows the crop of Naam, valuable like all the treasures of the world and this blessed person receives the mark of God's grace.

ਗੁਰ ਕਉ ਜਾਣਿ ਨ ਜਾਣਈ ਕਿਆ ਤਿਸੁ ਚਜੁ ਅਚਾਰੁ ॥

One who knowingly does not understand or follow the Guru's teachings has no sense of proper conduct in life.

ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖਿ ਅੰਧ ਗੁਬਾਰੁ ॥

That spiritually ignorant self-willed person has forgotten God's Name and the complete darkness of spiritual ignorance remains in his life.

ਆਵਣੁ ਜਾਣੁ ਨ ਚੁਕਈ ਮਰਿ ਜਨਮੈ ਹੋਇ ਖੁਆਰੁ ॥੩॥

The cycle of his birth and death never ends and he keeps suffering in rounds of births and deaths. ||3||

ਚੰਦਨੁ ਮੇਲਿ ਅਣਾਇਆ ਕੁੰਗੁ ਮਾਂਗ ਸੰਧੁਰੁ ॥

A woman purchases perfumes and other cosmetics to adorn herself,

ਚੋਆ ਚੰਦਨੁ ਬਹੁ ਘਣਾ ਪਾਨਾ ਨਾਲਿ ਕਪੂਰੁ ॥

she uses mouth fresheners, and applies scent and perfume to her body,

ਜੇ ਧਨ ਕੰਤਿ ਨ ਭਾਵਈ ਤ ਸਭਿ ਅਡੰਬਰ ਕੂੜੁ ॥੪॥

but if she is not pleasing to her husband, then all her efforts go to waste; similarly God is not pleased by religious garbs and rituals. ||4||

ਸਭਿ ਰਸ ਭੋਗਣ ਬਾਦਿ ਹਰਿ ਸਭਿ ਸੀਗਾਰ ਵਿਕਾਰ ॥

All the enjoyment of worldly pleasures is futile, and all the bodily decorations (religious rituals) are useless.

ਜਬ ਲਗੁ ਸਬਦਿ ਨ ਭੇਦੀਐ ਕਿਉ ਸੇਹੈ ਗੁਰਦੁਆਰਿ ॥

Until one is not imbued with the Guru's word, how can one get honored in the Guru's presence.

ਨਾਨਕ ਧੰਨੁ ਸੁਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥੫॥੧੩॥

O Nanak, blessed are those fortunate people, who are in love with their Master-God. ||5||13||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag First Guru:

ਸੁੰਢੀ ਦੇਹ ਡਰਾਵਣੀ ਜਾ ਜੀਉ ਵਿਚਹੁ ਜਾਇ ॥

When the soul departs, the body looks deserted and dreadful.

ਭਾਹਿ ਬਲੰਦੀ ਵਿਝਵੀ ਧੂਉ ਨ ਨਿਕਸਿਓ ਕਾਇ ॥

The burning fire of life is extinguished, and no sign of breathing is visible.

ਪੰਚੇ ਰੁੰਨੇ ਦੁਖਿ ਭਰੇ ਬਿਨਸੇ ਦੂਜੈ ਭਾਇ ॥੧॥

The five sense organs cry in grief for having been wasted through the love of duality, things other than God.

ਮੂੜੇ ਰਾਮੁ ਜਪਹੁ ਗੁਣ ਸਾਰਿ ॥

O' fool: remember God and His virtues with adoration.

ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਸਭ ਮੁਠੀ ਅਹੰਕਾਰਿ ॥੧॥ ਰਹਾਉ ॥

The entire world engrossed in egotistical pride and possessiveness is getting deceived by the enticing Maya. ||1|| pause||

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਦੂਜੀ ਕਾਰੈ ਲਗਿ ॥

Being engrossed in worldly pursuits, those who have forgotten God's Name,

ਦੁਬਿਧਾ ਲਾਗੇ ਪਚਿ ਮੁਏ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਅਗਿ ॥

they remained caught in double mindedness and became spiritually dead by getting consumed in the fire of worldly desires.

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੇਰਿ ਮੁਠੀ ਧੰਧੈ ਠਗਿ ॥੨॥

Those who are protected by the Guru, are saved and all others got deluded by the deceitful worldly affairs. ||2||

ਮੁਈ ਪਰੀਤਿ ਪਿਆਰੁ ਗਇਆ ਮੁਆ ਵੈਰੁ ਵਿਰੋਧੁ ॥

That person's worldly love vanishes along with all attachments, enmity and antagonism,

ਧੰਧਾ ਥਕਾ ਹਉ ਮੁਈ ਮਮਤਾ ਮਾਇਆ ਕ੍ਰੋਧੁ ॥

all his worldly pursuits are over, his egotism, possessiveness, love for Maya and anger ends,

ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਦਾ ਨਿਰੋਧੁ ॥੩॥

who follows the Guru's teachings, always controls his senses and realizes God through His grace. ||3||

ਸਚੀ ਕਾਰੈ ਸਚੁ ਮਿਲੈ ਗੁਰਮਤਿ ਪਲੈ ਪਾਇ ॥

One who follows the Guru's teachings and does the true deed of lovingly remembering God, realizes the eternal God.

ਸੇ ਨਰੁ ਜੰਮੇ ਨਾ ਮਰੈ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥

Then, such a person is not subjected to repeated spiritual ups and downs and is saved from the cycles of birth and death.

ਨਾਨਕ ਦਰਿ ਪਰਧਾਨੁ ਸੇ ਦਰਗਹਿ ਪੈਧਾ ਜਾਇ ॥੪॥੧੪॥

O' Nanak, that person is recognized as a dignitary and is honored in God's court.

ਸਿਰੀਰਾਗੁ ਮਹਲ ੧ ॥

Siree Raag, First Guru;

ਤਨੁ ਜਲਿ ਬਲਿ ਮਾਟੀ ਭਇਆ ਮਨੁ ਮਾਇਆ ਮੇਹਿ ਮਨੁਰੁ ॥

One who has not remembered God, he suffers so much as if his body is burnt to ashes in the fire of vices and his mind is rusted in the love for Maya.

ਅਉਗਣ ਫਿਰਿ ਲਾਗੁ ਭਏ ਕੂਰਿ ਵਜਾਵੈ ਤੂਰੁ ॥

The vices haunt his mind like enemies, still he remains engrossed in falsehood, and keeps blowing the bugle of love for Maya, the worldly riches and power.

ਬਿਨੁ ਸਬਦੈ ਭਰਮਾਈਐ ਦੁਬਿਧਾ ਡੋਬੇ ਪੂਰੁ ॥੧॥

Without following the Guru's teachings, he is led astray and the love for materialism destroys all his senses. ||1||

ਮਨੁ ਰੇ ਸਬਦਿ ਤਰਹੁ ਚਿਤੁ ਲਾਇ ॥

O' my mind, follow the Guru's teachings with full concentration and swim across the world-ocean of vices.

ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

One who has not realized God through the Guru's teachings, continues to suffer spiritual ups and downs and remain in the cycle of birth and death. ||1||pause||

ਤਨੁ ਸੂਚਾ ਸੇ ਆਖੀਐ ਜਿਸੁ ਮਹਿ ਸਾਚਾ ਨਾਉ ॥

Only that human body is said to be immaculate, in which is enshrined the Name of the eternal God.

ਭੈ ਸਚਿ ਰਾਤੀ ਦੇਹੁਰੀ ਜਿਹਵਾ ਸਚੁ ਸੁਆਉ ॥

One whose body is imbued with the revered fear of God and whose tongue's real purpose is to sing God's praises,

ਸਚੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਬਹੁੜਿ ਨ ਪਾਵੈ ਤਾਉ ॥੨॥

-he is blessed by God's gracious glance, and he does not face the misery of birth and death again and again. ||2||

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥

From the eternal God came the air, and from the air came water.

ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੇਇ ॥

From the water is created the entire world of earth, sky and nether region, and His light pervades in each and every heart.

ਨਿਰਮਲੁ ਮੈਲਾ ਨਾ ਥੀਐ ਸਬਦਿ ਰਤੇ ਪਤਿ ਹੋਇ ॥੩॥

One imbued with Guru's word is honored everywhere, and he always remains immaculate and never becomes soiled with vices. ||3||

ਇਹੁ ਮਨੁ ਸਾਚਿ ਸੰਤੋਖਿਆ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮਾਹਿ ॥

When this mind of a person becomes content by remembering God with adoration, then God bestows His gracious glance upon him.

ਪੰਚ ਭੂਤ ਸਚਿ ਭੈ ਰਤੇ ਜੋਤਿ ਸਚੀ ਮਨ ਮਾਹਿ ॥

His body made of five elements (ether, fire, air, water and earth) remains imbued with revered fear of God and the Divine light fills his mind.

ਨਾਨਕ ਅਉਗਣ ਵੀਸਰੇ ਗੁਰਿ ਰਾਖੇ ਪਤਿ ਤਾਹਿ ॥੪॥੧੫॥

O' Nanak, he forsakes all his vices, and the Guru saves his honor.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਨਾਨਕ ਬੇੜੀ ਸਚ ਕੀ ਤਰੀਐ ਗੁਰ ਵੀਚਾਰਿ ॥

O' Nanak, we can swim across this worldly-ocean of vices by using the boat of truth i.e. reflecting on the Guru's teachings and living righteously.

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹੀ ਪੂਰਿ ਭਰੇ ਅਹੰਕਾਰਿ ॥

But a multitude of egotistical people remain in the cycle of birth and death.

ਮਨਹਠਿ ਮਤੀ ਬੂਡੀਐ ਗੁਰਮੁਖਿ ਸਚੁ ਸੁ ਤਾਰਿ ॥੧॥

We drown in the world-ocean of vices by following our mind's obstinacy, but one who follows the Guru's teachings, God helps him swims across it. ||1||

ਗੁਰ ਬਿਨੁ ਕਿਉ ਤਰੀਐ ਸੁਖੁ ਹੋਇ ॥

Without following the Guru's teachings, how can anyone swim across the world-ocean of vices and find inner peace in life?

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂ ਮੈ ਅਵਰੁ ਨ ਦੁਜਾ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

O' God, as it pleases You, keep me in the Guru's refuge because I do not think of any other's support to cross the world ocean of vices. ||1||pause||

ਆਗੈ ਦੇਖਉ ਡਉ ਜਲੈ ਪਾਛੈ ਹਰਿਓ ਅੰਗੁਰੁ ॥

This world is like a forest in which people are dying like burning old trees and new children are being born like new greens sprouting.

ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨਸੈ ਘਟਿ ਘਟਿ ਸਚੁ ਭਰਪੂਰਿ ॥

God from whom this world originates, ultimately merges into Him; the eternal God pervades each and every heart.

ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਹੀ ਸਾਚੈ ਮਹਲਿ ਹਦੂਰਿ ॥੨॥

O' God, You unite human beings with yourself and You keep them in Your presence at Your eternal abode. ||2||

ਸਾਹਿ ਸਾਹਿ ਤੁਝੁ ਸੰਮਲਾ ਕਦੇ ਨ ਵਿਸਾਰੇਉ ॥

O' God, bless me that I may lovingly remember You with every breath and may never forget You.

ਜਿਉ ਜਿਉ ਸਾਹਬੁ ਮਨਿ ਵਸੈ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੇਉ ॥

More the Master-God dwells within my mind, the more ambrosial nectar of Naam I relish through the Guru's teaching.

ਮਨੁ ਤਨੁ ਤੇਰਾ ਤੂ ਧਣੀ ਗਰਬੁ ਨਿਵਾਰਿ ਸਮੇਉ ॥੩॥

O' God, my mind and body are blessed by You and You are my Master, bestow mercy that I may rid of my ego and remain absorbed in remembering You. ||3||

ਜਿਨਿ ਏਹੁ ਜਗਤੁ ਉਪਾਇਆ ਤ੍ਰਿਭਵਣੁ ਕਰਿ ਆਕਾਰੁ ॥

God who has created this universe in the form of three worlds, the earth, the sky and the nether region,

ਗੁਰਮੁਖਿ ਚਾਨਣੁ ਜਾਣੀਐ ਮਨਮੁਖਿ ਮੁਗਧੁ ਗੁਬਾਰੁ ॥

that Divine light can only be realized only by following the Guru's teachings, but the self-willed fools remain in the darkness of ignorance.

ਘਟਿ ਘਟਿ ਜੇਤਿ ਨਿਰੰਤਰੀ ਬੁਝੈ ਗੁਰਮਤਿ ਸਾਰੁ ॥੪॥

Divine light pervades each and every heart, and one can understand this essence of reality only through the Guru's teachings. ||4||

ਗੁਰਮੁਖਿ ਜਿਨੀ ਜਾਣਿਆ ਤਿਨ ਕੀਚੈ ਸਾਬਾਸਿ ॥

Those Guru's followers who have realized God are commended.

ਸਚੇ ਸੇਤੀ ਰਲਿ ਮਿਲੇ ਸਚੇ ਗੁਣ ਪਰਗਾਸਿ ॥

They meet and merge with the eternal God and His virtues manifest in them.

ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਜੀਉ ਪਿੰਡੁ ਪ੍ਰਭ ਯਾਸਿ ॥੫॥੧੬॥

O' Nanak, they remain content with the Naam, and they surrender their mind and body to God. ||5||16||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਸੁਣਿ ਮਨ ਮਿਤ੍ਰੁ ਪਿਆਰਿਆ ਮਿਲੁ ਵੇਲਾ ਹੈ ਏਹੁ ॥

Listen O' mind, my dear friend, the only time to realize God is this human life.

ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਇਹੁ ਤਨੁ ਦੇਹੁ ॥

As long as we are in youth and are breathing, our body is of some use.

ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਢਹਿ ਢੇਰੀ ਤਨੁ ਖੇਹੁ ॥੧॥

It remains useless without acquiring divine virtues, ultimately it shall crumble into a pile of dust. ||1||

ਮੇਰੇ ਮਨ ਲੈ ਲਾਹਾ ਘਰਿ ਜਾਹਿ ॥

O' my mind, earn the profit of Naam before you return to your eternal home.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹੀਐ ਹਉਮੈ ਨਿਵਰੀ ਭਾਹਿ ॥੧॥ ਰਹਾਉ ॥

We should sing the praises of God's Name by following the Guru's teachings, by doing that the fire of egotism is extinguished. ||1||pause||

ਸੁਣਿ ਸੁਣਿ ਗੰਢਣੁ ਗੰਢੀਐ ਲਿਖਿ ਪੜਿ ਬੁਝਹਿ ਭਾਰੁ ॥

People repeatedly listen to mythical stories, read, write and interpret loads of books and make useless efforts to impress others.

ਤ੍ਰਿਸਨਾ ਅਹਿਨਿਸਿ ਅਗਲੀ ਹਉਮੈ ਰੋਗੁ ਵਿਕਾਰੁ ॥

Still their worldly desires keep intensifying day and night, and they remain inflicted with the disease of ego and evil passions.

ਓਹੁ ਵੇਪਰਵਾਹੁ ਅਤੇਲਵਾ ਗੁਰਮਤਿ ਕੀਮਤਿ ਸਾਰੁ ॥੨॥

The carefree God is beyond any appraisal and it is only through the Guru's teachings that we can understand His real worth. ||2||

ਲਖ ਸਿਆਣਪ ਜੇ ਕਰੀ ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਮਿਲਾਪੁ ॥

Even if someone has millions of clever thoughts, and the love and company of millions of people,

ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰਾਪੀਆ ਬਿਨੁ ਨਾਵੈ ਦੂਖ ਸੰਤਾਪੁ ॥

-still the spiritual thirst is not quenched without the holy congregation and one keeps enduring miseries and anxiety without lovingly remembering God.

ਹਰਿ ਜਪਿ ਜੀਅਰੇ ਛੁਟੀਐ ਗੁਰਮੁਖਿ ਚੀਨੈ ਆਪੁ ॥੩॥

O' my mind, we can be saved from worldly desires by lovingly remembering God, because one who follows the Guru's teachings, he recognizes his inner self. ||3||

ਤਨੁ ਮਨੁ ਗੁਰ ਪਹਿ ਵੇਚਿਆ ਮਨੁ ਦੀਆ ਸਿਰੁ ਨਾਲਿ ॥

One who has surrendered his body and mind to the Guru, yes one who has surrendered his mind and ego to the Guru,

ਤਿਭਵਣੁ ਖੇਜਿ ਢੰਢੋਲਿਆ ਗੁਰਮੁਖਿ ਖੇਜਿ ਨਿਹਾਲਿ ॥

by searching through the Guru, he has visualized God within himself, whom he had been searching throughout the entire world.

ਸਤਗੁਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੇ ਪ੍ਰਭੁ ਨਾਲਿ ॥੪॥੧੭॥

O' Nanak, by uniting with his teachings, the true Guru has united his follower with God and now that God is always with him. ||4||17||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ ॥

O' God! I am not worried about death, Nor do I crave for a long life,

ਤੂ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ ਲੇਖੈ ਸਾਸ ਗਿਰਾਸ ॥

-because You are the cherisher of all beings and all their breaths and morsels are in Your account (under Your control).

ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਤੂ ਵਸਹਿ ਜਿਉ ਭਾਵੈ ਤਿਉ ਨਿਰਜਾਸਿ ॥੧॥

O' God! You are manifest within the heart of the Guru's follower, and You care all beings, as it pleases You. ||1||

ਜੀਅਰੇ ਰਾਮ ਜਪਤ ਮਨੁ ਮਾਨੁ ॥

O' mortal, while remembering God, the mind is appeased with Him.

ਅੰਤਰਿ ਲਾਗੀ ਜਲਿ ਬੁਝੀ ਪਾਇਆ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥

By following the Guru's teachings, I have obtained such a divine knowledge that the fire of worldly desire burning within me has been extinguished. ||1||pause||

ਅੰਤਰ ਕੀ ਗਤਿ ਜਾਣੀਐ ਗੁਰ ਮਿਲੀਐ ਸੰਕ ਉਤਾਰਿ ॥

We can understand the state of our inner self and realize God by following the Guru's teachings with full devotion and without any skepticism.

ਮੁਇਆ ਜਿਤੁ ਘਰਿ ਜਾਈਐ ਤਿਤੁ ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ ॥

The place or state which we want to reach after death, we should try to reach that state while still alive by conquering our mind and eradicating our vices.

ਅਨਹਦ ਸਬਦਿ ਸੁਹਾਵਣੇ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥੨॥

But this state of mind is reached only when we reflect on the Guru's word and remain absorbed in the non-stop and pleasing divine word of God's praises. ||2||

ਅਨਹਦ ਬਾਣੀ ਪਾਈਐ ਤਹ ਹਉਮੈ ਹੋਇ ਬਿਨਾਸੁ ॥

When we are blessed with this state of enjoying the continuous divine word of God's praises, then our ego is totally destroyed.

ਸਤਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤਾਸੁ ॥

I am always dedicated to that person who truly follows the teachings of his Guru.

ਖੜਿ ਦਰਗਹ ਪੈਨਾਈਐ ਮੁਖਿ ਹਰਿ ਨਾਮ ਨਿਵਾਸੁ ॥੩॥

He always recites the praises of God and is honored in God's presence.

ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ ਸਿਵ ਸਕਤੀ ਕਾ ਮੇਲੁ ॥

Wherever I see I find humans indulging in Maya (worldly illusions)

ਤ੍ਰਿਹੁ ਗੁਣ ਬੰਧੀ ਦੇਹਰੀ ਜੋ ਆਇਆ ਜਗਿ ਸੇ ਖੇਲੁ ॥

The three traits of Maya hold the human body in bondage; whoever comes into the world is subject to their play.

ਵਿਜੋਗੀ ਦੁਖਿ ਵਿਛੁੜੇ ਮਨਮੁਖਿ ਲਹਹਿ ਨ ਮੇਲੁ ॥੪॥

The self-willed persons do not attain union with God, they remain alienated from Him and endure misery. ||4||

ਮਨੁ ਬੈਰਾਗੀ ਘਰਿ ਵਸੈ ਸਚ ਭੈ ਰਾਤਾ ਹੋਇ ॥

The mind detached from the love for Maya stops wandering and comes to dwell within, because it remains imbued with revered fear of God.

ਗਿਆਨ ਮਹਾਰਸੁ ਭੋਗਵੈ ਬਾਹੁੜਿ ਭੂਖ ਨ ਹੋਇ ॥

The mind imbued with God's love enjoys the sublime bliss of spiritual wisdom, and it never feels yearning for materialism again.

ਨਾਨਕ ਇਹੁ ਮਨੁ ਮਾਰਿ ਮਿਲੁ ਭੀ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਇ ॥੫॥੧੮॥

O' Nanak, eradicate your mind's love for Maya and unite with God, so that you never suffer the pangs of separation from God anymore. ||5||18||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਏਹੁ ਮਨੇ ਮੂਰਖੁ ਲੋਭੀਆ ਲੋਭੇ ਲਗਾ ਲੁਭਾਨੁ ॥

This foolish and greedy mind of a human being always remains engrossed in greed.

ਸਬਦਿ ਨ ਭੀਜੈ ਸਾਕਤਾ ਦੁਰਮਤਿ ਆਵਨੁ ਜਾਨੁ ॥

The faithless cynic is not swayed by the Guru's divine word and because of his evil intellect, he remains in the cycle of birth and death.

ਸਾਧੂ ਸਤਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥੧॥

But if he meets the saintly true Guru and follows his teachings, then he realizes God, the treasure of virtues. ||1||

॥੧॥

ਮਨੁ ਰੇ ਹਉਮੈ ਛੇਡਿ ਗੁਮਾਨੁ ॥

O my mind, renounce your egotistical pride,

ਹਰਿ ਗੁਰੁ ਸਰਵਰੁ ਸੇਵਿ ਤੂ ਪਾਵਹਿ ਦਰਗਹ ਮਾਨੁ ॥੧॥ ਰਹਾਉ ॥

and follow the teachings of the Guru, who is the image of God and the sublime pool of purity, so that you may receive honor in God's presence. ||1||pause||

ਰਾਮ ਨਾਮੁ ਜਪਿ ਦਿਨਸੁ ਰਾਤਿ ਗੁਰਮੁਖਿ ਹਰਿ ਧਨੁ ਜਾਨੁ ॥

O' my mind, remember God day and night with adoration, and understand the worth of the wealth of God's Name through the Guru's teachings.

ਸਭਿ ਸੁਖ ਹਰਿ ਰਸ ਭੋਗਣੇ ਸੰਤ ਸਭਾ ਮਿਲਿ ਗਿਆਨੁ ॥

In the holy company, acquire spiritual wisdom and you will enjoy all comforts and the divine pleasures.

ਨਿਤਿ ਅਹਿਨਿਸਿ ਹਰਿ ਪੁਭੁ ਸੇਵਿਆ ਸਤਗੁਰਿ ਦੀਆ ਨਾਮੁ ॥੨॥

One whom the true Guru has blessed with the gift of Naam, he has always remembered God with adoration. ||2||

ਕੂਕਰ ਕੂੜੁ ਕਮਾਈਐ ਗੁਰ ਨਿੰਦਾ ਪਚੈ ਪਚਾਨੁ ॥

One who practices falsehood is like a dog; such a person even slanders the Guru and suffers utter disgrace.

ਭਰਮੇ ਭੂਲਾ ਦੁਖੁ ਘਣੈ ਜਮੁ ਮਾਰਿ ਕਰੈ ਖੁਲਹਾਨੁ ॥

Doubts lead him astray, he suffers in great agony so much as if the demon of death is beating him mercilessly.

ਮਨਮੁਖਿ ਸੁਖੁ ਨ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸੁਖੁ ਸੁਭਾਨੁ ॥੩॥

In this way, the self-willed people find no inner peace, while the Guru's followers are always wondrously blissful. ||3||

ਐਥੈ ਧੰਧੁ ਪਿਟਾਈਐ ਸਚੁ ਲਿਖਤੁ ਪਰਵਾਨੁ ॥

In this world, people are engrossed in false pursuits, but hereafter, only the account of your true actions is accepted.

ਹਰਿ ਸਜਣੁ ਗੁਰੁ ਸੇਵਦਾ ਗੁਰ ਕਰਣੀ ਪਰਧਾਨੁ ॥

Therefore, serve the Guru (follow the Guru's teachings), the intimate friend of God; the deeds done as directed by the Guru's teachings are supreme.

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਕਰਮਿ ਸਚੈ ਨੀਸਾਣੁ ॥੪॥੧੯॥

O' Nanak, by God's grace such a person receives His stamp of approval and he never forgets God's Name. ||4||19||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਰੋਗੁ ਵਡਾ ਮਨ ਮਾਹਿ ॥

If the beloved God is forgotten even for a moment, the Guru's followers feel that there is some serious malady in their mind.

ਕਿਉ ਦਰਗਹ ਪਤਿ ਪਾਈਐ ਜਾ ਹਰਿ ਨ ਵਸੈ ਮਨ ਮਾਹਿ ॥

They understand that if God does not manifest in one's mind, then how can he receive honor in His presence?

ਗੁਰਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਈਐ ਅਗਨਿ ਮਰੈ ਗੁਣ ਮਾਹਿ ॥੧॥

By meeting and following the Guru's teachings, one attains divine virtues, his fire for worldly desires is extinguished and he receives inner peace. ||1||

ਮਨ ਰੇ ਅਹਿਨਿਸਿ ਹਰਿ ਗੁਣ ਸਾਰਿ ॥

O' my mind, always remember God's virtues.

ਜਿਨ ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਤੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰਿ ॥੧॥ ਰਹਾਉ ॥

In this world, very rare are those who do not forsake God's Name even for a moment. ||੧||pause||

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈਐ ਸੁਰਤੀ ਸੁਰਤਿ ਸੰਜੋਗੁ ॥

If we merge our soul with the Divine Soul, and our mind with the Divine wisdom,

ਹਿੰਸਾ ਹਉਮੈ ਗਤੁ ਗਏ ਨਾਹੀ ਸਹਸਾ ਸੋਗੁ ॥

then our cruel and violent instincts and egotism depart, and skepticism and sorrow vanish.

ਗੁਰਮੁਖਿ ਜਿਸੁ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਸੁ ਮੇਲੇ ਗੁਰੁ ਸੰਜੋਗੁ ॥੨॥

One who follows the Guru's teaching and enshrines God in his mind, Guru blesses him union with God. ||2||

ਕਾਇਆ ਕਾਮਣਿ ਜੇ ਕਰੀ ਭੋਗੇ ਭੋਗਣਹਾਰੁ ॥

If I surrender myself to God, I will experience the similar bliss of union with God, just as a bride feels when she surrenders herself to her husband.

ਤਿਸੁ ਸਿਉ ਨੇਹੁ ਨ ਕੀਜਈ ਜੇ ਦੀਸੈ ਚਲਣਹਾਰੁ ॥

We should not fall in love with the body which is definitely perishable.

ਗੁਰਮੁਖਿ ਰਵਹਿ ਸੋਹਾਗਣੀ ਸੇ ਪ੍ਰਭੁ ਸੇਜ ਭਤਾਰੁ ॥੩॥

Those fortunate people who follow the Guru's teachings and lovingly remember God, He definitely remains enshrined in their heart. ||3||

ਚਾਰੇ ਅਗਨਿ ਨਿਵਾਰਿ ਮਰੁ ਗੁਰਮੁਖਿ ਹਰਿ ਜਲੁ ਪਾਇ ॥

By following the Guru's teachings, put out the four fires (cruelty, worldly love, anger and greed) burning within you with the water of God's Name and remain detached from worldly desires.

ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਅੰਮ੍ਰਿਤੁ ਭਰਿਆ ਅਘਾਇ ॥

Then you would feel so delighted, as if your heart has blossomed like a lotus and is completely filled with the ambrosial nectar of Naam.

ਨਾਨਕ ਸਤਗੁਰੁ ਮੀਤੁ ਕਰਿ ਸਚੁ ਪਾਵਹਿ ਦਰਗਹ ਜਾਇ ॥੪॥੨੦॥

O' Nanak, make the true Guru your friend, and you would definitely unite with God upon reaching His presence. ||4||20||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਹਰਿ ਹਰਿ ਜਪਹੁ ਪਿਆਰਿਆ ਗੁਰਮਤਿ ਲੇ ਹਰਿ ਬੋਲਿ ॥

O' dear, follow the Guru's teachings, recite and remember God with adoration.

ਮਨੁ ਸਚ ਕਸਵਟੀ ਲਾਈਐ ਤੁਲੀਐ ਪੂਰੈ ਤੋਲਿ ॥

When the mind is tested on the touchstone of Truth, (then because of God's remembrance) it comes up to its full expectation.

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਐ ਰਿਦ ਮਾਣਕ ਮੋਲਿ ਅਮੋਲਿ ॥੧॥

The heart becomes like a priceless gem and its worth cannot be estimated. ||1||

ਭਾਈ ਰੇ ਹਰਿ ਹੀਰਾ ਗੁਰ ਮਾਹਿ ॥

O' brother, the invaluable God's Name is with the Guru.

ਸਤਸੰਗਤਿ ਸਤਗੁਰੁ ਪਾਈਐ ਅਹਿਨਿਸਿ ਸਬਦਿ ਸਲਾਹਿ ॥੧॥ ਰਹਾਉ ॥

We meet with the true Guru in the Holy congregation, and we realize God by praising Him day and night through the Guru's word.||1||Pause||

ਸਚੁ ਵਖਰੁ ਧਨੁ ਰਾਸਿ ਲੈ ਪਾਈਐ ਗੁਰ ਪਰਗਾਸਿ ॥

O' brother, amass the merchandise, capital and wealth of God's Name, all these are attained through the spiritual enlightenment blessed by the Guru.

ਜਿਉ ਅਗਨਿ ਮਰੈ ਜਲਿ ਪਾਇਐ ਤਿਉ ਤ੍ਰਿਸਨਾ ਦਾਸਨਿ ਦਾਸਿ ॥

Just as the fire is extinguished by pouring water, similarly the fire of desire is extinguished by serving the devotees of God.

ਜਮ ਜੰਦਾਰੁ ਨ ਲਗਈ ਇਉ ਭਉਜਲੁ ਤਰੈ ਤਰਾਸਿ ॥੨॥

One who amasses the wealth of Naam is not bothered by the demon of death and thus he cross over the world-ocean of vices and ferries others with him.

||2||

ਗੁਰਮੁਖਿ ਕੂੜੁ ਨ ਭਾਵਈ ਸਚਿ ਰਤੇ ਸਚ ਭਾਇ ॥

The Guru's followers do not like falsehood; imbued with God's love, they love only the truth.

ਸਾਕਤ ਸਚੁ ਨ ਭਾਵਈ ਕੂੜੈ ਕੂੜੀ ਪਾਂਇ ॥

The faithless cynics do not like the truth, they stand on foundations of falsehood.

ਸਚਿ ਰਤੇ ਗੁਰਿ ਮੇਲਿਐ ਸਚੇ ਸਚਿ ਸਮਾਇ ॥੩॥

Only those whom the Guru unites with God's Name, remain imbued with God's love and remain absorbed in God's remembrance. ||3||

ਮਨ ਮਹਿ ਮਾਣਕੁ ਲਾਲੁ ਨਾਮੁ ਰਤਨੁ ਪਦਾਰਥੁ ਹੀਰੁ ॥

God's Name is like precious gems that resides within everyone's mind.

ਸਚੁ ਵਖਰੁ ਧਨੁ ਨਾਮੁ ਹੈ ਘਟਿ ਘਟਿ ਗਹਿਰ ਗੰਭੀਰੁ ॥

The unfathomable God pervades each and every heart, and His Name is the true merchandise and the true wealth.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਦਇਆ ਕਰੇ ਹਰਿ ਹੀਰੁ ॥੪॥੨੧॥

O' Nanak, that person upon whom God bestows mercy, receives His precious Name through the Guru. ||4||21||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਭਰਮੇ ਭਾਹਿ ਨ ਵਿਝਵੈ ਜੇ ਭਵੈ ਦਿਸੰਤਰ ਦੇਸੁ ॥

The fire of doubt is not extinguished, even by wandering through different lands and countries (all the religious places) of the world.

ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਧ੍ਰਿਗੁ ਵੇਸੁ ॥

Cursed is that life, and cursed is that garb of renunciation if inner filth of vices is not washed off.

ਹੋਰੁ ਕਿਤੈ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਉਪਦੇਸੁ ॥੧॥

There is no other way to perform devotional worship of God, except through the true Guru's teachings. ||1||

ਮਨੁ ਰੇ ਗੁਰਮੁਖਿ ਅਗਨਿ ਨਿਵਾਰਿ ॥

O' my mind, follow the Guru's teachings and extinguish the fire of the worldly desires.

ਗੁਰੁ ਕਾ ਕਹਿਆ ਮਨਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥

When the Guru's teachings get enshrined in the mind, then ego and the fire of worldly desires would be eradicated. ||1||pause||

ਮਨੁ ਮਾਣਕੁ ਨਿਰਮੇਲੁ ਹੈ ਰਾਮ ਨਾਮਿ ਪਤਿ ਪਾਇ ॥

The mind becomes like an invaluable jewel by lovingly remembering God's Name and one receives honor everywhere.

ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਪਾਈਐ ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥

God is realized by joining the holy congregation and the mind remains focused on God through the Guru's teachings.

ਆਪੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਮਿਲਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇ ॥੨॥

When egoism vanishes, then one attains inner peace, and becomes one with God just as water merges with water and becomes one. ||2||

ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੁ ਅਉਗੁਣਿ ਆਵੈ ਜਾਇ ॥

One who has not lovingly remembered God's Name, lives an unvirtuous life and remains in the cycle of birth and death.

ਜਿਸੁ ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਭੇਟਿਓ ਸੁ ਭਉਜਲਿ ਪਚੈ ਪਚਾਇ ॥

One who has not met with the Guru, he continues suffering and remains consumed in the world-ocean of vices.

ਇਹੁ ਮਾਣਕੁ ਜੀਉ ਨਿਰਮੇਲੁ ਹੈ ਇਉ ਕਉਡੀ ਬਦਲੈ ਜਾਇ ॥੩॥

This human life is priceless like a jewel but without lovingly remembering God, it is wasted as if it is exchanged for a mere penny. ||3||

ਜਿੰਨਾ ਸਤਗੁਰੁ ਰਸਿ ਮਿਲੈ ਸੇ ਪੂਰੇ ਪੁਰਖ ਸੁਜਾਣ ॥

Those who are blessed with the pleasure of meeting and following the true Guru's teachings are perfectly enlightened and sagacious people.

ਗੁਰ ਮਿਲਿ ਭਉਜਲੁ ਲੰਘੀਐ ਦਰਗਹ ਪਤਿ ਪਰਵਾਣੁ ॥

Only by meeting and following the Guru's teachings, we can cross over the world-ocean of vices and receive approval and honor in God's presence.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਧੁਨਿ ਉਪਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥੪॥੨੨॥

O' Nanak, the faces of those persons shine with honor in whose mind the melody of the Guru's divine word keeps playing. ||4||22||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਵਣਜੁ ਕਰਹੁ ਵਣਜਾਰਿਹੇ ਵਖਰੁ ਲੇਹੁ ਸਮਾਲਿ ॥

O' merchants (humans), deal in the merchandise of Naam and enshrine it within.

ਤੈਸੀ ਵਸਤੁ ਵਿਸਾਹੀਐ ਜੈਸੀ ਨਿਬਹੈ ਨਾਲਿ ॥

We should buy only that merchandise (Naam) which remains with us forever.

ਅਗੈ ਸਾਹੁ ਸੁਜਾਣੁ ਹੈ ਲੈਸੀ ਵਸਤੁ ਸਮਾਲਿ ॥੧॥

The Master-God hereafter is very wise, he will accept the commodity after thoroughly testing. ||1||

ਭਾਈ ਰੇ ਰਾਮੁ ਕਹਹੁ ਚਿਤੁ ਲਾਇ ॥

O' brothers, utter God's Name with sincere and focused mind,

ਹਰਿ ਜਸੁ ਵਖਰੁ ਲੈ ਚਲਹੁ ਸਹੁ ਦੇਖੈ ਪਤੀਆਇ ॥੧॥ ਰਹਾਉ ॥

-and take the merchandise of God's praises from this world, seeing which the Master-God will be truly pleased. ||1||pause||

ਜਿਨਾ ਰਾਸਿ ਨ ਸਚੁ ਹੈ ਕਿਉ ਤਿਨਾ ਸੁਖੁ ਹੋਇ ॥

Those who do not have the wealth of God's Name, how can they have inner peace?

ਖੇਟੈ ਵਣਜਿ ਵਣਿਜਿਐ ਮਨੁ ਤਨੁ ਖੇਟਾ ਹੋਇ ॥

If we continue dealing in falsehood, then our mind and body becomes false.

ਫਾਹੀ ਫਾਥੇ ਮਿਰਗ ਜਿਉ ਦੂਖੁ ਘਣੇ ਨਿਤ ਹੋਇ ॥੨॥

Just like the deer caught in the trap, one suffers in terrible agony and continually cries out. ||2||

ਖੇਟੇ ਪੇੜੇ ਨਾ ਪਵਹਿ ਤਿਨ ਹਰਿ ਗੁਰ ਦਰਸੁ ਨ ਹੋਇ ॥

Like counterfeit coins, the false (unvirtuous) people are not honored in God's presence and they do not experience the blessed vision of the Divine-Guru.

ਖੇਟੇ ਜਾਤਿ ਨ ਪਤਿ ਹੈ ਖੇਟਿ ਨ ਸੀਝਸਿ ਕੋਇ ॥

The false (unvirtuous) one neither has any social status nor any respect; no one ever succeeds in spiritual journey in life through falsehood.

ਖੇਟੇ ਖੇਟੁ ਕਮਾਵਣਾ ਆਇ ਗਇਆ ਪਤਿ ਖੇਇ ॥੩॥

The false person becomes habitual to practice falsehood, he loses his honor and remains in the cycle of birth and death. ||3||

ਨਾਨਕ ਮਨੁ ਸਮਝਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ ਸਾਲਾਹ ॥

O' Nanak, we should instruct our mind through the Guru's word of God's praise.

ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਤਿਆ ਭਾਰੁ ਨ ਭਰਮੁ ਤਿਨਾਹ ॥

Those who are imbued with the love of God's Name are not afflicted with the load of sins or doubt of any kind.

ਹਰਿ ਜਪਿ ਲਾਹਾ ਅਗਲਾ ਨਿਰਭਉ ਹਰਿ ਮਨ ਮਾਹ ॥੪॥੨੩॥

Immense spiritual bliss is gained by lovingly remembering God, because the fearless God manifests in the mind. ||4||23||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

Siree Raag, First Guru, Second Beat

ਧਨੁ ਜੋਬਨੁ ਅਰੁ ਫੁਲੜਾ ਨਾਠੀਅੜੇ ਦਿਨ ਚਾਰਿ ॥

The worldly wealth, the youth and flowers last only for few days,

ਪਬਣਿ ਕੇਰੇ ਪਤ ਜਿਉ ਢਲਿ ਢੁਲਿ ਜੁੰਮਣਹਾਰ ॥੧॥

just as the leaves of water-lily wither and die when water level goes down. ||1||

ਰੰਗੁ ਮਾਣਿ ਲੈ ਪਿਆਰਿਆ ਜਾ ਜੋਬਨੁ ਨਉ ਹੁਲਾ ॥

O' my friend, as long as you are in the prime of your youth, enjoy the spiritual bliss of remembering God;

ਦਿਨ ਥੋੜੜੇ ਥਕੇ ਭਇਆ ਪੁਰਾਣਾ ਚੋਲਾ ॥੧॥ ਰਹਾਉ ॥

-when only a few days of life are left, you will feel weary, your body will grow old and at that time you will not be able to remember God. ||1||pause||

ਸਜਣ ਮੇਰੇ ਰੰਗੁਲੇ ਜਾਇ ਸੁਤੇ ਜੀਰਾਣਿ ॥

My beloved friends (have died as if they) are gone to sleep in the graveyard.

ਹੰ ਭੀ ਵੰਞਾ ਡੁਮਣੀ ਰੋਵਾ ਝੀਣੀ ਬਾਣਿ ॥੨॥

(Because of separation from them), I am weeping in a feeble voice and in a state of double-mindedness, I feel like going there as well. ||2||

ਕੀ ਨ ਸੁਣੇਗੀ ਗੋਰੀਏ ਆਪਣ ਕੰਨੀ ਸੇਇ ॥

O' beautiful woman, why don't you carefully listen to this with your ears?

ਲਗੀ ਆਵਹਿ ਸਾਹੁਰੈ ਨਿਤ ਨ ਪੇਈਆ ਹੋਇ ॥੩॥

that you cannot stay at your parent's home (here in this world) forever, and you have go to your in-law's (hereafter) home. ||3||

ਨਾਨਕ ਸੁਤੀ ਪੇਈਐ ਜਾਣੁ ਵਿਰਤੀ ਸੰਨਿ ॥

O' Nanak, that woman who remained in the slumber of spiritual ignorance in her parent's home (here in this world), consider that she is being robbed of her virtues in broad daylight.

ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ ਚਲੀ ਬੰਨਿ ॥੪॥੨੪॥

She has lost her virtues and is departing this world with loads of sins. ||4||24||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ਦੂਜਾ ੨ ॥

Siree Raag, First Guru, Second Beat:

ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ ॥

God Himself is full of love, He Himself is the pleasure and He himself is the one who enjoys the pleasure.

ਆਪੇ ਹੋਵੈ ਚੋਲੜਾ ਆਪੇ ਸੇਜ ਭਤਾਰੁ ॥੧॥

God Himself is the bride and He Himself is the groom in her heart. ||1||

ਰੰਗਿ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥

Imbued with love, my Master-God is perfectly pervading everywhere.
||1||Pause||

ਆਪੇ ਮਾਛੀ ਮਛੁਲੀ ਆਪੇ ਪਾਣੀ ਜਾਲੁ ॥

God Himself is the fisherman and the fish; He Himself is the water and the net.

ਆਪੇ ਜਾਲ ਮਣਕੜਾ ਆਪੇ ਅੰਦਰਿ ਲਾਲੁ ॥੨॥

God Himself is the metal ball of the net (sinker), and He Himself is the bait.

ਆਪੇ ਬਹੁ ਬਿਧਿ ਰੰਗੁਲਾ ਸਖੀਏ ਮੇਰਾ ਲਾਲੁ ॥

O' friend, my beloved God is playful in many ways.

ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਦੇਖੁ ਹਮਾਰਾ ਹਾਲੁ ॥੩॥

The Master-God always remains with the fortunate beings; but look at me who is alienated from Him. ||3||

ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਬੇਨਤੀ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ ॥

O' God, very humbly Nanak prays: You are the pool of virtues, and You are the swan-like Guru's follower who acquires these virtues,

ਕਉਲੁ ਤੂ ਹੈ ਕਵੀਆ ਤੂ ਹੈ ਆਪੇ ਵੇਖਿ ਵਿਗਸੁ ॥੪॥੨੫॥

You are the lotus flower which blooms in sunlight, You are the Kamian flower which blooms in moonlight and You are pleased by beholding these. ||4||25||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

Siree Raag, First Guru, Third Beat:

ਇਹੁ ਤਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੇ ਸਲਿਲ ਆਪਾਉ ਸਾਰੰਗਪਾਣੀ ॥

O' my friend, let this body of yours be like a farm, your good deeds as the seed and irrigate this farm with the water of God's Name.

ਮਨੁ ਕਿਰਸਾਣੁ ਹਰਿ ਰਿਦੈ ਜੰਮਾਇ ਲੈ ਇਉ ਪਾਵਸਿ ਪਦੁ ਨਿਰਬਾਣੀ ॥੧॥

Let your mind be the farmer and grow the crop of God's Name in your heart, this way, You would achieve a spiritual state of freedom from worldly desires. ||1||

ਕਾਰੇ ਗਰਬਸਿ ਮੂੜੇ ਮਾਇਆ ॥

O' fool, why do you take pride in worldly riches?

ਪਿਤ ਸੁਤੇ ਸਗਲ ਕਾਲਤ੍ਰੁ ਮਾਤਾ ਤੇਰੇ ਹੋਹਿ ਨ ਅੰਤਿ ਸਖਾਇਆ ॥ ਰਹਾਉ ॥

Your father, children, spouse, mother and all relatives shall not be able to help you in the end.

ਬਿਖੈ ਬਿਕਾਰ ਦੁਸਟ ਕਿਰਖਾ ਕਰੇ ਇਨ ਤਜਿ ਆਤਮੈ ਹੋਇ ਧਿਆਈ ॥

One who eradicates the evil thoughts and vices from his heart, and after abandoning these sins, remembers God with full concentration of mind.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹੋਹਿ ਜਬ ਰਾਖੇ ਕਮਲੁ ਬਿਗਸੈ ਮਧੁ ਆਸ੍ਰਮਾਈ ॥੨॥

-and when meditation, austerity and self control become his protectors, his heart blooms like a lotus and he feels as if nectar of Naam is dripping within him. ||2||

ਬੀਸ ਸਪਤਾਹਰੇ ਬਾਸਰੇ ਸੰਗ੍ਰਹੈ ਤੀਨਿ ਖੇੜਾ ਨਿਤ ਕਾਲੁ ਸਾਰੈ ॥

One who amasses the wealth of Naam every day and remembers death throughout the three stages of life (childhood, youth, and old age),

ਦਸ ਅਠਾਰਮੈ ਅਪਰੰਪਰੇ ਚੀਨੈ ਕਹੈ ਨਾਨਕੁ ਇਵ ਏਕੁ ਤਾਰੈ ॥੩॥੨੬॥

and seeks the infinite God from the study of all the religious books (four Vedas, six Shastras and eighteen Puranas): Nanak says, God helps that person cross over the dreadful worldly ocean of vices. ||3||26||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

Sri raag, first Guru: third Beat.

ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੇ ਕਰਿ ਸਚ ਕੀ ਆਬ ਨਿਤ ਦੇਹਿ ਪਾਣੀ ॥

O' Quazi, make good deeds the soil, sow the seed of the Guru's word in it, and daily irrigate it with the water of God's remembrance.

ਹੋਇ ਕਿਰਸਾਣੁ ਈਮਾਨੁ ਜੰਮਾਇ ਲੈ ਭਿਸਤੁ ਦੇਜਕੁ ਮੂੜੇ ਏਵ ਜਾਣੀ ॥੧॥

O' fool, be like a true farmer and grow (strengthen) your faith, then you will know the truth about heaven (blissful life) and hell (life full of miseries). ||1||

ਮਤੁ ਜਾਣ ਸਹਿ ਗਲੀ ਪਾਇਆ ॥

Don't you ever think that God can be realized by mere words.

ਮਾਲ ਕੈ ਮਾਣੈ ਰੂਪ ਕੀ ਸੇਭਾ ਇਤੁ ਬਿਧੀ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥ ਰਹਾਉ ॥

You have wasted this life in the egotistical pride of wealth and the splendor of beauty. ||1||Pause||

ਐਬ ਤਨਿ ਚਿਕੜੇ ਇਹੁ ਮਨੁ ਮੀਡਕੇ ਕਮਲ ਕੀ ਸਾਰ ਨਹੀ ਮੂਲਿ ਪਾਈ ॥

This body is filled with a puddle of sins in which the mind lives like a frog who cannot appreciate the presence of the lotus flower in the same pool; similarly, our mind cannot appreciate God in our body because it is too engrossed in vices.

ਭਉਰੁ ਉਸਤਾਦੁ ਨਿਤ ਭਾਖਿਆ ਬੋਲੇ ਕਿਉ ਬੂਝੈ ਜਾ ਨਹ ਬੁਝਾਈ ॥੨॥

Just as a frog is not influenced by the bumblebee visiting the lotus flower, similarly the mind doesn't understand the Guru's teachings, unless God blesses it with this understanding. ||2||

ਆਖਣੁ ਸੁਨਣਾ ਪਉਣ ਕੀ ਬਾਣੀ ਇਹੁ ਮਨੁ ਰਤਾ ਮਾਇਆ ॥

As long as this mind is imbued with the love for Maya, all sermons are without any effect, as if these have been delivered and heard like the sound of wind.

ਖਸਮ ਕੀ ਨਦਰਿ ਦਿਲਹਿ ਪਸਿੰਦੇ ਜਿਨੀ ਕਰਿ ਏਕੁ ਧਿਆਇਆ ॥੩॥

Only those people are under God's grace and are pleasing to His heart who have always remembered Him lovingly with single-minded devotion. ||3||

ਤੀਹ ਕਰਿ ਰਖੇ ਪੰਜ ਕਰਿ ਸਾਥੀ ਨਾਉ ਸੈਤਾਨੁ ਮਤੁ ਕਟਿ ਜਾਈ ॥

Even though you fast for thirty days during Ramadan, and daily say five prayers, but beware lest the devil (vices) nullifies the merits of all your ritualistic deeds.

ਨਾਨਕੁ ਆਖੈ ਰਾਹਿ ਪੈ ਚਲਣਾ ਮਾਲੁ ਧਨੁ ਕਿਤ ਕੂ ਸੰਜਿਆਹੀ ੪॥੨੭॥

Nanak says! O' quazi, one day you too have to depart and walk on the path of death, then why have you amassed all this wealth and property? ||4||27||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

Sri Raag, first Guru: fourth Beat

ਸੇਈ ਮਉਲਾ ਜਿਨਿ ਜਗੁ ਮਉਲਿਆ ਹਰਿਆ ਕੀਆ ਸੰਸਾਰੇ ॥

It is God Himself who is the real Moola (Master), who has created and nurtured the entire universe.

ਆਬ ਖਾਕੁ ਜਿਨਿ ਬੰਧਿ ਰਹਾਈ ਧੰਨੁ ਸਿਰਜਣਹਾਰੇ ॥੧॥

Praiseworthy is the Creator-God who has bound the land and the water together and has kept them in harmony under His divine law. ||1||

ਮਰਣਾ ਮੁਲਾ ਮਰਣਾ

O' Mullah, remember that ultimately everyone has to die,

ਭੀ ਕਰਤਾਰਹੁ ਡਰਣਾ ॥੧॥ ਰਹਾਉ ॥

Therefore, we should live under the revered fear of the Creator. ||1||pause||

ਤਾ ਤੂ ਮੁਲਾ ਤਾ ਤੂ ਕਾਜੀ ਜਾਣਹਿ ਨਾਮੁ ਖੁਦਾਈ ॥

O' dear friend, you are a Mullah and you are a Qazi only if you have realized God.

ਜੇ ਬਹੁਤੇਰਾ ਪੜਿਆ ਹੋਵਹਿ ਕੇ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈ ॥੨॥

Even if one is very learned, still no one can live here when one's allotted time to live here is over. ||2||

ਸੇਈ ਕਾਜੀ ਜਿਨਿ ਆਪੁ ਤਜਿਆ ਇਕੁ ਨਾਮੁ ਕੀਆ ਆਧਾਰੇ ॥

Only that person is a real Qazi, who has renounced ego, and has made God's Name his only support in life,

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਸਚਾ ਸਿਰਜਣਹਾਰੇ ॥੩॥

who is present now would always be there; He is neither born, nor He dies and He is eternal and is the Creator of all. ||3||

ਪੰਜ ਵਖਤ ਨਿਵਾਜ ਗੁਜਾਰਹਿ ਪੜਹਿ ਕਤੇਬ ਕੁਰਾਣਾ ॥

O' Qazi, You say your Nimaaz (prayer) five times a day, read the Quran and other holy books, (but still you are not free from the fear of death).

ਨਾਨਕੁ ਆਖੈ ਗੋਰ ਸਦੇਈ ਰਹਿਓ ਪੀਣਾ ਖਾਣਾ ॥੪॥੨੮॥

Nanak says, your death is so imminent, as if your grave is calling you, and all your eating and drinking (worldly pleasures) will soon come to an end. ||4||28||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

Sri Raag, first Guru: fourth Beat.

ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ ॥

O' my friend, one male dog (greed) and two female dogs (hope and yearning for worldly things), always accompany me,

ਭਲਕੇ ਭਉਕਹਿ ਸਦਾ ਬਇਆਲਿ ॥

And every day they start to bark (start to influence me) from early in the morning.

ਕੁੜੁ ਛੁਰਾ ਮੁਠਾ ਮੁਰਦਾਰੁ ॥

In my hand is the knife of falsehood and defrauding others is like devouring corpse.

ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੧॥

O my Creator! I am living like a low-caste hunter. ||1||

ਮੈ ਪਤਿ ਕੀ ਪੰਦਿ ਨ ਕਰਣੀ ਕੀ ਕਾਰ ॥

O' God! I neither follow Your teaching for living honorably, nor I do deeds which are worth doing.

ਹਉ ਬਿਗੜੈ ਰੂਪਿ ਰਹਾ ਬਿਕਰਾਲ ॥

I look horrible as if I am deformed and disfigured.

ਤੇਰਾ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ ॥

But O' God! I firmly believe that only Your Name saves the entire world,

ਮੈ ਏਹਾ ਆਸ ਏਹੋ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥

and this alone is my hope and my only support. ||1||Pause||

ਮੁਖਿ ਨਿੰਦਾ ਆਖਾ ਦਿਨੁ ਰਾਤਿ ॥

I always keep slandering others with my mouth,

ਪਰ ਘਰੁ ਜੋਗੀ ਨੀਚ ਸਨਾਤਿ ॥

I spy on the houses of others; I have become a wretched lowly person,

ਕਾਮੁ ਕ੍ਰੋਧੁ ਤਨਿ ਵਸਹਿ ਚੰਡਾਲ ॥

I feel as if demons of lust and anger reside within my body.

ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੨॥

O my Creator! I keep living like a low-caste hunter. ||2||

ਫਾਹੀ ਸੁਰਤਿ ਮਲੁਕੀ ਵੇਸੁ ॥

Although I appear innocent but I make plans to trap others.

ਹਉ ਠਗਵਾੜਾ ਠਗੀ ਦੇਸੁ ॥

I am a deceiver and cheat the world

ਖਰਾ ਸਿਆਣਾ ਬਹੁਤਾ ਭਾਰੁ ॥

I consider myself very clever but I am carrying a heavy load of sins.

ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੩॥

O my Creator! I am living like a low-caste hunter. ||3||

ਮੈ ਕੀਤਾ ਨ ਜਾਤਾ ਹਰਾਮਖੋਰੁ ॥

O God, I am an ungrateful wretch, who has not appreciated what You have done for me; I take what belongs to others.

ਹਉ ਕਿਆ ਮੁਹੁ ਦੇਸਾ ਦੁਸਟੁ ਚੋਰੁ ॥

I am an evil person and a thief, how will I face You?

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ ॥

This is what lowly Nanak says after deep reflection.

ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੪॥੨੯॥

O my Creator, I keep living like a low-caste hunter. ||4||29||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

Sri Raag, first Guru: Fourth Beat.

ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਹੈ ਜੀਅ ॥

O' my friend, all human beings have been endowed by God with the same consciousness (discerning intellect) .

ਸੁਰਤਿ ਵਿਹੂਣਾ ਕੋਇ ਨ ਕੀਅ ॥

None have been created without the discerning intellect.

ਜੇਹੀ ਸੁਰਤਿ ਤੇਹਾ ਤਿਨ ਰਾਹੁ ॥

As is their level of consciousness, so is their way of life.

ਲੇਖਾ ਇਕੋ ਆਵਹੁ ਜਾਹੁ ॥੧॥

Only God takes into account the deeds of people, according which people come into and go out of the world. ||1||

ਕਾਹੇ ਜੀਅ ਕਰਹਿ ਚਤੁਰਾਈ ॥

O' mortal, why do you practise cleverness (in showing off your intellect)?

ਲੇਵੈ ਦੇਵੈ ਢਿਲ ਨ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

God does not delay in giving or taking away discerning intellect. ||1||pause||

ਤੇਰੇ ਜੀਅ ਜੀਆ ਕਾ ਤੇਹਿ ॥

O' God, all the beings are created by You and You are their Master,

ਕਿਤ ਕਉ ਸਾਹਿਬ ਆਵਹਿ ਰੋਹਿ ॥

-then how can You get angry with them?

ਜੇ ਤੂ ਸਾਹਿਬ ਆਵਹਿ ਰੋਹਿ ॥

O' the Master-God, even if You get angry, then with whom will You get angry?

ਤੂ ਓਨਾ ਕਾ ਤੇਰੇ ਓਹਿ ॥੨॥

Because You are their Master and they all have been created by You. ||2||

ਅਸੀ ਬੋਲਵਿਗਾੜ ਵਿਗਾੜਹ ਬੋਲ ॥

O' God, we are foul tongued and due to ego, many times we say harsh words.

ਤੂ ਨਦਰੀ ਅੰਦਰਿ ਤੇਲਹਿ ਤੇਲ ॥

But You still judge our harsh words with Your gracious glance.

ਜਹ ਕਰਣੀ ਤਹ ਪੂਰੀ ਮਤਿ ॥

One whose conduct becomes righteous by following the Guru's teachings, his intellect also becomes perfect and he does not use harsh words anymore.

ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ ॥੩॥

But without good conduct, one's level of intellect remains very low.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਗਿਆਨੀ ਕੈਸਾ ਹੋਇ ॥

Nanak prays, what kind of a person is spiritually wise?

ਆਪੁ ਪਛਾਣੈ ਬੁਝੈ ਸੋਇ ॥

The spiritually wise person is the one who recognizes his inner-self and understands that only God is the bestower of discerning intellect.

ਗੁਰ ਪਰਸਾਦਿ ਕਰੇ ਬੀਚਾਰੁ ॥

By the Guru's grace, one who reflects on the virtues of God, the bestower of discerning intellect,

ਸੇ ਗਿਆਨੀ ਦਰਗਹ ਪਰਵਾਣੁ ॥੪॥੩੦॥

such a spiritually wise person is accepted in God's presence. ||4||30||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

Sri Raag, first Guru, Fourth Beat.

ਤੂ ਦਰੀਆਉ ਦਾਨਾ ਬੀਨਾ ਮੈ ਮਛਲੀ ਕੈਸੇ ਅੰਤੁ ਲਹਾ ॥

O' God, You are like a vast river, all-knowing and all-seeing; I am like a small fish in the vast river, how can I understand Your limits?

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਤੂ ਹੈ ਤੁਝ ਤੇ ਨਿਕਸੀ ਫੂਟਿ ਮਰਾ ॥੧॥

Just as fish sees water all around and painfully dies when taken out of water, similarly wherever I look, I only see You and become spiritually dead when separated from You. ||1||

ਨ ਜਾਣਾ ਮੇਉ ਨ ਜਾਣਾ ਜਾਲੀ ॥

O' God, just as the fish neither knows the fisherman nor the net, similarly I know neither Maya, the cause of spiritual death, nor its trap.

ਜਾ ਦੁਖੁ ਲਾਗੈ ਤਾ ਤੁਝੈ ਸਮਾਲੀ ॥੧॥ ਰਹਾਉ ॥

But I remember You when I am afflicted with misery. ||1||pause||

ਤੂ ਭਰਪੂਰਿ ਜਾਨਿਆ ਮੈ ਦੂਰਿ ॥

O'my God, You are all-pervading, yet I have deemed You far away.

ਜੇ ਕਛੁ ਕਰੀ ਸੁ ਤੇਰੈ ਹਦੂਰਿ ॥

But in reality, whatever I do is done in Your presence.

ਤੂ ਦੇਖਹਿ ਹਉ ਮੁਕਰਿ ਪਾਉ ॥

(Though) You observe all my actions and still I deny it.

ਤੇਰੈ ਕੰਮਿ ਨ ਤੇਰੈ ਨਾਇ ॥੨॥

I neither do deeds acceptable to You, nor I remembered Your Name. ||2||

ਜੇਤਾ ਦੇਹਿ ਤੇਤਾ ਹਉ ਖਾਉ ॥

O' God, I live by what You give me.

ਬਿਆ ਦਰੁ ਨਾਹੀ ਕੈ ਦਰਿ ਜਾਉ ॥

There is no other place where I can go and ask for anything.

ਨਾਨਕੁ ਏਕ ਕਹੈ ਅਰਦਾਸਿ ॥

Nanak offers this one prayer,

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ ॥੩॥

that this life, body and everything is dedicated to You. ||3||

ਆਪੇ ਨੇੜੈ ਦੂਰਿ ਆਪੇ ਹੀ ਆਪੇ ਮੰਝਿ ਮਿਆਨੈ ॥

God Himself is near the mortals and far away, and He Himself is in-between.

ਆਪੇ ਵੇਖੈ ਸੁਣੈ ਆਪੇ ਹੀ ਕੁਦਰਤਿ ਕਰੇ ਜਹਾਨੈ ॥

God Himself creates the world by His power, He Himself takes care of all and listens to their prayers.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਹੁਕਮੁ ਸੋਈ ਪਰਵਾਨੈ ॥੪॥੩੧॥

O' Nanak, whatever pleases God, that command should be acceptable to al.
||4||31||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

Sri Raag, first Guru, Fourth beat:

ਕੀਤਾ ਕਹਾ ਕਰੇ ਮਨਿ ਮਾਨੁ ॥

Why should the one created by God be egotistically proud in his mind?

ਦੇਵਣਹਾਰੇ ਕੈ ਹਥਿ ਦਾਨੁ ॥

The gift (charity) is in the control of God, the benefactor.

ਭਾਵੈ ਦੇਇ ਨ ਦੇਈ ਸੋਇ ॥

It is his pleasure whether He gives the worldly wealth or not.

ਕੀਤੇ ਕੈ ਕਹਿਐ ਕਿਆ ਹੋਇ ॥੧॥

What can be done by the order of the created human being? ||1||

ਆਪੇ ਸਚੁ ਭਾਵੈ ਤਿਸੁ ਸਚੁ ॥

God Himself is eternal and only the absolute truth pleases Him.

ਅੰਧਾ ਕਚਾ ਕਚੁ ਨਿਕਚੁ ॥੧॥ ਰਹਾਉ ॥

But a spiritually ignorant person is shallow, he remains totally shallow and cannot be pleasing to God. ||1||pause||

ਜਾ ਕੇ ਰੁਖ ਬਿਰਖ ਆਰਾਉ ॥

Just as the one who owns the trees of the forest and the plants of the garden, and he is the one embellishes them,

ਜੇਹੀ ਧਾਤੁ ਤੇਹਾ ਤਿਨ ਨਾਉ ॥

and names them according to the seed of their origin.

ਫੁਲੁ ਭਾਉ ਫਲੁ ਲਿਖਿਆ ਪਾਇ ॥

Similarly a person receives the rewards according to his conduct based on the preordained destiny.

ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਇ ॥੨॥

One eats what he sows (one's life is fashioned as per his deeds). ||2||

ਕਚੀ ਕੰਧ ਕਚਾ ਵਿਚਿ ਰਾਜੁ ॥

Just as walls of a house built by untrained mason are weak, similarly spiritually weak is the life of a person whose mind is not fashioned by the Guru's word;

ਮਤਿ ਅਲੂਣੀ ਫਿਕਾ ਸਾਦੁ ॥

The intellect of such a person is without any virtues (like a dish without salt) and his life remains insipid without any spiritual bliss.

ਨਾਨਕ ਆਣੇ ਆਵੈ ਰਾਸਿ ॥

O' Nanak, one's life becomes spiritually embellished only if God Himself does it.

ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਸਾਬਾਸਿ ॥੩॥੩੨॥

Honor in God's presence is not received without the wealth of Naam. ||3||32||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੫ ॥

Sri Raag, First Guru, Fifth Beat:

ਅਛਲ ਛਲਾਈ ਨਹ ਛਲੈ ਨਹ ਘਾਉ ਕਟਾਰਾ ਕਰਿ ਸਕੈ ॥

Neither the undeceivable Maya can be deceived even if one tries to deceive it, nor any dagger can injure it or neutralize its evil effect.

ਜਿਉ ਸਾਹਿਬੁ ਰਾਖੈ ਤਿਉ ਰਹੈ ਇਸੁ ਲੋਭੀ ਕਾ ਜੀਉ ਟਲ ਪਲੈ ॥੧॥

Maya acts as the Master-God wishes, the mind of a greedy person starts wavering under its effect. ||1||

ਬਿਨੁ ਤੇਲ ਦੀਵਾ ਕਿਉ ਜਲੈ ॥੧॥ ਰਹਾਉ ॥

How can the lamp of divine wisdom be lighted without the oil of remembrance of God's Name? ||1||pause||

ਪੇਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥

We should live according to the teachings of the religious books. (this kind of life should be the oil for the lamp of our life),

ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ ॥

we should insert the wick of God's revered fear in the lamp of this body.

ਸਚੁ ਬੁਝਣੁ ਆਣਿ ਜਲਾਈਐ ॥੨॥

and we should light this lamp with the Divine understanding. ||2||

ਇਹੁ ਤੇਲੁ ਦੀਵਾ ਇਉ ਜਲੈ ॥

This is how this lamp of divine wisdom is lighted.

ਕਰਿ ਚਾਨਣੁ ਸਾਹਿਬ ਤਉ ਮਿਲੈ ॥੧॥ ਰਹਾਉ ॥

O' my friend, enlighten your mind with divine wisdom, only then the Master-God is realized. ||1||pause||

ਇਤੁ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ ॥

The one upon whose mind the Guru's word shows its effect,

ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ ॥

-he receives inner peace by remembering God with adoration,

ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥੩॥

and he realizes that the entire world is transitory. ||3||

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥

O' my friend, we should lovingly remember God while living in this world.

ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

Only then we receive a place in God's presence and unite with Him.

ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥੪॥੩੩॥

O' Nanak say, by remembering God, we become so much worry free as if we are going to God's presence swinging our arms with joy. ||4||33||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧

Siree Raag, Third Guru, First Beat

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Creator God. realized by the grace of the True Guru:

ਹਉ ਸਤਿਗੁਰੁ ਸੇਵੀ ਆਪਣਾ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਭਾਇ ॥

I lovingly follow the teachings of my true Guru with single-minded devotion and full concentration of mind.

ਸਤਿਗੁਰੁ ਮਨ ਕਾਮਨਾ ਤੀਰਥੁ ਹੈ ਜਿਸ ਨੇ ਦੇਇ ਬੁਝਾਇ ॥

The true Guru is like a wish-fulfilling place of pilgrimage, but this is understood only by that person whom the true Guru makes it understand.

ਮਨ ਚਿੰਦਿਆ ਵਰੁ ਪਾਵਣਾ ਜੇ ਇਛੈ ਸੇ ਫਲੁ ਪਾਇ ॥

One receives from the Guru the blessing of his mind's desires, and also receives whatever he wishes.

ਨਾਉ ਧਿਆਈਐ ਨਾਉ ਮੰਗੀਐ ਨਾਮੇ ਸਹਜਿ ਸਮਾਇ ॥੧॥

We should only beg for God's Name and we should lovingly remember God; one gets into a state of spiritual poise by remembering God with adoration. ||1||

ਮਨ ਮੇਰੇ ਹਰਿ ਰਸੁ ਚਾਖੁ ਤਿਖ ਜਾਇ ॥

O' my mind, taste the sublime nectar of God's Name and your yearning for Maya, the worldly riches and power would vanish.

ਜਿਨੀ ਗੁਰਮੁਖਿ ਚਾਖਿਆ ਸਹਜੇ ਰਹੇ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

Those who have tasted the elixir of God's Name by following the Guru's teachings, they remain absorbed in a state of spiritual poise. ||1||pause||

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨੀ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥

Those who have followed the true Guru's teachings, they have received the treasure of God's Name.

ਅੰਤਰਿ ਹਰਿ ਰਸੁ ਰਵਿ ਰਹਿਆ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ ॥

Their heart remains saturated with the elixir of God's Name and ego from their mind has vanished.

ਹਿਰਦੈ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨੁ ॥

Their heart has blossomed like a lotus, and their mind is absorbed in a state of spiritual poise.

ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਰਵਿ ਰਹਿਆ ਪਾਇਆ ਦਰਗਹਿ ਮਾਨੁ ॥੨॥

Their immaculate mind always remembers God with adoration and they receive honor in God's presence. ||2||

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ॥

Those who follow the true Guru's teachings are very rare in this world.

ਹਉਮੈ ਮਮਤਾ ਮਾਰਿ ਕੈ ਹਰਿ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥

Those who eradicate their egotism and sense of possessiveness, and enshrine God in their heart.

ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨਾ ਨਾਮੇ ਲਗਾ ਪਿਆਰੁ ॥

I am dedicated to those who are imbued with the love of God's Name.

ਸੇਈ ਸੁਖੀਏ ਚਹੁ ਜੁਗੀ ਜਿਨਾ ਨਾਮੁ ਅਖੁਟੁ ਅਪਾਰੁ ॥੩॥

Only those people enjoy inner peace at all the times, who have the endless wealth of God's Name. ||3||

ਗੁਰ ਮਿਲਿਐ ਨਾਮੁ ਪਾਈਐ ਚੁਕੈ ਮੇਹ ਪਿਆਸ ॥

If we follow the Guru's teachings, then we realize Naam and our love for Maya and yearning for worldly desires ends.

ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਵਿ ਰਹਿਆ ਘਰ ਹੀ ਮਾਹਿ ਉਦਾਸੁ ॥

When one's mind remains absorbed in remembering God, then he remains detached from the love for Maya while living and doing worldly chores.

ਜਿਨਾ ਹਰਿ ਕਾ ਸਾਦੁ ਆਇਆ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥

I dedicate myself to those who enjoy the taste of the elixir of God's Name.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ ॥੪॥੧॥੩੪॥

O' Nanak! God's eternal Name, the treasure of all virtues, is received only through His gracious glance. ||4||1||34||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਬਹੁ ਭੇਖ ਕਰਿ ਭਰਮਾਈਐ ਮਨਿ ਹਿਰਦੈ ਕਪਟੁ ਕਮਾਇ ॥

By adorning many holy garbs, people wander around in doubts; by doing so one starts practicing deceit in one's heart and mind .

ਹਰਿ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ ਮਰਿ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਇ ॥੧॥

They do not succeed in realizing God; instead, they spiritually deteriorate and their minds stay immersed in the filth of evil thoughts. ||1||

ਮਨੁ ਰੇ ਗਿ੍ਹਰ ਹੀ ਮਾਹਿ ਉਦਾਸੁ ॥

O' my mind, remain detached from the love for Maya while living as a householder.

ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਸੇ ਕਰੇ ਗੁਰਮੁਖਿ ਹੋਇ ਪਰਗਾਸੁ ॥੧॥ ਰਹਾਉ ॥

Only that person whose mind is enlightened by the Guru's teachings, practices truth (righteousness), self-discipline and nobility. ||1||

ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਜੀਤਿਆ ਗਤਿ ਮੁਕਤਿ ਘਰੈ ਮਹਿ ਪਾਇ ॥

One who has conquered his mind through the Guru's teachings, attains sublime spiritual state and liberation from vices even while living as a householder.

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਈਐ ਸਤਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਇ ॥੨॥

(Therefore), we should lovingly remember God's Name by joining the company of the saintly people. ||2||

ਜੇ ਲਖ ਇਸਤਰੀਆ ਭੋਗ ਕਰਹਿ ਨਵ ਖੰਡ ਰਾਜੁ ਕਮਾਹਿ ॥

Even if you enjoy the pleasures of hundreds of thousands of women and rule all the nine continents of the world,

ਬਿਨੁ ਸਤਗੁਰ ਸੁਖੁ ਨ ਪਾਵਈ ਫਿਰਿ ਫਿਰਿ ਜੇਨੀ ਪਾਹਿ ॥੩॥

-still you will not find inner peace without following the true Guru's teachings, and you will be reincarnated over and over again. ||3||

ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਜਿਨੀ ਪਹਿਰਿਆ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥

By following the Guru's teachings, those who always keep the memory of God in their heart as if they have the necklace of His Name around their neck,

ਤਿਨਾ ਪਿਛੈ ਰਿਧਿ ਸਿਧਿ ਫਿਰੈ ਓਨਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥੪॥

-miraculous supernatural spiritual powers follow them, but they do not care for such things at all. ||4||

ਜੇ ਪ੍ਰਭ ਭਾਵੈ ਸੇ ਥੀਐ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥

Whatever pleases God, that comes to pass and nothing else can be done.

ਜਨੁ ਨਾਨਕੁ ਜੀਵੈ ਨਾਮੁ ਲੈ ਹਰਿ ਦੇਵਹੁ ਸਹਜਿ ਸੁਭਾਇ ॥੫॥੨॥੩੫॥

O' God, bless me with Your Name, so that devotee Nanak may remain spiritually alive by remembering it in a state of spiritual poise and Your love. ||5||2||35||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

Siree Raag, Third Guru, First Beat:

ਜਿਸ ਹੀ ਕੀ ਸਿਰਕਾਰ ਹੈ ਤਿਸ ਹੀ ਕਾ ਸਭੁ ਕੋਇ ॥

Everyone lives obediently to God who rules the universe.

ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਵਣੀ ਸਚੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ ॥

If one lives in accordance with the Guru's teachings, the eternal God manifests in his heart.

ਅੰਤਰਿ ਜਿਸ ਕੈ ਸਚੁ ਵਸੈ ਸਚੇ ਸਚੀ ਸੋਇ ॥

That person in whose heart manifests the eternal God, he becomes like God and everlasting becomes his glory.

ਸਚਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥੧॥

Those who unite with God, are never separated from Him again, and their mind always dwells within (where God dwells). ||1||

ਮੇਰੇ ਰਾਮ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

O' my God! I do not have anyone else except You.

ਸਤਗੁਰੁ ਸਚੁ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

The true Guru is immaculate and the embodiment of God; union with God happens only through the Guru's word. ||1||pause||

ਸਬਦਿ ਮਿਲੈ ਸੇ ਮਿਲਿ ਰਹੈ ਜਿਸ ਨਉ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥

One who is focused on the Guru's word, God unites him with Himself and he remains united with Him.

ਦੂਜੈ ਭਾਇ ਕੇ ਨਾ ਮਿਲੈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥

No one can unite with God while still in love with Maya, such a person remains in the cycle of birth and death.

ਸਭ ਮਹਿ ਇਕੁ ਵਰਤਦਾ ਏਕੇ ਰਹਿਆ ਸਮਾਇ ॥

Though God pervades all beings and He is present everywhere.

ਜਿਸ ਨਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਸੇ ਗੁਰਮੁਖਿ ਨਾ ਮਿ ਸਮਾਇ ॥੨॥

-still only that person upon whom God is merciful, follows the Guru's teachings and unites with God's Name. ||2||

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਵਾਦ ਕਰਹਿ ਬੀਚਾਰੁ ॥

After all their readings, the Pandits and the astrologers argue and debate.

ਮਤਿ ਬੁਧਿ ਭਵੀ ਨ ਬੁਝਈ ਅੰਤਰਿ ਲੋਭ ਵਿਕਾਰੁ ॥

With their perverted intellect, they don't understand about the righteous living because within them the vice of greed is very powerful.

ਲਖ ਚਉਰਾਸੀਹ ਭਰਮਦੇ ਕ੍ਰਮਿ ਕ੍ਰਮਿ ਹੋਇ ਖੁਆਰੁ ॥

They continue to wander through millions of incarnations and are ruined in wandering in the love for Maya.

ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੋਟਣਹਾਰੁ ॥੩॥

(But it is not under their control), because they have to act according to their pre-ordained destiny based on past deeds, which no one can erase. ||3||

ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਇ ॥

This pre-ordained destiny is erased only by following the Guru's teachings, which is very difficult because it involves shedding ego and total surrender to the Guru.

ਸਬਦਿ ਮਿਲਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਸੇਵਾ ਪਵੈ ਸਭ ਥਾਇ ॥

When people follow the Guru's word, they realize God and all their hard work (of living by the Guru's word) is rewarded.

ਪਾਰਸਿ ਪਰਸਿਐ ਪਾਰਸੁ ਹੋਇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥

By following the Guru's teachings, one becomes like the Guru who is like Paras, the mythical-stone, and one's soul merges with the Supreme soul.

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਤਗੁਰੁ ਮਿਲਿਆ ਆਇ ॥੪॥

Only those people meet with the true Guru who have such pre-ordained destiny based on their previous deeds. ||4||

ਮਨ ਭੁਖਾ ਭੁਖਾ ਮਤ ਕਰਹਿ ਮਤ ਤੂ ਕਰਹਿ ਪੁਕਾਰੁ ॥

O' my mind, don't keep yearning for worldly desires and stop complaining.

ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਸਿਰੀ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ ॥

God who created millions of species, provides sustenance to them all.

ਨਿਰਭਉ ਸਦਾ ਦਇਆਲੁ ਹੈ ਸਭਨਾ ਕਰਦਾ ਸਾਰ ॥

The fearless God is forever merciful and He takes care of all.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥੫॥੩॥੩੬॥

O' Nanak, by following the Guru's teachings, we come to understand that God takes care of all and we find the way to liberation from vices. ||5||3||36||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਜਿਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਤਿਨਾ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥

After listening to God's Name, those who developed firm faith in it, their mind starts residing within and stops wandering.

ਗੁਰਮਤੀ ਸਾਲਾਹਿ ਸਚੁ ਹਰਿ ਪਾਇਆ ਗੁਣਤਾਸੁ ॥

They realize God, the treasure of virtues, by singing His praises through the Guru's teaching.

ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥

Those who are imbued with the Guru's word, their conduct in life becomes righteous and I am always dedicated to them.

ਹਿਰਦੈ ਜਿਨ ਕੈ ਹਰਿ ਵਸੈ ਤਿਤੁ ਘਟਿ ਹੈ ਪਰਗਾਸੁ ॥੧॥

They are spiritually enlightened within whose heart God becomes manifest.

ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਨਿਰਮਲੁ ਧਿਆਇ ॥

O' my mind, always remember the Immaculate God with adoration .

ਧੁਰਿ ਮਸਤਕਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਸੇ ਗੁਰਮੁਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

But only those who have such pre-ordained destiny, they follow the Guru's teachings and remain focused on remembering God. ||1||pause||

ਹਰਿ ਸੰਤਹੁ ਦੇਖਹੁ ਨਦਰਿ ਕਰਿ ਨਿਕਟਿ ਵਸੈ ਭਰਪੂਰਿ ॥

O' saints of God, look carefully, that God abides close-by and pervades everywhere.

ਗੁਰਮਤਿ ਜਿਨੀ ਪਛਾਣਿਆ ਸੇ ਦੇਖਹਿ ਸਦਾ ਹਦੂਰਿ ॥

Those who have realized God through the Guru's teachings, they always behold Him with them.

ਜਿਨ ਗੁਣ ਤਿਨ ਸਦ ਮਨਿ ਵਸੈ ਅਉਗੁਣਵੰਤਿਆ ਦੂਰਿ ॥

God is always enshrined in the mind of those who acquired virtues and those who are unvirtuous, they feel that God dwells far away

ਮਨਮੁਖ ਗੁਣ ਤੈ ਬਾਹਰੇ ਬਿਨੁ ਨਾਵੈ ਮਰਦੇ ਝੂਰਿ ॥੨॥

The self-willed persons remain totally without virtue and bereft of God's Name, they spiritually deteriorate in frustration. ||2||

ਜਿਨ ਸਬਦਿ ਗੁਰੂ ਸੁਣਿ ਮੰਨਿਆ ਤਿਨ ਮਨਿ ਧਿਆਇਆ ਹਰਿ ਸੇਇ ॥

Those who developed firm faith in Naam after listening to it through the Guru's word, they have always remembered God passionately.

ਅਨਦਿਨੁ ਭਗਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥

Those who are always imbued with devotional worship, their mind and body become immaculate.

ਕੂੜਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਬਿਨਸਿ ਜਾਇ ਦੁਖੁ ਹੋਇ ॥

Like the transient color of safflower, false and short lived is the pleasure of Maya and one grieves in sorrow when such pleasure disappears.

ਜਿਸੁ ਅੰਦਰਿ ਨਾਮ ਪ੍ਰਗਾਸੁ ਹੈ ਓਹੁ ਸਦਾ ਸਦਾ ਥਿਰੁ ਹੋਇ ॥੩॥

One who has the divine knowledge of God's Name within, he remains spiritually stable forever. ||3||

ਇਹੁ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੈ ਲਿਵ ਲਾਇ ॥

In spite of being blessed with this precious human life, one does not lovingly remember God's Name with full concentration of mind.

ਪਗਿ ਖਿਸਿਐ ਰਹਣਾ ਨਹੀ ਆਗੈ ਠਉਰੁ ਨ ਪਾਇ ॥

(He doesn't realize that) when death comes, he won't be able to stay here and will find no place of rest hereafter.

ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ ॥

When the end is near, one does not get back the lost time to remember God and he departs regretting.

ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੇ ਉਬਰੈ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥੪॥

Upon whom God bestows His gracious glance, he is saved from the love for Maya by remaining focused on Him. ||4||

ਦੇਖਾ ਦੇਖੀ ਸਭ ਕਰੇ ਮਨਮੁਖਿ ਬੁਝ ਨ ਪਾਇ ॥

The self-willed person makes a show of being devoted to God but does not understand the righteous path in life.

ਜਿਨ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਸੇਵ ਪਈ ਤਿਨ ਥਾਇ ॥

Those, whose heart becomes pure (free of vices) by following the Guru's teachings, their hard labor of remembering God gets accepted by Him.

ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਨਿਤ ਪੜਹਿ ਹਰਿ ਗੁਣ ਗਾਇ ਸਮਾਇ ॥

They sing God's praises, and by reading and singing daily about His glories, they remain absorbed in Him.

ਨਾਨਕ ਤਿਨ ਕੀ ਬਾਣੀ ਸਦਾ ਸਚੁ ਹੈ ਜਿ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੫॥੪॥੩੭॥

O' Nanak, the words of those are always true who always remain lovingly attuned to God's Name. ||5||4||37||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਜਿਨੀ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮਤੀ ਵੀਚਾਰਿ ॥

Those who have single mindedly remembered God's Name by reflecting on the Guru's teachings,

ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥

they always remain honorable in the presence of eternal God.

ਉਇ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ ਸਦਾ ਸਦਾ ਸਚੈ ਨਾਮਿ ਖਿਆਰਿ ॥੧॥

Through their love for the eternal God's Name, they relish the ambrosial nectar of Naam forever and ever. ||1||

ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਸਦਾ ਪਤਿ ਹੋਇ ॥

O' brother, one is always honored by following the Guru's teachings.

ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਮਲੁ ਹਉਮੈ ਕਢੈ ਧੋਇ ॥੧॥ ਰਹਾਉ ॥

We should always remember God through the Guru's teachings, by doing so the Guru washes off the filth of ego from one's mind. ||1||pause ||

ਮਨਮੁਖ ਨਾਮੁ ਨ ਜਾਣਨੀ ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥

The self-willed people do not understand the worth of God's Name and lose their honor without realizing it.

ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਲਾਗੇ ਦੂਜੈ ਭਾਇ ॥

They do not enjoy the bliss of the Guru's word, and remain attached to the love of something other than God.

ਵਿਸਟਾ ਕੇ ਕੀੜੇ ਪਵਹਿ ਵਿਚਿ ਵਿਸਟਾ ਸੇ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਇ ॥੨॥

They are like worms of filth, they fall in the filth of vices and remain absorbed in that filth. ||2||

ਤਿਨ ਕਾ ਜਨਮੁ ਸਫਲੁ ਹੈ ਜੇ ਚਲਹਿ ਸਤਗੁਰ ਭਾਇ ॥

Fruitful is the life of those who love the true Guru and live according to his teachings.

ਕੁਲੁ ਉਧਾਰਹਿ ਆਪਣਾ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇ ॥

They save their lineage (all spiritual companions) from the vices; praiseworthy is the mother who gave birth to them.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਜਿਸ ਨਉ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੩॥

O' brother, we should lovingly remember God, but only that person remembers God upon whom He bestows mercy through His will. ||3||

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

By following the Guru's teachings and eradicating their self-conceit, those who have lovingly remembered God's Name;

ਓਇ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੇ ਸਚਿ ਸਮਾਇ ॥

they become immaculate inwardly and outwardly by remaining absorbed in the eternal God, and become His embodiment.

ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹਰਿ ਜਿਨ ਗੁਰਮਤੀ ਹਰਿ ਧਿਆਇ ॥੪॥੫॥੩੮॥

O' Nanak, approved is the advent of those who follow the Guru's teachings and remember God with adoration. ||4||5||38||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਹਰਿ ਭਗਤਾ ਹਰਿ ਧਨੁ ਰਾਸਿ ਹੈ ਗੁਰ ਪੂਛਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥

The wealth of God's Name is the real capital for the devotees of God and they trade with this capital by following the Guru's teachings.

ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਸਦਾ ਸਦਾ ਵਖਰੁ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥

They always praise the Name of God, and God's Name is the commodity and support of their life.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਭਗਤਾ ਅਤੁਟੁ ਭੰਡਾਰੁ ॥੧॥

The Perfect Guru has firmly implanted God's Name in their heart,; it is an inexhaustible treasure for the devotees of God. ||1||

ਭਾਈ ਰੇ ਇਸੁ ਮਨ ਕਉ ਸਮਝਾਇ ॥

O' brother, counsel your mind, and say:

ਏ ਮਨ ਆਲਸੁ ਕਿਆ ਕਰਹਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

O' my mind, why are you being lazy? Follow the Guru's teachings and remember God's Name with adoration. ||1||pause||

ਹਰਿ ਭਗਤਿ ਹਰਿ ਕਾ ਪਿਆਰੁ ਹੈ ਜੇ ਗੁਰਮੁਖਿ ਕਰੇ ਬੀਚਾਰੁ ॥

If one reflects on the Guru's teachings, he would understand that the devotional worship of God is the love for God.

ਪਾਖੰਡਿ ਭਗਤਿ ਨ ਹੋਵਈ ਦੁਬਿਧਾ ਬੋਲੁ ਖੁਆਰੁ ॥

God's worship cannot be done through hypocrisy or rituals, and any words spoken in the love for Maya bring nothing but misery.

ਸੇ ਜਨੁ ਰਲਾਇਆ ਨਾ ਰਲੈ ਜਿਸੁ ਅੰਤਰਿ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥੨॥

One who has discerning intellect, stands out even in a crowd of hypocrites. ||2||

ਸੇ ਸੇਵਕੁ ਹਰਿ ਆਖੀਐ ਜੇ ਹਰਿ ਰਾਖੈ ਉਰਿ ਧਾਰਿ ॥

Only that person can be called God's devotee who keeps God enshrined within his heart.

ਮਨੁ ਤਨੁ ਸਉਪੇ ਆਗੈ ਧਰੇ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰਿ ॥

By eradicating ego from within, one who surrenders his mind and body and Places it before God,

ਧਨੁ ਗੁਰਮੁਖਿ ਸੇ ਪਰਵਾਣੁ ਹੈ ਜਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥੩॥

and never gets defeated by the vices in the battle of life, such a follower of the Guru is praiseworthy and is approved in God's presence. ||3||

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਵਿਣੁ ਕਰਮੇ ਪਾਇਆ ਨ ਜਾਇ ॥

When one is blessed with God's grace, only then one realizes God; He cannot be realized without His grace.

ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਜਿਸੁ ਮੇਲੇ ਸੇ ਮਿਲੈ ਹਰਿ ਆਇ ॥

Millions of people long to unite with God, but only those get to unite with Him whom He unites Himself.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇਆ ਸਦਾ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥੪॥੬॥੩੯॥

O' Nanak, one who follows the Guru's teachings, realizes God and he always remains absorbed in God's Name. ||4||6||39||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਸੁਖ ਸਾਗਰੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥

God's Name is like an ocean of inner peace, but it is realized through the Guru's teachings.

ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਈਐ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ ॥

If we always remember God with adoration, then we intuitively remain absorbed in Him.

ਅੰਦਰੁ ਰਚੈ ਹਰਿ ਸਚ ਸਿਉ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਇ ॥੧॥

By singing God's praises with our tongue, our heart becomes imbued with the eternal God. ||1||

ਭਾਈ ਰੇ ਜਗੁ ਦੁਖੀਆ ਦੂਜੈ ਭਾਇ ॥

O' brother, the world is miserable because it is engrossed in the love for Maya, the things other than God.

ਗੁਰ ਸਰਣਾਈ ਸੁਖੁ ਲਹਹਿ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

But you will enjoy inner peace by lovingly remembering God's Name through the Guru's teachings. ||1||pause||

ਸਾਚੇ ਮੈਲੁ ਨ ਲਾਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਧਿਆਇ ॥

The filth of vices can not affect the eternal God, and the mind of a person also becomes immaculate by remembering God with adoration.

ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੀਐ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮਿ ਸਮਾਇ ॥

By following the Guru's teachings, we should understand the divine word of God's praises, the one who does, merges in God's ambrosial Name.

ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ ॥੨॥

The darkness of spiritual ignorance vanishes from within the one who has lit within himself the brilliant light of wisdom blessed by the Guru. ||2||

ਮਨਮੁਖ ਮੈਲੇ ਮਲੁ ਭਰੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਵਿਕਾਰੁ ॥

The minds of self-willed persons are polluted, their mind remains soiled with the filth of vices, and are inflicted with the disease of egotism and greed.

ਬਿਨੁ ਸਬਦੈ ਮੈਲੁ ਨ ਉਤਰੈ ਮਰਿ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ ॥

The filth of vices is not washed off without the Guru's word, they spiritually deteriorate and suffer in the cycle of birth and death.

ਧਾਤੁਰ ਬਾਜੀ ਪਲਚਿ ਰਹੇ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥੩॥

They remain engrossed in the illusory play of the world, and are neither at ease here nor hereafter. ||3||

ਗੁਰਮੁਖਿ ਜਪ ਤਪ ਸੰਜਮੀ ਹਰਿ ਕੈ ਨਾਮਿ ਪਿਆਰੁ ॥

One who follows the Guru's teachings, performs devotional worship, penance and practices self restraints, he develops love for God's Name.

ਗੁਰਮੁਖਿ ਸਦਾ ਧਿਆਈਐ ਏਕੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥

We should always lovingly remember the Creator-God through the Guru's teachings.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਭਨਾ ਜੀਆ ਕਾ ਆਧਾਰੁ ॥੪॥੭॥੪੦॥

O' Nanak, we should lovingly remember God's Name, the support of all the living beings. ||4||7||40||

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਮਨਮੁਖੁ ਮੋਹਿ ਵਿਆਪਿਆ ਬੈਰਾਗੁ ਉਦਾਸੀ ਨ ਹੋਇ ॥

The self-willed person is so much entangled in the love for Maya, that he neither develops love for God, nor freedom from worldly love.

ਸਬਦੁ ਨ ਚੀਨੈ ਸਦਾ ਦੁਖੁ ਹਰਿ ਦਰਗਹਿ ਪਤਿ ਖੇਇ ॥

The self-willed person does not reflect on the Guru's word, he always remains in grief and loses honor in God's presence.

ਹਉਮੈ ਗੁਰਮੁਖਿ ਖੇਈਐ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥੧॥

By following the Guru's teachings, egotism is shed, mind is imbued with Naam and inner peace is received. ||1||

ਮੇਰੇ ਮਨ ਅਹਿਨਿਸਿ ਪੂਰਿ ਰਹੀ ਨਿਤ ਆਸਾ ॥

O' my mind, you always remain filled with yearning for Maya, the worldly riches.

ਸਤਗੁਰੁ ਸੇਵਿ ਮੋਹੁ ਪਰਜਲੈ ਘਰ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥੧॥ ਰਹਾਉ ॥

By following the Guru's teachings, the love for Maya is burnt away and even while living as an house-holder, one can remain free of yearnings. ||1||pause||

ਗੁਰਮੁਖਿ ਕਰਮ ਕਮਾਵੈ ਬਿਗਸੈ ਹਰਿ ਬੈਰਾਗੁ ਅਨੰਦੁ ॥

The Guru's follower does good deeds and remains delighted, because within him is love for God and spiritual bliss.

ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮਾਰਿ ਨਿਚੰਦੁ ॥

He (the Guru's follower) always performs devotional worship of God and remains carefree by eradicating ego.

ਵਡੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ ਹਰਿ ਪਾਇਆ ਸਹਜਿ ਅਨੰਦੁ ॥੨॥

By good fortune, he received the company of saintly persons, where he realized God and now he enjoys bliss in a state of spiritual poise. ||2||

ਸੇ ਸਾਧੂ ਬੈਰਾਗੀ ਸੇਈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥

That person, who enshrines God's Name in his heart, is the real saint and renouncer.

ਅੰਤਰਿ ਲਾਗਿ ਨ ਤਾਮਸੁ ਮੂਲੇ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥

Within him the filth of evil thought is not there at all and he dispels self-conceit from within.

ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਗੁਰੁ ਦਿਖਾਲਿਆ ਹਰਿ ਰਸੁ ਪੀਆ ਅਘਾਏ ॥੩॥

The True Guru has revealed to him the treasure of God's Name; he drinks the divine elixir to his fill. ||3||

ਜਿਨਿ ਕਿਨੈ ਪਾਇਆ ਸਾਧਸੰਗਤੀ ਪੂਰੈ ਭਾਗਿ ਬੈਰਾਗਿ ॥

Whoever has realized God, has done so in the holy congregation by perfect good fortune and by developing love for Him.

ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਜਾਣਹਿ ਸਤਗੁਰੁ ਹਉਮੈ ਅੰਦਰਿ ਲਾਗਿ ॥

But being afflicted with ego, the self-willed people do not understand the true Guru's teachings, and continue to wander around.

ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਹਰਿ ਨਾਮਿ ਰੰਗਾਏ ਬਿਨੁ ਭੈ ਕੇਹੀ ਲਾਗਿ ॥੪॥੮॥੪੧॥

O' Nanak, people focused on the Guru's word get imbued with God's love; but one cannot be imbued with God's love without His revered fear. ||4||8||41||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਘਰ ਹੀ ਸਉਦਾ ਪਾਈਐ ਅੰਤਰਿ ਸਭ ਵਸੁ ਹੋਇ ॥

We can receive the commodity of God's Name from within our heart itself, because this commodity is contained within ourself.

ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਸਮਾਲੀਐ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥

We should remember God's Name each and every moment, because whoever receives Naam, he does by following the Guru's teachings.

ਨਾਮੁ ਨਿਧਾਨੁ ਅਖੁਟੁ ਹੈ ਵਡਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥੯॥

The treasure of the Naam is inexhaustible and is received by good fortune. ||1||9||

ਮੇਰੇ ਮਨ ਤਜਿ ਨਿੰਦਾ ਹਉਮੈ ਅਹੰਕਾਰੁ ॥

O' my mind, give up slandering, egotism and arrogance,

ਹਰਿ ਜੀਉ ਸਦਾ ਧਿਆਇ ਤੂ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰੁ ॥੧॥ ਰਹਾਉ ॥

follow the Guru's teachings and always lovingly remember the one and the only one all pervading God. ||1||pause||

ਗੁਰਮੁਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ ॥

By reflecting upon the word of the Guru, the faces of the Guru's followers remain radiant with honor because they remain free of vices.

ਹਲਤਿ ਪਲਤਿ ਸੁਖੁ ਪਾਇਦੇ ਜਪਿ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥

They enjoy inner peace both here and hereafter by lovingly remembering God.

ਘਰ ਹੀ ਵਿਚਿ ਮਹਲੁ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥੨॥

They have realized God within their heart by reflecting on the Guru's word. ||2||

ਸਤਗੁਰ ਤੇ ਜੇ ਮੁਹ ਫੇਰਹਿ ਮਥੇ ਤਿਨ ਕਾਲੇ ॥

Those who don't pay attention to the true Guru's teachings are disgraced.

ਅਨਦਿਨੁ ਦੁਖ ਕਮਾਵਦੇ ਨਿਤ ਜੋਰੇ ਜਮ ਜਾਲੇ ॥

They always act in such a way that brings nothing but suffering, and they always live in the fear of death.

ਸੁਪਨੈ ਸੁਖੁ ਨ ਦੇਖਨੀ ਬਹੁ ਚਿੰਤਾ ਪਰਜਾਲੇ ॥੩॥

They do not find inner peace even in their dreams, and they remain so miserable as if they are burnt by intense worry. ||3||

ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਆਪੇ ਬਖਸ ਕਰੇਇ ॥

The benefactor of all is the one God, and He Himself bestows all blessings.

ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਵਈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਇ ॥

God gives the gift of Naam upon whom He is pleased, and nothing can be said about it.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਆਪੇ ਜਾਣੈ ਸੋਇ ॥੪॥੯॥੪੨॥

O' Nanak, God is realized only through the Guru's teachings and He Himself is omniscient. ||4||9||42||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਸਚਾ ਸਾਹਿਬੁ ਸੇਵੀਐ ਸਚੁ ਵਡਿਆਈ ਦੇਇ ॥

We should always remember God with loving devotion and the one who does, God blesses him with everlasting glory.

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੂਰਿ ਕਰੇਇ ॥

That person, in whose mind God manifests by the Guru's grace, drives out his ego from within.

ਇਹੁ ਮਨੁ ਧਾਵਤੁ ਤਾ ਰਹੈ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੧॥

This mind ceases wandering in pursuit of Maya, the worldly riches and power, only when God Himself bestows His gracious glance. ||1||

ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥

O' brother, lovingly remember God by following the Guru's teachings.

ਨਾਮੁ ਨਿਧਾਨੁ ਸਦ ਮਨਿ ਵਸੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥

That person, in whose mind the treasure of Naam is enshrined forever, receives place in God's presence. ||1||pause||

ਮਨਮੁਖ ਮਨੁ ਤਨੁ ਅੰਧੁ ਹੈ ਤਿਸ ਨਉ ਠਉਰ ਨ ਠਾਉ ॥

The mind and body (all the sensory organs) of a self-willed person are blinded by the love for Maya, and he does not find inner peace anywhere in the world.

ਬਹੁ ਜੋਨੀ ਭਉਦਾ ਫਿਰੈ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥

He continues wandering through countless incarnations, like a crow wandering in a deserted house.

ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਸਬਦਿ ਮਿਲੈ ਹਰਿ ਨਾਉ ॥੨॥

By following the Guru's teaching, one's heart gets spiritually enlightened and God's Name is realized through the Guru's word. ||2||

ਤ੍ਰੈ ਗੁਣ ਬਿਖਿਆ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹ ਗੁਬਾਰ ॥

The world is spiritually blinded by the three modes of Maya (vice, virtue and power); the love for Maya has spread the darkness of spiritual ignorance all over.

ਲੋਭੀ ਅਨ ਕਉ ਸੇਵਦੇ ਪੜਿ ਵੇਦਾ ਕਰੈ ਪੁਕਾਰ ॥

The greedy people read Vedas and deliver discourses loudly, but in reality they are doing it out of love for Maya and not out of love for God.

ਬਿਖਿਆ ਅੰਦਰਿ ਪਚਿ ਮੁਏ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥੩॥

Consumed by the love for Maya, they spiritually deteriorate and achieve nothing in this life or thereafter.

ਮਾਇਆ ਮੇਹਿ ਵਿਸਾਰਿਆ ਜਗਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਿ ॥

Engrossed in the love for Maya, they have forgotten God, the father and the cherisher of the world.

ਬਾਝਹੁ ਗੁਰੂ ਅਚੇਤੁ ਹੈ ਸਭ ਬਧੀ ਜਮਕਾਲਿ ॥

Without the Guru's teachings, people are spiritually ignorant and are caught in the fear of death.

ਨਾਨਕ ਗੁਰਮਤਿ ਉਬਰੇ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੪॥੧੦॥੪੩॥

O' Nanak, they can be saved only by lovingly remembering the eternal God's Name through the Guru's teachings. ||4||10||43||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਮੇਹੁ ਹੈ ਗੁਰਮੁਖਿ ਚਉਥਾ ਪਦੁ ਪਾਇ ॥

The love for the three modes of Maya (vice, virtue and power) is prevalent in the world, but a Guru's follower attains the fourth state which is spiritual exaltation.

ਕਰਿ ਕਿਰਪਾ ਮੇਲਾਇਅਨੁ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

God becomes manifest in the mind of those whom He has united with His Name by bestowing His grace.

ਪੇਤੈ ਜਿਨ ਕੈ ਪੁੰਨੁ ਹੈ ਤਿਨ ਸਤਸੰਗਤਿ ਮੇਲਾਇ ॥੧॥

Those in whose destiny is the merit of virtues, God unites them with the holy congregation. ||1||

ਭਾਈ ਰੇ ਗੁਰਮਤਿ ਸਾਚਿ ਰਹਾਉ ॥

O' brother, follow the Guru's teachings and remain merged in God.

ਸਾਚੇ ਸਾਚੁ ਕਮਾਵਣਾ ਸਾਚੈ ਸਬਦਿ ਮਿਲਾਉ ॥੧॥ ਰਹਾਉ ॥

Practice nothing but truth in your daily life, and remain absorbed in the divine word of God's praises. ||1||pause ||

ਜਿਨੀ ਨਾਮੁ ਪਛਾਣਿਆ ਤਿਨ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥

I dedicate myself to those who have understood the value of God's Name.

ਆਪੁ ਛੇਡਿ ਚਰਣੀ ਲਗਾ ਚਲਾ ਤਿਨ ਕੈ ਭਾਇ ॥

After renouncing self-conceit, I humbly submit myself to them (those who have understood the worth of Naam) and live according to their wishes.

ਲਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ ॥੨॥

One who follows those who remember God, he remains imbued in God in a state of spiritual poise, and is blessed with the profit of God's Name. ||2||

ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਪਾਈਐ ਨਾਮੁ ਨ ਪਰਾਪਤਿ ਹੋਇ ॥

Without the Guru's teachings neither one realizes God's presence within himself, nor he receives Naam.

ਐਸਾ ਸਤਗੁਰੁ ਲੋੜਿ ਲਹੁ ਜਿਦੁ ਪਾਈਐ ਸਚੁ ਸੋਇ ॥

O' brother, you should also search for such a true Guru, through whom you can realize that eternal God.

ਅਸੁਰ ਸੰਘਾਰੈ ਸੁਖਿ ਵਸੈ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ ॥੩॥

One who realizes God through the Guru, he destroys the evil passions, lives in peace and firmly believes that whatever pleases God comes to pass. ||3||

ਜੇਹਾ ਸਤਗੁਰੁ ਕਰਿ ਜਾਣਿਆ ਤੇਹੋ ਜੇਹਾ ਸੁਖੁ ਹੋਇ ॥

As is the intensity of one's belief in the Guru, so is the level of his inner peace.

ਏਹੁ ਸਹਸਾ ਮੂਲੇ ਨਾਹੀ ਭਾਉ ਲਾਏ ਜਨੁ ਕੋਇ ॥

There is not even a shred of doubt in the above statement, let anyone try to love the Guru and find out.

ਨਾਨਕ ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੪॥੧੧॥੪੪॥

O' Nanak, the disciple who unites with the Guru through the Guru's word, in spite of two bodies, their light (philosophy of life) becomes one. ||4||11||44||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਅੰਮ੍ਰਿਤੁ ਛੇਡਿ ਬਿਖਿਆ ਲੇਭਾਣੇ ਸੇਵਾ ਕਰਹਿ ਵਿਡਾਣੀ ॥

Forsaking the ambrosial nectar of Naam, self-willed people remain absorbed in the love for Maya and serve others (instead of remembering God).

ਆਪਣਾ ਧਰਮੁ ਗਵਾਵਹਿ ਬੁਝਹਿ ਨਾਹੀ ਅਨਦਿਨੁ ਦੁਖਿ ਵਿਹਾਣੀ ॥

They forget the purpose of human life, they do not realize their mistake and their entire life passes in misery.

ਮਨਮੁਖ ਅੰਧ ਨ ਚੇਤਹੀ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ॥੧॥

Blinded in the love for Maya, these self-willed people do not remember God and die a spiritual death, as if they have drowned without water. ||1||

ਮਨ ਰੇ ਸਦਾ ਭਜਹੁ ਹਰਿ ਸਰਣਾਈ ॥

O' my mind, always remember God with adoration and remain in His refuge.

ਗੁਰੁ ਕਾ ਸਬਦੁ ਅੰਤਰਿ ਵਸੈ ਤਾ ਹਰਿ ਵਿਸਰਿ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

When the Guru's word gets enshrined in the heart, then God is never forgotten from that heart. ||1||pause||

ਇਹੁ ਸਰੀਰੁ ਮਾਇਆ ਕਾ ਪੁਤਲਾ ਵਿਚਿ ਹਉਮੈ ਦੁਸਟੀ ਪਾਈ ॥

This body is like a puppet of Maya, in which the evil of egotism is infused.

ਆਵਣੁ ਜਾਣਾ ਜੰਮਣੁ ਮਰਣਾ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥

(Because of the evil of egotism) a self-willed person remains in the cycle of birth and death and has lost his honor both here and hereafter.

ਸਤਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥੨॥

But the one who followed the Guru's teaching, always enjoyed inner peace and his light (soul) merges with the Divine light. ||2||

ਸਤਗੁਰੁ ਕੀ ਸੇਵਾ ਅਤਿ ਸੁਖਾਲੀ ਜੇ ਇਛੇ ਸੇ ਫਲੁ ਪਾਏ ॥

The teachings of the true Guru brings a deep and profound peace, and one receives whatever one desires.

ਜਤੁ ਸਤੁ ਤਪੁ ਪਵਿਤੁ ਸਰੀਰਾ ਹਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥

To follow the Guru's teachings is like practicing abstinence, truthfulness and self-discipline, one becomes righteous and enshrines God in his mind.

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ॥੩॥

Such a person remains blissful forever, and enjoys inner peace by uniting with the beloved God. ||3||

ਜੇ ਸਤਗੁਰ ਕੀ ਸਰਣਾਗਤੀ ਹਉ ਤਿਨ ਕੈ ਬਲਿ ਜਾਉ ॥

I dedicate myself to those who seek the refuge of the true Guru.

ਦਰਿ ਸਚੈ ਸਚੀ ਵਡਿਆਈ ਸਹਜੇ ਸਚਿ ਸਮਾਉ ॥

They receive true honor in the presence of the eternal God and because of their state of spiritual poise, they merge with the eternal God.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਉ ॥੪॥੧੨॥੪੫॥

O' Nanak, the opportunity to meet such Guru's followers is received only by God's gracious glance. ||4||12||45||.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਜਿਉ ਦੋਹਾਗਣਿ ਤਨਿ ਸੀਗਾਰੁ ॥

The religious rituals performed by a self-willed person are useless just like a discarded bride decorating her body.

ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥

Her husband does not come to her, and she always feels miserable.

ਪਿਰ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ ਨਾ ਦੀਸੈ ਘਰੁ ਬਾਰੁ ॥੧॥

Similarly by performing religious rituals, a self-willed person neither can feel the presence of God, nor he can visualize God's abode. ||1||

ਭਾਈ ਰੇ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇ ॥

O' brother, lovingly remember God's Name with full concentration of mind.

ਸੰਤਾ ਸੰਗਤਿ ਮਿਲਿ ਰਹੈ ਜਪਿ ਰਾਮ ਨਾਮੁ ਸੁਖੁ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

One who remains united with the company of the Saints, he receives inner peace by remembering God's Name with adoration. ||1||pause||

ਗੁਰਮੁਖਿ ਸਦਾ ਸੋਹਾਗਣੀ ਪਿਰੁ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥

Just as a fortunate bride always keeps her husband's love in her heart, similarly the Guru's followers always keep God enshrined in their heart;

ਮਿਠਾ ਬੋਲਹਿ ਨਿਵਿ ਚਲਹਿ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ ॥

-they utter sweet words, remain very humble and they enjoy the presence of Master-God in their heart.

ਸੋਭਾਵੰਤੀ ਸੋਹਾਗਣੀ ਜਿਨ ਗੁਰ ਕਾ ਹੇਤੁ ਅਪਾਰੁ ॥੨॥

Those who have infinite love for the Guru are like those fortunate brides who are well respected. ||2||

ਪੂਰੈ ਭਾਗਿ ਸਤਗੁਰੁ ਮਿਲੈ ਜਾ ਭਾਗੈ ਕਾ ਉਦਉ ਹੋਇ ॥

It is only by perfect good fortune that a person's destiny awakes, and he meets the true Guru.

ਅੰਤਰਹੁ ਦੁਖੁ ਭ੍ਰਮੁ ਕਟੀਐ ਸੁਖੁ ਪਰਾਪਤਿ ਹੋਇ ॥

Sufferings and doubts are removed from within, and inner peace is received.

ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਦੁਖੁ ਨ ਪਾਵੈ ਕੋਇ ॥੩॥

One who lives by the Guru's teachings, does not suffer any misery. ||3||

ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਹਜੇ ਪਾਵੈ ਕੋਇ ॥

The ambrosial nectar of Naam is in the Guru's teachings, one who lives by his teachings, remains in a state of spiritual poise and receives it.

ਜਿਨਾ ਪਰਾਪਤਿ ਤਿਨ ਪੀਆ ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ ॥

Those who have received this nectar, they have partaken it by dispelling their ego from within.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ ॥੪॥੧੩॥੪੬॥

O' Nanak, we should lovingly remember God's Name by following the Guru's teachings, so that we can unite with the eternal God. ||4||13||46||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਜਾ ਪਿਰੁ ਜਾਣੈ ਆਪਣਾ ਤਨੁ ਮਨੁ ਅਗੈ ਧਰੇਇ ॥

When a person recognizes God as his own, then he surrenders his body and mind to Him.

ਸੋਹਾਗਣੀ ਕਰਮ ਕਮਾਵਦੀਆ ਸੇਈ ਕਰਮ ਕਰੇਇ ॥

That person then does only those deeds which are done by the devotees of God,

ਸਹਜੇ ਸਾਚਿ ਮਿਲਾਵੜਾ ਸਾਚੁ ਵਡਾਈ ਦੇਇ ॥੧॥

By doing so, that person stays in the state of spiritual poise and unites with the eternal God who bestows him with eternal glory. ||1||

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਇ ॥

O' brothers, there is no devotional worship of God without the Guru's teachings.

ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਪਾਈਐ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

Even if everyone may long for God's devotional worship, still this gift of devotional worship cannot be received without the Guru's teachings. ||1||pause|

ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਕਾਮਣਿ ਦੂਜੈ ਭਾਇ ॥

One who remains caught in the love for Maya, has to wander through millions of incarnations.

ਬਿਨੁ ਗੁਰ ਨੀਦ ਨ ਆਵਈ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥

Without the Guru's teachings, one does not attain inner peace and the entire life passes in agony.

ਬਿਨੁ ਸਬਦੈ ਪਿਰੁ ਨ ਪਾਈਐ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥੨॥

Without the Guru's word, one does not unite with the Master-God and he wastes away life in vain. ||2||

ਹਉ ਹਉ ਕਰਤੀ ਜਗੁ ਫਿਰੀ ਨਾ ਧਨੁ ਸੰਪੈ ਨਾਲਿ ॥

Engrossed in self-conceit, the entire world is wandering around in the love for Maya, without realizing that it doesn't accompany anyone after death.

ਅੰਧੀ ਨਾਮੁ ਨ ਚੇਤਈ ਸਭ ਬਾਧੀ ਜਮਕਾਲਿ ॥

The spiritually blind world does not lovingly remember God's Name, it remains in the fear of death as if it is bound by the demon of death.

ਸਤਗੁਰਿ ਮਿਲਿਐ ਧਨੁ ਪਾਇਆ ਹਰਿ ਨਾਮਾ ਰਿਦੈ ਸਮਾਲਿ ॥੩॥

The wealth of God's Name is received by meeting and following the true Guru's teachings, and one keeps the Name of God enshrined in his heart. ||3||

ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥

Those who are imbued with the love for God's Name through the Guru's word, their life becomes immaculate and they remain in spiritual poise.

ਮਨੁ ਤਨੁ ਰਾਤਾ ਰੰਗ ਸਿਉ ਰਸਨਾ ਰਸਨ ਰਸਾਇ ॥

Their mind and body are imbued with God's love, and their tongue savors the nectar of Naam.

ਨਾਨਕ ਰੰਗੁ ਨ ਉਤਰੈ ਜੇ ਹਰਿ ਧੁਰਿ ਛੇਡਿਆ ਲਾਇ ॥੪॥੧੪॥੪੭॥

O' Nanak, whom God has destined to be imbued with His love, their love for God never fades. ||4||14||47||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਹੋਈ ॥

If God bestows mercy through the Guru, only then one can devoutly worship God; there is no devotional worship without the Guru's grace.

ਆਪੈ ਆਪੁ ਮਿਲਾਏ ਬੁਝੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਸੋਈ ॥

One who surrenders himself to the Guru and understands this secret, his life becomes immaculate.

ਹਰਿ ਜੀਉ ਸਾਚਾ ਸਾਚੀ ਬਾਣੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਈ ॥੧॥

God is eternal, the divine word of His praises is also eternal and union with Him can happen only through the Guru's divine word. ||1||

ਭਾਈ ਰੇ ਭਗਤਿਹੀਣੁ ਕਾਰੇ ਜਗਿ ਆਇਆ ॥

O' brother, one who remained bereft of God's devotional worship, what for he came to this world?

ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥ ਰਹਾਉ ॥

One who did not follow the perfect Guru's teachings and did not remember God, he spent his life in vain. ||1||pause||

ਆਪੇ ਜਗਜੀਵਨੁ ਸੁਖਦਾਤਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ॥

God Himself is the life of the World and the giver of peace, He Himself bestows mercy and unite human beings with Him.

ਜੀਅ ਜੰਤ ਏ ਕਿਆ ਵੇਚਾਰੇ ਕਿਆ ਕੇ ਆਖਿ ਸੁਣਾਏ ॥

Then what are these helpless beings and creatures? What can anyone say?

ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਇ ਵਡਾਈ ਆਪੇ ਸੇਵ ਕਰਾਏ ॥੨॥

God Himself bestows honor on some through the Guru, and enjoins them to His devotional worship. ||2||

ਦੇਖਿ ਕੁਟੰਬੁ ਮੇਹਿ ਲੇਭਾਣਾ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ ॥

Seeing one's family, one gets lured and trapped by emotional attachment, but none accompanies him while departing this world.

ਸਤਗੁਰੁ ਸੇਵਿ ਗੁਣ ਨਿਧਾਨੁ ਪਾਇਆ ਤਿਸ ਦੀ ਕੀਮ ਨ ਪਾਈ ॥

It is impossible to estimate the worth of the person's sublime spiritual state who by following the true Guru's teachings, has realized God, the treasure of virtues.

ਹਰਿ ਪ੍ਰਭੁ ਸਖਾ ਮੀਤੁ ਪ੍ਰਭੁ ਮੇਰਾ ਅੰਤੇ ਹੋਇ ਸਖਾਈ ॥੩॥

My God becomes that person's companion and friend and also becomes his supporter at the end. ||3||

ਆਪਣੈ ਮਨਿ ਚਿਤਿ ਕਰੈ ਕਹਾਏ ਬਿਨੁ ਗੁਰ ਆਪੁ ਨ ਜਾਈ ॥

One may think within his mind that I have no ego and may even make other's to say it, but ego does not go away without the Guru's teachings.

ਹਰਿ ਜੀਉ ਦਾਤਾ ਭਗਤਿ ਵਛਲੁ ਹੈ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਈ ॥

The benefactor God loves devotional worship, and bestowing mercy He Himself enshrines His devotional worship in the heart of people.

ਨਾਨਕ ਸੇਭਾ ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ॥੪॥੧੫॥੪੮॥

O' Nanak, God Himself blesses one with consciousness for His worship and to sing His praises, and Himself blesses glory to the Guru's followers. ||4||15||48||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਧਨੁ ਜਨਨੀ ਜਿਨਿ ਜਾਇਆ ਧੰਨੁ ਪਿਤਾ ਪਰਧਾਨੁ ॥

Blessed is the mother who gave birth to the Guru, and blessed also is his noble father.

ਸਤਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਵਿਚਹੁ ਗਇਆ ਗੁਮਾਨੁ ॥

By following the teachings of such a true Guru, many have obtained inner peace and have shed their egotism from within.

ਦਰਿ ਸੇਵਨਿ ਸੰਤ ਜਨ ਖੜੇ ਪਾਇਨਿ ਗੁਣੀ ਨਿਧਾਨੁ ॥੧॥

The saintly people who stand before the Guru and carefully follow his teachings, they realize God, the treasure of all virtues. ||1||

ਮੇਰੇ ਮਨ ਗੁਰਮੁਖਿ ਧਿਆਇ ਹਰਿ ਸੇਇ ॥

O' my mind, lovingly remember God by following the Guru's teachings

ਗੁਰੁ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸੈ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

That person in whose mind is enshrined the Guru's divine word, his mind and body becomes immaculate. ||1||pause||

ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਇਆ ਆਪੇ ਮਿਲਿਆ ਆਇ ॥

Bestowing mercy, God has manifested in my heart, as if He Himself has come to meet me.

ਗੁਰੁ ਸਬਦੀ ਸਾਲਾਹੀਐ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਇ ॥

We should sing God's praises through the Guru's divine word; one who does, God imbues him with His love and spiritual poise.

ਸਚੈ ਸਚਿ ਸਮਾਇਆ ਮਿਲਿ ਰਹੈ ਨ ਵਿਛੁੜਿ ਜਾਇ ॥੨॥

A righteous person remains merged in the eternal God, he always remains united with God's Name and is never separated from Him. ||2||

ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥

God is doing whatever He wishes to do and nothing else can be done.

ਚਿਰੀ ਵਿਛੁੰਨੇ ਮੇਲਿਅਨੁ ਸਤਗੁਰ ਪੰਨੈ ਪਾਇ ॥

Those who were separated from Him for long, God has united them with Himself by uniting them with the true Guru's teachings.

ਆਪੇ ਕਾਰ ਕਰਾਇਸੀ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥੩॥

In the future also God Himself would make people to follow the Guru's teachings and remember God and nothing else can be done. ||3||

ਮਨੁ ਤਨੁ ਰਤਾ ਰੰਗ ਸਿਉ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰ ॥

Shedding ego and evil thoughts, one's body and mind is imbued with God's love.

ਅਹਿਨਿਸਿ ਹਿਰਦੈ ਰਵਿ ਰਹੈ ਨਿਰਭਉ ਨਾਮੁ ਨਿਰੰਕਾਰ ॥

The formless and fear free God's Name always remains enshrined in his heart.

ਨਾਨਕ ਆਪਿ ਮਿਲਾਇਅਨੁ ਪੂਰੈ ਸਬਦਿ ਅਪਾਰ ॥੪॥੧੬॥੪੯॥

O' Nanak, the all pervading infinite God has united people with Himself through the Guru's divine word. ||4||16||49||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਅੰਤੁ ਨ ਪਾਇਆ ਜਾਇ ॥

God of the Universe is the treasure of virtues; the limits of His virtues cannot be known.

ਕਥਨੀ ਬਦਨੀ ਨ ਪਾਈਐ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥

God can be realized only by dispelling ego from within and not by mere prattle.

ਸਤਗੁਰਿ ਮਿਲਿਐ ਸਦ ਭੈ ਰਚੈ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

By meeting the true Guru, one is permeated forever with the revered fear of God and He Himself becomes manifest within his mind. ||1||

ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਬੁਝੈ ਕੇਇ ॥

O' brother, whoever understands the righteous way of living, does so only by following the Guru's teachings.

ਬਿਨੁ ਬੁਝੇ ਕਰਮ ਕਮਾਵਣੇ ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ ॥੧॥ ਰਹਾਉ ॥

One wastes the precious human life by performing religious rituals without understanding the righteous way in life. ||1||pause||

ਜਿਨੀ ਚਾਖਿਆ ਤਿਨੀ ਸਾਦੁ ਪਾਇਆ ਬਿਨੁ ਚਾਖੇ ਭਰਮਿ ਭੁਲਾਇ ॥

Those who have tasted the nectar of God's Name, have enjoyed it; but without tasting it, one goes astray in doubt.

ਅੰਮ੍ਰਿਤੁ ਸਾਚਾ ਨਾਮੁ ਹੈ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ ॥

God's eternal Name is the ambrosial nectar and it's worth cannot be described.

ਪੀਵਤ ਹੁ ਪਰਵਾਣੁ ਭਇਆ ਪੂਰੈ ਸਬਦਿ ਸਮਾਇ ॥੨॥

Absorbed in the perfect Guru's word, upon drinking the nectar of Naam one is immediately accepted in God's presence. ||2||

ਆਪੇ ਦੇਇ ਤ ਪਾਈਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥

We receive the gift of the nectar of Naam, only if He Himself bestows it upon us, and nothing else can be done to receive it.

ਦੇਵਣ ਵਾਲੇ ਕੈ ਹਥਿ ਦਾਤਿ ਹੈ ਗੁਰੂ ਦੁਆਰੈ ਪਾਇ ॥

The Gift of Naam is in the control of God, the benefactor, and one receives it through the Guru.

ਜੇਹਾ ਕੀਤੇਨੁ ਤੇਹਾ ਹੋਆ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥੩॥

One became as God made him based upon the past deeds. ||3||

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਨਾਮੁ ਹੈ ਵਿਣੁ ਨਾਵੈ ਨਿਰਮਲੁ ਨ ਹੋਇ ॥

Remembering God's Name with adoration is abstinence, truthfulness and self-restraint; no one becomes immaculate without remembering God's Name.

ਪੂਰੈ ਭਾਗਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥

God's Name comes to dwell within mind through perfect good fortune, and one unites with God through the Guru's divine word.

ਨਾਨਕ ਸਹਜੇ ਹੀ ਰੰਗਿ ਵਰਤਦਾ ਹਰਿ ਗੁਣ ਪਾਵੈ ਸੋਇ ॥੪॥੧੭॥੫੦॥

O' Nanak, only that person enshrines God's virtues in his heart, who is imbued with His love and remains in a state of spiritual poise. ||4||17||50||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਕਾਂਇਆ ਸਾਧੈ ਉਰਧ ਤਪੁ ਕਰੈ ਵਿਚਹੁ ਹਉਮੈ ਨ ਜਾਇ ॥

One may torment one's body, and perform penance by hanging upside down, but still ego doesn't go from within.

ਅਧਿਆਤਮ ਕਰਮ ਜੇ ਕਰੇ ਨਾਮੁ ਨ ਕਬ ਹੀ ਪਾਇ ॥

If one performs various spiritual deeds dictated by the mind, still that person would never realize God's Name.

ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

Following the Guru's teachings, when one becomes free of yearnings for Maya while living as a house-holder, then God's Name manifests in his mind. ||1||

ਸੁਣਿ ਮਨ ਮੇਰੇ ਭਜੁ ਸਤਗੁਰ ਸਰਣਾ ॥

Listen, O my mind: hurry to the true Guru's refuge.

ਗੁਰ ਪਰਸਾਦੀ ਛੁਟੀਐ ਬਿਖੁ ਭਵਜਲੁ ਸਬਦਿ ਗੁਰ ਤਰਣਾ ॥੧॥ ਰਹਾਉ ॥

It is through the Guru's Grace that we are saved and cross the poisonous world-ocean full of vices. ||1||pause||

ਤ੍ਰੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਦੁਜਾ ਭਾਉ ਵਿਕਾਰੁ ॥

Everything under the influence of the three modes of Maya (vice, virtue and power) shall perish; the love of duality leads one to indulge in vices.

ਪੰਡਿਤੁ ਪੜੈ ਬੰਧਨ ਮੋਹ ਬਾਧਾ ਨਹ ਬੁਝੈ ਬਿਖਿਆ ਪਿਆਰਿ ॥

The Pandit reads the scriptures motivated by attachment and love for material gain; engrossed in love for Maya, he fails to realize God.

ਸਤਗੁਰਿ ਮਿਲਿਐ ਤ੍ਰਿਕੁਟੀ ਛੁਟੈ ਚਉਥੈ ਪਦਿ ਮੁਕਤਿ ਦੁਆਰੁ ॥੨॥

Only by meeting the true Guru, one finds release from the three modes of Maya and reaches the fourth state, the way to freedom from vices. ||2||

ਗੁਰ ਤੇ ਮਾਰਗੁ ਪਾਈਐ ਚੁਕੈ ਮੇਹੁ ਗੁਬਾਰੁ ॥

Through the Guru, the righteous path for life is found, and the darkness of emotional attachment is dispelled.

ਸਬਦਿ ਮਰੈ ਤਾ ਉਧਰੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

When one becomes free from the love of Maya through the Guru's word, then one is saved from the world ocean of vices and finds the way to freedom from vices.

ਗੁਰ ਪਰਸਾਦੀ ਮਿਲਿ ਰਹੈ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥੩॥

By Guru's Grace, one remains united with the eternal Name of the Creator. ||3||

ਇਹੁ ਮਨੁਆ ਅਤਿ ਸਬਲ ਹੈ ਛਡੇ ਨ ਕਿਤੈ ਉਪਾਇ ॥

This mind is very obstinate and dominating, it does not release a person from its grip of wrong path by any means

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਲਾਇਦਾ ਬਹੁਤੀ ਦੇਇ ਸਜਾਇ ॥

The mind affects a person with the disease of duality and inflicts severe punishment.

ਨਾਨਕ ਨਾਮਿ ਲਗੇ ਸੇ ਉਬਰੇ ਹਉਮੈ ਸਬਦਿ ਗਵਾਇ ॥੪॥੧੮॥੫੧॥

O' Nanak, those who shed their ego through the Guru's word and are attuned to God's Name, are saved from its grip. ||4||18||51||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਦੇਇ ਦ੍ਰਿੜਾਇ ॥

When God bestows mercy, one meets the Guru and follows his teachings, then the Guru firmly implants God's Name in His heart.

ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥

Without following the Guru's teachings, no one has ever realized God's Name; one who does not follow the Guru's teachings, wastes away his life in vain.

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥੧॥

By performing ritualistic deeds, a self-willed person suffers punishment in God's presence. ||1||

ਮਨ ਰੇ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ ॥

O' my mind, give up the love for Maya

ਅੰਤਰਿ ਤੇਰੈ ਹਰਿ ਵਸੈ ਗੁਰ ਸੇਵਾ ਸੁਖੁ ਪਾਇ ॥ ਰਹਾਉ ॥

God dwells within you; you shall find inner peace by following the Guru's teachings. ||1||pause||

ਸਚੁ ਬਾਣੀ ਸਚੁ ਸਬਦੁ ਹੈ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥

When a person develops love for the eternal God then he realizes that the Guru's word (Gurbani) is the divine word. -

ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਵਸੈ ਹਉਮੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ॥

By eradicating egotism and anger, God's Name comes to dwell in the mind.

ਮਨਿ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਈਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥੨॥

By remembering God's Name with immaculate mind, one finds way to liberation from vices. ||2||

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਬਿਨਸਦਾ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ ॥

Engrossed in egotism, the world experiences spiritual deterioration and remains in the cycle of birth and death.

ਮਨਮੁਖ ਸਬਦੁ ਨ ਜਾਣਨੀ ਜਾਸਨਿ ਪਤਿ ਗਵਾਇ ॥

The self-willed persons do not realize the value of the Guru's word; they forfeit their honor and depart in disgrace.

ਗੁਰ ਸੇਵਾ ਨਾਉ ਪਾਈਐ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥੩॥

God's Name is realized by following the Guru's teachings, and then one remains absorbed in the eternal God. ||3||

ਸਬਦਿ ਮੰਨਿਐ ਗੁਰੁ ਪਾਈਐ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

One who believes in the Guru's word, he eradicates his self-conceit from within and realizes the Divine-Guru.

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਸਦਾ ਸਾਚੇ ਕੀ ਲਿਵ ਲਾਇ ॥

He always devoutly worships the eternal God with mind focused on Him.

ਨਾਮੁ ਪਦਾਰਥੁ ਮਨਿ ਵਸਿਆ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ ॥੪॥੧੯॥੫੨॥

O' Nanak, God's priceless Name gets enshrined in his mind and he remains in a state of spiritual poise. ||4||19||52||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਜਿਨੀ ਪੁਰਖੀ ਸਤਗੁਰੁ ਨ ਸੇਵਿਓ ਸੇ ਦੁਖੀਏ ਜੁਗ ਚਾਰਿ ॥

Those who have not followed the true Guru's teachings and have not lovingly remembered God, they always remain miserable.

ਘਰਿ ਹੋਦਾ ਪੁਰਖੁ ਨ ਪਛਾਣਿਆ ਅਭਿਮਾਨਿ ਮੁਠੇ ਅਹੰਕਾਰਿ ॥

They have not recognized God residing in their own heart, they remain engrossed in ego and arrogance and are robbed of their spiritual wealth.

ਸਤਗੁਰੂ ਕਿਆ ਫਿਟਕਿਆ ਮੰਗਿ ਥਕੇ ਸੰਸਾਰਿ ॥

Accursed by the true Guru, they exhaust themselves wandering around the world amassing worldly wealth.

ਸਚਾ ਸਬਦੁ ਨ ਸੇਵਿਓ ਸਭਿ ਕਾਜ ਸਵਾਰਣਹਾਰੁ ॥੧॥

They do not follow the true word of the Guru, who is capable of embellishing all tasks. ||1||

ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਵੇਖੁ ਹਦੂਰਿ ॥

O' my mind, always visualize God right besides you.

ਜਨਮ ਮਰਨ ਦੁਖੁ ਪਰਹਰੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥

God destroys all the sorrow from birth to death, and He is visualized fully pervading everywhere through the Guru's word. ||1|| pause||

ਸਚੁ ਸਲਾਹਨਿ ਸੇ ਸਚੇ ਸਚਾ ਨਾਮੁ ਅਧਾਰੁ ॥

Those who sing praises of God, they become like Him and God's Name becomes their support.

ਸਚੀ ਕਾਰ ਕਮਾਵਣੀ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥

Those who have done the true deed of remembering God with adoration, they develop love for the eternal God.

ਸਚਾ ਸਾਹੁ ਵਰਤਦਾ ਕੇਇ ਨ ਮੇਟਣਹਾਰੁ ॥

God Himself is the sovereign King whose command is running the entire world and no one can object to His command.

ਮਨਮੁਖ ਮਹਲੁ ਨ ਪਾਇਨੀ ਕੂੜਿ ਮੁਠੇ ਕੂੜਿਆਰ ॥੨॥

The self-willed people never attain God's presence, these false ones are deceived of their spiritual wealth by falsehood. ||2||

ਹਉਮੈ ਕਰਤਾ ਜਗੁ ਮੁਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੁ ॥

Engrossed in egotism, the entire world is deteriorating spiritually; without the Guru's teachings, there is utter darkness of spiritual ignorance.

ਮਾਇਆ ਮੇਹਿ ਵਿਸਾਰਿਆ ਸੁਖਦਾਤਾ ਦਾਤਾਰੁ ॥

In the love for Maya, the world has forgotten God, the giver of inner peace.

ਸਤਗੁਰੁ ਸੇਵਹਿ ਤਾ ਉਬਰਹਿ ਸਚੁ ਰਖਹਿ ਉਰ ਧਾਰਿ ॥

When people follow the true Guru's teachings, they are saved from the darkness of the love for Maya and they keep God enshrined in their heart.

ਕਿਰਪਾ ਤੇ ਹਰਿ ਪਾਈਐ ਸਚਿ ਸਬਦਿ ਵੀਚਾਰਿ ॥੩॥

God is realized through His grace by reflecting on the Guru's divine word. ||3||

ਸਤਗੁਰੁ ਸੇਵਿ ਮਨੁ ਨਿਰਮਲਾ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰ ॥

By following the teachings of the true Guru, the mind becomes immaculate after abandoning egotism and vices.

ਆਪੁ ਛੇਡਿ ਜੀਵਤ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰ ॥

By reflecting on the Guru's word, one sheds self conceit and becomes free of worldly desires and vices while still doing his worldly chores.

ਧੰਧਾ ਧਾਵਤ ਰਹਿ ਗਏ ਲਾਗਾ ਸਾਚਿ ਪਿਆਰੁ ॥

Those who develop love for God's Name are saved from the entanglements in the pursuit of worldly affairs.

ਸਚਿ ਰਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ ॥੪॥

Those who are imbued with God's love, their faces are radiant with honor in God's presence. ||4||

ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਮੰਨਿਓ ਸਬਦਿ ਨ ਲਗੇ ਪਿਆਰੁ ॥

Those who have not accepted the true Guru (as their spiritual guide) and have not developed love for his word,

ਇਸਨਾਨੁ ਦਾਨੁ ਜੇਤਾ ਕਰਹਿ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥

all their ablutions and charities are wasted and they are ultimately consumed by their love of duality.

ਹਰਿ ਜੀਉ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਲਾਗੈ ਨਾਮ ਪਿਆਰੁ ॥

When God Himself bestows mercy, only then one develops love for His Name.

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥੫॥੨੦॥੫੩॥

O' Nanak, remember God's Name with adoration through the infinite love for the Guru. ||5||20||53||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਕਿਸੁ ਹਉ ਸੇਵੀ ਕਿਆ ਜਪੁ ਕਰੀ ਸਤਗੁਰ ਪੁਛਉ ਜਾਇ ॥

When I ask my Guru, whom shall I serve? What shall I meditate upon?

ਸਤਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲਈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

The Guru answers that, dispelling my ego from within, I should submit to the true Guru's will.

ਏਹਾ ਸੇਵਾ ਚਾਕਰੀ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

To follow the Guru's teachings, is the only service by which God's Name gets enshrined in the mind.

ਨਾਮੈ ਹੀ ਤੇ ਸੁਖੁ ਪਾਈਐ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇ ॥੧॥

Inner peace is received through God's Name and spiritual life is embellished through the divine word of God's praises. ||1||

ਮਨ ਮੇਰੇ ਅਨਦਿਨੁ ਜਾਗੁ ਹਰਿ ਚੇਤਿ ॥

O, my mind, always remain alert to the onslaught of vices and remember God with loving devotion,

ਆਪਣੀ ਖੇਤੀ ਰਖਿ ਲੈ ਕੂੰਜ ਪੜੈਗੀ ਖੇਤਿ ॥੧॥ ਰਹਾਉ ॥

and protect the crop of your spiritual life; flamingo (old age) would invade the field of your body and you won't be able to remember God. ||1||pause||

ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥

Through the Guru's word, those who visualize God pervading everywhere, all the desires of their mind get fulfilled.

ਭੈ ਭਾਇ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਹਰਿ ਜੀਉ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ ॥

Those who keep God's revered fear in their mind and always perform His devotional worship, they come to believe that dear God takes care of all and is always with them.

ਸਚੈ ਸਬਦਿ ਸਦਾ ਮਨੁ ਰਾਤਾ ਭ੍ਰਮੁ ਗਇਆ ਸਰੀਰਹੁ ਦੂਰਿ ॥

Their mind always remains imbued with the divine word of God's praises, and all doubt goes out of their body.

ਨਿਰਮਲੁ ਸਾਹਿਬੁ ਪਾਇਆ ਸਾਚਾ ਗੁਣੀ ਗਹੀਰੁ ॥੨॥

They have realized the immaculate God, the eternal treasure of virtues. ||2||

ਜੇ ਜਾਗੇ ਸੇ ਉਬਰੇ ਸੁਤੇ ਗਏ ਮੁਹਾਇ ॥

Those who remain aware of the worldly temptations are saved from the vices, and those who remain unaware are plundered of their spiritual wealth.

ਸਚਾ ਸਬਦੁ ਨ ਪਛਾਣਿਓ ਸੁਪਨਾ ਗਇਆ ਵਿਹਾਇ ॥

They do not know the worth of the divine word of God's praises, and like a dream their lives fade away in vain.

ਸੁੰਢੇ ਘਰ ਕਾ ਪਾਹੁਣਾ ਜਿਉ ਆਇਆ ਤਿਉ ਜਾਇ ॥

Like a guest in a deserted house, they leave the world as empty-handed (without any spiritual wealth) as they came into it.

ਮਨਮੁਖ ਜਨਮੁ ਬਿਰਥਾ ਗਇਆ ਕਿਆ ਮੁਹੁ ਦੇਸੀ ਜਾਇ ॥੩॥

The life of a self-willed person passes in vain; what face will he show on arrival before God? (he will be disgraced in God's presence) ||3||

ਸਭ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਹਉਮੈ ਵਿਚਿ ਕਹਨੁ ਨ ਜਾਇ ॥

God Himself is all in all, but one in the grip of ego cannot accept this truth.

ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਣੀਐ ਦੁਖੁ ਹਉਮੈ ਵਿਚਹੁ ਗਵਾਇ ॥

But this understanding comes only after eradicating the agony of ego from within through the Guru's word.

ਸਤਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਹਉ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ ॥

I humbly serve those who follows the Guru's teachings.

ਨਾਨਕ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ਹਰਿ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥੪॥੨੧॥੫੪॥

O' Nanak, I am dedicated to those who are judged to be worthy of honor in God's presence. ||4||21||54||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ ਤਾ ਕਿਤੁ ਵੇਲਾ ਭਗਤਿ ਹੋਇ ॥

If we ponder about the suitable time for worshipping God, we may find that there is no particular fixed time for God's worship (Any moment is acceptable)

ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਸਚੇ ਸਚੀ ਸੋਇ ॥

By being always imbued with God's love, we become like the eternal God, and obtain eternal glory.

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ ਭਗਤਿ ਕਿਨੇਹੀ ਹੋਇ ॥

What sort of devotion is that if the beloved God is forgotten even for an instant?

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਚ ਸਿਉ ਸਾਸੁ ਨ ਬਿਰਥਾ ਕੋਇ ॥੧॥

When not even a single breath goes to waste without remembering God, then being attuned to God, both mind and body become serene and calm. ||1||

ਮੇਰੇ ਮਨ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ॥

O' my mind, remember God's Name with love and devotion.

ਸਾਚੀ ਭਗਤਿ ਤਾ ਥੀਐ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥ ਰਹਾਉ ॥

True worship is performed only when God manifests in the heart. ||1 ||pause ||

ਸਹਜੇ ਖੇਤੀ ਰਾਹੀਐ ਸਚੁ ਨਾਮੁ ਬੀਜੁ ਪਾਇ ॥

If in a state of spiritual poise we cultivate the farm (of our body) and sow the seed the eternal God's Name,

ਖੇਤੀ ਜੰਮੀ ਅਗਲੀ ਮਨੁਆ ਰਜਾ ਸਹਜਿ ਸੁਭਾਇ ॥

-then we reap an abundant crop and the mind is satiated from worldly desires and one remains in a state of spiritual poise.

ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥

Guru's Word is such an ambrosial nectar that by relishing it, longing for Maya is quenched.

ਇਹੁ ਮਨੁ ਸਾਚਾ ਸਚਿ ਰਤਾ ਸਚੇ ਰਹਿਆ ਸਮਾਇ ॥੨॥

This purified mind attuned to God, remains permeated with Him. ||2||

ਆਖਣੁ ਵੇਖਣੁ ਬੋਲਣਾ ਸਬਦੇ ਰਹਿਆ ਸਮਾਇ ॥

Such people see, speak and utter everything according to the divine word.

ਬਾਣੀ ਵਜੀ ਚਹੁ ਜੁਗੀ ਸਚੇ ਸਚੁ ਸੁਣਾਇ ॥

Their utterance, which is the word of the Guru, becomes famous in all the four ages, and they preach nothing but the Truth.

ਹਉਮੈ ਮੇਰਾ ਰਹਿ ਗਇਆ ਸਚੈ ਲਇਆ ਮਿਲਾਇ ॥

Their egotism and possessiveness are eliminated, and God unites them with Himself.

ਤਿਨ ਕਉ ਮਹਲੁ ਹਦੂਰਿ ਹੈ ਜੇ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੩॥

Those who remain attuned to the eternal God, realize His presence within. ||3||

ਨਦਰੀ ਨਾਮੁ ਧਿਆਈਐ ਵਿਣੁ ਕਰਮਾ ਪਾਇਆ ਨ ਜਾਇ ॥

We can remember God's Name only by His grace, and He cannot be realized without His Mercy.

ਪੂਰੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਲਹੈ ਸਤਗੁਰੁ ਭੇਟੈ ਜਿਸੁ ਆਇ ॥

Through perfect destiny, one finds the holy congregation and meets the Guru.

ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਦੁਖੁ ਬਿਖਿਆ ਵਿਚਹੁ ਜਾਇ ॥

By always remaining imbued with God's Name, the suffering from the love of Maya (worldly attachments) gets dispelled from within.

ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਵੜਾ ਨਾਮੇ ਨਾਮਿ ਸਮਾਇ ॥੪॥੨੨॥੫੫॥

O' Nanak, union with God happens through the Guru's word and the one who follows the Guru's word, he merges with God's Name. ||4||22||55||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਆਪਣਾ ਭਉ ਤਿਨ ਪਾਇਓਨੁ ਜਿਨ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥

God blessed those with His revered fear who have deliberated and enshrined the Guru's word in their mind.

ਸਤਸੰਗਤੀ ਸਦਾ ਮਿਲਿ ਰਹੇ ਸਚੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥

They remain forever united with saintly persons and enshrine God's virtues in their heart.

ਦੁਬਿਧਾ ਮੈਲੁ ਚੁਕਾਈਅਨੁ ਹਰਿ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥

They cast off the filth of their mental duality, and they keep the Creator enshrined in their heart.

ਸਚੀ ਬਾਣੀ ਸਚੁ ਮਨਿ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥੧॥

True is their speech, God resides in their mind and they develop love for God. ||1||

ਮਨ ਮੇਰੇ ਹਉਮੈ ਮੈਲੁ ਭਰ ਨਾਲਿ ॥

O' my mind, the world is filled with the dirt of ego.

ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਸੋਹਣਾ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥੧॥ ਰਹਾਉ ॥

But God is immaculate and is always beautiful, He is capable of embellishing the mortals through the Guru's word. ||1||pause||

ਸਚੈ ਸਬਦਿ ਮਨੁ ਮੋਹਿਆ ਪ੍ਰਭਿ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥

God Himself unites those with Him, whose mind is fascinated with the Guru's true word.

ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥

By always remaining imbued with God's Name, their light (soul) merges with the Divine light.

ਜੋਤੀ ਹੁ ਪ੍ਰਭੁ ਜਾਪਦਾ ਬਿਨੁ ਸਤਗੁਰ ਬੁਝ ਨ ਪਾਇ ॥

God is revealed through Divine light, recognition of that Divine light is not possible without following the Guru's teachings.

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸਤਗੁਰੁ ਭੇਟਿਆ ਤਿਨ ਆਇ ॥੨॥

But the true Guru meets only those who are so predestined. ||2||

ਵਿਣੁ ਨਾਵੈ ਸਭ ਡੁਮਣੀ ਦੂਜੈ ਭਾਇ ਖੁਆਇ ॥

Without God's Name, the entire world is entrapped in duality and in the love for Maya, it has gone astray from the righteous path of life.

ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਦੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥

Without remembering God, one cannot live in peace even for an instant, and the entire life-night passes in anguish.

ਭਰਮਿ ਭੁਲਾਣਾ ਅੰਧੁਲਾ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥

Wandering in doubt and duality, the spiritually ignorant person remains in the cycle of birth and death.

ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥੩॥

When God bestows His gracious glance, then on His own, He unites them with Himself. ||3||

ਸਭੁ ਕਿਛੁ ਸੁਣਦਾ ਵੇਖਦਾ ਕਿਉ ਮੁਕਰਿ ਪਇਆ ਜਾਇ ॥

God is omniscient, He sees and hears everything, so how can anyone deny his deeds or thoughts in His presence?

ਪਾਪੇ ਪਾਪੁ ਕਮਾਵਦੇ ਪਾਪੇ ਪਚਹਿ ਪਚਾਇ ॥

That is why, those who keep committing sins, remain consumed in the sins.

ਸੇ ਪ੍ਰਭੁ ਨਦਰਿ ਨ ਆਵਈ ਮਨਮੁਖਿ ਬੁਝ ਨ ਪਾਇ ॥

The self-willed persons do not understand this concept because ordinarily that omniscient God is not visible.

ਜਿਸੁ ਵੇਖਾਲੇ ਸੇਈ ਵੇਖੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇ ॥੪॥੨੩॥੫੬॥

O' Nanak, only that one visualizes God to whom He reveals Himself, but this understanding is received only through the Guru's teachings. ||4||23||56||

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siri Raag, Third Guru:

ਬਿਨੁ ਗੁਰ ਰੇਗੁ ਨ ਤੁਟਈ ਹਉਮੈ ਪੀੜ ਨ ਜਾਇ ॥

The disease of ego and the pain of ego does not go away without following the Guru's teachings.

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਨਾਮੇ ਰਹੈ ਸਮਾਇ ॥

That person remains absorbed in God's Name in whose mind God is enshrined by the Guru's grace.

ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈਐ ਬਿਨੁ ਸਬਦੈ ਭਰਮਿ ਭੁਲਾਇ ॥੧॥

God is realized by following the Guru's word; without following the Guru's teachings, one remains in doubts and goes astray from the righteous path. ||1||

ਮਨ ਰੇ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥

O' my mind, you may remain in God's presence within yourself,

ਰਾਮ ਨਾਮੁ ਸਾਲਾਹਿ ਤੂ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ਨ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

you should keep praising God's Name, so that you may not go through the cycle of birth and death any more. ||1||pause||

ਹਰਿ ਇਕੋ ਦਾਤਾ ਵਰਤਦਾ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

God alone is the one benefactor pervading everywhere, and there is none other like Him.

ਸਬਦਿ ਸਾਲਾਹੀ ਮਨਿ ਵਸੈ ਸਹਜੇ ਹੀ ਸੁਖੁ ਹੋਇ ॥

When God is praised through the Guru's word, He manifests in the mind and inner peace is attained intuitively.

ਸਭ ਨਦਰੀ ਅੰਦਰਿ ਵੇਖਦਾ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੨॥

God keeps the entire universe under His gracious glance and bestows spiritual bliss to the one whom He wishes to give. ||2||

ਹਉਮੈ ਸਭਾ ਗਣਤ ਹੈ ਗਣਤੈ ਨਉ ਸੁਖੁ ਨਾਹਿ ॥

The counting of deeds is the manifestation of ego and there can be no inner peace by counting our good deeds

ਬਿਖੁ ਕੀ ਕਾਰ ਕਮਾਵਣੀ ਬਿਖੁ ਹੀ ਮਾਹਿ ਸਮਾਹਿ ॥

Doing deeds in ego is like amassing poison for spiritual death and those who do it, they remain engrossed in the love of this poisonous Maya.

ਬਿਨੁ ਨਾਵੈ ਠਉਰੁ ਨ ਪਾਇਨੀ ਜਮਪੁਰਿ ਦੁਖ ਸਹਾਹਿ ॥੩॥

Without remembering God's Name, they do not find any spiritual solace and keep suffering in the fear of death. ||3||

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਤਿਸੈ ਦਾ ਆਧਾਰੁ ॥

This life, body and everything belong to God and He is the support of all beings.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

When one understands this fact through the Guru's grace, then one finds the way to liberation from vices.

ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂੰ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੪॥੨੪॥੫੭॥

O' Nanak, you should keep singing the praises of God's Name, whose virtues are limitless and whose power has no boundaries. ||4||24||57||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਤਿਨਾ ਅਨੰਦੁ ਸਦਾ ਸੁਖੁ ਹੈ ਜਿਨਾ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥

Those who have the support of God's Name, are in ecstasy and enjoy inner peace forever.

ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਦੁਖ ਨਿਵਾਰਣਹਾਰੁ ॥

Through the Guru's word, they have realized the eternal God, who is capable of destroying all sorrows.

ਸਦਾ ਸਦਾ ਸਾਚੇ ਗੁਣ ਗਾਵਹਿ ਸਾਚੈ ਨਾਇ ਪਿਆਰੁ ॥

Forever and ever, they sing praises of the eternal God and love Him dearly.

ਕਿਰਪਾ ਕਰਿ ਕੈ ਆਪਣੀ ਦਿਤੇਨੁ ਭਗਤਿ ਭੰਡਾਰੁ ॥੧॥

Bestowing mercy, God Himself has blessed them with the treasure of devotional worship. ||1||

ਮਨ ਰੇ ਸਦਾ ਅਨੰਦੁ ਗੁਣ ਗਾਇ ॥

O' my mind, everlasting spiritual bliss is received by singing God's praises.

ਸਚੀ ਬਾਣੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

Through the divine word of God's praises, God is realized and one remains absorbed in remembering Him. ||1||pause||

ਸਚੀ ਭਗਤੀ ਮਨੁ ਲਾਲੁ ਥੀਆ ਰਤਾ ਸਹਜਿ ਸੁਭਾਇ ॥

That person whose mind gets deeply imbued with devotional worship of God, he remains elated with God's love in a state of spiritual poise.

ਗੁਰ ਸਬਦੀ ਮਨੁ ਮੋਹਿਆ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ ॥

His mind gets so fascinated by the Guru's word that nothing can be said about it.

ਜਿਹਵਾ ਰਤੀ ਸਬਦਿ ਸਚੈ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਰਸਿ ਗੁਣ ਗਾਇ ॥

His tongue gets imbued with the divine word of God's praises, he drinks the ambrosial elixir by singing God's praises with love.

ਗੁਰਮੁਖਿ ਏਹੁ ਰੰਗੁ ਪਾਈਐ ਜਿਸ ਨੇ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੨॥

This love for God is received by following the Guru's teachings; but only that person receives it upon whom God bestows mercy in His will. ||2||

ਸੰਸਾ ਇਹੁ ਸੰਸਾਰੁ ਹੈ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਇ ॥

This world is an illusion; people pass their life consumed by the pursuit of worldly temptations.

ਇਕਿ ਆਪਣੈ ਭਾਣੈ ਕਢਿ ਲਇਅਨੁ ਆਪੇ ਲਇਓਨੁ ਮਿਲਾਇ ॥

By the pleasure of His will, God lifts many out of this illusion and unites them with Himself.

ਆਪੇ ਹੀ ਆਪਿ ਮਨਿ ਵਸਿਆ ਮਾਇਆ ਮੇਹੁ ਚੁਕਾਇ ॥

God has Himself enshrined in their mind by driving out the love for Maya.

ਆਪਿ ਵਡਾਈ ਦਿਤੀਅਨੁ ਗੁਰਮੁਖਿ ਦੇਇ ਬੁਝਾਇ ॥੩॥

God Himself has blessed them with glory by giving them the understanding of righteous life through the Guru's teachings. ||3||

ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਭੁਲਿਆ ਲਏ ਸਮਝਾਇ ॥

God is the only benefactor of all, and He bestows the understanding about righteous life to those who have gone astray.

ਇਕਿ ਆਪੇ ਆਪਿ ਖੁਆਇਅਨੁ ਦੂਜੈ ਛਡਿਅਨੁ ਲਾਇ ॥

(Because of their past deeds) God Himself has let many people go astray by attaching them to the love for Maya.

ਗੁਰਮਤੀ ਹਰਿ ਪਾਈਐ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥

God is realized by following the Guru's teachings and one merges his light (soul) with the Divine light.

ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ॥੪॥੨੫॥੫੮॥

O' Nanak, by always remaining imbued with love of God's Name one merges in God's Name. ||4||25||58||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru;

ਗੁਣਵੰਤੀ ਸਚੁ ਪਾਇਆ ਤ੍ਰਿਸਨਾ ਤਜਿ ਵਿਕਾਰ ॥

The virtuous person has realized the eternal God by shedding worldly desires and all vices.

ਗੁਰ ਸਬਦੀ ਮਨੁ ਰੰਗਿਆ ਰਸਨਾ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥

That person's mind is imbued with the love of the Guru's word and the tongue is imbued with God's love and affection.

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਕਰਿ ਵੇਖਹੁ ਮਨਿ ਵੀਚਾਰਿ ॥

Reflect in your mind and you will see for yourself that no one has ever realized God without the Guru's teachings.

ਮਨਮੁਖ ਮੈਲੁ ਨ ਉਤਰੈ ਜਿਚਰੁ ਗੁਰ ਸਬਦਿ ਨ ਕਰੇ ਪਿਆਰੁ ॥੧॥

The filth of vices from the mind of a self-willed person is not washed off, until one falls in love with the Guru's word. ||1||

ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਚਲੁ ॥

O' my mind, live by the will of the true Guru,

ਨਿਜ ਘਰਿ ਵਸਹਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ ਤਾ ਸੁਖ ਲਹਹਿ ਮਹਲੁ ॥੧॥ ਰਹਾਉ ॥

-you will stay within your own inner being, will partake in the ambrosial nectar of Naam and will find peace by living in God's presence. ||1||pause||

ਅਉਗੁਣਵੰਤੀ ਗੁਣੁ ਕੇ ਨਹੀ ਬਹਣਿ ਨ ਮਿਲੈ ਹਦੂਰਿ ॥

The unvirtuous person has no virtues and is not allowed in God's Presence.

ਮਨਮੁਖਿ ਸਬਦੁ ਨ ਜਾਣਈ ਅਵਗਣਿ ਸੇ ਪ੍ਰਭੁ ਦੂਰਿ ॥

The self-willed person does not know the worth of the Guru's word and due to lack of virtues, God seems far away.

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚਿ ਰਤੇ ਭਰਪੂਰਿ ॥

But those who have recognized the eternal God pervading everywhere, they remain imbued with His love.

ਗੁਰ ਸਬਦੀ ਮਨੁ ਬੇਧਿਆ ਪ੍ਰਭੁ ਮਿਲਿਆ ਆਪਿ ਹਦੂਰਿ ॥੨॥

They follow the Guru's word so sincerely as if their mind is pierced with it, they realize God and always visualize Him besides them. ||2||

ਆਪੇ ਰੰਗਣਿ ਰੰਗਿਓਨੁ ਸਬਦੇ ਲਇਓਨੁ ਮਿਲਾਇ ॥

Those whom God Himself has imbued with Naam and has united them with Himself through the Guru's word,

ਸਚਾ ਰੰਗੁ ਨ ਉਤਰੈ ਜੇ ਸਚਿ ਰਤੇ ਲਿਵ ਲਾਇ ॥

-the true love of those people never fades who remain imbued with the love of the eternal God by keeping their mind focused on Him.

ਚਾਰੇ ਕੁੰਡਾ ਭਵਿ ਥਕੇ ਮਨਮੁਖ ਬੁਝ ਨ ਪਾਇ ॥

The self-willed persons get tired of wandering around in different directions, but they do not understand the righteous way of life.

ਜਿਸੁ ਸਤਿਗੁਰੁ ਮੇਲੇ ਸੇ ਮਿਲੈ ਸਚੈ ਸਬਦਿ ਸਮਾਇ ॥੩॥

Only that person unites with God, whom the true Guru unites, and then he remains absorbed in the divine word of the praises of the eternal God. ||3||

ਮਿਤ੍ਰੁ ਘਣੇਰੇ ਕਰਿ ਥਕੀ ਮੇਰਾ ਦੁਖੁ ਕਾਟੈ ਕੇਇ ॥

I have grown weary of making so many friends, hoping that someone will be able to end my suffering (pangs of separation from God).

ਮਿਲਿ ਪ੍ਰੀਤਮ ਦੁਖੁ ਕਟਿਆ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥

My suffering (pangs of separation from God) has ended by uniting with my beloved-God; union with God happens through the Guru's word.

ਸਚੁ ਖਟਣਾ ਸਚੁ ਰਾਸਿ ਹੈ ਸਚੇ ਸਚੀ ਸੋਇ ॥

One who lives righteously, has the true wealth of Naam, he earns the true wealth by remembering God and everlasting is his reputation.

ਸਚਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹੋਇ ॥੪॥੨੬॥੫੯॥

O' Nanak, those who are united with the eternal God by becoming the Guru's followers, they never get separated from Him. ||4||26||59||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਆਪੇ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਸ੍ਰਿਸਟਿ ਦੇਖੈ ਆਪਿ ਉਪਾਇ ॥

The Creator Himself created the creation, He Himself creates the universe and He Himself takes care of it.

ਸਭ ਏਕੇ ਇਕੁ ਵਰਤਦਾ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਇ ॥

The one and only God is pervading everywhere; He is incomprehensible and cannot be described.

ਆਪੇ ਪ੍ਰਭੁ ਦਇਆਲੁ ਹੈ ਆਪੇ ਦੇਇ ਬੁਝਾਇ ॥

God Himself is merciful and He Himself bestows understanding about the righteous way of living.

ਗੁਰਮਤੀ ਸਦ ਮਨਿ ਵਸਿਆ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੧॥

Those in whose mind the eternal God manifests through the Guru's teachings, they always remain focused on Him. ||1||

ਮਨ ਮੇਰੇ ਗੁਰ ਕੀ ਮੰਨਿ ਲੈ ਰਜਾਇ ॥

O' my mind, surrender to the will of the Guru. (follow the Guru's teachings)

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਭੁ ਥੀਐ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥ ਰਹਾਉ ॥

One who follows the Guru's teachings, his mind and body become calm and God's Name manifests within his mind ||1||pause||

ਜਿਨਿ ਕਰਿ ਕਾਰਣੁ ਧਾਰਿਆ ਸੇਈ ਸਾਰ ਕਰੇਇ ॥

The Creator who initiated the creation of the universe, He also takes care of it.

ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਣੀਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥

When God Himself bestows His gracious glance, only then we realize Him through the Guru's teachings.

ਸੇ ਜਨ ਸਬਦੇ ਸੋਹਣੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥

Those who follow the Guru's teachings, they receive honor in God's presence.

ਗੁਰਮੁਖਿ ਸਚੈ ਸਬਦਿ ਰਤੇ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ ॥੨॥

Those whom the Creator Himself has united with the Guru, they follow the Guru's teachings and remain imbued with the divine word of God's praises. ||2||

ਗੁਰਮਤੀ ਸਚੁ ਸਲਾਹਣਾ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

O' brother, by following the Guru's teachings, we should praise the eternal God whose virtues have no end and the limits of His creation cannot be known.

ਘਟਿ ਘਟਿ ਆਪੇ ਹੁਕਮਿ ਵਸੈ ਹੁਕਮੇ ਕਰੇ ਬੀਚਾਰੁ ॥

As per His own will, God dwells in everybody's heart and takes care of His creation through His command.

ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ ਹਉਮੈ ਵਿਚਰੁ ਖੇਇ ॥

We should praise God by following the Guru's word and eradicate our ego from within.

ਸਾ ਧਨ ਨਾਵੈ ਬਾਹਰੀ ਅਵਗਣਵੰਤੀ ਰੋਇ ॥੩॥

The person who is bereft of God's Name, becomes full of demerits and grieves.

ਸਚੁ ਸਲਾਹੀ ਸਚਿ ਲਗਾ ਸਚੈ ਨਾਇ ਤ੍ਰਿਪਤਿ ਹੋਇ ॥

I wish that I may always keep praising God and remain attached to Him, because mind gets satiated only by remembering the eternal God.

ਗੁਣ ਵੀਚਾਰੀ ਗੁਣ ਸੰਗ੍ਰਹਾ ਅਵਗੁਣ ਕਢਾ ਧੋਇ ॥

I pray that I may keep reflecting on God's virtues, accumulate those virtues and wash off the filth of sins from my mind.

ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਫਿਰਿ ਵੇਛੋੜਾ ਨ ਹੋਇ ॥

That person whom God unites with Him, never gets separated from Him.

ਨਾਨਕ ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਜਿਦੂ ਪਾਈ ਪ੍ਰਭੁ ਸੋਇ ॥੪॥੨੭॥੬੦॥

O' Nanak, this is my prayer that I may keep praising my Guru, because God is realized only through the Guru. ||4||27||60||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਸੁਣਿ ਸੁਣਿ ਕਾਮ ਗਰੇਲੀਏ ਕਿਆ ਚਲਹਿ ਬਾਹ ਲੁਡਾਇ ॥

Listen: O' mortal entrapped in worldly desires, why are you wandering through life so carelessly and swinging your arms in joy?

ਆਪਣਾ ਪਿਰੁ ਨ ਪਛਾਣਹੀ ਕਿਆ ਮੁਹੁ ਦੇਸਹਿ ਜਾਇ ॥

(You are so busy in worldly pursuits that) you are not concerned about realizing the master-God now, then how will you face Him after death?

ਜਿਨੀ ਸਖੀ ਕੰਤੁ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ ॥

I bow in reverence to those Guru's followers who have realized their Master-God.

ਤਿਨ ਹੀ ਜੈਸੀ ਥੀ ਰਹਾ ਸਤਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਇ ॥੧॥

I wish I could become one like them by joining the holy Congregation. ||1||

ਮੁੰਧੇ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰਿ ॥

O' the spiritually ignorant mortal, being engrossed in falsehood, you have been cheated of your virtues by the false worldly entanglements.

ਪਿਰੁ ਪ੍ਰਭੁ ਸਾਚਾ ਸੋਹਣਾ ਪਾਈਐ ਗੁਰ ਬੀਚਾਰਿ ॥੧॥ ਰਹਾਉ ॥

The beautiful eternal Master-God is realized only by following the Guru's teachings. ||1||pause||

ਮਨਮੁਖਿ ਕੰਤੁ ਨ ਪਛਾਣਈ ਤਿਨ ਕਿਉ ਰੈਣਿ ਵਿਹਾਇ ॥

The Master-God does not acknowledge the self-willed people; how will their life be passing?

ਗਰਬਿ ਅਟੀਆ ਤ੍ਰਿਸਨਾ ਜਲਹਿ ਦੁਖੁ ਪਾਵਹਿ ਦੁਜੈ ਭਾਇ ॥

Being filled with ego, these people engrossed in the love of Maya suffer so much as if they are burning in the fire of worldly desires.

ਸਬਦਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਤਿਨ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥

Those who remain imbued with the Guru's divine word are very fortunate, because their ego from within vanishes.

ਸਦਾ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਤਿਨਾ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ ॥੨॥

They enjoy the company of their Master-God forever, and their life passes in absolute inner peace. ||2||

ਗਿਆਨ ਵਿਹੂਣੀ ਪਿਰ ਮੁਤੀਆ ਪਿਰਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥

One who is bereft of divine knowledge, remains separated from the Master-God and cannot receive His love.

ਅਗਿਆਨ ਮਤੀ ਅੰਧੇਰੁ ਹੈ ਬਿਨੁ ਪਿਰ ਦੇਖੇ ਭੁਖ ਨ ਜਾਇ ॥

One who is spiritually ignorant, there is always the darkness of the love for Maya; the hunger for worldly desires does not go away without realizing God.

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਮੈ ਪਿਰੁ ਦੇਹੁ ਮਿਲਾਇ ॥

O' my (saintly) friends, meet me and help me unite with the Master-God

ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪਿਰੁ ਪਾਇਆ ਸਚਿ ਸਮਾਇ ॥੩॥

One who meets the true Guru by perfect good fortune, realizes the Master God and remains absorbed in Him. ||3||

ਸੇ ਸਹੀਆ ਸੋਹਾਗਣੀ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥

Very fortunate are those saintly friends upon whom God bestows His gracious glance.

ਖਸਮੁ ਪਛਾਣਹਿ ਆਪਣਾ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਇ ॥

They realize their Master-God, and surrender their body and mind to Him.

ਘਰਿ ਵਰੁ ਪਾਇਆ ਆਪਣਾ ਹਉਮੈ ਦੂਰਿ ਕਰੇਇ ॥

One who eradicates ego, experiences the Master-God within one's own heart.

ਨਾਨਕ ਸੋਭਾਵੰਤੀਆ ਸੋਹਾਗਣੀ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇਇ ॥੪॥੨੮॥੬੧॥

O' Nanak, one who always remains absorbed in devotional worship, is highly honorable and fortunate. ||4||28||61||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਇਕਿ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਹਉ ਕੈ ਦਰਿ ਪੁਛਉ ਜਾਇ ॥

I see many people enjoying the company of their Master-God, I wonder to whom may I approach and ask for guidance to unite with my Master-God?

ਸਤਿਗੁਰੁ ਸੇਵੀ ਭਾਉ ਕਰਿ ਮੈ ਪਿਰੁ ਦੇਹੁ ਮਿਲਾਇ ॥

I think I should follow the true Guru's teachings with adoration and request him to unite me with my Master-God.

ਸਭੁ ਉਪਾਏ ਆਪੇ ਵੇਖੈ ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਦੂਰਿ ॥

God has created all the beings and He Himself takes care of all; to some He seems close and far away to some, but He is omnipresent.

ਜਿਨਿ ਪਿਰੁ ਸੰਗੇ ਜਾਣਿਆ ਪਿਰੁ ਰਾਵੇ ਸਦਾ ਹਦੂਰਿ ॥੧॥

One who has realized that the Master-God is always within, that one always enjoys His presence. ||1||

ਮੁੰਧੇ ਤੂ ਚਲੁ ਗੁਰ ਕੈ ਭਾਇ ॥

O' mortal, tread on the righteous path of life according to the Guru's will.

ਅਨਦਿਨੁ ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਹਜੇ ਸਚਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

This way, you will always enjoy the bliss of union with your Master, the eternal God, and would intuitively merge in Him. ||1||Pause||

ਸਬਦਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਸਚੈ ਸਬਦਿ ਸੀਗਾਰਿ ॥

Those who are imbued with the Guru's word are very fortunate, and they embellish their life through the divine word of the eternal God's praises.

ਹਰਿ ਵਰੁ ਪਾਇਨਿ ਘਰਿ ਆਪਣੈ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥

Through the love for their Guru, they realize the Master-God within their heart.

ਸੇਜ ਸੁਹਾਵੀ ਹਰਿ ਰੰਗਿ ਰਵੈ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ ॥

God manifests in their embellished heart, they enjoy His love and their heart becomes filled with devotional worship for Him.

ਸੇ ਪ੍ਰਭੁ ਪ੍ਰੀਤਮੁ ਮਨਿ ਵਸੈ ਜਿ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ ॥੨॥

That beloved God manifests in their minds who provides sustenance to all. ||2||

ਪਿਰੁ ਸਾਲਾਹਨਿ ਆਪਣਾ ਤਿਨ ਕੈ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

I am always dedicated to those who praise their Master-God.

ਮਨੁ ਤਨੁ ਅਰਪੀ ਸਿਰੁ ਦੇਈ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ ॥

I offer my body, mind and everything and respectfully touch the feet of those,

ਜਿਨੀ ਇਕੁ ਪਛਾਣਿਆ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ ॥

Who have recognized God after renouncing their love of duality.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੀਐ ਨਾਨਕ ਸਚਿ ਸਮਾਇ ॥੩॥੨੯॥੬੨॥

O' Nanak, by following the Guru's teachings, one can realize the eternal God's Name and can merge in Him. ||3||29||62||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਹਰਿ ਜੀ ਸਚਾ ਸਚੁ ਤੂ ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਚੀਰੈ ॥

O' revered God! You are truly eternal, and everything else is under Your control.

ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਫਿਰੇ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਪੀਰੈ ॥

Without meeting and following the teachings of the Guru, the spiritual guide, people are wandering through millions of incarnations longing to meet You.

ਹਰਿ ਜੀਉ ਬਖਸੇ ਬਖਸਿ ਲਏ ਸੁਖ ਸਦਾ ਸਰੀਰੈ ॥

Upon whom the revered God bestows mercy and forgives his past deeds, that person remains in everlasting spiritual bliss.

ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰੀ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰੈ ॥੧॥

I wish that by the Guru's grace, I may keep remembering the eternal God who is unfathomable and Profound. ||1||

ਮਨ ਮੇਰੇ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥

O' my mind, spiritual bliss is received only by being imbued with the love for God's Name.

ਗੁਰਮਤੀ ਨਾਮੁ ਸਲਾਹੀਐ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

We should praise God's Name by following the Guru's teachings; there is no other way of remembering God. ||1||pause||

ਧਰਮ ਰਾਇ ਨੇ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥

The mythical judge of righteousness is under God's order to always remember and administer true justice for all.

ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥

O' the judge of righteousness, the evil minded person engrossed in the love for Maya is under your jurisdiction.

ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ ॥

God, the treasure of virtues, is enshrined in the mind of those who are righteous; they always lovingly remember God.

ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥੨॥

Great is the Almighty who embellishes the life of His devotees so much, that even the mythical judge of righteousness honors them. ||2||

ਮਨ ਕੇ ਬਿਕਾਰ ਮਨਹਿ ਤਜੈ ਮਨਿ ਚੁਕੈ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥

One who eliminates the evil thoughts from within the mind, and casts out emotional attachment and egotistical pride:

ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਸਹਜੇ ਨਾਮਿ ਸਮਾਨੁ ॥

That person comes to realize the all-pervading God, and remains in a state of spiritual poise and merges in God's Name.

ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਮਨਮੁਖਿ ਫਿਰੈ ਦਿਵਾਨੁ ॥

One cannot attain freedom from the vices without following the true Guru's teachings; the self-willed person remains wandering like lunatics:

ਸਬਦੁ ਨ ਚੀਨੈ ਕਥਨੀ ਬਦਨੀ ਕਰੇ ਬਿਖਿਆ ਮਾਹਿ ਸਮਾਨੁ ॥੩॥

He does not reflect on the Guru's word, he only talks about religion but remains engrossed in the love for Maya, the poison for spiritual life. ||3||

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

God Himself is capable of doing and getting everything done, and there is no other like Him.

ਜਿਉ ਬੋਲਾਏ ਤਿਉ ਬੋਲੀਐ ਜਾ ਆਪਿ ਬੁਲਾਏ ਸੋਇ ॥

We speak only the way God inspires us to speak and we sing His praises only when He inspires us.

ਗੁਰਮੁਖਿ ਬਾਣੀ ਬ੍ਰਹਮੁ ਹੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥

The word of the Guru is the word of God and union with God happens only through the Guru's divine word.

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਹੋਇ ॥੪॥੩੦॥੬੩॥

O' Nanak, enshrine God's Name within your heart, because spiritual bliss is received only by remembering God's Name with adoration. ||4||30||63||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਜਗਿ ਹਉਮੈ ਮੈਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ ਦੂਜੈ ਭਾਇ ॥

Due to the love for duality (Maya), the world is polluted with the filth of egotism and is enduring misery.

ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ ॥

The mind's filth of egotism cannot be washed away even if one bathes at hundreds of sacred shrines.

ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਮਾਵਦੇ ਦੂਣੀ ਮਲੁ ਲਾਗੀ ਆਇ ॥

People perform many kinds of rituals to get rid of this filth of egotism, instead they end up with much more of it.

ਪੜ੍ਹਿਐ ਮੈਲੁ ਨ ਉਤਰੈ ਪੂਛਹੁ ਗਿਆਨੀਆ ਜਾਇ ॥੧॥

The filth of egotism is not removed even by reading holy books, you may go and ask the spiritually wise people. ||1||

ਮਨ ਮੇਰੇ ਗੁਰ ਸਰਣਿ ਆਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ ॥

O' my mind, when one comes to the Guru's refuge and follows his teachings, only then one's mind becomes immaculate.

ਮਨਮੁਖ ਹਰਿ ਹਰਿ ਕਰਿ ਥਕੇ ਮੈਲੁ ਨ ਸਕੀ ਧੋਇ ॥੧॥ ਰਹਾਉ ॥

The self-willed people have grown weary of uttering God's Name, but they could not wash off their filth of egotism. ||1||pause||

ਮਨਿ ਮੈਲੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥

Devotional worship of God cannot be performed with a polluted mind, and God's Name cannot be realized.

ਮਨਮੁਖ ਮੈਲੇ ਮੈਲੇ ਮੁਏ ਜਾਸਨਿ ਪਤਿ ਗਵਾਇ ॥

The mind of the self-willed people remain polluted with the filth of ego, they spiritually deteriorate and depart from here after losing their honor.

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਮਲੁ ਹਉਮੈ ਜਾਇ ਸਮਾਇ ॥

One in whose mind God becomes manifest through the Guru's grace, the filth of his mind's ego vanishes and he remains absorbed in God's Name.

ਜਿਉ ਅੰਧੇਰੈ ਦੀਪਕੁ ਬਾਲੀਐ ਤਿਉ ਗੁਰ ਗਿਆਨਿ ਅਗਿਆਨੁ ਤਜਾਇ ॥੨॥

Just as the darkness goes away when we lit the lamp, similarly the darkness of spiritual ignorance vanishes by the wisdom blessed by the Guru. ||2||

ਹਮ ਕੀਆ ਹਮ ਕਰਹਰੇ ਹਮ ਮੂਰਖ ਗਾਵਾਰ ॥

We the ignorants fools claim that we have done this thing, or we would do that thing.

ਕਰਣੈ ਵਾਲਾ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥

Being in love with the Maya, they forget God who is the real doer.

ਮਾਇਆ ਜੇਵਡੁ ਦੁਖੁ ਨਹੀ ਸਭਿ ਭਵਿ ਥਕੇ ਸੰਸਾਰੁ ॥

There is no greater misery than the misery of the love for Maya; people exhaust themselves in running after Maya, the worldly wealth and power.

ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਉਰ ਧਾਰਿ ॥੩॥

Inner peace is achieved by enshrining God's Name in the heart through the Guru's teachings. ||3||

ਜਿਸ ਨੇ ਮੇਲੇ ਸੇ ਮਿਲੈ ਹਉ ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਾਉ ॥

Only that person unites with God whom He Himself unites with Him, and I am dedicated to such a person.

ਏ ਮਨ ਭਗਤੀ ਰਤਿਆ ਸਚੁ ਬਾਣੀ ਨਿਜ ਥਾਉ ॥

O' my mind, those who get imbued with God's devotional worship and always utter His Name, they find their place in God's presence within their heart.

ਮਨਿ ਰਤੇ ਜਿਹਵਾ ਰਤੀ ਹਰਿ ਗੁਣ ਸਚੇ ਗਾਉ ॥

Within their mind is the love for God, their tongue remains imbued with His love and they keep singing His praises.

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਚੇ ਮਾਹਿ ਸਮਾਉ ॥੪॥੩੧॥੬੪॥

O' Nanak, they never forget God's Name and they always remain absorbed in remembering the eternal God. ||4||31||64||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥

Siree Raag, Fourth Guru, First Beat:

ਮੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਅਤਿ ਅਗਲਾ ਕਿਉ ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਘਰਿ ਆਇ ॥

Within my mind and body are the intense pangs of separation from God; I wonder how my beloved God would manifest in my heart?

ਜਾ ਦੇਖਾ ਪ੍ਰਭੁ ਆਪਣਾ ਪ੍ਰਭਿ ਦੇਖਿਐ ਦੁਖੁ ਜਾਇ ॥

As soon as I would visualize my God, all my pangs of separation from Him would go away by experiencing His blessed vision.

ਜਾਇ ਪੁਛਾ ਤਿਨ ਸਜਣਾ ਪ੍ਰਭੁ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ ਮਿਲਾਇ ॥੧॥

I should go and ask my saintly friends the way by which God is realized and how they can unite me with Him. ||1||

ਮੇਰੇ ਸਤਿਗੁਰਾ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

O' my true Guru, except You I do not have any other support at all.

ਹਮ ਮੂਰਖ ਮੁਗਧ ਸਰਣਾਗਤੀ ਕਰਿ ਕਿਰਪਾ ਮੇਲੇ ਹਰਿ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

We are foolish and ignorant but have sought your refuge; one who comes to the Guru's refuge, God bestows mercy and unites that person with Him. ||1||Pause||

ਸਤਿਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮ ਕਾ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਾਵੈ ਸੋਇ ॥

The true Guru is the benefactor of God's Name and it is God Himself who unites us with such a true Guru.

ਸਤਿਗੁਰਿ ਹਰਿ ਪ੍ਰਭੁ ਬੁਝਿਆ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

The true Guru has understood God and there is none other as great benefactor as the Guru.

ਹਉ ਗੁਰੁ ਸਰਣਾਈ ਢਹਿ ਪਵਾ ਕਰਿ ਦਇਆ ਮੇਲੇ ਪ੍ਰਭੁ ਸੋਇ ॥੨॥

I wish to completely surrender myself to the Guru, so that showing his mercy he may unite me with God. ||2||

ਮਨਹਠਿ ਕਿਨੈ ਨ ਪਾਇਆ ਕਰਿ ਉਪਾਵ ਥਕੇ ਸਭੁ ਕੋਇ ॥

No one has ever realized God through obstinacy of mind (by doing penances), but all get tired of making such futile efforts.

ਸਹਸ ਸਿਆਣਪ ਕਰਿ ਰਹੇ ਮਨਿ ਕੇਰੈ ਰੰਗੁ ਨ ਹੋਇ ॥

By trying thousands of other clever techniques, the raw and undisciplined mind does not get imbued with God's love.

ਕੂੜਿ ਕਪਟਿ ਕਿਨੈ ਨ ਪਾਇਓ ਜੋ ਬੀਜੈ ਖਾਵੈ ਸੋਇ ॥੩॥

No one has ever realized God through falsehood and deceit; the divine law is that one eats what one sows (one is responsible for his deeds). ||3||

ਸਭਨਾ ਤੇਰੀ ਆਸ ਪ੍ਰਭੁ ਸਭ ਜੀਅ ਤੇਰੇ ਤੂੰ ਰਾਸਿ ॥

O' God! You are the only hope of all to escape the world-ocean of vices, all beings are Yours and You are the only spiritual capital of them.

ਪ੍ਰਭੁ ਤੁਧਹੁ ਖਾਲੀ ਕੇ ਨਹੀ ਦਰਿ ਗੁਰਮੁਖਾ ਨੋ ਸਾਬਾਸਿ ॥

O' God, nobody returns empty-handed from Your door, and the Guru's followers are honored and acclaimed in Your presence.

ਬਿਖੁ ਭਉਜਲ ਡੁਬਦੇ ਕਢਿ ਲੈ ਜਨ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥੪॥੧॥੬੫॥

O' God! Nanak's prayer before You is to save all who are drowning in the poisonous world-ocean of vices. ||4||1||65||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

Siree Raag, Fourth Guru:

ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਬਿਨੁ ਨਾਮੈ ਧ੍ਰਿਗੁ ਜੀਵਾਸੁ ॥

One who receives God's Name, his mind gets satiated from worldly desires, but life bereft of God's Name is accursed.

ਕੋਈ ਗੁਰਮੁਖਿ ਸਜਣੁ ਜੇ ਮਿਲੈ ਮੈ ਦਸੇ ਪ੍ਰਭੁ ਗੁਣਤਾਸੁ ॥

If I happen to meet a Guru-following noble person who shows me the path to realize God, the treasure of virtues,

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

and enlightens me with God's Name, I will dedicate myself to him. ||1||

ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਉ ਜੀਵਾ ਨਾਮੁ ਧਿਆਇ ॥

O' my beloved God, I can live spiritually only by remembering Your Name.

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

O' my true Guru, please firmly implant God's Name in my heart because there can be no spiritual life without God's Name. ||1||pause ||

ਨਾਮੁ ਅਮੋਲਕੁ ਰਤਨੁ ਹੈ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥

God's Name is like an invaluable jewel, and it is in the possession of the perfect Guru.

ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆ ਕਢਿ ਰਤਨੁ ਦੇਵੈ ਪਰਗਾਸਿ ॥

If we follow the true Guru's teachings, then he enlightens us with divine knowledge and blesses us with God's precious Name.

ਧੰਨੁ ਵਡਭਾਗੀ ਵਡ ਭਾਗੀਆ ਜੋ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ ॥੨॥

Praiseworthy and extremely fortunate are those who come to the Guru's refuge and follow his teachings. ||2||

ਜਿਨਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੇਟਿਓ ਸੇ ਭਾਗਹੀਣ ਵਸਿ ਕਾਲ ॥

Those who have not met the true Guru, the embodiment of God, are unfortunate and remain in the grip of fear of death.

ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਵਿਚਿ ਵਿਸਟਾ ਕਰਿ ਵਿਕਰਾਲ ॥

They live terrible lives because they always remain in the filth of vices and are made to wander in the cycle of birth and death over and over again.

ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥੩॥

We should not go anywhere near those people within whom is the horrible anger. ||3||

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਵਡਭਾਗੀ ਨਾਵਹਿ ਆਇ ॥

True Guru, the embodiment of God, is like a pool of ambrosial nectar, and fortunate are those who come to bathe in it (follow the Guru's teachings).

ਉਨ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਉਤਰੈ ਨਿਰਮਲ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥

They firmly enshrine the immaculate God's Name within their heart and their filth of vices of myriad of births is cleansed.

ਜਨ ਨਾਨਕ ਉਤਮ ਪਦੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕੀ ਲਿਵ ਲਾਇ ॥੪॥੨॥੬੬॥

O' devotee Nanak, they attain the supreme spiritual state by focusing their mind on the teachings of the true Guru. ||4||2||66||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

Siree Raag, Fourth Guru:

ਗੁਣ ਗਾਵਾ ਗੁਣ ਵਿਥਰਾ ਗੁਣ ਬੋਲੀ ਮੇਰੀ ਮਾਇ ॥

O' my mother, my mind craves that I may sing the praises of God, describe the virtues of God and talk about the virtues of God.

ਗੁਰਮੁਖਿ ਸਜਣੁ ਗੁਣਕਾਰੀਆ ਮਿਲਿ ਸਜਣ ਹਰਿ ਗੁਣ ਗਾਇ ॥

Only a noble follower of the Guru can help to develop this virtue; one can sing God's praises by meeting such a spiritual friend.

ਹੀਰੈ ਹੀਰੁ ਮਿਲਿ ਬੇਧਿਆ ਰੰਗਿ ਚਲੁਲੈ ਨਾਇ ॥੧॥

Just as a diamond pierces another diamond, similarly upon meeting the Guru one's mind becomes imbued with deep love for God's Name. ||1||

ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਣ ਗਾਵਾ ਤ੍ਰਿਪਤਿ ਮਨਿ ਹੋਇ ॥

O' my God, bless me that I may sing Your praises and my mind may be satiated and become free from the yearning for Maya, the materialism.

ਅੰਤਰਿ ਪਿਆਸ ਹਰਿ ਨਾਮ ਕੀ ਗੁਰੁ ਤੁਸਿ ਮਿਲਾਵੈ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

Within me is the yearning for God's Name, and in his kindness the Guru unites with God's Name. ||1||pause||

ਮਨੁ ਰੰਗਹੁ ਵਡਭਾਗੀਹੇ ਗੁਰੁ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥

O' fortunate ones, imbue your mind with love for God, so that the Guru may be pleased and shower his blessing of God's Name upon you.

ਗੁਰੁ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਰੰਗ ਸਿਉ ਹਉ ਸਤਿਗੁਰ ਕੈ ਬਲਿ ਜਾਉ ॥

I am dedicated to the true Guru, because he lovingly implants God's Name within the heart (of the one who comes to his refuge).

ਬਿਨੁ ਸਤਿਗੁਰ ਹਰਿ ਨਾਮੁ ਨ ਲਭਈ ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਉ ॥੨॥

God's Name is not realized without following the true Guru's teachings, even if one may perform millions of ritualistic deeds. ||2||

ਬਿਨੁ ਭਾਗਾ ਸਤਿਗੁਰੁ ਨਾ ਮਿਲੈ ਘਰਿ ਬੈਠਿਆ ਨਿਕਟਿ ਨਿਤ ਪਾਸਿ ॥

One does not meet the true Guru without good fortune; even though God is always near within our heart, still He is not realized without the Guru.

ਅੰਤਰਿ ਅਗਿਆਨ ਦੁਖੁ ਭਰਮੁ ਹੈ ਵਿਚਿ ਪੜਦਾ ਦੂਰਿ ਪਈਆਸਿ ॥

The misery of spiritual ignorance and wandering after Maya within a person is like a separating screen between him and God.

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਕੰਚਨੁ ਨਾ ਥੀਐ ਮਨਮੁਖੁ ਲੇਹੁ ਬੂਡਾ ਬੇੜੀ ਪਾਸਿ ॥੩॥

A self-willed person loaded with sins is like a piece of iron drowning in the world-ocean of vices while a boat in the form of the Guru is close by; he cannot become pure like Gold without the true Guru's teachings. ||3||

ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਹਰਿ ਨਾਵ ਹੈ ਕਿਤੁ ਬਿਧਿ ਚੜਿਆ ਜਾਇ ॥

The true Guru is like a ship of God's Name, but one has to know how one can board this ship?

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲੈ ਵਿਚਿ ਬੋਹਿਥ ਬੈਠਾ ਆਇ ॥

One who leads one's life according to the true Guru's teachings, consider that he has boarded this ship.

ਧੰਨੁ ਧੰਨੁ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਇ ॥੪॥੩॥੬੭॥

O' Nanak, extremely blessed are those fortunate ones, whom the true Guru unites with God. ||4||3||67||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

Siree Raag, Fourth Guru:

ਹਉ ਪੰਥੁ ਦਸਾਈ ਨਿਤ ਖੜੀ ਕੋਈ ਪ੍ਰਭੁ ਦਸੇ ਤਿਨਿ ਜਾਉ ॥

Always standing anxiously, I ask people the way leading to God; I wish that if someone tells me about God, then I would follow him to realize God.

ਜਿਨੀ ਮੇਰਾ ਪਿਆਰਾ ਰਾਵਿਆ ਤਿਨ ਪੀਛੈ ਲਾਗਿ ਫਿਰਾਉ ॥

Those who have enjoyed the union with my beloved God, I would follow them,

ਕਰਿ ਮਿੰਨਤਿ ਕਰਿ ਜੋਦੜੀ ਮੈ ਪ੍ਰਭੁ ਮਿਲਣੈ ਕਾ ਚਾਉ ॥੧॥

I will beg and urge them to tell me the way leading to God because I have such a strong yearning to unite with Him. ||1||

ਮੇਰੇ ਭਾਈ ਜਨਾ ਕੋਈ ਮੇ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਇ ॥

O' my brothers, let someone unite me with God.

ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਦੀਆ ਦਿਖਾਇ ॥੧॥ ਰਹਾਉ ॥

I am dedicated to the true Guru, who has made me visualize God. ||1||pause||

ਹੋਇ ਨਿਮਾਣੀ ਢਹਿ ਪਵਾ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥

I wish to bow to the perfect true Guru in utter humility.

ਨਿਮਾਣਿਆ ਗੁਰੁ ਮਾਣੁ ਹੈ ਗੁਰੁ ਸਤਿਗੁਰੁ ਕਰੇ ਸਾਬਾਸਿ ॥

The true Guru is the honor of those who have no support and honor and he encourages them.

ਹਉ ਗੁਰੁ ਸਾਲਾਹਿ ਨ ਰਜਊ ਮੈ ਮੇਲੇ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸਿ ॥੨॥

I am never tired of praising the Guru, who is able to unite me with God who is always nearby. ||2||

ਸਤਿਗੁਰ ਨੇ ਸਭ ਕੇ ਲੋਚਦਾ ਜੇਤਾ ਜਗਤੁ ਸਭੁ ਕੋਇ ॥

Everyone all over the world longs to meet the true Guru.

ਬਿਨੁ ਭਾਗਾ ਦਰਸਨੁ ਨਾ ਥੀਐ ਭਾਗਹੀਣ ਬਹਿ ਰੋਇ ॥

But one cannot meet with the true Guru without good fortune, and the unfortunate people just sit and bewail.

ਜੇ ਹਰਿ ਪ੍ਰਭ ਭਾਣਾ ਸੇ ਥੀਆ ਧੁਰਿ ਲਿਖਿਆ ਨ ਮੇਟੈ ਕੋਇ ॥੩॥

Whatever pleases God, only that happens and no one can erase the pre-ordained destiny in accordance with the divine command. ||3||

ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਹਰਿ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ ॥

God Himself is the true Guru and He Himself unites people with Him.

ਆਪਿ ਦਇਆ ਕਰਿ ਮੇਲਸੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੀਛੈ ਪਾਇ ॥

Yes, bestowing mercy, God Himself unites people with Him by first uniting them with the true Guru.

ਸਭੁ ਜਗਜੀਵਨੁ ਜਗਿ ਆਪਿ ਹੈ ਨਾਨਕ ਜਲੁ ਜਲਹਿ ਸਮਾਇ ॥੪॥੪॥੬੮॥

O' Nanak! God, the life of the entire universe, is all by Himself; whom God unites with Himself, that person merges in Him like water with water. ||4||4||68||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

Siree Raag, Fourth Guru:

ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸੁ ਅਤਿ ਭਲਾ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ ਰਸੁ ਖਾਇ ॥

God's Name is like an exquisite nectar and is immortalizing; but how can one receive it and enjoy it?

ਜਾਇ ਪੁਛਹੁ ਸੇਹਾਗਣੀ ਤੁਸਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ ॥

To understand this secret, go and ask those fortunate devotees how God came to meet them (became manifest within them)?

ਓਇ ਵੇਪਰਵਾਹ ਨ ਬੋਲਨੀ ਹਉ ਮਲਿ ਮਲਿ ਧੋਵਾ ਤਿਨ ਪਾਇ ॥੧॥

I repeatedly massage and wash their feet (very humbly request them to answer), but they being above any kind of praise, do not say much. ||1||

ਭਾਈ ਰੇ ਮਿਲਿ ਸਜਣ ਹਰਿ ਗੁਣ ਸਾਰਿ ॥

O' brother, meet with your spiritual friend, the Guru, follow his teachings and enshrine God's virtues in your heart.

ਸਜਣੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਦੁਖੁ ਕਢੈ ਹਉਮੈ ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥

The noble true Guru is the embodiment of God and he drives out one's misery by eradicating that person's ego. ||1||pause||

ਗੁਰਮੁਖੀਆ ਸੇਹਾਗਣੀ ਤਿਨ ਦਇਆ ਪਈ ਮਨਿ ਆਇ ॥

Those who follow the Guru's teachings become very fortunate and their minds are filled with kindness.

ਸਤਿਗੁਰ ਵਚਨੁ ਰਤੰਨੁ ਹੈ ਜੇ ਮੰਨੇ ਸੁ ਹਰਿ ਰਸੁ ਖਾਇ ॥

They told me that the Guru's word is very precious and one who believes in it and lives accordingly, tastes the nectar of God's Name.

ਸੇ ਵਡਭਾਗੀ ਵਡ ਜਾਣੀਅਹਿ ਜਿਨ ਹਰਿ ਰਸੁ ਖਾਧਾ ਗੁਰ ਭਾਇ ॥੨॥

Those who have lived by the Guru's teachings and have tasted the nectar of God's Name are considered to be great and truly fortunate. ||2||

ਇਹੁ ਹਰਿ ਰਸੁ ਵਣਿ ਤਿਣਿ ਸਭਤੁ ਹੈ ਭਾਗਹੀਣ ਨਹੀ ਖਾਇ ॥

This sublime essence of God's Name is everywhere in the universe but the unfortunate people do not taste it.

ਬਿਨੁ ਸਤਿਗੁਰ ਪਲੈ ਨਾ ਪਵੈ ਮਨਮੁਖ ਰਹੇ ਬਿਲਲਾਇ ॥

The ambrosial nectar of Naam is not received without following the true Guru's teachings, and the self-willed people keep wailing in misery.

ਓਇ ਸਤਿਗੁਰ ਆਗੈ ਨਾ ਨਿਵਹਿ ਓਨਾ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਬਲਾਇ ॥੩॥

They do not bow before the true Guru (do not follow the Guru's teachings) because they have the demon of anger within them. ||3||

ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਆਪਿ ਹੈ ਆਪੇ ਹਰਿ ਰਸੁ ਹੋਇ ॥

God Himself is the spiritual bliss, and He Himself is the ambrosial nectar.

ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਵਸੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਚੋਇ ॥

Bestowing mercy on His own, He blesses the Guru's followers with this ambrosial nectar of Naam and it trickles down within them.

ਸਭੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਨਾਨਕ ਹਰਿ ਵਸਿਆ ਮਨਿ ਸੋਇ ॥੪॥੫॥੬੯॥

O' Nanak, within whom God manifests, the mind and body of that person delights with spiritual bliss. ||4||5||69||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

Siree Raag, Fourth Guru:

ਦਿਨਸੁ ਚੜੈ ਫਿਰਿ ਆਥਵੈ ਰੈਣਿ ਸਬਾਈ ਜਾਇ ॥

The day dawns, and then it ends, and the night also passes away.

ਆਵ ਘਟੈ ਨਰੁ ਨਾ ਬੁਝੈ ਨਿਤਿ ਮੂਸਾ ਲਾਜੁ ਟੁਕਾਇ ॥

One does not realize that life is diminishing each day, it is like a mouse gnawing at the rope of life.

ਗੁੜੁ ਮਿਠਾ ਮਾਇਆ ਪਸਰਿਆ ਮਨਮੁਖੁ ਲਗਿ ਮਾਖੀ ਪਚੈ ਪਚਾਇ ॥੧॥

Just as a fly gets stuck to molasses and dies, similarly a self-willed person remains stuck to Maya and is consumed by it. ||1||

ਭਾਈ ਰੇ ਮੈ ਮੀਤੁ ਸਖਾ ਪ੍ਰਭੁ ਸੇਇ ॥

O' brother, God is my friend and companion.

ਪੁਤੁ ਕਲਤੁ ਮੋਹੁ ਬਿਖੁ ਹੈ ਅੰਤਿ ਬੇਲੀ ਕੋਇ ਨ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

Emotional attachment to children and spouse without remembering God is like a poison for spiritual life, and none of them becomes companion in the end.

||1||pause||

ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਉਬਰੇ ਅਲਿਪਤੁ ਰਹੇ ਸਰਣਾਇ ॥

Those who focus their mind on God through the Guru's teachings are saved from the vices, they remain detached from the love for Maya by remembering God.

ਓਨੀ ਚਲਣੁ ਸਦਾ ਨਿਹਾਲਿਆ ਹਰਿ ਖਰਚੁ ਲੀਆ ਪਤਿ ਪਾਇ ॥

They have always kept death before their eyes, amassed the wealth of God's Name for their spiritual journey, and received honor both here and hereafter.

ਗੁਰਮੁਖਿ ਦਰਗਹ ਮੰਨੀਅਹਿ ਹਰਿ ਆਪਿ ਲਏ ਗਲਿ ਲਾਇ ॥੨॥

The Guru's followers are honored in God's presence, and God Himself takes them in His protection. ||2||

ਗੁਰਮੁਖਾ ਨੇ ਪੰਥੁ ਪਰਗਟਾ ਦਰਿ ਠਾਕ ਨ ਕੋਈ ਪਾਇ ॥

The divine path is clearly visible to the Guru's followers and no one puts any hurdles in their way to God's presence.

ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਨਾਮੁ ਮਨਿ ਨਾਮਿ ਰਹਨਿ ਲਿਵ ਲਾਇ ॥

They sing praises of God's Name, enshrine God's Name in their mind and always remain focused on His Name.

ਅਨਹਦ ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਦਰਿ ਸਚੈ ਸੇਭਾ ਪਾਇ ॥੩॥

In their hearts flows the unstruck melody of God's Name, and they receive honor in the eternal God's presence. ||3||

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹਿਆ ਤਿਨਾ ਸਭ ਕੇ ਕਹੈ ਸਾਬਾਸਿ ॥

Everyone applauds those who have followed the Guru's teachings and have praised God's Name.

ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਹਿ ਪ੍ਰਭ ਮੈ ਜਾਚਿਕ ਕੀ ਅਰਦਾਸਿ ॥

O' God, grant me their company, this is my prayer as a beggar before You.

ਨਾਨਕ ਭਾਗ ਵਡੇ ਤਿਨਾ ਗੁਰਮੁਖਾ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੩੩॥੩੧॥੬॥੭੦॥

O' Nanak, great is the fortune of those Guru's followers, within whose heart is the illumination of God's Name. ||4||33||31||6||70||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

Siree Raag, Fifth Guru, First Beat:

ਕਿਆ ਤੂ ਰਤਾ ਦੇਖਿ ਕੈ ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਸੀਗਾਰ ॥

O' foolish mortal, why are you so thrilled by the sight of your children and your beautifully decorated wife?

ਰਸ ਭੋਗਹਿ ਖੁਸੀਆ ਕਰਹਿ ਮਾਣਹਿ ਰੰਗ ਅਪਾਰ ॥

You enjoy delicacies, have lots of fun and indulge in endless pleasures.

ਬਹੁਤੁ ਕਰਹਿ ਫੁਰਮਾਇਸੀ ਵਰਤਹਿ ਹੋਇ ਅਫਾਰ ॥

You give all sorts of commands and behave so arrogantly with others.

ਕਰਤਾ ਚਿਤਿ ਨ ਆਵਈ ਮਨਮੁਖ ਅੰਧ ਗਵਾਰ ॥੧॥

O' the self-willed fool blinded by the love for Maya, the Creator-God does not even come to your mind. ||1||

ਮੇਰੇ ਮਨ ਸੁਖਦਾਤਾ ਹਰਿ ਸੋਇ ॥

O' my mind, God alone is the benefactor of inner peace.

ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

God is realized by His mercy and through the Guru's grace. ||1||Pause||

ਕਪੜਿ ਭੋਗਿ ਲਪਟਾਇਆ ਸੁਇਨਾ ਰੁਪਾ ਖਾਕੁ ॥

O' fool, you are engrossed in the enjoyment of fine garments, delicacies and amassing gold, silver and land.

ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਰੰਗੇ ਕੀਏ ਰਥ ਅਥਾਕ ॥

You have acquired beautiful horses, elephants and multicolored swift chariots.

ਕਿਸ ਹੀ ਚਿਤਿ ਨ ਪਾਵਹੀ ਬਿਸਰਿਆ ਸਭ ਸਾਕ ॥.

No one comes to your mind, you have forgotten even your near and dear ones.

ਸਿਰਜਣਹਾਰਿ ਭੁਲਾਇਆ ਵਿਣੁ ਨਾਵੈ ਨਾਪਾਕ ॥੨॥

The Creator-God has forgotten you, because without remembering God's name you are living an unrighteous life. ||2||

ਲੈਦਾ ਬਦ ਦੁਆਇ ਤੂੰ ਮਾਇਆ ਕਰਹਿ ਇਕਤ ॥

O' fool, you amass worldly wealth (by deceit), and incur the curses of others.

ਜਿਸ ਨੇ ਤੂੰ ਪਤੀਆਇਦਾ ਸੇ ਸਣੁ ਤੁਝੈ ਅਨਿਤ ॥

The family whom you want to please with your (ill-gotten) wealth will perish along with you.

ਅਹੰਕਾਰੁ ਕਰਹਿ ਅਹੰਕਾਰੀਆ ਵਿਆਪਿਆ ਮਨ ਕੀ ਮਤਿ ॥

O' the egotistical mortal, trapped in the evil intellect of your mind, you indulge in egotism of your wealth

ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ ਭੁਲਾਇਆ ਨਾ ਤਿਸੁ ਜਾਤਿ ਨ ਪਤਿ ॥੩॥

That person whom God Himself has astrayed due to his past deeds, has no value of his social status or worldly honor in God's presence. ||3||

ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਮਿਲਾਇਆ ਇਕੇ ਸਜਣੁ ਸੋਇ ॥

That person whom the true Guru, the embodiment of God, has united with God, his only noble friend

ਹਰਿ ਜਨ ਕਾ ਰਾਖਾ ਏਕੁ ਹੈ ਕਿਆ ਮਾਣਸ ਹਉਮੈ ਰੋਇ ॥

God Himself becomes the protector of His devotee and people can do no harm to him; but the one trapped in egotism bewails in misery.

ਜੇ ਹਰਿ ਜਨ ਭਾਵੈ ਸੇ ਕਰੇ ਦਰਿ ਫੇਰੁ ਨ ਪਾਵੈ ਕੋਇ ॥

God does whatever His devotee likes, none of his wishes is denied by Him.

ਨਾਨਕ ਰਤਾ ਰੰਗਿ ਹਰਿ ਸਭ ਜਗ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥੪॥੧॥੭੧॥

O' Nanak, one who is imbued with God's love, becomes a role-model for others like a lighthouse for the entire world. ||4||1||71||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਮਨਿ ਬਿਲਾਸੁ ਬਹੁ ਰੰਗੁ ਘਣਾ ਦ੍ਰਿਸਟਿ ਭੂਲਿ ਖੁਸੀਆ ॥

Even if the mind of a person is delighted with lots of playful pleasures and he remains lost in all sorts of amusements,

ਛਤ੍ਰਧਾਰ ਬਾਦਿਸਾਹੀਆ ਵਿਚਿ ਸਹਸੇ ਪਰੀਆ ॥੧॥

and has powers like the emperors with canopies on their thrones, still all these pleasures and powers keep one in anxiety without the saintly company. ||1||

ਭਾਈ ਰੇ ਸੁਖੁ ਸਾਧਸੰਗਿ ਪਾਇਆ ॥

O' brother, the inner peace is attained only in the company of the saintly people.

ਲਿਖਿਆ ਲੇਖੁ ਤਿਨਿ ਪੁਰਖਿ ਬਿਧਾਤੈ ਦੁਖੁ ਸਹਸਾ ਮਿਟਿ ਗਇਆ ॥੧॥ ਰਹਾਉ ॥

In whose destiny the Creator-God has so written, (joins the holy congregation and) all his anxiety and suffering is erased. ||1||pause||

ਜੇਤੇ ਥਾਨ ਥਨੰਤਰਾ ਤੇਤੇ ਭਵਿ ਆਇਆ ॥

If a person has visited all the beautiful places and spots of the world,

ਧਨ ਪਾਤੀ ਵਡ ਭੂਮੀਆ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਪਰਿਆ ॥੨॥

even if he is extremely wealthy and a big landlord, still (without saintly company) he remains miserable and cries, "this is mine, that is mine. ||2||

ਹੁਕਮੁ ਚਲਾਏ ਨਿਸੰਗ ਹੋਇ ਵਰਤੈ ਅਫਰਿਆ ॥

If a person issues his order without any hesitation, and deals with others in great arrogance,

ਸਭੁ ਕੇ ਵਸਗਤਿ ਕਰਿ ਲਇਓਨੁ ਬਿਨੁ ਨਾਵੈ ਖਾਕੁ ਰਲਿਆ ॥੩॥

even If he has brought everyone under his control, yet without remembering God's name, he loses honor as if he is reduced to dust. ||3||

ਕੋਟਿ ਤੇਤੀਸ ਸੇਵਕਾ ਸਿਧ ਸਾਧਿਕ ਦਰਿ ਖਰਿਆ ॥

If a person becomes so powerful that countless angels become his servants, the siddhas (men of miracles) and seekers stand at his door to serve him,

ਗਿਰੰਬਾਰੀ ਵਡ ਸਾਹਬੀ ਸਭੁ ਨਾਨਕ ਸੁਪਨੁ ਥੀਆ ॥੪॥੨॥੭੨॥

and even if he holds great position of huge responsibility: O' Nanak, without joining the holy congregation all this disappears like a dream. ||4||2||72||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਭਲਕੇ ਉਠਿ ਪਪੇਲੀਐ ਵਿਣੁ ਬੁਝੇ ਮੁਗਧ ਅਜਾਣਿ ॥

Getting up each morning we pamper our body, but without understanding the true purpose of life, one remains thoughtless and ignorant.

ਸੇ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਇਓ ਛੁਟੈਗੀ ਬੇਬਾਣਿ ॥

That God who created the mortal, does not even enter his thoughts, therefore his body ultimately would end up in the graveyard.

ਸਤਿਗੁਰ ਸੇਤੀ ਚਿਤੁ ਲਾਇ ਸਦਾ ਸਦਾ ਰੰਗੁ ਮਾਣਿ ॥੧॥

O' mortal, focus your mind on the true Guru's teachings, remember God with adoration and enjoy spiritual bliss forever and ever. ||1||

ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ ਲਾਹਾ ਲੈਣਿ ॥

O' mortal, you came into this world to earn the profit of God's Name,

ਲਗਾ ਕਿਤੁ ਕੁਫਕੜੇ ਸਭ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ ॥੧॥ ਰਹਾਉ ॥

what useless deeds are you attached to? Your life is coming to end. ||1||pause||

ਕੁਦਮ ਕਰੇ ਪਸੁ ਪੰਖੀਆ ਦਿਸੈ ਨਾਹੀ ਕਾਲੁ ॥

The animals and the birds frolic and play, unaware of their death.

ਓਤੈ ਸਾਥਿ ਮਨੁਖੁ ਹੈ ਫਾਥਾ ਮਾਇਆ ਜਾਲਿ ॥

Like animals and birds, the human being is also unaware of death and is trapped in the bonds of Maya, the worldly riches and powers.

ਮੁਕਤੇ ਸੇਈ ਭਾਲੀਅਹਿ ਜਿ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੨॥

Only those who enshrine God's Name in their heart are considered to be liberated from the bonds of Maya. ||2||

ਜੇ ਘਰੁ ਛਡਿ ਗਵਾਵਣਾ ਸੇ ਲਗਾ ਮਨ ਮਾਹਿ ॥

O' my friends, your mind is attached to that home (this world) which you have to leave one day,

ਜਿਥੈ ਜਾਇ ਤੁਧੁ ਵਰਤਣਾ ਤਿਸ ਕੀ ਚਿੰਤਾ ਨਾਹਿ ॥

and you have no worry at all for that place which you have to deal with ultimately.

ਫਾਥੇ ਸੇਈ ਨਿਕਲੇ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥੩॥

Only those who follow the Guru's teachings and surrender themselves completely to the Guru, are liberated from the worldly entanglements. ||3||

ਕੋਈ ਰਖਿ ਨ ਸਕਈ ਦੂਜਾ ਕੇ ਨ ਦਿਖਾਇ ॥

No one except the Guru can save one from the love for Maya; except the Guru, no one else seems to have this capability.

ਚਾਰੇ ਕੁੰਡਾ ਭਾਲਿ ਕੈ ਆਇ ਪਇਆ ਸਰਣਾਇ ॥

After searching everywhere, I have ultimately come to the refuge of the Guru,

ਨਾਨਕ ਸਚੈ ਪਾਤਿਸਾਹਿ ਡੁਬਦਾ ਲਇਆ ਕਢਾਇ ॥੪॥੩॥੭੩॥

O' Nanak, God, the sovereign king, has saved me from drowning in the ocean of the love for Maya. ||4||3||73||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਘੜੀ ਮੁਹਤ ਕਾ ਪਾਹੁਣਾ ਕਾਜ ਸਵਾਰਣਹਾਰੁ ॥

One comes to this world as a guest for a short time, but (deeming this as permanent) starts resolving the worldly affairs.

ਮਾਇਆ ਕਾਮਿ ਵਿਆਪਿਆ ਸਮਝੈ ਨਾਹੀ ਗਾਵਾਰੁ ॥

Engrossed in the love for Maya and lust, the foolish person does not understand the real purpose of this human life.

ਉਠਿ ਚਲਿਆ ਪਛੁਤਾਇਆ ਪਰਿਆ ਵਸਿ ਜੰਦਾਰ ॥੧॥

When he departs from this world, he regrets and falls into the clutches of the demon of death. ||1||

ਅੰਧੇ ਤੂੰ ਬੈਠਾ ਕੰਧੀ ਪਾਹਿ ॥

O' mortal blinded in the love for Maya, your state in this world is like a tree on the bank of a river which can be uprooted at any moment.

ਜੇ ਹੋਵੀ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਗੁਰ ਕਾ ਬਚਨੁ ਕਮਾਹਿ ॥੧॥ ਰਹਾਉ ॥

If such is your preordained destiny, only then you would live according to the Guru's teachings. ||1||pause||

ਹਰੀ ਨਾਹੀ ਨਹ ਡਡਰੀ ਪਕੀ ਵਢਣਹਾਰ ॥

Whether one is a child, a young or an elderly person, God can call them from this world at any time.

ਲੈ ਲੈ ਦਾਤ ਪਹੁਤਿਆ ਲਾਵੇ ਕਰਿ ਤਈਆਰੁ ॥

When the owner deems fit he prepares the harvesters who come with sickles at the farm. (similarly when God orders, the demon of death arrives).

ਜਾ ਹੋਆ ਹੁਕਮੁ ਕਿਰਸਾਣ ਦਾ ਤਾ ਲੁਣਿ ਮਿਣਿਆ ਖੇਤਾਰੁ ॥੨॥

When the farmer gives the order, they cut and measure the crop, (similarly when ordered by God, the demons of death arrive and take away the mortals). ||2||

ਪਹਿਲਾ ਪਹਰੁ ਧੰਧੈ ਗਇਆ ਦੂਜੈ ਭਰਿ ਸੋਇਆ ॥

The first part of human life passes in worldly affairs, the second part passes in the slumber of the worldly attachment.

ਤੀਜੈ ਝਾਖ ਝਖਾਇਆ ਚਉਥੈ ਭੇਰੁ ਭਇਆ ॥

The third part of life passes in useless fights and struggles; and in the fourth part of life, the day of death dawns.

ਕਦ ਹੀ ਚਿਤਿ ਨ ਆਇਓ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦੀਆ ॥੩॥

God who gave the life and body, the thought of remembering Him never enters the mind. ||3||

ਸਾਧਸੰਗਤਿ ਕਉ ਵਾਰਿਆ ਜੀਉ ਕੀਆ ਕੁਰਬਾਣੁ ॥

I am devoted to the Company of the saintly persons; I dedicate my life to them,

ਜਿਸ ਤੇ ਸੋਝੀ ਮਨਿ ਪਈ ਮਿਲਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

-because of them, understanding about remembering God entered my mind, and I have realized the omniscient God.

ਨਾਨਕ ਡਿਠਾ ਸਦਾ ਨਾਲਿ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਾਣੁ ॥੪॥੪॥੭੪॥

O' Nanak, I have always experienced the presence of the omniscient God with me. ||4||4||74||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਸਭੇ ਗਲਾ ਵਿਸਰਨੁ ਇਕੇ ਵਿਸਰਿ ਨ ਜਾਉ ॥

It does not matter if I forget everything else, but I should never forget God

ਧੰਧਾ ਸਭੁ ਜਲਾਇ ਕੈ ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਸਚੁ ਸੁਆਉ ॥

After destroying my love for all worldly entanglements, the Guru has blessed me with God's Name, the true objective of life.

ਆਸਾ ਸਭੇ ਲਾਹਿ ਕੈ ਇਕਾ ਆਸ ਕਮਾਉ ॥

Give up all other worldly hopes, I work towards only one hope of realizing God.

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨ ਅਗੈ ਮਿਲਿਆ ਥਾਉ ॥੧॥

Those who serve the true Guru by following his teachings, receive a place of honor in God's presence. ||1||

ਮਨ ਮੇਰੇ ਕਰਤੇ ਨੇ ਸਾਲਾਹਿ ॥

O' my mind, praise the Creator-God.

ਸਭੇ ਛਡਿ ਸਿਆਣਪਾ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥੧॥ ਰਹਾਉ ॥

Give up all your cleverness, and humbly seek the Guru's refuge. ||1||pause||

ਦੁਖ ਭੁਖ ਨਹ ਵਿਆਪਈ ਜੇ ਸੁਖਦਾਤਾ ਮਨਿ ਹੋਇ ॥

If God, the benefactor of spiritual bliss manifests in the mind of a person, then the worldly sorrows and yearning for Maya does not afflict him.

ਕਿਤ ਹੀ ਕੰਮਿ ਨ ਛਿਜੀਐ ਜਾ ਹਿਰਦੈ ਸਚਾ ਸੋਇ ॥

If God is enshrined within the heart of a person, then he does not fail in any of his undertaking.

ਜਿਸੁ ਤੂੰ ਰਖਹਿ ਹਥ ਦੇ ਤਿਸੁ ਮਾਰਿ ਨ ਸਕੈ ਕੋਇ ॥

O' God, no one can harm that person whom You protect.

ਸੁਖਦਾਤਾ ਗੁਰੂ ਸੇਵੀਐ ਸਭਿ ਅਵਗਣ ਕਢੈ ਧੋਇ ॥੨॥

Therefore, we should always follow the teachings of the inner peace giving Guru, who drives out all the vices from the mind and washes it clean. ||2||

ਸੇਵਾ ਮੰਗੈ ਸੇਵਕੋ ਲਾਈਆਂ ਅਪੁਨੀ ਸੇਵ ॥

O' God, your devotee begs to serve those whom You have enjoined to Your service, (the service of remembering You with adoration).

ਸਾਧੂ ਸੰਗੁ ਮਸਕਤੇ ਤੂਠੈ ਪਾਵਾ ਦੇਵ ॥

O' God, if You bestow mercy, only then I may receive the company of saints and the opportunity to serve them.

ਸਭੁ ਕਿਛੁ ਵਸਗਤਿ ਸਾਹਿਬੈ ਆਪੇ ਕਰਣ ਕਰੇਵ ॥

Everything is in God's control, and He Himself is capable of doing and getting everything done.

ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰਣੈ ਮਨਸਾ ਸਭ ਪੂਰੇਵ ॥੩॥

I dedicate myself to the true Guru, who fulfills all my needs. ||3||

ਇਕੋ ਦਿਸੈ ਸਜਣੇ ਇਕੋ ਭਾਈ ਮੀਤੁ ॥

God alone appears to be my true companion, brother and friend.

ਇਕਸੈ ਦੀ ਸਾਮਗਰੀ ਇਕਸੈ ਦੀ ਹੈ ਰੀਤਿ ॥

All the wealth and capital of the world belongs to God, and only His divine law prevails in the entire universe.

ਇਕਸ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਤਾ ਹੋਆ ਨਿਹਚਲੁ ਚੀਤੁ ॥

When the mind gets appeased with God, only then it becomes stable and stops running after Maya, the worldly riches and power.

ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਟੇਕ ਨਾਨਕ ਸਚੁ ਕੀਤੁ ॥੪॥੫॥੭੫॥

O' Nanak, for such a person, God's Name is the food and clothing, and he has accepted God's Name as his support in life. ||4||5||75||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਸਭੇ ਥੋਕ ਪਰਾਪਤੇ ਜੇ ਆਵੈ ਇਕੁ ਹਥਿ ॥

If God is realized, then consider that all the worldly things are received.

ਜਨਮੁ ਪਦਾਰਥੁ ਸਫਲੁ ਹੈ ਜੇ ਸਚਾ ਸਬਦੁ ਕਥਿ ॥

The precious human life of a person is successful when he utters the divine word of God's praises.

ਗੁਰ ਤੇ ਮਹਲੁ ਪਰਾਪਤੇ ਜਿਸੁ ਲਿਖਿਆ ਹੋਵੈ ਮਥਿ ॥੧॥

Only that person who is preordained, is accepted in God's presence through the Guru. ||1||

ਮੇਰੇ ਮਨ ਏਕਸ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥

O my mind, focus your consciousness on God.

ਏਕਸ ਬਿਨੁ ਸਭ ਧੰਧੁ ਹੈ ਸਭ ਮਿਥਿਆ ਮੇਹੁ ਮਾਇ ॥੧॥ ਰਹਾਉ ॥

Without lovingly remembering God, all worldly things become entanglements and the love for Maya (worldly riches and powers) is a total illusion. ||1||

ਲਖ ਖੁਸੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੇਇ ॥

If the true Guru bestows gracious glance, then I feel so blessed as if I have received millions of princely pleasures.

ਨਿਮਖ ਏਕ ਹਰਿ ਨਾਮੁ ਦੇਇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥

If the Guru blesses me with God's Name even for a moment, my mind and body are soothed.

ਜਿਸ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨਿ ਸਤਿਗੁਰ ਚਰਨ ਗਰੇ ॥੨॥

But only that person meets with the true Guru and follows his teachings who has such pre-ordained destiny. ||2||

ਸਫਲ ਮੂਰਤੁ ਸਫਲਾ ਘੜੀ ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥

Auspicious is that time and fruitful is that moment, in which wells up love for the eternal God.

ਦੂਖੁ ਸੰਤਾਪੁ ਨ ਲਗਈ ਜਿਸੁ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ॥

No misery or sorrow afflicts that person whose support in life is God's Name.

ਬਾਹ ਪਕੜਿ ਗੁਰਿ ਕਾਢਿਆ ਸੋਈ ਉਤਰਿਆ ਪਾਰਿ ॥੩॥

Only that person swims across the world ocean of vices whom the Guru pulls out of it. ||3||

ਥਾਨੁ ਸੁਹਾਵਾ ਪਵਿਤੁ ਹੈ ਜਿਥੈ ਸੰਤ ਸਭਾ ॥

Embellished and immaculate is that place where the saints get together.

ਢੇਈ ਤਿਸ ਹੀ ਨੇ ਮਿਲੈ ਜਿਨਿ ਪੂਰਾ ਗੁਰੁ ਲਭਾ ॥

But only that person finds support in the holy congregation who has met the true Guru.

ਨਾਨਕ ਬਧਾ ਘਰੁ ਤਹਾਂ ਜਿਥੈ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ ॥੪॥੬॥੭੬॥

O' Nanak, he lives in such a state of complete peace, as if he has built a home where there is neither death, nor birth, nor spiritual decline. ||4||6||76||

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਸੋਈ ਧਿਆਈਐ ਜੀਅੜੇ ਸਿਰਿ ਸਾਹਾਂ ਪਾਤਿਸਾਹੁ ॥

O' my mind, lovingly remember God who is the sovereign king of all kings.

ਤਿਸ ਹੀ ਕੀ ਕਰਿ ਆਸ ਮਨ ਜਿਸ ਕਾ ਸਭਸੁ ਵੇਸਾਹੁ ॥

O' my mind, repose hope in God alone, in whom all have faith.

ਸਭਿ ਸਿਆਣਪਾ ਛਡਿ ਕੈ ਗੁਰ ਕੀ ਚਰਣੀ ਪਾਹੁ ॥੧॥

Give up all cleverness, seek the refuge of the Guru and follow his teachings. ||1||

ਮਨ ਮੇਰੇ ਸੁਖ ਸਹਜ ਸੇਤੀ ਜਪਿ ਨਾਉ ॥

O' my mind, lovingly remember God's Name in a state of spiritual bliss and poise.

ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਧਿਆਇ ਤੂੰ ਗੁਣ ਗੋਇੰਦ ਨਿਤ ਗਾਉ ॥੧॥ ਰਹਾਉ ॥

Yes, lovingly remember God at all times and always sing His praises.

||1||pause||

ਤਿਸ ਕੀ ਸਰਨੀ ਪਰੁ ਮਨਾ ਜਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

tis kee sarnee par manaa jis jayvad avar na ko-ay.

O' my mind, seek the refuge of God, whom no one equals in greatness.

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਘਣਾ ਦੁਖੁ ਦਰਦੁ ਨ ਮੂਲੇ ਹੋਇ ॥

Remembering whom with adoration, immense peace prevails, and no misery or pain afflicts at all.

ਸਦਾ ਸਦਾ ਕਰਿ ਚਾਕਰੀ ਪ੍ਰਭੁ ਸਾਹਿਬੁ ਸਚਾ ਸੋਇ ॥੨॥

Forever and ever, serve God by lovingly remembering Him because He alone is the true and eternal Master. ||2||

ਸਾਧਸੰਗਤਿ ਹੋਇ ਨਿਰਮਲਾ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸ ॥

By remaining in the holy congregation, the mind becomes immaculate and free from the fear of death.

ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੇ ਤਿਸੁ ਆਗੈ ਕਰਿ ਅਰਦਾਸਿ ॥

Therefore, pray before God, the giver of inner peace and destroyer of fear.

ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ ਤਾਂ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੩॥

One upon whom the merciful God bestows grace, the objective of that person's life is accomplished. ||3||

ਬਹੁਤੇ ਬਹੁਤੁ ਵਖਾਣੀਐ ਉਚੇ ਉਚਾ ਥਾਉ ॥

God is said to be the greatest of the great and His abode is believed to be the highest of the high.

ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ਕੀਮਤਿ ਕਹਿ ਨ ਸਕਾਉ ॥

He is without color or form, and His worth is beyond me to describe.

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਮਇਆ ਕਰਿ ਸਚੁ ਦੇਵਹੁ ਅਪੁਣਾ ਨਾਉ ॥੪॥੭॥੭੭॥

O' God, bestow mercy and bless Nanak with Your eternal Name. ||4||7||77||

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਨਾਮੁ ਧਿਆਏ ਸੇ ਸੁਖੀ ਤਿਸੁ ਮੁਖੁ ਉਜਲੁ ਹੋਇ ॥

That person, who remembers God's Name with adoration, always remains at peace and is honored both here and hereafter.

ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈਐ ਪਰਗਟੁ ਸਭਨੀ ਲੋਇ ॥

God's Name is received only from the perfect Guru, and the one who receives this gift becomes known in all the worlds.

ਸਾਧਸੰਗਤਿ ਕੈ ਘਰਿ ਵਸੈ ਏਕੇ ਸਚਾ ਸੋਇ ॥੧॥

The eternal God dwells in the company of saintly persons. ||1||

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥

O' my mind, always remember God's Name with adoration.

ਨਾਮੁ ਸਹਾਈ ਸਦਾ ਸੰਗਿ ਆਗੈ ਲਏ ਛਡਾਇ ॥੧॥ ਰਹਾਉ ॥

God's Name is the helper, it always remains with a person, and saves one even hereafter. ||1||pause||

ਦੁਨੀਆ ਕੀਆ ਵਡਿਆਈਆ ਕਵਨੈ ਆਵਹਿ ਕਾਮਿ ॥

O' my mind, what good are worldly praises?

ਮਾਇਆ ਕਾ ਰੰਗੁ ਸਭੁ ਫਿਕਾ ਜਾਤੇ ਬਿਨਸਿ ਨਿਦਾਨਿ ॥

All the pleasures of Maya (worldly riches and powers) are temporary and fade away in the end.

ਜਾ ਕੈ ਹਿਰਦੈ ਹਰਿ ਵਸੈ ਸੇ ਪੂਰਾ ਪਰਧਾਨੁ ॥੨॥

One in whose heart is enshrined God, he becomes virtuous and is recognized everywhere. ||2||

ਸਾਧੂ ਕੀ ਹੇਹੁ ਰੇਣੁਕਾ ਅਪਣਾ ਆਪੁ ਤਿਆਗਿ ॥

O' my mind, renounce your ego and humbly accept the Guru's teachings.

ਉਪਾਵ ਸਿਆਣਪ ਸਗਲ ਛਡਿ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥

O' my mind, give up all cleverness and other efforts, remain in the refuge of the Guru and follow his teachings.

ਤਿਸਹਿ ਪਰਾਪਤਿ ਰਤਨੁ ਹੋਇ ਜਿਸੁ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ ॥੩॥

Only that person receives God's precious Name who has such preordained destiny. ||3||

ਤਿਸੈ ਪਰਾਪਤਿ ਭਾਈਹੋ ਜਿਸੁ ਦੇਵੈ ਪ੍ਰਭੁ ਆਪਿ ॥

O' brothers, only that person receives God's Name, whom He Himself bestows it.

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੇ ਕਰੇ ਜਿਸੁ ਬਿਨਸੈ ਹਉਮੈ ਤਾਪੁ ॥

Only that person follows the true Guru's teachings whose malady of ego has vanished.

ਨਾਨਕ ਕਉ ਗੁਰੁ ਭੇਟਿਆ ਬਿਨਸੇ ਸਗਲ ਸੰਤਾਪ ॥੪॥੮॥੭੮॥

Nanak has met the Divine-Guru, and all his sufferings have ended. ||4||8||78||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਇਕੁ ਪਛਾਣੂ ਜੀਅ ਕਾ ਇਕੇ ਰਖਣਹਾਰੁ ॥

God is the only true friend in life, and the only savior from the vices.

ਇਕਸ ਕਾ ਮਨਿ ਆਸਰਾ ਇਕੇ ਪ੍ਰਾਣ ਅਧਾਰੁ ॥

Therefore, keep the support of God in the mind, only He is the sustainer of life.

ਤਿਸੁ ਸਰਣਾਈ ਸਦਾ ਸੁਖੁ ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾਰੁ ॥੧॥

There is eternal peace in the refuge of the Supreme God, the Creator. ||1||

ਮਨ ਮੇਰੇ ਸਗਲ ਉਪਾਵ ਤਿਆਗੁ ॥

O my mind, give up all other efforts to realize God,

ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿ ਨਿਤ ਇਕਸੁ ਕੀ ਲਿਵ ਲਾਗੁ ॥੧॥ ਰਹਾਉ ॥

-always remember and follow the teachings of the Perfect Guru, and remain focused on God. ||1||pause||

ਇਕੇ ਭਾਈ ਮਿਤੁ ਇਕੁ ਇਕੇ ਮਾਤ ਪਿਤਾ ॥

Only God is the true brother, He alone is the real friend and only God is the true mother and father.

ਇਕਸ ਕੀ ਮਨਿ ਟੇਕ ਹੈ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ॥

In my mind, I depend only on the support of God, He has blessed me with this body and life.

ਸੇ ਪ੍ਰਭੁ ਮਨਹੁ ਨ ਵਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਵਸਿ ਕੀਤਾ ॥੨॥

I pray that I may never forsake from my mind that God who has kept everything under His control. ||2||

ਘਰਿ ਇਕੇ ਬਾਹਰਿ ਇਕੇ ਥਾਨ ਥਨੰਤਰਿ ਆਪਿ ॥

God is enshrined in my heart and is pervading everywhere in the universe.

ਜੀਅ ਜੰਤ ਸਭਿ ਜਿਨਿ ਕੀਏ ਆਠ ਪਹਰ ਤਿਸੁ ਜਾਪਿ ॥

God who created all human beings and creatures, always remember Him with adoration

ਇਕਸੁ ਸੇਤੀ ਰਤਿਆ ਨ ਹੋਵੀ ਸੋਗ ਸੰਤਾਪੁ ॥੩॥

No grief or sorrow afflicts by remaining imbued with God's love. ||3||

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥

There is only one Supreme God and none other equals Him.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ ॥

The life, body and everything belong to God; whatever pleases Him comes to pass.

ਗੁਰਿ ਪੂਰੈ ਪੂਰਾ ਭਇਆ ਜਪਿ ਨਾਨਕ ਸਚਾ ਸੋਇ ॥੪॥੯॥੭੯॥

O' Nanak, one who follows the perfect Guru's teachings, he becomes perfect with all virtues by remembering God with adoration. ||4||9||79||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਜਿਨਾ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਪੂਰੇ ਪਰਧਾਨ ॥

Those who focus their mind on the true Guru's teachings become virtuous and are recognized everywhere.

ਜਿਨ ਕਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਤਿਨ ਉਪਜੈ ਮਨਿ ਗਿਆਨੁ ॥

Spiritual wisdom wells up in the minds of those upon whom God bestows mercy.

ਜਿਨ ਕਉ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਨ ਪਾਇਆ ਹਰਿ ਨਾਮੁ ॥੧॥

Only those people receive the gift of God's Name who have such preordained destiny. ||1||

ਮਨ ਮੇਰੇ ਏਕੇ ਨਾਮੁ ਧਿਆਇ ॥

O' my mind, remember God's Name with loving devotion.

ਸਰਬ ਸੁਖਾ ਸੁਖ ਉਪਜਹਿ ਦਰਗਹ ਪੈਥਾ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

One who lovingly remembers God, all kinds of comforts and inner peace wells up in his life, and he is honored in God's presence. ||1||pause||

ਜਨਮ ਮਰਣ ਕਾ ਭਉ ਗਇਆ ਭਾਉ ਭਗਤਿ ਗੋਪਾਲ ॥

The one who remembers God with loving devotion, is liberated from the fear of the cycles of birth and death.

ਸਾਧੂ ਸੰਗਤਿ ਨਿਰਮਲਾ ਆਪਿ ਕਰੇ ਪ੍ਰਤਿਪਾਲ ॥

In the holy congregation, his life becomes immaculate and God Himself protects that person from the vices and nurtures him.

ਜਨਮ ਮਰਣ ਕੀ ਮਲੁ ਕਟੀਐ ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥੨॥

He is delighted by following the Guru's teachings, and the filth of vices which is the cause for repeated births and deaths, is removed. ||2||

ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੇਇ ॥

The Supreme God is pervading everywhere.

ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥

God is the only benefactor to all and there is none other giver at all.

ਤਿਸੁ ਸਰਣਾਈ ਛੁਟੀਐ ਕੀਤਾ ਲੋੜੇ ਸੁ ਹੋਇ ॥੩॥

Everything happens according to God's will, and liberation from vices is attained by seeking His refuge.

ਜਿਨ ਮਨਿ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਸੇ ਪੂਰੇ ਪਰਧਾਨ ॥

Those in whose minds the Supreme God is enshrined, they are perfectly virtuous and exalted.

ਤਿਨ ਕੀ ਸੋਭਾ ਨਿਰਮਲੀ ਪਰਗਟੁ ਭਈ ਜਹਾਨ ॥

Their spotless glory is revealed all over the world.

ਜਿਨੀ ਮੇਰਾ ਪ੍ਰਭੁ ਧਿਆਇਆ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨ ॥੪॥੧੦॥੮੦॥

O' Nanak, I am dedicated to those who have remembered my God with loving devotion. ||4||10||80||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਮਿਲਿ ਸਤਿਗੁਰ ਸਭੁ ਦੁਖੁ ਗਇਆ ਹਰਿ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

By meeting with the true Guru and following his teachings, one's sufferings end and the mind is filled with the bliss of union with God.

ਅੰਤਰਿ ਜੋਤਿ ਪ੍ਰਗਾਸੀਆ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥

The mind of a person is enlightened with the Divine Light by focusing on God's Name.

ਮਿਲਿ ਸਾਧੂ ਮੁਖੁ ਉਜਲਾ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇ ॥

By meeting and following the Guru's teachings, one realizes the pre-ordained destiny and becomes exalted.

ਗੁਣ ਗੋਵਿੰਦ ਨਿਤ ਗਾਵਣੇ ਨਿਰਮਲ ਸਾਚੈ ਨਾਇ ॥੧॥

By remaining focused on the immaculate Name of God, singing His praises becomes one's daily routine. ||1||

ਮੇਰੇ ਮਨ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਹੋਇ ॥

O' my mind, inner peace is received by following the Guru's word.

ਗੁਰ ਪੂਰੇ ਕੀ ਚਾਕਰੀ ਬਿਰਥਾ ਜਾਇ ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

The efforts of the one who lives by the Perfect Guru's teaching, do not go waste.

ਮਨ ਕੀਆ ਇਛਾਂ ਪੂਰੀਆ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥

One who has received the treasure of God's Name, all the wishes of that person's mind are fulfilled.

ਅੰਤਰਜਾਮੀ ਸਦਾ ਸੰਗਿ ਕਰਣੈਹਾਰੁ ਪਛਾਨੁ ॥

Such a person visualizes that the omniscient God is always with him and he feels that God, the doer of everything, is his friend.

ਗੁਰ ਪਰਸਾਦੀ ਮੁਖੁ ਉਜਲਾ ਜਪਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥

By remembering God's Name through the Guru's grace, he develops compassion for others and becomes honorable by righteous living.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਬਿਨਸਿਆ ਤਜਿਆ ਸਭੁ ਅਭਿਮਾਨੁ ॥੨॥

His lust, anger and greed has been destroyed, and he has shed ego. ||2||

ਪਾਇਆ ਲਾਹਾ ਲਾਭੁ ਨਾਮੁ ਪੂਰਨ ਹੋਏ ਕਾਮ ॥

When he received Naam as a reward for remembering God's Name, then all his worldly and spiritual tasks got completed.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਮੇਲਿਆ ਦੀਆ ਅਪਣਾ ਨਾਮੁ ॥

Bestowing mercy, God blessed him with His Name and united with Himself.

ਆਵਣ ਜਾਣਾ ਰਹਿ ਗਇਆ ਆਪਿ ਹੋਆ ਮਿਹਰਵਾਨੁ ॥

God Himself became merciful on him, and his cycle of birth and death ended.

ਸਚੁ ਮਹਲੁ ਘਰੁ ਪਾਇਆ ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਨੁ ॥੩॥

By understanding and following the Guru's teaching, he realized the eternal God in his heart. ||3||

ਭਗਤ ਜਨਾ ਕਉ ਰਾਖਦਾ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

Bestowing mercy, God protects and saves His devotees from the vices.

ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲੇ ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥

The devotees receive honor both here and hereafter by enshrining God's virtues in their heart.

ਆਠ ਪਹਰ ਗੁਣ ਸਾਰਦੇ ਰਤੇ ਰੰਗਿ ਅਪਾਰ ॥

Imbued with the love of the infinite God, the devotees always keep reflecting on His virtues.

ਪਾਰਬ੍ਰਹਮੁ ਸੁਖ ਸਾਗਰੋ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥੪॥੧੧॥੯੧॥

O' Nanak, the devotees are always dedicated to the supreme God, the ocean of peace. ||4||11||81||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਪੂਰਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਪਾਈਐ ਸਬਦੁ ਨਿਧਾਨੁ ॥

If we meet the perfect true Guru, then we receive from him the treasure of the divine word of God's praises.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਆਪਣੀ ਜਪੀਐ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ॥

O' God, bestow mercy, so that we may remember Your ambrosial Name with loving devotion,

ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਾਟੀਐ ਲਾਰੈ ਸਹਜਿ ਧਿਆਨੁ ॥੧॥

-our mind may remain in a state of spiritual poise and we may escape from the pains of the cycles of birth and death. ||1||

ਮੇਰੇ ਮਨ ਪ੍ਰਭੁ ਸਰਣਾਈ ਪਾਇ ॥

O' my mind, seek the refuge of God,

ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਕੇ ਨਹੀ ਏਕੇ ਨਾਮੁ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

-and lovingly remember God's Name because except God, there is no one else who can save you from the vices. ||1||pause||

ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਸਾਗਰੁ ਗੁਣੀ ਅਥਾਹੁ ॥

God's worth cannot be described, because He is an unfathomable ocean of virtues.

ਵਡਭਾਗੀ ਮਿਲੁ ਸੰਗਤੀ ਸਚਾ ਸਬਦੁ ਵਿਸਾਹੁ ॥

O' my fortunate mind, join the holy congregation and acquire the treasure of the divine world of God's praises,

ਕਰਿ ਸੇਵਾ ਸੁਖ ਸਾਗਰੈ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹੁ ॥੨॥

and lovingly remember God, the ocean of peace and the king of kings. ||2||

ਚਰਣ ਕਮਲ ਕਾ ਆਸਰਾ ਦੂਜਾ ਨਾਹੀ ਠਾਉ ॥

O' God, I have the support of Your Name only and have no other place for me.

ਮੈ ਧਰ ਤੇਰੀ ਪਾਰਬ੍ਰਹਮ ਤੇਰੈ ਤਾਣਿ ਰਹਾਉ ॥

O' God, You are my only support, and I live only through your power.

ਨਿਮਾਣਿਆ ਪ੍ਰਭੁ ਮਾਣੁ ਤੂੰ ਤੇਰੈ ਸੰਗਿ ਸਮਾਉ ॥੩॥

O' God, You are the honor of those who are meek, bestow mercy so that I may always remain focused on Your Name. ||3||

ਹਰਿ ਜਪੀਐ ਆਰਾਧੀਐ ਆਠ ਪਹਰ ਗੋਵਿੰਦੁ ॥

O' my mind, always remember God and reflect on His virtues with adoration.

ਜੀਅ ਪ੍ਰਾਣ ਤਨੁ ਧਨੁ ਰਖੇ ਕਰਿ ਕਿਰਪਾ ਰਾਖੀ ਜਿੰਦੁ ॥

God preserves our mind, body and wealth, and mercifully protects our life.

ਨਾਨਕ ਸਗਲੇ ਦੇਖ ਉਤਾਰਿਅਨੁ ਪ੍ਰਭੁ ਪਾਰਬ੍ਰਹਮ ਬਖਸਿੰਦੁ ॥੪॥੧੨॥੮੨॥

O' Nanak, the merciful God is ever forgiving, and He washes away all the sins of His devotees. ||4||12||82||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਸੁ ਸਚ ਸਿਉ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥

I have fallen in love with the eternal God, who never dies and is free from the cycle of birth and death.

ਨਾ ਵੇਛੋੜਿਆ ਵਿਛੁੜੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

One does not get separated from God, because God is present in everyone.

ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਸੇਵਕ ਕੈ ਸਤ ਭਾਇ ॥

God, the destroyer of the pain and suffering of the meek, protects His devotee because of his noble intentions.

ਅਚਰਜ ਰੂਪੁ ਨਿਰੰਜਨੇ ਗੁਰਿ ਮੇਲਾਇਆ ਮਾਇ ॥੧॥

O' mother, the Guru has united me with a wondrous and immaculate God. ||1||

ਭਾਈ ਰੇ ਮੀਤੁ ਕਰਹੁ ਪ੍ਰਭੁ ਸੇਇ ॥

O' brother, develop friendship with that God.

ਮਾਇਆ ਮੋਹ ਪਰੀਤਿ ਧ੍ਰਿਗੁ ਸੁਖੀ ਨ ਦੀਸੈ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

Accursed is the attachment and love of Maya, no one in love with Maya is seen to be at peace. ||1||pause||

ਦਾਨਾ ਦਾਤਾ ਸੀਲਵੰਤੁ ਨਿਰਮਲੁ ਰੂਪੁ ਅਪਾਰੁ ॥

God is wise, beneficent, tender-hearted, immaculate, and infinitely handsome.

ਸਖਾ ਸਹਾਈ ਅਤਿ ਵਡਾ ਉਚਾ ਵਡਾ ਅਪਾਰੁ ॥

God is a great companion and helper, He is highest of the high and is limitless.

ਬਾਲਕੁ ਬਿਰਧਿ ਨ ਜਾਣੀਐ ਨਿਹਚਲੁ ਤਿਸੁ ਦਰਵਾਰੁ ॥

God is beyond aging and His justice system is eternal.

ਜੇ ਮੰਗੀਐ ਸੋਈ ਪਾਈਐ ਨਿਧਾਰਾ ਆਧਾਰੁ ॥੨॥

We receive whatever we seek from God, He is the support of supportless. ||2||

ਜਿਸੁ ਪੇਖਤ ਕਿਲਵਿਖ ਹਿਰਹਿ ਮਨਿ ਤਨਿ ਹੋਵੈ ਸਾਂਤਿ ॥

Upon visualizing whom all sins are destroyed, mind and body become calm,

ਇਕ ਮਨਿ ਏਕੁ ਧਿਆਈਐ ਮਨ ਕੀ ਲਾਹਿ ਭਰਾਂਤਿ ॥

-after completely removing our mind's wandering after Maya, we should remember God with total concentration of our mind.

ਗੁਣ ਨਿਧਾਨੁ ਨਵਤਨੁ ਸਦਾ ਪੂਰਨੁ ਜਾ ਕੀ ਦਾਤਿ ॥

God who is the treasure of virtues, is ever young and whose gifts are perfect,

ਸਦਾ ਸਦਾ ਆਰਾਧੀਐ ਦਿਨੁ ਵਿਸਰਹੁ ਨਹੀ ਰਾਤਿ ॥੩॥

-we should lovingly remember Him forever and ever: O' brother, day or night, do not forget Him any time. ||3||

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਕਾ ਸਖਾ ਗੋਵਿੰਦੁ ॥

Those who are so pre-ordained, have God as their friend and companion.

ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪੀ ਸਭੇ ਸਗਲ ਵਾਰੀਐ ਇਹ ਜਿੰਦੁ ॥

I surrender my body, mind and wealth to Him; I totally dedicate my life to Him.

ਦੇਖੈ ਸੁਣੈ ਹਦੂਰਿ ਸਦ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਰਵਿੰਦੁ ॥

God hears everything and sees every action by remaining with everyone.

ਅਕਿਰਤਘਣਾ ਨੇ ਪਾਲਦਾ ਪ੍ਰਭ ਨਾਨਕ ਸਦ ਬਖਸਿੰਦੁ ॥੪॥੧੩॥੮੩॥

O' Nanak, God is so kind and forgiving that He takes care of even the ungrateful human beings. ||4||13||83||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਮਨੁ ਤਨੁ ਧਨੁ ਜਿਨਿ ਪ੍ਰਭਿ ਦੀਆ ਰਖਿਆ ਸਹਜਿ ਸਵਾਰਿ ॥

God who has given this mind, body and wealth, has sustained us in a beautiful and perfect way,

ਸਰਬ ਕਲਾ ਕਰਿ ਥਾਪਿਆ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰ ॥

-and has blessed our body with power, and infused His Infinite Light within it,

ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਅੰਤਰਿ ਰਖੁ ਉਰ ਧਾਰਿ ॥੧॥

We should lovingly remember Him forever and ever by keeping Him enshrined in our heart. ||1||

ਮੇਰੇ ਮਨ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

O' my mind, except God, none other is a true saviour.

ਪ੍ਰਭੁ ਸਰਣਾਈ ਸਦਾ ਰਹੁ ਦੂਖੁ ਨ ਵਿਆਪੈ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

So always remain in God's refuge, no suffering shall afflict you. ||1||pause||

ਰਤਨ ਪਦਾਰਥ ਮਾਣਕਾ ਸੁਇਨਾ ਰੁਪਾ ਖਾਕੁ ॥

Jewels, treasures, pearls, gold and silver, all these things are like dust,

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪਾ ਕੂੜੇ ਸਭੇ ਸਾਕ ॥

Relatives like mother, father, children and relatives are also short lived.

ਜਿਨਿ ਕੀਤਾ ਤਿਸਹਿ ਨ ਜਾਣਈ ਮਨਮੁਖ ਪਸੁ ਨਾਧਾਕ ॥੨॥

(Looking at the perishable world,) still the unholy animal like self-willed person does not recognize God who created him. ||2||

ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ਤਿਸ ਨੇ ਜਾਣੈ ਦੂਰਿ ॥

God is pervading within him and everywhere outside, but a self-willed fool thinks that He is far away.

ਤ੍ਰਿਸਨਾ ਲਾਗੀ ਰਚਿ ਰਹਿਆ ਅੰਤਰਿ ਹਉਮੈ ਕੁਰਿ ॥

Such a person is afflicted with the yearning for Maya, and within him is egotism and falsehood.

ਭਗਤੀ ਨਾਮ ਵਿਹੂਣਿਆ ਆਵਹਿ ਵੰਞਹਿ ਪੂਰ ॥੩॥

Devoid of God's devotional worship and His Name, lots of such people continue coming and departing from this world (empty handed).||3||

ਰਾਖਿ ਲੇਹੁ ਪ੍ਰਭੁ ਕਰਣਹਾਰ ਜੀਅ ਜੰਤ ਕਰਿ ਦਇਆ ॥

O' the Creator-God, bestow mercy and save all beings (from worldly desires).

ਬਿਨੁ ਪ੍ਰਭੁ ਕੋਇ ਨ ਰਖਨਹਾਰੁ ਮਹਾ ਬਿਕਟ ਜਮ ਭਇਆ ॥

O' God, there is none other than You who can save them from the terrible and dreadful demon of death.

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰਉ ਕਰਿ ਅਪੁਨੀ ਹਰਿ ਮਇਆ ॥੪॥੧੪॥੮੪॥

O' Nanak, (pray to God and say), O' God, bestow mercy that I may never forget Your Name. ||4||14||84||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਮੇਰਾ ਤਨੁ ਅਰੁ ਧਨੁ ਮੇਰਾ ਰਾਜ ਰੂਪ ਮੈ ਦੇਸੁ ॥

(One egotistically claims that) I have such a handsome body, I have so much wealth and I rule over such a vast territory.

ਸੁਤ ਦਾਰਾ ਬਨਿਤਾ ਅਨੇਕ ਬਹੁਤੁ ਰੰਗ ਅਰੁ ਵੇਸ ॥

I have children, a wife and many relatives; I enjoy all sorts of pleasures and fine clothes.

ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਨ ਵਸਈ ਕਾਰਜਿ ਕਿਤੈ ਨ ਲੇਖਿ ॥੧॥

If God's Name is not enshrined in his heart, then all these relations and pleasures are of no use. ||1||

ਮੇਰੇ ਮਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥

O' my mind, always remember God's Name with adoration.

ਕਰਿ ਸੰਗਤਿ ਨਿਤ ਸਾਧ ਕੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

Always stay in the Guru's congregation and focus your mind on the Guru's teachings. ||1||pause||

ਨਾਮੁ ਨਿਧਾਨੁ ਧਿਆਈਐ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ ॥

Only the one who is predestined can lovingly remember God's Name, the treasure of virtues.

ਕਾਰਜ ਸਭਿ ਸਵਾਰੀਅਹਿ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥

O' brother, follow the Guru's teachings, all your tasks would be accomplished.

ਹਉਮੈ ਰੋਗੁ ਭ੍ਰਮੁ ਕਟੀਐ ਨਾ ਆਵੈ ਨਾ ਜਾਗੁ ॥੨॥

One Who lovingly remembers God's Name, his diseases of ego and doubt vanish and he does not go into the cycle of birth and death. ||2||

ਕਰਿ ਸੰਗਤਿ ਤੂ ਸਾਧ ਕੀ ਅਠਸਠਿ ਤੀਰਥ ਨਾਉ ॥

O' brother, remain in the Guru's congregation, which is like bathing at the sixty-eight sacred shrines of pilgrimage.

ਜੀਉ ਪ੍ਰਾਣ ਮਨੁ ਤਨੁ ਹਰੇ ਸਾਚਾ ਏਹੁ ਸੁਆਉ ॥

Life, mind and body bloom with spiritual enlightenment by remaining in the Guru's congregation and this is the true purpose of life.

ਐਥੈ ਮਿਲਹਿ ਵਡਾਈਆ ਦਰਗਹਿ ਪਾਵਹਿ ਥਾਉ ॥੩॥

(In this way), you would receive glory in this world and honor in God's court.

ਕਰੇ ਕਰਾਏ ਆਪਿ ਪ੍ਰਭੁ ਸਭੁ ਕਿਛੁ ਤਿਸ ਹੀ ਹਾਥਿ ॥

God Himself does and gets done all things; everything is under His control.

ਮਾਰਿ ਆਪੇ ਜੀਵਾਲਦਾ ਅੰਤਰਿ ਬਾਹਰਿ ਸਾਥਿ ॥

God Himself bestows spiritual life and spiritual death; He is with us both inside and out.

ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ ਸਰਬ ਘਟਾ ਕੇ ਨਾਥ ॥੪॥੧੫॥੮੫॥

O' Nanak, (say)! O' God, the master of all beings, I have come to Your refuge, bless me with Your Name. ||4||15||85||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਸਰਣਿ ਪਏ ਪ੍ਰਭੁ ਆਪਣੇ ਗੁਰੁ ਹੋਆ ਕਿਰਪਾਲੁ ॥

One on whom the Guru bestows mercy, that person seeks the refuge of God.

ਸਤਗੁਰ ਕੈ ਉਪਦੇਸਿਐ ਬਿਨਸੇ ਸਰਬ ਜੰਜਾਲੁ ॥

Through the Guru's teachings, all that person's worldly entanglements vanish.

ਅੰਦਰੁ ਲਗਾ ਰਾਮ ਨਾਮਿ ਅੰਮ੍ਰਿਤੁ ਨਦਰਿ ਨਿਹਾਲੁ ॥੧॥

That person's mind remains focused on God's ambrosial Name and he remains spiritually delighted through God's gracious glance. ||1||

ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਸੇਵਾ ਸਾਰੁ ॥

O' my mind, serve the true Guru by attentively following his teaching.

ਕਰੇ ਦਇਆ ਪ੍ਰਭੁ ਆਪਣੀ ਇਕ ਨਿਮਖ ਨ ਮਨਹੁ ਵਿਸਾਰੁ ॥ ਰਹਾਉ ॥

God would bestow His gracious glance on the one who follows the Guru's teachings, therefore do not forsake God from your mind even for an instant.

ਗੁਣੁ ਗੋਵਿੰਦੁ ਨਿਤੁ ਗਾਵੀਅਹਿ ਅਵਗੁਣੁ ਕਟਣਹਾਰੁ ॥

We should always sing the Praises of God, the destroyer of vices.

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸੁਖੁ ਹੋਇ ਕਰਿ ਡਿਠੇ ਬਿਸਥਾਰ ॥

After having seen and tried all sorts of displays of Maya, I have concluded that there is no inner peace without remembering God's Name.

ਸਹਜੇ ਸਿਫਤੀ ਰਤਿਆ ਭਵਜਲੁ ਉਤਰੇ ਪਾਰਿ ॥੨॥

People cross over the world-ocean of vices by remaining imbued in the love for God's praises in a state of spiritual poise. ||2||

ਤੀਰਥ ਵਰਤ ਲਖ ਸੰਜਮਾ ਪਾਈਐ ਸਾਧੂ ਧੂਰਿ ॥

The merits of going to pilgrimages, keeping fasts and practicing millions of austerities are not even close to following the Guru's teachings.

ਲੁਕਿ ਕਮਾਵੈ ਕਿਸ ਤੇ ਜਾ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ ॥

From whom are you trying to hide your evil deeds? God is always with you and is always watching you.

ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਮੇਰਾ ਭਰਪੂਰਿ ॥੩॥

My God is totally pervading everywhere. ||3||

ਸਚੁ ਪਾਤਿਸਾਹੀ ਅਮਰੁ ਸਚੁ ਸਚੇ ਸਚਾ ਥਾਨੁ ॥

True is His kingdom, eternal is His command and His seat of authority.

ਸਚੀ ਕੁਦਰਤਿ ਧਾਰੀਅਨੁ ਸਚਿ ਸਿਰਜਿਓਨੁ ਜਹਾਨੁ ॥

Eternal is the power which He has created and true is the world which He has fashioned.

ਨਾਨਕ ਜਪੀਐ ਸਚੁ ਨਾਮੁ ਹਉ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ ॥੪॥੧੬॥੮੬॥

O' Nanak, remember God's Name with adoration, I am dedicated to God's Name forever and ever. ||4||16||86||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਉਦਮੁ ਕਰਿ ਹਰਿ ਜਾਪਣਾ ਵਡਭਾਗੀ ਧਨੁ ਖਾਟਿ ॥

O' the fortunate one, make an effort to remember God with adoration and earn the wealth of Naam.

ਸੰਤਸੰਗਿ ਹਰਿ ਸਿਮਰਣਾ ਮਲੁ ਜਨਮ ਜਨਮ ਕੀ ਕਾਟਿ ॥੧॥

By lovingly remembering God in holy congregation, wash off the dirt of the sins of the countless births. ||1||

ਮਨ ਮੇਰੇ ਰਾਮ ਨਾਮੁ ਜਪਿ ਜਾਪੁ ॥

O' my mind, lovingly utter and remember God's Name.

ਮਨ ਇਛੇ ਫਲ ਭੁੰਚਿ ਤੂ ਸਭ ਚੁਕੈ ਸੋਗੁ ਸੰਤਾਪੁ ॥ ਰਹਾਉ ॥

By doing so, you will enjoy the fruits of your heart's desire, and all your woes and worries will be over. ||Pause||

ਜਿਸੁ ਕਾਰਣਿ ਤਨੁ ਧਾਰਿਆ ਸੇ ਪ੍ਰਭੁ ਡਿਠਾ ਨਾਲਿ ॥

One who has lovingly remembered God has achieved the purpose for which he had received this body and has visualized God besides him.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਪ੍ਰਭੁ ਆਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੨॥

This person has also realized that God is pervading the water, the land and the sky and is bestowing His gracious glance upon all. ||2||

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇਆ ਲਾਗੀ ਸਾਚੁ ਪਰੀਤਿ ॥

One who is always imbued with the love for God, his mind and body becomes immaculate (his sensory organs turn away from vices).

ਚਰਣ ਭਜੇ ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਭਿ ਜਪ ਤਪ ਤਿਨ ਹੀ ਕੀਤਿ ॥੩॥

One who has remembered God's Name with adoration, consider that as if he has performed all worships and penances. ||3||

ਰਤਨ ਜਵੇਹਰ ਮਾਣਿਕਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ॥

God's ambrosial Name is precious like gems, Jewels, and pearls.

ਸੂਖ ਸਹਜ ਆਨੰਦ ਰਸ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਉ ॥੪॥੧੭॥੮੭॥

O' Nanak, the essence of inner peace, spiritual poise and bliss is received by singing praises of God. ||4||17||87||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਸੋਈ ਸਾਸਤੁ ਸਉਣੁ ਸੋਇ ਜਿਤੁ ਜਪੀਐ ਹਰਿ ਨਾਉ ॥

For me that alone is the Shastra (the holy book), and that alone is the auspicious omen, which inspires me to meditate on God's Name.

ਚਰਣ ਕਮਲ ਗੁਰਿ ਧਨੁ ਦੀਆ ਮਿਲਿਆ ਨਿਥਾਵੇ ਥਾਉ ॥

The Guru has given me the treasure of God's immaculate Name and I feel as if a shelterless person like me has now received a shelter.

ਸਾਚੀ ਪੂੰਜੀ ਸਚੁ ਸੰਜਮੇ ਆਠ ਪਹਰ ਗੁਣ ਗਾਉ ॥

O' my mind, keep singing God's praises at all times, because this only is the true wealth and the only way to control the sensory organs.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਭੇਟਿਆ ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਉ ॥੧॥

Bestowing grace, whom God has revealed Himself, the cycle of birth and death of that person ends. ||1||

ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਸਦਾ ਇਕ ਰੰਗਿ ॥

O' my mind, always remember God with adoration.

ਘਟ ਘਟ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਦਾ ਸਹਾਈ ਸੰਗਿ ॥੧॥ ਰਹਾਉ ॥

He pervades each and every heart, and is always with us to help us. ||1|| pause

ਸੁਖਾ ਕੀ ਮਿਤਿ ਕਿਆ ਗਣੀ ਜਾ ਸਿਮਰੀ ਗੋਵਿੰਦੁ ॥

I cannot describe the inner peace that I feel when I remember God, the Master of the universe.

ਜਿਨ ਚਾਖਿਆ ਸੇ ਤ੍ਰਿਪਤਾਸਿਆ ਉਹ ਰਸੁ ਜਾਣੈ ਜਿੰਦੁ ॥

Those who have tasted the elixir of Naam are satiated, and only they understand the delight of that pleasure.

ਸੰਤਾ ਸੰਗਤਿ ਮਨਿ ਵਸੈ ਪ੍ਰਭੁ ਪ੍ਰੀਤਮੁ ਬਖਸਿੰਦੁ ॥

The all merciful beloved God is enshrined in the mind only by staying in the company of saints.

ਜਿਨਿ ਸੇਵਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਸੇਈ ਰਾਜ ਨਰਿੰਦੁ ॥੨॥

The person who has remembered God with adoration, has enjoyed such power and pleasure, as if he has become the king of kings. ||2||

ਅਉਸਰਿ ਹਰਿ ਜਸੁ ਗੁਣ ਰਮਣ ਜਿਤੁ ਕੋਟਿ ਮਜਨ ਇਸਨਾਨੁ ॥

While singing God's praises, it feels like bathing at millions of holy places.

ਰਸਨਾ ਉਚਰੈ ਗੁਣਵਤੀ ਕੇਇ ਨ ਪੁਜੈ ਦਾਨੁ ॥

No charity equals the effort of a meritorious tongue singing God's praises.

ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਮਨਿ ਤਨਿ ਵਸੈ ਦਇਆਲ ਪੁਰਖੁ ਮਿਹਰਵਾਨੁ ॥

Bestowing His gracious glance, the kind and merciful all pervading God manifests in the mind and body of a person who remembers Him with adoration.

ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਤਿਸ ਦਾ ਹਉ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ ॥੩॥

This mind, body and wealth are given by God, and I dedicate myself to Him forever and ever. ||3||

ਮਿਲਿਆ ਕਦੇ ਨ ਵਿਛੁੜੈ ਜੇ ਮੇਲਿਆ ਕਰਤਾਰਿ ॥

That person whom God unites with Himself is never separated from Him.

ਦਾਸਾ ਕੇ ਬੰਧਨ ਕਟਿਆ ਸਾਚੈ ਸਿਰਜਣਹਾਰਿ ॥

The eternal Creator-God has snapped the bonds of worldly entanglements of His devotees.

ਭੂਲਾ ਮਾਰਗਿ ਪਾਇਓਨੁ ਗੁਣ ਅਵਗੁਣ ਨ ਬੀਚਾਰਿ ॥

Even if His devotee had gone astray, God puts on the right spiritual path without considering his merits and demerits.

ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜਿ ਸਗਲ ਘਟਾ ਆਧਾਰੁ ॥੪॥੧੮॥੮੮॥

O' Nanak, seek the refuge of God who is the support of all beings. ||4||18||88||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਰਸਨਾ ਸਚਾ ਸਿਮਰੀਐ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥

We should utter eternal God's Name with our tongue, by doing so our mind and body becomes immaculate.

ਮਾਤ ਪਿਤਾ ਸਾਕ ਅਗਲੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

We may have our mother, father, and numerous other relations, but none other than God will stand by us.

ਮਿਹਰ ਕਰੇ ਜੇ ਆਪਣੀ ਚਸਾ ਨ ਵਿਸਰੈ ਸੋਇ ॥੧॥

If God bestows His mercy, then one doesn't forget Him even for an instant. ||1||

ਮਨ ਮੇਰੇ ਸਾਚਾ ਸੇਵਿ ਜਿਚਰੁ ਸਾਸੁ ॥

O' my mind, lovingly remember God as long as you are breathing.

ਬਿਨੁ ਸਚੇ ਸਭ ਕੂੜੁ ਹੈ ਅੰਤੇ ਹੋਇ ਬਿਨਾਸੁ ॥੧॥ ਰਹਾਉ ॥

Except God, all else is false (short-lived) and perishes in the end. ||1||pause||

ਸਾਹਿਬੁ ਮੇਰਾ ਨਿਰਮਲਾ ਤਿਸੁ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਇ ॥

My Master-God is immaculate, I cannot survive without remembering Him.

ਮੇਰੈ ਮਨਿ ਤਨਿ ਭੁਖ ਅਤਿ ਅਗਲੀ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ ॥

O' my mother, within my mind and body, there is an intense desire that someone may come and unite me with Him.

ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੀਆ ਸਹ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਇ ॥੨॥

I have searched everywhere, I see no support other than God. ||2||

ਤਿਸੁ ਆਗੈ ਅਰਦਾਸਿ ਕਰਿ ਜੇ ਮੇਲੇ ਕਰਤਾਰੁ ॥

O' my mind, pray before the true Guru who can unite you with the Creator.

ਸਤਿਗੁਰੁ ਦਾਤਾ ਨਾਮ ਕਾ ਪੂਰਾ ਜਿਸੁ ਭੰਡਾਰੁ ॥

The true Guru is the giver of Naam, whose treasure of Naam is inexhaustible.

ਸਦਾ ਸਦਾ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੩॥

We should forever and ever praise God, whose virtues have no end or limits.

||3||

ਪਰਵਦਗਾਰੁ ਸਾਲਾਹੀਐ ਜਿਸ ਦੇ ਚਲਤ ਅਨੇਕ ॥

We should praise the Cherisher-God whose wonders are innumerable.

ਸਦਾ ਸਦਾ ਆਰਾਧੀਐ ਏਹਾ ਮਤਿ ਵਿਸੇਖ ॥

Forever and ever, we should remember God and this is the superb wisdom.

ਮਨਿ ਤਨਿ ਮਿਠਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਸਤਕਿ ਨਾਨਕ ਲੇਖ ॥੪॥੧੯॥੮੯॥

O' Nanak, God's Name is pleasing to the mind and body of that person in whose destiny it is so written. ||4||19||89||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਸੰਤ ਜਨਹੁ ਮਿਲਿ ਭਾਈਹੇ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥

O' my saintly brothers, get together and enshrine the eternal God's Name in your heart,

ਤੇਸਾ ਬੰਧਹੁ ਜੀਅ ਕਾ ਐਥੈ ਓਥੈ ਨਾਲਿ ॥

gather the wealth of Naam as your expense for the journey of life; it will be with you both here and hereafter.

ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਅਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥

This wealth of Naam is received from the perfect Guru only when God bestows His gracious glance.

ਕਰਮਿ ਪਰਾਪਤਿ ਤਿਸੁ ਹੋਵੈ ਜਿਸ ਨੇ ਹੋਇ ਦਇਆਲੁ ॥੧॥

By God's Grace, only that person receives this wealth of Naam upon whom He becomes merciful. ||1||

ਮੇਰੇ ਮਨ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

O' my mind, there is none other as great as the Guru.

ਦੂਜਾ ਥਾਉ ਨ ਕੇ ਸੁਝੈ ਗੁਰ ਮੇਲੇ ਸਚੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

I cannot even think of anyone other than the true Guru who can unite me with God. ||1||pause||

ਸਗਲ ਪਦਾਰਥ ਤਿਸੁ ਮਿਲੇ ਜਿਨਿ ਗੁਰੁ ਡਿਠਾ ਜਾਇ ॥

That person who had a glimpse of the Guru (followed his teachings), consider that he has received all the worldly treasures.

ਗੁਰ ਚਰਣੀ ਜਿਨ ਮਨੁ ਲਗਾ ਸੇ ਵਡਭਾਗੀ ਮਾਇ ॥

O' my mother, those persons are very fortunate whose mind is focused on the Guru's teachings.

ਗੁਰੁ ਦਾਤਾ ਸਮਰਥੁ ਗੁਰੁ ਗੁਰੁ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

The Guru is the embodiment of that God who is the benefactor, all powerful and pervades all beings.

ਗੁਰੁ ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਡੁਬਦਾ ਲਏ ਤਰਾਇ ॥੨॥

The Guru is the embodiment of the supreme God, the transcendent Master, and the Guru can save the one who is drowning in the world-ocean of vices. ||2||

ਕਿਤੁ ਮੁਖਿ ਗੁਰੁ ਸਾਲਾਹੀਐ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥

With what words may I praise the Guru who is capable of doing and getting everything done?

ਸੇ ਮਥੇ ਨਿਹਚਲ ਰਹੇ ਜਿਨ ਗੁਰਿ ਧਾਰਿਆ ਹਥੁ ॥

Those people whom the Guru has blessed and protected, they always remain calm and spiritually stable.

ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਆਲਿਆ ਜਨਮ ਮਰਨ ਕਾ ਪਥੁ ॥

Those whom the Guru has given the ambrosial nectar of God's Name, the cure for the malady of the cycle of birth and death;

ਗੁਰੁ ਪਰਮੇਸਰੁ ਸੇਵਿਆ ਭੈ ਭੰਜਨੁ ਦੁਖ ਲਥੁ ॥੩॥

they follow the teachings of the Divine-Guru who is the destroyer of all fears and sorrows. ||3||

ਸਤਿਗੁਰੁ ਗਹਿਰ ਗਭੀਰੁ ਹੈ ਸੁਖ ਸਾਗਰੁ ਅਘਖੰਡੁ ॥

The true Guru is like a deep and profound ocean of peace and destroyer of sins.

ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਆਪਣਾ ਜਮਦੂਤ ਨ ਲਾਗੈ ਡੰਡੁ ॥

Those who have followed and lived by the Guru's teachings even the messenger of death does not punish them

ਗੁਰ ਨਾਲਿ ਤੁਲਿ ਨ ਲਗਈ ਖੇਜਿ ਡਿਠਾ ਬ੍ਰਹਮੰਡੁ ॥

I have searched and looked throughout the world and have found none who equals the Guru.

ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰਿ ਦੀਆ ਸੁਖੁ ਨਾਨਕ ਮਨ ਮਹਿ ਮੰਡੁ ॥੪॥੨੦॥੯੦॥

O' Nanak, whom the true Guru has blessed with the treasure of God's Name, that person's mind always remains at peace. ||4||20||90||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਕਉੜਾ ਉਪਜਿਆ ਸਾਦੁ ॥

One indulges in worldly pleasures considering them as sweet, but later finds them to be bitter and painful.

ਭਾਈ ਮੀਤ ਸੁਰਿਦ ਕੀਏ ਬਿਖਿਆ ਰਚਿਆ ਬਾਦੁ ॥

One develops love for one's brothers and friends, but this love creates nothing but an entanglement of Maya.

ਜਾਂਦੇ ਬਿਲਮ ਨ ਹੋਵਈ ਵਿਣੁ ਨਾਵੈ ਬਿਸਮਾਦੁ ॥੧॥

It takes no time for these relationships to disappear and without remembering God's Name one is left bewildered. ||1||

ਮੇਰੇ ਮਨ ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਲਾਗੁ ॥

O' my Mind, engage in following the teachings of the true Guru.

ਜੇ ਦੀਸੈ ਸੇ ਵਿਣਸਣਾ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗੁ ॥੧॥ ਰਹਾਉ ॥

Give up the habit of following your mind, because whatever you see is perishable. ||1||pause||

ਜਿਉ ਕੂਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ ॥

Just as the mad dog running around in all directions,

ਲੇਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ ॥

Similarly a greedy person, unaware of the consequences, consumes everything, (edible or inedible)

ਕਾਮ ਕ੍ਰੋਧ ਮਦਿ ਬਿਆਪਿਆ ਫਿਰਿ ਫਿਰਿ ਜੇਨੀ ਪਾਇ ॥੨॥

Engrossed in the intoxication of lust and anger, people wander through various incarnations again and again.

ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ ਭੀਤਰਿ ਚੇਗ ਬਣਾਇ ॥

Maya has spread its net with the bait of worldly pleasures in it.

ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ ॥

O' my mother, like a bird, the human being driven by the yearning for worldly pleasure gets caught in the net of Maya and cannot find any escape.

ਜਿਨਿ ਕੀਤਾ ਤਿਸਹਿ ਨ ਜਾਣਈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥੩॥

One does not realize the Creator and keeps going in the cycle of birth and death.

ਅਨਿਕ ਪ੍ਰਕਾਰੀ ਮੇਹਿਆ ਬਹੁ ਬਿਧਿ ਇਹੁ ਸੰਸਾਰੁ ॥

This world has been enticed by maya in so many different ways and forms,

ਜਿਸ ਨੇ ਰਖੈ ਸੇ ਰਹੈ ਸੰਮ੍ਰਿਥੁ ਪੁਰਖੁ ਅਪਾਰੁ ॥

-and only that person is saved, whom the infinite and Almighty God protects.

ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਧਰੇ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ ॥੪॥੨੧॥੯੧॥

O' Nanak, dedicate forever to the devotees of God, who have been saved by remaining focused on God's Name. ||4||21||91||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥

Siree Raag, Fifth Guru, Second Beat

ਗੋਇਲਿ ਆਇਆ ਗੋਇਲੀ ਕਿਆ ਤਿਸੁ ਡੰਫੁ ਪਸਾਰੁ ॥

O' mortal, you have come to this word for a short time like a herdsman comes to the green pasture, then what good are his ostentatious displays over here?

ਮੁਹਲਤਿ ਪੁੰਨੀ ਚਲਣਾ ਤੂੰ ਸੰਮਲੁ ਘਰ ਬਾਰੁ ॥੧॥

Similarly when your allotted time is up in this world, you will have to leave, so instead of the worldly possessions, think about your divine home. ||1||

ਹਰਿ ਗੁਣ ਗਾਉ ਮਨਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਿਆਰਿ ॥

O' my mind, lovingly follow the Guru's teachings and keep singing God's Praises;

ਕਿਆ ਥੋੜੜੀ ਬਾਤ ਗੁਮਾਨੁ ॥੧॥ ਰਹਾਉ ॥

-why are you egotistically proud of your short-lived worldly things? ||1||pause||

ਜੈਸੇ ਰੈਣਿ ਪਰਾਹੁਣੇ ਉਠਿ ਚਲਸਹਿ ਪਰਭਾਤਿ ॥

just as a guest, who comes to stay for the night, departs in the morning.
(similarly you would depart from here when your life comes to an end).

ਕਿਆ ਤੂੰ ਰਤਾ ਗਿਰਸਤ ਸਿਉ ਸਭ ਫੁਲਾ ਕੀ ਬਾਗਾਤਿ ॥੨॥

Why are you so attached to the household? It is all like flowers in the garden that wither away after a short while. ||2||

ਮੇਰੀ ਮੇਰੀ ਕਿਆ ਕਰਹਿ ਜਿਨਿ ਦੀਆ ਸੇ ਪੁਭੁ ਲੇੜਿ ॥

Why do you say, "Mine, mine"? Seek God who has given it to you.

ਸਰਪਰ ਉਠੀ ਚਲਣਾ ਛਡਿ ਜਾਸੀ ਲਖ ਕਰੋੜਿ ॥੩॥

It is certain that one day you must depart from this world, and leave behind your worldly wealth worth thousands and millions. ||3||

ਲਖ ਚਉਰਾਸੀਹ ਭ੍ਰਮਤਿਆ ਦੁਲਭ ਜਨਮੁ ਪਾਇਓਇ ॥

After wandering through millions of incarnations, you have received this invaluable human life.

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਸੇ ਦਿਨੁ ਨੇੜਾ ਆਇਓਇ ॥੪॥੨੨॥੯੨॥

O' Nanak, enshrine God's Name in your heart because the day of your departure from this world is drawing near. ||4||22||92||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਤਿਚਰੁ ਵਸਹਿ ਸੁਹੇਲੜੀ ਜਿਚਰੁ ਸਾਥੀ ਨਾਲਿ ॥

O' body, you would live happily as long as the soul is with you.

ਜਾ ਸਾਥੀ ਉਠੀ ਚਲਿਆ ਤਾ ਧਨ ਖਾਕੁ ਰਾਲਿ ॥੧॥

When your companion, the soul, departs then you will mingle with dust. ||1||

ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਦਰਸਨੁ ਦੇਖਣੈ ਕਾ ਚਾਉ ॥

(O' God), one in whose mind has welled up the love for You, and within whom has developed the yearning to have Your blessed vision;

ਧੰਨੁ ਸੁ ਤੇਰਾ ਥਾਨੁ ॥੧॥ ਰਹਾਉ ॥

blessed is that human body within which You are enshrined. ||1||pause|

ਜਿਚਰੁ ਵਸਿਆ ਕੰਤੁ ਘਰਿ ਜੀਉ ਜੀਉ ਸਭਿ ਕਹਾਤਿ ॥

O' the human body, as long as the soul is within you, everyone respects you:

ਜਾ ਉਠੀ ਚਲਸੀ ਕੰਤੜਾ ਤਾ ਕੋਇ ਨ ਪੁਛੈ ਤੇਰੀ ਬਾਤ ॥੨॥

But as soon as the soul departs, no one cares for you. ||2||

ਪੇਈਅੜੈ ਸਹੁ ਸੇਵਿ ਤੂੰ ਸਾਹੁਰੜੈ ਸੁਖਿ ਵਸੁ ॥

O' mortal, remember God as long as you are in your parent's house (this world), so that you may live peacefully in your in-law's house (God's presence).

ਗੁਰ ਮਿਲਿ ਚਜੁ ਅਚਾਰੁ ਸਿਖੁ ਤੁਧੁ ਕਦੇ ਨ ਲਗੈ ਦੁਖੁ ॥੩॥

Meet with the Guru, follow his teachings and learn proper manners and righteous living, so that you may never suffer.

ਸਭਨਾ ਸਾਹੁਰੈ ਵੰਞਣਾ ਸਭਿ ਮੁਕਲਾਵਣਹਾਰ ॥

All have to depart from this world, everyone is subject to be called by God.

ਨਾਨਕ ਧੰਨੁ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥੪॥੨੩॥੯੩॥

O' Nanak, blessed are those human beings who have true love for their Master-God. ||4||23||93||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੬ ॥

Siree Raag, Fifth Guru, Sixth Beat:

ਕਰਣ ਕਾਰਣ ਏਕੁ ਓਹੀ ਜਿਨਿ ਕੀਆ ਆਕਾਰੁ ॥

Only that God who has created this the visible form of the world, is the creator of the universe.

ਤਿਸਹਿ ਧਿਆਵਹੁ ਮਨ ਮੇਰੇ ਸਰਬ ਕੇ ਆਧਾਰੁ ॥੧॥

O' my mind, always lovingly remember God who is the support of all.

ਹੇ ਮੇਰੇ ਗੁਰ ਕੇ ਚਰਨ ਮਨ ਮਹਿ ਧਿਆਇ ॥

O' brother, reflect on the Guru's teachings within your mind,

ਛੇਡਿ ਸਗਲ ਸਿਆਣਪਾ ਸਾਚਿ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

give up all your cleverness, and lovingly focus on the eternal God through the Guru's word. ||1||pause||

ਦੁਖੁ ਕਲੇਸੁ ਨ ਭਉ ਬਿਆਪੈ ਗੁਰ ਮੰਤ੍ਰੁ ਹਿਰਦੈ ਹੋਇ ॥

No pain and agony afflicts the one in whose mind abides the Guru's teachings.

ਕੋਟਿ ਜਤਨਾ ਕਰਿ ਰਹੇ ਗੁਰ ਬਿਨੁ ਤਰਿਓ ਨ ਕੋਇ ॥੨॥ People have grown weary of trying millions of different ways, but none have been saved from these sorrows and pains without the Guru's teachings. ||2||

ਦੇਖਿ ਦਰਸਨੁ ਮਨੁ ਸਾਧਾਰੈ ਪਾਪ ਸਗਲੇ ਜਾਹਿ ॥

Upon beholding the Guru and living by his teachings, the mind gets his support and all the sins vanish

ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥੩॥

I dedicate myself to those who totally surrender to the Guru and follow his teachings. ||3||

ਸਾਧਸੰਗਤਿ ਮਨਿ ਵਸੈ ਸਾਚੁ ਹਰਿ ਕਾ ਨਾਉ ॥

The eternal God's Name is enshrined in the mind by associating with the Guru's followers (and following the Guru's teachings).

ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਮਨਿ ਇਹੁ ਭਾਉ ॥੪॥੨੪॥੯੪॥ O' Nanak, very fortunate are those, within whose mind is this love for the holy congregation and the Guru's teachings.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਸੰਚਿ ਹਰਿ ਧਨੁ ਪੂਜਿ ਸਤਿਗੁਰੁ ਛੇਡਿ ਸਗਲ ਵਿਕਾਰ ॥

O' brother, follow the Guru's teachings, give up all vices and amass the wealth of God's Name .

ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿਆ ਹਰਿ ਸਿਮਰਿ ਹੋਇ ਉਧਾਰੁ ॥੧॥

God, who created and embellished you, remember Him with adoration and you shall be saved from the vices.

ਜਪਿ ਮਨ ਨਾਮੁ ਏਕੁ ਅਪਾਰੁ ॥

O' my mind, lovingly remember God who is all by Himself and is infinite.

ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਜਿਨਹਿ ਦੀਆ ਰਿਦੇ ਕਾ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥

God who gave you life, mind and body, He is the support of all the beings. ||1||pause||

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮਾਤੇ ਵਿਆਪਿਆ ਸੰਸਾਰੁ ॥

Those people who are enticed with worldly illusions, they always remain engrossed in lust, anger and egotism.

ਪਉ ਸੰਤ ਸਰਣੀ ਲਾਗੁ ਚਰਣੀ ਮਿਟੈ ਦੂਖ ਅੰਧਾਰੁ ॥੨॥

O' brother, totally surrender to the Guru and follow his teachings, so that your pain from vices and the darkness of ignorance may vanish. ||2||

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥

Only that person practices charity, contentment and kindness, the worthiest conduct of all,

ਆਪੁ ਛੇਡਿ ਸਭ ਹੋਇ ਰੇਣਾ ਜਿਸੁ ਦੇਇ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰੁ ॥੩॥

whom the formless God blesses with His Name; that person sheds self-conceit and becomes so humble as if he has become the dust of the feet of all. ||3||

ਜੇ ਦੀਸੈ ਸੇ ਸਗਲ ਤੂੰਹੈ ਪਸਰਿਆ ਪਾਸਾਰੁ ॥

O' God, all that is seen is You as Your tangible form.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਕਾਟਿਆ ਸਗਲ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥੪॥੨੫॥੯੫॥

O' Nanak, say, that person whose doubt has been removed by the Guru, dwells upon the thought that God pervades everywhere. ||4||25||95||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਮੰਧੇ ਸੰਸਾਰੁ ਸਗਲਾਣਾ ॥

The entire world is engrossed in the thought of bad deeds and good deeds.

ਦੁਹੂੰ ਤੇ ਰਹਤ ਭਗਤੁ ਹੈ ਕੋਈ ਵਿਰਲਾ ਜਾਣਾ ॥੧॥

A devotee of God rises above this thought of both good and bad deeds, but such a person is very rare. ||1||

ਠਾਕੁਰੁ ਸਰਬੇ ਸਮਾਣਾ ॥

The Master-God is pervading everywhere.

ਕਿਆ ਕਹਉ ਸੁਣਉ ਸੁਆਮੀ ਤੂੰ ਵਡ ਪੁਰਖੁ ਸੁਜਾਣਾ ॥੧॥ ਰਹਾਉ ॥

O' God, You are the greatest and the wisest, what more should I say or hear about You? ||1||pause||

ਮਾਨ ਅਭਿਮਾਨ ਮੰਧੇ ਸੇ ਸੇਵਕੁ ਨਾਹੀ ॥ One who is caught between the thoughts of worldly honor or dishonor is not a true devotee of God.

ਤਤ ਸਮਦਰਸੀ ਸੰਤਹੁ ਕੋਈ ਕੋਟਿ ਮੰਧਾਰੀ ॥੨॥

O' saints, the one who treats everyone impartially and realizes the fact that God pervades everywhere is only one in millions. ||2||

ਕਹਨ ਕਹਾਵਨ ਇਹੁ ਕੀਰਤਿ ਕਰਲਾ ॥

Simply talking or making others talk (listening) about spiritual wisdom is also a way for many persons to obtain self-praise.

ਕਥਨ ਕਹਨ ਤੇ ਮੁਕਤਾ ਗੁਰਮੁਖਿ ਕੋਈ ਵਿਰਲਾ ॥੩॥

Only a rare follower of the Guru is free from just talking about spiritual wisdom.

ਗਤਿ ਅਵਿਗਤਿ ਕਛੁ ਨਦਰਿ ਨ ਆਇਆ ॥

One who is not concerned about emancipation or bondage:

ਸੰਤਨ ਕੀ ਰੇਣੁ ਨਾਨਕ ਦਾਨੁ ਪਾਇਆ ॥੪॥੨੬॥੯੬॥

O' Nanak, that person has received the gift of humbly serving the saints.
||4||26||96||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੭ ॥

Siree Raag, Fifth Guru, Seventh Beat:

ਤੇਰੈ ਭਰੋਸੈ ਪਿਆਰੇ ਮੈ ਲਾਡ ਲਡਾਇਆ ॥

O' my dear God, it is on the assurance of Your affection that I have passed my days behaving like a child.

ਭੂਲਹਿ ਚੂਕਹਿ ਬਾਰਿਕ ਤੂੰ ਹਰਿ ਪਿਤਾ ਮਾਇਆ ॥੧॥

You are like a mother and father, I know that even if I make mistakes, You will ignore them because children always make mistakes. ||1||

ਸੁਹੇਲਾ ਕਹਨੁ ਕਹਾਵਨੁ ॥

O' God, it is easy to talk or listen that we gladly accept Your will,

ਤੇਰਾ ਬਿਖਮੁ ਭਾਵਨੁ ॥੧॥ ਰਹਾਉ ॥

but it is very difficult to accept Your will.

ਹਉ ਮਾਣੁ ਤਾਣੁ ਕਰਉ ਤੇਰਾ ਹਉ ਜਾਨਉ ਆਪਾ ॥

O' God, I take pride in You because You are my strength, and You are my own.

ਸਭ ਹੀ ਮਧਿ ਸਭਹਿ ਤੇ ਬਾਹਰਿ ਬੇਮੁਹਤਾਜ ਬਾਪਾ ॥੨॥

O' God, You are within everyone and also pervade outside everywhere, yet You are independent of all. ||2||

ਪਿਤਾ ਹਉ ਜਾਨਉ ਨਾਹੀ ਤੇਰੀ ਕਵਨ ਜੁਗਤਾ ॥

O' dear Father, I do not know which is the way to please You.

ਬੰਧਨ ਮੁਕਤੁ ਸੰਤਹੁ ਮੇਰੀ ਰਾਖੈ ਮਮਤਾ ॥੩॥

But O' saints, I know that God has love for me and He will liberate me from the bonds of Maya. ||3||

ਭਏ ਕਿਰਪਾਲ ਠਾਕੁਰ ਰਹਿਓ ਆਵਣ ਜਾਣਾ ॥

God has become merciful and my cycle of birth and death has vanished.

ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥੪॥੨੭॥੯੭॥

O' Nanak, meeting with the Guru, I have realized the supreme God. ||4||27||97||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

Siree Raag, Fifth Guru, First Beat:

ਸੰਤ ਜਨਾ ਮਿਲਿ ਭਾਈਆ ਕਟਿਅੜਾ ਜਮਕਾਲੁ

(One who follows the teachings of the true Guru), his fear of death vanishes by associating with Saintly brothers,

ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵੁਠਾ ਹੋਆ ਖਸਮੁ ਦਇਆਲੁ ॥

the eternal Master-God becomes kind to him and manifests in his mind,

ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਬਿਨਸਿਆ ਸਭੁ ਜੰਜਾਲੁ ॥੧॥

all his worldly entanglements end, who meets with the perfect true Guru and follows his teachings. ||1||

ਮੇਰੇ ਸਤਿਗੁਰਾ ਹਉ ਤੁਧੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥

O' my True Guru, I dedicate myself to you.

ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰਣੈ ਤੁਸਿ ਦਿਤਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥

Becoming kind, you blessed me with God's ambrosial Name; I dedicate myself to Your blessed vision. ||1||pause||

ਜਿਨ ਤੂੰ ਸੇਵਿਆ ਭਾਉ ਕਰਿ ਸੇਈ ਪੁਰਖ ਸੁਜਾਨ ॥

O' God, truly wise are those who have remembered You with adoration.

ਤਿਨਾ ਪਿਛੈ ਛੁਟੀਐ ਜਿਨ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥

One gets liberated from the worldly bonds by following those within whom is the treasure of Naam.

ਗੁਰੁ ਜੇਵਡੁ ਦਾਤਾ ਕੇ ਨਹੀ ਜਿਨਿ ਦਿਤਾ ਆਤਮ ਦਾਨੁ ॥੨॥

There is no greater benefactor than the Guru, who has given the gift of spiritual living. ||2||

ਆਏ ਸੇ ਪਰਵਾਣੁ ਹਰਿ ਜਿਨ ਗੁਰੁ ਮਿਲਿਆ ਸੁਭਾਇ ॥

Approved is the advent of those in the world, whom the Guru meets because of their loving faith.

ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਬੈਸਣੁ ਜਾਇ ॥

Being imbued with the eternal God's love, they receive honor in His presence.

ਕਰਤੇ ਹਥਿ ਵਡਿਆਈਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇ ॥੩॥

All the glory is in God's control and one receives it only if pre-ordained. ||3||

ਸਚੁ ਕਰਤਾ ਸਚੁ ਕਰਣਹਾਰੁ ਸਚੁ ਸਾਹਿਬੁ ਸਚੁ ਟੇਕ ॥

The true Creator is capable of doing everything, He is the true Master and the support of all.

ਸਚੇ ਸਚੁ ਵਖਾਣੀਐ ਸਚੇ ਬੁਧਿ ਬਿਬੇਕ ॥

Everyone calls Him the truest of the true and the discerning intellect wells up by remembering Him with adoration.

ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜਪਿ ਨਾਨਕ ਜੀਵੈ ਏਕ ॥੪॥੨੮॥੯੮॥

O' Nanak, one who lovingly remembers the all pervading God, remains spiritually alive. ||4||28||98||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਗੁਰੁ ਪਰਮੇਸੁਰੁ ਪੂਜੀਐ ਮਨਿ ਤਨਿ ਲਾਇ ਪਿਆਰੁ ॥

We should remember the divine Guru and follow his teachings with love in our heart and mind.

ਸਤਿਗੁਰੁ ਦਾਤਾ ਜੀਅ ਕਾ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ ॥

The true Guru is the giver of spiritual life, and provides support of Naam to all.

ਸਤਿਗੁਰ ਬਚਨ ਕਮਾਵਣੇ ਸਚਾ ਏਹੁ ਵੀਚਾਰੁ ॥

To live by the true Guru's teachings is the truest philosophy of life.

ਬਿਨੁ ਸਾਧੂ ਸੰਗਤਿ ਰਤਿਆ ਮਾਇਆ ਮੇਹੁ ਸਭੁ ਛਾਰੁ ॥੧॥

Without being imbued with the love of the Guru's congregation, all the love for Maya is as useless as ashes. ||1||

ਮੇਰੇ ਸਾਜਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥

O' my friend, enshrine God's Name in your heart.

ਸਾਧੂ ਸੰਗਤਿ ਮਨਿ ਵਸੈ ਪੂਰਨ ਹੋਵੈ ਘਾਲ ॥੧॥ ਰਹਾਉ ॥

By remaining in the Guru's congregation, God manifests within the mind and the spiritual journey becomes successful. ||1||pause||

ਗੁਰੁ ਸਮਰਥੁ ਅਪਾਰੁ ਗੁਰੁ ਵਡਭਾਰੀ ਦਰਸਨੁ ਹੋਇ ॥

The Guru is all powerful with infinite virtues, his blessed vision and teachings are received only through great good fortune

ਗੁਰੁ ਅਗੋਚਰੁ ਨਿਰਮਲਾ ਗੁਰੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

The Guru is incomprehensible and immaculate, and no one is as great as the Guru.

ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣਹਾਰੁ ਗੁਰਮੁਖਿ ਸਚੀ ਸੋਇ ॥

The Guru is the embodiment of the Creator who is capable of doing everything, true glory is obtained by following the Guru's teachings.

ਗੁਰ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਗੁਰੁ ਕੀਤਾ ਲੋੜੇ ਸੁ ਹੋਇ ॥੨॥

Nothing is beyond the Guru's power and whatever he wishes to do comes to pass. ||2||

ਗੁਰੁ ਤੀਰਥੁ ਗੁਰੁ ਪਾਰਜਾਤੁ ਗੁਰੁ ਮਨਸਾ ਪੂਰਣਹਾਰੁ ॥

The Guru is like a sacred shrine of pilgrimage, and he is like the (mythical) wish-fulfilling parijat tree, the fulfiller of desires.

ਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਦੇਇ ਉਧਰੈ ਸਭੁ ਸੰਸਾਰੁ ॥

The Guru is the giver of God's Name, by which the entire world is saved from the vices.

ਗੁਰੁ ਸਮਰਥੁ ਗੁਰੁ ਨਿਰੰਕਾਰੁ ਗੁਰੁ ਊਚਾ ਅਗਮ ਅਪਾਰੁ ॥

The Guru is the embodiment of God who is all-powerful, formless, the greatest, unfathomable and limitless.

ਗੁਰ ਕੀ ਮਹਿਮਾ ਅਗਮ ਹੈ ਕਿਆ ਕਥੇ ਕਥਨਹਾਰੁ ॥੩॥

The praise of the Guru is so sublime, what can anyone say? ||3||

ਜਿਤੜੇ ਫਲ ਮਨਿ ਬਾਛੀਅਹਿ ਤਿਤੜੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥

Whatever wishes our mind can seek, the true Guru has them all.

ਪੂਰਬ ਲਿਖੇ ਪਾਵਣੇ ਸਾਚੁ ਨਾਮੁ ਦੇ ਰਾਸਿ ॥

But only those who are so predestined, obtain these gifts; the Guru gives the wealth of God's Name.

ਸਤਿਗੁਰ ਸਰਣੀ ਆਇਆਂ ਬਾਹੁੜਿ ਨਹੀ ਬਿਨਾਸੁ ॥

By following the Guru's teachings, one never faces spiritual deterioration.

ਹਰਿ ਨਾਨਕ ਕਦੇ ਨ ਵਿਸਰਉ ਏਹੁ ਜੀਉ ਪਿੰਡੁ ਤੇਰਾ ਸਾਸੁ ॥੪॥੨੯॥੯੯॥

O' Nanak, say: O' God, all this mind, body and life are blessed by You, and I may never forget You. ||4||29||99||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਸੰਤ ਜਨਹੁ ਸੁਣਿ ਭਾਈਹੋ ਛੁਟਨੁ ਸਾਚੈ ਨਾਇ ॥

O' my dear Saintly brothers, listen! Our release from the vices happens only by lovingly remembering God's Name.

ਗੁਰ ਕੇ ਚਰਣ ਸਰੇਵਣੇ ਤੀਰਥ ਹਰਿ ਕਾ ਨਾਉ ॥

Following the Guru's teachings with utmost humility and lovingly remembering God's Name is like going to a place of pilgrimage.

ਆਰੈ ਦਰਗਹਿ ਮੰਨੀਅਹਿ ਮਿਲੈ ਨਿਥਾਵੇ ਥਾਉ ॥੧॥

By doing so, people are recognized and honored in God's presence, and the shelter-less people find shelter. ||1||

ਭਾਈ ਰੇ ਸਾਚੀ ਸਤਿਗੁਰ ਸੇਵ ॥

O brother, true and most rewarding is the service (teachings) of the true Guru.

ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਈਐ ਪੂਰਨ ਅਲਖ ਅਭੇਵ ॥੧॥ ਰਹਾਉ ॥

If the Guru is pleased, only then the all pervading, indescribable and unknowable God is realized. ||1||pause||

ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਦਿਤਾ ਸਚੁ ਨਾਉ ॥

I dedicate myself to the true Guru, who has bestowed God's eternal Name.

ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਸਚੇ ਕੇ ਗੁਣ ਗਾਉ ॥

I always praise the eternal God and keep singing His Praises.

ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੇ ਸਚਾ ਨਾਉ ॥੨॥

For me now the eternal God's Name is like my spiritual food and clothings; I always keep remembering the eternal Name of the eternal God. ||2||

ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸਫਲੁ ਮੂਰਤਿ ਗੁਰੁ ਆਪਿ ॥

O' brother, the Guru himself is powerful enough to grant us all kinds of blessings, and I do not forget him even while breathing or eating.

ਗੁਰੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਦਿਸਈ ਆਠ ਪਹਰ ਤਿਸੁ ਜਾਪਿ ॥

No one is seen to be as great as the Guru, so always remember him with adoration.

ਨਦਰਿ ਕਰੇ ਤਾ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸਿ ॥੩॥

When the Guru bestows his gracious glance, only then we receive the Name of eternal God, the treasure of virtues. ||3||

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

O' brother, the all pervading God and the Guru are one and the same.

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇਈ ਨਾਮੁ ਧਿਆਇ ॥

Only those people, who are predestined, remember God's Name with adoration.

ਨਾਨਕ ਗੁਰ ਸਰਣਾਗਤੀ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥੪॥੩੦॥੧੦੦॥

O' Nanak, one who seeks the Guru's refuge and follows his teachings, does not spiritually decline and does not go in rounds of birth and death. ||4||30||100||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the true Guru's grace:

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ਅਸਟਪਦੀਆ ॥

Siree Raag, First Guru, First Beat, Ashtapadees (eight stanzas):

ਆਖਿ ਆਖਿ ਮਨੁ ਵਾਵਣਾ ਜਿਉ ਜਿਉ ਜਾਪੈ ਵਾਇ ॥

As one understands talking about the virtues of God, he also comes to know that only describing divine virtues again and again is just taxing the mind.

ਜਿਸ ਨੇ ਵਾਇ ਸੁਣਾਈਐ ਸੇ ਕੇਵਡੁ ਕਿਤੁ ਥਾਇ ॥

Because one talks about God's virtues, but he doesn't even know how great is God and where He dwells.

ਆਖਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੧॥

All those people who only talk about and pretend to focus their mind on God's virtues ultimately get tired. ||1||

ਬਾਬਾ ਅਲਹੁ ਅਗਮ ਅਪਾਰੁ ॥

O brother, one cannot get to know all the divine virtues, because God is inaccessible and infinite,

ਪਾਕੀ ਨਾਈ ਪਾਕ ਥਾਇ ਸਚਾ ਪਰਵਦਿਗਾਰੁ ॥੧॥ ਰਹਾਉ ॥

His glory is immaculate, sacred is His abode and He is the true cherisher of all the living beings. ||1||pause||

ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੇਇ ॥

O' God, it is beyond one's power to comprehend the extent of Your command, and no one can describe it.

ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ ਪੁਜਾਵਹਿ ਰੇਇ ॥

Even if Your praises sung by hundreds of poets were to be added up, they would not describe even an iota of Your greatness.

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਸਭਿ ਸੁਣਿ ਸੁਣਿ ਆਖਹਿ ਸੇਇ ॥੨॥

No one has found Your worth, all speak about You from hearsay. ||2||

ਪੀਰ ਪੈਕਾਮਰ ਸਾਲਕ ਸਾਦਕ ਸੁਹਦੇ ਅਉਰੁ ਸਹੀਦ ॥

O'God, many saints, prophets, spiritual guides, men of faith, martyrs,

ਸੇਖ ਮਸਾਇਕ ਕਾਜੀ ਮੁਲਾ ਦਰਿ ਦਰਵੇਸ ਰਸੀਦ ॥

the shaikhs, the mystics, the qazis, the mullahs and the holy beggars who reach Your doorstep.

ਬਰਕਤਿ ਤਿਨ ਕਉ ਅਗਲੀ ਪੜਦੇ ਰਹਨਿ ਦਰੂਦ ॥੩॥

But only those receive true blessings who keep uttering Your praises. ||3||

ਪੁਛਿ ਨ ਸਾਜੇ ਪੁਛਿ ਨ ਢਾਹੇ ਪੁਛਿ ਨ ਦੇਵੈ ਲੇਇ ॥

God seeks no one's counsel when He creates, nor when He destroys the world, He seeks no one's permission while putting life in a body or while taking it back.

ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਆਪੇ ਕਰਣੁ ਕਰੇਇ ॥

God alone knows His Creation and He Himself creates the creation.

ਸਭਨਾ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੪॥

God Himself graciously looks after all the beings, but He blesses those with the knowledge about His virtues with whom He is pleased. ||4||

ਥਾਵਾ ਨਾਵ ਨ ਜਾਣੀਅਹਿ ਨਾਵਾ ਕੇਵਡੁ ਨਾਉ ॥

One can not know all the places and their names in His creation, and there can not be a name big enough to describe His greatness.

ਜਿਥੈ ਵਸੈ ਮੇ ਰਾ ਪਾਤਿਸਾਹੁ ਸੇ ਕੇਵਡੁ ਹੈ ਥਾਉ ॥

How great is that place where my Sovereign God dwells?

ਅੰਬੜਿ ਕੇਇ ਨ ਸਕਈ ਹਉ ਕਿਸ ਨੋ ਪੁਛਣਿ ਜਾਉ ॥੫॥

No one can reach it; whom shall I go and ask? ||5||

ਵਰਨਾ ਵਰਨ ਨ ਭਾਵਨੀ ਜੇ ਕਿਸੈ ਵਡਾ ਕਰੇਇ ॥

Whenever God wants to spiritually elevate a person, He does not bother about whether that person belongs to a high or low social status.

ਵਡੇ ਹਥਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥

All the honors are in God's control, and He bestows these on whoever He pleases.

ਹੁਕਮਿ ਸਵਾਰੇ ਆਪਣੈ ਚਸਾ ਨ ਢਿਲ ਕਰੇਇ ॥੬॥

He embellishes one through His Command, and does not delay it even for a moment. ||6||

ਸਭੁ ਕੇ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਲੈਣੈ ਕੈ ਵੀਚਾਰਿ ॥

In order to receive, everybody calls out to Him for more and more gifts.

ਕੇਵਡੁ ਦਾਤਾ ਆਖੀਐ ਦੇ ਕੈ ਰਹਿਆ ਸੁਮਾਰਿ ॥

How great should we call the benefactor God? His Gifts are beyond estimation.

ਨਾਨਕ ਤੇਟਿ ਨ ਆਵਈ ਤੇਰੇ ਜੁਗਹ ਜੁਗਹ ਭੰਡਾਰ ॥੭॥੧॥

O' Nanak, say! O' God, Your treasures are always brimful and there cannot be any shortage age after age. ||7||1||

ਮਹਲਾ ੧ ॥

First Guru:

ਸਭੇ ਕੰਤ ਮਹੇਲੀਆ ਸਗਲੀਆ ਕਰਹਿ ਸੀਗਾਰੁ ॥

All humans are God's brides and all of them adorn themselves with good deeds to please Him.

ਗਣਤ ਗਣਾਵਣਿ ਆਈਆ ਸੂਹਾ ਵੇਸੁ ਵਿਕਾਰੁ ॥

But all those who show off their embellishment (good deeds), end up being miserable and their attractive red dress (saintly robe) becomes the cause of evils.

ਪਾਖੰਡਿ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਖੋਟਾ ਪਾਜੁ ਖੁਆਰੁ ॥੧॥

God's love cannot be received by hypocrisy, and false display of ritualistic deeds ultimately ruins them. ||1||

ਹਰਿ ਜੀਉ ਇਉ ਪਿਰੁ ਰਾਵੈ ਨਾਰਿ ॥

O' reverend God, this is the only way You love Your devotee,

ਤੁਧੁ ਭਾਵਨਿ ਸੋਹਾਗਣੀ ਅਪਣੀ ਕਿਰਪਾ ਲੈਹਿ ਸਵਾਰਿ ॥੧॥ ਰਹਾਉ ॥

and those whom You love are the fortunate ones who are pleasing to You and whom You make righteous through Your grace. ||1|| pause||

ਗੁਰੁ ਸਬਦੀ ਸੀਗਾਰੀਆ ਤਨੁ ਮਨੁ ਪਿਰ ਕੈ ਪਾਸਿ ॥

One who embellishes his life through the Guru's teachings and has surrendered his mind and body to the Master-God;

ਦੁਇ ਕਰ ਜੋੜਿ ਖੜੀ ਤਕੈ ਸਚੁ ਕਹੈ ਅਰਦਾਸਿ ॥

-offers true prayer with folded hands (in utter humility) and waits for His grace.

ਲਾਲਿ ਰਤੀ ਸਚ ਭੈ ਵਸੀ ਭਾਇ ਰਤੀ ਰੰਗਿ ਰਾਸਿ ॥੨॥

Imbued with God's love, that person remains in His revered fear: Yes, that person immersed in God's love remains blissful. ||2||

ਪ੍ਰਿਅ ਕੀ ਚੇਰੀ ਕਾਂਢੀਐ ਲਾਲੀ ਮਾਨੈ ਨਾਉ ॥

The one who accepts God's Name and considers it as the support of life is known as His true devotee.

ਸਾਚੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ ਸਾਚੇ ਮੇਲਿ ਮਿਲਾਉ ॥

True love never ends; because of this true love, one always remains united with the eternal God.

ਸਬਦਿ ਰਤੀ ਮਨੁ ਵੇਧਿਆ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥੩॥

That person's remains so deeply imbued as if his mind is pierced with the divine word of God's praises, and I am forever dedicated to such a person. ||3||

ਸਾ ਧਨ ਰੰਡ ਨ ਬੈਸਈ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥

One who fully merges in the true Guru (faithfully follows the Guru's teachings), is never forsaken by God.

ਪਿਰੁ ਰੀਸਾਲੁ ਨਉਤਨੇ ਸਾਚਉ ਮਰੈ ਨ ਜਾਇ ॥

His blissful beloved-God is ever-youthful, always loving and ever existing; He is neither born, nor He dies.

ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਸਾਚੀ ਨਦਰਿ ਰਜਾਇ ॥੪॥

God, through His gracious glance and His will, always loves that fortunate person. ||4||

ਸਾਚੁ ਧੜੀ ਧਨ ਮਾਡੀਐ ਕਾਪੜੁ ਪ੍ਰੇਮ ਸੀਗਾਰੁ ॥

To enshrine God's remembrance in the heart is like a bride braiding her hair with truth and using God's love as ornaments and dresses.

ਚੰਦਨੁ ਚੀਤਿ ਵਸਾਇਆ ਮੰਦਰੁ ਦਸਵਾ ਦੁਆਰੁ ॥

One who has enshrined God within the mind, is like one has applied the sandal mark on the forehead and has made his exalted mind as the temple of God.

ਦੀਪਕੁ ਸਬਦਿ ਵਿਗਾਸਿਆ ਰਾਮ ਨਾਮੁ ਉਰ ਹਾਰੁ ॥੫॥

One who has delighted his heart through the Guru's word, this is as if he has lighted the lamp of God's Name in the heart and has put the necklace of God's Name,

ਨਾਰੀ ਅੰਦਰਿ ਸੋਹਣੀ ਮਸਤਕਿ ਮਣੀ ਪਿਆਰੁ ॥

That one is the most beautiful amongst all the women who has bedecked her forehead with the jewel of God's love (enshrines God's love within),

ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਸਾਚੈ ਪ੍ਰੇਮਿ ਅਪਾਰ ॥

and she considers this as her glory, and has embellished her mind by focusing it on the true love of the infinite God.

ਬਿਨੁ ਪਿਰ ਪੁਰਖੁ ਨ ਜਾਣਈ ਸਾਚੇ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥੬॥

Being guided by the true Guru's love and teachings, she knows none other than her all pervading beloved Master-God.

ਨਿਸਿ ਅੰਧਿਆਰੀ ਸੁਤੀਏ ਕਿਉ ਪਿਰ ਬਿਨੁ ਰੈਣਿ ਵਿਹਾਇ ॥

O" mortal, engrossed in the darkness of ignorance, how will you pass your night (life) without the company of your Master-God?

ਅੰਕੁ ਜਲਉ ਤਨੁ ਜਾਲੀਅਉ ਮਨੁ ਧਨੁ ਜਲਿ ਬਲਿ ਜਾਇ ॥ May that heart, body, mind and wealth burn (in the heat of vices without remembering God),

ਜਾ ਧਨ ਕੰਤਿ ਨ ਰਾਵੀਆ ਤਾ ਬਿਰਥਾ ਜੋਬਨੁ ਜਾਇ ॥੭॥

If a woman has not enjoyed the bliss of union with her husband, her youth goes to waste; similarly life goes in vain without the bliss of union with God. ||7||

ਸੇਜੈ ਕੰਤ ਮਹੇਲੜੀ ਸੁਤੀ ਬੁਝ ਨ ਪਾਇ ॥

One (engrossed in the love for Maya) remains unaware that God is always with him in his heart,

ਹਉ ਸੁਤੀ ਪਿਰੁ ਜਾਗਣਾ ਕਿਸ ਕਉ ਪੂਛਉ ਜਾਇ ॥

I am engrossed in the love for Maya but the Master-God is always alert; to whom may I ask for help (to break the bonds of Maya and realize God who is in my heart) ?

ਸਤਿਗੁਰਿ ਮੇਲੀ ਭੈ ਵਸੀ ਨਾਨਕ ਪ੍ਰੇਮੁ ਸਖਾਇ ॥੮॥੨॥

O' Nanak, one whom the true Guru has united with God, that person remains in the revered fear of God and His love becomes his companion. ||8||2||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਆਪੇ ਗੁਣ ਆਪੇ ਕਥੈ ਆਪੇ ਸੁਣਿ ਵੀਚਾਰੁ ॥

(Being pervading all) God Himself is the treasure of His virtues, He Himself describes those and hearing those He Himself ponders over them.

ਆਪੇ ਰਤਨੁ ਪਰਖਿ ਤੂੰ ਆਪੇ ਮੇਲੁ ਅਪਾਰੁ ॥

O' God! You Yourself are the Jewel (of your Name), You Yourself are its assayer and Yourself are its infinite value.

ਸਾਚਉ ਮਾਨੁ ਮਹਤੁ ਤੂੰ ਆਪੇ ਦੇਵਣਹਾਰੁ ॥੧॥

^NYou Yourself are the everlasting glory and honor, and You Yourself are the giver (of honor to Your creatures).

ਹਰਿ ਜੀਉ ਤੂੰ ਕਰਤਾ ਕਰਤਾਰੁ ॥

O' revered God, You are the creator of everything.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਆਚਾਰੁ ॥੧॥ ਰਹਾਉ ॥

O' God, save me as it pleases You, and may I be blessed with Your Name; for me remembering Your Name is the most sublime deed in life. ॥1॥ pause ॥

ਆਪੇ ਹੀਰਾ ਨਿਰਮਲਾ ਆਪੇ ਰੰਗੁ ਮਜੀਠ ॥

O'God! You Yourself are like pure diamond and You Yourself are the long lasting love .

ਆਪੇ ਮੇਤੀ ਉਜਲੇ ਆਪੇ ਭਗਤ ਬਸੀਠੁ ॥

You Yourself are like the shining pearl and Yourself are the mediator between the devotee and Yourself.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹਣਾ ਘਟਿ ਘਟਿ ਡੀਠੁ ਅਡੀਠੁ ॥੨॥

You can be praised only through the Guru's word, You are seen pervading all beings and you are intangible too.

ਆਪੇ ਸਾਗਰੁ ਬੇਹਿਥਾ ਆਪੇ ਪਾਰੁ ਅਪਾਰੁ ॥

You Yourself are like the world-ocean and You Yourself the ship: You Yourself are this shore and the one beyond.

ਸਾਚੀ ਵਾਟ ਸੁਜਾਣੁ ਤੂੰ ਸਬਦਿ ਲਘਾਵਣਹਾਰੁ ॥

You Yourself are like the true path and You are the wise guide to ferry us across the worldly ocean of vices through the Guru's word.

ਨਿਡਰਿਆ ਡਰੁ ਜਾਣੀਐ ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰੁ ॥੩॥

All the worldly fears are for those who do not have revered fear of God in their mind; the life is in pitch darkness of ignorance without the Guru's teachings. ||3||

ਅਸਥਿਰੁ ਕਰਤਾ ਦੇਖੀਐ ਹੋਰੁ ਕੇਤੀ ਆਵੈ ਜਾਇ ॥

The Creator alone is seen to be eternal; all others go through the cycle of birth and death.

ਆਪੇ ਨਿਰਮਲੁ ਏਕੁ ਤੂੰ ਹੋਰ ਬੰਧੀ ਧੰਧੈ ਪਾਇ ॥

O' God! You are the only one who is Immaculate (free from the filth of Maya), all others are bound in the bonds of May.

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਸਾਚੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥੪॥

Those whom the Guru has saved from these bonds, got liberated from vices by focusing on the eternal God. ||4||

ਹਰਿ ਜੀਉ ਸਬਦਿ ਪਛਾਣੀਐ ਸਾਚਿ ਰਤੇ ਗੁਰ ਵਾਕਿ ॥

The reverend God is realized through the divine word of His praises and by being imbued with His Name through the Guru's teachings

ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਲਗਈ ਸਚ ਘਰਿ ਜਿਸੁ ਓਤਾਕੁ ॥

One whose mind remains focused on God's Name, is never soiled with the filth of vices and materialism.

ਨਦਰਿ ਕਰੇ ਸਚੁ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸਾਕੁ ॥੫॥

One upon whom God bestows His gracious glance realizes Him; what kind of relation can one have with God without remembering His Name? ||5||

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸੁਖੀਏ ਜੁਗ ਚਾਰਿ ॥

Those who have realized the eternal God, they always enjoy inner peace.

ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ਕੈ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥

By eradicating their egotism and yearning for worldly desires, they keep the eternal God enshrined in their heart.

ਜਗ ਮਹਿ ਲਾਹਾ ਏਕੁ ਨਾਮੁ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥੬॥

The only true profit in this world is God's Name, and it is earned by reflecting and following the Guru's word. ||6||

ਸਾਚਉ ਵਖਰੁ ਲਾਦੀਐ ਲਾਭੁ ਸਦਾ ਸਚੁ ਰਾਸਿ ॥

We should amass the commodity of God's Name, and this commodity always yields the profit of spiritual gains.

ਸਾਚੀ ਦਰਗਹ ਬੈਸਈ ਭਗਤਿ ਸਚੀ ਅਰਦਾਸਿ ॥

One who performs devotional worship of the eternal God and makes a sincere prayer, he earns a place in God's presence.

ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥੭॥

Being enlightened with God's Name, the account of his life's journey is cleared with honor. ||7||

ਉਚਾ ਉਚਉ ਆਖੀਐ ਕਹਉ ਨ ਦੇਖਿਆ ਜਾਇ ॥

God is said to be the Highest of the high and I also say the same, but He cannot be visualized by simply saying it.

ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਤੂੰ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ ॥

O' God, when the true Guru helped me visualize You, now wherever I look, I see You there

ਜੇਤਿ ਨਿਰੰਤਰਿ ਜਾਣੀਐ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਇ ॥੮॥੩॥

O' Nanak, imbued with God's love in a state of spiritual poise, one understands that the Divine Light is always present everywhere. ||8||3||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਮਛਲੀ ਜਾਲੁ ਨ ਜਾਣਿਆ ਸਰੁ ਖਾਰਾ ਅਸਗਾਹੁ ॥

The fish neither understood the net (the cause of her death), nor understood the fathomless briny ocean (the support of her life)

ਅਤਿ ਸਿਆਣੀ ਸੇਹਣੀ ਕਿਉ ਕੀਤੇ ਵੇਸਾਹੁ ॥

Why did the very wise and beautiful fish trust the net?

ਕੀਤੇ ਕਾਰਣਿ ਪਾਕੜੀ ਕਾਲੁ ਨ ਟਲੈ ਸਿਰਾਹੁ ॥੧॥

On her own doing, she was caught and now death cannot be avoided, (similarly one remains spiritually alive by remembering God and spiritually deteriorates by trusting Maya). ||1||

ਭਾਈ ਰੇ ਇਉ ਸਿਰਿ ਜਾਣਹੁ ਕਾਲੁ ॥

O' brother, remember that death is hovering over your head.

ਜਿਉ ਮਛੀ ਤਿਉ ਮਾਣਸਾ ਪਵੈ ਅਚਿੰਤਾ ਜਾਲੁ ॥੧॥ ਰਹਾਉ ॥

Just as the net of a fisherman falls on fish suddenly, similarly death descends upon human beings without any warning. ||1||pause||

ਸਭੁ ਜਗੁ ਬਾਧੇ ਕਾਲ ਕੇ ਬਿਨੁ ਗੁਰ ਕਾਲੁ ਅਫਾਰੁ ॥

The entire world is in the grip of the fear of death, and this fear of death is inevitable without following the Guru's teachings.

ਸਚਿ ਰਤੇ ਸੇ ਉਬਰੇ ਦੁਬਿਧਾ ਛੇਡਿ ਵਿਕਾਰ ॥

Those who are imbued with the love of eternal God, are saved from the fear of death by forsaking duality and vices.

ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ॥੨॥

I dedicate myself to such devotees, who are recognized as truthful in God's presence. ||2||

ਸੀਚਾਨੇ ਜਿਉ ਪੰਥੀਆ ਜਾਲੀ ਬਧਿਕ ਹਾਥਿ ॥

Just as the hawk and a net in the hands of a hunter is for preying on the birds, similarly the love for Maya is the cause of spiritual death for humans.

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰਿ ਫਾਥੇ ਚੋਗੈ ਸਾਥਿ ॥

Only those who are protected by the Guru are saved, all others are caught in the net of Maya with the bait of worldly allurements.

ਬਿਨੁ ਨਾਵੈ ਚੁਣਿ ਸੁਟੀਅਹਿ ਕੋਇ ਨ ਸੰਗੀ ਸਾਥਿ ॥੩॥

Those who do not have the support of God's Name are singled out and thrown in the net of Maya, and they have no friend or companion to save them. ||3||

ਸਚੇ ਸਚਾ ਆਖੀਐ ਸਚੇ ਸਚਾ ਥਾਨੁ ॥

We should always lovingly remember the eternal God, whose throne is eternal.

ਜਿਨੀ ਸਚਾ ਮੰਨਿਆ ਤਿਨ ਮਨਿ ਸਚੁ ਧਿਆਨੁ ॥

Those who believe in God, His remembrance always remains within their mind.

ਮਨਿ ਮੁਖਿ ਸੂਚੇ ਜਾਣੀਅਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਗਿਆਨੁ ॥੪॥

Those who received the divine knowledge through the Guru, God dwells within their mind and words, and they are considered pure. ||4||

ਸਤਿਗੁਰ ਅਗੈ ਅਰਦਾਸਿ ਕਰਿ ਸਾਜਨੁ ਦੇਇ ਮਿਲਾਇ ॥

O' my mind, offer your most sincere prayers to the true Guru, because only the Guru unites with the beloved God

ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾਂ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ ॥੫॥

If I happen to meet the beloved God then), His Name becomes manifest within me and I can remain dwelling in His Name. ||5||

ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰੁ ਹੈ ਬਿਨੁ ਸਬਦੈ ਬੁਝ ਨ ਪਾਇ ॥

Without the Guru's teachings, one is surrounded by pitch darkness of spiritual ignorance, and without the Guru's word one does not understand this fact.

ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਇ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

One whose mind is enlightened with spiritual wisdom through the Guru's teachings, he keeps his mind focused on the eternal God.

ਤਿਥੈ ਕਾਲੁ ਨ ਸੰਚਰੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੬॥

The fear of death does not reach that state of mind, because in that state of mind one's light (soul) remains merged in the Divine Light. ||6||

ਤੂੰਹੈ ਸਾਜਨੁ ਤੂੰ ਸੁਜਾਣੁ ਤੂੰ ਆਪੇ ਮੇਲਣਹਾਰੁ ॥

O' God! You are my true friend, You are the wise one and You are the one who can unite people with Yourself.

ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

Even though there is no end or limit to your virtues, but we can praise You through the Guru's word.

ਤਿਥੈ ਕਾਲੁ ਨ ਅਪੜੈ ਜਿਥੈ ਗੁਰ ਕਾ ਸਬਦੁ ਅਪਾਰੁ ॥੭॥

The fear of death does not reach that person within whose heart is enshrined the Guru's word and the infinite God. ||7||

ਹੁਕਮੀ ਸਭੇ ਉਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ ॥

It's by God's will that all are created, and all perform their assigned tasks according to His command.

ਹੁਕਮੀ ਕਾਲੈ ਵਸਿ ਹੈ ਹੁਕਮੀ ਸਾਚਿ ਸਮਾਹਿ ॥

By His Command, all are subjected to the fear of death and people merge with the eternal God through His Command.

ਨਾਨਕ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਥੀਐ ਇਨਾ ਜੰਤਾ ਵਸਿ ਕਿਛੁ ਨਾਹਿ ॥੮॥੪॥

O' Nanak, whatever pleases God that happens, there is nothing in the hands of these beings. ||8||4||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਮਨਿ ਜੁਠੈ ਤਨਿ ਜੁਠਿ ਹੈ ਜਿਹਵਾ ਜੁਠੀ ਹੋਇ ॥

if one's mind has been polluted by the vices, then the body also becomes polluted (engaging in vices) and the tongue becomes polluted as well (speaking words that hurt others).

ਮੁਖਿ ਝੂਠੈ ਝੂਠੁ ਬੋਲਣਾ ਕਿਉ ਕਰਿ ਸੂਚਾ ਹੋਇ ॥

How can a person be of pure mind who always speaks falsehood?

ਬਿਨੁ ਅਭ ਸਬਦ ਨ ਮਾਂਜੀਐ ਸਾਚੇ ਤੇ ਸਚੁ ਹੋਇ ॥੧॥

Without the holy water of Guru's word, the mind cannot be cleaned, and truth emanates only from the eternal God. ||1||

ਮੁੰਧੇ ਗੁਣਗੀਣੀ ਸੁਖੁ ਕੇਹਿ ॥

O' mortal, one who is bereft of virtues, what kind of inner peace is there for him?

ਪਿਰੁ ਰਲੀਆ ਰਸਿ ਮਾਣਸੀ ਸਾਚਿ ਸਬਦਿ ਸੁਖੁ ਨੇਹਿ ॥੧॥ ਰਹਾਉ ॥

Only that person enjoys the spiritual bliss of union with God who is at peace through the love of the Guru's word. ||1 ||pause||

ਪਿਰੁ ਪਰਦੇਸੀ ਜੇ ਥੀਐ ਧਨ ਵਾਂਢੀ ਝੁਰੇਇ ॥

If the Master-God has not manifested in one's heart, then being separated from the Master-God, that person grieves.

ਜਿਉ ਜਲਿ ਥੋੜੈ ਮਛਲੀ ਕਰਣ ਪਲਾਵ ਕਰੇਇ ॥

Separated from God, that person wails in pain like a fish in shallow water.

ਪਿਰ ਭਾਵੈ ਸੁਖੁ ਪਾਈਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੨॥

One receives inner peace only when one is pleasing to the Master-God, and when He Himself bestows His gracious glance. ||2||

ਪਿਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਸਖੀ ਸਹੇਲੀ ਨਾਲਿ ॥

O' mortal, praise your Master-God with your friends in the holy congregation.

ਤਨਿ ਸੇਹੈ ਮਨੁ ਮੋਹਿਆ ਰਤੀ ਰੰਗਿ ਨਿਹਾਲਿ ॥

One who praises God, He (God) manifests in that person's heart, his mind gets captivated; being imbued with God's love, that person beholds Him.

ਸਬਦਿ ਸਵਾਰੀ ਸੋਹਣੀ ਪਿਰੁ ਰਾਵੇ ਗੁਣ ਨਾਲਿ ॥੩॥

One who is adorned with the Guru's word and divine virtues, enjoys the company of the Master-God. ||3||

ਕਾਮਣਿ ਕਾਮਿ ਨ ਆਵਈ ਖੋਟੀ ਅਵਗਣਿਆਰਿ ॥

The life of an evil person without any virtues is wasted in vain:

ਨਾ ਸੁਖੁ ਪੇਈਐ ਸਾਹੁਰੈ ਝੁਠਿ ਜਲੀ ਵੇਕਾਰਿ ॥

Neither he finds any peace here nor hereafter and his spiritual life is wasted in falsehood and vices.

ਆਵਣੁ ਵੰਵਣੁ ਡਾਖੜੇ ਛੋਡੀ ਕੰਤਿ ਵਿਸਾਰਿ ॥੪॥

Forgotten and abandoned by the Master-God, he is consigned to the torturous cycle of birth and death. ||4||

ਪਿਰ ਕੀ ਨਾਰਿ ਸੁਹਾਵਣੀ ਮੁਤੀ ਸੇ ਕਿਤੁ ਸਾਦਿ ॥

One who used to be a beautiful devotee of the Master-God, I wonder due to what worldly pleasure has he been deserted?

ਪਿਰ ਕੈ ਕਾਮਿ ਨ ਆਵਈ ਬੇਲੇ ਫਾਦਿਲੁ ਬਾਦਿ ॥

Because he indulges in worthless arguments which are of no use for attaining union with the Master-God.

ਦਰਿ ਘਰਿ ਢੇਈ ਨਾ ਲਹੈ ਛੁਟੀ ਦੂਜੈ ਸਾਦਿ ॥੫॥

Such a person who is attracted to worldly pleasures is deserted and finds no shelter in God's presence. ||5||

ਪੰਡਿਤ ਵਾਚਹਿ ਪੇਥੀਆ ਨਾ ਬੁਝਹਿ ਵੀਚਾਰੁ ॥

The Pandits read their books but they do not understand the real essence.

ਅਨ ਕਉ ਮਤੀ ਦੇ ਚਲਹਿ ਮਾਇਆ ਕਾ ਵਾਪਾਰੁ ॥

After preaching to others they depart from this world without any spiritual gain, because for them preaching to others is a business to earn worldly wealth.

ਕਥਨੀ ਝੁਠੀ ਜਗੁ ਭਵੈ ਰਹਣੀ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥੬॥

Indulged in false talks, the entire world keeps wandering around, but enshrining divine word of God's praises in the heart is the most righteous living. ||6||

ਕੇਤੇ ਪੰਡਿਤ ਜੋਤਕੀ ਬੇਦਾ ਕਰਹਿ ਬੀਚਾਰੁ ॥

There are so many pandits and astrologers who ponder over the Vedas.

ਵਾਦਿ ਵਿਰੋਧਿ ਸਲਾਹਣੇ ਵਾਦੇ ਆਵਣੁ ਜਾਣੁ

They glorify their disputes and arguments, and in these controversies they continue in the cycle of birth and death.

ਬਿਨੁ ਗੁਰ ਕਰਮ ਨ ਛੁਟਸੀ ਕਹਿ ਸੁਣਿ ਆਖਿ ਵਖਾਣੁ ॥੭॥

No one can escape from the cycle of birth and death without the Guru's grace, no matter how good he talks, hears and explains about righteous living. ||7||

ਸਭਿ ਗੁਣਵੰਤੀ ਆਖੀਅਹਿ ਮੈ ਗੁਣੁ ਨਾਹੀ ਕੇਇ

All those who are pleasing to God are called virtuous, but I have no virtue at all.

ਹਰਿ ਵਰੁ ਨਾਰਿ ਸੁਹਾਵਣੀ ਮੈ ਭਾਵੈ ਪ੍ਰਭੁ ਸੇਇ ॥

If I also start feeling love for God, then I too shall become His virtuous devotee.

ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਵੜਾ ਨਾ ਵੇਛੋੜਾ ਹੋਇ ॥੮॥੫॥

O' Nanak, one who has attained union with God through the Guru's word, that person never gets separated from Him again. ||8||5||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਾਧੀਐ ਤੀਰਥਿ ਕੀਚੈ ਵਾਸੁ ॥

One may recite holy texts, practice penance and self-restraint, and dwell at sacred shrines of pilgrimage;

ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆ ਬਿਨੁ ਸਾਚੇ ਕਿਆ ਤਾਸੁ ॥

he may give donations to charity, and perform noble deeds, but what good are all these deeds without remembering God?

ਮੁੰਧੇ ਗੁਣ ਦਾਸੀ ਸੁਖੁ ਹੋਇ ॥

O' mortal, inner peace is attained by acquiring divine virtues.

ਅਵਗਣ ਤਿਆਗਿ ਸਮਾਈਐ ਗੁਰਮਤਿ ਪੂਰਾ ਸੇਇ ॥੧॥ ਰਹਾਉ ॥

One realizes the perfectly virtuous God by renouncing vices through the Guru's teachings. ||1||pause||

ਵਿਣੁ ਰਾਸੀ ਵਾਪਾਰੀਆ ਤਕੇ ਕੁੰਡਾ ਚਾਰਿ ॥

Just as a trader without any capital looks around everywhere in vain.

ਮੂਲੁ ਨ ਬੁਝੈ ਆਪਣਾ ਵਸਤੁ ਰਹੀ ਘਰ ਬਾਰਿ ॥

Similarly, without the capital of Naam one does not realize God, his real essence, and his true capital of Naam remains hidden within his heart.

ਵਿਣੁ ਵਖਰ ਦੁਖੁ ਅਗਲਾ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰਿ ॥੨॥

Without the commodity of Naam, there is great anguish and the false person is robbed of his virtues by falsehood. ||2||

ਲਾਹਾ ਅਹਿਨਿਸਿ ਨਉਤਨਾ ਪਰਖੇ ਰਤਨੁ ਵੀਚਾਰਿ ॥

One who thoughtfully appraises (remembers) the precious Naam, he always reaps the new profits of divine virtues.

ਵਸਤੁ ਲਹੈ ਘਰਿ ਆਪਣੈ ਚਲੈ ਕਾਰਜੁ ਸਾਰਿ ॥

That person finds the commodity (Naam) within his heart, and departs from here after successfully accomplishing the purpose of his life,

ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ ॥੩॥

who trades (remembers) God's Name with the saintly persons and reflects on Divine virtues through the Guru's teachings. ||3||

ਸੰਤਾਂ ਸੰਗਤਿ ਪਾਈਐ ਜੇ ਮੇਲੇ ਮੇਲਣਹਾਰੁ ॥

If God Himself unites us with saintly persons, then we receive the treasure of God's Name in their company.

ਮਿਲਿਆ ਹੋਇ ਨ ਵਿਛੁੜੈ ਜਿਸੁ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰ ॥

That person within whom has manifested the infinite God's Light, he remains united with God and never gets separated from Him.

ਸਚੈ ਆਸਣਿ ਸਚਿ ਰਹੈ ਸਚੈ ਪ੍ਰੇਮ ਪਿਆਰ ॥੪॥

He remains spiritually stable and focused on the eternal God and develops love and affection with Him. ||4||

ਜਿਨੀ ਆਪੁ ਪਛਾਣਿਆ ਘਰ ਮਹਿ ਮਹਲੁ ਸੁਥਾਇ ॥

Those who have understood themselves, they visualize God in a beautiful temple, their own heart.

ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਸਚੇ ਪਲੈ ਪਾਇ ॥

Being imbued with the eternal God's love, they realize the eternal God.

ਤਿਭਵਣਿ ਸੇ ਪ੍ਰਭੁ ਜਾਣੀਐ ਸਾਚੇ ਸਾਚੈ ਨਾਇ ॥੫॥

If we remain focused on the eternal God, then we understand that He is pervading in all the three worlds. ||5||

ਸਾ ਧਨ ਖਰੀ ਸੁਹਾਵਣੀ ਜਿਨਿ ਪਿਰੁ ਜਾਤਾ ਸੰਗਿ ॥

Extremely righteous is the life of that person who has understood that the Master-God is always with him.

ਮਹਲੀ ਮਹਲਿ ਬੁਲਾਈਐ ਸੇ ਪਿਰੁ ਰਾਵੇ ਰੰਗਿ ॥

Such a person is invited to merge with God, and enjoys the Master God's love. ,

ਸਚਿ ਸੁਹਾਗਣਿ ਸਾ ਭਲੀ ਪਿਰਿ ਮੇਹੀ ਗੁਣ ਸੰਗਿ ॥੬॥

That person is so enticed by the Master-God's virtues that being imbued in God's love, becomes truly fortunate and noble. ||6||

ਭੂਲੀ ਭੂਲੀ ਥਲਿ ਚੜਾ ਥਲਿ ਚੜਿ ਭੂਗਰਿ ਜਾਉ ॥

If I forsake the righteous path and wander again and again on earth and climb the mountains

ਬਨ ਮਹਿ ਭੂਲੀ ਜੇ ਫਿਰਾ ਬਿਨੁ ਗੁਰ ਬੁਝ ਨ ਪਾਉ ॥

If I wander around lost in the forests, I will never be able to understand the righteous way of life without the Guru's teachings.

ਨਾਵਹੁ ਭੂਲੀ ਜੇ ਫਿਰਾ ਫਿਰਿ ਫਿਰਿ ਆਵਉ ਜਾਉ ॥੭॥

If I wander around forsaking God's Name, then I shall continue in the cycle of birth and death. ||7||

ਪੁਛਹੁ ਜਾਇ ਪਧਾਉਆ ਚਲੇ ਚਾਕਰ ਹੋਇ ॥

(O my friend, If you want to find the righteous path), then go and ask those travelers who are treading the righteous path in life as the devotees of God.

ਰਾਜਨੁ ਜਾਣਹਿ ਆਪਣਾ ਦਰਿ ਘਰਿ ਠਾਕ ਨ ਹੋਇ ॥

They consider God, the sovereign king as their own, and face no hurdle in their way to His presence.

ਨਾਨਕ ਏਕੋ ਰਵਿ ਰਹਿਆ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥੮॥੬॥

O' Nanak, they visualize God pervading everywhere, and there is none other like Him at all. ||8||6||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਗੁਰ ਤੇ ਨਿਰਮਲੁ ਜਾਣੀਐ ਨਿਰਮਲ ਦੇਹ ਸਰੀਰੁ ॥

The immaculate God is realized through the Guru, and one's body and mind become pure (from the filth of vices).

ਹਰੀ ਨਿਰਮਲੁ ਸਾਚੇ ਮਨਿ ਵਸੈ ਸੇ ਜਾਣੈ ਅਭ ਪੀਰ ॥

The immaculate God who knows the pangs of separation, manifests in our heart.

ਸਹਜੈ ਤੇ ਸੁਖੁ ਅਗਲੇ ਨਾ ਲਾਗੈ ਜਮ ਤੀਰੁ ॥੧॥

Immense inner peace wells up from this state of equipoise and then even the arrow (fear) of death doesn't hurt us.

ਭਾਈ ਰੇ ਮੈਲੁ ਨਾਹੀ ਨਿਰਮਲ ਜਲਿ ਨਾਇ ॥

O' brother, the filth of vices does not remain in the mind by bathing in the pure water of God's Name.

ਨਿਰਮਲੁ ਸਾਚਾ ਏਕੁ ਤੂ ਹੋਰੁ ਮੈਲੁ ਭਰੀ ਸਭ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

O' God, only you are eternal and perfectly immaculate, all other places are filled with filth of the love for Maya. ||1||pause||

ਹਰਿ ਕਾ ਮੰਦਰੁ ਸੋਹਣਾ ਕੀਆ ਕਰਣੈਹਾਰਿ ॥

(That person upon whom the Guru is pleased,) God, the creator, has made that person's heart as a beautiful temple for Himself.

ਰਵਿ ਸਸਿ ਦੀਪ ਅਨੂਪ ਜੋਤਿ ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ ਅਪਾਰ ॥

The Light of the infinite God, who is present everywhere, spiritually enlightens that person; the sun and the moon are like two lamps of incomparable light that also enlighten him to remove the darkness of ignorance.

ਹਾਟ ਪਟਣ ਗੜ ਕੋਠੜੀ ਸਚੁ ਸਉਦਾ ਵਾਪਾਰ ॥੨॥

The heart and mind etc in that human body are like shops, cities, forts and houses to conduct the true trade (of God's Name). ||2||

ਗਿਆਨ ਅੰਜਨੁ ਭੈ ਭੰਜਨਾ ਦੇਖੁ ਨਿਰੰਜਨ ਭਾਇ ॥

O' brother, by focusing on the love for the immaculate God, you can visualize Him by applying the ointment of divine wisdom, the destroyer of all fears.

ਗੁਪਤੁ ਪ੍ਰਗਟੁ ਸਭ ਜਾਣੀਐ ਜੇ ਮਨੁ ਰਾਖੈ ਠਾਇ ॥

If one keeps his mind focused, then he can experience God pervading everywhere in the invisible and the visible world.

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ ਸਹਜੇ ਲਏ ਮਿਲਾਇ ॥੩॥

If one meets with such a true Guru, the benefactor of divine wisdom, then intuitively he unites that person with God. ||3||

ਕਸਿ ਕਸਵਟੀ ਲਾਈਐ ਪਰਖੇ ਹਿਤੁ ਚਿਤੁ ਲਾਇ ॥

Just as gold is tested for its purity by rubbing it on the touchstone, similarly God examines the spiritual life of the human beings with love and full attention.

ਖੇਟੇ ਠਉਰ ਨ ਪਾਇਨੀ ਖਰੇ ਖਜਾਨੈ ਪਾਇ ॥

The impure (sinful) human beings don't find any place in God's presence and God unites the virtuous persons with Him.

ਆਸ ਅੰਦੇਸਾ ਦੂਰਿ ਕਰਿ ਇਉ ਮਲੁ ਜਾਇ ਸਮਾਇ ॥੪॥

O' brother, discard the worldly hopes and fears, by doing this, the dirt of vices from your mind will be washed away and you will merge in God. ||4||

ਸੁਖ ਕਉ ਮਾਰੈ ਸਭੁ ਕੇ ਦੁਖੁ ਨ ਮਾਰੈ ਕੇਇ ॥

Everyone begs for worldly happiness; no one asks for suffering.

ਸੁਖੈ ਕਉ ਦੁਖੁ ਅਗਲਾ ਮਨਮੁਖਿ ਬੁਝ ਨ ਹੋਇ ॥

The self-willed person does not understand that worldly happiness now may bring immense suffering later.

ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਜਾਣੀਅਹਿ ਸਬਦਿ ਭੇਦਿ ਸੁਖੁ ਹੋਇ ॥੫॥

We should deem pleasure and sorrow alike, and mold our mind according to the Guru's word to attain inner peace. ||5||

ਬੇਦੁ ਪੁਕਾਰੇ ਵਾਚੀਐ ਬਾਣੀ ਬ੍ਰਹਮ ਬਿਆਸੁ ॥

The Vedas of lord Brahma and the writings of sage Vyasa proclaims that,

ਮੁਨਿ ਜਨ ਸੇਵਕ ਸਾਧਿਕਾ ਨਾਮਿ ਰਤੇ ਗੁਣਤਾਸੁ ॥

-the true sages, devotees and adepts are those who remain imbued with the Name of God, the treasure of virtues.

ਸਚਿ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥੬॥

Those who get imbued with the love of God's Name, they win the game of life, and I dedicate myself to them forever. ||6||

ਚਹੁ ਜੁਗਿ ਮੈਲੇ ਮਲੁ ਭਰੇ ਜਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਹੋਇ ॥

Those who do not recite God's Name, their mind always remain full with the filth of vices.

ਭਗਤੀ ਭਾਇ ਵਿਹੁਣਿਆ ਮੁਹੁ ਕਾਲਾ ਪਤਿ ਖੋਇ ॥

Those who are without loving devotion for God, they depart after losing their honor and are disgraced in God's presence.

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਅਵਗਣ ਮੁਠੀ ਰੋਇ ॥੭॥

Those who have forgotten God's Name, are plundered by evils and they weep and wail in dismay. ||7||

ਖੇਜਤ ਖੇਜਤ ਪਾਇਆ ਡਰੁ ਕਰਿ ਮਿਲੈ ਮਿਲਾਇ ॥

By seeking and searching, I have found this fact that by having revered fear for God, we meet Him through the Guru.

ਆਪੁ ਪਛਾਣੈ ਘਰਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਜਾਇ ॥

The one who realizes one's own self, his mind stops wandering and abides within, and all his ego and his yearning for worldly things goes away.

ਨਾਨਕ ਨਿਰਮਲ ਊਜਲੇ ਜੋ ਰਾਤੇ ਹਰਿ ਨਾਇ ॥੮॥੭॥

O' Nanak, those who are imbued with love for God's Name, their life becomes immaculate and bright. ||8||7||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਸੁਣਿ ਮਨ ਭੂਲੇ ਬਾਵਰੇ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥

Listen, O' foolish and misguided mind, humbly surrender to the Guru.

ਹਰਿ ਜਪਿ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਮੁ ਡਰਪੈ ਦੁਖ ਭਾਗੁ ॥

Recite and lovingly remember God's Name, the demon of death will be afraid of you and your sorrow shall depart.

ਦੂਖੁ ਘਣੈ ਦੇਹਾਗਣੀ ਕਿਉ ਥਿਰੁ ਰਹੈ ਸੁਹਾਗੁ ॥੧॥

An unfortunate person who does not remember God, suffers immense pain; how can that person remain under the protection of the Master-God? ||1||

ਭਾਈ ਰੇ ਅਵਰੁ ਨਾਹੀ ਮੈ ਥਾਉ ॥

O' brother, except the Guru, there is no other place for me.

ਮੈ ਧਨੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਿ ਦੀਆ ਬਲਿ ਜਾਉ ॥੧॥ ਰਹਾਉ ॥

God's Name is the true wealth and the treasure for me, which has been blessed by the Guru, and I am dedicated to him. ||1||pause||

ਗੁਰਮਤਿ ਪਤਿ ਸਾਬਾਸਿ ਤਿਸੁ ਤਿਸ ਕੈ ਸੰਗਿ ਮਿਲਾਉ ॥

Praiseworthy is that Guru whose teachings bring honor; I wish to remain in his company.

ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਉ ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਉ ॥

I cannot survive without the Guru even for a moment, because I become spiritually dead without Naam.

ਮੈ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਵੀਸਰੈ ਟੇਕ ਟਿਕੀ ਘਰਿ ਜਾਉ ॥੨॥

I am spiritually blind in the love for Maya, if God bestows mercy, then I may never forget Naam and with the Guru's support, I may unite with God and reach my true home. ||2||

ਗੁਰੂ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਚੇਲੇ ਨਾਹੀ ਠਾਉ ॥

Those disciples whose spiritual teacher is blinded by the love for Maya, cannot find a place for spiritual bliss, their true home.

ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸੁਆਉ ॥

God's Name is not received without the true Guru's teachings, and without Naam there can be no real purpose of human life.

ਆਇ ਗਇਆ ਪਛੁਤਾਵਣਾ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥੩॥

(Without God's Name), coming and departing from this world makes one repent like a crow visiting a deserted house. ||3||

ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਦੇਹੁਰੀ ਜਿਉ ਕਲਰ ਕੀ ਭੀਤਿ ॥

Without Naam, the body endures agony, and crumbles like a wall of sand.

ਆਇ ਗਇਆ ਪਛੁਤਾਵਣਾ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥੩॥

(Without God's Name), coming and departing from this world makes one repent like a crow visiting a deserted house. ||3||

ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਦੇਹਰੀ ਜਿਉ ਕਲਰ ਕੀ ਭੀਤਿ ॥

Without Naam, the body endures agony, and crumbles like a wall of sand.

ਤਬ ਲਗੁ ਮਹਲੁ ਨ ਪਾਈਐ ਜਬ ਲਗੁ ਸਾਚੁ ਨ ਚੀਤਿ ॥

One cannot experience God's presence until he enshrines God in the heart.

ਸਬਦਿ ਰਪੈ ਘਰੁ ਪਾਈਐ ਨਿਰਬਾਣੀ ਪਦੁ ਨੀਤਿ ॥੪॥

If the mind is imbued with the Guru's word, then one receives the support of God's presence and attains supreme spiritual state (freedom from vices). ||4||

ਹਉ ਗੁਰ ਪੁਛਉ ਆਪਣੇ ਗੁਰ ਪੁਛਿ ਕਾਰ ਕਮਾਉ ॥

(To attain such a state) I would ask my Guru, and after asking Him, I would act according to his teachings.

ਸਬਦਿ ਸਲਾਹੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੁਖੁ ਜਲਿ ਜਾਉ ॥

I would praise God through the Guru's word, so that God may manifest in my mind and the agony caused by ego may burn down.

ਸਹਜੇ ਹੋਇ ਮਿਲਾਵੜਾ ਸਾਚੇ ਸਾਚਿ ਮਿਲਾਉ ॥੫॥

Intuitively the blissful union with God may take place, and I may get united with the eternal God Himself. ||5||

ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਤਜਿ ਕਾਮ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥

Those who are imbued with the love for the Guru's word, they live righteously by renouncing lust, anger and egotism.

ਨਾਮੁ ਸਲਾਹਨਿ ਸਦ ਸਦਾ ਹਰਿ ਰਾਖਹਿ ਉਰ ਧਾਰਿ ॥

They always praise God's Name, and always keep God enshrined in their heart.

ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਸਭ ਜੀਆ ਕਾ ਆਧਾਰੁ ॥੬॥

Why should we forget God from our minds who is the support of all beings? ||6||

ਸਬਦਿ ਮਰੈ ਸੇ ਮਰਿ ਰਹੈ ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ ॥

One who becomes unaffected by vices through the Guru's word, he remains unaffected and never again experiences spiritual death.

ਸਬਦੈ ਹੀ ਤੇ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ ॥

This righteous lifestyle is attained through the Guru's word and love for God's Name wells up.

ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਭੂਲਾ ਫਿਰੈ ਮਰਿ ਜਨਮੈ ਵਾਰੇ ਵਾਰ ॥੭॥

Without following the Guru's teaching, the world goes astray from this righteous life and keeps going in the rounds of birth and death. ||7||

ਸਭ ਸਾਲਾਰੈ ਆਪ ਕਉ ਵਡਹੁ ਵਡੇਰੀ ਹੋਇ ॥

All people praise themselves, and call themselves the greatest of the great.

ਗੁਰ ਬਿਨੁ ਆਪੁ ਨ ਚੀਨੀਐ ਕਹੇ ਸੁਣੇ ਕਿਆ ਹੋਇ ॥

What can be accomplished by merely speaking or listening to others? One's own self cannot be known without following the Guru's teachings.

ਨਾਨਕ ਸਬਦਿ ਪਛਾਣੀਐ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥੮॥੮॥

O Nanak, one who realizes his own self through the Guru's word, he does not act in egotism.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਬਿਨੁ ਪਿਰ ਧਨ ਸੀਗਾਰੀਐ ਜੋਬਨੁ ਬਾਦਿ ਖੁਆਰੁ ॥

Just like a woman who decorates herself but can't find her husband, she is simply wasting her youth and subjecting herself to distress;

ਨਾ ਮਾਣੈ ਸੁਖਿ ਸੇਜੜੀ ਬਿਨੁ ਪਿਰ ਬਾਦਿ ਸੀਗਾਰੁ ॥

she can not enjoy the pleasures of union with her husband, her embellishments go to waste without him,

ਦੁਖੁ ਘਣੈ ਦੇਹਾਗਣੀ ਨਾ ਘਰਿ ਸੇਜ ਭਤਾਰੁ ॥੧॥

that unfortunate woman suffers immensely because her husband doesn't come home, similarly all noble deeds of humans go to waste without realizing God.

||1||

ਮਨੁ ਰੇ ਰਾਮ ਜਪਹੁ ਸੁਖੁ ਹੋਇ ॥

O' my mind, remember God's Name with adoration, you will enjoy inner peace.

ਬਿਨੁ ਗੁਰ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਸਬਦਿ ਮਿਲੈ ਰੰਗੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

God's love is not received without following the Guru's teachings; love for God wells up only through the Guru's word. ||1||pause||

ਗੁਰ ਸੇਵਾ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਵਰੁ ਸਹਜਿ ਸੀਗਾਰੁ ॥

Spiritual bliss is received only by following the Guru's teachings; the Master-God is realized by decorating ourselves with divine virtues in a state of spiritual poise.

ਸਚਿ ਮਾਣੇ ਪਿਰ ਸੇਜੜੀ ਗੂੜਾ ਹੇਤੁ ਪਿਆਰੁ ॥

Only that person who has deep love and affection for the Master-God, enjoys His blissful company.

ਗੁਰਮੁਖਿ ਜਾਣਿ ਸਿਵਾਣੀਐ ਗੁਰਿ ਮੇਲੀ ਗੁਣ ਚਾਰੁ ॥੨॥

One can realize and recognize God as our own by following the Guru's teachings; only the Guru has united one with God, the master of sublime virtues. ||2||

ਸਚਿ ਮਿਲਹੁ ਵਰ ਕਾਮਣੀ ਪਿਰਿ ਮੋਹੀ ਰੰਗੁ ਲਾਇ ॥

O' mortal, always remain focused on God's Name, the devotee whom the Master-God has enticed by imbuing with His love,

ਮਨੁ ਤਨੁ ਸਾਚਿ ਵਿਗਸਿਆ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥

-his mind and body has blossomed by remaining focused on the eternal God; the life of that devotee becomes so noble that its worth cannot be described.

ਹਰਿ ਵਰੁ ਘਰਿ ਸੇਹਾਗਣੀ ਨਿਰਮਲ ਸਾਚੈ ਨਾਇ ॥੩॥

That fortunate devotee becomes pious by remaining united with the eternal God's Name and he finds Him within her heart. ||3||

ਮਨ ਮਹਿ ਮਨੁਆ ਜੇ ਮਰੈ ਤਾ ਪਿਰੁ ਰਾਵੈ ਨਾਰਿ ॥

If one suppresses his yearnings and ego within the mind, then the Master-God loves that person.

ਇਕਤੁ ਤਾਗੈ ਰਲਿ ਮਿਲੈ ਗਲਿ ਮੋਤੀਅਨ ਕਾ ਹਾਰੁ ॥

Just as the thread and pearls, in a necklace which we put around the neck, are woven together, similarly the devotee and the Master-God are united into one.

ਸੰਤ ਸਭਾ ਸੁਖੁ ਉਪਜੈ ਗੁਰਮੁਖਿ ਨਾਮ ਅਧਾਰੁ ॥੪॥

Spiritual bliss wells up in the company of the true saints and mind finds the support of God's Name by following the Guru's teachings. ||4||

ਖਿਨ ਮਹਿ ਉਪਜੈ ਖਿਨਿ ਖਪੈ ਖਿਨੁ ਆਵੈ ਖਿਨੁ ਜਾਇ ॥

If one is bereft of Naam, then in a moment his mind goes in high spirits and in a moment goes low, and always keeps wandering here and there.

ਸਬਦੁ ਪਛਾਣੈ ਰਵਿ ਰਹੈ ਨਾ ਤਿਸੁ ਕਾਲੁ ਸੰਤਾਇ ॥

But if one realizes the true essence of the Guru's word and remains focused on God's Name, then even the fear of death does not bother him.

ਸਾਹਿਬੁ ਅਤੁਲੁ ਨ ਤੋਲੀਐ ਕਥਨਿ ਨ ਪਾਇਆ ਜਾਇ ॥੫॥

(One who remains focused on God), understands that God is unassessable, His worth cannot be assessed and He cannot be realized by mere talks. ||5||

ਵਾਪਾਰੀ ਵਣਜਾਰਿਆ ਆਏ ਵਜਹੁ ਲਿਖਾਇ ॥

Just as a peddler comes to a city with a pre authorized capital, similarly all Human beings come in this world with fixed number of breaths.

ਕਾਰ ਕਮਾਵਹਿ ਸਚ ਕੀ ਲਾਹਾ ਮਿਲੈ ਰਜਾਇ ॥

Those who do the deeds of truth (remember God's Name with adoration), earn the wealth of Naam as per God's will

ਪੂੰਜੀ ਸਾਚੀ ਗੁਰੁ ਮਿਲੈ ਨਾ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਇ ॥੬॥

But only those people receive the true wealth of Naam who meet that Guru who does not have even an iota of personal desire or greed. ||6||

ਗੁਰਮੁਖਿ ਤੇਲਿ ਤੇਲਾਇਸੀ ਸਚੁ ਤਰਾਜੀ ਤੇਲੁ ॥

A Guru's follower always keeps assessing his conduct on the touchstone of truth and Guru's teachings.

ਆਸਾ ਮਨਸਾ ਮੋਹਣੀ ਗੁਰਿ ਠਾਕੀ ਸਚੁ ਬੋਲੁ ॥

Hope and desire which allure our minds are restrained by the Guru's true word of God's praises.

ਆਪਿ ਤੁਲਾਏ ਤੇਲਸੀ ਪੂਰੇ ਪੂਰਾ ਤੇਲੁ ॥੭॥

God Himself would examine that person's conduct, and He would find that person completely worthy of union with Him. ||7||

ਕਥਨੈ ਕਹਣਿ ਨ ਛੁਟੀਐ ਨਾ ਪੜਿ ਪੁਸਤਕ ਭਾਰ ॥

No one is saved by mere talk and speech, nor by reading loads of books.

ਕਾਇਆ ਸੋਚ ਨ ਪਾਈਐ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਪਿਆਰ ॥

Without true devotion and love for God, He cannot be realized by mere ablution of the body.

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਗੁਰੁ ਕਰਤਾਰ ॥੮॥੯॥

O' Nanak, one who does not forget Naam, Guru will unite him with God. ||8||9||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਸਤਿਗੁਰੁ ਪੂਰਾ ਜੇ ਮਿਲੈ ਪਾਈਐ ਰਤਨੁ ਬੀਚਾਰੁ ॥

If we meet the perfect true Guru, then we receive his precious teachings about reflecting on God's virtues.

ਮਨੁ ਦੀਜੈ ਗੁਰ ਆਪਣੇ ਪਾਈਐ ਸਰਬ ਪਿਆਰੁ ॥

We should completely surrender our mind to our Guru, by doing so we realize God who loves all.

ਮੁਕਤਿ ਪਦਾਰਥੁ ਪਾਈਐ ਅਵਗਣ ਮੇਟਣਹਾਰੁ ॥੧॥

Through the Guru's grace, we obtain the commodity of God's Name, which brings us salvation and destroys our vices. ||1||

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥

O' brother, knowledge about spiritual life is not attained without the Guru,

ਪੂਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

anyone may ask god Brahma, Naarad and Vyas, the writer of Vedas. ||1||pause||

ਗਿਆਨੁ ਧਿਆਨੁ ਧੁਨਿ ਜਾਣੀਐ ਅਕਥੁ ਕਹਾਵੈ ਸੋਇ ॥

We understand about divine knowledge and remembrance of God through the Guru's word; the Guru makes us recite God's indescribable virtues.

ਸਫਲਿਓ ਬਿਰਖੁ ਹਰੀਆਵਲਾ ਛਾਵ ਘਣੇਰੀ ਹੋਇ ॥

The Guru is like a fruit-bearing tree, luxuriantly green with abundant shade (the Guru is the provider of inner peace and comfort).

ਲਾਲ ਜਵੇਹਰ ਮਾਣਕੀ ਗੁਰ ਭੰਡਾਰੈ ਸੋਇ ॥੨॥

God's precious Name is present in the Guru's treasury. ||2||

ਗੁਰ ਭੰਡਾਰੈ ਪਾਈਐ ਨਿਰਮਲ ਨਾਮ ਪਿਆਰੁ ॥

Love for God's immaculate Name is received only from the Guru's treasury.

ਸਾਚੇ ਵਖਰੁ ਸੰਚੀਐ ਪੂਰੈ ਕਰਮਿ ਅਪਾਰੁ ॥

The true merchandise of the infinite God's Name can be amassed by the perfect Guru's grace.

ਸੁਖਦਾਤਾ ਦੁਖ ਮੇਟਣੈ ਸਤਿਗੁਰੁ ਅਸੁਰ ਸੰਘਾਰੁ ॥੩॥

The true Guru is the benefactor of inner peace, the eliminator of sorrows, and the slayer of demons like lust, anger, and greed. ||3||

ਭਵਜਲੁ ਬਿਖਮੁ ਡਰਾਵਣੈ ਨਾ ਕੰਧੀ ਨਾ ਪਾਰੁ ॥

This world is like a vast, difficult and dreadful ocean of vices, which has neither this, nor the yonder shore,

ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਤਿਸੁ ਵੰਝੁ ਮਲਾਰੁ ॥

and there is no boat, no raft, no pole and no boatman (to help cross it)

ਸਤਿਗੁਰੁ ਭੈ ਕਾ ਬੋਹਿਥਾ ਨਦਰੀ ਪਾਰਿ ਉਤਾਰੁ ॥੪॥

Only the true Guru is like a ship whose gracious glance takes people across this dreadful world-ocean of vices. ||4||

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ ਦੁਖੁ ਲਾਰੈ ਸੁਖੁ ਜਾਇ ॥

When one forgets beloved God even for a moment, then suffering overtakes and inner peace departs.

ਜਿਹਵਾ ਜਲਉ ਜਲਾਵਣੀ ਨਾਮੁ ਨ ਜਪੈ ਰਸਾਇ ॥

May this accursed tongue burn down which does not enjoy the delight of uttering God's Name.

ਘਟੁ ਬਿਨਸੈ ਦੁਖੁ ਅਗਲੇ ਜਮੁ ਪਕੜੈ ਪਛੁਤਾਇ ॥੫॥

When the body of a person perishes, that person suffers immense pain and regrets when caught by the demon of death. ||5||

ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਗਏ ਤਨੁ ਧਨੁ ਕਲਤੁ ਨ ਸਾਥਿ ॥

Many have departed from the world crying 'this is mine, that is mine,' yet neither their body, nor wealth, nor their spouse accompanied them.

ਬਿਨੁ ਨਾਵੈ ਧਨੁ ਬਾਦਿ ਹੈ ਭੂਲੇ ਮਾਰਗਿ ਆਬਿ ॥

Without God's Name, worldly wealth is useless and those who run after it, stray from the righteous path in life.

ਸਾਚਉ ਸਾਹਿਬੁ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਅਕਥੇ ਕਾਬਿ ॥੬॥

Therefore, we should always remember the eternal God with adoration, His indescribable virtues can only be described through the Guru's teachings. ||6||

ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਪਇਐ ਕਿਰਤਿ ਕਮਾਇ ॥

One comes to and goes from this world and is rotated through incarnations due to past deeds and continues to do the same wrong deeds in every birth.

ਪੂਰਬਿ ਲਿਖਿਆ ਕਿਉ ਮੇਟੀਐ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ॥

How can this destiny based on one's past deeds be erased when it is written by God's will?

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਛੁਟੀਐ ਗੁਰਮਤਿ ਮਿਲੈ ਮਿਲਾਇ ॥੭॥

Without God's Name one can't be saved from the cycle of birth and death; when one follows the Guru's teachings, only then God unites that one with Him. ||7||

ਤਿਸੁ ਬਿਨੁ ਮੇਰਾ ਕੇ ਨਹੀ ਜਿਸ ਕਾ ਜੀਉ ਪਰਾਨੁ ॥

This body and life has been blessed by God and except Him, I don't have any other support.

ਹਉਮੈ ਮਮਤਾ ਜਲਿ ਬਲਉ ਲੇਭੁ ਜਲਉ ਅਭਿਮਾਨੁ ॥

Let this ego, attachment, greed, and pride be burnt to ashes (which have separated me from my God)

ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੀਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥੮॥੧੦॥

O' Nanak, we should reflect on the Guru's word; God, the treasure of virtues, is realized only by following the Guru's teachings. ||8||10||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਕਮਲੇਹਿ ॥

O' my mind, have that kind of love for God which the lotus flower has for water.

ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਐ ਭੀ ਵਿਗਸੈ ਅਸਨੇਹਿ ॥

Just as lotus flower is tossed about by water waves, but it still blossoms with love for water, similarly we will blossom by lovingly remembering God in spite of the struggles in life.

ਜਲ ਮਹਿ ਜੀਅ ਉਪਾਇ ਕੈ ਬਿਨੁ ਜਲ ਮਰਣੁ ਤਿਨੇਹਿ ॥੧॥

God has created some creatures in water and has so arranged that without water they die. ||1||

ਮਨ ਰੇ ਕਿਉ ਛੁਟਹਿ ਬਿਨੁ ਪਿਆਰ ॥

O' my mind, you cannot be saved (from the worldly entanglements) without the love for God.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਬਖਸੇ ਭਗਤਿ ਭੰਡਾਰ ॥੧॥ ਰਹਾਉ ॥

God dwells in the heart of the Guru's followers and they are blessed with the treasure of devotional worship.

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਮਛਲੀ ਨੀਰ ॥

O' my mind, you should love God like a fish loves water.

ਜਿਉ ਅਧਿਕਉ ਤਿਉ ਸੁਖੁ ਘਣੇ ਮਨਿ ਤਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥

More the water, the happier the fish feels, and it gives greater comfort to her body and peace of mind.

ਬਿਨੁ ਜਲ ਘੜੀ ਨ ਜੀਵਈ ਪ੍ਰਭੁ ਜਾਣੈ ਅਭ ਪੀਰ ॥੨॥

Without the water, fish cannot live even for a moment, and God knows the pain of her separation from water. ||2||

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਾਤ੍ਰਕ ਮੇਹ ॥

O' my mind, love God like the chatrik (song-bird) loves the rain.

ਸਰ ਭਰਿ ਥਲ ਹਰੀਆਵਲੇ ਇਕ ਬੂੰਦ ਨ ਪਵਈ ਕੇਹ ॥

Even if all the pools are filled with water, and the land is blossoming in green, what use is all this if the raindrop does not fall in its mouth?

ਕਰਮਿ ਮਿਲੈ ਸੇ ਪਾਈਐ ਕਿਰਤੁ ਪਇਆ ਸਿਰਿ ਦੇਹ ॥੩॥

One unites with God only through His grace, otherwise one has to endure the results of past deeds.

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਦੁਧ ਹੋਇ ॥

O' my mind you should love God like water with milk.

ਆਵਟਣੁ ਆਪੇ ਖਵੈ ਦੁਧ ਕਉ ਖਪਣਿ ਨ ਦੇਇ ॥

When heated, the water bears the heat and it does not let the milk burn.

ਆਪੇ ਮੇਲਿ ਵਿਛੁੰਨਿਆ ਸਚਿ ਵਡਿਆਈ ਦੇਇ ॥੪॥

(Just like that, if the separated ones surrender themselves), then God unites them with Himself and blesses them with true glory. ||4||

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਕਵੀ ਸੂਰ ॥

O' my mind, have such a love for God as the chakwi (shelduck) has for the sun.

ਖਿਨੁ ਪਲੁ ਨੀਦ ਨ ਸੇਵਈ ਜਾਣੈ ਦੂਰਿ ਹਜੂਰਿ ॥

She (Chakwi) does not sleep even for a moment at night, thinking the sun is very near, although it is very far away.

ਮਨਮੁਖਿ ਸੇਝੀ ਨਾ ਪਵੈ ਗੁਰਮੁਖਿ ਸਦਾ ਹਜੂਰਿ ॥੫॥

A self-willed person never understands this kind of love, while Guru's followers always feel the presence of God with them.

ਮਨਮੁਖਿ ਗਣਤ ਗਣਾ ਵਣੀ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥

The self-willed person tries to show off counting his so-called noble deeds, but only that happens what the Creator-God does.

ਤਾ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਜੇ ਲੇਚੈ ਸਭੁ ਕੋਇ ॥

God's worth cannot be estimated, even though all beings wish to do that.

ਗੁਰਮਤਿ ਹੋਇ ਤ ਪਾਈਐ ਸਚਿ ਮਿਲੈ ਸੁਖੁ ਹੋਇ ॥੬॥

The worth of God's virtues is known only through the Guru's teachings, and inner peace wells up only by realizing the eternal God. ||6||

ਸਚਾ ਨੇਹੁ ਨ ਤੁਟਈ ਜੇ ਸਤਿਗੁਰੁ ਭੇਟੈ ਸੋਇ ॥

If one meets and follows the true Guru's teachings, then such a strong love develops for God, that it never breaks.

ਗਿਆਨ ਪਦਾਰਥੁ ਪਾਈਐ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥

Through the Guru's teachings, one receives the wealth of divine knowledge and understands that God is pervading the entire universe.

ਨਿਰਮਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੇ ਗੁਣ ਕਾ ਗਾਹਕੁ ਹੋਇ ॥੭॥

If one enshrines God's virtues within him, then he never forsakes God's immaculate Name. ||7||

ਖੇਲਿ ਗਏ ਸੇ ਪੰਖਣੂੰ ਜੇ ਚੁਗਦੇ ਸਰ ਤਲਿ ॥

Just as birds come to peck near the pool of water and then fly away, similarly humans come in this world for a short time.

ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਖੇਲਣੁ ਅਜੁ ਕਿ ਕਲਿ ॥

Everybody has to depart from this world after playing their role for a short while.

ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੇ ਮਿਲੈ ਜਾਇ ਸਚਾ ਪਿੜੁ ਮਲਿ ॥੮॥

O' God only that person is united with Your Name, whom You unite Yourself, and then that person departs after winning the game of life. ||8||

ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ ॥

True love for God does not develop without the Guru's teachings, and the dirt of ego doesn't go away.

ਸੇਰੰ ਆਪੁ ਪਛਾਣੀਐ ਸਬਦਿ ਭੇਦਿ ਪਤੀਆਇ ॥

When one's mind is completely appeased with the Guru's word, only then he recognizes God's presence within him.

ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੀਐ ਅਵਰ ਕਿ ਕਰੇ ਕਰਾਇ ॥੯॥

When one recognizes oneself through the Guru's teachings, then what more is left for him to do or to get done?

ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੀਐ ਸਬਦਿ ਮਿਲੇ ਪਤੀਆਇ ॥

Those who unite with God after having been appeased with the Guru's word, there is no need to unite them again because they are never separated.

ਮਨਮੁਖਿ ਸੇਝੀ ਨਾ ਪਵੈ ਵੀਛੁੜਿ ਚੇਟਾ ਖਾਇ ॥

But the self-willed person does not understand this; having been separated from God, such a person keeps on suffering.

ਨਾਨਕ ਦਰੁ ਘਰੁ ਏਕੁ ਹੈ ਅਵਰੁ ਨ ਦੂਜੀ ਜਾਇ ॥੧੦॥੧੧॥

O' Nanak, only God is the support of a person's life and there is no other place for him. ||10||11||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਮਨਮੁਖਿ ਭੁਲੈ ਭੁਲਾਈਐ ਭੂਲੀ ਠਉਰ ਨ ਕਾਇ ॥

A self-willed person strays away from the righteous path in life and finds no place for support.

ਗੁਰ ਬਿਨੁ ਕੇ ਨ ਦਿਖਾਵਈ ਅੰਧੀ ਆਵੈ ਜਾਇ ॥

Except the Guru, no one can show him the righteous path and blinded by Maya, one keeps wandering through the cycle of birth and death.

ਗਿਆਨ ਪਦਾਰਥੁ ਖੇਇਆ ਠਗਿਆ ਮੁਠਾ ਜਾਇ ॥੧॥

(Engrossed in the love for Maya and) having lost the divine wisdom, one departs from here cheated and deceived||1||

ਬਾਬਾ ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇ ॥

My friend, Maya deceives people with its illusion.

ਭਰਮਿ ਭੁਲੀ ਡੇਹਾਗਣੀ ਨਾ ਪਿਰ ਅੰਕਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

The unfortunate one lost in this illusion cannot unite with the Master-God.

ਭੂਲੀ ਫਿਰੈ ਦਿਸੰਤਰੀ ਭੂਲੀ ਗਿਹੁ ਤਜਿ ਜਾਇ ॥

One gone astray from the righteous way in life, abandons one's own home (inner-self) and wanders in all kinds of rituals, as if lost in foreign lands.

ਭੂਲੀ ਡੂੰਗਰਿ ਥਲਿ ਚੜੈ ਭਰਮੈ ਮਨੁ ਡੋਲਾਇ ॥

Being lost from the right path, one climbs the mountains and dunes (performs pilgrimages and other rituals) but his mind is always wavering in doubt.

ਧੁਰਹੁ ਵਿਛੁੰਨੀ ਕਿਉ ਮਿਲੈ ਗਰਬਿ ਮੁਠੀ ਬਿਲਲਾਇ ॥੨॥ Separated from God by His command, how can one unite with Him? Deluded by egotistical pride, he wails.
||2||

ਵਿਛੁੜਿਆ ਗੁਰੁ ਮੇਲਸੀ ਹਰਿ ਰਸਿ ਨਾਮ ਪਿਆਰਿ ॥

The Guru again unites the separated ones with God by imbuing them with the bliss of the love of God's Name.

ਸਾਚਿ ਸਹਜਿ ਸੇਭਾ ਘਣੀ ਹਰਿ ਗੁਣ ਨਾਮ ਅਧਾਰਿ ॥

Immense glory is received by realizing God and remaining in a state of spiritual poise, and making God's virtues and His Name as the support of life.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂੰ ਮੈ ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਭਤਾਰੁ ॥੩॥

O' God, save me (from worldly temptations) in whatever way it pleases You; except You, who else is my Master? ||3||

ਅਖਰ ਪੜਿ ਪੜਿ ਭੁਲੀਐ ਭੇਖੀ ਬਹੁਤੁ ਅਭਿਮਾਨੁ ॥

By continually reading religious books, people are lost in false beliefs, and they take great egotistical pride in wearing diverse religious garbs.

ਤੀਰਥ ਨਾਤਾ ਕਿਆ ਕਰੇ ਮਨ ਮਹਿ ਮੈਲੁ ਗੁਮਾਨੁ ॥

What is the use of bathing at the holy places when one's mind is filled with the dirt of ego?

ਗੁਰ ਬਿਨੁ ਕਿਨਿ ਸਮਝਾਈਐ ਮਨੁ ਰਾਜਾ ਸੁਲਤਾਨੁ ॥੪॥

Without the Guru, who can convey the true understanding to the mind? The mind thinks itself as the supreme master over the body. ||4||

ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਤਤੁ ਵੀਚਾਰੁ ॥

The wealth of God's love is received by reflecting on the essence of God's virtues through the Guru's teachings.

ਸਾ ਧਨ ਆਪੁ ਗਵਾਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰੁ ॥

One who has eradicated one's ego by decorating oneself with the Guru's word,

ਘਰ ਹੀ ਸੇ ਪਿਰੁ ਪਾਇਆ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰੁ ॥੫॥

has realized the Master-God within his heart through the unlimited love blessed by the Guru. ||5||

ਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਮਨੁ ਨਿਰਮਲੁ ਸੁਖੁ ਹੋਇ ॥

The mind is purified from the vices, and inner peace is attained by serving the Guru and following his teachings.

ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸਿਆ ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ ॥

When the Guru's word is enshrined in the mind, ego is eliminated from within,

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਲਾਭੁ ਸਦਾ ਮਨਿ ਹੋਇ ॥੬॥

the wealth of Naam is received and divine virtues multiply within the mind. ||6||

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਆਪਿ ਨ ਲਇਆ ਜਾਇ ॥

When God bestows grace, only then one receives Naam; it cannot be attained by one's own efforts.

ਗੁਰ ਕੀ ਚਰਣੀ ਲਗਿ ਰਹੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

Therefore, O' brother, get rid of your self-conceit from within and keep following the Guru's teachings.

ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਸਚੇ ਪਲੈ ਪਾਇ ॥੭॥

If we remain imbued with the love of the eternal God, then ultimately we do unite with Him. ||7||

ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੁ ਕਰਤਾਰੁ ॥

Everyone is prone to making mistakes; only the Guru and the Creator-God are infallible.

ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇਆ ਲਾਗਾ ਤਿਸੈ ਪਿਆਰੁ ॥

One who has made his mind to follow the Guru's teachings, love for God wells up within him.

ਨਾਨਕ ਸਾਚੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਸਬਦੁ ਅਪਾਰੁ ॥੮॥੧੨॥

O' Nanak, whom the Guru's word unites with the infinite God, that person never forgets the eternal God. ||8||12||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਮੋਹਣੀ ਸੁਤ ਬੰਧਪ ਘਰ ਨਾਰਿ ॥

The enticing Maya affects everyone because of the emotional attachment to their children, relatives, households and spouse.

ਧਨਿ ਜੇਬਨਿ ਜਗੁ ਠਗਿਆ ਲਬਿ ਲੇਭਿ ਅਹੰਕਾਰਿ ॥

The desire for worldly wealth, youth (beauty), lust, greed and pride has cheated the entire world.

ਮੇਰ ਠਗਉਲੀ ਹਉ ਮੁਈ ਸਾ ਵਰਤੈ ਸੰਸਾਰਿ ॥੧॥

Emotional attachment which is like an intoxicating herb, has spiritually destroyed me, and it is affecting the entire world. ||1||

ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

O' my beloved God, except You, I do not have anybody else.

ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਵਈ ਤੂੰ ਭਾਵਹਿ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

Except You, no one else pleases me; inner peace wells up within me only when I feel in love with You. ||1||pause||

ਨਾਮੁ ਸਾਲਾਹੀ ਰੰਗ ਸਿਉ ਗੁਰ ਕੈ ਸਬਦਿ ਸੰਤੋਖੁ ॥

O' my mind, acquire contentment through the Guru's teachings, and praise God's Name with adoration.

ਜੇ ਦੀਸੈ ਸੇ ਚਲਸੀ ਕੂੜਾ ਮੇਹੁ ਨ ਵੇਖੁ ॥

All that is visible will depart; do not look at the false show.

ਵਾਟ ਵਟਾਉ ਆਇਆ ਨਿਤ ਚਲਦਾ ਸਾਥੁ ਦੇਖੁ ॥੨॥

You have come into this world like a traveler, you can see that your companions are departing from here each day (and so will you one day). ||2||

ਆਖਣਿ ਆਖਹਿ ਕੇਤੜੇ ਗੁਰ ਬਿਨੁ ਬੁਝ ਨ ਹੋਇ ॥

Just for the sake of preaching, many people tell the way to escape the worldly entanglements, but true understanding is not attained without the Guru.

ਨਾਮੁ ਵਡਾਈ ਜੇ ਮਿਲੈ ਸਚਿ ਰਖੈ ਪਤਿ ਹੋਇ ॥

But if one receives the blessing of God's Name through the Guru, one gets imbued with God's love and receives honor both here and hereafter.

ਜੇ ਤੁਧੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਖੇਟਾ ਖਰਾ ਨ ਕੋਇ ॥੩॥

O' God, they alone are good who are pleasing to you; on one's own saying nobody is good or bad. ||3||

ਗੁਰ ਸਰਣਾਈ ਛੁਟੀਐ ਮਨਮੁਖ ਖੇਟੀ ਰਾਸਿ ॥

We can only be saved from the yearning for worldly desire by remaining in the Guru's refuge, a self-willed person always collects false (worldly) wealth.

ਅਸਟ ਧਾਤੁ ਪਾਤਿਸਾਹ ਕੀ ਘੜੀਐ ਸਬਦਿ ਵਿਗਾਸਿ ॥

The human body created by God with eight things (skin, hair, blood, blood vessels, bones, muscles, fat and semen) becomes spiritually enlightened when molded by the Guru's word.

ਆਪੇ ਪਰਖੇ ਪਾਰਖੂ ਪਵੈ ਖਜਾਨੈ ਰਾਸਿ ॥੪॥

God, the assayer, Himself examines the human beings, He accepts the virtuous ones and unites them with Himself. ||4||

ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਸਭ ਡਿਠੀ ਠੋਕਿ ਵਜਾਇ ॥

O' God, I have seen and tried the entire world, I have seen none like You and Your worth cannot be determined.

ਕਹਣੈ ਹਾਥ ਨ ਲਭਈ ਸਚਿ ਟਿਕੈ ਪਤਿ ਪਾਇ ॥

The limit of Your virtues is not found just by talking about them, but one who has faith in You, receives honor.

ਗੁਰਮਤਿ ਤੂੰ ਸਾਲਾਹਣਾ ਹੋਰੁ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥੫॥

The Guru's teaching is that one should praise You, and acknowledge that Your worth or limit cannot be described. ||5||

ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਭਾਵਈ ਤਿਤੁ ਤਨਿ ਹਉਮੈ ਵਾਦੁ ॥

Onewhom God's Name is not pleasing, he gets infested with ego and strife.

ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਪਾਈਐ ਬਿਖਿਆ ਦੂਜਾ ਸਾਦੁ ॥

Without the Guru's teachings, spiritual wisdom is not attained and the mind begins craving for worldly pleasures under the effect of materialism.

ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਮਾਇਆ ਫੀਕਾ ਸਾਦੁ ॥੬॥

Without acquiring divine virtues, human life is a waste; even Maya (the worldly pleasures) become tasteless in the end. ||6||

ਆਸਾ ਅੰਦਰਿ ਜੰਮਿਆ ਆਸਾ ਰਸ ਕਸ ਖਾਇ ॥

A human being is born because of the unfulfilled desires of the previous birth, and in this birth also, one experiences the good and bad results of desires.

ਆਸਾ ਬੰਧਿ ਚਲਾਈਐ ਮੁਹੇ ਮੁਹਿ ਚੇਟਾ ਖਾਇ ॥

Bound down by desires, one is driven away from this world where he faces severe punishment.

ਅਵਗਣਿ ਬਧਾ ਮਾਰੀਐ ਛੂਟੈ ਗੁਰਮਤਿ ਨਾਇ ॥੭॥

Trapped in vices he lives sinful life and suffers, and can escape from it only by lovingly remembering God's Name through the Guru's teachings. ||7||

ਸਰਬੇ ਥਾਈ ਏਕੁ ਤੂੰ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ॥

O' God, only You are pervading everywhere; save humans from the worldly temptations, as it pleases You.

ਗੁਰਮਤਿ ਸਾਚਾ ਮਨਿ ਵਸੈ ਨਾਮੁ ਭਲੇ ਪਤਿ ਸਾਖੁ ॥

God's Name can enshrine within the mind only through the Guru's teachings, and God's Name is one's true companion and the true honor.

ਹਉਮੈ ਰੇਗੁ ਗਵਾਈਐ ਸਬਦਿ ਸਚੈ ਸਚੁ ਭਾਖੁ ॥੮॥

O' brother, remember God through the Guru's word, because the malady of ego is eradicated only by remembering God

ਆਕਾਸੀ ਪਾਤਾਲਿ ਤੂੰ ਤਿਭਵਣਿ ਰਹਿਆ ਸਮਾਇ ॥

O' God, You are pervading everywhere, skies, nether regions and all the three worlds.

ਆਪੇ ਭਗਤੀ ਭਾਉ ਤੂੰ ਆਪੇ ਮਿਲਹਿ ਮਿਲਾਇ ॥

You Yourself bless people with Your love and devotion and on Your own, You unite them with Yourself.

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਰਜਾਇ ॥੯॥੧੩॥

O Nanak, Say: O' God, everything happens according to Your will, but bestow mercy so that I may never forsake Your Name. ||9||13||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ ॥

My mind is completely imbued with the love of God, what more do I need to reflect upon?

ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਉਪਜੈ ਪ੍ਰਭੁ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥

When the mind is focused on the divine word, a state of bliss wells up and imbued with God's love, one enjoys the essence of all pleasures.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਮੈ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥੧॥

O' God, protect me as it pleases You, but let Your Name be my support.

ਮਨ ਰੇ ਸਾਚੀ ਖਸਮ ਰਜਾਇ ॥

O' my mind, the will of God is always true.

ਜਿਨਿ ਤਨੁ ਮਨੁ ਸਾਜਿ ਸੀਗਾਰਿਆ ਤਿਸੁ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

Therefore, you should focus upon God's Name who created and adorned our body and mind. ||1||pause||

ਤਨੁ ਬੈਸੰਤਰਿ ਹੋਮੀਐ ਇਕ ਰਤੀ ਤੋਲਿ ਕਟਾਇ ॥

I cut my body into tiny pieces and offer them in a sacrificial fire,

ਤਨੁ ਮਨੁ ਸਮਧਾ ਜੇ ਕਰੀ ਅਨਦਿਨੁ ਅਗਨਿ ਜਲਾਇ ॥

and if I make my mind and body as firewood for sacred fire and burn it daily,

ਹਰਿ ਨਾਮੈ ਤੁਲਿ ਨ ਪੁਜਈ ਜੇ ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਇ ॥੨॥

and even if I perform millions of other ritual acts, still all these deeds do not equal the virtues of remembering God with adoration. ||2||

ਅਰਧ ਸਰੀਰੁ ਕਟਾਈਐ ਸਿਰਿ ਕਰਵਤੁ ਧਰਾਇ ॥

One may have a saw put on the head and have one's body cut into two pieces,

ਤਨੁ ਹੈਮੰਚਲਿ ਗਾਲੀਐ ਭੀ ਮਨ ਤੇ ਰੋਗੁ ਨ ਜਾਇ ॥

and one may let one's body be frozen, even then the mind would not be free of the malady of ego etc.

ਹਰਿ ਨਾਮੈ ਤੁਲਿ ਨ ਪੁਜਈ ਸਭ ਡਿਠੀ ਠੋਕਿ ਵਜਾਇ ॥੩॥

I have seen, and confirmed that none of these ritualistic deeds are equal to remembering God with adoration. ||3||

ਕੰਚਨ ਕੇ ਕੋਟ ਦਤੁ ਕਰੀ ਬਹੁ ਹੈਵਰ ਗੈਵਰ ਦਾਨੁ ॥

Even if I donate my worldly possessions, (like gold, horses and elephants),

ਭੂਮਿ ਦਾਨੁ ਗਊਆ ਘਣੀ ਭੀ ਅੰਤਰਿ ਗਰਬੁ ਗੁਮਾਨੁ ॥

and donate all other possessions (land and cows), still my pride and ego would be within me.

ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਗੁਰਿ ਦੀਆ ਸਚੁ ਦਾਨੁ ॥੪॥

One whom the Guru has blessed with the true gift of remembering God's Name, his mind remains totally imbued with God's Name

ਮਨਹਠ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥

The intellect of many people advocate religious deeds with rigid discipline of the mind, and there are many who contemplate on holy books like the Vedas.

ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ ॥

There are so many other rituals that become entanglement for a person; but freedom from vices is attained only by following the Guru's teachings.

ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥

Truth is higher than everything; but higher still is truthful living. ||5||

ਸਭੁ ਕੇ ਉਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥

We should consider all others superior, nobody should be deemed inferior,

ਇਕਨੈ ਭਾਂਡੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੇਇ ॥

because God Himself has fashioned all the humans, and it is His light that is pervading the beings everywhere.

ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਧੁਰਿ ਬਖਸ ਨ ਮੇਟੈ ਕੋਇ ॥੬॥

It is through Divine grace alone that we realize this truth, nobody can take away this preordained blessing.

ਸਾਧੁ ਮਿਲੈ ਸਾਧੂ ਜਨੈ ਸੰਤੋਖੁ ਵਸੈ ਗੁਰ ਭਾਇ ॥

When a saintly person meets with other saintly persons, then contentment wells up in his mind by living according to the Guru's teachings.

ਅਕਥ ਕਥਾ ਵੀਚਾਰੀਐ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥

If one remains immersed in the teachings of the true Guru, only then one can reflect upon the indescribable virtues of God.

ਪੀ ਅੰਮ੍ਰਿਤੁ ਸੰਤੋਖਿਆ ਦਰਗਹਿ ਪੈਯਾ ਜਾਇ ॥੭॥

Singing God's praises is like drinking the ambrosial nectar of Naam, the mind gets contentment by doing so, and one goes with honor to His presence. ||7||

ਘਟਿ ਘਟਿ ਵਾਜੈ ਕਿੰਗੁਰੀ ਅਨਦਿਨੁ ਸਬਦਿ ਸੁਭਾਇ ॥

Through the Guru's word when one always remains focused on God's virtues, then one understands that Divine music is playing in each and every heart.

ਵਿਰਲੇ ਕਉ ਸੋਝੀ ਪਈ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਇ ॥

But this understanding comes only to a rare person, who molds his mind through the Guru's teachings.

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਛੁਟੈ ਸਬਦੁ ਕਮਾਇ ॥੮॥੧੪॥

O' Nanak, that person never forsakes God's Name and is liberated from the vices by living according to Guru's teachings. ||8||14||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਚਿਤੇ ਦਿਸਹਿ ਧਉਲਹਰ ਬਰੇ ਬੰਕ ਦੁਆਰ ॥

O' mind, these mansions decorated with murals and strong white doors, look beautiful.

ਕਰਿ ਮਨ ਖੁਸੀ ਉਸਾਰਿਆ ਦੂਜੈ ਹੇਤਿ ਪਿਆਰਿ ॥

These have been built for pleasing the mind and out of love for materialism.

ਅੰਦਰੁ ਖਾਲੀ ਪ੍ਰੇਮ ਬਿਨੁ ਢਹਿ ਢੇਰੀ ਤਨੁ ਛਾਰੁ ॥੧॥

But if the mind is without the love for God, then one day all these mansions and the body will crumble down into heaps of dust. ||1||

ਭਾਈ ਰੇ ਤਨੁ ਧਨੁ ਸਾਥਿ ਨ ਹੋਇ ॥

O' brother, this body and wealth shall not go along while leaving this world.

ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੇ ਗੁਰੁ ਦਾਤਿ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

God's Name is the purest wealth; (which will accompany you after death) and only God bestows this gift through the Guru.

ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੇ ਜੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ ॥

The wealth of God's Name is immaculate, but one receives only if God, the benefactor, Himself bestows.

ਆਗੈ ਪੂਛ ਨ ਹੋਵਈ ਜਿਸੁ ਬੇਲੀ ਗੁਰੁ ਕਰਤਾਰੁ ॥

One whose helper is the Divine-Guru in acquiring the wealth of Naam, he is not questioned hereafter.

ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥੨॥

We are saved from the love for materialism only if God Himself saves us, because only God Himself can forgive our sins. ||2||

ਮਨਮੁਖੁ ਜਾਣੈ ਆਪਣੇ ਧੀਆ ਪੁਤ ਸੰਜੋਗੁ ॥

The relations with the daughters and sons are formed as per God's will, but a self-willed person thinks them as his own.

ਨਾਰੀ ਦੇਖਿ ਵਿਗਾਸੀਅਹਿ ਨਾਲੇ ਹਰਖੁ ਸੁ ਸੋਗੁ ॥

A self-willed person is elated upon seeing his wife (spouse), but does not understand that these relations bring happiness as well as sorrow.

ਗੁਰਮੁਖਿ ਸਬਦਿ ਰੰਗਾਵਲੇ ਅਹਿਨਿਸਿ ਹਰਿ ਰਸੁ ਭੋਗੁ ॥੩॥

Imbued with the love for the Guru's word, the Guru's followers always enjoy the spiritual bliss of God's Name. ||3||

ਚਿਤੁ ਚਲੈ ਵਿਤੁ ਜਾਵਣੇ ਸਾਕਤ ਡੋਲਿ ਡੋਲਾਇ ॥

When a faithless cynic loses wealth, his mind is shaken and remains unstable.

ਬਾਹਰਿ ਢੂੰਢਿ ਵਿਗੁਚੀਐ ਘਰ ਮਹਿ ਵਸਤੁ ਸੁਥਾਇ ॥

We endure misery while searching for inner peace outside, while the main source of bliss, the wealth of Naam, is always present within the heart.

ਮਨਮੁਖਿ ਹਉਮੈ ਕਰਿ ਮੁਸੀ ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ ॥੪॥

By indulging in ego, self-willed persons are robbed of this wealth of Naam, but Guru's followers easily gather it. ||4||

ਸਾਕਤ ਨਿਰਗੁਣਿਆਰਿਆ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

O' an unvirtuous faithless cynic, recognize your true origin.

ਰਕਤੁ ਬਿੰਦੁ ਕਾ ਇਹੁ ਤਨੋ ਅਗਨੀ ਪਾਸਿ ਪਿਰਾਣੁ ॥

This body is made from the blood of mother and semen of father; it shall be consigned to the fire in the end.

ਪਵਣੈ ਕੈ ਵਸਿ ਦੇਹੁਰੀ ਮਸਤਕਿ ਸਚੁ ਨੀਸਾਣੁ ॥੫॥

The body is dependent on predestined number of breaths. ||5||

ਬਹੁਤਾ ਜੀਵਣੁ ਮੰਗੀਐ ਮੁਆ ਨ ਲੋੜੈ ਕੋਇ ॥

We all ask for a long life; nobody wishes to die sooner.

ਸੁਖ ਜੀਵਣੁ ਤਿਸੁ ਆਖੀਐ ਜਿਸੁ ਗੁਰਮੁਖਿ ਵਸਿਆ ਸੇਇ ॥

But only that person's life is considered truly peaceful in whose heart God has manifested through the Guru's teachings.

ਨਾਮ ਵਿਹੁਣੇ ਕਿਆ ਗਣੀ ਜਿਸੁ ਹਰਿ ਗੁਰ ਦਰਸੁ ਨ ਹੋਇ ॥੬॥

How can I consider a person spiritually alive who is bereft of Naam and has never had the blessed vision of the Guru and God. ||6||

ਜਿਉ ਸੁਪਨੈ ਨਿਸਿ ਭੁਲੀਐ ਜਬ ਲਗਿ ਨਿਦ੍ਰਾ ਹੋਇ ॥

Just as one has misconception about the reality of things in the dream and this misconception is maintained as long as one is asleep,

ਇਉ ਸਰਪਨਿ ਕੈ ਵਸਿ ਜੀਅੜਾ ਅੰਤਰਿ ਹਉਮੈ ਦੇਇ ॥

Similar is the situation of that person who is under the influence of a serpent like Maya and has ego and duality within his heart.

ਗੁਰਮਤਿ ਹੋਇ ਵੀਚਾਰੀਐ ਸੁਪਨਾ ਇਹੁ ਜਗੁ ਲੇਇ ॥੭॥

When one receives the Guru's teachings and reflects on it, only then one realizes that this love for Maya or worldly love is just a dream. ||7||

ਅਗਨਿ ਮਰੈ ਜਲੁ ਪਾਈਐ ਜਿਉ ਬਾਰਿਕ ਦੂਧੈ ਮਾਇ ॥

Just as a baby's hunger is satiated with mother's milk, similarly the fire of worldly desires is put out with the water of Naam.

ਬਿਨੁ ਜਲ ਕਮਲ ਸੁ ਨਾ ਥੀਐ ਬਿਨੁ ਜਲ ਮੀਨੁ ਮਰਾਇ ॥

Just as the lotus does not exist without water, and the fish dies without water.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸਿ ਮਿਲੈ ਜੀਵਾ ਹਰਿ ਗੁਣ ਗਾਇ ॥੮॥੧੫॥

Similarly, the spiritual life of a person blossoms when he receives the elixir of God's Name: O' Nanak! I spiritually survive by singing God's praises. ||8||15||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਡੂੰਗਰੁ ਦੇਖਿ ਡਰਾਵਣੋ ਪੇਈਅੜੈ ਡਰੀਆਸੁ ॥

To reach a high spiritual state in life is like climbing a dreadful mountain, but while staying in this world, the human being is terrified looking at this path.

ਉਚਉ ਪਰਬਤੁ ਗਾਖੜੇ ਨਾ ਪਉੜੀ ਤਿਤੁ ਤਾਸੁ ॥

The human being does not have any means to climb this difficult mountain of spiritual path.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਜਾਣਿਆ ਗੁਰਿ ਮੇਲੀ ਤਰੀਆਸੁ ॥੧॥

The Guru's follower has realized God within his heart, the Guru united that person with God and he crossed over the worldly ocean of vices. ||1||

ਭਾਈ ਰੇ ਭਵਜਲੁ ਬਿਖਮੁ ਡਰਾਂਉ ॥

O' brother, the dreadful world-ocean of vices is very difficult to cross.

ਪੂਰਾ ਸਤਿਗੁਰੁ ਰਸਿ ਮਿਲੈ ਗੁਰੁ ਤਾਰੇ ਹਰਿ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

If a person meets a perfect Guru, then in his pleasure the Guru ferries that person across the world-ocean by blessing him with God's Name. ||1|| pause||

ਚਲਾ ਚਲਾ ਜੇ ਕਰੀ ਜਾਣਾ ਚਲਣਹਾਰੁ ॥

If I always remember that I have to depart from this world and if I understand that everyone has to depart.

ਜੇ ਆਇਆ ਸੇ ਚਲਸੀ ਅਮਰੁ ਸੁ ਗੁਰੁ ਕਰਤਾਰੁ ॥

Whoever has come to this world, must also depart from here, and only the Guru and the Creator-God are eternal,

ਭੀ ਸਚਾ ਸਾਲਾਹਣਾ ਸਚੈ ਥਾਨਿ ਪਿਆਰੁ ॥੨॥

Therefore one must lovingly sing God's praises in the holy congregation. ||2||

ਦਰ ਘਰ ਮਹਲਾ ਸੋਹਣੇ ਪਕੇ ਕੋਟ ਹਜਾਰ ॥

Beautiful gateways, houses, palaces, thousands of solidly built forts,

ਹਸਤੀ ਘੋੜੇ ਪਾਖਰੇ ਲਸਕਰ ਲਖ ਅਪਾਰ ॥

elephants, saddled horses, hundreds of thousands of countless armies,

ਕਿਸ ਹੀ ਨਾਲਿ ਨ ਚਲਿਆ ਖਪਿ ਖਪਿ ਮੁਏ ਅਸਾਰ ॥੩॥

none of these will go along in the end, and yet many ignorant people exhausted themselves and spiritually deteriorated in their pursuit for worldly things. ||3||

ਸੁਇਨਾ ਰੁਪਾ ਸੰਚੀਐ ਮਾਲੁ ਜਾਲੁ ਜੰਜਾਲੁ ॥

One may gather gold and silver, but wealth is just a net of entanglement.

ਸਭ ਜਗ ਮਹਿ ਦੇਹੀ ਫੇਰੀਐ ਬਿਨੁ ਨਾਵੈ ਸਿਰਿ ਕਾਲੁ ॥

One may beat the drum and proclaim authority over the entire world, but without the Naam, fear of death hovers over the head.

ਪਿੰਡੁ ਪੜੈ ਜੀਉ ਖੇਲਸੀ ਬਦਫੈਲੀ ਕਿਆ ਹਾਲੁ ॥੪॥

When life's play is over, the body falls down dead; (only then one realizes), what kind of fate awaits the evil-doers? ||4||

ਪੁਤਾ ਦੇਖਿ ਵਿਗਸੀਐ ਨਾਰੀ ਸੇਜ ਭਤਾਰ ॥

One is delighted beholding one's children and spouse.

ਚੋਆ ਚੰਦਨੁ ਲਾਈਐ ਕਾਪੜੁ ਰੂਪੁ ਸੀਗਾਰੁ ॥

One decks oneself with beautiful clothes and apply all kinds of perfumes.

ਖੇਹੁ ਖੇਹ ਰਲਾਈਐ ਛੇਡਿ ਚਲੈ ਘਰ ਬਾਰੁ ॥੫॥

Upon death, the body turns into dust and mingles with dust, and soul departs from the world leaving all worldly possessions behind. ||5||

ਮਹਰ ਮਲੁਕ ਕਹਾਈਐ ਰਾਜਾ ਰਾਉ ਕਿ ਖਾਨੁ ॥

A person may be called a chief, an emperor, a king, a governor or a lord;

ਚਉਧਰੀ ਰਾਉ ਸਦਾਈਐ ਜਲਿ ਬਲੀਐ ਅਭਿਮਾਨੁ ॥

one may present himself as a leader or a chief, but all these titles just burn him in the fire of egotistical pride.

ਮਨਮੁਖਿ ਨਾਮੁ ਵਿਸਾਰਿਆ ਜਿਉ ਡਵਿ ਦਧਾ ਕਾਨੁ ॥੬॥

But in spite of all these possessions, the self-willed person, who has forsaken God's Name, looks like a burnt reed in the forest fire. ||6||

ਹਉਮੈ ਕਰਿ ਕਰਿ ਜਾਇਸੀ ਜੇ ਆਇਆ ਜਗ ਮਾਹਿ ॥

Whosoever has come into the world, (without remembering God) will depart from here obsessed with egotism.

ਸਭੁ ਜਗੁ ਕਾਜਲ ਕੋਠੜੀ ਤਨੁ ਮਨੁ ਦੇਹ ਸੁਆਹਿ ॥

The entire world is like a chamber of black soot (of desires), whoever falls in love with it, his body, mind and life get stained with this black soot.

ਗੁਰਿ ਰਾਖੇ ਸੇ ਨਿਰਮਲੇ ਸਬਦਿ ਨਿਵਾਰੀ ਭਾਹਿ ॥੭॥

Only those people come out unpolluted from this chamber whom the Guru saves, and through the Guru's word, who quench their fire of yearnings. ||7||

ਨਾਨਕ ਤਰੀਐ ਸਚਿ ਨਾਮਿ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹੁ ॥

O' Nanak, we swim across the world-ocean of vices by lovingly remembering the eternal God who is King of all the kings.

ਮੈ ਹਰਿ ਨਾਮੁ ਨ ਵੀਸਰੈ ਹਰਿ ਨਾਮੁ ਰਤਨੁ ਵੇਸਾਹੁ Therefore, I pray to God that I may never forget God's Name, the most precious wealth of mine.

ਮਨਮੁਖ ਭਉਜਲਿ ਪਚਿ ਮੁਏ ਗੁਰਮੁਖਿ ਤਰੇ ਅਥਾਹੁ ॥੮॥੧੬॥

The self-willed persons decay and spiritually die in the dreadful and bottomless world-ocean of vices but the Guru's followers swim across it. ||8||16||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

Siree Raag, First Guru: Second Beat.

ਮੁਕਾਮੁ ਕਰਿ ਘਰਿ ਬੈਸਣਾ ਨਿਤ ਚਲਣੈ ਕੀ ਧੋਖ ॥

One lives in this world thinking that this is his permanent home, but the fear to depart is always there.

ਮੁਕਾਮੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਹੈ ਨਿਹਚਲੁ ਲੋਕ ॥੧॥

This world could only be considered as one's permanent abode if it were going to last forever. ||1||

ਦੁਨੀਆ ਕੈਸਿ ਮੁਕਾਮੇ ॥

O' brother, how can this world be one's permanent home?

ਕਰਿ ਸਿਦਕੁ ਕਰਣੀ ਖਰਚੁ ਬਾਧਹੁ ਲਾਗਿ ਰਹੁ ਨਾਮੇ ॥੧॥ ਰਹਾਉ ॥

Therefore with full faith in God, amass the capital of good deeds as expense for your spiritual journey and remain focused on God's Name. ||1||pause||

ਜੋਗੀ ਤ ਆਸਣੁ ਕਰਿ ਬਹੈ ਮੁਲਾ ਬਹੈ ਮੁਕਾਮਿ ॥

A yogi squats in his posture, and Mullah (the Muslim scholar) sits on his seat.

ਪੰਡਿਤ ਵਖਾਣਹਿ ਪੋਥੀਆ ਸਿਧ ਬਹਹਿ ਦੇਵ ਸਥਾਨਿ ॥੨॥

The Hindu Pandits recite from their scriptures, and the Siddhas sit in the temples of their gods. ||2||

ਸੁਰ ਸਿਧ ਗਣ ਰੰਧਰਬ ਮੁਨਿ ਜਨ ਸੇਖ ਪੀਰ ਸਲਾਰ ॥

The angels, Siddhas, worshippers of Shiva, heavenly musicians, silent sages, saints, priests, preachers, spiritual teachers and commanders,

ਦਰਿ ਕੂਚ ਕੂਚਾ ਕਰਿ ਗਏ ਅਵਰੇ ਭਿ ਚਲਣਹਾਰ ॥੩॥

each and every one has left, and all others shall depart as well. ||3||

ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ ਉਮਰੇ ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ ॥

The sultans and kings, the rich and the mighty, have departed in succession.

ਘੜੀ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਦਿਲ ਸਮਝੁ ਤੂੰ ਭਿ ਪਹੁਚੁ ॥੪॥

Everyone shall depart in a moment or two: O my mind, understand that you must go as well! ||4||

ਸਬਦਾਹ ਮਾਹਿ ਵਖਾਣੀਐ ਵਿਰਲਾ ਤ ਬੁਝੈ ਕੋਇ ॥

It is often expressed by use of words that we all have to leave but rare is the one who truly believes in it.

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਲਿ ਥਲਿ ਮਹੀਅ ਲਿ ਸੋਇ ॥੫॥

Nanak offers this prayer before God who pervades the water, the land and the space. ||5||

ਅਲਾਹੁ ਅਲਖੁ ਅਰੰਮੁ ਕਾਦਰੁ ਕਰਣਹਾਰੁ ਕਰੀਮੁ ॥

God, who is also called Allah, is unknowable, inaccessible, almighty and merciful creator of all the creation.

ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ॥੬॥

All the world comes and goes; only the Merciful God is permanent. ||6||

ਮੁਕਾਮੁ ਤਿਸ ਨੇ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ ॥

God alone can be called everlasting who is not subject to any writ of destiny.

ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ॥੭॥

The sky and the earth shall pass away, but only God is eternal. ||7||

ਦਿਨ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੇਇ ॥

The day and the sun shall pass away; the night and the moon shall pass away; the hundreds of thousands of stars shall disappear.

ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਗੋਇ ॥੮॥੧੭॥

O' Nanak, say, it is God alone who is eternal. ||8||17||

ਮਹਲੇ ਪਹਿਲੇ ਸਤਾਰਹ ਅਸਟਪਦੀਆ ॥

Seventeen Ashtapadis, by the first Guru

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ਅਸਟਪਦੀਆ

Siree Raag, Third Guru: First Beat, Ashtapadis:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਹੋਇ ॥

By following the Guru's teachings, when God bestows grace, only then devotional worship can be performed; devotional worship is not possible without the Guru.

ਆਪੈ ਆਪੁ ਮਿਲਾਏ ਬੂਝੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਕੇਇ ॥

When one merges his own self into the Guru's teachings (complete surrender), then he understands what true devotion is and thus becomes pure.

ਹਰਿ ਜੀਉ ਸਚਾ ਸਚੀ ਬਾਣੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੧॥

God is eternal and so is the divine word of His praises, and union with God is attained through the Guru's word. ||1||

ਭਾਈ ਰੇ ਭਗਤਿਹੀਣੁ ਕਾਹੇ ਜਗਿ ਆਇਆ ॥

O' brother, why did one even come into this world, if he was to remain bereft of devotional worship of God?

ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥ ਰਹਾਉ ॥

If he did not follow the perfect Guru's teaching, then he surely has wasted his life. ||1||pause||

ਆਪੇ ਹਰਿ ਜਗਜੀਵਨੁ ਦਾਤਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ॥

God, the benefactor, Himself is the support of life of the world; He Himself forgives and unites people with Himself.

ਜੀਅ ਜੰਤ ਏ ਕਿਆ ਵੇਚਾਰੇ ਕਿਆ ਕੇ ਆਖਿ ਸੁਣਾਏ ॥

Otherwise, what can these poor (supportless) human beings do or say?.

ਗੁਰਮੁਖਿ ਆਪੇ ਦੇ ਵਡਿਆਈ ਆਪੇ ਸੇਵ ਕਰਾਏ ॥੨॥

It is God Himself who, through the Guru blesses a person with the glory of His Name and inspires him to perform devotional worship. ||2||

ਦੇਖਿ ਕੁਟੰਬੁ ਮੋਹਿ ਲੇਭਾਣਾ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ ॥

Beholding one's family, one is fascinated by its emotional attachment; but none of the family members will accompany when he departs from this world.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਗੁਣ ਨਿਧਾਨੁ ਪਾਇਆ ਤਿਸ ਕੀ ਕੀਮ ਨ ਪਾਈ ॥

One who has realized God, the treasure of virtues, by following the Guru's teachings, the worth of his glory cannot be described.

ਪ੍ਰਭੁ ਸਖਾ ਹਰਿ ਜੀਉ ਮੇਰਾ ਅੰਤੇ ਹੋਇ ਸਖਾਈ ॥੩॥

God is my best Friend, He shall be my companion and support in the end. ||3||

ਪੇਈਅੜੈ ਜਗਜੀਵਨੁ ਦਾਤਾ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥

In the parental home (this world), the self-willed person has lost his honor by forsaking God, the benefactor and the life of the world.

ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਮਗੁ ਨ ਜਾਣੈ ਅੰਧੇ ਠਉਰ ਨ ਕਾਈ ॥

No one can understand the righteous way of life without the Guru's teachings; blinded by the love for Maya, one does not find any spiritual support.

ਹਰਿ ਸੁਖਦਾਤਾ ਮਨਿ ਨਹੀ ਵਸਿਆ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਈ ॥੪॥

The one in whose mind God, the giver of inner peace has not manifested, in the end he regrets while departing from here. ||4||

ਪੇਈਅੜੈ ਜਗਜੀਵਨੁ ਦਾਤਾ ਗੁਰਮਤਿ ਮੰਨਿ ਵਸਾਇਆ ॥

By following the Guru's teachings, those who have enshrined God, the benefactor and life of the world, in their mind while living in this world:

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮੋਹੁ ਚੁਕਾਇਆ ॥

They always perform God's devotional worship and eradicate their ego and emotional attachment from within.

ਜਿਸੁ ਸਿਉ ਰਾਤਾ ਤੈਸੇ ਹੋਵੈ ਸਚੇ ਸਚਿ ਸਮਾਇਆ ॥੫॥

A person becomes like the one in whose love he is imbued with; therefore one who is imbued with the eternal God's love, remains absorbed in Him. ||5||

ਆਪੇ ਨਦਰਿ ਕਰੇ ਭਾਉ ਲਾਏ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ ॥

The one upon whom God bestows gracious glance and imbues with His love, then that person reflects upon His virtues through the Guru's word.

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਸਹਜੁ ਉਪਜੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥

Spiritual poise wells up by following the true Guru's teachings and eradicating the ego and yearning for materialism.

ਹਰਿ ਗੁਣਦਾਤਾ ਸਦ ਮਨਿ ਵਸੈ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥੬॥

One who follows the Guru's teachings, God, the benefactor of virtues manifests in his heart and then that person keeps Him enshrined in his heart. ||6||

ਪ੍ਰਭੁ ਮੇਰਾ ਸਦਾ ਨਿਰਮਲਾ ਮਨਿ ਨਿਰਮਲਿ ਪਾਇਆ ਜਾਇ ॥

My God is forever immaculate; He can be realized only with a pure mind.

ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੁਖੁ ਸਭੁ ਜਾਇ ॥

If God, the treasure of Naam, manifests in the mind, then all the misery of egotism goes away.

ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥੭॥

I forever dedicate myself to that person whom the true Guru has recited the divine word of God's praises. ||7||

ਆਪਣੈ ਮਨਿ ਚਿਤਿ ਕਰੈ ਕਹਾਏ ਬਿਨੁ ਗੁਰ ਆਪੁ ਨ ਜਾਈ ॥

One may say in one's own mind that he has eradicated his self-conceit and makes others also say so, but it does not depart without the Guru's teachings.

ਹਰਿ ਜੀਉ ਭਗਤਿ ਵਛਲੁ ਸੁਖਦਾਤਾ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਈ ॥

God is the lover of devotional worship and benefactor of inner peace; upon whom God bestows mercy, only that person enshrines Him in his mind.

ਨਾਨਕ ਸੇਭਾ ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ॥੮॥੧॥੧੮॥

O' Nanak, through the Guru's teachings, God Himself blesses a person with the intellect of singing God's praises and bestows honor both here and hereafter.

||8||1||18||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਮਡੰਡੁ ਲਗੈ ਤਿਨ ਆਇ ॥

Those who go around doing even the religious deeds egotistically, they end up enduring the fear of the demon of death,

ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਉਬਰੇ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥੧॥

but those who follow the Guru's teachings, they are saved from this fear of the of demon of death. ||1||

ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥

O' my mind, follow the Guru's teachings and lovingly remember God's Name.

ਧੁਰਿ ਪੂਰਬਿ ਕਰਤੈ ਲਿਖਿਆ ਤਿਨਾ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

Based on the previous deeds, those who are predestined by the Creator-God, they merge in His Name by following the Guru's teachings. ||1||pause||

ਵਿਣੁ ਸਤਿਗੁਰੁ ਪਰਤੀਤਿ ਨ ਆਵਈ ਨਾਮਿ ਨ ਲਾਗੈ ਭਾਉ ॥

Faith and love for God's Name does not arise in one's mind without following the true Guru's teachings.

ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਈ ਦੁਖ ਮਹਿ ਸਵੈ ਸਮਾਇ ॥੨॥

He does not find peace even in dreams, and remains entangled in sorrows. ||2||

ਜੇ ਹਰਿ ਹਰਿ ਕੀਚੈ ਬਹੁਤੁ ਲੇਚੀਐ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਇ ॥

Even if he longs to recite God's Naam, still he does not succeed, because his past deeds cannot be erased without following the Guru's teachings.

ਹਰਿ ਕਾ ਭਾਣਾ ਭਗਤੀ ਮੰਨਿਆ ਸੇ ਭਗਤ ਪਏ ਦਰਿ ਥਾਇ ॥੩॥

The devotees of God completely surrender to God's will and they are the ones who are accepted in God's presence. ||3||

ਗੁਰੁ ਸਬਦੁ ਦਿੜਾਵੈ ਰੰਗ ਸਿਉ ਬਿਨੁ ਕਿਰਪਾ ਲਇਆ ਨ ਜਾਇ ॥

With great love, the Guru enshrines the divine word in the heart of those who seek his refuge, but the Guru is not met without God's grace.

ਜੇ ਸਉ ਅੰਮ੍ਰਿਤੁ ਨੀਰੀਐ ਭੀ ਬਿਖੁ ਫਲੁ ਲਾਗੈ ਧਾਇ ॥੪॥

Without the Guru's teachings, a person is like a (poisonous) tree which bears poisonous fruit, even if irrigated with nectar a hundred times. ||4||

ਸੇ ਜਨ ਸਚੇ ਨਿਰਮਲੇ ਜਿਨ ਸਤਿਗੁਰੁ ਨਾਲਿ ਪਿਆਰੁ ॥

Only those people, who are in love with the true Guru, are always truthful and have an immaculate life.

ਸਤਿਗੁਰੁ ਕਾ ਭਾਣਾ ਕਮਾਵਦੇ ਬਿਖੁ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰੁ ॥੫॥

They live as per the Guru's will by eradicating the poison of ego and vices. ||5||

ਮਨਹਠਿ ਕਿਤੈ ਉਪਾਇ ਨ ਛੁਟੀਐ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਸੇਧਹੁ ਜਾਇ ॥

O' brother, you may carefully read the religious scriptures and confirm that we cannot escape from the poison of ego by deeds done with stubbornness.

ਮਿਲਿ ਸੰਗਤਿ ਸਾਧੂ ਉਬਰੇ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ ॥੬॥

People escape from the vices only by joining the holy congregation and living according to the Guru's word. ||6||

ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਜਿਸੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

God's Name is the treasure of virtues, which has no end or limitation.

ਗੁਰਮੁਖਿ ਸੇਈ ਸੋਹਦੇ ਜਿਨ ਕਿਰਪਾ ਕਰੇ ਕਰਤਾਰੁ ॥੭॥

Only those upon whom God bestows mercy, they follow the Guru's teachings and realize this treasure of virtues and are embellished. ||7||

ਨਾਨਕ ਦਾਤਾ ਏਕੁ ਹੈ ਦੂਜਾ ਅਉਰੁ ਨ ਕੋਇ ॥

O' Nanak, God is the only benefactor; there is no other at all.

ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੮॥੨॥੧੯॥

God is realized by the Guru's grace and the Guru is met through God's grace

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਪੰਖੀ ਬਿਰਖਿ ਸੁਹਾਵੜਾ ਸਚੁ ਚੁਰੈ ਗੁਰ ਭਾਇ ॥

Just as birds sitting on trees and pecking on fruits look beautiful, similarly the life of a devotee becomes beautiful by focusing on God through love for the Guru.

ਹਰਿ ਰਸੁ ਪੀਵੈ ਸਹਜਿ ਰਹੈ ਉਡੈ ਨ ਆਵੈ ਜਾਇ ॥

He drinks the nectar of God's Name, remains in a state of spiritual poise, does not wander around for Maya and is thus saved from the cycle of birth and death.

ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥੧॥

This way he has found an abode within his heart (where God resides) and always remains absorbed in remembering God's Name with adoration. ||1||

ਮਨ ਰੇ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ॥

O' my mind, live by the Guru's teachings.

ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲਹਿ ਤਾ ਅਨਦਿਨੁ ਰਾਚਹਿ ਹਰਿ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

If you act according to the Guru's will, then you shall always remain immersed in God's Name. ||1||pause||

ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ ॥

Though people who look beautiful (comfortable) in life, they are running around all over to acquire more and more worldly wealth.

ਜੇਤਾ ਉਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾੜਹਿ ਤੈ ਬਿਲਲਾਹਿ ॥

The more they wander around, the more they suffer as if they are burning and bewailing in the yearning for worldly things.

ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਜਾਪਈ ਨਾ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਪਾਹਿ ॥੨॥

Without the Guru's teachings, they do not find God's presence in their heart, and they do not receive the ambrosial fruit of God's Name. ||2||

ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਹਰੀਆਵਲਾ ਸਾਚੈ ਸਹਜਿ ਸੁਭਾਇ ॥

The Guru's follower is like God's evergreen tree, and he always remains absorbed in love and devotion for God in a state of spiritual poise.

ਸਾਖਾ ਤੀਨਿ ਨਿਵਾਰੀਆ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥

Such a person has conquered the three modes of Maya (vice, virtue and power) by remaining immersed in the divine word of God's praises.

ਅੰਮ੍ਰਿਤ ਫਲੁ ਹਰਿ ਏਕੁ ਹੈ ਆਪੇ ਦੇਇ ਖਵਾਇ ॥੩॥

He bears the ambrosial fruit of God's Name, God Himself lets such a Guru's follower enjoy this ambrosial fruit. ||3||

ਮਨਮੁਖ ਉਭੇ ਸੁਕਿ ਗਏ ਨਾ ਫਲੁ ਤਿੰਨਾ ਛਾਉ ॥

The self-willed people are of no help to anybody, they are like those trees which have withered away, they neither bear fruit nor yield shade.

ਤਿੰਨਾ ਪਾਸਿ ਨ ਬੈਸੀਐ ਓਨਾ ਘਰੁ ਨ ਗਿਰਾਉ ॥

We should not even sit near them because they are like those who have no home or place of their own. (they have no spiritual knowledge).

ਕਟੀਅਹਿ ਤੈ ਨਿਤ ਜਾਲੀਅਹਿ ਓਨਾ ਸਬਦੁ ਨ ਨਾਉ ॥੪॥

They always remain unhappy and miserable, because they have neither the Guru's word, nor God's Name. ||4||

ਹੁਕਮੇ ਕਰਮ ਕਮਾਵਣੇ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਉ ॥

O' God, people act as per God's command and wander in the cycles of birth and death in accordance with their preordained destiny based on their past deeds.

ਹੁਕਮੇ ਦਰਸਨੁ ਦੇਖਣਾ ਜਹ ਭੇਜਹਿ ਤਹ ਜਾਉ ॥

People experience Your blessed vision as per Your command, and they do what You wish them to do.

ਹੁਕਮੇ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸੈ ਹੁਕਮੇ ਸਚਿ ਸਮਾਉ ॥੫॥

God's Name dwells within their minds by Your Command and by Your command they remain merged in Your Name. ||5||

ਹੁਕਮੁ ਨ ਜਾਣਹਿ ਬਪੁੜੇ ਭੂਲੇ ਫਿਰਹਿ ਗਵਾਰ ॥

There are many wretched people who do not understand God's will; these ignorant people wander around lost in doubts.

ਮਨਹਠਿ ਕਰਮ ਕਮਾਵਦੇ ਨਿਤ ਨਿਤ ਹੋਹਿ ਖੁਆਰੁ ॥

They go about their business stubborn-mindedly; each and every day they suffer disgrace and distress.

ਅੰਤਰਿ ਸਾਂਤਿ ਨ ਆਵਈ ਨਾ ਸਚਿ ਲਗੈ ਪਿਆਰੁ ॥੬॥

They neither attain peace of mind, nor embrace love for God. ||6||

ਗੁਰਮੁਖੀਆ ਮੁਹ ਸੋਹਣੇ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥

The faces of the Guru's followers look shining with the love of Naam, because they bear love and affection for the Guru.

ਸਚੀ ਭਗਤੀ ਸਚਿ ਰਤੇ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ॥

Their devotional worship is real, they are imbued with truth and are judged truthful in God's presence.

ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੈ ਸਭ ਕੁਲ ਕਾ ਕਰਹਿ ਉਧਾਰੁ ॥੭॥

Blessed is their coming into the world, because they not only save themselves but also save their entire lineage (their spiritual companions). ||7||

ਸਭ ਨਦਰੀ ਕਰਮ ਕਮਾਵਦੇ ਨਦਰੀ ਬਾਹਰਿ ਨ ਕੋਇ ॥

All people perform deeds under God's glance; no one is outside His glance.

ਜੈਸੀ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸਚਾ ਤੈਸਾ ਹੀ ਕੇ ਹੋਇ ॥

Whatever grace (based on their past deeds) God bestows on one, he becomes like that.

ਨਾਨਕ ਨਾਮਿ ਵਡਾਈਆ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੮॥੩॥੨੦॥

O' Nanak, all honors come through devotion to God's Name, which is obtained only by His grace. ||8||3||20||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨਮੁਖਿ ਬੁਝ ਨ ਪਾਇ ॥

The self-willed people do not understand that God's Name can be lovingly remembered only through the Guru's teachings.

ਗੁਰਮੁਖਿ ਸਦਾ ਮੁਖ ਉਜਲੇ ਹਰਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥

Those who follow the Guru's teachings, God manifests in their mind and they are always honored both here and hereafter.

ਸਹਜੇ ਹੀ ਸੁਖੁ ਪਾਈਐ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥੧॥

Inner peace is attained in a state of spiritual poise and one remains absorbed in God in that state of spiritual poise. ||1||

ਭਾਈ ਰੇ ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ॥

O' brother, serve the God's devotees with humility.

ਗੁਰ ਕੀ ਸੇਵਾ ਗੁਰ ਭਗਤਿ ਹੈ ਵਿਰਲਾ ਪਾਏ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

The Guru's service is the devotional worship of God through the Guru's teaching; but only a rare person receives the gift of this service. ||1||pause||

ਸਦਾ ਸੁਹਾਗੁ ਸੁਹਾਗਣੀ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥

If one lives by the Guru's will, then that fortunate person will always enjoy the bliss of union with God.

ਸਦਾ ਪਿਰੁ ਨਿਰਚਲੁ ਪਾਈਐ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਇ ॥

By following the Guru's teachings, one realizes the eternal Master-God, who never dies or goes away.

ਸਬਦਿ ਮਿਲੀ ਨਾ ਵੀਛੁੜੈ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਇ ॥੨॥

One who is united with the Master-God through the Guru's word, shall not be separated from Him again and always remains merged with Him. ||2||

ਹਰਿ ਨਿਰਮਲੁ ਅਤਿ ਉਜਲਾ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥

God is extremely immaculate, and He can't be realized without the Guru's word.

ਪਾਠੁ ਪੜੈ ਨਾ ਬੁਝਈ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ ॥

God cannot be understood by reading scriptures; the pretenders (who put on holy garbs) remain deluded in doubt.

ਗੁਰਮਤੀ ਹਰਿ ਸਦਾ ਪਾਇਆ ਰਸਨਾ ਹਰਿ ਰਸੁ ਸਮਾਇ ॥੩॥

God is always realized only through the Guru's teachings, and the tongue remains permeated with the sublime essence of God's Name. ||3||

ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇਆ ਗੁਰਮਤੀ ਸਹਜਿ ਸੁਭਾਇ ॥

One who follows the Guru's teachings, eradicates his love for Maya, and imbued with God's love he remains in a state of spiritual poise.

ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਦੁਖੀਆ ਫਿਰੈ ਮਨਮੁਖਾ ਨੇ ਗਈ ਖਾਇ ॥

Without the Guru's word, the world keeps wandering in agony due to its love for maya, which has consumed the self-willed people.

ਸਬਦੇ ਨਾਮੁ ਧਿਆਈਐ ਸਬਦੇ ਸਚਿ ਸਮਾਇ ॥੪॥

Therefore we should remember God's Name through the Guru's teachings, because one merges in God only through the Guru's word. ||4||

ਮਾਇਆ ਭੂਲੇ ਸਿਧ ਫਿਰਹਿ ਸਮਾਧਿ ਨ ਲਗੈ ਸੁਭਾਇ ॥

Under the influence of Maya, even the adepts have strayed from the righteous path and are wandering around unable to focus on God's love.

ਤੀਨੇ ਲੋਅ ਵਿਆਪਤ ਹੈ ਅਧਿਕ ਰਹੀ ਲਪਟਾਇ ॥

The obsession for Maya pervades everywhere, and is completely clinging to all.

ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਨਾ ਦੁਬਿਧਾ ਮਾਇਆ ਜਾਇ ॥੫॥

Without the Guru's teachings, liberation from maya is not attained and the duality caused by Maya does not go away. ||5||

ਮਾਇਆ ਕਿਸ ਨੇ ਆਖੀਐ ਕਿਆ ਮਾਇਆ ਕਰਮ ਕਮਾਇ ॥

What is called Maya? What does Maya do to the minds of human beings?

ਦੁਖਿ ਸੁਖਿ ਏਹੁ ਜੀਉ ਬਧੁ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਇ ॥

Under the influence of maya, a human being remains bound in joy and sorrow and does deeds out of self-conceit or ego.

ਬਿਨੁ ਸਬਦੈ ਭਰਮੁ ਨ ਚੁਕਈ ਨਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥੬॥

Without the Guru's word, neither the doubt caused by Maya is dispelled, nor egotism is eliminated from within. ||6||

ਬਿਨੁ ਪ੍ਰੀਤੀ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਬਦੈ ਥਾਇ ਨ ਪਾਇ ॥

One cannot perform devotional worship without having love for God's Name, and no one is accepted in God's presence without the Guru's word.

ਸਬਦੇ ਹਉਮੈ ਮਾਰੀਐ ਮਾਇਆ ਕਾ ਭ੍ਰਮੁ ਜਾਇ ॥

When ego is eradicated through the Guru's word, only then the illusion of Maya goes away.

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਇ ॥੭॥

The priceless commodity of God's Name is received through the Guru's teachings, and one merges in God's love in a state of spiritual poise. ||

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸਹਜਿ ਮਿਲਿਆ ਪ੍ਰਭੁ ਸੋਇ ॥

God, the lover of devotional worship, dwells in the mind of a person, and He is realized only when one attains a state of spiritual poise.

ਨਕ ਸਬਦੇ ਹਰਿ ਸਾਲਾਹੀਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੮॥੪॥੨੧॥

O' Nanak, God can be praised only through the Guru's word, but this gift of praising God is obtained only by His grace. ||8||4||21||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, third Guru:

ਮਾਇਆ ਮੇਹੁ ਮੇਰੈ ਪ੍ਰਭਿ ਕੀਨਾ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ ॥

It is my God who has created the attachment to Maya, and He Himself leads people astray through this illusion of Maya based on their past deeds.

ਮਨਮੁਖਿ ਕਰਮ ਕਰਹਿ ਨਹੀ ਬੁਝਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥

Self-willed people perform the prescribed religious rituals, but they do not understand the righteous way of life and waste away their life in vain.

ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ ॥੧॥

The Guru's word is the source of Divine knowledge in this world; by His Grace, it comes to dwell within the mind. ||1||

ਮਨ ਰੇ ਨਾਮੁ ਜਪਹੁ ਸੁਖੁ ਹੋਇ ॥

O' my mind, remember God's Name with adoration, peace wells up by doing so.

ਗੁਰੁ ਪੂਰਾ ਸਾਲਾਹੀਐ ਸਹਜਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

We should praise the perfect Guru, because one attains spiritual poise and realizes God through the Guru's teachings. ||1||pause||

ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਿਆ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥

The doubt and all kind of fear flee away by focusing the mind on God's Name.

ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਮਾਈਐ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥

God manifests in the mind by following the Guru's teachings and living by the divine word.

ਘਰਿ ਮਹਲਿ ਸਚਿ ਸਮਾਈਐ ਜਮਕਾਲੁ ਨ ਸਕੈ ਖਾਇ ॥੨॥

The mind merges with God within one's own heart, and the fear of death cannot destroy his righteous way of life. ||2||

ਨਾਮਾ ਛੀਬਾ ਕਬੀਰੁ ਜੇਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ ॥

The calico printer Namdev and the weaver Kabeer, obtained emancipation through the perfect Guru's teachings.

ਬ੍ਰਹਮ ਕੇ ਬੇਤੇ ਸਬਦੁ ਪਛਾਣਹਿ ਹਉਮੈ ਜਾਤਿ ਗਵਾਈ ॥

These knowers of God understood the divine word, and they rooted out their ego and complex due to their lower social status.

ਸੁਰਿ ਨਰ ਤਿਨ ਕੀ ਬਾਣੀ ਗਾਵਹਿ ਕੋਇ ਨ ਮੇਟੈ ਭਾਈ ॥੩॥

O' brother, angels and human beings sing their hymns and no one can erase their honor (they have become immortal)

ਦੈਤ ਪੁਤੁ ਕਰਮ ਧਰਮ ਕਿਛੁ ਸੰਜਮ ਨ ਪੜੈ ਦੂਜਾ ਭਾਉ ਨ ਜਾਣੈ ॥

Prahlad, the son of an evil king Harnakash, refused to study about religious rituals and austerities because he did not know duality.

ਸਤਿਗੁਰੁ ਭੇਟਿਐ ਨਿਰਮਲੁ ਹੋਆ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥

Upon meeting with the true Guru, his life became immaculate and he always remembered God's Name with adoration.

ਏਕੇ ਪੜੈ ਏਕੇ ਨਾਉ ਬੁਝੈ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਣੈ ॥੪॥

He read about God's praises, recognized only God's Name and he did not know anyone else like God. ||4||

ਖਟੁ ਦਰਸਨ ਜੋਗੀ ਸੰਨਿਆਸੀ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਏ ॥

Without the Guru's teachings, even the followers of six Shastras, yogis and recluses remain lost in the illusion of Maya.

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਾ ਗਤਿ ਮਿਤਿ ਪਾਵਹਿ ਹਰਿ ਜੀਉ ਮੰਨਿ ਵਸਾਏ ॥

When they follow the Guru's teachings, only then they achieve a higher spiritual state and righteous way of life by enshrining God's Name in their mind.

ਸਚੀ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਗੈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥੫॥

One whose mind gets focused on the divine word of God's praises, his cycle of birth and death come to an end. ||5||

ਪੰਡਿਤ ਪੜਿ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਏ ॥

The Pandits read scriptures, argue and stir up controversies; without following the Guru's teachings, they remain deluded by doubt.

ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਬਿਨੁ ਸਬਦੈ ਮੁਕਤਿ ਨ ਪਾਏ ॥

They wander through millions of reincarnations; without the Guru's word they do not attain emancipation.

ਜਾ ਨਾਉ ਚੇਤੈ ਤਾ ਗਤਿ ਪਾਏ ਜਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ ॥੬॥

Only when the Guru unites a person with God's Name, then he remembers God's Name and attains a sublime spiritual state. ||6||

ਸਤਸੰਗਤਿ ਮਹਿ ਨਾਮੁ ਹਰਿ ਉਪਜੈ ਜਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਏ ॥

When one meets the true Guru with love for him, then by remaining in the holy congregation, and God's Name manifests within him.

ਮਨੁ ਤਨੁ ਅਰਪੀ ਆਪੁ ਗਵਾਈ ਚਲਾ ਸਤਿਗੁਰ ਭਾਏ ॥

I wish to eradicate my self-conceit, surrender myself completely to the true Guru, and do what pleases him.

ਸਦ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪੁਨੇ ਵਿਟਹੁ ਜਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਏ ॥੭॥

I always dedicate myself to my Guru who attunes my mind to God. ||7||

ਸੇ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਹਮੁ ਜੇ ਬਿੰਦੇ ਹਰਿ ਸੇਤੀ ਰੰਗਿ ਰਾਤਾ ॥

One who understands God and is imbued with His love, is a true Brahmin.

ਪ੍ਰਭੁ ਨਿਕਟਿ ਵਸੈ ਸਭਨਾ ਘਟ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਜਾਤਾ ॥

God dwells very near, actually He is present in all hearts; but only a person who follows the Guru's teachings understands this fact.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥੮॥੫॥੨੨॥

O' Nanak, those who have recognized God through the Guru's divine word, only they receive God's Name and are honored both here and hereafter. ||8||5||22||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਸਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥

The entire world craves for inner peace (spiritual poise), but it cannot be attained without following the Guru's teachings.

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੇਤਕੀ ਥਕੇ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ ॥

The pandits and the astrologers have grown weary of extensive reading about it, and even the people wearing holy garbs remained lost in delusion.

ਗੁਰ ਭੇਟੇ ਸਹਜੁ ਪਾਇਆ ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੧॥

Those upon whom God bestows grace, only they attain the state of spiritual poise by meeting and following the Guru's teachings. ||1||

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਹੋਇ ॥

O' brother, the state of spiritual poise does not well up without following the Guru's teaching.

ਸਬਦੈ ਹੀ ਤੇ ਸਹਜੁ ਉਪਜੈ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੇਇ ॥੧॥ ਰਹਾਉ ॥

Yes, the state of spiritual poise wells up and one realizes God only by focusing the mind on the Guru's word. ||1||pause||

ਸਹਜੇ ਗਾਵਿਆ ਥਾਇ ਪਵੈ ਬਿਨੁ ਸਹਜੈ ਕਥਨੀ ਬਾਦਿ ॥

Singing of God's praises is acceptable only when done in a state of spiritual poise; talking about religion without spiritual poise goes in vain.

ਸਹਜੇ ਹੀ ਭਗਤਿ ਉਪਜੈ ਸਹਜਿ ਪਿਆਰਿ ਬੈਰਾਗਿ ॥

Devotional worship for God wells up only in a state of spiritual poise; love for God and detachment from materialism develops only in a state of spiritual poise.

ਸਹਜੈ ਹੀ ਤੇ ਸੁਖ ਸਾਤਿ ਹੋਇ ਬਿਨੁ ਸਹਜੈ ਜੀਵਣੁ ਬਾਦਿ ॥੨॥

Tranquility and inner peace wells up only in a state of spiritual poise, the entire life goes to waste without attaining the state of spiritual stability. ||2||

ਸਹਜਿ ਸਾਲਾਹੀ ਸਦਾ ਸਦਾ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਇ ॥

(O' my friend), always praise God and remember Him in a state of spiritual poise.

ਸਹਜੇ ਹੀ ਗੁਣ ਉਚਰੈ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥

One who intuitively sings praises of God, and attunes to devotional worships,

ਸਬਦੇ ਹੀ ਹਰਿ ਮਨਿ ਵਸੈ ਰਸਨਾ ਹਰਿ ਰਸੁ ਖਾਇ ॥੩॥

by following the Guru's word, God manifests in the heart and one tastes the sublime essence of God's Name. ||3||

ਸਹਜੇ ਕਾਲੁ ਵਿਡਾਰਿਆ ਸਚ ਸਰਣਾਈ ਪਾਇ ॥

Those who have eradicated the fear of death by coming to the refuge of the eternal God in a state of spiritual poise,

ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ ॥

God's Name intuitively manifests in their mind by performing righteous deeds.

ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਪਾਇਆ ਸਹਜੇ ਰਹੇ ਸਮਾਇ ॥੪॥

Those who have realized Him are very fortunate; they always remain immersed in a state of spiritual poise. ||4||

ਮਾਇਆ ਵਿਚਿ ਸਹਜੁ ਨ ਉਪਜੈ ਮਾਇਆ ਦੂਜੈ ਭਾਇ ॥

This state of spiritual poise doesn't arise while being attached to Maya, because Maya leads to the love of duality.

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਜਲੈ ਜਲਾਇ ॥

Deeds done by self-willed persons lead to such misery as if one is burning himself and others in ego.

ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥੫॥

His cycle of birth and death does not end and he keeps coming and going (from this world) again and again. ||5||

ਤ੍ਰਿਹੁ ਗੁਣਾ ਵਿਚਿ ਸਹਜੁ ਨ ਪਾਈਐ ਤ੍ਰੈ ਗੁਣ ਭਰਮਿ ਭੁਲਾਇ ॥

Spiritual poise is not attained while living under the effect of the three modes of Maya; due to the illusion of three modes of Maya, one remains astray.

ਪੜੀਐ ਗੁਣੀਐ ਕਿਆ ਕਥੀਐ ਜਾ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥

What is the point of reading, studying and debating, if one goes astray from the fundamental concept of love for God and His creation?

ਚਉਥੇ ਪਦ ਮਹਿ ਸਹਜੁ ਹੈ ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ ॥੬॥

Spiritual bliss is attained in the fourth stage (spiritual state unaffected by the love for Maya), and this is attained by following the Guru's teachings. ||6||

ਨਿਰਗੁਣ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਸਹਜੇ ਸੋਝੀ ਹੋਇ ॥

God's Name is unaffected by all the modes of Maya and is the true treasure, but this understanding comes only in the state of spiritual poise.

ਗੁਣਵੰਤੀ ਸਾਲਾਹਿਆ ਸਚੇ ਸਚੀ ਸੋਇ ॥

Only the virtuous people sing God's praises; one who does it, he becomes the embodiment of God and his glory also becomes eternal.

ਭੁਲਿਆ ਸਹਜਿ ਮਿਲਾਇਸੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੭॥

God shall bless spiritual poise even to those who have gone astray from the righteous path, but this union happens only through the Guru's word. ||7||

ਬਿਨੁ ਸਹਜੈ ਸਭੁ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥

Without spiritual poise or inner peace, the entire world is blinded in the love for Maya and remains in the pitch darkness of spiritual ignorance.

ਸਹਜੇ ਹੀ ਸੋਝੀ ਪਈ ਸਚੈ ਸਬਦਿ ਅਪਾਰਿ ॥

One who attains the state of spiritual poise through the word of God's praises, he becomes aware of infinite God's virtues and remains focused on Him.

ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਪੂਰੇ ਗੁਰ ਕਰਤਾਰਿ ॥੮॥

Bestowing mercy, the perfect Divine-Guru unites these lucky people to His Name. ||8||

ਸਹਜੇ ਅਦਿਸਟੁ ਪਛਾਣੀਐ ਨਿਰਭਉ ਜੋਤਿ ਨਿਰੰਕਾਰੁ ॥

Only in a state of spiritual poise do we realize God who is intangible, fearless, formless and the divine light.

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰੁ ॥

God is the only benefactor of all the beings, and is capable of uniting people's light (soul) with His own supreme light.

ਪੂਰੈ ਸਬਦਿ ਸਲਾਹੀਐ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੯॥

Through the perfect Guru's word, we should praise God whose virtues have no end or limitations. ||9||

ਗਿਆਨੀਆ ਕਾ ਧਨੁ ਨਾਮੁ ਹੈ ਸਹਜਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥

God's Name is the true wealth of those who are divinely wise (enlightened), and they trade in and acquire the wealth of Naam in a state of spiritual poise.

ਅਨਦਿਨੁ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈਨਿ ਅਖੁਟ ਭਰੇ ਭੰਡਾਰ ॥

They always earn the wealth of God's Name, their treasures filled with God's Name are inexhaustible.

ਨਾਨਕ ਤੇਟਿ ਨ ਆਵਈ ਦੀਏ ਦੇਵਣਹਾਰਿ ॥੧੦॥੬॥੨੩॥

O' Nanak, the benefactor God has bestowed these treasures to them, and there is never any shortage in these treasures of Naam. ||10||6||23||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਫੇਰੁ ਨ ਪਵੈ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥

Meeting with the true Guru and by following his teachings, one does not have to wander through millions of births, and the agony of birth and death vanishes.

ਪੂਰੈ ਸਬਦਿ ਸਭ ਸੋਝੀ ਹੋਈ ਹਰਿ ਨਾਮੈ ਰਹੈ ਸਮਾਇ ॥੧॥

By following the perfect Guru's divine word, one attains understanding about righteous living, and remains absorbed in God's Name ||1||

ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥

O' my mind, focus on the true Guru's word.

ਨਿਰਮਲੁ ਨਾਮੁ ਸਦ ਨਵਤਨੇ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥ ਰਹਾਉ ॥

By doing so, God's immaculate Name appears ever fresh, and He Himself manifests within the mind. ||1|| pause||

ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਅਪੁਨੀ ਸਰਣਾਈ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹਣਾ ॥

O' dear God, keep us in Your refuge, because people live in whatever spiritual state of mind You keep them.

ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰਣਾ ॥੨॥

Through the Guru's Word, one remains free of vices while still alive; we swim across the world ocean of vices by following the Guru's teachings. ||2||

ਵਡੈ ਭਾਗਿ ਨਾਉ ਪਾਈਐ ਗੁਰਮਤਿ ਸਬਦਿ ਸੁਹਾਈ ॥

God's Name is realized through good fortune, and life becomes exalted by following the Guru's wisdom through his divine word.

ਆਪੇ ਮਨਿ ਵਸਿਆ ਪ੍ਰਭੁ ਕਰਤਾ ਸਹਜੇ ਰਹਿਆ ਸਮਾਈ ॥੩॥

The Creator-God Himself becomes manifests in the mind, and one remains in a state of spiritual poise. ||3||

ਇਕਨਾ ਮਨਮੁਖਿ ਸਬਦੁ ਨ ਭਾਵੈ ਬੰਧਨਿ ਬੰਧਿ ਭਵਾਇਆ ॥

The Guru's word is not pleasing to many self-willed people, and bound in chains of Maya, they are made to wander in the cycles of birth and death.

ਲਖ ਚਉਰਾਸੀਹ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥੪॥

They go through millions of births, and waste their lives in vain. ||4||

ਭਗਤਾ ਮਨਿ ਆਨੰਦੁ ਹੈ ਸਚੈ ਸਬਦਿ ਰੰਗਿ ਰਾਤੇ ॥

The devotees of God always feel spiritual bliss in their heart, they always remain imbued with God's love and the divine word of His praises.

ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਹਿ ਸਦ ਨਿਰਮਲ ਸਹਜੇ ਨਾਮਿ ਸਮਾਤੇ ॥੫॥

They always sing praises of the immaculate God; they remain immersed in God's Name in a state of spiritual poise. ||5||

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਬੋਲਹਿ ਸਭ ਆਤਮ ਰਾਮੁ ਪਛਾਣੀ ॥

By recognizing God pervading the entire universe, the Guru's followers keep uttering the ambrosial words of God's praises.

ਏਕੇ ਸੇਵਨਿ ਏਕੁ ਅਰਾਧਹਿ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ ॥੬॥

By following the Guru's teachings, they adore and remember God; they always deliberate about God's virtues which are beyond description. ||6||

ਸਚਾ ਸਾਹਿਬੁ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ ॥

We should lovingly remember the eternal God through the Guru's word; God manifests in the mind of those who remember Him with adoration.

ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਚ ਸਿਉ ਅਪੁਨੀ ਕਿਰਪਾ ਕਰੇ ਮਿਲਾਇ ॥੭॥

They always remain imbued with the love of the eternal God who bestows His mercy and unites them with Himself. ||7||

ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਜਗਾਇ

God Himself does and gets everything done, and He wakes many people from the slumber of Maya.

ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਨਾਨਕ ਸਬਦਿ ਸਮਾਇ ॥੮॥੭॥੨੪॥

O' Nanak! God Himself unites them with Him by uniting them with the Guru's divine word. ||8||7||24||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

Siree Raag, Third Guru:

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਮਨੁ ਨਿਰਮਲਾ ਭਏ ਪਵਿਤੁ ਸਰੀਰ ॥

If we follow the Guru's teachings, our mind becomes immaculate and body becomes pure (sensory organs remain away from vices).

ਮਨਿ ਆਨੰਦੁ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਭੇਟਿਆ ਗਹਿਰ ਗੰਭੀਰੁ ॥

By meeting the unfathomable God, the mind attains bliss and eternal peace.

ਸਚੀ ਸੰਗਤਿ ਬੈਸਣਾ ਸਚਿ ਨਾਮਿ ਮਨੁ ਧੀਰ ॥੧॥

By joining the the holy congregation, the mind remains focused on the eternal God and acquires peace and stability. ||1||

ਮਨੁ ਰੇ ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗੁ ॥

O' my mind, serve and follow the true Guru's teachings without any hesitation.

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਲਗੈ ਨ ਮੈਲੁ ਪਤੰਗੁ ॥੧॥ ਰਹਾਉ ॥

By following the Guru's teachings, God manifests in the mind and it is not polluted by any kind of filth of vices. ||1||pause ||

ਸਚੈ ਸਬਦਿ ਪਤਿ ਉਪਜੈ ਸਚੇ ਸਚਾ ਨਾਉ ॥

Those for whom God's Name is the spiritual food and honor, they always remain absorbed in the eternal God.

ਸਦਾ ਸਚਾ ਸਾਲਾਹਣਾ ਸਚੈ ਸਬਦਿ ਨਿਵਾਸੁ ॥

They always praise the eternal God, and their mind always dwells (remains absorbed) in the divine word.

ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਗੁਰਮਤੀ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥੩॥

They have recognized God pervading everywhere; by following the Guru's teachings, their mind remains focused within their own inner self. ||3||

ਸਚੁ ਵੇਖਣੁ ਸਚੁ ਬੋਲਣਾ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ ॥ One who visualizes God everywhere and hears Him speaking through all, his body and mind become true (resistant to the attacks of Maya and vices).

ਸਚੀ ਸਾਖੀ ਉਪਦੇਸੁ ਸਚੁ ਸਚੇ ਸਚੀ ਸੋਇ ॥

He follows the teachings and guidance about remembrance of the eternal God; eternal becomes the glory of a person who has become like the eternal God.

ਜਿੰਨੀ ਸਚੁ ਵਿਸਾਰਿਆ ਸੇ ਦੁਖੀਏ ਚਲੇ ਰੋਇ ॥੪॥

But those who have forgotten the eternal God, they remain miserable in this life and depart from the world wailing. ||4||

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥

Those who have not followed the teachings of the true Guru, why did they even come into the world?

ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਕੂਕ ਨ ਸੁਣੈ ਪੂਕਾਰ ॥

The fear of death tortures them and nobody listens to their shrieks and cries, as if they are tied at the door of the demon of death and are beaten.

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਮਰਿ ਜੰਮਹਿ ਵਾਰੇ ਵਾਰ ॥੫॥

They have wasted their human life in vain and they keep going through rounds of birth and death. ||5||

ਏਹੁ ਜਗੁ ਜਲਤਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਸਤਿਗੁਰ ਸਰਣਾ ॥

Seeing the world burning in the fire of desire, those who hurried to the Guru's refuge.

ਸਤਿਗੁਰਿ ਸਚੁ ਦਿੜਾਇਆ ਸਦਾ ਸਚਿ ਸੰਜਮਿ ਰਹਣਾ ॥

The true Guru firmly enshrined the eternal God's Name in their heart, and taught them the way to always live in truthfulness and self-restraint.

ਸਤਿਗੁਰ ਸਚਾ ਹੈ ਬੇਹਿਥਾ ਸਬਦੇ ਭਵਜਲੁ ਤਰਣਾ ॥੬॥

The true Guru is like an eternal ship, riding which (following the teachings of the Guru), we cross over this worldly ocean of vices. ||6||

ਲਖ ਚਉਰਾਸੀਹ ਫਿਰਦੇ ਰਹੇ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈ ॥

People keep wandering through millions of incarnations, but freedom from this wandering is not received without following the true Guru's teachings.

ਪੜਿ ਪੰਡਿਤ ਮੇਨੀ ਥਕੇ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਈ ॥

The Pandits and the silent sages have grown weary of reading the scriptures, but even they have lost their honor due to their love for duality.

ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ਬਿਨੁ ਸਚੇ ਅਵਰੁ ਨ ਕੋਈ ॥੭॥

The true Guru has uttered the divine word that there is none other to save a human being from vices except the eternal God. ||7||

ਜੇ ਸਚੈ ਲਾਏ ਸੇ ਸਚਿ ਲਗੇ ਨਿਤ ਸਚੀ ਕਾਰ ਕਰੰਨਿ ॥

Those whom God blessed with His remembrance, they remain focused on Naam and always perform true (honest) deeds.

ਤਿਨਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ਸਚੈ ਮਹਲਿ ਰਹੰਨਿ ॥

They have realized God dwelling within their own self and they always remain in His presence.

ਨਾਨਕ ਭਗਤ ਸੁਖੀਏ ਸਦਾ ਸਚੈ ਨਾਮਿ ਰਚੰਨਿ ॥੮॥੧੭॥੮॥੨੫॥

O' Nanak, the devotees of God enjoy inner peace forever, because they always remain absorbed in the eternal God's Name. ||8||17||8||25||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੇਈ ਕੇਇ ਨ ਦੇਇ ॥

The one who is faced with terrible hardships, and no one offers any support,

ਲਾਗੁ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥

his enemies may be after him, even relatives have deserted him,

ਸਭੇ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ ॥

and when all support is gone, and all hope has been lost,

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥੧॥

yet, if that person remembers the all pervading God, he will not suffer the slightest harm. ||1||

ਸਾਹਿਬੁ ਨਿਤਾਣਿਆ ਕਾ ਤਾਣੁ ॥

Our Master-God is the strength of the weakest.

ਆਇ ਨ ਜਾਈ ਥਿਰੁ ਸਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥

He is neither born, nor He dies; He is eternal and understand Him through the Guru's word. ||1||Pause||

ਜੇ ਕੇ ਹੋਵੈ ਦੁਬਲਾ ਨੰਗ ਭੁਖ ਕੀ ਪੀਰ ॥

If a person is weakened by the pains of hunger and poverty,

ਦਮੜਾ ਪਲੈ ਨਾ ਪਵੈ ਨਾ ਕੇ ਦੇਵੈ ਧੀਰ ॥

with no money in his pocket, and no one to give any comfort,

ਸੁਆਰਥੁ ਸੁਆਉ ਨ ਕੇ ਕਰੇ ਨਾ ਕਿਛੁ ਹੋਵੈ ਕਾਜੁ ॥

his hopes and desires are not fulfilled, and none of his work is accomplished,

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਹਚਲੁ ਹੋਵੈ ਰਾਜੁ ॥੨॥

yet, if that person remembers the all pervading God, he may be blessed with everlasting kingdom (countless riches). ||2||

ਜਾ ਕਉ ਚਿੰਤਾ ਬਹੁਤੁ ਬਹੁਤੁ ਦੇਹੀ ਵਿਆਪੈ ਰੋਗੁ ॥

The one who is plagued by excessive anxiety, and diseases of the body;

ਗ੍ਰਿਸ਼ਤਿ ਕੁਟੰਬਿ ਪਲੇਟਿਆ ਕਦੇ ਹਰਖੁ ਕਦੇ ਸੋਗੁ ॥

and he is wrapped up in the attachments of household and family, sometimes feeling joy, and then other times sorrow;

ਗਉਣੁ ਕਰੇ ਚਹੁ ਕੁੰਟ ਕਾ ਘੜੀ ਨ ਬੈਸਣੁ ਸੋਇ ॥

he keeps wandering all around, and cannot sit or sleep even for a moment,

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ॥੩॥

even then if he remembers the supreme God with adoration, his body and mind would attain perfect calm and peace. ||3||

ਕਾਮਿ ਕਰੇਧਿ ਮੋਹਿ ਵਸਿ ਕੀਆ ਕਿਰਪਨ ਲੋਭਿ ਪਿਆਰੁ ॥

If a person is under the power of sexual desire, anger and worldly attachment, or a greedy miser in love with his wealth;

ਚਾਰੇ ਕਿਲਵਿਖ ਉਨਿ ਅਘ ਕੀਏ ਹੋਆ ਅਸੁਰ ਸੰਘਾਰੁ ॥

if he has committed all the great sins and mistakes and has become a demonic murderer,

ਪੇਥੀ ਗੀਤ ਕਵਿਤ ਕਿਛੁ ਕਦੇ ਨ ਕਰਨਿ ਧਰਿਆ ॥

if he has never taken the time to listen to sacred books, hymns and poetry,

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਮਖ ਸਿਮਰਤ ਤਰਿਆ ॥੪॥

yet, even such a sinner is saved from these vices if he remembers God and meditates on His Name even for an instant. ||4||

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਚਾਰਿ ਮੁਖਾਗਰ ਬਿਚਰੇ ॥

People may recite by heart the Shastras, the Smritis and the four Vedas;

ਤਪੇ ਤਪੀਸਰ ਜੋਗੀਆ ਤੀਰਥਿ ਗਵਨੁ ਕਰੇ ॥

he may be ascetic, great self-disciplined Yogi; and may visit sacred shrines of pilgrimage,

ਖਟੁ ਕਰਮਾ ਤੇ ਦੁਗੁਣੇ ਪੂਜਾ ਕਰਤਾ ਨਾਇ ॥

and perform the six ceremonial rituals, over and over again, performing worship services and ritual bathings.

ਰੰਗੁ ਨ ਲਗੀ ਪਾਰਬ੍ਰਹਮ ਤਾ ਸਰਪਰ ਨਰਕੇ ਜਾਇ ॥੫॥

if he has not embraced love for the Supreme God, then he shall surely suffer, as if he goes to hell. ||5||

ਰਾਜ ਮਿਲਕ ਸਿਕਦਾਰੀਆ ਰਸ ਭੋਗਣ ਬਿਸਥਾਰ ॥

One may possess empires, vast estates, authority over others, and enjoyments of myriads of pleasures;

ਬਾਗ ਸੁਹਾਵੇ ਸੋਹਣੇ ਚਲੈ ਹੁਕਮੁ ਅਫਾਰ ॥

may have delightful and beautiful gardens, and issue unquestioned commands;

ਰੰਗ ਤਮਾਸੇ ਬਹੁ ਬਿਧੀ ਚਾਇ ਲਗਿ ਰਹਿਆ ॥

may have enjoyments and entertainments of all kinds, and continue to enjoy exciting pleasures,

ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਸਰਪ ਕੀ ਜੂਨਿ ਗਇਆ ॥੬॥

but if he does not remember God, deem that he has become like a snake. ||6||

ਬਹੁਤੁ ਧਨਾਢਿ ਅਚਾਰਵੰਤੁ ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ ॥

One may possess vast riches, maintain virtuous conduct, have a spotless reputation and observe religious customs;

ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈਆ ਸਾਜਨ ਸੰਗਿ ਪਰੀਤਿ ॥

may have the loving affections of mother, father, children, siblings and friends;

ਲਸਕਰ ਤਰਕਸਬੰਦ ਬੰਦ ਜੀਉ ਜੀਉ ਸਗਲੀ ਕੀਤ ॥

may have armies well-equipped with weapons, and all may be obeying him with respect;

ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਖੜਿ ਰਸਾਤਲਿ ਦੀਤ ॥੭॥

But if God is not enshrined in his heart, then he suffers so much in life as if he is dragged and consigned to hell. ||7||

ਕਾਇਆ ਰੋਗੁ ਨ ਛਿਦੁ ਕਿਛੁ ਨਾ ਕਿਛੁ ਕਾੜਾ ਸੋਗੁ ॥

If one's body is free of disease and deformity, and has no anxiety or grief at all,

ਮਿਰਤੁ ਨ ਆਵੀ ਚਿਤਿ ਤਿਸੁ ਅਹਿਨਿਸਿ ਭੋਰੈ ਭੋਗੁ ॥

he may be enjoying the worldly pleasures at all times so much so that the thought of death never even enters the mind,

ਸਭ ਕਿਛੁ ਕੀਤੇਨੁ ਆਪਣਾ ਜੀਇ ਨ ਸੰਕ ਧਰਿਆ ॥

he may have acquired every kind of worldly possession, and have no doubt of any kind in his mind;

ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਜਮਕੰਕਰ ਵਸਿ ਪਰਿਆ ॥੮॥

but if he does not remember the supreme God, then he definitely remains in the grip of the demons (fear) of death. ||8||

ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ ਪਾਰਬ੍ਰਹਮੁ ਹੋਵੈ ਸਾਧੁ ਸੰਗੁ ॥

Only that fortunate person joins the holy congregation, upon whom the all pervading God bestows mercy.

ਜਿਉ ਜਿਉ ਓਹੁ ਵਧਾਈਐ ਤਿਉ ਤਿਉ ਹਰਿ ਸਿਉ ਰੰਗੁ ॥

More such a person remains in the holy congregation, the more he gets imbued with God's love.

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਆਪਿ ਅਵਰੁ ਨ ਦੂਜਾ ਥਾਉ ॥

Materialism and spiritualism, both ways of life are under God's control; based on past deeds, He assigns people to either, and there is no other support for them.

ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਇਆ ਨਾਨਕ ਸਚਾ ਨਾਉ ॥੯॥੧॥੨੬॥

O Nanak, when the true Guru is pleased, one realizes the Name of the eternal God. ||9||1||26||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੫ ॥

Siree Raag, Fifth Guru, Fifth beat:

ਜਾਨਉ ਨਹੀ ਭਾਵੈ ਕਵਨ ਬਾਤਾ ॥

I do not know what pleases God.

ਮਨ ਖੋਜਿ ਮਾਰਗੁ ॥੧॥ ਰਹਾਉ ॥

O' my mind, seek out the right way to please God! ||1||pause||

ਧਿਆਨੀ ਧਿਆਨੁ ਲਾਵਹਿ ॥

Those who believe in meditation, practice meditation,

ਗਿਆਨੀ ਗਿਆਨੁ ਕਮਾਵਹਿ ॥

and the wise people practice spiritual wisdom,

ਪ੍ਰਭੁ ਕਿਨ ਹੀ ਜਾਤਾ ॥੧॥

but rare is the one who has understood God. ||1||

ਭਗਉਤੀ ਰਹਤ ਜੁਗਤਾ ॥

The worshipper of godAcco vishnu practices self-discipline,

ਜੋਗੀ ਕਹਤ ਮੁਕਤਾ ॥

the yogi asserts that he is emancipated,

ਤਪਸੀ ਤਪਹਿ ਰਾਤਾ ॥੨॥

and the penitent remains absorbed in penance. ||2||

ਮੋਨੀ ਮੋਨਿਧਾਰੀ ॥

The men of silence observe silence,

ਸਨਿਆਸੀ ਬ੍ਰਹਮਚਾਰੀ ॥

The recluse observe celibacy.

ਉਦਾਸੀ ਉਦਾਸਿ ਰਾਤਾ ॥੩॥

and the s toic (Udaasees) abide in detachment. ||3||

ਭਗਤਿ ਨਵੈ ਪਰਕਾਰਾ ॥

According to some the devotional worship is of Nine kinds.

ਪੰਡਿਤੁ ਵੇਦੁ ਪੁਕਾਰਾ ॥

The Pandit reads aloud the Vedas.

ਗਿਰਸਤੀ ਗਿਰਸਤਿ ਧਰਮਾਤਾ ॥੪॥

The householder asserts faith in family life. ||4||

ਇਕ ਸਬਦੀ ਬਹੁ ਰੂਪਿ ਅਵਧੂਤਾ ॥

There are many who utter only one word (aulakh, the indescribable-God) there are those who wear many garbs and there are the naked renunciates,

ਕਾਪੜੀ ਕਉਤੇ ਜਾਗੂਤਾ ॥

There are some who wear some specific garbs, while others perform some special gestures, and some remain awake all night to perform special worship.

ਇਕਿ ਤੀਰਥਿ ਨਾਤਾ ॥੫॥

And there are many who bathe at all the holy places of pilgrimage. ||5||

ਨਿਰਹਾਰ ਵਰਤੀ ਆਪਰਸਾ ॥

There are many who go without food, and many people never touch others thinking that they will get polluted by touching others.

ਇਕਿ ਲੁਕਿ ਨ ਦੇਵਹਿ ਦਰਸਾ ॥

There are many hermits who never show themselves, and hide in caves etc.

ਇਕਿ ਮਨ ਹੀ ਗਿਆਤਾ ॥੬॥

There are many who in their own mind consider themselves wise. ||6||

ਘਾਟਿ ਨ ਕਿਨ ਹੀ ਕਹਾਇਆ ॥

None amongst these says that his method of worship for realizing God is inferior to other's method.

ਸਭ ਕਹਤੇ ਹੈ ਪਾਇਆ ॥

They all say that they have realized God.

ਜਿਸੁ ਮੇਲੇ ਸੇ ਭਗਤਾ ॥੭॥

But he alone is a devotee, whom God has united with Himself. ||7||

ਸਗਲ ਉਕਤਿ ਉਪਾਵਾ ॥ ਤਿਆਗੀ ਸਰਨਿ ਪਾਵਾ ॥

Abandoning all above methods of worship, I have sought God's refuge.

ਨਾਨਕੁ ਗੁਰ ਚਰਣਿ ਪਰਾਤਾ ॥੮॥੨॥੨੭॥

Nanak has completely surrendered himself to the Guru. ||8||2||27||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There is only one eternal God, He Realized by the grace of the true Guru:

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

Siree Raag, First Guru, Third Beat:

ਜੇਗੀ ਅੰਦਰਿ ਜੇਗੀਆ ॥

O' God, it is You who is practicing yoga by pervading the yogis,

ਤੂੰ ਭੋਗੀ ਅੰਦਰਿ ਭੋਗੀਆ ॥

and it is also You who is enjoying all the worldly pleasures while pervading the pleasure seekers.

ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਸੁਰਗਿ ਮਛਿ ਪਇਆਲਿ ਜੀਉ ॥੧॥

The limit of Your virtues is not known to any of the beings of the heavens, in this world and the nether regions of the world . ||1||

ਹਉ ਵਾਰੀ ਹਉ ਵਾਰਣੈ ਕੁਰਬਾਣੁ ਤੇਰੇ ਨਾਵ ਨੇ ॥੧॥ ਰਹਾਉ ॥

O' God! I am devoted to You and I dedicate myself to Your Name. ||1||pause||

ਤੁਧੁ ਸੰਸਾਰੁ ਉਪਾਇਆ ॥

O' God! You created the world,

ਸਿਰੇ ਸਿਰਿ ਧੰਧੇ ਲਾਇਆ ॥

and assigned tasks to one and all.

ਵੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਕਰਿ ਕੁਦਰਤਿ ਪਾਸਾ ਢਾਲਿ ਜੀਉ ॥੨॥

You manage and control Your creation like a player moves the pawns after throwing the dice. ||2||

ਪਰਗਟਿ ਪਾਹਾਰੈ ਜਾਪਦਾ ॥

O' brother, God is manifest in the expanse of this Creation.

ਸਭੁ ਨਾਵੈ ਨੇ ਪਰਤਾਪਦਾ ॥

Everyone longs for God's Name.

ਸਤਿਗੁਰ ਬਾਝੁ ਨ ਪਾਇਓ ਸਭ ਮੋਹੀ ਮਾਇਆ ਜਾਲਿ ਜੀਉ ॥੩॥

But no one has realized You without following the Guru, because all the beings have been enticed and trapped by the Maya. ||3||

ਸਤਿਗੁਰ ਕਉ ਬਲਿ ਜਾਈਐ ॥

O' brother, we should dedicate ourselves to the true Guru,

ਜਿਤੁ ਮਿਲਿਐ ਪਰਮ ਗਤਿ ਪਾਈਐ ॥

meeting whom we attain the highest state of spirituality.

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਲੇਚਦੇ ਸੇ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੪॥

The angels, human beings and the silent sages long for Him; the True Guru has given me this understanding. ||4||

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥

What kind of congregation should be considered as a holy congregation?

ਜਿਥੈ ਏਕੇ ਨਾਮੁ ਵਖਾਣੀਐ ॥

The holy congregation is that where only God's Name is reflected upon.

ਏਕੇ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥੫॥

O' Nanak, the true Guru has given this understanding that God's command is to remember only His Name in the holy congregation. ||5||

ਇਹੁ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥

This world is lost in the illusion of Maya.

ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ ॥

O' God! You Yourself have led it astray from You (based on its past deeds).

ਪਰਤਾਪੁ ਲਗਾ ਦੇਹਾਗਣੀ ਭਾਗ ਜਿਨਾ ਕੇ ਨਾਹਿ ਜੀਉ ॥੬॥

Those unfortunate ones whose destiny is not good, are afflicted with terrible agony because of their love for Maya. ||6||

ਦੇਹਾਗਣੀ ਕਿਆ ਨੀਸਾਣੀਆ ॥

What are the signs of the unfortunate people?

ਖਸਮਹੁ ਘੁਥੀਆ ਫਿਰਹਿ ਨਿਮਾਣੀਆ ॥

They have gone astray from their Master-God and wander around in dishonor.

ਮੈਲੇ ਵੇਸ ਤਿਨਾ ਕਾਮਣੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ਜੀਉ ॥੭॥

Their minds are filthy with sins, they spend their entire life in misery.

ਸੇਹਾਗਣੀ ਕਿਆ ਕਰਮੁ ਕਮਾਇਆ ॥

What good deeds have the fortunate people performed?

ਪੂਰਬਿ ਲਿਖਿਆ ਫਲੁ ਪਾਇਆ ॥

They have received God's Name as a reward for their past good deeds.

ਨਦਰਿ ਕਰੇ ਕੈ ਆਪਣੀ ਆਪੇ ਲਏ ਮਿਲਾਇ ਜੀਉ ॥੮॥

God unites them with Himself by bestowing His gracious glance. ||8||

ਹੁਕਮੁ ਜਿਨਾ ਨੇ ਮਨਾਇਆ ॥

Those, whom God causes to obey His command,

ਤਿਨ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ॥

They enshrine within their heart the divine word of God's praises.

ਸਹੀਆ ਸੇ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ਜੀਉ ॥੯॥

Only those ones are fortunate who embrace love for their Master-God. ||9||

ਜਿਨਾ ਭਾਣੇ ਕਾ ਰਸੁ ਆਇਆ ॥

Those who take pleasure in living by God's will,

ਤਿਨ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥

they eradicate their ignorance (doubt) in the love for Maya from within.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਐਸਾ ਜਾਣੀਐ ਜੇ ਸਭਸੈ ਲਏ ਮਿਲਾਇ ਜੀਉ ॥੧੦॥

O' Nanak, we should deem that such merciful is the true Guru, that whosoever comes to his refuge, he unites that person to God's Name. ||10||

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਫਲੁ ਪਾਇਆ ॥

By meeting and following the teachings of true Guru, Naam is received by that person,

ਜਿਨਿ ਵਿਚਹੁ ਅਹਕਰਣੁ ਚੁਕਾਇਆ ॥

who eradicated egotism from within.

ਦੁਰਮਤਿ ਕਾ ਦੁਖੁ ਕਟਿਆ ਭਾਗੁ ਬੈਠਾ ਮਸਤਕਿ ਆਇ ਜੀਉ ॥੧੧॥

The agony due to his evil-intellect is eliminated and good fortune dawns on him.

ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀਆ ॥

O' God, the divine word of Your praises is like the ambrosial nectar which is spiritually rejuvenating.

ਤੇਰਿਆ ਭਗਤਾ ਰਿਦੈ ਸਮਾਣੀਆ ॥

The divine word of Your praises remains enshrined in the heart of Your devotees

ਸੁਖ ਸੇਵਾ ਅੰਦਰਿ ਰਖਿਐ ਆਪਣੀ ਨਦਰਿ ਕਰਹਿ ਨਿਸਤਾਰਿ ਜੀਉ ॥੧੨॥

Because of the peace giving devotional worship in their heart, You bestow Your gracious glance on them and help them across the world ocean of vices. ||12||

ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਜਾਣੀਐ ॥

One should be considered to have really met the true Guru,

ਜਿਤੁ ਮਿਲਿਐ ਨਾਮੁ ਵਖਾਣੀਐ ॥

if after meeting the true Guru, one begins to remember God's Name with love.

ਸਤਿਗੁਰ ਬਾਝੁ ਨ ਪਾਇਓ ਸਭ ਥਕੀ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥੧੩॥

No one has ever realized God without following the Guru's teachings and all have grown weary of performing religious rituals. ||13||

ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਘੁਮਾਇਆ ॥

I dedicate myself to the true Guru;

ਜਿਨਿ ਭ੍ਰਮਿ ਭੁਲਾ ਮਾਰਗਿ ਪਾਇਆ ॥ who has put the person who is gone astray, on the righteous path of life.

ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਆਪੇ ਲਏ ਰਲਾਇ ਜੀਉ ॥੧੪॥

If the true Guru bestows his gracious glance, then he unites us with God. ||14||

ਤੂੰ ਸਭਨਾ ਮਾਹਿ ਸਮਾਇਆ ॥

O' God! You are pervading in all.

ਤਿਨਿ ਕਰਤੇ ਆਪੁ ਲੁਕਾਇਆ ॥

In spite of being present in all, the Creator-God keeps Himself concealed.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇਆ ਜਾ ਕਉ ਜੋਤਿ ਧਰੀ ਕਰਤਾਰਿ ਜੀਉ ॥੧੫॥

O' Nanak, God has manifested within that person, whom He has enlightened with His divine light through the Guru.

ਆਪੇ ਖਸਮਿ ਨਿਵਾਜਿਆ ॥

God Himself has honored His devotee

ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿਆ ॥

He created and embellished him by blessing the body and mind.

ਆਪਣੇ ਸੇਵਕ ਕੀ ਪੈਜ ਰਖੀਆ ਦੁਇ ਕਰ ਮਸਤਕਿ ਧਾਰਿ ਜੀਉ ॥੧੬॥

God Himself preserves the honor of His devotee by providing him with His full protection as if He puts His both hands on the devotee's forehead. ||16||

ਸਭਿ ਸੰਜਮ ਰਹੇ ਸਿਆਣਪਾ ॥

God's devotee does not need to perform self-mortification and other clever tricks to control his sensory organs,

ਮੇਰਾ ਪ੍ਰਭੁ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ॥

because my master-God knows all the needs of His devotee.

ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਵਰਤਾਇਓ ਸਭੁ ਲੋਕੁ ਕਰੈ ਜੈਕਾਰੁ ਜੀਉ ॥੧੭॥

God spreads His devotee's glory all around and everybody acclaims him. ||17||

ਮੇਰੇ ਗੁਣ ਅਵਗਨ ਨ ਬੀਚਾਰਿਆ ॥

God did not consider my merits and demerits;

ਪ੍ਰਭਿ ਅਪਣਾ ਬਿਰਦੁ ਸਮਾਰਿਆ ॥

He just honored His own tradition (of protecting His devotees)

ਕੰਠਿ ਲਾਇ ਕੈ ਰਖਿਓਨੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ਜੀਉ ॥੧੮॥

God took me under His refuge, saved me from the vices and made sure that the vices can do no harm to me. ||18||

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ ॥

I lovingly remember God with my mind, body and heart.

ਜੀਇ ਇਛਿਅੜਾ ਫਲੁ ਪਾਇਆ ॥

I have received the fruit of Naam which my mind had always desired.

ਸਾਹ ਪਾਤਿਸਾਹ ਸਿਰਿ ਖਸਮੁ ਤੂੰ ਜਪਿ ਨਾਨਕ ਜੀਵੈ ਨਾਉ ਜੀਉ ॥੧੯॥

O' God! You are the Master of all the kings and the emperors; Nanak spiritually rejuvenates by remembering Your Name. ||19||

ਤੁਧੁ ਆਪੇ ਆਪੁ ਉਪਾਇਆ ॥

O God, You revealed Yourself in the form of this Universe,

ਦੂਜਾ ਖੇਲੁ ਕਰਿ ਦਿਖਲਾਇਆ ॥

and You Yourself staged this play of Maya as Your manifestation which seems separate from You.

ਸਭੁ ਸਚੇ ਸਚੁ ਵਰਤਦਾ ਜਿਸੁ ਭਾਵੈ ਤਿਸੈ ਬੁਝਾਇ ਜੀਉ ॥੨੦॥

The eternal God pervades everywhere, but this is understood only by those whom He Himself makes to understand. ||20||

ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥

The one who through the Guru's grace, has understood the mystery of the omnipresence of God,

ਤਿਥੈ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇਆ ॥

God has eradicated the love for Maya from his heart.

ਕਿਰਪਾ ਕਰਿ ਕੈ ਆਪਣੀ ਆਪੇ ਲਏ ਸਮਾਇ ਜੀਉ ॥੨੧॥

And bestowing mercy, God merges that person in Himself. ||21||

ਗੋਪੀ ਨੈ ਗੋਆਲੀਆ ॥

O' God, (You are all pervading), You Yourself are lord Krishna's milk maids, You Yourself are the river Yamuna, You Yourself are lord Krishna, the herdsman.

ਤੁਧੁ ਆਪੇ ਗੋਇ ਉਠਾਲੀਆ ॥

You Yourself support the world.

ਹੁਕਮੀ ਭਾਂਡੇ ਸਾਜਿਆ ਤੂੰ ਆਪੇ ਭੰਨਿ ਸਵਾਰਿ ਜੀਉ ॥੨੨॥

Human beings are created by Your command, You Yourself embellish them, and then again destroy them. ||22||

ਜਿਨ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥

Those who have focused their consciousness on the true Guru's teachings,

ਤਿਨੀ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇਆ ॥

they have rid themselves of the love of Maya (worldly riches and power)

ਨਿਰਮਲ ਜੋਤਿ ਤਿਨ ਪ੍ਰਾਣੀਆ ਓਇ ਚਲੇ ਜਨਮੁ ਸਵਾਰਿ ਜੀਉ ॥੨੩॥

Immaculate divine light enlightened their heart, and they depart (from this world) after fulfilling the mission of their lives. ||23||

ਤੇਰੀਆ ਸਦਾ ਸਦਾ ਚੰਗਿਆਈਆ ॥ ਮੈ ਰਾਤਿ ਦਿਹੈ ਵਡਿਆਈਆਂ ॥

O' God, day and night, I praise Your eternal excellences.

ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਕਹੁ ਨਾਨਕ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥੨੪॥੧॥

O' Nanak, say, God bestows even the unasked-for gifts: O' brother, always keep the eternal God enshrined in your heart. ||24||1||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਪੈ ਪਾਇ ਮਨਾਈ ਸੋਇ ਜੀਉ ॥

O' brother, I am trying to please God by humbly following the Guru's teachings.

ਸਤਿਗੁਰ ਪੁਰਖਿ ਮਿਲਾਇਆ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

The Guru has united me with God; none other is as great as God. ||1||pause||

ਗੋਸਾਈ ਮਿਹੰਡਾ ਇਠੜਾ ॥

My God, the master of the universe, is very dear to me.

ਅੰਮ ਅਬੇ ਥਾਵਹੁ ਮਿਠੜਾ ॥

He is dearer to me than my mother and father.

ਭੈਣ ਭਾਈ ਸਭਿ ਸਜਣਾ ਤੁਧੁ ਜੇਹਾ ਨਾਹੀ ਕੋਇ ਜੀਉ ॥੧॥

O' God! I have dealt with sisters, brothers and all the friends, but there is none other like You. ||1||

ਤੇਰੈ ਹੁਕਮੇ ਸਾਵਣੁ ਆਇਆ ॥

O' God! I met the Guru by Your command, it felt as if saavan, the rainy season, has come for me.

ਮੈ ਸਤ ਕਾ ਹਲੁ ਜੋਆਇਆ ॥

Therefore, to embellish my conduct, I have ploughed my farm-like body with the plough of righteousness.

ਨਾਉ ਬੀਜਣ ਲਗਾ ਆਸ ਕਰਿ ਹਰਿ ਬੇਹਲ ਬਖਸ ਜਮਾਇ ਜੀਉ ॥੨॥

I started sowing the seed of Naam, with the great expectation that in your mercy You may bless me with a plentiful crop of Naam. ||2||

ਹਉ ਗੁਰ ਮਿਲਿ ਇਕੁ ਪਛਾਣਦਾ ॥

After meeting the Guru and following his teachings, now I recognize one and only one God.

ਦੁਯਾ ਕਾਗਲੁ ਚਿਤਿ ਨ ਜਾਣਦਾ ॥

Except God's Name, I do not know how to write any other account.

ਹਰਿ ਇਕਤੈ ਕਾਰੈ ਲਾਇਓਨੁ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਨਿਬਾਹਿ ਜੀਉ ॥੩॥

God has assigned me one task of remembering Naam with adoration, now He will help me accomplish this task as it pleases Him. ||3||

ਤੁਸੀ ਭੋਗਿਹੁ ਭੁੰਚਹੁ ਭਾਈਹੋ ॥

O' my brothers, you too (follow the Guru's teachings and) enjoy the elixir of God's Name.

ਗੁਰਿ ਦੀਬਾਣਿ ਕਵਾਇ ਪੈਨਾਈਓ ॥

The Guru has adorned me with the robe of honor in God's presence.

ਹਉ ਹੋਆ ਮਾਹਰੁ ਪਿੰਡ ਦਾ ਬੰਨਿ ਆਦੇ ਪੰਜਿ ਸਰੀਕ ਜੀਉ ॥੪॥

I have become the master of my body, because now I have total control over my five rivals (lust, anger, greed, attachments, pride). ||4||

ਹਉ ਆਇਆ ਸਾਮ੍ਹਰੈ ਤਿਹੰਡੀਆ ॥

O' God, (since the time), I have come to your refuge.

ਪੰਜਿ ਕਿਰਸਾਣ ਮੁਜੇਰੇ ਮਿਹਡੀਆ ॥

The five cultivators (the senses of touch, taste, smell, sight and hearing), now work under my control, as if they have become my tenants.

ਕੰਨੁ ਕੋਈ ਕਢਿ ਨ ਹੰਘਈ ਨਾਨਕ ਵੁਠਾ ਘੁਘਿ ਗਿਰਾਉ ਜੀਉ ॥੫॥

O' Nanak, now these sensory organs can not go against my wishes, therefore I have acquired many virtues. ||5||

ਹਉ ਵਾਰੀ ਘੁੰਮਾ ਜਾਵਦਾ ॥

O' God! I dedicate myself to You,

ਇਕ ਸਾਹਾ ਤੁਧੁ ਧਿਆਇਦਾ ॥

and I continually remember You with adoration.

ਉਜੜੁ ਥੇਹੁ ਵਸਾਇਓ ਹਉ ਤੁਧ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ ॥੬॥

O' God! I dedicate myself to You, because You have enriched my deserted heart with divine virtues. ||6||

ਹਰਿ ਇਠੈ ਨਿਤ ਧਿਆਇਦਾ ॥

O' brother, now I continually remember God with adoration;

ਮਨਿ ਚਿੰਦੀ ਸੇ ਫਲੁ ਪਾਇਦਾ ॥

(by doing so) all the desires of my heart are being fulfilled.

ਸਭੇ ਕਾਜ ਸਵਾਰਿਅਨੁ ਲਾਹੀਅਨੁ ਮਨ ਕੀ ਭੁਖ ਜੀਉ ॥੭॥

God has accomplished all my tasks, and has satiated my mind's hunger for materialism. ||7||

ਮੈ ਛਡਿਆ ਸਭੇ ਧੰਧੜਾ ॥

I have forsaken all my worldly entanglements;

ਗੋਸਾਈ ਸੇਵੀ ਸਚੜਾ ॥

I always lovingly remember God, the true master of the universe.

ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਮੈ ਪਲੈ ਬਧਾ ਛਿਕਿ ਜੀਉ ॥੮॥

(Now for me), God's Name is like all the nine treasures of wealth, which I have firmly enshrined in my heart. ||8||

ਮੈ ਸੁਖੀ ਹੂੰ ਸੁਖੁ ਪਾਇਆ ॥

I have found the sublime peace of all, the spiritual bliss of Naam.

ਗੁਰਿ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ॥

The Guru has enshrined in my heart the divine word of God's praises .

ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਵਿਖਾਲਿਆ ਮਸਤਕਿ ਧਰਿ ਕੈ ਹਥੁ ਜੀਉ ॥੯॥

Bestowing his kindness, the true Guru has helped me to visualize God. ||9||

ਮੈ ਬਧੀ ਸਚੁ ਧਰਮ ਸਾਲ ਹੈ ॥

I have established the temple of truth where the saintly people assemble and remember God with adoration.

ਗੁਰਸਿਖਾ ਲਹਦਾ ਭਾਲਿ ਕੈ ॥

I have searched the Guru's disciples and have brought them to this temple.

ਪੈਰ ਧੋਵਾ ਪਖਾ ਫੇਰਦਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਗਾ ਪਾਇ ਜੀਉ ॥੧੦॥

I serve and provide all physical comforts to them and bow to them in utmost humility. ||10||

ਸੁਣਿ ਗਲਾ ਗੁਰ ਪਹਿ ਆਇਆ ॥

Upon hearing about the glories of the Guru, I have come to Him.

ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ ॥

The Guru instilled within me that remembering God's Name, inspiring others to remember Naam, and truthful living is the only righteous way in life.

ਸਭੁ ਮੁਕਤੁ ਹੋਆ ਸੈਸਾਰੜਾ ਨਾਨਕ ਸਚੀ ਬੇੜੀ ਚਾੜਿ ਜੀਉ ॥੧੧॥

O Nanak, the Guru liberated the entire world by helping it board the boat of truth (God's remembrance). ||11||

ਸਭ ਸ੍ਰਿਸਟਿ ਸੇਵੇ ਦਿਨੁ ਰਾਤਿ ਜੀਉ ॥

O' God, the entire universe always remembers You with adoration,

ਦੇ ਕੰਨੁ ਸੁਣਹੁ ਅਰਦਾਸਿ ਜੀਉ ॥

and You listen to every one's prayers very attentively.

ਠੇਕਿ ਵਜਾਇ ਸਭ ਡਿਠੀਆ ਤੁਸਿ ਆਪੇ ਲਇਅਨੁ ਛਡਾਇ ਜੀਉ ॥੧੨॥

I have thoroughly tested and seen all, and have concluded that only You Yourself have saved people from the vices. ||12||

ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ ॥

Now such is the command of the merciful God,

ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ ॥

that nobody shall oppress and cause suffering to another.

ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ ॥੧੩॥

All shall live in peace, and this is how the rule of humility and compassion shall be established. ||13||

ਝਿੰਮਿ ਝਿੰਮਿ ਅੰਮ੍ਰਿਤੁ ਵਰਸਦਾ ॥

Slowly and steadily the ambrosial nectar of Naam is trickling down within me.

ਬੋਲਾਇਆ ਬੋਲੀ ਖਸਮ ਦਾ ॥

Inspired by God Himself, I am reciting the divine words of His praises.

ਬਹੁ ਮਾਣੁ ਕੀਆ ਤੁਧੁ ਉਪਰੇ ਤੂੰ ਆਪੇ ਪਾਇਹਿ ਥਾਇ ਜੀਉ ॥੧੪॥

I take great pride in you. I am certain that You would approve of me. ||14||

ਤੇਰਿਆ ਭਗਤਾ ਭੁਖ ਸਦ ਤੇਰੀਆ ॥

O' God! Your devotees always remain longing for Your blessed vision.

ਹਰਿ ਲੇਚਾ ਪੂਰਨ ਮੇਰੀਆ ॥

O' God, please fulfill this desire of mine too.

ਦੇਹੁ ਦਰਸੁ ਸੁਖਦਾਤਿਆ ਮੈ ਗਲ ਵਿਚਿ ਲੈਹੁ ਮਿਲਾਇ ਜੀਉ ॥੧੫॥

O' God the giver of inner peace, grant me Your blessed vision, and keep me in Your protection. ||15||

ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਭਾਲਿਆ ॥

O 'God! I have not found any other as great as You.

ਤੂੰ ਦੀਪ ਲੋਅ ਪਇਆਲਿਆ ॥

You pervade the continents, the worlds and the nether regions;

ਤੂੰ ਥਾਨਿ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਨਾਨਕ ਭਗਤਾ ਸਚੁ ਅਧਾਰੁ ਜੀਉ ॥੧੬॥

You are permeating all places and interspaces: O Nanak, You are the true support of Your devotees. ||16||

ਹਉ ਗੋਸਾਈ ਦਾ ਪਹਿਲਵਾਨੜਾ ॥

I was like a lowly wrestler of my Master-God in the arena of the world,

ਮੈ ਗੁਰ ਮਿਲਿ ਉਚ ਦੁਮਾਲੜਾ ॥

but after meeting the Guru and receiving his blessing, I am wearing the high headgear of a champion (I was able to defeat the five passions).

ਸਭ ਹੋਈ ਛਿੰਝ ਇਕਠੀਆ ਦਯੁ ਬੈਠਾ ਵੇਖੈ ਆਪਿ ਜੀਉ ॥੧੭॥

All have gathered to watch the wrestling match with the vices, and the Merciful God Himself is seated to behold it. ||17||

ਵਾਤ ਵਜਨਿ ਟੰਮਕ ਭੇਰੀਆ ॥

Trumpets, bugles, drums, and flutes are being played. (The play of Maya)

ਮਲ ਲਥੇ ਲੈਦੇ ਫੇਰੀਆ ॥

The wrestlers (vices) enter the arena making the display of their power.

ਨਿਹਤੇ ਪੰਜਿ ਜੁਆਨ ਮੈ ਗੁਰ ਥਾਪੀ ਦਿਤੀ ਕੰਡਿ ਜੀਉ ॥੧੮॥

After receiving a blessing from the Guru, I have defeated the five powerful wrestlers (lust, anger, greed, attachment, and ego).

ਸਭ ਇਕਠੇ ਹੋਇ ਆਇਆ ॥

All people have come into this world-arena

ਘਰਿ ਜਾਸਨਿ ਵਾਟ ਵਟਾਇਆ ॥

but they will go back by different routes.(according to their deeds in this world they will be reincarnated in different ways)

ਗੁਰਮੁਖਿ ਲਾਹਾ ਲੈ ਗਏ ਮਨਮੁਖ ਚਲੇ ਮੂਲੁ ਗਵਾਇ ਜੀਉ ॥੧੯॥

The Guru's followers will depart from here after earning the wealth of Naam, and the self-willed would return having lost whatever merits they came with. ||19||

ਤੂੰ ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ॥

O' God, You are beyond any colors or forms.

ਹਰਿ ਦਿਸਹਿ ਹਾਜਰੁ ਜਾਹਰਾ ॥

Yet Your presence is felt everywhere.

ਸੁਣਿ ਸੁਣਿ ਤੁਝੈ ਧਿਆਇਦੇ ਤੇਰੇ ਭਗਤ ਰਤੇ ਗੁਣਤਾਸੁ ਜੀਉ ॥੨੦॥

O, the treasures of virtues, repeatedly hearing Your glories and imbued with Your love, Your devotees remember You with adoration. ||20||

ਮੈ ਜੁਗਿ ਜੁਗਿ ਦਯੈ ਸੇਵੜੀ ॥

I have always been a devotee of the merciful God.

ਗੁਰਿ ਕਟੀ ਮਿਹਡੀ ਜੇਵੜੀ ॥

he Guru has cut away my bonds of worldly attachments.

ਹਉ ਬਾਹੁੜਿ ਛਿੰਝ ਨ ਨਚਉ ਨਾਨਕ ਅਉਸਰੁ ਲਧਾ ਭਾਲਿ ਜੀਉ ॥੨੧॥੨॥੨੯॥

O' Nanak, I shall not have to wander in this arena of life again, because I have found this invaluable opportunity to meditate on God's Name. ||21||2||29||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਪਹਰੇ ਘਰੁ ੧ ॥

Siree Raag, First Guru, Pehray, First beat:

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ ॥

In the first watch of the night (stage of life), O' my friend, the merchant of Naam, you were cast into the womb of your mother by God's command.

ਉਰਧ ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ॥

Upside-down, within the womb, you performed penance, O' my friend, there you prayed to the Master-God.

ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ਵਖਾਣੈ ਉਰਧ ਧਿਆਨਿ ਲਿਵ ਲਾਗਾ ॥

Yes, you uttered prayers to your Master-God while lying upside-down, and you meditated on Him with deep love and affection.

ਨਾ ਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਬਾਹੁੜਿ ਜਾਸੀ ਨਾਗਾ ॥

One comes out naked into the world, and in the end departs also naked.

ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੇ ਪਾਸਿ ॥

One is born with such destiny as has been inscribed on one's forehead based on the previous deeds.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ ॥੧॥

O' Nanak, as per God's command, in the first watch of night (first stage of life), a human being is cast into the womb. ||1||

ਦੂਜੇ ਪਹਰੇ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਵਿਸਰਿ ਗਇਆ ਧਿਆਨੁ ॥

O' my friend, the merchant of Naam, in the second watch of the night (stage of life instantly after birth), one becomes oblivious to God.

ਹਥੇ ਹਥਿ ਨਚਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਿਉ ਜਸੁਦਾ ਘਰਿ ਕਾਨੁ ॥

Then, as a small child, one is lovingly passed around hand to hand as if one is a little lord Krishna in the home of his mother Yashoda.

ਹਥੇ ਹਥਿ ਨਚਾਈਐ ਪ੍ਰਾਣੀ ਮਾਤ ਕਹੈ ਸੁਤੁ ਮੇਰਾ ॥

The new born child is playfully passed from hand to hand while the mother proudly says that it is my child.

ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਅੰਤਿ ਨਹੀ ਕਛੁ ਤੇਰਾ ॥

O' my thoughtless and foolish mind, remember God with adoration because nothing shall be yours in the end.

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸਹਿ ਨ ਜਾਣੈ ਮਨ ਭੀਤਰਿ ਧਰਿ ਗਿਆਨੁ ॥

One does not seriously focus his mind on God who has fashioned this body and bestowed life to it.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਦੂਜੈ ਪਹਰੇ ਵਿਸਰਿ ਗਇਆ ਧਿਆਨੁ ॥੨॥

O' Nanak, say, in the second stage of life (after taking birth) one has forgotten to focus on God's Name. ||2||

ਤੀਜੈ ਪਹਰੇ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਨ ਜੋਬਨ ਸਿਉ ਚਿਤੁ ॥

O' my friend, the merchant of Naam, in the third watch of the night (stage of life) your mind has become focused on worldly wealth and pleasures of youth.

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤਹੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ ॥

You don't remember God's Name, through which you may achieve freedom from the bondage of the love for worldly wealth and pleasures of youth.

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤੈ ਪ੍ਰਾਣੀ ਬਿਕਲੁ ਭਇਆ ਸੰਗਿ ਮਾਇਆ ॥

One gets so perplexed by the love for Maya that he does not remember God's Name.

ਧਨ ਸਿਉ ਰਤਾ ਜੋਬਨਿ ਮਤਾ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥

Being in love with worldly wealth and intoxicated with youth, one wastes his valuable (human) life.

ਧਰਮ ਸੇਤੀ ਵਾਪਾਰੁ ਨ ਕੀਤੇ ਕਰਮੁ ਨ ਕੀਤੇ ਮਿਤੁ ॥

Neither he traded in righteousness, nor he made friends with virtuous deeds.

ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਧਨ ਜੋਬਨ ਸਿਉ ਚਿਤੁ ॥੩॥

O' Nanak, say that in the third watch of the night (stage of life), one kept his mind focused on worldly wealth and pleasures of youth. ||3||

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲਾਵੀ ਆਇਆ ਖੇਤੁ ॥

O' my friend, the merchant of Naam, in the fourth stage of life, you have become old and ready to depart like a mature crop fit to be harvested.

ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਿਸੈ ਨ ਮਿਲਿਆ ਭੇਤੁ ॥

O' my merchant friend, when the messenger of death catches hold of you and drives you away, no one knows that secret place where you are taken.

ਭੇਤੁ ਚੇਤੁ ਹਰਿ ਕਿਸੈ ਨ ਮਿਲਿਓ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ॥

No one could understand the secret of God's command, when the demon of death seized and took you away.

ਝੂਠਾ ਰੁਦਨੁ ਹੋਆ ਦੋਆਲੈ ਖਿਨ ਮਹਿ ਭਇਆ ਪਰਾਇਆ ॥

Then some false weeping and crying started around the dead body and in an instant you became a stranger (to all your friends and relatives).

ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸਿਉ ਲਾਇਆ ਹੇਤੁ ॥

One received only the reward of that in the end with which one remained in love during the entire life.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਲਾਵੀ ਲੁਣਿਆ ਖੇਤੁ ॥੪॥੧॥

O' Nanak, say, in the fourth stage of life (old age), the demon of death has seized you like a farmer has harvested the crop at maturity.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Siree Raag, First Guru:

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਾਲਕ ਬੁਧਿ ਅਚੇਤੁ ॥

O' my friend, the merchant of Naam, in the first stage of the night of life, one is carefree and has immature intellect like a child.

ਖੀਰੁ ਪੀਐ ਖੇਲਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ ਹੇਤੁ ॥

O' my friend, the merchant of Naam, during infancy one drinks milk and is gently fondled; the father and the mother love the child immensely.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਨੇਹੁ ਘਨੇਰਾ ਮਾਇਆ ਮੇਹੁ ਸਬਾਈ ॥

Yes, the mother and the father love their child and just like this, the entire universe is afflicted with the love for Maya.

ਸੰਜੋਗੀ ਆਇਆ ਕਿਰਤੁ ਕਮਾਇਆ ਕਰਣੀ ਕਾਰ ਕਰਾਈ ॥

One has come into the world because of good fortune and previous good deeds, and is doing deeds now according to the preordained destiny.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਬੁਡੀ ਦੂਜੈ ਹੇਤਿ ॥

Emancipation (freedom from the vices) is not received without remembering

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਛੁਟਹਿਗਾ ਹਰਿ ਚੇਤਿ ॥੧॥

O' Nanak, say, O' mortal, even in the first stage of life, you would be freed from the love for Maya only by remembering God with adoration. ||1||

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤਿ ॥

O' my friend, the merchant of Naam, in the second watch of the night (stage of life), you are intoxicated with youth and beauty.

ਅਹਿਨਿਸਿ ਕਾਮਿ ਵਿਆਪਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਚਿਤਿ ॥

O' my friend, the merchant of Naam, one always remains engrossed in sexual desire, and is so much blinded by it that God's Name never enter his mind.

ਰਾਮ ਨਾਮੁ ਘਟ ਅੰਤਰਿ ਨਾਹੀ ਹੋਰਿ ਜਾਣੈ ਰਸ ਕਸ ਮੀਠੇ ॥

God's Name is not enshrined in one's mind, but he recognizes and enjoys all other sweet and sour worldly pleasures.

ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਣ ਸੰਜਮੁ ਨਾਹੀ ਜਨਮਿ ਮਰਹੁਗੇ ਝੁਠੇ ॥

O' false human being, without the merits of any divine wisdom, meditation, or /self-discipline, you would keep suffering in rounds of births and deaths.

ਤੀਰਥ ਵਰਤ ਸੁਚਿ ਸੰਜਮੁ ਨਾਹੀ ਕਰਮੁ ਧਰਮੁ ਨਹੀ ਪੂਜਾ ॥

One engrossed in lust, not only forgets devotional worship, he does not perform even ritualistic deeds such as visiting holy places, observing fasts, cleansing the body and acts of piety.

ਨਾਨਕ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੈ ਦੂਜਾ ॥੨॥

O' Nanak, one is freed from the vices only through the love and devotional worship of God; all else leads to duality (the love of Maya). ||2||

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਰਿ ਹੰਸ ਉਲਬੜੇ ਆਇ ॥

O' my friend, the merchant of Naam, in the third stage of life, hair turn gray, as if white swans have landed on the head.

ਜੋਬਨੁ ਘਟੈ ਜਰੂਆ ਜਿਣੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਆਵ ਘਟੈ ਦਿਨੁ ਜਾਇ ॥

O' my friend, the merchant of Naam, youth wears out, old age triumphs and the remaining age is diminishing with each passing day.

ਅੰਤਿ ਕਾਲਿ ਪਛੁਤਾਸੀ ਅੰਧੁਲੇ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ॥

O' mortal, blinded in the love for Maya, you will regret when the demon of death will seize and carry you away.

ਸਭੁ ਕਿਛੁ ਅਪੁਨਾ ਕਰਿ ਕਰਿ ਰਾਖਿਆ ਖਿਨ ਮਹਿ ਭਇਆ ਪਰਾਇਆ ॥

All the worldly things that you kept collecting, will become someone else's property in an instant after death.

ਬੁਧਿ ਵਿਸਰਜੀ ਗਈ ਸਿਆਣਪ ਕਰਿ ਅਵਗਣ ਪਛੁਤਾਇ ॥

(Out of attachment to Maya), one's intellect departs, and one's wisdom goes away; indulging in evil deeds, one regrets one's actions in the end.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਭੁ ਚੇਤਹੁ ਲਿਵ ਲਾਇ ॥੩॥

Nanak says: O' mortal, focus your mind on the remembrance of God's Name at least in the third watch of night (third stage of life). ||3||

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਰਧਿ ਭਇਆ ਤਨੁ ਖੀਣੁ ॥

O' my friend, the merchant (devotee) of God's Name, in the fourth watch of the night (fourth stage of life) one becomes very old and the body becomes weak.

ਅਖੀ ਅੰਧੁ ਨ ਦੀਸਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕੰਨੀ ਸੁਣੈ ਨ ਵੈਣ ॥

O' my merchant friend, in this stage of life, the eyes become cloudy and can't see properly, and the ears do not hear any words.

ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਰਹੇ ਪਰਾਕਉ ਤਾਣਾ ॥

The eyes go blind, the tongue is unable to taste and one lives only with the help of others.

ਗੁਣ ਅੰਤਰਿ ਨਾਹੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਮਨਮੁਖ ਆਵਣ ਜਾਣਾ ॥

If one has not enshrined divine virtues within, then how can he have inner peace now? Therefore, the self-willed person ends up in cycles of birth and death.

ਖੜੁ ਪਕੀ ਕੁੜਿ ਭਜੈ ਬਿਨਸੈ ਆਇ ਚਲੈ ਕਿਆ ਮਾਣੁ ॥

Just as ripe crop bends and crumbles, similarly the human body starts breaking down in old age; then what kind of pride is of this body which comes and goes?

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੁ ॥੪॥

Nanak says: "O' my peddler friend, at least in the fourth stage of life (the old age), recognize God's Name through the Guru's teachings. ||4||.

ਓੜਕੁ ਆਇਆ ਤਿਨ ਸਾਹਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਰੁ ਜਰਵਾਣਾ ਕੰਨਿ ॥

O my merchant friend, the end of your allotted breaths has come, and the tyrant old age is on your shoulders.

ਇਕ ਰਤੀ ਗੁਣ ਨ ਸਮਾਣਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅਵਗਣ ਖੜਸਨਿ ਬੰਨਿ ॥

O' my merchant friend, you did not acquire even an iota of divine virtues in your entire life, therefore now you will be driven away bound in your demerits.

ਗੁਣ ਸੰਜਮਿ ਜਾਵੈ ਚੇਟ ਨ ਖਾਵੈ ਨਾ ਤਿਸੁ ਜੰਮਣੁ ਮਰਣਾ ॥

One who departs from the world with the virtues of self-discipline, neither suffers the pain from the demon (fear) of death, nor goes in the cycles of birth and death.

ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਭਾਇ ਭਗਤਿ ਭੈ ਤਰਣਾ ॥

The fear of death and the trap of the demon of death cannot touch him; through loving devotional worship, he escapes the fear of the world ocean of vices.

ਪਤਿ ਸੇਤੀ ਜਾਵੈ ਸਹਜਿ ਸਮਾਵੈ ਸਗਲੇ ਦੁਖ ਮਿਟਾਵੈ ॥

He eradicates all his sufferings, always remains in spiritual poise and departs from here honorably.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਛੁਟੈ ਸਾਚੇ ਤੇ ਪਤਿ ਪਾਵੈ ॥੫॥੨॥

O' Nanak say, one who follows the Guru's teachings, is liberated from the worldly fears, and receives honor from the eternal God. ||5||2||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

Siree Raag, Fourth Guru:

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਪਾਇਆ ਉਦਰ ਮੰਝਾਰਿ ॥

O' my friend, the merchant (devotee of God's Name, in the first watch of the night (stage of life), God placed the mortal in the mother's womb.

ਹਰਿ ਧਿਆਵੈ ਹਰਿ ਉਚਰੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰਿ ॥

O' my merchant friend, (in the mother's womb) the mortal remembers God and enshrines His Name in the heart.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਆਰਾਧੇ ਵਿਚਿ ਅਗਨੀ ਹਰਿ ਜਪਿ ਜੀਵਿਆ ॥

One focuses on God and remembers God and remains alive in the fire of mother's womb by meditating on God.

ਬਾਹਰਿ ਜਨਮੁ ਭਇਆ ਮੁਖਿ ਲਾਗਾ ਸਰਸੇ ਪਿਤਾ ਮਾਤ ਬੀਵਿਆ ॥

When one comes out of the womb and is born, his mother and father feel delighted to see his face.

ਜਿਸ ਕੀ ਵਸਤੁ ਤਿਸੁ ਚੇਤਹੁ ਪ੍ਰਾਣੀ ਕਰਿ ਹਿਰਦੈ ਗੁਰਮੁਖਿ ਬੀਚਾਰਿ ॥

O' mortals, lovingly remember God to whom this gift (child) belongs, and through the Guru's teachings reflect on His virtues in your heart.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹਰਿ ਜਪੀਐ ਕਿਰਪਾ ਧਾਰਿ ॥੧॥

O' Nanak, say, in the first stage of life, God can be remembered only if He bestows his grace. ||1||

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਲਾਗਾ ਦੂਜੈ ਭਾਇ ॥

O my friend, the merchant of Naam, the mind is attached to the love of duality in the second watch of the night (second stage of life).

ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਪਾਲੀਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲੇ ਮਾਤ ਪਿਤਾ ਗਲਿ ਲਾਇ ॥

O my merchant friend, the mother and the father hug the child close in their embrace; the child is brought up claiming as their own.

ਲਾਵੈ ਮਾਤ ਪਿਤਾ ਸਦਾ ਗਲ ਸੇਤੀ ਮਨਿ ਜਾਣੈ ਖਟਿ ਖਵਾਏ ॥

The mother and the father always keep the child in their embrace; in their minds, they believe that the child will earn worldly wealth and will provide for them.

ਜੇ ਦੇਵੈ ਤਿਸੈ ਨ ਜਾਣੈ ਮੂੜਾ ਦਿਤੇ ਨੋ ਲਪਟਾਏ ॥

The foolish mortal does not recognize the giver, but clings to what is given.

ਕੋਈ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਰੈ ਵੀਚਾਰੁ ਹਰਿ ਧਿਆਵੈ ਮਨਿ ਲਿਵ ਲਾਇ ॥

Rare is the one who follows the Guru's teachings and reflects on this reality, he focuses his mind on God and remembers Him with adoration.

ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਕਾਲੁ ਨ ਕਬਹੂੰ ਖਾਇ ॥੨॥

O' Nanak say, one who lovingly remembers God in the second stage of life, does not face spiritual death (deterioration). ||2||

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਲਗਾ ਆਲਿ ਜੰਜਾਲਿ ॥

O' my friend, the merchant of Naam, in the third watch of the night (the third stage of life), the mind gets entangled in worldly and household affairs.

ਧਨੁ ਚਿਤਵੈ ਧਨੁ ਸੰਚਵੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਨਾਮਾ ਹਰਿ ਨ ਸਮਾਲਿ ॥

O' my merchant friend, one thinks of worldly wealth, amasses worldly wealth, but does not enshrine God's Name in the heart.

ਹਰਿ ਨਾਮਾ ਹਰਿ ਹਰਿ ਕਦੇ ਨ ਸਮਾਲੈ ਜਿ ਹੋਵੈ ਅੰਤਿ ਸਖਾਈ ॥

Yes, one never enshrines God's Name in his heart, which ultimately becomes one's only companion.

ਇਹੁ ਧਨੁ ਸੰਧੈ ਮਾਇਆ ਬੁਠੀ ਅੰਤਿ ਛੇਡਿ ਚਲਿਆ ਪਛੁਤਾਈ ॥

This wealth, property and Maya are false; in the end one repents, and departs from this world leaving all this wealth behind.

ਜਿਸ ਨੇ ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਮੇਲੇ ਸੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥

That person upon whom God bestows grace and unites with the Guru, he always lovingly remembers God's Name in his heart.

ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਸੇ ਜਾਇ ਮਿਲੇ ਹਰਿ ਨਾਲਿ ॥੩॥

O' Nanak say, those who lovingly remember God in this third stage of life, they get united with God. ||3||

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਚਲਣ ਵੇਲਾ ਆਦੀ ॥

O' my friend, the merchant of Naam, in the fourth watch of the night (old age), God finally reveals that the time of one's departure from here has dawned.

ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਭ ਚਲੀ ਰੈਣਿ ਵਿਹਾਦੀ ॥

O' my merchant friend, understand that the true Guru is perfect, therefore follow his teachings because the entire night of your life is passing away

ਹਰਿ ਸੇਵਹੁ ਖਿਨੁ ਖਿਨੁ ਢਿਲ ਮੂਲਿ ਨ ਕਰਿਹੁ ਜਿਤੁ ਅਸਥਿਰੁ ਜੁਗੁ ਜੁਗੁ ਹੋਵਹੁ ॥

remember God at every moment, do not delay this at all, and achieve spiritual stability for ever.

ਹਰਿ ਸੇਤੀ ਸਦ ਮਾਣਹੁ ਰਲੀਆ ਜਨਮ ਮਰਣ ਦੁਖ ਖੋਵਹੁ ॥

Enjoy the spiritual bliss of union with God, and do away the agony of birth and death.

ਗੁਰ ਸਤਿਗੁਰ ਸੁਆਮੀ ਭੇਦੁ ਨ ਜਾਣਹੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਭਗਤਿ ਸੁਖਾਂਦੀ ॥

Do not consider any difference between the true Guru and God; the devotional worship of God becomes pleasing through the Guru's teachings.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਸਫਲਿਉ ਰੈਣਿ ਭਗਤਾ ਦੀ ॥੪॥੧॥੩॥

O' Nanak say, the night (life) of the devotees becomes successful by remembering God even in the fourth stage of life. ||4||1||3||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

Siree Raag, Fifth Guru:

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਰਿ ਪਾਇਤਾ ਉਦਰੈ ਮਾਹਿ ॥

O' my friend, the merchant of Naam, in the first watch of the night (the first stage of life), God placed life in the womb of the mother.

ਦਸੀ ਮਾਸੀ ਮਾਨਸੁ ਕੀਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਰਿ ਮੁਹਲਤਿ ਕਰਮ ਕਮਾਹਿ ॥

O' my merchant friend, God completes the body of the human being in ten months, allots fixed life-span during which people perform deeds.

ਮੁਹਲਤਿ ਕਰਿ ਦੀਨੀ ਕਰਮ ਕਮਾਣੇ ਜੈਸਾ ਲਿਖਤੁ ਧੁਰਿ ਪਾਇਆ ॥

Yes, God fixes one's life-span, and people perform deeds according to the destiny ordained by God according to their past deeds.

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਤਿਨ ਭੀਤਰਿ ਪ੍ਰਭੁ ਸੰਜੋਇਆ ॥

God tied him in relationships with mother, father, brother, son, and wife.

ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਇਸੁ ਜੰਤੈ ਵਸਿ ਕਿਛੁ ਨਾਹਿ ॥

God Himself makes a person perform good or bad deeds according to his past deeds, and nothing is in control of this mortal.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਧਰਿ ਪਾਇਤਾ ਉਦਰੈ ਮਾਹਿ ॥੧॥

Nanak says, in the first watch of the night of life, God places life in the womb of the mother. ||1||

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੁਆਨੀ ਲਹਰੀ ਦੇਇ ॥

O' my friend, the merchant of Naam, in the second watch of the night of life, the fullness of youth rises in a person like waves.

ਬੁਰਾ ਭਲਾ ਨ ਪਛਾਣਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਮਤਾ ਅਹੰਮੇਇ ॥

O' my merchant friend, in this stage of life one's mind remains intoxicated with ego, and one does not distinguish between good and evil.

ਬੁਰਾ ਭਲਾ ਨ ਪਛਾਣੈ ਪ੍ਰਾਣੀ ਆਰੈ ਪੰਥੁ ਕਰਾਰਾ ॥

Yes, intoxicated with youth one does not distinguish between good and evil, and he does not understand that the journey hereafter is treacherous.

ਪੂਰਾ ਸਤਿਗੁਰੁ ਕਬਹੂੰ ਨ ਸੇਵਿਆ ਸਿਰਿ ਠਾਢੇ ਜਮ ਜੰਦਾਰਾ ॥

Intoxicated with ego, one does not follow the teachings of the perfect true Guru, and the cruel demons (fear) of death hover over his head.

ਧਰਮ ਰਾਇ ਜਬ ਪਕਰਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਜਬਾਬੁ ਕਰੇਇ ॥

The thoughtless person does not think what would be his answer when seized and asked by the righteous Judge about his bad deeds?

ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਭਰਿ ਜੇਬਨੁ ਲਹਰੀ ਦੇਇ ॥੨॥

O' Nanak, say, in the second watch of the night of life, the waves of prime youth mount in the mortal. ||2||

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਖੁ ਸੰਚੈ ਅੰਧੁ ਅਗਿਆਨੁ ॥

O' my friend, the merchant of Naam, in the third stage of the night of life, a spiritually ignorant person amasses only Maya, the poison for spiritual life.

ਪੁਤ੍ਰਿ ਕਲਤ੍ਰਿ ਮੇਹਿ ਲਪਟਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਤਰਿ ਲਹਰਿ ਲੇਭਾਨੁ ॥

O' my merchant friend, he remains entangled in emotional attachment to his wife and children, and the waves of greed keep rising within him.

ਅੰਤਰਿ ਲਹਰਿ ਲੇਭਾਨੁ ਪਰਾਨੀ ਸੇ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵੈ ॥

The waves of greed are rising within him, and God does not even enter his mind.

ਸਾਧਸੰਗਤਿ ਸਿਉ ਸੰਗੁ ਨ ਕੀਆ ਬਹੁ ਜੇਨੀ ਦੁਖੁ ਪਾਵੈ ॥

He does not associate /with the holy congregation, and endures misery wandering through many incarnations.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਬਿਖੁ ਸੰਚੈ ਅੰਧੁ ਅਗਿਆਨੁ ॥੩॥

O' Nanak, say, in the third watch (stage) of the night of life, a spiritually ignorant person keeps amassing Maya, the poison for spiritual life. ||3||

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਦਿਨੁ ਨੇੜੈ ਆਇਆ ਸੋਇ ॥

O' my friend, the merchant of Naam, in the fourth watch of the night of life, that day comes so near when one has to depart from here.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਤੇਰਾ ਦਰਗਹ ਬੇਲੀ ਹੋਇ ॥

O' my merchant friend, follow the Guru's teachings and enshrine God's Name in your heart, it shall be your friend in His presence.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ਪਰਾਣੀ ਅੰਤੇ ਹੋਇ ਸਖਾਈ ॥

O' mortal, follow the Guru's teachings and keep God's Name enshrined in your heart, which will be your companion till the end.

ਇਹੁ ਮੇਹੁ ਮਾਇਆ ਤੇਰੈ ਸੰਗਿ ਨ ਚਾਲੈ ਝੂਠੀ ਪ੍ਰੀਤਿ ਲਗਾਈ ॥

This emotional attachment to Maya in which you have entangled yourself, cannot go with you (after death); You have entangled yourself in false love for it.

ਸਗਲੀ ਰੈਣਿ ਗੁਦਰੀ ਅੰਧਿਆਰੀ ਸੇਵਿ ਸਤਿਗੁਰੁ ਚਾਨਣੁ ਹੋਇ ॥

Your entire life has passed in the darkness of love for Maya; at least follow the Guru's teachings now, so that you may be enlightened with divine knowledge.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਦਿਨੁ ਨੇੜੈ ਆਇਆ ਸੋਇ ॥੪॥

Nanak says, O'mortal, in the fourth watch of the night (old age), that day when you have to depart from here has come very near. ||4||

ਲਿਖਿਆ ਆਇਆ ਗੋਵਿੰਦ ਕਾ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਉਠਿ ਚਲੇ ਕਮਾਣਾ ਸਾਥਿ ॥

O' my friend, the merchant of Naam, when the summons from God arrives, one departs from this world along with the account of deeds done during the lifetime.

ਇਕ ਰਤੀ ਬਿਲਮ ਨ ਦੇਵਨੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਓਨੀ ਤਕੜੇ ਪਾਏ ਹਾਥ ॥

O' my merchant friend, at that time the demons of death seize the mortal with firm hands and they do not allow even a moment's delay.

ਲਿਖਿਆ ਆਇਆ ਪਕੜਿ ਚਲਾਇਆ ਮਨਮੁਖ ਸਦਾ ਦੁਹੇਲੇ ॥

Yes, when the writ from God comes, one is seized and taken away; the self-willed persons always endure great agony.

ਜਿਨੀ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਸੇ ਦਰਗਹ ਸਦਾ ਸੁਹੇਲੇ ॥

But those who have followed the true Guru's teachings, they always remain peacefully comfortable in God's presence.

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੇਵੈ ਸੇ ਖਾਤਿ ॥

O' my merchant friend, this body in human life is like a field of deeds in which one eats what one sows (one has to bear the consequences of his deeds).

ਕਹੁ ਨਾਨਕ ਭਗਤ ਸੋਹਿ ਦਰਵਾਰੇ ਮਨਮੁਖ ਸਦਾ ਭਵਾਤਿ ॥੫॥੧॥੪॥

O' Nanak, say, God's devotees are honored in His presence, and the self-willed people are made to wander forever in the cycles of birth and death. ||5||1||4||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਘਰੁ ੨ ਛੰਤ

Siree Raag, Fourth Guru, Second beat, Chhant:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮੁੰਧ ਇਆਣੀ ਪੇਈਅੜੈ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਿਖੈ ॥

If a person remains spiritually ignorant in this life, then how can he experience the blessed vision of the Master-God?

ਹਰਿ ਹਰਿ ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਗੁਰਮੁਖਿ ਸਾਹੁਰੜੈ ਕੰਮ ਸਿਖੈ ॥

When God bestows mercy, then this ignorant person follows the Guru's teachings and learns those deeds which unite one with God's Name.

ਸਾਹੁਰੜੈ ਕੰਮ ਸਿਖੈ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਏ ॥

Yes, he follows the Guru's teaching and learns the deeds to unite with God, and those deeds are to always remember God with adoration.

ਸਹੀਆ ਵਿਚਿ ਫਿਰੈ ਸੁਹੇਲੀ ਹਰਿ ਦਰਗਹ ਬਾਹ ਲੁਡਾਏ ॥

That person lives happily amongst the friends who are also Guru's followers and reaches God's presence joyfully without any worry.

ਲੇਖਾ ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਿਰਖੈ ॥

By always remembering God with adoration, he clears the remainder of the

ਮੁੰਧ ਇਆਣੀ ਪੇਈਅੜੈ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਸਨੁ ਦਿਖੈ ॥੧॥

This ignorant person visualizes the Master-God in this life by following the Guru's teachings. ||1||

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥

O' my father, My marriage (spiritually union with God) has been performed; I have realized God by following the Guru's teachings.

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ ॥

The darkness of my spiritual ignorance has vanished, because the wisdom blessed by the Guru has enlightened me with extremely strong divine light.

ਬਲਿਆ ਗੁਰ ਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿਆ ਹਰਿ ਰਤਨੁ ਪਦਾਰਥੁ ਲਾਧਾ ॥

Yes, the wisdom blessed by the Guru has enlightened me, the darkness of spiritual ignorance has vanished and I have found God's precious Name.

ਹਉਮੈ ਰੇਗੁ ਗਇਆ ਦੁਖੁ ਲਾਥਾ ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ ਖਾਧਾ ॥

By following the Guru's teachings, the malady of ego has vanished, my sorrows are over, and my ego is gone through self realization.

ਅਕਾਲ ਮੂਰਤਿ ਵਰੁ ਪਾਇਆ ਅਬਿਨਾਸੀ ਨਾ ਕਦੇ ਮਰੈ ਨ ਜਾਇਆ ॥

I have realized the immortal and imperishable Master-God, who never dies or takes birth.

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੇਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥੨॥

O my dear father, my marriage (union with God) has been performed, and I have realized God through the Guru's teachings. ||2||

ਹਰਿ ਸਤਿ ਸਤੇ ਮੇਰੇ ਬਾਬੁਲਾ ਹਰਿ ਜਨ ਮਿਲਿ ਜੰਵ ਸੁਹੰਦੀ ॥

O' my dear father, my Master-God is eternal, to help me unite with Him, all His devotees join together as if it was beautiful marriage party.

ਪੇਵਕੜੈ ਹਰਿ ਜਪਿ ਸੁਹੇਲੀ ਵਿਚਿ ਸਾਹੁਰੜੈ ਖਰੀ ਸੇਹੰਦੀ ॥

By remembering God with adoration, one lives peacefully here in this life, and enjoys respect in God's presence.

ਸਾਹੁਰੜੈ ਵਿਚਿ ਖਰੀ ਸੇਹੰਦੀ ਜਿਨਿ ਪੇਵਕੜੈ ਨਾਮੁ ਸਮਾਲਿਆ ॥

One who has enshrined God's Name in the heart in this life, is certainly honored hereafter in God's presence.

ਸਭੁ ਸਫਲਿਓ ਜਨਮੁ ਤਿਨਾ ਦਾ ਗੁਰਮੁਖਿ ਜਿਨਾ ਮਨੁ ਜਿਣਿ ਪਾਸਾ ਢਾਲਿਆ ॥

Fruitful is the life of those who have controlled their mind and have carefully played the game of life through the Guru's teachings.

ਹਰਿ ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਾਰਜੁ ਸੋਹਿਆ ਵਰੁ ਪਾਇਆ ਪੁਰਖੁ ਅਨੰਦੀ ॥

By joining together with God's devotees, the wedding (union with God) becomes beautiful, and all pervading God is realized who is the source of supreme bliss.

ਹਰਿ ਸਤਿ ਸਤਿ ਮੇਰੇ ਬਾਬੇਲਾ ਹਰਿ ਜਨ ਮਿਲਿ ਜੰਵ ਸੁਹੰਦੀ ॥੩॥

O' my dear father, true and eternal is the Master-God, and to unite me with Him, His devotees get together and they look like a beautiful marriage party. ||3||

ਹਰਿ ਪ੍ਰਭੁ ਮੇਰੇ ਬਾਬੁਲਾ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਮੈ ਦਾਜੇ ॥

O' my father, give me God's Name as my wedding gift and dowry.

ਹਰਿ ਕਪੜੇ ਹਰਿ ਸੋਭਾ ਦੇਵਹੁ ਜਿਤੁ ਸਵਰੈ ਮੇਰਾ ਕਾਜੇ ॥

Give me God's Name as my clothes and other things as wedding gifts by which my marriage (union) with God may be accomplished successfully.

ਹਰਿ ਹਰਿ ਭਗਤੀ ਕਾਜੁ ਸੁਹੇਲਾ ਗੁਰਿ ਸਤਿਗੁਰਿ ਦਾਨੁ ਦਿਵਾਇਆ ॥

The ceremony (union with God) becomes blissful because of the devotional worship of God; one whom God has bestowed this gift through the Guru,

ਖੰਡਿ ਵਰਭੰਡਿ ਹਰਿ ਸੋਭਾ ਹੋਈ ਇਹੁ ਦਾਨੁ ਨ ਰਲੈ ਰਲਾਇਆ ॥

Because of this gift of God's Name, that person's glory spreads in all the regions of the world, because no other gift can equal the gift of God's Name.

ਹੋਰਿ ਮਨਮੁਖ ਦਾਜੁ ਜਿ ਰਖਿ ਦਿਖਾਲਹਿ ਸੁ ਕੂੜੁ ਅਹੰਕਾਰੁ ਕਚੁ ਪਾਜੇ ॥

Any other dowry, which the self-willed people offer and display, is only a worthless display of falsehood and egotism.

ਹਰਿ ਪ੍ਰਭ ਮੇਰੇ ਬਾਬੁਲਾ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਮੈ ਦਾਜੇ ॥੪॥

O' my father, please give me God's Name as my wedding gift. ||4||

ਹਰਿ ਰਾਮ ਰਾਮ ਮੇਰੇ ਬਾਬੇਲਾ ਪਿਰ ਮਿਲਿ ਧਨ ਵੇਲ ਵਧੰਦੀ ॥

O' my father, uniting with the all-pervading God, the family of God's devotees starts multiplying like the flourishing vine.

ਹਰਿ ਜੁਗਹ ਜੁਗੇ ਜੁਗ ਜੁਗਹ ਜੁਗੇ ਸਦ ਪੀੜੀ ਗੁਰੂ ਚਲੰਦੀ ॥

Throughout the ages, the Guru's family of God's devotees has been growing.

ਜੁਗਿ ਜੁਗਿ ਪੀੜੀ ਚਲੈ ਸਤਿਗੁਰ ਕੀ ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ॥

Those who have remembered God's Name by following the Guru's teachings, are the family of the Guru and this family of the Guru is flourishing age after age.

ਹਰਿ ਪੁਰਖੁ ਨ ਕਬ ਹੀ ਬਿਨਸੈ ਜਾਵੈ ਨਿਤ ਦੇਵੈ ਚੜੈ ਸਵਾਇਆ ॥

God is such a Master who never dies nor goes away, and who always gives more and more.

ਨਾਨਕ ਸੰਤ ਸੰਤ ਹਰਿ ਏਕੇ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੋਹੰਦੀ ॥

O' Nanak, God and His devotees are spiritually one, and one's life becomes righteous by remembering God's Name with adoration.

ਹਰਿ ਰਾਮ ਰਾਮ ਮੇਰੇ ਬਾਬੁਲਾ ਪਿਰ ਮਿਲਿ ਧਨ ਵੇਲ ਵਧੰਦੀ ॥੫॥੧॥

O' my father, uniting with the all-pervading God, the family of God's devotees starts multiplying like the flourishing vine. ||5||1||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਛੰਤ

Siree Raag, Fifth Guru: Chant:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru.

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਗੋਬਿੰਦ ਨਾਮੁ ਸਮਾਲੇ ॥

O' dear mind, my friend, enshrine God's Name within your heart.

ਮਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ ਨਿਬਰੈ ਤੇਰੈ ਨਾਲੇ ॥

O' dear mind, my friend, God shall always be with you.

ਸੰਗਿ ਸਹਾਈ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ ॥

Yes, God's Name shall be with you as your companion; whoever remembers God with adoration, does not return empty-handed from this world.

ਮਨ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਵਹਿ ਚਰਣ ਕਮਲ ਚਿਤੁ ਲਾਏ ॥

O' brother, focus your mind on God's Name, you would receive the fruits of your mind's desires.

ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹਿਆ ਬਨਵਾਰੀ ਘਟਿ ਘਟਿ ਨਦਰਿ ਨਿਹਾਲੇ ॥

God, the master of the world, is pervading the water and the land; dwelling in each and every heart, He bestows his gracious glance on all.

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਸਾਧਸੰਗਿ ਭ੍ਰਮੁ ਜਾਲੇ ॥੧॥

Nanak gives this advice: O beloved mind, dwell in the holy congregation and burn away your doubts. ||1||

ਮਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ ਬਿਨੁ ਝੂਠੁ ਪਸਾਰੇ ॥

O my dear friendly mind, except God, all other worldly things are short-lived.

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਬਿਖੁ ਸਾਗਰੁ ਸੰਸਾਰੇ ॥

O' dear friendly mind, the world is like an ocean filled with the poison of vices.

ਚਰਣ ਕਮਲ ਕਰਿ ਬੋਹਿਥੁ ਕਰਤੇ ਸਹਸਾ ਦੂਖੁ ਨ ਬਿਆਪੈ ॥

O' my mind' let the Creator-God's Name be your boat to cross over this world ocean, by virtue of this any pain and skepticism shall not prevail upon you.

ਗੁਰੁ ਪੂਰਾ ਭੇਟੈ ਵਡਭਾਗੀ ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਜਾਪੈ ॥

By good fortune, when one meets the perfect Guru and follows his teachings, then one lovingly remembers God at all times.

ਆਦਿ ਜੁਗਾਦੀ ਸੇਵਕ ਸੁਆਮੀ ਭਗਤਾ ਨਾਮੁ ਅਧਾਰੇ ॥

From the very beginning, and throughout the ages, God has been the Master of His devotees, and His Name is their support.

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਬਿਨੁ ਹਰਿ ਝੂਠ ਪਸਾਰੇ ॥੨॥

Nanak gives this advice: O' beloved mind, except God's Name, all outward show is short-lived. ||2||

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਲਦੇ ਖੇਪ ਸਵਲੀ ॥

O' dear mind, my friend, load yourself with the wealth of the Naam, the only profitable commodity.

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਦਰੁ ਨਿਹਚਲੁ ਮਲੀ ॥

O' dear mind, my friend, stay in God's eternal sanctuary.

ਹਰਿ ਦਰੁ ਸੇਵੇ ਅਲਖ ਅਭੇਵੇ ਨਿਹਚਲੁ ਆਸਣੁ ਪਾਇਆ ॥

One who stays in the sanctuary of the imperceptible and unfathomable God, he attains such spiritual state of mind which never wavers against the vices.

ਤਹ ਜਨਮ ਨ ਮਰਣੁ ਨ ਆਵਣ ਜਾਣਾ ਸੰਸਾ ਦੂਖੁ ਮਿਟਾਇਆ ॥

In that spiritual state, one eradicates one's misery and anxiety and there are no cycles of birth and death for him.

ਚਿਤ੍ਰੁ ਗੁਪਤ ਕਾ ਕਾਗਦੁ ਫਾਰਿਆ ਜਮਦੂਤਾ ਕਛੁ ਨ ਚਲੀ ॥

The account of Chitra Gupt (the secret account of our deeds) is torn up, and even the demons of death cannot harm him.

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਹਰਿ ਲਦੇ ਖੇਪ ਸਵਲੀ ॥੩॥

Nanak gives this advice: O' beloved mind, load yourself with the wealth of the Naam, the only profitable commodity. ||3||

ਮਨ ਖਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੇ ॥

O' dear mind, my friend, dwell in the company of the Saints.

ਮਨ ਖਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰ ਹਰਿ ਨਾਮੁ ਜਪਤ ਪਰਗਾਸੇ ॥

O' dear mind, my friend, the mind is spiritually enlightened by remembering God's Name with adoration.

ਸਿਮਰਿ ਸੁਆਮੀ ਸੁਖਹ ਰਾਮੀ ਇਛ ਸਗਲੀ ਪੁੰਨੀਆ ॥

By remembering the bliss-giving God with loving devotion, all the desires are fulfilled.

ਪੁਰਬੇ ਕਮਾਏ ਸ੍ਰੀਰੰਗ ਪਾਏ ਹਰਿ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥

Because of the previous good deeds, one unites with God, the Master of the goddess of wealth, from Whom he has been separated for so long.

ਅੰਤਰਿ ਬਾਹਰਿ ਸਰਬਤਿ ਰਵਿਆ ਮਨਿ ਉਪਜਿਆ ਬਿਸੁਆਸੇ ॥

A strong belief wells up in the mind that God pervades both within the living beings and outside everywhere in the universe.

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੇ ॥੪॥

O' my beloved mind, Nanak gives you advice to remain in the company of the saints. ||4||

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ ॥

O' my dear mind, my friend, the person whose mind remains absorbed in God's love and devotional worship:

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਜਲ ਮਿਲਿ ਜੀਵੇ ਮੀਨਾ ॥

O' beloved mind, my friend, upon realizing God, that person remains spiritually alive just as a fish regains life upon getting back into water.

ਹਰਿ ਪੀ ਆਘਾਨੇ ਅੰਮ੍ਰਿਤ ਬਾਨੇ ਸ੍ਰਬ ਸੁਖਾ ਮਨ ਵੁਠੇ ॥

All comforts come to the mind of a person who gets satiated from the yearning for Maya by drinking the nectar like ambrosial words of God's praises,

ਸ੍ਰੀਧਰ ਪਾਏ ਮੰਗਲ ਗਾਏ ਇਛ ਪੁੰਨੀ ਸਤਿਗੁਰ ਤੁਠੇ ॥

the true Guru becomes pleased with him, all his desires get fulfilled, he realizes God, and sings the song of joy.

ਲੜਿ ਲੀਨੇ ਲਾਏ ਨਉ ਨਿਧਿ ਪਾਏ ਨਾਉ ਸਰਬਸੁ ਠਾਕੁਰਿ ਦੀਨਾ ॥

God has united him with Himself, and blessed him with His Name; now he feels as if he has received the nine treasures, the entire wealth of the world.

ਨਾਨਕ ਸਿਖ ਸੰਤ ਸਮਝਾਈ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ ॥੫॥੧॥੨॥

O' Nanak, one whom the Guru has made to understand his teachings, his mind remains absorbed in the loving devotional worship of God. ||5||1||2||

ਸਿਰੀਰਾਗ ਕੇ ਛੰਤ ਮਹਲਾ ੫

Chants of Siree Raag, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਡਖਣਾ ॥

Dakhana : language of the South

ਹਠ ਮਝਾਹੂ ਮਾ ਪਿਰੀ ਪਸੇ ਕਿਉ ਦੀਦਾਰ ॥

My beloved Master-God dwells within my heart, but how can I have His blessed vision ?

ਸੰਤ ਸਰਣਾਈ ਲਭਣੇ ਨਾਨਕ ਪ੍ਰਾਣ ਅਧਾਰ ॥੧॥

O' Nanak, God, the support of life, is realized by seeking the Guru's refuge. ||1||

ਛੰਤੁ ॥

Chhant: (a type of composition)

ਚਰਨ ਕਮਲ ਸਿਉ ਪ੍ਰੀਤਿ ਰੀਤਿ ਸੰਤਨ ਮਨਿ ਆਵਏ ਜੀਉ ॥

The tradition of love and devotion for God's immaculate Name wells up only in the mind of saints.

ਦੁਤੀਆ ਭਾਉ ਬਿਪਰੀਤਿ ਅਨੀਤਿ ਦਾਸਾ ਨਹ ਭਾਵਏ ਜੀਉ ॥

To love anyone other than God is against the belief of the devotees, and it does not appeal to them.

ਦਾਸਾ ਨਹ ਭਾਵਏ ਬਿਨੁ ਦਰਸਾਵਏ ਇਕ ਖਿਨੁ ਧੀਰਜੁ ਕਿਉ ਕਰੈ ॥

Except God's blessed vision, nothing else is pleasing to His devotees; how can they find peace even for a moment without it?

ਨਾਮ ਬਿਹੁਨਾ ਤਨੁ ਮਨੁ ਹੀਨਾ ਜਲ ਬਿਨੁ ਮਛੁਲੀ ਜਿਉ ਮਰੈ ॥

Just as a fish dies without water, similarly the mind and body of devotees feel listless without God's Name as if spiritual death has dawn on them.

ਮਿਲੁ ਮੇਰੇ ਪਿਆਰੇ ਪ੍ਰਾਨ ਅਧਾਰੇ ਗੁਣ ਸਾਧਸੰਗਿ ਮਿਲਿ ਗਾਵਏ ॥

O' my beloved God, the support of life, please unite me with You, so that I may also sing Your praises in the company of saintly persons.

ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਮਨਿ ਤਨਿ ਅੰਕਿ ਸਮਾਵਏ ॥੧॥

O' God, the master of Nanak, please bestow mercy, so that Your devotee Nanak's mind and body may remain merged in Your embrace. ||1||

ਡਖਣਾ ॥

Dakhani :language of the South

ਸੋਹੰਦੜੇ ਹਭ ਠਾਇ ਕੇਇ ਨ ਦਿਸੈ ਭੁਜੜੇ ॥

God is seen beautifully pervading all places; no one other than God is visible anywhere.

ਖੁਲ੍ਹਹੜੇ ਕਪਾਟ ਨਾਨਕ ਸਤਿਗੁਰ ਭੇਟਤੇ ॥੧॥

O' Nanak, one's intellect is freed from the bonds of the love for Maya upon meeting the true Guru and by following his teachings.

ਛੰਤੁ ॥

Chhant:

ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਅਪਾਰ ਸੰਤਨ ਆਧਾਰ ਬਾਣੀ ਬੀਚਾਰੀਐ ਜੀਉ ॥

O' uniquely beautiful God! O' infinite God! O' God, the support of the saints, the saints have reflected on the divine words of Your praises.

ਸਿਮਰਤ ਸਾਸ ਗਿਰਾਸ ਪੂਰਨ ਬਿਸੁਆਸ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰੀਐ ਜੀਉ ॥

While lovingly remembering God with every breath and every morsel, saints come to firmly believe that His Name should never be forsaken from the mind.

ਕਿਉ ਮਨਹੁ ਬੇਸਾਰੀਐ ਨਿਮਖ ਨਹੀ ਟਾਰੀਐ ਗੁਣਵੰਤ ਪ੍ਰਾਨ ਹਮਾਰੇ ॥

O' God, the source of virtues and the support of our life, why should we forsake Your Name from mind? We should not forget You even for a moment.

ਮਨ ਬਾਂਛਤ ਫਲ ਦੇਤ ਹੈ ਸੁਆਮੀ ਜੀਅ ਕੀ ਬਿਰਥਾ ਸਾਰੇ ॥

God fulfills the desires of every mind, and takes care of every one's anguish.

ਅਨਾਥ ਕੇ ਨਾਥੇ ਸੂਬ ਕੈ ਸਾਥੇ ਜਪਿ ਜੂਐ ਜਨਮੁ ਨ ਹਾਰੀਐ ॥

We do not lose in the game of life by lovingly remembering God, the support of the support-less and friend of all.

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭੁ ਪਹਿ ਕ੍ਰਿਪਾ ਕਰਿ ਭਵਜਲੁ ਤਾਰੀਐ ॥੨॥

Nanak offers this prayer to God, please bestow mercy and help me swim across the world-ocean of vices. ||2||

ਡਖਣਾ ॥

Dakhanaa:

ਧੂੜੀ ਮਜਨੁ ਸਾਧ ਖੇ ਸਾਈ ਥੀਏ ਕ੍ਰਿਪਾਲ ॥

Upon whom God bestows mercy, they get the opportunity of joining and humbly serving the saints.

ਲਧੇ ਹਭੇ ਥੋਕੜੇ ਨਾਨਕ ਹਰਿ ਧਨੁ ਮਾਲ ॥੧॥

O' Nanak, those who receive the wealth of God's Name, they feel as if they have found all the beautiful things (they ever wanted). ||1||

ਛੰਤੁ ॥

Chhant:

ਸੁੰਦਰ ਸੁਆਮੀ ਧਾਮ ਭਗਤਹ ਬਿਸੁਮ ਆਸਾ ਲਗਿ ਜੀਵਤੇ ਜੀਉ ॥

God's immaculate Name is the resting place for the minds of the devotees, they live in the hope of realizing it.

ਮਨਿ ਤਨੇ ਗਲਤਾਨ ਸਿਮਰਤ ਪ੍ਰਭ ਨਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਤੇ ਜੀਉ ॥

While remembering God's Name, the devotees remain absorbed in Naam with a totally focused mind and body, and enjoy the ambrosial nectar of His Name.

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਪੀਵਤੇ ਸਦਾ ਥਿਰੁ ਥੀਵਤੇ ਬਿਖੈ ਬਨੁ ਫੀਕਾ ਜਾਨਿਆ ॥

The devotees partake in the nectar of Naam, become spiritually stable against vices, and have understood that the Maya's pleasures are like tasteless water.

ਭਏ ਕਿਰਪਾਲ ਗੋਪਾਲ ਪ੍ਰਭ ਮੇਰੇ ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮਾਨਿਆ ॥

When my God, the Master of the universe, became merciful, I accepted that all the treasurers of the world are in the holy congregation.

ਸਰਬਸੇ ਸੁਖ ਆਨੰਦ ਘਨੁ ਪਿਆਰੇ ਹਰਿ ਰਤਨੁ ਮਨ ਅੰਤਰਿ ਸੀਵਤੇ ॥

The devotees always keep God's precious Name enshrined in their mind, and enjoy all the comforts and spiritual bliss.

ਇਕੁ ਤਿਲੁ ਨਹੀ ਵਿਸਰੈ ਪ੍ਰਾਨ ਆਧਾਰਾ ਜਪਿ ਜਪਿ ਨਾਨਕ ਜੀਵਤੇ ॥੩॥

O' Nanak, they do not forsake God, their life's support, even for a moment; they live their life by lovingly remembering Him at all times. ||3||

ਡਖਣਾ ॥

Dakhana, (a language of southern punjab, Multan)

ਜੇ ਤਉ ਕੀਨੇ ਆਪਣੇ ਤਿਨਾ ਕੁੰ ਮਿਲਿਓਹਿ ॥

O' God, You grant union with Yourself only to those, whom You make Your own.

ਆਪੇ ਹੀ ਆਪਿ ਮੋਹਿਓਹੁ ਜਸੁ ਨਾਨਕ ਆਪਿ ਸੁਣਿਓਹਿ ॥੧॥

O' Nanak, You Yourself get entranced upon hearing Your praises from them. ||1||

ਛੰਤੁ ॥

Chhant:

ਪ੍ਰੇਮ ਠਗਉਰੀ ਪਾਇ ਰੀਝਾਇ ਗੋਬਿੰਦ ਮਨੁ ਮੋਹਿਆ ਜੀਉ ॥

The devotees win over God and fascinate Him with their love and devotion which is like an intoxicating herb.

ਸੰਤਨ ਕੈ ਪਰਸਾਦਿ ਅਗਾਧਿ ਕੰਠੇ ਲਗਿ ਸੋਹਿਆ ਜੀਉ ॥ By the grace of the saints, a rare fortunate one embellishes his life and looks beautiful in the unfathomable God's embrace.

ਹਰਿ ਕੰਠਿ ਲਗਿ ਸੋਹਿਆ ਦੇਖ ਸਭਿ ਜੋਹਿਆ ਭਗਤਿ ਲਖਜਣ ਕਰਿ ਵਸਿ ਭਏ ॥

One who embellishes his life in the embrace of God, all his vices vanish and due to his devotion, God grants all his requests as if He is under his control.

ਮਨਿ ਸਰਬ ਸੁਖ ਵੁਠੇ ਗੋਵਿਦ ਤੁਠੇ ਜਨਮ ਮਰਣਾ ਸਭਿ ਮਿਟਿ ਗਏ ॥

When God is pleased with him, all kind of comforts and inner peace come to his mind and his cycles of birth and death are eliminated.

ਸਖੀ ਮੰਗਲੇ ਗਾਇਆ ਇਛ ਪੁਜਾਇਆ ਬਹੁੜਿ ਨ ਮਾਇਆ ਹੋਹਿਆ ॥

As he sings the praises of God in the company of devotee companions, all his desires are fulfilled and he is not tormented by the love for Maya any more.

ਕਰੁ ਗਹਿ ਲੀਨੇ ਨਾਨਕ ਪ੍ਰਭ ਪਿਆਰੇ ਸੰਸਾਰੁ ਸਾਗਰੁ ਨਹੀ ਪੇਹਿਆ ॥੪॥

O' Nanak, whom the beloved God has accepted, they are not affected by this worldly-ocean of vices. ||4||

ਡਖਣਾ ॥

Dakhani:

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੇ ॥

God's Name is priceless and no one knows its worth.

ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੇ ॥੧॥

O' Nanak, only those who are predestined, enjoy the bliss of union with Go.||1||

ਛੰਤੁ ॥

Chhant:

ਕਹਤੇ ਪਵਿਤ੍ਰੁ ਸੁਣਤੇ ਸਭਿ ਧੰਨੁ ਲਿਖਤੀ ਕੁਲੁ ਤਾਰਿਆ ਜੀਉ ॥

The life of those become immaculate who utter and listen God's Name, blessed are those who write God's praises, they help their entire lineage to swim across the world ocean of vices.

ਜਿਨ ਕਉ ਸਾਧੂ ਸੰਗੁ ਨਾਮ ਹਰਿ ਰੰਗੁ ਤਿਨੀ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿਆ ਜੀਉ ॥

Those who are blessed with the company of the Guru, they enjoy the bliss of remembering God's Name and reflect on His virtues.

ਬ੍ਰਹਮੁ ਬੀਚਾਰਿਆ ਜਨਮੁ ਸਵਾਰਿਆ ਪੂਰਨ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕਰੀ ॥

Upon whom God bestowed mercy, he reflected on God's virtues and embellished his life.

ਕਰੁ ਗਹਿ ਲੀਨੇ ਹਰਿ ਜਸੇ ਦੀਨੇ ਜੋਨਿ ਨਾ ਧਾਵੈ ਨਹ ਮਰੀ ॥

One whom God took under His protection and blessed him with the gift of His praises, he neither faces spiritual deterioration, nor wanders in incarnations.

ਸਤਿਗੁਰ ਦਇਆਲ ਕਿਰਪਾਲ ਭੇਟਤ ਹਰੇ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮਾਰਿਆ ॥

The spiritual life of those blooms who have eradicated their lust, anger and greed by meeting and following the teachings of the merciful true Guru.

ਕਥਨੁ ਨ ਜਾਇ ਅਕਥੁ ਸੁਆਮੀ ਸਦਕੈ ਜਾਇ ਨਾਨਕੁ ਵਾਰਿਆ ॥੫॥੧॥੩॥

The virtues of the indescribable God cannot be described, and Nanak dedicates his life to Him. ||5||1||3||

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਵਣਜਾਰਾ

Siree Raag, Fourth Guru, Vanajara (Merchant):

ੴ ਸਤਿ ਨਾਮੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God whose Name is truth, and He is realized by the Guru's grace:

ਹਰਿ ਹਰਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਜਿਨਿ ਸਿਰਿਆ ਸਭੁ ਕੋਇ ਜੀਉ ॥

Supreme is the Name of God who created all beings.

ਹਰਿ ਜੀਅ ਸਭੇ ਪ੍ਰਤਿਪਾਲਦਾ ਘਟਿ ਘਟਿ ਰਮਈਆ ਸੋਇ ॥

God sustains all beings and He pervades each and every heart.

ਸੇ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

O' brother, we should always remember God, besides Him there is no other support for the living beings.

ਜੇ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਸੇ ਛੋਡਿ ਚਲੇ ਦੁਖੁ ਰੋਇ ॥

Those who keep their mind focused on the love of Maya, at the time of death they cry in despair and depart leaving everything behind.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਅੰਤਿ ਸਖਾਈ ਹੋਇ ॥੧॥

O' Nanak, those who remembered God with loving devotion, God surely helps them out. ||1||

ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

O' brother, except God, I do not have anyone else to support me.

ਹਰਿ ਗੁਰ ਸਰਣਾਈ ਪਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਵਡਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

O' my friend, the merchant of God's Name, God is realized only through good fortune by following the Guru's teachings. ||1||pause||

ਸੰਤ ਜਨਾ ਵਿਣੁ ਭਾਈਆ ਹਰਿ ਕਿਨੈ ਨ ਪਾਇਆ ਨਾਉ ॥

O brothers, no one has ever realized God's Name without associating with the brother-like saints.

ਵਿਚਿ ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਿਉ ਵੇਸੁਆ ਪੁਤੁ ਨਿਨਾਉ ॥

Those who do even the virtuous deeds out of ego, they are like the prostitute's son who cannot tell his father's name.

ਪਿਤਾ ਜਾਤਿ ਤਾ ਹੋਈਐ ਗੁਰੁ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥

A person is said to belong to God only when the Guru is pleased and bestows His mercy on him.

ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਅਹਿਨਿਸਿ ਲਗਾ ਭਾਉ ॥

By great good fortune, one who meets the Guru (and follows his teachings), he always remains absorbed in love for God.

ਜਨ ਨਾਨਕਿ ਬ੍ਰਹਮੁ ਪਛਾਣਿਆ ਹਰਿ ਕੀਰਤਿ ਕਰਮ ਕਮਾਉ ॥੨॥

Devotee Nanak has realized God, and he does the deed of singing His praise. ||2||

ਮਨਿ ਹਰਿ ਹਰਿ ਲਗਾ ਚਾਉ ॥

One in whose mind welled up the yearning for remembering God,

ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਮਿਲਿਆ ਹਰਿ ਪ੍ਰਭ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

-the perfect Guru firmly implanted God's Name in his mind, and he realized God's Name (by remembering Him with adoration). ||1||pause||

ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਨਾਮੁ ਧਿਆਇ ॥

O' brother, as long as you are in youth and are able to breathe, till then remember God's Name with loving devotion.

ਚਲਦਿਆ ਨਾਲਿ ਹਰਿ ਚਲਸੀ ਹਰਿ ਅੰਤੇ ਲਏ ਛਡਾਇ ॥

God's Name would accompany you in your life's journey and would save you from sufferings even in the end.

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਮਨਿ ਵੁਠਾ ਆਇ ॥

I am dedicated to those within whose mind God has manifested.

ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਇ ॥

Those who did not remember God with adoration, ultimately they departed from the world regretting.

ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭਿ ਲਿਖਿਆ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ॥੩॥

O' devotee Nanak, only that person lovingly remembers God, who has such preordained destiny. ||3||

ਮਨ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਲਗਾਇ ॥

O' my mind, embrace love for God.

ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਗੁਰੁ ਸਬਦੀ ਪਾਰਿ ਲਘਾਇ ॥੧॥ ਰਹਾਉ ॥

That fortunate person who meets the Guru, God ferries him across the world-ocean of vices through the Guru's teachings. ||1||pause||

ਹਰਿ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ ਹਰਿ ਆਪੇ ਦੇਵੈ ਲੇਇ ॥

God manifests Himself in His creation, He Himself gives life and takes it back.

ਹਰਿ ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਦਾ ਹਰਿ ਆਪੇ ਹੀ ਮਤਿ ਦੇਇ ॥

(Based on their previous deeds), God Himself leads people astray in doubts and He Himself imparts them intellect for righteous living.

ਗੁਰਮੁਖਾ ਮਨਿ ਪਰਗਾਸੁ ਹੈ ਸੇ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥

The minds of the Guru's followers are spiritually enlightened; but such people are extremely rare.

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਪਾਇਆ ਗੁਰਮਤੇ ॥

I am dedicated to those who have realized God, through the Guru's teaching.

ਜਨ ਨਾਨਕਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਮਨਿ ਹਰਿ ਹਰਿ ਵੁਠੜਾ ਹੇ ॥੪॥

God has manifested in the mind of Nanak, he is delighted and feels as if his heart has bloomed like a lotus flower. ||4||

ਮਨਿ ਹਰਿ ਹਰਿ ਜਪਨੁ ਕਰੇ ॥

O' brother, always devoutly remember God within your mind.

ਹਰਿ ਗੁਰ ਸਰਣਾਈ ਭਜਿ ਪਉ ਜਿੰਦੂ ਸਭ ਕਿਲਵਿਖ ਦੁਖ ਪਰਹਰੇ ॥੧॥ ਰਹਾਉ ॥

O' my mind, run to the refuge of the Divine-Guru and end all your sins and sorrows. ||1||pause||

ਘਟਿ ਘਟਿ ਰਮਈਆ ਮਨਿ ਵਸੈ ਕਿਉ ਪਾਈਐ ਕਿਤੁ ਭਤਿ ॥

God dwells invisibly in each and every heart; then how and in what way can one realize Him?

ਗੁਰੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟੀਐ ਹਰਿ ਆਇ ਵਸੈ ਮਨਿ ਚਿਤਿ ॥

If one meets the perfect true Guru and follows his teachings, then God manifests in the conscious mind.

ਮੈ ਧਰ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਹਰਿ ਨਾਮੈ ਤੇ ਗਤਿ ਮਤਿ ॥

My only support is God's Name, and I attain the supreme spiritual state and discerning intellect by remembering God's Name with adoration.

ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹੁ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਜਤਿ ਪਤਿ ॥

God's Name is my only spiritual wealth and God's Name alone is my social status and honor.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਰੰਗਿ ਰਤੜਾ ਹਰਿ ਰੰਗਿ ਰਤਿ ॥੫॥

O' Devotee Nanak, one who has lovingly remembered God, he remains imbued with God's love and remains in love with God's Name.

ਹਰਿ ਧਿਆਵਹੁ ਹਰਿ ਪ੍ਰਭੁ ਸਤਿ ॥

O' brother, always Keep remembering the eternal God with adoration

ਗੁਰ ਬਚਨੀ ਹਰਿ ਪ੍ਰਭੁ ਜਾਣਿਆ ਸਭ ਹਰਿ ਪ੍ਰਭੁ ਤੇ ਉਤਪਤਿ ॥੧॥ ਰਹਾਉ ॥

All the creation has originated from God, and He can be realized only through the Guru's teaching. ||1||pause||

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ ॥

Those who have such pre-ordained destiny, come to meet the Guru.

ਸੇਵਕ ਭਾਇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਗੁਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸਿ ॥

O' my friend, the merchant of Naam, they follow the Guru's teachings with love, and the Guru enlightens their mind with God's Name.

ਧਨੁ ਧਨੁ ਵਣਜੁ ਵਾਪਾਰੀਆ ਜਿਨ ਵਖਰੁ ਲਦਿਅੜਾ ਹਰਿ ਰਾਸਿ ॥

Blessed are the traders of God's Name and their efforts of amassing the wealth of God's Name.

ਗੁਰਮੁਖਾ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸੇ ਆਇ ਮਿਲੇ ਹਰਿ ਪਾਸਿ ॥

The Guru's followers unite with God's Name and are honored in His presence.

ਜਨ ਨਾਨਕ ਗੁਰੁ ਤਿਨ ਪਾਇਆ ਜਿਨਾ ਆਪਿ ਤੁਠਾ ਗੁਣਤਾਸਿ ॥੬॥

O' devotee Nanak, only those persons meet the Guru on whom God, the treasure of all virtues, is pleased. ||6||

ਹਰਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥

O' brother, lovingly remember God with every breath and morsel of food.

ਮਨਿ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨਾ ਗੁਰਮੁਖਾ ਹਰਿ ਨਾਮੁ ਜਿਨਾ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥੧॥

Only those Guru's followers are imbued with God's love whose true wealth in life's journey is God's Name. ||1||pause||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਸਿਰੀਰਾਗ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਸਲੋਕਾ ਨਾਲਿ ॥

Siree Raag Ki Vaar (Epic), Fourth Guru, With Saloks.

ਸਲੋਕ ਮਃ ੩ ॥

Salok, Third Guru:

ਰਾਗਾ ਵਿਚਿ ਸ੍ਰੀਰਾਗੁ ਹੈ ਜੇ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥

Among the ragas, Sri Raag is supreme only if it inspires one to develop love for the eternal God,

ਸਦਾ ਹਰਿ ਸਚੁ ਮਨਿ ਵਸੈ ਨਿਹਚਲ ਮਤਿ ਅਪਾਰੁ ॥

the eternal God always remains enshrined in the mind and the intellect to remember the infinite God becomes stable.

ਰਤਨੁ ਅਮੋਲਕੁ ਪਾਇਆ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰੁ ॥

As a result of which the intellect to reflect on the Guru's priceless divine word is received.

ਜਿਹਵਾ ਸਚੀ ਮਨੁ ਸਚਾ ਸਚਾ ਸਰੀਰ ਅਕਾਰੁ ॥

Then one's words, mind and body are rendered pure (free of vices) and human life becomes worthwhile.

ਨਾਨਕ ਸਚੈ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਦਾ ਸਚੁ ਵਾਪਾਰੁ ॥੧॥

O' Nanak, forever truthful is the living of those who follow the teachings of the true Guru, the embodiment of the eternal God. ||1||

ਮਃ ੩ ॥

Salok, Third Guru:

ਹੋਰੁ ਬਿਰਹਾ ਸਭ ਧਾਤੁ ਹੈ ਜਬ ਲਗੁ ਸਾਹਿਬ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥

Until love for God does not well up in mind, one stays in love with Maya.

ਇਹੁ ਮਨੁ ਮਾਇਆ ਮੋਹਿਆ ਵੇਖਣੁ ਸੁਨਣੁ ਨ ਹੋਇ ॥

And enticed by Maya, this mind cannot visualize God or hear His command.

ਸਹ ਦੇਖੇ ਬਿਨੁ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਅੰਧਾ ਕਿਆ ਕਰੇਇ ॥

Without visualizing (realizing) the Master-God, love for Him does not well up, so what can the spiritually blind person do?

ਨਾਨਕ ਜਿਨਿ ਅਖੀ ਲੀਤੀਆ ਸੋਈ ਸਚਾ ਦੇਇ ॥੨॥

O Nanak! God who has taken away the eyes of spiritual wisdom (by trapping one in materialism based on the past deeds), He alone can give them back. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਇਕੋ ਕਰਤਾ ਇਕੁ ਇਕੋ ਦੀਬਾਣੁ ਹਰਿ ॥

O' brother! God alone is the Creator and the support of all.

ਹਰਿ ਇਕਸੈ ਦਾ ਹੈ ਅਮਰੁ ਇਕੋ ਹਰਿ ਚਿਤਿ ਧਰਿ ॥

Only the command of God prevails everywhere, therefore enshrine Him in your heart.

ਹਰਿ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ ਡਰੁ ਭ੍ਰਮੁ ਭਉ ਦੂਰਿ ਕਰਿ ॥

Besides God there is none other whose command prevails, therefore remove any other's fear, doubt and illusion from your mind.

ਹਰਿ ਤਿਸੈ ਨੇ ਸਾਲਾਹਿ ਜਿ ਤੁਧੁ ਰਖੈ ਬਾਹਰਿ ਘਰਿ ॥

Praise only God who protects you everywhere.

ਹਰਿ ਜਿਸ ਨੇ ਹੋਇ ਦਇਆਲੁ ਸੇ ਹਰਿ ਜਪਿ ਭਉ ਬਿਖਮੁ ਤਰਿ ॥੧॥

Upon whom God becomes gracious, he swims across the fearful and difficult world-ocean of vices by remembering Him with adoration. ||1||

ਸਲੋਕ ਮਃ ੧ ॥

Salok, First Guru:

ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥

All the gifts (bounties of nature) belong to God, no one can argue with Him.

ਇਕ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥੧॥

Some even when awake (performing rituals) may not receive these, while others are awakened by God from the slumber of Maya to bless them with bounties.

||1||

ਮਃ ੧ ॥

First Guru:

ਸਿਦਕੁ ਸਬੂਰੀ ਸਾਦਿਕਾ ਸਬਰੁ ਤੇਸਾ ਮਲਾਇਕਾ ॥

Faith, contentment and tolerance are the provisions for the life's journey of virtuous people.

ਦੀਦਾਰੁ ਪੂਰੇ ਪਾਇਸਾ ਥਾਉ ਨਾਹੀ ਖਾਇਕਾ ॥੨॥

These virtuous people visualize God, but those who keep bragging, find no place in God's presence. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਭ ਆਪੇ ਤੁਧੁ ਉਪਾਇ ਕੈ ਆਪਿ ਕਾਰੈ ਲਾਈ ॥

O' God, after creating the entire universe, You Yourself have attached the beings to various tasks.

ਤੂੰ ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ ਆਪਣੀ ਵਡਿਆਈ ॥

You Yourself feel delighted, beholding the glory of Your greatness.

ਹਰਿ ਤੁਧਹੁ ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀ ਤੂੰ ਸਚਾ ਸਾਈ ॥

O' God! You are the eternal master, and nothing at all is beyond You.

ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਭਨੀ ਹੀ ਥਾਈ ॥

You, Yourself are pervading in all places.

ਹਰਿ ਤਿਸੈ ਧਿਆਵਹੁ ਸੰਤ ਜਨਹੁ ਜੋ ਲਏ ਛਡਾਈ ॥੨॥

O' saintly people, lovingly remember God who saves you from vices. ||2||

ਸਲੋਕ ਮਃ ੧ ॥

Salok, First Guru:

ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ ॥

Useless is the egotistical pride in social status and personal glory,

ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥

because all human beings are under protection of the same God.

ਆਪਹੁ ਜੇ ਕੇ ਭਲਾ ਕਹਾਏ ॥

If someone calls himself noble, (that person does not become great)

ਨਾਨਕ ਤਾ ਪਰੁ ਜਾਪੈ ਜਾ ਪਤਿ ਲੇਖੈ ਪਾਏ ॥੧॥

O' Nanak, one is judged pious only when one's claim of goodness is honored in God's presence. ||1||

ਮਃ ੨ ॥

Second Guru:

ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ ॥

Abandoning the conceit of everything, one should live with the beloved with whom one is affectionately attached,

ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ ॥੨॥

because accursed is to live in the world without that beloved one. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੁਧੁ ਆਪੇ ਧਰਤੀ ਸਾਜੀਐ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਦੀਵੇ ॥

O' God! You Yourself have created this earth and illuminated it with two lamps, the sun and the moon.

ਦਸ ਚਾਰਿ ਹਟ ਤੁਧੁ ਸਾਜਿਆ ਵਾਪਾਰੁ ਕਰੀਵੇ ॥

You have established fourteen worlds like the markets in which human beings conduct the righteous business of life.

ਇਕਨਾ ਨੇ ਹਰਿ ਲਾਭੁ ਦੇਇ ਜੇ ਗੁਰਮੁਖਿ ਥੀਵੇ ॥

Those who follow the Guru's teachings and conduct the righteous business, God blesses them with the profit of Naam.

ਤਿਨ ਜਮਕਾਲੁ ਨ ਵਿਆਪਈ ਜਿਨ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵੇ ॥

Those who relish the Nectar of Naam are not tormented by the fear of death.

ਓਇ ਆਪਿ ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ ਤਿਨ ਪਿਛੈ ਸਭੁ ਜਗਤੁ ਛੁਟੀਵੇ ॥੩॥

They themselves are saved, along with their family and everyone else who follows their guidance. ||3||

ਸਲੋਕ ਮਃ ੧ ॥

Salok, First Guru:

ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ ॥

After having created the universe, the Creator-God Himself dwells in it.

ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ ॥

One who reflects on the purpose of human life, is the true devotee of God.

ਕੁਦਰਤਿ ਹੈ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥

God is present everywhere in His creation, but its worth cannot be described.

ਜਾ ਕੀਮਤਿ ਪਾਇ ਤ ਕਹੀ ਨ ਜਾਇ ॥

Even if its value were known, it could not be described.

ਸਰੈ ਸਰੀਅਤਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥

Those who only reflect on Sharai or Shariat (religious codes and rituals),

ਬਿਨੁ ਬੁਝੇ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰੁ ॥

How can they find liberation from the vices without understanding the true purpose of life?

ਸਿਦਕੁ ਕਰਿ ਸਿਜਦਾ ਮਨੁ ਕਰਿ ਮਖਸੂਦੁ ॥

O' brother, let sincere faith in God be your bowing in prayer, and union of your mind with God be your objective in life.

ਜਿਹ ਧਿਰਿ ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਉਜੂਦੁ ॥੧॥

Only then we visualize God wherever we look. ||1||

ਮਃ ੩ ॥

Salok, Third Guru:

ਗੁਰ ਸਭਾ ਏਵ ਨ ਪਾਈਐ ਨਾ ਨੇੜੈ ਨਾ ਦੂਰਿ ॥

The true benefit of Guru's company is not obtained by bodily remaining near or far from him.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਾਂ ਮਿਲੈ ਜਾ ਮਨੁ ਰਹੈ ਹਦੂਰਿ ॥੨॥

O' Nanak, in reality one meets the true Guru only when one's mind truly remains focused on following his teachings. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਪਤ ਦੀਪ ਸਪਤ ਸਾਗਰਾ ਨਵ ਖੰਡ ਚਾਰਿ ਵੇਦ ਦਸ ਅਸਟ ਪੁਰਾਣਾ ॥

The seven islands, seven seas, nine continents, four Vedas and eighteen Puranas:

ਹਰਿ ਸਭਨਾ ਵਿਚਿ ਤੂੰ ਵਰਤਦਾ ਹਰਿ ਸਭਨਾ ਭਾਣਾ ॥

O' God! You are present in all of these and You are pleasing to all.

ਸਭਿ ਤੁਝੈ ਧਿਆਵਹਿ ਜੀਅ ਜੰਤ ਹਰਿ ਸਾਰਗ ਪਾਣਾ ॥

O' the Master of the universe, all beings remember You with adoration.

ਜੇ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਦੇ ਤਿਨ ਹਉ ਕੁਰਬਾਣਾ ॥

I am dedicated to those who follow the Guru's teachings and remember You.

ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਕਰਿ ਚੋਜ ਵਿਡਾਣਾ ॥੪॥

O' God, by staging this wondrous drama of the world, You Yourself are present in everyone. ||4||

ਸਲੋਕ ਮਃ ੩ ॥

Salok, Third Guru:

ਕਲਉ ਮਸਾਜਨੀ ਕਿਆ ਸਦਾਈਐ ਹਿਰਦੈ ਹੀ ਲਿਖਿ ਲੇਹੁ ॥

Why ask for a pen and ink? Write God's Name within your heart.

ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਕਬਹੂੰ ਨ ਤੂਟਸਿ ਨੇਹੁ ॥

By doing so, you would always remain imbued with God's love and this love would never end.

ਕਲਉ ਮਸਾਜਨੀ ਜਾਇਸੀ ਲਿਖਿਆ ਭੀ ਨਾਲੇ ਜਾਇ ॥

Pen and ink, along with what is written on the paper, would be destroyed.

ਨਾਨਕ ਸਹ ਪ੍ਰੀਤਿ ਨ ਜਾਇਸੀ ਜੇ ਧੁਰਿ ਛੇਡੀ ਸਚੈ ਪਾਇ ॥੧॥

O' Nanak, that love which God has predestined for one, shall never vanish. ||1||

ਮਃ ੩ ॥

Third Guru:

ਨਦਰੀ ਆਵਦਾ ਨਾਲਿ ਨ ਚਲਈ ਵੇਖਹੁ ਕੇ ਵਿਉਪਾਇ ॥

Anyone may reflect on it and see that whatever is visible (Maya) does not accompany one after death.

ਸਤਿਗੁਰਿ ਸਚੁ ਦ੍ਰਿੜਾਇਆ ਸਚਿ ਰਹਹੁ ਲਿਵ ਲਾਇ ॥

The true Guru has firmly taught this truth, that we should always remain attuned to the eternal God.

ਨਾਨਕ ਸਬਦੀ ਸਚੁ ਹੈ ਕਰਮੀ ਪਲੈ ਪਾਇ ॥੨॥

O' Nanak, if God bestows mercy, only then He is realized through the Guru's word. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਅੰਦਰਿ ਬਾਹਰਿ ਇਕੁ ਤੂੰ ਤੂੰ ਜਾਣਹਿ ਭੇਤੁ ॥

O' God, You alone dwell both inside and outside us, and know all the secrets.

ਜੇ ਕੀਚੈ ਸੇ ਹਰਿ ਜਾਣਦਾ ਮੇਰੇ ਮਨ ਹਰਿ ਚੇਤੁ ॥

O' my mind, whatever we do God knows, therefore always remember Him with love and devotion.

ਸੇ ਡਰੈ ਜਿ ਪਾਪ ਕਮਾਵਦਾ ਧਰਮੀ ਵਿਗਸੇਤੁ ॥

The one who commits sins lives in fear, while the one who lives righteously rejoices.

ਤੂੰ ਸਚਾ ਆਪਿ ਨਿਆਉ ਸਚੁ ਤਾ ਡਰੀਐ ਕੇਤੁ ॥

O' God, You Yourself are True, and True is Your Justice, then why should anyone be afraid?

ਜਿਨਾ ਨਾਨਕ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸਚਿ ਰਲੇਤੁ ॥੫॥

O' Nanak, those who have understood the eternal God, they have merged with Him. ||5||

ਸਲੋਕ ਮਃ ੩ ॥

Salok, Third Guru:

ਕਲਮ ਜਲਉ ਸਣੁ ਮਸਵਾਣੀਐ ਕਾਗਦੁ ਭੀ ਜਲਿ ਜਾਉ ॥

May that pen along with ink be burnt down and also burn that paper,

ਲਿਖਣ ਵਾਲਾ ਜਲਿ ਬਲਉ ਜਿਨਿ ਲਿਖਿਆ ਦੂਜਾ ਭਾਉ ॥

even the writer who has written only the love for Maya may also be burnt.

ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥੧॥

O' Nanak, one does what has been pre-ordained in one's destiny (based on one's past deeds), and nothing else can be done beside this. ||1||

ਮਃ ੩ ॥

Salok, Third Guru:

ਹੋਰੁ ਕੂੜੁ ਪੜਣਾ ਕੂੜੁ ਬੋਲਣਾ ਮਾਇਆ ਨਾਲਿ ਪਿਆਰੁ ॥

(Except love for God), all other study and talk are false, useless, and nothing but love for Maya.

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਕੇ ਥਿਰੁ ਨਹੀ ਪੜਿ ਪੜਿ ਹੋਇ ਖੁਆਰੁ ॥੨॥

O' Nanak, except God's Name nothing else is everlasting, those who study more and more about anything but Naam, come to grief in the end. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਹਰਿ ਕੀਰਤਨੁ ਹਰਿ ਕਾ ॥

The greatest deed for a person is to sing about the glory and praises of God.

ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਨਿਆਉ ਹੈ ਧਰਮ ਕਾ ॥

God whose justice is based on righteousness, to sing His glory is the greatest deed for a person.

ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਫਲੁ ਹੈ ਜੀਅ ਕਾ ॥

Praising the glory of God, is the best deed, as this is the reward and objective of the life of a person.

ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਨ ਸੁਣਈ ਕਹਿਆ ਚੁਗਲ ਕਾ ॥

The greatest is the deed to sing the glory of God, because He does not listen to the words of the slanderer.

ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਅਪੁਛਿਆ ਦਾਨੁ ਦੇਵਕਾ ॥੬॥

The greatest is the deed to sing the glory of God because He gives gifts without being asked. ||6||

ਸਲੋਕ ਮਃ ੩ ॥

Salok, Third Guru:

ਹਉ ਹਉ ਕਰਤੀ ਸਭ ਮੁਈ ਸੰਪਉ ਕਿਸੈ ਨ ਨਾਲਿ ॥

All those, who indulge in the ego of their worldly possessions, undergo spiritual deterioration because worldly wealth does not accompany anyone after death.

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਇਆ ਸਭ ਜੋਹੀ ਜਮਕਾਲਿ ॥

Because of their love for duality, they all agonize in fear of death.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਾਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੧॥

O' Nanak, the Guru's followers are saved from the spiritual death, by enshrining God's Name within the heart. ||1||

ਮਃ ੧ ॥

First Guru:

ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ ॥

We pose ourselves as virtuous in our talks, but we are evil in our conduct.

ਮਨਹੁ ਕੁਸੁਧਾ ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ ॥

Our minds are impure and evil, but outwardly, we appear holy and saintly.

ਰੀਸਾ ਕਰਿਹ ਤਿਨਾੜੀਆ ਜੇ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ ॥

We imitate those who are always ready to live by God's command.

ਨਾਲਿ ਖਸਮੈ ਰਤੀਆ ਮਾਣਹਿ ਸੁਖਿ ਰਲੀਆਹ ॥

Those who are imbued with the love of the Master-God, they enjoy the spiritual bliss of His love,

ਹੋਦੈ ਤਾਣਿ ਨਿਤਾਣੀਆ ਰਹਹਿ ਨਿਮਾਨਣੀਆਹ ॥

in spite of having great will power, they behave as powerless and humble.

ਨਾਨਕ ਜਨਮੁ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗਿ ਮਿਲਾਹ ॥੨॥

O' Nanak, our lives can become worthwhile only if we associate with such devotees of God. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂੰ ਆਪੇ ਜਲੁ ਮੀਨਾ ਹੈ ਆਪੇ ਆਪੇ ਹੀ ਆਪਿ ਜਾਲੁ ॥

O' God, this world is like a deep ocean in which You Yourself are water, You Yourself are the fish (humans) and You Yourself are the net (worldly attractions).

ਤੂੰ ਆਪੇ ਜਾਲੁ ਵਤਾਇਦਾ ਆਪੇ ਵਿਚਿ ਸੇਬਾਲੁ ॥

You Yourself spread the net of worldly attractions, and You Yourself are the bait (worldly possessions) in which the fish (humans) remain entangled.

ਤੂੰ ਆਪੇ ਕਮਲੁ ਅਲਿਪਤੁ ਹੈ ਸੈ ਹਥਾ ਵਿਚਿ ਗੁਲਾਲੁ ॥

You Yourself are unaffected by the dirt of Maya (worldly desires), just as the beautiful lotus remains unaffected by the deep murky water in which it grows.

ਤੂੰ ਆਪੇ ਮੁਕਤਿ ਕਰਾਇਦਾ ਇਕ ਨਿਮਖ ਘੜੀ ਕਰਿ ਖਿਆਲੁ ॥

O' God, one who lovingly remembers You even for a moment, You Yourself liberate him from the net of worldly attractions.

ਹਰਿ ਤੁਧਹੁ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਗੁਰ ਸਬਦੀ ਵੇਖਿ ਨਿਹਾਲੁ ॥੭॥

O' God, because there is nothing beyond You, therefore one can remain delighted forever by visualizing You through the Guru's word. ||7||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਹੁਕਮੁ ਨ ਜਾਣੈ ਬਹੁਤਾ ਰੋਵੈ ॥

One who does not comprehend the command of God, cries out bitterly;

ਅੰਦਰਿ ਧੋਖਾ ਨੀਦ ਨ ਸੇਵੈ ॥

within his mind is anxiety, therefore he cannot sleep (have peace of mind).

ਜੇ ਧਨ ਖਸਮੈ ਚਲੈ ਰਜਾਈ ॥

But if one leads life according to the will of the Master God,

ਦਰਿ ਘਰਿ ਸੋਭਾ ਮਹਲਿ ਬੁਲਾਈ ॥

then he remains in God's presence and receives honor both here and hereafter.

ਨਾਨਕ ਕਰਮੀ ਇਹ ਮਤਿ ਪਾਈ ॥

O' Nanak, this intellect to accept God's command is received only if God bestows mercy.

ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ ਸਮਾਈ ॥੧॥

One merges in the eternal God through the Guru's grace.

ਮਃ ੩ ॥

Third Guru:

ਮਨਮੁਖ ਨਾਮ ਵਿਹੁਣਿਆ ਰੰਗੁ ਕਸੁੰਭਾ ਦੇਖਿ ਨ ਭੁਲੁ ॥

O' self-willed human bereft of Naam, do not be misled upon seeing the worldly attractions which are transient like the color of the safflower,

ਇਸ ਕਾ ਰੰਗੁ ਦਿਨ ਥੋੜਿਆ ਛੋਛਾ ਇਸ ਦਾ ਮੁਲੁ ॥

The joy of these worldly attractions are short-lived and worthless like the color of the safflower.

ਦੂਜੈ ਲਗੇ ਪਚਿ ਮੁਏ ਮੂਰਖ ਅੰਧ ਗਵਾਰ ॥

Engrossed in duality, the spiritually blind and ignorant fools waste away their life.

ਬਿਸਟਾ ਅੰਦਰਿ ਕੀਟ ਸੇ ਪਇ ਪਚਹਿ ਵਾਰੇ ਵਾਰ ॥

They are like the worms that are again and again born and consumed in filth.

ਨਾਨਕ ਨਾਮ ਰਤੇ ਸੇ ਰੰਗੁਲੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥

O' Nanak, those who live according to the Guru's teachings about peaceful conduct, they are imbued with God's Name, and are blissful.

ਭਗਤੀ ਰੰਗੁ ਨ ਉਤਰੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥੨॥

Their love and devotion to God doesn't fade, and they remain absorbed in a state of spiritual poise. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਿਸਟਿ ਉਪਾਈ ਸਭ ਤੁਧੁ ਆਪੇ ਰਿਜਕੁ ਸੰਬਾਹਿਆ ॥

O' God, You created the entire universe, and You Yourself bring sustenance to it.

ਇਕਿ ਵਲੁ ਛਲੁ ਕਰਿ ਕੈ ਖਾਵਦੇ ਮੁਹਹੁ ਕੂੜੁ ਕੁਸਤੁ ਤਿਨੀ ਢਾਹਿਆ ॥

Some sustain themselves through deceit and deception and utter all kinds of lies.

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੇ ਕਰਹਿ ਤੁਧੁ ਓਤੈ ਕੰਮਿ ਓਇ ਲਾਇਆ ॥

O' God, they do deeds as per Your will, because (according to their past deeds,) You have assigned them to such deeds which involves falsehood and deception.

ਇਕਨਾ ਸਚੁ ਬੁਝਾਇਓਨੁ ਤਿਨਾ ਅਤੁਟ ਭੰਡਾਰ ਦੇਵਾਇਆ ॥

To some You have revealed the truth (about righteous living); to them You have given the inexhaustible treasure of contentment.

ਹਰਿ ਚੇਤਿ ਖਾਹਿ ਤਿਨਾ ਸਫਲੁ ਹੈ ਅਚੇਤਾ ਹਥ ਤਡਾਇਆ ॥੮॥

Prosperous is the life of those who consume Your gifts while remembering You; but those who forsake You, they are always discontent and keep begging. ||8||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਬੇਦ ਵਖਾਣਹਿ ਮਾਇਆ ਮੋਹ ਸੁਆਇ ॥

The Pandits extensively read and recite the Vedas for the love of Maya.

ਦੂਜੈ ਭਾਇ ਹਰਿ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਮੂਰਖ ਮਿਲੈ ਸਜਾਇ ॥

One who forsakes God for the love of duality, such a self-willed fool receives punishment (in the form of dissatisfaction).

ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ਤਿਸੁ ਕਬਹੂੰ ਨ ਚੇਤੇ ਜੋ ਦੇਂਦਾ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥

Such a person never remembers God who gave him the body and soul and who provides sustenance to all.

ਜਮ ਕਾ ਫਾਹਾ ਗਲਹੁ ਨ ਕਟੀਐ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥

The fear of death never goes away and he remains in the cycles of birth and death.

ਮਨਮੁਖਿ ਕਿਛੁ ਨ ਸੂਝੈ ਅੰਧੁਲੇ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ ॥

The spiritually blind self-willed person does not understand anything (about righteous life) and does what he is preordained to do as per his past deeds.

ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਖਦਾਤਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

Through perfect destiny, he meets the true Guru, the giver of peace, and God's Name manifests in his mind.

ਸੁਖੁ ਮਾਣਹਿ ਸੁਖੁ ਪੈਨਣਾ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ ॥

Such a person enjoys inner peace and spends entire life in happiness.

ਨਾਨਕ ਸੇ ਨਾਉ ਮਨਹੁ ਨ ਵਿਸਾਰੀਐ ਜਿਤੁ ਦਰਿ ਸਚੈ ਸੇਭਾ ਪਾਇ ॥੧॥

O' Nanak, we should never forsake God's Name from our mind through which we receive honor in God's presence. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ ॥

One who has followed the teachings of the true Guru, has attained inner peace and realized God, the treasure of virtues.

ਗੁਰਮਤੀ ਆਪੁ ਪਛਾਣਿਆ ਰਾਮ ਨਾਮ ਪਰਗਾਸੁ ॥

Through the Guru's teachings, he recognizes his own self, and within him shines the divine light of God's Name.

ਸਚੈ ਸਚੁ ਕਮਾਵਣਾ ਵਡਿਆਈ ਵਡੇ ਪਾਸਿ ॥

He lovingly remembers the eternal God and is honored in God's court.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਿਫਤਿ ਕਰੇ ਅਰਦਾਸਿ ॥

He believes that this life and body are gifts given by God, therefore he always praises Him and prays for His grace.

ਸਚੈ ਸਬਦਿ ਸਾਲਾਹਣਾ ਸੁਖੇ ਸੁਖਿ ਨਿਵਾਸੁ ॥

He praises the eternal God through the Guru's word, and always lives in spiritual bliss.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਮਨੈ ਮਾਹਿ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਜੀਵਾਸੁ ॥

For him the real worship, penance and self-restraint is to enshrine God in the mind and the life without Him is accursed.

ਗੁਰਮਤੀ ਨਾਉ ਪਾਈਐ ਮਨਮੁਖ ਮੋਹਿ ਵਿਣਾਸੁ ॥

God's Name is realized by following the Guru's teachings; the self-willed persons waste away human life in emotional attachments.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਨਾਨਕੁ ਤੇਰਾ ਦਾਸੁ ॥੨॥

O' God, save me as it pleases You, Nanak is Your devotee. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਭੁ ਕੇ ਤੇਰਾ ਤੂੰ ਸਭਸੁ ਦਾ ਤੂੰ ਸਭਨਾ ਰਾਸਿ ॥

O' God, all beings are Your creation, You are the Master of all and You are the sustainer of all.

ਸਭਿ ਤੁਧੈ ਪਾਸਹੁ ਮੰਗਦੇ ਨਿਤ ਕਰਿ ਅਰਦਾਸਿ ॥

Everyone begs from You, by praying to You day after day.

ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਮਿਲੈ ਇਕਨਾ ਦੂਰਿ ਹੈ ਪਾਸਿ ॥

One whom You give, obtains everything; to some You seem far and to some You are very near.

ਤੁਧੁ ਬਾਝਹੁ ਥਾਉ ਕੇ ਨਾਹੀ ਜਿਸੁ ਪਾਸਹੁ ਮੰਗੀਐ ਮਨਿ ਵੇਖਹੁ ਕੇ ਨਿਰਜਾਸਿ ॥

O' God, except You there is none other from whom we can beg, let anyone verify in his mind.

ਸਭਿ ਤੁਧੈ ਨੇ ਸਾਲਾਹਦੇ ਦਰਿ ਗੁਰਮੁਖਾ ਨੇ ਪਰਗਾਸਿ ॥੯॥

O' God, although all praise You, but You recognize and honor in Your presence only those who follow the Guru's teachings. ||9||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਪੰਡਿਤੁ ਪੜਿ ਪੜਿ ਉਚਾ ਕੂਕਦਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੁ ॥

After reading again and again, the pandit loudly recites scriptures for the love of Maya, (rather than for the love of God or spiritual uplift of the listeners).

ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨਈ ਮਨਿ ਮੂਰਖੁ ਗਾਵਾਰੁ ॥

He does not recognize God within his heart, because from his mind he is foolish and ignorant.

ਦੂਜੈ ਭਾਇ ਜਗਤੁ ਪਰਬੋਧਦਾ ਨਾ ਬੁਝੈ ਬੀਚਾਰੁ ॥

Because of his love of duality, he himself does not understand the meaning of righteous living, but he preaches the world.

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਮਰਿ ਜੰਮੈ ਵਾਰੇ ਵਾਰ ॥੧॥

He wastes his life in vain and goes through the cycles of birth and death. ||1||

ਮਃ ੩ ॥

Third Guru:

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨੀ ਨਾਉ ਪਾਇਆ ਬੁਝਹੁ ਕਰਿ ਬੀਚਾਰੁ ॥

O' brother, reflect and understand that only they have received Naam who have followed the Guru's teachings.

ਸਦਾ ਸਾਂਤਿ ਸੁਖੁ ਮਨਿ ਵਸੈ ਚੁਕੈ ਕੂਕ ਪੁਕਾਰੁ ॥

Peace and contentment always resides in their mind, and all their wailing and crying comes to an end.

ਆਪੈ ਨੇ ਆਪੁ ਖਾਇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ ॥

By reflecting on the Guru's word, when they realize their inner self and eradicate their self-conceit, then their mind becomes immaculate (free of vices).

ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਸੇ ਮੁਕਤੁ ਹੈ ਹਰਿ ਜੀਉ ਹੇਤਿ ਪਿਆਰੁ ॥੨॥

O' Nanak, those who are imbued with the Guru's word are liberated from the vices, because they are attuned to the love of God. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਥਾਇ ॥

The devotional worship of God is fruitful for all, but it is approved by God only when performed by following the Guru's teachings.

ਜਿਸੁ ਹਰਿ ਭਾਵੈ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੇ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥

Only that person, with whom God is pleased, meets with the Guru and lovingly remembers God.

ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਪਾਰਿ ਲਘਾਇ ॥

God ferries the human beings across the world-ocean of vices, but we realize God only through the Guru's word.

ਮਨਹਠਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ ਵੇਦਾ ਜਾਇ ॥

No one has ever realized God through the stubbornness of mind, one may go and consult the Vedas on this.

ਨਾਨਕ ਹਰਿ ਕੀ ਸੇਵਾ ਸੇ ਕਰੇ ਜਿਸੁ ਲਏ ਹਰਿ ਲਾਇ ॥੧੦॥

O' Nanak, he alone lovingly remembers God, whom God Himself blesses with His remembrance through the Guru. ||10||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਨਾਨਕ ਸੇ ਸੂਰਾ ਵਰੀਆਮੁ ਜਿਨਿ ਵਿਚਹੁ ਦੁਸਟੁ ਅਹੰਕਰਣੁ ਮਾਰਿਆ ॥

O' Nanak, he alone is a brave warrior, who conquers his vicious inner ego,

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਾਲਾਹਿ ਜਨਮੁ ਸਵਾਰਿਆ ॥

and has redeemed his life by praising God's Name through the Guru's teachings.

ਆਪਿ ਹੋਆ ਸਦਾ ਮੁਕਤੁ ਸਭੁ ਕੁਲੁ ਨਿਸਤਾਰਿਆ ॥

He is liberated from the vices forever, and liberates his entire lineage (who associate with him in remembering God).

ਸੋਹਨਿ ਸਚਿ ਦੁਆਰਿ ਨਾਮੁ ਪਿਆਰਿਆ ॥

Such lovers of Naam look beautiful and honorable in God's presence.

ਮਨਮੁਖ ਮਰਹਿ ਅਹੰਕਾਰਿ ਮਰਣੁ ਵਿਗਾੜਿਆ ॥

The self-willed persons remain in ego till their death, and die so painfully that they even degrade dying.

ਸਭੇ ਵਰਤੈ ਹੁਕਮੁ ਕਿਆ ਕਰਹਿ ਵਿਚਾਰਿਆ ॥

What can the poor people do when everything happens according to God's will ?

ਆਪਹੁ ਦੂਜੈ ਲਗਿ ਖਸਮੁ ਵਿਸਾਰਿਆ ॥

These self-willed people instead of reflecting on themselves, become attached to the worldly riches and power and forsake the Master-God.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਸੁਖੁ ਵਿਸਾਰਿਆ ॥੧॥

O' Nanak, without Naam, they always agonize, and they forget inner peace. ||1||

ਮਃ ੩ ॥

Third Guru:

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਤਿਨਿ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥

Those in whom the perfect Guru has firmly implanted God's Name, they have eradicated their doubt from within.

ਰਾਮ ਨਾਮੁ ਹਰਿ ਕੀਰਤਿ ਗਾਈ ਕਰਿ ਚਾਨਣੁ ਮਗੁ ਦਿਖਾਇਆ ॥

They sing the praises of God which enlightened their mind and they visualize the righteous way of life.

ਹਉਮੈ ਮਾਰਿ ਏਕ ਲਿਵ ਲਾਗੀ ਅੰਤਰਿ ਨਾਮੁ ਵਸਾਇਆ ॥

Destroying ego, they develop love for God and enshrine Naam in their heart.

ਗੁਰਮਤੀ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੈ ਨਾਮਿ ਸਮਾਇਆ ॥

Even the demon (fear) of death cannot touch them because they are absorbed in the eternal God's Name through the Guru's teachings.

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਕਰਤਾ ਜੋ ਭਾਵੈ ਸੇ ਨਾਇ ਲਾਇਆ ॥

The creator-God Himself is pervading everywhere, He attaches that person to Naam with whom He is pleased.

ਜਨ ਨਾਨਕੁ ਨਾਮੁ ਲਏ ਤਾ ਜੀਵੈ ਬਿਨੁ ਨਾਵੈ ਖਿਨੁ ਮਰਿ ਜਾਇਆ ॥੨॥

Nanak feels spiritually alive when he remembers God's Name, bereft of Naam even for a moment, he feels utterly sad as if he is dying. ||2||

ਪਉੜੀ ॥

Pauree:

ਜੋ ਮਿਲਿਆ ਹਰਿ ਦੀਬਾਣ ਸਿਉ ਸੇ ਸਭਨੀ ਦੀਬਾਣੀ ਮਿਲਿਆ ॥

One who joins the holy congregation and is honored there, he is accepted and honored in all the gatherings.

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

Wherever he goes, he is recognized as honorable; all the sinners save themselves by associating with him.

ਓਸੁ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੇ ਪਰਵਰਿਆ ॥

Within him is the treasure of Naam, and he is exalted through Naam.

ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਨਾਇ ਕਿਲਵਿਖ ਸਭ ਹਿਰਿਆ ॥

Therefore, we should lovingly remember God's Name and should believe in God because all sins are washed off through Naam.

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

Those who have remembered God's Name with fully focused mind and heart, they have become spiritually stable and exalted in the world. ||11||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਆਤਮਾ ਦੇਉ ਪੂਜੀਐ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥

We should lovingly remember God by remaining in the state of spiritual poise blessed by the Guru.

ਆਤਮੇ ਨੇ ਆਤਮੇ ਦੀ ਪ੍ਰਤੀਤਿ ਹੋਇ ਤਾ ਘਰ ਹੀ ਪਰਚਾ ਪਾਇ ॥

When one develops faith in God, the supreme soul, then love and intimacy for God wells up in his heart.

ਆਤਮਾ ਅਡੋਲੁ ਨ ਡੋਲਈ ਗੁਰ ਕੈ ਭਾਇ ਸੁਭਾਇ ॥

One who acquires the love and poise of the Guru, becomes spiritually stable and does not waver under the pressure of Maya (worldly riches and power).

ਗੁਰ ਵਿਣੁ ਸਹਜੁ ਨ ਆਵਈ ਲੋਭੁ ਮੈਲੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥

Without following the Guru's teachings, a state of spiritual poise does not develop, and the filth of greed does not depart from within.

ਖਿਨੁ ਪਲੁ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਭ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ ॥

If God's Name manifests in one's mind even for a moment, then assume as if he has bathed at all the holy places of the world.

ਸਚੇ ਮੈਲੁ ਨ ਲਗਈ ਮਲੁ ਲਾਗੈ ਦੂਜੈ ਭਾਇ ॥

The filth of vices does not cling to the person who is imbued with God's love, it clings only to the one engrossed in the love for duality (Maya).

ਧੋਤੀ ਮੂਲਿ ਨ ਉਤਰੈ ਜੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ ॥

This filth of vices cannot be washed off, even by bathing at the sixty-eight sacred shrines of pilgrimage.

ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ ਸਭੁ ਦੁਖੇ ਦੁਖੁ ਕਮਾਇ ॥

self-willed person does even the religious deeds in egotism and earns more and more misery.

ਨਾਨਕ ਮੈਲਾ ਉਜਲੁ ਤਾ ਥੀਐ ਜਾ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥੧॥

O' Nanak, one's filthy mind becomes pure only when one sincerely follows the true Guru's teachings (and eradicates his self-conceit). ||1||

ਮਃ ੩ ॥

Third Guru:

ਮਨਮੁਖੁ ਲੋਕੁ ਸਮਝਾਈਐ ਕਦਹੁ ਸਮਝਾਇਆ ਜਾਇ ॥

A self-willed person can never be convinced through counseling.

ਮਨਮੁਖੁ ਰਲਾਇਆ ਨਾ ਰਲੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਇ ॥

Even if we try, a self-willed person does not mingle with the Guru's followers, and he keeps on wandering aimlessly because of his pre-ordained destiny.

ਲਿਵ ਧਾਤੁ ਦੁਇ ਰਾਹ ਹੈ ਹੁਕਮੀ ਕਾਰ ਕਮਾਇ ॥

Loving devotion for God and love for materialism are the only two ways in life, and one follows one or the other according to the Divine command.

ਗੁਰਮੁਖਿ ਆਪਣਾ ਮਨੁ ਮਾਰਿਆ ਸਬਦਿ ਕਸਵਟੀ ਲਾਇ ॥

A Guru's follower controls his mind by testing all his thoughts on the touchstone of Guru's word.

ਮਨ ਹੀ ਨਾਲਿ ਝਗੜਾ ਮਨ ਹੀ ਨਾਲਿ ਸਥ ਮਨ ਹੀ ਮੰਝਿ ਸਮਾਇ ॥

He fights against evil thoughts of his mind, he counsels his mind and finally molds these evil thoughts into virtuous thoughts.

ਮਨੁ ਜੇ ਇਛੇ ਸੇ ਲਹੈ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ ॥

The mind which has been embellished through the Guru's word, receives whatever it wishes.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦ ਭੁੰਚੀਐ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ॥

Therefore, we should always live like the Guru's followers and keep partaking in the nectar of Naam.

ਵਿਣੁ ਮਨੈ ਜਿ ਹੋਰੀ ਨਾਲਿ ਲੁਝਣਾ ਜਾਸੀ ਜਨਮੁ ਗਵਾਇ ॥

Those who struggle with something other than their own mind, shall depart having wasted their lives.

ਮਨਮੁਖੀ ਮਨਹਠਿ ਹਾਰਿਆ ਕੂੜੁ ਕੁਸਤੁ ਕਮਾਇ ॥

The self-willed person loses the game of life through stubborn-mindedness and the practice of falsehood.

ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਜਿਣੈ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥

One who conquers his own mind by the Guru's Grace, he develops love for God.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵੈ ਮਨਮੁਖਿ ਆਵੈ ਜਾਇ ॥੨॥

O' Nanak, Guru's follower realizes the Truth (merges in the eternal God) and the self-willed continues in the cycles of birth and death. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰ ਕੀ ਇਕ ਸਾਖੀ ॥

O' God's saintly devotee brothers, listen to one advice of the divine-true Guru.

ਜਿਸੁ ਧੁਰਿ ਭਾਗੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਤਿਨਿ ਜਨਿ ਲੈ ਹਿਰਦੈ ਰਾਖੀ ॥

One who has such preordained destiny, only that devotee keeps this teaching enshrined in his mind.

ਹਰਿ ਅੰਮ੍ਰਿਤ ਕਥਾ ਸਰੇਸਟ ਉਤਮ ਗੁਰ ਬਚਨੀ ਸਹਜੇ ਚਾਖੀ ॥

(The advice is that) one can achieve a state of spiritual poise, and enjoy the life-giving sublime praises of God through the Guru's divine word.

ਤਹ ਭਇਆ ਪ੍ਰਗਾਸੁ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਜਿਉ ਸੂਰਜ ਰੈਣਿ ਕਿਰਾਖੀ ॥

(One who follows the Guru's teachings,) he becomes spiritually enlightened, and the darkness of his ignorance ends just as the sun ends the darkness of night.

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਅਲਖੁ ਨਿਰੰਜਨੁ ਸੇ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਆਖੀ

God who is invisible, incomprehensible, indescribable and immaculate is visualized with the spiritually enlightened eyes through the Guru. ||12||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਸੇ ਸਿਰੁ ਲੇਖੇ ਲਾਇ ॥

Those who follow the true Guru's teachings, accomplish the goal of human life.

ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ਕੈ ਰਹਨਿ ਸਚਿ ਲਿਵ ਲਾਇ ॥

They eradicate self-conceit from within, and remain focused on the eternal God.

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਤਿਨਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥

Those who have not followed the true Guru's teachings, they have wasted their life in vain.

ਨਾਨਕ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਕਰੇ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੧॥

O' Nanak, nothing can be said about anything, because God does whatever pleases Him. ||1||

ਮਃ ੩ ॥

Third Guru:

ਮਨੁ ਵੇਕਾਰੀ ਵੇੜਿਆ ਵੇਕਾਰਾ ਕਰਮ ਕਮਾਇ ॥

The mind trapped in evil pursuits, keeps on performing evil deeds.

ਆਤਮ ਦੇਉ ਪੂਜੀਐ ਬਿਨੁ ਸਤਿਗੁਰ ਬੁਝ ਨ ਪਾਇ ॥

Therefore, we should perform devotional worship of God only, but this understanding is not attained without following the true Guru's teachings.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਭਾਣਾ ਸਤਿਗੁਰੁ ਕਾ ਕਰਮੀ ਪਲੈ ਪਾਇ ॥

To live by the true Guru's will (teachings) is the real worship, penance and austerity, but the ability to do this is attained only if God bestows mercy.

ਨਾਨਕ ਸੇਵਾ ਸੁਰਤਿ ਕਮਾਵਣੀ ਜੇ ਹਰਿ ਭਾਵੈ ਸੇ ਥਾਇ ਪਾਇ ॥੨॥

O' Nanak, the service of the Guru is to follow his teachings with full attention, but only that service which is pleasing to God is approved. ||2||

ਪਉੜੀ ॥

Pauri

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥

O' my mind, lovingly remember God, so that there is always peace in life.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਲਗਾਤੀ ॥

O' my mind, always lovingly remember God, by doing so all sins and evil thoughts are erased.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਦਾਲਦੁ ਦੁਖ ਭੁਖ ਸਭ ਲਹਿ ਜਾਤੀ ॥

O' my mind, always remember God with loving devotion, so that all destitution, sorrows and hunger for worldly desires vanish.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਮੁਖਿ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਲਗਾਤੀ ॥

O' my mind, always remember God with adoration, so that love for God may well up within you through the Guru's teachings.

ਜਿਤੁ ਮੁਖਿ ਭਾਗੁ ਲਿਖਿਆ ਧੁਰਿ ਸਾਚੈ ਹਰਿ ਤਿਤੁ ਮੁਖਿ ਨਾਮੁ ਜਪਾਤੀ ॥੧੩॥

One who has such preordained destiny, God inspires only that one to remember Him with loving devotion. ||13||

ਸਲੋਕ ਮਃ ੩ ॥:

Shalok, Third Guru:

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ ਵੀਚਾਰੁ ॥

Those who have not served (followed the teachings of) the true Guru and have not reflected on God's Name (divine virtues) through the Guru's word,

ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਮਿਰਤਕੁ ਹੈ ਸੰਸਾਰਿ ॥

they remain without Divine wisdom; even while living in the world, consider such a person as spiritually dead.

ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਮਰਿ ਜੰਮੈ ਹੋਇ ਖੁਆਰੁ ॥

He has to go through millions of incarnations, and is ruined in the endless cycle of birth and death.

ਸਤਿਗੁਰੁ ਕੀ ਸੇਵਾ ਸੇ ਕਰੇ ਜਿਸ ਨੇ ਆਪਿ ਕਰਾਏ ਸੋਇ ॥

Only that person serves (follows teachings of) the true Guru, whom God Himself inspires to do so.

ਸਤਿਗੁਰੁ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥

The treasure of Naam is with the true Guru and is received by God's grace.

ਸਚਿ ਰਤੇ ਗੁਰ ਸਬਦ ਸਿਉ ਤਿਨ ਸਚੀ ਸਦਾ ਲਿਵ ਹੋਇ ॥

Those who are imbued with Naam through the Guru's divine word, they always remain focused on God.

ਨਾਨਕ ਜਿਸ ਨੇ ਮੇਲੇ ਨ ਵਿਛੁੜੈ ਸਹਜਿ ਸਮਾਵੈ ਸੋਇ ॥੧॥

O' Nanak, whom God once unites with Himself is never separated from Him, and always remains in a state of spiritual poise. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸੇ ਭਗਉਤੀ ਜੇ ਭਗਵੰਤੈ ਜਾਣੈ ॥

That person alone is a true devotee of God who understands (realizes) Him,

ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਪਛਾਣੈ ॥

and comes to self realization through the Guru's grace.

ਧਾਵਤੁ ਰਾਖੈ ਇਕਤੁ ਘਰਿ ਆਣੈ ॥

He restrains his mind from running after vices and stabilizes it within the self.

ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ ॥

While still engaged in worldly affairs, he feels as if he is dead while alive (eradicates his worldly desires), and remembers God at all times.

ਐਸਾ ਭਗਉਤੀ ਉਤਮੁ ਹੋਇ ॥

Such a devotee of God is most exalted.

ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ ॥੨॥

O' Nanak, he merges into the eternal God. ||2||

ਮਃ ੩ ॥

Third Guru:

ਅੰਤਰਿ ਕਪਟੁ ਭਗਉਤੀ ਕਹਾਏ ॥

One who has deceit in the mind, but poses himself as devotee of God,

ਪਾਖੰਡਿ ਪਾਰਬ੍ਰਹਮੁ ਕਦੇ ਨ ਪਾਏ ॥

through this hypocrisy, he can never realize the Supreme God.

ਪਰ ਨਿੰਦਾ ਕਰੇ ਅੰਤਰਿ ਮਲੁ ਲਾਏ ॥

He pollutes his mind by slandering others,

ਬਾਹਰਿ ਮਲੁ ਧੋਵੈ ਮਨ ਕੀ ਜੂਠਿ ਨ ਜਾਏ ॥

and keeps washing his outwardly dirt by bathing, but the impurity of his mind does not go away by cleaning his body.

ਸਤਸੰਗਤਿ ਸਿਉ ਬਾਦੁ ਰਚਾਏ ॥

One who enters into arguments with the holy congregation,

ਅਨਦਿਨੁ ਦੁਖੀਆ ਦੂਜੈ ਭਾਇ ਰਚਾਏ ॥

being in love with duality (Maya), he always remains miserable.

ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੈ ਬਹੁ ਕਰਮ ਕਮਾਏ ॥

He does not remember God's Name and keeps performing all sort of rituals,

ਪੂਰਬ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਏ ॥

(in this way) his pre-ordained destiny cannot be erased.

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੋਖੁ ਨ ਪਾਏ ॥੩॥

O' Nanak, without following the teachings of the true Guru, liberation from the love for Maya cannot be attained. ||3||

ਪਉੜੀ ॥

Pauree:

ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਸੇ ਕੜਿ ਨ ਸਵਾਰੀ ॥

Those who follow the true Guru's teachings, are not miserable when they wake up everyday.

ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਸੇ ਤ੍ਰਿਪਤਿ ਅਘਾਰੀ ॥

Those who follow the true Guru's teachings, they remain fully satiated.

ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਤਿਨ ਜਮ ਡਰੁ ਨਾਰੀ ॥

Those who remember the true Guru with loving devotion are not afraid of death.

ਜਿਨ ਕਉ ਹੋਆ ਕ੍ਰਿਪਾਲੁ ਹਰਿ ਸੇ ਸਤਿਗੁਰ ਪੈਰੀ ਪਾਹੀ ॥

Only those surrender to the true Guru, upon whom God bestows mercy.

ਤਿਨ ਐਥੈ ਓਥੈ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਪੈਥੇ ਜਾਹੀ ॥੧੪॥

They are honored both here and hereafter, and are also honored in God's presence. ||14||

ਸਲੋਕ ਮਃ ੨ ॥

Shalok, Second Guru:

ਜੇ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੇ ਸਿਰੁ ਦੀਜੈ ਡਾਰਿ ॥

The head which does not bow before God should be cast off. (one who does not remember God, his life is worthless).

ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀ ਸੇ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ ॥੧॥

O' Nanak, the human body in which there are no pangs of separation from God, is worthless. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਮੁੰਢਹੁ ਭੁਲੀ ਨਾਨਕਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮਿ ਮੁਈਆਸੁ ॥

O' Nanak, the person who has forsaken the Creator-God, stays forever in the cycles of birth and death,

ਕਸਤੂਰੀ ਕੈ ਭੋਲੜੈ ਰੰਦੇ ਡੂੰਮਿ ਪਈਆਸੁ ॥੨॥

and mistaking materialism as musk, the precious thing, he falls in the trap of Maya which is nothing but the foul-smelling pit of worldly wealth. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੇ ਐਸਾ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨ ਮੇਰੇ ਜੇ ਸਭਨਾ ਉਪਰਿ ਹੁਕਮੁ ਚਲਾਏ ॥

O' my mind, lovingly remember God whose Command rules over all.

ਸੇ ਐਸਾ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਮਨ ਮੇਰੇ ਜੇ ਅੰਤੀ ਅਉਸਰਿ ਲਏ ਛਡਾਏ ॥

O' my mind, remember God who can save us at the end from the fear of death.

ਸੇ ਐਸਾ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਮਨ ਮੇਰੇ ਜੁ ਮਨ ਕੀ ਤ੍ਰਿਸਨਾ ਸਭ ਭੁਖ ਗਵਾਏ ॥

God who removes all cravings and desires of the mind, O' my mind, remember Him with love and devotion.

ਸੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਿਆ ਵਡਭਾਗੀ ਤਿਨ ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ ਪੈਰੀ ਪਾਏ ॥

All slanderers and wicked people ask for forgiveness and mercy from the Guru's fortunate followers who always lovingly remember God's Name.

ਨਾਮੁ ਅਰਾਧਿ ਸਭਨਾ ਤੇ ਵਡਾ ਸਭਿ ਨਾਵੈ ਅਗੈ ਆਣਿ ਨਿਵਾਏ ॥੧੫॥

O' Nanak, lovingly remember God's Name, this deed is the greatest deed of all; God has made all to bow before a Naam (accept His command). ||15||

ਸਲੋਕ ਮ: ੩ ॥

Shalok, Third Guru:

ਵੇਸ ਕਰੇ ਕੁਰੂਪਿ ਕੁਲਖਣੀ ਮਨਿ ਖੇਟੈ ਕੂੜਿਆਰਿ ॥

A self-willed person who does religious rituals to please God, is like a liar, ugly, evil woman of deceitful mind who dresses up to please her husband;

ਪਿਰ ਕੈ ਭਾਣੈ ਨਾ ਚਲੈ ਹੁਕਮੁ ਕਰੇ ਗਾਵਾਰਿ ॥

she does not live by her husband's desire, but this foolish woman orders him and remains miserable, similarly a self-willed remains miserable.

ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਸਭਿ ਦੁਖ ਨਿਵਾਰਣਹਾਰਿ ॥

But one who lives by the Guru's will (teachings), becomes capable of eradicating all the pains and sufferings.

ਲਿਖਿਆ ਮੇਟਿ ਨ ਸਕੀਐ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥

Ordinarily the destiny preordained by the Creator-God cannot be erased,

ਮਨੁ ਤਨੁ ਸਉਪੇ ਕੰਤ ਕਉ ਸਬਦੇ ਧਰੇ ਪਿਆਰੁ ॥

but preordained destiny may change if a fortunate person surrenders one's mind and body before the Master-God and develops love for the Guru's divine word.

ਬਿਨੁ ਨਾਵੈ ਕਿਨੈ ਨ ਪਾਇਆ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥

Ponder in your mind and see for yourself that no one has ever realized God without remembering Him with adoration.

ਨਾਨਕ ਸਾ ਸੁਆਲਿਓ ਸੁਲਖਣੀ ਜਿ ਰਾਵੀ ਸਿਰਜਨਹਾਰਿ ॥੧॥

O' Nanak, only that one is beautiful and virtuous upon whom the Creator-God has bestowed His love. ||1||

ਮਃ ੩ ॥

Third Guru:

ਮਾਇਆ ਮੇਹੁ ਗੁਬਾਰੁ ਹੈ ਤਿਸ ਦਾ ਨ ਦਿਸੈ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥

Love for Maya is such a darkness of spiritual ignorance whose beginning or end is not visible.

ਮਨਮੁਖ ਅਗਿਆਨੀ ਮਹਾ ਦੁਖੁ ਪਾਇਦੇ ਡੁਬੇ ਹਰਿ ਨਾਮੁ ਵਿਸਾਰਿ ॥

By forsaking God's Name, the ignorant self-willed persons endure extreme misery as if they are drowned in the sea of the spiritual darkness.

ਭਲਕੇ ਉਠਿ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥

Their day starts while performing all sorts of rituals and they remain caught in the love of duality (love for things other than God).

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ ਭਉਜਲੁ ਉਤਰੇ ਪਾਰਿ ॥

But those who follow their true Guru's teachings and lovingly remember God, they cross over the world-ocean of vices.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਹਿ ਸਚੁ ਨਾਮੁ ਉਰ ਧਾਰਿ ॥੨॥

O' Nanak, by enshrining the eternal God's Name in their heart, the Guru's followers merge with Him. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਪੂਰਿ ਦੂਜਾ ਨਾਹਿ ਕੋਇ ॥

God pervades everywhere in the water, the land and the sky; there is none else like Him.

ਹਰਿ ਆਪਿ ਬਹਿ ਕਰੇ ਨਿਆਉ ਕੂੜਿਆਰ ਸਭ ਮਾਰਿ ਕਢੋਇ ॥

God Himself administers justice, He chastises all the false ones and separates them from Himself.

ਸਚਿਆਰਾ ਦੇਇ ਵਡਿਆਈ ਹਰਿ ਧਰਮ ਨਿਆਉ ਕੀਓਇ ॥

God bestows glory upon those who are truthful; thus God has administered righteous justice.

ਸਭ ਹਰਿ ਕੀ ਕਰਹੁ ਉਸਤਤਿ ਜਿਨਿ ਗਰੀਬ ਅਨਾਥ ਰਾਖਿ ਲੀਓਇ ॥

O' brother, everyone should praise God who has always protected the supportless destitutes.

ਜੈਕਾਰੁ ਕੀਓ ਧਰਮੀਆ ਕਾ ਪਾਪੀ ਕਉ ਡੰਡੁ ਦੀਓਇ ॥੧੬॥

God has always honored the righteous ones and punished the sinners. ||16||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਮਨਮੁਖ ਮੈਲੀ ਕਾਮਣੀ ਕੁਲਖਣੀ ਕੁਨਾਰਿ ॥

A self-willed person is like that ugly woman of evil character,

ਪਿਰੁ ਛੋਡਿਆ ਘਰਿ ਆਪਣਾ ਪਰ ਪੁਰਖੈ ਨਾਲਿ ਪਿਆਰੁ ॥

who has left her husband at home and has fallen in love with another man; a self-willed person also forsakes God dwelling in the heart, and falls in love with Maya.

ਤ੍ਰਿਸਨਾ ਕਦੇ ਨ ਚੁਕਈ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥

Worldly desires of a self-willed person are never satiated, and he keeps wailing while burning in these fierce worldly desires.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕੁਰੂਪਿ ਕੁਸੋਹਣੀ ਪਰਹਰਿ ਛੋਡੀ ਭਤਾਰਿ ॥੧॥

O' Nanak, without Naam, a self-willed person is like an ugly and ungraceful woman who has been deserted by her husband. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਬਦਿ ਰਤੀ ਸੇਹਾਗਣੀ ਸਤਿਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰਿ ॥

One who is imbued with the Guru's word and is in love with him is like a happily wedded fortunate woman,

ਸਦਾ ਰਾਵੇ ਪਿਰੁ ਆਪਣਾ ਸਚੈ ਪ੍ਰੇਮਿ ਪਿਆਰਿ ॥

who always enjoys the company of her beloved with true love and devotion.

ਅਤਿ ਸੁਆਲਿਉ ਸੁੰਦਰੀ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥

That person is like an extremely beautiful and lovely woman who is praised everywhere.

ਨਾਨਕ ਨਾਮਿ ਸੇਹਾਗਣੀ ਮੇਲੀ ਮੇਲਣਹਾਰਿ ॥੨॥

O' Nanak, being imbued with Naam, God has united this fortunate person with Himself. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਤੇਰੀ ਸਭ ਕਰਹਿ ਉਸਤਤਿ ਜਿਨਿ ਫਾਥੇ ਕਾਢਿਆ ॥

O' God, those human beings whom You have freed from the trap of the love for Maya, they all praise You with love.

ਹਰਿ ਤੁਧਨੇ ਕਰਹਿ ਸਭ ਨਮਸਕਾਰੁ ਜਿਨਿ ਪਾਪੈ ਤੇ ਰਾਖਿਆ ॥

O' God, those human beings whom You have saved from sins, they all bow in reverence to You.

ਹਰਿ ਨਿਮਾਣਿਆ ਤੂੰ ਮਾਣੁ ਹਰਿ ਡਾਢੀ ਹੂੰ ਤੂੰ ਡਾਢਿਆ ॥

O' God, You are the pride of the pride-less and You are stronger than the strongest.

ਹਰਿ ਅਹੰਕਾਰੀਆ ਮਾਰਿ ਨਿਵਾਏ ਮਨਮੁਖ ਮੂੜ ਸਾਧਿਆ ॥

God beats down the egocentrics and reprimands the self-willed fools and puts them on the righteous path.

ਹਰਿ ਭਗਤਾ ਦੇਇ ਵਡਿਆਈ ਗਰੀਬ ਅਨਾਥਿਆ ॥੧੭॥

God bestows glory on His devotees, the destitutes, and the support-less. ||17||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲੈ ਤਿਸੁ ਵਡਿਆਈ ਵਡੀ ਹੋਇ ॥

One who lives according to the true Guru's teachings, enjoys great glory.

ਹਰਿ ਕਾ ਨਾਮੁ ਉਤਮੁ ਮਨਿ ਵਸੈ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥

God's sublime Name gets enshrined in his mind, and nobody can erase it.

ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸੁ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥

One upon whom God bestows His grace and because of this grace, that one receives the sublime Naam.

ਨਾਨਕ ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥੧॥

O' Nanak, only a rare follower of the Guru understands that the cause of receiving God's grace and Naam is in Creator-God's control. ||1||

ਮਃ ੩ ॥

Third Guru:

ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਆਰਾਧਿਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਤਾਰ ॥

O' Nanak, those who have always remembered God's Name with their mind focused on Him,

ਮਾਇਆ ਬੰਦੀ ਖਸਮ ਕੀ ਤਿਨ ਅਗੈ ਕਮਾਵੈ ਕਾਰ ॥

Maya, the slave of the Master-God, serves them like a servant.

ਪੂਰੈ ਪੂਰਾ ਕਰਿ ਛੇਡਿਆ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰ ॥

Because by the command of God, the perfect Guru has perfected them from all angles, (and they do not run after Maya).

ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਿ ਬੁਝਿਆ ਤਿਨਿ ਪਾਇਆ ਮੋਖ ਦੁਆਰੁ ॥

Those who have realized this secret by the Guru's grace, have found the way for liberation from the vices.

ਮਨਮੁਖ ਹੁਕਮੁ ਨ ਜਾਣਨੀ ਤਿਨ ਮਾਰੇ ਜਮ ਜੰਦਾਰੁ ॥

The self-willed persons do not understand the Divine Command; they always live in the fear of the cruel death.

ਗੁਰਮੁਖਿ ਜਿਨੀ ਅਰਾਧਿਆ ਤਿਨੀ ਤਰਿਆ ਭਉਜਲੁ ਸੰਸਾਰੁ ॥

Those who followed the Guru's teachings and remembered God with adoration, have crossed over the world-ocean of vices.

ਸਭਿ ਅਉਗਣ ਗੁਣੀ ਮਿਟਾਇਆ ਗੁਰੁ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥੨॥

The Guru Himself is very forgiving, he has erased all their vices by blessing them with virtues. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਕੀ ਭਗਤਾ ਪਰਤੀਤਿ ਹਰਿ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ॥

The true devotees have full faith in God and they believe that God is omniscient.

ਹਰਿ ਜੇਵਡੁ ਨਾਹੀ ਕੋਈ ਜਾਣੁ ਹਰਿ ਧਰਮੁ ਬੀਚਾਰਦਾ ॥

They do not recognize anyone else as God's equal, and they know that God dispenses true justice.

ਕਾੜਾ ਅੰਦੇਸਾ ਕਿਉ ਕੀਜੈ ਜਾ ਨਾਹੀ ਅਧਰਮਿ ਮਾਰਦਾ ॥

Why should we have any fear or doubt, because God does not punish any one unjustly?

ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਨਿਆਉ ਪਾਪੀ ਨਰੁ ਹਾਰਦਾ ॥

Because true is the justice of the eternal God, therefore the sinner loses before Him.

ਸਾਲਾਹਿਹੁ ਭਗਤਹੁ ਕਰ ਜੋੜਿ ਹਰਿ ਭਗਤ ਜਨ ਤਾਰਦਾ ॥੧੮॥

O' devotees of God, praise Him with folded hands because He saves His devotees from the vices. ||18||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਆਪਣੇ ਪ੍ਰੀਤਮ ਮਿਲਿ ਰਹਾ ਅੰਤਰਿ ਰਖਾ ਉਰਿ ਧਾਰਿ ॥

I wish that I may remain united with my beloved God and keep Him enshrined in my heart.

ਸਾਲਾਹੀ ਸੇ ਪ੍ਰਭੁ ਸਦਾ ਸਦਾ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥

I may always keep praising God through love and affection for the Guru,

ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮੇਲਿ ਲਏ ਸਾਈ ਸੁਹਾਗਣਿ ਨਾਰਿ ॥੧॥

O' Nanak, God unites only that one with Himself upon whom He bestows His

ਮਃ ੩ ॥

Third Guru:

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥

One upon whom God bestows His gracious glance, he realizes Him by following the Guru's teachings.

ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਭਏ ਧਿਆਇਆ ਨਾਮੁ ਹਰੇ ॥

By remembering God's Name with adoration, humans acquire the virtues of angels.

ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਅਨੁ ਗੁਰ ਕੈ ਸਬਦਿ ਤਰੇ ॥

Whom God has united with Him by destroying their ego, they are saved from the vices through the Guru's word.

ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਅਨੁ ਹਰਿ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ॥੨॥

O' Nanak, bestowing His mercy, God has merged them in a state of spiritual poise. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਆਪਣੀ ਭਗਤਿ ਕਰਾਇ ਵਡਿਆਈ ਵੇਖਾਲੀਅਨੁ ॥

God has revealed His greatness to the devotees by making them worship Him.

ਆਪਣੀ ਆਪਿ ਕਰੇ ਪਰਤੀਤਿ ਆਪੇ ਸੇਵ ਘਾਲੀਅਨੁ ॥

God Himself inspires their faith in Him and makes them remember Him with love.

ਹਰਿ ਭਗਤਾ ਨੇ ਦੇਇ ਅਨੰਦੁ ਥਿਰੁ ਘਰੀ ਬਹਾਲਿਅਨੁ ॥

God Himself bestows spiritual bliss upon the devotees, and blesses them with a place in their heart, the eternal home.

ਪਾਪੀਆ ਨੇ ਨ ਦੇਈ ਥਿਰੁ ਰਹਣਿ ਚੁਣਿ ਨਰਕ ਘੇਰਿ ਚਾਲਿਅਨੁ ॥

But He does not let the sinners live in peace and subjects them to extreme suffering.

ਹਰਿ ਭਗਤਾ ਨੇ ਦੇਇ ਪਿਆਰੁ ਕਰਿ ਅੰਗੁ ਨਿਸਤਾਰਿਅਨੁ ॥੧੯॥

By blessing His devotees with His love and rendering them His support, God has saved them from evils. ||19||

ਸਲੋਕ ਮਃ ੧ ॥

Shalok, First Guru:

ਕੁਬੁਧਿ ਡੂਮਣੀ ਕੁਦਇਆ ਕਸਾਇਣਿ ਪਰ ਨਿੰਦਾ ਘਟ ਚੂਹੜੀ ਮੁਠੀ ਕ੍ਰੋਧਿ ਚੰਡਾਲਿ ॥

Evil intent, cruelty, habit of slandering others, and anger are the vices which has deceived a person's mind

ਕਾਰੀ ਕਢੀ ਕਿਆ ਥੀਐ ਜਾਂ ਚਾਰੇ ਬੈਠੀਆ ਨਾਲਿ ॥

When these four vices are in the mind, then what good are the ceremonial lines drawn around the cooking area?.

ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਾਰਾਂ ਨਾਵਣੁ ਨਾਉ ਜਪੇਹੀ ॥

Truly immaculate is the mind of those who make truth, self discipline and good deeds as the sacred lines and remembrance of God's Name as their holy bath.

ਨਾਨਕ ਅਗੈ ਉਤਮ ਸੇਈ ਜਿ ਪਾਪਾਂ ਪੰਦਿ ਨ ਦੇਹੀ ॥੧॥

O' Nanak, those who do not teach sinfulness to others, are considered exalted in God's presence. ||1||

ਮਃ ੧ ॥

First Guru:

ਕਿਆ ਹੰਸੁ ਕਿਆ ਬਗੁਲਾ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥

One upon whom God bestows His gracious glance, then where is the problem in transforming his crane-like hypocrisy into swan-like righteousness?

ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇਇ ॥੨॥

O' Nanak, if God so wishes, He turns even a crow-like sinner into a swan-like saint. ||2||

ਪਉੜੀ ॥

Pauree:

ਕੀਤਾ ਲੇੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥

We should pray to God for whatever work we wish to accomplish.

ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ ॥

By doing so, God resolves all affairs through the Guru's teachings.

ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖੀਐ ॥

The treasure of Naam is received in the company of the saints and we can also partake in the ambrosial nectar of Naam by associating with saints.

ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ ਰਾਖੀਐ ॥

(Therefore we should pray like this:) O' merciful God, the destroyer of fear, please protect the honor of Your devotee.

ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ ॥੨੦॥

O' Nanak, by singing His praises, we can realize the incomprehensible God. ||20||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ ॥

God who gives support to all, this life, body and everything else belong to Him.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੇਵੀਐ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥

O' Nanak, forever and ever we should lovingly remember that benefactor through the Guru's teachings.

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨਿ ਧਿਆਇਆ ਹਰਿ ਨਿਰੰਕਾਰੁ ॥

I dedicate myself to those who have lovingly remembered the formless God.

ਓਨਾ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਓਨਾ ਨੇ ਸਭੁ ਜਗਤੁ ਕਰੇ ਨਮਸਕਾਰੁ ॥੧॥

They are forever blissfully delighted, and they are respected everywhere. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਨਵ ਨਿਧਿ ਖਰਚਿਉ ਖਾਉ ॥

On meeting the true Guru, one's intellect is totally transformed, seeking God's love, one feels as if one has received all the wealth he could ever need.

ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਨਿ ਨਿਜ ਘਰਿ ਵਸੈ ਨਿਜ ਥਾਇ ॥

He becomes spiritually so strong as if all the eighteen sidhees, the miraculous powers, are at his beck and call, but he remains spiritually stable within himself.

ਅਨਹਦ ਧੁਨੀ ਸਦ ਵਜਦੇ ਉਨਮਨਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥

A continuous celestial melody keeps vibrating within him, and in an exalted state of spirituality, he remains focused on God's virtues.

ਨਾਨਕ ਹਰਿ ਭਗਤਿ ਤਿਨਾ ਕੈ ਮਨਿ ਵਸੈ ਜਿਨ ਮਸਤਕਿ ਲਿਖਿਆ ਧੁਰਿ ਪਾਇ ॥੨॥

O' Nanak, devotional worship of God dwells within the mind of those who have such pre-ordained destiny. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਉ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕਾ ਹਰਿ ਕੈ ਦਰਿ ਆਇਆ ॥

I, a humble bard of the Master-God, have come before God

ਹਰਿ ਅੰਦਰਿ ਸੁਣੀ ਪ੍ਰਕਾਰ ਢਾਢੀ ਮੁਖਿ ਲਾਇਆ ॥

God listened to my supplication and called me into His presence.

ਹਰਿ ਪੁਛਿਆ ਢਾਢੀ ਸਦਿ ਕੈ ਕਿਤੁ ਅਰਥਿ ਤੂੰ ਆਇਆ ॥

Then God asked me, for what purpose have you come here?

ਨਿਤ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥

(I prayed before Him:) O Merciful God, please grant me this gift, that I may always remember Your Name with adoration.

ਹਰਿ ਦਾਤੈ ਹਰਿ ਨਾਮੁ ਜਪਾਇਆ ਨਾਨਕੁ ਪੈਨਾਇਆ ॥੨੧॥੧॥ ਸੁਧੁ

(Listening to my prayer,) the benefactor God inspired me (Nanak) to remember His Name and also honored me. ||21||1|| corrected

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru.

ਸਿਰੀਰਾਗੁ ਕਬੀਰ ਜੀਉ ਕਾ ॥ ਏਕੁ ਸੁਆਨੁ ਕੈ ਘਰਿ ਗਾਵਣਾ

Siree Raag, Kabeer Jee: to be sung to the tune of "Ayk Su-Aan" :

ਜਨਨੀ ਜਾਨਤ ਸੁਤੁ ਬਡਾ ਹੇਤੁ ਹੈ ਇਤਨਾ ਕੁ ਨ ਜਾਨੈ ਜਿ ਦਿਨ ਦਿਨ ਅਵਧ ਘਟਤੁ ਹੈ ॥

The mother thinks that her son is growing up; she does not understand that, day by day, his life is diminishing. (his remaining life span is decreasing)

ਮੇਰ ਮੇਰ ਕਰਿ ਅਧਿਕ ਲਾਡੁ ਧਰਿ ਪੇਖਤ ਹੀ ਜਮਰਾਉ ਹਸੈ ॥੧॥

She loves and fondles him a great deal saying that he is mine forever; however, watching this, the king of the demons of death laughs at her folly. ||1||

ਐਸਾ ਤੈਂ ਜਗੁ ਭਰਮਿ ਲਾਇਆ ॥

O' God, You have cast the world into such a deep delusion.

ਕੈਸੇ ਬੁਝੈ ਜਬ ਮੋਹਿਆ ਹੈ ਮਾਇਆ ॥੧॥ ਰਹਾਉ ॥

How can it understand You, when it has been captivated by Maya? ||1||pause||

ਕਹਤ ਕਬੀਰ ਛੇਡਿ ਬਿਖਿਆ ਰਸ ਇਤੁ ਸੰਗਤਿ ਨਿਹਚਉ ਮਰਣਾ ॥

Kabeer says! O' mortal, give up the desire for poisonous worldly pleasures, because one surely faces spiritual death in their association.

ਰਮਈਆ ਜਪਹੁ ਪ੍ਰਾਣੀ ਅਨਤ ਜੀਵਣ ਬਾਣੀ ਇਨ ਬਿਧਿ ਭਵ ਸਾਗਰੁ ਤਰਣਾ ॥੨॥

O' mortal, remember God through the Guru's word because it bestows eternal life; by doing so, one swims across the world-ocean of vices. ||2||

ਜਾਂ ਤਿਸੁ ਭਾਵੈ ਤਾ ਲਾਗੈ ਭਾਉ ॥

When it pleases God, Only then one develops love for Him,

ਭਰਮੁ ਭੁਲਾਵਾ ਵਿਚਹੁ ਜਾਇ ॥

and doubt and delusion are dispelled from one's mind.

ਉਪਜੈ ਸਹਜੁ ਗਿਆਨ ਮਤਿ ਜਾਗੈ ॥

A state of spiritual poise wells up and spiritual wisdom manifests within him,

ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਤਰਿ ਲਿਵ ਲਾਗੈ ॥੩॥

and by the Guru's grace he remains focused on God's virtues. ||3||

ਇਤੁ ਸੰਗਤਿ ਨਾਹੀ ਮਰਣਾ ॥

There is no spiritual death (deterioration) by remaining focused on God's Name.

ਹੁਕਮੁ ਪਛਾਣਿ ਤਾ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥

One realizes God by understanding and living by His command. ||1|| second pause ||

ਸਿਰੀਰਾਗੁ ਤ੍ਰਿਲੋਚਨ ਕਾ ॥

Sree Raag, Hymn of devotee Trilochan:

ਮਾਇਆ ਮੋਹੁ ਮਨਿ ਆਗਲੜਾ ਪ੍ਰਾਣੀ ਜਰਾ ਮਰਣੁ ਭਉ ਵਿਸਰਿ ਗਇਆ ॥

O' mortal, your mind is so much engrossed in Maya that you have forsaken the fear of old age and death.

ਕੁਟੰਬੁ ਦੇਖਿ ਬਿਗਸਹਿ ਕਮਲਾ ਜਿਉ ਪਰ ਘਰਿ ਜੋਹਹਿ ਕਪਟ ਨਰਾ ॥੧॥

O' deceitful human, seeing your family, you blossom like the lotus flower; and you look at other's homes with evil intent. ||1||

ਦੂੜਾ ਆਇਓਹਿ ਜਮਹਿ ਤਣਾ ॥

The powerful messengers of death are arriving fast,

ਤਿਨ ਆਗਲੜੈ ਮੈ ਰਹਣੁ ਨ ਜਾਇ ॥

I will not be able to stand against their awesome power.

ਕੋਈ ਕੋਈ ਸਾਜਣੁ ਆਇ ਕਹੈ ॥

Only a rare holy person in the entire world prays and says:

ਮਿਲੁ ਮੇਰੇ ਬੀਠੁਲਾ ਲੈ ਬਾਹੜੀ ਵਲਾਇ ॥

O' my God, meet me by taking me into Your embrace,

ਮਿਲੁ ਮੇਰੇ ਰਮਈਆ ਮੈ ਲੇਹਿ ਛਡਾਇ ॥੧॥ ਰਹਾਉ ॥

O' my God, meet me and liberate me from the love of Maya. ||1||pause||

ਅਨਿਕ ਅਨਿਕ ਭੋਗ ਰਾਜ ਬਿਸਰੇ ਪ੍ਰਾਣੀ ਸੰਸਾਰ ਸਾਗਰ ਪੈ ਅਮਰੁ ਭਇਆ ॥

O' mortal, indulging in all sorts of princely pleasures, you have forgotten God., and you live as if you are immortal in the world-ocean full of vices.

ਮਾਇਆ ਮੂਠਾ ਚੇਤਸਿ ਨਾਹੀ ਜਨਮੁ ਗਵਾਇਓ ਆਲਸੀਆ ॥੨॥

O' lazy person, deluded by the Maya, you do not remember God and you have wasted your life in vain. ||2||

ਬਿਖਮ ਘੋਰ ਪੰਥਿ ਚਾਲਣਾ ਪ੍ਰਾਣੀ ਰਵਿ ਸਸਿ ਤਹ ਨ ਪ੍ਰਵੇਸੰ ॥

O' mortal, you are treading an extremely dark path of love for Maya and you never come to your senses as if neither the sun nor the moon shine on that path.

ਮਾਇਆ ਮੋਹੁ ਤਬ ਬਿਸਰਿ ਗਇਆ ਜਾਂ ਤਜੀਅਲੇ ਸੰਸਾਰੰ ॥੩॥

You will forsake this love for Maya at the time of departure from this world, (then why don't you forsake it now)?

ਆਜੁ ਮੇਰੈ ਮਨਿ ਪ੍ਰਗਟੁ ਭਇਆ ਹੈ ਪੇਖੀਅਲੇ ਧਰਮਰਾਓ ॥

Now it has become clear to my mind that (by remaining engrossed in the love for Maya,) one will have to face the Righteous Judge;

ਤਹ ਕਰ ਦਲ ਕਰਨਿ ਮਹਾਬਲੀ ਤਿਨ ਆਗਲੜੈ ਮੈ ਰਹਣੁ ਨ ਜਾਇ ॥੪॥

the messengers of the Righteous Judge, with their awesome power, crush mighty people between their hands, and I will not be able to stand against them. ||4||

ਜੇ ਕੋ ਮੂੰ ਉਪਦੇਸੁ ਕਰਤੁ ਹੈ ਤਾ ਵਣਿ ਤ੍ਰਿਣਿ ਰਤੜਾ ਨਾਰਾਇਣਾ ॥

If someone is going to teach me something, let it be that God is pervading everywhere in forests, fields and every blade of grass.

ਐ ਜੀ ਤੂੰ ਆਪੇ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਰਾਮਈਆ ॥੫॥੨॥

Tirlochan says! O' dear all pervading God, You Yourself know everything. ||5||2||

ਸ੍ਰੀਰਾਗੁ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕਾ ॥

Siree Raag, hymn of Bhagat Kabeer Jee:

ਅਚਰਜ ਏਕੁ ਸੁਨਹੁ ਰੇ ਪੰਡੀਆ ਅਬ ਕਿਛੁ ਕਹਨੁ ਨ ਜਾਈ ॥

O' Pandit, listen about a wonderful thing about God (which I have experienced), but it cannot be (fully) described now.

ਸੁਰਿ ਨਰ ਗਣ ਰੰਧੂਬ ਜਿਨਿ ਮੇਰੇ ਤ੍ਰਿਭਵਣ ਮੇਖੁਲੀ ਲਾਈ ॥੧॥

God has fascinated the angels, humans, heavenly servants and musicians and has bound down all the three worlds in the string of worldly attachments. ||1||

ਰਾਜਾ ਰਾਮ ਅਨਹਦ ਕਿੰਗੁਰੀ ਬਾਜੈ ॥

A continuous divine melody of the Sovereign God's Harp vibrates within me,

ਜਾ ਕੀ ਦਿਸਟਿ ਨਾਦ ਲਿਵ ਲਾਗੈ ॥੧॥ ਰਹਾਉ ॥

and it is that divine melody on which one gets focused through His gracious glance. ||1||pause||

ਭਾਠੀ ਗਗਨੁ ਸਿੰਢਿਆ ਅਰੁ ਚੁੰਢਿਆ ਕਨਕ ਕਲਸ ਇਕੁ ਪਾਇਆ ॥

For amassing the nectar of Naam, my exalted mind is like a furnace, it discards the vices and keeps virtues in my Golden vat like heart, now I have realized God.

ਤਿਸੁ ਮਹਿ ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ਰਸ ਮਹਿ ਰਸਨ ਚੁਆਇਆ ॥੨॥

An extremely immaculate stream of the ambrosial nectar of Naam is pouring in my heart and the most sublime elixir of Naam is being distilled. ||2||

ਏਕ ਜੁ ਬਾਤ ਅਨੁਪ ਬਨੀ ਹੈ ਪਵਨ ਪਿਆਲਾ ਸਾਜਿਆ ॥

Another astonishing thing has happened, that is I am remembering God with my each breath as if I have made my breaths as a cup for drinking nectar of Naam.

ਤੀਨਿ ਭਵਨ ਮਹਿ ਏਕੋ ਜੋਗੀ ਕਹਹੁ ਕਵਨੁ ਹੈ ਰਾਜਾ ॥੩॥

Now, I am visualizing One Yogi, the Creator-God pervading all three worlds, O' pandit, tell me who can be greater than Him? ||3||

ਐਸੇ ਗਿਆਨ ਪ੍ਰਗਟਿਆ ਪੁਰਖੇਤਮ ਕਹੁ ਕਬੀਰ ਰੰਗਿ ਰਾਤਾ ॥

O' Kabir say, such an understanding about God, the supreme being has been revealed to me, that I am completely imbued with His love.

ਅਉਰ ਦੁਨੀ ਸਭ ਭਰਮਿ ਭੁਲਾਨੀ ਮਨੁ ਰਾਮ ਰਸਾਇਨ ਮਾਤਾ ॥੪॥੩॥

The rest of the world is deluded by doubt, but my mind is absorbed in God, the source of all sublime elixirs. ||4||3||

ਸ੍ਰੀਰਾਗ ਬਾਣੀ ਭਗਤ ਬੇਣੀ ਜੀਉ ਕੀ ॥

Sree Raag, The hymn of Bhagat Baynee Jee:

ਪਹਰਿਆ ਕੈ ਘਰਿ ਗਾਵਣਾ ॥

To be Sung to the tune of Pehray:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਿਵ ਲਾਗਾ ॥

O' human being, when you were in the womb, then you were absorbed in remembering the supreme God.

ਮਿਰਤਕ ਪਿੰਡਿ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨ ਸੁ ਨਾਗਾ ॥

You took no pride in your perishable body and status, you were always absorbed in remembering God, and there was complete absence of ignorance.

ਤੇ ਦਿਨ ਸੰਮਲੁ ਕਸਟ ਮਹਾ ਦੁਖ ਅਬ ਚਿਤੁ ਅਧਿਕ ਪਸਾਰਿਆ ॥

Recall the terrible pain and suffering of those days in the womb, but now you have spread your mind too much in worldly attachments.

ਗਰਭ ਛੇਡਿ ਮ੍ਰਿਤੁ ਮੰਡਲ ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ ॥੧॥

Leaving the womb, you entered this mortal world and have forgotten God from your mind. ||1||

ਫਿਰਿ ਪਛਤਾਵਹਿਗਾ ਮੂੜਿਆ ਤੂੰ ਕਵਨ ਕੁਮਤਿ ਭ੍ਰਮਿ ਲਾਗਾ ॥

O' fool, in what evil thinking and delusion you have fallen, you will repent later?

ਚੇਤਿ ਰਾਮੁ ਨਾਹੀ ਜਮ ਪੁਰਿ ਜਾਹਿਗਾ ਜਨੁ ਬਿਚਰੈ ਅਨਰਾਧਾ ॥੧॥ ਰਹਾਉ ॥

You are wandering unrestrained, remember God, otherwise you will face the demons of death (the fear of death). ||1||Pause||

ਬਾਲ ਬਿਨੋਦ ਚਿੰਦ ਰਸ ਲਾਗਾ ਖਿਨੁ ਖਿਨੁ ਮੇਹਿ ਬਿਆਪੈ ॥

In childhood, you remained busy in playing and eating, your attachments for worldly pleasures kept increasing every moment.

ਰਸੁ ਮਿਸੁ ਮੇਧੁ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਚਾਖੀ ਤਉ ਪੰਚ ਪ੍ਰਗਟ ਸੰਤਾਪੈ ॥

When you enjoyed the poisonous Maya, considering it as tasty nectar, then all five vices (greed, attachment, lust, anger and ego) started tormenting you.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਛੇਡਿ ਸੁਕ੍ਰਿਤ ਮਤਿ ਰਾਮ ਨਾਮੁ ਨ ਅਰਾਧਿਆ ॥

You have abandoned meditation, hard work, self-restraint and intellect to perform good deeds; you also do not remember God.

ਉਛਲਿਆ ਕਾਮੁ ਕਾਲ ਮਤਿ ਲਾਰੀ ਤਉ ਆਨਿ ਸਕਤਿ ਗਲਿ ਬਾਂਧਿਆ ॥੨॥

Your intellect got stained with darkness of evil thoughts when lust overpowered you, and to satisfy your sexual urge, you were tied to your woman. ||2||

ਤਰੁਣ ਤੇਜੁ ਪਰ ਤ੍ਰਿਅ ਮੁਖੁ ਜੇਹਹਿ ਸਰੁ ਅਪਸਰੁ ਨ ਪਛਾਣਿਆ ॥

In the heat of youthful passion, you continue looking at other's women with evil intent and you do not distinguish between right and wrong.

ਉਨਮਤ ਕਾਮਿ ਮਹਾ ਬਿਖੁ ਭੂਲੈ ਪਾਪੁ ਪੁੰਨੁ ਨ ਪਛਾਣਿਆ ॥

Intoxicated with lust and gone astray in the love for extremely poisonous Maya, you do not recognize what is sinful deed and what is virtuous deed.

ਸੁਤ ਸੰਪਤਿ ਦੇਖਿ ਇਹੁ ਮਨੁ ਗਰਬਿਆ ਰਾਮੁ ਰਿਦੈ ਤੇ ਖੇਇਆ ॥

Seeing your family and possessions, your mind is filled with egotistical pride and you have forsaken God from your heart.

ਅਵਰ ਮਰਤ ਮਾਇਆ ਮਨੁ ਤੇਲੇ ਤਉ ਭਗ ਮੁਖਿ ਜਨਮੁ ਵਿਗੋਇਆ ॥੩॥

At the death of others you calculate your share in their estate, and you have wasted your precious life in vain ||3||

ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ ਤੇ ਧਉਲੇ ਸਪਤ ਪਾਤਾਲ ਕੀ ਬਾਣੀ ॥

Your hair is whiter than the jasmine flower, and your voice has grown feeble, as if it is coming from the seventh nether world.

ਲੇਚਨ ਸ੍ਰਮਹਿ ਬੁਧਿ ਬਲ ਨਾਠੀ ਤਾ ਕਾਮੁ ਪਵਸਿ ਮਾਧਾਣੀ ॥

Your eyes are watering, your intellect and strength have left you, still, your sexual desire churns and drives you on.

ਤਾ ਤੇ ਬਿਖੈ ਭਈ ਮਤਿ ਪਾਵਸਿ ਕਾਇਆ ਕਮਲੁ ਕੁਮਲਾਣਾ ॥

Because of these vices, your intellect has been poisoned and your body has lost its strength and luster as if the lotus of your body has wilted and withered.

ਅਵਗਤਿ ਬਾਣਿ ਛੇਡਿ ਮ੍ਰਿਤ ਮੰਡਲਿ ਤਉ ਪਾਛੈ ਪਛੁਤਾਣਾ ॥੪॥

After coming to the world, you have forsaken the divine word of God's praises, you would repent in the end. ||4||

ਨਿਕੁਟੀ ਦੇਹ ਦੇਖਿ ਧੁਨਿ ਉਪਜੈ ਮਾਨ ਕਰਤ ਨਹੀ ਬੁਝੈ ॥

Looking at the tiny tots (grand kids), a sense of love and pride wells up but still one does not understand that soon one has to leave everything and depart.

ਲਾਲਚੁ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੁ ਨ ਸੁਝੈ ॥

Even when one cannot see anything with one's eyes, still one desires to live more.

ਥਾਕਾ ਤੇਜੁ ਉਡਿਆ ਮਨੁ ਪੰਖੀ ਘਰਿ ਆਂਗਨਿ ਨ ਸੁਖਾਈ ॥

Finally the strength of the body wanes and the soul flies away, then the dead body lying in the courtyard does not look good.

ਬੇਣੀ ਕਰੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ ॥੫॥

Beni says, listen O' devotees, who have attained emancipation after death. ||5||

ਸਿਰੀਰਾਗੁ ॥

Sree Raag:

ਤੇਹੀ ਮੇਹੀ ਮੇਹੀ ਤੇਹੀ ਅੰਤਰੁ ਕੈਸਾ ॥

O' God, what is the difference between You and me, or between me and You?

ਕਨਕ ਕਟਿਕ ਜਲ ਤਰੰਗ ਜੈਸਾ ॥੧॥

The difference is the same as between gold and gold bracelets or between water and the waves of water. ||1||

ਜਉ ਪੈ ਹਮ ਨ ਪਾਪ ਕਰੰਤਾ ਅਹੇ ਅਨੰਤਾ ॥

O' limitless Master, If we had not committed any sins,

ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਕੈਸੇ ਹੁੰਤਾ ॥੧॥ ਰਹਾਉ ॥

then how would You have acquired the Name as the savior of sinners?

ਤੁਮ੍ਹਰ ਜੁ ਨਾਇਕ ਆਛਹੁ ਅੰਤਰਜਾਮੀ ॥

O' the omniscient God, You are our Master.

ਪ੍ਰਭ ਤੇ ਜਨੁ ਜਾਨੀਜੈ ਜਨ ਤੇ ਸੁਆਮੀ ॥੨॥

(But the fact is that) the servant is judged by knowing how good his Master is, and the Master is judged by knowing how good his servant is. ||2||

ਸਰੀਰੁ ਆਰਾਧੈ ਮੇ ਕਉ ਬੀਚਾਰੁ ਦੇਹੁ ॥

O' God, bless me with this wisdom that as long as this body is intact, I may always remember You with adoration.

ਰਵਿਦਾਸ ਸਮ ਦਲ ਸਮਝਾਵੈ ਕੇਉ ॥੩॥

I (Ravidas), also wish that some saint may make me understand that You are all pervading. ||3||

ਰਾਗੁ ਮਾਝ ਚਉਪਦੇ ਘਰੁ ੧ ਮਹਲਾ ੪

Raag Maajh fourth Guru: Chau-Padas (Four stanzas), First Beat.

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

There is only one God whose Name is 'of eternal existence'. He is the creator of the universe, all-pervading, without fear, without enmity, independent of time, beyond the cycle of birth and death and self revealed. He is realized by the Guru's grace.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੈ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥

God's Name is pleasing to my mind.

ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥

By great good fortune, I have lovingly remembered God's Name.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮ ਸਿਧਿ ਪਾਈ ਕੇ ਵਿਰਲਾ ਗੁਰਮਤਿ ਚਲੈ ਜੀਉ ॥੧॥

I have attained success in remembering God's Name through the perfect Guru, but only a rare person lives by the Guru's teachings. ||1||

ਮੈ ਹਰਿ ਹਰਿ ਖਰਚੁ ਲਇਆ ਬੰਨਿ ਪਲੈ ॥

I have made God's Name such an important part of my life, as if it is the expense of my life's journey, (therefore) I have kept God's Name within my heart.

ਮੇਰਾ ਪ੍ਰਾਣ ਸਖਾਈ ਸਦਾ ਨਾਲਿ ਚਲੈ ॥

God's Name has become my life's companion, and it always remains with me.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਹਰਿ ਨਿਹਚਲੁ ਹਰਿ ਧਨੁ ਪਲੈ ਜੀਉ ॥੨॥

The perfect Guru has firmly instilled God's Name in my heart, and now I have the everlasting wealth of God's Name. ||2||

ਹਰਿ ਹਰਿ ਸਜਣੁ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਰਾਇਆ ॥

God is my best friend, and He is my beloved sovereign king.

ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰੇ ਪ੍ਰਾਣ ਜੀਵਾਇਆ ॥

(I always wish that) someone may unite me with my beloved God, the rejuvenator of spiritual life.

ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ ਮੈ ਨੀਰੁ ਵਹੇ ਵਹਿ ਚਲੈ ਜੀਉ ॥੩॥

O' my beloved God! I cannot survive without seeing You, tears keep flowing from my eyes due to the agony of separation from You. ||3||

ਸਤਿਗੁਰੁ ਮਿਤ੍ਰੁ ਮੇਰਾ ਬਾਲ ਸਖਾਈ ॥

The true Guru is my best friend as if he has been my childhood companion.

ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਮੇਰੀ ਮਾਈ ॥

O' my mother! I cannot spiritually survive without visualizing Him.

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਧਨੁ ਪਲੈ ਜੀਉ ॥੪॥੧॥

O' devotee Nanak, say: O' God, upon whom You bestow mercy, You unite him with the Guru, and he amasses the wealth of God's Name. ||4||1||

ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Maajh, Fourth Guru:

ਮਧੁਸੁਦਨ ਮੇਰੇ ਮਨ ਤਨ ਪ੍ਰਾਨਾ ॥

God is the support of my mind, body and life.

ਹਉ ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਨਾ ॥

I do not know anyone other than God who can be the support of my life..

ਕੋਈ ਸਜਣੁ ਸੰਤੁ ਮਿਲੈ ਵਡਭਾਗੀ ਮੈ ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ ਦਸੈ ਜੀਉ ॥੧॥

If only I could have the good fortune to meet a friend who may show me the way to my beloved God. ||1||

ਹਉ ਮਨੁ ਤਨੁ ਖੋਜੀ ਭਾਲਿ ਭਾਲਾਈ ॥

I have searched my mind and body, and have also asked others,

ਕਿਉ ਪਿਆਰਾ ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਮੇਰੀ ਮਾਈ ॥

that how can I meet my Beloved God, O' my mother?

ਮਿਲਿ ਸਤਸੰਗਤਿ ਖੋਜੁ ਦਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਸੈ ਜੀਉ ॥੨॥

Joining the Congregation of saintly persons, I ask about the path to God because He dwells in the company of saints. ||2||

ਮੇਰਾ ਪਿਆਰਾ ਪ੍ਰੀਤਮੁ ਸਤਿਗੁਰੁ ਰਖਵਾਲਾ ॥

My beloved Guru is my protector from the vices.

ਹਮ ਬਾਰਿਕ ਦੀਨ ਕਰਹੁ ਪ੍ਰਤਿਪਾਲਾ ॥

O' God! I am your helpless humble child, please protect me.

ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਗੁਰ ਜਲ ਮਿਲਿ ਕਮਲੁ ਵਿਗਸੈ ਜੀਉ ॥੩॥

The perfect true Guru is like my Mother and Father, meeting whom my heart blooms like a Lotus in water.

ਮੈ ਬਿਨੁ ਗੁਰ ਦੇਖੇ ਨੀਦ ਨ ਆਵੈ ॥

Without seeing and following my Guru's teachings, I cannot be at peace.

ਮੇਰੇ ਮਨ ਤਨਿ ਵੇਦਨ ਗੁਰ ਬਿਰਹੁ ਲਗਾਵੈ ॥

My mind and body is full of pangs due to separation from the Guru.

ਹਰਿ ਹਰਿ ਦਇਆ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਰਹਸੈ ਜੀਉ ॥੪॥੨॥

O' God, bestow mercy and unite me with the Guru: O' Naank, say, My mind blooms upon meeting the Guru. ||4||2||

ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Maajh, Fourth Guru:

ਹਰਿ ਗੁਣ ਪੜੀਐ ਹਰਿ ਗੁਣ ਗੁਣੀਐ ॥

O' my saintly friends, come let us join together and read and reflect on God's virtues.

ਹਰਿ ਹਰਿ ਨਾਮ ਕਥਾ ਨਿਤ ਸੁਣੀਐ ॥

Let's listen continually to the praises of God's Name.

ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਏ ਜਗੁ ਭਉਜਲੁ ਦੁਤਰੁ ਤਰੀਐ ਜੀਉ ॥੧॥

By singing God's praises in the congregation of saintly persons, we can swim across the world-ocean of vices which otherwise is very difficult to cross. ||1||

ਆਉ ਸਖੀ ਹਰਿ ਮੇਲੁ ਕਰੇਹਾ ॥

Come, O' my (saintly) friends, let us create a congregation of saints to realize union with God.

ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਾ ਮੈ ਦੇਇ ਸਨੇਹਾ ॥

One who brings me a message from my Beloved God,

ਮੇਰਾ ਮਿਤੁ ਸਖਾ ਸੇ ਪ੍ਰੀਤਮੁ ਭਾਈ ਮੈ ਦਸੇ ਹਰਿ ਨਰਹਰੀਐ ਜੀਉ ॥੨॥

and tells me His whereabouts, that person is my dear friend and brother. ||2||

ਮੇਰੀ ਬੇਦਨ ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਜਾਣੈ ॥

Only the perfect Guru who is the embodiment of God, knows my pangs of separation from God.

ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਨਾਮ ਵਖਾਣੈ ॥

I cannot spiritually survive without reciting God's Name.

ਮੈ ਅਉਖਧੁ ਮੰਤ੍ਰੁ ਦੀਜੈ ਗੁਰ ਪੂਰੇ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਉਧਰੀਐ ਜੀਉ ॥੩॥

O' the perfect Guru, bless me with Naam which is the only remedy to cure my pangs; I can swim across the world-ocean of vices through God's Name. ||3||

ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥

We are like a humble song-bird, and have come to the Guru's refuge.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੁੰਦ ਮੁਖਿ ਪਾਈ ॥

The Guru has blessed us with God's Name which to us is like the special drop of rain for the song-bird.

ਹਰਿ ਜਲਨਿਧਿ ਹਮ ਜਲ ਕੇ ਮੀਨੇ ਜਨ ਨਾਨਕ ਜਲ ਬਿਨੁ ਮਰੀਐ ਜੀਉ ॥੪॥੩॥

O' devotee Nanak! God is like the ocean of water, and we human beings are like the fish in it, and we spiritually die without the water of Naam. ||4||3||

ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Maajh, Fourth Guru:

ਹਰਿ ਜਨ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ॥

O' the devotees of God, my saintly brothers, please meet me.

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਦਸਹੁ ਮੈ ਭੁਖ ਲਗਾਈ ॥

Please tell me about my Master-God, I am yearning to visualize Him.

ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ ਜਗਜੀਵਨ ਦਾਤੇ ਮਿਲਿ ਹਰਿ ਦਰਸਨਿ ਮਨੁ ਭੀਜੈ ਜੀਉ ॥੧॥

O' my benefactor, the life of the world, fulfill this yearning of mine, so that my mind may become spiritually satiated by experiencing Your blessed vision. ||1||

ਮਿਲਿ ਸਤਸੰਗਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥

I wish to sing the divine words of God's praises by joining the company of the saintly persons.

ਹਰਿ ਹਰਿ ਕਥਾ ਮੇਰੈ ਮਨਿ ਭਾਣੀ ॥

The words of God's praises are pleasing (spiritually satiating) to my mind.

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮਨਿ ਭਾਵੈ ਮਿਲਿ ਸਤਿਗੁਰ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਜੀਉ ॥੨॥

The ambrosial nectar of God's Name is pleasing to my mind; this nectar can be received only by meeting the Guru and following his teachings. ||2||

ਵਡਭਾਗੀ ਹਰਿ ਸੰਗਤਿ ਪਾਵਹਿ ॥

The very fortunate people attain the company of God's saintly people.

ਭਾਗਹੀਨ ਭ੍ਰਮਿ ਚੇਟਾ ਖਾਵਹਿ ॥

The unfortunate people wander about in delusion and agonize.

ਬਿਨੁ ਭਾਗਾ ਸਤਸੰਗੁ ਨ ਲਭੈ ਬਿਨੁ ਸੰਗਤਿ ਮੈਲੁ ਭਰੀਜੈ ਜੀਉ ॥੩॥

The company of saintly people can't be attained without good fortune, and the human mind gets filled with the filth of vices without holy company. ||3||

ਮੈ ਆਇ ਮਿਲਹੁ ਜਗਜੀਵਨ ਪਿਆਰੇ ॥

O' my beloved God, the life of the world, please grant me Your blessed vision.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦਇਆ ਮਨਿ ਧਾਰੇ ॥

O' God, bestowing mercy, please bless me with Your Name.

ਗੁਰਮਤਿ ਨਾਮੁ ਮੀਠਾ ਮਨਿ ਭਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ ਮਨੁ ਭੀਜੈ ਜੀਉ ॥੪॥੪॥

O' devotee Nanak, say, one to whose mind God's Name feels pleasing and appealing, he remains absorbed in Naam through the Guru's teachings. ||4||4||

ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Maajh, Fourth Guru:

ਹਰਿ ਗੁਰ ਗਿਆਨੁ ਹਰਿ ਰਸੁ ਹਰਿ ਪਾਇਆ ॥

I have received spiritual knowledge bestowed by the Guru, and I have received the bliss of God's Name.

ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਹਰਿ ਰਸੁ ਪੀਆਇਆ ॥

My mind has been imbued with the love for God's Name and the Guru has inspired me to drink the nectar of God's Name.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੀ ਮਨੁ ਹਰਿ ਰਸਿ ਟੁਲਿ ਟੁਲਿ ਪਉਦਾ ਜੀਉ ॥੧॥

I lovingly utter God's Name with my tongue, and my mind overflows with the bliss of God's Name. ||1||

ਆਵਹੁ ਸੰਤ ਮੈ ਗਲਿ ਮੇਲਾਈਐ ॥

O' Saints, come and embrace me to your bosom,

ਮੇਰੇ ਪ੍ਰੀਤਮ ਕੀ ਮੈ ਕਥਾ ਸੁਣਾਈਐ ॥

and recite to me the divine word of my beloved God's praises.

ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਹੁ ਮਨੁ ਦੇਵਾ ਜੋ ਗੁਰਬਾਣੀ ਮੁਖਿ ਚਉਦਾ ਜੀਉ ॥੨॥

O' saints of God, let's meet, I surrender my mind to the one who recites Guru's divine words of God's praises. ||2||

ਵਡਭਾਗੀ ਹਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥

By great good fortune, God has led me to meet the Guru.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਰਸੁ ਮੁਖਿ ਪਾਇਆ ॥

and the perfect Guru has placed the sublime essence of God's Name in my mouth.

ਭਾਗਹੀਨ ਸਤਿਗੁਰੁ ਨਹੀ ਪਾਇਆ ਮਨਮੁਖੁ ਗਰਭ ਜੁਨੀ ਨਿਤਿ ਪਉਦਾ ਜੀਉ ॥੩॥

The unfortunate people are not blessed to meet the Guru, and a self-willed person remains in the cycle of reincarnations. ||3||

ਆਪਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ ॥

One upon whom the merciful God has Himself bestowed mercy,

ਮਲੁ ਹਉਮੈ ਬਿਖਿਆ ਸਭ ਨਿਵਾਰੀ ॥

-he has completely washed off the dirt of ego and the love for the poisonous Maya from his mind.

ਨਾਨਕ ਹਟ ਪਟਣ ਵਿਚਿ ਕਾਂਇਆ ਹਰਿ ਲੈਂਦੇ ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੀਉ ॥੪॥੫॥

O' Nanak, those who follow the Guru's teachings, they amass the wealth of God's Name within themselves. ||4||5||

ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Maajh, Fourth Guru:

ਹਉ ਗੁਣ ਗੋਵਿੰਦ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥

My mind longs to sing praises of God, and remember God's Name with adoration,

ਮਿਲਿ ਸੰਗਤਿ ਮਨਿ ਨਾਮੁ ਵਸਾਈ ॥

and I may enshrine God's Name in my heart by joining the holy congregation.

ਹਰਿ ਪ੍ਰਭ ਅਗਮ ਅਗੋਚਰ ਸੁਆਮੀ ਮਿਲਿ ਸਤਿਗੁਰੁ ਹਰਿ ਰਸੁ ਕੀਚੈ ਜੀਉ ॥੧॥

O' the Master, the inaccessible and the unfathomable God, the bliss of Your Name can be enjoyed by meeting the true Guru with Your grace. ||1||

ਧਨੁ ਧਨੁ ਹਰਿ ਜਨ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਜਾਤਾ ॥

Blessed are those devotees of God who have realized Him.

ਜਾਇ ਪੁਛਾ ਜਨ ਹਰਿ ਕੀ ਬਾਤਾ ॥

I want to go and ask them about the praises of God.

ਪਾਵ ਮਲੇਵਾ ਮਲਿ ਮਲਿ ਧੋਵਾ ਮਿਲਿ ਹਰਿ ਜਨ ਹਰਿ ਰਸੁ ਪੀਚੈ ਜੀਉ ॥੨॥

I will wash the feet (the most humble service) of the devotees of God, so that in their company I may also partake the nectar of God's Name. ||2||

ਸਤਿਗੁਰ ਦਾਤੈ ਨਾਮੁ ਦਿੜਾਇਆ ॥

The true Guru, the benefactor of Naam, has enshrined God's Name within me.

ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ॥

By great good fortune, I have received the blessed vision of the Guru.

ਅੰਮ੍ਰਿਤ ਰਸੁ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਬੋਲੀ ਗੁਰਿ ਪੂਰੈ ਅੰਮ੍ਰਿਤੁ ਲੀਚੈ ਜੀਉ ॥੩॥

Now I enjoy the ambrosial nectar of Naam and utter God's ambrosial Name; the ambrosial nectar of Naam can be received only from the perfect Guru. ||3||

ਹਰਿ ਸਤਸੰਗਤਿ ਸਤ ਪੁਰਖੁ ਮਿਲਾਈਐ ॥

O' God! help me join the company of the saints and help me meet the true Guru.

ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥

God's Name can be remembered with adoration only in the company of saints.

ਨਾਨਕ ਹਰਿ ਕਥਾ ਸੁਣੀ ਮੁਖਿ ਬੋਲੀ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ ਪਰੀਚੈ ਜੀਉ ॥੪॥੬॥

O' Nanak, pray that I may keep listening and reciting God's praises, because the mind remains satiated with God's Name through the Guru's teachings. ||4||6||

ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Maajh, Fourth Guru:

ਆਵਹੁ ਭੈਣੇ ਤੁਸੀ ਮਿਲਹੁ ਪਿਆਰੀਆ ॥

O' my dear sisters(the spiritual companions), let us join together.

ਜੇ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਦਸੇ ਤਿਸ ਕੈ ਹਉ ਵਾਰੀਆ ॥

I will dedicate myself to the one who will tell me about my Beloved God.

ਮਿਲਿ ਸਤਸੰਗਤਿ ਲਧਾ ਹਰਿ ਸਜਣੁ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਘੁਮਾਈਆ ਜੀਉ ॥੧॥

By joining the holy congregation, I have realized God, my friend; I dedicate myself to the true Guru. ||1||

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੁਆਮੀ ॥

O' God, Wherever I look, You are present there.

ਤੂ ਘਟਿ ਘਟਿ ਰਵਿਆ ਅੰਤਰਜਾਮੀ ॥

O' the omniscient God! You pervade each and every heart.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਲਿ ਦਿਖਾਲਿਆ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਸਦ ਵਾਰਿਆ ਜੀਉ ॥੨॥

I dedicate myself to the perfect true Guru who has made me realize that God is

ਏਕੇ ਪਵਣੁ ਮਾਟੀ ਸਭ ਏਕਾ ਸਭ ਏਕਾ ਜੋਤਿ ਸਬਾਈਆ ॥

All beings have been created from the same basic elements, they all breathe the same air, and the same Divine Light is present in all.

ਸਭ ਇਕਾ ਜੋਤਿ ਵਰਤੈ ਭਿਨਿ ਭਿਨਿ ਨ ਰਲਈ ਕਿਸੈ ਦੀ ਰਲਾਈਆ ॥

Even though the same Divine Light pervades all, yet all are distinct, and one cannot be confused for the other.

ਗੁਰ ਪਰਸਾਦੀ ਇਕੁ ਨਦਰੀ ਆਇਆ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਤਾਇਆ ਜੀਉ ॥੩॥

By the Guru's grace, I have seen the same one God present in all, and I dedicate myself to the true Guru. ||3||

ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥

The humble devotee Nanak utters the Guru's ambrosial words.

ਗੁਰਸਿਖਾਂ ਕੈ ਮਨਿ ਪਿਆਰੀ ਭਾਣੀ ॥

The Divine words are pleasing to the minds of the Guru's disciples.

ਉਪਦੇਸੁ ਕਰੇ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਰਉਪਕਾਰੀਆ ਜੀਉ ॥੪॥੭॥

The perfect true Guru teaches (that the same Divine light is in everybody); the perfect true Guru is benefactor and generous to all. ||4||7||

ਸਤ ਚਉਪਦੇ ਮਹਲੇ ਚਉਥੇ ਕੇ ॥

Above are the Seven Chau-Padas of the Fourth Guru:

ਮਾਝ ਮਹਲਾ ਪ ਚਉਪਦੇ ਘਰੁ ੧ ॥

Raag Maajh, Fifth Guru, Chau-Padas, First Beat:

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥

My mind longs for the blessed vision of the Guru,

ਬਿਲਪ ਕਰੇ ਚਾਤ੍ਰਕ ਕੀ ਨਿਆਈ ॥

it wails like a rain bird that yearns for a special drop of rain water.

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

My thirst (yearning) to see my beloved Guru is not quenched, and my mind finds no peace without having his blessed vision. ||1||

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

I dedicate myself to the blessed vision of the beloved Saint Guru. ||1||Pause||

ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥

Soothing is Your blessed vision, and the divine words of Your praises produce spiritual poise within me.

ਚਿਰੁ ਹੋਆ ਦੇਖੇ ਸਾਰਿੰਗਪਾਣੀ ॥

O' God, it has been a long time since I have had Your blessed vision.

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

O' my beloved God, my dear friend, blessed is that heart in which You are enshrined. ||2||

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

O' my beloved Divine-Guru, O' my friend, I dedicate myself to You. ||1||pause||

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥

Even a moment without remembering You is painful like a long period of Kalyug:

ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥

O' my beloved God, when will I unite with You?

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

(As union with God cannot happen without the Guru,) so the night of my life doesn't pass and I don't find peace without seeing the holy congregation. ||3||

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

I am forever dedicated to the holy congregation of the true Guru. ||1||Pause||

ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥

It is my good fortune that the Guru has united me with God.

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥

(With the Guru's blessings,) I have realized the eternal God within my heart.

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

O' devotee Nanak, say! O' God! bestow mercy that I may always humbly serve Your devotees and never be separated from them even for an instant. ||4||

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

O' devotee Nanak, say! O' God! I am dedicated to Your devotees. ||Pause||1||8||

ਰਾਗੁ ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਸਾ ਰੁਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਧੁ ਸਮਾਲੀ ॥

O' God, blissfully pleasant is that time when I remember You with adoration.

ਸੇ ਕੰਮੁ ਸੁਹੇਲਾ ਜੇ ਤੇਰੀ ਘਾਲੀ ॥

O' God, the most sublime deed for me. Is to remember You with adoration.

ਸੇ ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਰਿਦੈ ਤੂੰ ਵੁਠਾ ਸਭਨਾ ਕੇ ਦਾਤਾਰਾ ਜੀਉ ॥੧॥

O' God, the benefactor of all, blessed and tranquil is that heart in which You are enshrined. ||1||

ਤੂੰ ਸਾਝਾ ਸਾਹਿਬੁ ਬਾਪੁ ਹਮਾਰਾ ॥

O' God! You are the universal father of us all.

ਨਉ ਨਿਧਿ ਤੇਰੈ ਅਖੁਟ ਭੰਡਾਰਾ ॥

Your inexhaustible stockpiles are full of all the nine treasures of the world.

ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਸੁ ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ ਸੇਈ ਭਗਤੁ ਤੁਮਾਰਾ ਜੀਉ ॥੨॥

O' God, whom You give the gift of your Name becomes satiated and does not care for worldly desires, and he alone is considered Your true devotee. ||2||

ਸਭੁ ਕੇ ਆਸੈ ਤੇਰੀ ਬੈਠਾ ॥

O' God, everyone has pinned his hope on You.

ਘਟ ਘਟ ਅੰਤਰਿ ਤੂੰਹੈ ਵੁਠਾ ॥

You are present within each and every heart.

ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥੩॥

All are called partners in Your wealth (of grace), and You don't appear strange to anyone. ||3||

ਤੂੰ ਆਪੇ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਇਹਿ ॥

O' God, You Yourself liberate human beings from the bonds of Maya through the Guru's teachings.

ਤੂੰ ਆਪੇ ਮਨਮੁਖਿ ਜਨਮਿ ਭਵਾਇਹਿ ॥

You Yourself consign the self-willed persons to wander in cycles of birth and death.

ਨਾਨਕ ਦਾਸ ਤੇਰੈ ਬਲਿਹਾਰੈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਦਸਾਹਰਾ ਜੀਉ ॥੪॥੨॥੯॥

O' devotee Nanak, say! O' God! I am dedicated to You, all this creation is clearly a worldly play of Yours. ||4||2||9||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਅਨਹਦੁ ਵਾਜੈ ਸਹਜਿ ਸੁਹੇਲਾ ॥

Continuous melody of God's praises is resonating within me and my mind is enjoying peace in a state of spiritual poise.

ਸਬਦਿ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥

My mind always rejoices in the bliss of the divine word.

ਸਰਜ ਗੁਫਾ ਮਹਿ ਤਾੜੀ ਲਾਈ ਆਸਣੁ ਉਚ ਸਵਾਰਿਆ ਜੀਉ ॥੧॥

In a state of spiritual poise, I am meditating in a trance with my mind focused on the most exalted and virtuous thoughts. ||1||

ਫਿਰਿ ਘਿਰਿ ਅਪੁਨੇ ਗਿਹ ਮਹਿ ਆਇਆ ॥

After wandering outside, now my mind has turned its concentration inwards,

ਜੇ ਲੇੜੀਦਾ ਸੇਈ ਪਾਇਆ ॥

and I have found spiritual peace, which I was longing for.

ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹਿਆ ਹੈ ਸੰਤਹੁ ਗੁਰਿ ਅਨਭਉ ਪੁਰਖੁ ਦਿਖਾਰਿਆ ਜੀਉ ॥੨॥

O' Saints, my mind has been fully satiated from Maya, because the Guru has spiritually enlightened me and has shown me the all pervading God. ||2||

ਆਪੇ ਰਾਜਨੁ ਆਪੇ ਲੋਗਾ ॥

God Himself is the King, and Himself the subjects.

ਆਪਿ ਨਿਰਬਾਣੀ ਆਪੇ ਭੋਗਾ ॥

He Himself is the renouncer, and He Himself is the enjoyer of worldly pleasures.

ਆਪੇ ਤਖਤਿ ਬਹੈ ਸਚੁ ਨਿਆਈ ਸਭ ਚੁਕੀ ਕੂਕ ਪੁਕਾਰਿਆ ਜੀਉ ॥੩॥

God Himself sits on the throne and dispenses true justice, therefore all my cries and complaints have vanished. ||3||

ਜੇਹਾ ਡਿਠਾ ਮੈ ਤੇਹੇ ਕਹਿਆ ॥

As I have visualized God, so have I described Him.

ਤਿਸੁ ਰਸੁ ਆਇਆ ਜਿਨਿ ਭੇਦੁ ਲਹਿਆ ॥

One who has found this secret, enjoys the bliss of union with Him.

ਜੇਤੀ ਜੇਤਿ ਮਿਲੀ ਸੁਖੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਇਕੁ ਪਸਾਰਿਆ ਜੀਉ ॥੪॥੩॥੧੦॥

O' Nanak, that person's soul merges with the Supreme soul, he attains inner peace and visualizes God pervading everywhere. ||4||3||10||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਜਿਤੁ ਘਰਿ ਪਿਰਿ ਸੇਹਾਗੁ ਬਣਾਇਆ ॥

That heart which the Master-God has embellished by His Divine light:

ਤਿਤੁ ਘਰਿ ਸਖੀਏ ਮੰਗਲੁ ਗਾਇਆ ॥

O' my friend, the joyful song of the Master-God's praises is sung in that heart.

ਅਨਦ ਬਿਨੋਦ ਤਿਤੈ ਘਰਿ ਸੇਹਹਿ ਜੇ ਧਨ ਕੰਤਿ ਸਿਗਾਰੀ ਜੀਉ ॥੧॥

Revelries and pleasures look beautiful (bring joy) in that heart which has been spiritually embellished by the Master-God. ||1||

ਸਾ ਗੁਣਵੰਤੀ ਸਾ ਵਡਭਾਗਣਿ ॥

That person is the most virtuous and the most fortunate,

ਪੁਤ੍ਰਵੰਤੀ ਸੀਲਵੰਤਿ ਸੇਹਾਗਣਿ ॥

and is blessed with sons (spiritual wisdom), docile nature and good fortune,

ਰੂਪਵੰਤਿ ਸਾ ਸੁਘੜਿ ਬਿਚਖਣਿ ਜੇ ਧਨ ਕੰਤਿ ਪਿਆਰੀ ਜੀਉ ॥੨॥

is beautiful (spiritually elevated), clever and wise, who becomes the beloved of the Master-God. ||2||

ਅਚਾਰਵੰਤਿ ਸਾਈ ਪਰਧਾਨੇ ॥

That person becomes well-mannered, noble and distinguished,

ਸਭ ਸਿੰਗਾਰ ਬਣੇ ਤਿਸੁ ਗਿਆਨੇ ॥

spiritual wisdom and virtues embellish his life,

ਸਾ ਕੁਲਵੰਤੀ ਸਾ ਸਭਰਾਈ ਜੇ ਪਿਰਿ ਕੈ ਰੰਗਿ ਸਵਾਰੀ ਜੀਉ ॥੩॥

and is considered from high lineage and blessed with many brothers (Guru's followers), who has been embellished with the Master-God's love. ||3||

ਮਹਿਮਾ ਤਿਸ ਕੀ ਕਹਣੁ ਨ ਜਾਏ ॥

The glory of that person cannot be described,

ਜੇ ਪਿਰਿ ਮੇਲਿ ਲਈ ਅੰਗਿ ਲਾਏ ॥

Whom the Master-God has embraced and has united with Him.

ਥਿਰੁ ਸੁਹਾਗੁ ਵਰੁ ਅਗਮੁ ਅਗੋਚਰੁ ਜਨ ਨਾਨਕ ਪ੍ਰੇਮ ਸਾਧਾਰੀ ਜੀਉ ॥੪॥੪॥੧੧॥

O' devotee Nanak, eternal becomes his union with the incomprehensible and unknowable God and he always has the support of God's love. ||4||4||11||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਖੇਜਤ ਖੇਜਤ ਦਰਸਨ ਚਾਰੇ ॥

Seeking and searching for God, many people develop so much yearning for the blessed vision of God,

ਭਾਤਿ ਭਾਤਿ ਬਨ ਬਨ ਅਵਗਾਰੇ ॥

and they wander through all sorts of woods and forests.

ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਹਰਿ ਹਰਿ ਮੇਰਾ ਕੋਈ ਹੈ ਜੀਉ ਆਣਿ ਮਿਲਾਵੈ ਜੀਉ ॥੧॥

Is there anybody who can unite me with my God who is intangible (unaffected by Maya) and yet tangible (manifests in everything) at the same time? ||1||

ਖਟੁ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ ॥

People recite from memory the wisdom of the six schools of philosophy;

ਪੂਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸਨਾਨਾ ॥

they perform worship of gods, wear religious marks on their foreheads, and take ritual cleansing baths at sacred shrines of pilgrimage

ਨਿਵਲੀ ਕਰਮ ਆਸਨ ਚਉਰਾਸੀਹ ਇਨ ਮਹਿ ਸਾਂਤਿ ਨ ਆਵੈ ਜੀਉ ॥੨॥

They perform maneuvers to cleanse their inside and adopt the eighty-four Yogic postures; but they do not find spiritual peace in any of these rituals. ||

ਅਨਿਕ ਬਰਖ ਕੀਏ ਜਪ ਤਾਪਾ ॥

For Years they (yogis) perform meditation and practice austere self-discipline.

ਗਵਨੁ ਕੀਆ ਧਰਤੀ ਭਰਮਾਤਾ ॥

they wander on journeys all over the world;

ਇਕੁ ਖਿਨੁ ਹਿਰਦੈ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ ਬਹੁੜਿ ਬਹੁੜਿ ਉਠਿ ਧਾਵੈ ਜੀਉ ॥੩॥

and yet their hearts are not at peace even for an instant, and these yogis keep performing these rituals again and again. ||3||

ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਾਧੁ ਮਿਲਾਇਆ ॥

Bestowing mercy, God has united me with the Guru.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਧੀਰਜੁ ਪਾਇਆ ॥

My mind and body have become tranquil and contented.

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਬਸਿਆ ਘਟ ਭੀਤਰਿ ਹਰਿ ਮੰਗਲੁ ਨਾਨਕੁ ਗਾਵੈ ਜੀਉ ॥੪॥੫॥੧੨॥

The eternal God has manifested in my heart, and now this devotee Nanak sings the Joyful songs of His praises. ||4||5||12||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਦੇਵਾ ॥

God, who is supreme, infinite and the divine light,

ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਭੇਵਾ ॥

who is incomprehensible, invisible, unfathomable, and inscrutable,

ਦੀਨ ਦਇਆਲ ਰੋਪਾਲ ਰੋਬਿੰਦਾ ਹਰਿ ਧਿਆਵਹੁ ਗੁਰਮੁਖਿ ਗਾਤੀ ਜੀਉ ॥੧॥

merciful to the meek, and sustainer of the world; liberation from the vices is received by lovingly remembering Him through the Guru's teachings. ||1||

ਗੁਰਮੁਖਿ ਮਧੁਸੂਦਨੁ ਨਿਸਤਾਰੇ ॥

God saves the Guru's followers from the vices.

ਗੁਰਮੁਖਿ ਸੰਗੀ ਕ੍ਰਿਸਨ ਮੁਰਾਰੇ ॥

God becomes the companion of the Guru's followers.

ਦਇਆਲ ਦਮੇਦਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਹੋਰਤੁ ਕਿਤੈ ਨ ਭਾਤੀ ਜੀਉ ॥੨॥

The merciful God is realized only by following the Guru's teachings; He is not realized by any other way. ||2||

ਨਿਰਹਾਰੀ ਕੇਸਵ ਨਿਰਵੈਰਾ ॥

God has enmity with none and is self-sustaining.

ਕੋਟਿ ਜਨਾ ਜਾ ਕੇ ਪੂਜਹਿ ਪੈਰਾ ॥

Millions of devotees worship Him with utmost humility.

ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਸੇਈ ਭਗਤੁ ਇਕਾਤੀ ਜੀਉ ॥੩॥

Only that person is known as God's devout devotee, in whose heart He manifests through the Guru's grace. ||3||

ਅਮੋਘ ਦਰਸਨ ਬੇਅੰਤ ਅਪਾਰਾ ॥

Definitely fruitful is the blessed vision of the infinite and indescribable God.

ਵਡ ਸਮਰਥੁ ਸਦਾ ਦਾਤਾਰਾ ॥

God is All-powerful and He is forever the great benefactor.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਤਿਤੁ ਤਰੀਐ ਗਤਿ ਨਾਨਕ ਵਿਰਲੀ ਜਾਤੀ ਜੀਉ ॥੪॥੬॥੧੩॥

O' Nanak, world-ocean of vices is crossed over by remembering God through the Guru's teachings, but only few have understood this supreme spiritual state of mind. ||4||6||13||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਕਹਿਆ ਕਰਣਾ ਦਿਤਾ ਲੈਣਾ ॥

O' God, people do whatever You order them to do, and they receive only that whatever You give them.

ਗਰੀਬਾ ਅਨਾਥਾ ਤੇਰਾ ਮਾਣਾ ॥

You are the protector and sole pride of the meek and helpless.

ਸਭ ਕਿਛੁ ਤੂੰਹੈ ਤੂੰਹੈ ਮੇਰੇ ਪਿਆਰੇ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉ ਬਲਿ ਜਾਈ ਜੀਉ ॥੧॥

O' my beloved God, You are everything, I dedicate myself to Your power. ||1||

ਭਾਣੈ ਉਝੜ ਭਾਣੈ ਰਾਹਾ ॥

It is by God's will that some go astray, and some follow the righteous path in life.

ਭਾਣੈ ਹਰਿ ਗੁਣ ਗੁਰਮੁਖਿ ਗਾਵਾਹਾ ॥

It is only by God's will that some follow the Guru's teachings and sing His praises.

ਭਾਣੈ ਭਰਮਿ ਭਵੈ ਬਹੁ ਜੁਨੀ ਸਭ ਕਿਛੁ ਤਿਸੈ ਰਜਾਈ ਜੀਉ ॥੨॥

It is by God's will that one wanders in doubt through many incarnations; all this is happening according to God's will. ||2||

ਨਾ ਕੇ ਮੂਰਖੁ ਨਾ ਕੇ ਸਿਆਣਾ ॥

O' God, no one is foolish and no one is wise by his own doing.

ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਰਾ ਭਾਣਾ ॥

Whatever is happening in the world, it is all as per Your will.

ਅਗਮ ਅਗੋਚਰ ਬੇਅੰਤ ਅਥਾਹਾ ਤੇਰੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਜੀਉ ॥੩॥

O' incomprehensible, infinite and unfathomable God! Your worth cannot be expressed. ||3||

ਖਾਕੁ ਸੰਤਨ ਕੀ ਦੇਹੁ ਪਿਆਰੇ ॥

O' God, Please bless me with the dust of the feet (humble service) of the saints.

ਆਇ ਪਇਆ ਹਰਿ ਤੇਰੈ ਦੁਆਰੈ ॥

O' God, I have sought Your refuge.

ਦਰਸਨੁ ਪੇਖਤ ਮਨੁ ਆਘਾਵੈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਈ ਜੀਉ ॥੪॥੭॥੧੪॥

O' Nanak, say, the mind gets satiated from Maya (the worldly wealth) by visualizing God, and union with Him takes place as per His will. ||4||7||14||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਦੁਖੁ ਤਦੇ ਜਾ ਵਿਸਰਿ ਜਾਵੈ ॥

One is afflicted with sorrow only when one forgets God.

ਭੁਖ ਵਿਆਪੈ ਬਹੁ ਬਿਧਿ ਧਾਵੈ ॥

Afflicted with the cravings for Maya (worldly wealth), one keeps on wandering to satisfy this craving.

ਸਿਮਰਤ ਨਾਮੁ ਸਦਾ ਸੁਹੇਲਾ ਜਿਸੁ ਦੇਵੈ ਦੀਨ ਦਇਆਲਾ ਜੀਉ ॥੧॥

That person whom the merciful God bestows the gift of Naam, he always remains peaceful by remembering God with adoration. ||1||

ਸਤਿਗੁਰੂ ਮੇਰਾ ਵਡ ਸਮਰਥਾ ॥

My true Guru is very powerful.

ਜੀਇ ਸਮਾਲੀ ਤਾ ਸਭੁ ਦੁਖੁ ਲਥਾ ॥

When I enshrine God's Name in my heart, then all my sorrow disappears.

ਚਿੰਤਾ ਰੋਗੁ ਗਈ ਹਉ ਪੀੜਾ ਆਪਿ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ ॥੨॥

The malady of anxiety and the pain of ego has departed from within me, because God Himself now protects me ||2||

ਬਾਰਿਕ ਵਾਂਗੀ ਹਉ ਸਭ ਕਿਛੁ ਮੰਗਾ ॥

Like a child, I ask God for everything.

ਦੇਦੇ ਤੋਟਿ ਨਾਹੀ ਪ੍ਰਭ ਰੰਗਾ ॥

God's stores do not fall short by giving me what I need.

ਪੈਰੀ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਈ ਦੀਨ ਦਇਆਲ ਰੋਪਾਲਾ ਜੀਉ ॥੩॥

God is merciful to the meek and sustainer of the world, I always respectfully bow before Him to beg for His grace. ||3||

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਪੂਰੇ ॥

I dedicate myself to the perfect true Guru,

ਜਿਨਿ ਬੰਧਨ ਕਾਟੇ ਸਗਲੇ ਮੇਰੇ ॥

who has cut off all my bonds of Maya.

ਹਿਰਦੈ ਨਾਮੁ ਦੇ ਨਿਰਮਲ ਕੀਏ ਨਾਨਕ ਰੰਗਿ ਰਸਾਲਾ ਜੀਉ ॥੪॥੮॥੧੫॥

O' Nanak, whom the Guru has rendered pure by instilling Naam in their heart; imbued with God's love, they become drenched with spiritual joy. ||4||8||15||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਲਾਲ ਰੋਪਾਲ ਦਇਆਲ ਰੰਗੀਲੇ ॥

O' beloved God! O' sustainer of the world! O' the merciful! O' the source of bliss!

ਗਹਿਰ ਗੰਭੀਰ ਬੇਅੰਤ ਗੋਵਿੰਦੇ ॥

O' the unfathomable! O' profoundly deep! O' the infinite master of the earth!

ਉਚ ਅਥਾਹ ਬੇਅੰਤ ਸੁਆਮੀ ਸਿਮਰਿ ਸਿਮਰਿ ਹਉ ਜੀਵਾਂ ਜੀਉ ॥੧॥

O' the highest of the high and infinite God! I spiritually survive only by always remembering Your Name with adoration. ||1||

ਦੁਖ ਭੰਜਨ ਨਿਧਾਨ ਅਮੇਲੇ ॥

O' the destroyer of sorrow! O' the treasure of priceless commodities!

ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਥਾਹ ਅਤੋਲੇ ॥

O' Fearless, free of hate, unfathomable and infinite God!

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭੋ ਮਨ ਸਿਮਰਤ ਠੰਢਾ ਥੀਵਾਂ ਜੀਉ ॥੨॥

You are beyond death! You do not fall in incarnations! and You are self revealed, my mind becomes tranquil by remembering You with adoration.||2||

ਸਦਾ ਸੰਗੀ ਹਰਿ ਰੰਗ ਰੋਪਾਲਾ ॥

The Joyous God, the world-cherisher, is always the companion of His creatures.

ਉਚ ਨੀਚ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥

God cherishes all the creatures whether of high or low status.

ਨਾਮੁ ਰਸਾਇਣੁ ਮਨੁ ਤ੍ਰਿਪਤਾਇਣੁ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾਂ ਜੀਉ ॥੩॥

The nectar of Naam satiates the mind from Maya, I keep partaking the ambrosial Nectar of Naam by following the Guru's teachings. ||3||

ਦੁਖਿ ਸੁਖਿ ਪਿਆਰੇ ਤੁਧੁ ਧਿਆਈ ॥

O' beloved God, I lovingly remember You both in sorrow and in peace.

ਏਹ ਸੁਮਤਿ ਗੁਰੂ ਤੇ ਪਾਈ ॥

I have received this sublime intellect from the Guru.

ਨਾਨਕ ਕੀ ਧਰ ਤੂੰਹੈ ਠਾਕੁਰ ਹਰਿ ਰੰਗਿ ਪਾਰਿ ਪਰੀਵਾਂ ਜੀਉ ॥੪॥੯॥੧੬॥

O' the Master-God! You are the support of Nanak, and I can swim across the world-ocean of vices only by immersing in Your love. ||4||9||16||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ॥

Blessed is that time when I met the true Guru.

ਸਫਲੁ ਦਰਸਨੁ ਨੇਤ੍ਰੁ ਪੇਖਤ ਤਰਿਆ ॥

Meeting with the Guru was so fruitful that just on seeing him with my eyes, I felt as if I have crossed over the world-ocean of vices.

ਧੰਨੁ ਮੂਰਤ ਚਸੇ ਪਲ ਘੜੀਆ ਧੰਨਿ ਸੁ ਓਇ ਸੰਜੋਗਾ ਜੀਉ ॥੧॥

Blessed are those moments, minutes, hours, and blessed are all the occasions of meeting with the Guru. ||1||

ਉਦਮੁ ਕਰਤ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ॥

My mind has become pure of vices by making the effort to remember God.

ਹਰਿ ਮਾਰਗਿ ਚਲਤ ਭ੍ਰਮੁ ਸਗਲਾ ਖੋਇਆ ॥

All my doubt has vanished by living righteously, the way to unite with God.

ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰੁ ਸੁਣਾਇਆ ਮਿਟਿ ਗਏ ਸਗਲੇ ਰੋਗਾ ਜੀਉ ॥੨॥

The true Guru has revealed to me the Name of God, the treasure of virtues, and all my afflictions have vanished (by lovingly remembering God's Name). ||2||

ਅੰਤਰਿ ਬਾਹਰਿ ਤੇਰੀ ਬਾਣੀ ॥

I am listening to the divine word of Your praises everywhere.

ਤੁਧੁ ਆਪਿ ਕਥੀ ਤੈ ਆਪਿ ਵਖਾਣੀ ॥

You Yourself are uttering and explaining the divine words through Your creation.

ਗੁਰਿ ਕਹਿਆ ਸਭੁ ਏਕੇ ਏਕੇ ਅਵਰੁ ਨ ਕੋਈ ਹੋਇਗਾ ਜੀਉ ॥੩॥

The Guru has told me that it is You and You alone, and there shall never be any other besides You. ||3||

ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਹਰਿ ਗੁਰ ਤੇ ਪੀਆ ॥

I have partaken the ambrosial nectar of God's Name from the Guru.

ਹਰਿ ਪੈਨਣੁ ਨਾਮੁ ਭੋਜਨੁ ਥੀਆ ॥

I am so absorbed in remembering God's Name as if it has become my food and clothing.

ਨਾਮਿ ਰੰਗੁ ਨਾਮਿ ਚੇਜ ਤਮਾਸੇ ਨਾਉ ਨਾਨਕ ਕੀਨੇ ਭੋਗਾ ਜੀਉ ॥੪॥੧੦॥੧੭॥

O' Nanak, God's Name is my joy, entertainment, and pleasure; yes remaining absorbed in God's Name has become my only enjoyment in life. ||4||10||17||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਸਗਲ ਸੰਤਨ ਪਹਿ ਵਸਤੁ ਇਕ ਮਾਂਗਉ ॥

From all the saints, I ask for one blessing and that is nothing but Your Name.

ਕਰਉ ਬਿਨੰਤੀ ਮਾਨੁ ਤਿਆਗਉ ॥

And I offer my prayer to them so that I can get rid of my ego.

ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਲਖ ਵਰੀਆ ਦੇਹੁ ਸੰਤਨ ਕੀ ਧੂਰਾ ਜੀਉ ॥੧॥

O' God! I dedicate myself forever to Your Saints, please, bless me with the dust of the saint's feet (most humble service of the Saints). ||1||

ਤੁਮ ਦਾਤੇ ਤੁਮ ਪੁਰਖ ਬਿਧਾਤੇ ॥

O' God, you are the creator of all beings, You pervade in all and You are the benefactor for all.

ਤੁਮ ਸਮਰਥ ਸਦਾ ਸੁਖਦਾਤੇ ॥

You are all-powerful, and the eternal bestower of inner peace.

ਸਭ ਕੋ ਤੁਮ ਹੀ ਤੇ ਵਰਸਾਵੈ ਅਉਸਰੁ ਕਰਹੁ ਹਮਾਰਾ ਧੂਰਾ ਜੀਉ ॥੨॥

Everyone finds fulfillment of his desires from You; (I also beg You, please bless me with Your Name and) make my human life fruitful. ||2||

ਦਰਸਨਿ ਤੇਰੈ ਭਵਨ ਪੁਨੀਤਾ ॥

O' God, only those who have purified their sensory organs from vices through Your blessed vision,

ਆਤਮ ਗੜੁ ਬਿਖਮੁ ਤਿਨਾ ਹੀ ਜੀਤਾ ॥

They have conquered the invincible fortress (their mind).

ਤੁਮ ਦਾਤੇ ਤੁਮ ਪੁਰਖ ਬਿਧਾਤੇ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਸੂਰਾ ਜੀਉ ॥੩॥

O' God, you are the creator of all beings, You pervade in all and You are the benefactor for all, and no one is a brave warrior like You. ||3||

ਮੇਰੇ ਸੰਤਨ ਕੀ ਮੇਰੇ ਮੁਖਿ ਲਾਰੀ ॥

I have been blessed with humble service of the saints as if my forehead has been anointed with the dust of the saints' feet.

ਦੁਰਮਤਿ ਬਿਨਸੀ ਕੁਬੁਧਿ ਅਭਾਰੀ ॥

My evil-mindedness is destroyed, and my false-knowledge has vanished.

ਜਸ ਘਰਿ ਬੈਸਿ ਰਹੇ ਗੁਣ ਗਾਏ ਨਾਨਕ ਬਿਨਸੇ ਕੂਰਾ ਜੀਉ ॥੪॥੧੧॥੧੮॥

O' Nanak, those who remain absorbed in God's Name and sing God's praises, their false love for Maya vanishes. ||4||11||18||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਵੇਸਰੁ ਨਾਹੀ ਏਵਡ ਦਾਤੇ ॥

O' God, the supreme benefactor, let me never forget You.

ਕਰਿ ਕਿਰਪਾ ਭਗਤਨ ਸੰਗਿ ਰਾਤੇ ॥

O' God, the Cherisher of devotees, please show mercy on me.

ਦੇਨਸੁ ਰੈਣਿ ਜਿਉ ਤੁਧੁ ਧਿਆਈ ਏਹੁ ਦਾਨੁ ਮੋਹਿ ਕਰਣਾ ਜੀਉ ॥੧॥

Please bestow this gift on me that I may always remember You with adoration. ||1||

ਮਾਟੀ ਅੰਧੀ ਸੁਰਤਿ ਸਮਾਈ ॥

O' God, You have infused intellect in this primitive body of ours.

ਜਭ ਕਿਛੁ ਦੀਆ ਭਲੀਆ ਜਾਈ ॥

You have given us everything, including comfortable places to live.

ਅਨਦ ਬਿਨੋਦ ਚੇਜ ਤਮਾਸੇ ਤੁਧੁ ਭਾਵੈ ਸੇ ਹੋਣਾ ਜੀਉ ॥੨॥

You have blessed us with all kinds of joys, plays and pleasures; whatever pleases You, it must happen. ||2||

ਜੇਸ ਦਾ ਦਿਤਾ ਸਭੁ ਕਿਛੁ ਲੈਣਾ ॥

We should never forget God by whose grace we receive everything.

ਫਤੀਹ ਅੰਮ੍ਰਿਤ ਭੋਜਨ ਖਾਣਾ ॥

We enjoy many kinds of delicious foods,

ਸੁਖਾਲੀ ਸੀਤਲੁ ਪਵਣਾ ਸਹਜ ਕੇਲ ਰੰਗ ਕਰਣਾ ਜੀਉ ॥੩॥

cozy beds, cooling breeze, spontaneous joys and the experience of pleasure.

ਮਾ ਬੁਧਿ ਦੀਜੈ ਜਿਤੁ ਵਿਸਰਹਿ ਨਾਹੀ ॥

O' God, give me such wisdom, that I may never forget You.

ਮਾ ਮਤਿ ਦੀਜੈ ਜਿਤੁ ਤੁਧੁ ਧਿਆਈ ॥

Give me such an intellect that I may keep remembering You with adoration.

ਸਾਸ ਸਾਸ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ਓਟ ਨਾਨਕ ਗੁਰ ਚਰਣਾ ਜੀਉ ॥੪॥੧੨॥੧੯॥

O' Nanak, say! O' God, bless me with the support of the Guru's teachings, so that I may sing Your praises with every breath. ||4||12||19||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਸੇਫਤਿ ਸਾਲਾਹਣੁ ਤੇਰਾ ਹੁਕਮੁ ਰਜਾਈ ॥

O' God, the Master of Your will, to cheerfully accept Your command is Your true praise.

ਜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਜੇ ਤੁਧੁ ਭਾਈ ॥

That which pleases You is the true wisdom and meditation.

ਸੇਈ ਜਪੁ ਜੇ ਪ੍ਰਭੁ ਜੀਉ ਭਾਵੈ ਭਾਣੈ ਪੂਰ ਗਿਆਨਾ ਜੀਉ ॥੧॥

O' brother, that which pleases God is the true meditation, and to be in harmony with His will is the perfect wisdom.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੇਰਾ ਸੇਈ ਗਾਵੈ ॥

O' God, he alone sings Your ambrosial Name,

ਜੇ ਸਾਹਿਬ ਤੇਰੈ ਮਨਿ ਭਾਵੈ ॥

who is pleasing to You.

ਤੂੰ ਸੰਤਨ ਕਾ ਸੰਤ ਤੁਮਾਰੇ ਸੰਤ ਸਾਹਿਬ ਮਨੁ ਮਾਨਾ ਜੀਉ ॥੨॥

O' God! You are the support of the saints, the saints spiritually survive on it, and their mind is appeased with You. ||2||

ਤੂੰ ਸੰਤਨ ਕੀ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ ॥

O' God, You cherish and nurture the saints.

ਸੰਤ ਖੇਲਹਿ ਤੁਮ ਸੰਗਿ ਗੋਪਾਲਾ ॥

The saints always enjoy spiritual bliss in Your remembrance.

ਅਪੁਨੇ ਸੰਤ ਤੁਧੁ ਖਰੇ ਪਿਆਰੇ ਤੂ ਸੰਤਨ ਕੇ ਪ੍ਰਾਨਾ ਜੀਉ ॥੩॥

Your saints are very dear to You, and You are the life of the saints. ||3||

ਉਨ ਸੰਤਨ ਕੈ ਮੇਰਾ ਮਨੁ ਕੁਰਬਾਨੇ ॥

O' God, my mind is dedicated to those saints,

ਜਨ ਤੂੰ ਜਾਤਾ ਜੋ ਤੁਧੁ ਮਨਿ ਭਾਨੇ ॥

who have realized You and are pleasing to You.

ਸੰਤਨ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਰਸ ਨਾਨਕ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ ਜੀਉ ॥੪॥੧੩॥੨੦॥

O' Nanak, those who associate with those saints, they always enjoy inner peace, and their yearning remains satiated by partaking the nectar of God's Name. ||4||13||20||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru.

ਤੂੰ ਜਲਨਿਧਿ ਹਮ ਮੀਨ ਤੁਮਾਰੇ ॥

O' God, You are like an ocean, and we are like the fish in that ocean.

ਤੇਰਾ ਨਾਮੁ ਬੂੰਦ ਹਮ ਚਾਤ੍ਰਕੁ ਤਿਖਹਾਰੇ ॥

Your Name is like the celestial drop of rain, and we are like the thirsty rainbirds.

ਤੁਮਰੀ ਆਸ ਪਿਆਸਾ ਤੁਮਰੀ ਤੁਮ ਹੀ ਸੰਗਿ ਮਨੁ ਲੀਨਾ ਜੀਉ ॥੧॥

O' God! I have a hope to unite with You, I long for the nectar of Your Name, and my mind is focused on remembering You. ||1||

ਜੇਉ ਬਾਰਿਕੁ ਪੀ ਖੀਰੁ ਅਘਾਵੈ ॥

Just as the baby is satiated by drinking milk,

ਜੇਉ ਨਿਰਧਨੁ ਧਨੁ ਦੇਖਿ ਸੁਖੁ ਪਾਵੈ ॥

and a pauper is pleased at the sight of wealth,

ਤ੍ਰੁਖਾਵੰਤ ਜਲੁ ਪੀਵਤ ਠੰਢਾ ਤਿਉ ਹਰਿ ਸੰਗਿ ਇਹੁ ਮਨੁ ਭੀਨਾ ਜੀਉ ॥੨॥

and a thirsty person feels comforted on drinking cold water, similarly this mind of mine
is appeased with God's Name (virtues). ||2||

ਜਿਉ ਅੰਧਿਆਰੈ ਦੀਪਕੁ ਪਰਗਾਸਾ ॥

Just as a lamp lights up the darkness,

ਭਰਤਾ ਚਿਤਵਤ ਪੂਰਨ ਆਸਾ ॥

and the hopes of a wife are fulfilled by thinking about her husband,

ਮੇਲਿ ਪ੍ਰੀਤਮ ਜਿਉ ਹੇਤ ਅਨੰਦਾ ਤਿਉ ਹਰਿ ਰੰਗਿ ਮਨੁ ਰੰਗੀਨਾ ਜੀਉ ॥੩॥

and upon meeting her beloved she feels happy, similarly one's mind gets imbued with
his love upon whom is God's gracious glance. ||3||

ਸੰਤਨ ਮੇ ਕਉ ਹਰਿ ਮਾਰਗਿ ਪਾਇਆ ॥

The saints have put me upon the path leading to union with God.

ਸਾਧ ਕ੍ਰਿਪਾਲਿ ਹਰਿ ਸੰਗਿ ਗਿਝਾਇਆ ॥

The merciful Guru's teachings have accustomed me to remain focused on God's Name.

ਹਰਿ ਹਮਰਾ ਹਮ ਹਰਿ ਕੇ ਦਾਸੇ ਨਾਨਕ ਸਬਦੁ ਗੁਰੂ ਸਚੁ ਦੀਨਾ ਜੀਉ ॥੪॥੧੪॥੨੧॥

O' Nanak, now God is my support and I am his devotee, the Guru has blessed me with
the divine word of God's praises. ||4||14||21||

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, Fifth Guru:

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਨਿਰਮਲੀਆ ॥

The ambrosial Naam is always immaculate.

ਸੁਖਦਾਈ ਦੂਖ ਬਿਡਾਰਨ ਹਰੀਆ ॥

God is the giver of inner peace and dispeller of sorrows.

ਅਵਰਿ ਸਾਦ ਚਖਿ ਸਗਲੇ ਦੇਖੇ ਮਨ ਹਰਿ ਰਸੁ ਸਭ ਤੇ ਮੀਠਾ ਜੀਉ ॥੧॥

O' my mind! I have tried and tasted all other relishes of the world, but I find the
nectar of God's Name to be the sweetest of all. ||1||

ਜੇ ਜੇ ਪੀਵੈ ਸੇ ਤ੍ਰਿਪਤਾਵੈ ॥

Whosoever partakes of the Naam-nectar is satiated, and feel that all their worldly desires have been fulfilled.

ਅਮਰੁ ਹੋਵੈ ਜੇ ਨਾਮ ਰਸੁ ਪਾਵੈ ॥

He who obtains the Sublime Essence of the Naam never died spiritually.

ਨਾਮ ਨਿਧਾਨ ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਸਬਦੁ ਗੁਰੂ ਮਨਿ ਵੁਠਾ ਜੀਉ ॥੨॥

The wealth of Naam is obtained by the one in whose mind the holy Word of the Guru is enshrined.

ਜਿਨਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਸੇ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ ॥

One who obtains the Sublime Essence of the Naam is satiated and fulfilled from worldly desires.

ਜਿਨਿ ਹਰਿ ਸਾਦੁ ਪਾਇਆ ਸੇ ਨਾਹਿ ਡੁਲਾਨਾ ॥

One who obtains this relish of Naam does not waver.

ਤਿਸਹਿ ਪਰਾਪਤਿ ਹਰਿ ਹਰਿ ਨਾਮਾ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੀਠਾ ਜੀਉ ॥੩॥

However, only that person realizes God's Name in whose destiny it is so preordained.

ਹਰਿ ਇਕਸੁ ਹਥਿ ਆਇਆ ਵਰਸਾਣੇ ਬਹੁਤੇਰੇ ॥

The gift of God's Name is first obtained by one person (the Guru), and then from him many others benefit.

ਤਿਸੁ ਲਗਿ ਮੁਕਤੁ ਭਏ ਘਣੇਰੇ ॥

By following the Guru, a great many have been liberated from Maya.

ਨਾਮੁ ਨਿਧਾਨਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਕਹੁ ਨਾਨਕ ਵਿਰਲੀ ਡੀਠਾ ਜੀਉ ॥੪॥੧੫॥੨੨॥

Wealth of Naam is obtained by the Guru's grace. Nanak says, Rare are the persons who have had a taste of this wealth of Naam.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮੇਰੈ ॥

For me God's Name is the wealth of the world, it is Naam that is the spiritual power, wealth and prosperity.

ਜਨਮੁ ਪਦਾਰਥੁ ਗਹਿਰ ਗੰਭੀਰੈ ॥

By the grace of the profound and unfathomable God, I have obtained the supreme blessing of human life.

ਲਾਖ ਕੋਟ ਖੁਸੀਆ ਰੰਗ ਰਾਵੈ ਜੇ ਗੁਰ ਲਾਗਾ ਪਾਈ ਜੀਉ ॥੧॥

Never ending spiritual pleasures and delights are enjoyed by the one who humbly follows the Guru's teachings.

ਦਰਸਨੁ ਪੇਖਤ ਭਏ ਪੁਨੀਤਾ ॥

Upon seeing the sight of the Guru and following his teaching, I have been rendered immaculate.

ਸਗਲ ਉਧਾਰੇ ਭਾਈ ਮੀਤਾ ॥

And all my senses are liberated from the vices.

ਅਗਮ ਅਗੋਚਰੁ ਸੁਆਮੀ ਅਪੁਨਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚੁ ਧਿਆਈ ਜੀਉ ॥੨॥

By the Guru's Grace, I meditate on the Inaccessible and Unfathomable God.

ਜਾ ਕਉ ਖੋਜਹਿ ਸਰਬ ਉਪਾਏ ॥

The One, who is sought by all,

ਵਡਭਾਗੀ ਦਰਸਨੁ ਕੇ ਵਿਰਲਾ ਪਾਏ ॥

Only a rare fortunate person is able to realize Him.

ਉਚ ਅਪਾਰ ਅਗੋਚਰ ਥਾਨਾ ਓਹੁ ਮਹਲੁ ਗੁਰੂ ਦੇਖਾਈ ਜੀਉ ॥੩॥

God is supreme, unfathomable and His virtues are infinite. The Guru has shown me a path to unite with him. O' unfathomable and profound God, Your Name is the Ambrosial Nectar.

ਮੁਕਤਿ ਭਇਆ ਜਿਸੁ ਰਿਦੈ ਵਸੇਰਾ ॥

The one in whose heart You dwell, he is liberated from the vices.

ਗੁਰਿ ਬੰਧਨ ਤਿਨ ਕੇ ਸਗਲੇ ਕਾਟੇ ਜਨ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈ ਜੀਉ ॥੪॥੧੬॥੨੩॥

O' Nanak, the Guru cuts off all his bonds of Maya, and he is intuitively absorbed in peace and bliss.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਪ੍ਰਭੁ ਕਿਰਪਾ ਤੇ ਹਰਿ ਹਰਿ ਧਿਆਵਉ ॥

By God's Grace, I lovingly remember Him.

ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਮੰਗਲੁ ਗਾਵਉ ॥

By God's mercy, I sing the song of joy in His praise.

ਉਠਤ ਬੈਠਤ ਸੇਵਤ ਜਾਗਤ ਹਰਿ ਧਿਆਈਐ ਸਗਲ ਅਵਰਦਾ ਜੀਉ ॥੧॥

Throughout all our life, in every state, whether sitting, standing, sleeping or waking up, we should lovingly remember God.

ਨਾਮੁ ਅਉਖਧੁ ਮੇ ਕਉ ਸਾਧੂ ਦੀਆ ॥

The Guru has given me the potion of Naam,

ਕਿਲਬਿਖ ਕਾਟੇ ਨਿਰਮਲੁ ਥੀਆ ॥

which has destroyed all sins and made me pure.

ਅਨਦੁ ਭਇਆ ਨਿਕਸੀ ਸਭ ਪੀਰਾ ਸਗਲ ਬਿਨਾਸੇ ਦਰਦਾ ਜੀਉ ॥੨॥

I am filled with spiritual bliss, and all pains are gone and my suffering dispelled.

ਜਿਸ ਕਾ ਅੰਗੁ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ॥

The one whom my Beloved God protects,

ਸੇ ਮੁਕਤਾ ਸਾਗਰ ਸੰਸਾਰਾ ॥

is liberated from the world-ocean of vices.

ਸਤਿ ਕਰੇ ਜਿਨਿ ਗੁਰੂ ਪਛਾਤਾ ਸੇ ਕਾਹੇ ਕਉ ਡਰਦਾ ਜੀਉ ॥੩॥

One who recognizes the Guru, practices Truth; why should he be afraid?

ਜਬ ਤੇ ਸਾਧੂ ਸੰਗਤਿ ਪਾਏ ॥

Since I found the holy congregation,

ਗੁਰ ਭੇਟਤ ਹਉ ਗਈ ਬਲਾਏ ॥

and followed the Guru's word, my affliction of ego has been dispelled.

ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਗਾਵੈ ਨਾਨਕੁ ਸਤਿਗੁਰ ਢਾਕਿ ਲੀਆ ਮੇਰਾ ਪੜਦਾ ਜੀਉ ॥੪॥੧੭॥੨੪॥

The true Guru has saved my honor. Now Nanak sings the praises of God with each and every breath.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਓਤਿ ਪੋਤਿ ਸੇਵਕ ਸੰਗਿ ਰਾਤਾ ॥

Through and through, the God is intermingled with His devotee.

ਪ੍ਰਭ ਪ੍ਰਤਿਪਾਲੇ ਸੇਵਕ ਸੁਖਦਾਤਾ ॥

God, the Giver of Peace, cherishes His devotee.

ਪਾਣੀ ਪਖਾ ਪੀਸਉ ਸੇਵਕ ਕੈ ਠਾਕੁਰ ਹੀ ਕਾ ਆਹਰੁ ਜੀਉ ॥੧॥

As the devotees are always busy in meditating on God, it is my yearning that I do all the chores like fetch water, wave fan and grind grains for the devotees.

ਕਾਟਿ ਸਿਲਕ ਪ੍ਰਭਿ ਸੇਵਾ ਲਾਇਆ ॥

The one whom God has attached to His devotional service after cutting his noose of Maya,

ਹੁਕਮੁ ਸਾਹਿਬ ਕਾ ਸੇਵਕ ਮਨਿ ਭਾਇਆ ॥

God's Command is pleasing to the mind of that devotee.

ਸੇਈ ਕਮਾਵੈ ਜੋ ਸਾਹਿਬ ਭਾਵੈ ਸੇਵਕੁ ਅੰਤਰਿ ਬਾਹਰਿ ਮਾਹਰੁ ਜੀਉ ॥੨॥

The devotee only does what pleases God. He thus becomes expert in meditating on Naam and dealing lovingly with others.

ਤੂੰ ਦਾਨਾ ਠਾਕੁਰੁ ਸਭ ਬਿਧਿ ਜਾਨਹਿ ॥

O' God, You are the all-wise Master, You know all the ways of saving Your devotees from the grip of Maya.

ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਹਰਿ ਰੰਗ ਮਾਣਹਿ ॥

The devotees of God enjoy the Love and Affection of God.

ਜੇ ਕਿਛੁ ਠਾਕੁਰ ਕਾ ਸੇ ਸੇਵਕ ਕਾ ਸੇਵਕੁ ਠਾਕੁਰ ਹੀ ਸੰਗਿ ਜਾਹਰੁ ਜੀਉ ॥੩॥

Whatever belongs to God, in a way belongs to the devotee as well. Because of his association with the Master, the devotee also becomes known in the world.

ਅਪੁਨੈ ਠਾਕੁਰਿ ਜੇ ਪਹਿਰਾਇਆ ॥

The person who has been honorably recognized by His master,

ਬਹੁਰਿ ਨ ਲੇਖਾ ਪੁਛਿ ਬੁਲਾਇਆ ॥

is not called to answer for his account of past actions.

ਤਿਸੁ ਸੇਵਕ ਕੈ ਨਾਨਕ ਕੁਰਬਾਣੀ ਸੇ ਗਹਿਰ ਗਭੀਰਾ ਗਉਹਰੁ ਜੀਉ ॥੪॥੧੮॥੨੫॥

O' Nanak, I dedicate myself to such a devotee, because he is deep and profound, and honorable.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ ॥

All peace and harmony is present in one's own heart, and nothing is outside.

ਬਾਹਰਿ ਟੇਲੈ ਸੇ ਭਰਮਿ ਭੁਲਾਹੀ ॥

The one who searches for tranquillity outside is deluded by doubt.

ਗੁਰੁ ਪਰਸਾਦੀ ਜਿਨੀ ਅੰਤਰਿ ਪਾਇਆ ਸੇ ਅੰਤਰਿ ਬਾਹਰਿ ਸੁਹੇਲਾ ਜੀਉ ॥੧॥

By Guru's Grace, one who has realized God within is at peace with himself and others.

ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥

Slowly, gently, drop by drop, the stream of nectar of Naam trickles down within.

ਮਨੁ ਪੀਵੈ ਸੁਨਿ ਸਬਦੁ ਬੀਚਾਰਾ ॥

The mind absorbs it, listening and reflecting on the Guru's word.

ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਦਿਨ ਰਾਤੀ ਸਦਾ ਸਦਾ ਹਰਿ ਕੇਲਾ ਜੀਉ ॥੨॥

Day and Night the mind enjoys bliss and ecstasy and always enjoys the peace arising from union with God.

ਜਨਮ ਜਨਮ ਕਾ ਵਿਛੁੜਿਆ ਮਿਲਿਆ ॥

After separation of many lifetimes; the mortal obtains union with God.

ਸਾਧ ਕ੍ਰਿਪਾ ਤੇ ਸੂਕਾ ਹਰਿਆ ॥

By the Guru's grace, dried up mind (devoid of Naam), blossoms again.

ਸੁਮਤਿ ਪਾਏ ਨਾਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਹੋਏ ਮੇਲਾ ਜੀਉ ॥੩॥

By lovingly meditating on Naam through the Guru's sublime teaching and grace, union with God is attained.

ਜਲ ਤਰੰਗੁ ਜਿਉ ਜਲਹਿ ਸਮਾਇਆ ॥

Just as a wave merges back into water from which it is formed,

ਤਿਉ ਜੇਤੀ ਸੰਗਿ ਜੇਤਿ ਮਿਲਾਇਆ ॥

similarly the soul-light unites with God's supreme Light,

ਕਹੁ ਨਾਨਕ ਭ੍ਰਮ ਕਟੇ ਕਿਵਾੜਾ ਬਹੁੜਿ ਨ ਹੋਈਐ ਜਉਲਾ ਜੀਉ ॥੪॥੧੯॥੨੬॥

Says Nanak, The veil of illusion has been cut away, and the mortal shall not go out wandering after Maya any more.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਤਿਸੁ ਕੁਰਬਾਣੀ ਜਿਨਿ ਤੂੰ ਸੁਣਿਆ ॥

I dedicate myself to the one who listens to Your praises.

ਤਿਸੁ ਬਲਿਹਾਰੀ ਜਿਨਿ ਰਸਨਾ ਭਣਿਆ ॥

I dedicate myself to the one who recites Your praises.

ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਤਿਸੁ ਵਿਟਹੁ ਜੇ ਮਨਿ ਤਨਿ ਤੁਧੁ ਆਰਾਧੇ ਜੀਉ ॥੧॥

O' God, I dedicate myself to the one, who lovingly meditates on You.

ਤਿਸੁ ਚਰਣ ਪਖਾਲੀ ਜੇ ਤੇਰੈ ਮਾਰਗਿ ਚਾਲੈ ॥

(O' God), I will like to wash the feet of (humbly serve) the person who walks on the path to attain union with You.

ਨੈਨ ਨਿਹਾਲੀ ਤਿਸੁ ਪੁਰਖ ਦਇਆਲੈ ॥

With my eyes, I long to behold that kind of person.

ਮਨੁ ਦੇਵਾ ਤਿਸੁ ਅਪੁਨੇ ਸਾਜਨ ਜਿਨਿ ਗੁਰ ਮਿਲਿ ਸੇ ਪ੍ਰਭੁ ਲਾਏ ਜੀਉ ॥੨॥

I surrender myself to such a friend, who by meeting the Guru has realized God.

ਸੇ ਵਡਭਾਗੀ ਜਿਨਿ ਤੁਮ ਜਾਣੇ ॥

Very fortunate are those who have realized You.

ਸਭ ਕੈ ਮਧੇ ਅਲਿਪਤ ਨਿਰਬਾਣੇ ॥

He, while living in the midst of all, remains aloof and free from all worldly desires and vices.

ਸਾਧ ਕੈ ਸੰਗਿ ਉਨਿ ਭਉਜਲੁ ਤਰਿਆ ਸਗਲ ਦੂਤ ਉਨਿ ਸਾਧੇ ਜੀਉ ॥੩॥

In the company of the saint (Guru), he has crossed over the terrifying worldly ocean, and has conquered all the demons (vices).

ਤਿਨ ਕੀ ਸਰਣਿ ਪਰਿਆ ਮਨੁ ਮੇਰਾ ॥ ਮਾਣੁ ਤਾਣੁ ਤਜਿ ਮੇਰੁ ਅੰਧੇਰਾ ॥

Renouncing its ego, pride, and darkness of ignorance (love of Maya), my mind has sought the shelter of such godly persons.

ਨਾਮੁ ਦਾਨੁ ਦੀਜੈ ਨਾਨਕ ਕਉ ਤਿਸੁ ਪ੍ਰਭੁ ਅਗਮ ਅਗਾਏ ਜੀਉ ॥੪॥੨੦॥੨੧॥

(Nanak requests them) Please bless Nanak with the Gift of the Naam, the Name of the Inaccessible and Unfathomable God.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਤੂੰ ਪੇਡੁ ਸਾਖ ਤੇਰੀ ਫੁਲੀ ॥

O' God, You are like a big tree, and this world is Your blossoming branches.

ਤੂੰ ਸੂਖਮੁ ਹੋਆ ਅਸਬੂਲੀ ॥

You are the subtle essence, which has become tangible as this visible world.

ਤੂੰ ਜਲਨਿਧਿ ਤੂੰ ਫੇਨੁ ਬੁਦਬੁਦਾ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਲੀਐ ਜੀਉ ॥੧॥

O' God, You are like the ocean, and this world is like bubbles and froth arising from it. Except You, I do not see anything else.

ਤੂੰ ਸੂਤੁ ਮਣੀਏ ਭੀ ਤੂੰਹੈ ॥

O' God, this world is like a necklace and You are the thread and beads

ਤੂੰ ਗੰਠੀ ਮੇਰੁ ਸਿਰਿ ਤੂੰਹੈ ॥

Even the knot at the end is You, and the crown bead is also You

ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੇਈ ਅਵਰੁ ਨ ਕੋਇ ਦਿਖਾਲੀਐ ਜੀਉ ॥੨॥

it is You who is in the beginning, middle and end of the world created by You.
I do not see any other except You.

ਤੂੰ ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਸੁਖਦਾਤਾ ॥

O' God, You are the subtle and You are tangible. You are the Giver of all peace.

ਤੂੰ ਨਿਰਬਾਣੁ ਰਸੀਆ ਰੰਗਿ ਰਾਤਾ ॥

You are detached and yet attached that You enjoy all kinds of joys and relishes.

ਅਪਣੇ ਕਰਤਬ ਆਪੇ ਜਾਣਹਿ ਆਪੇ ਤੁਧੁ ਸਮਾਲੀਐ ਜੀਉ ॥੩॥

Only You know Your wonders, and You Yourself sustain Your creation.

ਤੂੰ ਠਾਕੁਰੁ ਸੇਵਕੁ ਫੁਨਿ ਆਪੇ ॥

You are the Master, and then again, You are the humble devotee.

ਤੂੰ ਗੁਪਤੁ ਪਰਗਟੁ ਪ੍ਰਭੁ ਆਪੇ ॥

O God, You Yourself are the Manifest and the Unmanifest.

ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਗੁਣ ਗਾਵੈ ਇਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਜੀਉ ॥੪॥੨੧॥੨੮॥

O' Nanak, this humble devotee of Yours always sings Your praises. Please, just for a moment, bless him with Your Glance of Grace.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਸਫਲ ਸੁ ਬਾਣੀ ਜਿਤੁ ਨਾਮੁ ਵਖਾਣੀ ॥

Blessed are those words, by which the Naam is recited.

ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਣੀ ॥

By Guru's grace only a rare person has realized this thing.

ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਹਰਿ ਗਾਵਤ ਸੁਨਣਾ ਆਏ ਤੇ ਪਰਵਾਨਾ ਜੀਉ ॥੧॥

Blessed is the time when God's praises are sung and listened. Approved is the advent of such persons in this world.

ਸੇ ਨੇਤ੍ਰ ਪਰਵਾਣੁ ਜਿਨੀ ਦਰਸਨੁ ਪੇਖਾ ॥

Blessed are the eyes which have had a vision of God.

ਸੇ ਕਰ ਭਲੇ ਜਿਨੀ ਹਰਿ ਜਸੁ ਲੇਖਾ ॥

Blessed are the hands, which write God's praise.

ਸੇ ਚਰਣ ਸੁਗਾਵੇ ਜੇ ਹਰਿ ਮਾਰਗਿ ਚਲੇ ਹਉ ਬਲਿ ਤਿਨ ਸੰਗਿ ਪਛਾਣਾ ਜੀਉ ॥੨॥

Beautiful are the feet which walk on the path to unite with God, I dedicate myself to such people, because it is in their association that one can realize God.

ਸੁਣਿ ਸਾਜਨ ਮੇਰੇ ਮੀਤ ਪਿਆਰੇ ॥

O' my dear friend and companion God, please listen to my supplication,

ਸਾਧਸੰਗਿ ਖਿਨ ਮਾਹਿ ਉਧਾਰੇ ॥

Bless me the holy congregation, one is saved in an instant from the vices in the company of saintly persons.

ਕਿਲਵਿਖ ਕਾਟਿ ਹੋਆ ਮਨੁ ਨਿਰਮਲੁ ਮਿਟਿ ਗਏ ਆਵਣ ਜਾਣਾ ਜੀਉ ॥੩॥

The sins are absolved, and mind becomes immaculate. One escapes from cycle of birth and death.

ਦੁਇ ਕਰ ਜੋੜਿ ਇਕੁ ਬਿਨਉ ਕਰੀਜੈ ॥

Folding both hands, humbly pray to God and say:

ਕਰਿ ਕਿਰਪਾ ਡੁਬਦਾ ਪਥਰੁ ਲੀਜੈ ॥

O' God, please show mercy and save me, the stone-hearted, from sinking in the world-ocean of vices.

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਪ੍ਰਭ ਨਾਨਕ ਮਨਿ ਭਾਣਾ ਜੀਉ ॥੪॥੨੨॥੨੯॥

God has become merciful to Nanak, God is pleasing to Nanak's mind.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹਰਿ ਹਰਿ ਤੇਰੀ ॥

O' God, your divine words are the Ambrosial Nectar.

ਸੁਣਿ ਸੁਣਿ ਹੋਵੈ ਪਰਮ ਗਤਿ ਮੇਰੀ ॥

Listening it again and again, I am being elevated to the supreme spiritual state.

ਜਲਨਿ ਬੁਝੀ ਸੀਤਲੁ ਹੋਇ ਮਨੁਆ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਪਾਏ ਜੀਉ ॥੧॥

By the blessed vision and teaching of the Guru, the agony of my mind has ended, and I am at peace.

ਸੁਖੁ ਭਇਆ ਦੁਖੁ ਦੂਰਿ ਪਰਾਨਾ ॥

All my sorrow was dispelled, and peace prevailed in my mind,

ਸੰਤ ਰਸਨ ਹਰਿ ਨਾਮੁ ਵਖਾਨਾ ॥

when the Guru recited praises of God's Name.

ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਸਰ ਸੁਭਰ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ ਜੀਉ ॥੨॥

Just as rain fills all places and streams to the overflowing, similarly in the holy congregation all are saturated with the Nectar of Naam and no one is left out.

ਦਇਆ ਧਾਰੀ ਤਿਨਿ ਸਿਰਜਨਹਾਰੇ ॥

The Creator has showered His kindness;

ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਰੇ ॥

and has provided sustenance to all beings and creatures.

ਮਿਹਰਵਾਨ ਕਿਰਪਾਲ ਦਇਆਲਾ ਸਗਲੇ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਜੀਉ ॥੩॥

Due to the grace of Merciful, Kind and Compassionate God, all mortals who came to the Guru's refuge are satiated and free from yearning for Maya.

ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਕੀਤੇਨੁ ਹਰਿਆ ॥

God has bestowed life on all the vegetation and creatures in the universe.

ਕਰਣਹਾਰਿ ਖਿਨ ਭੀਤਰਿ ਕਰਿਆ ॥

The Creator has done all this in an instant.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਤਿਸੈ ਅਰਾਧੇ ਮਨ ਕੀ ਆਸ ਪੁਜਾਏ ਜੀਉ ॥੪॥੨੩॥੩੦॥

O' Nanak, by following the Guru's word, the one who meditates on Naam with loving devotion, God fulfills all the desires of his mind.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਤੂੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਤਾ ॥

O' God, You are my father, and You are my mother.

ਤੂੰ ਮੇਰਾ ਬੰਧਪੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥

You are my relative, and You are my brother.

ਤੂੰ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ ਥਾਈ ਤਾ ਭਉ ਕੇਹਾ ਕਾੜਾ ਜੀਉ ॥੧॥

You are my Protector everywhere; why should I feel any fear or anxiety?

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਧੁ ਪਛਾਣਾ ॥

By Your Grace, I have recognized You.

ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰ ਹੈ ਮੇਰਾ ਮਾਣਾ ॥

You are my Shelter, and it is in You that I take pride.

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਅਖਾੜਾ ਜੀਉ ॥੨॥

Without You, there is no other; the entire Universe is the Arena of Your Play.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ॥

You have created all beings and creatures.

ਜਿਤੁ ਜਿਤੁ ਭਾਣਾ ਤਿਤੁ ਤਿਤੁ ਲਾਏ ॥

As it pleases You, You have assigned them to different tasks.

ਸਭ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਹੋਵੈ ਨਾਹੀ ਕਿਛੁ ਅਸਾੜਾ ਜੀਉ ॥੩॥

All things are Your doing; we can do nothing ourselves.

ਨਾਮੁ ਧਿਆਇ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥

Meditating on Naam, I have obtained supreme bliss.

ਹਰਿ ਗੁਣ ਗਾਇ ਮੇਰਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥

By singing God's praises, my mind has become tranquil.

ਗੁਰਿ ਪੂਰੈ ਵਜੀ ਵਾਧਾਈ ਨਾਨਕ ਜਿਤਾ ਬਿਖਾੜਾ ਜੀਉ ॥੪॥੨੪॥੩੧॥

O' Nanak, by following the perfect Guru's teachings, I have won the most difficult battle against vices, and I am being congratulated all around.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਜੀਅ ਪ੍ਰਾਣ ਪ੍ਰਭ ਮਨਹਿ ਅਧਾਰਾ ॥

For the devotees, God is the support of their body, soul and mind

ਭਗਤ ਜੀਵਹਿ ਗੁਣ ਗਾਇ ਅਪਾਰਾ ॥

His devotees remain spiritually alive by singing Praises of the Infinite God.

ਗੁਣ ਨਿਧਾਨ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਮਾ ਹਰਿ ਧਿਆਇ ਧਿਆਇ ਸੁਖੁ ਪਾਇਆ ਜੀਉ ॥੧॥

God's Name is the treasure of virtues and the Ambrosial-nectar. By lovingly meditating on God's Name, His devotees obtain bliss.

ਮਨਸਾ ਧਾਰਿ ਜੋ ਘਰ ਤੇ ਆਵੈ ॥

The one who comes from his house to the holy congregation with heart's desire to unite with God,

ਸਾਧਸੰਗਿ ਜਨਮੁ ਮਰਣੁ ਮਿਟਾਵੈ ॥

In the Company of the saintly persons, he ends his cycles of birth and death.

ਆਸ ਮਨੋਰਥ ਪੂਰਨੁ ਹੋਵੈ ਭੇਟਤ ਗੁਰ ਦਰਸਾਇਆ ਜੀਉ ॥੨॥

His hopes and desires are fulfilled, upon having a Vision of the Guru.

ਅਗਮ ਅਗੋਚਰ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨੀ ॥

The limits of the Inaccessible and Unfathomable God cannot be known.

ਸਾਧਿਕ ਸਿਧ ਧਿਆਵਹਿ ਗਿਆਨੀ ॥

Yoga-practitioners, the accomplished yogis, and divine scholars meditate on Him

ਖੁਦੀ ਮਿਟੀ ਚੂਕਾ ਭੋਲਾਵਾ ਗੁਰਿ ਮਨ ਹੀ ਮਹਿ ਪ੍ਰਗਟਾਇਆ ਜੀਉ ॥੩॥

God is revealed By the Guru in the mind of the devotee whose self-conceit is erased and doubt is removed.

ਅਨਦ ਮੰਗਲ ਕਲਿਆਣ ਨਿਧਾਨਾ ॥

The treasures of bliss and joy comes to his mind, and he is liberated from the bonds of Maya.

ਸੂਖ ਸਹਜ ਹਰਿ ਨਾਮੁ ਵਖਾਨਾ ॥

The one who has remembered God, peace and poise comes in his mind.

ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੁਆਮੀ ਅਪਨਾ ਨਾਉ ਨਾਨਕ ਘਰ ਮਹਿ ਆਇਆ ਜੀਉ ॥੪॥੨੫॥੩੨॥

O' Nanak, on whom our Master becomes merciful, Naam comes to reside in that person's heart.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ ॥

O' God, listening repeatedly about your praises, I feel spiritually rejuvenated.

ਤੂੰ ਪ੍ਰੀਤਮੁ ਠਾਕੁਰੁ ਅਤਿ ਭਾਰੀ ॥

You are my Beloved Supreme Master.

ਤੁਮਰੇ ਕਰਤਬ ਤੁਮ ਹੀ ਜਾਣਹੁ ਤੁਮਰੀ ਓਟ ਗੋਪਾਲਾ ਜੀਉ ॥੧॥

O' God, You alone know Your ways; I am living by Your support.

ਗੁਣ ਗਾਵਤ ਮਨੁ ਹਰਿਆ ਹੋਵੈ ॥

Singing Your Glorious Praises, my mind is rejuvenated.

ਥਾ ਸੁਣਤ ਮਲੁ ਸਗਲੀ ਖੇਵੈ ॥

By listening to God's praise, the dirt of vices from my mind is removed.

ਭੇਟਤ ਸੰਗਿ ਸਾਧ ਸੰਤਨ ਕੈ ਸਦਾ ਜਪਉ ਦਇਆਲਾ ਜੀਉ ॥੨॥

Joining the holy congregation, I meditate forever on the Merciful God.

ਪ੍ਰਭੁ ਅਪੁਨਾ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰਉ ॥

I lovingly remember my God with each and every breath.

ਇਹ ਮਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨਿ ਧਾਰਉ ॥

By the Guru's grace I have affirmed this wisdom in my mind.

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸਾ ਸਰਬ ਮਇਆ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ ॥੩॥

O' God, the merciful Sustainer of all, only by Your grace, one is enlightened with such divine knowledge.

ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੇਈ ॥

God is forever True.

ਸਦਾ ਸਦਾ ਸਦ ਆਪੇ ਹੋਈ ॥

He has been and will always be self-existent.

ਚਲਿਤ ਤੁਮਾਰੇ ਪ੍ਰਗਟ ਪਿਆਰੇ ਦੇਖਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲਾ ਜੀਉ ॥੪॥੨੬॥੩੩॥

O' my Beloved God, Your wonders are obvious. Seeing them, Nanak is delighted.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਹੁਕਮੀ ਵਰਸਣ ਲਾਗੇ ਮੇਹਾ ॥

By His Command, the rain of Naam begins to fall.

ਸਾਜਨ ਸੰਤ ਮਿਲਿ ਨਾਮੁ ਜਪੇਹਾ ॥

When the Saints and friends join together and lovingly meditate on God's Name.

ਸੀਤਲ ਸਾਂਤਿ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਠਾਢਿ ਪਾਈ ਪ੍ਰਭਿ ਆਪੇ ਜੀਉ ॥੧॥

They obtain soothing peace, poise, and bliss. God Himself has spiritually soothed their minds by eradicating the agony of vices.

ਸਭੁ ਕਿਛੁ ਬਹੁਤੇ ਬਹੁਤੁ ਉਪਾਇਆ ॥

(As a result of the rain of Naam in the holy congregation) God has produced abundance of all the spiritual virtues.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਸਗਲ ਰਜਾਇਆ ॥

Granting His Grace, God has satiated all the saints.

ਦਾਤਿ ਕਰਹੁ ਮੇਰੇ ਦਾਤਾਰਾ ਜੀਅ ਜੰਤ ਸਭਿ ਧ੍ਰਾਪੇ ਜੀਉ ॥੨॥

O' merciful Giver, when You shower Your bounties, all creatures and beings are satiated, similarly the devotees are satiated when You shower the gift of Naam.

ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ ॥

Eternal is the Master, and everlasting is His Glory

ਗੁਰੁ ਪਰਸਾਦਿ ਤਿਸੁ ਸਦਾ ਧਿਆਈ ॥

By the Guru's Grace, I always remember him with loving devotion.

ਜਨਮ ਮਰਣ ਭੈ ਕਾਟੇ ਮੇਹਾ ਬਿਨਸੇ ਸੇਗ ਸੰਤਾਪੇ ਜੀਉ ॥੩॥

All my fears of birth and death have been dispelled; emotional attachment, sorrow and suffering have been erase

ਸਾਸਿ ਸਾਸਿ ਨਾਨਕੁ ਸਾਲਾਹੇ ॥

Nanak praises the God Almighty with each and every breath.

ਸਿਮਰਤ ਨਾਮੁ ਕਾਟੇ ਸਭਿ ਫਾਰੇ ॥

Remembering God with love and devotion, all bonds of Maya are cut away.

ਪੂਰਨ ਆਸ ਕਰੀ ਖਿਨ ਭੀਤਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਜਾਪੇ ਜੀਉ ॥੪॥੨੭॥੩੪॥

God has fulfilled all his desires in an instant and now he always sings His praises.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਆਉ ਸਾਜਨ ਸੰਤ ਮੀਤ ਪਿਆਰੇ ॥

Come, O my dear friends, Saints and companions,

ਮਿਲਿ ਗਾਵਹ ਗੁਣ ਅਗਮ ਅਪਾਰੇ ॥

join together and sing the Praises of the Incomprehensible and Infinite God.

ਗਾਵਤ ਸੁਣਤ ਸਭੇ ਹੀ ਮੁਕਤੇ ਸੇ ਧਿਆਈਐ ਜਿਨਿ ਹਮ ਕੀਏ ਜੀਉ ॥੧॥

Those who sing and listen these praises are liberated from bonds of Maya ,
so let's remember the One who has created us all.

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਜਾਵਹਿ ॥

The sins of countless births are dispelled.

ਮਨਿ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਵਹਿ ॥

and they receive the fruits of the mind's desires.

ਸਿਮਰਿ ਸਾਹਿਬੁ ਸੇ ਸਚੁ ਸੁਆਮੀ ਰਿਜਕੁ ਸਭਸੁ ਕਉ ਦੀਏ ਜੀਉ ॥੨॥

Remember the eternal God, our True Master, who gives sustenance to all.

ਨਾਮੁ ਜਪਤ ਸਰਬ ਸੁਖੁ ਪਾਈਐ ॥

By lovingly meditating on God's Name, all kind of peace is obtained.

ਸਭੁ ਭਉ ਬਿਨਸੈ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ॥

All worldly fears are erased, by remembering God with love.

ਜਿਨਿ ਸੇਵਿਆ ਸੇ ਪਾਰਗਿਰਾਮੀ ਕਾਰਜ ਸਗਲੇ ਥੀਏ ਜੀਉ ॥੩॥

One who lovingly remembers God is able to cross the world-ocean of vices
and and all his affairs are resolved.

ਆਇ ਪਇਆ ਤੇਰੀ ਸਰਣਾਈ ॥

O' God, I have come to Your refuge;

ਜਿਉ ਭਾਵੈ ਤਿਉ ਲੈਹਿ ਮਿਲਾਈ ॥

Plases, unite me with Yourself as You please.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਭਗਤੀ ਲਾਵਹੁ ਸਚੁ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਪੀਏ ਜੀਉ ॥੪॥੨੮॥੩੫॥

O' God, shower Your Mercy upon me and bless me with Your devotional worship, so that Nanak may partake the Ambrosial Nectar of Naam.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਭਏ ਕ੍ਰਿਪਾਲ ਗੋਵਿੰਦ ਗੁਸਾਈ ॥

When God, the master of the Universe, becomes merciful,

ਮੇਘੁ ਵਰਸੈ ਸਭਨੀ ਥਾਈ ॥

Then the rain of His mercy falls everywhere.

ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲਾ ਠਾਢਿ ਪਾਈ ਕਰਤਾਰੇ ਜੀਉ ॥੧॥

He is Merciful to the meek, always Kind and Gentle; the Creator has bestowed all with the gift of tranquility.

ਅਪੁਨੇ ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਰੇ ॥

He cherishes all His beings and creatures,

ਜਿਉ ਬਾਰਿਕ ਮਾਤਾ ਸੰਮਾਰੇ ॥

just as a mother cares for her children.

ਦੁਖ ਭੰਜਨ ਸੁਖ ਸਾਗਰ ਸੁਆਮੀ ਦੇਤ ਸਗਲ ਆਹਾਰੇ ਜੀਉ ॥੨॥

The destroyer of sorrow, the Ocean of peace, The Master gives sustenance to all.

ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹਿਆ ਮਿਹਰਵਾਨਾ ॥

The Merciful God is totally pervading everywhere, in the water and in land.

ਸਦ ਬਲਿਹਾਰਿ ਜਾਈਐ ਕੁਰਬਾਨਾ ॥

One should always be devoted to Him

ਰੈਣਿ ਦਿਨਸੁ ਤਿਸੁ ਸਦਾ ਧਿਆਈ ਜਿ ਖਿਨ ਮਹਿ ਸਗਲ ਉਧਾਰੇ ਜੀਉ ॥੩॥

Night and day, we should meditate on God. He is the only One who can save all beings in an instant from the world-ocean of vices.

ਰਾਖਿ ਲੀਏ ਸਗਲੇ ਪ੍ਰਭਿ ਆਪੇ ॥

God Himself has saved all who have sought His shelter.

ਉਤਰਿ ਗਏ ਸਭ ਸੋਗ ਸੰਤਾਪੇ ॥

All their pains and sufferings have been removed.

ਨਾਮੁ ਜਪਤ ਮਨੁ ਤਨੁ ਹਰੀਆਵਲੁ ਪ੍ਰਭੁ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਰੇ ਜੀਉ ॥੪॥੨੯॥੩੬॥

By meditating on Naam the body and mind are spiritually rejuvenated.
O' God, please bless me so that, I, Nanak, may keep meditating on Your Name

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਜਿਥੈ ਨਾਮੁ ਜਪੀਐ ਪ੍ਰਭੁ ਪਿਆਰੇ ॥

The places where the beloved God's Name is remembered with love and devotion,

ਸੇ ਅਸਥਲ ਸੋਇਨ ਚਉਬਾਰੇ ॥

even if those places are barren, they are valuable like mansions of gold.

ਜਿਥੈ ਨਾਮੁ ਨ ਜਪੀਐ ਮੇਰੇ ਗੋਇਦਾ ਸੇਈ ਨਗਰ ਉਜਾੜੀ ਜੀਉ ॥੧॥

O' my God, the places where Your Name is not meditated upon, those towns are like ruins.

ਹਰਿ ਰੁਖੀ ਰੋਟੀ ਖਾਇ ਸਮਾਲੇ ॥

The one who, even if living on dry bread, enshrines God's Name in his heart,

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਨਦਰਿ ਨਿਹਾਲੇ ॥

God bestows His grace on him both within and without.

ਖਾਇ ਖਾਇ ਕਰੇ ਬਦਫੈਲੀ ਜਾਣੁ ਵਿਸੁ ਕੀ ਵਾੜੀ ਜੀਉ ॥੨॥

On the other hand, the self-conceited person, who in spite of enjoying good food, commits evil deeds, should be considered an orchard of poison.

ਸੰਤਾ ਸੇਤੀ ਰੰਗੁ ਨ ਲਾਏ ॥

One who does not feel love for the Saints,

ਸਾਕਤ ਸੰਗਿ ਵਿਕਰਮ ਕਮਾਏ ॥

and commits evil deeds in the company of the faithless cynics,

ਦੁਲਭ ਦੇਹ ਖੋਈ ਅਗਿਆਨੀ ਜੜ ਅਪੁਣੀ ਆਪਿ ਉਪਾੜੀ ਜੀਉ ॥੩॥

That ignorant person has wasted this invaluable human life. He has pulled out his own roots.

ਤੇਰੀ ਸਰਣਿ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ ॥ ਸੁਖ ਸਾਗਰ ਮੇਰੇ ਗੁਰ ਗੋਪਾਲਾ ॥

O' God, saviour of the oppressed, Ocean of Peace, my Guru and sustainer of the world, I seek Your refuge.

ਕਰਿ ਕਿਰਪਾ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਰਾਖਹੁ ਸਰਮ ਅਸਾੜੀ ਜੀਉ ॥੪॥੩੦॥੩੧॥

O' God, please show mercy, so that Nanak may sing Your praises: please save our honor.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਚਰਣ ਠਾਕੁਰ ਕੇ ਰਿਦੈ ਸਮਾਣੇ ॥

I cherish the love of my Master in my heart.

ਕਲਿ ਕਲੇਸ ਸਭ ਦੂਰਿ ਪਇਆਣੇ ॥

All my sorrows and strifes have run away.

ਸਾਂਤਿ ਸੁਖ ਸਹਜ ਧੁਨਿ ਉਪਜੀ ਸਾਧੂ ਸੰਗਿ ਨਿਵਾਸਾ ਜੀਉ ॥੧॥

The melody of peace, poise and tranquility intuitively wells up within me, and I dwell in the holy congregation

ਲਾਗੀ ਪ੍ਰੀਤਿ ਨ ਤੂਟੈ ਮੂਲੇ ॥

The bonds of love once forged with God are never broken.

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥

God is totally pervading both within and outside every where.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਣ ਗਾਵਾ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸਾ ਜੀਉ ॥੨॥

Remembering God with loving devotion, I sing His Glorious Praises, and the fear of death has been eradicated.

ਅੰਮ੍ਰਿਤੁ ਵਰਖੈ ਅਨਹਦ ਬਾਣੀ ॥

I feel as if the rain of nectar (Naam) is falling, and the melody of unstuck music is ringing.

ਮਨ ਤਨ ਅੰਤਰਿ ਸਾਂਤਿ ਸਮਾਣੀ ॥

deep within my mind and body, peace and tranquility has come to reside

ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹੇ ਜਨ ਤੇਰੇ ਸਤਿਗੁਰਿ ਕੀਆ ਦਿਲਾਸਾ ਜੀਉ ॥੩॥

O' God, Your devotees who have been blessed to stand against the Vices by the true Guru are fully satiated from the Maya.

ਜਿਸ ਕਾ ਸਾ ਤਿਸ ਤੇ ਫਲੁ ਪਾਇਆ ॥

I have obtained the fruit of my heart's desire from God to whom I belong.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਸੰਗਿ ਮਿਲਾਇਆ ॥

Showering His Mercy, the Guru has united me with God.

ਆਵਣ ਜਾਣ ਰਹੇ ਵਡਭਾਗੀ ਨਾਨਕ ਪੂਰਨ ਆਸਾ ਜੀਉ ॥੪॥੩੧॥੩੮॥

O' Nanak, by good fortune my cycle of birth and death have ended and my hopes have been fulfilled.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਮੀਹੁ ਪਾਇਆ ਪਰਮੇਸਰਿ ਪਾਇਆ ॥

God has sent His rain of mercy.

ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖੀ ਵਸਾਇਆ ॥

Thus, He has given joy and peace to all His creation.

ਗਇਆ ਕਲੇਸੁ ਭਇਆ ਸੁਖੁ ਸਾਚਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲੀ ਜੀਉ ॥੧॥

As I enshrine God's Name in my heart, the sorrow is departing and everlasting bliss is dawning within me

ਜਿਸ ਕੇ ਸੇ ਤਿਨ ਹੀ ਪ੍ਰਤਿਪਾਰੇ ॥

God, to whom they belong, has nurtured them

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਰਖਵਾਰੇ ॥

The Supreme God has become their protector.

ਸੁਣੀ ਬੇਨੰਤੀ ਠਾਕੁਰਿ ਮੇਰੈ ਪੂਰਨ ਹੋਈ ਘਾਲੀ ਜੀਉ ॥੨॥

My God has listened to my prayer and my efforts have been rewarded.

ਸਰਬ ਜੀਆ ਕਉ ਦੇਵਣਹਾਰਾ ॥

He is the Giver of all beings

ਗੁਰ ਪਰਸਾਦੀ ਨਦਰਿ ਨਿਹਾਰਾ ॥

By Guru's Grace, He has blessed me with His mercy.

ਜਲ ਥਲ ਮਹੀਅਲ ਸਭਿ ਤ੍ਰਿਪਤਾਣੇ ਸਾਧੂ ਚਰਨ ਪਖਾਲੀ ਜੀਉ ॥੩॥

The creatures in the water, on the land and in the sky are all satiated. I wash the feet (humbly follow the teachings) of the Guru.

ਮਨ ਕੀ ਇਛ ਪੁਜਾਵਣਹਾਰਾ ॥

God is the Fulfiller of mind's desire.

ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰਾ ॥

Forever and ever, I am a sacrifice to Him.

ਨਾਨਕ ਦਾਨੁ ਕੀਆ ਦੁਖ ਭੰਜਨਿ ਰਤੇ ਰੰਗਿ ਰਸਾਲੀ ਜੀਉ ॥੪॥੩੨॥੩੯॥

O' Nanak, those on whom God the Destroyer of sorrows has bestowed the gift of Naam, are imbued with the relish of His Love.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਮਨੁ ਤਨੁ ਤੇਰਾ ਧਨੁ ਭੀ ਤੇਰਾ ॥

Mind and body and all wealth is Yours.

ਤੂੰ ਠਾਕੁਰੁ ਸੁਆਮੀ ਪ੍ਰਭੁ ਮੇਰਾ ॥

O' God, You are my Master and protector.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਰਾਸਿ ਤੁਮਾਰੀ ਤੇਰਾ ਜੇਰੁ ਰੋਪਾਲਾ ਜੀਉ ॥੧॥

O' the Cherisher of the world, my body and life are Your property, and it is Your power which is working in them.

ਸਦਾ ਸਦਾ ਤੂੰਹੈ ਸੁਖਦਾਈ ॥

Forever and ever, You are the Giver of Peace.

ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ ਤੇਰੀ ਪਾਈ ॥

I always humbly bow to You in respect.

ਕਾਰ ਕਮਾਵਾ ਜੇ ਤੁਧੁ ਭਾਵਾ ਜਾ ਤੂੰ ਦੇਹਿ ਦਇਆਲਾ ਜੀਉ ॥੨॥

O' merciful God, I may perform only that deed which pleases You, and I may do whatever You assign me to do.

ਪ੍ਰਭ ਤੁਮ ਤੇ ਲਹਣਾ ਤੂੰ ਮੇਰਾ ਗਹਣਾ ॥

O' God, it is from You that I seek everything. you are the source of the adoration of my spiritual life.

ਜੇ ਤੂੰ ਦੇਹਿ ਸੋਈ ਸੁਖੁ ਸਹਣਾ ॥

Whatever You give me, I endure that as comfort.

ਜਿਥੈ ਰਖਹਿ ਬੈਕੁੰਠੁ ਤਿਥਾਈ ਤੂੰ ਸਭਨਾ ਕੇ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ ॥੩॥

Wherever You keep me, is heaven. You are the Cherisher of all.

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ॥

O' God, by remembering You again and again, Nanak has obtained peace.

ਆਠ ਪਹਰ ਤੇਰੇ ਗੁਣ ਗਾਇਆ ॥

At all times, he has sung Your praises.

ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਹੋਏ ਕਦੇ ਨ ਹੋਇ ਦੁਖਾਲਾ ਜੀਉ ॥੪॥੩੩॥੪੦॥

All his objectives have been fulfilled, and he will never experiences any sorrow.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਮੇਘੁ ਪਠਾਇਆ ॥

The supreme God has sent down the cloud in the form of Guru,

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਦਹ ਦਿਸਿ ਵਰਸਾਇਆ ॥

who has poured the rain of spiritual enlightenment in all the ten directions over land and water.

ਸਾਂਤਿ ਭਈ ਬੁਝੀ ਸਭ ਤ੍ਰਿਸਨਾ ਅਨਦੁ ਭਇਆ ਸਭ ਠਾਈ ਜੀਉ ॥੧॥

Peace has come, and everyone's desire of attachments has been quenched. There is joy and ecstasy everywhere.

ਸੁਖਦਾਤਾ ਦੁਖ ਭੰਜਨਹਾਰਾ ॥

He is the Giver of Peace, the Destroyer of pain.

ਆਪੇ ਬਖਸਿ ਕਰੇ ਜੀਅ ਸਾਰਾ ॥

He Himself shows mercy on all beings.

ਅਪਨੇ ਕੀਤੇ ਨੇ ਆਪਿ ਪ੍ਰਤਿਪਾਲੇ ਪਇ ਪੈਰੀ ਤਿਸਹਿ ਮਨਾਈ ਜੀਉ ॥੨॥

He Himself sustains His creation. Therefore, falling at His feet (paying Him utmost respect), I try to appease Him.

ਜਾ ਕੀ ਸਰਣਿ ਪਇਆ ਗਤਿ ਪਾਈਐ ॥

By seeking His refuge, supreme spiritual state is achieved.

ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥

With each and every breath, we should lovingly meditate upon God's Name.

ਤਿਸੁ ਬਿਨੁ ਹੋਰੁ ਨ ਦੂਜਾ ਠਾਕੁਰੁ ਸਭ ਤਿਸੈ ਕੀਆ ਜਾਈ ਜੀਉ ॥੩॥

Except Him, there is no other Master, and all places belong to Him.

ਤੇਰਾ ਮਾਣੁ ਤਾਣੁ ਪ੍ਰਭ ਤੇਰਾ ॥

O' God, You are my honor and You are my strength.

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਗੁਣੀ ਗਹੇਰਾ ॥

You are the eternal Master, and ocean of virtues.

ਨਾਨਕੁ ਦਾਸੁ ਕਰੈ ਬੇਨੰਤੀ ਆਠ ਪਹਰ ਤੁਧੁ ਧਿਆਈ ਜੀਉ ॥੪॥੩੪॥੪੧॥

Devotee Nanak makes this prayer to You, that he may lovingly meditate on You twenty-four hours a day.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਸਭੇ ਸੁਖ ਭਏ ਪ੍ਰਭ ਤੁਠੇ ॥

The one on whom God is pleased, obtains all kind of peace.

ਗੁਰ ਪੂਰੇ ਕੇ ਚਰਣ ਮਨਿ ਵੁਠੇ ॥

The (immaculate words) of the Guru get enshrined in one's mind,

ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ ਸੇ ਰਸੁ ਸੇਈ ਜਾਣੈ ਜੀਉ ॥੧॥

and a state of poised contemplation sets in the heart. Only that person knows this sweet pleasure who has experienced it. ||1||

ਅਗਮ ਅਗੋਚਰੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥

My Master is Inaccessible and Unfathomable.

ਘਟ ਘਟ ਅੰਤਰਿ ਵਰਤੈ ਨੇਰਾ ॥

He is so near that He pervades each and every heart.

ਸਦਾ ਅਲਿਪਤੁ ਜੀਆ ਕਾ ਦਾਤਾ ਕੇ ਵਿਰਲਾ ਆਪੁ ਪਛਾਣੈ ਜੀਉ ॥੨॥

Though Provider of all, He always remains detached from Maya. Only a very rare person realizes his own self.

ਪ੍ਰਭ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਣੀ

This is the sign of union with God,

ਮਨਿ ਇਕੋ ਸਚਾ ਹੁਕਮੁ ਪਛਾਣੀ ॥

that one's mind acknowledges the command of the eternal God only.

ਸਹਜਿ ਸੰਤੋਖਿ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਅਨਦੁ ਖਸਮ ਕੈ ਭਾਣੈ ਜੀਉ ॥੩॥

Those who surrender to the Master's will, intuitively obtain eternal peace and contentment. They always remain satiated (from the worldly desires)

ਹਥੀ ਦਿਤੀ ਪ੍ਰਭਿ ਦੇਵਣਹਾਰੈ ॥

God, the Great Giver, has given this state of peace and contentment,

ਜਨਮ ਮਰਣ ਰੋਗ ਸਭਿ ਨਿਵਾਰੇ ॥

He has erased the maladies of birth and death.

ਨਾਨਕ ਦਾਸ ਕੀਏ ਪ੍ਰਭਿ ਅਪੁਨੇ ਹਰਿ ਕੀਰਤਨਿ ਰੰਗ ਮਾਣੈ ਜੀਉ ॥੪॥੩੫॥੪੨॥

O' Nanak, they whom God has made His own, enjoy the bliss of singing His praises.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਕੀਨੀ ਦਇਆ ਗੋਪਾਲ ਗੁਸਾਈ ॥

The person on whom the life of the World, the Sustainer of the Earth, has showered His Mercy;

ਗੁਰ ਕੇ ਚਰਣ ਵਸੇ ਮਨ ਮਾਗੀ ॥

The words of the Guru are enshrined in that person's mind.

ਅੰਗੀਕਾਰੁ ਕੀਆ ਤਿਨਿ ਕਰਤੈ ਦੁਖ ਕਾ ਡੇਰਾ ਢਾਹਿਆ ਜੀਉ ॥੧॥

The Creator accepts that devotee as His own, and completely banishes all kinds of sorrows from that person's life.

ਮਨਿ ਤਨਿ ਵਸਿਆ ਸਚਾ ਸੋਈ ॥

In whose mind resides that eternal God,

ਬਿਖੜਾ ਥਾਨੁ ਨ ਦਿਸੈ ਕੋਈ ॥

no place (in the journey of life) seems difficult to him

ਦੂਤ ਦੁਸਮਣ ਸਭਿ ਸਜਣ ਹੋਏ ਏਕੇ ਸੁਆਮੀ ਆਹਿਆ ਜੀਉ ॥੨॥

The one who develops love for the Master, all the evil-doers and enemies (all the vices) become his friends

ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪੇ ॥

Whatever He does, He does all by Himself.

ਬੁਧਿ ਸਿਆਣਪ ਕਿਛੁ ਨ ਜਾਪੈ ॥

No one can know His Ways through his personal wisdom or cleverness.

ਆਪਣਿਆ ਸੰਤਾ ਨੇ ਆਪਿ ਸਹਾਈ ਪ੍ਰਭਿ ਭਰਮ ਭੁਲਾਵਾ ਲਾਹਿਆ ਜੀਉ ॥੩॥

He Himself helps His saints. God has cast out that person's doubts and delusions.

ਚਰਣ ਕਮਲ ਜਨ ਕਾ ਆਧਾਰੇ ॥

God's lotus feet (God's Naam) is the Support of His humble devotees.

ਆਠ ਪਹਰ ਰਾਮ ਨਾਮੁ ਵਾਪਾਰੇ ॥

Twenty-four hours a day, they contemplate on God's Name.

ਸਹਜ ਅਨੰਦ ਗਾਵਹਿ ਗੁਣ ਗੋਵਿੰਦ ਪ੍ਰਭ ਨਾਨਕ ਸਰਬ ਸਮਾਹਿਆ ਜੀਉ ॥੪॥੩੬॥੪੩॥

O' Nanak, in a state of peace and bliss, they keep singing praises of God, who pervades all beings.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਸੇ ਸਚੁ ਮੰਦਰੁ ਜਿਤੁ ਸਚੁ ਧਿਆਈਐ ॥

True is that temple (body), within which one meditates on God.

ਸੇ ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥

Blessed is that heart, within which the God's Glorious Praises are sung.

ਸਾ ਧਰਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਵਸਹਿ ਹਰਿ ਜਨ ਸਚੇ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੇ ਜੀਉ ॥੧॥

Sanctified becomes that place where God's devotees abide and contemplate on Naam.

ਸਚੁ ਵਡਾਈ ਕੀਮ ਨ ਪਾਈ ॥

The extent of Your Greatness cannot be known.

ਕੁਦਰਤਿ ਕਰਮੁ ਨ ਕਹਣਾ ਜਾਈ ॥

Your Creative Power and Your Bounties cannot be described.

ਧਿਆਇ ਧਿਆਇ ਜੀਵਹਿ ਜਨ ਤੇਰੇ ਸਚੁ ਸਬਦੁ ਮਨਿ ਮਾਣੇ ਜੀਉ ॥੨॥

O' God, Your devotees feel spiritually rejuvenated meditating upon Your Name again and again. Your divine word is the very support of their minds.

ਸਚੁ ਸਾਲਾਹਣੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥

O' God, It is only by great good fortune that one obtains the opportunity to sing the praise of the eternal God.

ਗੁਰੁ ਪਰਸਾਦੀ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥

O' God, it is only by the Guru's grace that we sing Your praises.

ਰੰਗਿ ਰਤੇ ਤੇਰੈ ਤੁਧੁ ਭਾਵਹਿ ਸਚੁ ਨਾਮੁ ਨੀਸਾਣੈ ਜੀਉ ॥੩॥

O' God, pleasing to You are those who are imbued with Your love. They have Your eternal Name as stamp of approval in their life's journey

ਸਚੇ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ ॥

Nobody knows the limits of God's virtues

ਥਾਨਿ ਥਨੰਤਰਿ ਸਚਾ ਸੋਈ ॥

In all places and interspaces, the True One is pervading.

ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ਸਦ ਹੀ ਅੰਤਰਜਾਮੀ ਜਾਣੈ ਜੀਉ ॥੪॥੩੭॥੪੪॥

O' Nanak, we should lovingly meditate forever on the True One, who knows what is in the hearts of us all.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਰੈਣਿ ਸੁਹਾਵੜੀ ਦਿਨਸੁ ਸੁਹੇਲਾ ॥

Beautiful is the night, and blessed is the day,

ਜਪਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸੰਤਸੰਗਿ ਮੇਲਾ ॥

when one joins the holy congregation and contemplates on ambrosial Naam.

ਘੜੀ ਮੂਰਤ ਸਿਮਰਤ ਪਲ ਵੰਞਹਿ ਜੀਵਣੁ ਸਫਲੁ ਤਿਥਾਈ ਜੀਉ ॥੧॥

If you remember and contemplate on Naam, even for an instant, then your life will become fruitful and prosperous.

ਭੈ ਭਉ ਭਰਮੁ ਖੋਇਆ ਗੁਰਿ ਪੂਰੈ ਦੇਖਾ ਸਭਨੀ ਜਾਈ ਜੀਉ ॥੨॥

By the grace of the Guru, I have shed all my fear, doubt, and illusion, and I see God everywhere.

ਪ੍ਰਭੁ ਸਮਰਥੁ ਵਡ ਉਚ ਅਪਾਰਾ ॥

God is All-powerful, Vast, Lofty and Infinite.

ਨਉ ਨਿਧਿ ਨਾਮੁ ਭਰੇ ਭੰਡਾਰਾ ॥

His Name is a precious jewel, His storehouses are overflowing with the wealth of Naam.

ਸਿਮਰਤ ਨਾਮੁ ਦੇਖ ਸਭਿ ਲਾਥੇ ॥

Reciting Naam with love and devotion, all sinful mistakes are erased.

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਸਾਥੇ ॥

He is present within us and in the creation around us, God is always with us.

ਆਦਿ ਅੰਤਿ ਮਧਿ ਪ੍ਰਭੁ ਸੇਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਈ ਜੀਉ ॥੩॥

In the beginning, end, and middle of creation, it is God who pervades. I regard none else as His equal

ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ ॥

O' God, Cherisher of the meek, please bestow Your kindness upon me.

ਜਾਚਿਕੁ ਜਾਚੈ ਸਾਧ ਰਵਾਲਾ ॥

This beggar begs for the dust of the feet (humble service) of Your saints

ਦੇਹਿ ਦਾਨੁ ਨਾਨਕੁ ਜਨੁ ਮਾਰੈ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈ ਜੀਉ ॥੪॥੩੯॥੪੫॥

O' God, Your devotee Nanak begs for this gift, that I may meditate upon You forever

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਐਥੈ ਤੂੰਹੈ ਆਗੈ ਆਪੇ ॥

O' God, You are my support here (in this world), and in the next world.

ਜੀਅ ਜੰਤੂ ਸਭਿ ਤੇਰੇ ਥਾਪੇ ॥

All beings and creatures were created by You.

ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਕਰਤੇ ਮੈ ਧਰ ਓਟ ਤੁਮਾਰੀ ਜੀਉ ॥੧॥

O, Creator, Without You there is no other, You are my Support and my Protection.

ਰਸਨਾ ਜਪਿ ਜਪਿ ਜੀਵੈ ਸੁਆਮੀ ॥

Contemplating Naam with devotion and love, I gained spiritual life.

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ॥

The Supreme God knows all.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਸੇ ਜਨਮੁ ਨ ਜੁਐ ਹਾਰੀ ਜੀਉ ॥੨॥

Those who serve God, find spiritual peace and direction, they are not gambling their lives away.

ਨਾਮੁ ਅਵਖਧੁ ਜਿਨਿ ਜਨ ਤੇਰੈ ਪਾਇਆ ॥

O'God the humble devotee who has obtained the Medicine of Naam,

ਜਨਮ ਜਨਮ ਕਾ ਰੋਗੁ ਗਵਾਇਆ ॥

is cured of the diseases arising from the vices of many births.

ਹਰਿ ਕੀਰਤਨੁ ਗਾਵਹੁ ਦਿਨੁ ਰਾਤੀ ਸਫਲ ਏਹਾ ਹੈ ਕਾਰੀ ਜੀਉ ॥੩॥

So sing God's Praises, day and night, This will make the life journey successful.

ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਅਪਨਾ ਦਾਸੁ ਸਵਾਰਿਆ ॥

With his Glimpse and Blessings, the devotee's life has been adorned with spiritual values.

ਘਟ ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਨਮਸਕਾਰਿਆ ॥

His servant discerns God in every being and venerates Him.

ਇਕਸੁ ਵਿਣੁ ਹੋਰੁ ਦੂਜਾ ਨਾਹੀ ਬਾਬਾ ਨਾਨਕ ਇਹ ਮਤਿ ਸਾਰੀ ਜੀਉ ॥੪॥੩੯॥੪੬॥

O brother, except the One (God), there is no other like Him, and such a wisdom is the most sublime, says Nanak.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਮਨੁ ਤਨੁ ਰਤਾ ਰਾਮੁ ਪਿਆਰੇ ॥

O' my friend, if you want your mind and body to be imbued with the love of the beloved God,

ਸਰਬਸੁ ਦੀਜੈ ਅਪਨਾ ਵਾਰੇ ॥

then sacrifice everything of yours for that love.

ਆਠ ਪਹਰ ਗੋਵਿੰਦ ਗੁਣ ਗਾਈਐ ਬਿਸਰੁ ਨ ਕੋਈ ਸਾਸਾ ਜੀਉ ॥੧॥

At all times, we should sing God's praises and pray to God, please don't go out of my mind, even for a breath.

ਸੋਈ ਸਾਜਨ ਮੀਤੁ ਪਿਆਰਾ ॥

He alone is a companion, a friend, and a beloved,

ਰਾਮ ਨਾਮੁ ਸਾਧਸੰਗਿ ਬੀਚਾਰਾ ॥

who reflects upon the Naam, in the holy congregation.

ਸਾਧੂ ਸੰਗਿ ਤਰੀਜੈ ਸਾਗਰੁ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ਜੀਉ ॥੨॥

It is in the holy congregation that we swim across the world-ocean of vices, and snap the noose of the demon of death.

ਚਾਰਿ ਪਦਾਰਥ ਹਰਿ ਕੀ ਸੇਵਾ ॥

The four cardinal blessings (Faith, Wealth, procreation and salvation) are obtained through the devotional worship of God.

ਪਾਰਜਾਤੁ ਜਪਿ ਅਲਖ ਅਭੇਵਾ ॥

Meditation on the Unseen and Unknowable God is like obtaining the all wish fulfilling mythical Elysian tree.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਿਲਬਿਖ ਗੁਰਿ ਕਾਟੇ ਪੂਰਨ ਹੋਈ ਆਸਾ ਜੀਉ ॥੩॥

The Guru dispels all the maladies of lust, anger, and sin, and every wish of such a person is fulfilled

ਪੂਰਨ ਭਾਗ ਭਏ ਜਿਸੁ ਪ੍ਰਾਣੀ ॥

That mortal who is blessed by perfect destiny,

ਸਾਧਸੰਗਿ ਮਿਲੇ ਸਾਰੰਗਪਾਣੀ ॥

realizes God in the company of saintly persons.

ਨਾਨਕ ਨਾਮੁ ਵਸਿਆ ਜਿਸੁ ਅੰਤਰਿ ਪਰਵਾਣੁ ਗਿਰਸਤ ਉਦਾਸਾ ਜੀਉ ॥੪॥੪੦॥੪੧॥

O' Nanak, the person in whose heart dwells God's Name, whether he is living here as a householder or as a recluse, is approved in God's court.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਸਿਮਰਤ ਨਾਮੁ ਰਿਦੈ ਸੁਖੁ ਪਾਇਆ ॥

Meditating on the Naam, my soul is filled with peace.

ਕਰਿ ਕਿਰਪਾ ਭਗਤੀ ਪ੍ਰਗਟਾਇਆ ॥

With the Grace of Divine company His devotees are imbued in Naam.

ਸੰਤਸੰਗਿ ਮਿਲਿ ਹਰਿ ਹਰਿ ਜਪਿਆ ਬਿਨਸੇ ਆਲਸ ਰੋਗਾ ਜੀਉ ॥੧॥

Joining the Society of the Holy, and contemplating on Naam with love, the disease of laziness has disappeared.

ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਨਵ ਨਿਧਿ ਹਰਿ ਭਾਈ ॥

O' Friends, Naam is valuable like nine treasures, found by meditating on God;

ਤਿਸੁ ਮਿਲਿਆ ਜਿਸੁ ਪੁਰਬ ਕਮਾਈ ॥

God comes to meet those who deserve it by their past actions.

ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਪਰਮੇਸੁਰ ਪ੍ਰਭੁ ਸਭਨਾ ਗਲਾ ਜੋਗਾ ਜੀਉ ॥੨॥

Such a person is blessed with divine wisdom and meditation on the perfect God, (and truly believes that) God is capable of doing everything.

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥

O' my friends, God is capable of creating and destroying (the entire universe) in an instant.

ਆਪਿ ਇਕੰਤੀ ਆਪਿ ਪਸਾਰਾ ॥

He Himself becomes the only detached one, and He Himself becomes the expanse of the entire universe

ਲੇਪੁ ਨਹੀ ਜਗਜੀਵਨ ਦਾਤੇ ਦਰਸਨ ਡਿਠੇ ਲਹਨਿ ਵਿਜੋਗਾ ਜੀਉ ॥੩॥

There is no filth of selfishness in God. On seeing His vision, all one's pains of separation are removed.

ਅੰਚਲਿ ਲਾਇ ਸਭ ਸਿਸਟਿ ਤਰਾਈ ॥

By making the mortals hold to His gown (by uniting them with the Guru) God enables the entire universe to swim across the worldly ocean of vices.

ਆਪਣਾ ਨਾਉ ਆਪਿ ਜਪਾਈ ॥

With the Grace of Guru, He himself causes his devotees to meditate on Naam.

ਗੁਰ ਬੇਹਿਥੁ ਪਾਇਆ ਕਿਰਪਾ ਤੇ ਨਾਨਕ ਧੁਰਿ ਸੰਜੋਗਾ ਜੀਉ ॥੪॥੪੧॥੪੮॥

O' Nanak, it is only by God's grace and pre-ordained good fortune that one meets the Guru, the source of liberation.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਸੋਈ ਕਰਣਾ ਜਿ ਆਪਿ ਕਰਾਏ ॥

One can do only those things which God Himself commands one to do.

ਜਿਥੈ ਰਖੈ ਸਾ ਭਲੀ ਜਾਏ ॥

Wherever He keeps the mortal is a good place.

ਸੇਈ ਸਿਆਣਾ ਸੇ ਪਤਿਵੰਤਾ ਹੁਕਮੁ ਲਗੈ ਜਿਸੁ ਮੀਠਾ ਜੀਉ ॥੧॥

That person is wise and intelligent, to whom the divine Command seems sweet.

ਸਭ ਪਰੇਈ ਇਕਤੁ ਧਾਰੈ ॥

God has (subjected the entire universe to one universal law, as if He has) strung the entire creation on one thread.

ਜਿਸੁ ਲਾਇ ਲਏ ਸੇ ਚਰਣੀ ਲਾਗੈ ॥

Those whom he blesses get humbly attached to his message.

ਉਧ ਕਵਲੁ ਜਿਸੁ ਹੋਇ ਪ੍ਰਗਾਸਾ ਤਿਨਿ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ਜੀਉ ॥੨॥

The person with enlightened heart, sees God among all, and they are like lotus flower in bloom and glow radiantly.

ਤੇਰੀ ਮਹਿਮਾ ਤੂੰਹੈ ਜਾਣਹਿ ॥

Only You Yourself know Your Glory.

ਅਪਣਾ ਆਪੁ ਤੂੰ ਆਪਿ ਪਛਾਣਹਿ ॥

You Yourself recognize Your Own Self.

ਹਉ ਬਲਿਹਾਰੀ ਸੰਤਨ ਤੇਰੇ ਜਿਨਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਪੀਠਾ ਜੀਉ ॥੩॥

I dedicate myself to Your Saints, who have crushed their lust, anger and greed.

ਤੂੰ ਨਿਰਵੈਰੁ ਸੰਤ ਤੇਰੇ ਨਿਰਮਲ ॥

You have no hatred or vengeance; Your Saints are immaculate and pure.

ਜਿਨ ਦੇਖੇ ਸਭ ਉਤਰਹਿ ਕਲਮਲ ॥

They who (follow Guru's advice), all their sins are washed off.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਧਿਆਇ ਜੀਵੈ ਬਿਨਸਿਆ ਭ੍ਰਮੁ ਭਉ ਧੀਠਾ ਜੀਉ ॥੪॥੪੨॥੪੯॥

O' Nanak, one who meditates on God's Name, rejuvenates spiritually and all his stubborn doubt and fear are removed.

ਮਾਂਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਝੂਠਾ ਮੰਗਣੁ ਜੇ ਕੇਈ ਮਾਰੈ ॥

If someone asks for short-lived, worldly things

ਤਿਸ ਕਉ ਮਰਤੇ ਘੜੀ ਨ ਲਾਰੈ ॥

it takes one no time to die a spiritual death.

ਪਾਰਬ੍ਰਹਮੁ ਜੇ ਸਦ ਹੀ ਸੇਵੈ ਸੇ ਗੁਰ ਮਿਲਿ ਨਿਹਚਲੁ ਕਹਣਾ ॥੧॥

But the one who always remembers God, by meeting the Guru becomes unaffected by worldly riches or power.

ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਸ ਕੈ ਮਨਿ ਲਾਰੀ ॥

The person who is imbued with God's loving devotion,

ਗੁਣ ਗਾਵੈ ਅਨਦਿਨੁ ਨਿਤਿ ਜਾਰੀ ॥

He always sings God's praises and always remains aware to the pitfalls of worldly attachments,

ਬਾਹ ਪਕੜਿ ਤਿਸੁ ਸੁਆਮੀ ਮੇਲੈ ਜਿਸ ਕੈ ਮਸਤਕਿ ਲਹਣਾ ॥੨॥

The person who is destined to receive this wealth of Name, holding by the hand, God unites such a person with Himself.

ਚਰਨ ਕਮਲ ਭਗਤਾਂ ਮਨਿ ਵੁਠੇ ॥

The minds of the devotees are lovingly attuned to the immaculate word of God.

ਵਿਣੁ ਪਰਮੇਸਰ ਸਗਲੇ ਮੁਠੇ ॥

Those Who do not remember God are all deceived by their inner malicious impulses.

ਸੰਤ ਜਨਾਂ ਕੀ ਧੂੜਿ ਨਿਤ ਬਾਂਛਹਿ ਨਾਮੁ ਸਚੇ ਕਾ ਗਹਣਾ ॥੩॥

But the devotees of God every day seek the humble association of the saints, and for them the eternal Naam is their real wealth.

ਉਠਤ ਬੈਠਤ ਹਰਿ ਹਰਿ ਗਾਈਐ ॥

In all states we should sing the praises of God,

ਜਿਸੁ ਸਿਮਰਤ ਵਰੁ ਨਿਹਚਲੁ ਪਾਈਐ ॥

By contemplating and remembering him, we obtain union with that immortal God.

ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਹੋਇ ਦਇਆਲਾ ਤੇਰਾ ਕੀਤਾ ਸਹਣਾ ॥੪॥੪੩॥੫੦॥

O' God, please be merciful to Nanak and bless him so that he may gladly accept Your Will, and bear all Your doings

ਰਾਗੁ ਮਾਝ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧

Raag Maajh, by the First Guru: Ashtapadis: First beat.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. realized by the grace Of The Guru:

ਸਬਦਿ ਰੰਗਾਏ ਹੁਕਮਿ ਸਬਾਏ ॥

All those who are imbued in the Guru's word and live by His command,

ਸਚੀ ਦਰਗਹ ਮਹਲਿ ਬੁਲਾਏ ॥

are invited to the court of the eternal (God).

ਸਚੇ ਦੀਨ ਦਇਆਲ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੇ ਮਨੁ ਪਤੀਆਵਣਿਆ ॥੧॥

O' my Creator and Master, Merciful to the oppressed, their mind is appeased by the eternal Truth.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਬਦਿ ਸੁਹਾਵਣਿਆ ॥

I dedicate myself to those who, being imbued in Naam have made their life spiritually beautiful.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਗੁਰਮਤੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

By following the Guru's teachings, they have enshrined in their mind the nectar like God's Name, which brings everlasting peace.

ਨਾ ਕੇ ਮੇਰਾ ਹਉ ਕਿਸੁ ਕੇਰਾ ॥

In the world, none belong to me forever and I belong to none forever,

ਸਾਚਾ ਠਾਕੁਰੁ ਤ੍ਰਿਭਵਣਿ ਮੇਰਾ ॥

Only eternal God is mine, who is pervading in the three worlds.

ਹਉਮੈ ਕਰਿ ਕਰਿ ਜਾਇ ਘਣੇਰੀ ਕਰਿ ਅਵਗਣ ਪਛੋਤਾਵਣਿਆ ॥੨॥

Acting in egotism, so very many have died. After committing sins, they later repent and regret. ||2||

ਹੁਕਮੁ ਪਛਾਣੈ ਸੁ ਹਰਿ ਗੁਣ ਵਖਾਣੈ ॥

Those who recognize the God's Command, contemplate and remember him.

ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਨੀਸਾਣੈ ॥

By lovingly meditating on Naam through the Guru's word, they depart from here with the stamp of approval.

ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਸਚੈ ਛੂਟਸਿ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥੩॥

Everyone's account is kept in the God's Court. Only they who are embellished with the Naam are liberated.

ਮਨਮੁਖੁ ਭੂਲਾ ਠਉਰੁ ਨ ਪਾਏ ॥

The self-willed egocentrics are deluded; they find no place of spiritual solace.

ਜਮ ਦਰਿ ਬਧਾ ਚੇਟਾ ਖਾਏ ॥

Due to the evil deeds done, he suffers at the door of the demon of death.

ਬਿਨੁ ਨਾਵੈ ਕੇ ਸੰਗਿ ਨ ਸਾਥੀ ਮੁਕਤੇ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੪॥

Without the Naam, there are no companions or friends. Liberation comes only by lovingly meditating on the Naam.

ਸਾਕਤ ਕੂੜੇ ਸਚੁ ਨ ਭਾਵੈ ॥

The faithless cynic engrossed in Maya, does not like the Truth.

ਦੁਬਿਧਾ ਬਾਧਾ ਆਵੈ ਜਾਵੈ ॥

In ego Bound by duality, they come and go in cycle of life and death.

ਲਿਖਿਆ ਲੇਖੁ ਨ ਮੇਟੈ ਕੋਈ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਵਣਿਆ ॥੫॥

Nobody can erase the writ of destiny of past actions. However, one can also be emancipated by the Guru's grace.

ਪੇਈਅੜੈ ਪਿਰੁ ਜਾਤੇ ਨਾਹੀ ॥

In this world which is like her parent's house, the young soul bride does not try to form relationship with her Husband-God.

ਬੂਠਿ ਵਿਛੁੰਨੀ ਰੇਵੈ ਧਾਹੀ ॥

Through ego she has been separated from God, and her soul is crying to meet Him.

ਅਵਗਣਿ ਮੁਠੀ ਮਹਲੁ ਨ ਪਾਏ ਅਵਗਣ ਗੁਣਿ ਬਖਸਾਵਣਿਆ ॥੬॥

Entrapped Egocentric is not able to have union with God. Only God can forgive her if she imbues herself with the divine virtues.

ਪੇਈਅੜੈ ਜਿਨਿ ਜਾਤਾ ਪਿਆਰਾ ॥

The soul Bride that created the relationship with her beloved God while living in this world,

ਗੁਰਮੁਖਿ ਬੁਝੈ ਤਤੁ ਬੀਚਾਰਾ ॥

through the Guru, she realizes and reflects on the essence of divine wisdom.

ਆਵਣੁ ਜਾਣਾ ਠਾਕਿ ਰਹਾਏ ਸਚੈ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੭॥

Those who are absorbed in Naam, their cycle of birth and death cease and they merge with Him.

ਗੁਰਮੁਖਿ ਬੁਝੈ ਅਕਥੁ ਕਹਾਵੈ ॥

The Gurus Follower understands the virtues of the Almighty and inspires others to follow the path of understanding God 's virtues.

ਸਚੇ ਠਾਕੁਰ ਸਾਚੇ ਭਾਵੈ ॥

Ever Present Almighty only likes Truth and Truthful Living.

ਨਾਨਕ ਸਚੁ ਕਹੈ ਬੇਨੰਤੀ ਸਚੁ ਮਿਲੈ ਗੁਣ ਗਾਵਣਿਆ ॥੮॥੧॥

Nanak makes this submission: that the true God is realized only by singing His praises.

ਮਾਝ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

Raag Maajh, by the Third Guru, First Beat:

ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੂ ਮਿਲਾਏ ॥

When God showers His grace on someone, He unites that person with the true Guru.

ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਚਿਤੁ ਲਾਏ ॥

Then he focuses his mind in selfless service and the Guru's word.

ਹਉਮੈ ਮਾਰਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਵਣਿਆ ॥੧॥

Subduing ego, he sheds love for Maya and enjoys everlasting bliss.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰਣਿਆ ॥

And he says, I am forever devoted to the Guru,

ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਆ ਜੀ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

It is through the Guru's teachings that a person is enlightened with divine wisdom, and he always sings praises of God.

ਤਨੁ ਮਨੁ ਖੋਜੇ ਤਾ ਨਾਉ ਪਾਏ ॥

Only when one reflects upon the self (reflects on all his shortcomings) then one realizes Naam,

ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥

and thus restraining the wandering mind, he keeps it in check.

ਗੁਰ ਕੀ ਬਾਣੀ ਅਨਦਿਨੁ ਗਾਵੈ ਸਹਜੇ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥੨॥

He always sings Gurbani (divine words) and intuitively remains engaged in God's worship

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਵਸਤੁ ਅਸੰਖਾ ॥

In this body dwells God, whose virtues are limitless.

ਗੁਰਮੁਖਿ ਸਾਚੁ ਮਿਲੈ ਤਾ ਵੇਖਾ ॥

By the Guru-granted wisdom, When one is able to realize God dwelling within.

ਨਉ ਦਰਵਾਜੇ ਦਸਵੈ ਮੁਕਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵਣਿਆ ॥੩॥

Then, one rises beyond the apparent nine senses and realizes the tenth hidden sense, the door to liberation, and experiences the unstuck divine melody.

ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ ॥

Eternal is the Master, and eternal is His glory.

ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥

It is through the Guru's grace that He is enshrined in the mind.

ਅਨਦਿਨੁ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਦਰਿ ਸਚੈ ਸੇਝੀ ਪਾਵਣਿਆ ॥੪॥

The person who always remains imbued with love of God, remains in God's presence and obtains the understanding about righteous life.

ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੀ ॥

The one who does not understand about sin and virtue.

ਦੂਜੈ ਲਾਗੀ ਭਰਮਿ ਭੁਲਾਣੀ ॥

Attached to duality, he wanders around deluded.

ਅਗਿਆਨੀ ਅੰਧਾ ਮਗੁ ਨ ਜਾਣੈ ਫਿਰਿ ਫਿਰਿ ਆਵਣ ਜਾਵਣਿਆ ॥੫॥

The ignorant blind person does not know the true path of righteous life, and is consigned to cycle of birth and death

ਗੁਰ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥

The person who serves and follows the Guru's teaching, finds eternal peace.

ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ ਰਹਾਇਆ ॥

He keeps his ego and worldly attachments under control.

ਗੁਰ ਸਾਖੀ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਬਜਰ ਕਪਾਟ ਖੁਲਾਵਣਿਆ ॥੬॥

Through the Guru's word, the darkness of ignorance of mind is dispelled, and the heavy shutters of one's mind are opened and one obtains divine wisdom.

ਹਉਮੈ ਮਾਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥

Subduing the ego, he kept the Guru's word enshrined in the mind,

ਗੁਰ ਚਰਣੀ ਸਦਾ ਚਿਤੁ ਲਾਇਆ ॥

and consciously followed the Guru's teachings.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੭॥

grace, his mind and body become pure, and he keeps meditating on the immaculate Name of God.

ਜੀਵਣੁ ਮਰਣਾ ਸਭੁ ਤੁਧੈ ਤਾਈ ॥

O' God, both life and death are in Your hands.

ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਦੇ ਵਡਿਆਈ ॥

The one who is under Your Grace, You confer on him the glory of your Naam.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਦਾ ਤੂੰ ਜੰਮਣੁ ਮਰਣੁ ਸਵਾਰਣਿਆ ॥੯॥੧॥੨॥

O' Nanak, you should always meditate on His Name, which can embellish your entire life from birth to death.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲੁ ਅਗਮ ਅਪਾਰਾ ॥

My God is Immaculate, Inaccessible and Infinite.

ਬਿਨੁ ਤਕੜੀ ਤੇਲੈ ਸੰਸਾਰਾ ॥

Without any scale, He evaluates the merits and demerits of the people.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੁਝੈ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥੧॥

The one who follows the Guru's teachings understands this. By reciting the virtues of God, he remains attuned to Him.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I dedicate myself to those, who enshrine God's Name in their minds.

ਜੋ ਸਚਿ ਲਾਗੇ ਸੇ ਅਨਦਿਨੁ ਜਾਗੇ ਦਰਿ ਸਚੈ ਸੇਭਾ ਪਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Those who are devoted to the eternal God always remain watchful against the onslaughts of Maya and receive honor at God's court.

ਆਪਿ ਸੁਣੈ ਤੈ ਆਪੇ ਵੇਖੈ ॥

God Himself listens to prayers and takes care of everyone.

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਲੇਖੈ ॥

Those, upon whom He casts His Glance of Grace, become acceptable.

ਆਪੇ ਲਾਇ ਲਏ ਸੇ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵਣਿਆ ॥੨॥

Only the one whom He blesses is imbued with His love and devotion, and through the Guru, meditates on God (practices truth in life).

ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ ਸੁ ਕਿਥੈ ਹਥੁ ਪਾਏ ॥

Where can that person find any support and guidance, whom God Himself puts on the wrong path?

ਪੂਰਬਿ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਏ ॥

The pre-ordained destiny (based on their past deeds) cannot be erased.

ਜਿਨ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਸੇ ਵਡਭਾਗੀ ਪੂਰੈ ਕਰਮਿ ਮਿਲਾਵਣਿਆ ॥੩॥

Those who meet the True Guru are very fortunate and blessed, through His perfect mercy God unites them with Himself.

ਪੇਈਅੜੈ ਧਨ ਅਨਦਿਨੁ ਸੁਤੀ ॥

The bride soul, who always remains engrossed in worldly pursuits in this world.

ਕੰਤਿ ਵਿਸਾਰੀ ਅਵਗਣਿ ਮੁਤੀ ॥

She has forgotten her Husband-God; she is abandoned because of her demerits.

ਅਨਦਿਨੁ ਸਦਾ ਫਿਰੈ ਬਿਲਲਾਦੀ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਪਾਵਣਿਆ ॥੪॥

She always wanders around crying. Without the company of her Husband-God, she cannot get any spiritual peace.

ਪੇਈਅੜੈ ਸੁਖਦਾਤਾ ਜਾਤਾ ॥

The soul bride who realizes her Husband-God, the bestower of peace, in this world.

ਹਉਮੈ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ ॥

and by eradicating her ego, she recognizes her Husband-God through the Guru's word .

ਸੇਜ ਸੁਹਾਵੀ ਸਦਾ ਪਿਰੁ ਰਾਵੇ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਵਣਿਆ ॥੫॥

She bedecks herself with the ornaments of Naam, and always enjoys the company of her Husband-God in her heart.

ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ ॥

God has created living beings in millions of species.

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਗੁਰੂ ਮਿਲਾਏ ॥

But only the one on whom He showers His grace is united with the Guru.

ਕਿਲਬਿਖ ਕਾਟਿ ਸਦਾ ਜਨ ਨਿਰਮਲ ਦਰਿ ਸਚੈ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥੬॥

All their sins are then washed off, and through the eternal Name of God they are made pure and beautiful.

ਲੇਖਾ ਮਾਰੈ ਤਾ ਕਿਨਿ ਦੀਐ ॥

When God asks for an account of one's deeds, who can give a satisfactory answer?

ਸੁਖੁ ਨਾਹੀ ਫੁਨਿ ਦੁਐ ਤੀਐ ॥

Therefore, there is never any peace in counting our vices and virtues.

ਆਪੇ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਰਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਿਆ ॥੭॥

It is only when God Himself forgives us that He unites us with Himself, through His own grace.

ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ ॥

He Himself does, and He Himself causes all to be done.

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਾਏ ॥

Through the the Word of the Guru, He unites us with Himself

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੮॥੨॥੩॥

O' Nanak, through the Naam, glory is obtained. He Himself unites in His Union.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਇਕੇ ਆਪਿ ਫਿਰੈ ਪਰਛੰਨਾ ॥

By Himself, God pervades, hidden and unseen (throughout the universe)

ਗੁਰਮੁਖਿ ਵੇਖਾ ਤਾ ਇਹੁ ਮਨੁ ਭਿੰਨਾ ॥

By Guru's grace, when some have seen His vision, their heart is filled with the joy of His love.

ਤ੍ਰਿਸਨਾ ਤਜਿ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਏਕੇ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੧॥

Renouncing desire they have obtained the bliss of equipoise, and enshrined God in their mind.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਇਕਸੁ ਸਿਉ ਚਿਤੁ ਲਾਵਣਿਆ ॥

I am totally dedicated to those who attune their mind to God alone.

ਗੁਰਮਤੀ ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਇਆ ਸਚੈ ਰੰਗਿ ਰੰਗਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Through Guru's teachings, their mind returns to its home (stopped wandering and became stable), and becomes imbued with the love of the eternal God.

ਇਹੁ ਜਗੁ ਭੂਲਾ ਤੈਂ ਆਪਿ ਭੁਲਾਇਆ ॥

O' God, this world has gone astray. You, Yourself, have strayed it.

ਇਕੁ ਵਿਸਾਰਿ ਦੂਜੈ ਲੇਭਾਇਆ ॥

Forgetting the One, it has become engrossed in duality.

ਅਨਦਿਨੁ ਸਦਾ ਫਿਰੈ ਭ੍ਰਮਿ ਭੂਲਾ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਵਣਿਆ ॥੨॥

Deluded by doubt it always wanders around. Without Naam, it suffers in sorrow.

ਜੇ ਰੰਗਿ ਰਾਤੇ ਕਰਮ ਬਿਧਾਤੇ ॥

Those who are imbued with the Love of God, the Architect of Destiny,

ਗੁਰ ਸੇਵਾ ਤੇ ਜੁਗ ਚਾਰੇ ਜਾਤੇ ॥

become renowned forever by serving (following) the Guru.

ਜਿਸ ਨੇ ਆਪਿ ਦੇਇ ਵਡਿਆਈ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੩॥

The one on who God Himself bestows this honor, is absorbed in God's Name.

ਮਾਇਆ ਮੇਹਿ ਹਰਿ ਚੇਤੇ ਨਾਹੀ ॥

The person who is in love with Maya, does not remember God.

ਜਮਪੁਰਿ ਬਧਾ ਦੁਖ ਸਹਾਰੀ ॥

In the fear of death he remains miserable.

ਅੰਨਾ ਬੋਲਾ ਕਿਛੁ ਨਦਰਿ ਨ ਆਵੈ ਮਨਮੁਖ ਪਾਪਿ ਪਚਾਵਣਿਆ ॥੪॥

Being spiritually blind and dumb, the self-conceited person cannot see anything but Maya, and is therefore consumed by his own sins.

ਇਕਿ ਰੰਗਿ ਰਾਤੇ ਜੋ ਤੁਧੁ ਆਪਿ ਲਿਵ ਲਾਏ ॥

O' God those whom you have attached to Naam are imbued in your love.

ਭਾਇ ਭਗਤਿ ਤੇਰੈ ਮਨਿ ਭਾਏ ॥

Through loving devotional worship, they become pleasing to Your Mind.

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸਦਾ ਸੁਖਦਾਤਾ ਸਭ ਇਛਾ ਆਪਿ ਪੁਜਾਵਣਿਆ ॥੫॥

O' the Giver of all peace, through the Guru, they serve You. You Yourself fulfill all their desires.

ਹਰਿ ਜੀਉ ਤੇਰੀ ਸਦਾ ਸਰਣਾਈ ॥

O' God, I always seek Your Sanctuary.

ਆਪੇ ਬਖਸਿਹਿ ਦੇ ਵਡਿਆਈ ॥

You Yourself forgive the mortals, and bless them with honor.

ਜਮਕਾਲੁ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੬॥

Not even the demon of death comes near a person who always lovingly meditates on God's Name.)

ਅਨਦਿਨੁ ਰਾਤੇ ਜੋ ਹਰਿ ਭਾਏ ॥

They who are pleasing to God, always remain imbued in His love

ਮੇਰੈ ਪ੍ਰਭਿ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ ॥

My God unites them with Himself.

ਸਦਾ ਸਦਾ ਸਚੇ ਤੇਰੀ ਸਰਣਾਈ ਤੂੰ ਆਪੇ ਸਚੁ ਬੁਝਾਵਣਿਆ ॥੭॥

O' my God, I always seek Your shelter, and it is You Yourself who makes mortals realize the Truth.

ਜਿਨ ਸਚੁ ਜਾਤਾ ਸੇ ਸਚਿ ਸਮਾਣੇ ॥

They who have realized the Truth become absorbed in the eternal One.

ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਸਚੁ ਵਖਾਣੇ ॥

They always utter truth and sing God's praises

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਵਣਿਆ ॥੮॥੩॥੪॥

O' Nanak, those who are imbued with (God's) Naam become detached from Maya and attune themselves to their inner-self.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਸਬਦਿ ਮਰੈ ਸੁ ਮੁਆ ਜਾਏ ॥

The one who eradicates ego by following the Guru's word is, unaffected by worldly desires as if he is dead.

ਕਾਲੁ ਨ ਚਾਏ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥

Neither can death scare, nor sorrows afflict him.

ਜੇਤੀ ਵਿਚਿ ਮਿਲਿ ਜੇਤਿ ਸਮਾਣੀ ਸੁਣਿ ਮਨ ਸਚਿ ਸਮਾਵਣਿਆ ॥੧॥

By listening to the Guru's word, he remains absorbed in the eternal God and his soul merges in the Supreme soul.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਕੈ ਨਾਇ ਸੇਭਾ ਪਾਵਣਿਆ ॥

I am a sacrifice time and again to those, who obtain honor by contemplating God's Name.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਚਿ ਚਿਤੁ ਲਾਇਆ ਗੁਰਮਤੀ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

By serving the Guru, they attune their mind to the eternal One, and by acting on the Guru's teachings, merge in a state of divine peace and poise.

ਕਾਇਆ ਕਚੀ ਕਚਾ ਚੀਰੁ ਹੰਢਾਏ ॥

This body is frail and weak, and the soul continues wearing it like a flimsy garment.

ਦੂਜੈ ਲਾਗੀ ਮਹਲੁ ਨ ਪਾਏ ॥

Attached to duality, the soul does not achieve union with God.

ਅਨਦਿਨੁ ਜਲਦੀ ਫਿਰੈ ਦਿਨੁ ਰਾਤੀ ਬਿਨੁ ਪਿਰ ਬਹੁ ਦੁਖੁ ਪਾਵਣਿਆ ॥੨॥

Day and night the soul continues wandering, burning in the fire of worldly desires. Without the Husband-God, the soul suffers in great sorrows.

ਦੇਹੀ ਜਾਤਿ ਨ ਆਗੈ ਜਾਏ ॥

Her body and her social status shall not go with her to the world hereafter.

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਛੁਟੈ ਸਚੁ ਕਮਾਏ ॥

Where the account of deeds is asked for, the soul is liberated only if it has earned the merits of truthful deeds in this world.

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਧਨਵੰਤੇ ਐਥੈ ਓਥੈ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੩॥

Those who serve the true Guru by following his teaching, are rich with wealth of Naam. Both here and in the next world, they remain absorbed in God's

ਭੈ ਭਾਇ ਸੀਗਾਰੁ ਬਣਾਏ ॥

The one who always remain attuned to the revered fear of God and embellishes his life with His Name.

ਗੁਰੁ ਪਰਸਾਦੀ ਮਹਲੁ ਘਰੁ ਪਾਏ ॥

By the Guru's Grace, he realizes God in his heart.

ਅਨਦਿਨੁ ਸਦਾ ਰਵੈ ਦਿਨੁ ਰਾਤੀ ਮਜੀਠੈ ਰੰਗੁ ਬਣਾਵਣਿਆ ॥੪॥

Day and night, he lovingly remembers God's Name. He becomes deeply imbued with never-fading love for God's Name.

ਸਭਨਾ ਪਿਰੁ ਵਸੈ ਸਦਾ ਨਾਲੇ ॥

Our Master is always within us.

ਗੁਰੁ ਪਰਸਾਦੀ ਕੇ ਨਦਰਿ ਨਿਹਾਲੇ ॥

It is only a rare person who, by Guru's grace, is able to see Him with divine eyes.

ਮੇਰਾ ਪ੍ਰਭੁ ਅਤਿ ਉਚੈ ਉਚਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵਣਿਆ ॥੫॥

My God is the highest of the high; showing His mercy He Himself unites us with Him.

ਮਾਇਆ ਮੇਹਿ ਇਹੁ ਜਗੁ ਸੁਤਾ ॥

This world is asleep in emotional attachment to Maya.

ਨਾਮੁ ਵਿਸਾਰਿ ਅੰਤਿ ਵਿਗੁਤਾ ॥

Forgetting the Naam, it ultimately ruins himself itself.

ਜਿਸ ਤੇ ਸੁਤਾ ਸੋ ਜਾਗਾਏ ਗੁਰਮਤਿ ਸੇਝੀ ਪਾਵਣਿਆ ॥੬॥

Only the one who has put this world in the sleep of ignorance can awaken it. One obtains this realization only through the Guru's teachings.

ਅਪਿਉ ਪੀਐ ਸੋ ਭਰਮੁ ਗਵਾਏ ॥

The one who partakes the Ambrosial nectar of Naam, sheds illusion.

ਗੁਰ ਪਰਸਾਦਿ ਮੁਕਤਿ ਗਤਿ ਪਾਏ ॥

By Guru's Grace, the state of liberation from Maya is attained.

ਭਗਤੀ ਰਤਾ ਸਦਾ ਬੈਰਾਗੀ ਆਪੁ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥੭॥

One who is imbued with love and devotion for God becomes detached from worldly desires. Subduing ego, such a person unites with God.

ਆਪਿ ਉਪਾਏ ਧੰਧੈ ਲਾਏ ॥

He Himself creates (the mortals) and assigns them to different tasks (entangling them in Maya).

ਲਖ ਚਉਰਾਸੀ ਰਿਜਕੁ ਆਪਿ ਅਪੜਾਏ ॥

He Himself gives sustenance to the millions species of beings.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਚਿ ਰਾਤੇ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਾਰ ਕਰਾਵਣਿਆ ॥੮॥੪॥੫॥

O' Nanak, those who meditate on the Naam are imbued in Truth. God makes them do only that deed which is pleasing to Him.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਅੰਦਰਿ ਹੀਰਾ ਲਾਲੁ ਬਣਾਇਆ ॥

Within every body, God has placed His precious Light.

ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਖਿ ਪਰਖਾਇਆ ॥

But it is only a rare person who, through the Guru's word, has realized its worth.

ਜਿਨ ਸਚੁ ਪਲੈ ਸਚੁ ਵਖਾਣਹਿ ਸਚੁ ਕਸਵਟੀ ਲਾਵਣਿਆ ॥੧॥

Only those who are imbued with this jewel of God's Name, utter truth and know how to test himself on the touchstone of truth.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਕੀ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I dedicate myself to those who enshrine the Guru's word within their minds.

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ਜੇਤੀ ਜੇਤਿ ਮਿਲਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

While still living in this world full of the darkness of Maya, they have realized the immaculate God, and they are able to merge their soul in the Prime Soul.

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਬਹੁਤੁ ਪਸਾਰਾ ॥

On one hand), within this body lies a great expanse of Maya (worldly things).

ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਤਿ ਅਗਮ ਅਪਾਰਾ ॥

On the other hand), God is immaculate, incomprehensible and limitless..

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੇਈ ਪਾਏ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਿਆ ॥੨॥

Only the one, who follows the Guru's teachings is able to realize the immaculate God's Name. On His own, showing His mercy, God unites that one with Himself.

ਮੇਰਾ ਠਾਕੁਰੁ ਸਚੁ ਦ੍ਰਿੜਾਏ ॥

The person in whose mind, my Master instills the Eternal Truth,

ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ ਚਿਤੁ ਲਾਏ ॥

By the Guru's Grace, that person attunes his mind to the eternal God.

ਸਚੇ ਸਚੁ ਵਰਤੈ ਸਭਨੀ ਥਾਈ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੩॥

The God is eternal and omnipresent. That person always remains attuned to the True One.

ਵੇਪਰਵਾਹੁ ਸਚੁ ਮੇਰਾ ਪਿਆਰਾ ॥

My beloved God is Eternal. He has no worries.

ਕਿਲਵਿਖ ਅਵਗਣ ਕਾਟਣਹਾਰਾ ॥

He is the dispeller of demerits and sins.

ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ ਸਦਾ ਧਿਆਈਐ ਭੈ ਭਾਇ ਭਗਤਿ ਦ੍ਰਿੜਾਵਣਿਆ ॥੪॥

We should meditate on God with love and devotion. He affirms His revered fear and devotional worship within us.

ਤੇਰੀ ਭਗਤਿ ਸਚੀ ਜੇ ਸਚੇ ਭਾਵੈ ॥

O' God, when it is Your Will only then one receives the gift of devotional worship

ਆਪੇ ਦੇਇ ਨ ਪਛੋਤਾਵੈ ॥

He, Himself blesses mortals with the gifts, and don't ever regret giving it.

ਸਭਨਾ ਜੀਆ ਕਾ ਏਕੇ ਦਾਤਾ ਸਬਦੇ ਮਾਰਿ ਜੀਵਾਵਣਿਆ ॥੫॥

God alone is the Provider to all the beings. He is the reviver of spiritual life of the mortals by erasing their ego, through the Guru's word,

ਹਰਿ ਤੁਧੁ ਬਾਝਹੁ ਮੈ ਕੋਈ ਨਾਹੀ ॥

O' God, besides You, for me there is no one else.

ਹਰਿ ਤੁਧੈ ਸੇਵੀ ਤੈ ਤੁਧੁ ਸਾਲਾਹੀ ॥

O' God, I meditate only on You and praise only You.

ਆਪੇ ਮੇਲਿ ਲੈਹੁ ਪ੍ਰਭ ਸਾਚੇ ਪੂਰੈ ਕਰਮਿ ਤੂੰ ਪਾਵਣਿਆ ॥੬॥

O' the eternal God, unite me with Yourself. It is only by Your full grace that You can be realized.

ਮੈ ਹੋਰੁ ਨ ਕੋਈ ਤੁਧੈ ਜੇਹਾ ॥

O' God, for me, there is no one else like You.

ਤੇਰੀ ਨਦਰੀ ਸੀਝਸਿ ਦੇਹਾ ॥

By Your Glance of Grace, my body can be fruitful.

ਅਨਦਿਨੁ ਸਾਰਿ ਸਮਾਲਿ ਹਰਿ ਰਾਖਹਿ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੭॥

O' God, You always take care of the mortals, and those who follow Guru's advice imperceptibly merge in You.

ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਹੋਰੁ ਨ ਕੋਈ ॥

O' God, for me there is no one else as Great as You.

ਤੁਧੁ ਆਪੇ ਸਿਰਜੀ ਆਪੇ ਗੋਈ ॥

You have Yourself created this universe, and You Yourself would destroy it.

ਤੂੰ ਆਪੇ ਹੀ ਘੜਿ ਭੰਨਿ ਸਵਾਰਹਿ ਨਾਨਕ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥੮॥੫॥੬॥

You Yourself create, destroy and refashion Your creation. O' Nanak, You adorn and embellish mortals with Your Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਸਭ ਘਟ ਆਪੇ ਭੋਗਣਹਾਰਾ ॥

It is God who enjoys everything in the world, as He pervades in all hearts.

ਅਲਖੁ ਵਰਤੈ ਅਗਮ ਅਪਾਰਾ ॥

The infinite and incomprehensible God is invisibly present in all.

ਗੁਰ ਕੈ ਸਬਦਿ ਮੇਰਾ ਹਰਿ ਪੁਭੁ ਧਿਆਈਐ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੧॥

Through the Guru's word, we should meditate on the beloved God so that we may intuitively merge in Him.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਸਬਦੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I dedicate myself to the person who enshrines the Guru's word in his mind.

ਸਬਦੁ ਸੁਝੈ ਤਾ ਮਨ ਸਿਉ ਲੂਝੈ ਮਨਸਾ ਮਾਰਿ ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

If one understands the Guru's word, then one wrestles with the mind, and by controlling vicious desires, becomes worthy of uniting with God.

ਪੰਚ ਦੂਤ ਮੁਹਿ ਸੰਸਾਰਾ ॥

The five vices (lust, anger, greed, attachment, and ego) are deceiving the world.

ਮਨਮੁਖ ਅੰਧੇ ਸੁਧਿ ਨ ਸਾਰਾ ॥

Self willed, blinded by Maya, does not have any knowledge or understanding about the vices.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅਪਣਾ ਘਰੁ ਰਾਖੈ ਪੰਚ ਦੂਤ ਸਬਦਿ ਪਚਾਵਣਿਆ ॥੨॥

The person who follows Guru's teachings protects his home (mind and body) from these five demons, and through the Guru's word, destroys them.

ਇਕਿ ਗੁਰਮੁਖਿ ਸਦਾ ਸਚੈ ਰੰਗਿ ਰਾਤੇ ॥

The Guru's followers are always imbued with the love of the eternal God.

ਸਹਜੇ ਪ੍ਰਭੁ ਸੇਵਹਿ ਅਨਦਿਨੁ ਮਾਤੇ ॥

Always immersed in the love of God, they intuitively remember Him.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਚੇ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਦਰਿ ਸੇਭਾ ਪਾਵਣਿਆ ॥੩॥

Meeting with their Beloved God, they sing His Glorious Praises and they receive honor in His Court.

ਏਕਮ ਏਕੈ ਆਪੁ ਉਪਾਇਆ ॥

First, God (who was alone and intangible) revealed Himself;

ਦੁਬਿਧਾ ਦੂਜਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥

He revealed Himself in the form of His creation and became tangible and then He created the three-pronged Maya (vice, virtue and power)

ਚਉਥੀ ਪਉੜੀ ਗੁਰਮੁਖਿ ਉਚੀ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੪॥

The Guru's follower spiritually rises to the fourth state in which he remains unaffected by the three impulses of Maya. He always meditates on God's Name.

ਸਭੁ ਹੈ ਸਚਾ ਜੇ ਸਚੇ ਭਾਵੈ ॥

All is true (and right), if it pleases God.

ਜਿਨਿ ਸਚੁ ਜਾਤਾ ਸੇ ਸਹਜਿ ਸਮਾਵੈ ॥

The one who realized God, he remains in intuitive peace and poise.

ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਚੇ ਸੇਵਹਿ ਸਾਚੇ ਜਾਇ ਸਮਾਵਣਿਆ ॥੫॥

It is the duty of the Guru's follower to always remember God, and ultimately merge with Him.

ਸਚੇ ਬਾਝਹੁ ਕੇ ਅਵਰੁ ਨ ਦੂਆ ॥

O' my friends, except the eternal God, there is no one else.

ਦੂਜੈ ਲਾਗਿ ਜਗੁ ਖਪਿ ਖਪਿ ਮੂਆ ॥

Attached to duality, humanity suffers and deteriorate spiritually.

ਗੁਰਮੁਖਿ ਹੇਵੈ ਸੁ ਏਕੇ ਜਾਣੈ ਏਕੇ ਸੇਵਿ ਸੁਖੁ ਪਾਵਣਿਆ ॥੬॥

The Guru's follower only loves God and by always remembering Him lives in peace and enjoys bliss.

ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ ॥

All beings and creatures are under Your Protection.

ਆਪੇ ਧਰਿ ਦੇਖਹਿ ਕਚੀ ਪਕੀ ਸਾਰੀ ॥

The world is like a chessboard wherein You have placed beings both imperfect and perfect (spiritually elevated), but You look after all.

ਅਨਦਿਨੁ ਆਪੇ ਕਾਰ ਕਰਾਏ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੭॥

You always make them do deeds (according Your will), and You Yourself then unite them with You.

ਤੂੰ ਆਪੇ ਮੇਲਹਿ ਵੇਖਹਿ ਹਦੂਰਿ ॥

O' God, You stay close at hand and look after all mortals and unite them with Yourself.

ਸਭ ਮਹਿ ਆਪਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥

You Yourself are totally pervading amongst all.

ਨਾਨਕ ਆਪੇ ਆਪਿ ਵਰਤੈ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਵਣਿਆ ॥੮॥੬॥੭॥

O' Nanak, God Himself is pervading everywhere; only the Guru's followers understand this.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰ ਕੀ ਮੀਠੀ ॥

The Guru's words are like the Ambrosial Nectar that brings love and peace in life.

ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਚਖਿ ਡੀਠੀ ॥

But only a rare Guru's followers has relished it and seen the change it brings.

ਅੰਤਰਿ ਪਰਗਾਸੁ ਮਹਾ ਰਸੁ ਪੀਵੈ ਦਰਿ ਸਚੈ ਸਬਦੁ ਵਜਾਵਣਿਆ ॥੧॥ By partaking this supreme elixir, one's inner self is illuminated, and one feels as if the divine word is being played in God's court.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥

I dedicate myself to the one who keeps the mind attuned to the Guru's word.

ਸਤਿਗੁਰੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਸਾਚਾ ਮਨੁ ਨਾਵੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

The true Guru is like a pool of nectar. Whoever bathes in this pool (follows the Guru's teachings) with true devotion, washes off all the dirt of vices.

ਤੇਰਾ ਸਚੇ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥

O' eternal God, no one has ever found the limits of Your virtues.

ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਚਿਤੁ ਲਾਇਆ ॥

Through Guru's grace, only a rare person has fixed his mind on You.

ਤੁਧੁ ਸਾਲਾਹਿ ਨ ਰਜਾ ਕਬਹੂੰ ਸਚੇ ਨਾਵੈ ਕੀ ਭੁਖ ਲਾਵਣਿਆ ॥੨॥

O' God, bless me with so much yearning for Your Name, that I may never feel satiated of praising You.

ਏਕੇ ਵੇਖਾ ਅਵਰੁ ਨ ਬੀਆ ॥

Now, except God, I see no one else,

ਗੁਰ ਪਰਸਾਦੀ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥

because by Guru's Grace, I have partaken of the Ambrosial Nectar of Naam.

ਗੁਰ ਕੈ ਸਬਦਿ ਤਿਖਾ ਨਿਵਾਰੀ ਸਹਜੇ ਸੁਖਿ ਸਮਾਵਣਿਆ ॥੩॥

Through the Guru's word, I have satiated all my desires for the Maya, and now I remain intuitively merged in a state of peace.

ਰਤਨੁ ਪਦਾਰਥੁ ਪਲਰਿ ਤਿਆਗੈ ॥ ਮਨਮੁਖੁ ਅੰਧਾ ਦੂਜੈ ਭਾਇ ਲਾਗੈ ॥

A self-conceited blind fool, attached to duality, gives up the priceless Naam for worthless straw (Maya).

ਜੇ ਬੀਜੈ ਸੇਈ ਫਲੁ ਪਾਏ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਣਿਆ ॥੪॥

Whatever (evil) one sows, (the same evil fruit) one reaps, and doesn't find peace, even in dream.

ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਸੇਈ ਜਨੁ ਪਾਏ ॥

Only that person on whom God shows His mercy obtains priceless Naam.

ਗੁਰ ਕਾ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥

Because such a person enshrines the Guru's word in the mind.

ਅਨਦਿਨੁ ਸਦਾ ਰਹੈ ਭੈ ਅੰਦਰਿ ਭੈ ਮਾਰਿ ਭਰਮੁ ਚੁਕਾਵਣਿਆ ॥੫॥

Every day and always living in the revered fear of God, and by eradicating ego he controls his mind from running after vices.

ਭਰਮੁ ਚੁਕਾਇਆ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥

The one who has controlled his mind from running after vices, has always enjoyed lasting peace.

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥

By the Guru's grace, such a person has attained the supreme spiritual status.

ਅੰਤਰੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਹਰਿ ਗੁਣ ਸਹਜੇ ਗਾਵਣਿਆ ॥੬॥

With the help of sanctifying divine words, his mind becomes pure and he intuitively sings God's praises.

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਵਖਾਣੈ ॥

A pundit who simply delivers lectures on Simritis, Shastras and Vedas,

ਭਰਮੇ ਭੂਲਾ ਤਤੁ ਨ ਜਾਣੈ ॥

but deluded by Maya, ha does not understand the true reality (about God).

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ ਪਾਏ ਦੁਖੇ ਦੁਖੁ ਕਮਾਵਣਿਆ ॥੭॥

without serving the true Guru (following the Guru's teachings), he cannot find peace, but simply gathers more and more pain.

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੈ ਕੋਈ ॥

God Himself does everything. So, to whom should anybody complain?

ਆਖਣਿ ਜਾਈਐ ਜੇ ਭੂਲਾ ਹੋਈ ॥

One can be made to understand only if He were misguided.

ਨਾਨਕ ਆਪੇ ਕਰੇ ਕਰਾਏ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੮॥੭॥੮॥

O' Nanak, it is God who does and makes mortal to do everything, and it is only by meditating on Naam that a person merges into God's Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਆਪੇ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਏ ॥

God Himself, intuitively imbues the mortals with His Love.

ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਰੰਗੁ ਚੜਾਏ ॥

He imbues them with His love by attuning them to the Guru's word.

ਮਨੁ ਤਨੁ ਰਤਾ ਰਸਨਾ ਰੰਗਿ ਚਲੂਲੀ ਭੈ ਭਾਇ ਰੰਗੁ ਚੜਾਵਣਿਆ ॥੧॥

Their mind, body and tongue are fully saturated with the deep red color of God's love. The revered fear of God keeps them imbued in the love for God

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਿਰਭਉ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I dedicate myself to those who enshrine the fearless God in their minds.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਬਿਖੁ ਭਉਜਲੁ ਸਬਦਿ ਤਰਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

By Guru's grace, they who worship the fearless God, by uniting them with the Guru's word, God ferries them across the poisonous world-ocean of Vices.

ਮਨਮੁਖ ਮੁਗਧ ਕਰਹਿ ਚਤੁਰਾਈ ॥

The self-conceited person tries to be clever.

ਨਾਤਾ ਧੋਤਾ ਥਾਇ ਨ ਪਾਈ ॥

Such a person in spite of doing so called righteous deeds, like bathing at the pilgrim places, is not approved in God's court.

ਜੇਹਾ ਆਇਆ ਤੇਹਾ ਜਾਸੀ ਕਰਿ ਅਵਗਣ ਪਛੋਤਾਵਣਿਆ ॥੨॥

He came into the world empty handed and departs without any spiritual gains. He regrets over the sins, he committed.

ਮਨਮੁਖ ਅੰਧੇ ਕਿਛੁ ਨ ਸੂਝੈ ॥

The blind, self-conceited person cannot think anything about the righteous living.

ਮਰਣੁ ਲਿਖਾਇ ਆਏ ਨਹੀ ਬੁਝੈ ॥

He came into the world with preordained Spiritual deterioration based on Past deeds and he does not understand any better even here.

ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਨਹੀ ਪਾਏ ਬਿਨੁ ਨਾਵੈ ਜਨਮੁ ਗਵਾਵਣਿਆ ॥੩॥

Self-conceited continue performing all kinds of ritualistic deeds, and doesn't attain the right way of life. Without meditating on Naam wastes the human birth.

ਸਚੁ ਕਰਣੀ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥

The practice of Truth (remembering God) is the essence of the Guru's word.

ਪੂਰੈ ਗੁਰਿ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥

It is through the perfect Guru, one obtains liberation from the vices.

ਅਨਦਿਨੁ ਬਾਣੀ ਸਬਦਿ ਸੁਣਾਏ ਸਚਿ ਰਾਤੇ ਰੰਗਿ ਰੰਗਾਵਣਿਆ ॥੪॥

The Guru always recites the divine word to the devotees and in this way he imbues them with the love for God.

ਰਸਨਾ ਹਰਿ ਰਸਿ ਰਾਤੀ ਰੰਗੁ ਲਾਏ ॥

The one whose tongue is imbued with God's love,

ਮਨੁ ਤਨੁ ਮੋਹਿਆ ਸਹਜਿ ਸੁਭਾਏ ॥

intuitively that person's mind and body are enticed by the love of God.

ਸਹਜੇ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਪਾਇਆ ਸਹਜੇ ਸਹਜਿ ਮਿਲਾਵਣਿਆ ॥੫॥

imperceptibly that person is united with the beloved God; and he intuitively remain absorbed in the celestial peace.

ਜਿਸੁ ਅੰਦਰਿ ਰੰਗੁ ਸੇਈ ਗੁਣ ਗਾਵੈ ॥

That person alone sings God's praises who has been blessed with His love.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਹਜੇ ਸੁਖਿ ਸਮਾਵੈ ॥

Through the Guru's word, such a person imperceptibly lives in peace.

ਹਉ ਬਲਿਹਾਰੀ ਸਦਾ ਤਿਨ ਵਿਟਹੁ ਗੁਰ ਸੇਵਾ ਚਿਤੁ ਲਾਵਣਿਆ ॥੬॥

I dedicate myself to those who attune their consciousness to the Guru's teaching and meditate on God's Name.

ਸਚਾ ਸਚੇ ਸਚਿ ਪਤੀਜੈ ॥

The mind of those is appeased only by meditating on God's Name,

ਗੁਰ ਪਰਸਾਦੀ ਅੰਦਰੁ ਭੀਜੈ ॥

who by the Guru's Grace are deeply imbued with God's Love.

ਬੈਸਿ ਸੁਥਾਨਿ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਆਪੇ ਕਰਿ ਸਤਿ ਮਨਾਵਣਿਆ ॥੭॥

In their heart they keep singing the praises of God. It is in this way God Himself makes them accept this Truth.

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੇ ਪਾਏ ॥

That one, upon whom God casts His Glance of Grace, understands the importance of meditation on God's Name,

ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਜਾਏ ॥

and by the Guru's Grace, his egotism departs.

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ ॥੮॥੮॥੯॥

O' Nanak, God's Name is enshrined in his mind, and he obtains honor in His court.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh by the Third Guru:

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਵਡੀ ਵਡਿਆਈ ॥

Great Glory is obtained by following the Guru's teachings.

ਹਰਿ ਜੀ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਈ ॥

Without even our knowing, the revered God comes to dwell in the mind.

ਹਰਿ ਜੀਉ ਸਫਲਿਓ ਬਿਰਖੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਜਿਨਿ ਪੀਤਾ ਤਿਸੁ ਤਿਖਾ ਲਹਾਵਣਿਆ ॥੧॥

God is like the fruit-bearing tree. The one who has partaken the Ambrosial Nectar of that fruit (Naam), his yearning for Maya is quenched.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥

I dedicate myself to God, who leads me to the holy Congregation and unites me with Himself.

ਹਰਿ ਸਤਸੰਗਤਿ ਆਪੇ ਮੇਲੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

God himself unites a person with the holy congregation where, through the Guru's word, he is able to sing God's praises.

ਸਤਿਗੁਰੁ ਸੇਵੀ ਸਬਦਿ ਸੁਹਾਇਆ ॥

I serve that True Guru, whose teaching has embellished my life,

ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਇਆ ॥

and has enshrined God's Name in my mind.

ਹਰਿ ਨਿਰਮਲੁ ਹਉਮੈ ਮੈਲੁ ਗਵਾਏ ਦਰਿ ਸਚੈ ਸੇਭਾ ਪਾਵਣਿਆ ॥੨॥

God Himself is immaculate (therefore, whoever is attuned to Him), dispels the dirt of ego, and obtains honor at the court of the God.

ਬਿਨੁ ਗੁਰ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥

Without the Guru's teaching, the Naam cannot be realized.

ਸਿਧ ਸਾਧਿਕ ਰਹੇ ਬਿਲਲਾਇ ॥

The Siddhas and the spiritually skilled remained Wailing in their attempt to realize God's Name without the Guru's teaching.

ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ ਹੋਵੀ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਵਣਿਆ ॥੩॥

Without serving and following Guru's advice, peace cannot be obtained and only through perfect destiny Guru's guidance is obtained.

ਇਹੁ ਮਨੁ ਆਰਸੀ ਕੋਈ ਗੁਰਮੁਖਿ ਵੇਖੈ ॥

Human mind is like a mirror, only a rare Guru's followers look into his inner self through it.

ਮੋਰਚਾ ਨ ਲਾਗੈ ਜਾ ਹਉਮੈ ਸੇਖੈ ॥

Rust of evil thought does not stick to mind when one eradicates ego from within.

ਅਨਹਤ ਬਾਣੀ ਨਿਰਮਲ ਸਬਦੁ ਵਜਾਏ ਗੁਰ ਸਬਦੀ ਸਚਿ ਸਮਾਵਣਿਆ ॥੪॥

When one keeps ringing the immaculate divine word continuously in the mind, then by following the Guru's word one merges in the eternal God

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਹੁ ਨ ਦੇਖਿਆ ਜਾਇ ॥

No one can judge one's spiritual life without the True Guru's teaching.

ਗੁਰਿ ਕਿਰਪਾ ਕਰਿ ਆਪੁ ਦਿਤਾ ਦਿਖਾਇ ॥

The Guru has mercifully shown me my inner self.

ਆਪੇ ਆਪਿ ਆਪਿ ਮਿਲਿ ਰਹਿਆ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੫॥

The person who sees his inner-self realizes that God Himself has become one with His creatures and that person intuitively merges in a state of equipoise.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ ॥

A person who is Guru's follower attunes the mind only to the One (God)

ਦੂਜਾ ਭਰਮੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ ॥

He burns away duality and doubt by the Guru's word.

ਕਾਇਆ ਅੰਦਰਿ ਵਣਜੁ ਕਰੇ ਵਾਪਾਰਾ ਨਾਮੁ ਨਿਧਾਨੁ ਸਚੁ ਪਾਵਣਿਆ ॥੬॥

Controlling his wandering mind, he meditates on God's Name and obtains the everlasting wealth of Naam.

ਗੁਰਮੁਖਿ ਕਰਣੀ ਹਰਿ ਕੀਰਤਿ ਸਾਰੁ ॥

For a Guru's follower, the essence of all the deeds is God's praise.

ਗੁਰਮੁਖਿ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

The Guru's follower finds liberation from the vices.

ਅਨਦਿਨੁ ਰੰਗਿ ਰਤਾ ਗੁਣ ਗਾਵੈ ਅੰਦਰਿ ਮਹਲਿ ਬੁਲਾਵਣਿਆ ॥੭॥

Always imbued with God's Love, he keeps singing God's praises, and thus God calls him to His Presence.

ਸਤਿਗੁਰੁ ਦਾਤਾ ਮਿਲੈ ਮਿਲਾਇਆ ॥

Only the true Guru bestows the gift of Naam. One meets the Guru only by God's will.

ਪੂਰੈ ਭਾਗਿ ਮਨਿ ਸਬਦੁ ਵਸਾਇਆ ॥

Only through perfect destiny, the divine word is enshrined in one's mind.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ ॥੮॥੯॥੧੦॥

O' Nanak, only the one who sings the praises of the eternal God obtains the glory of Naam.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਆਪੁ ਵੰਞਾਏ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ ॥

The one who loses his self-conceit, obtains everything (all the merits of higher spiritual state).

ਗੁਰ ਸਬਦੀ ਸਚੀ ਲਿਵ ਲਾਏ ॥

Through Guru's Word, one is imbued with the True Love of God.

ਸਚੁ ਵਣੰਜਹਿ ਸਚੁ ਸੰਘਰਹਿ ਸਚੁ ਵਾਪਾਰੁ ਕਰਾਵਣਿਆ ॥੧॥

He recites God's Name, gathers the wealth of Naam and meditates on God's Name,

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਗੁਣ ਅਨਦਿਨੁ ਗਾਵਣਿਆ ॥

I dedicate myself to those, who always sing the praises of God.

ਹਉ ਤੇਰਾ ਤੂੰ ਠਾਕੁਰੁ ਮੇਰਾ ਸਬਦਿ ਵਡਿਆਈ ਦੇਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

O' God, I am Your servant, You are my Master. You are the giver of glory through the Guru's word.

ਵੇਲਾ ਵਖਤ ਸਭਿ ਸੁਹਾਇਆ ॥

That time and moment is totally auspicious.

ਜਿਤੁ ਸਚਾ ਮੇਰੇ ਮਨਿ ਭਾਇਆ ॥

When the True One (God) becomes pleasing to my mind.

ਸਚੇ ਸੇਵਿਐ ਸਚੁ ਵਡਿਆਈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚੁ ਪਾਵਣਿਆ ॥੨॥

By meditating on the eternal God, true honor is obtained. By Guru's Grace, the True One is realized.

ਭਾਉ ਭੇਜਨੁ ਸਤਿਗੁਰਿ ਤੁਠੈ ਪਾਏ ॥

If the true Guru becomes gracious, then one receives the divine love as the food for the spiritual growth.

ਅਨ ਰਸੁ ਚੁਕੈ ਹਰਿ ਰਸੁ ਮੰਨਿ ਵਸਾਏ ॥

The one who enshrines the love God's Name in his mind, his quest for pleasures from the worldly materials ends.

ਸਚੁ ਸੰਤੋਖੁ ਸਹਜ ਸੁਖੁ ਬਾਣੀ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥੩॥

He realizes God's Name through the divine word of the Perfect Guru, and enjoys contentment and intuitive peace.

ਸਤਿਗੁਰੁ ਨ ਸੇਵਹਿ ਮੂਰਖ ਅੰਧ ਗਵਾਰਾ ॥

The ignorant fools, blinded by Maya, do not follow the True Guru's teachings.

ਫਿਰਿ ਓਇ ਕਿਥਹੁ ਪਾਇਨਿ ਮੇਖ ਦੁਆਰਾ ॥

How can they find the way to liberate themselves from the vices?

ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਫਿਰਿ ਫਿਰਿ ਆਵਹਿ ਜਮ ਦਰਿ ਚੇਟਾ ਖਾਵਣਿਆ ॥੪॥

They die spiritual death over and over again. They remain in the cycle of birth and death and are tormented by the fear of death.

ਸਬਦੈ ਸਾਦੁ ਜਾਣਹਿ ਤਾ ਆਪੁ ਪਛਾਣਹਿ ॥

When some fortunate people realize the essence of the divine word, and recognize their own selves.

ਨਿਰਮਲ ਬਾਣੀ ਸਬਦਿ ਵਖਾਣਹਿ ॥

Then through the Guru's Immaculate word, they keep reciting God's praises.

ਸਚੇ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਨਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੫॥

In this way, by meditating on God's Name they always live in peace and enshrine Naam in their mind, as if it is the world's nine treasures.

ਸੈ ਥਾਨੁ ਸੁਹਾਇਆ ਜੇ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥

Beautiful becomes that place (heart), which is pleasing to God's mind.

ਸਤਸੰਗਤਿ ਬਹਿ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥

And only that person's heart becomes beautiful who has recited the praises of God in the holy congregation.

ਅਨਦਿਨੁ ਹਰਿ ਸਾਲਾਹਹਿ ਸਾਚਾ ਨਿਰਮਲ ਨਾਦੁ ਵਜਾਵਣਿਆ ॥੬॥

Every day, they praise God and keep reciting the immaculate divine word in their mind.

ਮਨਮੁਖ ਖੋਟੀ ਰਾਸਿ ਖੋਟਾ ਪਾਸਾਰਾ ॥

The self-willed persons earn false (worldly) wealth and make false display of their possessions, which is not acceptable in God's court.

ਕੂੜੁ ਕਮਾਵਨਿ ਦੁਖੁ ਲਾਰੈ ਭਾਰਾ ॥

By earning false worldly wealth, They are afflicted with severe sufferings.

ਭਰਮੇ ਭੂਲੇ ਫਿਰਨਿ ਦਿਨ ਰਾਤੀ ਮਰਿ ਜਨਮਹਿ ਜਨਮੁ ਗਵਾਵਣਿਆ ॥੭॥

Lost in doubts, they wander day and night. They waste their human life by dying and taking birth again and again.

ਸਚਾ ਸਾਹਿਬੁ ਮੈ ਅਤਿ ਪਿਆਰਾ ॥

My eternal God is very dear to me.

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਅਧਾਰਾ ॥

The word of the Perfect Guru is my Support.

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਨਣਿਆ ॥੮॥੧੦॥੧੧॥

O' Nanak, it is only through God's Name that one achieves glory, and is able to accept pain and pleasure alike.

ਮਾਝ ਮਹਲਾ ੩ ॥

Maajh Raag, by the Third Guru:

ਤੇਰੀਆ ਖਾਣੀ ਤੇਰੀਆ ਬਾਣੀ ॥

O' God, all the four sources of life and different species are created by You.

ਬਿਨੁ ਨਾਵੈ ਸਭ ਭਰਮਿ ਭੁਲਾਣੀ ॥

But without meditating on Your Name, they all are lost in delusion.

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਨਾਮੁ ਪਾਇਆ ਬਿਨੁ ਸਤਿਗੁਰ ਕੇਇ ਨ ਪਾਵਣਿਆ ॥੧॥

The Naam is realized by following the Guru's words. No one can realize God without the True Guru's teachings.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥

I am totally dedicated to those who attune their mind to God.

ਹਰਿ ਸਚਾ ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਸਹਜੇ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Through devotion to the Guru, the True One is realized; He comes to dwell in the mind, with intuitive ease.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ ॥

One obtains everything by following the True Guru's teachings.

ਜੇਹੀ ਮਨਸਾ ਕਰਿ ਲਾਗੈ ਤੇਹਾ ਫਲੁ ਪਾਏ ॥

With whatever expectation one comes to the Guru's refuge, one obtains the fruit accordingly.

ਸਤਿਗੁਰੁ ਦਾਤਾ ਸਭਨਾ ਵਸੁ ਕਾ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ ॥੨॥

The true Guru is the giver of everything. Through perfect destiny God unites a person with the Guru.

ਇਹੁ ਮਨੁ ਮੈਲਾ ਇਕੁ ਨ ਧਿਆਏ

This mind is polluted with the filth of vices; it does not meditate on God.

ਅੰਤਰਿ ਮੈਲੁ ਲਾਗੀ ਬਹੁ ਦੂਜੈ ਭਾਏ ॥

Deep within, one is soiled and stained by the love of duality.

ਤਟਿ ਤੀਰਥਿ ਦਿਸੰਤਰਿ ਭਵੈ ਅਹੰਕਾਰੀ ਹੋਰੁ ਵਧੇਰੈ ਹਉਮੈ ਮਲੁ ਲਾਵਣਿਆ ॥੩॥

The egotists may go on pilgrimages to holy rivers, sacred shrines and foreign lands, but they only gather more dirt of egotism.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਮਲੁ ਜਾਏ ॥

By following True Guru's word, the dirt and filth of vices goes away.

ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥

The one who attunes his mind on God, while performing his moral duties eradicates his self conceit, as if he has died while still alive,

ਹਰਿ ਨਿਰਮਲੁ ਸਚੁ ਮੈਲੁ ਨ ਲਾਗੈ ਸਚਿ ਲਾਗੈ ਮੈਲੁ ਗਵਾਵਣਿਆ ॥੪॥

God is eternal and immaculate; no filth sticks to Him. The one who attunes oneself to Him, gets rid of the dirt of vices.

ਬਾਝੁ ਗੁਰੂ ਹੈ ਅੰਧੁ ਗੁਬਾਰਾ ॥

Without the Guru's teaching, there is total darkness of ignorance.

ਅਗਿਆਨੀ ਅੰਧਾ ਅੰਧੁ ਅੰਧਾਰਾ ॥

Without the Guru's teachings one remains completely blind in the love of Maya.

ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਕਮਾਵਹਿ ਫਿਰਿ ਬਿਸਟਾ ਮਾਹਿ ਪਚਾਵਣਿਆ ॥੫॥

Such a person is like worms of filth, they gather filth and are consumed in filth.

ਮੁਕਤੇ ਸੇਵੇ ਮੁਕਤਾ ਹੋਵੈ ॥

The person who follows the emancipated Guru, also emancipates himself.

ਹਉਮੈ ਮਮਤਾ ਸਬਦੇ ਖੋਵੈ ॥

Through the Guru's word, he sheds all ego and emotional attachment to Maya.

ਅਨਦਿਨੁ ਹਰਿ ਜੀਉ ਸਚਾ ਸੇਵੀ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਵਣਿਆ ॥੬॥

Following the Guru's word he always lovingly meditates on the eternal God. But only by perfect destiny, one meets the Guru.

ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਮਿਲਾਏ ॥

God unites that one with the Guru, on whom He Himself becomes gracious.

ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਨਿਧਿ ਪਾਏ ॥

That one obtains the treasure of Naam from the Perfect Guru.

ਸਚੈ ਨਾਮਿ ਸਦਾ ਮਨੁ ਸਚਾ ਸਚੁ ਸੇਵੇ ਦੁਖੁ ਗਵਾਵਣਿਆ ॥੭॥

By always attuning to God's Name, the mind becomes free from the vices. By lovingly meditating on the eternal God one gets rid of all sorrows.

ਸਦਾ ਹਜ਼ੂਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ ॥

He is always close at hand, do not think that He is far away.

ਗੁਰ ਸਬਦੀ ਹਰਿ ਅੰਤਰਿ ਪਛਾਣਹੁ ॥

Through the Guru's word, realize Him within yourself.

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥੮॥੧੧॥੧੨॥

O' Nanak, it's only through Naam that honor and glory is obtained here and in God's court. Naam is obtained only from the Perfect Guru.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਐਥੈ ਸਾਚੇ ਸੁ ਆਗੈ ਸਾਚੇ ॥

Those who are true here (their mind is absorbed in the Naam), remain true hereafter as well (united with God)

ਮਨੁ ਸਚਾ ਸਚੈ ਸਬਦਿ ਰਾਚੇ ॥

Those who remain absorbed in the Divine word, their mind becomes free from the vices.

ਸਚਾ ਸੇਵਹਿ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੧॥

They lovingly meditate on God, do only righteous deeds and earn the wealth of Naam.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I dedicate myself to those who enshrine the eternal Name of God in their heart.

ਸਚੇ ਸੇਵਹਿ ਸਚਿ ਸਮਾਵਹਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

They, who lovingly meditate on the eternal God, remain merged with the True One by singing His Glorious Praises.

ਪੰਡਿਤ ਪੜਹਿ ਸਾਦੁ ਨ ਪਾਵਹਿ ॥

The Pandits read and study the scriptures, but they do not relish the bliss.

ਦੂਜੈ ਭਾਇ ਮਾਇਆ ਮਨੁ ਭਰਮਾਵਹਿ ॥

In love with duality, they mislead their mind towards Maya.

ਮਾਇਆ ਮੇਹਿ ਸਭ ਸੁਧਿ ਗਵਾਈ ਕਰਿ ਅਵਗਣ ਪਛੋਤਾਵਣਿਆ ॥੨॥

In the love of Maya, they lose their mind, committing evils they regret.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਤਤੁ ਪਾਏ ॥

When one meets the True Guru, then he realizes the essence of Naam;

ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

and enshrines God's Name in the mind

ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੈ ਅਪੁਨਾ ਮੁਕਤੀ ਕਾ ਦਰੁ ਪਾਵਣਿਆ ॥੩॥

By following the Guru's word, he controls his mind and attains freedom from the bonds of Maya.

ਕਿਲਵਿਖ ਕਾਟੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰੇ ॥

He erases his sins, and eliminates his anger;

ਗੁਰ ਕਾ ਸਬਦੁ ਰਖੈ ਉਰ ਧਾਰੇ ॥

He keeps the Guru's word in his mind.

ਸਚਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥੪॥

Those who are attuned to Truth, remain detached from Maya forever. Subduing their egotism, they remain united with God.

ਅੰਤਰਿ ਰਤਨੁ ਮਿਲੈ ਮਿਲਾਇਆ ॥

Within every one is the precious Naam, which is realized only through the Guru.

ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥

The mind is bound by the three kinds of desires and the three modes of Maya.

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੇਨੀ ਥਕੇ ਚਉਥੇ ਪਦ ਕੀ ਸਾਰ ਨ ਪਾਵਣਿਆ ॥੫॥

The pundits and the silent sages have grown tired of reading scriptures but have not realized the supreme essence of the fourth state of mind (peace and poise).

ਆਪੇ ਰੰਗੇ ਰੰਗੁ ਚੜਾਏ ॥

Of His own accord, God imbues mortals with His love.

ਸੇ ਜਨ ਰਾਤੇ ਗੁਰ ਸਬਦਿ ਰੰਗਾਏ ॥

Only they remain absorbed in God's love who are imbued with the Guru's word.

ਹਰਿ ਰੰਗੁ ਚੜਿਆ ਅਤਿ ਅਪਾਰਾ ਹਰਿ ਰਸਿ ਰਸਿ ਗੁਣ ਗਾਵਣਿਆ ॥੬॥

Being extremely imbued with God's Love, they keep singing the Glorious Praises of God, with great pleasure and joy.

ਗੁਰਮੁਖਿ ਰਿਧਿ ਸਿਧਿ ਸਚੁ ਸੰਜਮੁ ਸੇਈ ॥

To the Guru's follower, God's Name is all the wealth, miraculous spiritual powers and strict self-discipline.

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਨਾਮਿ ਮੁਕਤਿ ਹੋਈ ॥

Through the spiritual wisdom of the Naam, the Guru's follower is liberated.

ਗੁਰਮੁਖਿ ਕਾਰ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੭॥

The Guru's follower leads a truthful life, and thus truly merges in God.

ਗੁਰਮੁਖਿ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ ॥

The Guru's follower realizes that it is God who creates and destroys His creation.

ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਸਭੁ ਆਪੇ ॥

To the Guru's follower God Himself is his social class, status and honor.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਏ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੮॥੧੨॥੧੩॥

O Nanak, the Guru's follower meditates on Naam with loving devotion and through Naam merges in God.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥

Creation and destruction happen through the Divine Word.

ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥

Through the Divine Word, creation happens again.

ਗੁਰਮੁਖਿ ਵਰਤੈ ਸਭੁ ਆਪੇ ਸਚਾ ਗੁਰਮੁਖਿ ਉਪਾਇ ਸਮਾਵਣਿਆ ॥੧॥

The Guru's follower realizes that God pervades everywhere, and after creating the universe, He is permeating in His creation.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰੁ ਪੂਰਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I totally dedicate myself to those who enshrine the Perfect Guru in their minds.

ਗੁਰ ਤੇ ਸਾਤਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥੧॥ਰਹਾਉ॥

Through the Guru's word one obtains peace, and worships God day and night. By singing His praises, he merges in the treasure of virtues (God).

ਗੁਰਮੁਖਿ ਧਰਤੀ ਗੁਰਮੁਖਿ ਪਾਣੀ ॥ ਗੁਰਮੁਖਿ ਪਵਣੁ ਬੈਸੰਤਰੁ ਖੇਲੈ ਵਿਡਾਣੀ ॥

The Guru's follower believes that the wonderful God Himself shows His wonders in the form of land, water, air, and fire.

ਸੇ ਨਿਗੁਰਾ ਜੇ ਮਰਿ ਮਰਿ ਜੰਮੈ ਨਿਗੁਰੇ ਆਵਣ ਜਾਵਣਿਆ ॥੨॥

One who does not follow the Guru's teachings spiritually dies again and again. Without the Guru's teachings he wanders through the cycles of birth and death.

ਤਿਨਿ ਕਰਤੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ ॥

The Creator has set this play in motion.

ਕਾਇਆ ਸਰੀਰੈ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ॥

In this human body, He has placed everything.

ਸਬਦਿ ਭੇਦਿ ਕੋਈ ਮਹਲੁ ਪਾਏ ਮਹਲੇ ਮਹਲਿ ਬੁਲਾਵਣਿਆ ॥੩॥

The one who, through the Guru's word reflects on himself and realizes the mystery of divinity within, enjoys God's grace.

ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ॥

God is like an eternal banker and all the mortals are His traders,

ਸਚੁ ਵਣੰਜਹਿ ਗੁਰ ਹੇਤਿ ਅਪਾਰੇ ॥

Through unending love for the Guru, they deal in God's true Name.

ਸਚੁ ਵਿਹਾਝਹਿ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੪॥

They deal in Truth, and they practice Truth. They earn Truth, and only Truth.

ਬਿਨੁ ਰਾਸੀ ਕੇ ਵਥੁ ਕਿਉ ਪਾਏ ॥

Without investing the capital of loving devotional worship, how can anyone acquire the wealth of God's Name?

ਮਨਮੁਖ ਭੂਲੇ ਲੋਕ ਸਬਾਏ ॥

All the self-willed manmukhs have gone astray.

ਬਿਨੁ ਰਾਸੀ ਸਭ ਖਾਲੀ ਚਲੇ ਖਾਲੀ ਜਾਇ ਦੁਖੁ ਪਾਵਣਿਆ ॥੫॥

Without true wealth of God's Name, they go empty-handed; going empty-handed, they suffer in pain.

ਇਕਿ ਸਚੁ ਵਣੰਜਹਿ ਗੁਰ ਸਬਦਿ ਪਿਆਰੇ ॥

They who love the Guru's word, and invest in the capital of Naam.

ਆਪਿ ਤਰਹਿ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ॥

They save themselves, and save all their generations as well

ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੋਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ ॥੬॥

Their coming into this world is approved in God's court. Meeting their beloved God, they enjoy the bliss.

ਅੰਤਰਿ ਵਸਤੁ ਮੂੜਾ ਬਾਹਰੁ ਭਾਲੇ ॥

Deep within the self is the wealth of Naam, but the fool looks for it outside.

ਮਨਮੁਖ ਅੰਧੇ ਫਿਰਹਿ ਬੇਤਾਲੇ ॥

The spiritually blind self-willed manmukhs wander around like demons.

ਜਿਥੈ ਵਬੁ ਹੋਵੈ ਤਿਥਹੁ ਕੋਇ ਨ ਪਾਵੈ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਵਣਿਆ ॥੭॥

The self-conceited manmukhs are lost in doubt because none of them try to receive this wealth of God's Name from the Guru.

ਆਪੇ ਦੇਵੈ ਸਬਦਿ ਬੁਲਾਏ ॥

God Himself gives this valuable wealth of Naam, through the Guru's word. He Himself allows some to His presence,

ਮਹਲੀ ਮਹਲਿ ਸਹਜ ਸੁਖੁ ਪਾਏ ॥

Then those enter His court and enjoys peace and poise.

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਆਪੇ ਸੁਣਿ ਸੁਣਿ ਧਿਆਵਣਿਆ ॥੮॥੧੩॥੧੪॥

O' Nanak, It is through Naam that such an honor is obtained in God's court. He firmly believes that God Himself listens our prayers and watches over us.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਸਤਿਗੁਰ ਸਾਚੀ ਸਿਖ ਸੁਣਾਈ ॥

The True Guru has imparted the True Teachings.

ਹਰਿ ਚੇਤਹੁ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥

Keep meditating on God's Name, who shall be your Help and Support in the end.

ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਨਾਥੁ ਅਜੋਨੀ ਸਤਿਗੁਰ ਕੈ ਭਾਇ ਪਾਵਣਿਆ ॥੧॥

God is Inaccessible and Incomprehensible. He has no master, and He is beyond birth and death. He is realized by living in accordance with the Guru's word.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਆਪੁ ਨਿਵਾਰਣਿਆ ॥

I dedicate myself, to those who eliminate their self-conceit.

ਆਪੁ ਗਵਾਏ ਤਾ ਹਰਿ ਪਾਏ ਹਰਿ ਸਿਉ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

By eradicating self-conceit one realizes God and intuitively merges in Him.

ਪੂਰਬਿ ਲਿਖਿਆ ਸੁ ਕਰਮੁ ਕਮਾਇਆ ॥

One does that deed in this world, which has been pre-written in one's destiny, based on the deeds done in the past

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥

One obtains lasting peace by following the teachings of the True Guru.

ਬਿਨੁ ਭਾਗਾ ਗੁਰੁ ਪਾਈਐ ਨਾਹੀ ਸਬਦੈ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੨॥

But without good fortune, one does not meet the Guru, who unites a person with God through his word.

ਗੁਰਮੁਖਿ ਅਲਿਪਤੁ ਰਹੈ ਸੰਸਾਰੇ ॥

A Guru's follower, while living in the world, remains detached from Maya.

ਗੁਰ ਕੈ ਤਕੀਐ ਨਾਮਿ ਅਧਾਰੇ ॥

This is possible only through the support of Guru's word and God's Name.

ਗੁਰਮੁਖਿ ਜੇਰੁ ਕਰੇ ਕਿਆ ਤਿਸ ਨੇ ਆਪੇ ਖਪਿ ਦੁਖੁ ਪਾਵਣਿਆ ॥੩॥

No one can oppress a Guru's follower. If one tries shall perish, writhing in pain.

ਮਨਮੁਖਿ ਅੰਧੇ ਸੁਧਿ ਨ ਕਾਈ ॥

The blind self-willed has no understanding at all about shedding self-conceit.

ਆਤਮ ਘਾਤੀ ਹੈ ਜਗਤ ਕਸਾਈ ॥

He is the assassin of the self conscience, and butcher of the world.

ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਬਹੁ ਭਾਰੁ ਉਠਾਵੈ ਬਿਨੁ ਮਜੂਰੀ ਭਾਰੁ ਪਹੁਚਾਵਣਿਆ ॥੪॥

By continually slandering others, he carries a terrible load of sins, and is like a laborer who carries loads without any remuneration.

ਇਹੁ ਜਗੁ ਵਾੜੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮਾਲੀ ॥

This world is like a garden, and my God is its Gardener.

ਸਦਾ ਸਮਾਲੇ ਕੇ ਨਾਹੀ ਖਾਲੀ ॥

He always takes care of it-nothing is without His Care.

ਜੇਹੀ ਵਾਸਨਾ ਪਾਏ ਤੇਹੀ ਵਰਤੈ ਵਾਸੁ ਵਾਸੁ ਜਣਾਵਣਿਆ ॥੫॥

Whatever attribute God infuses in a person, that person displays that disposition. Just as flower is known by its fragrance a person is known from his disposition.

ਮਨਮੁਖੁ ਰੋਗੀ ਹੈ ਸੰਸਾਰਾ ॥

Indulged in vices The self-willed manmukhs in the world are sick and diseased.

ਸੁਖਦਾਤਾ ਵਿਸਰਿਆ ਅਗਮ ਅਪਾਰਾ ॥

They have forgotten the Unfathomable and Infinite God, the Giver of peace.

ਦੁਖੀਏ ਨਿਤਿ ਫਿਰਹਿ ਬਿਲਲਾਦੇ ਬਿਨੁ ਗੁਰ ਸਾਂਤਿ ਨ ਪਾਵਣਿਆ ॥੬॥

These miserable people wander endlessly, crying out in pain; without following the Guru's teachings, they find no peace.

ਜਿਨਿ ਕੀਤੇ ਸੋਈ ਬਿਧਿ ਜਾਣੈ ॥

He who has created them, knows the way of their salvation.

ਆਪਿ ਕਰੇ ਤਾ ਹੁਕਮਿ ਪਛਾਣੈ ॥

When God Himself shows mercy, a human being realizes His will.

ਜੇਹਾ ਅੰਦਰਿ ਪਾਏ ਤੇਹਾ ਵਰਤੈ ਆਪੇ ਬਾਹਰਿ ਪਾਵਣਿਆ ॥੭॥

Whatever attribute God puts in a person, that person acts accordingly, and God Himself drives out one's vices.

ਤਿਸੁ ਬਾਝਹੁ ਸਚੇ ਮੈ ਹੋਰੁ ਨ ਕੋਈ ॥

Except the eternal God, I have no one else to depend upon.

ਜਿਸੁ ਲਾਇ ਲਏ ਸੇ ਨਿਰਮਲੁ ਹੋਈ ॥

He, whom God attunes to Himself, becomes pure.

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਜਿਸੁ ਦੇਵੈ ਸੇ ਪਾਵਣਿਆ ॥੮॥੧੪॥੧੫॥

O' Nanak, God's Name dwells in each heart. But only he realizes It, whom God gives true understanding .

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

By enshrining the Ambrosial Name of God, in the mind,

ਹਉਮੈ ਮੇਰਾ ਸਭੁ ਦੁਖੁ ਗਵਾਏ ॥

all the pains of egotism and possessiveness are eliminated.

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਦਾ ਸਲਾਰੇ ਅੰਮ੍ਰਿਤਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਣਿਆ ॥੧॥

By continually singing the praises of God through the Guru's Ambrosial word, the immortalizing Nectar of Naam is obtained.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I dedicate myself to the one who enshrines the Guru's Ambrosial word within his mind.

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਮੰਨਿ ਵਸਾਏ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Enshrining the Guru's ambrosial word in the heart, he meditates on the immortalizing Name of God.

ਅੰਮ੍ਰਿਤੁ ਬੋਲੈ ਸਦਾ ਮੁਖਿ ਵੈਣੀ ॥

The person, who continually utters the Ambrosial Nectar like Name of God,

ਅੰਮ੍ਰਿਤੁ ਵੇਖੈ ਪਰਖੈ ਸਦਾ ਨੈਣੀ ॥

sees and realizes the immortal God in everything.

ਅੰਮ੍ਰਿਤੁ ਕਥਾ ਕਰੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਅਵਰਾ ਆਖਿ ਸੁਨਾਵਣਿਆ ॥੨॥

They continually chant the Ambrosial Sermon day and night; chanting it, they cause others to hear it. ||2||

ਅੰਮ੍ਰਿਤੁ ਰੰਗਿ ਰਤਾ ਲਿਵ ਲਾਏ ॥

The one who is imbued with the Ambrosial Love of God and lovingly focuses his attention on Him,

ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਏ ॥

by the Guru's grace, he obtains the Ambrosial Naam.

ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਬੋਲੈ ਦਿਨੁ ਰਾਤੀ ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥੩॥

Day and night he utters the nectar like Name of God with his tongue, and with body and mind helps others to relish this nectar like Naam.

ਸੇ ਕਿਛੁ ਕਰੈ ਜੁ ਚਿਤਿ ਨ ਹੋਈ ॥

God does which is beyond anyone's imagination.

ਤਿਸ ਦਾ ਹੁਕਮੁ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥

No one can erase His Command.

ਹੁਕਮੇ ਵਰਤੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਹੁਕਮੇ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥੪॥

It is according to His command that His Ambrosial word prevails, and it is by His command that He administers His nectar like Name.

ਅਜਬ ਕੰਮ ਕਰਤੇ ਹਰਿ ਕੇਰੇ ॥

The actions of the Creator are wonderful

ਇਹੁ ਮਨੁ ਭੂਲਾ ਜਾਂਦਾ ਫੇਰੇ ॥

He brings the straying mind of a person on the right path.

ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਏ ਅੰਮ੍ਰਿਤੁ ਸਬਦਿ ਵਜਾਵਣਿਆ ॥੫॥

He who attunes his mind to the Guru's Ambrosial word, hears the divine music.

ਖੋਟੇ ਖਰੇ ਤੁਧੁ ਆਪਿ ਉਪਾਏ ॥

O'God, you yourself have created both the evil and the virtuous people.

ਧੁ ਆਪੇ ਪਰਖੇ ਲੋਕ ਸਬਾਏ ॥

You Yourself assess the deeds of all people.

ਖਰੇ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਹਿ ਖੋਟੇ ਭਰਮਿ ਭੁਲਾਵਣਿਆ ॥੬॥

Those found virtuous are accepted and united with You, the false ones remain lost in delusion.||6||

ਕਿਉ ਕਰਿ ਵੇਖਾ ਕਿਉ ਸਾਲਾਹੀ ॥

O' God, how can I behold You? How can I praise You?

ਗੁਰ ਪਰਸਾਦੀ ਸਬਦਿ ਸਲਾਹੀ ॥

By Guru's Grace, I praise You through the Word of the Shabad.

ਤੇਰੇ ਭਾਣੇ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਵਸੈ ਤੂੰ ਭਾਣੈ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥੭॥

O'God, it is only according to Your Will that the nectar of Your Naam comes to reside in one's heart, and it is in Your will that You administer Your nectar to anyone.||7||

ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਬਾਣੀ ॥

The holy word of the Guru is the immortalizing nectar and so is the Naam of God.

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਰਿਦੈ ਸਮਾਣੀ ॥

Serving the True Guru, it permeates the heart.

ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਪੀ ਅੰਮ੍ਰਿਤੁ ਸਭ ਭੁਖ ਲਹਿ ਜਾਵਣਿਆ ॥੮॥੧੫॥੧੬॥

O'Nanak,the nectar of naam gives eternal peace. By drinking it, one's hunger (of worldly desires) is satisfied.||8||15||16||

ਮਾਝ ਮਹਲਾ ੩ ॥

Composed by the third Guru, in Maajh Raag ||

ਅੰਮ੍ਰਿਤੁ ਵਰਸੈ ਸਹਜਿ ਸੁਭਾਏ ॥

The nectar of Naam comes into one's heart intuitively.

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਕੇਈ ਜਨੁ ਪਾਏ ॥

However, rare are those Guru's followers who receive and enjoys this nectar.

ਅੰਮ੍ਰਿਤੁ ਪੀ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਕਰਿ ਕਿਰਪਾ ਤ੍ਰਿਸਨਾ ਬੁਝਾਵਣਿਆ ॥੧॥

Those who drink it are satisfied forever (from worldly things). Showering His mercy, God quenches their thirst of worldly desires.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥

I am a sacrifice, my soul is a sacrifice, to those Guru's followers who by Guru's grace, drink this nectar of Naam.

ਰਸਨਾ ਰਸੁ ਚਾਖਿ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Tasting this nectar, their tongue remains imbued with divine love and intuitively keep singing God's praise.||1||Pause||

ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਕੇ ਪਾਏ ॥

It is only a rare person who by Guru's Grace attains a state of spiritual poise and balance of mind

ਦੁਬਿਧਾ ਮਾਰੇ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ ॥

This person subdued all senses of duality, fixes the mind only on one God.

ਨਦਰਿ ਕਰੇ ਤਾ ਹਰਿ ਗੁਣ ਗਾਵੈ ਨਦਰੀ ਸਚਿ ਸਮਾਵਣਿਆ ॥੨॥

But this happens only when He bestows His glance of grace ,then that person sings God's praises ;and by His grace ,merge in Truth.||2||

ਸਭਨਾ ਉਪਰਿ ਨਦਰਿ ਪ੍ਰਭ ਤੇਰੀ ॥

O God,Your glance of grace is over all.

ਕਿਸੈ ਥੋੜੀ ਕਿਸੈ ਹੈ ਘਣੇਰੀ ॥

On some it may be less, on others, more (just as rain falls equally on all places,but the level fields retain more while slopes retain very less).

ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਵੈ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਵਣਿਆ ॥੩॥

It is only the Gurmukhs (Guru's followers) who understand that nothing happens at all without Your will.||3||

ਗੁਰਮੁਖਿ ਤਤੁ ਹੈ ਬੀਚਾਰਾ ॥

The Gurmukhs contemplate the essence of reality;

ਅੰਮ੍ਰਿਤਿ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥

That your divine treasures are overflowing with nectar of Naam.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕੋਈ ਨ ਪਾਵੈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ ॥੪॥

Howeve, without serving and following the true Guru, no one receives this nectar. Whosoever receives it, gets it only by Guru's grace,

ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੇ ਜਨੁ ਸੇਹੈ ॥

The person who serve and follow the true Guru becomes beauteous and virtuous.

ਅੰਮ੍ਰਿਤੁ ਨਾਮਿ ਅੰਤਰੁ ਮਨੁ ਮੋਹੈ ॥

Such a person's inner mind is fascinated with the Nectar of Naam.

ਅੰਮ੍ਰਿਤਿ ਮਨੁ ਤਨੁ ਬਾਣੀ ਰਤਾ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ ਸੁਣਾਵਣਿਆ ॥੫॥

The person's body and mind attuned to the Ambrosial Naam and the person intuitively keep hearing the sweet words o Guru's Naam.||5||

ਮਨਮੁਖੁ ਭੂਲਾ ਦੂਜੈ ਭਾਇ ਖੁਆਏ ॥

A self-willed person goes astray and is ruined due to the love of duality (the worldly riches instead of God)

ਨਾਮੁ ਨ ਲੇਵੈ ਮਰੈ ਬਿਖੁ ਖਾਏ ॥

This person does not meditate on God's Naam and dies while going after false worldly desires.

ਅਨਦਿਨੁ ਸਦਾ ਵਿਸਟਾ ਮਹਿ ਵਾਸਾ ਬਿਨੁ ਸੇਵਾ ਜਨਮੁ ਗਵਾਵਣਿਆ ॥੬॥

Such a person lives in filth of sinful worldly pleasures day and night and without remembering God, wastes the human birth.||6||

ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਜਿਸ ਨੇ ਆਪਿ ਪੀਆਏ ॥

Only that person drinks the nectar of Naam, whom He Himself inspires to do so.

ਗੁਰੁ ਪਰਸਾਦੀ ਸਹਜਿ ਲਿਵ ਲਾਏ ॥

By Guru's Grace, such a person imperceptibly becomes attuned to God.

ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਸਭ ਆਪੇ ਗੁਰਮਤਿ ਨਦਰੀ ਆਵਣਿਆ ॥੭॥

Then, through the Guru's teachings, is able to see that the perfect God Himself is pervading everywhere.||7||.

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੇਈ ॥

The immaculate God is all by Himself.

ਜਿਨਿ ਸਿਰਜੀ ਤਿਨਿ ਆਪੇ ਗੋਈ ॥

He who has created (this universe) shall Himself destroy it.

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਸਦਾ ਤੂੰ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੮॥੧੬॥੧੭॥

O Nanak, always meditate on God's Naam, and you will merge into the eternal God with intuitive ease.||8||16||17||

ਮਾਝ ਮਹਲਾ ੩ ॥

Maajh, Third Mehl:

ਸੇ ਸਚਿ ਲਾਗੇ ਜੇ ਤੁਧੁ ਭਾਏ ॥

Only those people are attuned to the Truth, who are pleasing to you.

ਸਦਾ ਸਚੁ ਸੇਵਹਿ ਸਹਜ ਸੁਭਾਏ ॥

They always imperceptibly keep serving the True One (by meditating on Your eternal Naam).

ਸਚੈ ਸਬਦਿ ਸਚਾ ਸਾਲਾਹੀ ਸਚੈ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੧॥

Through the True Word of the Guru,They praise the eternal God, and thus they themselves are united and unite others with the eternal God.||1||

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸਾਲਾਹਣਿਆ ॥

I am a sacrifice, my soul is a sacrifice, to those who praise the True One.

ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚਿ ਰਾਤੇ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Those who meditate on the eternal God are imbued with the love of the eternal God, and they merge in that true and eternal God.||||Pause||

ਜਹ ਦੇਖਾ ਸਚੁ ਸਭਨੀ ਥਾਈ ॥

Wherever I look, I see that eternal God pervading everywhere.

ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥

By Guru's Grace, I enshrine Him in my mind.

ਤਨੁ ਸਚਾ ਰਸਨਾ ਸਚਿ ਰਾਤੀ ਸਚੁ ਸੁਣਿ ਆਖਿ ਵਖਾਨਣਿਆ ॥੨॥

Now my body is filled with Truth, my tongue is imbued with Truth, and I hear and talk only about the eternal God.||2||

ਮਨਸਾ ਮਾਰਿ ਸਚਿ ਸਮਾਣੀ ॥

One who, by subduing his desires, merged with the True One;

ਇਨਿ ਮਨਿ ਡੀਠੀ ਸਭ ਆਵਣ ਜਾਣੀ ॥

He has realized that this entire world is subject to coming and going.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਦਾ ਮਨੁ ਨਿਹਚਲੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵਣਿਆ ॥੩॥

By following the teachings of the True Guru, his mind always remains in a state of poise, and he realizes the presence of God within himself. ||3||

ਗੁਰ ਕੈ ਸਬਦਿ ਰਿਦੈ ਦਿਖਾਇਆ ॥

The Guru's word has shown me the presence of God within my heart.

ਮਾਇਆ ਮੇਹੁ ਸਬਦਿ ਜਲਾਇਆ ॥

By following the Guru's word, I have burnt away my attachment for the worldly riches and powers.

ਸਚੇ ਸਚਾ ਵੇਖਿ ਸਾਲਾਹੀ ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਵਣਿਆ ॥੪॥

Now by seeing the eternal God everywhere, I praise Him. Through the Guru's word, I obtain the eternal God. ||4||

ਜੇ ਸਚਿ ਰਾਤੇ ਤਿਨ ਸਚੀ ਲਿਵ ਲਾਗੀ ॥

Those who are imbued with the love of the eternal God, they are truly attuned to Him.

ਹਰਿ ਨਾਮੁ ਸਮਾਲਹਿ ਸੇ ਵਡਭਾਗੀ ॥

Those fortunates ones keep God's Naam enshrined in their hearts.

ਸਚੈ ਸਬਦਿ ਆਪਿ ਮਿਲਾਏ ਸਤਸੰਗਤਿ ਸਚੁ ਗੁਣ ਗਾਵਣਿਆ ॥੫॥

Through the True word of the Guru, God unites them with Himself, and in the company of saintly persons, they keep singing praises of the eternal God. ||5||

ਲੇਖਾ ਪੜੀਐ ਜੇ ਲੇਖੇ ਵਿਚਿ ਹੋਵੈ ॥

We might try to read God's description (such as when He came to existence or when He created the universe), if He were subject to any such description.

ਓਹੁ ਅਗਮੁ ਅਗੋਚਰੁ ਸਬਦਿ ਸੁਧਿ ਹੋਵੈ ॥

That inaccessible and incomprehensible God can be realized only through the Guru's word.

ਅਨਦਿਨੁ ਸਚ ਸਬਦਿ ਸਾਲਾਹੀ ਹੋਰੁ ਕੇਇ ਨ ਕੀਮਤਿ ਪਾਵਣਿਆ ॥੬॥

Only the person, who always sings His praises through the Guru's word, knows Him, no one else knows His worth. ||6||

ਪੜਿ ਪੜਿ ਥਾਕੇ ਸਾਂਤਿ ਨ ਆਈ ॥

People read and recite books about God until they grow weary, but they do not find mental peace.

ਤ੍ਰਿਸਨਾ ਜਾਲੇ ਸੁਧਿ ਨ ਕਾਈ ॥

They are consumed by the fire of their worldly desires, and have no real wisdom.

ਬਿਖੁ ਬਿਹਾਝਹਿ ਬਿਖੁ ਮੋਹ ਪਿਆਸੇ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣਿਆ ॥੭॥

Such people simply remain absorbed in the love for the poison of worldly wealth and remain thirsty for this poison. By telling all kinds of lies they consume this poison of worldly wealth. ||7||

ਗੁਰ ਪਰਸਾਦੀ ਏਕੇ ਜਾਣਾ ॥

By Guru's grace, I recognize the only One (God).

ਦੂਜਾ ਮਾਰਿ ਮਨੁ ਸਚਿ ਸਮਾਣਾ ॥

By subduing duality (love for anything other than God), I have merged my mind in the eternal God.

ਨਾਨਕ ਏਕੇ ਨਾਮੁ ਵਰਤੈ ਮਨ ਅੰਤਰਿ ਗੁਰ ਪਰਸਾਦੀ ਪਾਵਣਿਆ ॥੮॥੧੭॥੧੮॥

O' Nanak, one whose mind remains absorbed in God'S Name, realizes the presence of God within himself. ||8||17||18||

ਮਾਝ ਮਹਲਾ ੩ ॥

Maajh Raag, Third Guru

ਵਰਨ ਰੂਪ ਵਰਤਹਿ ਸਭ ਤੇਰੇ ॥

All the different forms and colors, pervading in uncountable creatures of this universe are Your manifestation.

ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਫੇਰ ਪਵਹਿ ਘਣੇਰੇ ॥

These uncountable creatures keep dying and getting reborn again and again; they continue to make their rounds on the wheel of reincarnation.

ਤੂੰ ਏਕੇ ਨਿਹਚਲੁ ਅਗਮ ਅਪਾਰਾ ਗੁਰਮਤੀ ਬੁਝ ਬੁਝਾਵਣਿਆ ॥੧॥

You alone are immortal, incomprehensible and infinite. You impart this understanding through the Guru's teachings.||1||

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਰਾਮ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I dedicate my life to those who enshrine the God's Name in their hearts.

ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਵਰਨੁ ਨ ਕੋਈ ਗੁਰਮਤੀ ਆਪਿ ਬੁਝਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

God has no form, figure or color. Through the Guru's teachings, He inspires us to understand Him. ||1||Pause||

ਸਭ ਏਕਾ ਜੋਤਿ ਜਾਣੈ ਜੇ ਕੋਈ ॥

It is only One Divine Light that pervades in all His creation; but very few know this.

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਪਰਗਟੁ ਹੋਈ ॥

This Divine light is revealed to the those who follow the teachings of the true Guru.

ਗੁਪਤੁ ਪਰਗਟੁ ਵਰਤੈ ਸਭ ਥਾਈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ ॥੨॥

Visibly and invisibly; He pervades everywhere and it is He who ultimately merges all lights (souls) into His Light. ||2||

ਤਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ ॥

The entire world is burning and suffering in the fire of desire,

ਲੋਭੁ ਅਭਿਮਾਨੁ ਬਹੁਤੁ ਅਹੰਕਾਰਾ ॥

People are overpowered by greed, arrogance and lot of ego.

ਮਰਿ ਮਰਿ ਜਨਮੈ ਪਤਿ ਗਵਾਏ ਅਪਣੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਣਿਆ ॥੩॥

Afflicted with theses evils, people remain entangled in the cycles of birth and death, thus wasting the human birth in vain. ||3||

ਗੁਰ ਕਾ ਸਬਦੁ ਕੇ ਵਿਰਲਾ ਬੁਝੈ ॥

Very rare (and fortunate) person understands the Guru's Word (advise).

ਆਪੁ ਮਾਰੇ ਤਾ ਤ੍ਰਿਭਵਣੁ ਸੂਝੈ ॥

Only when one kills his ego, he can understand that God pervades through all the three worlds.

ਫਿਰਿ ਓਹੁ ਮਰੈ ਨ ਮਰਣਾ ਹੋਵੈ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੪॥

Then, one neither spiritually dies nor experiences such death again, but instead imperceptibly remains merged in eternal God. ||4||

ਮਾਇਆ ਮਹਿ ਫਿਰਿ ਚਿਤੁ ਨ ਲਾਏ ॥

Such a person no longer focuses his mind on worldly things.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਦ ਰਹੈ ਸਮਾਏ ॥

Such a person always remains absorbed in the Guru's word.

ਸਚੁ ਸਲਾਹੇ ਸਭ ਘਟ ਅੰਤਰਿ ਸਚੇ ਸਚੁ ਸੁਹਾਵਣਿਆ ॥੫॥

He sings the praises of the True One, who is residing deep within all hearts.

ਸਚੁ ਸਾਲਾਹੀ ਸਦਾ ਹਜੂਰੇ ॥

The person who praises the eternal God deems Him always very close.

ਗੁਰ ਕੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥

Through the Guru's word this person understands that God pervades everywhere.

ਗੁਰ ਪਰਸਾਦੀ ਸਚੁ ਨਦਰੀ ਆਵੈ ਸਚੇ ਹੀ ਸੁਖੁ ਪਾਵਣਿਆ ॥੬॥

By Guru's grace, eternal God becomes visible to such person and from that eternal God Himself he obtains spiritual peace and joy. ||6||

ਸਚੁ ਮਨ ਅੰਦਰਿ ਰਹਿਆ ਸਮਾਇ ॥

The eternal God abides within everyone's heart.

ਸਦਾ ਸਚੁ ਨਿਹਚਲੁ ਆਵੈ ਨ ਜਾਇ ॥

He (God) always is eternal and never goes into the cycle of birth and death

ਸਚੇ ਲਾਗੈ ਸੇ ਮਨੁ ਨਿਰਮਲੁ ਗੁਰਮਤੀ ਸਚਿ ਸਮਾਵਣਿਆ ॥੭॥

Those who are attached to the True One are immaculate and pure. Through the Guru's Teachings, they merge in the True One. ||7||

ਸਚੁ ਸਾਲਾਹੀ ਅਵਰੁ ਨ ਕੋਈ ॥

Sing the praises of only the eternal God, there is no one else like Him.

ਜਿਤੁ ਸੇਵਿਐ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥

By meditating on whom with love and devotion, eternal spiritual peace and joy is experienced.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਵੀਚਾਰੀ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੮॥੧੮॥੧੯॥

O' Nanak, they who are imbued with God's Name are truly wise, and they practice and earn only Truth (by always remembering God).

ਮਾਝ ਮਹਲਾ ੩ ॥

Maajh Raag, by the Third Guru:

ਨਿਰਮਲ ਸਬਦੁ ਨਿਰਮਲ ਹੈ ਬਾਣੀ ॥

Immaculate is the Divine word and its utterance.

ਨਿਰਮਲ ਜੋਤਿ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥

The Divine Light which is pervading among all is Immaculate.

ਨਿਰਮਲ ਬਾਣੀ ਹਰਿ ਸਾਲਾਹੀ ਜਪਿ ਹਰਿ ਨਿਰਮਲੁ ਮੈਲੁ ਗਵਾਵਣਿਆ ॥੧॥

I sing the praises of God through the immaculate divine word,. By meditating on God, one becomes pure and the filth of vices is washed off.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸੁਖਦਾਤਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I dedicate myself, to those who enshrine the peace giving God in their mind.

ਹਰਿ ਨਿਰਮਲੁ ਗੁਰੁ ਸਬਦਿ ਸਲਾਹੀ ਸਬਦੇ ਸੁਣਿ ਤਿਸਾ ਮਿਟਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

I sing the praises of the immaculate God through the Guru's word. I eradicate the the desires for worldly riches just by listening to the Guru's word.

ਨਿਰਮਲ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਏ ॥

The one in whose mind the Immaculate Naam comes to dwell,

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਮਾਇਆ ਮੇਹੁ ਗਵਾਏ ॥

his mind and body become Immaculate, and he eradicates love for Maya.

ਨਿਰਮਲ ਗੁਣ ਗਾਵੈ ਨਿਤ ਸਾਚੇ ਕੇ ਨਿਰਮਲ ਨਾਦੁ ਵਜਾਵਣਿਆ ॥੨॥

He sings the pure praises of the eternal God as if he is playing the divine melody.

ਨਿਰਮਲ ਅੰਮ੍ਰਿਤੁ ਗੁਰੁ ਤੇ ਪਾਇਆ ॥

The one who has obtained the Immaculate Ambrosial Nectar from the Guru,

ਵਿਚਰੁ ਆਪੁ ਮੁਆ ਤਿਥੈ ਮੇਹੁ ਨ ਮਾਇਆ ॥

his sense of self-conceit disappears and no attachment for Maya is left.

ਨਿਰਮਲ ਗਿਆਨੁ ਧਿਆਨੁ ਅਤਿ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੩॥

One who enshrines the Guru's Immaculate word in the mind, immaculate is his spiritual wisdom, and utterly immaculate is his meditation on God's Name.

ਜੇ ਨਿਰਮਲੁ ਸੇਵੇ ਸੁ ਨਿਰਮਲੁ ਹੋਵੈ ॥

The one who lovingly meditates on the Immaculate God becomes immaculate.

ਹਉਮੈ ਮੈਲੁ ਗੁਰ ਸਬਦੇ ਧੋਵੈ ॥

By acting on the Guru's Word, he washes off the dirt of ego.

ਨਿਰਮਲ ਵਾਜੈ ਅਨਹਦ ਧੁਨਿ ਬਾਣੀ ਦਰਿ ਸਚੈ ਸੇਭਾ ਪਾਵਣਿਆ ॥੪॥

Within him vibrates the continuous melody of Divine word and he obtains honor in God's court.

ਨਿਰਮਲ ਤੇ ਸਭ ਨਿਰਮਲ ਹੋਵੈ ॥

Through the Immaculate God, all become immaculate.

ਨਿਰਮਲੁ ਮਨੁਆ ਹਰਿ ਸਬਦਿ ਪਰੇਵੈ ॥

The mind which enshrines the Divine word, becomes immaculate.

ਨਿਰਮਲ ਨਾਮਿ ਲਗੇ ਬਡਭਾਰੀ ਨਿਰਮਲੁ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥੫॥

Fortunate are those, who are attuned to the immaculate Naam. Through the immaculate Naam their lives become virtuous.

ਸੇ ਨਿਰਮਲੁ ਜੇ ਸਬਦੇ ਸੇਹੈ ॥

Immaculate is the one who is adorned with the divine word.

ਨਿਰਮਲ ਨਾਮਿ ਮਨੁ ਤਨੁ ਮੇਹੈ ॥

The immaculate God's Name entices his mind and body.

ਸਚਿ ਨਾਮਿ ਮਲੁ ਕਦੇ ਨ ਲਾਗੈ ਮੁਖੁ ਊਜਲੁ ਸਚੁ ਕਰਾਵਣਿਆ ॥੬॥

No filth of vices ever attaches to the one who is immersed in the True Naam. The true Name makes his face radiant (worthy of honor in God's court).

ਮਨੁ ਮੈਲਾ ਹੈ ਦੂਜੈ ਭਾਇ ॥

The mind is polluted by the love of duality.

ਮੈਲਾ ਚਉਕਾ ਮੈਲੈ ਥਾਇ ॥

Filthy is that kitchen, and filthy is that dwelling;

ਮੈਲਾ ਖਾਇ ਫਿਰਿ ਮੈਲੁ ਵਧਾਏ ਮਨਮੁਖ ਮੈਲੁ ਦੁਖੁ ਪਾਵਣਿਆ ॥੭॥

By consuming the things earned by dishonest means, the self-willed becomes even more filthy and suffers pain due to the corrupt lifestyle.

ਮੈਲੇ ਨਿਰਮਲ ਸਭਿ ਹੁਕਮਿ ਸਬਾਏ ॥

The Pure and impure are all subject to God' will.

ਸੇ ਨਿਰਮਲ ਜੋ ਹਰਿ ਸਾਚੇ ਭਾਏ ॥

Only those who are pleasing to God are immaculate.

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਮੈਲੁ ਚੁਕਾਵਣਿਆ ॥੮॥੧੯॥੨੦॥

O' Nanak, the Naam dwells within the minds of that guru's follower, who removes the filth of vices from his mind.

ਮਾਝ ਮਹਲਾ ੩ ॥

Maajh Raag, by the Third Guru:

ਗੋਵਿੰਦੁ ਉਜਲੁ ਉਜਲੁ ਹੰਸਾ ॥

God is like an immaculate pool, and the Guru's followers bathing in it (meditating on His Name) become like pure swans.

ਮਨੁ ਬਾਣੀ ਨਿਰਮਲ ਮੇਰੀ ਮਨਸਾ ॥

Through them my soul, speech and desires are also rendered immaculate.

ਮਨਿ ਉਜਲੁ ਸਦਾ ਮੁਖ ਸੋਹਹਿ ਅਤਿ ਉਜਲੁ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੧॥

man oojal sadaa mukh soheh at oojal naam Dhi-aavani-aa. ||1||

They who meditate on the Name of God, their minds become pure and their faces always look very radiant.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੋਬਿੰਦ ਗੁਣ ਗਾਵਣਿਆ ॥

I dedicate my life and soul to the one who sings God's praises,

ਗੋਬਿੰਦੁ ਗੋਬਿੰਦੁ ਕਹੈ ਦਿਨ ਰਾਤੀ ਗੋਬਿੰਦੁ ਗੁਣ ਸਬਦਿ ਸੁਣਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

and utters God's Name day and night, and through the Guru's word, recites God's praises (to others).

ਗੋਬਿੰਦੁ ਗਾਵਹਿ ਸਹਜਿ ਸੁਭਾਏ ॥

They who intuitively sing God's praises,

ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਸੁਣਿ ਗੋਬਿਦ ਗੁਣ ਗਾਵਣਿਆ ॥੨॥

They always live in a state of bliss. Day and night, they worship God. They hear and sing His praises.

ਮਨੁਆ ਨਾਚੈ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥

As one strengthens one's devotional worship, his mind dances in elation.

ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੈ ਮਨੁ ਮਿਲਾਏ ॥

Through the Guru's word, he merges his mind with God.

ਸਚਾ ਤਾਲੁ ਪੂਰੇ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਏ ਸਬਦੇ ਨਿਰਤਿ ਕਰਾਵਣਿਆ ॥੩॥

The dance to the tune of the Guru's word after shedding the attachment to Maya is the true devotional dance of the mind.

ਊਚਾ ਕੂਕੇ ਤਨਹਿ ਪਛਾੜੇ ॥

The one who shouts out loudly and makes forceful movements with the body.

ਮਾਇਆ ਮੋਹਿ ਜੋਹਿਆ ਜਮਕਾਲੇ ॥

He is simply doing this for the love of worldly riches, and is being watched by the demon of Death.

ਮਾਇਆ ਮੋਹੁ ਇਸੁ ਮਨਹਿ ਨਚਾਏ ਅੰਤਰਿ ਕਪਟੁ ਦੁਖੁ ਪਾਵਣਿਆ ॥੪॥

The love of Maya makes his mind dance, and because of the deceit within, suffers in pain.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਾ ਆਪਿ ਕਰਾਏ ॥

When God Himself inspires a Guru's follower to perform devotional worship,

ਤਨੁ ਮਨੁ ਰਾਤਾ ਸਹਜਿ ਸੁਭਾਏ ॥

then His follower's mind and body are naturally imbued with love for God.

ਬਾਣੀ ਵਜੈ ਸਬਦਿ ਵਜਾਏ ਗੁਰਮੁਖਿ ਭਗਤਿ ਥਾਇ ਪਾਵਣਿਆ ॥੫॥

The melody of the Divine word resounds in the mind of the follower and he sings Guru's Shabad with devotion. Such a worship is accepted in God's court.

ਬਹੁ ਤਾਲ ਪੂਰੇ ਵਾਜੇ ਵਜਾਏ ॥

One may dance to many beats, and play all sorts of musical instruments,

ਨਾ ਕੋ ਸੁਣੇ ਨ ਮੰਨਿ ਵਸਾਏ ॥

But no one listens or enshrines in the mind what he sings.

ਮਾਇਆ ਕਾਰਣਿ ਪਿੜ ਬੰਧਿ ਨਾਚੈ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਵਣਿਆ ॥੬॥

For the sake of Maya, he sets the stage and dances, but being in love with duality, he endures only sorrow.

ਜਿਸੁ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਲਗੈ ਸੇ ਮੁਕਤਾ ॥

He, whose heart is imbued with God's love, is liberated from the love for Maya.

ਇੰਦ੍ਰੀ ਵਸਿ ਸਚ ਸੰਜਮਿ ਜੁਗਤਾ ॥

Gaining control of the sensory organs, he practices self-discipline and lives a righteous life.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਹਰਿ ਧਿਆਏ ਏਹਾ ਭਗਤਿ ਹਰਿ ਭਾਵਣਿਆ ॥੭॥

Through the Guru's word, he always meditates on God's Name. This is the worship which is pleasing to God.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥

Devotional worship has always been done by following the Guru's teachings.

ਹੋਰਤੁ ਭਗਤਿ ਨ ਪਾਏ ਕੇਈ ॥

This devotional worship can not be obtained by any other means.

ਨਾਨਕ ਨਾਮੁ ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥੮॥੨੦॥੨੧॥

O' Nanak, it is only by fixing one's mind on the Guru's teaching with utmost humility) that God's Name is realized.

ਮਾਝ ਮਹਲਾ ੩ ॥

Maajh Raag, by the Third Guru:

ਸਚਾ ਸੇਵੀ ਸਚੁ ਸਾਲਾਹੀ ॥

I meditate and sing the praises only of the eternal God.

ਸਚੈ ਨਾਇ ਦੁਖੁ ਕਬ ਹੀ ਨਾਹੀ ॥

By meditating upon one True God, one is never be afflicted with pain.

ਸੁਖਦਾਤਾ ਸੇਵਨਿ ਸੁਖੁ ਪਾਇਨਿ ਗੁਰਮਤਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੧॥

They who enshrine the Guru's Teachings within their mind and meditate on the Giver of peace, live in peace.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸੁਖ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਵਣਿਆ

I dedicate myself to those who intuitively enter into a state of peace and poise.

ਜੇ ਹਰਿ ਸੇਵਹਿ ਸੇ ਸਦਾ ਸੋਹਹਿ ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Those who devotedly remember God are always graceful and are honored for their virtuous intellect.

ਸਭੁ ਕੇ ਤੇਰਾ ਭਗਤੁ ਕਹਾਏ ॥

Everybody claim to be your devotees.

ਸੇਈ ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਏ ॥

But only the ones who are pleasing to You are the real devotees.

ਸਚੁ ਬਾਣੀ ਤੁਧੈ ਸਾਲਾਹਨਿ ਰੰਗਿ ਰਾਤੇ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥੨॥

Through the Guru's true word they praise You; attuned to Your Love, they worship You with devotion.

ਸਭੁ ਕੇ ਸਚੇ ਹਰਿ ਜੀਉ ਤੇਰਾ ॥

O Dear God, everybody belongs to You.

ਗੁਰਮੁਖਿ ਮਿਲੈ ਤਾ ਚੁਕੈ ਫੇਰਾ ॥

but only on meeting the Guru and following his teachings, one's rounds of birth and death comes to an end.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਇ ਰਚਾਵਹਿ ਤੂੰ ਆਪੇ ਨਾਉ ਜਪਾਵਣਿਆ ॥੩॥

It is only when it pleases You that You attach people with Your Name, and You Yourself make them meditate on Naam.

ਗੁਰਮਤੀ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥

The one who, through the Guru's teachings, has enshrined God in the mind,

ਹਰਖੁ ਸੋਗੁ ਸਭੁ ਮੋਹੁ ਗਵਾਇਆ ॥

All his Pleasure and sorrows, and all his emotional attachments are gone.

ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਗੀ ਸਦ ਹੀ ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੪॥

He is lovingly attuned to God forever, and enshrines His Name within the mind.

ਭਗਤ ਰੰਗਿ ਰਾਤੇ ਸਦਾ ਤੇਰੈ ਚਾਏ ॥

O' God, Your devotees are joyfully imbued with Your love.

ਨਉ ਨਿਧਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਏ ॥

Your Name comes to dwell within their mind which is like all the nine treasures.

ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਪਾਇਆ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੫॥

By perfect good fortune, they find the True Guru and through his word they are united with God.

ਤੂੰ ਦਇਆਲੁ ਸਦਾ ਸੁਖਦਾਤਾ ॥

O' God, You are Merciful, and always the Giver of peace.

ਤੂੰ ਆਪੇ ਮੇਲਿਹਿ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥

You Yourself unite them with You; through the Guru's teachings.

ਤੂੰ ਆਪੇ ਦੇਵਹਿ ਨਾਮੁ ਵਡਾਈ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਵਣਿਆ ॥੬॥

You Yourself bestow the glorious greatness of the Naam; attuned to the Naam, they enjoy bliss.

ਸਦਾ ਸਦਾ ਸਾਚੇ ਤੁਧੁ ਸਾਲਾਹੀ ॥

O' Eternal God, forever and ever, I may keep praising You.

ਗੁਰਮੁਖਿ ਜਾਤਾ ਦੂਜਾ ਕੇ ਨਾਹੀ ॥

Through the Guru's word I have realized that except You there is no other at all.

ਏਕਸੁ ਸਿਉ ਮਨੁ ਰਹਿਆ ਸਮਾਏ ਮਨਿ ਮੰਨਿਐ ਮਨਹਿ ਮਿਲਾਵਣਿਆ ॥੭॥

My mind remains absorbed in God. When one truly surrender to God, then he realizes Him in the mind itself.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੇ ਸਾਲਾਹੇ ॥

The one who becomes a Guru's follower, he praises God.

ਸਾਚੇ ਠਾਕੁਰ ਵੇਪਰਵਾਹੇ ॥

The eternal God has no worries.

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਗੁਰ ਸਬਦੀ ਹਰਿ ਮੇਲਾਵਣਿਆ ॥੮॥੨੧॥੨੨॥

O Nanak, God's Name dwells within the mind and through the Guru's word one merges with Him.

ਮਾਝ ਮਹਲਾ ੩ ॥

Maajh Raag, by the Third Guru:

ਤੇਰੇ ਭਗਤ ਸੋਹਹਿ ਸਾਚੈ ਦਰਬਾਰੇ ॥

Your devotees look beautiful in Your Court.

ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਸਵਾਰੇ ॥

Through the Guru's word they are adorned with the Naam.

ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥੧॥

They are forever in bliss. Uttering Your praises day and night, they merge in God, the treasure of virtues.

ਹਰਿ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਾਮੁ ਸੁਣਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I dedicate myself to those, who listen and enshrine Naam in their mind.

ਹਰਿ ਜੀਉ ਸਚਾ ਉਚੈ ਉਚਾ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Eradicating their ego they are able to unite with God, who is eternal and the highest of the high.

ਹਰਿ ਜੀਉ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

True is the Dear God, and True is His Glory.

ਗੁਰ ਪਰਸਾਦੀ ਕਿਸੈ ਮਿਲਾਈ ॥

It is only a rare person whom He unites with Himself through the Guru's grace.

ਗੁਰ ਸਬਦਿ ਮਿਲਹਿ ਸੇ ਵਿਛੁੜਹਿ ਨਾਹੀ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੨॥

Those who unite with Him by following Guru's teaching shall not be separated from him again. Intuitively they remain merged with Him .

ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਛੁ ਨ ਹੋਇ ॥

Nothing happens outside Your Will.

ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥

You are the one who create, know and watch over everything.

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਗੁਰਮਤਿ ਆਪਿ ਮਿਲਾਵਣਿਆ ॥੩॥

The Creator Himself acts, and inspires others to act. Through the Guru's Teachings, He unites us with Himself.

ਕਾਮਣਿ ਗੁਣਵੰਤੀ ਹਰਿ ਪਾਏ ॥

The soul-bride who enshrines God's virtues within, realizes Him.

ਭੈ ਭਾਇ ਸੀਗਾਰੁ ਬਣਾਏ ॥

She adorns herself with the revered fear of God.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੋਹਾਗਣਿ ਸਚ ਉਪਦੇਸਿ ਸਮਾਵਣਿਆ ॥੪॥

Serving the True Guru by following his teachings, she is forever a fortunate soul-bride. She is absorbed in the divine word that unites her with God.

ਸਬਦੁ ਵਿਸਾਰਨਿ ਤਿਨਾ ਠਉਰੁ ਨ ਠਾਉ ॥

Those, who forget the Guru's word, find no shelter in God's court.

ਕ੍ਰਮਿ ਭੂਲੇ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥

They are deluded by doubt, like a crow in a deserted house.

ਹਲਤੁ ਪਲਤੁ ਤਿਨੀ ਦੇਵੈ ਗਵਾਏ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਵਣਿਆ ॥੫॥

They forfeit both this world and the next, and they pass their lives suffering in pain and misery.

ਲਿਖਦਿਆ ਲਿਖਦਿਆ ਕਾਗਦ ਮਸੁ ਖੇਈ ॥

Writing on and on, they run out of paper and ink. (Endlessly chasing after Maya, they run out of breaths without achieving the goal of life).

ਦੂਜੈ ਭਾਇ ਸੁਖੁ ਪਾਏ ਨ ਕੋਈ ॥

Through the love with duality, no one has ever found peace.

ਕੂੜੁ ਲਿਖਹਿ ਤੈ ਕੂੜੁ ਕਮਾਵਹਿ ਜਲਿ ਜਾਵਹਿ ਕੂੜਿ ਚਿਤੁ ਲਾਵਣਿਆ ॥੬॥

They write falsehood, and they practice falsehood; they are always in agony by focusing their consciousness on falsehood.

ਗੁਰਮੁਖਿ ਸਚੇ ਸਚੁ ਲਿਖਹਿ ਵੀਚਾਰੁ ॥

The Guru's followers write and reflect on God and His virtues.

ਸੇ ਜਨ ਸਚੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥

Those true ones are blessed with the freedom from the vices and love of Maya.

ਸਚੁ ਕਾਗਦੁ ਕਲਮ ਮਸਵਾਣੀ ਸਚੁ ਲਿਖਿ ਸਚਿ ਸਮਾਵਣਿਆ ॥੭॥

True is their paper, pen and ink; writing Truth, they are absorbed in God.

ਮੇਰਾ ਪ੍ਰਭੁ ਅੰਤਰਿ ਬੈਠਾ ਵੇਖੈ ॥

Enshrined within every body, my God watches over all.

ਗੁਰ ਪਰਸਾਦੀ ਮਿਲੈ ਸੇਈ ਜਨੁ ਲੇਖੈ ॥

The one who realizes God by the Guru's Grace, is the approved one.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥੮॥੨੨॥੨੩॥

O Nanak, glory is received through the Naam, which is obtained through the Perfect Guru.

ਮਾਝ ਮਹਲਾ ੩ ॥

Maajh Raag, by the Third Guru:

ਆਤਮ ਰਾਮ ਪਰਗਾਸੁ ਗੁਰ ਤੇ ਹੋਵੈ ॥

Only from the Guru one receives this understanding that God's supreme Light pervades in all.

ਹਉਮੈ ਮੈਲੁ ਲਾਗੀ ਗੁਰ ਸਬਦੀ ਖੋਵੈ ॥

The filth of ego stuck to the mind is removed through the Guru's word.

ਮਨੁ ਨਿਰਮਲੁ ਅਨਦਿਨੁ ਭਗਤੀ ਰਾਤਾ ਭਗਤਿ ਕਰੇ ਹਰਿ ਪਾਵਣਿਆ ॥੧॥

By always worshipping God with immaculate mind, one is able to realize God.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਆਪਿ ਭਗਤਿ ਕਰਨਿ ਅਵਰਾ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥

I devote my life and soul to those, who worship God and inspire others to worship Him as well.

**ਤਿਨਾ ਭਗਤ ਜਨਾ ਕਉ ਸਦ ਨਮਸਕਾਰੁ ਕੀਜੈ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ ॥੧॥
ਰਹਾਉ॥**

We should always humbly bow to those devotees who chant the Glorious Praises of God every day.

ਆਪੇ ਕਰਤਾ ਕਾਰਣੁ ਕਰਾਏ ॥

It is on His own that the Creator creates the cause of devotion in a person.

ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਕਾਰੈ ਲਾਏ ॥

As He pleases, He engages mortals to the tasks of devotional worship.

ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਵੈ ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਵਣਿਆ ॥੨॥

Only by perfect fortune does one get to follow the Guru's teachings. By following the Guru's teachings peace is obtained.

ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ॥

When one eradicates one's ego, and becomes a completely humble person, then he attains the bliss of devotional worship.

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥

Then by the Guru's Grace, he enshrines God within his mind.

ਸਦਾ ਮੁਕਤੁ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੩॥

By enshrining God within his mind, he is liberated from the effects of Maya and vices forever. Intuitively he remains in the state of equipoise.

ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਮੁਕਤਿ ਨ ਪਾਏ ॥

By perform all sorts of rituals, one does not obtain liberation from vices.

ਦੇਸੰਤਰੁ ਭਵੈ ਦੂਜੈ ਭਾਇ ਖੁਆਏ ॥

By wandering around in foreign lands, one is simply ruined in the love of duality.

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਕਪਟੀ ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ ਪਾਵਣਿਆ ॥੪॥

The deceitful person loses this human life in vain; without the Guru's word, he obtain only misery.

ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥

One who restrains his mind wandering after vices and keeps it under control,

ਗੁਰ ਪਰਸਾਦੀ ਪਰਮ ਪਦੁ ਪਾਏ ॥

by Guru's Grace, obtains the supreme spiritual status,

ਸਤਿਗੁਰੁ ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ ॥੫॥

The True Guru Himself unites that person with God. Meeting the Beloved God peace is obtained.

ਇਕਿ ਕੂੜਿ ਲਾਗੇ ਕੂੜੇ ਫਲ ਪਾਏ ॥

Some are stuck in falsehood, and false are the rewards they receive.

ਦੂਜੈ ਭਾਇ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥

In love with duality, they waste away their lives in vain.

ਆਪਿ ਡੁਬੇ ਸਗਲੇ ਕੁਲ ਡੋਬੇ ਕੂੜੁ ਬੇਲਿ ਬਿਖੁ ਖਾਵਣਿਆ ॥੬॥

They drown themselves, along with their entire family in the love of Maya. Indulged in Falsehood, whatever they earn and eat is poison for the spiritual life.

ਇਸੁ ਤਨ ਮਹਿ ਮਨੁ ਕੇ ਗੁਰਮੁਖਿ ਦੇਖੈ ॥

It is only a rare Guru's follower who reflects on the mind within his body,

ਭਾਇ ਭਗਤਿ ਜਾ ਹਉਮੈ ਸੋਖੈ ॥

and removes his ego through loving devotional worship of God.

ਸਿਧ ਸਾਧਿਕ ਮੋਨਿਧਾਰੀ ਰਹੇ ਲਿਵ ਲਾਇ ਤਿਨ ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨ ਦਿਖਾਵਣਿਆ ॥੭॥

The Siddhas, the seekers and the silent sages try to focus on their consciousness, but they also are not able to control their mind within the body.

ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਸੋਈ ॥

The Creator Himself inspires us to control our mind.

ਹੋਰੁ ਕਿ ਕਰੇ ਕੀਤੈ ਕਿਆ ਹੋਈ ॥

what can anyone do? No one can accomplish a task on one's own.

ਨਾਨਕ ਜਿਸੁ ਨਾਮੁ ਦੇਵੈ ਸੇ ਲੇਵੈ ਨਾਮੇ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੮॥੨੩॥੨੪॥

O Nanak, only that person whom God gives His Name receives this gift, and keeps Naam enshrined in the mind.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਇਸੁ ਗੁਫਾ ਮਹਿ ਅਖੁਟ ਭੰਡਾਰਾ ॥

Within this cave of the human body lies inexhaustible treasure of spiritual virtues

ਤਿਸੁ ਵਿਚਿ ਵਸੈ ਹਰਿ ਅਲਖ ਅਪਾਰਾ ॥

Within this body, dwells the Invisible and Infinite God.

ਆਪੇ ਗੁਪਤੁ ਪਰਗਟੁ ਹੈ ਆਪੇ ਗੁਰ ਸਬਦੀ ਆਪੁ ਵੰਞਾਵਣਿਆ ॥੧॥

They who rid themselves of their self conceit through the Guru's word, realize that God pervades everywhere, both in His visible and invisible form.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I devote my life and soul, to those who enshrine the Ambrosial Name of God in their minds.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਮਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

The Ambrosial elixir of God's Name is extremely sweet! It is by the Guru's teachings that a person is able to partake of this nectar.

ਹਉਮੈ ਮਾਰਿ ਬਜਰ ਕਪਾਟ ਖੁਲਾਇਆ ॥

Subduing egotism, the person who has opened the tough doors of ignorance,

ਨਾਮੁ ਅਮੇਲਕੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥

by the Guru's Grace, has realized the invaluable Naam.

ਬਿਨੁ ਸਬਦੈ ਨਾਮੁ ਨ ਪਾਏ ਕੇਈ ਗੁਰ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੨॥

Without the divine word, the Naam is not obtained. By the Guru's Grace, it is enshrined within the mind.

ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਚੁ ਨੇਤ੍ਰੀ ਪਾਇਆ ॥

The one who has applied to his eyes the ointment of Guru's divine wisdom.

ਅੰਤਰਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਗਵਾਇਆ ॥

Deep within him, the Divine Light has dawned, and the darkness of ignorance has been dispelled.

ਜੇਤੀ ਜੇਤਿ ਮਿਲੀ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਦਰਿ ਸੇਭਾ ਪਾਵਣਿਆ ॥੩॥

His soul merges with the Supreme soul ; the mind gets convinced, and he is blessed with Glory in God's Court.

ਸਰੀਰਹੁ ਭਾਲਣਿ ਕੇ ਬਾਹਰਿ ਜਾਏ ॥

If one goes in search of Naam outside the body,

ਨਾਮੁ ਨ ਲਹੈ ਬਹੁਤੁ ਵੇਗਾਰਿ ਦੁਖੁ ਪਾਏ ॥

he will not receive Naam; instead he will suffer the pains of uncompensated labor.

ਮਨਮੁਖ ਅੰਧੇ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਘਿਰਿ ਆਇ ਗੁਰਮੁਖਿ ਵਬੁ ਪਾਵਣਿਆ ॥੪॥

The self-conceited, blinded by Maya, does not understand. But when after much wandering he returns to the Guru's shelter, he finds Naam within.

ਗੁਰ ਪਰਸਾਦੀ ਸਚਾ ਹਰਿ ਪਾਏ ॥

When by the Guru's Grace, one realizes the eternal God,

ਮਨਿ ਤਨਿ ਵੇਖੈ ਹਉਮੈ ਮੈਲੁ ਜਾਏ ॥

then one beholds Him, both in the body and mind, and the filth of ego departs.

ਬੈਸਿ ਸੁਥਾਨਿ ਸਦ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਚੈ ਸਬਦਿ ਸਮਾਵਣਿਆ ॥੫॥

Sitting in the holy congregation, he always sings the Glorious Praises of God, and remains merged in Him through the Guru's word.

ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥

The ones who controls the nine doors of the body (eyes, ears, nostrils, tongue, sex and excretory opening) and restrains the wandering mind from the vices,

ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥

Through exalted spiritual state comes to dwell in the tenth door (true home of the self where God dwells.

ਉਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤੀ ਸਬਦੁ ਸੁਣਾਵਣਿਆ ॥੬॥

There, the Unstruck Melody of the divine music vibrates day and night. Through the Guru's teachings, the Shabad (divine word) is heard.

ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ ॥

Without the Guru's teachings, there is only darkness of ignorance within.

ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੁਕੈ ਫੇਰਾ ॥

He neither obtains the wealth of Naam, nor his rounds of birth and death end.

ਸਤਿਗੁਰ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ ਗੁਰੁ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ ॥੭॥

The key to the wealth of Naam is in the hands of the True Guru; no one else can open this door. And the Guru is met only by perfect destiny.

ਗੁਪਤੁ ਪਰਗਟੁ ਤੂੰ ਸਭਨੀ ਥਾਈ ॥

Hidden or revealed, You are pervading in all the places.

ਗੁਰ ਪਰਸਾਦੀ ਮਿਲਿ ਸੇਝੀ ਪਾਈ ॥

This understanding is obtained after realizing You through the Guru's grace.

ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਤੂੰ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੮॥੨੪॥੨੫॥

O' Nanak, praise the Naam forever; and through the Guru's teachings, enshrine it within the mind.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਏ ਆਪੇ ॥

God Himself unites a Guru's follower with the Guru.

ਕਾਲੁ ਨ ਜੋਹੈ ਦੁਖੁ ਨ ਸੰਤਾਪੇ ॥

The demon of death does not look towards him, and no suffering afflicts him.

ਹਉਮੈ ਮਾਰਿ ਬੰਧਨ ਸਭ ਤੋੜੈ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਹਾਵਣਿਆ ॥੧॥

Subduing egotism, he breaks all the bonds; and lives a righteous life by following the Guru's teachings.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥

I dedicate myself to the one who lives a righteous life by meditating on Naam.

ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਨਾਚੈ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

The Guru's follower sings God's praises and remains in ecstasy with the mind attuned to God.

ਗੁਰਮੁਖਿ ਜੀਵੈ ਮਰੈ ਪਰਵਾਣੁ ॥

The Guru's follower is approved by God both in life and death.

ਆਰਜਾ ਨ ਛੀਜੈ ਸਬਦੁ ਪਛਾਣੁ ॥

Since he realizes the Guru's word, his life does not go waste.

ਗੁਰਮੁਖਿ ਮਰੈ ਨ ਕਾਲੁ ਨ ਖਾਏ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਣਿਆ ॥੨॥

A Guru's follower always remains absorbed in the remembrance of God, he spiritually remains alive and he is not afraid of death.

ਗੁਰਮੁਖਿ ਹਰਿ ਸੇਭਾ ਪਾਏ ॥ਰਿ ਦ

The Guru's follower obtains honor in the God's Court.

ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥

The Guru's follower eradicates selfishness and conceit from within.

ਆਪਿ ਤਰੈ ਕੁਲ ਸਗਲੇ ਤਾਰੇ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰਣਿਆ ॥੩॥

The Guru's follower embellishes his life, he along with his families swim across the worldly ocean of vices.

ਗੁਰਮੁਖਿ ਦੁਖੁ ਕਦੇ ਨ ਲਗੈ ਸਰੀਰਿ ॥

A Guru's follower never feels any bodily pain.

ਗੁਰਮੁਖਿ ਹਉਮੈ ਚੂਕੈ ਪੀਰ ॥

The Guru's follower is freed from the pain of egotism.

ਗੁਰਮੁਖਿ ਮਨੁ ਨਿਰਮਲੁ ਫਿਰਿ ਮੈਲੁ ਨ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੪॥

The Guru's follower remains absorbed in spiritual serenity, his mind becomes pure and the filth of ego never sticks to him again.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ॥

The Guru's follower obtains the glory of God's Name.

ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਵੈ ਸੇਭਾ ਪਾਈ ॥

The Guru's follower sings the Praises of God, and obtains honor.

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਰਾਵਣਿਆ ॥੫॥

A Guru's follower remains in bliss forever, and is always inspiring others to act in accordance with the Guru's word

ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਸਬਦੇ ਰਾਤਾ ॥

The Guru's follower is always imbued with the divine word.

ਗੁਰਮੁਖਿ ਜੁਗ ਚਾਰੇ ਹੈ ਜਾਤਾ ॥

The Guru's follower is known throughout the four ages.

ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਵੈ ਸਦਾ ਨਿਰਮਲੁ ਸਬਦੇ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥੬॥

A Guru's follower always sings the Praises of God, lives an immaculate life and lovingly meditates on God's Name through the divine word.

ਬਾਝੁ ਗੁਰੂ ਹੈ ਅੰਧ ਅੰਧਾਰਾ ॥

Without the Guru's teachings, there is only pitch-black darkness of ignorance.

ਜਮਕਾਲਿ ਗਰਠੇ ਕਰਹਿ ਪੁਕਾਰਾ ॥

Seized by the Messenger of Death, people cry out and scream.

ਅਨਦਿਨੁ ਰੋਗੀ ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਮਹਿ ਦੁਖੁ ਪਾਵਣਿਆ ॥੭॥

They always remain afflicted with ailments arising from the vices and suffer like maggots in the filth.

ਗੁਰਮੁਖਿ ਆਪੇ ਕਰੇ ਕਰਾਏ ॥

The Guru's follower comes to understand that God alone is the doer and cause of causes.

ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਵੁਠਾ ਆਪਿ ਆਏ ॥

God Himself comes to dwell in the heart of the Guru's follower.

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ ॥੮॥੨੫॥੨੬॥

O' Nanak, glory is obtained by meditating on God's Name, and God's Name is received only from the Perfect Guru.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਏਕਾ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸਰੀਰਾ ॥

One divine Light pervades in all the bodies,

ਸਬਦਿ ਦਿਖਾਏ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥

The Perfect True Guru reveals it through his teachings.

ਆਪੇ ਫਰਕੁ ਕੀਤੇਨੁ ਘਟ ਅੰਤਰਿ ਆਪੇ ਬਣਤ ਬਣਾਵਣਿਆ ॥੯॥

He Himself created the Creation, and has made them different from one another.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ ॥

I dedicate myself to those who sing the Glorious Praises of God.

ਬਾਬੁ ਗੁਰੂ ਕੇ ਸਹਜੁ ਨ ਪਾਏ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Without the Guru's teachings, no one attains a state of spiritual equipoise; only the Guru's follower remains absorbed in a state of peace and poise.

ਤੂੰ ਆਪੇ ਸੋਹਹਿ ਆਪੇ ਜਗੁ ਮੋਹਹਿ ॥

You Yourself manifest Your beauty through Your creation and entice the world.

ਤੂੰ ਆਪੇ ਨਦਰੀ ਜਗਤੁ ਪਰੇਵਹਿ ॥

Through Your gracious glance, You keep the world strung in Your command.

ਤੂੰ ਆਪੇ ਦੁਖੁ ਸੁਖੁ ਦੇਵਹਿ ਕਰਤੇ ਗੁਰਮੁਖਿ ਹਰਿ ਦੇਖਾਵਣਿਆ ॥੨॥

O' Creator, You Yourself allocate joy and suffering to mortals, and reveal Yourself to the Guru's followers.

ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ॥

He Himself does everything, and causes others to do.

ਆਪੇ ਸਬਦੁ ਗੁਰ ਮੰਨਿ ਵਸਾਏ ॥

He Himself enshrines the Guru's word in one's mind.

ਸਬਦੇ ਉਪਜੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖਿ ਸੁਣਾਵਣਿਆ ॥੩॥

The Ambrosial Words for the God's praises emanates from the Guru's word. The Guru's follower utters and recites it to others.

ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ॥

He Himself is the Creator, and He Himself is the Enjoyer.

ਬੰਧਨ ਤੋੜੇ ਸਦਾ ਹੈ ਮੁਕਤਾ ॥

He breaks the bonds of Maya of the mortals, He Himself is eternally liberated.

ਸਦਾ ਮੁਕਤੁ ਆਪੇ ਹੈ ਸਚਾ ਆਪੇ ਅਲਖੁ ਲਖਾਵਣਿਆ ॥੪॥

God is unaffected by Maya. The Unseen God causes Himself to be seen.

ਆਪੇ ਮਾਇਆ ਆਪੇ ਛਾਇਆ ॥

God Himself has created Maya and the illusory world under its influence.

ਆਪੇ ਮੇਰੁ ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ ॥

He Himself has generated emotional attachment throughout the entire word.

ਆਪੇ ਗੁਣਦਾਤਾ ਗੁਣ ਗਾਵੈ ਆਪੇ ਆਖਿ ਸੁਣਾਵਣਿਆ ॥੫॥

He Himself is the Giver of all virtues. By manifesting in the mortals, He Himself sings His praises, narrates and preaches His virtues.

ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ॥

He Himself does everything, and causes others to do.

ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਆਪੇ ॥

He Himself creates and destroys the universe.

ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਛੁ ਨ ਹੋਵੈ ਤੂੰ ਆਪੇ ਕਾਰੈ ਲਾਵਣਿਆ ॥੬॥

Without You, nothing can be done. You Yourself have engaged all in their tasks.

ਆਪੇ ਮਾਰੇ ਆਪਿ ਜੀਵਾਏ ॥

God Himself causes spiritual death for some, and spiritual revival for others.

ਆਪੇ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ ॥

He Himself causes mortals to meet the Guru, and through the Guru He unites them with Himself.

ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੭॥

Through selfless service, eternal peace is obtained. The Guru's follower remains absorbed in intuitive peace.

ਆਪੇ ਉਚਾ ਉਚੇ ਹੋਈ ॥

He Himself is the Highest of the High.

ਜਿਸੁ ਆਪਿ ਵਿਖਾਲੇ ਸੁ ਵੇਖੇ ਕੋਈ ॥

Only that rare person is able to have His vision, whom He reveals Himself.

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਆਪੇ ਵੇਖਿ ਵਿਖਾਲਣਿਆ ॥੮॥੨੬॥੨੭॥

O' Nanak, when God's Name comes to abide in some one's heart, that person himself realizes God, and reveals Him to others

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਮੇਰਾ ਪ੍ਰਭੁ ਭਰਪੂਰਿ ਰਹਿਆ ਸਭ ਥਾਈ ॥

My God is pervading everywhere.

ਗੁਰ ਪਰਸਾਦੀ ਘਰ ਹੀ ਮਹਿ ਪਾਈ ॥

By Guru's Grace, I have found Him within my own heart.

ਸਦਾ ਸਰੇਵੀ ਇਕ ਮਨਿ ਧਿਆਈ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਣਿਆ ॥੧॥

I always remember and worship Him with single-minded concentration. By the Guru's grace I remain absorbed in the eternal God.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਜਗਜੀਵਨੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I dedicate myself to those who enshrine God, the Life of the universe, in their minds.

ਹਰਿ ਜਗਜੀਵਨੁ ਨਿਰਭਉ ਦਾਤਾ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Through the Guru's teachings, I merge with intuitive ease in God, the Life of the World, the Fearless One and the Great Giver.

ਘਰ ਮਹਿ ਧਰਤੀ ਧਉਲੁ ਪਾਤਾਲਾ ॥

God who supports this earth, (the mythical Bull), and the nether-regions of the world, resides within the heart of the mortals

ਘਰ ਹੀ ਮਹਿ ਪ੍ਰੀਤਮੁ ਸਦਾ ਹੈ ਬਾਲਾ ॥

Within every heart dwells the Eternally Young Beloved God.

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਸੁਖਦਾਤਾ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੨॥

The Giver of peace is eternally blissful. Through the Guru's teachings, we are absorbed in intuitive peace.

ਕਾਇਆ ਅੰਦਰਿ ਹਉਮੈ ਮੇਰਾ ॥

When one's body is filled ego and emotional attachment,

ਜੰਮਣ ਮਰਣੁ ਨ ਚੁਕੈ ਫੇਰਾ ॥

Then his cycle of birth and death does not end.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਹਉਮੈ ਮਾਰੇ ਸਚੇ ਸਚੁ ਧਿਆਵਣਿਆ ॥੩॥

One who becomes Guru's follower, subdues egotism, and meditates on the eternal God alone.

ਕਾਇਆ ਅੰਦਰਿ ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਭਾਈ ॥

Within this body are the two brothers, sin and virtue.

ਦੁਹੀ ਮਿਲਿ ਕੈ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥

When the two joined together, they created the mortals on the earth.

ਦੇਵੈ ਮਾਰਿ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਵੈ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੪॥

The person who under the Guru's guidance rises above both, remains in God's presence absorbed in intuitive peace.

ਘਰ ਹੀ ਮਾਹਿ ਦੂਜੈ ਭਾਇ ਅਨੇਰਾ ॥

Because of the love of duality, the human mind is always filled with the darkness of ignorance.

ਚਾਨਣੁ ਹੋਵੈ ਛੇਡੈ ਹਉਮੈ ਮੇਰਾ ॥

When one sheds one's sense of ego and emotional attachment, then the divine light dawns.

ਪਰਗਟੁ ਸਬਦੁ ਹੈ ਸੁਖਦਾਤਾ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੫॥

The Giver of peace is revealed through the divine word of His praises and then that person always lovingly meditates on God's Name

ਅੰਤਰਿ ਜੋਤਿ ਪਰਗਟੁ ਪਾਸਾਰਾ ॥

The one whose mind is illuminated with the divine light, which radiates throughout the expanse,

ਗੁਰ ਸਾਖੀ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ॥

through the Guru's teachings, the darkness of ignorance is dispelled from his mind.

ਕਮਲੁ ਬਿਗਾਸਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ ॥੬॥

His heart blossoms like a lotus, and eternal peace is obtained, as one's light merges into the Supreme Light.

ਅੰਦਰਿ ਮਹਲ ਰਤਨੀ ਭਰੇ ਭੰਡਾਰਾ ॥

The human body is like a treasure-house filled with precious divine virtues.

ਗੁਰਮੁਖਿ ਪਾਏ ਨਾਮੁ ਅਪਾਰਾ ॥

The Guru's follower who realizes the infinite Naam, obtains these divine virtues.

ਗੁਰਮੁਖਿ ਵਣਜੇ ਸਦਾ ਵਾਪਾਰੀ ਲਾਗਾ ਨਾਮੁ ਸਦ ਪਾਵਣਿਆ ॥੭॥

The Guru's follower, always meditates solely on these precious divine virtues and always earns the wealth of God's Name.

ਆਪੇ ਵਬੁ ਰਾਖੈ ਆਪੇ ਦੇਇ ॥

God Himself enshrines this wealth of Naam in the hearts of the mortals, and He Himself makes them realize about it.

ਗੁਰਮੁਖਿ ਵਣਜਰਿ ਕੇਈ ਕੇਇ ॥

Following the Guru's teachings many fortunate people earn the wealth of Naam.

ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੇ ਪਾਏ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੮॥੨੭॥੨੮॥

O' Nanak, only the one upon whom God casts His glance of grace obtains this wealth of Naam. Showing His mercy, God enshrines His Name within one's mind.

ਮਾਝ ਮਹਲਾ ੩ ॥

Maajh, by the Third Guru:

ਹਰਿ ਆਪੇ ਮੇਲੇ ਸੇਵ ਕਰਾਏ ॥

God Himself leads us to merge with Him and remember Him.

ਗੁਰ ਕੈ ਸਬਦਿ ਭਾਉ ਦੂਜਾ ਜਾਏ ॥

Through the Guru's word, the love of duality is eradicated.

ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਗੁਣਦਾਤਾ ਹਰਿ ਗੁਣ ਮਹਿ ਆਪਿ ਸਮਾਵਣਿਆ ॥੧॥

The Immaculate God is the Bestower of eternal virtues. He Himself leads us to merge in His Virtues. ||1||

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸਚਾ ਹਿਰਦੈ ਵਸਾਵਣਿਆ ॥

I dedicate myself, to those who enshrine the eternal God within their hearts.

ਸਚਾ ਨਾਮੁ ਸਦਾ ਹੈ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Ever immaculate is the eternal Name of God, through the Guru's word, they enshrine it in their minds.

ਆਪੇ ਗੁਰੁ ਦਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ॥

God Himself is the Guru, and the Giver and the architect of human destiny.

ਸੇਵਕ ਸੇਵਹਿ ਗੁਰਮੁਖਿ ਹਰਿ ਜਾਤਾ ॥

The devotees, who by the Guru's grace meditate upon Him, come to know Him.

ਅੰਮ੍ਰਿਤ ਨਾਮਿ ਸਦਾ ਜਨ ਸੋਹਹਿ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪਾਵਣਿਆ ॥੨॥

By meditating on the Ambrosial Naam, they look beautiful. Through the Guru's teachings, they receive the sublime essence of God's Name.

ਇਸੁ ਗੁਫਾ ਮਹਿ ਇਕੁ ਥਾਨੁ ਸੁਹਾਇਆ ॥ ਪੂਰੈ ਗੁਰਿ ਹਉਮੈ ਭਰਮੁ ਚੁਕਾਇਆ ॥

Within the cave of this body, there is one beautiful place. When ego and doubt are dispelled through the Guru, then God's presence is revealed in the heart, which becomes a beautiful place in the body-cave.

ਅਨਦਿਨੁ ਨਾਮੁ ਸਲਾਹਨਿ ਰੰਗਿ ਰਾਤੇ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ ॥੩॥

They who are imbued with God's love and always sing His praises, by the Guru's grace they unite with Him.

ਗੁਰ ਕੈ ਸਬਦਿ ਇਹੁ ਗੁਫਾ ਵੀਚਾਰੇ ॥

The one who explores his mind and body through the Guru's word,

ਨਾਮੁ ਨਿਰੰਜਨੁ ਅੰਤਰਿ ਵਸੈ ਮੁਰਾਰੇ ॥

finds that the Immaculate Naam, the Name of God, abides deep within the self.

ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਬਦਿ ਸੁਹਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ ॥੪॥

The one who sings God's praises, through the Guru's word, he gets honor in God's court and he is able to enjoy bliss by realizing his beloved God.

ਜਮੁ ਜਾਗਾਤੀ ਦੂਜੈ ਭਾਇ ਕਰੁ ਲਾਏ ॥

The demon (fear) of death troubles the one, who is attached to duality.

ਨਾਵਹੁ ਭੂਲੇ ਦੇਇ ਸਜਾਏ ॥

He (the demon) inflicts punishment on whom, who has forgotten God's Name.

ਘੜੀ ਮੁਹਤ ਕਾ ਲੇਖਾ ਲੇਵੈ ਰਤੀਅਹੁ ਮਾਸਾ ਤੋਲ ਕਢਾਵਣਿਆ ॥੫॥

He is called to account for each and every moment of his life. Even the minutest deed of his life is judged.

ਪੇਈਅੜੈ ਪਿਰੁ ਚੇਤੇ ਨਾਹੀ ॥

The soul-bride, who does not remember her Master while in her parents home (this world),

ਦੂਜੈ ਮੁਠੀ ਰੋਵੈ ਧਾਹੀ ॥

is being cheated by duality; she shall weep bitterly in the end.

ਖਰੀ ਕੁਆਲਿਓ ਕੁਰੂਪਿ ਕੁਲਖਣੀ ਸੁਪਨੈ ਪਿਰੁ ਨਹੀ ਪਾਵਣਿਆ ॥੬॥

Such a soul bride is of low status, vile, and wicked. she did not meet (remember) her Master even in her dream.

ਪੇਈਅੜੈ ਪਿਰੁ ਮੰਨਿ ਵਸਾਇਆ ॥

She who enshrines her Master in her mind while at her parents home (this world).

ਪੂਰੈ ਗੁਰਿ ਹਦੂਰਿ ਦਿਖਾਇਆ ॥

His Presence is revealed to her by the Perfect Guru.

ਕਾਮਣਿ ਪਿਰੁ ਰਾਖਿਆ ਕੰਠਿ ਲਾਇ ਸਬਦੇ ਪਿਰੁ ਰਾਵੈ ਸੇਜ ਸੁਹਾਵਣਿਆ ॥੭॥

Such a soul-bride keeps her Master in her heart. By following the Guru's word, she enjoys the company of her Master.

ਆਪੇ ਦੇਵੈ ਸਦਿ ਬੁਲਾਏ ॥ ਆਪਣਾ ਨਾਉ ਮੰਨਿ ਵਸਾਏ ॥

God Himself sends out the calls (becomes merciful on us), and He enshrines His Name within our minds.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਅਨਦਿਨੁ ਸਦਾ ਗੁਣ ਗਾਵਣਿਆ ॥੮॥੨੮॥੨੯॥

O' Nanak, the one who realizes Naam receives honor both here and in God's court, and he always keep singing God's praises.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਉਤਮ ਜਨਮੁ ਸੁਥਾਨਿ ਹੈ ਵਾਸਾ ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਘਰ ਮਾਹਿ ਉਦਾਸਾ ॥

Those who, by following the true Guru's teachings remain detached from the worldly entanglements while living in their households. Sublime is their birth, and the place where they live.

ਹਰਿ ਰੰਗਿ ਰਹਹਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਰਸਿ ਮਨੁ ਤ੍ਰਿਪਤਾਵਣਿਆ ॥੧॥

They always remain imbued with God's love and thus their minds remain satiated with the elixir of Naam.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਪੜਿ ਬੁਝਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

I dedicate myself to those who after reading and understanding the holy books, enshrine Naam in their mind.

ਗੁਰਮੁਖਿ ਪੜਹਿ ਹਰਿ ਨਾਮੁ ਸਲਾਹਹਿ ਦਰਿ ਸਚੈ ਸੇਭਾ ਪਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

The Guru's followers read the scriptures and praise God's Name; they are honored in the True Court.

ਅਲਖ ਅਭੇਉ ਹਰਿ ਰਹਿਆ ਸਮਾਏ ॥

The imperceptible and incomprehensible God pervades everywhere.

ਉਪਾਇ ਨ ਕਿਤੀ ਪਾਇਆ ਜਾਏ ॥

He cannot be realized by any effort,

ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਭੇਟੈ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੨॥

Only if God shows mercy, He causes one to meet the True Guru, and the person is united with Him through His grace.

ਦੂਜੇ ਭਾਇ ਪੜੈ ਨਹੀ ਬੁਝੈ ॥

The person, who studies the scriptures, while attached to duality does not understand these. He does not get any divine enlightenment.

ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ਕਾਰਣਿ ਲੁਝੈ ॥

He keep agonizing for the three phased maya (vice, virtue and power).

ਤ੍ਰਿਬਿਧਿ ਬੰਧਨ ਤੂਟਹਿ ਗੁਰ ਸਬਦੀ ਗੁਰ ਸਬਦੀ ਮੁਕਤਿ ਕਰਾਵਣਿਆ ॥੩॥

The bonds of the three-phased Maya are broken by the Guru's word. Through the Guru's word, liberation is achieved.

ਇਹੁ ਮਨੁ ਚੰਚਲੁ ਵਸਿ ਨ ਆਵੈ ॥

This impulsive mind cannot be held steady.

ਦੁਬਿਧਾ ਲਾਗੈ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥

Attached to duality, mind wanders in all the ten directions.

ਬਿਖੁ ਕਾ ਕੀੜਾ ਬਿਖੁ ਮਹਿ ਰਾਤਾ ਬਿਖੁ ਹੀ ਮਾਹਿ ਪਚਾਵਣਿਆ ॥੪॥

Like a poisonous worm, the mind remains imbued with the poisonous love of worldly wealth, and rots away in that poison itself.

ਹਉ ਹਉ ਕਰੇ ਤੈ ਆਪੁ ਜਣਾਏ ॥

Practicing egotism and selfishness, he tries to impress others by showing off.

ਬਹੁ ਕਰਮ ਕਰੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਏ ॥

He perform all sorts of rituals, but rituals are not accepted in God's court.

ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਵੈ ਬਖਸੇ ਸਬਦਿ ਸੁਹਾਵਣਿਆ ॥੫॥

O' God, nothing happens outside Your Will. When God bestows grace, only then one's life is adorned through the Guru's word.

ਉਪਜੈ ਪਚੈ ਹਰਿ ਬੁਝੈ ਨਾਹੀ ॥

One who doesn't realize God, is spiritually dead (born and dies again and again).

ਅਨਦਿਨੁ ਦੂਜੇ ਭਾਇ ਫਿਰਾਹੀ ॥

They always wander in love with duality.

ਮਨਮੁਖ ਜਨਮੁ ਗਇਆ ਹੈ ਬਿਰਥਾ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਣਿਆ ॥੬॥

The lives of the self-willed person goes to waste; in the end, he leaves the world, regretting and repenting.

ਪਿਰੁ ਪਰਦੇਸਿ ਸਿਗਾਰੁ ਬਣਾਏ ॥ ਮਨਮੁਖ ਅੰਧੁ ਐਸੇ ਕਰਮ ਕਮਾਏ ॥

Like a young bride who decorates herself while her groom has gone abroad, the self-conceited person blinded in the love of Maya does foolish deeds.

ਹਲਤਿ ਨ ਸੇਭਾ ਪਲਤਿ ਨ ਢੋਈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਣਿਆ ॥੭॥

Such a person neither receives honor in this world, nor refuge in God's court, and thus wastes the human birth.

ਹਰਿ ਕਾ ਨਾਮੁ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤਾ ॥

Only a very rare person has realized God's Name.

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥

It is only through Guru's word that any person has realized God.

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਹੀ ਸੁਖੁ ਪਾਵਣਿਆ ॥੮॥

Night and day, he performs God's devotional worship; and intuitively obtains peace.

ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੇ ਸੋਈ ॥

The same One (God) is pervading in all.

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥

Only a rare Guru's follower recognize this.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਜਨ ਸੋਹਿ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵਣਿਆ ॥੯॥੨੯॥੩੦॥

O' Nanak, those who are attuned to the Naam are beautiful. Granting His Grace, God unites them with Himself.

ਮਾਝ ਮਹਲਾ ੩ ॥

Maajh Raag, by the Third Guru:

ਮਨਮੁਖ ਪੜਹਿ ਪੰਡਿਤ ਕਹਾਵਹਿ ॥

The self-conceited persons study the scriptures and are called Pandits-scholars.

ਦੂਜੈ ਭਾਇ ਮਹਾ ਦੁਖੁ ਪਾਵਹਿ ॥

But they are in love with duality, and they suffer in terrible pain.

ਬਿਖਿਆ ਮਾਤੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਆਵਣਿਆ ॥੧॥

Engrossed in the poison of worldly wealth, they understand nothing about spiritual life and keep going in the cycle of birth and death.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥

I dedicate my life to those who subdue their ego and unite with God.

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਮਨਿ ਵਸਿਆ ਹਰਿ ਰਸੁ ਸਹਜਿ ਪੀਆਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Because they follow Guru's teachings, God comes to dwell in their mind and they intuitively relish the elixir of Naam.

ਵੇਦੁ ਪੜਹਿ ਹਰਿ ਰਸੁ ਨਹੀ ਆਇਆ ॥

The Pandits study the scriptures but do not obtain any divine joy.

ਵਾਦੁ ਵਖਾਣਹਿ ਮੇਰੇ ਮਾਇਆ ॥

Allured by Maya they argue and debate.

ਅਗਿਆਨਮਤੀ ਸਦਾ ਅੰਧਿਆਰਾ ਗੁਰਮੁਖਿ ਬੁਝਿ ਹਰਿ ਗਾਵਣਿਆ ॥੨॥

The foolish intellectuals are forever in spiritual darkness. The Guru's followers understand, and sing the Glorious Praises of God.

ਅਕਥੇ ਕਥੀਐ ਸਬਦਿ ਸੁਹਾਵੈ ॥ ਗੁਰਮਤੀ ਮਨਿ ਸਚੇ ਭਾਵੈ ॥

If we keep describing the praises of the indescribable God through the pleasing words of the Guru. Then, through the Guru's Teachings, God becomes pleasing to the mind.

ਸਚੇ ਸਚੁ ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ ਇਹੁ ਮਨੁ ਸਚਿ ਰੰਗਾਵਣਿਆ ॥੩॥

Those who always meditate on God's Name, their minds remain imbued with the Truth (eternal God).

ਜੇ ਸਚਿ ਰਤੇ ਤਿਨ ਸਚੇ ਭਾਵੈ ॥

Those who are attuned to Truth, love the Truth.

ਆਪੇ ਦੇਇ ਨ ਪਛੋਤਾਵੈ ॥

God Himself bestows this gift, and never regrets.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਸਚੁ ਜਾਤਾ ਮਿਲਿ ਸਚੇ ਸੁਖੁ ਪਾਵਣਿਆ ॥੪॥

Through the Guru's word, they realize the eternal God. Uniting with Him, they always live in spiritual peace.

ਕੂੜੁ ਕੁਸਤੁ ਤਿਨਾ ਮੈਲੁ ਨ ਲਾਗੈ ॥

The filth of fraud and falsehood does not stick to those,

ਗੁਰ ਪਰਸਾਦੀ ਅਨਦਿਨੁ ਜਾਗੈ ॥

who, by Guru's Grace, always remain vigilant against the allurements of Maya.

ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਘਟ ਭੀਤਰਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ ॥੫॥

The Immaculate Naam, the Name of God, dwells deep within their hearts; their light (soul) merges into the Light (Primal Soul).

ਤੈ ਗੁਣ ਪੜਹਿ ਹਰਿ ਤਤੁ ਨ ਜਾਣਹਿ ॥

Those who always study the scriptures motivated by the three modes of Maya, remain deprived of the essential reality of God.

ਮੂਲਹੁ ਭੁਲੇ ਗੁਰ ਸਬਦੁ ਨ ਪਛਾਣਹਿ ॥

They have gone astray from the very fundamentals, and they do not understand the true meaning of the Guru's word.

ਮੋਹ ਬਿਆਪੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਵਣਿਆ ॥੬॥

Engrossed in love of worldly wealth, they do not understand that God can be realized only through the Guru's teachings.

ਵੇਦੁ ਪੁਕਾਰੈ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥

The pundit who reads Vedas loudly, but he himself remains under the influence of three modes of Maya.

ਮਨਮੁਖ ਨ ਬੁਝਹਿ ਦੂਜੈ ਭਾਇਆ ॥

The self-willed manmukh, in love with duality, do not understand spirituality.

ਤ੍ਰੈ ਗੁਣ ਪੜਹਿ ਹਰਿ ਏਕੁ ਨ ਜਾਣਹਿ ਬਿਨੁ ਬੁਝੇ ਦੁਖੁ ਪਾਵਣਿਆ ॥੭॥

Motivated by the three traits of Maya, they read the scriptures but do not realize God, and without realizing Him they suffer in misery.

ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਆਪਿ ਮਿਲਾਏ ॥

When it pleases God, He unites us with Himself.

ਗੁਰ ਸਬਦੀ ਸਹਸਾ ਦੂਖੁ ਚੁਕਾਏ ॥

Through the Guru's word, skepticism and suffering are dispelled.

ਨਾਨਕ ਨਾਵੈ ਕੀ ਸਚੀ ਵਡਿਆਈ ਨਾਮੇ ਮੰਨਿ ਸੁਖੁ ਪਾਵਣਿਆ ॥੮॥੩੦॥੩੧॥

O' Nanak, eternal is the glory of Naam. Believing in Naam, peace is obtained.

ਮਾਝ ਮਹਲਾ ੩ ॥

Raag Maajh, by the Third Guru:

ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਆਪੇ ਸੋਈ ॥

God Himself is the one without any attribute, and He Himself is the one with all the attributes.

ਤਤੁ ਪਛਾਣੈ ਸੇ ਪੰਡਿਤੁ ਹੋਈ ॥

One who understand this essential reality becomes a the true Pandits.

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੯॥

He saves himself and all his lineage by enshrining God's Name in his mind.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਰਸੁ ਚਖਿ ਸਾਦੁ ਪਾਵਣਿਆ ॥

I dedicate my life to those who upon relishing the elixir of Naam, enjoy bliss.

ਹਰਿ ਰਸੁ ਚਾਖਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

They who relish the elixir of Naam are the immaculate beings. They always meditate on the immaculate God with loving devotion.

ਸੇ ਨਿਹਕਰਮੀ ਜੇ ਸਬਦੁ ਬੀਚਾਰੇ ॥

The person who reflects upon the holy word of the Guru, does deeds without any selfish motive.

ਅੰਤਰਿ ਤਤੁ ਗਿਆਨਿ ਹਉਮੈ ਮਾਰੇ ॥

Within him is the essence of divine wisdom, by which he destroys his ego.

ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਪਾਏ ਤ੍ਰੈ ਗੁਣ ਮੇਟਿ ਸਮਾਵਣਿਆ ॥੨॥

He obtains the precious Naam, which is as valuable as the nine treasures of the world. Rising above the three traits of Maya, he merges with God.

ਹਉਮੈ ਕਰੈ ਨਿਹਕਰਮੀ ਨ ਹੋਵੈ ॥

The one who indulges in ego can never do anything without selfish motive.

ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਖੋਵੈ ॥

It is only by Guru's Grace that one gets rid of ego.

ਅੰਤਰਿ ਬਿਬੇਕੁ ਸਦਾ ਆਪੁ ਵੀਚਾਰੇ ਗੁਰ ਸਬਦੀ ਗੁਣ ਗਾਵਣਿਆ ॥੩॥

He develops the sense of differentiating good from bad. He always reflects upon the self, and through Guru's teachings he keep singing the praises of God.

ਹਰਿ ਸਰੁ ਸਾਗਰੁ ਨਿਰਮਲੁ ਸੋਈ ॥

God is like a vast immaculate ocean full of virtues.

ਸੰਤ ਚੁਗਹਿ ਨਿਤ ਗੁਰਮੁਖਿ ਹੋਈ ॥

Following the Guru's teachings, the holy people keep acquiring these virtues.

ਇਸਨਾਨੁ ਕਰਹਿ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ ॥੪॥

These saintly people always remain immersed in this immaculate ocean of Naam and wash away the filth of ego.

ਨਿਰਮਲੁ ਹੰਸਾ ਪ੍ਰੇਮੁ ਪਿਆਰਿ ॥

He, who is always absorbed in love and devotion for God, is like a pure swan.

ਹਰਿ ਸਰਿ ਵਸੈ ਹਉਮੈ ਮਾਰਿ ॥

Who, shedding his ego, dwells in the divine pool of Naam.

ਅਹਿਨਿਸਿ ਪ੍ਰੀਤਿ ਸਬਦਿ ਸਾਚੈ ਹਰਿ ਸਰਿ ਵਾਸਾ ਪਾਵਣਿਆ ॥੫॥

Day and night, through the Guru's word, he develops love for God and keep dwelling in the divine pool of Naam.

ਮਨਮੁਖੁ ਸਦਾ ਬਗੁ ਮੈਲਾ ਹਉਮੈ ਮਲੁ ਲਾਈ ॥

The self-willed person is always filthy like a crane, smeared with the filth of ego.

ਇਸਨਾਨੁ ਕਰੈ ਪਰੁ ਮੈਲੁ ਨ ਜਾਈ ॥

He may bathe at holy places, but filth of ego does not go away.

ਜੀਵਤੁ ਮਰੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੈ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ ॥੬॥

One who dies while yet alive (who gives up the sense of ego while still doing his worldly duties), and reflects on the Guru's word, is rid off this filth of ego.

ਰਤਨੁ ਪਦਾਰਥੁ ਘਰ ਤੇ ਪਾਇਆ ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥

He, to whom the perfect Guru has recited the holy word, has obtained the jewel like precious wealth of Naam within his heart.

ਗੁਰ ਪਰਸਾਦਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਘਟਿ ਚਾਨਣੁ ਆਪੁ ਪਛਾਨਣਿਆ ॥੭॥

By Guru's Grace, the darkness of spiritual ignorance is dispelled; he has come recognize the Divine Light within his own heart.

ਆਪਿ ਉਪਾਏ ਤੈ ਆਪੇ ਵੇਖੈ ॥

God Himself creates, and He Himself takes care of the creation.

ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੇ ਜਨੁ ਲੇਖੈ ॥

The one who follows the true Guru's teachings is approved in God's court.

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ ॥੮॥੩੧॥੩੨॥

O' Nanak, the Naam dwells deep within the heart; by Guru's Grace, it is realized.

ਮਾਝ ਮਹਲਾ ੩ ॥

Maajh Raag by the Third Guru:

ਮਾਇਆ ਮੇਹੁ ਜਗਤੁ ਸਬਾਇਆ ॥

The entire world is engrossed in emotional attachment to Maya.

ਤ੍ਰੈ ਗੁਣ ਦੀਸਹਿ ਮੇਰੇ ਮਾਇਆ ॥

Everybody seems to be under the influence of the three traits of Maya.

ਗੁਰ ਪਰਸਾਦੀ ਕੇ ਵਿਰਲਾ ਬੁਝੈ ਚਉਥੈ ਪਦਿ ਲਿਵ ਲਾਵਣਿਆ ॥੧॥

By Guru's grace, only a rare one recognize this truth. Subduing these impulses, he attunes his mind to the fourth state of spiritual exaltation called Turya.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਮਾਇਆ ਮੇਹੁ ਸਬਦਿ ਜਲਾਵਣਿਆ ॥

I dedicate myself to those, who burn their attachment to maya, by following the Guru's word.

**ਮਾਇਆ ਮੇਹੁ ਜਲਾਏ ਸੇ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ਹਰਿ ਦਰਿ ਮਹਲੀ ਸੇਭਾ ਪਾਵਣਿਆ ॥੧॥
ਰਹਾਉ ॥**

He who burns away his attachment to Maya and fixes his mind on God's lotus feet (remembers God with love and devotion), receives honor in God's court.

ਦੇਵੀ ਦੇਵਾ ਮੂਲੁ ਹੈ ਮਾਇਆ ॥

The reason for the creation of gods and goddesses is Maya.

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਜਿੰਨਿ ਉਪਾਇਆ ॥

The Smritis and the Shastras (scriptures) were also composed because of Maya.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਪਸਰਿਆ ਸੰਸਾਰੇ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਵਣਿਆ ॥੨॥

Lust and anger are pervading the world and people continue to suffer in the cycles of birth and death.

ਤਿਸੁ ਵਿਚਿ ਗਿਆਨ ਰਤਨੁ ਇਕੁ ਪਾਇਆ ॥

God has also placed the jewel of divine wisdom in this world.

ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਇਆ ॥

By the Guru's grace, it is enshrined within the mind.

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਚੁ ਕਮਾਵੈ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੩॥

He who meditates on God's Name, through the perfect Guru's teachings, earns the merits of celibacy, truthful living, and self-discipline.

ਪੇਈਅੜੈ ਧਨ ਭਰਮਿ ਭੁਲਾਣੀ ॥

In this world, the soul-bride who has been deluded by doubt.

ਦੂਜੈ ਲਾਗੀ ਫਿਰਿ ਪਛੋਤਾਣੀ ॥

Attached to duality, she later comes to regret it.

ਹਲਤੁ ਪਲਤੁ ਦੇਵੈ ਗਵਾਏ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਣਿਆ ॥੪॥

She forfeits both this world and the next, and even in her dreams, she does not find peace.

ਪੇਈਅੜੈ ਧਨ ਕੰਤੁ ਸਮਾਲੇ ॥

The soul-bride who remembers her Husband-God in this world,

ਗੁਰ ਪਰਸਾਦੀ ਵੇਖੈ ਨਾਲੇ ॥

by Guru's grace, sees Him close at hand.

ਪਿਰ ਕੈ ਸਹਜਿ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਸਬਦਿ ਸਿੰਗਾਰੁ ਬਣਾਵਣਿਆ ॥੫॥

Embellishing herself with Husband-God's love through the Guru's word, she intuitively remains imbued with the love of her beloved.

ਸਫਲੁ ਜਨਮੁ ਜਿਨਾ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥

Successful is the human-birth of those who meet with the true Guru.

ਦੂਜਾ ਭਾਉ ਗੁਰ ਸਬਦਿ ਜਲਾਇਆ ॥

Through the Guru's word, they burn their love of duality.

ਏਕੇ ਰਵਿ ਰਹਿਆ ਘਟ ਅੰਤਰਿ ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ ॥੬॥

Joining the holy congregation, they sing God's Praises who is pervading deep within their heart.

ਸਤਿਗੁਰੁ ਨ ਸੇਵੇ ਸੇ ਕਾਹੇ ਆਇਆ ॥

Those who do not follow the teachings of the True Guru, why did they even come into this world?

ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥

Accursed is his life, and uselessly wasted is this human life.

ਮਨਮੁਖਿ ਨਾਮੁ ਚਿਤਿ ਨ ਆਵੈ ਬਿਨੁ ਨਾਵੈ ਬਹੁ ਦੁਖੁ ਪਾਵਣਿਆ ॥੭॥

The self-willed person does not remember Naam. Without the Naam, he suffers in terrible pain.

ਜਿਨਿ ਸਿਸਟਿ ਸਾਜੀ ਸੋਈ ਜਾਣੈ ॥

The One who created the Universe, He alone knows all about it.

ਆਪੇ ਮੇਲੈ ਸਬਦਿ ਪਛਾਣੈ ॥

He unites those with Himself, who realize Him through the Guru's word.

ਨਾਨਕ ਨਾਮੁ ਮਿਲਿਆ ਤਿਨ ਜਨ ਕਉ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਵਣਿਆ
॥੮॥੧॥੩੨॥੩੩॥

O' Nanak, only those receive the gift of Naam who are so predestined.

ਮਾਝ ਮਹਲਾ ੪ ॥

Maajh Raag, by the fourth Guru:

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ ॥

The primal Being is farther than the farthest; everywhere He is all by Himself.

ਆਪੇ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ ॥

He Himself creates and He Himself destroys.

ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੇ ਸੇਈ ਗੁਰਮੁਖਿ ਸੇਭਾ ਪਾਵਣਿਆ ॥੧॥

The same One pervades in all beings, but the one who follows the Guru's teachings attains glory at His door.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਿਰੰਕਾਰੀ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥

I dedicate myself to those who meditate on the Name of the formless God with love and devotion.

ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਘਟਿ ਘਟਿ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

That God has no form or shape, yet He is seen pervading all hearts. But it is only by following the Guru's teachings that incomprehensible One can be realized

ਤੂ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਪ੍ਰਭੁ ਸੇਈ ॥

O' God, You are the merciful and compassionate Master for all creatures.

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥

Without You, there is no other at all.

ਗੁਰੁ ਪਰਸਾਦੁ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੨॥

If the Guru showers his grace, and blesses one with the Name, then by meditating on the Name one merges in You.

ਤੂੰ ਆਪੇ ਸਚਾ ਸਿਰਜਣਹਾਰਾ ॥

O' God, You Yourself are the True Creator.

ਭਗਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥

Your treasures of devotional worship are overflowing.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਭੀਜੈ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਵਣਿਆ ॥੩॥

When a Guru's follower is blessed with Naam, he feels delighted and intuitively enters into a state of deep contemplation.

ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਾ ਪ੍ਰਭੁ ਤੇਰੇ ॥

O' God, bless me, that I may always sing your praises.

ਤੁਧੁ ਸਾਲਾਹੀ ਪ੍ਰੀਤਮ ਮੇਰੇ ॥

O' my Beloved, I may keep praising You.

ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਜਾਚਾ ਗੁਰ ਪਰਸਾਦੀ ਤੂੰ ਪਾਵਣਿਆ ॥੪॥

Without You, there is no other for me to seek out. It is only by Guru's Grace that You are realized.

ਅਗਮੁ ਅਗੋਚਰੁ ਮਿਤਿ ਨਹੀ ਪਾਈ ॥

O' God, You are incomprehensible. No one has been able to know Your limit.

ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤੂੰ ਲੈਹਿ ਮਿਲਾਈ ॥

When You show Your mercy on someone, You unite that person with Yourself.

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਧਿਆਈਐ ਸਬਦੁ ਸੇਵਿ ਸੁਖੁ ਪਾਵਣਿਆ ॥੫॥

It is only through the perfect Guru one can meditate on God. One can enjoy the bliss by enshrining the Guru's teachings in the heart.

ਰਸਨਾ ਗੁਣਵੰਤੀ ਗੁਣ ਗਾਵੈ ॥

Meritorious is the person who sings God's praises.

ਨਾਮੁ ਸਲਾਹੇ ਸਚੇ ਭਾਵੈ ॥

Praising the Naam, one becomes pleasing to the True One.

ਗੁਰਮੁਖਿ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਮਿਲਿ ਸਚੇ ਸੇਭਾ ਪਾਵਣਿਆ ॥੬॥

The Guru's follower always remains imbued with the love of God. Realizing the eternal God, glory is obtained.

ਮਨਮੁਖੁ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ ॥

The self-willed person does all the deeds out of ego.

ਜੁਐ ਜਨਮੁ ਸਭ ਬਾਜੀ ਹਾਰੀ ॥

He loses in the gamble of life.

ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਫਿਰਿ ਫਿਰਿ ਆਵਣੁ ਜਾਵਣਿਆ ॥੭॥

Within him is the greed and terrible darkness of ignorance. He keeps suffering in the cycles of birth and death.

ਆਪੇ ਕਰਤਾ ਦੇ ਵਡਿਆਈ ॥

The Creator Himself bestows Glory on those,

ਜਿਨ ਕਉ ਆਪਿ ਲਿਖਤੁ ਧੁਰਿ ਪਾਈ ॥

whom He Himself has so predestined.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਭਉ ਭੰਜਨੁ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਪਾਵਣਿਆ ॥੮॥੧॥੩੪॥

O' Nanak, they are blessed with Naam, the destroyer of fear and they enjoy peace by following the Guru's word.

ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

Maajh Raag, by the Fifth Guru, First Beat:

ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ॥

Incomprehensible God is within all, but everyone cannot comprehend this.

ਨਾਮੁ ਰਤਨੁ ਲੈ ਗੁਝਾ ਰਖਿਆ ॥

He has placed the jewel like Naam in a concealed place within the body.

ਅਗਮੁ ਅਗੋਚਰੁ ਸਭ ਤੇ ਉਚਾ ਗੁਰ ਕੈ ਸਬਦਿ ਲਖਾਵਣਿਆ ॥੧॥

The Inaccessible and Incomprehensible God, the highest of all, is realized through the Guru's word.

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਕਲਿ ਮਹਿ ਨਾਮੁ ਸੁਣਾਵਣਿਆ ॥

I dedicate my life, to those who recite and preach Naam in this age of Kalyug.

ਸੰਤ ਪਿਆਰੇ ਸਚੈ ਧਾਰੇ ਵਡਭਾਗੀ ਦਰਸਨੁ ਪਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

The Beloved Saints, whom the eternal God has provided His support, have the good fortune to obtain His Blessed Vision.

ਸਾਧਿਕ ਸਿਧ ਜਿਸੈ ਕਉ ਫਿਰਦੇ ॥

The One, who is sought by the Siddhas and the seekers,

ਬ੍ਰਹਮੇ ਇੰਦ੍ਰ ਧਿਆਇਨਿ ਹਿਰਦੇ ॥

upon Whom Brahma and Indra meditate within their hearts,

ਕੋਟਿ ਤੇਤੀਸਾ ਖੋਜਹਿ ਤਾ ਕਉ ਗੁਰ ਮਿਲਿ ਹਿਰਦੈ ਗਾਵਣਿਆ ॥੨॥

and the 330 million of other gods search for Him. But the fortunate people, meeting the Guru are singing His praises in their hearts.

ਆਠ ਪਹਰ ਤੁਧੁ ਜਾਪੇ ਪਵਨਾ ॥

O' God, the wind always moves around according to Your command.

ਧਰਤੀ ਸੇਵਕ ਪਾਇਕ ਚਰਨਾ ॥

The entire creation is humbly at your command.

ਖਾਣੀ ਬਾਣੀ ਸਰਬ ਨਿਵਾਸੀ ਸਭਨਾ ਕੈ ਮਨਿ ਭਾਵਣਿਆ ॥੩॥

You pervade in creatures from all the four sources of creation and people with different languages. You are pleasing to the minds of all.

ਸਾਚਾ ਸਾਹਿਬੁ ਗੁਰਮੁਖਿ ਜਾਪੈ ॥

The eternal God is realized by following the Guru's teachings.

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਿਵਾਧੈ

He is realized through the Shabad, the Word of the Perfect Guru.

ਜਿਨ ਪੀਆ ਸੇਈ ਤ੍ਰਿਪਤਾਸੇ ਸਚੇ ਸਚਿ ਅਘਾਵਣਿਆ ॥੪॥

They who have partaken of the nectar of Naam, are satiated with the truest of the true.

ਤਿਸੁ ਘਰਿ ਸਹਜਾ ਸੇਈ ਸੁਹੇਲਾ ॥

There is (spiritual) peace in that heart, and that person is comfortable,

ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥

such a person always enjoys spiritual pleasure and bliss.

ਸੇ ਧਨਵੰਤਾ ਸੇ ਵਡ ਸਾਹਾ ਜੇ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਵਣਿਆ ॥੫॥

The one who attunes the mind to Guru's word, is truly rich and a lofty banker.

ਪਹਿਲੇ ਦੇ ਤੈਂ ਰਿਜਕੁ ਸਮਾਹਾ ॥

First, You created sustenance,

ਪਿਛੇ ਦੇ ਤੈਂ ਜੰਤੁ ਉਪਾਹਾ ॥

then, You created the living beings.

ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਅਵਰੁ ਨ ਸੁਆਮੀ ਲਵੈ ਨ ਕੋਈ ਲਾਵਣਿਆ ॥੬॥

None is so great a provider as You are, O' my Master, no one even comes closer.

ਜਿਸੁ ਤੂੰ ਤੁਠਾ ਸੇ ਤੁਧੁ ਧਿਆਏ ॥

On whom You Become gracious, they remember You,

ਸਾਧ ਜਨਾ ਕਾ ਮੰਤ੍ਰੁ ਕਮਾਏ ॥

and practice the teachings of the Saints

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਤਿਸੁ ਦਰਗਹ ਠਾਕ ਨ ਪਾਵਣਿਆ ॥੭॥

Such a person swims across worldly-ocean of vices and emancipates his family too. None can bar his entry into God's court.

ਤੂੰ ਵਡਾ ਤੂੰ ਉਚੇ ਉਚਾ ॥

O' God, You are so Great! You are the Highest of the High!

ਤੂੰ ਬੇਅੰਤੁ ਅਤਿ ਮੁਚੇ ਮੁਚਾ ॥

Your virtues are infinite, You are the greatest.

ਹਉ ਕੁਰਬਾਣੀ ਤੇਰੈ ਵੰਞਾ ਨਾਨਕ ਦਾਸ ਦਸਾਵਣਿਆ ॥੮॥੧॥੩੫॥

Nanak says, I the servant of Your servants, dedicate my life to You.

ਮਾਝ ਮਹਲਾ ੫ ॥

Maajh Raag by the Fifth Guru.

ਕਉਣੁ ਸੁ ਮੁਕਤਾ ਕਉਣੁ ਸੁ ਜੁਗਤਾ ॥

Who is free from the bondage of worldly attractions, who is united with God?

ਕਉਣੁ ਸੁ ਗਿਆਨੀ ਕਉਣੁ ਸੁ ਬਕਤਾ ॥

Who has Divine knowledge, and who is a true preacher?

ਕਉਣੁ ਸੁ ਗਿਰਹੀ ਕਉਣੁ ਉਦਾਸੀ ਕਉਣੁ ਸੁ ਕੀਮਤਿ ਪਾਏ ਜੀਉ ॥੧॥

Who is a householder, and who is a true renunciate? Who is the one who can estimate the worth of human life.

ਕਿਨਿ ਬਿਧਿ ਬਾਧਾ ਕਿਨਿ ਬਿਧਿ ਛੁਟਾ ॥

How is one bound to worldly riches and powers, and how can one free oneself?

ਕਿਨਿ ਬਿਧਿ ਆਵਣੁ ਜਾਵਣੁ ਤੂਟਾ ॥

How does one break the cycle of birth and death.

ਕਉਣੁ ਕਰਮ ਕਉਣੁ ਨਿਹਕਰਮਾ ਕਉਣੁ ਸੁ ਕਹੈ ਕਹਾਏ ਜੀਉ ॥੨॥

Who is subjected to deeds and who is above deeds (unconcerned about their fruit). Who is the one who sings God's praises and inspires others to do so also?

ਕਉਣੁ ਸੁ ਸੁਖੀਆ ਕਉਣੁ ਸੁ ਦੁਖੀਆ ॥

Who is truly at peace and who is miserable?

ਕਉਣੁ ਸੁ ਸਨਮੁਖੁ ਕਉਣੁ ਵੇਮੁਖੀਆ ॥

Who is a Sanmukh (follows Guru's teachings) and who is a Vy mukhin-aa (follows the dictates of his own mind)?

ਕਿਨਿ ਬਿਧਿ ਮਿਲੀਐ ਕਿਨਿ ਬਿਧਿ ਬਿਛੁਰੈ ਇਹ ਬਿਧਿ ਕਉਣੁ ਪ੍ਰਗਟਾਏ ਜੀਉ ॥੩॥

How can we meet (God), and how is one separated from Him? Who is the person who shows us the right Path?

ਕਉਣੁ ਸੁ ਅਖਰੁ ਜਿਤੁ ਧਾਵਤੁ ਰਹਤਾ ॥

What is that Word, by which the wandering mind can be restrained?

ਕਉਣੁ ਉਪਦੇਸੁ ਜਿਤੁ ਦੁਖੁ ਸੁਖੁ ਸਮ ਸਹਤਾ ॥

What are those teachings, by which we may endure pain and pleasure alike?

ਕਉਣੁ ਸੁ ਚਾਲ ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ਕਿਨਿ ਬਿਧਿ ਕੀਰਤਨੁ ਗਾਏ ਜੀਉ ॥੪॥

What is that lifestyle, by which we may come to meditate on the Supreme God? How may we sing His Praises?

ਗੁਰਮੁਖਿ ਮੁਕਤਾ ਗੁਰਮੁਖਿ ਜੁਗਤਾ ॥

The Gurmukh (one who follows Guru's teachings) is free from worldly attachments. The Gurmukh remains united with God.

ਗੁਰਮੁਖਿ ਗਿਆਨੀ ਗੁਰਮੁਖਿ ਬਕਤਾ ॥

The Guru's follower is spiritually wise, and is a true preacher.

ਧੰਨੁ ਗਿਰਗੀ ਉਦਾਸੀ ਗੁਰਮੁਖਿ ਗੁਰਮੁਖਿ ਕੀਮਤਿ ਪਾਏ ਜੀਉ ॥੫॥

Guru's follower is the blessed householder, the blessed renunciar. Only a Guru's follower realizes the worth of human life.

ਹਉਮੈ ਬਾਧਾ ਗੁਰਮੁਖਿ ਛੁਟਾ ॥

Because of one's ego, one is bound in the shackles of Maya. By following Guru's advice, one is liberated from these bonds.

ਗੁਰਮੁਖਿ ਆਵਣੁ ਜਾਵਣੁ ਤੂਟਾ ॥

The Guru's follower escapes the cycles of birth and death.

ਗੁਰਮੁਖਿ ਕਰਮ ਗੁਰਮੁਖਿ ਨਿਹਕਰਮਾ ਗੁਰਮੁਖਿ ਕਰੇ ਸੁ ਸੁਭਾਏ ਜੀਉ ॥੬॥

The Guru's follower does good deeds, and does not expect any reward. Whatever the He does, it is out of his good nature.

ਗੁਰਮੁਖਿ ਸੁਖੀਆ ਮਨਮੁਖਿ ਦੁਖੀਆ ॥

The Guru's follower is at peace, the self-willed is miserable.

ਗੁਰਮੁਖਿ ਸਨਮੁਖੁ ਮਨਮੁਖਿ ਵੇਮੁਖੀਆ ॥

The Guru's follower turns toward the Guru, and the self-willed manmukh turns away from the Guru.

ਗੁਰਮੁਖਿ ਮਿਲੀਐ ਮਨਮੁਖਿ ਵਿਛੁਰੈ ਗੁਰਮੁਖਿ ਬਿਧਿ ਪ੍ਰਗਟਾਏ ਜੀਉ ॥੭॥

The guru's follower is united with God, while the self-willed is separated from Him. the Guru's follower reveals the way to unite with God.

ਗੁਰਮੁਖਿ ਅਖਰੁ ਜਿਤੁ ਧਾਵਤੁ ਰਹਤਾ ॥

It is the Guru's word, by which the wandering mind is restrained.

ਗੁਰਮੁਖਿ ਉਪਦੇਸੁ ਦੁਖੁ ਸੁਖੁ ਸਮ ਸਹਤਾ ॥

Through the Guru's Teachings, one can endure pain and pleasure alike.

ਗੁਰਮੁਖਿ ਚਾਲ ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਕੀਰਤਨੁ ਗਾਏ ਜੀਉ ॥੮॥

The Guru's teaching reveals the way to meditate on God, Guru's follower keeps singing God's praises.

ਸਗਲੀ ਬਣਤ ਬਣਾਈ ਆਪੇ ॥

(Whether a person is Guru's follower or self-conceited), it is God Himself who has thus fashioned His creation.

ਆਪੇ ਕਰੇ ਕਰਾਏ ਥਾਪੇ ॥

He Himself does and gets everything done from His creatures, and appoints them to different tasks.

ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ ਨਾਨਕ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ ॥੯॥੨॥੩੬॥

O' Nanak, it is He, who assumed limitless forms from One form (God) and ultimately all the forms will be merged into that One again.

ਮਾਝ ਮਹਲਾ ੫ ॥

Maajh Raag, by the Fifth Guru:

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਤਾ ਕਿਆ ਕਾੜਾ ॥

When one believes that he is protected by the Imperishable God, then why should anyone be anxious?

ਹਰਿ ਭਗਵੰਤਾ ਤਾ ਜਨੁ ਖਰਾ ਸੁਖਾਲਾ ॥

When one believes that one has the support of the Master of all happiness, then one feels truly at peace.

ਜੀਅ ਪ੍ਰਾਨ ਮਾਨ ਸੁਖਦਾਤਾ ਤੂੰ ਕਰਹਿ ਸੇਈ ਸੁਖੁ ਪਾਵਣਿਆ ॥੧॥

O' God, when one believes that You are the giver of life-breath, honor and peace, and everything happens under Your command, then one enjoys bliss.

ਤੂੰ ਮੇਰਾ ਪਰਬਤੁ ਤੂੰ ਮੇਰਾ ਓਲਾ ਤੁਮ ਸੰਗਿ ਲਵੈ ਨ ਲਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

O' God, You are my shelter and shield like a mountain. I consider no one equal to You.

ਤੇਰਾ ਕੀਤਾ ਜਿਸੁ ਲਾਗੈ ਮੀਠਾ ॥

That person who accepts Your Will as sweet,

ਘਟਿ ਘਟਿ ਪਾਰਬ੍ਰਹਮੁ ਤਿਨਿ ਜਨਿ ਡੀਠਾ ॥

comes to realize the Supreme God pervading in each and every heart.

ਥਾਨਿ ਥਨੰਤਰਿ ਤੂੰਹੈ ਤੂੰਹੈ ਇਕੋ ਇਕੁ ਵਰਤਾਵਣਿਆ ॥੨॥

In all places and interspaces, You exist. You are the One and the Only One, pervading everywhere.

ਸਗਲ ਮਨੋਰਥ ਤੂੰ ਦੇਵਣਹਾਰਾ ॥

You are the Fulfiller of all the mind's desires.

ਭਗਤੀ ਭਾਇ ਭਰੇ ਭੰਡਾਰਾ ॥

O' God, You are full of love and devotional worship.

ਦਇਆ ਧਾਰਿ ਰਾਖੇ ਤੁਧੁ ਸੇਈ ਪੂਰੈ ਕਰਮਿ ਸਮਾਵਣਿਆ ॥੩॥

Showing mercy, whom You save from the influence of Maya, by perfect destiny they remain absorbed in You.

ਅੰਧ ਕੂਪ ਤੇ ਕੰਢੈ ਚਾੜੇ ॥

You pull Your devotees out of the blind deep well of worldly entanglements.

ਕਰਿ ਕਿਰਪਾ ਦਾਸ ਨਦਰਿ ਨਿਹਾਲੇ ॥

Showering Your Mercy, You bless Your servant with Your Glance of Grace.

ਗੁਣ ਗਾਵਹਿ ਪੂਰਨ ਅਬਿਨਾਸੀ ਕਹਿ ਸੁਣਿ ਤੇਟਿ ਨ ਆਵਣਿਆ ॥੪॥

They continue singing praises of the all-perfect imperishable God, to which there is no end or limit.

ਐਥੈ ਓਥੈ ਤੂੰਹੈ ਰਖਵਾਲਾ ॥

O' God, You alone are the protector of all in this and the next world.

ਮਾਤ ਗਰਭ ਮਹਿ ਤੁਮ ਹੀ ਪਾਲਾ ॥

In the mother's womb too, You are the cherisher.

ਮਾਇਆ ਅਗਨਿ ਨ ਪੇਹੈ ਤਿਨ ਕਉ ਰੰਗਿ ਰਤੇ ਗੁਣ ਗਾਵਣਿਆ ॥੫॥

The fire of maya (worldly entanglements) does not affect those who, imbued with your love keep singing Your praises.

ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਸਮਾਲੀ ॥

O' God, I do not know on which of Your virtues I should contemplate?

ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਧੁ ਨਦਰਿ ਨਿਹਾਲੀ ॥

I behold Your Presence, deep within my mind and body.

ਤੂੰ ਮੇਰਾ ਮੀਤੁ ਸਾਜਨੁ ਮੇਰਾ ਸੁਆਮੀ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨਣਿਆ ॥੬॥

You are my Friend, Companion, and Master. Without You, I know none else.

ਜਿਸ ਕਉ ਤੂੰ ਪ੍ਰਭ ਭਇਆ ਸਹਾਈ ॥

O' God, the one, whom You protect,

ਤਿਸੁ ਤਤੀ ਵਾਉ ਨ ਲਗੈ ਕਾਈ ॥

does not suffer from any harm.

ਤੂ ਸਾਹਿਬੁ ਸਰਣਿ ਸੁਖਦਾਤਾ ਸਤਸੰਗਤਿ ਜਪਿ ਪ੍ਰਗਟਾਵਣਿਆ ॥੭॥

You are his Master, sole support, and the Giver of peace. Through worship and meditation in the company of saintly persons, You are revealed.

ਤੂੰ ਉਚ ਅਥਾਹੁ ਅਪਾਰੁ ਅਮੇਲਾ ॥

You are Exalted, Unfathomable, Infinite and Invaluable.

ਤੂੰ ਸਾਚਾ ਸਾਹਿਬੁ ਦਾਸੁ ਤੇਰਾ ਗੋਲਾ ॥

You are the eternal Master, and I am Your devoted servant.

ਤੂੰ ਮੀਰਾ ਸਾਚੀ ਠਕੁਰਾਈ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਵਣਿਆ ॥੮॥੩॥੩੭॥

You are the true King, true is Your domain, and Nanak is a sacrifice to You again and again.

ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥

Maajh Raag, by the Fifth Guru, Second Beat:

ਨਿਤ ਨਿਤ ਦਯੁ ਸਮਾਲੀਐ ॥

Always enshrine the merciful God in your Heart.

ਮੂਲਿ ਨ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥ ਰਹਾਉ ॥

Never forget Him from your mind.

ਸੰਤਾ ਸੰਗਤਿ ਪਾਈਐ ॥

It is in the company of the saintly persons God is realized,

ਜਿਤੁ ਜਮ ਕੈ ਪੰਥਿ ਨ ਜਾਈਐ ॥

by virtue of which we don't go down the path of spiritual death.

ਤੇਸਾ ਹਰਿ ਕਾ ਨਾਮੁ ਲੈ ਤੇਰੇ ਕੁਲਹਿ ਨ ਲਾਗੈ ਗਾਲਿ ਜੀਉ ॥੧॥

Take with you the provision of Naam on your journey to God's court, so that no stigma is attached to your family name.

ਜੇ ਸਿਮਰੰਦੇ ਸਾਂਈਐ ॥

Those who meditate on the Master,

ਨਰਕਿ ਨ ਸੇਈ ਪਾਈਐ ॥

do not go through pain and suffering.

ਤਤੀ ਵਾਉ ਨ ਲਗਈ ਜਿਨ ਮਨਿ ਵੁਠਾ ਆਇ ਜੀਉ ॥੨॥

No harm come to those in whose mind God comes to dwell.

ਸੇਈ ਸੁੰਦਰ ਸੋਹਣੇ ॥

They alone are beautiful with righteous life style,

ਸਾਧਸੰਗਿ ਜਿਨ ਬੈਹਣੇ ॥

who dwell in the Saadh Sangat, the Company of the Holy.

ਹਰਿ ਧਨੁ ਜਿਨੀ ਸੰਜਿਆ ਸੇਈ ਰੰਡੀਰ ਅਪਾਰ ਜੀਉ ॥੩॥

They who have earned the wealth of Naam, are extremely profound and wise.

ਹਰਿ ਅਮਿਉ ਰਸਾਇਣੁ ਪੀਵੀਐ ॥

We should drink in the Ambrosial Essence of the Name,

ਮੁਹਿ ਡਿਠੈ ਜਨ ਕੈ ਜੀਵੀਐ ॥

Beholding the sight of God's servant, we obtain a new spiritual awakening.

ਕਾਰਜ ਸਭਿ ਸਵਾਰਿ ਲੈ ਨਿਤ ਪੂਜਹੁ ਗੁਰ ਕੇ ਪਾਵ ਜੀਉ ॥੪॥

By remembering and humbly following the teachings of the Guru, accomplish your task of realizing God.

ਜੇ ਹਰਿ ਕੀਤਾ ਆਪਣਾ ॥

Whom God has made His Own devotee,

ਤਿਨਹਿ ਗੁਸਾਈ ਜਾਪਣਾ ॥

he alone will continue to meditate on the Master of the World.

ਸੇ ਸੁਰਾ ਪਰਧਾਨੁ ਸੇ ਮਸਤਕਿ ਜਿਸ ਦੈ ਭਾਗੁ ਜੀਉ ॥੫॥

The one who is blessed with good destiny, becomes a warrior against the vices, and he is acknowledged as a spiritually exalted.

ਮਨ ਮੰਧੇ ਪ੍ਰਭੁ ਅਵਗਾਹੀਆ ॥

Reflect within the minds and realize God.

ਏਹਿ ਰਸ ਭੋਗਣ ਪਾਤਿਸਾਹੀਆ ॥

This itself is the enjoyment of all the nectar and princely pleasures.

ਮੰਦਾ ਮੂਲਿ ਨ ਉਪਜਿਓ ਤਰੇ ਸਚੀ ਕਾਰੈ ਲਾਗਿ ਜੀਉ ॥੬॥

Absolutely no evil thoughts arises in their mind and by being engaged in the true task of remembering God, they cross the worldly-ocean of vices.

ਕਰਤਾ ਮੰਨਿ ਵਸਾਇਆ ॥

He who has enshrined the creator in the mind;

ਜਨਮੈ ਕਾ ਫਲੁ ਪਾਇਆ ॥

He has achieved the objective of human life

ਮਨਿ ਭਾਵੰਦਾ ਕੰਤੁ ਹਰਿ ਤੇਰਾ ਥਿਰੁ ਹੋਆ ਸੋਹਾਗੁ ਜੀਉ ॥੭॥

If your Husband-God is pleasing to your mind, then your union with Him has become eternal.

ਅਟਲ ਪਦਾਰਥੁ ਪਾਇਆ ॥

They who have obtained the everlasting wealth of Naam,

ਭੈ ਭੰਜਨ ਕੀ ਸਰਣਾਇਆ ॥

and have come to the Sanctuary of the Dispeller of fear.

ਲਾਇ ਅੰਚਲਿ ਨਾਨਕ ਤਾਰਿਅਨੁ ਜਿਤਾ ਜਨਮੁ ਅਪਾਰ ਜੀਉ ॥੮॥੪॥੩੮॥

O' Nanak, by attaching these souls to Himself God has saved them. They have won the game of human birth.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the True Guru:

ਮਾਝ ਮਹਲਾ ਪ ਘਰੁ ੩ ॥

Maajh Raag by, the Fifth Guru, Third Beat:

ਹਰਿ ਜਪਿ ਜਪੇ ਮਨੁ ਧੀਰੇ ॥੧॥ ਰਹਾਉ ॥

Chanting and meditating on God, the mind is held steady.

ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰਦੇਉ ਮਿਟਿ ਗਏ ਭੈ ਦੂਰੇ ॥੧॥

By continuously remembering God, all fears are dispelled.

ਸਰਨਿ ਆਵੈ ਪਾਰਬ੍ਰਹਮ ਕੀ ਤਾ ਫਿਰਿ ਕਾਹੇ ਝੂਰੇ ॥੨॥

When one comes to the shelter of God, then one need not worry at all.

ਚਰਨ ਸੇਵ ਸੰਤ ਸਾਧ ਕੇ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥੩॥

Following Guru's teachings with humility, one's all desires are fulfilled.

ਘਟਿ ਘਟਿ ਏਕੁ ਵਰਤਦਾ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰੇ ॥੪॥

God is pervading in each and every heart. He is totally permeating the water, the land, and the sky.

ਸੰਤਨ ਕੀ ਧੂਰੇ ॥੫॥

Those who lovingly meditated on God's Name, the destroyer of sins by humbly following the teachings of the Guru, become immaculate.

ਸਭ ਛਡਾਈ ਖਸਮਿ ਆਪਿ ਹਰਿ ਜਪਿ ਭਈ ਠਰੂਰੇ ॥੬॥

The entire world is pacified by meditating on God. The Master Himself has liberated the entire world from the agony of vices.

ਕਰਤੈ ਕੀਆ ਤਪਾਵਸੋ ਦੁਸਟ ਮੁਏ ਹੋਇ ਮੂਰੇ ॥੭॥

The Creator has done this justice that the evil-doers have died a spiritual death. They have become lifeless like stuffed animals.

ਨਾਨਕ ਰਤਾ ਸਚਿ ਨਾਇ ਹਰਿ ਵੇਖੈ ਸਦਾ ਹਜੂਰੇ ॥੮॥੫॥੩੯॥੧॥੩੨॥੧॥੫॥੩੯॥

O' Nanak, the one who remains attuned to the eternal Name of God, he always beholds His presence with him.

ਬਾਰਹ ਮਾਹਾ ਮਾਂਝ ਮਹਲਾ ੫ ਘਰੁ ੪

The Twelve Months: Maajh Raag, by the Fifth Guru, Fourth Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Eternal God. realized by the grace of the True Guru:

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ ॥

O' God, as a result of our deeds, we are separated from You. Please show Your mercy, and unite us with You.

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸ ਭ੍ਰਮੇ ਥਕਿ ਆਏ ਪ੍ਰਭ ਕੀ ਸਾਮ ॥

O' God, we have wandered in all the four corners and ten directions. Now completely exhausted, we have come to Your refuge.

ਧੇਨੁ ਦੁਧੈ ਤੇ ਬਾਹਰੀ ਕਿਤੈ ਨ ਆਵੈ ਕਾਮ ॥

Just as a cow, that yields no milk is of no use,

ਜਲ ਬਿਨੁ ਸਾਖ ਕੁਮਲਾਵਤੀ ਉਪਜਹਿ ਨਾਹੀ ਦਾਮ ॥

and just as crop withers away without water and yields no income.

ਹਰਿ ਨਾਹ ਨ ਮਿਲੀਐ ਸਾਜਨੈ ਕਤ ਪਾਈਐ ਬਿਸਰਾਮ ॥

similarly, without union with God (our beloved spouse), how can we find any peace or comfort?

ਜਿਤੁ ਘਰਿ ਹਰਿ ਕੰਤੁ ਨ ਪ੍ਰਗਟਈ ਭਠਿ ਨਗਰ ਸੇ ਗ੍ਰਾਮ ॥

The body and mind of a human (soul-bride) in whose heart God has not been revealed is like a burning furnace.

ਸੂਬ ਸੀਗਾਰ ਤੰਬੋਲ ਰਸ ਸਣੁ ਦੇਹੀ ਸਭ ਖਾਮ ॥

All embellishments, and fragrances along with her body seem worthless to her.

ਪ੍ਰਭ ਸੁਆਮੀ ਕੰਤ ਵਿਹੁਣੀਆ ਮੀਤ ਸਜਣ ਸਭਿ ਜਾਮ ॥

Without the presence of her Husband-God, even her friends and relatives appear as demons of death.

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਨਾਮੁ ॥

O' God, therefore Nanak prays: Please show us mercy by blessing us with Naam.

ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਸੰਗਿ ਪ੍ਰਭ ਜਿਸ ਕਾ ਨਿਹਚਲ ਧਾਮ ॥੧॥

and unite me with that Husband-God, whose abode is eternal.

ਚੇਤਿ ਗੋਵਿੰਦੁ ਅਰਾਧੀਐ ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ ॥

By remembering God with loving devotion in the month of chait (March-April) deep bliss arises in the mind.

ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਈਐ ਰਸਨਾ ਨਾਮੁ ਭਣਾ ॥

But this Supreme bliss is achieved by reciting God's praises in the holy congregation.

ਜਿਨਿ ਪਾਇਆ ਪ੍ਰਭੁ ਆਪਣਾ ਆਏ ਤਿਸਹਿ ਗਣਾ ॥

Only coming of that persons in this world is counted as fruitful who has attained union with his God

ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਜੀਵਣਾ ਬਿਰਥਾ ਜਨਮੁ ਜਣਾ ॥

Because, to live without Him, even for an instant, is a waste of human birth.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਰਵਿਆ ਵਿਚਿ ਵਣਾ ॥

That God who is pervading in the water, the land, all spaces and the forests,

ਸੇ ਪ੍ਰਭੂ ਚਿਤਿ ਨ ਆਵਈ ਕਿਤੜਾ ਦੁਖੁ ਗਣਾ ॥

if that all pervading God does not dwell in the mind of a person, then the spiritual sorrow of that person can not be described.

ਜਿਨੀ ਰਾਵਿਆ ਸੇ ਪ੍ਰਭੂ ਤਿੰਨਾ ਭਾਗੁ ਮਣਾ ॥

But very fortunate are those who have enjoyed the pleasure of union with God.

ਹਰਿ ਦਰਸਨ ਕੰਉ ਮਨੁ ਲੋਚਦਾ ਨਾਨਕ ਪਿਆਸ ਮਨਾ ॥

O' Nanak, my mind is yearning to be blessed with His Vision.

ਚੇਤਿ ਮਿਲਾਏ ਸੇ ਪ੍ਰਭੂ ਤਿਸ ਕੈ ਪਾਇ ਲਗਾ ॥੨॥

I would fall at the feet (humbly serve) of the one who in the month of chait unites me with God.

ਵੈਸਾਖਿ ਧੀਰਨਿ ਕਿਉ ਵਾਢੀਆ ਜਿਨਾ ਪ੍ਰੇਮ ਬਿਛੋਹੁ ॥

How can those soul-brides find solace and be happy in Vaishakh (April-May), who are in agony of separation from their husband-God ?

ਹਰਿ ਸਾਜਨੁ ਪੁਰਖੁ ਵਿਸਾਰਿ ਕੈ ਲਗੀ ਮਾਇਆ ਧੋਹੁ ॥

Forgetting their beloved friend God, they are attached to Maya.

ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਨ ਸੰਗਿ ਧਨਾ ਹਰਿ ਅਵਿਨਾਸੀ ਓਹੁ ॥

They do not realize that except the Eternal God, no son, wife, or worldly wealth shall keep them company at the end.

ਪਲਚਿ ਪਲਚਿ ਸਗਲੀ ਮੁਈ ਝੂਠੈ ਧੰਧੈ ਮੋਹੁ ॥

Being entangled in false worldly pursuits, the entire humanity is spiritually dying.

ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਅਗੈ ਲਈਅਹਿ ਖੋਹਿ ॥

When one goes to the next world (God's court), except Naam, every other possession is taken away.

ਦਯੁ ਵਿਸਾਰਿ ਵਿਗੁਚਣਾ ਪ੍ਰਭੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

Forgetting the Merciful God, they are ruined. Without God, there is no other at all, who can help.

ਪ੍ਰੀਤਮ ਚਰਣੀ ਜੇ ਲਗੇ ਤਿਨ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥

Those who remember God with love and devotion, they are respected in this world and the world hereafter.

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਪ੍ਰਭ ਮਿਲਹੁ ਪਰਾਪਤਿ ਹੋਇ ॥

O' God, this is Nanak's prayer: please meet me, so that I may obtain Your union.

ਵੈਸਾਖੁ ਸੁਹਾਵਾ ਤਾਂ ਲਗੈ ਜਾ ਸੰਤੁ ਭੇਟੈ ਹਰਿ ਸੋਇ ॥੩॥

The month of Vaisakh looks beautiful only when one realizes God through the Saint Guru.

ਹਰਿ ਜੇਠਿ ਜੁੜੰਦਾ ਲੋੜੀਐ ਜਿਸੁ ਅਗੈ ਸਭਿ ਨਿਵੰਨਿ ॥

In the month of Jaith, (Jaith is the elder brother of the husband) we should try to unite with that Supreme Being, before whom all bow their heads.

ਹਰਿ ਸਜਣ ਦਾਵਣਿ ਲਗਿਆ ਕਿਸੈ ਨ ਦੇਈ ਬੰਨਿ ॥

When we are in the refuge of God, our real friend, He (God) doesn't let the demon of death to bind us down for punishment .

ਮਾਣਕ ਮੇਤੀ ਨਾਮੁ ਪ੍ਰਭ ਉਨ ਲਗੈ ਨਾਹੀ ਸੰਨਿ ॥

God's precious Name is such a wealth which cannot be stolen or taken away.

ਰੰਗ ਸਭੇ ਨਾਰਾਇਣੈ ਜੇਤੇ ਮਨਿ ਭਾਵੰਨਿ ॥

All the different wonders of God, are pleasing to our mind.

ਜੇ ਹਰਿ ਲੋੜੇ ਸੇ ਕਰੇ ਸੋਈ ਜੀਅ ਕਰੰਨਿ ॥

God, Himself and all His creatures, does exactly what pleases Him.

ਜੇ ਪ੍ਰਭਿ ਕੀਤੇ ਆਪਣੇ ਸੋਈ ਕਹੀਅਹਿ ਧੰਨਿ ॥

They alone are called blessed, whom God has made His Own.

ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਵਿਛੁੜਿ ਕਿਉ ਰੇਵੰਨਿ ॥

If people could realize God by their own efforts, why would they feel miserable upon being separated from Him?

ਸਾਧੂ ਸੰਗੁ ਪਰਾਪਤੇ ਨਾਨਕ ਰੰਗ ਮਾਣੰਨਿ ॥

O' Nanak, only those persons enjoy the bliss of union with God who obtain the company of the Saints.

ਹਰਿ ਜੇਠੁ ਰੰਗੀਲਾ ਤਿਸੁ ਧਣੀ ਜਿਸ ਕੈ ਭਾਗੁ ਮਥੰਨਿ ॥੪॥

The month of jaith (May-June) is full of joys for those fortunate ones, in whose destiny it is so preordained.

ਆਸਾੜੁ ਤਪੰਦਾ ਤਿਸੁ ਲਗੈ ਹਰਿ ਨਾਹੁ ਨ ਜਿੰਨਾ ਪਾਸਿ ॥

The month of Asarh seems burning hot, to those soul-brides who are not with their Husband-God.

ਜਗਜੀਵਨ ਪੁਰਖੁ ਤਿਆਗਿ ਕੈ ਮਾਣਸ ਸੰਦੀ ਆਸ ॥

They have forsaken God the Primal Being, the Life of the World, and they have come to rely upon mere mortals.

ਦੁਯੈ ਭਾਇ ਵਿਗੁਚੀਐ ਗਲਿ ਪਈਸੁ ਜਮ ਕੀ ਫਾਸ ॥

By straying in duality, one suffer severely and feel as if noose of death has been put around his necks.

ਜੇਹਾ ਬੀਜੈ ਸੇ ਲੁਣੈ ਮਥੈ ਜੇ ਲਿਖਿਆਸੁ ॥

As predestined, you shall harvest as you sow.

ਰੈਣਿ ਵਿਹਾਣੀ ਪਛੁਤਾਣੀ ਉਠਿ ਚਲੀ ਗਈ ਨਿਰਾਸ ॥

(The soul-bride who forsake her Husband-God) after spending her night-life in regrets, she departs from the world with no hope at all.

ਜਿਨ ਕੰ ਸਾਧੂ ਭੇਟੀਐ ਸੇ ਦਰਗਹ ਹੋਇ ਖਲਾਸੁ ॥

On the other hand), those who meet and follow the teachings of the saint (Guru) are honored in God's court.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਤੇਰੇ ਦਰਸਨ ਹੋਇ ਪਿਆਸ ॥

O' God, please show Your mercy, that I may always desire for Your Vision.

ਪ੍ਰਭ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੇ ਨਹੀ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥

Without You, God, there is no other at all. This is Nanak's humble prayer.

ਆਸਾੜੁ ਸੁਹੰਦਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਨਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸ ॥੫॥

The month of Asaard (June-july) is pleasing to the one in whose mind the Name of God is enshrined.

ਸਾਵਣਿ ਸਰਸੀ ਕਾਮਣੀ ਚਰਨ ਕਮਲ ਸਿਉ ਪਿਆਰੁ ॥

In the month of Saawan (July-August) one, who is imbued with the love for God, blooms in happiness.

ਮਨੁ ਤਨੁ ਰਤਾ ਸਚ ਰੰਗਿ ਇਕੇ ਨਾਮੁ ਅਧਾਰੁ ॥

The mind and body are imbued with the Love of the True One; His Name is the only Support.

ਬਿਖਿਆ ਰੰਗ ਕੁੜਾਵਿਆ ਦਿਸਨਿ ਸਭੇ ਛਾਰੁ ॥

To her all the false worldly attractions of Maya appear useless like ashes.

ਹਰਿ ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਸੁਹਾਵਣੀ ਮਿਲਿ ਸਾਧੂ ਪੀਵਣਹਾਰੁ ॥

Meeting the Guru, she is able to relish the Ambrosial drop of God's Name.

ਵਣੁ ਤਿਣੁ ਪ੍ਰਭ ਸੰਗਿ ਮਉਲਿਆ ਸੰਮੂਥ ਪੁਰਖ ਅਪਾਰੁ ॥

In the love of the limitless all-powerful God, the entire world (vegetation etc) is in bloom.

ਹਰਿ ਮਿਲਣੈ ਨੇ ਮਨੁ ਲੋਚਦਾ ਕਰਮਿ ਮਿਲਾਵਣਹਾਰੁ ॥

My mind also yearns to unite with that God. If only He would show His mercy and unite me with Himself.

ਜਿਨੀ ਸਖੀਏ ਪ੍ਰਭੁ ਪਾਇਆ ਹੰਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰ ॥

I dedicate my life to those fellow bride-souls, who have realized God.

ਨਾਨਕ ਹਰਿ ਜੀ ਮਇਆ ਕਰਿ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥

Nanak says, O' my God, please show Your mercy. It is only You who can embellish my life, through the Guru's word.

ਸਾਵਣੁ ਤਿਨਾ ਸੁਹਾਗਣੀ ਜਿਨ ਰਾਮ ਨਾਮੁ ਉਰਿ ਹਾਰੁ ॥੬॥

The month of Saawan (July-August) is delightful for those fortunate ones who have enshrined God in their heart.

ਭਾਦੁਇ ਭਰਮਿ ਭੁਲਾਣੀਆ ਦੂਜੈ ਲਗਾ ਹੇਤੁ ॥

In the month of Bhadon (August-Sept) The bride-soul who is attached to duality (worldly riches instead of God) is lost in illusion and goes astray.

ਲਖ ਸੀਗਾਰ ਬਣਾਇਆ ਕਾਰਜਿ ਨਾਹੀ ਕੇਤੁ ॥

The soul-bride may wear thousands of ornaments, but they are of no use at all. (one cannot realize God by performing any number of rituals)

ਜਿਤੁ ਦਿਨਿ ਦੇਹ ਬਿਨਸਸੀ ਤਿਤੁ ਵੇਲੈ ਕਹਸਨਿ ਪ੍ਰੇਤੁ ॥

The day this body dies, it will be called a ghost.

ਪਕੜਿ ਚਲਾਇਨਿ ਦੂਤ ਜਮ ਕਿਸੈ ਨ ਦੇਨੀ ਭੇਤੁ ॥

The demons of death will take the soul away without telling anybody where they are taking it.

ਛਡਿ ਖੜੋਤੇ ਖਿਨੈ ਮਾਹਿ ਜਿਨ ਸਿਉ ਲਗਾ ਹੇਤੁ ॥

In an instant, all those with whom she was in love shall abandon her.

ਹਥ ਮਰੇੜੈ ਤਨੁ ਕਪੇ ਸਿਆਹਹੁ ਹੋਆ ਸੇਤੁ ॥

(Seeing death approaching, one becomes so frightened that) one wrings hands, the body trembles, and it turns from black to white.

ਜੇਹਾ ਬੀਜੈ ਸੇ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

Life is like a field of deeds, where one reaps whatever one sows.

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਚਰਣ ਬੋਹਿਥ ਪ੍ਰਭ ਦੇਤੁ ॥

O' Nanak, those who seek God's refuge; He helps them crossover the world-ocean of vices.

ਸੇ ਭਾਦੁਇ ਨਰਕਿ ਨ ਪਾਈਅਹਿ ਗੁਰੁ ਰਖਣ ਵਾਲਾ ਹੇਤੁ ॥੭॥

They, whose beloved is the savior Guru, are not made to suffer torments, as one suffers in the month of Bhadon.

ਅਸੁਨਿ ਪ੍ਰੇਮ ਉਮਾਹੜਾ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਜਾਇ ॥

An upsurge of love is arising within me in this pleasant month of Assu. I wonder, how could I go and meet my Husband-God?

ਮਨਿ ਤਨਿ ਪਿਆਸ ਦਰਸਨ ਘਣੀ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ ॥

O, My mother, there is a great longing for His vision in my mind and body, I wish that somebody may come and unite me with Him.

ਸੰਤ ਸਹਾਈ ਪ੍ਰੇਮ ਕੇ ਹਉ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ ॥

The Saints are the helpers of God's lovers; therefore I humbly serve them.

ਵਿਣੁ ਪ੍ਰਭ ਕਿਉ ਸੁਖੁ ਪਾਈਐ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥

Without God, how can we find peace? There is nowhere else to go.

ਜਿੰਨ੍ਹੀ ਚਾਖਿਆ ਪ੍ਰੇਮ ਰਸੁ ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ ॥

Those who have tasted the sublime essence of His Love, remain satisfied and fully satiated from Maya.

ਆਪੁ ਤਿਆਗਿ ਬਿਨਤੀ ਕਰਹਿ ਲੇਹੁ ਪ੍ਰਭੁ ਲੜਿ ਲਾਇ ॥

Renouncing their self conceit, they pray, O' God, please unite us with You.

ਜੇ ਹਰਿ ਕੰਤਿ ਮਿਲਾਈਆ ਸਿ ਵਿਛੁੜਿ ਕਤਹਿ ਨ ਜਾਇ ॥

Those whom the God has united with Himself, shall not be separated from Him again.

ਪ੍ਰਭੁ ਵਿਣੁ ਦੂਜਾ ਕੇ ਨਹੀ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ ॥

O' Nanak, except God, there is none other, who can provide them eternal peace. They always remain in His shelter.

ਅਸੁ ਸੁਖੀ ਵਸੰਦੀਆ ਜਿਨਾ ਮਇਆ ਹਰਿ ਰਾਇ ॥੮॥

In the month of Assu, those who have the grace of God, live in peace.

ਕਤਿਕਿ ਕਰਮ ਕਮਾਵਣੇ ਦੇਸੁ ਨ ਕਾਹੂ ਜੋਗੁ ॥

Even in the beautiful month of Katak, if you are separated from the Husband-God, then do not blame anyone else because it is the result of your own deeds.

ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗੁ ॥

Forgetting the God, all sorts of pains and sorrows are afflicted.

ਵੇਮੁਖ ਹੋਏ ਰਾਮ ਤੇ ਲਗਨਿ ਜਨਮ ਵਿਜੋਗੁ ॥

Those who turn their back on God (do not remember God) are separated from Him for several births.

ਖਿਨ ਮਹਿ ਕਉੜੇ ਹੋਇ ਗਏ ਜਿਤੜੇ ਮਾਇਆ ਭੋਗ ॥

In an instant, all of Maya's sensual pleasures turn bitter.

ਵਿਚੁ ਨ ਕੋਈ ਕਰਿ ਸਕੈ ਕਿਸ ਥੈ ਰੇਵਹਿ ਰੋਜ ॥

No one can then serve as intermediary. Unto whom can we turn and cry?

ਕੀਤਾ ਕਿਛੁ ਨ ਹੋਵਈ ਲਿਖਿਆ ਧੁਰਿ ਸੰਜੋਗ ॥

By one's own actions, nothing can be done; destiny was predetermined from the very beginning.

ਵਡਭਾਗੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮਿਲੈ ਤਾਂ ਉਤਰਹਿ ਸਭਿ ਬਿਓਗ ॥

If by good fortune, I realize God within me, then all pain of separation departs.

ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਰਾਖਿ ਲੇਹਿ ਮੇਰੇ ਸਾਹਿਬ ਬੰਦੀ ਮੋਚ ॥

O' my God, the emancipator of all, please save Nanak from the worldly bonds.

ਕਤਿਕ ਹੋਵੈ ਸਾਧਸੰਗੁ ਬਿਨਸਹਿ ਸਭੇ ਸੋਚ ॥੯॥

In Katak, if one obtains the company of the Saints, then all one's worries vanish.

ਮੰਘਿਰਿ ਮਾਹਿ ਸੇਹੰਦੀਆ ਹਰਿ ਪਿਰ ਸੰਗਿ ਬੈਠੜੀਆਹ ॥

In the month of Maghar (Nov-Dec) the soul-brides look beautiful in the company of their Husband-God.

ਤਿਨ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ ਜਿ ਸਾਹਿਬਿ ਮੇਲੜੀਆਹ ॥

Those, whom God has united with Himself, their glory cannot be described.

ਤਨੁ ਮਨੁ ਮਉਲਿਆ ਰਾਮ ਸਿਉ ਸੰਗਿ ਸਾਧ ਸਹੇਲੜੀਆਹ ॥

By remembering God in the in the holy congregation, the body and mind of such soul-brides always remains in bloom.

ਸਾਧ ਜਨਾ ਤੇ ਬਾਹਰੀ ਸੇ ਰਹਨਿ ਇਕੇਲੜੀਆਹ ॥

Those who lack the Company of the Holy, remain all alone.

ਤਿਨ ਦੁਖੁ ਨ ਕਬਹੂ ਉਤਰੈ ਸੇ ਜਮ ਕੈ ਵਸਿ ਪੜੀਆਹ ॥

their misery never departs, and they always live in the fear of death.

ਜਿਨੀ ਰਾਵਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਸੇ ਦਿਸਨਿ ਨਿਤ ਖੜੀਆਹ ॥

Those soul-brides who have enjoyed the blissful company of their Husband-God are always seen carefully aware of the vices.

ਰਤਨ ਜਵੇਹਰ ਲਾਲ ਹਰਿ ਕੰਠਿ ਤਿਨਾ ਜੜੀਆਹ ॥

They have been adorned with God's Name which is precious like jewels, rubies and diamonds.

ਨਾਨਕ ਬਾਂਛੈ ਧੂੜਿ ਤਿਨ ਪ੍ਰਭ ਸਰਣੀ ਦਰਿ ਪੜੀਆਹ ॥

Nanak seeks the dust of the feet (to humbly serve) of those who have sought the sanctuary of God.

ਮੰਘਿਰਿ ਪ੍ਰਭੁ ਆਰਾਧਣਾ ਬਹੁੜਿ ਨ ਜਨਮੜੀਆਹ ॥੧੦॥

They who remember God with loving devotion in the month of Maghar (Nov-Dec) do not suffer the pain of birth and death again.

ਪੇਖਿ ਤੁਖਾਰੁ ਨ ਵਿਆਪਈ ਕੰਠਿ ਮਿਲਿਆ ਹਰਿ ਨਾਹੁ ॥

The freezing cold of the month of Poh (Dec-Jan) does not afflict that soul-bride in whose heart dwells her Husband-God.

ਮਨੁ ਬੇਧਿਆ ਚਰਨਾਰਬਿੰਦ ਦਰਸਨਿ ਲਗੜਾ ਸਾਹੁ ॥

Her mind is absorbed in God's remembrance and she is attuned to His vision.

ਓਟ ਗੋਵਿੰਦ ਗੋਪਾਲ ਰਾਇ ਸੇਵਾ ਸੁਆਮੀ ਲਾਹੁ ॥

She now lives only for the support of God, the king of the universe, and reaps the reward of devotional worship of her Husband-God.

ਬਿਖਿਆ ਪੋਹਿ ਨ ਸਕਈ ਮਿਲਿ ਸਾਧੂ ਗੁਣ ਗਾਹੁ ॥

Now even the poison of Maya cannot touch her, because after meeting with the Guru, she keeps singing God's praises.

ਜਹ ਤੇ ਉਪਜੀ ਤਹ ਮਿਲੀ ਸਚੀ ਪ੍ਰੀਤਿ ਸਮਾਹੁ ॥

By being absorbed in true love for God, she is united with the One by whom she was created.

ਕਰੁ ਗਹਿ ਲੀਨੀ ਪਾਰਬ੍ਰਹਮਿ ਬਹੁੜਿ ਨ ਵਿਛੁੜੀਆਹੁ ॥

Grasping her with His hand, the all-pervading God has united her with Him, and she won't be separated from Him again.

ਬਾਰਿ ਜਾਉ ਲਖ ਬੇਰੀਆ ਹਰਿ ਸਜਣੁ ਅਗਮ ਅਗਾਹੁ ॥

I dedicate myself forever to God, the incomprehensible and unfathomable friend.

ਸਰਮ ਪਈ ਨਾਰਾਇਣੈ ਨਾਨਕ ਦਰਿ ਪਈਆਹੁ ॥

O' Nanak, the merciful God has to preserve the honor of those who come to Him for shelter.

ਪੇਖੁ ਸੁੰਦਰੰਦਾ ਸਰਬ ਸੁਖ ਜਿਸੁ ਬਖਸੇ ਵੇਪਰਵਾਹੁ ॥੧੧॥

Poh is beautiful, and all comforts come to that one, upon whom the unworried God becomes gracious.

ਮਾਘਿ ਮਜਨੁ ਸੰਗਿ ਸਾਧੂਆ ਧੂੜੀ ਕਰਿ ਇਸਨਾਨੁ ॥

O' my friend, in the month of Magh (jan-feb), instead of bathing at holy places, bath in the dust of the feet of Saints (humbly serve the Saints).

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਸੁਣਿ ਸਭਨਾ ਨੇ ਕਰਿ ਦਾਨੁ ॥

Listen and meditate on God's Name, and instead of giving worldly gifts in charity, share Naam with all.

ਜਨਮ ਕਰਮ ਮਲੁ ਉਤਰੈ ਮਨ ਤੇ ਜਾਇ ਗੁਮਾਨੁ ॥

In this way the filth of mind, from the evil and sinful deeds of your past births shall be removed, and egotistical pride shall vanish from your mind.

ਕਾਮਿ ਕਰੇਧਿ ਨ ਮੋਹੀਐ ਬਿਨਸੈ ਲੋਭੁ ਸੁਆਨੁ ॥

Lust and anger shall not seduce you, and the dog like greed shall depart.

ਸਚੈ ਮਾਰਗਿ ਚਲਦਿਆ ਉਸਤਤਿ ਕਰੇ ਜਹਾਨੁ ॥

Those who walk on the Path of Truth shall be praised throughout the world.

ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥

All the poise acts like bathing at all the sacred shrines, giving of charity and compassion on the creatures are all included in the merits of remembering God.

ਜਿਸ ਨੇ ਦੇਵੈ ਦਇਆ ਕਰਿ ਸੇਈ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥

That one alone is truly wise whom God in His mercy blesses with gift of meditating on God's Name.

ਜਿਨਾ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨੁ ॥

O' Nanak, I dedicate myself to those who have realized God.

ਮਾਘਿ ਸੁਚੇ ਸੇ ਕਾਂਢੀਅਹਿ ਜਿਨ ਪੂਰਾ ਗੁਰੁ ਮਿਹਰਵਾਨੁ ॥੧੨॥

In Magh, they alone are considered pure on whom the Perfect Guru is Merciful.

ਫਲਗੁਣਿ ਅਨੰਦ ਉਪਾਰਜਨਾ ਹਰਿ ਸਜਣ ਪ੍ਰਗਟੇ ਆਇ ॥

In the month of Phalgun, unique spiritual bliss arises in the minds of those in whose heart their dearest friend, God has come and become manifest.

ਸੰਤ ਸਹਾਈ ਰਾਮ ਕੇ ਕਰਿ ਕਿਰਪਾ ਦੀਆ ਮਿਲਾਇ ॥

The saints, the helpers of God, showing mercy, help them realize God.

ਸੇਜ ਸੁਹਾਵੀ ਸਰਬ ਸੁਖ ਹੁਣਿ ਦੁਖਾ ਨਾਹੀ ਜਾਇ ॥

Their heart is at peace, they enjoy all comforts and there is no place for any sorrow

ਇਛ ਪੁਨੀ ਵਡਭਾਗਣੀ ਵਰੁ ਪਾਇਆ ਹਰਿ ਰਾਇ ॥

The heart-felt desire of such fortunate souls get fulfilled when they realize their true friend, God.

ਮਿਲਿ ਸਹੀਆ ਮੰਗਲੁ ਗਾਵਹੀ ਗੀਤ ਗੋਵਿੰਦ ਅਲਾਇ ॥

Joining together with their friends, they recite songs in praise of God.

ਹਰਿ ਜੇਹਾ ਅਵਰੁ ਨ ਦਿਸਈ ਕੋਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਇ ॥

There is no one other like God, they do not see anyone equal to Him.

ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਓਨੁ ਨਿਹਚਲ ਦਿਤੀਅਨੁ ਜਾਇ ॥

God has embellished them in this world and the world hereafter, and has given them an eternal place (at His abode).

ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਰਖਿਅਨੁ ਬਹੁੜਿ ਨ ਜਨਮੈ ਯਾਇ ॥

He has saved them from drowning in the worldly-ocean of vices and they would not have to suffer through the cycles of birth and death.

ਜਿਹਵਾ ਏਕ ਅਨੇਕ ਗੁਣ ਤਰੇ ਨਾਨਕ ਚਰਣੀ ਪਾਇ ॥

O' Nanak, we have only one tongue but Your Virtues are countless. Those who remember You with utmost humility, swim across the worldly ocean of vices.

ਫਲਗੁਣਿ ਨਿਤ ਸਲਾਹੀਐ ਜਿਸ ਨੇ ਤਿਲੁ ਨ ਤਮਾਇ ॥੧੩॥

In Phalgun, praise Him continually; He has not even an iota of greed.

ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕੇ ਕਾਜ ਸਰੇ ॥

Whosoever has meditated on Naam has accomplished all their tasks.

ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਦਰਗਹ ਸਚਿ ਖਰੇ ॥

Those who follow the perfect Guru and lovingly worship God are judged true in God's court.

ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਚਰਣ ਹਰਿ ਭਉਜਲੁ ਬਿਖਮੁ ਤਰੇ ॥

God's lotus feet (His devoted meditation) are the treasure of joy and peace. They who attune themselves to God cross over the dreadful worldly ocean of vices.

ਪ੍ਰੇਮ ਭਗਤਿ ਤਿਨ ਪਾਈਆ ਬਿਖਿਆ ਨਾਹਿ ਜਰੇ ॥

They obtain the gift of God's loving devotion, and do not suffer in the desire for the poison of Maya (worldly riches and powers).

ਕੂੜ ਗਏ ਦੁਬਿਧਾ ਨਸੀ ਪੂਰਨ ਸਚਿ ਭਰੇ ॥

All their falsehood has vanished, duality has been erased, and they remain totally attuned to the eternal God.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੇਵਦੇ ਮਨ ਅੰਦਰਿ ਏਕੁ ਧਰੇ ॥

Enshrining God in their mind, they keep remembering Him with loving devotion.

ਮਾਹ ਦਿਵਸ ਮੂਰਤ ਭਲੇ ਜਿਸ ਕਉ ਨਦਰਿ ਕਰੇ ॥

All the months, the days, and the moments are auspicious, for those upon whom God casts His Glance of Grace.

ਨਾਨਕੁ ਮੰਗੈ ਦਰਸ ਦਾਨੁ ਕਿਰਪਾ ਕਰਹੁ ਹਰੇ ॥੧੪॥੧॥

O' God, Nanak begs for the blessing of Your Vision. Please, shower Your Mercy upon me!

ਮਾਝ ਮਹਲਾ ੫ ਦਿਨ ਰੈਣਿ

Maajh Raag. by Fifth Guru: Day and Night:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. realized by the grace of the true Guru:

ਸੇਵੀ ਸਤਿਗੁਰੁ ਆਪਣਾ ਹਰਿ ਸਿਮਰੀ ਦਿਨ ਸਭਿ ਰੈਣ ॥

I pray that, by following the teachings of my true Guru and meditate on God with loving devotion for all the days and nights of my life.

ਆਪੁ ਤਿਆਗਿ ਸਰਣੀ ਪਵਾਂ ਮੁਖਿ ਬੋਲੀ ਮਿਠੜੇ ਵੈਣ ॥

Renouncing selfishness and conceit, I may seek the Sanctuary of my Guru, and speak sweet words to Him,

ਜਨਮ ਜਨਮ ਕਾ ਵਿਛੁੜਿਆ ਹਰਿ ਮੇਲਹੁ ਸਜਣੁ ਸੈਣ ॥

and request him to unite me with my closest friend, God, from whom I have been separated for many births.

ਜੇ ਜੀਅ ਹਰਿ ਤੇ ਵਿਛੁੜੇ ਸੇ ਸੁਖਿ ਨ ਵਸਨਿ ਭੈਣ ॥

O my sister, those who remain separated from God are not able to live in peace.

ਹਰਿ ਪਿਰ ਬਿਨੁ ਚੈਨੁ ਨ ਪਾਈਐ ਖੇਜਿ ਡਿਠੇ ਸਭਿ ਗੈਣ ॥

Without the Husband-God, there is no peace and comfort. I have searched and seen all the realms.

ਆਪ ਕਮਾਣੈ ਵਿਛੁੜੀ ਦੇਸੁ ਨ ਕਾਹੁ ਦੇਣ ॥

My own evil actions have kept me separate from Him; why should I accuse anyone else?

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਹੋਰੁ ਨਾਹੀ ਕਰਣ ਕਰੇਣ ॥

O' God, please show mercy and save me, because except You no one else has any power to do or get anything done.

ਹਰਿ ਤੁਧੁ ਵਿਣੁ ਖਾਕੂ ਰੂਲਣਾ ਕਹੀਐ ਕਿਥੈ ਵੈਣ ॥

O' God, without You we suffer so much pain and humiliation as if we are rolling in dust. To whom else could we relate our cries of distress? .

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਹਰਿ ਸੁਰਜਨੁ ਦੇਖਾ ਨੈਣ ॥੧॥

This is Nanak's prayer: that I may realize God within myself.

ਜੀਅ ਕੀ ਬਿਰਥਾ ਸੇ ਸੁਣੇ ਹਰਿ ਸੰਮ੍ਰਿਥ ਪੁਰਖੁ ਅਪਾਰੁ ॥

The all powerful, infinite and all pervading God does listen to our anguish.

ਮਰਣਿ ਜੀਵਣਿ ਆਰਾਧਣਾ ਸਭਨਾ ਕਾ ਆਧਾਰੁ ॥

We ought to remember Him with loving devotion throughout our life (birth to death), because He is the sustainer of all the creatures.

ਸਸੁਰੈ ਪੇਈਐ ਤਿਸੁ ਕੰਤ ਕੀ ਵਡਾ ਜਿਸੁ ਪਰਵਾਰੁ ॥

In this world and in the next, the soul-bride can live only on the support of her Husband God, Who has such a vast family.

ਉਚਾ ਅਗਮ ਅਗਾਧਿ ਬੋਧ ਕਿਛੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

He is the highest of the high and Inaccessible. His Wisdom is Unfathomable. There is no end or limit to His expanse.

ਸੇਵਾ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਸੰਤਾ ਕੀ ਹੋਇ ਛਾਰੁ ॥

He is the Patron of the poor, the Merciful, Luminous God and the Redeemer of sinners.

ਆਦਿ ਜੁਗਾਦੀ ਰਖਦਾ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥

From the very beginning, and throughout the ages, the True Name of the Creator has been our Saving Grace.

ਕੀਮਤਿ ਕੇਇ ਨ ਜਾਣਈ ਕੇ ਨਾਹੀ ਤੋਲਣਹਾਰੁ ॥

No one knows His worth; nobody can estimate His greatness.

ਮਨ ਤਨ ਅੰਤਰਿ ਵਸਿ ਰਹੇ ਨਾਨਕ ਨਹੀ ਸੁਮਾਰੁ ॥

O' Nanak, He dwells within everyone's mind and body. His virtues are infinite.

ਦਿਨੁ ਰੈਣਿ ਜਿ ਪ੍ਰਭ ਕੰਉ ਸੇਵਦੇ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰ ॥੨॥

I am forever a sacrifice to those who remember God, day and night.

ਸੰਤ ਅਰਾਧਨਿ ਸਦ ਸਦਾ ਸਭਨਾ ਕਾ ਬਖਸਿੰਦੁ ॥

The Saints always remember Him with loving devotion; He is gracious to all.

ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਕਰਿ ਕਿਰਪਾ ਦਿਤੀਨੁ ਜਿੰਦੁ ॥

He fashioned the soul and the body, and by His Kindness, He bestowed the soul.

ਗੁਰ ਸਬਦੀ ਆਰਾਧੀਐ ਜਪੀਐ ਨਿਰਮਲ ਮੰਤੁ ॥

Through the Guru's word, we should meditate on God with loving devotion, and recite the immaculate Naam.

ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਪਰਮੇਸੁਰੁ ਬੇਅੰਤੁ ॥

He is infinite, His worth cannot be estimated and there is no limit to His virtues.

ਜਿਸੁ ਮਨਿ ਵਸੈ ਨਰਾਇਣੇ ਸੇ ਕਹੀਐ ਭਗਵੰਤੁ ॥

That one, within whose mind God dwells, is said to be most fortunate.

ਜੀਅ ਕੀ ਲੇਚਾ ਪੂਰੀਐ ਮਿਲੈ ਸੁਆਮੀ ਕੰਤੁ ॥

The soul's desires are fulfilled, upon realizing our Master-God.

ਨਾਨਕੁ ਜੀਵੈ ਜਪਿ ਹਰੀ ਦੇਖ ਸਭੇ ਹੀ ਹੰਤੁ ॥

Nanak lives by meditating on God; by which all his sorrows have been erased.

ਦਿਨੁ ਰੈਣਿ ਜਿਸੁ ਨ ਵਿਸਰੈ ਸੇ ਹਰਿਆ ਹੋਵੈ ਜੰਤੁ ॥੩॥

One, who does not forget Him day and night, he is continually rejuvenated.

ਸਰਬ ਕਲਾ ਪ੍ਰਭ ਪੂਰਣੇ ਮੰਝੁ ਨਿਮਾਣੀ ਥਾਉ ॥

O' God, You are full of all the powers. You are the only support of the supportless like me.

ਹਰਿ ਓਟ ਗਹੀ ਮਨ ਅੰਦਰੇ ਜਪਿ ਜਪਿ ਜੀਵਾਂ ਨਾਉ ॥

I have enshrined Your support within my mind, and I survive only by meditating again and again on Your Name.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਜਨ ਧੁੜੀ ਸੰਗਿ ਸਮਾਉ ॥

O' God, please bestow mercy upon me, that I may remain humbly absorbed in the service of Your devotees.

ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਤੇਰਾ ਦਿਤਾ ਪੈਨਾ ਖਾਉ ॥

I may happily live in whatever condition You keep me, and gratefully consume whatever You give me.

ਉਦਮੁ ਸੋਈ ਕਰਾਇ ਪ੍ਰਭ ਮਿਲਿ ਸਾਧੁ ਗੁਣ ਗਾਉ ॥

O' God, please make me do only that effort by virtue of which I may sing Your Glorious Praises in the company of the Holy Saints.

ਦੂਜੀ ਜਾਇ ਨ ਸੁਝਈ ਕਿਥੈ ਕੂਕਣ ਜਾਉ ॥

I can conceive of no other place; where could I go to relate my cries of distress.?

ਅਗਿਆਨ ਬਿਨਾਸਨ ਤਮ ਹਰਣ ਉਚੇ ਅਗਮ ਅਮਾਉ ॥

O' Great, Unfathomable and Unapproachable God, You are the Dispeller of ignorance of darkness.

ਮਨੁ ਵਿਛੁੜਿਆ ਹਰਿ ਮੇਲੀਐ ਨਾਨਕ ਏਹੁ ਸੁਆਉ ॥

Please unite this separated one with Yourself; this is Nanak's yearning.

ਸਰਬ ਕਲਿਆਣਾ ਤਿਤੁ ਦਿਨਿ ਹਰਿ ਪਰਸੀ ਗੁਰ ਕੇ ਪਾਉ ॥੪॥੧॥

O' God, the day I humbly surrender to the Guru, I would obtain all kind of Joys (it will be the day of my total deliverance).

ਵਾਰ ਮਾਝ ਕੀ ਤਥਾ ਸਲੋਕ ਮਹਲਾ ੧ ਮਲਕ ਮੁਰੀਦ ਤਥਾ ਚੰਦ੍ਰਹੜਾ ਸੋਹੀਆ ਕੀ ਧੁਨੀ ਗਾਵਣੀ॥

Maajh Kee Vaar, and Shloks of the First Guru:

To be sung to the tune of "Malik Mureed And Chandrahara Sohee-aa".

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One God. Eternal. Creator, all pervading. Realized by the Guru's Grace:

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ ਗੁਰੁ ਦੀਪਕੁ ਤਿਹ ਲੇਇ ॥

The Guru is the Giver of Naam; the Guru is the sublime source of peace. The Guru provides light (the divine knowledge) to all the three worlds.

ਅਮਰ ਪਦਾਰਥੁ ਨਾਨਕਾ ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਇ ॥੧॥

O' Nanak, everlasting wealth of Naam is obtained from the Guru. When we become believers , we obtain peace.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਥਣ ਦੁਧਿ ॥

First, the baby loves mother's milk;

ਦੂਜੈ ਮਾਇ ਬਾਪ ਕੀ ਸੁਧਿ ॥

second, he learns of his mother and father;

ਤੀਜੈ ਭਯਾ ਭਾਭੀ ਬੇਬ ॥

third, his brothers, sisters-in-law and sisters;

ਚਉਥੈ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ ॥

fourth, the love of play awakens.

ਪੰਜਵੈ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ ॥

Fifth, he runs after food and drink;

ਛਿਵੈ ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ ॥

sixth, in his sexual desire, he does not respect social customs.

ਸਤਵੈ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ ॥

Seventh, he gathers wealth and dwells in his house,

ਅਠਵੈ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ ॥

eighth, he becomes angry, and his body is consumed in anger.

ਨਾਵੈ ਧਉਲੇ ਉਭੇ ਸਾਹ ॥

Ninth, he turns grey (becomes old), and his breathing becomes labored;

ਦਸਵੈ ਦਧਾ ਹੋਆ ਸੁਆਹ ॥

tenth, he dies, cremated, and turns to ashes.

ਗਏ ਸਿਰੀਤ ਪੁਕਾਰੀ ਧਾਹ ॥

His companions send him off, crying out and lamenting.

ਉਡਿਆ ਹੰਸੁ ਦਸਾਏ ਰਾਹ ॥

The soul flies away on an unknown path.

ਆਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ ॥

He came and departed from this world, even his name has been forgotten.

ਪਿਛੈ ਪਤਲਿ ਸਦਿਹੁ ਕਾਵ ॥

After the death, food is served to Brahmins on leaf plates, and the birds are also fed in his memory (but none of the charity reaches the departed soul).

ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ ॥

O, Nanak, the self-willed person's love for Maya is out of ignorance.

ਬਾਝੁ ਗੁਰੂ ਡੁਬਾ ਸੰਸਾਰੁ ॥੨॥

Without the Guru's teachings, people (world) are drowning in the darkness of ignorance.

ਮਃ ੧ ॥

Shalok by, the First Guru:

ਦਸ ਬਾਲਤਣਿ ਬੀਸ ਰਵਣਿ ਤੀਸਾ ਕਾ ਸੁੰਦਰੁ ਕਹਾਵੈ ॥

At the age of ten, he is a child; at twenty, a youth, and at thirty, he is called handsome.

ਚਾਲੀਸੀ ਪੁਰੁ ਹੋਇ ਪਚਾਸੀ ਪਗੁ ਖਿਸੈ ਸਠੀ ਕੇ ਬੇਢੇਪਾ ਆਵੈ ॥

At forty, he is full of life; at fifty, his foot slips (he is going downhill), and at sixty, old age is upon him.

ਸਤਰਿ ਕਾ ਮਤਿਹੀਣੁ ਅਸੀਹਾਂ ਕਾ ਵਿਉਹਾਰੁ ਨ ਪਾਵੈ ॥

At seventy, he loses his intellect, and at eighty, he cannot perform his duties.

ਨਵੈ ਕਾ ਸਿਹਜਾਸਣੀ ਮੂਲਿ ਨ ਜਾਣੈ ਅਪ ਬਲੁ ॥

At ninety, he is confined to the bed, and he cannot understand his weakness.

ਢੰਢੇਲਿਮੁ ਢੂਢਿਮੁ ਡਿਠੁ ਮੈ ਨਾਨਕ ਜਗੁ ਧੁਏ ਕਾ ਧਵਲਹਰੁ ॥੩॥

O' Nanak, after seeking and searching, I have concluded that the world is a very short lived illusory pleasure, just like a white mansion of smoke.

ਪਉੜੀ ॥

Pauree:

ਤੂੰ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਆਪਿ ਸ੍ਰਿਸਟਿ ਉਪਾਤੀ ॥

O' God, You are Unfathomable Creator. You Yourself have created the Universe,

ਰੰਗ ਪਰੰਗ ਉਪਾਰਜਨਾ ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਤੀ ॥

in so many ways and forms, with creatures of various colors and qualities.

ਤੂੰ ਜਾਣਹਿ ਜਿਨਿ ਉਪਾਈਐ ਸਭੁ ਖੇਲੁ ਤੁਮਾਤੀ ॥

You created it, and You alone understand it. It is all Your Play.

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਤੀ ॥

People are coming and going after participating in this world-play. All those without Naam leave from the world in agony.

ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੁਲਿਆ ਰੰਗਿ ਹਰਿ ਰੰਗਿ ਰਾਤੀ ॥

But the Guru's followers, who are imbued with the deep love of God, leave this world peacefully.

ਸੇ ਸੇਵਹੁ ਸਤਿ ਨਿਰੰਜਨੇ ਹਰਿ ਪੁਰਖੁ ਬਿਧਾਤੀ ॥

Therefore, remember the eternal and immaculate God with loving devotion, the architect of destiny.

ਤੂੰ ਆਪੇ ਆਪਿ ਸੁਜਾਣੁ ਹੈ ਵਡੁ ਪੁਰਖੁ ਵਡਾਤੀ ॥

O' God, You Yourself are All-knowing. You are the Greatest of the Great!

ਜੇ ਮਨਿ ਚਿਤਿ ਤੁਧੁ ਧਿਆਇਦੇ ਮੇਰੇ ਸਚਿਆ ਬਲਿ ਬਲਿ ਹਉ ਤਿਨ ਜਾਤੀ ॥੧॥

O' my God, I dedicate myself forever, to those who meditate on You with their conscious mind.

ਸਲੋਕ ਮ: ੧ ॥

Shalok, by the First Guru:

ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿਆ ਰਖਿਆ ਬਣਤ ਬਣਾਇ ॥

He placed the soul in the body which He had fashioned. He protects the Creation which He has created.

ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ ॥

With the eyes he sees, with the tongue he speaks and becomes aware with the ears

ਪੈਰੀ ਚਲੈ ਹਥੀ ਕਰਣਾ ਦਿਤਾ ਪੈਨੈ ਖਾਇ ॥

walks with the feet and works with hands, and consumes, what God gives.

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸਹਿ ਨ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ ॥

The ungrateful, does not even acknowledge the One who has created him. The spiritually ignorant fool keeps doing evil deeds.

ਜਾ ਭਜੈ ਤਾ ਠੀਕਰੁ ਹੋਵੈ ਘਾੜਤ ਘੜੀ ਨ ਜਾਇ ॥

When the pitcher of the body breaks (when one dies) and shatters into pieces, it cannot be re-created again.

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹਿ ਪਤਿ ਪਤਿ ਵਿਣੁ ਪਾਰਿ ਨ ਪਾਇ ॥੧॥

O' Nanak, without the Guru's teaching one remains deprived of God's Grace, and without God's grace, no one can swim across the worldly ocean of vices.

ਨਹੀਂ ਲੰਘ ਸਕਦਾ ਮਃ ੨ ॥

Shalok, by the Second Guru:

ਦੇਂਦੇ ਥਾਵਹੁ ਦਿਤਾ ਚੰਗਾ ਮਨਮੁਖਿ ਐਸਾ ਜਾਣੀਐ ॥

We should regard that person as self-willed who values the gift more than the gift giver.

ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਤਾ ਕੀ ਕਿਆ ਕਰਿ ਆਖਿ ਵਖਾਣੀਐ ॥

What can anyone say about his intelligence, understanding and cleverness?

ਅੰਤਰਿ ਬਹਿ ਕੈ ਕਰਮ ਕਮਾਵੈ ਸੋ ਚਹੁ ਕੁੰਡੀ ਜਾਣੀਐ ॥

Whatever bad deeds one commits secretly, eventually become known everywhere.

ਜੋ ਧਰਮੁ ਕਮਾਵੈ ਤਿਸੁ ਧਰਮ ਨਾਉ ਹੋਵੈ ਪਾਪਿ ਕਮਾਣੈ ਪਾਪੀ ਜਾਣੀਐ ॥

One who lives righteously is known as righteous; one who commits sins is known as a sinner.

ਤੂੰ ਆਪੇ ਖੇਲ ਕਰਹਿ ਸਭਿ ਕਰਤੇ ਕਿਆ ਦੂਜਾ ਆਖਿ ਵਖਾਣੀਐ ॥

O' Creator, You Yourself enact the entire play. Why should we speak of any other?

ਜਿਚਰੁ ਤੇਰੀ ਜੋਤਿ ਤਿਚਰੁ ਜੋਤੀ ਵਿਚਿ ਤੂੰ ਬੋਲਹਿ ਵਿਣੁ ਜੋਤੀ ਕੋਈ ਕਿਛੁ ਕਰਿਹੁ ਦਿਖਾ ਸਿਆਣੀਐ ॥

As long as Your Light and Power is within the body, You speak through that Light. Without Your Light, who can do anything? let me see, such clever person!

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਹਰਿ ਇਕੋ ਸੁਘੜੁ ਸੁਜਾਣੀਐ ॥੨॥

O'Nanak, by Guru's grace one realizes that there is only one wise and sagacious God, who resides in all.

ਪਉੜੀ ॥

Pauree:

ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਤੁਧੁ ਆਪੇ ਧੰਧੈ ਲਾਇਆ ॥

You Yourself created the world, and You Yourself put it to work.

ਮੇਰ ਠਗਉਲੀ ਪਾਇ ਕੈ ਤੁਧੁ ਆਪਹੁ ਜਗਤੁ ਖੁਆਇਆ ॥

Administering the potion of emotional attachment, You Yourself have led the world astray.

ਤਿਸਨਾ ਅੰਦਰਿ ਅਗਨਿ ਹੈ ਨਹ ਤਿਪਤੈ ਭੁਖਾ ਤਿਹਾਇਆ ॥

The fire of desire is so intense that the greedy human being is never satisfied.

ਸਹਸਾ ਇਹੁ ਸੰਸਾਰੁ ਹੈ ਮਰਿ ਜੰਮੈ ਆਇਆ ਜਾਇਆ ॥

This world is an illusion, caught in this illusion, people keep suffering in the cycle of birth and death.

ਬਿਨੁ ਸਤਿਗੁਰ ਮੋਹੁ ਨ ਤੁਟਈ ਸਭਿ ਥਕੇ ਕਰਮ ਕਮਾਇਆ ॥

Without the True Guru's teachings, emotional attachment is not broken. All have grown weary of performing empty rituals.

ਗੁਰਮਤੀ ਨਾਮੁ ਧਿਆਈਐ ਸੁਖਿ ਰਜਾ ਜਾ ਤੁਧੁ ਭਾਇਆ ॥

O' God, when it pleases You, only then one can be at peace by meditating on Your Name by following the Guru's teachings.

ਕੁਲੁ ਉਧਾਰੇ ਆਪਣਾ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ ॥

Blessed is the mother of such a person, who saves his entire family from the vices

ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਜਿਨਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਇਆ ॥੨॥

The intellect of the person who has attuned his mind to God becomes beautiful and he earns good reputation in the world.

ਸਲੋਕੁ ਮਃ ੨ ॥

Shalok, by the Second Guru:

ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥

To see without eyes (restrain from looking at the beauty of other women with malicious intention; to hear without ears (restrain from listening to slander)

ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥

To walk without feet (to restrain from going after sinful pleasure); to work without hands (desist from doing any harm to others);

ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥

To speak without a tongue (to resist from slandering others)-like this, one remains (egoistically) dead while yet alive.

ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥

O' Nanak, we realize God by understanding and following His command.

ਮਃ ੨ ॥

Shalok, by the Second Guru:

ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ ॥

God is visible, heard and recognized through his creation, but still the pleasure of his presence can not be realized.

ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ ॥

How can a spiritually lame, armless and blind soul run to embrace Him?

ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੇਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥

Let the Fear of God be your feet, and let His Love be your hands; let His Understanding be your eyes.

ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

Says Nanak, in this way, O' the wise soul-bride, you shall be united with your Master-God.

ਪਉੜੀ ॥

Pauree:

ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੁ ਹੈ ਤੁਧੁ ਦੂਜਾ ਖੇਲੁ ਰਚਾਇਆ ॥

Forever and ever, You are the only One; You set the play of duality in motion.

ਹਉਮੈ ਗਰਬੁ ਉਪਾਇ ਕੈ ਲੋਭੁ ਅੰਤਰਿ ਜੰਤਾ ਪਾਇਆ ॥

You created egotism and arrogant pride, and You placed greed within Your beings.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਸਭ ਕਰੇ ਤੇਰਾ ਕਰਾਇਆ ॥

Keep them as it pleases Your Will; everyone acts as You cause them to act.

ਇਕਨਾ ਬਖਸਹਿ ਮੇਲਿ ਲੈਹਿ ਗੁਰਮਤੀ ਤੁਧੈ ਲਾਇਆ ॥

On some, You bestow Your grace and attune them to the Guru's teachings and then unite them with Yourself.

ਇਕਿ ਖੜੇ ਕਰਹਿ ਤੇਰੀ ਚਾਕਰੀ ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਨ ਭਾਇਆ ॥

Some are always attentively meditating on You, except Your Name, nothing else pleases them.

ਹੋਰੁ ਕਾਰ ਵੇਕਾਰ ਹੈ ਇਕਿ ਸਚੀ ਕਾਰੈ ਲਾਇਆ ॥

Any other task would be worthless to them-You have enjoined them to Your True Service (meditation on Your Name).

ਪੁਤੁ ਕਲਤੁ ਕੁਟੰਬੁ ਹੈ ਇਕਿ ਅਲਿਪਤੁ ਰਹੇ ਜੋ ਤੁਧੁ ਭਾਇਆ ॥

In the midst of children, spouse and relations, some still remain detached from them; they are pleasing to You.

ਓਹਿ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੈ ਨਾਇ ਸਮਾਇਆ ॥੩॥

Inwardly and outwardly, they are pure, and they are absorbed in the True Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਸੁਇਨੇ ਕੈ ਪਰਬਤਿ ਗੁਫਾ ਕਰੀ ਕੈ ਪਾਣੀ ਪਇਆਲਿ ॥

I may make a cave, in a mountain of gold, or in the water of the nether regions;

ਕੈ ਵਿਚਿ ਧਰਤੀ ਕੈ ਆਕਾਸੀ ਉਰਧਿ ਰਹਾ ਸਿਰਿ ਭਾਰਿ ॥

I may remain standing on my head, upside-down, on the earth or up in the sky;

ਪੁਰੁ ਕਰਿ ਕਾਇਆ ਕਪੜੁ ਪਹਿਰਾ ਧੋਵਾ ਸਦਾ ਕਾਰਿ ॥

I may totally cover my body with clothes, and wash my body continually;

ਬਗਾ ਰਤਾ ਪੀਅਲਾ ਕਾਲਾ ਬੇਦਾ ਕਰੀ ਪੁਕਾਰ ॥

I may loudly recite the four vedas, wearing white, red, yellow or black attires.

ਹੋਇ ਕੁਚੀਲੁ ਰਹਾ ਮਲੁ ਧਾਰੀ ਦੁਰਮਤਿ ਮਤਿ ਵਿਕਾਰ ॥

I may even live in dirt and filth. And yet, this is just a product of evil mindedness, all these are bad deeds of evil intellect.

ਨਾ ਹਉ ਨਾ ਮੈ ਨਾ ਹਉ ਹੋਵਾ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ ॥੧॥

O' Nanak, I ponder over only the Name of God, without which neither I was nor I am and nor I shall be worth anything. (means, my ego should be completely erased)

ਮਃ ੧ ॥

shalok, by the First Guru:

ਵਸਤੁ ਪਖਾਲਿ ਪਖਾਲੇ ਕਾਇਆ ਆਪੇ ਸੰਜਮਿ ਹੋਵੈ ॥

The one who, daily washes his clothes and bathe his body, and considers himself as ascetic.

ਅੰਤਰਿ ਮੈਲੁ ਲਗੀ ਨਹੀ ਜਾਣੈ ਬਾਹਰਹੁ ਮਲਿ ਮਲਿ ਧੋਵੈ ॥

He is not aware of the filth of evil thoughts staining his mind, while he repeatedly tries to wash off the outer dirt.

ਅੰਧਾ ਭੂਲਿ ਪਇਆ ਜਮ ਜਾਲੇ ॥

Being entangled in the fear of death, the spiritually blind goes astray,

ਵਸਤੁ ਪਰਾਈ ਅਪੁਨੀ ਕਰਿ ਜਾਨੈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਘਾਲੇ ॥

He considers other's property as his own, and in egotism, he suffer in pain.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਉਮੈ ਤੁਟੈ ਤਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

O' Nanak, when the egotism of the Guru's follower is erased, then he meditates on God's Name with loving devotion.

ਨਾਮੁ ਜਪੇ ਨਾਮੇ ਆਰਾਧੇ ਨਾਮੇ ਸੁਖਿ ਸਮਾਵੈ ॥੨॥

He obtains peace by meditating on God's name with love and devotion.

ਪਵੜੀ ॥

Pauree:

ਕਾਇਆ ਹੰਸਿ ਸੰਜੋਗੁ ਮੇਲਿ ਮਿਲਾਇਆ ॥

Destiny has brought together and united the body and the soul.

ਤਿਨ ਹੀ ਕੀਆ ਵਿਜੋਗੁ ਜਿਨਿ ਉਪਾਇਆ ॥

He who created them, also separates them.

ਮੂਰਖੁ ਭੋਗੇ ਭੋਗੁ ਦੁਖ ਸਬਾਇਆ ॥

Forsaking God, the fool enjoys the pleasures, which is the root cause of all pains.

ਸੁਖਹੁ ਉਠੇ ਰੋਗੁ ਪਾਪ ਕਮਾਇਆ ॥

From pleasures, arise diseases and the commission of sins.

ਹਰਖਹੁ ਸੋਗੁ ਵਿਜੋਗੁ ਉਪਾਇ ਖਪਾਇਆ ॥

From sinful pleasures come sorrow, separation and cycles of birth and death.

ਮੂਰਖ ਗਣਤ ਗਣਾਇ ਝਗੜਾ ਪਾਇਆ ॥

The fools try to account for their misdeeds, and argue uselessly.

ਸਤਿਗੁਰ ਹਥਿ ਨਿਬੇੜੁ ਝਗੜੁ ਚੁਕਾਇਆ ॥

The judgement (for the strife of births and deaths) is in the Hands of the True Guru, who puts an end to the argument.

ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਗੁ ਨ ਚਲੈ ਚਲਾਇਆ ॥੪॥

Whatever the Creator does, comes to pass. It cannot be changed by anyone's efforts.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਕੂੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਖਾਇ ॥

The one who seizes the rights of others by deceit, is like an animal that eats dead corpse

ਅਵਰੀ ਨੇ ਸਮਝਾਵਣਿ ਜਾਇ ॥

And yet, he goes out to teach others.

ਮੁਠਾ ਆਪਿ ਮੁਹਾਏ ਸਾਥੈ ॥

He is deceived, and he gets his companions also cheated.

ਨਾਨਕ ਐਸਾ ਆਗੂ ਜਾਪੈ ॥੧॥

O' Nanak, such a leader gets exposed.

ਮਹਲਾ ੪ ॥

shalok, by the Fourth Guru:

ਜਿਸ ਦੈ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੇ ਸਚਾ ਨਾਮੁ ਮੁਖਿ ਸਚੁ ਅਲਾਏ ॥

The one in whose heart enshirines God, he speaks only the truth

ਓਹੁ ਹਰਿ ਮਾਰਗਿ ਆਪਿ ਚਲਦਾ ਹੋਰਨਾ ਨੇ ਹਰਿ ਮਾਰਗਿ ਪਾਏ ॥

He follows the righteous path in life and inspires others to do the same.

ਜੇ ਅਗੈ ਤੀਰਥੁ ਹੋਇ ਤਾ ਮਲੁ ਲਹੈ ਛਪੜਿ ਨਾਤੈ ਸਗਵੀ ਮਲੁ ਲਾਏ ॥

Just as bathing in a pool of fresh water, one is washed clean of filth. But, by bathing in a stagnant pond, he is contaminated with even more filth.

ਤੀਰਥੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜੇ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥

The True Guru, who always meditates on the Name of God, is like the Perfect Pool of Holy Water.

ਓਹੁ ਆਪਿ ਛੁਟਾ ਕੁਟੰਬ ਸਿਉ ਦੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਭ ਸ੍ਰਿਸਟਿ ਛੁਡਾਏ ॥

The Guru is saved, along with his family; bestowing God's Name, He saves the entire world.

ਜਨ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੇ ਆਪਿ ਜਪੈ ਅਵਰਾ ਨਾਮੁ ਜਪਾਏ ॥੨॥

Nanak is dedicated to the one who himself meditate on God's Name with love and devotion and inspires others as well.

ਪਉੜੀ ॥

Pauree:

ਇਕਿ ਕੰਦ ਮੂਲੁ ਚੁਣਿ ਖਾਹਿ ਵਣ ਖੰਡਿ ਵਾਸਾ ॥

Some pick and eat fruits and root vegetables, and live in the wilderness.

ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਫਿਰਹਿ ਜੋਗੀ ਸੰਨਿਆਸਾ ॥

Some wander around wearing saffron robes, as Yogis and Sanyasis.

ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸਾ ॥

But within them still remains the desire for beautiful garments and tasty dishes..

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ਨ ਗਿਰਹੀ ਨ ਉਦਾਸਾ ॥

They waste their lives uselessly; they are neither householders nor renunciates.

ਜਮਕਾਲੁ ਸਿਰਹੁ ਨ ਉਤਰੈ ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ ॥

The Messenger (fear) of Death hangs over their heads, and they cannot escape the desire for three-phased Maya (vice, virtue and power).

ਗੁਰਮਤੀ ਕਾਲੁ ਨ ਆਵੈ ਨੇੜੈ ਜਾ ਹੋਵੈ ਦਾਸਨਿ ਦਾਸਾ ॥

Fear of death does not come near the one, who follow the Guru's teachings, and becomes the humble devotees of God.

ਸਚਾ ਸਬਦੁ ਸਚੁ ਮਨਿ ਘਰ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥

The Guru's True Word and the eternal God dwells in his mind; and even while living as a householder, he becomes a true renouncer.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸੇ ਆਸਾ ਤੇ ਨਿਰਾਸਾ ॥੫॥

O' Nanak, those who serve and follow the teachings of their True Guru, become free of worldly desires.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ ॥

If blood sticks to one's garment, it becomes polluted and unworthy for praying.

ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ ॥

But those who suck the blood of human beings (by exploiting and oppressing the poor) -how can their consciousness be pure?

ਨਾਨਕ ਨਾਉ ਖੁਦਾਇ ਕਾ ਦਿਲਿ ਹਛੈ ਮੁਖਿ ਲੇਹੁ ॥

O' Nanak, meditate on the Name of God, with pure and sincere heart.

ਅਵਰਿ ਦਿਵਾਜੇ ਦੁਨੀ ਕੇ ਬੁਠੇ ਅਮਲ ਕਰੇਹੁ ॥੧॥

Everything else is just a pompous worldly show, and the practice of false deeds.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਜਾ ਹਉ ਨਾਹੀ ਤਾ ਕਿਆ ਆਖਾ ਕਿਹੁ ਨਾਹੀ ਕਿਆ ਹੋਵਾ ॥

Since I am no one, what can I say ? Since I am nothing, what can I be? (I do not have any spiritual merits, so I can't say anything or be somebody of any worth).

ਕੀਤਾ ਕਰਣਾ ਕਹਿਆ ਕਥਨਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵਾਂ ॥

As He created me, so I act. As He causes me to speak, so I speak. I am full of sins, and repeatedly I wash myself (with the water of the holy Naam).

ਆਪਿ ਨ ਬੁਝਾ ਲੋਕ ਬੁਝਾਈ ਐਸਾ ਆਗੂ ਹੋਵਾਂ ॥

I do not understand myself, and yet I try to teach others. what a guide I am!

ਨਾਨਕ ਅੰਧਾ ਹੋਇ ਕੈ ਦਸੇ ਰਾਹੈ ਸਭਸੁ ਮੁਹਾਏ ਸਾਥੈ ॥

O' Nanak, a person who himself is blind but shows the path to others, misleads all his companions.

ਅਗੈ ਗਇਆ ਮੁਹੇ ਮੁਹਿ ਪਾਹਿ ਸੁ ਐਸਾ ਆਗੂ ਜਾਪੈ ॥੨॥

Such an ignorant and false leader will be exposed in God's court and would face severe punishment and disgrace.

ਪਉੜੀ ॥

Pauree:

ਮਾਹਾ ਰੁਤੀ ਸਭ ਤੂੰ ਘੜੀ ਮੂਰਤ ਵੀਚਾਰਾ ॥

O' God, there is no special or auspicious time to meditate, one can meditate on You through all the months, seasons, the minutes and the hours.

ਤੂੰ ਗਣਤੈ ਕਿਨੈ ਨ ਪਾਇਓ ਸਚੇ ਅਲਖ ਅਪਾਰਾ ॥

O' unfathomable and infinite God, no one has ever realized You by calculating the auspicious moment.

ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੇਭੁ ਅਹੰਕਾਰਾ ॥

Such a scholar, who is full of greed, arrogant pride and egotism, should be considered a fool.

ਨਾਉ ਪੜੀਐ ਨਾਉ ਬੁਝੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰਾ ॥

We should meditate and realize God by reflecting on the Guru's teachings.

ਗੁਰਮਤੀ ਨਾਮੁ ਧਨੁ ਖਟਿਆ ਭਗਤੀ ਭਰੇ ਭੰਡਾਰਾ ॥

They who have earned the wealth of Naam, by following the Guru's teachings, their treasures (hearts) are overflowing with devotional worship.

ਨਿਰਮਲੁ ਨਾਮੁ ਮੰਨਿਆ ਦਰਿ ਸਚੈ ਸਚਿਆਰਾ ॥

They who have believed in the Immaculate Naam, have been honored in God's Court.

ਜਿਸ ਦਾ ਜੀਉ ਪਰਾਣੁ ਹੈ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰਾ ॥

The divine Light of the infinite God, who owns the soul and the breath of life, is deep within all the creatures.

ਸਚਾ ਸਾਹੁ ਇਕੁ ਤੂੰ ਹੋਰੁ ਜਗਤੁ ਵਣਜਾਰਾ ॥੬॥

O' God, You alone are the True Banker, the rest of the world is a petty trader.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥

Let mercy be your mosque, faith your prayer-mat, and honest living your Quran.

ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਰੁ ਮੁਸਲਮਾਣੁ ॥

Make modesty your circumcision, and good conduct your fast. In this way, you shall be a true Muslim.

ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥

Let good conduct be your Kaaba, Truth your spiritual guide, and the good deeds your prayer and chant.

ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ ॥੧॥

Let your rosary be that which is pleasing to His Will. O' Nanak, God shall preserve the honor of such a muslim.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੁਅਰ ਉਸੁ ਗਾਇ ॥

O' Nanak, to take what rightfully belongs to another, is like a Muslim eating pork, or a Hindu eating beef.

ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥

Our Guru, our Spiritual Guide, stands by us in God's court, only if we do not take what belongs to others.

ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ ॥

By mere talk, people do not earn passage to Heaven. Salvation comes only from the practice of Truth.

ਮਾਰਣੁ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥

As the forbidden foods do not become acceptable by adding spices, similarly by arguments the sinful acts cannot be justified.

ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੇ ਪਲੈ ਪਾਇ ॥੨॥

O' Nanak, from false talk, only falsehood is obtained.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥

There are five prayers and five times of day for prayer; the five have five names.

ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ ॥

Let the first prayer be truthfulness, the second honest living, and the third charity in the Name of God.

ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥

Let the fourth be the pious thoughts in the mind, and the fifth the praise of God.

ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥

Let good deeds be your prayer, and then, you may call yourself a true Muslim.

ਨਾਨਕ ਜੇਤੇ ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥੩॥

O' Nanak, people without such prayers are false and false is their fame or honor.

ਪਉੜੀ ॥

Pauree:

ਇਕਿ ਰਤਨ ਪਦਾਰਥ ਵਣਜਦੇ ਇਕਿ ਕਚੈ ਦੇ ਵਾਪਾਰਾ ॥

Some trade in jewels (of God's praise), others deal in short lived material wealth.

ਸਤਿਗੁਰਿ ਤੁਠੈ ਪਾਈਅਨਿ ਅੰਦਰਿ ਰਤਨ ਭੰਡਾਰਾ ॥

When the True Guru is pleased, we find the treasure of the jewel like Naam, which is already there deep within the self.

ਵਿਣੁ ਗੁਰ ਕਿਨੈ ਨ ਲਧਿਆ ਅੰਧੇ ਭਉਕਿ ਮੁਏ ਕੂੜਿਆਰਾ ॥

Without the Guru, no one has ever found this treasure of Naam. Many ignorant and false people have died, wandering in search of true wealth of Naam.

ਮਨਮੁਖ ਦੂਜੈ ਪਚਿ ਮੁਏ ਨਾ ਬੁਝਹਿ ਵੀਚਾਰਾ ॥

The self-willed people are ruined in duality, because they do not understand spiritual contemplation.

ਇਕਸੁ ਬਾਝਹੁ ਦੂਜਾ ਕੇ ਨਹੀ ਕਿਸੁ ਅਗੈ ਕਰਹਿ ਪੁਕਾਰਾ ॥

Except the One (God), there is no other at all. Unto whom can they cry?

ਇਕਿ ਨਿਰਧਨ ਸਦਾ ਭਉਕਦੇ ਇਕਨਾ ਭਰੇ ਤੁਜਾਰਾ ॥

Some, being poor in the wealth of Naam, always keep wandering. While others have hearts full with the jewels of Naam.

ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਧਨੁ ਨਾਹੀ ਹੋਰੁ ਬਿਖਿਆ ਸਭੁ ਛਾਰਾ ॥

Except God's Name, there is no other eternal wealth. Everything else is just poison and ashes.

ਨਾਨਕ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ ॥੭॥

O' Nanak, God Himself acts, and causes others to act; and it is by His own Command, that He embellishes us.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥

It is difficult to be called a true Muslim; if one is a true follower of Islam, then he may be called a true Muslim.

ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ ॥

First, let him savor the religion of the Prophet as sweet; then, let his pride of his possessions be scraped away by sharing his wealth with the needy.

ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥

Becoming a true Muslim, with full faith in his Prophet, he should put aside the delusion of life and death.

ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ॥

He should submit to God's Will. He should shed his selfishness and conceit, and consider the Creator above all.

ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰੰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ ॥੧॥

O' Nanak, when he loves and becomes merciful to all beings, only then shall he be called a true Muslim.

ਮਹਲਾ ੪ ॥

Shalok, by the Fourth Guru:

ਪਰਹਰਿ ਕਾਮ ਕ੍ਰੋਧੁ ਝੂਠੁ ਨਿੰਦਾ ਤਜਿ ਮਾਇਆ ਅਹੰਕਾਰੁ ਚੁਕਾਵੈ ॥

If one renounces one's lust, anger, falsehood and slander; forsakes love of Maya and eliminates egotistical pride,

ਤਜਿ ਕਾਮੁ ਕਾਮਿਨੀ ਮੋਹੁ ਤਜੈ ਤਾ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਪਾਵੈ ॥

and abandons lustful attachment to women. Then, while still living in the darkness of Maya (worldly attachments), one can realize the immaculate God.

ਤਜਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ਪ੍ਰੀਤਿ ਸੁਤ ਦਾਰਾ ਤਜਿ ਪਿਆਸ ਆਸ ਰਾਮ ਲਿਵ ਲਾਵੈ ॥

If a person tunes his mind to the love for God by renouncing the concern for honor or dishonor, undue love for children and spouse, and craving for Maya,

ਨਾਨਕ ਸਾਚਾ ਮਨਿ ਵਸੈ ਸਾਚ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ॥੨॥

Then, O' Nanak, the eternal God will come to dwell in his mind, and through the true word of the Guru, he would merge in God's Name.

ਪਉੜੀ ॥

Pauree:

ਰਾਜੇ ਰਯਤਿ ਸਿਕਦਾਰ ਕੋਇ ਨ ਰਹਸੀਓ ॥

None of the kings, the subjects, or leaders shall remain in this world forever.

ਹਟ ਪਟਣ ਬਾਜਾਰ ਹੁਕਮੀ ਢਹਸੀਓ ॥

The shops, the cities and the streets shall eventually disintegrate, by God's Command.

ਪਕੇ ਬੰਕ ਦੁਆਰ ਮੂਰਖੁ ਜਾਣੈ ਆਪਣੇ ॥

The foolish human being thinks that these solid and beautiful mansions are his.

ਦਰਬਿ ਭਰੇ ਭੰਡਾਰ ਰੀਤੇ ਇਕਿ ਖਣੇ ॥

But he does not realize that all these mansions, along with the treasures filled with wealth, would be emptied out in an instant.

ਤਾਜੀ ਰਥ ਤੁਖਾਰ ਹਾਥੀ ਪਾਖਰੇ ॥

The horses, chariots, camels and elephants with all their decorations;

ਬਾਗ ਮਿਲਖ ਘਰ ਬਾਰ ਕਿਥੈ ਸਿ ਆਪਣੇ ॥ ਤੰਬੂ ਪਲੰਘ ਨਿਵਾਰ ਸਰਾਇਚੇ ਲਾਲਤੀ ॥

the gardens, lands, houses, possessions, tents, soft beds and satin pavilions, where are those things which he believed to be his own.

ਨਾਨਕ ਸਚ ਦਾਤਾਰੁ ਸਿਨਾਖਤੁ ਕੁਦਰਤੀ ॥੮॥

O' Nanak, only God, the giver of all, is eternal. He is revealed through His nature.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਨਦੀਆ ਹੋਵਹਿ ਧੋਣਵਾ ਸੁੰਮ ਹੋਵਹਿ ਦੁਧੁ ਘੀਉ ॥

If all the rivers become cows, and the springs (of water) become milk and ghee;

ਸਗਲੀ ਧਰਤੀ ਸਕਰ ਹੋਵੈ ਖੁਸੀ ਕਰੇ ਨਿਤ ਜੀਉ ॥

If the entire earth becomes sugar, beholding these things my mind rejoices every day;

ਪਰਬਤੁ ਸੁਇਨਾ ਰੁਪਾ ਹੋਵੈ ਹੀਰੇ ਲਾਲ ਜੜਾਉ ॥

Even if I may own a mountain of gold and silver, studded with jewels and rubies,

ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੧॥

I wish that still I may keep praising You. May my passion for uttering Your praise never die.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਭਾਰ ਅਠਾਰਹ ਮੇਵਾ ਹੋਵੈ ਗਰੁੜਾ ਹੋਇ ਸੁਆਉ ॥

If all the vegetation turns into fruits and delicious rice.

ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਫਿਰਦੇ ਰਖੀਅਹਿ ਨਿਹਚਲੁ ਹੋਵੈ ਥਾਉ ॥

If my abode was to become eternal, and the sun and the moon were put to serve me,

ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੨॥

even then, O' God. I may keep praising You, and my longing for uttering Your praises may never decrease.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਜੇ ਦੇਹੈ ਦੁਖੁ ਲਾਈਐ ਪਾਪ ਗਰਹ ਦੁਇ ਰਾਹੁ ॥

If my body were afflicted with pain, under the evil influence of unlucky stars;

ਰਤੁ ਪੀਣੇ ਰਾਜੇ ਸਿਰੈ ਉਪਰਿ ਰਖੀਅਹਿ ਏਵੈ ਜਾਪੈ ਭਾਉ ॥

and the cruel kings are after my head, still I wish that I may feel Your love.

ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੩॥

Even then, O' God, I may keep praising You, and my longing for uttering Your praises may never decrease.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਅਗੀ ਪਾਲਾ ਕਪੜੁ ਹੋਵੈ ਖਾਣਾ ਹੋਵੈ ਵਾਉ ॥

Even if I may have no clothes to save myself from the extremes of weather, and I have nothing to eat except air.

ਸੁਰਗੈ ਦੀਆ ਮੋਹਣੀਆ ਇਸਤਰੀਆ ਹੋਵਨਿ ਨਾਨਕ ਸਭੇ ਜਾਉ ॥

and even if I had enticing heavenly beauties as my wives, I would still say to myself, O' Nanak, all these things good or bad are transient.

ਭੀ ਤੂਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੪॥

Even then, I may worship and adore You, and my longing to chant Your Praises would not decrease.

ਪਵੜੀ ॥

Pauree:

ਬਦਫੈਲੀ ਗੈਬਾਨਾ ਖਸਮੁ ਨ ਜਾਣਈ ॥

The one who secretly does evil deeds does not realize that God is pervading everywhere.

ਸੋ ਕਹੀਐ ਦੇਵਾਨਾ ਆਪੁ ਨ ਪਛਾਣਈ ॥

The one who does not recognize one's own self should be called an idiot.

ਕਲਹਿ ਬੁਰੀ ਸੰਸਾਰਿ ਵਾਦੇ ਖਪੀਐ ॥

The strife of any kind in the world is bad, one gets consumed in the arguments.

ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰਿ ਭਰਮੇ ਪਚੀਐ ॥

Without meditating on God's Name, one is destroyed in vices and doubt.

ਰਾਹ ਦੇਵੈ ਇਕੁ ਜਾਣੈ ਸੋਈ ਸਿਝਸੀ ॥

A human being has two ways to follow in life, the way of the Truth or the way of Falsehood. The one who chooses the way of Truth shall be successful.

ਕੁਫਰ ਗੋਅ ਕੁਫਰਾਣੈ ਪਇਆ ਦਝਸੀ ॥

One who attaches himself to falsehood will remain suffering.

ਸਭ ਦੁਨੀਆ ਸੁਬਹਾਨੁ ਸਚਿ ਸਮਾਈਐ ॥

The entire world seems pleasing to him, who remains attuned to God's Name.

ਸਿਝੈ ਦਰਿ ਦੀਵਾਨਿ ਆਪੁ ਗਵਾਈਐ ॥੯॥

One who eliminates selfishness and conceit is redeemed in God's Court.

ਮਃ ੧ ਸਲੋਕੁ ॥

Shalok, by the First Guru:

ਸੇ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੇਇ ॥

Only that person is truly alive, in whose mind dwells God.

ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥

O' Nanak, no one else is truly alive.

ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥

If one merely lives without Naam, shall depart from the world in disgrace.

ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥

Everything he consumes without remembering God should be considered impure.

ਰਾਜਿ ਰੰਗੁ ਮਾਲਿ ਰੰਗੁ ॥

Infatuated with power and thrilled with wealth,

ਰੰਗਿ ਰਤਾ ਨਚੈ ਨੰਗੁ ॥

and indulged in such pleasures, he dances shamelessly.

ਨਾਨਕ ਠਗਿਆ ਮੁਠਾ ਜਾਇ ॥

O' Nanak, he is being deluded and defrauded (out of the life's objective).

ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਗਇਆ ਗਵਾਇ ॥੧॥

Without God's Name, he departs from the world in disgrace .

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਕਿਆ ਖਾਯੈ ਕਿਆ ਪੈਯੈ ਹੋਇ ॥

What is the use of eating delicious dishes, and wearing costly clothes,

ਜਾ ਮਨਿ ਨਾਹੀ ਸਚਾ ਸੇਇ ॥

if God does not dwell within the mind?

ਕਿਆ ਮੇਵਾ ਕਿਆ ਘਿਉ ਗੁੜੁ ਮਿਠਾ ਕਿਆ ਮੈਦਾ ਕਿਆ ਮਾਸੁ ॥

What good are fruits, what good is ghee, sweet jaggery, what good is flour, and what good is meat?

ਕਿਆ ਕਪੜੁ ਕਿਆ ਸੇਜ ਸੁਖਾਲੀ ਕੀਜਹਿ ਭੋਗ ਬਿਲਾਸ ॥

What is the use of wearing (fine) clothes and enjoying comfortable beds, and other pleasures and sensual delights ?

ਕਿਆ ਲਸਕਰ ਕਿਆ ਨੇਬ ਖਵਾਸੀ ਆਵੈ ਮਹਲੀ ਵਾਸੁ ॥

What good is having an army, sentries, servants and mansions to live in?

ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੇ ਟੋਲ ਵਿਣਾਸੁ ॥੨॥

O' Nanak, without God's Name, all these show-pieces are a waste.

ਪਵੜੀ ॥

Pauree:

ਜਾਤੀ ਦੈ ਕਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ ॥

In God's court, no consideration is given to one's race or social status. There, one is judged on one's true merit.

ਮਹੁਰਾ ਹੇਵੈ ਹਥਿ ਮਰੀਐ ਚਖੀਐ ॥

If someone consumes the poison of social status, surely he will face the spiritual death.

ਸਚੇ ਕੀ ਸਿਰਕਾਰ ਜੁਗੁ ਜੁਗੁ ਜਾਣੀਐ ॥

This Sovereign Rule (justice) of God is known throughout all the ages.

ਹੁਕਮੁ ਮੰਨੇ ਸਿਰਦਾਰੁ ਦਰਿ ਦੀਬਾਣੀਐ ॥

One who obeys God's Command is honored and respected in His Court.

ਫੁਰਮਾਨੀ ਹੈ ਕਾਰ ਖਸਮਿ ਪਠਾਇਆ ॥

The Master has sent human beings in the world to carry out His command.

ਤਬਲਬਾਜ ਬੀਚਾਰ ਸਬਦਿ ਸੁਣਾਇਆ ॥

The Guru, (on behalf of God) has conveyed this command through his word.

ਇਕਿ ਹੋਏ ਅਸਵਾਰ ਇਕਨਾ ਸਾਖਤੀ ॥

Some have started advancing on the spiritual path, and others are getting ready on their spiritual journey.

ਇਕਨੀ ਬਧੇ ਭਾਰ ਇਕਨਾ ਤਾਖਤੀ ॥੧੦॥

some are settling their worldly affairs, while others have proceeded on the path shown by the Guru.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਜਾ ਪਕਾ ਤਾ ਕਟਿਆ ਰਹੀ ਸੁ ਪਲਰਿ ਵਾੜਿ ॥

When the crop is ripe, it is harvested. Only the straw and the fence remain.

ਸਣੁ ਕੀਸਾਰਾ ਚਿਥਿਆ ਕਣੁ ਲਇਆ ਤਨੁ ਝਾੜਿ ॥

The crop is thrashed and the grains are separated from the husk.

ਦੁਇ ਪੁੜ ਚਕੀ ਜੋੜਿ ਕੈ ਪੀਸਣ ਆਇ ਬਹਿਠੁ ॥

Joining together the two grinding stones, a person sits down to grind the grains.

ਜੋ ਦਰਿ ਰਹੇ ਸੁ ਉਬਰੇ ਨਾਨਕ ਅਜਬੁ ਡਿਠੁ ॥੧॥

O' Nanak, I have seen this wonderful play: just as the grains which stick to the central axle escape from being crushed, similarly, those who remain attuned to God are saved from the worldly vices.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਵੇਖੁ ਜਿ ਮਿਠਾ ਕਟਿਆ ਕਟਿ ਕੁਟਿ ਬਧਾ ਪਾਇ ॥

O' brother, look how the sugar-cane is cut down, the leaves are chopped off, and it is tied into bundles.

ਖੁੰਢਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਦੇਨਿ ਸੁ ਮਲ ਸਜਾਇ ॥

Then placing it between the wooden rollers of the crusher, the farmers crush it (as if they are punishing it) and extract the juice.

ਰਸੁ ਕਸੁ ਟਟਰਿ ਪਾਈਐ ਤਪੈ ਤੈ ਵਿਲਲਾਇ ॥

The juice is placed and heated in the cauldron; as it is heated, it hisses as if it is crying in pain.

ਭੀ ਸੇ ਫੇਗੁ ਸਮਾਲੀਐ ਦਿਚੈ ਅਗਿ ਜਾਲਾਇ ॥

And even the empty leftovers of the sugarcane are saved to be put into fire.

ਨਾਨਕ ਮਿਠੈ ਪਤਰੀਐ ਵੇਖਹੁ ਲੋਕਾ ਆਇ ॥੨॥

Nanak says, o' people come and see, how the sugar-cane has to go through sufferings because of sweetness. Similarly, one has to go through a lot of sufferings due to the love for worldly riches.

ਪਵੜੀ ॥

Pauree:

ਇਕਨਾ ਮਰਣੁ ਨ ਚਿਤਿ ਆਸ ਘਣੇਰਿਆ ॥

Some do not think of death; they entertain many kinds of great hopes.

ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਨਿਤ ਕਿਸੈ ਨ ਕੇਰਿਆ ॥

They die, over and over again (go through the cycles of sorrow and comfort). They are of no use to anyone.

ਆਪਨੜੈ ਮਨਿ ਚਿਤਿ ਕਹਨਿ ਚੰਗੇਰਿਆ ॥

In their own minds, they think highly of themselves.

ਜਮਰਾਜੈ ਨਿਤ ਨਿਤ ਮਨਮੁਖ ਹੇਰਿਆ ॥

but, the demon of death always hunts down those self-willed people.

ਮਨਮੁਖ ਲੂਣ ਹਾਰਾਮ ਕਿਆ ਨ ਜਾਣਿਆ ॥

These self-willed people are so ungrateful that they do not realize what favours God has bestowed on them.

ਬਧੇ ਕਰਨਿ ਸਲਾਮ ਖਸਮ ਨ ਭਾਣਿਆ ॥

Those who merely perform rituals of worship are not pleasing to their Master.

ਸਚੁ ਮਿਲੈ ਮੁਖਿ ਨਾਮੁ ਸਾਹਿਬ ਭਾਵਸੀ ॥

Only that person will realize God, who recites His Name with love, which is pleasing to God.

ਕਰਸਨਿ ਤਖਤਿ ਸਲਾਮੁ ਲਿਖਿਆ ਪਾਵਸੀ ॥੧੧॥

Such a person is honored, and he realizes his pre-ordained destiny.

ਮਃ ੧ ਸਲੋਕੁ ॥

Shalok, by the First Guru:

ਮਛੀ ਤਾਰੂ ਕਿਆ ਕਰੇ ਪੰਖੀ ਕਿਆ ਆਕਾਸੁ ॥

What use is the deep sea to the fish, and of what use is the vast sky to a bird? They are more concerned with their food.

ਪਥਰ ਪਾਲਾ ਕਿਆ ਕਰੇ ਖੁਸਰੇ ਕਿਆ ਘਰ ਵਾਸੁ ॥

any amount of cold does not bother a stone, and for a eunuch residence in a home is of no consequence.

ਕੁਤੇ ਚੰਦਨੁ ਲਾਈਐ ਭੀ ਸੇ ਕੁਤੀ ਧਾਤੁ ॥

If we apply sandalwood oil to a dog, its nature still remains that of a dog.

ਬੋਲਾ ਜੇ ਸਮਝਾਈਐ ਪੜੀਅਹਿ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠ ॥

If we try to instruct a deaf person by reading the smritis (holy books), he will not understand.

ਅੰਧਾ ਚਾਨਣਿ ਰਖੀਐ ਦੀਵੇ ਬਲਹਿ ਪਚਾਸ ॥

We may put a blind man in the light of fifty lamps, still he will not be able to see.

ਚਉਟੇ ਸੁਇਨਾ ਪਾਈਐ ਚੁਣਿ ਚੁਣਿ ਖਾਵੈ ਘਾਸੁ ॥

We may place gold before a herd of cattle, but they will pick out the grass to eat.

ਲੋਹਾ ਮਾਰਣਿ ਪਾਈਐ ਢਰੈ ਨ ਹੋਇ ਕਪਾਸ ॥

We may add flux to iron and melt it, still it will not become soft like cotton.

ਨਾਨਕ ਮੂਰਖ ਏਹਿ ਗੁਣ ਬੋਲੇ ਸਦਾ ਵਿਣਾਸੁ ॥੧॥

Similarly, O' Nanak, this is the nature of a foolish person, that whenever he speaks, it always does harm to others.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਕੈਹਾ ਕੰਚਨੁ ਤੁਟੈ ਸਾਰੁ ॥

If a piece of bronze or gold or iron breaks ,

ਅਗਨੀ ਗੰਢੁ ਪਾਏ ਲੋਹਾਰੁ ॥

the blacksmith welds it together by putting it in the fire.

ਗੋਰੀ ਸੇਤੀ ਤੁਟੈ ਭਤਾਰੁ ॥

If husband and wife are separated,

ਪੁਤੀ ਗੰਢੁ ਪਵੈ ਸੰਸਾਰਿ ॥

they remain united in the eyes of the world because of their children.

ਰਾਜਾ ਮੰਗੈ ਦਿਤੈ ਗੰਢੁ ਪਾਇ ॥

When the king asks for taxes, it is only by paying that tax that anyone can maintain relationship with the king.

ਭੁਖਿਆ ਗੰਢੁ ਪਵੈ ਜਾ ਖਾਇ ॥

The relationship with hungry persons develops when one gives them something to eat.

ਕਾਲਾ ਗੰਢੁ ਨਦੀਆ ਮੀਹ ਝੋਲ ॥

The famines end, when the rain fills the streams to overflowing.

ਗੰਢੁ ਪਰੀਤੀ ਮਿਠੇ ਬੋਲ ॥

There is a bond between love and sweet words.

ਬੇਦਾ ਗੰਢੁ ਬੋਲੇ ਸਚੁ ਕੋਇ ॥

A bond is established with the Holy Scriptures. only when one speaks the Truth.

ਮੁਇਆ ਗੰਢੁ ਨੇਕੀ ਸਤੁ ਹੋਇ ॥

Through their goodness and truth, the dead persons are remembered and their relationship with the world continues.

ਏਤੁ ਗੰਢਿ ਵਰਤੈ ਸੰਸਾਰੁ ॥

Such are the bonds which prevail in the world.

ਮੂਰਖ ਗੰਢੁ ਪਵੈ ਮੁਹਿ ਮਾਰ ॥

The fool mends himself, only when he receives some punishment.

ਨਾਨਕੁ ਆਖੈ ਏਹੁ ਬੀਚਾਰੁ ॥

Nanak says this after deep reflection:

ਸਿਫਤੀ ਗੰਢੁ ਪਵੈ ਦਰਬਾਰਿ ॥੨॥

that it is God's praise that unites us with His court.

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਕੁਦਰਤਿ ਸਾਜਿ ਕੈ ਆਪੇ ਕਰੇ ਬੀਚਾਰੁ ॥

After creating the universe, He Himself reflects upon its needs.

ਇਕਿ ਖੋਟੇ ਇਕਿ ਖਰੇ ਆਪੇ ਪਰਖਣਹਾਰੁ ॥

There are some who are bad, like counterfeit coins, and some are good like genuine coins. He Himself is the examiner of these good and bad people.

ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ ਖੋਟੇ ਸਟੀਅਹਿ ਬਾਹਰ ਵਾਰਿ ॥

The good people are accepted in His court and the bad people are thrown away.

ਖੋਟੇ ਸਚੀ ਦਰਗਹ ਸੁਟੀਅਹਿ ਕਿਸੁ ਆਗੈ ਕਰਹਿ ਪੁਕਾਰ ॥

The bad people, who are thrown out of His court, who should they beg for help?

ਸਤਿਗੁਰ ਪਿਛੈ ਭਜਿ ਪਵਹਿ ਏਹਾ ਕਰਣੀ ਸਾਰੁ ॥

The best thing for them is, to immediately seek the shelter of the true Guru.

ਸਤਿਗੁਰੁ ਖੋਟਿਅਹੁ ਖਰੇ ਕਰੇ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥

The True Guru reforms bad people into good people, because the Guru is capable of purifying them through his word .

ਸਚੀ ਦਰਗਹ ਮੰਨੀਅਨਿ ਗੁਰ ਕੈ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥

Those who have enshrined love and affection for the Guru, are honored in God's court.

ਗਣਤ ਤਿਨਾ ਦੀ ਕੇ ਕਿਆ ਕਰੇ ਜੋ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ ॥੧੨॥

No one can count the merits or demerits of those, whom the Creator Himself has forgiven.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਹਮ ਜੇਰ ਜਿਮੀ ਦੁਨੀਆ ਪੀਰਾ ਮਸਾਇਕਾ ਰਾਇਆ ॥

Peers (Muslim saints), Sheikhs and Chiefs of the entire world will be buried under the earth.

ਮੇ ਰਵਦਿ ਬਾਦਿਸਾਹਾ ਅਫਜੂ ਖੁਦਾਇ ॥

All the emperors shall also pass away; God alone is Eternal.

ਏਕ ਤੁਹੀ ਏਕ ਤੁਹੀ ॥੧॥

Yes O' God, You and only You are forever.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਨ ਦੇਵ ਦਾਨਵਾ ਨਰਾ ॥

Neither the angels, nor the demons, nor human beings,

ਨ ਸਿਧ ਸਾਧਿਕਾ ਧਰਾ ॥

nor the Siddhas, nor the seekers have remained forever on the earth.

ਅਸਤਿ ਏਕ ਦਿਗਰਿ ਕੁਈ ॥

O' God, except You, who else is there forever?

ਏਕ ਤੁਈ ਏਕ ਤੁਈ ॥੨॥

O' God, it is You, and You alone who is eternal.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਨ ਦਾਦੇ ਦਿਹੰਦ ਆਦਮੀ ॥

Neither the men who do justice on the earth, will stay here forever.

ਨ ਸਪਤ ਜੇਰ ਜਿਮੀ ॥

Nor the inhabitants of nether worlds are eternal.

ਅਸਤਿ ਏਕ ਦਿਗਰਿ ਕੁਈ ॥

Who else is there to live forever?

ਏਕ ਤੁਈ ਏਕ ਤੁਈ ॥੩॥

O' God, it is You and You alone.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਨ ਸੂਰ ਸਸਿ ਮੰਡਲੇ ॥

Neither the sun, nor the moon, nor the planets,

ਨ ਸਪਤ ਦੀਪ ਨਹ ਜਲੇ ॥

nor the seven continents, nor the oceans,

ਅੰਨ ਪਉਣ ਥਿਰੁ ਨ ਕੁਈ ॥

nor food, nor the wind – nothing is permanent.

ਏਕੁ ਤੁਈ ਏਕੁ ਤੁਈ ॥੪॥

O' God, it is You and You alone.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਨ ਰਿਜਕੁ ਦਸਤ ਆ ਕਸੇ ॥

The sustenance of all the creatures is under the control of no one except God.

ਹਮਾ ਰਾ ਏਕੁ ਆਸ ਵਸੇ ॥

The hopes of all rest in the One (God).

ਅਸਤਿ ਏਕੁ ਦਿਗਰ ਕੁਈ ॥

O' God, it is You alone who is eternal, and no one else.

ਏਕ ਤੁਈ ਏਕੁ ਤੁਈ ॥੫॥

O' God, it is You and You alone.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਪਰੰਦਏ ਨ ਗਿਰਾਹ ਜਰ ॥

The birds have no money in their pockets (means to buy food).

ਦਰਖਤ ਆਬ ਆਸ ਕਰ ॥

They place their hopes on trees and water.

ਦਿਹੰਦ ਸੁਈ ॥

He alone is their provider.

ਏਕ ਤੁਈ ਏਕੁ ਤੁਈ ॥੬॥

O' God, it is You and You alone.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਨਾਨਕ ਲਿਲਾਰਿ ਲਿਖਿਆ ਸੇਇ ॥

O' Nanak, that destiny which is pre-ordained.

ਮੇਟਿ ਨ ਸਾਕੈ ਕੋਇ ॥

no one can erase that.

ਕਲਾ ਧਰੈ ਹਿਰੈ ਸੁਈ ॥

God infuses strength, and He takes it away again.

ਏਕੁ ਤੁਈ ਏਕੁ ਤੁਈ ॥੭॥

O' God, it is You and You alone.

ਪਉੜੀ ॥

Pauree:

ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਗੁਰਮੁਖਿ ਜਾਣਿਆ ॥

O' God, True is Your Command, but it is known only to the Guru's followers.

ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਸਚੁ ਪਛਾਣਿਆ ॥

O' the eternal God, the one who has eradicated selfishness and conceit through the Guru's Teachings, has realized You.

ਸਚੁ ਤੇਰਾ ਦਰਬਾਰੁ ਸਬਦੁ ਨੀਸਾਣਿਆ ॥

O' God, true is Your Court, and to enter in it, the Guru's word is the identification mark.

ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਿ ਸਚਿ ਸਮਾਣਿਆ ॥

Those who reflected on the Divine Word, merge into the Truth.

ਮਨਮੁਖ ਸਦਾ ਕੂੜਿਆਰ ਭਰਮਿ ਭੁਲਾਣਿਆ ॥

The self-willed people are always false; they are deluded by doubt.

ਵਿਸਟਾ ਅੰਦਰਿ ਵਾਸੁ ਸਾਦੁ ਨ ਜਾਣਿਆ ॥

They live their life in sinful pursuits, and they do not know the relish of Naam.

ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇ ਆਵਣ ਜਾਣਿਆ ॥

Without meditating on God's Name, they suffer in the cycles of birth and death.

ਨਾਨਕ ਪਾਰਖੁ ਆਪਿ ਜਿਨਿ ਖੋਟਾ ਖਰਾ ਪਛਾਣਿਆ ॥੧੩॥

O Nanak, God Himself is the Judge, who distinguishes the counterfeit (bad person) from the genuine (good persons).

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖਵਾਲੇ ਘਾਹ ॥

God can make the meat eating tigers, hawks, eagles and falcons eat grass.

ਘਾਹੁ ਖਾਨਿ ਤਿਨਾ ਮਾਸੁ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ ॥

And those animals which eat grass-He could make them eat meat. He could make this as their way of life.

ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਥਲੀ ਕਰੇ ਅਸਗਾਹ ॥

He could raise dry land from the rivers, and turn the deserts into bottomless oceans.

ਕੀੜਾ ਥਾਪਿ ਦੇਇ ਪਾਤਿਸਾਹੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ ॥

He could appoint a lowliest person as king, and reduce an army to ashes.

ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ ॥

alive, even without the breath.

ਨਾਨਕ ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਤਿਉ ਦੇਇ ਗਿਰਾਹ ॥੧॥

O' Nanak, God provides sustenance to the creatures as it pleases Him.

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਇਕਿ ਮਾਸਹਾਰੀ ਇਕਿ ਤ੍ਰਿਣੁ ਖਾਹਿ ॥

Some creatures eat meat, while others eat grass.

ਇਕਨਾ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਪਾਹਿ ॥

There are some who enjoy many kinds of delicacies,

ਇਕਿ ਮਿਟੀਆ ਮਹਿ ਮਿਟੀਆ ਖਾਹਿ ॥

While others live in the dirt and eat dirt.

ਇਕਿ ਪਉਣ ਸੁਮਾਰੀ ਪਉਣ ਸੁਮਾਰਿ ॥

Some who practice breath control, they remain busy in breathing exercises.

ਇਕਿ ਨਿਰੰਕਾਰੀ ਨਾਮ ਆਧਾਰਿ ॥

Some worshippers of the Formless God, live by the support of His Name.

ਜੀਵੈ ਦਾਤਾ ਮਰੈ ਨ ਕੋਇ ॥

If one trusts that God is always there, then one cannot die a spiritual death.

ਨਾਨਕ ਮੁਠੇ ਜਾਹਿ ਨਾਹੀ ਮਨਿ ਸੋਇ ॥੨॥

O' Nanak, those who do not enshrine God within their minds are deluded.

ਪਉੜੀ ॥

Pauree:

ਪੂਰੇ ਗੁਰ ਕੀ ਕਾਰ ਕਰਮਿ ਕਮਾਈਐ ॥

It is by the grace of God that we follow the teachings of the perfect Guru

ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਨਾਮੁ ਧਿਆਈਐ ॥

Through the Guru's Teachings, we eliminate our selfishness and conceit, and meditate on God's Name with loving devotion.

ਦੂਜੀ ਕਾਰੈ ਲਗਿ ਜਨਮੁ ਗਵਾਈਐ ॥

Forsaking God and engaging ourselves in other (worldly) pursuits, we simply waste away our human birth.

ਵਿਣੁ ਨਾਵੈ ਸਭ ਵਿਸੁ ਪੈਝੈ ਖਾਈਐ ॥

Forsaking Naam, all we eat and wear is like poison for our spiritual life.

ਸਚਾ ਸਬਦੁ ਸਾਲਾਹਿ ਸਚਿ ਸਮਾਈਐ ॥

Praising and following the true word of the Guru, we merge with God.

ਵਿਣੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਨਾਹੀ ਸੁਖਿ ਨਿਵਾਸੁ ਫਿਰਿ ਫਿਰਿ ਆਈਐ ॥

without following the true Guru's teachings, we cannot live in peace, and we keep wandering in the cycles of birth and death.

ਦੁਨੀਆ ਖੋਟੀ ਰਾਸਿ ਕੂੜੁ ਕਮਾਈਐ ॥

The love for the world is a false capital; Investing this counterfeit capital, we earn only falsehood in the world.

ਨਾਨਕ ਸਚੁ ਖਰਾ ਸਾਲਾਹਿ ਪਤਿ ਸਿਉ ਜਾਈਐ ॥੧੪॥

O' Nanak, by singing the Praises of the immaculate God, we depart from the world with honor.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧੁ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ ॥

When it pleases You, some people play music and sing Your praises; when it pleases You, they bathe in holy water.

ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਤਾ ਕਰਹਿ ਬਿਭੂਤਾ ਸਿੰਘੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥

When it pleases You, some people smear their bodies with ashes, and blow the horn and the conch shell.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਪੜਹਿ ਕਤੇਬਾ ਮੁਲਾ ਸੇਖ ਕਹਾਵਹਿ ॥

When You so desire, some people read the Islamic Scriptures, and proclaim themselves as Mullahs and Sheikhs.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹੋਵਹਿ ਰਾਜੇ ਰਸ ਕਸ ਬਹੁਤੁ ਕਮਾਵਹਿ ॥

When it pleases You, some become kings, and indulge in all sorts of tastes and pleasures.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤੇਗ ਵਗਾਵਹਿ ਸਿਰ ਮੁੰਡੀ ਕਟਿ ਜਾਵਹਿ ॥

When it pleases You, some become warriors and wield the sword, and many heads are chopped off.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਜਾਹਿ ਦਿਸੰਤਰਿ ਸੁਣਿ ਗਲਾ ਘਰਿ ਆਵਹਿ ॥

When it pleases You, some go to foreign lands and return home after hearing and learning different things of those lands.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਨਾਇ ਰਚਾਵਹਿ ਤੁਧੁ ਭਾਣੇ ਤੂੰ ਭਾਵਹਿ ॥

O' God, when You so desire, some get attuned to Your Name. Those who live according to Your Will become pleasing to You.

ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਹੋਰਿ ਸਗਲੇ ਕੂੜੁ ਕਮਾਵਹਿ ॥੧॥

Nanak utters this one prayer (that except living by His command), everything else is the practice of falsehood (which is of no avail in God's court).

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਜਾ ਤੂੰ ਵਡਾ ਸਭਿ ਵਡਿਆਈਆ ਚੰਗੈ ਚੰਗਾ ਹੋਈ ॥

You are so Great, all Greatness flows from You. You are so Good, Goodness radiates from You.

ਜਾ ਤੂੰ ਸਚਾ ਤਾ ਸਭੁ ਕੇ ਸਚਾ ਕੂੜਾ ਕੋਇ ਨ ਕੋਈ ॥

When (this becomes our firm belief that) You are true, then everyone created by You also appears true because You dwell in all; therefore no one could be false.

ਆਖਣੁ ਵੇਖਣੁ ਬੋਲਣੁ ਚਲਣੁ ਜੀਵਣੁ ਮਰਣਾ ਧਾਤੁ ॥

Talking, seeing, speaking, walking, living and dying-all these are illusory.

ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਨਾਨਕ ਸਚਾ ਆਪਿ ॥੨॥

O' Nanak, God Himself creates and keeps all the creatures under His command.

ਪਉੜੀ ॥

Pauree:

ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗੁ ਭਰਮੁ ਚੁਕਾਈਐ ॥

By following the Guru's teachings without any hesitation, all doubts are removed.

ਸਤਿਗੁਰੁ ਆਖੈ ਕਾਰ ਸੁ ਕਾਰ ਕਮਾਈਐ ॥

Whatever the true Guru asks us to do we should do that.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਨਾਮੁ ਧਿਆਈਐ ॥

When the True Guru becomes merciful, only then we meditate on God's Name.

ਲਾਹਾ ਭਗਤਿ ਸੁ ਸਾਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ॥

Through the Guru's teachings, we reap the excellent reward of devotion to God.

ਮਨਮੁਖਿ ਕੂੜੁ ਗੁਬਾਰੁ ਕੂੜੁ ਕਮਾਈਐ ॥

The self-willed person is trapped in the darkness of falsehood; he earns nothing but falsehood.

ਸਚੇ ਦੈ ਦਰਿ ਜਾਇ ਸਚੁ ਚਵਾਂਈਐ ॥

If we humbly meditate on God's Name,

ਸਚੈ ਅੰਦਰਿ ਮਹਲਿ ਸਚਿ ਬੁਲਾਈਐ ॥

only then, we are accepted in God's court.

ਨਾਨਕ ਸਚੁ ਸਦਾ ਸਚਿਆਰੁ ਸਚਿ ਸਮਾਈਐ ॥੧੫॥

O' Nanak, the truthful person, is forever true and remains absorbed in God.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥

This Dark Age of Kalyug is like knife, and the kings are butchers; righteousness has flown away like a bird.

ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥

In this dark night of falsehood, the moon of Truth is not visible anywhere.

ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ ॥

I have grown frustrated in the search for the moon of truth,

ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ ॥

in this darkness, I cannot find the path.

ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ ॥

In the darkness of ego, the entire world is crying out in pain.

ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ ॥੧॥

O' Nanak, how one could be saved from suffering in such circumstances?

ਮਃ ੩ ॥

Shalok, by the Third Guru:

ਕਲਿ ਕੀਰਤਿ ਪਰਗਟੁ ਚਾਨਣੁ ਸੰਸਾਰਿ ॥

In KalYug, singing God's praises has appeared as Divine light in the world.

ਗੁਰਮੁਖਿ ਕੋਈ ਉਤਰੈ ਪਾਰਿ ॥

But only a rare Guru's follower crosses over the worldly ocean of vices by making use of this Divine light (knowledge).

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਦੇਵੈ ॥

Only the one on whom God showers His grace receives this divine light.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਤਨੁ ਸੇ ਲੇਵੈ ॥੨॥

O' Nanak, only such a Guru's follower receives the jewel like precious Naam.

ਪਉੜੀ ॥

Pauree:

ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ਜੋੜੁ ਕਦੇ ਨ ਆਇਆ ॥

There has never been a meeting of minds between the worldly wise people and the true devotees of God.

ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਨ ਭੁਲੈ ਕਿਸੈ ਦਾ ਭੁਲਾਇਆ ॥

The Creator Himself is never in error, and nobody could mislead Him.

ਭਗਤ ਆਪੇ ਮੇਲਿਅਨੁ ਜਿਨੀ ਸਚੇ ਸਚੁ ਕਮਾਇਆ ॥

He unites those devotees with Himself; who practice Truth, and only Truth (devotional worship).

ਸੈਸਾਰੀ ਆਪਿ ਖੁਆਇਅਨੁ ਜਿਨੀ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ ॥

He Himself leads the worldly people astray; they tell lies, and their telling lies is like eating the poison which is the main cause of the spiritual death.

ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਮੁ ਕਰੇਧੁ ਵਿਸੁ ਵਧਾਇਆ ॥

They do not recognize the ultimate reality, that we all have to leave this world; they keep on multiplying the poisons of lust and anger.

ਭਗਤ ਕਰਨਿ ਹਰਿ ਚਾਕਰੀ ਜਿਨੀ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ॥

The devotees perform true service of God by always meditating on His Name.

ਦਾਸਨਿ ਦਾਸ ਹੋਇ ਕੈ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥

They who eradicate self-conceit from within by becoming true servants of God,

ਓਨਾ ਖਸਮੈ ਕੈ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇਆ ॥੧੬॥

are embellished with the Divine Word, and they obtain honor in God's court.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਸਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਧਿਆਇਆ ਇਕ ਮਨਿ ॥

Those who sing praises of God in the early hours of the morning and meditate on Him single-mindedly,

ਸੇਈ ਪੂਰੇ ਸਾਹ ਵਖਤੈ ਉਪਰਿ ਲੜਿ ਮੁਏ ॥

are the truly rich, because they fight with their mind at the right time (amrit vela) to resist laziness and vices.

ਦੂਜੈ ਬਹੁਤੇ ਰਾਹ ਮਨ ਕੀਆ ਮਤੀ ਖਿੰਡੀਆ ॥

In the second watch (late morning), the focus of the mind is scattered in all directions.

ਬਹੁਤੁ ਪਏ ਅਸਗਾਹ ਗੋਤੇ ਖਾਹਿ ਨ ਨਿਕਲਹਿ ॥

So many fall deep into the ocean of worldly affairs; they struggle, but they are unable to come out.

ਤੀਜੈ ਮੁਹੀ ਗਿਰਾਹ ਭੁਖ ਤਿਖਾ ਦੁਇ ਭਉਕੀਆ ॥

In the third quarter (by noon), both hunger and thirst are so intense, that one feels like eating something.

ਥਾਧਾ ਹੋਇ ਸੁਆਹ ਭੀ ਖਾਣੇ ਸਿਉ ਦੇਸਤੀ ॥

After some time, whatever one had eaten gets consumed, and one feels the need to eat again.

ਚਉਥੈ ਆਈ ਉਂਘ ਅਖੀ ਮੀਟਿ ਪਵਾਰਿ ਗਇਆ ॥

In the fourth quarter, one feels sleepy, so closing the eyes goes into deep sleep.

ਭੀ ਉਠਿ ਰਚਿਓਨੁ ਵਾਦੁ ਸੈ ਵਕ੍ਰਿਹਆ ਕੀ ਪਿੜ ਬਧੀ ॥

Waking up from sleep, again one gets busy in the worldly strife (amassing more worldly wealth), as if one is going to live for hundreds of years.

ਸਭੇ ਵੇਲਾ ਵਖਤ ਸਭਿ ਜੇ ਅਠੀ ਭਉ ਹੋਇ ॥

When at all the time, one starts living in the revered fear of God, then one can always stay imbued with God's love.

ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਸਚਾ ਨਾਵਣੁ ਹੋਇ ॥੧॥

O' Nanak, when in this way our Master comes to reside in our heart, then it becomes true (spiritual) ablution.

ਮਃ ੨ ॥

shalok , by the Second Guru:

ਸੇਈ ਪੂਰੇ ਸਾਹ ਜਿਨੀ ਪੂਰਾ ਪਾਇਆ ॥

They, who have realized the perfect God, are truly wealthy.

ਅਠੀ ਵੇਪਰਵਾਹ ਰਹਨਿ ਇਕਤੈ ਰੰਗਿ ॥

Twenty-four hours a day, they remain indifferent to worldly problems and remain imbued with the love of God.

ਦਰਸਨਿ ਰੂਪਿ ਅਥਾਹ ਵਿਰਲੇ ਪਾਈਅਹਿ ॥

Rarely do we find such persons who at all times are absorbed in their cravings for a glimpse of infinite God.

ਕਰਮਿ ਪੂਰੈ ਪੂਰਾ ਗੁਰੂ ਪੂਰਾ ਜਾ ਕਾ ਬੇਲੁ ॥

By perfect destiny one meets such a perfect Guru, whose every word is perfect.

ਨਾਨਕ ਪੂਰਾ ਜੇ ਕਰੇ ਘਟੈ ਨਾਹੀ ਤੇਲੁ ॥੨॥

O' Nanak, when the Guru makes someone perfect, then such person is not found lacking in any qualities.

ਪਉੜੀ ॥

Pauree:

ਜਾ ਤੂੰ ਤਾ ਕਿਆ ਹੋਰਿ ਮੈ ਸਚੁ ਸੁਣਾਈਐ ॥

O' God, I speak out the Truth, when You are with me, what more could I want?

ਮੁਠੀ ਧੰਧੈ ਚੋਰਿ ਮਹਲੁ ਨ ਪਾਈਐ ॥

The one, who has been robbed by the worldly pursuits is unable to reach Your court.

ਏਨੈ ਚਿਤਿ ਕਠੋਰਿ ਸੇਵ ਗਵਾਈਐ ॥

Being so stone-hearted (impermeable to God's love), one has wasted all the (previous) services in vain.

ਜਿਤੁ ਘਟਿ ਸਚੁ ਨ ਪਾਇ ਸੁ ਭੰਨਿ ਘੜਾਈਐ ॥

going in the cycle of birth and death.

ਕਿਉ ਕਰਿ ਪੂਰੈ ਵਟਿ ਤੇਲਿ ਤੁਲਾਈਐ ॥

When judged on the scale of righteousness, how can one be found perfect?

ਕੋਇ ਨ ਆਖੈ ਘਟਿ ਹਉਮੈ ਜਾਈਐ ॥

If one gets rid of egotism, no one will say that one has lost any merits.

ਲਈਅਨਿ ਖਰੇ ਪਰਖਿ ਦਰਿ ਬੀਨਾਈਐ ॥

In the court of God, the true ones are easily recognised.

ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਪੂਰੈ ਗੁਰਿ ਪਾਈਐ ॥੧੭॥

The true wealth (Naam) which gets us approved in God's court is obtained only from the perfect Guru.

ਸਲੋਕ ਮਃ ੨ ॥

Shalok, by the Second Guru:

ਅਠੀ ਪਹਰੀ ਅਠ ਖੰਡ ਨਾਵਾ ਖੰਡੁ ਸਰੀਰੁ ॥

If human body is considered as one of the nine parts of the earth, then one is always running after the worldly wealth in the eight parts of the earth.

ਤਿਸੁ ਵਿਚਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਏਕੁ ਭਾਲਹਿ ਗੁਣੀ ਗਹੀਰੁ ॥

Within the body is Naam, which is greater than all the treasures of the world. However, only rare wise people seek the infinitely virtuous God.

ਕਰਮਵੰਤੀ ਸਾਲਾਹਿਆ ਨਾਨਕ ਕਰਿ ਗੁਰੁ ਪੀਰੁ ॥

O' Nanak, it is only the very fortunate people, who by accepting the Guru as their spiritual guide, sing the praises of God.

ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥

In the fourth watch of the early morning hours, a longing arises in the mind of enlightened people)

ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੇਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ ਨਾਉ ॥

They go and join those Guru's followers who are meditating on God's Name with loving devotion.

ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਕਰਮੀ ਹੋਇ ਪਸਾਉ ॥

In those holy congregations, the Nectar of Naam is distributed, but only fortunate people are blessed by God with this gift.

ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ਵੰਨੀ ਚੜੈ ਚੜਾਉ ॥

(By subjecting to hardship of getting up in the early morning) Their bodies become pure like gold, imbued with the true devotional worship.

ਜੇ ਹੋਵੈ ਨਦਰਿ ਸਰਾਫ ਕੀ ਬਹੁੜਿ ਨ ਪਾਈ ਤਾਉ ॥

If God casts His glance of grace, then there is no need for any more hardship.

ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ ਬਹੀਐ ਪੜਿਆ ਪਾਸਿ ॥

In the remaining seven watches also, we should live a truthful life, do good to others and spend time in the company of enlightened people.

ਓਥੈ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੀਐ ਕੂੜੈ ਘਟੈ ਰਾਸਿ ॥

There, we should reflect upon virtues and sins, to decrease the capital of falsehood.

ਓਥੈ ਖੋਟੇ ਸਟੀਅਹਿ ਖਰੇ ਕੀਚਹਿ ਸਾਬਾਸਿ ॥

There, in the holy congregation, the evil deeds and thoughts are kicked out, and the righteous deeds are applauded.

ਬੋਲਣੁ ਫਾਦਲੁ ਨਾਨਕਾ ਦੁਖੁ ਸੁਖੁ ਖਸਮੈ ਪਾਸਿ ॥੧॥

O' Nanak, it is useless to complain about anything, all pain and pleasure are in the power of our God.

ਮਃ ੨ ॥

Shalok, by the Second Guru:

ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

Air is the Guru, (air is as essential for life as the Guru is essential for spiritual growth). Water is the Father (as it is the source of all life and helps the earth to produce all the bounties that are consumed). Earth is the Great Mother of all.

ਦਿਨਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

Day and night are like the male and female nurses, in whose lap the entire world is at play.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੇ ਧਰਮੁ ਹਦੂਰਿ ॥

The good and bad deeds done by human beings are always watched and considered by the righteous judge (God).

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

According to their own actions, some are drawn closer, and some are driven farther away from Him.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

Those who have meditated on God's Name with loving devotion, depart from this world with their toil approved (achieving the ultimate Goal of human birth).

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਹੋਰ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੨॥

O' Nanak, such persons are received in God's court with honor, and many more in their company (following in their footsteps) are saved along with them.

ਪਉੜੀ ॥

Pauree:

ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਤਿਗੁਰਿ ਦਸਿਆ ॥

The one to whom, the Guru has told that the true spiritual food is the true love for God.

ਸਚੇ ਹੀ ਪਤੀਆਇ ਸਚਿ ਵਿਗਸਿਆ ॥

Such a person is appeased and delighted with the Truth.

ਸਚੈ ਕੋਟਿ ਗਿਰਾਂਇ ਨਿਜ ਘਰਿ ਵਸਿਆ ॥

The person remain attuned to God, as if residing in the fort and village of the true God.

ਸਤਿਗੁਰਿ ਤੁਠੈ ਨਾਉ ਪ੍ਰੇਮਿ ਰਹਸਿਆ ॥

When the true Guru is pleased, one receives God's Naam, and blossoms forth in His Love.

ਸਚੈ ਦੈ ਦੀਬਾਣਿ ਕੂੜਿ ਨ ਜਾਈਐ ॥

Through falsehood we can not reach the court of the true God.

ਬੁਠੇ ਬੁਠੁ ਵਖਾਣਿ ਸੁ ਮਹਲੁ ਖੁਆਈਐ ॥

By speaking lies all the time we lose the opportunity to reach God's court.

ਸਚੈ ਸਬਦਿ ਨੀਸਾਣਿ ਠਾਕ ਨ ਪਾਈਐ ॥

We face no obstacle to realize God when we are blessed with the Divine word.

ਸਚੁ ਸੁਣਿ ਬੁਝਿ ਵਖਾਣਿ ਮਹਲਿ ਬੁਲਾਈਐ ॥੧੮॥

We realize God, only when we listen, understand and live a truthful life, we are invited to His presence.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਪਹਿਰਾ ਅਗਨਿ ਹਿਵੈ ਘਰੁ ਬਾਧਾ ਭੋਜਨੁ ਸਾਰੁ ਕਰਾਈ ॥

(If I had so much power), that I could wear the clothes of fire, or make my house in snow, and could make steel as my food, (God is still greater).

ਸਗਲੇ ਦੁਖ ਪਾਣੀ ਕਰਿ ਪੀਵਾ ਧਰਤੀ ਹਾਕ ਚਲਾਈ ॥

And I could easily tolerate all kind of sorrows and pains, and even make everyone on earth obey me.

ਧਰਿ ਤਾਰਾਜੀ ਅੰਬਰੁ ਤੇਲੀ ਪਿਛੈ ਟੰਕੁ ਚੜਾਈ ॥

And if I were to place the entire sky upon a scale and balance it with a single copper coin,

ਏਵਡੁ ਵਧਾ ਮਾਵਾ ਨਾਹੀ ਸਭਸੈ ਨਥਿ ਚਲਾਈ ॥

and if I were to become so big that I could not be contained, and if I were to control and lead all;

ਏਤਾ ਤਾਣੁ ਹੋਵੈ ਮਨ ਅੰਦਰਿ ਕਰੀ ਭਿ ਆਖਿ ਕਰਾਈ ॥

If I were to possess so much power within my mind that I could do and get done whatever I wish.

ਜੇਵਡੁ ਸਾਹਿਬੁ ਤੇਵਡੁ ਦਾਤੀ ਦੇ ਦੇ ਕਰੇ ਰਜਾਈ ॥

As Great as our Master is, so great are His gifts. Even if He gives me more of these gifts or powers, yet this would all be in vain.

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਉਪਰਿ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ॥੧॥

O' Nanak, he who comes under His grace, receives the everlasting glory through His Name (which is the greatest gift compared to all the power of).

ਮਃ ੨ ॥

Shalok, by the Second Guru:

ਆਖਣੁ ਆਖਿ ਨ ਰਜਿਆ ਸੁਨਣਿ ਨ ਰਜੇ ਕੰਨ ॥

One is never satisfied, even if one keeps talking endlessly, and one never gets tired of listening to slander.

ਅਖੀ ਦੇਖਿ ਨ ਰਜੀਆ ਗੁਣ ਗਾਹਕ ਇਕ ਵੰਨ ॥

The eyes are never satisfied (no matter how much beauty they see). Yes, this is the one property of all our senses, that these are never satisfied.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੈ ਗਲੀ ਭੁਖ ਨ ਜਾਇ ॥

The hunger (desire for worldly wealth) of the hungry is never appeased; by mere words.

ਨਾਨਕ ਭੁਖਾ ਤਾ ਰਜੈ ਜਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਇ ॥੨॥

O' Nanak, one's craving for worldly desires is satisfied only when one merges with the Virtuous God by singing His praises.

ਪਉੜੀ ॥

Pauree:

ਵਿਣੁ ਸਚੇ ਸਭ ਕੂੜੁ ਕੂੜੁ ਕਮਾਈਐ ॥

Without the True One, all are false, and all practice falsehood.

ਵਿਣੁ ਸਚੇ ਕੂੜਿਆਰੁ ਬੰਨਿ ਚਲਾਈਐ ॥

Without the True One, the false one is dragged in the bonds of Maya.

ਵਿਣੁ ਸਚੇ ਤਨੁ ਛਾਰੁ ਛਾਰੁ ਰਲਾਈਐ ॥

Without the True One, the body is just dust, and it mingles again with dust.

ਵਿਣੁ ਸਚੇ ਸਭ ਭੁਖ ਜਿ ਪੈਝੈ ਖਾਈਐ ॥

Without the True One, all food and clothes are unsatisfying and increase one's desires for worldly wealth.

ਵਿਣੁ ਸਚੇ ਦਰਬਾਰੁ ਕੂੜਿ ਨ ਪਾਈਐ ॥

Without meditating on God's Name, all other efforts are false, and one cannot obtain to His court through them.

ਕੂੜੈ ਲਾਲਚਿ ਲਗਿ ਮਹਲੁ ਖੁਆਈਐ ॥

Being attached to false greed, the opportunity to realize God is lost.

ਸਭੁ ਜਗੁ ਠਗਿਓ ਠਗਿ ਆਈਐ ਜਾਈਐ ॥

The entire world is deceived (of its opportunity to be united with God) by the deception, and remains in the cycle of birth and death.

ਤਨ ਮਹਿ ਤ੍ਰਿਸਨਾ ਅਗਿ ਸਬਦਿ ਬੁਝਾਈਐ ॥੧੯॥

Within the body is the fire of desire; it can be quenched only through the Guru's word.

ਸਲੋਕ ਮ: ੧ ॥

Shalok, by the First Guru:

ਨਾਨਕ ਗੁਰੁ ਸੰਤੋਖੁ ਰੁਖੁ ਧਰਮੁ ਫੁਲੁ ਫਲੁ ਗਿਆਨੁ ॥

O' Nanak, the Guru is like a tree of contentment which yields the flower of righteous conduct, and fruits of divine knowledge.

ਰਸਿ ਰਸਿਆ ਹਰਿਆ ਸਦਾ ਪਕੈ ਕਰਮਿ ਧਿਆਨਿ ॥

It always remains green and full of juice (of God's love). The fruit ripens through virtuous deeds and meditation.

ਪਤਿ ਕੇ ਸਾਦ ਖਾਦਾ ਲਹੈ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ ॥੧॥

The person who, eats the fruit (follows the Guru's teaching), enjoys the bliss of union with God. This is the most sublime gift from God.

ਮ: ੧ ॥

Shalok, by the First Guru:

ਸੁਇਨੇ ਕਾ ਬਿਰਖੁ ਪਤ ਪਰਵਾਲਾ ਫੁਲ ਜਵੇਹਰ ਲਾਲ ॥

The Guru is like a tree of gold, with leaves and flowers as precious as coral, jewels and rubies.

ਤਿਤੁ ਫਲ ਰਤਨ ਲਗਹਿ ਮੁਖਿ ਭਾਖਿਤ ਹਿਰਦੈ ਰਿਦੈ ਨਿਹਾਲੁ ॥

It bears the fruits (the Guru's sublime words) as precious as jewels. The Guru's heart always remain delighted.

ਨਾਨਕ ਕਰਮੁ ਹੇਵੈ ਮੁਖਿ ਮਸਤਕਿ ਲਿਖਿਆ ਹੇਵੈ ਲੇਖੁ ॥

O' Nanak, only the person on whom is God's grace and in whose destiny it is so ordained,

ਅਠਿਸਠਿ ਤੀਰਥ ਗੁਰ ਕੀ ਚਰਣੀ ਪੂਜੈ ਸਦਾ ਵਿਸੇਖੁ ॥

That person humbly serves the Guru (follows the Guru's teaching), which is holier than all the sixty eight holy places of pilgrimage.

ਹੰਸੁ ਰੇਤੁ ਲੇਭੁ ਕੇਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ ॥

Cruelty, material attachment, greed and anger are like the four rivers of fire.

ਪਵਹਿ ਦਝਹਿ ਨਾਨਕਾ ਤਰੀਐ ਕਰਮੀ ਲਗਿ ॥੨॥

Those who fall into these are burned. O' Nanak, only by God's grace and humbly following the Guru's teaching, we can swim across these rivers.

ਪਉੜੀ ॥

Pauree:

ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ ਨ ਪਛੋਤਾਈਐ ॥

(O' my friend), overcome these evil impulses and your ego while still alive, so that you may not have to regret in the end.

ਝੂਠਾ ਇਹੁ ਸੰਸਾਰੁ ਕਿਨਿ ਸਮਝਾਈਐ ॥

This world is false (short-lived), but only a few understand this.

ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ ਧੰਧੈ ਧਾਈਐ ॥

People do not enshrine love for God; they chase after worldly affairs instead.

ਕਾਲੁ ਬੁਰਾ ਖੈ ਕਾਲੁ ਸਿਰਿ ਦੁਨੀਆਈਐ ॥

The vicious demon of death, who destroys the world, is always hovering over people's head.

ਹੁਕਮੀ ਸਿਰਿ ਜੰਦਾਰੁ ਮਾਰੇ ਦਾਈਐ ॥

According to the divine command, whenever he gets the opportunity, the cruel demon of death strikes everybody.

ਆਪੇ ਦੇਇ ਪਿਆਰੁ ਮੰਨਿ ਵਸਾਈਐ ॥

However, if we enshrine God in our mind, then on His own, He blesses us with His love.

ਮੁਹਤੁ ਨ ਚਸਾ ਵਿਲੰਮੁ ਭਰੀਐ ਪਾਈਐ ॥

Not a moment or an instant's delay is permitted, when one's cup of life is full.

ਸਮਾਈਐ ॥੨੦॥

By Guru's Grace, one comes to know this fact and merges into Him.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਤੁਮੀ ਤੁਮਾ ਵਿਸੁ ਅਕੁ ਧਤੂਰਾ ਨਿਮੁ ਫਲੁ ॥

Bitter melon, swallow-wort, thorn-apple and neem fruit (bitterness),

ਮਨਿ ਮੁਖਿ ਵਸਹਿ ਤਿਸੁ ਜਿਸੁ ਤੂੰ ਚਿਤਿ ਨ ਆਵਹੀ ॥

O' God, the one who, does not remember You, his mind is filled with bitterness and he speaks rudely.

ਨਾਨਕ ਕਹੀਐ ਕਿਸੁ ਹੰਢਨਿ ਕਰਮਾ ਬਾਹਰੇ ॥੧॥

O' Nanak, except God, whom shall we tell about these unfortunate people who are wandering around aimlessly.

ਮਃ ੧ ॥

Shalok by the First Guru:

ਮਤਿ ਪੰਖੇਰੂ ਕਿਰਤੁ ਸਾਥਿ ਕਬ ਉਤਮ ਕਬ ਨੀਚ ॥

The intellect (mind) is like a bird; on account of its past actions, it is sometimes high (meritorious), and sometimes low (evil).

ਕਬ ਚੰਦਨਿ ਕਬ ਅਕਿ ਡਾਲਿ ਕਬ ਉਚੀ ਪਰੀਤਿ ॥

As if it sometimes sits on the sandalwood tree, other times it is on the branch of the swallow-wort. Sometimes, it soars high in God's love.

ਨਾਨਕ ਹੁਕਮਿ ਚਲਾਈਐ ਸਾਹਿਬ ਲਗੀ ਰੀਤਿ ॥੨॥

O' Nanak, this is the tradition from the very beginning, that it is God who makes all the creatures behave according to His command.

ਪਉੜੀ ॥

Pauree.

ਕੇਤੇ ਕਹਹਿ ਵਖਾਣ ਕਹਿ ਕਹਿ ਜਾਵਣਾ ॥

Many have departed from the world after delivering discourses about God.

ਵੇਦ ਕਹਹਿ ਵਖਿਆਣ ਅੰਤੁ ਨ ਪਾਵਣਾ ॥

They deliver lectures and expound on the virtues of God through the Vedas, but still are not able to find His limits.

ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ ॥

It is through spiritual knowledge and not by just reading the scriptures, one understands this fact, that God is infinite.

ਖਟੁ ਦਰਸਨ ਕੈ ਭੇਖਿ ਕਿਸੈ ਸਚਿ ਸਮਾਵਣਾ ॥

No one can merge in the eternal God by merely adopting the garbs mentioned in Shastras (the Hindu holy books).

ਸਚਾ ਪੁਰਖੁ ਅਲਖੁ ਸਬਦਿ ਸੁਹਾਵਣਾ ॥

The eternal God is unfathomable, but revealed through the Guru's word, He (His manifestation) looks beautiful.

ਮੰਨੇ ਨਾਉ ਬਿਸੰਖ ਦਰਗਹ ਪਾਵਣਾ ॥

One who believes in the Name of the Infinite God, reaches His Court.

ਖਾਲਕ ਕਉ ਆਦੇਸੁ ਢਾਢੀ ਗਾਵਣਾ ॥

He humbly bows to the Creator; and as a minstrel sings His Praises.

ਨਾਨਕ ਜੁਗੁ ਜੁਗੁ ਏਕੁ ਮੰਨਿ ਵਸਾਵਣਾ ॥੨੧॥

and O' Nanak, he enshrines the One (God) in his mind, Who has been there throughout the ages.

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

Shalok, by the Second Guru:

ਮੰਤ੍ਰੀ ਹੋਇ ਅਠੂਹਿਆ ਨਾਰੀ ਲਗੈ ਜਾਇ ॥

If one only knew how to charm (handle) scorpions and he tries to handle snakes,

ਆਪਣ ਹਥੀ ਆਪਣੈ ਦੇ ਕੂਚਾ ਆਪੇ ਲਾਇ ॥

(that person is most likely to be bitten by the snake). He is like the one, who sets oneself on fire with one's own hands.

ਹੁਕਮੁ ਪਇਆ ਧੁਰਿ ਖਸਮ ਕਾ ਅਤੀ ਹੂ ਧਕਾ ਖਾਇ ॥

This is the pre-ordained command of God: that anybody who goes to extremes suffers a big setback.

ਗੁਰਮੁਖ ਸਿਉ ਮਨਮੁਖੁ ਅੜੈ ਡੁਬੈ ਹਕਿ ਨਿਆਇ ॥

If a self-willed person clashes with a Guru's follower, in accordance with the true justice of God, that person is drowned in the worldly ocean of vices.

ਦੁਹਾ ਸਿਰਿਆ ਆਪੇ ਖਸਮੁ ਵੇਖੈ ਕਰਿ ਵਿਉਪਾਇ ॥

He Himself is the Master of both the Manmuks and the Gurmukhs. He beholds all and makes the exact determination.

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭ ਕਿਛੁ ਤਿਸਹਿ ਰਜਾਇ ॥੧॥

O' Nanak, understand that everything is happening according to His Will.||1||

ਮਹਲਾ ੨ ॥

Shalok, by the Second Guru:

ਨਾਨਕ ਪਰਖੇ ਆਪ ਕਉ ਤਾ ਪਾਰਖੁ ਜਾਣੁ ॥

O' Nanak, (instead of judging others) if someone judges himself, only then is he known as a real judge.

ਰੋਗੁ ਦਾਰੂ ਦੇਵੈ ਬੁਝੈ ਤਾ ਵੈਦੁ ਸੁਜਾਣੁ ॥

Instead of finding vices in others, if a person recognizes his own vices and way to eradicate them, is truly a wise person.

ਵਾਟ ਨ ਕਰਈ ਮਾਮਲਾ ਜਾਣੈ ਮਿਹਮਾਣੁ ॥

The wise person does not get involved in any unnecessary things in life, knowing that he is only a guest in this world.

ਮੂਲੁ ਜਾਣਿ ਗਲਾ ਕਰੇ ਹਾਣਿ ਲਾਏ ਹਾਣੁ ॥

With deep understanding and devotion for God, he spends his time in the holy congregation.

ਲਬਿ ਨ ਚਲਈ ਸਚਿ ਰਹੈ ਸੇ ਵਿਸਟੁ ਪਰਵਾਣੁ ॥

That virtuous person who does not indulge in greed, and who abides in Truth, is accepted as a benefactor to others.

ਸਰੁ ਸੰਧੇ ਆਗਾਸ ਕਉ ਕਿਉ ਪਹੁਚੈ ਬਾਣੁ ॥

When a Manmukh tries to impose his evil thoughts on a Gurmukh, it is like shooting an arrow in the sky that cannot reach the destination.

ਅਗੈ ਓਹੁ ਅਗੰਮੁ ਹੈ ਵਾਹੇਦੜੁ ਜਾਣੁ ॥੨॥

The evil thoughts cannot influence the Gurmukh, instead, the Manmukh becomes a prey to his own evil thoughts.

ਪਉੜੀ ॥

Pauree:

ਨਾਰੀ ਪੁਰਖ ਪਿਆਰੁ ਪ੍ਰੇਮਿ ਸੀਗਾਰੀਆ ॥

The bride-souls who loves their Master-God; are embellished with His Love.

ਕਰਨਿ ਭਗਤਿ ਦਿਨੁ ਰਾਤਿ ਨ ਰਹਨੀ ਵਾਰੀਆ ॥

They worships Him day and night, and cannot be restrained from doing so.

ਮਹਲਾ ਮੰਝਿ ਨਿਵਾਸੁ ਸਬਦਿ ਸਵਾਰੀਆ ॥

Embellished by the Guru's word, they are peaceful as if dwelling in the palaces.

ਸਚੁ ਕਹਨਿ ਅਰਦਾਸਿ ਸੇ ਵੇਚਾਰੀਆ ॥

Those humble ones always make a truly sincere prayer.

ਸੋਹਨਿ ਖਸਮੈ ਪਾਸਿ ਹੁਕਮਿ ਸਿਧਾਰੀਆ ॥

They have reached God's court according to His command, and look beautiful sitting besides Him.

ਸਖੀ ਕਹਨਿ ਅਰਦਾਸਿ ਮਨਹੁ ਪਿਆਰੀਆ ॥

They pray to God in a very intimate friendly manner, and they love Him from the core of their hearts.

ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਵਾਸੁ ਫਿਟੁ ਸੁ ਜੀਵਿਆ ॥

Cursed is that home, and shameful is that life, which is without Naam.

ਸਬਦਿ ਸਵਾਰੀਆਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵਿਆ ॥੨੨॥

Only those who have been embellished by God through the Guru's word have partaken of the Nectar of God's Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਮਾਰੂ ਮੀਹਿ ਨ ਤ੍ਰਿਪਤਿਆ ਅਗੀ ਲਹੈ ਨ ਭੁਖ ॥

The desert is not satisfied by any amount of rain, the hunger of fire to burn is not satisfied by any amount of wood or fuel.

ਰਾਜਾ ਰਾਜਿ ਨ ਤ੍ਰਿਪਤਿਆ ਸਾਇਰ ਭਰੇ ਕਿਸੁਕ ॥

The king is never satisfied with the extent of his domain, and who has ever filled the ocean?

ਨਾਨਕ ਸਚੇ ਨਾਮ ਕੀ ਕੇਤੀ ਪੁਛਾ ਪੁਛ ॥੧॥

O' Nanak, the craving for God's Name in the minds of the devotees is so great that it cannot be described.

ਮਹਲਾ ੨ ॥

Shalok, by the Second Guru:

ਨਿਹਫਲੰ ਤਸਿ ਜਨਮਸਿ ਜਾਵਤੁ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ ॥

The human birth of a person who does not realize God goes to waste.

ਸਾਗਰੰ ਸੰਸਾਰਸਿ ਗੁਰ ਪਰਸਾਦੀ ਤਰਹਿ ਕੇ ॥

Only a few cross over the world-ocean of vices, by the Guru's Grace.

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰਿ ॥

God is the All-powerful Cause of causes, says Nanak after deep deliberation.

ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ ॥੨॥

The creation is under the control of the Creator, who sustains it by His Almighty Power.

ਪਉੜੀ ॥

Pauree:

ਖਸਮੈ ਕੈ ਦਰਬਾਰਿ ਢਾਢੀ ਵਸਿਆ ॥

In the Court of the Master, His minstrel dwells.

ਸਚਾ ਖਸਮੁ ਕਲਾਣਿ ਕਮਲੁ ਵਿਗਸਿਆ ॥

Singing the Praises of the eternal God, he remains delighted.

ਖਸਮਹੁ ਪੂਰਾ ਪਾਇ ਮਨਹੁ ਰਹਸਿਆ ॥

By receiving full approval from the Master, he feels blessed in his mind.

ਦਸਮਨ ਕਢੇ ਮਾਰਿ ਸਜਣ ਸਰਸਿਆ ॥

He drives out his enemies (vices) and his friends (the sensory organs) become very happy.

ਸਚਾ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸਚਾ ਮਾਰਗੁ ਦਸਿਆ ॥

Now his faculties (sensory organs) start following the teachings of the true Guru, who shows them the righteous path of life.

ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ਕਾਲੁ ਵਿਧਉਸਿਆ ॥

Reflecting on the True Word, he overcomes the fear of death

ਢਾਢੀ ਕਥੇ ਅਕਥੁ ਸਬਦਿ ਸਵਾਰਿਆ ॥

Embellished by the Guru's word, the minstrel describes the indescribable God.

ਨਾਨਕ ਗੁਣ ਗਹਿ ਰਾਸਿ ਹਰਿ ਜੀਉ ਮਿਲੇ ਪਿਆਰਿਆ ॥੨੩॥

O' Nanak, by amassing the divine virtues, he merges with the beloved God.

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, First Mehl:

ਖਤਿਅਹੁ ਜੰਮੇ ਖਤੇ ਕਰਨਿ ਤ ਖਤਿਆ ਵਿਚਿ ਪਾਹਿ ॥

Born because of their past mistakes, they make more mistakes, and keep going through this cycle.

ਧੋਤੇ ਮੂਲਿ ਨ ਉਤਰਹਿ ਜੇ ਸਉ ਧੋਵਣ ਪਾਹਿ ॥

These sins are not removed by washing, even by washing hundreds of times.

ਨਾਨਕ ਬਖਸੇ ਬਖਸੀਅਹਿ ਨਾਹਿ ਤ ਪਾਹੀ ਪਾਹਿ ॥੧॥

O' Nanak, if God forgives, they are forgiven; otherwise, they keep suffering punishment of birth and death. ||1||

ਮਃ ੧ ॥

Shalok, by the First Gutu:

ਨਾਨਕ ਬੋਲਣੁ ਝਖਣਾ ਦੁਖ ਛਡਿ ਮੰਗੀਅਹਿ ਸੁਖ ॥

O' Nanak, it is absurd to ask to be spared from pain and only begging for comfort.

ਸੁਖੁ ਦੁਖੁ ਦੁਇ ਦਰਿ ਕਪੜੇ ਪਹਿਰਹਿ ਜਾਇ ਮਨੁਖ ॥

Peace and sorrow are like the two garments given by God. The human beings wear these as long as they live.

ਜਿਥੈ ਬੋਲਣਿ ਹਾਰੀਐ ਤਿਥੈ ਚੰਗੀ ਚੁਪ ॥੨॥

Where one is bound to lose in argument, it is better to keep silent in there.

ਪਉੜੀ ॥

Pauree:

ਚਾਰੇ ਕੁੰਡਾ ਦੇਖਿ ਅੰਦਰੁ ਭਾਲਿਆ ॥

The one who has tried to search within the self after looking in all the four directions

ਸਚੈ ਪੁਰਖਿ ਅਲਖਿ ਸਿਰਜਿ ਨਿਹਾਲਿਆ ॥

He realizes that the incomprehensible God Himself is taking care of the universe after creating it.

ਉਝੜਿ ਭੁਲੇ ਰਾਹ ਗੁਰਿ ਵੇਖਾਲਿਆ ॥

The Guru has shown the right path to the one who has gone astray.

ਸਤਿਗੁਰ ਸਚੇ ਵਾਹੁ ਸਚੁ ਸਮਾਲਿਆ ॥

Hail to the True Guru, through whom we meditate on God.

ਪਾਇਆ ਰਤਨੁ ਘਰਾਹੁ ਦੀਵਾ ਬਾਲਿਆ ॥

The one within whom the Guru has lighted the lamp of divine knowledge, has found the jewel like God's Name in his heart.

ਸਚੈ ਸਬਦਿ ਸਲਾਹਿ ਸੁਖੀਏ ਸਚ ਵਾਲਿਆ ॥

By praising God through the True Word, they obtain peace and His support.

ਨਿਡਰਿਆ ਡਰੁ ਲਗਿ ਗਰਬਿ ਸਿ ਗਾਲਿਆ ॥

But those who do not have the fear of God, are overtaken by other worldly fears. They are destroyed by their own pride.

ਨਾਵਹੁ ਭੁਲਾ ਜਗੁ ਫਿਰੈ ਬੇਤਾਲਿਆ ॥੨੪॥

Having forgotten God's Name, the world is wandering around like ghost.

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, by the Third Guru:

ਭੈ ਵਿਚਿ ਜੰਮੈ ਭੈ ਮਰੈ ਭੀ ਭਉ ਮਨ ਮਹਿ ਹੋਇ ॥

People are born in the worldly fear, and in this fear they die. This Fear is always present in the mind.

ਨਾਨਕ ਭੈ ਵਿਚਿ ਜੇ ਮਰੈ ਸਹਿਲਾ ਆਇਆ ਸੋਇ ॥੧॥

O' Nanak, if one's self conceit dies in the fear of God, then his coming into the world is blessed.

ਮਃ ੩ ॥

Shalok, by the Third Guru:

ਭੈ ਵਿਣੁ ਜੀਵੈ ਬਹੁਤੁ ਬਹੁਤੁ ਖੁਸੀਆ ਖੁਸੀ ਕਮਾਇ ॥

Without the fear of God, one may live very long life, and savor the most enjoyable pleasures.

ਨਾਨਕ ਭੈ ਵਿਣੁ ਜੇ ਮਰੈ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ ॥੨॥

O' Nanak, if one dies without the fear of God, such a person departs from the world in shame and dishonor.

ਪਉੜੀ ॥

Pauree:

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਰਧਾ ਪੂਰੀਐ ॥

The one on whom the Guru becomes gracious, his trust in God becomes firm.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਨ ਕਬਹੂੰ ਝੂਰੀਐ ॥

The one on whom the Guru becomes gracious, he never agonize over his problems.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਦੁਖੁ ਨ ਜਾਣੀਐ ॥

The one on whom the Guru becomes merciful, he does not feel pain (even while living under adverse situations).

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ ॥

The one on whom the Guru becomes merciful, he enjoys God's Love.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਜਮ ਕਾ ਡਰੁ ਕੇਹਾ ॥

The one on whom the Guru becomes merciful, then why should one fear death?

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਸਦ ਹੀ ਸੁਖੁ ਦੇਹਾ ॥

The one on whom the Guru becomes merciful, he is always at peace.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਨਵ ਨਿਧਿ ਪਾਈਐ ॥

The one on whom the Guru becomes merciful, he feels as if he has obtained the nine treasures of the world.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਚਿ ਸਮਾਈਐ ॥੨੫॥

The one on whom the Guru becomes merciful, he merges in the Truth (the eternal God).

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਸਿਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ ਜੁਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ ॥

The Jains get their heads plucked to avoid killing any lice, they drink raw-water, and beg for leftover food (to avoid killing any life while processing water & food).

ਫੋਲਿ ਫਦੀਹਤਿ ਮੁਹਿ ਲੈਨਿ ਭੜਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ ॥

They smell the bad odors while raking up their own excreta to provide air to any life in it, and they hesitate to use water for their cleanliness.

ਭੇਡਾ ਵਾਰੀ ਸਿਰੁ ਖੋਹਾਇਨਿ ਭਰੀਅਨਿ ਹਥ ਸੁਆਹੀ ॥

Like the sheep, they get their hair plucked from their heads by the hands smeared with ashes.

ਮਾਊ ਪੀਊ ਕਿਰਤੁ ਗਵਾਇਨਿ ਟਬਰ ਰੇਵਨਿ ਧਾਹੀ ॥

Unlike their parents, they stop earning their livelihoods, and consequently their dependents cry out bitterly.

ਓਨਾ ਪਿੰਡੁ ਨ ਪਤਲਿ ਕਿਰਿਆ ਨ ਦੀਵਾ ਮੁਏ ਕਿਥਾਊ ਪਾਹੀ ॥

No one offers the rice dishes at their last rites, and no one lights the lamp for them. After their death, where will they be sent?

ਅਠਸਠਿ ਤੀਰਥ ਦੇਨਿ ਨ ਢੇਈ ਬ੍ਰਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ ॥

They are not welcomed at the sixty-eight Hindu holy places, and Brahmins, do not accept their food.

ਸਦਾ ਕੁਚੀਲ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਮਥੈ ਟਿਕੇ ਨਾਹੀ ॥

They remain unclean forever, day and night; they do not apply the ceremonial tilak mark to their foreheads.

ਝੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਰਣੈ ਦੜਿ ਦੀਬਾਣਿ ਨ ਜਾਹੀ ॥

They silently sit crouched in groups, as if in mourning, and do not go to any holy gathering

ਲਕੀ ਕਾਸੇ ਹਥੀ ਫੁੰਮਣ ਅਗੇ ਪਿਛੀ ਜਾਹੀ ॥

With their begging bowls hanging from their waists, and their fly-brushes in their hands, they walk along in single file (to avoid any killing with their feet).

ਨਾ ਓਇ ਜੋਗੀ ਨਾ ਓਇ ਜੰਗਮ ਨਾ ਓਇ ਕਾਜੀ ਮੁੱਲਾ ॥

They are not Yogis, and they are not Jangams, (followers of Shiva). They are not Qazis or Mullahs.

ਦਯਿ ਵਿਗੋਏ ਫਿਰਹਿ ਵਿਗੁਤੇ ਫਿਟਾ ਵਤੈ ਗਲਾ ॥

Strayed from God, they wander in disgrace, and their entire troop is ruined.

ਜੀਆ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ਰਖੈ ॥

It is God alone who sustains and destroys the creatures and no one else can save life.

ਦਾਨਹੁ ਤੈ ਇਸਨਾਨਹੁ ਵੰਜੇ ਭਸੁ ਪਈ ਸਿਰਿ ਖੁਥੈ ॥

They go without giving any charity or any cleansing baths; they gather dust on their plucked heads.

ਪਾਣੀ ਵਿਚਹੁ ਰਤਨ ਉਪੰਨੇ ਮੇਰੁ ਕੀਆ ਮਾਧਾਣੀ ॥

It was the water from which the jewels were obtained, by churning the ocean using the Meru mountain as a churning spindle.

ਅਠਸਠਿ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਪੁਰਬੀ ਲਗੈ ਬਾਣੀ ॥

The sixty-eight sacred shrines of pilgrimage were established for the angels on the banks of rivers, where the festivals are celebrated and hymns are chanted.

ਨਾਇ ਨਿਵਾਜਾ ਨਾਤੈ ਪੂਜਾ ਨਾਵਨਿ ਸਦਾ ਸੁਜਾਣੀ ॥

After bathing, the Muslims recite their prayers, and after bathing, the Hindus perform their worship. The wise always take cleansing baths.

ਮੁਇਆ ਜੀਵਦਿਆ ਗਤਿ ਹੋਵੈ ਜਾਂ ਸਿਰਿ ਪਾਈਐ ਪਾਣੀ ॥

From birth to death, the human body is kept clean by taking bath or shower.

ਨਾਨਕ ਸਿਰਖੁਥੇ ਸੈਤਾਨੀ ਏਨਾ ਗਲ ਨ ਭਾਣੀ ॥

O Nanak, the plucked-headed ones are like devils. They do not like to hear these words to use water for bathing).

ਵੁਠੈ ਹੋਇਐ ਹੋਇ ਬਿਲਾਵਲੁ ਜੀਆ ਜੁਗਤਿ ਸਮਾਣੀ ॥

When it rains, there is happiness. Water is the key to all life.

ਵੁਠੈ ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾ ਸਭਸੈ ਪੜਦਾ ਹੋਵੈ ॥

When it rains, the grains grow, the sugar cane grows (which provide food), and the cotton, which provides clothing for all.

ਵੁਠੈ ਘਾਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ ਸਾ ਧਨੁ ਦਹੀ ਵਿਲੋਵੈ ॥

When it rains, the cows always have grass to graze upon, and housewives have yogurt to churn into butter (and make Ghee- clarified butter)

ਤਿਤੁ ਘਿਇ ਹੇਮ ਜਗ ਸਦ ਪੂਜਾ ਪਇਐ ਕਾਰਜੁ ਸੇਰੈ ॥

With that ghee (clarified-butter), sacred feasts and worship services are performed; and all these rituals look impressive.

ਗੁਰੂ ਸਮੁੰਦੁ ਨਦੀ ਸਭਿ ਸਿਖੀ ਨਾਤੈ ਜਿਤੁ ਵਡਿਆਈ ॥

The Guru is like the ocean of divine knowledge, and all His Teachings are like the rivers. Bathing within it (following the Guru's teaching) , glory is obtained.

ਨਾਨਕ ਜੇ ਸਿਰਖੁਥੇ ਨਾਵਨਿ ਨਾਹੀ ਤਾ ਸਤ ਚਟੇ ਸਿਰਿ ਛਾਈ ॥੧॥

O' Nanak, if the plucked-headed ones do not bathe (follow Guru's teaching), then they are disgraced, as if seven handfuls of ashes are upon their heads.

ਮਃ ੨ ॥

Shalok, by the Second Guru:

ਅਗੀ ਪਾਲਾ ਕਿ ਕਰੇ ਸੂਰਜ ਕੇਹੀ ਰਾਤਿ ॥

As fire has been given the quality of warmth by God), no amount of cold can do any harm to fire. Similarly night cannot erase the light of the sun

ਚੰਦ ਅਨੇਰਾ ਕਿ ਕਰੇ ਪਉਣ ਪਾਣੀ ਕਿਆ ਜਾਤਿ ॥

The darkness can do no harm to the Moon. No social status (high or low) can pollute the water or the air.

ਧਰਤੀ ਚੀਜੀ ਕਿ ਕਰੇ ਜਿਸੁ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥

Nothing can affect the earth, in which everything grows.

ਨਾਨਕ ਤਾ ਪਤਿ ਜਾਣੀਐ ਜਾ ਪਤਿ ਰਖੈ ਸੋਇ ॥੨॥

Similarly O' Nanak, when God Himself saves one's honor, only then is one known as honorable.

ਪਉੜੀ ॥

Pauree:

ਤੁਧੁ ਸਚੇ ਸੁਬਹਾਨੁ ਸਦਾ ਕਲਾਣਿਆ ॥

O' my True God, I always praised You as Wondrous.

ਤੂੰ ਸਚਾ ਦੀਬਾਣੁ ਹੋਰਿ ਆਵਣ ਜਾਣਿਆ ॥

You alone are the eternal ruler; all others are subjected to birth and death.

ਸਚੁ ਜਿ ਮੰਗਹਿ ਦਾਨੁ ਸਿ ਤੁਧੈ ਜੇਹਿਆ ॥

Those who ask for the gift of Your True Name, they become like You.

ਸਚੁ ਤੇਰਾ ਫੁਰਮਾਨੁ ਸਬਦੇ ਸੋਹਿਆ ॥

Through the word of the Guru, Your eternal command seems pleasing to them.

ਮੰਨਿਐ ਗਿਆਨੁ ਧਿਆਨੁ ਤੁਧੈ ਤੇ ਪਾਇਆ ॥

By obeying Your command, they obtain divine knowledge and higher intellect from You.

ਕਰਮਿ ਪਵੈ ਨੀਸਾਨੁ ਨ ਚਲੈ ਚਲਾਇਆ ॥

By Your Grace, their destiny become beautiful, which cannot be erased.

ਤੂੰ ਸਚਾ ਦਾਤਾਰੁ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥

You are the True Giver; You give continually. Your Gifts continue to multiply.

ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਜੇ ਤੁਧੁ ਭਾਇਆ ॥੨੬॥

Nanak begs for that gift which is pleasing to You.

ਸਲੋਕੁ ਮਃ ੨ ॥

Shalok, by the Second Guru:

ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ ॥

They, whom the Guru through his teachings has made to understand the Truth and has united them with God's name through singing His Praises,

ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ ॥੧॥

What more teachings can be imparted to them who have Guru Nanak as their Guru?

ਮਃ ੧ ॥

Shalok, by the First Guru:

ਆਪਿ ਬੁਝਾਏ ਸੇਈ ਬੁਝੈ ॥

He alone knows (the way of God's praise), to whom God reveals Himself.

ਜਿਸੁ ਆਪਿ ਸੁਝਾਏ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੁਝੈ ॥

He alone knows everything, unto whom God Himself gives knowledge.

ਕਹਿ ਕਹਿ ਕਥਨਾ ਮਾਇਆ ਲੂਝੈ ॥

The one who merely talks without divine knowledge, is still consumed by Maya.

ਹੁਕਮੀ ਸਗਲ ਕਰੇ ਆਕਾਰ ॥

God creates all beings according to His Will,

ਆਪੇ ਜਾਣੈ ਸਰਬ ਵੀਚਾਰ ॥

He Himself knows about all the needs of creatures.

ਅਖਰ ਨਾਨਕ ਅਖਿਓ ਆਪਿ ॥

O' Nanak, whatever word I have uttered, is what God Himself has said.

ਲਹੈ ਭਰਾਤਿ ਹੋਵੈ ਜਿਸੁ ਦਾਤਿ ॥੨॥

Doubt departs from one who receives this gift of Divine knowledge.

ਪਉੜੀ ॥

Pauree:

ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ ॥

I was an idle minstrel, when God took me into His service.

ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥

It was the divine command that whether it is day or night, I should go out and sing His praises.

ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ ॥

(When I did this), The Master summoned me to His True Court.

ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ ॥

He honored me with the robes of His True Praise and Glory.

ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ ॥

I received from Him the Ambrosial Nectar of True Naam as my spiritual food.

ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

Following the Guru's teachings, whosoever has partaken of this food (Nectar of Naam), has obtained peace.

ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ ॥

I am enjoying the bliss of Naam (received as a blessed gift from him) by singing His praises.

ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ ॥੨੭॥ ਸੁਧੁ

O' Nanak, the perfect God is realized by singing His praises .

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਦੁਪਦੇ

Raag Gauree Guareri, First Guru, Chaupadey (Four lines) & Dupadey (Two lines):

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

One God. Eternal. Creative Being, All pervading. He has no Fear or Hatred. He is beyond time. Self-Existent. Realized by the Guru's Grace:

ਭਉ ਮੁਚੁ ਭਾਰਾ ਵਡਾ ਤੇਲੁ ॥

The revered fear of God has the most substance and validity.

ਮਨ ਮਤਿ ਹਉਲੀ ਬੇਲੇ ਬੇਲੁ ॥

The intellect guided by one's own mind is very shallow, and so are the words uttered under its influence.

ਸਿਰਿ ਧਰਿ ਚਲੀਐ ਸਹੀਐ ਭਾਰੁ ॥

If we walk through the path of life, bearing God's revered fear in our mind.

ਨਦਰੀ ਕਰਮੀ ਗੁਰ ਬੀਚਾਰੁ ॥੧॥

Then, by God's grace the Guru's teachings become part of our life.

ਭੈ ਬਿਨੁ ਕੋਇ ਨ ਲੰਘਸਿ ਪਾਰਿ ॥

Without the fear of God, no one can cross over the world-ocean of vices.

ਭੈ ਭਉ ਰਾਖਿਆ ਭਾਇ ਸਵਾਰਿ ॥੧॥ ਰਹਾਉ ॥

Only the one, who has embellished one's life by keeping the revered fear of God in the mind, crosses it.

ਭੈ ਤਨਿ ਅਗਨਿ ਭਖੇ ਭੈ ਨਾਲਿ ॥

With the revered fear of God in mind one always yearns to unite with Him.

ਭੈ ਭਉ ਘੜੀਐ ਸਬਦਿ ਸਵਾਰਿ ॥

By molding and embellishing our spiritual life through the Guru's word, we start living our life in the revered fear of God.

ਭੈ ਬਿਨੁ ਘਾੜਤ ਕਚੁ ਨਿਕਚੁ ॥

The human character which is fashioned without the revered fear of God, is absolutely false,

ਅੰਧਾ ਸਚਾ ਅੰਧੀ ਸਟ ॥੨॥

like a vessel, which has been fashioned in a mold of ignorance with the strokes of ignorance.

ਬੁਧੀ ਬਾਜੀ ਉਪਜੈ ਚਾਉ ॥

The desire for the worldly drama arises in the mortal's intellect.

ਸਹਸ ਸਿਆਣਪ ਪਵੈ ਨ ਤਾਉ ॥

In spite of thousands of clever ideas, his life is not molded by the fear of God.

ਨਾਨਕ ਮਨਮੁਖਿ ਬੋਲਣੁ ਵਾਉ ॥

O Nanak, the word of the self-willed person is as light (shallow) as wind.

ਅੰਧਾ ਅਖਰੁ ਵਾਉ ਦੁਆਉ ॥੩॥੧॥

That ignorant person's words are worthless and empty, like the wind.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਡਰਿ ਘਰੁ ਘਰਿ ਡਰੁ ਡਰਿ ਡਰਿ ਜਾਇ ॥

When one has the fear of God in the heart, then any other kind of fear is dispelled.

ਸੇ ਡਰੁ ਕੇਹਾ ਜਿਤੁ ਡਰਿ ਡਰੁ ਪਾਇ ॥

What is the use of having the kind of fear, which makes one increasingly afraid of other fears in life?

ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥

Without You, one has no other place or support.

ਜੇ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰੀ ਰਜਾਇ ॥੧॥

Whatever happens is all according to Your Will. ||1||

ਡਰੀਐ ਜੇ ਡਰੁ ਹੋਵੈ ਹੋਰੁ ॥

One should be afraid of any other kind of fear, if there were truly any other fear except the fear of God.

ਡਰਿ ਡਰਿ ਡਰਣਾ ਮਨ ਕਾ ਸੇਰੁ ॥੧॥ ਰਹਾਉ ॥

Always living in one fear or the other is nothing but the mind's own commotion

ਨਾ ਜੀਉ ਮਰੈ ਨ ਡੂਬੈ ਤਰੈ ॥

The soul does not die; it neither drowns nor swims across the world ocean of vices.

ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੇ ਕਿਛੁ ਕਰੈ ॥

The One who has created this universe does everything.

ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਇ ॥

By His Command one is born, and by His Command one dies.

ਆਗੈ ਪਾਛੈ ਹੁਕਮਿ ਸਮਾਇ ॥੨॥

Here and hereafter, His Command is pervading.

ਹੰਸੁ ਹੇਤੁ ਆਸਾ ਅਸਮਾਨੁ ॥

The mind which has tendencies for violence, attachment, desires and egotism.

ਤਿਸੁ ਵਿਚਿ ਭੂਖ ਬਹੁਤੁ ਨੈ ਸਾਨੁ ॥

Also in that mind is the hunger for Maya, like the raging torrent of a wild stream.

ਭਉ ਖਾਣਾ ਪੀਣਾ ਆਧਾਰੁ ॥

Let the revered fear of God be the spiritual food, drink and support.

ਵਿਣੁ ਖਾਧੇ ਮਰਿ ਹੋਹਿ ਗਵਾਰ ॥੩॥

Without consuming this spiritual food (living in the revered fear of God), these fools perish away.

ਜਿਸ ਕਾ ਕੋਇ ਕੋਈ ਕੋਇ ਕੋਇ ॥

The one who has someone else as one's supporter, that someone rarely proves to be the true supporter in the end.

ਸਭੁ ਕੇ ਤੇਰਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਇ ॥

All are Yours and You are the support of all.

ਜਾ ਕੇ ਜੀਅ ਜੰਤ ਧਨੁ ਮਾਲੁ ॥

God, to whom belongs all beings and creatures, wealth and property

ਨਾਨਕ ਆਖਣੁ ਬਿਖਮੁ ਬੀਚਾਰੁ ॥੪॥੨॥

O Nanak, it is so difficult to describe and contemplate Him.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਮਾਤਾ ਮਤਿ ਪਿਤਾ ਸੰਤੋਖੁ ॥

O' God, for me good intellect is like my mother, and contentment like my father,

ਸਤੁ ਭਾਈ ਕਰਿ ਏਹੁ ਵਿਸੇਖੁ ॥੧॥

I have made truth as my brother, and this is my special family.

ਕਹਣਾ ਹੈ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਇ ॥

O' God, much needs to be said about Your creation, but it cannot be fully described,

ਤਉ ਕੁਦਰਤਿ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

because the worth of Your creation cannot be estimated.

ਸਰਮ ਸੁਰਤਿ ਦੁਇ ਸਸੁਰ ਭਏ ॥

Hard work and heigher concious are my mother-in-law and father-in-law;

ਕਰਣੀ ਕਾਮਣਿ ਕਰਿ ਮਨ ਲਏ ॥੨॥

I have made good deeds my spouse.

ਸਾਹਾ ਸੰਜੋਗੁ ਵੀਆਹੁ ਵਿਜੋਗੁ ॥

Union with the Saints is my wedding date, and detachment from the worldly affairs and union with God is my marriage.

ਸਚੁ ਸੰਤਤਿ ਕਹੁ ਨਾਨਕ ਜੋਗੁ ॥੩॥੩॥

Nanak says, Truth is the child born of this Union.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ ॥

When the air, water and fire unite, then this body is created,

ਚੰਚਲ ਚਪਲ ਬੁਧਿ ਕਾ ਖੇਲੁ ॥

and the game of mercurial and wandering intellect starts within it.

ਨਉ ਦਰਵਾਜੇ ਦਸਵਾ ਦੁਆਰੁ ॥

It has nine doors (or openings, such as eyes, ears, etc.), which are apparent. There is the tenth unseen door which can lead to supreme spiritual state.

ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਏਹੁ ਬੀਚਾਰੁ ॥੧॥

O wise one, reflect upon this and understand it.

ਕਥਤਾ ਬਕਤਾ ਸੁਨਤਾ ਸੋਈ ॥

God pervading in all is the One who speaks, and listens to everything.

ਆਪੁ ਬੀਚਾਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

The one who reflects upon his own self is truly wise.

ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ ॥

The body is dust; the wind speaks through it.(Upon death the dust merges with dust and air into air)

ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੁਆ ਹੈ ਕਉਣੁ ॥

(When someone dies) Reflect on this, O wise one, who has died.

ਮੂਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ ॥

Intellect attached to Maya, conflict and ego have died,

ਓਹੁ ਨ ਮੁਆ ਜੇ ਦੇਖਣਹਾਰੁ ॥੨॥

but the soul, which belongs to the One who cherishes all, does not die.

ਜੈ ਕਾਰਣਿ ਤਟਿ ਤੀਰਥ ਜਾਗੀ ॥

The wealth of Naam, for the sake of which people journey to sacred shrines and holy rivers,

ਰਤਨ ਪਦਾਰਥ ਘਟ ਗੀ ਮਾਗੀ ॥

that priceless Naam dwells within the heart.

ਪੜਿ ਪੜਿ ਪੰਡਿਤੁ ਬਾਦੁ ਵਖਾਣੈ ॥

A Pandit, reads endlessly and stirs up arguments and controversies,

ਭੀਤਰਿ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਣੈ ॥੩॥

but he does not realize the secret that Naam dwells deep within.

ਹਉ ਨ ਮੁਆ ਮੇਰੀ ਮੂਈ ਬਲਾਇ ॥

I understand that (when my body dies) it is not that I have died, but it is my demon (ignorant intellect) which has died.

ਓਹੁ ਨ ਮੁਆ ਜੇ ਰਹਿਆ ਸਮਾਇ ॥

The One who is pervading everyone does not die.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥

Says Nanak, the Guru has revealed to me the all pervading God,

ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨ ਆਇਆ ॥੪॥੪॥

and now none seems me to die or to be born.

ਗਉੜੀ ਮਹਲਾ ੧ ਦਖਣੀ ॥

Raag Gauree Dakhani, First Guru:

ਸੁਣਿ ਸੁਣਿ ਬੁਝੈ ਮਾਨੈ ਨਾਉ ॥ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

I dedicate myself to the one who again and again listens, reflects and believes in God's Name.

ਆਪਿ ਭੁਲਾਏ ਠਉਰ ਨ ਠਾਉ ॥

When God Himself leads one astray, then for him there is no other place for spiritual support.

ਤੂੰ ਸਮਝਾਵਹਿ ਮੇਲਿ ਮਿਲਾਉ ॥੧॥

O' God, whom You Yourself impart understanding of the Guru's teachings, You unite him with Yourself

ਨਾਮੁ ਮਿਲੈ ਚਲੈ ਮੈ ਨਾਲਿ ॥

O' God, I pray that I be blessed with Naam, which shall go along with me in the end.

ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਸਭ ਕਾਲਿ ॥੧॥ ਰਹਾਉ ॥

Without Naam, all are held in the grip of the fear of death.

ਖੇਤੀ ਵਣਜੁ ਨਾਵੈ ਕੀ ਓਟ ॥

just as farming or business is the support of our physical needs, similarly God's Name is the support for our spiritual life.

ਪਾਪੁ ਪੁੰਨੁ ਬੀਜ ਕੀ ਧੋਟ ॥

One carries the seeds of sin and virtue together to the next life.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜੀਅ ਮਹਿ ਚੋਟ ॥

Those, whose soul is inflicted with the wounds of vices like lust and anger.

ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੇ ਮਨਿ ਖੋਟ ॥੨॥

They forsake God's Name and depart from here with evil thoughts in their minds.

ਸਾਚੇ ਗੁਰ ਕੀ ਸਾਚੀ ਸੀਖ ॥

They who receive true teachings from the True Guru.

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਸਾਚੁ ਪਰੀਖ ॥

They realize the eternal God. Their body and mind remain calm.

ਜਲ ਪੁਰਾਇਨਿ ਰਸ ਕਮਲ ਪਰੀਖ ॥

Their true test is, that their soul cannot survive without God's Name, just as the water-lily, or the lotus flower cannot survive without water.

ਸਬਦਿ ਰਤੇ ਮੀਠੇ ਰਸ ਈਖ ॥੩॥

Imbued with the Guru's Word, they become sweet, like the sugarcane juice.

ਹੁਕਮਿ ਸੰਜੋਗੀ ਗੜਿ ਦਸ ਦੁਆਰ ॥

it is according to their preordained destiny that they have been blessed with this body fortress with ten doors.

ਪੰਚ ਵਸਹਿ ਮਿਲਿ ਜੋਤਿ ਅਪਾਰ ॥

The Saints dwell there, together with the Divine Light of the Infinite God.

ਆਪਿ ਤੁਲੈ ਆਪੇ ਵਣਜਾਰ ॥

God Himself is the wealth, and He Himself is the trader.

ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ ॥੪॥੫॥

O Nanak, through Naam, God Himself embellishes the life of the Saints with the virtues.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਜਾਤੇ ਜਾਇ ਕਹਾ ਤੇ ਆਵੈ ॥

How can we know where (this soul) comes from?

ਕਹ ਉਪਜੈ ਕਹ ਜਾਇ ਸਮਾਵੈ ॥

Where was it created and with what does it ultimately merge?

ਕਿਉ ਬਾਧਿਓ ਕਿਉ ਮੁਕਤੀ ਪਾਵੈ ॥

Why it has been bound by worldly ties, and how does it obtain emancipation?

ਕਿਉ ਅਬਿਨਾਸੀ ਸਹਜਿ ਸਮਾਵੈ ॥੧॥

How can it intuitively merge in the immortal God?

ਨਾਮੁ ਰਿਦੈ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਨਾਮੁ ॥

The one in whose heart dwells nectar like Naam and who utters God's Name,

ਨਰਹਰ ਨਾਮੁ ਨਰਹਰ ਨਿਹਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥

like God becomes free from desire and hence free from worldly bonds.

ਸਹਜੇ ਆਵੈ ਸਹਜੇ ਜਾਇ ॥

The soul comes to the world according to natural law, and also departs according to natural law.

ਮਨ ਤੇ ਉਪਜੈ ਮਨ ਮਾਹਿ ਸਮਾਇ ॥

Due to the desires of the mind, one is born and ultimately merges into the mind itself.

ਗੁਰਮੁਖਿ ਮੁਕਤੇ ਬੰਧੁ ਨ ਪਾਇ ॥

But the one who follows the Guru's teachings remains free from the bonds of desire, and no obstacles are put in one's path to liberation .

ਸਬਦੁ ਬੀਚਾਰਿ ਛੁਟੈ ਹਰਿ ਨਾਇ ॥੨॥

By reflecting on the Guru's word and by lovingly meditating on God's Name, one is emancipated from the entanglements of desire.

ਤਰਵਰ ਪੰਖੀ ਬਹੁ ਨਿਸਿ ਬਾਸੁ ॥

Just as the birds come to sit in a tree at night, similarly mortals come to the world for a limited stay.

ਸੁਖ ਦੁਖੀਆ ਮਨਿ ਮੋਹ ਵਿਣਾਸੁ ॥

While some are at peace, yet others are miserable due to the worldly attachment and spiritually they perish.

ਸਾਝੁ ਬਿਹਾਗੁ ਤਕਹਿ ਆਗਾਸੁ ॥

Just as the birds look to the sky at dawn and fly in different directions to seek their daily food.

ਦਹ ਦਿਸਿ ਧਾਵਹਿ ਕਰਮਿ ਲਿਖਿਆਸੁ ॥੩॥

Similarly the mortals go to earn their living according to their preordained destiny.

ਨਾਮ ਸੰਜੋਗੀ ਗੋਇਲਿ ਥਾਟੁ ॥

Those who are attuned to the Naam, see the world as a temporary pasture.

ਕਾਮ ਕ੍ਰੋਧ ਫੂਟੈ ਬਿਖੁ ਮਾਟੁ ॥

Their lust and anger is dispelled, as if the pitcher of these poisons is broken.

ਬਿਨੁ ਵਖਰ ਸੂਨੇ ਘਰੁ ਹਾਟੁ ॥

Without the wealth of the Name, they are like an empty house or shop.

ਗੁਰ ਮਿਲਿ ਖੋਲੇ ਬਜਰ ਕਪਾਟੁ ॥੪॥

Meeting the Guru, the heavy doors of their strayed mind are opened. ||4||

ਸਾਧੁ ਮਿਲੈ ਪੂਰਬ ਸੰਜੋਗ ॥

Those who meet the Guru through pre-ordained destiny.

ਸਚਿ ਰਹਸੇ ਪੂਰੇ ਹਰਿ ਲੋਗ ॥

These accomplished devotees of God always rejoice the bliss of God's Name.

ਮਨੁ ਤਨੁ ਦੇ ਲੈ ਸਹਜਿ ਸੁਭਾਇ ॥

Surrendering to the Guru, they realize God with intuitive ease.

ਨਾਨਕ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ ॥੫॥੬॥

O' Nanak, I respectfully bow to their feet. ||5||6||

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਾਇਆ ਮਹਿ ਚੀਤੁ ॥

My conscious mind is engrossed in lust, anger and Maya.

ਬੂਠ ਵਿਕਾਰਿ ਜਾਗੈ ਹਿਤ ਚੀਤੁ ॥

I am always awake (ready) and love to enter into the evil of falsehood.

ਪੂੰਜੀ ਪਾਪ ਲੇਭ ਕੀ ਕੀਤੁ ॥

I have gathered the capital of sin and greed.

ਤਰੁ ਤਾਰੀ ਮਨਿ ਨਾਮੁ ਸੁਚੀਤੁ ॥੧॥

If Your Name, which can eradicate all my sins, comes to dwell in my mind, then It will be like a raft or boat for me (to swim across world-ocean of vices).

ਵਾਹੁ ਵਾਹੁ ਸਾਚੇ ਮੈ ਤੇਰੀ ਟੇਕ ॥

O' my wondrous God, I have but only Your support against the vices.

ਹਉ ਪਾਪੀ ਤੂੰ ਨਿਰਮਲੁ ਏਕ ॥੧॥ ਰਹਾਉ ॥

I am a sinner, You alone are immaculate one. ||1||Pause||

ਅਗਨਿ ਪਾਣੀ ਬੇਲੈ ਭੜਵਾਉ ॥

A mortal behaves differently under the effect of fire of anger and the tranquility of water.

ਜਿਹਵਾ ਇੰਦ੍ਰੀ ਏਕੁ ਸੁਆਉ ॥

The tongue and sensual organs crave their individual satisfactions.

ਦਿਸਟਿ ਵਿਕਾਰੀ ਨਾਹੀ ਭਉ ਭਾਉ ॥

Our whole outlook is evil-oriented without any love or fear of God.

ਆਪੁ ਮਾਰੇ ਤਾ ਪਾਏ ਨਾਉ ॥੨॥

It is only by eradicating self-conceit, one can realize God's Name. ||2||

ਸਬਦਿ ਮਰੈ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਇ ॥

When one kills his self-conceit through the Guru's word, then he does not die spiritual death.

ਬਿਨੁ ਮੁਏ ਕਿਉ ਪੂਰਾ ਹੋਇ ॥

Without eradicating self-conceit, how can one attain perfection?

ਪਰਪੰਚਿ ਵਿਆਪਿ ਰਹਿਆ ਮਨੁ ਦੇਇ ॥

instead the mind remains entangled in worldly affairs and duality.

ਬਿਰੁ ਨਾਰਾਇਣੁ ਕਰੇ ਸੁ ਹੋਇ ॥੩॥

Whatever the Immortal God does, comes to pass. ||3||

ਬੋਹਿਥਿ ਚੜਉ ਜਾ ਆਵੈ ਵਾਰੁ ॥

I can board the ship of God's Name only when by His grace, my turn comes.

ਠਾਕੇ ਬੋਹਿਥ ਦਰਗਹ ਮਾਰ ॥

Those who are not able to board the ship of Naam, suffer in God's court.

ਸਚੁ ਸਾਲਾਹੀ ਧੰਨੁ ਗੁਰਦੁਆਰੁ ॥

Blessed is that house of the Guru (holy congregation) where I can sing the praise of God

ਨਾਨਕ ਦਰਿ ਘਰਿ ਏਕੰਕਾਰੁ ॥੪॥੭॥

O Nanak, only in the holy congregation I can realize the presence of God in my heart. ||4||7||

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਉਲਟਿਓ ਕਮਲੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ ॥

By reflecting on God's virtues, my mind has turned away from Maya.

ਅੰਮ੍ਰਿਤ ਧਾਰ ਗਗਨਿ ਦਸ ਦੁਆਰਿ ॥

I am enjoying such a unique and continuous feeling of divine bliss, as if a stream of Ambrosial nectar is trickling down from the sky in my secret mind.

ਤ੍ਰਿਭਵਣੁ ਬੇਧਿਆ ਆਪਿ ਮੁਰਾਰਿ ॥੧॥

God Himself is pervading every where. ||1||

ਰੇ ਮਨ ਮੇਰੇ ਭਰਮੁ ਨ ਕੀਜੈ ॥

O my mind, do not give in to doubt.

ਮਨਿ ਮਾਨਿਐ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥

When the mind reposes full faith in God, only then the Ambrosial nectar can be partaken. ||1||Pause||

ਜਨਮੁ ਜੀਤਿ ਮਰਣਿ ਮਨੁ ਮਾਨਿਆ ॥

O' mortal, win the game of life and accept in your mind the truth of death.

ਆਪਿ ਮੂਆ ਮਨੁ ਮਨ ਤੇ ਜਾਨਿਆ ॥

When one's self-conceit dies, the mind itself comes to understand it.

ਨਜਰਿ ਭਈ ਘਰੁ ਘਰ ਤੇ ਜਾਨਿਆ ॥੨॥

When I was blessed by God with His glance of Grace, I realized His presence within my mind itself. ||2||

ਜਤੁ ਸਤੁ ਤੀਰਥੁ ਮਜਨੁ ਨਾਮਿ ॥

Meditation on God's Name is the true austerity, charity, and ablution.

ਅਧਿਕ ਬਿਥਾਰੁ ਕਰਉ ਕਿਸੁ ਕਾਮਿ ॥

What good are ostentatious displays?

ਨਰ ਨਾਰਾਇਣ ਅੰਤਰਜਾਮਿ ॥੩॥

The All-pervading God knows all that is in our mind. ||3||

ਆਨ ਮਨਉ ਤਉ ਪਰ ਘਰ ਜਾਉ ॥

If I were to believe in any other besides God, only then I would knock at any other door.

ਕਿਸੁ ਜਾਚਉ ਨਾਹੀ ਕੇ ਥਾਉ ॥

But where should I go to beg? There is no other place for me.

ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਉ ॥੪॥੮॥

O Nanak, through the Guru's Teachings, I am intuitively united with God. ||4||8||

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁ ਮਰਣੁ ਦਿਖਾਏ ॥

When a person meets the Guru, the Guru shows that person what the death of the self or ego really is.

ਮਰਣੁ ਰਹਣੁ ਰਸੁ ਅੰਤਰਿ ਭਾਏ ॥

Then the mystery of remaining dead (detached from the worldly desires) becomes pleasing to the mind.

ਗਰਬੁ ਨਿਵਾਰਿ ਗਗਨੁ ਪੁਰੁ ਪਾਏ ॥੧॥

By getting rid of ego, one obtains a high spiritual state, as if one has reached the realm of the sky. ||1||

ਮਰਣੁ ਲਿਖਾਇ ਆਏ ਨਹੀ ਰਹਣਾ ॥

Death is preordained, nobody can remain alive forever.

ਹਰਿ ਜਪਿ ਜਾਪਿ ਰਹਣੁ ਹਰਿ ਸਰਣਾ ॥੧॥ ਰਹਾਉ ॥

But by meditating on God with love and devotion, one can (spiritually) remain forever in God's refuge. ||1||Pause||

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਦੁਬਿਧਾ ਭਾਰੈ ॥

Meeting the True Guru, duality is dispelled.

ਕਮਲੁ ਬਿਗਾਸਿ ਮਨੁ ਹਰਿ ਪ੍ਰਭੁ ਲਾਰੈ ॥

The heart blossoms like a lotus, and the mind is attached to God.

ਜੀਵਤੁ ਮਰੈ ਮਹਾ ਰਸੁ ਆਗੈ ॥੨॥

One who remains dead (detaches from Maya), while still alive obtains the supreme bliss. ||2||

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚ ਸੰਜਮਿ ਸੂਚਾ ॥

Meeting the True Guru, one becomes truthful, chaste and pure.

ਗੁਰ ਕੀ ਪਉੜੀ ਉਚੇ ਉਚਾ ॥

Following the path shown by the Guru, one spiritually rises higher and higher.

ਕਰਮਿ ਮਿਲੈ ਜਮ ਕਾ ਭਉ ਮੂਚਾ ॥੩॥

When God grants His Mercy, the fear of death is dispelled ||3||

ਗੁਰਿ ਮਿਲਿਐ ਮਿਲਿ ਅੰਕਿ ਸਮਾਇਆ ॥

On meeting the Guru and following his teachings, one remains imbued in God's love by meditating on Naam.

ਕਰਿ ਕਿਰਪਾ ਘਰੁ ਮਹਲੁ ਦਿਖਾਇਆ ॥

Granting His mercy, the Guru reveals the God's presence within the heart itself.

ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਆ ॥੪॥੯॥

O Nanak, by eradicating ego, the Guru unites that person with God. ||4||9||

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਕਿਰਤੁ ਪਇਆ ਨਹ ਮੇਟੈ ਕੋਇ ॥

No one can erase destiny based on the past actions.

ਕਿਆ ਜਾਣਾ ਕਿਆ ਆਗੈ ਹੋਇ ॥

No one knows what will happen in the future.

ਜੇ ਤਿਸੁ ਭਾਣਾ ਸੋਈ ਹੁਆ ॥

Whatever has happened has happened according to His will.

ਅਵਰੁ ਨ ਕਰਣੈ ਵਾਲਾ ਦੁਆ ॥੧॥

There is no other Doer except God.

ਨਾ ਜਾਣਾ ਕਰਮ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥

Neither I know about my (past) deeds, nor do I know how great are Your gifts.

ਕਰਮੁ ਧਰਮੁ ਤੇਰੇ ਨਾਮ ਕੀ ਜਾਤਿ ॥੧॥ ਰਹਾਉ ॥

All the merits of righteous deeds and social status, lie in Your Name alone.

ਤੂ ਏਵਡੁ ਦਾਤਾ ਦੇਵਣਹਾਰੁ ॥

O' God, You are such a great benefactor.

ਤੋਟਿ ਨਾਹੀ ਤੁਧੁ ਭਗਤਿ ਭੰਡਾਰ ॥

The treasures of Your devotional worship never run short.

ਕੀਆ ਗਰਬੁ ਨ ਆਵੈ ਰਾਸਿ ॥

Any act done in arrogance is never beneficial.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ ॥੨॥

The safety of human soul and body is in Your hands.

ਤੂ ਮਾਰਿ ਜੀਵਾਲਹਿ ਬਖਸਿ ਮਿਲਾਇ ॥

O' God, (through the Guru's teaching), you eradicate my conceit and rejuvenate me spiritually and by Your mercy You unite me with Yourself.

ਜਿਉ ਭਾਵੀ ਤਿਉ ਨਾਮੁ ਜਪਾਇ ॥

As it pleases You, Please inspire me to lovingly meditate on Your Name.

ਤੂੰ ਦਾਨਾ ਬੀਨਾ ਸਾਚਾ ਸਿਰਿ ਮੇਰੈ ॥

O' God, You are very wise and my true protector.

ਗੁਰਮਤਿ ਦੇਇ ਭਰੋਸੈ ਤੇਰੈ ॥੩॥

Please, bless me with the Guru's teaching, I am dependent on You.

ਤਨ ਮਹਿ ਮੈਲੁ ਨਾਹੀ ਮਨੁ ਰਾਤਾ ॥

Those whose mind is imbued with God's love, has no dirt of vices in their mind.

ਗੁਰ ਬਚਨੀ ਸਚੁ ਸਬਦਿ ਪਛਾਤਾ ॥

Through the Guru's Word, they have realized the eternal God.

ਤੇਰਾ ਤਾਣੁ ਨਾਮ ਕੀ ਵਡਿਆਈ ॥

Your Name is their only support, they always sing the glory of Your Name.

ਨਾਨਕ ਰਹਣਾ ਭਗਤਿ ਸਰਣਾਈ ॥੪॥੧੦॥

O' Nanak, dwelling in God's refuge they are always imbued in His devotional worship.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਜਿਨਿ ਅਕਥੁ ਕਹਾਇਆ ਅਪਿਓ ਪੀਆਇਆ ॥

One who has worshipped the indescribable God, and has inspired others to do the same. He has partaken the nectar of Naam and has helped others to partake it.

ਅਨ ਭੈ ਵਿਸਰੇ ਨਾਮਿ ਸਮਾਇਆ ॥੧॥

He forgets all other worldly fears because he always remains absorbed in Naam.

ਕਿਆ ਡਰੀਐ ਡਰੁ ਡਰਹਿ ਸਮਾਨਾ ॥ ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨਾ ॥੧॥ ਰਹਾਉ ॥

The one who has realized God through the Guru's Word, is not afraid of any worldly fears. The revered fear of God has eradicated his other fears.

ਜਿਸੁ ਨਰ ਰਾਮੁ ਰਿਦੈ ਹਰਿ ਰਾਸਿ ॥ ਸਹਜਿ ਸੁਭਾਇ ਮਿਲੇ ਸਾਬਾਸਿ ॥੨॥

The one who has the wealth of God's Name, intuitively remains imbued in His love and receives honor in His court.

ਜਾਹਿ ਸਵਾਰੈ ਸਾਝ ਬਿਆਲ ॥

Whom God keeps asleep (absorbed in the love of Maya) day and night,

ਇਤ ਉਤ ਮਨਮੁਖ ਬਾਧੇ ਕਾਲ ॥੩॥

those self-willed remain in the fear of Death, here and hereafter.

ਅਹਿਨਿਸਿ ਰਾਮੁ ਰਿਦੈ ਸੇ ਪੂਰੇ ॥

Those in whose heart dwells God day and night are perfect.

ਨਾਨਕ ਰਾਮ ਮਿਲੇ ਭ੍ਰਮ ਦੂਰੇ ॥੪॥੧੧॥

O Nanak, they cast off their doubts and unite with God.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਜਨਮਿ ਮਰੈ ਤ੍ਰੈ ਗੁਣ ਹਿਤਕਾਰੁ

One who loves the three modes of Maya (vice, virtue and power) is subjected to births and deaths.

ਚਾਰੇ ਬੇਦ ਕਥਹਿ ਆਕਾਰੁ ॥

The four Vedas speak and discuss only of the visible form of the world.

ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ ਵਖਿਆਨੁ ॥

They describe and explain the three states of mind,

ਤੁਰੀਆਵਸਥਾ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਜਾਨੁ ॥੧॥

but the fourth state, union with God, is known only through the True Guru.

ਰਾਮ ਭਗਤਿ ਗੁਰ ਸੇਵਾ ਤਰਣਾ ॥

It is through devotional worship of God by following the Guru's teachings, one swims across the world-ocean of vices.

ਬਾਹੁੜਿ ਜਨਮੁ ਨ ਹੋਇ ਹੈ ਮਰਣਾ ॥੧॥ ਰਹਾਉ ॥

After which there is no more birth or death for him.

ਚਾਰਿ ਪਦਾਰਥ ਕਹੈ ਸਭੁ ਕੋਈ ॥

Everyone speaks of the four great blessings; (righteousness, financial success, procreation and liberation from Maya).

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਪੰਡਿਤ ਮੁਖਿ ਸੋਈ ॥

The Smritis, the Shastras and the Pundits speak of them as well.

ਬਿਨੁ ਗੁਰ ਅਰਥੁ ਬੀਚਾਰੁ ਨ ਪਾਇਆ ॥

But without the teachings of Guru, nobody has experienced its true significance.

ਮੁਕਤਿ ਪਦਾਰਥੁ ਭਗਤਿ ਹਰਿ ਪਾਇਆ ॥੨॥

Liberation from (Maya) is obtained through devotional worship of God.

ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਹਰਿ ਸੋਈ ॥

The one, within whose heart God comes to dwells,

ਗੁਰਮੁਖਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਈ ॥

through the Guru, he receives the blessings of devotional worship.

ਹਰਿ ਕੀ ਭਗਤਿ ਮੁਕਤਿ ਆਨੰਦੁ ॥

Through devotional worship of God, the bliss of salvation is enjoyed.

ਗੁਰਮਤਿ ਪਾਏ ਪਰਮਾਨੰਦੁ ॥੩॥

This supreme bliss is obtained by following the Guru's teaching.

ਜਿਨਿ ਪਾਇਆ ਗੁਰਿ ਦੇਖਿ ਦਿਖਾਇਆ ॥

One who follow the Guru's teachings, realizes Him, and inspires others to realize Him too.

ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਬੁਝਾਇਆ ॥

The Guru teaches him to live above desires, while still living amidst worldly desires.

ਦੀਨਾ ਨਾਥੁ ਸਰਬ ਸੁਖਦਾਤਾ ॥

The one whom the Guru has revealed the Master of the meek and the Giver of peace to all.

ਨਾਨਕ ਹਰਿ ਚਰਣੀ ਮਨੁ ਰਾਤਾ ॥੪॥੧੨॥

O' Nanak, the mind of that person remains imbued with the love of God.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

Raag Gauree Chaytee, First Guru:

ਅੰਮ੍ਰਿਤੁ ਕਾਇਆ ਰਹੈ ਸੁਖਾਲੀ ਬਾਜੀ ਇਹੁ ਸੰਸਾਰੇ ॥

O' my body, thinking yourself as immortal, you live in comfort, but this world is just a passing drama.

ਲਬੁ ਲੇਭੁ ਮੁਚੁ ਕੂੜੁ ਕਮਾਵਹਿ ਬਹੁਤੁ ਉਠਾਵਹਿ ਭਾਰੇ ॥

You practice greed, and great falsehood, and you carry such a heavy burden of evils.

ਤੂੰ ਕਾਇਆ ਮੈ ਰੁਲਦੀ ਦੇਖੀ ਜਿਉ ਧਰ ਉਪਰਿ ਛਾਰੇ ॥੧॥

O my body, I have seen bodies like you wasted as dust on the earth.

ਸੁਣਿ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥

O' my soul, carefully listen to my advice!

ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ ॥੧॥ ਰਹਾਉ ॥

O' my soul, you will not find this opportunity (of human birth) again. Only your good deeds will last and be of help to you in the end.

ਹਉ ਤੁਧੁ ਆਖਾ ਮੇਰੀ ਕਾਇਆ ਤੂੰ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ ॥

I say to you, O my body: listen to my advice!

ਨਿੰਦਾ ਚਿੰਦਾ ਕਰਹਿ ਪਰਾਈ ਬੁਠੀ ਲਾਇਤਬਾਰੀ ॥

You slander and criticize others. You indulge in false backbiting.

ਵੇਲਿ ਪਰਾਈ ਜੋਹਹਿ ਜੀਅੜੇ ਕਰਹਿ ਚੇਰੀ ਬੁਰਿਆਰੀ ॥

O my soul, You look upon another's woman with lustful intention, you commit theft and other evil deeds

ਹੰਸੁ ਚਲਿਆ ਤੂੰ ਪਿਛੈ ਰਹੀਏਹਿ ਛੁਟੜਿ ਹੋਈਅਹਿ ਨਾਰੀ ॥੨॥

When the soul departs, you will remain behind, like an abandoned woman.

ਤੂੰ ਕਾਇਆ ਰਹੀਅਹਿ ਸੁਪਨੰਤਰਿ ਤੁਧੁ ਕਿਆ ਕਰਮ ਕਮਾਇਆ ॥

O body, you are living in a dream! What good deeds have you done?

ਕਰਿ ਚੇਰੀ ਮੈ ਜਾ ਕਿਛੁ ਲੀਆ ਤਾ ਮਨਿ ਭਲਾ ਭਾਇਆ ॥

When I obtained something by stealing, it felt pleasing to the mind.

ਹਲਤਿ ਨ ਸੇਭਾ ਪਲਤਿ ਨ ਢੇਈ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥

This way, you neither earned any honor in this world, nor any support for the next world. You have wasted away your precious human life.

ਹਉ ਖਰੀ ਦੁਹੇਲੀ ਹੋਈ ਬਾਬਾ ਨਾਨਕ ਮੇਰੀ ਬਾਤ ਨ ਪੁਛੈ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

O' Baba Nanak, I am totally miserable, no one cares for me at all!

ਤਾਜੀ ਤੁਰਕੀ ਸੁਇਨਾ ਰੁਪਾ ਕਪੜ ਕੇਰੇ ਭਾਰਾ ॥

Turkish horses, gold, silver and loads of gorgeous clothes,

ਕਿਸ ਹੀ ਨਾਲਿ ਨ ਚਲੇ ਨਾਨਕ ਝੜਿ ਝੜਿ ਪਏ ਗਵਾਰਾ ॥

O Nanak, none of these shall go with you after death. O foolish person, these worldly things separate from the body and fall down like embers.

ਕੂਜਾ ਮੇਵਾ ਮੈ ਸਭ ਕਿਛੁ ਚਾਖਿਆ ਇਕੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮਾਰਾ ॥੪॥

O' my God, I have tasted all the delicious foods, like rock candy and dried fruit, but I find that only Your Name is sweet like nectar.

ਦੇ ਦੇ ਨੀਵ ਦਿਵਾਲ ਉਸਾਰੀ ਭਸਮੰਦਰ ਕੀ ਢੇਰੀ ॥

People dig deep foundations to erect big mansions, but in the end these crumble down to heaps of dust.

ਸੰਚੇ ਸੰਚਿ ਨ ਦੇਈ ਕਿਸ ਹੀ ਅੰਧੁ ਜਾਣੈ ਸਭ ਮੇਰੀ ॥

A person gathers and hoards worldly possessions, and does not share with anyone else. The fool thinks that everything is his own.

ਸੋਇਨ ਲੰਕਾ ਸੋਇਨ ਮਾੜੀ ਸੰਪੈ ਕਿਸੈ ਨ ਕੇਰੀ ॥੫॥

He does not remember that Maya does not remain with anyone. Even Lanka, the city of gold, and the mansions of gold were of no use to Ravan in the end.

ਸੁਣਿ ਮੂਰਖ ਮੰਨ ਅਜਾਣਾ ॥ ਹੋਗੁ ਤਿਸੈ ਕਾ ਭਾਣਾ ॥੧॥ ਰਹਾਉ ॥

O foolish and ignorant mind listen, only God's Will prevails.

ਸਾਹੁ ਹਮਾਰਾ ਠਾਕੁਰੁ ਭਾਰਾ ਹਮ ਤਿਸ ਕੇ ਵਣਜਾਰੇ ॥

Our God is a great Banker and we are only His petty traders.

ਜੀਉ ਪਿੰਡੁ ਸਭ ਰਾਸਿ ਤਿਸੈ ਕੀ ਮਾਰਿ ਆਪੇ ਜੀਵਾਲੇ ॥੬॥੧॥੧੩॥

This soul and body are the capital given to us by Him. He Himself kills, and brings back to life.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

Raag Gauree Chaytee, First Guru:

ਅਵਰਿ ਪੰਚ ਹਮ ਏਕ ਜਨਾ ਕਿਉ ਰਾਖਉ ਘਰ ਬਾਰੁ ਮਨਾ ॥

O my mind, I am all alone against the five enemies (vices). How can I protect my virtues from these enemies.

ਮਾਰਹਿ ਲੂਟਹਿ ਨੀਤ ਨੀਤ ਕਿਸੁ ਆਗੈ ਕਰੀ ਪੁਕਾਰ ਜਨਾ ॥੧॥

These robbers are beating and plundering me (of my virtues) over and over again; unto whom can I complain?

ਸ੍ਰੀ ਰਾਮ ਨਾਮਾ ਉਚਰੁ ਮਨਾ ॥ ਆਗੈ ਜਮ ਦਲੁ ਬਿਖਮੁ ਘਨਾ ॥੧॥ ਰਹਾਉ ॥

O' my mind, recite the Name of the Supreme God, otherwise, in the world hereafter, you will have to face a very powerful army of the demons of death.

ਉਸਾਰਿ ਮੜੇਲੀ ਰਾਖੈ ਦੁਆਰਾ ਭੀਤਰਿ ਬੈਠੀ ਸਾ ਧਨਾ ॥

Building a small fort (body), God has put doors (eyes, ears, mouth, etc.) in it. Inside this body-fort lives the soul-bride.

ਅੰਮ੍ਰਿਤ ਕੇਲ ਕਰੇ ਨਿਤ ਕਾਮਣਿ ਅਵਰਿ ਲੁਟੇਨਿ ਸੁ ਪੰਚ ਜਨਾ ॥੨॥

Thinking herself to be immortal, every day she engages in worldly plays while the five thieves (lust, anger, greed, ego etc.) keep robbing her virtues.

ਢਾਹਿ ਮੜੇਲੀ ਲੁਟਿਆ ਦੇਹੁਰਾ ਸਾ ਧਨ ਪਕੜੀ ਏਕ ਜਨਾ ॥

In the end (at death), the body-fort is demolished and robbed and the soul-
bride is captured alone.

ਜਮ ਡੰਡਾ ਗਲਿ ਸੰਗਲੁ ਪੜਿਆ ਭਾਗਿ ਗਏ ਸੇ ਪੰਚ ਜਨਾ ॥੩॥

The soul alone is tortured (by the demon of death) for the evil deeds while those five thieves (evil tendencies) run away.

ਕਾਮਣਿ ਲੋੜੈ ਸੁਇਨਾ ਰੁਪਾ ਮਿਤ੍ਰ ਲੁੜੇਨਿ ਸੁ ਖਾਧਾਤਾ ॥

Throughout one's life his wife keeps asking for gold and silver, and the friends seek good food and drinks (pleasures)

ਨਾਨਕ ਪਾਪ ਕਰੇ ਤਿਨ ਕਾਰਣਿ ਜਾਸੀ ਜਮਪੁਰਿ ਬਾਧਾਤਾ ॥੪॥੨॥੧੪॥

O' Nanak, one commits sins for the sake of others but in the end, he suffers alone.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

Raag Gauree Chaytee, First Guru:

ਮੁੰਦ੍ਰਾ ਤੇ ਘਟ ਭੀਤਰਿ ਮੁੰਦ੍ਰਾ ਕਾਂਇਆ ਕੀਜੈ ਖਿੰਥਾਤਾ ॥

O yogi, instead of putting around ears, put these rings around your mind and control your evil desires and let belief in death be Your patched jacket.

ਪੰਚ ਚੇਲੇ ਵਸਿ ਕੀਜਹਿ ਰਾਵਲ ਇਹੁ ਮਨੁ ਕੀਜੈ ਡੰਡਾਤਾ ॥੧॥

O Yogi, make your five senses (speech, touch, smell, sight and hearing) your disciples, and make your mind the stick to control your senses.

ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਵਸਿਤਾ ॥

O yogi, this is how you will find the way to yoga (union with God).

ਏਕੁ ਸਬਦੁ ਦੂਜਾ ਹੋਰੁ ਨਾਸਤਿ ਕੰਦ ਮੂਲਿ ਮਨੁ ਲਾਵਸਿਤਾ ॥੧॥ ਰਹਾਉ ॥

Concentrate your mind to the Guru's word, instead of forest fruits and roots. No one else is capable of showing the way to unite with God.

ਮੂੰਡਿ ਮੁੰਡਾਇਐ ਜੇ ਗੁਰੁ ਪਾਈਐ ਹਮ ਗੁਰੁ ਕੀਨੀ ਰੰਗਾਤਾ ॥

If the Guru is met by shaving the head at the Ganges bank, then I consider my Guru as the holy Ganges.

ਤਿਭਵਣ ਤਾਰਣਹਾਰੁ ਸੁਆਮੀ ਏਕੁ ਨ ਚੇਤਸਿ ਅੰਧਾਤਾ ॥੨॥

O' blind one, why don't you remember the one Master, who alone is the saviour of the three worlds . ||2||

ਕਰਿ ਪਟੰਬੁ ਗਲੀ ਮਨੁ ਲਾਵਸਿ ਸੰਸਾ ਮੂਲਿ ਨ ਜਾਵਸਿਤਾ ॥

O' yogi, you satisfy people with your false show and lose talks, but your own doubt never departs.

ਏਕਸੁ ਚਰਣੀ ਜੇ ਚਿਤੁ ਲਾਵਹਿ ਲਬਿ ਲੇਭਿ ਕੀ ਧਾਵਸਿਤਾ ॥੩॥

If you focus your consciousness on the love of God, then why would you chase after greed?

ਜਪਸਿ ਨਿਰੰਜਨੁ ਰਚਸਿ ਮਨਾ ॥

Meditate on the Immaculate God with love and full concentration of your mind.

ਕਾਹੇ ਬੋਲਹਿ ਜੋਗੀ ਕਪਟੁ ਘਨਾ ॥੧॥ ਰਹਾਉ ॥

O Yogi, why do you utter so much falsehood?

ਕਾਇਆ ਕਮਲੀ ਹੰਸੁ ਇਆਣਾ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਬਿਹਾਣੀਤਾ ॥

your body is wild (senses are chasing vices), and the mind is childish (doesn't know the righteous way of life). Your life is passing away in the pursuit of Maya.

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਨਾਗੀ ਦਾਝੈ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਣੀਤਾ ॥੪॥੩॥੧੫॥

But Nanak prays, when the soul departs from this world empty handed, it repents seeing the naked body being burnt

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

Raag Gauree Chaytee, First Guru:

ਅਉਖਧ ਮੰਤ੍ਰੁ ਮੂਲੁ ਮਨ ਏਕੈ ਜੇ ਕਰਿ ਦ੍ਰਿੜੁ ਚਿਤੁ ਕੀਜੈ ਰੇ ॥

O brother, If you firmly enshrine Naam in your mind, then you will come to know that the basic and best mantra and remedy for all the maladies is God's Name.

ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਕਰਮ ਕੇ ਕਾਟਨਹਾਰਾ ਲੀਜੈ ਰੇ ॥੧॥

O brother, remember God, the Destroyer of the effect of evil deeds committed by you birth after birth.

ਮਨ ਏਕੇ ਸਾਹਿਬੁ ਭਾਈ ਰੇ ॥

O my brother, God is the only savior of the mind from the vices.

ਤੇਰੇ ਤੀਨਿ ਗੁਣਾ ਸੰਸਾਰਿ ਸਮਾਵਹਿ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

But because of your mind's three impulses (virtue, vice, and power), you remain engrossed in worldly affairs, and you cannot comprehend the unknowable God.

ਸਕਰ ਖੰਡੁ ਮਾਇਆ ਤਨਿ ਮੀਠੀ ਹਮ ਤਉ ਪੰਡ ਉਚਾਈ ਰੇ ॥

Maya is so sweet to the body, like sugar or molasses. We all carry loads of it.

ਰਾਤਿ ਅਨੇਰੀ ਸੁਝਸਿ ਨਾਹੀ ਲਜੁ ਟੂਕਸਿ ਮੂਸਾ ਭਾਈ ਰੇ ॥੨॥

O brother, In the darkness of ignorance we are unaware how our span of life is being cut short, as if the mouse of death is nibbling at the rope of oy life,

ਮਨਮੁਖਿ ਕਰਹਿ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਗੁਰਮੁਖਿ ਮਿਲੈ ਵਡਾਈ ਰੇ ॥

Whatever self-conceited persons do, they are afflicted with an equal proportion of pain. Only the Guru's followers obtain honor both here and hereafter.

ਜੇ ਤਿਨਿ ਕੀਆ ਸੇਈ ਹੋਆ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਈ ਰੇ ॥੩॥

O brother, whatever He does, that alone happens; pre-ordained destiny based on the past actions cannot be erased.

ਸੁਭਰ ਭਰੇ ਨ ਹੋਵਹਿ ਉਣੇ ਜੇ ਰਾਤੇ ਰੰਗੁ ਲਾਈ ਰੇ ॥

Those who are imbued with the love of God always remain brimful with joy, and never run short of this love.

ਤਿਨ ਕੀ ਪੰਕ ਹੋਵੈ ਜੇ ਨਾਨਕੁ ਤਉ ਮੂੜਾ ਕਿਛੁ ਪਾਈ ਰੇ ॥੪॥੪॥੧੬॥

Nanak says, if our mind becomes even little bit humble, then our foolish mind would obtain some spiritual gain.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧ ॥

Raag Gauree Chaytee, First Guru:

ਕਤ ਕੀ ਮਾਈ ਬਾਪੁ ਕਤ ਕੇਰਾ ਕਿਦੂ ਥਾਵਹੁ ਹਮ ਆਏ ॥

Who was our mother, and who was our father? Where did we come from?

ਅਗਨਿ ਬਿੰਬ ਜਲ ਭੀਤਰਿ ਨਿਪਜੇ ਕਾਰੇ ਕੰਮਿ ਉਪਾਏ ॥੧॥

We were created from the water of father's semen, and fashioned in the fire of mother's womb. But we don't know for what purpose we were created at all.

ਮੇਰੇ ਸਾਹਿਬਾ ਕਉਣੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ ॥

O' my Master, who can know Your Glorious Virtues?

ਕਰੇ ਨ ਜਾਨੀ ਅਉਗਣ ਮੇਰੇ ॥੧॥ ਰਹਾਉ ॥

My own vices cannot be counted.

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੂ ਉਪਾਏ ॥

How many forms of trees, plants, and beasts we passed through before being born into this human body?

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ ॥੨॥

Many times we entered the families of snakes and flying birds.

ਹਟ ਪਟਣ ਬਿਜ ਮੰਦਰ ਭੰਨੈ ਕਰਿ ਚੇਰੀ ਘਰਿ ਆਵੈ ॥

A human being commits evil deeds like breaking into shops and well-guarded palaces, and comes home after committing thefts.

ਅਗਹੁ ਦੇਖੈ ਪਿਛਹੁ ਦੇਖੈ ਤੁਝ ਤੇ ਕਹਾ ਛਪਾਵੈ ॥੩॥

While committing these thefts, one looks back and forth (to ensure that nobody is watching), but how can one hide these thefts from You (God)?

ਤਟ ਤੀਰਥ ਹਮ ਨਵ ਖੰਡ ਦੇਖੇ ਹਟ ਪਟਣ ਬਾਜਾਰਾ ॥

To erase our sins, we start visiting holy shores and the banks of rivers in all over the world, and go begging in the shops, bazaars and cities.

ਲੈ ਕੈ ਤਕੜੀ ਤੇਲਣਿ ਲਾਗਾ ਘਟ ਹੀ ਮਹਿ ਵਣਜਾਰਾ ॥੪॥

When a fortunate peddler being, with Your grace, evaluate carefully, then he understands that You are dwelling within our heart.

ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣ ਹਮਾਰੇ ॥

our sins are countless like the unmeasurable water in the ocean.

ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰ ਉਪਾਵਹੁ ਡੁਬਦੇ ਪਥਰ ਤਾਰੇ ॥੫॥

O' God, Please show Mercy and save us. You can help even the stone-hearted people to swim across the world-ocean of vices

ਜੀਅੜਾ ਅਗਨਿ ਬਰਾਬਰਿ ਤਪੈ ਭੀਤਰਿ ਵਰੈ ਕਾਤੀ ॥

O My Master, my soul is burning like fire and the knife of worldly desires is cutting my inner self

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ॥੬॥੫॥੧੭॥

Nanak submits, that if one recognizes God's command, peace prevails in one's life day and night.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥

Raag Gauree Bairagan, First Guru:

ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ ॥

You are wasting the nights in sleeping, and the days in eating (enjoying worldly pleasures).

ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ ॥੧॥

Your precious human life is being lost in exchange for a few pennies

ਨਾਮੁ ਨ ਜਾਨਿਆ ਰਾਮ ਕਾ ॥

you have not realized God's Name.

ਮੂੜੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਹਿ ਰੇ ॥੧॥ ਰਹਾਉ ॥

You fool – you shall regret and repent in the end!

ਅਨਤਾ ਧਨੁ ਧਰਣੀ ਧਰੇ ਅਨਤ ਨ ਚਾਹਿਆ ਜਾਇ ॥

The one who hoards the unlimited worldly wealth does not have the urge to realize the infinite God.

ਅਨਤ ਕਉ ਚਾਹਨ ਜੇ ਗਏ ਸੇ ਆਏ ਅਨਤ ਗਵਾਇ ॥੨॥

Those who have spent their time trying to acquire unlimited worldly wealth have ended up losing the infinite wealth of God's Name.

ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਤਾ ਸਭੁ ਕੇ ਭਾਗਠੁ ਹੋਇ ॥

If by one's own efforts, the true wealth of God's Name could be obtained, then everyone would become spiritually wealthy.

ਕਰਮਾ ਉਪਰਿ ਨਿਬੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥੩॥

Even though everyone desires to have the wealth of Naam, it is obtained by those alone who are predestined as per their previous deeds. ||3||

ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਸੋਈ ਸਾਰ ਕਰੇਇ ॥

O Nanak, the One who has created the creation – He alone takes care of it.

ਹੁਕਮੁ ਨ ਜਾਪੀ ਖਸਮ ਕਾ ਕਿਸੈ ਵਡਾਈ ਦੇਇ ॥੪॥੧॥੧੮॥

The command of the Master cannot be known. Nobody knows, whom He may grant the glory of Naam. ||4||1||18||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧ ॥

Raag Gauree Bairagan, First Guru:

ਹਰਣੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ ॥

O' God, I wish I were like a deer living carefree in the woods, and your Name becomes my spiritual food just like roots and fruits are for the deer.

ਗੁਰ ਪਰਸਾਦੀ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਵਾਰਿ ਵਾਰਿ ਹਉ ਜਾਉ ਜੀਉ ॥੧॥

If by the Guru's grace I meet my beloved God, I will dedicate myself to Him forever.

ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ ॥

I am a merchant of God's Name.

ਤੇਰਾ ਨਾਮੁ ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ ॥੧॥ ਰਹਾਉ ॥

Your Name is my entire wealth and trade. ||1||Pause||

ਕੋਕਿਲ ਹੋਵਾ ਅੰਬਿ ਬਸਾ ਸਹਜਿ ਸਬਦ ਬੀਚਾਰੁ ॥

O' God, I wish I could intuitively reflect upon the Guru's word and sing Your praises like a cuckoo enjoys singing while sitting on a mango tree.

ਸਹਜਿ ਸੁਭਾਇ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥੨॥

I would then, intuitively unite with my Master-God who is infinite and incomparably beautiful. ||2||

ਮਛਲੀ ਹੋਵਾ ਜਲਿ ਬਸਾ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਰਿ ॥

I wish I were in love with God like a fish is in love with water and thus, I would devotedly meditate on Him, who takes care of all living beings.

ਉਰਵਾਰਿ ਪਾਰਿ ਮੇਰਾ ਸਹੁ ਵਸੈ ਹਉ ਮਿਲਉਗੀ ਬਾਹ ਪਸਾਰਿ ॥੩॥

This way, I shall unite with my all-pervading Master God with open arms like a fish that enjoys swimming around freely.||3|

ਨਾਗਨਿ ਹੋਵਾ ਧਰ ਵਸਾ ਸਬਦੁ ਵਸੈ ਭਉ ਜਾਇ ॥

O' God, I wish I were like a snake living in the ground, with the Guru's word residing in my heart, I shall become fearless like the snake

ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੪॥੨॥੧੯॥

O' Nanak, those soul-brides are very fortunate, who unite with the supreme soul.

ਗਉੜੀ ਪੂਰਬੀ ਦੀਪਕੀ ਮਹਲਾ ੧

Raag Gauree Poorbee Deepkee, First Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੇ ॥

In that holy congregation, where God's praises are recited and His virtues are contemplated,

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਹੁ ਸਿਰਜਣਹਾਰੇ ॥੧॥

O' my friends!, you too go in that holy gathering and sing Sohila (the song of His praises) and meditate on the Creator with love and devotion.

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥

Yes, my dear friends, sing Sohila (song of His praises) of my fearless God.

ਹਉ ਵਾਰੀ ਜਾਉ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

I dedicate myself to that song of His praises which brings eternal peace.

||1||Pause||

ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥

The great Benefactor, who has been taking care of His creation day after day, will also look after your needs.

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੨॥

O mortal, when you cannot even assess the value of His Gifts ; then how can you assess the worth of that Benefactor? He is infinite.||2||

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥

The time of my departure from this world is predetermined. O my friends, dress me up for departure to my Master's home.

ਦੇਹੁ ਸਜਣ ਆਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥

Please give me your blessings, that I may unite with my Master-God. ||3||

ਘਰਿ ਘਰਿ ਏਹੇ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥

The intimations about the date and time of departure from this world are being delivered to home after home, and every day people are being summoned.

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥੨੦॥

O' Nanak, that day for us is also drawing near, so remember God with loving devotion, the one who summons us all. ||4||1||20||

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ॥ ਮਹਲਾ ੩ ਚਉਪਦੇ ॥

Raag Gauree Gwaarayree: Third Guru, four stanzas

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the True Guru:

ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਮੇਲਾ ਹੋਈ ॥

Union with the Guru brings union with God.

ਆਪੇ ਮੇਲਿ ਮਿਲਾਵੈ ਸੋਈ ॥

God Himself unites one in His union, by first uniting one with the Guru.

ਮੇਰਾ ਪ੍ਰਭੁ ਸਭ ਬਿਧਿ ਆਪੇ ਜਾਣੈ ॥

My God Himself knows all the Ways. (of bringing about this union).

ਹੁਕਮੇ ਮੇਲੇ ਸਬਦਿ ਪਛਾਣੈ ॥੧॥

When, according to His Command, He unites the one with the Guru, then that person realizes God through the Guru's word. ||1||

ਸਤਿਗੁਰ ਕੈ ਭਇ ਭ੍ਰਮੁ ਭਉ ਜਾਇ ॥

Through the revered fear of the True Guru, worldly doubt and fear are dispelled.

ਭੈ ਰਾਚੈ ਸਚ ਰੰਗਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

By being imbued with the revered fear of the Guru, one remains merged in the love of the eternal God Himself. ||1||Pause||

ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਸੁਭਾਇ ॥

By meeting the Guru and following his teaching, God intuitively comes to dwell within the mind.

ਮੇਰਾ ਪ੍ਰਭੁ ਭਾਰਾ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥

My God is Great and Almighty; His worth cannot be estimated.

ਸਬਦਿ ਸਾਲਾਹੈ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

The one who meditates and sings praises of God of the limitless virtues through the Guru's word,

ਮੇਰਾ ਪ੍ਰਭੁ ਬਖਸੇ ਬਖਸਣਹਾਰੁ ॥੨॥

my forgiving God forgives all his sins.||2||

ਗੁਰਿ ਮਿਲਿਐ ਸਭ ਮਤਿ ਬੁਧਿ ਹੋਇ ॥

On meeting the Guru, all wisdom and understanding are obtained.

ਮਨਿ ਨਿਰਮਲਿ ਵਸੈ ਸਚੁ ਸੋਇ ॥

The mind is rendered immaculate, and one realizes the presence of God within,

ਸਾਚਿ ਵਸਿਐ ਸਾਚੀ ਸਭ ਕਾਰ ॥

When one realizes the presence of eternal God in the mind, one's whole conduct becomes truthful.

ਉਤਮ ਕਰਣੀ ਸਬਦ ਬੀਚਾਰ ॥੩॥

Then he realizes that the most sublime deed is to reflect on the Guru's word.|3|

ਗੁਰ ਤੇ ਸਾਚੀ ਸੇਵਾ ਹੋਇ ॥

True devotional worship is obtained from the Guru.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ਕੋਇ ॥

But a rare Guru's follower realizes God's Name.

ਜੀਵੈ ਦਾਤਾ ਦੇਵਣਗਾਰੁ ॥

He firmly believes that the Giver of all gifts lives forever.

ਨਾਨਕ ਹਰਿ ਨਾਮੇ ਲਗੈ ਖਿਆਰੁ ॥੪॥੧॥੨੧॥

O' Nanak, he is imbued with the love of God's Name.||4||1||21||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag Gauree Gwaarayree, Third Guru:

ਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਏ ਜਨੁ ਕੋਇ ॥

Rare is the one who seeks divine wisdom from the Guru.

ਗੁਰ ਤੇ ਬੁਝੈ ਸੀਝੈ ਸੋਇ ॥

The one who acquires divine wisdom from the Guru succeeds spiritually in life.

ਗੁਰ ਤੇ ਸਹਜੁ ਸਾਚੁ ਬੀਚਾਰੁ ॥

From the Guru, he intuitively receives understanding about the virtues of God.

ਗੁਰ ਤੇ ਪਾਏ ਮੁਕਤਿ ਦੁਆਰੁ ॥੧॥

From the Guru he learns the way to escape from the vices. ||1||

ਪੂਰੈ ਭਾਗਿ ਮਿਲੈ ਗੁਰੁ ਆਇ ॥

Through perfect good fortune, the one who meets the Guru,

ਸਾਚੈ ਸਹਜਿ ਸਾਚਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

intuitively merges in the eternal God. ||1||Pause||

ਗੁਰਿ ਮਿਲਿਐ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ ॥

Meeting the Guru, the fire of desire of Maya is quenched.

ਗੁਰ ਤੇ ਸਾਂਤਿ ਵਸੈ ਮਨਿ ਆਏ ॥

Through the Guru, tranquility comes to dwell within the mind.

ਗੁਰ ਤੇ ਪਵਿਤ ਪਾਵਨ ਸੁਚਿ ਹੋਇ ॥

Spiritual purity and righteous conduct is received from the Guru.

ਗੁਰ ਤੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

Union with God takes place through the Guru's word. ||2||

ਬਾਝੁ ਗੁਰੁ ਸਭ ਭਰਮਿ ਭੁਲਾਈ ॥

Without the Guru, everyone wanders in doubt.

ਬਿਨੁ ਨਾਵੈ ਬਹੁਤਾ ਦੁਖੁ ਪਾਈ ॥

Without meditating on God's Name, they suffer in terrible pain.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਨਾਮੁ ਧਿਆਈ ॥

One who meditates on Naam by following the Guru's teachings,

ਦਰਸਨਿ ਸਚੈ ਸਚੀ ਪਤਿ ਹੋਈ ॥੩॥

receives true honor of experiencing the presence of the eternal God ||3||

ਕਿਸ ਨੇ ਕਹੀਐ ਦਾਤਾ ਇਕੁ ਸੇਈ ॥

When God is the only Giver, then why ask anyone else?

ਕਿਰਪਾ ਕਰੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਈ ॥

He, on whom God bestows mercy, unites with Him through the Guru's word.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਗੁਣ ਗਾਵਾ ॥

By meeting my beloved Guru, I keep singing the praises of the eternal God,

ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵਾ ॥੪॥੨॥੨੨॥

and forever merge in the eternal God, prays Nanak. ||4||2||22||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag Gauree Gwaarayree, Third Guru:

ਸੁ ਥਾਉ ਸਚੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥

That congregation is truly the right place where one's mind becomes immaculate.

ਸਚਿ ਨਿਵਾਸੁ ਕਰੇ ਸਚੁ ਸੋਇ ॥

There, one's mind is attuned to the eternal God and by virtue of the holy congregation, he becomes the embodiment of the eternal God.

ਸਚੀ ਬਾਣੀ ਜੁਗ ਚਾਰੇ ਜਾਪੈ ॥

By virtue of the divine word, one becomes known through all the ages.

ਸਭੁ ਕਿਛੁ ਸਾਚਾ ਆਪੇ ਆਪੈ ॥੧॥

He realizes that the eternal God is everything, all by Himself. ||1||

ਕਰਮੁ ਹੋਵੈ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥

Upon whom God bestows mercy, He unites that person with the holy congregation.

ਹਰਿ ਗੁਣ ਗਾਵੈ ਬੈਸਿ ਸੁ ਥਾਏ ॥੧॥ ਰਹਾਉ ॥

Sitting in that company, such a person sings God's praises. ||1||Pause||

ਜਲਉ ਇਹ ਜਿਹਵਾ ਦੂਜੈ ਭਾਇ ॥

May this tongue burn, which is in love with worldly astes rather than God.

ਹਰਿ ਰਸੁ ਨ ਚਾਖੈ ਫੀਕਾ ਆਲਾਇ ॥

Such a tongue does not taste the elixir of God's Name, and utters insipid words.

ਬਿਨੁ ਬੂਝੇ ਤਨੁ ਮਨੁ ਫੀਕਾ ਹੋਇ ॥

Without realizing God, one's body and mind become insipid.

ਬਿਨੁ ਨਾਵੈ ਦੁਖੀਆ ਚਲਿਆ ਰੋਇ ॥੨॥

Without meditating on Naam, the miserable one departs bewailing. ||2||

ਰਸਨਾ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸਹਜਿ ਸੁਭਾਇ ॥

One whose tongue has intuitively tasted the elixir of God's Name,

ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚਿ ਸਮਾਇ ॥

by the Guru's grace remains merged in the praises of God.

ਸਾਚੇ ਰਾਤੀ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰ ॥

The tongue which reflects on the Guru's word and is imbued with the love for God,

ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਨਿਰਮਲ ਧਾਰ ॥੩॥

it drinks from the immaculate stream of nectar of Naam. ||3||

ਨਾਮਿ ਸਮਾਵੈ ਜੋ ਭਾਡਾ ਹੋਇ ॥

The heart which has become pure by the Guru's grace remains attuned to Naam.

ਉਧੈ ਭਾਂਡੈ ਟਿਕੈ ਨ ਕੋਇ ॥

No virtue can enter in the heart which is turned away from God.

ਗੁਰ ਸਬਦੀ ਮਨਿ ਨਾਮਿ ਨਿਵਾਸੁ ॥

Only through the Guru's word, Naam dwells within the mind.

ਨਾਨਕ ਸਚੁ ਭਾਂਡਾ ਜਿਸੁ ਸਬਦੁ ਪਿਆਸ ॥੪॥੩॥੨੩॥

O Nanak, true is that mind which longs for the Guru's word. ||4||3||23||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag Gauree Gwaarayree, Third Guru:

ਇਕਿ ਗਾਵਤ ਰਹੇ ਮਨਿ ਸਾਦੁ ਨ ਪਾਇ ॥

Some keep singing devotional songs, but their minds do not find true delight.

ਹਉਮੈ ਵਿਚਿ ਗਾਵਹਿ ਬਿਰਥਾ ਜਾਇ ॥

They sing out of ego, and all their effort goes waste.

ਗਾਵਣਿ ਗਾਵਹਿ ਜਿਨ ਨਾਮ ਪਿਆਰੁ ॥

Only those sing songs of God's praise who are in love with His Name,

ਸਾਚੀ ਬਾਣੀ ਸਬਦੁ ਬੀਚਾਰੁ ॥੧॥

and reflect on the Guru's divine word. ||1||

ਗਾਵਤ ਰਹੈ ਜੇ ਸਤਿਗੁਰ ਭਾਵੈ ॥

If it so pleases the true Guru, then one keeps singing God's praises.

ਮਨੁ ਤਨੁ ਰਾਤਾ ਨਾਮਿ ਸੁਹਾਵੈ ॥੧॥ ਰਹਾਉ ॥

The mind and body are then imbued with God's Name, and his life becomes embellished ||1||Pause||

ਇਕਿ ਗਾਵਹਿ ਇਕਿ ਭਗਤਿ ਕਰੇਹਿ ॥

There are some who sing and perform devotional worship.

ਨਾਮੁ ਨ ਪਾਵਹਿ ਬਿਨੁ ਅਸਨੇਹ ॥

Without the true love for God, they are not blessed with Naam.

ਸਚੀ ਭਗਤਿ ਗੁਰ ਸਬਦ ਪਿਆਰਿ ॥

The worship of those devotees is true who are imbued with love for the Guru's word,

ਅਪਨਾ ਪਿਰੁ ਰਾਖਿਆ ਸਦਾ ਉਰਿ ਧਾਰਿ ॥੨॥

and they have always kept their Master-God enshrined in their mind. ||2||

ਭਗਤਿ ਕਰਹਿ ਮੂਰਖ ਆਪੁ ਜਣਾਵਹਿ ॥

The fools perform devotional worship to show themselves off.

ਨਚਿ ਨਚਿ ਟਪਹਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ॥

They dance and jump again and again, and endure great misery.

ਨਚਿਐ ਟਪਿਐ ਭਗਤਿ ਨ ਹੋਇ ॥

By dancing and jumping, devotional worship is not performed.

ਸਬਦਿ ਮਰੈ ਭਗਤਿ ਪਾਏ ਜਨੁ ਸੋਇ ॥੩॥

One, who through the Guru's word completely loses one's self-conceit is blessed with the true devotional worship. ||3||

ਭਗਤਿ ਵਛਲੁ ਭਗਤਿ ਕਰਾਏ ਸੋਇ ॥

God, the lover of His devotees; inspires them to perform His devotional worship.

ਸਚੀ ਭਗਤਿ ਵਿਚਹੁ ਆਪੁ ਖੋਇ ॥

The self-conceit is eliminated from within by the true devotional worship.

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਭ ਬਿਧਿ ਜਾਣੈ ॥

My eternal God knows all ways of the mortals, whether they are performing true worship or just the rituals.

ਨਾਨਕ ਬਖਸੇ ਨਾਮੁ ਪਛਾਣੈ ॥੪॥੪॥੨੪॥

O' Nanak, the one on whom God showers His Grace realizes Naam.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag Gauree Gwaarayree, Third Guru:

ਮਨੁ ਮਾਰੇ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥

When one subdues his mind, his wandering for Maya ceases.

ਬਿਨੁ ਮੂਏ ਕੈਸੇ ਹਰਿ ਪਾਇ ॥

Without controlling the mind, how can one realize God?

ਮਨੁ ਮਰੈ ਦਾਰੂ ਜਾਣੈ ਕੋਇ ॥

Only a few know the medicine to control the mind.

ਮਨੁ ਸਬਦਿ ਮਰੈ ਬੁਝੈ ਜਨੁ ਸੋਇ ॥੧॥

The person who knows that the mind is brought under control through the Guru's word is a true devotee. ||1||

ਜਿਸ ਨੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ ॥

The person upon whom God becomes gracious is given this honor

ਗੁਰ ਪਰਸਾਦਿ ਹਰਿ ਵਸੈ ਮਨਿ ਆਈ ॥੧॥ ਰਹਾਉ ॥

and by the Guru's Grace, God comes to dwell in his heart. ||1||Pause||

ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ॥

When one conducts oneself according to the Guru's teachings,

ਤਾ ਇਸੁ ਮਨ ਕੀ ਸੋਝੀ ਪਾਵੈ ॥

then one obtains understanding about the nature of mind,

ਮਨੁ ਮੈ ਮਤੁ ਮੈਗਲ ਮਿਕਦਾਰਾ ॥

Like an intoxicated elephant, the mind is full of ego.

ਗੁਰੁ ਅੰਕਸੁ ਮਾਰਿ ਜੀਵਾਲਣਹਾਰਾ ॥੨॥

It is only the Guru who is capable to rejuvenate a spiritually dead mind with his teachings. ||2||

ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ ਜਨੁ ਕੋਇ ॥

The mind is uncontrollable; only a rare person subdues it.

ਅਚਰੁ ਚਰੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ ॥

When one eradicates the self-conceit, then his mind becomes immaculate.

ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਇਆ ਸਵਾਰਿ ॥

The Guru's follower has embellished this mind.

ਹਉਮੈ ਵਿਚਹੁ ਤਜੇ ਵਿਕਾਰ ॥੩॥

He has eradicated egotism and other vices from within. ||3||

ਜੇ ਧੁਰਿ ਰਾਖਿਅਨੁ ਮੇਲਿ ਮਿਲਾਇ ॥

They who have been preordained to be saved, have been united with the Guru.

ਕਦੇ ਨ ਵਿਛੁੜਹਿ ਸਬਦਿ ਸਮਾਇ ॥

They remain merged in the Guru's word, and are never separated from God.

ਆਪਣੀ ਕਲਾ ਆਪੇ ਹੀ ਜਾਣੈ ॥

God Himself knows His own Power.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ॥੪॥੫॥੨੫॥

O' Nanak, the Guru's follower realizes Naam. ||4||5||25||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag Gauree Gwaarayree, Third Guru:

ਹਉਮੈ ਵਿਚਿ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ॥

The entire world has gone insane in egotism.

ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਭੁਲਾਨਾ ॥

In the love of duality, it wanders deluded by doubt.

ਬਹੁ ਚਿੰਤਾ ਚਿਤਵੈ ਆਪੁ ਨ ਪਛਾਨਾ ॥

One worries too much, but does not recognize one's true self.

ਧੰਧਾ ਕਰਤਿਆ ਅਨਦਿਨੁ ਵਿਹਾਨਾ ॥੧॥

Occupied with the worldly affairs, their entire life is passing away. ||1||

ਹਿਰਦੈ ਰਾਮੁ ਰਮਹੁ ਮੇਰੇ ਭਾਈ ॥

O' my brothers, lovingly meditate on God's Name in your heart.

ਗੁਰਮੁਖਿ ਰਸਨਾ ਹਰਿ ਰਸਨ ਰਸਾਈ ॥੧॥ ਰਹਾਉ ॥

Through the Guru's teachings, make your tongue sweet with the elixir of God's

ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਜਿਨਿ ਰਾਮੁ ਪਛਾਤਾ ॥

Through the Guru's teachings, one who has realized God in his heart,

ਜਗਜੀਵਨੁ ਸੇਵਿ ਜੁਗ ਚਾਰੇ ਜਾਤਾ ॥

has become known forever by meditating on God.

ਹਉਮੈ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ ॥

Eradicating egotism, one realizes God through the Guru's word,

ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭ ਕਰਮ ਬਿਧਾਤਾ ॥੨॥

on whom God, the architect of destiny, showers His mercy. ||2||

ਮੇ ਜਨ ਸਚੇ ਜੇ ਗੁਰ ਸਬਦਿ ਮਿਲਾਏ ॥

The mortals whom God unites with the Guru's word.

ਧਾਵਤ ਵਰਜੇ ਠਾਕਿ ਰਹਾਏ ॥

whom He stops and restrains from running after Maya,

ਨਾਮੁ ਨਵ ਨਿਧਿ ਗੁਰ ਤੇ ਪਾਏ ॥

They receive Naam which is like all the treasure of the world, from the Guru.

ਹਰਿ ਕਿਰਪਾ ਤੇ ਹਰਿ ਵਸੈ ਮਨਿ ਆਏ ॥੩॥

By His own grace, God comes to dwell in their hearts, ||3||

ਰਾਮ ਰਾਮ ਕਰਤਿਆ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ ॥

By lovingly meditating on God's Name, the body becomes peaceful and tranquil.

ਅੰਤਰਿ ਵਸੈ ਨ ਲਾਰੈ ਜਮ ਪੀਰ ॥

The person within whom dwells God, is not afflicted by the fear of death.

ਆਪੇ ਸਾਹਿਬੁ ਆਪਿ ਵਜੀਰ ॥

God Himself is the Master of the universe and He Himself the Counselor.

ਨਾਨਕ ਸੇਵਿ ਸਦਾ ਹਰਿ ਗੁਣੀ ਗਹੀਰ ॥੪॥੬॥੨੬॥

O Nanak, always worship God who is unfathomable ocean of virtues.
||4||6||26||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag Gauree Gwaarayree, Third Guru:

ਸੇ ਕਿਉ ਵਿਸਰੈ ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਨਾ ॥

Why forget Him, unto whom the soul and the breath of life belong?

ਸੇ ਕਿਉ ਵਿਸਰੈ ਸਭ ਮਾਹਿ ਸਮਾਨਾ ॥

Why forget Him, who is all-pervading?

ਜਿਤੁ ਸੇਵਿਐ ਦਰਗਹ ਪਤਿ ਪਰਵਾਨਾ ॥੧॥

Meditating on whom, one is accepted and honored in God's Court. ||1||

ਹਰਿ ਕੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥

I dedicate myself to God's Name.

ਤੂੰ ਵਿਸਰਹਿ ਤਦਿ ਹੀ ਮਰਿ ਜਾਉ ॥੧॥ ਰਹਾਉ ॥

O' God, I spiritually die the moment I forsake You. ||1||Pause||

ਤਿਨ ਤੂੰ ਵਿਸਰਹਿ ਜਿ ਤੁਧੁ ਆਪਿ ਭੁਲਾਏ ॥

O' God, You are forgotten by those who went astray from You.

ਤਿਨ ਤੂੰ ਵਿਸਰਹਿ ਜਿ ਦੂਜੈ ਭਾਏ ॥

Those who are in love with Maya instead of God forget You.

ਮਨਮੁਖ ਅਗਿਆਨੀ ਜੇਨੀ ਪਾਏ ॥੨॥

The ignorant, self-willed persons are consigned to reincarnation. ||2||

ਜਿਨ ਇਕ ਮਨਿ ਤੁਠਾ ਸੇ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਏ ॥

Those on whom God is heartily pleased, are assigned to serve the true Guru.

ਜਿਨ ਇਕ ਮਨਿ ਤੁਠਾ ਤਿਨ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥

They upon whom God is wholeheartedly gracious; enshrine hi in their minds.

ਗੁਰਮਤੀ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ॥੩॥

Through the Guru's teachings, they remain merged in God's Name. ||3||

ਜਿਨਾ ਪੇਤੈ ਪੁੰਨੁ ਸੇ ਗਿਆਨ ਬੀਚਾਰੀ ॥

Those in whose destiny is the account of past virtues, acquire spiritual wisdom.

ਜਿਨਾ ਪੇਤੈ ਪੁੰਨੁ ਤਿਨ ਹਉਮੈ ਮਾਰੀ ॥

Those in whose destiny is the account of past virtues, subdue their egotism.

ਨਾਨਕ ਜੇ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਬਲਿਹਾਰੀ ॥੪॥੭॥੨੭॥

O' Nanak, I dedicate myself to those who are imbued with Naam. ||4||7||27||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag Gauree Gwaarayree, Third Guru:

ਤੂੰ ਅਕਥੁ ਕਿਉ ਕਥਿਆ ਜਾਹਿ ॥

O' God, You are indescribable, so how can You be described?

ਗੁਰ ਸਬਦੁ ਮਾਰਣੁ ਮਨ ਮਾਹਿ ਸਮਾਹਿ ॥

One who has subdued his ego by using the recipe of the Guru's word, You come to reside in his mind.

ਤੇਰੇ ਗੁਣ ਅਨੇਕ ਕੀਮਤਿ ਨਹ ਪਾਹਿ ॥੧॥

Your virtues are countless; their worth cannot be estimated. ||1||

ਜਿਸ ਕੀ ਬਾਣੀ ਤਿਸੁ ਮਾਹਿ ਸਮਾਣੀ ॥

The word of God's praises remains merged in Him, to whom it belongs.

ਤੇਰੀ ਅਕਥ ਕਥਾ ਗੁਰ ਸਬਦਿ ਵਖਾਣੀ ॥੧॥ ਰਹਾਉ ॥

Your indescribable virtues can only be described through the Guru's word. |1|
pause

ਜਹ ਸਤਿਗੁਰੁ ਤਹ ਸਤਸੰਗਤਿ ਬਣਾਈ ॥

The heart where dwells the true Guru is the Sat Sangat, the holy Congregation.

ਜਹ ਸਤਿਗੁਰੁ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਈ ॥

The heart Where dwells the true Guru, there God's praises are sung imperceptibly.

ਜਹ ਸਤਿਗੁਰੁ ਤਹਾ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ ॥੨॥

The heart where dwells the true Guru, there the ego is burnt away through the Guru's word. ||2||

ਗੁਰਮੁਖਿ ਸੇਵਾ ਮਹਲੀ ਥਾਉ ਪਾਏ ॥

A Guru's follower through devotional service remains in God's presence.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਵਸਾਏ ॥

By following the Guru's teachings, he enshrines God's Name in the heart.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ॥੩॥

By devotional worship, a Guru's follower remains merged in God's Name. ||3||

ਆਪੇ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

Whom the benefactor (God) blesses on His own with such a gift of God's praises,

ਪੂਰੇ ਸਤਿਗੁਰ ਸਿਉ ਲਗੈ ਪਿਆਰੁ ॥

enshrines love for the True Guru.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ ॥੪॥੮॥੨੮॥

O' Nanak, salute those who are imbued with the love of Naam. ||4||8||28||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag, Gauree Gwaarayree, Third Guru:

ਏਕਸੁ ਤੇ ਸਭਿ ਰੂਪ ਹਰਿ ਰੰਗਾ ॥

All forms and colors originated from the One God.

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਸਭਿ ਸਹਲੰਗਾ ॥

Air, water and fire are all kept together in the creatures.

ਭਿੰਨ ਭਿੰਨ ਵੇਖੈ ਹਰਿ ਪ੍ਰਭੁ ਰੰਗਾ ॥੧॥

God Himself takes care of all these creatures of different colors. ||1||

ਏਕੁ ਅਚਰਜੁ ਏਕੇ ਹੈ ਸੋਈ ॥

This is a wonder in itself that One God is present everywhere.

ਗੁਰਮੁਖਿ ਵੀਚਾਰੇ ਵਿਰਲਾ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

Only a rare Guru's follower reflects on this concept. ||1||Pause||

ਸਹਜਿ ਭਵੈ ਪ੍ਰਭੁ ਸਭਨੀ ਥਾਈ ॥

God is naturally pervading all places.

ਕਹਾ ਗੁਪਤੁ ਪ੍ਰਗਟੁ ਪ੍ਰਭਿ ਬਣਤ ਬਣਾਈ ॥

God who has created this worldly play, is somewhere hidden, and somewhere visible.

ਆਪੇ ਸੁਤਿਆ ਦੇਇ ਜਗਾਈ ॥੨॥

He Himself wakes up some from the slumber of Maya. ||2||

ਤਿਸ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਹੋਈ ॥

No one can estimate the worth of His virtues,

ਕਹਿ ਕਹਿ ਕਥਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥

although everyone has tried, over and over again, to describe His virtues.

ਗੁਰ ਸਬਦਿ ਸਮਾਵੈ ਬੁਝੈ ਹਰਿ ਸੋਈ ॥੩॥

the one who merges in the Guru's word comes to realize God. ||3||

ਸੁਣਿ ਸੁਣਿ ਵੇਖੈ ਸਬਦਿ ਮਿਲਾਏ ॥

God listens to the supplication of everyone, cherishes them and unites them with the Guru's word.

ਵਡੀ ਵਡਿਆਈ ਗੁਰ ਸੇਵਾ ਤੇ ਪਾਏ ॥

By listening and following the teachings of the Guru, a person is blessed with a great honor here and hereafter.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ॥੪॥੯॥੨੯॥

O' Nanak, those who are imbued with the love of Naam, merge in God's Name. ||4||9||29||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag Gauree Gwaarayree, Third Guru:

ਮਨਮੁਖਿ ਸੂਤਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰਿ ॥

In the love of Maya, a self-willed person remains oblivious of his spiritual life,.

ਗੁਰਮੁਖਿ ਜਾਗੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰਿ ॥

A Guru's follower remains awake and aware to the worldly temptations, contemplating on the virtues of God and divine wisdom.

ਸੇ ਜਨ ਜਾਗੇ ਜਿਨ ਨਾਮ ਪਿਆਰਿ ॥੧॥

Those humble beings who love Naam, are awake and aware of Maya. ||1||

ਸਹਜੇ ਜਾਗੈ ਸਵੈ ਨ ਕੋਇ ॥

The one who remains intuitively aware, never becomes unaware of the worldly temptations.

ਪੂਰੇ ਗੁਰ ਤੇ ਬੁਝੈ ਜਨੁ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

It is only a rare person who understands this from the perfect Guru. ||1||Pause||

ਅਸੰਤੁ ਅਨਾੜੀ ਕਦੇ ਨ ਬੁਝੈ ॥

An evil and ignorant person never understand the purpose of human life.

ਕਥਨੀ ਕਰੇ ਤੈ ਮਾਇਆ ਨਾਲਿ ਲੁਝੈ ॥

He also talks wisely but keeps struggling with Maya.

ਅੰਧੁ ਅਗਿਆਨੀ ਕਦੇ ਨ ਸੀਝੈ ॥੨॥

Such an ignorant person blinded in Maya, never succeeds in the game of life.

ਇਸੁ ਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ॥

The worldly ocean of vices can be crossed in the human life only through God's Name.

ਵਿਰਲਾ ਕੇ ਪਾਏ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਾ ॥

Only a rare person understands this fact by reflecting on the Guru's word.

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਉਧਾਰਾ ॥੩॥

Such a person swims across the worldly ocean of vices and saves his entire lineage. ||3 ||

ਇਸੁ ਕਲਿਜੁਗ ਮਹਿ ਕਰਮ ਧਰਮੁ ਨ ਕੋਈ ॥

In this age (of evil), no rituals or deeds of righteousness are successful in achieving freedom from vices.

ਕਲੀ ਕਾ ਜਨਮੁ ਚੰਡਾਲ ਕੈ ਘਰਿ ਹੋਈ ॥

because in this age, falsehood and evil are so predominant that it feels as if this evil age is born in the hearts of evildoers.

ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਕੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥੪॥੧੦॥੩੦॥

Therefore, O' Nanak, nobody achieves freedom from vices without meditating on God's Naam. ||4||10||30||

ਗਉੜੀ ਮਹਲਾ ੩ ਗੁਆਰੇਰੀ ॥

Raag Gauree, Third Guru, Gwaarayree:

ਸਚਾ ਅਮਰੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ॥

The eternal God is imperishable and so are his commands.

ਮਨਿ ਸਾਚੈ ਰਾਤੇ ਹਰਿ ਵੇਪਰਵਾਹੁ ॥

Those who are in love with the carefree God from the core of their heart,

ਸਚੈ ਮਹਲਿ ਸਚਿ ਨਾਮਿ ਸਮਾਹੁ ॥੧॥

dwel in God's presence and remain always attuned to His Name. ||1||

ਸੁਣਿ ਮਨ ਮੇਰੇ ਸਬਦੁ ਵੀਚਾਰਿ ॥

O my mind, listen and reflect on the Guri's word.

ਰਾਮ ਜਪਹੁ ਭਵਜਲੁ ਉਤਰਹੁ ਪਾਰਿ ॥੧॥ ਰਹਾਉ ॥

Meditate on God's Name and swim across the worldly ocean of vices.

|1||Pause|

ਭਰਮੇ ਆਵੈ ਭਰਮੇ ਜਾਇ ॥

The mortal remains entangled in the cycles of birth and death by remaining deluded in the love of Maya.

ਇਹੁ ਜਗੁ ਜਨਮਿਆ ਦੂਜੈ ਭਾਇ ॥

It is because of duality (the love for the worldly riches) that this world is born.

ਮਨਮੁਖਿ ਨ ਚੇਤੈ ਆਵੈ ਜਾਇ ॥੨॥

Being self-conceited, the human being does not remember God; therefore remains in the cycles of birth and death. ||2||

ਆਪਿ ਭੁਲਾ ਕਿ ਪ੍ਰੀਤਿ ਆਪਿ ਭੁਲਾਇਆ ॥

Has the human being gone astray on his own, or has he been strayed by God?

ਇਹੁ ਜੀਉ ਵਿਡਾਣੀ ਚਾਕਰੀ ਲਾਇਆ ॥

Because of his love for worldly riches, the mortal is enjoined to the service of the Maya.

ਮਹਾ ਦੁਖੁ ਖਟੇ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥

From it, he earns only terrible agony and loses life in vain. ||3||

ਕਿਰਪਾ ਕਰਿ ਸਤਿਗੁਰੂ ਮਿਲਾਏ ॥

Granting His Grace, when God leads someone to meet the True Guru.

ਏਕੇ ਨਾਮੁ ਚੇਤੇ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ ॥

Then dispelling all doubts from within, he meditates on the One God.

ਨਾਨਕ ਨਾਮੁ ਜਪੇ ਨਾਉ ਨਉ ਨਿਧਿ ਪਾਏ ॥੪॥੧੧॥੩੧॥

O' Nanak, he meditates on God's Name and receives the wealth of Naam which is as valuable as all the treasures of the world. ||4||11||31||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag Gauree Gwaarayree, Third Gurul:

ਜਿਨਾ ਗੁਰਮੁਖਿ ਧਿਆਇਆ ਤਿਨ ਪੁਛਉ ਜਾਇ ॥

When I go and ask those Guru's followers the way to meditate on God's Name,

ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਪਤੀਆਇ ॥

they tell me that by following the Guru's teachings, one's mind is convinced of the benefits of meditating on Naam.

ਸੇ ਧਨਵੰਤ ਹਰਿ ਨਾਮੁ ਕਮਾਇ ॥

Those who earn the wealth of Naam are truly wealthy.

ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਇ ॥੧॥

However, this understanding is only obtained from the perfect Guru. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਭਾਈ ॥

O' my brothers, meditate on God's Name with loving devotion.

ਗੁਰਮੁਖਿ ਸੇਵਾ ਹਰਿ ਘਾਲ ਬਾਇ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

God accepts the devotional worship which is performed through the Guru's teachings. ||1||Pause||

ਆਪੁ ਪਛਾਣੈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥

The mind of that person becomes immaculate, who reflects on the self.

ਜੀਵਨ ਮੁਕਤਿ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥

Such a person realizes God by obtaining freedom from the worldly bonds of Maya while still alive.

ਹਰਿ ਗੁਣ ਗਾਵੈ ਮਤਿ ਉਤਮ ਹੋਇ ॥

The intellect of a person becomes sublime who sings the Praises of God.

ਸਹਜੇ ਸਹਜਿ ਸਮਾਵੈ ਸੋਇ ॥੨॥

He intuitively remains absorbed in a state of equipoise. ||2||

ਦੂਜੈ ਭਾਇ ਨ ਸੇਵਿਆ ਜਾਇ ॥

Devotional worship of God cannot be performed while in love with worldly riches.

ਹਉਮੈ ਮਾਇਆ ਮਹਾ ਬਿਖੁ ਖਾਇ ॥

Egotism and love of Maya is a toxic poison, it ruins a person's spiritual life.

ਪੁਤਿ ਕੁਟੰਬਿ ਗ੍ਰਿਹਿ ਮੋਹਿਆ ਮਾਇ ॥

Maya deceives a person through emotional attachment to the children, family and home,

ਮਨਮੁਖਿ ਅੰਧਾ ਆਵੈ ਜਾਇ ॥੩॥

Blind in the love of Maya, self-willed person remains in the cycles of birth and death. ||3||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਜਨੁ ਸੋਇ ॥

The one unto whom God bestows His Name,

ਅਨਦਿਨੁ ਭਗਤਿ ਗੁਰ ਸਬਦੀ ਹੋਇ ॥

Through the Guru's word, He always performs the devotional worship of God.

ਗੁਰਮਤਿ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥

Only a rare person who understands this through the Guru's teachings.

ਨਾਨਕ ਨਾਮਿ ਸਮਾਵੈ ਸੋਇ ॥੪॥੧੨॥੩੨॥

O Nanak, such a person remains attuned to God's Name. ||4||12||32|

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag Gauree Gwaarayree, Third Guru:

ਗੁਰ ਸੇਵਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥

The tradition of serving the Guru and following his teachings has been carried out in all the four ages.

ਪੂਰਾ ਜਨੁ ਕਾਰ ਕਮਾਵੈ ਕੋਈ ॥

Only a rare perfect person does this deed with full faith.

ਅਖੁਟੁ ਨਾਮ ਧਨੁ ਹਰਿ ਤੋਟਿ ਨ ਹੋਈ ॥

The one who does this receives the inexhaustible wealth of Naam, which never falls short.

ਐਥੈ ਸਦਾ ਸੁਖੁ ਦਰਿ ਸੋਭਾ ਹੋਈ ॥੧॥

Such a person always enjoys peace in this world, and receives honor in God's Court. ||1||

ਏ ਮਨ ਮੇਰੇ ਭਰਮੁ ਨ ਕੀਜੈ ॥

O my mind, you should not doubt on the Guru's teachings.

ਗੁਰਮੁਖਿ ਸੇਵਾ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥

By performing devotional worship through the Guru's teachings; you should partake the ambrosial nectar of God's Name. ||1||Pause||

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਮਹਾਪੁਰਖ ਸੰਸਾਰੇ ॥

Those who follow the teachings of the true Guru, are supreme in this world.

ਆਪਿ ਉਧਰੇ ਕੁਲ ਸਗਲ ਨਿਸਤਾਰੇ ॥

They save themselves and redeem all their generations as well.

ਹਰਿ ਕਾ ਨਾਮੁ ਰਖਹਿ ਉਰ ਧਾਰੇ ॥

They keep God's Name enshrined in their hearts.

ਨਾਮਿ ਰਤੇ ਭਉਜਲ ਉਤਰਹਿ ਪਾਰੇ ॥੨॥

Imbued with Naam, they cross over the terrifying world-ocean of vices. ||2||

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸਦਾ ਮਨਿ ਦਾਸਾ ॥

Those who follow the teachings of the true Guru, always remain humble in the service of others.

ਹਉਮੈ ਮਾਰਿ ਕਮਲੁ ਪਰਗਾਸਾ ॥

They eradicate their ego and feel delighted as if their heart has blossomed like a lotus flower.

ਅਨਹਦੁ ਵਾਜੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥

The continuous divine melody of God's praises plays within them, and they remain attuned to God.

ਨਾਮਿ ਰਤੇ ਘਰ ਮਾਹਿ ਉਦਾਸਾ ॥੩॥

Being imbued with Naam, they become detached from the love of worldly riches even while living in their household. ||3||

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਿਨ ਕੀ ਸਚੀ ਬਾਣੀ ॥

Those who serve the true Guru by following his teachings; their words uttered in singing God's praises become true.

ਜੁਗੁ ਜੁਗੁ ਭਗਤੀ ਆਖਿ ਵਖਾਣੀ ॥

Throughout the ages, the devotees recite those words to others.

ਅਨਦਿਨੁ ਜਪਹਿ ਹਰਿ ਸਾਰੰਗਪਾਣੀ ॥

They always meditate on God with love and devotion.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਨਿਹਕੇਵਲ ਨਿਰਬਾਣੀ ॥੪॥੧੩॥੩੩॥

O' Nanak, they who are imbued with God's Name are truly detached, and emancipated from worldly bonds. ||4||13||33||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

Raag Gauree Gwaarayree, Third Guru:

ਸਤਿਗੁਰੁ ਮਿਲੈ ਵਡਭਾਗਿ ਸੰਜੋਗ ॥

Through great fortune and destiny, one meets with the true Guru,

ਹਿਰਦੈ ਨਾਮੁ ਨਿਤ ਹਰਿ ਰਸ ਭੋਗ ॥੧॥

Naam dwells within his heart and he daily enjoys the elixir of God's, Name. ||1||

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਨਾਮੁ ਹਰਿ ਧਿਆਇ ॥

The one who lovingly meditates on God's Name through the Guru's teachings,

ਜਨਮੁ ਜੀਤਿ ਲਾਹਾ ਨਾਮੁ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

He wins in the game of life, and earns the wealth of the Naam. ||1||Pause||

ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰ ਸਬਦੁ ਹੈ ਮੀਠਾ ॥

Unto whom the Guru's Word seems sweet, for him the Guru's word is the meditation and divine wisdom.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਕਿਨੈ ਵਿਰਲੈ ਚਖਿ ਡੀਠਾ ॥੨॥

But only a rare person, by Guru's Grace, has tasted this sweetness. ||2||

ਕਰਮ ਕਾਂਡ ਬਹੁ ਕਰਹਿ ਅਚਾਰ ॥

Those who perform all sorts of religious rituals and good deeds,

ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਅਹੰਕਾਰ ॥੩॥

without Naam, these rituals and deeds produce ego and their life remains doomed. ||3||

ਬੰਧਨਿ ਬਾਧਿਓ ਮਾਇਆ ਫਾਸ ॥

The one without Naam remains bound to the noose of worldly attachments.

ਜਨ ਨਾਨਕ ਛੁਟੈ ਗੁਰ ਪਰਗਾਸ ॥੪॥੧੪॥੩੪॥

O' Nanak, he is released only when enlightened by the Guru's word. |4|14|34|

ਮਹਲਾ ੩ ਗਉੜੀ ਬੈਰਾਗਣਿ ॥

Raag Gauree Bairagan, Third Guru:

ਜੈਸੀ ਧਰਤੀ ਉਪਰਿਮੇਘੁਲਾ ਬਰਸਤੁ ਹੈ ਕਿਆ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਨਾਹੀ ॥

The clouds pour rain on the earth, isn't there water within the earth as well? Similarly, additional enlightenment is needed in spite of existing wisdom.

ਜੈਸੇ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਪਰਗਾਸਿਆ ਬਿਨੁ ਪਗਾ ਵਰਸਤ ਫਿਰਾਹੀ ॥੧॥

The water within the earth manifests in the form of rivers, yet the clouds keep raining at different places. Similarly, though the knowledge of the Vedas is available to some elite, still there is need for spreading additional divine knowledge in a language which can be understood by ordinary people. ||1||

ਬਾਬਾ ਤੂੰ ਐਸੇ ਭਰਮੁ ਚੁਕਾਹੀ ॥

O Baba, please get rid of this doubt,

ਜੇ ਕਿਛੁ ਕਰਤੁ ਹੈ ਸੋਈ ਕੋਈ ਹੈ ਰੇ ਤੈਸੇ ਜਾਇ ਸਮਾਹੀ ॥੧॥ ਰਹਾਉ ॥

Whatever and wherever any thing is happening, that same God does it. Everybody and everything ultimately merges back into Him. ||1||Pause||

ਇਸਤਰੀ ਪੁਰਖ ਹੋਇ ਕੈ ਕਿਆ ਓਇ ਕਰਮ ਕਮਾਹੀ ॥

As a woman or a man, no one can do anything without You.

ਨਾਨਾ ਰੂਪ ਸਦਾ ਹਰਿ ਤੇਰੇ ਤੁਝ ਹੀ ਮਾਹਿ ਸਮਾਹੀ ॥੨॥

O God, all the different forms have always been Yours, and they all ultimately merge back into You. ||2||

ਇਤਨੇ ਜਨਮ ਭੂਲਿ ਪਰੇ ਸੇ ਜਾ ਪਾਇਆ ਤਾ ਭੂਲੇ ਨਾਹੀ ॥

Forgetting God, the mortals go through many births, but when they receive the divine wisdom then their wandering stops.

ਜਾ ਕਾ ਕਾਰਜੁ ਸੋਈ ਪਰੁ ਜਾਣੈ ਜੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹੀ ॥੩॥

Those who remain attuned to the Guru's word understand that He whose creation is this world, knows all about it. ||3||

ਤੇਰਾ ਸਬਦੁ ਤੂੰਹੈ ਹਰਿ ਆਪੇ ਭਰਮੁ ਕਹਾਹੀ ॥

O' God, it is Your word and You are all by Yourself pervading everywhere all by Yourself. Why should there be any doubt?

ਨਾਨਕ ਤਤੁ ਤਤੁ ਸਿਉ ਮਿਲਿਆ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਹੀ ॥੪॥੧॥੧੫॥੩੫॥

O' Nanak, he whose soul unites with the supreme light, there are no more cycles of birth and death for him. |4||1||15||35||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

Raag Gauri Bairagan, Third Guru:

ਸਭੁ ਜਗੁ ਕਾਲੈ ਵਸਿ ਹੈ ਬਾਧਾ ਦੂਜੈ ਭਾਇ ॥

Bound by the love of duality, almost the entire world is spiritually dead.

ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਮਨਮੁਖਿ ਮਿਲੈ ਸਜਾਇ ॥੧॥

Swayed by duality, these self-conceited persons commit deeds motivated by ego and are awarded punishment in God's court. ||1||

ਮੇਰੇ ਮਨ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥

O' my mind, focus your consciousness on the Guru's teachings.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਧਾਨੁ ਲੈ ਦਰਗਹ ਲਏ ਛਡਾਇ ॥੧॥ ਰਹਾਉ ॥

Through the Guru's teachings, receive the treasure of Naam, which will save you in the divine court. ||1||Pause||

ਲਖ ਚਉਰਾਸੀਹ ਭਰਮਦੇ ਮਨਹਠਿ ਆਵੈ ਜਾਇ ॥

Because of the obstinacy of their mind, they wander through millions of incarnations and remain in the cycles of birth and death.

ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨਿਓ ਫਿਰਿ ਫਿਰਿ ਜੇਨੀ ਪਾਇ ॥੨॥

These people have not reflected upon the Guru's word, and therefore they are cast into the womb again and again. ||2||

ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣਿਆ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

The Guru's follower who understands own self, God's Name comes to dwell within his mind.

ਅਨਦਿਨੁ ਭਗਤੀ ਰਤਿਆ ਹਰਿ ਨਾਮੇ ਸੁਖਿ ਸਮਾਇ ॥੩॥

Being always imbued with devotional worship, he remains merged in God's Name and thus enjoys bliss. ||3||

ਮਨੁ ਸਬਦਿ ਮਰੈ ਪਰਤੀਤਿ ਹੋਇ ਹਉਮੈ ਤਜੇ ਵਿਕਾਰ ॥

The one who destroys his ego through the Guru's word and develops faith in it, and renounces all other vices.

ਜਨ ਨਾਨਕ ਕਰਮੀ ਪਾਈਅਨਿ ਹਰਿ ਨਾਮਾ ਭਗਤਿ ਭੰਡਾਰ ॥੪॥੨॥੧੬॥੩੬॥

O' Nanak, it is only through God's grace that one receives the treasures of God's Name and devotion. ||4||2||16||36||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

Raag Gauri Bairagan, Third Guru:

ਪੇਈਅੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਹਰਿ ਹਰਿ ਲਿਖਿ ਪਾਇਆ ॥

God has so preordained that the bride-soul will stay at her parents' home (this world) only for a few days.

ਸੇਭਾਵੰਤੀ ਨਾਰਿ ਹੈ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਇਆ ॥

Honorable is that soul-bride who, following the Guru's teachings, sings the praises of God.

ਪੇਵਕੜੈ ਗੁਣ ਸੰਮਲੈ ਸਾਹੁਰੈ ਵਾਸੁ ਪਾਇਆ ॥

The soul-bride who acquires virtues in the this world receives honor in God's court.

ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਣੀਆ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥੧॥

The soul-bride to whom God seems pleasing, by the Guru's Grace merge intuitively in Him. ||1||

ਸਸੁਰੈ ਪੇਈਐ ਪਿਰੁ ਵਸੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ ॥

O' my friend, tell me who that Husband-God can be realized? Who dwells both in this world, and in the world beyond.

ਆਪਿ ਨਿਰੰਜਨੁ ਅਲਖੁ ਹੈ ਆਪੇ ਮੇਲਾਈਐ ॥੧॥ ਰਹਾਉ ॥

The Immaculate Lord Himself is unseen. He unites us with Himself.

||1||Pause|| The immaculate God is imperceptible. It is on His own that He unites a person with Himself. ||1||Pause||

ਆਪੇ ਹੀ ਪ੍ਰਭੁ ਦੇਹਿ ਮਤਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥

O' God, upon whom You bestow wisdom meditates on Naam.

ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਮਿਲੈ ਮੁਖਿ ਾੰਮਿਤੁ ਪਾਈਐ ॥

By good fortune, one who meets the true Guru, tastes the nectar of Naam.

ਹਉਮੈ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਸਹਜੇ ਸੁਖਿ ਸਮਾਈਐ ॥

His egotism and duality are eradicated and he intuitively remains in bliss.

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਨਾਇ ਲਾਈਐ ॥੨॥

He Himself is All-pervading; He Himself links us to Naam. ||2||

ਮਨਮੁਖਿ ਗਰਬਿ ਨ ਪਾਇਓ ਾੰ ਗਿਆਨ ਇਆਣੇ ॥

The self-willed persons in their arrogant pride do not realize God; they are ignorant and foolish.

ਸਤਿਗੁਰ ਸੇਵਾ ਨਾ ਕਰਹਿ ਫਿਰਿ ਫਿਰਿ ਪਛੁਤਾਣੇ ॥

They do not follow the teachings of the True Guru, and in the end, they regret and repent over and over again.

ਗਰਭ ਜੇਨੀ ਵਾਸੁ ਪਾਇਦੇ ਗਰਭੇ ਗਲਿ ਜਾਣੇ ॥

They are stuck in the cycles of births and deaths and ultimately they spiritually rot in these rounds of birth and death.

ਮੇਰੇ ਕਰਤੇ ਏਵੈ ਭਾਵਦਾ ਮਨਮੁਖ ਭਰਮਾਣੇ ॥੩॥

It so pleases my Creator that these self-willed may remain lost in doubt. ||3||

ਮੇਰੈ ਹਰਿ ਪ੍ਰਭਿ ਲੇਖੁ ਲਿਖਾਇਆ ਧੁਰਿ ਮਸਤਕਿ ਪੂਰਾ ॥

One who was preordained with perfect destiny by my perfect God,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਭੇਟਿਆ ਗੁਰੁ ਸੂਰਾ ॥

He meets with the brave guru and always lovingly meditates on God's Name.

ਮੇਰਾ ਪਿਤਾ ਮਾਤਾ ਹਰਿ ਨਾਮੁ ਹੈ ਹਰਿ ਬੰਧਪੁ ਬੀਰਾ ॥

Now, God's Name is my father, mother, brother and kin.

ਹਰਿ ਹਰਿ ਬਖਸਿ ਮਿਲਾਇ ਪ੍ਰਭੁ ਜਨੁ ਨਾਨਕੁ ਕੀਰਾ ॥੪॥੩॥੧੭॥੩੭॥

O' God, please bestow mercy and unite your humble devotee Nanak with Yourself. ||4||3||17||37||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

Raag Gauri Bairagan, Third Guru:

ਸਤਿਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਇਆ ਹਰਿ ਤਤੁ ਬੀਚਾਰਾ ॥

Receiving divine knowledge from the true Guru, I contemplated over God's virtues.

ਮਤਿ ਮਲੀਣ ਪਰਗਟੁ ਭਈ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰਾ ॥

By meditating on God's Name, the intellect polluted with vices was enlightened.

ਸਿਵਿ ਸਕਤਿ ਮਿਟਾਈਆ ਚੁਕਾ ਾਧਿਆਰਾ ॥

God erased the influence of Maya and the darkness of ignorance.

ਧੁਰਿ ਮਸਤਕਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਤਿਨ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ॥੧॥

God's Name is pleasing only to those, who have been so preordained . ||1||

ਹਰਿ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ ਸੰਤ ਜਨਹੁ ਜਿਸੁ ਦੇਖਿ ਹਉ ਜੀਵਾ ॥

O' Saints, please tell me how can I realize God, beholding whom I spiritually survive.

ਹਰਿ ਬਿਨੁ ਚਸਾ ਨ ਜੀਵਤੀ ਗੁਰ ਮੇਲਿਹੁ ਹਰਿ ਰਸੁ ਪੀਵਾ ॥੧॥ ਰਹਾਉ ॥

Without God, I cannot spiritually survive even for an instant. Please unite me with the Guru, so that I may partake the elixir of God's Name. ||1||Pause||

ਹਉ ਹਰਿ ਗੁਣ ਗਾਵਾ ਨਿਤ ਹਰਿ ਸੁਣੀ ਹਰਿ ਹਰਿ ਗਤਿ ਕੀਨੀ ॥

I listen and sing the Praises of God daily; God has emancipated me.

ਹਰਿ ਰਸੁ ਗੁਰ ਤੇ ਪਾਇਆ ਮੇਰਾ ਮਨੁ ਤਨੁ ਲੀਨੀ ॥

I have received the essence of Naam from the Guru; now my mind and body are merged therein.

ਧਨੁ ਧਨੁ ਗੁਰੁ ਸਤ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਭਗਤਿ ਹਰਿ ਦੀਨੀ ॥

Blessed is the Guru who has bestowed the gift of devotional worship of God.

ਜਿਸੁ ਗੁਰੁ ਤੇ ਹਰਿ ਪਾਇਆ ਸੇ ਗੁਰੁ ਹਮ ਕੀਨੀ ॥੨॥

I have dedicated myself to such a Guru, through whom I have realized God. ||2||

ਗੁਣਦਾਤਾ ਹਰਿ ਰਾਇ ਹੈ ਹਮ ਾ ਵਗਣਿਆਰੇ ॥

The Sovereign God is the bestower of virtues, but we are all full of vices.

ਪਾਪੀ ਪਾਥਰ ਡੁਬਦੇ ਗੁਰਮਤਿ ਹਰਿ ਤਾਰੇ ॥

We sinners sink like stones in this world ocean of vices; through the Guru's teachings, God ferries us across.

ਤੂੰ ਗੁਣਦਾਤਾ ਨਿਰਮਲਾ ਹਮ ਚ ਵਗਣਿਆਰੇ ॥

O' God, You are the immaculate bestower of virtues, but we are full of vices.

ਹਰਿ ਸਰਣਾਗਤਿ ਰਾਖਿ ਲੇਹੁ ਮੂੜ ਮੁਗਧ ਨਿਸਤਾਰੇ ॥੩॥

O' God, we have entered Your refuge; please save us from the vices, just as You have emancipated even the most foolish persons. ||3||

ਸਹਜੁ ਚ ਨੰਦੁ ਸਦਾ ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਮਨਿ ਧਿਆਇਆ ॥

Those who have meditated on God in their mind through the Guru's teachings, have received eternal poise and bliss.

ਸਜਣੁ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਘਰਿ ਸੋਹਿਲਾ ਗਾਇਆ ॥

They have realized God, a true friend, and are enjoying such a pleasure, as if a song of joy is being sung in their hearts.

ਹਰਿ ਦਇਆ ਧਾਰਿ ਪ੍ਰਭੁ ਬੇਨਤੀ ਹਰਿ ਹਰਿ ਚੇਤਾਇਆ ॥

O' God, this is my prayer before You; please show mercy and make me always remember You with loving devotion.

ਜਨ ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥੪॥੪॥੧੮॥੩੮॥

Nanak begs for the most humble service of those who have met the True Guru.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ਚਉਥਾ ਚਉਪਦੇ

Raag Gauree Gwaarayree, Fourth Gurul, Chau-Padas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਪੰਡਿਤੁ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਪੜਿਆ ॥

The Pandit recites the Shastras and the Simritees (the Hindu holy scriptures).

ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰਿਆ ॥

the Yogi meditates on the name of his spiritual leader, Gorakh.

ਮੈ ਮੂਰਖੁ ਹਰਿ ਹਰਿ ਜਪੁ ਪੜਿਆ ॥੧॥

Me the ignorant, have learned from my Guru only to meditate on Naam.||1||

ਨਾ ਜਾਨਾ ਕਿਆ ਗਤਿ ਰਾਮ ਹਮਾਰੀ ॥

O' God, I do not know what will be my ultimate fate .

ਹਰਿ ਭਜੁ ਮਨ ਮੇਰੇ ਤਰੁ ਭਉਜਲੁ ਤੂ ਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥

O my mind, meditate on God's Name with loving devotion and swim across the terrifying world-ocean of vices. ||1||Pause||

ਸੰਨਿਆਸੀ ਬਿਭੂਤ ਲਾਇ ਦੇਹ ਸਵਾਰੀ ॥

The Sannyasi (hermit) decks his body by smearing it with ashes.

ਪਰ ਤ੍ਰਿਅ ਤਿਆਗੁ ਕਰੀ ਬ੍ਰਹਮਚਾਰੀ ॥

He practices celibacy, by abstaining from contact with all women.

ਮੈ ਮੂਰਖ ਹਰਿ ਆਸ ਤੁਮਾਰੀ ॥੨॥

O' God, I am ignorant and I have placed my hopes in You. ||2||

ਖੜ੍ਹੀ ਕਰਮ ਕਰੇ ਸੂਰਤਣੁ ਪਾਵੈ ॥

The Kshatriya (warrior) acts bravely, and is recognized for his bravery.

ਸ਼ੂਦ੍ਰ ਵੈਸੁ ਪਰ ਕਿਰਤਿ ਕਮਾਵੈ ॥

The Shudras (serving class) and the Vaish (business class) think that their salvation lies in serving others.

ਮੈ ਮੂਰਖ ਹਰਿ ਨਾਮੁ ਛਡਾਵੈ ॥੩॥

I am ignorant but I firmly believe that it is the meditation on God's Name, which would save me from the world ocean of vices. ||3||

ਸਭ ਤੇਰੀ ਸ੍ਰਿਸਟਿ ਤੂੰ ਆਪਿ ਰਹਿਆ ਸਮਾਈ ॥

O' God, the entire Universe is Yours; You Yourself pervade in it.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਦੇ ਵਡਿਆਈ ॥

O Nanak, God blesses glory of His Name to the Guru's Follower.

ਮੈ ਅੰਧਲੇ ਹਰਿ ਟੇਕ ਟਿਕਾਈ ॥੪॥੧॥੩੯॥

I, the blind (ignorant), have reposed my support in You only. ||4||1||39||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

Raag Gauree Gwaarayree, Fourth Guru:

ਨਿਰਗੁਣ ਕਥਾ ਕਥਾ ਹੈ ਹਰਿ ਕੀ ॥

The sublime words of God's praises are way beyond the three traits of Maya.

ਭਜੁ ਮਿਲਿ ਸਾਧੁ ਸੰਗਤਿ ਜਨ ਕੀ ॥

Join the holy congregation and lovingly meditate on Naam.

ਤਰੁ ਭਉਜਲੁ ਅਕਥ ਕਥਾ ਸੁਨਿ ਹਰਿ ਕੀ ॥੧॥

By listening to the praises of God, which cannot be described , swim across this dreadful worldly ocean of vices. ||1||

ਗੋਬਿੰਦ ਸਤਸੰਗਤਿ ਮੇਲਾਇ ॥

O' God of the Universe, please unite me with the holy congregation,

ਹਰਿ ਰਸੁ ਰਸਨਾ ਰਾਮ ਗੁਨ ਗਾਇ ॥੧॥ ਰਹਾਉ ॥

so that I may enjoy the elixir of Naam by singing Your praises. ||1||Pause||

ਜੇ ਜਨ ਧਿਆਵਹਿ ਹਰਿ ਹਰਿ ਨਾਮਾ ॥

O' God, the devotees who lovingly meditate on Naam,

ਤਿਨ ਦਾਸਨਿ ਦਾਸ ਕਰਹੁ ਹਮ ਰਾਮਾ ॥

make me the humble servant of those devotees

ਜਨ ਕੀ ਸੇਵਾ ਉਤਮ ਕਾਮਾ ॥੨॥

Serving Your devotees is the ultimate good deed. ||2||

ਜੇ ਹਰਿ ਕੀ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ ॥

One who recites to me the praises of God,

ਸੇ ਜਨੁ ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਭਾਵੈ ॥

that devotee is very pleasing to me.

ਜਨ ਪਗ ਰੇਣੁ ਵਡਭਾਗੀ ਪਾਵੈ ॥੩॥

It is only a very fortunate person who is blessed with the humble service of a true devotee. ||3||

ਸੰਤ ਜਨਾ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥

Only they are imbued with the love of the saintly people,

ਜਿਨ ਕਉ ਲਿਖਤੁ ਲਿਖਿਆ ਧੁਰਿ ਪਾਈ ॥

who are blessed with such preordained destiny.

ਤੇ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਈ ॥੪॥੨॥੪੦॥

O' Nanak, only such devotees merge in God's Name. ||4||2||40||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

Raag Gauree Gwaarayree, Fourth Guru:

ਮਾਤਾ ਪ੍ਰੀਤਿ ਕਰੇ ਪੁਤੁ ਖਾਇ ॥

Just as the mother loves to see her son eat delicious food .

ਮੀਨੇ ਪ੍ਰੀਤਿ ਭਈ ਜਲਿ ਨਾਇ ॥

just as the fish loves and feels happy when it freely swims in water.

ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ ਗੁਰਸਿਖ ਮੁਖਿ ਪਾਇ ॥੧॥

Similarly the true Guru's happiness lies in delivering divine word to disciple.
||1||

ਤੇ ਹਰਿ ਜਨ ਹਰਿ ਮੇਲਹੁ ਹਮ ਪਿਆਰੇ ॥

O' my beloved God, unite me with those devotees of Yours,

ਜਿਨ ਮਿਲਿਆ ਦੁਖ ਜਾਹਿ ਹਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

meeting whom, all my sorrows may depart. ||1||Pause||

ਜਿਉ ਮਿਲਿ ਬਛਰੇ ਗਊ ਪ੍ਰੀਤਿ ਲਗਾਵੈ ॥

Just as the cow shows her love to her calf,

ਕਾਮਨਿ ਪ੍ਰੀਤਿ ਜਾ ਪਿਰੁ ਘਰਿ ਆਵੈ ॥

and the bride shows her love for her husband when he returns home,

ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਜਾ ਹਰਿ ਜਸੁ ਗਾਵੈ ॥੨॥

similarly the devotee of God feels imbued with love and joy when he sings the praises of God. ||2||

ਸਾਰੰਗ ਪ੍ਰੀਤਿ ਬਸੈ ਜਲ ਧਾਰਾ ॥

The most pleasing thing for a song bird is when rain falls like a stream from heaven.

ਨਰਪਤਿ ਪ੍ਰੀਤਿ ਮਾਇਆ ਦੇਖਿ ਪਸਾਰਾ ॥

The king loves to see his wealth on display.

ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਜਪੈ ਨਿਰੰਕਾਰਾ ॥੩॥

The humble devotee of God loves to meditate on the Formless God. ||3||

ਨਰ ਪ੍ਰਾਣੀ ਪ੍ਰੀਤਿ ਮਾਇਆ ਧਨੁ ਖਾਟੇ ॥

Every human being loves to earn wealth and property.

ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮਿਲੈ ਗਲਾਟੇ ॥

The GurSikh (disciple) loves to embrace the teachings of the Guru.

ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਸਾਧ ਪਗ ਚਾਟੇ ॥੪॥੩॥੪੧॥

O' Nanak, a God's devotee loves to humbly serve the Holy. ||4||3||41||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

Raag Gauree Gwaarayree, Fourth Guru:

ਭੀਖਕ ਪ੍ਰੀਤਿ ਭੀਖ ਪ੍ਰਭ ਪਾਇ ॥

The beggar loves to receive alms from a kind person

ਭੂਖੇ ਪ੍ਰੀਤਿ ਹੋਵੈ ਅੰਨੁ ਖਾਇ ॥

The hungry person loves to eat food.

ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮਿਲਿ ਆਘਾਇ ॥੧॥

The disciple loves to meet the Guru and feel satiated towards Maya. ||1||

ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਹਰਿ ਆਸ ਤੁਮਾਰੀ ॥

O' God, please make me realize You in my heart; I pin all my hopes on You.

ਕਰਿ ਕਿਰਪਾ ਲੋਚ ਪੂਰਿ ਹਮਾਰੀ ॥੧॥ ਰਹਾਉ ॥

Please show Your Mercy, and fulfill my longing. ||1||Pause||

ਚਕਵੀ ਪ੍ਰੀਤਿ ਸੂਰਜੁ ਮੁਖਿ ਲਾਰੀ ॥

The song-bird loves to see the sun shining right in front of her face,

ਮਿਲੈ ਪਿਆਰੇ ਸਭ ਦੁਖ ਤਿਆਰੀ ॥

because, upon meeting her beloved mate, she forgets her pang of separation.

ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮੁਖਿ ਲਾਰੀ ॥੨॥

The Guru's disciple loves to behold the sight of the Guru. ||2||

ਬਛਰੇ ਪ੍ਰੀਤਿ ਖੀਰੁ ਮੁਖਿ ਖਾਇ ॥

The calf loves to suck its mother's milk.

ਹਿਰਦੈ ਬਿਗਸੈ ਦੇਖੈ ਮਾਇ ॥

Calf's heart blossoms forth upon seeing its mother.

ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੂ ਮੁਖਿ ਲਾਇ ॥੩॥

The Guru's disciple loves to behold the sight of the Guru. ||3||

ਹੋਰੁ ਸਭ ਪ੍ਰੀਤਿ ਮਾਇਆ ਮੇਹੁ ਕਾਚਾ ॥

All other love and emotional attachments to Maya are false.

ਬਿਨਸਿ ਜਾਇ ਕੁਰਾ ਕਚੁ ਪਾਚਾ ॥

They shall pass away, like false and transitory decorations.

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

O' Nanak, one who meets the true Guru becomes truly happy because of the satisfaction of meeting the Guru. ||4||4||42||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

Raag Gauree Gwaarayree, Fourth Guru:

ਸਤਿਗੁਰ ਸੇਵਾ ਸਫਲ ਹੈ ਬਣੀ ॥

The teachings of the true Guru becomes fruitful.

ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਧਣੀ ॥

because through him, one meditates on the Name of the supreme God.

ਜਿਨ ਹਰਿ ਜਪਿਆ ਤਿਨ ਪੀਛੈ ਛੁਟੀ ਘਣੀ ॥੧॥

So many are saved from vices along with those who meditate on Naam. ||1||

ਗੁਰਸਿਖ ਹਰਿ ਬੋਲਹੁ ਮੇਰੇ ਭਾਈ ॥

O' my brotherly disciples of the Guru, lovingly meditate on God's Name.

ਹਰਿ ਬੋਲਤ ਸਭ ਪਾਪ ਲਹਿ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

Meditating on God's Name, all sins are washed away. ||1||Pause||

ਜਬ ਗੁਰੁ ਮਿਲਿਆ ਤਬ ਮਨੁ ਵਸਿ ਆਇਆ ॥

When one follows the Guru's teachings, one's mind comes under control.

ਧਾਵਤ ਪੰਚ ਰਹੇ ਹਰਿ ਧਿਆਇਆ ॥

While meditating on God, one's five faculties (sight, sound, smell, touch, and taste) stop running after evil impulses,

ਅਨਦਿਨੁ ਨਗਰੀ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥੨॥

and the soul, the master of the body, always sings God's praises. ||2||

ਸਤਿਗੁਰ ਪਗ ਧੂਰਿ ਜਿਨਾ ਮੁਖਿ ਲਾਈ ॥

Those who have followed the Guru's teachings with full faith and reverence,

ਤਿਨ ਕੂੜ ਤਿਆਗੇ ਹਰਿ ਲਿਵ ਲਾਈ ॥

have renounced all their falsehoods and attuned themselves to the love of God.

ਤੇ ਹਰਿ ਦਰਗਹ ਮੁਖ ਉਜਲ ਭਾਈ ॥੩॥

O' my brother, such persons receive honor at God's court. ||3||

ਗੁਰ ਸੇਵਾ ਆਪਿ ਹਰਿ ਭਾਵੈ ॥

Serving the Guru by following his teachings is pleasing to God Himself.

ਕ੍ਰਿਸ਼ਨ ਬਲਭਦ੍ਰ ਗੁਰ ਪਗ ਲਗਿ ਧਿਆਵੈ ॥

Even Krishna, and Balbhadrā meditated on God through their Guru's teachings.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਆਪਿ ਤਰਾਵੈ ॥੪॥੫॥੪੩॥

O' Nanak, it is through the Guru that God Himself helps a person to swim across this worldly ocean of vices. ||4||5||43||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

Raag Gauree Gwaarayree, Fourth Guru:

ਹਰਿ ਆਪੇ ਜੋਗੀ ਡੰਡਾਧਾਰੀ ॥

God Himself is the Yogi, who wields the staff of authority.

ਹਰਿ ਆਪੇ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥

God Himself is pervading as the master of this worldly forest.

ਹਰਿ ਆਪੇ ਤਪੁ ਤਾਪੈ ਲਾਇ ਤਾਰੀ ॥੧॥

God Himself is practicing intense self-disciplined meditation. ||1||

ਐਸਾ ਮੇਰਾ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥

Such is my God, who is pervading everywhere.

ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਹਰਿ ਦੂਰਿ ॥੧॥ ਰਹਾਉ ॥

God dwells near all the beings and is not far away from anywhere.

||1||Pause||

ਹਰਿ ਆਪੇ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਆਪੇ ॥

God Himself is the divine word, Himself is the awareness, and Himself tuned to its music

ਹਰਿ ਆਪੇ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ ॥

God Himself watches over His creation and feels delighted beholding it.

ਹਰਿ ਆਪਿ ਜਪਾਇ ਆਪੇ ਹਰਿ ਜਾਪੇ ॥੨॥

God Himself meditates on the divine word, and inspires others to meditate.

||2||

ਹਰਿ ਆਪੇ ਸਾਰੰਗ ਅੰਮ੍ਰਿਤਧਾਰਾ ॥

God Himself is the pied-cuckoo, Himself the rain of nectar.

ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਆਪਿ ਪੀਆਵਣਹਾਰਾ ॥

God Himself is the ambrosial nectar; He Himself leads us to drink it.

ਹਰਿ ਆਪਿ ਕਰੇ ਆਪੇ ਨਿਸਤਾਰਾ ॥੩॥

God Himself creates the beings and He Himself ferries them across the world ocean of vices. ||3||

ਹਰਿ ਆਪੇ ਬੇੜੀ ਤੁਲਹਾ ਤਾਰਾ ॥

God Himself is the boat, the raft and the boatman.

ਹਰਿ ਆਪੇ ਗੁਰਮਤੀ ਨਿਸਤਾਰਾ ॥

God Himself saves us from the vices through the Guru's teachings.

ਹਰਿ ਆਪੇ ਨਾਨਕ ਪਾਵੈ ਪਾਰਾ ॥੪॥੬॥੪੪॥

O Nanak, God Himself carries us across the world ocean of vices. ||4||6||44||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

Raag Gauri Bairagan, Fourth Guru:

ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਣੀ ਜੈਸੀ ਤੂੰ ਰਾਸਿ ਦੇਹਿ ਤੈਸੀ ਹਮ ਲੇਹਿ ॥

O God, You are our Master and we receive only what You give us.

ਹਰਿ ਨਾਮੁ ਵਣੰਜਹ ਰੰਗ ਸਿਉ ਜੇ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਦੇਹਿ ॥੧॥

We would lovingly trade in the wealth of God's Name, if You become gracious and give us this wealth. ||1||

ਹਮ ਵਣਜਾਰੇ ਰਾਮ ਕੇ ॥

We are the traders sent by God.

ਹਰਿ ਵਣਜੁ ਕਰਾਵੈ ਦੇ ਰਾਸਿ ਰੇ ॥੧॥ ਰਹਾਉ ॥

O' brother, by giving us the capital of Naam, He makes us deal in it.

||1||Pause||

ਲਾਹਾ ਹਰਿ ਭਗਤਿ ਧਨੁ ਖਟਿਆ ਹਰਿ ਸਚੇ ਸਾਹ ਮਨਿ ਭਾਇਆ ॥

The one who in this life has earned the profit of God's devotional worship is pleasing to God, the true Master.

ਹਰਿ ਜਪਿ ਹਰਿ ਵਖਰੁ ਲਦਿਆ ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਇਆ ॥੨॥

One who by meditating on God's Name carries the wealth of Naam is not bothered even by the demon of death, ||2||

ਹੋਰੁ ਵਣਜੁ ਕਰਹਿ ਵਾਪਾਰੀਏ ਅਨੰਤ ਤਰੰਗੀ ਦੁਖੁ ਮਾਇਆ ॥

Those traders who trade in other worldly merchandise, are caught up in the endless waves of Maya and endure pain and sorrow.

ਓਇ ਜੇਹੈ ਵਣਜਿ ਹਰਿ ਲਾਇਆ ਫਲੁ ਤੇਹਾ ਤਿਨ ਪਾਇਆ ॥੩॥

In whatever business God has enjoined them, they have recieved the reward accordingly. ||3||

ਹਰਿ ਹਰਿ ਵਣਜੁ ਸੇ ਜਨੁ ਕਰੇ ਜਿਸੁ ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਪ੍ਰਭੁ ਦੇਈ ॥

Only that person deals in the capital of God' Name, upon whom God becomes merciful and bestows the wealth of Naam.

ਜਨ ਨਾਨਕ ਸਾਹੁ ਹਰਿ ਸੇਵਿਆ ਫਿਰਿ ਲੇਖਾ ਮੂਲਿ ਨ ਲੇਈ ॥੪॥੧॥੭॥੪੫॥

O' Nanak, the one who has lovingly performed the devotional worship of God, the true Master never holds him accountable. ||4||1||7||45||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

Raag Gauri Bairagan, Fourth Guru:

ਜਿਉ ਜਨਨੀ ਗਰਭੁ ਪਾਲਤੀ ਸੁਤ ਕੀ ਕਰਿ ਆਸਾ ॥

The mother nourishes the fetus in the womb, hoping for a son (healthy child),

ਵਡਾ ਹੋਇ ਧਨੁ ਖਾਟਿ ਦੇਇ ਕਰਿ ਭੋਗ ਬਿਲਾਸਾ ॥

who will grow and earn and give her money to enjoy worldly pleasers.

ਤਿਉ ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਹਰਿ ਰਾਖਦਾ ਦੇ ਆਪਿ ਹਥਾਸਾ ॥੧॥

In just the same way the humble servants of God love Him, Who extends His Helping Hand to them. ||1||

ਮੇਰੇ ਰਾਮ ਮੈਂ ਮੂਰਖ ਹਰਿ ਰਾਖੁ ਮੇਰੇ ਗੁਸਈਆ ॥

O' my God, I am ignorant, please keep me in Your refuge.

ਜਨ ਕੀ ਉਪਮਾ ਤੁਝਹਿ ਵਡਈਆ ॥੧॥ ਰਹਾਉ ॥

Your devotee's praise is Your Own Glorious Greatness. ||1||Pause||

ਮੰਦਰਿ ਘਰਿ ਆਨੰਦੁ ਹਰਿ ਹਰਿ ਜਸੁ ਮਨਿ ਭਾਵੈ ॥

One who loves to recite the praises of God always rejoices in bliss.

ਸਭ ਰਸ ਮੀਠੇ ਮੁਖਿ ਲਗਹਿ ਜਾ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

When one sings praises of God with love, one feels as if he is enjoying all the sweet delicacies.

ਹਰਿ ਜਨੁ ਪਰਵਾਰੁ ਸਧਾਰੁ ਹੈ ਇਕੀਹ ਕੁਲੀ ਸਭੁ ਜਗਤੁ ਛਡਾਵੈ ॥੨॥

A devotee of God not only helps to save all his generations, but also saves the entire world from vices. ||2||

ਜੇ ਕਿਛੁ ਕੀਆ ਸੇ ਹਰਿ ਕੀਆ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥

Whatever is seen in the world is what God has done and this is the glory of God.

ਹਰਿ ਜੀਅ ਤੇਰੇ ਤੂੰ ਵਰਤਦਾ ਹਰਿ ਪੂਜ ਕਰਾਈ ॥

O' God, all the creatures are Your creation; You are pervading in them and You inspire them for Your devotional worship.

ਹਰਿ ਭਗਤਿ ਭੰਡਾਰ ਲਹਾਇਦਾ ਆਪੇ ਵਰਤਾਈ ॥੩॥

God Himself bestows the treasure of devotional worship on the mortals. ||3||

ਲਾਲਾ ਹਾਟਿ ਵਿਹਾਇਆ ਕਿਆ ਤਿਸੁ ਚਤੁਰਾਈ ॥

If a slave has been bought from market, none of his cleverness can work before the master.

ਜੇ ਰਾਜਿ ਬਹਾਲੇ ਤਾ ਹਰਿ ਗੁਲਾਮੁ ਘਾਸੀ ਕਉ ਹਰਿ ਨਾਮੁ ਕਢਾਈ ॥

Even if God makes His true devotee a king, he still remains God's servant; if He makes His devotee a pauper, he still utters His Name.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥੪॥੨॥੮॥੪੬॥

Nanak is the humble devotee of God and reflects on His glory, ||4||2||8||46||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

Raag Gauri Bairagan, Fourth Guru:

ਕਿਰਸਾਣੀ ਕਿਰਸਾਣੁ ਕਰੇ ਲੋਚੈ ਜੀਉ ਲਾਇ ॥

A farmer does farming, and puts his heart and soul into his work.

ਹਲੁ ਜੋਤੈ ਉਦਮੁ ਕਰੇ ਮੇਰਾ ਪੁਤੁ ਧੀ ਖਾਇ ॥

He works hard to plow the fields so that he can feed his family.

ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੁ ਕਰੇ ਹਰਿ ਅੰਤਿ ਛੁਡਾਇ ॥੧॥

Similarly, God's devotee meditates on Naam so that in the end God may liberate him from the demons of death. ||1||

ਮੈ ਮੂਰਖ ਕੀ ਗਤਿ ਕੀਜੈ ਮੇਰੇ ਰਾਮ ॥

O' my God, I am ignorant, please redeem me.

ਗੁਰ ਸਤਿਗੁਰ ਸੇਵਾ ਹਰਿ ਲਾਇ ਹਮ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

O' God, make me serve the true Guru by following his teachings. ||1||Pause||

ਲੈ ਤੁਰੇ ਸਉਦਾਗਰੀ ਸਉਦਾਗਰੁ ਧਾਵੈ ॥

Loading horses with merchandise, a trader goes out to do business.

ਧਨੁ ਖਟੈ ਆਸਾ ਕਰੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਵੈ ॥

He earns wealth, hopes for more wealth and thus increases his attachment to worldly wealth.

ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਬੋਲਤਾ ਹਰਿ ਬੋਲਿ ਸੁਖੁ ਪਾਵੈ ॥੨॥

Similarly God's devotee utters God's Name again and again and by uttering God's Name enjoys true peace. ||2||

ਬਿਖੁ ਸੰਚੈ ਹਟਵਾਣੀਆ ਬਹਿ ਹਾਟਿ ਕਮਾਇ ॥

Worldly wealth amassed by deceit or greed by the businessman is like a poison.

ਮੋਹ ਝੂਠੁ ਪਸਾਰਾ ਝੂਠ ਕਾ ਝੂਠੇ ਲਪਟਾਇ ॥

This attachment and display of Maya is nothing but false and he is engrossed in falsehood.

ਤਿਉ ਹਰਿ ਜਨਿ ਹਰਿ ਧਨੁ ਸੰਚਿਆ ਹਰਿ ਖਰਚੁ ਲੈ ਜਾਇ ॥੩॥

Similarly, God's devotee keeps on acquiring the wealth of God's Name, he takes this wealth along with him on his journey into the next world. ||3||

ਇਹੁ ਮਾਇਆ ਮੇਹ ਕੁਟੰਬੁ ਹੈ ਭਾਇ ਦੁਜੈ ਫਾਸ ॥

This attachment for worldly wealth and family is like an entanglement that gets us caught in the noose of duality.

ਗੁਰਮਤੀ ਸੇ ਜਨੁ ਤਰੈ ਜੋ ਦਾਸਨਿ ਦਾਸ ॥

Only that person swims across the worldly ocean of vices who follows the Guru's teachings and becomes the humble servant of God's devotees.

ਜਨਿ ਨਾਨਕਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਪਰਗਾਸ ॥੪॥੩॥੯॥੪੭॥

By following the Guru's teachings, Nanak has lovingly meditated on Naam and has been spiritually enlightened, ||4||3||9||47||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

Raag Gauri Bairagan, Fourth Guru:

ਨਿਤ ਦਿਨਸੁ ਰਾਤਿ ਲਾਲਚੁ ਕਰੇ ਭਰਮੈ ਭਰਮਾਇਆ ॥

one works day and night obsessed by the greed for Maya and remains strayed by delusions of Maya,

ਵੇਗਾਰਿ ਫਿਰੈ ਵੇਗਾਰੀਆ ਸਿਰਿ ਭਾਰੁ ਉਠਾਇਆ ॥

is like a forced laborer carrying the loads on his head without getting paid.

ਜੇ ਗੁਰ ਕੀ ਜਨੁ ਸੇਵਾ ਕਰੇ ਸੇ ਘਰ ਕੈ ਕੰਮਿ ਹਰਿ ਲਾਇਆ ॥੧॥

But the devotee who serves the Guru by following his teachings, God has assigned him to meditate on Naam, which is his real work. ||1||

ਮੇਰੇ ਰਾਮ ਤੇੜਿ ਬੰਧਨ ਮਾਇਆ ਘਰ ਕੈ ਕੰਮਿ ਲਾਇ ॥

O' God, please snap our bonds of Maya and put us to our real job of devotional worship,

ਨਿਤ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

so that attuned to Naam, we may always sing Your praises. ||1||Pause||

ਨਰੁ ਪ੍ਰਾਣੀ ਚਾਕਰੀ ਕਰੇ ਨਰਪਤਿ ਰਾਜੇ ਅਰਥਿ ਸਭ ਮਾਇਆ ॥

A mortal works for the king only for the sake of Maya (worldly wealth).

ਕੈ ਬੰਧੈ ਕੈ ਡਾਨਿ ਲੇਇ ਕੈ ਨਰਪਤਿ ਮਰਿ ਜਾਇਆ ॥

Many times this ruler displeased for any reason, imprisons him or imposes fine. Sometimes the ruler himself dies and this person's service goes to waste.

ਧੰਨੁ ਧਨੁ ਸੇਵਾ ਸਫਲ ਸਤਿਗੁਰੂ ਕੀ ਜਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ ਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥੨॥

Blessed and fruitful is the service of the True Guru; through this service one meditates on God's Name and enjoys the bliss. ||2||

ਨਿਤ ਸਉਦਾ ਸੂਦੁ ਕੀਚੈ ਬਹੁ ਭਾਤਿ ਕਰਿ ਮਾਇਆ ਕੈ ਤਾਈ ॥

Everyday, one enters into different kind of business to earn worldly wealth.

ਜਾ ਲਾਹਾ ਦੇਇ ਤਾ ਸੁਖੁ ਮਨੇ ਤੇਟੈ ਮਰਿ ਜਾਈ ॥

If this business brings profit then one feels happy, but a loss breaks his heart.

ਜੇ ਗੁਣ ਸਾਝੀ ਗੁਰ ਸਿਉ ਕਰੇ ਨਿਤ ਨਿਤ ਸੁਖੁ ਪਾਈ ॥੩॥

On the other hand, when one sings the praises of God in the company of the Guru, finds a lasting peace. ||3||

ਜਿਤਨੀ ਭੂਖ ਅਨ ਰਸ ਸਾਦ ਹੈ ਤਿਤਨੀ ਭੂਖ ਫਿਰਿ ਲਾਰੈ ॥

The more one tastes the worldly pleasures, the more intense craving one feels for these pleasures.

ਜਿਸੁ ਹਰਿ ਆਪਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੇ ਵੇਚੇ ਸਿਰੁ ਗੁਰ ਆਰੈ ॥

That person surrenders completely to the Guru, on whom God shows mercy.

ਜਨ ਨਾਨਕ ਹਰਿ ਰਸਿ ਤ੍ਰਿਪਤਿਆ ਫਿਰਿ ਭੂਖ ਨ ਲਾਰੈ ॥੪॥੪॥੧੦॥੪੮॥

O' Nanak, that person is satiated with the elixir of God's Name and then the craving for worldly wealth doesn't afflict him again. ||4||4||10||48||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

Raag Gauri Bairagan, Fourth Guru:

ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਹਰਿ ਆਸ ਨਿਤ ਕਿਉ ਦੇਖਾ ਹਰਿ ਦਰਸੁ ਤੁਮਾਰਾ ॥

O' God, Within my conscious mind is the constant longing for You; how can I behold Your blessed vision?

ਜਿਨਿ ਪ੍ਰੀਤਿ ਲਾਈ ਸੇ ਜਾਣਤਾ ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਹਰਿ ਬਹੁਤੁ ਪਿਆਰਾ ॥

One who has imbued me with this love knows that God is very dear to my mind.

ਹਉ ਕੁਰਬਾਨੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਵਿਛੁੜਿਆ ਮੇਲਿਆ ਮੇਰਾ ਸਿਰਜਨਹਾਰਾ ॥੧॥

I dedicate myself to my Guru who has united me with my Creator from whom I was separated. ||1||

ਮੇਰੇ ਰਾਮ ਹਮ ਪਾਪੀ ਸਰਣਿ ਪਰੇ ਹਰਿ ਦੁਆਰਿ ॥

O' my God, I am a sinner seeking refuge at Your door,

ਮਤੁ ਨਿਰਗੁਣ ਹਮ ਮੇਲੈ ਕਬਹੂੰ ਅਪੁਨੀ ਕਿਰਪਾ ਧਾਰਿ ॥੧॥ ਰਹਾਉ ॥

perhaps showing mercy, You might unite a sinner like me with You.

||1||Pause||

ਹਮਰੇ ਅਵਗੁਣ ਬਹੁਤੁ ਬਹੁਤੁ ਹੈ ਬਹੁ ਬਾਰ ਬਾਰ ਹਰਿ ਗਣਤ ਨ ਆਵੈ ॥

O' God, my sins are so many that these cannot be counted and I end up committing these sins again and again.

ਤੂੰ ਗੁਣਵੰਤਾ ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਹਰਿ ਆਪੇ ਬਖਸਿ ਲੈਹਿ ਹਰਿ ਭਾਵੈ ॥

O' God, You are the treasure of virtues and very compassionate; You pardon people when it so pleases You.

ਹਮ ਅਪਰਾਧੀ ਰਾਖੇ ਗੁਰ ਸੰਗਤੀ ਉਪਦੇਸੁ ਦੀਓ ਹਰਿ ਨਾਮੁ ਛਡਾਵੈ ॥੨॥

God saved me, the sinner, by putting me in the company of the Guru who taught me that God's Name liberates a person from vices. ||2||

ਤੁਮਰੇ ਗੁਣ ਕਿਆ ਕਹਾ ਮੇਰੇ ਸਤਿਗੁਰਾ ਜਬ ਗੁਰੁ ਬੋਲਹ ਤਬ ਬਿਸਮੁ ਹੋਇ ਜਾਇ ॥

O' my true Guru, I cannot describe your virtues because as soon as I utter the word Guru, my mind goes into ecstasy.

ਹਮ ਜੈਸੇ ਅਪਰਾਧੀ ਅਵਰੁ ਕੋਈ ਰਾਖੈ ਜੈਸੇ ਹਮ ਸਤਿਗੁਰਿ ਰਾਖਿ ਲੀਏ ਛਡਾਇ ॥

The True Guru has saved and liberated me from the vices, who else can save a sinner like me?

ਤੂੰ ਗੁਰੁ ਪਿਤਾ ਤੂੰਹੈ ਗੁਰੁ ਮਾਤਾ ਤੂੰ ਗੁਰੁ ਬੰਧਪੁ ਮੇਰਾ ਸਖਾ ਸਖਾਇ ॥੩॥

O' God, You are my Guru-father, my Guru-mother, my Guru-kin, my friend and my mate. ||3||

ਜੇ ਹਮਰੀ ਬਿਧਿ ਹੋਤੀ ਮੇਰੇ ਸਤਿਗੁਰਾ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਣਹੁ ਆਪੇ ॥

O' my True Guru, you yourself know what used to be my situation.

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

I used to wander helplessly and no one cared for me. By bringing me into the company of the true Guru, a worm like me has been exalted.

ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਨਾਨਕ ਜਨ ਕੇਰਾ ਜਿਤੁ ਮਿਲਿਐ ਚੁਕੇ ਸਭਿ ਸੋਗ ਸੰਤਾਪੇ ॥੪॥੫॥੧੧॥੪੯॥

O' Nanak, great is the Guru, meeting and following his teachings, all the sorrows and troubles have come to an end. ||4||5||11||49||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

Raag Gauri Bairagan, Fourth Guru:

ਕੰਚਨ ਨਾਰੀ ਮਹਿ ਜੀਉ ਲੁਭਤੁ ਹੈ ਮੇਹੁ ਮੀਠਾ ਮਾਇਆ ॥

My life is engrossed in the love for wealth and woman; attachment with this worldly love seems sweet to me.

ਘਰ ਮੰਦਰ ਘੋੜੇ ਖੁਸੀ ਮਨੁ ਅਨ ਰਸਿ ਲਾਇਆ ॥

My mind is attached to the worldly pleasures and gets delighted looking at the nice houses, palaces and horses.

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

O' my sovereign God, the thought of remembering You does not even enter my mind, I wonder how could I be liberated from these worldly attachments?||1||

ਮੇਰੇ ਰਾਮ ਇਹ ਨੀਚ ਕਰਮ ਹਰਿ ਮੇਰੇ ॥

O' my God, these are my sinful deeds.

ਗੁਣਵੰਤਾ ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਕਰਿ ਕਿਰਪਾ ਬਖਸਿ ਅਵਗਣ ਸਭਿ ਮੇਰੇ ॥੧॥ ਰਹਾਉ ॥

O' God, You are the treasure of virtues and kindness; have mercy on me and pardon my sins. ||1||Pause||

ਕਿਛੁ ਰੂਪੁ ਨਹੀ ਕਿਛੁ ਜਾਤਿ ਨਾਹੀ ਕਿਛੁ ਢੰਗੁ ਨ ਮੇਰਾ ॥

I have no beauty, no social status and even my conduct is not righteous.

ਕਿਆ ਮੁਹੁ ਲੈ ਬੋਲਹ ਗੁਣ ਬਿਹੂਨ ਨਾਮੁ ਜਪਿਆ ਨ ਤੇਰਾ ॥

Devoid of virtue, what shall I speak of myself, who has never meditated on Your Name?

ਹਮ ਪਾਪੀ ਸੰਗਿ ਗੁਰ ਉਬਰੇ ਪੁੰਨੁ ਸਤਿਗੁਰ ਕੇਰਾ ॥੨॥

If a sinner like me has been saved, it is because of the generous blessing of the true Guru and the holy congregation.||2||

ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਮੁਖੁ ਨਕੁ ਦੀਆ ਵਰਤਣ ਕਉ ਪਾਣੀ ॥

God gave me soul, body, mouth, nose and water to use.

ਅੰਨੁ ਖਾਣਾ ਕਪੜੁ ਪੈਨਣੁ ਦੀਆ ਰਸ ਅਨਿ ਭੋਗਾਣੀ ॥

He gave me food to eat, clothes to wear and other pleasures to enjoy.

ਜਿਨਿ ਦੀਏ ਸੁ ਚਿਤਿ ਨ ਆਵਈ ਪਸੂ ਹਉ ਕਰਿ ਜਾਣੀ ॥੩॥

But I do not even remember the One who gave me all this, and like an animal I think that I obtained these things on my own. ||3||

ਸਭੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤਦਾ ਤੂੰ ਅੰਤਰਜਾਮੀ ॥

O' God, whatever happens is according to Your will and You are the inner knower of hearts.

ਹਮ ਜੰਤ ਵਿਚਾਰੇ ਕਿਆ ਕਰਹ ਸਭੁ ਖੇਲੁ ਤੁਮ ਸੁਆਮੀ ॥

O' God, since this world is Your play, what can we helpless creatures do?

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

Devotee Nanak is the most humble servant of Your devotees, as if he has sold himself to the holy congregation. ||4||6||12||50||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

Raag Gauree Bairagan, Fourth Guru:

ਜਿਉ ਜਨਨੀ ਸੁਤੁ ਜਣਿ ਪਾਲਤੀ ਰਾਖੈ ਨਦਰਿ ਮਝਾਰਿ ॥

Just as the mother, having given birth to a son, brings him up and keeps an eye on him.

ਅੰਤਰਿ ਬਾਹਰਿ ਮੁਖਿ ਦੇ ਗਿਰਾਸੁ ਖਿਨੁ ਖਿਨੁ ਪੇਚਾਰਿ ॥

while working in and out of the house, she feeds him regularly, and caresses him every moment.

ਤਿਉ ਸਤਿਗੁਰੁ ਗੁਰਸਿਖ ਰਾਖਤਾ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰਿ ॥੧॥

Similarly the true Guru takes care of his Gursikhs (disciples) by inculcating in them the love and affection for God

ਮੇਰੇ ਰਾਮ ਹਮ ਬਾਰਿਕ ਹਰਿ ਪ੍ਰਭ ਕੇ ਹੈ ਇਆਣੇ ॥

O' God, we are Your innocent children.

ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਧਾ ਜਿਨਿ ਹਰਿ ਉਪਦੇਸੁ ਦੇ ਕੀਏ ਸਿਆਣੇ ॥੧॥ ਰਹਾਉ ॥

Blessed is our teacher, the true Guru, who made us wise by imparting us with divine knowledge.

ਜੈਸੀ ਗਗਨਿ ਫਿਰੰਤੀ ਉਡਤੀ ਕਪਰੇ ਬਾਰੋ ਵਾਲੀ ॥

Just as, while flying in the sky a white feathered flamingo,

ਓਹ ਰਾਖੈ ਚੀਤੁ ਪੀਛੈ ਬਿਚਿ ਬਚਰੇ ਨਿਤ ਹਿਰਦੈ ਸਾਰਿ ਸਮਾਲੀ ॥

keeps her young ones who are left behind, in her thoughts and remembers them in her heart.

ਤਿਉ ਸਤਿਗੁਰੁ ਸਿਖ ਪ੍ਰੀਤਿ ਹਰਿ ਹਰਿ ਕੀ ਗੁਰੁ ਸਿਖ ਰਖੈ ਜੀਅ ਨਾਲੀ ॥੨॥

Similarly the true Guru imbues his Sikhs (disciples) with the love for God, and keeps caring for them from his heart.

ਜੈਸੇ ਕਾਤੀ ਤੀਸ ਬਤੀਸ ਹੈ ਵਿਚਿ ਰਾਖੈ ਰਸਨਾ ਮਾਸ ਰਤੁ ਕੇਰੀ ॥

Just as the tongue, made of flesh and blood, is protected within the scissors of the thirty-two teeth.

ਕੋਈ ਜਾਣਹੁ ਮਾਸ ਕਾਤੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਵਸਗਤਿ ਹੈ ਹਰਿ ਕੇਰੀ ॥

Who can figure out if the power lies in the tongue to save itself from being bit by the scissors of teeth. It is all under God's control.

ਤਿਉ ਸੰਤ ਜਨਾ ਕੀ ਨਰ ਨਿੰਦਾ ਕਰਹਿ ਹਰਿ ਰਾਖੈ ਪੈਜ ਜਨ ਕੇਰੀ ॥੩॥

In just the same way, while people slander the Saints, but God preserves the honor of His devotees.

ਭਾਈ ਮਤ ਕੋਈ ਜਾਣਹੁ ਕਿਸੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਕਰੇ ਕਰਾਇਆ ॥

O' brothers, don't ever think that anything is under the control of anybody. It is God who does everything, and causes everything to be done.

ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਿਰਤਿ ਸਾਪੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ ਕੋਈ ਲਾਗਿ ਨ ਸਕੈ ਬਿਨੁ ਹਰਿ ਕਾ ਲਾਇਆ ॥

Old age, death, pain, fever, and condemnation are all in the hands of God, and without the Will of God, no harm can come to anybody.

ਐਸਾ ਹਰਿ ਨਾਮੁ ਮਨਿ ਚਿਤਿ ਨਿਤਿ ਧਿਆਵਹੁ ਜਨ ਨਾਨਕ ਜੇ ਅੰਤੀ ਅਉਸਰਿ ਲਏ ਛਡਾਇਆ ॥੪॥੭॥੧੩॥੫੧॥

O' Nanak, with your conscious mind meditate forever on the Name of God, who shall deliver you in the end.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥

Raag Gauree Bairagan, by the Fourth Guru:

ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੇ ਸਤਿਗੁਰੁ ਕਹੀਐ ॥

He, by meeting whom, the mind is filled with bliss is called the True Guru.

ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਹਰਿ ਪਰਮ ਪਦੁ ਲਹੀਐ ॥੧॥

Double-mindedness departs, and the supreme spiritual status of union with God is attained.

ਮੇਰਾ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ ॥

How can I meet my Beloved True Guru?

ਹਉ ਖਿਨੁ ਖਿਨੁ ਕਰੀ ਨਮਸਕਾਰੁ ਮੇਰਾ ਗੁਰੁ ਪੂਰਾ ਕਿਉ ਮਿਲੈ ॥੧॥ ਰਹਾਉ ॥

Each and every moment, I humbly bow to the one who can tell me how can I meet my true Guru.

ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਮੇਲਿਆ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥

Showing mercy, the one whom God has united with my perfect true Guru,

ਇਛ ਪੁੰਨੀ ਜਨ ਕੇਰੀਆ ਲੇ ਸਤਿਗੁਰ ਧੁਰਾ ॥੨॥

all his desires have been fulfilled by obtaining the dust of the Guru's feet(humbly following the Guru's teachings),

ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਵੈ ਹਰਿ ਭਗਤਿ ਸੁਣੈ ਤਿਸੁ ਸਤਿਗੁਰ ਮਿਲੀਐ ॥

We should meet such a True Guru who implants devotional worship of God in the heart, and meeting whom one yearns to listen to God's praises.

ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਹਰਿ ਲਾਭੁ ਨਿਤਿ ਦ੍ਰਿੜੀਐ ॥੩॥

Meeting whom one always earns the wealth of God's Name and never suffers any loss.

ਜਿਸ ਕਉ ਰਿਦੈ ਵਿਗਾਸੁ ਹੈ ਭਾਉ ਦੂਜਾ ਨਾਹੀ ॥

Such a Guru whose heart is delighted with divine pleasure and who is not in love with any worldly attractions.

ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਮਿਲਿ ਉਧਰੈ ਹਰਿ ਗੁਣ ਗਾਵਾਹੀ ॥੪॥੮॥੧੪॥੫੨॥

O' Nanak, meeting such a Guru one always sings the praises of God and is saved from the vices.

ਮਹਲਾ ੪ ਗਉੜੀ ਪੂਰਬੀ ॥

Raag Gauree Poorbee, by the Fourth Guru:

ਹਰਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਕੀਨੀ ਮੇਰੈ ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਬੋਲੀ ॥

The merciful God has shown his mercy, and now throughout my mind and body rings the word of God's praise.

ਗੁਰਮੁਖਿ ਰੰਗੁ ਭਇਆ ਅਤਿ ਗੂੜਾ ਹਰਿ ਰੰਗਿ ਭੀਨੀ ਮੇਰੀ ਚੋਲੀ ॥੧॥

By the Guru's grace I have been imbued with such a deep love for God, as if my robe (my whole body) has been fully drenched in the color of this Love.

ਅਪੁਨੇ ਹਰਿ ਪ੍ਰਭ ਕੀ ਹਉ ਗੋਲੀ ॥

I am the maid-servant of my God.

ਜਬ ਹਮ ਹਰਿ ਸੇਤੀ ਮਨੁ ਮਾਨਿਆ ਕਰਿ ਦੀਨੇ ਜਗਤੁ ਸਭੁ ਗੋਲ ਅਮੋਲੀ ॥੧॥ ਰਹਾਉ ॥

Since the time my mind has reposed complete faith in God, I feel that He has put the entire world at my service without a price.

ਕਰਹੁ ਬਿਬੇਕੁ ਸੰਤ ਜਨ ਭਾਈ ਖੇਜਿ ਹਿਰਦੈ ਦੇਖਿ ਢੰਢੋਲੀ ॥

O dear saintly brothers, if you reflect deeply and search your hearts, you will find

ਹਰਿ ਹਰਿ ਰੂਪੁ ਸਭ ਜੇਤਿ ਸਬਾਈ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਹਰਿ ਕੋਲੀ ॥੨॥

that the Beauty and the Light of God is present in all. In all places, God dwells near by, close to everyone.

ਹਰਿ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਸਭ ਜਗ ਕੈ ਅਪਰੰਪਰ ਪੁਰਖੁ ਅਤੇਲੀ ॥

God who is all pervading, limitless and whose virtues can not be estimated, dwells close to the entire world.

ਹਰਿ ਹਰਿ ਪ੍ਰਗਟੁ ਕੀਓ ਗੁਰਿ ਪੂਰੈ ਸਿਰੁ ਵੇਚਿਓ ਗੁਰ ਪਹਿ ਮੇਲੀ ॥੩॥

The perfect Guru has revealed God to me, so I have completely surrendered myself to the Guru, as if I have sold my head to the Guru for a price.

ਹਰਿ ਜੀ ਅੰਤਰਿ ਬਾਹਰਿ ਤੁਮ ਸਰਣਾਗਤਿ ਤੁਮ ਵਡ ਪੁਰਖ ਵਡੇਲੀ ॥

O' God, You are permeating in all beings both inside and out, I have come to Your refuge, You are the highest of the high.

ਜਨੁ ਨਾਨਕੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ਮਿਲਿ ਸਤਿਗੁਰ ਗੁਰ ਵੇਚੇਲੀ ॥੪॥੧॥੧੫॥੫੩॥

Meeting the True Guru, the Divine mediator, Nanak always sings the Praises of God. ||4||1||15||53||

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਜਗਜੀਵਨ ਅਪਰੰਪਰ ਸੁਆਮੀ ਜਗਦੀਸੁਰ ਪੁਰਖ ਬਿਧਾਤੇ ॥

O' God, the life of the world, O' infinite God and Master, O' Master of the Universe, all pervading Creator,

ਜਿਤੁ ਮਾਰਗਿ ਤੁਮ ਪ੍ਰੇਰਹੁ ਸੁਆਮੀ ਤਿਤੁ ਮਾਰਗਿ ਹਮ ਜਾਤੇ ॥੧॥

whichever way You direct us, that is the way we follow.

ਰਾਮ ਮੇਰਾ ਮਨੁ ਹਰਿ ਸੇਤੀ ਰਾਤੇ ॥

O' God, my mind is imbued with Your love.

ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਹਰਿ ਰਾਮੈ ਨਾਮਿ ਸਮਾਤੇ ॥੧॥ ਰਹਾਉ ॥

Joining the holy Congregation, I have obtained the sublime essence of God's love, and I am absorbed in His Name.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ ਹਰਿ ਜਗਿ ਅਵਖਯੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ ਸਾਤੇ ॥

God's Name is the cure for all the sorrows, and provider of peace in the world.

ਤਿਨ ਕੇ ਪਾਪ ਦੋਖ ਸਭਿ ਬਿਨਸੇ ਜੋ ਗੁਰਮਤਿ ਰਾਮ ਰਸੁ ਖਾਤੇ ॥੨॥

Following Guru's teachings, those who partake the elixir of God's Name, all their sins and sufferings are eliminated.

ਜਿਨ ਕਉ ਲਿਖਤੁ ਲਿਖੇ ਧੁਰਿ ਮਸਤਕਿ ਤੇ ਗੁਰ ਸੰਤੋਖ ਸਰਿ ਨਾਤੇ ॥

Those who have such pre-ordained destiny, faithfully follow the Guru's guidance and live a contented life, as if they bathe in the Guru's pool of contentment.

ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਸਭ ਤਿਨ ਕੀ ਜੋ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤੇ ॥੩॥

The filth of evil-mindedness is totally washed away, from those who are imbued with the Love of God's Name.

ਰਾਮ ਤੁਮ ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਠਾਕੁਰ ਤੁਮ ਜੇਵਡ ਅਵਰੁ ਨ ਦਾਤੇ ॥

O' God, You Yourself are Your Own Master. O' God there is no greater benefactor than You.

ਜਨੁ ਨਾਨਕੁ ਨਾਮੁ ਲਏ ਤਾਂ ਜੀਵੈ ਹਰਿ ਜਪੀਐ ਹਰਿ ਕਿਰਪਾ ਤੇ ॥੪॥੨॥੧੬॥੫੪॥

Nanak remains spiritually alive only if he meditates on Naam, the meditation on God's Name can be done by His Grace alone.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਕਰਹੁ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨ ਦਾਤੇ ਮੇਰਾ ਮਨੁ ਹਰਿ ਸੇਤੀ ਰਾਚੇ ॥

O' Life of the World, O Great Giver, please bestow mercy on me, so that my mind may remain attuned to You.

ਸਤਿਗੁਰਿ ਬਚਨੁ ਦੀਓ ਅਤਿ ਨਿਰਮਲੁ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨੁ ਮਾਚੇ ॥੧॥

The True Guru has bestowed the most immaculate teachings, that by meditating on God's name, my mind goes into ecstasy.

ਰਾਮ ਮੇਰਾ ਮਨੁ ਤਨੁ ਬੇਧਿ ਲੀਓ ਹਰਿ ਸਾਚੇ ॥

O' God, bestowing mercy, You have united me with Naam as if my body and mind has been pierced with Your love.

**ਜਿਹ ਕਾਲ ਕੈ ਮੁਖਿ ਜਗਤੁ ਸਭੁ ਗ੍ਰਸਿਆ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਹਮ ਬਾਚੇ ॥੧॥
ਰਹਾਉ ॥**

The entire world is in the grip of the fear of death, I have been saved from it by following the true Guru's teachings.||1||Pause||

ਜਿਨ ਕਉ ਪ੍ਰੀਤਿ ਨਾਹੀ ਹਰਿ ਸੇਤੀ ਤੇ ਸਾਕਤ ਮੂੜ ਨਰ ਕਾਚੇ ॥

Those foolish, faithless cynics who do not have any love for God are spiritually immature.

ਤਿਨ ਕਉ ਜਨਮੁ ਮਰਣੁ ਅਤਿ ਭਾਰੀ ਵਿਚਿ ਵਿਸਟਾ ਮਰਿ ਮਰਿ ਪਾਚੇ ॥੨॥

They suffer the extreme agony in the cycles of birth and death. They spiritually die over and over again, and rot away in the filth of vices.

ਤੁਮ ਦਇਆਲ ਸਰਣਿ ਪ੍ਰਤਿਪਾਲਕ ਮੇ ਕਉ ਦੀਜੈ ਦਾਨੁ ਹਰਿ ਹਮ ਜਾਚੇ ॥

O' God, You are the merciful protector of those who seek Your refuge. I beg You, to please bless me with the gift of Your Name.

ਹਰਿ ਕੇ ਦਾਸ ਦਾਸ ਹਮ ਕੀਜੈ ਮਨੁ ਨਿਰਤਿ ਕਰੇ ਕਰਿ ਨਾਚੇ ॥੩॥

Make me Your most humble servant so that my mind may dance in happiness of Your Love.

ਆਪੇ ਸਾਹ ਵਡੇ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਵਣਜਾਰੇ ਹਰਿ ਤਾ ਚੇ ॥

God Himself is the Great Banker and Master. I am His petty trader of Naam

ਮੇਰਾ ਮਨੁ ਤਨੁ ਜੀਉ ਰਾਸਿ ਸਭ ਤੇਰੀ ਜਨ ਨਾਨਕ ਕੇ ਸਾਹ ਪ੍ਰਭ ਸਾਚੇ ॥੪॥੩॥੧੭॥੫੫॥

O' the eternal God of Nanak. My mind, body and soul are all the wealth blessed by You. ||4||3||17||55|

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਤੁਮ ਦਇਆਲ ਸਰਬ ਦੁਖ ਭੰਜਨ ਇਕ ਬਿਨਉ ਸੁਨਹੁ ਦੇ ਕਾਨੇ ॥

O' God, You are the merciful destroyer of all pain, Please listen to my one prayer attentively.

ਜਿਸ ਤੇ ਤੁਮ ਹਰਿ ਜਾਨੇ ਸੁਆਮੀ ਸੇ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮੇਰਾ ਪ੍ਰਾਨੇ ॥੧॥

Please unite me with the True Guru, my very life; through whose mercy, You are realized. ||1||

ਰਾਮ ਹਮ ਸਤਿਗੁਰ ਪਾਰਬ੍ਰਹਮ ਕਰਿ ਮਾਨੇ

O' God, I acknowledge the True Guru as the embodiment of Supreme God.

ਹਮ ਮੂੜ ਮੁਗਧ ਅਸੁਧ ਮਤਿ ਹੇਤੇ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਹਮ ਜਾਨੇ ॥੧॥ ਰਹਾਉ ॥

I was foolish and ignorant person with polluted intellect, but through the the Guru'teachings, I have realized God. ||1||Pause||

ਜਿਤਨੇ ਰਸ ਅਨ ਰਸ ਹਮ ਦੇਖੇ ਸਭ ਤਿਤਨੇ ਫੀਕ ਫੀਕਾਨੇ ॥

All the worldly pleasures and enjoyments which I have seen – I have found them all to be bland and insipid.

ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖਿਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮੀਠ ਰਸ ਗਾਨੇ ॥੨॥

Meeting the True Guru I have tasted the Ambrosial Nectar of God's Name. It is sweet, like the juice of the sugarcane.

ਜਿਨ ਕਉ ਗੁਰੁ ਸਤਿਗੁਰੁ ਨਹੀ ਭੇਟਿਆ ਤੇ ਸਾਕਤ ਮੂੜ ਦਿਵਾਨੇ ॥

Those who have not met the True Guru are foolish and insane, they are faithless cynics.

ਤਿਨ ਕੇ ਕਰਮਹੀਨ ਧੁਰਿ ਪਾਏ ਦੇਖਿ ਦੀਪਕੁ ਮੋਹਿ ਪਚਾਨੇ ॥੩॥

They are preordained to be devoid of righteous deeds. They burn in the fire of emotional attachment of Maya like a moth burns in a flame.||3||

ਜਿਨ ਕਉ ਤੁਮ ਦਇਆ ਕਰਿ ਮੇਲਹੁ ਤੇ ਹਰਿ ਹਰਿ ਸੇਵ ਲਗਾਨੇ ॥

O' God, showing mercy on whom You unite with the Guru, they lovingly remain engaged in Your devotional worship.

ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰਿ ਜਪਿ ਪ੍ਰਗਟੇ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਨੇ ॥੪॥੪॥੧੮॥੫੬॥

O' Nanak, By following the Guru's teachings, they remain attuned to Naam and they become renowned by always meditating on God's Name.

|4|4|18|56|

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਮੇਰੇ ਮਨ ਸੇ ਪ੍ਰਭੁ ਸਦਾ ਨਾਲਿ ਹੈ ਸੁਆਮੀ ਕਹੁ ਕਿਥੈ ਹਰਿ ਪਹੁ ਨਸੀਐ ॥

O my mind, God is always with you, tell me, how can you escape His presence?

ਹਰਿ ਆਪੇ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਚਾ ਹਰਿ ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ ॥੧॥

The eternal God Himself grants forgiveness; we are liberated from the grip of vices only when He Himself emancipates us. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਜਪੀਐ ॥

O my mind, always lovingly meditate on God's Name.

ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ ਭਜਿ ਪਉ ਮੇਰੇ ਮਨਾ ਗੁਰ ਸਤਿਗੁਰ ਪੀਛੈ ਛੁਟੀਐ ॥੧॥ ਰਹਾਉ ॥

O' my mind seek the refuge of the true Guru. Release from the bonds of Maya is obtained by following the true Guru's teachings.||1||Pause||

ਮੇਰੇ ਮਨ ਸੇਵਹੁ ਸੇ ਪ੍ਰਭ ਸ੍ਰਬ ਸੁਖਦਾਤਾ ਜਿਤੁ ਸੇਵਿਐ ਨਿਜ ਘਰਿ ਵਸੀਐ ॥

O' my mind, lovingly meditate on God, the bestower of peace. Remembering Him with love and devotion we can feel His presence in the heart.

ਗੁਰਮੁਖਿ ਜਾਇ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਘਸਿ ਚੰਦਨੁ ਹਰਿ ਜਸੁ ਘਸੀਐ ॥੨॥

Through the Guru, go and reclaim your own heart (God's abode). Just as the sandalwood becomes fragrant by repeatedly rubbing on the stone, similarly our spiritual life becomes blissful by singing God's praises again and again.

|2|

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਉਤਮੁ ਲੈ ਲਾਹਾ ਹਰਿ ਮਨਿ ਹਸੀਐ ॥

O' my mind, God's Praise is the most sublime wealth. By earning the profit of God's Name one can enjoy the bliss.

ਹਰਿ ਹਰਿ ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਵੈ ਤਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਚਖੀਐ ॥੩॥

When God in His Mercy, bestows the gift of His Name, then we relish the ambrosial essence of Naam. ||3||

ਮੇਰੇ ਮਨ ਨਾਮ ਬਿਨਾ ਜੋ ਦੂਜੈ ਲਾਗੇ ਤੇ ਸਾਕਤ ਨਰ ਜਮਿ ਘੁਟੀਐ ॥

O' my mind, without Naam and attached to duality, the faithless cynics suffer such great pain, as if they are strangulated by the demon of death.

ਤੇ ਸਾਕਤ ਚੇਰ ਜਿਨਾ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਤਿਨ ਕੈ ਨਿਕਟਿ ਨ ਭਿਟੀਐ ॥੪॥

Such faithless cynics, who have forgotten the Naam, are like thieves. O my mind, do not even go near them.

ਮੇਰੇ ਮਨ ਸੇਵਹੁ ਅਲਖ ਨਿਰੰਜਨ ਨਰਹਰਿ ਜਿਤੁ ਸੇਵਿਐ ਲੇਖਾ ਛੁਟੀਐ ॥

O' my mind, lovingly meditate on the incomprehensible and immaculate God, by remembering Him, all the accounts of our past deeds are cleared

ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭਿ ਪੂਰੇ ਕੀਏ ਖਿਨੁ ਮਾਸਾ ਤੇਲੁ ਨ ਘਟੀਐ ॥੫॥੫॥੧੯॥੫੭॥

O' Nanak, those whom God has blessed with righteous life, don't lack in virtues even a bit. |5 |5|19|57|

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਹਮਰੇ ਪ੍ਰਾਨ ਵਸਗਤਿ ਪ੍ਰਭ ਤੁਮਰੈ ਮੇਰਾ ਜੀਉ ਪਿੰਡੁ ਸਭ ਤੇਰੀ ॥

O' God, my breath of life is in Your Power, my soul and body are totally Yours.

ਦਇਆ ਕਰਹੁ ਹਰਿ ਦਰਸੁ ਦਿਖਾਵਹੁ ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚ ਘਣੇਰੀ ॥੧॥

In my body and mind is an intense craving for You. Please have mercy, and make me feel Your presence. ||1||

ਰਾਮ ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚ ਮਿਲਣ ਹਰਿ ਕੇਰੀ ॥

O' God, there is such a great longing within my mind and body to unite with You.

ਗੁਰ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਕਿੰਚਤ ਗੁਰਿ ਕੀਨੀ ਹਰਿ ਮਿਲਿਆ ਆਇ ਪ੍ਰਭੁ ਮੇਰੀ ॥੧॥ ਰਹਾਉ ॥

When the Merciful Guru showed just a little mercy, I felt God's presence within me.

ਜੇ ਹਮਰੈ ਮਨ ਚਿਤਿ ਹੈ ਸੁਆਮੀ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਨਹੁ ਮੇਰੀ ॥

O' God, Whatever is in my conscious mind, that state of mine is known to You,

ਅਨਦਿਨੁ ਨਾਮੁ ਜਪੀ ਸੁਖੁ ਪਾਈ ਨਿਤ ਜੀਵਾ ਆਸ ਹਰਿ ਤੇਰੀ ॥੨॥

O' God, I live by placing my hopes in You, my desire is that I may always lovingly meditate on Your Name and live in peace.

ਗੁਰਿ ਸਤਿਗੁਰਿ ਦਾਤੈ ਪੰਥੁ ਬਤਾਇਆ ਹਰਿ ਮਿਲਿਆ ਆਇ ਪ੍ਰਭੁ ਮੇਰੀ ॥

The true Guru, bestower of the gift of the Naam, showed me the way to realize God, I was united with God.

ਅਨਦਿਨੁ ਅਨਦੁ ਭਇਆ ਵਡਭਾਗੀ ਸਭ ਆਸ ਪੁਜੀ ਜਨ ਕੇਰੀ ॥੩॥

By great good fortune I am always in bliss; and all my hopes have been fulfilled.

ਜਗੰਨਾਥ ਜਗਦੀਸੁਰ ਕਰਤੇ ਸਭ ਵਸਗਤਿ ਹੈ ਹਰਿ ਕੇਰੀ ॥

O' God, the Creator of the world, all this is under Your control.

ਜਨ ਨਾਨਕ ਸਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ ਪੈਜ ਜਨ ਕੇਰੀ ॥੪॥੬॥੨੦॥੫੮॥

O' Nanak, I (Your devotee) have sought Your refuge, please, save my honor.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਇਹੁ ਮਨੁਆ ਖਿਨੁ ਨ ਟਿਕੈ ਬਹੁ ਰੰਗੀ ਦਹ ਦਹ ਦਿਸਿ ਚਲਿ ਚਲਿ ਹਾਢੇ ॥

This mind indulged in all sorts of worldly attractions does not remain still even for an instant and wanders around aimlessly in all direction.

ਗੁਰੂ ਪੂਰਾ ਪਾਇਆ ਵਡਭਾਰੀ ਹਰਿ ਮੰਤ੍ਰੁ ਦੀਆ ਮਨੁ ਠਾਢੇ ॥੧॥

By good fortune I have met the Perfect Guru. He has given me the Mantra of meditation on God's Name, by which my mind has become tranquil.

ਰਾਮ ਹਮ ਸਤਿਗੁਰ ਲਾਲੇ ਕਾਂਢੇ ॥੧॥ ਰਹਾਉ ॥

O' God, I am called the servant of the True Guru.

ਹਮਰੈ ਮਸਤਕਿ ਦਾਗੁ ਦਗਾਨਾ ਹਮ ਕਰਜ ਗੁਰੂ ਬਹੁ ਸਾਢੇ ॥

I owe such a huge debt to the Guru, therefore I am branded as his servant.

ਪਰਉਪਕਾਰੁ ਪੁੰਨੁ ਬਹੁ ਕੀਆ ਭਉ ਦੁਤਰੁ ਤਾਰਿ ਪਰਾਢੇ ॥੨॥ The Guru has been so generous and kind to me, that He has ferried me across the treacherous and terrifying world-ocean of vices.

ਜਿਨ ਕਉ ਪ੍ਰੀਤਿ ਰਿਦੈ ਹਰਿ ਨਾਹੀ ਤਿਨ ਕੂਰੇ ਗਾਢਨ ਗਾਢੇ ॥

Those who do not have love for God within their hearts, have tied themselves in false bonds.

ਜਿਉ ਪਾਣੀ ਕਾਗਦੁ ਬਿਨਸਿ ਜਾਤ ਹੈ ਤਿਉ ਮਨਮੁਖ ਗਰਭਿ ਗਲਾਢੇ ॥੩॥

Just as paper breaks down and dissolves in water, similarly these self-willed persons spiritually waste away in the cycles of birth and death.

ਹਮ ਜਾਨਿਆ ਕਛੁ ਨ ਜਾਨਹ ਆਗੈ ਜਿਉ ਹਰਿ ਰਾਖੈ ਤਿਉ ਠਾਢੇ ॥

We did not know anything before, nor do we know now. So we stay in whatever state God keeps us.

ਹਮ ਭੂਲ ਚੁਕ ਗੁਰ ਕਿਰਪਾ ਧਾਰਹੁ ਜਨ ਨਾਨਕ ਕੁਤਰੇ ਕਾਢੇ ॥੪॥੭॥੨੧॥੫੯॥

Nanak says, O' Guru, we are like Your pet puppies, Please bestow mercy and disregard our mistakes. |4|7|21|59|

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥

The human body is filled with lust and anger. These vices can be destroyed by following the Guru's teachings.

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

The one who meets with the Guru as per pre-ordained destiny, his mind gets attuned to the love of God. ||1||

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁੰਨੁ ਵਡਾ ਹੇ ॥

Bow to the Guru with folded hands, this is a great virtue deed.

ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

Prostrate before the Guru; this is a most virtuous action indeed.

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਨਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥

The faithless cynics, do not know the taste of the sublime essence of God's Name, because egotism is embedded deep within them like a thorn.

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

As they lead their life, this thorn of ego hurts them more and more, and they bear on their head the torture of spiritual death.

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

The humble devotees of God remain absorbed in His Name, and their pain of birth and death is eradicated.

ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥

They realize the eternal Supreme God, and receive great honor in all regions of the universes. ||3||

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

O' the greatest of the great God, we are Your humble servants, please save us.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੮॥੨੨॥੬੦॥

O' Nanak, the one whose only sustenance and support in life is Naam, enjoys the spiritual bliss through Naam. |4|8|22|60|

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਇਸੁ ਗੜ ਮਹਿ ਹਰਿ ਰਾਮ ਰਾਇ ਹੈ ਕਿਛੁ ਸਾਦੁ ਨ ਪਾਵੈ ਧੀਠਾ ॥

Being absorbed in worldly vices, the stubborn mortal doesn't enjoy the bliss of the Supreme God's presence within the body.

ਹਰਿ ਦੀਨ ਦਇਆਲਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਰਿ ਗੁਰ ਸਬਦੀ ਚਖਿ ਡੀਠਾ ॥੧॥

The one upon whom the merciful God of the meek has shown kindness, through the Guru's word he has tasted the relish of God's love. ||1||

ਰਾਮ ਹਰਿ ਕੀਰਤਨੁ ਗੁਰ ਲਿਵ ਮੀਠਾ ॥੧॥ ਰਹਾਉ ॥

O' God, singing Your praises while attuned to the Guru's love, is very pleasing.

ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਮਿਲਿ ਸਤਿਗੁਰ ਲਾਗਿ ਬਸੀਠਾ ॥

Supreme God is Incomprehensible and Unfathomable. He can be realized only through the Guru's grace.

ਜਿਨ ਗੁਰ ਬਚਨ ਸੁਖਾਨੇ ਹੀਅਰੈ ਤਿਨ ਆਗੈ ਆਣਿ ਪਰੀਠਾ ॥੨॥

God's Presence is revealed to those whom the Guru's teaching seems pleasing.

ਮਨਮੁਖ ਹੀਅਰਾ ਅਤਿ ਕਠੇਰੁ ਹੈ ਤਿਨ ਅੰਤਰਿ ਕਾਰ ਕਰੀਠਾ ॥

The self-conceited persons are stubborn like stones. Within their mind is nothing but darkness of evil.

ਬਿਸੀਅਰ ਕਉ ਬਹੁ ਦੂਧੁ ਪੀਆਈਐ ਬਿਖੁ ਨਿਕਸੈ ਫੋਲਿ ਫੁਲੀਠਾ ॥੩॥

Snakes spit only poison even when fed with milk. Similarly manmukhs return only evil in exchange for all the good done to them.

ਹਰਿ ਪ੍ਰਭ ਆਨਿ ਮਿਲਾਵਹੁ ਗੁਰੁ ਸਾਧੂ ਘਸਿ ਰਾਹੁੜੁ ਸਬਦੁ ਮੁਖਿ ਲੀਠਾ ॥

O' God, unite me with the Guru so that by reciting His word I may remove the poison of my vices, just like the snake's poison is removed by sucking on an herb

ਜਨ ਨਾਨਕ ਗੁਰ ਕੇ ਲਾਲੇ ਗੋਲੇ ਲਗਿ ਸੰਗਤਿ ਕਰੁਆ ਮੀਠਾ ॥੪॥੯॥੨੩॥੬੧॥

Nanak is the humble servant of the Guru; in the Holy Congregation, his bitter nature becomes sweet and pleasant. ||4||9||23||61||

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਹਰਿ ਹਰਿ ਅਰਥਿ ਸਰੀਰੁ ਹਮ ਬੇਚਿਆ ਪੂਰੇ ਗੁਰ ਕੈ ਆਗੇ ॥

For the purpose of obtaining union with God, I have completely surrendered myself to the Guru.

ਸਤਿਗੁਰ ਦਾਤੈ ਨਾਮੁ ਦਿੜਾਇਆ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗ ਸਭਾਗੇ ॥੧॥

The benevolent true Guru has enshrined God's Name in my heart, and now my face and forehead are radiating with good fortune. ||1||

ਰਾਮ ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਲਾਗੇ ॥੧॥ ਰਹਾਉ ॥

Through the Guru's teachings, I am lovingly attuned to God's love.

||1||Pause||

ਘਟਿ ਘਟਿ ਰਮਈਆ ਰਮਤ ਰਾਮ ਰਾਇ ਗੁਰ ਸਬਦਿ ਗੁਰੂ ਲਿਵ ਲਾਰੇ ॥

Even though God pervades in every heart, yet it is only through the Guru's word that one is attuned to Him.

ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਉ ਕਾਟਿ ਗੁਰੂ ਕਉ ਮੇਰਾ ਭ੍ਰਮੁ ਭਉ ਗੁਰ ਬਚਨੀ ਭਾਰੇ ॥੨॥

I surrender my body and mind to the Guru, because the Guru's teachings have dispelled my doubt and fear. ||2||

ਅੰਧਿਆਰੈ ਦੀਪਕ ਆਨਿ ਜਲਾਏ ਗੁਰ ਗਿਆਨਿ ਗੁਰੂ ਲਿਵ ਲਾਰੇ ॥

The Guru lights the lamp of divine wisdom in the darkness of one's ignorant mind, and through the Guru's teachings one gets attuned to the Guru.

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿ ਬਿਨਾਸਿਓ ਘਰਿ ਵਸਤੁ ਲਹੀ ਮਨ ਜਾਰੇ ॥੩॥

The darkness of ignorance is dispelled, the wealth of Naam is realized within the heart and the mind becomes awake from the slumber of Maya. ||3||

ਸਾਕਤ ਬਧਿਕ ਮਾਇਆਧਾਰੀ ਤਿਨ ਜਮ ਜੇਹਨਿ ਲਾਰੇ ॥

The faithless cynics become cruel-hearted like hunters and are stalked by the demon of death.

ਉਨ ਸਤਿਗੁਰ ਆਰੈ ਸੀਸੁ ਨ ਬੇਚਿਆ ਓਇ ਆਵਹਿ ਜਾਹਿ ਅਭਾਰੇ ॥੪॥

They do not surrender their ego before the true Guru, so these unfortunate ones keep suffering in the cycles of birth and death. ||4||

ਹਮਰਾ ਬਿਨਉ ਸੁਨਹੁ ਪ੍ਰਭ ਠਾਕੁਰ ਹਮ ਸਰਣਿ ਪ੍ਰਭੁ ਹਰਿ ਮਾਰੇ ॥

O' God, O' my master, please listen to my prayer, I have come to Your refuge and beg for Naam from You.

ਜਨ ਨਾਨਕ ਕੀ ਲਜ ਪਾਤਿ ਗੁਰੂ ਹੈ ਸਿਰੁ ਬੇਚਿਓ ਸਤਿਗੁਰ ਆਰੇ ॥੫॥੧੦॥੨੪॥੬੨॥

Guru is the savior of my respect and honor of Nanak . I have totally surrendered to the true Guru as if I have sold myself to him. (5-10-24-62)

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਹਮ ਅਹੰਕਾਰੀ ਅਹੰਕਾਰ ਅਗਿਆਨ ਮਤਿ ਗੁਰਿ ਮਿਲਿਐ ਆਪੁ ਗਵਾਇਆ ॥

Guru's grace the malady of ego is dispelled, we obtain peace. Therefore, I say blessed is that Guru-God, the king of the universe.||1||

ਰਾਮ ਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥

Through the Guru's teachings, I have realized God.

ਮੇਰੈ ਹੀਅਰੈ ਪ੍ਰੀਤਿ ਰਾਮ ਰਾਇ ਕੀ ਗੁਰਿ ਮਾਰਗੁ ਪੰਬੁ ਬਤਾਇਆ ॥

My heart is filled with love for God, the Sovereign King, and the Guru has shown me the path and the way to unite with Him.

ਮੇਰਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਸਤਿਗੁਰ ਆਗੈ ਜਿਨਿ ਵਿਛੁੜਿਆ ਹਰਿ ਗਲਿ ਲਾਇਆ ॥੨॥

I surrender my soul and body to the Guru, who has united me with God from whom I had been separated. ||2||

ਮੇਰੈ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਲਗੀ ਦੇਖਨ ਕਉ ਗੁਰਿ ਹਿਰਦੇ ਨਾਲਿ ਦਿਖਾਇਆ ॥

Within my mind was a longing to behold God, the Guru revealed God dwelling in my heart itself.

ਸਹਜ ਅਨੰਦੁ ਭਇਆ ਮਨਿ ਮੇਰੈ ਗੁਰ ਆਗੈ ਆਪੁ ਵੇਚਾਇਆ ॥੩॥

Within my mind, intuitive peace and bliss have arisen; therefore I have totally surrendered myself to the Guru as if I have sold myself to him.

ਹਮ ਅਪਰਾਧ ਪਾਪ ਬਹੁ ਕੀਨੇ ਕਰਿ ਦੁਸਟੀ ਚੋਰ ਚੁਰਾਇਆ ॥

I have committed many sins and evil deeds and concealed these like a thief.

ਅਬ ਨਾਨਕ ਸਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ ਲਾਜ ਹਰਿ ਭਾਇਆ ॥੪॥੧੧॥੨੫॥੬੩॥

Now, Nanak has come to Your refuge, O' God, please save my honor as it pleases You. ||4||11||25||63||

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raag Gauree Poorbee, Fourth Guru:

ਗੁਰਮਤਿ ਬਾਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਗੁਰਮਤਿ ਮਨੁਆ ਗਾਵੈ ॥

Through the Guru's teachings, the melody of continuous divine music keeps vibrating in one's mind and his mind sings the praises of God.

ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਲਿਵ ਲਾਵੈ ॥੧॥

Only a very fortunate person beholds the blessed sight of the Guru, and blessed is the Guru who inspires one to attune to the love of God.||1||

ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਲਾਵੈ ॥੧॥ ਰਹਾਉ ॥

It is only through the Guru's teachings that one attunes oneself to the love of God. |1|Pause|

ਹਮਰਾ ਠਾਕੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਮਨੁ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵੈ ॥

Only the perfect Guru is my Master, my mind follows only the Guru's teachings.

ਹਮ ਮਲਿ ਮਲਿ ਧੋਵਹ ਪਾਵ ਗੁਰੂ ਕੇ ਜੇ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ ॥੨॥

I humbly follow the Guru's teachings, who narrates the virtues of God. |2|

ਹਿਰਦੈ ਗੁਰਮਤਿ ਰਾਮ ਰਸਾਇਣੁ ਜਿਹਵਾ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

Through the Guru's teachings, the elixir of God's Name is enshrined in my mind, and my tongue sings the praises of God.

ਮਨ ਰਸਕਿ ਰਸਕਿ ਹਰਿ ਰਸਿ ਆਘਾਨੇ ਫਿਰਿ ਬਹੁਰਿ ਨ ਭੂਖ ਲਗਾਵੈ ॥੩॥

My mind is fully satiated by enjoying the relish of God's Name, and now it does not yearn for worldly pleasures any more. |3|

ਕੋਈ ਕਰੈ ਉਪਾਵ ਅਨੇਕ ਬਹੁਤੇਰੇ ਬਿਨੁ ਕਿਰਪਾ ਨਾਮੁ ਨ ਪਾਵੈ ॥

Even if one makes many efforts, without God's mercy, one cannot obtain Naam.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ॥੪॥੧੨॥੨੬॥੬੪॥

God has showered Mercy upon Nanak and through the wisdom of the Guru's teachings he has firmly enshrined Naam in his mind. |4|12|26|64|

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Gauree Maajh, Fourth Guru:

ਗੁਰਮੁਖਿ ਜਿੰਦੂ ਜਪਿ ਨਾਮੁ ਕਰੰਮਾ ॥

O my soul, follow the Guru's teachings and do the deed of meditating on Naam.

ਮਤਿ ਮਾਤਾ ਮਤਿ ਜੀਉ ਨਾਮੁ ਮੁਖਿ ਰਾਮਾ ॥

Let Guru-given intellect be your support in life like your mother and recite God's Name.

ਸੰਤੋਖੁ ਪਿਤਾ ਕਰਿ ਗੁਰੁ ਪੁਰਖੁ ਅਜਨਮਾ ॥

Let contentment be Your guiding principle in life like your father, and follow the teachings of the Guru who is the embodiment of immortal God.

ਵਡਭਾਗੀ ਮਿਲੁ ਰਾਮਾ ॥੧॥

(In this way), O' fortunate one, you will unite with God.

ਗੁਰੁ ਜੋਗੀ ਪੁਰਖੁ ਮਿਲਿਆ ਰੰਗੁ ਮਾਣੀ ਜੀਉ ॥

I have met the Guru, who himself is united with God, and by the Guru's grace I am enjoying the bliss of God's Love.

ਗੁਰੁ ਹਰਿ ਰੰਗਿ ਰਤੜਾ ਸਦਾ ਨਿਰਬਾਣੀ ਜੀਉ ॥

The Guru is imbued with the Love of God and is forever free from the vices.

ਵਡਭਾਗੀ ਮਿਲੁ ਸੁਖੜ ਸੁਜਾਣੀ ਜੀਉ ॥

O the fortunate one, You too should meet such an accomplished and wise Guru.

ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ ਰੰਗਿ ਭਿੰਨਾ ॥੨॥

My mind and body are drenched in the Love of God. |2|

ਆਵਹੁ ਸੰਤਹੁ ਮਿਲਿ ਨਾਮੁ ਜਪਾਹਾ ॥

Come, O Saints, let us meditate on God's Name with loving devotion.

ਵਿਚਿ ਸੰਗਤਿ ਨਾਮੁ ਸਦਾ ਲੈ ਲਾਹਾ ਜੀਉ ॥

In the Holy Congregation, let's earn the lasting wealth of Naam.

ਕਰਿ ਸੇਵਾ ਸੰਤਾ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਪਾਹਾ ਜੀਉ ॥

Let's follow the Guru's teachings, and partake the Ambrosial Nectar of Naam.

ਮਿਲੁ ਪੂਰਬਿ ਲਿਖਿਅੜੇ ਧੁਰਿ ਕਰਮਾ ॥੩॥

As per your pre ordained destiny unite with God .||3||

ਸਾਵਣਿ ਵਰਸੁ ਅੰਮ੍ਰਿਤਿ ਜਗੁ ਛਾਇਆ ਜੀਉ ॥ ਮਨੁ ਮੇਰੁ ਕੁਹੁਕਿਅੜਾ ਸਬਦੁ ਮੁਖਿ ਪਾਇਆ ॥

As in the month of Saawan (rainy season), the rain water falls everywhere and the peacock chirps and dances, similarly when the elixir of the Guru's word rains down in me, I feel as if my mind is dancing and singing the praises of God.

ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਵੁਠੜਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇਆ ਜੀਉ ॥

The elixir of Naam rains down in the mind, and the union with the Almighty God is obtained.

ਜਨ ਨਾਨਕ ਪ੍ਰੇਮਿ ਰਤੰਨਾ ॥੪॥੧॥੨੭॥੬੫॥

Devotee Nanak is imbued with the Love of God. |4|1|27|65|

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Gauree Maajh, Fourth Guru:

ਆਉ ਸਖੀ ਗੁਣ ਕਾਮਣ ਕਰੀਹਾ ਜੀਉ ॥

O' my friend Come, let us make God's virtues as our charms to entice Him.

ਮਿਲਿ ਸੰਤ ਜਨਾ ਰੰਗੁ ਮਾਣਿਹ ਰਲੀਆ ਜੀਉ ॥

Let's join the Saints in the holy congregation, and enjoy the bliss of God's Love.

ਗੁਰ ਦੀਪਕੁ ਗਿਆਨੁ ਸਦਾ ਮਨਿ ਬਲੀਆ ਜੀਉ ॥

Let us always light the lamp of Guru's wisdom in our mind.

ਹਰਿ ਤੁਠੈ ਢੁਲਿ ਢੁਲਿ ਮਿਲੀਆ ਜੀਉ ॥੧॥

If God become gracious upon us, we may meet Him with gratitude.||1||

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਢੇਲੇ ਜੀਉ ॥

My mind and body are attuned to the love of my beloved God.

ਮੈ ਮੇਲੇ ਮਿਤ੍ਰੁ ਸਤਿਗੁਰੁ ਵੇਚੇਲੇ ਜੀਉ ॥

I wish that the true Guru, my mediator, may unite me with my Friend-God.

ਮਨੁ ਦੇਵਾਂ ਸੰਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਮੇਲੇ ਜੀਉ ॥

I will surrender my mind to the devotees who can unite me with my God.

ਹਰਿ ਵਿਟੜਿਅਹੁ ਸਦਾ ਘੇਲੇ ਜੀਉ ॥੨॥

I forever dedicate myself to God.

ਵਸੁ ਮੇਰੇ ਪਿਆਰਿਆ ਵਸੁ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਕਰਿ ਕਿਰਪਾ ਮਨਿ ਵਸੁ ਜੀਉ ॥

O my Beloved, Master of the Universe; show mercy and come to dwell within my mind.

ਮਨਿ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰੁ ਪੂਰਾ ਵੇਖਿ ਵਿਗਸੁ ਜੀਉ ॥

O' my Master of the Universe, beholding the Perfect Guru, the desires of my mind have been fulfilled and I am totally delighted.

ਹਰਿ ਨਾਮੁ ਮਿਲਿਆ ਸੇਹਾਗਣੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਮਨਿ ਅਨਦਿਨੁ ਅਨਦੁ ਰਹਸੁ ਜੀਉ ॥

O' my God, the fortunate soul-bride who realizes God's Name, is always blissful and happy

ਹਰਿ ਪਾਇਅੜਾ ਵਡਭਾਗੀਈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਨਿਤ ਲੈ ਲਾਹਾ ਮਨਿ ਹਸੁ ਜੀਉ ॥੩॥

O' my God, the fortunate soul-brides who have realized You by reaping the wealth of Naam, they are continually enjoying the spiritual bliss. ||3||

ਹਰਿ ਆਪਿ ਉਪਾਏ ਹਰਿ ਆਪੇ ਵੇਖੈ ਹਰਿ ਆਪੇ ਕਾਰੈ ਲਾਇਆ ਜੀਉ ॥

O my friends, God Himself creates all beings, He Himself looks after them, and He Himself assigns them to different tasks.

ਇਕਿ ਖਾਵਹਿ ਬਖਸ ਤੋਟਿ ਨ ਆਵੈ ਇਕਨਾ ਫਕਾ ਪਾਇਆ ਜੀਉ ॥

Some are blessed with the unlimited bounties which never runs out, while others receive only a handful.

ਇਕਿ ਰਾਜੇ ਤਖਤਿ ਬਹਹਿ ਨਿਤ ਸੁਖੀਏ ਇਕਨਾ ਭਿਖ ਮੰਗਾਇਆ ਜੀਉ ॥

Many by His grace sit upon thrones as kings and enjoy constant pleasures, while there are others whom He makes to beg.

ਸਭੁ ਇਕੋ ਸਬਦੁ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਜੀਉ

॥੪॥੨॥੨੮॥੬੬॥

O' my Master of the Universe; only His command prevails everywhere, and the humble devotee Nanak meditates on Your Name. ||4||2||28||66||

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Gauree Maajh, Fourth Guru:

ਮਨ ਮਾਹੀ ਮਨ ਮਾਹੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਰੰਗਿ ਰਤਾ ਮਨ ਮਾਹੀ ਜੀਉ ॥

O' my God, the one who is blessed with Your gr realizes that You are dwelling in his mind and his mind remains imbued with Your love.

ਹਰਿ ਰੰਗੁ ਨਾਲਿ ਨ ਲਖੀਐ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰੁ ਪੂਰਾ ਅਲਖੁ ਲਖਾਹੀ ਜੀਉ ॥

O' my loving God, You are always with us, but we cannot realize this. It is only the perfect Guru who helps us to know You, the unknowable God.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਰਗਾਸਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਸਭ ਦਾਲਦ ਦੁਖ ਲਹਿ ਜਾਹੀ ਜੀਉ ॥

those in whose mind Your Name is illuminated, all their misery and sorrow is removed.

ਹਰਿ ਪਦੁ ਉਤਮੁ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਵਡਭਾਗੀ ਨਾਮਿ ਸਮਾਹੀ ਜੀਉ ॥੧॥

O' my Master of the Universe, those who by good fortune obtain the supreme spiritual state of union With God, remain merged in Naam. ||1||

ਨੈਣੀ ਮੇਰੇ ਪਿਆਰਿਆ ਨੈਣੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਕਿਨੈ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠੜਾ ਨੈਣੀ ਜੀਉ ॥

O' my beloved Master of the Universe, has anyone ever seen You with his eyes?

ਮੇਰਾ ਮਨੁ ਤਨੁ ਬਹੁਤੁ ਬੈਰਾਗਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਬਾਝਹੁ ਧਨ ਕੁਮਲੈਣੀ ਜੀਉ ॥

O' my master of the Universe, without You I am feeling the pains of separation, and I am withering away like a separated young bride.

ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਸੈਣੀ ਜੀਉ ॥

O' my loving God, by meeting Your devotees, I have realized You, my companion and best friend.

ਹਰਿ ਆਇ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਮੇਰੇ ਗੋਵਿੰਦਾ ਮੈ ਸੁਖਿ ਵਿਹਾਣੀ ਰੈਣੀ ਜੀਉ ॥੨॥

O' my Master, since the moment I have realized You, the life of the universe, the night of my life is passing in peace. ||2||

ਮੈ ਮੇਲਹੁ ਸੰਤ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਮੈ ਮਨਿ ਤਨਿ ਭੁਖ ਲਗਾਈਆ ਜੀਉ ॥

O' devotees of God, please unite me with my friend God, my mind and body are yearning for Him.

ਹਉ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਦੇਖੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਮੈ ਅੰਤਰਿ ਬਿਰਹੁ ਹਰਿ ਲਾਈਆ ਜੀਉ ॥

I cannot spiritually survive without beholding my beloved God, I am suffering the pangs of His separation in my heart.

ਹਰਿ ਰਾਇਆ ਮੇਰਾ ਸਜਣੁ ਪਿਆਰਾ ਗੁਰੁ ਮੇਲੇ ਮੇਰਾ ਮਨੁ ਜੀਵਾਈਆ ਜੀਉ ॥

God, the king, is my beloved and best friend. The Guru has united me with Him, and my soul has been rejuvenated.

ਮੇਰੈ ਮਨਿ ਤਨਿ ਆਸਾ ਪੂਰੀਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਮਿਲਿਆ ਮਨਿ ਵਾਧਾਈਆ ਜੀਉ ॥੩॥

O' my God, now when You have met me, all the desires of my heart have been fulfilled, and my mind now sings songs of joy.

ਵਾਰੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਵਾਰੀ ਮੇਰੇ ਪਿਆਰਿਆ ਹਉ ਤੁਧੁ ਵਿਟੜਿਅਹੁ ਸਦ ਵਾਰੀ ਜੀਉ ॥

O' my loving God, I am dedicated to You, yes I am forever dedicated to You.

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਪੁੰਜੀ ਰਾਖੁ ਹਮਾਰੀ ਜੀਉ ॥

O' my Master, my mind and body are filled with Your love, please preserve this wealth of my love.

ਸਤਿਗੁਰੁ ਵਿਸਟੁ ਮੇਲਿ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਮੇਲੇ ਕਰਿ ਰੈਬਾਰੀ ਜੀਉ ॥

O' my Master of the Universe, please Unite me with the true Guru, who shall unite me with You through his guidance.

ਹਰਿ ਨਾਮੁ ਦਇਆ ਕਰਿ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕੁ ਸਰਣਿ ਤੁਮਾਰੀ ਜੀਉ

॥੪॥੩॥੨੯॥੬੭॥

O' God, it is through Your grace that I have realized You. Therefore, Your humble devotee Nanak has come to Your refuge. (4-3-29-67)

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Gauree Maajh, Fourth Guru:

ਚੋਜੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਚੋਜੀ ਮੇਰੇ ਪਿਆਰਿਆ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਚੋਜੀ ਜੀਉ ॥

O' my wonderful God of the universe, astonishing are Your wondrous plays.
Yes, my dear God is the master of creating wonders.

ਹਰਿ ਆਪੇ ਕਾਨ੍ਹਰੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪੇ ਗੋਪੀ ਖੋਜੀ ਜੀਉ ॥

God Himself created god Krishna and He Himself is the milkmaid who seeks him.

ਹਰਿ ਆਪੇ ਸਭ ਘਟ ਭੋਗਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਆਪੇ ਰਸੀਆ ਭੋਗੀ ਜੀਉ ॥

By pervading in every heart, my God Himself is the ravisher and the enjoyer.

ਹਰਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਆਪੇ ਸਤਿਗੁਰੁ ਜੋਗੀ ਜੀਉ ॥੧॥

God is wise and infallible, He Himself is the true Guru and Yogi. ||1||

ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਖੇਲੈ ਬਹੁ ਰੰਗੀ ਜੀਉ ॥

It is God who Himself creates the world, and He Himself plays in so many ways.

ਇਕਨਾ ਭੋਗ ਭੋਗਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਨੰਗ ਨੰਗੀ ਜੀਉ ॥

Some, He makes so rich that they enjoy all kinds of pleasures, while others wander around naked, the poorest of the poor.

ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਦਾਨੁ ਦੇਵੈ ਸਭ ਮੰਗੀ ਜੀਉ ॥

My God Himself creates the universe, all beg from Him, and He is the only one who gives gifts to all.

ਭਗਤਾ ਨਾਮੁ ਆਧਾਰੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਕਥਾ ਮੰਗਹਿ ਹਰਿ ਚੰਗੀ ਜੀਉ ॥੨॥

My Master of the universe is the only support of His devotees. From God they beg only for His sublime praises. ||2||

ਹਰਿ ਆਪੇ ਭਗਤਿ ਕਰਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਭਗਤਾ ਲੋਚ ਮਨਿ ਪੂਰੀ ਜੀਉ ॥

My God Himself inspires His devotees to worship Him, and He Himself fulfills their desires.

ਆਪੇ ਜਲਿ ਥਲਿ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਰਵਿ ਰਹਿਆ ਨਹੀ ਦੂਰੀ ਜੀਉ ॥

My God of the universe Himself is permeating the waters and the lands. He is All-pervading, He is not far away from anyone.

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਆਪਿ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਰਹਿਆ ਭਰਪੂਰੀ ਜੀਉ ॥

God Himself is within the beings and outside as well, He Himself is fully permeating everywhere.

ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਵੇਖੈ ਆਪਿ ਹਦੂਰੀ ਜੀਉ ॥੩॥

The all-pervading God has spread this entire world play, He is close to all and He Himself takes care everybody.

ਹਰਿ ਅੰਤਰਿ ਵਾਜਾ ਪਉਣੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਵਜਾਏ ਤਿਉ ਵਾਜੈ ਜੀਉ ॥

God Himself has provided in all beings the breathing power like a musical instrument and these vibrate (breath) as God Himself desires.

ਹਰਿ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪ੍ਰਭੁ ਗਾਜੈ ਜੀਉ ॥

Within all beings the treasure of God's Name is present, but it is only through the Guru's word, it becomes manifest.

ਆਪੇ ਸਰਣਿ ਪਵਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਭਗਤ ਜਨਾ ਰਾਖੁ ਲਾਜੈ ਜੀਉ ॥

God Himself makes the devotees seek His refuge, and then He Himself saves their honor.

ਵਡਭਾਗੀ ਮਿਲੁ ਸੰਗਤੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮ ਸਿਧਿ ਕਾਜੈ ਜੀਉ ॥੪॥੪॥੩੦॥੬੮॥

O' Nanak, by good fortune; join the holy congregation and meditate on God's Name, it is through Naam that the life's goal is achieved. (4-4-30-68)

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Gauree Maajh, Fourth Guru:

ਮੈ ਹਰਿ ਨਾਮੈ ਹਰਿ ਬਿਰਹੁ ਲਗਾਈ ਜੀਉ ॥

God has implanted a longing for God's Name within me.

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਮਿਤੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈ ਜੀਉ ॥

Now, I feel at peace only when I realize my friend, God.

ਹਰਿ ਪ੍ਰਭੁ ਦੇਖਿ ਜੀਵਾ ਮੇਰੀ ਮਾਈ ਜੀਉ ॥

O' my mother, I spiritually survive only by realizing my God.

ਮੇਰਾ ਨਾਮੁ ਸਖਾ ਹਰਿ ਭਾਈ ਜੀਉ ॥੧॥

God's Name is my only Friend and Brother.

ਗੁਣ ਗਾਵਹੁ ਸੰਤ ਜੀਉ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭੁ ਕੇਰੇ ਜੀਉ ॥

O, respectable Saints, sing Praises of my God.

ਜਪਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜੀਉ ਭਾਗ ਵਡੇਰੇ ਜੀਉ ॥

By lovingly meditating on Naam through the Guru, one becomes very fortunate.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਉ ਪ੍ਰਾਨ ਹਰਿ ਮੇਰੇ ਜੀਉ ॥

God's Name has now become my life support.

ਫਿਰਿ ਬਹੁੜਿ ਨ ਭਵਜਲ ਫੇਰੇ ਜੀਉ ॥੨॥

With such support, there will not be any more rounds of birth and death for me.

ਕਿਉ ਹਰਿ ਪ੍ਰਭੁ ਵੇਖਾ ਮੇਰੈ ਮਨਿ ਤਨਿ ਚਾਉ ਜੀਉ ॥

My mind and body yearn for Him. How could I behold my God?

ਹਰਿ ਮੇਲਹੁ ਸੰਤ ਜੀਉ ਮਨਿ ਲਗਾ ਭਾਉ ਜੀਉ ॥

O dear Saints, please unite me with God, my mind is craving Him.

ਗੁਰ ਸਬਦੀ ਪਾਈਐ ਹਰਿ ਪ੍ਰੀਤਮ ਰਾਉ ਜੀਉ ॥

It is through the Guru's teachings that we can realize our beloved God.

ਵਡਭਾਗੀ ਜਪਿ ਨਾਉ ਜੀਉ ॥੩॥

O very fortunate one, chant the Name of God. ||3||

ਮੇਰੈ ਮਨਿ ਤਨਿ ਵਡੜੀ ਗੋਵਿੰਦ ਪ੍ਰਭ ਆਸਾ ਜੀਉ ॥

Within my mind, there is such a great longing for God.

ਹਰਿ ਮੇਲਹੁ ਸੰਤ ਜੀਉ ਗੋਵਿੰਦ ਪ੍ਰਭ ਪਾਸਾ ਜੀਉ ॥

O dear saints, please make me realize God who dwells within me.

ਸਤਿਗੁਰ ਮਤਿ ਨਾਮੁ ਸਦਾ ਪਰਗਾਸਾ ਜੀਉ ॥

By following the Guru's teachings, the mortal's mind always remain illuminated with Naam.

ਜਨ ਨਾਨਕ ਪੂਰਿਅੜੀ ਮਨਿ ਆਸਾ ਜੀਉ ॥੪॥੫॥੩੧॥੬੯॥

O' Nanak, one who follows the Guru's teachings, his desire for union with God gets fulfilled. ||4||5||31||69||

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

Raag Gauree Maajh, Fourth Guru:

ਮੇਰਾ ਬਿਰਹੀ ਨਾਮੁ ਮਿਲੈ ਤਾ ਜੀਵਾ ਜੀਉ ॥

I spiritually survive only if I am blessed with God's Name from which I have been separated.

ਮਨ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਹਰਿ ਲੀਵਾ ਜੀਉ ॥

The Ambrosial nectar of Naam is within my heart, but only through Guru's teachings I can get it.

ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਤੜਾ ਹਰਿ ਰਸੁ ਸਦਾ ਪੀਵਾ ਜੀਉ ॥

My mind is imbued with God's Love, and I always partake the elixir of Naam.

ਹਰਿ ਪਾਇਅੜਾ ਮਨਿ ਜੀਵਾ ਜੀਉ ॥੧॥

I have realized God within my mind, and therefore I am spiritually alive.

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਬਾਣੁ ਜੀਉ ॥

The arrow of God's Love has pierced my mind and body.

ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਮਿਤ੍ਰੁ ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਣੁ ਜੀਉ ॥

My Beloved, my Best Friend, God is very wise

ਗੁਰੁ ਮੇਲੇ ਸੰਤ ਹਰਿ ਸੁਖੜੁ ਸੁਜਾਣੁ ਜੀਉ ॥

It is only the Guru who unites one with the sagacious God.

ਹਉ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ ॥੨॥

I dedicate myself to God's Name.

ਹਉ ਹਰਿ ਹਰਿ ਸਜਣੁ ਹਰਿ ਮੀਤੁ ਦਸਾਈ ਜੀਉ ॥

O' dear saints, from you I inquire the whereabouts of my friend, God.

ਹਰਿ ਦਸਹੁ ਸੰਤਹੁ ਜੀ ਹਰਿ ਖੋਜੁ ਪਵਾਈ ਜੀਉ ॥

Yes, tell me about the way to God, I am searching all over for Him.

ਸਤਿਗੁਰੁ ਤੁਠੜਾ ਦਸੇ ਹਰਿ ਪਾਈ ਜੀਉ ॥

I can realize God only when the true Guru becomes kind and guides me to Him,

ਹਰਿ ਨਾਮੇ ਨਾਮਿ ਸਮਾਈ ਜੀਉ ॥੩॥

and only then, I can merge in Naam by meditating on God's Name.

ਮੈ ਵੇਦਨ ਪ੍ਰੇਮੁ ਹਰਿ ਬਿਰਹੁ ਲਗਾਈ ਜੀਉ ॥

I am consumed with the pain of separation from God's love and longing for union with God is welling up.

ਗੁਰੁ ਸਰਧਾ ਪੂਰਿ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਪਾਈ ਜੀਉ ॥

O' Guru, please fulfill this desire of mine so that I may partake the elixir of Naam.

ਹਰਿ ਹੋਹੁ ਦਇਆਲੁ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਜੀਉ ॥

O' God, please show mercy, so that I may lovingly meditate on Your Name,

ਜਨ ਨਾਨਕ ਹਰਿ ਰਸੁ ਪਾਈ ਜੀਉ ॥੪॥੬॥੨੦॥੧੮॥੩੨॥੭੦॥

and O' Nanak, I may receive the elixir of Your Name. ||4||6||20||18||32||70||

ਮਹਲਾ ੫ ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਚਉਪਦੇ

Raag Gauree Gwaarayree, Chau-Padas. Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One God. Realized by the grace of the True Guru:

ਕਿਨ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ ॥

O' my brother, how can one experience the spiritual ?

ਕਿਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ ॥੧॥ ਰਹਾਉ ॥

How can God, our Help and Support, be realized? ||1||Pause||

ਕੁਸਲੁ ਨ ਗ੍ਰਿਹਿ ਮੇਰੀ ਸਭ ਮਾਇਆ ॥

There is no spiritual peace in just owning a home, thinking that all this wealth is mine,

ਉਚੇ ਮੰਦਰ ਸੁੰਦਰ ਛਾਇਆ ॥

and enjoying the lofty mansions surrounded by trees casting beautiful shades.

ਝੂਠੇ ਲਾਲਚਿ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥

The one, who thought these worldly possessions as the source of bliss has wasted this human birth in false greed. ||1||

ਹਸਤੀ ਘੋੜੇ ਦੇਖਿ ਵਿਗਾਸਾ ॥

He feels delighted at the sight of his elephants and horses

ਲਸਕਰ ਜੋੜੇ ਨੇਬ ਖਵਾਸਾ ॥

He assembles a vast army, and keeps advisers and royal servants.

ਗਲਿ ਜੇਵੜੀ ਹਉਮੈ ਕੇ ਫਾਸਾ ॥੨॥

All these are actually the nooses of ego which he puts around his own neck.
||2||

ਰਾਜੁ ਕਮਾਵੈ ਦਹ ਦਿਸ ਸਾਰੀ ॥

His kingdom may extend in all ten directions,

ਮਾਣੈ ਰੰਗ ਭੋਗ ਬਹੁ ਨਾਰੀ ॥

he enjoys many pleasures and the company of many women.

ਜਿਉ ਨਰਪਤਿ ਸੁਪਨੈ ਭੇਖਾਰੀ ॥੩॥

But amidst all these pleasures, he suffers just as a king becoming a beggar in his dream. ||3||

ਏਕੁ ਕੁਸਲੁ ਮੇ ਕਉ ਸਤਿਗੁਰੂ ਬਤਾਇਆ ॥

The true Guru has revealed to me a secret of real happiness.

ਹਰਿ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਹਰਿ ਕਿਆ ਭਗਤਾ ਭਾਇਆ ॥

The secret is that whatever God does, it seems pleasing to God's devotees.

ਜਨ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਸਮਾਇਆ ॥੪॥

O' Nanak, by killing ego, a devotee is merged in God Himself. ||4||

ਇਨਿ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ ॥

O' my brother, this is how one enjoys bliss by happily accepting God's command.

ਇਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥

This is the way to realize God, our true friend. ||1||Second Pause|

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਕਿਉ ਕ੍ਰਮੀਐ ਕ੍ਰਮ ਕਿਸ ਕਾ ਹੋਈ ॥

Why should one doubt? Regarding what should the doubt be?

ਜਾ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੇਈ ॥

When one firmly believes that the same God is pervading the water, earth and the sky.

ਗੁਰਮੁਖਿ ਉਬਰੇ ਮਨਮੁਖ ਪਤਿ ਖੋਈ ॥੧॥

The Guru's followers (who rise above such doubts) are saved from the worldly riches, but the self-willed persons lose their honor. ||1||

ਜਿਸੁ ਰਾਖੈ ਆਪਿ ਰਾਮੁ ਦਇਆਰਾ ॥

One who is protected by the Merciful God,

ਤਿਸੁ ਨਹੀ ਦੂਜਾ ਕੇ ਪਹੁਚਨਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥

no one else can rival him. ||1||Pause||

ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੁ ਅਨੰਤਾ ॥

The one infinite God pervades all beings,

ਤਾ ਤੂੰ ਸੁਖਿ ਸੇਉ ਹੋਇ ਅਚਿੰਤਾ ॥

therefore, don't worry and live a peaceful life.

ਓਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਜੇ ਵਰਤੰਤਾ ॥੨॥

God knows whatever is happening in the world. ||2||

ਮਨਮੁਖ ਮੁਏ ਜਿਨ ਦੂਜੀ ਪਿਆਸਾ ॥

Craving for worldly riches, the self-conceited persons keep dying spiritual death.

ਬਹੁ ਜੇਨੀ ਭਵਹਿ ਧੁਰਿ ਕਿਰਤਿ ਲਿਖਿਆਸਾ ॥

According to their preordained destiny, they wander through many births.

ਜੈਸਾ ਬੀਜਹਿ ਤੈਸਾ ਖਾਸਾ ॥੩॥

They eat whatever they plant (are rewarded according to their deeds). ||3||

ਦੇਖਿ ਦਰਸੁ ਮਨਿ ਭਇਆ ਵਿਗਾਸਾ ॥

The one whose mind gets delighted upon beholding God in everything.

ਸਭੁ ਨਦਰੀ ਆਇਆ ਬ੍ਰਹਮੁ ਪਰਗਾਸਾ ॥

he sees God's light permeating everywhere.

ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਪੂਰਨ ਆਸਾ ॥੪॥੨॥੭੧॥

O' Nanak, God fulfills every aspiration of that devotee. ||4||2||71||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ ॥

(O' mortal), for several births you became a worm or a moth.

ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ ॥

Many times you were born as an elephant, a fish or a deer.

ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ ॥

In many births you were a bird or a snake,

ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ ॥੧॥

In many births you were yoked as a horse or an ox. ||1||

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ ॥

O' mortal, try to unite with God; human life is your only chance to unite with God.

ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ ॥੧॥ ਰਹਾਉ ॥

Only after long time you have received this human body. ||1||Pause||

ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥

For many births you were turned into rocks and mountains.

ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ ॥

In so many incarnations, you perished in the womb itself.

ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ ॥

In several births you were grown as a tree.

ਲਖ ਚਉਰਾਸੀਹ ਜੇਨਿ ਕ੍ਰਮਾਇਆ ॥੨॥

In this way you were made to wander in millions of species. ||2||

ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ ॥

you have received this human life; join the holy congregation.

ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ ॥

Through the Guru's teachings, meditate on God's Name and perform selfless service of the humanity.

ਤਿਆਗਿ ਮਾਨੁ ਝੂਠੁ ਅਭਿਮਾਨੁ ॥

Abandon pride, falsehood and arrogance.

ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ ॥੩॥

If your ego is destroyed while you are still alive, you will be accepted in God's court. ||3||

ਜੇ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ ॥

O' God, whatever happens is according to Your will.

ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ ਜੋਗੁ ॥

Nobody else is capable of doing anything.

ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ ॥

O' God, we can only unite with You if You Yourself unite us,

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩॥੭੨॥

only then we can sing God's praises, says Nanak. ||4||3||72||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਕਰਮ ਭੂਮਿ ਮਹਿ ਬੇਅਹੁ ਨਾਮੁ ॥

O' my friend, sow the seed of Naam in the field of deeds (human body).

ਪੂਰਨ ਹੋਇ ਤੁਮਾਰਾ ਕਾਮੁ ॥

This way, the purpose of your life shall be accomplished.

ਫਲ ਪਾਵਹਿ ਮਿਟੈ ਜਮ ਤ੍ਰਾਸੁ ॥

You shall receive the reward in the form of release from the fear of death,

ਨਿਤ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਗੁਣ ਜਾਸੁ ॥੧॥

if you continually sing the Praises of God. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਤਰਿ ਉਰਿ ਧਾਰਿ ॥

Enshrine God's Name in your heart,

ਸੀਘਰ ਕਾਰਜੁ ਲੇਹੁ ਸਵਾਰਿ ॥੧॥ ਰਹਾਉ ॥

and quickly achieve the purpose of human life.||1||Pause||

ਅਪਨੇ ਪ੍ਰਭ ਸਿਉ ਹੇਹੁ ਸਾਵਧਾਨੁ ॥

Always remain ready to perform the devotional worship of God,

ਤਾ ਤੂੰ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ ॥

only then, you will receive honor in God's Court.

ਉਕਤਿ ਸਿਆਣਪ ਸਗਲੀ ਤਿਆਗੁ ॥

Give up all your arguments and cleverness,

ਸੰਤ ਜਨਾ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥੨॥

and humbly follow the teachings of the saintly persons. ||2||

ਸਰਬ ਜੀਅ ਹਰਿ ਜਾ ਕੈ ਹਾਥਿ ॥

One, in whose control are all the creatures,

ਕਦੇ ਨ ਵਿਛੁੜੈ ਸਭ ਕੈ ਸਾਥਿ ॥

who never separates from them and always remains with all of them.

ਉਪਾਵ ਛੇਡਿ ਗਹੁ ਤਿਸ ਕੀ ਓਟ ॥

Abandon all your efforts and seek the support of God;

ਨਿਮਖ ਮਾਹਿ ਹੋਵੈ ਤੇਰੀ ਛੋਟਿ ॥੩॥

in an instant you shall be liberated from the bonds of Maya. ||3||

ਸਦਾ ਨਿਕਟਿ ਕਰਿ ਤਿਸ ਨੇ ਜਾਣੁ ॥

Know that God is always near at hand.

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਸਤਿ ਕਰਿ ਮਾਨੁ ॥

Accept God's command as eternal.

ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਾਵਹੁ ਆਪੁ ॥

Through the Guru's teachings eradicate your self-conceit.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਾਨਕ ਜਪਿ ਜਾਪੁ ॥੪॥੪॥੭੩॥

O Nanak, meditate on God's name with loving devotion. ||4||4||73||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਗੁਰ ਕਾ ਬਚਨੁ ਸਦਾ ਅਬਿਨਾਸੀ ॥

The Guru's Word is eternal and everlasting.

ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੀ ਜਮ ਫਾਸੀ ॥

Through the Guru's word one is saved from the noose of death.

ਗੁਰ ਕਾ ਬਚਨੁ ਜੀਅ ਕੈ ਸੰਗਿ ॥

The Guru's word always remains with the soul.

ਗੁਰ ਕੈ ਬਚਨਿ ਰਚੈ ਰਾਮ ਕੈ ਰੰਗਿ ॥੧॥

Through the Guru's word one is imbued with God's love. ||1||

ਜੋ ਗੁਰਿ ਦੀਆ ਸੁ ਮਨ ਕੈ ਕਾਮਿ ॥

Whatever teachings the Guru gives, is useful to the mind.

ਸੰਤ ਕਾ ਕੀਆ ਸਤਿ ਕਰਿ ਮਾਨਿ ॥੧॥ ਰਹਾਉ ॥

Whatever the Guru does, accept that as True. ||1||Pause||

ਗੁਰ ਕਾ ਬਚਨੁ ਅਟਲ ਅਛੇਦ ॥

The Guru's Word is eternal and infallible.

ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੇ ਭ੍ਰਮ ਭੇਦ ॥

Through the Guru's Word, doubt and prejudice are dispelled.

ਗੁਰ ਕਾ ਬਚਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥

The Guru's Word never goes waste.

ਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥੨॥

Through the Guru's word one sings praises of God. ||2||

ਗੁਰ ਕਾ ਬਚਨੁ ਜੀਅ ਕੈ ਸਾਥ ॥

The Guru's word always remains with the soul.

ਗੁਰ ਕਾ ਬਚਨੁ ਅਨਾਥ ਕੇ ਨਾਥ ॥

The Guru's word is the support of the support-less.

ਗੁਰ ਕੈ ਬਚਨਿ ਨਰਕਿ ਨ ਪਵੈ ॥

By following the Guru's word, one is not cast in hell (one does not suffer in misery).

ਗੁਰ ਕੈ ਬਚਨਿ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਰਵੈ ॥੩॥

Through Guru's word one enjoys the ambrosial nectar of Naam. ||3||

ਗੁਰ ਕਾ ਬਚਨੁ ਪਰਗਟੁ ਸੰਸਾਰਿ ॥

Through the Guru's word one becomes known in the world.

ਗੁਰ ਕੈ ਬਚਨਿ ਨ ਆਵੈ ਹਾਰਿ ॥

Following the Guru's word one does not lose the game of life.

ਜਿਸੁ ਜਨ ਹੋਏ ਆਪਿ ਕ੍ਰਿਪਾਲ ॥

On whom God Himself becomes gracious .

ਨਾਨਕ ਸਤਿਗੁਰ ਸਦਾ ਦਇਆਲ ॥੪॥੫॥੭੪॥

O' Nanak, the true Guru is always kind on him. ||4||5||74||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਜਿਨਿ ਕੀਤਾ ਮਾਟੀ ਤੇ ਰਤਨੁ ॥

He, who created my jewel- like priceless body out of dust,

ਗਰਭ ਮਹਿ ਰਾਖਿਆ ਜਿਨਿ ਕਰਿ ਜਤਨੁ ॥

He, who kept me safe in the mother's womb.

ਜਿਨਿ ਦੀਨੀ ਸੋਭਾ ਵਡਿਆਈ ॥

He, who blessed me honor and glory,

ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਆਠ ਪਹਰ ਧਿਆਈ ॥੧॥

I remember Him with loving devotion at all the times. ||1||

ਰਮਈਆ ਰੇਨੁ ਸਾਧ ਜਨ ਪਾਵਉ ॥

O' God, bless me with the humble service of the saintly people,

ਗੁਰ ਮਿਲਿ ਅਪੁਨਾ ਖਸਮੁ ਧਿਆਵਉ ॥੧॥ ਰਹਾਉ ॥

and by following the Guru's teachings I will lovingly remember You.

||1||Pause||

ਜਿਨਿ ਕੀਤਾ ਮੂੜ ਤੇ ਬਕਤਾ ॥

He, who transformed me, an ignorant fool, into a fine speaker,

ਜਿਨਿ ਕੀਤਾ ਬੇਸੁਰਤ ਤੇ ਸੁਰਤਾ ॥

he who changed me, an ignorant, to a wise person,

ਜਿਸੁ ਪਰਸਾਦਿ ਨਵੈ ਨਿਧਿ ਪਾਈ ॥

by whose Grace, I have received all the nine treasures of the world,

ਸੇ ਪ੍ਰਭੁ ਮਨ ਤੇ ਬਿਸਰਤ ਨਾਹੀ ॥੨॥

That almighty God never goes out of my mind. ||2||

ਜਿਨਿ ਦੀਆ ਨਿਥਾਵੇ ਕਉ ਥਾਨੁ ॥

He, who gave shelter to the shelter-less,

ਜਿਨਿ ਦੀਆ ਨਿਮਾਨੇ ਕਉ ਮਾਨੁ ॥

He, who blessed honor to the one without honor,

ਜਿਨਿ ਕੀਨੀ ਸਭ ਪੂਰਨ ਆਸਾ ॥

He, who fulfilled all my desire,

ਸਿਮਰਉ ਦਿਨੁ ਰੈਨਿ ਸਾਸ ਗਿਰਾਸਾ ॥੩॥

I lovingly remember Him day and night, with every breath and morsel. ||3||

ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਮਾਇਆ ਸਿਲਕ ਕਾਟੀ ॥

He, by whose grace my bonds of worldly riches has been cut off,

ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਖਾਟੀ ॥

by the Guru's grace, The poisonous Maya which tasted like nectar before, now tastes bitter like poison.

ਕਹੁ ਨਾਨਕ ਇਸ ਤੇ ਕਿਛੁ ਨਾਹੀ ॥

Nanak says, one cannot do anything on one's own efforts.

ਰਾਖਨਹਾਰੇ ਕਉ ਸਾਲਾਹੀ ॥੪॥੬॥੭੫॥

By His Grace, I sing the praises of God, the savior. ||4||6||75||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਤਿਸ ਕੀ ਸਰਣਿ ਨਾਹੀ ਭਉ ਸੋਗੁ ॥

In His refuge, there is no fear and sorrow.

ਉਸ ਤੇ ਬਾਹਰਿ ਕਛੁ ਨ ਹੋਗੁ ॥

Nothing can happen outside His Will,

ਤਜੀ ਸਿਆਣਪ ਬਲ ਬੁਧਿ ਬਿਕਾਰ ॥

I have renounced all my cleverness, power and evil intellect.

ਦਾਸ ਅਪਨੇ ਕੀ ਰਾਖਨਹਾਰ ॥੧॥

God is the protector of the honor of His devotee. ||1||

ਜਪਿ ਮਨ ਮੇਰੇ ਰਾਮ ਰਾਮ ਰੰਗਿ ॥

O' my mind, meditate on God with love,

ਘਰਿ ਬਾਹਰਿ ਤੇਰੈ ਸਦ ਸੰਗਿ ॥੧॥ ਰਹਾਉ ॥

He is always with you both within and without. ||1||Pause||

ਤਿਸ ਕੀ ਟੇਕ ਮਨੈ ਮਹਿ ਰਾਖੁ ॥

(O' my friend), in your mind always depend on His support.

ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖੁ ॥

and enjoy the bliss of the ambrosial nectar of Guru's word.

ਅਵਰਿ ਜਤਨ ਕਹਹੁ ਕਉਨ ਕਾਜੁ ॥

(forsaking God) of what use are your other efforts when,

ਕਰਿ ਕਿਰਪਾ ਰਾਖੈ ਆਪਿ ਲਾਜੁ ॥੨॥

showing His mercy, God Himself protects the honor of His devotee. ||2||

ਕਿਆ ਮਾਨੁਖ ਕਹਹੁ ਕਿਆ ਜੋਰੁ ॥

Tell me, what power human beings have?

ਝੂਠਾ ਮਾਇਆ ਕਾ ਸਭੁ ਸੋਰੁ ॥

All the tumult of Maya is false and short lived.

ਕਰਣੁ ਕਰਾਵਨਹਾਰੁ ਸੁਆਮੀ ॥

It is God who does and gets everything done.

ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥੩॥

He knows the secrets of all hearts. ||3||

ਸਰਬ ਸੁਖਾ ਸੁਖੁ ਸਾਚਾ ਏਹੁ ॥

Of all the pleasures, the supreme and everlasting pleasure is.

ਗੁਰ ਉਪਦੇਸੁ ਮਨੈ ਮਹਿ ਲੇਹੁ ॥

to keep the Guru's teachings enshrined in the heart.

ਜਾ ਕਉ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੀ ॥

One who is attuned to the love of God's Name.

ਕਹੁ ਨਾਨਕ ਸੋ ਧੰਨੁ ਵਡਭਾਗੀ ॥੪॥੭॥੭੬॥

Nanak says, blessed is that fortunate person ||4||7||76||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਸੁਣਿ ਹਰਿ ਕਥਾ ਉਤਾਰੀ ਮੈਲੁ ॥

Upon listening to God's praises, those who became free off the filth of vices,

ਮਹਾ ਪੁਨੀਤ ਭਏ ਸੁਖ ਸੈਲੁ ॥

become immaculate and attained all the comforts and peace.

ਵਡੈ ਭਾਗਿ ਪਾਇਆ ਸਾਧਸੰਗੁ ॥

By great good fortune, they were blessed with the company of saints.

ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਰੋ ਰੰਗੁ ॥੧॥

and were imbued with love of God. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਜਨੁ ਤਾਰਿਓ ॥

The Guru has saved the devotee who has been meditating on God's Name.

ਅਗਨਿ ਸਾਗਰੁ ਗੁਰਿ ਪਾਰਿ ਉਤਾਰਿਓ ॥੧॥ ਰਹਾਉ ॥

The Guru has helped the devotee to swim across the ocean of the fire of worldly desires. ||1||Pause||

ਕਰਿ ਕੀਰਤਨੁ ਮਨ ਸੀਤਲ ਭਏ ॥

Those whose minds became tranquil by singing praises of God,

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਗਏ ॥

their sins of countless births were washed away.

ਸਰਬ ਨਿਧਾਨ ਪੇਖੇ ਮਨ ਮਾਹਿ ॥

They saw and enjoyed the pleasure of all the nine treasures in their mind itself.

ਅਬ ਢੂਢਨ ਕਾਰੇ ਕਉ ਜਾਹਿ ॥੨॥

therefore, why should they search anywhere else? ||2||

ਪ੍ਰਭ ਅਪੁਨੇ ਜਬ ਭਏ ਦਇਆਲ ॥

When God became kind to His devotees,

ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਘਾਲ ॥

the service of His devotees was accomplished.

ਬੰਧਨ ਕਾਟਿ ਕੀਏ ਅਪਨੇ ਦਾਸ ॥

Snapping their bonds of worldly attachment, He yoked them into His service.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਣਤਾਸ ॥੩॥

By continuously meditating on God, the treasure of virtues, the devotees merge in Him. ||3||

ਏਕੇ ਮਨਿ ਏਕੇ ਸਭ ਠਾਇ ॥

He realizes that the same One is pervading his heart and everywhere else.

ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸਭ ਜਾਇ ॥

That perfect God is permeating every place.

ਗੁਰਿ ਪੂਰੈ ਸਭੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥

One whose doubts have been dispelled by the Perfect Guru.

ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ॥੪॥੮॥੭੭॥

O' Nanak, by meditating on God, he has attained peace. ||4||8||77||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਅਗਲੇ ਮੁਏ ਸਿ ਪਾਛੈ ਪਰੇ ॥

Our ancestors left the worldly wealth behind and have already been forgotten.

ਜੇ ਉਬਰੇ ਸੇ ਬੰਧਿ ਲਕੁ ਖਰੇ ॥

Those who are still alive are steadfastly busy in amassing worldly wealth.

ਜਿਹ ਧੰਧੇ ਮਹਿ ਓਇ ਲਪਟਾਏ ॥

The pursuit of worldly wealth in which the ancestors were engrossed,

ਉਨ ਤੇ ਦੁਗੁਣ ਦਿੜੀ ਉਨ ਮਾਏ ॥੧॥

their heirs are engrossed in the same pursuit, with double the vigor. ||1||

ਓਹ ਬੇਲਾ ਕਛੁ ਚੀਤਿ ਨ ਆਵੈ ॥

That time doesn't even come to the mortal's mind when he must leave everything and depart from here, like his ancestors.

ਬਿਨਸਿ ਜਾਇ ਤਾਹੁ ਲਪਟਾਵੈ ॥੧॥ ਰਹਾਉ ॥

Instead, he keeps clinging to the worldly wealth which is perishable.

||1||Pause||

ਆਸਾ ਬੰਧੀ ਮੂਰਖ ਦੇਹ ॥

The body of the foolish human being is bound down by worldly desires.

ਕਾਮ ਕ੍ਰੋਧ ਲਪਟਿਓ ਅਸਨੇਹ ॥

He remains entangled in lust, anger and emotional attachment.

ਸਿਰ ਉਪਰਿ ਠਾਢੇ ਧਰਮ ਰਾਇ ॥

Over one's head stands the demon of death (one could die any moment)

ਮੀਠੀ ਕਰਿ ਕਰਿ ਬਿਖਿਆ ਖਾਇ ॥੨॥

Believing it to be sweet, a human being keeps collecting and tasting the poison of worldly wealth. ||2||

ਹਉ ਬੰਧਉ ਹਉ ਸਾਧਉ ਬੈਰੁ ॥

in his ego he keeps saying: "I shall tie up and settle my account with the enemy"

ਹਮਰੀ ਭੂਮਿ ਕਉਣੁ ਘਾਲੈ ਪੈਰੁ ॥

who dares to set foot upon my land?

ਹਉ ਪੰਡਿਤੁ ਹਉ ਚਤੁਰੁ ਸਿਆਣਾ ॥

I am learned, I am clever and wise.

ਕਰਣੈਹਾਰੁ ਨ ਬੁਝੈ ਬਿਗਾਨਾ ॥੩॥

The ignorant does not understand the Creator. ||3||

ਅਪੁਨੀ ਗਤਿ ਮਿਤਿ ਆਪੇ ਜਾਨੈ ॥

God Himself knows His state and limit.

ਕਿਆ ਕੇ ਕਹੈ ਕਿਆ ਆਖਿ ਵਖਾਨੈ ॥

What can anyone say? How can anyone describe Him?

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹਿ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥

One has to do (the job) which one has been assigned.

ਅਪਨਾ ਭਲਾ ਸਭ ਕਾਹੂ ਮੰਗਨਾ ॥੪॥

O'God, everyone beg for their welfare from You. ||4||

ਸਭ ਕਿਛੁ ਤੇਰਾ ਤੂੰ ਕਰਣੈਹਾਰੁ ॥

O' God, everything is Yours, You are the Creator.

ਅੰਤੁ ਨਾਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰੁ ॥

Your virtues and powers are limitless.

ਦਾਸ ਅਪਨੇ ਕਉ ਦੀਜੈ ਦਾਨੁ ॥

O' God, please bless Your humble devotee with this gift,

ਕਬਹੂ ਨ ਵਿਸਰੈ ਨਾਨਕ ਨਾਮੁ ॥੫॥੯॥੭੮॥

that Nanak may never forget Naam. ||5||9||78||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Gurul:

ਅਨਿਕ ਜਤਨ ਨਹੀ ਹੋਤ ਛੁਟਾਰਾ ॥

By all sorts of efforts, one can not get liberated from the worldly attachments.

ਬਹੁਤੁ ਸਿਆਣਪ ਆਗਲ ਭਾਰਾ ॥

Too much cleverness only piles up the load of more and more sorrows.

ਹਰਿ ਕੀ ਸੇਵਾ ਨਿਰਮਲ ਹੇਤ ॥

Through the devotional worship of God with pure love,

ਪ੍ਰਭ ਕੀ ਦਰਗਹ ਸੇਭਾ ਸੇਤ ॥੧॥

one goes to God's court with honor. ||1||

ਮਨ ਮੇਰੇ ਗਹੁ ਹਰਿ ਨਾਮ ਕਾ ਓਲਾ ॥

O my mind, hold tight to the Support of God's Name,

ਤੁਝੈ ਨ ਲਾਗੈ ਤਾਤਾ ਝੋਲਾ ॥੧॥ ਰਹਾਉ ॥

so that not even the slightest pain afflicts you. ||1||Pause||

ਜਿਉ ਬੇਹਿਬੁ ਭੈ ਸਾਗਰ ਮਾਹਿ ॥

Just as in a dreadful ocean, a ship saves one from drowning,

ਅੰਧਕਾਰ ਦੀਪਕ ਦੀਪਾਹਿ ॥

lamps illumine the darkness,

ਅਗਨਿ ਸੀਤ ਕਾ ਲਾਹਸਿ ਦੂਖ ॥

and fire takes away the pain of cold,

ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ ਸੁਖ ॥੨॥

similarly, the mind becomes peaceful by lovingly meditating on Naam. ||2||

ਉਤਰਿ ਜਾਇ ਤੇਰੇ ਮਨ ਕੀ ਪਿਆਸ ॥

The yearning of your mind for worldly riches shall be removed,

ਪੂਰਨ ਹੋਵੈ ਸਗਲੀ ਆਸ ॥

and all your hopes shall be fulfilled.

ਡੋਲੈ ਨਾਹੀ ਤੁਮਰਾ ਚੀਤੁ ॥

Your mind shall not waver for worldly riches.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਮੀਤ ॥੩॥

O' my friend, meditate on the ambrosial Naam by following the Guru's word.

|3|

ਨਾਮੁ ਅਉਖਧੁ ਸੇਈ ਜਨੁ ਪਾਵੈ ॥

Only that person receives the panacea (cure for all) of Naam,

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਦਿਵਾਵੈ ॥

Showing mercy, whom God Himself helps to obtain it from the Guru.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸੈ ॥

One in whose heart dwells God's Name,

ਦੁਖੁ ਦਰਦੁ ਤਿਹ ਨਾਨਕ ਨਸੈ ॥੪॥੧੦॥੭੯॥

O' Nanak, all his pains and sorrows are eliminated. ||4||10||79||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਬਹੁਤੁ ਦਰਬੁ ਕਰਿ ਮਨੁ ਨ ਅਘਾਨਾ ॥

Even after acquiring lots of wealth, the mind is not satiated.

ਅਨਿਕ ਰੂਪ ਦੇਖਿ ਨਹ ਪਤੀਆਨਾ ॥

Gazing upon countless beauties, the mind is not satisfied.

ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਉਰਝਿਓ ਜਾਨਿ ਮੇਰੀ ॥

One remains involved in his children and wife, believing that they belong to him.

ਓਹ ਬਿਨਸੈ ਓਇ ਭਸਮੈ ਢੇਰੀ ॥੧॥

That wealth shall perish, and those relatives shall be reduced to ashes. ||1||

ਬਿਨੁ ਹਰਿ ਭਜਨ ਦੇਖਉ ਬਿਲਲਾਤੇ ॥

Those who live without meditating on God, I see them wailing.

ਧ੍ਰਿਗੁ ਤਨੁ ਧ੍ਰਿਗੁ ਧਨੁ ਮਾਇਆ ਸੰਗਿ ਰਾਤੇ ॥੧॥ ਰਹਾਉ ॥

Those who are engrossed in the love of worldly riches, cursed is their body and cursed is their wealth. ||1||Pause||

ਜਿਉ ਬਿਗਾਰੀ ਕੈ ਸਿਰਿ ਦੀਜਹਿ ਦਾਮ ॥

It is like bags of money being carried by a bonded laborer,

ਓਇ ਖਸਮੈ ਕੈ ਗ੍ਰਿਹਿ ਉਨ ਦੁਖ ਸਹਾਮ ॥

the money goes to his master's house, and the laborer simply suffers the pain of carrying the load.

ਜਿਉ ਸੁਪਨੈ ਹੋਇ ਬੈਸਤ ਰਾਜਾ ॥

His situation is like that person) who, in his dream becomes a king,

ਨੇਤ੍ਰੁ ਪਸਾਰੈ ਤਾ ਨਿਰਾਰਥ ਕਾਜਾ ॥੨॥

but when he opens his eyes, he sees that it was all useless. ||2||

ਜਿਉ ਰਾਖਾ ਖੇਤ ਉਪਰਿ ਪਰਾਏ ॥

just as a watchman oversees the crops of another,

ਖੇਤੁ ਖਸਮ ਕਾ ਰਾਖਾ ਉਠਿ ਜਾਏ ॥

Upon harvesting, the crop remains with the owner and the watchman departs.

ਉਸੁ ਖੇਤ ਕਾਰਣਿ ਰਾਖਾ ਕੜੈ ॥

The watchman suffers for the other's crop.

ਤਿਸ ਕੈ ਪਾਲੈ ਕਛੁ ਨ ਪੜੈ ॥੩॥

but still, in the end he goes home empty handed. ||3||

ਜਿਸ ਕਾ ਰਾਜੁ ਤਿਸੈ ਕਾ ਸੁਪਨਾ ॥

He whose kingdom is this universe has given us the dream of worldly pleasures as well.

ਜਿਨਿ ਮਾਇਆ ਦੀਨੀ ਤਿਨਿ ਲਾਈ ਤ੍ਰਿਸਨਾ ॥

He who has given the worldly riches has also infused the craving for it.

ਆਪਿ ਬਿਨਾਰੇ ਆਪਿ ਕਰੇ ਰਾਸਿ ॥

Based on destiny) He Himself entangles some in Maya and annihilates them spiritually and to others He blesses Naam and fulfills the purpose of human life.

ਨਾਨਕ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ ॥੪॥੧੧॥੮੦॥

O' Nanak, we should always pray to God for the gift Naam. ||4||11||80||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਬਹੁ ਰੰਗ ਮਾਇਆ ਬਹੁ ਬਿਧਿ ਪੇਖੀ ॥

I have observed many forms of Maya enticing people in so many ways.

ਕਲਮ ਕਾਗਦ ਸਿਆਨਪ ਲੇਖੀ ॥

Many have written words of wisdom swayed by the various modes of Maya.

ਮਹਰ ਮਲੂਕ ਹੋਇ ਦੇਖਿਆ ਖਾਨ ॥

Many have tried becoming a leader, chief, or a king

ਤਾ ਤੇ ਨਾਹੀ ਮਨੁ ਤ੍ਰਿਪਤਾਨ ॥੧॥

but none of these powers satisfied anyone's mind. ||1||

ਸੇ ਸੁਖੁ ਮੇ ਕਉ ਸੰਤ ਬਤਾਵਹੁ ॥

O' saints, please tell me about that spiritual bliss,

ਕ੍ਰਿਸਨਾ ਬੁਝੈ ਮਨੁ ਤ੍ਰਿਪਤਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥

which will quench my cravings for Maya and satisfy my mind. ||1||Pause||

ਅਸੁ ਪਵਨ ਹਸਤਿ ਅਸਵਾਰੀ ॥

Many have experienced rides on fast horses and elephants (expensive vehicals),

ਚੇਆ ਚੰਦਨੁ ਸੇਜ ਸੁੰਦਰਿ ਨਾਰੀ ॥

many kinds of perfumes and the company of beautiful women in bed,

ਨਟ ਨਾਟਿਕ ਆਖਾਰੇ ਗਾਇਆ ॥

plays of jugglers and listened to their songs.

ਤਾ ਮਹਿ ਮਨਿ ਸੰਤੋਖੁ ਨ ਪਾਇਆ ॥੨॥

but even in these worldly pleasures the mind did not find contentment. ||2||

ਤਖਤੁ ਸਭਾ ਮੰਡਨ ਦੇਲੀਚੇ ॥

The thrones, royal courts, decorations, costly carpets,

ਸਗਲ ਮੇਵੇ ਸੁੰਦਰ ਬਾਰੀਚੇ ॥

all sorts of luscious fruits and beautiful gardens,

ਆਖੇੜ ਬਿਰਤਿ ਰਾਜਨ ਕੀ ਲੀਲਾ ॥

the excitement of hunting and princely pleasures,

ਮਨੁ ਨ ਸੁਹੇਲਾ ਪਰਪੰਚੁ ਹੀਲਾ ॥੩॥

none of these give real pleasure to the mind and prove to be illusions. ||3||

ਕਰਿ ਕਿਰਪਾ ਸੰਤਨ ਸਚੁ ਕਹਿਆ ॥

In their kindness, the saints gave me true advice,

ਸਰਬ ਸੁਖ ਇਹੁ ਆਨੰਦੁ ਲਹਿਆ ॥

that this spiritual bliss which is the source of all comforts is received only,

ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥

by singing the praises of God in the holy congregation.

ਕਹੁ ਨਾਨਕ ਵਡਭਾਰੀ ਪਾਈਐ ॥੪॥

Nanak says that, this gift of singing the praises of God is received only through good fortune. ||4||

ਜਾ ਕੈ ਹਰਿ ਧਨੁ ਸੇਈ ਸੁਹੇਲਾ ॥

He who has the wealth of God's Name is truly at peace.

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਸਾਧਸੰਗਿ ਮੇਲਾ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੧੨॥੮੧॥

It is only by God's grace that one joins the holy congregation. ||1||Second
Pause||12||81||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਪ੍ਰਾਣੀ ਜਾਣੈ ਇਹੁ ਤਨੁ ਮੇਰਾ ॥

The mortal claims this body as his own.

ਬਹੁਰਿ ਬਹੁਰਿ ਉਆਹੁ ਲਪਟੇਰਾ ॥

Again and again, he clings to it.

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗਿਰਸਤ ਕਾ ਫਾਸਾ ॥

Entangled with his children, wife and household affairs,

ਹੇਨੁ ਨ ਪਾਈਐ ਰਾਮ ਕੇ ਦਾਸਾ ॥੧॥

he cannot be the devotee of God. ||1||

ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਰਾਮ ਗੁਣ ਗਾਇ ॥

What is the way by which one can start singing the praises of God?

ਕਵਨ ਸੁ ਮਤਿ ਜਿਤੁ ਤਰੈ ਇਹ ਮਾਇ ॥੧॥ ਰਹਾਉ ॥

What is that teaching following which one can be saved from the bonds of Maya? ||1||Pause||

ਜੇ ਭਲਾਈ ਸੇ ਬੁਰਾ ਜਾਨੈ ॥

The deed which is for his own good, he thinks that as evil.

ਸਾਚੁ ਕਹੈ ਸੇ ਬਿਖੈ ਸਮਾਨੈ ॥

If someone tells him the truth, he looks upon that as poison.

ਜਾਣੈ ਨਾਹੀ ਜੀਤ ਅਰੁ ਹਾਰ ॥

He does not even understand that which deed would make him win the game of life and which would make him lose.

ਇਹੁ ਵਲੇਵਾ ਸਾਕਤ ਸੰਸਾਰ ॥੨॥

This is the way of life in the world of the faithless cynics. ||2||

ਜੇ ਹਲਾਹਲ ਸੇ ਪੀਵੈ ਬਉਰਾ ॥

The fool drinks the deadly poison of Maya,

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਜਾਨੈ ਕਰਿ ਕਉਰਾ ॥

while he believes the ambrosial Naam to be bitter.

ਸਾਧਸੰਗ ਕੈ ਨਾਹੀ ਨੇਰਿ ॥

He doesn't even go near the congregation of the saints;

ਲਖ ਚਉਰਾਸੀਹ ਕ੍ਰਮਤਾ ਫੇਰਿ ॥੩॥

and wanders lost through millions of births. ||3||

ਏਕੈ ਜਾਲਿ ਫਹਾਏ ਪੰਖੀ ॥

Like the birds trapped in a net, God has trapped human beings in the Maya.

ਰਸਿ ਰਸਿ ਭੋਗ ਕਰਹਿ ਬਹੁ ਰੰਗੀ ॥

immersed in the worldly pleasures, they frolic in so many ways.

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਕ੍ਰਿਪਾਲ ॥

Nanak says, the one on whom God has become kind,

ਗੁਰਿ ਪੂਰੈ ਤਾ ਕੇ ਕਾਟੇ ਜਾਲ ॥੪॥੧੩॥੮੨॥

the perfect Guru has cut off his bonds of worldly entrapments. ||4||13||82||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Gauree Gwaarayree, Fifth Guru:

ਤਉ ਕਿਰਪਾ ਤੇ ਮਾਰਗੁ ਪਾਈਐ ॥

O' God, by Your grace, we realize the righteous way of living

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਧਿਆਈਐ ॥

By God's Grace, we meditate on Naam .

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਛੁਟੈ ॥

By God's Grace, we are released from the bonds of Maya.

ਤਉ ਕਿਰਪਾ ਤੇ ਹਉਮੈ ਤੁਟੈ ॥੧॥

By Your Grace, egotism is eradicated. ||1||

ਤੁਮ ਲਾਵਹੁ ਤਉ ਲਾਗਹ ਸੇਵ ॥

O' God, if You bless us, only then we engage in Your devotional worship.

ਹਮ ਤੇ ਕਛੁ ਨ ਹੋਵੈ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥

O' my Enlightener, on our own we can do nothing. ||1||Pause||

ਤੁਧੁ ਭਾਵੈ ਤਾ ਗਾਵਾ ਬਾਣੀ ॥

O' God, if it pleases You, only then I can sing hymns of Your praises.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਚੁ ਵਖਾਣੀ ॥

If it pleases You, only then I can recite the eternal Naam.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਤਿਗੁਰ ਮਇਆ ॥

Only when it pleases You, we receive the grace of the true Guru.

ਸਰਬ ਸੁਖਾ ਪ੍ਰਭ ਤੇਰੀ ਦਇਆ ॥੨॥

O' God, all peace comes by Your Kindness . ||2||

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੇ ਨਿਰਮਲ ਕਰਮਾ ॥

O' God, whatever pleases You, that is the immaculate deed.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੇ ਸਚੁ ਧਰਮਾ ॥

Whatever pleases You is the true faith.

ਸਰਬ ਨਿਧਾਨ ਗੁਣ ਤੁਮ ਹੀ ਪਾਸਿ ॥

All the treasures and all the virtues are with You.

ਤੂੰ ਸਾਹਿਬੁ ਸੇਵਕ ਅਰਦਾਸਿ ॥੩॥

You are my Master, and Your servant's supplication is only before You. ||3||

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ਹਰਿ ਰੰਗਿ ॥

My body and mind may become immaculate and pure in Your love.

ਸਰਬ ਸੁਖਾ ਪਾਵਉ ਸਤਸੰਗਿ ॥

I may find all pleasures in the congregation of the saintly persons.

ਨਾਮਿ ਤੇਰੈ ਰਹੈ ਮਨੁ ਰਾਤਾ ॥

My mind may always remain imbued with Your love.

ਇਹੁ ਕਲਿਆਣੁ ਨਾਨਕ ਕਰਿ ਜਾਤਾ ॥੪॥੧੪॥੮੩॥

Nanak deems this as the supreme bliss. ||4||14||83||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਆਨ ਰਸਾ ਜੇਤੇ ਤੈ ਚਾਖੇ ॥

(O' my tongue), all the delicacies, other than Naam, which you are tasting,

ਨਿਮਖ ਨ ਤ੍ਰਿਸਨਾ ਤੇਰੀ ਲਾਥੇ ॥

have not satiated your desires even for a moment.

ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ ਸਾਦੁ ॥

But if you taste the elixir of God's Name,

ਚਾਖਤ ਹੋਇ ਰਹਹਿ ਬਿਸਮਾਦੁ ॥੧॥

upon tasting it, you shall be wonderstruck and amazed. ||1||

ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਪੀਉ ਪਿਆਰੀ ॥

O dear beloved tongue, drink in the ambrosial nectar of Naam.

ਇਹ ਰਸ ਰਾਤੀ ਹੋਇ ਤ੍ਰਿਪਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥

Imbued with this sublime essence, you shall be satisfied. ||1||Pause||

ਹੇ ਜਿਹਵੇ ਤੂੰ ਰਾਮ ਗੁਣ ਗਾਉ ॥

O' my tongue, sing the glorious praises of God.

ਨਿਮਖ ਨਿਮਖ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਉ ॥

Meditate on God at each and every instant.

ਆਨ ਨ ਸੁਨੀਐ ਕਤਹੂੰ ਜਾਈਐ ॥

Don't listen anything except Naam and don't go anywhere except the holy congregation.

ਸਾਧਸੰਗਤਿ ਵਡਭਾਰੀ ਪਾਈਐ ॥੨॥

But the company of saints is attained only by great good fortune. ||2||

ਆਠ ਪਹਰ ਜਿਹਵੇ ਆਰਾਧਿ ॥

O' my tongue, always lovingly meditate on,

ਪਾਰਬ੍ਰਹਮ ਠਾਕੁਰ ਆਗਾਧਿ ॥

the Unfathomable, Supreme Master-God.

ਈਹਾ ਉਹਾ ਸਦਾ ਸੁਹੇਲੀ ॥

Here and hereafter, you shall be happy forever.

ਹਰਿ ਗੁਣ ਗਾਵਤ ਰਸਨ ਅਮੇਲੀ ॥੩॥

O' my tongue, by chanting God's virtues, you will become invaluable. ||3||

ਬਨਸਪਤਿ ਮਉਲੀ ਫਲ ਫੁਲ ਪੇਡੇ ॥

One may see all kinds of vegetation, fruits, and flowers in bloom.

ਇਹ ਰਸ ਰਾਤੀ ਬਹੁਰਿ ਨ ਛੋਡੇ ॥

But imbued with this nectar of Naam, one shall never leave it for any other worldly relish.

ਆਨ ਨ ਰਸ ਕਸ ਲਵੈ ਨ ਲਾਈ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਹੈ ਸਹਾਈ ॥੪॥੧੫॥੮੪॥

Nanak says, when the Guru becomes one's helper and shows him the relish of God's Name, then one doesn't go near any other worldly relish.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਸਾਜੀ ਬਾਰਿ ॥

The mind is like a temple (house of God), and the body is like a fence built around it.

ਇਸ ਹੀ ਮਧੇ ਬਸਤੁ ਅਪਾਰ ॥

Within this temple is the infinite wealth of Naam.

ਇਸ ਹੀ ਭੀਤਰਿ ਸੁਨੀਅਤ ਸਾਹੁ ॥

Within it, the great banker-God is said to dwell.

ਕਵਨੁ ਬਾਪਾਰੀ ਜਾ ਕਾ ਉਹਾ ਵਿਸਾਹੁ ॥੧॥

Who is that trader of Naam who holds the trust with that banker-God? ||1||

ਨਾਮ ਰਤਨ ਕੇ ਕੇ ਬਿਉਹਾਰੀ ॥

Rare is the true trader of the jewel- like precious Naam,

ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਕਰੇ ਆਹਾਰੀ ॥੧॥ ਰਹਾਉ ॥

who has made the ambrosial nectar of Naam as his sustenance. ||1||Pause||

ਮਨੁ ਤਨੁ ਅਰਪੀ ਸੇਵ ਕਰੀਜੈ ॥

Surrendering my body and mind, I would serve him.

ਕਵਨ ਸੁ ਜੁਗਤਿ ਜਿਤੁ ਕਰਿ ਭੀਜੈ ॥

(I would ask him that), what is the way by which God is pleased.

ਪਾਇ ਲਗਾਉ ਤਜਿ ਮੇਰਾ ਤੇਰੈ ॥

Shedding the notions of your and mine (duality) I would humbly accept him.

ਕਵਨੁ ਸੁ ਜਨੁ ਜੋ ਸਉਦਾ ਜੋਰੈ ॥੨॥

Who is that devotee who could help me acquire the wealth of Naam? ||2||

ਮਹਲੁ ਸਾਹ ਕਾ ਕਿਨ ਬਿਧਿ ਪਾਵੈ ॥

How can one attain God's Presence?

ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਭੀਤਰਿ ਬੁਲਾਵੈ ॥

What is the way by which one is accepted by God?

ਤੂੰ ਵਡ ਸਾਹੁ ਜਾ ਕੇ ਕੋਟਿ ਵਣਜਾਰੇ ॥

O' God, You are the greatest Banker, who has millions of traders.

ਕਵਨੁ ਸੁ ਦਾਤਾ ਲੇ ਸੰਚਾਰੇ ॥੩॥

Who is the benefactor of Naam? Who can take me to Him? ||3||

ਖੇਜਤ ਖੇਜਤ ਨਿਜ ਘਰੁ ਪਾਇਆ ॥

Searching continually, I have realized God in my own heart.

ਅਮੋਲ ਰਤਨੁ ਸਾਚੁ ਦਿਖਲਾਇਆ ॥

The Guru has made me realize the priceless jewel-like Naam.

ਕਰਿ ਕਿਰਪਾ ਜਬ ਮੇਲੇ ਸਾਹਿ ॥

whenever the God unites a person with Himself, showing His mercy,

ਕਹੁ ਨਾਨਕ ਗੁਰ ਕੈ ਵੇਸਾਹਿ ॥੪॥੧੬॥੮੫॥

it has happened through the blessing of the Guru, says Nanak. ||4||16||85||

ਗਉੜੀ ਮਹਲਾ ੫ ਗੁਆਰੇਰੀ ॥

Raag Gauree, Fifth Guru, Gwaarayree:

ਰੈਣਿ ਦਿਨਸੁ ਰਹੈ ਇਕ ਰੰਗਾ ॥

Night and day, the Guru's follower remains imbued in the love of God.

ਪ੍ਰਭ ਕਉ ਜਾਣੈ ਸਦ ਹੀ ਸੰਗਾ ॥

He knows that God is always with him.

ਠਾਕੁਰ ਨਾਮੁ ਕੀਓ ਉਨਿ ਵਰਤਨਿ ॥

Such persons make God's Name as a daily necessity in their way of life.

ਤ੍ਰਿਪਤਿ ਅਘਾਵਨੁ ਹਰਿ ਕੈ ਦਰਸਨਿ ॥੧॥

Realizing God they always remains satiated. ||1||

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਨ ਤਨ ਹਰੇ ॥

Imbued with the Love of God, the mind and body of those remain rejuvenated,

ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਨੀ ਪਰੇ ॥੧॥ ਰਹਾਉ ॥

Those who seek the refuge of the perfect Guru ||1||Pause||

ਚਰਣ ਕਮਲ ਆਤਮ ਆਧਾਰ ॥

God's immaculate Name is the support of their soul.

ਏਕੁ ਨਿਹਾਰਹਿ ਆਗਿਆਕਾਰ ॥

They see only God pervading everywhere and always follow His Order.

ਏਕੇ ਬਨਜੁ ਏਕੇ ਬਿਉਹਾਰੀ ॥

They always remain devotees of God and meditate only on Naam.

ਅਵਰੁ ਨ ਜਾਨਹਿ ਬਿਨੁ ਨਿਰੰਕਾਰੀ ॥੨॥

They worship no other than the Formless God. ||2||

ਹਰਖ ਸੋਗ ਦੁਹਰੂੰ ਤੇ ਮੁਕਤੇ ॥

They are liberated from the effects of pleasure and pain.

ਸਦਾ ਅਲਿਪਤੁ ਜੋਗ ਅਰੁ ਜੁਗਤੇ ॥

They always remain detached from worldly riches; remain attuned to God and live righteously.

ਦੀਸਹਿ ਸਭ ਮਹਿ ਸਭ ਤੇ ਰਹਤੇ ॥

They live among all, and yet are distinct and detached from all.

ਪਾਰਬ੍ਰਹਮ ਕਾ ਓਇ ਧਿਆਨੁ ਧਰਤੇ ॥੩॥

They always remain attuned to the Supreme God. ||3||

ਸੰਤਨ ਕੀ ਮਹਿਮਾ ਕਵਨ ਵਖਾਨਉ ॥

What glory of the saints can I describe?

ਅਗਾਧਿ ਬੋਧਿ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨਉ ॥

Their spiritual wisdom is unfathomable; I cannot estimate their worth.

ਪਾਰਬ੍ਰਹਮ ਮੇਹਿ ਕਿਰਪਾ ਕੀਜੈ ॥

O Supreme God, please shower Your Mercy upon me,

ਧੂਰਿ ਸੰਤਨ ਕੀ ਨਾਨਕ ਦੀਜੈ ॥੪॥੧੭॥੮੬॥

and bless with the humble service of the saints, prays Nanak. ||4||17||86||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਤੂੰ ਮੇਰਾ ਸਖਾ ਤੂੰਹੀ ਮੇਰਾ ਮੀਤੁ ॥

O' God, You alone are my Companion and my best Friend.

ਤੂੰ ਮੇਰੀ ਪਤਿ ਤੂੰਹੈ ਮੇਰਾ ਗਹਣਾ ॥

You are my honor; You are my decoration.

ਤੁਝ ਬਿਨੁ ਨਿਮਖੁ ਨ ਜਾਈ ਰਹਣਾ ॥੧॥

Without You, I cannot survive, even for an instant. ||1||

ਤੂੰ ਮੇਰੇ ਲਾਲਨ ਤੂੰ ਮੇਰੇ ਪ੍ਰਾਨ ॥

O' God, You are my beloved and You are my breath of life.

ਤੂੰ ਮੇਰੇ ਸਾਹਿਬ ਤੂੰ ਮੇਰੇ ਖਾਨ ॥੧॥ ਰਹਾਉ ॥

You are my Master, You are my chief. ||1||Pause||

ਜਿਉ ਤੁਮ ਰਾਖਹੁ ਤਿਵ ਹੀ ਰਹਨਾ ॥

O' God, I happily live in whatever situation You keep me.

ਜੇ ਤੁਮ ਕਹਹੁ ਸੋਈ ਮੋਹਿ ਕਰਨਾ ॥

Whatever You say, that is what I do.

ਜਹ ਪੇਖਉ ਤਹਾ ਤੁਮ ਬਸਨਾ ॥

Wherever I look, there I see You dwelling.

ਨਿਰਭਉ ਨਾਮੁ ਜਪਉ ਤੇਰਾ ਰਸਨਾ ॥੨॥

I keep reciting Your fear-dispelling Name with my tongue, . ||2||

ਤੂੰ ਮੇਰੀ ਨਵ ਨਿਧਿ ਤੂੰ ਭੰਡਾਰੁ ॥

O' God, for me You are all my wealth and treasure.

ਰੰਗ ਰਸਾ ਤੂੰ ਮਨਹਿ ਅਧਾਰੁ ॥

For me You are all the worldly pleasures and the support of my mind.

ਤੂੰ ਮੇਰੀ ਸੋਭਾ ਤੁਮ ਸੰਗਿ ਰਚੀਆ ॥

You are my Glory and I remain attuned to You.

ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰ ਹੈ ਮੇਰਾ ਤਕੀਆ ॥੩॥

You are my shelter and You are my support. ||3||

ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਹੀ ਧਿਆਇਆ ॥

Deep within my mind and body I lovingly meditate on You.

ਮਰਮੁ ਤੁਮਾਰਾ ਗੁਰ ਤੇ ਪਾਇਆ ॥

I have realized Your secret from the Guru.

ਸਤਿਗੁਰ ਤੇ ਦ੍ਰਿੜਿਆ ਇਕੁ ਏਕੈ ॥

One who has received God's Name from the Guru and has enshrined it in his heart,

ਨਾਨਕ ਦਾਸ ਹਰਿ ਹਰਿ ਹਰਿ ਟੇਕੈ ॥੪॥੧੮॥੮੭॥

O' Nanak, that devotee always has the Support of God's Name. ||4||18||87||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਬਿਆਪਤ ਹਰਖ ਸੋਗ ਬਿਸਥਾਰ ॥

Maya afflicts some through pain and others through the display of pleasure.

ਬਿਆਪਤ ਸੁਰਗ ਨਰਕ ਅਵਤਾਰ ॥

It torments people through living in the conditions of heaven and hell.

ਬਿਆਪਤ ਧਨ ਨਿਰਧਨ ਪੇਖਿ ਸੋਭਾ ॥

It afflicts the rich, the poor and those who see themselves being honored.

ਮੂਲੁ ਬਿਆਧੀ ਬਿਆਪਸਿ ਲੋਭਾ ॥੧॥

The root cause of this affliction is greed in one form or another. ||1||

ਮਾਇਆ ਬਿਆਪਤ ਬਹੁ ਪਰਕਾਰੀ ॥

Maya torments people in so many ways.

ਸੰਤ ਜੀਵਹਿ ਪ੍ਰਭ ਓਟ ਤੁਮਾਰੀ ॥੧॥ ਰਹਾਉ ॥

O' God, saints enjoy bliss under Your protection. ||1||Pause||

ਬਿਆਪਤ ਅਹੰਬੁਧਿ ਕਾ ਮਾਤਾ ॥

Maya torments the one who is intoxicated with self-conceit.

ਬਿਆਪਤ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੰਗਿ ਰਾਤਾ ॥

It afflicts the one who is imbued with the love for children and spouse.

ਬਿਆਪਤ ਹਸਤਿ ਘੋੜੇ ਅਰੁ ਬਸਤਾ ॥

Maya torments some through the possessions such as elephants, horses and beautiful clothes.

ਬਿਆਪਤ ਰੂਪ ਜੋਬਨ ਮਦ ਮਸਤਾ ॥੨॥

It torments the one intoxicated with beauty and youth. ||2||

ਬਿਆਪਤ ਭੂਮਿ ਰੰਕ ਅਰੁ ਰੰਗਾ ॥

It torments landlords, paupers and rich revelers.

ਬਿਆਪਤ ਗੀਤ ਨਾਦ ਸੁਣਿ ਸੰਗਾ ॥

It afflicts those who are listening to songs and music in parties.

ਬਿਆਪਤ ਸੇਜ ਮਹਲ ਸੀਗਾਰ ॥

It torments people through beautiful beds, palaces and decorations.

ਪੰਚ ਦੂਤ ਬਿਆਪਤ ਅੰਧਿਆਰ ॥੩॥

affected Sometimes it effects them through the darkness of the five evil passions. ||3||

ਬਿਆਪਤ ਕਰਮ ਕਰੈ ਹਉ ਫਾਸਾ ॥

It torments even the one who acts righteously but is entangled in ego.

ਬਿਆਪਤਿ ਗਿਰਸਤ ਬਿਆਪਤ ਉਦਾਸਾ ॥

Maya torments the householder as well as the recluse.

ਆਚਾਰ ਬਿਉਹਾਰ ਬਿਆਪਤ ਇਹ ਜਾਤਿ ॥

It torments people through pride in character, lifestyle and social status.

ਸਭ ਕਿਛੁ ਬਿਆਪਤ ਬਿਨੁ ਹਰਿ ਰੰਗ ਰਾਤ ॥੪॥

Maya afflicts when there is lack of love for God ||4||

ਸੰਤਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ਹਰਿ ਰਾਇ ॥

The sovereign God cuts away the bonds of Maya for the saints.

ਤਾ ਕਉ ਕਹਾ ਬਿਆਪੈ ਮਾਇ ॥

So, Maya cannot torment them at all.

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਧੂਰਿ ਸੰਤ ਪਾਈ ॥

Nanak says, One who has humbly followed the teachings of the Guru,

ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਮਾਈ ॥੫॥੧੯॥੮੮॥

Maya cannot draw near that person ||5||19||88||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸਟਿ ਵਿਕਾਰ ॥

The eyes are unconscious in casting their evil glance on others.

ਸ੍ਰਵਣ ਸੋਏ ਸੁਣਿ ਨਿੰਦ ਵੀਚਾਰ ॥

The ears are unconscious in listening to slanderous stories.

ਰਸਨਾ ਸੇਈ ਲੇਭਿ ਮੀਠੈ ਸਾਦਿ ॥

The tongue is unconscious in the desires for sweet flavors.

ਮਨੁ ਸੋਇਆ ਮਾਇਆ ਬਿਸਮਾਦਿ ॥੧॥

The mind is asleep fascinated by Maya (worldly wealth). ||1||

ਇਸੁ ਗਿ੍ਹਰ ਮਹਿ ਕੋਈ ਜਾਗਤੁ ਰਹੈ ॥

Only a rare one is aware of the onslaughts of Maya (worldly attractions).

ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ ਅਪਨੀ ਲਹੈ ॥੧॥ ਰਹਾਉ ॥

and keeps his wealth of life intact. ||1||Pause||

ਸਗਲ ਸਹੇਲੀ ਅਪਨੈ ਰਸ ਮਾਤੀ ॥

All the sensory organs of the body are busy in enjoying their own pleasures.

ਗਿ੍ਹਰ ਅਪੁਨੇ ਕੀ ਖਬਰਿ ਨ ਜਾਤੀ ॥

They do not care to guard their own body against vices.

ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ ॥

The five plunderers and robbers (lust, anger, greed, attachment and ego),

ਸੁਨੇ ਨਗਰਿ ਪਰੇ ਠਗਹਾਰੇ ॥੨॥

descend upon the unguarded house (body). ||2||

ਉਨ ਤੇ ਰਾਖੈ ਬਾਪੁ ਨ ਮਾਈ ॥

Neither our father nor our mother can save us from these robbers.

ਉਨ ਤੇ ਰਾਖੈ ਮੀਤੁ ਨ ਭਾਈ ॥

No one can save us from them.

ਦਰਬਿ ਸਿਆਣਪ ਨਾ ਓਇ ਰਹਤੇ ॥

They cannot be restrained by wealth or cleverness.

ਸਾਧਸੰਗਿ ਓਇ ਦੁਸਟ ਵਸਿ ਹੇਤੇ ॥੩॥

It is only through the Company of the holy that these villains can be controlled. ||3||

ਕਰਿ ਕਿਰਪਾ ਮੇਹਿ ਸਾਰੰਗਪਾਣਿ ॥

O' God, show mercy on me,

ਸੰਤਨ ਧੂਰਿ ਸਰਬ ਨਿਧਾਨ ॥

and bless me with the the humble service of the saints which is a real treasure.

ਸਾਬਤੁ ਪੁੰਜੀ ਸਤਿਗੁਰ ਸੰਗਿ ॥

The true wealth of human life remains intact in the company of the true Guru.

ਨਾਨਕੁ ਜਾਗੈ ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗਿ ॥੪॥

Being imbued with God's love, Nanak remains aware of these vices. ||4||

ਸੇ ਜਾਗੈ ਜਿਸੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲੁ ॥

One to whom God shows His mercy, remains aware of these vices,

ਇਹ ਪੁੰਜੀ ਸਾਬਤੁ ਧਨੁ ਮਾਲੁ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੨੦॥੯੯॥

and keeps safe his wealth of spiritual life. ||1||Second Pause||20||89||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਜਾ ਕੈ ਵਸਿ ਖਾਨ ਸੁਲਤਾਨ ॥

He who controls all the kings and chiefs

ਜਾ ਕੈ ਵਸਿ ਹੈ ਸਗਲ ਜਹਾਨ ॥

He who commands the entire universe,

ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥

by whose doing everything happens,

ਤਿਸ ਤੇ ਬਾਹਰਿ ਨਾਹੀ ਕੋਇ ॥੧॥

nothing happens without His command. ||1||

ਕਹੁ ਬੇਨੰਤੀ ਅਪੁਨੇ ਸਤਿਗੁਰ ਪਾਹਿ ॥

Offer your prayers to your True Guru.

ਕਾਜ ਤੁਮਾਰੇ ਦੇਇ ਨਿਬਾਹਿ ॥੧॥ ਰਹਾਉ ॥

He will accomplish your tasks. ||1||Pause||

ਸਭ ਤੇ ਉਚ ਜਾ ਕਾ ਦਰਬਾਰੁ ॥

He whose court is most exalted,

ਸਗਲ ਭਗਤ ਜਾ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ॥

whose Name is the support of all devotees,

ਸਰਬ ਬਿਆਪਿਤ ਪੂਰਨ ਧਨੀ ॥

that perfect Master is pervading everywhere.

ਜਾ ਕੀ ਸੇਭਾ ਘਟਿ ਘਟਿ ਬਨੀ ॥੨॥

whose glory is manifest in each and every heart, ||2||

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਡੇਰਾ ਢਰੈ ॥

by meditating on whom all the miseries are abolished;

ਜਿਸੁ ਸਿਮਰਤ ਜਮੁ ਕਿਛੁ ਨ ਕਰੈ ॥

by meditating on whom the fear of death doesn't trouble the mind and

ਜਿਸੁ ਸਿਮਰਤ ਹੇਤ ਸੂਕੇ ਹਰੇ ॥

by meditating on whom the mortals are spiritually rejuvenated.

ਜਿਸੁ ਸਿਮਰਤ ਡੂਬਤ ਪਾਹਨ ਤਰੇ ॥੩॥

By meditating whom even the stone hearted persons swim across the worldly ocean of vices. ||3||

ਸੰਤ ਸਭਾ ਕਉ ਸਦਾ ਜੈਕਾਰੁ ॥

Bow to the holy congregation.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਨ ਪ੍ਰਾਨ ਅਧਾਰੁ ॥

God's Name is the support of the life breaths of the devotees.

ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਸੁਣੀ ਅਰਦਾਸਿ ॥

Nanak says, God has listened to my prayer,

ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੇ ਕਉ ਨਾਮ ਨਿਵਾਸਿ ॥੪॥੨੧॥੯੦॥

and through the Guru's grace, has enshrined Naam in my heart. ||4||21||90||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਸਤਿਗੁਰ ਦਰਸਨਿ ਅਗਨਿ ਨਿਵਾਰੀ ॥

By beholding the sight and following the teachings of the true Guru, one's fire of worldly desires is quenched.

ਸਤਿਗੁਰ ਭੇਟਤ ਹਉਮੈ ਮਾਰੀ ॥

By meeting and following the teachings of the True Guru, one kills ego.

ਸਤਿਗੁਰ ਸੰਗਿ ਨਾਹੀ ਮਨੁ ਡੋਲੈ ॥

In the Company of the true Guru, the mind does not waver,

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰਮੁਖਿ ਬੋਲੈ ॥੧॥

The Guru's follower utters the ambrosial words of God's praises. ||1||

ਸਭੁ ਜਗੁ ਸਾਚਾ ਜਾ ਸਚ ਮਹਿ ਰਾਤੇ ॥

When the mind is imbued with the love of the eternal God, then the entire world seems as the embodiment of the eternal God Himself.

ਸੀਤਲ ਸਾਤਿ ਗੁਰ ਤੇ ਪ੍ਰਭ ਜਾਤੇ ॥੧॥ ਰਹਾਉ ॥

When God is realized through the Guru, the mind becomes cool and tranquil.

||1||Pause||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਪੈ ਹਰਿ ਨਾਉ ॥

By the Grace of the Saints, one chants God's Name.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥

By the Grace of the Saints, one sings the Praises of God.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਸਗਲ ਦੁਖ ਮਿਟੇ ॥

By the Grace of the Saints, all sorrows are erased.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਬੰਧਨ ਤੇ ਛੁਟੇ ॥੨॥

By the Grace of the Saints, one is released from bondage of Maya. ||2||

ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਮਿਟੇ ਮੋਹ ਭਰਮ ॥

By the mercy of the Saints, emotional attachment and doubt are removed

ਸਾਧ ਰੇਣ ਮਜਨ ਸਭਿ ਧਰਮ ॥

Following the Guru's teachings encompasses the merit of all religious deeds.

ਸਾਧ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੋਵਿੰਦੁ ॥

When the saint-Guru becomes kind on anyone then God also shows mercy.

ਸਾਧਾ ਮਹਿ ਇਹ ਹਮਰੀ ਜਿੰਦੁ ॥੩॥

My life is dedicated to the saint (Guru). ||3||

ਕਿਰਪਾ ਨਿਧਿ ਕਿਰਪਾਲ ਧਿਆਵਉ ॥

When I meditate on the treasure of mercy, the kind God,

ਸਾਧਸੰਗਿ ਤਾ ਬੈਠਣੁ ਪਾਵਉ ॥

then alone, I get the opportunity to associate with the holy congregation.

ਮੇਹਿ ਨਿਰਗੁਣ ਕਉ ਪ੍ਰਭਿ ਕੀਨੀ ਦਇਆ ॥

God showed mercy on me the one without any virtues

ਸਾਧਸੰਗਿ ਨਾਨਕ ਨਾਮੁ ਲਇਆ ॥੪॥੨੨॥੯੧॥

and O' Nanak, I meditated on Naam in the holy congregation. ||4||22||91||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਸਾਧਸੰਗਿ ਜਪਿਓ ਭਗਵੰਤੁ ॥

Those who have meditated on God's Name in the company of saint-Guru,

ਕੇਵਲ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਮੰਤੁ ॥

to them alone the Guru has blessed the mantra of the immaculate Naam.

ਤਜਿ ਅਭਿਮਾਨ ਭਏ ਨਿਰਵੈਰ ॥

Shedding their ego, they have become free of enmity towards anyone.

ਆਠ ਪਹਰ ਪੂਜਹੁ ਗੁਰ ਪੈਰ ॥੧॥

Twenty-four hours a day, worship at the Guru's Feet (follow the Guru's teachings at all times). ||1||

ਅਬ ਮਤਿ ਬਿਨਸੀ ਦੁਸਟ ਬਿਗਾਨੀ ॥

My evil and ignorant sense has left me,

ਜਬ ਤੇ ਸੁਣਿਆ ਹਰਿ ਜਸੁ ਕਾਨੀ ॥੧॥ ਰਹਾਉ ॥

since the time I have listened the praise of God with my own ears.

||1||Pause||

ਸਹਜ ਸੁਖ ਆਨੰਦ ਨਿਧਾਨ ॥

God, the treasure of intuitive peace and bliss,

ਰਾਖਨਹਾਰ ਰਖਿ ਲੇਇ ਨਿਦਾਨ ॥

has ultimately saved them.

ਦੂਖ ਦਰਦ ਬਿਨਸੇ ਭੈ ਭਰਮ ॥

All their sorrows, pains, fears, and doubts have been destroyed.,

ਆਵਣ ਜਾਣ ਰਖੇ ਕਰਿ ਕਰਮ ॥੨॥

Mercifully He saves them from the cycles of birth and death||2||

ਪੇਖੈ ਬੇਲੈ ਸੁਣੈ ਸਭੁ ਆਪਿ ॥

By pervading all He Himself beholds, speaks and listens all.

ਸਦਾ ਸੰਗਿ ਤਾ ਕਉ ਮਨ ਜਾਪਿ ॥

O my mind, meditate on the One who is always with you.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਇਓ ਪਰਗਾਸੁ ॥

By the saint-Guru's grace, in whose mind the divine light has manifested

ਪੂਰਿ ਰਹੇ ਏਕੈ ਗੁਣਤਾਸੁ ॥੩॥

he beholds God, treasure of virtues, pervading everywhere. ||3||

ਕਹਤ ਪਵਿਤ੍ਰ ਸੁਣਤ ਪੁਨੀਤ ॥

Pure are those who recite, and immaculate are those who listen,

ਗੁਣ ਗੋਵਿੰਦ ਗਾਵਹਿ ਨਿਤ ਨੀਤ ॥

and sing the Glorious Praises of God day after day.

ਕਹੁ ਨਾਨਕ ਜਾ ਕਉ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ॥

Nanak says, O' God, on whom You become kind,

ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਪੂਰਨ ਘਾਲ ॥੪॥੨੩॥੯੨॥

all his efforts become successful. ||4||23||92||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, Fifth Guru:

ਬੰਧਨ ਤੋੜਿ ਬੋਲਾਵੈ ਰਾਮੁ ॥

The Guru breaks our bonds of Maya and inspires us to chant God's Name.

ਮਨ ਮਹਿ ਲਾਗੈ ਸਾਚੁ ਧਿਆਨੁ ॥

The mind gets attuned to the eternal God,

ਮਿਟਹਿ ਕਲੇਸ ਸੁਖੀ ਹੋਇ ਰਹੀਐ ॥

anguish is eradicated and one dwells in peace.

ਐਸਾ ਦਾਤਾ ਸਤਿਗੁਰੁ ਕਹੀਐ ॥੧॥

The true Guru is called such a benefactor. ||1||

ਸੋ ਸੁਖਦਾਤਾ ਜਿ ਨਾਮੁ ਜਪਾਵੈ ॥

He alone is the peace giving true Guru who inspires us meditate on Naam,

ਕਰਿ ਕਿਰਪਾ ਤਿਸੁ ਸੰਗਿ ਮਿਲਾਵੈ ॥੧॥ ਰਹਾਉ ॥

and showing mercy unites us with God. ||1||Pause||

ਜਿਸੁ ਹੋਇ ਦਇਆਲੁ ਤਿਸੁ ਆਪਿ ਮਿਲਾਵੈ ॥

God unites that person with the Guru unto whom He shows His kindness.

ਸਰਬ ਨਿਧਾਨ ਗੁਰੂ ਤੇ ਪਾਵੈ ॥

He then receives Naam, the treasures for spiritual growth, from the Guru.

ਆਪੁ ਤਿਆਗਿ ਮਿਟੈ ਆਵਣ ਜਾਣਾ ॥

By shedding self-conceit and ego, his cycle of birth and death comes to an end,

ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥੨॥

and in the company of the saint-Guru, he realizes the supreme God. ||2||

ਜਨ ਉਪਰਿ ਪ੍ਰਭ ਭਏ ਦਇਆਲ ॥

For the devotee on whom God has become merciful.

ਜਨ ਕੀ ਟੇਕ ਏਕ ਗੋਪਾਲ ॥

God becomes the only support for such a devotee.

ਏਕਾ ਲਿਵ ਏਕੇ ਮਨਿ ਭਾਉ ॥

Such a devotee becomes attuned to God and his mind is filled with love for God.

ਸਰਬ ਨਿਧਾਨ ਜਨ ਕੈ ਹਰਿ ਨਾਉ ॥੩॥

For that devotee, God's Name becomes all (kinds of) treasures.

ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥

He is imbued with the love of God.

ਨਿਰਮਲ ਕਰਣੀ ਸਾਚੀ ਰੀਤਿ ॥

That devotee's deeds become immaculate, and the conduct becomes truthful.

ਗੁਰਿ ਪੂਰੈ ਮੇਟਿਆ ਅੰਧਿਆਰਾ ॥

The Perfect Guru has dispelled the darkness of ignorance from his mind.

ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਅਪਰ ਅਪਾਰਾ ॥੪॥੨੪॥੯੩॥

Nanak's God is Incomparable and Infinite.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, by the Fifth Guru:

ਜਿਸੁ ਮਨਿ ਵਸੈ ਤਰੈ ਜਨੁ ਸੋਇ ॥

The one in whose mind dwells God, he swims across the worldly ocean of vices.

ਜਾ ਕੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥

By God's grace, when one realizes Him,

ਦੁਖੁ ਰੋਗੁ ਕਛੁ ਭਉ ਨ ਬਿਆਪੈ ॥

then pain, disease and fear do not affect him at all.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦੈ ਹਰਿ ਜਾਪੈ ॥੧॥

Because he always remembers the nectar-like God's Name in his heart .

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰੁ ਧਿਆਈਐ ॥

We should always remember the all pervading God with love and devotion.

ਗੁਰ ਪੂਰੇ ਤੇ ਇਹ ਮਤਿ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥

This understanding is obtained from the perfect Guru.

ਕਰਣ ਕਰਾਵਨਹਾਰ ਦਇਆਲ ॥

The Merciful God is the Doer, and the Cause of causes.

ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਲ ॥

He cherishes and nurtures all beings and creatures.

ਅਗਮ ਅਗੋਚਰ ਸਦਾ ਬੇਅੰਤਾ ॥

He is Inaccessible, Incomprehensible, Eternal and Infinite.

ਸਿਮਰਿ ਮਨਾ ਪੂਰੇ ਗੁਰ ਮੰਤਾ ॥੨॥

Meditate on Him, O my mind, through the Teachings of the Perfect Guru.

॥2॥

ਜਾ ਕੀ ਸੇਵਾ ਸਰਬ ਨਿਧਾਨੁ ॥

Remembering Him with loving devotion, all treasures are obtained.

ਪ੍ਰਭ ਕੀ ਪੂਜਾ ਪਾਈਐ ਮਾਨੁ ॥

Worshipping God, honor is obtained.

ਜਾ ਕੀ ਟਹਲ ਨ ਬਿਰਥੀ ਜਾਇ ॥

Serving His creation never goes to waste).

ਸਦਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥੩॥

forever and ever, sing the Glorious Praises of God. ॥3

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥

O' God, the inner knower of minds, please bestow mercy.

ਸੁਖ ਨਿਧਾਨ ਹਰਿ ਅਲਖ ਸੁਆਮੀ ॥

O' The treasure of peace comforts and incomprehensible Master.

ਜੀਅ ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ ॥

All beings and creatures seek Your Sanctuary.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ॥੪॥੨੫॥੯੪॥

O' Nanak, (pray to God) that I may be blessed with Your Naam which is an honor for me.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, by the Fifth Guru:

ਜੀਅ ਜੁਗਤਿ ਜਾ ਕੈ ਹੈ ਹਾਥ ॥

(O' my friend), in whose hand is the way of life of all beings.

ਸੋ ਸਿਮਰਹੁ ਅਨਾਥ ਕੇ ਨਾਥੁ ॥

Remember that the Master of the masterless with loving devotion.

ਪ੍ਰਭ ਚਿਤਿ ਆਏ ਸਭੁ ਦੁਖੁ ਜਾਇ ॥

By remembering God with loving devotion, all sorrows depart.

ਭੈ ਸਭ ਬਿਨਸਹਿ ਹਰਿ ਕੈ ਨਾਇ ॥੧॥

All fears are dispelled through the Name of God.

ਬਿਨੁ ਹਰਿ ਭਉ ਕਾਰੇ ਕਾ ਮਾਨਹਿ ॥

Why do you fear anyone else except God?

ਹਰਿ ਬਿਸਰਤ ਕਾਰੇ ਸੁਖੁ ਜਾਨਹਿ ॥੧॥ ਰਹਾਉ ॥

By forgetting God, what kind of peace do you get?

ਜਿਨਿ ਧਾਰੇ ਬਹੁ ਧਰਣਿ ਅਗਾਸ ॥

He, who has supported the many earths and skies.

ਜਾ ਕੀ ਜੋਤਿ ਜੀਅ ਪਰਗਾਸ ॥

With whose light our soul is illuminated.

ਜਾ ਕੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਇ ॥

Whose blessings no one can revoke.

ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਨਿਰਭਉ ਹੋਇ ॥੨॥

The one who always remembers that God, become fearless from worldly fears.

ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਨਾਮੁ ॥

(O' my friend), at all times, keep remembering God's Name with loving devotion.

ਅਨਿਕ ਤੀਰਥ ਮਜਨੁ ਇਸਨਾਨੁ ॥

Remembering God with loving devotion is like bathing at many holy places.

ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣੀ ਪਾਹਿ ॥

If you seek the Sanctuary of the Supreme God.

ਕੋਟਿ ਕਲੰਕ ਖਿਨ ਮਹਿ ਮਿਟਿ ਜਾਹਿ ॥੩॥

Then millions of your sins shall be erased in an instant. ||3||

ਬੇਮੁਹਤਾਜੁ ਪੂਰਾ ਪਾਤਿਸਾਹੁ ॥

The Perfect King (God) is self-sufficient.

ਪ੍ਰਭ ਸੇਵਕ ਸਾਚਾ ਵੇਸਾਹੁ ॥

God's servant has true faith in Him.

ਗੁਰਿ ਪੂਰੈ ਰਾਖੇ ਦੇ ਹਾਥ ॥

God protects His devotees, through the perfect Guru.

ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਸਮਰਾਥ ॥੪॥੨੬॥੯੫॥

O Nanak, the Supreme God is All-powerful.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, by the Fifth Guru:

ਗੁਰ ਪਰਸਾਦਿ ਨਾਮਿ ਮਨੁ ਲਾਗਾ ॥

By Guru's Grace, my mind is attached to the Naam, the Name of God.

ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗਾ ॥

Asleep (immersed in the love of Maya) for so many incarnations, it is now awakened (enlightened with the true wisdom).

ਅੰਮ੍ਰਿਤ ਗੁਣ ਉਚਰੈ ਪ੍ਰਭ ਬਾਣੀ ॥

I chant the Ambrosial Bani, the Glorious Praises of God.

ਪੂਰੇ ਗੁਰ ਕੀ ਸੁਮਤਿ ਪਰਾਣੀ ॥੧॥

My mind has realized the sublime wisdom of the perfect Guru.

ਪ੍ਰਭ ਸਿਮਰਤ ਕੁਸਲ ਸਭਿ ਪਾਏ ॥

By remembering God with love and devotion, I have found total peace.

ਘਰਿ ਬਾਹਰਿ ਸੁਖ ਸਹਜ ਸਬਾਏ ॥੧॥ ਰਹਾਉ ॥

Now, there is peace and poise both within my mind and outside.

ਸੋਈ ਪਛਾਤਾ ਜਿਨਹਿ ਉਪਾਇਆ ॥

I have realized the One who has created me.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ॥

Showing His Mercy, God has merged me with Himself.

ਬਾਹ ਪਕਰਿ ਲੀਨੋ ਕਰਿ ਅਪਨਾ ॥

Taking me by the arm,(granting His protection), He has made me His Own.

ਹਰਿ ਹਰਿ ਕਥਾ ਸਦਾ ਜਪੁ ਜਪਨਾ ॥੨॥

So, now I continually recite the praises of God.

ਮੰਤ੍ਰੁ ਤੰਤ੍ਰੁ ਅਉਖਧੁ ਪੁਨਰਚਾਰੁ ॥

I have realized that all the Mantras, tantras, all-curing medicines and acts of atonement are contained in God's Name,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਅ ਪ੍ਰਾਨ ਅਧਾਰੁ ॥

Now Naam has become the mainstay of my life breath.

ਸਾਚਾ ਧਨੁ ਪਾਇਓ ਹਰਿ ਰੰਗਿ ॥

Being imbued with God's love, I have obtained the true wealth of Naam.

ਦੁਤਰੁ ਤਰੇ ਸਾਧ ਕੈ ਸੰਗਿ ॥੩॥

I have crossed over the treacherous world-ocean by joining the holy congregation.

ਸੁਖਿ ਬੈਸਹੁ ਸੰਤ ਸਜਨ ਪਰਵਾਰੁ ॥

O' saints (family of holy people) may you all live in spiritual bliss,

ਹਰਿ ਧਨੁ ਖਟਿਓ ਜਾ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ ॥

and earn the wealth of Naam, the worth of which is beyond estimation.

ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਗੁਰੁ ਦੇਇ ॥

He alone obtains it, unto whom the Guru has bestowed it.

ਨਾਨਕ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ ॥੪॥੨੭॥੯੬॥

O Nanak, no one shall go away empty-handed.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, by the Fifth Guru:

ਹਸਤ ਪੁਨੀਤ ਹੋਹਿ ਤਤਕਾਲ ॥

While writing the praises of God, your hands will be sanctified instantly,

ਬਿਨਸਿ ਜਾਹਿ ਮਾਇਆ ਜੰਜਾਲ ॥

and the worldly entanglements of maya are dispelled.

ਰਸਨਾ ਰਮਹੁ ਰਾਮ ਗੁਣ ਨੀਤ ॥

Keep singing the glorious praises of God everyday,

ਸੁਖੁ ਪਾਵਹੁ ਮੇਰੇ ਭਾਈ ਮੀਤ ॥੧॥

And you shall find spiritual bliss, O' my brother, my friend.

ਲਿਖੁ ਲੇਖਣਿ ਕਾਗਦਿ ਮਸਵਾਣੀ ॥

O' my brother, with intellect as pen, mind as inkpot, write about God on the paper of your deeds.

ਰਾਮ ਨਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥੧॥ ਰਹਾਉ ॥

Write about the ambrosial Divine words.

ਇਹ ਕਾਰਜਿ ਤੇਰੇ ਜਾਹਿ ਬਿਕਾਰ ॥

By this deed, your vices shall be dispelled.

ਸਿਮਰਤ ਰਾਮ ਨਾਹੀ ਜਮ ਮਾਰ ॥

By remembering God, you shall not suffer at the hands of demon of death.

ਧਰਮ ਰਾਇ ਕੇ ਦੂਤ ਨ ਜੋਹੈ ॥

The couriers of the Righteous Judge of Dharma shall not touch you,

ਮਾਇਆ ਮਗਨ ਨ ਕਛੁਐ ਮੋਹੈ ॥੨॥

Because the worldly attachments (maya) shall not entice you at all.

ਉਧਰਹਿ ਆਪਿ ਤਰੈ ਸੰਸਾਰੁ ॥

You shall be redeemed, and through you, the whole world shall be saved,

ਰਾਮ ਨਾਮ ਜਪਿ ਏਕੰਕਾਰੁ ॥

if you remember God, the creator, provider and destroyer of the universe.

ਆਪਿ ਕਮਾਉ ਅਵਰਾ ਉਪਦੇਸ ॥

You should yourself earn the wealth of Naam and advice others to do so.

ਰਾਮ ਨਾਮ ਹਿਰਦੈ ਪਰਵੇਸ ॥੩॥

Enshrine God's Name in your heart.

ਜਾ ਕੈ ਮਾਥੈ ਏਹੁ ਨਿਧਾਨੁ ॥

That person in whose destiny the treasure of Naam is so pre-ordained,

ਸੋਈ ਪੁਰਖੁ ਜਪੈ ਭਗਵਾਨੁ ॥

only that person, remembers God with love and devotion.

ਆਠ ਪਹਰ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਉ ॥

To the person, who at all the times sings praises of God,

ਕਹੁ ਨਾਨਕ ਹਉ ਤਿਸੁ ਬਲਿ ਜਾਉ ॥੪॥੨੮॥੯੭॥

Nanak says, I dedicate my life to him.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ ਦੁਪਦੇ

Raag Gauree Gwaarayree, by the Fifth Guru, Chau-Padas, Du-Padas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Eternal God. Realized by the grace of the true Guru:

ਜੇ ਪਰਾਇਓ ਸੇਈ ਅਪਨਾ ॥

The worldly wealth and possessions which belongs to others, we claim as ours,

ਜੇ ਤਜਿ ਛੇਡਨ ਤਿਸੁ ਸਿਉ ਮਨੁ ਰਚਨਾ ॥੧॥

Our mind is attached to things which are going to be abandoned as we depart from this world.

ਕਹਹੁ ਗੁਸਾਈ ਮਿਲੀਐ ਕੇਹ ॥

Tell me, how can we meet the Master of the universe?

ਜੇ ਬਿਬਰਜਤ ਤਿਸ ਸਿਉ ਨੇਹ ॥੧॥ ਰਹਾਉ ॥

when we are in love with whatever is forbidden.

ਬੁਠੁ ਬਾਤ ਸਾ ਸਚੁ ਕਰਿ ਜਾਤੀ ॥

Whatever is false and short lived, (such as our body), we deem it true,

ਸਤਿ ਹੋਵਨੁ ਮਨਿ ਲਗੈ ਨ ਰਾਤੀ ॥੨॥

but whatever is true (such as our death), does not convince our mind at all.

ਬਾਵੈ ਮਾਰਗੁ ਟੇਢਾ ਚਲਨਾ ॥

We follow the crooked path of falsehood in our life.

ਸੀਧਾ ਛੇਡਿ ਅਪੁਠਾ ਬੁਨਨਾ ॥੩॥

Leaving the truthful way, we are weaving for ourselves a wrong pattern of life.

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਪ੍ਰਭੁ ਸੇਈ ॥

(The mortals are also helpless), because God Himself is the Master of both good and bad events in life.

ਜਿਸੁ ਮੇਲੇ ਨਾਨਕ ਸੇ ਮੁਕਤਾ ਹੋਈ ॥੪॥੨੯॥੯੮॥

O' Nanak, whom He unites with Himself, is saved from the wrong Path.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, by the Fifth Guru:

ਕਲਿਜੁਗ ਮਹਿ ਮਿਲਿ ਆਏ ਸੰਜੋਗ ॥

In the dark age of Kal Yug, they (husband and wife) come together through destiny.

ਜਿਚਰੁ ਆਗਿਆ ਤਿਚਰੁ ਭੋਗਹਿ ਭੋਗ ॥੧॥

They enjoy each other's company as long as God so permits.

ਜਲੈ ਨ ਪਾਈਐ ਰਾਮ ਸਨੇਹੀ ॥

By burning herself on the pyre of her dead husband, a woman cannot be united with her beloved husband.

ਕਿਰਤਿ ਸੰਜੋਗਿ ਸਤੀ ਉਠਿ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

She becomes Sati (women who burns herself alive at her husband's pyre) with the hope of uniting with her dead husband.

ਦੇਖਾ ਦੇਖੀ ਮਨਹਠਿ ਜਲਿ ਜਾਈਐ ॥

Imitating others, and following her stubborn mind, she burns herself.

ਪ੍ਰਿਅ ਸੰਗੁ ਨ ਪਾਵੈ ਬਹੁ ਜੋਨਿ ਭਵਾਈਐ ॥੨॥

But, by doing this she does not obtain the Company of her dead beloved, instead she wanders through countless cycles of birth and death.

ਸੀਲ ਸੰਜਮਿ ਪ੍ਰਿਅ ਆਗਿਆ ਮਾਨੈ ॥

The women, who has self control and pious conduct, and obeys her beloved (husband).

ਤਿਸੁ ਨਾਰੀ ਕਉ ਦੁਖੁ ਨ ਜਮਾਨੈ ॥੩॥

Such a woman does not suffer at the hands of the demons of Death.

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਪ੍ਰਿਉ ਪਰਮੇਸਰੁ ਕਰਿ ਜਾਨਿਆ ॥

Nanak says, the women who loves only her husband and considers him like God,

ਧੰਨੁ ਸਤੀ ਦਰਗਹ ਪਰਵਾਨਿਆ ॥੪॥੩੦॥੯੯॥

That women is the blessed Sati and she is received with honor in God's court.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree Gwaarayree, by the Fifth Guru:

ਹਮ ਧਨਵੰਤ ਭਾਗਠ ਸਚ ਨਾਇ ॥

I feel myself to be wealthy and fortunate with this treasure of True Naam.

ਹਰਿ ਗੁਣ ਗਾਵਹ ਸਹਜਿ ਸੁਭਾਇ ॥੧॥ ਰਹਾਉ ॥

I sing the Glorious Praises of God, with natural, intuitive ease. ||1||Pause||

ਪੀਉ ਦਾਦੇ ਕਾ ਖੇਲਿ ਡਿਠਾ ਖਜਾਨਾ ॥

When I opened and looked at the treasure (the divine words) of my ancestors,

ਤਾ ਮੇਰੈ ਮਨਿ ਭਇਆ ਨਿਧਾਨਾ ॥੧॥

then my mind felt, as if it had acquired the treasure of Spiritual bliss.

ਰਤਨ ਲਾਲ ਜਾ ਕਾ ਕਛੂ ਨ ਮੋਲੁ ॥ ਭਰੇ ਭੰਡਾਰ ਅਖੂਟ ਅਤੋਲ ॥੨॥

These treasures of Divine words are inexhaustible and immeasurable, overflowing with God's praises which are priceless like jewels and rubies .

ਖਾਵਹਿ ਖਰਚਹਿ ਰਲਿ ਮਿਲਿ ਭਾਈ ॥

O' brothers, when we get together in the holy congregation to sing, comprehend and share this treasure,

ਤੋਟਿ ਨ ਆਵੈ ਵਧਦੇ ਜਾਈ ॥੩॥

This treasure of divine words does not diminish, instead it keeps multiplying.

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇ ॥

Nanak Says, in whose destiny is written this divine blessing,

ਸੁ ਏਤੁ ਖਜਾਨੈ ਲਇਆ ਰਲਾਇ ॥੪॥੩੧॥੧੦੦॥

becomes a partner in this treasure.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree by the Fifth Guru:

ਡਰਿ ਡਰਿ ਮਰਤੇ ਜਬ ਜਾਨੀਐ ਦੂਰਿ ॥

As long we think that God is far away, we continue to go through slow spiritual death due to the fear of worldly sorrows and miseries.

ਡਰੁ ਚੁਕਾ ਦੇਖਿਆ ਭਰਪੂਰਿ ॥੧॥

However, when we realized that He is pervading everywhere, then all the fear vanished.

ਸਤਿਗੁਰ ਅਪਨੇ ਕਉ ਬਲਿਹਾਰੈ ॥

I dedicate myself to my true Guru.

ਛੋਡਿ ਨ ਜਾਈ ਸਰਪਰ ਤਾਰੈ ॥੧॥ ਰਹਾਉ ॥

God never abandons us, He surely ferries us across the terrible world ocean.

ਦੁਖੁ ਰੋਗੁ ਸੋਗੁ ਬਿਸਰੈ ਜਬ ਨਾਮੁ ॥

Pain, disease and sorrow come when one forgets the Naam, the Name God.

ਸਦਾ ਅਨੰਦੁ ਜਾ ਹਰਿ ਗੁਣ ਗਾਮੁ ॥੨॥

Eternal bliss comes when one sings the Glorious Praises of God. ||2||

ਬੁਰਾ ਭਲਾ ਕੋਈ ਨ ਕਹੀਜੈ ॥

We should not slander or falsely praise anyone.

ਛੋਡਿ ਮਾਨੁ ਹਰਿ ਚਰਨ ਗਹੀਜੈ ॥੩॥

Shedding our ego we should enshrine God in our heart.

ਕਹੁ ਨਾਨਕ ਗੁਰ ਮੰਤ੍ਰੁ ਚਿਤਾਰਿ ॥

Nanak say, keep in mind the Guru's teachings,

ਸੁਖੁ ਪਾਵਹਿ ਸਾਚੈ ਦਰਬਾਰਿ ॥੪॥੩੨॥੧੦੧॥

you shall find peace at the True Court.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਜਾ ਕਾ ਮੀਤੁ ਸਾਜਨੁ ਹੈ ਸਮੀਆ ॥

The one whose friend is the all pervading God,

ਤਿਸੁ ਜਨ ਕਉ ਕਹੁ ਕਾ ਕੀ ਕਮੀਆ ॥੧॥

that person does not lack anything at all.

ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਰੋਬਿੰਦ ਸਿਉ ਲਾਗੀ ॥

The one who is imbued with the love of God,

ਦੁਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗੀ ॥੧॥ ਰਹਾਉ ॥

All His sorrows, pains and doubts flee away.

ਜਾ ਕਉ ਰਸੁ ਹਰਿ ਰਸੁ ਹੈ ਆਇਓ ॥

The one who has enjoyed the essence of God's Name,

ਸੇ ਅਨ ਰਸ ਨਾਹੀ ਲਪਟਾਇਓ ॥੨॥

he is not enticed by any other worldly pleasures.

ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ ॥

The one whose word is accepted in God's court,

ਸੇ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ ॥੩॥

he is not obligated to anyone else.

ਜਾ ਕਾ ਸਭੁ ਕਿਛੁ ਤਾ ਕਾ ਹੋਇ ॥

Those who belong to the One, unto Whom all things belong.

ਨਾਨਕ ਤਾ ਕਉ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੪॥੩੩॥੧੦੨॥

O' Nanak, that person always lives in peace.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਜਾ ਕੈ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ ॥

The person who perceives both sorrow and pleasure alike,

ਤਾ ਕਉ ਕਾੜਾ ਕਹਾ ਬਿਆਪੈ ॥੧॥

that person cannot be afflicted by any fear or anxiety.

ਸਹਜ ਅਨੰਦ ਹਰਿ ਸਾਧੂ ਮਾਹਿ ॥

There is always poise and bliss in the mind of the devotee of God.

ਆਗਿਆਕਾਰੀ ਹਰਿ ਹਰਿ ਰਾਇ ॥੧॥ ਰਹਾਉ ॥

God's devotee always remains obedient to Him.

ਜਾ ਕੈ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ ॥

The person in whose mind dwells God who is free from all the worries

ਤਾ ਕਉ ਚਿੰਤਾ ਕਤਹੂੰ ਨਾਹਿ ॥੨॥

no worry ever comes near that person.

ਜਾ ਕੈ ਬਿਨਸਿਓ ਮਨ ਤੇ ਭਰਮਾ ॥

The person whose mind is rid of all doubts (about the supremacy of God),

ਤਾ ਕੈ ਕਛੁ ਨਾਹੀ ਡਰੁ ਜਮਾ ॥੩॥

that person is not afraid of death at all.

ਜਾ ਕੈ ਹਿਰਦੈ ਦੀਓ ਗੁਰਿ ਨਾਮਾ ॥

The person in whose heart Guru has enshrined God's Name,

ਕਹੁ ਨਾਨਕ ਤਾ ਕੈ ਸਗਲ ਨਿਧਾਨਾ ॥੪॥੩੪॥੧੦੩॥

Nanak says, that person feels as if all the treasures have come to him.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਅਗਮ ਰੂਪ ਕਾ ਮਨ ਮਹਿ ਥਾਨਾ ॥

The abode of the incomprehensible God is in the human mind,

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਨਾ ॥੧॥

but rare is the one who knows it by the Guru's Grace.

ਸਹਜ ਕਥਾ ਕੇ ਅੰਮ੍ਰਿਤ ਕੁੰਟਾ ॥

The Ambrosial Pools of the celestial sermon (hymns of God's praises)

ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਲੈ ਭੁੰਚਾ ॥੧॥ ਰਹਾਉ ॥

are enjoyed only by the person, who is destined to receive it.

ਅਨਹਤ ਬਾਣੀ ਥਾਨੁ ਨਿਰਾਲਾ ॥

The place (human heart) where the unstruck melody of Guru's hymns keep playing becomes uniquely wonderful.

ਤਾ ਕੀ ਧੁਨਿ ਮੇਰੇ ਗੋਪਾਲਾ ॥੨॥

The tunes of this melody fascinates even God.

ਤਹ ਸਹਜ ਅਖਾਰੇ ਅਨੇਕ ਅਨੰਤਾ ॥

There are diverse and countless abodes of peace and poise,

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸੰਤਾ ॥੩॥

where the devotees of God abide and remember Him.

ਹਰਖ ਅਨੰਤ ਸੋਗ ਨਹੀ ਬੀਆ ॥

In that state of mind there is infinite joy and no sorrow,

ਸੋ ਘਰੁ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ ॥੪॥੩੫॥੧੦੪॥

The Guru has blessed that state of mind to Nanak.

ਗਉੜੀ ਮ: ੫ ॥

Raag Gauree, by the Fifth Guru:

ਕਵਨ ਰੂਪੁ ਤੇਰਾ ਆਰਾਧਉ ॥

What form of Yours should I worship and adore?

ਕਵਨ ਜੋਗ ਕਾਇਆ ਲੇ ਸਾਧਉ ॥੧॥

What Yoga should I practice to control my body? ||1||

ਕਵਨ ਗੁਨੁ ਜੇ ਤੁਝੁ ਲੈ ਗਾਵਉ ॥

What is that virtue, by which I may sing of You?

ਕਵਨ ਬੋਲ ਪਾਰਬ੍ਰਹਮ ਰੀਝਾਵਉ ॥੧॥ ਰਹਾਉ ॥

O' God, what is that word by which I may please You?

ਕਵਨ ਸੁ ਪੂਜਾ ਤੇਰੀ ਕਰਉ ॥

What kind of worship service shall I perform for You?

ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਭਵਜਲ ਤਰਉ ॥੨॥

What is that way by which, I may cross over the dreadful world-ocean of vices?

ਕਵਨ ਤਪੁ ਜਿਤੁ ਤਪੀਆ ਹੋਇ ॥

What is that penance, by which I may become a penitent?

ਕਵਨੁ ਸੁ ਨਾਮੁ ਹਉਮੈ ਮਲੁ ਖੋਇ ॥੩॥

What is that Naam, by which the filth of egotism may be washed away?

ਗੁਣ ਪੂਜਾ ਗਿਆਨ ਧਿਆਨ ਨਾਨਕ ਸਗਲ ਘਾਲ ॥

O' Nanak, all the efforts of a person, such as worship, singing praises of God, acquiring divine knowledge and virtues succeed only,

ਜਿਸੁ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਦਇਆਲ ॥੪॥

When the merciful (God) shows His kindness, and one meets the true Guru.

ਤਿਸ ਹੀ ਗੁਨੁ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਜਾਤਾ ॥

Only that person acquires such merit, and only that person has realized God,

ਜਿਸ ਕੀ ਮਾਨਿ ਲੇਇ ਸੁਖਦਾਤਾ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੩੬॥੧੦੫॥

Whose prayer is accepted by the peace giver God.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by Fifth Guru:

ਆਪਨ ਤਨੁ ਨਹੀ ਜਾ ਕੇ ਗਰਬਾ ॥

The body which you are so proud of, does not belong to you forever.

ਰਾਜ ਮਿਲਖ ਨਹੀ ਆਪਨ ਦਰਬਾ ॥੧॥

Power, property and wealth are not yours forever. ||1||

ਆਪਨ ਨਹੀ ਕਾ ਕਉ ਲਪਟਾਇਓ ॥

They are not yours, so why do you cling to them?

ਆਪਨ ਨਾਮੁ ਸਤਿਗੁਰ ਤੇ ਪਾਇਓ ॥੧॥ ਰਹਾਉ ॥

Only the Naam, the Name of God, is yours; it is received from the True Guru.

ਸੁਤ ਬਨਿਤਾ ਆਪਨ ਨਹੀ ਭਾਈ ॥

Children, spouse and siblings are not yours.

ਇਸਟ ਮੀਤ ਆਪ ਬਾਪੁ ਨ ਮਾਈ ॥੨॥

Dear friends, mother and father are not yours. ||2||

ਸੁਇਨਾ ਰੂਪਾ ਫੁਨਿ ਨਹੀ ਦਾਮ ॥

Gold, silver and money are not yours.

ਹੈਵਰ ਗੈਵਰ ਆਪਨ ਨਹੀ ਕਾਮ ॥੩॥

Fine horses and magnificent elephants are of no use to you for ever.

ਕਹੁ ਨਾਨਕ ਜੋ ਗੁਰਿ ਬਖਸਿ ਮਿਲਾਇਆ ॥

Nanak says, , whom Guru has united with God, through his grace,

ਤਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਜਿਸ ਕਾ ਹਰਿ ਰਾਇਆ ॥੪॥੩੭॥੧੦੬॥

everything belongs to him, whose patron is God Himself.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਗੁਰ ਕੇ ਚਰਣ ਉਪਰਿ ਮੇਰੇ ਮਾਥੇ ॥

The Guru's feet (his teachings) are enshrined in my mind,

ਤਾ ਤੇ ਦੁਖ ਮੇਰੇ ਸਗਲੇ ਲਾਥੇ ॥੧॥

and by following those teachings all my miseries have vanished.

ਸਤਿਗੁਰ ਅਪੁਨੇ ਕਉ ਕੁਰਬਾਨੀ ॥

I dedicate myself to my True Guru,

ਆਤਮ ਚੀਨਿ ਪਰਮ ਰੰਗ ਮਾਨੀ ॥੧॥ ਰਹਾਉ ॥

by Whose Grace, I have obtained self awareness and now I am enjoying the supreme bliss.

ਚਰਣ ਰੇਣੁ ਗੁਰ ਕੀ ਮੁਖਿ ਲਾਗੀ ॥

I have listened to and followed the teachings of the Guru with humility,

ਅਹੰਬੁਧਿ ਤਿਨਿ ਸਗਲ ਤਿਆਗੀ ॥੨॥

which has removed all my arrogant intellect.

ਗੁਰ ਕਾ ਸਬਦੁ ਲਗੇ ਮਨਿ ਮੀਠਾ ॥

The Word of the Guru seems pleasing to my mind,

ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਤੇ ਮੇਹਿ ਡੀਠਾ ॥੩॥

and through the Guru's word I behold the Supreme God.

ਗੁਰੁ ਸੁਖਦਾਤਾ ਗੁਰੁ ਕਰਤਾਰੁ ॥

The Guru is the Giver of peace; the Guru is the Creator.

ਜੀਅ ਪ੍ਰਾਣ ਨਾਨਕ ਗੁਰੁ ਆਧਾਰੁ ॥੪॥੩੮॥੧੦੭॥

O Nanak, the Guru is the Support of the breath of life and the soul.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਕਉ ਆਹਿ ॥ ਜਾ ਕੈ ਉਣਾ ਕਛਹੁ ਨਾਹਿ ॥੧॥

O my mind, seek the One who lacks nothing. ||1||

ਹਰਿ ਸਾ ਪ੍ਰੀਤਮੁ ਕਰਿ ਮਨ ਮੀਤ ॥

O' my mind, make God as your friend.

ਪ੍ਰਾਨ ਅਧਾਰੁ ਰਾਖਹੁ ਸਦ ਚੀਤ ॥੧॥ ਰਹਾਉ ॥

Keep Him constantly in your mind; He is the Support of the breath of life.

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਕਉ ਸੇਵਿ ॥

O my mind, serve Him (remember Him with love and devotion),

ਆਦਿ ਪੁਰਖ ਅਪਰੰਪਰ ਦੇਵ ॥੨॥

who is the all-pervading Primal Being and is beyond any limit.

ਤਿਸੁ ਉਪਰਿ ਮਨ ਕਰਿ ਤੂੰ ਆਸਾ ॥

O' my mind, pin your hopes only on the One,

ਆਦਿ ਜੁਗਾਦਿ ਜਾ ਕਾ ਭਰਵਾਸਾ ॥੩॥

who is the Support of all beings, from the very beginning of time, and throughout the ages.

ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

His Love brings eternal peace;

ਨਾਨਕੁ ਗਾਵੈ ਗੁਰ ਮਿਲਿ ਸੋਇ ॥੪॥੩੯॥੧੦੮॥

meeting the Guru, Nanak sings His Glorious Praises.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਮੀਤੁ ਕਰੈ ਸੋਈ ਹਮ ਮਾਨਾ ॥

Whatever my Friend (God) does, I cheerfully accept that.

ਮੀਤ ਕੇ ਕਰਤਬ ਕੁਸਲ ਸਮਾਨਾ ॥੧॥

My Friend's actions are pleasing to me.

ਏਕਾ ਟੇਕ ਮੇਰੈ ਮਨਿ ਚੀਤ ॥

Within my conscious mind is only one assurance,

ਜਿਸੁ ਕਿਛੁ ਕਰਣਾ ਸੁ ਹਮਰਾ ਮੀਤ ॥੧॥ ਰਹਾਉ ॥

that He, who has to do anything is my friend.

ਮੀਤੁ ਹਮਾਰਾ ਵੇਪਰਵਾਹਾ ॥

My Friend-God is Carefree. (He is not dependent upon anyone for anything).

ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੇਹਿ ਅਸਨਾਹਾ ॥੨॥

By Guru's Grace, I give my love to Him. (I came close to Him).

ਮੀਤੁ ਹਮਾਰਾ ਅੰਤਰਜਾਮੀ ॥

My Friend (God) is the inner knower of all minds.

ਸਮਰਥ ਪੁਰਖੁ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ॥੩॥

He is the All-powerful, all pervading Supreme God and Master.

ਹਮ ਦਾਸੇ ਤੁਮ ਠਾਕੁਰ ਮੇਰੇ ॥

O' God, I am Your servant and You are my Master.

ਮਾਨੁ ਮਹਤੁ ਨਾਨਕ ਪ੍ਰਭੁ ਤੇਰੇ ॥੪॥੪੦॥੧੦੯॥

O' Nanak, all honor and glory is obtained by becoming Your servant.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਜਾ ਕਉ ਤੁਮ ਭਏ ਸਮਰਥ ਅੰਗਾ ॥

O' all powerful God, whom You support,

ਤਾ ਕਉ ਕਛੁ ਨਾਹੀ ਕਾਲੰਗਾ ॥੧॥

no stain of vices can stick to him.

ਮਾਧਉ ਜਾ ਕਉ ਹੈ ਆਸ ਤੁਮਾਰੀ ॥

O' God, the one who depends upon Your support,

ਤਾ ਕਉ ਕਛੁ ਨਾਹੀ ਸੰਸਾਰੀ ॥੧॥ ਰਹਾਉ ॥

he does not care for the support of the worldly people.

ਜਾ ਕੈ ਹਿਰਦੈ ਠਾਕੁਰੁ ਹੋਇ ॥

The person who always remember God with love and devotion,

ਤਾ ਕਉ ਸਹਸਾ ਨਾਹੀ ਕੋਇ ॥੨॥

no anxiety can affect him.

ਜਾ ਕਉ ਤੁਮ ਦੀਨੀ ਪ੍ਰਭ ਧੀਰ ॥

O' God, whom You have given solace,

ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਪੀਰ ॥੩॥

-no pain or sorrow comes near him.

ਕਹੁ ਨਾਨਕ ਮੈ ਸੇ ਗੁਰੁ ਪਾਇਆ ॥

Says Nanak, I have found that Guru,

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਦੇਖਾਇਆ ॥੪॥੪੧॥੧੧੦॥

who has shown me the Perfect, all pervading Supreme God.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ ॥

This human body is so difficult to obtain; it is only obtained by great good fortune.

ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ ॥੧॥

Those who do not meditate on God's Name, are committing spiritual suicide.

ਮਰਿ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ ॥

why don't they die who forget God's Name?

ਨਾਮ ਬਿਹੂਨ ਜੀਵਨ ਕਉਨ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

Human life is totally useless without God's Name.

ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਬਿਸਥਾਰ ॥

(Without meditating on God's Name, People spend their time) eating, drinking, playing, laughing and showing off,

ਕਵਨ ਅਰਥ ਮਿਰਤਕ ਸੀਗਾਰ ॥੨॥

but without God's Name they are like dead persons, and all their pursuits are like embellishing dead bodies.

ਜੇ ਨ ਸੁਨਹਿ ਜਸੁ ਪਰਮਾਨੰਦਾ ॥

Those who do not listen to the Praises of God,

ਪਸੁ ਪੰਖੀ ਤ੍ਰਿਗਦ ਜੇਨਿ ਤੇ ਮੰਦਾ ॥੩॥

are worse off than beasts, birds or creeping creatures.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥

Nanak Say, the person in whose mind the Guru has firmly implanted his word,

ਕੇਵਲ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇਆ ॥੪॥੪੨॥੧੧੧॥

only God's Name remain enshrined in that person's mind.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਕਾ ਕੀ ਮਾਈ ਕਾ ਕੇ ਬਾਪ ॥

(In reality) no one is anybody's mother or father forever.

ਨਾਮ ਧਾਰੀਕ ਝੂਠੇ ਸਭਿ ਸਾਕ ॥੧॥

All these relations are short lived and in name only.

ਕਾਰੇ ਕਉ ਮੂਰਖ ਭਖਲਾਇਆ ॥

O' fool, why are you yelling as though you have seen a nightmare?

ਮਿਲਿ ਸੰਜੋਗਿ ਹੁਕਮਿ ਤੂੰ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥

It is due to your past deeds and God's command you have come into this world.

ਏਕਾ ਮਾਟੀ ਏਕਾ ਜੋਤਿ ॥

All mortals are made from the same elements and have the same soul,

ਏਕੇ ਪਵਨੁ ਕਹਾ ਕਉਨੁ ਰੋਤਿ ॥੨॥

and the same life-breath. Therefore why and for whom, does anyone cry?

ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਿਲਲਾਹੀ ॥

People cry and wail, saying my near and dear has died,

ਮਰਣਹਾਰੁ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ ॥੩॥

This soul is not perishable.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੇਲੇ ਕਪਾਟ ॥

Says Nanak, the Guru has removed all my doubts.

ਮੁਕਤੁ ਭਏ ਬਿਨਸੇ ਭ੍ਰਮ ਥਾਟ ॥੪॥੪੩॥੧੧੨॥

I am liberated, and my doubts have been dispelled.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਵਡੇ ਵਡੇ ਜੇ ਦੀਸਹਿ ਲੋਗ ॥

Those who seem to be great and powerful,

ਤਿਨ ਕਉ ਬਿਆਪੈ ਚਿੰਤਾ ਰੋਗ ॥੧॥

are afflicted by the disease of anxiety. ||1||

ਕਉਨ ਵਡਾ ਮਾਇਆ ਵਡਿਆਈ ॥

Who is great by the greatness of Maya?

ਸੇ ਵਡਾ ਜਿਨਿ ਰਾਮ ਲਿਵ ਲਾਈ ॥੧॥ ਰਹਾਉ ॥

He alone is great, who is lovingly attuned to God.

ਭੂਮੀਆ ਭੂਮਿ ਉਪਰਿ ਨਿਤ ਲੁਝੈ ॥

The landlord fights over his land each day.

ਛੇਡਿ ਚਲੈ ਤ੍ਰਿਸਨਾ ਨਹੀ ਬੁਝੈ ॥੨॥

Even while departing (from the world, this person's) craving for land is not quenched.

ਕਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰਾ ॥

Nanak Say, He has realized this truth after careful deliberation,

ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਛੁਟਕਾਰਾ ॥੩॥੪੪॥੧੧੩॥

that without meditation on God's Name, there is no escape from worldly desires.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਪੂਰਾ ਮਾਰਗੁ ਪੂਰਾ ਇਸਨਾਨੁ ॥

Perfect is the path; perfect is the cleansing bath

ਸਭੁ ਕਿਛੁ ਪੂਰਾ ਹਿਰਦੈ ਨਾਮੁ ॥੧॥

Everything is perfect, if the Naam is in the heart. ||1||

ਪੂਰੀ ਰਹੀ ਜਾ ਪੂਰੈ ਰਾਖੀ ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣਿ ਜਨ ਤਾਕੀ ॥੧॥ ਰਹਾਉ ॥

The devotees who have sought the shelter of the all-pervading God, their honor remains perfect, because the Perfect God preserved it.

ਪੂਰਾ ਸੁਖੁ ਪੂਰਾ ਸੰਤੋਖੁ ॥

(The person who remembers God with love and devotion), is in perfect peace and is fully content in his life.

ਪੂਰਾ ਤਪੁ ਪੂਰਨ ਰਾਜੁ ਜੋਗੁ ॥੨॥

His repentance is deemed perfect and enjoys both the worldly kingdom and perfect union with God.

ਹਰਿ ਕੈ ਮਾਰਗਿ ਪਤਿਤ ਪੁਨੀਤ ॥

By remembering God With love and devotion, even the worst sinners are sanctified,

ਪੂਰੀ ਸੇਭਾ ਪੂਰਾ ਲੋਕੀਕ ॥੩॥

they obtain perfect glory in God's court and maintain complete respect among worldly people.

ਕਰਣਹਾਰੁ ਸਦ ਵਸੈ ਹਦੂਰਾ ॥ ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥੪॥੪੫॥੧੧੪॥

Nanak says, He who meets my perfect True Guru is able to see the creator always present besides him.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਸੰਤ ਕੀ ਧੂਰਿ ਮਿਟੇ ਅਘ ਕੋਟ ॥

Millions of sins are wiped away by humbly following the Guru's teachings.

ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਹਰਿ ਰੰਗ ਮਾਣਹਿ ॥

The devotees of God enjoy the Love and Affection of God.

ਜੇ ਕਿਛੁ ਠਾਕੁਰ ਕਾ ਸੇ ਸੇਵਕ ਕਾ ਸੇਵਕੁ ਠਾਕੁਰ ਹੀ ਸੰਗਿ ਜਾਹਰੁ ਜੀਉ ॥੩॥

Whatever belongs to God, in a way belongs to the devotee as well. Because of his association with the Master, the devotee also becomes known in the world.

ਅਪੁਨੈ ਠਾਕੁਰਿ ਜੇ ਪਹਿਰਾਇਆ ॥

The person who has been honorably recognized by His master,

ਬਹੁਰਿ ਨ ਲੇਖਾ ਪੁਛਿ ਬੁਲਾਇਆ ॥

is not called to answer for his account of past actions.

ਤਿਸੁ ਸੇਵਕ ਕੈ ਨਾਨਕ ਕੁਰਬਾਣੀ ਸੇ ਗਹਿਰ ਗਭੀਰਾ ਗਉਹਰੁ ਜੀਉ ॥੪॥੧੮॥੨੫॥

O' Nanak, I dedicate myself to such a devotee, because he is deep and profound, and honorable.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ ॥

All peace and harmony is present in one's own heart, and nothing is outside.

ਬਾਹਰਿ ਟੇਲੈ ਸੇ ਭਰਮਿ ਭੁਲਾਹੀ ॥

The one who searches for tranquillity outside is deluded by doubt.

ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਅੰਤਰਿ ਪਾਇਆ ਸੇ ਅੰਤਰਿ ਬਾਹਰਿ ਸੁਹੇਲਾ ਜੀਉ ॥੧॥

By Guru's Grace, one who has realized God within is at peace with himself and others.

ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥

Slowly, gently, drop by drop, the stream of nectar of Naam trickles down within.

ਮਨੁ ਪੀਵੈ ਸੁਨਿ ਸਬਦੁ ਬੀਚਾਰਾ ॥

The mind absorbs it, listening and reflecting on the Guru's word.

ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਦਿਨ ਰਾਤੀ ਸਦਾ ਸਦਾ ਹਰਿ ਕੇਲਾ ਜੀਉ ॥੨॥

Day and Night the mind enjoys bliss and ecstasy and always enjoys the peace arising from union with God.

ਜਨਮ ਜਨਮ ਕਾ ਵਿਛੁੜਿਆ ਮਿਲਿਆ ॥

After separation of many lifetimes; the mortal obtains union with God.

ਸਾਧ ਕ੍ਰਿਪਾ ਤੇ ਸੂਕਾ ਹਰਿਆ ॥

By the Guru's grace, dried up mind (devoid of Naam), blossoms again.

ਸੁਮਤਿ ਪਾਏ ਨਾਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਹੋਏ ਮੇਲਾ ਜੀਉ ॥੩॥

By lovingly meditating on Naam through the Guru's sublime teaching and grace, union with God is attained.

ਜਲ ਤਰੰਗੁ ਜਿਉ ਜਲਹਿ ਸਮਾਇ

Just as a wave merges back into water from which it is formed,

ਤਿਉ ਜੇਤੀ ਸੰਗਿ ਜੇਤਿ ਮਿਲਾਇਆ ॥

similarly the soul-light unites with God's supreme Light,

ਕਹੁ ਨਾਨਕ ਭ੍ਰਮ ਕਟੇ ਕਿਵਾੜਾ ਬਹੁੜਿ ਨ ਹੋਈਐ ਜਉਲਾ ਜੀਉ ॥੪॥੧੯॥੨੬॥

Says Nanak, The veil of illusion has been cut away, and the mortal shall not go out wandering after Maya any more.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਤਿਸੁ ਕੁਰਬਾਣੀ ਜਿਨਿ ਤੂੰ ਸੁਣਿਆ ॥

I dedicate myself to the one who listens to Your praises.

ਤਿਸੁ ਬਲਿਹਾਰੀ ਜਿਨਿ ਰਸਨਾ ਭਣਿਆ ॥

I dedicate myself to the one who recites Your praises.

ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਤਿਸੁ ਵਿਟਹੁ ਜੇ ਮਨਿ ਤਨਿ ਤੁਧੁ ਆਰਾਧੇ ਜੀਉ ॥੧॥

O' God, I dedicate myself to the one, who lovingly meditates on You.

ਤਿਸੁ ਚਰਣ ਪਖਾਲੀ ਜੇ ਤੇਰੈ ਮਾਰਗਿ ਚਾਲੈ ॥

(O' God), I will like to wash the feet of (humbly serve) the person who walks on the path to attain union with You.

ਨੈਨ ਨਿਹਾਲੀ ਤਿਸੁ ਪੁਰਖ ਦਇਆਲੈ ॥

With my eyes, I long to behold that kind of person.

ਮਨੁ ਦੇਵਾ ਤਿਸੁ ਅਪੁਨੇ ਸਾਜਨ ਜਿਨਿ ਗੁਰ ਮਿਲਿ ਸੇ ਪ੍ਰਭੁ ਲਾਏ ਜੀਉ ॥੨॥

I surrender myself to such a friend, who by meeting the Guru has realized God.

ਸੇ ਵਡਭਾਗੀ ਜਿਨਿ ਤੁਮ ਜਾਣੇ ॥

Very fortunate are those who have realized You.

ਸਭ ਕੈ ਮਧੇ ਅਲਿਪਤ ਨਿਰਬਾਣੇ ॥

He, while living in the midst of all, remains aloof and free from all worldly desires and vices.

ਸਾਧ ਕੈ ਸੰਗਿ ਉਨਿ ਭਉਜਲੁ ਤਰਿਆ ਸਗਲ ਦੁਤ ਉਨਿ ਸਾਧੇ ਜੀਉ ॥੩॥

In the company of the saint (Guru), he has crossed over the terrifying worldly ocean, and has conquered all the demons (vices).

ਤਿਨ ਕੀ ਸਰਣਿ ਪਰਿਆ ਮਨੁ ਮੇਰਾ ॥ ਮਾਣੁ ਤਾਣੁ ਤਜਿ ਮੇਹੁ ਅੰਧੇਰਾ ॥

Renouncing its ego, pride, and darkness of ignorance (love of Maya), my mind has sought the shelter of such godly persons.

ਨਾਮੁ ਦਾਨੁ ਦੀਜੈ ਨਾਨਕ ਕਉ ਤਿਸੁ ਪ੍ਰਭੁ ਅਗਮ ਅਗਾਏ ਜੀਉ ॥੪॥੨੦॥੨੭॥

(Nanak requests them) Please bless Nanak with the Gift of the Naam, the Name of the Inaccessible and Unfathomable God.

ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Maajh, by the Fifth Guru:

ਤੂੰ ਪੇਡੁ ਸਾਖ ਤੇਰੀ ਫੁਲੀ ॥

O' God, You are like a big tree, and this world is Your blossoming branches.

ਤੂੰ ਸੂਖਮੁ ਹੋਆ ਅਸਬੂਲੀ ॥

You are the subtle essence, which has become tangible as this visible world.

ਤੂੰ ਜਲਨਿਧਿ ਤੂੰ ਫੇਨੁ ਬਦਬਦਾ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਲੀਐ ਜੀਉ ॥੧॥

O' God, You are like the ocean, and this world is like bubbles and froth arising from it. Except You, I do not see anything else.

ਤੂੰ ਸੂਤੁ ਮਣੀਏ ਭੀ ਤੂੰਹੈ ॥

O' God, this world is like a necklace and You are the thread and beads

ਤੂੰ ਗੰਠੀ ਮੇਰੁ ਸਿਰਿ ਤੂੰਹੈ ॥

Even the knot at the end is You, and the crown bead is also You.

ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਅਵਰੁ ਨ ਕੋਇ ਦਿਖਾਲੀਐ ਜੀਉ ॥੨॥

it is You who is in the beginning, middle and end of the world created by You. I do not see any other except You.

ਤੂੰ ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਸੁਖਦਾਤਾ ॥

O' God, You are the subtle and You are tangible. You are the Giver of all peace.

ਤੂੰ ਨਿਰਬਾਣੁ ਰਸੀਆ ਰੰਗਿ ਰਾਤਾ ॥

You are detached and yet attached that You enjoy all kinds of joys and relishes.

ਅਪਣੇ ਕਰਤਬ ਆਪੇ ਜਾਣਹਿ ਆਪੇ ਤੁਧੁ ਸਮਾਲੀਐ ਜੀਉ ॥੩॥

Only You know Your wonders, and You Yourself sustain Your creation.

ਤੂੰ ਠਾਕੁਰੁ ਸੇਵਕੁ ਫੁਨਿ ਆਪੇ ॥

You are the Master, and then again, You are the humble devotee.

ਤੂੰ ਗੁਪਤੁ ਪਰਗਟੁ ਪ੍ਰਭੁ ਆਪੇ ॥

O God, You Yourself are the Manifest and the Unmanifest.

ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਗੁਣ ਗਾਵੈ ਇਕ ਭੇਰੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਜੀਉ ॥੪॥੨੧॥੨੮॥

O' Nanak, this humble devotee of Yours always sings Your praises. Please, just for a moment, bless him with Your Glance of Grace.

ਚਰਨ ਠਾਕੁਰ ਕੈ ਮਾਰਗਿ ਧਾਵਉ ॥੧॥

and with my feet, I walk on the Path to join the holy congregation.

ਭਲੇ ਸਮੇ ਸਿਮਰਨ ਕੀ ਬਰੀਆ ॥

Human birth is the only good opportunity to remember God,

ਸਿਮਰਤ ਨਾਮੁ ਭੈ ਪਾਰਿ ਉਤਰੀਆ ॥੧॥ ਰਹਾਉ ॥

By meditating on God's Name, we cross over the terrifying world-ocean of vices.

ਨੇਤ੍ਰੁ ਸੰਤਨ ਕਾ ਦਰਸਨੁ ਪੇਖੁ ॥

With your eyes, behold the Blessed Vision of the Saints,

ਪ੍ਰਭ ਅਵਿਨਾਸੀ ਮਨ ਮਹਿ ਲੇਖੁ ॥੨॥

and inscribe the Name of immortal God in your mind.

ਸੁਣਿ ਕੀਰਤਨੁ ਸਾਧ ਪਹਿ ਜਾਇ ॥

(O' my friend) listen to the praises of God in the holy congregation,

ਜਨਮ ਮਰਣ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਇ ॥੩॥

and thus eradicate the fear of going into cycles of birth and death.

ਚਰਣ ਕਮਲ ਠਾਕੁਰ ਉਰਿ ਧਾਰਿ ॥

Enshrine God's immaculate Name in your heart

ਦੁਲਭ ਦੇਹ ਨਾਨਕ ਨਿਸਤਾਰਿ ॥੪॥੫੧॥੧੨੦॥

O' Nanak, this human body is extremely difficult to obtain. Ferry it across the worldly-ocean of vices by meditating on God's Name.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਜਾ ਕਉ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰੈ ॥

Those, upon whom God Himself showers His Mercy,

ਸੇ ਜਨੁ ਰਸਨਾ ਨਾਮੁ ਉਚਾਰੈ ॥੧॥

that person recites God's Name with love and devotion.

ਹਰਿ ਬਿਸਰਤ ਸਹਸਾ ਦੁਖੁ ਬਿਆਪੈ ॥

Forgetting God, dread and sorrow shall overtake you.

ਸਿਮਰਤ ਨਾਮੁ ਭਰਮੁ ਭਉ ਭਾਰੀ ॥੧॥ ਰਹਾਉ ॥

But meditating on God's Name, doubt and fear shall depart.

ਹਰਿ ਕੀਰਤਨੁ ਸੁਣੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵੈ ॥

That person who hears and sings the praises of God,

ਤਿਸੁ ਜਨ ਦੁਖੁ ਨਿਕਟਿ ਨਹੀ ਆਵੈ ॥੨॥

no pain or sorrow comes near that person

ਹਰਿ ਕੀ ਟਹਲ ਕਰਤ ਜਨੁ ਸੇਰੈ ॥

By serving God's creation and meditating on Him with loving devotion, the person's life becomes beautiful.

ਤਾ ਕਉ ਮਾਇਆ ਅਗਨਿ ਨ ਪੋਹੈ ॥੩॥

Because the fire of Maya (worldly desires) does not touch him.

ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਨਾਮੁ ਦਇਆਲ ॥ ਨਾਨਕ ਤਜੀਅਲੇ ਅਵਰਿ ਜੰਜਾਲ ॥੪॥੫੨॥੧੨੧॥

O' Nanak, the Name of Merciful God dwells within the mind and body of that person, who has renounced all worldly entanglements.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ॥

Renounce your cleverness, and your cunning tricks.

ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ ਟਿਕਾਈ ॥੧॥

Seek the Support of the Perfect Guru.

ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਹਰਿ ਗੁਣ ਗਾਇ ॥

Your pain shall depart, you shall sing the glorious praises of God in peace.

ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਆ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

Meeting the Perfect Guru, let yourself be absorbed in God's Love.

ਹਰਿ ਕਾ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਮੰਤ੍ਰੁ ॥

The Guru has given me the Mantra of God's Name (divine word).

ਮਿਟੇ ਵਿਸੁਰੇ ਉਤਰੀ ਚਿੰਤ ॥੨॥

all my worries are forgotten, and my anxiety is gone.

ਅਨਦ ਭਏ ਗੁਰ ਮਿਲਤ ਕ੍ਰਿਪਾਲ ॥

Meeting with the Merciful Guru, I am in ecstasy.

ਕਰਿ ਕਿਰਪਾ ਕਾਟੇ ਜਮ ਜਾਲ ॥੩॥

Showering His Mercy, He has cut away the noose of Death.

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥

Nanak says the one who has obtained the guidance of the perfect Guru,

ਤਾ ਤੇ ਬਹੁਰਿ ਨ ਬਿਆਪੈ ਮਾਇਆ ॥੪॥੫੩॥੧੨੨॥

Maya (the worldly attachment) doesn't afflict that person again.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਰਾਖਿ ਲੀਆ ਗੁਰਿ ਪੂਰੈ ਆਪਿ ॥

The Perfect Guru Himself has saved me.

ਮਨਮੁਖ ਕਉ ਲਾਰੋ ਸੰਤਾਪੁ ॥੧॥

The self-willed manmukh is afflicted with calamity.

ਗੁਰੁ ਗੁਰੁ ਜਪਿ ਮੀਤ ਹਮਾਰੇ ॥

O' my friends, always remember Guru's word.

ਮੁਖ ਉਜਲ ਹੇਵਹਿ ਦਰਬਾਰੇ ॥੧॥ ਰਹਾਉ ॥

By doing so you would obtain honor in God's court.

ਗੁਰ ਕੇ ਚਰਣ ਹਿਰਦੈ ਵਸਾਇ ॥

By enshrining the Guru's teachings in the mind,

ਦੁਖ ਦੁਸਮਨ ਤੇਰੀ ਹਤੈ ਬਲਾਇ ॥੨॥

all your sorrows, enemies and calamities will be destroyed.

ਗੁਰ ਕਾ ਸਬਦੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥

The word of the Guru's Shabad is your companion and helper.

ਦਇਆਲ ਭਏ ਸਗਲੇ ਜੀਅ ਭਾਈ ॥੩॥

all beings shall be kind to you.

ਗੁਰਿ ਪੂਰੈ ਜਬ ਕਿਰਪਾ ਕਰੀ ॥

When the Perfect Guru granted His Grace,

ਭਨਤਿ ਨਾਨਕ ਮੇਰੀ ਪੂਰੀ ਪਰੀ ॥੪॥੫੪॥੧੨੩॥

Nanak says, then all my efforts became fruitful.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਅਨਿਕ ਰਸਾ ਖਾਏ ਜੈਸੇ ਢੋਰ ॥

Forgetting God, the person who remains involved in enjoying delicious feast is eating like a beast.

ਮੋਹ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ਚੋਰ ॥੧॥

His life is like that of a thief, who is bound with the chain of worldly attachments.

ਮਿਰਤਕ ਦੇਹ ਸਾਧਸੰਗ ਬਿਹੁਨਾ ॥

The one who remains without the company of saints, is spiritually dead and his body is like a corpse.

ਆਵਤ ਜਾਤ ਜੇਨੀ ਦੁਖ ਖੀਨਾ ॥੧॥ ਰਹਾਉ ॥

That person's soul is continuously weakened, because of the pain and suffering from the repeated birth and death,

ਅਨਿਕ ਬਸਤ੍ਰ ਸੁੰਦਰ ਪਹਿਰਾਇਆ ॥

He wears all sorts of beautiful robes,

ਜਿਉ ਡਰਨਾ ਖੇਤ ਮਾਹਿ ਡਰਾਇਆ ॥੨॥

but he still looks like scare-crow in the field, frightening away the birds.

ਸਗਲ ਸਰੀਰ ਆਵਤ ਸਭ ਕਾਮ ॥

The bodies of all the animals can be put to some use,

ਨਿਹਫਲ ਮਾਨੁਖੁ ਜਪੈ ਨਹੀ ਨਾਮ ॥੩॥

but of no use is the coming of a person in the world, who does not meditate on God's Name.

ਕਹੁ ਨਾਨਕ ਜਾ ਕਉ ਭਏ ਦਇਆਲਾ ॥

Nanak says, on whom God becomes Merciful,

ਸਾਧਸੰਗਿ ਮਿਲਿ ਭਜਹਿ ਗੋਪਾਲਾ ॥੪॥੫੫॥੧੨੪॥

that person in the holy congregation, remembers God with love and devotion.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਕਲਿ ਕਲੇਸ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ ॥

The Guru's word has eliminated all my strife and sorrow.

ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖ ਸਾਰੇ ॥੧॥

My comings and goings (in and out of this world) have ended and I have obtained all kinds of comforts.

ਭੈ ਬਿਨਸੇ ਨਿਰਭਉ ਹਰਿ ਧਿਆਇਆ ॥ਸਾਧਸੰਗਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇਆ ॥੧॥ ਰਹਾਉ ॥

In the company of saints, I sang praises of God, and when I meditated on the fearless God, all my fears vanished away.

ਚਰਨ ਕਵਲ ਰਿਦ ਅੰਤਰਿ ਧਾਰੇ ॥

They who enshrined the immaculate Name of God in their hearts,

ਅਗਨਿ ਸਾਗਰ ਗੁਰਿ ਪਾਰਿ ਉਤਾਰੇ ॥੨॥

were ferried by the Guru across the fiery ocean of worldly desires.

ਬੁਡਤ ਜਾਤ ਪੂਰੈ ਗੁਰਿ ਕਾਢੇ ॥

They, who were drowning in the worldly ocean of vices, the Guru pulled them out,

ਜਨਮ ਜਨਮ ਕੇ ਟੂਟੇ ਗਾਢੇ ॥੩॥

and reunited them with God from whom they were separated for many births.

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ ॥

Nanak say, I dedicate my life to the Guru,

ਜਿਸੁ ਭੇਟਤ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥੪॥੫੬॥੧੨੫॥

meeting whom, I was liberated.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਸਾਧਸੰਗਿ ਤਾ ਕੀ ਸਰਨੀ ਪਰਹੁ ॥

In the holy congregation, seek the refuge of God.

ਮਨੁ ਤਨੁ ਅਪਨਾ ਆਗੈ ਧਰਹੁ ॥੧॥

Surrender your body and mind before Him.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਵਹੁ ਮੇਰੇ ਭਾਈ ॥

O' brother, relish the Ambrosial Nectar of God's name.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਭ ਤਪਤਿ ਬੁਝਾਈ ॥੧॥ ਰਹਾਉ ॥

One who has meditated on God's Name with love and devotion, he has calmed the fire of vices.

ਤਜਿ ਅਭਿਮਾਨੁ ਜਨਮ ਮਰਣੁ ਨਿਵਾਰਹੁ ॥

Renounce your ego, and liberate yourself from the cycles of birth and death.

ਹਰਿ ਕੇ ਦਾਸ ਕੇ ਚਰਣ ਨਮਸਕਾਰਹੁ ॥੨॥

Bow in humility to the feet of God's servants .

ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ ਮਨਹਿ ਸਮਾਲੇ ॥

Remember God in your mind, with each and every breath.

ਸੋ ਧਨੁ ਸੰਚਹੁ ਜੋ ਚਾਲੈ ਨਾਲੇ ॥੩॥

Gather only the wealth of God's Name which shall go with you.

ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ॥

He alone obtains this wealth, in whose destiny it is so written.

ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥੪॥੫੭॥੧੨੬॥

Nanak says, O mortal serve with humility that devotee who has obtained this wealth of God's Name.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਸੂਕੇ ਹਰੇ ਕੀਏ ਖਿਨ ਮਾਰੇ ॥

In an instant the Guru has revived the spiritually dead people.

ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਸੰਚਿ ਜੀਵਾਏ ॥੧॥

His Ambrosial Glance irrigates and revives their souls.

ਕਾਟੇ ਕਸਟ ਪੂਰੇ ਗੁਰਦੇਵ ॥

The Perfect Guru has removed all the difficulties of His servant,

ਸੇਵਕ ਕਉ ਦੀਨੀ ਅਪੁਨੀ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥

by blessing him with his service.

ਮਿਟਿ ਗਈ ਚਿੰਤ ਪੁਨੀ ਮਨ ਆਸਾ ॥

All his worries have been removed, and the desires of mind have been fulfilled.

ਕਰੀ ਦਇਆ ਸਤਿਗੁਰਿ ਗੁਣਤਾਸਾ ॥੨॥

when the True Guru, the Treasure of virtues, has shown His Kindness.

ਦੁਖ ਨਾਠੇ ਸੁਖ ਆਇ ਸਮਾਏ ॥

The sorrows have departed and peace has come in his life,

ਢੀਲ ਨ ਪਰੀ ਜਾ ਗੁਰਿ ਫੁਰਮਾਏ ॥੩॥

no delay occurs when the Guru so commands.

ਇਛ ਪੁਨੀ ਪੂਰੇ ਗੁਰ ਮਿਲੇ ॥

They who have met the perfect Guru, their desire has been fulfilled.

ਨਾਨਕ ਤੇ ਜਨ ਸੁਫਲ ਫਲੇ ॥੪॥੫੮॥੧੨੭॥

O' Nanak, the life of those devotees has become most successful and fruitful.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by Fifth the Guru:

ਤਾਪ ਗਏ ਪਾਈ ਪ੍ਰਭਿ ਸਾਂਤਿ ॥

All our maladies have departed; God has showered us with peace and tranquility.

ਸੀਤਲ ਭਏ ਕੀਨੀ ਪ੍ਰਭ ਦਾਤਿ ॥੧॥

They, whom God grants the gift of His Name, become very peaceful.

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਭਏ ਸੁਹੇਲੇ ॥

By God's Grace, they have become comfortable.

ਜਨਮ ਜਨਮ ਕੇ ਬਿਛੁਰੇ ਮੇਲੇ ॥੧॥ ਰਹਾਉ ॥

They who were separated from Him for many births, God has re-united them with Him

ਸਿਮਰਤ ਸਿਮਰਤ ਪ੍ਰਭ ਕਾ ਨਾਉ ॥

By remembering God with love and devotion,

ਸਗਲ ਰੋਗ ਕਾ ਬਿਨਸਿਆ ਥਾਉ ॥੨॥

The root cause of all the diseases is destroyed.

ਸਹਜਿ ਸੁਭਾਇ ਬੇਲੈ ਹਰਿ ਬਾਣੀ ॥

In intuitive peace and poise, he keep chanting the Divine Words (Gurbani).

ਆਠ ਪਹਰ ਪ੍ਰਭ ਸਿਮਰਹੁ ਪ੍ਰਾਣੀ ॥੩॥

O mortals, you also always keep remembering God with love and devotion.

ਦੁਖੁ ਦਰਦੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥

Pain, suffering and the fear of death do not even approach that one,

ਕਹੁ ਨਾਨਕ ਜੋ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥੪॥੫੯॥੧੨੮॥

who sings the Glorious Praises of God, Says Nanak,

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਭਲੇ ਦਿਨਸ ਭਲੇ ਸੰਜੋਗ ॥

Auspicious are the days, and blessed are the moments of union,

ਜਿਤੁ ਭੇਟੇ ਪਾਰਬ੍ਰਹਮ ਨਿਰਜੋਗ ॥੧॥

when I see the sight of Supreme God, who is detached from Maya.

ਓਹ ਬੇਲਾ ਕਉ ਹਉ ਬਲਿ ਜਾਉ ॥

I am a sacrifice to that time,

ਜਿਤੁ ਮੇਰਾ ਮਨੁ ਜਪੈ ਹਰਿ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

when my mind remembers God with love and devotion.

ਸਫਲ ਮੂਰਤੁ ਸਫਲ ਓਹ ਘਰੀ ॥

Blessed is that moment, and blessed is that time,

ਜਿਤੁ ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਹਰੀ ॥੨॥

when my tongue chants the Name of God.

ਸਫਲੁ ਓਹੁ ਮਾਥਾ ਸੰਤ ਨਮਸਕਾਰਸਿ ॥

Blessed is that forehead , which bows in humility to the Saints.

ਚਰਣ ਪੁਨੀਤ ਚਲਹਿ ਹਰਿ ਮਾਰਗਿ ॥੩॥

Sacred are those feet, who follow the pathholy congregation.

ਕਹੁ ਨਾਨਕ ਭਲਾ ਮੇਰਾ ਕਰਮ ॥

Nanak say, auspicious was that deed of mine

ਜਿਤੁ ਭੇਟੇ ਸਾਧੂ ਕੇ ਚਰਨ ॥੪॥੬੦॥੧੨੯॥

which has led me to I met with the Guru.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਗੁਰ ਕਾ ਸਬਦੁ ਰਾਖੁ ਮਨ ਮਾਹਿ ॥

Keep the Word of the Guru in your mind.

ਨਾਮੁ ਸਿਮਰਿ ਚਿੰਤਾ ਸਭ ਜਾਹਿ ॥੧॥

All worries go away by remembering God with love and devotion .

ਬਿਨੁ ਭਗਵੰਤ ਨਾਹੀ ਅਨ ਕੋਇ ॥

Besides God, there is no one else to support the beings.

ਮਾਰੈ ਰਾਖੈ ਏਕੋ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

He is the one alone, who destroys or protects the beings.

ਗੁਰ ਕੇ ਚਰਣ ਰਿਦੈ ਉਰਿ ਧਾਰਿ ॥

Enshrine the Guru's immaculate words in your heart.

ਅਗਨਿ ਸਾਗਰੁ ਜਪਿ ਉਤਰਹਿ ਧਾਰਿ ॥੨॥

Remember God with love and devotion, and swim across the fiery ocean of worldly desires.

ਗੁਰ ਮੂਰਤਿ ਸਿਉ ਲਾਇ ਧਿਆਨੁ ॥

Focus your attention on Guru's Word.

ਈਹਾ ਊਹਾ ਪਾਵਹਿ ਮਾਨੁ ॥੩॥

Here (in this world) and hereafter (God's court), you shall be honored.

ਸਗਲ ਤਿਆਗਿ ਗੁਰ ਸਰਣੀ ਆਇਆ ॥

Renouncing everything, the one who comes to the Guru's Sanctuary.

ਮਿਟੇ ਅੰਦੇਸੇ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ॥੪॥੬੧॥੧੩੦॥

O' Nanak, all his worries are erased and he enjoys bliss.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਸਭੁ ਜਾਇ ॥

Remember that God, by remembering whom all sorrows go away,

ਨਾਮੁ ਰਤਨੁ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

and His jewel-like precious Name comes to dwell in the heart.

ਜਪਿ ਮਨ ਮੇਰੇ ਗੋਵਿੰਦ ਕੀ ਬਾਣੀ ॥

O' my mind, meditate on that word of God with love and devotion,

ਸਾਧੂ ਜਨ ਰਾਮੁ ਰਸਨ ਵਖਾਣੀ ॥੧॥ ਰਹਾਉ ॥

with which The Holy People recite God's praises.

ਇਕਸੁ ਬਿਨੁ ਨਾਹੀ ਦੂਜਾ ਕੋਇ ॥

Besides the One God there is no other at all.

ਜਾ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੨॥

By whose Glance of Grace, eternal peace is obtained.

ਸਾਜਨੁ ਮੀਤੁ ਸਖਾ ਕਰਿ ਏਕੁ ॥

Make God as your only friend, companion and confidant,

ਹਰਿ ਹਰਿ ਅਖਰ ਮਨ ਮਹਿ ਲੇਖੁ ॥੩॥

and enshrine Him in your mind.

ਰਵਿ ਰਹਿਆ ਸਰਬਤ ਸੁਆਮੀ ॥

The Master is totally pervading everywhere.

ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ ਅੰਤਰਜਾਮੀ ॥੪॥੬੨॥੧੩੧॥

and Nanak keeps singing praises of that Inner Knower.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਭੈ ਮਹਿ ਰਚਿਓ ਸਭੁ ਸੰਸਾਰਾ ॥

The entire world is engrossed in fear.

ਤਿਸੁ ਭਉ ਨਾਹੀ ਜਿਸੁ ਨਾਮੁ ਅਧਾਰਾ ॥੧॥

Only that person has no fear, who has the support of God.

ਭਉ ਨ ਵਿਆਪੈ ਤੇਰੀ ਸਰਣਾ ॥

O' God, no fear afflicts the one who seeks Your refuge,

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੇਈ ਕਰਣਾ ॥੧॥ ਰਹਾਉ ॥

Because such a person does only that which pleases You.

ਸੋਗ ਹਰਖ ਮਹਿ ਆਵਣ ਜਾਣਾ ॥

The one who remains affected by pain and pleasure, remains bound to rounds of birth and death.

ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਜੇ ਪ੍ਰਭੁ ਭਾਣਾ ॥੨॥

The one who is pleasing to God, finds peace.

ਅਗਨਿ ਸਾਗਰੁ ਮਹਾ ਵਿਆਪੈ ਮਾਇਆ ॥

This world is like an ocean of fire, where the desire for worldly pleasure keeps afflicting the minds of human beings.

ਸੇ ਸੀਤਲ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥੩॥

Those who have found the True Guru are calm and cool

ਰਾਖਿ ਲੇਇ ਪ੍ਰਭੁ ਰਾਖਨਹਾਰਾ ॥

It is only God, the savior, who saves the mortals from the evils of the world.

ਕਹੁ ਨਾਨਕ ਕਿਆ ਜੰਤ ਵਿਚਾਰਾ ॥੪॥੬੩॥੧੩੨॥

Says Nanak, what helpless these human beings are?

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ ॥

O' God, it is only by your Grace that we can meditate on Your Name.

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਦਰਗਹ ਥਾਉ ॥੧॥

It is by Your Grace that we can obtain honor in Your court.

ਤੁਝ ਬਿਨੁ ਪਾਰਬ੍ਰਹਮ ਨਹੀ ਕੋਇ ॥

O' Supreme God, besides You, there is no one else.

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

By Your Grace, everlasting peace is obtained.

ਤੁਮ ਮਨਿ ਵਸੇ ਤਉ ਦੁਖੁ ਨ ਲਾਗੈ ॥

If You dwell in the mind, we do not suffer in sorrow.

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ ॥੨॥

By Your Grace, doubt and fear run away.

ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਸੁਆਮੀ ॥

O' Supreme God, O' infinite Master,

ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥੩॥

You are the Inner-Knower of all the minds.

ਕਰਉ ਅਰਦਾਸਿ ਅਪਨੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥

I make this prayer before my True Guru:

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਸਚੁ ਰਾਸਿ ॥੪॥੬੪॥੧੩੩॥

that, I Nanak, may be blessed with the treasure of God's Name.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਕਣ ਬਿਨਾ ਜੈਸੇ ਥੋਥਰ ਤੁਖਾ ॥

Just as the husk is empty without the grain,

ਨਾਮ ਬਿਹੂਨ ਸੂਨੇ ਸੇ ਮੁਖਾ ॥੧॥

so is the mouth empty without God's Name.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਨਿਤ ਪ੍ਰਾਣੀ ॥

O' mortal, always meditate on God's Name with love and devotion,

ਨਾਮ ਬਿਹੂਨ ਧ੍ਰਿਗੁ ਦੇਹ ਬਿਗਾਨੀ ॥੧॥ ਰਹਾਉ ॥

(because when death comes), without Name, this body is considered accursed.

ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਮੁਖਿ ਭਾਗ ॥

No fortune smiles on a person's destiny without meditation on God's Name.

ਭਰਤ ਬਿਹੂਨ ਕਹਾ ਸੇਹਾਰੁ ॥੨॥

Without the Husband, where is the marriage?

Just like there can be no happily married life without the groom.

ਨਾਮੁ ਬਿਸਾਰਿ ਲਗੈ ਅਨ ਸੁਆਇ ॥

Forgetting the Naam, one who engages in other pursuits,

ਤਾ ਕੀ ਆਸ ਨ ਪੂਜੈ ਕਾਇ ॥੩॥

none of his desires are fulfilled.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅਪਨੀ ਦਾਤਿ ॥

The one on whom God becomes merciful and bestows the Gift of Naam.

ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਦਿਨ ਰਾਤਿ ॥੪॥੬੫॥੧੩੪॥

O' Nanak, he always meditates on Your Name with love and devotion.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਤੂੰ ਸਮਰਥੁ ਤੂੰਹੈ ਮੇਰਾ ਸੁਆਮੀ ॥

O' God, You are all powerful, You are my Master.

ਸਭੁ ਕਿਛੁ ਤੁਮ ਤੇ ਤੂੰ ਅੰਤਰਜਾਮੀ ॥੧॥

Everything comes from You; You are the knower of all minds.

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਜਨ ਓਟ ॥

O' all pervading supreme God, You are the support of all Your devotees

ਤੇਰੀ ਸਰਣਿ ਉਧਰਹਿ ਜਨ ਕੋਟਿ ॥੧॥ ਰਹਾਉ ॥

Millions have been saved (from worldly ocean of vices) by seeking Your shelter.

ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਸਭਿ ਤੇਰੇ ॥

O' God, as many beings as there are in this world, they all are Yours.

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸੁਖ ਘਨੇਰੇ ॥੨॥

By Your Grace, mortals are obtaining all sorts of comforts. ||2||

ਜੇ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰਾ ਭਾਣਾ ॥

Whatever happens, is all according to Your Will.

ਹੁਕਮੁ ਬੂਝੈ ਸੇ ਸਚਿ ਸਮਾਣਾ ॥੩॥

The one who understands Your command merges in the Truth.

ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਪ੍ਰਭ ਦਾਨੁ ॥

Please grant Your Grace, God, and bestow this gift of Naam,

ਨਾਨਕ ਸਿਮਰੈ ਨਾਮੁ ਨਿਧਾਨੁ ॥੪॥੬੬॥੧੩੫॥

upon Nanak, so that Nanak meditate on the treasure of Your Name.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਤਾ ਕਾ ਦਰਸੁ ਪਾਈਐ ਵਡਭਾਰੀ ॥

By great good fortune, the Blessed Vision of His Darshan is obtained,

ਜਾ ਕੀ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥੧॥

whose mind is attuned to God's Name

ਜਾ ਕੈ ਹਰਿ ਵਸਿਆ ਮਨ ਮਾਹੀ ॥

He, in whose mind God has come to reside

ਤਾ ਕਉ ਦੁਖੁ ਸੁਪਨੈ ਭੀ ਨਾਹੀ ॥੧॥ ਰਹਾਉ ॥

He does not suffer pain, even in dreams.

ਸਰਬ ਨਿਧਾਨ ਰਾਖੇ ਜਨ ਮਾਹਿ ॥

God has placed all treasures of spiritual virtues in the mind of His devotee.

ਤਾ ਕੈ ਸੰਗਿ ਕਿਲਵਿਖ ਦੁਖ ਜਾਹਿ ॥੨॥

In his company all sins and sorrows go away.

ਜਨ ਕੀ ਮਹਿਮਾ ਕਬੀ ਨ ਜਾਇ ॥

The Glory of such a devotee cannot be described.

ਪਾਰਬ੍ਰਹਮੁ ਜਨੁ ਰਹਿਆ ਸਮਾਇ ॥੩॥

because the devotee becomes the embodiment of God, Who is pervading everywhere.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਬਿਨਉ ਸੁਨੀਜੈ ॥

O' God, grant Your mercy and listen to this request of mine,

ਦਾਸ ਕੀ ਧੂਰਿ ਨਾਨਕ ਕਉ ਦੀਜੈ ॥੪॥੬੭॥੧੩੬॥

bless Nanak with the dust of the feet (humble service) of Your devotee.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਹਰਿ ਸਿਮਰਤ ਤੇਰੀ ਜਾਇ ਬਲਾਇ ॥

Remembering God with love and devotion, your misfortune shall go away,

ਸਰਬ ਕਲਿਆਣ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

and all comforts shall come to reside in your mind.

ਭਜੁ ਮਨ ਮੇਰੇ ਏਕੇ ਨਾਮ ॥

O' my mind, always meditate on God's Name with love and devotion.

ਜੀਅ ਤੇਰੇ ਕੈ ਆਵੈ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

It alone shall be of use to your soul in God's court.

ਰੈਣਿ ਦਿਨਸੁ ਗੁਣ ਗਾਉ ਅਨੰਤਾ ॥

Always sing the praises of the infinite God,

ਗੁਰ ਪੂਰੇ ਕਾ ਨਿਰਮਲ ਮੰਤਾ ॥੨॥

through the immaculate teachings of the perfect Guru.

ਛੋਡਿ ਉਪਾਵ ਏਕ ਟੇਕ ਰਾਖੁ ॥

Give up other efforts, and place your faith in the Support of the One (God).

ਮਹਾ ਪਦਾਰਥੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖੁ ॥੩॥

Taste the Ambrosial Essence of this (God's Name), the greatest treasure.

ਬਿਖਮ ਸਾਗਰੁ ਤੇਈ ਜਨ ਤਰੇ ॥

They alone cross over the treacherous world-ocean of vices.

ਨਾਨਕ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥੪॥੬੮॥੧੩੭॥

O Nanak, upon whom the God casts His Glance of Grace.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਹਿਰਦੈ ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਧਾਰੇ ॥

They who enshrine Lotus Feet of God (God's Name) in their hearts,

ਪੂਰੇ ਸਤਿਗੁਰ ਮਿਲਿ ਨਿਸਤਾਰੇ ॥੧॥

Meeting the Perfect True Guru, they swim across the world-ocean of vices.

ਗੋਵਿੰਦ ਗੁਣ ਗਾਵਹੁ ਮੇਰੇ ਭਾਈ ॥

O, my brothers, Sing the Glorious Praises of the Master of the universe.

ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥੧॥ ਰਹਾਉ ॥

Meeting the Saint (Guru), meditate on God's Name with love and devotion.

ਦੁਲਭ ਦੇਹ ਹੋਈ ਪਰਵਾਨੁ ॥

This human body, so difficult to obtain, is approved in God's Court,

ਸਤਿਗੁਰ ਤੇ ਪਾਇਆ ਨਾਮ ਨੀਸਾਨੁ ॥੨॥

when one receives the banner of the Naam from the True Guru.

ਹਰਿ ਸਿਮਰਤ ਪੂਰਨ ਪਦੁ ਪਾਇਆ ॥

Meditating on God with loving devotion, the supreme spiritual status is obtained.

ਸਾਧਸੰਗਿ ਭੈ ਭਰਮ ਮਿਟਾਇਆ ॥੩॥

In the holy congregation all fear and doubt depart.

ਜਤ ਕਤ ਦੇਖਉ ਤਤ ਰਹਿਆ ਸਮਾਇ ॥

Wherever I look, there I see God pervading.

ਨਾਨਕ ਦਾਸ ਹਰਿ ਕੀ ਸਰਣਾਇ ॥੪॥੬੯॥੧੩੮॥

O' Nanak, the devotees always remain in God's shelter.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਗੁਰ ਜੀ ਕੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ ॥

I dedicate myself unto the sight of the revered Guru.

ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਤਿਗੁਰ ਨਾਉ ॥੧॥

I feel spiritually rejuvenated by continuously remembering the true Guru's words.

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਗੁਰਦੇਵ ॥

O' my supreme God, O' my perfect divine Guru,

ਕਰਿ ਕਿਰਪਾ ਲਾਗਉ ਤੇਰੀ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥

please show mercy so that I may remain in your service and meditation

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰ ਧਾਰੀ ॥

I enshrine Gutu's Lotus Feet (immaculate words) within my heart.

ਮਨ ਤਨ ਧਨ ਗੁਰ ਪ੍ਰਾਨ ਅਧਾਰੀ ॥੨॥

Guru's words are the support of my life, mind, body and wealth.

ਸਫਲ ਜਨਮੁ ਹੋਵੈ ਪਰਵਾਣੁ ॥

Your human birth will become fruitful and you will be approved in God's court,

ਗੁਰੂ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਜਾਣੁ ॥੩॥

if you consider the Guru and God always present very close to you.

ਸੰਤ ਧੂਰਿ ਪਾਈਐ ਵਡਭਾਗੀ ॥

The dust of Guru's feet (the Guru's love and teaching) is obtained only by good fortune.

ਨਾਨਕ ਗੁਰ ਭੇਟਤ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਗੀ ॥੪॥੧੦॥੧੩੯॥

O' Nanak, upon meeting the Guru, one's mind becomes attuned to God.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru.

ਕਰੈ ਦੁਹਕਰਮ ਦਿਖਾਵੈ ਹੋਰੁ ॥

The one who secretly does evil deeds, and pretends otherwise,

ਰਾਮ ਕੀ ਦਰਗਹ ਬਾਧਾ ਚੇਰੁ ॥੧॥

at God's court he is bound and punished like a thief.

ਰਾਮੁ ਰਮੈ ਸੋਈ ਰਾਮਾਣਾ ॥

That person alone is the devotee of God who lovingly remembers God.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਏਕੁ ਸਮਾਣਾ ॥੧॥ ਰਹਾਉ ॥

and who believes that it is God who is pervading in all waters, land, and sky.

ਅੰਤਰਿ ਬਿਖੁ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਸੁਣਾਵੈ ॥

His mind is full of poisonous (evil) intentions, but utters sweet words.

ਜਮ ਪੁਰਿ ਬਾਧਾ ਚੇਟਾ ਖਾਵੈ ॥੨॥

Bound in the City of Death (spiritually dead), he suffers immensely.

ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਕਮਾਵੈ ਵਿਕਾਰ ॥

Hiding behind secret veils, he commits acts of evil ,

ਖਿਨ ਮਹਿ ਪ੍ਰਗਟ ਹੋਹਿ ਸੰਸਾਰ ॥੩॥

but these evil deeds get revealed to all the world in an instant

ਅੰਤਰਿ ਸਾਚਿ ਨਾਮਿ ਰਸਿ ਰਾਤਾ ॥

The one who is truthful inside and is imbued with the elixir of God's Name.

ਨਾਨਕ ਤਿਸੁ ਕਿਰਪਾਲੁ ਬਿਧਾਤਾ ॥੪॥੭੧॥੧੪੦॥

O Nanak, the Creator is gracious on that person.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਰਾਮ ਰੰਗੁ ਕਦੇ ਉਤਰਿ ਨ ਜਾਇ ॥

The love and devotion for God never departs from the mind of the one,

ਗੁਰੂ ਪੂਰਾ ਜਿਸੁ ਦੇਇ ਬੁਝਾਇ ॥੧॥

whom the perfect Guru reveals this understanding.

ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਸੇ ਮਨੁ ਸਾਚਾ ॥

One whose mind is imbued with God's love is true.

ਲਾਲ ਰੰਗ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥੧॥ ਰਹਾਉ ॥

Being imbued with true love for God, that person becomes the embodiment of the all pervading Creator.

ਸੰਤਹ ਸੰਗਿ ਬੈਸਿ ਗੁਨ ਗਾਇ ॥

The person who sings praises of God in the holy congregation,

ਤਾ ਕਾ ਰੰਗੁ ਨ ਉਤਰੈ ਜਾਇ ॥੨॥

is imbued with such everlasting love for God, which never fades away.

ਬਿਨੁ ਹਰਿ ਸਿਮਰਨ ਸੁਖੁ ਨਹੀ ਪਾਇਆ ॥

True peace is not obtained without remembering God with love and devotion.

ਆਨ ਰੰਗ ਫੀਕੇ ਸਭ ਮਾਇਆ ॥੩॥

(Except divine love), all other kinds of love are only the manifestations of Maya and are insipid (devoid of true peace),

ਗੁਰਿ ਰੰਗੇ ਸੇ ਭਏ ਨਿਹਾਲ ॥

Those who are imbued with God's love by the Guru, remain delighted.

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਭਏ ਹੈ ਦਇਆਲ ॥੪॥੭੨॥੧੪੧॥

The Guru has become merciful to them, Says Nanak.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਸਿਮਰਤ ਸੁਆਮੀ ਕਿਲਵਿਖ ਨਾਸੇ ॥

Meditating on God's Name with loving devotion, all sinful mistakes (of the devotees of God) are erased,

ਸੁਖ ਸਹਜ ਆਨੰਦ ਨਿਵਾਸੇ ॥੧॥

and they come to abide in peace, celestial joy and bliss.

ਰਾਮ ਜਨਾ ਕਉ ਰਾਮ ਭਰੋਸਾ ॥

God's devotees always keep their faith in Him.

ਨਾਮੁ ਜਪਤ ਸਭੁ ਮਿਟਿਓ ਅੰਦੇਸਾ ॥੧॥ ਰਹਾਉ ॥

By meditating on God's Name with love, they remain free from all worries.

ਸਾਧਸੰਗਿ ਕਛੁ ਭਉ ਨ ਭਰਾਤੀ ॥

In the holy congregation, God's devotees are not afflicted by any dread or doubt,

ਗੁਣ ਗੋਪਾਲ ਗਾਈਅਹਿ ਦਿਨੁ ਰਾਤੀ ॥੨॥

because they keep singing the praises of God day and night.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਬੰਧਨ ਛੋਟ ॥

Granting His Grace, God has released them from worldly bondage,

ਚਰਣ ਕਮਲ ਕੀ ਦੀਨੀ ਓਟ ॥੩॥

and has given them His Support (the support of His Lotus Feet).

ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਈ ਪਰਤੀਤਿ ॥ ਨਿਰਮਲ ਜਸੁ ਪੀਵਹਿ ਜਨ ਨੀਤਿ ॥੪॥੭੩॥੧੪੨॥

Nanak says that in the minds of the devotees has arisen full faith in God. Therefore they always keep enjoying the nectar of God's Name, by singing His immaculate praises every day.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਹਰਿ ਚਰਣੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗਾ ॥

The one whose mind is attuned to God's immaculate Name,

ਦੁਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗਾ ॥੧॥

all his pain suffering and doubt flees away.

ਹਰਿ ਧਨ ਕੇ ਵਾਪਾਰੀ ਪੂਰਾ ॥

The person who trades in the wealth of God's Name becomes perfect (whom no evil or lust can tempt).

ਜਿਸਹਿ ਨਿਵਾਜੇ ਸੇ ਜਨੁ ਸੂਰਾ ॥੧॥ ਰਹਾਉ ॥

Whom God honors with this wealth becomes a brave fighter against all vices.

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈ ॥

Those humble beings, unto whom God of the Universe shows mercy,

ਸੇ ਜਨ ਲਾਗੇ ਗੁਰ ਕੀ ਪਾਈ ॥੨॥

they fall at the Guru's Feet (come to the Guru's refuge).

ਸੂਖ ਸਹਜ ਸਾਂਤਿ ਆਨੰਦਾ ॥

They always enjoy peace, poise, bliss and tranquility.

ਜਪਿ ਜਪਿ ਜੀਵੇ ਪਰਮਾਨੰਦਾ ॥੩॥

By meditating on the Source of supreme bliss, they achieve higher spiritual life

ਨਾਮ ਰਾਸਿ ਸਾਧ ਸੰਗਿ ਖਾਟੀ ॥

In the holy congregation, the person who has earned the wealth of Naam.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਅਪਦਾ ਕਾਟੀ ॥੪॥੭੪॥੧੪੩॥

God has removed all that person's afflictions, says Nanak.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਹਰਿ ਸਿਮਰਤ ਸਭਿ ਮਿਟਹਿ ਕਲੇਸ ॥

By remembering on God's Name with loving devotion all troubles are eradicated.

ਚਰਣ ਕਮਲ ਮਨ ਮਹਿ ਪਰਵੇਸ ॥੧॥

Keep enshrined His Lotus Feet (immaculate love) in your mind.

ਉਚਰਹੁ ਰਾਮ ਨਾਮੁ ਲਖ ਬਾਰੀ ॥

O' my dear (tongue) recite God's Name, hundreds of thousands of times,

ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਵਹੁ ਪ੍ਰਭੁ ਪਿਆਰੀ ॥੧॥ ਰਹਾਉ ॥

and keep relishing the ambrosial elixir of God's Name.

ਸੂਖ ਸਹਜ ਰਸ ਮਹਾ ਅਨੰਦਾ ॥

They always enjoy peace, poise, bliss and tranquility,

ਜਪਿ ਜਪਿ ਜੀਵੇ ਪਰਮਾਨੰਦਾ ॥੨॥

by meditating on the Source of supreme bliss, they achieve higher spiritual life.

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਖੋਏ ॥

They eradicate all their vices like lust, anger, greed and arrogance,

ਸਾਧ ਕੈ ਸੰਗਿ ਕਿਲਬਿਖ ਸਭ ਧੋਏ ॥੩॥

and in the holy congregation they wash off all their sins.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥

O' merciful Master of the meek, bestow Your kindness,

ਨਾਨਕ ਦੀਜੈ ਸਾਧ ਰਵਾਲਾ ॥੪॥੭੫॥੧੪੪॥

and bless Nanak with the dust of the feet (humble service) of the Guru.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਜਿਸ ਕਾ ਦੀਆ ਪੈਨੈ ਖਾਇ ॥

God, upon whom one depends for all one's needs like food and clothing,

ਤਿਸੁ ਸਿਉ ਆਲਸੁ ਕਿਉ ਬਨੈ ਮਾਇ ॥੧॥

how can one justify laziness in remembering Him, O' mother?

ਖਸਮੁ ਬਿਸਾਰਿ ਆਨ ਕੰਮਿ ਲਾਗਹਿ ॥

Forsaking the Master, they who are engaged in other worldly affairs,

ਕਉਡੀ ਬਦਲੇ ਰਤਨੁ ਤਿਆਗਹਿ ॥੧॥ ਰਹਾਉ ॥

are giving up the jewel like God's Name in exchange for pennies (Worldly wealth)

ਪ੍ਰਭੁ ਤਿਆਗਿ ਲਾਗਤ ਅਨ ਲੋਭਾ ॥

(O' mortal) Renouncing God, you are attached to greed for worldly wealth,

ਦਾਸਿ ਸਲਾਮੁ ਕਰਤ ਕਤ ਸੋਭਾ ॥੨॥

how can you obtain honor by saluting the servant (worldly wealth, instead of God, the Master?

ਅੰਮ੍ਰਿਤ ਰਸੁ ਖਾਵਹਿ ਖਾਨ ਪਾਨ ॥

The mortals consume many nectar-like delicious foods and drinks,

ਜਿਨਿ ਦੀਏ ਤਿਸਹਿ ਨ ਜਾਨਹਿ ਸੁਆਨ ॥੩॥

but these greedy and ungrateful people (like dogs) do not even recognize God, the provider of all the delicacies.

ਕਹੁ ਨਾਨਕ ਹਮ ਲੁਣ ਹਰਾਮੀ ॥

Nanak says, O' God, we are ungrateful persons.

ਬਖਸਿ ਲੇਹੁ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥੪॥੭੬॥੧੪੫॥

O' God, the knower of minds, please forgive us.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਪ੍ਰਭ ਕੇ ਚਰਨ ਮਨ ਮਾਹਿ ਧਿਆਨੁ ॥

(O' my friend), contemplate upon God's lotus feet (Iwith love) in your mind.

ਸਗਲ ਤੀਰਥ ਮਜਨ ਇਸਨਾਨੁ ॥੧॥

This is like cleansing bath at all the sacred shrines of pilgrimage.

ਹਰਿ ਦਿਨੁ ਹਰਿ ਸਿਮਰਨੁ ਮੇਰੇ ਭਾਈ ॥

O' my brother, always remember God with love and devotion.

ਕੋਟਿ ਜਨਮ ਕੀ ਮਲੁ ਲਹਿ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

By doing so, the dirt of sins committed in millions of births will be washed off.

ਹਰਿ ਕੀ ਕਥਾ ਰਿਦ ਮਾਹਿ ਬਸਾਈ ॥

The one who enshrines God's praises in his heart.

ਮਨ ਬਾਂਛਤ ਸਗਲੇ ਫਲ ਪਾਈ ॥੨॥

All the desires of his mind are fulfilled.

ਜੀਵਨ ਮਰਣੁ ਜਨਮੁ ਪਰਵਾਨੁ ॥

The entire life (from birth to death) of a person is approved in God's court,

ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਭਗਵਾਨੁ ॥੩॥

within whose hearts God resides.

ਕਹੁ ਨਾਨਕ ਸੇਈ ਜਨ ਪੂਰੇ ॥

Nanak says, those humble beings are perfect,

ਜਿਨਾ ਪਰਾਪਤਿ ਸਾਧੂ ਧੂਰੇ ॥੪॥੭੭॥੧੪੬॥

who are blessed with the dust of the feet (the humble service and teachings) of the Guru.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree by the Fifth Guru:

ਖਾਦਾ ਪੈਨਦਾ ਮੁਕਰਿ ਪਾਇ ॥

The one who keeps consuming the bounties bestowed by God without acknowledging.

ਤਿਸ ਨੇ ਜੇਹਹਿ ਦੂਤ ਧਰਮਰਾਇ ॥੧॥

The messengers of Righteous judge keep an eye on that ungrateful person.

ਤਿਸੁ ਸਿਉ ਬੇਮੁਖੁ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦੀਨਾ ॥

You do not remember Him, who has given you this body and soul,

ਕੋਟਿ ਜਨਮ ਭਰਮਹਿ ਬਹੁ ਜੁਨਾ ॥੧॥ ਰਹਾਉ ॥

you will keep on wandering for millions of births through many species.

ਸਾਕਤ ਕੀ ਐਸੀ ਹੈ ਰੀਤਿ ॥

Such is the lifestyle of the faithless cynic (worshipper of worldly wealth),

ਜੇ ਕਿਛੁ ਕਰੈ ਸਗਲ ਬਿਪਰੀਤਿ ॥੨॥

that whatever he does is all other than righteous way.

ਜੀਉ ਪ੍ਰਾਣ ਜਿਨਿ ਮਨੁ ਤਨੁ ਧਾਰਿਆ ॥ ਸੇਈ ਠਾਕੁਰੁ ਮਨਹੁ ਬਿਸਾਰਿਆ ॥੩॥

Those ungrateful persons have forsaken that God, who has provided sustenance to their soul, mind and body.

ਬਧੇ ਬਿਕਾਰ ਲਿਖੇ ਬਹੁ ਕਾਗਰ ॥

His sins have multiplied so much that these are recorded in many papers.

ਨਾਨਕ ਉਧਰੁ ਕ੍ਰਿਪਾ ਸੁਖ ਸਾਗਰ ॥੪॥

O' God, the Ocean of peace, please show mercy and save us from the vices, prays Nanak.

ਪਾਰਬ੍ਰਹਮ ਤੇਰੀ ਸਰਣਾਇ ॥

O' all pervading God, they who have sought Your refuge,

ਬੰਧਨ ਕਾਟਿ ਤਰੈ ਹਰਿ ਨਾਇ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੭੮॥੧੪੭॥

their worldly bonds have been cut off. By meditating on God's Name, they have crossed over the worldly-ocean of vices.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਅਪਨੇ ਲੋਭ ਕਉ ਕੀਨੇ ਮੀਤੁ ॥

Even if one has made God one's friend for fulfilling one's selfish purpose,

ਸਗਲ ਮਨੋਰਥ ਮੁਕਤਿ ਪਦੁ ਦੀਤੁ ॥੧॥

still God fulfills all his desires, and blesses him with the state of liberation from the vices.

ਐਸਾ ਮੀਤੁ ਕਰਹੁ ਸਭੁ ਕੋਇ ॥

(O' people), make friendship with such a Master,

ਜਾ ਤੇ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

from whose door no one goes empty handed.

ਅਪੁਨੈ ਸੁਆਇ ਰਿਦੈ ਲੈ ਧਾਰਿਆ ॥

Any person who, even for purely selfish reason, has enshrined God in the heart.

ਦੂਖ ਦਰਦ ਰੋਗ ਸਗਲ ਬਿਦਾਰਿਆ ॥੨॥

God has destroyed all that person's sorrow, pain and malady.

ਰਸਨਾ ਗੀਧੀ ਬੋਲਤ ਰਾਮ ॥

The person whose tongue has becomes habituated in uttering God's Name,

ਪੂਰਨ ਹੋਏ ਸਗਲੇ ਕਾਮ ॥੩॥

all that person's tasks have been accomplished.

ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰਾ ॥

Many a times, Nanak is a sacrifice to that God

ਸਫਲ ਦਰਸਨੁ ਗੋਬਿੰਦੁ ਹਮਾਰਾ ॥੪॥੭੯॥੧੪੮॥

Whose very sight is so fruitful.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਕੋਟਿ ਬਿਘਨ ਹਿਰੇ ਖਿਨ ਮਾਹਿ ॥

Millions of obstacles are removed in an instant from the lives of those,

ਹਰਿ ਹਰਿ ਕਥਾ ਸਾਧਸੰਗਿ ਸੁਨਾਹਿ ॥੧॥

who listen to the praises of God in the holy congregation.

ਪੀਵਤ ਰਾਮ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਣੁ ਜਾਸੁ ॥

While relishing the elixir of God's Name, describing his immaculate virtues and glories,

ਜਪਿ ਹਰਿ ਚਰਣ ਮਿਟੀ ਖੁਧਿ ਤਾਸੁ ॥੧॥ ਰਹਾਉ ॥

and meditating upon God's lotus feet (His immaculate Name), all their hunger and thirst for worldly riches is quenched.

ਸਰਬ ਕਲਿਆਣ ਸੁਖ ਸਹਜ ਨਿਧਾਨ ॥

The treasures of all happiness, celestial peace and poise,

ਜਾ ਕੈ ਰਿਦੈ ਵਸਹਿ ਭਗਵਾਨ ॥੨॥

are obtained by the person in whose heart resides the reverend God.

ਅਉਖਧ ਮੰਤ੍ਰ ਤੰਤ ਸਭਿ ਛਾਰੁ ॥

In comparison to Naam, all medicines, spells and charms are as useless as dust.

ਕਰਣੈਹਾਰੁ ਰਿਦੇ ਮਹਿ ਧਾਰੁ ॥੩॥

Enshrine the Creator God within your heart. ||3||

ਤਜਿ ਸਭਿ ਭਰਮ ਭਜਿਓ ਪਾਰਬ੍ਰਹਮੁ ॥

Renouncing all other doubts, one who has meditated on God,

ਕਹੁ ਨਾਨਕ ਅਟਲ ਇਹੁ ਧਰਮੁ ॥੪॥੮੦॥੧੪੯॥

has realized that this alone is the eternal righteous deed, says Nanak.
||4||80||149||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਕਰਿ ਕਿਰਪਾ ਭੇਟੇ ਗੁਰ ਸੇਈ ॥

O' my friends, that person alone seeks the guidance of the Guru upon whom God becomes gracious.

ਤਿਤੁ ਬਲਿ ਰੇਗੁ ਨ ਬਿਆਪੈ ਕੋਈ ॥੧॥

By virtue of the power of Guru's blessings, no malady afflicts that person. ||1||

ਰਾਮ ਰਮਣ ਤਰਣ ਭੈ ਸਾਗਰ ॥

By meditating on God's Name, we cross over the dreadful worldly-ocean of vices.

ਸਰਣਿ ਸੂਰ ਫਾਰੇ ਜਮ ਕਾਗਰ ॥੧॥ ਰਹਾਉ ॥

When we seek the shelter of the brave Guru, then even the demon of death tears away the account of our deeds. ||1||Pause||

ਸਤਿਗੁਰਿ ਮੰਤ੍ਰੁ ਦੀਓ ਹਰਿ ਨਾਮ ॥

O' my friends, whom the true Guru has given the mantra of God's Name,

ਇਹ ਆਸਰ ਪੂਰਨ ਭਏ ਕਾਮ ॥੨॥

on the support of this (mantra) that person's tasks are accomplished. ||2||

ਜਪ ਤਪ ਸੰਜਮ ਪੂਰੀ ਵਡਿਆਈ ॥

The full honor of all kinds of worships, penances, and austerities were received by the one,

ਗੁਰ ਕਿਰਪਾਲ ਹਰਿ ਭਏ ਸਹਾਈ ॥੩॥

on whom the Guru became kind, and God became his supporter. ||3||

ਮਾਨ ਮੋਹ ਖੋਏ ਗੁਰਿ ਭਰਮ ॥

The person whose ego, attachment, and doubts are dispelled by the Guru,

ਪੇਖੁ ਨਾਨਕ ਪਸਰੇ ਪਾਰਬ੍ਰਹਮ ॥੪॥੮੧॥੧੫੦॥

O' Nanak, he beholds the Supreme God pervading everywhere. ||4||81||150||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਬਿਖੈ ਰਾਜ ਤੇ ਅੰਧੁਲਾ ਭਾਰੀ ॥

Under the influence of vicious addictions, one becomes spiritually blind in evil pursuits.

ਦੁਖਿ ਲਾਗੈ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੀ ॥੧॥

When he is afflicted with some malady, then he remembers God's Name. ||1||

ਤੇਰੇ ਦਾਸ ਕਉ ਤੁਹੀ ਵਡਿਆਈ ॥

O' God, You are the glory of Your devotee.

ਮਾਇਆ ਮਗਨੁ ਨਰਕਿ ਲੈ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

Engrossment in worldly wealth and affairs drags a person into misery.

||1||Pause||

ਰੋਗ ਗਿਰਸਤ ਚਿਤਾਰੇ ਨਾਉ ॥

Gripped by disease, the mortal remembers the Name of God,

ਬਿਖੁ ਮਾਤੇ ਕਾ ਠਉਰ ਨ ਠਾਉ ॥੨॥

The one who is engrossed in the poison of vices has no spiritual standing.

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥

A person who is attuned to the loving adoration of God's immaculate Name,

ਆਨ ਸੁਖਾ ਨਹੀ ਆਵਹਿ ਚੀਤਿ ॥੩॥

does not think of any other kind of worldly comforts. ||3||

ਸਦਾ ਸਦਾ ਸਿਮਰਉ ਪ੍ਰਭ ਸੁਆਮੀ ॥

O' my Master-God, I wish to meditate on You forever.

ਮਿਲੁ ਨਾਨਕ ਹਰਿ ਅੰਤਰਜਾਮੀ ॥੪॥੮੨॥੧੫੧॥

O Nanak, merge with God, the Inner-knower of hearts. ||4||82||151||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਆਠ ਪਹਰ ਸੰਗੀ ਬਟਵਾਰੇ ॥

Twenty-four hours a day, the evil impulses (ego, lust, anger, greed and false attachment), accompany a person like the highway robbers.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਲਏ ਨਿਵਾਰੇ ॥੧॥

Showing His mercy, God has driven them away. ||1||

ਐਸਾ ਹਰਿ ਰਸੁ ਰਮਹੁ ਸਭੁ ਕੋਇ ॥

Everyone should enjoy the elixir of the Name of such a powerful God,

ਸਰਬ ਕਲਾ ਪੂਰਨ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

who is perfect and all powerful. ||1||Pause||

ਮਹਾ ਤਪਤਿ ਸਾਗਰ ਸੰਸਾਰ ॥

This world is like an exceedingly hot ocean of evil passions.

ਪ੍ਰਭੁ ਖਿਨ ਮਹਿ ਪਾਰਿ ਉਤਾਰਣਹਾਰ ॥੨॥

God can ferry us across this ocean in an instant,. ||2||

ਅਨਿਕ ਬੰਧਨ ਤੇਰੇ ਨਹੀ ਜਾਹਿ ॥

The countless worldly bonds can't be broken by a person's own efforts.

ਸਿਮਰਤ ਨਾਮ ਮੁਕਤਿ ਫਲ ਪਾਹਿ ॥੩॥

But those who lovingly meditate on God's Name receive the reward of freedom from these worldly bonds. ||3||

ਉਕਤਿ ਸਿਆਨਪ ਇਸ ਤੇ ਕਛੁ ਨਾਹਿ ॥

The mortal can accomplish nothing through any device or cleverness.

ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਗੁਣ ਗਾਹਿ ॥੪॥੮੩॥੧੫੨॥

Nanak prays, O' God, please bestow mercy so that mortals may sing Your praises and save themselves from these vices. ||4||83||152||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਥਾਤੀ ਪਾਈ ਹਰਿ ਕੇ ਨਾਮ ॥

O' my friend, if by God's Grace you have received the wealth of God's Name,

ਬਿਚਰੁ ਸੰਸਾਰ ਪੂਰਨ ਸਭਿ ਕਾਮ ॥੧॥

then you can do your worldly chores without hesitation, all your tasks would be accomplished. ||1||

ਵਡਭਾਗੀ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥

By great good fortune, the hymn of God's Praises are sung.

ਪਾਰਬ੍ਰਹਮ ਤੂੰ ਦੇਹਿ ਤ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥

O' Supreme God, if You bestow this gift, only then we can sing Your praises. ||1||Pause||

ਹਰਿ ਕੇ ਚਰਣ ਹਿਰਦੈ ਉਰਿ ਧਾਰਿ ॥

O' my friend, enshrine God's immaculate Name in your heart.

ਭਵ ਸਾਗਰੁ ਚੜਿ ਉਤਰਹਿ ਪਾਰਿ ॥੨॥

By boarding the ship of God's Name, you would cross over the world-ocean of vices. ||2||

ਸਾਧੂ ਸੰਗੁ ਕਰਹੁ ਸਭੁ ਕੋਇ ॥

Everyone should seek the company of the Saint-Guru.

ਸਦਾ ਕਲਿਆਣ ਫਿਰਿ ਦੂਖੁ ਨ ਹੋਇ ॥੩॥

There will always be peace; and no sorrow will ever afflict again. ||3||

ਪ੍ਰੇਮ ਭਗਤਿ ਭਜੁ ਗੁਣੀ ਨਿਧਾਨੁ ॥

With loving devotion, meditate on God who is the treasure of virtues.

ਨਾਨਕ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ ॥੪॥੮੪॥੧੫੩॥

O Nanak, by doing so we attain honor in God's court. ||4||84||153||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਹਰਿ ਮੀਤ ॥

Our friend God who is fully pervading in all places-waters, land and sky,

ਭ੍ਰਮ ਬਿਨਸੇ ਗਾਏ ਗੁਣ ਨੀਤ ॥੧॥

by always singing His praises, all doubts are dispelled.||1||

ਉਠਤ ਸੇਵਤ ਹਰਿ ਸੰਗਿ ਪਹਰੂਆ ॥

God remains with the mortal at all times, watching over (like a bodyguard).

ਜਾ ਕੈ ਸਿਮਰਣਿ ਜਮ ਨਹੀ ਡਰੂਆ ॥੧॥ ਰਹਾਉ ॥

By lovingly meditating on Him the fear of death departs. ||1||Pause||

ਚਰਣ ਕਮਲ ਪ੍ਰਭ ਰਿਦੈ ਨਿਵਾਸੁ ॥

In whose heart God's immaculate Name is enshrined,

ਸਗਲ ਦੁਖ ਕਾ ਹੋਇਆ ਨਾਸੁ ॥੨॥

his all sufferings come to an end. ||2||

ਆਸਾ ਮਾਣੁ ਤਾਣੁ ਧਨੁ ਏਕੁ ॥

For him, God is his only hope, honor, support and wealth.

ਸਾਚੇ ਸਾਹ ਕੀ ਮਨ ਮਹਿ ਟੇਕੁ ॥੩॥

The sovereign God is the only support of his mind. ||3||

ਮਹਾ ਗਰੀਬ ਜਨ ਸਾਧ ਅਨਾਥ ॥

The poor, helpless, devotees and saints

ਨਾਨਕ ਪ੍ਰਭਿ ਰਾਖੇ ਦੇ ਹਾਥ ॥੪॥੮੫॥੧੫੪॥

are protected by the almighty God, O' Nanak. ||4||85||154||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਹਰਿ ਹਰਿ ਨਾਮਿ ਮਜਨੁ ਕਰਿ ਸੂਚੇ ॥

They who have become pure by bathing in the immaculate Name of God,

ਕੋਟਿ ਗ੍ਰਹਣ ਪੁੰਨ ਫਲ ਮੂਚੇ ॥੧॥ ਰਹਾਉ ॥

have obtained the reward greater than the reward of the most virtuous deeds during millions of eclipses. ||1||Pause||

ਹਰਿ ਕੇ ਚਰਣ ਰਿਦੇ ਮਹਿ ਬਸੇ ॥

The one in whose heart is enshrined God's immaculate Name,

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਨਸੇ ॥੧॥

his sinful mistakes of countless births are eradicated ||1||

ਸਾਧਸੰਗਿ ਕੀਰਤਨ ਫਲੁ ਪਾਇਆ ॥

He who is blessed with the reward of singing God's Praises in the holy congregation,

ਜਮ ਕਾ ਮਾਰਗੁ ਦ੍ਰਿਸਟਿ ਨ ਆਇਆ ॥੨॥

did not have to face the fear of death at all ||2||

ਮਨ ਬਚ ਕ੍ਰਮ ਗੋਵਿੰਦ ਅਧਾਰੁ ॥

He who has made God as the only support for his mind, words and deeds,

ਤਾ ਤੇ ਛੁਟਿਓ ਬਿਖੁ ਸੰਸਾਰੁ ॥੩॥

has gotten rid of the poisonous worldly bonds of Maya ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕੀਨੋ ਅਪਨਾ ॥

Bestowing His mercy, one whom God has made as His own,

ਨਾਨਕ ਜਾਪੁ ਜਪੇ ਹਰਿ ਜਪਨਾ ॥੪॥੮੬॥੧੫੫॥

O' Nanak, that person always lovingly meditates on God's Name.

||4||86||155||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਪਉ ਸਰਣਾਈ ਜਿਨਿ ਹਰਿ ਜਾਤੇ ॥

Seek the refuge of the one who already has realized God.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਚਰਣੁ ਹਰਿ ਰਾਤੇ ॥੧॥

Imbued with God's immaculate Name the mind and body become calm. ||1||

ਭੈ ਭੰਜਨੁ ਪ੍ਰਭੁ ਮਨਿ ਨ ਬਸਾਹੀ ॥

Those who do not enshrine God, the destroyer of all fear, in their mind,

ਡਰਪਤ ਡਰਪਤ ਜਨਮ ਬਹੁਤੁ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥

spend countless births in fear and dread. ||1||Pause||

ਜਾ ਕੈ ਰਿਦੈ ਬਸਿਓ ਹਰਿ ਨਾਮ ॥

He in whose mind is enshrined God's Name,

ਸਗਲ ਮਨੋਰਥ ਤਾ ਕੇ ਪੂਰਨ ਕਾਮ ॥੨॥

all his desires are fulfilled and all his tasks are accomplished. ||2||

ਜਨਮੁ ਜਰਾ ਮਿਰਤੁ ਜਿਸੁ ਵਾਸਿ ॥

He in whose hands is our birth, old age, and death,

ਸੇ ਸਮਰਥੁ ਸਿਮਰਿ ਸਾਸਿ ਗਿਰਾਸਿ ॥੩॥

lovingly remember that All-powerful God with each breath and morsel. ||3||

ਮੀਤੁ ਸਾਜਨੁ ਸਖਾ ਪ੍ਰਭੁ ਏਕ ॥

The one God alone is our friend, well wisher, and companion.

ਨਾਮੁ ਸੁਆਮੀ ਕਾ ਨਾਨਕ ਟੇਕ ॥੪॥੮੭॥੧੫੬॥

O' Nanak, Name of that Master-God is our only Support. ||4||87||156||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਬਾਹਰਿ ਰਾਖਿਓ ਰਿਦੈ ਸਮਾਲਿ ॥

When the saints go out for daily chores, they keep God enshrined in their hearts,

ਘਰਿ ਆਏ ਗੋਵਿੰਦੁ ਲੈ ਨਾਲਿ ॥੧॥

and when they return home, they bring God along with them. (they always keep God enshrined in their hearts) ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੰਤਨ ਕੈ ਸੰਗਿ ॥

God's Name is always enshrined in the hearts of the saints.

ਮਨੁ ਤਨੁ ਰਾਤਾ ਰਾਮ ਕੈ ਰੰਗਿ ॥੧॥ ਰਹਾਉ ॥

Their minds and bodies are imbued with the Love of God. ||1||Pause||

ਗੁਰ ਪਰਸਾਦੀ ਸਾਗਰੁ ਤਰਿਆ ॥

Through the Guru's grace, (by meditating on God's Name) the saints cross over the worldly ocean of vices,

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਸਭਿ ਹਿਰਿਆ ॥੨॥

and all their sins of myriad of births are destroyed. ||2||

ਸੋਭਾ ਸੁਰਤਿ ਨਾਮਿ ਭਗਵੰਤੁ ॥

Honor and divine wisdom are acquired through God's Name.

ਪੂਰੇ ਗੁਰ ਕਾ ਨਿਰਮਲ ਮੰਤੁ ॥੩॥

This is the immaculate mantra (teaching) of the perfect Guru. ||3||

ਚਰਣ ਕਮਲ ਹਿਰਦੇ ਮਹਿ ਜਾਪੁ ॥

Lovingly meditate on the immaculate Name of God in your heart.

ਨਾਨਕੁ ਪੇਖਿ ਜੀਵੈ ਪਰਤਾਪੁ ॥੪॥੮੮॥੧੫੭॥

Nanak attains spiritual life by beholding the glory of God. ||4||88||157||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਧੰਨੁ ਇਹੁ ਥਾਨੁ ਗੋਵਿੰਦ ਗੁਣ ਗਾਏ ॥

Blessed is the heart of the person who sings the Praises of God.

ਕੁਸਲ ਖੇਮ ਪ੍ਰਭਿ ਆਪਿ ਬਸਾਏ ॥੧॥ ਰਹਾਉ ॥

God Himself bestows peace and pleasure in that heart. ||1||Pause||

ਬਿਪਤਿ ਤਹਾ ਜਹਾ ਹਰਿ ਸਿਮਰਨੁ ਨਾਹੀ ॥

The one who does not remember God remains miserable.

ਕੋਟਿ ਅਨੰਦ ਜਹ ਹਰਿ ਗੁਨ ਗਾਹੀ ॥੧॥

The one who sings the Praises of God always enjoys bliss. ||1||

ਹਰਿ ਬਿਸਰਿਐ ਦੁਖ ਰੋਗ ਘਨੇਰੇ ॥

Forgetting God, one suffers from all kinds of sorrows and diseases.

ਪ੍ਰਭ ਸੇਵਾ ਜਮੁ ਲਗੈ ਨ ਨੇਰੇ ॥੨॥

One who meditates on Naam has no fear of death. ||2||

ਸੇ ਵਡਭਾਗੀ ਨਿਹਚਲ ਥਾਨੁ ॥

Blessed is the heart of a person,

ਜਹ ਜਪੀਐ ਪ੍ਰਭ ਕੇਵਲ ਨਾਮੁ ॥੩॥

who meditates only on God's Name. ||3||

ਜਹ ਜਾਈਐ ਤਹ ਨਾਲਿ ਮੇਰਾ ਸੁਆਮੀ ॥

Wherever I go, my Master-God is with me.

ਨਾਨਕ ਕਉ ਮਿਲਿਆ ਅੰਤਰਜਾਮੀ ॥੪॥੮੯॥੧੫੮॥

Nanak has met the Inner-knower of hearts. ||4||89||158||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਜੇ ਪ੍ਰਾਣੀ ਗੋਵਿੰਦੁ ਧਿਆਵੈ ॥

That mortal who always meditates on God,

ਪੜਿਆ ਅਣਪੜਿਆ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥੧॥

whether educated or uneducated, receives supreme state of spiritual bliss.
||1||

ਸਾਧੂ ਸੰਗਿ ਸਿਮਰਿ ਰੋਪਾਲ ॥

Meditate on God in the Company of the holy.

ਬਿਨੁ ਨਾਵੈ ਝੂਠਾ ਧਨੁ ਮਾਲੁ ॥੧॥ ਰਹਾਉ ॥

Except the wealth of Naam, all worldly wealth and property is false and shall not accompany you in the end. ||1||Pause||

ਰੂਪਵੰਤੁ ਸੇ ਚਤੁਰੁ ਸਿਆਣਾ ॥

He alone is handsome, clever and wise,

ਜਿਨਿ ਜਿਨਿ ਮਾਨਿਆ ਪ੍ਰਭੁ ਕਾ ਭਾਣਾ ॥੨॥

who cheerfully surrenders to God's will. ||2||

ਜਗ ਮਹਿ ਆਇਆ ਸੇ ਪਰਵਾਣੁ ॥

Only the advent of that person is approved in the world,

ਘਟਿ ਘਟਿ ਅਪਣਾ ਸੁਆਮੀ ਜਾਣੁ ॥੩॥

who sees the Master-God in each and every heart. ||3||

ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਭਾਗ ॥

Nanak says, he whose destiny is perfect,

ਹਰਿ ਚਰਣੀ ਤਾ ਕਾ ਮਨੁ ਲਾਗ ॥੪॥੯੦॥੧੫੯॥

his mind remains attuned to God's immaculate Name. ||4||90||159||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਹਰਿ ਕੇ ਦਾਸ ਸਿਉ ਸਾਕਤ ਨਹੀ ਸੰਗੁ ॥

The faithless cynic (worshipper of Maya) does not associate with God's devotee.

ਓਹੁ ਬਿਖਈ ਓਸੁ ਰਾਮ ਕੇ ਰੰਗੁ ॥੧॥ ਰਹਾਉ ॥

The faithless cynic is lured by vicious pleasures but God's devotee is imbued with the love of God. ||1||Pause||

ਮਨ ਅਸਵਾਰ ਜੈਸੇ ਤੁਰੀ ਸੀਗਾਰੀ ॥

Their association would be like an untrained person riding a decorated mare,

ਜਿਉ ਕਾਪੁਰਖੁ ਪੁਚਾਰੈ ਨਾਰੀ ॥੧॥

or an impotent man trying to seduce a woman. ||1||

ਬੈਲ ਕਉ ਨੇੜਾ ਪਾਇ ਦੁਹਾਵੈ ॥

The association between a cynic and God's devotee would be like a person trying to milk a bull by putting a cord around its legs,

ਗੁਰੂ ਚਰਿ ਸਿੰਘ ਪਾਛੈ ਪਾਵੈ ॥੨॥

or a person trying to chase a lion while riding a cow. ||2||

ਗਾਡਰ ਲੇ ਕਾਮਧੇਨੁ ਕਰਿ ਪੂਜੀ ॥

(The association between a cynic and God's devotee) would be like worshipping a sheep, mistaking it for a wish fulfilling cow,

ਸਉਦੇ ਕਉ ਧਾਵੈ ਬਿਨੁ ਪੂੰਜੀ ॥੩॥

or a person going to the market to buy merchandise without any money. ||3||

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਚੀਤ ॥

O' Nanak, lovingly meditate on God's Name in mind,

ਸਿਮਰਿ ਸੁਆਮੀ ਹਰਿ ਸਾ ਮੀਤ ॥੪॥੯੧॥੧੬੦॥

and meditate on God who is like a friend and master. ||4||91||160||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਸਾ ਮਤਿ ਨਿਰਮਲ ਕਹੀਅਤ ਧੀਰ ॥

That intellect is said to be pure and steadfast,

ਰਾਮ ਰਸਾਇਣੁ ਪੀਵਤ ਬੀਰ ॥੧॥

O' brother, with the help of which one partakes the nectar of God's Name. ||1||

ਹਰਿ ਕੇ ਚਰਣ ਹਿਰਦੈ ਕਰਿ ਓਟ ॥

Keep the Support of God's immaculate Name in your heart,

ਜਨਮ ਮਰਣ ਤੇ ਹੋਵਤ ਛੋਟ ॥੧॥ ਰਹਾਉ ॥

and you shall be saved from the cycle of birth and death. ||1||Pause||

ਸੋ ਤਨੁ ਨਿਰਮਲੁ ਜਿਤੁ ਉਪਜੈ ਨ ਪਾਪੁ ॥

Immaculate is that body in which sin does not arise.

ਰਾਮ ਰੰਗਿ ਨਿਰਮਲ ਪਰਤਾਪੁ ॥੨॥

A person who is immaculate because of God's love becomes renowned. ||2||

ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਤ ਬਿਕਾਰ ॥

All the vices are eradicated in the company of the saints.

ਸਭ ਤੇ ਉਚ ਏਹੋ ਉਪਕਾਰ ॥੩॥

This is highest virtuous deed of the saints. ||3||

ਪ੍ਰੇਮ ਭਗਤਿ ਰਾਤੇ ਗੋਪਾਲ ॥

Those who remain imbued with the loving devotion of God,

ਨਾਨਕ ਜਾਚੈ ਸਾਧ ਰਵਾਲ ॥੪॥੯੨॥੧੬੧॥

Nanak seeks the humble service of those saints. ||4||92||161||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Gauree, Fifth Guru:

ਐਸੀ ਪ੍ਰੀਤਿ ਗੋਵਿੰਦ ਸਿਉ ਲਾਗੀ ॥

The devotees who are imbued with such a love of God,

ਮੇਲਿ ਲਏ ਪੂਰਨ ਵਡਭਾਗੀ ॥੧॥ ਰਹਾਉ ॥

He unites them with Himself through the perfect good destiny. ||1||Pause||

ਭਰਤਾ ਪੇਖਿ ਬਿਗਸੈ ਜਿਉ ਨਾਰੀ ॥

Just as a wife is delighted upon beholding her husband,

ਤਿਉ ਹਰਿ ਜਨੁ ਜੀਵੈ ਨਾਮੁ ਚਿਤਾਰੀ ॥੧॥

similarly God's devotee feels rejuvenated by meditating on God's Name. ||1||

ਪੂਤ ਪੇਖਿ ਜਿਉ ਜੀਵਤ ਮਾਤਾ ॥

Just as the mother is rejuvenated upon seeing her son,

ਓਤਿ ਪੇਤਿ ਜਨੁ ਹਰਿ ਸਿਉ ਰਾਤਾ ॥੨॥

similarly the devotee is totally immeresed in God's love. ||2||

ਲੋਭੀ ਅਨਦੁ ਕਰੈ ਪੇਖਿ ਧਨਾ ॥

As the greedy person rejoices upon beholding his wealth,

ਜਨ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੋ ਮਨਾ ॥੩॥

similarly the devotee's mind remains attuned to God's immaculate Name. ||3||

ਬਿਸਰੁ ਨਹੀ ਇਕੁ ਤਿਲੁ ਦਾਤਾਰ ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧਾਰ ॥੪॥੯੩॥੧੬੨॥

O' benevolent God, O' the main support of Nanak's life, "do not go out of my mind even for an instant". ||4||93||162||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਰਾਮ ਰਸਾਇਣਿ ਜੇ ਜਨ ਗੀਏ ॥

Those who remain immersed in the elixir of God's Name,

ਚਰਨ ਕਮਲ ਪ੍ਰੇਮ ਭਗਤੀ ਬੀਏ ॥੧॥ ਰਹਾਉ ॥

are attuned to the loving devotion of God. ||1||Pause||

ਆਨ ਰਸਾ ਦੀਸਹਿ ਸਭਿ ਛਾਰੁ ॥

To them all other relishes seem like ashes

ਨਾਮ ਬਿਨਾ ਨਿਹਫਲ ਸੰਸਾਰ ॥੧॥

Without Naam the entire worldly wealth is useless to them. ||1||

ਅੰਧ ਕੂਪ ਤੇ ਕਾਢੇ ਆਪਿ ॥

God Himself pulls them out of the blind well of worldly desires.

ਗੁਣ ਗੋਵਿੰਦ ਅਚਰਜ ਪਰਤਾਪ ॥੨॥

Wondrous and glorious are the Praises of God. ||2||

ਵਣਿ ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਪੂਰਨ ਗੋਪਾਲ ॥

In the woods and meadows and throughout the three worlds, the Sustainer of the Universe is pervading.

ਬ੍ਰਹਮ ਪਸਾਰੁ ਜੀਅ ਸੰਗਿ ਦਇਆਲ ॥੩॥

The merciful Master of the entire expanse is always with the mortals. ||3||

ਕਹੁ ਨਾਨਕ ਸਾ ਕਥਨੀ ਸਾਰੁ ॥

Nanak says, the utterance of God's praises alone is sublime,

ਮਾਨਿ ਲੇਤੁ ਜਿਸੁ ਸਿਰਜਨਹਾਰੁ ॥੪॥੯੪॥੧੬੩॥

which is approved by the Creator Himself. ||4||94||163||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਨਿਤਪ੍ਰੀਤਿ ਨਾਵਣੁ ਰਾਮ ਸਰਿ ਕੀਜੈ ॥

Everyday meditate on God's Name as if you are taking a bath in the sacred Pool of Naam.

ਝੋਲਿ ਮਹਾ ਰਸੁ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥

Lovingly partake this ambrosial elixir of God's Name. ||1||Pause||

ਨਿਰਮਲ ਉਦਕੁ ਗੋਵਿੰਦ ਕਾ ਨਾਮ ॥

Immaculate is the water of God's Name,

ਮਜਨੁ ਕਰਤ ਪੂਰਨ ਸਭਿ ਕਾਮ ॥੧॥

by bathing in it all one's tasks are accomplished. ||1||

ਸੰਤਸੰਗਿ ਤਹ ਰੋਸਟਿ ਹੋਇ ॥

Holy congregation is the place where divine discourse is held

ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਖੋਇ ॥੨॥

and sins of millions of births are erased. ||2||

ਸਿਮਰਹਿ ਸਾਧ ਕਰਹਿ ਆਨੰਦੁ ॥

The Holy Saints lovingly meditate on Naam and enjoy in ecstasy.

ਮਨਿ ਤਨਿ ਰਵਿਆ ਪਰਮਾਨੰਦੁ ॥੩॥

They feel the supreme bliss-giving God pervading in their heart and body.

ਜਿਸਹਿ ਪਰਾਪਤਿ ਹਰਿ ਚਰਣ ਨਿਧਾਨ ॥

He who has received the treasure of God's immaculate Name.

ਨਾਨਕ ਦਾਸ ਤਿਸਹਿ ਕੁਰਬਾਨ ॥੪॥੯੫॥੧੬੪॥

O' Nanak, God's devotees dedicate themselves to that person. ||4||95||164||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਸੋ ਕਿਛੁ ਕਰਿ ਜਿਤੁ ਮੈਲੁ ਨ ਲਾਗੈ ॥

Do those deeds by which the filth of vices may not stick to your mind.

ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਏਹੁ ਮਨੁ ਜਾਗੈ ॥੧॥ ਰਹਾਉ ॥

and singing God's praises, your mind may remain aware of the onslaught of the vices. ||1||Pause||

ਏਕੇ ਸਿਮਰਿ ਨ ਦੂਜਾ ਭਾਉ ॥

Meditate only on God; do not be in love with duality.

ਸੰਤਸੰਗਿ ਜਪਿ ਕੇਵਲ ਨਾਉ ॥੧॥

In the company of saints, lovingly meditate only on God's Name. ||1||

ਕਰਮ ਧਰਮ ਨੇਮ ਬ੍ਰਤ ਪੂਜਾ ॥ ਪਾਰਬ੍ਰਹਮ ਬਿਨੁ ਜਾਨੁ ਨ ਦੂਜਾ ॥੨॥

Except meditating on the transcendent God, don't consider faith rituals, daily routines, fasting and worship as helpful for achieving higher spiritual state.

||2||

ਤਾ ਕੀ ਪੂਰਨ ਹੋਈ ਘਾਲ ॥ ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਅਪੁਨੇ ਪ੍ਰਭ ਨਾਲਿ ॥੩॥

The toil of the one is approved in God's court, who loves His God. ||3||

ਸੇ ਬੈਸਨੇ ਹੈ ਅਪਰ ਅਪਾਰੁ ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਤਜੇ ਬਿਕਾਰ ॥੪॥੯੬॥੧੬੫॥

Nanak says, such a vaishnava (devotee of God) is great beyond limit who has renounced his vices. ||4||96||165||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਜੀਵਤ ਛਾਡਿ ਜਾਹਿ ਦੇਵਾਨੇ ॥

O' Fool, these worldly possessions desert a person even when he is alive,

ਮੁਇਆ ਉਨ ਤੇ ਕੇ ਵਰਸਾਨੇ ॥੧॥

After death can any one be benefited by them. ||1||

ਸਿਮਰਿ ਗੋਵਿੰਦੁ ਮਨਿ ਤਨਿ ਧੁਰਿ ਲਿਖਿਆ ॥

Meditate on God with full concentration of your mind and body, this is your preordained destiny.

ਕਾਹੂ ਕਾਜ ਨ ਆਵਤ ਬਿਖਿਆ ॥੧॥ ਰਹਾਉ ॥

The poisonous Maya is of no use at all. ||1||Pause||

ਬਿਖੈ ਠਗਉਰੀ ਜਿਨਿ ਜਿਨਿ ਖਾਈ ॥

whosoever have tasted this deceptive potion of worldly wealth,

ਤਾ ਕੀ ਤ੍ਰਿਸਨਾ ਕਬਹੂੰ ਨ ਜਾਈ ॥੨॥

their craving for more wealth never ends. ||2||

ਦਾਰਨ ਦੁਖ ਦੁਤਰ ਸੰਸਾਰੁ ॥

This world is like a very dreadful ocean of pains.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਿ ॥੩॥

Without meditating on God's Name how can anyone cross over? ||3||

ਸਾਧਸੰਗਿ ਮਿਲਿ ਦੁਇ ਕੁਲ ਸਾਧਿ ॥

Joining the company of the holy, you shall be saved here and hereafter.

ਰਾਮ ਨਾਮ ਨਾਨਕ ਆਰਾਧਿ ॥੪॥੯੭॥੧੬੬॥

O Nanak, lovingly meditate on God's Name. ||4||97||166||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਗਰੀਬਾ ਉਪਰਿ ਜਿ ਖਿੰਜੈ ਦਾੜੀ ॥

He who tortures the weaker persons,

ਪਾਰਬ੍ਰਹਮਿ ਸਾ ਅਗਨਿ ਮਹਿ ਸਾੜੀ ॥੧॥

God punishes him severely. ||1||

ਪੂਰਾ ਨਿਆਉ ਕਰੇ ਕਰਤਾਰੁ ॥

The Creator administers true justice.

ਅਪੁਨੇ ਦਾਸ ਕਉ ਰਾਖਨਹਾਰੁ ॥੧॥ ਰਹਾਉ ॥

He is the savior of His devotee. ||1||Pause||

ਆਦਿ ਜੁਗਾਦਿ ਪ੍ਰਗਟਿ ਪਰਤਾਪੁ ॥

God's glory has been manifest since the beginning and throughout the ages.

ਨਿੰਦਕੁ ਮੁਆ ਉਪਜਿ ਵਡ ਤਾਪੁ ॥੨॥

The slanderer remains miserable because of his habit of slandering. ||2||

ਤਿਨਿ ਮਾਰਿਆ ਜਿ ਰਖੈ ਨ ਕੋਇ ॥

The habit of slandering has ruined him spiritually and no one except God can save him.

ਆਗੈ ਪਾਛੈ ਮੰਦੀ ਸੋਇ ॥੩॥

He is dishonored both in this and the next world. ||3||

ਅਪੁਨੇ ਦਾਸ ਰਾਖੈ ਕੰਠਿ ਲਾਇ ॥

God keeps His devotees in His refuge.

ਸਰਣਿ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥੪॥੯੮॥੧੬੭॥

O' Nanak, seek God's refuge and always meditate on Naam. ||4||98||167||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਮਹਜਰੁ ਝੁਠਾ ਕੀਤੇਨੁ ਆਪਿ ॥

God Himself proved the accusation against the saint to be false,

ਪਾਪੀ ਕਉ ਲਾਗਾ ਸੰਤਾਪੁ ॥੧॥

and the sinner was afflicted with great despair. ||1||

ਜਿਸਹਿ ਸਹਾਈ ਗੋਬਿਦੁ ਮੇਰਾ ॥

He whom my God supports,

ਤਿਸੁ ਕਉ ਜਮੁ ਨਹੀ ਆਵੈ ਨੇਰਾ ॥੧॥ ਰਹਾਉ ॥

the fear of death doesn't come near him. ||1||Pause||

ਸਾਚੀ ਦਰਗਹ ਬੋਲੈ ਕੂੜੁ ॥

He who tells lies in a court where true justice is done,

ਸਿਰੁ ਹਾਥ ਪਛੋੜੈ ਅੰਧਾ ਮੂੜੁ ॥੨॥

that ignorant fool inflicts self torture in regret. ||2||

ਰੋਗ ਬਿਆਪੇ ਕਰਦੇ ਪਾਪ ॥

Ailments afflict those who commit sins,

ਅਦਲੀ ਹੋਇ ਬੈਠਾ ਪ੍ਰਭੁ ਆਪਿ ॥੩॥

because God Himself sits as the Judge. ||3||

ਅਪਨ ਕਮਾਇਐ ਆਪੇ ਬਾਧੇ ॥

Mortals are caught in the web of their own deeds.

ਦਰਬੁ ਗਇਆ ਸਭੁ ਜੀਅ ਕੈ ਸਾਥੈ ॥੪॥

All their wealth goes away along with their lives. ||4||

ਨਾਨਕ ਸਰਨਿ ਪਰੇ ਦਰਬਾਰਿ ॥

O' Nanak, those who have sought the shelter of God's court,

ਰਾਖੀ ਪੈਜ ਮੇਰੈ ਕਰਤਾਰਿ ॥੫॥੯੯॥੧੬੮॥

my Creator Himself has preserved their honor. ||5||99||168||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਜਨ ਕੀ ਧੂਰਿ ਮਨ ਮੀਠ ਖਟਾਨੀ ॥

The humble service of the saints is very pleasing to the one,

ਪੂਰਬਿ ਕਰਮਿ ਲਿਖਿਆ ਧੁਰਿ ਪ੍ਰਾਨੀ ॥੧॥ ਰਹਾਉ ॥

in whose destiny it is so preordained. ||1||Pause||

ਅਹੰਬੁਧਿ ਮਨ ਪੂਰਿ ਥਿਧਾਈ ॥

The human mind is smeared with the 'greasy dirt' of egotistical pride.

ਸਾਧ ਧੂਰਿ ਕਰਿ ਸੁਧ ਮੰਜਾਈ ॥੧॥

With the teachings of the saints, it is scrubbed clean. ||1||

ਅਨਿਕ ਜਲਾ ਜੇ ਧੋਵੈ ਦੇਹੀ ॥

The body may be washed with loads of water,

ਮੈਲੁ ਨ ਉਤਰੈ ਸੁਧੁ ਨ ਤੇਹੀ ॥੨॥

and yet the filth of ego is not removed and mind does not become clean. ||2||

ਸਤਿਗੁਰੁ ਭੇਟਿਓ ਸਦਾ ਕ੍ਰਿਪਾਲ ॥

One who meets the ever merciful true Guru,

ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਕਾਟਿਆ ਭਉ ਕਾਲ ॥੩॥

casts off the fear of death by always meditating on God's Name. ||3||

ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਹਰਿ ਨਾਉ ॥

Meditation on God's Name is the only true way of obtaining freedom from vices and enjoying spiritual bliss.

ਪ੍ਰੇਮ ਭਗਤਿ ਨਾਨਕ ਗੁਣ ਗਾਉ ॥੪॥੧੦੦॥੧੬੯॥

O' Nanak, sing His glorious praises with loving devotion. ||4||100||169||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਜੀਵਨ ਪਦਵੀ ਹਰਿ ਕੇ ਦਾਸ ॥

God's humble devotees attain the sublime status of spiritual life,

ਜਿਨ ਮਿਲਿਆ ਆਤਮ ਪਰਗਾਸੁ ॥੧॥

by meeting whom one obtains enlightenment for the soul. ||1||

ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਸੁਨਿ ਮਨ ਕਾਨੀ ॥

O' my mind, with full devotion listen to God's praises,

ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਦੁਆਰ ਪਰਾਨੀ ॥੧॥ ਰਹਾਉ ॥

and you shall obtain peace in God's court. ||1||Pause||

ਆਠ ਪਹਰ ਧਿਆਈਐ ਗੋਪਾਲੁ ॥

At all times, we should lovingly meditate on God.

ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲੁ ॥੨॥੧੦੧॥੧੭੦॥

O' Nanak, the mind remains delighted by realizing His presence everywhere.
||2||101||170||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਸਾਂਤਿ ਭਈ ਗੁਰ ਗੋਬਿਦਿ ਪਾਈ ॥

The Guru-God has blessed me with peace and tranquility,

ਤਾਪ ਪਾਪ ਬਿਨਸੇ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

O' my brother, all my sorrows and sins have vanished. ||1||Pause||

ਰਾਮ ਨਾਮੁ ਨਿਤ ਰਸਨ ਬਖਾਨ ॥

The one who always utters God's Name,

ਬਿਨਸੇ ਰੋਗ ਭਏ ਕਲਿਆਨ ॥੧॥

all his afflictions vanish and peace prevails. ||1||

ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਅਗਮ ਬੀਚਾਰ ॥

The one who contemplates the virtues of the unfathomable supreme God,

ਸਾਧੂ ਸੰਗਮਿ ਹੈ ਨਿਸਤਾਰ ॥੨॥

in the company of the saints, swims across the world-ocean of vices. ||2||

ਨਿਰਮਲ ਗੁਣ ਗਾਵਹੁ ਨਿਤ ਨੀਤ ॥

Sing the glorious praises of God each and every day;

ਗਈ ਬਿਆਧਿ ਉਬਰੇ ਜਨ ਮੀਤ ॥੩॥

by doing so all afflictions vanish and God's devotees remain free from vices.
||3||

ਮਨ ਬਚ ਕ੍ਰਮ ਪ੍ਰਭੁ ਅਪਨਾ ਧਿਆਈ ॥

I pray that I keep meditating on my God in my thoughts, words, and deeds.

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ॥੪॥੧੦੨॥੧੭੧॥

O' God, Your humble devotee Nanak has come to Your refuge.

||4||102||171||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਨੇਤ੍ਰ ਪ੍ਰਗਾਸੁ ਕੀਆ ਗੁਰਦੇਵ ॥

O' the divine Guru, one whom You illuminate with the divine wisdom,

ਭਰਮ ਗਏ ਪੂਰਨ ਭਈ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥

his doubts get dispelled and his meditation of God becomes successful.

||1||Pause||

ਸੀਤਲਾ ਤੇ ਰਖਿਆ ਬਿਹਾਰੀ ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੀ ॥੧॥

O' God, one whom you illuminate with the divine wisdom, by your grace all his afflictions vanish.

ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਸੇ ਜੀਵੈ ॥

O' Nanak, only the one who meditates on God's Name, lives spiritually,

ਸਾਧਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ॥੨॥੧੦੩॥੧੭੨॥

as he keeps partaking the ambrosial nectar of God's Name in the company of the saints. ||2||103||172||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਧਨੁ ਓਹੁ ਮਸਤਕੁ ਧਨੁ ਤੇਰੇ ਨੇਤ ॥

O' God, blessed is the forehead that bows before You and blessed are the eyes which see You everywhere.

ਧਨੁ ਓਇ ਭਗਤ ਜਿਨ ਤੁਮ ਸੰਗਿ ਹੇਤ ॥੧॥

Blessed are the devotees who love You sincerely. ||1||

ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਸੁਖੁ ਲਹੀਐ ॥

Without meditating on God's Name, how can we attain peace?

ਰਸਨਾ ਰਾਮ ਨਾਮ ਜਸੁ ਕਹੀਐ ॥੧॥ ਰਹਾਉ ॥

Therefore, we should recite the Name of God and sing His praises.

||1||Pause||

ਤਿਨ ਉਪਰਿ ਜਾਈਐ ਕੁਰਬਾਣੁ ॥

We should dedicate ourselves to those,

ਨਾਨਕ ਜਿਨਿ ਜਪਿਆ ਨਿਰਬਾਣੁ ॥੨॥੧੦੪॥੧੭੩॥

O' Nanak, who meditate on the immaculate God. ||2||104||173||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਤੂੰਹੈ ਮਸਲਤਿ ਤੂੰਹੈ ਨਾਲਿ ॥

O' God, You are my advisor and You are always with me.

ਤੂੰਹੈ ਰਾਖਹਿ ਸਾਰਿ ਸਮਾਲਿ ॥੧॥

You are always aware of me and protect me in all situations. ||1||

ਐਸਾ ਰਾਮੁ ਦੀਨ ਦੁਨੀ ਸਹਾਈ ॥

God is such a supporter here and hereafter,

ਦਾਸ ਕੀ ਪੈਜ ਰਖੈ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

O' my brother, that He protects the honor of His devotee. ||1||Pause||

ਆਗੈ ਆਪਿ ਇਹੁ ਥਾਨੁ ਵਸਿ ਜਾ ਕੈ ॥

God, who controls this world is incharge of the next world as well.

ਆਠ ਪਹਰ ਮਨੁ ਹਰਿ ਕਉ ਜਾਪੈ ॥੨॥

Therefore at all times, my mind lovingly meditates on Him. ||2||

ਪਤਿ ਪਰਵਾਣੁ ਸਚੁ ਨੀਸਾਣੁ ॥ ਜਾ ਕਉ ਆਪਿ ਕਰਹਿ ਫੁਰਮਾਨੁ ॥੩॥

One to whom You issue Your Royal Command, receives the eternal stamp of Your approval and honor in Your court. ||3||

ਆਪੇ ਦਾਤਾ ਆਪਿ ਪ੍ਰਤਿਪਾਲਿ ॥

God Himself is the benefactor and Himself is the Cherisher of all beings.

ਨਿਤ ਨਿਤ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਸਮਾਲਿ ॥੪॥੧੦੫॥੧੭੪॥

O' Nanak, always enshrine God's Name in your heart. ||4||105||174||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਸਤਿਗੁਰੁ ਪੂਰਾ ਭਇਆ ਕ੍ਰਿਪਾਲੁ ॥

One to whom the perfect true Guru becomes merciful,

ਹਿਰਦੈ ਵਸਿਆ ਸਦਾ ਗੁਪਾਲੁ ॥੧॥

the eternal God dwells in his heart forever. ||1||

ਰਾਮੁ ਰਵਤ ਸਦ ਹੀ ਸੁਖੁ ਪਾਇਆ ॥

By lovingly meditating on God's Name, he attains peace;

ਮਇਆ ਕਰੀ ਪੂਰਨ ਹਰਿ ਰਾਇਆ ॥੧॥ ਰਹਾਉ ॥

on whom the all pervading Sovereign God shows His mercy. ||1||Pause||

ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰੇ ਭਾਗ ॥

Nanak says, "He whose destiny is perfect,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਸਥਿਰੁ ਸੇਹਾਗੁ ॥੨॥੧੦੬॥

meditates on God's Name and his union with God becomes eternal".

||2||106||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਧੋਤੀ ਖੋਲਿ ਵਿਛਾਏ ਹੇਠਿ ॥

The Hindu priest spreads part of his loin-cloth and sits on it;

ਗਰਧਧ ਵਾਂਗੁ ਲਾਹੇ ਪੇਟਿ ॥੧॥

like a donkey he gulps down into his belly all that comes his way. ||1||

ਬਿਨੁ ਕਰਤੂਤੀ ਮੁਕਤਿ ਨ ਪਾਈਐ ॥

Liberation from the cycles of birth and death is not obtained without good deeds.

ਮੁਕਤਿ ਪਦਾਰਥੁ ਨਾਮੁ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

The state of salvation is attained, only by meditation on Naam. ||1||Pause||

ਪੂਜਾ ਤਿਲਕ ਕਰਤ ਇਸਨਾਨਾਂ ॥

Hindu priest takes his ritual cleansing bath, applies 'tilak' (ceremonial mark) on his forehead and performs worship ceremonies,

ਛੁਰੀ ਕਾਢਿ ਲੇਵੈ ਹਥਿ ਦਾਨਾ ॥੨॥

but then he intimidates people into giving him alms under threats of hell and suffering. ||2||

ਬੇਦੁ ਪੜੈ ਮੁਖਿ ਮੀਠੀ ਬਾਣੀ ॥

He reads and recites Vedas (the Hindu holy books) in a very sweet tone,

ਜੀਆਂ ਕੁਹਤ ਨ ਸੰਗੈ ਪਰਾਣੀ ॥੩॥

and yet he never hesitates in virtually killing others by extracting money. ||3||

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਧਾਰੈ ॥

Nanak says, by His grace,

ਹਿਰਦਾ ਸੁਧੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥੪॥੧੦੭॥

one's heart becomes pure and he contemplates God. ||4||107||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਥਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ ॥

O' beloved devotees of God, have firm faith in your heart,

ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

that the true Guru accomplishes all your tasks. ||1||Pause||

ਦੁਸਟ ਦੂਤ ਪਰਮੇਸਰਿ ਮਾਰੇ ॥

The transcendent God has struck down the wicked enemies,

ਜਨ ਕੀ ਪੈਜ ਰਖੀ ਕਰਤਾਰੇ ॥੧॥

and the Creator has preserved the honor of His humble devotees. ||1||

ਬਾਦਿਸਾਹ ਸਾਹ ਸਭ ਵਸਿ ਕਰਿ ਦੀਨੇ ॥

God has brought all the kings and emperors under the command of His devotees,

ਅੰਮ੍ਰਿਤੁ ਨਾਮ ਮਹਾ ਰਸ ਪੀਨੇ ॥੨॥

and they partake the most sublime ambrosial nectar of Naam. ||2||

ਨਿਰਭਉ ਹੋਇ ਭਜਹੁ ਭਗਵਾਨ ॥

Meditate fearlessly on God's Name,

ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕੀਨੇ ਦਾਨੁ ॥੩॥

which you have been blessed with in the congregation of saintly persons. ||3||

ਸਰਣਿ ਪਰੇ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ॥

O' the knower of hearts, I have sought Your refuge.

ਨਾਨਕ ਓਟ ਪਕਰੀ ਪ੍ਰਭੁ ਸੁਆਮੀ ॥੪॥੧੦੮॥

O' Nanak, say, "I have grasped onto the support of the Master-God".

||4||108||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭਾਹਿ ਨ ਜਲੈ ॥

He who is imbued with God's love, does not anguish in the cravings for desires.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਾਇਆ ਨਹੀ ਛਲੈ ॥

He who is imbued with God's love, is not deceived by Maya.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਨਹੀ ਡੂਬੈ ਜਲਾ ॥

He who is imbued with God's love, does not drown in the world-ocean of vices.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਸੁਫਲ ਫਲਾ ॥੧॥

He who is imbued with God's love, achieves the objective of human life. ||1||

ਸਭ ਭੈ ਮਿਟਹਿ ਤੁਮਾਰੈ ਨਾਇ ॥

O' God, all fears are eradicated by meditating on Your Name.

ਭੇਟਤ ਸੰਗਿ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਇ ॥ ਰਹਾਉ ॥

In the holy congregation one sings the praises of God. ||Pause||

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਿਟੈ ਸਭ ਚਿੰਤਾ ॥

Being imbued with God, one's worries depart.

ਹਰਿ ਸਿਉ ਸੇ ਰਚੈ ਜਿਸੁ ਸਾਧ ਕਾ ਮੰਤਾ ॥

One who is blessed with the teachings of the Guru; gets attuned to God.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਜਮ ਕੀ ਨਹੀ ਤ੍ਰਾਸ ॥

Being imbued with God, there is no fear of death.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਪੂਰਨ ਆਸ ॥੨॥

Being imbued with God, one's hopes are fulfilled. ||2||

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਦੂਖੁ ਨ ਲਾਗੈ ॥

Being imbued with God, no malady afflicts.

ਹਰਿ ਸੰਗਿ ਰਾਤਾ ਅਨਦਿਨੁ ਜਾਗੈ ॥

Being imbued with God, one always remains aware of the onslaught of vices.

ਹਰਿ ਸੰਗਿ ਰਾਤਾ ਸਹਜ ਘਰਿ ਵਸੈ ॥

The one who is imbued with God's love, lives in intuitive peace and poise.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭ੍ਰਮੁ ਭਉ ਨਸੈ ॥੩॥

Being imbued with God's love, one's fears and doubts go away. ||3||

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਤਿ ਉਤਮ ਹੋਇ ॥

He who is imbued with God's love, gets blessed with exalted intellect.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਨਿਰਮਲ ਸੋਇ ॥

One who is attuned to God, has a pure and spotless reputation.

ਕਹੁ ਨਾਨਕ ਤਿਨ ਕਉ ਬਲਿ ਜਾਈ ॥

Nanak says, "I dedicate myself to those,

ਜਿਨ ਕਉ ਪ੍ਰਭੁ ਮੇਰਾ ਬਿਸਰਤ ਨਾਹੀ ॥੪॥੧੦੯॥

who do not forget my God". ||4||109||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਉਦਮੁ ਕਰਤ ਸੀਤਲ ਮਨ ਭਏ ॥

The mind became calm by joining the holy congregation.

ਮਾਰਗਿ ਚਲਤ ਸਗਲ ਦੁਖ ਗਏ ॥

By walking on the righteous path, all sufferings end.

ਨਾਮੁ ਜਪਤ ਮਨਿ ਭਏ ਅਨੰਦ ॥

By lovingly meditating on Naam, mind becomes blissful.

ਰਸਿ ਗਾਏ ਗੁਨ ਪਰਮਾਨੰਦ ॥੧॥

By singing the praises of the Master of supreme bliss with love, mind becomes blissful. ||1||

ਖੇਮ ਭਇਆ ਕੁਸਲ ਘਰਿ ਆਏ ॥

True state of happiness, peace and well-being has prevailed all around,

ਭੇਟਤ ਸਾਧਸੰਗਿ ਗਈ ਬਲਾਏ ॥ ਰਹਾਉ ॥

and misfortunes have vanished by joining the holy congregation.||Pause||

ਨੇਤ੍ਰੁ ਪੁਨੀਤਿ ਪੇਖਤ ਹੀ ਦਰਸ ॥

On realization of God, the mind (inner eyes) become immaculate.

ਧਨਿ ਮਸਤਕ ਚਰਨ ਕਮਲ ਹੀ ਪਰਸ ॥

Blessed is the forehead which bows in reverence to God.

ਗੋਬਿੰਦ ਕੀ ਟਹਲ ਸਫਲ ਇਹ ਕਾਂਇਆ ॥

The body becomes worthwhile by performing the devotional worship of God.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥੨॥

The supreme spiritual status is attained by the grace of the Guru. ||2||

ਜਨ ਕੀ ਕੀਨੀ ਆਪਿ ਸਹਾਇ ॥

One whom God Himself helped,

ਸੁਖੁ ਪਾਇਆ ਲਗਿ ਦਾਸਹ ਪਾਇ ॥

enjoyed the bliss by humbly serving the devotees of God.

ਆਪੁ ਗਇਆ ਤਾ ਆਪਹਿ ਭਏ ॥

Their self-conceit vanished and they became the embodiment of God Himself,

ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਕੀ ਸਰਨੀ ਪਏ ॥੩॥

when they sought the refuge of God, the treasure of mercy. ||3||

ਜੇ ਚਾਹਤ ਸੋਈ ਜਬ ਪਾਇਆ ॥

When one realizes Him within, whom he longs for,

ਤਬ ਢੂੰਢਨ ਕਹਾ ਕੇ ਜਾਇਆ ॥

he need not go elsewhere to look for Him.

ਅਸਥਿਰ ਭਏ ਬਸੇ ਸੁਖ ਆਸਨ ॥

They achieve a state of complete stability of mind and they dwell in peace,

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖ ਬਾਸਨ ॥੪॥੧੧੦॥

O' Nanak, by the Guru's Grace, they live in a state of complete bliss. ||4||110||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਕੋਟਿ ਮਜਨ ਕੀਨੇ ਇਸਨਾਨ ॥

Assume one having bathed at millions of holy places and

ਲਾਖ ਅਰਬ ਖਰਬ ਦੀਨੇ ਦਾਨੁ ॥

donated generously to charity

ਜਾ ਮਨਿ ਵਸਿਓ ਹਰਿ ਕੇ ਨਾਮੁ ॥੧॥

if he has enshrined God's Name in his heart. ||1||

ਸਗਲ ਪਵਿਤ ਗੁਨ ਗਾਇ ਗੁਪਾਲ ॥

All who sing the praises of God become sanctified.

ਪਾਪ ਮਿਟਹਿ ਸਾਧੂ ਸਰਨਿ ਦਇਆਲ ॥ ਰਹਾਉ ॥

All sins are erased by seeking the refuge of the merciful Guru. ||Pause||

ਬਹੁਤੁ ਉਰਧ ਤਪ ਸਾਧਨ ਸਾਧੇ ॥

Assume one having performed many penances by hanging upside down and

ਅਨਿਕ ਲਾਭ ਮਨੋਰਥ ਲਾਧੇ ॥

obtained countless benefits of miraculous powers and fulfilled all objectives

ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਨ ਆਰਾਧੇ ॥੨॥

if that person has lovingly meditated on God's Name. ||2||

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬਖਾਨੇ ॥

(Deem it as if) he has studied all the Simritis, Shastras and Vedas (holy books),

ਜੋਗ ਗਿਆਨ ਸਿਧ ਸੁਖ ਜਾਨੇ ॥

and has gained the knowledge of yoga, spiritual wisdom and the pleasure of miraculous powers,

ਨਾਮੁ ਜਪਤ ਪ੍ਰਭ ਸਿਉ ਮਨ ਮਾਨੇ ॥੩॥

if he has developed faith in God while meditating on God's Name. ||3||

ਅਗਾਧਿ ਬੋਧਿ ਹਰਿ ਅਗਮ ਅਪਾਰੇ ॥

The wisdom of unfathomable and infinite God is beyond comprehension.

ਨਾਮੁ ਜਪਤ ਨਾਮੁ ਰਿਦੇ ਬੀਚਾਰੇ ॥

The one who has developed faith in God lovingly meditates on Naam and reflects on Naam in his heart,

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ ॥੪॥੧੧੧॥

O' Nanak, upon him God has bestows His Mercy. ||4||111||

ਗਉੜੀ ਮਃ ੫ ॥

Raag Gauree, Fifth Guru:

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਆ ॥

Only that person has attained peace by always meditating on God's Name,

ਚਰਨ ਕਮਲ ਗੁਰ ਰਿਦੈ ਬਸਾਇਆ ॥੧॥

who has enshrined the teachings of the Guru in his heart. ||1||

ਗੁਰ ਗੋਬਿੰਦੁ ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਾ ॥

God, the Master of the universe is supreme and perfect.

ਤਿਸਹਿ ਅਰਾਧਿ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥ ਰਹਾਉ ॥

By meditating on Him my mind is rendered steadfast. ||pause||

ਅਨਦਿਨੁ ਜਪਉ ਗੁਰੁ ਗੁਰ ਨਾਮ ॥

I always meditate on the Name of the Guru-God.

ਤਾ ਤੇ ਸਿਧਿ ਭਏ ਸਗਲ ਕਾਮ ॥੨॥

As a result, all my tasks are successfully accomplished. ||2||

ਦਰਸਨ ਦੇਖਿ ਸੀਤਲ ਮਨ ਭਏ ॥

Upon seeing the Guru's sight, my mind becomes calm,

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਗਏ ॥੩॥

and the sins of countless births are vanished. ||3||

ਕਹੁ ਨਾਨਕ ਕਹਾ ਭੈ ਭਾਈ ॥

Nanak says, O' my brother, why should there be fear of any kind,

ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪੈਜ ਰਖਾਈ ॥੪॥੧੧੨॥

when the Guru has himself arranged to protect the honor of His humble devotees? ||4||112||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਅਪਨੇ ਸੇਵਕ ਕਉ ਆਪਿ ਸਹਾਈ ॥

God Himself provides help to His humble devotees,

ਨਿਤ ਪ੍ਰਤਿਪਾਰੈ ਬਾਪ ਜੈਸੇ ਮਾਈ ॥੧॥

just as father and mother provide for their children. ||1||

ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਉਬਰੈ ਸਭ ਕੋਇ ॥

All who seek God's refuge are saved from the vices.

ਕਰਨ ਕਰਾਵਨ ਪੂਰਨ ਸਚੁ ਸੋਇ ॥ ਰਹਾਉ ॥

All-pervading God is the doer and cause of everything. ||pause||

ਅਬ ਮਨਿ ਬਸਿਆ ਕਰਨੈਹਾਰਾ ॥

Now in my mind dwells the Creator God.

ਭੈ ਬਿਨਸੇ ਆਤਮ ਸੁਖ ਸਾਰਾ ॥੨॥

My fears have been dispelled and I am enjoying the sublime peace. ||2||

ਕਰਿ ਕਿਰਪਾ ਅਪਨੇ ਜਨ ਰਾਖੇ ॥

Showing His mercy, God always saves His humble devotees,

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਲਾਥੇ ॥੩॥

and the sins of their so many births go away. ||3||

ਕਹਨੁ ਨ ਜਾਇ ਪ੍ਰਭ ਕੀ ਵਡਿਆਈ ॥

The greatness of God cannot be described.

ਨਾਨਕ ਦਾਸ ਸਦਾ ਸਰਨਾਈ ॥੪॥੧੧੩॥

O' Nanak, God's humble devotees always remain in His refuge. ||4||113||

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੫ ਦੁਪਦੇ ॥

Raag Gauree Chaytee, Fifth Mehl, Du-Padas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰਾਮ ਕੇ ਬਲੁ ਪੂਰਨ ਭਾਈ ॥

O' brother, God's power pervades everywhere.

ਤਾ ਤੇ ਬਿਊਠਾ ਨ ਬਿਆਪੈ ਕਾਈ ॥੧॥ ਰਹਾਉ ॥

Therefore, no trouble ever befalls His devotee. ||pause||

ਜੇ ਜੇ ਚਿਤਵੈ ਦਾਸੁ ਹਰਿ ਮਾਈ ॥

O' my mother, whatever the devotee of God wishes,

ਸੇ ਸੇ ਕਰਤਾ ਆਪਿ ਕਰਾਈ ॥੧॥

the Creator Himself causes it to be done. ||1||

ਨਿੰਦਕ ਕੀ ਪ੍ਰਭਿ ਪਤਿ ਗਵਾਈ ॥

God causes the slanderers to lose their honor.

ਨਾਨਕ ਹਰਿ ਗੁਣ ਨਿਰਭਉ ਗਾਈ ॥੨॥੧੧੪॥

O' Nanak, fearlessly sing the praises of God. ||2||114||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਤੁਜ ਬਲ ਬੀਰ ਬ੍ਰਹਮ ਸੁਖ ਸਾਗਰ ਗਰਤ ਪਰਤ ਗਹਿ ਲੇਹੁ ਅੰਗੁਰੀਆ ॥੧॥ ਰਹਾਉ ॥

O' my almighty God, the ocean of peace, save me from falling into the ditch of sins. ||1||pause||

ਸ੍ਰਵਨਿ ਨ ਸੁਰਤਿ ਨੈਨ ਸੁੰਦਰ ਨਹੀ ਆਰਤ ਦੁਆਰਿ ਰਟਤ ਪਿੰਗੁਰੀਆ ॥੧॥

My ears are not capable to listen to Your praises and my eyes are not wise enough to visualize You everywhere; like a cripple in pain, I am crying at Your doorstep. ||1||

ਦੀਨਾ ਨਾਥ ਅਨਾਥ ਕਰੁਣਾ ਮੈ ਸਾਜਨ ਮੀਤ ਪਿਤਾ ਮਹਤਰੀਆ ॥

O' the Master of the meek and helpless, the merciful friend, the father and the mother,

ਚਰਨ ਕਵਲ ਹਿਰਦੈ ਗਹਿ ਨਾਨਕ ਭੈ ਸਾਗਰ ਸੰਤ ਪਾਰਿ ਉਤਰੀਆ ॥੨॥੨॥੧੧੫॥

O' Nanak, by meditating on Your Name, Your saints cross over the dreadful worldly ocean of vices. ||2||2||115||

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੫

Raag Gauri Bairagan, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਦਯ ਗੁਸਾਈ ਮੀਤੁਲਾ ਤੂੰ ਸੰਗਿ ਹਮਾਰੈ ਬਾਸੁ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

O' dear God and my best friend, please always stay in my conscience.

||1||Pause||

ਤੁਝ ਬਿਨੁ ਘਰੀ ਨ ਜੀਵਨਾ ਧ੍ਰਿਗੁ ਰਹਣਾ ਸੰਸਾਰਿ ॥

O' God, without You I cannot spiritually survive even for a moment and without that, the life in the world is accursed.

ਜੀਅ ਪ੍ਰਾਣ ਸੁਖਦਾਤਿਆ ਨਿਮਖ ਨਿਮਖ ਬਲਿਹਾਰਿ ਜੀ ॥੧॥

O' the bestower of peace and benefactor of life, I dedicate myself to You at each and every moment. ||1||

ਹਸਤ ਅਲੰਬਨੁ ਦੇਹੁ ਪ੍ਰਭ ਗਰਤਹੁ ਉਧਰੁ ਗੋਪਾਲ ॥

O' God, please help me out of the ditch of vices.

ਮੇਹਿ ਨਿਰਗੁਨ ਮਤਿ ਥੇਰੀਆ ਤੂੰ ਸਦ ਹੀ ਦੀਨ ਦਇਆਲ ॥੨॥

O' God, I have no virtues and my intellect is very shallow; You are always merciful to the meek. ||2||

ਕਿਆ ਸੁਖ ਤੇਰੇ ਸੰਮਲਾ ਕਵਨ ਬਿਧੀ ਬੀਚਾਰ ॥

O' God, how many of Your blessings can I count and how can I reflect on them all?

ਸਰਣਿ ਸਮਾਈ ਦਾਸ ਹਿਤ ਉਚੇ ਅਗਮ ਅਪਾਰ ॥੩॥

O' highest of the high, lover of Your devotees, incomprehensible and the infinite God, please keep me in Your refuge. ||3||

ਸਗਲ ਪਦਾਰਥ ਅਸਟ ਸਿਧਿ ਨਾਮ ਮਹਾ ਰਸ ਮਾਹਿ ॥

All the worldly wealth and the eight miraculous powers are in the supremely sublime essence of Naam.

ਸੁਪ੍ਰਸੰਨ ਭਏ ਕੇਸਵਾ ਸੇ ਜਨ ਹਰਿ ਗੁਣ ਗਾਹਿ ॥੪॥

They sing His praises upon whom the beautifully-haired God is highly pleased.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਏ ਤੂੰ ਮੇਰੇ ਪ੍ਰਾਣ ਅਧਾਰ ॥

O' God, You are my mother, my father, my son, and my relative; you are the support of my life-breath.

ਸਾਧਸੰਗਿ ਨਾਨਕੁ ਭਜੈ ਬਿਖੁ ਤਰਿਆ ਸੰਸਾਰੁ ॥੫॥੧॥੧੧੬॥

In the holy congregation Nanak meditates on Naam and swims across the poisonous world-ocean of vices. ||5||1||116||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਹੋਏ ਕੇ ਛੰਤ ਕੇ ਘਰਿ ਮਃ ੫

Raag Gauri Bairagan, Chants Of Reho-ay, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹੈ ਕੋਈ ਰਾਮ ਪਿਆਰੇ ਗਾਵੈ ॥

Only a rare lover of God sings His praises.

ਸਰਬ ਕਲਿਆਣ ਸੁਖ ਸਚੁ ਪਾਵੈ ॥ ਰਹਾਉ ॥

Such a person realizes God, obtains bliss and comforts. ||pause||

ਬਨੁ ਬਨੁ ਖੇਜਤ ਫਿਰਤ ਬੈਰਾਗੀ ॥

The renunciate goes out into the woods, searching for Him.

ਬਿਰਲੇ ਕਾਹੂ ਏਕ ਲਿਵ ਲਾਗੀ ॥

It is only a rare one who is attuned to the one God.

ਜਿਨਿ ਹਰਿ ਪਾਇਆ ਸੇ ਵਡਭਾਗੀ ॥੧॥

Those who have realized God are fortunate and blessed. ||1||

ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਚਾਹੈ ॥

The angels like Brahma and his sons like Sanak yearn for God and

ਜੋਗੀ ਜਤੀ ਸਿਧ ਹਰਿ ਆਹੈ ॥

so do the yogis, ascetics and the celibates.

ਜਿਸਹਿ ਪਰਾਪਤਿ ਸੇ ਹਰਿ ਗੁਣ ਗਾਹੈ ॥੨॥

One who is so blessed, sings the Praises of God. ||2||

ਤਾ ਕੀ ਸਰਣਿ ਜਿਨ ਬਿਸਰਤ ਨਾਹੀ ॥

I seek the refuge of those who do not forget God.

ਵਡਭਾਗੀ ਹਰਿ ਸੰਤ ਮਿਲਾਹੀ ॥

By great good fortune, one meets the saints of God.

ਜਨਮ ਮਰਣ ਤਿਹ ਮੂਲੇ ਨਾਹੀ ॥੩॥

The saints are never subject to the cycle of birth and death. ||3||

ਕਰਿ ਕਿਰਪਾ ਮਿਲੁ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ॥

O' my beloved God, show mercy and let me unite with You.

ਬਿਨਉ ਸੁਨਹੁ ਪ੍ਰਭ ਉਚ ਅਪਾਰੇ ॥

O' supreme and Infinite God, please listen to my prayer.

ਨਾਨਕੁ ਮਾਂਗਤੁ ਨਾਮੁ ਅਧਾਰੇ ॥੪॥੧॥੧੧੭॥

Nanak begs for Naam, the support of life. ||4||1||117||

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

Raag Gauree Poorbee, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਕਵਨ ਗੁਨ ਪ੍ਰਾਨਪਤਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ ॥

O' my mother, by what virtues can I meet the Master of my life? ||1||Pause||

ਰੂਪ ਹੀਨ ਬੁਧਿ ਬਲ ਹੀਨੀ ਮੋਹਿ ਪਰਦੇਸਨਿ ਦੂਰ ਤੇ ਆਈ ॥੧॥

I am without virtues, knowledge or power; I am a stranger to this righteous way of human life which I have received after many births. ||1||

ਨਾਹਿਨ ਦਰਬੁ ਨ ਜੋਬਨ ਮਾਤੀ ਮੋਹਿ ਅਨਾਥ ਕੀ ਕਰਹੁ ਸਮਾਈ ॥੨॥

I neither have wealth of Naam, nor the enchantment of spiritual virtues. I am helpless; please take me into Your refuge. ||2||

ਖੋਜਤ ਖੋਜਤ ਭਈ ਬੈਰਾਗਨਿ ਪ੍ਰਭ ਦਰਸਨ ਕਉ ਹਉ ਫਿਰਤ ਤਿਸਾਈ ॥੩॥

While craving for the sight of God, I have become a recluse. ||3||

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਨਾਨਕ ਸਾਧਸੰਗਿ ਮੇਰੀ ਜਲਨਿ ਬੁਝਾਈ ॥੪॥੧॥੧੧੮॥

O' Nanak, the merciful God has satisfied my pangs of separation from Him through the holy congregation. ||4||1||118||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਪ੍ਰਭ ਮਿਲਬੇ ਕਉ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ॥

craving to meet my beloved God has arisen in my heart.

ਪਾਇ ਲਗਉ ਮੋਹਿ ਕਰਉ ਬੇਨਤੀ ਕੇਉ ਸੰਤੁ ਮਿਲੈ ਬਡਭਾਗੀ ॥੧॥ ਰਹਾਉ ॥

If by good fortune I happen to meet the Guru, I would humbly request him to unite me with my Beloved God. ||pause||

ਮਨੁ ਅਰਪਉ ਧਨੁ ਰਾਖਉ ਆਗੈ ਮਨ ਕੀ ਮਤਿ ਮੋਹਿ ਸਗਲ ਤਿਆਗੀ ॥

I have renounced my self-conceit; I surrender also my mind and body to Him.

ਜੇ ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ ਅਨਦਿਨੁ ਫਿਰਉ ਤਿਸੁ ਪਿਛੈ ਵਿਰਾਗੀ ॥੧॥

I would always follow him like a love-lost bride who recites the praises of God. ||1||

ਪੁਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ ॥

When as a result of some good past deeds my preordained destiny began to come to fruition, I realized God who is detached from Maya and still enjoys everything through us.

ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ ॥੨॥੨॥੧੧੯॥

O' Nanak, on realizing God the darkness of my ignorance was dispelled and I woke up from the slumber of ignorance of many births. ||2||2||119||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਨਿਕਸੁ ਰੇ ਪੰਖੀ ਸਿਮਰਿ ਹਰਿ ਪਾਂਖ ॥

O' soul-bird, save yourself from the bonds of Maya by using meditation as wings.

ਮਿਲਿ ਸਾਧੁ ਸਰਣਿ ਗੁਰੁ ਪੂਰਨ ਰਾਮ ਰਤਨੁ ਹੀਅਰੇ ਸੰਗਿ ਰਾਖੁ ॥੧॥ ਰਹਾਉ ॥

By following the Guru's teachings, seek the support of God and enshrine the precious Naam in your heart. ||pause||

ਕ੍ਰਮ ਕੀ ਕੂਈ ਤ੍ਰਿਸਨਾ ਰਸ ਪੰਕਜ ਅਤਿ ਤੀਖਜਣ ਮੋਹ ਕੀ ਫਾਸ ॥

The craving for worldly pleasures is like a sludge in the well of doubts and the emotional attachment is like an extremely tight noose.

ਕਾਟਨਹਾਰ ਜਗਤ ਗੁਰ ਗੋਬਿੰਦ ਚਰਨ ਕਮਲ ਤਾ ਕੇ ਕਰਹੁ ਨਿਵਾਸ ॥੧॥

God-Guru is the only one capable of cutting this noose. Therefore always remain immersed in the immaculate Naaam. ||1||

ਕਰਿ ਕਿਰਪਾ ਗੋਬਿੰਦ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਦੀਨਾ ਨਾਥ ਸੁਨਹੁ ਅਰਦਾਸਿ ॥

O' God, the beloved Master of the meek, show mercy and listen to my prayer.

ਕਰੁ ਗਹਿ ਲੇਹੁ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰੀ ਰਾਸਿ ॥੨॥੩॥੧੨੦॥

O' God, the Master of Nanak, this body and soul is Your blessing; please give me Your support and pull me out of this pit. ||2||3||120||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਹਰਿ ਪੇਖਨ ਕਉ ਸਿਮਰਤ ਮਨੁ ਮੇਰਾ ॥

I am lovingly meditating on God to behold His sight.

ਆਸ ਪਿਆਸੀ ਚਿਤਵਉ ਦਿਨੁ ਰੈਨੀ ਹੈ ਕੇਈ ਸੰਤੁ ਮਿਲਾਵੈ ਨੇਰਾ ॥੧॥ ਰਹਾਉ ॥

In my quest to behold the Almighty God, I always I think of Him; I wish I find the Guru who can unite me with Him. ||1||pause||

ਸੇਵਾ ਕਰਉ ਦਾਸ ਦਾਸਨ ਕੀ ਅਨਿਕ ਭਾਂਤਿ ਤਿਸੁ ਕਰਉ ਨਿਹੇਰਾ ॥

Very humbly, I would plead with the Guru, follow his teachings and meditate on Naam.

ਤੁਲਾ ਧਾਰਿ ਤੇਲੇ ਸੁਖ ਸਗਲੇ ਬਿਨੁ ਹਰਿ ਦਰਸ ਸਭੇ ਹੀ ਥੇਰਾ ॥੧॥

I have have taken into account all the worldly comforts and pleasures; without the blessed sight of God, all these are totally inadequate. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਗਾਏ ਗੁਨ ਸਾਗਰ ਜਨਮ ਜਨਮ ਕੇ ਜਾਤ ਬਹੇਰਾ ॥

By the grace of the Guru when I sang the the ocean-full of praises of God, I was saved from the rounds of birth and death.

ਆਨਦ ਸੁਖ ਭੇਟਤ ਹਰਿ ਨਾਨਕ ਜਨਮੁ ਕ੍ਰਿਤਾਰਥੁ ਸਫਲੁ ਸਵੇਰਾ ॥੨॥੪॥੧੨੧॥

O' Nanak, upon having the sight of God, I have been blessed with peace and the goal of my life has been accomplished. ||2||4||121||

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

Raag Gauree Poorbee, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਕਿਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ ਮੇਰੇ ਰਾਮ ਰਾਇ ॥

O' my sovereign God! how can I meet You, the Master of the universe?

ਕੇਈ ਐਸਾ ਸੰਤੁ ਸਹਜ ਸੁਖਦਾਤਾ ਮੇਰਿ ਮਾਰਗੁ ਦੇਇ ਬਤਾਈ ॥੧॥ ਰਹਾਉ ॥

I wish I find the Saint-Guru, the bestower of intuitive peace who can show me the way to realize God. ||1||Pause||

ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਵਿਚਿ ਪੜਦਾ ਹਉਮੈ ਪਾਈ ॥

The incomprehensible God is within all, but cannot be realized because of the intervening curtain of ego.

ਮਾਇਆ ਮੋਹਿ ਸਭੇ ਜਗੁ ਸੇਇਆ ਇਹੁ ਭਰਮੁ ਕਰਹੁ ਕਿਉ ਜਾਈ ॥੧॥

The entire world is engrossed in the emotional attachment to Maya. Tell me, how can this illusion be dispelled?||1||

ਏਕਾ ਸੰਗਤਿ ਇਕਤੁ ਗ੍ਰਿਹਿ ਬਸਤੇ ਮਿਲਿ ਬਾਤ ਨ ਕਰਤੇ ਭਾਈ ॥

O' brother, both the human soul and God Himself live together in the same heart but they do not communicate with each other (because of the ego).

ਏਕ ਬਸਤੁ ਬਿਨੁ ਪੰਚ ਦੁਹੇਲੇ ਓਹ ਬਸਤੁ ਅਗੋਚਰ ਠਾਈ ॥੨॥

The five sensory organs feel miserable without the wealth of Naam; that wealth is in a place beyond their reach. ||2||

ਜਿਸ ਕਾ ਗ੍ਰਿਹੁ ਤਿਨਿ ਦੀਆ ਤਾਲਾ ਕੁੰਜੀ ਗੁਰ ਸਉਪਾਈ ॥

God, who resides in this body has locked it up and has entrusted its key to the Guru.

ਅਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੩॥

One makes endless efforts to realize Naam but without following the teachings of the true Guru, cannot achieve it.||3||

ਜਿਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ਸਤਿਗੁਰ ਤਿਨ ਸਾਧਸੰਗਤਿ ਲਿਵ ਲਾਈ ॥

O' the true Guru, they attune themselves to God in the holy congregation whose bonds with Maya are broken by you.

ਪੰਚ ਜਨਾ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਹਰਿ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥੪॥

O' Nanak, the chosen beings, meet together and sing the joyous songs of God's praises. O' brother, there is left no difference between them and God. ||4||

ਮੇਰੇ ਰਾਮ ਰਾਇ ਇਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ ॥

This is how my sovereign God, the Master of the Universe is met;

ਸਹਜੁ ਭਇਆ ਭ੍ਰਮੁ ਖਿਨ ਮਹਿ ਨਾਠਾ ਮਿਲਿ ਜੇਤੀ ਜੇਤਿ ਸਮਾਈ ॥੧॥ ਰਹਾਉ ਦੂਜਾ
॥੧॥੧੨੨॥

When celestial bliss is attained, doubt goes away in an instant and the soul merges with the Supreme Soul. ||1||Second Pause||1||122||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਐਸੇ ਪਰਚਉ ਪਾਇਓ ॥

I have developed such an intimacy with God,

ਕਰੀ ਕ੍ਰਿਪਾ ਦਇਆਲ ਬੀਠੁਲੈ ਸਤਿਗੁਰ ਮੁਝਹਿ ਬਤਾਇਓ ॥੧॥ ਰਹਾਉ ॥

that by granting His grace, the kind and immaculate God has united me with the true Guru. ||1||Pause||

ਜਤ ਕਤ ਦੇਖਉ ਤਤ ਤਤ ਤੁਮ ਹੀ ਮੇਹਿ ਇਹੁ ਬਿਸੁਆਸੁ ਹੋਇ ਆਇਓ ॥

O' God, now I am totally convinced that wherever I look, I behold You alone.

ਕੈ ਪਹਿ ਕਰਉ ਅਰਦਾਸਿ ਬੇਨਤੀ ਜਉ ਸੁਨਤੇ ਹੈ ਰਘੁਰਾਇਓ ॥੧॥

Why should I pray and submit my request before anyone else, when the sovereign God Himself is listening to me? ||1||

ਲਹਿਓ ਸਹਸਾ ਬੰਧਨ ਗੁਰਿ ਤੇਰੇ ਤਾਂ ਸਦਾ ਸਹਜ ਸੁਖੁ ਪਾਇਓ ॥

The Guru has cut away my worldly bonds, my anxiety is over and I have found eternal peace.

ਹੋਣਾ ਸਾ ਸੇਈ ਫੁਨਿ ਹੋਸੀ ਸੁਖੁ ਦੁਖੁ ਕਹਾ ਦਿਖਾਇਓ ॥੨॥

Whatever has to happen shall happen; any event causing pain or pleasure does not happen without God's will? ||2||

ਖੰਡ ਬ੍ਰਹਮੰਡ ਕਾ ਏਕੋ ਠਾਣਾ ਗੁਰਿ ਪਰਦਾ ਖੋਲਿ ਦਿਖਾਇਓ ॥

By removing the veil of illusion, the Guru has shown me that it is the God alone who is the support of all the continents and the solar systems.

ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਇਕ ਠਾਈ ਤਉ ਬਾਹਰਿ ਕੈਠੈ ਜਾਇਓ ॥੩॥

Naam, the treasure of the world dwells in the heart; one need not wander outside in its search? ||3||

ਏਕੈ ਕਨਿਕ ਅਨਿਕ ਭਾਤਿ ਸਾਜੀ ਬਹੁ ਪਰਕਾਰ ਰਚਾਇਓ ॥

Just as gold is fashioned into various designs, God has manifested Himself into various creations.

ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੇਈ ਹੈ ਇਵ ਤਤੈ ਤਤੁ ਮਿਲਾਇਓ ॥੪॥੨॥੧੨੩॥

Nanak says, "The Guru has dispelled my doubt and has united my soul with the prime Soul". ||4||2||123||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਨਾਰੇ ॥

With the passage of time, the remaining span of life keeps decreasing.

ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

O' my mind, meet the Guru and resolve the purpose for which you are here. ||1||Pause||

ਕਰਉ ਬੇਨੰਤੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ ॥

O' my friend, listen! I beg of you to serve the saints now (meditate on God).

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥

Earn the wealth of God's Name before departing from this world so that hereafter, you shall dwell in peace. ||1||

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸਹਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥

This world is engrossed in vicious illusions. Only the divinely wise who have realized God, swim across the dreadful world ocean.

ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਏ ਹਰਿ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥੨॥

The one whom God awakens (from the slumber of worldly attachments) to drink the essence of His Name knows the ineffable virtues of God. ||2||

ਜਾ ਕਉ ਆਏ ਸੋਈ ਵਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥

Procure only the wealth of Naam for which you came into this world. It is only by the Guru's grace that God shall dwell in your heart.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੩॥

Realize God's presence within your own inner self with intuitive ease and you shall not be consigned again to the cycles of birth and death. ||3||

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥

O' the inner knower of hearts and the all pervading Creator, please fulfill this yearning of my heart.

ਨਾਨਕੁ ਦਾਸੁ ਇਹੀ ਸੁਖੁ ਮਾਰੈ ਮੇ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੁਰੇ ॥੪॥੩॥੧੨੪॥

Nanak, Your humble devotee begs for this happiness; Make me the most humble servant of the saints. ||4||3||124||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਰਾਖੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ॥

O' My Father God, please save me (from my evil impulses).

ਮੇਹਿ ਨਿਰਗੁਨੁ ਸਭ ਗੁਨ ਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

I am worthless and without virtue; all virtues are your blessing. ||1||Pause||

ਪੰਚ ਬਿਖਾਦੀ ਏਕੁ ਗਰੀਬਾ ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ ॥

O' the savior God, save me; I am just one and the vicious thieves are five in number.

ਖੇਦੁ ਕਰਹਿ ਅਰੁ ਬਹੁਤੁ ਸੰਤਾਵਹਿ ਆਇਓ ਸਰਨਿ ਤੁਹਾਰੇ ॥੧॥

I have come to Your refuge because these villains make much trouble and torture me immensely. ||1||

ਕਰਿ ਕਰਿ ਹਾਰਿਓ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਛੋਡਹਿ ਕਤਹੂੰ ਨਾਹੀ ॥

O' God, I have grown weary, trying different ways to get rid of my vices but these evils do not loosen their grip on me.

ਏਕ ਬਾਤ ਸੁਨਿ ਤਾਕੀ ਓਟਾ ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਹੀ ॥੨॥

I have heard that these vices can be rooted out by being in the Company of saints and I have sought their refuge. ||2||

ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਮਿਲੇ ਮੇਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ ॥

In their mercy, the saints met me and they blessed me with solace.

ਸੰਤੀ ਮੰਤੁ ਦੀਓ ਮੇਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇਆ ॥੩॥

The saint-Guru gave me the mantra that makes one fearless from these vices and I have made meditation on Naam a part of my life. ||3||

ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ ਬਿਖਾਦੀ ਸਹਜ ਸੁਰੇਲੀ ਬਾਣੀ ॥

I have now conquered those terrible evil-doers through the peace giving teachings of the Guru.

ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਇਆ ਪਰਗਾਸਾ ਪਾਇਆ ਪਦੁ ਨਿਰਬਾਣੀ ॥੪॥੪॥੧੨੫॥

Nanak says, "My mind has been illuminated with divine wisdom and I have attained the exalted state where no evil desire can afflict me." ||4||4||125||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਓਹੁ ਅਬਿਨਾਸੀ ਰਾਇਆ ॥

O' God, You are the eternal sovereign King.

ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੈ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥

Those who always meditate on You, become fearless and are not afraid of anything. ||1||pause||

ਏਕ ਮਹਲਿ ਤੂੰ ਹੋਹਿ ਅਫਾਰੇ ਏਕ ਮਹਲਿ ਨਿਮਾਨੇ ॥

In some, You manifest with arrogance and in others, You are oppressed.

ਏਕ ਮਹਲਿ ਤੂੰ ਆਪੇ ਆਪੇ ਏਕ ਮਹਲਿ ਗਰੀਬਾਨੇ ॥੧॥

In one person, You are all powerful and in another, You are miserable. ||1||

ਏਕ ਮਹਲਿ ਤੂੰ ਪੰਡਿਤੁ ਬਕਤਾ ਏਕ ਮਹਲਿ ਖਲੁ ਹੇਤਾ ॥

O' God, in one person You are like a learned preacher but in another one, You act like a fool.

ਏਕ ਮਹਲਿ ਤੂੰ ਸਭੁ ਕਿਛੁ ਗ੍ਰਾਹਜੁ ਏਕ ਮਹਲਿ ਕਛੁ ਨ ਲੇਤਾ ॥੨॥

In one person, You amass everything and in another, You accept nothing. ||2||

ਕਾਠ ਕੀ ਪੁਤਰੀ ਕਹਾ ਕਰੈ ਬਪੁਰੀ ਖਿਲਾਵਨਹਾਰੇ ਜਾਨੈ ॥

What can the poor wooden puppet do? The Master Puppeteer knows it all.

ਜੈਸਾ ਭੇਖੁ ਕਰਾਵੈ ਬਾਜੀਗਰੁ ਓਹੁ ਤੈਸੇ ਹੀ ਸਾਜੁ ਆਨੈ ॥੩॥

Whatever role the Master assigns it, the puppet plays accordingly. ||3||

ਅਨਿਕ ਕੇਠਰੀ ਬਹੁਤੁ ਭਾਤਿ ਕਰੀਆ ਆਪਿ ਹੋਆ ਰਖਵਾਰਾ ॥

God has fashioned countless different species of creatures and He Himself is their protector.

ਜੈਸੇ ਮਹਲਿ ਰਾਖੈ ਤੈਸੇ ਰਹਨਾ ਕਿਆ ਇਹੁ ਕਰੈ ਬਿਚਾਰਾ ॥੪॥

The soul has to dwell whatever kind of body God places it in; on its own what can this poor soul do? ||4||

ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਨੈ ਜਿਨਿ ਇਹੁ ਸਭ ਬਿਧਿ ਸਾਜੀ ॥

The One who has created this universe, knows the secret of its working.

ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਸੁਆਮੀ ਕੀਮਤਿ ਅਪੁਨੇ ਕਾਜੀ ॥੫॥੫॥੧੨੬॥

Nanak says, the infinite God alone knows the worth of His doings. ||5||5||126||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਛੇਡਿ ਛੇਡਿ ਰੇ ਬਿਖਿਆ ਕੇ ਰਸੁਆ ॥

Give up the pleasures of Maya.

ਉਰਝਿ ਰਹਿਓ ਰੇ ਬਾਵਰ ਗਾਵਰ ਜਿਉ ਕਿਰਖੈ ਹਰਿਆਇਓ ਪਸੁਆ ॥੧॥ ਰਹਾਉ ॥

O' foolish and crazy person you are entangled in these pleasures like an animal engrossed in the green pasture. |1||pause||

ਜੇ ਜਾਨਹਿ ਤੂੰ ਅਪੁਨੇ ਕਾਜੈ ਸੇ ਸੰਗਿ ਨ ਚਾਲੈ ਤੇਰੈ ਤਸੁਆ ॥

O' human being, what you think is going to benefit you after death, not even a part thereof is going to accompany you.

ਨਾਗੋ ਆਇਓ ਨਾਗ ਸਿਧਾਸੀ ਫੇਰਿ ਫਿਰਿਓ ਅਰੁ ਕਾਲਿ ਗਰਸੁਆ ॥੧॥

You came with nothing and you shall depart with nothing; you are spiritually dead and are wandering in the cycles of birth and death. ||1||

ਪੇਖਿ ਪੇਖਿ ਰੇ ਕਸੁੰਭ ਕੀ ਲੀਲਾ ਰਾਚਿ ਮਾਚਿ ਤਿਨਹੂੰ ਲਉ ਹਸੁਆ ॥

You are engrossed in the pleasures of the world which are of transitory nature like a safflower.

ਛੀਜਤ ਡੇਰਿ ਦਿਨਸੁ ਅਰੁ ਰੈਨੀ ਜੀਅ ਕੇ ਕਾਜੁ ਨ ਕੀਨੇ ਕਛੁਆ ॥੨॥

With each passing day, the span of remaining life is shortening and You haven't done a thing of real value for your soul. ||2||

ਕਰਤ ਕਰਤ ਇਵ ਹੀ ਬਿਰਧਾਨੇ ਹਾਰਿਓ ਉਕਤੇ ਤਨੁ ਖੀਨਸੁਆ ॥

Performing your worldly deeds, you have grown old; your voice is failing you and your body has become weak.

ਜਿਉ ਮੇਹਿਓ ਉਨਿ ਮੋਹਨੀ ਬਾਲਾ ਉਸ ਤੇ ਘਟੈ ਨਾਹੀ ਰੁਚ ਚਸੁਆ ॥੩॥

Just as you were lured by Maya in your youth, your involvement in it has not lessened one little bit in the old age. ||3||

ਜਗੁ ਐਸਾ ਮੇਹਿ ਗੁਰਹਿ ਦਿਖਾਇਓ ਤਉ ਸਰਣਿ ਪਰਿਓ ਤਜਿ ਗਰਬਸੁਆ ॥

The Guru showed me that such is the way of the world; since then abandoning the egotistical pride, I have entered the Guru's refuge.

ਮਾਰਗੁ ਪ੍ਰਭ ਕੇ ਸੰਤਿ ਬਤਾਇਓ ਦ੍ਰਿੜੀ ਨਾਨਕ ਦਾਸ ਭਗਤਿ ਹਰਿ ਜਸੁਆ ॥੪॥੬॥੧੨੭॥

O' Nanak, the Guru has shown me the way to unite with God and I am resolutely engaged in the devotional worship by singing His praises.

||4||6||127||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ ॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

O' my beloved God, the support of my life! who else is my support beside You? ||1||pause||

ਅੰਤਰ ਕੀ ਬਿਧਿ ਤੁਮ ਹੀ ਜਾਨੀ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ ॥

You alone know the inner state of my mind. You alone are my real friend and bestower of peace.

ਸਰਬ ਸੁਖਾ ਮੈ ਤੁਝ ਤੇ ਪਾਏ ਮੇਰੇ ਠਾਕੁਰ ਅਗਹ ਅਤੇਲੇ ॥੧॥

O' my unfathomable and infinite God, I have received every comfort and peace from You. ||1||

ਬਰਨਿ ਨ ਸਾਕਉ ਤੁਮਰੇ ਰੰਗਾ ਗੁਣ ਨਿਧਾਨ ਸੁਖਦਾਤੇ ॥

O' the Treasure of virtues and Provider of peace, I cannot describe Your wondrous acts.

ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਅਭਿਨਾਸੀ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਤੇ ॥੨॥

O' infinite, incomprehensible and eternal God, You can be realized only through the perfect Guru. ||2||

ਕ੍ਰਮੁ ਭਉ ਕਾਟਿ ਕੀਏ ਨਿਹਕੇਵਲ ਜਬ ਤੇ ਹਉਮੈ ਮਾਰੀ ॥

Since the time I dispelled my ego, the Guru has eradicated my doubts and fears and has blessed me with a righteous life.

ਜਨਮ ਮਰਣ ਕੇ ਚੂਕੇ ਸਹਸਾ ਸਾਧਸੰਗਤਿ ਦਰਸਾਰੀ ॥੩॥

Beholding the blessed sight of the Guru in the holy congregation, my fear of birth and death has vanished. ||3||

ਚਰਣ ਪਖਾਰਿ ਕਰਉ ਗੁਰ ਸੇਵਾ ਬਾਰਿ ਜਾਉ ਲਖ ਬਰੀਆ ॥

I most humbly follow the Guru's teachings and forever dedicate myself to the Guru.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਇਹੁ ਭਉਜਲੁ ਤਰਿਆ ਜਨ ਨਾਨਕ ਪ੍ਰਿਅ ਸੰਗਿ ਮਿਰੀਆ ॥੪॥੭॥੧੨੮॥

O' Nanak, it is only by the Guru's grace the world ocean of vices can be crossed and union with God can be attained. ||4||7||128||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਰੀਝਾਵੈ ਤੇਹੀ ॥ ਤੇਰੇ ਰੂਪੁ ਸਗਲ ਦੇਖਿ ਮੇਹੀ ॥੧॥ ਰਹਾਉ ॥

O' God, seeing Your beauty the entire world has been captivated; without your grace, nobody can please you.

ਸੁਰਗ ਪਇਆਲ ਮਿਰਤ ਭੂਅ ਮੰਡਲ ਸਰਬ ਸਮਾਨੇ ਏਕੈ ਓਹੀ ॥

In the heavenly paradise, in the nether regions, on the planet earth and throughout the galaxies, God is pervading everywhere.

ਸਿਵ ਸਿਵ ਕਰਤ ਸਗਲ ਕਰ ਜੇਰਹਿ ਸਰਬ ਮਇਆ ਠਾਕੁਰ ਤੇਰੀ ਦੇਹੀ ॥੧॥

the merciful God, everyone with folded hands begs for Your help. ||1||

ਪਤਿਤ ਪਾਵਨ ਠਾਕੁਰ ਨਾਮੁ ਤੁਮਰਾ ਸੁਖਦਾਈ ਨਿਰਮਲ ਸੀਤਲੇਹੀ ॥

O' God, You are the sanctifier of sinners. You are immaculate, calm and bestow peace on all.

ਗਿਆਨ ਧਿਆਨ ਨਾਨਕ ਵਡਿਆਈ ਸੰਤ ਤੇਰੇ ਸਿਉ ਗਾਲ ਗਲੇਹੀ ॥੨॥੮॥੧੨੯॥

O' Nanak, for Your devotees, discourse with Your saints itself is the spiritual wisdom, meditation and glory. ||2||8||129||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਮਿਲਹੁ ਪਿਆਰੇ ਜੀਆ ॥

O' beloved God, help me realize You.

ਪ੍ਰਭ ਕੀਆ ਤੁਮਾਰਾ ਥੀਆ ॥੧॥ ਰਹਾਉ ॥

O' God, whatever has happened, it is all Your doing. ||1||Pause||

ਅਨਿਕ ਜਨਮ ਬਹੁ ਜੇਨੀ ਭ੍ਰਮਿਆ ਬਹੁਰਿ ਬਹੁਰਿ ਦੁਖੁ ਪਾਇਆ ॥

I have suffered great pain wandering through many lives.

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਮਾਨੁਖ ਦੇਹ ਪਾਈ ਹੈ ਦੇਹੁ ਦਰਸੁ ਹਰਿ ਰਾਇਆ ॥੧॥

O' Sovereign God, by Your grace I have received this human body; please bless me so that now I can realize You. ||1||

ਸੋਈ ਹੋਆ ਜੋ ਤਿਸੁ ਭਾਣਾ ਅਵਰੁ ਨ ਕਿਨ ਹੀ ਕੀਤਾ ॥

That which pleases His will has come to pass; no one else can do anything.

ਤੁਮਰੈ ਭਾਣੈ ਭਰਮਿ ਮੋਹਿ ਮੋਹਿਆ ਜਾਗਤੁ ਨਾਹੀ ਸੂਤਾ ॥੨॥

The human being engrossed in the illusion of Maya does not become aware of it by your will. ||2||

ਬਿਨਉ ਸੁਨਹੁ ਤੁਮ ਪ੍ਰਾਨਪਤਿ ਪਿਆਰੇ ਕਿਰਪਾ ਨਿਧਿ ਦਇਆਲਾ ॥

O' the love of my life, my beloved merciful God, please listen to my prayer.

ਰਾਖਿ ਲੇਹੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਅਨਾਥਹ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ ॥੩॥

O' my God, I am helpless; please protect and save me from the vices. ||3||

ਜਿਸ ਨੇ ਤੁਮਹਿ ਦਿਖਾਇਓ ਦਰਸਨੁ ਸਾਧਸੰਗਤਿ ਕੈ ਪਾਛੈ ॥

O' God, whosoever You have blessed with Your sight, You have done it through the support of the congregation of saintly persons.

ਕਰਿ ਕਿਰਪਾ ਧੂਰਿ ਦੇਹੁ ਸੰਤਨ ਕੀ ਸੁਖੁ ਨਾਨਕੁ ਇਹੁ ਬਾਛੈ ॥੪॥੯॥੧੩੦॥

O' God, grant Your grace and bless Nanak with the humble service of the Saints; Nanak yearns for peace. ||4||9||130||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਹਉ ਤਾ ਕੈ ਬਲਿਹਾਰੀ ॥

I dedicate myself to those,

ਜਾ ਕੈ ਕੇਵਲ ਨਾਮੁ ਅਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥

who consider Naam as their only support. ||1||Pause||

ਮਹਿਮਾ ਤਾ ਕੀ ਕੇਤਕ ਗਨੀਐ ਜਨ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ ਰਾਤੇ ॥

The glory of the devotees who are imbued with the love of God cannot be estimated.

ਸੁਖ ਸਹਜ ਆਨੰਦ ਤਿਨਾ ਸੰਗਿ ਉਨ ਸਮਸਰਿ ਅਵਰ ਨ ਦਾਤੇ ॥੧॥

Peace, poise and bliss is attained in their association. There are no other benefactors like them. ||1||

ਜਗਤ ਉਧਾਰਣੁ ਸੇਈ ਆਏ ਜੋ ਜਨ ਦਰਸ ਪਿਆਸਾ ॥

Only those who yearn for the sight of God have come here to save the world from the vices.

ਉਨ ਕੀ ਸਰਣਿ ਪਰੈ ਸੇ ਤਰਿਆ ਸੰਤਸੰਗਿ ਪੂਰਨ ਆਸਾ ॥੨॥

One who seeks their refuge swims across the worldly ocean of vices; all the wishes are fulfilled in the holy congregation. ||2||

ਤਾ ਕੈ ਚਰਣਿ ਪਰਉ ਤਾ ਜੀਵਾ ਜਨ ਕੈ ਸੰਗਿ ਨਿਹਾਲਾ ॥

I feel elated in the company of God's devotees; I get rejuvenated as I approach them with utmost humility.

ਭਗਤਨ ਕੀ ਰੇਣੁ ਹੋਇ ਮਨੁ ਮੇਰਾ ਹੋਹੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲਾ ॥੩॥

O' God, bestow mercy on me so I may humbly seek the teachings from Your devotees and meditate on Naam.||3||

ਰਾਜੁ ਜੋਬਨੁ ਅਵਧ ਜੋ ਦੀਸੈ ਸਭੁ ਕਿਛੁ ਜੁਗ ਮਹਿ ਘਾਟਿਆ ॥

Everything in the world wears off including empire, youth and age;

ਨਾਮੁ ਨਿਧਾਨੁ ਸਦ ਨਵਤਨੁ ਨਿਰਮਲੁ ਇਹੁ ਨਾਨਕ ਹਰਿ ਧਨੁ ਖਾਟਿਆ ॥੪॥੧੦॥੧੩੧॥
O' Nanak, the treasure of Naam is immaculate and new forever. This is the
wealth the saints always earn. ||4||10||131||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਜੋਗ ਜੁਗਤਿ ਸੁਨਿ ਆਇਓ ਗੁਰ ਤੇ ॥

I have learnt from the Guru the right way of union with God.

ਮੇ ਕਉ ਸਤਿਗੁਰ ਸਬਦਿ ਬੁਝਾਇਓ ॥੧॥ ਰਹਾਉ ॥

The Guru's word has made me understand it. ||1||Pause||

ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਇਸੁ ਤਨ ਮਹਿ ਰਵਿਆ ਨਿਮਖ ਨਿਮਖ ਨਮਸਕਾਰਾ ॥

At every moment I pay homage to God who pervades the human body and all the nine regions of the world.

ਦੀਖਿਆ ਗੁਰ ਕੀ ਮੁੰਦ੍ਰਾ ਕਾਨੀ ਦ੍ਰਿੜਿਓ ਏਕੁ ਨਿਰੰਕਾਰਾ ॥੧॥

I have accepted the Guru's teachings as my earrings and have enshrined the Formless God in my heart. ||1||

ਪੰਚ ਚੇਲੇ ਮਿਲਿ ਭਏ ਇਕਤ੍ਰਾ ਏਕਸੁ ਕੈ ਵਸਿ ਕੀਏ ॥

The five vices (lust, anger, ego and greed etc) have joined together like five disciples, and I have brought them under control of the conscious mind.

ਦਸ ਬੈਰਾਗਨਿ ਆਗਿਆਕਾਰੀ ਤਬ ਨਿਰਮਲ ਜੋਗੀ ਥੀਏ ॥੨॥

Since the ten faculties of the body have started to obey the command of my conscious mind, I have become an immaculate yogi. ||2||

ਭਰਮੁ ਜਰਾਇ ਚਰਾਈ ਬਿਭੂਤਾ ਪੰਥੁ ਏਕੁ ਕਰਿ ਪੇਖਿਆ ॥

I have burnt my doubt and smeared my body with these ashes. Now my path is to see God everywhere.

ਸਹਜ ਸੂਖ ਸੋ ਕੀਨੀ ਭੁਗਤਾ ਜੇ ਠਾਕੁਰਿ ਮਸਤਕਿ ਲੇਖਿਆ ॥੩॥

I have considered the tranquility which God wrote in my destiny as my daily spiritual food. ||3||

ਜਹ ਭਉ ਨਾਹੀ ਤਹਾ ਆਸਨੁ ਬਾਧਿਓ ਸਿੰਗੀ ਅਨਹਤ ਬਾਨੀ ॥

I am singing the praises of God continuously like playing the yogi's horn. As a result, I have established myself in a spiritual state where there is no fear.

ਤਤੁ ਬੀਚਾਰੁ ਡੰਡਾ ਕਰਿ ਰਾਖਿਓ ਜੁਗਤਿ ਨਾਮੁ ਮਨਿ ਭਾਨੀ ॥੪॥

Reflecting on the virtues of God is my staff and this meditation on Naam is pleasing to my mind. ||4||

ਐਸਾ ਜੋਗੀ ਵਡਭਾਗੀ ਭੇਟੈ ਮਾਇਆ ਕੇ ਬੰਧਨ ਕਾਟੈ ॥

By great good fortune, such a Yogi is met who cuts away the bonds of Maya.

ਸੇਵਾ ਪੂਜ ਕਰਉ ਤਿਸੁ ਮੂਰਤਿ ਕੀ ਨਾਨਕੁ ਤਿਸੁ ਪਗ ਚਾਟੈ ॥੫॥੧੧॥੧੩੨॥

Nanak worships and adores such an immaculate devotee (by meditating on Almighty).

||5||11||132||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਅਨੁਪ ਪਦਾਰਥੁ ਨਾਮੁ ਸੁਨਹੁ ਸਗਲ ਧਿਆਇਲੇ ਮੀਤਾ ॥

O' my friends, listen! Naam is an incomparably beautiful treasure. So, let us all lovingly meditate on it.

ਹਰਿ ਅਉਖਧੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ ਤਾ ਕੇ ਨਿਰਮਲ ਚੀਤਾ ॥੧॥ ਰਹਾਉ ॥

One becomes pure when blessed by the Guru with the panacea of Naam.

||1||Pause||

ਅੰਧਕਾਰੁ ਮਿਟਿਓ ਤਿਹ ਤਨ ਤੇ ਗੁਰਿ ਸਬਦਿ ਦੀਪਕੁ ਪਰਗਾਸਾ ॥

Darkness of ignorance is dispelled from the heart when illuminated by the Guru's divine word.

ਕ੍ਰਮ ਕੀ ਜਾਲੀ ਤਾ ਕੀ ਕਾਟੀ ਜਾ ਕਉ ਸਾਧਸੰਗਤਿ ਬਿਸ੍ਵਾਸਾ ॥੧॥

One who has developed total faith in the congregation of saintly persons, his illusionary web of Maya is cut off by the Guru. ||1||

ਤਾਰੀਲੇ ਭਵਜਲੁ ਤਾਰੁ ਬਿਖੜਾ ਬੋਹਿਥ ਸਾਧੂ ਸੰਗਾ ॥

The company of saints is like a ship. One who joins it, crosses over the dreadful worldly ocean.

ਪੂਰਨ ਹੋਈ ਮਨ ਕੀ ਆਸਾ ਗੁਰੁ ਭੇਟਿਓ ਹਰਿ ਰੰਗਾ ॥੨॥

One who meets the Guru imbued with God's love, has all his desires fulfilled. ||2||

ਨਾਮ ਖਜਾਨਾ ਭਗਤੀ ਪਾਇਆ ਮਨ ਤਨ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ॥

The devotees who have attained the treasure of Naam, have their minds and bodies fully satiated.

ਨਾਨਕ ਹਰਿ ਜੀਉ ਤਾ ਕਉ ਦੇਵੈ ਜਾ ਕਉ ਹੁਕਮੁ ਮਨਾਏ ॥੩॥੧੨॥੧੩੩॥

O' Nanak, God bestows the treasure of Naam only on those whom He inspires to live by His command. ||3||12||133||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਦਇਆ ਮਇਆ ਕਰਿ ਪ੍ਰਾਨਪਤਿ ਮੇਰੇ ਮੇਹਿ ਅਨਾਥ ਸਰਣਿ ਪ੍ਰਭ ਤੇਰੀ ॥

O' the Master of my life, have mercy on me. I am helpless and seek Your refuge.

ਅੰਧ ਕੂਪ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਹੁ ਕਛੁ ਸਿਆਨਪ ਉਕਤਿ ਨ ਮੇਰੀ ॥੧॥ ਰਹਾਉ ॥

Please pull me out of the deep dark well of worldly attachments. My wisdom of any kind is not going to help. ||1||Pause||

ਕਰਨ ਕਰਾਵਨ ਸਭ ਕਿਛੁ ਤੁਮ ਹੀ ਤੁਮ ਸਮਰਥ ਨਾਹੀ ਅਨ ਹੋਰੀ ॥

You are the doer and cause of everything. No one but You are capable of doing it all..

ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ਸੇ ਸੇਵਕ ਜਿਨ ਭਾਗ ਮਥੇਰੀ ॥੧॥

You alone know Your powers. Those who are predestined (based on previous deeds) become your devotees. ||1||

ਅਪੁਨੇ ਸੇਵਕ ਸੰਗਿ ਤੁਮ ਪ੍ਰਭ ਰਾਤੇ ਓਤਿ ਪੇਤਿ ਭਗਤਨ ਸੰਗਿ ਜੇਰੀ ॥

O' God, You are imbued with the love of Your devotees; Spiritually, You are always with Your devotees through and through.

ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਨਾਮੁ ਤੇਰਾ ਦਰਸਨੁ ਚਾਹੈ ਜੈਸੇ ਦ੍ਰਿਸਟਿ ਓਹ ਚੰਦ ਚਕੋਰੀ ॥੨॥

O' beloved God, Your devotee yearns for Naam and your blessed sight, like the cuckoo bird longs to see the moon. ||2||

ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ ਕਰੇਰੀ ॥

There is no difference between God and His saint, but such a devoted person is only one in millions.

ਜਾ ਕੈ ਹੀਐ ਪ੍ਰਗਟੁ ਪ੍ਰਭੁ ਹੋਆ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਰਸਨ ਰਮੇਰੀ ॥੩॥

One whose heart is illuminated by God, always sings His praises. ||3||

ਤੁਮ ਸਮਰਥ ਅਪਾਰ ਅਤਿ ਉਚੇ ਸੁਖਦਾਤੇ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧੇਰੀ ॥

O' God, You are all-powerful, infinite, highest of the high, giver of peace and the support of life.

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕੀਜੈ ਕਿਰਪਾ ਉਨ ਸੰਤਨ ਕੈ ਸੰਗਿ ਸੰਗੇਰੀ ॥੪॥੧੩॥੧੩੪॥

O' God, Please show mercy on Nanak that he may always stay in the company of saints. ||4||13||134||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਤੁਮ ਹਰਿ ਸੇਤੀ ਰਾਤੇ ਸੰਤਹੁ ॥

O' saint-Guru, you are imbued with the love of God.

ਨਿਬਾਹਿ ਲੇਹੁ ਮੇ ਕਉ ਪੁਰਖ ਬਿਧਾਤੇ ਓੜਿ ਪਹੁਚਾਵਹੁ ਦਾਤੇ ॥੧॥ ਰਹਾਉ ॥

O' the all pervading God, stand by me and lead me to the end of my spiritual journey, the union with You. ||1||Pause||

ਤੁਮਰਾ ਮਰਮੁ ਤੁਮਾ ਹੀ ਜਾਨਿਆ ਤੁਮ ਪੂਰਨ ਪੁਰਖ ਬਿਧਾਤੇ ॥

O' all pervading Creator, You alone know your mystery.

ਰਾਖਹੁ ਸਰਣਿ ਅਨਾਥ ਦੀਨ ਕਉ ਕਰਹੁ ਹਮਾਰੀ ਗਾਤੇ ॥੧॥

Please keep me, the helpless one under your protection and escalate my spiritual state. ||1||

ਤਰਣ ਸਾਗਰ ਬੋਹਿਥ ਚਰਣ ਤੁਮਾਰੇ ਤੁਮ ਜਾਨਹੁ ਅਪੁਨੀ ਭਾਤੇ ॥

O' God, the immaculate Naam is the ship to cross the worldly ocean of vices. You alone know how.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਰਾਖਹੁ ਸੰਗੇ ਤੇ ਤੇ ਪਾਰਿ ਪਰਾਤੇ ॥੨॥

Showing Your mercy, those whom You keep in Your company cross over this world ocean of vices. ||2||

ਈਤ ਉਤ ਪ੍ਰਭ ਤੁਮ ਸਮਰਥਾ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥੇ ॥

O' God, You are all powerful and You control everything both here and hereafter.

ਐਸਾ ਨਿਧਾਨੁ ਦੇਹੁ ਮੇ ਕਉ ਹਰਿ ਜਨ ਚਲੈ ਹਮਾਰੈ ਸਾਥੇ ॥੩॥

O' the saint of God, bless me with such a treasure of Naam which will go along with me even after death. ||3||

ਨਿਰਗੁਨੀਆਰੇ ਕਉ ਗੁਨੁ ਕੀਜੈ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਮਨੁ ਜਾਧੇ ॥

I am virtueless, bless me with wisdom so I recite God's Name and always remember Him with loving devotion.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਰਿ ਭੇਟੇ ਮਨ ਤਨ ਸੀਤਲ ਯੂਪੇ ॥੪॥੧੪॥੧੩੫॥

O' Nanak, those who by the Guru's grace realize God become satiated from Maya and escape from the heat of vices. ||4||14||135||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਸਹਜਿ ਸਮਾਇਓ ਦੇਵ ॥ ਮੇ ਕਉ ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥

O' God, the true Guru has shown mercy upon me and I am now absorbed in a state of equipoise.

ਕਾਟਿ ਜੇਵਰੀ ਕੀਓ ਦਾਸਰੇ ਸੰਤਨ ਟਹਲਾਇਓ ॥

O' God, by cutting away my noose of Maya, the Guru has made me Your humble devotee and has yoked me to the service of saints by having me recite Naam.

ਏਕ ਨਾਮ ਕੇ ਥੀਓ ਪੂਜਾਰੀ ਮੇ ਕਉ ਅਚਰਜੁ ਗੁਰਹਿ ਦਿਖਾਇਓ ॥੧॥

The Guru has shown me the all pervading amazing God and I have become His adorer . ||1||

ਭਇਓ ਪ੍ਰਗਾਸੁ ਸਰਬ ਉਜੀਆਰਾ ਗੁਰ ਗਿਆਨੁ ਮਨਹਿ ਪ੍ਰਗਟਾਇਓ ॥

I experienced the divine light pervading everywhere when my mind was illuminated with the Guru's divine knowledge.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਓ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਅਨਭੈ ਠਹਰਾਇਓ ॥੨॥

Upon drinking the ambrosial nectar of Naam, my mind is satiated from Maya and is attuned to the fearless God. ||2||

ਮਾਨਿ ਆਗਿਆ ਸਰਬ ਸੁਖ ਪਾਏ ਦੂਖਹ ਠਾਉ ਗਵਾਇਓ ॥

By obeying the Guru's command, I have attained all the comforts and peace and have completely eradicated every source of sorrow.

ਜਉ ਸੁਪ੍ਰਸੰਨ ਭਏ ਪ੍ਰਭ ਠਾਕੁਰ ਸਭੁ ਆਨਦ ਰੂਪੁ ਦਿਖਾਇਓ ॥੩॥

When God became totally pleased with me, He revealed to me His blissful form all over. ||3||

ਨਾ ਕਿਛੁ ਆਵਤ ਨਾ ਕਿਛੁ ਜਾਵਤ ਸਭੁ ਖੇਲੁ ਕੀਓ ਹਰਿ ਰਾਇਓ ॥

Nothing comes and nothing goes (Soul neither takes birth nor dies); it is all a play enacted by the sovereign God.

ਕਹੁ ਨਾਨਕ ਅਗਮ ਅਗਮ ਹੈ ਠਾਕੁਰ ਭਗਤ ਟੇਕ ਹਰਿ ਨਾਇਓ ॥੪॥੧੫॥੧੩੬॥

Nanak says, God is incomprehensible and unfathomable; the devotees depend on His Name alone. ||4||15||136||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸੁਰ ਮਨ ਤਾ ਕੀ ਓਟ ਗਹੀਜੈ ਰੇ ॥

O' my mind, seek the support of God who is perfect and pervading everywhere.

ਜਿਨਿ ਧਾਰੇ ਬ੍ਰਹਮੰਡ ਖੰਡ ਹਰਿ ਤਾ ਕੇ ਨਾਮੁ ਜਪੀਜੈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

Meditate on God, who has established the universe and the continents.

||1||Pause||

ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਹੁਕਮੁ ਬੁਝਿ ਸੁਖੁ ਪਾਈਐ ਰੇ ॥

O' the humble devotees of God, abandon your mind's cleverness. Peace is attained by understanding His command.

ਜੇ ਪ੍ਰਭੁ ਕਰੈ ਸੇਈ ਭਲ ਮਾਨਹੁ ਸੁਖਿ ਦੁਖਿ ਓਹੀ ਧਿਆਈਐ ਰੇ ॥੧॥

Accept with pleasure whatever God does; meditate on Him both in comfort and in suffering. ||1||

ਕੋਟਿ ਪਤਿਤ ਉਧਾਰੇ ਖਿਨ ਮਹਿ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ ਰੇ ॥

The Creator saves millions of sinners from the vices in an instant without a moment's delay.

ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨ ਸੁਆਮੀ ਜਿਸੁ ਭਾਵੈ ਤਿਸਹਿ ਨਿਵਾਜੈ ਰੇ ॥੨॥

The Master is the destroyer of pain and sorrow of the meek and blesses those with whom He is pleased. ||2||

ਸਭ ਕੇ ਮਾਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਕ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖ ਸਾਗਰੁ ਰੇ ॥

God, the ocean of peace like the mother and father is the cherisher and supporter of life .

ਦੇਂਦੇ ਤੋਟਿ ਨਾਹੀ ਤਿਸੁ ਕਰਤੇ ਪੂਰਿ ਰਹਿਓ ਰਤਨਾਗਰੁ ਰੇ ॥੩॥

The Creator's treasures are brimful of precious gift of Naam and never fall short while giving away so generously. ||3||

ਜਾਚਿਕੁ ਜਾਚੈ ਨਾਮੁ ਤੇਰਾ ਸੁਆਮੀ ਘਟ ਘਟ ਅੰਤਰਿ ਸੇਈ ਰੇ ॥

O' God, this beggar begs for Naam which is dwelling in each and every heart.

ਨਾਨਕੁ ਦਾਸੁ ਤਾ ਕੀ ਸਰਣਾਈ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੇਈ ਰੇ ॥੪॥੧੬॥੧੩੭॥

The humble devotee Nanak also seeks the refuge of God from whom no one goes empty-handed. ||4||16||137||

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

Raag Gauree Poorbee, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਹਰਿ ਹਰਿ ਕਬਹੂ ਨ ਮਨਹੁ ਬਿਸਾਰੇ ॥

Never forsake God from your heart.

ਈਹਾ ਊਹਾ ਸਰਬ ਸੁਖਦਾਤਾ ਸਗਲ ਘਟਾ ਪ੍ਰਤਿਪਾਰੇ ॥੧॥ ਰਹਾਉ ॥

He is the bestower of all comforts here and hereafter and He is the Cherisher of all. ||1||Pause||

ਮਹਾ ਕਸਟ ਕਾਟੈ ਖਿਨ ਭੀਤਰਿ ਰਸਨਾ ਨਾਮੁ ਚਿਤਾਰੇ ॥

If one meditates on Naam, God gets rid of His problems in an instant.

ਸੀਤਲ ਸਾਂਤਿ ਸੂਖ ਹਰਿ ਸਰਣੀ ਜਲਤੀ ਅਗਨਿ ਨਿਵਾਰੇ ॥੧॥

God extinguishes the fire of cravings for maya. Therefore soothing coolness, peace and tranquility prevail in His refuge. ||1||

ਗਰਭ ਕੁੰਡ ਨਰਕ ਤੇ ਰਾਖੈ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰੇ ॥

God saves us from the hellish pit of the womb and carries us across the terrifying world-ocean of vices.

ਚਰਨ ਕਮਲ ਆਰਾਧਤ ਮਨ ਮਹਿ ਜਮ ਕੀ ਤ੍ਰਾਸ ਬਿਦਾਰੇ ॥੨॥

When we meditate on God's Name, He dispels the fear of death. ||2||

ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਊਚਾ ਅਗਮ ਅਪਾਰੇ ॥

The all-pervading God is perfect, supreme, unfathomable and infinite.

ਗੁਣ ਗਾਵਤ ਧਿਆਵਤ ਸੁਖ ਸਾਗਰ ਜੁਏ ਜਨਮੁ ਨ ਹਾਰੇ ॥੩॥

By singing His praises and meditating on the ocean of peace, one does not lose the game of life. ||3||

ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਮਨੁ ਲੀਨੇ ਨਿਰਗੁਣ ਕੇ ਦਾਤਾਰੇ ॥

O' the benevolent of the unvirtuous, my mind is engrossed in lust, anger, greed and emotional attachments.

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਨਾਮੁ ਦੀਜੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ ॥੪॥੧॥੧੩੮॥

O' Nanak, I dedicate myself to You forever. Please grant Your grace and bless me with Your Name. ||4||1||138||

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੫

Raag Gauree Chaytee, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸੁਖੁ ਨਾਹੀ ਰੇ ਹਰਿ ਭਗਤਿ ਬਿਨਾ ॥

There is no peace without devotional worship of God.

ਜੀਤਿ ਜਨਮੁ ਇਹੁ ਰਤਨੁ ਅਮੋਲਕੁ ਸਾਧਸੰਗਤਿ ਜਪਿ ਇਕ ਖਿਨਾ ॥੧॥ ਰਹਾਉ ॥

Every moment you are in the holy congregation, meditate on God's Name and win the game of this precious human life. ||1||Pause||

ਸੁਤ ਸੰਪਤਿ ਬਨਿਤਾ ਬਿਨੋਦ ॥ ਛੇਡਿ ਗਏ ਬਹੁ ਲੋਗ ਭੋਗ ॥੧॥

So many people have departed from this world after enjoying the pleasures of their families and wealth. ||1||

ਹੈਵਰ ਗੈਵਰ ਰਾਜ ਰੰਗ ॥ ਤਿਆਗਿ ਚਲਿਓ ਹੈ ਮੂੜ ਨੰਗ ॥੨॥

The foolish mortal ultimately departs empty handed from the world leaving behind all precious horses, elephants and the luxuries of dominions. ||2||

ਚੋਆ ਚੰਦਨ ਦੇਹ ਫੂਲਿਆ ॥ ਸੇ ਤਨੁ ਧਰ ਸੰਗਿ ਰੂਲਿਆ ॥੩॥

The same scented body which was a source of pride, ends up as a pile of dust after death. ||3||

ਮੇਹਿ ਮੇਹਿਆ ਜਾਨੈ ਦੂਰਿ ਹੈ ॥ ਕਹੁ ਨਾਨਕ ਸਦਾ ਹਦੂਰਿ ਹੈ ॥੪॥੧॥੧੩੯॥

Nanak says, God is ever present right beside us. But infatuated with worldly riches, one deems God as far away. ||4||1||139||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਮਨ ਧਰ ਤਰਬੇ ਹਰਿ ਨਾਮ ਨੇ ॥

O' my mind, one swims across the world ocean by meditation on God's Name.

ਸਾਗਰ ਲਹਰਿ ਸੰਸਾ ਸੰਸਾਰੁ ਗੁਰੁ ਬੇਹਿਬੁ ਪਾਰ ਗਰਾਮਨੇ ॥੧॥ ਰਹਾਉ ॥

The Guru is a ship to cross the world-ocean filled with the waves of cynicism and doubt. ||1||Pause||

ਕਲਿ ਕਾਲਖ ਅੰਧਿਆਰੀਆ ॥

In Kalyug, Maya is a blemish that creates the darkness of ignorance in one's mind.

ਗੁਰ ਗਿਆਨ ਦੀਪਕ ਉਜਿਆਰੀਆ ॥੧॥

The Guru's divine wisdom illuminates the ignorant mind. ||1||

ਬਿਖੁ ਬਿਖਿਆ ਪਸਰੀ ਅਤਿ ਘਨੀ ॥

The poison of Maya is spread out far and wide.

ਉਬਰੇ ਜਪਿ ਜਪਿ ਹਰਿ ਗੁਨੀ ॥੨॥

People have saved themselves from the poisonous Maya by always remembering the virtues of God||2||

ਮਤਵਾਰੇ ਮਾਇਆ ਸੋਇਆ ॥

Engrossed in Maya, one is unaware of its illusions,

ਗੁਰ ਭੇਟਤ ਕ੍ਰਮੁ ਭਉ ਖੋਇਆ ॥੩॥

but by meeting the Guru he dispels his doubt and dread. ||3||

ਕਹੁ ਨਾਨਕ ਏਕੁ ਧਿਆਇਆ ॥

Nanak says, one who has meditated on God,

ਘਟਿ ਘਟਿ ਨਦਰੀ ਆਇਆ ॥੪॥੨॥੧੪੦॥

sees God in each and every heart. ||4||2||140||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਦੀਬਾਨੁ ਹਮਾਰੇ ਤੁਹੀ ਏਕ ॥

O' God, You alone are my support.

ਸੇਵਾ ਥਾਰੀ ਗੁਰਹਿ ਟੇਕ ॥੧॥ ਰਹਾਉ ॥

I perform Your devotional worship with the Guru's grace. ||1||Pause||

ਅਨਿਕ ਜੁਗਤਿ ਨਹੀ ਪਾਇਆ ॥

In spite of trying different ways, I was unable to realize You.

ਗੁਰਿ ਚਾਕਰ ਲੈ ਲਾਇਆ ॥੧॥

Now the Guru has made me Your humble devotee and has yoked me to Your devotional worship. ||1||

ਮਾਰੇ ਪੰਚ ਬਿਖਾਦੀਆ ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਦਲੁ ਸਾਧਿਆ ॥੨॥

By the Guru's grace, I have subdued the entire army of sinful tendencies and I have conquered the five rogues (lust, anger, greed, attachment, and ego).

||2||

ਬਖਸੀਸ ਵਜਹੁ ਮਿਲਿ ਏਕੁ ਨਾਮ ॥ ਸੁਖ ਸਹਜ ਆਨੰਦ ਬਿਸੁਮ ॥੩॥

One who is blessed with Naam, enjoys peace and true bliss. ||3||

ਪ੍ਰਭ ਕੇ ਚਾਕਰ ਸੇ ਭਲੇ ॥

Blessed are the humble devotees of God.

ਨਾਨਕ ਤਿਨ ਮੁਖ ਉਜਲੇ ॥੪॥੩॥੧੪੧॥

O' Nanak, they are honored in God's court. ||4||3||141||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਜੀਅਰੇ ਓਲ੍ਹਹਾ ਨਾਮ ਕਾ ॥

O' my soul, Naam is your only real strength here and hereafter.

ਅਵਰੁ ਜਿ ਕਰਨ ਕਰਾਵਨੇ ਤਿਨ ਮਹਿ ਭਉ ਹੈ ਜਾਮ ਕਾ ॥੧॥ ਰਹਾਉ ॥

Doing any thing other than meditation on Naam, carries the fear of spiritual death. ||1||Pause||

ਅਵਰ ਜਤਨਿ ਨਹੀ ਪਾਈਐ ॥

God is not realized by any effort other than meditation on Naam.

ਵਡੈ ਭਾਗਿ ਹਰਿ ਧਿਆਈਐ ॥੧॥

It is only by great fortune that one meditates on God. ||1||

ਲਾਖ ਹਿਕਮਤੀ ਜਾਨੀਐ ॥

One may become known in this world through great wisdom,

ਆਗੈ ਤਿਲੁ ਨਹੀ ਮਾਨੀਐ ॥੨॥

but hereafter he is not given the slightest advantage. ||2||

ਅਹੰਬੁਧਿ ਕਰਮ ਕਮਾਵਨੇ ॥

Performing good deeds with self-conceit,

ਗਿਰੂ ਬਾਲੁ ਨੀਰਿ ਬਹਾਵਨੇ ॥੩॥

is futile. It is like building castles in the sand. ||3||

ਪ੍ਰਭੁ ਕ੍ਰਿਪਾਲੁ ਕਿਰਪਾ ਕਰੈ ॥

By the grace of the merciful God,

ਨਾਮੁ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਮਿਲੈ ॥੪॥੪॥੧੪੨॥

O' Nanak, one receives Naam in the holy congregation. ||4||4||142||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਬਾਰਨੈ ਬਲਿਹਾਰਨੈ ਲਖ ਬਰੀਆ ॥

With complete devotion I dedicate myself to God a million times over.

ਨਾਮੇ ਹੇ ਨਾਮੁ ਸਾਹਿਬ ਕੇ ਪ੍ਰਾਨ ਅਧਰੀਆ ॥੧॥ ਰਹਾਉ ॥

God's Name alone is the strength of the spiritual life. ||1||Pause||

ਕਰਨ ਕਰਾਵਨ ਤੁਹੀ ਏਕ ॥

You alone are the Doer and the Cause of causes.

ਜੀਅ ਜੰਤ ਕੀ ਤੁਹੀ ਟੇਕ ॥੧॥

You alone are the support of all beings and creatures. ||1||

ਰਾਜ ਜੋਬਨ ਪ੍ਰਭ ਤੂੰ ਧਨੀ ॥

O' God, You are the power behind a person's authority and his youth.

ਤੂੰ ਨਿਰਗੁਨ ਤੂੰ ਸਰਗੁਨੀ ॥੨॥

You are without any attributes and yet You possess all the modes of Maya.

||2||

ਈਹਾ ਉਹਾ ਤੁਮ ਰਖੇ ॥

Here and hereafter You are the savior of all,

ਗੁਰ ਕਿਰਪਾ ਤੇ ਕੇ ਲਖੇ ॥੩॥

but a rare person understands this secret by the Guru's grace. ||3||

ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਸੁਜਾਨੁ ॥

O' God, You are wise and the inner-knower of all hearts.

ਨਾਨਕ ਤਕੀਆ ਤੁਹੀ ਤਾਣੁ ॥੪॥੫॥੧੪੩॥

You alone are Nanak's support and strength. ||4||5||143||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਹਰਿ ਹਰਿ ਹਰਿ ਆਰਾਧੀਐ ॥

One ought to meditate on God's Name for ever with loving devotion.

ਸੰਤਸੰਗਿ ਹਰਿ ਮਨਿ ਵਸੈ ਭਰਮੁ ਮੋਹੁ ਭਉ ਸਾਧੀਐ ॥੧॥ ਰਹਾਉ ॥

God is realized by being in the holy congregation and complete control of doubt, emotional attachment and fear is achieved. ||1||Pause||

ਬੇਦ ਪੁਰਾਣ ਸਿਮ੍ਰਿਤਿ ਭਨੇ ॥

All the holy books like Vedas, Puranas, and Simritis proclaim

ਸਭ ਉਚ ਬਿਰਾਜਿਤ ਜਨ ਸੁਨੇ ॥੧॥

that the saints are known to be at the highest spiritual status. ||1||

ਸਗਲ ਅਸਥਾਨ ਭੈ ਭੀਤ ਚੀਨ ॥

All hearts are known to be stricken with awe and fear,

ਰਾਮ ਸੇਵਕ ਭੈ ਰਹਤ ਕੀਨ ॥੨॥

but the devotees of God have been rendered fearless. ||2||

ਲਖ ਚਉਰਾਸੀਹ ਜੇਨਿ ਫਿਰਹਿ ॥

People wander through millions of existences,

ਗੋਬਿੰਦ ਲੋਕ ਨਹੀ ਜਨਮਿ ਮਰਹਿ ॥੩॥

but God's devotees don't endure the rounds of birth and death. ||3||

ਬਲ ਬੁਧਿ ਸਿਆਨਪ ਹਉਮੈ ਰਹੀ ॥

They lose their ego and do not depend on their power or wisdom,

ਹਰਿ ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਗਹੀ ॥੪॥੬॥੧੪੪॥

as they have taken the refuge of God-Guru, O' Nanak. ||4||6||144||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਮਨ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਈਐ ॥

O' my mind, let us sing the praises of God.

ਨੀਤ ਨੀਤ ਹਰਿ ਸੇਵੀਐ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

We ought to always remember God with every breath. ||1||Pause||

ਸੰਤਸੰਗਿ ਹਰਿ ਮਨਿ ਵਸੈ ॥

In the company of saints, God comes to dwell in the heart and

ਦੁਖੁ ਦਰਦੁ ਅਨੇਰਾ ਭ੍ਰਮੁ ਨਸੈ ॥੧॥

all the misery, pain, ignorance and cynicism departs. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਜਾਪੀਐ ॥

It is only through the Guru's grace that one meditates on God and

ਸੇ ਜਨੁ ਦੁਖਿ ਨ ਵਿਆਪੀਐ ॥੨॥

then he is not afflicted with any sorrow. ||2||

ਜਾ ਕਉ ਗੁਰੁ ਹਰਿ ਮੰਤ੍ਰੁ ਦੇ ॥

The one upon whom the Guru bestows the mantra of God's Name,

ਸੇ ਉਬਰਿਆ ਮਾਇਆ ਅਗਨਿ ਤੇ ॥੩॥

is saved from the greed of worldly riches and power. ||3||

ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਮਇਆ ਕਰਿ ॥

Nanak prays, "O' God, have mercy on me",

ਮੇਰੈ ਮਨਿ ਤਨਿ ਵਾਸੈ ਨਾਮੁ ਹਰਿ ॥੪॥੭॥੧੪੫॥

so that God's Name dwells in my mind and body. ||4||7||145||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਰਸਨਾ ਜਪੀਐ ਏਕੁ ਨਾਮ ॥

On reciting God's Name with our tongue,

ਈਹਾ ਸੁਖੁ ਆਨੰਦੁ ਘਨਾ ਆਗੈ ਜੀਅ ਕੈ ਸੰਗਿ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

immense bliss is received here and Naam proves useful hereafter.

||1||Pause||

ਕਟੀਐ ਤੇਰਾ ਅਹੰ ਰੇਗੁ ॥

The disease of your ego is eradicated,

ਤੂੰ ਗੁਰੁ ਪ੍ਰਸਾਦਿ ਕਰਿ ਰਾਜ ਜੇਗੁ ॥੧॥

and by the Guru's grace you have a good life and receive spiritual bliss. ||1||

ਹਰਿ ਰਸੁ ਜਿਨਿ ਜਨਿ ਚਾਖਿਆ ॥

One who tastes the nectar of Naam,

ਤਾ ਕੀ ਤ੍ਰਿਸਨਾ ਲਾਥੀਆ ॥੨॥

all his cravings for worldly wealth are quenched. ||2||

ਹਰਿ ਬਿਸੁਮ ਨਿਧਿ ਪਾਇਆ ॥

One who has realized God, the treasure of peace,

ਸੇ ਬਹੁਰਿ ਨ ਕਤ ਹੀ ਧਾਇਆ ॥੩॥

does not wander elsewhere. ||3||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ ॥

By the Guru, one who is blessed with God's Name,

ਨਾਨਕ ਤਾ ਕਾ ਭਉ ਗਇਆ ॥੪॥੮॥੧੪੬॥

O' Nanak, all his fears vanish. ||4||8||146||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਜਾ ਕਉ ਬਿਸਰੈ ਰਾਮ ਨਾਮ ਤਾਹੂ ਕਉ ਪੀਰ ॥

One who forgets God's Name is afflicted with grief.

ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਰਵਹਿ ਸੇ ਗੁਣੀ ਗਹੀਰ ॥੧॥ ਰਹਾਉ ॥

Those who join the saintly congregation and meditate on God become virtuous. ||1||Pause||

ਜਾ ਕਉ ਗੁਰਮੁਖਿ ਰਿਦੈ ਬੁਧਿ ॥

The Guru's follower who develops the intellect to meditate,

ਤਾ ਕੈ ਕਰ ਤਲ ਨਵ ਨਿਧਿ ਸਿਧਿ ॥੧॥

controls all kinds of treasures and miraculous powers. ||1||.

ਜੇ ਜਾਨਹਿ ਹਰਿ ਪ੍ਰਭ ਧਨੀ ॥

Those who realize God, the master of all the treasures,

ਕਿਛੁ ਨਾਹੀ ਤਾ ਕੈ ਕਮੀ ॥੨॥

do not lack anything. ||2 ||

ਕਰਣੈਹਾਰੁ ਪਛਾਨਿਆ ॥

One who realizes the Creator,

ਸਰਬ ਸੁਖ ਰੰਗ ਮਾਣਿਆ ॥੩॥

enjoys the pleasure of peace and bliss. ||3||.

ਹਰਿ ਧਨੁ ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਵਸੈ ॥ ਕਹੁ ਨਾਨਕ ਤਿਨ ਸੰਗਿ ਦੁਖੁ ਨਸੈ ॥੪॥੯॥੧੪੭॥

"All sorrow flees away in the company of those, in whose heart dwells the precious Name of God", says Nanak ||4||9||147||.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਗਰਬੁ ਬਡੇ ਮੂਲੁ ਇਤਨੇ ॥

You take great pride in yourself but in reality you are very insignificant.

ਰਹਨੁ ਨਹੀ ਗਹੁ ਕਿਤਨੇ ॥੧॥ ਰਹਾਉ ॥

You are not going to remain in this world forever no matter how much you hold onto it. ||1||Pause||

ਬੇਬਰਜਤ ਬੇਦ ਸੰਤਨਾ ਉਆਹੁ ਸਿਉ ਰੇ ਹਿਤਨੇ ॥

You love those very things which the holy books and saints forbid.

ਹਾਰ ਜੁਆਰ ਜੁਆ ਬਿਧੇ ਇੰਦ੍ਰੀ ਵਸਿ ਲੈ ਜਿਤਨੇ ॥੧॥

Under the control of sensory pleasures you are losing the game of life like a gambler. ||1||

ਹਰਨ ਭਰਨ ਸੰਪੂਰਨਾ ਚਰਨ ਕਮਲ ਰੰਗਿ ਰਿਤਨੇ ॥

You are devoid of the love of God who is All-powerful to destroy and sustain all the creatures.

ਨਾਨਕ ਉਧਰੇ ਸਾਧਸੰਗਿ ਕਿਰਪਾ ਨਿਧਿ ਮੈ ਦਿਤਨੇ ॥੨॥੧੦॥੧੪੮॥

O' Nanak, the treasure of mercy has blessed me the company of the holy and with their help I have crossed the world-ocean of vices. ||2||10||148||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਮੋਹਿ ਦਾਸਰੇ ਠਾਕੁਰ ਕੇ ॥

I am but a humble devotee of the Master.

ਧਾਨੁ ਪ੍ਰਭ ਕਾ ਖਾਨਾ ॥੧॥ ਰਹਾਉ ॥

I consume whatever God gives me. ||1||Pause||.

ਐਸੇ ਹੈ ਰੇ ਖਸਮੁ ਹਮਾਰਾ ॥

My Master-God is such,

ਖਿਨ ਮਹਿ ਸਾਜਿ ਸਵਾਰਣਹਾਰਾ ॥੧॥

that He creates and embellishes his creation in an instant. ||1||

ਕਾਮੁ ਕਰੀ ਜੇ ਠਾਕੁਰ ਭਾਵਾ ॥

I wish I do only those deeds by which I become pleasing to God,

ਗੀਤ ਚਰਿਤ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਾ ॥੨॥

and sing the songs of His virtues and wondrous plays. ||2||

ਸਰਣਿ ਪਰਿਓ ਠਾਕੁਰ ਵਜੀਰਾ ॥

I have come in the refuge of God's saints;

ਤਿਨਾ ਦੇਖਿ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥੩॥

beholding them my mind is comforted and consoled. ||3||.

ਏਕ ਟੇਕ ਏਕੋ ਆਧਾਰਾ ॥

"God alone is my strength and mainstay,

ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਲਾਗਾ ਕਾਰਾ ॥੪॥੧੧॥੧੪੯॥

and I am engaged in the devotional worship of God", says Nanak

||4||11||149||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਹੈ ਕੋਈ ਐਸਾ ਹਉਮੈ ਤੇਰੈ ॥

Is there any one out there who will shatter my ego,

ਇਸੁ ਮੀਠੀ ਤੇ ਇਹੁ ਮਨੁ ਹੋਰੈ ॥੧॥ ਰਹਾਉ ॥

and turn my mind away from this seemingly sweet Maya? ||1||Pause||.

ਅਗਿਆਨੀ ਮਾਨੁਖੁ ਭਇਆ ਜੇ ਨਾਹੀ ਸੇ ਲੋਰੈ ॥

One who is spiritually ignorant seeks what does not accompany in the end.

ਰੈਣਿ ਅੰਧਾਰੀ ਕਾਰੀਆ ਕਵਨ ਜੁਗਤਿ ਜਿਤੁ ਭੋਰੈ ॥੧॥

The mind is stuck in the pitch darkness of ignorance. Is there any way this mind can be spiritually enlightened? ||1||.

ਭ੍ਰਮਤੇ ਭ੍ਰਮਤੇ ਹਾਰਿਆ ਅਨਿਕ ਬਿਧੀ ਕਰਿ ਟੋਰੈ ॥

Wandering around I got tired of looking for one who could sway my mind away from Maya.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮੇਰੈ ॥੨॥੧੨॥੧੫੦॥

Nanak says, "God has bestowed mercy and now the company of saints is my treasure of all virtues". ||2||12||150||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਚਿੰਤਾਮਣਿ ਕਰੁਣਾ ਮਏ ॥੧॥ ਰਹਾਉ ॥

O' the merciful God, You are the wish-fulfilling Crown-Jewel. ||1||Pause||.

ਦੀਨ ਦਇਆਲਾ ਪਾਰਬ੍ਰਹਮ ॥

O' the all-pervading God, You are the merciful Master of the meek.

ਜਾ ਕੈ ਸਿਮਰਣਿ ਸੁਖ ਭਏ ॥੧॥

By meditating on You, peace is attained. ||1||

ਅਕਾਲ ਪੁਰਖ ਅਗਾਧਿ ਬੋਧ ॥

O' eternal God, You are beyond comprehension.

ਸੁਨਤ ਜਸੈ ਕੋਟਿ ਅਘ ਖਏ ॥੨॥

By listening to Your praises millions of sins vanish. ||2||

ਕਿਰਪਾ ਨਿਧਿ ਪ੍ਰਭ ਮਇਆ ਧਾਰਿ ॥

O' God, the treasure of mercy, show Your kindness,

ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ ॥੩॥੧੩॥੧੫੧॥

so that Nanak is always meditating on your Name. ||3||13||151||

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

Raag Gauree Poorbee, Fifth Guru:

ਮੇਰੇ ਮਨ ਸਰਣਿ ਪ੍ਰਭੁ ਸੁਖ ਪਾਏ ॥

O' my mind, peace is only attained in the refuge of God.

ਜਾ ਦਿਨਿ ਬਿਸਰੈ ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ਸੇ ਦਿਨੁ ਜਾਤ ਅਜਾਏ ॥੧॥ ਰਹਾਉ ॥

That day passes in vain when God, the Giver of life is forgotten. ||1||Pause||

ਏਕ ਰੈਣ ਕੇ ਪਾਹੁਨ ਤੁਮ ਆਏ ਬਹੁ ਜੁਗ ਆਸ ਬਧਾਏ ॥

You have come in this world as a guest for a short while and yet you hope to stay here for ages.

ਗਿ੍ਰਹ ਮੰਦਰ ਸੰਪੈ ਜੇ ਦੀਸੈ ਜਿਉ ਤਰਵਰ ਕੀ ਛਾਏ ॥੧॥

All these mansions and worldly wealth which you see are temporary like the shade of a tree. ||1||

ਤਨੁ ਮੇਰਾ ਸੰਪੈ ਸਭ ਮੇਰੀ ਬਾਗ ਮਿਲਖ ਸਭ ਜਾਏ ॥

You think that this body, the land, the gardens and all the possessions are yours forever.

ਦੇਵਨਹਾਰਾ ਬਿਸਰਿਓ ਠਾਕੁਰੁ ਖਿਨ ਮਹਿ ਹੋਤ ਪਰਾਏ ॥੨॥

You have forgotten God, the benefactor of all; in an instant these shall belong to somebody else. ||2||

ਪਹਿਰੈ ਬਾਗਾ ਕਰਿ ਇਸਨਾਨਾ ਚੋਆ ਚੰਦਨ ਲਾਏ ॥

After bathing, one wears clean clothes and anoints himself with perfumes,

ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਨਹੀ ਚੀਨਿਆ ਜਿਉ ਹਸਤੀ ਨਾਵਾਏ ॥੩॥

but if he does not remember the fearless and formless God, (from the spiritual standpoint) all those efforts are of no use and it is like giving bath to an elephant. ||3||

ਜਉ ਹੋਇ ਕ੍ਰਿਪਾਲ ਤ ਸਤਿਗੁਰੁ ਮੇਲੈ ਸਭਿ ਸੁਖ ਹਰਿ ਕੇ ਨਾਏ ॥

When God becomes merciful, He unites one with the true Guru. All peace lies in meditating on God's Name.

ਮੁਕਤੁ ਭਇਆ ਬੰਧਨ ਗੁਰਿ ਖੇਲੇ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ ॥੪॥੧੪॥੧੫੨॥

O' Nanak, the Guru liberates such a person from the worldly bonds who sings the praises of God. ||4||14||152||

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

Raag Gauree Poorbee, Fifth Guru:

ਮੇਰੇ ਮਨ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਸਦ ਕਰੀਐ ॥

O' my mind, let us always recite the Name of God.

ਰਤਨ ਜਨਮੁ ਸਫਲੁ ਗੁਰਿ ਕੀਆ ਦਰਸਨ ਕਉ ਬਲਿਹਰੀਐ ॥੧॥ ਰਹਾਉ ॥

We should dedicate ourselves to the Guru who has made the precious human life prosperous and fruitful. ||1||Pause||

ਜੇਤੇ ਸਾਸ ਗ੍ਰਾਸ ਮਨੁ ਲੇਤਾ ਤੇਤੇ ਹੀ ਗੁਨ ਗਾਈਐ ॥

One should sing His praises with every breath.

ਜਉ ਹੋਇ ਦੈਆਲੁ ਸਤਿਗੁਰੁ ਅਪੁਨਾ ਤਾ ਇਹ ਮਤਿ ਬੁਧਿ ਪਾਈਐ ॥੧॥

When our true Guru becomes merciful, only then we receive such wisdom. ||1||

ਮੇਰੇ ਮਨ ਨਾਮਿ ਲਏ ਜਮ ਬੰਧ ਤੇ ਛੁਟਹਿ ਸਰਬ ਸੁਖਾ ਸੁਖ ਪਾਈਐ ॥

O' my mind, by meditating on Naam you obtain sublime bliss and are released from the fear of death.

ਸੇਵਿ ਸੁਆਮੀ ਸਤਿਗੁਰੁ ਦਾਤਾ ਮਨ ਬੰਛਤ ਫਲ ਆਈਐ ॥੨॥

The fruits of heart's desires are obtained through the devotional service of the beneficent God and the true Guru. ||2||

ਨਾਮੁ ਇਸਟੁ ਮੀਤ ਸੁਤ ਕਰਤਾ ਮਨ ਸੰਗਿ ਤੁਹਾਰੈ ਚਾਲੈ ॥

O' my mind, Naam is your true beloved, your friend, your child and Creator; It is Naam that accompanies you after death.

ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰ ਅਪੁਨੇ ਕੀ ਗੁਰ ਤੇ ਪਾਈਐ ਪਾਲੈ ॥੩॥

Follow the teachings of your true Guru; Naam is received from the Guru alone. ||3||

ਗੁਰਿ ਕਿਰਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਬਿਨਸੇ ਸਰਬ ਅੰਦੇਸਾ ॥

When the merciful Guru-God became kind, all my doubts went away.

ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਕੀਰਤਨਿ ਮਿਟਿਓ ਸਗਲ ਕਲੇਸਾ ॥੪॥੧੫॥੧੫੩॥

Nanak attained peace by singing the praises of God and all his anxieties and sorrows vanished. ||4||15||153||

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੫

Raag Gauree, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ ॥੧॥ ਰਹਾਉ ॥

It is only a rare person whose craving for worldly desires is quenched.
|1|Pause|

ਕੋਟਿ ਜੇਰੇ ਲਾਖ ਕ੍ਰੋਰੇ ਮਨੁ ਨ ਹੋਰੇ ॥

Even after amassing untold wealth, one is not satiated,

ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ ॥੧॥

and keeps yearning for more. ||1||

ਸੁੰਦਰ ਨਾਰੀ ਅਨਿਕ ਪਰਕਾਰੀ ਪਰ ਗ੍ਰਿਹ ਬਿਕਾਰੀ ॥

One enjoys the company of one's beautiful spouse in many ways but still tends to commit adultery.

ਬੁਰਾ ਭਲਾ ਨਹੀ ਸੁਝੀ ਹੇ ॥੨॥

And does not distinguish between good and bad. ||2||

ਅਨਿਕ ਬੰਧਨ ਮਾਇਆ ਭਰਮਤੁ ਭਰਮਾਇਆ ਗੁਣ ਨਿਧਿ ਨਹੀ ਗਾਇਆ ॥

Trapped in the myriad bonds of Maya, one wanders about in illusion but does not sing the praises of God, the treasure of virtues.

ਮਨ ਬਿਖੈ ਹੀ ਮਹਿ ਲੁਝੀ ਹੇ ॥੩॥

People's mind always remains engrossed in the poison of worldly pleasures. ||3||

ਜਾ ਕਉ ਰੇ ਕਿਰਪਾ ਕਰੈ ਜੀਵਤ ਸੋਈ ਮਰੈ ਸਾਧਸੰਗਿ ਮਾਇਆ ਤਰੈ ॥

One, upon whom God shows mercy, lives detached from Maya as if he were dead while still alive. In the holy congregation he swims across the ocean of Maya.

ਨਾਨਕ ਸੇ ਜਨੁ ਦਰਿ ਹਰਿ ਸਿਝੀ ਹੇ ॥੪॥੧॥੧੫੪॥

O' Nanak, such a person triumphs in God's court. ||4||1||154||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਸਭਹੁ ਕੇ ਰਸੁ ਹਰਿ ਹੇ ॥੧॥ ਰਹਾਉ ॥

God's Name is the essence of bliss for all mankind. ||1||Pause||

ਕਾਹੂ ਜੋਗ ਕਾਹੂ ਭੋਗ ਕਾਹੂ ਗਿਆਨ ਕਾਹੂ ਧਿਆਨ ॥

Some are engaged in yoga or worldly enjoyments, while others are busy in procuring divine knowledge or doing meditation.

ਕਾਹੂ ਹੇ ਡੰਡ ਧਰਿ ਹੇ ॥੧॥

Some like to be staff-bearing hermits. ||1||

ਕਾਹੂ ਜਾਪ ਕਾਹੂ ਤਾਪ ਕਾਹੂ ਪੂਜਾ ਹੋਮ ਨੇਮ ॥

Some are engaged in chanting mantras while others are in penance; some are performing worship and some others are engaged in rituals like making offerings to the fire.

ਕਾਹੂ ਹੇ ਗਉਨੁ ਕਰਿ ਹੇ ॥੨॥

Some like to live the life of a wanderer. ||2||

ਕਾਹੂ ਤੀਰ ਕਾਹੂ ਨੀਰ ਕਾਹੂ ਬੇਦ ਬੀਚਾਰ ॥

Some like to sit near river banks. Some like bathing at holy places and some others like discourses on the Vedas (the Hindu holy books).

ਨਾਨਕਾ ਭਗਤਿ ਪ੍ਰਿਅ ਹੇ ॥੩॥੨॥੧੫੫॥

But Nanak loves the devotional worship of God. ||3||2||155||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਗੁਨ ਕੀਰਤਿ ਨਿਧਿ ਮੇਰੀ ॥੧॥ ਰਹਾਉ ॥

O' God, singing Your praises is my treasure. ||1||Pause||

ਤੂੰਹੀ ਰਸ ਤੂੰਹੀ ਜਸ ਤੂੰਹੀ ਰੂਪ ਤੂੰਹੀ ਰੰਗ ॥

You are my delight and glory. You are my beauty and my worldly pleasures.

ਆਸ ਓਟ ਪ੍ਰਭ ਤੇਰੀ ॥੧॥

You are my strength and my hope. ||1||

ਤੂੰਹੀ ਮਾਨ ਤੂੰਹੀ ਧਾਨ ਤੂੰਹੀ ਪਤਿ ਤੂੰਹੀ ਪ੍ਰਾਨ ॥

You are my pride and my wealth. You are my honor and my breath of life.

ਗੁਰਿ ਤੂਟੀ ਲੈ ਜੇਰੀ ॥੨॥

The Guru has united my conscience with You which had been separated in the past. ||2||

ਤੂੰਹੀ ਗ੍ਰਿਹਿ ਤੂੰਹੀ ਬਨਿ ਤੂੰਹੀ ਗਾਉ ਤੂੰਹੀ ਸੁਨਿ ॥

O' God, You are present in the household, in the forest, in the village and in the wilderness.

ਹੈ ਨਾਨਕ ਨੇਰ ਨੇਰੀ ॥੩॥੩॥੧੫੬॥

O' Nanak, God dwells so very close to all beings. ||3||3||156||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Gurul:

ਮਾਤੇ ਹਰਿ ਰੰਗਿ ਮਾਤੇ ॥੧॥ ਰਹਾਉ ॥

I am intoxicated too, but I am intoxicated with the love of God. ||1||Pause||

ਉਹੀ ਪੀਓ ਉਹੀ ਖੀਓ ਗੁਰਹਿ ਦੀਓ ਦਾਨੁ ਕੀਓ ॥

I have consumed only the intoxicant of God's Name and I am inebriated with it. It is the Guru who has given me this drink of Naam in charity,

ਉਆਹੁ ਸਿਉ ਮਨੁ ਰਾਤੇ ॥੧॥

and it is this very drink of Naam that my mind is imbued with. ||1||

ਉਹੀ ਭਾਠੀ ਉਹੀ ਪੇਚਾ ਉਹੀ ਪਿਆਰੇ ਉਹੀ ਰੂਚਾ ॥

God's Name is my distilling furnace. God's Name is the cooling plaster on the distilling pipe and it is also the the cup for drinking; Love with Naam is my intoxication.

ਮਨਿ ਓਹੇ ਸੁਖੁ ਜਾਤੇ ॥੨॥

My mind is enjoying the bliss of that very drink of Naam. ||2||

ਸਹਜ ਕੇਲ ਅਨਦ ਖੇਲ ਰਹੇ ਫੇਰ ਭਏ ਮੇਲ ॥ਨਾਨਕ ਗੁਰ ਸਬਦਿ ਪਰਾਤੇ ॥੩॥੪॥੧੫੭॥

O' Nanak, one whose heart is pierced with the Guru's immaculate word, enjoys the pleasing frolicks in intuitive peace; his cycle of birth and death ends and he merges with God.

ਰਾਗੁ ਗੌੜੀ ਮਾਲਵਾ ਮਹਲਾ ੫

Raag Gauree Maalwaa, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹਰਿ ਨਾਮੁ ਲੇਹੁ ਮੀਤਾ ਲੇਹੁ ਆਗੈ ਬਿਖਮ ਪੰਥੁ ਭੈਆਨ ॥੧॥ ਰਹਾਉ ॥

O' my friend, always meditate on God's Name because hereafter the path is terrifying and treacherous with vices and worldly attachments. ||1||Pause||

ਸੇਵਤ ਸੇਵਤ ਸਦਾ ਸੇਵਿ ਤੇਰੈ ਸੰਗਿ ਬਸਤੁ ਹੈ ਕਾਲੁ ॥

Contemplate Naam forever and serve God by remembering Him with devotion; Death, always hangs over your head.

ਕਰਿ ਸੇਵਾ ਤੂੰ ਸਾਧ ਕੀ ਹੋ ਕਾਟੀਐ ਜਮ ਜਾਲੁ ॥੧॥

Serve the Guru by contemplation on Naam and you will be freed from the cycle of birth and death. ||1||

ਹੋਮ ਜਗ ਤੀਰਥ ਕੀਏ ਬਿਚਿ ਹਉਮੈ ਬਧੇ ਬਿਕਾਰ ॥

The ego of performing rituals such as fire worship, sacrificial feasts and pilgrimage increases the load of sins.

ਨਰਕੁ ਸੁਰਗੁ ਦੁਇ ਭੁੰਚਨਾ ਹੋਇ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥੨॥

This way, one has to go through both, hell and heaven and one takes birth again and again. ||2||

ਸਿਵ ਪੁਰੀ ਬ੍ਰਹਮ ਇੰਦ੍ਰ ਪੁਰੀ ਨਿਹਚਲੁ ਕੇ ਥਾਉ ਨਾਹਿ ॥

The realm of Shiva, the realms of Brahma and Indra as well – none of these places is eternal.

ਬਿਨੁ ਹਰਿ ਸੇਵਾ ਸੁਖੁ ਨਹੀ ਹੋ ਸਾਕਤ ਆਵਹਿ ਜਾਹਿ ॥੩॥

Without the devotional service of God, there is no peace and the faithless cynics remain in the cycle of birth and death. ||3||

ਜੈਸੇ ਗੁਰਿ ਉਪਦੇਸਿਆ ਮੈ ਤੈਸੇ ਕਹਿਆ ਪੁਕਾਰਿ ॥

As the Guru has taught me, so have I spoken.

ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ ॥੪॥੧॥੧੫੮॥

Nanak says, "O' my mind, listen! sing the praises of God so that you may be saved from the rounds of birth and death". ||4||1||158||

ਰਾਗੁ ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫

Raag Gauree Maalaa, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਪਾਇਓ ਬਾਲ ਬੁਧਿ ਸੁਖੁ ਰੇ ॥

It is by adopting traits of an innocent mind of a child that I have found inner peace.

ਹਰਖ ਸੋਗ ਹਾਨਿ ਮਿਰਤੁ ਦੁਖ ਸੁਖ ਚਿਤਿ ਸਮਸਰਿ ਗੁਰ ਮਿਲੇ ॥੧॥ ਰਹਾਉ ॥

Since I met the Guru and started following his teachings, joy and sorrow, profit and loss, birth and death, pain and pleasure – all appear to be the same to my consciousness. ||1||Pause||

ਜਉ ਲਉ ਹਉ ਕਿਛੁ ਸੋਚਉ ਚਿਤਵਉ ਤਉ ਲਉ ਦੁਖਨੁ ਭਰੇ ॥

As long as I plotted and planned things, I was full of frustrations.

ਜਉ ਕ੍ਰਿਪਾਲੁ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਆ ਤਉ ਆਨਦ ਸਹਜੇ ॥੧॥

Since I met the perfect and merciful Guru and started following his teachings, intuitively, I am in bliss. ||1||

ਜੇਤੀ ਸਿਆਨਪ ਕਰਮ ਹਉ ਕੀਏ ਤੇਤੇ ਬੰਧ ਪਰੇ ॥

The more deeds I did through cleverness, the more bonds I was saddled with.

ਜਉ ਸਾਧੂ ਕਰੁ ਮਸਤਕਿ ਧਰਿਓ ਤਬ ਹਮ ਮੁਕਤ ਭਏ ॥੨॥

I got liberated from the worldly bonds when the Guru showered his blessing. ||2||

ਜਉ ਲਉ ਮੇਰੇ ਮੇਰੇ ਕਰਤੇ ਤਉ ਲਉ ਬਿਖੁ ਘੇਰੇ ॥

As long as I was being possessive of the materialistic things, I was surrounded by the poisonous Maya.

ਮਨੁ ਤਨੁ ਬੁਧਿ ਅਰਪੀ ਠਾਕੁਰ ਕਉ ਤਬ ਹਮ ਸਹਜਿ ਸੋਏ ॥੩॥

But when I completely surrendered myself in thought and action to my Master-God, I intuitively began to dwell in peace. ||3||

ਜਉ ਲਉ ਪੇਟ ਉਠਾਈ ਚਲਿਅਉ ਤਉ ਲਉ ਡਾਨ ਭਰੇ ॥

As long as I carried the load of worldly attachments, I continued to live a life full of discontentment.

ਪੇਟ ਡਾਰਿ ਗੁਰੁ ਪੂਰਾ ਮਿਲਿਆ ਤਉ ਨਾਨਕ ਨਿਰਭਏ ॥੪॥੧॥੧੫੯॥

O' Nanak, when I met the Perfect Guru, I threw away that load of Maya and became fearless. ||4||1||159||

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

Raag Gauree Maalaa, Fifth Guru:

ਭਾਵਨੁ ਤਿਆਗਿਓ ਰੀ ਤਿਆਗਿਓ ॥

O' my sister, I have renounced the quest for pleasures and the fear of sorrows.

ਤਿਆਗਿਓ ਮੈ ਗੁਰ ਮਿਲਿ ਤਿਆਗਿਓ ॥

This renouncement took place as a grace of the Guru when I surrendered myself completely.

ਸਰਬ ਸੁਖ ਆਨੰਦ ਮੰਗਲ ਰਸ ਮਾਨਿ ਗੋਬਿੰਦੈ ਆਗਿਓ ॥੧॥ ਰਹਾਉ ॥

All peace, joy, happiness and pleasures have come since I surrendered to the will of God. ||1||Pause||

ਮਾਨੁ ਅਭਿਮਾਨੁ ਦੇਉ ਸਮਾਨੇ ਮਸਤਕੁ ਡਾਰਿ ਗੁਰ ਪਾਗਿਓ ॥

Since, I totally accepted the Guru and his teachings, praise or slander mean the same to me.

ਸੰਪਤ ਹਰਖੁ ਨ ਆਪਤ ਦੁਖਾ ਰੰਗੁ ਠਾਕੁਰੈ ਲਾਗਿਓ ॥੧॥;

Since, I have embraced love for my Creator, wealth does not excite me and misfortune does not disturb me either. ||1||

ਬਾਸ ਬਾਸਰੀ ਏਕੈ ਸੁਆਮੀ ਉਦਿਆਨ ਦ੍ਰਿਸਟਾਗਿਓ ॥

The creator is omnipresent; I behold Him in every household and in the wilderness as well.

ਨਿਰਭਉ ਭਏ ਸੰਤ ਕ੍ਰਮੁ ਡਾਰਿਓ ਪੂਰਨ ਸਰਬਾਗਿਓ ॥੨॥

By the grace of the Guru, I got rid of my doubts and I have become fearless. Now, I see the All-knowing God pervading everywhere. ||2||

ਜੇ ਕਿਛੁ ਕਰਤੈ ਕਾਰਣੁ ਕੀਨੇ ਮਨਿ ਬੁਰੇ ਨ ਲਾਗਿਓ ॥

My mind is not troubled by whatever the Creator does.

ਸਾਧਸੰਗਤਿ ਪਰਸਾਦਿ ਸੰਤਨ ਕੈ ਸੋਇਓ ਮਨੁ ਜਾਗਿਓ ॥੩॥

By the Guru's grace and the company of the saintly persons, my mind has awakened from the slumber of worldly attachments. ||3||

ਜਨ ਨਾਨਕ ਓੜਿ ਤੁਹਾਰੀ ਪਰਿਓ ਆਇਓ ਸਰਣਾਗਿਓ ॥

Nanak says, "O' God, I am your devotee and have come to Your refuge seeking your support".

ਨਾਮ ਰੰਗੁ ਸਹਜ ਰਸ ਮਾਣੇ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗਿਓ ॥੪॥੨॥੧੬੦॥

Imbued with Naam I am enjoying the intuitive peace; no pain or suffering of any kind bothers me anymore. ||4||2||160||

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

Raag Gauree Maalaa, Fifth Guru:

ਪਾਇਆ ਲਾਲੁ ਰਤਨੁ ਮਨਿ ਪਾਇਆ ॥

I have attained the precious Naam in my heart.

ਤਨੁ ਸੀਤਲੁ ਮਨੁ ਸੀਤਲੁ ਥੀਆ ਸਤਗੁਰ ਸਬਦਿ ਸਮਾਇਆ ॥੧॥ ਰਹਾਉ ॥

Merged in the Guru's word, my body and mind have become tranquil.

||1||Pause||

ਲਾਥੀ ਭੂਖ ਤ੍ਰਿਸਨ ਸਭ ਲਾਥੀ ਚਿੰਤਾ ਸਗਲ ਬਿਸਾਰੀ ॥

Since my yearning for Maya has departed, my anxiety is gone.

ਕਰੁ ਮਸਤਕਿ ਗੁਰਿ ਪੂਰੈ ਧਰਿਓ ਮਨੁ ਜੀਤੇ ਜਗੁ ਸਾਰੀ ॥੧॥

Since the Guru has blessed me, I have conquered my mind and it feels like I have conquered the whole world. ||1||

ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹੇ ਰਿਦ ਅੰਤਰਿ ਡੋਲਨ ਤੇ ਅਬ ਚੁਕੇ ॥

Now that I am not tempted by the illusion of Maya any more, I remain steady and do not waver.

ਅਖੁਟੁ ਖਜਾਨਾ ਸਤਿਗੁਰਿ ਦੀਆ ਤੇਟਿ ਨਹੀ ਰੇ ਮੂਕੇ ॥੨॥

The true Guru has given me the inexhaustible treasure of Naam and it never runs out. ||2||

ਅਚਰਜੁ ਏਕੁ ਸੁਨਹੁ ਰੇ ਭਾਈ ਗੁਰਿ ਐਸੀ ਬੁਝ ਬੁਝਾਈ ॥

O' Brother, listen to this wonder! the Guru has blessed me with such an understanding,

ਲਾਹਿ ਪਰਦਾ ਠਾਕੁਰੁ ਜਉ ਭੇਟਿਓ ਤਉ ਬਿਸਰੀ ਤਾਤਿ ਪਰਾਈ ॥੩॥

that by removing the veil of illusion I have realized God and all my jealousy with others has vanished. ||3||

ਕਹਿਓ ਨ ਜਾਈ ਏਹੁ ਅਚੰਭਉ ਸੇ ਜਾਨੈ ਜਿਨਿ ਚਾਖਿਆ ॥

This is a wondrous bliss which cannot be described. He alone knows, who has experienced it.

ਕਹੁ ਨਾਨਕ ਸਚ ਭਏ ਬਿਗਾਸਾ ਗੁਰਿ ਨਿਧਾਨੁ ਰਿਦੈ ਲੈ ਰਾਖਿਆ ॥੪॥੩॥੧੬੧॥

Nanak says, "The Guru has enshrined the treasure of Naam in my heart and I feel enlightened". ||4||3||161||

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

Raag Gauree Maalaa, Fifth Guru:

ਉਬਰਤ ਰਾਜਾ ਰਾਮ ਕੀ ਸਰਣੀ ॥

One can be saved from the effect of Maya only in the refuge of the sovereign God.

ਸਰਬ ਲੋਕ ਮਾਇਆ ਕੇ ਮੰਡਲ ਗਿਰਿ ਗਿਰਿ ਪਰਤੇ ਧਰਣੀ ॥੧॥ ਰਹਾਉ ॥

Being in the grip of Maya, the inhabitants of all the worlds are in a low spiritual state. ||1||Pause||

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਬੀਚਾਰੇ ਮਹਾ ਪੁਰਖਨ ਇਉ ਕਹਿਆ ॥

The great men have studied the Shastras, the Simritees and the Vedas and they have said,

ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਨਿਸਤਾਰਾ ਸੁਖੁ ਨ ਕਿਨਹੂੰ ਲਹਿਆ ॥੧॥

that no one can swim across the worldly ocean of Maya and attain peace without meditation on God's Name. ||1||

ਤੀਨਿ ਭਵਨ ਕੀ ਲਖਮੀ ਜੇਰੀ ਬੁਝਤ ਨਾਹੀ ਲਹਰੇ ॥

Even if someone acquires the wealth of all the three worlds, the waves of greed do not subside.

ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਾ ਬਿਤਿ ਪਾਵੈ ਫਿਰਤੇ ਪਹਰੇ ਪਹਰੇ ॥੨॥

Without devotional worship of God, one wanders around endlessly and cannot attain peace of mind. ||2||

ਅਨਿਕ ਬਿਲਾਸ ਕਰਤ ਮਨ ਮੋਹਨ ਪੂਰਨ ਹੋਤ ਨ ਕਾਮਾ ॥

Even if a person engages in various fascinating recreations, his lust doesn't get fulfilled.

ਜਲਤੇ ਜਲਤੇ ਕਬਹੂ ਨ ਬੁਝਤ ਸਗਲ ਬ੍ਰਿਥੇ ਬਿਨੁ ਨਾਮਾ ॥੩॥

One keeps burning in the fire of these desires which never extinguish. Other than meditation on Naam, all efforts are useless. ||3||

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤਾ ਇਹੈ ਸਾਰ ਸੁਖ ਪੂਰਾ ॥

O' my friends, meditate on God's Name, which is the essence of complete bliss.

ਸਾਧਸੰਗਤਿ ਜਨਮ ਮਰਣੁ ਨਿਵਾਰੈ ਨਾਨਕ ਜਨ ਕੀ ਧੂਰਾ ॥੪॥੪॥੧੬੨॥

Nanak submits to the humble service of the devotee who gets rid of the cycle of birth and death in the holy congregation. ||4||4||162||

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

Raag Gauree Maalaa, Fifth Guru:

ਮੇ ਕਉ ਇਹ ਬਿਧਿ ਕੇ ਸਮਝਾਵੈ ॥ ਕਰਤਾ ਹੋਇ ਜਨਾਵੈ ॥੧॥ ਰਹਾਉ ॥

Let someone take the role of the Creator and then convince me with the concept of enduring birth and death due to one's past deeds. ||1||Pause||

ਅਨਜਾਨਤ ਕਿਛੁ ਇਨਹਿ ਕਮਾਨੇ ਜਪ ਤਪ ਕਛੁ ਨ ਸਾਧਾ ॥

Out of ignorance if a persons does some unjustifiable deeds and does not perform any devotional worship or penance,

ਦਹ ਦਿਸਿ ਲੈ ਇਹੁ ਮਨੁ ਦਉਰਾਇਓ ਕਵਨ ਕਰਮ ਕਰਿ ਬਾਧਾ ॥੧॥

and lets his mind wander in pursuit of Maya, what are the specific deeds by which he is bound in the rounds of birth and death? ||1||

ਮਨ ਤਨ ਧਨ ਭੂਮਿ ਕਾ ਠਾਕੁਰੁ ਹਉ ਇਸ ਕਾ ਇਹੁ ਮੇਰਾ ॥

Such a person assumes, "I am the master of my mind, body, wealth and land; I believe that I belong to them and they belong to me".

ਭਰਮ ਮੋਹ ਕਛੁ ਸੁਝਸਿ ਨਾਹੀ ਇਹ ਪੈਖਰ ਪਏ ਪੈਰਾ ॥੨॥

Due to attachment with the illusionary world, he cannot think righteously and the shackles of Maya slow down his spiritual progress.

ਤਬ ਇਹੁ ਕਹਾ ਕਮਾਵਨ ਪਰਿਆ ਜਬ ਇਹੁ ਕਛੁ ਨ ਹੋਤਾ ॥

Before creation of the world, how could one have spiritually progressed without having gotten the body?

ਜਬ ਏਕ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਆਪਹਿ ਕਰਤਾ ॥੩॥

When only the immaculate and formless God prevailed, He did everything Himself. ||3||

ਅਪਨੇ ਕਰਤਬ ਆਪੇ ਜਾਨੈ ਜਿਨਿ ਇਹੁ ਰਚਨੁ ਰਚਾਇਆ ॥

He alone knows His actions who fashioned this world.

ਕਹੁ ਨਾਨਕ ਕਰਣਹਾਰੁ ਹੈ ਆਪੇ ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥੪॥੫॥੧੬੩॥

Nanak says, "God Himself is the doer. The true Guru has dispelled my false notions". (such as belief in ownership of worldly things etc). ||4||5||163||

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

Raag Gauree Maalaa, Fifth Guru:

ਹਰਿ ਬਿਨੁ ਅਵਰ ਕ੍ਰਿਆ ਬਿਰਥੇ ॥

Without meditation on God, all other deeds are useless.

ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਕਮਾਣੇ ਇਹਿ ਓਰੈ ਮੂਸੇ ॥੧॥ ਰਹਾਉ ॥

The merits of recitation, penance, self-mortification and other rites to please the dieties are not recognized in God's Court. ||1||Pause||

ਬਰਤ ਨੇਮ ਸੰਜਮ ਮਹਿ ਰਹਤਾ ਤਿਨ ਕਾ ਆਢੁ ਨ ਪਾਇਆ ॥

One who remains engaged in observing fasts, daily rituals and austerities does not attain even a penny's worth of spiritual gain.

ਆਗੈ ਚਲਣੁ ਅਉਰੁ ਹੈ ਭਾਈ ਉਂਹਾ ਕਾਮਿ ਨ ਆਇਆ ॥੧॥

O' brother, no ritualistic deed serves any purpose hereafter. Only the meditation on Naam serves there. ||1||

ਤੀਰਥਿ ਨਾਇ ਅਰੁ ਧਰਨੀ ਕ੍ਰਮਤਾ ਆਗੈ ਠਉਰ ਨ ਪਾਵੈ ॥

One who bathes at places of pilgrimages and wanders all over the world, does not get any recognition in God's court.

ਉਹਾ ਕਾਮਿ ਨ ਆਵੈ ਇਹ ਬਿਧਿ ਓਹੁ ਲੇਗਨ ਹੀ ਪਤੀਆਵੈ ॥੨॥

Any such deed is of no use in God's court. He may only be able to impress people. ||2||

ਚਤੁਰ ਬੇਦ ਮੁਖ ਬਚਨੀ ਉਚਰੈ ਆਗੈ ਮਹਲੁ ਨ ਪਾਈਐ ॥

Even by reciting all the four Vedas (the Hindu holy books) from memory, one does not receive God's approval.

ਬੁਝੈ ਨਾਹੀ ਏਕੁ ਸੁਧਾਖਰੁ ਓਹੁ ਸਗਲੀ ਝਾਖ ਝਖਾਈਐ ॥੩॥

One's efforts are all useless if he doesn't realize the essence of God's immaculate Name. ||3||

ਨਾਨਕੁ ਕਹਤੇ ਇਹੁ ਬੀਚਾਰਾ ਜਿ ਕਮਾਵੈ ਸੁ ਪਾਰ ਗਰਾਮੀ ॥

Nanak expresses the thought that one who earns the wealth of God's Name, becomes able to swim across the worldly ocean of vices.

ਗੁਰੁ ਸੇਵਹੁ ਅਰੁ ਨਾਮੁ ਧਿਆਵਹੁ ਤਿਆਗਹੁ ਮਨਹੁ ਗੁਮਾਨੀ ॥੪॥੬॥੧੬੪॥

Renounce the illusions of your mind, humbly follow the Guru's teachings and meditate on God's Name. ||4||6||164||

ਗਉੜੀ ਮਾਲਾ ੫ ॥

Raag Gauree Maalaa, Fifth Guru:

ਮਾਧਉ ਹਰਿ ਹਰਿ ਹਰਿ ਮੁਖਿ ਕਹੀਐ ॥

O' God our Master, bless us so we may always utter Your Name.

ਹਮ ਤੇ ਕਛੁ ਨ ਹੋਵੈ ਸੁਆਮੀ ਜਿਉ ਰਾਖਹੁ ਤਿਉ ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥

O' our Master, on our own we are unable to do anything. We live as You rear us. ||1||Pause||

ਕਿਆ ਕਿਛੁ ਕਰੈ ਕਿ ਕਰਣੈਹਾਰਾ ਕਿਆ ਇਸੁ ਹਾਥਿ ਬਿਚਾਰੇ ॥

O' God, what should a person do?; what is he capable of doing and what is under the control of this helpless being?

ਜਿਤੁ ਤੁਮ ਲਾਵਹੁ ਤਿਤ ਹੀ ਲਾਗਾ ਪੂਰਨ ਖਸਮ ਹਮਾਰੇ ॥੧॥

O' our perfect Master, one does whatever You direct one to do. ||1||

ਕਰਹੁ ਕ੍ਰਿਪਾ ਸਰਬ ਕੇ ਦਾਤੇ ਏਕ ਰੂਪ ਲਿਵ ਲਾਵਹੁ ॥

O' benefactor of all, show mercy and bless me with the longing to love You alone.

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਹਰਿ ਪਰਿ ਅਪੁਨਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥੨॥੭॥੧੬੫॥

O' God, this is the supplication of Nanak, "Please make me meditate on Your Name". ||2||7||165||

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫

Raag Gauree Maajh, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਦੀਨ ਦਇਆਲ ਦਮੇਦਰ ਰਾਇਆ ਜੀਉ ॥

O' Merciful to the meek, the sovereign God!

ਕੋਟਿ ਜਨਾ ਕਰਿ ਸੇਵ ਲਗਾਇਆ ਜੀਉ ॥

Having creating millions of devotees, You have brought them to Your devotional worship.

ਭਗਤ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਰਖਾਇਆ ਜੀਉ ॥

It is Your tradition that You love Your devotees.

ਪੂਰਨ ਸਭਨੀ ਜਾਈ ਜੀਉ ॥੧॥

O' God, You totally pervade all places. ||1||.

ਕਿਉ ਪੇਖਾ ਪ੍ਰੀਤਮੁ ਕਵਣ ਸੁਕਰਣੀ ਜੀਉ ॥

What is the righteous deed by which I can behold the beloved God.

ਸੰਤਾ ਦਾਸੀ ਸੇਵਾ ਚਰਣੀ ਜੀਉ ॥

I aspire to become the humble devotee of the Guru and follow his teachings with utmost sincerity.

ਇਹੁ ਜੀਉ ਵਤਾਈ ਬਲਿ ਬਲਿ ਜਾਈ ਜੀਉ ॥

I would love to devote this soul and dedicate myself to the Guru.

ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਈ ਜੀਉ ॥੨॥

With complete humility I would submit to Him. ||2||

ਪੇਥੀ ਪੰਡਿਤ ਬੇਦ ਖੋਜੰਤਾ ਜੀਉ ॥

A pundit searches for God through the Vedas and other holy books.

ਹੋਇ ਬੈਰਾਗੀ ਤੀਰਥਿ ਨਾਵੰਤਾ ਜੀਉ ॥

By becoming a recluse, one bathes at places of pilgrimage.

ਗੀਤ ਨਾਦ ਕੀਰਤਨੁ ਗਾਵੰਤਾ ਜੀਉ ॥

Some sing melodious tunes using musical instruments etc.

ਹਰਿ ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਈ ਜੀਉ ॥੩॥

But I only meditate on the Name of the fearless God. ||3||

ਭਏ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਜੀਉ ॥

Since my Master-God has become merciful to me,

ਪਤਿਤ ਪਵਿਤ ਲਗਿ ਗੁਰ ਕੇ ਪੈਰੇ ਜੀਉ ॥

from a sinner, I have become an immaculate person by seeking the refuge of the Guru.

ਭ੍ਰਮੁ ਭਉ ਕਾਟਿ ਕੀਏ ਨਿਰਵੈਰੇ ਜੀਉ ॥

By removing my fears and doubts, the Guru has made me free of enmity.

ਗੁਰ ਮਨ ਕੀ ਆਸ ਪੂਰਾਈ ਜੀਉ ॥੪॥

The Guru has fulfilled my hope of meditation on God. ||4||

ਜਿਨਿ ਨਾਉ ਪਾਇਆ ਸੇ ਧਨਵੰਤਾ ਜੀਉ ॥

Blessed is the one who attains the wealth of Naam.

ਜਿਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ ਸੁ ਸੇਭਾਵੰਤਾ ਜੀਉ ॥

One who meditates on God becomes distinguished.

ਜਿਸੁ ਸਾਧੂ ਸੰਗਤਿ ਤਿਸੁ ਸਭ ਸੁਕਰਣੀ ਜੀਉ ॥

Sublime are the deeds of the one who joins the holy congregation;

ਜਨ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈ ਜੀਉ ॥੫॥੧॥੧੬੬॥

O' Nanak, such a person has intuitively merged in the eternal God.
||5||1||166||

ਗਉੜੀ ਮਹਲਾ ੫ ਮਾਝ ॥

Raag Gauree Maajh, Fifth Guru:

ਆਉ ਹਮਾਰੈ ਰਾਮ ਪਿਆਰੇ ਜੀਉ ॥

O' my beloved God, come and dwell in my heart.

ਰੈਣਿ ਦਿਨਸੁ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੇ ਜੀਉ ॥

I remember You always, with every breath.

ਸੰਤ ਦੇਉ ਸੰਦੇਸਾ ਪੈ ਚਰਣਾਰੇ ਜੀਉ ॥

With utmost humility I approach You through the Guru, saying

ਤੁਧੁ ਬਿਨੁ ਕਿਤੁ ਬਿਧਿ ਤਰੀਐ ਜੀਉ ॥੧॥

that without You I can't swim across the worldly ocean of vices. ||1||

ਸੰਗਿ ਤੁਮਾਰੈ ਮੈ ਕਰੇ ਅਨੰਦਾ ਜੀਉ ॥

O' God, being in Your company I enjoy the state of bliss.

ਵਣਿ ਤਿਣਿ ਤ੍ਰਿਭੁਵਣਿ ਸੁਖ ਪਰਮਾਨੰਦਾ ਜੀਉ ॥

Yes, I feel the state of supreme bliss beholding You everywhere and in everything.

ਸੇਜ ਸੁਹਾਵੀ ਇਹੁ ਮਨੁ ਬਿਗਸੰਦਾ ਜੀਉ ॥

My heart is joyful to welcome You.

ਪੇਖਿ ਦਰਸਨੁ ਇਹੁ ਸੁਖੁ ਲਹੀਐ ਜੀਉ ॥੨॥

This bliss is attained by realizing Your presence alone. ||2||

ਚਰਣ ਪਖਾਰਿ ਕਰੀ ਨਿਤ ਸੇਵਾ ਜੀਉ ॥

I always follow the Guru's teachings with utmost devotion.

ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਦੇਵਾ ਜੀਉ ॥

For me this is my worship, flower offerings and paying of respect to the angels.

ਦਾਸਨਿ ਦਾਸੁ ਨਾਮੁ ਜਪਿ ਲੇਵਾ ਜੀਉ ॥

It is my wish to become a humble servant of your devotees and always meditate on Naam.

ਬਿਨਉ ਠਾਕੁਰ ਪਹਿ ਕਹੀਐ ਜੀਉ ॥੩॥

And, I request your devotees to convey this prayer of mine to You, the Master-God. ||3||

ਇਛੁ ਪੁੰਨੀ ਮੇਰੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਜੀਉ ॥

My desires are fulfilled and my mind and body are rejuvenated.

ਦਰਸਨੁ ਪੇਖਤ ਸਭ ਦੁਖ ਪਰਹਰਿਆ ਜੀਉ ॥

Realizing Your presence, my sorrows have been dispelled.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਜਪਿ ਤਰਿਆ ਜੀਉ ॥

By always meditating on Your Name, I have crossed the world-ocean of vices.

ਇਹੁ ਅਜਰੁ ਨਾਨਕ ਸੁਖੁ ਸਹੀਐ ਜੀਉ ॥੪॥੨॥੧੬੭॥

O' Nanak, by realizing Your blessed presence one enjoys such a celestial bliss that never wanes. ||4||2||167||

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Gauree Maajh, Fifth Guru:

ਸੁਣਿ ਸੁਣਿ ਸਾਜਨ ਮਨ ਮਿਤ ਪਿਆਰੇ ਜੀਉ ॥

Listen O' my dear God, the beloved of my heart!

ਮਨੁ ਤਨੁ ਤੇਰਾ ਇਹੁ ਜੀਉ ਭਿ ਵਾਰੇ ਜੀਉ ॥

this mind, body and soul are blessed by You and I totally dedicate myself to You.

ਵਿਸਰੁ ਨਾਹੀ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰੇ ਜੀਉ ॥

O' God, the Support of my life, I never want to forget You and

ਸਦਾ ਤੇਰੀ ਸਰਣਾਈ ਜੀਉ ॥੧॥

I want to always remain in Your refuge! ||1||

ਜਿਸੁ ਮਿਲਿਐ ਮਨੁ ਜੀਵੈ ਭਾਈ ਜੀਉ ॥

On the realization of God, one spiritually rejuvenates

ਗੁਰੁ ਪਰਸਾਦੀ ਸੋ ਹਰਿ ਹਰਿ ਪਾਈ ਜੀਉ ॥

but He can only be realized by the Guru's grace.

ਸਭ ਕਿਛੁ ਪ੍ਰਭ ਕਾ ਪ੍ਰਭ ਕੀਆ ਜਾਈ ਜੀਉ ॥

Everything including my mind and body belongs to God; all places belong to Him.

ਪ੍ਰਭ ਕਉ ਸਦ ਬਲਿ ਜਾਈ ਜੀਉ ॥੨॥

I dedicate myself to God forever. ||2||

ਏਹੁ ਨਿਧਾਨੁ ਜਪੈ ਵਡਭਾਗੀ ਜੀਉ ॥

Only someone very fortunate meditates on the treasure of Naam,

ਨਾਮ ਨਿਰੰਜਨ ਏਕ ਲਿਵ ਲਾਗੀ ਜੀਉ ॥

Such a person is totally attuned to the Name of the immaculate God.

ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਸਭੁ ਦੁਖੁ ਮਿਟਾਇਆ ਜੀਉ ॥

On meeting the perfect Guru, all his sorrows are dispelled,

ਆਠ ਪਹਰ ਗੁਣ ਗਾਇਆ ਜੀਉ ॥੩॥

and he sings forever, the praises of God. ||3||

ਰਤਨ ਪਦਾਰਥ ਹਰਿ ਨਾਮੁ ਤੁਮਾਰਾ ਜੀਉ ॥

O' God, Your Name is like a highly precious jewel.

ਤੂੰ ਸਚਾ ਸਾਹੁ ਭਗਤੁ ਵਣਜਾਰਾ ਜੀਉ ॥

You are the eternal banker and Your devotee is a trader of Naam.

ਹਰਿ ਧਨੁ ਰਾਸਿ ਸਚੁ ਵਾਪਾਰਾ ਜੀਉ ॥

O' God, Your Name is the true capital and Your devotee always trades in Naam.

ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਾ ਜੀਉ ॥੪॥੩॥੧੬੮॥

O' Nanak, I dedicate myself to You and to Your devotees forever.

||4||3||168||

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫

Raag Gauree Maajh, Fifth Mehl:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ਕਰਤੇ ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ॥

O' Creator, I feel very proud of You and in You I take great pride.

ਜੇਰਿ ਤੁਮਾਰੈ ਸੁਖਿ ਵਸਾ ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥

By Your Almighty Power, I dwell in peace. Your divine word is the stamp of approval for my journey of life. ||1||Pause||

ਸਭੇ ਗਲਾ ਜਾਤੀਆ ਸੁਣਿ ਕੈ ਚੁਪ ਕੀਆ ॥

O' God, the human being engrossed in Maya, is fully aware of the righteous deeds but remains aloof from them.

ਕਦ ਹੀ ਸੁਰਤਿ ਨ ਲਧੀਆ ਮਾਇਆ ਮੋਹੜਿਆ ॥੧॥

Bewitched by Maya, he does not acquire the intellect to know God. ||1||

ਦੇਇ ਬੁਝਾਰਤ ਸਾਰਤਾ ਸੇ ਅਖੀ ਡਿਠੜਿਆ ॥

Even after receiving clear signals that no one is going to stay here forever,

ਕੋਈ ਜਿ ਮੂਰਖੁ ਲੋਭੀਆ ਮੂਲਿ ਨ ਸੁਣੀ ਕਹਿਆ ॥੨॥

the foolish greedy person doesn't listen to what is being said. ||2||.

ਇਕਸੁ ਦੁਹੁ ਚਹੁ ਕਿਆ ਗਣੀ ਸਭ ਇਕਤੁ ਸਾਦਿ ਮੁਠੀ ॥

It is not a question of a few people, The entire world is being defrauded by the same enticements of Maya.

ਇਕੁ ਅਧੁ ਨਾਇ ਰਸੀਅੜਾ ਕਾ ਵਿਰਲੀ ਜਾਇ ਵੁਠੀ ॥੩॥

Hardly anyone loves God's Name; rare is the heart in which dwells God. ||3||

ਭਗਤ ਸਚੇ ਦਰਿ ਸੇਹਦੇ ਅਨਦ ਕਰਹਿ ਦਿਨ ਰਾਤਿ ॥

The devotees look beautiful in God's court and they are always in bliss.

ਰੰਗਿ ਰਤੇ ਪਰਮੇਸਰੈ ਜਨ ਨਾਨਕ ਤਿਨ ਬਲਿ ਜਾਤ ॥੪॥੧॥੧੬੯॥

O' Nanak, I dedicate myself to those imbued with the love of God.
||4||1||169||

ਗਉੜੀ ਮਹਲਾ ੫ ਮਾਂਝ ॥

Raag Gauree Maajh, Fifth Guru:

ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ਜੀ ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ॥

O' God, Your Name is the destroyer of sins. Yes, the destroyer of all sins.

ਆਠ ਪਹਰ ਆਰਾਧੀਐ ਪੂਰਨ ਸਤਿਗੁਰ ਗਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥

Following the teaching of the perfect true Guru, we should meditate on Naam at all times. ||1||Pause||

ਜਿਤੁ ਘਟਿ ਵਸੈ ਪਾਰਬ੍ਰਹਮੁ ਸੇਈ ਸੁਹਾਵਾ ਥਾਉ ॥

The heart in which dwells the supreme God, becomes beautiful.

ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥੧॥

The fear of death does not affect a person who sings the praises of God. ||1||

ਸੇਵਾ ਸੁਰਤਿ ਨ ਜਾਣੀਆ ਨਾ ਜਾਪੈ ਆਰਾਧਿ ॥

I have neither meditated on Naam, nor have I understood the merits of devotional worship.

ਓਟ ਤੇਰੀ ਜਗਜੀਵਨਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਗਾਧਿ ॥੨॥

O' the life of the world, my incomprehensible and infinite God! I depend on only Your support. ||2||

ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈਆ ਨਠੇ ਸੋਗ ਸੰਤਾਪ ॥

Upon whom the Master of the world becomes merciful, his sorrows and troubles disappear.

ਤਤੀ ਵਾਉ ਨ ਲਗਈ ਸਤਿਗੁਰਿ ਰਖੇ ਆਪਿ ॥੩॥

One under the protection of the Guru, never feels any agony of any kind. ||3||

ਗੁਰੁ ਨਾਰਾਇਣੁ ਦਯੁ ਗੁਰੁ ਗੁਰੁ ਸਚਾ ਸਿਰਜਣਹਾਰੁ ॥

Guru is the embodiment of the merciful God and is our eternal creator.

ਗੁਰਿ ਤੁਠੈ ਸਭ ਕਿਛੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥੪॥੨॥੧੭੦॥

O' nanak, when the Guru became gracious, it felt like I received everything. Now, I dedicate myself to the Gurur forever. ||4||2||170||

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Gauree Maajh, Fifth Guru:

ਹਰਿ ਰਾਮ ਰਾਮ ਰਾਮ ਰਾਮਾ ॥ ਜਪਿ ਪੂਰਨ ਹੋਏ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥

All tasks are accomplished by meditating on God's Name. ||1||Pause||

ਰਾਮ ਗੋਬਿੰਦ ਜਪੇਦਿਆ ਹੋਆ ਮੁਖੁ ਪਵਿਤ੍ਰੁ ॥

By uttering God's Name, the speech becomes immaculate.

ਹਰਿ ਜਸੁ ਸੁਣੀਐ ਜਿਸ ਤੇ ਸੋਈ ਭਾਈ ਮਿਤ੍ਰੁ ॥੧॥

One who relates God's praises to us, is our true friend. ||1||

ਸਭਿ ਪਦਾਰਥ ਸਭਿ ਫਲਾ ਸਰਬ ਗੁਣਾ ਜਿਸੁ ਮਾਹਿ ॥

One who possesses all the virtues and all the treasures and

ਕਿਉ ਗੋਬਿੰਦੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਜਾਹਿ ॥੨॥

by meditating upon whom all our woes depart, why should we forget that Master of the universe? ||2||

ਜਿਸੁ ਲੜਿ ਲਗਿਐ ਜੀਵੀਐ ਭਵਜਲੁ ਪਈਐ ਪਾਰਿ ॥

Yes, why should we forget Him by whose support we rejuvenate spiritually and cross the terrifying world-ocean of vices?

ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ ਹੋਇ ਮੁਖ ਉਜਲ ਦਰਬਾਰਿ ॥੩॥

By meditating on Naam in the holy congregation, we are saved from the vices and are honored in God's court. ||3||

ਜੀਵਨ ਰੂਪ ਰੋਪਾਲ ਜਸੁ ਸੰਤ ਜਨਾ ਕੀ ਰਾਸਿ ॥

'The praises of God' is the spiritual wealth of the saints.

ਨਾਨਕ ਉਬਰੇ ਨਾਮੁ ਜਪਿ ਦਰਿ ਸਚੈ ਸਾਬਾਸਿ ॥੪॥੩॥੧੭੧॥

O' Nanak, by meditating on Naam, the saintly people are saved from vices and are honored in God's court. ||4||3||171||

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥

Raag Gauree Maajh, Fifth Guru:

ਮੀਠੇ ਹਰਿ ਗੁਣ ਗਾਉ ਜਿੰਦੂ ਤੂੰ ਮੀਠੇ ਹਰਿ ਗੁਣ ਗਾਉ ॥

O' my soul, sing the sweet praises of God; yes, sing the sweet praises of God.

ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਮਿਲਿਆ ਨਿਥਾਵੇ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥

Getting imbued with the love of eternal God, provides protection to the meek. ||1||Pause||

ਹੋਰਿ ਸਾਦ ਸਭਿ ਫਿਕਿਆ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥

All the worldly tastes (in comparison with the sweet praises of God) are insipid; through them, the body and mind are rendered insipid as well.

ਵਿਣੁ ਪਰਮੇਸਰ ਜੇ ਕਰੇ ਫਿਟੁ ਸੁ ਜੀਵਣੁ ਸੋਇ ॥੧॥

Accursed becomes the life by doing any deed without meditating on God's Name. ||1||

ਅੰਚਲੁ ਗਹਿ ਕੈ ਸਾਧ ਕਾ ਤਰਣਾ ਇਹੁ ਸੰਸਾਰੁ ॥

The world-ocean of vices can be crossed only by following the teachings of the Guru.

ਪਾਰਬ੍ਰਹਮੁ ਆਰਾਧੀਐ ਉਧਰੈ ਸਭ ਪਰਵਾਰੁ ॥੨॥

Entire family is saved from the vices by meditating on the supreme God. ||2||

ਸਾਜਨੁ ਬੰਧੁ ਸੁਮਿਤ੍ਰੁ ਸੇ ਹਰਿ ਨਾਮੁ ਹਿਰਦੈ ਦੇਇ ॥

One who helps enshrine God's Name in our heart is a well wisher and a friend;

ਅਉਗਣ ਸਭਿ ਮਿਟਾਇ ਕੈ ਪਰਉਪਕਾਰੁ ਕਰੇਇ ॥੩॥

erasing all our sins, he does us a great favour. ||3||

ਮਾਲੁ ਖਜਾਨਾ ਬੇਹੁ ਘਰੁ ਹਰਿ ਕੇ ਚਰਣ ਨਿਧਾਨ ॥

God's Name is the real treasure, the real household and the real living.

ਨਾਨਕੁ ਜਾਚਕੁ ਦਰਿ ਤੇਰੈ ਪ੍ਰਭ ਤੁਧਨੇ ਮੰਗੈ ਦਾਨੁ ॥੪॥੪॥੧੭੨॥

O' God, Nanak begs from You 'The Wealth of Naam'. ||4||4||172||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੯ ॥

Raag Gauree, Ninth Guru:

ਸਾਧੇ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥

O' the saintly people, shed the egotistical pride of your minds and

ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ ॥੧॥ ਰਹਾਉ ॥

abstain from lust and anger which is like being in the company of evil persons. ||1||Pause||

ਸੁਖੁ ਦੁਖੁ ਦੇਨੇ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥

One who considers pain and pleasure, honor and dishonor alike and

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥੧॥

risers above joy and sorrow, realizes the true essence of life in the world. ||1||

ਉਸਤਤਿ ਨਿੰਦਾ ਦੇਉ ਤਿਆਗੈ ਖੇਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥

He renounces both flattery and slander and seeks the supreme spiritual state where desires have no effect.

ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥੨॥੧॥

O' Nanak, this conduct of life is quite challenging and someone rare lives it by the Guru's teachings. ||2||1||

ਗਉੜੀ ਮਹਲਾ ੯ ॥

Raag Gauree, Ninth Guru:

ਸਾਧੇ ਰਚਨਾ ਰਾਮ ਬਨਾਈ ॥

O' the saintly people, God fashioned the creation.

ਇਕਿ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਮਾਨੈ ਅਚਰਜੁ ਲਖਿਓ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

This is beyond imagination that we see people dying everyday but believe that we are going to live forever. ||1||Pause||

ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ ॥

In the grip of lust, anger and emotional attachment, one forgets about the existence of God.

ਝੁਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥੧॥

Like in a dream, he deems the perishable body as everlasting. ||1||

ਜੇ ਦੀਸੈ ਸੇ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ ॥

Whatever is visible vanishes like the shadow of a cloud.

ਜਨ ਨਾਨਕ ਜਗੁ ਜਾਨਿਓ ਮਿਥਿਆ ਰਹਿਓ ਰਾਮ ਸਰਨਾਈ ॥੨॥੨॥

O' Nanak, one who realizes that this world is an illusion, remains in the refuge of the eternal God. ||2||2||

ਗਉੜੀ ਮਹਲਾ ੯ ॥

Raag Gauree, Ninth Guru:

ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥

The 'thought of God's praises' doesn't even enter the mind of a person.

ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

He, always remains engrossed in Maya. Tell me, how can he think about meditating on God? ||1||Pause||

ਪੂਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥

Instead, he is always attached to worldly desires, family and friends and remains bound with them.

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੁਠੇ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ ॥੧॥

Like a deer's delusion, one keeps running after the false worldly pleasures. ||1||

ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ ਮੂੜ ਤਾਹਿ ਬਿਸਰਾਵੈ

The foolish person forgets the Master who is the true source of all enjoyment and liberation.

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਊ ਭਜਨੁ ਰਾਮ ਕੇ ਪਾਵੈ ॥੨॥੩॥

O' Nanak, a rare one among millions is blessed with the devotional worship of God. ||2||3||

ਗਉੜੀ ਮਹਲਾ ੯ ॥

Raag Gauree, Ninth Guru:

ਸਾਧੇ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥

O' the saintly persons, this mind cannot be restrained.

ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਥਿਰੁ ਨ ਰਹਾਈ ॥੧॥ ਰਹਾਉ ॥

Fickle desires dwell in it and it does not remain steady. ||1||Pause||

ਕਠਨ ਕਰੋਧ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਜਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥

When the heart is filled with anger and violence, it loses its sense of judgement.

ਰਤਨੁ ਗਿਆਨੁ ਸਭ ਕੇ ਹਿਰਿ ਲੀਨਾ ਤਾ ਸਿਉ ਕਛੁ ਨ ਬਸਾਈ ॥੧॥

This wrath snatches away every one's precious knowledge leaving no control over one's actions. ||1||

ਜੋਗੀ ਜਤਨ ਕਰਤ ਸਭਿ ਹਾਰੇ ਗੁਨੀ ਰਹੇ ਗੁਨ ਗਾਈ ॥

The Yogis tried everything but failed; the scholars advocated their methods but failed as well.

ਜਨ ਨਾਨਕ ਹਰਿ ਭਏ ਦਇਆਲਾ ਤਉ ਸਭ ਬਿਧਿ ਬਨਿ ਆਈ ॥੨॥੪॥

O' Nanak, when God becomes merciful, then every effort to control the mind becomes effective. ||2||4||

ਗਉੜੀ ਮਹਲਾ ੯ ॥

Raag Gauree, Ninth Guru:

ਸਾਧੇ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਉ ॥

O' the saintly people: sing the praises of the Master of the Universe.

ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਉ ॥੧॥ ਰਹਾਉ ॥

You have been blessed with the priceless human life. Why are you wasting it in other pursuits? ||1||Pause||

ਪਤਿਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਆਵਉ ॥

God purifies the sinners and shows mercy on the meek. So, seek His refuge.

ਗਜ ਕੇ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵਉ ॥੧॥

By meditating upon God, even the fear of the elephant (angel cursed and turned into an elephant) was dispelled. Therefore, why do you forget Him?||1||

ਤਜਿ ਅਭਿਮਾਨ ਮੇਹ ਮਾਇਆ ਫੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ ॥

Renounce your egotistical pride and emotional attachment to Maya; focus your consciousness on God's meditation.

ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ ॥੨॥੫॥

Nanak says, by following the Guru's teachings you can attain this path to liberation. ||2||5||

ਗਉੜੀ ਮਹਲਾ ੯ ॥

Raag Gauree, Ninth Guru:

ਕੇਉ ਮਾਈ ਭੂਲਿਓ ਮਨੁ ਸਮਝਾਵੈ ॥

O mother, if only someone would instruct my wayward mind.

ਬੇਦ ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ ਕਰਿ ਨਿਮਖ ਨ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

Even after listening to Vedas, Puranas (holy scriptures) and the ways described by the saints, he does not sing God's praises even for a moment. ||1||Pause||

ਦੁਰਲਭ ਦੇਹ ਪਾਇ ਮਾਨਸ ਕੀ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥

Having obtained this human body so difficult to obtain, he is letting it pass uselessly.

ਮਾਇਆ ਮੇਹ ਮਹਾ ਸੰਕਟ ਬਨ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਵੈ ॥੧॥

This world is filled with Maya to the brim yet he is in love with it. ||1||

ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਪ੍ਰਭੁ ਤਾ ਸਿਉ ਨੇਹੁ ਨ ਲਾਵੈ ॥

He does not enshrine love for God, who is always nearby, within and without.

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ ॥੨॥੬॥

O' Nanak, consider only that person as liberated from the grip of Maya whose heart is filled with God. ||2||6||

ਗਉੜੀ ਮਹਲਾ ੯ ॥

Raag Gauree, Ninth Guru:

ਸਾਧੇ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥

O' the Saintly people, there is peace in the refuge of God.

ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕੇ ਇਹ ਗੁਨ ਸਿਮਰੇ ਹਰਿ ਕੇ ਨਾਮਾ ॥੧॥ ਰਹਾਉ ॥

The real advantage of reading (holy books, such as) Vedas and Puranas is that one starts meditating on God's Name with fervor. ||1||Pause||

ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਅਉ ਬਿਖਿਅਨ ਕੀ ਸੇਵਾ ॥

Greed, love for Maya, emotional attachments, evil pursuits:

ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ ਸੇ ਮੂਰਤਿ ਹੈ ਦੇਵਾ ॥੧॥

anyone who is not influenced by these vices or by pleasure or pain is an embodiment of God. ||1||

ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ ॥

Heaven and hell, ambrosial nectar and poison, gold and copper, these are all alike to such a person.

ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾ ਕੈ ਲੇਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥੨॥

For this person, praise and slander are all the same, as are greed and attachment. ||2||

ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਉ ਗਿਆਨੀ ॥

Consider that person divinely wise who is not bound by joy or sorrow.

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੇ ਜੋ ਪ੍ਰਾਨੀ ॥੩॥੭॥

O' Nanak, the person who adopts such a conduct in life, deem him liberated from worldly bonds and vices. ||3||7||

ਗਉੜੀ ਮਹਲਾ ੯ ॥

Raag Gauree, Ninth Guru:

ਮਨ ਰੇ ਕਹਾ ਭਇਓ ਤੈ ਬਉਰਾ ॥

O' mind, why are you being insane?

ਅਹਿਨਿਸਿ ਅਉਧ ਘਟੈ ਨਹੀ ਜਾਨੈ ਭਇਓ ਲੇਭ ਸੰਗਿ ਹਉਰਾ ॥੧॥ ਰਹਾਉ ॥

One does not realize that his life-span is decreasing day and night and in the pursuit of greed he is experiencing spiritual decline. ||1||Pause||

ਜੋ ਤਨੁ ਤੈ ਅਪਨੇ ਕਰਿ ਮਾਨਿਓ ਅਰੁ ਸੁੰਦਰ ਗਿ੍ਹ ਨਾਰੀ ॥

Your body and your beautiful wife which you consider as your own,

ਇਨ ਮੈਂ ਕਛੁ ਤੇਰੇ ਰੇ ਨਾਹਨਿ ਦੇਖੇ ਸੋਚ ਬਿਚਾਰੀ ॥੧॥

none of these is yours to keep forever; think it over carefully. ||1||

ਰਤਨ ਜਨਮੁ ਅਪਨੇ ਤੈ ਹਾਰਿਓ ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ ॥

You have lost your precious human life and have not understood the essence of the Master of the universe.

ਨਿਮਖ ਨ ਲੀਨ ਭਇਓ ਚਰਨਨ ਸਿੰਉ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥੨॥

Even for an instant, you have not attuned yourself to devotional worship of God and you have wasted your life. ||2||

ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਸੁਖੀਆ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥

Nanak says, that person dwells in peace who sings praises of God.

ਅਉਰ ਸਗਲ ਜਗੁ ਮਾਇਆ ਮੋਹਿਆ ਨਿਰਭੈ ਪਦੁ ਨਹੀ ਪਾਵੈ ॥੩॥੮॥

The rest of the world is deceived by the enticement of Maya and never attains the spiritual state where there is no fear. ||3||8||

ਗਉੜੀ ਮਹਲਾ ੯ ॥

Raag Gauree, Ninth Guru:

ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥

O' spiritually ignorant person, be afraid of sins.

ਦੀਨ ਦਇਆਲ ਸਗਲ ਭੈ ਭੰਜਨ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਪਰੁ ਰੇ ॥੧॥ ਰਹਾਉ ॥

To save yourself from the sins, seek the refuge of God who is merciful to the meek and dispeller of all fears. ||1||Pause||

ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ ਗਾਵਤ ਤਾ ਕੇ ਨਾਮੁ ਹੀਐ ਮੇ ਧਰੁ ਰੇ ॥

Enshrine God's Name in your heart whose praise is sung (written) in the the holy books, such as the Vedas and Puranas.

ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੇ ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ ਸਭ ਹਰੁ ਰੇ ॥੧॥

Yes, all-purifying in the world is the Name of God; meditate on it and eradicate your sins. ||1||

ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੁ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ ॥

You shall not receive this human life again; make some effort to achieve liberation!

ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰੁਨਾ ਮੈ ਭਵ ਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ ॥੨॥੯॥੨੫੧॥

Nanak says, O' human being sing praises of that merciful God and swim across the dreadful worldly ocean. ||2||9||251||

ਰਾਗੁ ਗਉੜੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਗਉੜੀ ਗੁਆਰੇਰੀ

Raag Gauree Gwaarayree:, Ashtapadis, First Guru:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, the Creative Being and is realized by the Guru's Grace:

ਨਿਧਿ ਸਿਧਿ ਨਿਰਮਲ ਨਾਮੁ ਬੀਚਾਰੁ ॥

Reflecting on immaculate Naam in itself is a treasure and miraculous power.

ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਬਿਖੁ ਮਾਰਿ ॥

After my attachment to poisonous Maya is destroyed, I realize the presence of the Perfect God everywhere.

ਤਿਕੁਟੀ ਛੁਟੀ ਬਿਮਲ ਮਝਾਰਿ ॥

I have risen above the three modes of Maya (power, vice and virtue).

ਗੁਰ ਕੀ ਮਤਿ ਜੀਇ ਆਈ ਕਾਰਿ ॥੧॥

The Guru's teaching of meditation on Naam has proven benevolent to my soul. ||1||.

ਇਨ ਬਿਧਿ ਰਾਮ ਰਮਤ ਮਨੁ ਮਾਨਿਆ ॥

By meditating on God my mind is convinced that this is the only way to live.

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰ ਸਬਦਿ ਪਛਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

Through the Guru's word, I have been blessed with divine wisdom.

ਇਕੁ ਸੁਖੁ ਮਾਨਿਆ ਸਹਜਿ ਮਿਲਾਇਆ ॥

Now I am convinced that spiritual bliss is the most exalted peace of all through which I have attained the state of poise.

ਨਿਰਮਲ ਬਾਣੀ ਭਰਮੁ ਚੁਕਾਇਆ ॥

The immaculate word of the Guru has dispelled all my doubts.

ਲਾਲ ਭਏ ਸੂਹਾ ਰੰਗੁ ਮਾਇਆ ॥

Instead of affinity with the fast-fading Maya, I am now imbued with the eternal love of God's Name.

ਨਦਰਿ ਭਈ ਬਿਖੁ ਠਾਕਿ ਰਹਾਇਆ ॥੨॥

I have been blessed with the glance of His Grace which has stilled any effect of poisonous Maya upon me. ||2||

ਉਲਟ ਭਈ ਜੀਵਤ ਮਰਿ ਜਾਗਿਆ ॥

My mind has turned away from the lure of worldly attachments and I am now spiritually awakened.

ਸਬਦਿ ਰਵੇ ਮਨੁ ਹਰਿ ਸਿਉ ਲਾਗਿਆ ॥

By meditating through the Guru's word, my mind has become attuned to God.

ਰਸੁ ਸੰਗ੍ਰਹਿ ਬਿਖੁ ਪਰਹਰਿ ਤਿਆਗਿਆ ॥

By amassing the nectar of Naam, I have been able to abandon forever, the venom of Maya.

ਭਾਇ ਬਸੇ ਜਮ ਕਾ ਭਉ ਭਾਗਿਆ ॥੩॥

Being imbued with God's love, my fear of death has vanished. ||3||

ਸਾਦ ਰਹੇ ਬਾਦੰ ਅਹੰਕਾਰਾ ॥

My lure for worldly pleasures has ended and so has my egotism.

ਚਿਤੁ ਹਰਿ ਸਿਉ ਰਾਤਾ ਹੁਕਮਿ ਅਪਾਰਾ ॥

My mind is imbued with God's love and now I abide by the command of the infinite God.

ਜਾਤਿ ਰਹੇ ਪਤਿ ਕੇ ਆਚਾਰਾ ॥

Gone are my efforts to win false praise from others.

ਦ੍ਰਿਸਟਿ ਭਈ ਸੁਖੁ ਆਤਮ ਧਾਰਾ ॥੪॥

Instead, with God's glance of grace, I have attained the spiritual bliss. ||4||

ਤੁਝ ਬਿਨੁ ਕੋਇ ਨ ਦੇਖਉ ਮੀਤੁ ॥

O' God, without You I don't acknowledge anybody as my friend.

ਕਿਸੁ ਸੇਵਉ ਕਿਸੁ ਦੇਵਉ ਚੀਤੁ ॥

Upon whom should I meditate? Unto whom should I dedicate my conscience?

ਕਿਸੁ ਪੁਛਉ ਕਿਸੁ ਲਾਗਉ ਪਾਇ ॥

Whom may I ask for guidance and before whom may I bow?

ਕਿਸੁ ਉਪਦੇਸਿ ਰਹਾ ਲਿਵ ਲਾਇ ॥੫॥

By following whose advice can I remain attuned to You? ||5||

ਗੁਰ ਸੇਵੀ ਗੁਰ ਲਾਗਉ ਪਾਇ ॥

Since the Guru's word has given me the true wisdom, I accept and follow his teachings with utmost reverence.

ਭਗਤਿ ਕਰੀ ਰਾਚਉ ਹਰਿ ਨਾਇ ॥

I meditate on God and remain attuned to His Name.

ਸਿਖਿਆ ਦੀਖਿਆ ਭੋਜਨ ਭਾਉ ॥

I have accepted the Guru's teaching as my mantra and the Guru's love as my spiritual food.

ਹੁਕਮਿ ਸੰਜੋਗੀ ਨਿਜ ਘਰਿ ਜਾਉ ॥੬॥

I have realized God within me through the preordained destiny. ||6||

ਗਰਬ ਗਤੰ ਸੁਖ ਆਤਮ ਧਿਆਨਾ ॥

With the extinction of ego, my soul is peacefully attuned in meditation.

ਜੋਤਿ ਭਈ ਜੋਤੀ ਮਾਹਿ ਸਮਾਨਾ ॥

The divine light has dawned and I have merged with the Supreme Light.

ਲਿਖਤੁ ਮਿਟੈ ਨਹੀ ਸਬਦੁ ਨੀਸਾਨਾ ॥

The Guru's word is so deeply etched on my heart that it cannot be erased.

ਕਰਤਾ ਕਰਣਾ ਕਰਤਾ ਜਾਨਾ ॥੭॥

I have realized the Creator as the doer of everything. ||7||

ਨਹ ਪੰਡਿਤੁ ਨਹ ਚਤੁਰੁ ਸਿਆਨਾ ॥

I am neither a Pandit nor do I possess any wisdom.

ਨਹ ਭੁਲੇ ਨਹ ਭਰਮਿ ਭੁਲਾਨਾ ॥

Neither have I strayed from the righteous path nor am I deluded by any doubt.

ਕਥਉ ਨ ਕਥਨੀ ਹੁਕਮੁ ਪਛਾਨਾ ॥

I don't talk smart but I understand God's will.

ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਨਾ ॥੮॥੧॥

O' Nanak say, "I have attained a state of equipoise through the Guru's teachings". ||8||1||.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

Raag Gauree Gwaarayree, First Guru

ਮਨੁ ਕੁੰਚਰੁ ਕਾਇਆ ਉਦਿਆਨੈ ॥

Our mind is like an elephant roaming in the body like forest.

ਗੁਰੁ ਅੰਕਸੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੈ ॥

That elephant like mind which follows the Guru's teaching has the signia of divine word and

ਰਾਜ ਦੁਆਰੈ ਸੇਭ ਸੁ ਮਾਨੈ ॥੧॥

attains honor in God's court. ||1||

ਚਤੁਰਾਈ ਨਹ ਚੀਨਿਆ ਜਾਇ ॥

The real worth of a person cannot be understood through his clever actions.

ਬਿਨੁ ਮਾਰੇ ਕਿਉ ਕੀਮਤਿ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

Without being under complete control, how can the mind attain any respect.

|1||Pause|

ਘਰ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਤਸਕਰੁ ਲੇਈ ॥

Within the human heart is present the ambrosial nectar of Naam which is being stolen by thieves namely lust, anger, greed, attachment and ego.

ਨੰਨਾਕਾਰੁ ਨ ਕੋਇ ਕਰੇਈ ॥

None of our senses forbid these thieves from doing their undesirable actions.

ਰਾਖੈ ਆਪਿ ਵਡਿਆਈ ਦੇਈ ॥੨॥

The person whom God Himself protects, is blessed with honor. ||2||

ਨੀਲ ਅਨੀਲ ਅਗਨਿ ਇਕ ਠਾਈ ॥

There are countless ferocious desires in the mind of a person.

ਜਲਿ ਨਿਵਰੀ ਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥

These fierce desires are calmed down with the elixir of Naam when the Guru blesses us with this wisdom.

ਮਨੁ ਦੇ ਲੀਆ ਰਹਸਿ ਗੁਣ ਗਾਈ ॥੩॥

One who surrenders his mind to the Guru, he attains Naam and then delightfully sings the praises of God. ||3||

ਜੈਸਾ ਘਰਿ ਬਾਹਰਿ ਸੇ ਤੈਸਾ ॥

God is the same in the home as He is outside the home.

ਬੈਸਿ ਗੁਫਾ ਮਹਿ ਆਖਉ ਕੈਸਾ ॥

Being in the cave of the body, how can I describe Him?

ਸਾਗਰਿ ਡੁਗਰਿ ਨਿਰਭਉ ਐਸਾ ॥੪॥

The same fearless God pervades everywhere, in oceans and in mountains.

||4||

ਮੂਏ ਕਉ ਕਹੁ ਮਾਰੇ ਕਉਨੁ ॥

If this elephant like mind remains under the Guru's direction, then none of the vices can attack it.

ਨਿਡਰੇ ਕਉ ਕੈਸਾ ਡਰੁ ਕਵਨੁ ॥

If it becomes fearless by following the Guru's teachings then no worldly fear can come near him.

ਸਬਦਿ ਪਛਾਨੈ ਤੀਨੇ ਭਉਨ ॥੫॥

Through the Guru's word the mind realizes that the fearless God dwells in all the three worlds. ||5||

ਜਿਨਿ ਕਹਿਆ ਤਿਨਿ ਕਹਨੁ ਵਖਾਨਿਆ ॥

Those who merely speak (of God) indulge in vain prattle.

ਜਿਨਿ ਬੁਝਿਆ ਤਿਨਿ ਸਹਜਿ ਪਛਾਨਿਆ ॥

By the Guru's grace, one who realizes the Truth and intuitively knows that God is pervading everywhere.

ਦੇਖਿ ਬੀਚਾਰਿ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ॥੬॥

It is only after realizing His presence everywhere and reflecting upon His virtues that my mind is convinced of His all-pervasive nature. ||6||

ਕੀਰਤਿ ਸੂਰਤਿ ਮੁਕਤਿ ਇਕ ਨਾਈ ॥

One who meditates on Naam is liberated from vices and becomes beautiful and praiseworthy.

ਤਹੀ ਨਿਰੰਜਨੁ ਰਹਿਆ ਸਮਾਈ ॥

Within him dwells the immaculate God.

ਨਿਜ ਘਰਿ ਬਿਆਪਿ ਰਹਿਆ ਨਿਜ ਠਾਈ ॥੭॥

His heart becomes the dwelling of God where He resides eternally. ||7||

ਉਸਤਤਿ ਕਰਹਿ ਕੇਤੇ ਮੁਨਿ ਪ੍ਰੀਤਿ ॥

Myriads of silent sages lovingly praise God.

ਤਨਿ ਮਨਿ ਸੂਚੈ ਸਾਚੁ ਸੁ ਚੀਤਿ ॥

By enshrining eternal God in their heart, their body and mind are rendered immaculate.

ਨਾਨਕ ਹਰਿ ਭਜੁ ਨੀਤਾ ਨੀਤਿ ॥੮॥੨॥

O' Nanak, you too, should always meditate on God. ||8||2||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

Raag Gauree Gwaarayree, First Guru:

ਨਾ ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥

The human life's objective of uniting with God can't be achieved until the mind surrenders its ego and becomes free from the worldly desires.

ਮਨੁ ਵਸਿ ਦੂਤਾ ਦੁਰਮਤਿ ਦੇਇ ॥

But as long as the mind is in the grip of vices and duality, it can't be free.

ਮਨੁ ਮਾਨੈ ਗੁਰ ਤੇ ਇਕੁ ਹੋਇ ॥੧॥

When the mind accepts the Guru's teachings, it becomes one with God. ||1||

ਨਿਰਗੁਣ ਰਾਮੁ ਗੁਣਹ ਵਸਿ ਹੋਇ ॥

The intangible God is swayed by the virtues of a person

ਆਪੁ ਨਿਵਾਰਿ ਬੀਚਾਰੇ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

who eliminates self-conceit and meditates on God. ||1||Pause||

ਮਨੁ ਭੂਲੇ ਬਹੁ ਚਿਤੈ ਵਿਕਾਰੁ ॥

A deluded mind thinks of all sorts of evils.

ਮਨੁ ਭੂਲੇ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥

The deluded mind continues to amass the load of sins.

ਮਨੁ ਮਾਨੈ ਹਰਿ ਏਕੰਕਾਰੁ ॥੨॥

But when the mind accepts the Guru's teachings and sings God's praises, it becomes one with God. ||2||

ਮਨੁ ਭੂਲੇ ਮਾਇਆ ਘਰਿ ਜਾਇ ॥

The deluded mind falls into the trap of Maya.

ਕਾਮਿ ਬਿਰੁਧਉ ਰਹੈ ਨ ਠਾਇ ॥

Entangled in lust, it does not remain steady and does not think righteously.

ਹਰਿ ਭਜੁ ਪ੍ਰਾਣੀ ਰਸਨ ਰਸਾਇ ॥੩॥

O' mortal, lovingly recite God's Name. ||3||

ਗੈਵਰ ਹੈਵਰ ਕੰਚਨ ਸੁਤ ਨਾਰੀ ॥

One who is emotionally attached to the family and worldly possessions,

ਬਹੁ ਚਿੰਤਾ ਪਿੜ ਚਾਲੈ ਹਾਰੀ ॥

remains in great stress and departs from the world after losing the battle of life.

ਜੁਐ ਖੇਲਣੁ ਕਾਚੀ ਸਾਰੀ ॥੪॥

In the game of life, he does not achieve his aim of uniting with God. ||4||

ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥

One amasses worldly wealth but only evil comes out of it and

ਹਰਖ ਸੇਕ ਉਭੇ ਦਰਵਾਰਿ ॥

he continually experiences ups and downs of life.

ਸੁਖੁ ਸਹਜੇ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥੫॥

However, by meditating on God with devotion, one intuitively enjoys peace. ||5||

ਨਦਰਿ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ ॥

When God bestows His grace, He unites one with the Guru.

ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਉਗਣ ਸਬਦਿ ਜਲਾਏ ॥

By following the Guru's teachings, such a person, then gathers virtues and burns off his vices.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ ॥੬॥

This way, he receives the precious wealth of Naam through the Guru. ||6||

ਬਿਨੁ ਨਾਵੈ ਸਭ ਦੁਖ ਨਿਵਾਸੁ ॥

Without meditating on God's Name, one remains afflicted with sorrows.

ਮਨਮੁਖ ਮੂੜ ਮਾਇਆ ਚਿਤ ਵਾਸੁ ॥

The mind of a self-conceited fool remains absorbed in Maya.

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧੁਰਿ ਕਰਮਿ ਲਿਖਿਆਸੁ ॥੭॥

One attains spiritual wisdom from the Guru as per his preordained destiny.
||7||

ਮਨੁ ਚੰਚਲੁ ਧਾਵਤੁ ਫੁਨਿ ਧਾਵੈ ॥

The fickle mind, devoid of virtues continuously runs after fleeting things.

ਸਾਚੇ ਸੂਚੇ ਮੈਲੁ ਨ ਭਾਵੈ ॥

The eternal and immaculate God is not pleased with the one whose mind is soiled with the filth of vices.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੮॥੩॥

O' Nanak, one who takes the Guru's advice, always sings praises of God.
||8||3||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

Raag Gauree Gwaarayree, First Guru:

ਹਉਮੈ ਕਰਤਿਆ ਨਹ ਸੁਖੁ ਹੋਇ ॥

Peace is never obtained by acting in egotism.

ਮਨਮਤਿ ਝੂਠੀ ਸਚਾ ਸੋਇ ॥

God is all true and everlasting but mind is attracted towards short lived worldly things.

ਸਗਲ ਬਿਗੁਤੇ ਭਾਵੈ ਦੇਇ ॥

All who love duality (worldly things, instead of God) are ruined.

ਸੋ ਕਮਾਵੈ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ ॥੧॥

One does, only what is preordained. ||1||

ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੁਆਰੀ ॥

I have seen the world at play with such a game that

ਸਭਿ ਸੁਖ ਮਾਰੈ ਨਾਮੁ ਬਿਸਾਰੀ ॥੧॥ ਰਹਾਉ ॥

it forsakes God and asks for all kinds of comforts from Him. ||1||Pause||

ਅਦਿਸਟੁ ਦਿਸੈ ਤਾ ਕਹਿਆ ਜਾਇ ॥

If the Unseen God is seen, then alone, His description is complete.

ਬਿਨੁ ਦੇਖੇ ਕਹਣਾ ਬਿਰਥਾ ਜਾਇ ॥

Without actually seeing Him, anything said in His praise is in vain.

ਗੁਰਮੁਖਿ ਦੀਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥

However, by following the Guru, one intuitively perceives God.

ਸੇਵਾ ਸੁਰਤਿ ਏਕ ਲਿਵ ਲਾਇ ॥੨॥

He concentrates on devotional service prescribed by the Guru and gets attuned to God. ||2||

ਸੁਖੁ ਮਾਂਗਤ ਦੁਖੁ ਆਗਲ ਹੋਇ ॥

Forsaking Naam and asking for peace, one gains only more sorrow,

ਸਗਲ ਵਿਕਾਰੀ ਹਾਰੁ ਪਰੋਇ ॥

because he indulges in all the vices, as if decorating himself with a necklace of sins.

ਏਕ ਬਿਨਾ ਝੂਠੇ ਮੁਕਤਿ ਨ ਹੋਇ ॥

Without remembering God and remaining in love with duality, there is no deliverance from the vices.

ਕਰਿ ਕਰਿ ਕਰਤਾ ਦੇਖੈ ਸੋਇ ॥੩॥

After having formed the creation, He is watching over it. ||3||

ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਸਬਦਿ ਬੁਝਾਏ ॥

One who quenches his yearning through the Guru's Word,

ਦੂਜਾ ਭਰਮੁ ਸਹਜਿ ਸੁਭਾਏ ॥

sheds easily any sense of duality and delusion.

ਗੁਰਮਤੀ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ ॥

Through the Guru's teachings, such a person enshrines God's Name in his heart,

ਸਾਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਏ ॥੪॥

and sings the praises of God through the true Word of the Guru. ||4||

ਤਨ ਮਹਿ ਸਾਚੇ ਗੁਰਮੁਖਿ ਭਾਉ ॥

Even though God dwells within every body, yet it is only by following the Guru's teachings that one is imbued with His love.

ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਨਿਜ ਠਾਉ ॥

Without meditation on Naam, one can't realize God in his heart.

ਪ੍ਰੇਮ ਪਰਾਇਣ ਪ੍ਰੀਤਮ ਰਾਉ ॥

The beloved God is captivated through love alone.

ਨਦਰਿ ਕਰੇ ਤਾ ਬੁਝੈ ਨਾਉ ॥੫॥

Yet it is only when God shows His grace that one realizes Him. ||5||

ਮਾਇਆ ਮੇਹੁ ਸਰਬ ਜੰਜਾਲਾ ॥

Emotional attachment to Maya is all entanglement.

ਮਨਮੁਖ ਕੁਚੀਲ ਕੁਛਿਤ ਬਿਕਰਾਲਾ ॥

The spiritual life of a self-willed person becomes cursed, filthy and dreadful.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਚੁਕੈ ਜੰਜਾਲਾ ॥

All entanglements vanish of the one who follows the Guru's teachings.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖੁ ਨਾਲਾ ॥੬॥

He meditates on the ambrosial Naam and enjoys bliss forever. ||6||

ਗੁਰਮੁਖਿ ਬੁਝੈ ਏਕ ਲਿਵ ਲਾਏ ॥

One who follows the Guru's teachings, understands the worth of Naam and attunes to God.

ਨਿਜ ਘਰਿ ਵਾਸੈ ਸਾਚਿ ਸਮਾਏ ॥

He realizes God in his heart and remains merged with Him.

ਜੰਮਣੁ ਮਰਣਾ ਠਾਕਿ ਰਹਾਏ ॥

His cycle of birth and death comes to an end.

ਪੂਰੇ ਗੁਰ ਤੇ ਇਹ ਮਤਿ ਪਾਏ ॥੭॥

He receives this understanding only from the Perfect Guru. ||7||

ਕਥਨੀ ਕਥਉ ਨ ਆਵੈ ਓਰੁ ॥

I sing the praises of God, whose virtues are infinite.

ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਨਾਹੀ ਦਰੁ ਹੋਰੁ ॥

The Guru's teaching has shown me that other than God, there is no real source of true peace.

ਦੁਖੁ ਸੁਖੁ ਭਾਣੈ ਤਿਸੈ ਰਜਾਇ ॥

people go through sorrow or peace as per God's will.

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਲਿਵ ਲਾਇ ॥੮॥੪॥

Attuned to God, humble Nanak sings His praises.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਦੂਜੀ ਮਾਇਆ ਜਗਤ ਚਿਤ ਵਾਸੁ ॥

Maya and love of duality dwell in the consciousness of people of the world.

ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਬਿਨਾਸੁ ॥੧॥

Lust, anger, arrogance etc destroy spiritual life.

ਦੂਜਾ ਕਉਣੁ ਕਹਾ ਨਹੀ ਕੋਈ ॥

Whom can I call the other, when there is no one else besides God?

ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

The same immaculate God is pervading all beings.

ਦੂਜੀ ਦੁਰਮਤਿ ਆਖੈ ਦੇਇ ॥

It is the evil intellect that brings up the concept of duality.

ਆਵੈ ਜਾਇ ਮਰਿ ਦੂਜਾ ਹੋਇ ॥੨॥

That is why one remains in the cycles of birth and death and keeps getting farther away from God.

ਧਰਣਿ ਗਗਨ ਨਹ ਦੇਖਉ ਦੇਇ ॥

Besides God, I do not see any other power in the universe.

ਨਾਰੀ ਪੁਰਖ ਸਬਾਈ ਲੇਇ ॥੩॥

I see the same God in all men and women of the world.

ਰਵਿ ਸਸਿ ਦੇਖਉ ਦੀਪਕ ਉਜਿਆਲਾ ॥

I see His light in the sun, the moon and other heavenly lights.

ਸਰਬ ਨਿਰੰਤਰਿ ਪ੍ਰੀਤਮੁ ਬਾਲਾ ॥੪॥

Amongst all, is seen my ever youthful beloved God.

ਕਰਿ ਕਿਰਪਾ ਮੇਰਾ ਚਿਤੁ ਲਾਇਆ ॥

Bestowing mercy, the true Guru has attuned my mind to God,

ਸਤਿਗੁਰਿ ਮੇ ਕਉ ਏਕੁ ਬੁਝਾਇਆ ॥੫॥

and he has made me understand the existence of the one God alone.

ਏਕੁ ਨਿਰੰਜਨੁ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥

The Guru's follower who understands that the immaculate God pervades everywhere,

ਦੂਜਾ ਮਾਰਿ ਸਬਦਿ ਪਛਾਤਾ ॥੬॥

comes to realize God by subduing duality through the Guru's word.

ਏਕੇ ਹੁਕਮੁ ਵਰਤੈ ਸਭ ਲੋਈ ॥

The Command of God prevails throughout the world.

ਏਕਸੁ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥੭॥

The entire creation has evolved from God.

ਰਾਹ ਦੇਵੈ ਖਸਮੁ ਏਕੇ ਜਾਣੁ ॥

The one Master controls both the ways of living; living entangled in Maya or living righteously.

ਗੁਰ ਕੈ ਸਬਦਿ ਹੁਕਮੁ ਪਛਾਣੁ ॥੮॥

Recognize the command of God, through the Guru's word.

ਸਗਲ ਰੂਪ ਵਰਨ ਮਨ ਮਾਹੀ ॥

God pervades in all forms, shapes and hearts.

ਕਹੁ ਨਾਨਕ ਏਕੇ ਸਾਲਾਹੀ ॥੯॥੫॥

Nanak says, "I praise only that God".

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਤਾ ਸਾਚਾ ॥

One who does deeds for spiritual uplift is a true yogi.

ਮੁਕਤਿ ਭੇਦੁ ਕਿਆ ਜਾਣੈ ਕਾਚਾ ॥੧॥

Without becoming perfect in spiritual endeavors, he is an immature yogi and cannot know the secret of liberation from vices.

ਐਸਾ ਜੋਗੀ ਜੁਗਤਿ ਬੀਚਾਰੈ ॥

Such a yogi understands the righteous way of life.

ਪੰਚ ਮਾਰਿ ਸਾਚੁ ਉਰਿ ਧਾਰੈ ॥੧॥ ਰਹਾਉ ॥

Subduing the five passions, he enshrines the eternal God in his heart.

ਜਿਸ ਕੈ ਅੰਤਰਿ ਸਾਚੁ ਵਸਾਵੈ ॥

Only that person, in whose heart God enshrines His true Name,

ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ ॥੨॥

realizes the worth of the way to unite with God.

ਰਵਿ ਸਸਿ ਏਕੇ ਗ੍ਰਿਹ ਉਦਿਆਨੈ ॥

He sees the same God in moon and the sun, home and the forest. (He beholds the same God in an angry or a tranquil person, in a householder and a recluse.

ਕਰਣੀ ਕੀਰਤਿ ਕਰਮ ਸਮਾਨੈ ॥

Such a yogi praises God from his heart.

ਏਕ ਸਬਦ ਇਕ ਭਿਖਿਆ ਮਾਰੈ ॥

He begs from the Guru only the gift of divine word.

ਗਿਆਨੁ ਧਿਆਨੁ ਜੁਗਤਿ ਸਚੁ ਜਾਰੈ ॥੪॥

In this way, his mind awakens to divine knowledge, meditation and the way to unite with the eternal God.

ਭੈ ਰਚਿ ਰਹੈ ਨ ਬਾਹਰਿ ਜਾਇ ॥

He remains absorbed in revered fear for God and never gets out of it.

ਕੀਮਤਿ ਕਉਣੁ ਰਹੈ ਲਿਵ ਲਾਇ ॥੫॥

He remains attuned to God; who can estimate the worth of such a yogi?

ਆਪੇ ਮੇਲੇ ਭਰਮੁ ਚੁਕਾਏ ॥

God unites such a yogi with the true Guru, who in turn dispels his doubt.

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ ॥੬॥

By the Guru's grace such a person attains the supreme spiritual state.

ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥ ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰੁ ॥੭॥

He subdues his ego, reflects on the Guru's word and meditates on Naam. This is the sublime deed of a true yogi.

ਜਪ ਤਪ ਸੰਜਮ ਪਾਠ ਪੁਰਾਣੁ ॥

For a true yogi, all meditation, austerities and reading of Puranas (holy books),

ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਮਾਨੁ ॥੮॥੬॥

are contained in singing praises of the limitless God, says Nanak.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਖਿਮਾ ਗਹੀ ਬੁਤੁ ਸੀਲ ਸੰਤੋਖੰ ॥

A true yogi practices forgiveness, good moral conduct and contentment.

ਰੋਗੁ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੇਖੰ ॥

No malady afflicts such a yogi and he is not bothered by the fear of death.

ਮੁਕਤ ਭਏ ਪ੍ਰਭ ਰੂਪ ਨ ਰੇਖੰ ॥੧॥

Such yogis are liberated from the vices and becomes one with God who has no form or figure.

ਜੋਗੀ ਕਉ ਕੈਸਾ ਡਰੁ ਹੋਇ ॥

How can a yogi have any kind of fear,

ਰੂਖਿ ਬਿਰਖਿ ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

when he beholds God everywhere in His creation. ||1||Pause||

ਨਿਰਭਉ ਜੋਗੀ ਨਿਰੰਜਨੁ ਧਿਆਵੈ ॥The yogi meditates on the fearless and immaculate God.

ਅਨਦਿਨੁ ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਵੈ ॥

As he remains attuned to the eternal God, so he is always awake and aware of the onslaught of Maya (worldly distractions).

ਸੇ ਜੋਗੀ ਮੇਰੈ ਮਨਿ ਭਾਵੈ ॥੨॥

Such a yogi is pleasing to my mind.

ਕਾਲੁ ਜਾਲੁ ਬ੍ਰਹਮ ਅਗਨੀ ਜਾਰੇ ॥

Such a yogi burns the trap of death in the fire of divine knowledge.

ਜਰਾ ਮਰਣ ਗਤੁ ਗਰਬੁ ਨਿਵਾਰੇ ॥

He dispels all ego and sheds the fear of old age and death.

ਆਪਿ ਤਰੈ ਪਿਤਰੀ ਨਿਸਤਾਰੇ ॥੩॥

He swim across the world ocean of vices and save his generations as well.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੇ ਜੋਗੀ ਹੋਇ ॥

One who follows the teachings of the true Guru becomes a true yogi.

ਭੈ ਰਚਿ ਰਹੈ ਸੁ ਨਿਰਭਉ ਹੋਇ ॥

One who remains immersed in the revered fear of God becomes fearless,

ਜੈਸਾ ਸੇਵੈ ਤੈਸੇ ਹੋਇ ॥੪॥

because one becomes similar to the one upon Whom he meditates.

ਨਰ ਨਿਹਕੇਵਲ ਨਿਰਭਉ ਨਾਉ ॥

By meditating on God's Name people become fearless and free from vices.

ਅਨਾਥਹ ਨਾਥ ਕਰੇ ਬਲਿ ਜਾਉ ॥

I dedicate myself to God, who turns the support less into the support of all.

ਪੁਨਰਪਿ ਜਨਮੁ ਨਾਹੀ ਗੁਣ ਗਾਉ ॥੫॥

He sings God's praises and doesn't fall into the rounds of births and deaths.

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੇ ਜਾਣੈ ॥

He beholds God pervading everywhere, both within and without.

ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਪਛਾਣੈ ॥

Through the Guru's word, he realizes himself.

ਸਾਚੈ ਸਬਦਿ ਦਰਿ ਨੀਸਾਣੈ ॥੬॥

He arrives at God's court with the stamp of the Guru's word. ||6||

ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥

One who, through the Guru's word, becomes immune to the worldly yearnings dwells in God's presence (in his heart).

ਆਵੈ ਨ ਜਾਵੈ ਚੁਕੈ ਆਸਾ ॥

All his desires end and he becomes free from the cycles of birth and death

ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਪਰਗਾਸਾ ॥੭॥

He feels delighted through the Guru's word. ||7||

ਜੇ ਦੀਸੈ ਸੇ ਆਸ ਨਿਰਾਸਾ ॥

Whosoever is seen in the world looks immersed in hope, despair,

ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਭੂਖ ਪਿਆਸਾ ॥

lust, anger and longing for the poison of Maya (worldly riches and power).

ਨਾਨਕ ਬਿਰਲੇ ਮਿਲਹਿ ਉਦਾਸਾ ॥੮॥੭॥

O' Nanak, one rarely comes across such people who are truly detached from the worldly temptations. ||8||7||

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਐਸੇ ਦਾਸੁ ਮਿਲੈ ਸੁਖੁ ਹੋਈ ॥

Celestial peace wells up within the one, who meets such a devotee of God.

ਦੁਖੁ ਵਿਸਰੈ ਪਾਵੈ ਸਚੁ ਸੇਈ ॥੧॥

He realizes the eternal God and all his sorrows end. ||1||

ਦਰਸਨੁ ਦੇਖਿ ਭਈ ਮਤਿ ਪੂਰੀ ॥

Upon seeing the sight of such a devotee, one's intellect becomes perfect.

ਅਠਸਠਿ ਮਜਨੁ ਚਰਨਹ ਧੂਰੀ ॥੧॥ ਰਹਾਉ ॥

The merit of bathing at all sixty eight holy places lies in humbly following his teachings. ||1||Pause||

ਨੇਤ੍ਰੁ ਸੰਤੋਖੇ ਏਕ ਲਿਵ ਤਾਰਾ ॥

His eyes feel contented and His mind is attuned to the God.

ਜਿਹਵਾ ਸੂਚੀ ਹਰਿ ਰਸ ਸਾਰਾ ॥੨॥

His tongue becomes purified by the most sublime essence of God's name. ||2||

ਸਚੁ ਕਰਣੀ ਅਭ ਅੰਤਰਿ ਸੇਵਾ ॥

The intuitive meditation on Naam becomes his daily routine.

ਮਨੁ ਤ੍ਰਿਪਤਾਸਿਆ ਅਲਖ ਅਭੇਵਾ ॥੩॥

His mind is satisfied by the devotional worship of the incomprehensible and unfathomable God. ||3||

ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਸਾਚਾ ॥

Wherever I look, there I behold the eternal God.

ਬਿਨੁ ਬੂਝੇ ਝਗਰਤ ਜਗੁ ਕਾਚਾ ॥੪॥

Without realizing God, the ignorant world is fighting unnecessarily. ||4||

ਗੁਰੁ ਸਮਝਾਵੈ ਸੇਝੀ ਹੋਈ ॥

This realization that God permeates everywhere is attained only when the Guru imparts this teachings.

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੁਝੈ ਕੋਈ ॥੫॥

Only a rare Guru's follower understands this fact. ||5||

ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਰਖਵਾਲੇ ॥

O' Savior, bestow mercy and save the people from futile scuffle.,

ਬਿਨੁ ਬੁਝੇ ਪਸੂ ਭਏ ਬੇਤਾਲੇ ॥੬॥

Without attaining divine wisdom, people become like beasts and demons.
||6||

ਗੁਰਿ ਕਹਿਆ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ॥

The Guru has said that except God there is no other at all like Him.

ਕਿਸੁ ਕਹੁ ਦੇਖਿ ਕਰਉ ਅਨ ਪੂਜਾ ॥੭॥

So tell me, who should I see and upon whom should meditate? ||7||

ਸੰਤ ਹੇਤਿ ਪ੍ਰਭਿ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ॥

God established the three worlds to convert ordinary people into saints.

ਆਤਮੁ ਚਿਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੇ ॥੮॥

One who reflects on himself realizes this reality. ||8||

ਸਾਚੁ ਰਿਦੈ ਸਚੁ ਪ੍ਰੇਮ ਨਿਵਾਸ ॥

The true saint is the One within whose heart is enshrined true love for God.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸ ॥੯॥੮॥

Nanak submit that I am his humble devotee. ||9||8||

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru

ਬ੍ਰਹਮੈ ਗਰਬੁ ਕੀਆ ਨਹੀ ਜਾਨਿਆ ॥

Brahma indulged in ego and did not understand the limitless power of God.

ਬੇਦ ਕੀ ਬਿਪਤਿ ਪੜੀ ਪਛੁਤਾਨਿਆ ॥

When the pain of the loss of the Vedas overwhelmed him, he repented.

ਜਹ ਪ੍ਰਭੁ ਸਿਮਰੇ ਤਹੀ ਮਨੁ ਮਾਨਿਆ ॥੧॥

Only when he meditated on God did his mind realize that it was God who is the greatest, and not he. ||1||

ਐਸਾ ਗਰਬੁ ਬੁਰਾ ਸੰਸਾਰੈ ॥

Such is the horrible pride in the world.

ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਗਰਬੁ ਨਿਵਾਰੈ ॥੧॥ ਰਹਾਉ ॥

The Guru eliminates the pride of the one, who is blessed with his teachings.
||1||Pause||

ਬਲਿ ਰਾਜਾ ਮਾਇਆ ਅਹੰਕਾਰੀ ॥

Bal the King, in Maya and egotism,

ਜਗਨ ਕਰੈ ਬਹੁ ਭਾਰ ਅਫਾਰੀ ॥

performed many holy rituals and became proud of his wealth.

ਬਿਨੁ ਗੁਰ ਪੂਛੇ ਜਾਇ ਪਇਆਰੀ ॥੨॥

In ego, he ignored his Guru's advice and was thrown into the underworld.
||2||

ਹਰੀਚੰਦੁ ਦਾਨੁ ਕਰੈ ਜਸੁ ਲੇਵੈ ॥

King Hari Chand gave in charity and earned public praise.

ਬਿਨੁ ਗੁਰ ਅੰਤੁ ਨ ਪਾਇ ਅਭੇਵੈ ॥

But without the Guru, he did not find the limits of the Mysterious God. (in whose realm there are benefactors, far greater than him).

ਆਪਿ ਭੁਲਾਇ ਆਪੇ ਮਤਿ ਦੇਵੈ ॥੩॥

God Himself leads people astray and Himself bestows the wisdom. ||3||

ਦੁਰਮਤਿ ਹਰਣਾਖਸੁ ਦੁਰਾਚਾਰੀ ॥

Swayed by malicious intellect, Harnakash became a man of evil conduct.

ਪ੍ਰਭੁ ਨਾਰਾਇਣੁ ਗਰਬ ਪ੍ਰਹਾਰੀ ॥

God of the universe is the destroyer of ego.

ਪ੍ਰਹਲਾਦ ਉਧਾਰੇ ਕਿਰਪਾ ਧਾਰੀ ॥੪॥

He showed mercy on Prahalad and saved him. ||4||

ਭੂਲੇ ਰਾਵਣੁ ਮੁਗਧੁ ਅਚੇਤਿ ॥

Foolish and arrogant king Ravana forgot God.

ਲੂਟੀ ਲੰਕਾ ਸੀਸ ਸਮੇਤਿ ॥

As a result his kingdom of Sri Lanka was plundered and he lost his life.

ਗਰਬਿ ਗਇਆ ਬਿਨੁ ਸਤਿਗੁਰ ਹੇਤਿ ॥

Being without the Guru's teachings, he was destroyed by his ego. ||5||

ਸਹਸਬਾਹੁ ਮਧੁ ਕੀਟ ਮਹਿਖਾਸਾ ॥

God also destroyed many other egotistical demons.

ਹਰਣਾਖਸੁ ਲੇ ਨਖਹੁ ਬਿਧਾਸਾ ॥

Seizing him, God (as a man-lion) tore up Harnakash with His nails .

ਦੈਤ ਸੰਘਾਰੇ ਬਿਨੁ ਭਗਤਿ ਅਭਿਆਸਾ ॥੬॥

Yes, God killed all those demons who did not practice devotional worship ||6||

ਜਰਾਸੰਧਿ ਕਾਲਜਮੁਨ ਸੰਘਾਰੇ ॥

The demons Jarasandh and Kaljamna were Killed by Lord Krishana.

ਰਕਤਬੀਜੁ ਕਾਲੁਨੇਮੁ ਬਿਦਾਰੇ ॥

Rakat-beej and Kaal-naym were annihilated.

ਦੈਤ ਸੰਘਾਰਿ ਸੰਤ ਨਿਸਤਾਰੇ ॥੭॥

Slaying the demons, God saved His Saints. ||7||

ਆਪੇ ਸਤਿਗੁਰੁ ਸਬਦੁ ਬੀਚਾਰੇ ॥

He Himself, as the True Guru, contemplates on the divine word of his praises.

ਦੂਜੈ ਭਾਇ ਦੈਤ ਸੰਘਾਰੇ ॥

Because of the love of duality, God destroys the demons,

ਗੁਰਮੁਖਿ ਸਾਚਿ ਭਗਤਿ ਨਿਸਤਾਰੇ ॥੮॥

and ferries the Guru's followers across the world-ocean of vices by yoking them to His devotional worship. ||8||

ਬੂਡਾ ਦੁਰਜੋਧਨੁ ਪਤਿ ਖੋਈ ॥

Drowned in ego, Duryodhan lost his honor.

ਰਾਮੁ ਨ ਜਾਨਿਆ ਕਰਤਾ ਸੋਈ ॥

He did not remember the creator God.

ਜਨ ਕਉ ਦੂਖਿ ਪਚੈ ਦੁਖੁ ਹੋਈ ॥੯॥

One who makes God's humble devotee suffer, shall himself suffer and rot.

ਜਨਮੇਜੈ ਗੁਰ ਸਬਦੁ ਨ ਜਾਨਿਆ ॥

King Janmeja did not care for his Guru's teachings.

ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਭਰਮਿ ਭੁਲਾਨਿਆ ॥

Deluded by doubt, how could he find peace?

ਇਕੁ ਤਿਲੁ ਭੂਲੇ ਬਹੁਰਿ ਪਛੁਤਾਨਿਆ ॥੧੦॥

Making a mistake even for an instant, he suffered and repented later on.

ਕੰਸੁ ਕੇਸੁ ਚਾਂਡੂਰੁ ਨ ਕੋਈ ॥

Kansa the King and his warriors Kays and Chandoor had no equals.

ਰਾਮੁ ਨ ਚੀਨਿਆ ਅਪਨੀ ਪਤਿ ਖੋਈ ॥

Without understanding God's way, they lost their honor.

ਬਿਨੁ ਜਗਦੀਸ ਨ ਰਾਖੈ ਕੋਈ ॥੧੧॥

Except the Creator, none can protect anybody|11||

ਬਿਨੁ ਗੁਰ ਗਰਬੁ ਨ ਮੇਟਿਆ ਜਾਇ ॥

Ego cannot be erased without the Guru's teachings

ਗੁਰਮਤਿ ਧਰਮੁ ਧੀਰਜੁ ਹਰਿ ਨਾਇ ॥

Righteousness, contentment and God's Name are attained by following the Guru's teachings

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਗੁਣ ਗਾਇ ॥੧੨॥੯॥

O' Nanak, Naam is received by singing the praises of God. ||12||9||

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਚੋਆ ਚੰਦਨੁ ਅੰਕਿ ਚੜਾਵਉ ॥

Even if I anoint my body with sandal scent (perfumes),

ਪਾਟ ਪਟੰਬਰ ਪਹਿਰਿ ਹਢਾਵਉ ॥

and wear silken and costly clothes,

ਬਿਨੁ ਹਰਿ ਨਾਮ ਕਹਾ ਸੁਖੁ ਪਾਵਉ ॥੧॥

still without God's Name, I would not attain peace anywhere. ||1||

ਕਿਆ ਪਹਿਰਉ ਕਿਆ ਓਢਿ ਦਿਖਾਵਉ ॥

It doesn't matter what I wear to please myself or to display to others.

ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥

Without meditating on God I would not attain peace. ||1||pause||

ਕਾਨੀ ਕੁੰਡਲ ਗਲਿ ਮੋਤੀਅਨ ਕੀ ਮਾਲਾ ॥

I may wear earrings and a pearl necklace around my neck;

ਲਾਲ ਨਿਹਾਲੀ ਫੂਲ ਗੁਲਾਲਾ ॥

my bed may be adorned with red blanket and rose petals,

ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਭਾਲਾ ॥੨॥

still without meditation on God I would not attain peace anywhere. ||2||

ਨੈਨ ਸਲੇਨੀ ਸੁੰਦਰ ਨਾਰੀ ॥

Even if I have a beautiful lady with fascinating eyes,

ਖੇੜ ਸੀਗਾਰ ਕਰੈ ਅਤਿ ਪਿਆਰੀ ॥

she may decorate herself with many kinds of adornments and make herself appear gorgeous,

ਬਿਨੁ ਜਗਦੀਸ ਭਜੇ ਨਿਤ ਖੁਆਰੀ ॥੩॥

still without meditating on God, I would be distressed daily. ||3||

ਦਰ ਘਰ ਮਹਲਾ ਸੇਜ ਸੁਖਾਲੀ ॥

Even if I live in mansions and palaces with all the comforts of life,

ਅਹਿਨਿਸਿ ਫੂਲ ਬਿਛਾਵੈ ਮਾਲੀ ॥

the gardener may decorate these with fresh flowers daily,

ਬਿਨੁ ਹਰਿ ਨਾਮ ਸੁ ਦੇਹ ਦੁਖਾਲੀ ॥੪॥

still without remembering God, the body would remain miserable. ||4||

ਹੈਵਰ ਗੈਵਰ ਨੇਜੇ ਵਾਜੇ ॥

Even if I own excellent elephants, horses, lances and marching bands,

ਲਸਕਰ ਨੇਬ ਖਵਾਸੀ ਪਾਜੇ ॥

armies, mace-bearers, royal attendants and ostentatious displays,

ਬਿਨੁ ਜਗਦੀਸ ਝੂਠੇ ਦਿਵਾਜੇ ॥੫॥

still without remembering God of the world all these are vain undertakings.

ਸਿਧੁ ਕਹਾਵਉ ਰਿਧਿ ਸਿਧਿ ਬੁਲਾਵਉ ॥

even if I make people call me a sidha, man of miracles with worldly wealth and supernatural powers at my beck and call;

ਤਾਜ ਕੁਲਹ ਸਿਰਿ ਛਤ੍ਰੁ ਬਨਾਵਉ ॥

I may wear a royal crown and have a canopy over my head,

ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸਚੁ ਪਾਵਉ ॥੬॥

still without meditating on God I would not find true happiness anywhere.

ਖਾਨੁ ਮਲੂਕੁ ਕਹਾਵਉ ਰਾਜਾ ॥

I may be called an chief, a lord or a king;

ਅਬੇ ਤਬੇ ਕੂੜੇ ਹੈ ਪਾਜਾ

I may arrogantly command others but all those are false shows of vanity.

ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਸਵਰਸਿ ਕਾਜਾ ॥੭॥

But goal of the human life cannot be achieved without the support of the Guru's word.

ਹਉਮੈ ਮਮਤਾ ਗੁਰ ਸਬਦਿ ਵਿਸਾਰੀ ॥

I have shed off my ego and emotional attachment through the Guru's word.

ਗੁਰਮਤਿ ਜਾਨਿਆ ਰਿਦੈ ਮੁਰਾਰੀ ॥

Through the Guru's teachings, I have realized God in my own heart.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੮॥੧੦॥

O' God, Nanak prays and seeks Your shelter. |8||10||

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਸੇਵਾ ਏਕ ਨ ਜਾਨਸਿ ਅਵਰੇ ॥

One who meditates on God alone, does not recognize any other equal to Him.

ਪਰਪੰਚ ਬਿਆਧਿ ਤਿਆਗੈ ਕਵਰੇ ॥

He forsakes the worldly pleasures which give rise to many evils).

ਭਾਇ ਮਿਲੈ ਸਚੁ ਸਾਚੈ ਸਚੁ ਰੇ ॥੧॥

By being imbued with the love of God, such a devotee merges in the eternal God and becomes the embodiment of that eternal God Himself.

ਐਸਾ ਰਾਮ ਭਗਤੁ ਜਨੁ ਹੋਈ ॥

A true devotee of God is such a person,

ਹਰਿ ਗੁਣ ਗਾਇ ਮਿਲੈ ਮਲੁ ਧੋਈ ॥੧॥ ਰਹਾਉ ॥

who by singing God's praises washes off the dirt of vices and unites with God.||1||pause||

ਉੱਧੇ ਕਵਲੁ ਸਗਲ ਸੰਸਾਰੈ ॥

In the entire world, heart of the people is turned away from God's meditation.

ਦੁਰਮਤਿ ਅਗਨਿ ਜਗਤ ਪਰਜਾਰੈ ॥

The entire humanity is spiritually suffering in the fire of evil intellect.

ਸੇ ਉਬਰੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੈ ॥੨॥

One who reflects on the Guru's word is saved from this suffering. ||2||

ਭ੍ਰਿੰਗ ਪਤੰਗੁ ਕੁੰਚਰੁ ਅਰੁ ਮੀਨਾ ॥

The bumble bee, the moth, the elephant, the fish

ਮਿਰਗੁ ਮਰੈ ਸਹਿ ਅਪੁਨਾ ਕੀਨਾ ॥

and the deer suffer and die for their deeds done in greed and lusts.

ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਤਤੁ ਨਹੀ ਬੀਨਾ ॥੩॥

Similarly engrossed in the worldly desires people do not remember God and spiritually perish.

ਕਾਮੁ ਚਿਤੈ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ॥

A lover is always obsessed with the lust toward his beloved.

ਕ੍ਰੋਧੁ ਬਿਨਾਸੈ ਸਗਲ ਵਿਕਾਰੀ ॥

Anger spiritually destroys all who are engaged in evil pursuits.

ਪਤਿ ਮਤਿ ਖੇਵਹਿ ਨਾਮੁ ਵਿਸਾਰੀ ॥੪॥

One who forsakes Naam loses both intellect and honor. ||4||

ਪਰ ਘਰਿ ਚੀਤੁ ਮਨਮੁਖਿ ਡੋਲਾਇ ॥

A self conceited person's mind craves for another's wealth,

ਗਲਿ ਜੇਵਰੀ ਧੰਧੈ ਲਪਟਾਇ ॥

thus he is actually trapping himself in the web of vices.

ਗੁਰਮੁਖਿ ਛੁਟਸਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥੫॥

But the Guru's follower escapes from all such entanglements by singing God's praises. ||5||

ਜਿਉ ਤਨੁ ਬਿਧਵਾ ਪਰ ਕਉ ਦੇਈ ॥

just as an unchaste woman uses her body with a stranger,

ਕਾਮਿ ਦਾਮਿ ਚਿਤੁ ਪਰ ਵਸਿ ਸੇਈ ॥

she even allows her mind to be controlled by others for lust or money.

ਬਿਨੁ ਪਿਰ ਤ੍ਰਿਪਤਿ ਨ ਕਬਹੂੰ ਹੋਈ ॥੬॥

But without a legitimate husband, she is never fully satisfied. (Similarly, forsaking Husband-God a soul bride indulges in vices and never attains spiritual peace). |6|

ਪੜਿ ਪੜਿ ਪੇਥੀ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠਾ ॥

One may read the religious books and recite the simiritis.

ਬੇਦ ਪੁਰਾਣ ਪੜੈ ਸੁਣਿ ਥਾਟਾ ॥

He may read and listen Vedas and Puranas and other compilations,

ਬਿਨੁ ਰਸ ਰਾਤੇ ਮਨੁ ਬਹੁ ਨਾਟਾ ॥੭॥

but without being imbued with elixir of Naam, the mind wanders endlessly. ||7||

ਜਿਉ ਚਾਤ੍ਰਿਕ ਜਲ ਪ੍ਰੇਮ ਪਿਆਸਾ ॥

As the rainbird thirsts longingly for the drop of rain,

ਜਿਉ ਮੀਨਾ ਜਲ ਮਾਹਿ ਉਲਾਸਾ ॥

and as the fish delights in the water,

ਨਾਨਕ ਹਰਿ ਰਸੁ ਪੀ ਤ੍ਰਿਪਤਾਸਾ ॥੮॥੧੧॥

similarly, O' Nanak, a devotee of God feels satiated by partaking the nectar of God's Name. ||8||11||

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਹਠੁ ਕਰਿ ਮਰੈ ਨ ਲੇਖੈ ਪਾਵੈ ॥

Evan if one dies while performing torturous yoga exercises and austerities, shall not be approved in God's court.

ਵੇਸ ਕਰੈ ਬਹੁ ਭਸਮ ਲਗਾਵੈ ॥

One may wear religious robes and smear his body all over with ashes.

ਨਾਮੁ ਬਿਸਾਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵੈ ॥੧॥

Forsaking Naam, he comes to regret and repent in the end. ||1||

ਤੂੰ ਮਨਿ ਹਰਿ ਜੀਉ ਤੂੰ ਮਨਿ ਸੁਖ ॥

Enshrine God in your mind and enjoy the bliss.

ਨਾਮੁ ਬਿਸਾਰਿ ਸਹਰਿ ਜਮ ਦੁਖ ॥੧॥ ਰਹਾਉ ॥

By forsaking Naam, you would endure the fear and pain of death.

||1||Pause||

ਚੋਆ ਚੰਦਨ ਅਗਰ ਕਪੂਰਿ ॥

One indulged in worldly pleasures,

ਮਗਨੁ ਪਰਮ ਪਦੁ ਦੂਰਿ ॥

and engrossed in Maya is far away from the supreme spiritual state.

ਨਾਮਿ ਬਿਸਾਰਿਐ ਸਭੁ ਕੂੜੇ ਕੂਰਿ ॥੨॥

If one forgets Naam all else is false and vain.||2||

ਨੇਜੇ ਵਾਜੇ ਤਖਤਿ ਸਲਾਮੁ ॥

The lances, marching bands, thrones and the salutes of others,

ਅਧਕੀ ਤ੍ਰਿਸਨਾ ਵਿਆਪੈ ਕਾਮੁ ॥

only accentuate the yearning for worldly wealth and lust.

ਬਿਨੁ ਹਰਿ ਜਾਚੇ ਭਗਤਿ ਨ ਨਾਮੁ ॥੩॥

Without seeking God, neither devotional worship nor Naam are attained. ||3||

ਵਾਦਿ ਅਹੰਕਾਰਿ ਨਾਹੀ ਪ੍ਰਭ ਮੇਲਾ ॥

Union with God is not attained by scholarly arguments and egotism.

ਮਨੁ ਦੇ ਪਾਵਹਿ ਨਾਮੁ ਸੁਰੇਲਾ ॥

It is only by surrendering the mind to God one receives the blissful Naam.

ਦੂਜੈ ਭਾਇ ਅਗਿਆਨੁ ਦੁਰੇਲਾ ॥੪॥

The love of duality leads only to ignorance and misery.||4||

ਬਿਨੁ ਦਮ ਕੇ ਸਉਦਾ ਨਹੀ ਹਾਟ ॥

Just as one cannot buy anything from a shop without money,

ਬਿਨੁ ਬੋਹਿਥ ਸਾਗਰ ਨਹੀ ਵਾਟ ॥

and just as one cannot cross the ocean without a ship,

ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਘਾਟੇ ਘਾਟਿ ॥੫॥

similarly without following the Guru's teachings there is total loss of spiritual wealth (and the aim of life is not achieved). ||5||

ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਵਾਟ ਦਿਖਾਵੈ ॥

Applaud the Guru again and again who shows the righteous way of life.

ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਸਬਦੁ ਸੁਣਾਵੈ ॥

Eulogize him again and again who recites the divine word (to you).

ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਮੇਲਿ ਮਿਲਾਵੈ ॥੬॥

Yes, blessed is the Guru who unites us with God.||6||

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਕਉ ਜਿਸ ਕਾ ਇਹੁ ਜੀਉ ॥

O' my friend, highly applaud God who blessed us this life.

ਗੁਰ ਸਬਦੀ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ॥

Contemplate on the Guru's word and partake the ambrosial nectar of Naam.

ਨਾਮ ਵਡਾਈ ਤੁਧੁ ਭਾਣੈ ਦੀਉ ॥੭॥

Whenever He so wills, He would bless you with the glory of Naam.||7||

ਨਾਮ ਬਿਨਾ ਕਿਉ ਜੀਵਾ ਮਾਇ ॥

O' my mother, how can I spiritually survive without meditating on Naam?

ਅਨਦਿਨੁ ਜਪਤੁ ਰਹਉ ਤੇਰੀ ਸਰਣਾਇ ॥

O' God, I have come in Your refuge, bless me so that I always remain meditating on Naam.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਪਤਿ ਪਾਇ ॥੮॥੧੨॥

O' Nanak, by remaining imbued with the love of Naam honor is attained both here and hereafter. ||8||12||

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਹਉਮੈ ਕਰਤ ਭੇਖੀ ਨਹੀ ਜਾਨਿਆ ॥

Acting in ego, no one has ever realized God even by wearing religious garbs.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਵਿਰਲੇ ਮਨੁ ਮਾਨਿਆ ॥੧॥

Rare is the Guru's follower, whose mind is satiated with devotional worship. ||1||

ਹਉ ਹਉ ਕਰਤ ਨਹੀ ਸਚੁ ਪਾਈਐ ॥

The eternal God is not realized by indulging in self-conceit.

ਹਉਮੈ ਜਾਇ ਪਰਮ ਪਦੁ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥

When self-conceit departs the supreme spiritual status is attained. ||1||pause||

ਹਉਮੈ ਕਰਿ ਰਾਜੇ ਬਹੁ ਧਾਵਹਿ ॥

To satisfy their ego, kings and rulers attack other nations.

ਹਉਮੈ ਖਪਹਿ ਜਨਮਿ ਮਰਿ ਆਵਹਿ ॥੨॥

Consumed by their ego they keep suffering in the cycles of birth and death. ||2||

ਹਉਮੈ ਨਿਵਰੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੈ ॥

One who reflects on the Guru's word dispels his ego.

ਚੰਚਲ ਮਤਿ ਤਿਆਗੈ ਪੰਚ ਸੰਘਾਰੈ ॥੩॥

He controls his mercurial intellect and stills the five evil passions ||3||

ਅੰਤਰਿ ਸਾਚੁ ਸਹਜ ਘਰਿ ਆਵਹਿ ॥

Those within whom dwells the eternal God enjoy intuitive peace.

ਰਾਜਨੁ ਜਾਣਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥੪॥

By realizing the sovereign God they attain the supreme spiritual status. ||4||

ਸਚੁ ਕਰਣੀ ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਵੈ ॥

One whose doubts are dispelled by the Guru, meditation on Naam becomes his daily intuitive deed,

ਨਿਰਭਉ ਕੈ ਘਰਿ ਤਾੜੀ ਲਾਵੈ ॥੫॥

and remains attuned to the fearless God. ||5||

ਹਉ ਹਉ ਕਰਿ ਮਰਣਾ ਕਿਆ ਪਾਵੈ ॥

Other than spiritual deterioration, what does one gain by indulging in ego?

ਪੂਰਾ ਗੁਰੁ ਭੇਟੇ ਸੇ ਝਗਰੁ ਚੁਕਾਵੈ ॥੬॥

One who follows the teachings of the Perfect Guru is rid of all conflicts. ||6||

ਜੇਤੀ ਹੈ ਤੇਤੀ ਕਿਹੁ ਨਾਹੀ ॥

Wandering around to satiate one's ego does not yield any spiritual gain.

ਗੁਰਮੁਖਿ ਗਿਆਨ ਭੇਟਿ ਗੁਣ ਗਾਹੀ ॥੭॥

By obtaining spiritual wisdom from the Guru, the Guru's followers sing the praises of God. ||7||

ਹਉਮੈ ਬੰਧਨ ਬੰਧਿ ਭਵਾਵੈ ॥

Ego ties a person in bonds, and makes him wander in cycles of birth and death.

ਨਾਨਕ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਵੈ ॥੮॥੧੩॥

O' Nanak, peace is attained through devotional worship of God. ||8||13||.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਪ੍ਰਥਮੇ ਬ੍ਰਹਮਾ ਕਾਲੈ ਘਰਿ ਆਇਆ ॥

First of all it was god Brahma who faced the spiritual death.

ਬ੍ਰਹਮ ਕਮਲੁ ਪਇਆਲਿ ਨ ਪਾਇਆ ॥

Brahma searched the nether regions but failed in his pursuit to find the limit of the Creator and faced spiritual degradation due to his ego.

ਆਗਿਆ ਨਹੀ ਲੀਨੀ ਭਰਮਿ ਭੁਲਾਇਆ ॥੧॥

He didn't care for his Guru's teachings and was strayed in the illusion of being the creator himself.

ਜੇ ਉਪਜੈ ਸੇ ਕਾਲਿ ਸੰਘਾਰਿਆ ॥

Whoever comes to the word, without meditation on Naam faces spiritual death.

ਹਮ ਹਰਿ ਰਾਖੇ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥

God has protected me spiritually, as I contemplate the Guru's word.

ਮਾਇਆ ਮੇਰੇ ਦੇਵੀ ਸਭਿ ਦੇਵਾ ॥

All the gods and goddesses are enticed by Maya.

ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥

The fear of death does not spare anyone without medication on Naam.

ਓਹੁ ਅਬਿਨਾਸੀ ਅਲਖ ਅਭੇਵਾ ॥੨॥

God alone is immortal, infinite, and incomprehensible. ||2||

ਸੁਲਤਾਨ ਖਾਨ ਬਾਦਿਸਾਹ ਨਹੀ ਰਹਨਾ ॥

The sultans, the chiefs and the emperors shall not remain forever in this world.

ਨਾਮਹੁ ਭੂਲੈ ਜਮ ਕਾ ਦੁਖੁ ਸਹਨਾ ॥

Whoever forget God's Name endures the pain of the fear of death.

ਮੈ ਧਰ ਨਾਮੁ ਜਿਉ ਰਾਖਹੁ ਰਹਨਾ ॥੩॥

My only Strength is Naam and I live as You keep me. ||3||

ਚਉਧਰੀ ਰਾਜੇ ਨਹੀ ਕਿਸੈ ਮੁਕਾਮੁ ॥

Neither the kings nor the leaders have a permanent abode here.

ਸਾਹ ਮਰਹਿ ਸੰਚਹਿ ਮਾਇਆ ਦਾਮ ॥

The bankers who just accumulate worldly wealth are spiritually dead,

ਮੈ ਧਨੁ ਦੀਜੈ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ॥੪॥

therefor, O' God, grant me the wealth of Your Ambrosial Naam.

ਰਯਤਿ ਮਹਰ ਮੁਕਦਮ ਸਿਕਦਾਰੈ ॥

The people, the rulers, the leaders and the chiefs,

ਨਿਹਚਲੁ ਕੋਇ ਨ ਦਿਸੈ ਸੰਸਾਰੈ ॥

none of them shall be able to remain in the world forever.

ਅਫਰਿਉ ਕਾਲੁ ਕੂੜੁ ਸਿਰਿ ਮਾਰੈ ॥੫॥

One in love with Maya is repeatedly struck down by the inevitable death. ||5||

ਨਿਹਚਲੁ ਏਕੁ ਸਚਾ ਸਚੁ ਸੇਈ ॥

God alone is eternal.

ਜਿਨਿ ਕਰਿ ਸਾਜੀ ਤਿਨਹਿ ਸਭ ਰੋਈ ॥

He, who has created and adorned this world will merge it back into Himself.

ਓਹੁ ਗੁਰਮੁਖਿ ਜਾਪੈ ਤਾਂ ਪਤਿ ਹੋਈ ॥੬॥

One who through the Guru realizes God is honored in His court. ||6||

ਕਾਜੀ ਸੇਖ ਭੇਖ ਫਕੀਰਾ ॥

Even those qazis, sheikhs and fakirs in religious robes (Islamic leaders),

ਵਡੇ ਕਹਾਵਹਿ ਹਉਮੈ ਤਨਿ ਪੀਰਾ ॥

declare themselves as great but they all suffer in the pain of ego.

ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੀ ਧੀਰਾ ॥੭॥

Without the support of Naam blessed by the true Guru, spiritual death does not spare even them.

ਕਾਲੁ ਜਾਲੁ ਜਿਹਵਾ ਅਰੁ ਨੈਣੀ ॥ ਕਾਨੀ ਕਾਲੁ ਸੁਣੈ ਬਿਖੁ ਬੈਣੀ ॥

Maya lays its trap for spiritual death through the eyes, the tongue and ears when one sees something with evil intent, speaks ill and listen to slander of others.

ਬਿਨੁ ਸਬਦੈ ਮੂਠੇ ਦਿਨੁ ਰੈਣੀ ॥੮॥

Without the support of the Guru's word, day and night people are being cheated out of spiritual virtues.

ਹਿਰਦੈ ਸਾਚੁ ਵਸੈ ਹਰਿ ਨਾਇ ॥ ਕਾਲੁ ਨ ਜੋਹਿ ਸਕੈ ਗੁਣ ਗਾਇ ॥

Fear of death cannot torment the one in whose heart dwells the Name of the eternal God and who sings His praises.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ ॥੯॥੧੪॥

O' Nanak, following the Guru's word, such a person merges in Naam.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਬੋਲਹਿ ਸਾਚੁ ਮਿਥਿਆ ਨਹੀ ਰਾਈ ॥

Those who always speak the truth without a tinge of falsehood.

ਚਾਲਹਿ ਗੁਰਮੁਖਿ ਹੁਕਮਿ ਰਜਾਈ ॥

Such Guru's followers live according to God's will.

ਰਹਹਿ ਅਤੀਤ ਸਚੇ ਸਰਣਾਈ ॥੧॥

While remaining detached (from worldly affairs), they always remain in the refuge of the eternal God.

ਸਚ ਘਰਿ ਬੈਸੈ ਕਾਲੁ ਨ ਜੋਹੈ ॥

The fear of death does not torment the one who remains attuned to God .

ਮਨਮੁਖ ਕਉ ਆਵਤ ਜਾਵਤ ਦੁਖੁ ਮੇਰੈ ॥੧॥ ਰਹਾਉ ॥

But an egocentric, because of love for Maya, keeps suffering in the cycles of birth and death.

ਅਪਿਉ ਪੀਅਉ ਅਕਥੁ ਕਥਿ ਰਹੀਐ ॥

Partake the ambrosial nectar of Naam and sing the praises of the indescribable God.

ਨਿਜ ਘਰਿ ਬੈਸਿ ਸਹਜ ਘਰੁ ਲਹੀਐ ॥

You shall find intuitive peace within your own heart.

ਹਰਿ ਰਸਿ ਮਾਤੇ ਇਹੁ ਸੁਖੁ ਕਹੀਐ ॥੨॥

Being engrossed in the elixir of God's Name one can describe the experience this peace.

ਗੁਰਮਤਿ ਚਾਲ ਨਿਹਚਲ ਨਹੀ ਡੋਲੈ ॥

The way of life based on the Guru's teachings is so stable that the onslaught of Maya cannot shake it.

ਗੁਰਮਤਿ ਸਾਚਿ ਸਹਜਿ ਹਰਿ ਬੋਲੈ ॥

Following the Guru's Teachings, one intuitively recites the Name of God.

ਪੀਵੈ ਅੰਮ੍ਰਿਤੁ ਤਤੁ ਵਿਰੋਲੈ ॥੩॥

He partakes the nectar of Naam and recognizes the essential reality.

ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਦੀਖਿਆ ਲੀਨੀ ॥

Beholding the true Guru one who receives his teachings,

ਮਨੁ ਤਨੁ ਅਰਪਿਓ ਅੰਤਰ ਗਤਿ ਕੀਨੀ ॥

enshrines that teaching in his mind and surrenders himself to the Guru.

ਗਤਿ ਮਿਤਿ ਪਾਈ ਆਤਮੁ ਚੀਨੀ ॥੪॥

By recognized the self he understood the worth of salvation |4|

ਭੋਜਨੁ ਨਾਮੁ ਨਿਰੰਜਨ ਸਾਰੁ ॥

One who deems God's Name as the essence of spiritual food.

ਪਰਮ ਹੰਸੁ ਸਚੁ ਜੋਤਿ ਅਪਾਰ ॥

He is immaculate, like a pedigreed swan because in his heart is the light of the infinite God.

ਜਹ ਦੇਖਉ ਤਹ ਏਕੰਕਾਰੁ ॥੫॥

Wherever he looks, there he beholds the one God. ||5||

ਰਹੈ ਨਿਰਾਲਮੁ ਏਕਾ ਸਚੁ ਕਰਣੀ ॥

He remains detached from Maya and always meditates on God.

ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੇਵਾ ਗੁਰ ਚਰਣੀ ॥

By humbly following the Guru's teachings he attains supreme spiritual status.

ਮਨ ਤੇ ਮਨੁ ਮਾਨਿਆ ਚੂਕੀ ਅਹੰ ਭ੍ਰਮਣੀ ॥੬॥

His mind gets convinced and his wandering motivated by ego ends. ||6||

ਇਨ ਬਿਧਿ ਕਉਣੁ ਕਉਣੁ ਨਹੀ ਤਾਰਿਆ ॥

By following this way of the Guru, who has not been saved?

ਹਰਿ ਜਸਿ ਸੰਤ ਭਗਤ ਨਿਸਤਾਰਿਆ ॥

God's praise has always helped His saints and devotees to swim across the worldly ocean of vices.

ਪ੍ਰਭ ਪਾਏ ਹਮ ਅਵਰੁ ਨ ਭਾਰਿਆ ॥੭॥

I have also realized God and I am not looking for anyone else. ||7||

ਸਾਚ ਮਹਲਿ ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥

Whom the Guru has revealed the incomprehensible God within his heart,

ਨਿਹਚਲ ਮਹਲੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ॥

he has attained such a state of mind where Maya has no effect at all.

ਸਾਚਿ ਸੰਤੋਖੇ ਭਰਮੁ ਚੁਕਾਇਆ ॥੮॥

The doubt of those is dispelled who attain contentment by attuning to God.
||8||

ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਸਚੁ ਸੇਈ ॥

Those in whose heart dwells the eternal God,

ਤਿਨ ਕੀ ਸੰਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥

in their association one becomes a Guru's follower.

ਨਾਨਕ ਸਾਚਿ ਨਾਮਿ ਮਲੁ ਖੋਈ ॥੯॥੧੫॥

O' Nanak, that person gets rid of the dirt of vices by meditating on the Name of the eternal God.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, First Guru:

ਰਾਮਿ ਨਾਮਿ ਚਿਤੁ ਰਾਪੈ ਜਾ ਕਾ ॥

One whose consciousness is imbued with the love of God's Name.

ਉਪਜੰਪਿ ਦਰਸਨੁ ਕੀਜੈ ਤਾ ਕਾ ॥੧॥

We should see the sight of that holy person at early dawn. ||1||

ਰਾਮ ਨ ਜਪਹੁ ਅਭਾਗੁ ਤੁਮਾਰਾ ॥

If you do not meditate on God's Name, it is your misfortune.

ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ ਪ੍ਰਭੁ ਰਾਮੁ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥

Our Master-God has been bestowing gifts on us for ages upon ages.

ਗੁਰਮਤਿ ਰਾਮੁ ਜਪੈ ਜਨੁ ਪੂਰਾ ॥

One who follows the Guru's teachings and meditates on God, becomes a perfect devotee of God.

ਤਿਤੁ ਘਟ ਅਨਹਤ ਬਾਜੇ ਤੂਰਾ ॥੨॥

He is always delighted as if continuous divine melody is playing in his heart.

ਜੇ ਜਨ ਰਾਮ ਭਗਤਿ ਹਰਿ ਪਿਆਰਿ ॥

The devotees who worships God with loving devotion,

ਸੇ ਪ੍ਰਭਿ ਰਾਖੇ ਕਿਰਪਾ ਧਾਰਿ ॥੩॥

showing His mercy, God saves them from the ego and vices. ||3||

ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਸੋਈ ॥

In whose heart dwells God,

ਤਿਨ ਕਾ ਦਰਸੁ ਪਰਸਿ ਸੁਖੁ ਹੋਈ ॥੪॥

peace is attained by beholding the sight of those devotees. ||4||

ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੇ ਰਵੈ ॥

The same God is pervading within all beings,

ਮਨਮੁਖਿ ਅਹੰਕਾਰੀ ਫਿਰਿ ਜੂਨੀ ਭਵੈ ॥੫॥

but the self-willed person acts egotistically and wanders in various births.

||5||

ਸੇ ਬੁਝੈ ਜੇ ਸਤਿਗੁਰੁ ਪਾਏ ॥

One who follows the Guru's teachings understands that same God dwells in all.

ਹਉਮੈ ਮਾਰੇ ਗੁਰ ਸਬਦੇ ਪਾਏ ॥੬॥

Subduing his ego, through the Guru's word he realizes God. ||6||

ਅਰਧ ਉਰਧ ਕੀ ਸੰਧਿ ਕਿਉ ਜਾਨੈ ॥

Without devotional worship, how can anyone understand the Union between the human soul and the Supreme soul?

ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੈ ਮਨੁ ਮਾਨੈ ॥੭॥

Only that Guru's follower whose mind firmly believes in meditation on Naam attains this union.

ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਕਉ ਗੁਣੁ ਕਰੀਐ ॥

O' God, we are sinners without any virtues; please bless us with such virtues so that we can meditate on Naam.

ਪ੍ਰਭੁ ਹੋਇ ਦਇਆਲੁ ਨਾਨਕ ਜਨ ਤਰੀਐ ॥੮॥੧੬॥

O' Nanak, when God shows His mercy and blesses with Naam, only then His devotees can swim across the worldly ocean of vices. ||8||16||

ਸੋਲਹ ਅਸਟਪਦੀਆ ਗੁਆਰੇਰੀ ਗਉੜੀ ਕੀਆ ॥

This is the end of sixteen ashtapadis of First Guru in Raag Gwaarayree Gauree.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧

Raag Gauree Bairaagan, First Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਜਿਉ ਗਾਈ ਕਉ ਗੋਇਲੀ ਰਾਖਹਿ ਕਰਿ ਸਾਰਾ ॥

Just as the dairy farmer watches over and protects his cows,

ਅਹਿਨਿਸਿ ਪਾਲਹਿ ਰਾਖਿ ਲੇਹਿ ਆਤਮ ਸੁਖੁ ਧਾਰਾ ॥੧॥

similarly, God always cherishes us, protects us from evils and blesses us with spiritual peace. ||1||

ਇਤ ਉਤ ਰਾਖਹੁ ਦੀਨ ਦਇਆਲਾ ॥

O' God, merciful Master of the meek, protect me here and hereafter.

ਤਉ ਸਰਣਾਗਤਿ ਨਦਰਿ ਨਿਹਾਲਾ ॥੧॥ ਰਹਾਉ ॥

I seek Your refuge, please bless me with Your glance of grace. ||1||Pause||

ਜਹ ਦੇਖਉ ਤਹ ਰਵਿ ਰਹੇ ਰਖੁ ਰਾਖਨਹਾਰਾ ॥

O' God, the savior, wherever I look, I see You pervading there; please save me.

ਤੂੰ ਦਾਤਾ ਭੁਗਤਾ ਤੂੰਹੈ ਤੂੰ ਪ੍ਰਾਣ ਅਧਾਰਾ ॥੨॥

You are the benefactor and also the enjoyer, You are the support of our life.
|2|

ਕਿਰਤੁ ਪਇਆ ਅਧ ਉਰਧੀ ਬਿਨੁ ਗਿਆਨ ਬੀਚਾਰਾ ॥

Without contemplating spiritual wisdom, one keeps wandering in high and low states of mind (pleasure and sorrow) as per preordained destiny.

ਬਿਨੁ ਉਪਮਾ ਜਗਦੀਸ ਕੀ ਬਿਨਸੈ ਨ ਅੰਧਿਆਰਾ ॥੩॥

Without singing praises of God, the darkness of ignorance is not dispelled. |3|

ਜਗੁ ਬਿਨਸਤ ਹਮ ਦੇਖਿਆ ਲੋਭੇ ਅਹੰਕਾਰਾ ॥

I have seen the humanity being spiritually destroyed by greed and egotism.

ਗੁਰ ਸੇਵਾ ਪ੍ਰਭੁ ਪਾਇਆ ਸਚੁ ਮੁਕਤਿ ਦੁਆਰਾ ॥੪॥

By meditating on Naam through the Guru's teaching, God is realized and freedom from the vices is attained.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਅਪਾਰ ਕੇ ਅਪਰੰਪਰੁ ਸੇਈ ॥

The palace of that limitless God is in our own hearts, and He also is farther than the farthest.

ਬਿਨੁ ਸਬਦੈ ਥਿਰੁ ਕੇ ਨਹੀ ਬੁਝੈ ਸੁਖੁ ਹੋਈ ॥੫॥

Without reflecting on the Guru's word no one can remain permanently attuned to God. Peace is attained only by following the Guru's teachings.

ਕਿਆ ਲੈ ਆਇਆ ਲੇ ਜਾਇ ਕਿਆ ਫਾਸਹਿ ਜਮ ਜਾਲਾ ॥

O' mortal, what did you bring to this world and what are you going to take with you? Why are you getting caught in the noose of spiritual death?

ਡੋਲੁ ਬਧਾ ਕਸਿ ਜੇਵਰੀ ਆਕਾਸਿ ਪਤਾਲਾ ॥੬॥

As a bucket tied to a rope is sometimes lowered into the well and sometimes pulled up, similarly, at times you are in high spirits and at times in low spirits.

ਗੁਰਮਤਿ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਹਜੇ ਪਤਿ ਪਾਈਐ ॥

If we do not forsake Naam then by following the Guru's teachings intuitively we receive honor in God's court.

ਅੰਤਰਿ ਸਬਦੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਆਪੁ ਗਵਾਈਐ ॥੭॥

Everyone has the wealth of Naam in their heart but it is attained only by eradicating self-conceit.

ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਗੁਣ ਅੰਕਿ ਸਮਾਵੈ ॥

The person on whom God casts His merciful glance by blessing with virtues, He merges that person in His embrace.

ਨਾਨਕ ਮੇਲੁ ਨ ਚੁਕਈ ਲਾਹਾ ਸਚੁ ਪਾਵੈ ॥੮॥੧॥੧੭॥

O' Nanak, this union is never dissolved and in this way one earns the profit of Naam by meditating on the eternal God. ||8||1||17||

ਗਉੜੀ ਮਹਲਾ ੧ ॥

Raag Gauree, by the First Guru:

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਲੇ ਤਉ ਹੋਇ ਨਿਬੇਰਾ ॥

The strife in your mind due to worldly illusions would end only if by Guru's grace we understand,

ਘਰਿ ਘਰਿ ਨਾਮੁ ਨਿਰੰਜਨਾ ਸੇ ਠਾਕੁਰੁ ਮੇਰਾ ॥੧॥

that the immaculate God Who dwells in each and every heart is my Master

ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੁਟੀਐ ਦੇਖਹੁ ਵੀਚਾਰਾ ॥

See and reflect upon it that without Guru's teachings, no one can be liberated from this worldly strifes.

ਜੇ ਲਖ ਕਰਮ ਕਮਾਵਹੀ ਬਿਨੁ ਗੁਰ ਅੰਧਿਆਰਾ ॥੧॥ ਰਹਾਉ ॥

Even if one performs millions of rituals, without the Guru's teachings the darkness of ignorance continues. .

ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਕਿਆ ਤਿਨ ਸਿਉ ਕਹੀਐ ॥

What can we say to those who are spiritually blind and devoid of wisdom?

ਬਿਨੁ ਗੁਰ ਪੰਥੁ ਨ ਸੁਝਈ ਕਿਤੁ ਬਿਧਿ ਨਿਰਬਹੀਐ ॥੨॥

Without the teachings of Guru, they cannot determine the right way of life. How can a righteous person get along with them?

ਖੇਟੇ ਕਉ ਖਰਾ ਕਹੈ ਖਰੇ ਸਾਰ ਨ ਜਾਣੈ ॥

Such a spiritually blind person considers worldly wealth as genuine which has no value in God's court. He does not realize the value of Naam, the real wealth.

ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੁ ਕਲੀ ਕਾਲ ਵਿਡਾਣੈ ॥੩॥

So astonishing is the present age of Kalyug, that spiritually blind person is called appraiser of righteousness.

ਸੂਤੇ ਕਉ ਜਾਗਤੁ ਕਹੈ ਜਾਗਤ ਕਉ ਸੂਤਾ ॥

The person who is involved in worldly pursuits is called awake and the one who is awake in the remembrance of God is called asleep.

ਜੀਵਤ ਕਉ ਮੁਆ ਕਹੈ ਮੁਏ ਨਹੀ ਰੋਤਾ ॥੪॥

The worldly people consider the spiritually alive person as dead, but does not grieve over the one who is spiritually dead.

ਆਵਤ ਕਉ ਜਾਤਾ ਕਹੈ ਜਾਤੇ ਕਉ ਆਇਆ ॥

The person who comes to Guru's path is considered as lost cause and the one who is involved in worldly wealth, his advent is deemed as fruitful.

ਪਰ ਕੀ ਕਉ ਅਪੁਨੀ ਕਹੈ ਅਪੁਨੇ ਨਹੀ ਭਾਇਆ ॥੫॥

The human beings like the worldly wealth which will pass on to others, but do not like God's Name which could be truly their own.

ਮੀਠੇ ਕਉ ਕਉੜਾ ਕਹੈ ਕੜੁਏ ਕਉ ਮੀਠਾ ॥

There are those who call Sweet (God's Name) as bitter and the bitter vicious lust as sweet.

ਰਾਤੇ ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਐਸਾ ਕਲਿ ਮਹਿ ਡੀਠਾ ॥੬॥

In Kalyug, this is being seen that the one who is imbued with God's love is slandered.

ਚੇਰੀ ਕੀ ਸੇਵਾ ਕਰਹਿ ਠਾਕੁਰੁ ਨਹੀ ਦੀਸੈ ॥

People serve the maid (worldly wealth) of God but not the God.

ਪੇਖਰੁ ਨੀਰੁ ਵਿਰੇਲੀਐ ਮਾਖਨੁ ਨਹੀ ਰੀਸੈ ॥੭॥

Just as butter can't be obtained by churning the pond water, similarly peace can't be obtained from the worldly wealth.

ਇਸੁ ਪਦ ਜੋ ਅਰਥਾਇ ਲੇਇ ਸੋ ਗੁਰੂ ਹਮਾਰਾ ॥

The one who achieves the spiritual status of self realization is worthy of my respect as Guru.

ਨਾਨਕ ਚੀਨੈ ਆਪ ਕਉ ਸੋ ਅਪਰ ਅਪਾਰਾ ॥੮॥

O' Nanak, the person who realizes his own self, becomes the embodiment of the infinite God.

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਭਰਮਾਇਆ ॥

He Himself is All-pervading; He Himself strays the people from the right path.

ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਬੁਝੀਐ ਸਭੁ ਬ੍ਰਹਮੁ ਸਮਾਇਆ ॥੯॥੨॥੧੮॥

By Guru's Grace, one comes to understand, that God pervades everywhere.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ

Raag Gauree Gwaarayree, by the third Guru: ashtapadi-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Creator God. Realized by the grace of the true Guru:

ਮਨ ਕਾ ਸੂਤਕੁ ਦੂਜਾ ਭਾਉ ॥

The impurity of one's mind is due to that person's love for worldly things rather than God.

ਭਰਮੇ ਭੂਲੇ ਆਵਉ ਜਾਉ ॥੧॥

Deluded in doubts, one keeps wandering in the cycles of birth and death.

ਮਨਮੁਖਿ ਸੂਤਕੁ ਕਬਹਿ ਨ ਜਾਇ ॥

The impurity of the self-willed manmukh never goes away,

ਜਿਚਰੁ ਸਬਦਿ ਨ ਭੀਜੈ ਹਰਿ ਕੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

so long as the mind of that person is not imbued with God's Name through the Guru's word.

ਸਭੇ ਸੂਤਕੁ ਜੇਤਾ ਮੇਹੁ ਆਕਾਰੁ ॥

The emotional attachment for the worldly things is the bases for all the impurity of the mind.

ਮਰਿ ਮਰਿ ਜੰਮੈ ਵਾਰੇ ਵਾਰ ॥੨॥

Such a person who is attached to Maya keeps going in cycles of birth and death.

ਸੂਤਕੁ ਅਗਨਿ ਪਉਣੈ ਪਾਣੀ ਮਾਹਿ ॥

Fire, air and water are also polluted, Because there are insects and bacteria in them. (ritual of purifying with fire, water and air etc.)

ਸੂਤਕੁ ਭੋਜਨੁ ਜੇਤਾ ਕਿਛੁ ਖਾਹਿ ॥੩॥

The food which is eaten is polluted.

ਸੂਤਕਿ ਕਰਮ ਨ ਪੂਜਾ ਹੋਇ ॥

No rituals can purify the person who is caught in the concepts of pollution.

ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੪॥

It is only by being imbued with God's Name that the mind is purified.

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਸੁਤਕੁ ਜਾਇ ॥

The impurity is eradicated only by following the teachings of the Guru.

ਮਰੈ ਨ ਜਨਮੈ ਕਾਲੁ ਨ ਖਾਇ ॥੫॥

-and then one does not go through cycles of birth and death.

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਸੋਧਿ ਦੇਖਹੁ ਕੋਇ ॥

Let one reflect on the holy books and find,

ਵਿਣੁ ਨਾਵੈ ਕੇ ਮੁਕਤਿ ਨ ਹੋਇ ॥੬॥

-that without meditating on God's Name with love and devotion, no one is ever liberated (from the impurity of mind or the vices).

ਜੁਗ ਚਾਰੇ ਨਾਮੁ ਉਤਮੁ ਸਬਦੁ ਬੀਚਾਰਿ ॥

Throughout the four ages, reflecting on Naam was considered the best advice.

ਕਲਿ ਮਹਿ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰਿ ॥੭॥

In Kalyug also only the Guru's followers swim across the worldly ocean of vices by meditating on God's Name with love and respect.

ਸਾਚਾ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥

Only God is eternal, free from the cycles of birth and death.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਹੈ ਸਮਾਇ ॥੮॥੧॥

O' Nanak, the Guru's follower remains merged in God's Name and therefore no vices can pollute his mind.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

Raag Gauree, by the Third Guru:

ਗੁਰਮੁਖਿ ਸੇਵਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥

O' Pundit, becoming a Guru's follower, make the service of the Guru the support of your life breaths.

ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਹਿਰਦੈ ਉਰ ਧਾਰਾ ॥

Keeps Him enshrined in your heart.

ਗੁਰਮੁਖਿ ਸੇਭਾ ਸਾਚ ਦੁਆਰਾ ॥੧॥

This way), becoming a Guru's follower you will obtain honor at God's court.

ਪੰਡਿਤ ਹਰਿ ਪੜ੍ਹ ਤਜਹੁ ਵਿਕਾਰਾ ॥

O' Pandit, read and reflect about God's virtues, and shed off your sinful thoughts.

ਗੁਰਮੁਖਿ ਭਉਜਲੁ ਉਤਰਹੁ ਪਾਰਾ ॥੧॥ ਰਹਾਉ ॥

By following the teaching of the Guru, you will cross over the terrifying world-ocean of vices.

ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥

By following Guru's teachings, ego departs from within.

ਗੁਰਮੁਖਿ ਮੈਲੁ ਨ ਲਾਗੈ ਆਇ ॥

The dirt of egoistic thoughts does not soil the mind of Guru's follower.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੨॥

God's Name, comes to dwell within the mind of a Guru's follower.

ਗੁਰਮੁਖਿ ਕਰਮ ਧਰਮ ਸਚਿ ਹੋਈ ॥

All deeds and faith of a guru's follower are based on truth.

ਗੁਰਮੁਖਿ ਅਹੰਕਾਰੁ ਜਲਾਏ ਦੇਈ ॥

^NA guru's follower burns down ego and duality from his mind.

ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਈ ॥੩॥

Being imbued with the love of God, a Guru's follower enjoys peace.

ਆਪਣਾ ਮਨੁ ਪਰਬੋਧਹੁ ਬੁਝਹੁ ਸੋਈ ॥

O' Pandit, First awaken your own mind and understand the existence of God yourself.

ਲੋਕ ਸਮਝਾਵਹੁ ਸੁਣੇ ਨ ਕੋਈ ॥

Otherwise, people won't listen to you, even when you try to preach them.

ਗੁਰਮੁਖਿ ਸਮਝਹੁ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥੪॥

Following Guru's teachings, understand the right way of life, you will always live in bliss.

ਮਨਮੁਖਿ ਡੰਫੁ ਬਹੁਤੁ ਚਤੁਰਾਈ ॥

The self-willed is overly clever and puts up a false show,

ਜੇ ਕਿਛੁ ਕਮਾਵੈ ਸੁ ਥਾਇ ਨ ਪਾਈ ॥

whatever he does is not acceptable in God's court.

ਆਵੈ ਜਾਵੈ ਠਉਰ ਨ ਕਾਈ ॥੫॥

Therefore he remains in the cycles of birth and death and finds no spiritual peace anywhere.

ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਬਹੁਤੁ ਅਭਿਮਾਨਾ ॥

The egocentric performs religious rituals in great pride.

ਬਗ ਜਿਉ ਲਾਇ ਬਹੈ ਨਿਤ ਧਿਆਨਾ ॥

He pretends to be sitting in meditation, but actually like a stork his mind is fixed on the next victim.

ਜਮਿ ਪਕੜਿਆ ਤਬ ਹੀ ਪਛੁਤਾਨਾ ॥੬॥

He will repent, when caught by the demon of death.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥

Without following Guru's advice, liberation is not obtained.

ਗੁਰ ਪਰਸਾਦੀ ਮਿਲੈ ਹਰਿ ਸੋਈ ॥

Only by the Guru's Grace, one can realize God.

ਗੁਰੁ ਦਾਤਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥੭॥

It is through the Guru's grace that one meets God. Not just in this age, but in all the four ages, only Guru has been the means to salvation.

ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਨਾਮੇ ਵਡਿਆਈ ॥

For the Guru's follower, God's Name is his honor, social status and glory.

ਸਾਇਰ ਕੀ ਪੁਤ੍ਰੀ ਬਿਦਾਰਿ ਗਵਾਈ ॥

Through the Naam, the Guru's follower eradicates the worldly attachments.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਝੂਠੀ ਚਤੁਰਾਈ ॥੮॥੨॥

O' Nanak, without Naam all the cleverness is false.

ਗਉੜੀ ਮਃ ੩ ॥

Raag Gauree, Third Guru:

ਇਸੁ ਜੁਗ ਕਾ ਧਰਮੁ ਪੜਹੁ ਤੁਮ ਭਾਈ ॥

O' my brothers, read and reflect on what is written in the holy books about the righteous way of life for this day and age.

ਪੂਰੈ ਗੁਰਿ ਸਭ ਸੋਝੀ ਪਾਈ ॥

The Perfect Guru has bestowed this clear understanding

ਐਥੈ ਅਗੈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ॥੧॥

that both here and hereafter, it is God's Name who will be our only companion.

ਰਾਮ ਪੜਹੁ ਮਨਿ ਕਰਹੁ ਬੀਚਾਰੁ ॥

O' my friends, read about God and reflect on Him in your your mind,

ਗੁਰ ਪਰਸਾਦੀ ਮੈਲੁ ਉਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥

and through Guru's Grace wash off the filth of your vices.

ਵਾਦਿ ਵਿਰੋਧਿ ਨ ਪਾਇਆ ਜਾਇ ॥

God is not realized by entering into any religious controversies.

ਮਨੁ ਤਨੁ ਫੀਕਾ ਦੂਜੈ ਭਾਇ ॥

By the love of duality, the body and mind remain spiritually unsatisfied.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਚਿ ਲਿਵ ਲਾਇ ॥੨॥

It is only through Guru's word that one can attune to the eternal God.

ਹਉਮੈ ਮੈਲਾ ਇਹੁ ਸੰਸਾਰਾ ॥

This world is polluted with egotism.

ਨਿਤ ਤੀਰਥਿ ਨਾਵੈ ਨ ਜਾਇ ਅਹੰਕਾਰਾ ॥

^NBy taking cleansing baths daily at sacred shrines of pilgrimage, egotism is not eliminated.

ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਜਮੁ ਕਰੇ ਖੁਆਰਾ ॥੩॥

Without meeting the Guru, they are tormented by the fear Death.

ਸੋ ਜਨੁ ਸਾਚਾ ਜਿ ਹਉਮੈ ਮਾਰੈ ॥

Only that person is True, (embodiment of God) who has conquered his ego.

ਗੁਰ ਕੈ ਸਬਦਿ ਪੰਚ ਸੰਘਾਰੈ ॥

Through Guru's word, he conquers all the five passions of lust, greed, anger, ego and emotional attachment.

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥੪॥

He saves himself, and also saves all his entire lineage as well.

ਮਾਇਆ ਮੋਹਿ ਨਟਿ ਬਾਜੀ ਪਾਈ ॥

(God), like a juggler, has staged the drama of emotional attachment to Maya,

ਮਨਮੁਖ ਅੰਧ ਰਹੇ ਲਪਟਾਈ ॥

and the self-willed, blinded by the Maya, are getting entangled in this drama.

ਗੁਰਮੁਖਿ ਅਲਿਪਤ ਰਹੇ ਲਿਵ ਲਾਈ ॥੫॥

But the Guru's followers remain detached from this drama by remaining attuned to God's love.

ਬਹੁਤੇ ਭੇਖ ਕਰੈ ਭੇਖਧਾਰੀ ॥

The disguiser, who thinks righteousness is only the outer religious garb, puts on various religious disguises.

ਅੰਤਰਿ ਤਿਸਨਾ ਫਿਰੈ ਅਹੰਕਾਰੀ ॥

^NBut within himself, he carries the desire for worldly riches and keeps wandering in ego.

ਆਪੁ ਨ ਚੀਨੈ ਬਾਜੀ ਹਾਰੀ ॥੬॥

He does not reflect on himself, and therefore loses the game of life.

ਕਾਪੜ ਪਹਿਰਿ ਕਰੇ ਚਤੁਰਾਈ ॥

Putting on religious robes, he acts so clever,

ਮਾਇਆ ਮੇਹਿ ਅਤਿ ਭਰਮਿ ਭੁਲਾਈ ॥

but in fact due to love for Maya he is totally lost in extreme doubts.

ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ ॥੭॥

Without following the Guru's advice, he suffers immense pain.

ਨਾਮਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ॥

They, who remain imbued with the love of God, are always detached from worldly affairs.

ਗਿ੍ਰੀ ਅੰਤਰਿ ਸਾਚਿ ਲਿਵ ਲਾਗੀ ॥

Even while taking care of their families, they remain attuned to God.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ ॥੮॥੩॥

O' Nanak, they who follow the teachings of the True Guru are very fortunate.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

Raag Gauree, by the Third Guru:

ਬ੍ਰਹਮਾ ਮੂਲੁ ਵੇਦ ਅਭਿਆਸਾ ॥

The Brahma is believed to be the founder of the study of the Vedas.

ਤਿਸ ਤੇ ਉਪਜੇ ਦੇਵ ਮੇਹ ਪਿਆਸਾ ॥

It is also believed that from him emanated all other gods, but they all appear to be enticed by worldly attachment and desire.

ਤੈ ਗੁਣ ਭਰਮੇ ਨਾਹੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥੧॥

These gods kept wandering in the three modes of maya (vice, virtue and power), and they did not get place in God's court.

ਹਮ ਹਰਿ ਰਾਖੇ ਸਤਿਗੁਰੂ ਮਿਲਾਇਆ ॥

God has saved me from the Maya by uniting me with True Guru,

ਅਨਦਿਨੁ ਭਗਤਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥੧॥ ਰਹਾਉ ॥

who has instructed me about always remembering God with love and devotion.

ਤੈ ਗੁਣ ਬਾਣੀ ਬ੍ਰਹਮ ਜੰਜਾਲਾ ॥

The gospel of Brahma keeps people entangled in the three impulses of Maya.

ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਸਿਰਿ ਮਾਰੇ ਜਮਕਾਲਾ ॥

After reading this Gospel, the scholars enter into controversies and are tormented by the fear of death.

ਤਤੁ ਨ ਚੀਨਹਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਾ ॥੨॥

They do not understand the purpose of life, and keep loading themselves with the worthless bundles of straw of religious controversies.

ਮਨਮੁਖ ਅਗਿਆਨਿ ਕੁਮਾਰਗਿ ਪਾਏ ॥

The self-willed manmukhs, in ignorance, take the misguided path of evil.

ਹਰਿ ਨਾਮੁ ਬਿਸਾਰਿਆ ਬਹੁ ਕਰਮ ਦ੍ਰਿੜਾਏ ॥

They forget God's Name, and in its place, they establish all sorts of rituals.

ਭਵਜਲਿ ਡੁਬੇ ਦੂਜੈ ਭਾਏ ॥੩॥

They drown in the terrifying world-ocean of vices, in the love of duality.

ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ ਪੰਡਿਤੁ ਕਹਾਵੈ ॥

Such a person, dependent on worldly wealth, calls himself a Pundit,

ਬਿਖਿਆ ਰਾਤਾ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵੈ ॥

and being imbued with the love of Maya, he suffers immense pain.

ਜਮ ਕਾ ਗਲਿ ਜੇਵੜਾ ਨਿਤ ਕਾਲੁ ਸੰਤਾਵੈ ॥੪॥

The noose of the Messenger of Death is around his neck; he is constantly tormented by the fear of death.

ਗੁਰਮੁਖਿ ਜਮਕਾਲੁ ਨੇੜਿ ਨ ਆਵੈ ॥

The demon (fear) of death does not come near the Guru's follower.

ਹਉਮੈ ਦੂਜਾ ਸਬਦਿ ਜਲਾਵੈ ॥

Through the Guru's word, he burns away all ego and duality.

ਨਾਮੇ ਰਾਤੇ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੫॥

Imbued with God's Name, he keeps singing His praises.

ਮਾਇਆ ਦਾਸੀ ਭਗਤਾ ਕੀ ਕਾਰ ਕਮਾਵੈ ॥

Maya is the maid of God's devotees; it works for them.

ਚਰਣੀ ਲਾਗੈ ਤਾ ਮਹਲੁ ਪਾਵੈ ॥

The one who humbly serves these devotees also finds a place at God's court.

ਸਦ ਹੀ ਨਿਰਮਲੁ ਸਹਜਿ ਸਮਾਵੈ ॥੬॥

He is forever immaculate; he is absorbed in intuitive peace.

ਹਰਿ ਕਥਾ ਸੁਣਹਿ ਸੇ ਧਨਵੰਤ ਦਿਸਹਿ ਜੁਗ ਮਾਹੀ ॥

They who listen to God's praises are seen to be the spiritually wealthy people in this world.

ਤਿਨ ਕਉ ਸਭਿ ਨਿਵਹਿ ਅਨਦਿਨੁ ਪੂਜ ਕਰਾਹੀ ॥

Everyone bow down to them, and always adore them.

ਸਹਜੇ ਗੁਣ ਰਵਹਿ ਸਾਚੇ ਮਨ ਮਾਹੀ ॥੭॥

Intuitively, they keep singing the praises of God in their minds.

ਪੂਰੈ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥

The person to whom the true Guru has revealed the Shabad (Divine word),

ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਚਉਥੈ ਚਿਤੁ ਲਾਇਆ ॥

has eradicated the three modes of Maya (vice, virtue and power) from his mind, and he has attuned himself to the fourth state (free from the effect of Maya).

ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਬ੍ਰਹਮ ਮਿਲਾਇਆ ॥੮॥੪॥

O' Nanak, subduing egotism, the Guru has united him with God.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

Raag Gauree, by the Third Guru:

ਬ੍ਰਹਮਾ ਵੇਦੁ ਪੜੈ ਵਾਦੁ ਵਖਾਣੈ ॥

A Pundit reads vedas, uttered by Brahma, and enters in philosophical strife.

ਅੰਤਰਿ ਤਾਮਸੁ ਆਪੁ ਨ ਪਛਾਣੈ ॥

His mind is filled with darkness of ignorance; he does not reflect on himself.

ਤਾ ਪ੍ਰਭੁ ਪਾਏ ਗੁਰ ਸਬਦੁ ਵਖਾਣੈ ॥੧॥

Such a person can only realize God by uttering and following the Guru's word.

ਗੁਰ ਸੇਵਾ ਕਰਉ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਇ ॥

So, serve the Guru by following his teachings, and you shall not be consumed by the fear of death.

ਮਨਮੁਖ ਖਾਧੇ ਦੂਜੈ ਭਾਇ ॥੧॥ ਰਹਾਉ ॥

The self-willed manmukhs have been consumed by the love of duality.

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਅਪਰਾਧੀ ਸੀਧੇ ॥

By following the Guru's teachings, many sinful mortals become righteous.

ਗੁਰ ਕੈ ਸਬਦਿ ਅੰਤਰਿ ਸਹਜਿ ਰੀਧੇ ॥

Through the Guru's Word, they find intuitive peace and poise deep within.

ਮੇਰਾ ਪ੍ਰਭੁ ਪਾਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਧੇ ॥੨॥

By following the Guru's word they have become successful in realizing my God.

ਸਤਿਗੁਰਿ ਮੇਲੇ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ ॥

God unites those with Himself whom the true Guru wants to be united with God.

ਮੇਰੇ ਪ੍ਰਭੁ ਸਾਚੇ ਕੈ ਮਨਿ ਭਾਏ ॥

They become pleasing to my eternal God.

ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ ਸੁਭਾਏ ॥੩॥

They sing the Glorious Praises of God, in the poise of celestial peace.

ਬਿਨੁ ਗੁਰ ਸਾਚੇ ਭਰਮਿ ਭੁਲਾਏ ॥

Without the True Guru, they are deluded by doubt.

ਮਨਮੁਖ ਅੰਧੇ ਸਦਾ ਬਿਖੁ ਖਾਏ ॥

These ignorant, self-willed, always consume the poison of false worldly pursuits.

ਜਮ ਡੰਡੁ ਸਹਹਿ ਸਦਾ ਦੁਖੁ ਪਾਏ ॥੪॥

They bear the brunt of the demon of death and always suffer in pain.

ਜਮੁਆ ਨ ਜੇਹੈ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥

The demon of death cannot even catch sight of one who enters the refuge of God.

ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਲਿਵ ਲਾਈ ॥

Subduing egotism, he lovingly remains attuned to the eternal God.

ਸਦਾ ਰਹੈ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾ ॥੫॥

He keep his consciousness constantly focused on God's Name.

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਪਵਿਤਾ ॥

They who serve and follow the True Guru are pure and immaculate.

ਮਨ ਸਿਉ ਮਨੁ ਮਿਲਾਇ ਸਭੁ ਜਗੁ ਜੀਤਾ ॥

By uniting their mind with the mind of the Guru (and following his advice), they conquer the entire world.

ਇਨ ਬਿਧਿ ਕੁਸਲੁ ਤੇਰੈ ਮੇਰੇ ਮੀਤਾ ॥੬॥

O' my friend, in this way, you too shall find happiness.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੇ ਫਲੁ ਪਾਏ ॥

The one who faithfully follows Guru's advice will obtain this reward:

ਹਿਰਦੈ ਨਾਮੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥

that God's Name comes to dwell, within his mind, and he dispels all his ego.

ਅਨਹਦ ਬਾਣੀ ਸਬਦੁ ਵਜਾਏ ॥੭॥

The unstruck melody of the Shabad (divine word) vibrates within him.

ਸਤਿਗੁਰ ਤੇ ਕਵਨੁ ਕਵਨੁ ਨ ਸੀਧੇ ਮੇਰੇ ਭਾਈ ॥

O' my brother, who does not succeed in life by following the Guru's teachings?

ਭਗਤੀ ਸੀਧੇ ਦਰਿ ਸੇਭਾ ਪਾਈ ॥

The devotees become successful in life and are honored in God's Court.

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥੮॥੫॥

O' Nanak, there is always glory in (meditation of) God's Name.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

Raag Gauree, by the Third Guru:

ਤ੍ਰੈ ਗੁਣ ਵਖਾਣੈ ਭਰਮ ਨ ਜਾਇ ॥

The one who is interested only in three modes of Maya (vice, virtue and power) his mind always remain in doubts.

ਬੰਧਨ ਨ ਤੂਟਹਿ ਮੁਕਤਿ ਨ ਪਾਇ ॥

His bonds (of Maya) are not broken, and he does not obtain liberation.

ਮੁਕਤਿ ਦਾਤਾ ਸਤਿਗੁਰੁ ਜੁਗ ਮਾਹਿ ॥੧॥

The True Guru is the Bestower of liberation from the love of maya in this world.

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਭਰਮੁ ਗਵਾਇ ॥

By following the advice of Guru, a person dispels all the delusions.

ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਹਰਿ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

The celestial tune arises in his mind, which attunes him to the remembrance of God.

ਤ੍ਰੈ ਗੁਣ ਕਾਲੈ ਕੀ ਸਿਰਿ ਕਾਰਾ ॥

They who are controlled by the three modes of Maya have death hovering over their heads.

ਨਾਮੁ ਨ ਚੇਤਹਿ ਉਪਾਵਣਹਾਰਾ ॥

They do not remember the Name of the Creat

ਮਰਿ ਜੰਮਹਿ ਫਿਰਿ ਵਾਰੇ ਵਾਰਾ ॥੨॥

They continue in the cycles of birth and death.

ਅੰਧੇ ਗੁਰੂ ਤੇ ਭਰਮੁ ਨ ਜਾਈ ॥

A spiritually blind guru cannot appease the wandering mind of his follower.

ਮੂਲੁ ਛੇਡਿ ਲਾਗੇ ਦੂਜੈ ਭਾਈ ॥

Abandoning the root Source (God), they become attached to the love of duality.

ਬਿਖੁ ਕਾ ਮਾਤਾ ਬਿਖੁ ਮਾਹਿ ਸਮਾਈ ॥੩॥

Intoxicated with poison of Maya, they remain immersed in that poison.

ਮਾਇਆ ਕਰਿ ਮੂਲੁ ਜੰਤੂ ਭਰਮਾਏ ॥

Believing Maya as basic support of life, people keep wandering in the search of worldly wealth.

ਹਰਿ ਜੀਉ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਏ ॥

They have forgotten the Dear God, and they are in love with duality.

ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੇ ਪਰਮ ਗਤਿ ਪਾਏ ॥੪॥

The supreme status is obtained only by those who are blessed with His Grace.

ਅੰਤਰਿ ਸਾਚੁ ਬਾਹਰਿ ਸਾਚੁ ਵਰਤਾਏ ॥

One who has Truth (God) pervading within, radiates Truth outwardly as well.

ਸਾਚੁ ਨ ਛਪੈ ਜੇ ਕੇ ਰਖੈ ਛਪਾਏ ॥

The (bliss of) Truth does not remain hidden, even though one may try to hide it.

ਗਿਆਨੀ ਬੁਝਹਿ ਸਹਜਿ ਸੁਭਾਏ ॥੫॥

The spiritually wise knows this intuitively.

ਗੁਰਮੁਖਿ ਸਾਚਿ ਰਹਿਆ ਲਿਵ ਲਾਏ ॥

A Guru's follower always remains attuned to the eternal God.

ਹਉਮੈ ਮਾਇਆ ਸਬਦਿ ਜਲਾਏ ॥

Ego and Maya are burned away through the Guru's Word.

ਮੇਰਾ ਪ੍ਰਭੂ ਸਾਚਾ ਮੇਲਿ ਮਿਲਾਏ ॥੬॥

My True God unites a Guru's follower with Himself.

ਸਤਿਗੁਰੁ ਦਾਤਾ ਸਬਦੁ ਸੁਣਾਏ ॥

To whom the beneficent true Guru recites his divine word.

ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥

He controls and stops his wandering mind from running after worldly wealth.

ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਏ ॥੭॥

From the perfect Guru, he understands the righteous way of living.

ਆਪੇ ਕਰਤਾ ਸ੍ਰਿਸਟਿ ਸਿਰਜਿ ਜਿਨਿ ਗੋਈ ॥

The Creator Himself has created the universe; He Himself shall destroy it also.

ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥

There is no one else beside Him.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ॥੮॥੬॥

O' Nanak, only a rare Guru's follower, understands this concept.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

Raag Gauree, by the Third Guru:

ਨਾਮੁ ਅਮੋਲਕੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ॥

A Guru's follower obtains the invaluable gift of God's Name from the Guru.

ਨਾਮੇ ਸੇਵੇ ਨਾਮਿ ਸਹਜਿ ਸਮਾਵੈ ॥

He always remember God's Name with love and devotion, and through Naam he merges in a state of equipoise.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸਨਾ ਨਿਤ ਗਾਵੈ ॥

He recites the Ambrosial Naam each and every day.

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਸੇ ਹਰਿ ਰਸੁ ਪਾਵੈ ॥੯॥

Only the one upon whom God bestows His mercy, relishes the elixir of Naam.

ਅਨਦਿਨੁ ਹਿਰਦੈ ਜਪਉ ਜਗਦੀਸਾ ॥

I always remember God, The Master of Universe, with love and devotion.

ਗੁਰਮੁਖਿ ਪਾਵਉ ਪਰਮ ਪਦੁ ਸੁਖਾ ॥੧॥ ਰਹਾਉ ॥

By following Guru's teachings I have obtained the supreme spiritual state.

ਹਿਰਦੈ ਸੁਖੁ ਭਇਆ ਪਰਗਾਸੁ ॥

The minds of those, are illuminated and remain in spiritual bliss,

ਗੁਰਮੁਖਿ ਗਾਵਹਿ ਸਚੁ ਗੁਣਤਾਸੁ ॥

-who follow the Guru's teachings and keep singing the praises of God, the treasure of virtues.

ਦਾਸਨਿ ਦਾਸ ਨਿਤ ਹੋਵਹਿ ਦਾਸੁ ॥

They always remain extremely humble, (the servant of the servants of God)

ਗਿ੍ਹ ਕੁਟੰਬ ਮਹਿ ਸਦਾ ਉਦਾਸੁ ॥੨॥

And even while taking care of their households and families, they remain detached from worldly affairs.

ਜੀਵਨ ਮੁਕਤੁ ਗੁਰਮੁਖਿ ਕੇ ਹੋਈ ॥

It is only a very rare Guru's follower who, while living the ordinary life of a householder, is free from worldly bonds and vices.

ਪਰਮ ਪਦਾਰਥੁ ਪਾਵੈ ਸੋਈ ॥

Only such a detached person obtains the supreme wealth of God's Name.

ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਨਿਰਮਲੁ ਹੋਈ ॥

Eradicating the three impulses of vice, virtue and power) such a person becomes immaculate,

ਸਹਜੇ ਸਾਚਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਈ ॥੩॥

and intuitively gets united with the eternal God.

ਮੋਹ ਕੁਟੰਬ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥

Emotional attachment to family does not remain,

ਜਾ ਹਿਰਦੈ ਵਸਿਆ ਸਚੁ ਸੋਇ ॥

when the eternal God dwells within the heart.

ਗੁਰਮੁਖਿ ਮਨੁ ਬੇਧਿਆ ਅਸਥਿਰੁ ਹੋਇ ॥

totally imbued with love of God, becomes steady.

ਹੁਕਮੁ ਪਛਾਣੈ ਬੁਝੈ ਸਚੁ ਸੋਇ ॥੪॥

Such a person then recognizes the God's Will and realizes the eternal God.

ਤੂੰ ਕਰਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਇ ॥

O' God, You are the creator and I do not depend on anyone else besides You.

ਤੁਝੁ ਸੇਵੀ ਤੁਝ ਤੇ ਪਤਿ ਹੋਇ ॥

I only remember You with love and devotion and obtain honor through You.

ਕਿਰਪਾ ਕਰਹਿ ਗਾਵਾ ਪ੍ਰਭੁ ਸੋਇ ॥

If You show your mercy, then only I can sing Your praises.

ਨਾਮ ਰਤਨੁ ਸਭ ਜਗ ਮਹਿ ਲੋਇ ॥੫॥

Jewel-like Name of God spiritually illuminates the entire world.

ਗੁਰਮੁਖਿ ਬਾਣੀ ਮੀਠੀ ਲਾਗੀ ॥

The Guru's follower, whom the Bani (divine Words) seems so sweet.

ਅੰਤਰੁ ਬਿਗਸੈ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗੀ ॥

his heart is delighted with happiness. and his mind always remains lovingly attuned to God.

ਸਹਜੇ ਸਚੁ ਮਿਲਿਆ ਪਰਸਾਦੀ ॥

By Guru's grace, he is intuitively united with the eternal God.

ਸਤਿਗੁਰੁ ਪਾਇਆ ਪੂਰੈ ਵਡਭਾਗੀ ॥੬॥

The True Guru is obtained by the destiny of perfect good fortune.

ਹਉਮੈ ਮਮਤਾ ਦੁਰਮਤਿ ਦੁਖ ਨਾਸੁ ॥

Egotism, possessiveness, evil-mindedness and suffering depart,

ਜਬ ਹਿਰਦੈ ਰਾਮ ਨਾਮ ਗੁਣਤਾਸੁ ॥

when God's Name, the Ocean of Virtue, comes to dwell within the heart.

ਗੁਰਮੁਖਿ ਬੁਧਿ ਪ੍ਰਗਟੀ ਪ੍ਰਭੁ ਜਾਸੁ ॥

By listening to God's praises the intellect of the Guru's follower is awakened,

ਜਬ ਹਿਰਦੈ ਰਵਿਆ ਚਰਣ ਨਿਵਾਸੁ ॥੭॥

When he meditates on God's Name and attunes his intellect to His Lotus feet.

ਜਿਸੁ ਨਾਮੁ ਦੇਇ ਸੇਈ ਜਨੁ ਪਾਏ ॥

The devotee only obtains His Name when God Himself blesses it

ਗੁਰਮੁਖਿ ਮੇਲੇ ਆਪੁ ਗਵਾਏ ॥

God arranges for that devotee to meet the Guru, who then destroys his own ego.

ਹਿਰਦੈ ਸਾਚਾ ਨਾਮੁ ਵਸਾਏ ॥

That person enshrines the true Name of God in his heart.

ਨਾਨਕ ਸਹਜੇ ਸਾਚਿ ਸਮਾਏ ॥੮॥੭॥

O Nanak, such a person intuitively merges in the eternal God.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

Raag Gauree, by the Third Guru:

ਮਨ ਹੀ ਮਨੁ ਸਵਾਰਿਆ ਭੈ ਸਹਜਿਸੁਭਾਇ ॥

The one who has intuitively reformed his mind through the revered fear of God.

ਸਬਦਿ ਮਨੁ ਰੰਗਿਆ ਲਿਵ ਲਾਇ ॥

Through the Guru's word, he has attuned his conscious to God's Name and has imbued his mind with God's love.

ਨਿਜ ਘਰਿ ਵਸਿਆ ਪ੍ਰਭੁ ਕੀ ਰਜਾਇ ॥੧॥

In harmony with God's will he has come to dwell in his real home (God's abode).

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਜਾਇ ਅਭਿਮਾਨੁ ॥

Serving the True Guru by following his teachings, egotistical pride departs,

ਗੋਵਿੰਦੁ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥

and God of the Universe, the Treasure of Excellence (virtues), is realized.

ਮਨੁ ਬੈਰਾਗੀ ਜਾ ਸਬਦਿ ਭਉ ਖਾਇ ॥

Through the Guru's word, when one experiences the revered fear of God, his mind becomes detached from Maya.

ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਸਭ ਤੈ ਰਹਿਆ ਸਮਾਇ ॥

My Immaculate God is pervading in all and everywhere.

ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਮਿਲੈ ਮਿਲਾਇ ॥੨॥

United by Guru's grace, he is united with God Himself.

ਹਰਿ ਦਾਸਨ ਕੇ ਦਾਸੁ ਸੁਖੁ ਪਾਏ ॥

The person, who becomes so humble that he considers himself as the servant of the servants of God, he enjoys the bliss.

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਇਨ ਬਿਧਿ ਪਾਇਆ ਜਾਏ ॥

My God is realized in this way.

ਹਰਿ ਕਿਰਪਾ ਤੇ ਰਾਮ ਗੁਣ ਗਾਏ ॥੩॥

-and by God's grace one comes to sing the Glorious Praises of God.

ਧ੍ਰਿਗੁ ਬਹੁ ਜੀਵਣੁ ਜਿਤੁ ਹਰਿ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

Cursed is that long life, in which a person does not develop love for God's name.

ਧ੍ਰਿਗੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਮੇਹ ਗੁਬਾਰੁ ॥

Cursed is that cozy bed of a lady if it lures the person to the darkness of lust.

ਤਿਨ ਸਫਲੁ ਜਨਮੁ ਜਿਨ ਨਾਮੁ ਅਧਾਰੁ ॥੪॥

Fruitful is the birth of that person who takes the Support of God's Name.

ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਗਿਹੁ ਕੁਟੰਬੁ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥

Cursed, is that home and family, in which the love of God is not embraced.

ਸੋਈ ਹਮਾਰਾ ਮੀਤੁ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਇ ॥

He alone is my friend, who sings the Glorious Praises of God.

ਹਰਿ ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਇ ॥੫॥

Besides God's Name, there is no other for me.

ਸਤਿਗੁਰ ਤੇ ਹਮ ਗਤਿ ਪਤਿ ਪਾਈ ॥

From the True Guru, I have obtained salvation and honor.

ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਦੂਖੁ ਸਗਲ ਮਿਟਾਈ ॥

I have meditated on the Name of God, and all my sufferings have been erased.

ਸਦਾ ਅਨੰਦੁ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥੬॥

I am in constant bliss, lovingly attuned to God's Name.

ਗੁਰਿ ਮਿਲਿਐ ਹਮ ਕਉ ਸਰੀਰ ਸੁਧਿ ਭਈ ॥

Meeting the Guru, I came to understand my body (the real purpose of life).

ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਸਭ ਅਗਨਿ ਬੁਝਈ ॥

The fires of ego and desire have been totally quenched.

ਬਿਨਸੇ ਕ੍ਰੋਧ ਖਿਮਾ ਗਹਿ ਲਈ ॥੭॥

Anger has been dispelled, and I have grasped hold of tolerance. ||7||

ਹਰਿ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ॥

God Himself showers His Mercy, and bestows the Naam.

ਗੁਰਮੁਖਿ ਰਤਨੁ ਕੇ ਵਿਰਲਾ ਲੇਵੈ ॥

It is only a rare Guru's follower, who receives this jewel-like precious Naam.

ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਹਰਿ ਅਲਖ ਅਭੇਵੈ ॥੮॥੮॥

Nanak always sings the praises of incomprehensible and unknowable God.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One unique God. Realized by the grace of the True Guru:

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

Raag Gauree Bairagan, by the Third Guru:

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰੇ ਤੇ ਵੇਮੁਖ ਬੁਰੇ ਦਿਸੰਨਿ ॥

Those who turn their faces away from the True Guru (no longer believe in the Guru's teachings), are seen to be unfaithful and evil.

ਅਨਦਿਨੁ ਬਧੇ ਮਾਰੀਅਨਿ ਫਿਰਿ ਵੇਲਾ ਨਾ ਲਹੰਨਿ ॥੧॥

Bound by their desires, they always suffer from the blows of worldly desires; they shall not have this opportunity again.

ਹਰਿ ਹਰਿ ਰਾਖਹੁ ਕ੍ਰਿਪਾ ਧਾਰਿ ॥

O' God, have mercy and save me.

ਸਤਸੰਗਤਿ ਮੇਲਾਇ ਪ੍ਰਭੁ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਸਾਰਿ ॥੧॥ ਰਹਾਉ ॥

O' God, please lead me to meet the holy Congregation, so that I may keep Your virtues enshrined in my heart.

ਸੇ ਭਗਤ ਹਰਿ ਭਾਵਦੇ ਜੋ ਗੁਰਮੁਖਿ ਭਾਇ ਚਲੰਨਿ ॥

Only those devotees are pleasing to God who live according to the teachings of the Guru.

ਆਪੁ ਛੇਡਿ ਸੇਵਾ ਕਰਨਿ ਜੀਵਤ ਮੁਏ ਰਹੰਨਿ ॥੨॥

Shedding their self-conceit, they serve others and live detached from worldly affairs, as if they are dead while alive.

ਜਿਸ ਦਾ ਪਿੰਡੁ ਪਰਾਣ ਹੈ ਤਿਸ ਕੀ ਸਿਰਿ ਕਾਰ ॥

We have to do the tasks assigned by Him to whom our body and soul belongs.

ਓਹੁ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਹਰਿ ਰਖੀਐ ਹਿਰਦੈ ਧਾਰਿ ॥੩॥

Why forget Him from our mind? We should Keep God enshrined in our heart.

ਨਾਮਿ ਮਿਲਿਐ ਪਤਿ ਪਾਈਐ ਨਾਮਿ ਮੰਨਿਐ ਸੁਖੁ ਹੋਇ ॥

Receiving the Naam one obtains honor; believing in the Naam, one is at peace.

ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਕਰਮਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੪॥

The Naam is obtained from the True Guru, and God is realized by His Grace.

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹੁ ਫੇਰੇ ਓਇ ਕ੍ਰਮਦੇ ਨਾ ਟਿਕੰਨਿ ॥

They who turn their faces away from the True (don't follow the teachings of) Guru; they continue to wander after Maya and never find any peace in life.

ਧਰਤਿ ਅਸਮਾਨੁ ਨ ਝਲਈ ਵਿਚਿ ਵਿਸਟਾ ਪਏ ਪਚੰਨਿ ॥੫॥

No one in this universe offers such a person any support, and they are consumed in their worldly miseries.

ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਮੋਹ ਠਗਉਲੀ ਪਾਇ ॥

Intoxicated with the potion of emotional attachments, the entire world has been lured into doubt.

ਜਿਨਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਤਿਨ ਨੇੜਿ ਨ ਭਿਟੈ ਮਾਇ ॥੬॥

Maya does not draw near those who have met with the True Guru.

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਸੋਹਣੇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇ ॥

They who follow the advice of the true Guru and shed off the dirt of their ego, their life becomes beautiful and worthy of respect.

ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥੭॥

Those who are attuned to the Shabad-Guru are immaculate and pure. They live according to the Will of the True Guru.

ਹਰਿ ਪ੍ਰਭ ਦਾਤਾ ਏਕੁ ਤੂੰ ਤੂੰ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇ ॥

O' God, You alone are the benefactor of all. Showing Your mercy, forgive us and unite us with Yourself.

ਜਨੁ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਛਡਾਇ ॥੮॥੧॥੯॥

Nanak has come to Your shelter, please save me from the worldly bonds in whatever way you wish.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ਕਰਹਲੇ

Raag Gauree Purbi, By the Fourth Guru: Karhalay.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One unique God. realized by the grace of the True Guru:

ਕਰਹਲੇ ਮਨ ਪਰਦੇਸੀਆ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਮਾਇ ॥

O my camel like mind, you are a guest in this world. Think how might we meet God, our eternal Mother?

ਗੁਰੁ ਭਾਗਿ ਪੂਰੈ ਪਾਇਆ ਗਲਿ ਮਿਲਿਆ ਪਿਆਰਾ ਆਇ ॥੧॥

The person, who through perfect destiny, has met the Guru and has followed his teachings. God has Himself accepted him.

ਮਨ ਕਰਹਲਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

O' my camel-like mind, meditate on the True Guru, the Primal Being.

ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਹਰਿ ਰਾਮ ਨਾਮ ਧਿਆਇ ॥

O' my camel-like wandering mind, contemplate and lovingly meditate on God's Name.

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਹਰਿ ਆਪੇ ਲਏ ਛਡਾਇ ॥੨॥

Where the account of your deed is asked, God Himself will get you released.

ਮਨ ਕਰਹਲਾ ਅਤਿ ਨਿਰਮਲਾ ਮਲੁ ਲਾਗੀ ਹਉਮੈ ਆਇ ॥

O camel-like mind, you were once very pure; the filth of egotism has now attached itself to you.

ਪਰਤਖਿ ਪਿਰੁ ਘਰਿ ਨਾਲਿ ਪਿਆਰਾ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਇ ॥੩॥

Because of this dirt of ego, you are unable to see your beloved God, who is manifest within you. Getting separated from Him you are suffering pains.

ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਰਿ ਰਿਦੈ ਭਾਲਿ ਭਾਲਾਇ ॥

O my beloved camel-like mind, search and find God within your own heart.

ਉਪਾਇ ਕਿਤੈ ਨ ਲਭਈ ਗੁਰੁ ਹਿਰਦੈ ਹਰਿ ਦੇਖਾਇ ॥੪॥

God cannot be realized by any other means; only the Guru will show Him within your heart.

ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਦਿਨੁ ਰੈਣਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥

O my beloved camel-like mind, day and night, lovingly attune yourself to God.

ਘਰੁ ਜਾਇ ਪਾਵਹਿ ਰੰਗ ਮਹਲੀ ਗੁਰੁ ਮੇਲੇ ਹਰਿ ਮੇਲਾਇ ॥੫॥

Upon reaching God's court, you would find a place of eternal peace for yourself. But only the Guru can unite you with God.

ਮਨ ਕਰਹਲਾ ਤੂੰ ਮੀਤੁ ਮੇਰਾ ਪਾਖੰਡੁ ਲੋਭੁ ਤਜਾਇ ॥

O' my camel-like friendly mind, abandon your hypocrisy and greed.

ਪਾਖੰਡਿ ਲੋਭੀ ਮਾਰੀਐ ਜਮ ਡੰਡੁ ਦੇਇ ਸਜਾਇ ॥੬॥

The hypocritical and the greedy persons are tortured by the demon of death. This is the punishment given to him.

ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰਾਨ ਤੂੰ ਮੈਲੁ ਪਾਖੰਡੁ ਭਰਮੁ ਗਵਾਇ ॥

O' my camel-like mind, my life; rid yourself of the dirt of hypocrisy and doubts.

ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਗੁਰਿ ਪੁਰਿਆ ਮਿਲਿ ਸੰਗਤੀ ਮਲੁ ਲਹਿ ਜਾਇ ॥੭॥

The Guru has provided the Ambrosial Pool filled with the nectar of God's Name; join this pool of Holy Congregation, and wash away the dirt of vices.

ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਾਇ ॥

O my dear beloved camel-like mind, listen only to the Teachings of the Guru.

ਇਹੁ ਮੇਹੁ ਮਾਇਆ ਪਸਰਿਆ ਅੰਤਿ ਸਾਥਿ ਨ ਕੇਈ ਜਾਇ ॥੮॥

This expanse of the world which you see spread in front of you is just an illusion, and will not accompany you in the end.

ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਸਾਜਨਾ ਹਰਿ ਖਰਚੁ ਲੀਆ ਪਤਿ ਪਾਇ ॥

O' my camel-like mind, my good friend, the person who has taken God's Name as his support, has obtained honor.

ਹਰਿ ਦਰਗਹ ਪੈਨਾਇਆ ਹਰਿ ਆਪਿ ਲਇਆ ਗਲਿ ਲਾਇ ॥੯॥

He is honored at God's court, and God Himself accepts him.

ਮਨ ਕਰਹਲਾ ਗੁਰਿ ਮੰਨਿਆ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ॥

O' my camel-like mind, have faith in the Guru, and follow his teachings.

ਗੁਰ ਆਗੈ ਕਰਿ ਜੇਦੜੀ ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲਾਇ ॥੧੦॥੧॥

O' Nanak, make a humble prayer to the Guru, that he may unite you with God.

ਗਉੜੀ ਮਹਲਾ ੪ ॥

Raag Gauree, by the Fourth Guru:

ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਵੀਚਾਰਿ ਦੇਖੁ ਸਮਾਲਿ ॥

O contemplative camel-like mind, contemplate and look carefully,

ਬਨ ਫਿਰਿ ਥਕੇ ਬਨ ਵਾਸੀਆ ਪਿਰੁ ਗੁਰਮਤਿ ਰਿਦੈ ਨਿਹਾਲਿ ॥੧॥

you have grown weary in search of God, like the forest-dwellers wandering in the forests. Follow the Guru's teachings and realize (behold) God within you.

ਮਨ ਕਰਹਲਾ ਗੁਰ ਗੋਵਿੰਦੁ ਸਮਾਲਿ ॥੧॥ ਰਹਾਉ ॥

O' my camel-like mind, enshrine God in your heart.

ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਮਨਮੁਖ ਫਾਥਿਆ ਮਹਾ ਜਾਲਿ ॥

O' my camel-like contemplative mind, the self-willed manmukhs are caught in the huge net of worldly attachments.

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਮੁਕਤੁ ਹੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥੨॥

A Guru's follower who remembers God's Name with love and devotion becomes free of this net of worldly attachments.

ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਸਤਸੰਗਤਿ ਸਤਿਗੁਰੁ ਭਾਲਿ ॥

O' my dear camel-like mind, try to meet the Guru in the holy congregation.

ਸਤਸੰਗਤਿ ਲਗਿ ਹਰਿ ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਚਲੈ ਤੇਰੈ ਨਾਲਿ ॥੩॥

Joining the holy congregation, meditate on God's Name with love and devotion, which would accompany you even after death.

ਮਨ ਕਰਹਲਾ ਵਡਭਾਗੀਆ ਹਰਿ ਏਕ ਨਦਰਿ ਨਿਹਾਲਿ ॥

O' my camel-like mind, that person becomes fortunate on whom God casts His glance of grace.

ਆਪਿ ਛੁਡਾਏ ਛੁਟੀਐ ਸਤਿਗੁਰ ਚਰਣ ਸਮਾਲਿ ॥੪॥

It is only when God Himself saves us by making us remember Guru's word that we are liberated from worldly bonds.

ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਵਿਚਿ ਦੇਹੀ ਜੋਤਿ ਸਮਾਲਿ ॥

O my dear beloved camel-like mind, the Divine light is enshrined in your body. keep it safe.

ਗੁਰਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਵਿਖਾਲਿਆ ਹਰਿ ਦਾਤਿ ਕਰੀ ਦਇਆਲਿ ॥੫॥

The one to whom the Guru has shown Naam, which is precious like nine treasures, the merciful God has bestowed this blessing of Naam on him.

ਮਨ ਕਰਹਲਾ ਤੂੰ ਚੰਚਲਾ ਚਤੁਰਾਈ ਛਡਿ ਵਿਕਰਾਲਿ ॥

O' my camel-like fickle mind, give up your hideous cleverness

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਹਰਿ ਮੁਕਤਿ ਕਰੇ ਅੰਤ ਕਾਲਿ ॥੬॥

Remember God's Name with love and devotion, which will save you in the end.

ਮਨ ਕਰਹਲਾ ਵਡਭਾਗੀਆ ਤੂੰ ਗਿਆਨੁ ਰਤਨੁ ਸਮਾਲਿ ॥

O' my fortunate camel-like mind, keep safe the jewel of spiritual wisdom.

ਗੁਰ ਗਿਆਨੁ ਖੜਗੁ ਹਥਿ ਧਾਰਿਆ ਜਮੁ ਮਾਰਿਅੜਾ ਜਮਕਾਲਿ ॥੭॥

The Guru's spiritual knowledge is like a double-edged sword, and the person who holds it in his hand has slayed the demon (fear) of death.

ਅੰਤਰਿ ਨਿਧਾਨੁ ਮਨ ਕਰਹਲੇ ਭ੍ਰਮਿ ਭਵਹਿ ਬਾਹਰਿ ਭਾਲਿ ॥

O' my camel-like mind, the treasure of God's Name is deep within, but you are wandering around in doubt, searching for it outside.

ਗੁਰੁ ਪੁਰਖੁ ਪੂਰਾ ਭੇਟਿਆ ਹਰਿ ਸਜਣੁ ਲਧੜਾ ਨਾਲਿ ॥੮॥

Meeting the Perfect Guru, the Primal Being, one finds God, the best friend within.

ਰੰਗਿ ਰਤੜੇ ਮਨ ਕਰਹਲੇ ਹਰਿ ਰੰਗੁ ਸਦਾ ਸਮਾਲਿ ॥

O' my camel-like mind, you are engrossed in worldly pleasures; preserve God's lasting love instead.

ਹਰਿ ਰੰਗੁ ਕਦੇ ਨ ਉਤਰੈ ਗੁਰ ਸੇਵਾ ਸਬਦੁ ਸਮਾਲਿ ॥੯॥

God's Love never fades away; to obtain it follow the Guru's word and enshrine it in your heart.

ਹਮ ਪੰਖੀ ਮਨ ਕਰਹਲੇ ਹਰਿ ਤਰਵਰੁ ਪੁਰਖੁ ਅਕਾਲਿ ॥

O' my camel-like mind, we are all like the wandering birds and the eternal God like a tree is our support,

ਵਡਭਾਗੀ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ॥੧੦॥੨॥

O' Nanak, only the very fortunate Guru's follower has been able to unite with God, by always meditating on His Name.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ

Raag Gauree Gwaarayree, by the Fifth Guru, Ashtapadis:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One unique Eternal God. Creator Being. Realized by the Guru's grace:

ਜਬ ਇਹੁ ਮਨ ਮਹਿ ਕਰਤ ਗੁਮਾਨਾ ॥

When one feels proud and egoistic about his greatness.

ਤਬ ਇਹੁ ਬਾਵਰੁ ਫਿਰਤ ਬਿਗਾਨਾ ॥

then this person mad with ego wanders around like a stranger to others.

ਜਬ ਇਹੁ ਹੂਆ ਸਗਲ ਕੀ ਰੀਨਾ ॥

But when he becomes the dust of all (humble),

ਤਾ ਤੇ ਰਮਈਆ ਘਟਿ ਘਟਿ ਚੀਨਾ ॥੧॥

then he recognizes God in each and every heart.

ਸਹਜ ਸੁਹੇਲਾ ਫਲੁ ਮਸਕੀਨੀ ॥ ਸਤਿਗੁਰ ਅਪੁਨੈ ਮੋਹਿ ਦਾਨੁ ਦੀਨੀ ॥੧॥ ਰਹਾਉ ॥

My True Guru has given me this gift of humility. As a result, I am intuitively enjoying spiritual equipoise and peace.

ਜਬ ਕਿਸ ਕਉ ਇਹੁ ਜਾਨਸਿ ਮੰਦਾ

As when he believes others to be bad,

ਤਬ ਸਗਲੇ ਇਸੁ ਮੇਲਹਿ ਫੰਦਾ ॥

then it appears to him that everyone is laying a trap for him.

ਮੇਰ ਤੇਰ ਜਬ ਇਨਹਿ ਚੁਕਾਈ ॥

But when he stops thinking in terms of 'mine' and 'yours'

ਤਾ ਤੇ ਇਸੁ ਸੰਗਿ ਨਹੀ ਬੈਰਾਈ ॥੨॥

then it is easy for him to believe that no one is his enemy.

ਜਬ ਇਨਿ ਅਪੁਨੀ ਅਪਨੀ ਧਾਰੀ ॥

As long a person cares for only his self interests,

ਤਬ ਇਸ ਕਉ ਹੈ ਮੁਸਕਲੁ ਭਾਰੀ ॥

till then he is in deep trouble.

ਜਬ ਇਨਿ ਕਰਣੈਹਾਰੁ ਪਛਾਤਾ ॥

But when he recognizes the Creator, God,

ਤਬ ਇਸ ਨੇ ਨਾਹੀ ਕਿਛੁ ਤਾਤਾ ॥੩॥

then he feels no jealousy.

ਜਬ ਇਨਿ ਅਪੁਨੇ ਬਾਧਿਓ ਮੋਹਾ ॥

As long as he remains entangled in emotional attachment,

ਆਵੈ ਜਾਇ ਸਦਾ ਜਮਿ ਜੋਹਾ ॥

till then he remains in cycles of birth and death, under the constant gaze of demon of death.

ਜਬ ਇਸ ਤੇ ਸਭ ਬਿਨਸੇ ਭਰਮਾ ॥

But when all his doubts are removed,

ਭੇਦੁ ਨਾਹੀ ਹੈ ਪਾਰਬ੍ਰਹਮਾ ॥੪॥

then there is no difference between him and the Supreme God.

ਜਬ ਇਨਿ ਕਿਛੁ ਕਰਿ ਮਾਨੇ ਭੇਦਾ ॥

As long he perceives differences with others,

ਤਬ ਤੇ ਦੁਖ ਡੰਡ ਅਰੁ ਖੇਦਾ ॥

till then he suffers punishment of pains and sorrows.

ਜਬ ਇਨਿ ਏਕੇ ਏਕੀ ਬੁਝਿਆ ॥

But when he understands that one and only God pervades every where,

ਤਬ ਤੇ ਇਸ ਨੇ ਸਭੁ ਕਿਛੁ ਸੁਝਿਆ ॥੫॥

then he understands everything about righteous living.

ਜਬ ਇਹੁ ਧਾਵੈ ਮਾਇਆ ਅਰਥੀ ॥

As long as he is dependent on worldly riches and runs around after them,

ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਨਹ ਤਿਸ ਲਾਥੀ ॥

till then he is not satisfied, and his desires are not quenched.

ਜਬ ਇਸ ਤੇ ਇਹੁ ਹੋਇਓ ਜਉਲਾ ॥

But when he runs away from Maya, (worldly riches)

ਪੀਛੈ ਲਾਗਿ ਚਲੀ ਉਠਿ ਕਉਲਾ ॥੬॥

then the goddess of Wealth follows him.

ਕਰਿ ਕਿਰਪਾ ਜਉ ਸਤਿਗੁਰੁ ਮਿਲਿਓ ॥

When, by His Grace, the True Guru is met,

ਮਨ ਮੰਦਰ ਮਹਿ ਦੀਪਕੁ ਜਲਿਓ ॥

then the lamp of spiritual knowledge lit in the mind.

ਜੀਤ ਹਾਰ ਕੀ ਸੋਝੀ ਕਰੀ ॥

When one realizes what is the real victory and the defeat in human life,

ਤਉ ਇਸੁ ਘਰ ਕੀ ਕੀਮਤਿ ਪਰੀ ॥੭॥

then one realizes the worth of this body. (then one does not ruin it in vices).

ਕਰਨ ਕਰਾਵਨ ਸਭੁ ਕਿਛੁ ਏਕੈ ॥

Only God is the creator and cause of causes.

ਆਪੇ ਬੁਧਿ ਬੀਚਾਰਿ ਬਿਬੇਕੈ ॥

He Himself bestows upon us the wisdom, contemplation and divine knowledge.

ਦੂਰਿ ਨ ਨੇਰੈ ਸਭ ਕੈ ਸੰਗਾ ॥

God is not far away; He is so near as if He is with us all.

ਸਚੁ ਸਾਲਾਹਣੁ ਨਾਨਕ ਹਰਿ ਰੰਗਾ ॥੮॥੧॥

O' Nanak, God is eternal, He enacts all worldly plays and he is praiseworthy.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਗੁਰ ਸੇਵਾ ਤੇ ਨਾਮੇ ਲਾਗਾ ॥

By following the Guru's teaching, one is attached to God's Name,

ਤਿਸ ਕਉ ਮਿਲਿਆ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗਾ ॥

But only with great good fortune one meets the Guru.

ਤਿਸ ਕੈ ਹਿਰਦੈ ਰਵਿਆ ਸੋਇ ॥

God comes to dwells within that person,

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਨਿਹਚਲੁ ਹੋਇ ॥੧॥

and his mind and body become peaceful and stable against the vices.

ਐਸਾ ਕੀਰਤਨੁ ਕਰਿ ਮਨ ਮੇਰੇ ॥

O my mind, sing such Praises of God,

ਈਹਾ ਊਹਾ ਜੋ ਕਾਮਿ ਤੇਰੈ ॥੧॥ ਰਹਾਉ ॥

which shall be of use to you here and hereafter.

ਜਾਸੁ ਜਪਤ ਭਉ ਅਪਦਾ ਜਾਇ ॥

By meditating on whom with love and devotion, fear and misfortune depart,

ਧਾਵਤ ਮਨੁਆ ਆਵੈ ਠਾਇ ॥

and the wandering mind is held steady.

ਜਾਸੁ ਜਪਤ ਫਿਰਿ ਦੁਖੁ ਨ ਲਾਗੈ ॥

By meditating on whom with loving devotion, suffering shall never again overtake you.

ਜਾਸੁ ਜਪਤ ਇਹ ਹਉਮੈ ਭਾਗੈ ॥੨॥

By meditating on whom with love and devotion, the By mego departs.

ਜਾਸੁ ਜਪਤ ਵਸਿ ਆਵਹਿ ਪੰਚਾ ॥

By meditating on whom with love and devotion, the five vices are overcome.

ਜਾਸੁ ਜਪਤ ਰਿਦੈ ਅੰਮ੍ਰਿਤੁ ਸੰਚਾ ॥

By meditating on whom, Ambrosial Nectar of Naam is collected in the heart.

ਜਾਸੁ ਜਪਤ ਇਹ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥

Remembering whom with love and devotion, this desire for Maya is quenched.

ਜਾਸੁ ਜਪਤ ਹਰਿ ਦਰਗਹ ਸਿਝੈ ॥੩॥

Remembering whom with love and devotion, one is approved in God's Court.

ਜਾਸੁ ਜਪਤ ਕੋਟਿ ਮਿਟਹਿ ਅਪਰਾਧ ॥

By meditating on whom with love and devotion, millions of sins are erased.

ਜਾਸੁ ਜਪਤ ਹਰਿ ਹੋਵਹਿ ਸਾਧ ॥

Meditating on Him with love and devotion, one becomes Holy saint of God.

ਜਾਸੁ ਜਪਤ ਮਨੁ ਸੀਤਲੁ ਹੋਵੈ ॥

Remembering whom with love, the mind becomes calm and peaceful.

ਜਾਸੁ ਜਪਤ ਮਲੁ ਸਗਲੀ ਖੋਵੈ ॥੪॥

Meditating on Him with love and devotion, all filth of vices are washed away.

ਜਾਸੁ ਜਪਤ ਰਤਨੁ ਹਰਿ ਮਿਲੈ ॥

Meditating on Him, the jewel of the Lord is obtained.

Remembering Him with loving devotion, one realizes the precious God's Name,

ਬਹੁਰਿ ਨ ਛੋਡੈ ਹਰਿ ਸੰਗਿ ਹਿਲੈ ॥

One gets so attached to Him that he never forsakes Him.

ਜਾਸੁ ਜਪਤ ਕਈ ਬੈਕੁੰਠ ਵਾਸੁ ॥

Remembering Whom with loving devotion, many acquire higher spiritual status.

ਜਾਸੁ ਜਪਤ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ ॥੫॥

Remembering whom with loving devotion, one intuitively dwells in peace.

ਜਾਸੁ ਜਪਤ ਇਹ ਅਗਨਿ ਨ ਪੇਹਤ ॥

By meditating on Whom, one is not affected by this fire of worldly desires.

ਜਾਸੁ ਜਪਤ ਇਹੁ ਕਾਲੁ ਨ ਜੋਹਤ ॥

Remembering Whom with loving devotion, one is not under the fear of Death.

ਜਾਸੁ ਜਪਤ ਤੇਰਾ ਨਿਰਮਲ ਮਾਥਾ ॥

By meditating on Whom with loving devotion, you will be honored everywhere

ਜਾਸੁ ਜਪਤ ਸਗਲਾ ਦੁਖੁ ਲਾਥਾ ॥੬॥

By meditating on Whom with loving devotion, all the sorrows are dispelled.

ਜਾਸੁ ਜਪਤ ਮੁਸਕਲੁ ਕਛੁ ਨ ਬਨੈ ॥

By meditating on Whom with loving devotion, no difficulties are encountered.

ਜਾਸੁ ਜਪਤ ਸੁਣਿ ਅਨਹਤ ਧੁਨੈ ॥

By meditating on Whom with loving devotion, one hears the blissful sound of God's praises.

ਜਾਸੁ ਜਪਤ ਇਹ ਨਿਰਮਲ ਸੇਇ ॥

Remembering Whom with loving, one acquires this immaculate reputation.

ਜਾਸੁ ਜਪਤ ਕਮਲੁ ਸੀਧਾ ਹੋਇ ॥੭॥

By meditating on Whom with love, one becomes delighted like lotus flower.

ਗੁਰਿ ਸੁਭ ਦ੍ਰਿਸਟਿ ਸਭ ਊਪਰਿ ਕਰੀ ॥

The Guru has bestowed His sublime Glance of Grace upon all.

ਜਿਸ ਕੈ ਹਿਰਦੈ ਮੰਤ੍ਰੁ ਦੇ ਹਰੀ ॥

In whose heart he enshrines the mantra of God's Name,

ਅਖੰਡ ਕੀਰਤਨੁ ਤਿਨਿ ਭੋਜਨੁ ਚੂਰਾ ॥

The continuous singing of God's praises becomes delicious food for his soul.

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥੮॥੨॥

Says Nanak, that person has met the perfect Guru.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਗੁਰ ਕਾ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰੈ ॥

The person who, enshrines the Guru's teaching in his mind,

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨਿਵਾਰੈ ॥

forsakes the five vices (lust, greed, anger, attachment and ego),

ਦਸ ਇੰਦ੍ਰੀ ਕਰਿ ਰਾਖੈ ਵਾਸਿ ॥

keeps the ten senses under their control;

ਤਾ ਕੈ ਆਤਮੈ ਹੋਇ ਪਰਗਾਸੁ ॥੧॥

his soul becomes enlightened with divine light. (learns to lives by the divine law)

ਐਸੀ ਦ੍ਰਿੜਤਾ ਤਾ ਕੈ ਹੋਇ ॥

He alone acquire such spiritual stability,

ਜਾ ਕਉ ਦਇਆ ਮਇਆ ਪ੍ਰਭ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

whom God blesses with His Mercy and Grace.

ਸਾਜਨੁ ਦੁਸਟੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥

The person to whom all friends and foes are one and the same,

ਜੇਤਾ ਬੋਲਣੁ ਤੇਤਾ ਗਿਆਨੈ ॥

whatever he speaks is all spiritual wisdom,

ਜੇਤਾ ਸੁਨਣਾ ਤੇਤਾ ਨਾਮੁ ॥

whatever he hears is the praises God.

ਜੇਤਾ ਪੇਖਣੁ ਤੇਤਾ ਧਿਆਨੁ ॥੨॥

whatever he sees, attunes this person to God.

ਸਹਜੇ ਜਾਗਣੁ ਸਹਜੇ ਸੋਇ ॥

Such a person, whether awake or sleep is always in a state of equipoise.

ਸਹਜੇ ਹੋਤਾ ਜਾਇ ਸੁ ਹੋਇ ॥

Whatever happens is in accordance with God's will and is accepted as good.

ਸਹਜਿ ਬੈਰਾਗੁ ਸਹਜੇ ਹੀ ਹਸਨਾ ॥

In both sorrow and pleasure, he remains in state of equipoise.

ਸਹਜੇ ਚੁਪ ਸਹਜੇ ਹੀ ਜਪਨਾ ॥੩॥

Whether silent or reciting God's Name, he is in the state of equipoise.

ਸਹਜੇ ਭੋਜਨੁ ਸਹਜੇ ਭਾਉ ॥

He takes food and deals lovingly with others with intuitive ease.

ਸਹਜੇ ਮਿਟਿਓ ਸਗਲ ਦੁਰਾਉ ॥

All his instincts of deceit is gone very naturally.

ਸਹਜੇ ਹੋਆ ਸਾਧੂ ਸੰਗੁ ॥

With ease he joins the holy congregation,

ਸਹਜਿ ਮਿਲਿਓ ਪਾਰਬ੍ਰਹਮੁ ਨਿਸੰਗੁ ॥੪॥

and in peace and poise, he merges with the Supreme God.

ਸਹਜੇ ਗ੍ਰਿਹ ਮਹਿ ਸਹਜਿ ਉਦਾਸੀ ॥

Whether at home or wandering outside, he remains in peace and poise.

ਸਹਜੇ ਦੁਬਿਧਾ ਤਨ ਕੀ ਨਾਸੀ ॥

The duality of his mind has intuitively been eliminated

ਜਾ ਕੈ ਸਹਜਿ ਮਨਿ ਭਇਆ ਅਨੰਦੁ ॥

The one in whose mind a state of bliss arises intuitively.

ਤਾ ਕਉ ਭੇਟਿਆ ਪਰਮਾਨੰਦੁ ॥੫॥

He meets God, the source of supreme bliss.

ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪੀਓ ਨਾਮੁ ॥

Intuitively, he relishes the Ambrosial Nectar of God's Name.

ਸਹਜੇ ਕੀਨੇ ਜੀਅ ਕੇ ਦਾਨੁ ॥

Intuitively, he gives the gift of Naam to others as well.

ਸਹਜ ਕਥਾ ਮਹਿ ਆਤਮੁ ਰਸਿਆ ॥

His soul remains immersed in the poise-giving God's praises.

ਤਾ ਕੈ ਸੰਗਿ ਅਬਿਨਾਸੀ ਵਸਿਆ ॥੬॥

The eternal God dwells with him.

ਸਹਜੇ ਆਸਣੁ ਅਸਥਿਰੁ ਭਾਇਆ ॥

Intuitively his mind becomes stable and he likes this stability.

ਸਹਜੇ ਅਨਹਤ ਸਬਦੁ ਵਜਾਇਆ ॥

In peace and poise, continuous melody of Guru's word vibrates within him.

ਸਹਜੇ ਰੁਣ ਝੁਣਕਾਰੁ ਸੁਹਾਇਆ ॥

Within him imperceptibly rings the non-stop melody of the divine word.

ਤਾ ਕੈ ਘਰਿ ਪਾਰਬ੍ਰਹਮੁ ਸਮਾਇਆ ॥੭॥

God always remains pervading in his mind.

ਸਹਜੇ ਜਾ ਕਉ ਪਰਿਓ ਕਰਮਾ ॥

The person on whom God is merciful, he attains the state of spiritual stability.

ਸਹਜੇ ਗੁਰੁ ਭੇਟਿਓ ਸਚੁ ਧਰਮਾ ॥

Intuitively he meets with the Guru and makes meditation on Naam as his faith.

ਜਾ ਕੈ ਸਹਜੁ ਭਇਆ ਸੇ ਜਾਣੈ ॥

Only he knows the bliss of equipoise who has been blessed with it.

ਨਾਨਕ ਦਾਸ ਤਾ ਕੈ ਕੁਰਬਾਣੈ ॥੮॥੩॥

Nanak dedicates his life to him.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਪ੍ਰਥਮੇ ਗਰਭ ਵਾਸ ਤੇ ਟਰਿਆ ॥

Firstly by God's grace you were saved from (being destroyed in) the womb of your mother,

ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਕੁਟੰਬ ਸੰਗਿ ਜੁਰਿਆ ॥

Becoming an adult you got attached with the wife, sons and family.

ਭੋਜਨੁ ਅਨਿਕ ਪ੍ਰਕਾਰ ਬਹੁ ਕਪਰੇ ॥ ਸਰਪਰ ਗਵਨੁ ਕਰਹਿਗੇ ਬਪੁਰੇ ॥੧॥

There are some who remain indulging in enjoying many kinds of foods and dresses. But they too would surely depart from here like orphans.

ਕਵਨੁ ਅਸਥਾਨੁ ਜੇ ਕਬਹੁ ਨ ਟਰੈ ॥

What is that place which never perishes?

ਕਵਨੁ ਸਬਦੁ ਜਿਤੁ ਦੁਰਮਤਿ ਹਰੈ ॥੧॥ ਰਹਾਉ ॥

What is that Word which dispels one's evil intellect.?

ਇੰਦ੍ਰੁ ਪੁਰੀ ਮਹਿ ਸਰਪਰ ਮਰਣਾ ॥

In the Realm of God, death is sure and certain.

ਬ੍ਰਹਮ ਪੁਰੀ ਨਿਹਚਲੁ ਨਹੀ ਰਹਣਾ ॥

The Realm of God shall not remain permanent.

ਸਿਵ ਪੁਰੀ ਕਾ ਹੋਇਗਾ ਕਾਲਾ ॥

The Realm of God shall also perish.

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਬਿਨਸਿ ਬਿਤਾਲਾ ॥੨॥

In short the entire humanity, which is influenced by the three modes of Maya (vice, virtue and power) shall perish one day.

ਗਿਰਿ ਤਰ ਧਰਣਿ ਗਗਨ ਅਰੁ ਤਾਰੇ ॥

The mountains, the trees, the earth, the sky and the stars;

ਰਵਿ ਸਸਿ ਪਵਣੁ ਪਾਵਕੁ ਨੀਰਾਰੇ ॥

the sun, the moon, the wind, water and fire;

ਦਿਨਸੁ ਰੈਣਿ ਬਰਤ ਅਰੁ ਭੇਦਾ ॥

day and night, fasting and different kind of rituals.

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬਿਨਸਹਿਗੇ ਬੇਦਾ ॥੩॥

the Shastras, the Smritis and the Vedas shall vanish.

ਤੀਰਥ ਦੇਵ ਦੇਹੁਰਾ ਪੇਥੀ ॥

The sacred shrines of pilgrimage, gods, temples and holy books;

ਮਾਲਾ ਤਿਲਕੁ ਸੇਚ ਪਾਕ ਹੇਤੀ ॥

rosaries, ceremonial tilak marks on the forehead, meditative people, the pure, and the performers of acts of ablution;

ਧੋਤੀ ਡੰਡਉਤਿ ਪਰਸਾਦਨ ਭੋਗਾ ॥

the loin cloths, the prostration before gods with all the offerings.

ਗਵਨੁ ਕਰੈਗੋ ਸਗਲੇ ਲੋਗਾ ॥੪॥

and all the people involved in such rituals shall depart from here.

ਜਾਤਿ ਵਰਨ ਤੁਰਕ ਅਰੁ ਹਿੰਦੂ ॥

Social classes, races, Muslims and Hindus;

ਪਸੁ ਪੰਖੀ ਅਨਿਕ ਜੋਨਿ ਜਿੰਦੂ ॥

beasts, birds and the many varieties of beings and creatures;

ਸਗਲ ਪਾਸਾਰੁ ਦੀਸੈ ਪਾਸਾਰਾ ॥

the entire world and the visible universe,

ਬਿਨਸਿ ਜਾਇਗੋ ਸਗਲ ਆਕਾਰਾ ॥੫॥

all forms of existence shall pass away.

ਸਹਜ ਸਿਫਤਿ ਭਗਤਿ ਤਤੁ ਗਿਆਨਾ ॥ ਸਦਾ ਅਨੰਦੁ ਨਿਹਚਲੁ ਸਚੁ ਥਾਨਾ ॥

Only that place is everlasting and in eternal bliss, where there is praise of God, and His devotional worship is the essence of divine knowledge.

ਤਹਾ ਸੰਗਤਿ ਸਾਧ ਗੁਣ ਰਸੈ ॥

In such a place, the congregation of saintly persons always sings the praises of God with love and devotion.

ਅਨਭਉ ਨਗਰੁ ਤਹਾ ਸਦ ਵਸੈ ॥੬॥

In that place (state of mind) people live without any kind of fear

ਤਹ ਭਉ ਭਰਮਾ ਸੋਗੁ ਨ ਚਿੰਤਾ ॥

There is no fear, doubt, suffering or anxiety there;

ਆਵਣੁ ਜਾਵਣੁ ਮਿਰਤੁ ਨ ਹੋਤਾ ॥

there is no cycle of birth and death, and there is no spiritual death.

ਤਹ ਸਦਾ ਅਨੰਦ ਅਨਹਤ ਆਖਾਰੇ ॥

There is eternal bliss, and the unstruck divine music plays continuously.

ਭਗਤ ਵਸਹਿ ਕੀਰਤਨ ਆਧਾਰੇ ॥੭॥

The devotees dwell there, with praises of God as their support.

ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥

There is no end or limitation to the virtues of the Supreme God.

ਕਉਣੁ ਕਰੈ ਤਾ ਕਾ ਬੀਚਾਰੁ ॥

Who can reflect upon His endless virtues.

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ ॥

Says Nanak, the one on whom God bestows his mercy,

ਨਿਹਚਲੁ ਥਾਨੁ ਸਾਧਸੰਗਿ ਤਰੈ ॥੮॥੯॥

through the holy congregation, he swims across the world ocean of vices and gets to the eternal place (God's court).

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, by the Fifth Guru:

ਜੇ ਇਸੁ ਮਾਰੇ ਸੇਈ ਸੂਰਾ ॥

That one alone is a brave person who controls the duality in the mind.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੇਈ ਪੂਰਾ ॥

One who kills this duality, is full of virtues.

ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸਹਿ ਵਡਿਆਈ ॥

One who kills this duality, obtains glory.

ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਦੁਖੁ ਜਾਈ ॥੧॥

One who kills this is freed of suffering.

ਐਸਾ ਕੇਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ ਗਵਾਵੈ ॥

How rare is such a person, who kills and casts off duality.

ਇਸਹਿ ਮਾਰਿ ਰਾਜ ਜੋਗੁ ਕਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥

The one who kills this duality earns Raj Yoga (union with God while still living in comforts).

ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਉ ਭਉ ਨਾਹਿ ॥

One who conquers this sense of duality does not fear anyone.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਨਾਮਿ ਸਮਾਹਿ ॥

One who kills this duality merges in Naam.

ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥

One who controls duality, his desire for Maya is quenched.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਦਰਗਹ ਸਿਝੈ ॥੨॥

One who destroys this duality is approved in the God's court.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੇ ਧਨਵੰਤਾ ॥

One who eradicates this duality is spiritually wealthy.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੇ ਪਤਿਵੰਤਾ ॥

One who kills this is truly honorable.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੇਈ ਜਤੀ ॥

One who kills this is truly a celibate.

ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸੁ ਹੋਵੈ ਗਤੀ ॥੩॥

One who kills this attains higher spiritual state of mind.

ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਆਇਆ ਗਨੀ ॥

One who wins over this duality, his coming into this world is successful.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਨਿਹਚਲੁ ਧਨੀ ॥

One who kills duality remains immune to the attacks of Maya and is considered spiritually wealthy.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੇ ਵਡਭਾਗਾ ॥

One who kills this is very fortunate.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਅਨਦਿਨੁ ਜਾਗਾ ॥੪॥

One who kills this duality always remains aware of the worldly enticements.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਜੀਵਨ ਮੁਕਤਾ ॥

One who kills duality is liberated from vices while still engaged in worldly affairs.

ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥

One who kills this lives a pure lifestyle.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੇਈ ਸੁਗਿਆਨੀ ॥

One who kills this is spiritually wise.

ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਸਹਜ ਧਿਆਨੀ ॥੫॥

One who controls duality meditates intuitively on God's Name.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਥਾਇ ਨ ਪਰੈ ॥

Without killing duality, one is not accepted in God's court,

ਕੋਟਿ ਕਰਮ ਜਾਪ ਤਪ ਕਰੈ ॥

even though one may perform millions of rituals, worships and austerities.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਨਮੁ ਨ ਮਿਟੈ ॥

Without killing this, one does not escape the cycle of birth and death.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ ॥੬॥

Without killing this, one cannot escape from the fear of death.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥

Without killing duality, one does not obtain spiritual wisdom.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜੁਠਿ ਨ ਧੋਈ ॥

Without killing this, mind can't be cleaned from the filth of vices.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ॥

Without killing this, whatever one does pushes his mind deeper into the vices.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਜਉਲਾ ॥੭॥

Without controlling sense of duality, one remains far away from God.

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ॥

The one on whom the beneficent God bestows His mercy,

ਤਿਸੁ ਭਈ ਖਲਾਸੀ ਹੋਈ ਸਗਲ ਸਿਧਿ ॥

that one is liberated from the sense of duality and attains total success in life.

ਗੁਰਿ ਦੁਬਿਧਾ ਜਾ ਕੀ ਹੈ ਮਾਰੀ ॥

Yes, the one whose duality has been destroyed by the Guru,

ਕਹੁ ਨਾਨਕ ਸੇ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ॥੮॥੫॥

Nanak says that person is a true contemplator of God's virtues.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਸਭੁ ਕੇ ਮੀਤੁ ॥

When one attunes the mind to God, he sees everyone as a friend.

ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਨਿਹਚਲੁ ਚੀਤੁ ॥

When one is attuned to God the mind becomes immune against the vices.

ਹਰਿ ਸਿਉ ਜੁਰੈ ਨ ਵਿਆਪੈ ਕਾੜੁਹਾ ॥

No anxiety afflicts that person who is attuned to God.

ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਹੋਇ ਨਿਸਤਾਰਾ ॥੧॥

When one is attuned to God, he swims across the world ocean of vices.

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਹਰਿ ਸਿਉ ਜੋਰੁ ॥

O' my mind, attune yourself to God,

ਕਾਜਿ ਤੁਹਾਰੈ ਨਾਹੀ ਹੋਰੁ ॥੧॥ ਰਹਾਉ ॥

because no other deeds of yours could be of any avail (1-pause)

ਵਡੇ ਵਡੇ ਜੋ ਦੁਨੀਆਦਾਰ ॥

They, who are considered great, renowned and rich in the world,

ਕਾਹੂ ਕਾਜਿ ਨਾਹੀ ਗਾਵਾਰ ॥

O' fool, none of them would be of any use to you in God's court.

ਹਰਿ ਕਾ ਦਾਸੁ ਨੀਚ ਕੁਲੁ ਸੁਣਹਿ ॥

On the other hand a God's devotee, who may be born of low caste (humble origin),

ਤਿਸ ਕੈ ਸੰਗਿ ਖਿਨ ਮਹਿ ਉਧਰਹਿ ॥੨॥

in his company, you shall be saved in an instant.

ਕੋਟਿ ਮਜਨ ਜਾ ਕੈ ਸੁਣਿ ਨਾਮ ॥

By listening to God's Name, one obtains the merits of bathing at millions of holy places,

ਕੋਟਿ ਪੁਜਾ ਜਾ ਕੈ ਹੈ ਧਿਆਨ ॥

meditating on Whom one earns the merits of millions of devotional worships.

ਕੋਟਿ ਪੁੰਨ ਸੁਣਿ ਹਰਿ ਕੀ ਬਾਣੀ ॥

Listening to Whose praises, one earns the merit of millions of good deeds.

ਕੋਟਿ ਫਲਾ ਗੁਰ ਤੇ ਬਿਧਿ ਜਾਣੀ ॥੩॥

By learning from the Guru the way of uniting with God, one reaps millions of such rewards. ||3||

ਮਨ ਅਪੁਨੇ ਮਹਿ ਫਿਰਿ ਫਿਰਿ ਚੇਤ ॥

Remember God in your mind, over and over again,

ਬਿਨਸਿ ਜਾਹਿ ਮਾਇਆ ਕੇ ਹੇਤ ॥

all your love of Maya (worldly riches) shall depart.

ਹਰਿ ਅਬਿਨਾਸੀ ਤੁਮਰੈ ਸੰਗਿ ॥

The eternal God is always with you,

ਮਨ ਮੇਰੇ ਰਚੁ ਰਾਮ ਕੈ ਰੰਗਿ ॥੪॥

O' my mind, be imbued with the love of God.

ਜਾ ਕੈ ਕਾਮਿ ਉਤਰੈ ਸਭ ਭੂਖ ॥

In Whose loving devotion all one's longing for worldly wealth goes away.

ਜਾ ਕੈ ਕਾਮਿ ਨ ਜੇਹਹਿ ਦੂਤ ॥

In whose loving devotion, the demons of death would not even look for you.

ਜਾ ਕੈ ਕਾਮਿ ਤੇਰਾ ਵਡ ਗਮਰੁ ॥

In whose loving devotion, you can acquire great prestige.

ਜਾ ਕੈ ਕਾਮਿ ਹੋਵਹਿ ਤੂੰ ਅਮਰੁ ॥੫॥

In whose loving devotion, you can become immortal.

ਜਾ ਕੇ ਚਾਕਰ ਕਉ ਨਹੀ ਡਾਨ ॥

Whose humble devotee does not suffer punishment.

ਜਾ ਕੇ ਚਾਕਰ ਕਉ ਨਹੀ ਬਾਨ ॥

Whose humble devotee is not afflicted with any addictions.

ਜਾ ਕੈ ਦਫਤਰਿ ਪੁਛੈ ਨ ਲੇਖਾ ॥

In whose Court, the true devotee is not called to account for his deeds.

ਤਾ ਕੀ ਚਾਕਰੀ ਕਰਹੁ ਬਿਸੇਖਾ ॥੬॥

So, specially engage yourself in the meditation of that God.

ਜਾ ਕੈ ਊਨ ਨਾਹੀ ਕਾਹੂ ਬਾਤ ॥ ਏਕਹਿ ਆਪਿ ਅਨੇਕਹਿ ਭਾਤਿ ॥

He, who is One, but appears in so many forms and is not lacking in anything.

ਜਾ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਹੋਇ ਸਦਾ ਨਿਹਾਲ ॥

By Whose Glance of Grace, everyone become eternally delighted.

ਮਨ ਮੇਰੇ ਕਰਿ ਤਾ ਕੀ ਘਾਲ ॥੭॥

O' my mind, meditate on that God with love and devotion.

ਨਾ ਕੋ ਚਤੁਰੁ ਨਾਹੀ ਕੇ ਮੂੜਾ ॥

By one's own accord, no one is wise, and no one is foolish.

ਨਾ ਕੋ ਹੀਣੁ ਨਾਹੀ ਕੇ ਸੂਰਾ ॥

No one is coward and nobody is brave.

ਜਿਤੁ ਕੇ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ॥

Everyone does the task to which one has been assigned by God.

ਸੇ ਸੇਵਕੁ ਨਾਨਕ ਜਿਸੁ ਭਾਗਾ ॥੮॥੬॥

O' Nanak, only that person becomes God's devotee who is so blessed.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਬਿਨੁ ਸਿਮਰਨ ਜੈਸੇ ਸਰਪ ਆਰਜਾਰੀ ॥

Without meditating on God's Name, one's life is like that of a snake (long & evil).

ਤਿਉ ਜੀਵਹਿ ਸਾਕਤ ਨਾਮੁ ਬਿਸਾਰੀ ॥੧॥

Similarly forsaking God, faithless cynics live a life of sin and harm to others.

ਏਕ ਨਿਮਖ ਜੇ ਸਿਮਰਨ ਮਹਿ ਜੀਆ ॥

The one who has lived even an instant in lovingly meditating on God,

ਕੋਟਿ ਦਿਨਸ ਲਾਖ ਸਦਾ ਬਿਰੁ ਥੀਆ ॥੧॥ ਰਹਾਉ ॥

consider that he has lived not just for millions of days, but he has become immortal forever. |1||Pause||

ਬਿਨੁ ਸਿਮਰਨ ਧ੍ਰਿਗੁ ਕਰਮ ਕਰਾਸ ॥

Without remembering God, one's all other worldly deeds are cursed.

ਕਾਗ ਬਤਨ ਬਿਸਟਾ ਮਹਿ ਵਾਸ ॥੨॥

Like the crow's beak , he dwells in the filth of vices.

ਬਿਨੁ ਸਿਮਰਨ ਭਏ ਕੂਕਰ ਕਾਮ ॥

Without remembrance of God, they become greedy like dogs.

ਸਾਕਤ ਬੇਸੁਆ ਪੂਤ ਨਿਨਾਮ ॥੩॥

The faithless cynics become as shameless as the offspring of a prostitute whose father's name is unknown.(3)

ਬਿਨੁ ਸਿਮਰਨ ਜੈਸੇ ਸੀਛ ਛਤਾਰਾ ॥

Without meditating on God, they are burden on society like horns on a ram.

ਬੇਲਹਿ ਕੁਰੁ ਸਾਕਤ ਮੁਖੁ ਕਾਰਾ ॥੪॥

The faithless cynic always lie and are dishonored everywhere.

ਬਿਨੁ ਸਿਮਰਨ ਗਰਧਭ ਕੀ ਨਿਆਈ ॥

Without the remembrance of God, they spend their lives in filth (of vices) like a donkey.

ਸਾਕਤ ਥਾਨ ਭਰਿਸਟ ਫਿਰਾਹੀ ॥੫॥

The faithless cynics wander through many degraded places of evil deeds.

ਬਿਨੁ ਸਿਮਰਨ ਕੂਕਰ ਹਰਕਾਇਆ ॥

Without meditating on God, they become like a rabid dogs.

ਸਾਕਤ ਲੋਭੀ ਬੰਧੁ ਨ ਪਾਇਆ ॥੬॥

The faithless cynics remain entangled in greed and do not follow any moral restrictions.

ਬਿਨੁ ਸਿਮਰਨ ਹੈ ਆਤਮ ਘਾਤੀ ॥

Without remembering God, the mortal is committing himself to spiritual death.

ਸਾਕਤ ਨੀਚ ਤਿਸੁ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥੭॥

The faithless cynic is wretched and loses his family-name or social standing.

ਜਿਸੁ ਭਇਆ ਕ੍ਰਿਪਾਲੁ ਤਿਸੁ ਸਤਸੰਗਿ ਮਿਲਾਇਆ ॥

The one on whom God becomes merciful, He unites that person with the holy congregation.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਜਗਤੁ ਤਰਾਇਆ ॥੮॥੭॥

Nanak says, in this way, through the Guru, God saves the humanity from the world ocean of vices,

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru.

ਗੁਰ ਕੈ ਬਚਨਿ ਮੋਹਿ ਪਰਮ ਗਤਿ ਪਾਈ ॥

Through the Guru's Word, I have attained the supreme spiritual status.

ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਪੈਜ ਰਖਾਈ ॥੯॥

The Perfect Guru has preserved my honor.

ਗੁਰ ਕੈ ਬਚਨਿ ਧਿਆਇਓ ਮੋਹਿ ਨਾਉ ॥

Following the Guru's Word, I have meditated on God's Name.

ਗੁਰ ਪਰਸਾਦਿ ਮੋਹਿ ਮਿਲਿਆ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥

By Guru's Grace, I have obtained a place in God's court.

ਗੁਰ ਕੈ ਬਚਨਿ ਸੁਣਿ ਰਸਨ ਵਖਾਣੀ ॥

I listen to the Guru's Word, and keep uttering the praises of God.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਅੰਮ੍ਰਿਤ ਮੇਰੀ ਬਾਣੀ ॥੨॥

By Guru's Grace, my own words have become sweet like nectar.

ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ ਮੇਰਾ ਆਪੁ ॥

By acting on the Guru's teachings my ego has been erased.

ਗੁਰ ਕੀ ਦਇਆ ਤੇ ਮੇਰਾ ਵਡ ਪਰਤਾਪੁ ॥੩॥

By the Guru's grace, I have obtained great glory.

ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ ਮੇਰਾ ਭਰਮੁ ॥

By following the Guru's teachings, my doubt has been removed.

ਗੁਰ ਕੈ ਬਚਨਿ ਪੇਖਿਓ ਸਭੁ ਬ੍ਰਹਮੁ ॥੪॥

Through the Guru's Word, I have realized God pervading everywhere.

ਗੁਰ ਕੈ ਬਚਨਿ ਕੀਨੇ ਰਾਜੁ ਜੋਗੁ ॥

By following the Guru's teachings, I have enjoyed the (bliss of) union with God while still living in the household.

ਗੁਰ ਕੈ ਸੰਗਿ ਤਰਿਆ ਸਭੁ ਲੋਗੁ ॥੫॥

Everybody who follow the Guru's teachings is ferried across the world ocean of vices.

ਗੁਰ ਕੈ ਬਚਨਿ ਮੇਰੇ ਕਾਰਜ ਸਿਧਿ ॥

Through the Guru's Word, my affairs are resolved.

ਗੁਰ ਕੈ ਬਚਨਿ ਪਾਇਆ ਨਾਉ ਨਿਧਿ ॥੬॥

Through the Guru's Word, I have obtained the treasures of Naam.

ਜਿਨਿ ਜਿਨਿ ਕੀਨੀ ਮੇਰੇ ਗੁਰ ਕੀ ਆਸਾ ॥

Whoever has placed his faith in my Guru,

ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥੭॥

that person has been liberated from the fear of death.

ਗੁਰ ਕੈ ਬਚਨਿ ਜਾਗਿਆ ਮੇਰਾ ਕਰਮੁ ॥

Following the Guru's teachings , I have become fortunate.

ਨਾਨਕ ਗੁਰੁ ਭੇਟਿਆ ਪਾਰਬ੍ਰਹਮੁ ॥੮॥੮॥

O' Nanak, meeting the Guru, I have realized the Supreme God. (8)

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਤਿਸੁ ਗੁਰ ਕਉ ਸਿਮਰਉ ਸਾਸਿ ਸਾਸਿ ॥

I remember that Guru with each and every breath.

ਗੁਰੁ ਮੇਰੇ ਪ੍ਰਾਣ ਸਤਿਗੁਰੁ ਮੇਰੀ ਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

The Guru is my breath of life, the True Guru is my spiritual wealth.

ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ॥

I feel spiritually alive by continually beholding the sight of the Guru.

ਗੁਰ ਕੇ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥੧॥

I humbly follow my Guru's teaching. ||1||

ਗੁਰ ਕੀ ਰੇਣੁ ਨਿਤ ਮਜਨੁ ਕਰਉ ॥

I daily clean my mind by listening to the Guru's words,

ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਹਰਉ ॥੨॥

and thus, I am getting rid of the filth of ego of many previous births. ||2||

ਤਿਸੁ ਗੁਰ ਕਉ ਝੁਲਾਵਉ ਪਾਖਾ ॥

I serve with complete devotion the Guru,

ਮਹਾ ਾ ਗਨਿ ਤੇ ਹਾਥੁ ਦੇ ਰਾਖਾ ॥੩॥

who has saved me from the intense fire of vices by giving his support.

ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਢੇਵਉ ਪਾਣੀ ॥

I serve with complete devotion the Guru,

ਜਿਸੁ ਗੁਰ ਤੇ ਾ ਕਲ ਗਤਿ ਜਾਣੀ ॥੪॥

from Whom I have learnt about God, who never changes.

ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਪੀਸਉ ਨੀਤ ॥

I serve with complete devotion the Guru,

ਜਿਸੁ ਪਰਸਾਦਿ ਵੈਰੀ ਸਭ ਮੀਤ ॥੫॥

by whose grace all my enemies have become friends.

ਜਿਨਿ ਗੁਰਿ ਮੇ ਕਉ ਦੀਨਾ ਜੀਉ ॥

That Guru who has blessed me with spiritual life,

ਆਪੁਨਾ ਦਾਸਰਾ ਆਪੇ ਮੁਲਿ ਲੀਉ ॥੬॥

and has taken me into his service and accepted me as his disciple. ||6||

ਆਪੇ ਲਾਇਓ ਅਪਨਾ ਪਿਆਰੁ ॥

He Himself has imbued me with His Love.

ਸਦਾ ਸਦਾ ਤਿਸੁ ਗੁਰ ਕਉ ਕਰੀ ਨਮਸਕਾਰੁ ॥੭॥

Forever and ever, I humbly bow to that Guru.||7||

ਕਲਿ ਕਲੇਸ ਭੈ ਭ੍ਰਮ ਦੁਖ ਲਾਥਾ ॥

My conflicts, fears, doubts and sorrows have been dispelled;

ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਗੁਰੁ ਸਮਰਾਥਾ ॥੮॥੯॥

says Nanak, my Guru is All-powerful.||8||9||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਮਿਲੁ ਮੇਰੇ ਗੋਬਿੰਦ ਅਪਨਾ ਨਾਮੁ ਦੇਹੁ ॥

O' my God, please make me aware of your presence and bless me with Your love.

ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਅਸਨੇਹੁ ॥੧॥ ਰਹਾਉ ॥

Without Naam, accursed is any other worldly love. ||1||Pause||

ਨਾਮ ਬਿਨਾ ਜੇ ਪਹਿਰੈ ਖਾਇ ॥

Without remembering God's Name, whatever one wears and eats,

ਜਿਉ ਕੁਕਰੁ ਜੁਠਨ ਮਹਿ ਪਾਇ ॥੧॥

is like a dog, eating leftover food.

ਨਾਮ ਬਿਨਾ ਜੇਤਾ ਬਿਉਹਾਰੁ ॥

Without meditating on Naam, whatever worldly deeds one does is,

ਜਿਉ ਮਿਰਤਕ ਮਿਥਿਆ ਸੀਗਾਰੁ ॥੨॥
futile like decorating a dead body.

ਨਾਮੁ ਬਿਸਾਰਿ ਕਰੇ ਰਸ ਭੋਗ ॥
The one who forgets Naam and indulges in worldly pleasures,

ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਤਨ ਮਹਿ ਰੋਗ ॥੩॥
does not find peace even in dreams and his body becomes diseased.

ਨਾਮੁ ਤਿਆਗਿ ਕਰੇ ਅਨ ਕਾਜ ॥
The one who renounces Naam and engages in other worldly affairs,

ਬਿਨਸਿ ਜਾਇ ਝੂਠੇ ਸਭਿ ਪਾਜ ॥੪॥
is spiritually ruined and ultimately all his false pretenses fall away.

ਨਾਮ ਸੰਗਿ ਮਨਿ ਪ੍ਰੀਤਿ ਨ ਲਾਵੈ ॥
One whose mind does not embrace love for God's Name,

ਕੋਟਿ ਕਰਮ ਕਰਤੇ ਨਰਕਿ ਜਾਵੈ ॥੫॥
goes to hell (suffers immensely), even after performing millions of rituals.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਿਨਿ ਮਨਿ ਨ ਆਰਾਧਾ ॥
The one who has not remembered God with loving devotion,

ਚੋਰ ਕੀ ਨਿਆਈ ਜਮ ਪੁਰਿ ਬਾਧਾ ॥੬॥
Like a thief, he is bound in the fear of death and keeps suffering great pains.

ਲਾਖ ਅਡੰਬਰ ਬਹੁਤੁ ਬਿਸਥਾਰਾ ॥ ਨਾਮ ਬਿਨਾ ਝੂਠੇ ਪਾਸਾਰਾ ॥੭॥
Without God's Name, millions of ostentatious and elaborate displays are false.

ਹਰਿ ਕਾ ਨਾਮੁ ਸੇਈ ਜਨੁ ਲੇਇ ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਜਿਸੁ ਦੇਇ ॥੮॥੧੦॥
O' Nanak, only that person meditates on God's Name, on whom God has shown mercy and has bestowed the gift of Naam.

ਗਉੜੀ ਮਹਲਾ ੫ ॥
Raag Gauree, Fifth Guru:

ਆਦਿ ਮਧਿ ਜੇ ਅੰਤਿ ਨਿਬਾਹੈ ॥ ਸੇ ਸਾਜਨੁ ਮੇਰਾ ਮਨੁ ਚਾਹੈ ॥੧॥
My mind craves for that friend, God, who always stands by us from the beginning to the end of life.

ਹਰਿ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੰਗਿ ਚਾਲੈ ॥

The love of God always accompanies the mortal.

ਦਇਆਲ ਪੁਰਖ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲੈ ॥੧॥ ਰਹਾਉ ॥

That merciful and omnipresent perfect God always sustains all. (1-pause)

ਬਿਨਸਤ ਨਾਹੀ ਛੇਡਿ ਨ ਜਾਇ ॥

God never perishes, and He never abandons the beings.

ਜਹ ਪੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥੨॥

Wherever I look, there I see Him pervading.

ਸੁੰਦਰੁ ਸੁਘੜੁ ਚਤੁਰੁ ਜੀਅ ਦਾਤਾ ॥

God is handsome, proficient, smart, and the Giver of life.

ਭਾਈ ਪੁਤੁ ਪਿਤਾ ਪੁਭੁ ਮਾਤਾ ॥੩॥

God is our true brother, son, father and mother.

ਜੀਵਨ ਪ੍ਰਾਨ ਅਧਾਰ ਮੇਰੀ ਰਾਸਿ ॥

He is the support of my life breath, and He is my spiritual Wealth.

ਪ੍ਰੀਤਿ ਲਾਈ ਕਰਿ ਰਿਦੈ ਨਿਵਾਸਿ ॥੪॥

Enshrining Him in my heart, I have imbued myself with His love.(4)

ਮਾਇਆ ਸਿਲਕ ਕਾਟੀ ਗੋਪਾਲਿ ॥

The Master of the World has snapped my noose of love for worldly attachment.

ਕਰਿ ਅਪੁਨਾ ਲੀਨੈ ਨਦਰਿ ਨਿਹਾਲਿ ॥੫॥

Bestowing His glance of grace, He has made me His own. (5)

ਸਿਮਰਿ ਸਿਮਰਿ ਕਾਟੇ ਸਭਿ ਰੋਗ ॥

Remembering Him with loving devotion, all the miseries are dispelled.

ਚਰਣ ਧਿਆਨ ਸਰਬ ਸੁਖ ਭੋਗ ॥੬॥

All worldly comforts and pleasures are enjoyed by meditating on God with love and devotion.

ਪੂਰਨ ਪੁਰਖੁ ਨਵਤਨੁ ਨਿਤ ਬਾਲਾ ॥

All pervading perfect God is Ever-fresh and Ever-young.

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਰਖਵਾਲਾ ॥੭॥

That God is the protector of all beings, both inside and out. (7)

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਪਦੁ ਚੀਨ ॥ ਸਰਬਸੁ ਨਾਮੁ ਭਗਤ ਕਉ ਦੀਨ ॥੮॥੧੧॥

Nanak says, the devotee whom God blesses the wealth of Naam, understands the state of uniting with God. ||8||11||

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫

Raag Gauree Maajh, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਖੇਜਤ ਫਿਰੇ ਅਸੰਖ ਅੰਤੁ ਨ ਪਾਰੀਆ ॥

Countless people have been in search of God, but they could not perceive the limits of His virtues.

ਸੇਈ ਹੋਏ ਭਗਤ ਜਿਨਾ ਕਿਰਪਾਰੀਆ ॥੧॥

Only those can become God's devotees, upon whom He bestows His grace.

ਹਉ ਵਾਰੀਆ ਹਰਿ ਵਾਰੀਆ ॥੧॥ ਰਹਾਉ ॥

O' my God, I dedicate my life unto You forever.

ਸੁਣਿ ਸੁਣਿ ਪੰਥੁ ਡਰਾਉ ਬਹੁਤੁ ਭੈਹਾਰੀਆ ॥

I was quite scared upon hearing again and again that the way to realize God is very dreadful,

ਮੈ ਤਕੀ ਓਟ ਸੰਤਾਹ ਲੇਹੁ ਉਬਾਰੀਆ ॥੨॥

Finally, I sought the support of God's devotees and pleaded with them to save me.

ਮੋਹਨ ਲਾਲ ਅਨੂਪ ਸਰਬ ਸਾਧਾਰੀਆ ॥

O' the Fascinating and Beauteous Beloved God, the Giver of support to all,

ਗੁਰ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ ਦੇਹੁ ਦਿਖਾਰੀਆ ॥੩॥

I humbly bow before the Guru and request him to help me to realize You.

ਮੈ ਕੀਏ ਮਿਤ੍ਰ ਅਨੇਕ ਇਕਸੁ ਬਲਿਹਾਰੀਆ ॥

I had made friendship with many, but now I dedicate myself to God alone.

ਸਭ ਗੁਣ ਕਿਸ ਹੀ ਨਾਹਿ ਹਰਿ ਪੂਰ ਭੰਡਾਰੀਆ ॥੪॥

None has all virtues, God alone is the brimfull treasure of excellences.

ਚਹੁ ਦਿਸਿ ਜਪੀਐ ਨਾਉ ਸੂਖਿ ਸਵਾਰੀਆ ॥

O' God, Your Name is being meditated upon everywhere, and the one who meditates on Naam is embellished with peace.

ਮੈ ਆਗੀ ਓੜਿ ਤੁਹਾਰਿ ਨਾਨਕ ਬਲਿਹਾਰੀਆ ॥੫॥

O' Nanak, I seek your protection and I am dedicated to You. ||5||

ਗੁਰਿ ਕਾਢਿਓ ਭੁਜਾ ਪਸਾਰਿ ਮੋਹ ਕੂਪਾਰੀਆ ॥

The Guru helped me and lifted me out of the deep pit of emotional attachment.

ਮੈ ਜੀਤਿਓ ਜਨਮੁ ਅਪਾਰੁ ਬਹੁਰਿ ਨ ਹਾਰੀਆ ॥੬॥

I have won the game of priceless human life, and I shall not lose it again.

ਮੈ ਪਾਇਓ ਸਰਬ ਨਿਧਾਨੁ ਅਕਥੁ ਕਥਾਰੀਆ ॥

I have realized God, the treasure of virtues; Whose praises are indescribable.

ਹਰਿ ਦਰਗਹ ਸੋਭਾਵੰਤ ਬਾਹ ਲੁਡਾਰੀਆ ॥੭॥

Now I shall go to God's court with great joy, and will obtain honor there.(7)

ਜਨ ਨਾਨਕ ਲਧਾ ਰਤਨੁ ਅਮੋਲੁ ਅਪਾਰੀਆ ॥

Devotee Nanak has realized the invaluable jewel like Name of infinite God.

ਗੁਰ ਸੇਵਾ ਭਉਜਲੁ ਤਰੀਐ ਕਹਉ ਪੁਕਾਰੀਆ ॥੮॥੧੨॥

I proclaim that by following the teachings of the Guru, we cross over the dreadful worldly-ocean of vices. (8-1-12)

ਗਉੜੀ ਮਹਲਾ ੫

Raag Gauree, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. realized by the grace of the true Guru:

ਨਾਰਾਇਣ ਹਰਿ ਰੰਗ ਰੰਗੇ ॥

O' my friend, imbue yourself with the love of God.

ਜਪਿ ਜਿਹਵਾ ਹਰਿ ਏਕ ਮੰਗੇ ॥੧॥ ਰਹਾਉ ॥

Meditate on the Name of God with loving devotion, and ask for Him alone.

ਤਜਿ ਹਉਮੈ ਗੁਰ ਗਿਆਨ ਭਜੇ ॥

Renouncing ego, lovingly remember God by following the Guru's teachings.

ਮਿਲਿ ਸੰਗਤਿ ਧੁਰਿ ਕਰਮ ਲਿਖਿਓ ॥੧॥

Only those, who have pre-ordained destiny, join the Holy Congregation.

ਜੇ ਦੀਸੈ ਸੇ ਸੰਗਿ ਨ ਗਇਓ ॥

Whatever worldly expanse is visible, does not accompany anyone after death,

ਸਾਕਤੁ ਮੂੜੁ ਲਗੇ ਪਚਿ ਮੁਇਓ ॥੨॥

but the foolish, faithless cynic attached to Maya, waste away his life.

ਮੋਹਨ ਨਾਮੁ ਸਦਾ ਰਵਿ ਰਹਿਓ ॥

The Name of the Fascinating God is all-pervading forever,

ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਗੁਰਮੁਖਿ ਲਹਿਓ ॥੩॥

but only a rare Guru's follower, among the millions, have realized Him.

ਹਰਿ ਸੰਤਨ ਕਰਿ ਨਮੇ ਨਮੇ ॥

Always bow to the devotees of God with deep respect,

ਨਉ ਨਿਧਿ ਪਾਵਹਿ ਅਤੁਲੁ ਸੁਖੇ ॥੪॥

you will obtain infinite peace and God's Name, which is like all the nine treasures of wealth.

ਨੈਨ ਅਲੋਵਉ ਸਾਧ ਜਨੇ ॥

O' saintly people, with your eyes behold the sight of God everywhere.

ਹਿਰਦੈ ਗਾਵਹੁ ਨਾਮ ਨਿਧੇ ॥੫॥

and keep singing the praises of God which is the treasure of Naam.

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹੁ ਤਜੇ ॥

Abandon from your mind lust, anger, greed and emotional attachment,

ਜਨਮ ਮਰਨ ਦੁਹੁ ਤੇ ਰਹਿਓ ॥੬॥

and thus escape the suffering from both, birth and death.

ਦੁਖੁ ਅੰਧੇਰਾ ਘਰ ਤੇ ਮਿਟਿਓ ॥

Sorrow and darkness of ignorance departs from the heart,

ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਇਓ ਦੀਪ ਬਲਿਓ ॥੭॥

in which the Guru implants spiritual wisdom and illuminates it with the light of divine knowledge.

ਜਿਨਿ ਸੇਵਿਆ ਸੇ ਪਾਰਿ ਪਰਿਓ ॥

Whoever has remembered God with love and devotion, has crossed over the worldly ocean of vices.

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਗਤੁ ਤਰਿਓ ॥੮॥੧॥੧੩॥

O' Nanak, the Guru's follower has crossed over the worldly ocean of vices.

ਮਹਲਾ ੫ ਗਉੜੀ ॥

Raag Gauree, Fifth Guru:

ਹਰਿ ਹਰਿ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਭਰਮ ਗਏ ॥

By always remembering God and Guru, all my doubts have been dispelled,

ਮੇਰੈ ਮਨਿ ਸਭਿ ਸੁਖ ਪਾਇਓ ॥੧॥ ਰਹਾਉ ॥

and my mind has obtained all comforts and peace.

ਬਲਤੇ ਜਲਤੇ ਤਉਕਿਆ ਗੁਰ ਚੰਦਨੁ ਸੀਤਲਾਇਓ ॥੧॥

My mind was burning in the fire of vices, the Guru's word worked like the sandalwood paste and it became cool and calm.

ਅਗਿਆਨ ਅੰਧੇਰਾ ਮਿਟਿ ਗਇਆ ਗੁਰ ਗਿਆਨੁ ਦੀਪਾਇਓ ॥੨॥

When the Guru illuminated my mind with the divine knowledge, the darkness of ignorance was removed.

ਪਾਵਕੁ ਸਾਗਰੁ ਗਹਰੇ ਚਰਿ ਸੰਤਨ ਨਾਵ ਤਰਾਇਓ ॥੩॥

And I swam across the deep and fiery world ocean of vices by following the Guru's teachings.

ਨਾ ਹਮ ਕਰਮ ਨ ਧਰਮ ਸੁਚ ਪ੍ਰਭਿ ਗਹਿ ਭੁਜਾ ਆਪਾਇਓ ॥੪॥

I did not have the merits of any good deeds, rituals, or purification of mind, even then by His grace God made me His own.

ਭਉ ਖੰਡਨੁ ਦੁਖ ਭੰਜਨੇ ਭਗਤਿ ਵਛਲ ਹਰਿ ਨਾਇਓ ॥੫॥

O' my friends, the Name of God, the lover of His devotees, is the destroyer of fear and dispeller of all miseries.

ਅਨਾਥਹ ਨਾਥ ਕ੍ਰਿਪਾਲ ਦੀਨ ਸੰਮ੍ਰਿਥ ਸੰਤ ਓਟਾਇਓ ॥੬॥

O' the support of the support-less, beneficent to the meek, and the all-powerful, and refuge of the saints.

ਨਿਰਗੁਨੀਆਰੇ ਕੀ ਬੇਨਤੀ ਦੇਹੁ ਦਰਸੁ ਹਰਿ ਰਾਇਓ ॥੭॥

O' Almighty God, this is the humble request of a person with no virtues. Please bless me with Your vision.

ਨਾਨਕ ਸਰਨਿ ਤੁਹਾਰੀ ਠਾਕੁਰ ਸੇਵਕੁ ਦੁਆਰੈ ਆਇਓ ॥੮॥੨॥੧੪॥

O' Master, Your humble devotee Nanak has come to Your refuge.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਰੰਗ ਸੰਗਿ ਬਿਖਿਆ ਕੇ ਭੋਗਾ ਇਨ ਸੰਗਿ ਅੰਧ ਨ ਜਾਨੀ ॥੧॥

A person keeps indulging in false worldly pleasures; in the midst of these pleasures, the blind fool doesn't understand,

ਹਉ ਸੰਚਉ ਹਉ ਖਾਟਤਾ ਸਗਲੀ ਅਵਧ ਬਿਹਾਨੀ ॥ ਰਹਾਉ ॥

that his entire life passes away thinking that he is earning and accumulating worldly wealth.

ਹਉ ਸੂਰਾ ਪਰਧਾਨੁ ਹਉ ਕੇ ਨਾਹੀ ਮੁਝਹਿ ਸਮਾਨੀ ॥੨॥

He thinks I am brave, I am the greatest, and there is no one equal to me.(2)

ਜੋਬਨਵੰਤ ਅਚਾਰ ਕੁਲੀਨਾ ਮਨ ਮਹਿ ਹੋਇ ਗੁਮਾਨੀ ॥੩॥

He feels arrogant in his mind thinking that I am young and beautiful, civilized, and belong to a high lineage.

ਜਿਉ ਉਲਝਾਇਓ ਬਾਧ ਬੁਧਿ ਕਾ ਮਰਤਿਆ ਨਹੀ ਬਿਸਰਾਨੀ ॥੪॥

Due to false intellect he remains trapped in the love of Maya, and he does not let go the worldly attachments even when he is dying.

ਭਾਈ ਮੀਤ ਬੰਧਪ ਸਖੇ ਪਾਛੇ ਤਿਨਹੁ ਕਉ ਸੰਪਾਨੀ ॥੫॥

Ultimately he departs this world, entrusting his worldly wealth to friends and relatives.

ਜਿਤੁ ਲਾਗੇ ਮਨੁ ਬਾਸਨਾ ਅੰਤਿ ਸਾਈ ਪ੍ਰਗਟਾਨੀ ॥੬॥

Whatever passion a person has been involved throughout his or her life, that passion at the last moment, becomes manifest. (6)

ਅਹੰਬੁਧਿ ਸੁਚਿ ਕਰਮ ਕਰਿ ਇਹ ਬੰਧਨ ਬੰਧਾਨੀ ॥੭॥

All the religious deeds done out of ego become bonds for the soul and he remains entangled in these bonds.

ਦਇਆਲ ਪੁਰਖ ਕਿਰਪਾ ਕਰਹੁ ਨਾਨਕ ਦਾਸ ਦਸਾਨੀ ॥੮॥੩॥੧੫॥੪੪॥ ਜੁਮਲਾ

O' merciful God, show kindness, so that (I) Nanak may remain extremely humble, like the servant of Your devotees.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

One unique, eternal, Creator God, realized by the Guru's grace.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਛੰਤ ਮਹਲਾ ੧ ॥

Raag Gauree Poorbee, Chhant, by the First Guru:

ਮੁੰਧ ਰੈਣਿ ਦੁਹੇਲੜੀਆ ਜੀਉ ਨੀਦ ਨ ਆਵੈ ॥

The soul-bride, separated from her Master-God, passes sleepless nights in pain,

ਸਾ ਧਨ ਦੁਬਲੀਆ ਜੀਉ ਪਿਰ ਕੈ ਹਾਵੈ ॥

and she has grown weak in the pain of separation from her Master-God.

ਧਨ ਥੀਈ ਦੁਬਲਿ ਕੰਤ ਹਾਵੈ ਕੇਵ ਨੈਣੀ ਦੇਖਏ ॥

The soul-bride is wasting away in the pain of separation from her Husband; how can she see Him with her eyes?

ਸੀਗਾਰ ਮਿਠ ਰਸ ਭੋਗ ਭੋਜਨ ਸਭੁ ਝੂਠੁ ਕਿਤੈ ਨ ਲੇਖਏ ॥

All decorations, various delicacies, and worldly enjoyments are of no avail to her.

ਮੈ ਮਤ ਜੋਬਨਿ ਗਰਬਿ ਗਾਲੀ ਦੁਧਾ ਥਣੀ ਨ ਆਵਏ ॥

Intoxicated with the pride of her youth, she has ruined herself and does not realize that this youth will not come again.

ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਆਵਏ ॥੧॥

O' Nanak, without her Master-God she cannot have spiritual peace and she can meet her Master-God only if the Guru unites her with Him.

ਮੁੰਧ ਨਿਮਾਨੜੀਆ ਜੀਉ ਬਿਨੁ ਧਨੀ ਪਿਆਰੇ ॥

The soul-bride remains depressed without her Beloved Husband-God.

ਕਿਉ ਸੁਖੁ ਪਾਵੈਗੀ ਬਿਨੁ ਉਰ ਧਾਰੇ ॥

How can she find peace, without enshrining Him in her heart?

ਨਾਹ ਬਿਨੁ ਘਰ ਵਾਸੁ ਨਾਹੀ ਪੁਛਹੁ ਸਖੀ ਸਹੇਲੀਆ ॥

She can ask her friends, who would tell her that without her Husband-God, the life is not worth living

ਬਿਨੁ ਨਾਮ ਪ੍ਰੀਤਿ ਪਿਆਰੁ ਨਾਹੀ ਵਸਹਿ ਸਾਚਿ ਸੁਹੇਲੀਆ ॥

Without remembering God, true love and affection does not develop. Only those soul-brides live in peace and happiness who remain attuned to the Master-God

ਸਚੁ ਮਨਿ ਸਜਨ ਸੰਤੋਖਿ ਮੇਲਾ ਗੁਰਮਤੀ ਸਹੁ ਜਾਣਿਆ ॥

Through the Guru's teachings, she who enshrines God's Name in her heart and lives in contentment attains union with Him.

ਨਾਨਕ ਨਾਮੁ ਨ ਛੋਡੈ ਸਾ ਧਨ ਨਾਮਿ ਸਹਜਿ ਸਮਾਣੀਆ ॥੨॥

O Nanak, that soul-bride does not abandon meditating on God's Name and she intuitively remains merged with Him.

ਮਿਲੁ ਸਖੀ ਸਹੇਲੜੀਹੋ ਹਮ ਪਿਰੁ ਰਾਵੇਹਾ ॥

Come, O my friends, let us remember our Husband God.

ਗੁਰੁ ਪੁਛਿ ਲਿਖਉਗੀ ਜੀਉ ਸਬਦਿ ਸਨੇਹਾ ॥

Through the Guru's word I will invite Him to come and meet me.

ਸਬਦੁ ਸਾਚਾ ਗੁਰਿ ਦਿਖਾਇਆ ਮਨਮੁਖੀ ਪਛੁਤਾਣੀਆ ॥

The soul bride, to whom the Guru has blessed with his word, has realized the eternal God. But the self-willed soul brides always regrets.

ਨਿਕਸਿ ਜਾਤਉ ਰਹੈ ਅਸਥਿਰੁ ਜਾਮਿ ਸਚੁ ਪਛਾਣਿਆ ॥

The mind which was wandering after Maya became steady, when she realized the eternal God

ਸਾਚ ਕੀ ਮਤਿ ਸਦਾ ਨਉਤਨ ਸਬਦਿ ਨੇਹੁ ਨਵੇਲਓ ॥

Soul-bride who enshrines eternal God in the mind, her intellect always remains rejuvenated and through the Guru's word her love for God always remains fresh.

ਨਾਨਕ ਨਦਰੀ ਸਹਜਿ ਸਾਚਾ ਮਿਲਹੁ ਸਖੀ ਸਹੇਲੀਹੋ ॥੩॥

O Nanak, through His Glance of Grace, the eternal God keeps that soul-bride in a state of equipoise. O' my friends, let's meet and sing His praises.

ਮੇਰੀ ਇਛੁ ਪੁਨੀ ਜੀਉ ਹਮ ਘਰਿ ਸਾਜਨੁ ਆਇਆ ॥

O' my friends, my desire has been fulfilled, I have realized God within my heart.

ਮਿਲਿ ਵਰੁ ਨਾਰੀ ਮੰਗਲੁ ਗਾਇਆ ॥

At this union of the soul with God songs of rejoicing were sung.

ਗੁਣ ਗਾਇ ਮੰਗਲੁ ਪ੍ਰੇਮਿ ਰਹਸੀ ਮੁੰਧ ਮਨਿ ਓਮਾਹਓ ॥

Singing the joyful songs of God's praises and love, the soul-bride's mind is thrilled and delighted.

ਸਾਜਨ ਰਹੰਸੇ ਦੁਸਟ ਵਿਆਪੇ ਸਾਚੁ ਜਪਿ ਸਚੁ ਲਾਹਓ ॥

Her virtues are exalted and vices are suppressed. By remembering God with love and devotion, spiritual gains are obtained.

ਕਰ ਜੋੜਿ ਸਾ ਧਨ ਕਰੈ ਬਿਨਤੀ ਰੈਣਿ ਦਿਨੁ ਰਸਿ ਭਿੰਨੀਆ ॥

With folded hands, the soul-bride prays that she may always remain immersed in the love of her Master-God.

ਨਾਨਕ ਪਿਰੁ ਧਨ ਕਰਹਿ ਰਲੀਆ ਇਛ ਮੇਰੀ ਪੁੰਨੀਆ ॥੪॥੧॥

Nanak says, O' God, my desire is fulfilled, and I revel with You in joy.

ਗਉੜੀ ਛੰਤ ਮਹਲਾ ੧ ॥

Raag Gauree, Chhant, First Guru:

ਸੁਣਿ ਨਾਹ ਪ੍ਰਭੁ ਜੀਉ ਏਕਲੜੀ ਬਨ ਮਾਰੇ ॥

O' God, my venerable husband, please listen. I am all alone in the wilderness of the world.

ਕਿਉ ਧੀਰੈਗੀ ਨਾਹ ਬਿਨਾ ਪ੍ਰਭ ਵੇਪਰਵਾਰੇ ॥

O' my carefree husband God, how can I be solaced without You?

ਧਨ ਨਾਹ ਬਾਝਹੁ ਰਹਿ ਨ ਸਾਕੈ ਬਿਖਮ ਰੈਣਿ ਘਣੇਰੀਆ ॥

A bride-soul cannot live without God-husband. Without Him, the night-life passes in great difficulty.

ਨਹ ਨੀਦ ਆਵੈ ਪ੍ਰੇਮੁ ਭਾਵੈ ਸੁਣਿ ਬੇਨੰਤੀ ਮੇਰੀਆ ॥

O' God, please listen to my supplication, Your love is so dear to me that without You I cannot get any peace.

ਬਾਝਹੁ ਪਿਆਰੇ ਕੇਇ ਨ ਸਾਰੇ ਏਕਲੜੀ ਕੁਰਲਾਏ ॥

Besides the Husband-God, no one cares for the soul-bride and she wails alone.

ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਬਿਨੁ ਪ੍ਰੀਤਮ ਦੁਖੁ ਪਾਏ ॥੧॥

O' Nanak, only that soul-bride unites with her Master-God, whom the Guru unites. Without her beloved-God she suffers in agony.

ਪਿਰਿ ਛੋਡਿਅੜੀ ਜੀਉ ਕਵਣੁ ਮਿਲਾਵੈ ॥

Who can unite that soul-bride who has been deserted by her husband-God?

ਰਸਿ ਪ੍ਰੇਮਿ ਮਿਲੀ ਜੀਉ ਸਬਦਿ ਸੁਹਾਵੈ ॥

The soul-bride who, through the Guru's word, grows imbued in the love of God becomes spiritually beautiful.

ਸਬਦੇ ਸੁਹਾਵੈ ਤਾ ਪਤਿ ਪਾਵੈ ਦੀਪਕ ਦੇਹ ਉਜਾਰੈ ॥

Yes, when through the Guru's word she becomes spiritually beautiful and the divine knowledge illuminates her mind, she obtains honor here and hereafter.

ਸੁਣਿ ਸਖੀ ਸਹੇਲੀ ਸਾਚਿ ਸੁਹੇਲੀ ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰੈ ॥

Listen, O' my friend, the soul-bride who contemplates on the virtues of the eternal God lives in peace and comfort.

ਸਤਿਗੁਰਿ ਮੇਲੀ ਤਾ ਪਿਰਿ ਰਾਵੀ ਬਿਗਸੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

When the true Guru attuned her to his Word, then the husband-God united her with Himself and she felt delighted singing the ambrosial words.

ਨਾਨਕ ਸਾ ਧਨ ਤਾ ਪਿਰੁ ਰਾਵੇ ਜਾ ਤਿਸ ਕੈ ਮਨਿ ਭਾਣੀ ॥੨॥

O' Nanak, the soul-bride enjoys the company of her Husband-God only when she is pleasing to His mind.

ਮਾਇਆ ਮੋਹਣੀ ਨੀਘਰੀਆ ਜੀਉ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ ॥

Fascination with Maya has driven her out divine state, because she has been deceived by the deception of short lived worldly wealth.

ਕਿਉ ਖੁਲੈ ਗਲ ਜੇਵੜੀਆ ਜੀਉ ਬਿਨੁ ਗੁਰ ਅਤਿ ਪਿਆਰੇ ॥

How can the noose of Maya around her neck be untied, without the Most Beloved Guru?

ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ਸਬਦਿ ਵੀਚਾਰੇ ਤਿਸ ਹੀ ਕਾ ਸੇ ਹੋਵੈ ॥

The one who gets imbued with God's love by reflecting on the Guru's word, becomes the devotee of God.

ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਨਾਵਣ ਕਿਉ ਅੰਤਰ ਮਲੁ ਧੋਵੈ ॥

How can one wash off the dirt of vices from within the heart by giving in charities and performing countless ablutions at holy places.

ਨਾਮ ਬਿਨਾ ਗਤਿ ਕੋਇ ਨ ਪਾਵੈ ਹਠਿ ਨਿਗ੍ਰਹਿ ਬੇਬਾਣੈ ॥

Without meditation on Naam, no one attains high spiritual state through obstinate self-control and living in the wilderness.

ਨਾਨਕ ਸਚ ਘਰੁ ਸਬਦਿ ਸਿਵਾਏ ਦੁਬਿਧਾ ਮਹਲੁ ਕਿ ਜਾਣੈ ॥੩॥

O' Nanak, the true home of God, the heart, is recognized only through the Guru's word and the one who is in love with duality cannot recognize it.

ਤੇਰਾ ਨਾਮੁ ਸਚਾ ਜੀਉ ਸਬਦੁ ਸਚਾ ਵੀਚਾਰੇ ॥

O' Dear God; True is Your Name, True is contemplation of Your virtues.

ਤੇਰਾ ਮਹਲੁ ਸਚਾ ਜੀਉ ਨਾਮੁ ਸਚਾ ਵਾਪਾਰੇ ॥

O' dear God, True is Your court and meditating on Naam is the true trade.

ਨਾਮ ਕਾ ਵਾਪਾਰੁ ਮੀਠਾ ਭਗਤਿ ਲਾਹਾ ਅਨਦਿਨੇ ॥

Yes, sweet is the trade of meditation on Naam, and there is always a spiritual gain in devotional worship.

ਤਿਸੁ ਬਾਝੁ ਵਖਰੁ ਕੋਇ ਨ ਸੂਝੈ ਨਾਮੁ ਲੇਵਹੁ ਖਿਨੁ ਖਿਨੇ ॥

Beside remembering God, there is no other more profitable trade, therefore, O' my friends remember Him with loving devotion at every moment.

ਪਰਖਿ ਲੇਖਾ ਨਦਰਿ ਸਾਚੀ ਕਰਮਿ ਪੂਰੈ ਪਾਇਆ ॥

The one who understood the worth of meditation on God's Name, has realized Him through His Grace.

ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਪਾਇਆ ॥੪॥੨॥

O' Nanak, the Nectar of God's Name is very sweet, this everlasting gift of Naam is obtained through the perfect Guru.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਛੰਤ ਮਹਲਾ ੩

Raag Gauree Poorbee, Chhant, Third Guru:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

One eternal, Creator, all pervading God. Realized by the Guru's Grace:

ਸਾ ਧਨ ਬਿਨਉ ਕਰੇ ਜੀਉ ਹਰਿ ਕੇ ਗੁਣ ਸਾਰੇ ॥

The soul-bride who longs to reunite with God offers her prayers to God and dwells upon His Glorious Virtues.

ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕੈ ਜੀਉ ਬਿਨੁ ਹਰਿ ਪਿਆਰੇ ॥

She cannot live peacefully even for a moment without her dear God.

ਬਿਨੁ ਹਰਿ ਪਿਆਰੇ ਰਹਿ ਨ ਸਕੈ ਗੁਰ ਬਿਨੁ ਮਹਲੁ ਨ ਪਾਈਐ ॥

Yes, she cannot live in peace without her beloved God; but He can not be realized without the Guru's teachings.

ਜੇ ਗੁਰੁ ਕਹੈ ਸੋਈ ਪਰੁ ਕੀਜੈ ਤਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈਐ ॥

The fire of desire is extinguished by faithfully following the Guru's teachings.

ਹਰਿ ਸਾਚਾ ਸੇਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬਿਨੁ ਸੇਵਿਐ ਸੁਖੁ ਨ ਪਾਏ ॥

God alone is eternal, there is none other besides Him, and without remembering Him with love and devotion the soul-bride cannot enjoy the eternal bliss.

ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਜਿਸ ਨੇ ਆਪਿ ਮਿਲਾਏ ॥੧॥

O' Nanak, only that soul-bride is united with God, whom He Himself unites through the Guru.

ਧਨ ਰੈਣਿ ਸੁਹੇਲੜੀਏ ਜੀਉ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥

The soul-bride passes the life-night in comfort and bliss only when she remains attuned to God,

ਸਤਿਗੁਰੁ ਸੇਵੇ ਭਾਉ ਕਰੇ ਜੀਉ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥

and follows the true Guru's teachings with love and eradicates her self-conceit.

ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ਹਰਿ ਗੁਣ ਗਾਏ ਅਨਦਿਨੁ ਲਾਗਾ ਭਾਓ ॥

Yes, the soul-bride who sheds her ego and sings praises of God, always remains imbued with God's love.

ਸੁਣਿ ਸਖੀ ਸਹੇਲੀ ਜੀਅ ਕੀ ਮੇਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਓ ॥

By listening to the Guru's word from her soul mate friends, she remains merged in the Guru's word.

ਹਰਿ ਗੁਣ ਸਾਰੀ ਤਾ ਕੰਤ ਪਿਆਰੀ ਨਾਮੇ ਧਰੀ ਪਿਆਰੇ ॥

The soul-bride who imbues herself with the love of God and enshrines God's virtues in her heart, becomes dear to the Master-God.

ਨਾਨਕ ਕਾਮਣਿ ਨਾਹ ਪਿਆਰੀ ਰਾਮ ਨਾਮੁ ਗਲਿ ਹਾਰੇ ॥੨॥

O' Nanak, that soul-bride becomes dear to God who remains so absorbed in remembering Him as if she is wearing the rosary of God's Name.

ਧਨ ਏਕਲੜੀ ਜੀਉ ਬਿਨੁ ਨਾਹ ਪਿਆਰੇ ॥

O' my mind, the soul-bride who is lonely without her beloved Husband-God,

ਦੂਜੈ ਭਾਇ ਮੁਠੀ ਜੀਉ ਬਿਨੁ ਗੁਰ ਸਬਦ ਕਰਾਰੇ ॥

is being deluded by the love of duality without the support of the Guru's word.

ਬਿਨੁ ਸਬਦ ਪਿਆਰੇ ਕਉਣੁ ਦੁਤਰੁ ਤਾਰੇ ਮਾਇਆ ਮੇਹਿ ਖੁਆਈ ॥

She is lost in the love of worldly riches and without the loving word of the Guru, no one can ferry her across the dreadful worldly ocean of vices.

ਕੂੜਿ ਵਿਗੁਤੀ ਤਾ ਪਿਰਿ ਮੁਤੀ ਸਾ ਧਨ ਮਹਲੁ ਨ ਪਾਈ ॥

Ruined by falsehood, she is deserted by her Husband-God. Such a soul-bride can not realize Him.

ਗੁਰ ਸਬਦੇ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਅਨਦਿਨੁ ਰਹੈ ਸਮਾਏ ॥

But the one who is imbued with the Guru's word in equipoise, always remains absorbed in God's love.

ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਹਰਿ ਜੀਉ ਆਪਿ ਮਿਲਾਏ ॥੩॥

O Nanak, that soul-bride who always remains imbued in God's Love, God Himself unites her with Himself.

ਤਾ ਮਿਲੀਐ ਹਰਿ ਮੇਲੇ ਜੀਉ ਹਰਿ ਬਿਨੁ ਕਵਣੁ ਮਿਲਾਏ ॥

O' my mind, we unite with God only if He Himself unites us with Him. Besides God, who else can unite us with Him?

ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਮ ਆਪਣੇ ਜੀਉ ਕਉਣੁ ਭਰਮੁ ਚੁਕਾਏ ॥

Without our beloved Guru, who can dispel our doubt

ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਏ ਇਉ ਮਿਲੀਐ ਮਾਏ ਤਾ ਸਾ ਧਨ ਸੁਖੁ ਪਾਏ ॥

O' my mother, when the Guru removes our doubt, only then are we able to unite with God, and only then the soul bride enjoys peace.

ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੁ ਬਿਨੁ ਗੁਰ ਮਗੁ ਨ ਪਾਏ ॥

Without following the Guru's teachings, there is total spiritual darkness and without the Guru she can't find the righteous way of living.

ਕਾਮਣਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੇ ॥

The soul bride who follows the Guru's word intuitively remains imbued with God's love.

ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਵਰੁ ਪਾਇਆ ਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰੇ ॥੪॥੧॥

O' Nanak, by enshrining love for the Guru, that bride-soul unites with her Husband-God.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

Raag Gauree, Third Guru:

ਪਿਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ਜੀਉ ਬਿਨੁ ਪਿਰ ਕਿਉ ਜੀਵਾ ਮੇਰੀ ਮਾਈ ॥

O' my mother without my husband-God, I am truly without any honor, how can I spiritually survive without my Master-God?

ਪਿਰ ਬਿਨੁ ਨੀਦ ਨ ਆਵੈ ਜੀਉ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਹਾਈ ॥

O' my mother, without my husband-God, I do not find any peace and no dress provides comfort to my body.

ਕਾਪਰੁ ਤਨਿ ਸੁਹਾਵੈ ਜਾ ਪਿਰ ਭਾਵੈ ਗੁਰਮਤੀ ਚਿਤੁ ਲਾਈਐ ॥

Any dress would look good on the soul-bride when she becomes pleasing to the husband-God by attuning to Him through the Guru's teachings.

ਸਦਾ ਸੁਹਾਗਣਿ ਜਾ ਸਤਿਗੁਰੁ ਸੇਵੇ ਗੁਰ ਕੈ ਅੰਕਿ ਸਮਾਈਐ ॥

When the soul bride follows the Guru's teachings by dwelling in the holy congregation, she unites with husband-God forever.

ਗੁਰ ਸਬਦੈ ਮੇਲਾ ਤਾ ਪਿਰੁ ਰਾਵੀ ਲਾਹਾ ਨਾਮੁ ਸੰਸਾਰੇ ॥

When through the Guru's word, the soul-bride unites with her Husband God, then she enjoys His company. Naam is the only true wealth in this world.

ਨਾਨਕ ਕਾਮਣਿ ਨਾਹ ਪਿਆਰੀ ਜਾ ਹਰਿ ਕੇ ਗੁਣ ਸਾਰੇ ॥੧॥

O, Nanak, the soul-bride becomes loving to God only when she enshrines His virtues in her heart. ||1||

ਸਾ ਧਨ ਰੰਗੁ ਮਾਣੇ ਜੀਉ ਆਪਣੇ ਨਾਲਿ ਪਿਆਰੇ ॥

That soul-bride enjoys the bliss of the company of her beloved God,

ਅਹਿਨਿਸਿ ਰੰਗਿ ਰਾਤੀ ਜੀਉ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੇ ॥

who, imbued with God's love, always reflects on the Guru's word.

ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੇ ਹਉਮੈ ਮਾਰੇ ਇਨ ਬਿਧਿ ਮਿਲਹੁ ਪਿਆਰੇ ॥

Contemplating the Guru's word, she dispels her ego, and in this way she unites with her beloved God.

ਸਾ ਧਨ ਸੇਹਾਗਣਿ ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਸਾਰੈ ਨਾਮਿ ਪਿਆਰੇ ॥

That soul-bride is very fortunate, who is forever imbued with the Love of her beloved eternal God.

ਅਪੁਨੇ ਗੁਰ ਮਿਲਿ ਰਹੀਐ ਅੰਮ੍ਰਿਤੁ ਗਹੀਐ ਦੁਬਿਧਾ ਮਾਰਿ ਨਿਵਾਰੇ ॥

Remaining in the Company of our Guru, we obtain the ambrosial nectar of Naam which drives out our sense of duality.

ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਵਰੁ ਪਾਇਆ ਸਗਲੇ ਦੁਖ ਵਿਸਾਰੇ ॥੨॥

O' Nanak, such a soul-bride has attained the union with her Husband-God, and has dispelled all her sorrows .

ਕਾਮਣਿ ਪਿਰਹੁ ਭੁਲੀ ਜੀਉ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੇ ॥

The soul-bride who forgets her Husband-God, is lured into the love of Maya.

ਝੂਠੀ ਝੂਠਿ ਲਗੀ ਜੀਉ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ ॥

The insincere soul bride is attached to falsehood and is deceived by false worldly attachments.

ਕੂੜੁ ਨਿਵਾਰੇ ਗੁਰਮਤਿ ਸਾਰੇ ਜੁਐ ਜਨਮੁ ਨ ਹਾਰੇ ॥

The one who drives out her falsehood through the Guru's teachings, does not lose in the game of life.

ਗੁਰ ਸਬਦੁ ਸੇਵੇ ਸਚਿ ਸਮਾਵੈ ਵਿਚਹੁ ਹਉਮੈ ਮਾਰੇ ॥

She follows the Guru's teachings, dispels ego and unites with the eternal God.

ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ ਐਸਾ ਕਰੇ ਸੀਗਾਰੇ ॥

She spiritually embellishes herself by enshrining God's Name in her heart.

ਨਾਨਕ ਕਾਮਣਿ ਸਹਜਿ ਸਮਾਣੀ ਜਿਸੁ ਸਾਚਾ ਨਾਮੁ ਅਧਾਰੇ ॥੩॥

O' Nanak, such a soul-bride whose support is the Name of the eternal God, intuitively unites with God.

ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਜੀਉ ਤੁਧੁ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ॥

O' my beloved God, please meet me. Without You, I feel helpless.

ਮੈ ਨੈਣੀ ਨੀਦ ਨ ਆਵੈ ਜੀਉ ਭਾਵੈ ਅੰਨੁ ਨ ਪਾਣੀ ॥

I am restless without You and I have no desire for food or water.

ਪਾਣੀ ਅੰਨੁ ਨ ਭਾਵੈ ਮਰੀਐ ਹਾਵੈ ਬਿਨੁ ਪਿਰ ਕਿਉ ਸੁਖਪਾਈਐ ॥

Yes, I have no desire for food or water and I am dying from the pain of separation. Without my husband God how can I be at peace .

ਗੁਰ ਆਗੈ ਕਰਉ ਬਿਨੰਤੀ ਜੇ ਗੁਰ ਭਾਵੈ ਜਿਉ ਮਿਲੈ ਤਿਵੈ ਮਿਲਾਈਐ ॥

I pray to the Guru and say, O' my beloved Guru please unite me with God in whatever way it pleases you.

ਆਪੇ ਮੇਲਿ ਲਏ ਸੁਖਦਾਤਾ ਆਪਿ ਮਿਲਿਆ ਘਰਿ ਆਏ ॥

The Giver of peace Himself unites such a soul bride with Him. He has Himself come to abide in her heart.

ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾ ਪਿਰੁ ਮਰੈ ਨ ਜਾਏ ॥੪॥੨॥

O' Nanak, such a soul-bride becomes fortunate forever because her husband God never dies nor goes away.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

Raag Gauree, Third Guru:

ਕਾਮਣਿ ਹਰਿ ਰਸਿ ਬੇਧੀ ਜੀਉ ਹਰਿ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ॥

The soul-bride, who is immeresed in the elixir of God's Name, remains imbued with God's love and intuitive peace.

ਮਨੁ ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਜੀਉ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਏ ॥

The God himself has captivated her mind, and her sense of duality has been intuitively dispelled.

ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਏ ਕਾਮਣਿ ਵਰੁ ਪਾਏ ਗੁਰਮਤੀ ਰੰਗੁ ਲਾਏ ॥

By following the Guru's teachings, her duality ends in a state of poise. She unites with husband-God and enjoys bliss of His love.

ਇਹੁ ਸਰੀਰੁ ਕੂੜਿ ਕੁਸਤਿ ਭਰਿਆ ਗਲ ਤਾਈ ਪਾਪ ਕਮਾਏ ॥

This body is brimful with falsehood and deception, and keeps committing sins.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਿਤੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਬਿਨੁ ਭਗਤੀ ਮੈਲੁ ਨ ਜਾਏ ॥

A Guru's follower practices devotional worship by which the divine music wells up in the mind; without the devotional worship, filth of vices does not go away

ਨਾਨਕ ਕਾਮਣਿ ਪਿਰਹਿ ਪਿਆਰੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੧॥

O Nanak, the soul-bride who sheds self-conceit from within, becomes dear to her husband-God.

ਕਾਮਣਿ ਪਿਰੁ ਪਾਇਆ ਜੀਉ ਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰੇ ॥

The soul-bride who remains imbued with Guru's love realizes her groom-God.

ਰੈਣਿ ਸੁਖਿ ਸੁਤੀ ਜੀਉ ਅੰਤਰਿ ਉਰਿ ਧਾਰੇ ॥

Enshrining God in her heart, she passes her life-night in peace,

ਅੰਤਰਿ ਉਰਿ ਧਾਰੇ ਮਿਲੀਐ ਪਿਆਰੇ ਅਨਦਿਨੁ ਦੁਖੁ ਨਿਵਾਰੇ ॥

Yes, by enshrining Him in her heart, she unites with her beloved-God, and gets rid of the pangs of separation forever.

ਅੰਤਰਿ ਮਹਲੁ ਪਿਰੁ ਰਾਵੇ ਕਾਮਣਿ ਗੁਰਮਤੀ ਵੀਚਾਰੇ ॥

Reflecting on Guru's teachings, the soul-bride who realizes God within the heart enjoys the bliss of union with Him

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਆ ਦਿਨ ਰਾਤੀ ਦੁਬਿਧਾ ਮਾਰਿ ਨਿਵਾਰੇ ॥

The soul-bride who partakes the nectar of Naam day and night, conquers and casts off her sense of duality.

ਨਾਨਕ ਸਚਿ ਮਿਲੀ ਸੋਹਾਗਣਿ ਗੁਰ ਕੈ ਰੇਤਿ ਅਪਾਰੇ ॥੨॥

O' Nanak, through the Guru's Infinite Love, the fortunate soul-bride unites with the eternal God,

ਆਵਹੁ ਦਇਆ ਕਰੇ ਜੀਉ ਪ੍ਰੀਤਮ ਅਤਿ ਪਿਆਰੇ ॥

O' my dearest beloved God, have mercy upon me, come and dwell in my heart,

ਕਾਮਣਿ ਬਿਨਉ ਕਰੇ ਜੀਉ ਸਚਿ ਸਬਦਿ ਸੀਗਾਰੇ ॥

such is the prayer of a fortunate soul-bride who adorns herself with the eternal God's Name and the Guru's word.

ਸਚਿ ਸਬਦਿ ਸੀਗਾਰੇ ਹਉਮੈ ਮਾਰੇ ਗੁਰਮੁਖਿ ਕਾਰਜ ਸਵਾਰੇ ॥

Yes, thus decked with God's Name and Guru's word, she stills her ego and by following the Guru's teachings and allher tasks are resolved.

ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਸਚਾ ਸੇਈ ਬੁਝੈ ਗੁਰ ਬੀਚਾਰੇ ॥

Only the one who reflects on the Guru's teachings understands that throughout the ages God alone is eternal.

ਮਨਮੁਖਿ ਕਾਮਿ ਵਿਆਪੀ ਮੋਹਿ ਸੰਤਾਪੀ ਕਿਸੁ ਆਗੈ ਜਾਇ ਪੁਕਾਰੇ ॥

The self-willed soul-bride engrossed in lust, and tormented by emotional attachment, has no one before whom she can go and make an appeal.

ਨਾਨਕ ਮਨਮੁਖਿ ਥਾਉ ਨ ਪਾਏ ਬਿਨੁ ਗੁਰ ਅਤਿ ਪਿਆਰੇ ॥੩॥

O Nanak, the self-willed soul-bride finds no peace without the extremely loving Guru. ||3||

ਮੂੰਧ ਇਆਣੀ ਭੋਲੀ ਨਿਗੁਣੀਆ ਜੀਉ ਪਿਰੁ ਅਗਮ ਅਪਾਰਾ ॥

The soul-bride is immature, naive and without any virtues, but the husband-God is infinite and unfathomable, so how can such a soul-bride unite with God

ਆਪੇ ਮੇਲਿ ਮਿਲੀਐ ਜੀਉ ਆਪੇ ਬਖਸਣਹਾਰਾ ॥

The union can take place only if God Himself brings about this union. He Himself is the forgiver of the faults of the bride.

ਅਵਗਣ ਬਖਸਣਹਾਰਾ ਕਾਮਣਿ ਕੰਤੁ ਪਿਆਰਾ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਈ ॥

The beloved husband-God is capable of forgiving all the vices of the soul bride, and is dwelling in each and every heart.

ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ ਭਾਇ ਭਗਤੀ ਪਾਈਐ ਸਤਿਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥

The true Guru has given this understanding, that God is realized through loving devotion.

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨ ਰਾਤੀ ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਈ ॥

The soul-bride, who remains attuned to God at all times, remains in a state of bliss day and night.

ਨਾਨਕ ਸਹਜੇ ਹਰਿ ਵਰੁ ਪਾਇਆ ਸਾ ਧਨ ਨਉ ਨਿਧਿ ਪਾਈ ॥੪॥੩॥

O' Nanak, such a soul-bride has intuitively realized her husband-God and feels as if she has obtained all the nine treasures of the world.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

Raag Gauree, Third Guru:

ਮਾਇਆ ਸਰੁ ਸਬਲੁ ਵਰਤੈ ਜੀਉ ਕਿਉ ਕਰਿ ਦੁਤਰੁ ਤਰਿਆ ਜਾਇ ॥

The world-ocean of Maya is rough and turbulent; how can this terrifying world-ocean of vices be crossed?

ਰਾਮ ਨਾਮੁ ਕਰਿ ਬੋਹਿਥਾ ਜੀਉ ਸਬਦੁ ਖੇਵਟੁ ਵਿਚਿ ਪਾਇ ॥

O'brother, consider God's Name as your ship, and the Guru's Word as its captain.

ਸਬਦੁ ਖੇਵਟੁ ਵਿਚਿ ਪਾਏ ਹਰਿ ਆਪਿ ਲਘਾਏ ਇਨ ਬਿਧਿ ਦੁਤਰੁ ਤਰੀਐ ॥

Yes, when you let the Guru's word be the captain of your ship, God will Himself ferry you across; this is the way to cross this difficult world-ocean of vices.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਵੈ ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ ॥

When we are blessed with the devotional worship through the Guru's grace, then we become detached from the worldly affairs, as if we have died while living.

ਖਿਨ ਮਹਿ ਰਾਮ ਨਾਮਿ ਕਿਲਵਿਖ ਕਾਟੇ ਭਏ ਪਵਿਤੁ ਸਰੀਰਾ ॥

In an instant, God's Name erases all the sins, and the body becomes pure.

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਕੰਚਨ ਭਏ ਮਨੁਰਾ ॥੧॥

O Nanak, through meditation on God's Name, the mind which was worthless like rusted iron becomes pure like gold and one cross over the world-ocean of vices.

ਇਸਤਰੀ ਪੁਰਖ ਕਾਮਿ ਵਿਆਪੇ ਜੀਉ ਰਾਮ ਨਾਮ ਕੀ ਬਿਧਿ ਨਹੀ ਜਾਣੀ ॥

Both men and women are obsessed with lust and do not understand the way to meditate on God's Name.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈ ਖਰੇ ਪਿਆਰ ਜੀਉ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ॥

They are deeply attached to their loved ones and become spiritually dead as if drowned in the waterless ocean of emotional attachments.

ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ਗਤਿ ਨਹੀ ਜਾਣੀ ਹਉਮੈ ਧਾਤੁ ਸੰਸਾਰੇ ॥

Yes, they become spiritually dead by drowning in the waterless world-ocean of attachments; unaware of the spiritual way of life, they wander in egotism.

ਜੋ ਆਇਆ ਸੋ ਸਭੁ ਕੇ ਜਾਸੀ ਉਬਰੇ ਗੁਰ ਵੀਚਾਰੇ ॥

Whoever has come into this world is entrapped by Maya and only those who reflect on the Guru's word are saved.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਰਾਮ ਨਾਮੁ ਵਖਾਣੈ ਆਪਿ ਤਰੈ ਕੁਲ ਤਾਰੇ ॥

The one who follows the Guru's teachings and lovingly meditates on God's Name, swims across the the world ocean of Maya along with his lineage.

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਗੁਰਮਤਿ ਮਿਲੇ ਪਿਆਰੇ ॥੨॥

O' Nanak, one in whose mind dwells God's Name through the Guru's teachings unites with the beloved God.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਕੇ ਬਿਰੁ ਨਾਹੀ ਜੀਉ ਬਾਜੀ ਹੈ ਸੰਸਾਰਾ ॥

O' brother, this world is like a play; except God's Name nothing here is eternal.

ਦ੍ਰਿੜੁ ਭਗਤਿ ਸਚੀ ਜੀਉ ਰਾਮ ਨਾਮੁ ਵਾਪਾਰਾ ॥

Firmly focus on devotional worship within your heart and deal only in God's Name.

ਰਾਮ ਨਾਮੁ ਵਾਪਾਰਾ ਅਗਮ ਅਪਾਰਾ ਗੁਰਮਤੀ ਧਨੁ ਪਾਈਐ ॥

God's Name is infinite and unfathomable, only through the Guru's teachings this wealth of Naam is attained.

ਸੇਵਾ ਸੁਰਤਿ ਭਗਤਿ ਇਹ ਸਾਚੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈਐ ॥

The selfless service and devotional worship of God is the eternal wealth and through this we can eradicate our self-conceit.

ਹਮ ਮਤਿ ਹੀਣ ਮੂਰਖ ਮੁਗਧ ਅੰਧੇ ਸਤਿਗੁਰਿ ਮਾਰਗਿ ਪਾਏ ॥

we, the senseless, foolish, idiotic and blinded by Maya have been put us on the right path by the Guru.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਹਾਵੇ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ ॥੩॥

O' Nanak, by attuning themselves to the Guru's word, the Guru's followers become spiritually embellished and they always sing the praises of God.

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਜੀਉ ਆਪੇ ਸਬਦਿ ਸਵਾਰੇ ॥

It is God Himself who does everything and causes it to be done and He Himself embellishes the life of the mortals by uniting them to the Guru's word.

ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਸਬਦੁ ਜੀਉ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਪਿਆਰੇ ॥

He Himself is the true Guru and Himself the divine word; in every age His devotees are dear to Him.

ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਪਿਆਰੇ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ਆਪੇ ਭਗਤੀ ਲਾਏ ॥

Yes, throughout the ages He loves His devotees; He Himself adorns them and attaches them to His devotional worship.

ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਆਪੇ ਸੇਵ ਕਰਾਏ ॥

He Himself is all-knowing and He Himself is all-seeing; He Himself enjoins His devotees to His devotional worship.

ਆਪੇ ਗੁਣਦਾਤਾ ਅਵਗੁਣ ਕਾਟੇ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥

He Himself is the bestower of virtues and the destroyer of our vices; He Himself enshrines His Name within our hearts.

ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੀ ਸਚੇ ਵਿਟਹੁ ਆਪੇ ਕਰੇ ਕਰਾਏ ॥੪॥੪॥

O' Nanak, I dedicate myself forever to the eternal God who Himself does and gets everything done. ||4||4||

ਗਉੜੀ ਮਹਲਾ ੩ ॥

Raag Gauree, Third Guru:

ਗੁਰ ਕੀ ਸੇਵਾ ਕਰਿ ਪਿਰਾ ਜੀਉ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥

O' my dear soul, follow the Guru's advice and lovingly meditate on God's Name.

ਮੰਵਹੁ ਦੂਰਿ ਨ ਜਾਹਿ ਪਿਰਾ ਜੀਉ ਘਰਿ ਬੈਠਿਆ ਹਰਿ ਪਾਏ ॥

O' my dear soul, you do not have to go far away from yourself, you can realize God within your own heart.

ਘਰਿ ਬੈਠਿਆ ਹਰਿ ਪਾਏ ਸਦਾ ਚਿਤੁ ਲਾਏ ਸਹਜੇ ਸਤਿ ਸੁਭਾਏ ॥

Yes, you would realize God in your heart by always intuitively focusing your conscious mind on Him with true faith.

ਗੁਰ ਕੀ ਸੇਵਾ ਖਰੀ ਸੁਖਾਲੀ ਜਿਸ ਨੇ ਆਪਿ ਕਰਾਏ ॥

Serving (following his teachings) the Guru brings great peace, but he alone does it whom God inspires to do so.

ਨਾਮੇ ਬੀਜੇ ਨਾਮੇ ਜੰਮੇ ਨਾਮੇ ਮੰਨਿ ਵਸਾਏ ॥

He sows Naam in his heart and Naam alone sprouts within and he enshrines Naam forever in his mind.

ਨਾਨਕ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈਪੂਰਬਿ ਲਿਖਿਆ ਪਾਏ ॥੧॥

O' Nanak, through the eternal God's Name he is honored here and hereafter. He receives what is predestined for him.

ਹਰਿ ਕਾ ਨਾਮੁ ਮੀਠਾ ਪਿਰਾ ਜੀਉ ਜਾ ਚਾਖਹਿ ਚਿਤੁ ਲਾਏ ॥

O' my soul, if you taste the elixir of God's Name with conscious mind you will realize that it is very sweet.

ਰਸਨਾ ਹਰਿ ਰਸੁ ਚਾਖੁ ਮੁਯੇ ਜੀਉ ਅਨ ਰਸ ਸਾਦ ਗਵਾਏ ॥

O' my unfortunate tongue, taste the nectar of God's Name and forsake the other worldly tastes.

ਸਦਾ ਹਰਿ ਰਸੁ ਪਾਏ ਜਾ ਹਰਿ ਭਾਏ ਰਸਨਾ ਸਬਦਿ ਸੁਹਾਏ ॥

The tongue adorned with the Guru's word enjoys the nectar of God's Name, when it pleases God.

ਨਾਮੁ ਧਿਆਏ ਸਦਾ ਸੁਖੁ ਪਾਏ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਏ ॥

The person who lovingly meditates on God's Name always enjoys peace and remains attuned to God's Name.

ਨਾਮੇ ਉਪਜੈ ਨਾਮੇ ਬਿਨਸੈ ਨਾਮੇ ਸਚਿ ਸਮਾਏ ॥

The yearning for the nectar of Naam arises from the Naam itself, the longing for other worldly tastes ends through Naam and one unites with God through Naam.

ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤੀ ਪਾਈਐ ਆਪੇ ਲਏ ਲਵਾਏ ॥੨॥

O Nanak, Naam is realized through the Guru's teachings and God Himself attaches us with Naam. ||2||

ਏਹ ਵਿਡਾਣੀ ਚਾਕਰੀ ਪਿਰਾ ਜੀਉ ਧਨ ਛੇਡਿ ਪਰਦੇਸਿ ਸਿਧਾਏ ॥

O' my dear, to run after Maya is painful, as if one is in the service of someone else and had to travel to foreign lands leaving his bride back home.

ਦੂਜੈ ਕਿਨੈ ਸੁਖੁ ਨ ਪਾਇਓ ਪਿਰਾ ਜੀਉ ਬਿਖਿਆ ਲੇਭਿ ਲੁਭਾਏ ॥

O my dear in duality, no one has ever attained peace because the mortal gets entrapped in the greed for Maya.

ਬਿਖਿਆ ਲੇਭਿ ਲੁਭਾਏ ਭਰਮਿ ਭੁਲਾਏ ਓਹੁ ਕਿਉ ਕਰਿ ਸੁਖੁ ਪਾਏ ॥

The one who is lured by Maya (worldly riches) is lost in doubt; how can this person find peace?

ਚਾਕਰੀ ਵਿਡਾਣੀ ਖਰੀ ਦੁਖਾਲੀ ਆਪੁ ਵੇਚਿ ਧਰਮੁ ਗਵਾਏ ॥

Running after worldly riches is very painful like serving someone else; it necessitates selling away the conscience, causing one to lose faith.

ਮਾਇਆ ਬੰਧਨ ਟਿਕੈ ਨਾਹੀ ਖਿਨੁ ਖਿਨੁ ਦੁਖੁ ਸੰਤਾਏ ॥

Because of the bonds of Maya, the mind does not remain stable and suffers the mental torture at every moment.

ਨਾਨਕ ਮਾਇਆ ਕਾ ਦੁਖੁ ਤਦੇ ਚੂਕੈ ਜਾ ਗੁਰ ਸਬਦੀ ਚਿਤੁ ਲਾਏ ॥੩॥

O' Nanak, the distress of worldly attachments is dispelled only when one fixes the mind on Guru's word.

ਮਨਮੁਖ ਮੁਗਧ ਗਾਵਾਰੁ ਪਿਰਾ ਜੀਉ ਸਬਦੁ ਮਨਿ ਨ ਵਸਾਏ ॥

O' my dear, the self-willed person is foolish and crazy, he does not enshrine the Guru's word in his mind.

ਮਾਇਆ ਕਾ ਭ੍ਰਮੁ ਅੰਧੁ ਪਿਰਾ ਜੀਉ ਹਰਿ ਮਾਰਗੁ ਕਿਉ ਪਾਏ ॥

O my dear, the love of Maya makes him spiritually blind, how can he find the way to unite with God?

ਕਿਉ ਮਾਰਗੁ ਪਾਏ ਬਿਨੁ ਸਤਿਗੁਰ ਭਾਏ ਮਨਮੁਖਿ ਆਪੁ ਗਣਾਏ ॥

Yes, without following the teachings of the True Guru, this self-willed person cannot find the way to unite with God as he always displays himself as better than others?

ਹਰਿ ਕੇ ਚਾਕਰ ਸਦਾ ਸੁਹੇਲੇ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥

By focusing their consciousness on Guru's teachings, the humble devotees of God are forever in peace.

ਜਿਸ ਨੇ ਹਰਿ ਜੀਉ ਕਰੇ ਕਿਰਪਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਏ ॥

The one on whom God bestows his mercy always sings praises of God.

ਨਾਨਕ ਨਾਮੁ ਰਤਨੁ ਜਗਿ ਲਾਹਾ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ ॥੪॥੫॥੭॥

O' Nanak, in this world the invaluable Naam is the real wealth and God Himself imparts this understanding through the Guru .

ਰਾਗੁ ਗਉੜੀ ਛੰਤ ਮਹਲਾ ੫

Raag Gauree, Chhant, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮੇਰੈ ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਜੀਉ ਕਿਉ ਦੇਖਾ ਪ੍ਰਭ ਦਾਤੇ ॥

O' my benefactor God, my mind is yearning to see Your sight. Please tell me, how can I behold You?

ਮੇਰੇ ਮੀਤ ਸਖਾ ਹਰਿ ਜੀਉ ਗੁਰ ਪੁਰਖ ਬਿਧਾਤੇ ॥

O' my friend, mate, all-pervading God,

ਪੁਰਖੇ ਬਿਧਾਤਾ ਏਕੁ ਸ੍ਰੀਧਰੁ ਕਿਉ ਮਿਲਹ ਤੁਝੈ ਉਡੀਣੀਆ ॥

O' the supreme Creator and Master of wealth, being separated from You, we are feeling desperate; how can we meet You?

ਕਰ ਕਰਹਿ ਸੇਵਾ ਸੀਸੁ ਚਰਣੀ ਮਨਿ ਆਸ ਦਰਸ ਨਿਮਾਣੀਆ ॥

Those humble soul-brides who perform the selfless service, follow the Guru's teachings and yearn for the blessed vision of God.

ਸਾਸਿ ਸਾਸਿ ਨ ਘੜੀ ਵਿਸਰੈ ਪਲੁ ਮੂਰਤੁ ਦਿਨੁ ਰਾਤੇ ॥

Day or night, they never forget You even for a single breath, instant, or moment.

ਨਾਨਕ ਸਾਰੰਗ ਜਿਉ ਪਿਆਸੇ ਕਿਉ ਮਿਲੀਐ ਪ੍ਰਭ ਦਾਤੇ ॥੧॥

O' Nanak, without God we are thirsty like the rainbird; how can we realize God, the Great Giver?

ਇਕ ਬਿਨਉ ਕਰਉ ਜੀਉ ਸੁਣਿ ਕੰਤ ਪਿਆਰੇ ॥

O' my beloved Husband-God, I offer this one prayer, please listen to it.

ਮੇਰਾ ਮਨੁ ਤਨੁ ਮੋਹਿ ਲੀਆ ਜੀਉ ਦੇਖਿ ਚਲਤ ਤੁਮਾਰੇ ॥

My mind and body has been enticed beholding Your wondrous play.

ਚਲਤਾ ਤੁਮਾਰੇ ਦੇਖਿ ਮੇਰੀ ਉਦਾਸ ਧਨ ਕਿਉ ਧੀਰਏ ॥

Yes, beholding Your wondrous play I am enticed; but how can such a soul-bride be content without union with You?

ਗੁਣਵੰਤ ਨਾਹ ਦਇਆਲੁ ਬਾਲਾ ਸਰਬ ਗੁਣ ਭਰਪੂਰਏ ॥

O' my merciful, youthful Groom, You are overflowing with all the virtues.

ਪਿਰ ਦੇਸੁ ਨਾਹੀ ਸੁਖਹ ਦਾਤੇ ਹਉ ਵਿਛੁੜੀ ਬੁਰਿਆਰੇ ॥

O' my Husband-God, the Giver of all comforts, the fault is not with You; I have been separated from You because of my own evil deeds.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਘਰਿ ਆਵਹੁ ਨਾਹ ਪਿਆਰੇ ॥੨॥

O' Nanak, the soul-bride prays, O' my beloved husband-God, please bestow mercy and come to dwell in my heart. ||2||

ਹਉ ਮਨੁ ਅਰਪੀ ਸਭੁ ਤਨੁ ਅਰਪੀ ਅਰਪੀ ਸਭਿ ਦੇਸਾ ॥

I will surrender my mind, I will surrender my entire body and I will surrender all my sensory organs.

ਹਉ ਸਿਰੁ ਅਰਪੀ ਤਿਸੁ ਮੀਤਿ ਪਿਆਰੇ ਜੇ ਪ੍ਰਭੁ ਦੇਇ ਸਦੇਸਾ ॥

Yes, I will offer my head (ego) to that dear friend who will give me the message of my Groom-God.

ਅਰਪਿਆ ਤ ਸੀਸੁ ਸੁਥਾਨਿ ਗੁਰੁ ਪਹਿ ਸੰਗਿ ਪ੍ਰਭੁ ਦਿਖਾਇਆ ॥

I totally surrendered myself to the Guru in the holy congregation and he made me realize God dwelling in my heart.

ਖਿਨ ਮਾਹਿ ਸਗਲਾ ਦੂਖੁ ਮਿਟਿਆ ਮਨਹੁ ਚਿੰਦਿਆ ਪਾਇਆ ॥

In an instant all my sorrow was erased and my heart's desire was fulfilled.

ਦਿਨੁ ਰੈਣਿ ਰਲੀਆ ਕਰੈ ਕਾਮਣਿ ਮਿਟੇ ਸਗਲ ਅੰਦੇਸਾ ॥

All the worries and anxieties of the soul-bride are erased and she is always enjoying the bliss.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਕੰਤੁ ਮਿਲਿਆ ਲੋੜਤੇ ਹਮ ਜੈਸਾ ॥੩॥

Nanak prays that I have found the groom-God whom I was searching for. ||3||

ਮੇਰੈ ਮਨਿ ਅਨਦੁ ਭਇਆ ਜੀਉ ਵਜੀ ਵਾਧਾਈ ॥

My mind is filled with bliss and congratulations are pouring in.

ਘਰਿ ਲਾਲੁ ਆਇਆ ਪਿਆਰਾ ਸਭ ਤਿਖਾ ਬੁਝਾਈ ॥

I have realized beloved-God in my heart and all my desires ha been satisfied.

ਮਿਲਿਆ ਤ ਲਾਲੁ ਗੁਪਾਲੁ ਠਾਕੁਰੁ ਸਖੀ ਮੰਗਲੁ ਗਾਇਆ ॥

Since I have met my dear God and Master of the Universe, my companions sing the songs of Joy

ਸਭ ਮੀਤ ਬੰਧਪ ਹਰਖੁ ਉਪਜਿਆ ਦੂਤ ਥਾਉ ਗਵਾਇਆ ॥

All my friends and relatives are delighted and all traces of my enemies (vices) have been eradicated.

ਅਨਹਤ ਵਾਜੇ ਵਜਹਿ ਘਰ ਮਹਿ ਪਿਰ ਸੰਗਿ ਸੇਜ ਵਿਛਾਈ ॥

Non stop divine melodies are playing in my heart and I am enjoying the intimate company of my husband-God.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਹਜਿ ਰਹੈ ਹਰਿ ਮਿਲਿਆ ਕੰਤੁ ਸੁਖਦਾਈ ॥੪॥੧॥

Nanak humbly submits that the soul bride who has realized peace giving God as her groom remains in equipoise. ||4||1||

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਮੋਹਨ ਤੇਰੇ ਉਚੇ ਮੰਦਰ ਮਹਲ ਅਪਾਰਾ ॥

O' God, Your creation is Great and Your virtues are infinite

ਮੋਹਨ ਤੇਰੇ ਸੋਹਨਿ ਦੁਆਰ ਜੀਉ ਸੰਤ ਧਰਮ ਸਾਲਾ ॥

O' God, Your Saints look beautiful meditating on You in the houses of worship.

ਧਰਮ ਸਾਲ ਅਪਾਰ ਦੁਆਰ ਠਾਕੁਰ ਸਦਾ ਕੀਰਤਨੁ ਗਾਵਹੇ ॥

O' merciful and limitless God, in these houses of worship the saints always sing Your praises.

ਜਹ ਸਾਧ ਸੰਤ ਇਕਤ੍ਰ ਹੋਵਹਿ ਤਹਾ ਤੁਝਹਿ ਧਿਆਵਹੇ ॥

Wherever the Saints and Holy men assemble, there they meditate on you alone.

ਕਰਿ ਦਇਆ ਮਇਆ ਦਇਆਲ ਸੁਆਮੀ ਹੋਹੁ ਦੀਨ ਕ੍ਰਿਪਾਰਾ ॥

O' merciful Master, bestow grace and Compassion and be kind to the helpless.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਰਸ ਪਿਆਸੇ ਮਿਲਿ ਦਰਸਨ ਸੁਖੁ ਸਾਰਾ ॥੧॥

Nanak prays that Your saints long for Your sight and only by realizing You, they enjoy solace and peace. ||1||

ਮੋਹਨ ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਚਾਲ ਨਿਰਾਲੀ ॥

O God, divine words of Your praises are pleasing and Your ways are unique.

ਮੋਹਨ ਤੂੰ ਮਾਨਹਿ ਏਕੁ ਜੀ ਅਵਰ ਸਭ ਰਾਲੀ ॥

O' the enticer of hearts, You are the only one whom all beings believe as eternal; everything else is transitory.

ਮਾਨਹਿ ਤ ਏਕੁ ਅਲੇਖੁ ਠਾਕੁਰੁ ਜਿਨਹਿ ਸਭ ਕਲ ਧਾਰੀਆ ॥

Yes, all believe in You because You are the incomprehensible Master who has spread His power everywhere.

ਤੁਧੁ ਬਚਨਿ ਗੁਰ ਕੈ ਵਸਿ ਕੀਆ ਆਦਿ ਪੁਰਖੁ ਬਨਵਾਰੀਆ ॥

O' Primal Being, the Master of the universe, through the Guru's word You let Your devotees bind You in their love.

ਤੂੰ ਆਪਿ ਚਲਿਆ ਆਪਿ ਰਹਿਆ ਆਪਿ ਸਭ ਕਲ ਧਾਰੀਆ ॥

O' God, as You are pervading in all, You Yourself are departing from the world, You Yourself are staying in it and You support everything with Your power.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਪੈਜ ਰਾਖਹੁ ਸਭ ਸੇਵਕ ਸਰਨਿ ਤੁਮਾਰੀਆ ॥੨॥

Nanak prays: Please preserve our honor, all the devotees have sought Your shelter. ||2||

ਮੋਹਨ ਤੁਧੁ ਸਤਸੰਗਤਿ ਧਿਆਵੈ ਦਰਸ ਧਿਆਨਾ ॥

O' Enticer of hearts, the congregation of saints worships You with their mind attuned to You.

ਮੋਹਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਤੁਧੁ ਜਪਹਿ ਨਿਦਾਨਾ ॥

O' heart captivator, even at the last moment the fear of death does not scare those who lovingly meditate on You.

ਜਮਕਾਲੁ ਤਿਨ ਕਉ ਲਗੈ ਨਾਹੀ ਜੇ ਇਕ ਮਨਿ ਧਿਆਵਰੇ ॥

Yes, the fear of death does not afflict those who lovingly meditate on You single-mindedly.

ਮਨਿ ਬਚਨਿ ਕਰਮਿ ਜਿ ਤੁਧੁ ਅਰਾਧਹਿ ਸੇ ਸਭੇ ਫਲ ਪਾਵਰੇ ॥

Those who worship You with their mind, word and deed, obtain all the rewards desired by their heart.

ਮਲ ਮੂਤ ਮੂੜ ਜਿ ਮੁਗਧ ਹੋਤੇ ਸਿ ਦੇਖਿ ਦਰਸੁ ਸੁਗਿਆਨਾ ॥

O' God, even those sinners who were very filthy, silly and stupid become divinely wise upon realizing You.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਰਾਜੁ ਨਿਹਚਲੁ ਪੂਰਨ ਪੁਰਖ ਭਗਵਾਨਾ ॥੩॥

O' the supreme God, Nanak supplicates that Your kingdom is immortal. ||3||

ਮੋਹਨ ਤੂੰ ਸੁਫਲੁ ਫਲਿਆ ਸਣੁ ਪਰਵਾਰੇ ॥

O' God, You are brimfull with virtues and the entire world is Your family.

ਮੋਹਨ ਪੁਤ੍ਰੁ ਮੀਤ ਭਾਈ ਕੁਟੰਬ ਸਭਿ ਤਾਰੇ ॥

O' God, You have ferried the entire families of Your devotees across the world ocean of vices

ਤਾਰਿਆ ਜਹਾਨੁ ਲਹਿਆ ਅਭਿਮਾਨੁ ਜਿਨੀ ਦਰਸਨੁ ਪਾਇਆ ॥

You have ferried those across the worldly ocean of vices, who have dispelled their ego through the Guru's Word and have realized You.

ਜਿਨੀ ਤੁਧਨੇ ਧੰਨੁ ਕਹਿਆ ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਇਆ ॥

The Messenger (fear) of Death does not even approach those who sing Your praises.

ਬੇਅੰਤ ਗੁਣ ਤੇਰੇ ਕਥੇ ਨ ਜਾਹੀ ਸਤਿਗੁਰ ਪੁਰਖ ਮੁਰਾਰੇ ॥

O' the True Primal Being and Destroyer of demons, infinite are Your virtues which cannot be described.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਟੇਕ ਰਾਖੀ ਜਿਤੁ ਲਗਿ ਤਰਿਆ ਸੰਸਾਰੇ ॥੪॥੨॥

Nanak submits, I have sought Your support due to which I have crossed over the world ocean of vices.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru,

ਸਲੋਕੁ ॥

Shalok:

ਪਤਿਤ ਅਸੰਖ ਪੁਨੀਤ ਕਰਿ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰ ॥

I dedicate myself forever to God who sanctifies innumerable sinners.

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਪਾਵਕੋ ਤਿਨ ਕਿਲਬਿਖ ਦਾਹਨਹਾਰ ॥੧॥

O Nanak, meditate on God's Name which can burn the sins like a fire can burn the straw.

ਛੰਤ ॥

Chhant:

ਜਪਿ ਮਨਾ ਤੂੰ ਰਾਮ ਨਰਾਇਣੁ ਗੋਵਿੰਦਾ ਹਰਿ ਮਾਧੇ ॥

O' my mind, meditate on God, the creator and master of the Universe.

ਧਿਆਇ ਮਨਾ ਮੁਰਾਰਿ ਮੁਕੰਦੇ ਕਟੀਐ ਕਾਲ ਦੁਖ ਫਾਧੇ ॥

O my mind, by meditating on God, who is the emancipator and the destroyer of demons, the fear of death and sorrows are destroyed.

ਦੁਖਹਰਣ ਦੀਨ ਸਰਣ ਸ੍ਰੀਧਰ ਚਰਨ ਕਮਲ ਅਰਾਧੀਐ ॥

Yes, we should lovingly meditate on the immaculate Name of God, who is the destroyer of pain, the support of the meek and the master of wealth

ਜਮ ਪੰਥੁ ਬਿਖੜਾ ਅਗਨਿ ਸਾਗਰੁ ਨਿਮਖ ਸਿਮਰਤ ਸਾਧੀਐ ॥

By remembering God, even for an instant, the treacherous journey through the fiery world-ocean of vices can be made easy.

ਕਲਿਮਲਹ ਦਹਤਾ ਸੁਧੁ ਕਰਤਾ ਦਿਨਸੁ ਰੈਣਿ ਅਰਾਧੇ ॥

Always lovingly meditate on God's Name, the destroyer of sins and the purifier of the mind.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਗੋਪਾਲ ਗੋਬਿੰਦ ਮਾਧੇ ॥੧॥

Nanak prays, O' God the Master of the universe, please show mercy that I may keep meditating on Your Name. ||1||

ਸਿਮਰਿ ਮਨਾ ਦਾਮੋਦਰੁ ਦੁਖਹਰੁ ਭੈ ਭੰਜਨੁ ਹਰਿ ਰਾਇਆ ॥

O' my mind, meditate on the Supreme God, who is the eradicator of sorrows and the destroyer of fear.

ਸ੍ਰੀਰੰਗੋ ਦਇਆਲ ਮਨੋਹਰੁ ਭਗਤਿ ਵਛਲੁ ਬਿਰਦਾਇਆ ॥

God is the master of wealth, He is merciful enticer of the mind and by very nature is a lover of His devotees.

ਭਗਤਿ ਵਛਲ ਪੁਰਖ ਪੂਰਨ ਮਨਹਿ ਚਿੰਦਿਆ ਪਾਈਐ ॥

If we enshrine in our heart the Name of the perfect God, who is the lover of devotional worship then all the desires of our mind are fulfilled.

ਤਮ ਅੰਧ ਕੂਪ ਤੇ ਉਧਾਰੈ ਨਾਮੁ ਮੰਨਿ ਵਸਾਈਐ ॥

If we enshrine Naam within our mind, then God lifts us from the dark pit of Maya.

ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਗੁਣ ਅਨਿਕ ਭਗਤੀ ਗਾਇਆ ॥

The angels, the adepts, the heavenly singers, the sages and devotees have all been singing His countless praises.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਹਰਿ ਰਾਇਆ ॥੨॥

Nanak prays: O' my sovereign supreme God, bestow mercy and bless me so that I may keep singing Your praises. ||2||

ਚੇਤਿ ਮਨਾ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸਰਬ ਕਲਾ ਜਿਨਿ ਧਾਰੀ ॥

O' my mind, remember that supreme transcendent God who wields all power

ਕਰੁਣਾ ਮੈ ਸਮਰਥੁ ਸੁਆਮੀ ਘਟ ਘਟ ਪ੍ਰਾਣ ਅਧਾਰੀ ॥

God is compassionate, omnipotent and the support of the life of everyone.

ਪ੍ਰਾਣ ਮਨ ਤਨ ਜੀਅ ਦਾਤਾ ਬੇਅੰਤ ਅਗਮ ਅਪਾਰੇ ॥

The infinite, incomprehensible and unfathomable God is the giver of the breath of life, mind, body and soul.

ਸਰਣਿ ਜੋਗੁ ਸਮਰਥੁ ਮੋਹਨੁ ਸਰਬ ਦੇਖ ਬਿਦਾਰੇ ॥

God is capable of protecting all in his refuge, He is all-powerful and dispeller of all sorrows.

ਰੋਗ ਸੋਗ ਸਭਿ ਦੇਖ ਬਿਨਸਹਿ ਜਪਤ ਨਾਮੁ ਮੁਰਾਰੀ ॥

Yes, all ailments, pains and sorrows are dispelled by meditating on God's Name.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਸਮਰਥ ਸਭ ਕਲ ਧਾਰੀ ॥੩॥

Nanak prays: O' the Wielder of all power, God, please show Your mercy on me so that I may always remember You. ||3||

ਗੁਣ ਗਾਉ ਮਨਾ ਅਚੁਤ ਅਬਿਨਾਸੀ ਸਭ ਤੇ ਉਚ ਦਇਆਲਾ ॥

O my mind, sing Praises of God who is eternal, merciful and Highest of the high.

ਬਿਸੰਭਰੁ ਦੇਵਨ ਕਉ ਏਕੈ ਸਰਬ ਕਰੈ ਪ੍ਰਤਿਪਾਲਾ ॥

God is the sustainer of the universe, the great giver and He cherishes all.

ਪ੍ਰਤਿਪਾਲ ਮਹਾ ਦਇਆਲ ਦਾਨਾ ਦਇਆ ਧਾਰੇ ਸਭ ਕਿਸੈ ॥

He is the most kind and wise nurturer of the world and He is compassionate to all.

ਕਾਲੁ ਕੰਟਕੁ ਲੋਭੁ ਮੋਹੁ ਨਾਸੈ ਜੀਅ ਜਾ ਕੈ ਪ੍ਰਭੁ ਬਸੈ ॥

One in whose heart dwells God, all his fear of painful death, greed and emotional attachment simply vanishes.

ਸੁਪ੍ਰਸੰਨ ਦੇਵਾ ਸਫਲ ਸੇਵਾ ਭਈ ਪੂਰਨ ਘਾਲਾ ॥

One with whom God is thoroughly pleased, all his service and the effort to (unite with God) becomes successful and approved.

ਬਿਨਵੰਤ ਨਾਨਕ ਇਛ ਪੁਨੀ ਜਪਤ ਦੀਨ ਦੈਆਲਾ ॥੪॥੩॥

Nanak submits that by remembering that merciful God of the meek, all my wishes have been fulfilled.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru:

ਸੁਣਿ ਸਖੀਏ ਮਿਲਿ ਉਦਮੁ ਕਰੇਹਾ ਮਨਾਇ ਲੈਹਿ ਹਰਿ ਕੰਤੈ ॥

Listen O' my friends, let's join together and make the effort to meditate and please our husband-God.

ਮਾਨੁ ਤਿਆਗਿ ਕਰਿ ਭਗਤਿ ਠਗਉਰੀ ਮੋਹਹ ਸਾਧੂ ਮੰਤੈ ॥

Renouncing our ego, let us charm Him with the potion of devotional worship and the mantra of the Guru.

ਸਖੀ ਵਸਿ ਆਇਆ ਫਿਰਿ ਛੇਡਿ ਨ ਜਾਈ ਇਹ ਰੀਤਿ ਭਲੀ ਭਗਵੰਤੈ ॥

O' my friend, if once He accepts our love, He shall never leave us again because such is the beautiful tradition of God.

ਨਾਨਕ ਜਰਾ ਮਰਣ ਭੈ ਨਰਕ ਨਿਵਾਰੈ ਪੁਨੀਤ ਕਰੈ ਤਿਸੁ ਜੰਤੈ ॥੧॥

O Nanak, God purifies that person's spiritual life and dispels his fear of old age, death and extreme sufferings . ||1||

ਸੁਣਿ ਸਖੀਏ ਇਹ ਭਲੀ ਬਿਨੰਤੀ ਏਹੁ ਮਤਾਂਤੁ ਪਕਾਈਐ ॥

Listen O my friend to my sincere prayer, let's make this firm resolve,

ਸਹਜਿ ਸੁਭਾਇ ਉਪਾਧਿ ਰਹਤ ਹੋਇ ਗੀਤ ਗੋਵਿੰਦਹਿ ਗਾਈਐ ॥

that by shedding our clever ways, let us sing praises of God in a state of equipoise.

ਕਲਿ ਕਲੇਸ ਮਿਟਹਿ ਭ੍ਰਮ ਨਾਸਹਿ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ॥

This way all our struggles and agonies shall depart, doubts will vanish and we shall receive the desires of our hearts.

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸਰ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ॥੨॥

O' Nanak, let us meditate on the Name of the all pervading perfect God. ||2||

ਸਖੀ ਇਛੁ ਕਰੀ ਨਿਤ ਸੁਖ ਮਨਾਈ ਪ੍ਰਭ ਮੇਰੀ ਆਸ ਪੁਜਾਏ ॥

O' my friend, I always yearn to unite with Him and hope that God may fulfill my desire.

ਚਰਨ ਪਿਆਸੀ ਦਰਸ ਬੈਰਾਗਨਿ ਪੇਖਉ ਥਾਨ ਸਬਾਏ ॥

I crave to realize Him and I yearn for His love, I am looking for Him everywhere.

ਖੋਜਿ ਲਹਉ ਹਰਿ ਸੰਤ ਜਨਾ ਸੰਗੁ ਸੰਮ੍ਰਿਥ ਪੁਰਖ ਮਿਲਾਏ ॥

O' friends, I seek out the saintly people who are able to unite me with the all pervading Almighty God.

ਨਾਨਕ ਤਿਨ ਮਿਲਿਆ ਸੁਰਿਜਨੁ ਸੁਖਦਾਤਾ ਸੇ ਵਡਭਾਗੀ ਮਾਏ ॥੩॥

Nanak says, O' mother, very fortunate are those who unite with God, the bestower of peace.

ਸਖੀ ਨਾਲਿ ਵਸਾ ਅਪੁਨੇ ਨਾਹ ਪਿਆਰੇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ ਸੰਗਿ ਹਿਲਿਆ ॥

O' my friend, now I dwell with my beloved husband-God and I am completely in harmony with Him.

ਸੁਣਿ ਸਖੀਏ ਮੇਰੀ ਨੀਦ ਭਲੀ ਮੈ ਆਪਨੜਾ ਪਿਰੁ ਮਿਲਿਆ ॥

Listen, O' my friend, I now love even the sleep because I meet my husband-God in my dream.

ਕ੍ਰਮੁ ਖੇਇਓ ਸਾਂਤਿ ਸਹਜਿ ਸੁਆਮੀ ਪਰਗਾਸੁ ਭਇਆ ਕਉਲੁ ਖਿਲਿਆ ॥

God has enlightened my mind and my heart is delighted like a lotus in bloom,
my doubt has been dispelled and I have found peace and poise.

ਵਰੁ ਪਾਇਆ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ਨਾਨਕ ਸੇਹਾਗੁ ਨ ਟਲਿਆ ॥੪॥੪॥੨॥੫॥੧੧॥

O' Nanak, I have met my Husband-God, the inner knower of hearts; now I am
united with Him forever. ||4||4||2||5||11||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the True Guru:

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Bavan Akhri (based on 52 letters of the Sanskrit alphabet), Fifth Guru:

ਸਲੋਕੁ ॥

Salok:

ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ ॥

The Guru is the spiritual mother, father and master and the embodiment of God.

ਗੁਰਦੇਵ ਸਖਾ ਅਗਿਆਨ ਭੰਜਨੁ ਗੁਰਦੇਵ ਬੰਧਿਪ ਸਹੋਦਰਾ ॥

The Guru is the friend, the destroyer of ignorance and the Guru is the relative and real brother.

ਗੁਰਦੇਵ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ ਗੁਰਦੇਵ ਮੰਤੁ ਨਿਰੋਧਰਾ ॥

The Guru is the real benefactor who bestows God's Name. The Guru's Mantra never becomes ineffective against vices.

ਗੁਰਦੇਵ ਸਾਂਤਿ ਸਤਿ ਬੁਧਿ ਮੂਰਤਿ ਗੁਰਦੇਵ ਪਾਰਸ ਪਰਸ ਪਰਾ ॥

The Guru is the Image of peace, truth and wisdom. The Guru's touch is far superior than the touch of the mythical Philosopher's Stone.

ਗੁਰਦੇਵ ਤੀਰਥੁ ਅੰਮ੍ਰਿਤੁ ਸਰੋਵਰੁ ਗੁਰ ਗਿਆਨ ਮਜਨੁ ਅਪਰੰਪਰਾ ॥

The Guru's teachings are the sacred shrine and bathing in the nectar of Guru's teachings is much superior than bathing at the sacred shrine of pilgrimage.

ਗੁਰਦੇਵ ਕਰਤਾ ਸਭਿ ਪਾਪ ਹਰਤਾ ਗੁਰਦੇਵ ਪਤਿਤ ਪਵਿਤ ਕਰਾ ॥

The Divine Guru is the Creator and the destroyer of all sins; the Divine Guru is the Purifier of sinners.

ਗੁਰਦੇਵ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗੁ ਜੁਗੁ ਗੁਰਦੇਵ ਮੰਤੁ ਹਰਿ ਜਪਿ ਉਧਰਾ ॥

The Guru existed from the primal beginning, through ages upon ages and by meditating on God through the Guru's mantra, one is saved from the vices.

ਗੁਰਦੇਵ ਸੰਗਤਿ ਪ੍ਰਭ ਮੇਲਿ ਕਰਿ ਕਿਰਪਾ ਹਮ ਮੂੜ ਪਾਪੀ ਜਿਤੁ ਲਗਿ ਤਰਾ ॥

O' God, please bless us with the holy congregation so that by joining it we, the ignorant sinners, may also swim across the world-ocean of vices.

ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਗੁਰਦੇਵ ਨਾਨਕ ਹਰਿ ਨਮਸਕਰਾ ॥੧॥

O' Nanak, The Guru is the embodiment of the supreme God, we should humbly bow to the Guru.

ਸਲੋਕੁ ॥

Salok:

ਆਪਹਿ ਕੀਆ ਕਰਾਇਆ ਆਪਹਿ ਕਰਨੈ ਜੋਗੁ ॥

He Himself has created and accomplished everything in the universe and He Himself is capable to do everything.

ਨਾਨਕ ਏਕੇ ਰਵਿ ਰਹਿਆ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥੧॥

O Nanak, the One God is pervading everywhere; there has never been any other and there never shall be.

ਪਉੜੀ ॥

Pauree:

ਓਅੰ ਸਾਧ ਸਤਿਗੁਰ ਨਮਸਕਾਰੰ ॥

ONG, I pay homage to the one God and the saintly true Guru.

ਆਦਿ ਮਧਿ ਅੰਤਿ ਨਿਰੰਕਾਰੰ ॥

The formless God was there in the beginning of the creation, is present now and will be there in the end.

ਆਪਹਿ ਸੁੰਨ ਆਪਹਿ ਸੁਖ ਆਸਨ ॥

He Himself is there when there is nothingness and He Himself is in a state of peace.

ਆਪਹਿ ਸੁਨਤ ਆਪ ਹੀ ਜਾਸਨ ॥

He Himself sings and He Himself listens to His own praises.

ਆਪਨ ਆਪੁ ਆਪਹਿ ਉਪਾਇਓ ॥

He Himself created Himself.

ਆਪਹਿ ਬਾਪ ਆਪ ਹੀ ਮਾਇਓ ॥

He Himself is His father and Himself His mother.

ਆਪਹਿ ਸੂਖਮ ਆਪਹਿ ਅਸਥੂਲਾ ॥

He Himself is intangible and He Himself is tangible.

ਲਖੀ ਨ ਜਾਈ ਨਾਨਕ ਲੀਲਾ ॥੧॥

O Nanak, His wondrous play cannot be understood. ||1||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥

O God, compassionate to the helpless, please bestow mercy on me,

ਤੇਰੇ ਸੰਤਨ ਕੀ ਮਨੁ ਹੋਇ ਰਵਾਲਾ ॥ ਰਹਾਉ ॥

so that I may have respect in my heart for Your saints as if I am the dust of their feet. ||Pause||

ਸਲੋਕੁ ॥

Salok:

ਨਿਰੰਕਾਰ ਆਕਾਰ ਆਪਿ ਨਿਰਗੁਨ ਸਰਗੁਨ ਏਕ ॥

He is formless and also in various forms of His creation, the One is intangible (without three modes of Maya) and also tangible (with attributes of Maya).

ਏਕਹਿ ਏਕ ਬਖਾਨਨੋ ਨਾਨਕ ਏਕ ਅਨੇਕ ॥੧॥

O Nanak, describe God as the one and only one, who is both singular and yet infinite. ||1||

ਪਉੜੀ ॥

Pauree:

ਓਅੰ ਗੁਰਮੁਖਿ ਕੀਓ ਅਕਾਰਾ ॥

ONG: God, who is sacred and supreme, created the universe, .

ਏਕਹਿ ਸੂਤਿ ਪਰੇਵਨਹਾਰਾ ॥

He has strung the entire creation, all on the single thread of universal Law.

ਭਿੰਨ ਭਿੰਨ ਤ੍ਰੈ ਗੁਣ ਬਿਸਥਾਰੰ ॥

God has diversified it in three main impulses of virtue, vice, and power.

ਨਿਰਗੁਨ ਤੇ ਸਰਗੁਨ ਦ੍ਰਿਸਟਾਰੰ ॥

From His intangible form, He created this visible universe.

ਸਗਲ ਭਾਤਿ ਕਰਿ ਕਰਹਿ ਉਪਾਇਓ ॥

The Creator has created the creation of all types.

ਜਨਮ ਮਰਨ ਮਨ ਮੇਹੁ ਬਢਾਇਓ ॥

He has infused worldly attachment in the minds of His creatures, which is the root cause of their cycles of birth and death.

ਦੁਹੁ ਭਾਤਿ ਤੇ ਆਪਿ ਨਿਰਾਰਾ ॥

He Himself is free from birth and death.

ਨਾਨਕ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥੨॥

O Nanak, God's creation has no end or limitation. ||2||

ਸਲੋਕੁ ॥

Shalok:

ਸੇਈ ਸਾਹ ਭਗਵੰਤ ਸੇ ਸਚੁ ਸੰਪੈ ਹਰਿ ਰਾਸਿ ॥

They alone are spiritually rich who acquire the wealth of God's Name.

ਨਾਨਕ ਸਚੁ ਸੁਚਿ ਪਾਈਐ ਤਿਹ ਸੰਤਨ ਕੈ ਪਾਸਿ ॥੧॥

O' Nanak, it is from such saints that we receive the wealth of God's Name and spiritual purity.

ਪਵੜੀ ॥

Pauree:

ਸਸਾ ਸਤਿ ਸਤਿ ਸਤਿ ਸੇਉ ॥

Sassa (alphabet): God is True, eternal and everlasting.

ਸਤਿ ਪੁਰਖ ਤੇ ਭਿੰਨ ਨ ਕੇਉ ॥

No one is separate from that true Being (eternal God).

ਸੇਉ ਸਰਨਿ ਪਰੈ ਜਿਹ ਪਾਯੰ ॥

Only that person seeks His refuge, whom He Himself blesses

ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਨ ਗਾਇ ਸੁਨਾਯੰ ॥

Such a person always meditates on God, he sings God's praises and recites them to others as well.

ਸੰਸੈ ਭਰਮੁ ਨਹੀ ਕਛੁ ਬਿਆਪਤ ॥

No doubt or illusion afflicts this person,

ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਤਾਹੁ ਕੇ ਜਾਪਤ ॥

because he visually beholds the obvious manifestation of God.

ਸੇ ਸਾਧੂ ਇਹ ਪਹੁਚਨਹਾਰਾ ॥

The person who reaches this spiritual state is a true saint.

ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰਾ ॥੩॥

O' Nanak, I am forever dedicated to him. ||3||

ਸਲੋਕੁ ॥

Shalok:

ਧਨੁ ਧਨੁ ਕਹਾ ਪੁਕਾਰਤੇ ਮਾਇਆ ਮੇਹ ਸਭ ਕੂਰ ॥

Why are you crying out for worldly wealth? All this emotional attachment to Maya is false.

ਨਾਮ ਬਿਹੁਨੇ ਨਾਨਕਾ ਹੋਤ ਜਾਤ ਸਭੁ ਧੂਰ ॥੧॥

O' Nanak, all those who are without the wealth of God's Name are being reduced to dust.

ਪਵੜੀ ॥

Pauree:

ਧਧਾ ਧੂਰਿ ਪੁਨੀਤ ਤੇਰੇ ਜਨੁਆ ॥

Dhadha (alphabet): O' God, sacred is the humble service of Your saints.

ਧਨਿ ਤੇਉ ਜਿਹ ਰੁਚ ਇਆ ਮਨੁਆ ॥

Blessed are those in whose minds is the longing for this service.

ਧਨੁ ਨਹੀ ਬਾਛਹਿ ਸੁਰਗ ਨ ਆਛਹਿ ॥

They do not seek worldly wealth, and they do not desire paradise.

ਅਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਸਾਧ ਰਜ ਰਾਚਹਿ ॥

They always remain deeply absorbed in the love of their beloved God and the humble service of His saint.

ਧੰਧੇ ਕਹਾ ਬਿਆਪਹਿ ਤਾਹੂ ॥

How can worldly affairs (bonds of Maya) entangle those,

ਜੋ ਏਕ ਛਾਡਿ ਅਨ ਕਤਹਿ ਨ ਜਾਹੂ ॥

who go nowhere else except God

ਜਾ ਕੈ ਹੀਐ ਦੀਓ ਪ੍ਰਭ ਨਾਮ ॥

In whose heart God has instilled His Name,

ਨਾਨਕ ਸਾਧ ਪੂਰਨ ਭਗਵਾਨ ॥੪॥

O Nanak, they are the perfect saints, the embodiment of God. ||4||

ਸਲੋਕ ॥

Shalok:

ਅਨਿਕ ਭੇਖ ਅਰੁ ਕ੍ਰਿਆਨ ਧਿਆਨ ਮਨਹਠਿ ਮਿਲਿਅਉ ਨ ਕੋਇ ॥

No one has ever realized God by wearing numerous kinds of religious robes, entering into religious discussions and stubborn-mindedness.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਭਗਤੁ ਛਿਆਨੀ ਸੇਇ ॥੧॥

Nanak says, only that person upon whom God has bestowed His Grace is a true devotee and divinely wise. ||1||

ਪਉੜੀ ॥

Pauree:

ਕੰਛਾ ਛਿਆਨੁ ਨਹੀ ਮੁਖ ਬਾਤਉ ॥

Nganga (alphabet): Spiritual wisdom is not obtained by mere words of mouth.

ਅਨਿਕ ਜੁਗਤਿ ਸਾਸਤ੍ਰੁ ਕਰਿ ਭਾਤਉ ॥

It is also not obtained through the various rituals described in the Shastras.

ਛਿਆਨੀ ਸੇਇ ਜਾ ਕੈ ਦ੍ਰਿੜੁ ਸੇਉ ॥

That person alone is a divinely wise in whose heart God is firmly enshrined.

ਕਹਤ ਸੁਨਤ ਕਛੁ ਜੇਗੁ ਨ ਹੋਉ ॥

Union with God does not take place simply by describing or listening to the holy books.

ਛਿਆਨੀ ਰਹਤ ਆਗਿਆ ਦ੍ਰਿੜੁ ਜਾ ਕੈ ॥

He alone is spiritually wise, who remains firmly committed to God's Command.

ਉਸਨ ਸੀਤ ਸਮਸਰਿ ਸਭ ਤਾ ਕੈ ॥

For him, sorrow and pleasure are alike.

ਛਿਆਨੀ ਤਤੁ ਗੁਰਮੁਖਿ ਬੀਚਾਰੀ ॥

The true wise person who reflects upon the essence of reality through the Guru.

ਨਾਨਕ ਜਾ ਕਉ ਕਿਰਪਾ ਧਾਰੀ ॥੫॥

O, Nanak, is blessed by the grace of God. ||5||

ਸਲੋਕੁ ॥

Shalok:

ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੇ ਪਸੁ ਢੇਰ ॥

The mortals have come to this world, but without realizing the purpose of human birth, they are like animals and beasts.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੇ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ ॥੧॥

O' Nanak, by the Guru's grace only those people realize the true purpose of human life in whose destiny it is so preordained. ||1||

ਪਉੜੀ ॥

Pauree:

ਯਾ ਜੁਗ ਮਹਿ ਏਕਹਿ ਕਉ ਆਇਆ ॥

Mortal has come into this world to meditate on God.

ਜਨਮਤ ਮੋਹਿਓ ਮੋਹਨੀ ਮਾਇਆ ॥

But ever since birth, he has been allured by the enticing worldly wealth.

ਗਰਭ ਕੁੰਟ ਮਹਿ ਉਰਧ ਤਪ ਕਰਤੇ ॥

In the mother's womb, mortals meditate on God hanging upside down.

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭੁ ਰਹਤੇ ॥

With each and every breath, they keep remembering God.

ਉਰਝਿ ਪਰੇ ਜੇ ਛੇਡਿ ਛਡਾਨਾ ॥

But now, they are entangled in things which they must leave behind.

ਦੇਵਨਹਾਰੁ ਮਨਹਿ ਬਿਸਰਾਨਾ ॥

They forget the Great Giver from their minds.

ਧਾਰਹੁ ਕਿਰਪਾ ਜਿਸਹਿ ਗੁਸਾਈ ॥

O' Master of the universe, only the one upon whom You bestow Your mercy,

ਇਤ ਉਤ ਨਾਨਕ ਤਿਸੁ ਬਿਸਰਹੁ ਨਾਹੀ ॥੬॥

O Nanak, does not forget You, here or hereafter. ||6||

ਸਲੋਕੁ ॥

Shalok:

ਆਵਤ ਹੁਕਮਿ ਬਿਨਾਸ ਹੁਕਮਿ ਆਗਿਆ ਭਿੰਨ ਨ ਕੇਇ ॥

It is according to God's command that a person comes into this world and also perishes according to His command. No one is exempt from His order.

ਆਵਨ ਜਾਨਾ ਤਿਹ ਮਿਟੈ ਨਾਨਕ ਜਿਹ ਮਨਿ ਸੋਇ ॥੧॥

O' Nanak, this cycle of birth and death stops only for those in whose heart dwells God. ||1||

ਪਉੜੀ ॥

Pauree:

ਏਉ ਜੀਅ ਬਹੁਤੁ ਗੁਭ ਵਾਸੇ ॥

These creatures have previously resided in many wombs.

ਮੇਹ ਮਗਨ ਮੀਠ ਜੋਨਿ ਫਾਸੇ ॥

Enticed by sweet worldly love, they have been trapped in reincarnations.

ਇਨਿ ਮਾਇਆ ਤ੍ਰੈ ਗੁਣ ਬਸਿ ਕੀਨੇ ॥

This Maya has kept them under control through its three modes.

ਆਪਨ ਮੇਹ ਘਟੇ ਘਟਿ ਦੀਨੇ ॥

Maya has overpowered each and every heart by its allurements.

ਏ ਸਾਜਨ ਕਛੁ ਕਹਹੁ ਉਪਾਇਆ ॥

O friend, tell me some remedy

ਜਾ ਤੇ ਤਰਉ ਬਿਖਮ ਇਹ ਮਾਇਆ ॥

by which I may swim across this treacherous ocean of Maya.

ਕਰਿ ਕਿਰਪਾ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥

Bestowing His mercy, those whom God unites with the holy congregation,

ਨਾਨਕ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਮਾਏ ॥੭॥

O Nanak, Maya (worldly attachment) does not even come near that person.

॥7॥

ਸਲੋਕੁ ॥

Shalok:

ਕਿਰਤ ਕਮਾਵਨ ਸੁਭ ਅਸੁਭ ਕੀਨੇ ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ ॥

Dwelling in everyone, it is God Himself who is doing and has done all good and bad deeds.

ਪਸੁ ਆਪਨ ਹਉ ਹਉ ਕਰੈ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਕਹਾ ਕਮਾਤਿ ॥੧॥

O' Nanak, indulging in self-conceit, the animal like mortal thinks that he has done these deeds and does not realize that nothing can be done without God's will. |1|

ਪਉੜੀ ॥

Pauree:

ਏਕਹਿ ਆਪਿ ਕਰਾਵਨਹਾਰਾ ॥

God Himself makes mortals do their good and bad deeds.

ਆਪਹਿ ਪਾਪ ਪੁੰਨ ਬਿਸਥਾਰਾ ॥

He Himself has spread the expanse of vices and virtues.

ਇਆ ਜੁਗ ਜਿਤੁ ਜਿਤੁ ਆਪਹਿ ਲਾਇਓ ॥

In this life, people are engaged in the task to which God has attached them.

ਸੇ ਸੇ ਪਾਇਓ ਜੁ ਆਪਿ ਦਿਵਾਇਓ ॥

They receive what God Himself gives.

ਉਆ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਊ ॥

No one knows the limits of God's virtues.

ਜੇ ਜੇ ਕਰੈ ਸੇਊ ਫੁਨਿ ਹੋਊ ॥

Whatever He does, comes to pass.

ਏਕਹਿ ਤੇ ਸਗਲਾ ਬਿਸਥਾਰਾ ॥

From the One Creator, the entire expanse of the universe has emanated.

ਨਾਨਕ ਆਪਿ ਸਵਾਰਨਹਾਰਾ ॥੮॥

O' Nanak, it is He Himself who brings the mortals to the right path ||8||

ਸਲੋਕੁ ॥

Shalok:

ਰਾਚਿ ਰਹੇ ਬਨਿਤਾ ਬਿਨੋਦ ਕੁਸਮ ਰੰਗ ਬਿਖ ਸੋਰ ॥

people remain engrossed in sensual pleasures; but the tumult of Maya (worldly pleasures) is like the dye of the safflower, which fades away all too soon.

ਨਾਨਕ ਤਿਹ ਸਰਨੀ ਪਰਉ ਬਿਨਸਿ ਜਾਇ ਮੈ ਮੋਰ ॥੧॥

O' Nanak, seek God's refuge, so that your selfishness and self-conceit may vanish. ||1||

ਪਉੜੀ ॥

Pauree:

ਰੇ ਮਨ ਬਿਨੁ ਹਰਿ ਜਹ ਰਚਹੁ ਤਹ ਤਹ ਬੰਧਨ ਪਾਹਿ ॥

O' my mind, except God, whatever you become attached would put you in more bonds of Maya.

ਜਿਹ ਬਿਧਿ ਕਤਹੂ ਨ ਛੁਟੀਐ ਸਾਕਤ ਤੇਊ ਕਮਾਹਿ ॥

The faithless cynics do those very things from which they can never be released.

ਹਉ ਹਉ ਕਰਤੇ ਕਰਮ ਰਤ ਤਾ ਕੇ ਭਾਰੁ ਅਫਾਰ ॥

Acting in egotism, the lovers of rituals bear an unendurable load of ego.

ਪ੍ਰੀਤਿ ਨਹੀ ਜਉ ਨਾਮ ਸਿਉ ਤਉ ਏਊ ਕਰਮ ਬਿਕਾਰ ॥

If there is no love for Naam then these rituals become useless

ਬਾਧੇ ਜਮ ਕੀ ਜੇਵਰੀ ਮੀਠੀ ਮਾਇਆ ਰੰਗ ॥

The rope of death binds those who are in love with the sweet taste of Maya.

ਕ੍ਰਮ ਕੇ ਮੇਰੇ ਨਹ ਬੁਝਹਿ ਸੇ ਪ੍ਰਭੁ ਸਦਹੁ ਸੰਗ ॥

Deluded by doubt, they do not understand that God is always with them.

ਲੇਖੇ ਗਣਤ ਨ ਛੁਟੀਐ ਕਾਚੀ ਭੀਤਿ ਨ ਸੁਧਿ ॥

We can't be emancipated if our misdeeds are taken into account. We are like that wall of mud which cannot be washed clean.

ਜਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਤਿਹ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਬੁਧਿ ॥੯॥

O' Nanak, only the one whom God Himself makes to understand, his intellect becomes immaculate through the Guru's teachings. ||9||

ਸਲੋਕੁ ॥

Shalok:

ਟੂਟੇ ਬੰਧਨ ਜਾਸੁ ਕੇ ਹੋਆ ਸਾਧੂ ਸੰਗੁ ॥

One who is blessed with the holy congregation, his worldly bonds are cut.

ਜੋ ਰਾਤੇ ਰੰਗ ਏਕ ਕੈ ਨਾਨਕ ਗੂੜਾ ਰੰਗੁ ॥੧॥

O' Nanak, those who are imbued with the love of God, their love is so deep that it never fades. ||1||

ਪਉੜੀ ॥

Pauree:

ਰਾਰਾ ਰੰਗਹੁ ਇਆ ਮਨੁ ਅਪਨਾ ॥

Rarra (alphabet): Imbue this mind of yours with God's love,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਜਪੁ ਰਸਨਾ ॥

by repeatedly uttering God's Name with your tongue.

ਰੇ ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੇਉ ॥

Then nobody will address you with disrespect in God's court.

ਆਉ ਬੈਠੁ ਆਦਰੁ ਸੁਭ ਦੇਉ ॥

Everyone shall pay you respect and welcome you.

ਉਆ ਮਹਲੀ ਪਾਵਹਿ ਤੂ ਬਾਸਾ ॥

You shall always dwell in God's presence.

ਜਨਮ ਮਰਨ ਨਹ ਹੋਇ ਬਿਨਾਸਾ ॥

There will be no birth, death, or destruction.

ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਓ ਧੁਰਿ ਜਾ ਕੈ ॥

The one in whose destiny is so written,

ਹਰਿ ਸੰਪੈ ਨਾਨਕ ਘਰਿ ਤਾ ਕੈ ॥੧੦॥

O Nanak, only that person is blessed with the wealth of God's Name. ||10||

ਸਲੋਕੁ ॥

Shalok:

ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ਬਿਆਪਤ ਮੂੜੇ ਅੰਧ ॥

Those spiritually ignorant fools who get themselves entangled with greed, falsehood, evils, and worldly attachment,

ਲਾਗਿ ਪਰੇ ਦੁਰਗੰਧਿ ਸਿਉ ਨਾਨਕ ਮਾਇਆ ਬੰਧ ॥੧॥

O Nanak, caught in the bonds Maya, they remain involved with evil deeds.
||1||

ਪਉੜੀ ॥

Pauree:

ਲਲਾ ਲਪਟਿ ਬਿਖੈ ਰਸ ਰਾਤੇ ॥

Lalla (alphabet): Those who remain engrossed in the evil pleasures.

ਅਹੰਬੁਧਿ ਮਾਇਆ ਮਦ ਮਾਤੇ ॥

whose intellect is controlled by conceit and Maya.

ਇਆ ਮਾਇਆ ਮਹਿ ਜਨਮਹਿ ਮਰਨਾ ॥

Entangled in Maya, they fall in the rounds of birth and death.

ਜਿਉ ਜਿਉ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਕਰਨਾ ॥

People act according to God's Command.

ਕੇਉ ਊਨ ਨ ਕੇਉ ਪੂਰਾ ॥

No one is perfect, and no one is imperfect.

ਕੇਉ ਸੁਘਰੁ ਨ ਕੇਉ ਮੂਰਾ ॥

No one is wise, and no one is foolish.

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥

O' God, wherever You engage the mortals, there they are engaged.

ਨਾਨਕ ਠਾਕੁਰ ਸਦਾ ਅਲਿਪਨਾ ॥੧੧॥

O' Nanak, God is always beyond the effect of Maya. ||11||

ਸਲੋਕੁ ॥

Shalok:

ਲਾਲ ਗੁਪਾਲ ਰੋਬਿੰਦ ਪ੍ਰਭੁ ਗਹਿਰ ਰੰਭੀਰ ਅਥਾਹ ॥

The beloved God, the Cherisher of the world and the Preserver of the Universe is very deep, profound, and unfathomable.

ਦੂਸਰ ਨਾਹੀ ਅਵਰ ਕੇ ਨਾਨਕ ਬੇਪਰਵਾਹ ॥੧॥

O' Nanak, there is no other like Him and He is altogether free of worries. ||1||

ਪਉੜੀ ॥

Pauree:

ਲਲਾ ਤਾ ਕੈ ਲਵੈ ਨ ਕੇਉ ॥

Lalla (alphabet): There is no one equal to Him.

ਏਕਹਿ ਆਪਿ ਅਵਰ ਨਹ ਹੋਉ ॥

He Himself is the One; there shall never be any other like Him.

ਹੋਵਨਹਾਰੁ ਹੇਤ ਸਦ ਆਇਆ ॥

He the eternal has always been present, is present now, and shall exist forever.

ਉਆ ਕਾ ਅੰਤੁ ਨ ਕਾਹੂ ਪਾਇਆ ॥

No one has ever found the limit of His existence.

ਕੀਟ ਹਸਤਿ ਮਹਿ ਪੂਰ ਸਮਾਨੇ ॥

He is all pervading in the minutest insect, like an ant, and in the largest animal, like an elephant.

ਪ੍ਰਗਟ ਪੁਰਖ ਸਭ ਠਾਊ ਜਾਨੇ ॥

All pervading God is visible in his creation and known everywhere.

ਜਾ ਕਉ ਦੀਨੇ ਹਰਿ ਰਸੁ ਅਪਨਾ ॥

To whom He has bestowed the nectar of His Name,

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਤਿਹ ਜਪਨਾ ॥੧੨॥

O' Nanak, that devotee meditates on God's Name following the Guru's teachings. ||12||

ਸਲੋਕੁ ॥

Shalok:

ਆਤਮ ਰਸੁ ਜਿਹ ਜਾਨਿਆ ਹਰਿ ਰੰਗ ਸਹਜੇ ਮਾਣੁ ॥

Those who have experienced the pleasure of spiritual bliss intuitively enjoy the love of God.

ਨਾਨਕ ਧਨਿ ਧਨਿ ਧੰਨਿ ਜਨ ਆਏ ਤੇ ਪਰਵਾਣੁ ॥੧॥

O Nanak, those devotees are fortunate and approved is their advent into this world. ||1||

ਪਉੜੀ ॥

Pauree:

ਆਇਆ ਸਫਲ ਤਾਹੁ ਕੇ ਗਨੀਐ ॥

The advent of that person into this world is counted as fruitful,

ਜਾਸੁ ਰਸਨ ਹਰਿ ਹਰਿ ਜਸੁ ਭਨੀਐ ॥

whose tongue always sings the Praises of God.

ਆਇ ਬਸਹਿ ਸਾਧੂ ਕੈ ਸੰਗੇ ॥

They come and dwell in the holy cogregation;

ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਵਹਿ ਰੰਗੇ ॥

and they always meditate on God's Name with love.

ਆਵਤ ਸੇ ਜਨੁ ਨਾਮਹਿ ਰਾਤਾ ॥

Upon coming into this world, only that person remains imbued with God's Name,

ਜਾ ਕਉ ਦਇਆ ਮਇਆ ਬਿਧਾਤਾ ॥

on whom is bestowed the grace and mercy of the Creator.

ਏਕਹਿ ਆਵਨ ਫਿਰਿ ਜੋਨਿ ਨ ਆਇਆ ॥

That person takes birth only once, and shall not be reincarnated again.

ਨਾਨਕ ਹਰਿ ਕੈ ਦਰਸਿ ਸਮਾਇਆ ॥੧੩॥

O' Nanak, the one who remains merged in the love of God. ||13||

ਸਲੋਕੁ ॥

Shalok:

ਯਾਸੁ ਜਪਤ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਬਿਨਸੈ ਦੂਜਾ ਭਾਉ ॥

Meditating on whom the mind is filled with bliss and love of duality is eliminated,

ਦੂਖ ਦਰਦ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਨਾਨਕ ਨਾਮਿ ਸਮਾਉ ॥੧॥

pain, distress and the fire of worldly desires are quenched. O Nanak, immerse yourself in His Name . ||1||

ਪਉੜੀ ॥

Pauree:

ਯਯਾ ਜਾਰਉ ਦੁਰਮਤਿ ਦੇਉ ॥

Yayaa-alphabet: Burn away duality and evil-mindedness.

ਤਿਸਹਿ ਤਿਆਗਿ ਸੁਖ ਸਹਜੇ ਸੇਉ ॥

By relinquishing these, you will dwell in intuitive peace.

ਯਯਾ ਜਾਇ ਪਰਹੁ ਸੰਤ ਸਰਨਾ ॥

Go and seek shelter of the Saints;

ਜਿਹ ਆਸਰ ਇਆ ਭਵਜਲੁ ਤਰਨਾ ॥

by whose help you will cross the dreadful worldly ocean of vices.

ਯਯਾ ਜਨਮਿ ਨ ਆਵੈ ਸੇਉ ॥

He does not take birth again,

ਏਕ ਨਾਮ ਲੇ ਮਨਹਿ ਪਰੇਉ ॥

who ehshirines God's Name in his heart.

ਯਯਾ ਜਨਮੁ ਨ ਹਾਰੀਐ ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ ॥

By seeking the support of the perfect Guru, one does not lose the game of life.

ਨਾਨਕ ਤਿਹ ਸੁਖੁ ਪਾਇਆ ਜਾ ਕੈ ਹੀਅਰੈ ਏਕ ॥੧੪॥

O' Nanak, the devotee in whose heart dwells God has attained true peace. ||14||

ਸਲੋਕੁ ॥

Shalok:

ਅੰਤਰਿ ਮਨ ਤਨ ਬਸਿ ਰਹੇ ਈਤ ਉਤ ਕੇ ਮੀਤ ॥

God, the friend here and hereafter, comes to dwell in the mind of the one,

ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਨਾਨਕ ਜਪੀਐ ਨੀਤ ॥੧॥

whom the perfect Guru imparts his teachings. O' Nanak, we should always meditate on Him. ||1||

ਪਉੜੀ ॥

Pauree:

ਅਨਦਿਨੁ ਸਿਮਰਹੁ ਤਾਸੁ ਕਉ ਜੇ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥

Always meditate on God who helps in the end.

ਇਹ ਬਿਖਿਆ ਦਿਨ ਚਾਰਿ ਛਿਅ ਛਾਡਿ ਚਲਿਓ ਸਭੁ ਕੋਇ ॥

This Maya lasts only for few days and everyone departs from the world leaving it behind.

ਕਾ ਕੋ ਮਾਤ ਪਿਤਾ ਸੁਤ ਧੀਆ ॥

No one keeps the company of the parents or children forever.

ਗਿ੍ਹਰ ਬਨਿਤਾ ਕਛੁ ਸੰਗਿ ਨ ਲੀਆ ॥

No one has ever taken their spouse or belongings with them after death.

ਐਸੀ ਸੰਚਿ ਜੁ ਬਿਨਸਤ ਨਾਹੀ ॥

Amass that wealth which does not perish,

ਪਤਿ ਸੇਤੀ ਅਪੁਨੈ ਘਰਿ ਜਾਹੀ ॥

so that you can go to your true abode with honor.

ਸਾਧਸੰਗਿ ਕਲਿ ਕੀਰਤਨੁ ਗਾਇਆ ॥

Those who sing God's praises in the holy congregation in this life.

ਨਾਨਕ ਤੇ ਤੇ ਬਹੁਰਿ ਨ ਆਇਆ ॥੧੫॥

O' Nanak, they do not have to take birth again and again. ||15||

ਸਲੋਕੁ ॥

Shalok:

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਕ੍ਰਿਆਨੀ ਧਨਵੰਤ ॥

Even the extremely good-looking persons born into a highly respected family, who may be very clever, wise and rich,

ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ ॥੧॥

O' Nanak, they are called spiritually dead if they don't have love for God. ||1||

ਪਉੜੀ ॥

Pauree:

ਕੰਡਾ ਖਟੁ ਸਾਸਤ੍ਰੁ ਹੋਇ ਕਿਆਤਾ ॥

Nganga, an alphabet: One may be a scholar of the six Shastras (scriptures),

ਪੂਰਕੁ ਕੁੰਭਕ ਰੇਚਕ ਕਰਮਾਤਾ ॥

and may practice various breathing exercises.

ਕਿਆਨ ਧਿਆਨ ਤੀਰਥ ਇਸਨਾਨੀ ॥

He may practice spiritual wisdom, meditation, bathe at sacred shrines,

ਸੋਮਪਾਕ ਅਪਰਸ ਉਦਿਆਨੀ ॥

personally cooks food, does not let anyone touch him and lives in the wilderness.

ਰਾਮ ਨਾਮ ਸੰਗਿ ਮਨਿ ਨਹੀ ਹੇਤਾ ॥

However, if he does not enshrine love for God's Name in his heart,

ਜੇ ਕਛੁ ਕੀਨੇ ਸੇਉ ਅਨੇਤਾ ॥

then whatever he does is in vain.

ਉਆ ਤੇ ਉਤਮੁ ਗਨਉ ਚੰਡਾਲਾ ॥

Consider an untouchable pariah superior to him,

ਨਾਨਕ ਜਿਹ ਮਨਿ ਬਸਹਿ ਗੁਪਾਲਾ ॥੧੬॥

O Nanak, in whose heart dwells God. ||16||

ਸਲੋਕੁ ॥

Shalok:

ਕੁੰਟ ਚਾਰਿ ਦਹ ਦਿਸਿ ਭ੍ਰਮੇ ਕਰਮ ਕਿਰਤਿ ਕੀ ਰੇਖ ॥

people wander around all over the world according to their preordained destiny.

ਸੂਖ ਦੂਖ ਮੁਕਤਿ ਜੇਨਿ ਨਾਨਕ ਲਿਖਿਓ ਲੇਖ ॥੧॥

O' Nanak, peace, sorrow, liberation from the cycles of birth and death are according to preordained destiny. ||1||

ਪਵੜੀ ॥

Pauree:

ਕਕਾ ਕਾਰਨ ਕਰਤਾ ਸੇਉ ॥

Kakka an alphabet: Creator Himself is the cause of causes.

ਲਿਖਿਓ ਲੇਖੁ ਨ ਮੇਟਤ ਕੇਉ ॥

No one can erase what He has prescribed.

ਨਹੀ ਹੇਤ ਕਛੁ ਦੇਉ ਬਾਰਾ ॥

God does not have to do a second trial of anything.

ਕਰਨੈਹਾਰੁ ਨ ਭੂਲਨਹਾਰਾ ॥

The Creator is infallible.

ਕਾਹੂ ਪੰਥੁ ਦਿਖਾਰੈ ਆਪੈ ॥

To some, He Himself shows the righteous way of living,

ਕਾਹੂ ਉਦਿਆਨ ਭ੍ਰਮਤ ਪਛੁਤਾਪੈ ॥

to some, he causes to wander in wilderness to repent for their sins.

ਆਪਨ ਖੇਲੁ ਆਪ ਹੀ ਕੀਨੇ ॥

He Himself has executed His own play of the world.

ਜੇ ਜੇ ਦੀਨੇ ਸੁ ਨਾਨਕ ਲੀਨੇ ॥੧੭॥

O' Nanak, people play the role they are assigned to. ||17||

ਸਲੋਕੁ ॥

Shalok:

ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਰਹੇ ਟੂਟਿ ਨ ਜਾਹਿ ਭੰਡਾਰ ॥

The devotees of God enjoy and share the wealth of Naam with others but the treasures of Naam never fall short .

ਹਰਿ ਹਰਿ ਜਪਤ ਅਨੇਕ ਜਨ ਨਾਨਕ ਨਾਹਿ ਸੁਮਾਰ ॥੧॥

O' Nanak, myriad of such devotees meditate and amass the wealth of Naam; their number cannot be ascertained. ||1||

ਪਉੜੀ ॥

Pauree:

ਖਖਾ ਖੁਨਾ ਕਛੁ ਨਹੀ ਤਿਸੁ ਸੰਮ੍ਰਥ ਕੈ ਪਾਹਿ ॥

Khakha: The All-powerful God lacks nothing;

ਜੋ ਦੇਨਾ ਸੇ ਦੇ ਰਹਿਓ ਭਾਵੈ ਤਹ ਤਹ ਜਾਹਿ ॥

People can go wherever they wish but they will receive only what God has planned to give them.

ਖਰਚੁ ਖਜਾਨਾ ਨਾਮ ਧਨੁ ਇਆ ਭਗਤਨ ਕੀ ਰਾਸਿ ॥

For His devotees the wealth of Naam is the capital to spend.

ਖਿਮਾ ਗਰੀਬੀ ਅਨਦ ਸਹਜ ਜਪਤ ਰਹਿ ਗੁਣਤਾਸ ॥

They amass tolerance, humility, bliss and equipoise by always meditating on God, the treasure of virtues.

ਖੇਲਹਿ ਬਿਗਸਹਿ ਅਨਦ ਸਿਉ ਜਾ ਕਉ ਹੇਤ ਕ੍ਰਿਪਾਲ ॥

Those, unto whom God bestows mercy, delightfully play the game of life and enjoy the inner peace.

ਸਦੀਵ ਗਨੀਵ ਸੁਹਾਵਨੇ ਰਾਮ ਨਾਮ ਗ੍ਰਿਹਿ ਮਾਲ ॥

Those who have the wealth of God's Name in their heart are forever spiritually wealthy and delighted.

ਖੇਦੁ ਨ ਦੁਖੁ ਨ ਡਾਨੁ ਤਿਹ ਜਾ ਕਉ ਨਦਰਿ ਕਰੀ ॥

Those who are blessed with God's grace suffer no torture, pain or punishment.

ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣਿਆ ਪੂਰੀ ਤਿਨਾ ਪਰੀ ॥੧੮॥

O' Nanak, those on whom God is pleased, achieve the full objective of life.

||18||

ਸਲੋਕੁ ॥

Shalok:

ਗਨਿ ਮਿਨਿ ਦੇਖਹੁ ਮਨੈ ਮਾਹਿ ਸਰਪਰ ਚਲਨੇ ਲੋਗੁ ॥

you may do all the calculations in your mind and see for yourself that all must depart from here in the end.

ਆਸ ਅਨਿਤ ਗੁਰਮੁਖਿ ਮਿਟੈ ਨਾਨਕ ਨਾਮ ਅਰੇਗੁ ॥੧॥

O' Nanak, Naam is the only cure for the malady of false hopes; it is only through the Guru's teachings that the desire for perishable things is erased.

||1||

ਪਉੜੀ ॥

Pauree:

ਗਗਾ ਗੋਬਿਦ ਗੁਣ ਰਵਹੁ ਸਾਸਿ ਸਾਸਿ ਜਪਿ ਨੀਤਿ ॥

Gagga (an alphabet): always meditate on God by singing His praises with each and every breath.

ਕਹਾ ਬਿਸਾਸਾ ਦੇਹ ਕਾ ਬਿਲਮ ਨ ਕਰਿਹੇ ਮੀਤਿ ॥

O' my friends, there is no guarantee that how long this body will last, therefore do not delay even for a moment in meditating on Naam.

ਨਹ ਬਾਰਿਕ ਨਹ ਜੋਬਨੈ ਨਹ ਬਿਰਧੀ ਕਛੁ ਬੰਧੁ ॥

Whether it is childhood, youth or old age, nothing can stop death from overtaking you.

ਓਹ ਬੇਰਾ ਨਹ ਬੁਝੀਐ ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ ॥

The time of death cannot be ascertained.

ਗਿਆਨੀ ਧਿਆਨੀ ਚਤੁਰ ਪੇਖਿ ਰਹਨੁ ਨਹੀ ਇਹ ਠਾਇ ॥

Whether a person is wise, meditative or clever shall not stay here forever.

ਛਾਡਿ ਛਾਡਿ ਸਗਲੀ ਗਈ ਮੂੜ ਤਹਾ ਲਪਟਾਹਿ ॥

Foolish mortals keep clinging to those very things, which must be abandoned when we depart from here.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਸਿਮਰਤ ਰਹੈ ਜਾਹੁ ਮਸਤਕਿ ਭਾਗ ॥

By the Guru's Grace, only that person keeps meditating on God's Name in whose destiny it is so preordained.

ਨਾਨਕ ਆਏ ਸਫਲ ਤੇ ਜਾ ਕਉ ਪ੍ਰਿਅਹਿ ਸੁਹਾਗ ॥੧੯॥

O Nanak, fruitful is the advent of those who unite with their beloved God.
||19||

ਸਲੋਕੁ ॥

Shalok:

ਘੋਖੇ ਸਾਸਤ੍ਰੁ ਬੇਦ ਸਭ ਆਨ ਨ ਕਥਤਉ ਕੋਇ ॥

I have searched all the Shastras and Vedas; none of these say that anyone is eternal beside God.

ਆਦਿ ਜੁਗਾਦੀ ਹੁਣਿ ਹੋਵਤ ਨਾਨਕ ਏਕੈ ਸੋਇ ॥੧॥

O' Nanak, it is only God who has been there before the beginning of ages, is there now and will be there forever. ||1||

ਪਉੜੀ ॥

Pauree:

ਘਾਘਾ ਘਾਲਹੁ ਮਨਹਿ ਏਹ ਬਿਨੁ ਹਰਿ ਦੁਸਰ ਨਾਹਿ ॥

Ghagha (an alphabet): firmly grasp this in your mind that except God, there is no one else who is eternal,

ਨਹ ਹੋਆ ਨਹ ਹੋਵਨਾ ਜਤ ਕਤ ਓਹੀ ਸਮਾਹਿ ॥

no one was ever there and no one shall be there. He is pervading everywhere.

ਘੁਲਹਿ ਤਉ ਮਨ ਜਉ ਆਵਹਿ ਸਰਨਾ ॥

O' my mind, you would merge with God only if you seek His refuge.

ਨਾਮ ਤਤੁ ਕਲਿ ਮਹਿ ਪੁਨਹਚਰਨਾ ॥

In this human life God's Name is the only effective atonement for sins.

ਘਾਲਿ ਘਾਲਿ ਅਨਿਕ ਪਛੁਤਾਵਹਿ ॥

Countless persons regret after putting efforts into ritualistic practices,

ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਾ ਬਿਤਿ ਪਾਵਹਿ ॥

how can they attain stability or peace of mind without devotional worship?

ਘੋਲਿ ਮਹਾ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਤਿਹ ਪੀਆ ॥

Only that person has thoroughly enjoyed the supreme ambrosial nectar of Naam,

ਨਾਨਕ ਹਰਿ ਗੁਰਿ ਜਾ ਕਉ ਦੀਆ ॥੨੦॥

O' Nanak, whom God has blessed with the teachings of the Guru. ||20||

ਸਲੋਕੁ ॥

Shalok:

ਛਣਿ ਘਾਲੇ ਸਭ ਦਿਵਸ ਸਾਸ ਨਹ ਬਢਨ ਘਟਨ ਤਿਲੁ ਸਾਰ ॥

God has given us a fixed number of days and breaths, which do not increase or decrease even little bit.

ਜੀਵਨ ਲੋਰਹਿ ਭਰਮ ਮੋਹ ਨਾਨਕ ਤੇਉ ਗਵਾਰ ॥੧॥

O' Nanak, those who are swayed by illusion and worldly attachments, long to live more than their allotted number of days are ignorant fools. ||1||

ਪਉੜੀ ॥

Pauree:

ਛੰਛਾ ਕ੍ਰਮੈ ਕਾਲੁ ਤਿਹ ਜੇ ਸਾਕਤ ਪ੍ਰਭਿ ਕੀਨ ॥

Nganga: Fear of death grips the faithless cynics, who have forsaken God.

ਅਨਿਕ ਜੇਨਿ ਜਨਮਹਿ ਮਰਹਿ ਆਤਮ ਰਾਮੁ ਨ ਚੀਨ ॥

They do not realize God; therefore, they keep enduring the cycle of birth and death in countless species.

ਛਿਆਨ ਧਿਆਨ ਤਾਹੁ ਕਉ ਆਏ ॥

They alone find spiritual wisdom and meditation,

ਕਰਿ ਕਿਰਪਾ ਜਿਹ ਆਪਿ ਦਿਵਾਏ ॥

on whom God Himself, bestowing mercy, blesses with this gift.

ਛਣਤੀ ਛਣੀ ਨਹੀ ਕੇਉ ਛੁਟੈ ॥

No one is emancipated by counting the number of good deeds done by him.

ਕਾਚੀ ਗਾਰਗਿ ਸਰਪਰ ਛੁਟੈ ॥

Human body, like a pitcher of clay, shall surely break.

ਸੇ ਜੀਵਤ ਜਿਹ ਜੀਵਤ ਜਪਿਆ ॥

He alone is spiritually alive who meditates on God while living.

ਪ੍ਰਗਟ ਭਏ ਨਾਨਕ ਨਹ ਛਪਿਆ ॥੨੧॥

O' Nanak, such a person becomes renowned and does not remain hidden.

ਸਲੋਕੁ ॥

Shalok:

ਚਿਤਿ ਚਿਤਵਉ ਚਰਣਾਰਬਿੰਦ ਉਧ ਕਵਲ ਬਿਗਸਾਂਤ ॥

One who meditates on God's immaculate Name feels so delighted as if his heart, which was withered in the love of Maya, has now rejuvenated.

ਪ੍ਰਗਟ ਭਏ ਆਪਹਿ ਗੁਰਬਿੰਦ ਨਾਨਕ ਸੰਤ ਮਤਾਂਤ ॥੧॥

O' Nanak, through the teachings of the Guru, God Himself becomes manifest in that heart. ||1||

ਪਉੜੀ ॥

Pauree:

ਚਚਾ ਚਰਨ ਕਮਲ ਗੁਰ ਲਾਗਾ ॥

Chacha: When one surrenders to the Guru and follows his teachings.

ਧਨਿ ਧਨਿ ਉਆ ਦਿਨ ਸੰਜੇਗ ਸਭਾਗਾ ॥

extremely blessed is that day and that time.

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸਿ ਭ੍ਰਮਿ ਆਇਓ ॥

One may wander around everywhere in the hope of God's blessed vision,

ਭਈ ਕ੍ਰਿਪਾ ਤਬ ਦਰਸਨੁ ਪਾਇਓ ॥

God's blessed vision is attained only when he bestows His mercy.

ਚਾਰ ਬਿਚਾਰ ਬਿਨਸਿਓ ਸਭ ਦੁਆ ॥

The thoughts become pure, the love for Maya ends,

ਸਾਧਸੰਗਿ ਮਨੁ ਨਿਰਮਲ ਹੁਆ ॥

and the mind becomes immaculate in the holy congregation.

ਚਿੰਤ ਬਿਸਾਰੀ ਏਕ ਦ੍ਰਿਸਟੇਤਾ ॥

He dispels all his worries and beholds God alone pervading everywhere,

ਨਾਨਕ ਗਿਆਨ ਅੰਜਨੁ ਜਿਹ ਨੇੜਾ ॥੨੨॥

whose eyes are anointed with the ointment of spiritual wisdom, says Nanak.

ਸਲੋਕੁ ॥

Shalok:

ਛਾਤੀ ਸੀਤਲ ਮਨੁ ਸੁਖੀ ਛੰਤ ਗੋਬਿਦ ਗੁਨ ਗਾਇ ॥

I wish bliss may prevail in my heart and mind by singing Your praises.

ਐਸੀ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਨਾਨਕ ਦਾਸ ਦਸਾਇ ॥੧॥

O' God, show such Mercy on Nanak, the humble servant of Your devotees.

ਪਉੜੀ ॥

Pauree:

ਛਛਾ ਛੇਹਰੇ ਦਾਸ ਤੁਮਾਰੇ ॥

Chhachha (an alphabet): O' God, I am Your child, I am Your humble servant,

ਦਾਸ ਦਾਸਨ ਕੇ ਪਾਨੀਹਾਰੇ ॥

show mercy so that I may become humble servant of Your devotees.

ਛਛਾ ਛਾਰੁ ਹੇਤ ਤੇਰੇ ਸੰਤਾ ॥

Yes, I may become the most humble servant of Your saints,

ਅਪਨੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਭਗਵੰਤਾ ॥

please bestow such a mercy of Yours, O' God.

ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ॥

O' my mind, give up your excessive cleverness,

ਸੰਤਨ ਕੀ ਮਨ ਟੇਕ ਟਿਕਾਈ ॥

and lean on the support of the Saints.

ਛਾਰੁ ਕੀ ਪੁਤਰੀ ਪਰਮ ਗਤਿ ਪਾਈ ॥

Even a helpless person (who is like a puppet of clay) can attain the supreme spiritual status,

ਨਾਨਕ ਜਾ ਕਉ ਸੰਤ ਸਹਾਈ ॥੨੩॥

with the help and support of the Guru, says Nanak. ||23||.

ਸਲੋਕੁ ॥

Shalok:

ਜੋਰ ਜੁਲਮ ਫੂਲਹਿ ਘਨੇ ਕਾਚੀ ਦੇਹ ਬਿਕਾਰ ॥

Those who feel proud of practicing oppression and tyranny, their perishable body is wasted in vain.

ਅਹੰਬੁਧਿ ਬੰਧਨ ਪਰੇ ਨਾਨਕ ਨਾਮ ਛੁਟਾਰ ॥੧॥

O' Nanak, they are bound by their egotistical intellect; they can be liberated from these bonds only by meditating on Naam.

ਪਉੜੀ ॥

Pauree:

ਜਜਾ ਜਾਨੈ ਹਉ ਕਛੁ ਹੁਆ ॥

Jajja, (an alphabet): Anyone who thinks that he has achieved greatness,

ਬਾਧਿਓ ਜਿਉ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੁਆ ॥

is caught like a parrot in a trap of illusion.

ਜਉ ਜਾਨੈ ਹਉ ਭਗਤੁ ਗਿਆਨੀ ॥

When an egotistical believes that he has become a saint and spiritually wise,

ਆਗੈ ਠਾਕੁਰਿ ਤਿਲੁ ਨਹੀ ਮਾਨੀ ॥

in the world hereafter, God shall have no regard for this kind of ego.

ਜਉ ਜਾਨੈ ਮੈ ਕਥਨੀ ਕਰਤਾ ॥

When this egotistical person considers himself to be a preacher,

ਬਿਆਪਾਰੀ ਬਸੁਧਾ ਜਿਉ ਫਿਰਤਾ ॥

he merely roams through the world like a peddler without any spiritual gain.

ਸਾਧਸੰਗਿ ਜਿਹ ਹਉਮੈ ਮਾਰੀ ॥ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੇ ਮੁਰਾਰੀ ॥੨੪॥

O' Nanak, he who eradicates his ego in the holy congregation, realizes God.

ਸਲੋਕੁ ॥

Shalok:

ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ ॥

O' my friend wake up early in the morning and meditate on Naam with loving devotion; not only that, remember Him day and night.

ਕਾਰਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ ॥੧॥

O' Nanak, no anxiety will afflict you and your misfortune shall vanish.

ਪਉੜੀ ॥

Pauree:

ਝਝਾ ਝੁਰਨੁ ਮਿਟੈ ਤੁਮਾਰੇ ॥ ਰਾਮ ਨਾਮ ਸਿਉ ਕਰਿ ਬਿਉਹਾਰੇ ॥

Jhajha, (alphabet): Lovingly meditate on God's Name, all your worries will end.

ਝੂਰਤ ਝੂਰਤ ਸਾਕਤ ਮੂਆ ॥

The faithless cynic entangled in anxieties remains spiritually dead,

ਜਾ ਕੈ ਰਿਦੈ ਹੇਤ ਭਾਉ ਬੀਆ ॥

because his heart is filled with the love of Maya.

ਝਰਹਿ ਕਸੰਮਲ ਪਾਪ ਤੇਰੇ ਮਨੂਆ ॥

O' my brother, all vices and the thoughts of sin from your mind would vanish,

ਅੰਮ੍ਰਿਤ ਕਥਾ ਸੰਤਸੰਗਿ ਸੁਨੂਆ ॥

by listening to the ambrosial praises of God in the holy congregation.

ਝਰਹਿ ਕਾਮ ਕ੍ਰੋਧ ਦੁਸਟਾਈ ॥

The mind of that person is purged of lust, anger and evil nature,

ਨਾਨਕ ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਗੁਸਾਈ ॥੨੫॥

upon whom is the grace of God, says Nanak. ||25||

ਸਲੋਕੁ ॥

Shalok:

ਵਤਨ ਕਰਹੁ ਤੁਮ ਅਨਿਕ ਬਿਧਿ ਰਹਨੁ ਨ ਪਾਵਹੁ ਮੀਤ ॥

O' my friends, you may make countless efforts of different kinds but you cannot stay in this world forever.

ਜੀਵਤ ਰਹਹੁ ਹਰਿ ਹਰਿ ਭਜਹੁ ਨਾਨਕ ਨਾਮ ਪਰੀਤਿ ॥੧॥

O' Nanak, you would remain spiritually rejuvenated if you always meditate on God and imbue yourself with His love.

ਪਵੜੀ ॥

Pauree:

ਵੰਞਾ ਵਾਣਹੁ ਦ੍ਰਿੜੁ ਸਹੀ ਬਿਨਸਿ ਜਾਤ ਏਹ ਹੇਤ ॥

Nyanja, (alphabet): Understand this firmly that this worldly love shall perish.

ਗਣਤੀ ਗਣਉ ਨ ਗਣਿ ਸਕਉ ਉਠਿ ਸਿਧਾਰੇ ਕੇਤ ॥

Even if I try, I cannot estimate how many have already departed from this world.

ਵੇ ਪੇਖਉ ਸੇ ਬਿਨਸਤਉ ਕਾ ਸਿਉ ਕਰੀਐ ਸੰਗੁ ॥

Whoever I see is perishable; with whom should I associate?

ਵਾਣਹੁ ਇਆ ਬਿਧਿ ਸਹੀ ਚਿਤ ਝੁਠਉ ਮਾਇਆ ਰੰਗੁ ॥

O' my mind, realize this truth that the love of Maya is false.

ਵਾਣਤ ਸੇਈ ਸੰਤੁ ਸੁਇ ਕ੍ਰਮ ਤੇ ਕੀਚਿਤ ਭਿੰਨ ॥

He alone knows this and he alone is a saint, whom God has liberated from doubt.

ਅੰਧ ਕੂਪ ਤੇ ਤਿਹ ਕਢਹੁ ਜਿਹ ਹੇਵਹੁ ਸੁਪ੍ਰਸੰਨ ॥

O' God, on whom You are totally pleased; You save him from the bottomless well of ignorance.

ਵਾ ਕੈ ਹਾਥਿ ਸਮਰਥ ਤੇ ਕਾਰਨ ਕਰਨੈ ਜੋਗ ॥

God, Who is all-powerful and is the cause of causes.

ਨਾਨਕ ਤਿਹ ਉਸਤਤਿ ਕਰਉ ਵਾਹੁ ਕੀਓ ਸੰਜੋਗ ॥੨੬॥

O' Nanak, praise that One who by His grace brings this opportunity of singing His praises.

ਸਲੋਕੁ ॥

Shalok:

ਟੂਟੇ ਬੰਧਨ ਜਨਮ ਮਰਨ ਸਾਧ ਸੇਵ ਸੁਖੁ ਪਾਇ ॥

By following the Guru's teachings, the bonds of Maya, that cast one in the cycle of birth and death, are shattered and one enjoys eternal peace,

ਨਾਨਕ ਮਨਹੁ ਨ ਬੀਸਰੈ ਗੁਣ ਨਿਧਿ ਰੋਬਿਦ ਰਾਇ ॥੧॥

by never forsaking the sovereign God, the treasure of virtues, says Nanak.

ਪਉੜੀ ॥

Pauree:

ਟਹਲ ਕਰਹੁ ਤਉ ਏਕ ਕੀ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਇ ॥

Meditate only on God; Who never disappoints anyone.

ਮਨਿ ਤਨਿ ਮੁਖਿ ਹੀਐ ਬਸੈ ਜੇ ਚਾਹਹੁ ਸੇ ਹੋਇ ॥

If God dwells in your mind, body, heart and on your tongue, then whatever you desire shall happen.

ਟਹਲ ਮਹਲ ਤਾ ਕਉ ਮਿਲੈ ਜਾ ਕਉ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥

He alone obtains the opportunity to meditate on God, unto whom the Guru is merciful.

ਸਾਧੂ ਸੰਗਤਿ ਤਉ ਬਸੈ ਜਉ ਆਪਨ ਹੋਹਿ ਦਇਆਲ ॥

One resides in the company of saints only when God Himself shows His mercy.

ਟੋਹੇ ਟਾਹੇ ਬਹੁ ਭਵਨ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨਾਹਿ ॥

I have explored and searched all places and concluded that there is no peace without meditating on God's Name.

ਟਲਹਿ ਜਾਮ ਕੇ ਦੂਤ ਤਿਹ ਜੁ ਸਾਧੂ ਸੰਗਿ ਸਮਾਹਿ ॥

The demon of death retreats from those who live by the Guru's teachings.

ਬਾਰਿ ਬਾਰਿ ਜਾਉ ਸੰਤ ਸਦਕੇ ॥

I am forever devoted to the Guru.

ਨਾਨਕ ਪਾਪ ਬਿਨਾਸੇ ਕਦਿ ਕੇ ॥੨੭॥

O' Nanak, through the Guru my sins from so long ago have been erased.

ਸਲੋਕੁ ॥

Shalok:

ਠਾਕ ਨ ਹੋਤੀ ਤਿਨਹੁ ਦਰਿ ਜਿਹ ਹੋਵਹੁ ਸੁਪ੍ਰਸੰਨ ॥

O' God, those with whom You are pleased experience no obstacle realizing You.

ਜੋ ਜਨ ਪ੍ਰਭਿ ਅਪੁਨੇ ਕਰੇ ਨਾਨਕ ਤੇ ਧਨਿ ਧੰਨਿ ॥੧॥

O' Nanak, extremely blessed are those whom God accepts as His own. ||1||

ਪਉੜੀ ॥

Pauree:

ਠਠਾ ਮਨੁਆ ਠਾਹਰਿ ਨਾਹੀ ॥

Thatha (alphabet): Those people do not hurt anyone's feelings,

ਜੇ ਸਗਲ ਤਿਆਗਿ ਏਕਹਿ ਲਪਟਾਹੀ ॥

who abandon all worldly attachments and remain attuned to God alone

ਠਹਕਿ ਠਹਕਿ ਮਾਇਆ ਸੰਗਿ ਮੂਏ ॥

Those who always clash with others for the sake of Maya are spiritually dead;

ਉਆ ਕੈ ਕੁਸਲ ਨ ਕਤਹੂ ਹੂਏ ॥

they never experience true peace.

ਠਾਂਢਿ ਪਰੀ ਸੰਤਹ ਸੰਗਿ ਬਸਿਆ ॥

Calmness prevails in the mind of the one who dwells in the company of saints,

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਜੀਅ ਰਸਿਆ ॥

his soul remain immersed in the ambrosial nectar of Naam.

ਠਾਕੁਰ ਅਪੁਨੇ ਜੇ ਜਨੁ ਭਾਇਆ ॥

The devotee who becomes pleasing to his Master-God,

ਨਾਨਕ ਉਆ ਕਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥੨੮॥

O' Nanak, the mind of that devotee remains tranquil. ||28||

ਸਲੋਕੁ ॥

Shalok:

ਡੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

O' the all-powerful God, in total humility I repeatedly bow before You.

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥੧॥

O' Nanak, pray to God: Please save me from wavering by extending Your support.

ਪਉੜੀ ॥

Pauree:

ਡਡਾ ਡੇਰਾ ਇਹੁ ਨਹੀ ਜਹ ਡੇਰਾ ਤਹ ਜਾਨੁ ॥

Dada, an alphabet: this world is not your permanent abode. Recognize that place which truly is your permanent abode.

ਉਆ ਡੇਰਾ ਕਾ ਸੰਜਮੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨੁ ॥

By reflecting on the Guru's word, acquaint yourself with the code of discipline of that abode.

ਇਆ ਡੇਰਾ ਕਉ ਸ੍ਰਮੁ ਕਰਿ ਘਾਲੈ ॥

One puts so much effort into the worldly abode ,

ਜਾ ਕਾ ਤਸੂ ਨਹੀ ਸੰਗਿ ਚਾਲੈ ॥

from which not an iota will accompany him after death.

ਉਆ ਡੇਰਾ ਕੀ ਸੇ ਮਿਤਿ ਜਾਨੈ ॥

The worth of the truly permanent abode is known only to the one,

ਜਾ ਕਉ ਦ੍ਰਿਸਟਿ ਪੂਰਨ ਭਗਵਾਨੈ ॥

upon whom is the grace of the perfect God.

ਡੇਰਾ ਨਿਹਚਲੁ ਸਚੁ ਸਾਧਸੰਗਿ ਪਾਇਆ ॥

By joining the holy congregation, those who attain that imperishable abode,

ਨਾਨਕ ਤੇ ਜਨ ਨਹ ਡੋਲਾਇਆ ॥੨੯॥

O' Nanak, those devotees never waver on account of worldly abode. ||29||

ਸਲੋਕੁ ॥

Shalok:

ਢਾਹਨ ਲਾਰੋ ਧਰਮ ਰਾਇ ਕਿਨਹਿ ਨ ਘਾਲਿਓ ਬੰਧ ॥

When the righteous judge begins to destroy someone, none can put a stop to it.

ਨਾਨਕ ਉਬਰੇ ਜਪਿ ਹਰੀ ਸਾਧਸੰਗਿ ਸਨਬੰਧ ॥੧॥

O' Nanak, those who meditate on God in the holy congregation are saved from the vices.

ਪਉੜੀ ॥

Pauree:

ਢਢਾ ਢੁਢਤ ਕਹ ਫਿਰਹੁ ਢੁਢਨੁ ਇਆ ਮਨ ਮਾਹਿ ॥

Dhadha: Where are you wandering? Look for God in your own mind.

ਸੰਗਿ ਤੁਹਾਰੈ ਪ੍ਰਭੁ ਬਸੈ ਬਨੁ ਬਨੁ ਕਹਾ ਫਿਰਾਹਿ ॥

God is dwelling within you, so why are you searching for Him from forest to forest?

ਢੇਰੀ ਢਾਹਹੁ ਸਾਧਸੰਗਿ ਅਹੰਬੁਧਿ ਬਿਕਰਾਲ ॥

Join the holy congregation and demolish the pile of your dreadful arrogance.

ਸੁਖੁ ਪਾਵਹੁ ਸਹਜੇ ਬਸਹੁ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥

You would attain peace and equipoise and would be delighted upon realizing the sight of God.

ਢੇਰੀ ਜਾਮੈ ਜਮਿ ਮਰੈ ਗਰਭ ਜੋਨਿ ਦੁਖ ਪਾਇ ॥

It is because of this load of ego that one suffers through the rounds of birth and death.

ਮੋਹ ਮਗਨ ਲਪਟਤ ਰਹੈ ਹਉ ਹਉ ਆਵੈ ਜਾਇ ॥

Engrossed in emotional attachment, because of self-conceit one continues in the cycle of birth and death.

ਢਹਤ ਢਹਤ ਅਬ ਢਹਿ ਪਰੇ ਸਾਧ ਜਨਾ ਸਰਨਾਇ ॥

Slowly and steadily, those who come to the refuge of the Guru and totally surrender themselves,

ਦੁਖ ਕੇ ਢਾਹੇ ਕਾਟਿਆ ਨਾਨਕ ਲੀਏ ਸਮਾਇ ॥੩੦॥

their sufferings end and O' Nanak, God unites them with Himself. ||30||

ਸਲੋਕੁ ॥

Shalok:

ਜਹ ਸਾਧੂ ਗੋਬਿਦ ਭਜਨੁ ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ ॥

O' Nanak, where the saints always meditate and sing the praises of God,

ਣਾ ਹਉ ਣਾ ਤੂੰ ਣਹ ਢੁਟਹਿ ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਦੂਤ ॥੧॥

the righteous judge warns the demons of death never to go near that place. If you ever go there, then neither you nor I shall escape punishment.

ਪਉੜੀ ॥

Pauree:

ਣਾਣਾ ਰਣ ਤੇ ਸੀਝੀਐ ਆਤਮ ਜੀਤੈ ਕੋਇ ॥

Nanna: That devotee alone wins the battle of life who wins over self-conceit.

ਹਉਮੈ ਅਨ ਸਿਉ ਲਰਿ ਮਰੈ ਸੇ ਸੇਭਾ ਦੂ ਹੋਇ ॥

One who destroys his self-conceit while fighting against ego and duality becomes a renowned warrior.

ਮਣੀ ਮਿਟਾਇ ਜੀਵਤ ਮਰੈ ਗੁਰ ਪੂਰੇ ਉਪਦੇਸ ॥

Following the perfect Guru's teachings, the person who eradicates his ego and remains unattached to the worldly distractions while still living,

ਮਨੁਆ ਜੀਤੈ ਹਰਿ ਮਿਲੈ ਤਿਹ ਸੂਰਤਣ ਵੇਸ ॥

conquers his mind like a warrior and realizes God.

ਣਾ ਕੇ ਜਾਣੈ ਆਪਣੇ ਏਕਹਿ ਟੇਕ ਅਧਾਰ ॥

One who deems God as his only support and considers no one else as his own.

ਰੈਣਿ ਦਿਣਸੁ ਸਿਮਰਤ ਰਹੈ ਸੇ ਪ੍ਰਭੁ ਪੁਰਖੁ ਅਪਾਰ ॥

He always meditates on the Infinite God.

ਰੇਣ ਸਗਲ ਇਆ ਮਨੁ ਕਰੈ ਏਉ ਕਰਮ ਕਮਾਇ ॥

He becomes so humble that he considers himself as the dust of all; one who does this,

ਹੁਕਮੈ ਬੂਝੈ ਸਦਾ ਸੁਖੁ ਨਾਨਕ ਲਿਖਿਆ ਪਾਇ ॥੩੧॥

understands the will of God. O' Nanak, he attains everlasting peace as per his preordained destiny.

ਸਲੋਕੁ ॥

Shalok:

ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪਉ ਤਿਸੈ ਪ੍ਰਭੁ ਮਿਲਾਵੈ ਮੇਹਿ ॥

I would dedicate my body, mind and wealth to the one through whom I can realize God.

ਨਾਨਕ ਭ੍ਰਮ ਭਉ ਕਾਟੀਐ ਚੂਕੈ ਜਮ ਕੀ ਜੋਹ ॥੧॥

O' Nanak, all our doubt and fear is erased and even the fear of death goes away upon realizing God.

ਪਉੜੀ ॥

Pauree:

ਤਤਾ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਗੁਣ ਨਿਧਿ ਗੋਬਿਦ ਰਾਇ ॥

Tatta, an alphabet: Embrace love for the sovereign God, the treasure of virtues.

ਫਲ ਪਾਵਹਿ ਮਨ ਬਾਛਤੇ ਤਪਤਿ ਤੁਹਾਰੀ ਜਾਇ ॥

You would attain the fruits of your mind's desires and your yearning for the worldly possessions would go away.

ਤ੍ਰਾਸ ਮਿਟੈ ਜਮ ਪੰਥ ਕੀ ਜਾਸੁ ਬਸੈ ਮਨਿ ਨਾਉ ॥

In whose heart dwells the Name of God, his fear of death ends.

ਗਤਿ ਪਾਵਹਿ ਮਤਿ ਹੋਇ ਪ੍ਰਗਾਸ ਮਹਲੀ ਪਾਵਹਿ ਠਾਉ ॥

He attains supreme spiritual state, his intellect is enlightened with divine knowledge and he remains focused on the meditation on God.

ਤਾਹੁ ਸੰਗਿ ਨ ਧਨੁ ਚਲੈ ਗਿਰੂ ਜੋਬਨ ਨਹ ਰਾਜ ॥

Wealth, home, youth or power would not accompany you in the end.

ਸੰਤਸੰਗਿ ਸਿਮਰਤ ਰਹਹੁ ਇਹੈ ਤੁਹਾਰੈ ਕਾਜ ॥

In the holy congregation meditate on Naam, which alone would be of use to you in the end.

ਤਾਤਾ ਕਛੁ ਨ ਹੋਈ ਹੈ ਜਉ ਤਾਪ ਨਿਵਾਰੈ ਆਪ ॥

When God Himself eradicates our malady of ego then no sorrow afflicts us.

ਪ੍ਰਤਿਪਾਲੈ ਨਾਨਕ ਹਮਹਿ ਆਪਹਿ ਮਾਈ ਬਾਪ ॥੩੨॥

O' Nanak, God Himself cherishes us like our mother and father. ||32||

ਸਲੋਕੁ ॥

Shalok:

ਥਾਕੇ ਬਹੁ ਬਿਧਿ ਘਾਲਤੇ ਤ੍ਰਿਪਤਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਥ ॥

People are exhausted struggling in all sorts of ways but their yearning for Maya is not satiated.

ਸੰਚਿ ਸੰਚਿ ਸਾਕਤ ਮੁਏ ਨਾਨਕ ਮਾਇਆ ਨ ਸਾਥ ॥੧॥

O' Nanak, the cynics spiritually die amassing more and more worldly wealth but the Maya does not go with them in the end. ||1||

ਪਉੜੀ ॥

Pauree:

ਥਥਾ ਥਿਰੁ ਕੇਉ ਨਹੀ ਕਾਇ ਪਸਾਰਹੁ ਪਾਵ ॥

Thatha, an alphabet: No one is going to stay in this world forever. Why do you keep expanding your worldly possessions?

ਅਨਿਕ ਬੰਚ ਬਲ ਛਲ ਕਰਹੁ ਮਾਇਆ ਏਕ ਉਪਾਵ ॥

You commit so many fraudulent and deceitful actions while chasing Maya.

ਥੈਲੀ ਸੰਚਹੁ ਸ੍ਰਮੁ ਕਰਹੁ ਥਾਕਿ ਪਰਹੁ ਗਾਵਾਰ ॥

O' fool, you wear down working hard for the sake of worldly wealth.

ਮਨ ਕੈ ਕਾਮਿ ਨ ਆਵਈ ਅੰਤੇ ਅਉਸਰ ਬਾਰ ॥

But in the end this worldly wealth shall be of no use to your soul.

ਥਿਤਿ ਪਾਵਹੁ ਗੋਬਿਦ ਭਜਹੁ ਸੰਤਹ ਕੀ ਸਿਖ ਲੇਹੁ ॥

Attain spiritual peace by meditating on God through the Guru's teachings.

ਪ੍ਰੀਤਿ ਕਰਹੁ ਸਦ ਏਕ ਸਿਉ ਏਆ ਸਾਚਾ ਅਸਨੇਹੁ ॥

Always embrace love for God, this is the only true love!

ਕਾਰਨ ਕਰਨ ਕਰਾਵਨੇ ਸਭ ਬਿਧਿ ਏਕੈ ਹਾਥ ॥

O' God, You are the doer, the cause of causes and everything is under Your command.

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਹਿ ਨਾਨਕ ਜੰਤ ਅਨਾਥ ॥੩੩॥

O' Nanak, helpless beings are engaged in whatever task You assign them.

|33|

ਸਲੋਕੁ ॥

Shalok:

ਦਾਸਹ ਏਕੁ ਨਿਹਾਰਿਆ ਸਭੁ ਕਛੁ ਦੇਵਨਹਾਰ ॥

The devotees of God has realized that God is the bestower of everything.

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਰਹਹਿ ਨਾਨਕ ਦਰਸ ਅਧਾਰ ॥੧॥

O' Nanak, depending only on the support of God they meditate on Him with each and every breath. ||1||

ਪਉੜੀ ॥

Pauree:

ਦਦਾ ਦਾਤਾ ਏਕੁ ਹੈ ਸਭ ਕਉ ਦੇਵਨਹਾਰ ॥

Dada, an alphabet: God is the only one benefactor, who gives to all.

ਦੇਦੇ ਤੇਟਿ ਨ ਆਵਈ ਅਗਨਤ ਭਰੇ ਭੰਡਾਰ ॥

His countless treasures are always full, no shortage ever occurs while He gives.

ਦੈਨਹਾਰੁ ਸਦ ਜੀਵਨਹਾਰਾ ॥

The Great Giver is there forever.

ਮਨ ਮੂਰਖ ਕਿਉ ਤਾਹਿ ਬਿਸਾਰਾ ॥

O' my foolish mind, why have you forgotten Him?

ਦੇਸੁ ਨਹੀ ਕਾਹੂ ਕਉ ਮੀਤਾ ॥

O' my friend, no one can be blamed for forsaking God,

ਮਾਇਆ ਮੇਹ ਬੰਧੁ ਪ੍ਰਭਿ ਕੀਤਾ ॥

because God has created the barrier of emotional attachment to Maya which makes one to forsake God.

ਦਰਦ ਨਿਵਾਰਹਿ ਜਾ ਕੇ ਆਪੇ ॥

Those, whose pain from affliction to Maya is removed by God Himself.

ਨਾਨਕ ਤੇ ਤੇ ਗੁਰਮੁਖਿ ਧ੍ਰਾਪੇ ॥੩੪॥

O' Nanak, those Guru's follower are liberated from the craving for Maya.
||34||

ਸਲੋਕੁ ॥

Shalok:

ਧਰ ਜੀਅਰੇ ਇਕ ਟੇਕ ਤੂ ਲਾਹਿ ਬਿਡਾਨੀ ਆਸ ॥

O my soul, give up your hopes in others and rely on the support of God alone.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੧॥

O Nanak, every task is accomplished successfully by meditating on Naam.
||1||

ਪਉੜੀ ॥

Pauree:

ਧਧਾ ਧਾਵਤ ਤਉ ਮਿਟੈ ਸੰਤਸੰਗਿ ਹੋਇ ਬਾਸੁ ॥

Dhadha, an alphabet: One's wanderings after worldly wealth stops only when one is blessed with the holy congregation.

ਧੁਰ ਤੇ ਕਿਰਪਾ ਕਰਹੁ ਆਪਿ ਤਉ ਹੋਇ ਮਨਹਿ ਪਰਗਾਸੁ ॥

O' God, on whom You bestow Your grace, his mind is enlightened with the divine knowledge and his wandering after Maya ends.

ਧਨੁ ਸਾਚਾ ਤੇਉ ਸਚ ਸਾਹਾ ॥

Those who have the wealth of Naam are truly wealthy,

ਹਰਿ ਹਰਿ ਪੁੰਜੀ ਨਾਮ ਬਿਸਾਹਾ ॥

and they deal only in the wealth of Naam.

ਧੀਰਜੁ ਜਸੁ ਸੇਭਾ ਤਿਹ ਬਨਿਆ ॥

Patience, glory and honor come to those,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸ੍ਰਵਨ ਜਿਹ ਸੁਨਿਆ ॥

who listen to God's Name with full concentration.

ਗੁਰਮੁਖਿ ਜਿਹ ਘਟਿ ਰਹੇ ਸਮਾਈ ॥

Those Guru's followers in whose heart enshrines the Name of God.

ਨਾਨਕ ਤਿਹ ਜਨ ਮਿਲੀ ਵਡਾਈ ॥੩੫॥

O Nanak, they receive honor here and hereafter. ||35||

ਸਲੋਕੁ ॥

Shalok:

ਨਾਨਕ ਨਾਮੁ ਨਾਮੁ ਜਪੁ ਜਪਿਆ ਅੰਤਰਿ ਬਾਹਰਿ ਰੰਗਿ ॥

O Nanak, those who have lovingly meditated on Naam while engaged in their daily chores,

ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਨਰਕੁ ਨਾਹਿ ਸਾਧਸੰਗਿ ॥੧॥

they dwell in the holy congregation and by following the teachings from the Perfect Guru, they are not afflicted by the intense sufferings ||1||

ਪਉੜੀ ॥

Pauree:

ਨੰਨਾ ਨਰਕਿ ਪਰਹਿ ਤੇ ਨਾਹੀ ॥

Nanna, an alphabet: Those are not afflicted by the intense suffering,

ਜਾ ਕੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਬਸਾਹੀ ॥

in whose heart and body dwells Naam.

ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਜੇ ਜਪਤੇ ॥

Those Guru's followers who meditate on the treasure of Naam,

ਬਿਖੁ ਮਾਇਆ ਮਹਿ ਨਾ ਓਇ ਖਪਤੇ ॥

are not ruined in the entanglements of poisonous worldly wealth.

ਨੰਨਾਕਾਰੁ ਨ ਹੇਤਾ ਤਾ ਕਹੁ ॥

Maya cannot cause any hurdle in the life of those,

ਨਾਮੁ ਮੰਤ੍ਰੁ ਗੁਰਿ ਦੀਨੋ ਜਾ ਕਹੁ ॥

whom the Guru has given the Mantra of Naam.

ਨਿਧਿ ਨਿਧਾਨ ਹਰਿ ਅੰਮ੍ਰਿਤ ਪੂਰੇ ॥

Those whose hearts are brimful with the ambrosial nectar of God's Name, the treasure of virtues.

ਤਹ ਬਾਜੇ ਨਾਨਕ ਅਨਹਦ ਤੂਰੇ ॥੩੬॥

O Nanak, they feel so blissful as if the continuous celestial melody from various musical instruments vibrates within them. ||36||

ਸਲੋਕੁ ॥

Shalok:

ਪਤਿ ਰਾਖੀ ਗੁਰਿ ਪਾਰਬ੍ਰਹਮ ਤਜਿ ਪਰਪੰਚ ਮੋਹ ਬਿਕਾਰ ॥

The honor of the one who sheds worldly attachments, hypocrisy and other such evils is saved by the Guru, the embodiment of God.

ਨਾਨਕ ਸੋਊ ਆਰਾਧੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੧॥

O' Nanak, we should meditate on God whose virtues and glory has no limit. ||1||

ਪਉੜੀ ॥

Pauree:

ਪਪਾ ਪਰਮਿਤਿ ਪਾਰੁ ਨ ਪਾਇਆ ॥

Pappa (an alphabet): God is beyond any estimation; His limits cannot be found.

ਪਤਿਤ ਪਾਵਨ ਅਗਮ ਹਰਿ ਰਾਇਆ ॥

The Sovereign God is incomprehensible and Purifier of sinners.

ਹੇਤ ਪੁਨੀਤ ਕੇਟ ਅਪਰਾਧੁ ॥

Millions of those sinners become immaculate,

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਹਿ ਮਿਲਿ ਸਾਧੁ ॥

who follow the Guru's teachings and meditate on the ambrosial Naam.

ਪਰਪਚ ਧੋਹ ਮੋਹ ਮਿਟਨਾਈ ॥

Hypocrisy, fraud and emotional attachment are eliminated of the one,

ਜਾ ਕਉ ਰਾਖਹੁ ਆਪਿ ਗੁਸਾਈ ॥

whom You Yourself save, O' the Master of the World.

ਪਾਤਿਸਾਹੁ ਛਤ੍ਰ ਸਿਰ ਸੇਉ ॥

God Himself is the Supreme King, with the royal canopy over His Head.

ਨਾਨਕ ਦੂਸਰ ਅਵਰੁ ਨ ਕੋਉ ॥੩੭॥

O' Nanak, none other is equal to Him . ||37||

ਸਲੋਕੁ ॥

Shalok:

ਫਾਹੇ ਕਾਟੇ ਮਿਟੇ ਗਵਨ ਫਤਿਹ ਭਈ ਮਨਿ ਜੀਤ ॥

By controlling the mind, victory over evil impulses is attained, bonds of Maya are snapped and wandering after worldly riches vanishes.

ਨਾਨਕ ਗੁਰ ਤੇ ਥਿਤ ਪਾਈ ਫਿਰਨ ਮਿਟੇ ਨਿਤ ਨੀਤ ॥੧॥

O' Nanak, when the Guru blesses the stability of mind, the wandering after worldly things ends. ||1||

ਪਉੜੀ ॥

Pauree:

ਫਫਾ ਫਿਰਤ ਫਿਰਤ ਤੂ ਆਇਆ ॥

Faffa (alphabet): O' my friend, you have wandered through many births in different species and

ਦੁਲਭ ਦੇਹ ਕਲਿਜੁਗ ਮਹਿ ਪਾਇਆ ॥

now you have been blessed with the precious human life in the world.

ਫਿਰਿ ਇਆ ਅਉਸਰੁ ਚਰੈ ਨ ਹਾਥਾ ॥

You may never get this opportunity again.

ਨਾਮੁ ਜਪਹੁ ਤਉ ਕਟੀਅਹਿ ਫਾਸਾ ॥

If you meditate on Naam, your worldly bonds of Maya would be cut away.

ਫਿਰਿ ਫਿਰਿ ਆਵਨ ਜਾਨੁ ਨ ਹੋਈ ॥

You shall not have to go through the cycles of birth and death.

ਏਕਹਿ ਏਕ ਜਪਹੁ ਜਪੁ ਸੇਈ ॥

Therefore, always meditate on God alone.

ਕਰਹੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਕਰਨੈਹਾਰੇ ॥

O' the creator-God, bestow Your mercy and

ਮੇਲਿ ਲੇਹੁ ਨਾਨਕ ਬੇਚਾਰੇ ॥੩੮॥

unite this helpless being, Nanak, with Yourself. ||38||

ਸਲੋਕੁ ॥

Shalok:

ਬਿਨਉ ਸੁਨਹੁ ਤੁਮ ਪਾਰਬ੍ਰਹਮ ਦੀਨ ਦਇਆਲ ਗੁਪਾਲ ॥

O' all pervading God, merciful Master of the meek, listen to this prayer of mine,

ਸੁਖ ਸੰਪੈ ਬਹੁ ਭੋਗ ਰਸ ਨਾਨਕ ਸਾਧ ਰਵਾਲ ॥੧॥

Nanak says, for him the service of the saints is such a wealth that it provides him with all comforts and the enjoyment of many pleasures. ||1||

ਪਉੜੀ ॥

Pauree:

ਬਬਾ ਬ੍ਰਹਮੁ ਜਾਨਤ ਤੇ ਬ੍ਰਹਮਾ ॥

Babba, (alphabet): The true brahmans are those who understand God's will.

ਬੈਸਨੇ ਤੇ ਗੁਰਮੁਖਿ ਸੁਚ ਧਰਮਾ ॥

The true vaishnavas (devotees) are those who follow the Guru's teachings and practice the religion of spiritual purity.

ਬੀਰਾ ਆਪਨ ਬੁਰਾ ਮਿਟਾਵੈ ॥

The truly brave person is the one who eradicates his own evil intellect and

ਤਾਹੁ ਬੁਰਾ ਨਿਕਟਿ ਨਹੀ ਆਵੈ ॥

no evil thoughts come in his mind.

ਬਾਧਿਓ ਆਪਨ ਹਉ ਹਉ ਬੰਧਾ ॥

One remains bound by the chains of one's own ego and self conceit.

ਦੇਸੁ ਦੇਤ ਆਗਹ ਕਉ ਅੰਧਾ ॥

The spiritually blind blames others for all his problems.

ਬਾਤ ਚੀਤ ਸਭ ਰਹੀ ਸਿਆਨਪ ॥

But all this smart talks and clever tricks are of no use at all.

ਜਿਸਹਿ ਜਨਾਵਹੁ ਸੇ ਜਾਨੈ ਨਾਨਕ ॥੩੯॥

O' God, only that person understands the righteous life style whom You Yourself inspire, says Nanak. ||39||

ਸਲੋਕੁ ॥

Shalok:

ਭੈ ਭੰਜਨ ਅਘ ਦੂਖ ਨਾਸ ਮਨਹਿ ਅਰਾਧਿ ਹਰੇ ॥

With loving devotion meditate on God, the destroyer of fear, sins and sorrows.

ਸੰਤਸੰਗ ਜਿਹ ਰਿਦ ਬਸਿਓ ਨਾਨਕ ਤੇ ਨ ਭ੍ਰਮੇ ॥੧॥

O' Nanak, in whose heart God comes to dwell in the holy congregation, they do not wander in illusion. ||1||

ਪਉੜੀ ॥

Pauree:

ਭਭਾ ਭਰਮੁ ਮਿਟਾਵਹੁ ਅਪਨਾ ॥

Bhabha, an alphabet: Cast out your worldly doubt and delusion

ਇਆ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨਾ ॥

because this entire world is like a dream.

ਭਰਮੇ ਸੁਰਿ ਨਰ ਦੇਵੀ ਦੇਵਾ ॥

The angels, human beings, gods and goddesses are known to be deluded in doubt.

ਭਰਮੇ ਸਿਧ ਸਾਧਿਕ ਬ੍ਰਹਮੇਵਾ ॥

Even the yogis, adepts and angel like Brahma are known to wander in illusion.

ਭਰਮਿ ਭਰਮਿ ਮਾਨੁਖ ਡਹਕਾਏ ॥

Wandering repeatedly in this illusion has ruined many human beings.

ਦੁਤਰ ਮਹਾ ਬਿਖਮ ਇਹ ਮਾਏ ॥

It is very difficult to swim across this treacherous ocean of Maya.

ਗੁਰਮੁਖਿ ਕ੍ਰਮ ਭੈ ਮੋਹ ਮਿਟਾਇਆ ॥

Those Guru's followers who have removed all superstition, fear and worldly attachment.

ਨਾਨਕ ਤੇਹ ਪਰਮ ਸੁਖ ਪਾਇਆ ॥੪੦॥

have attained supreme bliss, O' Nanak. ||40||

ਸਲੋਕੁ ॥

Shalok:

ਮਾਇਆ ਡੋਲੈ ਬਹੁ ਬਿਧੀ ਮਨੁ ਲਪਟਿਓ ਤਿਹ ਸੰਗ ॥

In many different ways, human mind keeps wavering for the sake of Maya and remains clinging to it.

ਮਾਗਨ ਤੇ ਜਿਹ ਤੁਮ ਰਖਹੁ ਸੁ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ ॥੧॥

O' God, the one whom You restrain from begging only for worldly wealth is imbued with the love of Your Name, says Nanak. ||1||

ਪਉੜੀ ॥

Pauree:

ਮਮਾ ਮਾਗਨਹਾਰ ਇਆਨਾ ॥ ਦੇਨਹਾਰ ਦੇ ਰਹਿਓ ਸੁਜਾਨਾ ॥

Mamma, an alphabet: How ignorant is the beggar who doesn't realize that the all-knowing Giver is already giving us so many things, even without our asking.

ਜੇ ਦੀਨੈ ਸੇ ਏਕਹਿ ਬਾਰ ॥

Whatever God has to give, He gives all at one time.

ਮਨ ਮੂਰਖ ਕਹ ਕਰਹਿ ਪੁਕਾਰ ॥

O foolish mind, why do you complain, and cry out so loud?

ਜਉ ਮਾਗਹਿ ਤਉ ਮਾਗਹਿ ਬੀਆ ॥

Whenever you ask for something, you ask for things other than Naam;

ਜਾ ਤੇ ਕੁਸਲ ਨ ਕਾਹੂ ਥੀਆ ॥

from those things, no one has ever attained spiritual peace.

ਮਾਗਨਿ ਮਾਗ ਤ ਏਕਹਿ ਮਾਗ ॥

If you must ask for something then ask only for Naam,

ਨਾਨਕ ਜਾ ਤੇ ਪਰਹਿ ਪਰਾਗ ॥੪੧॥

by which you would swim across the ocean of Maya, says Nanak. ||41||

ਸਲੋਕ ॥

Shalok:

ਮਤਿ ਪੂਰੀ ਪਰਧਾਨ ਤੇ ਗੁਰ ਪੂਰੇ ਮਨ ਮੰਤ ॥

Perfect is the intellect and most distinguished is the reputation of those who enshrine in their mind the teachings of the Perfect Guru.

ਜਿਹ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪੁਨਾ ਨਾਨਕ ਤੇ ਭਗਵੰਤ ॥੧॥

O' Nanak, very fortunate are those who have realized the beloved God. ||1||

ਪਉੜੀ ॥

Pauree:

ਮਮਾ ਜਾਹੂ ਮਰਮੁ ਪਛਾਨਾ ॥

Mamma, an alphabet: One who has understood the secret that God is always with us,

ਭੇਟਤ ਸਾਧਸੰਗ ਪਤੀਆਨਾ ॥

joining the holy congregation he fully convinces his mind about this belief.

ਦੁਖ ਸੁਖ ਉਆ ਕੈ ਸਮਤ ਬੀਚਾਰਾ ॥

He considers both pleasure and pain as the same.

ਨਰਕ ਸੁਰਗ ਰਹਤ ਅਉਤਾਰਾ ॥

He is saved from the effects of extreme sufferings and pleasures.

ਤਾਹੂ ਸੰਗ ਤਾਹੂ ਨਿਰਲੇਪਾ ॥

He beholds God both within and detached from him.

ਪੂਰਨ ਘਟ ਘਟ ਪੁਰਖ ਬਿਸੇਖਾ ॥

He beholds the perfect God pervading each and every heart.

ਉਆ ਰਸ ਮਹਿ ਉਆਹੂ ਸੁਖੁ ਪਾਇਆ ॥

He attains peace by enjoying the pleasure of that belief

ਨਾਨਕ ਲਿਪਤ ਨਹੀ ਤਿਹ ਮਾਇਆ ॥੪੨॥

O Nanak, Maya does not affect him at all. ||42||

ਸਲੋਕੁ ॥

Shalok:

ਯਾਰ ਮੀਤ ਸੁਨਿ ਸਾਜਨਹੁ ਬਿਨੁ ਹਰਿ ਛੁਟਨੁ ਨਾਹਿ ॥

Listen, O' my dear friends and companions, without meditating on God's Name there can be no deliverance from worldly bonds.

ਨਾਨਕ ਤਿਹ ਬੰਧਨ ਕਟੇ ਗੁਰ ਕੀ ਚਰਨੀ ਪਾਹਿ ॥੧॥

O' Nanak, only the worldly bonds of those persons are cut off who seek the shelter of the Guru. ||1||

ਪਵੜੀ ॥

Pauree:

ਯਯਾ ਜਤਨ ਕਰਤ ਬਹੁ ਬਿਧੀਆ ॥

Yayya, an alphabet: One tries to obtain release from worldly bonds in many ways,

ਏਕ ਨਾਮ ਬਿਨੁ ਕਹ ਲਉ ਸਿਧੀਆ ॥

but without meditating on Naam, one cannot succeed.

ਯਾਹੂ ਜਤਨ ਕਰਿ ਹੋਤ ਛੁਟਾਰਾ ॥

The efforts by which freedom from worldly bonds can be attained

ਉਆਹੂ ਜਤਨ ਸਾਧ ਸੰਗਾਰਾ ॥

those efforts are joining the holy congregation.

ਯਾ ਉਬਰਨ ਧਾਰੈ ਸਭੁ ਕੇਉ ॥

Though everyone entertains the ideas of freedom from worldly bonds,

ਉਆਹਿ ਜਪੇ ਬਿਨੁ ਉਬਰ ਨ ਹੋਉ ॥

yet, there can be no release from bonds of Maya without remembering God.

ਯਾਹੂ ਤਰਨ ਤਾਰਨ ਸਮਰਾਥਾ ॥

O' God, like a ship, You alone are capable of taking us across this worldly ocean.

ਰਾਖਿ ਲੇਹੁ ਨਿਰਗੁਨ ਨਰਨਾਥਾ ॥

O' God, please save us, the evil beings!

ਮਨ ਬਚ ਕ੍ਰਮ ਜਿਹ ਆਪਿ ਜਨਾਈ ॥

O' God, they in whose minds, words and deeds, You Yourself instill the spiritual wisdom,

ਨਾਨਕ ਤਿਹ ਮਤਿ ਪ੍ਰਗਟੀ ਆਈ ॥੪੩॥

their intellect is enlightened and they are released from the worldly bond, says Nanak. ||43||

ਸਲੋਕੁ ॥

Shalok:

ਰੇਸੁ ਨ ਕਾਹੁ ਸੰਗ ਕਰਹੁ ਆਪਨ ਆਪੁ ਬੀਚਾਰਿ ॥

Do not be angry with anyone else; instead look within your own self.

ਹੋਇ ਨਿਮਾਨਾ ਜਗਿ ਰਹਹੁ ਨਾਨਕ ਨਦਰੀ ਪਾਰਿ ॥੧॥

O' Nanak, if you live in this world remaining humble then by God's Grace you would swim across this worldly ocean of vices. ||1||

ਪਉੜੀ ॥

Pauree:

ਰਾਰਾ ਰੇਨ ਹੇਤ ਸਭ ਜਾ ਕੀ ॥ ਤਜਿ ਅਭਿਮਾਨੁ ਛੁਟੈ ਤੇਰੀ ਬਾਕੀ ॥

Rarra (an alphabet): Shed your ego before the Guru, before whom all the rest of the world becomes humble like dust, so that the balance of your account of the past sins may be wiped off.

ਰਣਿ ਦਰਗਹਿ ਤਉ ਸੀਝਹਿ ਭਾਈ ॥

O' brother, you would win the battle of life and obtain honor in God's courts.

ਜਉ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਈ ॥

only when through the Guru's teachings, you would attune your mind to God's Name.

ਰਹਤ ਰਹਤ ਰਹਿ ਜਾਹਿ ਬਿਕਾਰਾ ॥

All the vices are eradicated slowly and steadily,

ਗੁਰ ਪੂਰੇ ਕੈ ਸਬਦਿ ਅਪਾਰਾ ॥

by reflecting on the perfect Guru's words of infinite spiritual wisdom.

ਰਾਤੇ ਰੰਗ ਨਾਮ ਰਸ ਮਾਤੇ ॥

They remain imbued with God's Love and elated with the nectar of Naam,

ਨਾਨਕ ਹਰਿ ਗੁਰ ਕੀਨੀ ਦਾਤੇ ॥੪੪॥

whom the Guru has blessed with the gift of Naam, says Nanak. ||44||

ਸਲੋਕੁ ॥

Shalok:

ਲਾਲਚ ਝੂਠ ਬਿਖੈ ਬਿਆਧਿ ਇਆ ਦੇਹੀ ਮਹਿ ਬਾਸ ॥

Ordinarily, this body remains afflicted with greed, falsehood and vices,

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮੁਖਿ ਪੀਆ ਨਾਨਕ ਸੂਖਿ ਨਿਵਾਸ ॥੧॥but the Guru's follower who has partaken the ambrosial nectar of God's Name, lives in peace, says Nanak. ||1||

ਪਉੜੀ ॥

Pauree:

ਲਲਾ ਲਾਵਉ ਅਉਖਧ ਜਾਹੁ ॥

Lalla, an alphabet: Whoever takes the medicine of Naam,

ਦੂਖ ਦਰਦ ਤਿਹ ਮਿਟਹਿ ਖਿਨਾਹੁ ॥

the spiritual pains and sorrows of that person vanish in an instant.

ਨਾਮ ਅਉਖਧੁ ਜਿਹ ਰਿਦੈ ਹਿਤਾਵੈ ॥

One in whose heart the medicine of God's Name is dear,

ਤਾਹਿ ਰੋਗੁ ਸੁਪਨੈ ਨਹੀ ਆਵੈ ॥

that person is not afflicted by any spiritual malady or vices even in dreams.

ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ ॥

O' brothers, this medicine of God's Name is present in all hearts,

ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ ॥

but without the perfect Guru's teachings, no one knows the way to use it.

ਗੁਰਿ ਪੂਰੈ ਸੰਜਮੁ ਕਰਿ ਦੀਆ ॥

The Perfect Guru has laid down the precautions to use it.

ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੂਖ ਨ ਥੀਆ ॥੪੫॥O' Nanak, one who uses it and sticks to the precautions, does not endure any sorrow again. ||45||

ਸਲੋਕੁ ॥

Shalok:

ਵਾਸੁਦੇਵ ਸਰਬਤ੍ਰੁ ਮੈ ਊਨ ਨ ਕਤਹੁ ਠਾਇ ॥

God is pervading everywhere. There is no place where He does not exist.

ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਹੈ ਨਾਨਕ ਕਾਇ ਦੁਰਾਇ ॥੧॥

O' Nanak, always and everywhere God is with us. What could be hidden from Him? ||1||

ਪਉੜੀ ॥

Pauree:

ਵਾਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੁ ॥

Vaava, an alphabet: We should not have enmity with anyone,

ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੁ ॥

because God pervades each and every heart.

ਵਾਸੁਦੇਵ ਜਲ ਥਲ ਮਹਿ ਰਵਿਆ ॥

Yes, God is permeating all waters and the lands.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਵਿਰਲੈ ਹੀ ਗਵਿਆ ॥

However, rare is the one who through the Guru's grace, has realized Him.

ਵੈਰ ਵਿਰੋਧ ਮਿਟੇ ਤਿਹ ਮਨ ਤੇ ॥

All enmity and hostility is erased from the mind of those

ਹਰਿ ਕੀਰਤਨੁ ਗੁਰਮੁਖਿ ਜੋ ਸੁਨਤੇ ॥

Guru's followers, who listen to God's praises.

ਵਰਨ ਚਿਹਨ ਸਗਲਹ ਤੇ ਰਹਤਾ ॥

they rise above the notion of all social classes and status symbols.

ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਰਮੁਖਿ ਜੋ ਕਹਤਾ ॥੪੬॥

O' Nanak, the Guru's followers who meditate on God's Name attain this state of mind. ||46||

ਸਲੋਕੁ ॥

Shalok:

ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਨੀਆ ਸਾਕਤ ਮੁਗਧ ਅਜਾਨ ॥

The foolish, ignorant and cynics spend their entire life indulging in their false pride and ego.

ੜੜਕਿ ਮੁਏ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤ ਨਾਨਕ ਕਿਰਤਿ ਕਮਾਨ ॥੧॥

O' Nanak, as the result of their deeds done under ego, they spiritually die suffering in agony like thirsty a person dies without water ||1||

ਪਉੜੀ ॥

Pauree:

ੜਾੜਾ ਝਾੜਿ ਮਿਟੈ ਸੰਗਿ ਸਾਧੂ ॥

Rarra: Inner Conflicts arising from ego are eliminated in the company of the holy

ਕਰਮ ਧਰਮ ਤਤੁ ਨਾਮ ਅਰਾਧੂ ॥

Meditation on Naam with loving devotion is the essence of all religious deeds.

ਰੂੜੇ ਜਿਹ ਬਸਿਓ ਰਿਦ ਮਾਹੀ ॥

In whose heart comes to dwell the beautiful God,

ਉਆ ਕੀ ਝਾੜਿ ਮਿਟਤ ਬਿਨਸਾਹੀ ॥

his conflict arising out of ego ceases to exist.

ੜਾੜਿ ਕਰਤ ਸਾਕਤ ਗਾਵਾਰਾ ॥

Only those foolish and faithless cynics indulge in strife and jealousy,

ਜੇਹ ਹੀਐ ਅਹੰਬੁਧਿ ਬਿਕਾਰਾ ॥

in whose heart is self-conceit and evil.

ੜਾੜਾ ਗੁਰਮੁਖਿ ਝਾੜਿ ਮਿਟਾਈ ॥

Those who have erased their egotistical conflicts by following the Guru's teachings.

ਨਿਮਖ ਮਾਹਿ ਨਾਨਕ ਸਮਝਾਈ ॥੪੭॥

O' Nanak, the Guru makes them aware of the spiritual bliss in an instant.
||47||

ਸਲੋਕੁ ॥

Shalok:

ਸਾਧੂ ਕੀ ਮਨ ਓਟ ਗਹੁ ਉਕਤਿ ਸਿਆਨਪ ਤਿਆਗੁ ॥

O' my mind, give up your clever arguments and seek the refuge of the Guru.

ਗੁਰ ਦੀਖਿਆ ਜਿਹ ਮਨਿ ਬਸੈ ਨਾਨਕ ਮਸਤਕਿ ਭਾਗੁ ॥੧॥

O' Nanak, one in whose mind resides the Guru's teachings, consider that this person has good preordained destiny. ||1||

ਪਉੜੀ ॥

Pauree:

ਸਸਾ ਸਰਨਿ ਪਰੇ ਅਬ ਹਾਰੇ ॥

Sassa: O' God, after getting tired of trying other means, we have now surrendered myself to your protection

ਸਾਸਤ੍ਰੁ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਕਾਰੇ ॥

All the scriptures, like the Shastras, the Smritis and the Vedas proclaim this.

ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਬੀਚਾਰਾ ॥

After carefully reflecting again and again I have come to the conclusion,

ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਹੀ ਛੁਟਕਾਰਾ ॥

that without meditating on God, there can be no emancipation from ego.

ਸਾਸਿ ਸਾਸਿ ਹਮ ਭੁਲਨਹਾਰੇ ॥

We make mistakes with each and every breath.

ਤੁਮ ਸਮਰਥ ਅਗਨਤ ਅਪਾਰੇ ॥

O' God, You are all powerful, infinite and Master of countless virtues.

ਸਰਨਿ ਪਰੇ ਕੀ ਰਾਖੁ ਦਇਆਲਾ ॥

O' merciful Master, we have sought Your shelter, please save our honor.

ਨਾਨਕ ਤੁਮਰੇ ਬਾਲ ਗੁਪਾਲਾ ॥੪੮॥

O' God, we are Your children, says Nanak. ||48||

ਸਲੋਕੁ ॥

Shalok:

ਖੁਦੀ ਮਿਟੀ ਤਬ ਸੁਖ ਭਏ ਮਨ ਤਨ ਭਏ ਅਰੋਗੁ ॥

When ego was removed, peace prevailed and the mind and body became healthy

ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਆਇਆ ਉਸਤਤਿ ਕਰਨੈ ਜੋਗੁ ॥੧॥

O' Nanak, then the praiseworthy God became visible everywhere. ||1||

ਪਉੜੀ ॥

Pauree:

ਖਖਾ ਖਰਾ ਸਰਾਹਉ ਤਾਹੁ ॥

Khakha: I truly praise the God with all my heart,

ਜੋ ਖਿਨ ਮਹਿ ਉਨੇ ਸੁਭਰ ਭਰਾਹੁ ॥

who, in an instant, fills to the brim the virtueless hearts with virtues.

ਖਰਾ ਨਿਮਾਨਾ ਹੋਤ ਪਰਾਨੀ ॥

When a person becomes totally humble,

ਅਨਦਿਨੁ ਜਾਪੈ ਪ੍ਰਭ ਨਿਰਬਾਨੀ ॥

then he always meditates on God who is free from the affects of Maya.

ਭਾਵੈ ਖਸਮ ਤ ਉਆ ਸੁਖੁ ਦੇਤਾ ॥

And he becomes pleasing to the Master-God who then grants him bliss.

ਪਾਰਬ੍ਰਹਮੁ ਐਸੇ ਆਗਨਤਾ ॥

Such is the limitless Supreme God,

ਅਸੰਖ ਖਤੇ ਖਿਨ ਬਖਸਨਹਾਰਾ ॥

He forgives our countless sins in an instant.

ਨਾਨਕ ਸਾਹਿਬ ਸਦਾ ਦਇਆਰਾ ॥੪੯॥

O' Nanak, the Master-God is merciful forever. ||49||

ਸਲੋਕੁ ॥

Shalok:

ਸਤਿ ਕਹਉ ਸੁਨਿ ਮਨ ਮੇਰੇ ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ ॥

Listen O' mind, I am telling you the plain truth; surrender yourself to the protection of the Sovereign God.

ਉਕਤਿ ਸਿਆਨਪ ਸਗਲ ਤਿਆਗਿ ਨਾਨਕ ਲਏ ਸਮਾਇ ॥੧॥

O' Nanak, shed all your cleverness and argumentation, the merciful God will merge you into Himself. ||1||

ਪਉੜੀ ॥

Pauree:

ਸਸਾ ਸਿਆਨਪ ਛਾਡੁ ਇਆਨਾ ॥

Sassa, an alphabet: O' my ignorant min, forsake all your cleverness.

ਹਿਕਮਤਿ ਹੁਕਮਿ ਨ ਪ੍ਰਭੁ ਪਤੀਆਨਾ ॥

God is not pleased with clever tricks and commands.

ਸਹਸ ਭਾਤਿ ਕਰਹਿ ਚਤੁਰਾਈ ॥

You may practice a thousand forms of cleverness,

ਸੰਗਿ ਤੁਹਾਰੈ ਏਕ ਨ ਜਾਈ ॥

but not even one will go along with you in the end.

ਸੇਊ ਸੇਊ ਜਪਿ ਦਿਨ ਰਾਤੀ ॥

Day and night keep meditating on God's Name,

ਰੇ ਜੀਅ ਚਲੈ ਤੁਹਾਰੈ ਸਾਥੀ ॥

O' my mind, Naam alone would go along with you.

ਸਾਧ ਸੇਵਾ ਲਾਵੈ ਜਿਹ ਆਪੈ ॥

One whom God Himself assigns to the teachings of the Guru.

ਨਾਨਕ ਤਾ ਕਉ ਦੁਖੁ ਨ ਬਿਆਪੈ ॥੫੦॥

O' Nanak, he suffers no pain or sorrow. ||50||

ਸਲੋਕੁ ॥

Shalok:

ਹਰਿ ਹਰਿ ਮੁਖ ਤੇ ਬੋਲਨਾ ਮਨਿ ਵੂਠੈ ਸੁਖੁ ਹੋਇ ॥

When God comes to enshrine in the heart by repeatedly uttering His Name then spiritual bliss is attained.

ਨਾਨਕ ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਥਾਨ ਥਨੰਤਰਿ ਸੋਇ ॥੧॥

O' Nanak, God is pervading all hearts, all places and interspaces. ||1||

ਪਉੜੀ ॥

Pauree:

ਹੇਰਉ ਘਟਿ ਘਟਿ ਸਗਲ ਕੈ ਪੂਰਿ ਰਹੇ ਭਗਵਾਨ ॥

I see that God is pervading in each and every heart.

ਹੋਵਤ ਆਏ ਸਦ ਸਦੀਵ ਦੁਖ ਭੰਜਨ ਗੁਰ ਗਿਆਨ ॥

The Guru's teachings reveals this knowledge that God, the destroyer of sorrows, has been there forever.

ਹਉ ਛੁਟਕੈ ਹੋਇ ਅਨੰਦੁ ਤਿਹ ਹਉ ਨਾਹੀ ਤਹ ਆਪਿ ॥

Bliss is attained by eradicating ego; where there is no ego, God Himself is there.

ਹਤੇ ਦੂਖ ਜਨਮਹ ਮਰਨ ਸੰਤਸੰਗ ਪਰਤਾਪ ॥

By the blessing of the company of the saints the pain of birth and death ends.

ਹਿਤ ਕਰਿ ਨਾਮ ਦ੍ਰਿੜੈ ਦਇਆਲਾ ॥

One who lovingly enshrines the Name of the Merciful God within his heart,

ਸੰਤਹ ਸੰਗਿ ਹੋਤ ਕਿਰਪਾਲਾ ॥

and dwells in the holy congregation; God bestows mercy on him.

ਓਰੈ ਕਛੁ ਨ ਕਿਨਹੁ ਕੀਆ ॥

In this world, no one accomplishes anything by himself.

ਨਾਨਕ ਸਭੁ ਕਛੁ ਪ੍ਰਭ ਤੇ ਹੂਆ ॥੫੧॥

O Nanak, whatever has happened is according to God's will. ||51||

ਸਲੋਕੁ ॥

Shalok:

ਲੇਖੈ ਕਤਹਿ ਨ ਛੂਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥

O' God, if You judge us by the account of our deeds, then we can never be saved; we make mistakes at every instant.

ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥੧॥

O' the Forgiving God, forgive us for our mistakes and ferry us across the world-ocean of vices, says Nanak ||1||

ਪਉੜੀ ॥

Pauree:

ਲੂਣ ਹਰਾਮੀ ਗੁਨਹਗਾਰ ਬੇਗਾਨਾ ਅਲਪ ਮਤਿ ॥

Human being is an ungrateful sinner with shallow understanding and considers himself as separate from God.

ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸੁਖ ਦੀਏ ਤਾਹਿ ਨ ਜਾਨਤ ਤਤ ॥

He does not know the Almighty who bestowed soul, body and comforts.

ਲਾਹਾ ਮਾਇਆ ਕਾਰਨੇ ਦਹ ਦਿਸਿ ਢੂਢਨ ਜਾਇ ॥

For the sake of worldly gain, he wanders in all the ten directions.

ਦੇਵਨਹਾਰ ਦਾਤਾਰ ਪ੍ਰਭ ਨਿਮਖ ਨ ਮਨਹਿ ਬਸਾਇ ॥

He does not enshrine God, the only benefactor, in his heart even for an instant.

ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ਇਆ ਸੰਪੈ ਮਨ ਮਾਹਿ ॥

He has amassed greed, falsehood, sin and worldly attachment in the mind.

ਲੰਪਟ ਚੇਰ ਨਿੰਦਕ ਮਹਾ ਤਿਨਹੂ ਸੰਗਿ ਬਿਹਾਇ ॥

He wastes away this life only in the company of perverts, thieves and slanderers.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਬਖਸਿ ਲੈਹਿ ਖੋਟੇ ਸੰਗਿ ਖਰੇ ॥

O' God, if it so pleases You, You can still forgive the false ones like us by keeping us in the company of the virtuous people.

ਨਾਨਕ ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ਪਾਹਨ ਨੀਰਿ ਤਰੇ ॥੫੨॥

O Nanak, if such be God's will then He can save the stone hearted people from drowning in the world ocean of vices. ||52||

ਸਲੋਕੁ ॥

Shalok:

ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਭਰਮੇ ਜਨਮ ਅਨੇਕ ॥

Engrossed in worldly pleasures, we have been wandering through many lives.

ਭਵਜਲ ਤੇ ਕਾਢਹੁ ਪ੍ਰਭੁ ਨਾਨਕ ਤੇਰੀ ਟੇਕ ॥੧॥

Nanak prays, O' God, we have now sought Your support; please pull us out of this dreadful worldly ocean of vices. ||1||

ਪਉੜੀ ॥

Pauree:

ਖੇਲਤ ਖੇਲਤ ਆਇਓ ਅਨਿਕ ਜੋਨਿ ਦੁਖ ਪਾਇ ॥

Engrossed in worldly pleasures, enduring pains and sorrow while passing through many births, one comes to this world.

ਖੇਦ ਮਿਟੇ ਸਾਧੂ ਮਿਲਤ ਸਤਿਗੁਰ ਬਚਨ ਸਮਾਇ ॥

All sufferings end upon meeting and following the teachings of the true Guru.

ਖਿਮਾ ਗਰੀ ਸਚੁ ਸੰਚਿਓ ਖਾਇਓ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ॥

One who has become compassionate, amassed the wealth of truth and has made the ambrosial Naam as his spirital food,

ਖਰੀ ਕ੍ਰਿਪਾ ਠਾਕੁਰ ਭਈ ਅਨਦ ਸੁਖ ਬਿਸੁਮ ॥

Upon him God bestows great mercy and he attains bliss and comforts.

ਖੇਪ ਨਿਬਾਹੀ ਬਹੁਤੁ ਲਾਭ ਘਰਿ ਆਏ ਪਤਿਵੰਤ ॥

One who earns the wealth of Naam through devotional worship, honorably achieves the purpose of human life.

ਖਰਾ ਦਿਲਾਸਾ ਗੁਰਿ ਦੀਆ ਆਇ ਮਿਲੇ ਭਗਵੰਤ ॥

Because the Guru gave him true support and he realized God.

ਆਪਨ ਕੀਆ ਕਰਹਿ ਆਪਿ ਆਰੈ ਪਾਛੈ ਆਪਿ ॥

O' God, this all is Your doing and You do it by Yourself; You alone support the beings both here and hereafter.

ਨਾਨਕ ਸੇਉ ਸਰਾਹੀਐ ਜਿ ਘਟਿ ਘਟਿ ਰਹਿਆ ਬਿਆਪਿ ॥੫੩॥

O' Nanak, we should praise God alone who is pervading each heart. ||53||

ਸਲੋਕੁ ॥

Shalok:

ਆਏ ਪ੍ਰਭ ਸਰਨਾਗਤੀ ਕਿਰਪਾ ਨਿਧਿ ਦਇਆਲ ॥

O' God, the treasure of mercy, we have come to Your refuge.

ਏਕ ਅਖਰੁ ਹਰਿ ਮਨਿ ਬਸਤ ਨਾਨਕ ਹੇਤ ਨਿਹਾਲ ॥੧॥

O' Nanak, those in whose heart is enshrined the eternal God, become totally blissful. ||1||

ਪਉੜੀ ॥

Pauree:

ਅਖਰ ਮਹਿ ਤ੍ਰਿਭਵਨ ਪ੍ਰਭਿ ਧਾਰੇ ॥

It is by His divine word that God created the universe.

ਅਖਰ ਕਰਿ ਕਰਿ ਬੇਦ ਬੀਚਾਰੇ ॥

It is after coining the words that the Vedas were uttered and deliberated upon.

ਅਖਰ ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾ ॥

The Shastras, Smritis and Puranas have been described through words

ਅਖਰ ਨਾਦ ਕਥਨ ਵਖਯਾਨਾ ॥

In words are written all the hymns, discourses and lectures

ਅਖਰ ਮੁਕਤਿ ਜੁਗਤਿ ਭੈ ਭਰਮਾ ॥

Through words is described the way to salvation from fear and doubt.

ਅਖਰ ਕਰਮ ਕਿਰਤਿ ਸੁਚ ਧਰਮਾ ॥

It is through words that all religious rites, worldly acts, piety and religions are described.

ਦ੍ਰਿਸ਼ਟਿਮਾਨ ਅਖਰ ਹੈ ਜੇਤਾ ॥

All that is visible is described in words.

ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਨਿਰਲੇਪਾ ॥੫੪॥

But O' Nanak, the all-pervading God Himself is beyond word. ||54||

ਸਲੋਕੁ ॥

Shalok:

ਹਥਿ ਕਲੰਮ ਅਗੰਮ ਮਸਤਕਿ ਲਿਖਾਵਤੀ ॥

The incomprehensible God has been inscribing the destiny of people according to their past deeds.

ਉਰਝਿ ਰਹਿਓ ਸਭ ਸੰਗਿ ਅਨੂਪ ਰੂਪਾਵਤੀ ॥

God of unparalleled beauty is intertwined with all.

ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਮੁਖਹੁ ਤੁਹਾਰੀਆ ॥

O' God, I cannot describe Your glory,

ਮੇਰੀ ਦੇਖਿ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀਆ ॥੧॥

because I am so fascinated seeing Your sight; I dedicate myself to You, says Nanak. ||1||

ਪਉੜੀ ॥

Pauree:

ਹੇ ਅਚੁਤ ਹੇ ਪਾਰਬ੍ਰਹਮ ਅਬਿਨਾਸੀ ਅਘਨਾਸ ॥

O' the destroyer of sins, eternal, supreme and transcendent God,

ਹੇ ਪੂਰਨ ਹੇ ਸਰਬ ਮੈ ਦੁਖ ਭੰਜਨ ਗੁਣਤਾਸ ॥

O' the Perfect, all-pervading, destroyer of sorrows and the treasure of virtues:

ਹੇ ਸੰਗੀ ਹੇ ਨਿਰੰਕਾਰ ਹੇ ਨਿਰਗੁਣ ਸਭ ਟੇਕ ॥

O' the companion of all, formless, detached from Maya and the support of all:

ਹੇ ਗੋਬਿੰਦ ਹੇ ਗੁਣ ਨਿਧਾਨ ਜਾ ਕੈ ਸਦਾ ਬਿਬੇਕ ॥

O' Master of the universe, treasure of virtues with clear sense of discriminating between good and bad:

ਹੇ ਅਪਰੰਪਰ ਹਰਿ ਹਰੇ ਹਰਿ ਭੀ ਹੋਵਨਹਾਰ ॥

O' the infinite God, You are present now and will be there forever.

ਹੇ ਸੰਤਹ ਕੈ ਸਦਾ ਸੰਗਿ ਨਿਧਾਰਾ ਆਧਾਰ ॥

O' the eternal companion of the saints and the support of the supportless:

ਹੇ ਠਾਕੁਰ ਹਉ ਦਾਸਰੇ ਮੈ ਨਿਰਗੁਨ ਗੁਨੁ ਨਹੀ ਕੇਇ ॥

O' God, I am Your humble devotee and have no virtues at all.

ਨਾਨਕ ਦੀਜੈ ਨਾਮ ਦਾਨੁ ਰਾਖਉ ਹੀਐ ਪਰੋਇ ॥੫੫॥

O' God, bless me with the gift of Naam, I may keep it enshrined in my heart, says Nanak.

ਸਲੋਕੁ ॥

Shalok:

ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ ॥

The Guru is our spiritual mother, father, master and embodiment of God.

ਗੁਰਦੇਵ ਸਖਾ ਅਗਿਆਨ ਭੰਜਨੁ ਗੁਰਦੇਵ ਬੰਧਿਪ ਸਹੋਦਰਾ ॥

The Guru is our companion and the destroyer of ignorance; The Guru is our relative and brother.

ਗੁਰਦੇਵ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ ਗੁਰਦੇਵ ਮੰਤੁ ਨਿਰੋਧਰਾ ॥

The Guru is the benefactor and the Spiritual teacher; The Guru's word of wisdom is never ineffective.

ਗੁਰਦੇਵ ਸਾਂਤਿ ਸਤਿ ਬੁਧਿ ਮੂਰਤਿ ਗੁਰਦੇਵ ਪਾਰਸ ਪਰਸ ਪਰਾ ॥

The Guru is the image of peace, truth and wisdom; the Guru's touch is superior than the touch of paaras (mythical philosopher's stone).

ਗੁਰਦੇਵ ਤੀਰਥੁ ਅੰਮ੍ਰਿਤੁ ਸਰੋਵਰੁ ਗੁਰ ਗਿਆਨ ਮਜਨੁ ਅਪਰੰਪਰਾ ॥

The Guru is the place of Pilgrimage and the pool of ambrosial nectar; to follow the Guru's teachings is like the most sublime ablution.

ਗੁਰਦੇਵ ਕਰਤਾ ਸਭਿ ਪਾਪ ਹਰਤਾ ਗੁਰਦੇਵ ਪਤਿਤ ਪਵਿਤ ਕਰਾ ॥

The Guru is the embodiment of the Creator and the destroyer of all sins; the Guru is the purifier of the heart of the sinners.

ਗੁਰਦੇਵ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗੁ ਜੁਗੁ ਗੁਰਦੇਵ ਮੰਤੁ ਹਰਿ ਜਪਿ ਉਧਰਾ ॥

The Guru existed from the beginning of time, through ages upon ages; by remembering the Guru's Mantra, one is saved from the vices.

ਗੁਰਦੇਵ ਸੰਗਤਿ ਪ੍ਰਭ ਮੇਲਿ ਕਰਿ ਕਿਰਪਾ ਹਮ ਮੂੜ ਪਾਪੀ ਜਿਤੁ ਲਗਿ ਤਰਾ ॥

O' God, show mercy and unite us with the company of the Guru so that we, the ignorant sinners, may also swim across the world-ocean of vices.

ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਗੁਰਦੇਵ ਨਾਨਕ ਹਰਿ ਨਮਸਕਰਾ ॥੧॥

O' Nanak, the Guru is the embodiment of the all pervading God; therefore, we should all bow to the Guru in humble reverence. ||1||

ਏਹੁ ਸਲੋਕੁ ਆਦਿ ਅੰਤਿ ਪੜਣਾ ॥

This Salok is to be recited at the beginning and at the end of Bawan Akhri.

ਗਉੜੀ ਸੁਖਮਨੀ ਮਃ ੫ ॥

Raag Gauree, fifth Guru: SUKHMANI means the crown bead of bliss.

ਸਲੋਕੁ ॥

Shalok:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the Guru's grace.

ਆਦਿ ਗੁਰਏ ਨਮਹ ॥

I bow to the Primal Guru.

ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥

I bow to the Guru who was before the beginning of the ages.

ਸਤਿਗੁਰਏ ਨਮਹ ॥

I bow to the eternal True Guru.

ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥੧॥

I bow to the Great, Divine Guru.

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥

I remember God with loving devotion and by remembering Him at all the time, I experience eternal bliss,

ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

and dispel all worries and anguish that from my mind

ਸਿਮਰਉ ਜਾਸੁ ਬਿਸੁੰਭਰ ਏਕੈ ॥

I contemplate on the One who preserves the universe.

ਨਾਮੁ ਜਪਤ ਅਗਨਤ ਅਨੇਕੈ ॥

Countless people remember Him

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸੁਧਾਖਯਯਰ ॥

The Vedas, the Puranas and the Smritis, the purest of utterances,

ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖਯਯਰ ॥

have recognized the One, the Name of God to be the most sacred.

ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥ ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥

That person's glory cannot be described in whose heart, God instills even an iota of Naam.

ਕਾਂਖੀ ਏਕੈ ਦਰਸ ਤੁਹਾਰੇ ॥ ਨਾਨਕ ਉਨ ਸੰਗਿ ਮੇਹਿ ਉਧਾਰੇ ॥੧॥

Nanak says, O' God, save me along with those who yearn to experience your holy presence.

ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ ॥

The ambrosial Name of God is the crown jewel (the essence) of all peace and bliss,

ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮ ॥ ਰਹਾਉ ॥

and this nectar- Name of God resides in the hearts of His true devotees. ॥
pause ॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥

By remembering God, one is freed from cycle of birth and death.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੂਖੁ ਜਮੁ ਨਸੈ ॥

By remembering God, the fear of demon goes away.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ ॥

By remembering God, the fear of death vanishes.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥

Remembering God, one's vices are eradicated

ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥

Remembering God, one meets no obstacles in life.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥

By remembering God, one always remains alert from vices and temptations.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਭਉ ਨ ਬਿਆਪੈ ॥

Remembering God, one is not overpowered by fear.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥

Remembering God, one does not suffer sorrow.

ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ ॥

The meditative remembrance of God prevails in the Company of the Holy.

ਸਰਬ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥੨॥

O' Nanak, all treasures of the world are in the Love of God. ||2||

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ॥

In the remembrance of God are the miraculous powers and all the nine treasures of the world.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ ॥

In the remembrance of God are knowledge, meditation and the essence of wisdom.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਜਪ ਤਪ ਪੂਜਾ ॥

In the remembrance of God are chanting, intense meditation and devotional worship.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੂਜਾ ॥

In the remembrance of God, duality vanishes.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤੀਰਥ ਇਸਨਾਨੀ ॥

In the remembrance of God are purifying baths at sacred shrines of pilgrimage.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦਰਗਹ ਮਾਨੀ ॥

In the remembrance of God, one attains honor in the Court of the God.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹੋਇ ਸੁ ਭਲਾ ॥

In the remembrance of God, one accepts His will to be good for all.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸੁਫਲ ਫਲਾ ॥

By remembering God, one one succeeds in achieving the supreme goal of life.

ਸੇ ਸਿਮਰਹਿ ਜਿਨ ਆਪਿ ਸਿਮਰਾਏ ॥

They alone remember Him in meditation, whom He inspires to do so.

ਨਾਨਕ ਤਾ ਕੈ ਲਾਗਉ ਪਾਏ ॥੩॥

O' Nanak, I humbly bow to those who remember God ||3||

ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਭ ਤੇ ਉਚਾ ॥

The remembrance of God is the highest of all the deeds.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਉਧਰੇ ਮੂਚਾ ॥

By the remembrance of God, many are saved from the vices.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥

By remembering God, the yearning for Maya is eliminated.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਭੁ ਕਿਛੁ ਸੁਝੈ ॥

In the remembrance of God, one understands everything about Maya.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਾਹੀ ਜਮ ਤ੍ਰਾਸਾ ॥

In the remembrance of God, there is no fear of death.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ ॥

In the remembrance of God, all desires are fulfilled.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ ॥

In the remembrance of God, the filth of vices is removed from the mind.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ ॥

The Ambrosial Naam, dwells in the heart of the mortal.

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥

The devotees always recite God's Name.

ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ ॥੪॥

O' Nanak, I am the servant of Your devotee's servant. ||4||

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਧਨਵੰਤੇ ॥

Those who remember God with love and devotion are spiritually wealthy.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਤਿਵੰਤੇ ॥

Those who remember God with love and devotion are honorable.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਜਨ ਪਰਵਾਨ ॥

Those who remember God with love and devotion are accepted in God's court.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪੁਰਖ ਪ੍ਰਧਾਨ ॥

Those who lovingly remember God are the most distinguished ones.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਬੇਮੁਹਤਾਜੇ ॥

Those who lovingly remember God with devotion do not depend on others.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਸਰਬ ਕੇ ਰਾਜੇ ॥

Those who remember God with love and devotion are spiritually superior.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਸੁਖਵਾਸੀ ॥

Those who remember God with love and devotion dwell in peace.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਦਾ ਅਭਿਨਾਸੀ ॥

Those who remember God with love and devotion are freed from cycles of birth and death.

ਸਿਮਰਨ ਤੇ ਲਾਗੇ ਜਿਨ ਆਪਿ ਦਇਆਲਾ ॥

Only those who are blessed by the merciful God Himself get on the Path of remembering Him.

ਨਾਨਕ ਜਨ ਕੀ ਮੰਗੈ ਰਵਾਲਾ ॥੫॥

O' Nanak, only a fortunate one begs for the company of such individuals. ||5||

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਰਉਪਕਾਰੀ ॥

Those who remember God with love and devotion become benevolent to others.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸਦ ਬਲਿਹਾਰੀ ॥

I dedicate my life forever to those who remember God with love and devotion.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਮੁਖ ਸੁਹਾਵੇ ॥

Beauteous are the faces of those who remember God with love and devotion.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸੁਖਿ ਬਿਹਾਵੈ ॥

Those who remember God with love and devotion live their life in peace..

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਆਤਮੁ ਜੀਤਾ ॥

Those who remember God with love and devotion conquer their mind.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਨਿਰਮਲ ਰੀਤਾ ॥

Those who remember God with love and devotion live a righteous way of life.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਅਨਦ ਘਨੇਰੇ ॥

Those who remember God with love and devotion experience endless joys.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਬਸਹਿ ਹਰਿ ਨੇਰੇ ॥

Those who remember God with love and devotion live in the presence of God.

ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਅਨਦਿਨੁ ਜਾਗਿ ॥

By the Grace of the Guru, they always remain alert to remember God.

ਨਾਨਕ ਸਿਮਰਨੁ ਪੂਰੈ ਭਾਗਿ ॥੬॥

O' Nanak, the gift of meditation is obtained only by perfect destiny. ||6||

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਰਜ ਪੂਰੇ ॥

Remembering God, one's tasks are accomplished.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਬਹੁ ਨ ਝੂਰੇ ॥

By lovingly remembering God, one never grieves.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹਰਿ ਗੁਨ ਬਾਨੀ ॥

By remembering God with love and devotion, one utters the virtues of God.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਹਜਿ ਸਮਾਨੀ ॥

Remembering God, one is absorbed into the state of intuitive poise.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਿਹਚਲ ਆਸਨੁ ॥

By remembering God with love and devotion, one's mind doesn't waiver.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਮਲ ਬਿਗਾਸਨੁ ॥

By lovingly remembering God, one feels delighted.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ ॥

Remembering God, divine melody keeps playing in one's mind continuously.

ਸੁਖੁ ਪ੍ਰਭੁ ਸਿਮਰਨ ਕਾ ਅੰਤੁ ਨ ਪਾਰ ॥

There is endless peace that ensues by remembering God.

ਸਿਮਰਹਿ ਸੇ ਜਨ ਜਿਨ ਕਉ ਪ੍ਰਭੁ ਮਇਆ ॥

They alone remember Him, upon whom God bestows His Grace.

ਨਾਨਕ ਤਿਨ ਜਨ ਸਰਨੀ ਪਇਆ ॥੭॥

O' Nanak, only a fortunate one seeks refuge of such devotees. ||7||

ਹਰਿ ਸਿਮਰਨੁ ਕਰਿ ਭਗਤ ਪ੍ਰਗਟਾਏ ॥

By remembering God, the devotees become known in the world.

ਹਰਿ ਸਿਮਰਨਿ ਲਗਿ ਬੇਦ ਉਪਾਏ ॥

Remembering God, the Vedas were composed.

ਹਰਿ ਸਿਮਰਨਿ ਭਏ ਸਿਧ ਜਤੀ ਦਾਤੇ ॥

By remembering God, mortals became adepts, celibates and charitable.

ਹਰਿ ਸਿਮਰਨਿ ਨੀਚ ਚਹੁ ਕੁੰਟ ਜਾਤੇ ॥

By remembering God, the lowly become known in all four directions.

ਹਰਿ ਸਿਮਰਨਿ ਧਾਰੀ ਸਭ ਧਰਨਾ ॥

It is meditation on God, which has provided support to the entire earth.

ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਕਾਰਨ ਕਰਨਾ ॥

Therefore, O' mortal always remember the Creator of the World.

ਹਰਿ ਸਿਮਰਨਿ ਕੀਓ ਸਗਲ ਅਕਾਰਾ ॥

It is for the meditation that God created the entire universe.

ਹਰਿ ਸਿਮਰਨ ਮਹਿ ਆਪਿ ਨਿਰੰਕਾਰਾ ॥

The Formless God is in the place where He is remembered.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਆ ॥

One who is blessed by His grace to realize the importance of remembering God,

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਨੁ ਤਿਨਿ ਪਾਇਆ ॥੮॥੧॥

O' Nanak, obtains the boon of God's meditation through Guru's Grace. ||8||1||

ਸਲੋਕੁ ॥

Shalok:

ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥

O' Destroyer of the pain and woes of the poor, pervader in all hearts and the support of the supportless.

ਸਰਣਿ ਤੁਮ੍ਹਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਾਥ ॥੧॥

O 'God, I (Nanak) have come to Your refuge, after having received guidance from the Guru. ||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥

Where there is no mother, father, children, friends or siblings to help you.

ਮਨ ਉਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥

O' my mind, there, only God's Name, shall be with you as your help and support.

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥

Where the armies of dreadful demons try to crush you,

ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥

there, only the Naam shall go along with you.

ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥

where you are in extremely difficult situation,

ਹਰਿ ਕੇ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ ॥

there God's Name shall rescue you in an instant.

ਅਨਿਕ ਪੁਨਹਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ ॥

By performing countless religious rituals, one is not saved from the sins

ਹਰਿ ਕੇ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ ॥

The Name of God washes off millions of sins.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥

Therefore, O' my mind, meditate on God's Name with the Guru's Blessing,

ਨਾਨਕ ਪਾਵਹੁ ਸੂਖ ਘਨੇਰੇ ॥੧॥

and, O' Nanak, you shall obtain countless joys. ||1||

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੇ ਰਾਜਾ ਦੁਖੀਆ ॥

Even as a king of the entire world, one remains in distress.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਹੋਇ ਸੁਖੀਆ ॥

But by meditating on God's Name, one obtains peace

ਲਾਖ ਕਰੋਰੀ ਬੰਧੁ ਨ ਪਰੈ ॥

Even huge amounts of wealth does not end the desire for more.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਨਿਸਤਰੈ ॥

By meditating on God's Name, one escapes from the intense desire for Maya.

ਅਨਿਕ ਮਾਇਆ ਰੰਗ ਤਿਖ ਨ ਬੁਝਾਵੈ ॥

By remaining absorbed in the countless worldly pleasures, one's desire for more worldly possessions, is not quenched.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਆਘਾਵੈ ॥

By remembering God with love and devotion, one is satiated from Maya.

ਜਿਹ ਮਾਰਗਿ ਇਹੁ ਜਾਤ ਇਕੇਲਾ ॥

Upon the journey, which the soul must take alone,

ਤਹ ਹਰਿ ਨਾਮੁ ਸੰਗਿ ਹੋਤ ਸੁਹੇਲਾ ॥

there, only God's Name is with the soul as a comforter.

ਐਸਾ ਨਾਮੁ ਮਨ ਸਦਾ ਧਿਆਈਐ ॥

O' my mind, meditate forever on such a Name.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ॥੨॥

O' Nanak, the supreme spiritual state is obtained through the Guru's grace.

॥2॥

ਛੁਟਤ ਨਹੀ ਕੋਟਿ ਲਖ ਬਾਹੀ ॥

Even with the support of millions of brothers, one can't save oneself from vices.

ਨਾਮੁ ਜਪਤ ਤਹ ਪਾਰਿ ਪਰਾਹੀ ॥

By meditating on Naam, one swims across the worldly-ocean of vices,

ਅਨਿਕ ਬਿਘਨ ਜਹ ਆਇ ਸੰਘਾਰੈ ॥

Where countless misfortunes threaten to destroy you,

ਹਰਿ ਕਾ ਨਾਮੁ ਤਤਕਾਲ ਉਧਾਰੈ ॥

There the Name of God shall rescue you in an instant.

ਅਨਿਕ ਜੋਨਿ ਜਨਮੈ ਮਰਿ ਜਾਮ ॥

Through countless incarnations, people are born and die.

ਨਾਮੁ ਜਪਤ ਪਾਵੈ ਬਿਸ੍ਰਾਮ ॥

But reciting God's Name, the soul rests in peace and becomes one with God.

ਹਉ ਮੈਲਾ ਮਲੁ ਕਬਹੁ ਨ ਧੋਵੈ ॥

The one soiled with filth of ego, can never washes off this filth .

ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਖੋਵੈ ॥

The Name of God erases millions of sins.

ਐਸਾ ਨਾਮੁ ਜਪਹੁ ਮਨ ਰੰਗਿ ॥

O' my mind, recite such a Name with love.

ਨਾਨਕ ਪਾਈਐ ਸਾਧ ਕੈ ਸੰਗਿ ॥੩॥

O' Nanak, God's Name is realized in the Company of the Holy. ||3||

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥

On that path of life's journey where the miles cannot be counted,

ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੇਸਾ ॥

there the Name of the God is your sustenance

ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥

On the journey of life where there is total pitch-black darkness of ignorance,

ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥

the Name of God is the Light with you.

ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੂ ॥

On that journey of life where no one knows you,

ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੂ ॥

there God's Name is your true friend

ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥

Where (in the journey of life) there is terrible scorching heat of vices,

ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ ॥

there, the Name of the God will provide you protection.

ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੈ ॥

O' my mind, where the craving for worldly possessions torments you,

ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੈ ॥੪॥

There, O' Nanak, God's Name acts like Nectar to control your desires. ||4||

ਭਗਤ ਜਨਾ ਕੀ ਬਰਤਨਿ ਨਾਮੁ ॥

For the devotee, God's Name is an article of daily use.

ਸੰਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮੁ ॥

God's Name dwells in the mind of the devotees.

ਹਰਿ ਕਾ ਨਾਮੁ ਦਾਸ ਕੀ ਓਟ ॥

God's Name is the Support of His humble devotees.

ਹਰਿ ਕੈ ਨਾਮਿ ਉਧਰੇ ਜਨ ਕੋਟਿ ॥

Millions are saved from vices by remembering God's Name.

ਹਰਿ ਜਸੁ ਕਰਤ ਸੰਤ ਦਿਨੁ ਰਾਤਿ ॥

God's devotees recite His praises day and night,

ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਸਾਧ ਕਮਾਤਿ ॥

and they acquire the medicine of Naam which cures the malady of self-conciet.

ਹਰਿ ਜਨ ਕੈ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥

God's Name is the real treasure of God's devotees.

ਪਾਰਬ੍ਰਹਮਿ ਜਨ ਕੀਨੋ ਦਾਨੁ ॥

The Supreme God has blessed His devotees with this gift of Naam.

ਮਨ ਤਨ ਰੰਗਿ ਰਤੇ ਰੰਗ ਏਕੈ ॥

Mind and body are imbued with ecstasy in the Love of the One God.

ਨਾਨਕ ਜਨ ਕੈ ਬਿਰਤਿ ਬਿਬੇਕੈ ॥੫॥

O' Nanak, His devotees acquire the divine intellect to differentiate between right and wrong. ||5||

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਮੁਕਤਿ ਜੁਗਤਿ ॥

For his devotees, God's Name is the only way to freedom from the bonds of Maya.

ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਕਉ ਤ੍ਰਿਪਤਿ ਭੁਗਤਿ ॥

To His devotees, God's Name provides contentment from Maya.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਾ ਰੂਪ ਰੰਗੁ ॥

God's Name is the beauty and delight of His devotees.

ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਬ ਪਰੈ ਨ ਭੰਗੁ ॥

By remembering God's Name, one never faces any obstacles in life.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕੀ ਵਡਿਆਈ ॥

God's Name is the true glory of His devotees.

ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਸੇਭਾ ਪਾਈ ॥

Through God's name His devotees receives honor

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਭੋਗ ਜੋਗ ॥

The enjoyment of Maya and yoga for His devotees lies in the God's Name.

ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਛੁ ਨਾਹਿ ਬਿਓਗੁ ॥

By meditating on God's Name, devotee never feels any pain and separation.

ਜਨੁ ਰਾਤਾ ਹਰਿ ਨਾਮ ਕੀ ਸੇਵਾ ॥

His devotee always remains absorbed in His remembrance,

ਨਾਨਕ ਪੂਜੈ ਹਰਿ ਹਰਿ ਦੇਵਾ ॥੬॥

O' Nanak, devotee always worships the Omnipresent God. ||6||

ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਮਾਲੁ ਖਜੀਨਾ ॥

For the devotee, God's Name is the treasure of wealth.

ਹਰਿ ਧਨੁ ਜਨ ਕਉ ਆਪਿ ਪ੍ਰਭਿ ਦੀਨਾ ॥

God Himself has blessed His devotee this treasure of Naam.

ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਓਟ ਸਤਾਣੀ ॥

God's name is the powerful support for His devotees.

ਹਰਿ ਪ੍ਰਤਾਪਿ ਜਨ ਅਵਰ ਨ ਜਾਣੀ ॥

By God's magnificence, the devotees do not seek any other support.

ਓਤਿ ਪੋਤਿ ਜਨ ਹਰਿ ਰਸਿ ਰਾਤੇ ॥

Through and through, His devotees stay imbued with God's Love.

ਸੁੰਨ ਸਮਾਧਿ ਨਾਮ ਰਸ ਮਾਤੇ ॥

Completely absorbed in God's love, they enjoy total tranquility in meditation.

ਆਠ ਪਹਰ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੈ ॥

At all times the devotee recites God's Name.

ਹਰਿ ਕਾ ਭਗਤੁ ਪ੍ਰਗਟ ਨਹੀ ਛਪੈ ॥

God's devotee becomes known and respected; he does not remain hidden.

ਹਰਿ ਕੀ ਭਗਤਿ ਮੁਕਤਿ ਬਹੁ ਕਰੇ ॥

Devotional worship of God, liberates many from vices.

ਨਾਨਕ ਜਨ ਸੰਗਿ ਕੇਤੇ ਤਰੇ ॥੭॥

O' Nanak, many others who stay in the company His devotees, swim across the world-ocean of vices. ||7||

ਪਾਰਜਾਤੁ ਇਹੁ ਹਰਿ ਕੇ ਨਾਮ ॥

The Name of God is like 'Paarijat' (mythical Elysian Tree of miraculous powers).

ਕਾਮਧੇਨ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਮ ॥

Singing God's praises is like the kaamdhen (mythical cow) that can grant all wishes.

ਸਭ ਤੇ ਉਤਮ ਹਰਿ ਕੀ ਕਥਾ ॥

Discourse on God's virtues is of greater importance than all other talks.

ਨਾਮੁ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ ॥

Listening the Naam, pain and sorrow are removed.

ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਸੈ ॥

The Glory of the Naam dwells in the hearts of His Saints.

ਸੰਤ ਪ੍ਰਤਾਪਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥

By the blessings of His Saints, all sins are dispelled.

ਸੰਤ ਕਾ ਸੰਗੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥

The company of the Saints is obtained by great good fortune.

ਸੰਤ ਕੀ ਸੇਵਾ ਨਾਮੁ ਧਿਆਈਐ ॥

By following the Saint's (Guru's) teaching one meditates on Naam

ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ ॥

There is nothing equal to the Naam.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥੮॥੨॥

O' Nanak, rare are the one who receive Naam from the Guru. ||8||2||

ਸਲੋਕੁ ॥

Shalok:

ਬਹੁ ਸਾਸਤ੍ਰੁ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਢੇਲਿ ॥

I have seen and searched many Shastras and Smritees (the holy books on faith, rituals and codes of conduct).

ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ ॥੧॥

O' Nanak, the teachings in these holy books do not reach anywhere near the merit of meditating upon the priceless Name of God. ||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਜਾਪ ਤਾਪ ਗਿਆਨ ਸਭਿ ਧਿਆਨ ॥

If one performs ritual recitations, undergoes penances, acquires spiritual knowledge and concentrates in all sorts of meditation,

ਖਟ ਸਾਸਤ੍ਰੁ ਸਿਮ੍ਰਿਤਿ ਵਖਿਆਨ ॥

gives sermons on six shastras and Smritis (books of spiritual knowledge),

ਜੋਗ ਅਭਿਆਸ ਕਰਮ ਧ੍ਰਮ ਕਿਰਿਆ ॥

practices Yoga and righteous conduct;

ਸਗਲ ਤਿਆਗਿ ਬਨ ਮਧੇ ਫਿਰਿਆ ॥

renunciates everything and wanders around in the wilderness;

ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਏ ਬਹੁ ਜਤਨਾ ॥

performs all sorts of efforts to please God,

ਪੁੰਨ ਦਾਨ ਹੋਮੇ ਬਹੁ ਰਤਨਾ ॥

donates to charities and performs havan (sacred fire) by burning lot of oil;

ਸਰੀਰੁ ਕਟਾਇ ਹੋਮੇ ਕਰਿ ਰਾਤੀ ॥

gets the body cut into tiny pieces and burn them in the ceremonial fire,

ਵਰਤ ਨੇਮ ਕਰੈ ਬਹੁ ਭਾਤੀ ॥

observes fasts and all kinds of rituals with strict routine,

ਨਹੀ ਤੁਲਿ ਰਾਮ ਨਾਮ ਬੀਚਾਰ ॥

all these are still not equal in merit to contemplation on God's Name,

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਇਕ ਬਾਰ ॥੧॥

even if, O' Nanak, the Name of God, received through the Guru, is recited once with love and devotion. ||1||

ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਫਿਰੈ ਚਿਰੁ ਜੀਵੈ ॥

If one travels the entire world and lives a long life,

ਮਹਾ ਉਦਾਸੁ ਤਪੀਸਰੁ ਥੀਵੈ ॥

totally detached from the world as a great ascetic,

ਅਗਨਿ ਮਾਹਿ ਹੇਮਤ ਪਰਾਨ ॥

sacrifices his life in Sacred Fire,

ਕਨਿਕ ਅਸੂ ਹੈਵਰ ਭੂਮਿ ਦਾਨ ॥

gives away gold, horses, elephants and land in charity;

ਨਿਉਲੀ ਕਰਮ ਕਰੈ ਬਹੁ ਆਸਨ ॥

practices techniques of inner cleansing and all sorts of Yogic postures;

ਜੈਨ ਮਾਰਗ ਸੰਜਮ ਅਤਿ ਸਾਧਨ ॥

adopts the self-mortifying ways of the Jains and great spiritual disciplines;

ਨਿਮਖ ਨਿਮਖ ਕਰਿ ਸਰੀਰੁ ਕਟਾਵੈ ॥

gets his body cut piece by piece,

ਤਉ ਭੀ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਵੈ ॥

even then, the filth of ego shall not depart.

ਹਰਿ ਕੇ ਨਾਮ ਸਮਸਰਿ ਕਛੁ ਨਾਹਿ ॥

There is nothing that can equal the Name of God.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਤ ਗਤਿ ਪਾਹਿ ॥੨॥

O' Nanak, Guru's followers obtain a supreme spiritual state by meditating on God's Name with love and devotion ||2||

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਦੇਹ ਛੁਟੈ ॥

Some people may desire to die at a sacred place;

ਗਰਬੁ ਗੁਮਾਨੁ ਨ ਮਨ ਤੇ ਹੁਟੈ ॥

but even then, egotistical pride does not diminish from the mind.

ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥

One may practice cleansing baths at holy places day and night,

ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥

but the filth of mind does not leave the body.

ਇਸੁ ਦੇਹੀ ਕਉ ਬਹੁ ਸਾਧਨਾ ਕਰੈ ॥

One may subject the body to all sorts of disciplines,

ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ ॥

the evil passions do not depart from the mind.

ਜਲਿ ਧੋਵੈ ਬਹੁ ਦੇਹ ਅਨੀਤਿ ॥

One may wash this transitory body with loads of water,

ਸੁਧ ਕਹਾ ਹੋਇ ਕਾਚੀ ਭੀਤਿ ॥

but how can a wall of mud be washed clean?

ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਹਿਮਾ ਉਚ ॥

O, my mind, greatest is the glory of God's Name.

ਨਾਨਕ ਨਾਮਿ ਉਧਰੇ ਪਤਿਤ ਬਹੁ ਮੂਚ ॥੩॥

O' Nanak, so many sinners get saved from vices by loving contemplation of Naam.||3||

ਬਹੁਤੁ ਸਿਆਣਪ ਜਮ ਕਾ ਭਉ ਬਿਆਪੈ ॥

By becoming extra clever, one is afflicted with fear of death,

ਅਨਿਕ ਜਤਨ ਕਰਿ ਤ੍ਰਿਸਨ ਨਾ ਧ੍ਰਾਪੈ ॥

kinds of clever efforts are futile to satisfy the worldly desires.

ਭੇਖ ਅਨੇਕ ਅਗਨਿ ਨਹੀ ਬੁਝੈ ॥

Wearing various religious robes, does not extinguish the fire of worldly desires.

ਕੋਟਿ ਉਪਾਵ ਦਰਗਹ ਨਹੀ ਸਿਝੈ ॥

Making millions of such efforts does not help getting accepted in the God's court.

ਛੁਟਸਿ ਨਾਹੀ ਉਭ ਪਇਆਲਿ ॥

With all such efforts, one is not released from the worldly attachment even if one escapes to the skies or hides in the nether regions.

ਮੋਹਿ ਬਿਆਪਹਿ ਮਾਇਆ ਜਾਲਿ ॥

Instead one keeps getting entangled in the web of emotional attachments and desires.

ਅਵਰ ਕਰਤੂਤਿ ਸਗਲੀ ਜਮੁ ਡਾਨੈ ॥

All other efforts are punished by the Messenger of Death,

ਗੋਵਿੰਦ ਭਜਨ ਬਿਨੁ ਤਿਲੁ ਨਹੀ ਮਾਨੈ ॥

Who accepts nothing else, but meditation on the Omniscient God.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਦੁਖੁ ਜਾਇ ॥

By meditating on God's Name with loving devotion, all sorrow is dispelled.

ਨਾਨਕ ਬੋਲੈ ਸਹਜਿ ਸੁਭਾਇ ॥੪॥

Nanak say this intuitively. ||4||

ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੇ ਮਾਰੈ ॥

If one wants the four cardinal blessings, (righteousness, worldly wealth, procreation and salvation).

ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਰੈ ॥

he should follow the teachings of the Saints (Guru).

ਜੇ ਕੇ ਆਪੁਨਾ ਦੁਖੁ ਮਿਟਾਵੈ ॥

If one wishes to end his sorrows,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਗਾਵੈ ॥

then he should always remember (recite) God's Name in the heart.

ਜੇ ਕੇ ਅਪੁਨੀ ਸੇਭਾ ਲੇਰੈ ॥

If someone seeks glory in God's court,

ਸਾਧਸੰਗਿ ਇਹ ਹਉਮੈ ਛੋਰੈ ॥

then he should seek holy congregation and renounce his ego.

ਜੇ ਕੇ ਜਨਮ ਮਰਣ ਤੇ ਡਰੈ ॥

If one dreads the cycle of birth and death,

ਸਾਧ ਜਨਾ ਕੀ ਸਰਨੀ ਪਰੈ ॥

then he should seek the refuge of the Holy.

ਜਿਸੁ ਜਨ ਕਉ ਪ੍ਰਭ ਦਰਸ ਪਿਆਸਾ ॥

The one who has longing to unite with God,

ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਸਾ ॥੫॥

O' Nanak, I dedicate my life for that person. ||5||

ਸਗਲ ਪੁਰਖ ਮਹਿ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥

Among all persons, the supreme person is the one,

ਸਾਧਸੰਗਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥

whose egotistical pride departs in the Company of the holy.

ਆਪਸ ਕਉ ਜੇ ਜਾਣੈ ਨੀਚਾ ॥

One who considers himself as lowly,

ਸੇਉ ਗਨੀਐ ਸਭ ਤੇ ਉਚਾ ॥

should be accounted as the highest of all.

ਜਾ ਕਾ ਮਨੁ ਹੋਇ ਸਗਲ ਕੀ ਰੀਨਾ ॥

One who is very humble in his mind,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨਿ ਘਟਿ ਘਟਿ ਚੀਨਾ ॥

has truly recognized Naam, the essence of God in every heart.

ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥

One who eradicates all evil from his own mind,

ਪੇਖੈ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ ॥

looks upon all the world as his friend.

ਸੁਖ ਦੁਖ ਜਨ ਸਮ ਦ੍ਰਿਸਟੇਤਾ ॥

One who looks upon pleasure and pain as one and the same,

ਨਾਨਕ ਪਾਪ ਪੁੰਨ ਨਹੀ ਲੇਖਾ ॥੬॥

O' Nanak, he rises above the thought of sin or virtue (always does good deeds).||6||

ਨਿਰਧਨ ਕਉ ਧਨੁ ਤੇਰੇ ਨਾਉ ॥

To the poor devotee, Your Name is his wealth.

ਨਿਥਾਵੇ ਕਉ ਨਾਉ ਤੇਰਾ ਥਾਉ ॥

To the supportless devotee, Your Name is his support.

ਨਿਮਾਨੇ ਕਉ ਪ੍ਰਭ ਤੇਰੇ ਮਾਨੁ ॥

O' God, You are the honor of the honorless

ਸਗਲ ਘਟਾ ਕਉ ਦੇਵਹੁ ਦਾਨੁ ॥

To all the mortals, You are the Giver of gifts.

ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ॥

O' my master, You do and cause everything to be done.

ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥

O' the knower of all the hearts,

ਅਪਨੀ ਗਤਿ ਮਿਤਿ ਜਾਨਹੁ ਆਪੇ ॥

You alone know Your state and extent.

ਆਪਨ ਸੰਗਿ ਆਪਿ ਪ੍ਰਭ ਰਾਤੇ ॥

O' God, You Your are immersed Yourself.

ਤੁਮ੍ਹਰੀ ਉਸਤਤਿ ਤੁਮ ਤੇ ਹੋਇ ॥

O' God, only You know Your greatness.

ਨਾਨਕ ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੋਇ ॥੭॥

O' Nanak, no one else knows Your greatness. ||7||

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥

Of all the faiths, the best Faith is,

ਹਰਿ ਕੇ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

is to meditate on God's Name and performing immaculate deeds.

ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ ॥

Of all religious rituals, the most sublime ritual,

ਸਾਧਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰਿਆ ॥

is to erase the filth of evil thoughts in the Company of the Holy.

ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ ॥

Of all efforts, the best effort,

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ॥

is to always recite the Name of God with love and passion.

ਸਗਲ ਬਾਨੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਬਾਨੀ ॥

Of all spoken words, the most ambrosial word,

ਹਰਿ ਕੇ ਜਸੁ ਸੁਨਿ ਰਸਨ ਬਖਾਨੀ ॥

is to listen and utter God's praises.

ਸਗਲ ਥਾਨ ਤੇ ਓਹੁ ਉਤਮ ਥਾਨੁ ॥

Of all places, the most sublime place,

ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ ॥੮॥੩॥

O' Nanak, is that heart in which the Name of God dwells. ||8||3||

ਸਲੋਕੁ ॥

Shalok:

ਨਿਰਗੁਨੀਆਰ ਇਆਨਿਆ ਸੇ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥

O' virtueless, ignorant mortal, always remember God.

ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ ਨਿਬਹੀ ਨਾਲਿ ॥੧॥

O' Nanak, cherish in your consciousness the One who created you, He alone shall be with you when you depart from this world. ||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਰਮਈਆ ਕੇ ਗੁਨ ਚੇਤਿ ਪਰਾਨੀ ॥

O' mortal, remember the virtues of all-pervading God.

ਕਵਨ ਮੂਲ ਤੇ ਕਵਨ ਦ੍ਰਿਸਟਾਨੀ ॥

From what basic material (egg and sperm) He has created this beautiful body.

ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ ॥

He who fashioned, adorned and decorated you,

ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ ॥

in the fire of the womb, He preserved you.

ਬਾਰ ਬਿਵਸਥਾ ਤੁਝਹਿ ਪਿਆਰੈ ਦੂਧ ॥

He made provision for your nourishment (milk) in the infancy.

ਭਰਿ ਜੋਬਨ ਭੋਜਨ ਸੁਖ ਸੂਧ ॥

In the height of youth, He gave you the sense of food and other comforts.

ਬਿਰਧਿ ਭਇਆ ਉਪਰਿ ਸਾਕ ਸੈਨ ॥

As you grew older, He provided you with family and friends to take care of you.

ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ ॥

to feed you as you rest,

ਇਹੁ ਨਿਰਗੁਨੁ ਗੁਨੁ ਕਛੁ ਨ ਬੂਝੈ ॥

O' God, this virtueless person does not appreciate the value of any of Your favours done to him,

ਬਖਸਿ ਲੇਹੁ ਤਉ ਨਾਨਕ ਸੀਝੈ ॥੧॥

O' Nanak, If You bless him with forgiveness, only then he can succeed in achieving the Goal of human life. ||1||

ਜਿਹ ਪ੍ਰਸਾਦਿ ਧਰ ਉਪਰਿ ਸੁਖਿ ਬਸਹਿ ॥

By whose Grace, you dwell in comfort upon the earth.

ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਬਨਿਤਾ ਸੰਗਿ ਹਸਹਿ ॥

With your children, siblings, friends and spouse, you laugh and enjoy yourself.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੀਵਹਿ ਸੀਤਲ ਜਲਾ ॥

By Whose Grace, you enjoy this soothing cool water,

ਸੁਖਦਾਈ ਪਵਨੁ ਪਾਵਕੁ ਅਮੁਲਾ ॥

along with priceless soothing air and fire.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਭੋਗਹਿ ਸਭਿ ਰਸਾ ॥

By Whose Grace, you enjoy all sorts of pleasures,

ਸਗਲ ਸਮਗ੍ਰੀ ਸੰਗਿ ਸਾਥਿ ਬਸਾ ॥

and are provided with all the necessities of life.

ਦੀਨੇ ਹਸਤ ਪਾਵ ਕਰਨ ਨੇਤ੍ਰੁ ਰਸਨਾ ॥

Who gave you hands, feet, ears, eyes and tongue,

ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਸੰਗਿ ਰਚਨਾ ॥

yet, you forsake Him and attach yourself to others.

ਐਸੇ ਦੇਖ ਮੂੜ ਅੰਧ ਬਿਆਪੇ ॥

Spiritually blind fools are in the grip of such sinful mistakes;

ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭੁ ਆਪੇ ॥੨॥

O' God, save them from these sinful mistakes, prays Nanak. ||2||

ਆਦਿ ਅੰਤਿ ਜੋ ਰਾਖਨਹਾਰੁ ॥

The one who is our Protector from birth till death,

ਤਿਸ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਕਰੈ ਗਵਾਰੁ ॥

yet, the ignorant person does not love Him.

ਜਾ ਕੀ ਸੇਵਾ ਨਵ ਨਿਧਿ ਪਾਵੈ ॥

Serving Whom by meditating on Naam is like the nine treasures of the world.

ਤਾ ਸਿਉ ਮੂੜਾ ਮਨੁ ਨਹੀ ਲਾਵੈ ॥

yet, the foolish person does not attune his minds to Him.

ਜੋ ਠਾਕੁਰੁ ਸਦ ਸਦਾ ਹਜ਼ੂਰੇ ॥

That God who is always present within and around us,

ਤਾ ਕਉ ਅੰਧਾ ਜਾਨਤ ਦੂਰੇ ॥

the spiritually blind believes that He is far away.

ਜਾ ਕੀ ਟਹਲ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥

In Whose service by meditation, one receives honor in God's court,

ਤਿਸਹਿ ਬਿਸਾਰੈ ਮੁਗਧੁ ਅਜਾਨੁ ॥

yet, the spiritually ignorant fool forgets Him.

ਸਦਾ ਸਦਾ ਇਹੁ ਭੂਲਨਹਾਰੁ ॥

Forever and ever, this person makes mistakes;

ਨਾਨਕ ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ ॥੩॥

O' Nanak, the infinite God is our Savior. ||3||

ਰਤਨੁ ਤਿਆਗਿ ਕਉਡੀ ਸੰਗਿ ਰਚੈ ॥

Forsaking the priceless Naam, one is engrossed with worldly wealth.

ਸਾਚੁ ਛੇਡਿ ਝੂਠ ਸੰਗਿ ਮਚੈ ॥

He renounces Truth and embraces the falsehood.

ਜੇ ਛਡਨਾ ਸੁ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨੈ ॥

That thing which must ultimately be abandoned he believes it to be everlasting,

ਜੇ ਹੋਵਨੁ ਸੇ ਦੂਰਿ ਪਰਾਨੈ ॥

That (death) which is imminent, he believes to be far off.

ਛੇਡਿ ਜਾਇ ਤਿਸ ਕਾ ਸ੍ਰਮੁ ਕਰੈ ॥

He struggles for worldly wealth, which he must eventually leave behind.

ਸੰਗਿ ਸਹਾਈ ਤਿਸੁ ਪਰਹਰੈ ॥

He turns away from God, who is always with him.

ਚੰਦਨ ਲੇਪੁ ਉਤਾਰੈ ਧੋਇ ॥ ਗਰਧਬ ਪ੍ਰੀਤਿ ਭਸਮ ਸੰਗਿ ਹੋਇ ॥

He is being like a donkey, who even if anointed with sandal, would wash it off because it's love is with ashes only.

ਅੰਧ ਕੂਪ ਮਹਿ ਪਤਿਤ ਬਿਕਰਾਲ ॥

He has fallen into the deep, dark pit of vices.

ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਦਇਆਲ ॥੪॥

O' Nanak, pray and say, O' Merciful God, save him from drowning in the ocean of vices. ||4||

ਕਰਤੂਤਿ ਪਸੁ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥

He belongs to the human species, but he acts like animals.

ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥

Day and Night, he is busy showing off (his wealth and wisdom) to others.

ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ ॥

Outwardly, he wears religious robes, but within is the filth of Maya.

ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ ॥

He cannot conceal this, no matter how hard he tries.

ਬਾਹਰਿ ਗਿਆਨ ਧਿਆਨ ਇਸਨਾਨ ॥

Outwardly, he displays knowledge, meditation and purification,

ਅੰਤਰਿ ਬਿਆਪੈ ਲੋਭੁ ਸੁਆਨੁ ॥

but within clings the dog-like greed.

ਅੰਤਰਿ ਅਗਨਿ ਬਾਹਰਿ ਤਨੁ ਸੁਆਹ ॥

The fire of desire rages within; but outwardly he applies ashes to the body.
(to appear as a Yogi who has renounced all worldly desires)

ਗਲਿ ਪਾਥਰ ਕੈਸੇ ਤਰੈ ਅਥਾਹ ॥

With load of worldly desires and sins like stones around the neck, how can one swim across the Unfathomable ocean of vices?

ਜਾ ਕੈ ਅੰਤਰਿ ਬਸੈ ਪ੍ਰਭੁ ਆਪਿ ॥

The one within whose heart God Himself dwells,

ਨਾਨਕ ਤੇ ਜਨ ਸਹਜਿ ਸਮਾਤਿ ॥੫॥

O' Nanak, that person intuitively gets imbued in the love of God. ||5||

ਸੁਨਿ ਅੰਧਾ ਕੈਸੇ ਮਾਰਗੁ ਪਾਵੈ ॥

Just by listening, how can the blind find the path?

ਕਰੁ ਗਹਿ ਲੇਹੁ ਓੜਿ ਨਿਬਹਾਵੈ ॥

If someone holds his hand, then he can reach his destination.

ਕਹਾ ਬੁਝਾਰਤਿ ਬੁਝੈ ਡੇਰਾ ॥

How can a riddle be understood by the deaf?

ਨਿਸਿ ਕਹੀਐ ਤਉ ਸਮਝੈ ਭੇਰਾ ॥

Say 'night', and he thinks you said 'day'.

ਕਹਾ ਬਿਸਨਪਦ ਗਾਵੈ ਗੁੰਗ ॥

How can the mute sing the devotional Songs?

ਜਤਨ ਕਰੈ ਤਉ ਭੀ ਸੁਰ ਭੰਗ ॥

He may try, but his voice will fail him.

ਕਹ ਪਿੰਗੁਲ ਪਰਬਤ ਪਰ ਭਵਨ ॥

How can the cripple climb up the mountain?

ਨਹੀ ਹੋਤ ਉਹਾ ਉਸੁ ਗਵਨ ॥

He simply cannot go there.

ਕਰਤਾਰ ਕਰੁਣਾ ਮੈ ਦੀਨੁ ਬੇਨਤੀ ਕਰੈ ॥

O' creator, O' merciful God, Your humble servant prays.

ਨਾਨਕ ਤੁਮਰੀ ਕਿਰਪਾ ਤਰੈ ॥੬॥

O' Nanak, only Your kindness can save a mortal from world-ocean of vices.
(6)

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥

God, who is always with him as support, the mortal does not remember Him,

ਜੇ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥

instead, shows love to his enemy, Maya.

ਬਲੁਆ ਕੇ ਗਿ੍ਹਰ ਭੀਤਰਿ ਬਸੈ ॥

The mortal lives in the body which is like a castle of sand, crumbling down.

ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ॥

enjoys the games of worldly pleasures and the tastes of Maya.

ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ ॥

He strongly believes that his stay in this world and the worldly pleasures are all permanent.

ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ ॥

The thought of death does not even come to the mind for the fool.

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥

Hate, conflict, lust, anger, emotional attachment,

ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੇਭ ਧ੍ਰੋਹ ॥

falsehood, sins, immense greed and deceit:

ਇਆਹੂ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥

So many lifetimes are wasted in these ways.

ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥੭॥

O' God, please, show mercy and protect him from these vices, prays
Nanak. ||7||

ਤੂ ਠਾਕੁਰੁ ਤੁਮ ਪਹਿ ਅਰਦਾਸਿ ॥

O' God, You are the Master; to You, we offer this prayer.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੀ ਰਾਸਿ ॥

This body and soul are all Your blessings.

ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ ॥

You are our mother and father; we are Your children.

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੁਖ ਘਨੇਰੇ ॥

In Your Grace, there are so many joys and peace!

ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ ॥

No one knows Your limits.

ਉਚੇ ਤੇ ਉਚਾ ਭਗਵੰਤ ॥

O Highest of the High, Most Generous God,

ਸਗਲ ਸਮਗ੍ਰੀ ਤੁਮਰੈ ਸੂਤ੍ਰਿ ਧਾਰੀ ॥

the entire universe is supported and run by Your command.

ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ ॥

That which has come from You is under Your Command.

ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ॥

You alone know Your state and extent.

ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥੮॥੪॥

O' God, I dedicate my life to You forever, says Nanak. ||8||4||

ਸਲੋਕੁ ॥

Shalok:

ਦੇਨਹਾਰੁ ਪ੍ਰਭ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ ॥

One who renounces the benevolent God, and attaches himself to the worldly pleasures,

ਨਾਨਕ ਕਹੂ ਨ ਸੀਝਈ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥੧॥

O' Nanak, such a person shall never succeed in the journey of life. Without Naam, he shall lose his honor. ||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਦਸ ਬਸਤੁ ਲੇ ਪਾਛੈ ਪਾਵੈ ॥

The mortal receives many amenities from God, and puts them behind him;

ਏਕ ਬਸਤੁ ਕਾਰਨਿ ਬਿਖੇਟਿ ਗਵਾਵੈ ॥

for the sake of one thing withheld by God, he forfeits his faith.

ਏਕ ਭੀ ਨ ਦੇਇ ਦਸ ਭੀ ਹਿਰਿ ਲੇਇ ॥

But what if God takes all those gifts back and does not give the one he was complaining about,

ਤਉ ਮੂੜਾ ਕਹੁ ਕਹਾ ਕਰੇਇ ॥

Then, what could the fool say or do?

ਜਿਸੁ ਠਾਕੁਰ ਸਿਉ ਨਾਹੀ ਚਾਰਾ ॥

The Master with whom, force is of no avail,

ਤਾ ਕਉ ਕੀਜੈ ਸਦ ਨਮਸਕਾਰਾ ॥

Unto Him, bow forever in adoration and accept His Will.

ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਪ੍ਰਭੁ ਮੀਠਾ ॥

The person to whose heart, God is dear,

ਸਰਬ ਸੂਖ ਤਾਹੁ ਮਨਿ ਵੁਠਾ ॥

all peace and pleasures come to dwell in his mind.

ਜਿਸੁ ਜਨ ਅਪਨਾ ਹੁਕਮੁ ਮਨਾਇਆ ॥

The person, whom God empowers to accept His Will,

ਸਰਬ ਥੋਕ ਨਾਨਕ ਤਿਨਿ ਪਾਇਆ ॥੧॥

O' Nanak, feels like he has received all the amenities of the world. ||1||

ਅਗਨਤ ਸਾਹੁ ਅਪਨੀ ਦੇ ਰਾਸਿ ॥

God, the Banker, gives endless capital of gifts to the mortal,

ਖਾਤ ਪੀਤ ਬਰਤੈ ਅਨਦ ਉਲਾਸਿ ॥

who uses this capital with pleasure and joy.

ਅਪੁਨੀ ਅਮਾਨ ਕਛੁ ਬਹੁਰਿ ਸਾਹੁ ਲੇਇ ॥

If some of this capital is later taken back by the Banker (God),

ਅਗਿਆਨੀ ਮਨਿ ਰੋਸੁ ਕਰੇਇ ॥

the ignorant person feels aggrieved and complains.

ਅਪਨੀ ਪਰਤੀਤਿ ਆਪ ਹੀ ਖੇਵੈ ॥

By doing so, he himself destroys his own credibility,

ਬਹੁਰਿ ਉਸ ਕਾ ਬਿਸ਼੍ਵਾਸੁ ਨ ਹੋਵੈ ॥

resulting in not to be trusted again.

ਜਿਸ ਕੀ ਬਸਤੁ ਤਿਸੁ ਆਗੈ ਰਾਖੈ ॥

Someone who offers to God what belongs to Him anyway,

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨੈ ਮਾਥੈ ॥

and willingly abides by God's Will,

ਉਸ ਤੇ ਚਉਗੁਨ ਕਰੈ ਨਿਹਾਲੁ ॥

gets blessed many times more by Him.

ਨਾਨਕ ਸਾਹਿਬੁ ਸਦਾ ਦਇਆਲੁ ॥੨॥

O' Nanak, our Master (God) is merciful forever. ||2||

ਅਨਿਕ ਭਾਤਿ ਮਾਇਆ ਕੇ ਰੇਤ ॥ ਸਰਪਰ ਹੋਵਤ ਜਾਨੁ ਅਨੇਤ ॥

Understand that, the many forms of worldly attachments are transitory and surely these shall pass away.

ਬਿਰਖ ਕੀ ਛਾਇਆ ਸਿਉ ਰੰਗੁ ਲਾਵੈ ॥

A person falls in love with the shade of the tree,

ਓਹ ਬਿਨਸੈ ਉਹੁ ਮਨਿ ਪਛੁਤਾਵੈ ॥

and when it disappears, he feel regret in his mind.

ਜੇ ਦੀਸੈ ਸੇ ਚਾਲਨਹਾਰੁ ॥

Whatever is seen, is transitory

ਲਪਟਿ ਰਹਿਓ ਤਹ ਅੰਧ ਅੰਧਾਰੁ ॥

yet, the blindest of the blind clings to it.

ਬਟਾਉ ਸਿਉ ਜੇ ਲਾਵੈ ਨੇਹ ॥

Anyone who falls in love with a passerby,

ਤਾ ਕਉ ਹਾਥਿ ਨ ਆਵੈ ਕੇਹ ॥

obtains nothing from the relationship.

ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਪ੍ਰੀਤਿ ਸੁਖਦਾਈ ॥

O' mind, only love with God's Name bestows peace.

ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਆਪਿ ਲਏ ਲਾਈ ॥੩॥

O' Nanak, His love is received by only those whom He Himself blesses with it.

ਮਿਥਿਆ ਤਨੁ ਧਨੁ ਕੁਟੰਬੁ ਸਬਾਇਆ ॥

False (perishable) are body, wealth, and all relations.

ਮਿਥਿਆ ਹਉਮੈ ਮਮਤਾ ਮਾਇਆ ॥

False are ego, possessiveness and Maya.

ਮਿਥਿਆ ਰਾਜ ਜੋਬਨ ਧਨ ਮਾਲ ॥

False (temporary) are power, youth, wealth and property.

ਮਿਥਿਆ ਕਾਮ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥

False are lust and wild anger.

ਮਿਥਿਆ ਰਥ ਹਸਤੀ ਅਸੂ ਬਸਤ੍ਰਾ ॥

False (transitory) are chariots, elephants, horses and expensive clothes.

ਮਿਥਿਆ ਰੰਗ ਸੰਗਿ ਮਾਇਆ ਪੇਖਿ ਹਸਤਾ ॥

False is the love of gathering wealth, and reveling in the sight of it.

ਮਿਥਿਆ ਧ੍ਰੋਹ ਮੇਹ ਅਭਿਮਾਨੁ ॥

False are deception, emotional attachment and egotistical pride.

ਮਿਥਿਆ ਆਪਸ ਊਪਰਿ ਕਰਤ ਗੁਮਾਨੁ ॥

False is the self-pride with ego.

ਅਸਥਿਰੁ ਭਗਤਿ ਸਾਧ ਕੀ ਸਰਨੁ ॥

Only the devotional worship of God is imperishable, performed under the protection of the Guru.

ਨਾਨਕ ਜਪਿ ਜਪਿ ਜੀਵੈ ਹਰਿ ਕੇ ਚਰਨੁ ॥੪॥

O' Nanak, one can live a true life only by meditating on Naam.||4||

ਮਿਥਿਆ ਸ੍ਰਵਨੁ ਪਰ ਨਿੰਦਾ ਸੁਨਹਿ ॥

Useless are the ears which listen to the slander of others.

ਮਿਥਿਆ ਹਸਤੁ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥

Useless are the hands which steal the wealth of others.

ਮਿਥਿਆ ਨੇਤ੍ਰ ਪੇਖਤ ਪਰ ਤ੍ਰਿਅ ਰੂਪਾਦ ॥

Useless are the eyes which gaze upon the beauty of another's woman with evil intentions.

ਮਿਥਿਆ ਰਸਨਾ ਭੋਜਨ ਅਨ ਸ੍ਵਾਦ ॥

false is the tongue which only enjoys delicacies and other worldly tastes.

ਮਿਥਿਆ ਚਰਨ ਪਰ ਬਿਕਾਰ ਕਉ ਧਾਵਹਿ ॥

Sinfull are the feet which run to do evil to others.

ਮਿਥਿਆ ਮਨ ਪਰ ਲੋਭ ਲੁਭਾਵਹਿ ॥

Useless is the mind which is filled with greed for the wealth of others.

ਮਿਥਿਆ ਤਨ ਨਹੀ ਪਰਉਪਕਾਰਾ ॥

Useless is the body which does not do good to others.

ਮਿਥਿਆ ਬਾਸੁ ਲੇਤ ਬਿਕਾਰਾ ॥

Useless is that nose which enjoys the smell of evil.

ਬਿਨੁ ਬੁਝੇ ਮਿਥਿਆ ਸਭ ਭਏ ॥

Useless are all the body parts which don't understand their true purpose.

ਸਫਲ ਦੇਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ ॥੫॥

O' Nanak, successful is only that body which recites God's Name.||5||

ਬਿਰਥੀ ਸਾਕਤ ਕੀ ਆਰਜਾ ॥

The life of the faithless cynic (non-believer) is totally useless.

ਸਾਚ ਬਿਨਾ ਕਹ ਹੋਵਤ ਸੂਚਾ ॥

Without remembering the eternal God, how can he be pure?

ਬਿਰਥਾ ਨਾਮ ਬਿਨਾ ਤਨੁ ਅੰਧ ॥

Without God's Name, useless is the body of the spiritually blind,

ਮੁਖਿ ਆਵਤ ਤਾ ਕੈ ਦੁਰਗੰਧ ॥

because from the mouth of such a person, comes the foul smell of slander.

ਬਿਨੁ ਸਿਮਰਨ ਦਿਨੁ ਰੈਨਿ ਬ੍ਰਿਥਾ ਬਿਹਾਇ ॥

Without contemplating on God's Name, our days and nights pass in vain,

ਮੇਘ ਬਿਨਾ ਜਿਉ ਖੇਤੀ ਜਾਇ ॥

like the crop which withers without rain.

ਗੋਬਿੰਦ ਭਜਨ ਬਿਨੁ ਬ੍ਰਿਥੇ ਸਭ ਕਾਮ ॥

Without meditation on God's Name, all worldly deeds are in vain,

ਜਿਉ ਕਿਰਪਨ ਕੇ ਨਿਰਾਰਥ ਦਾਮ ॥

like the wealth of a miser, which is of no use to him.

ਧੰਨਿ ਧੰਨਿ ਤੇ ਜਨ ਜਿਹ ਘਟਿ ਬਸਿਓ ਹਰਿ ਨਾਉ ॥

Truly blessed are those, in whose hearts dwells God's Name.

ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਉ ॥੬॥

O' Nanak, I dedicate my life to those blessed people. ||6||

ਰਹਤ ਅਵਰ ਕਛੁ ਅਵਰ ਕਮਾਵਤ ॥

One who appear to be religious but his deeds are anything but religious.

ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ ਮੁਖਹੁ ਗੰਢ ਲਾਵਤ ॥

There is no love for God in his heart, and yet he talks tall.

ਜਾਨਨਹਾਰ ਪ੍ਰਭੂ ਪਰਬੀਨ ॥

The all-knowing God, is very wise.

ਬਾਹਰਿ ਭੇਖ ਨ ਕਾਹੂ ਭੀਨ ॥

He is not impressed by outward display.

ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ ॥

One who does not practice what he preaches to others,

ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ ॥

shall keep suffering in the cycles of birth and death.

ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ ॥

The one in whose heart dwells the formless God,

ਤਿਸ ਕੀ ਸੀਖ ਤਰੈ ਸੰਸਾਰੁ ॥

the teachings of such a person save the world from the vices.

ਜੇ ਤੁਮ ਭਾਨੇ ਤਿਨ ਪ੍ਰਭੂ ਜਾਤਾ ॥

O' God, only those who are pleasing to You, have realized You.

ਨਾਨਕ ਉਨ ਜਨ ਚਰਨ ਪਰਾਤਾ ॥੭॥

O' nanak, I humbly bow to them. ||7||

ਕਰਉ ਬੇਨਤੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭੁ ਜਾਨੈ ॥

Whatever I pray for, the all pervading God Knows it all.

ਅਪਨਾ ਕੀਆ ਆਪਹਿ ਮਾਨੈ ॥

He Himself gives honor to His mortal.

ਆਪਹਿ ਆਪ ਆਪਿ ਕਰਤ ਨਿਬੇਰਾ ॥

He Himself and only by Himself, makes the decisions based upon their deeds.

ਕਿਸੈ ਦੂਰਿ ਜਨਾਵਤ ਕਿਸੈ ਬੁਝਾਵਤ ਨੇਰਾ ॥

To some, He appears far away, while others perceive Him near at hand.

ਉਪਾਵ ਸਿਆਨਪ ਸਗਲ ਤੇ ਰਹਤ ॥

He is beyond all efforts and clever deeds.

ਸਭੁ ਕਛੁ ਜਾਨੈ ਆਤਮ ਕੀ ਰਹਤ ॥

He knows everything about our spiritual state.

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਲੜਿ ਲਾਇ ॥

Whoever is pleasing to Him, He attunes that one to Himself.

ਥਾਨ ਥਨੰਤਰਿ ਰਹਿਆ ਸਮਾਇ ॥

He is pervading all places and interspaces.

ਸੇ ਸੇਵਕੁ ਜਿਸੁ ਕਿਰਪਾ ਕਰੀ ॥

Those upon whom He bestows His mercy, become His devotees.

ਨਿਮਖ ਨਿਮਖ ਜਪਿ ਨਾਨਕ ਹਰੀ ॥੮॥੫॥

O' Nanak, each and every moment, meditate on God. ||8||5||

ਸਲੋਕੁ ॥

Shalok:

ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥

May my lust, anger, greed, emotional attachments and egotism be destroyed.

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥੧॥

Nanak seeks God's refuge, O' Divine Guru, please bless me with Your Grace.

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਖਾਹਿ ॥

By whose grace you partake many kinds of delicacies;

ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖੁ ਮਨ ਮਾਹਿ ॥

enshrine that Master within your mind.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਗੰਧਤ ਤਨਿ ਲਾਵਹਿ ॥

By whose grace, you apply perfumes to your body;

ਤਿਸ ਕਉ ਸਿਮਰਤ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥

by remembering Him, you shall achieve the supreme spiritual status.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਸਹਿ ਸੁਖ ਮੰਦਰਿ ॥

By whose grace, there is peace in your heart;

ਤਿਸਹਿ ਧਿਆਇ ਸਦਾ ਮਨ ਅੰਦਰਿ ॥

meditate forever on Him within your mind.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਗਿ੍ਰਹ ਸੰਗਿ ਸੁਖ ਬਸਨਾ ॥

By whose Grace, you live with your family in peace;

ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ ॥

always remember Him by reciting His Name,

ਜਿਹ ਪ੍ਰਸਾਦਿ ਰੰਗ ਰਸ ਭੋਗ ॥

By whose Grace, you enjoy tastes and pleasures of worldly things;

ਨਾਨਕ ਸਦਾ ਧਿਆਈਐ ਧਿਆਵਨ ਜੋਗ ॥੧॥

O' Nanak, meditate forever on the One, who is worthy of meditation. ||1||

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਟ ਪਟੰਬਰ ਹਢਾਵਹਿ ॥

By whose grace, you wear silks and other expensive clothes;

ਤਿਸਹਿ ਤਿਆਗਿ ਕਤ ਅਵਰ ਲੁਭਾਵਹਿ ॥

why forsake Him and indulge in other greeds?

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸੇਜ ਸੇਈਜੈ ॥

By whose Grace, you sleep in a cozy bed;

ਮਨ ਆਠ ਪਹਰ ਤਾ ਕਾ ਜਸੁ ਗਾਵੀਜੈ ॥

O' my mind, sing His Praises, twenty-four hours a day.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝੁ ਸਭੁ ਕੇਉ ਮਾਨੈ ॥

By whose Grace, you are honored by everyone;

ਮੁਖਿ ਤਾ ਕੇ ਜਸੁ ਰਸਨ ਬਖਾਨੈ ॥

always recite His praises.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਰਹਤਾ ਧਰਮੁ ॥

By whose grace, you are able to remain righteous.

ਮਨ ਸਦਾ ਧਿਆਇ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮੁ ॥

O' my mind, meditate continually on that Supreme God.

ਪ੍ਰਭ ਜੀ ਜਪਤ ਦਰਗਹ ਮਾਨੁ ਪਾਵਹਿ ॥

Meditating on God, you shall be honored in His Court;

ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹਿ ॥੨॥

O' Nanak, you shall return to your true home with honor.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਰੋਗ ਕੰਚਨ ਦੇਹੀ ॥

By whose grace, you have a healthy, beautiful body;

ਲਿਵ ਲਾਵਹੁ ਤਿਸੁ ਰਾਮ ਸਨੇਹੀ ॥

attune yourself to that Loving God.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਓਲਾ ਰਹਤ ॥

By whose Grace, your honor is preserved;

ਮਨ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਰਤ ॥

O' my mind, achieve eternal peace by singing His Praises.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਸਗਲ ਛਿਦ੍ਰ ਢਾਕੇ ॥

By whose grace, all your shortcomings remain unexposed;

ਮਨ ਸਰਨੀ ਪਰੁ ਠਾਕੁਰ ਪ੍ਰਭ ਤਾ ਕੈ ॥

O' my mind, seek the refuge of that God, our Master.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝੁ ਕੇ ਨ ਪਹੂਚੈ ॥

By whose Grace, no one can rival you;

ਮਨ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਪ੍ਰਭ ਉਚੇ ॥

O' my mind, remember that Almighty God with each and every breath.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਈ ਦੁਲਭ ਦੇਹ ॥

By whose Grace, you are blessed this precious human body;

ਨਾਨਕ ਤਾ ਕੀ ਭਗਤਿ ਕਰੇਹ ॥੩॥

O' Nanak, worship Him with love and devotion. ||3||

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਭੂਖਨ ਪਹਿਰੀਜੈ ॥

By whose grace, you wear expensive jewelry;

ਮਨ ਤਿਸੁ ਸਿਮਰਤ ਕਿਉ ਆਲਸੁ ਕੀਜੈ ॥

O' my mind, why be lazy in remembering Him?

ਜਿਹ ਪ੍ਰਸਾਦਿ ਅਸੁ ਹਸਤਿ ਅਸਵਾਰੀ ॥

By whose Grace, you have horses and elephants to ride (expensive vehicles);

ਮਨ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਕਬਹੂ ਨ ਬਿਸਾਰੀ ॥

O' mind, never forget that God.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਾਗ ਮਿਲਖ ਧਨਾ ॥

By whose Grace, you have land, gardens and wealth;

ਰਾਖੁ ਪਰੇਇ ਪ੍ਰਭੁ ਅਪੁਨੇ ਮਨਾ ॥

Keep that God enshrined in your heart.

ਜਿਨਿ ਤੇਰੀ ਮਨ ਬਨਤ ਬਨਾਈ ॥

O' my mind, the One who fashioned you as human being

ਊਠਤ ਬੈਠਤ ਸਦ ਤਿਸਹਿ ਧਿਆਈ ॥

always meditate on Him in every situation.

ਤਿਸਹਿ ਧਿਆਇ ਜੇ ਏਕ ਅਲਖੇ ॥

Meditate on Him who is unique and incomprehensible.

ਈਹਾ ਊਹਾ ਨਾਨਕ ਤੇਰੀ ਰਖੈ ॥੪॥

O' Nanak, He shall save you here and hereafter ||4||

ਜਿਹ ਪ੍ਰਸਾਦਿ ਕਰਹਿ ਪੁੰਨ ਬਹੁ ਦਾਨ ॥

By whose Grace, you give donations in abundance to charities,

ਮਨ ਆਠ ਪਹਰ ਕਰਿ ਤਿਸ ਕਾ ਧਿਆਨ ॥

O' my mind, remember Him, twenty-four hours a day.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂ ਆਚਾਰ ਬਿਉਹਾਰੀ ॥

By whose Grace, you perform religious rituals and worldly duties;

ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੀ ॥

remember that God with each and every breath.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਸੁੰਦਰ ਰੂਪੁ ॥

By whose grace, you got this beautiful looking body;

ਸੇ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਸਦਾ ਅਨੂਪੁ ॥

always remember that incomparably Beautiful God.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ ॥

By whose grace, you have received this great human form of life,

ਸੇ ਪ੍ਰਭੁ ਸਿਮਰਿ ਸਦਾ ਦਿਨ ਰਾਤਿ ॥

always, day and night, remember that God.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਪਤਿ ਰਹੈ ॥

By whose Grace, your honor is preserved;

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਜਸੁ ਕਹੈ ॥੫॥

O' Nanak, recite His praises by the Guru's grace. ||5||

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਨਹਿ ਕਰਨ ਨਾਦ ॥

By whose grace, you listen to the melodious sounds with your ears.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੇਖਹਿ ਬਿਸਮਾਦ ॥

By whose Grace, you behold amazing wonders.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਰਸਨਾ ॥

By whose Grace, you speak ambrosial words with your tongue.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜੇ ਬਸਨਾ ॥

By whose Grace, you are intuitively at peace.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਹਸਤ ਕਰ ਚਲਹਿ ॥

By whose Grace, your hands and feet move and work.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੰਪੂਰਨ ਫਲਹਿ ॥

By whose Grace, you are completely successful in life.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥

By whose Grace, you obtain the supreme spiritual status.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥

By whose Grace, you are intuitively absorbed into eternal peace.

ਐਸਾ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਕਤ ਲਾਗਹੁ ॥

Why forsake such God, and attach yourself to another?

ਗੁਰੁ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਜਾਗਹੁ ॥੬॥

O' Nanak, by the Guru's grace awaken your mind from spiritual ignorance. ||6||

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪ੍ਰਗਟੁ ਸੰਸਾਰਿ ॥

By whose Grace, you are famous all over the world;

ਤਿਸੁ ਪ੍ਰਭੁ ਕਉ ਮੂਲਿ ਨ ਮਨਹੁ ਬਿਸਾਰਿ ॥

never forget such God from your mind.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਪਰਤਾਪੁ ॥

By whose Grace, you have prestige;

ਰੇ ਮਨ ਮੂੜ ਤੂ ਤਾ ਕਉ ਜਾਪੁ ॥

O' foolish mind, meditate on Him!

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਕਾਰਜ ਪੂਰੇ ॥

By whose grace, all your tasks are accomplished;

ਤਿਸਹਿ ਜਾਨੁ ਮਨ ਸਦਾ ਹਜ਼ੂਰੇ ॥

O' my mind, always feel His presence with you.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪਾਵਹਿ ਸਾਚੁ ॥

By Whose Grace, you find the Truth,

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਸਿਉ ਰਾਚੁ ॥

O' my mind, immerse yourself into Him.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸਭ ਕੀ ਗਤਿ ਹੋਇ ॥

By whose Grace, everyone is saved from worldly evils;

ਨਾਨਕ ਜਾਪੁ ਜਪੈ ਜਪੁ ਸੋਇ ॥੭॥

O' Nanak, sing His praises and meditate on His Name. ||7||

ਆਪਿ ਜਪਾਏ ਜਪੈ ਸੇ ਨਾਉ ॥

Only that person meditates on His Name, whom He Himself inspires to meditate.

ਆਪਿ ਗਾਵਾਏ ਸੁ ਹਰਿ ਗੁਨ ਗਾਉ ॥

Only that person sings God's virtues, whom He himself inspire to do so.

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥

By God's Grace, the mind is enlightened with divine knowledge.

ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ ॥

By God's mercy, the heart is delighted like lotus flower.

ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਬਸੈ ਮਨਿ ਸੇਇ ॥

When God is extremely pleased, He comes to dwell in the mind.

ਪ੍ਰਭ ਦਇਆ ਤੇ ਮਤਿ ਉਤਮ ਹੋਇ ॥

By God's Kind Mercy, the intellect is (spiritually) exalted.

ਸਰਬ ਨਿਧਾਨ ਪ੍ਰਭ ਤੇਰੀ ਮਇਆ ॥

O' God, in Your Mercy are all the treasures of the world.

ਆਪਹੁ ਕਛੁ ਨ ਕਿਨਹੁ ਲਇਆ ॥

No one receives anything by himself.

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਲਗਹਿ ਹਰਿ ਨਾਥ ॥

O' God, people do whatever You make them do.

ਨਾਨਕ ਇਨ ਕੈ ਕਛੁ ਨ ਹਾਥ ॥੮॥੬॥

O Nanak, nothing is in their hands. ||8||6||

ਸਲੋਕੁ ॥

Shalok:

ਅਗਮ ਅਗਾਧਿ ਪਾਰਬ੍ਰਹਮੁ ਸੇਇ ॥

Unapproachable and Unfathomable is the Supreme God;

ਜੇ ਜੇ ਕਹੈ ਸੁ ਮੁਕਤਾ ਹੋਇ ॥

whosoever recites His Name with love and devotion, is liberated from vices..

ਸੁਨਿ ਮੀਤਾ ਨਾਨਕੁ ਬਿਨਵੰਤਾ ॥

Listen, O' friends, Nanak submits.

ਸਾਧ ਜਨਾ ਕੀ ਅਚਰਜ ਕਥਾ ॥੧॥

Amazing is the description of virtues of the saints.||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਸਾਧ ਕੈ ਸੰਗਿ ਮੁਖ ਉਜਲ ਹੋਤ ॥

In the company of Saints, spiritual radiance (honor) is obtained.

ਸਾਧਸੰਗਿ ਮਲੁ ਸਗਲੀ ਖੋਤ ॥

In the Company of the Holy, all filth of vices is removed.

ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥

In the company of the Saints, egotism is destroyed.

ਸਾਧ ਕੈ ਸੰਗਿ ਪ੍ਰਗਟੈ ਸੁਗਿਆਨੁ ॥

In the Company of the Holy, spiritual wisdom is revealed.

ਸਾਧ ਕੈ ਸੰਗਿ ਬੁਝੈ ਪ੍ਰਭੁ ਨੇਰਾ ॥

In the Company of the Holy, God is felt to be near at hand.

ਸਾਧਸੰਗਿ ਸਭੁ ਹੋਤ ਨਿਬੇਰਾ ॥

In the Company of the Holy, all conflicts about vices or evil deeds are settled.

ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਰਤਨੁ ॥

In the Company of the Holy, one is blessed with the priceless Naam. is obtained.

ਸਾਧ ਕੈ ਸੰਗਿ ਏਕ ਉਪਰਿ ਜਤਨੁ ॥

In the company of the Saints, one strives only to realize God.

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬਰਨੈ ਕਉਨੁ ਪ੍ਰਾਨੀ ॥

Who can describe the glory of the Saints?

ਨਾਨਕ ਸਾਧ ਕੀ ਸੇਭਾ ਪ੍ਰਭੁ ਮਾਹਿ ਸਮਾਨੀ ॥੧॥

O' Nanak, the glory of the Saints is the glory of God Himself. ||1||

ਸਾਧ ਕੈ ਸੰਗਿ ਅਗੋਚਰੁ ਮਿਲੈ ॥

In the Company of the Holy, one realizes the Incomprehensible God.

ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਪਰਫੁਲੈ ॥

In the Company of the Holy, one is always full of joy.

ਸਾਧ ਕੈ ਸੰਗਿ ਆਵਹਿ ਬਸਿ ਪੰਚਾ ॥

In the Company of the Holy, the five passions come under control.

ਸਾਧਸੰਗਿ ਅੰਮ੍ਰਿਤ ਰਸੁ ਭੁੰਚਾ ॥

In the Company of the Holy, one relishes the ambrosial nectar of God's Name.

ਸਾਧਸੰਗਿ ਹੋਇ ਸਭ ਕੀ ਰੇਨ ॥

In the Company of the Holy, one becomes extremely humble to all.

ਸਾਧ ਕੈ ਸੰਗਿ ਮਨੋਹਰ ਬੈਨ ॥

In the Company of the Holy, one's speech becomes enticing.

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਤਹੂੰ ਧਾਵੈ ॥

In the Company of the Saints, the mind does not wander.

ਸਾਧਸੰਗਿ ਅਸਥਿਤਿ ਮਨੁ ਪਾਵੈ ॥

In the Company of the Holy, the mind enters the state of eternal peace.

ਸਾਧ ਕੈ ਸੰਗਿ ਮਾਇਆ ਤੇ ਭਿੰਨ ॥

In the Holy congregation, one remains detached from worldly attractions.

ਸਾਧਸੰਗਿ ਨਾਨਕ ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ॥੨॥

O' Nanak, God is totally pleased with one who joins the holy congregation.

||2||

ਸਾਧਸੰਗਿ ਦੁਸਮਨ ਸਭਿ ਮੀਤ ॥

In the Company of the Holy, all enemies appear like friends.

ਸਾਧੂ ਕੈ ਸੰਗਿ ਮਹਾ ਪੁਨੀਤ ॥

In the Company of the Holy, one's mind becomes totally immaculate.

ਸਾਧਸੰਗਿ ਕਿਸ ਸਿਉ ਨਹੀ ਬੈਰੁ ॥

In the company of the saints, one bears no enmity towards anybody.

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਬੀਗਾ ਪੈਰੁ ॥

In the Company of the Holy, one does not take step in the wrong direction.

ਸਾਧ ਕੈ ਸੰਗਿ ਨਾਹੀ ਕੇ ਮੰਦਾ ॥

In the Company of the Saints, no one seems evil.

ਸਾਧਸੰਗਿ ਜਾਨੇ ਪਰਮਾਨੰਦਾ ॥

In the Company of the Holy, one realizes all pervading Master of supreme bliss.

ਸਾਧ ਕੈ ਸੰਗਿ ਨਾਹੀ ਹਉ ਤਾਪੁ ॥

In the Company of the Holy, the fever of ego departs.

ਸਾਧ ਕੈ ਸੰਗਿ ਤਜੈ ਸਭੁ ਆਪੁ ॥

In the Company of the Holy, one renounces all selfishness.

ਆਪੇ ਜਾਨੈ ਸਾਧ ਬਡਾਈ ॥

Only He Himself knows the greatness of the Saints.

ਨਾਨਕ ਸਾਧ ਪ੍ਰਭੂ ਬਨਿ ਆਈ ॥੩॥

O' Nanak, the Holy are in harmony with God. ||3||

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਬਹੂ ਧਾਵੈ ॥

In the Company of the Holy, one's mind never wanders.

ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਵੈ ॥

In the Company of the Holy, one receives everlasting peace.

ਸਾਧਸੰਗਿ ਬਸਤੁ ਅਗੋਚਰ ਲਹੈ ॥

In the Holy congregation, one obtains the incomprehensible wealth of Naam.

ਸਾਧੂ ਕੈ ਸੰਗਿ ਅਜਰੁ ਸਹੈ ॥

In the Company of the Holy, one can endure the unendurable.

ਸਾਧ ਕੈ ਸੰਗਿ ਬਸੈ ਥਾਨਿ ਉਚੈ ॥

In the Company of the Holy, one dwells in the highest state of spiritually.

ਸਾਧੂ ਕੈ ਸੰਗਿ ਮਹਲਿ ਪਹੁਚੈ ॥

In the company of the Saints, one experiences the presence of God within.

ਸਾਧ ਕੈ ਸੰਗਿ ਦ੍ਰਿੜੈ ਸਭਿ ਧਰਮ ॥

In the company of the saints, one fully comprehends the righteous duties.

ਸਾਧ ਕੈ ਸੰਗਿ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮ ॥

In the Company of the Holy, one sees only God pervading everywhere.

ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਨਿਧਾਨ ॥

In the Company of the Holy, one is blessed with the treasure of the Naam.

ਨਾਨਕ ਸਾਧੂ ਕੈ ਕੁਰਬਾਨ ॥੪॥

O' Nanak, I dedicate my life to those pious persons. ||4||

ਸਾਧ ਕੈ ਸੰਗਿ ਸਭ ਕੁਲ ਉਧਾਰੈ ॥

In the Company of the Holy, one saves all of one's lineage from vices.

ਸਾਧਸੰਗਿ ਸਾਜਨ ਮੀਤ ਕੁਟੰਬ ਨਿਸਤਾਰੈ ॥

In the Company of the Holy, one helps his friends and family swim across the world-ocean of vices.

ਸਾਧੂ ਕੈ ਸੰਗਿ ਸੇ ਧਨੁ ਪਾਵੈ ॥

In the Company of the Holy, that true wealth of Naam is received.

ਜਿਸੁ ਧਨ ਤੇ ਸਭੁ ਕੇ ਵਰਸਾਵੈ ॥

Everyone becomes eminent from that wealth of Naam.

ਸਾਧਸੰਗਿ ਧਰਮ ਰਾਇ ਕਰੇ ਸੇਵਾ ॥

In the holy congregation, one is honored by the righteous judge of God's court.

ਸਾਧ ਕੈ ਸੰਗਿ ਸੇਭਾ ਸੁਰਦੇਵਾ ॥

In the Company of the Holy, one is praised by the angels.

ਸਾਧੂ ਕੈ ਸੰਗਿ ਪਾਪ ਪਲਾਇਨ ॥

In the Company of the Holy, one's sins are destroyed.

ਸਾਧਸੰਗਿ ਅੰਮ੍ਰਿਤ ਗੁਨ ਗਾਇਨ ॥

In the Company of the Holy, one sings the ambrosial virtues of God.

ਸਾਧ ਕੈ ਸੰਗਿ ਸੂਬ ਥਾਨ ਰਾਮਿ ॥

In the company of Saints, all places become accessible (one escalates to a high spiritual level).

ਨਾਨਕ ਸਾਧ ਕੈ ਸੰਗਿ ਸਫਲ ਜਨੰਮ ॥੫॥

O' Nanak, one's life becomes fruitful in the company of the saints. ||5||

ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ ॥

In the holy congregation, there is no struggle such as penances,

ਦਰਸਨੁ ਭੇਟਤ ਹੇਤ ਨਿਹਾਲ ॥

because a blessed vision of the Saints, brings a sublime happiness.

ਸਾਧ ਕੈ ਸੰਗਿ ਕਲੁਖਤ ਹਰੈ ॥

In the company of Saints, one is absolved of his sins.

ਸਾਧ ਕੈ ਸੰਗਿ ਨਰਕ ਪਰਹਰੈ ॥

In the company of Saints one is saved from hell.

ਸਾਧ ਕੈ ਸੰਗਿ ਈਹਾ ਉਹਾ ਸੁਹੇਲਾ ॥

In the Company of the Holy, one is happy here and hereafter.

ਸਾਧਸੰਗਿ ਬਿਛੁਰਤ ਹਰਿ ਮੇਲਾ ॥

In the Company of the Holy, the separated ones are reunited with God.

ਜੇ ਇਛੈ ਸੇਈ ਫਲੁ ਪਾਵੈ ॥

One's all desires are fulfilled,

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਬਿਰਥਾ ਜਾਵੈ ॥

because in the Company of the Holy, no one goes empty-handed.

ਪਾਰਬ੍ਰਹਮੁ ਸਾਧ ਰਿਦ ਬਸੈ ॥

The Supreme God dwells in the hearts of the Saints.

ਨਾਨਕ ਉਧਰੈ ਸਾਧ ਸੁਨਿ ਰਸੈ ॥੬॥

O' Nanak, listening to the sweet words of the Holy, one is saved from vices.||6||

ਸਾਧ ਕੈ ਸੰਗਿ ਸੁਨਉ ਹਰਿ ਨਾਉ ॥

In the Company of the Holy, I listen to the Name of God.

ਸਾਧਸੰਗਿ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ ॥

In the Company of the Holy, I sing the Glorious Praises of God.

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਮਨ ਤੇ ਬਿਸਰੈ ॥

In the company of Saints, God is never out of one's mind.

ਸਾਧਸੰਗਿ ਸਰਪਰ ਨਿਸਤਰੈ ॥

In the Company of the Holy, one is surely saved from vices.

ਸਾਧ ਕੈ ਸੰਗਿ ਲਗੈ ਪ੍ਰਭੁ ਮੀਠਾ ॥

In the company of the Saints, love thrives for God,

ਸਾਧੂ ਕੈ ਸੰਗਿ ਘਟਿ ਘਟਿ ਡੀਠਾ ॥

and in the Company of the Holy, He is seen in each and everybody.

ਸਾਧਸੰਗਿ ਭਏ ਆਗਿਆਕਾਰੀ ॥

In the Company of the Holy, we become obedient to the will of God.

ਸਾਧਸੰਗਿ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥

In the company of Saints, we attain a higher state of spirituality.

ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੇ ਸਭਿ ਰੋਗ ॥

In the Company of the Holy, all maladies (vices) are cured.

ਨਾਨਕ ਸਾਧ ਭੇਟੇ ਸੰਜੋਗ ॥੭॥

O Nanak, one meets with the Holy by great fortune. ||7||

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥

The glory of the Saint is not known even to the composers of the Vedas.

ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ ॥

Those scriptures describe only what their composers have heard.

ਸਾਧ ਕੀ ਉਪਮਾ ਤਿਹੁ ਗੁਣ ਤੇ ਦੂਰਿ ॥

The greatness of the Holy people is beyond the three modes of Maya.

ਸਾਧ ਕੀ ਉਪਮਾ ਰਹੀ ਭਰਪੂਰਿ ॥

The glory of the Holy people is known throughout.

ਸਾਧ ਕੀ ਸੇਭਾ ਕਾ ਨਾਹੀ ਅੰਤ ॥

The glory of the Holy cannot be estimated.

ਸਾਧ ਕੀ ਸੇਭਾ ਸਦਾ ਬੇਅੰਤ ॥

The splendor of saint is beyond limits.

ਸਾਧ ਕੀ ਸੇਭਾ ਉਚ ਤੇ ਉਚੀ ॥

The glory of the Holy is the highest of the high.

ਸਾਧ ਕੀ ਸੇਭਾ ਮੂਚ ਤੇ ਮੂਚੀ ॥

The glory of the Holy is the greatest of the great.

ਸਾਧ ਕੀ ਸੇਭਾ ਸਾਧ ਬਨਿ ਆਈ ॥

The glory of the saints behoove to the saints alone

ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ ॥੮॥੭॥

O,Nanak, listen my brother, there is no difference between the Saint and God,

ਸਲੋਕੁ ॥

Shalok:

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥

The person in whose heart dwells God and who always sings His praises,

ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥

and who beholds none other but God.

ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥੧॥

O' Nanak, having such qualities makes him a Braham Giani-knower of God .

||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ ॥

The God-conscious being always remains detached from evils,

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ ॥

as the lotus growing in the murky water is not soiled by the dirt in the water.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਦੋਖ ॥

The God-conscious person helps others drive out their sins while remaining unaffected himself,

ਜੈਸੇ ਸੂਰੁ ਸਰਬ ਕਉ ਸੇਖ ॥

like the sun which dries up all filth by its heat.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ ॥

The person with divine knowledge looks upon all alike,

ਜੈਸੇ ਰਾਜ ਰੰਕ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ ॥

like the wind, which blows equally upon the king and the poor.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਧੀਰਜੁ ਏਕ ॥

The God-conscious person has a steady patience, (the kind of patience not affected by a change in circumstances),

ਜਿਉ ਬਸੁਧਾ ਕੇਉ ਖੇਦੈ ਕੇਉ ਚੰਦਨ ਲੇਪ ॥

like the earth, which is dug up by one, and anointed with sandal paste by another.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਇਹੈ ਗੁਨਾਉ ॥

The quality of a person with divine knowledge is,

ਨਾਨਕ ਜਿਉ ਪਾਵਕ ਕਾ ਸਹਜ ਸੁਭਾਉ ॥੧॥

O Nanak, like burning the filth in everything is one of the inherent nature of fire. ||1||

ਬ੍ਰਹਮ ਗਿਆਨੀ ਨਿਰਮਲ ਤੇ ਨਿਰਮਲਾ ॥

The God-conscious being is the purest of the pure; (untouched by the vices);

ਜੈਸੇ ਮੈਲੁ ਨ ਲਾਗੈ ਜਲਾ ॥

like water to which filth does not stick

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥

The mind of a God-conscious person is enlightened that God is all pervading.

ਜੈਸੇ ਧਰ ਉਪਰਿ ਆਕਾਸੁ ॥

like the sky all over the earth.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਸਮਾਨਿ ॥

To the person with divine knowledge, friend and foe are alike,

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਅਭਿਮਾਨ ॥

Because the person with divine knowledge has no egotistical pride.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਉਚ ਤੇ ਉਚਾ ॥

Spiritually, the God-conscious person is the highest of the high.

ਮਨਿ ਅਪਨੈ ਹੈ ਸਭ ਤੇ ਨੀਚਾ ॥

but within his own mind, he is the most humble of all.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੇ ਜਨ ਭਏ ॥

Only those become God-conscious,

ਨਾਨਕ ਜਿਨ ਪ੍ਰਭੁ ਆਪਿ ਕਰੇਇ ॥੨॥

O'Nanak, whom God Himself makes so. ||2||

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਗਲ ਕੀ ਰੀਨਾ ॥

The God-conscious person lives like the dust of all (extreme humbleness).

ਆਤਮ ਰਸੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਚੀਨਾ ॥

The God-conscious person realizes spiritual bliss.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸਭ ਉਪਰਿ ਮਇਆ ॥

The divinely wise person shows kindness to all.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਤੇ ਕਛੁ ਬੁਰਾ ਨ ਭਇਆ ॥

No evil comes from the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਮਦਰਸੀ ॥

The God-conscious person is always impartial.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ ॥

Ambrosial nectar rains down from the glance of the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਬੰਧਨ ਤੇ ਮੁਕਤਾ ॥

The God-conscious person is free from the worldly entanglements.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥

The lifestyle of the divinely wise is spotlessly pure and free from the vices.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਭੋਜਨੁ ਗਿਆਨ ॥

Spiritual wisdom is the nourishment of the God-conscious person.

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬ੍ਰਹਮ ਧਿਆਨੁ ॥੩॥

O' Nanak, the God-conscious person is absorbed in God's meditation. ||3||

ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਉਪਰਿ ਆਸ ॥

The God-conscious person centers his hopes on the One alone.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ ॥

High spiritual state of the God-conscious person never perishes.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਗਰੀਬੀ ਸਮਾਹਾ ॥

The God-conscious person is steeped in humility.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਪਰਉਪਕਾਰ ਉਮਾਹਾ ॥

The God-conscious person always delights in doing good to others.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਧੰਧਾ ॥

The God-conscious person has no worldly entanglements.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਲੇ ਧਾਵਤੁ ਬੰਧਾ ॥

The God-conscious person holds his wandering mind under control.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਸੁ ਭਲਾ ॥

For the God-conscious person whatever happens is all for good.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਫਲ ਫਲਾ ॥

This way, the God-conscious person succeeds and prospers in all aspect of life

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੰਗਿ ਸਗਲ ਉਧਾਰੁ ॥

In the Company of the God-conscious person, all are saved from vices.

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਪੈ ਸਗਲ ਸੰਸਾਰੁ ॥੪॥

O' Nanak, through the God-conscious person, the entire world meditates on God.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਏਕੈ ਰੰਗ ॥

The God-conscious person is always imbued with the love for God.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਬਸੈ ਪ੍ਰਭੁ ਸੰਗ ॥

God always dwells in the company of the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਆਧਾਰੁ ॥

God's Name is the sustenance of the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਪਰਵਾਰੁ ॥

For the God-conscious person Naam is his family.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਦ ਜਾਗਤ ॥

The God-conscious person always remains vigilant from the effects of vices.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਹੰਬੁਧਿ ਤਿਆਗਤ ॥

The God-conscious person renounces his egoistic thinking.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਪਰਮਾਨੰਦ ॥

God, the source of supreme bliss, dwells in the mind of the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਘਰਿ ਸਦਾ ਅਨੰਦ ॥

There is everlasting bliss in the heart of the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਖ ਸਹਜ ਨਿਵਾਸ ॥

The God-conscious person dwells in intuitive peace and poise.

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ ॥੫॥

O' Nanak, the supreme spiritual state of the God-conscious person never perishes. ||5||

ਬ੍ਰਹਮ ਗਿਆਨੀ ਬ੍ਰਹਮ ਕਾ ਬੇਤਾ ॥

The God-conscious person knows God.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਸੰਗਿ ਹੇਤਾ ॥

The God-conscious person is in love with the One alone.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਅਚਿੰਤ ॥

The God-conscious person is free from any worries.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਿਰਮਲ ਮੰਤ ॥

Pure are the teachings of the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿਸੁ ਕਰੈ ਪ੍ਰਭੁ ਆਪਿ ॥

The God-conscious person is made so by God Himself.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬਡ ਪਰਤਾਪ ॥

Great is the glory of the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਦਰਸੁ ਬਡਭਾਗੀ ਪਾਈਐ ॥

With great fortune one is blessed with the sight of the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ ॥

Let us dedicate ourself to the God-conscious personz

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥

Even gods like Lord Shiva search for the God-conscious person.

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥੬॥

O' Nanak, the God-conscious person is the manifestation of God Himself. ||6||

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਕੀਮਤਿ ਨਾਹਿ ॥

The virtues of the God-conscious person are priceless.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਸਗਲ ਮਨ ਮਾਹਿ ॥

All possible virtues, exist in the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਉਨ ਜਾਨੈ ਭੇਦੁ ॥

Who can know the mystery of virtuous life of the God-conscious person?

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥

Always bow with respect to the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਥਿਆ ਨ ਜਾਇ ਅਧਾਖਯਕਰੁ ॥

Not even a bit of the glory of the God-conscious person can be described.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਠਾਕੁਰੁ ॥

The God-conscious person is worshiped by all.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਮਿਤਿ ਕਉਨੁ ਬਖਾਨੈ ॥

Who can describe the extent of the God-conscious person's virtues?

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਗਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਾਨੈ ॥

Only a God-conscious person knows the high state of mind of a God-conscious.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥

Limitless are the virtues of the God-conscious person.

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥੭॥

O' Nanak, always bow in reverence to the God-conscious person. ||7||

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਕਰਤਾ ॥

The God-conscious person is the Creator of all the entire creation.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦ ਜੀਵੈ ਨਹੀ ਮਰਤਾ ॥

The God-conscious person lives forever, and does not die.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮੁਕਤਿ ਜੁਗਤਿ ਜੀਅ ਕਾ ਦਾਤਾ ॥

The God-conscious person is the bestower of the way to achieve supreme spiritual state and liberation of the soul.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥

The God-conscious person is the Perfect Supreme Being, who orchestrates all.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਨਾਥ ਕਾ ਨਾਥੁ ॥

The God-conscious person is the protector of the unprotected.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਭ ਉਪਰਿ ਹਾਥੁ ॥

The God-conscious person extends his helping hand to all.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਗਲ ਅਕਾਰੁ ॥

The entire universe belongs to the God-conscious person.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਨਿਰੰਕਾਰੁ ॥

The God-conscious person himself is the (embodiment of) Formless God.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸੋਭਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬਨੀ ॥

The glory of the God-conscious person behooves only to the God-conscious.

ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਧਨੀ ॥੮॥੮॥

O Nanak, the God-conscious person is the Master of all. ||8||8||

ਸਲੋਕੁ ॥

Shalok:

ਉਰਿ ਧਾਰੈ ਜੇ ਅੰਤਰਿ ਨਾਮੁ ॥

One who enshrines the Naam within the heart,

ਸਰਬ ਮੈ ਪੇਖੈ ਭਗਵਾਨੁ ॥

who sees God pervaing in all,

ਨਿਮਖ ਨਿਮਖ ਠਾਕੁਰ ਨਮਸਕਾਰੈ ॥

and who at every moment, bows in reverence to the Master,

ਨਾਨਕ ਓਹੁ ਅਪਰਸੁ ਸਗਲ ਨਿਸਤਾਰੈ ॥੧॥

O' Nanak, such a person is the true Aparas (saint untouched by Maya), and he helps those who follow him, to swim across the world-ocean of vices.

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ ॥

One who never utters a lie, (from his tongue),

ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ ॥

in whose heart is a longing for the Blessed Vision of the immaculate God;

ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ ॥

whose eyes do not gaze upon the beauty of another's woman with malice,

ਸਾਧ ਕੀ ਟਹਲ ਸੰਤਸੰਗਿ ਹੇਤ ॥

who serves the Holy and loves the congregation of saints,

ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੀ ਨਿੰਦਾ ॥

whose ears do not listen to slander against anyone,

ਸਭ ਤੇ ਜਾਨੈ ਆਪਸ ਕਉ ਮੰਦਾ ॥

who deems himself to be the worst of all (relinquishes ego),

ਗੁਰ ਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹਰੈ ॥

who, by the Guru's Grace, gets rid of vices,

ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ ॥

who banishes his desires from his mind,

ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੇਖ ਤੇ ਰਹਤ ॥

who conquers his senses and is free of the five vices.

ਨਾਨਕ ਕੋਟਿ ਮਧੇ ਕੇ ਐਸਾ ਅਪਰਸ ॥੧॥

O' Nanak, among millions, there is scarcely one such Aparas.

ਬੈਸਨੇ ਸੇ ਜਿਸੁ ਉਪਰਿ ਸੁਪ੍ਰਸੰਨ ॥

A true Vaishnava (devotee of Lord Vishnu), is the one with whom God is pleased.

ਬਿਸਨ ਕੀ ਮਾਇਆ ਤੇ ਹੋਇ ਭਿੰਨ ॥

He remains detached from the Maya (worldly illusion) created by God.

ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ ॥

While doing good deeds, he doesn't expect any reward.

ਤਿਸੁ ਬੈਸਨੇ ਕਾ ਨਿਰਮਲ ਧਰਮ ॥

Spotlessly pure is the faith of such a Vaishnava.

ਕਾਹੂ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ ॥

He doesn't long for a reward for anything.

ਕੇਵਲ ਭਗਤਿ ਕੀਰਤਨ ਸੰਗਿ ਰਾਚੈ ॥

He is absorbed only in devotional meditation and singing God's praises.

ਮਨ ਤਨ ਅੰਤਰਿ ਸਿਮਰਨ ਗੋਪਾਲ ॥

His mind and body are in constant remembrance of God.

ਸਭ ਉਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ ॥

He is kind to all the creatures.

ਆਪਿ ਦ੍ਰਿੜੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥

He himself meditates on God's Name and inspires others to do the same.

ਨਾਨਕ ਓਹੁ ਬੈਸਨੇ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥੨॥

O' Nanak, such a Vaishnav obtains the supreme spiritual status. ||2||

ਭਗਉਤੀ ਭਗਵੰਤ ਭਗਤਿ ਕਾ ਰੰਗੁ ॥

True devotee of God is the one whose heart is filled with devotional worship.

ਸਗਲ ਤਿਆਗੈ ਦੁਸਟ ਕਾ ਸੰਗੁ ॥

He forsakes the company of all wicked people.

ਮਨ ਤੇ ਬਿਨਸੈ ਸਗਲਾ ਭਰਮੁ ॥

Every kind of doubt vanishes from his mind.

ਕਰਿ ਪੂਜੈ ਸਗਲ ਪਾਰਬ੍ਰਹਮੁ ॥

A devotee worships God with the belief that He is present everywhere.

ਸਾਧਸੰਗਿ ਪਾਪਾ ਮਲੁ ਖੇਵੈ ॥

In the company of the saintly people, such a person gets rid of the dirt of all sins

ਤਿਸੁ ਭਗਉਤੀ ਕੀ ਮਤਿ ਉਤਮ ਹੋਵੈ ॥

The intellect of such a devotee of God becomes supreme.

ਭਗਵੰਤ ਕੀ ਟਹਲ ਕਰੈ ਨਿਤ ਨੀਤਿ ॥

He remembers God with love and devotion each and every day.

ਮਨੁ ਤਨੁ ਅਰਪੈ ਬਿਸਨ ਪਰੀਤਿ ॥

He dedicates his mind and body to the Love of God.

ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਬਸਾਵੈ ॥

He enshrines God's feet (love) in the heart.

ਨਾਨਕ ਐਸਾ ਭਗਉਤੀ ਭਗਵੰਤ ਕਉ ਪਾਵੈ ॥੩॥

O' Nanak, such a (Bhagauti) devotee of God realizes Him (within his heart).
||3||

ਸੇ ਪੰਡਿਤੁ ਜੋ ਮਨੁ ਪਰਬੋਧੈ ॥

A true Pandit is the one, who first instructs his own mind;

ਰਾਮ ਨਾਮੁ ਆਤਮ ਮਹਿ ਸੋਧੈ ॥

and searches for God's Name within his own soul.

ਰਾਮ ਨਾਮ ਸਾਰੁ ਰਸੁ ਪੀਵੈ ॥

He partakes the exquisite Nectar of God's Name.

ਉਸੁ ਪੰਡਿਤ ਕੈ ਉਪਦੇਸਿ ਜਗੁ ਜੀਵੈ ॥

By the teachings of such a Pundit, the entire world remains spiritually alive.

ਹਰਿ ਕੀ ਕਥਾ ਹਿਰਦੈ ਬਸਾਵੈ ॥

He implants God's virtues in his heart.

ਸੇ ਪੰਡਿਤੁ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ ॥

Such a Pandit does not fall into the cycles of birth and death again.

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਬੁਝੈ ਮੂਲ ॥

He recognizes God as the source of holy scriptures, such as Vedas, Puranas and Smritis.

ਸੂਖਮ ਮਹਿ ਜਾਨੈ ਅਸਥੂਲੁ ॥

He recognizes the intangible God in the tangible creation.

ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ ॥

He preaches to the people of all the four castes (social status).

ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥੪॥

O Nanak, to such a Pandit, I bow in salutation forever. ||4||

ਬੀਜ ਮੰਤ੍ਰੁ ਸਰਬ ਕੇ ਗਿਆਨੁ ॥ ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕੇਉ ਨਾਮੁ ॥

Let anyone of the four casts (social status) meditate on God's Name, and one would find that God's Name is the root mantra of all divine knowledge.

ਜੇ ਜੇ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥

Whoever contemplates on Naam has an embellished life.

ਸਾਧਸੰਗਿ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥

Yet, only a very rare person receives the gift of Naam in the company of saints.

ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਿ ਉਰ ਧਾਰੈ ॥

If by His grace, God enshrines His Name in the heart of a person,

ਪਸੁ ਪ੍ਰੇਤ ਮੁਘਦ ਪਾਥਰ ਕਉ ਤਾਰੈ ॥

even if that person is like an animal, a ghost, a fool or a stone hearted, that person is saved.

ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥

The Name of God is the remedy to cure all ills.

ਕਲਿਆਣ ਰੂਪ ਮੰਗਲ ਗੁਣ ਗਾਮ ॥

Singing God's praises leads to good fortune and bliss.

ਕਾਹੂ ਜੁਗਤਿ ਕਿਤੈ ਨ ਪਾਈਐ ਧਰਮਿ ॥

Naam cannot be obtained by any specific technique or religious rituals.

ਨਾਨਕ ਤਿਸੁ ਮਿਲੈ ਜਿਸੁ ਲਿਖਿਆ ਧੁਰਿ ਕਰਮਿ ॥੫॥

O Nanak, he alone receives it, who is so pre-ordained. ||5||

ਜਿਸ ਕੈ ਮਨਿ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਿਵਾਸੁ ॥

One in whose mind dwells the Supreme God,

ਤਿਸ ਕਾ ਨਾਮੁ ਸਤਿ ਰਾਮਦਾਸੁ ॥

his name is truly Ram Das, the servant of God.

ਆਤਮ ਰਾਮੁ ਤਿਸੁ ਨਦਰੀ ਆਇਆ ॥

Such a devotee realizes the all pervading God.

ਦਾਸ ਦਸੰਤਣ ਭਾਇ ਤਿਨਿ ਪਾਇਆ ॥

Deeming himself extremely humble, that person realizes God.

ਸਦਾ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਜਾਨੁ ॥

One who perceives God to be Ever-present, close at hand.

ਸੈ ਦਾਸੁ ਦਰਗਹ ਪਰਵਾਨੁ ॥

Such a God's servant is approved in God's court.

ਅਪੁਨੇ ਦਾਸ ਕਉ ਆਪਿ ਕਿਰਪਾ ਕਰੈ ॥

To His servant, He Himself bestows His Grace,

ਤਿਸੁ ਦਾਸ ਕਉ ਸਭ ਸੇਝੀ ਪਰੈ ॥

and such a servant comes to understand everything.

ਸਗਲ ਸੰਗਿ ਆਤਮ ਉਦਾਸੁ ॥

Living amongst the family, he remains detached from the worldly temptations.

ਐਸੀ ਜੁਗਤਿ ਨਾਨਕ ਰਾਮਦਾਸੁ ॥੬॥

O' Nanak, such is the way of life of Ram Das (God's servant). ||6||

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥

One who from his heart, loves God's Will,

ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥

is said to be Jivan Mukta- liberated from the ties of Maya while still alive.

ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥

To such a person, pleasure and sorrow is alike.

ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥

He always remains in eternal bliss because in that state there is no separation from God.

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥

To him, both gold and dust are the same.

ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥

As is nectar, so is bitter poison to him.

ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥

As is honor, so is show of ego to him.

ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥

As is the beggar, so is the king to him.

ਜੇ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥

Whatever God does is the right path for him to follow.

ਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥੭॥

O' Nanak, that person is called Jivan Mukta (liberated while still alive). ||7||

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥

Everybody belong to the Supreme God.

ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ ॥

In whatever stage of mind God keeps the mortals, that is the name they acquire.

ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ ॥

God Himself is capable of doing and getting done everything.

ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ ॥

Whatever pleases God, ultimately must come to pass.

ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ ॥

Like unlimited waves of the sea, God has spread Himself everywhere

ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ ॥

The plays of the supreme God cannot be comprehended.

ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ ॥

Whatever intellect God bestows on a person, so is his mind enlightened.

ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾ ਅਬਿਨਾਸ ॥

The Supreme God is imperishable (eternal and everlasting) Creator.

ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ ॥

He is merciful forever and ever.

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ ॥੮॥੯॥

O' Nanak, by remembering Him again and again with loving devotion, mortals stay blessed and joyful. ||8||9||

ਸਲੋਕੁ ॥

Shalok:

ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥

Many people sing the praises of God, but His virtues are endless.

ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥੧॥

O' Nanak, God has created this universe in myriad of ways and forms.||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਕਈ ਕੋਟਿ ਹੋਏ ਪੂਜਾਰੀ ॥

Many millions are His worshippers.

ਕਈ ਕੋਟਿ ਆਚਾਰ ਬਿਉਹਾਰੀ ॥

Many millions perform religious rituals and worldly duties.

ਕਈ ਕੋਟਿ ਭਏ ਤੀਰਥ ਵਾਸੀ ॥

Many millions have become dwellers of pilgrimage places.

ਕਈ ਕੋਟਿ ਬਨ ਭ੍ਰਮਹਿ ਉਦਾਸੀ ॥

Many millions wander in the wilderness as renunciates..

ਕਈ ਕੋਟਿ ਬੇਦ ਕੇ ਸ੍ਰੋਤੇ ॥

Many millions listen to the Vedas.

ਕਈ ਕੋਟਿ ਤਪੀਸੁਰ ਹੋਤੇ ॥

Many millions engage in self-punishing rituals to please God.

ਕਈ ਕੋਟਿ ਆਤਮ ਧਿਆਨੁ ਧਾਰਹਿ ॥

Many millions meditate on their inner-self.

ਕਈ ਕੋਟਿ ਕਬਿ ਕਾਬਿ ਬੀਚਾਰਹਿ ॥

Many millions contemplate on poetry composed by many poets.

ਕਈ ਕੋਟਿ ਨਵਤਨ ਨਾਮ ਧਿਆਵਹਿ ॥

Many millions meditate on Him, every time using new Name for Him.

ਨਾਨਕ ਕਰਤੇ ਕਾ ਅੰਤੁ ਨ ਪਾਵਹਿ ॥੧॥

O' Nanak, no one can find the limits of the Creator's virtues. ||1||

ਕਈ ਕੋਟਿ ਭਏ ਅਭਿਮਾਨੀ ॥

Many millions are egoistic.

ਕਈ ਕੋਟਿ ਅੰਧ ਅਗਿਆਨੀ ॥

Many millions are blinded by ignorance.

ਕਈ ਕੋਟਿ ਕਿਰਪਨ ਕਠੋਰ ॥

Many millions are stone-hearted misers.

ਕਈ ਕੋਟਿ ਅਭਿਗ ਆਤਮ ਨਿਕੋਰ ॥

Many millions are insensitive and completely devoid of compassion.

ਕਈ ਕੋਟਿ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥

Many millions steal the wealth of others.

ਕਈ ਕੋਟਿ ਪਰ ਦੂਖਨਾ ਕਰਹਿ ॥

Many millions slander others.

ਕਈ ਕੋਟਿ ਮਾਇਆ ਸ੍ਰਮ ਮਾਹਿ ॥

Many millions struggle all their life to earn worldly wealth.

ਕਈ ਕੋਟਿ ਪਰਦੇਸ ਭ੍ਰਮਾਹਿ ॥

Many millions wander in foreign lands.

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥

O' God, people do what You assign them to do.

ਨਾਨਕ ਕਰਤੇ ਕੀ ਜਾਨੈ ਕਰਤਾ ਰਚਨਾ ॥੨॥

O Nanak, the Creator alone knows the workings of His creation. ||2||

ਕਈ ਕੋਟਿ ਸਿਧ ਜਤੀ ਜੋਗੀ ॥

Many millions are Siddhas, Celibates and Yogis.

ਕਈ ਕੋਟਿ ਰਾਜੇ ਰਸ ਭੋਗੀ ॥

Many millions are kings, enjoying worldly pleasures.

ਕਈ ਕੋਟਿ ਪੰਖੀ ਸਰਪ ਉਪਾਏ ॥

Many millions of birds and snakes have been created.

ਕਈ ਕੋਟਿ ਪਾਥਰ ਬਿਰਖ ਨਿਪਜਾਏ ॥

Many millions of stones and trees have been produced.

ਕਈ ਕੋਟਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰ ॥

Many millions are the winds, waters and fires.

ਕਈ ਕੋਟਿ ਦੇਸ ਭੂ ਮੰਡਲ ॥

Many millions are the earths and planetary systems.

ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸੂਰ ਨਖਜਤ੍ਰ ॥

Many millions are the moons, suns and stars.

ਕਈ ਕੋਟਿ ਦੇਵ ਦਾਨਵ ਇੰਦ੍ਰ ਸਿਰਿ ਛਤ੍ਰੁ ॥

Many millions are the angles, demons and Indras, under their regal canopies.

ਸਗਲ ਸਮਗ੍ਰੀ ਅਪਨੈ ਸੂਤਿ ਧਾਰੈ ॥

He has subjected the entire creation to His command like beads strung in a thread.

ਨਾਨਕ ਜਿਸੁ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਤਿਸੁ ਨਿਸਤਾਰੈ ॥੩॥

O' Nanak, with whom He is pleased, He ferries them across the world-ocean of vices ||3||

ਕਈ ਕੋਟਿ ਰਾਜਸ ਤਾਮਸ ਸਾਤਕ ॥

Many millions abide in power, vice, and virtue. (three modes of Maya)

ਕਈ ਕੋਟਿ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਅਰੁ ਸਾਸਤ ॥

Many millions study the Vedas, Puranas, Smritis and Shastras (holy books).

ਕਈ ਕੋਟਿ ਕੀਏ ਰਤਨ ਸਮੁਦ ॥

God has created many millions of jewels in the oceans.

ਕਈ ਕੋਟਿ ਨਾਨਾ ਪ੍ਰਕਾਰ ਜੰਤ ॥

He has created millions of various types of creatures

ਕਈ ਕੋਟਿ ਕੀਏ ਚਿਰ ਜੀਵੇ ॥

Many millions are created who live long life.

ਕਈ ਕੋਟਿ ਗਿਰੀ ਮੇਰ ਸੁਵਰਨ ਥੀਵੇ ॥

He created many millions of mountains of gold

ਕਈ ਕੋਟਿ ਜਖਜਕ ਕਿੰਨਰ ਪਿਸਾਚ ॥

Many millions are the Yakshas (servants of the god of wealth), the Kinnars (dancers), and the Pishaach (people of lower social status).

ਕਈ ਕੋਟਿ ਭੂਤ ਪ੍ਰੇਤ ਸੂਕਰ ਮ੍ਰਿਗਾਚ ॥

Many millions are the evil-natured spirits, ghosts, pigs and tigers.

ਸਭ ਤੇ ਨੇਰੈ ਸਭਹੂ ਤੇ ਦੂਰਿ ॥

He is near to all, and yet far away from all.

ਨਾਨਕ ਆਪਿ ਅਲਿਪਤੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥੪॥

O' Nanak, He is both detached and also pervading in His creation. ||4||

ਕਈ ਕੋਟਿ ਪਾਤਾਲ ਕੇ ਵਾਸੀ ॥

Many millions inhabit the nether regions.

ਕਈ ਕੋਟਿ ਨਰਕ ਸੁਰਗ ਨਿਵਾਸੀ ॥

Many millions live in extreme pain and sorrow like being in hell and many millions live luxurious lives like being in heaven.

ਕਈ ਕੋਟਿ ਜਨਮਹਿ ਜੀਵਹਿ ਮਰਹਿ ॥

Many millions are born, live their lives and die.

ਕਈ ਕੋਟਿ ਬਹੁ ਜੋਨੀ ਫਿਰਹਿ ॥

Many millions keep wandering through the cycles of birth and death.

ਕਈ ਕੋਟਿ ਬੈਠਤ ਹੀ ਖਾਹਿ ॥

Many millions earn their living effortlessly.

ਕਈ ਕੋਟਿ ਘਾਲਹਿ ਥਕਿ ਪਾਹਿ ॥

Many millions exhaust themselves trying to earn their living.

ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ ॥

While God has made many millions wealthy.

ਕਈ ਕੋਟਿ ਮਾਇਆ ਮਹਿ ਚਿੰਤ ॥

Many millions stay in financial anxiety.

ਜਹ ਜਹ ਭਾਣਾ ਤਹ ਤਹ ਰਾਖੇ ॥

Wherever He wills, there He keeps the mortals.

ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭੁ ਕੈ ਹਾਥੇ ॥੫॥

O' Nanak, everything is under God's command. ||5||

ਕਈ ਕੋਟਿ ਭਏ ਬੈਰਾਗੀ ॥

Many millions become detached from the worldly affairs,

ਰਾਮ ਨਾਮ ਸੰਗਿ ਤਿਨਿ ਲਿਵ ਲਾਗੀ ॥

and remain attuned to God's Name.

ਕਈ ਕੋਟਿ ਪ੍ਰਭ ਕਉ ਖੋਜੰਤੇ ॥

Many millions are searching for God,

ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ਲਹੰਤੇ ॥

and realize the presence of God within themselves.

ਕਈ ਕੋਟਿ ਦਰਸਨ ਪ੍ਰਭੁ ਪਿਆਸ ॥

Many millions yearn for the sight of God,

ਤਿਨ ਕਉ ਮਿਲਿਓ ਪ੍ਰਭੁ ਅਬਿਨਾਸ ॥

and they realize the eternal God.

ਕਈ ਕੋਟਿ ਮਾਗਹਿ ਸਤਸੰਗੁ ॥

Many millions pray for the holy congregation,

ਪਾਰਬ੍ਰਹਮ ਤਿਨ ਲਾਗਾ ਰੰਗੁ ॥

They are imbued with the love of the Supreme God.

ਜਿਨ ਕਉ ਹੋਏ ਆਪਿ ਸੁਪ੍ਰਸੰਨ ॥

Those with whom He Himself is extremely pleased,

ਨਾਨਕ ਤੇ ਜਨ ਸਦਾ ਧਨਿ ਧੰਨਿ ॥੬॥

O' Nanak, they are blessed and blessed forever. ||6||

ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ ॥

Many millions of creatures have been created through the four sources of creation, in the nine regions of the earth.

ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ ॥

There are many millions of creatures in the skies and in the solar systems

ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ ॥

Many millions of creatures are being born.

ਕਈ ਜੁਗਤਿ ਕੀਨੇ ਬਿਸਥਾਰ ॥

In so many ways, God has created the universe.

ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥

So many times, He has expanded His expansion (Creation).

ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥

Yet forever and ever the Creator has been the same.

ਕਈ ਕੋਟਿ ਕੀਨੇ ਬਹੁ ਭਾਤਿ ॥

God has created many millions of creatures in various forms.

ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ ॥

From God they emanate, and into God they merge back again.

ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥

The limits of His creation are not known to anyone.

ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥੭॥

O' Nanak, God alone is the one who is like Himself. ||7||

ਕਈ ਕੋਟਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਦਾਸ ॥

Many millions are the devotees of the Supreme God,

ਤਿਨ ਹੋਵਤ ਆਤਮ ਪਰਗਾਸ ॥

within whom manifests the divine light

ਕਈ ਕੋਟਿ ਤਤ ਕੇ ਬੇਤੇ ॥

Many millions know the essence of reality (God),

ਸਦਾ ਨਿਹਾਰਹਿ ਏਕੇ ਨੇਤ੍ਰੇ ॥

and with their eyes (spiritual vision), they always behold the One God.

ਕਈ ਕੋਟਿ ਨਾਮ ਰਸੁ ਪੀਵਹਿ ॥

Many millions partake the nectar of Naam.

ਅਮਰ ਭਏ ਸਦ ਸਦ ਹੀ ਜੀਵਹਿ ॥

Becoming free of birth and death, they become immortal.

ਕਈ ਕੋਟਿ ਨਾਮ ਗੁਨ ਗਾਵਹਿ ॥

There are many millions who sing the virtues of God.

ਆਤਮ ਰਸਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥

They intuitively remain absorbed in peace and spiritual bliss.

ਅਪੁਨੇ ਜਨ ਕਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੇ ॥

God takes care of His devotees with their each and every breath.

ਨਾਨਕ ਓਇ ਪਰਮੇਸੁਰ ਕੇ ਪਿਆਰੇ ॥੮॥੧੦॥

O' Nanak, they are the beloveds of God. ||8||10||

ਸਲੋਕੁ ॥

Shalok:

ਕਰਣ ਕਾਰਣ ਪੁਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥

God alone is the creator of the entire universe and there is no other.

ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥੧॥

O' Nanak, I dedicate myself to the One, who pervades the water, the earth and the sky.||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈ ਜੋਗੁ ॥

God has the power to do and get everything done.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਗੁ ॥

Whatever pleases Him, only that comes to pass.

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥

In an instant, He creates and destroys His creation.

ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥

There is no end or limitation of His power.

ਹੁਕਮੇ ਧਾਰਿ ਅਧਰ ਰਹਾਵੈ ॥

By His order, He established the earth, and He maintains it without any physical support.

ਹੁਕਮੇ ਉਪਜੈ ਹੁਕਮਿ ਸਮਾਵੈ ॥

What is created by His order, ultimately, merges back into Him by His order.

ਹੁਕਮੇ ਉਚ ਨੀਚ ਬਿਉਹਾਰ ॥

It is by his order that people conduct themselves as high or low.

ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪਰਕਾਰ ॥

By His order, many kinds of fun and frolics are performed.

ਕਰਿ ਕਰਿ ਦੇਖੈ ਅਪਨੀ ਵਡਿਆਈ ॥

Having created the creation, He beholds His own greatness.

ਨਾਨਕ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥੧॥

O' Nanak, He is pervading in all. ||1||

ਪ੍ਰਭ ਭਾਵੈ ਮਾਨੁਖ ਗਤਿ ਪਾਵੈ ॥

If it pleases God, mortal attains a high spiritual state.

ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਪਾਥਰ ਤਰਾਵੈ ॥

If God so wills, He emancipates even the stone-hearted (brutal) people.

ਪ੍ਰਭ ਭਾਵੈ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੈ ॥

If it pleases God, He keeps a person alive even without breath.

ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਹਰਿ ਗੁਣ ਭਾਖੈ ॥

If it pleases God, then one sings God's praises.

ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਪਤਿਤ ਉਧਾਰੈ ॥

If it pleases God, He saves even the sinners from vices.

ਆਪਿ ਕਰੈ ਆਪਨ ਬੀਚਾਰੈ ॥

Whatever He does is according to His own thoughts.

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਆਪਿ ਸੁਆਮੀ ॥

He Himself is the Master of both worlds (the world here and hereafter).

ਖੇਲੈ ਬਿਗਸੈ ਅੰਤਰਜਾਮੀ ॥

The knower of all hearts plays the worldly drama and enjoys watching it.

ਜੇ ਭਾਵੈ ਸੇ ਕਾਰ ਕਰਾਵੈ ॥

Whatever He wishes, He makes the person do that deed.

ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਅਵਰੁ ਨ ਆਵੈ ॥੨॥

O' Nanak, I see no other like Him. ||2||

ਕਹੁ ਮਾਨੁਖ ਤੇ ਕਿਆ ਹੋਇ ਆਵੈ ॥

Tell me, what can a human being do on his own?

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਕਰਾਵੈ ॥

Whatever pleases God, He gets that done from the mortals.

ਇਸ ਕੈ ਹਾਥਿ ਹੋਇ ਤਾ ਸਭੁ ਕਿਛੁ ਲੇਇ ॥

If it were in the mortal's hand, he would grab everything.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਕਰੇਇ ॥

But God does whatever pleases Him.

ਅਨਜਾਨਤ ਬਿਖਿਆ ਮਹਿ ਰਚੈ ॥

Because of ignorance, one is engrossed in Maya (worldly illusions).

ਜੇ ਜਾਨਤ ਆਪਨ ਆਪ ਬਚੈ ॥

If he knew better, he would save himself from it.

ਭਰਮੇ ਭੂਲਾ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥

Deluded by doubt, he wanders around in all directions.

ਨਿਮਖ ਮਾਹਿ ਚਾਰਿ ਕੁੰਟ ਫਿਰਿ ਆਵੈ ॥

In a moment the mind circles around the four corners of the world.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਅਪਨੀ ਭਗਤਿ ਦੇਇ ॥

Those whom God mercifully blesses with His devotional worship,

ਨਾਨਕ ਤੇ ਜਨ ਨਾਮਿ ਮਿਲੇਇ ॥੩॥

O' Nanak, they remain merged in Naam. ||3||

ਖਿਨ ਮਹਿ ਨੀਚ ਕੀਟ ਕਉ ਰਾਜ ॥

In an instant, He can make a worm like lowly person a king,

ਪਾਰਬ੍ਰਹਮ ਗਰੀਬ ਨਿਵਾਜ ॥

The Supreme God is the Protector of the humbly poor.

ਜਾ ਕਾ ਦ੍ਰਿਸਟਿ ਕਛੁ ਨ ਆਵੈ ॥

Even the one who seems to have no virtues,

ਤਿਸੁ ਤਤਕਾਲ ਦਹ ਦਿਸ ਪ੍ਰਗਟਾਵੈ ॥

In an instant God makes him popular everywhere.

ਜਾ ਕਉ ਅਪੁਨੀ ਕਰੈ ਬਖਸੀਸ ॥

The one upon whom He bestows His blessings,

ਤਾ ਕਾ ਲੇਖਾ ਨ ਗਨੈ ਜਗਦੀਸ ॥

The Master of the world does not hold him to his account.

ਜੀਉ ਪਿੰਡੁ ਸਭ ਤਿਸ ਕੀ ਰਾਸਿ ॥

Soul and body are all His property bestowed upon a mortal.

ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਪ੍ਰਗਾਸ ॥

Each and every heart is illuminated by the all Pervading Perfect God.

ਅਪਨੀ ਬਣਤ ਆਪਿ ਬਨਾਈ ॥

He has created His creation all by Himself,

ਨਾਨਕ ਜੀਵੈ ਦੇਖਿ ਬਡਾਈ ॥੪॥

O' Nanak, He is rejoicing while beholding His greatness

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥

The mortal's power is not in his control,

ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੇ ਨਾਥ ॥

the One Master of all is the Doer and the cause of causes.

ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥

The helpless mortal is subject to His command,

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਫੁਨਿ ਥੀਉ ॥

because ultimately that which pleases Him is what happens.

ਕਬਹੂ ਉਚ ਨੀਚ ਮਹਿ ਬਸੈ ॥

A human being sometimes is in an optimistic state, and sometimes in a pessimistic mood.

ਕਬਹੂ ਸੋਗ ਹਰਖ ਰੰਗਿ ਹਸੈ ॥

Sometimes, he appears sad and other times he appears to be laughing with joy.

ਕਬਹੂ ਨਿੰਦ ਚਿੰਦ ਬਿਉਹਾਰ ॥

Sometimes one indulges in slander and speaks ill of others.

ਕਬਹੂ ਉਭ ਅਕਾਸ ਪਇਆਲ ॥

Sometimes he feels so elated as if flying high in the sky, and sometimes so depressed as if in the depth of nether-world.

ਕਬਹੂ ਬੇਤਾ ਬ੍ਰਹਮ ਬੀਚਾਰ ॥

Sometimes he acts as if he knows all about the divine knowledge.

ਨਾਨਕ ਆਪਿ ਮਿਲਾਵਣਹਾਰ ॥੫॥

O' Nanak, God Himself unites human beings with Himself. ||5||

ਕਬਹੂ ਨਿਰਤਿ ਕਰੈ ਬਹੁ ਭਾਤਿ ॥

Sometimes, the mortal dances in various ways.

ਕਬਹੂ ਸੋਇ ਰਹੈ ਦਿਨੁ ਰਾਤਿ ॥

Sometimes he remain asleep day and night in state of ignorance.

ਕਬਹੂ ਮਹਾ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥

Sometimes he looks dreadful in terrible rage.

ਕਬਹੂੰ ਸਰਬ ਕੀ ਹੋਤ ਰਵਾਲ ॥

Sometimes he becomes the dust of the feet of all (extremely humble).

ਕਬਹੂ ਹੋਇ ਬਹੈ ਬਡ ਰਾਜਾ ॥

Sometimes, he poses like a great king.

ਕਬਹੂ ਭੇਖਾਰੀ ਨੀਚ ਕਾ ਸਾਜਾ ॥

Sometimes he assumes the disposition of lowly beggar.

ਕਬਹੂ ਅਪਕੀਰਤਿ ਮਹਿ ਆਵੈ ॥

Sometimes he falls into evil repute (by doing evil deeds).

ਕਬਹੂ ਭਲਾ ਭਲਾ ਕਹਾਵੈ ॥

Sometimes, he acts in a way that he is praised by all.

ਜਿਉ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਵ ਹੀ ਰਹੈ ॥

In whatever state God keeps, the mortal lives in that state.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚੁ ਕਹੈ ॥੬॥

O' Nanak, only a rare person meditates on God by the Guru's grace.

ਕਬਹੂ ਹੋਇ ਪੰਡਿਤੁ ਕਰੇ ਬਖਯਜਾਨੁ ॥

Sometimes, as a pundit he preaches others.

ਕਬਹੂ ਮੋਨਿਧਾਰੀ ਲਾਵੈ ਧਿਆਨੁ ॥

Sometimes becoming a silent sage, he enters into meditation.

ਕਬਹੂ ਤਟ ਤੀਰਥ ਇਸਨਾਨ ॥

At times he resides and bathes at places of pilgrimage.

ਕਬਹੂ ਸਿਧ ਸਾਧਿਕ ਮੁਖਿ ਗਿਆਨ ॥

Sometimes as an adept and sometimes as a seeker he talks about spirituality.

ਕਬਹੂ ਕੀਟ ਹਸਤਿ ਪਤੰਗ ਹੋਇ ਜੀਆ ॥

Sometimes, he becomes worm, elephant, or moth,

ਅਨਿਕ ਜੋਨਿ ਭਰਮੈ ਭਰਮੀਆ ॥

and confused by doubts he wanders through countless existences.

ਨਾਨਾ ਰੂਪ ਜਿਉ ਸ੍ਵਾਗੀ ਦਿਖਾਵੈ ॥

Like a performer, he is seen assuming various disguises.

ਜਿਉ ਪ੍ਰਭ ਭਾਵੈ ਤਿਵੈ ਨਚਾਵੈ ॥

As it pleases God, He makes the mortal dance accordingly.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ ॥

Whatever pleases Him, happens.

ਨਾਨਕ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥੭॥

O' Nanak, there is none other like Him. ||7||

ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ ॥

When this person attains the Company of the Holy.

ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥

then he does not come out of that joyful state of mind,

ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥

Because, in that company his mind gets illuminated with divine knowledge,

ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥

and that enlightened state of mind never perishes.

ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ ॥

(In this state) one's body and mind are imbued with the love for God,

ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥

and he forever dwells with the Supreme God.

ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥

Just as water blends with water,

ਤਿਉ ਜੇਤੀ ਸੰਗਿ ਜੇਤਿ ਸਮਾਨਾ ॥

similarly his enlightened soul blends with the Supreme soul.

ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ ॥

His cycle of birth and death ceases, and he attains eternal peace.

ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥੮॥੧੧॥

O' Nanak, we should dedicate to God forever. ||8||11||

ਸਲੋਕੁ ॥

Shalok:

ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥

By shedding self-conceit, the humble person dwells in peace.

ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥੧॥

O' Nanak, mighty arrogant people are consumed by their own pride. ||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥

The one who becomes egotistically proud of possessions and power in the mind,

ਸੇ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥

is liable to the punishment like a dog in hell.

ਜੇ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ ॥

One who egotistically deems himself as youthful and handsome,

ਸੇ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥

he is like a worm in the filth

ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥

The one who calls himself as the doer of pious deeds in ego.

ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਕ੍ਰਮਾਵੈ ॥

Keeps suffering in the cycles of birth and death.

ਧਨ ਭੂਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥

The one who feels egoistically proud of his wealth and lands

ਸੇ ਮੂਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥

is a foolish, blind and ignorant.

ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥

The one, in whose heart God mercifully instills humility,

ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥੧॥

O Nanak, he is liberated here from vices, and obtains peace hereafter. ||1||

ਧਨਵੰਤਾ ਹੋਇ ਕਰਿ ਗਰਬਾਵੈ ॥

Upon becoming wealthy, one feels egoistically proud of his riches,

ਤ੍ਰਿਣ ਸਮਾਨਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਵੈ ॥

must realize that nothing shall go with him in the end, not even a straw.

ਬਹੁ ਲਸਕਰ ਮਾਨੁਖ ਊਪਰਿ ਕਰੇ ਆਸ ॥

He may place his hopes on a large army and men,

ਪਲ ਭੀਤਰਿ ਤਾ ਕਾ ਹੋਇ ਬਿਨਾਸ ॥

(should know that) all these things are destroyed in an instant

ਸਭ ਤੇ ਆਪ ਜਾਨੈ ਬਲਵੰਤੁ ॥

The one who deems himself to be the strongest of all,

ਖਿਨ ਮਹਿ ਹੋਇ ਜਾਇ ਭਸਮੰਤੁ ॥

in an instant that one may be reduced to ashes.

ਕਿਸੈ ਨ ਬਦੈ ਆਪਿ ਅਹੰਕਾਰੀ ॥

The one who is so haughty and does not care for anyone else,

ਧਰਮ ਰਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ ॥

Is badly disgraced by the Righteous Judge.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥

The one whose ego is eliminated by the Guru's grace,

ਸੇ ਜਨੁ ਨਾਨਕ ਦਰਗਹ ਪਰਵਾਨੁ ॥੨॥

O' Nanak, that person is approved in God's court. ||2||

ਕੋਟਿ ਕਰਮ ਕਰੈ ਹਉ ਧਾਰੇ ॥

If one performs millions of good deeds and also feels egotistically proud of those deeds,

ਸ੍ਰਮੁ ਪਾਵੈ ਸਗਲੇ ਬਿਰਥਾਰੇ ॥

that person is only doing hard labor, and all those deeds are a waste.

ਅਨਿਕ ਤਪਸਿਆ ਕਰੇ ਅਹੰਕਾਰ ॥

The one, who performs myriads of penances and indulges in ego ,

ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ ॥

keeps enduring pain and pleasure, as if going through heaven and hell again and again

ਅਨਿਕ ਜਤਨ ਕਰਿ ਆਤਮ ਨਹੀ ਦ੍ਰਵੈ ॥

If in spite of making numerous efforts, one does not become tender and compassionate,

ਹਰਿ ਦਰਗਹ ਕਹੁ ਕੈਸੇ ਗਵੈ ॥

then how can he reach God's court?

ਆਪਸ ਕਉ ਜੋ ਭਲਾ ਕਹਾਵੈ ॥

One who claims to be virtuous,

ਤਿਸਹਿ ਭਲਾਈ ਨਿਕਟਿ ਨ ਆਵੈ ॥

virtue does not even touch that one.

ਸਰਬ ਕੀ ਰੇਨ ਜਾ ਕਾ ਮਨੁ ਹੋਇ ॥

The one whose mind becomes humble to all,

ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥੩॥

O' Nanak, his reputation is spotlessly pure. ||3||

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ ॥

As long as one thinks that he can make something happen with his power,

ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ ॥

till then that person cannot obtain peace.

ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥

As long as this mortal thinks that he is the doer of any task,

ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥

till then, he wanders in the cycles of birth and death.

ਜਬ ਧਾਰੈ ਕੇਉ ਬੈਰੀ ਮੀਤੁ ॥

As long as he considers one an enemy, and another a friend,

ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥

till then that person's mind will not become steady and peaceful.

ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥

As long as he is engrossed in Maya (worldly riches),

ਤਬ ਲਗੁ ਧਰਮ ਰਾਇ ਦੇਇ ਸਜਾਇ ॥

the Righteous Judge keeps administering punishment.

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੂਟੈ ॥

The bonds of Maya (worldly attachments) are shattered by God's Grace,

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੂਟੈ ॥੪॥

O' Nanak, a person's ego is eliminated by the grace of the Guru . ||4||

ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ ॥

After earning a thousand, he runs after million.

ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ ॥

He keeps on amassing wealth, but is never satiated.

ਅਨਿਕ ਭੋਗ ਬਿਖਿਆ ਕੇ ਕਰੈ ॥

He enjoys many pleasures of Maya,

ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਖਪਿ ਖਪਿ ਮਰੈ ॥

but does not feel satisfied and becomes miserable.

ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੇਊ ਰਾਜੈ ॥

Without contentment, no one is satisfied.

ਸੁਪਨ ਮਨੋਰਥ ਬ੍ਰਿਥੇ ਸਭ ਕਾਜੈ ॥

All efforts of an unsatisfied person are in vain, like the illusions of a dream.

ਨਾਮ ਰੰਗਿ ਸਰਬ ਸੁਖੁ ਹੋਇ ॥

There is complete peace in the love of Naam.

ਬਡਭਾਗੀ ਕਿਸੈ ਪਰਾਪਤਿ ਹੋਇ ॥

Only a fortunate one is blessed with this (bliss).

ਕਰਨ ਕਰਾਵਨ ਆਪੇ ਆਪਿ ॥

God Himself is doer and Cause of all causes.

ਸਦਾ ਸਦਾ ਨਾਨਕ ਹਰਿ ਜਾਪਿ ॥੫॥

O' Nanak, remember Him with loving devotion forever and ever.||5||

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ ॥

It is God who does everything and causes everything to be done.

ਇਸ ਕੈ ਹਾਥਿ ਕਹਾ ਬੀਚਾਰੁ ॥

Reflect upon this fact; that there is nothing under the control of the mortal.

ਜੈਸੀ ਦ੍ਰਿਸਟਿ ਕਰੇ ਤੈਸਾ ਹੋਇ ॥

As is the grace of God on the mortal, so he becomes.

ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਸੋਇ ॥

God is all by Himself.

ਜੇ ਕਿਛੁ ਕੀਨੇ ਸੁ ਅਪਨੈ ਰੰਗਿ ॥

Whatever He has created, is out of His own pleasure.

ਸਭ ਤੇ ਦੂਰਿ ਸਭਹੁ ਕੈ ਸੰਗਿ ॥

He is within His creation, yet unaffected by it.

ਬੁਝੈ ਦੇਖੈ ਕਰੈ ਬਿਬੇਕ ॥

He understands, beholds and passes judgment on our deeds.

ਆਪਹਿ ਏਕ ਆਪਹਿ ਅਨੇਕ ॥

He Himself is the One, and He Himself is in many forms.

ਮਰੈ ਨ ਬਿਨਸੈ ਆਵੈ ਨ ਜਾਇ ॥

He does not die or perish; He is free of birth and death.

ਨਾਨਕ ਸਦ ਹੀ ਰਹਿਆ ਸਮਾਇ ॥੬॥

O' Nanak, He remains forever all-pervading. ||6||

ਆਪਿ ਉਪਦੇਸੈ ਸਮਝੈ ਆਪਿ ॥

He Himself instructs, and He Himself learns,

ਆਪੇ ਰਚਿਆ ਸਭ ਕੈ ਸਾਥਿ ॥

because He Himself is blended with all.

ਆਪਿ ਕੀਨੇ ਆਪਨ ਬਿਸਥਾਰੁ ॥

He Himself has created His own expanse (the universe).

ਸਭੁ ਕਛੁ ਉਸ ਕਾ ਓਹੁ ਕਰਨੈਹਾਰੁ ॥

Everything belongs to Him, He is the creator.

ਉਸ ਤੇ ਭਿੰਨ ਕਹਹੁ ਕਿਛੁ ਹੋਇ ॥

Tell me, can anything happen without His Will?

ਥਾਨ ਥਨੰਤਰਿ ਏਕੈ ਸੋਇ ॥

In the spaces and interspaces, He is the One, pervading everywhere.

ਅਪੁਨੇ ਚਲਿਤ ਆਪਿ ਕਰਣੈਹਾਰ ॥

In His own play, He Himself is the Player.

ਕਉਤਕ ਕਰੈ ਰੰਗ ਆਪਾਰ ॥

He conducts His Plays with infinite variety.

ਮਨ ਮਹਿ ਆਪਿ ਮਨ ਅਪੁਨੇ ਮਾਹਿ ॥

He Himself is in the minds of all, and all are in His mind.

ਨਾਨਕ ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਇ ॥੭॥

O' Nanak, His worth cannot be estimated. ||7||

ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੁਆਮੀ ॥

God, the Supreme Master of all is forever true, eternal, and everlasting.

ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਖਿਆਨੀ ॥

It is only a rare person, who by the Guru's grace has described this fact.

ਸਚੁ ਸਚੁ ਸਚੁ ਸਭੁ ਕੀਨਾ ॥

God is Eternal and His creation is also complete and perfect.

ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਬਿਰਲੈ ਚੀਨਾ ॥

It is a rare one out of millions who has recognized this fact.

ਭਲਾ ਭਲਾ ਭਲਾ ਤੇਰਾ ਰੂਪ ॥

O' God, Beautiful, very beautiful is your tangible form.

ਅਤਿ ਸੁੰਦਰ ਅਪਾਰ ਅਨੂਪ ॥

You are extremely Beautiful, Infinite and Incomparable.

ਨਿਰਮਲ ਨਿਰਮਲ ਨਿਰਮਲ ਤੇਰੀ ਬਾਣੀ ॥

Pure and sweet is Your divine word,

ਘਟਿ ਘਟਿ ਸੁਨੀ ਸ੍ਰਵਨ ਬਖਜਯਾਣੀ ॥

Which is heard in each and every heart through the ears, and uttered through the tongue.

ਪਵਿਤ੍ਰੁ ਪਵਿਤ੍ਰੁ ਪਵਿਤ੍ਰੁ ਪੁਨੀਤ ॥

He becomes sublimely pure and holy,

ਨਾਮੁ ਜਪੈ ਨਾਨਕ ਮਨਿ ਪ੍ਰੀਤਿ ॥੮॥੧੨॥

O' Nanak, the one who lovingly meditates on God's name. ||8||12||

ਸਲੋਕੁ ॥

Shalok:

ਸੰਤ ਸਰਨਿ ਜੇ ਜਨੁ ਪਰੈ ਸੇ ਜਨੁ ਉਧਰਨਹਾਰ ॥

The one who seeks the shelter of the Saints is saved from the bonds of Maya.

ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥੧॥

O' Nanak, the one who slanders the Saints, falls into the cycle of birth and death. ||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਸੰਤ ਕੈ ਦੂਖਨਿ ਆਰਜਾ ਘਟੈ ॥

Part of life spent in slandering the Saints goes to waste.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ ॥

By slandering the Saints, one does not escape the demon of death.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਸੁਖੁ ਸਭੁ ਜਾਇ ॥

By slandering the Saints all peace is lost.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਨਰਕ ਮਹਿ ਪਾਇ ॥

Slandering the Saints, one falls into hell (suffers in pain).

ਸੰਤ ਕੈ ਦੂਖਨਿ ਮਤਿ ਹੋਇ ਮਲੀਨ ॥

Slandering the Saints, the intellect is polluted.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਸੇਭਾ ਤੇ ਹੀਨ ॥

Slandering the Saints, one's reputation is lost.

ਸੰਤ ਕੇ ਹਤੇ ਕਉ ਰਖੈ ਨ ਕੋਇ ॥

No one shelters the person accursed by the Saint.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਥਾਨ ਭ੍ਰਸਟੁ ਹੋਇ ॥

By trying to find faults with the Saints, one's own heart is polluted.

ਸੰਤ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਜੇ ਕਰੈ ॥

But if the Compassionate Saint shows His Kindness,

ਨਾਨਕ ਸੰਤਸੰਗਿ ਨਿੰਦਕੁ ਭੀ ਤਰੈ ॥੧॥

O' Nanak, then along with the Saint, even a slanderer is saved. ||1||

ਸੰਤ ਕੇ ਦੂਖਨ ਤੇ ਮੁਖੁ ਭਵੈ ॥

Slandering a saint, one turns away from God.

ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਕਾਗ ਜਿਉ ਲਵੈ ॥

Slandering a Saint, one keeps wandering and speaking unpleasantly like crowing of a crow.

ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਸਰਪ ਜੋਨਿ ਪਾਇ ॥

Slandering the Saints, one is reborn as a snake.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਤ੍ਰਿਗਦ ਜੋਨਿ ਕਿਰਮਾਇ ॥

Slandering the Saints, one is reborn as a wiggling worm (lower forms of life).

ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਤ੍ਰਿਸਨਾ ਮਹਿ ਜਲੈ ॥

Slandering the Saints, one burns in the fire of desire.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਸਭੁ ਕੇ ਛਲੈ ॥

Slanderer of the Saints goes around deceiving everyone.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਤੇਜੁ ਸਭੁ ਜਾਇ ॥

By hurting the saint all one's clout dissipates.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਨੀਚੁ ਨੀਚਾਇ ॥

Slandering the Saints, one becomes the meanest of the mean.

ਸੰਤ ਦੇਖੀ ਕਾ ਥਾਉ ਕੇ ਨਾਹਿ ॥

There is no refuge for the slanderer of the saint.

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਓਇ ਭੀ ਗਤਿ ਪਾਹਿ ॥੨॥

O' Nanak, if the Saint so wishes, even the slanderers are spiritually elevated.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਅਤਤਾਈ ॥

The slanderer of the Saint is the worst evil-doer.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਖਿਨੁ ਟਿਕਨੁ ਨ ਪਾਈ ॥

The slanderer of the Saint does not find even a moment's peace.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਹਤਿਆਰਾ ॥

The slanderer of the Saint becomes the cruelest killer.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਪਰਮੇਸੁਰਿ ਮਾਰਾ ॥

The slanderer of the Saint is accursed by God.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਰਾਜ ਤੇ ਹੀਨੁ ॥

The slanderer of the Saint has no worldly power and pleasure.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਦੁਖੀਆ ਅਰੁ ਦੀਨੁ ॥

The slanderer of the Saint becomes miserable and poor.

ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਰਬ ਰੋਗ ॥

The slanderer of the Saint is afflicted by all kinds of maladies.

ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਦਾ ਬਿਜੇਗ ॥

The slanderer of the Saint is forever separated from God.

ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੇਖ ਮਹਿ ਦੇਖੁ ॥

Slandering a Saint is the worst sin of all sins.

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਉਸ ਕਾ ਭੀ ਹੋਇ ਮੇਖੁ ॥੩॥

O' Nanak, if it pleases the Saint, even such a slanderer shall be liberated. ||3||

ਸੰਤ ਕਾ ਦੇਖੀ ਸਦਾ ਅਪਵਿਤੁ ॥

The thoughts in the mind of slanderer of the Saint are always polluted.

ਸੰਤ ਕਾ ਦੇਖੀ ਕਿਸੈ ਕਾ ਨਹੀ ਮਿਤੁ ॥

The slanderer of the Saint is nobody's friend.

ਸੰਤ ਕੇ ਦੇਖੀ ਕਉ ਡਾਨੁ ਲਾਗੈ ॥

The slanderer of the Saint is punished by the righteous judge.

ਸੰਤ ਕੇ ਦੇਖੀ ਕਉ ਸਭ ਤਿਆਗੈ ॥

The slanderer of the Saint is abandoned by all.

ਸੰਤ ਕਾ ਦੇਖੀ ਮਹਾ ਅਹੰਕਾਰੀ ॥

The slanderer of the Saint is totally egocentric.

ਸੰਤ ਕਾ ਦੇਖੀ ਸਦਾ ਬਿਕਾਰੀ ॥

The slanderer of the Saint always indulges in evil deeds.

ਸੰਤ ਕਾ ਦੇਖੀ ਜਨਮੈ ਮਰੈ ॥

The slanderer of the Saint keeps going through the cycles of birth and death.

ਸੰਤ ਕੀ ਦੂਖਨਾ ਸੁਖ ਤੇ ਟਰੈ ॥

For slandering the Saint, he is devoid of peace.

ਸੰਤ ਕੇ ਦੇਖੀ ਕਉ ਨਾਹੀ ਠਾਉ ॥

The slanderer of the Saint has nowhere to go for shelter.

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਮਿਲਾਇ ॥੪॥

O Nanak, if it pleases the Saint, he unites even such a slanderer with him.

ਸੰਤ ਕਾ ਦੇਖੀ ਅਧ ਬੀਚ ਤੇ ਟੁਟੈ ॥

The slanderer of the Saint fails in the middle of doing any task.

ਸੰਤ ਕਾ ਦੇਖੀ ਕਿਤੈ ਕਾਜਿ ਨ ਪਹੁਚੈ ॥

The slanderer of the Saint cannot accomplish any task.

ਸੰਤ ਕੇ ਦੇਖੀ ਕਉ ਉਦਿਆਨ ਭ੍ਰਮਾਈਐ ॥

The slanderer of a saint is subjected to wander in the wilderness.

ਸੰਤ ਕਾ ਦੇਖੀ ਉਝੜਿ ਪਾਈਐ ॥

The slanderer of the Saint is misled into desolation.

ਸੰਤ ਕਾ ਦੇਖੀ ਅੰਤਰ ਤੇ ਥੇਥਾ ॥

The slanderer of the Saint is oblivious of the real purpose of life,

ਜਿਉ ਸਾਸ ਬਿਨਾ ਮਿਰਤਕ ਕੀ ਲੇਥਾ ॥

like the corpse of a dead person, without the breath of life

ਸੰਤ ਕੇ ਦੇਖੀ ਕੀ ਜੜ ਕਿਛੁ ਨਾਹਿ ॥

The slanderer of the Saint has no strong and spiritual foundation.

ਆਪਨ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹਿ ॥

He must himself eat what he has planted. (suffer the consequence of his evil deeds)

ਸੰਤ ਕੇ ਦੇਖੀ ਕਉ ਅਵਰੁ ਨ ਰਾਖਨਹਾਰੁ ॥

The slanderer of the Saint cannot be saved by anyone else from this habit of slandering

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਉਬਾਰਿ ॥੫॥

O' Nanak, if it pleases the Saint, then even such a slanderer is saved from the habit of slandering. ||5||

ਸੰਤ ਕਾ ਦੇਖੀ ਇਉ ਬਿਲਲਾਇ ॥

The slanderer of the Saint bewails,

ਜਿਉ ਜਲ ਬਿਹੁਨ ਮਛਲੀ ਤੜਫੜਾਇ ॥

like a fish out of water writhing in agony.

ਸੰਤ ਕਾ ਦੇਖੀ ਭੂਖਾ ਨਹੀ ਰਾਜੈ ॥

The slanderer of the Saint is never satiated from the desire of slandering,

ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧੂਪੈ ॥

just as fire is never satiated by any amount of firewood.

ਸੰਤ ਕਾ ਦੇਖੀ ਛੁਟੈ ਇਕੇਲਾ ॥

The slanderer of the Saint is left all alone,

ਜਿਉ ਬੁਆੜੁ ਤਿਲੁ ਖੇਤ ਮਾਹਿ ਦੁਹੇਲਾ ॥

like the barren sesame plant abandoned in the field.

ਸੰਤ ਕਾ ਦੇਖੀ ਧਰਮ ਤੇ ਰਹਤ ॥

The slanderer of the Saint is devoid of faith.

ਸੰਤ ਕਾ ਦੇਖੀ ਸਦ ਮਿਥਿਆ ਕਹਤ ॥

The slanderer of the Saint always tells lies.

ਕਿਰਤੁ ਨਿੰਦਕ ਕਾ ਧੁਰਿ ਹੀ ਪਇਆ ॥

The slanderer does the deed of slandering because such is his pre-ordained destiny.

ਨਾਨਕ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਥਿਆ ॥੬॥

O Nanak, whatever God wills that happens. ||6||

ਸੰਤ ਕਾ ਦੇਖੀ ਬਿਗੜ ਰੂਪੁ ਹੋਇ ਜਾਇ ॥

The slanderer of the saint is so defamed, as if he has been disfigured.

ਸੰਤ ਕੇ ਦੇਖੀ ਕਉ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

The slanderer of the Saint receives his punishment in God's court.

ਸੰਤ ਕਾ ਦੇਖੀ ਸਦਾ ਸਹਕਾਈਐ ॥

The slanderer of the Saint is always in terrible agony,

ਸੰਤ ਕਾ ਦੇਖੀ ਨ ਮਰੈ ਨ ਜੀਵਾਈਐ ॥

The slanderer of the Saint spiritually hangs between life and death.

ਸੰਤ ਕੇ ਦੇਖੀ ਕੀ ਪੁਜੈ ਨ ਆਸਾ ॥

The hope of the slanderer of the Saint is not fulfilled.

ਸੰਤ ਕਾ ਦੇਖੀ ਉਠਿ ਚਲੈ ਨਿਰਾਸਾ ॥

The slanderer of the Saint departs from the world disappointed.

ਸੰਤ ਕੈ ਦੇਖਿ ਨ ਤ੍ਰਿਸਟੈ ਕੋਇ ॥

By slandering a Saint, no one is satiated from the desire of slandering.

ਜੈਸਾ ਭਾਵੈ ਤੈਸਾ ਕੋਈ ਹੋਇ ॥

A person's habits are formed according to his intentions.

ਪਇਆ ਕਿਰਤੁ ਨ ਮੇਟੈ ਕੋਇ ॥

Past actions cannot be erased by anybody.

ਨਾਨਕ ਜਾਨੈ ਸਚਾ ਸੋਇ ॥੭॥

O Nanak, only the eternal God knows this mystery. ||7||

ਸਭ ਘਟ ਤਿਸ ਕੇ ਓਹੁ ਕਰਨੈਹਾਰੁ ॥

All beings belong to Him, and He is the Creator.

ਸਦਾ ਸਦਾ ਤਿਸ ਕਉ ਨਮਸਕਾਰੁ ॥

Forever and ever, bow to Him in reverence.

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਦਿਨੁ ਰਾਤਿ ॥

Sing the praises of God, day and night.

ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥

Meditate on Him with every breath

ਸਭੁ ਕਛੁ ਵਰਤੈ ਤਿਸ ਕਾ ਕੀਆ ॥

Everything happens according to His doing.

ਜੈਸਾ ਕਰੇ ਤੈਸਾ ਕੇ ਥੀਆ ॥

As God makes anyone, so does the mortal become.

ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਨੈਹਾਰੁ ॥

He Himself is the executor of His play.

ਦੂਸਰ ਕਉਨੁ ਕਹੈ ਬੀਚਾਰੁ ॥

Who else can say or deliberate upon this?

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੈ ਤਿਸੁ ਆਪਨ ਨਾਮੁ ਦੇਇ ॥

The one upon whom He bestows His Mercy, He blesses that one with Naam,

ਬਡਭਾਗੀ ਨਾਨਕ ਜਨ ਸੇਇ ॥੮॥੧੩॥

O' Nanak, very fortunate are such persons. ||8||13|

ਸਲੋਕੁ ॥

Shalok:

ਤਜਹੁ ਸਿਆਨਪ ਸੁਰਿ ਜਨਹੁ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥

O' good people! give up your cleverness and remember the almighty God with loving devotion!

ਏਕ ਆਸ ਹਰਿ ਮਨਿ ਰਖਹੁ ਨਾਨਕ ਦੂਖੁ ਭਰਮੁ ਭਉ ਜਾਇ ॥੧॥

O' Nanak, in your heart, pin all your hopes on God, in this way all your pain, doubt and fear shall depart. ||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਮਾਨੁਖ ਕੀ ਟੇਕ ਬਿਊਥੀ ਸਭ ਜਾਨੁ ॥

know this well that reliance on human support is totally useless,

ਦੇਵਨ ਕਉ ਏਕੈ ਭਗਵਾਨੁ ॥

because God alone is the benefactor of all.

ਜਿਸ ਕੈ ਦੀਐ ਰਹੈ ਅਘਾਇ ॥

By His gifts one always remains satisfied,

ਬਹੁਰਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥

and he is not enticed by worldly desires any more.

ਮਾਰੈ ਰਾਖੈ ਏਕੈ ਆਪਿ ॥

God Himself destroys and preserves mortals.

ਮਾਨੁਖ ਕੈ ਕਿਛੁ ਨਾਹੀ ਹਾਥਿ ॥

Nothing at all is in the hands of the mortal.

ਤਿਸ ਕਾ ਹੁਕਮੁ ਬੁਝਿ ਸੁਖੁ ਹੋਇ ॥

Peace comes by understanding and accepting His Order.

ਤਿਸ ਕਾ ਨਾਮੁ ਰਖੁ ਕੰਠਿ ਪਰੋਇ ॥

Therefore always keep His Name enshrined in your heart.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਸੋਇ ॥

Always remember God with love and devotion.

ਨਾਨਕ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥੧॥

O' Nanak, no obstacle shall stand in your way. ||1||

ਉਸਤਤਿ ਮਨ ਮਹਿ ਕਰਿ ਨਿਰੰਕਾਰ ॥

Praise the Formless God in your mind.

ਕਰਿ ਮਨ ਮੇਰੇ ਸਤਿ ਬਿਉਹਾਰ ॥

O my mind, make this your true deeds.

ਨਿਰਮਲ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ॥

By partaking the nectar of Naam, your tongue (words) will become pure,

ਸਦਾ ਸੁਹੇਲਾ ਕਰਿ ਲੇਹਿ ਜੀਉ ॥

and your soul shall be peaceful forever.

ਨੈਨਹੁ ਪੇਖੁ ਠਾਕੁਰ ਕਾ ਰੰਗੁ ॥

With your eyes, see the wondrous play of the Master (God).

ਸਾਧਸੰਗਿ ਬਿਨਸੈ ਸਭ ਸੰਗੁ ॥

In the Company of the Holy, all one's worldly attachments vanish.

ਚਰਨ ਚਲਉ ਮਾਰਗਿ ਗੋਬਿੰਦ ॥

With your feet, walk the Way of the Master of the universe.

ਮਿਟਹਿ ਪਾਪ ਜਪੀਐ ਹਰਿ ਬਿੰਦ ॥

By meditating on God even for a short time, all one's sins are eradicated.

ਕਰ ਹਰਿ ਕਰਮ ਸ੍ਰਵਨਿ ਹਰਿ ਕਥਾ ॥

With your hands, engage in divine deeds and with your ears listen to His praises.

ਹਰਿ ਦਰਗਹ ਨਾਨਕ ਉਜਲ ਮਥਾ ॥੨॥

O' Nanak, this way, one is honored in God's court. ||2||

ਬਡਭਾਗੀ ਤੇ ਜਨ ਜਗ ਮਾਹਿ ॥

In this world, truly fortunate are those,

ਸਦਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਨ ਗਾਹਿ ॥

who sing the glorious praises of God, forever and ever.

ਰਾਮ ਨਾਮ ਜੋ ਕਰਹਿ ਬੀਚਾਰ ॥

Those who reflect upon God's Name,

ਸੇ ਧਨਵੰਤ ਗਨੀ ਸੰਸਾਰ ॥

are truly considered spiritually wealthy in the world.

ਮਨਿ ਤਨਿ ਮੁਖਿ ਬੋਲਹਿ ਹਰਿ ਮੁਖੀ ॥

Those who with their soul, body, and tongue repeat God's Name,

ਸਦਾ ਸਦਾ ਜਾਨਹੁ ਤੇ ਸੁਖੀ ॥

consider that they are always at peace.

ਏਕੇ ਏਕੁ ਏਕੁ ਪਛਾਨੈ ॥

The one who recognizes the One and only God,

ਇਤ ਉਤ ਕੀ ਓਹੁ ਸੇਝੀ ਜਾਨੈ ॥

understands this world and the next.

ਨਾਮ ਸੰਗਿ ਜਿਸ ਕਾ ਮਨੁ ਮਾਨਿਆ ॥

The person whose mind is pleased while meditating on God's Name.

ਨਾਨਕ ਤਿਨਹਿ ਨਿਰੰਜਨੁ ਜਾਨਿਆ ॥੩॥

O, Nanak, that person has realized the immaculate God. ||3||

ਗੁਰ ਪ੍ਰਸਾਦਿ ਆਪਨ ਆਪੁ ਸੁਝੈ ॥

By Guru's Grace, one who gets to understand himself;

ਤਿਸ ਕੀ ਜਾਨਹੁ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥

consider that his urge to fulfil worldly desires is quenched.

ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ ॥

In the Company of the Holy, one who sings the Praises of God,

ਸਰਬ ਰੋਗ ਤੇ ਓਹੁ ਹਰਿ ਜਨੁ ਰਹਤ ॥

Such a devotee of God is saved from all kinds of ailments.

ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕੇਵਲ ਬਖਯਾਨੁ ॥

The one who always sings the praises of God,

ਗਿ੍ਰਹਸਤ ਮਹਿ ਸੋਈ ਨਿਰਬਾਨੁ ॥

is detached (from Maya) while still living in the household.

ਏਕ ਉਪਰਿ ਜਿਸੁ ਜਨ ਕੀ ਆਸਾ ॥

One who pins all his hopes only on God,

ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥

the noose of death is cut away and is saved from the cycles of birth and death.

ਪਾਰਬ੍ਰਹਮ ਕੀ ਜਿਸੁ ਮਨਿ ਭੂਖ ॥

One whose mind craves for the union with God

ਨਾਨਕ ਤਿਸਹਿ ਨ ਲਾਗਹਿ ਦੁਖ ॥੪॥

O' Nanak, that person is never afflicted with any sorrow. ||4||

ਜਿਸ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਮਨਿ ਚਿਤਿ ਆਵੈ ॥

The one who always remembers God in his mind,

ਸੋ ਸੰਤੁ ਸੁਹੇਲਾ ਨਹੀ ਡੁਲਾਵੈ ॥

that Saint is always at peace and never wavers.

ਜਿਸੁ ਪ੍ਰਭੁ ਅਪੁਨਾ ਕਿਰਪਾ ਕਰੈ ॥

The one upon whom God has granted his Grace,

ਸੋ ਸੇਵਕੁ ਕਹੁ ਕਿਸ ਤੇ ਡਰੈ ॥

say, who should that true servant of God be afraid of?

ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਇਆ ॥

Such a person is able to visualize God as He is,

ਅਪੁਨੇ ਕਾਰਜ ਮਹਿ ਆਪਿ ਸਮਾਇਆ ॥

He Himself is pervading in His creation.

ਸੇਧਤ ਸੇਧਤ ਸੇਧਤ ਸੀਝਿਆ ॥

by reflecting over and over again, he ultimately succeeds in understanding,

ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ ਬੁਝਿਆ ॥

and by the Guru's Grace, he understands the reality of God and His creation.

ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ ॥

When I look, then I see God at the root of everything.

ਨਾਨਕ ਸੇ ਸੁਖਮੁ ਸੇਈ ਅਸਥੂਲੁ ॥੫॥

O' Nanak, it is He who is intangible, and it is He who is tangible. ||5||

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ ॥

Nothing is born, and nothing dies.

ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ ਕਰੈ ॥

He Himself stages His own play.

ਆਵਨੁ ਜਾਵਨੁ ਦ੍ਰਿਸਟਿ ਅਨਦ੍ਰਿਸਟਿ ॥

All births and deaths, seen and unseen,

ਆਗਿਆਕਾਰੀ ਧਾਰੀ ਸਭ ਸ੍ਰਿਸਟਿ ॥

God has made this entire world obedient to His Will.

ਆਪੇ ਆਪਿ ਸਗਲ ਮਹਿ ਆਪਿ ॥

He is all by himself, and pervades in all.

ਅਨਿਕ ਜੁਗਤਿ ਰਚਿ ਥਾਪਿ ਉਥਾਪਿ ॥

In countless ways, He creates and destroys the universe.

ਅਬਿਨਾਸੀ ਨਾਹੀ ਕਿਛੁ ਖੰਡ ॥

He is Imperishable; and nothing of Him perishes.

ਧਾਰਣ ਧਾਰਿ ਰਹਿਓ ਬ੍ਰਹਮੰਡ ॥

He Himself is planning and supporting the universe.

ਅਲਖ ਅਭੇਵ ਪੁਰਖ ਪਰਤਾਪ ॥

Incomprehensible and unfathomable is the Glory of God.

ਆਪਿ ਜਪਾਏ ਤ ਨਾਨਕ ਜਾਪ ॥੬॥

O Nanak, as He inspires, so do we meditate on Him. ||6||

ਜਿਨ ਪ੍ਰਭੁ ਜਾਤਾ ਸੁ ਸੋਭਾਵੰਤ ॥

Those who have realized God are glorious.

ਸਗਲ ਸੰਸਾਰੁ ਉਧਰੈ ਤਿਨ ਮੰਤ ॥

Their teachings save the entire world from the vices.

ਪ੍ਰਭੁ ਕੇ ਸੇਵਕ ਸਗਲ ਉਧਾਰਨ ॥

God's devotees are able to redeem everybody from vices.

ਪ੍ਰਭੁ ਕੇ ਸੇਵਕ ਦੂਖ ਬਿਸਾਰਨ ॥

God's servants are capable of eliminating sorrows of everybody.

ਆਪੇ ਮੇਲਿ ਲਏ ਕਿਰਪਾਲ ॥

The Merciful God Himself unites them with Him.

ਗੁਰ ਕਾ ਸਬਦੁ ਜਪਿ ਭਏ ਨਿਹਾਲ ॥

By lovingly meditating on the Guru's Word, they feel delighted.

ਉਨ ਕੀ ਸੇਵਾ ਸੇਈ ਲਾਗੈ ॥

He alone gets to serve those devotees of God,

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਬਡਭਾਗੈ ॥

Who has good fortune and is blessed by You.

ਨਾਮੁ ਜਪਤ ਪਾਵਹਿ ਬਿਸ੍ਰਾਮੁ ॥

By lovingly meditating on God's Name, the devotees obtain peace.

ਨਾਨਕ ਤਿਨ ਪੁਰਖ ਕਉ ਉਤਮ ਕਰਿ ਮਾਨੁ ॥੭॥

O' Nanak, respect those persons as the most noble. ||7||

ਜੇ ਕਿਛੁ ਕਰੈ ਸੁ ਪ੍ਰਭ ਕੈ ਰੰਗਿ ॥

Whatever a devotee does, is out of love for God,

ਸਦਾ ਸਦਾ ਬਸੈ ਹਰਿ ਸੰਗਿ ॥

and he always remains in the presence of God.

ਸਹਜ ਸੁਭਾਇ ਹੋਵੈ ਸੇ ਹੋਇ ॥

Whatever happens intuitively, he accepts it as God's will

ਕਰਣੈਹਾਰੁ ਪਛਾਣੈ ਸੇਇ ॥

and acknowledges Him as the Creator.

ਪ੍ਰਭ ਕਾ ਕੀਆ ਜਨ ਮੀਠ ਲਗਾਨਾ ॥

The devotees gladly accept whatever God does,

ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਨਾ ॥

because He appears to them just as He is.

ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸੁ ਮਾਹਿ ਸਮਾਏ ॥

From whom they are born, they stay immersed in Him.

ਓਇ ਸੁਖ ਨਿਧਾਨ ਉਨਹੂ ਬਨਿ ਆਏ ॥

They become the treasure of peace and they alone are worthy of this status.

ਆਪਸ ਕਉ ਆਪਿ ਦੀਨੇ ਮਾਨੁ ॥

God gives honor to Himself by honoring the devotees.

ਨਾਨਕ ਪ੍ਰਭ ਜਨੁ ਏਕੇ ਜਾਨੁ ॥੮॥੧੪॥

O' Nanak, deem God and the devotee as one and the same. ||8||14||

ਸਲੋਕੁ ॥

Shalok:

ਸਰਬ ਕਲਾ ਭਰਪੂਰ ਪ੍ਰਭ ਬਿਰਥਾ ਜਾਨਨਹਾਰ ॥

God is totally imbued with all powers; He is the Knower of our pains and sorrows.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਉਧਰੀਐ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰ ॥੧॥

O' Nanak, we should dedicate ourself to the Almighty God, meditation on whom saves us from vices.||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਟੂਟੀ ਗਾਢਨਹਾਰ ਗੋਪਾਲ ॥

God Himself is capable of reuniting our alienated heart with Him.

ਸਰਬ ਜੀਆ ਆਪੇ ਪ੍ਰਤਿਪਾਲ ॥

He Himself looks after all beings.

ਸਗਲ ਕੀ ਚਿੰਤਾ ਜਿਸੁ ਮਨ ਮਾਹਿ

God has the care of all in His mind.

ਤਿਸ ਤੇ ਬਿਰਥਾ ਕੋਈ ਨਾਹਿ ॥

No one is turned away from Him.

ਰੇ ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਜਾਪਿ ॥

O' my mind, always lovingly remember God.

ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ ਆਪੇ ਆਪਿ ॥

The Imperishable God is all in all.

ਆਪਨ ਕੀਆ ਕਛੁ ਨ ਹੋਇ ॥

By one's own actions, nothing is accomplished,

ਜੇ ਸਉ ਪ੍ਰਾਨੀ ਲੋਚੈ ਕੋਇ ॥

even though the mortal may wish it so, hundreds of times.

ਤਿਸੁ ਬਿਨੁ ਨਾਹੀ ਤੇਰੈ ਕਿਛੁ ਕਾਮ ॥

Besides Him, nothing else is of real use to you.

ਗਤਿ ਨਾਨਕ ਜਪਿ ਏਕ ਹਰਿ ਨਾਮ ॥੧॥

O' Nanak, you would be saved only by meditating on God's Name. ||1||

ਰੂਪਵੰਤੁ ਹੋਇ ਨਾਹੀ ਮੇਰੈ ॥

One who is good-looking should not be vain;

ਪ੍ਰਭ ਕੀ ਜੋਤਿ ਸਗਲ ਘਟ ਸੇਰੈ ॥

because God's light is shining in everyone.

ਧਨਵੰਤਾ ਹੋਇ ਕਿਆ ਕੇ ਗਰਬੈ ॥

Why should anyone be arrogant of being rich?

ਜਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਦੀਆ ਦਰਬੈ ॥

When all riches are His gifts.

ਅਤਿ ਸੂਰਾ ਜੇ ਕੇਉ ਕਹਾਵੈ ॥

If one calls oneself extremely brave,

ਪ੍ਰਭ ਕੀ ਕਲਾ ਬਿਨਾ ਕਹ ਧਾਵੈ ॥

he should realize that without the gift of God's Power, what can he do?

ਜੇ ਕੇ ਹੋਇ ਬਹੈ ਦਾਤਾਰੁ ॥

One who gives charity and then brags about becoming a benefactor,

ਤਿਸੁ ਦੇਨਹਾਰੁ ਜਾਨੈ ਗਾਵਾਰੁ ॥

such fool should recognize that God is the only benefactor of all.

ਜਿਸੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ਤੂਟੈ ਹਉ ਰੋਗੁ ॥

By the Guru's Grace, whose malady of ego is cured,

ਨਾਨਕ ਸੇ ਜਨੁ ਸਦਾ ਅਰੋਗੁ ॥੨॥

O' Nanak, that person is forever spiritually healthy. ||2||

ਜਿਉ ਮੰਦਰ ਕਉ ਥਾਮੈ ਥੰਮਨੁ ॥

just as a pillar supports the roof of a house,

ਤਿਉ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਹਿ ਅਸਥੰਮਨੁ ॥

similarly the Guru's word provides support to the mind.

ਜਿਉ ਪਾਖਾਣੁ ਨਾਵ ਚੜਿ ਤਰੈ ॥

Just as a stone placed in a boat crosses over the river,

ਪ੍ਰਾਣੀ ਗੁਰ ਚਰਣ ਲਗਤੁ ਨਿਸਤਰੈ ॥

Similarly by closely following the Guru's teachings even a stone hearted mortal crosses over the worldly ocean of vices.

ਜਿਉ ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੁ ॥

Just as darkness gets illuminated by the lamp,

ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਮਨਿ ਹੋਇ ਬਿਗਾਸੁ ॥

similarly the mind gets delighted, beholding the Guru's sight.

ਜਿਉ ਮਹਾ ਉਦਿਆਨ ਮਹਿ ਮਾਰਗੁ ਪਾਵੈ ॥

Just as someone finds a path through the great wilderness,

ਤਿਉ ਸਾਧੂ ਸੰਗਿ ਮਿਲਿ ਜੋਤਿ ਪ੍ਰਗਟਾਵੈ ॥

Similarly divine light becomes manifest in the company of the Saints.

ਤਿਨ ਸੰਤਨ ਕੀ ਬਾਛਉ ਧੁਰਿ ॥

I seek the humble service of those Saints;

ਨਾਨਕ ਕੀ ਹਰਿ ਲੋਚਾ ਪੁਰਿ ॥੩॥

O' God, please fulfill this desire of Nanak ||3||

ਮਨ ਮੂਰਖ ਕਾਹੇ ਬਿਲਲਾਈਐ ॥

O' my foolish mind, why do you cry and moan?

ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਿਖਿਆ ਪਾਈਐ ॥

You receive whatever is preordained, based upon your previous deeds.

ਦੁਖ ਸੁਖ ਪ੍ਰਭ ਦੇਵਨਹਾਰੁ ॥

God is the Giver of pain and pleasure.

ਅਵਰ ਤਿਆਗਿ ਤੂ ਤਿਸਹਿ ਚਿਤਾਰੁ ॥

Therefore, relinquish the support of others and lovingly remember Him alone.

ਜੇ ਕਛੁ ਕਰੈ ਸੋਈ ਸੁਖੁ ਮਾਨੁ ॥

Take comfort in whatever He does.

ਭੂਲਾ ਕਾਹੇ ਫਿਰਹਿ ਅਜਾਨੁ ॥

O' ignorant one, why are you wandering around?

ਕਉਨ ਬਸਤੁ ਆਈ ਤੇਰੈ ਸੰਗੁ ॥

What things did you bring with you?

ਲਪਟਿ ਰਹਿਓ ਰਸਿ ਲੇਭੀ ਪਤੰਗੁ ॥

O greedy moth, you are getting engrossed in worldly pleasures.

ਰਾਮ ਨਾਮੁ ਜਪਿ ਹਿਰਦੈ ਮਾਹਿ ॥

Meditate on God's Name in your heart.

ਨਾਨਕੁ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹਿ ॥੪॥

O Nanak, thus you shall return to divine home with honor. ||4||

ਜਿਸੁ ਵਖਰ ਕਉ ਲੈਨਿ ਤੂ ਆਇਆ ॥

The wealth of Naam, for which you have come to this world,

ਰਾਮ ਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥

that wealth of God's Name is received in the holy congregation.

ਤਜਿ ਅਭਿਮਾਨੁ ਲੇਹੁ ਮਨ ਮੋਲਿ ॥

Renounce egotistical pride from your mind and in exchange buy the wealth of God's Name.

ਰਾਮ ਨਾਮੁ ਹਿਰਦੇ ਮਹਿ ਤੇਲਿ ॥

Enshrine God's Name in your heart.

ਲਾਦਿ ਖੇਪ ਸੰਤਹ ਸੰਗਿ ਚਾਲੁ ॥

Load up this wealth of Naam by Lovingly meditate on God's Name in the holy congregation,

ਅਵਰ ਤਿਆਗਿ ਬਿਖਿਆ ਜੰਜਾਲ ॥

and discard all other worldly entanglements.

ਧੰਨਿ ਧੰਨਿ ਕਰੈ ਸਭੁ ਕੋਇ ॥

If you do this, everyone will praise you,

ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ ॥

and you shall be received with honor in God's court.

ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ ॥

But only a rare person engages in meditation on God's Name.

ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ॥੫॥

O' Nanak, I am forever dedicated to such a person. ||5||

ਚਰਨ ਸਾਧ ਕੇ ਧੋਇ ਧੋਇ ਪੀਉ ॥

Follow the words of the Saints with utmost humility and obedience.

ਅਰਪਿ ਸਾਧ ਕਉ ਅਪਨਾ ਜੀਉ ॥

Surrender your soul to the Guru.

ਸਾਧ ਕੀ ਧੂਰਿ ਕਰਹੁ ਇਸਨਾਨੁ ॥

Take cleansing bath by sincerely accepting the the Guru's teachings.

ਸਾਧ ਉਪਰਿ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥

Dedicate your life to the Guru.

ਸਾਧ ਸੇਵਾ ਵਡਭਾਗੀ ਪਾਈਐ ॥

The Guru's teaching is received by great fortune

ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ

God's praises can be sung only in the holy congregation.

ਅਨਿਕ ਬਿਘਨ ਤੇ ਸਾਧੂ ਰਾਖੈ ॥

The Saint saves us from all sorts of dangers in our spiritual journey.

ਹਰਿ ਗੁਨ ਗਾਇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖੈ ॥

He who sings the praises of God tastes the nectar of Naam.

ਓਟ ਗਰੀ ਸੰਤਹ ਦਰਿ ਆਇਆ ॥

The one who has sought the support of the Saints and has come to their refuge,

ਸਰਬ ਸੂਖ ਨਾਨਕ ਤਿਹ ਪਾਇਆ ॥੬॥

O' Nanak, he has received all the comforts and peace. ||6||

ਮਿਰਤਕ ਕਉ ਜੀਵਾਲਨਹਾਰ ॥

God is able to infuse life back into the spiritually dead.

ਭੂਖੇ ਕਉ ਦੇਵਤ ਅਧਾਰ ॥

He provides sustenance to the hungry.

ਸਰਬ ਨਿਧਾਨ ਜਾ ਕੀ ਦ੍ਰਿਸ਼ਟੀ ਮਾਹਿ ॥

All treasures are within His Glance of Grace,

ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ ਪਾਹਿ ॥

but people receive what is preordained in their destiny.

ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਓਹੁ ਕਰਨੈ ਜੇਗੁ ॥

Everything belongs to Him and He can do everything

ਤਿਸੁ ਬਿਨੁ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥

Other than Him, there has never been any other, and there shall never be.

ਜਪਿ ਜਨ ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣੀ ॥

O' devotee, Meditate on Him forever and ever, day and night.

ਸਭ ਤੇ ਉਚ ਨਿਰਮਲ ਇਹ ਕਰਣੀ ॥

This is the most exalted and immaculate deed.

ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕਉ ਨਾਮੁ ਦੀਆ ॥

By His Grace, whom God blesses His Name,

ਨਾਨਕ ਸੇ ਜਨੁ ਨਿਰਮਲੁ ਥੀਆ ॥੭॥

O' Nanak, that person becomes immaculate and pure. ||7||

ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ ॥

One whose mind is full of firm faith in the Guru,

ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ ॥

God forever dwells in his conscience.

ਭਗਤੁ ਭਗਤੁ ਸੁਨੀਐ ਤਿਹੁ ਲੋਇ ॥

He is acclaimed as a devotee, a humble devotee throughout the worlds,

ਜਾ ਕੈ ਹਿਰਦੈ ਏਕੇ ਹੋਇ ॥

in whose heart dwells the One (God) alone.

ਸਚੁ ਕਰਣੀ ਸਚੁ ਤਾ ਕੀ ਰਹਤ ॥

True are his actions; and true is his way of life.

ਸਚੁ ਹਿਰਦੈ ਸਤਿ ਮੁਖਿ ਕਹਤ ॥

God is in his heart and Truth (God's Name) is what he utters.

ਸਾਚੀ ਦ੍ਰਿਸਟਿ ਸਾਚਾ ਆਕਾਰੁ ॥

The vision of this devotee is imbued with the love for God, therefore he sees God permeating in the entire w

ਸਚੁ ਵਰਤੈ ਸਾਚਾ ਪਾਸਾਰੁ ॥

He knows that God pervade everywhere and all this expanse belongs to God.

ਪਾਰਬ੍ਰਹਮੁ ਜਿਨਿ ਸਚੁ ਕਰਿ ਜਾਤਾ ॥

The one who recognizes the Supreme God as Eternal,

ਨਾਨਕ ਸੇ ਜਨੁ ਸਚਿ ਸਮਾਤਾ ॥੮॥੧੫॥

O' Nanak, that humble being gets absorbed into the True One. ||8||15||

ਸਲੋਕੁ ॥

Shalok:

ਰੂਪੁ ਨ ਰੇਖੁ ਨ ਰੰਗੁ ਕਿਛੁ ਤ੍ਰਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭੁ ਭਿੰਨੁ ॥

God has no form, no shape, no color; He is free from the three characteristics of Maya (power, vice and virtue).

ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ ॥੧॥

O' Nanak, He enables that one to realize Him, with whom He is pleased. ||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ ਮਨ ਮਹਿ ਰਾਖੁ ॥

Keep the Immortal God enshrined within your mind,

ਮਾਨੁਖ ਕੀ ਤੂ ਪ੍ਰੀਤਿ ਤਿਆਗੁ ॥

and renounce your love and attachment for any mortal.

ਤਿਸ ਤੇ ਪਰੈ ਨਾਹੀ ਕਿਛੁ ਕੋਇ ॥

Beyond Him, there is nothing at all.

ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੇ ਸੋਇ ॥

The One God is pervading among all.

ਆਪੇ ਬੀਨਾ ਆਪੇ ਦਾਨਾ ॥

He Himself sees all, and knows all.

ਗਹਿਰ ਗੰਭੀਰੁ ਗਹੀਰੁ ਸੁਜਾਨਾ ॥

He is unfathomable, profound, deep and sagacious.

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਗੋਬਿੰਦ ॥

O' transcendent God, the supreme being, and Master of the universe,

ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਬਖਸੰਦ ॥

the treasure of mercy, compassion and forgiveness,

ਸਾਧ ਤੇਰੇ ਕੀ ਚਰਨੀ ਪਾਉ ॥

Please let me be the humble servant of Your saints.

ਨਾਨਕ ਕੈ ਮਨਿ ਇਹੁ ਅਨਰਾਉ ॥੧॥

This is the yearning of Nanak's mind. ||1||

ਮਨਸਾ ਪੂਰਨ ਸਰਨਾ ਜੋਗ ॥

God is capable of fulfilling our wishes and providing refuge.

ਜੋ ਕਰਿ ਪਾਇਆ ਸੋਈ ਹੋਗੁ ॥

Whatever God has inscribed in one's destiny, is what takes place.

ਹਰਨ ਭਰਨ ਜਾ ਕਾ ਨੇਤ੍ਰੁ ਫੋਰੁ ॥

God can create or destroy the universe in the blink of an eye;

ਤਿਸ ਕਾ ਮੰਤ੍ਰੁ ਨ ਜਾਨੈ ਹੋਰੁ ॥

No one other than Him, knows the mantra.

ਅਨਦ ਰੂਪ ਮੰਗਲ ਸਦ ਜਾ ਕੈ ॥

is the embodiment of everlasting bliss and joy,

ਸਰਬ ਥੋਕ ਸੁਨੀਅਹਿ ਘਰਿ ਤਾ ਕੈ ॥

and all gifts are heard to be in His possession.

ਰਾਜ ਮਹਿ ਰਾਜੁ ਜੋਗ ਮਹਿ ਜੋਗੀ ॥

Among kings, He is the greatest King; among yogis, He is the holiest Yogi.

ਤਪ ਮਹਿ ਤਪੀਸਰੁ ਗ੍ਰਿਹਸਤ ਮਹਿ ਭੋਗੀ ॥

Among ascetics, He is the highest Ascetic; among householders, He is the indulging householder.

ਧਿਆਇ ਧਿਆਇ ਭਗਤਹ ਸੁਖੁ ਪਾਇਆ ॥

By continuous meditation on Him, His devotees have found peace.

ਨਾਨਕ ਤਿਸੁ ਪੁਰਖ ਕਾ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥੨॥

O' Nanak, no one has found the limits of that Supreme Being. ||2||

ਜਾ ਕੀ ਲੀਲਾ ਕੀ ਮਿਤਿ ਨਾਹਿ ॥

There is no limit to His worldly play,

ਸਗਲ ਦੇਵ ਹਾਰੇ ਅਵਗਾਹਿ ॥

all the angels have grown weary of searching for Him.

ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੁਤੁ ॥

Just as a son cannot know the secret of the birth of his father, similarly the creation cannot know about the birth of its Creator.

ਸਗਲ ਪਰੋਈ ਅਪੁਨੈ ਸੂਤਿ ॥

He has bound the entire creation under His Law like the beads strung in a rosary.

ਸੁਮਤਿ ਗਿਆਨੁ ਧਿਆਨੁ ਜਿਨ ਦੇਇ ॥

The devotees upon whom He bestows good sense, spiritual wisdom and inclination to meditate,

ਜਨ ਦਾਸ ਨਾਮੁ ਧਿਆਵਹਿ ਸੇਇ ॥

those humble devotees remember Him with love and devotion.

ਤਿਹੁ ਗੁਣ ਮਹਿ ਜਾ ਕਉ ਭਰਮਾਏ ॥

The one whom He leads astray in the three impulses (vice, virtue and power),

ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਏ ॥

keeps wandering in the cycles of birth and death.

ਉਚ ਨੀਚ ਤਿਸ ਕੇ ਅਸਥਾਨ ॥

God dwells in all these high and low spiritual states of mind.

ਜੈਸਾ ਜਨਾਵੈ ਤੈਸਾ ਨਾਨਕ ਜਾਨ ॥੩॥

O' Nanak, Whatever intellect God gives one, he knows Him accordingly. ||3||

ਨਾਨਾ ਰੂਪ ਨਾਨਾ ਜਾ ਕੇ ਰੰਗ ॥

Many are His forms; many are His colors.

ਨਾਨਾ ਭੇਖ ਕਰਹਿ ਇਕ ਰੰਗ ॥ Many are the appearances which He assumes and yet, He is only One of its kind.

ਨਾਨਾ ਬਿਧਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥

In numerous ways He has expanded this universe,

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਏਕੰਕਾਰੁ ॥

but still, He is eternal and the only One Creator.

ਨਾਨਾ ਚਲਿਤ ਕਰੇ ਖਿਨ ਮਾਹਿ ॥

He performs His many plays in an instant.

ਪੂਰਿ ਰਹਿਓ ਪੂਰਨੁ ਸਭ ਠਾਇ ॥

the Perfect God is pervading all places.

ਨਾਨਾ ਬਿਧਿ ਕਰਿ ਬਨਤ ਬਨਾਈ ॥

In so many ways, He has created the creation,

ਅਪਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਈ ॥

and He alone knows His worth.

ਸਭ ਘਟ ਤਿਸ ਕੇ ਸਭ ਤਿਸ ਕੇ ਠਾਉ ॥

All beings are His, and all places are His and all the creation belongs to Him.

ਜਪਿ ਜਪਿ ਜੀਵੈ ਨਾਨਕ ਹਰਿ ਨਾਉ ॥੪॥

O' Nanak, His devotee lives meditating on God's Name. ||4||

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥

Naam is the Support of all creatures.

ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥

Naam is the Support of the earth and solar systems.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥

Naam is the basis of (Hindu scriptures), the Simritis, Vedas and Puranas.

ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥

With the support of Naam we hear about divine knowledge and meditation.

ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥

Naam is the Support of the skies and the nether regions.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥

Naam is the Support of all bodies (all forms of life).

ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥

Naam is the Support of all the worlds and realms.

ਨਾਮ ਕੈ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ ॥

By meditating and listening Name, many have been saved from vices.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥

Bestowing His grace, whom God bless with Naam,

ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੇ ਜਨੁ ਗਤਿ ਪਾਏ ॥੫॥

O' Nanak, in the fourth stage of divine bliss, that humble devotee reaches the higher spiritual state. ||5||

ਰੂਪੁ ਸਤਿ ਜਾ ਕਾ ਸਤਿ ਅਸਥਾਨੁ ॥

God, whose form is eternal and whose seat of power is eternal,

ਪੁਰਖੁ ਸਤਿ ਕੇਵਲ ਪਰਥਾਨੁ ॥

only that all-pervading Eternal Being is supreme.

ਕਰਤੂਤਿ ਸਤਿ ਸਤਿ ਜਾ ਕੀ ਬਾਣੀ ॥

He whose deeds are eternal and whose word is true,

ਸਤਿ ਪੁਰਖ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥

that eternal God is pervading in all.

ਸਤਿ ਕਰਮੁ ਜਾ ਕੀ ਰਚਨਾ ਸਤਿ ॥

His creation is true and true are His actions.

ਮੂਲੁ ਸਤਿ ਸਤਿ ਉਤਪਤਿ ॥

His origin is true, and true is what originates from it.

ਸਤਿ ਕਰਣੀ ਨਿਰਮਲ ਨਿਰਮਲੀ ॥

True is His Will, the purest of the pure.

ਜਿਸਹਿ ਬੁਝਾਏ ਤਿਸਹਿ ਸਭ ਭਲੀ ॥

All goes well for him whom He enables to understand His Will

ਸਤਿ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਸੁਖਦਾਈ ॥

The True Name of God is the Giver of peace.

ਬਿਸ਼੍ਵਾਸੁ ਸਤਿ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ ॥੬॥

O' Nanak, this faith is received only from the Guru.||6||

ਸਤਿ ਬਚਨ ਸਾਧੂ ਉਪਦੇਸ ॥

The teachings of the Guru are true for ever.

ਸਤਿ ਤੇ ਜਨ ਜਾ ਕੈ ਰਿਦੈ ਪ੍ਰਵੇਸ ॥

Those in whose heart these teachings permeate also become true and are liberated from the cycles of birth and death.

ਸਤਿ ਨਿਰਤਿ ਬੁਝੈ ਜੇ ਕੇਇ ॥

If one comes to realize the depth of the eternal God's love,

ਨਾਮੁ ਜਪਤ ਤਾ ਕੀ ਗਤਿ ਹੋਇ ॥

that person meditates on Naam and achieves an elevated spiritual state.

ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥

God, Himself is eternal, and all that He has created is also eternal.

ਆਪੇ ਜਾਨੈ ਅਪਨੀ ਮਿਤਿ ਗਤਿ ॥

He Himself knows His own worth and limit.

ਜਿਸ ਕੀ ਸ੍ਰਿਸਟਿ ਸੁ ਕਰਣੈਹਾਰੁ ॥

He, to whom this universe belongs, is the creator there of.

ਅਵਰ ਨ ਬੁਝਿ ਕਰਤ ਬੀਚਾਰੁ ॥

Don't think of anybody else but God to be the protector of the universe.

ਕਰਤੇ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੀਆ ॥

The creation cannot know the extent of the Creator.

ਨਾਨਕ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਵਰਤੀਆ ॥੭॥

O' Nanak, whatever pleases Him comes to pass. ||7||

ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦ ॥

Gazing upon His wondrous wonder, His devotees become wonderstruck and amazed!

ਜਿਨਿ ਬੁਝਿਆ ਤਿਸੁ ਆਇਆ ਸ੍ਵਾਦ ॥

Those who realized God, enjoyed the bliss.

ਪ੍ਰਭ ਕੈ ਰੰਗਿ ਰਾਚਿ ਜਨ ਰਹੇ ॥

God's humble devotees remain absorbed in His Love,

ਗੁਰ ਕੈ ਬਚਨਿ ਪਦਾਰਥ ਲਹੇ ॥

and through the Guru's teachings they receive the wealth of Naam.

ਓਇ ਦਾਤੇ ਦੁਖ ਕਾਟਨਹਾਰ ॥

They themselves become benefactors and dispeller of woes of others,

ਜਾ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰ ॥

and in their company, the humanity swims across the world-ocean of vices.

ਜਨ ਕਾ ਸੇਵਕੁ ਸੇ ਵਡਭਾਗੀ ॥

Fortunate is the one who engages in the service of God's devotees

ਜਨ ਕੈ ਸੰਗਿ ਏਕ ਲਿਵ ਲਾਗੀ ॥

In the company of such devotees, one is attuned to the Love of God.

ਗੁਨ ਗੋਬਿੰਦ ਕੀਰਤਨੁ ਜਨੁ ਗਾਵੈ ॥

The devotee who sings the praises of God,

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਫਲੁ ਪਾਵੈ ॥੮॥੧੬॥

O' Nanak, by Guru's grace, he receives the reward of Naam

ਸਲੋਕੁ ॥

Shalok:

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

God has existed before the beginning of time, He has existed since the beginning of the ages.

ਹੈ ਭਿ ਸਚੁ ਨਾਨਕ ਹੇਸੀ ਭਿ ਸਚੁ ॥੧॥

O' Nanak, God is present now and will also be present in the future.

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਚਰਨ ਸਤਿ ਸਤਿ ਪਰਸਨਹਾਰ ॥

Eternal is God's presence, and those who realize His presence also become eternal (free from the cycles of birth and death).

ਪੂਜਾ ਸਤਿ ਸਤਿ ਸੇਵਦਾਰ ॥

Eternal is His worship, and eternal become those who serve Him by lovingly meditating upon Him.

ਦਰਸਨੁ ਸਤਿ ਸਤਿ ਪੇਖਨਹਾਰ ॥

True is the sight of Him and those who behold Him also become true (free from the cycle of birth and death).

ਨਾਮੁ ਸਤਿ ਸਤਿ ਧਿਆਵਨਹਾਰ ॥

His Name is True, and True are those who lovingly meditate on it.

ਆਪਿ ਸਤਿ ਸਤਿ ਸਭ ਧਾਰੀ ॥

He Himself is True, and True is all that He sustains.

ਆਪੇ ਗੁਣ ਆਪੇ ਗੁਣਕਾਰੀ ॥

He Himself is the embodiment of virtue, and He is the bestower of virtues.

ਸਬਦੁ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਬਕਤਾ ॥

Eternal is the word of His praises and eternal becomes the one who utters that true word of His praises.

ਸੁਰਤਿ ਸਤਿ ਸਤਿ ਜਸੁ ਸੁਨਤਾ ॥

True is the deed of meditating on God, and true is the one who listens to the praises of God.

ਬੁਝਨਹਾਰ ਕਉ ਸਤਿ ਸਭ ਹੋਇ ॥

The one who understands that God is eternal, deems everything created by Him is also eternal (real, not imaginary).

ਨਾਨਕ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥

O' Nanak, God is eternal for sure. ||1||

ਸਤਿ ਸਰੂਪੁ ਰਿਦੈ ਜਿਨਿ ਮਾਨਿਆ ॥

One who has enshrined God, the Embodiment of Truth, in his heart,

ਕਰਨ ਕਰਾਵਨ ਤਿਨਿ ਮੂਲੁ ਪਛਾਨਿਆ ॥

has recognized God as the Cause of causes, the Root of all.

ਜਾ ਕੈ ਰਿਦੈ ਬਿਸ਼੍ਵਾਸੁ ਪ੍ਰਭੁ ਆਇਆ ॥

One whose heart is completely convinced of the presence of God,

ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥

the true spiritual wisdom is revealed to him.

ਭੈ ਤੇ ਨਿਰਭਉ ਹੋਇ ਬਸਾਨਾ ॥

Shedding all fear, such a person remains in a fearless state of mind,

ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸੁ ਮਾਹਿ ਸਮਾਨਾ ॥

and ultimately merges into Him from whom he originated.

ਬਸਤੁ ਮਾਹਿ ਲੇ ਬਸਤੁ ਗਡਾਈ ॥

Just as when a thing is mixed with more of the same, the two cannot be differentiated,

ਤਾ ਕਉ ਭਿੰਨ ਨ ਕਹਨਾ ਜਾਈ ॥

similarly the one who is absorbed in God's love cannot be described as different from Him.

ਬੁਝੈ ਬੁਝਨਹਾਰੁ ਬਿਬੇਕ ॥

Only a rare discerner understands it.

ਨਾਰਾਇਨ ਮਿਲੇ ਨਾਨਕ ਏਕ ॥੨॥

O' Nanak, those who have realized God, have become one with Him.

ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਆਗਿਆਕਾਰੀ ॥

The devotee of God is obedient to Him.

ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਸਦਾ ਪੂਜਾਰੀ ॥

The devotee of God always adores Him.

ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਕੈ ਮਨਿ ਪਰਤੀਤਿ ॥

The devotee's mind has complete faith in God.

ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥

Immaculate is the way of life of God's devotee.

ਠਾਕੁਰ ਕਉ ਸੇਵਕੁ ਜਾਨੈ ਸੰਗਿ ॥

God's devotee believes that God is always with him.

ਪ੍ਰਭ ਕਾ ਸੇਵਕੁ ਨਾਮ ਕੈ ਰੰਗਿ ॥

God's devotee always remain imbued with the love of Naam.

ਸੇਵਕ ਕਉ ਪ੍ਰਭ ਪਾਲਨਹਾਰਾ ॥

God is the Cherisher of His devotee.

ਸੇਵਕ ਕੀ ਰਾਖੈ ਨਿਰੰਕਾਰਾ ॥

The Formless God preserves the honor of His devotee.

ਸੇ ਸੇਵਕੁ ਜਿਸੁ ਦਇਆ ਪ੍ਰਭ ਧਾਰੈ ॥

His devotee is one unto whom God shows mercy.

ਨਾਨਕ ਸੇ ਸੇਵਕੁ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੈ ॥੩॥

O Nanak, that devotee remembers Him with each and every breath. ||3||

ਅਪੁਨੇ ਜਨ ਕਾ ਪਰਦਾ ਢਾਕੈ ॥

He covers the shortcomings of His devotee.

ਅਪਨੇ ਸੇਵਕ ਕੀ ਸਰਪਰ ਰਾਖੈ ॥

He surely preserves the honor of His devotee.

ਅਪਨੇ ਦਾਸ ਕਉ ਦੇਇ ਵਡਾਈ ॥

God bestows glory on His devotee.

ਅਪਨੇ ਸੇਵਕ ਕਉ ਨਾਮੁ ਜਪਾਈ ॥

He blesses His devotee to meditate on Naam.

ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪਤਿ ਰਾਖੈ ॥

He Himself preserves the honor of His devotee.

ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕੋਇ ਨ ਲਾਖੈ ॥

No one can estimate the higher spiritual state of God's devotee.

ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਕਉ ਕੇ ਨ ਪਹੂਚੈ ॥

No one compares spiritually with the devotee of God,

ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਉਚ ਤੇ ਉਚੇ ॥

Because the devotees of God are highest of the high.

ਜੇ ਪ੍ਰਭਿ ਅਪਨੀ ਸੇਵਾ ਲਾਇਆ ॥

The one whom God engages to His devotional worship,

ਨਾਨਕ ਸੇ ਸੇਵਕੁ ਦਹ ਦਿਸਿ ਪ੍ਰਗਟਾਇਆ ॥੪॥

O' Nanak, that devotee becomes renowned everywhere.

ਨੀਕੀ ਕੀਰੀ ਮਹਿ ਕਲ ਰਾਖੈ ॥

If God infuses His power into a very weak human being (weak like a tiny ant),

ਭਸਮ ਕਰੈ ਲਸਕਰ ਕੋਟਿ ਲਾਖੈ ॥

then that person can reduce the armies of millions to ashes.

ਜਿਸ ਕਾ ਸਾਸੁ ਨ ਕਾਢਤ ਆਪਿ ॥

The one whose life-breath God Himself does not take away;

ਤਾ ਕਉ ਰਾਖਤ ਦੇ ਕਰਿ ਹਾਥ ॥

to that person He Himself provides protection.

ਮਾਨਸ ਜਤਨ ਕਰਤ ਬਹੁ ਭਾਤਿ ॥

One makes all sorts of efforts,

ਤਿਸ ਕੇ ਕਰਤਬ ਬਿਰਥੇ ਜਾਤਿ ॥

but all these efforts are in vain without God's Will.

ਮਾਰੈ ਨ ਰਾਖੈ ਅਵਰੁ ਨ ਕੋਇ ॥

No one else besides God can kill or save a life,

ਸਰਬ ਜੀਆ ਕਾ ਰਾਖਾ ਸੋਇ ॥

because God himself is the Protector of all beings.

ਕਾਹੇ ਸੋਚ ਕਰਹਿ ਰੇ ਪ੍ਰਾਣੀ ॥

Therefore, O' mortal, why do you worry?

ਜਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਅਲਖ ਵਿਡਾਣੀ ॥੫॥

O' Nanak, lovingly meditate on that incomprehensible and amazing God.

ਬਾਰੰ ਬਾਰ ਬਾਰ ਪ੍ਰਭੁ ਜਪੀਐ ॥

Time and again, let us meditate on God with loving devotion,

ਪੀ ਅੰਮ੍ਰਿਤੁ ਇਹੁ ਮਨੁ ਤਨੁ ਧ੍ਰੁਪੀਐ ॥

and by partaking the elixir of Naam, let us satiate our mind and body.

ਨਾਮ ਰਤਨੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥

The Guru's follower who has received the precious wealth of Naam.

ਤਿਸੁ ਕਿਛੁ ਅਵਰੁ ਨਾਹੀ ਦ੍ਰਿਸਟਾਇਆ ॥

sees nothing other than God's presence everywhere.

ਨਾਮੁ ਧਨੁ ਨਾਮੋ ਰੂਪੁ ਰੰਗੁ ॥

For him, Naam is his true wealth beauty and happiness.

ਨਾਮੋ ਸੁਖੁ ਹਰਿ ਨਾਮ ਕਾ ਸੰਗੁ ॥

God's Name is his companion and peace of his mind.

ਨਾਮ ਰਸਿ ਜੇ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥

Those who are satiated with the Nectar of Naam,

ਮਨ ਤਨ ਨਾਮਹਿ ਨਾਮਿ ਸਮਾਨੇ ॥

their minds and bodies remain merged in God's Name.

ਉਠਤ ਬੈਠਤ ਸੇਵਤ ਨਾਮ ॥

Meditating on God's Name at all times,

ਕਹੁ ਨਾਨਕ ਜਨ ਕੈ ਸਦ ਕਾਮ ॥੬॥

becomes a continuous avocation of the devotees of God, says Nanak. ||6||

ਬੋਲਹੁ ਜਸੁ ਜਿਹਬਾ ਦਿਨੁ ਰਾਤਿ ॥

Day and night, use the God-given tongue to utter His praises.

ਪ੍ਰਭਿ ਅਪਨੈ ਜਨ ਕੀਨੀ ਦਾਤਿ ॥

This gift of praising Him is conferred by God Himself on His devotees.

ਕਰਹਿ ਭਗਤਿ ਆਤਮ ਕੈ ਚਾਇ ॥

The devotees perform devotional worship with heart-felt love,

ਪ੍ਰਭ ਅਪਨੇ ਸਿਉ ਰਹਿ ਸਮਾਇ ॥

and thus they remain absorbed in God's love.

ਜੇ ਹੋਆ ਹੋਵਤ ਸੇ ਜਾਨੈ ॥

God's devotee knows all that has transpired, or is happening now,

ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਹੁਕਮੁ ਪਛਾਨੈ ॥

and understands His God's will in all that.

ਤਿਸ ਕੀ ਮਹਿਮਾ ਕਉਨ ਬਖਾਨਉ ॥

Which of the virtue of such a devotee may I describe?

ਤਿਸ ਕਾ ਗੁਨੁ ਕਹਿ ਏਕ ਨ ਜਾਨਉ ॥

I do not know how to describe even a single one of his virtues

ਆਠ ਪਹਰ ਪ੍ਰਭ ਬਸਹਿ ਹਜੂਰੇ ॥

Those who always dwell in God's Presence,

ਕਹੁ ਨਾਨਕ ਸੇਈ ਜਨ ਪੂਰੇ ॥੭॥

Nanak says, they are the perfect devotees.

ਮਨ ਮੇਰੇ ਤਿਨ ਕੀ ਓਟ ਲੇਹਿ ॥

O' my mind, seek the protection of those who always dwell in God's presence;

ਮਨੁ ਤਨੁ ਅਪਨਾ ਤਿਨ ਜਨ ਦੇਹਿ ॥

and dedicate your mind and body to those devotees.

ਜਿਨਿ ਜਿਨਿ ਅਪਨਾ ਪ੍ਰਭੁ ਪਛਾਤਾ ॥

The devotee who has realized God,

ਸੋ ਜਨੁ ਸਰਬ ਥੋਕ ਕਾ ਦਾਤਾ ॥

becomes benefactor of all things.

ਤਿਸ ਕੀ ਸਰਨਿ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ॥

You will receive all comforts in his refuge.

ਤਿਸ ਕੈ ਦਰਸਿ ਸਭ ਪਾਪ ਮਿਟਾਵਹਿ ॥

By seeing the sight of such a devotee, you will eradicate all your sins.

ਅਵਰ ਸਿਆਨਪ ਸਗਲੀ ਛਾਡੁ ॥

Renounce all other cleverness,

ਤਿਸੁ ਜਨ ਕੀ ਤੂ ਸੇਵਾ ਲਾਗੁ ॥

and enjoin yourself to the service of such a devotee.

ਆਵਨੁ ਜਾਨੁ ਨ ਹੋਵੀ ਤੇਰਾ ॥

Your cycle of birth and death will come to an end,

ਨਾਨਕ ਤਿਸੁ ਜਨ ਕੇ ਪੂਜਹੁ ਸਦ ਪੈਰਾ ॥੮॥੧੭॥

O' Nanak, always respectfully follow the advice of such a devotee. ||8||17||

ਸਲੋਕੁ ॥

Shalok:

ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ ॥

One who has realized the True Omnipresent God, is called the True Guru.

ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥੧॥

In his company, a disciple is saved from vices. Therefore O' Nanak, you should also sing God's praises in the company of such a True Guru.

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ॥

The True Guru cherishes His disciple.

ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ ॥

The Guru is always merciful to His disciple.

ਸਿਖ ਕੀ ਗੁਰੁ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰੈ ॥

The Guru removes the filth of evil intellect from the disciple's mind,

ਗੁਰ ਬਚਨੀ ਹਰਿ ਨਾਮੁ ਉਚਰੈ ॥

since following the advice of Guru, the disciple recites God's Name.

ਸਤਿਗੁਰੁ ਸਿਖ ਕੇ ਬੰਧਨ ਕਾਟੈ ॥

The true Guru liberates His devotee from the worldly bonds of Maya.

ਗੁਰ ਕਾ ਸਿਖੁ ਬਿਕਾਰ ਤੇ ਹਾਟੈ ॥

The Guru's sikh (disciple) abstains from indulging in vices.

ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ ॥

The True Guru gives his disciple the wealth of Naam,

ਗੁਰ ਕਾ ਸਿਖੁ ਵਡਭਾਗੀ ਹੇ ॥

The Guru's disciple is very fortunate.

ਸਤਿਗੁਰੁ ਸਿਖ ਕਾ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰੈ ॥

The true Guru embellishes a disciple's life both here and hereafter.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਜੀਅ ਨਾਲਿ ਸਮਾਰੈ ॥੧॥

O' Nanak, the true Guru loves His disciple from the core of His heart.

ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਸੇਵਕੁ ਜੋ ਰਹੈ ॥

The devotee who always seeks the Guru's teachings,

ਗੁਰ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਸਹੈ ॥

obeys the Guru's commands with all his mind,

ਆਪਸ ਕਉ ਕਰਿ ਕਛੁ ਨ ਜਨਾਵੈ ॥

never displays pride in any way,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਧਿਆਵੈ ॥

always meditates on God's Name with love and devotion,

ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ ॥

surrenders his mind to the True Guru,

ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ ॥

that humbled devotee's affairs are resolved successfully.

ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥

The one who performs selfless service, without thought of reward,

ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥

shall realize his Master God.

ਅਪਨੀ ਕ੍ਰਿਪਾ ਜਿਸੁ ਆਪਿ ਕਰੇਇ ॥

Upon whom God shows His grace.

ਨਾਨਕ ਸੇ ਸੇਵਕੁ ਗੁਰ ਕੀ ਮਤਿ ਲੇਇ ॥੨॥

O' Nanak, only that devotee seeks the Guru's teachings. ||2||

ਬੀਸ ਬਿਸਵੇ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ ॥

The one who has convinced the Guru of his total devotion.

ਸੇ ਸੇਵਕੁ ਪਰਮੇਸੁਰ ਕੀ ਗਤਿ ਜਾਨੈ ॥

that devotee gets to know the mystical state of the Transcendent God.

ਸੇ ਸਤਿਗੁਰੁ ਜਿਸੁ ਰਿਦੈ ਹਰਿ ਨਾਉ ॥

The true Guru is the one, in whose heart is enshrined God's Name.

ਅਨਿਕ ਬਾਰ ਗੁਰ ਕਉ ਬਲਿ ਜਾਉ ॥

I dedicate myself to that Guru many times.

ਸਰਬ ਨਿਧਾਨ ਜੀਅ ਕਾ ਦਾਤਾ ॥

The True Guru is the bestower of all treasures and spiritual life.

ਆਠ ਪਹਰ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ ਰਾਤਾ ॥

At all times he remains imbued with the love of God.

ਬ੍ਰਹਮ ਮਹਿ ਜਨੁ ਜਨ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ॥

The True Guru is absorbed in the Supreme God and the supreme God dwells in his His devotees.

ਏਕਹਿ ਆਪਿ ਨਹੀ ਕਛੁ ਭਰਮੁ ॥

There is no doubt that God and the True Guru are one and the same.

ਸਹਸ ਸਿਆਨਪ ਲਇਆ ਨ ਜਾਈਐ ॥

Even by hundreds of clever wits we cannot meet a true Guru.

ਨਾਨਕ ਐਸਾ ਗੁਰੁ ਬਡਭਾਗੀ ਪਾਈਐ ॥੩॥

O' Nanak, it is only through good fortune that we meet such a Guru. ||3||

ਸਫਲ ਦਰਸਨੁ ਪੇਖਤ ਪੁਨੀਤ ॥

Blessfull is the union with the True Guru; one gets sanctified upon accepting the Guru's teachings.

ਪਰਸਤ ਚਰਨ ਗਤਿ ਨਿਰਮਲ ਰੀਤਿ ॥

Upon sincerely following the Guru's teachings, one's state of mind is elevated and the conduct in the journey of life becomes immaculate.

ਭੇਟਤ ਸੰਗਿ ਰਾਮ ਗੁਨ ਰਵੇ ॥

Dwelling in the company of Guru, one joins in singing the praises of God,

ਪਾਰਬ੍ਰਹਮ ਕੀ ਦਰਗਹ ਗਵੇ ॥

and reaches the Court of the Supreme God.

ਸੁਨਿ ਕਰਿ ਬਚਨ ਕਰਨ ਆਘਾਨੇ ॥

Listening to the Guru's teachings one's ears are satiated,

ਮਨਿ ਸੰਤੋਖੁ ਆਤਮ ਪਤੀਆਨੇ ॥

the mind is contented, and the soul is fulfilled.

ਪੂਰਾ ਗੁਰੁ ਅਖਯਯੋ ਜਾ ਕਾ ਮੰਤ੍ਰੁ ॥

Perfect is the Guru and eternally true are His teachings.

ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਪੇਖੈ ਹੋਇ ਸੰਤ ॥

Upon whom the Guru casts an ambrosial glance, that person becomes a saint.

ਗੁਣ ਬਿਅੰਤ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥

Infinite are the virtues of the true Guru and no one can estimate his worth.

ਨਾਨਕ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥੪॥

O' Nanak, God unites that person with the Guru with whom He is pleased.

ਜਿਹਬਾ ਏਕ ਉਸਤਤਿ ਅਨੇਕ ॥

A mortal has only one tongue, but countless are the praises of God,

ਸਤਿ ਪੁਰਖ ਪੂਰਨ ਬਿਬੇਕ ॥

who is eternal, perfect and insightful Being.

ਕਾਹੂ ਬੋਲ ਨ ਪਹੁਚਤ ਪ੍ਰਾਨੀ ॥

Through no words, can a mortal describe the virtues of God,

ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਨਿਰਬਾਨੀ ॥

who is inaccessible, incomprehensible, and free of all desires.

ਨਿਰਾਹਾਰ ਨਿਰਵੈਰ ਸੁਖਦਾਈ ॥

He needs no sustenance, is without enmity and is peace giving,

ਤਾ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥

no one has been able to ascertain the worth of His virtues.

ਅਨਿਕ ਭਗਤ ਬੰਦਨ ਨਿਤ ਕਰਹਿ ॥

Countless devotees daily bow in reverence to Him,

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਸਿਮਰਹਿ ॥

and meditate on His Name with love and devotion.

ਸਦ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪਨੇ ॥

I dedicate myself to the true Guru forever,

ਨਾਨਕ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਐਸਾ ਪ੍ਰਭੁ ਜਪਨੇ ॥੫॥

O' Nanak, by whose grace I can lovingly meditate on God's Name. ||5||

ਇਹੁ ਹਰਿ ਰਸੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥

Only a very rare person enjoys the essence of God's Name,

ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਅਮਰੁ ਸੇ ਹੋਇ ॥

by partaking the Nectar of Naam, he becomes immortal.

ਉਸੁ ਪੁਰਖ ਕਾ ਨਾਹੀ ਕਦੇ ਬਿਨਾਸ ॥

That person never perishes (does not endure death again and again),

ਜਾ ਕੈ ਮਨਿ ਪ੍ਰਗਟੇ ਗੁਨਤਾਸ ॥

in whose mind manifests God, the Treasure of virtues.

ਆਠ ਪਹਰ ਹਰਿ ਕਾ ਨਾਮੁ ਲੇਇ ॥

At all times such a devotee meditates on God's Name,

ਸਚੁ ਉਪਦੇਸੁ ਸੇਵਕ ਕਉ ਦੇਇ ॥

and imparts the same true advice to his disciple as well.

ਮੋਹ ਮਾਇਆ ਕੈ ਸੰਗਿ ਨ ਲੇਪੁ ॥

He is not attached to Maya (worldly desires),

ਮਨ ਮਹਿ ਰਾਖੈ ਹਰਿ ਹਰਿ ਏਕੁ ॥

and he always enshrines God in his mind.

ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੇ ॥

The one whose darkness of ignorance has been replaced by the light of Naam,

ਨਾਨਕ ਭਰਮ ਮੋਹ ਦੁਖ ਤਹ ਤੇ ਨਾਸੇ ॥੬॥

O Nanak, his doubt, emotional attachment and sorrows flee away.

ਤਪਤਿ ਮਾਹਿ ਠਾਢਿ ਵਰਤਾਈ ॥

Through the Guru's teachings, peace has prevailed even when living in the heat of vices,

ਅਨਦੁ ਭਇਆ ਦੁਖ ਨਾਠੇ ਭਾਈ ॥

and, O' my brother, a state of bliss has prevailed and all woes have vanished.

ਜਨਮ ਮਰਨ ਕੇ ਮਿਟੇ ਅੰਦੇਸੇ ॥

The fear of birth and death is dispelled,

ਸਾਧੂ ਕੇ ਪੂਰਨ ਉਪਦੇਸੇ ॥

through the perfect teachings of the Guru.

ਭਉ ਚੁਕਾ ਨਿਰਭਉ ਹੋਇ ਬਸੇ ॥

All fear is lifted, and now we dwell in fearlessness,

ਸਗਲ ਬਿਆਧਿ ਮਨ ਤੇ ਖੈ ਨਸੇ ॥

and all the maladies are destroyed and dispelled from the mind.

ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਕਿਰਪਾ ਧਾਰੀ ॥

The Guru to whom we surrendered has shown mercy;

ਸਾਧਸੰਗਿ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥

by meditating on God's Name in the holy congregation,

ਥਿਤਿ ਪਾਈ ਚੁਕੇ ਭ੍ਰਮ ਗਵਨ ॥

we have attained Spiritual stability and our doubts and wanderings have ended.

ਸੁਨਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਜਸੁ ਸ੍ਰਵਨ ॥੭॥

O' Nanak, this has happened by listening to God's praises with our ears.

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥

He Himself is intangible (unaffected by Maya); and He Himself is tangible (in the form of His Creation).

ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੇਹੀ ॥

He has fascinated the entire universe by manifesting His power.

ਅਪਨੇ ਚਰਿਤ ਪ੍ਰਭਿ ਆਪਿ ਬਨਾਏ ॥

He Himself has created His wonders.

ਅਪੁਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ ॥

He Himself ascertains His worth.

ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥

Besides God there is no one else like Him.

ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੇ ਸੋਇ ॥

He is the only One, permeating all.

ਓਤਿ ਪੋਤਿ ਰਵਿਆ ਰੂਪ ਰੰਗ ॥

Through and through, He pervades in all forms and colors.

ਭਏ ਪ੍ਰਗਾਸ ਸਾਧ ਕੈ ਸੰਗ ॥

This enlightenment is revealed in the company of the Guru

ਰਚਿ ਰਚਨਾ ਅਪਨੀ ਕਲ ਧਾਰੀ ॥

Having created the creation, He has infused His might into it.

ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰੀ ॥੮॥੧੮॥

O' Nanak, I dedicate my life to Him innumerable times.

ਸਲੋਕੁ ॥

Shalok:

ਸਾਥਿ ਨ ਚਾਲੈ ਬਿਨੁ ਭਜਨ ਬਿਖਿਆ ਸਗਲੀ ਛਾਰੁ ॥

Except worship of God, nothing accompanies a person. All the worldly wealth becomes as worthless as ashes after death.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਇਹੁ ਧਨੁ ਸਾਰੁ ॥੧॥

O' Nanak, the meditation on God's Name with devotion is earning the most sublime wealth, the wealth that accompanies the mortal after death.

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰੁ ॥

Contemplate on God's virtues in the company of the Saints.

ਏਕੁ ਸਿਮਰਿ ਨਾਮ ਆਧਾਰੁ ॥

Meditate on God with loving devotion and make Naam your support.

ਅਵਰਿ ਉਪਾਵ ਸਭਿ ਮੀਤ ਬਿਸਾਰਹੁ ॥

O' my friend, forget all other efforts,

ਚਰਨ ਕਮਲ ਰਿਦ ਮਹਿ ਉਰਿ ਧਾਰਹੁ ॥

and enshrine God's virtues within your heart.

ਕਰਨ ਕਾਰਨ ਸੇ ਪ੍ਰਭੁ ਸਮਰਥੁ ॥

That God is capable of doing and getting everything done.

ਦ੍ਰਿੜੁ ਕਰਿ ਗਹਹੁ ਨਾਮੁ ਹਰਿ ਵਥੁ ॥

Therefore, firmly grasp the wealth of God's Name.

ਇਹੁ ਧਨੁ ਸੰਚਹੁ ਹੋਵਹੁ ਭਗਵੰਤੁ ॥

Gather this wealth of Naam, and become very fortunate.

ਸੰਤਨਾ ਕਾ ਨਿਰਮਲ ਮੰਤੁ ॥

This is the immaculate teaching of the Saintly people.

ਏਕ ਆਸ ਰਾਖਹੁ ਮਨ ਮਾਹਿ ॥

Keep faith in the One God in your mind.

ਸਰਬ ਰੋਗ ਨਾਨਕ ਮਿਟਿ ਜਾਹਿ ॥੧॥

O' Nanak, this way, all your maladies shall be dispelled.

ਜਿਸੁ ਧਨ ਕਉ ਚਾਰਿ ਕੁੰਟ ਉਠਿ ਧਾਵਹਿ ॥

The wealth which you chase after in all directions,

ਸੇ ਧਨੁ ਹਰਿ ਸੇਵਾ ਤੇ ਪਾਵਹਿ ॥

you shall obtain that wealth by lovingly meditating on God.

ਜਿਸੁ ਸੁਖ ਕਉ ਨਿਤ ਬਾਛਹਿ ਮੀਤੁ ॥

O' friend, the peace you always yearn for,

ਸੇ ਸੁਖੁ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ ॥

that peace comes by loving God in the Holy congregation.

ਜਿਸੁ ਸੇਭਾ ਕਉ ਕਰਹਿ ਭਲੀ ਕਰਨੀ ॥

The glory, for which you perform good deeds,

ਸਾ ਸੇਭਾ ਭਜੁ ਹਰਿ ਕੀ ਸਰਨੀ ॥

you shall obtain that glory by seeking God's refuge.

ਅਨਿਕ ਉਪਾਵੀ ਰੋਗੁ ਨ ਜਾਇ ॥

All sorts of remedies have not cured the disease of ego

ਰੋਗੁ ਮਿਟੈ ਹਰਿ ਅਵਖਧੁ ਲਾਇ ॥

that disease is cured by partaking the medicine of God's Name

ਸਰਬ ਨਿਧਾਨ ਮਹਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥

Of all treasures, God's Name is the supreme treasure.

ਜਪਿ ਨਾਨਕ ਦਰਗਹਿ ਪਰਵਾਨੁ ॥੨॥

O' Nanak, meditate on His Name and you will be approved in God's court.

ਮਨੁ ਪਰਬੋਧਹੁ ਹਰਿ ਕੈ ਨਾਇ ॥

Enlighten your mind with the Name of God.

ਦਹ ਦਿਸਿ ਧਾਵਤ ਆਵੈ ਠਾਇ ॥

This way the mind, which keeps running in different directions, is stabilized.

ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥

No obstacle stands in the way of one,

ਜਾ ਕੈ ਰਿਦੈ ਬਸੈ ਹਰਿ ਸੋਇ ॥

in whose heart dwells that God.

ਕਲਿ ਤਾਤੀ ਠਾਂਢਾ ਹਰਿ ਨਾਉ ॥

In this dark age of evil (Kalyug), Meditation on God's Name provides soothing comfort to mortals suffering in the intense heat of vices.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਦਾ ਸੁਖ ਪਾਉ ॥

Always lovingly meditate on God and receive everlasting peace.

ਭਉ ਬਿਨਸੈ ਪੂਰਨ ਹੋਇ ਆਸ ॥

By meditating on His Name, fear is dispelled and desires are fulfilled.

ਭਗਤਿ ਭਾਇ ਆਤਮ ਪਰਗਾਸ ॥

Through the loving devotion of God, the soul is enlightened.

ਤਿਤੁ ਘਰਿ ਜਾਇ ਬਸੈ ਅਬਿਨਾਸੀ ॥

Eternal God comes to dwell in the heart of the one who meditates on Naam.

ਕਹੁ ਨਾਨਕ ਕਾਟੀ ਜਮ ਫਾਸੀ ॥੩॥

Nanak says, this way the noose of the demon of death is snapped and one gets rid of the cycles of birth and death

ਤਤੁ ਬੀਚਾਰੁ ਕਹੈ ਜਨੁ ਸਾਚਾ ॥

One who contemplates on the virtues of God, is said to be the true human being.

ਜਨਮਿ ਮਰੈ ਸੇ ਕਾਚੇ ਕਾਚਾ ॥

But one who is born just to die and does not meditate on God is spiritually immature.

ਆਵਾ ਗਵਨ ਮਿਟੈ ਪ੍ਰਭ ਸੇਵ ॥

The cycle of birth and death ends by lovingly meditating on God,

ਆਪੁ ਤਿਆਗਿ ਸਰਨਿ ਗੁਰਦੇਵ ॥

by renouncing self-conceit and seeking the refuge of the Guru.

ਇਉ ਰਤਨ ਜਨਮ ਕਾ ਹੋਇ ਉਧਾਰੁ ॥

This way, the precious human life is saved.

ਹਰਿ ਹਰਿ ਸਿਮਰਿ ਪ੍ਰਾਨ ਆਧਾਰੁ ॥

therefore, lovingly remember God, who is the support of life.

ਅਨਿਕ ਉਪਾਵ ਨ ਛੁਟਨਹਾਰੇ ॥

One cannot escape from the rounds of birth and death by trying countless ways,

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬੀਚਾਰੇ ॥

or by studying the Smritis, the Shastras and the Vedas.

ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨੁ ਲਾਇ ॥

Therefore, worship God with steady devotion.

ਮਨਿ ਬੰਛਤ ਨਾਨਕ ਫਲ ਪਾਇ ॥੪॥

O' Nanak, whoever lovingly worships God will have his mind's wishes fulfilled.

ਸੰਗਿ ਨ ਚਾਲਸਿ ਤੇਰੈ ਧਨਾ ॥

This worldly wealth shall not go with you;

ਤੂੰ ਕਿਆ ਲਪਟਾਵਹਿ ਮੂਰਖ ਮਨਾ ॥

O' my foolish mind, why do you cling to it?

ਸੁਤ ਮੀਤ ਕੁਟੰਬ ਅਰੁ ਬਨਿਤਾ ॥

Children, friends, family and spouse,

ਇਨ ਤੇ ਕਹਹੁ ਤੁਮ ਕਵਨ ਸਨਾਥਾ ॥

which one of these shall be your savior in the end?

ਰਾਜ ਰੰਗ ਮਾਇਆ ਬਿਸਥਾਰ ॥

Power, pleasure and the vast expanse of Maya (worldly wealth),

ਇਨ ਤੇ ਕਹਹੁ ਕਵਨ ਛੁਟਕਾਰ ॥

tell me who has ever escaped from these.

ਅਸੁ ਹਸਤੀ ਰਥ ਅਸਵਾਰੀ ॥

The riding of horses, elephants, chariots (expansive vehicles of Past),

ਝਠਾ ਤੰਫੁ ਝੂਠੁ ਪਾਸਾਰੀ ॥

is all false splendor and so is the one who displays it all.

ਜਿਨਿ ਦੀਏ ਤਿਸੁ ਬੁਝੈ ਨ ਬਿਗਾਨਾ ॥

The ignorant mortal does not acknowledge God who has given these gifts,

ਨਾਮੁ ਬਿਸਾਰਿ ਨਾਨਕ ਪਛੁਤਾਨਾ ॥੫॥

and, O' Nanak by forsaking God's Name, he grieves in the end. ||5||

ਗੁਰ ਕੀ ਮਤਿ ਤੂੰ ਲੇਹਿ ਇਆਨੇ ॥

O the ignorant, follow the Guru's teachings,

ਭਗਤਿ ਬਿਨਾ ਬਹੁ ਡੂਬੇ ਸਿਆਨੇ ॥

Without the devotional worship of God, even the extremely wise have drowned in the world-ocean of vices.

ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨ ਮੀਤ ॥

O' my friendly mind, worship God with love and devotion,

ਨਿਰਮਲ ਹੋਇ ਤੁਮ੍ਹਾਰੇ ਚੀਤ ॥

your consciousness shall become pure.

ਚਰਨ ਕਮਲ ਰਾਖਹੁ ਮਨ ਮਾਹਿ ॥

Enshrine God's Name in Your mind;

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਜਾਹਿ ॥

and the sins of countless lives shall be destroyed.

ਆਪਿ ਜਪਹੁ ਅਵਰਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥

Meditate on God's Name and inspire others to meditate as well.

ਸੁਨਤ ਕਹਤ ਰਹਤ ਗਤਿ ਪਾਵਹੁ ॥

Higher spiritual state is achieved by listening and uttering Naam and by living a righteous life.

ਸਾਰ ਭੂਤ ਸਤਿ ਹਰਿ ਕੇ ਨਾਉ ॥

God's Name is the essence of all things, and everlasting.

ਸਹਜਿ ਸੁਭਾਇ ਨਾਨਕ ਗੁਨ ਗਾਉ ॥੬॥

O' Nanak, keep singing praises of God in a state of peace and poise. ||6||

ਗੁਨ ਗਾਵਤ ਤੇਰੀ ਉਤਰਸਿ ਮੈਲੁ ॥

By singing of His virtues, your filth of vices shall be washed off,

ਬਿਨਸਿ ਜਾਇ ਹਉਮੈ ਬਿਖੁ ਫੈਲੁ ॥

and the all-consuming poison of ego will be eradicated.

ਹੋਹਿ ਅਚਿੰਤੁ ਬਸੈ ਸੁਖ ਨਾਲਿ ॥

You shall become worry free and you shall live in peace.

ਸਾਸਿ ਗ੍ਰਾਸਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥

Meditate on God's Name with each and every breath.

ਛਾਡਿ ਸਿਆਨਪ ਸਗਲੀ ਮਨਾ ॥

O' my mind, renounce all your cleverness,

ਸਾਧਸੰਗਿ ਪਾਵਹਿ ਸਚੁ ਧਨਾ ॥

you shall receive the everlasting wealth of Naam in the holy congregation.

ਹਰਿ ਪੁੰਜੀ ਸੰਚਿ ਕਰਹੁ ਬਿਉਹਾਰੁ ॥

Amass the wealth of God's Name and engage in this true deed.

ਈਹਾ ਸੁਖੁ ਦਰਗਹ ਜੈਕਾਰੁ ॥

You shall obtain peace here and honor in God's court.

ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੇ ਦੇਖੁ ॥

Behold the One permeating in all;

ਕਹੁ ਨਾਨਕ ਜਾ ਕੈ ਮਸਤਕਿ ਲੇਖੁ ॥੭॥

Nanak says, the one who is predestined receives this blessing. ||7||

ਏਕੇ ਜਪਿ ਏਕੇ ਸਾਲਾਹਿ ॥

Meditate only on the One and praise only that One.

ਏਕੁ ਸਿਮਰਿ ਏਕੇ ਮਨ ਆਹਿ ॥

Remember the One, and yearn for the One in your mind.

ਏਕਸ ਕੇ ਗੁਨ ਗਾਉ ਅਨੰਤ ॥

Sing the endless Glorious Praises of the One.

ਮਨਿ ਤਨਿ ਜਾਪਿ ਏਕ ਭਗਵੰਤ ॥

With mind and body, meditate on the One God.

ਏਕੇ ਏਕੁ ਏਕੁ ਹਰਿ ਆਪਿ ॥

The One God Himself is the One and Only One.

ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭੁ ਬਿਆਪਿ ॥

The perfect God is pervading in all.

ਅਨਿਕ ਬਿਸਥਾਰ ਏਕ ਤੇ ਭਏ ॥

The many expanses of the creation have all come from the One.

ਏਕੁ ਅਰਾਧਿ ਪਰਾਛਤ ਗਏ ॥

Meditating on the One with loving devotion, all sins are removed.

ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਪ੍ਰਭੁ ਰਾਤਾ ॥

The one whose mind and body is imbued with the love of One (God).

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਕੁ ਜਾਤਾ ॥੮॥੧੯॥

O' Nanak, by the Guru's grace, he has realized the One.

ਸਲੋਕੁ ॥

Shalok:

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥

O' God, after wandering through countless incarnations, I have come to seek Your refuge.

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥੧॥

O' God, It is the humble prayer of Nanak, please bless me with Your worship.

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਜਾਚਕ ਜਨੁ ਜਾਚੈ ਪ੍ਰਭ ਦਾਨੁ ॥

O' God, this humble devotee begs for the gift of Naam from You,

ਕਰਿ ਕਿਰਪਾ ਦੇਵਹੁ ਹਰਿ ਨਾਮੁ ॥

please bestow mercy and bless me with Naam.

ਸਾਧ ਜਨਾ ਕੀ ਮਾਗਉ ਧੂਰਿ ॥

I request for the most humble service of the Saints.

ਪਾਰਬ੍ਰਹਮ ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ ॥

O' Supreme God, please fulfill this yearning of mine.

ਸਦਾ ਸਦਾ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਉ ॥

I may sing the virtues of God forever and ever.

ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭ ਤੁਮਹਿ ਧਿਆਵਉ ॥

O' God. I may lovingly meditate on You with each and every breath.

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੈ ਪ੍ਰੀਤਿ ॥

May I be imbued with the love of Your immaculate Name,

ਭਗਤਿ ਕਰਉ ਪ੍ਰਭ ਕੀ ਨਿਤ ਨੀਤਿ ॥

and may I remember God with reverence each and every day.

ਏਕ ਓਟ ਏਕੇ ਆਧਾਰੁ ॥

God's Name is my only Shelter, my only Support.

ਨਾਨਕੁ ਮਾਰੈ ਨਾਮੁ ਪ੍ਰਭ ਸਾਰੁ ॥੧॥

Nanak asks for the most sublime Name of God. ||1||

ਪ੍ਰਭ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ਮਹਾ ਸੁਖੁ ਹੋਇ ॥

God's glance of grace brings supreme bliss.

ਹਰਿ ਰਸੁ ਪਾਵੈ ਬਿਰਲਾ ਕੇਇ ॥

But only a rare one receives the nectar of God's Name.

ਜਿਨ ਚਾਖਿਆ ਸੇ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥

Those who have partaken the Nectar of Naam are completely contented.

ਪੂਰਨ ਪੁਰਖ ਨਹੀ ਡੋਲਾਨੇ ॥

They have become perfect persons, and do not waver in any situation.

ਸੁਭਰ ਭਰੇ ਪ੍ਰੇਮ ਰਸ ਰੰਗਿ ॥

They remain completely filled with the sweet delight of Love for God.

ਉਪਜੈ ਚਾਉ ਸਾਧ ਕੈ ਸੰਗਿ ॥

Longing to unite with God wells up in them in the Company of the Holy.

ਪਰੇ ਸਰਨਿ ਆਨ ਸਭ ਤਿਆਗਿ ॥

Forsaking the support all others, they come to the refuge of God.

ਅੰਤਰਿ ਪ੍ਰਗਾਸ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗਿ ॥

Spiritually enlightened, they are tuned to God day and night.

ਬਡਭਾਗੀ ਜਪਿਆ ਪ੍ਰਭੁ ਸੇਇ ॥

Most fortunate are those who have lovingly meditated on God.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥੨॥

O' Nanak, peace is received by being imbued with Naam.

ਸੇਵਕ ਕੀ ਮਨਸਾ ਪੂਰੀ ਭਈ ॥

The mind's desires of a devotee are fulfilled,

ਸਤਿਗੁਰ ਤੇ ਨਿਰਮਲ ਮਤਿ ਲਈ ॥

upon receiving the immaculate teachings from the True Guru.

ਜਨ ਕਉ ਪ੍ਰਭੁ ਹੋਇਓ ਦਇਆਲੁ ॥

God bestows mercy on His Humble servant,

ਸੇਵਕੁ ਕੀਨੇ ਸਦਾ ਨਿਹਾਲੁ ॥

and keeps His devotee eternally happy.

ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ ਜਨੁ ਭਇਆ ॥

Cutting all bonds of Maya, the devotee is liberated,

ਜਨਮ ਮਰਨ ਦੂਖੁ ਭ੍ਰਮੁ ਗਇਆ ॥

the pain of the cycle of birth and death and doubt is gone.

ਇਛ ਪੁਨੀ ਸਰਧਾ ਸਭ ਪੂਰੀ ॥

The devotee's desire for liberation is satisfied, his devotion is fully rewarded,

ਰਵਿ ਰਹਿਆ ਸਦ ਸੰਗਿ ਹਜੂਰੀ ॥

he feels God's presence everywhere and within himself forever.

ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਲੀਆ ਮਿਲਾਇ ॥

The devotee is united with God to whom he belongs,

ਨਾਨਕ ਭਗਤੀ ਨਾਮਿ ਸਮਾਇ ॥੩॥

O' Nanak, by devotional worship, the devotee stays absorbed in Naam.

ਸੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਘਾਲ ਨ ਭਾਨੈ ॥

Why forget Him, who does not let go waste the efforts of mortals?

ਸੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਕੀਆ ਜਾਨੈ ॥

Why forget Him, who acknowledges what we do?

ਸੇ ਕਿਉ ਬਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ॥

Why forget Him, who has given us everything?

ਸੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਜੀਵਨ ਜੀਆ ॥

Why forget Him, who is the Life of the living beings?

ਸੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ॥

Why forget Him, who preserves us in the fire of the womb?

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਬਿਰਲਾ ਲਾਖੈ ॥

Rare is the one who realizes this by the Guru's Grace,

ਸੇ ਕਿਉ ਬਿਸਰੈ ਜਿ ਬਿਖੁ ਤੇ ਕਾਢੈ ॥

Why forget Him, who saves us from the poison of worldly illusions?.

ਜਨਮ ਜਨਮ ਕਾ ਟੂਟਾ ਗਾਢੈ ॥

and reunites with Him the mortal separated from Him for countless lifetimes?

ਗੁਰਿ ਪੂਰੈ ਤਤੁ ਇਹੈ ਬੁਝਾਇਆ ॥

The devotees,whom the perfect Guru has made to understand this essence,

ਪ੍ਰਭੁ ਅਪਨਾ ਨਾਨਕ ਜਨ ਧਿਆਇਆ ॥੪॥

O' Nanak, they have meditated on their Master with love and devotion.

ਸਾਜਨ ਸੰਤ ਕਰਹੁ ਇਹੁ ਕਾਮੁ ॥

O' my Saintly friends, take up this task,

ਆਨ ਤਿਆਗਿ ਜਪਹੁ ਹਰਿ ਨਾਮੁ

of meditating on God's Name and renounce all other ritualistic practices.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਹੁ ॥

Constantly meditate on God's Name and enjoy the taste of bliss.

ਆਪਿ ਜਪਹੁ ਅਵਰਹੁ ਨਾਮੁ ਜਪਾਵਹੁ ॥

Meditate on Naam yourself and inspire others to do the same.

ਭਗਤਿ ਭਾਇ ਤਰੀਐ ਸੰਸਾਰੁ ॥

By loving devotional worship, one crosses the world-ocean of vices.

ਬਿਨੁ ਭਗਤੀ ਤਨੁ ਹੋਸੀ ਛਾਰੁ ॥

Consider this human body wasted if there is no devotional worship of God.

ਸਰਬ ਕਲਿਆਣ ਸੁਖ ਨਿਧਿ ਨਾਮੁ ॥

Naam is the treasure of all good fortune and peace.

ਬੁਡਤ ਜਾਤ ਪਾਏ ਬਿਸ਼੍ਰਾਮੁ ॥

Even the one drowning in vices, gets saved by meditating on Naam.

ਸਗਲ ਦੁਖ ਕਾ ਹੋਵਤ ਨਾਸੁ ॥

All sorrows vanish by remembering God.

ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਗੁਨਤਾਸੁ ॥੫॥

Therefore, O' Nanak, meditate on the Naam, the treasure of virtue

ਉਪਜੀ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਰਸੁ ਚਾਉ ॥

The one in whom has welled up love, affection and yearning for God,

ਮਨ ਤਨ ਅੰਤਰਿ ਇਹੀ ਸੁਆਉ ॥

desires only this gift of Naam.

ਨੇਤ੍ਰੁ ਪੇਖਿ ਦਰਸੁ ਸੁਖੁ ਹੋਇ ॥

Beholding His Blessed Vision (following Guru's advice), he feels blessed.

ਮਨੁ ਬਿਗਸੈ ਸਾਧ ਚਰਨ ਧੋਇ ॥

His mind blossoms in ecstasy by sincerely following the teachings of the Guru.

ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਤਨਿ ਰੰਗੁ ॥

The mind and body of God's devotees are infused with His Love.

ਬਿਰਲਾ ਕੇਉ ਪਾਵੈ ਸੰਗੁ ॥

Rare is the one who joins the company of such devotees of God.

ਏਕ ਬਸਤੁ ਦੀਜੈ ਕਰਿ ਮਇਆ ॥

O' God, mercifully bless us with this one gift,

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਮੁ ਜਪਿ ਲਇਆ ॥

so that by Guru's Grace, we may be able to meditate on Your Name.

ਤਾ ਕੀ ਉਪਮਾ ਕਹੀ ਨ ਜਾਇ ॥

His greatness cannot be described;

ਨਾਨਕ ਰਹਿਆ ਸਰਬ ਸਮਾਇ ॥੬॥

O' Nanak, He is all pervading.

ਪ੍ਰਭ ਬਖਸੰਦ ਦੀਨ ਦਇਆਲ ॥

O' all forgiving and merciful God of the meek,

ਭਗਤਿ ਵਛਲ ਸਦਾ ਕਿਰਪਾਲ ॥

O' lover of meditation and ever merciful,

ਅਨਾਥ ਨਾਥ ਰੋਬਿੰਦ ਗੁਪਾਲ ॥

O' the support of the support-less, protector of the world.

ਸਰਬ ਘਟਾ ਕਰਤ ਪ੍ਰਤਿਪਾਲ ॥

O' the sustainer of all beings.

ਆਦਿ ਪੁਰਖ ਕਾਰਣ ਕਰਤਾਰ ॥

O' the Primal Being, O' the Creator of the universe.

ਭਗਤ ਜਨਾ ਕੇ ਪ੍ਰਾਨ ਅਧਾਰ ॥

O' the Support of life of the devotees.

ਜੇ ਜੇ ਜਪੈ ਸੁ ਹੋਇ ਪੁਨੀਤ ॥

Whoever meditates on You is sanctified,

ਭਗਤਿ ਭਾਇ ਲਾਵੈ ਮਨ ਹੀਤ ॥

while focusing the mind in loving devotional worship.

ਹਮ ਨਿਰਗੁਨੀਆਰ ਨੀਚ ਅਜਾਨ ॥

we are meritless, ignorant, and malicious,

ਨਾਨਕ ਤੁਮਰੀ ਸਰਨਿ ਪੁਰਖ ਭਗਵਾਨ ॥੭॥

O' Nanak, pray and say, O' God, we have come to Your sanctuary. ||7||

ਸਰਬ ਬੈਕੁੰਠ ਮੁਕਤਿ ਮੋਖ ਪਾਏ ॥

Consider one has received all the the heavenly comforts, liberation from vices and deliverance from cycles of birth and death,

ਏਕ ਨਿਮਖ ਹਰਿ ਕੇ ਗੁਨ ਗਾਏ ॥

if one has sung the praises of God even for an instant.

ਅਨਿਕ ਰਾਜ ਭੋਗ ਬਡਿਆਈ ॥

Consider one has received the power of countless kingdoms, pleasures, and glory.

ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਕਥਾ ਮਨਿ ਭਾਈ ॥

who loves to sing the praises of God.

ਬਹੁ ਭੋਜਨ ਕਾਪਰ ਸੰਗੀਤ ॥

Consider one has received all the worldly pleasure of beautiful clothes, tasty foods and soothing music

ਰਸਨਾ ਜਪਤੀ ਹਰਿ ਹਰਿ ਨੀਤ ॥

who always remembers God and utters God's Name.

ਭਲੀ ਸੁ ਕਰਨੀ ਸੋਭਾ ਧਨਵੰਤ ॥

The deeds of that person are virtuous, he earns glory and is spiritually wealthy,

ਹਿਰਦੈ ਬਸੇ ਪੂਰਨ ਗੁਰ ਮੰਤ ॥

in whose heart dwells Guru's teachings.

ਸਾਧਸੰਗਿ ਪ੍ਰਭ ਦੇਹੁ ਨਿਵਾਸ ॥

O God, grant me a place in the Company of the Holy.

ਸਰਬ ਸੁਖ ਨਾਨਕ ਪਰਗਾਸ ॥੮॥੨੦॥

O' Nanak, by abiding in whose company, all comforts become manifest |20|

ਸਲੋਕੁ ॥

Shalok:

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥

The formless God Himself is the one who possesses all attributes and no attributes. He Himself remains in absolute meditation.

ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥੧॥

O' Nanak, He Himself has created this universe and through His creation He meditates on Himself. ||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਜਬ ਅਕਾਰੁ ਇਹੁ ਕਛੁ ਨ ਦ੍ਰਿਸਟੇਤਾ ॥

When this world had not yet appeared in any visible form,

ਪਾਪ ਪੁੰਨ ਤਬ ਕਹ ਤੇ ਹੋਤਾ ॥

who then committed sins and performed good deeds?

ਜਬ ਧਾਰੀ ਆਪਨ ਸੁੰਨ ਸਮਾਧਿ ॥

When the God Himself was in profound meditation,

ਤਬ ਬੈਰ ਬਿਰੋਧ ਕਿਸੁ ਸੰਗਿ ਕਮਾਤਿ ॥

then against whom were hate and jealousy directed?

ਜਬ ਇਸ ਕਾ ਬਰਨੁ ਚਿਹਨੁ ਨ ਜਾਪਤ ॥

When there was no color or shape of this world to be seen,

ਤਬ ਹਰਖ ਸੋਗ ਕਹੁ ਕਿਸਹਿ ਬਿਆਪਤ ॥

then who experienced joy and sorrow?

ਜਬ ਆਪਨ ਆਪ ਆਪਿ ਪਾਰਬ੍ਰਹਮ ॥

When the Supreme God was alone by Himself,

ਤਬ ਮੋਹ ਕਹਾ ਕਿਸੁ ਹੋਵਤ ਭਰਮ ॥

then where was emotional attachment, and who had doubts?

ਆਪਨ ਖੇਲੁ ਆਪਿ ਵਰਤੀਜਾ ॥

He Himself has staged His own play,

ਨਾਨਕ ਕਰਨੈਹਾਰੁ ਨ ਦੂਜਾ ॥੧॥

O' Nanak, there is no other Creator.

ਜਬ ਹੇਵਤ ਪ੍ਰਭ ਕੇਵਲ ਧਨੀ ॥

When there was only God, the Master,

ਤਬ ਬੰਧ ਮੁਕਤਿ ਕਹੁ ਕਿਸ ਕਉ ਗਨੀ ॥

then who was considered attached to Maya or liberated from Maya?

ਜਬ ਏਕਹਿ ਹਰਿ ਅਗਮ ਅਪਾਰ ॥

When there was only God, Unfathomable and Infinite,

ਤਬ ਨਰਕ ਸੁਰਗ ਕਹੁ ਕਉਨ ਅਉਤਾਰ ॥

then who entered hell, and who entered heaven?

ਜਬ ਨਿਰਗੁਨ ਪ੍ਰਭ ਸਹਜ ਸੁਭਾਇ ॥

When God was without attributes, in absolute poise,

ਤਬ ਸਿਵ ਸਕਤਿ ਕਹਹੁ ਕਿਤੁ ਠਾਇ ॥

then where was the (shiva) soul and where was the (shakti)

ਜਬ ਆਪਹਿ ਆਪਿ ਅਪਨੀ ਜੋਤਿ ਧਰੈ ॥

When He held His Own Light unto Himself,

ਤਬ ਕਵਨ ਨਿਡਰੁ ਕਵਨ ਕਤ ਡਰੈ ॥

then who was fearless, and who was afraid of anyone?

ਆਪਨ ਚਲਿਤ ਆਪਿ ਕਰਨੈਹਾਰ ॥

He Himself is the Performer of His own plays;

ਨਾਨਕ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰ ॥੨॥

O' Nanak, the Supreme Master is Unfathomable and Infinite. ||2||

ਅਬਿਨਾਸੀ ਸੁਖ ਆਪਨ ਆਸਨ ॥

When the Immortal God was absorbed in His own state of peace and poise

ਤਹ ਜਨਮ ਮਰਨ ਕਹੁ ਕਹਾ ਬਿਨਾਸਨ ॥

then where was birth, death and destruction?

ਜਬ ਪੂਰਨ ਕਰਤਾ ਪ੍ਰਭੁ ਸੋਇ ॥

When there was only God, the Perfect Creator,

ਤਬ ਜਮ ਕੀ ਤ੍ਰਾਸ ਕਹਹੁ ਕਿਸੁ ਹੋਇ ॥

then who was afraid of death?

ਜਬ ਅਬਿਗਤ ਅਗੋਚਰ ਪ੍ਰਭੁ ਏਕਾ ॥

When there was only the One God, unmanifest and incomprehensible,

ਤਬ ਚਿਤ੍ਰ ਗੁਪਤ ਕਿਸੁ ਪੁਛਤ ਲੇਖਾ ॥

then whom Chittar and Gupat (the recording angels) asked for the account of their deeds?

ਜਬ ਨਾਥ ਨਿਰੰਜਨ ਅਗੋਚਰ ਅਗਾਧੇ ॥

When there was only the Immaculate, Incomprehensible, Unfathomable Master,

ਤਬ ਕਉਨ ਛੁਟੇ ਕਉਨ ਬੰਧਨ ਬਾਧੇ ॥

then who was emancipated, and who was held in the bonds of Maya?

ਆਪਨ ਆਪ ਆਪ ਹੀ ਅਚਰਜਾ ॥

That wonderful God alone is Himself like Him.

ਨਾਨਕ ਆਪਨ ਰੂਪ ਆਪ ਹੀ ਉਪਰਜਾ ॥੩॥

O' Nanak, He Himself has created His Own Form. ||3||

ਜਹ ਨਿਰਮਲ ਪੁਰਖੁ ਪੁਰਖ ਪਤਿ ਹੋਤਾ ॥

When the immaculate Being, the Master of mankind was all by Himself,

ਤਹ ਬਿਨੁ ਮੈਲੁ ਕਹਹੁ ਕਿਆ ਧੋਤਾ ॥

there was no filth of sins, so what was there to be washed clean?

ਜਹ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਨਿਰਬਾਨ ॥

When there was only the immaculate, formless, and desire-free God,

ਤਹ ਕਉਨ ਕਉ ਮਾਨ ਕਉਨ ਅਭਿਮਾਨ ॥

then who had self esteem and who had ego?

ਜਹ ਸਰੂਪ ਕੇਵਲ ਜਗਦੀਸ ॥

When there was only the Master of the Universe,

ਤਹ ਛਲ ਛਿਦ੍ਰ ਲਗਤ ਕਹੁ ਕੀਸ ॥

then who was tainted by fraud and sin?

ਜਹ ਜੋਤਿ ਸਰੂਪੀ ਜੋਤਿ ਸੰਗਿ ਸਮਾਵੈ ॥

When the embodiment of Light (God) was immersed in His Own Light,

ਤਹ ਕਿਸਹਿ ਭੂਖ ਕਵਨੁ ਤ੍ਰਿਪਤਾਵੈ ॥

then who was longing for Maya, and who was satisfied?

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ ॥

The Creator is the doer of everything and the Cause of all causes.

ਨਾਨਕ ਕਰਤੇ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ ॥੪॥

O Nanak, the Creator is beyond estimation ||4||

ਜਬ ਅਪਨੀ ਸੋਭਾ ਆਪਨ ਸੰਗਿ ਬਨਾਈ ॥

When He contained His Glory within Himself,

ਤਬ ਕਵਨ ਮਾਇ ਬਾਪ ਮਿਤ੍ਰ ਸੁਤ ਭਾਈ ॥

then who was mother, father, friend, child or sibling?

ਜਹ ਸਰਬ ਕਲਾ ਆਪਹਿ ਪਰਬੀਨ ॥

When God Himself was ultimate in all the powers,

ਤਹ ਬੇਦ ਕਤੇਬ ਕਹਾ ਕੇਉ ਚੀਨ ॥

then where was anybody reading the Vedas and katebas (the religious books)

ਜਬ ਆਪਨ ਆਪੁ ਆਪਿ ਉਰਿ ਧਾਰੈ ॥

When He kept Himself, to His own self,

ਤਉ ਸਗਨ ਅਪਸਗਨ ਕਹਾ ਬੀਚਾਰੈ ॥

then who considered omens to be good or bad?

ਜਹ ਆਪਨ ਉਚ ਆਪਨ ਆਪਿ ਨੇਰਾ ॥

When He Himself was the highest and Himself lower (in rank),

ਤਹ ਕਉਨ ਠਾਕੁਰੁ ਕਉਨੁ ਕਹੀਐ ਚੇਰਾ ॥

then who was the master, and who was the servant?

ਬਿਸਮਨ ਬਿਸਮ ਰਹੇ ਬਿਸਮਾਦ ॥

People are astounded by the amazing wonders of Your Creation.

ਨਾਨਕ ਅਪਨੀ ਗਤਿ ਜਾਨਹੁ ਆਪਿ ॥੫॥

Nanak says, O' God only You know Your state

ਜਹ ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਸਮਾਇਆ ॥

When Undeceivable, Indestructible the Incomprehensible One was self-absorbed.

ਉਹਾ ਕਿਸਹਿ ਬਿਆਪਤ ਮਾਇਆ ॥

then who was swayed by Maya (worldly distractions)?

ਆਪਸ ਕਉ ਆਪਹਿ ਆਦੇਸੁ ॥

When He paid homage to Himself,

ਤਿਹੁ ਗੁਣ ਕਾ ਨਾਹੀ ਪਰਵੇਸੁ ॥

then the three modes of Maya (power, vices and virtue) did not prevail.

ਜਹ ਏਕਹਿ ਏਕ ਏਕ ਭਗਵੰਤਾ ॥

When there was only the One, Supreme God alone,

ਤਹ ਕਉਨੁ ਅਚਿੰਤੁ ਕਿਸੁ ਲਾਗੈ ਚਿੰਤਾ ॥

then who was not anxious, and who felt anxiety?

ਜਹ ਆਪਨ ਆਪੁ ਆਪਿ ਪਤੀਆਰਾ ॥

When only He Himself was there to please Him,

ਤਹ ਕਉਨੁ ਕਥੈ ਕਉਨੁ ਸੁਨਨੈਹਾਰਾ ॥

then who was the speaker and who was the listener?

ਬਹੁ ਬੇਅੰਤ ਉਚ ਤੇ ਉਚਾ ॥

He is vastly infinite and the highest of the high.

ਨਾਨਕ ਆਪਸ ਕਉ ਆਪਹਿ ਪਹੁਚਾ ॥੬॥

O' Nanak, He alone can fathom Himself. ||6||

ਜਹ ਆਪਿ ਰਚਿਓ ਪਰਪੰਚੁ ਅਕਾਰੁ ॥

When God fashioned this universe of visible form,

ਤਿਹੁ ਗੁਣ ਮਹਿ ਕੀਨੇ ਬਿਸਥਾਰੁ ॥

He made the world subject to the three modes of Maya (vice, virtue, and power).

ਪਾਪੁ ਪੁੰਨੁ ਤਹ ਭਈ ਕਹਾਵਤੁ ॥

Then the concept of sin and virtue came into existence.

ਕੇਉ ਨਰਕ ਕੇਉ ਸੁਰਗ ਬੰਛਾਵਤ ॥

as a result, some went to hell and some yearned for heaven.

ਆਲ ਜਾਲ ਮਾਇਆ ਜੰਜਾਲ ॥

Domestic traps and entanglements of Maya,

ਹਉਮੈ ਮੋਹ ਭਰਮ ਭੈ ਭਾਰ ॥

loads of egotism, attachment, doubt and fear,

ਦੁਖ ਸੁਖ ਮਾਨ ਅਪਮਾਨ ॥

sorrows and pleasure, honor and dishonor,

ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਓ ਬਖਯਾਨ ॥

all these came to be described in various ways.

ਆਪਨ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੇ ॥

He beholds His play that He created Himself.

ਖੇਲੁ ਸੰਕੇਚੈ ਤਉ ਨਾਨਕ ਏਕੈ ॥੭॥

O' Nanak, when He winds up His play, then He is left alone by Himself. ||7||

ਜਹ ਅਬਿਗਤੁ ਭਗਤੁ ਤਹ ਆਪਿ ॥

Wherever the invisible God's devotee is, He Himself is there.

ਜਹ ਪਸਰੈ ਪਾਸਾਰੁ ਸੰਤ ਪਰਤਾਪਿ ॥

He unfolds the expanse of His creation for the glory of His Saints.

ਦੁਹੁ ਪਾਖ ਕਾ ਆਪਹਿ ਧਨੀ ॥

He is the master of both sides (of His manifest and unmanifest forms).

ਉਨ ਕੀ ਸੇਭਾ ਉਨਹੁ ਬਨੀ ॥

The glory of those saints behooves them alone.

ਆਪਹਿ ਕਉਤਕ ਕਰੈ ਅਨਦ ਚੇਜ ॥

He Himself performs His miracles and blissful frolics.

ਆਪਹਿ ਰਸ ਭੋਗਨ ਨਿਰਜੋਗ ॥

He Himself enjoys pleasures, and yet He is not influenced by those pleasures.

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪਨ ਨਾਇ ਲਾਵੈ ॥

Whoever He pleases, He blesses with His Name,

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਖੇਲ ਖਿਲਾਵੈ ॥

and whoever He wishes, He keeps them entangled in worldly pleasures.

ਬੇਸੁਮਾਰ ਅਥਾਹ ਅਗਨਤ ਅਤੇਲੈ ॥

O' infinite, unfathomable and eternal God,

ਜਿਉ ਬੁਲਾਵਹੁ ਤਿਉ ਨਾਨਕ ਦਾਸ ਬੋਲੈ ॥੮॥੨੧॥

O' Nanak, as You direct Your devotees, that is how they speak. ||8||21||

ਸਲੋਕੁ ॥

Shalok:

ਜੀਅ ਜੰਤ ਕੇ ਠਾਕੁਰਾ ਆਪੇ ਵਰਤਣਹਾਰ ॥

O'Master of all beings and creatures, You Yourself are prevailing everywhere.

ਨਾਨਕ ਏਕੇ ਪਸਰਿਆ ਦੂਜਾ ਕਹ ਦ੍ਰਿਸਟਾਰ ॥੧॥

O' Nanak, God is All-pervading; besides Him, where is any other to be seen?||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਆਪਿ ਕਥੈ ਆਪਿ ਸੁਨਨੈਹਾਰੁ ॥

God Himself is the speaker, and He Himself is the listener.

ਆਪਹਿ ਏਕੁ ਆਪਿ ਬਿਸਥਾਰੁ ॥

He Himself is the One, and He Himself is the many. (prevailing in his creation)

ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ॥

When it so pleases Him, He creates the world,

ਆਪਨੈ ਭਾਣੈ ਲਏ ਸਮਾਏ ॥

and when it so pleases, He absorbs it back into Himself.

ਤੁਮ ਤੇ ਭਿੰਨ ਨਹੀ ਕਿਛੁ ਹੋਇ ॥

O' God, there is nothing outside of You.

ਆਪਨ ਸੂਤਿ ਸਭੁ ਜਗਤੁ ਪਰੋਇ ॥

You have kept the entire world subject to Your command.

ਜਾ ਕਉ ਪ੍ਰਭ ਜੀਉ ਆਪਿ ਬੁਝਾਏ ॥

Whom God Himself enables someone to understand this concept,

ਸਚੁ ਨਾਮੁ ਸੋਈ ਜਨੁ ਪਾਏ ॥

that person alone realizes the eternal Naam

ਸੋ ਸਮਦਰਸੀ ਤਤ ਕਾ ਬੇਤਾ ॥

Such a person looks impartially upon all, and is the knower of reality.

ਨਾਨਕ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕਾ ਜੇਤਾ ॥੧॥

O' Nanak, he is the conqueror of the entire world. ||1||

ਜੀਅ ਜੰਤੂ ਸਭ ਤਾ ਕੈ ਹਾਥ ॥

All beings and creatures are under His command.

ਦੀਨ ਦਇਆਲ ਅਨਾਥ ਕੇ ਨਾਥੁ ॥

He is Merciful to the meek, and the support of the helpless.

ਜਿਸੁ ਰਾਖੈ ਤਿਸੁ ਕੋਇ ਨ ਮਾਰੈ ॥

No one can destroy the one who is protected by God.

ਸੋ ਮੂਆ ਜਿਸੁ ਮਨਹੁ ਬਿਸਾਰੈ ॥

However, consider one spiritually dead whom God forsakes.

ਤਿਸੁ ਤਜਿ ਅਵਰ ਕਹਾ ਕੇ ਜਾਇ ॥

Forsaking Him, where else could anyone go?

ਸਭ ਸਿਰਿ ਏਕੁ ਨਿਰੰਜਨ ਰਾਇ ॥

The immaculate supreme God is the protector of all.

ਜੀਅ ਕੀ ਜੁਗਤਿ ਜਾ ਕੈ ਸਭ ਹਾਥਿ ॥

He controls all the the secrets of all creatures.

ਅੰਤਰਿ ਬਾਹਰਿ ਜਾਨਹੁ ਸਾਥਿ ॥

Know that God is always with you within and without.

ਗੁਨ ਨਿਧਾਨ ਬੇਅੰਤ ਅਪਾਰ ॥

who is the treasure of virtues, Infinite and Endless,

ਨਾਨਕ ਦਾਸ ਸਦਾ ਬਲਿਹਾਰ ॥੨॥

O' Nanak, God's devotees are forever dedicated to Him. ||2||

ਪੂਰਨ ਪੂਰਿ ਰਹੇ ਦਇਆਲ ॥

The Perfect, Merciful God is pervading everywhere,

ਸਭ ਉਪਰਿ ਹੇਵਤ ਕਿਰਪਾਲ ॥

and His kindness extends to all.

ਅਪਨੇ ਕਰਤਬ ਜਾਨੈ ਆਪਿ ॥

He Himself knows His own ways.

ਅੰਤਰਜਾਮੀ ਰਹਿਓ ਬਿਆਪਿ ॥

The knower of our thinking, is pervading everywhere.

ਪ੍ਰਤਿਪਾਲੈ ਜੀਅਨ ਬਹੁ ਭਾਤਿ ॥

He cherishes His living beings in so many ways.

ਜੇ ਜੇ ਰਚਿਓ ਸੁ ਤਿਸਹਿ ਧਿਆਤਿ ॥

Whosoever He has created, meditates on Him.

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥

Whoever pleases Him, He unites that person with Him,

ਭਗਤਿ ਕਰਹਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥

and such persons worship Him by singing His praises.

ਮਨ ਅੰਤਰਿ ਬਿਸ਼੍ਵਾਸੁ ਕਰਿ ਮਾਨਿਆ ॥

The one who with heartfelt faith has believed in Him,

ਕਰਨਹਾਰੁ ਨਾਨਕ ਇਕੁ ਜਾਨਿਆ ॥੩॥

O' Nanak, he has realized the one Creator ||3||

ਜਨੁ ਲਾਗਾ ਹਰਿ ਏਕੈ ਨਾਇ ॥

A devotee who is attuned only to God's Name,

ਤਿਸ ਕੀ ਆਸ ਨ ਬਿਰਥੀ ਜਾਇ ॥

his desires do not go in vain.

ਸੇਵਕ ਕਉ ਸੇਵਾ ਬਨਿ ਆਈ ॥

It behoves a devotee to meditate on God and serve His creation.

ਹੁਕਮੁ ਬੁਝਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥

By understanding God's will he obtains the supreme spiritual state.

ਇਸ ਤੇ ਉਪਰਿ ਨਹੀ ਬੀਚਾਰੁ ॥

There is no better contemplation than meditating on God's Name for those,

ਜਾ ਕੈ ਮਨਿ ਬਸਿਆ ਨਿਰੰਕਾਰੁ ॥

in whose mind dwells the formless God.

ਬੰਧਨ ਤੋਰਿ ਭਏ ਨਿਰਵੈਰ ॥

Breaking the bonds of Maya, they become free from enmity,

ਅਨਦਿਨੁ ਪੂਜਹਿ ਗੁਰ ਕੇ ਪੈਰ ॥

and they always respectfully follow the Guru's advice.

ਇਹ ਲੋਕ ਸੁਖੀਏ ਪਰਲੋਕ ਸੁਹੇਲੇ ॥

They are at peace in this world, and in the next,

ਨਾਨਕ ਹਰਿ ਪ੍ਰਭਿ ਆਪਹਿ ਮੇਲੇ ॥੪॥

O' Nanak, God has Himself united them with Him. ||4||

ਸਾਧਸੰਗਿ ਮਿਲਿ ਕਰਹੁ ਅਨੰਦ ॥

Join the Company of the Saints, and enjoy the true bliss.

ਗੁਨ ਗਾਵਹੁ ਪ੍ਰਭ ਪਰਮਾਨੰਦ ॥

Sing the praises of God, the embodiment of supreme bliss.

ਰਾਮ ਨਾਮ ਤਤੁ ਕਰਹੁ ਬੀਚਾਰੁ ॥

Contemplate on the essence of God's Name,

ਦੁਲਭ ਦੇਹ ਕਾ ਕਰਹੁ ਉਧਾਰੁ ॥

and redeem this human body, so difficult to obtain.

ਅੰਮ੍ਰਿਤ ਬਚਨ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ ॥

Recite with reverence the ambrosial hymns of God's Praises;

ਪ੍ਰਾਨ ਤਰਨ ਕਾ ਇਹੈ ਸੁਆਉ ॥

this is the only way to save your life from vices.

ਆਠ ਪਹਰ ਪ੍ਰਭ ਪੇਖਹੁ ਨੇਰਾ ॥

Feel the presence of God within you, twenty-four hours a day.

ਮਿਟੈ ਅਗਿਆਨੁ ਬਿਨਸੈ ਅੰਧੇਰਾ ॥

your ignorance shall depart, and darkness of Maya shall be dispelled.

ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ ॥

Listen to the Guru's teachings and enshrine them in your heart,

ਮਨ ਇਛੇ ਨਾਨਕ ਫਲ ਪਾਵਹੁ ॥੫॥

O' Nanak, all your desires shall be fulfilled. ||5||

ਹਲਤੁ ਪਲਤੁ ਦੁਇ ਲੇਹੁ ਸਵਾਰਿ ॥

Embellish both this world and the next,

ਰਾਮ ਨਾਮੁ ਅੰਤਰਿ ਉਰਿ ਧਾਰਿ ॥

by enshrining God's Name deep within your heart.

ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਦੀਖਿਆ ॥

Perfect is the Teaching of the Perfect Guru.

ਜਿਸੁ ਮਨਿ ਬਸੈ ਤਿਸੁ ਸਾਚੁ ਪਰੀਖਿਆ ॥

The person in whose heart it dwells, realizes the eternal God

ਮਨਿ ਤਨਿ ਨਾਮੁ ਜਪਹੁ ਲਿਵ ਲਾਇ ॥

With your mind and body, recite the Naam lovingly and attune yourself to it.

ਦੁਖੁ ਦਰਦੁ ਮਨ ਤੇ ਭਉ ਜਾਇ ॥

Sorrow, pain and fear from the mind shall depart.

ਸਚੁ ਵਾਪਾਰੁ ਕਰਹੁ ਵਾਪਾਰੀ ॥

O' mortal, do the true trade of meditating on God's Name,

ਦਰਗਹ ਨਿਬਰੈ ਖੇਪ ਤੁਮਾਰੀ ॥

so that the merchandise (wealth of Naam) is duly approved in God's court.

ਏਕਾ ਟੇਕ ਰਖਹੁ ਮਨ ਮਾਹਿ ॥

Keep in mind, the real support of God,

ਨਾਨਕ ਬਹੁਰਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥੬॥

O' Nanak, you shall be free from the cycles of birth and death. |6|

ਤਿਸ ਤੇ ਦੂਰਿ ਕਹਾ ਕੇ ਜਾਇ ॥

Where can anyone go, to get away from Him?

ਉਬਰੈ ਰਾਖਨਹਾਰੁ ਧਿਆਇ ॥

One is saved only by meditating on the Protector God.

ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ ॥

Meditating on the Fearless God, all fear departs,

ਪ੍ਰਭੁ ਕਿਰਪਾ ਤੇ ਪ੍ਰਾਣੀ ਛੁਟੈ ॥

(because) by God's Grace alone, the mortal is released from all fear.

ਜਿਸੁ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਸੁ ਨਾਹੀ ਦੁਖ ॥

One who is protected by God never suffers in any sorrow.

ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ ਸੁਖ ॥

By meditating on Naam with love and devotion, the mind becomes peaceful.

ਚਿੰਤਾ ਜਾਇ ਮਿਟੈ ਅਹੰਕਾਰੁ ॥

Anxiety departs, and ego is eliminated.

ਤਿਸੁ ਜਨ ਕਉ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰੁ ॥

No one can compare himself with that devotee of God.

ਸਿਰ ਉਪਰਿ ਠਾਢਾ ਗੁਰੁ ਸੂਰਾ ॥

The one who is protected by the all powerful God,

ਨਾਨਕ ਤਾ ਕੇ ਕਾਰਜ ਪੂਰਾ ॥੭॥

O' Nanak, all his tasks are accomplished. ||7||

ਮਤਿ ਪੂਰੀ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕੀ ਦ੍ਰਿਸ਼ਟਿ ॥

God, whose wisdom is perfect, and whose glance is ambrosial,

ਦਰਸਨੁ ਪੇਖਤ ਉਧਰਤ ਸ੍ਰਿਸ਼ਟਿ ॥

beholding His Vision (acquiring His Virtues), the world is saved.

ਚਰਨ ਕਮਲ ਜਾ ਕੇ ਅਨੂਪ ॥

God, whose virtues are incomparably great,

ਸਫਲ ਦਰਸਨੁ ਸੁੰਦਰ ਹਰਿ ਰੂਪ ॥

beauteous is His Form and most rewarding is His sight.

ਧੰਨੁ ਸੇਵਾ ਸੇਵਕੁ ਪਰਵਾਨੁ ॥

Blessed is his devotion, and acceptable is that devotee in God's court.

ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥

God, the inner-knower is the most exalted Supreme Being.

ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੇਤ ਨਿਹਾਲੁ ॥

The one, within whose mind God dwells, becomes blissfully happy.

ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵਤ ਕਾਲੁ ॥

The fear of death does not draw near him.

ਅਮਰ ਭਏ ਅਮਰਾ ਪਦੁ ਪਾਇਆ ॥

They have become immortal, and have received an immortal status,

ਸਾਧਸੰਗਿ ਨਾਨਕ ਹਰਿ ਧਿਆਇਆ ॥੮॥੨੨॥

O' Nanak, by meditating on God in the holy congregation. ||8||22||

ਸਲੋਕੁ ॥

Shalok:

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ ॥

When the Guru blesses one with ointment of Divine wisdom, the darkness of hisignorance is dispelled.

ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥੧॥

O' Nanak, by God's Grace, when one meets with the true Guru, his mind gets enlightened by divine knowledge||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਸੰਤਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਡੀਠਾ ॥

In the Holy Congregation, One who has realized God within the self,

ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਲਾਗਾ ਮੀਠਾ ॥

starts adoring God's Name.

ਸਗਲ ਸਮਿਗ੍ਰੀ ਏਕਸੁ ਘਟ ਮਾਹਿ ॥

This person sees everything of the world contained in God Almighty,

ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦ੍ਰਿਸਟਾਹਿ ॥

and countless phenomena of different colors and forms emanating from Him.

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭੁ ਕਾ ਨਾਮੁ ॥

God's ambrosial Name is like the nine treasures of the world,

ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ ॥

and It dwells in the human body itself.

ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦੁ ॥

In the state of deepest meditation, the non-stop celestial music keeps playing.

ਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦੁ ॥

The bliss of such a wonderful ecstasy cannot be described.

ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ ॥

The one whom God Himself shows, experiences this bliss.

ਨਾਨਕ ਤਿਸੁ ਜਨ ਸੇਝੀ ਪਾਏ ॥੧॥

O' Nanak, God grants this understanding to such a devotee only. ||1||

ਸੇ ਅੰਤਰਿ ਸੇ ਬਾਹਰਿ ਅਨੰਤ ॥

The Infinite God is both within and same God is outside also.

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥

God is pervading in each and every heart.

ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥

He is pervading in earth, in the sky and in the nether regions.

ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ ॥

He is the perfect sustainer of all worlds.

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥

The Supreme God is permeating in the forests, fields and mountains.

ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥

As is His command, so is the deed of the creature.

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥

He permeates the wind, the water and the fire.

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ ॥

He pervades in the four corners and in the ten directions (exists everywhere).

ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੇ ਠਾਉ ॥

There is no place where He is not.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ ॥੨॥

O' Nanak, peace is received by the Guru's Grace. ||2||

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਮਹਿ ਦੇਖੁ ॥

Behold Him in the teachings of Vedas, the Puranas and the Smritis.

ਸਸੀਅਰ ਸੂਰ ਨਖਜਜਤ੍ਰੁ ਮਹਿ ਏਕੁ ॥

The same One is permeating in the moon, the sun and the stars.

ਬਾਣੀ ਪ੍ਰਭ ਕੀ ਸਭੁ ਕੇ ਬੋਲੈ ॥

Everyone utters God's word,

ਆਪਿ ਅਡੋਲੁ ਨ ਕਬਹੂ ਡੋਲੈ ॥

But despite being present in all, He Himself is unshakable and never wavers.

ਸਰਬ ਕਲਾ ਕਰਿ ਖੇਲੈ ਖੇਲ ॥

After creating all powers, He is playing the worldly games.

ਮੇਲਿ ਨ ਪਾਈਐ ਗੁਣਹ ਅਮੇਲ ॥

His virtues are invaluable and His eminence cannot be assessed.

ਸਰਬ ਜੋਤਿ ਮਹਿ ਜਾ ਕੀ ਜੋਤਿ ॥

He, whose light illuminates all creatures,

ਧਾਰਿ ਰਹਿਓ ਸੁਆਮੀ ਓਤਿ ਪੇਤਿ ॥

that Master is providing support to all through and through.

ਗੁਰ ਪਰਸਾਦਿ ਭਰਮ ਕਾ ਨਾਸੁ ॥

They, whose doubt is dispelled by the Guru's grace.

ਨਾਨਕ ਤਿਨ ਮਹਿ ਏਹੁ ਬਿਸਾਸੁ ॥੩॥

O' Nanak, they firmly believe that God is omnipotent. ||3||

ਸੰਤ ਜਨਾ ਕਾ ਪੇਖਨੁ ਸਭੁ ਬ੍ਰਹਮ ॥

The Saints behold God everywhere.

ਸੰਤ ਜਨਾ ਕੈ ਹਿਰਦੈ ਸਭਿ ਧਰਮ ॥

In the heart of the Saints, all thoughts that arise are of righteousness.

ਸੰਤ ਜਨਾ ਸੁਨਹਿ ਸੁਭ ਬਚਨ ॥

The Saints listen words of goodness only,

ਸਰਬ ਬਿਆਪੀ ਰਾਮ ਸੰਗਿ ਰਚਨ ॥

and always remain absorbed in the all-pervading God.

ਜਿਨਿ ਜਾਤਾ ਤਿਸ ਕੀ ਇਹ ਰਹਤ ॥

Such is the way of life of the one who has realized God

ਸਤਿ ਬਚਨੁ ਸਾਧੂ ਸਭਿ ਕਹਤ ॥

that saint utters only the divine words (words of God's praises).

ਜੇ ਜੇ ਹੋਇ ਸੇਈ ਸੁਖੁ ਮਾਨੈ ॥

Whatever happens, he peacefully accepts.

ਕਰਨ ਕਰਾਵਨਹਾਰੁ ਪ੍ਰਭੁ ਜਾਨੈ ॥

He knows, God as the Doer, the Cause of causes.

ਅੰਤਰਿ ਬਸੇ ਬਾਹਰਿ ਭੀ ਓਹੀ ॥

He believes that the same God who dwells within is also outside.

ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਸਭ ਮੋਹੀ ॥੪॥

O' Nanak, beholding this all pervading sight of God, the entire world is fascinated. ||4||

ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥

He Himself is True, and all that He has made is also True and not an illusion.

ਤਿਸੁ ਪ੍ਰਭ ਤੇ ਸਗਲੀ ਉਤਪਤਿ ॥

The entire creation has originated from God.

ਤਿਸੁ ਭਾਵੈ ਤਾ ਕਰੇ ਬਿਸਥਾਰੁ ॥

As it pleases Him, He creates the expanse,

ਤਿਸੁ ਭਾਵੈ ਤਾ ਏਕੰਕਾਰੁ ॥

and as it pleases Him, He becomes the One and the only One again.

ਅਨਿਕ ਕਲਾ ਲਖੀ ਨਹ ਜਾਇ ॥

Manifold are His powers which cannot be known.

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥

He unites with Himself whomsoever He pleases.

ਕਵਨ ਨਿਕਟਿ ਕਵਨ ਕਹੀਐ ਦੂਰਿ ॥

It cannot be said as to who is He is close to Him and who is far from Him,

ਆਪੇ ਆਪਿ ਆਪ ਭਰਪੂਰਿ ॥

because He Himself is pervading everywhere.

ਅੰਤਰਗਤਿ ਜਿਸੁ ਆਪਿ ਜਨਾਏ ॥

To whom He imparts this understanding of higher spiritual state,

ਨਾਨਕ ਤਿਸੁ ਜਨ ਆਪਿ ਬੁਝਾਏ ॥੫॥

O' Nanak, to that person He reveals Himself. ||5||

ਸਰਬ ਭੂਤ ਆਪਿ ਵਰਤਾਰਾ ॥

He Himself is pervading in all beings,

ਸਰਬ ਨੈਨ ਆਪਿ ਪੇਖਨਹਾਰਾ ॥

through all the eyes, He Himself is the beholder.

ਸਗਲ ਸਮਗ੍ਰੀ ਜਾ ਕਾ ਤਨਾ ॥

All the creation is His Body.

ਆਪਨ ਜਸੁ ਆਪ ਹੀ ਸੁਨਾ ॥

He Himself listens to His Own Praise.

ਆਵਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ ॥

God has created the drama of birth and death.

ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ ॥

and He has made Maya subservient to His Will.

ਸਭ ਕੈ ਮਧਿ ਅਲਿਪਤੋ ਰਹੈ ॥

In the midst of all, He remains unattached.

ਜੋ ਕਿਛੁ ਕਹਣਾ ਸੁ ਆਪੇ ਕਹੈ ॥

Whatever has to be said, He Himself says.

ਆਗਿਆ ਆਵੈ ਆਗਿਆ ਜਾਇ ॥

By His order, one is born and by His order, one dies.

ਨਾਨਕ ਜਾ ਭਾਵੈ ਤਾ ਲਏ ਸਮਾਇ ॥੬॥

O Nanak, when it pleases Him, He absorbs them into Himself. ||6||

ਇਸ ਤੇ ਹੋਇ ਸੁ ਨਾਹੀ ਬੁਰਾ ॥

Whatever comes from Him cannot be bad.

ਓਰੈ ਕਹਹੁ ਕਿਨੈ ਕਛੁ ਕਰਾ ॥

Other than Him, who can do anything?

ਆਪਿ ਭਲਾ ਕਰਤੂਤਿ ਅਤਿ ਨੀਕੀ ॥

He Himself is good; His actions are the very best.

ਆਪੇ ਜਾਨੈ ਅਪਨੇ ਜੀ ਕੀ ॥

He alone knows what is in His mind.

ਆਪਿ ਸਾਚੁ ਧਾਰੀ ਸਭ ਸਾਚੁ ॥

He is True, and all that He has established is also True and not an illusion.

ਓਤਿ ਪੋਤਿ ਆਪਨ ਸੰਗਿ ਰਾਚੁ ॥

Through and through, He is blended with His creation.

ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ ॥

His greatness and extent cannot be described.

ਦੂਸਰ ਹੋਇ ਤ ਸੇਝੀ ਪਾਇ ॥

If there were another like Him, only then could one understand Him.

ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਪਰਵਾਨੁ ॥

Everything done by Him must be accepted by all.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਹੁ ਜਾਨੁ ॥੭॥

O' Nanak, this is known only through the Guru's grace. ||7||

ਜੇ ਜਾਨੈ ਤਿਸੁ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

One who realizes Him, receives everlasting peace.

ਆਪਿ ਮਿਲਾਇ ਲਏ ਪ੍ਰਭੁ ਸੋਇ ॥

God unites that person with Himself.

ਓਹੁ ਧਨਵੰਤੁ ਕੁਲਵੰਤੁ ਪਤਿਵੰਤੁ ॥

That person is spiritually wealthy, of noble family and honorable,

ਜੀਵਨ ਮੁਕਤਿ ਜਿਸੁ ਰਿਦੈ ਭਗਵੰਤੁ ॥

in whose heart God dwells becomes free from the cycle of birth and death while still alive.

ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਜਨੁ ਆਇਆ ॥

Totally blessed is the advent of such a human being in the world,

ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਸਭੁ ਜਗਤੁ ਤਰਾਇਆ ॥

by whose grace, the entire world is saved

ਜਨ ਆਵਨ ਕਾ ਇਹੈ ਸੁਆਉ ॥

Such a devotee of God comes to the world so that,

ਜਨ ਕੈ ਸੰਗਿ ਚਿਤਿ ਆਵੈ ਨਾਉ ॥

all those who come in his contact start meditating on Naam.

ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ ॥

Such a person is him emancipated, and emancipates the rest of the world.

ਨਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥੮॥੨੩॥

O' Nanak, I bow in reverence forever to that devotee of God. ||8||23||

ਸਲੋਕੁ ॥

Shalok:

ਪੂਰਾ ਪ੍ਰਭੁ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾ ਕਾ ਨਾਉ ॥

The person who has meditated on that perfect God whose name is eternal.

ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥੧॥

O' Nanak, that person has realized the perfect God. Therefore, you should also sing the praises of the perfect One. ||1||

ਅਸਟਪਦੀ ॥

Ashtapadee:

ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸੁ ॥

O' my mind, listen to the teachings of the Perfect Guru;

ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਪੇਖੁ ॥

and feel the Supreme God near you.

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬੰਦ ॥

Meditate on God with each and every breath,

ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦ ॥

so that the anxiety within your mind departs.

ਆਸ ਅਨਿਤ ਤਿਆਗਹੁ ਤਰੰਗ ॥

O' my mind, abandon the waves of desires for the transient matter,

ਸੰਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਨ ਮੰਗ ॥

and ask for the humble service of saintly persons.

ਆਪੁ ਛੇਡਿ ਬੇਨਤੀ ਕਰਹੁ ॥

Renouncing your self-conceit, make a humble prayer to God,

ਸਾਧਸੰਗਿ ਅਗਨਿ ਸਾਗਰੁ ਤਰਹੁ ॥

and in the company of saintly persons, swim across the fiery-ocean of vices.

ਹਰਿ ਧਨ ਕੇ ਭਰਿ ਲੇਹੁ ਭੰਡਾਰ ॥

Fill your heart with the wealth of God's Name,

ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਨਮਸਕਾਰ ॥੧॥

and O' Nanak, bow in humility to the Perfect Guru. ||1||

ਖੇਮ ਕੁਸਲ ਸਹਜ ਆਨੰਦ ॥

you will be blessed with eternal peace, comforts of life, and bliss of equipoise.

ਸਾਧਸੰਗਿ ਭਜੁ ਪਰਮਾਨੰਦ ॥

by lovingly meditating on the supreme God in the holy congregation.

ਨਰਕ ਨਿਵਾਰਿ ਉਧਾਰਹੁ ਜੀਉ ॥

Save your soul from the pains of hell,

ਗੁਨ ਗੋਬਿੰਦ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਉ ॥

by singing the praises of God and by partaking the elixir of Naam.

ਚਿਤਿ ਚਿਤਵਹੁ ਨਾਰਾਇਣ ਏਕ ॥

Contemplate on the one God in your mind,

ਏਕ ਰੂਪ ਜਾ ਕੇ ਰੰਗ ਅਨੇਕ ॥

Who is One, but manifests in many forms.

ਗੋਪਾਲ ਦਾਮੋਦਰ ਦੀਨ ਦਇਆਲ ॥

Sustainer of the Universe, Master of the world and kind to the meek,

ਦੁਖ ਭੰਜਨ ਪੂਰਨ ਕਿਰਪਾਲ ॥

He is destroyer of sorrows, all pervading and merciful.

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਮੁ ਬਾਰੰ ਬਾਰ ॥

With love and devotion remember His Name again and again.

ਨਾਨਕ ਜੀਅ ਕਾ ਇਹੈ ਅਧਾਰ ॥੨॥

O' Nanak, Naam is the only Support of the soul. ||2||

ਉਤਮ ਸਲੋਕ ਸਾਧ ਕੇ ਬਚਨ ॥

The Guru's Words are the most sublime hymns.

ਅਮੁਲੀਕ ਲਾਲ ਏਹਿ ਰਤਨ ॥

These are like priceless pearls and jewels.

ਸੁਨਤ ਕਮਾਵਤ ਹੇਤ ਉਧਾਰ ॥

One who listens and acts on these is saved from the cycles of birth and death.

ਆਪਿ ਤਰੈ ਲੋਕਹ ਨਿਸਤਾਰ ॥

He swims across the world ocean of vices and helps others to swim across.

ਸਫਲ ਜੀਵਨੁ ਸਫਲੁ ਤਾ ਕਾ ਸੰਗੁ ॥

Accomplished is his life, and beneficial is his company,

ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਹਰਿ ਰੰਗੁ ॥

whose mind is imbued with the love of God.

ਜੈ ਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਵਾਜੈ ॥

Within him vibrates a continuous divine music that keeps him in high spirits,

ਸੁਨਿ ਸੁਨਿ ਅਨਦ ਕਰੇ ਪ੍ਰਭੁ ਗਾਜੈ ॥

Listening it again and again he is in bliss as he enjoys the realization of God within.

ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਮਹਾਂਤ ਕੈ ਮਾਥੇ ॥

The Master of the universe manifests Himself through the divine person.

ਨਾਨਕ ਉਧਰੇ ਤਿਨ ਕੈ ਸਾਥੇ ॥੩॥

O' Nanak, along with such a person, many more are saved. ||3||

ਸਰਨਿ ਜੇਗੁ ਸੁਨਿ ਸਰਨੀ ਆਏ ॥

Hearing that You are capable of providing shelter, we came to Your refuge,

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪ ਮਿਲਾਏ ॥

O' God, bestowing Your mercy, You have united us with Yourself.

ਮਿਟਿ ਗਏ ਬੈਰ ਭਏ ਸਭ ਰੇਨ ॥

Now our enmities are gone and we have become extremely humble with everybody.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਾਧਸੰਗਿ ਲੈਨ ॥

We are meditating on the ambrosial Naam in the holy congregation.

ਸੁਪ੍ਰਸੰਨ ਭਏ ਗੁਰਦੇਵ ॥

The Divine Guru is extremely pleased;

ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਕੀ ਸੇਵ ॥

and thus the service of the devotees has been rewarded.

ਆਲ ਜੰਜਾਲ ਬਿਕਾਰ ਤੇ ਰਹਤੇ ॥

Now, we have been saved from worldly entanglements and vices,

ਰਾਮ ਨਾਮ ਸੁਨਿ ਰਸਨਾ ਕਹਤੇ ॥

by listening and uttering God's Name,

ਕਰਿ ਪ੍ਰਸਾਦੁ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ ॥

By His Grace, God has bestowed His Mercy,

ਨਾਨਕ ਨਿਬਹੀ ਖੇਪ ਹਮਾਰੀ ॥੪॥

and O' Nanak, the wealth of Naam has been accepted in God's court. ||4||

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥

O' my saintly friends, sing the praises of God,

ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥

with total concentration and single mindedness.

ਸੁਖਮਨੀ ਸਹਜ ਰੋਬਿੰਦ ਗੁਨ ਨਾਮ ॥

God's praises and God's Name is the crown jewel of peace and celestial poise.

ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੇਤ ਨਿਧਾਨ ॥

The one in whose mind resides Naam becomes the treasure of virtues.

ਸਰਬ ਇਛਾ ਤਾ ਕੀ ਪੂਰਨ ਹੋਇ ॥

All his desires are fulfilled,

ਪ੍ਰਧਾਨ ਪੁਰਖੁ ਪ੍ਰਗਟੁ ਸਭ ਲੋਇ ॥

and all over the world he becomes known as a great person.

ਸਭ ਤੇ ਉਚ ਪਾਏ ਅਸਥਾਨੁ ॥

He receives the most exalted spiritual state.

ਬਹੁਰਿ ਨ ਹੋਵੈ ਆਵਨ ਜਾਨੁ ॥

He does not go through cycles of birth and death.

ਹਰਿ ਧਨੁ ਖਾਟਿ ਚਲੈ ਜਨੁ ਸੋਇ ॥

That one departs from the world after accumulating the wealth of God's Name,

ਨਾਨਕ ਜਿਸਹਿ ਪਰਾਪਤਿ ਹੋਇ ॥੫॥

O' Nanak, who is blessed by God with this gift .||5||

ਖੇਮ ਸਾਂਤਿ ਰਿਧਿ ਨਵ ਨਿਧਿ ॥

Eternal peace, tranquility, all powers to perform miracles and the nine treasures of worldly wealth,

ਬੁਧਿ ਗਿਆਨੁ ਸਰਬ ਤਹ ਸਿਧਿ ॥

wisdom, knowledge, and supernatural powers comes to that person (who meditates on God's Name).

ਬਿਦਿਆ ਤਪੁ ਜੋਗੁ ਪ੍ਰਭ ਧਿਆਨੁ ॥

knowledge, penance, Yoga and meditation on God;

ਗਿਆਨੁ ਸ੍ਰੇਸ਼ਟ ਉਤਮ ਇਸਨਾਨੁ ॥

the most sublime wisdom and the most exalted ablution,

ਚਾਰਿ ਪਦਾਰਥ ਕਮਲ ਪ੍ਰਗਾਸ ॥

the four cardinal boons (faith, wealth, procreation and liberation) and such inner joy, as if the heart has blossomed like a lotus.

ਸਭ ਕੈ ਮਧਿ ਸਗਲ ਤੇ ਉਦਾਸ ॥

detachment from all worldly attachments while living in the midst of all;

ਸੁੰਦਰੁ ਚਤੁਰੁ ਤਤ ਕਾ ਬੇਤਾ ॥

spiritually beautiful, shrewd and knower of the essence of reality,

ਸਮਦਰਸੀ ਏਕ ਦ੍ਰਿਸ਼ਟੇਤਾ ॥

able to look impartially upon all, and see only the One (God) in everything.

ਇਹ ਫਲ ਤਿਸੁ ਜਨ ਕੈ ਮੁਖਿ ਭਨੇ ॥

These blessings come to the one,

ਗੁਰੁ ਨਾਨਕ ਨਾਮ ਬਚਨ ਮਨਿ ਸੁਨੇ ॥੬॥

O' Nanak, who lovingly utters God's name, and attentively listens to and acts upon the Guru's teachings. ||6||

ਇਹੁ ਨਿਧਾਨੁ ਜਪੈ ਮਨਿ ਕੋਇ ॥

Whoever meditates on this treasure of Naam from the core of the heart,

ਸਭ ਜੁਗ ਮਹਿ ਤਾ ਕੀ ਗਤਿ ਹੋਇ ॥

lives the entire life in an elevated spiritual state.

ਗੁਣ ਗੋਬਿੰਦ ਨਾਮ ਧੁਨਿ ਬਾਣੀ ॥

Such a person's ordinary words are like singing God's praises.

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਬੇਦ ਬਖਾਣੀ ॥

This has also been declared by the Smritis, the Shastras and the Vedas.

ਸਗਲ ਮਤਾਂਤ ਕੇਵਲ ਹਰਿ ਨਾਮ ॥

The essence of all religions is to meditate on the Name of God,

ਗੋਬਿੰਦ ਭਗਤ ਕੈ ਮਨਿ ਬਿਸੁਮ ॥

and this Naam resides in the heart of the God's devotee.

ਕੋਟਿ ਅਪ੍ਰਾਧ ਸਾਧਸੰਗਿ ਮਿਟੈ ॥

Millions of sins of such a devotee who recites Naam with love are erased in the Company of the Holy.

ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਮ ਤੇ ਛੁਟੈ ॥

By the Grace of the Guru, such a devotee escapes the Messenger of Death.

ਜਾ ਕੈ ਮਸਤਕਿ ਕਰਮ ਪ੍ਰਭਿ ਪਾਏ ॥

Those, who have such preordained destiny,

ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਤੇ ਆਏ ॥੭॥

O' Nanak, they alone seek refuge of the Guru.||7||

ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁਨੈ ਲਾਇ ਪ੍ਰੀਤਿ ॥

One, in whose heart resides Naam and who listens to Naam with love,

ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ ॥

such devotee consciously remembers God.

ਜਨਮ ਮਰਨ ਤਾ ਕਾ ਦੁਖੁ ਨਿਵਾਰੈ ॥

Pains of birth and death of such a person are removed,

ਦੁਲਭ ਦੇਹ ਤਤਕਾਲ ਉਧਾਰੈ ॥

The human body which is so difficult to obtain, he instantly saves it from vices.

ਨਿਰਮਲ ਸੇਭਾ ਅੰਮ੍ਰਿਤ ਤਾ ਕੀ ਬਾਨੀ ॥

Spotlessly pure is his reputation, and ambrosial are the words he speaks,

ਏਕੁ ਨਾਮੁ ਮਨ ਮਾਹਿ ਸਮਾਨੀ ॥

because his mind is completely imbued with Naam.

ਦੁਖ ਰੋਗ ਬਿਨਸੇ ਭੈ ਭਰਮ ॥

Sorrow, sickness, fear and doubt depart from him.

ਸਾਧ ਨਾਮ ਨਿਰਮਲ ਤਾ ਕੇ ਕਰਮ ॥

He is known as a saint and his actions are immaculate.

ਸਭ ਤੇ ਉਚ ਤਾ ਕੀ ਸੇਭਾ ਬਨੀ ॥

His glory becomes the highest of the high.

ਨਾਨਕ ਇਹ ਗੁਣਿ ਨਾਮੁ ਸੁਖਮਨੀ ॥੮॥੨੪॥

O' Nanak, because of such virtues God's Name is the crown jewel of all pleasures and peace. ॥8॥24॥

ਬਿਤੀ ਗਉੜੀ ਮਹਲਾ ੫ ॥

Raag Gauree, Fifth Guru: Thitee ~ The Lunar Days

ਸਲੋਕੁ ॥

Shalok:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Eternal God. Realized by the grace of the true Guru:

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ ॥

The Creator and Master is pervading the water, the land, and the sky.

ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥੧॥

O' Nanak, the One (God) has manifested Himself in the world in so many ways.

ਪਉੜੀ ॥

Pauree:

ਏਕਮ ਏਕੰਕਾਰੁ ਪ੍ਰਭੁ ਕਰਉ ਬੰਦਨਾ ਧਿਆਇ ॥

First Lunar Day, meditating on the One Creator, I bow before Him.

ਗੁਣ ਗੋਬਿੰਦ ਗੁਪਾਲ ਪ੍ਰਭੁ ਸਰਨਿ ਪਰਉ ਹਰਿ ਰਾਇ ॥

I sing praises of God, the Master of the universe, and seek the refuge of the supreme God.

ਤਾ ਕੀ ਆਸ ਕਲਿਆਣ ਸੁਖ ਜਾ ਤੇ ਸਭੁ ਕਛੁ ਹੋਇ ॥

I place my hope of redemption and peace on Him, by whose command everything happens.

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸਿ ਭ੍ਰਮਿਓ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

I have wandered through the four corners and ten directions of the world and have found that except Him there is no other savior.

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਸੁਨੇ ਬਹੁ ਬਿਧਿ ਕਰਉ ਬੀਚਾਰੁ ॥

I have listened to the Vedas, Puranas, and Smritis and have reflected on them in so many ways,

ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ ਸੁਖ ਸਾਗਰ ਨਿਰੰਕਾਰ ॥

and I have concluded that it is only the formless God who is the savior of sinners, dispeller of fear of the creatures, and the ocean of peace.

ਦਾਤਾ ਭੁਗਤਾ ਦੇਨਹਾਰੁ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਇ ॥

He Himself is the giver and Himself the enjoyer; there is no other place to go to except His refuge.

ਜੇ ਚਾਹਹਿ ਸੇਈ ਮਿਲੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ॥੧॥

O' Nanak, by singing the praises of God, one's desires are fulfilled. ||1||

ਗੋਬਿੰਦ ਜਸੁ ਗਾਈਐ ਹਰਿ ਨੀਤ ॥

We should always sing the praises of the Master of the universe.

ਮਿਲਿ ਭਜੀਐ ਸਾਧਸੰਗਿ ਮੇਰੇ ਮੀਤ ॥੧॥ ਰਹਾਉ ॥

O' my friend Joining the holy congregation, we should meditate on God with loving devotion. ||1||Pause||

ਸਲੋਕੁ ॥

Shalok:

ਕਰਉ ਬੰਦਨਾ ਅਨਿਕ ਵਾਰ ਸਰਨਿ ਪਰਉ ਹਰਿ ਰਾਇ ॥

I seek the refuge of the supreme God, and bow before Him countless times.

ਭ੍ਰਮੁ ਕਟੀਐ ਨਾਨਕ ਸਾਧਸੰਗਿ ਦੁਤੀਆ ਭਾਉ ਮਿਟਾਇ ॥੨॥

O' Nanak, in the holy congregation, by eliminating duality, the doubt of the mind is eradicated. ||2||

ਪਉੜੀ ॥

Pauree:

ਦੁਤੀਆ ਦੁਰਮਤਿ ਦੂਰਿ ਕਰਿ ਗੁਰ ਸੇਵਾ ਕਰਿ ਨੀਤ ॥

Second lunar day: always follow the Guru's teaching and get rid of your evil intellect.

ਰਾਮ ਰਤਨੁ ਮਨਿ ਤਨਿ ਬਸੈ ਤਜਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੀਤੁ ॥

O' my friend, shed your lust, anger, and greed only then the precious Name of God shall dwell in your mind and body.

ਮਰਣੁ ਮਿਟੈ ਜੀਵਨੁ ਮਿਲੈ ਬਿਨਸਹਿ ਸਗਲ ਕਲੇਸੁ ॥

You will attain eternal life, overcome death, and all your woes will vanish.

ਆਪੁ ਤਜਹੁ ਗੋਬਿੰਦੁ ਭਜਹੁ ਭਾਉ ਭਗਤਿ ਪਰਵੇਸੁ ॥

Renounce your self-conceit and meditate upon the Master of the Universe; so that God's loving devotion may permeate in your heart.

ਲਾਭੁ ਮਿਲੈ ਤੇਟਾ ਹਿਰੈ ਹਰਿ ਦਰਗਹ ਪਤਿਵੰਤ ॥

In this way the spiritual life becomes profitable and all the loss from past evils is recovered and honor is obtained in God's court.

ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚਵੈ ਸਾਚ ਸਾਹ ਭਗਵੰਤ ॥

Those who gather in the wealth of God's Name are forever rich, and fortunate.

ਉਠਤ ਬੈਠਤ ਹਰਿ ਭਜਹੁ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ ॥

Therefore, always meditate on God and cherish the company of the true Saints.

ਨਾਨਕ ਦੁਰਮਤਿ ਛੁਟਿ ਗਈ ਪਾਰਬ੍ਰਹਮ ਬਸੇ ਚੀਤਿ ॥੨॥

O Nanak, when one realizes the presence of supreme God in the heart, all his evil-mindedness is eradicated. ||2||

ਸਲੋਕੁ ॥

Shalok:

ਤੀਨਿ ਬਿਆਪਹਿ ਜਗਤ ਕਉ ਤੁਰੀਆ ਪਾਵੈ ਕੇਇ ॥

The humanity is in the grip of the three modes of Maya (power, vice and virtue); only a rare one attains the fourth state called Turiya (state of union with God)

ਨਾਨਕ ਸੰਤ ਨਿਰਮਲ ਭਏ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੩॥

O' Nanak, the lives of those true saints become immaculate, in whose mind dwells God. || 3 ||

ਪਉੜੀ ॥

Pauree:

ਤ੍ਰਿਤੀਆ ਤ੍ਰੈ ਗੁਣ ਬਿਖੈ ਫਲ ਕਬ ਉਤਮ ਕਬ ਨੀਚੁ ॥

The third lunar day: bound by the poisonous results of the three impulses of Maya, mortals are sometimes in high spirits, and sometimes in low spirits.

ਨਰਕ ਸੁਰਗ ਭ੍ਰਮਤਉ ਘਣੈ ਸਦਾ ਸੰਘਾਰੈ ਮੀਚੁ ॥

They wander endlessly in heaven and hell (peace and sorrow), and the fear of death always destroys their spiritual life.

ਹਰਖ ਸੋਗ ਸਹਸਾ ਸੰਸਾਰੁ ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਇ ॥

Gripped in pleasure, sorrow and cynicism, the mortals pass their lives in ego.

ਜਿਨਿ ਕੀਏ ਤਿਸਹਿ ਨ ਜਾਣਨੀ ਚਿਤਵਹਿ ਅਨਿਕ ਉਪਾਇ ॥

They do not realize the Creator and keep thinking about other rituals.

ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਰਸ ਕਬਹੁ ਨ ਤੂਟੈ ਤਾਪ ॥

Due to the worldly enticements and pleasures, they are never free from the afflictions of mind, body and worldly conflicts, and their worry never departs.

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਧਨੀ ਨਹ ਬੂਝੈ ਪਰਤਾਪ ॥

They do not realize the glory of the supreme God, the perfect Master.

ਮੋਹ ਭਰਮ ਬੁਡਤ ਘਣੈ ਮਹਾ ਨਰਕ ਮਹਿ ਵਾਸ ॥

So many are being drowned in emotional attachment and doubt, and they keep living a miserable life as if they are dwelling in the most horrible hell.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਤੇਰੀ ਆਸ ॥੩॥

O' Nanak, pray to God and ask, Please bestow mercy and save me! I place all my hopes in You. ||3||

ਸਲੋਕੁ ॥

Shalok:

ਚਤੁਰ ਸਿਆਣਾ ਸੁਘੜੁ ਸੇਇ ਜਿਨਿ ਤਜਿਆ ਅਭਿਮਾਨੁ ॥

The one who has shed all ego is wise, farsighted, and accomplished.

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਸਿਧਿ ਭਜੁ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ॥੪॥

O' Nanak, meditate on God's Name, you would obtain four cardinal blessings (righteousness, riches, procreation and salvation) and all miraculous powers. ||4||

ਪਉੜੀ ॥

Pauree:

ਚਤੁਰਥਿ ਚਾਰੇ ਬੇਦ ਸੁਣਿ ਸੋਧਿਓ ਤਤੁ ਬੀਚਾਰੁ ॥

The fourth lunar day: Listening to the four Vedas and contemplating the essence of reality, I have ascertained,

ਸਰਬ ਖੇਮ ਕਲਿਆਣ ਨਿਧਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਸਾਰੁ ॥

that the treasure of all joy and peace is in sublime meditation on God's Name.

ਨਰਕ ਨਿਵਾਰੈ ਦੁਖ ਹਰੈ ਤੂਟਹਿ ਅਨਿਕ ਕਲੇਸ ॥

Meditation on God's Name saves one from hell (miserable life), dispels all the sorrows, and countless miseries.

ਮੀਚੁ ਹੁਟੈ ਜਮ ਤੇ ਛੁਟੈ ਹਰਿ ਕੀਰਤਨ ਪਰਵੇਸ ॥

The one in whose mind is enshrined the praises of God, he escape the spiritual death and his fear of death is overcome

ਭਉ ਬਿਨਸੈ ਅੰਮ੍ਰਿਤੁ ਰਸੈ ਰੰਗਿ ਰਤੇ ਨਿਰੰਕਾਰ ॥

When one is imbued with the love of the formless God, all his fear is destroyed, and nectar of Naam permeates in his heart.

ਦੁਖ ਦਾਰਿਦ ਅਪਵਿਤ੍ਰਤਾ ਨਾਸਹਿ ਨਾਮ ਅਧਾਰ ॥

With the support of God's Name, sorrow, misery and impurity of vices flee away.

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਖੋਜਤੇ ਸੁਖ ਸਾਗਰ ਗੋਪਾਲ ॥

Whom the angels and the silent sages search, that ocean of peace and sustainer of the universe,

ਮਨੁ ਨਿਰਮਲੁ ਮੁਖੁ ਊਜਲਾ ਹੋਇ ਨਾਨਕ ਸਾਧ ਰਵਾਲ ॥੪॥

is realized, O' Nanak, by humbly following the Guru's teachings and by doing so the mind becomes pure and honor is obtained here and hereafter. ||4||

ਸਲੋਕੁ ॥

Shalok:

ਪੰਚ ਬਿਕਾਰ ਮਨ ਮਹਿ ਬਸੇ ਰਾਚੇ ਮਾਇਆ ਸੰਗਿ ॥

The five evil passions (lust, anger, greed, emotional attachments and ego) dwell in the mind of those who are engrossed in the love of Maya (worldly riches).

ਸਾਧਸੰਗਿ ਹੋਇ ਨਿਰਮਲਾ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਰੰਗਿ ॥੫॥

O' Nanak, the one who in the holy congregation, remains imbued with the love of God, pure becomes his way of life. ||5||

ਪਉੜੀ ॥

Pauree:

ਪੰਚਮਿ ਪੰਚ ਪ੍ਰਧਾਨ ਤੇ ਜਿਹ ਜਾਨਿਓ ਪਰਪੰਚੁ ॥

The fifth lunar day; those are the chosen and most distinguished, who have understood,

ਕੁਸਮ ਬਾਸ ਬਹੁ ਰੰਗੁ ਘਣੈ ਸਭ ਮਿਥਿਆ ਬਲਬੰਚੁ ॥

that all this expanse of the world is false and transitory like the fading colors and scents of the flowers .

ਨਹ ਜਾਪੈ ਨਹ ਬੁਝੀਐ ਨਹ ਕਛੁ ਕਰਤ ਬੀਚਾਰੁ ॥

The mortal does not think or understand and reflect upon the righteous living.

ਸੁਆਦ ਮੋਹ ਰਸ ਬੇਧਿਓ ਅਗਿਆਨਿ ਰਚਿਓ ਸੰਸਾਰੁ ॥

Almost the entire world engrossed in ignorance, is addicted to the relishes of worldly pleasures and attachments.

ਜਨਮ ਮਰਣ ਬਹੁ ਜੇਨਿ ਕ੍ਰਮਣ ਕੀਨੇ ਕਰਮ ਅਨੇਕ ॥

Even after performing innumerable rituals, the mortal shall remain in the cycles of birth and death in many incarnations,

ਰਚਨਹਾਰੁ ਨਹ ਸਿਮਰਿਓ ਮਨਿ ਨ ਬੀਚਾਰਿ ਬਿਬੇਕ ॥

if he has not meditated on the Creator and has not deliberated on vice or virtue.

ਭਾਉ ਭਗਤਿ ਭਗਵਾਨ ਸੰਗਿ ਮਾਇਆ ਲਿਪਤ ਨ ਰੰਚ ॥

Those who remain imbued with the loving devotion of God, worldly attachment doesn't afflict them at all.

ਨਾਨਕ ਬਿਰਲੇ ਪਾਈਅਹਿ ਜੇ ਨ ਰਚਹਿ ਪਰਪੰਚੁ ॥੫॥

O' Nanak, very rare are those, who do not get entangled in the false expanse of the world.

ਸਲੋਕੁ ॥

Shalok:

ਖਟ ਸਾਸਤ੍ਰੁ ਉਚੈ ਕਹਹਿ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥

The six Shastras loudly proclaim that there is no end or limit to the virtues and the expanse of God.

ਭਗਤ ਸੇਹਿ ਗੁਣ ਗਾਵਤੇ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਦੁਆਰ ॥੬॥

O' Nanak, God's devotees look beautiful singing praises at His door. ||6||

ਪਉੜੀ ॥

Pauree:

ਖਸਟਮਿ ਖਟ ਸਾਸਤ੍ਰ ਕਹਹਿ ਸਿੰਮ੍ਰਿਤਿ ਕਥਹਿ ਅਨੇਕ ॥

The sixth lunar day: The six Shastras, and countless Smritis say,

ਉਤਮੁ ਉਚੈ ਪਾਰਬ੍ਰਹਮੁ ਗੁਣ ਅੰਤੁ ਨ ਜਾਣਹਿ ਸੇਖ ॥

that God is higher of the highest. No one knows the limits of His virtues, not even the highly respected muslim sheikh.

ਨਾਰਦ ਮੁਨਿ ਜਨ ਸੁਕ ਬਿਆਸ ਜਸੁ ਗਾਵਤ ਗੋਬਿੰਦ ॥

Naarad and many other saints including Sukhdev and Vyas sing God's praises.

ਰਸ ਗੀਏ ਹਰਿ ਸਿਉ ਬੀਏ ਭਗਤ ਰਚੇ ਭਗਵੰਤ ॥

His devotees remain imbued with the essence of God's Name, and attuned to Him they always remain immersed in His loving devotion.

ਮੋਹ ਮਾਨ ਭ੍ਰਮੁ ਬਿਨਸਿਓ ਪਾਈ ਸਰਨਿ ਦਇਆਲ ॥

Those who have sought the refuge of the merciful God, their love for Maya (worldly riches), ego and doubt are destroyed.

ਚਰਨ ਕਮਲ ਮਨਿ ਤਨਿ ਬਸੇ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥

They, within whom is enshrined the love of God, feel delighted after realizing Him.

ਲਾਭੁ ਮਿਲੈ ਤੇਟਾ ਹਿਰੈ ਸਾਧਸੰਗਿ ਲਿਵ ਲਾਇ ॥

By attuning to God in the holy congregation, high spiritual status is obtained and previously incurred spiritual loss due to vices is recovered.

ਖਾਟਿ ਖਜਾਨਾ ਗੁਣ ਨਿਧਿ ਹਰੇ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ॥੬॥

O' Nanak, meditate on God's Name and gather the treasure of His virtues||6||

ਸਲੋਕੁ ॥

Shalok:

ਸੰਤ ਮੰਡਲ ਹਰਿ ਜਸੁ ਕਥਹਿ ਬੋਲਹਿ ਸਤਿ ਸੁਭਾਇ ॥

The Saintly people in their congregation, sing the praises of God and talk about Him with true loving devotion.

ਨਾਨਕ ਮਨੁ ਸੰਤੋਖੀਐ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥੭॥

O' Nanak, the mind remains contented by attuning to God. ||7||

ਪਉੜੀ ॥

Pauree:

ਸਪਤਮਿ ਸੰਚਹੁ ਨਾਮ ਧਨੁ ਟੂਟਿ ਨ ਜਾਹਿ ਭੰਡਾਰ ॥

Seventh lunar day: Gather the wealth of God's Name; this is a treasure which shall never be exhausted.

ਸੰਤਸੰਗਤਿ ਮਹਿ ਪਾਈਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥

This treasure of God's Name, of which there is no limit, is received only in the company of saints.

ਆਪੁ ਤਜਹੁ ਗੋਬਿੰਦ ਭਜਹੁ ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ ॥

Renounce your self conceit, meditate on God and seek His refuge.

ਦੁਖੁ ਹਰੈ ਭਵਜਲੁ ਤਰੈ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ ॥

Your sorrows shall depart, you shall swim across the terrifying world-ocean of vices, and your mind's desires shall be fulfilled.

ਆਠ ਪਹਰ ਮਨਿ ਹਰਿ ਜਪੈ ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਣੁ ॥

The one who always meditates on God's Name with loving devotion, his human life becomes successful and approved in God's Court.

ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਕਰਨੈਹਾਰੁ ਪਛਾਣੁ ॥

Inwardly and outwardly, realize that the, the creato is with you.

ਸੇ ਸਾਜਨੁ ਸੇ ਸਖਾ ਮੀਤੁ ਜੇ ਹਰਿ ਕੀ ਮਤਿ ਦੇਇ ॥

That person is our real friend and well-wisher who teaches us to always meditate on God with love and devotion.

ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇਇ ॥੭॥

O' Nanak, I dedicate my life to the one who always meditates on God's Name.

|7|

ਸਲੋਕੁ ॥

Shalok:

ਆਠ ਪਹਰ ਗੁਨ ਗਾਈਅਹਿ ਤਜੀਅਹਿ ਅਵਰਿ ਜੰਜਾਲ ॥

If we renounce all worldly entanglements and always sing the praises of God,

ਜਮਕੰਕਰੁ ਜੇਹਿ ਨ ਸਕਈ ਨਾਨਕ ਪ੍ਰਭੁ ਦਇਆਲ ॥੮॥

then, O' Nanak, God becomes merciful and the fear of death doesn't bother.|8

ਪਉੜੀ ॥

Pauree:

ਅਸਟਮੀ ਅਸਟ ਸਿਧਿ ਨਵ ਨਿਧਿ ॥

Eighth lunar day, the eight miraculous powers of the Siddhas, the nine treasures,

ਸਗਲ ਪਦਾਰਥ ਪੂਰਨ ਬੁਧਿ ॥

all worldly objects, perfect intellect,

ਕਵਲ ਪ੍ਰਗਾਸ ਸਦਾ ਆਨੰਦ ॥

delighted heart (like a lotus in bloom), eternal bliss,

ਨਿਰਮਲ ਰੀਤਿ ਨਿਰੋਧਰ ਮੰਤ ॥

immaculate conduct, the infallible Mantra,

ਸਗਲ ਧਰਮ ਪਵਿਤ੍ਰ ਇਸਨਾਨੁ ॥

all righteous deeds, sacred purifying baths,

ਸਭ ਮਹਿ ਉਚ ਬਿਸੇਖ ਗਿਆਨੁ ॥

and the most sublime knowledge,

ਹਰਿ ਹਰਿ ਭਜਨੁ ਪੂਰੇ ਗੁਰ ਸੰਗਿ ॥

are obtained by meditating on God's Name in the company of the perfect Guru.

ਜਪਿ ਤਰੀਐ ਨਾਨਕ ਨਾਮ ਹਰਿ ਰੰਗਿ ॥੮॥

O' Nanak, we swim across the worldly ocean of vices when imbued with God's love and meditating on His Name.||8||

ਸਲੋਕੁ ॥

Shalok:

ਨਾਰਾਇਣੁ ਨਹ ਸਿਮਰਿਓ ਮੇਹਿਓ ਸੁਆਦ ਬਿਕਾਰ ॥

The one who has never meditated on God, remains enticed by the relishes of worldly wealth and vices.

ਨਾਨਕ ਨਾਮਿ ਬਿਸਾਰਿਐ ਨਰਕ ਸੁਰਗ ਅਵਤਾਰ ॥੯॥

O' Nanak, forsaking God's Name, one keeps being born again and again to go through hell and heaven (the pain and pleasure of life).||9||

ਪਉੜੀ ॥

Pauree:

ਨਉਮੀ ਨਵੇ ਛਿਦ੍ਰ ਅਪਵੀਤ ॥

The ninth lunar day: the nine openings of the body (eyes, ears, nostrils, etc.) of those become defiled,

ਹਰਿ ਨਾਮੁ ਨ ਜਪਹਿ ਕਰਤ ਬਿਪਰੀਤਿ ॥

who do not meditate on God's Name, but indulge in uncivilized evil acts.

ਪਰ ਤ੍ਰਿਅ ਰਮਹਿ ਬਕਹਿ ਸਾਧ ਨਿੰਦ ॥

They commit adultery, slander the Saints,

ਕਰਨ ਨ ਸੁਨਹੀ ਹਰਿ ਜਸੁ ਬਿੰਦ ॥

and do not listen to even a tiny bit of God's Praise.

ਹਿਰਹਿ ਪਰ ਦਰਬੁ ਉਦਰ ਕੈ ਤਾਈ ॥

They steal wealth from others for the sake of their own survival,

ਅਗਨਿ ਨ ਨਿਵਰੈ ਤ੍ਰਿਸਨਾ ਨ ਬੁਝਾਈ ॥

still the fire of their desire is not quenched and their greed is not satiated.

ਹਰਿ ਸੇਵਾ ਬਿਨੁ ਏਹ ਫਲ ਲਾਗੇ ॥

Such are the consequences of not remembering God with loving devotion.

ਨਾਨਕ ਪ੍ਰਭੁ ਬਿਸਰਤ ਮਰਿ ਜਮਹਿ ਅਭਾਗੇ ॥੯॥

O' Nanak, by forsaking God, these unfortunate people keep suffering in the cycles of birth and death. ||9||

ਸਲੋਕੁ ॥

Shalok:

ਦਸ ਦਿਸ ਖੇਜਤ ਮੈ ਫਿਰਿਓ ਜਤ ਦੇਖਉ ਤਤ ਸੋਇ ॥

I have wandered, searching in all the ten directions, wherever I look I see God,

ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੂਰਨ ਕਿਰਪਾ ਹੋਇ ॥੧੦॥

but, O' Nanak, the mind only comes under control when one is blessed with the kindness of the perfect God. ||10||

ਪਉੜੀ ॥

Pauree:

ਦਸਮੀ ਦਸ ਦੁਆਰ ਬਸਿ ਕੀਨੇ ॥

The tenth lunar day: when one controls all the ten doors of the body (sense organs-ears, eyes, nostrils, mouth, sensual organs, and brain),

ਮਨਿ ਸੰਤੋਖੁ ਨਾਮ ਜਪਿ ਲੀਨੇ ॥

and meditates on God's Name, the mind achieves contentment.

ਕਰਨੀ ਸੁਨੀਐ ਜਸੁ ਗੋਪਾਲ ॥

Then such a person listens to God's praises,

ਨੈਨੀ ਪੇਖਤ ਸਾਧ ਦਇਆਲ ॥

and sees the sight of the kind Saint-Guru,

ਰਸਨਾ ਗੁਨ ਗਾਵੈ ਬੇਅੰਤ ॥

sings the praises of infinite God,

ਮਨ ਮਹਿ ਚਿਤਵੈ ਪੂਰਨ ਭਗਵੰਤ ॥

and remembers the perfect God with love and devotion,

ਹਸਤ ਚਰਨ ਸੰਤ ਟਹਲ ਕਮਾਈਐ ॥

With your hands and feet perform the service of the Saints.

ਨਾਨਕ ਇਹੁ ਸੰਜਮੁ ਪ੍ਰਭ ਕਿਰਪਾ ਪਾਈਐ ॥੧੦॥

O' Nanak, this kind of self-discipline is obtained by God's grace.||10||

ਸਲੋਕੁ ॥

Shalok:

ਏਕੇ ਏਕੁ ਬਖਾਨੀਐ ਬਿਰਲਾ ਜਾਣੈ ਸ੍ਵਾਦੁ ॥

We should utter praises of the one and only God. Only a very rare person enjoys the bliss of God's praises.

ਗੁਣ ਗੋਬਿੰਦ ਨ ਜਾਣੀਐ ਨਾਨਕ ਸਭੁ ਬਿਸਮਾਦੁ ॥੧੧॥

O' Nanak, we cannot completely understand Him by contemplating His virtues, because he is all an amazing wonder.||11||

ਪਉੜੀ ॥

Pauree:

ਏਕਾਦਸੀ ਨਿਕਟਿ ਪੇਖਹੁ ਹਰਿ ਰਾਮੁ ॥

The eleventh lunar day: Behold the all-pervading God near at hand.

ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਸੁਣਹੁ ਹਰਿ ਨਾਮੁ ॥

Control your sensory organs and listen to God's Name (in lieu of fasting).

ਮਨਿ ਸੰਤੋਖੁ ਸਰਬ ਜੀਅ ਦਇਆ ॥

Let your mind be content, and be kind to all beings.

ਇਨ ਬਿਧਿ ਬਰਤੁ ਸੰਪੂਰਨ ਭਇਆ ॥

In this way, your fast will be accomplished.

ਧਾਵਤ ਮਨੁ ਰਾਖੈ ਇਕ ਠਾਇ ॥

He, who restrains the wandering mind in one place,

ਮਨੁ ਤਨੁ ਸੁਧੁ ਜਪਤ ਹਰਿ ਨਾਇ ॥

by meditating on God's Name, his mind and body becomes pure.

ਸਭ ਮਹਿ ਪੂਰਿ ਰਹੇ ਪਾਰਬ੍ਰਹਮ ॥

The Supreme God is pervading in all beings.

ਨਾਨਕ ਹਰਿ ਕੀਰਤਨੁ ਕਰਿ ਅਟਲ ਏਹੁ ਧਰਮ ॥੧੧॥

O' Nanak, sing the praises of God, this alone is the righteous way of life ||11||

ਸਲੋਕੁ ॥

Shalok:

ਦੁਰਮਤਿ ਹਰੀ ਸੇਵਾ ਕਰੀ ਭੇਟੇ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥

Evil-intellect is eliminated, by meeting and serving the compassionate saints.

ਨਾਨਕ ਪ੍ਰਭ ਸਿਉ ਮਿਲਿ ਰਹੇ ਬਿਨਸੇ ਸਗਲ ਜੰਜਾਲ ॥੧੨॥

O' Nanak, those who remain attuned to God's Name, all their bonds of Maya are destroyed.||12||

ਪਉੜੀ ॥

Pauree:

ਦੁਆਦਸੀ ਦਾਨੁ ਨਾਮੁ ਇਸਨਾਨੁ ॥

The twelfth lunar day: Meditate on God's Name, give charity and thus keep your life immaculate.

ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਤਜਿ ਮਾਨੁ ॥

Shedding ego, engage in the devotional worship of God.

ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪਾਨ ਕਰਹੁ ਸਾਧਸੰਗਿ ॥

partake the Ambrosial Nectar of God's Name in the holy congregation.

ਮਨ ਤ੍ਰਿਪਤਾਸੈ ਕੀਰਤਨ ਪ੍ਰਭ ਰੰਗਿ ॥

By singing God's praises with loving devotion, one's mind is satiated from Maya and vices.

ਕੇਮਲ ਬਾਣੀ ਸਭ ਕਉ ਸੰਤੋਖੈ ॥

The Sweet Words of God's praises provide spiritual bliss to everyone.

ਪੰਚ ਭੂ ਆਤਮਾ ਹਰਿ ਨਾਮ ਰਸਿ ਪੇਖੈ ॥

The nectar of God's Name provides sustenance to the soul which is the subtle essence of the human body made of five elements.

ਗੁਰ ਪੂਰੇ ਤੇ ਏਹ ਨਿਹਚਉ ਪਾਈਐ ॥

This gift is definitely obtained from the perfect Guru,

ਨਾਨਕ ਰਾਮ ਰਮਤ ਫਿਰਿ ਜੋਨਿ ਨ ਆਈਐ ॥੧੨॥

O' Nanak, by meditating on God's Name with loving devotion, the cycle of birth and death ends. ||12||

ਸਲੋਕੁ ॥

Shalok:

ਤੀਨਿ ਗੁਣਾ ਮਹਿ ਬਿਆਪਿਆ ਪੂਰਨ ਹੇਤ ਨ ਕਾਮ ॥

The world is engrossed in the three impulses (vice, virtue, and power). Therefore, its desires are never fulfilled.

ਪਤਿਤ ਉਧਾਰਣੁ ਮਨਿ ਬਸੈ ਨਾਨਕ ਛੁਟੈ ਨਾਮ ॥੧੩॥

O' Nanak, only when God, the savior of sinner, is enshrined in the mind, then one is liberated from these three impulses by meditating on Naam. ||13||

ਪਉੜੀ ॥

Pauree:

ਤ੍ਰਉਦਸੀ ਤੀਨਿ ਤਾਪ ਸੰਸਾਰ ॥

The thirteenth lunar day: The humanity is afflicted by three kinds of ailments arising from body, mind and nature,

ਆਵਤ ਜਾਤ ਨਰਕ ਅਵਤਾਰ ॥

therefore, mortals keep suffering through the cycles of birth and death.

ਹਰਿ ਹਰਿ ਭਜਨੁ ਨ ਮਨ ਮਹਿ ਆਇਓ ॥

Because of these three afflictions, God's praise doesn't enter a mortal's mind.

ਸੁਖ ਸਾਗਰ ਪ੍ਰਭੁ ਨਿਮਖ ਨ ਗਾਇਓ ॥

Not even for a moment does a mortal sing praises of God, the ocean of peace

ਹਰਖ ਸੋਗ ਕਾ ਦੇਹ ਕਰਿ ਬਾਧਿਓ ॥

The mortal considers the human body as a bundle of pleasure and sorrow.

ਦੀਰਘ ਰੋਗੁ ਮਾਇਆ ਆਸਾਧਿਓ ॥

He is afflicted with the chronic and incurable disease of attachment to Maya (worldly riches).

ਦਿਨਹਿ ਬਿਕਾਰ ਕਰਤ ਸ੍ਰਮੁ ਪਾਇਓ ॥

During the day one is exhausted performing worthless deeds.

ਨੈਨੀ ਨੀਦ ਸੁਪਨ ਬਰੜਾਇਓ ॥

During the night with sleepy eyes, he mutters in dreams.

ਹਰਿ ਬਿਸਰਤ ਹੋਵਤ ਏਹ ਹਾਲ ॥

This is what happens to the mortal upon forsaking God.

ਸਰਨਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲ ॥੧੩॥

O' Nanak, to avoid such suffering, seeks the refuge of the merciful God. (13)

ਸਲੋਕੁ ॥

Shalok:

ਚਾਰਿ ਕੁੰਟ ਚਉਦਹ ਭਵਨ ਸਗਲ ਬਿਆਪਤ ਰਾਮ ॥

God is pervading everywhere, in all the four directions and the fourteen worlds.

ਨਾਨਕ ਉਨ ਨ ਦੇਖੀਐ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮ ॥੧੪॥

O Nanak, He is not seen to be lacking anything, and perfect are His deeds.
||14||

ਪਉੜੀ ॥

Pauree:

ਚਉਦਹਿ ਚਾਰਿ ਕੁੰਟ ਪ੍ਰਭ ਆਪ ॥

The fourteenth lunar day: God Himself is pervading in all four directions.

ਸਗਲ ਭਵਨ ਪੂਰਨ ਪਰਤਾਪ ॥

In all worlds, His radiant glory is perfect.

ਦਸੇ ਦਿਸਾ ਰਵਿਆ ਪ੍ਰਭੁ ਏਕੁ ॥

In all the ten directions, only one God is pervading.

ਧਰਨਿ ਅਕਾਸ ਸਭ ਮਹਿ ਪ੍ਰਭੁ ਪੇਖੁ ॥

O' my friend, on land or in sky, behold God in all.

ਜਲ ਥਲ ਬਨ ਪਰਬਤ ਪਾਤਾਲ ॥

In the water, on the land, in the forests, on mountains, and in the nether regions of the world,

ਪਰਮੇਸ਼੍ਵਰ ਤਹ ਬਸਹਿ ਦਇਆਲ ॥

the Merciful Supreme God is dwelling.

ਸੁਖਮ ਅਸਬੂਲ ਸਗਲ ਭਗਵਾਨ

God is present in all tangible and intangible places.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਪਛਾਨ ॥੧੪॥

O' Nanak, through the Guru's teaching, realize the all pervading God. ||14||

ਸਲੋਕੁ ॥

Shalok:

ਆਤਮੁ ਜੀਤਾ ਗੁਰਮਤੀ ਗੁਣ ਗਾਏ ਗੋਬਿੰਦ ॥

By acting on Guru's teachings, the one who has conquered his mind and sung the praises of God,

ਸੰਤ ਪ੍ਰਸਾਦੀ ਭੈ ਮਿਟੇ ਨਾਨਕ ਬਿਨਸੀ ਚਿੰਦ ॥੧੫॥

O' Nanak, by the Guru's grace, all his fears are dispelled and all worry is destroyed ||15||

ਪਉੜੀ ॥

Pauree:

ਅਮਾਵਸ ਆਤਮ ਸੁਖੀ ਭਏ ਸੰਤੋਖੁ ਦੀਆ ਗੁਰਦੇਵ ॥

The moonless night: The one whom the Guru has blessed with contentment, his soul has become peaceful.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਂਤਿ ਸਹਜ ਲਾਗਾ ਪ੍ਰਭ ਕੀ ਸੇਵ ॥

He engaged himself in the devotional worship of God and intuitively he became tranquil and peaceful.

ਟੂਟੇ ਬੰਧਨ ਬਹੁ ਬਿਕਾਰ ਸਫਲ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮ ॥

His bonds with vices are broken, and his affairs are settled successfully.

ਦੁਰਮਤਿ ਮਿਟੀ ਹਉਮੈ ਛੁਟੀ ਸਿਮਰਤ ਹਰਿ ਕੇ ਨਾਮ ॥

By meditating on God's Name, his evil intellect is gone and ego is dispelled.

ਸਰਨਿ ਗਹੀ ਪਾਰਬ੍ਰਹਮ ਕੀ ਮਿਟਿਆ ਆਵਾ ਗਵਨ ॥

His cycle of birth and death has come to an end by seeking the refuge of God.

ਆਪਿ ਤਰਿਆ ਕੁਟੰਬ ਸਿਉ ਗੁਣ ਗੁਬੰਦ ਪ੍ਰਭ ਰਵਨ ॥

By singing the praises of God he, along with his family, swims across the world ocean of vices.

ਹਰਿ ਕੀ ਟਹਲ ਕਮਾਵਣੀ ਜਪੀਐ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥

We should perform self-less service and meditate on God's Name.

ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਨਾਨਕ ਸੁਖ ਬਿਸੁਆਮੁ ॥੧੫॥

O' Nanak, it is only through perfect Guru, that one has realized God, the source of all comforts and peace. ||15||

ਸਲੋਕੁ ॥

Shalok:

ਪੂਰਨੁ ਕਬਹੁ ਨ ਡੋਲਤਾ ਪੂਰਾ ਕੀਆ ਪ੍ਰਭ ਆਪਿ ॥

The person whom God Himself has blessed with righteous life, never waivers in faith under the pressure of Maya

ਦਿਨੁ ਦਿਨੁ ਚੜੈ ਸਵਾਇਆ ਨਾਨਕ ਹੇਤ ਨ ਘਾਟਿ ॥੧੬॥

O' Nanak, Day by day that person's spiritual glory multiplies and there is never a decrease in this spiritual glory. ||16||

ਪਉੜੀ ॥

Pauree:

ਪੂਰਨਮਾਪੂਰਨ ਪ੍ਰਭ ਏਕੁ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥

Poornima (full moon): God alone is Perfect with all the virtues; He is capable of doing and causing things to happen.

ਜੀਅ ਜੰਤ ਦਇਆਲ ਪੁਰਖੁ ਸਭ ਉਪਰਿ ਜਾ ਕਾ ਹਥੁ ॥

All pervading God is merciful and protects all living beings.

ਗੁਣ ਨਿਧਾਨ ਗੋਬਿੰਦ ਗੁਰ ਕੀਆ ਜਾ ਕਾ ਹੋਇ ॥

The great God, through whom everything happens is the treasure of excellence.

ਅੰਤਰਜਾਮੀ ਪ੍ਰਭੁ ਸੁਜਾਨੁ ਅਲਖ ਨਿਰੰਜਨੁ ਸੋਇ ॥

God, the knower of all minds, is wise, incomprehensible and immaculate.

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੇ ਸਭ ਬਿਧਿ ਜਾਨਣਹਾਰ ॥

The Supreme and Transcendent God is the Knower of all ways and means.

ਸੰਤ ਸਹਾਈ ਸਰਨਿ ਜੋਗੁ ਆਠ ਪਹਰ ਨਮਸਕਾਰ ॥

He is the supporter of saints, able to give shelter to all, and therefore we should always bow in reverence to Him.

ਅਕਥ ਕਥਾ ਨਹ ਬੁਝੀਐ ਸਿਮਰਹੁ ਹਰਿ ਕੇ ਚਰਨ ॥

We cannot understand His indescribable virtues; we should always remember Him with love and devotion.

ਪਤਿਤ ਉਧਾਰਨ ਅਨਾਥ ਨਾਥ ਨਾਨਕ ਪ੍ਰਭ ਕੀ ਸਰਨ ॥੧੬॥

O' Nanak, seek the shelter of that God, who is the savior of sinners and support of the supportless. ||16||

ਸਲੋਕੁ ॥

Shalok:

ਦੁਖ ਬਿਨਸੇ ਸਹਸਾ ਗਇਓ ਸਰਨਿ ਗਹੀ ਹਰਿ ਰਾਇ ॥

The person who has taken the shelter of the supreme God, all his sorrows have vanished and dread has disappeared.

ਮਨਿ ਚਿੰਦੇ ਫਲ ਪਾਇਆ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ॥੧੭॥

O' Nanak, all his mind's desires are fulfilled by singing God's praises . ||17||

ਪਉੜੀ ॥

Pauree:

ਕੋਈ ਗਾਵੈ ਕੇ ਸੁਣੈ ਕੋਈ ਕਰੈ ਬੀਚਾਰੁ ॥

Whosoever sings, whosoever listens and whosoever contemplates,

ਕੇ ਉਪਦੇਸੈ ਕੇ ਦ੍ਰਿੜੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੁ ॥

whoever preaches others and enshrines within himself the praises of God is saved from the vices.

ਕਿਲਬਿਖ ਕਾਟੈ ਹੋਇ ਨਿਰਮਲਾ ਜਨਮ ਜਨਮ ਮਲੁ ਜਾਇ ॥

That person's sins are erased, he becomes immaculate and the filth of evil deeds of countless births is washed off.

ਹਲਤਿ ਪਲਤਿ ਮੁਖੁ ਉਜਲਾ ਨਹ ਪੇਰੈ ਤਿਸੁ ਮਾਇ ॥

Both here and hereafter he is treated with honor because he is not influenced by Maya (worldly riches and power).

ਸੇ ਸੁਰਤਾ ਸੇ ਬੈਸਨੇ ਸੇ ਗਿਆਨੀ ਧਨਵੰਤੁ ॥

knowledgeable and spiritually wealthy.

ਸੇ ਸੁਰਾ ਕੁਲਵੰਤੁ ਸੋਇ ਜਿਨਿ ਭਜਿਆ ਭਗਵੰਤੁ ॥

He who has meditated on God is brave to tackle the vices and is from high lineage.

ਖੜੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦੁ ਬੈਸੁ ਉਧਰੈ ਸਿਮਰਿ ਚੰਡਾਲ ॥

The Kshatriyas, the Brahmins, the Sudras, the Vaishya and antisocials are all saved from the vices by meditating on God's Name.

ਜਿਨਿ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪਨਾ ਨਾਨਕ ਤਿਸਹਿ ਰਵਾਲ ॥੧੭॥

O' Nanak, I am a humbel servant of the one who has realized God.||17||

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ॥

Vaar (Epic) in Raag Gauree, Fourth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਸਲੋਕ ਮ: ੪ ॥

Shlok Fourth Guru:

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਇਆਲੁ ਹੈ ਜਿਸ ਨੇ ਸਮਤੁ ਸਭੁ ਕੋਇ ॥

The true Guru is compassionate and for him all are alike .

ਏਕ ਦ੍ਰਿਸ਼ਟਿ ਕਰਿ ਦੇਖਦਾ ਮਨ ਭਾਵਨੀ ਤੇ ਸਿਧਿ ਹੋਇ ॥

He considers everyone equal, but success in mortal's efforts is achieved in accordance with his faith in the Guru.

ਸਤਿਗੁਰ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਹਰਿ ਉਤਮੁ ਹਰਿ ਪਦੁ ਸੋਇ ॥

Within the true Guru's heart resides the nectar of God's Name; this is why he (Guru) holds exalted Status like God.

ਨਾਨਕ ਕਿਰਪਾ ਤੇ ਹਰਿ ਧਿਆਈਐ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥੧॥

O' Nanak, it is only by the Guru's grace that one meditates on God's Name, and it is only a rare Guru's follower who receives this gift of devotional worship.

ਮਃ ੪ ॥

Fourth Guru:

ਹਉਮੈ ਮਾਇਆ ਸਭ ਬਿਖੁ ਹੈ ਨਿਤ ਜਗਿ ਤੋਟਾ ਸੰਸਾਰਿ ॥

Egotism born out of Maya (worldly riches) is all like poison and by chasing it one always suffers a heavy spiritual loss in life.

ਲਾਹਾ ਹਰਿ ਧਨੁ ਖਟਿਆ ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰਿ ॥

However, a Guru's follower has earned the wealth of God's Name by reflecting on the Guru's Word.

ਹਉਮੈ ਮੈਲੁ ਬਿਖੁ ਉਤਰੈ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਉਰ ਧਾਰਿ ॥

The filth of egotism and Maya is removed by enshrining the nectar of God's Name within the heart.

ਸਭਿ ਕਾਰਜ ਤਿਨ ਕੇ ਸਿਧਿ ਹਰਿ ਜਿਨ ਗੁਰਮੁਖਿ ਕਿਰਪਾ ਧਾਰਿ ॥

Those Guru's followers upon whom God has bestowed His grace, all their affairs are successfully accomplished.

ਨਾਨਕ ਜੋ ਧੁਰਿ ਮਿਲੇ ਸੇ ਮਿਲਿ ਰਹੇ ਹਰਿ ਮੇਲੇ ਸਿਰਜਣਹਾਰਿ ॥੨॥

O' Nanak, only those unite with God who are predestined and whom God unites with Himself. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਹੈ ਸਚੁ ਸਚਾ ਗੋਸਾਈ ॥

O' God, You the eternal Master and true eternal Master of the world.

ਤੁਧੁਨੇ ਸਭ ਧਿਆਇਦੀ ਸਭ ਲਗੈ ਤੇਰੀ ਪਾਈ ॥

Everyone meditates on Your Name and bow before You in humility.

ਤੇਰੀ ਸਿਫਤਿ ਸੁਆਲਿਉ ਸਰੂਪ ਹੈ ਜਿਨਿ ਕੀਤੀ ਤਿਸੁ ਪਾਰਿ ਲਘਾਈ ॥

Singing Your praise is a gracefully beautiful task and the one who has done, it has helped him to cross-over the worldly-ocean full of vices.

ਗੁਰਮੁਖਾ ਨੇ ਫਲੁ ਪਾਇਦਾ ਸਚਿ ਨਾਮਿ ਸਮਾਈ ॥

You reward the efforts of the Guru's followers by absorbing them in Your Name.

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਵਡੀ ਤੇਰੀ ਵਡਿਆਈ ॥੧॥

O my Great Master, great is Your glorious greatness. ||1||

ਸਲੋਕ ਮਃ ੪ ॥

Shlok, Fourth Guru:

ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਸਲਾਹਣਾ ਸਭੁ ਬੋਲਣੁ ਫਿਕਾ ਸਾਦੁ ॥

To praise anyone besides God is all a tasteless speech (without any bliss).

ਮਨਮੁਖ ਅਹੰਕਾਰੁ ਸਲਾਹਦੇ ਹਉਮੈ ਮਮਤਾ ਵਾਦੁ ॥

Those self-conceited, who unduly praise others, are burdened by arrogance and ego, perpetuating only strife.

ਜਿਨ ਸਾਲਾਹਨਿ ਸੇ ਮਰਹਿ ਖਪਿ ਜਾਵੈ ਸਭੁ ਅਪਵਾਦੁ ॥

Those whom they praise inevitably die, and all the strife comes to an end.

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਪਿ ਹਰਿ ਹਰਿ ਪਰਮਾਨਾਦੁ ॥੧॥

O' Nanak, the Guru's followers are saved (from unduly praising or slandering others) by lovingly meditating on God, the source of bliss. ||1||

ਮਃ ੪ ॥

Shlok, Fourth Guru:

ਸਤਿਗੁਰ ਹਰਿ ਪ੍ਰਭੁ ਦਸਿ ਨਾਮੁ ਧਿਆਈ ਮਨਿ ਹਰੀ ॥

O' my true Guru, please tell me about the virtues of God, so that I may meditate on Him in my mind.

ਨਾਨਕ ਨਾਮੁ ਪਵਿਤੁ ਹਰਿ ਮੁਖਿ ਬੋਲੀ ਸਭਿ ਦੁਖ ਪਰਹਰੀ ॥੨॥

O' Nanak, so immaculate is God's Name, uttering It would end all my pains. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਨਿਰੰਜਨ ਹਰਿ ਰਾਇਆ ॥

O' my formless, immaculate, Sovereign God, You are all by Yourself.

ਜਿਨੀ ਤੂ ਇਕ ਮਨਿ ਸਚੁ ਧਿਆਇਆ ਤਿਨ ਕਾ ਸਭੁ ਦੁਖੁ ਗਵਾਇਆ ॥

O' my True Master, those who have lovingly meditated on You with single-minded devotion, You have dispelled all their sorrows.

ਤੇਰਾ ਸਰੀਕੁ ਕੇ ਨਾਹੀ ਜਿਸ ਨੇ ਲਵੈ ਲਾਇ ਸੁਣਾਇਆ ॥

You have no rival anywhere, whom we might consider closely like You.

ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਤੂਹੈ ਨਿਰੰਜਨਾ ਤੂਹੈ ਸਚੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥

O' God, You are the only Giver as great as Yourself, You are eternal and immaculate, and You are pleasing to my mind.

ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੇ ਸਚੁ ਨਾਇਆ ॥੨॥

O' my eternal Master, eternal is Your glory. ||2||

ਸਲੋਕ ਮਃ ੪ ॥

Shlok, Fourth Guru:

ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਹੈ ਕ੍ਰਮਿ ਭੂਲੇ ਮਨਮੁਖ ਦੁਰਜਨਾ ॥

The self-conceited evil persons are deluded by doubt because of the disease of ego within their mind.

ਨਾਨਕ ਰੋਗੁ ਗਵਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੁ ਸਜਨਾ ॥੧॥

O' Nanak, get rid of this malady of ego by meeting and following the advice of true Guru in the holy congregation. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਮਨੁ ਤਨੁ ਰਤਾ ਰੰਗ ਸਿਉ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣਤਾਸੁ ॥

The mind and body of the Guru's follower remains imbued with the Love of God, the treasure of virtues.

ਜਨ ਨਾਨਕ ਹਰਿ ਸਰਣਾਗਤੀ ਹਰਿ ਮੇਲੇ ਗੁਰ ਸਾਬਾਸਿ ॥੨॥

O' Nanak, blessed by the Guru such a person remains in God's refuge and God unites that person with Him. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਕਿਸੁ ਨਾਲਿ ਤੂ ਵੜੀਐ ॥

O' God, You are the creator, present in Your creation and still incomprehensible. With whom may we compare You?

ਤੁਧੁ ਜੇਵਡੁ ਹੋਇ ਸੁ ਆਖੀਐ ਤੁਧੁ ਜੇਹਾ ਤੂਹੈ ਪੜੀਐ ॥

(O' God,) You alone are like Yourself, we would say so if there was anyone else as great as You.

ਤੂ ਘਟਿ ਘਟਿ ਇਕੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਰਗੜੀਐ ॥

O' God, You are the one, permeating each and every heart; but this is revealed only to the one who follows the Guru's teachings

ਤੂ ਸਚਾ ਸਭਸ ਦਾ ਖਸਮੁ ਹੈ ਸਭ ਦੁ ਤੂ ਚੜੀਐ ॥

You are the True Master of all; You are the highest of all.

ਤੂ ਕਰਹਿ ਸੁ ਸਚੇ ਹੋਇਸੀ ਤਾ ਕਾਇਤੁ ਕੜੀਐ ॥੩॥

O' the eternal God, whatever You do, only that is what happens, so why should we grieve? ||3||

ਸਲੋਕ ਮ: ੪ ॥

Shlok, Fourth Guru:

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਅਠੇ ਪਹਰ ਲਗੰਨਿ ॥

I wish that at all the time, my mind and body may remain imbued with the love of my Beloved God.

ਜਨ ਨਾਨਕ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਸਤਿਗੁਰ ਸੁਖਿ ਵਸੰਨਿ ॥੧॥

O' Nanak, those upon God bestows mercy, dwell in peace blessed by the true Guru. ||1||

ਮ: ੪ ॥

Shlok, Fourth Guru:

ਜਿਨ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਪਿਰੰਮ ਕੀ ਜਿਉ ਬੇਲਨਿ ਤਿਵੈ ਸੋਹੰਨਿ ॥

Those within whom is the Love of their Beloved God, look beautiful as they speak.

ਨਾਨਕ ਹਰਿ ਆਪੇ ਜਾਣਦਾ ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਪਿਰੰਨਿ ॥੨॥

O' Nanak, that beloved God who has imbued them with this love, Himself knows about the mystery of this love. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਭੁਲਣ ਵਿਚਿ ਨਾਹੀ ॥

O' Creator, You are infallible and never make any mistake.

ਤੂ ਕਰਹਿ ਸੁ ਸਚੇ ਭਲਾ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਹੀ ॥

O' God, through the Guru's word You make us understand, that whatever You do is truly good.

ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਦੂਜਾ ਕੇ ਨਾਹੀ ॥

You are capable of doing and getting everything done, besides You there is no other at all.

ਤੂ ਸਾਹਿਬੁ ਅਗਮੁ ਦਇਆਲੁ ਹੈ ਸਭਿ ਤੁਧੁ ਧਿਆਹੀ ॥

O' merciful Master, You are incomprehensible and everyone meditates on You.

ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਸਭਸ ਦਾ ਤੂ ਸਭ ਛਡਾਹੀ ॥੪॥

All beings are Yours; You belong to all. You deliver all from the vices. ||4||

ਸਲੋਕ ਮਃ ੪ ॥

Salok, Fourth Guru:

ਸੁਣਿ ਸਾਜਨ ਪ੍ਰੇਮ ਸੰਦੇਸਰਾ ਅਖੀ ਤਾਰ ਲਗੰਨਿ ॥

Upon listening the message of love from the beloved God, they eagerly long for the sight of God.

ਗੁਰਿ ਤੁਠੈ ਸਜਣੁ ਮੇਲਿਆ ਜਨ ਨਾਨਕ ਸੁਖਿ ਸਵੰਨਿ ॥੧॥

O' Nanak, becoming gracious, the Guru has united them with their friend God, and now they live in peace||1||

ਮਃ ੪ ॥

Salok Fourth Guru:

ਸਤਿਗੁਰੁ ਦਾਤਾ ਦਇਆਲੁ ਹੈ ਜਿਸ ਨੇ ਦਇਆ ਸਦਾ ਹੋਇ ॥

The benefactor True Guru is merciful and always feel compassion for others.

ਸਤਿਗੁਰੁ ਅੰਦਰਹੁ ਨਿਰਵੈਰੁ ਹੈ ਸਭੁ ਦੇਖੈ ਬ੍ਰਹਮੁ ਇਕੁ ਸੋਇ ॥

The True Guru has no hatred within Him; He beholds the One God in all.

ਨਿਰਵੈਰਾ ਨਾਲਿ ਜਿ ਵੈਰੁ ਚਲਾਇਦੇ ਤਿਨ ਵਿਚਹੁ ਤਿਸਟਿਆ ਨ ਕੋਇ ॥

Anyone who directs hate against the One who has no hate, shall never be satisfied within.

ਸਤਿਗੁਰੁ ਸਭਨਾ ਦਾ ਭਲਾ ਮਨਾਇਦਾ ਤਿਸ ਦਾ ਬੁਰਾ ਕਿਉ ਹੋਇ ॥

The True Guru wishes everyone well; how can anything bad happen to Him?

ਸਤਿਗੁਰੁ ਨੇ ਜੇਹਾ ਕੇ ਇਛਦਾ ਤੇਹਾ ਫਲੁ ਪਾਏ ਕੋਇ ॥

With whatever kind of wishes one goes to the Guru, so is the reward he gets.

ਨਾਨਕ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਜਿਦੁ ਕਿਛੁ ਗੁਝਾ ਨ ਹੋਇ ॥੨॥

O Nanak, the Creator knows everything; nothing is hidden from Him. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਸ ਨੇ ਸਾਹਿਬੁ ਵਡਾ ਕਰੇ ਸੋਈ ਵਡ ਜਾਣੀ ॥

The soul-bride whom the Master-God makes great, know that one to be truly great.

ਜਿਸੁ ਸਾਹਿਬ ਭਾਵੈ ਤਿਸੁ ਬਖਸਿ ਲਏ ਸੇ ਸਾਹਿਬ ਮਨਿ ਭਾਣੀ ॥

God forgives whomever He wishes, and that one becomes pleasing to Him.

ਜੇ ਕੇ ਓਸ ਦੀ ਰੀਸ ਕਰੇ ਸੇ ਮੂੜ ਅਜਾਣੀ ॥

One who rivals that blessed person is an ignorant fool.

ਜਿਸ ਨੇ ਸਤਿਗੁਰੁ ਮੇਲੇ ਸੁ ਗੁਣ ਰਵੈ ਗੁਣ ਆਖਿ ਵਖਾਣੀ ॥

Whom the true Guru unites with God, sings His praises and describes His virtues.

ਨਾਨਕ ਸਚਾ ਸਚੁ ਹੈ ਬੁਝਿ ਸਚਿ ਸਮਾਣੀ ॥੫॥

O' Nanak, God alone is eternal; one who understands Him, merges in God.

ਸਲੋਕ ਮਃ ੪ ॥

Salok, Fourth Guru:

ਹਰਿ ਸਤਿ ਨਿਰੰਜਨ ਅਮਰੁ ਹੈ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰੁ ॥

Immaculate, eternal and formless God is true and not an illusion, He has no fear and no enmity.

ਜਿਨ ਜਪਿਆ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਤਿਨ ਲਥਾ ਹਉਮੈ ਭਾਰੁ ॥

Those who have meditated on Him with single-minded devotion, their burden of ego has been removed.

ਜਿਨ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਿਆ ਤਿਨ ਸੰਤ ਜਨਾ ਜੈਕਾਰੁ ॥

Those who lovingly worship and adore God through the Guru's teachings are hailed everywhere.

ਕੋਈ ਨਿੰਦਾ ਕਰੇ ਪੂਰੇ ਸਤਿਗੁਰੁ ਕੀ ਤਿਸ ਨੇ ਫਿਟੁ ਫਿਟੁ ਕਹੈ ਸਭੁ ਸੰਸਾਰੁ ॥

If someone slanders the perfect true Guru is cursed by the entire world.

ਸਤਿਗੁਰ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਹਰਿ ਆਪੇ ਰਖਣਹਾਰੁ ॥

God Himself dwells within the True Guru and He Himself is his Protector.

ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਗੁਣ ਗਾਵਦਾ ਤਿਸ ਨੇ ਸਦਾ ਸਦਾ ਨਮਸਕਾਰੁ ॥

Blessed is the Guru who always sings praises of God, and I always bow to him.

ਜਨ ਨਾਨਕ ਤਿਨ ਕਉ ਵਾਰਿਆ ਜਿਨ ਜਪਿਆ ਸਿਰਜਣਹਾਰੁ ॥੧॥

O' Nanak, I dedicate myself to those devotees who have lovingly meditated on the Creator. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਆਪੇ ਆਕਾਸੁ ॥

God Himself has made the earth and the sky.

ਵਿਚਿ ਆਪੇ ਜੰਤ ਉਪਾਇਅਨੁ ਮੁਖਿ ਆਪੇ ਦੇਇ ਗਿਰਾਸੁ ॥

He himself has created the beings in the universe and He Himself provides sustenance to all.

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਹੀ ਗੁਣਤਾਸੁ ॥

He Himself is all-pervading and He Himself is the Treasure of virtues.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭਿ ਕਿਲਵਿਖ ਕਟੇ ਤਾਸੁ ॥੨॥

O' Nanak, lovingly meditate on God's Name, because the one who does so, God eradicates all his sins. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਹੈ ਸਚੁ ਸਚੇ ਭਾਵੈ ॥

O' God, You are the true and eternal Master and You love nothing but truth.

ਜੇ ਤੁਧੁ ਸਚੁ ਸਲਾਹਦੇ ਤਿਨ ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵੈ ॥

O' God, they who sing Your praises, even the fear of death does not bother them.

ਤਿਨ ਕੇ ਮੁਖ ਦਰਿ ਉਜਲੇ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਸਚਾ ਭਾਵੈ ॥

They who adore God from their heart are honored in the divine court.

ਕੂੜਿਆਰ ਪਿਛਾਹਾ ਸਟੀਅਨਿ ਕੂੜੁ ਹਿਰਦੈ ਕਪਟੁ ਮਹਾ ਦੁਖੁ ਪਾਵੈ ॥

The false ones are left behind; because of the falsehood and deceit in their hearts, they suffer in terrible pain.

ਮੁਹ ਕਾਲੇ ਕੂੜਿਆਰੀਆ ਕੂੜਿਆਰ ਕੂੜੇ ਹੋਇ ਜਾਵੈ ॥੬॥

The false ones are disgraced, because their falsehood is exposed there. ||6||

ਸਲੋਕ ਮ: ੪ ॥

Salok, Fourth Guru:

ਸਤਿਗੁਰੁ ਧਰਤੀ ਧਰਮ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੇਹਾ ਕੇ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਪਾਏ ॥

True Guru is like a field of righteousness in which what one sows, one obtains the fruit accordingly.

ਗੁਰਸਿਖੀ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਤਿਨ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਹਰਿ ਪਾਏ ॥

The Guru's disciples have sown the nectar-like seed of Naam, they have reaped the nectar-like fruit of God's grace .

ਓਨਾ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਓਇ ਹਰਿ ਦਰਗਹ ਸਚੀ ਪੈਨਾਏ ॥

They obtain glory in this world and the next, and are honored in God's court.

ਇਕਨ੍ਹ ਅੰਦਰਿ ਖੇਟੁ ਨਿਤ ਖੇਟੁ ਕਮਾਵਹਿ ਓਹੁ ਜੇਹਾ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਖਾਏ ॥

On the other hand, there are some who have falsehood in their hearts, and they always act maliciously. As they sow, so is the fruit they reap.

ਜਾ ਸਤਿਗੁਰੁ ਸਰਾਫੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸੁਆਵਰੀਰ ਸਭਿ ਉਘੜਿ ਆਏ ॥

Just as a jeweler picks-out the impurities in the gold, similarly when the True Guru looks at the mortals carefully, all the selfish ones are exposed.

ਓਇ ਜੇਹਾ ਚਿਤਵਹਿ ਨਿਤ ਤੇਹਾ ਪਾਇਨਿ ਓਇ ਤੇਹੇ ਜੇਹੇ ਦਯਿ ਵਜਾਏ ॥

Whatever those selfish persons think in their minds daily, they receive the result accordingly, and God makes them known as such.

ਨਾਨਕ ਦੁਹੀ ਸਿਰੀ ਖਸਮੁ ਆਪੇ ਵਰਤੈ ਨਿਤ ਕਰਿ ਕਰਿ ਦੇਖੈ ਚਲਤ ਸਬਾਏ ॥੧॥

O' Nanak, God Himself pervades both ends (guru's followers and the selfish ones). He Himself enacts and watches His wondrous plays. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਇਕੁ ਮਨੁ ਇਕੁ ਵਰਤਦਾ ਜਿਤੁ ਲਗੈ ਸੇ ਥਾਇ ਪਾਇ ॥

There is only one mind in a person, and at any time only one type of thought pervades in it. On whatever it focuses itself, it achieves that objective.

ਕੋਈ ਗਲਾ ਕਰੇ ਘਨੇਰੀਆ ਜਿ ਘਰਿ ਵਥੁ ਹੋਵੈ ਸਾਈ ਖਾਇ ॥

One may talk about many things, but will achieve only what he puts his mind to.

ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੋਝੀ ਨਾ ਪਵੈ ਅਹੰਕਾਰੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥

Without surrendering the mind to the True Guru, this understanding is not obtained, and egotism does not depart from within.

ਅਹੰਕਾਰੀਆ ਨੇ ਦੁਖ ਭੁਖ ਹੈ ਹਥੁ ਤਡਹਿ ਘਰਿ ਘਰਿ ਮੰਗਾਇ ॥

The egotistical people suffer from the intense desire for worldly riches and because of this desire, they wander like beggars from door to door.

ਕੂੜੁ ਠਗੀ ਗੁਝੀ ਨਾ ਰਹੈ ਮੁਲੰਮਾ ਪਾਜੁ ਲਹਿ ਜਾਇ ॥

Their falsehood and fraud cannot remain concealed, and like the polish on a counterfeit coin, their falsehood is exposed.

ਜਿਸੁ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪ੍ਰਭੁ ਆਇ ॥

The one who is so predestined meets true Guru, who unites one with God.

ਜਿਉ ਲੋਹਾ ਪਾਰਸਿ ਭੇਟੀਐ ਮਿਲਿ ਸੰਗਤਿ ਸੁਵਰਨੁ ਹੋਇ ਜਾਇ ॥

Just as when iron is rubbed with Paras (legendary stone) it becomes gold, similarly upon joining the holy congregation, one becomes pure like gold.

ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਤੂ ਧਣੀ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ॥੨॥

O' God, You are the Master of all, You lead them as You wish, says Nanak. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਸੇਵਿਆ ਤਿਨ ਹਰਿ ਆਪਿ ਮਿਲਾਏ ॥

They who meditate on God with loving devotion, He unites them with Himself.

ਗੁਣ ਕੀ ਸਾਝਿ ਤਿਨ ਸਿਉ ਕਰੀ ਸਭਿ ਅਵਗਣ ਸਬਦਿ ਜਲਾਏ ॥

They, who share the virtues of such people who are united with God, also burn their sins by following the Guru's word.

ਅਉਗਣ ਵਿਕਣਿ ਪਲਰੀ ਜਿਸੁ ਦੇਹਿ ਸੁ ਸਚੇ ਪਾਏ ॥

O' God, the one whom You bless, shares these virtues and gets rid of his vices easily like useless stuff.

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਅਉਗਣ ਮੇਟਿ ਗੁਣ ਪਰਗਟੀਆਏ ॥

I dedicate myself to my Guru, who after erasing sins has revealed the virtues.

ਵਡੀ ਵਡਿਆਈ ਵਡੇ ਕੀ ਗੁਰਮੁਖਿ ਆਲਾਏ ॥੭॥

The Guru's follower chants the glorious greatness of the great God. ||7||

ਸਲੋਕ ਮ: ੪ ॥

Salok, Fourth Guru:

ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ਜੇ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

This is the great virtue in the true Guru that He always meditates on God's Name with love and devotion.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਮਤ ਸੁਚ ਸੰਜਮੁ ਹਰਿ ਨਾਮੇ ਹੀ ਤ੍ਰਿਪਤਾਵੈ ॥

For the Guru, meditating on God's Name is all the purity and discipline he needs to observe, and it is through God's Name that he is satiated.

ਹਰਿ ਨਾਮੁ ਤਾਣੁ ਹਰਿ ਨਾਮੁ ਦੀਬਾਣੁ ਹਰਿ ਨਾਮੇ ਰਖ ਕਰਾਵੈ ॥

God's Name is His power and support; it is God's Name that protects Him.

ਜੇ ਚਿਤੁ ਲਾਇ ਪੂਜੇ ਗੁਰ ਮੂਰਤਿ ਸੇ ਮਨ ਇਛੇ ਫਲ ਪਾਵੈ ॥

The person who worships the Guru, keeping his qualities in the mind, receives the boons of his heart's desire.

ਜੇ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਤਿਸੁ ਕਰਤਾ ਮਾਰ ਦਿਵਾਵੈ ॥

The one who slanders the perfect Guru, receives punishment from the Creator.

ਫੇਰਿ ਓਹ ਵੇਲਾ ਓਸੁ ਹਥਿ ਨ ਆਵੈ ਓਹੁ ਆਪਣਾ ਬੀਜਿਆ ਆਪੇ ਖਾਵੈ ॥

The time wasted in slandering the Guru does not come back and he reaps what he had planted.

ਨਰਕਿ ਘੋਰਿ ਮੁਹਿ ਕਾਲੈ ਖੜਿਆ ਜਿਉ ਤਸਕਰੁ ਪਾਇ ਗਲਾਵੈ ॥

Such a person suffers terrible torture and disgrace like a thief, who with the face blackened and halter around the neck, is driven into the hell-like prison.

ਫਿਰਿ ਸਤਿਗੁਰ ਕੀ ਸਰਣੀ ਪਵੈ ਤਾ ਉਬਰੈ ਜਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Such a person is saved from these sufferings, only if he seeks the shelter of the true Guru and meditates on God's Name with loving devotion.

ਹਰਿ ਬਾਤਾ ਆਖਿ ਸੁਣਾਏ ਨਾਨਕੁ ਹਰਿ ਕਰਤੇ ਏਵੈ ਭਾਵੈ ॥੧॥

Nanak is simply describing the ways of God; this is what pleases the creator that the slanderer of the saints suffers terribly. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru.

ਪੂਰੇ ਗੁਰ ਕਾ ਹੁਕਮੁ ਨ ਮੰਨੈ ਓਹੁ ਮਨਮੁਖੁ ਅਗਿਆਨੁ ਮੁਠਾ ਬਿਖੁ ਮਾਇਆ ॥

One who does not obey the perfect Guru's order is self-willed and ignorant, he is robbed by the poisonous Maya (worldly riches)

ਓਸੁ ਅੰਦਰਿ ਕੂੜੁ ਕੂੜੇ ਕਰਿ ਬੁਝੈ ਅਣਹੋਦੇ ਝਗੜੇ ਦਯਿ ਓਸ ਦੈ ਗਲਿ ਪਾਇਆ ॥

Falsehood is in his mind, he deems everyone is also false and therefore God has entangled him in baseless conflicts.

ਓਹੁ ਗਲ ਫਰੇਸੀ ਕਰੇ ਬਹੁਤੇਰੀ ਓਸ ਦਾ ਬੋਲਿਆ ਕਿਸੈ ਨ ਭਾਇਆ ॥

He tries to earn his living through prattles but no one likes the words he speaks.

ਓਹੁ ਘਰਿ ਘਰਿ ਹੰਢੈ ਜਿਉ ਰੰਨ ਦੇਹਾਗਣਿ ਓਸੁ ਨਾਲਿ ਮੁਹੁ ਜੋੜੇ ਓਸੁ ਭੀ ਲਛਣੁ ਲਾਇਆ ॥

He wanders from house to house like an abandoned woman, and blemishes anyone who associates with him.

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਲਿਪਤੋ ਵਰਤੈ ਓਸ ਦਾ ਪਾਸੁ ਛਡਿ ਗੁਰ ਪਾਸਿ ਬਹਿ ਜਾਇਆ ॥

The Guru's follower forsaking the self-willed, stays in the Guru's company.

ਜੇ ਗੁਰੁ ਰੋਪੇ ਆਪਣਾ ਸੁ ਭਲਾ ਨਾਹੀ ਪੰਚਹੁ ਓਨਿ ਲਾਹਾ ਮੂਲੁ ਸਭੁ ਗਵਾਇਆ ॥

O' saints, the one who slanders his Guru is not a good person. He loses the wealth of Naam that he was supposed to earn in this precious human life.

ਪਹਿਲਾ ਆਗਮੁ ਨਿਗਮੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਏ ਪੂਰੇ ਗੁਰ ਕਾ ਬਚਨੁ ਉਪਰਿ ਆਇਆ ॥

Nanak proclaims that even according to the primary principle of shastras and vedas, the perfect Guru's word is the most exalted for his disciples.

ਗੁਰਸਿਖਾ ਵਡਿਆਈ ਭਾਵੈ ਗੁਰ ਪੂਰੇ ਕੀ ਮਨਮੁਖਾ ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਇਆ ॥੨॥

The glory of the perfect Guru is very pleasing to his disciples, but the self-willed do not get this opportunity to praise the Guru.||2||

ਪਉੜੀ ॥

Pauree:

ਸਚੁ ਸਚਾ ਸਭ ਦੁ ਵਡਾ ਹੈ ਸੇ ਲਏ ਜਿਸੁ ਸਤਿਗੁਰੁ ਟਿਕੇ ॥

The eternal God is the greatest of all, but he alone realizes Him who is anointed (blessed) by the true Guru.

ਸੇ ਸਤਿਗੁਰੁ ਜਿ ਸਚੁ ਧਿਆਇਦਾ ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਇਕੇ ॥

He alone is the true Guru who meditates on the eternal God. The eternal God and true Guru are truly one.

ਸੇਈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਪੰਜੇ ਦੂਤ ਕੀਤੇ ਵਸਿ ਛਿਕੇ ॥

He alone is the true Guru who has resolutely controlled his five evil passions.

ਜਿ ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪੁ ਗਣਾਇਦੇ ਤਿਨ ਅੰਦਰਿ ਕੂੜੁ ਫਿਟੁ ਫਿਟੁ ਮੁਹ ਫਿਕੇ ॥

Those who do not follow the true Guru's teachings but proclaim themselves as great, are filled with falsehood and their listless faces are always cursed.

ਓਇ ਬੋਲੇ ਕਿਸੈ ਨ ਭਾਵਨੀ ਮੁਹ ਕਾਲੇ ਸਤਿਗੁਰ ਤੇ ਚੁਕੇ ॥੮॥

Nobody likes what they say, and they are held in disgrace because they are separated from the true Guru.||8||

ਸਲੋਕ ਮ: ੪ ॥

Salok, Fourth Guru:

ਹਰਿ ਪ੍ਰਭ ਕਾ ਸਭੁ ਖੇਤੁ ਹੈ ਹਰਿ ਆਪਿ ਕਿਰਸਾਣੀ ਲਾਇਆ ॥

The entire world is like the farm of God and He has sent the mortals to to perform their duty (to meditate and gather the wealth of Naam).

ਗੁਰਮੁਖਿ ਬਖਸਿ ਜਮਾਈਅਨੁ ਮਨਮੁਖੀ ਮੂਲੁ ਗਵਾਇਆ ॥

By God's grace, the Guru's follower has grown Naam in it, but the self-conceited has wasted his life in vain, as if he has wasted even the seed.

ਸਭੁ ਕੇ ਬੀਜੇ ਆਪਣੇ ਭਲੇ ਨੇ ਹਰਿ ਭਾਵੈ ਸੇ ਖੇਤੁ ਜਮਾਇਆ ॥

Everyone grows the field (performs deeds) for their own benefit, but only that field grows good (effort is rewarded), which is approved by God.

ਗੁਰਸਿਖੀ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਫਲੁ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥

The Guru's disciples sow only the seed of the God's ambrosial nectar, and they receive the immortalizing reward of God's Name

ਜਮੁ ਚੂਹਾ ਕਿਰਸ ਨਿਤ ਕੁਰਕਦਾ ਹਰਿ ਕਰਤੈ ਮਾਰਿ ਕਢਾਇਆ ॥

Everyday the fear of death keep nibbling at the life of the self-conceiteds like a mouse, but the Creator has destroyed this fear for the Guru's followers.

ਕਿਰਸਾਣੀ ਜੰਮੀ ਭਾਉ ਕਰਿ ਹਰਿ ਬੋਹਲ ਬਖਸ ਜਮਾਇਆ ॥

By the grace of God, the efforts of Guru's followers are richly rewarded and they have gathered huge crop (wealth) of God's grace.

ਤਿਨ ਕਾ ਕਾੜਾ ਅੰਦੇਸਾ ਸਭੁ ਲਾਹਿਓਨੁ ਜਿਨੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇਆ ॥

Those who have contemplated on the true Guru, God has removed all their dread and doubt.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿਆ ਆਪਿ ਤਰਿਆ ਸਭੁ ਜਗਤੁ ਤਰਾਇਆ ॥੧॥

O, Nanak, the devotee who has meditated on God's Name has saved himself and helped the entire world to cross over the worldly ocean of vices.||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਸਾਰਾ ਦਿਨੁ ਲਾਲਚਿ ਅਟਿਆ ਮਨਮੁਖਿ ਹੋਰੇ ਗਲਾ ॥

The self-willed person, being engrossed in greed, keeps wasting his entire day in talks other than God's Name,

ਰਾਤੀ ਉਘੈ ਦਬਿਆ ਨਵੇ ਸੇਤ ਸਭਿ ਢਿਲਾ ॥

At night, he is over-powered by sleep, and all his nine faculties are weakened.

ਮਨਮੁਖਾ ਦੈ ਸਿਰਿ ਜੋਰਾ ਅਮਰੁ ਹੈ ਨਿਤ ਦੇਵਹਿ ਭਲਾ ॥

Such self-willed persons are dominated by their spouses and are nice to them.

ਜੋਰਾ ਦਾ ਆਖਿਆ ਪੁਰਖ ਕਮਾਵਦੇ ਸੇ ਅਪਵਿਤ ਅਮੇਧ ਖਲਾ ॥

Those who so blindly follow the dictates of their spouses, (instead of acting in consultation), are generally filthy, ignorant and foolish.

ਕਾਮਿ ਵਿਆਪੇ ਕੁਸੁਧ ਨਰ ਸੇ ਜੋਰਾ ਪੁਛਿ ਚਲਾ ॥

Such immoral persons engrossed in lust, follow the command of their spouses.

ਸਤਿਗੁਰ ਕੈ ਆਖਿਐ ਜੋ ਚਲੈ ਸੇ ਸਤਿ ਪੁਰਖੁ ਭਲ ਭਲਾ ॥

On the other hand, one who follows the command of true Guru is the best of all.

ਜੋਰਾ ਪੁਰਖ ਸਭਿ ਆਪਿ ਉਪਾਇਅਨੁ ਹਰਿ ਖੇਲ ਸਭਿ ਖਿਲਾ ॥

He Himself has created all women and men; God Himself has set up this play.

ਸਭ ਤੇਰੀ ਬਣਤ ਬਣਾਵਣੀ ਨਾਨਕ ਭਲ ਭਲਾ ॥੨॥

Nanak says: O' God, all is Your creation and arrangement, and whatever You do is for the good. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਵੇਪਰਵਾਹੁ ਅਥਾਹੁ ਹੈ ਅਤੁਲੁ ਕਿਉ ਤੁਲੀਐ ॥

O' God, how can one estimate Your virtues? You are unfathomable and You have no worries.

ਸੇ ਵਡਭਾਗੀ ਜਿ ਤੁਧੁ ਧਿਆਇਦੇ ਜਿਨ ਸਤਿਗੁਰੁ ਮਿਲੀਐ ॥

They who have met the True Guru and who meditate on You are very fortunate.

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ ॥

The word of true Guru is the embodiment of God and whoever lovingly meditates on God, merges with Him.

ਸਤਿਗੁਰ ਕੀ ਰੀਸੈ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜੇ ਝੜਿ ਪੜੀਐ ॥

Emulating true Guru, some false gurus utter indefensible and false words, but they fall from grace due to their falsehood.

ਓਨ੍ਹਾ ਅੰਦਰਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੈ ਬਿਖੁ ਮਾਇਆ ਨੇ ਝਖਿ ਮਰਦੇ ਕੜੀਐ ॥੯॥

They do not speak their mind and ultimately they painfully waste away in pursuit of Maya (worldly wealth).||9||

ਸਲੋਕ ਮ: ੪ ॥

Salok, Fourth Guru:

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਨਿਰਮਲੀ ਨਿਰਮਲ ਜਨੁ ਹੋਇ ਸੁ ਸੇਵਾ ਘਾਲੇ ॥

To follow the true Guru's teachings is an immaculate deed, but only the person who has a pure mind (free from the vices) can perform this difficult task.

ਜਿਨ ਅੰਦਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਝੂਠੁ ਓਇ ਆਪੇ ਸਚੈ ਵਖਿ ਕਢੇ ਜਜਮਾਲੇ ॥

Those who have deceit, vices and falsehood within, God himself casts them out, like persons afflicted with contagious disease.

ਸਚਿਆਰ ਸਿਖ ਬਹਿ ਸਤਿਗੁਰ ਪਾਸਿ ਘਾਲਨਿ ਕੂੜਿਆਰ ਨ ਲਭਨੀ ਕਿਤੈ ਥਾਇ ਭਾਲੇ ॥

The true disciples stay in the true Guru's presence and follow his teachings, but even when searched for, the false ones are not found anywhere.

ਜਿਨਾ ਸਤਿਗੁਰ ਕਾ ਆਖਿਆ ਸੁਖਾਵੈ ਨਾਹੀ ਤਿਨਾ ਮੁਹ ਭਲੇਰੇ ਫਿਰਹਿ ਦਯਿ ਗਾਲੇ ॥

Those who are not pleased with the Words of the True Guru - their faces are cursed, and they wander around, condemned by God.

ਜਿਨ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਹਰਿ ਕੇਰੀ ਸੇ ਕਿਚਰਕੁ ਵੇਰਾਈਅਨਿ ਮਨਮੁਖ ਬੇਤਾਲੇ ॥

These self-conceited demons, who have no love for God, cannot be consoled for long.

ਸਤਿਗੁਰ ਨੇ ਮਿਲੈ ਸੁ ਆਪਣਾ ਮਨੁ ਥਾਇ ਰਖੈ ਓਹੁ ਆਪਿ ਵਰਤੈ ਆਪਣੀ ਵਥੁ ਨਾਲੇ ॥

The one who follows the true Guru's teaching, stays firm in faith, and spends his life in remembrance of God.

ਜਨ ਨਾਨਕ ਇਕਨਾ ਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵੈ ਇਕਿ ਆਪੇ ਵਖਿ ਕਢੈ ਠਗਵਾਲੇ ॥੧॥

O' Nanak, God unites some with the Guru and blesses them with peace and He separates out the cheats. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਜਿਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਤਿਨ ਕੇ ਕਾਜ ਦਯਿ ਆਦੇ ਰਾਸਿ ॥

They, within whom is the treasure of God's Name, God has Himself accomplished their tasks.

ਤਿਨ ਚੂਕੀ ਮੁਹਤਾਜੀ ਲੋਕਨ ਕੀ ਹਰਿ ਪ੍ਰਭੁ ਅੰਗੁ ਕਰਿ ਬੈਠਾ ਪਾਸਿ ॥

Their dependence on humans is ended, because God is always on their side.

ਜਾਂ ਕਰਤਾ ਵਲਿ ਤਾ ਸਭੁ ਕੇ ਵਲਿ ਸਭਿ ਦਰਸਨੁ ਦੇਖਿ ਕਰਹਿ ਸਾਬਾਸਿ ॥

When the Creator is on their side, then everyone is on their side. Beholding their vision, everyone applauds them.

ਸਾਹੁ ਪਾਤਿਸਾਹੁ ਸਭੁ ਹਰਿ ਕਾ ਕੀਆ ਸਭਿ ਜਨ ਕਉ ਆਇ ਕਰਹਿ ਰਹਰਾਸਿ ॥

Since all the kings and the emperors are all created by God, they all come and bow in reverence to the humble devotee of God.

ਗੁਰ ਪੂਰੇ ਕੀ ਵਡੀ ਵਡਿਆਈ ਹਰਿ ਵਡਾ ਸੇਵਿ ਅਤੁਲੁ ਸੁਖੁ ਪਾਇਆ ॥

This is the greatness of the perfect Guru, that by remembering the great God with loving devotion, the devotee of God has received immeasurable peace.

ਗੁਰਿ ਪੂਰੈ ਦਾਨੁ ਦੀਆ ਹਰਿ ਨਿਹਚਲੁ ਨਿਤ ਬਖਸੇ ਚੜੈ ਸਵਾਇਆ ॥

Through the perfect Guru, God gives the everlasting gift of His Name, which multiplies everyday.

ਕੋਈ ਨਿੰਦਕੁ ਵਡਿਆਈ ਦੇਖਿ ਨ ਸਕੈ ਸੇ ਕਰਤੈ ਆਪਿ ਪਚਾਇਆ ॥

The slanderer, who cannot tolerate the glory of the devotee, is destroyed by the Creator Himself.

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਬੋਲੈ ਕਰਤੇ ਕੇ ਭਗਤਾ ਨੇ ਸਦਾ ਰਖਦਾ ਆਇਆ ॥੨॥

Nanak utters the virtues of the Creator, who has always been protecting the devotees. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਸਾਹਿਬੁ ਅਗਮ ਦਇਆਲੁ ਹੈ ਵਡ ਦਾਤਾ ਦਾਣਾ ॥

O' God, You are incomprehensible, compassionate, and great judicious bestower.

ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਹੋਰੁ ਕੇ ਦਿਸਿ ਨ ਆਵਈ ਤੂਹੈਂ ਸੁਘੜੁ ਮੇਰੈ ਮਨਿ ਭਾਣਾ ॥

To me no one else seems as great; You are sagacious, and pleasing to my mind.

ਮੇਹੁ ਕੁਟੰਬੁ ਦਿਸਿ ਆਵਦਾ ਸਭੁ ਚਲਣਹਾਰਾ ਆਵਣ ਜਾਣਾ ॥

The emotional attachment to the family is transitory and is the reason for going into the cycles of birth and death.

ਜੇ ਬਿਨੁ ਸਚੇ ਹੋਰਤੁ ਚਿਤੁ ਲਾਇਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜਾ ਤਿਨ ਮਾਣਾ ॥

Those who attune their mind to any body except God, live in falsehood and false is their pride.

ਨਾਨਕ ਸਚੁ ਧਿਆਇ ਤੂ ਬਿਨੁ ਸਚੇ ਪਚਿ ਪਚਿ ਮੁਏ ਅਜਾਣਾ ॥੧੦॥

O' Nanak, meditate on God's Name with love and devotion because without Naam, the ignorant people go through spiritual death all their life. ||10||

ਸਲੋਕ ਮ: ੪ ॥

Salok, Fourth Guru:

ਅਗੋ ਦੇ ਸਤ ਭਾਉ ਨ ਦਿਚੈ ਪਿਛੇ ਦੇ ਆਖਿਆ ਕੰਮਿ ਨ ਆਵੈ ॥

The person who doesn't pay proper respect to the Guru at the first time, anything he says afterwards to cover his mistake, doesn't do any good.

ਅਧ ਵਿਚਿ ਫਿਰੈ ਮਨਮੁਖੁ ਵੇਚਾਰਾ ਗਲੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ॥

Such a wretched, self-willed wanders around double-minded; how can he find peace through mere words?

ਜਿਸੁ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਸਤਿਗੁਰ ਕੀ ਸੁ ਕੂੜੀ ਆਵੈ ਕੂੜੀ ਜਾਵੈ ॥

The one who has no love for the true Guru; he comes to and goes from the Gurdwara to show off or to please others.

ਜੇ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰਤਾ ਤਾਂ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਨਦਰੀ ਆਵੈ ॥

If my Creator-God shows mercy on him, then he sees God in the true Guru.

ਤਾ ਅਪਿਉ ਪੀਵੈ ਸਬਦੁ ਗੁਰ ਕੇਰਾ ਸਭੁ ਕਾੜਾ ਅੰਦੇਸਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥

Then he partakes the nectar of the Guru's word, and all his dread, anxiety and doubt is dispelled.

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੧॥

O' Nanak, the one who always sings the praises of God, remains in bliss ||1||

ਮ: ੪ ॥

Salok, Fourth Guru:

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੇ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

The one who calls himself a disciple of the True Guru, rising up in the early morning everyday, meditates on God's Name with loving devotion.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥

Making the effort of rising up in the early morning, takes a shower and then is so absorbed in remembering God as if bathing in the pond of divine nectar.

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥

following Guru's guidance, he meditates on God's Name. this way all his sufferings due to any sins and vices are removed.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Later in the day he sings hymns of God's praises and while doing daily chores he reflects on God's Name.

ਜੇ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੇ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

Such a Gursikh (disciple), who lovingly meditates upon God with each and every breath, is very pleasing to the Guru's mind.

ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥

The Guru bestows such teachings only on that Gursikh (disciple) on whom God becomes gracious.

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੇ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

Nanak humbly submits himself to that Gursikh (disciple), who meditates on God's Name with loving devotion and inspires others to do the same. ||2||

ਪਉੜੀ ॥

Pauree:

ਜੇ ਤੁਧੁ ਸਚੁ ਧਿਆਇਦੇ ਸੇ ਵਿਰਲੇ ਥੋੜੇ ॥

O' God, very rare are those who meditate upon You with love and devotion.

ਜੇ ਮਨਿ ਚਿਤਿ ਇਕੁ ਅਰਾਧਦੇ ਤਿਨ ਕੀ ਬਰਕਤਿ ਖਾਹਿ ਅਸੰਖ ਕਰੋੜੇ ॥

Countless people spiritually benefit from those who meditate upon You with total concentration of their mind.

ਤੁਧੁਨੇ ਸਭ ਧਿਆਇਦੀ ਸੇ ਥਾਇ ਪਏ ਜੇ ਸਾਹਿਬ ਲੋੜੇ ॥

O' God, although the entire world remembers You, but they alone are approved whom You, the Master-God likes.

ਜੇ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਖਾਦੇ ਪੈਨਦੇ ਸੇ ਮੁਏ ਮਰਿ ਜੰਮੇ ਕੋੜੇ ॥

Those wretched who go about their daily life without following the Guru's teachings, keep suffering in the cycles of birth and death.

ਓਇ ਹਾਜਰੁ ਮਿਠਾ ਬੋਲਦੇ ਬਾਹਰਿ ਵਿਸੁ ਕਢਹਿ ਮੁਖਿ ਘੋਲੇ ॥

In one's presence they utter sweet words, but slander them behind their back.

ਮਨਿ ਖੇਟੇ ਦਯਿ ਵਿਛੋੜੇ ॥੧੧॥

God casts such evil minded persons away from Him. ||11||

ਸਲੋਕ ਮ: ੪ ॥

Salok, Fourth Guru:

ਮਲੁ ਜੁਈ ਭਰਿਆ ਨੀਲਾ ਕਾਲਾ ਖਿਧੋਲੜਾ ਤਿਨਿ ਵੇਮੁਖਿ ਵੇਮੁਖੈ ਨੇ ਪਾਇਆ ॥

A faithless master made his faithless servant to put on a lice laden filthy black and blue gown to lodge a complaint against the Guru.

ਪਾਸਿ ਨ ਦੇਈ ਕੇਈ ਬਹਣਿ ਜਗਤ ਮਹਿ ਗੁਹੁ ਪੜਿ ਸਗਵੀ ਮਲੁ ਲਾਇ ਮਨਮੁਖੁ ਆਇਆ ॥

The faithless servant returned in more disgrace after losing the case, and no one in the world would let him sit near.

ਪਰਾਈ ਜੇ ਨਿੰਦਾ ਚੁਗਲੀ ਨੇ ਵੇਮੁਖੁ ਕਰਿ ਕੈ ਭੇਜਿਆ ਓਥੈ ਭੀ ਮੁਹੁ ਕਾਲਾ ਦੁਹਾ ਵੇਮੁਖਾ ਦਾ ਕਰਾਇਆ ॥

The faithless person, who was sent to slander and backbite the Guru was put to shame along with the faithless master.

ਤੜ ਸੁਣਿਆ ਸਭਤੁ ਜਗਤ ਵਿਚਿ ਭਾਈ ਵੇਮੁਖੁ ਸਣੈ ਨਫਰੈ ਪਉਲੀ ਪਉਦੀ ਫਾਵਾ ਹੋਇ ਕੈ ਉਠਿ ਘਰਿ ਆਇਆ ॥

O' brother, instantly everyone came to know that this faithless master along with his servant were thrashed and came back home in utter shame.

ਅਗੈ ਸੰਗਤੀ ਕੁੜਮੀ ਵੇਮੁਖੁ ਰਲਣਾ ਨ ਮਿਲੈ ਤਾ ਵਹੁਟੀ ਭਤੀਜੀ ਫਿਰਿ ਆਣਿ ਘਰਿ ਪਾਇਆ ॥

The faithless master was not allowed to mingle with the society and his family (wife and niece) brought him home.

ਹਲਤੁ ਪਲਤੁ ਦੇਵੈ ਗਏ ਨਿਤ ਭੁਖਾ ਕੂਕੇ ਤਿਹਾਇਆ ॥

He has lost his honor both here and hereafter; he cries out continually in agony.

ਧਨੁ ਧਨੁ ਸੁਆਮੀ ਕਰਤਾ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਨਿਆਉ ਸਚੁ ਬਹਿ ਆਪਿ ਕਰਾਇਆ ॥

Great is the Creator, Who Himself got this true judgment delivered,

ਜੇ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰੁ ਪੂਰੇ ਕੀ ਸੇ ਸਾਚੈ ਮਾਰਿ ਪਚਾਇਆ ॥

that, the one who slanders the perfect true Guru is spiritually destroyed by the eternal God Himself.

ਏਹੁ ਅਖਰੁ ਤਿਨਿ ਆਖਿਆ ਜਿਨਿ ਜਗਤੁ ਸਭੁ ਉਪਾਇਆ ॥੧॥

This Word of true justice is uttered by the One who created this universe.||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਸਾਹਿਬੁ ਜਿਸ ਕਾ ਨੰਗਾ ਭੁਖਾ ਹੋਵੈ ਤਿਸ ਦਾ ਨਫਰੁ ਕਿਥਹੁ ਰਜਿ ਖਾਏ ॥

How can that devotee be spiritually satiated whose master himself is spiritually bankrupt.

ਜਿ ਸਾਹਿਬ ਕੈ ਘਰਿ ਵਥੁ ਹੋਵੈ ਸੁ ਨਫਰੈ ਹਥਿ ਆਵੈ ਅਣਹੋਦੀ ਕਿਥਹੁ ਪਾਏ ॥

If there is something in his master's house, he can get it; but how can he get what is not there?

ਜਿਸ ਦੀ ਸੇਵਾ ਕੀਤੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੀਐ ਸਾ ਸੇਵਾ ਅਉਖੀ ਹੋਈ ॥

It is useless to perform the service for the bankrupt master, after doing which one is still asked to account for his deeds.

ਨਾਨਕ ਸੇਵਾ ਕਰਹੁ ਹਰਿ ਗੁਰ ਸਫਲ ਦਰਸਨ ਕੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੈ ਨ ਕੋਈ ॥੨॥

O' Nanak, lovingly meditate on that Guru and God whose blessed vision makes human life fruitful, and no one asks for the account of his deeds. ||2||

ਪਉੜੀ ॥

Pauree:

ਨਾਨਕ ਵੀਚਾਰਹਿ ਸੰਤ ਜਨ ਚਾਰਿ ਵੇਦ ਕਹੰਦੇ ॥

O Nanak, the Saints think, and the four Vedas (religious books) proclaim,

ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ ॥

that whatever God's devotees utter comes to pass.

ਪ੍ਰਗਟ ਪਹਾਰਾ ਜਾਪਦਾ ਸਭਿ ਲੋਕ ਸੁਣੰਦੇ ॥

The devotees become known in the entire world and people listen to them.

ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੁਗਧ ਨਰ ਸੰਤ ਨਾਲਿ ਖਹੰਦੇ ॥

But the fools who envy the Saints never get any peace.

ਓਇ ਲੋਚਨਿ ਓਨਾ ਗੁਣੈ ਨੋ ਓਇ ਅਹੰਕਾਰਿ ਸੜੰਦੇ ॥

They burn in their egos but yearn for the virtues of the Saints.

ਓਇ ਵਿਚਾਰੇ ਕਿਆ ਕਰਹਿ ਜਾ ਭਾਗ ਧੁਰਿ ਮੰਦੇ ॥

What can these wretched ones do, when such is their ill-fated destiny?

ਜੋ ਮਾਰੇ ਤਿਨਿ ਪਾਰਬ੍ਰਹਮਿ ਸੇ ਕਿਸੈ ਨ ਸੰਦੇ ॥

Those who are struck down by the Supreme God are not faithful to anyone.

ਵੈਰੁ ਕਰਹਿ ਨਿਰਵੈਰ ਨਾਲਿ ਧਰਮ ਨਿਆਇ ਪਚੰਦੇ ॥

They harbor enmity against even those who bear no grudge against anybody, and according to the true justice of God, they suffer in agony.

ਜੋ ਜੋ ਸੰਤਿ ਸਰਾਪਿਆ ਸੇ ਫਿਰਹਿ ਭਵੰਦੇ ॥

Those who are cursed by the Saints will continue wandering aimlessly.

ਪੇਡੁ ਮੁੰਢਾਹੂੰ ਕਟਿਆ ਤਿਸੁ ਡਾਲ ਸੁਕੰਦੇ ॥੧੨॥

They, who are cursed by the Saints are destroyed along with their families , just like the tree which is cut off its roots. ||12||

ਸਲੋਕ ਮ: ੪ ॥

Salok, Fourth Guru:

ਅੰਤਰਿ ਹਰਿ ਗੁਰੂ ਧਿਆਇਦਾ ਵਡੀ ਵਡਿਆਈ ॥

Great is the glory of the Guru, who within his mind meditates on God.

ਤੁਸਿ ਦਿਤੀ ਪੂਰੈ ਸਤਿਗੁਰੂ ਘਟੈ ਨਾਹੀ ਇਕੁ ਤਿਲੁ ਕਿਸੈ ਦੀ ਘਟਾਈ ॥

By His Pleasure, God has bestowed this glory upon the Perfect True Guru; it is not diminished one bit by anyone's efforts.

ਸਚੁ ਸਾਹਿਬੁ ਸਤਿਗੁਰੂ ਕੈ ਵਲਿ ਹੈ ਤਾਂ ਝਖਿ ਝਖਿ ਮਰੈ ਸਭ ਲੋਕਾਈ ॥

When the eternal God and Master is on the side of the true Guru, then even if the entire world tries, it cannot harm him at all.

ਨਿੰਦਕਾ ਕੇ ਮੁਹ ਕਾਲੇ ਕਰੇ ਹਰਿ ਕਰਤੈ ਆਪਿ ਵਧਾਈ ॥

The Creator has enhanced the glory of the true Guru and has disgraced his slanderers.

ਜਿਉ ਜਿਉ ਨਿੰਦਕ ਨਿੰਦ ਕਰਹਿ ਤਿਉ ਤਿਉ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥

The more the slanderers try to slander the Guru, the more his glory multiplies.

ਜਨ ਨਾਨਕ ਹਰਿ ਆਰਾਧਿਆ ਤਿਨਿ ਪੈਰੀ ਆਣਿ ਸਭ ਪਾਈ ॥੧॥

O' Nanak, the Guru has meditated on God, who has made the entire world to bow before him. ॥1॥

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਸਤਿਗੁਰ ਸੇਤੀ ਗਣਤ ਜਿ ਰਖੈ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਤਿਸ ਕਾ ਗਇਆ ॥

One who keeps enmity with the true Guru, loses all in this and the next world

ਨਿਤ ਝਰੀਆ ਪਾਏ ਝਗੂ ਸੁਟੇ ਝਖਦਾ ਝਖਦਾ ਝੜਿ ਪਇਆ ॥

He always remains in agony and ultimately destroys himself spiritually.

ਨਿਤ ਉਪਾਵ ਕਰੈ ਮਾਇਆ ਧਨ ਕਾਰਣਿ ਅਗਲਾ ਧਨੁ ਭੀ ਉਡਿ ਗਇਆ ॥

makes efforts to amass more worldly wealth, but he loses his previously earned wealth.

ਕਿਆ ਓਹੁ ਖਟੇ ਕਿਆ ਓਹੁ ਖਾਵੈ ਜਿਸੁ ਅੰਦਰਿ ਸਹਸਾ ਦੁਖੁ ਪਇਆ ॥

What shall he earn, and what shall he enjoy? within whose heart there is only the pain of cynicism and anxiety,

ਨਿਰਵੈਰੈ ਨਾਲਿ ਜਿ ਵੈਰੁ ਰਚਾਏ ਸਭੁ ਪਾਪੁ ਜਗਤੈ ਕਾ ਤਿਨਿ ਸਿਰਿ ਲਇਆ ॥

One, who bears enmity towards the one who has no animosity towards anyone, burdens himself with the sins of the entire world.

ਓਸੁ ਅਗੈ ਪਿਛੈ ਢੇਈ ਨਾਹੀ ਜਿਸੁ ਅੰਦਰਿ ਨਿੰਦਾ ਮੁਹਿ ਅੰਬੁ ਪਇਆ ॥

has ill-will in his heart but utters sweet words, doesn't get any refuge both here and hereafter.

ਜੇ ਸੁਇਨੇ ਨੇ ਓਹੁ ਹਥੁ ਪਾਏ ਤਾ ਖੇਹੁ ਸੇਤੀ ਰਲਿ ਗਇਆ ॥

Such a person becomes so unfortunate that even if he handles gold it turns into ashes.

ਜੇ ਗੁਰ ਕੀ ਸਰਣੀ ਫਿਰਿ ਓਹੁ ਆਵੈ ਤਾ ਪਿਛਲੇ ਅਉਗਣ ਬਖਸਿ ਲਇਆ ॥

If he comes to the refuge of the Guru in humility, all his past sins are forgiven.

ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਸਿਮਰਤ ਕਿਲਵਿਖ ਪਾਪ ਗਇਆ ॥੨॥

O' Nanak, the one who always meditates on Naam with loving devotion, all his misdeeds and sins are erased.||2||

ਪਉੜੀ ॥

Pauree:

ਤੂਹੈ ਸਚਾ ਸਚੁ ਤੂ ਸਭ ਦੂ ਉਪਰਿ ਤੂ ਦੀਬਾਣੁ ॥

O' God, You are eternal and the biggest support of all the creatures.

ਜੇ ਤੁਧੁ ਸਚੁ ਧਿਆਇਦੇ ਸਚੁ ਸੇਵਨਿ ਸਚੇ ਤੇਰਾ ਮਾਣੁ ॥

O' God. You are the pride of those who remember You with love and devotion.

ਓਨਾ ਅੰਦਰਿ ਸਚੁ ਮੁਖ ਉਜਲੇ ਸਚੁ ਬੇਲਨਿ ਸਚੇ ਤੇਰਾ ਤਾਣੁ ॥

Within them is the Truth; their faces are radiant, and they speak the Truth. O True God, You are their strength.

ਸੇ ਭਗਤ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਾਲਾਹਿਆ ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ ॥

Those Guru's followers who praise God, are the only true devotees; and they are adorned with the divine Word.

ਸਚੁ ਜਿ ਸਚੇ ਸੇਵਦੇ ਤਿਨ ਵਾਰੀ ਸਦ ਕੁਰਬਾਣੁ ॥੧੩॥

I dedicate myself forever to those who sincerely meditate on God.||13||

ਸਲੋਕ ਮਃ ੪ ॥

Salok, Fourth Guru:

ਹੁਰਿ ਮਾਰੇ ਪੂਰੈ ਸਤਿਗੁਰੂ ਸੇਈ ਹੁਣਿ ਸਤਿਗੁਰਿ ਮਾਰੇ ॥

They who from the very beginning were accursed by the perfect Guru (Nanak Dev Ji), have now been accursed by the true Guru (Amar Das Ji).

ਜੇ ਮੇਲਣ ਨੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਨ ਦੇਈ ਮਿਲਣ ਕਰਤਾਰੇ ॥

Now, even if we wish very much to re-unite them (with the Guru), the Creator doesn't let that happen.

ਸਤਸੰਗਤਿ ਢੇਈ ਨਾ ਲਹਨਿ ਵਿਚਿ ਸੰਗਤਿ ਗੁਰਿ ਵੀਚਾਰੇ ॥

They don't find any refuge, even in the holy congregation, because that is how the Guru has expressed his thoughts in the congregation.

ਕੋਈ ਜਾਇ ਮਿਲੈ ਹੁਣਿ ਓਨਾ ਨੇ ਤਿਸੁ ਮਾਰੇ ਜਮੁ ਜੰਦਾਰੇ ॥

If someone goes to meet them now, the demon of death would punish that one.

ਗੁਰਿ ਬਾਬੈ ਫਿਟਕੇ ਸੇ ਫਿਟੇ ਗੁਰਿ ਅੰਗਦਿ ਕੀਤੇ ਕੂੜਿਆਰੇ ॥

Those who were condemned by the first great Guru (Guru Nanak) were declared phony by Guru Angad as well.

ਗੁਰਿ ਤੀਜੀ ਪੀੜੀ ਵੀਚਾਰਿਆ ਕਿਆ ਹਥਿ ਏਨਾ ਵੇਚਾਰੇ ॥

The Guru of the third generation thought, "What lies in the hands of these poor people?"

ਗੁਰੁ ਚਉਥੀ ਪੀੜੀ ਟਿਕਿਆ ਤਿਨਿ ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ ਤਾਰੇ ॥

The one who nominated me as the fourth Guru has emancipated all the slanders and the evildoers.

ਕੋਈ ਪੁਤੁ ਸਿਖੁ ਸੇਵਾ ਕਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸੁ ਕਾਰਜ ਸਭਿ ਸਵਾਰੇ ॥

If any son or disciple follows the teachings of the true Guru, then all his tasks are successfully resolved.

ਜੇ ਇਛੈ ਸੇ ਫਲੁ ਪਾਇਸੀ ਪੁਤੁ ਧਨੁ ਲਖਮੀ ਖੜਿ ਮੇਲੇ ਹਰਿ ਨਿਸਤਾਰੇ ॥

All his desires including children, wealth and property are fulfilled. Guru unites such a person with God, who saves him from the pains of births and deaths.

ਸਭਿ ਨਿਧਾਨ ਸਤਿਗੁਰੂ ਵਿਚਿ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰ ਧਾਰੇ ॥

The true Guru, who has enshrined God in his heart, has all the treasures.

ਸੋ ਪਾਏ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜਿਸੁ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰੇ ॥

He alone meets with the perfect true Guru, in whose destiny it is so written.

ਜਨੁ ਨਾਨਕੁ ਮਾਰੈ ਯੁੜਿ ਤਿਨ ਜੇ ਗੁਰਸਿਖ ਮਿਤ ਪਿਆਰੇ ॥੧॥

Nanak seeks the humble service of those dear friends, who are the disciples of my beloved Guru.||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਜਿਨ ਕਉ ਆਪਿ ਦੇਇ ਵਡਿਆਈ ਜਗਤੁ ਭੀ ਆਪੇ ਆਣਿ ਤਿਨ ਕਉ ਪੈਰੀ ਪਾਏ ॥

Whom God blesses with glory, He makes the world also bow to them in respect.

ਡਰੀਐ ਤਾਂ ਜੇ ਕਿਛੁ ਆਪ ਦੂ ਕੀਚੈ ਸਭੁ ਕਰਤਾ ਆਪਣੀ ਕਲਾ ਵਧਾਏ ॥

We should only be afraid, if we try to do things by ourselves; it is actually the Creator who is exercising His Power when He glorifies anybody.

ਦੇਖਹੁ ਭਾਈ ਏਹੁ ਅਖਾੜਾ ਹਰਿ ਪ੍ਰੀਤਮ ਸਚੇ ਕਾ ਜਿਨਿ ਆਪਣੈ ਜੇਰਿ ਸਭਿ ਆਣਿ ਨਿਵਾਏ ॥

O' brothers, remember this is the power play of our beloved God who has made everyone to bow in humility before the true Guru.

ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਰਖ ਕਰੇ ਹਰਿ ਸੁਆਮੀ ਨਿੰਦਕਾ ਦੁਸਟਾ ਕੇ ਮੁਹ ਕਾਲੇ ਕਰਾਏ ॥

God protects His devotees and brings disgrace to the slanderers and evil-doers.

ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ਹਰਿ ਕੀਰਤਿ ਭਗਤਿ ਨਿਤ ਆਪਿ ਕਰਾਏ ॥

The glory of the true Guru enhances day by day, because God Himself inspires the Guru to worship and sing His praises everyday.

ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਸਤਿਗੁਰੁ ਘਰੀ ਵਸਾਏ ॥

O' the disciples of the Guru, always meditate on Naam so that the Creator may enshrine the love for the true Guru in your mind.

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਢਾਏ ॥

O' disciples of the Guru, deem the true Guru's Word as absolute truth, because the Creator Himself inspires the Guru to utter these divine words.

ਗੁਰਸਿਖਾ ਕੇ ਮੁਹ ਉਜਲੇ ਕਰੇ ਹਰਿ ਪਿਆਰਾ ਗੁਰ ਕਾ ਜੈਕਾਰੁ ਸੰਸਾਰਿ ਸਭਤੁ ਕਰਾਏ ॥

The Beloved God glorifies the disciples of the Guru and makes the entire world acclaim the Guru.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸਨ ਕੀ ਹਰਿ ਪੈਜ ਰਖਾਏ ॥੨॥

Nanak too is the devotee of that God, who preserves the honor of His devotees. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਆਪਿ ਹੈ ਸਚੁ ਸਾਹ ਹਮਾਰੇ ॥

O' our eternal benefactor, You Yourself are our true Master.

ਸਚੁ ਪੂਜੀ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ਪ੍ਰਭ ਵਣਜਾਰੇ ਥਾਰੇ ॥

O' God, we are Your petty traders of Naam, please make us firmly believe that the wealth of Naam is eternal.

ਸਚੁ ਸੇਵਹਿ ਸਚੁ ਵਣਿਜਿ ਲੈਹਿ ਗੁਣ ਕਥਹ ਨਿਰਾਰੇ ॥

Those who meditate on Your eternal Name, deal in the truth (live righteously) and utter Your unique virtues,

ਸੇਵਕ ਭਾਇ ਸੇ ਜਨ ਮਿਲੇ ਗੁਰ ਸਬਦਿ ਸਵਾਰੇ ॥

embellished through the Guru's word, they unite with You as Your humble devotees.

ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਅਲਖੁ ਹੈ ਗੁਰ ਸਬਦਿ ਲਖਾਰੇ ॥੧੪॥

O' God, You are the true Master. You are unfathomable, but it is only through the Guru's word that You are comprehended.||14||

ਸਲੋਕ ਮ: ੪ ॥

Shalok, Fourth Guru:

ਜਿਸੁ ਅੰਦਰਿ ਤਾਤਿ ਪਰਾਈ ਹੋਵੈ ਤਿਸ ਦਾ ਕਦੇ ਨ ਹੋਵੀ ਭਲਾ ॥

One whose heart is filled with jealousy of others, never gather any good.

ਓਸ ਦੈ ਆਖਿਐ ਕੋਈ ਨ ਲਗੈ ਨਿਤ ਓਜਾੜੀ ਪੁਕਾਰੇ ਖਲਾ ॥

No one pays any attention to what he says; he is just a fool, crying out endlessly in the wilderness.

ਜਿਸੁ ਅੰਦਰਿ ਚੁਗਲੀ ਚੁਗਲੇ ਵਜੈ ਕੀਤਾ ਕਰਤਿਆ ਓਸ ਦਾ ਸਭੁ ਗਇਆ ॥

One whose heart is filled with slander; he becomes notorious as a slanderer; and whatever spiritual gain he had accumulated goes in vain.

ਨਿਤ ਚੁਗਲੀ ਕਰੇ ਅਣਹੋਦੀ ਪਰਾਈ ਮੁਹੁ ਕਢਿ ਨ ਸਕੈ ਓਸ ਦਾ ਕਾਲਾ ਭਇਆ ॥

He always keeps indulging in baseless slander of others. Therefore, he is so much disgraced that he cannot face anyone.

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਕਲਿਜੁਗ ਵਿਚਿ ਜੇਹਾ ਕੇ ਬੀਜੇ ਤੇਹਾ ਕੇ ਖਾਏ ॥

In the human life, the body is like a field where we sow the seeds of our deeds and the basic rule is that as one plants, so one eats.

ਗਲਾ ਉਪਰਿ ਤਪਾਵਸੁ ਨ ਹੋਈ ਵਿਸੁ ਖਾਧੀ ਤਤਕਾਲ ਮਰਿ ਜਾਏ ॥

(God's) justice is not passed on mere words; if one eats poison, dies instantly.

ਭਾਈ ਵੇਖਹੁ ਨਿਆਉ ਸਚੁ ਕਰਤੇ ਕਾ ਜੇਹਾ ਕੋਈ ਕਰੇ ਤੇਹਾ ਕੋਈ ਪਾਏ ॥

O brothers, behold the justice of the True Creator; as one acts, so is his reward.

ਜਨ ਨਾਨਕ ਕਉ ਸਭ ਸੇਝੀ ਪਾਈ ਹਰਿ ਦਰ ਕੀਆ ਬਾਤਾ ਆਖਿ ਸੁਣਾਏ ॥੧॥

O' Nanak, the devotee on whom God has bestowed all this understanding, is narrating the ways of God's court.||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਹੋਦੈ ਪਰਤਖਿ ਗੁਰੁ ਜੇ ਵਿਛੁੜੇ ਤਿਨ ਕਉ ਦਰਿ ਢੋਈ ਨਾਹੀ ॥

In spite of the Guru's presence in front of them, those who remain separated from the Guru find no refuge in God's court.

ਕੋਈ ਜਾਇ ਮਿਲੈ ਤਿਨ ਨਿੰਦਕਾ ਮੁਹ ਫਿਕੇ ਥੁਕ ਥੁਕ ਮੁਹਿ ਪਾਹੀ ॥

If someone associates with those slanderers, he also is held in disgrace.

ਜੇ ਸਤਿਗੁਰਿ ਫਿਟਕੇ ਸੇ ਸਭ ਜਗਤਿ ਫਿਟਕੇ ਨਿਤ ਭੰਭਲ ਭੂਸੇ ਖਾਹੀ ॥

Those who are cursed by the True Guru, are also cursed by the entire world, and therefore they always keep wandering around endlessly.

ਜਿਨ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਸੇ ਲੈਦੇ ਢਹਾ ਫਿਰਾਹੀ ॥

Those who slander their Guru, wander around loudly groaning.

ਤਿਨ ਕੀ ਭੁਖ ਕਦੇ ਨ ਉਤਰੈ ਨਿਤ ਭੁਖਾ ਭੁਖ ਕੂਕਾਹੀ ॥

Their quest for Maya never departs, and they always keep crying for more.

ਓਨਾ ਦਾ ਆਖਿਆ ਕੇ ਨਾ ਸੁਣੈ ਨਿਤ ਹਉਲੇ ਹਉਲਿ ਮਰਾਹੀ ॥

No one listens to what they say, therefore they are always suffer in fear and anxiety.

ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਵੇਖਿ ਨ ਸਕਨੀ ਓਨਾ ਅਗੈ ਪਿਛੈ ਥਾਉ ਨਾਹੀ ॥

They cannot bear the glory of the true Guru; therefore they find no refuge here and hereafter.

ਜੇ ਸਤਿਗੁਰਿ ਮਾਰੇ ਤਿਨ ਜਾਇ ਮਿਲਹਿ ਰਹਦੀ ਖੁਹਦੀ ਸਭ ਪਤਿ ਗਵਾਹੀ ॥

Whosoever go out to meet with those who have been cursed by the True Guru, lose all their honor.

ਓਇ ਅਗੈ ਕੁਸਟੀ ਗੁਰ ਕੇ ਫਿਟਕੇ ਜਿ ਓਸੁ ਮਿਲੈ ਤਿਸੁ ਕੁਸਟੁ ਉਠਾਹੀ ॥

Being cursed by the Guru, they are cut off from the society like lepers and whoever associates with them also becomes like them.

ਹਰਿ ਤਿਨ ਕਾ ਦਰਸਨੁ ਨਾ ਕਰਹੁ ਜੇ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਹੀ ॥

O' my friends, for God sake, don't see even the sight of those who attune their mind to the love of duality (worldly things, instead of God).

ਧੁਰਿ ਕਰਤੈ ਆਪਿ ਲਿਖਿ ਪਾਇਆ ਤਿਸੁ ਨਾਲਿ ਕਿਹੁ ਚਾਰਾ ਨਾਹੀ ॥

There can be no escape from what the Creator has preordained for them,

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿ ਤੂ ਤਿਸੁ ਅਪੜਿ ਕੇ ਨ ਸਕਾਹੀ ॥

O' Nanak, meditate on God's Name with loving devotion, no one can measure up to the one who meditates on the Name of God.

ਨਾਵੈ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਨਿਤ ਸਵਾਈ ਚੜੈ ਚੜਾਹੀ ॥੨॥

Great is the glory of God's Name, it multiplies every day. ||2||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਜਿ ਹੋਦੈ ਗੁਰੂ ਬਹਿ ਟਿਕਿਆ ਤਿਸੁ ਜਨ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੋਈ ॥

Whom the Guru (Angad Dev) Himself anointed as the next Guru (Amar Das), enjoys great glory.

ਤਿਸੁ ਕਉ ਜਗਤੁ ਨਿਵਿਆ ਸਭੁ ਪੈਰੀ ਪਇਆ ਜਸੁ ਵਰਤਿਆ ਲੋਈ ॥

The world bows to him in humility, and His fame spreads throughout the world.

ਤਿਸ ਕਉ ਖੰਡ ਬ੍ਰਹਮੰਡ ਨਮਸਕਾਰੁ ਕਰਹਿ ਜਿਸ ਕੈ ਮਸਤਕਿ ਹਥੁ ਧਰਿਆ ਗੁਰਿ ਪੂਰੈ ਸੇ ਪੂਰਾ ਹੋਈ ॥

Whom the perfect Guru has blessed also becomes perfect, and the beings of all the regions and galaxies salute him.

ਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ਅਪੜਿ ਕੇ ਨ ਸਕੇਈ ॥

The Guru's glory multiplies everyday and no one can measure up to Him.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਰਤੈ ਆਪਿ ਬਹਿ ਟਿਕਿਆ ਆਪੇ ਪੈਜ ਰਖੈ ਪ੍ਰਭੁ ਸੇਈ ॥੩॥

Nanak says, because the Creator Himself has anointed His devotee as the Guru; therefore, God Himself preserves his honor. ||3||

ਪਉੜੀ ॥

Pauree:

ਕਾਇਆ ਕੋਟੁ ਅਪਾਰੁ ਹੈ ਅੰਦਰਿ ਹਟਨਾਲੇ ॥

The human body is like a great fortress, with sensory organs like various shops.

ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੇ ਕਰੇ ਹਰਿ ਵਸਤੁ ਸਮਾਲੇ ॥

The person who trades here under the Guru's teachings, gathers the wealth of God's Name.

ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਵਣਜੀਐ ਹੀਰੇ ਪਰਵਾਲੇ ॥

We should acquire here the treasure of God's Name, which is invaluable like rubies and diamonds.

ਵਿਣੁ ਕਾਇਆ ਜਿ ਹੋਰ ਥੈ ਧਨੁ ਖੋਜਦੇ ਸੇ ਮੂੜ ਬੇਤਾਲੇ ॥

Those who search for this invaluable treasure of Naam anywhere other than within the body are like foolish ghosts.

ਸੇ ਉਝੜਿ ਭਰਮਿ ਭਵਾਈਅਹਿ ਜਿਉ ਝਾੜ ਮਿਰਗੁ ਭਾਲੇ ॥੧੫॥

They wander around in the wilderness of doubt, like the deer who has the musk in his naval but searches for it in the bushes. ||15||

ਸਲੋਕ ਮਃ ੪ ॥

Salok, Fourth Guru:

ਜੇ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੁ ਅਉਖਾ ਜਗ ਮਹਿ ਹੋਇਆ ॥

One who slanders the Perfect True Guru, suffers all his life in this world.

ਨਰਕ ਘੋਰੁ ਦੁਖ ਖੂਹੁ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ ॥

He is subjected to so much pain and suffering, as if he has been caught and thrown into a deep well of pain like the hell.

ਕੂਕ ਪੁਕਾਰ ਕੇ ਨ ਸੁਣੇ ਓਹੁ ਅਉਖਾ ਹੋਇ ਹੋਇ ਰੋਇਆ ॥

No one listens to his shrieks and cries; he cries out in pain and misery.

ਓਨਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਗਵਾਇਆ ਲਾਹਾ ਮੂਲੁ ਸਭੁ ਖੋਇਆ ॥

He has totally lost the merit of this world and the next; and has lost both the capital (human life) and the profit (chance to meditate on God's Name).

ਓਹੁ ਤੇਲੀ ਸੰਦਾ ਬਲਦੁ ਕਰਿ ਨਿਤ ਭਲਕੇ ਉਠਿ ਪ੍ਰਭਿ ਜੋਇਆ ॥

Each morning, under God's command he is subjected to hard labor like an oilman's ox.

ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਤਿਦੁ ਕਿਛੁ ਗੁਝਾ ਨ ਹੋਇਆ ॥

God always sees and hears everything; nothing can be concealed from Him.

ਜੈਸਾ ਬੀਜੇ ਸੇ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਇਆ ॥

As one sows so shall one reap, and one is reaping now what one sowed in past.

ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਤਿਸੁ ਸਤਿਗੁਰ ਕੇ ਚਰਣ ਧੋਇਆ ॥

One on whom God bestows mercy, perform the humble service of the True Guru.

ਗੁਰ ਸਤਿਗੁਰ ਪਿਛੈ ਤਰਿ ਗਇਆ ਜਿਉ ਲੋਹਾ ਕਾਠ ਸੰਗੋਇਆ ॥

just as a piece of iron swims across when placed on wood, similarly by following the true Guru's teachings, one swims across the worldly ocean of vices.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸੁਖੁ ਹੋਇਆ ॥੧॥

O' Nanak, meditate on God's Name again and again, because peace is obtained by meditating on God's Name. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥

Very fortunate are those bride-souls who by Guru's grace have united with God.

ਅੰਤਰ ਜੋਤਿ ਪ੍ਰਗਾਸੀਆ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ॥੨॥

O' Nanak, by merging in Naam, their inner being is illuminated with divine light. ||2||

ਪਉੜੀ ॥

Pauree:

ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ ॥

This human body, in which dwells Divine light, is a place to practice righteousness.

ਗੁਹਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ ॥

Hidden within the body are the precious divine virtues, only a rare Guru's follower finds them out.

ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੇ ਓਤਿ ਪੋਤਿ ॥

When he realizes all pervading God, then he beholds the One permeating through and through.

ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੇ ਸੁਣਿਆ ਸ੍ਰਵਣ ਸਰੋਤਿ ॥

He beholds the One, he believes in the One, and with his ears, he listens about only the One.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ ॥੧੬॥

O' Nanak, praise God's name. This will be your true service of God.||16|

ਸਲੋਕ ਮਃ ੪ ॥

Salok, Fourth Guru:

ਸਭਿ ਰਸ ਤਿਨ ਕੈ ਰਿਦੈ ਹਰਿ ਜਿਨ ਹਰਿ ਵਸਿਆ ਮਨ ਮਾਹਿ ॥

They in whose mind God dwells enjoy the tastes of all the pleasures in life.

ਹਰਿ ਦਰਗਹਿ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਨ ਕਉ ਸਭਿ ਦੇਖਣ ਜਾਹਿ ॥

Everyone longs for their vision, and they are honored in God's court.

ਜਿਨ ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕਉ ਭਉ ਕੋਈ ਨਾਹਿ ॥

Those who have lovingly meditated on the Name of the Fearless God, do not have any kind of fear.

ਹਰਿ ਉਤਮੁ ਤਿਨੀ ਸਰੇਵਿਆ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਆਹਿ ॥

Only those people have meditated on the sublime God who are so predestined.

ਤੇ ਹਰਿ ਦਰਗਹਿ ਪੈਨਾਈਅਹਿ ਜਿਨ ਹਰਿ ਵੁਠਾ ਮਨ ਮਾਹਿ ॥

Those, within whose minds God dwells, are honored in God's court.

ਓਇ ਆਪਿ ਤਰੇ ਸਭ ਕੁਟੰਬ ਸਿਉ ਤਿਨ ਪਿਛੈ ਸਭੁ ਜਗਤੁ ਛਡਾਹਿ ॥

with their family, cross over the world-ocean of vices. By inspiring others to follow their lead, they save the entire world from vices.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਮੇਲਿ ਜਨ ਤਿਨ ਵੇਖਿ ਵੇਖਿ ਹਮ ਜੀਵਾਹਿ ॥੧॥

O' God, please unite devotee Nanak with such holy devotees of Yours, so that beholding and following them, I may also obtain spiritual life.||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਸਾ ਧਰਤੀ ਭਈ ਹਰੀਆਵਲੀ ਜਿਥੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਬੈਠਾ ਆਇ ॥

Green and sanctified has become that land where my true Guru has come to sit.

ਸੇ ਜੰਤ ਭਏ ਹਰੀਆਵਲੇ ਜਿਨੀ ਮੇਰਾ ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਜਾਇ ॥

They have bloomed in happiness who have seen the sight of my true Guru.

ਧਨੁ ਧੰਨੁ ਪਿਤਾ ਧਨੁ ਧੰਨੁ ਕੁਲੁ ਧਨੁ ਧਨੁ ਸੁ ਜਨਨੀ ਜਿਨਿ ਗੁਰੂ ਜਣਿਆ ਮਾਇ ॥

O' mother, blessed is the father; blessed is the family and greatly blessed is that mother who gave birth to the Guru.

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਜਿਨਿ ਨਾਮੁ ਅਰਾਧਿਆ ਆਪਿ ਤਰਿਆ ਜਿਨੀ ਡਿਠਾ ਤਿਨਾ ਲਏ ਛਡਾਇ ॥

Blessed is the Guru, who has meditated on God's Name, he has saved himself and also helped those to cross over the worldly ocean, who associated with him.

ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲਹੁ ਦਇਆ ਕਰਿ ਜਨੁ ਨਾਨਕੁ ਧੋਵੈ ਪਾਇ ॥੨॥

O' God, please bestow mercy and unite me with the true Guru, so that devotee Nanak may wash his feet (humbly serve him).||2||

ਪਉੜੀ ॥

Pauree:

ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਅਮਰੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰਿ ਧਾਰਿਆ ॥

The true Guru is the embodiment of the eternal and immortal God, because he has enshrined God in his heart.

ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਮਾਰਿਆ ॥

The true Guru is the embodiment of the eternal God, because he has eradicated the poison of lust and anger from within.

ਜਾ ਡਿਠਾ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਾਂ ਅੰਦਰਹੁ ਮਨੁ ਸਾਧਾਰਿਆ ॥

When I saw the Perfect True Guru, my mind was comforted from within.

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦਾ ਸਦਾ ਘੁਮਿ ਵਾਰਿਆ ॥

Therefore ever and forever, I dedicate myself to the true Guru.

ਗੁਰਮੁਖਿ ਜਿਤਾ ਮਨਮੁਖਿ ਹਾਰਿਆ ॥੧੭॥

A Guru' follower wins the game of life whereas a self-willed loses it.

ਸਲੋਕ ਮਃ ੪ ॥

Salok, Fourth Guru;

ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮੇਲਿਓਨੁ ਮੁਖਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਸੀ ॥

Bestowing mercy, whom God has united with the true Guru, through the Guru's teachings he utters God's Name with love and devotion.

ਸੋ ਕਰੇ ਜਿ ਸਤਿਗੁਰ ਭਾਵਸੀ ਗੁਰੁ ਪੂਰਾ ਘਰੀ ਵਸਾਇਸੀ ॥

He does only that which pleases the true Guru, and the perfect Guru enshrines the treasure of Naam within him.

ਜਿਨ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਇਸੀ ॥

Those, within whom is the treasure of Naam, the Guru dispels all their fears.

ਜਿਨ ਰਖਣ ਕਉ ਹਰਿ ਆਪਿ ਹੋਇ ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ ਜਾਇਸੀ ॥

Those, whom God Himself protects, many other people struggle to harm them, but they all would go away after making vain efforts.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਹਰਿ ਹਲਤਿ ਪਲਤਿ ਛੇਡਾਇਸੀ ॥੧॥

O' Nanak, meditate on Naam; God shall deliver you, here and hereafter. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਗੁਰਸਿਖਾ ਕੈ ਮਨਿ ਭਾਵਦੀ ਗੁਰ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ॥

The glory of the true Guru is pleasing to the minds of Guru's disciples.

ਹਰਿ ਰਾਖਹੁ ਪੈਜ ਸਤਿਗੁਰੁ ਕੀ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥

O' God, You preserve the honor of the True Guru, which multiplies day by day.

ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਮਨਿ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ਛੁਡਾਈ ॥

In the mind of the great true Guru dwells that supreme God who saves all human beings from vices.

ਗੁਰ ਸਤਿਗੁਰ ਤਾਣੁ ਦੀਬਾਣੁ ਹਰਿ ਤਿਨਿ ਸਭ ਆਣਿ ਨਿਵਾਈ ॥

God is the Power and Support of the True Guru, and He Himself has made all human beings to bow before the true Guru.

ਜਿਨੀ ਡਿਠਾ ਮੇਰਾ ਸਤਿਗੁਰੁ ਭਾਉ ਕਰਿ ਤਿਨ ਕੇ ਸਭਿ ਪਾਪ ਗਵਾਈ ॥

Those who have seen my true Guru with love in their hearts; they have had all their sins erased.

ਹਰਿ ਦਰਗਹ ਤੇ ਮੁਖ ਉਜਲੇ ਬਹੁ ਸੇਭਾ ਪਾਈ ॥

They are honored in God's court, and enjoy great glory (in the world).

ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਜੋ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਭਾਈ ॥੨॥

Nanak begs for the most humble service of those brothers of mine, who are such great disciples of the Guru. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਉ ਆਖਿ ਸਲਾਹੀ ਸਿਫਤਿ ਸਚੁ ਸਚੁ ਸਚੇ ਕੀ ਵਡਿਆਈ ॥

I chant the Praises and Glories of the True One. True is the glorious greatness of the eternal God.

ਸਾਲਾਹੀ ਸਚੁ ਸਲਾਹ ਸਚੁ ਸਚੁ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥

The eternal God is praiseworthy and praising Him is the righteous deed. However, no one knows His worth.

ਸਚੁ ਸਚਾ ਰਸੁ ਜਿਨੀ ਚਖਿਆ ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਈ ॥

Those who have tasted the essence of the eternal God's Name, remain satiated from the worldly desires.

ਇਹੁ ਹਰਿ ਰਸੁ ਸੇਈ ਜਾਣਦੇ ਜਿਉ ਗੁੰਗੈ ਮਿਠਿਆਈ ਖਾਈ ॥

Only such persons know this taste of the elixir of God's Name, but they cannot describe it, like the mute cannot describe the taste of the sweet candy.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਮਨਿ ਵਜੀ ਵਾਧਾਈ ॥੧੮॥

They, who have meditated on God's Name through the teachings of the perfect Guru, remain in high spirits with delighted mind. ||18||

ਸਲੋਕ ਮ: ੪ ॥

Salok, Fourth Guru:

ਜਿਨਾ ਅੰਦਰਿ ਉਮਰਥਲ ਸੇਈ ਜਾਣਨਿ ਸੁਲੀਆ ॥

As only they who have a chronic ulcer within, know the sharpness of its pain,

ਹਰਿ ਜਾਣਹਿ ਸੇਈ ਬਿਰਹੁ ਹਉ ਤਿਨ ਵਿਟਹੁ ਸਦ ਘੁਮਿ ਘੋਲੀਆ ॥

similarly only the true devotees of God understand the pain of separation from their beloved God, and I dedicate myself to them forever.

ਹਰਿ ਮੇਲਹੁ ਸਜਣੁ ਪੁਰਖੁ ਮੇਰਾ ਸਿਰੁ ਤਿਨ ਵਿਟਹੁ ਤਲ ਰੋਲੀਆ ॥

O' God, unite me with such God loving person so that I may serve him with utmost humility.

ਜੇ ਸਿਖ ਗੁਰ ਕਾਰ ਕਮਾਵਹਿ ਹਉ ਗੁਲਮੁ ਤਿਨਾ ਕਾ ਰੋਲੀਆ ॥

I am a humble servant of those disciples of the Guru who follow his teachings.

ਹਰਿ ਰੰਗਿ ਚਲੁਲੈ ਜੇ ਰਤੇ ਤਿਨ ਭਿਨੀ ਹਰਿ ਰੰਗਿ ਚੋਲੀਆ ॥

They whose minds are imbued with God's love, their bodies are also imbued in the love for God.

ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਮੇਲਿ ਗੁਰ ਪਹਿ ਸਿਰੁ ਵੇਚਿਆ ਮੋਲੀਆ ॥੧॥

O' Nanak, bestowing mercy, God has united them with the Guru and they have unconditionally surrendered themselves to the Guru. ||1||

ਮ: ੪ ॥

salok, Fourth Guru:

ਅਉਗਣੀ ਭਰਿਆ ਸਰੀਰੁ ਹੈ ਕਿਉ ਸੰਤਹੁ ਨਿਰਮਲੁ ਹੋਇ ॥

O' saints, this body is full of vices: how can it be purified?

ਗੁਰਮੁਖਿ ਗੁਣ ਵੇਹਾਈਅਹਿ ਮਲੁ ਹਉਮੈ ਕਢੈ ਧੋਇ ॥

By following Guru's teachings, virtues are enshrined in the mind, and in this way one can wash out the dirt of egotism from within.

ਸਚੁ ਵਟੰਜਹਿ ਰੰਗ ਸਿਉ ਸਚੁ ਸਉਦਾ ਹੋਇ ॥

They who gather the wealth of God's Name with love realize that it lasts forever.

ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਲਾਹਾ ਹਰਿ ਭਾਵੈ ਸੋਇ ॥

They never lose this wealth of Naam, but their profit is that God seems pleasing to them.

ਨਾਨਕ ਤਿਨ ਸਚੁ ਵਟੰਜਿਆ ਜਿਨਾ ਧੁਰਿ ਲਿਖਿਆ ਪਰਾਪਤਿ ਹੋਇ ॥੨॥

O Nanak, they alone amass the true wealth of Naam, who are blessed with such preordained destiny. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਾਲਾਹੀ ਸਚੁ ਸਾਲਾਹਣਾ ਸਚੁ ਸਚਾ ਪੁਰਖੁ ਨਿਰਾਲੇ ॥

I wish to only praise that unique eternal God who is worthy of praise.

ਸਚੁ ਸੇਵੀ ਸਚੁ ਮਨਿ ਵਸੈ ਸਚੁ ਸਚਾ ਹਰਿ ਰਖਵਾਲੇ ॥

I wish to meditate on the eternal God, who is the guardian of all, so that He dwells in my mind forever.

ਸਚੁ ਸਚਾ ਜਿਨੀ ਅਰਾਧਿਆ ਸੇ ਜਾਇ ਰਲੇ ਸਚ ਨਾਲੇ ॥

Those who have truly remembered God with love, have merged with Him.

ਸਚੁ ਸਚਾ ਜਿਨੀ ਨ ਸੇਵਿਆ ਸੇ ਮਨਮੁਖ ਮੂੜ ਬੇਤਾਲੇ ॥

Those who have not meditated on God are foolish self-conceited demons.

ਓਹ ਆਲੁ ਪਤਾਲੁ ਮੁਹਹੁ ਬੋਲਦੇ ਜਿਉ ਪੀਤੈ ਮਦਿ ਮਤਵਾਲੇ ॥੧੯॥

Like intoxicated drunkards, they utter meaningless prattle.||19||

ਸਲੋਕ ਮਹਲਾ ੩ ॥

Salok, Third Guru:

ਗਉੜੀ ਰਾਗਿ ਸੁਲਖਣੀ ਜੇ ਖਸਮੈ ਚਿਤਿ ਕਰੇਇ ॥

The message of Gauree ragini (musical measure) is that a bride soul is good mannered only if she enshrines the Master-God in her mind.

ਭਾਣੈ ਚਲੈ ਸਤਿਗੁਰੂ ਕੈ ਐਸਾ ਸੀਗਾਰੂ ਕਰੇਇ ॥

Her adornment should be appropriate to conduct herself in accordance with the true Guru's will.

ਸਚਾ ਸਬਦੁ ਭਤਾਰੂ ਹੈ ਸਦਾ ਸਦਾ ਰਾਵੇਇ ॥

The divine Word is the Master-God and she should ravish (meditate on) it, forever and ever

ਜਿਉ ਉਬਲੀ ਮਜੀਠੈ ਰੰਗੁ ਗਹਗਹਾ ਤਿਉ ਸਚੇ ਨੇ ਜੀਉ ਦੇਇ ॥

As the color of the dye becomes deep on boiling, similarly when the soul-bride totally surrenders herself to the Master-God,

ਰੰਗਿ ਚਲੁਲੈ ਅਤਿ ਰਤੀ ਸਚੇ ਸਿਉ ਲਗਾ ਨੇਹੁ ॥

then she is deeply in love with God as if she is imbued with deep color of Naam.

ਕੂੜੁ ਠਗੀ ਗੁਝੀ ਨਾ ਰਹੈ ਕੂੜੁ ਮੁਲੰਮਾ ਪਲੇਟਿ ਧਰੇਹੁ ॥

Falsehood and deception doesn't remain hidden, even if covered with false coating of truth.

ਕੂੜੀ ਕਰਨਿ ਵਡਾਈਆ ਕੂੜੇ ਸਿਉ ਲਗਾ ਨੇਹੁ ॥

False is the uttering of praises by those who love falsehood.

ਨਾਨਕ ਸਚਾ ਆਪਿ ਹੈ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੧॥

O Nanak, He alone is True; and He Himself casts His Glance of Grace. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਸਤਸੰਗਤਿ ਮਹਿ ਹਰਿ ਉਸਤਤਿ ਹੈ ਸੰਗਿ ਸਾਧੂ ਮਿਲੇ ਪਿਆਰਿਆ ॥

The praises of God are sung in the holy congregation because there the saintly persons meet the Guru.

ਓਇ ਪੁਰਖ ਪ੍ਰਾਣੀ ਧੰਨਿ ਜਨ ਹਰਿ ਉਪਦੇਸੁ ਕਰਹਿ ਪਰਉਪਕਾਰਿਆ ॥

Blessed are those human beings, who preach the teachings of the Guru for the good and welfare of others.

ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵਹਿ ਹਰਿ ਨਾਮੁ ਸੁਣਾਵਹਿ ਹਰਿ ਨਾਮੇ ਜਗੁ ਨਿਸਤਾਰਿਆ ॥

By preaching they make them firmly believe in God's Name, and thus, they emancipate the world.

ਗੁਰ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੋਚੈ ਨਵ ਖੰਡ ਜਗਤਿ ਨਮਸਕਾਰਿਆ ॥

Everyone longs to see the Guru; and the entire universe bows before him.

ਤੁਧੁ ਆਪੇ ਆਪੁ ਰਖਿਆ ਸਤਿਗੁਰ ਵਿਚਿ ਗੁਰੁ ਆਪੇ ਤੁਧੁ ਸਵਾਰਿਆ ॥

O' the Creator of the true Guru, You have hidden Yourself in the Guru, and You Yourself have embellished the Guru.

ਤੂ ਆਪੇ ਪੂਜਹਿ ਪੂਜ ਕਰਾਵਹਿ ਸਤਿਗੁਰ ਕਉ ਸਿਰਜਣਹਾਰਿਆ ॥

O' Creator, You Yourself adore the True Guru; and You inspire others to worship and adore him as well.

ਕੋਈ ਵਿਛੁੜਿ ਜਾਇ ਸਤਿਗੁਰੂ ਪਾਸਹੁ ਤਿਸੁ ਕਾਲਾ ਮੁਹੁ ਜਮਿ ਮਾਰਿਆ ॥

If someone departs away from the true Guru, he is disgraced in the world and he lives under the fear of death.

ਤਿਸੁ ਅਗੈ ਪਿਛੈ ਢੇਈ ਨਾਹੀ ਗੁਰਸਿਖੀ ਮਨਿ ਵੀਚਾਰਿਆ ॥

The Guru's disciples have realized this in their minds that such a person gets no refuge here and hereafter.

ਸਤਿਗੁਰੂ ਨੇ ਮਿਲੇ ਸੇਈ ਜਨ ਉਬਰੇ ਜਿਨ ਹਿਰਦੈ ਨਾਮੁ ਸਮਾਰਿਆ ॥

Those people who meet the true Guru are saved from the world ocean of vices because they enshrine Naam in their heart.

ਜਨ ਨਾਨਕ ਕੇ ਗੁਰਸਿਖ ਪੁਤਹਰੁ ਹਰਿ ਜਪਿਅਹੁ ਹਰਿ ਨਿਸਤਾਰਿਆ ॥੨॥

Therefore, O' the Gursikh sons of devotee Nanak, meditate on God, because only God is the saviour from the worldly bonds. ||2||

ਮਹਲਾ ੩ ॥

Salok, Third Guru:

ਹਉਮੈ ਜਗਤੁ ਭੁਲਾਇਆ ਦੁਰਮਤਿ ਬਿਖਿਆ ਬਿਕਾਰ ॥

Egotism has led the world astray, misguided by evil intellect and Maya (worldly wealth), it commits evil deeds.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਨਦਰਿ ਹੋਇ ਮਨਮੁਖ ਅੰਧ ਅੰਧਿਆਰ ॥

Without the Guru's guidance the self-conceited persons remain in the darkness of ignorance, but if one meets the Guru, then he is blessed by God's grace.

ਨਾਨਕ ਆਪੇ ਮੇਲਿ ਲਏ ਜਿਸ ਨੇ ਸਬਦਿ ਲਾਏ ਪਿਆਰੁ ॥੩॥

O' Nanak, God unites the one with Himself whom, He imbues with the love of the Guru's word. ||3||

ਪਉੜੀ ॥

Pauree:

ਸਚੁ ਸਚੇ ਕੀ ਸਿਫਤਿ ਸਲਾਹ ਹੈ ਸੇ ਕਰੇ ਜਿਸੁ ਅੰਦਰੁ ਭਿਜੈ ॥

Everlasting is the praise of true God. But only he utters this praise, whose heart is imbued with the divine love.

ਜਿਨੀ ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਿਆ ਤਿਨ ਕਾ ਕੰਧੁ ਨ ਕਬਹੂ ਛਿਜੈ ॥

Those who worship God with single-minded devotion, their body is never weakened by the vices.

ਧਨੁ ਧਨੁ ਪੁਰਖ ਸਾਬਾਸਿ ਹੈ ਜਿਨ ਸਚੁ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਪਿਜੈ ॥

Blessed and worthy of praise are those, who partake the Nectar of Naam.

ਸਚੁ ਸਚਾ ਜਿਨ ਮਨਿ ਭਾਵਦਾ ਸੇ ਮਨਿ ਸਚੀ ਦਰਗਹ ਲਿਜੈ ॥

They whose minds are truly pleased with God are honored in His court.

ਧਨੁ ਧੰਨੁ ਜਨਮੁ ਸਚਿਆਰੀਆ ਮੁਖ ਉਜਲ ਸਚੁ ਕਰਿਜੈ ॥੨੦॥

Blessed and praiseworthy is the human life of those true ones, because they are honored by God in His court. ||20||

ਸਲੋਕ ਮ: ੪ ॥

Salok, Fourth Guru:

ਸਾਕਤ ਜਾਇ ਨਿਵਹਿ ਗੁਰ ਆਗੈ ਮਨਿ ਖੋਟੇ ਕੂੜਿ ਕੂੜਿਆਰੇ ॥

Even if the faithless cynics go and bow before the Guru, still their minds remain corrupt and filled with utter falsehood.

ਜਾ ਗੁਰੁ ਕਹੈ ਉਠਹੁ ਮੇਰੇ ਭਾਈ ਬਹਿ ਜਾਹਿ ਘੁਸਰਿ ਬਗੁਲਾਰੇ ॥

When the Guru asks his disciples to rise up, then these faithless cynics mingle with the disciples like cranes in the crowd.

ਗੁਰਸਿਖਾ ਅੰਦਰਿ ਸਤਿਗੁਰੁ ਵਰਤੈ ਚੁਣਿ ਕਢੇ ਲਧੇਵਾਰੇ ॥

The True Guru dwells within his disciples, therefore the Guru's disciples easily pick out and expel these faithless cynics

ਓਇ ਅਗੈ ਪਿਛੈ ਬਹਿ ਮੁਹੁ ਛਪਾਇਨਿ ਨ ਰਲਨੀ ਖੋਟੇਆਰੇ ॥

These faithless cynics hide themselves by sitting here and there, but still they are not able to blend in with the true disciple.

ਓਨਾ ਦਾ ਭਖੁ ਸੁ ਓਥੈ ਨਾਹੀ ਜਾਇ ਕੂੜੁ ਲਹਨਿ ਭੇਡਾਰੇ ॥

The food (worldly wealth and power) for the faithless cynics is not there; therefore, like sheep they go elsewhere to look for their kind of (false) food.

ਜੇ ਸਾਕਤੁ ਨਰੁ ਖਾਵਾਈਐ ਲੋਚੀਐ ਬਿਖੁ ਕਢੈ ਮੁਖਿ ਉਗਲਾਰੇ ॥

Even if we wish and try to feed them real food (engage them in chanting Naam), they still spit out poison like ill words.

ਹਰਿ ਸਾਕਤ ਸੇਤੀ ਸੰਗੁ ਨ ਕਰੀਅਹੁ ਓਇ ਮਾਰੇ ਸਿਰਜਣਹਾਰੇ ॥

O' dear saints, do not keep company with faithless cynics, because the Creator Himself has cursed them.

ਜਿਸ ਕਾ ਇਹੁ ਖੇਲੁ ਸੇਈ ਕਰਿ ਵੇਖੈ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮਾਰੇ ॥੧॥

O' Nanak, meditate on the Name of God, this world is His play. He creates it and watches over it. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰਿ ਧਾਰਿਆ ॥

The True Guru, the Primal Being, is unfathomable; who has enshrined God's Name within His heart.

ਸਤਿਗੁਰੂ ਨੇ ਅਪੜਿ ਕੋਇ ਨ ਸਕਈ ਜਿਸੁ ਵਲਿ ਸਿਰਜਣਹਾਰਿਆ ॥

No one can equal the True Guru; the Creator Himself is on His side.

ਸਤਿਗੁਰੂ ਕਾ ਖੜਗੁ ਸੰਜੋਉ ਹਰਿ ਭਗਤਿ ਹੈ ਜਿਤੁ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਵਿਡਾਰਿਆ ॥

Devotional worship of God is the sword and armor of the True Guru; with which He has overcome even the dread of death.

ਸਤਿਗੁਰੂ ਕਾ ਰਖਣਹਾਰਾ ਹਰਿ ਆਪਿ ਹੈ ਸਤਿਗੁਰੂ ਕੈ ਪਿਛੈ ਹਰਿ ਸਭਿ ਉਬਾਰਿਆ ॥

God Himself is the Protector of the True Guru, and God saves all those who follow in the footsteps of the True Guru.

ਜੇ ਮੰਦਾ ਚਿਤਵੈ ਪੂਰੇ ਸਤਿਗੁਰੂ ਕਾ ਸੇ ਆਪਿ ਉਪਾਵਣਹਾਰੈ ਮਾਰਿਆ ॥

The Creator Himself destroys the one who wishes ill of the perfect true Guru.

ਏਹ ਗਲ ਹੋਵੈ ਹਰਿ ਦਰਗਹ ਸਚੇ ਕੀ ਜਨ ਨਾਨਕ ਅਗਮੁ ਵੀਚਾਰਿਆ ॥੨॥

Nanak has reflected on this mystery and concluded that this is what happens in the court of the true God. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਚੁ ਸੁਤਿਆ ਜਿਨੀ ਅਰਾਧਿਆ ਜਾ ਉਠੇ ਤਾ ਸਚੁ ਚਵੇ ॥

Those who remember the eternal God even when they are asleep, and utter His Name when they are awake.

ਸੇ ਵਿਰਲੇ ਜੁਗ ਮਹਿ ਜਾਣੀਅਹਿ ਜੇ ਗੁਰਮੁਖਿ ਸਚੁ ਰਵੇ ॥

Rare are such persons in this world, who lovingly meditate on the eternal God by following the Guru's teachings.

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿ ਅਨਦਿਨੁ ਸਚੁ ਲਵੇ ॥

I dedicate myself to those who always chant God's Name.

ਜਿਨ ਮਨਿ ਤਨਿ ਸਚਾ ਭਾਵਦਾ ਸੇ ਸਚੀ ਦਰਗਹ ਗਵੇ ॥

They, in whose mind and body God is pleasing, arrive at the God's court.

ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਸਚੁ ਨਾਮੁ ਸਚੁ ਸਚਾ ਸਦਾ ਨਵੇ ॥੨੧॥

Nanak utters the Name of God, who is eternal and is always seen in new form. ॥21॥

ਸਲੋਕੁ ਮਃ ੪ ॥

Salok, Fourth Guru:

ਕਿਆ ਸਵਣਾ ਕਿਆ ਜਾਗਣਾ ਗੁਰਮੁਖਿ ਤੇ ਪਰਵਾਣੁ ॥

Whether asleep or awake, the Guru's followers are approved in both states.

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਪੂਰੇ ਪੁਰਖ ਪਰਧਾਨ ॥

Those who do not forget God, even for a single breath, are the perfect and distinguished persons.

ਕਰਮੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਅਨਦਿਨੁ ਲਗੈ ਧਿਆਨੁ ॥

It is only by the grace of God that we meet the true Guru, and then we are always attuned to His Name.

ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਿਲਿ ਰਹਾ ਦਰਗਹ ਪਾਈ ਮਾਨੁ ॥

I wish that I too may join their company and obtain honor in God's court.

ਸਉਦੇ ਵਾਹੁ ਵਾਹੁ ਉਚਰਹਿ ਉਠਦੇ ਭੀ ਵਾਹੁ ਕਰੇਨਿ ॥

They praise God before going to bed and while waking up.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਜਿ ਨਿਤ ਉਠਿ ਸੰਮਾਲੇਨਿ ॥੧॥

O Nanak, radiant are the faces of those, who rise up early each day and lovingly remember God. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਸਤਿਗੁਰੁ ਸੇਵੀਐ ਆਪਣਾ ਪਾਈਐ ਨਾਮੁ ਅਪਾਰੁ ॥

By following the teachings of our true Guru, we receive the infinite treasure of Naam.

ਭਉਜਲਿ ਡੁਬਦਿਆ ਕਢਿ ਲਏ ਹਰਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

The benevolent God bestows the gift of Naam, which saves the people who are drowning in the world-ocean of vices.

ਧੰਨੁ ਧੰਨੁ ਸੇ ਸਾਹ ਹੈ ਜਿ ਨਾਮਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥

Fortunate and praiseworthy are the devotees who trade in the wealth of Naam.

ਵਣਜਾਰੇ ਸਿਖ ਆਵਦੇ ਸਬਦਿ ਲਘਾਵਣਹਾਰੁ ॥

The disciples who recite Naam come to the Guru and the Guru's word carries them across the worldly-ocean of vices.

ਜਨ ਨਾਨਕ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਭਈ ਤਿਨ ਸੇਵਿਆ ਸਿਰਜਣਹਾਰੁ ॥੨॥

But O' Nanak, only those who have been blessed by His grace have lovingly meditated on the Creator-God. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਚੁ ਸਚੇ ਕੇ ਜਨ ਭਗਤ ਹਹਿ ਸਚੁ ਸਚਾ ਜਿਨੀ ਅਰਾਧਿਆ ॥

Those who truly worship and adore the eternal God, are truly the humble devotees of God.

ਜਿਨ ਗੁਰਮੁਖਿ ਖੋਜਿ ਢੰਢੇਲਿਆ ਤਿਨ ਅੰਦਰਹੁ ਹੀ ਸਚੁ ਲਾਧਿਆ ॥

Those who have searched God through the Guru's teachings, have found Him from within.

ਸਚੁ ਸਾਹਿਬੁ ਸਚੁ ਜਿਨੀ ਸੇਵਿਆ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਤਿਨੀ ਸਾਧਿਆ ॥

Those who have truly remembered God have conquered and brought under control the fear of death.

ਸਚੁ ਸਚਾ ਸਭ ਦੂ ਵਡਾ ਹੈ ਸਚੁ ਸੇਵਨਿ ਸੇ ਸਚਿ ਰਲਾਧਿਆ ॥

The eternal God is the greatest of all. They who meditate on His Name with love and devotion merge in Him.

ਸਚੁ ਸਚੇ ਨੇ ਸਾਬਾਸਿ ਹੈ ਸਚੁ ਸਚਾ ਸੇਵਿ ਫਲਾਧਿਆ ॥੨੨॥

Praiseworthy is the eternal God, they who meditate on Him with loving devotion receive the sublime fruit of union with Him. ||22||

ਸਲੋਕ ਮਃ ੪ ॥

Shalok, Fourth Guru:

ਮਨਮੁਖੁ ਪ੍ਰਾਣੀ ਮੁਗਧੁ ਹੈ ਨਾਮਹੀਣ ਭਰਮਾਇ ॥

The self-willed person is a fool, who without Naam keeps wandering around.

ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਨਾ ਟਿਕੈ ਫਿਰਿ ਫਿਰਿ ਜੁਨੀ ਪਾਇ ॥

Without the Guru's teachings, his mind does not find peace and it remains in the cycle of birth and death.

ਹਰਿ ਪ੍ਰਭੁ ਆਪਿ ਦਇਆਲ ਹੋਹਿ ਤਾਂ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ ॥

But when God Himself becomes merciful to him, he meets with the Guru.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥੧॥

O' Nanak, sing the praises of Naam; so that the pain of your entire life may come to an end. ||1||

ਮਃ ੪ ॥

salok, Fourth Guru:

ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਬਹੁ ਬਿਧਿ ਰੰਗਿ ਸੁਭਾਇ ॥

I praise my Guru in so many ways, with joyful love and affection.

ਸਤਿਗੁਰ ਸੇਤੀ ਮਨੁ ਰਤਾ ਰਖਿਆ ਬਣਤ ਬਣਾਇ ॥

My mind is imbued with the love of the True Guru; he has preserved and embellished it.

ਜਿਹਵਾ ਸਾਲਾਹਿ ਨ ਰਜਈ ਹਰਿ ਪ੍ਰੀਤਮ ਚਿਤੁ ਲਾਇ ॥

My tongue doesn't get tired of praising the Guru, and my mind doesn't get tired of attuning to the beloved God.

ਨਾਨਕ ਨਾਵੈ ਕੀ ਮਨਿ ਭੁਖ ਹੈ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ ਰਸੁ ਖਾਇ ॥੨॥

O' Nanak, my mind yearns for God's Name and it feels satiated only by partaking the elixir of His Name. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਚੁ ਸਚਾ ਕੁਦਰਤਿ ਜਾਣੀਐ ਦਿਨੁ ਰਾਤੀ ਜਿਨਿ ਬਣਾਈਆ ॥

The true God, who has created day and night is known through His creative power.

ਸੋ ਸਚੁ ਸਲਾਹੀ ਸਦਾ ਸਦਾ ਸਚੁ ਸਚੇ ਕੀਆ ਵਡਿਆਈਆ ॥

I always praise that eternal God, whose glories are everlasting.

ਸਾਲਾਹੀ ਸਚੁ ਸਲਾਹ ਸਚੁ ਸਚੁ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ॥

That praiseworthy God is eternal and so is His praise, but no one has been able to know His true worth.

ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਾ ਹਾਜਰੁ ਨਦਰੀ ਆਈਆ ॥

All the glories of God become quite apparent upon meeting the perfect true Guru.

ਸਚੁ ਗੁਰਮੁਖਿ ਜਿਨੀ ਸਲਾਹਿਆ ਤਿਨਾ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥੨੩॥

Those Guru's followers who praise the true God, all their desires for material things are eradicated. ||23||

ਸਲੋਕ ਮਃ ੪ ॥

Salok, Fourth Guru:

ਮੈ ਮਨੁ ਤਨੁ ਖੋਜਿ ਖੋਜੇਦਿਆ ਸੇ ਪ੍ਰਭੁ ਲਧਾ ਲੇੜਿ ॥

After searching my mind and body, I ultimately found that God.

ਵਿਸਟੁ ਗੁਰੂ ਮੈ ਪਾਇਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਦਿਤਾ ਜੋੜਿ ॥੧॥

It happened because I obtained the help of the intercessor Guru, who united me with God. ||1||

ਮਃ ੩ ॥

salok, Third Guru:

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥

A worshipper of worldly wealth and power is totally blind and deaf to the Guru's sight and teachings.

ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੇਲ ਘਚੇਲਾ ॥

He does not listen to the Guru's word, but likes the confusion of Maya.

ਗੁਰਮੁਖਿ ਜਾਪੈ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥

However, a Guru's follower become apparent because he keeps his mind attuned to the word of the Guru.

ਹਰਿ ਨਾਮੁ ਸੁਣਿ ਮੰਨੇ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥

Listening to God's Name, he believes in it and merges in God's Name.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਰੇ ਕਰਾਇਆ ॥

Whatever pleases God, He causes that to be done.

ਨਾਨਕ ਵਜਦਾ ਜੰਤੁ ਵਜਾਇਆ ॥੨॥

O' Nanak, a mortal is like an instrument which vibrates as it is being played upon by the player-God.||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਜੇ ਜੀਆ ਅੰਦਰਿ ਵਰਤੈ ॥

O' Creator, You know everything which occurs in the minds of the beings.

ਤੂ ਕਰਤਾ ਆਪਿ ਅਗਣਤੁ ਹੈ ਸਭੁ ਜਗੁ ਵਿਚਿ ਗਣਤੈ ॥

O' Creator, You Yourself are above any kind of accounting, yet all others in the world are doing some counting and worrying about one thing or the other.

ਸਭੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤਦਾ ਸਭ ਤੇਰੀ ਬਣਤੈ ॥

Everything happens according to Your Will, because all is Your creation.

ਤੂ ਘਟਿ ਘਟਿ ਇਕੁ ਵਰਤਦਾ ਸਚੁ ਸਾਹਿਬ ਚਲਤੈ ॥

O' true Master, such is Your wondrous play that even though You are only one, yet You pervade each and every heart.

ਸਤਿਗੁਰ ਨੇ ਮਿਲੇ ਸੁ ਹਰਿ ਮਿਲੇ ਨਾਹੀ ਕਿਸੈ ਪਰਤੈ ॥੨੪॥

The one who meets the True Guru, unites with God and no one can turn him away. ||24||

ਸਲੋਕੁ ਮਃ ੪ ॥

Salok, Fourth Guru:

ਇਹੁ ਮਨੁਆ ਦ੍ਰਿੜੁ ਕਰਿ ਰਖੀਐ ਗੁਰਮੁਖਿ ਲਾਈਐ ਚਿਤੁ ॥

If through the Guru's teaching, we focus our mind on God and keep it steady and stable from running after worldly wealth.

ਕਿਉ ਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ ਬਹਦਿਆ ਉਠਦਿਆ ਨਿਤ ॥

And if we do not forsake Him even for an instant while doing our daily routines.

ਮਰਣ ਜੀਵਣ ਕੀ ਚਿੰਤਾ ਗਈ ਇਹੁ ਜੀਅੜਾ ਹਰਿ ਪ੍ਰਭ ਵਸਿ ॥

The soul comes under God's control as if one has totally surrendered to God, and then all the worries regarding birth and death ends.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਜਨ ਨਾਨਕ ਨਾਮੁ ਬਖਸਿ ॥੧॥

Nanak says, O' God, save me as it pleases You and bless me with Naam. ||1||.

ਮਃ ੩ ॥

Salok, Third Guru:

ਮਨਮੁਖੁ ਅਹੰਕਾਰੀ ਮਹਲੁ ਨ ਜਾਣੈ ਖਿਨੁ ਆਗੈ ਖਿਨੁ ਪੀਛੈ ॥

The egotistical, self-willed does not know the way to the Guru's congregation; one moment he moves forward and next recedes away from the Guru.

ਸਦਾ ਬੁਲਾਈਐ ਮਹਲਿ ਨ ਆਵੈ ਕਿਉ ਕਰਿ ਦਰਗਹ ਸੀਝੈ ॥

In spite of being always invited, he does not come to the holy congregation. How shall he be accepted in God's court?

ਸਤਿਗੁਰ ਕਾ ਮਹਲੁ ਵਿਰਲਾ ਜਾਣੈ ਸਦਾ ਰਹੈ ਕਰ ਜੋੜਿ ॥

Only a very rare person, who always remains very humble and ready to follow the Guru's teachings, knows the worth of the holy congregation.

ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਮੇਰਾ ਨਾਨਕ ਲਏ ਬਹੋੜਿ ॥੨॥

O' Nanak, the one on whom my God bestows His grace, He brings back such a person to the right path towards the Guru. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨੇ ॥

Fruitful and rewarding is that service, which is pleasing to the Guru's Mind.

ਜਾ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ ॥

When the Guru's mind is pleased all our sins and evil deeds are destroyed.

ਉਪਦੇਸੁ ਜਿ ਦਿਤਾ ਸਤਿਗੁਰੂ ਸੇ ਸੁਣਿਆ ਸਿਖੀ ਕੰਨੇ ॥

The Sikhs (disciples) carefully listen to the teachings imparted by the True Guru.

ਜਿਨ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਚੜੀ ਚਵਗਣਿ ਵੰਨੇ ॥

Those who have accepted the true Guru's Will, their glory multiplied many times.

ਇਹ ਚਾਲ ਨਿਰਾਲੀ ਗੁਰਮੁਖੀ ਗੁਰ ਦੀਖਿਆ ਸੁਣਿ ਮਨੁ ਭਿੰਨੇ ॥੨੫॥

This lifestyle of the Guru's followers is unique, that by listening to the Guru's teachings, their mind becomes imbued with the love of God. ||25||

ਸਲੋਕੁ ਮਃ ੩ ॥

Salok, Third Guru:

ਜਿਨਿ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤਿਸੁ ਠਉਰ ਨ ਠਾਉ ॥

He who has slandered his Guru, has no place of shelter anywhere.

ਹਲਤੁ ਪਲਤੁ ਦੇਵੈ ਗਏ ਦਰਗਹ ਨਾਹੀ ਥਾਉ ॥

He has lost both this world and the next, and has no place in God's court.

ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਫਿਰਿ ਸਤਿਗੁਰ ਲਗਹਿ ਪਾਇ ॥

He doesn't get another opportunity to reaffirm his faith to the true Guru.

ਸਤਿਗੁਰ ਕੀ ਗਣਤੈ ਘੁਸੀਐ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਇ ॥

If one misses out on being counted as the Guru's true follower, then he passes his entire life in sorrows.

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨਿਰਵੈਰੁ ਹੈ ਆਪੇ ਲਏ ਜਿਸੁ ਲਾਇ ॥

The True Guru has no enmity with anyone and he unites with himself whoever he wants.

ਨਾਨਕ ਦਰਸਨੁ ਜਿਨਾ ਵੇਖਾਲਿਓਨੁ ਤਿਨਾ ਦਰਗਹ ਲਏ ਛਡਾਇ ॥੧॥

O' Nanak, whom the Guru makes realize God, he gets him liberated in God's court.||1||

ਮਃ ੩ ॥

salok, Third Guru:

ਮਨਮੁਖੁ ਅਗਿਆਨੁ ਦੁਰਮਤਿ ਅਹੰਕਾਰੀ ॥

The self-willed person is ignorant, evil-minded and egotistical.

ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਜੁਐ ਮਤਿ ਹਾਰੀ ॥

He is filled with anger within, and he loses his intellect in the game of life.

ਕੂੜੁ ਕੁਸਤੁ ਓਹੁ ਪਾਪ ਕਮਾਵੈ ॥

He always indulges in falsehood, deceit and sin.

ਕਿਆ ਓਹੁ ਸੁਣੈ ਕਿਆ ਆਖਿ ਸੁਣਾਵੈ ॥

What can he listen, and what can he tell others?

ਅੰਨਾ ਬੇਲਾ ਖੁਇ ਉਝੜਿ ਪਾਇ ॥

He is blind to the sight of the Guru and deaf to any righteous advice, and therefore keeps wandering in the wilderness of worldly attachments.

ਮਨਮੁਖੁ ਅੰਧਾ ਆਵੈ ਜਾਇ ॥

The self-willed spiritually blind, keeps suffering in the cycles of birth and death.

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਥਾਇ ਨ ਪਾਇ ॥

without meeting the True Guru, he finds no place in God's court.

ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ ॥੨॥

O' Nanak, he acts according to his preordained destiny. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਨ ਕੇ ਚਿਤ ਕਠੋਰ ਹਹਿ ਸੇ ਬਹਹਿ ਨ ਸਤਿਗੁਰ ਪਾਸਿ ॥

Those who are cruel hearted, they do not sit in the company of the True Guru.

ਓਥੈ ਸਚੁ ਵਰਤਦਾ ਕੂੜਿਆਰਾ ਚਿਤ ਉਦਾਸਿ ॥

All truth prevails in the holy congregation which makes the liars sad.

ਓਇ ਵਲੁ ਛਲੁ ਕਰਿ ਝਤਿ ਕਢਦੇ ਫਿਰਿ ਜਾਇ ਬਹਹਿ ਕੂੜਿਆਰਾ ਪਾਸਿ ॥

By hook or by crook, they pass their time, and then they go back to sit with the false ones again.

ਵਿਚਿ ਸਚੇ ਕੂੜੁ ਨ ਗਡਈ ਮਨਿ ਵੇਖਹੁ ਕੇ ਨਿਰਜਾਸਿ ॥

O people, check it out and see, falsehood does not mix with the Truth;

ਕੂੜਿਆਰ ਕੂੜਿਆਰੀ ਜਾਇ ਰਲੇ ਸਚਿਆਰ ਸਿਖ ਬੈਠੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥੨੬॥

The false ones go and mix with their false fellows and the truthful disciples sit in the congregation of the true Guru.||26||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਰਹਦੇ ਖੁਹਦੇ ਨਿੰਦਕ ਮਾਰਿਅਨੁ ਕਰਿ ਆਪੇ ਆਹਰੁ ॥

God Himself destroyed the slanderers and the evil doers.

ਸੰਤ ਸਹਾਈ ਨਾਨਕਾ ਵਰਤੈ ਸਭ ਜਾਹਰੁ ॥੧॥

O' Nanak, God, the eternal supporter of the saints is pervading everywhere and all His deeds are apparent everywhere. ||1||

ਮਃ ੫ ॥

salok, Fifth Guru:

ਮੁੰਢਹੁ ਭੁਲੇ ਮੁੰਢ ਤੇ ਕਿਥੈ ਪਾਇਨਿ ਹਥੁ ॥

Those who went astray from God from the very beginning, where are they going to find refuge?

ਤਿੰਨੈ ਮਾਰੇ ਨਾਨਕਾ ਜਿ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥੨॥

O' Nanak, they are struck down by God, the Cause of causes. ||2||

ਪਉੜੀ ੫ ॥

Pauree, Fifth Guru:

ਲੈ ਫਾਰੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ ॥

God knows those persons who move around in the night with noose in their hands to strangle their victims.

ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ ॥

Concealed in their hiding places, they look at others' women with evil intentions.

ਸੰਨੀ ਦੇਨ੍ਹਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ ॥

They break into well-protected places, and enjoy alcohol, deeming it sweet.

ਕਰਮੀ ਆਪੇ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ ॥

Ultimately they regret as per their own deeds.

ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ॥੨੭॥

Azraa-eel, the Angel of Death, severely punishes them like crushing sesame seeds in the oil-press.

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਸੇਵਕ ਸਚੇ ਸਾਹ ਕੇ ਸੇਈ ਪਰਵਾਣੁ ॥

Only the servants of the true God are acceptable in God's court.

ਦੂਜਾ ਸੇਵਨਿ ਨਾਨਕਾ ਸੇ ਪਚਿ ਪਚਿ ਮੁਏ ਅਜਾਣ ॥੧॥

O' Nanak, the ignorant who worship someone other than God, die being wasted in useless pursuits. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਪ੍ਰਭ ਮੇਟਣਾ ਨ ਜਾਇ ॥

O' God, what has been preordained based on past deeds cannot be erased.

ਰਾਮ ਨਾਮੁ ਧਨੁ ਵਖਰੇ ਨਾਨਕ ਸਦਾ ਧਿਆਇ ॥੨॥

But O' Nanak, always meditate and collect the wealth of God's Name which can eradicate the account of past deeds.

ਪਉੜੀ ੫ ॥

Pauree, Fifth Guru:

ਨਾਰਾਇਣਿ ਲਇਆ ਨਾਨੂੰਗੜਾ ਪੈਰ ਕਿਥੈ ਰਖੈ ॥

The one whom God has kicked away (forsaken), has no place in the world.

ਕਰਦਾ ਪਾਪ ਅਮਿਤਿਆ ਨਿਤ ਵਿਸੇ ਚਖੈ ॥

Everyday he commits countless sins, and consumes the poison of vices.

ਨਿੰਦਾ ਕਰਦਾ ਪਚਿ ਮੁਆ ਵਿਚਿ ਦੇਹੀ ਭਖੈ ॥

Slandering others, he burns in anger and wastes away his entire life.

ਸਚੈ ਸਾਹਿਬ ਮਾਰਿਆ ਕਉਣੁ ਤਿਸ ਨੇ ਰਖੈ ॥

Who can protect the one whom the true Master has struck down?

ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜੇ ਪੁਰਖੁ ਅਲਖੈ ॥੨੮॥

O' Nanak, to escape from vices, seek the refuge of the incomprehensible God.
||28||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੇ ਅਕਿਰਤਘਣਾ ਕਾ ਥਾਨੁ ॥

The ungrateful wretches live all their life in extreme sorrows, as if they are living in the most horrible hell.

ਤਿਨਿ ਪ੍ਰਭਿ ਮਾਰੇ ਨਾਨਕਾ ਹੋਇ ਹੋਇ ਮੁਏ ਹਰਾਮੁ ॥੧॥

O' Nanak, they are struck down by God, and they die a miserable death. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਅਵਖਧ ਸਭੇ ਕੀਤਿਅਨੁ ਨਿੰਦਕ ਕਾ ਦਾਰੂ ਨਾਹਿ ॥

There are remedies for all ailments, but none to cure the slanderer.

ਆਪਿ ਭੁਲਾਏ ਨਾਨਕਾ ਪਚਿ ਪਚਿ ਜੇਨੀ ਪਾਹਿ ॥੨॥

O' Nanak, those who forsake God (because of their previous deeds) are cast into the rounds of birth and death.

ਪਉੜੀ ੫ ॥

Pauree, Fifth Guru:

ਤੁਸਿ ਦਿਤਾ ਪੂਰੈ ਸਤਿਗੁਰੂ ਹਰਿ ਧਨੁ ਸਚੁ ਅਖੁਟੁ ॥

By His Pleasure, those whom the true Guru has blessed with the inexhaustible treasure of God's Name,

ਸਭਿ ਅੰਦੇਸੇ ਮਿਟਿ ਗਏ ਜਮ ਕਾ ਭਉ ਛੁਟੁ ॥

all their doubts and worries are dispelled along with the fear of death.

ਕਾਮ ਕ੍ਰੋਧ ਬੁਰਿਆਈਆਂ ਸੰਗਿ ਸਾਧੂ ਤੁਟੁ ॥

Lust, anger and all other sins are eliminated in the holy congregation.

ਵਿਣੁ ਸਚੇ ਦੂਜਾ ਸੇਵਦੇ ਹੁਇ ਮਰਸਨਿ ਬੁਟੁ ॥

Those who worship another, instead of God, die like a helpless newly born bird.

ਨਾਨਕ ਕਉ ਗੁਰਿ ਬਖਸਿਆ ਨਾਮੈ ਸੰਗਿ ਜੁਟੁ ॥੨੯॥

O' Nanak, the one who has been blessed by God is attuned to Naam through the Guru. ||29||

ਸਲੋਕ ਮ: ੪ ॥

Salok, Fourth Guru:

ਤਪਾ ਨ ਹੋਵੈ ਅੰਦ੍ਰੁ ਲੋਭੀ ਨਿਤ ਮਾਇਆ ਨੋ ਫਿਰੈ ਜਜਮਾਲਿਆ ॥

One who is completely greedy and is always looking for wealth, cannot be considered to be a true ascetic.

ਅਗੋ ਦੇ ਸਦਿਆ ਸਤੈ ਦੀ ਭਿਖਿਆ ਲਏ ਨਾਹੀ ਪਿਛੇ ਦੇ ਪਛੁਤਾਇ ਕੈ ਆਣਿ ਤਪੈ ਪੁਤੁ ਵਿਚਿ ਬਹਾਲਿਆ ॥

This ascetic when invited first, wouldn't come to accept the alms being given with due honor. But later repenting over the missed opportunity for a rich bounty, he stealthily brings his son and makes him sit among the guests.

ਪੰਚ ਲੋਗ ਸਭਿ ਹਸਣ ਲਗੇ ਤਪਾ ਲੋਭਿ ਲਹਰਿ ਹੈ ਗਾਲਿਆ ॥

The village elders begin to laugh saying that the waves of greed have destroyed this ascetic.

ਜਿਥੈ ਥੋੜਾ ਧਨੁ ਵੇਖੈ ਤਿਥੈ ਤਪਾ ਭਿਟੈ ਨਾਹੀ ਧਨਿ ਬਹੁਤੈ ਡਿਠੈ ਤਪੈ ਧਰਮੁ ਹਾਰਿਆ ॥

Where this ascetic expects only a small donation, there he doesn't set his foot, but where he expects a rich reward, he forsakes all his ethics.

ਭਾਈ ਏਹੁ ਤਪਾ ਨ ਹੋਵੀ ਬਗੁਲਾ ਹੈ ਬਹਿ ਸਾਧ ਜਨਾ ਵੀਚਾਰਿਆ ॥

O' brother, sitting together the saintly persons have deliberated that such a person is not an ascetic, but a hypocrite like a stork.

ਸਤ ਪੁਰਖ ਕੀ ਤਪਾ ਨਿੰਦਾ ਕਰੈ ਸੰਸਾਰੈ ਕੀ ਉਸਤਤੀ ਵਿਚਿ ਹੋਵੈ ਏਤੁ ਦੇਖੈ ਤਪਾ ਦਯਿ ਮਾਰਿਆ ॥

The so called ascetic slanders the Guru, and praises the worldly people. Because of such a misdeed, he gets spiritually depleted.

ਮਹਾ ਪੁਰਖਾਂ ਕੀ ਨਿੰਦਾ ਕਾ ਵੇਖੁ ਜਿ ਤਪੇ ਨੋ ਫਲੁ ਲਗਾ ਸਭੁ ਗਇਆ ਤਪੇ ਕਾ ਘਾਲਿਆ ॥

Look at the consequences, the so called ascetic suffered for slandering the pious persons; all the hard effort done by him went to waste.

ਬਾਹਰਿ ਬਹੈ ਪੰਚਾ ਵਿਚਿ ਤਪਾ ਸਦਾਏ ॥

Sitting outside among the elders, he makes himself known as an ascetic,

ਅੰਦਰਿ ਬਰੈ ਤਪਾ ਪਾਪ ਕਮਾਏ ॥

and sitting inside, the ascetic commits sin.

ਹਰਿ ਅੰਦਰਲਾ ਪਾਪੁ ਪੰਚਾ ਨੇ ਉਘਾ ਕਰਿ ਵੇਖਾਲਿਆ ॥

God has exposed the ascetic's secret sin to the village elders.

**ਧਰਮ ਰਾਇ ਜਮਕੰਕਰਾ ਨੇ ਆਖਿ ਛਡਿਆ ਏਸੁ ਤਪੇ ਨੇ ਤਿਥੈ ਖੜਿ ਪਾਇਹੁ ਜਿਥੈ ਮਹਾ ਮਹਾਂ
ਹਤਿਆਰਿਆ ॥**

The Righteous Judge ordered the Messenger of Death to take him and put him with the worst of the worst murderers.

ਫਿਰਿ ਏਸੁ ਤਪੇ ਦੈ ਮੁਹਿ ਕੋਈ ਲਗਹੁ ਨਾਹੀ ਏਹੁ ਸਤਿਗੁਰਿ ਹੈ ਫਿਟਕਾਰਿਆ ॥

Even there no one is to talk to this ascetic, for he is cursed by the true Guru.

ਹਰਿ ਕੈ ਦਰਿ ਵਰਤਿਆ ਸੁ ਨਾਨਕਿ ਆਖਿ ਸੁਣਾਇਆ ॥

Nanak speaks and reveals what has taken place in God's court.

ਸੇ ਬੁਝੈ ਜੁ ਦਯਿ ਸਵਾਰਿਆ ॥੧॥

That person alone understands it, whom God has adorned with this intellect.
||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਹਰਿ ਭਗਤਾਂ ਹਰਿ ਆਰਾਧਿਆ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥

God's devotees lovingly meditate on God, and sing His praises.

ਹਰਿ ਕੀਰਤਨੁ ਭਗਤ ਨਿਤ ਗਾਂਵਦੇ ਹਰਿ ਨਾਮੁ ਸੁਖਦਾਈ ॥

God's devotees continually sing the hymns of His Praises, God's Name is the bestower of peace .

ਹਰਿ ਭਗਤਾਂ ਨੇ ਨਿਤ ਨਾਵੈ ਦੀ ਵਡਿਆਈ ਬਖਸੀਅਨੁ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥

God always bestows upon His devotees the glory of Naam, which multiplies day by day.

ਹਰਿ ਭਗਤਾਂ ਨੇ ਥਿਰੁ ਘਰੀ ਬਹਾਲਿਅਨੁ ਅਪਣੀ ਪੈਜ ਰਖਾਈ ॥

God has saved the honor of His own tradition by providing to His devotees the stability of mind against wandering after Maya.

ਨਿੰਦਕਾਂ ਪਾਸਹੁ ਹਰਿ ਲੇਖਾ ਮੰਗਸੀ ਬਹੁ ਦੇਇ ਸਜਾਈ ॥

God asks the slanderers for their accounts, and He punishes them severely.

ਜੇਹਾ ਨਿੰਦਕ ਅਪਣੈ ਜੀਇ ਕਮਾਵਦੇ ਤੇਹੋ ਫਲੁ ਪਾਈ ॥

As the slanderers think of acting in their minds, so is the punishment they obtain.

ਅੰਦਰਿ ਕਮਾਣਾ ਸਰਪਰ ਉਘੜੈ ਭਾਵੈ ਕੇਈ ਬਹਿ ਧਰਤੀ ਵਿਚਿ ਕਮਾਈ ॥

Anything done behind closed doors and conspiracy hatched even under ground, gets exposed for sure.

ਜਨ ਨਾਨਕੁ ਦੇਖਿ ਵਿਗਸਿਆ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥੨॥

Nanak is delighted beholding the glory of God.||2||

ਪਉੜੀ ਮਃ ੫ ॥

Pauree, Fifth Guru:

ਭਗਤ ਜਨਾਂ ਕਾ ਰਾਖਾ ਹਰਿ ਆਪਿ ਹੈ ਕਿਆ ਪਾਪੀ ਕਰੀਐ ॥

God Himself is the Protector of His devotees; what harm can a sinner do to them?

ਗੁਮਾਨੁ ਕਰਹਿ ਮੂੜ ਗੁਮਾਨੀਆ ਵਿਸੁ ਖਾਧੀ ਮਰੀਐ ॥

The egotistical fools indulge in arrogance and get consumed in its poison.

ਆਇ ਲਗੇ ਨੀ ਦਿਹ ਥੋੜੜੇ ਜਿਉ ਪਕਾ ਖੇਤੁ ਲੁਣੀਐ ॥

Just as the ripe crop must be harvested soon, similarly their days are numbered, and they must die soon.

ਜੇਹੇ ਕਰਮ ਕਮਾਵਦੇ ਤੇਵੇਹੇ ਭਣੀਐ ॥

As are their deeds, so are they known.

ਜਨ ਨਾਨਕ ਕਾ ਖਸਮੁ ਵਡਾ ਹੈ ਸਭਨਾ ਦਾ ਧਣੀਐ ॥੩੦॥

Great is the Master of Nanak, who is the Master of all.||30||

ਸਲੋਕ ਮਃ ੪ ॥

Salok, Fourth Guru:

ਮਨਮੁਖ ਮੂਲਹੁ ਭੁਲਿਆ ਵਿਚਿ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ॥

The self-willed persons have gone astray from their very root (Almighty God), because of their greed and ego.

ਝਗੜਾ ਕਰਦਿਆ ਅਨਦਿਨੁ ਗੁਦਰੈ ਸਬਦਿ ਨ ਕਰਹਿ ਵੀਚਾਰੁ ॥

Their every day passes in strife, and they do not reflect on the Guru's word.

ਸੁਧਿ ਮਤਿ ਕਰਤੈ ਸਭ ਹਿਰਿ ਲਈ ਬੋਲਨਿ ਸਭੁ ਵਿਕਾਰੁ ॥

The Creator has taken away all their understanding and intellect; and now whatever they say is all evil.

ਦਿਤੈ ਕਿਤੈ ਨ ਸੰਤੋਖੀਅਹਿ ਅੰਤਰਿ ਤਿਸਨਾ ਬਹੁ ਅਗਿਆਨੁ ਅੰਧਾਰੁ ॥

They are never contented on receiving anything, because within them is the desire for Maya (worldly riches) and immense darkness of ignorance.

ਨਾਨਕ ਮਨਮੁਖਾ ਨਾਲੇ ਤੁਟੀ ਭਲੀ ਜਿਨ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰੁ ॥੧॥

O Nanak, it is better to break away from the self-willed persons, who are attached to and are in love with Maya. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਜਿਨਾ ਅੰਦਰਿ ਦੂਜਾ ਭਾਉ ਹੈ ਤਿਨਾ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥

Those who are filled with the love of duality, do not love the Guru's follower.

ਓਹੁ ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਸੁਖਨੈ ਸੁਖੁ ਨ ਕੋਇ ॥

They do not find peace even in dream, and keep wandering in the cycles of birth and death.

ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਉਚਰੈ ਕੂੜਿ ਲਗਿਆ ਕੂੜੁ ਹੋਇ ॥

Such persons practice falsehood, utter falsehood, and being attached to falsehood, become false.

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਦੁਖਿ ਬਿਨਸੈ ਦੁਖੁ ਹੋਇ ॥

The love of Maya is all a source of suffering, therefore they keep wailing about the suffering and perish in the misery.

ਨਾਨਕ ਧਾਤੁ ਲਿਵੈ ਜੋੜੁ ਨ ਆਵਈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

O Nanak, even if everyone wishes, there cannot be union between Maya and love for God.

ਜਿਨ ਕਉ ਪੋਤੈ ਪੁੰਨੁ ਪਇਆ ਤਿਨਾ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਹੋਇ ॥੨॥

They, in the treasure of whose heart is the virtue of past good deeds, receive true peace by following the Guru's word. ||2||

ਪਉੜੀ ਮਃ ੫ ॥

Pauree, Fifth Guru:

ਨਾਨਕ ਵੀਚਾਰਹਿ ਸੰਤ ਮੁਨਿ ਜਨਾਂ ਚਾਰਿ ਵੇਦ ਕਹੰਦੇ ॥

O' Nanak, the Saints and the silent sages think and the four Vedas proclaim,

ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ ॥

that whatever God's devotees utter, comes to pass.

ਪਰਗਟ ਪਾਹਾਰੈ ਜਾਪਦੇ ਸਭਿ ਲੋਕ ਸੁਣੰਦੇ ॥

The devotees become known in the entire world and all people hear of their glory.

ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੁਗਧ ਨਰ ਸੰਤ ਨਾਲਿ ਖਹੰਦੇ ॥

The foolish people, who fight with the Saints, find no peace.

ਓਇ ਲੋਚਨਿ ਓਨਾ ਗੁਣਾ ਨੇ ਓਇ ਅਹੰਕਾਰਿ ਸੜੰਦੇ ॥

The slanderers suffer in their ego but crave for the virtues of the devotees.

ਓਇ ਵੇਚਾਰੇ ਕਿਆ ਕਰਹਿ ਜਾਂ ਭਾਗ ਧੁਰਿ ਮੰਦੇ ॥

What can these wretched slanderer do? Their evil destiny was preordained.

ਜੇ ਮਾਰੇ ਤਿਨਿ ਪਾਰਬ੍ਰਹਮਿ ਸੇ ਕਿਸੈ ਨ ਸੰਦੇ ॥

Those who are accursed by the Almighty God are not loyal to anyone.

ਵੈਰੁ ਕਰਨਿ ਨਿਰਵੈਰ ਨਾਲਿ ਧਰਮਿ ਨਿਆਇ ਪਚੰਦੇ ॥

They who bear enmity towards those who have no enmity are wasted away according to the righteous justice of God.

ਜੇ ਜੇ ਸੰਤਿ ਸਰਾਪਿਆ ਸੇ ਫਿਰਹਿ ਭਵੰਦੇ ॥

Those who are cursed by the saints wander around in the cycle of birth and death.

ਪੇਡੁ ਮੁੰਢਾਹੂ ਕਟਿਆ ਤਿਸੁ ਡਾਲ ਸੁਕੰਦੇ ॥੩੧॥

Such a person spiritually withers away like a tree which is cut from the root.
|31|

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਗੁਰ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ ॥

O' Nanak, the Guru has firmly enshrined in my mind the Name of that God, who has the power to create and destroy anything.

ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਹਿ ਮਿਤ੍ਰੁ ਤੂ ਦੁਖੁ ਸਬਾਇਆ ਲਥੁ ॥੧॥

O' my friend, if you also remember that God at all times, then all your suffering would go away. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਖੁਧਿਆਵੰਤੁ ਨ ਜਾਣਈ ਲਾਜ ਕੁਲਾਜ ਕੁਬੇਲੁ ॥

Just as a hungry person only cares for food, but does not care about his honor, dishonor or harsh words and keeps on begging for food,

ਨਾਨਕੁ ਮਾਂਗੈ ਨਾਮੁ ਹਰਿ ਕਰਿ ਕਿਰਪਾ ਸੰਜੋਗੁ ॥੨॥

similarly O' God, Nanak begs for Your Name; please bestow mercy and bless me with Your union. ||2||

ਪਉੜੀ ॥

Pauree:

ਜੇਵੇਹੇ ਕਰਮ ਕਮਾਵਦਾ ਤੇਵੇਹੇ ਫਲਤੇ ॥

One is rewarded according to the type of deeds one does.

ਚਬੇ ਤਤਾ ਲੋਹ ਸਾਰੁ ਵਿਚਿ ਸੰਘੈ ਪਲਤੇ ॥

(For example), if someone chews on red-hot iron, his throat will be burned.

ਘਤਿ ਗਲਾਵਾਂ ਚਾਲਿਆ ਤਿਨਿ ਦੂਤਿ ਅਮਲ ਤੇ ॥

putting a halter around the neck of evildoer, the demon of death takes him away.

ਕਾਈ ਆਸ ਨ ਪੁੰਨੀਆ ਨਿਤ ਪਰ ਮਲੁ ਹਿਰਤੇ ॥

Always collecting the filth of slandering others, none of his desires is fulfilled.

ਕੀਆ ਨ ਜਾਣੈ ਅਕਿਰਤਘਣ ਵਿਚਿ ਜੇਨੀ ਫਿਰਤੇ ॥

The ungrateful wretch does not appreciate God for granting him the human-life, and keeps wandering in the cycles of birth and death.

ਸਭੇ ਧਿਰਾਂ ਨਿਖੁਟੀਅਸੁ ਹਿਰਿ ਲਈਅਸੁ ਧਰ ਤੇ ॥

When he loses all his support, then God takes him away from this world.

ਵਿਝਣ ਕਲਹ ਨ ਦੇਵਦਾ ਤਾਂ ਲਇਆ ਕਰਤੇ ॥

When he does not let the strife end, then the Creator takes him out.

ਜੋ ਜੋ ਕਰਤੇ ਅਹੰਮੇਉ ਝੜਿ ਧਰਤੀ ਪੜਤੇ ॥੩੨॥

Those who indulge in egotism, crumble and fall to the ground.||32||

ਸਲੋਕ ਮਃ ੩ ॥

Salok, Third Guru:

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬਿਬੇਕ ਬੁਧਿ ਹੋਇ ॥

A Guru's follower is blessed with spiritual wisdom and a discerning intellect.

ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਿਰਦੈ ਹਾਰੁ ਪਰੋਇ ॥

He sings the Praises of God, and enshrines His virtues in his heart.

ਪਵਿਤੁ ਪਾਵਨੁ ਪਰਮ ਬੀਚਾਰੀ ॥

His conduct is the purest of the pure, and he is the most thoughtful person.

ਜਿ ਓਸੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੀ ॥

Whoever associates with him, he helps that person to cross over the worldly-ocean of vices.

ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਬਾਸਨਾ ਸਮਾਣੀ ॥

The fragrance of God's Name permeates deep within his heart.

ਹਰਿ ਦਰਿ ਸੇਭਾ ਮਹਾ ਉਤਮ ਬਾਣੀ ॥

He is honored in the Court of God, and his words are the most sublime.

ਜਿ ਪੁਰਖੁ ਸੁਣੈ ਸੁ ਹੋਇ ਨਿਹਾਲੁ ॥

Whoever listens to his words is exceedingly delighted.

ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਪਾਇਆ ਨਾਮੁ ਧਨੁ ਮਾਲੁ ॥੧॥

O' Nanak, meeting the true Guru, he has received the treasure of God's Name. ||1||

ਮਃ ੪ ॥

Salok, Fourth Guru:

ਸਤਿਗੁਰ ਕੇ ਜੀਅ ਕੀ ਸਾਰ ਨ ਜਾਪੈ ਕਿ ਪੂਰੈ ਸਤਿਗੁਰ ਭਾਵੈ ॥

No one can know the secret of the true Guru's heart, or what the perfect true Guru likes.

ਗੁਰਸਿਖਾਂ ਅੰਦਰਿ ਸਤਿਗੁਰੁ ਵਰਤੈ ਜੇ ਸਿਖਾਂ ਨੇ ਲੇਚੈ ਸੇ ਗੁਰ ਖੁਸੀ ਆਵੈ ॥

The true Guru dwells in the hearts of his disciples. Therefore, he who yearns to serve them earns the pleasure of the Guru.

ਸਤਿਗੁਰੁ ਆਖੈ ਸੁ ਕਾਰ ਕਮਾਵਨਿ ਸੁ ਜਪੁ ਕਮਾਵਹਿ ਗੁਰਸਿਖਾਂ ਕੀ ਘਾਲ ਸਚਾ ਥਾਇ ਪਾਵੈ ॥

The eternal God approves the efforts of the Guru's disciples, because they follow the Guru's teachings and lovingly meditate on Naam.

ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਹੁਕਮੈ ਜਿ ਗੁਰਸਿਖਾਂ ਪਾਸਹੁ ਕੰਮੁ ਕਰਾਇਆ ਲੇੜੇ ਤਿਸੁ ਗੁਰਸਿਖੁ ਫਿਰਿ ਨੇੜਿ ਨ ਆਵੈ ॥

If anyone makes the Guru's disciples do some chore which are against the Guru's teachings, then no disciple of the Guru comes near that person.

ਗੁਰ ਸਤਿਗੁਰ ਅਗੈ ਕੇ ਜੀਉ ਲਾਇ ਘਾਲੈ ਤਿਸੁ ਅਗੈ ਗੁਰਸਿਖੁ ਕਾਰ ਕਮਾਵੈ ॥

One who diligently serves and follows the true Guru's teachings, the Guru's disciple does what that person asks him to do.

ਜਿ ਠਗੀ ਆਵੈ ਠਗੀ ਉਠਿ ਜਾਇ ਤਿਸੁ ਨੇੜੈ ਗੁਰਸਿਖੁ ਮੂਲਿ ਨ ਆਵੈ ॥

The Guru's disciple does not come near a person who has deceit in his mind.

ਬ੍ਰਹਮੁ ਬੀਚਾਰੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥

Nanak proclaims and announces this divine thought;

ਜਿ ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਮਨੁ ਮੰਨੇ ਕੰਮੁ ਕਰਾਏ ਸੇ ਜੰਤੁ ਮਹਾ ਦੁਖੁ ਪਾਵੈ ॥੨॥

that the person who accomplishes any tasks through his disciples which are not pleasing to the true Guru's mind, suffers in great misery. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਅਤਿ ਵਡਾ ਤੁਹਿ ਜੇਵਡੁ ਤੂੰ ਵਡ ਵਡੇ ॥

O' God, You are the true Master, and the most supreme. O' highest of the High, only You are as great as You.

ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੇ ਤੁਧੁ ਮਿਲੈ ਤੂੰ ਆਪੇ ਬਖਸਿ ਲੈਹਿ ਲੇਖਾ ਛਡੇ ॥

He alone is united with You, whom You unite, and whom You release from the account of his deeds by forgiving him.

ਜਿਸ ਨੇ ਤੂੰ ਆਪਿ ਮਿਲਾਇਦਾ ਸੇ ਸਤਿਗੁਰੁ ਸੇਵੇ ਮਨੁ ਗਡ ਗਡੇ ॥

Whom You unite with the true Guru, follow Guru's teachings wholeheartedly.

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤੁ ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਚੰਮੁ ਤੇਰਾ ਹਡੇ ॥

O' God, You are the true and eternal Master; each and every part of the human body is a gift bestowed by You.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂੰ ਸਚਿਆ ਨਾਨਕ ਮਨਿ ਆਸ ਤੇਰੀ ਵਡ ਵਡੇ ॥੩੩॥੧॥ ਸੁਧੁ ॥

O' true Master-God, save us, as it pleases You. O' the greatest of the great, You are the only hope in the mind of Nanak. ||33||1||

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ ੫ ਰਾਇ ਕਮਾਲਦੀ ਮੋਜਦੀ ਕੀ ਵਾਰ ਕੀ ਧੁਨਿ ਉਪਰਿ ਗਾਵਣੀ

Gauree Kee Vaar, Fifth Guru: to be sung to the tune of vaar of raai Kamaalde Mojdee:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਸੇ ਆਇਆ ਪਰਵਾਣੁ ॥

Approved is the advent of that person who lovingly remembers God's Name.

ਤਿਸੁ ਜਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਭਜਿਆ ਪ੍ਰਭੁ ਨਿਰਬਾਣੁ ॥

I dedicate myself to the one who has meditated on the desire-free God.

ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਟਿਆ ਹਰਿ ਭੇਟਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

He has met the sagacious supreme being, and all his pain from birth to death has been eradicated.

ਸੰਤ ਸੰਗਿ ਸਾਗਰੁ ਤਰੇ ਜਨ ਨਾਨਕ ਸਚਾ ਤਾਣੁ ॥੧॥

O' Nanak, by associating with the saints he crosses the world-ocean of vices, because he has the strength and support of God. ||1||

ਮਃ ੫ ॥

salok, Fifth Guru:

ਭਲਕੇ ਉਠਿ ਪਰਾਹੁਣਾ ਮੇਰੈ ਘਰਿ ਆਵਉ ॥

If a holy guest comes to my house in the early morning hours,

ਪਾਉ ਪਖਾਲਾ ਤਿਸ ਕੇ ਮਨਿ ਤਨਿ ਨਿਤ ਭਾਵਉ ॥

I may wash his feet (humbly serve him), and he may always be pleasing to me.

ਨਾਮੁ ਸੁਣੇ ਨਾਮੁ ਸੰਗ੍ਰਹੈ ਨਾਮੇ ਲਿਵ ਲਾਵਉ ॥

He may listen to Naam, gather the wealth of Naam and remain attuned to Naam.

ਗਿਰੂ ਧਨੁ ਸਭੁ ਪਵਿਤ੍ਰੁ ਹੋਇ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਉ ॥

In his company, I may sing God's praises so that all my house and wealth may be sanctified.

ਹਰਿ ਨਾਮ ਵਾਪਾਰੀ ਨਾਨਕਾ ਵਡਭਾਗੀ ਪਾਵਉ ॥੨॥

O' Nanak, it is only by great good fortune that I could meet such a trader of God's Name. ||2||

ਪਉੜੀ ॥

Pauree:

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੇ ਭਲਾ ਸਚੁ ਤੇਰਾ ਭਾਣਾ ॥

O' God) whatever pleases You is the best, and true is Your will.

ਤੂ ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਸਭ ਮਹਿ ਸਮਾਣਾ ॥

You are the One, pervading in all; and You are permeating in all.

ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜੀਅ ਅੰਦਰਿ ਜਾਣਾ ॥

You are permeating in all places and interspaces; and are known to be present in all the creatures.

ਸਾਧਸੰਗਿ ਮਿਲਿ ਪਾਈਐ ਮਨਿ ਸਚੇ ਭਾਣਾ ॥

God is realized by joining the holy congregation, and submitting to His Will.

ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ ਸਦ ਸਦ ਕੁਰਬਾਣਾ ॥੧॥

O' Nanak, seek the refuge of God and dedicate yourself to Him forever. ||1||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਚੇਤਾ ਈ ਤਾਂ ਚੇਤਿ ਸਾਹਿਬੁ ਸਚਾ ਸੇ ਧਣੀ ॥

If you remember that God is eternal, then lovingly remember that true Master.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਿ ਚੜਿ ਬੇਹਿਥਿ ਭਉਜਲੁ ਪਾਰਿ ਪਉ ॥੧॥

O' Nanak, follow the teachings of the true Guru, come aboard the ship of Naam (meditate on Naam) and swim across the terrifying world-ocean of vices. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਵਾਉ ਸੰਦੇ ਕਪੜੇ ਪਹਿਰਹਿ ਗਰਬਿ ਗਵਾਰ ॥

The fools, proudly wear fancy and fine clothes as light as wind,

ਨਾਨਕ ਨਾਲਿ ਨ ਚਲਨੀ ਜਲਿ ਬਲਿ ਹੋਏ ਛਾਰੁ ॥੨॥

but O' Nanak, these clothes do not accompany him after death; and are burnt down to ashes. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੇਈ ਉਬਰੇ ਜਗੈ ਵਿਚਿ ਜੇ ਸਚੈ ਰਖੇ ॥

In the world, they alone have been saved, whom God has protected from vices.

ਮੁਹਿ ਡਿਠੈ ਤਿਨ ਕੈ ਜੀਵੀਐ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਚਖੇ ॥

Upon seeing the sight of those persons and by partaking the nectar of God's Name, we remain spiritually rejuvenated.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਸੰਗਿ ਸਾਧਾ ਭਖੇ ॥

Lust, anger, greed and emotional attachment are destroyed, in the Company of such holy persons.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਹਰਿ ਆਪਿ ਪਰਖੇ ॥

Bestowing His mercy, God Himself has tested and approved them.

ਨਾਨਕ ਚਲਤ ਨ ਜਾਪਨੀ ਕੇ ਸਕੈ ਨ ਲਖੇ ॥੨॥

O Nanak, God's plays are incomprehensible: no one can understand them. ||2||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਨਾਨਕ ਸੇਈ ਦਿਨਸੁ ਸੁਹਾਵੜਾ ਜਿਤੁ ਪ੍ਰਭੁ ਆਵੈ ਚਿਤਿ ॥

O Nanak, that day alone is the most beautiful and auspicious on which God is lovingly remembered in the mind.

ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਫਿਟੁ ਭਲੇਰੀ ਰੁਤਿ ॥੧॥

Cursed is that day and the season, when the supreme God is forgotten. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਨਾਨਕ ਮਿਤ੍ਰਾਈ ਤਿਸੁ ਸਿਉ ਸਭ ਕਿਛੁ ਜਿਸ ਕੈ ਹਾਥਿ ॥

O Nanak, become friends with the One, who controls everything.

ਕੁਮਿਤ੍ਰਾ ਸੇਈ ਕਾਂਢੀਅਹਿ ਇਕ ਵਿਖ ਨ ਚਲਹਿ ਸਾਥਿ ॥੨॥

They are called false friends who can not accompany us even one step after death. ||2||

ਪਉੜੀ ॥

Pauree:

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਪੀਵਹੁ ਭਾਈ ॥

O' my brothers, the nectar of God's Name is like a treasure, partake it joining together in the company of saintly persons.

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਪਾਈਐ ਸਭ ਤਿਖਾ ਬੁਝਾਈ ॥

By remembering Him with loving devotion, peace is obtained, and all the desire for Maya (worldly riches) is destroyed

ਕਰਿ ਸੇਵਾ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਭੁਖ ਰਹੈ ਨ ਕਾਈ ॥

So, serve the Supreme God-Guru, then no worldly desire would be left in you.

ਸਗਲ ਮਨੋਰਥ ਪੁੰਨਿਆ ਅਮਰਾ ਪਦੁ ਪਾਈ ॥

All the objectives are fulfilled, and supreme spiritual status is obtained.

ਤੁਧੁ ਜੇਵਡੁ ਤੂਹੈ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਸਰਣਾਈ ॥੩॥

O' God, You alone are as great as Yourself; O' Nanak, seek His refuge. ||3||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਡਿਠੜੇ ਹਭ ਠਾਇ ਉਣ ਨ ਕਾਈ ਜਾਇ ॥

I have seen all the places; and found no place without God.

ਨਾਨਕ ਲਧਾ ਤਿਨ ਸੁਆਉ ਜਿਨਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ॥੧॥

O' Nanak, only they have achieved the true objective of human life
(meditating on God's Name), who have met the true Guru and have followed
his advice. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਦਾਮਨੀ ਚਮਤਕਾਰ ਤਿਉ ਵਰਤਾਰਾ ਜਗ ਖੇ ॥

Worldly affairs last only for a moment, like the flash of lightning,

ਵਬੁ ਸੁਹਾਵੀ ਸਾਇ ਨਾਨਕ ਨਾਉ ਜਪੰਦੇ ਤਿਸੁ ਧਣੀ ॥੨॥

O' Nanak, The only thing which is beautiful and everlasting is to meditate on the Name of the Master with loving devotion. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਸੇਧਿ ਸਭਿ ਕਿਨੈ ਕੀਮ ਨ ਜਾਣੀ ॥

People have searched all the Smritis and Shastras, but no one has understood the worth of God.

ਜੇ ਜਨੁ ਭੇਟੈ ਸਾਧਸੰਗਿ ਸੇ ਹਰਿ ਰੰਗੁ ਮਾਣੀ ॥

That person, who joins the holy congregation enjoys the Love of God's union.

ਸਚੁ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਏਹ ਰਤਨਾ ਖਾਣੀ ॥

The true Name of the creator is like a mine of precious stones .

ਮਸਤਕਿ ਹੇਵੈ ਲਿਖਿਆ ਹਰਿ ਸਿਮਰਿ ਪਰਾਣੀ ॥

That mortal alone meditates on God's Name, who has such preordained destiny.

ਤੇਸਾ ਦਿਚੈ ਸਚੁ ਨਾਮੁ ਨਾਨਕ ਮਿਹਮਾਣੀ ॥੪॥

O' God, please bless Nanak with the sustenance of Your True Name. This alone would be Your true hospitality. ||4||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਅੰਤਰਿ ਚਿੰਤਾ ਨੈਣੀ ਸੁਖੀ ਮੂਲਿ ਨ ਉਤਰੈ ਭੁਖ ॥

He who harbors anxiety within but seems to be happy, his hunger for worldly wealth doesn't get fulfilled at all.

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੇ ਦੁਖੁ ॥੧॥

O Nanak, without God's Name, no one's sorrow has ever departed. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਮੁਠੜੇ ਸੇਈ ਸਾਥ ਜਿਨੀ ਸਚੁ ਨ ਲਦਿਆ ॥

"In the journey of human life, looted are those caravans who have not loaded themselves with the true wealth of God's Name.

ਨਾਨਕ ਸੇ ਸਾਬਾਸਿ ਜਿਨੀ ਗੁਰ ਮਿਲਿ ਇਕੁ ਪਛਾਣਿਆ ॥੨॥

O' Nanak, blessed are those, who by meeting the Guru and following his teachings, have realized God. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਥੈ ਬੈਸਨਿ ਸਾਧ ਜਨ ਸੇ ਥਾਨੁ ਸੁਹੰਦਾ ॥

Beautiful is that place, where the Holy people dwell.

ਓਇ ਸੇਵਨਿ ਸੰਮ੍ਰਿਥੁ ਆਪਣਾ ਬਿਨਸੈ ਸਭੁ ਮੰਦਾ ॥

Sitting there, they contemplate on their all-powerful God, due to which all kinds of evil vanishes from their minds.

ਪਤਿਤ ਉਧਾਰਣ ਪਾਰਬ੍ਰਹਮ ਸੰਤ ਬੇਦੁ ਕਹੰਦਾ ॥

The Saints and Vedas proclaim, that the Supreme God is the saviour of sinners.

ਭਗਤਿ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਹੈ ਜੁਗਿ ਜੁਗਿ ਵਰਤੰਦਾ ॥

To love Your devotees has been Your primal tradition, in each and every age.

ਨਾਨਕੁ ਜਾਚੈ ਏਕੁ ਨਾਮੁ ਮਨਿ ਤਨਿ ਭਾਵੰਦਾ ॥੫॥

Nanak only begs for the gift of Naam, which is most pleasing to his body and soul. ||5||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਚਿੜੀ ਚੁਹਕੀ ਪਹੁ ਫੁਟੀ ਵਗਨਿ ਬਹੁਤੁ ਤਰੰਗ ॥

When the dawn breaks, the sparrow start chirping; at that time waves for meditation on God's Name rise in the minds of His devotees.

ਅਚਰਜ ਰੂਪ ਸੰਤਨ ਰਚੇ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ ॥੧॥

O' Nanak, imbued in the love of Naam, the saints create astonishing wonders in their imagination. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਘਰ ਮੰਦਰ ਖੁਸੀਆ ਤਹੀ ਜਹ ਤੂ ਆਵਹਿ ਚਿਤਿ ॥

O' God, true pleasures are only in those houses and temples where You come into mind.

ਦੁਨੀਆ ਕੀਆ ਵਡਿਆਈਆ ਨਾਨਕ ਸਭਿ ਕੁਮਿਤ ॥੨॥

O' Nanak, if these places make us forsake God then all worldly grandeur is like false and evil friends. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਧਨੁ ਸਚੀ ਰਾਸਿ ਹੈ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤਾ ॥

God's Name is the everlasting wealth; but only a rare one has understood this.

ਤਿਸੈ ਪਰਾਪਤਿ ਭਾਇਰਹੁ ਜਿਸੁ ਦੇਇ ਬਿਧਾਤਾ ॥

O' brothers, he alone receives this wealth, to whom God Himself gives.

ਮਨ ਤਨ ਭੀਤਰਿ ਮਉਲਿਆ ਹਰਿ ਰੰਗਿ ਜਨੁ ਰਾਤਾ ॥

Such a devotee is imbued with the Love of God; and his body and mind blooms in happiness

ਸਾਧਸੰਗਿ ਗੁਣ ਗਾਇਆ ਸਭਿ ਦੇਖਹ ਖਾਤਾ ॥

As he sings God's praises in the holy congregation, he rids himself of all the vices

ਨਾਨਕ ਸੇਈ ਜੀਵਿਆ ਜਿਨਿ ਇਕੁ ਪਛਾਤਾ ॥੬॥

O' Nanak, he alone is truly living, who has realized God. ||6||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਖਖੜੀਆ ਸੁਹਾਵੀਆ ਲਗੜੀਆ ਅਕ ਕੰਠਿ ॥

The fruits of the swallow-wort plant look beautiful as long as they are attached to the branches of the tree;

ਬਿਰਹ ਵਿਛੋੜਾ ਧਣੀ ਸਿਉ ਨਾਨਕ ਸਹਸੈ ਗੰਠਿ ॥੧॥

but these scatter into several thousand pieces when plucked from their branches. O' Nanak, similar is the separation of human beings from the Master. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਵਿਸਾਰੇਦੇ ਮਰਿ ਗਏ ਮਰਿ ਭਿ ਨ ਸਕਹਿ ਮੂਲਿ ॥

Those who forsake God, consider them dead; but they cannot even die peacefully.

ਵੇਮੁਖ ਹੋਏ ਰਾਮ ਤੇ ਜਿਉ ਤਸਕਰ ਉਪਰਿ ਸੂਲਿ ॥੨॥

Those who turn their backs on God, suffer like the thief on the gallows.

ਪਉੜੀ ॥

Pauree:

ਸੁਖ ਨਿਧਾਨੁ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਅਬਿਨਾਸੀ ਸੁਣਿਆ ॥

God alone is the treasure of peace; who is heard to be imperishable.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਘਟਿ ਘਟਿ ਹਰਿ ਭਣਿਆ ॥

He is totally permeating the water, the land and the sky; God is said to be pervading each and every heart.

ਉਚ ਨੀਚ ਸਭ ਇਕ ਸਮਾਨਿ ਕੀਟ ਹਸਤੀ ਬਣਿਆ ॥

He is pervading the same way in all the big and small beings, and all the creatures from an insect to elephant originated from Him.

ਮੀਤ ਸਖਾ ਸੁਤ ਬੰਧਿਏ ਸਭਿ ਤਿਸ ਦੇ ਜਣਿਆ ॥

Friends, companions, children and relatives are all created by Him.

ਤੁਸਿ ਨਾਨਕੁ ਦੇਵੈ ਜਿਸੁ ਨਾਮੁ ਤਿਨਿ ਹਰਿ ਰੰਗੁ ਮਣਿਆ ॥੭॥

Becoming gracious, upon whom Nanak bestows Naam, that person enjoys the bliss of God's love.

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ ॥

Those who do not forget God even for a single breath or morsel, and in whose mind is the mantra (meditation) of God's Name,

ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੇਈ ਸੰਤੁ ॥੧॥

O' Nanak, they alone are blessed and are the perfect Saints. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਅਠੇ ਪਹਰ ਭਉਦਾ ਫਿਰੈ ਖਾਵਣ ਸੰਦੜੈ ਸੂਲਿ ॥

If one keeps wandering all the twenty four hours worrying about his daily sustenance,

ਦੋਜਕਿ ਪਉਦਾ ਕਿਉ ਰਹੈ ਜਾ ਚਿਤਿ ਨ ਹੋਇ ਰਸੂਲਿ ॥੨॥

and does not remember God through the Guru-Prophet, then how can he escape from falling into hell?

ਪਉੜੀ ॥

Pauree:

ਤਿਸੈ ਸਰੇਵਹੁ ਪ੍ਰਾਣੀਹੋ ਜਿਸ ਦੇ ਨਾਉ ਪਲੈ ॥

O' mortals, follow teaching of that Guru who holds the treasure of God's Name.

ਐਥੈ ਰਹਹੁ ਸੁਹੇਲਿਆ ਅਗੈ ਨਾਲਿ ਚਲੈ ॥

You shall dwell in peace here; and this Naam shall accompany you hereafter.

ਘਰੁ ਬੰਧਹੁ ਸਚ ਧਰਮ ਕਾ ਗਡਿ ਥੰਮੁ ਅਹਲੈ ॥

Build the home of truth and righteousness, with the unshakable pillars of faith.

ਓਟ ਲੈਹੁ ਨਾਰਾਇਣੈ ਦੀਨ ਦੁਨੀਆ ਝਲੈ ॥

Seek only the refuge of God who provides both spiritual and worldly support.

ਨਾਨਕ ਪਕੜੇ ਚਰਣ ਹਰਿ ਤਿਸੁ ਦਰਗਹ ਮਲੈ ॥੮॥

O' Nanak, he who leans on God's support ensures a seat in God's Court.||8||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਜਾਚਕੁ ਮੰਗੈ ਦਾਨੁ ਦੇਹਿ ਪਿਆਰਿਆ ॥

O' my beloved God, I, a beggar is begging for alms of Naam from You.

ਦੇਵਣਹਾਰੁ ਦਾਤਾਰੁ ਮੈ ਨਿਤ ਚਿਤਾਰਿਆ ॥

O' my beneficent Giver, I always remember You with loving devotion.

ਨਿਖੁਟਿ ਨ ਜਾਈ ਮੂਲਿ ਅਤੁਲ ਭੰਡਾਰਿਆ ॥

Your treasure of Naam is limitless; it doesn't fall short at all by giving.

ਨਾਨਕ ਸਬਦੁ ਅਪਾਰੁ ਤਿਨਿ ਸਭੁ ਕਿਛੁ ਸਾਰਿਆ ॥੯॥

O' Nanak, infinite is the divine word of God's praises, which has accomplished all my tasks.||9||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਸਿਖਹੁ ਸਬਦੁ ਪਿਆਰਿਹੇ ਜਨਮ ਮਰਨ ਕੀ ਟੇਕ ॥

O' my dear friends, learn and act upon the Guru's word because it provides support throughout life.

ਮੁਖ ਉਜਲ ਸਦਾ ਸੁਖੀ ਨਾਨਕ ਸਿਮਰਤ ਏਕ ॥੨॥

O' Nanak, by remembering God with love and devotion, one always remains peaceful in this world and is honored in God's Court.||2||

ਪਉੜੀ ॥

Pauree:

ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਸੁਖੀਆ ਹਰਿ ਕਰਣੇ ॥

There, in the holy congregation, the nectar of God's Name is distributed; which provides peace to all.

ਜਮ ਕੈ ਪੰਥਿ ਨ ਪਾਈਅਹਿ ਫਿਰਿ ਨਾਹੀ ਮਰਣੇ ॥

Those who receive this Nectar are not put on the path of demon of death, and therefore they are not afraid of death.

ਜਿਸ ਨੇ ਆਇਆ ਪ੍ਰੇਮ ਰਸੁ ਤਿਸੈ ਹੀ ਜਰਣੇ ॥

One who enjoys the elixir of God's Love, experiences this bliss.

ਬਾਣੀ ਉਚਰਹਿ ਸਾਧ ਜਨ ਅਮਿਉ ਚਲਹਿ ਝਰਣੇ ॥

In the holy congregation, the saintly persons utter such sweet words of God's praises as if the springs of nectar of Naam are flowing.

ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕੁ ਜੀਵਿਆ ਮਨ ਅੰਦਰਿ ਧਰਣੇ ॥੯॥

Beholding such a sight of the holy congregation, Nanak feels rejuvenated and he is enshrining God's Name within his heart.||9||

ਸਲੋਕ ਮ: ੫ ॥

Salok, Fifth Guru:

ਸਤਿਗੁਰਿ ਪੂਰੈ ਸੇਵਿਐ ਦੁਖਾ ਕਾ ਹੋਇ ਨਾਸੁ ॥

Serving by following the teachings of the Perfect true Guru, all sufferings end.

ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੧॥

O' Nanak, by meditating on God's Name, our aim of life is accomplished successfully.

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਜਿਸੁ ਸਿਮਰਤ ਸੰਕਟ ਛੁਟਹਿ ਅਨਦ ਮੰਗਲ ਬਿਸੁਮ ॥

Remembering God with love and devotion, troubles depart, and one comes to dwell in peace and bliss.

ਨਾਨਕ ਜਪੀਐ ਸਦਾ ਹਰਿ ਨਿਮਖ ਨ ਬਿਸਰਉ ਨਾਮੁ ॥੨॥

O' Nanak, always meditate on God, and don't forget Him even for an instant.

ਪਉੜੀ ॥

Pauree:

ਤਿਨ ਕੀ ਸੇਭਾ ਕਿਆ ਗਣੀ ਜਿਨੀ ਹਰਿ ਹਰਿ ਲਧਾ ॥

How can I describe the glory of those who have realized God?

ਸਾਧਾ ਸਰਣੀ ਜੋ ਪਵੈ ਸੇ ਛੁਟੈ ਬਧਾ ॥

One who seeks the refuge of the saints is released from worldly bonds.

ਗੁਣ ਗਾਵੈ ਅਬਿਨਾਸੀਐ ਜੋਨਿ ਗਰਭਿ ਨ ਦਧਾ ॥

One who sings the praises of the imperishable God does not suffer in the cycles of birth and death).

ਗੁਰੁ ਭੇਟਿਆ ਪਾਰਬ੍ਰਹਮੁ ਹਰਿ ਪੜਿ ਬੁਝਿ ਸਮਧਾ ॥

He meets the Guru and by uttering and understanding the words of God's praises, achieves eternal peace.

ਨਾਨਕ ਪਾਇਆ ਸੇ ਧਣੀ ਹਰਿ ਅਗਮ ਅਗਧਾ ॥੧੦॥

O' Nanak, he has realized that Master, who is incomprehensible and unfathomable.

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਕਾਮੁ ਨ ਕਰਹੀ ਆਪਣਾ ਫਿਰਹਿ ਅਵਤਾ ਲੇਇ ॥

O' mortal, You are not doing your real task of meditating on God's name, and you are wandering around aimlessly in the world.

ਨਾਨਕ ਨਾਇ ਵਿਸਾਰਿਐ ਸੁਖੁ ਕਿਨੇਹਾ ਹੋਇ ॥੧॥

O' Nanak, if God's Name is forsaken, there can be no peace ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਬਿਖੈ ਕਉੜਤਣਿ ਸਗਲ ਮਾਹਿ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥

The bitterness of the poisonous Maya is in all, and it has entrapped the entire world in its grip.

ਨਾਨਕ ਜਨਿ ਵੀਚਾਰਿਆ ਮੀਠਾ ਹਰਿ ਕਾ ਨਾਉ ॥੨॥

O Nanak, it is only the devotees of God, who have thought over and concluded that it is only God's Name which is sweet. ||2||

ਪਉੜੀ ॥

Pauree:

ਇਹ ਨੀਸਾਣੀ ਸਾਧ ਕੀ ਜਿਸੁ ਭੇਟਤ ਤਰੀਐ ॥

This is the distinguishing sign of the Holy Saint, that by meeting with him and following his teachings, one is saved from the vices.

ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਫਿਰਿ ਬਹੁੜਿ ਨ ਮਰੀਐ ॥

The Messenger of Death does not come near and we do not die again and again

ਭਵ ਸਾਗਰੁ ਸੰਸਾਰੁ ਬਿਖੁ ਸੇ ਪਾਰਿ ਉਤਰੀਐ ॥

and we cross over the terrifying poisonous world-ocean of vices.

ਹਰਿ ਗੁਣ ਗੁੰਫਹੁ ਮਨਿ ਮਾਲ ਹਰਿ ਸਭ ਮਲੁ ਪਰਹਰੀਐ ॥

So, enshrine the virtues of God in your mind, and all your filth of vices shall be washed away.

ਨਾਨਕ ਪ੍ਰੀਤਮ ਮਿਲਿ ਰਹੇ ਪਾਰਬ੍ਰਹਮ ਨਰਹਰੀਐ ॥੧੧॥

O' Nanak, they who have enshrined the virtues of God in their mind, remain united with God.||11||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੈ ਜਿਨ ਹਰਿ ਵੁਠਾ ਚਿਤਿ ॥

O Nanak, approved is the advent of those into this world within whose consciousness God dwells.

ਗਾਲ੍ਹਰੀ ਅਲ ਪਲਾਲੀਆ ਕੰਮਿ ਨ ਆਵਹਿ ਮਿਤ ॥੧॥

O my friend, all other superfluous talks serves no purpose. ||1||

ਮਃ ੫ ॥

saloke, Fifth Guru:

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਦ੍ਰਿਸਟੀ ਆਇਆ ਪੂਰਨ ਅਗਮ ਬਿਸਮਾਦ ॥

The incomprehensible and wonderful God has become evident to him pervading everywhere.

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਧਨੁ ਕੀਤਾ ਪੂਰੇ ਗੁਰ ਪਰਸਾਦਿ ॥੨॥

O' Nanak, who has deemed God's Name as his true wealth by the grace of the perfect Guru, ||2||

ਪਉੜੀ ॥

Pauree:

ਧੋਹੁ ਨ ਚਲੀ ਖਸਮ ਨਾਲਿ ਲਬਿ ਮੋਹਿ ਵਿਗੁਤੇ ॥

Deception does not work with the Master-God; they who are engrossed in greed and emotional attachment are ultimately ruined.

ਕਰਤਬ ਕਰਨਿ ਭਲੇਰਿਆ ਮਦਿ ਮਾਇਆ ਸੁਤੇ ॥

Asleep in the intoxication of worldly riches and power, they do evil deeds,

ਫਿਰਿ ਫਿਰਿ ਜੂਨਿ ਭਵਾਈਅਨਿ ਜਮ ਮਾਰਗਿ ਮੁਤੇ ॥

Time and again, they are thrown into the cycles of birth and death and are abandoned on the path of the demon of death.

ਕੀਤਾ ਪਾਇਨਿ ਆਪਣਾ ਦੁਖ ਸੇਤੀ ਜੁਤੇ ॥

They receive the consequences of their own actions, and are put to misery.

ਨਾਨਕ ਨਾਇ ਵਿਸਾਰਿਐ ਸਭ ਮੰਦੀ ਰੁਤੇ ॥੧੨॥

O' Nanak, one who forgets Naam, for him all the seasons are evil. ||12||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਉਠੰਦਿਆ ਬਹੰਦਿਆ ਸਵੰਦਿਆ ਸੁਖੁ ਸੋਇ ॥

By meditating on God's Name we keep enjoying peace Whether sitting, standing, or sleeping at all times.

ਨਾਨਕ ਨਾਮਿ ਸਲਾਹਿਐ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥੧॥

O' Nanak, if we keep praising God's Name, our mind and body remain calm. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਲਾਲਚਿ ਅਟਿਆ ਨਿਤ ਫਿਰੈ ਸੁਆਰਥੁ ਕਰੇ ਨ ਕੋਇ ॥

Everyday people keep wandering filled with the greed for Maya, and nobody does any righteous deeds.

ਜਿਸੁ ਗੁਰੁ ਭੇਟੈ ਨਾਨਕਾ ਤਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੨॥

O Nanak, God dwells within the mind of the one who meets the Guru and follow his teachings.||2||

ਪਉੜੀ ॥

Pauree:

ਸਭੇ ਵਸਤੂ ਕਉੜੀਆ ਸਚੇ ਨਾਉ ਮਿਠਾ ॥

All material things ultimately become bitter and cause misery, and God's Name alone remains sweet and brings peace.

ਸਾਦੁ ਆਇਆ ਤਿਨ ਹਰਿ ਜਨਾਂ ਚਖਿ ਸਾਧੀ ਡਿਠਾ ॥

But this taste is obtained only by those saints and devotees of God, who have partaken the elixir of God's Name.

ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਲਿਖਿਆ ਮਨਿ ਤਿਸੈ ਵੁਠਾ ॥

This taste of the elixir of Naam comes to dwell within the mind of that person who is so predestined by the Supreme God.

ਇਕੁ ਨਿਰੰਜਨੁ ਰਵਿ ਰਹਿਆ ਭਾਉ ਦੁਯਾ ਕੁਠਾ ॥

That person's love of duality is destroyed and he beholds the immaculate God pervading everywhere.

ਹਰਿ ਨਾਨਕੁ ਮੰਗੈ ਜੋੜਿ ਕਰ ਪ੍ਰਭੁ ਦੇਵੈ ਤੁਠਾ ॥੧੩॥

With folded hands, Nanak also begs for God's Name, which is granted by God by His pleasure.||13||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਜਾਚੜੀ ਸਾ ਸਾਰੁ ਜੇ ਜਾਚੰਦੀ ਹੇਕੜੇ ॥

The most excellent begging is the one through which one begs for God's Name.

ਗਾਲ੍ਹਗੀ ਬਿਆ ਵਿਕਾਰ ਨਾਨਕ ਧਣੀ ਵਿਹੁਣੀਆ ॥੧॥

O' Nanak, except the Master-God, all other talks are useless. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਨੀਹਿ ਜਿ ਵਿਧਾ ਮੰਨੁ ਪਛਾਣੂ ਵਿਰਲੇ ਥਿਓ ॥

It is only a very rare person whose mind is imbued with God's love and who has realized God.

ਜੋੜਣਹਾਰਾ ਸੰਤੁ ਨਾਨਕ ਪਾਧਰੁ ਪਧਰੇ ॥੨॥

O' Nanak, such a saint (Guru) is capable of uniting others with God by showing them the right way. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੇਈ ਸੇਵਿਹੁ ਜੀਅੜੇ ਦਾਤਾ ਬਖਸਿੰਦੁ ॥

O' my Soul, meditate on that God who is beneficent and forgiving.

ਕਿਲਵਿਖ ਸਭਿ ਬਿਨਾਸੁ ਹੇਨਿ ਸਿਮਰਤੁ ਗੋਵਿੰਦੁ ॥

All sins are erased, by meditating on God with love and devotion.

ਹਰਿ ਮਾਰਗੁ ਸਾਧੂ ਦਸਿਆ ਜਪੀਐ ਗੁਰਮੰਤੁ ॥

The Guru has told that the way to unite with God is to meditate on Naam.

ਮਾਇਆ ਸੁਆਦ ਸਭਿ ਫਿਕਿਆ ਹਰਿ ਮਨਿ ਭਾਵੰਦੁ ॥

By following the Guru's teachings, all worldly pleasures become tasteless and God's Name becomes pleasing to the mind.

ਧਿਆਇ ਨਾਨਕ ਪਰਮੇਸਰੈ ਜਿਨਿ ਦਿਤੀ ਜਿੰਦੁ ॥੧੪॥

O Nanak, meditate on the supreme God who has blessed this life. ||14||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਵਤ ਲਗੀ ਸਚੇ ਨਾਮ ਕੀ ਜੇ ਬੀਜੇ ਸੇ ਖਾਇ ॥

Human life is the only opportunity to sow the seed of God's Name, and the one who sows the seed of Naam enjoys its reward.

ਤਿਸਹਿ ਪਰਾਪਤਿ ਨਾਨਕਾ ਜਿਸ ਨੇ ਲਿਖਿਆ ਆਇ ॥੧॥

O' Nanak, he alone receives it who is predestined. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਮੰਗਣਾ ਤ ਸਚੁ ਇਕੁ ਜਿਸੁ ਤੁਸਿ ਦੇਵੈ ਆਪਿ ॥

If one is going to beg, then ask for the Name of God, which is received only by His Pleasure.

ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਨਾਨਕ ਸਾਹਿਬ ਦਾਤਿ ॥੨॥

O' Nanak, this gift of Naam is a blessing from God, after receiving it the mind is satiated from all the worldly desires. ||2||

ਪਉੜੀ ॥

Pauree:

ਲਾਹਾ ਜਗ ਮਹਿ ਸੇ ਖਟਹਿ ਜਿਨ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥

They alone earn profit of Naam in this world, who have the wealth of God's Name.

ਦੁਤੀਆ ਭਾਉ ਨ ਜਾਣਨੀ ਸਚੇ ਦੀ ਆਸ ॥

They do not know the love of duality, and they place their hopes only in God.

ਨਿਹਚਲੁ ਏਕੁ ਸਰੇਵਿਆ ਹੋਰੁ ਸਭ ਵਿਣਾਸੁ ॥

They have meditated only on the Eternal God because all else is perishable.

ਪਾਰਬ੍ਰਹਮੁ ਜਿਸੁ ਵਿਸਰੈ ਤਿਸੁ ਬਿਰਥਾ ਸਾਸੁ ॥

One who forgets the Supreme God, his every breath is a waste.

ਕੰਠਿ ਲਾਇ ਜਨ ਰਖਿਆ ਨਾਨਕ ਬਲਿ ਜਾਸੁ ॥੧੫॥

O' Nanak, I dedicate myself to God, Who has saved His devotees from duality by blessing them with His love and support. ||15||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਪਾਰਬ੍ਰਹਮਿ ਫੁਰਮਾਇਆ ਮੀਹੁ ਵੁਠਾ ਸਹਜਿ ਸੁਭਾਇ ॥

When God so ordered, the rain of Naam started falling imperceptibly,

ਅੰਨੁ ਧੰਨੁ ਬਹੁਤੁ ਉਪਜਿਆ ਪ੍ਰਿਥਮੀ ਰਜੀ ਤਿਪਤਿ ਅਘਾਇ ॥

on the land (the heart) which became soaked and fully satiated. As a result, an abundance of grain (of spiritual wealth) was produced.

ਸਦਾ ਸਦਾ ਗੁਣ ਉਚਰੈ ਦੁਖੁ ਦਾਲਦੁ ਗਇਆ ਬਿਲਾਇ ॥

Forever and ever that person sings the praises of God, because all his sorrow and poverty have gone away.

ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ਮਿਲਿਆ ਤਿਸੈ ਰਜਾਇ ॥

According to God's Will, that person has received what was preordained.

ਪਰਮੇਸਰਿ ਜੀਵਾਲਿਆ ਨਾਨਕ ਤਿਸੈ ਧਿਆਇ ॥੧॥

O' Nanak, meditate on that God who has revived you from the spiritual death due to entanglement in Maya .||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਜੀਵਨ ਪਦੁ ਨਿਰਬਾਣੁ ਇਕੋ ਸਿਮਰੀਐ ॥

If we lovingly meditate on the immaculate God, we receive the supreme spiritual state.

ਦੂਜੀ ਨਾਹੀ ਜਾਇ ਕਿਨਿ ਬਿਧਿ ਧੀਰੀਐ ॥

Except for meditation on Naam, there is no other way to achieve stability of mind.

ਡਿਠਾ ਸਭੁ ਸੰਸਾਰੁ ਸੁਖੁ ਨ ਨਾਮ ਬਿਨੁ ॥

I have searched the entire world and have concluded that there is no peace without the meditation on Naam.

ਤਨੁ ਧਨੁ ਹੋਸੀ ਛਾਰੁ ਜਾਣੈ ਕੋਇ ਜਨੁ ॥

Only a rare person realizes that one day this body and all the worldly wealth shall be reduced to ashes.

ਰੰਗ ਰੂਪ ਰਸ ਬਾਦਿ ਕਿ ਕਰਹਿ ਪਰਾਣੀਆ ॥

O' mortal, what are you doing? all this pleasure, beauty and relishes are useless;

ਜਿਸੁ ਭੁਲਾਏ ਆਪਿ ਤਿਸੁ ਕਲ ਨਹੀ ਜਾਣੀਆ ॥

The one who forgets God, does not understand His awesome power.

ਰੰਗਿ ਰਤੇ ਨਿਰਬਾਣੁ ਸਚਾ ਗਾਵਹੀ ॥

Those who are imbued with the Love of the immaculate God, sing His Praises.

ਨਾਨਕ ਸਰਣਿ ਦੁਆਰਿ ਜੇ ਤੁਧੁ ਭਾਵਹੀ ॥੨॥

O' Nanak, only those seek Your refuge who are pleasing to You. ||2||

ਪਉੜੀ ॥

Pauree:

ਜੰਮਣੁ ਮਰਣੁ ਨ ਤਿਨੁ ਕਉ ਜੇ ਹਰਿ ਲੜਿ ਲਾਗੇ ॥

Those who are attuned to God, don't go through the cycles of birth and death.

ਜੀਵਤ ਸੇ ਪਰਵਾਣੁ ਹੋਏ ਹਰਿ ਕੀਰਤਨਿ ਜਾਗੇ ॥

Singing God's praises, they remain alert and unaffected by vices and thus they are approved in God's Court even while alive.

ਸਾਧਸੰਗੁ ਜਿਨ ਪਾਇਆ ਸੇਈ ਵਡਭਾਰੇ ॥

Very fortunate are those who attain the the Company of such saints.

ਨਾਇ ਵਿਸਰਿਐ ਧ੍ਰਿਗੁ ਜੀਵਣਾ ਤੂਟੇ ਕਚ ਧਾਰੇ ॥

If God's Name is forsaken, life is accursed and breaks down like a flimsy thread.

ਨਾਨਕ ਧੂੜਿ ਪੁਨੀਤ ਸਾਧ ਲਖ ਕੋਟਿ ਪਿਰਾਰੇ ॥੧੬॥

O' Nanak, living with utmost humility is holier than bathing ritually at millions of holy places like Paraag. ||16||

ਸਲੋਕੁ ਮਃ ੫ ॥

Salok , Fifth Guru:

ਧਰਣਿ ਸੁਵੰਨੀ ਖੜ ਰਤਨ ਜੜਾਵੀ ਹਰਿ ਪ੍ਰੇਮ ਪੁਰਖੁ ਮਨਿ ਵੁਠਾ ॥

The heart in which the love of God dwells is like the beautiful earth studded with the gem- like dew drops on the grass.

ਸਭੇ ਕਾਜ ਸੁਹੇਲੜੇ ਥੀਏ ਗੁਰੁ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਤੁਠਾ ॥੧॥

O' Nanak, every task of the one blessed by God, is easily accomplished.||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਫਿਰਦੀ ਫਿਰਦੀ ਦਹ ਦਿਸਾ ਜਲ ਪਰਬਤ ਬਨਰਾਇ ॥

After roaming in all the ten directions, flying over waters, mountains, and forests,

ਜਿਥੈ ਡਿਠਾ ਮਿਰਤਕੇ ਇਲ ਬਹਿਠੀ ਆਇ ॥੨॥

a vulture comes and sits where it sees a dead body. Similarly, the mind separated from God keeps wandering and lands on the vices.

ਪਉੜੀ ॥

Pauree:

ਜਿਸੁ ਸਰਬ ਸੁਖਾ ਫਲ ਲੋੜੀਅਹਿ ਸੇ ਸਚੁ ਕਮਾਵਉ ॥

I wish, I were able to meditate on the almighty God from whom everybody wants all comforts and rewards.

ਨੇੜੈ ਦੇਖਉ ਪਾਰਬ੍ਰਹਮੁ ਇਕੁ ਨਾਮੁ ਧਿਆਵਉ ॥

I wish to see the all-pervading God near me and meditate on His Name.

ਹੋਇ ਸਗਲ ਕੀ ਰੇਣੁਕਾ ਹਰਿ ਸੰਗਿ ਸਮਾਵਉ ॥

I pray that I become completely egoless and very humbly, I merge with the Almighty God.

ਦੂਖੁ ਨ ਦੇਈ ਕਿਸੈ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ ॥

I wish to have enough empathy for all so I don't hurt anybody, and I go to God's court with honor.

ਪਤਿਤ ਪੁਨੀਤ ਕਰਤਾ ਪੁਰਖੁ ਨਾਨਕ ਸੁਣਾਵਉ ॥੧੭॥

O' Nanak, I may tell others that the Creator is the purifier of the sinner. ||17||

ਸਲੋਕੁ ਦੇਹਾ ਮਃ ੫ ॥

Salok, Doha, Fifth Guru:

ਏਕੁ ਜਿ ਸਾਜਨੁ ਮੈ ਕੀਆ ਸਰਬ ਕਲਾ ਸਮਰਥੁ ॥

The one (God) whom I have made my friend is all powerful.

ਜੀਉ ਹਮਾਰਾ ਖੰਨੀਐ ਹਰਿ ਮਨ ਤਨ ਸੰਦੜੀ ਵਥੁ ॥੧॥

God is the true wealth for mind and body, and I dedicate my soul to Him. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਜੇ ਕਰੁ ਗਹਹਿ ਪਿਆਰੜੇ ਤੁਧੁ ਨ ਛੋਡਾ ਮੂਲਿ ॥

O' my beloved God, if You hold me by the hand; I shall never forsake You.

ਹਰਿ ਛੋਡਨਿ ਸੇ ਦੁਰਜਨਾ ਪੜਹਿ ਦੇਜਕ ਕੈ ਸੂਲਿ ॥੨॥

Those who forsake God are the most evil people, and they suffer terrible pains as if they are in hell. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਭਿ ਨਿਧਾਨ ਘਰਿ ਜਿਸ ਦੈ ਹਰਿ ਕਰੇ ਸੁ ਹੋਵੈ ॥

God, in whose power are all the treasures, whatever He does comes to pass.

ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਸੰਤ ਜਨ ਪਾਪਾ ਮਲੁ ਧੋਵੈ ॥

His Saints live by meditating on God, and thus wash off the filth of their sins.

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਵਸਹਿ ਸੰਕਟ ਸਭਿ ਖੋਵੈ ॥

God's lotus feet (immaculate Name) dwells in their Heart, and God dispels all their afflictions.

ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਭੇਟੀਐ ਮਰਿ ਜਨਮਿ ਨ ਰੋਵੈ ॥

One who meets and follows the teachings of the Perfect Guru, doesn't suffer through the cycles of birth and death.

ਪ੍ਰਭ ਦਰਸ ਪਿਆਸ ਨਾਨਕ ਘਣੀ ਕਿਰਪਾ ਕਰਿ ਦੇਵੈ ॥੧੮॥

Nanak also has immense craving for God's vision, which He gives only when He shows His kindness. ||18||

ਸਲੋਕ ਡਖਣਾ ਮਃ ੫ ॥

Salok, Dakhana (dialect of southern Punjab), Fifth Guru:

ਭੇਰੀ ਭਰਮੁ ਵਢਾਇ ਪਿਰੀ ਮੁਹਬਤਿ ਹਿਕੁ ਤੂ ॥

If just for a moment you dispel your doubt and imbue yourself only with true love for your beloved God,

ਜਿਥਹੁ ਵੰਞੈ ਜਾਇ ਤਿਥਾਉ ਮਉਜੁਦੁ ਸੋਇ ॥੧॥

then wherever you go, you shall find Him present there. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਚੜਿ ਕੈ ਘੋੜੜੈ ਕੁੰਦੇ ਪਕੜਹਿ ਖੁੰਡੀ ਦੀ ਖੇਡਾਰੀ ॥

Can they mount horses and handle guns, if all they know is the game of polo?

ਹੰਸਾ ਸੇਤੀ ਚਿਤੁ ਉਲਾਸਹਿ ਕੁਕੜ ਦੀ ਓਡਾਰੀ ॥੨॥

their condition is laughable like those birds who can only fly like roosters, but aspire to fly with swans. (Similar is the state of self-conceited persons, who try to imitate the Guru's followers).||2||

ਪਉੜੀ ॥

Pauree:

ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਸ੍ਰਵਣੀ ਸੁਣੈ ਸੇ ਉਧਰੈ ਮਿਤਾ ॥

O' my friend, one who utters God's Name with the tongue and listens it with the ears swims across the world ocean of vices.

ਹਰਿ ਜਸੁ ਲਿਖਹਿ ਲਾਇ ਭਾਵਨੀ ਸੇ ਹਸਤ ਪਵਿਤਾ ॥

The hands of that person who writes with devotion the glory of God are immaculate.

ਅਠਸਠਿ ਤੀਰਥ ਮਜਨਾ ਸਭਿ ਪੁੰਨ ਤਿਨਿ ਕਿਤਾ ॥

That person is deemed to have done all sorts of virtuous deeds and have bathed at the sixty-eight holy places.

ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਉਧਰੇ ਬਿਖਿਆ ਗੜ੍ਹ ਜਿਤਾ ॥

He crosses over the world-ocean of vices, and conquers the castle of Maya.

ਨਾਨਕ ਲੜਿ ਲਾਇ ਉਧਾਰਿਅਨੁ ਦਯੁ ਸੇਵਿ ਅਮਿਤਾ ॥੧੯॥

O' Nanak, lovingly remember that infinite God, who has saved lot of beings by uniting with His Name.

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਧੰਧੜੇ ਕੁਲਾਹ ਚਿਤਿ ਨ ਆਵੈ ਹੇਕੜੇ ॥

Worldly affairs are unprofitable if God does not come to mind.

ਨਾਨਕ ਸੇਈ ਤੰਨ ਫੁਟੰਨਿ ਜਿਨਾ ਸਾਂਈ ਵਿਸਰੈ ॥੧॥

O Nanak, the bodies of those who forget their Master-God become afflicted with vices. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਪਰੇਤਹੁ ਕੀਤੇਨੁ ਦੇਵਤਾ ਤਿਨਿ ਕਰਣੈਹਾਰੇ ॥

Bestowing Naam, the Creator has changed an evil doer into a virtuous person.

ਸਭੇ ਸਿਖ ਉਬਾਰਿਅਨੁ ਪ੍ਰਭਿ ਕਾਜ ਸਵਾਰੇ ॥

God has saved all His disciples from the vices and resolved their affairs.

ਨਿੰਦਕ ਪਕੜਿ ਪਛਾੜਿਅਨੁ ਝੂਠੇ ਦਰਬਾਰੇ ॥

He has destroyed the slanderers and declared them false in His Court.

ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਵਡਾ ਹੈ ਆਪਿ ਸਾਜਿ ਸਵਾਰੇ ॥੨॥

Great is the God of Nanak, who Himself creates and adorns the mortals. ||2||

ਪਉੜੀ ॥

Pauree:

ਪ੍ਰਭੁ ਬੇਅੰਤੁ ਕਿਛੁ ਅੰਤੁ ਨਾਹਿ ਸਭੁ ਤਿਸੈ ਕਰਣਾ ॥

God is infinite ; He has no limit; He has created the entire universe.

ਅਗਮ ਅਗੋਚਰੁ ਸਾਹਿਬੇ ਜੀਆਂ ਕਾ ਪਰਣਾ ॥

The Incomprehensible and Unfathomable Master is the Support of the beings.

ਹਸਤ ਦੇਇ ਪ੍ਰਤਿਪਾਲਦਾ ਭਰਣ ਪੇਖਣੁ ਕਰਣਾ ॥

By extending His support, He nurtures and cherishes all.

ਮਿਹਰਵਾਨੁ ਬਖਸਿੰਦੁ ਆਪਿ ਜਪਿ ਸਚੇ ਤਰਣਾ ॥

He Himself is Merciful and Forgiving, by remembering Him the mortals swim across the world-ocean of vices.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੇ ਭਲਾ ਨਾਨਕ ਦਾਸ ਸਰਣਾ ॥੨੦॥

O' God, whatever pleases You is good, Nanak has sought Your shelter. ||20||

ਸਲੋਕ ਮਃ ੫ ॥

Salok, Fifth Guru:

ਤਿੰਨਾ ਭੁਖ ਨ ਕਾ ਰਹੀ ਜਿਸ ਦਾ ਪ੍ਰਭੁ ਹੈ ਸੋਇ ॥

All those who have God as their support yearn no more for Maya.

ਨਾਨਕ ਚਰਣੀ ਲਗਿਆ ਉਧਰੈ ਸਭੇ ਕੋਇ ॥੧॥

O' Nanak, by humbly seeking His refuge, everyone is saved. ||1||

ਮਃ ੫ ॥

Salok, Fifth Guru:

ਜਾਚਿਕੁ ਮੰਗੈ ਨਿਤ ਨਾਮੁ ਸਾਹਿਬੁ ਕਰੇ ਕਬੂਲੁ ॥

The person who begs for God's Name every day like a beggar, the Master-God accepts his request.

ਨਾਨਕ ਪਰਮੇਸਰੁ ਜਜਮਾਨੁ ਤਿਸਹਿ ਭੁਖ ਨ ਮੂਲਿ ॥੨॥

O' Nanak, whose patron is God Himself, has no longing for Maya anymore. ||2||

ਪਉੜੀ ॥

Pauree:

ਮਨੁ ਰਤਾ ਗੋਵਿੰਦ ਸੰਗਿ ਸਚੁ ਭੋਜਨੁ ਜੋੜੇ ॥

The one whose mind is imbued with God's love, to him God's Name is like his good food and clothing.

ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਨਾਮ ਸਿਉ ਏ ਹਸਤੀ ਘੋੜੇ ॥

To him, embracing the love for God's Name is akin to his wealth and property.

ਰਾਜ ਮਿਲਖ ਖੁਸੀਆ ਘਣੀ ਧਿਆਇ ਮੁਖੁ ਨ ਮੇੜੇ ॥

He meditates on God's Name steadfastly, and for him this is his kingdom and immense pleasure.

ਢਾਢੀ ਦਰਿ ਪ੍ਰਭ ਮੰਗਣਾ ਦਰੁ ਕਦੇ ਨ ਛੋੜੇ ॥

Like a minstrel he always begs from God and never abandons God's support.

ਨਾਨਕ ਮਨਿ ਤਨਿ ਚਾਉ ਏਹੁ ਨਿਤ ਪ੍ਰਭ ਕਉ ਲੋੜੇ ॥੨੧॥੧॥ ਸੁਧੁ ਕੀਚੇ

O' Nanak, he has this yearning in his mind and body, and he continually longs for union with God.

ਰਾਗੁ ਗਉੜੀ ਭਗਤਾਂ ਕੀ ਬਾਣੀ

Raag Gauree, the hymns of the Saints

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

One eternal God, He is The creator and is realized by the Guru's Grace.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਚਉਪਦੇ ੧੪ ॥

Raag Gauree Gwaarayree, fourteen Chau-Padas of Kabeer Jee:

ਅਬ ਮੋਹਿ ਜਲਤ ਰਾਮ ਜਲੁ ਪਾਇਆ ॥

I was burning in the fire of desires and now I have found the nectar of God's Name.

ਰਾਮ ਉਦਕਿ ਤਨੁ ਜਲਤ ਬੁਝਾਇਆ ॥੧॥ ਰਹਾਉ ॥

This Nectar of God's Name has cooled my body which was burning in cravings for worldly things. ||1||Pause||

ਮਨੁ ਮਾਰਣ ਕਾਰਣਿ ਬਨ ਜਾਈਐ ॥

To subdue our minds, we go to the forests;

ਸੋ ਜਲੁ ਬਿਨੁ ਭਗਵੰਤ ਨ ਪਾਈਐ ॥੧॥

but that nectar of Naam Can't be found without meditation on God. ||1||

ਜਿਹ ਪਾਵਕ ਸੁਰਿ ਨਰ ਹੈ ਜਾਰੇ ॥

That fire of craving for worldly things which has consumed angels and mortal beings,

ਰਾਮ ਉਦਕਿ ਜਨ ਜਲਤ ਉਬਾਰੇ ॥੨॥

the nectar of God's Name has saved them from burning in the fire of those cravings ||2||

ਭਵ ਸਾਗਰ ਸੁਖ ਸਾਗਰ ਮਾਹੀ ॥

In the terrifying world-ocean, these devotees have found an ocean of peace,

ਪੀਵਿ ਰਹੇ ਜਲ ਨਿਖੁਟਤ ਨਾਹੀ ॥੩॥

and they continue to partake the nectar of Naam which is never exhausted.

||3||

ਕਹਿ ਕਬੀਰ ਭਜੁ ਸਾਰਿੰਗਪਾਨੀ ॥

Kabeer says, (O' my mind), meditate on God with love and devotion.

ਰਾਮ ਉਦਕਿ ਮੇਰੀ ਤਿਖਾ ਬੁਝਾਨੀ ॥੪॥੧॥

The nectar of God's Name has quenched my thirst for Maya. ||4||1||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਮਾਧਉ ਜਲ ਕੀ ਪਿਆਸ ਨ ਜਾਇ ॥

O' God, my thirst for the nectar of Naam will not go away.

ਜਲ ਮਹਿ ਅਗਨਿ ਉਠੀ ਅਧਿਕਾਇ ॥੧॥ ਰਹਾਉ ॥

Upon partaking the nectar of Naam, my longing for meditating on Your Name has increased even more. ||1||Pause||

ਤੂੰ ਜਲਨਿਧਿ ਹਉ ਜਲ ਕਾ ਮੀਨੁ ॥

O' God, You are like the Ocean of water, and I am like a fish in that water.

ਜਲ ਮਹਿ ਰਹਉ ਜਲਹਿ ਬਿਨੁ ਖੀਨੁ ॥੧॥

As long as I live in that water (meditate on You), I survive, but as soon as I go out of that water (forget You), I become so weak as if I am about to die.

||1||

ਤੂੰ ਪਿੰਜਰੁ ਹਉ ਸੁਅਟਾ ਤੇਰ ॥

You are like the cage, and I am like Your frail parrot.

ਜਮੁ ਮੰਜਾਰੁ ਕਹਾ ਕਰੈ ਮੇਰ ॥੨॥

So, what can any cat (demon of death) do to me? ||2||

ਤੂੰ ਤਰਵਰੁ ਹਉ ਪੰਖੀ ਆਹਿ ॥

O' God, You are like the tree and I am like the bird perched on it.

ਮੰਦਭਾਗੀ ਤੇਰੇ ਦਰਸਨੁ ਨਾਹਿ ॥੩॥

But due to my bad luck, I cannot behold Your blessed vision. ||3||

ਤੂੰ ਸਤਿਗੁਰੁ ਹਉ ਨਉਤਨੁ ਚੇਲਾ ॥

O' God, You are my true Guru, and I am Your new disciple.

ਕਹਿ ਕਬੀਰ ਮਿਲੁ ਅੰਤ ਕੀ ਬੇਲਾ ॥੪॥੨॥

Kabeer says, please meet me, this human life is my very last chance! ||4||2||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਜਬ ਹਮ ਏਕੇ ਏਕੁ ਕਰਿ ਜਾਨਿਆ ॥

When I realize that there is one and only one God,

ਤਬ ਲੋਗਹ ਕਾਰੇ ਦੁਖੁ ਮਾਨਿਆ ॥੧॥

then why the people feel distressed? ||1||

ਹਮ ਅਪਤਹ ਅਪੁਨੀ ਪਤਿ ਖੋਈ ॥

If I am honor-less and have lost my honor,

ਹਮਰੈ ਖੋਜਿ ਪਰਹੁ ਮਤਿ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

then let no one follow the path I have chosen. ||1||Pause||

ਹਮ ਮੰਦੇ ਮੰਦੇ ਮਨ ਮਾਹੀ ॥

If I am bad then I am bad in my mind. (why it should bother anybody?)

ਸਾਝ ਪਾਤਿ ਕਾਹੂ ਸਿਉ ਨਾਹੀ ॥੨॥

For this reason I have no association with anyone. ||2||

ਪਤਿ ਅਪਤਿ ਤਾ ਕੀ ਨਹੀ ਲਾਜ ॥

I do not care for the respect or disrespect from the people.

ਤਬ ਜਾਨਹੁਗੇ ਜਬ ਉਘਰੈਗੇ ਪਾਜ ॥੩॥

You would understand about true honor only when you are exposed. ||3||

ਕਹੁ ਕਬੀਰ ਪਤਿ ਹਰਿ ਪਰਵਾਨੁ ॥

Kabeer says, truly honorable is the one who is accepted by God.

ਸਰਬ ਤਿਆਗਿ ਭਜੁ ਕੇਵਲ ਰਾਮੁ ॥੪॥੩॥

Therefore give up all worldly attachments and meditate on God alone. ||4||3||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਨਗਨ ਫਿਰਤ ਜੋ ਪਾਈਐ ਜੇਗੁ ॥

If union with God could be obtained by wandering around naked,

ਬਨ ਕਾ ਮਿਰਗੁ ਮੁਕਤਿ ਸਭੁ ਹੇਗੁ ॥੧॥

then all the deer (and other animals) of the forest would be liberated. ||1||

ਕਿਆ ਨਾਗੇ ਕਿਆ ਬਾਧੇ ਚਾਮ ॥

What does it matter whether someone goes naked or wears a skin on the body,

ਜਬ ਨਹੀ ਚੀਨਸਿ ਆਤਮ ਰਾਮ ॥੧॥ ਰਹਾਉ ॥

if he does not remember God? ||1||Pause||

ਮੂਡ ਮੁੰਡਾਏ ਜੋ ਸਿਧਿ ਪਾਈ ॥

If the spiritual perfection could be attained by shaving the head,

ਮੁਕਤੀ ਭੇਡ ਨ ਗਈਆ ਕਾਈ ॥੨॥

then why has no sheep obtained salvation so far? ||2||

ਬੰਦੁ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ ॥

O' Brother, if someone could save himself by celibacy,

ਖੁਸਰੈ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ ॥੩॥

then why hasn't any eunuch attained the supreme spiritual state? ||3||

ਕਹੁ ਕਬੀਰ ਸੁਨਹੁ ਨਰ ਭਾਈ ॥

Kabeer says, listen O' my brothers,

ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ॥੪॥੪॥

without meditating on God's Name, no one has ever attained salvation. ||4||4||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਸੰਧਿਆ ਪ੍ਰਾਤ ਇਸ਼ਨਾਨੁ ਕਰਾਹੀ ॥

Those who take their ritual baths in the evening and the morning.

ਜਿਉ ਭਏ ਦਾਦੁਰ ਪਾਨੀ ਮਾਹੀ ॥੧॥

are like the frogs in the water. ||1||

ਜਉ ਪੈ ਰਾਮ ਰਾਮ ਰਤਿ ਨਾਹੀ ॥

If people do not have real love for God's Name,

ਤੇ ਸਭਿ ਧਰਮ ਰਾਇ ਕੈ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥

they have to face the Judge of righteousness. ||1||Pause||

ਕਾਇਆ ਰਤਿ ਬਹੁ ਰੂਪ ਰਚਾਹੀ ॥

Those out of love for their body and try different looks,

ਤਿਨ ਕਉ ਦਇਆ ਸੁਪਨੈ ਭੀ ਨਾਹੀ ॥੨॥

do not feel any compassion for others even in dreams. ||2||

ਚਾਰਿ ਚਰਨ ਕਹਹਿ ਬਹੁ ਆਗਰ ॥

Many wise people only read the four Vedas but do not live by them.

ਸਾਧੂ ਸੁਖੁ ਪਾਵਹਿ ਕਲਿ ਸਾਗਰ ॥੩॥

In this worldly ocean of strife only the true saints attain peace. ||3||

ਕਹੁ ਕਬੀਰ ਬਹੁ ਕਾਇ ਕਰੀਜੈ ॥

Kabeer says, why should we consider so many options?,

ਸਰਬਸੁ ਛੋਡਿ ਮਹਾ ਰਸੁ ਪੀਜੈ ॥੪॥੫॥

the essence of all is to renounce worldly love and partake the sublime elixir of Naam. ||4||5||

ਕਬੀਰ ਜੀ ਗਉੜੀ ॥

Raag Gauree, Kabeer Jee:

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ ॥

Of what use are chanting, penance, ritual fasting and worship

ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ ॥੧॥

to that person in whose heart is the love of things other than God. ||1||

ਰੇ ਜਨ ਮਨੁ ਮਾਧਉ ਸਿਉ ਲਾਈਐ ॥

O' brother, we should attune our mind to God.

ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ ॥ ਰਹਾਉ ॥

Through cleverness the Almighty God can't be realized. ||Pause||

ਪਰਹਰੁ ਲੇਭੁ ਅਰੁ ਲੇਕਾਚਾਰੁ ॥

Set aside your greed and worldly ways.

ਪਰਹਰੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥੨॥

Set aside your lust, anger and egotism. ||2||

ਕਰਮ ਕਰਤ ਬਧੇ ਅਹੰਮੇਵ ॥

By doing rituals people are bound down in egotism;

ਮਿਲਿ ਪਾਥਰ ਕੀ ਕਰਹੀ ਸੇਵ ॥੩॥

meeting together, they worship stone idols. ||3||

ਕਹੁ ਕਬੀਰ ਭਗਤਿ ਕਰਿ ਪਾਇਆ ॥

Kabeer says, God is realized only by devotional worship.

ਭੇਲੇ ਭਾਇ ਮਿਲੇ ਰਘੁਰਾਇਆ ॥੪॥੬॥

Yes, God is realized through innocent love. ||4||6||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥

In the womb of the mother no one knows one's ancestry or social status.

ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ ॥੧॥

It is from God that the entire creation came into existence. ||1||

ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੋਏ ॥

Tell me O' Pandit, since when have you become a Brahmin?

ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ ॥੧॥ ਰਹਾਉ ॥

Don't waste your life by continually claiming to be a Brahmin. ||1||Pause||

ਜੌ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ ॥

If you are indeed a Brahmin, born of a Brahmin mother,

ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ ॥੨॥

then why didn't you come in the world by some other way (instead of the mother's womb)? ||2||

ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣੁ ਹਮ ਕਤ ਸੂਦ ॥

(When both of us are born the same way and are made of the same elements, then) how are you a Brahmin and how I am of a low social status?

ਹਮ ਕਤ ਲੇਹੁ ਤੁਮ ਕਤ ਦੁਧ ॥੩॥

How is it that blood is running in my veins and milk in your veins? ||3||

ਕਹੁ ਕਬੀਰ ਜੇ ਬ੍ਰਾਹਮੁ ਬੀਚਾਰੈ ॥

Kabir says, one who reflects on the all pervading God,

ਸੇ ਬ੍ਰਾਹਮਣੁ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥੪॥੭॥

is said to be a Brahmin among us. ||4||7||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਅੰਧਕਾਰ ਸੁਖਿ ਕਬਹਿ ਨ ਸੋਈ ਹੈ ॥

No one can attain peace in the darkness of spiritual ignorance.

ਰਾਜਾ ਰੰਕੁ ਦੇਉ ਮਿਲਿ ਰੋਈ ਹੈ ॥੧॥

In such a state of mind, a king or a pauper, both live in misery. ||1||.

ਜਉ ਪੈ ਰਸਨਾ ਰਾਮੁ ਨ ਕਹਿਬੋ ॥

O' my friends, if you don't meditate on God's Name,

ਉਪਜਤ ਬਿਨਸਤ ਰੋਵਤ ਰਹਿਬੋ ॥੧॥ ਰਹਾਉ ॥

you would continue going through the cycles birth and death and will keep crying because of its pain. ||1||Pause||.

ਜਸ ਦੇਖੀਐ ਤਰਵਰ ਕੀ ਛਾਇਆ ॥

The pleasure of Maya is short-lived like the shadow of a tree.

ਪ੍ਰਾਨ ਗਏ ਕਹੁ ਕਾ ਕੀ ਮਾਇਆ ॥੨॥

When one breathes one's last, then tell me to whom does this wealth belong? ||2||

ਜਸ ਜੰਤੀ ਮਹਿ ਜੀਉ ਸਮਾਨਾ ॥

As no one can tell where the sound contained in a musical instrument goes when one stops playing the instrument,

ਮੂਏ ਮਰਮੁ ਕੋ ਕਾ ਕਰ ਜਾਨਾ ॥੩॥ similarly, how can anyone know the secret that where the soul of a dead person has gone? ||3||

ਹੰਸਾ ਸਰਵਰੁ ਕਾਲੁ ਸਰੀਰ ॥

Just as swans keep hovering over a pool, similarly death keeps hovering over our bodies.

ਰਾਮ ਰਸਾਇਨ ਪੀਉ ਰੇ ਕਬੀਰ ॥੪॥੮॥

O' Kabir, partake the supreme elixir of God's Name. ||4||8||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਜੋਤਿ ਕੀ ਜਾਤਿ ਜਾਤਿ ਕੀ ਜੋਤੀ ॥

All this universe is the creation of God. In this creation the human mind

ਤਿਤੁ ਲਾਰੇ ਕੰਚੁਆ ਫਲ ਮੋਤੀ ॥੧॥

bears two kinds of fruits; which are like glass (evil deeds) and like pearls (good deeds). ||1||

ਕਵਨੁ ਸੁ ਘਰੁ ਜੇ ਨਿਰਭਉ ਕਹੀਐ ॥

Where is the place which is said to be free of fear?

ਭਉ ਭਜਿ ਜਾਇ ਅਭੈ ਹੋਇ ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥

where the fear flees away and one can live without fear. ||1||Pause||

ਤਟਿ ਤੀਰਥਿ ਨਹੀ ਮਨੁ ਪਤੀਆਇ ॥

The mind is not appeased on the banks of sacred rivers,

ਚਾਰ ਅਚਾਰ ਰਹੇ ਉਰਝਾਇ ॥੨॥

even there, people remain entangled in the thoughts of good and bad deeds.

ਪਾਪ ਪੁੰਨ ਦੁਇ ਏਕ ਸਮਾਨ ॥

Sin and virtue are actually alike, both do not provide stability of mind.

ਨਿਜ ਘਰਿ ਪਾਰਸੁ ਤਜਹੁ ਗੁਨ ਆਨ ॥੩॥

O' my mind, God dwells within you, meditate on Him and forget about acquiring all other meritorious deeds leading to rituals. ||3||

ਕਬੀਰ ਨਿਰਗੁਣ ਨਾਮ ਨ ਰੇਸੁ ॥

O' Kabir, do not forget the Name of immaculate God,

ਇਸੁ ਪਰਚਾਇ ਪਰਚਿ ਰਹੁ ਏਸੁ ॥੪॥੯॥

keep this mind of yours involved in meditation on Naam. ||4||9||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਜੇ ਜਨ ਪਰਮਿਤਿ ਪਰਮਨੁ ਜਾਨਾ ॥

Those who claim that they have realized the infinite and incomprehensible God,

ਬਾਤਨ ਹੀ ਬੈਕੁੰਠ ਸਮਾਨਾ ॥੧॥

by mere words, they plan to reach paradise. ||1||

ਨਾ ਜਾਨਾ ਬੈਕੁੰਠ ਕਹਾ ਹੀ ॥

I do not know where this paradise is,

ਜਾਨੁ ਜਾਨੁ ਸਭਿ ਕਹਹਿ ਤਹਾ ਹੀ ॥੧॥ ਰਹਾਉ ॥

everybody plans to go there. ||1||Pause||

ਕਹਨ ਕਹਾਵਨ ਨਹ ਪਤੀਅਈ ਹੈ ॥

By mere talk, the mind is not appeased.

ਤਉ ਮਨੁ ਮਾਨੈ ਜਾ ਤੇ ਹਉਮੈ ਜਈ ਹੈ ॥੨॥

The mind is appeased only when egotism is conquered. ||2||

ਜਬ ਲਗੁ ਮਨਿ ਬੈਕੁੰਠ ਕੀ ਆਸ ॥

As long as the mind is filled with the hope of going to heaven,

ਤਬ ਲਗੁ ਹੋਇ ਨਹੀ ਚਰਨ ਨਿਵਾਸੁ ॥੩॥

it cannot attune to God's Name. ||3||

ਕਹੁ ਕਬੀਰ ਇਹ ਕਹੀਐ ਕਾਹਿ ॥

Kabeer says, how could I tell

ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥੪॥੧੦॥

that the holy congregation is the true heaven?||4||10||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਉਪਜੈ ਨਿਪਜੈ ਨਿਪਜਿ ਸਮਾਈ ॥

A human being is born, grows and having grown up dies.

ਨੈਨਹ ਦੇਖਤ ਇਹੁ ਜਗੁ ਜਾਈ ॥੧॥

Before our very eyes, this world is passing away. ||1||

ਲਾਜ ਨ ਮਰਹੁ ਕਰਹੁ ਘਰੁ ਮੇਰਾ ॥

O' mortals, why you don't feel ashamed, claiming that this world is mine"?

ਅੰਤ ਕੀ ਬਾਰ ਨਹੀ ਕਛੁ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥

At the very last moment, nothing is yours. ||1||Pause||

ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਾਇਆ ਪਾਲੀ ॥

We cherish our body with so many efforts,

ਮਰਤੀ ਬਾਰ ਅਗਨਿ ਸੰਗਿ ਜਾਲੀ ॥੨॥

but it is burnt on fire after death. ||2||

ਚੋਆ ਚੰਦਨੁ ਮਰਦਨ ਅੰਗਾ ॥

The body which we massage with scents and perfumes,

ਸੇ ਤਨੁ ਜਲੈ ਕਾਠ ਕੈ ਸੰਗਾ ॥੩॥

the same body is burned with the firewood at the end. ||3||

ਕਹੁ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਗੁਨੀਆ ॥

Kabir says, Listen O' virtuous people,

ਬਿਨਸੈਗੋ ਰੂਪੁ ਦੇਖੈ ਸਭ ਦੁਨੀਆ ॥੪॥੧੧॥

your beautiful body shall perish and the entire world will witness. ||4||11||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਅਵਰ ਮੁਏ ਕਿਆ ਸੋਗੁ ਕਰੀਜੈ ॥

What is the use of grieving over the death of others?

ਤਉ ਕੀਜੈ ਜਉ ਆਪਨ ਜੀਜੈ ॥੧॥

we should grieve only if we were going to live forever. ||1||

ਮੈ ਨ ਮਰਉ ਮਰਿਬੇ ਸੰਸਾਰਾ ॥

I would not die like the rest of the world dies; I will not die spiritually,

ਅਬ ਮੋਹਿ ਮਿਲਿਓ ਹੈ ਜੀਆਵਨਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥

because now I have met the spiritual life-giving God. ||1||Pause||

ਇਆ ਦੇਹੀ ਪਰਮਲ ਮਹਕੰਦਾ ॥

One anoints his body with perfumes,

ਤਾ ਸੁਖ ਬਿਸਰੇ ਪਰਮਾਨੰਦਾ ॥੨॥

and in these pleasures he forgets the bestower of the supreme bliss. ||2||

ਕੂਅਟਾ ਏਕੁ ਪੰਚ ਪਨਿਹਾਰੀ ॥

Assume, this body is a well of worldly distractions and the sensory organs of touch, taste, sound, sight, and speech are the five water maids.

ਟੂਟੀ ਲਾਜੁ ਭਰੈ ਮਤਿ ਹਾਰੀ ॥੩॥

Engrossed in vices, one's frail intellect is trying to attain happiness from evil pursuits, as if one is trying to draw water from the well with a broken rope. ||3||

ਕਹੁ ਕਬੀਰ ਇਕ ਬੁਧਿ ਬੀਚਾਰੀ ॥

Kabeer says, when I reflected on this situation the right intellect took over,

ਨਾ ਓਹੁ ਕੂਅਟਾ ਨਾ ਪਨਿਹਾਰੀ ॥੪॥੧੨॥

then neither the well (worldly distractions) nor the water-maids (misguided sensory organs) remained. ||4||12||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag, Gauree, Kabeer Jee:

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਾ ॥

The immobile forms, creatures, insects and moths,

ਅਨਿਕ ਜਨਮ ਕੀਏ ਬਹੁ ਰੰਗਾ ॥੧॥

we have passed through those many forms in numerous lifetimes. ||1||

ਐਸੇ ਘਰ ਹਮ ਬਹੁਤੁ ਬਸਾਏ ॥

We have lived through many such lives,

ਜਬ ਹਮ ਰਾਮ ਗਰਭ ਹੋਇ ਆਏ ॥੧॥ ਰਹਾਉ ॥

before we were cast into our mother's womb, O' God. ||1||Pause||

ਜੋਗੀ ਜਤੀ ਤਪੀ ਬ੍ਰਹਮਚਾਰੀ ॥

Sometimes we became yogis, ascetics, penitents and celibates.

ਕਬਹੂ ਰਾਜਾ ਛਤ੍ਰਪਤਿ ਕਬਹੂ ਭੇਖਾਰੀ ॥੨॥

Sometimes we became kings with canopies and sometimes beggars. ||2||

ਸਾਕਤ ਮਰਹਿ ਸੰਤ ਸਭਿ ਜੀਵਹਿ ॥

The faithless cynics die again and again, but the saints live an immortal life,

ਰਾਮ ਰਸਾਇਨੁ ਰਸਨਾ ਪੀਵਹਿ ॥੩॥

because they partake the sublime elixir of God's Name. ||3||

ਕਹੁ ਕਬੀਰ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ॥ਹਾਰਿ ਪਰੇ ਅਬ ਪੂਰਾ ਦੀਜੈ ॥੪॥੧੩॥

Kabeer says, going through so many lives we have grown weary. O' God, have mercy on us and now grant us union with Yourself. ||4||13||

ਗਉੜੀ ਕਬੀਰ ਜੀ ਕੀ ਨਾਲਿ ਰਲਾਇ ਲਿਖਿਆ ਮਹਲਾ ੫ ॥

Gauree, Kabir Ji and Fifth Guru:

ਐਸੇ ਅਚਰਜੁ ਦੇਖਿਓ ਕਬੀਰ ॥

O' Kabeer, I have seen a strange situation,

ਦਧਿ ਕੈ ਭੇਲੈ ਬਿਰੇਲੈ ਨੀਰੁ ॥੧॥ ਰਹਾਉ ॥

that a person is churning water mistaking it for yogurt to get butter. (Similarly, instead of meditating on God people are running after worldly wealth to attain peace and tranquility). ||1||Pause||.

ਹਰੀ ਅੰਗੂਰੀ ਗਦਹਾ ਚਰੈ ॥

A fool is indulging in sinful acts like a donkey grazes on green grape vines.

ਨਿਤ ਉਠਿ ਹਾਸੈ ਹੀਗੈ ਮਰੈ ॥੧॥

Each day he enjoys sinful pleasures, he laughs like a donkey brays and finally dies wasting his entire life. ||1||

ਮਾਤਾ ਭੈਸਾ ਅੰਮੁਹਾ ਜਾਇ ॥

Like an intoxicated bull, his mind runs around wild,

ਕੁਦਿ ਕੁਦਿ ਚਰੈ ਰਸਾਤਲਿ ਪਾਇ ॥੨॥

romps arrogantly, eats viciously and falls into extreme miseries. ||2||

ਕਹੁ ਕਬੀਰ ਪਰਗਟੁ ਭਈ ਖੇਡੁ ॥

Kabir says, I have understood this strange play. The reason behind all this foolish behavior by human beings is,

ਲੇਲੇ ਕਉ ਚੂਘੈ ਨਿਤ ਭੇਡੁ ॥੩॥

that instead of the mind following the intellect, it is other way around, as if the sheep is sucking the lamb. ||3||

ਰਾਮ ਰਮਤ ਮਤਿ ਪਰਗਟੀ ਆਈ ॥

By meditating on God, my intellect has become awakened and has stopped following the mind.

ਕਹੁ ਕਬੀਰ ਗੁਰਿ ਸੋਝੀ ਪਾਈ ॥੪॥੧॥੧੪॥

Kabeer says, the Guru has blessed me with this understanding. ||4||1||14||

ਗਉੜੀ ਕਬੀਰ ਜੀ ਪੰਚਪਦੇ ॥

Raag Gauree, Kabeer Jee, Panch-Padas:

ਜਿਉ ਜਲ ਛੇਡਿ ਬਾਹਰਿ ਭਇਓ ਮੀਨਾ ॥ ਪੂਰਬ ਜਨਮ ਹਉ ਤਪ ਕਾ ਹੀਨਾ ॥੧॥

O' God, I am told that since I did not practice penance and intense meditation in my previous life, I will have to suffer like a fish out of water.

ਅਬ ਕਹੁ ਰਾਮ ਕਵਨ ਗਤਿ ਮੇਰੀ ॥

O' God, now tell me what will be my fate?

ਤਜੀ ਲੇ ਬਨਾਰਸ ਮਤਿ ਭਈ ਥੋਰੀ ॥੧॥ ਰਹਾਉ ॥

Is it really true that I have lost my mind because I have left Banaras?

|1||Pause|

ਸਗਲ ਜਨਮੁ ਸਿਵ ਪੁਰੀ ਗਵਾਇਆ ॥ ਮਰਤੀ ਬਾਰ ਮਗਹਰਿ ਉਠਿ ਆਇਆ ॥੨॥

O' God, people say to me that you spent all your life in Kashi, the city of (god) Shiva, but at the time of death you moved to the unholy city of Maghar, thus you have wasted all your life.

ਬਹੁਤੁ ਬਰਸ ਤਪੁ ਕੀਆ ਕਾਸੀ ॥

O' God, people say that You did penance at Kashi for so many years,

ਮਰਨੁ ਭਇਆ ਮਗਹਰ ਕੀ ਬਾਸੀ ॥੩॥

but, at the time of death you have come to reside in Maghar. ||3||

ਕਾਸੀ ਮਗਹਰ ਸਮ ਬੀਚਾਰੀ ॥

O' God, people say to me, do you deem Kashi and Maghar as the same?

ਓਛੀ ਭਗਤਿ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੀ ॥੪॥

with such an inept devotion how would you swim across the worldly ocean of vices? ||4||

ਕਹੁ ਗੁਰ ਗਜ ਸਿਵ ਸਭੁ ਕੇ ਜਾਨੈ ॥

Kabeer says, everyone knows only the Ganesh, the angel of damnation and Shiva, the angel of salvation.

ਮੁਆ ਕਬੀਰੁ ਰਮਤ ਸ੍ਰੀ ਰਾਮੈ ॥੫॥੧੫॥

But Kabir has killed his ego and freed himself of worldly entanglements by meditating on God. ||5||15||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਚੋਆ ਚੰਦਨ ਮਰਦਨ ਅੰਗਾ ॥

The body which we anoint with scents and fragrances,

ਸੇ ਤਨੁ ਜਲੈ ਕਾਠ ਕੈ ਸੰਗਾ ॥੧॥

is burnt with firewood in the end. ||1||

ਇਸੁ ਤਨ ਧਨ ਕੀ ਕਵਨ ਬਡਾਈ ॥

Why should anyone take pride in this body or wealth?

ਧਰਨਿ ਪਰੈ ਉਰਵਾਰਿ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

The body ends up lying on the ground and the wealth do not go along with to the world beyond. ||1||Pause||

ਰਾਤਿ ਜਿ ਸੇਵਹਿ ਦਿਨ ਕਰਹਿ ਕਾਮ ॥

Those who spend entire night sleeping and day involved in worldly deeds;

ਇਕੁ ਖਿਨੁ ਲੇਹਿ ਨ ਹਰਿ ਕੇ ਨਾਮ ॥੨॥

but do not meditate on God's Name even for a moment. ||2||

ਹਾਥਿ ਤ ਡੋਰ ਮੁਖਿ ਖਾਇਓ ਤੰਬੋਰ ॥

They are busy enjoying the worldly pleasures like hunting and chewing betel leaves.

ਮਰਤੀ ਬਾਰ ਕਸਿ ਬਾਧਿਓ ਚੋਰ ॥੩॥

At the time of death they are tightly bound like thieves. ||3||

ਗੁਰਮਤਿ ਰਸਿ ਰਸਿ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥

One who follows the Guru's teachings and sings praises of God with love,

ਰਾਮੈ ਰਾਮ ਰਮਤ ਸੁਖੁ ਪਾਵੈ ॥੪॥

attains peace by meditating on God. ||4||

ਕਿਰਪਾ ਕਰਿ ਕੈ ਨਾਮੁ ਦ੍ਰਿੜਾਈ ॥

Within whose heart God mercifully enshrines His Name,

ਹਰਿ ਹਰਿ ਬਾਸੁ ਸੁਗੰਧ ਬਸਾਈ ॥੫॥

God infuses that person with the fragrance of Naam. ||5||

ਕਹਤ ਕਬੀਰ ਚੇਤਿ ਰੇ ਅੰਧਾ ॥

Kabeer says, remember Him, you ignorant fool!

ਸਤਿ ਰਾਮੁ ਝੂਠਾ ਸਭੁ ਧੰਧਾ ॥੬॥੧੬॥

God alone is eternal and the entire worldly affair is perishable. ||6||16||

ਗਉੜੀ ਕਬੀਰ ਜੀ ਤਿਪਦੇ ਚਾਰਤੁਕੇ ॥

Raag Gauree, Kabeer Jee, Ti-Padas (three stanzas) and Chau-Tukas (four lines each)

ਜਮ ਤੇ ਉਲਟਿ ਭਏ ਹੈ ਰਾਮ ॥

Since the time I have realized God, people who seemed like demons of death have now become the embodiments of God to me.

ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਓ ਬਿਸਰਾਮ ॥

All my sorrows have vanished and I dwell in peace and comfort.

ਬੈਰੀ ਉਲਟਿ ਭਏ ਹੈ ਮੀਤਾ ॥

My sensory organs which were my enemies before and were making me commit sins, have turned into friends and are making me do virtuous deeds.

ਸਾਕਤ ਉਲਟਿ ਸੁਜਨ ਭਏ ਚੀਤਾ ॥੧॥

My sensory organs which were cynics have become the Guru's followers. ||1||

ਅਬ ਮੋਹਿ ਸਰਬ ਕੁਸਲ ਕਰਿ ਮਾਨਿਆ ॥

Now I am feeling happy, blissful and all is well in every respect.

ਸਾਂਤਿ ਭਈ ਜਬ ਗੋਬਿੰਦੁ ਜਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

Since the time I have realized God, peace has prevailed in my mind.

||1||Pause||

ਤਨ ਮਹਿ ਹੋਤੀ ਕੋਟਿ ਉਪਾਧਿ ॥

Before I realized God, there were millions of afflictions in my body.

ਉਲਟਿ ਭਈ ਸੁਖ ਸਹਜਿ ਸਮਾਧਿ ॥

By being intuitively attuned to Naam, these have turned into a source of peace.

ਆਪੁ ਪਛਾਨੈ ਆਪੈ ਆਪ ॥

My mind has recognized its true self and it now sees God pervading everywhere,

ਰੇਗੁ ਨ ਬਿਆਪੈ ਤੀਨੋਂ ਤਾਪ ॥੨॥

and is no longer afflicted by any of the three kinds of maladies (physical, psychological, or social). ||2||

ਅਬ ਮਨੁ ਉਲਟਿ ਸਨਾਤਨੁ ਹੁਆ ॥

My mind has now been restored to its original purity.

ਤਬ ਜਾਨਿਆ ਜਬ ਜੀਵਤ ਮੁਆ ॥

It was realized only when my mind became detached from worldly affairs.

ਕਹੁ ਕਬੀਰ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਉ ॥

Kabeer says, I am now intuitively immersed in peace and poise.

ਆਪਿ ਨ ਡਰਉ ਨ ਅਵਰ ਡਰਾਵਉ ॥੩॥੧੭॥

I do not fear anyone, and I do not strike fear into anyone else. ||3||17|

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਪਿੰਡਿ ਮੁਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ ॥

When the attachment to one's body dies, where does the soul go?

ਸਬਦਿ ਅਤੀਤਿ ਅਨਾਹਦਿ ਰਾਤਾ ॥

by virtue of the Guru's word it remains imbued in the love of infinite God.

ਜਿਨਿ ਰਾਮੁ ਜਾਨਿਆ ਤਿਨਹਿ ਪਛਾਨਿਆ ॥

One who has realized God, only he understands Him.)

ਜਿਉ ਗੁੰਗੇ ਸਾਕਰ ਮਨੁ ਮਾਨਿਆ ॥੧॥

just as a mute person's mind is convinced about the sweet taste of candy but can't explain it to others. ||1||

ਐਸਾ ਗਿਆਨੁ ਕਥੈ ਬਨਵਾਰੀ ॥

Such spiritual wisdom is revealed only by God Himself.

ਮਨ ਰੇ ਪਵਨ ਦ੍ਰਿੜ ਸੁਖਮਨ ਨਾਰੀ ॥੧॥ ਰਹਾਉ ॥

O' my mind meditate on His Name with every breath instead of holding breath using the Sukhman way of Yogis. ||1||Pause||

ਸੇ ਗੁਰੁ ਕਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਕਰਨਾ ॥

Seek out such a Guru so that you don't have to seek another Guru again.

ਸੇ ਪਦੁ ਰਵਹੁ ਜਿ ਬਹੁਰਿ ਨ ਰਵਨਾ ॥

Dwell in such a state of bliss so that you don't have to seek another form of peace.

ਸੇ ਧਿਆਨੁ ਧਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਧਰਨਾ ॥

Embrace such a form of meditation that you don't have to switch to another.

ਐਸੇ ਮਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਮਰਨਾ ॥੨॥

Die to yourself by eradicating your ego so that you don't have to go through the cycles of birth and death. ||2||.

ਉਲਟੀ ਗੰਗਾ ਜਮੁਨ ਮਿਲਾਵਉ ॥

I have so turned my thoughts away from the rituals and have directed them toward meditation on Naam as if I have reversed the natural flow of the rivers Ganges and Yamuna.

ਬਿਨੁ ਜਲ ਸੰਗਮ ਮਨ ਮਹਿ ਨ੍ਰਾਵਉ ॥

I am so enjoying the meditation on God, as if I am bathing in my spiritually stable mind without the water of the three rivers.

ਲੋਚਾ ਸਮਸਰਿ ਇਹੁ ਬਿਉਹਾਰਾ ॥

Now this is the way of my life that I view everyone with same respect.

ਤਤੁ ਬੀਚਾਰਿ ਕਿਆ ਅਵਰਿ ਬੀਚਾਰਾ ॥੩॥

After Contemplating on God, what else is there to contemplate? ||3||

ਅਪੁ ਤੇਜੁ ਬਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ ॥ ਐਸੀ ਰਹਤ ਰਹਉ ਹਰਿ ਪਾਸਾ ॥

Just as the virtues of water, fire, air, earth, and sky are the same for all, attuning myself to God, I am living a way of life like water, fire, air, earth, and sky which treat all alike.

ਕਹੈ ਕਬੀਰ ਨਿਰੰਜਨ ਧਿਆਵਉ ॥

Kabir says, I am meditating on the immaculate God;

ਤਿਤੁ ਘਰਿ ਜਾਉ ਜਿ ਬਹੁਰਿ ਨ ਆਵਉ ॥੪॥੧੮॥

by doing that I will attain that divine abode from where I wouldn't have to come back. ||4||18||

ਗਉੜੀ ਕਬੀਰ ਜੀ ਤਿਪਦੇ ॥

Raag Gauree, Kabeer Jee: Three stanzas.

ਕੰਚਨ ਸਿਉ ਪਾਈਐ ਨਹੀ ਤੋਲਿ ॥

God cannot be attained even in exchange for gold.

ਮਨੁ ਦੇ ਰਾਮੁ ਲੀਆ ਹੈ ਮੋਲਿ ॥੧॥

I have realized God by surrendering my mind to Him. ||1||

ਅਬ ਮੋਹਿ ਰਾਮੁ ਅਪੁਨਾ ਕਰਿ ਜਾਨਿਆ ॥

Now I consider God as my own and

ਸਹਜ ਸੁਭਾਇ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

my mind has intuitively come to believe in this. ||1||Pause||.

ਬ੍ਰਹਮੈ ਕਥਿ ਕਥਿ ਅੰਤੁ ਨ ਪਾਇਆ ॥

The angel Brahma could not find His limit by continually reflecting on His virtues.

ਰਾਮ ਭਗਤਿ ਬੈਠੇ ਘਰਿ ਆਇਆ ॥੨॥

Because of devotional worship, God has come to dwell in my heart. ||2||

ਕਹੁ ਕਬੀਰ ਚੰਚਲ ਮਤਿ ਤਿਆਗੀ ॥

Kabir says, I have abandoned all my mercurial intellect and

ਕੇਵਲ ਰਾਮ ਭਗਤਿ ਨਿਜ ਭਾਗੀ ॥੩॥੧॥੧੯॥

now it is my destiny to worship God only. ||3||1||19||.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਜਿਹ ਮਰਨੈ ਸਭੁ ਜਗਤੁ ਤਰਾਸਿਆ ॥

The death which has terrified the entire world,

ਸੋ ਮਰਨਾ ਗੁਰ ਸਬਦਿ ਪ੍ਰਗਾਸਿਆ ॥੧॥

The reality of that death has been revealed to me through the Guru's word.

|1|

ਅਬ ਕੈਸੇ ਮਰਉ ਮਰਨਿ ਮਨੁ ਮਾਨਿਆ ॥

Now I shall not fall into the cycle of birth and death because my mind has already been convinced about dying to the self by living detached from Maya.

ਮਰਿ ਮਰਿ ਜਾਤੇ ਜਿਨ ਰਾਮੁ ਨ ਜਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

Those who do not realize God, fall in the cycles of birth and death.

|1||Pause||

ਮਰਨੇ ਮਰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥

Everyone talks about death again and again.

ਸਹਜੇ ਮਰੈ ਅਮਰੁ ਹੋਇ ਸੋਈ ॥੨॥

He alone becomes immortal who lives in a state of equipoise rising above the worldly desires. ||2||

ਕਹੁ ਕਬੀਰ ਮਨਿ ਭਇਆ ਅਨੰਦਾ ॥

Kabeer says, my mind is filled with bliss;

ਗਇਆ ਭਰਮੁ ਰਹਿਆ ਪਰਮਾਨੰਦਾ ॥੩॥੨੦॥

my doubt has vanished and God dwells in my mind. ||3||20||.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਕਤ ਨਹੀ ਠਉਰ ਮੂਲੁ ਕਤ ਲਾਵਉ ॥

There is no special place where pain of separation arises; where should I apply the balm?

ਖੋਜਤ ਤਨ ਮਹਿ ਠਉਰ ਨ ਪਾਵਉ ॥੧॥

I have searched the body but I have not found such a place. ||1||

ਲਾਗੀ ਹੋਇ ਸੁ ਜਾਨੈ ਪੀਰ ॥

Only the person who has experienced the pain of separation from God knows the intensity of such pain,

ਰਾਮ ਭਗਤਿ ਅਨੀਆਲੇ ਤੀਰ ॥੧॥ ਰਹਾਉ ॥

because This pain of devotion of God is like suffering the pain of sharp arrows. ||1||Pause|

ਏਕ ਭਾਇ ਦੇਖਉ ਸਭ ਨਾਰੀ ॥

I see that all the soul-brides are in love with God,

ਕਿਆ ਜਾਨਉ ਸਹ ਕਉਨ ਪਿਆਰੀ ॥੨॥

how can I know which one is most dear to the Husband-God?||2|.

ਕਹੁ ਕਬੀਰ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗੁ ॥

Kabee says, one who has such preordained destiny,

ਸਭ ਪਰਹਰਿ ਤਾ ਕਉ ਮਿਲੈ ਸੁਹਾਗੁ ॥੩॥੨੧॥

the Husband-God, forsaking all, comes to meet with her. ||3||21||.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਜਾ ਕੈ ਹਰਿ ਸਾ ਠਾਕੁਰੁ ਭਾਈ ॥

O' my brother, one in whose heart God is enshrined,

ਮੁਕਤਿ ਅਨੰਤ ਪੁਕਾਰਣਿ ਜਾਈ ॥੧॥

salvation knocks at that person's door again and again. ||1||

ਅਬ ਕਹੁ ਰਾਮ ਭਰੋਸਾ ਤੇਰਾ ॥

O' God, tell me that the one who has Your support,

ਤਬ ਕਾਹੂ ਕਾ ਕਵਨੁ ਨਿਹੇਰਾ ॥੧॥ ਰਹਾਉ ॥

why should he be obliged to anyone else? ||1||Pause||

ਤੀਨਿ ਲੋਕ ਜਾ ਕੈ ਹਰਿ ਭਾਰ ॥

On whose support are the creatures of all the three worlds,

ਸੋ ਕਾਹੇ ਨ ਕਰੈ ਪ੍ਰਤਿਪਾਰ ॥੨॥

why wouldn't He sustain you? ||2||

ਕਹੁ ਕਬੀਰ ਇਕ ਬੁਧਿ ਬੀਚਾਰੀ ॥

Kabeer says, I have reflected on one idea that

ਕਿਆ ਬਸੁ ਜਉ ਬਿਖੁ ਦੇ ਮਹਤਾਰੀ ॥੩॥੨੨॥

if a mother poisons her own child then what can he do? (if God wants to destroy someone then no one can save that person)||3||22||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਬਿਨੁ ਸਤ ਸਤੀ ਹੋਇ ਕੈਸੇ ਨਾਰਿ ॥

Without truthful conduct, how can a woman become a poise woman like Sati (angel Shiva's wife)?

ਪੰਡਿਤ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥੧॥

O' Pundit, see and reflect over this in your mind. ||1||

ਪ੍ਰੀਤਿ ਬਿਨਾ ਕੈਸੇ ਬਧੈ ਸਨੇਹੁ ॥

Without true love for God, how can affection with Him grow?

ਜਬ ਲਗੁ ਰਸੁ ਤਬ ਲਗੁ ਨਹੀ ਨੇਹੁ ॥੧॥ ਰਹਾਉ ॥

As long as the mind is engrossed in worldly pleasures, there cannot be true love for God in that mind. ||1||Pause||

ਸਾਹਨਿ ਸਤੁ ਕਰੈ ਜੀਅ ਅਪਨੈ ॥

One who believes Maya as the provider of true happiness,

ਸੇ ਰਮਯੇ ਕਉ ਮਿਲੈ ਨ ਸੁਪਨੈ ॥੨॥

doesn't meet God even in his dream. ||2||

ਤਨੁ ਮਨੁ ਧਨੁ ਗਿਰੁ ਸਉਪਿ ਸਰੀਰੁ ॥

The soul-bride who surrenders her body, mind and wealth to Husband-God,

ਸੇਈ ਸੁਹਾਗਨਿ ਕਰੈ ਕਬੀਰੁ ॥੩॥੨੩॥

is truly fortunate, says Kabeer. ||3||23||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਬਿਖਿਆ ਬਿਆਪਿਆ ਸਗਲ ਸੰਸਾਰੁ ॥

The entire world is engrossed in Maya.

ਬਿਖਿਆ ਲੈ ਡੂਬੀ ਪਰਵਾਰੁ ॥੧॥

This love for Maya has ruined entire families. ||1||

ਰੇ ਨਰ ਨਾਵ ਚਉੜਿ ਕਤ ਬੋੜੀ ॥

O' mortal, why have you so unnecessarily ruined your life, as if you have wrecked your boat in shallow waters?

ਹਰਿ ਸਿਉ ਤੇੜਿ ਬਿਖਿਆ ਸੰਗਿ ਜੋੜੀ ॥੧॥ ਰਹਾਉ ॥

Turning away from God, you have attached yourself to Maya. ||1||Pause||

ਸੁਰਿ ਨਰ ਦਾਧੇ ਲਾਗੀ ਆਗਿ ॥

Angels and human beings are suffering in the ferocious worldly desires.

ਨਿਕਟਿ ਨੀਰੁ ਪਸੁ ਪੀਵਸਿ ਨ ਝਾਗਿ ॥੨॥

The elixir of God's name is near at hand but the beast like human does not make an effort to calm down these worldly desires by drinking it. ||2||

ਚੇਤਤ ਚੇਤਤ ਨਿਕਸਿਓ ਨੀਰੁ ॥

By continuously meditating on God, the elixir of Naam appears in the heart.

ਸੇ ਜਲੁ ਨਿਰਮਲੁ ਕਥਤ ਕਬੀਰੁ ॥੩॥੨੪॥

Kabeer says, that elixir is immaculate and has the power to calm down the ferocious worldly desires ||3||24||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਜਿਹ ਕੁਲਿ ਪੁਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ ॥

The family, whose son does not reflect on divine wisdom,

ਬਿਧਵਾ ਕਸ ਨ ਭਈ ਮਹਤਾਰੀ ॥੧॥

why didn't the mother in that family become a widow? ||1||

ਜਿਹ ਨਰ ਰਾਮ ਭਗਤਿ ਨਹਿ ਸਾਧੀ ॥

Person who did not contemplate on God,

ਜਨਮਤ ਕਸ ਨ ਮੁਓ ਅਪਰਾਧੀ ॥੧॥ ਰਹਾਉ ॥

why didn't such a sinful person die at birth? ||1||Pause||

ਮੁਚੁ ਮੁਚੁ ਗਰਭ ਗਏ ਕੀਨ ਬਚਿਆ ॥

So many pregnancies end up in miscarriage, why was this one spared?

ਬੁਡਭੁਜ ਰੂਪ ਜੀਵੇ ਜਗ ਮਝਿਆ ॥੨॥

He is living his life in this world like an ugly deformed person. ||2||

ਕਹੁ ਕਬੀਰ ਜੈਸੇ ਸੁੰਦਰ ਸਰੂਪ ॥

Kabir says, people may have a beautiful figure.

ਨਾਮ ਬਿਨਾ ਜੈਸੇ ਕੁਬਜ ਕੁਰੂਪ ॥੩॥੨੫॥

But without the wealth of Naam, they are ugly hunchbacks. ||3||25||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਜੇ ਜਨ ਲੇਹਿ ਖਸਮ ਕਾ ਨਾਉ ॥

The devotees who meditate on the Master's Name,

ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥੧॥

I dedicate myself to them forever. ||1||

ਸੇ ਨਿਰਮਲੁ ਨਿਰਮਲ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥

One who always sings immaculate praises of God is an immaculate person,

ਸੇ ਭਾਈ ਮੇਰੈ ਮਨਿ ਭਾਵੈ ॥੧॥ ਰਹਾਉ ॥

such a brother is pleasing to my mind. ||1||Pause||

ਜਿਹ ਘਟ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥

In whose heart is dwelling the all pervading God,

ਤਿਨ ਕੀ ਪਗ ਪੰਕਜ ਹਮ ਧੂਰਿ ॥੨॥

I am the most humble servant of those people. ||2||

ਜਾਤਿ ਜੁਲਾਹਾ ਮਤਿ ਕਾ ਧੀਰੁ ॥ ਸਹਜਿ ਸਹਜਿ ਗੁਣ ਰਮੈ ਕਬੀਰੁ ॥੩॥੨੬॥

Kabeer says, I am a weaver by birth but I have lot of patience and I am reciting God's praises in a state of peace and poise. ||3||26||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਗਗਨਿ ਰਸਾਲ ਚੁਐ ਮੇਰੀ ਭਾਠੀ ॥

(As I am getting more and more attuned to God), relishing nectar of Naam is trickling from my brain as if elixir is trickling from the distiller .

ਸੰਚਿ ਮਹਾ ਰਸੁ ਤਨੁ ਭਇਆ ਕਾਠੀ ॥੧॥

To gather this most sublime nectar, my worldly attachment are serving as firewood. ||1||

ਉਆ ਕਉ ਕਹੀਐ ਸਹਜ ਮਤਵਾਰਾ ॥

He alone is called intuitively engrossed,

ਪੀਵਤ ਰਾਮ ਰਸੁ ਗਿਆਨ ਬੀਚਾਰਾ ॥੧॥ ਰਹਾਉ ॥

who partakes the Nectar of Naam and contemplates on divine wisdom.

|1|Pause|

ਸਹਜ ਕਲਾਲਨਿ ਜਉ ਮਿਲਿ ਆਈ ॥

When the state of equipoise has come to me like a beautiful bartender,

ਆਨੰਦਿ ਮਾਤੇ ਅਨਦਿਨੁ ਜਾਈ ॥੨॥

then engrossed in divine bliss, I pass the days of my life in ecstasy. ||2||

ਚੀਨਤ ਚੀਤੁ ਨਿਰੰਜਨ ਲਾਇਆ ॥

When through conscious meditation, I attuned my mind to the Immaculate God,

ਕਹੁ ਕਬੀਰ ਤੋ ਅਨਭਉ ਪਾਇਆ ॥੩॥੨੭॥

then I had self realization, says Kabear. ||3||27||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabear Jee:

ਮਨ ਕਾ ਸੁਭਾਉ ਮਨਹਿ ਬਿਆਪੀ ॥

The natural tendency of the mind is to chase whatever the mind is focused on.

ਮਨਹਿ ਮਾਰਿ ਕਵਨ ਸਿਧਿ ਥਾਪੀ ॥੧॥

What kind of perfection can be achieved by killing the mind? ||1||

ਕਵਨੁ ਸੁ ਮੁਨਿ ਜੇ ਮਨੁ ਮਾਰੈ ॥

Who is that silent sage, who has killed his mind?

ਮਨ ਕਉ ਮਾਰਿ ਕਹਹੁ ਕਿਸੁ ਤਾਰੈ ॥੧॥ ਰਹਾਉ ॥

Tell me, whom he emancipates by killing the mind? ||1||Pause||

ਮਨ ਅੰਤਰਿ ਬੋਲੈ ਸਭੁ ਕੋਈ ॥

Everyone speaks and acts through the mind.

ਮਨ ਮਾਰੇ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ॥੨॥

No devotional worship can be performed without controlling the mind. ||2||

ਕਹੁ ਕਬੀਰ ਜੇ ਜਾਨੈ ਭੇਉ ॥

Kabeer says, one who understands this secret of controlling the mind,

ਮਨੁ ਮਧੁਸੂਦਨੁ ਤਿਭਵਣ ਦੇਉ ॥੩॥੨੮॥

beholds within his own mind the Master of the three worlds, God. ||3||28||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਓਇ ਜੁ ਦੀਸਹਿ ਅੰਬਰਿ ਤਾਰੇ ॥

The stars which are seen in the sky,

ਕਿਨਿ ਓਇ ਚੀਤੇ ਚੀਤਨਹਾਰੇ ॥੧॥

who is that painter who has painted these ? ||1||

ਕਹੁ ਰੇ ਪੰਡਿਤ ਅੰਬਰੁ ਕਾ ਸਿਉ ਲਾਰਾ ॥

O' Pundit, please explain how the sky is supported?

ਬੂਝੈ ਬੂਝਨਹਾਰੁ ਸਭਾਰਾ ॥੧॥ ਰਹਾਉ ॥

Only a very fortunate wise person understands this mystery. ||1||Pause||

ਸੂਰਜ ਚੰਦੁ ਕਰਹਿ ਉਜੀਆਰਾ ॥

The light which the sun and the moon provide to the world;

ਸਭ ਮਹਿ ਪਸਰਿਆ ਬ੍ਰਹਮ ਪਸਾਰਾ ॥੨॥

in fact it is the light of God which pervades everywhere. ||2||

ਕਹੁ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋਇ ॥

Kabir say, that person alone would understand this mystery,

ਹਿਰਦੈ ਰਾਮੁ ਮੁਖਿ ਰਾਮੈ ਹੋਇ ॥੩॥੨੯॥

who sings the praises of God enshrined in his heart. ||3||29||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਬੇਦ ਕੀ ਪੁਤ੍ਰੀ ਸਿੰਮ੍ਰਿਤਿ ਭਾਈ ॥

O' brother, this Smriti (code of conduct) that has evolved from the Vedas,

ਸਾਂਕਲ ਜੇਵਰੀ ਲੈ ਹੈ ਆਈ ॥੧॥

has brought with it the chains and bonds of rites and rituals for the ordinary human being. ||1||

ਆਪਨ ਨਗਰੁ ਆਪ ਤੇ ਬਾਧਿਆ ॥

This Smriti has chained its own devotees with false beliefs and rituals.

ਮੋਹ ਕੈ ਫਾਧਿ ਕਾਲ ਸਰੁ ਸਾਂਧਿਆ ॥੧॥ ਰਹਾਉ ॥

By entangling them in the noose of worldly attachments it has kept them in the fear of death. ||1||Pause||

ਕਟੀ ਨ ਕਟੈ ਤੂਟਿ ਨਹ ਜਾਈ ॥

These bonds can neither be cut nor can they be broken.

ਸਾ ਸਾਪਨਿ ਹੋਇ ਜਗ ਕਉ ਖਾਈ ॥੨॥

Like a serpent eating its own babies, the philosophy of these Smritis is devouring its own devotees ||2||

ਹਮ ਦੇਖਤ ਜਿਨਿ ਸਭੁ ਜਗੁ ਲੁਟਿਆ ॥

Before my very eyes, this philosophy of smritis has plundered the entire world.

ਕਹੁ ਕਬੀਰ ਮੈ ਰਾਮ ਕਹਿ ਛੁਟਿਆ ॥੩॥੩੦॥

but I have been liberated by meditating on God's Name, says kabeer ||3||30||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਦੇਇ ਮੁਹਾਰ ਲਗਾਮੁ ਪਹਿਰਾਵਉ ॥

I direct my mind towards the love for God and away from slander and flattery of others just like directing a horse with reins and bridle;

ਸਗਲ ਤ ਜੀਨੁ ਗਗਨ ਦਉਰਾਵਉ ॥੧॥

I attune my mind to the remembrance of the all-pervading God and prepare it to give up rituals as if I put a saddle on the horse to control it. ||1||

ਅਪਨੈ ਬੀਚਾਰਿ ਅਸਵਾਰੀ ਕੀਜੈ ॥

I control my thoughts like riding the horse.

ਸਹਜ ਕੈ ਪਾਵੜੈ ਪਗੁ ਧਰਿ ਲੀਜੈ ॥੧॥ ਰਹਾਉ ॥

I keep my mind in equipoise as if I keep my feet in the stirrups. ||1||Pause||

ਚਲੁ ਰੇ ਬੈਕੁੰਠ ਤੁਝਹਿ ਲੇ ਤਾਰਉ ॥

Come O' my horse like mind, let me take you through God's abode.

ਹਿਚਹਿ ਤ ਪ੍ਰੇਮ ਕੈ ਚਾਬੁਕ ਮਾਰਉ ॥੨॥

If you hesitate, I will hit you with the whip of love. ||2||

ਕਹਤ ਕਬੀਰ ਭਲੇ ਅਸਵਾਰਾ ॥

Kabeer says, those are the truly wise riders (thinkers). ||3||31||

ਬੇਦ ਕਤੇਬ ਤੇ ਰਹਹਿ ਨਿਰਾਰਾ ॥੩॥੩੧॥

who remain aloof from the controversies of Vedas and Semitic books.
||3||31||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਜਿਹ ਮੁਖਿ ਪਾਂਚਉ ਅੰਮ੍ਰਿਤ ਖਾਏ ॥

The mouth with which we used to eat all the five delicacies,

ਤਿਹ ਮੁਖ ਦੇਖਤ ਲੂਕਟ ਲਾਏ ॥੧॥

I have seen the flames being applied to that mouth after death. ||1||

ਇਕੁ ਦੁਖੁ ਰਾਮ ਰਾਇ ਕਾਟਹੁ ਮੇਰਾ ॥

O' my sovereign God, please rid me of this one misery,

ਅਗਨਿ ਦਹੈ ਅਰੁ ਗਰਭ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥

that I do not have to suffer in fire of worldly desires and in the cycles of birth and death. ||1||Pause||

ਕਾਇਆ ਬਿਗੁਤੀ ਬਹੁ ਬਿਧਿ ਭਾਤੀ ॥

After death, this body is disposed off by various means.

ਕੇ ਜਾਰੇ ਕੇ ਗਡਿ ਲੇ ਮਾਟੀ ॥੨॥

Some burn it, and some bury it in the earth. ||2||

ਕਹੁ ਕਬੀਰ ਹਰਿ ਚਰਣ ਦਿਖਾਵਹੁ ॥

Kabeer says, O' God, please reveal Yourself to me and

ਪਾਛੈ ਤੇ ਜਮੁ ਕਿਉ ਨ ਪਠਾਵਹੁ ॥੩॥੩੨॥

after that you may send the demon of death to take me away. ||3||32||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਆਪੇ ਪਾਵਕੁ ਆਪੇ ਪਵਨਾ ॥

God Himself is the fire and Himself the air.

ਜਾਰੈ ਖਸਮੁ ਤ ਰਾਖੈ ਕਵਨਾ ॥੧॥

When God wishes to burn someone then who can save him? ||1||

ਰਾਮ ਜਪਤ ਤਨੁ ਜਰਿ ਕੀ ਨ ਜਾਇ ॥ ਰਾਮ ਨਾਮ ਚਿਤੁ ਰਹਿਆ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

One whose mind is absorbed in God's Name doesn't care even if his body may be burnt while meditating on God's Name. ||1||Pause||

ਕਾ ਕੇ ਜਰੈ ਕਾਹਿ ਹੋਇ ਹਾਨਿ ॥

Because he believes that in reality, nothing belonging to anybody is burnt, and nobody suffers any loss.

ਨਟ ਵਟ ਖੇਲੈ ਸਾਰਿਗਪਾਨਿ ॥੨॥

Like a juggler in different garbs, God is staging His plays on the world stage.

|2|

ਕਹੁ ਕਬੀਰ ਅਖਰ ਦੁਇ ਭਾਖਿ ॥

Kabir says, you utter only these two divine words "Ram" (God)

ਹੋਇਗਾ ਖਸਮੁ ਤ ਲੇਇਗਾ ਰਾਖਿ ॥੩॥੩੩॥

if it is acceptable to the Master, He would save me. ||3||33||

ਗਉੜੀ ਕਬੀਰ ਜੀ ਦੁਪਦੇ ॥

Raag Gauree, Kabeer Jee, Du-Padas:

ਨਾ ਮੈ ਜੋਗ ਧਿਆਨ ਚਿਤੁ ਲਾਇਆ ॥

I have not paid any attention to focus my mind as described in yoga.

ਬਿਨੁ ਬੈਰਾਗ ਨ ਛੁਟਸਿ ਮਾਇਆ ॥੧॥

Without renunciation, I cannot escape Maya. ||1||

ਕੈਸੇ ਜੀਵਨੁ ਹੋਇ ਹਮਾਰਾ ॥

(O' my friends, just think) What kind of life would be ours,

ਜਬ ਨ ਹੋਇ ਰਾਮ ਨਾਮ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

if we don't have the support of God's Name. ||1||pause||

ਕਹੁ ਕਬੀਰ ਖੋਜਉ ਅਸਮਾਨ ॥

Kabeer says, I have searched the entire world,

ਰਾਮ ਸਮਾਨ ਨ ਦੇਖਉ ਆਨ ॥੨॥੩੪॥

but I have not seen another one like God. ||2||34||

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree, Kabeer Jee:

ਜਿਹ ਸਿਰਿ ਰਚਿ ਰਚਿ ਬਾਧਤ ਪਾਗ ॥

The head that one embellishes with a turban,

ਸੇ ਸਿਰੁ ਚੁੰਚ ਸਵਾਰਹਿ ਕਾਗ ॥੧॥

upon death, crows clean their beaks on that head. ||1||

ਇਸੁ ਤਨ ਧਨ ਕੇ ਕਿਆ ਗਰਬਈਆ ॥

O' brother, why are you so proud of this body and worldly wealth?

ਰਾਮ ਨਾਮੁ ਕਾਹੇ ਨ ਦਿੜ੍ਹੀਆ ॥੧॥ ਰਹਾਉ ॥

why haven't you enshrined God's Name in your heart?" ||1||pause||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਮਨ ਮੇਰੇ ॥

Kabeer says, listen O my mind,

ਇਹੀ ਹਵਾਲ ਹੋਹਿਗੇ ਤੇਰੇ ॥੨॥੩੫॥

this would be your fate as well after death! ||2||35||

ਗਉੜੀ ਗੁਆਰੇਰੀ ਕੇ ਪਦੇ ਪੈਤੀਸ ॥

Thirty-Five padey (steps) of Raag Gauree Gwaarayree.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਅਸਟਪਦੀ ਕਬੀਰ ਜੀ ਕੀ

Raag Gauree Gwaarayree, Kabeer Jee: Ashtapadi.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਸੁਖੁ ਮਾਂਗਤ ਦੁਖੁ ਆਗੈ ਆਵੈ ॥ ਸੇ ਸੁਖੁ ਹਮਹੁ ਨ ਮਾਂਗਿਆ ਭਾਵੈ ॥੧॥

I would rather not beg for that worldly pleasure which later brings pain. ||1||

ਬਿਖਿਆ ਅਜਹੁ ਸੁਰਤਿ ਸੁਖ ਆਸਾ ॥

People are still attached to Maya and they hope to find happiness from it.

ਕੈਸੇ ਹੋਈ ਹੈ ਰਾਜਾ ਰਾਮ ਨਿਵਾਸਾ ॥੧॥ ਰਹਾਉ ॥

Then how the sovereign God can come to reside in their mind?"||1||pause||

ਇਸੁ ਸੁਖ ਤੇ ਸਿਵ ਬ੍ਰਹਮ ਡਰਾਨਾ ॥

Even Shiva and Brahma are afraid of this worldly pleasure,

ਸੇ ਸੁਖੁ ਹਮਹੁ ਸਾਚੁ ਕਰਿ ਜਾਨਾ ॥੨॥

but the people have assumed these pleasures as true.||2||

ਸਨਕਾਦਿਕ ਨਾਰਦ ਮੁਨਿ ਸੇਖਾ ॥

Even Sanak and the other three sons of Brahma, Narada and Shesh-Naag,

ਤਿਨ ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨਹੀ ਪੇਖਾ ॥੩॥

did not realize the true nature of the mind in their body. ||3||

ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ ॥

O' brothers, let someone search this mind (and try to find)

ਤਨ ਛੁਟੇ ਮਨੁ ਕਹਾ ਸਮਾਈ ॥੪॥

where the mind goes when it leaves the body. ||4||

ਗੁਰ ਪਰਸਾਦੀ ਜੈਦੇਉ ਨਾਮਾਂ ॥

By the Guru's Grace, the devotees like Jai Dev and Naam Dev

ਭਗਤਿ ਕੈ ਪ੍ਰੇਮਿ ਇਨ ਹੀ ਹੈ ਜਾਨਾਂ ॥੫॥

understood this secret through loving devotional worship. ||5||

ਇਸੁ ਮਨ ਕਉ ਨਹੀ ਆਵਨ ਜਾਨਾ ॥

The mind (soul) of that person is not cast in the cycles of birth and death,

ਜਿਸ ਕਾ ਭਰਮੁ ਗਇਆ ਤਿਨਿ ਸਾਚੁ ਪਛਾਨਾ ॥੬॥

whose doubt has been dispelled and has realized God. ||6||

ਇਸੁ ਮਨ ਕਉ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ ॥

This mind (soul) has no form or feature.

ਹੁਕਮੇ ਹੋਇਆ ਹੁਕਮੁ ਬੁਝਿ ਸਮਾਈ ॥੭॥

By God's will it came into this world as a human being and after realizing God, it merges back into Him. ||7||

ਇਸ ਮਨ ਕਾ ਕੋਈ ਜਾਨੈ ਭੇਉ ॥

The person who realizes the mystery of the mind

ਇਹ ਮਨਿ ਲੀਣ ਭਏ ਸੁਖਦੇਉ ॥੮॥

becomes one with the peace giving God by merging within this mind itself. ||8||

ਜੀਉ ਏਕੁ ਅਰੁ ਸਗਲ ਸਰੀਰਾ ॥

There is only one prime Soul which pervades all bodies and

ਇਸੁ ਮਨ ਕਉ ਰਵਿ ਰਹੇ ਕਬੀਰਾ ॥੯॥੧॥੩੬॥

it is this prime soul upon whom Kabir is contemplating. ||9||1||36||

ਗਉੜੀ ਗੁਆਰੇਰੀ ॥

Raag Gauree Gwaarayree:

ਅਹਿਨਿਸਿ ਏਕ ਨਾਮ ਜੇ ਜਾਰੇ ॥ ਕੇਤਕ ਸਿਧ ਭਏ ਲਿਵ ਲਾਰੇ ॥੧॥ ਰਹਾਉ ॥

Countless people have achieved perfection, who day and night have remained awake and alert to the Name of God. ||1||pause||

ਸਾਧਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਹਾਰੇ ॥

The seekers, adepts, and sages exhausted themselves practicing their ways to cross the worldly ocean,

ਏਕ ਨਾਮ ਕਲਿਪ ਤਰ ਤਾਰੇ ॥੧॥

but only God's Name can carry people across the world-ocean like the mythical wish-fulfilling Kalap tree ||1||

ਜੇ ਹਰਿ ਹਰੇ ਸੁ ਹੋਹਿ ਨ ਆਨਾ ॥

Those who are spiritually rejuvenated by God, do not worship anyone else.

ਕਹਿ ਕਬੀਰ ਰਾਮ ਨਾਮ ਪਛਾਨਾ ॥੨॥੩੭॥

Kabir says: They have realized God's Name. ||2||37||

ਗਉੜੀ ਭੀ ਸੋਰਠਿ ਭੀ ॥

Raag Gauree and Raag Sorath:

ਰੇ ਜੀਅ ਨਿਲਜ ਲਾਜ ਤੇਹਿ ਨਾਹੀ ॥

O shameless mind, don't you feel ashamed?

ਹਰਿ ਤਜਿ ਕਤ ਕਾਹੂ ਕੇ ਜਾਂਹੀ ॥੧॥ ਰਹਾਉ ॥

forsaking God, where and to whom you go to seek help ?||1||pause||

ਜਾ ਕੇ ਠਾਕੁਰੁ ਉਚਾ ਹੋਈ ॥

One whose Master-God is the highest and most exalted,

ਸੇ ਜਨੁ ਪਰ ਘਰ ਜਾਤ ਨ ਸੋਹੀ ॥੧॥

it is does not behoove him to go to others for any help. ||1||

ਸੇ ਸਾਹਿਬੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥

O' my mind, the Master-God is pervading everywhere.

ਸਦਾ ਸੰਗਿ ਨਾਹੀ ਹਰਿ ਦੂਰਿ ॥੨॥

God is always with you and never far away. ||2||

ਕਵਲਾ ਚਰਨ ਸਰਨ ਹੈ ਜਾ ਕੇ ॥

God whose shelter even the goddess of wealth seeks.

ਕਹੁ ਜਨ ਕਾ ਨਾਹੀ ਘਰ ਤਾ ਕੇ ॥੩॥

O' my friend!what could be lacking in the home of that God ?||3||

ਸਭੁ ਕੇਉ ਕਹੈ ਜਾਸੁ ਕੀ ਬਾਤਾ ॥

One whose praises everyone sings

ਸੇ ਸੰਮੁਖੁ ਨਿਜ ਪਤਿ ਹੈ ਦਾਤਾ ॥੪॥

He is all-powerful, He is His Own Master and He is the only Giver. ||4||

ਕਹੈ ਕਬੀਰੁ ਪੂਰਨ ਜਗ ਸੋਈ ॥

Kabeer says, only that person is perfect in this world,

ਜਾ ਕੇ ਹਿਰਦੈ ਅਵਰੁ ਨ ਹੋਈ ॥੫॥੩੮॥

in whose heart there is none other than God. ||5||38||

ਕਉਨੁ ਕੇ ਪੂਤੁ ਪਿਤਾ ਕੇ ਕਾ ਕੇ ॥

Whose is the son and of whom is anyone the father

ਕਉਨੁ ਮਰੈ ਕੇ ਦੇਇ ਸੰਤਾਪੇ ॥੧॥

Who dies and who inflicts pain?||1||

ਹਰਿ ਠਗ ਜਗ ਕਉ ਠਗਉਰੀ ਲਾਈ ॥

God, the Charmer, has administered the potion of Maya to the entire world;

ਹਰਿ ਕੇ ਬਿਓਗ ਕੈਸੇ ਜੀਅਉ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ ॥

O' mother, separated from God, how can I spiritually survive. ||1||pause||

ਕਉਨ ਕੇ ਪੁਰਖੁ ਕਉਨ ਕੀ ਨਾਰੀ ॥

who is the husband and of whom is the wife

ਇਆ ਤਤ ਲੇਹੁ ਸਰੀਰ ਬਿਚਾਰੀ ॥੨॥

Contemplate this reality about the human body that none of the relationships are forever. ||2||

ਕਹਿ ਕਬੀਰ ਠਗ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥

Kabeer says, my mind is pleased and satisfied with the divine Charmer.

ਗਈ ਠਗਉਰੀ ਠਗੁ ਪਹਿਚਾਨਿਆ ॥੩॥੩੯॥

I have recognized the divine charmer and for me the potion of Maya has vanished. ||3||39||

ਅਬ ਮੇ ਕਉ ਭਏ ਰਾਜਾ ਰਾਮ ਸਹਾਈ ॥

Now the sovereign God has become my helper.

ਜਨਮ ਮਰਨ ਕਟਿ ਪਰਮ ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

Snapping the bonds leading to the cycles of birth and death, I have attained the supreme spiritual status. ||1||pause||

ਸਾਧੂ ਸੰਗਤਿ ਦੀਓ ਰਲਾਇ ॥

God has united me with the holy congregation and

ਪੰਚ ਦੂਤ ਤੇ ਲੀਓ ਛਡਾਇ ॥

has rescued me from the five demons (lust, anger, greed, attachment, and ego).

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਉ ਜਪੁ ਰਸਨਾ ॥

Now I chant with my tongue and meditate on God's ambrosial Name.

ਅਮੇਲ ਦਾਸੁ ਕਰਿ ਲੀਨੇ ਅਪਨਾ ॥੧॥

This way God has made me his servant without paying any price. ||1||

ਸਤਿਗੁਰ ਕੀਨੇ ਪਰਉਪਕਾਰੁ ॥

The True Guru has blessed me with His generosity,

ਕਾਢਿ ਲੀਨ ਸਾਗਰ ਸੰਸਾਰ ॥

and pulled me out of the world-ocean.

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥

Now, I am attuned to the immaculate God,

ਗੋਬਿੰਦੁ ਬਸੈ ਨਿਤਾ ਨਿਤ ਚੀਤ ॥੨॥

and the Master of the Universe always dwells in my heart. ||2||

ਮਾਇਆ ਤਪਤਿ ਬੁਝਿਆ ਅੰਗਿਆਰੁ ॥

The burning desires of Maya has been extinguished.

ਮਨਿ ਸੰਤੋਖੁ ਨਾਮੁ ਆਧਾਰੁ ॥

My mind is contented with the Support of Naam.

ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹੇ ਪ੍ਰਭ ਸੁਆਮੀ ॥

The Master-God is totally permeating the water and the land.

ਜਤ ਪੇਖਉ ਤਤ ਅੰਤਰਜਾਮੀ ॥੩॥

Wherever I look, I see the inner knower of all hearts. ||3||

ਅਪਨੀ ਭਗਤਿ ਆਪ ਹੀ ਦ੍ਰਿੜਾਈ ॥

God Himself has implanted His devotional worship within me.

ਪੂਰਬ ਲਿਖਤੁ ਮਿਲਿਆ ਮੇਰੇ ਭਾਈ ॥

O' my brother, I just obtained what was preordained for me.

ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਪੂਰਨ ਸਾਜ ॥

One on whom He shows His Grace, accomplishes the goal of human life.

ਕਬੀਰ ਕੇ ਸੁਆਮੀ ਗਰੀਬ ਨਿਵਾਜ ॥੪॥੪੦॥

Kabeer's Master is the Cherisher of the humble and meek. ||4||40||

ਜਲਿ ਹੈ ਸੂਤਕੁ ਥਲਿ ਹੈ ਸੂਤਕੁ ਸੂਤਕ ਓਪਤਿ ਹੋਈ ॥

If birth and death are the cause of impurity then all the waters and all the lands are impure, because insects and bacteria are being born and are dying in these.

ਜਨਮੇ ਸੂਤਕੁ ਮੂਏ ਫੁਨਿ ਸੂਤਕੁ ਸੂਤਕ ਪਰਜ ਬਿਗੋਈ ॥੧॥

If there is impurity in birth and also in death then the entire world is being ruined in the superstition of impurity ||1||

ਕਹੁ ਰੇ ਪੰਡੀਆ ਕਉਨ ਪਵੀਤਾ ॥

O' Pandit, tell me who is clean and pure?

ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤਾ ॥੧॥ ਰਹਾਉ ॥

O' my friend, carefully reflect on this wisdom. ||1||pause||

ਨੈਨਹੁ ਸੂਤਕੁ ਬੈਨਹੁ ਸੂਤਕੁ ਸੂਤਕੁ ਸ੍ਰਵਨੀ ਹੋਈ ॥

Those eyes are impure that look with evil intention, that tongue is impure that slanders and those ears are impure that listen to evil words.

ਊਠਤ ਬੈਠਤ ਸੂਤਕੁ ਲਾਗੈ ਸੂਤਕੁ ਪਰੈ ਰਸੋਈ ॥੨॥

This way we are being contaminated by whatever we do; our kitchen is also impure because there are insects and bacteria in the firewood and water.

||2||

ਫਾਸਨ ਕੀ ਬਿਧਿ ਸਭੁ ਕੇਉ ਜਾਨੈ ਛੁਟਨ ਕੀ ਇਕੁ ਕੋਈ ॥

Everybody knows how to entangle people in such superstitions but only a rare one knows the way to escape from these.

ਕਹਿ ਕਬੀਰ ਰਾਮੁ ਰਿਦੈ ਬਿਚਾਰੈ ਸੂਤਕੁ ਤਿਨੈ ਨ ਹੋਈ ॥੩॥੪੧॥

Kabeer says, those who contemplate on God in their heart are not affected by this impurity. ||3||41||

ਗਉੜੀ ॥

Raag Gauree:

ਝਗਰਾ ਏਕੁ ਨਿਬੇਰਹੁ ਰਾਮ ॥

O' God, please resolve this one conflict,

ਜਉ ਤੁਮ ਅਪਨੇ ਜਨ ਸੌ ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥

If You want your humble devotee to meditate on You. ||1||Pause||

ਇਹੁ ਮਨੁ ਬਡਾ ਕਿ ਜਾ ਸਉ ਮਨੁ ਮਾਨਿਆ ॥

Is this mind mightier or the One to whom the mind is attuned?

ਰਾਮੁ ਬਡਾ ਕੈ ਰਾਮਹਿ ਜਾਨਿਆ ॥੧॥

Is God greater, or the one who realizes God?"||1||

ਬ੍ਰਹਮਾ ਬਡਾ ਕਿ ਜਾਸੁ ਉਪਾਇਆ ॥

Is Brahma greater, or the One who created Him?

ਬੇਦੁ ਬਡਾ ਕਿ ਜਹਾਂ ਤੇ ਆਇਆ ॥੨॥

Are the Vedas greater or the Source from where they originated?"||2||

ਕਹਿ ਕਬੀਰ ਹਉ ਭਇਆ ਉਦਾਸੁ ॥

Kabeer says, I am undecided;

ਤੀਰਥੁ ਬਡਾ ਕਿ ਹਰਿ ਕਾ ਦਾਸੁ ॥੩॥੪੨॥

is the sacred shrine of pilgrimage greater or the devotee of God because of whose devotion that place became sacred? ||3||42||

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ॥

Raag Gauree Chaytee:

ਦੇਖੋ ਭਾਈ ਗੁਨ ਕੀ ਆਈ ਆਂਧੀ ॥

Behold O' brother, by the virtue of devotional worship, my mind was struck by the storm of divine knowledge.

ਸਭੈ ਉਡਾਨੀ ਭ੍ਰਮ ਕੀ ਟਾਟੀ ਰਹੈ ਨ ਮਾਇਆ ਬਾਂਧੀ ॥੧॥ ਰਹਾਉ ॥

Which blew away my doubts and bonds of Maya like the thatched walls of my hut. ||1||pause||

ਦੁਚਿਤੇ ਕੀ ਦੁਇ ਬੁਨਿ ਗਿਰਾਨੀ ਮੇਹ ਬਲੇਡਾ ਟੂਟਾ ॥

My double-mindedness and emotional bonds broke as if both the pillars and the beam of the hut came crashing down.

ਤਿਸਨਾ ਛਾਨਿ ਪਰੀ ਧਰ ਉਪਰਿ ਦੁਰਮਤਿ ਭਾਂਡਾ ਫੂਟਾ ॥੧॥

The thatched roof of worldly desires has fallen to the ground and the pitcher of evil intellect has broken. ||1||

ਆਂਧੀ ਪਾਛੇ ਜੇ ਜਲੁ ਬਰਖੈ ਤਿਹਿ ਤੇਰਾ ਜਨੁ ਭੀਨਾ ॥

O' God, Your devotee then got drenched with the nectar of Naam which fell like rain after the storm of divine knowledge.

ਕਹਿ ਕਬੀਰ ਮਨਿ ਭਇਆ ਪ੍ਰਗਾਸਾ ਉਦੈ ਭਾਨੁ ਜਬ ਚੀਨਾ ॥੨॥੪੩॥

Kabeer says, my mind became enlightened with divine knowledge, just like the environment gets illuminated with sunrise after the storm and rain. ||2||43||.

ਗਉੜੀ ਚੇਤੀ

Raag Gauree Chaytee:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. realized by the grace of the true Guru:

ਹਰਿ ਜਸੁ ਸੁਨਹਿ ਨ ਹਰਿ ਗੁਨ ਗਾਵਹਿ ॥

There are some people who do not sing or listen to God's praises,

ਬਾਤਨ ਹੀ ਅਸਮਾਨੁ ਗਿਰਾਵਹਿ ॥੧॥

but just by mere talk they claim to perform miracles as if they can bring down the sky with their talks. ||1||

ਐਸੇ ਲੋਗਨ ਸਿਉ ਕਿਆ ਕਹੀਐ ॥

There is no use trying to instill some sense into such people,

ਜੇ ਪ੍ਰਭ ਕੀਏ ਭਗਤਿ ਤੇ ਬਾਹਜ ਤਿਨ ਤੇ ਸਦਾ ਡਰਾਨੇ ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥

We should always avoid those people whom God has excluded from His devotional worship. ||1||Pause||

ਆਪਿ ਨ ਦੇਹਿ ਚੁਰੂ ਭਰਿ ਪਾਨੀ ॥

They themselves do no charity; they will not offer even a cup of water to anyone,

ਤਿਹ ਨਿੰਦਹਿ ਜਿਹ ਗੰਗਾ ਆਨੀ ॥੨॥

but they would slander those who perform great acts of charity like diverting rivers for the benefit of others. ||2||

ਬੈਠਤ ਉਠਤ ਕੁਟਿਲਤਾ ਚਾਲਹਿ ॥

All the time they keep playing treacherous games.

ਆਪੁ ਗਏ ਅਉਰਨ ਹੂ ਘਾਲਹਿ ॥੩॥

Not only they have become worthless but they ruin others as well. ||3||

ਛਾਡਿ ਕੁਚਰਚਾ ਆਨ ਨ ਜਾਨਹਿ ॥

They know nothing except evil talk.

ਬ੍ਰਹਮਾ ਹੂ ਕੇ ਕਹਿਓ ਨ ਮਾਨਹਿ ॥੪॥

They do not heed to advice from the wise people like Barahma. ||4||

ਆਪੁ ਗਏ ਅਉਰਨ ਹੂ ਖੋਵਹਿ ॥

They themselves are lost and they mislead others as well.

ਆਗਿ ਲਗਾਇ ਮੰਦਰ ਮੈ ਸੋਵਹਿ ॥੫॥

They commit sins without thinking about the consequences: It is like sleeping in the house after setting it on fire. ||5||

ਅਵਰਨ ਹਸਤ ਆਪ ਹਹਿ ਕਾਂਨੇ ॥

They point out even the slightest weakness of others while they themselves are full of faults.

ਤਿਨ ਕਉ ਦੇਖਿ ਕਬੀਰ ਲਜਾਨੇ ॥੬॥੧॥੪੪॥

O' Kabir, it is embarrassing to see such people. ||6||1||44||

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਕਬੀਰ ਜੀ

Raag Gauree Bairagan, Kabir Ji:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੂਏਂ ਸਿਰਾਧ ਕਰਾਹੀ ॥

People hold feasts to honor and benefit their ancestors but never cared for them when they were alive.

ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਉਆ ਕੂਕਰ ਖਾਹੀ ॥੧॥

Tell me, how can the poor ancestors receive what the crows and the dogs have eaten up? ||1||

ਮੇ ਕਉ ਕੁਸਲੁ ਬਤਾਵਹੁ ਕੋਈ ॥

If only someone would tell me what real happiness or ecstasy is!

ਕੁਸਲੁ ਕੁਸਲੁ ਕਰਤੇ ਜਗੁ ਬਿਨਸੈ ਕੁਸਲੁ ਭੀ ਕੈਸੇ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

Speaking of happiness and bliss, the entire world is perishing and no one knows how to attain this bliss? ||1||Pause||

ਮਾਟੀ ਕੇ ਕਰਿ ਦੇਵੀ ਦੇਵਾ ਤਿਸੁ ਆਗੈ ਜੀਉ ਦੇਹੀ ॥

People sacrifice animals such as goats etc to the clay idols of the angels for the benefit of their ancestors.

ਐਸੇ ਪਿਤਰ ਤੁਮਾਰੇ ਕਹੀਅਹਿ ਆਪਨ ਕਹਿਆ ਨ ਲੇਹੀ ॥੨॥

Such are your ancestors who cannot even ask for what they want. ||2||

ਸਰਜੀਉ ਕਾਟਹਿ ਨਿਰਜੀਉ ਪੂਜਹਿ ਅੰਤ ਕਾਲ ਕਉ ਭਾਰੀ ॥

People who kill living creatures to appease clay idols of the angels are making their own end miserable.

ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਭੈ ਡੂਬੇ ਸੰਸਾਰੀ ॥੩॥

People do not realize the merit of meditating on God's Name and are drowning in the dreadful worldly ocean. ||3||

ਦੇਵੀ ਦੇਵਾ ਪੂਜਹਿ ਡੋਲਹਿ ਪਾਰਬ੍ਰਹਮੁ ਨਹੀ ਜਾਨਾ ॥

Instead of realizing the supreme God, people worship gods and goddesses and remain wavering in their faith

ਕਹਤ ਕਬੀਰ ਅਕੁਲੁ ਨਹੀ ਚੇਤਿਆ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਨਾ ॥੪॥੧॥੪੫॥

Kabeer says, instead of remembering God who is free of any social or family status, they remain entangled in the bonds of of Maya. ||4||1||45||

ਗਉੜੀ ॥

Raag Gauree:

ਜੀਵਤ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਐਸੇ ਸੁੰਨਿ ਸਮਾਇਆ ॥

One who so detaches oneself from worldly entanglements that for all practical purposes he is dead to the world, he then lives a life free of worldly distractions.

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਬਹੁੜਿ ਨ ਭਵਜਲਿ ਪਾਇਆ ॥੧॥

While still living among the temptations of Maya, he remains detached from these and doesn't fall into the dreadful ocean of worldly existence again. |1|

ਮੇਰੇ ਰਾਮ ਐਸਾ ਖੀਰੁ ਬਿਲੋਈਐ ॥

O' my God, only then we can continuously recite Naam like churning the yogurt,

ਗੁਰਮਤਿ ਮਨੁਆ ਅਸਥਿਰੁ ਰਾਖਹੁ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪੀਓਈਐ ॥੧॥ ਰਹਾਉ ॥

when through the Guru's teachings we hold our mind steady against Maya; only this way we can partake the ambrosial nectar of Naam. ||1||Pause||

ਗੁਰ ਕੈ ਬਾਣਿ ਬਜਰ ਕਲ ਛੇਦੀ ਪ੍ਰਗਟਿਆ ਪਦੁ ਪਰਗਾਸਾ ॥

One who penetrates the hard core of his evil intellect using the Guru's word as an arrow, his mind gets enlightened with divine knowledge,

ਸਕਤਿ ਅਧੇਰ ਜੇਵੜੀ ਕ੍ਰਮੁ ਚੂਕਾ ਨਿਹਚਲੁ ਸਿਵ ਘਰਿ ਬਾਸਾ ॥੨॥

just as a mistake of considering rope for a snake in darkness is corrected when the place is lighted, similarly the illusion of Maya vanishes with the light of Naam and one gets absorbed in the blissful God. ||2||

ਤਿਨਿ ਬਿਨੁ ਬਾਣੈ ਧਨਖੁ ਚਢਾਈਐ ਇਹੁ ਜਗੁ ਬੇਧਿਆ ਭਾਈ ॥

O' brother, one who remained unaffected by Maya by the support of the Guru's word. It is like conquering the world without mounting the shaft on the bow.

ਦਹ ਦਿਸ ਬੁਡੀ ਪਵਨੁ ਝੁਲਾਵੈ ਡੇਰਿ ਰਹੀ ਲਿਵ ਲਾਈ ॥੩॥

He may be going around in search of his livelihood but his mind is always attuned to God like a kite which remains stable because it is attached to its string, although affected by winds from all directions, ||3||

ਉਨਮਨਿ ਮਨੁਆ ਸੁੰਨਿ ਸਮਾਨਾ ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਭਾਗੀ ॥

His evil intellect and duality vanishes; his mind attains the spiritual state where it is not distracted by Maya.

ਕਹੁ ਕਬੀਰ ਅਨਭਉ ਇਕੁ ਦੇਖਿਆ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥੪॥੨॥੪੬॥

Kabir says, that person sees an unbelievable wonder within and he remains attuned to God's Name. ||4||2||46||

ਗਉੜੀ ਬੈਰਾਗਣਿ ਤਿਪਦੇ ॥

Raag Gauree Bairagan, Ti-Padas:

ਉਲਟਤ ਪਵਨ ਚਕ੍ਰ ਖਟੁ ਭੇਦੇ ਸੁਰਤਿ ਸੁੰਨ ਅਨਰਾਗੀ ॥

By directing the wandering mind towards God, the mythical 'six chakras' are bypassed and the conscience attains the state where there are no worldly distractions.

ਆਵੈ ਨ ਜਾਇ ਮਰੈ ਨ ਜੀਵੈ ਤਾਸੁ ਖੇਜੁ ਬੈਰਾਗੀ ॥੧॥

O' brother, instead of wandering after Maya, search for the God who neither comes nor goes, neither born nor dies. ||1||

ਮੇਰੇ ਮਨ ਮਨ ਹੀ ਉਲਟਿ ਸਮਾਨਾ ॥

O' my mind, one can merge with God only by turning his mind away from sinful pursuits.

ਗੁਰੁ ਪਰਸਾਦਿ ਅਕਲਿ ਭਈ ਅਵਰੈ ਨਾਤਰੁ ਥਾ ਬੇਗਾਨਾ ॥੧॥ ਰਹਾਉ ॥

By the Guru's grace, my understanding about God has improved; before that I was totally ignorant. ||1||Pause||

ਨਿਵਰੈ ਦੂਰਿ ਦੂਰਿ ਫੁਨਿ ਨਿਵਰੈ ਜਿਨਿ ਜੈਸਾ ਕਰਿ ਮਾਨਿਆ ॥

One who accepts God wholeheartedly, the vices which were always with him go far away and God whom he never remembered before seems near at hand.

ਅਲਉਤੀ ਕਾ ਜੈਸੇ ਭਇਆ ਬਰੇਡਾ ਜਿਨਿ ਪੀਆ ਤਿਨਿ ਜਾਨਿਆ ॥੨॥

This realization is like the taste of sweet water made from rock candy, only he knows its taste who drinks it. ||2||

ਤੇਰੀ ਨਿਰਗੁਨ ਕਥਾ ਕਾਇ ਸਿਉ ਕਹੀਐ ਐਸਾ ਕੋਇ ਬਿਬੇਕੀ ॥

O' God, You are beyond the three modes of Maya, is there anyone with such discerning wisdom with whom I can share Your praises?

ਕਹੁ ਕਬੀਰ ਜਿਨਿ ਦੀਆ ਪਲੀਤਾ ਤਿਨਿ ਤੈਸੀ ਝਲ ਦੇਖੀ ॥੩॥੩॥੪੭॥

Kabir says, one's experience about the wondrous vision of God is according to his intensity of love for God . ||3||3||47||

ਗਉੜੀ ॥

Raag Gauree:

ਤਹ ਪਾਵਸ ਸਿੰਧੂ ਧੂਪ ਨਹੀ ਛਹੀਆ ਤਹ ਉਤਪਤਿ ਪਰਲਉ ਨਾਹੀ ॥

In the highest spiritual state, one does not yearn for the mythical places of the angels like the Indra, the Shiva, the Vishnu and the Brahma etc.

ਜੀਵਨ ਮਿਰਤੁ ਨ ਦੁਖੁ ਸੁਖੁ ਬਿਆਪੈ ਸੁੰਨ ਸਮਾਧਿ ਦੇਉ ਤਹ ਨਾਹੀ ॥੧॥

In that state there is no desire to prolong life or fear of death, no feelings of joy or sorrow and no effect of worldly distractions like vices and duality. ||1||

ਸਹਜ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਨਿਰਾਰੀ ॥

This highest spiritual state of mind is unique and beyond description.

ਤੁਲਿ ਨਹੀ ਚਢੈ ਜਾਇ ਨ ਮੁਕਾਤੀ ਹਲੁਕੀ ਲਗੈ ਨ ਭਾਰੀ ॥੧॥ ਰਹਾਉ ॥

It can't be measured against any pleasant feeling and it never ends; it always gives the same peace and comfort. ||1||Pause||

ਅਰਧ ਉਰਧ ਦੇਉ ਤਹ ਨਾਹੀ ਰਾਤਿ ਦਿਨਸੁ ਤਹ ਨਾਹੀ ॥

In this state of mind there is no upper or lower social class and one is never unaware of worldly evils or run after Maya.

ਜਲੁ ਨਹੀ ਪਵਨੁ ਪਾਵਕੁ ਫੁਨਿ ਨਾਹੀ ਸਤਿਗੁਰ ਤਹਾ ਸਮਾਰੀ ॥੨॥

In that state, there is no world-ocean of vices, instability of mind and longing for Maya; instead only the true Guru's Mantra pervades in the mind. ||2||

ਅਗਮ ਅਗੋਚਰੁ ਰਹੈ ਨਿਰੰਤਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀਐ ॥

Then the incomprehensible and Unfathomable God dwells in the mind; but He is realized only by the Guru's grace.

ਕਹੁ ਕਬੀਰ ਬਲਿ ਜਾਉ ਗੁਰ ਅਪੁਨੇ ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ ॥੩॥੪॥੪੮॥

Kabir says, I dedicate myself to the Guru and we should always remain in the company of our Guru. ||3||4||48||

ਗਉੜੀ ॥

Raag Gauree:

ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਬੈਲ ਬਿਸਾਰੇ ਪਵਨੁ ਪੂਜੀ ਪਰਗਾਸਿਓ ॥

Human beings come to this world With the capital of life breaths; with this capital they purchase virtues and evils like two bullocks.

ਤ੍ਰਿਸਨਾ ਗੁਣਿ ਭਰੀ ਘਟ ਭੀਤਰਿ ਇਨ ਬਿਧਿ ਟਾਂਡ ਬਿਸਾਹਿਓ ॥੧॥

Their heart is like a sack filled with worldly desires, as if this is the merchandise they have for trading in this world. ||1||

ਐਸਾ ਨਾਇਕੁ ਰਾਮੁ ਹਮਾਰਾ ॥

Such a wealthy Banker is our God!

ਸਗਲ ਸੰਸਾਰੁ ਕੀਓ ਬਨਜਾਰਾ ॥੧॥ ਰਹਾਉ ॥

that He has made the entire world like His traders. ||1||Pause||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਭਏ ਜਗਾਤੀ ਮਨ ਤਰੰਗ ਬਟਵਾਰਾ ॥Lust and anger are like the custom-duty collectors and the worldly desires of the mind are like the highway robbers.

ਪੰਚ ਤਤੁ ਮਿਲਿ ਦਾਨੁ ਨਿਬੇਰਹਿ ਟਾਂਡਾ ਉਤਰਿਓ ਪਾਰਾ ॥੨॥

Mortals engrossed in lust, greed and worldly desires completely exhaust their capital and go across with the load of unfulfilled worldly desires. ||2||

ਕਹਤ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਅਬ ਐਸੀ ਬਨਿ ਆਈ ॥

Kabir says, Listen O' saints, such has become the state of affairs for me,

ਘਾਟੀ ਚਢਤ ਬੈਲੁ ਇਕੁ ਥਾਕਾ ਚਲੇ ਗੋਨਿ ਛਿਟਕਾਈ ॥੩॥੫॥੪੯॥

that going uphill on the path of God's worship, the ox of my evil thoughts is exhausted and has run away throwing off its load of sins and I am left with the ox of my virtues. |3|5|49|

ਗਉੜੀ ਪੰਚਪਦਾ ॥

Raag Gauree, Panch-Padas:

ਪੇਵਕੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਸਾਹੁਰੜੈ ਜਾਣਾ ॥

For a few short days, the soul-bride stays in her parent's house (this world); in the end she must go to her in-laws (next world).

ਅੰਧਾ ਲੋਕੁ ਨ ਜਾਣਈ ਮੂਰਖੁ ਏਆਣਾ ॥੧॥

But the spiritually blind and ignorant people do not realize this. ||1||

ਕਹੁ ਡਡੀਆ ਬਾਧੈ ਧਨ ਖੜੀ ॥

Tell me, why the soul-bride is still engrossed in worldly affairs?

ਪਾਹੁ ਘਰਿ ਆਏ ਮੁਕਲਾਉ ਆਏ ॥੧॥ ਰਹਾਉ ॥

while guests (the demons) from the in-laws house (from the next world) have come to take her with them. ||1||Pause||

ਓਹ ਜਿ ਦਿਸੈ ਖੂਹੜੀ ਕਉਨ ਲਾਜੁ ਵਹਾਰੀ ॥

Who is that lady dropping a rope into that well? (Whoever comes to this world starts living engrossed in worldly pleasures)?

ਲਾਜੁ ਘੜੀ ਸਿਉ ਤੂਟਿ ਪੜੀ ਉਠਿ ਚਲੀ ਪਨਿਹਾਰੀ ॥੨॥

While still engaged in amassing worldly wealth, the body succumbs to death and the soul departs disappointed from the world). ||2||

ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰੇ ਅਪੁਨਾ ਕਾਰਜੁ ਸਵਾਰੇ ॥

If the Master-God becomes merciful and shows His kindness on the soul-bride then God can resolve her affair (save her from vices and effects of Maya).

ਤਾ ਸੋਹਾਗਣਿ ਜਾਣੀਐ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੇ ॥੩॥

The soul-bride is considered fortunate only when she reflects on the Guru's word. ||3||

ਕਿਰਤ ਕੀ ਬਾਂਧੀ ਸਭ ਫਿਰੈ ਦੇਖਹੁ ਬੀਚਾਰੀ ॥

If you think about it, based on the preordained destiny the entire world is wandering aimlessly.

ਏਸ ਨੇ ਕਿਆ ਆਖੀਐ ਕਿਆ ਕਰੇ ਵਿਚਾਰੀ ॥੪॥

What can the poor soul do? what can we say to it? ||4||

ਭਈ ਨਿਰਾਸੀ ਉਠਿ ਚਲੀ ਚਿਤ ਬੰਧਿ ਨ ਧੀਰਾ ॥

O' my friends, in the end the soul leaves the world frustrated and without any solace.

ਹਰਿ ਕੀ ਚਰਣੀ ਲਾਗਿ ਰਹੁ ਭਜੁ ਸਰਣਿ ਕਬੀਰਾ ॥੫॥੬॥੫੦॥

O' Kabir, accept God's refuge and remain imbued with His love. ||5||6||50||

ਗਉੜੀ ॥

Raag Gauree :

ਜੋਗੀ ਕਹਹਿ ਜੋਗੁ ਭਲ ਮੀਠਾ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਈ ॥

O' brother, yogis proclaim that only the way of Yoga is the right way to realize God.

ਰੁੰਡਿਤ ਮੁੰਡਿਤ ਏਕੈ ਸਬਦੀ ਏਇ ਕਹਹਿ ਸਿਧਿ ਪਾਈ ॥੧॥

Those with their heads and faces shaved and those who repeatedly utter that God is incomprehensible; they say that only they have attained perfection.

||1||

ਹਰਿ ਬਿਨੁ ਭਰਮਿ ਭੁਲਾਨੇ ਅੰਧਾ ॥

Without meditating on God, the spiritually ignorants are deluded by doubt.

ਜਾ ਪਹਿ ਜਾਉ ਆਪੁ ਛੁਟਕਾਵਨਿ ਤੇ ਬਾਧੇ ਬਹੁ ਫੰਧਾ ॥੧॥ ਰਹਾਉ ॥

And those, to whom I go to find release from ego, they themselves are bound by all sorts of chains of rituals and self-conceit. ||1||Pause||

ਜਹ ਤੇ ਉਪਜੀ ਤਹੀ ਸਮਾਨੀ ਇਹ ਬਿਧਿ ਬਿਸਰੀ ਤਬ ਹੀ ॥

From where the ego originates (considering ourselves as separate entity from God), the entire mankind remains absorbed in it. In this way the entire world has forsaken God and is afflicted with ego.

ਪੰਡਿਤ ਗੁਣੀ ਸੂਰ ਹਮ ਦਾਤੇ ਏਹਿ ਕਹਹਿ ਬਡ ਹਮ ਹੀ ॥੨॥

The Pandits, the virtuous, the brave and the generous, egotistically claim that they alone are the greatest. ||2||

ਜਿਸਹਿ ਬੁਝਾਏ ਸੋਈ ਬੁਝੈ ਬਿਨੁ ਬੁਝੇ ਕਿਉ ਰਹੀਐ ॥

He alone understands the true path to unite with God whom He Himself inspires to understand. Life is worthless without understanding this reality.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਚੂਕੈ ਇਨ ਬਿਧਿ ਮਾਣਕੁ ਲਹੀਐ ॥੩॥

By meeting the True Guru, the darkness of ignorance is dispelled and in this way one attains the priceless Naam. ||3||

ਤਜਿ ਬਾਵੇ ਦਾਹਨੇ ਬਿਕਾਰਾ ਹਰਿ ਪਦੁ ਦ੍ਰਿੜੁ ਕਰਿ ਰਹੀਐ ॥

Forsaking all other side-tracking evils, we should firmly keep our eye on the target of uniting with God.

ਕਹੁ ਕਬੀਰ ਗੁੰਗੈ ਗੁੜੁ ਖਾਇਆ ਪੂਛੇ ਤੇ ਕਿਆ ਕਹੀਐ ॥੪॥੭॥੫੧॥

Kabeer says, just as a mute can't say anything about the taste of molasses, similarly the bliss of realizing God is indescribable. ||4||7||51||

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਕਬੀਰ ਜੀ ॥

Raag Gauree Poorbee, Kabeer Jee:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਜਹ ਕਛੁ ਅਹਾ ਤਹਾ ਕਿਛੁ ਨਾਹੀ ਪੰਚ ਤਤੁ ਤਹ ਨਾਹੀ ॥

Commenting on the death of a Yogi, kabir ji says, the life that was, is no more here; even the five elements constituting the body have scattered.

ਇੜਾ ਪਿੰਗੁਲਾ ਸੁਖਮਨ ਬੰਦੇ ਏ ਅਵਗਨ ਕਤ ਜਾਹੀ ॥੧॥

O' brother, where have gone the benefits of exercises like breathing through the left nostril, right nostril and Sukhman (passage through the forehead).

||1||

ਤਾਰਾ ਤੂਟਾ ਗਗਨੁ ਬਿਨਸਿ ਗਇਆ ਤੇਰਾ ਬੇਲਤੁ ਕਹਾ ਸਮਾਈ ॥

Where has your speech gone? The string (of your breaths) is broken and the brain is destroyed.

ਏਹ ਸੰਸਾ ਮੇ ਕਉ ਅਨਦਿਨੁ ਬਿਆਪੈ ਮੇ ਕਉ ਕੇ ਨ ਕਹੈ ਸਮਝਾਈ ॥੧॥ ਰਹਾਉ ॥

This anxiety always haunts me but no one can explain this to me and help me understand? ||1||Pause||

ਜਹ ਬਰਭੰਡੁ ਪਿੰਡੁ ਤਹ ਨਾਹੀ ਰਚਨਹਾਰੁ ਤਹ ਨਾਹੀ ॥

Where the world is, the body is not there and the mind is not here either.

ਜੋੜਨਹਾਰੇ ਸਦਾ ਅਤੀਤਾ ਇਹ ਕਹੀਐ ਕਿਸੁ ਮਾਹੀ ॥੨॥

God is forever unattached; now within whom is the soul said to be contained?|2|

ਜੋੜੀ ਜੁੜੈ ਨ ਤੋੜੀ ਤੂਟੈ ਜਬ ਲਗੁ ਹੋਇ ਬਿਨਾਸੀ ॥

So long as our mind remains attached with our perishable body, we can neither unite with God, nor can we break away from Maya.

ਕਾ ਕੋ ਠਾਕੁਰੁ ਕਾ ਕੋ ਸੇਵਕੁ ਕੇ ਕਾਹੁ ਕੈ ਜਾਸੀ ॥੩॥

In this state of mind no one can say who is mind's true master and whose servant it is? So where will this soul go after death? ||3||

ਕਹੁ ਕਬੀਰ ਲਿਵ ਲਾਗਿ ਰਹੀ ਹੈ ਜਹਾ ਬਸੇ ਦਿਨ ਰਾਤੀ ॥

Kabeer says, my mind is attuned to God and stays attuned day and night.

ਉਆ ਕਾ ਮਰਮੁ ਓਹੀ ਪਰੁ ਜਾਨੈ ਓਹੁ ਤਉ ਸਦਾ ਅਬਿਨਾਸੀ ॥੪॥੧॥੫੨॥

Only He Himself knows the secrets of His mystery; He is eternal. ||4||1||52||

ਗਉੜੀ

Raag Gauree:

ਸੁਰਤਿ ਸਿਮ੍ਰਿਤਿ ਦੁਇ ਕੰਨੀ ਮੁੰਦਾ ਪਰਮਿਤਿ ਬਾਹਰਿ ਖਿੰਥਾ ॥

Referring to the conversation with a Yogi, Kabir Ji says, I have made contemplation and remembrance of God as my two earrings and true knowledge as my outer patched coat.

ਸੁੰਨ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬੈਸਣੁ ਕਲਪ ਬਿਬਰਜਿਤ ਪੰਥਾ ॥੧॥

I sit and meditate in a state where no worldly desires arise in the mind; giving up on worldly ambitions is my religious sect. ||1||

ਮੇਰੇ ਰਾਜਨ ਮੈ ਬੈਰਾਰੀ ਜੋਗੀ ॥

O' my sovereign God, I am a yogi imbued with Your love,

ਮਰਤ ਨ ਸੋਗ ਬਿਓਗੀ ॥੧॥ ਰਹਾਉ ॥

therefore, I neither fear death nor does any sorrow bother me. ||1||Pause||

ਖੰਡ ਬ੍ਰਹਮੰਡ ਮਹਿ ਸਿੰਛੀ ਮੇਰਾ ਬਟੁਆ ਸਭੁ ਜਗੁ ਭਸਮਾਧਾਰੀ ॥

To give the message of pervasiveness of God in all the worlds and galaxies is my horn and to think the entire world as perishable is my bag of ashes.

ਤਾੜੀ ਲਾਰੀ ਤ੍ਰਿਪਲੁ ਪਲਟੀਐ ਛੁਟੈ ਹੋਇ ਪਸਾਰੀ ॥੨॥

By virtue of deep meditation, I have turned my mind away from the three modes of Maya and even being a householder, I am free from the worldly bonds. ||2||

ਮਨੁ ਪਵਨੁ ਦੁਇ ਤੂੰਬਾ ਕਰੀ ਹੈ ਜੁਗ ਜੁਗ ਸਾਰਦ ਸਾਜੀ ॥

My mind and breath are the two gourds of my violin (musical instrument), and the eternal God is its frame (connecting rod).

ਥਿਰੁ ਭਈ ਤੰਤੀ ਤੂਟਸਿ ਨਾਹੀ ਅਨਹਦ ਕਿੰਗੁਰੀ ਬਾਜੀ ॥੩॥

The concentration of mind is the string of that guitar which has become steady and it does not break; this guitar is now playing continuously. ||3||

ਸੁਨਿ ਮਨ ਮਗਨ ਭਏ ਹੈ ਪੂਰੇ ਮਾਇਆ ਡੋਲ ਨ ਲਾਗੀ ॥

Hearing the divine melody, my mind is so completely absorbed in God's meditation that it is no longer shaken by Maya.

ਕਹੁ ਕਬੀਰ ਤਾ ਕਉ ਪੁਨਰਪਿ ਜਨਮੁ ਨਹੀ ਖੇਲਿ ਗਇਓ ਬੈਰਾਗੀ ॥੪॥੨॥੫੩॥

Kabir says that the God loving yogi who departs from the world after playing such a play does not fall in the cycles of birth and death. ||4||2||53||

ਗਉੜੀ ॥

Raag Gauree:

ਗਜ ਨਵ ਗਜ ਦਸ ਗਜ ਇਕੀਸ ਪੁਰੀਆ ਏਕ ਤਨਾਈ ॥

Kabir realizes that like the cloth he is weaving, our body is also a kind of tapestry that consists of Nine organs, ten faculties and twenty one other elements.

ਸਾਠ ਸੂਤ ਨਵ ਖੰਡ ਬਹਤਰਿ ਪਾਟੁ ਲਗੇ ਅਧਿਕਾਈ ॥੧॥

Sixty arteries, nine joints and seventy-two veins are like its extended woof. ||1||

ਗਈ ਬੁਨਾਵਨ ਮਾਰੇ ॥ ਘਰ ਛੋਡਿਐ ਜਾਇ ਜੁਲਾਰੇ ॥੧॥ ਰਹਾਉ ॥

When the weaver (mind) leaves his house (become separated from God), the mind goes in search to get its cloth woven (gets involved in fulfilling its desires),

ਗਜੀ ਨ ਮਿਨੀਐ ਤੋਲਿ ਨ ਤੁਲੀਐ ਪਾਚਨੁ ਸੇਰ ਅਢਾਈ ॥

The human body is like the cloth that cannot be measured or weighed; its daily food is about 6 pounds which serves as a kind of starch to hold the thread.

ਜੌ ਕਰਿ ਪਾਚਨੁ ਬੇਗਿ ਨ ਪਾਵੈ ਝਗਰੁ ਕਰੈ ਘਰਹਾਈ ॥੨॥

Just as when proper treatment is not given to the threads being woven problems arise, similarly if proper food is not given the human body gets in trouble. ||2||

ਦਿਨ ਕੀ ਬੈਠ ਖਸਮ ਕੀ ਬਰਕਸ ਇਹ ਬੇਲਾ ਕਤ ਆਈ ॥

To enjoy worldly pleasures for few days, one does not follow the will of God and he does not get a second chance in this life.

ਛੂਟੇ ਕੂੰਡੇ ਭੀਰੈ ਪੁਰੀਆ ਚਲਿਓ ਜੁਲਾਹੇ ਰੀਸਾਈ ॥੩॥

At the end all one's worldly possessions are left behind, the desires remain unfulfilled and distressed soul departs in anger. ||3||

ਛੇਛੀ ਨਲੀ ਤੰਤੁ ਨਹੀ ਨਿਕਸੈ ਨਤਰ ਰਹੀ ਉਰਝਾਈ ॥

Ultimately the soul departs from the body and one stops breathing as if the weaving pipe is empty and the thread has run out.

ਛੇਡਿ ਪਸਾਰੁ ਈਹਾ ਰਹੁ ਬਪੁਰੀ ਕਹੁ ਕਬੀਰ ਸਮਝਾਈ ॥੪॥੩॥੫੪॥

Counseling the mind, Kabir says, O' wretched mind: at least now abandon these worldly desires and become desire free. ||4||3||54||

ਗਉੜੀ ॥

Raag Gauree:

ਏਕ ਜੋਤਿ ਏਕਾ ਮਿਲੀ ਕਿੰਬਾ ਹੋਇ ਮਹੋਇ ॥

A soul, after uniting with the Supreme soul, does not keep its separate identity.

ਜਿਤੁ ਘਟਿ ਨਾਮੁ ਨ ਉਪਜੈ ਫੂਟਿ ਮਰੈ ਜਨੁ ਸੋਇ ॥੧॥

One who does not develop love for Naam, may he wail and die! ||1||

ਸਾਵਲ ਸੁੰਦਰ ਰਾਮਈਆ ॥

O' my dark and beautiful God,

ਮੇਰਾ ਮਨੁ ਲਾਗਾ ਤੇਹਿ ॥੧॥ ਰਹਾਉ ॥

my mind is attuned to You. ||1||Pause||

ਸਾਧੁ ਮਿਲੈ ਸਿਧਿ ਪਾਈਐ ਕਿ ਏਹੁ ਜੋਗੁ ਕਿ ਭੋਗੁ ॥

Perfection is attained by meeting with the Guru, what good is Yoga or indulgence in pleasures?

ਦੁਹੁ ਮਿਲਿ ਕਾਰਜੁ ਉਪਜੈ ਰਾਮ ਨਾਮ ਸੰਜੋਗੁ ॥੨॥

Upon meeting of both (the Guru and the true disciple), the divine task of union with God's Name is accomplished. ||2||

ਲੇਗੁ ਜਾਨੈ ਇਹੁ ਗੀਤੁ ਹੈ ਇਹੁ ਤਉ ਬ੍ਰਹਮ ਬੀਚਾਰ ॥

People may believe that this is just a song but actually it is reflection on the Divine Wisdom.

ਜਿਉ ਕਾਸੀ ਉਪਦੇਸੁ ਹੋਇ ਮਾਨਸ ਮਰਤੀ ਬਾਰ ॥੩॥

It is like the final sermon received by a dying person in Kashi. ||3||

ਕੋਈ ਗਾਵੈ ਕੇ ਸੁਣੈ ਹਰਿ ਨਾਮਾ ਚਿਤੁ ਲਾਇ ॥

Whoever sings or listens to God's praises with conscious awareness,

ਕਹੁ ਕਬੀਰ ਸੰਸਾ ਨਹੀ ਅੰਤਿ ਪਰਮ ਗਤਿ ਪਾਇ ॥੪॥੧॥੪॥੫੫॥

without a doubt, in the end, that person obtains the supreme spiritual state, says Kabeer. ||4||1||4||55||

ਗਉੜੀ ॥

Raag Gauree:

ਜੇਤੇ ਜਤਨ ਕਰਤ ਤੇ ਡੂਬੇ ਭਵ ਸਾਗਰੁ ਨਹੀ ਤਾਰਿਓ ਰੇ ॥

Those who indulge in ritualistic efforts drown in the terrifying world-ocean; none of these help to across the worldly ocean of vices.

ਕਰਮ ਧਰਮ ਕਰਤੇ ਬਹੁ ਸੰਜਮ ਅਹੰਬੁਧਿ ਮਨੁ ਜਾਰਿਓ ਰੇ ॥੧॥

The egotistical pride consumes the mind of those who practice religious rituals and strict self-discipline. ||1||

ਸਾਸ ਗ੍ਰਾਸ ਕੇ ਦਾਤੇ ਠਾਕੁਰੁ ਸੇ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰਿਓ ਰੇ ॥

O' brother, why have you forsaken God from your mind who has bestowed you with life and its sustenance?

ਹੀਰਾ ਲਾਲੁ ਅਮੋਲੁ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੈ ਹਾਰਿਓ ਰੇ ॥੧॥ ਰਹਾਉ ॥

Human birth is a priceless jewel which you have squandered in exchange for few pennies. ||1||Pause||

ਤ੍ਰਿਸਨਾ ਤ੍ਰਿਖਾ ਭੂਖ ਭ੍ਰਮਿ ਲਾਗੀ ਹਿਰਦੈ ਨਾਹਿ ਬੀਚਾਰਿਓ ਰੇ ॥

O' brother, you never reflect in your mind that because of the illusion, you are yearning for worldly wealth.

ਉਨਮਤ ਮਾਨ ਹਿਰਿਓ ਮਨ ਮਾਹੀ ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਧਾਰਿਓ ਰੇ ॥੨॥

Being intoxicated with false pride in ritualistic deeds, your mind is cheated by ego; you have not enshrined the Guru's word in your mind. ||2||

ਸੁਆਦ ਲੁਭਤ ਇੰਦ੍ਰੀ ਰਸ ਪ੍ਰੇਰਿਓ ਮਦ ਰਸ ਲੈਤ ਬਿਕਾਰਿਓ ਰੇ ॥

Lured away by the greed of worldly attractions and sensual pleasures, you are enjoying the intoxication of vices.

ਕਰਮ ਭਾਗ ਸੰਤਨ ਸੰਗਾਨੇ ਕਾਸਟ ਲੋਹ ਉਧਾਰਿਓ ਰੇ ॥੩॥

Those who are blessed with good fortune, by bringing them in touch with the Guru, God helps them cross the world-ocean of vices like a piece of iron crosses over a stream when placed on a piece of wood. ||3||

ਧਾਵਤ ਜੋਨਿ ਜਨਮ ਭ੍ਰਮਿ ਥਾਕੇ ਅਬ ਦੁਖ ਕਰਿ ਹਮ ਹਾਰਿਓ ਰੇ ॥

I am tired of ceaseless wanderings through myriads of births. I am now totally exhausted because I have endured much suffering and pain.

ਕਹਿ ਕਬੀਰ ਗੁਰ ਮਿਲਤ ਮਹਾ ਰਸੁ ਪ੍ਰੇਮ ਭਗਤਿ ਨਿਸਤਾਰਿਓ ਰੇ ॥੪॥੧॥੫॥੫੬॥

Kabeer says, meeting with the Guru, I have obtained supreme joy; loving devotional worship has saved me from the world-ocean of vices.

||4||1||5||56||

ਗਉੜੀ ॥

Raag Gauree:

ਕਾਲਬੂਤ ਕੀ ਹਸਤਨੀ ਮਨ ਬਉਰਾ ਰੇ ਚਲਤੁ ਰਚਿਓ ਜਗਦੀਸ ॥

O crazy mind, God has created this world as a play like the straw figure of a female elephant is fashioned to trap the bull elephant.

ਕਾਮ ਸੁਆਇ ਗਜ ਬਸਿ ਪਰੇ ਮਨ ਬਉਰਾ ਰੇ ਅੰਕਸੁ ਸਹਿਓ ਸੀਸ ॥੧॥

O' my crazy mind, you get caught in the trap of Maya and suffer just like the elephant, misled by lust, suffers the tyranny of god on its head.||1||

ਬਿਖੈ ਬਾਚੁ ਹਰਿ ਰਾਚੁ ਸਮਝੁ ਮਨ ਬਉਰਾ ਰੇ ॥

O' my crazy mind, be careful, save yourself from falling into sinful pursuits and attune yourself to God.

ਨਿਰਭੈ ਹੋਇ ਨ ਹਰਿ ਭਜੇ ਮਨ ਬਉਰਾ ਰੇ ਗਹਿਓ ਨ ਰਾਮ ਜਹਾਜੁ ॥੧॥ ਰਹਾਉ ॥

O' my crazy mind, You haven't fearlessly meditated on God and have not taken His support. ||1||Pause||

ਮਰਕਟ ਮੁਸਟੀ ਅਨਾਜ ਕੀ ਮਨ ਬਉਰਾ ਰੇ ਲੀਨੀ ਹਾਥੁ ਪਸਾਰਿ ॥

O' my crazy mind, you are engrossed in greed like a monkey who spreads its hand into a narrow necked pot for a handful of grains,

ਛੂਟਨ ਕੇ ਸਹਸਾ ਪਰਿਆ ਮਨ ਬਉਰਾ ਰੇ ਨਾਚਿਓ ਘਰ ਘਰ ਬਾਰਿ ॥੨॥

and does not open his fist due to the fear of losing grains and gets caught. The master makes him dance from door to door. ||2||

ਜਿਉ ਨਲਨੀ ਸੁਅਟਾ ਗਹਿਓ ਮਨ ਬਉਰਾ ਰੇ ਮਾਯਾ ਇਹੁ ਬਿਉਹਾਰੁ ॥

O' my crazy mind, Maya entraps us all just like the lime-twig entraps a parrot.

ਜੈਸਾ ਰੰਗੁ ਕਸੰਭ ਕਾ ਮਨ ਬਉਰਾ ਰੇ ਤਿਉ ਪਸਰਿਓ ਪਾਸਾਰੁ ॥੩॥

O' my crazy mind, the expanse of this world is also temporary like the color of the safflower. ||3||

ਨਾਵਨ ਕਉ ਤੀਰਥ ਘਨੇ ਮਨ ਬਉਰਾ ਰੇ ਪੂਜਨ ਕਉ ਬਹੁ ਦੇਵ ॥

O' my crazy mind, although there are myriads of sacred shrine to bathe and myriads of idols of angels to worship,

ਕਹੁ ਕਬੀਰ ਛੂਟਨੁ ਨਹੀ ਮਨ ਬਉਰਾ ਰੇ ਛੂਟਨੁ ਹਰਿ ਕੀ ਸੇਵ ॥੪॥੧॥੬॥੫੭॥

but one is not saved from the worldly bonds through these baths and worship; one is saved only by remembering God, says Kabir ||4||1||6||57||

ਗਉੜੀ ॥

Raag Gauree:

ਅਗਨਿ ਨ ਦਰੈ ਪਵਨੁ ਨਹੀ ਮਗਨੈ ਤਸਕਰੁ ਨੇਰਿ ਨ ਆਵੈ ॥

The wealth of God's Name is such that fire can't burn it, wind cannot blow it away and thieves cannot get near it;

ਰਾਮ ਨਾਮ ਧਨੁ ਕਰਿ ਸੰਚਉਨੀ ਸੇ ਧਨੁ ਕਤ ਹੀ ਨ ਜਾਵੈ ॥੧॥

therefore, one should amass the wealth of God's Name which is never lost.
||1||

ਹਮਰਾ ਧਨੁ ਮਾਧਉ ਗੋਬਿੰਦੁ ਧਰਣੀਧਰੁ ਇਹੈ ਸਾਰ ਧਨੁ ਕਹੀਐ ॥

My wealth is God, the Master of the Universe and the Support of the earth:
this is called the most sublime wealth.

ਜੇ ਸੁਖੁ ਪ੍ਰਭੁ ਗੋਬਿੰਦੁ ਕੀ ਸੇਵਾ ਸੇ ਸੁਖੁ ਰਾਜਿ ਨ ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥

The bliss which is attained by meditating on God is not attained even by ruling
like a king. ||1||Pause||

ਇਸੁ ਧਨੁ ਕਾਰਣਿ ਸਿਵ ਸਨਕਾਦਿਕ ਖੇਜਤ ਭਏ ਉਦਾਸੀ ॥

To attain this wealth Naam, angels like Shiva, men like Sanak and other three
sons of angel Brahma became recluses.

ਮਨਿ ਮੁਕੰਦੁ ਜਿਹਬਾ ਨਾਰਾਇਨੁ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸੀ ॥੨॥

One whose heart enshrines God, the emancipator, and whose tongue always
chants the omnipresent God's name, is not caught in the noose of death. ||2||

ਨਿਜ ਧਨੁ ਗਿਆਨੁ ਭਗਤਿ ਗੁਰਿ ਦੀਨੀ ਤਾਸੁ ਸੁਮਤਿ ਮਨੁ ਲਾਗਾ ॥

Whom the Guru has blessed the wealth of divine knowledge and devotional
worship, that person's mind remains attuned to God,

ਜਲਤ ਅੰਭ ਬੰਭਿ ਮਨੁ ਧਾਵਤ ਭਰਮ ਬੰਧਨ ਭਉ ਭਾਗਾ ॥੩॥

The wealth of Naam is like water for the mind burning in worldly desires and a
support for the wandering mind; it also helps to end the fear of bonds of
doubts. ||3||

ਕਹੈ ਕਬੀਰੁ ਮਦਨ ਕੇ ਮਾਤੇ ਹਿਰਦੈ ਦੇਖੁ ਬੀਚਾਰੀ ॥

Kabeer says: reflect this in your mind o' king, intoxicated in wealth and lust,

ਤੁਮ ਘਰਿ ਲਾਖ ਕੋਟਿ ਅਸ੍ਰੁ ਹਸਤੀ ਹਮ ਘਰਿ ਏਕੁ ਮੁਰਾਰੀ ॥੪॥੧॥੭॥੫੮॥

you may have millions of horses and elephants in your home but in my heart
dwells God, the benefactor of everything. ||4||1||7||58||

ਗਉੜੀ ॥

Raag Gauree:

ਜਿਉ ਕਪਿ ਕੇ ਕਰ ਮੁਸਟਿ ਚਨਨ ਕੀ ਲੁਬਧਿ ਨ ਤਿਆਗੁ ਦਇਓ ॥

Just as a monkey does not let go of handful of grains and is thereby gets trapped because of its greed.

ਜੇ ਜੇ ਕਰਮ ਕੀਏ ਲਾਲਚ ਸਿਉ ਤੇ ਫਿਰਿ ਗਰਹਿ ਪਰਿਓ ॥੧॥

similarly, all the deeds motivated by greed ultimately become chains of worldly bonds around one's neck. ||1||

ਭਗਤਿ ਬਿਨੁ ਬਿਰਥੇ ਜਨਮੁ ਗਇਓ ॥

Without devotional worship of God, human life passes away in vain.

ਸਾਧਸੰਗਤਿ ਭਗਵਾਨ ਭਜਨ ਬਿਨੁ ਕਹੀ ਨ ਸਚੁ ਰਹਿਓ ॥੧॥ ਰਹਾਉ ॥

Without remembering God in the holy congregation, the eternal God doesn't become manifest in any one's heart. ||1||Pause||

ਜਿਉ ਉਦਿਆਨ ਕੁਸਮ ਪਰਫੁਲਿਤ ਕਿਨਹਿ ਨ ਘ੍ਰਾਉ ਲਇਓ ॥

Just as no one enjoys the fragrance of flowers blooming in a jungle and the bloom of these flowers goes to waste,

ਤੈਸੇ ਕ੍ਰਮਤ ਅਨੇਕ ਜੋਨਿ ਮਹਿ ਫਿਰਿ ਫਿਰਿ ਕਾਲ ਹਇਓ ॥੨॥

similarly without meditation on God's Name, people wander through countless births and suffer death again and again. ||2||

ਇਆ ਧਨ ਜੋਬਨ ਅਰੁ ਸੁਤ ਦਾਰਾ ਪੇਖਨ ਕਉ ਜੁ ਦਇਓ ॥

This wealth, youth, children and spouse which God has given is just a passing show.

ਤਿਨ ਹੀ ਮਾਹਿ ਅਟਕਿ ਜੇ ਉਰਝੇ ਇੰਦ੍ਰੀ ਪ੍ਰੇਰਿ ਲਇਓ ॥੩॥

Carried away by sensual desires, people get stuck in these emotional bonds. |3||

ਅਉਧ ਅਨਲ ਤਨੁ ਤਿਨ ਕੇ ਮੰਦਰੁ ਚਹੁ ਦਿਸ ਠਾਟੁ ਠਇਓ ॥

Assume this body is like a house of straw being consumed by fire of aging; this is the scene being played out all around.

ਕਹਿ ਕਬੀਰ ਭੈ ਸਾਗਰ ਤਰਨ ਕਉ ਮੈ ਸਤਿਗੁਰ ਓਟ ਲਇਓ ॥੪॥੧॥੮॥੫੯॥

Kabir says, to swim across this dreadful worldly ocean of vices, I have sought the refuge of the true Guru. ||4||1||8||59||

ਗਉੜੀ ॥

Raag Gauree:

ਪਾਨੀ ਮੈਲਾ ਮਾਟੀ ਗੋਰੀ ॥ ਇਸ ਮਾਟੀ ਕੀ ਪੁਤਰੀ ਜੋਰੀ ॥੧॥

God assembled this puppet of clay (human body) from the cloudy water (the semen) and the crimson clay (egg and fluid from the ovary).

ਮੈ ਨਾਹੀ ਕਛੁ ਆਹਿ ਨ ਮੇਰਾ ॥

I realize that I have no identity separate from You and nothing belongs to me.

ਤਨੁ ਧਨੁ ਸਭੁ ਰਸੁ ਗੋਬਿੰਦ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥

O' God, this body, wealth and all the energy in the body are Yours.

||1||Pause||

ਇਸ ਮਾਟੀ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥

This earthen pot (human body) is supported by the air (breath).

ਝੂਠਾ ਪਰਪੰਚੁ ਜੋਰਿ ਚਲਾਇਆ ॥੨॥

Misusing its power, he runs a false show of worldly wealth and power. ||2||

ਕਿਨਹੂ ਲਾਖ ਪਾਂਚ ਕੀ ਜੋਰੀ ॥

Some amassed hundreds of thousands of dollars (lots of worldly wealth),

ਅੰਤ ਕੀ ਬਾਰ ਗਗਰੀਆ ਫੇਰੀ ॥੩॥

but in the end, like the breaking of an earthen pitcher, their body also dies.
|3|

ਕਹਿ ਕਬੀਰ ਇਕ ਨੀਵ ਉਸਾਰੀ ॥ ਖਿਨ ਮਹਿ ਬਿਨਸਿ ਜਾਇ ਅਹੰਕਾਰੀ ॥੪॥੧॥੯॥੬੦॥

Kabeer says: O' the arrogant one, the foundation on which your body was built will perish in an instant. ||4||1||9||60||

ਗਉੜੀ ॥

Raag Gauree:

ਰਾਮ ਜਪਉ ਜੀਅ ਐਸੇ ਐਸੇ ॥

O' my soul, meditate on God with the same love and devotion,

ਯੂ ਪ੍ਰਹਿਲਾਦ ਜਪਿਓ ਹਰਿ ਜੈਸੇ ॥੧॥

like the devotees Dharoo and Prahalad contemplated on Him. ||1||

ਦੀਨ ਦਇਆਲ ਭਰੋਸੇ ਤੇਰੇ ॥

O' merciful God of the meek, placing all my faith in You;

ਸਭੁ ਪਰਵਾਰੁ ਚੜਾਇਆ ਬੇੜੇ ॥੧॥ ਰਹਾਉ ॥

I have engaged all my family (sensory organs) in meditation on Your Name.
||1||Pause||

ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਹੁਕਮੁ ਮਨਾਵੈ ॥

When it so pleases God, He makes us (the sensory organs) to obey His command,

ਇਸ ਬੇੜੇ ਕਉ ਪਾਰਿ ਲਘਾਵੈ ॥੨॥

and makes this ship (the human body) cross over the world-ocean of vices.
||2||

ਗੁਰ ਪਰਸਾਦਿ ਐਸੀ ਬੁਧਿ ਸਮਾਨੀ ॥

By the Guru's grace, when someone's mind is enlightened with such a wisdom,

ਚੁਕਿ ਗਈ ਫਿਰਿ ਆਵਨ ਜਾਨੀ ॥੩॥

then his cycle of birth and death ends forever. ||3||

ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿਗਪਾਨੀ ॥

Kabeer says, o' my mind meditate on God,

ਉਰਵਾਰਿ ਪਾਰਿ ਸਭ ਏਕੇ ਦਾਨੀ ॥੪॥੨॥੧੦॥੬੧॥

Who alone is the benefactor everywhere, in this world and the world beyond.
||4||2||10||61||

ਗਉੜੀ ੯ ॥

Raag Gauree: 9.

ਜੇਨਿ ਛਾਡਿ ਜਉ ਜਗ ਮਹਿ ਆਇਓ ॥

Leaving the mother's womb when the mortal comes to this world,

ਲਾਗਤ ਪਵਨ ਖਸਮੁ ਬਿਸਰਾਇਓ ॥੧॥

as soon as he takes his first breath, he forgets his Master-God. ||1||.

ਜੀਅਰਾ ਹਰਿ ਕੇ ਗੁਨਾ ਗਾਉ ॥੧॥ ਰਹਾਉ ॥

O' my soul, sing the praises of God. ||1||Pause||

ਗਰਭ ਜੇਨਿ ਮਹਿ ਉਰਧ ਤਪੁ ਕਰਤਾ ॥

One meditates on God while hanging upside down in the womb and

ਤਉ ਜਠਰ ਅਗਨਿ ਮਹਿ ਰਹਤਾ ॥੨॥

survives amidst the fire of the womb. ||2||

ਲਖ ਚਉਰਾਸੀਹ ਜੇਨਿ ਕ੍ਰਮਿ ਆਇਓ ॥

One passes through millions of births before attaining the human life,

ਅਬ ਕੇ ਛੁਟਕੇ ਠਉਰ ਨ ਠਾਇਓ ॥੩॥

but if he misses even this opportunity (to unite with God), then he would never find any spiritual stability. ||3||

ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿਗਪਾਨੀ ॥

Kabeer says, meditate on God,

ਆਵਤ ਦੀਸੈ ਜਾਤ ਨ ਜਾਨੀ ॥੪॥੧॥੧੧॥੬੨॥

who is limmortal, and therefore is) neither seen coming nor going.

||4||1||11||62||

ਗਉੜੀ ਪੂਰਬੀ ॥

Raag Gauree Poorbee:

ਸੁਰਗ ਬਾਸੁ ਨ ਬਾਛੀਐ ਡਰੀਐ ਨ ਨਰਕਿ ਨਿਵਾਸੁ ॥

We should neither long for an abode in paradise nor have any fear of falling into hell.

ਹੋਨਾ ਹੈ ਸੇ ਹੋਈ ਹੈ ਮਨਹਿ ਨ ਕੀਜੈ ਆਸ ॥੧॥

What has to happen must happen, so we should not build any hopes in our mind. ||1||

ਰਮਈਆ ਗੁਨ ਗਾਈਐ ॥

We should always sing praises of the all-pervading God,

ਜਾ ਤੇ ਪਾਈਐ ਪਰਮ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥

from whom we obtain the most exalted treasure of Naam. ||1||Pause||

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਸੰਜਮੇ ਕਿਆ ਬਰਤੁ ਕਿਆ ਇਸਨਾਨੁ ॥

What good is any contemplation, austerities, self-discipline, any fasts or baths at holy places?

ਜਬ ਲਗੁ ਜੁਗਤਿ ਨ ਜਾਨੀਐ ਭਾਉ ਭਗਤਿ ਭਗਵਾਨ ॥੨॥

unless we know the way to worship God with loving devotion.||2||

ਸੰਪੈ ਦੇਖਿ ਨ ਹਰਖੀਐ ਬਿਪਤਿ ਦੇਖਿ ਨ ਰੋਇ ॥

We should not feel elated at the sight of worldly wealth nor grieve during troubles.

ਜਿਉ ਸੰਪੈ ਤਿਉ ਬਿਪਤਿ ਹੈ ਬਿਧ ਨੇ ਰਚਿਆ ਸੇ ਹੋਇ ॥੩॥

As is wealth, so is adversity; whatever God proposes, comes to pass ||3||

ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਸੰਤਨ ਰਿਦੈ ਮਝਾਰਿ ॥

Kabir says, now I have understood that God does not reside in any heaven; He dwells in the hearts of His saints.

ਸੇਵਕ ਸੇ ਸੇਵਾ ਭਲੇ ਜਿਹ ਘਟ ਬਸੈ ਮੁਰਾਰਿ ॥੪॥੧॥੧੨॥੬੩॥

The devotees in whose heart dwells God, look beautiful performing devotional worship. ||4||1||12||63||

ਗਉੜੀ ॥

Raag Gauree:

ਰੇ ਮਨ ਤੇਰੇ ਕੋਇ ਨਹੀ ਖਿੰਚਿ ਲੇਇ ਜਿਨਿ ਭਾਰੁ ॥

O' my mind, no one will come to your rescue in the end; so don't carry the burden of sins for the sake of others.

ਬਿਰਖ ਬਸੇਰੇ ਪੰਖਿ ਕੇ ਤੈਸੇ ਇਹੁ ਸੰਸਾਰੁ ॥੧॥

This world is temporary abode for humans like the nests of birds on the trees. |1|

ਰਾਮ ਰਸੁ ਪੀਆ ਰੇ ॥

O' my brother, I have partaken the elixir of God's Name,

ਜਿਹ ਰਸ ਬਿਸਰਿ ਗਏ ਰਸ ਅਉਰ ॥੧॥ ਰਹਾਉ ॥

and after tasting the elixir of Naam, I have forgotten all other tastes.

|1||Pause||

ਅਉਰ ਮੁਏ ਕਿਆ ਰੋਈਐ ਜਉ ਆਪਾ ਥਿਰੁ ਨ ਰਹਾਇ ॥

Why should we weep at the death of others when we ourselves are not going to live permanently?

ਜੇ ਉਪਜੈ ਸੇ ਬਿਨਸਿ ਹੈ ਦੁਖੁ ਕਰਿ ਰੋਵੈ ਬਲਾਇ ॥੨॥

Whoever is born shall pass away; why should we cry out in grief? ||2||

ਜਹ ਕੀ ਉਪਜੀ ਤਹ ਰਚੀ ਪੀਵਤ ਮਰਦਨ ਲਾਗ ॥

The soul of those remain attuned to the supreme soul who partake the elixir of Naam in the holy congregation,

ਕਹਿ ਕਬੀਰ ਚਿਤਿ ਚੇਤਿਆ ਰਾਮ ਸਿਮਰਿ ਬੈਰਾਗ ॥੩॥੨॥੧੩॥੬੪॥

Kabir says, those who keep their conscious attuned to God, become detached from the world. ||3||2||13||64||.

ਰਾਗੁ ਗਉੜੀ ॥

Raag Gauree:

ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀ ਲੇ ਉਸਾਸਾ ॥

Just as a young bride gazes at the path on which her husband would return
from abroad and sighs with tearful eyes,

ਉਰ ਨ ਭੀਜੈ ਪਗੁ ਨਾ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ ॥੧॥

her heart does not find any solace and she does not move from that place. Similar is the state of that true devotee who hopes to see the sight of the beloved God. ||1||.

ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ॥

O' black crow, fly away and bring the news of my Groom-God,

ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥

so that I may quickly meet my Beloved God. ||1||Pause||

ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ ॥

Kabir says, to obtain the supreme spiritual state in life, we should worship God with loving devotion.

ਏਕੁ ਆਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥੨॥੧॥੧੪॥੬੫॥

We should depend on the support of God's Name alone and with our tongue we should recite God's Name. ||2||1||14||65||

ਰਾਗੁ ਗਉੜੀ ੧੧ ॥

Raag Gauree: 11.

ਆਸ ਪਾਸ ਘਨ ਤੁਰਸੀ ਕਾ ਬਿਰਵਾ ਮਾਝ ਬਨਾ ਰਸਿ ਗਾਉਂ ਰੇ ॥

Where there is a thick growth of sweet basil, there in the woods lord Krishna was singing with great joy.

ਉਆ ਕਾ ਸਰੂਪੁ ਦੇਖਿ ਮੇਰੀ ਗੁਆਰਨਿ ਮੇ ਕਉ ਛੇਡਿ ਨ ਆਉ ਨ ਜਾਹੁ ਰੇ ॥੧॥

Beholding His wondrous beauty the milk-maid was entranced and said, "Please don't leave me; please don't come and go!"||1||

ਤੋਹਿ ਚਰਨ ਮਨੁ ਲਾਗੇ ਸਾਰਿੰਗਧਰ ॥

O' my God, like that milkmaid my heart is attuned to Your love.

ਸੇ ਮਿਲੈ ਜੋ ਬਡਭਾਗੇ ॥੧॥ ਰਹਾਉ ॥

Yet that person alone realizes You who is very fortunate. ||1||Pause||

ਬਿੰਦ੍ਰਾਬਨ ਮਨ ਹਰਨ ਮਨੋਹਰ ਕ੍ਰਿਸਨ ਚਰਾਵਤ ਗਾਉ ਰੇ ॥

O' God, just as lord Krishna who used to herd cows in Vrindavan, he was the enticer of the poor milk maids,

ਜਾ ਕਾ ਠਾਕੁਰੁ ਤੁਹੀ ਸਾਰਿੰਗਧਰ ਮੇਹਿ ਕਬੀਰਾ ਨਾਉ ਰੇ ॥੨॥੨॥੧੫॥੬੬॥

similarly please show mercy on me whose Name is Kabir and whose Master are You. ||2||2||15||66||

ਗਉੜੀ ਪੂਰਬੀ ੧੨ ॥

Gauree Poorbee: 12 .

ਬਿਪਲ ਬਸਤ੍ਰੁ ਕੇਤੇ ਹੈ ਪਹਿਰੇ ਕਿਆ ਬਨ ਮਧੇ ਬਾਸਾ ॥

What is the use of wearing loose gowns, what is the use of living in jungles?

ਕਹਾ ਭਇਆ ਨਰ ਦੇਵਾ ਧੋਖੇ ਕਿਆ ਜਲਿ ਬੋਰਿਓ ਗਿਆਤਾ ॥੧॥

What is the use of burning incense before gods? What good does it do to dip one's body in some holy river, if one has not attained divine wisdom ?||1||

ਜੀਅਰੇ ਜਾਹਿਗਾ ਮੈ ਜਾਨਾਂ ॥

O' my soul, I know that you have to depart from this world.

ਅਬਿਗਤ ਸਮਝੁ ਇਆਨਾ ॥

Therefore O' my ignorant mind, understand the eternal God.

ਜਤ ਜਤ ਦੇਖਉ ਬਹੁਰਿ ਨ ਪੇਖਉ ਸੰਗਿ ਮਾਇਆ ਲਪਟਾਨਾ ॥੧॥ ਰਹਾਉ ॥

O' mortal, You are clinging to the transient worldly wealth but wherever I see, I don't find it the same as before. ||1||Pause||

ਗਿਆਨੀ ਧਿਆਨੀ ਬਹੁ ਉਪਦੇਸੀ ਇਹੁ ਜਗੁ ਸਗਲੇ ਧੰਧਾ ॥

The spiritual teachers, meditators and the great preachers are all engrossed in these worldly affairs.

ਕਹਿ ਕਬੀਰ ਇਕ ਰਾਮ ਨਾਮ ਬਿਨੁ ਇਆ ਜਗੁ ਮਾਇਆ ਅੰਧਾ ॥੨॥੧॥੧੬॥੬੭॥

Kabir says: without meditating on God's Name, this entire world is blinded by Maya. ||2||1||16||67||

ਗਉੜੀ ੧੨ ॥

Raag Gauree: 12.

ਮਨ ਰੇ ਛਾਡਹੁ ਭਰਮੁ ਪ੍ਰਗਟ ਹੋਇ ਨਾਚਹੁ ਇਆ ਮਾਇਆ ਕੇ ਭਾਂਡੇ ॥

O' my mind, you are the victim of Maya; abandon your doubts and fearlessly engage in devotional worship.

ਸੂਰੂ ਕਿ ਸਨਮੁਖ ਰਨ ਤੇ ਡਰਪੈ ਸਤੀ ਕਿ ਸਾਂਚੈ ਭਾਂਡੇ ॥੧॥

What kind of a warrior is he who is afraid to face the battle. A woman can't be a sati (burn on the pyre with her husband) if she starts worrying about worldly wealth at that time. ||1||

ਡਗਮਗ ਛਾਡਿ ਰੇ ਮਨ ਬਉਰਾ ॥

O' my crazy mind, stop wavering.

ਅਬ ਤਉ ਜਰੇ ਮਰੇ ਸਿਧਿ ਪਾਈਐ ਲੀਨੇ ਹਾਥਿ ਸੰਧਉਰਾ ॥੧॥ ਰਹਾਉ ॥

Like a woman who accepts Sanhaura (Challenge) has to die by burning herself on the pyre of her husband, similarly, O' my mind, once you have decided to be a true devotee, stop wavering and do not let vices overpower you.

||1||Pause||

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਕੇ ਲੀਨੇ ਇਆ ਬਿਧਿ ਜਗਤੁ ਬਿਗੁਤਾ ॥

Some are lured by lust, some by anger and others by Maya. In this way the entire world is being ruined.

ਕਹਿ ਕਬੀਰ ਰਾਜਾ ਰਾਮ ਨ ਛੋਡਉ ਸਗਲ ਉਚ ਤੇ ਉਚਾ ॥੨॥੨॥੧੭॥੬੮॥

Kabir says, I wouldn't forsake the sovereign God, who is highest of the high.
||2||2||17||68||

ਗਉੜੀ ੧੩ ॥

Raag Gauree: 13.

ਫੁਰਮਾਨੁ ਤੇਰਾ ਸਿਰੈ ਉਪਰਿ ਫਿਰਿ ਨ ਕਰਤ ਬੀਚਾਰ ॥

O' God, Your command is absolute for me and I do not question it.

ਤੁਹੀ ਦਰੀਆ ਤੁਹੀ ਕਰੀਆ ਤੁਝੈ ਤੇ ਨਿਸਤਾਰ ॥੧॥

You are the river and You are the boatman; it is by Your grace that I will be ferried across this worldly ocean of vices. ||1||

ਬੰਦੇ ਬੰਦਗੀ ਇਕਤੀਆਰ ॥

O human being, embrace God's devotional worship,

ਸਾਹਿਬੁ ਰੇਸੁ ਧਰਉ ਕਿ ਪਿਆਰੁ ॥੧॥ ਰਹਾਉ ॥

whether God is angry with you or in love with you. ||1||Pause||

ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ਮੇਰਾ ਜਿਉ ਫੂਲੁ ਜਈ ਹੈ ਨਾਰਿ ॥

O' God, just as water is essential for flowers similarly Your Name is my support.

ਕਹਿ ਕਬੀਰ ਗੁਲਾਮੁ ਘਰ ਕਾ ਜੀਆਇ ਭਾਵੈ ਮਾਰਿ ॥੨॥੧੮॥੬੯॥

Kabeer says, O' Master, I am Your servant; it is up to You whether You keep me or abandon me. ||2||18||69||

ਗਉੜੀ ॥

Raag Gauree:

ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਜੋਨਿ ਮਹਿ ਭ੍ਰਮਤ ਨੰਦੁ ਬਹੁ ਥਾਕੇ ਰੇ ॥

Wandering through millions of births, Nand (God father of Lord Krishna) was totally exhausted.

ਭਗਤਿ ਹੇਤਿ ਅਵਤਾਰੁ ਲੀਓ ਹੈ ਭਾਗੁ ਬਡੇ ਬਪੁਰਾ ਕੇ ਰੇ ॥੧॥

According to preordained good destiny, Nand worshipped God and because of which he was blessed with the opportunity to raise lord krishana as his son.

||1||

ਤੁਮ੍ਹਰੁ ਜੁ ਕਹਤ ਹਉ ਨੰਦ ਕੇ ਨੰਦਨੁ ਨੰਦ ਸੁ ਨੰਦਨੁ ਕਾ ਕੇ ਰੇ ॥

You say that (Krishna) was the son of Nand, but tell me whose son was Nand himself?

ਧਰਨਿ ਅਕਾਸੁ ਦਸੇ ਦਿਸ ਨਾਹੀ ਤਬ ਇਹੁ ਨੰਦੁ ਕਹਾ ਥੇ ਰੇ ॥੧॥ ਰਹਾਉ ॥

When there was no earth or sky and the ten directions, then where was this Nand, the father of lord krishna? ||1||Pause||

ਸੰਕਟਿ ਨਹੀ ਪਰੈ ਜੋਨਿ ਨਹੀ ਆਵੈ ਨਾਮੁ ਨਿਰੰਜਨ ਜਾ ਕੇ ਰੇ ॥

God, whose Name is immaculate does not go through the womb and and is not afflicted by Maya.

ਕਬੀਰ ਕੇ ਸੁਆਮੀ ਐਸੇ ਠਾਕੁਰੁ ਜਾ ਕੈ ਮਾਈ ਨ ਬਾਪੇ ਰੇ ॥੨॥੧੯॥੭੦॥

Kabir's God is one who neither has father nor mother. ||2||19||70||

ਗਉੜੀ ॥

Raag Gauree:

ਨਿੰਦਉ ਨਿੰਦਉ ਮੇ ਕਉ ਲੇਗੁ ਨਿੰਦਉ ॥

O' people of the world, please slander me, yes slander me again and again.

ਨਿੰਦਾ ਜਨ ਕਉ ਖਰੀ ਪਿਆਰੀ ॥

Slander is truly dear to the devotees of God.

ਨਿੰਦਾ ਬਾਪੁ ਨਿੰਦਾ ਮਹਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥

To the devotee slander is like his father and mother (who point out the faults to children to improve their character). ||1||Pause||

ਨਿੰਦਾ ਹੋਇ ਤ ਬੈਕੁੰਠਿ ਜਾਈਐ ॥

When we are criticized we go to heaven. (when faults are pointed out, we are able to correct our mistakes and we become virtuous).

ਨਾਮੁ ਪਦਾਰਥੁ ਮਨਹਿ ਬਸਾਈਐ ॥

Then we enshrine the wealth of Naam in our heart.

ਰਿਦੈ ਸੁਧ ਜਉ ਨਿੰਦਾ ਹੋਇ ॥

If with clear conscience we objectively judge our criticism then we can become aware of our faults,

ਹਮਰੇ ਕਪਰੇ ਨਿੰਦਕੁ ਧੋਇ ॥੧॥

and we can remove those faults, as if a slanderer washes our dirty clothes.

||1||

ਨਿੰਦਾ ਕਰੈ ਸੁ ਹਮਰਾ ਮੀਤੁ ॥

One who slanders me is my friend;

ਨਿੰਦਕ ਮਾਹਿ ਹਮਾਰਾ ਚੀਤੁ ॥

The slanderer is always in my thought.

ਨਿੰਦਕੁ ਸੇ ਜੇ ਨਿੰਦਾ ਹੋਰੈ ॥

The real slanderer is the one who prevents me from being slandered.

ਹਮਰਾ ਜੀਵਨੁ ਨਿੰਦਕੁ ਲੋਰੈ ॥੨॥

because in the long run a slanderer embellishes my life. ||2||

ਨਿੰਦਾ ਹਮਰੀ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥

My love for God becomes firm as I get slandered more and more. Therefore

ਨਿੰਦਾ ਹਮਰਾ ਕਰੈ ਉਧਾਰੁ ॥

Slander saves me from committing sins.

ਜਨ ਕਬੀਰ ਕਉ ਨਿੰਦਾ ਸਾਰੁ ॥

Therefore slander is the best thing for Kabir.

ਨਿੰਦਕੁ ਡੂਬਾ ਹਮ ਉਤਰੇ ਪਾਰਿ ॥੩॥੨੦॥੭੧॥

The slanderer has drowned and I have crossed over the worldly ocean of vices. ||3||20||71||

ਰਾਜਾ ਰਾਮ ਤੂੰ ਐਸਾ ਨਿਰਭਉ ਤਰਨ ਤਾਰਨ ਰਾਮ ਰਾਇਆ ॥੧॥ ਰਹਾਉ ॥

O' God, You are such a fearless all-pervading sovereign King that You can help the entire world to swim across the worldly ocean of vices. ||1||Pause||

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੁਮ ਨਾਹੀ ਅਬ ਤੁਮ ਹਰੁ ਹਮ ਨਾਹੀ ॥

When I was egoistic then You were not there within me. Now when You are within my mind, my ego has vanished.

ਅਬ ਹਮ ਤੁਮ ਏਕ ਭਏ ਹਰਿ ਏਕੈ ਦੇਖਤ ਮਨੁ ਪਤੀਆਹੀ ॥੧॥

Now You and I have become one and my mind is pleased with this union. ||1||

ਜਬ ਬੁਧਿ ਹੋਤੀ ਤਬ ਬਲੁ ਕੈਸਾ ਅਬ ਬੁਧਿ ਬਲੁ ਨ ਖਟਾਈ ॥

When there is worldly wisdom, how could there be spiritual strength? Now when I have spiritual wisdom then temporal strength cannot prevail.

ਕਹਿ ਕਬੀਰ ਬੁਧਿ ਹਰਿ ਲਈ ਮੇਰੀ ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਾਈ ॥੨॥੨੧॥੭੨॥

Kabir says, God has taken away my worldly wisdom and replaced it with the spiritual wisdom; I have attained the purpose of human life . ||2||21||72||

ਗਉੜੀ ॥

Raag Gauree:

ਖਟ ਨੇਮ ਕਰਿ ਕੋਠੜੀ ਬਾਂਧੀ ਬਸਤੁ ਅਨੂਪੁ ਬੀਚ ਪਾਈ ॥

God fashioned the human body like a house which is supported by six round pillars and placed within it the incomparable thing, the divine light.

ਕੁੰਜੀ ਕੁਲਫੁ ਪ੍ਰਾਨ ਕਰਿ ਰਾਖੇ ਕਰਤੇ ਬਾਰ ਨ ਲਾਈ ॥੧॥

He gave the role of lock and key (watchman) of the house to the life breaths and in doing so, the Creator did not take much time. ||1||

ਅਬ ਮਨ ਜਾਗਤ ਰਹੁ ਰੇ ਭਾਈ ॥

O' brother, Keep your mind awake and aware now.

ਗਾਫਲੁ ਹੋਇ ਕੈ ਜਨਮੁ ਗਵਾਇਓ ਚੇਰੁ ਮੁਸੈ ਘਰੁ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

By remaining careless you have so far wasted your life in worldly pursuits. It is as if thieves are robbing your house. ||1||Pause||

ਪੰਚ ਪਹਰੂਆ ਦਰ ਮਹਿ ਰਹਤੇ ਤਿਨ ਕਾ ਨਹੀ ਪਤੀਆਰਾ ॥

These five watchmen (sensory organs) who guard the house (your body) cannot be trusted.

ਚੇਤਿ ਸੁਚੇਤ ਚਿਤ ਹੋਇ ਰਹੁ ਤਉ ਲੈ ਪਰਗਾਸੁ ਉਜਾਰਾ ॥੨॥

Therefore you better remain alert and remember God, you would experience the illumination of His divine light. ||2||

ਨਉ ਘਰ ਦੇਖਿ ਜੁ ਕਾਮਨਿ ਭੂਲੀ ਬਸਤੁ ਅਨੂਪੁ ਨ ਪਾਈ ॥

The soul-bride who goes astray by improperly using the nine openings of the body (two ears, two eyes, two nostrils, mouth, sex and excretion organs), does not realize the divine light within her.

ਕਹਤੁ ਕਬੀਰ ਨਵੈ ਘਰ ਮੁਸੇ ਦਸਵੈਂ ਤਤੁ ਸਮਾਈ ॥੩॥੨੨॥੭੩॥

Kabir says, only when the nine openings come under control, then one experiences this divine light which is enshrined in the tenth gate.

||3||22||73||

ਗਉੜੀ ॥

Raag Gauree:

ਮਾਈ ਮੇਹਿ ਅਵਰੁ ਨ ਜਾਨਿਓ ਆਨਾਨਾਂ ॥

O' mother, I do not consider anyone else except God as the support of my life

ਸਿਵ ਸਨਕਾਦਿ ਜਾਸੁ ਗੁਨ ਗਾਵਹਿ ਤਾਸੁ ਬਸਹਿ ਮੇਰੇ ਪ੍ਰਾਨਾਨਾਂ ॥ ਰਹਾਉ ॥

My breath of life (soul) resides in Him whose praises are sung even by angles like Shiva, Sanak and so many others. ||Pause||

ਹਿਰਦੇ ਪ੍ਰਗਾਸੁ ਗਿਆਨ ਗੁਰ ਗੰਮਿਤ ਗਗਨ ਮੰਡਲ ਮਹਿ ਧਿਆਨਾਨਾਂ ॥

Since the Guru has blessed me with spiritual wisdom, my heart has been illuminated with divine light and now my attention is fixed on the tenth gate.

ਬਿਖੈ ਰੋਗ ਭੈ ਬੰਧਨ ਭਾਰੋ ਮਨ ਨਿਜ ਘਰਿ ਸੁਖੁ ਜਾਨਾਨਾ ॥੧॥

The afflictions of vices, fears and worldly bonds have vanished and my mind has realized peace within. ||1||

ਏਕ ਸੁਮਤਿ ਰਤਿ ਜਾਨਿ ਮਾਨਿ ਪ੍ਰਭ ਦੂਸਰ ਮਨਹਿ ਨ ਆਨਾਨਾ ॥

Imbued with sublime teachings of the Guru, I faithfully obey God's command and do not let the thought about anybody else enter my mind.

ਚੰਦਨ ਬਾਸੁ ਭਏ ਮਨ ਬਾਸਨ ਤਿਆਗਿ ਘਟਿਓ ਅਭਿਮਾਨਾਨਾ ॥੨॥

Upon forsaking the yearnings of mind, my arrogance has vanished and the fragrance of Naam has prevailed within me. ||2||

ਜੇ ਜਨ ਗਾਇ ਧਿਆਇ ਜਸੁ ਠਾਕੁਰ ਤਾਸੁ ਪ੍ਰਭੁ ਹੈ ਥਾਨਾਨਾਂ ॥

One who sings and meditates on the Praises of God, comes to realize the presence of God within.

ਤਿਹ ਬਡ ਭਾਗ ਬਸਿਓ ਮਨਿ ਜਾ ਕੈ ਕਰਮ ਪ੍ਰਧਾਨ ਮਥਾਨਾਨਾ ॥੩॥

One who has realized the presence of God within is considered very fortunate, that person has realized the great preordained destiny. ||3||

ਕਾਟਿ ਸਕਤਿ ਸਿਵ ਸਹਜੁ ਪ੍ਰਗਾਸਿਓ ਏਕੈ ਏਕ ਸਮਾਨਾਨਾ ॥

I have broken the bonds of Maya; divine light has illuminated my heart and I am merged with God.

ਕਹਿ ਕਬੀਰ ਗੁਰ ਭੇਟਿ ਮਹਾ ਸੁਖ ਭ੍ਰਮਤ ਰਹੇ ਮਨੁ ਮਾਨਾਨਾ ॥੪॥੨੩॥੭੪॥

Kabir says, upon meeting the Guru, supreme bliss is attained; mind ceases to wander and remains attuned to God. ||4|23||74||

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਬਾਵਨ ਅਖਰੀ ਕਬੀਰ ਜੀਉ ਕੀ

Raag Gauree Poorbee, Baawan Akhree Of Kabeer Jee:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

One eternal God. He created the universe and is always present in His Creation. God is realized By the Guru's grace.

ਬਾਵਨ ਅਛਰ ਲੇਕ ਤ੍ਰੈ ਸਭੁ ਕਛੁ ਇਨ ਹੀ ਮਾਹਿ ॥

Through these fifty-two letters, the three worlds and all things are described.

ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ਓਇ ਅਖਰ ਇਨ ਮਹਿ ਨਾਹਿ ॥੧॥

These letters will perish, the letters which can describe the bliss of union with the eternal God are not in these. ||1||

ਜਹਾ ਬੋਲ ਤਹ ਅਛਰ ਆਵਾ ॥

The letters come into play wherever there are words to describe something.

ਜਹ ਅਬੋਲ ਤਹ ਮਨੁ ਨ ਰਹਾਵਾ ॥

The mind is unable to use these perishable letters in an indescribable state of union with God.

ਬੋਲ ਅਬੋਲ ਮਧਿ ਹੈ ਸੋਈ ॥

God exists between both speech and speechless states,

ਜਸ ਓਹੁ ਹੈ ਤਸ ਲਖੈ ਨ ਕੋਈ ॥੨॥

No one can describe God as He is. ||2||

ਅਲਹ ਲਹਉ ਤਉ ਕਿਆ ਕਹਉ ਕਹਉ ਤ ਕੇ ਉਪਕਾਰ ॥

Even if I could realize God then what could I say about Him and what good would my description do?

ਬਟਕ ਬੀਜ ਮਹਿ ਰਵਿ ਰਹਿਓ ਜਾ ਕੇ ਤੀਨਿ ਲੇਕ ਬਿਸਥਾਰ ॥੩॥

The expanse of three worlds belongs to God and He pervades in it, just as a Banyan tree is contained in its seed. ||3||

ਅਲਹ ਲਹੰਤਾ ਭੇਦ ਛੈ ਕਛੁ ਕਛੁ ਪਾਇਓ ਭੇਦ ॥

While trying to realize God, my double mindedness was destroyed and I understood somewhat about God's mystery.

ਉਲਟਿ ਭੇਦ ਮਨੁ ਬੇਧਿਓ ਪਾਇਓ ਅਭੰਗ ਅਛੇਦ ॥੪॥

When my mind turned away from duality, it was imbued with God's love and I realized the imperishable and impenetrable God. ||4||

ਤੁਰਕ ਤਰੀਕਤਿ ਜਾਨੀਐ ਹਿੰਦੂ ਬੇਦ ਪੁਰਾਨ ॥

A Muslim is considered good if he knows about Tariqat (muslim way of life) and a Hindu is good if he knows and lives by the Vedas and Puranas

ਮਨ ਸਮਝਾਵਨ ਕਾਰਨੇ ਕਛੁਅਕ ਪੜੀਐ ਗਿਆਨ ॥੫॥

To counsel our mind about the righteous living, we ought to study at least some books on divine knowledge. ||5||

ਓਅੰਕਾਰ ਆਦਿ ਮੈ ਜਾਨਾ ॥

I know God, who is primal being, eternal, creator and all pervading.

ਲਿਖਿ ਅਰੁ ਮੇਟੈ ਤਾਹਿ ਨ ਮਾਨਾ ॥

I do not consider anyone equal to God whom He creates and then destroys.

ਓਅੰਕਾਰ ਲਖੈ ਜਉ ਕੋਈ ॥

If someone really understands and realizes the One (God),

ਸੋਈ ਲਖਿ ਮੇਟਣਾ ਨ ਹੋਈ ॥੬॥

then by realizing Him that person's supreme spiritual intellect too becomes indestructible. ||6||

ਕਕਾ ਕਿਰਣਿ ਕਮਲ ਮਹਿ ਪਾਵਾ ॥

Kakka: If I enshrine the ray of divine knowledge in the lotus of my heart,

ਸਸਿ ਬਿਗਾਸ ਸੰਪਟ ਨਹੀ ਆਵਾ ॥

then my lotus like delighted heart would not hoard the moonlight of worldlywealth.

ਅਰੁ ਜੇ ਤਹਾ ਕੁਸਮ ਰਸੁ ਪਾਵਾ ॥

If in that state I can enjoy the bliss of the lily like bloomed heart,

ਅਕਹ ਕਹਾ ਕਹਿ ਕਾ ਸਮਝਾਵਾ ॥੭॥

then that bliss would be indescribable and what could I say to make that understandable? ||7||

ਖਖਾ ਇਹੈ ਖੋੜਿ ਮਨ ਆਵਾ ॥

Khakha: When the enlightened mind enters into inner cave (takes God's refuge),

ਖੇੜੇ ਛਾਡਿ ਨ ਦਹ ਦਿਸ ਧਾਵਾ ॥

then it does not leave this cave to wander in ten directions. (worldly thoughts).

ਖਸਮਹਿ ਜਾਣਿ ਖਿਮਾ ਕਰਿ ਰਹੈ ॥

Realizing the Master-God, it stays attuned to Him the source of forgiveness,

ਤਉ ਹੋਇ ਨਿਖਿਅਉ ਅਖੈ ਪਦੁ ਲਹੈ ॥੮॥

and then becoming immortal in union with God. ||8||

ਗਗਾ ਗੁਰ ਕੇ ਬਚਨ ਪਛਾਨਾ ॥

Gagga: One who has realized God by following the Guru's Word,

ਦੂਜੀ ਬਾਤ ਨ ਧਰਈ ਕਾਨਾ ॥

does not listen to anything else other than the praises of God.

ਰਹੈ ਬਿਹੰਗਮ ਕਤਹਿ ਨ ਜਾਈ ॥

Like a bird he remains detached from worldly affairs and doesn't wander around.

ਅਗਹ ਗਰੈ ਗਹਿ ਗਗਨ ਰਹਾਈ ॥੯॥

He enshrines the immaculate God in his heart and keeps his conscious high. ||9||

ਘਘਾ ਘਟਿ ਘਟਿ ਨਿਮਸੈ ਸੋਈ ॥

Ghagha: God dwells in each and every heart.

ਘਟ ਫੂਟੇ ਘਟਿ ਕਬਹਿ ਨ ਹੋਈ ॥

Even when the body-pitcher bursts, God's worth does not diminish.

ਤਾ ਘਟ ਮਾਹਿ ਘਾਟ ਜਉ ਪਾਵਾ ॥

When someone finds within his own self the shore to cross the world-ocean,

ਸੇ ਘਟੁ ਛਾਡਿ ਅਵਘਟ ਕਤ ਧਾਵਾ ॥੧੦॥

then leaving this shore he does not wander outside in treacherous places.

||10||

ਝੰਕਾ ਨਿਗ੍ਰਹਿ ਸਨੇਹੁ ਕਰਿ ਨਿਰਵਾਰੇ ਸੰਦੇਹ ॥

Nganga: Restrain your lustful desires, bear love for God and dismiss your doubts.

ਨਾਹੀ ਦੇਖਿ ਨ ਭਾਜੀਐ ਪਰਮ ਸਿਆਨਪ ਏਹ ॥੧੧॥

Encountering difficulties on the righteous path one shouldn't run away; this is the supreme wisdom. ||11||

ਚਚਾ ਰਚਿਤ ਚਿਤ੍ਰੁ ਹੈ ਭਾਰੀ ॥

Chacha: This universe created by God is like a huge painting.

ਤਜਿ ਚਿਤ੍ਰੈ ਚੇਤਹੁ ਚਿਤਕਾਰੀ ॥

Forget this painting and remember the Painter (God).

ਚਿਤ੍ਰੁ ਬਚਿਤ੍ਰੁ ਇਹੈ ਅਵਝੇਰਾ ॥

The problem with this painting is that it is enticing to the mind.

ਤਜਿ ਚਿਤ੍ਰੈ ਚਿਤੁ ਰਾਖਿ ਚਿਤੇਰਾ ॥੧੨॥

Forget this picture and focus your consciousness on the Painter. ||12||

ਛਛਾ ਇਹੈ ਛਤ੍ਰੁਪਤਿ ਪਾਸਾ ॥

Chhachha: The sovereign God with a canopy on his head is here with you.

ਛਕਿ ਕਿ ਨ ਰਹਹੁ ਛਾਡਿ ਕਿ ਨ ਆਸਾ ॥

Abandoning all other hopes, why don't you live happily imbed with the love of God?

ਰੇ ਮਨ ਮੈ ਤਉ ਛਿਨ ਛਿਨ ਸਮਝਾਵਾ ॥

O' my mind, I am making you understand at every moment,

ਤਾਹਿ ਛਾਡਿ ਕਤ ਆਪੁ ਬਧਾਵਾ ॥੧੩॥

that forsaking God, where are you getting yourself entangled? ||13||

ਜਜਾ ਜਉ ਤਨ ਜੀਵਤ ਜਰਾਵੈ ॥

Jajja: If someone while living in the world, burns away the lusts of the body,

ਜੋਬਨ ਜਾਰਿ ਜੁਗਤਿ ਸੇ ਪਾਵੈ ॥

and burns away the evil desires of his youth, then he learns to live righteously.

ਅਸ ਜਰਿ ਪਰ ਜਰਿ ਜਰਿ ਜਬ ਰਹੈ ॥

When one lives by burning away the ego of one's own wealth and the greed for others' wealth,

ਤਬ ਜਾਇ ਜੇਤਿ ਉਜਾਰਉ ਲਹੈ ॥੧੪॥

then by attaining the supreme spiritual status, one is blessed with the illumination of divine light. |14|

ਝੜਾ ਉਰਝਿ ਸੁਰਝਿ ਨਹੀ ਜਾਨਾ ॥

Jhajha: The person, who only knows how to entangle in useless controversies but has not yet learnt to get out of these,

ਰਹਿਓ ਝੜਕਿ ਨਾਹੀ ਪਰਵਾਨਾ ॥

wastes all his life in doubts and controversies. Such a person is not accepted in God's court.

ਕਤ ਝਖਿ ਝਖਿ ਅਉਰਨ ਸਮਝਾਵਾ ॥

What good is to indulge in arguments trying to convince others?

ਝਗਰੁ ਕੀਏ ਝਗਰਉ ਹੀ ਪਾਵਾ ॥੧੫॥

Stirring up arguments, we involve ourselves in more conflicts. ||15||

ਵੰਵਾ ਨਿਕਟਿ ਜੁ ਘਟ ਰਹਿਓ ਦੂਰਿ ਕਹਾ ਤਜਿ ਜਾਇ ॥

Janjan: God dwells near you, deep within your heart, why do you leave Him and go far away?

ਜਾ ਕਾਰਣਿ ਜਗੁ ਢੂਢਿਅਉ ਨੇਰਉ ਪਾਇਅਉ ਤਾਹਿ ॥੧੬॥

For whom I searched the entire world, Him I have found within myself. ||16||

ਟਟਾ ਬਿਕਟ ਘਾਟ ਘਟ ਮਾਹੀ ॥

Tatta: The path to the shore leading to divine abode is very treacherous but it is located within the heart itself.

ਖੋਲਿ ਕਪਾਟ ਮਹਲਿ ਕਿ ਨ ਜਾਹੀ ॥

Opening the doors of your heart, why don't you go to God's presence?

ਦੇਖਿ ਅਟਲ ਟਲਿ ਕਤਹਿ ਨ ਜਾਵਾ ॥

One who has realized the eternal God, doesn't fall in doubts and go elsewhere,

ਰਹੈ ਲਪਟਿ ਘਟ ਪਰਚਉ ਪਾਵਾ ॥੧੭॥

with love for God in his heart he remains attuned to Him.||17||

ਠਠਾ ਇਹੈ ਦੂਰਿ ਠਗ ਨੀਰਾ ॥

Thatha: This Maya is a mirage like the far away appearance of false water in a desert.

ਜਿਨਿ ਠਗਿ ਠਗਿਆ ਸਗਲ ਜਗੁ ਖਾਵਾ ॥

That cheater (Maya) has cheated and devoured the entire world,

ਮੈ ਠਗੁ ਠਗਿਆ ਠਉਰ ਮਨੁ ਆਵਾ ॥੧੮॥

I have cheated that cheater and my mind is now at peace. ||18||

ਡਡਾ ਡਰ ਉਪਜੇ ਡਰੁ ਜਾਈ ॥

Dadda: When the revered fear of God wells up in one's mind then the worldly fears departs.

ਤਾ ਡਰ ਮਹਿ ਡਰੁ ਰਹਿਆ ਸਮਾਈ ॥

And the worldly fear gets absorbed in the revered fear of God.

ਜਉ ਡਰ ਡਰੈ ਤ ਫਿਰਿ ਡਰੁ ਲਾਗੈ ॥

But if one does not have the revered fear of God then other worldly fears cling to him.

ਨਿਡਰ ਹੁਆ ਡਰੁ ਉਰ ਹੋਇ ਭਾਗੈ ॥੧੯॥

When one enshrines God's fear in the heart and becomes fearless then the worldly fears of his mind run away. ||19||

ਢਢਾ ਢਿਗ ਢੂਢਹਿ ਕਤ ਆਨਾ ॥

Dhadha: God is near you, why are you searching Him anywhere else?

ਢੂਢਤ ਹੀ ਢਹਿ ਗਏ ਪਰਾਨਾ ॥

Searching for Him like this the breath of life runs out.

ਚੜਿ ਸੁਮੇਰਿ ਢੂਢਿ ਜਬ ਆਵਾ ॥

When one returns to himself after scaling the Sumer mountain and failing to find God there,

ਜਿਹ ਗੜੁ ਗੜਿਓ ਸੁ ਗੜੁ ਮਹਿ ਪਾਵਾ ॥੨੦॥

one finds God within the body, the fort which God Himself made. ||20||

ਣਾਣਾ ਰਣਿ ਰੂਤਉ ਨਰ ਨੇਹੀ ਕਰੈ ॥

Nanna: The one who is engaged in war with one's own vices and acquires the determination to control his vices,

ਨਾ ਨਿਵੈ ਨਾ ਢੁਨਿ ਸੰਚਰੈ ॥

he neither yields nor compromises with these evil impulses.

ਧੰਨਿ ਜਨਮੁ ਤਾਹੀ ਕੇ ਗਣੈ ॥

Such a person's advent in this world is considered blessed,

ਮਾਰੈ ਏਕਹਿ ਤਜਿ ਜਾਇ ਘਣੈ ॥੨੧॥

because he conquers his mind and renounces all that evils. ||21||

ਤਤਾ ਅਤਰ ਤਰਿਓ ਨਹ ਜਾਈ ॥

Tatta: This world is like an ocean that one cannot swim across,

ਤਨ ਤ੍ਰਿਭਵਣ ਮਹਿ ਰਹਿਓ ਸਮਾਈ ॥

because one's body remains absorbed in the pleasures of the sensory organs.

ਜਉ ਤ੍ਰਿਭਵਣ ਤਨ ਮਾਹਿ ਸਮਾਵਾ ॥

But when the allurements of the sensory organs are controlled by the mind,

ਤਉ ਤਤਹਿ ਤਤ ਮਿਲਿਆ ਸਚੁ ਪਾਵਾ ॥੨੨॥

then the human soul merges in the supreme Soul and one realizes God. ||22||

ਥਥਾ ਅਥਾਹ ਥਾਹ ਨਹੀ ਪਾਵਾ ॥

Thatha: Human mind can't fathom the unfathomable God,

ਓਹੁ ਅਥਾਹ ਇਹੁ ਥਿਰੁ ਨ ਰਹਾਵਾ ॥

because that God is fathomless and the human mind doesn't remain steady in one place.

ਥੇੜੈ ਥਲਿ ਥਾਨਕ ਆਰੰਭੈ ॥

During the short span of life one gets involved in so many ambitions; it is like one starts to build many cities on a little bit of allotted land.

ਬਿਨੁ ਹੀ ਥਾਭਹ ਮੰਦਿਰੁ ਥੰਭੈ ॥੨੩॥

Without the capital of Naam all his worldly plans are of no use; it is like building a mansion without any pillars. ||23||

ਦਦਾ ਦੇਖਿ ਜੁ ਬਿਨਸਨਹਾਰਾ ॥

Dadda: whatever is visible with the eyes is perishable,

ਜਸ ਅਦੇਖਿ ਤਸ ਰਾਖਿ ਬਿਚਾਰਾ ॥

therefore, always remember Him whom you cannot see with these eyes.

ਦਸਵੈ ਦੁਆਰਿ ਕੁੰਚੀ ਜਬ ਦੀਜੈ ॥

When one applies the key of the Guru's word to the tenth door (mind),

ਤਉ ਦਇਆਲ ਕੇ ਦਰਸਨੁ ਕੀਜੈ ॥੨੪॥

only then one can realize that merciful God. ||24||

ਧਧਾ ਅਰਧਹਿ ਉਰਧ ਨਿਬੇਰਾ ॥ ਅਰਧਹਿ ਉਰਧਹ ਮੰਝਿ ਬਸੇਰਾ ॥

Dhadha: When human soul attains supreme status and unites with God, the cycle of birth and death of that soul ends.

ਅਰਧਹ ਛਾਡਿ ਉਰਧ ਜਉ ਆਵਾ ॥

When leaving the lower spiritual state of love for Maya, human mind attains the supreme spiritual state by meditation on Naam,

ਤਉ ਅਰਧਹਿ ਉਰਧ ਮਿਲਿਆ ਸੁਖ ਪਾਵਾ ॥੨੫॥

then one unites with God and attains eternal peace. ||25||

ਨੰਨਾ ਨਿਸਿ ਦਿਨੁ ਨਿਰਖਤ ਜਾਈ ॥

Nanna: One whose days and nights pass waiting for the sight of God,

ਨਿਰਖਤ ਨੈਨ ਰਹੇ ਰਤਵਾਈ ॥

waiting for His blessed vision that person's eyes become glowing

ਨਿਰਖਤ ਨਿਰਖਤ ਜਬ ਜਾਇ ਪਾਵਾ ॥

After waiting so long for Him when one does see the sight of one's Beloved,

ਤਬ ਲੇ ਨਿਰਖਹਿ ਨਿਰਖ ਮਿਲਾਵਾ ॥੨੬॥

then the one who was looking merges into the One who was looked for (God unites that lover with Himself). ||26||

ਪਪਾ ਅਪਰ ਪਾਰੁ ਨਹੀ ਪਾਵਾ ॥

Pappa: God is infinite, no one has found His limits.

ਪਰਮ ਜੋਤਿ ਸਿਉ ਪਰਚਉ ਲਾਵਾ ॥

One who is imbued with the love of the supreme Soul,

ਪਾਂਚਉ ਇੰਦ੍ਰੀ ਨਿਗ੍ਰਹ ਕਰਈ ॥

controls the five sensory organs,

ਪਾਪੁ ਪੁੰਨੁ ਦੇਉ ਨਿਰਵਰਈ ॥੨੭॥

and rises above both sin and virtue. ||27||

ਫਫਾ ਬਿਨੁ ਫੁਲਹ ਫਲੁ ਹੋਈ ॥

Faffa: If one shuns self-conceit and meditates, then one gains the fruit of Naam.

ਤਾ ਫਲ ਫੰਕ ਲਖੈ ਜਉ ਕੇਈ ॥

If someone understands the worth of even a small slice of this fruit of Naam,

ਦੂਣਿ ਨ ਪਰਈ ਫੰਕ ਬਿਚਾਰੈ ॥

then he doesn't fall into the deep valleys (of births and deaths).

ਤਾ ਫਲ ਫੰਕ ਸਭੈ ਤਨ ਫਾਰੈ ॥੨੮॥

Bwcause a slice of that fruit (Naam) completely destroys all the ego in one's mind. ||28||

ਬਬਾ ਬਿੰਦਹਿ ਬਿੰਦ ਮਿਲਾਵਾ ॥

Babba: When one drop of water blends with another drop,

ਬਿੰਦਹਿ ਬਿੰਦਿ ਨ ਬਿਛੁਰਨ ਪਾਵਾ ॥

then these drops cannot be separated again.(similarly a human soul merged with supreme Soul doesn't get separated from it).

ਬੰਦਉ ਹੋਇ ਬੰਦਗੀ ਗਹੈ ॥

The person who, becoming God's servant, lovingly worships Him.

ਬੰਦਕ ਹੋਇ ਬੰਧ ਸੁਧਿ ਲਹੈ ॥੨੯॥

He becomes a bard at God's gate, and becomes aware of the bonds of worldly attachments and doesn't get caught in these bonds. ||29||

ਭਭਾ ਭੇਦਹਿ ਭੇਦ ਮਿਲਾਵਾ ॥

Bhabha: By removing his doubt, one realizes God,,

ਅਬ ਭਉ ਭਾਨਿ ਭਰੋਸਉ ਆਵਾ ॥

and by shattering his worldly fears, he develops faith in God.

ਜੇ ਬਾਹਰਿ ਸੇ ਭੀਤਰਿ ਜਾਨਿਆ ॥

God who pervades outside, he realize Him within himself,

ਭਇਆ ਭੇਦੁ ਭੂਪਤਿ ਪਹਿਚਾਨਿਆ ॥੩੦॥

when he understands this secret, he realizes God, the Master of the world. ||30||

ਮਮਾ ਮੂਲ ਗਹਿਆ ਮਨੁ ਮਾਨੈ ॥

Mamma: If we enshrine God in our heart, then mind stops wandering in doubt.

ਮਰਮੀ ਹੋਇ ਸੁ ਮਨ ਕਉ ਜਾਨੈ ॥

One who understands this mystery understands the reason for the wandering of the mind.

ਮਤ ਕੋਈ ਮਨ ਮਿਲਤਾ ਬਿਲਮਾਵੈ ॥

Therefore, don't delay when the mind starts getting attuned to God,

ਮਗਨ ਭਇਆ ਤੇ ਸੇ ਸਚੁ ਯਾਵੈ ॥੩੧॥

because the mind realizes the eternal God only when it gets absorbed in His remembrance. ||31||

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥

MAMMA: The real business of every one is with one's mind; one who disciplines his mind attains perfection and achieves the real purpose of life.

ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਰੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ ॥੩੨॥

Kabir says, our main business is with the mind, and I have not found anyone like the mind to deal with. ||32||

ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ ॥

Indulged in Maya, this mind is Shakti, the power; absorbed in devotional worship, this mind is Shiva, the embodiment of bliss-giving God.

ਇਹੁ ਮਨੁ ਪੰਚ ਤਤ ਕੇ ਜੀਉ ॥

This mind is also the life of the five elements (physical body).

ਇਹੁ ਮਨੁ ਲੇ ਜਉ ਉਨਮਨਿ ਰਹੈ ॥

Controlling this mind when a person remains in a state of divine bliss,

ਤਉ ਤੀਨਿ ਲੋਕ ਕੀ ਬਾਠੈ ਕਹੈ ॥੩੩॥

then the mind reflects on the mysteries of all the three worlds. ||33||

ਯਯਾ ਜਉ ਜਾਨਹਿ ਤਉ ਦੁਰਮਤਿ ਹਨਿ ਕਰਿ ਬਸਿ ਕਾਇਆ ਗਾਉ ॥

Yaya: If you want to learn the right conduct of life, then destroy your evil intellect and control the sensory organs.

ਰਣਿ ਰੂਤਉ ਭਾਜੈ ਨਹੀ ਸੂਰਉ ਥਾਰਉ ਨਾਉ ॥੩੪॥

When you are engaged in the battle to control your body and if you don't run away; only then you will be called a brave warrior. ||34||

ਰਾਰਾ ਰਸੁ ਨਿਰਸ ਕਰਿ ਜਾਨਿਆ ॥

Raara; One who has deemed the worldly pleasures as unpalatable,

ਹੋਇ ਨਿਰਸ ਸੁ ਰਸੁ ਪਹਿਚਾਨਿਆ ॥

remaining aloof from worldly pleasures, he has recognized the taste of bliss.

ਇਹੁ ਰਸ ਛਾਡੇ ਉਹੁ ਰਸੁ ਆਵਾ ॥

One who abandons the worldly pleasures enjoys the elixir of God's Name,

ਉਹੁ ਰਸੁ ਪੀਆ ਇਹੁ ਰਸੁ ਨਹੀ ਭਾਵਾ ॥੩੫॥

when one drinks that elixir of Naam, then this taste of worldly pleasures doesn't please him. ||35||

ਲਲਾ ਐਸੇ ਲਿਵ ਮਨੁ ਲਾਵੈ ॥

Lalla: If one so attunes one's mind to meditation on God,

ਅਨਤ ਨ ਜਾਇ ਪਰਮ ਸਚੁ ਪਾਵੈ ॥

such that it doesn't wander anywhere, then one realizes God.

ਅਰੁ ਜਉ ਤਹਾ ਪ੍ਰੇਮ ਲਿਵ ਲਾਵੈ ॥

If in that state of meditation one remains absorbed in loving devotion,

ਤਉ ਅਲਹ ਲਹੈ ਲਹਿ ਚਰਨ ਸਮਾਵੈ ॥੩੬॥

then he realizes that incomprehensible God and remains merged in His love.
|36|

ਵਵਾ ਬਾਰ ਬਾਰ ਬਿਸਨ ਸਮੁਾਰਿ ॥

Vava: O' my friend, always remember God,

ਬਿਸਨ ਸੰਮੁਾਰਿ ਨ ਆਵੈ ਹਾਰਿ ॥

by remembering God one does not lose the game of life.

ਬਲਿ ਬਲਿ ਜੇ ਬਿਸਨਤਨਾ ਜਸੁ ਗਾਵੈ ॥

I am dedicated to that devotee who sings the praises of God.

ਵਿਸਨ ਮਿਲੇ ਸਭ ਹੀ ਸਚੁ ਪਾਵੈ ॥੩੭॥

Upon meeting God, such a devotee beholds Him everywhere.||37||

ਵਾਵਾ ਵਾਹੀ ਜਾਨੀਐ ਵਾ ਜਾਨੇ ਇਹੁ ਹੋਇ ॥

Vaava: O' brother, know only that God, because when one knows him, one becomes the embodiment of that God.

ਇਹੁ ਅਰੁ ਓਹੁ ਜਬ ਮਿਲੈ ਤਬ ਮਿਲਤ ਨ ਜਾਨੈ ਕੋਇ ॥੩੮॥

When this soul and God unite then no one can understand their union or can separate them. ||38||

ਸਸਾ ਸੇ ਨੀਕਾ ਕਰਿ ਸੋਧਹੁ ॥

Sassa: Discipline your mind perfectly well.

ਘਟ ਪਰਚਾ ਕੀ ਬਾਤ ਨਿਰੋਧਹੁ ॥

Refrain from that talk which allures the mind.

ਘਟ ਪਰਚੈ ਜਉ ਉਪਜੈ ਭਾਉ ॥

When the mind is attracted towards God, love wells up within and

ਪੂਰਿ ਰਹਿਆ ਤਹ ਤ੍ਰਿਭਵਣ ਰਾਉ ॥੩੯॥

the sovereign God of three worlds is seen pervading everywhere. ||39||

ਖਖਾ ਖੇਜਿ ਪਰੈ ਜਉ ਕੇਈ ॥

Khakha: If anyone engages in search for God and

ਜੇ ਖੇਜੈ ਸੇ ਬਹੁਰਿ ਨ ਹੋਈ ॥

if someone does realize Him then his cycle of birth and death ends.

ਖੇਜ ਬੁਝਿ ਜਉ ਕਰੈ ਬੀਚਾਰਾ ॥

When someone seeks God, understands His virtues and meditates on Him,

ਤਉ ਭਵਜਲ ਤਰਤ ਨ ਲਾਵੈ ਬਾਰਾ ॥੪੦॥

then he crosses over the terrifying world-ocean of vices in an instant. ||40||

ਸਸਾ ਸੇ ਸਹ ਸੇਜ ਸਵਾਰੈ ॥

Sassa: The bride-soul who adorns her heart with the love of God,

ਸੇਈ ਸਹੀ ਸੰਦੇਹ ਨਿਵਾਰੈ ॥

only that friendly-soul dispels her skepticism.

ਅਲਪ ਸੁਖ ਛਾਡਿ ਪਰਮ ਸੁਖ ਪਾਵਾ ॥

Renouncing the shallow pleasures of the world, she attains the supreme bliss.

ਤਬ ਇਹ ਤ੍ਰੀਅ ਉਹੁ ਕੰਤੁ ਕਹਾਵਾ ॥੪੧॥

Only then she is called the soul-bride of her Husband-God. ||41||

ਹਾਹਾ ਹੇਤ ਹੋਇ ਨਹੀ ਜਾਨਾ ॥

Haaha: God exists, but one does not know His existence.

ਜਬ ਹੀ ਹੋਇ ਤਬਹਿ ਮਨੁ ਮਾਨਾ ॥

When one realizes His existence, only then one's mind is appeased.

ਹੈ ਤਉ ਸਹੀ ਲਖੈ ਜਉ ਕੇਈ ॥

Of course God exists but only if one could understand Him.

ਤਬ ਓਹੀ ਉਹੁ ਏਹੁ ਨ ਹੋਈ ॥੪੨॥

Then, He alone exists and not this mortal being. ||42||

ਲਿੰਉ ਲਿੰਉ ਕਰਤ ਫਿਰੈ ਸਭੁ ਲੋਗੁ ॥

The entire world is running after worldly wealth, and appears to be saying, I want this and I want that.

ਤਾ ਕਾਰਣਿ ਬਿਆਪੈ ਬਹੁ ਸੋਗੁ ॥

It is for this reason that the entire world is afflicted with so much suffering.

ਲਖਿਮੀ ਬਰ ਸਿਉ ਜਉ ਲਿਉ ਲਾਵੈ ॥

When one imbues oneself with the love of God, the husband of Lakshmi, the goddess of wealth,

ਸੋਗੁ ਮਿਟੈ ਸਭ ਹੀ ਸੁਖ ਪਾਵੈ ॥੪੩॥

his sorrow departs, and he obtains total peace. ||43||

ਖਖਾ ਖਿਰਤ ਖਪਤ ਗਏ ਕੇਤੇ ॥

Khakha: Many have wasted their lives and then perished.

ਖਿਰਤ ਖਪਤ ਅਜਹੂੰ ਨਹ ਚੇਤੇ ॥

In spite of this ruin and wastage, they still do not remember God.

ਅਬ ਜਗੁ ਜਾਨਿ ਜਉ ਮਨਾ ਰਹੈ ॥

But if someone, even in this life, comes to know the transitory nature of the world and attunes his mind to God,

ਜਹ ਕਾ ਬਿਛੁਰਾ ਤਹ ਥਿਰੁ ਲਹੈ ॥੪੪॥

he shall find his permanent abode in God's presence, from whom he was separated. ||44||

ਬਾਵਨ ਅਖਰ ਜੇਰੇ ਆਨਿ ॥

Combining these fifty two letters, the world has written many books,

ਸਕਿਆ ਨ ਅਖਰੁ ਏਕੁ ਪਛਾਨਿ ॥

but through these letters the world has not been able to recognize God.

ਸਤ ਕਾ ਸਬਦੁ ਕਬੀਰਾ ਕਹੈ ॥

Kabir says, the one who sings the praises of God through these letters,

ਪੰਡਿਤ ਹੋਇ ਸੁ ਅਨਭੈ ਰਹੈ ॥

he alone is the true pundit and is always a knowledge seeker.

ਪੰਡਿਤ ਲੋਗਹ ਕਉ ਬਿਉਹਾਰ ॥

Talking to people through these letters is the business for professional pundits,

ਗਿਆਨਵੰਤ ਕਉ ਤਤੁ ਬੀਚਾਰ ॥

but for the knowledge seekers, these are the means to reflect on the reality.

ਜਾ ਕੈ ਜੀਅ ਜੈਸੀ ਬੁਧਿ ਹੋਈ ॥ ਕਹਿ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋਈ ॥੪੫॥

Kabir says, whatever kind of intellect one has, through these letters he understands accordingly. ||45||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਰਾਗੁ ਗਉੜੀ ਥਿਤੀਂ ਕਬੀਰ ਜੀ ਕੀਂ ॥

Raag Gauree, Kabir Jee: Thitee (the lunar days).

ਸਲੋਕੁ ॥

Shalok:

ਪੰਦ੍ਰਹ ਥਿਤੀਂ ਸਾਤ ਵਾਰ ॥

People perform rituals and ceremonies based on the superstitions related to the fifteen lunar and seven days of the week,

ਕਹਿ ਕਬੀਰ ਉਰਵਾਰ ਨ ਪਾਰ ॥

Kabeer says, they neither attain peace nor salvation.

ਸਾਧਿਕ ਸਿਧ ਲਖੈ ਜਉ ਭੇਉ ॥

When a siddha or a seeker comes to know this mystery,

ਆਪੇ ਕਰਤਾ ਆਪੇ ਦੇਉ ॥੧॥

then he realizes that God Himself is the creator and the source of light of these lunar and solar days. ||1||

ਥਿਤੀ ॥

Tahiti:

ਅੰਮਾਵਸ ਮਹਿ ਆਸ ਨਿਵਾਰਹੁ ॥

On the moonless night shed your hopes of attaining salvation through the ritualistic deeds.

ਅੰਤਰਜਾਮੀ ਰਾਮੁ ਸਮਾਰਹੁ ॥

Remember the all pervading God, the knower of hearts.

ਜੀਵਤ ਪਾਵਹੁ ਮੇਖ ਦੁਆਰ ॥

You would attain liberation from sorrows, vices and doubts while still alive.

ਅਨਭਉ ਸਬਦੁ ਤਤੁ ਨਿਜੁ ਸਾਰ ॥੧॥

You would understand the Guru's word and the reality of your own real-self.
|1|

ਚਰਨ ਕਮਲ ਗੋਬਿੰਦ ਰੰਗੁ ਲਾਗਾ ॥

One who is imbued with the love of God's Name,

ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਮਨ ਨਿਰਮਲ ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਅਨਦਿਨੁ ਜਾਗਾ ॥੧॥ ਰਹਾਉ ॥

by the Guru's grace his mind becomes pure and he remains alert to the worldly pitfalls by always singing God's praises. ||1||Pause||

ਪਰਿਵਾ ਪ੍ਰੀਤਮ ਕਰਹੁ ਬੀਚਾਰ ॥

On Pariva (the first lunar day) reflect on the virtues of the beloved God,

ਘਟ ਮਹਿ ਖੇਲੈ ਅਘਟ ਅਪਾਰ ॥

God Himself has no body-form but is pervading in every heart.

ਕਾਲ ਕਲਪਨਾ ਕਦੇ ਨ ਖਾਇ ॥

The fear of death never consumes the one,

ਆਦਿ ਪੁਰਖ ਮਹਿ ਰਹੈ ਸਮਾਇ ॥੨॥

who always remains absorbed in God. ||2||

ਦੁਤੀਆ ਦੁਹ ਕਰਿ ਜਾਨੈ ਅੰਗ ॥

Dutiya (the second lunar day), one should understand that there are two aspects of the world.

ਮਾਇਆ ਬ੍ਰਹਮ ਰਮੈ ਸਭ ਸੰਗ ॥

Both Maya and God are pervading side by side.

ਨਾ ਓਹੁ ਬਢੈ ਨ ਘਟਤਾ ਜਾਇ ॥

God does not increase or decrease.

ਅਕੁਲ ਨਿਰੰਜਨ ਏਕੈ ਭਾਇ ॥੩॥

The immaculate God doesn't belong to any caste or lineage, He remains the same throughout. ||3||

ਤ੍ਰਿਤੀਆ ਤੀਨੇ ਸਮ ਕਰਿ ਲਿਆਵੈ ॥

Tritiya (the third lunar day), a true devotee of God maintains equilibrium between the three impulses of Maya (vice, virtue, and power).

ਆਨਦ ਮੂਲ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥

Such a person attains to the highest state of supreme bliss.

ਸਾਧਸੰਗਤਿ ਉਪਜੈ ਬਿਸ਼ਾਸ ॥

Dwelling in the society of saints, that person comes to believe that,

ਬਾਹਰਿ ਭੀਤਰਿ ਸਦਾ ਪ੍ਰਗਾਸ ॥੪॥

God's light is shining both inside and outside the body. ||4||

ਚਉਥਹਿ ਚੰਚਲ ਮਨ ਕਉ ਗਹਹੁ ॥

Chaothai (fourth lunar day), restrain your fickle mind,

ਕਾਮ ਕ੍ਰੋਧ ਸੰਗਿ ਕਬਹੁ ਨ ਬਹਹੁ ॥

do not ever associate with lust and anger.

ਜਲ ਥਲ ਮਾਰੇ ਆਪਹਿ ਆਪ ॥

That God who is pervading all the lands and the seas,

ਆਪੈ ਜਪਹੁ ਆਪਨਾ ਜਾਪ ॥੫॥

merge in Him and meditate on Him as if He is meditating on Himself. ||5||

ਪਾਂਚੈ ਪੰਚ ਤਤ ਬਿਸਥਾਰ ॥

Paanche: (the fifth lunar day), this world is the expanse of the five elements,

ਕਨਿਕ ਕਾਮਿਨੀ ਜੁਗ ਬਿਉਹਾਰ ॥

and is occupied in the pursuit of wealth and women.

ਪ੍ਰੇਮ ਸੁਧਾ ਰਸੁ ਪੀਵੈ ਕੋਇ ॥

Rare is the one who drinks the nectar of God's love,

ਜਰਾ ਮਰਣ ਦੁਖੁ ਫੇਰਿ ਨ ਹੋਇ ॥੬॥

and is not afflicted with the fear of old age and death. ||6||

ਛਠਿ ਖਟੁ ਚਕ੍ਰ ਛਹੂੰ ਦਿਸ ਧਾਇ ॥

Chhath (the sixth lunar day), the six chakras (sense of touch, taste, smell, sight, sound and the mind) run in six directions to satisfy worldly desires.

ਬਿਨੁ ਪਰਚੈ ਨਹੀ ਬਿਰਾ ਰਹਾਇ ॥

They do not remain steady without being attuned to Naam.

ਦੁਬਿਧਾ ਮੇਟਿ ਖਿਮਾ ਗਹਿ ਰਹਹੁ ॥

So erase your duality and hold tight to forgiveness,

ਕਰਮ ਧਰਮ ਕੀ ਸੁਲ ਨ ਸਹਹੁ ॥੭॥

and don't bear the pain of rituals or righteous deeds. ||7||

ਸਾਤੈਂ ਸਤਿ ਕਰਿ ਬਾਚਾ ਜਾਣਿ ॥

Saantey (the seventh lunar day), believe that the Guru's word is true.

ਆਤਮ ਰਾਮੁ ਲੇਹੁ ਪਰਵਾਣਿ ॥

and you would be accepted by God, the supreme soul.

ਛੂਟੈ ਸੰਸਾ ਮਿਟਿ ਜਾਹਿ ਦੁਖ ॥

This way all your doubt shall be removed and your troubles will end,

ਸੁੰਨ ਸਰੋਵਰਿ ਪਾਵਹੁ ਸੁਖ ॥੮॥

you will bathe in the celestial pool of Naam and enjoy peace. ||8||

ਅਸਟਮੀ ਅਸਟ ਧਾਤੁ ਕੀ ਕਾਇਆ ॥

Ashtami (the eighth lunar day), understand that this body is made of the eight ingredients.

ਤਾ ਮਹਿ ਅਕੁਲ ਮਹਾ ਨਿਧਿ ਰਾਇਆ ॥

Within it dwells the sovereign God who does not belong to any special lineage and He is the treasure of virtues.

ਗੁਰ ਗਮ ਗਿਆਨ ਬਤਾਵੈ ਭੇਦ ॥

One, whom the spiritually wise Guru reveals the secret that God, dwells within,

ਉਲਟਾ ਰਹੈ ਅਭੰਗ ਅਛੇਦ ॥੯॥

turns away from the worldly bonds and remains attuned to the eternal God.
|9|

ਨਉਮੀ ਨਵੈ ਦੁਆਰ ਕਉ ਸਾਧਿ ॥

Naumi: the ninth lunar day, keep all your sensory organs (nine openings of the body) under control.

ਬਹਤੀ ਮਨਸਾ ਰਾਖਹੁ ਬਾਂਧਿ ॥

Keep your pulsating desires restrained.

ਲੇਭ ਮੋਹ ਸਭ ਬੀਸਰਿ ਜਾਹੁ ॥

Forget all your greed and emotional attachment;

ਜੁਗੁ ਜੁਗੁ ਜੀਵਹੁ ਅਮਰ ਫਲ ਖਾਹੁ ॥੧੦॥

the reward of these efforts will be everlasting and you would live a long spiritually fulfilled life. ||10||

ਦਸਮੀ ਦਹ ਦਿਸ ਹੋਇ ਅਨੰਦ ॥

Dasmi: (the tenth lunar day), bliss prevails in all the ten directions.

ਛੂਟੈ ਭਰਮੁ ਮਿਲੈ ਗੋਬਿੰਦ ॥

Doubt is dispelled and one realizes the Master-God of the universe.

ਜੋਤਿ ਸਰੂਪੀ ਤਤ ਅਨੂਪ ॥

He is pure light, the essence of the universe and is of unparalleled beauty.

ਅਮਲ ਨ ਮਲ ਨ ਛਾਹ ਨਹੀ ਯੂਪ ॥੧੧॥

He is immaculate, unsoiled by evils; neither there is darkness of ignorance nor any fire of worldly desires in Him. ||11||

ਏਕਾਦਸੀ ਏਕ ਦਿਸ ਧਾਵੈ ॥

Ekadashi: (the eleventh lunar day), turning away from worldly desires when one's mind runs towards God,

ਤਉ ਜੇਨੀ ਸੰਕਟ ਬਹੁਰਿ ਨ ਆਵੈ ॥

then one doesn't suffer in the cycles of birth and death anymore.

ਸੀਤਲ ਨਿਰਮਲ ਭਇਆ ਸਰੀਰਾ ॥

He becomes calm and immaculate.

ਦੂਰਿ ਬਤਾਵਤ ਪਾਇਆ ਨੀਰਾ ॥੧੨॥

God who was said to be far away, he finds Him very near (within him). ||12||

ਬਾਰਸਿ ਬਾਰਹ ਉਗਵੈ ਸੂਰ ॥

Baaris: (the twelfth lunar day), one who attunes to God is illuminated with the light of divine knowledge as if twelve suns have arisen in his mind.

ਅਹਿਨਿਸਿ ਬਾਜੇ ਅਨਹਦ ਤੂਰ ॥

He feels as if continuous divine music is always playing within him.

ਦੇਖਿਆ ਤਿਹੂੰ ਲੋਕ ਕਾ ਪੀਉ ॥

He is blessed with the sight of the Master-God of the three worlds,

ਅਚਰਜੁ ਭਇਆ ਜੀਵ ਤੇ ਸੀਉ ॥੧੩॥

such a wonder happens that an ordinary human being transforms into the embodiment God. ||13||

ਤੇਰਸਿ ਤੇਰਹ ਅਗਮ ਬਖਾਣਿ ॥

Tairis:(the thirteenth lunar day), all the thirteen (Hindu) holy books describe only the one God,

ਅਰਧ ਉਰਧ ਬਿਚਿ ਸਮ ਪਹਿਚਾਣਿ ॥

They advise that you should recognize God alike in the entire universe.

ਨੀਚ ਉਚ ਨਹੀ ਮਾਨ ਅਮਾਨ ॥

For you, there should not be anyone of high or low status and no one honorable or dishonorable,

ਬਿਆਪਿਕ ਰਾਮ ਸਗਲ ਸਾਮਾਨ ॥੧੪॥

instead you should deem that God is pervading equally in all. ||14||

ਚਉਦਸਿ ਚਉਦਹ ਲੋਕ ਮਝਾਰਿ ॥ ਰੋਮ ਰੋਮ ਮਹਿ ਬਸਹਿ ਮੁਰਾਰਿ ॥

Chaudis (the fourteenth lunar day), God is pervading in every particle, and all the fourteen worlds (seven skies and seven earths according to Muslims belief)

ਸਤ ਸੰਤੋਖ ਕਾ ਧਰਹੁ ਧਿਆਨ ॥

Concentrate on truth and contentment.

ਕਥਨੀ ਕਥੀਐ ਬ੍ਰਹਮ ਗਿਆਨ ॥੧੫॥

Talk about the divine knowledge. ||15||

ਪੂਨਿਉ ਪੂਰਾ ਚੰਦ ਅਕਾਸ ॥

Puneo (the full moon night), the moon rises in the sky in its complete form.

ਪਸਰਹਿ ਕਲਾ ਸਹਜ ਪਰਗਾਸ ॥

All its powers (or rays) spread in every direction and emanates peace-giving light all around.

ਆਦਿ ਅੰਤਿ ਮਧਿ ਹੋਇ ਰਹਿਆ ਥੀਰ ॥

God is eternally present from the beginning to the end and in between.

ਸੁਖ ਸਾਗਰ ਮਹਿ ਰਮਹਿ ਕਬੀਰ ॥੧੬॥

Kabir is immeressed in that God, the ocean of peace. ||16||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਰਾਗੁ ਗਉੜੀ ਵਾਰ ਕਬੀਰ ਜੀਉ ਕੇ ੭ ॥

Raag Gauree, Kabeer Jee: the seven days of the week.

ਬਾਰ ਬਾਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ ॥

Again and again, at every instant I sing praises of God .

ਗੁਰ ਗਮਿ ਭੇਦੁ ਸੁ ਹਰਿ ਕਾ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥

By seeking the guidance of the Guru, I have found this secret of realizing God
||1||Pause||

ਆਦਿਤ ਕਰੈ ਭਗਤਿ ਆਰੰਭ ॥

Aadit (Sunday), when one commences meditation on God,

ਕਾਇਆ ਮੰਦਰ ਮਨਸਾ ਥੰਭ ॥

one's body becomes like a temple and one's desire to find God becomes like a pillar of this temple.

ਅਹਿਨਿਸਿ ਅਖੰਡ ਸੁਰਹੀ ਜਾਇ ॥

When day and night one's conscious embellished with devotional worship remains uninterruptedly attuned to God,

ਤਉ ਅਨਹਦ ਬੇਣੁ ਸਹਜ ਮਹਿ ਬਾਇ ॥੧॥

then non stop divine music starts intuitively playing in the mind. ||1||

ਸੋਮਵਾਰਿ ਸਸਿ ਅੰਮ੍ਰਿਤੁ ਝਰੈ ॥

Somvar, (Monday), by singing God's praises, such a state of tranquillity begins to prevail in the mind as if ambrosial nectar is trickling within.

ਚਾਖਤ ਬੇਗਿ ਸਗਲ ਬਿਖ ਹਰੈ ॥

By tasting this nectar, all evils are eradicated in an instant.

ਬਾਣੀ ਰੋਕਿਆ ਰਹੈ ਦੁਆਰ ॥

Yes, when through the Guru's word the mind is kept restrained from evils, it remains focused on God.

ਤਉ ਮਨੁ ਮਤਵਾਰੇ ਪੀਵਨਹਾਰ ॥੨॥

Engrossed in God's love, mind keeps drinking that ambrosial nectar. ||2||

ਮੰਗਲਵਾਰੇ ਲੇ ਮਾਹੀਤਿ ॥

Mangal vaar: (Tuesday), by singing God's praises one protects his mind as if he makes a fort around it,

ਪੰਚ ਚੇਰ ਕੀ ਜਾਣੈ ਰੀਤਿ ॥

and understands how the five evil impulses sway one's mind towards undesirable deeds.

ਘਰ ਛੇਡੋਂ ਬਾਹਰਿ ਜਿਨਿ ਜਾਇ ॥

O' brother, forsaking such a house (body fort), you shouldn't go outside and do not let the mind wander,

ਨਾਤਰੁ ਖਰਾ ਰਿਸੈ ਹੈ ਰਾਇ ॥੩॥

otherwise falling into evil ways, the mind would be miserable. ||3||

ਬੁਧਵਾਰਿ ਬੁਧਿ ਕਰੈ ਪ੍ਰਗਾਸ ॥

Budhvaar: (Wednesday), the person who illumines his mind with Naam,

ਹਿਰਦੈ ਕਮਲ ਮਹਿ ਹਰਿ ਕਾ ਬਾਸ ॥

realizes the presences of God in his heart.

ਗੁਰ ਮਿਲਿ ਦੇਉ ਏਕ ਸਮ ਧਰੈ ॥ ਉਰਧ ਪੰਕ ਲੈ ਸੁਧਾ ਕਰੈ ॥੪॥

By following the Guru's teaching, he turns his heart away from Maya, towards meditation on God and thus brings about the union between the soul and God.

ਬ੍ਰਿਹਸਪਤਿ ਬਿਖਿਆ ਦੇਇ ਬਹਾਇ ॥

Brehspat: (Thursday), one washes off the attachment to Maya by singing the praises of God.

ਤੀਨਿ ਦੇਵ ਏਕ ਸੰਗਿ ਲਾਇ ॥

Forsaking the three phases of Maya, he remains absorbed in God's remembrance.

ਤੀਨਿ ਨਦੀ ਤਹ ਤ੍ਰਿਕੁਟੀ ਮਾਹਿ ॥

Three wrinkles of inner worry show up on the forehead of those who remain sinking in the three rivers of vice, virtue and power.

ਅਹਿਨਿਸਿ ਕਸਮਲ ਧੋਵਹਿ ਨਾਹਿ ॥੫॥

They always commit sinful deeds and don't wash off their sins. ||5||

ਸੁਕ੍ਰਿਤੁ ਸਹਾਰੈ ਸੁ ਇਹ ਬ੍ਰੁਤਿ ਚੜੈ ॥

Sukrit: (Friday), one who endures the difficulties of doing virtuous deeds without becoming egotistical is climbing a steep hill.

ਅਨਦਿਨ ਆਪਿ ਆਪ ਸਿਉ ਲੜੈ ॥

Such a person always fights with his mind to prevent from doing undesirable deeds.

ਸੁਰਖੀ ਪਾਂਚਉ ਰਾਖੈ ਸਬੈ ॥

Such a person controls all the five sensory organs,

ਤਉ ਦੂਜੀ ਦ੍ਰਿਸਟਿ ਨ ਪੈਸੈ ਕਬੈ ॥੬॥

and never succumbs to bigotry or discrimination. ||6||

ਥਾਵਰ ਥਿਰੁ ਕਰਿ ਰਾਖੈ ਸੋਇ ॥

Thaavar: (Saturday), by meditating on Naam, one keeps enshrined,

ਜੋਤਿ ਦੀ ਵਟੀ ਘਟ ਮਹਿ ਜੋਇ ॥

the beautiful divine light which is shining in each heart.

ਬਾਹਰਿ ਭੀਤਰਿ ਭਇਆ ਪ੍ਰਗਾਸੁ ॥

Such a person beholds the illumination of this divine light both within and in the entire universe.

ਤਬ ਹੁਆ ਸਗਲ ਕਰਮ ਕਾ ਨਾਸੁ ॥੭॥

Then all his past deeds are destroyed. ||7||

ਜਬ ਲਗੁ ਘਟ ਮਹਿ ਦੂਜੀ ਆਨ ॥

As long as there is desire to please and be accepted by the worldly people,

ਤਉ ਲਉ ਮਹਲਿ ਨ ਲਾਭੈ ਜਾਨ ॥

till then one cannot attain God's love.

ਰਮਤ ਰਾਮ ਸਿਉ ਲਾਗੋ ਰੰਗੁ ॥

While meditating on God, when one gets imbued with His love,

ਕਹਿ ਕਬੀਰ ਤਬ ਨਿਰਮਲ ਅੰਗ ॥੮॥੧॥

then one becomes immaculate, says Kabear. ||8||1||

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ

Raag Gauree Chaytee, Naam Dayv Jee:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true guru:

ਦੇਵਾ ਪਾਹਨ ਤਾਰੀਅਲੇ ॥

O' God, You have caused even those stones to swim in the ocean upon which was written Your Name.

ਰਾਮ ਕਹਤ ਜਨ ਕਸ ਨ ਤਰੇ ॥੧॥ ਰਹਾਉ ॥

Then why those devotees would not be saved who utter Your Name?

|1|Pause|

ਤਾਰੀਲੇ ਗਨਿਕਾ ਬਿਨੁ ਰੂਪ ਕੁਬਿਜਾ ਬਿਆਧਿ ਅਜਾਮਲੁ ਤਾਰੀਅਲੇ ॥

You saved Ganika, the prostitute and the ugly hunchback; You helped the sinner Ajaamal swim across the worldly ocean of vices as well.

ਚਰਨ ਬਧਿਕ ਜਨ ਤੇਉ ਮੁਕਤਿ ਭਏ ॥

The hunter who shot Krishna in the foot and many other sinners like him were liberated

ਹਉ ਬਲਿ ਬਲਿ ਜਿਨ ਰਾਮ ਕਰੇ ॥੧॥

I am dedicated to those who meditate on God's Name. ||1||

ਦਾਸੀ ਸੁਤ ਜਨੁ ਬਿਦਰੁ ਸੁਦਾਮਾ ਉਗ੍ਰਸੈਨ ਕਉ ਰਾਜ ਦੀਏ ॥

O' God, You saved Bidur, the son of a slave girl, Krishna's humble friend Sudama and restored the kingdom to Ugarsen.

ਜਪ ਹੀਨ ਤਪ ਹੀਨ ਕੁਲ ਹੀਨ ਕ੍ਰਮ ਹੀਨ ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਤੇਉ ਤਰੇ ॥੨॥੧॥

O' the Master of Namdev, You saved even those who did not have the merits of meditation, penance, good lineage and good deeds. ||2||1||

ਰਾਗੁ ਗਉੜੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ ਗਉੜੀ ਗੁਆਰੇਰੀ

Raag Gauree Gwaarayree, Paday, Ravi Daas Jee:

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

One eternal God, Creator, all-pervading, realized by the Guru's grace:

ਮੇਰੀ ਸੰਗਤਿ ਪੋਚ ਸੋਚ ਦਿਨੁ ਰਾਤੀ ॥

O' God, day and night I worry about my fate because my company is with evil-minded persons,

ਮੇਰਾ ਕਰਮੁ ਕੁਟਿਲਤਾ ਜਨਮੁ ਕੁਭਾਂਤੀ ॥੧॥

my actions are deceitful and I belong to a low social class. ||1||

ਰਾਮ ਗੁਸਈਆ ਜੀਅ ਕੇ ਜੀਵਨਾ ॥

O' God, the Master of earth and sustainer of life,

ਮੋਹਿ ਨ ਬਿਸਾਰਹੁ ਮੈ ਜਨੁ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥

please do not forsake me! I am Your humble servant. ||1||Pause||

ਮੇਰੀ ਹਰਹੁ ਬਿਪਤਿ ਜਨ ਕਰਹੁ ਸੁਭਾਈ ॥

O' God, please remove my distress and bless me, Your devotee, with sublime thoughts.

ਚਰਣ ਨ ਛਾਡਉ ਸਰੀਰ ਕਲ ਜਾਈ ॥੨॥

I will never forsake Your love even if my body may lose all its strength. ||2||

ਕਹੁ ਰਵਿਦਾਸ ਪਰਉ ਤੇਰੀ ਸਾਭਾ ॥

Ravi dass says, O' God, I have come to Your refuge,

ਬੇਗਿ ਮਿਲਹੁ ਜਨ ਕਰਿ ਨ ਬਿਲਾਂਬਾ ॥੩॥੧॥

please don't delay and quickly meet me, Your servant. ||3||1||

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੇ ਨਾਉ ॥

Begumpura, the city without sorrow, is the state of mind in which I now reside.

ਦੁਖ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥

In that place (state of mind) there is neither any suffering nor any worry.

ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥

There are no worries and no taxes on possessions.

ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥

In that state of mind there is no fear of committing sins, or any dread of spiritual decline. ||1||

ਅਬ ਮੇਹਿ ਖੁਬ ਵਤਨ ਗਹ ਪਾਈ ॥

O' my brother, now I have found a very pleasant place to reside,

ਊਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

where there is always peace and calm. ||1||Pause||

ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥

This state of mind is an everlasting dominion.

ਦੇਮ ਨ ਸੇਮ ਏਕ ਸੇ ਆਹੀ ॥

No one is treated here as a second or third class citizen, all are considered equal.

ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥

That city is populous and eternally famous.

ਊਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥੨॥

Those who live here are so blessed with the wealth of Name that they feel themselves wealthy and satiated. ||2||

ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥

In that state of bliss they go about as they please.

ਮਹਰਮ ਮਹਲ ਨ ਕੇ ਅਟਕਾਵੈ ॥

They are familiar with God's presence, therefore, nobody prevents them from realizing Him.

ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥

Ravidas, a cobbler who has been liberated, says,

ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥੩॥੨॥

whosoever lives in this town (state of mind) is my friend. ||3||2||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਵਿਦਾਸ ਜੀਉ ॥

Gauree Bairaagan, Ravi Daas Jee:

ਘਟ ਅਵਘਟ ਡੂਗਰ ਘਣਾ ਇਕੁ ਨਿਰਗੁਣੁ ਬੈਲੁ ਹਮਾਰ ॥

The path to attain God is very treacherous like a mountain; to climb on this path my ox like mind is without any virtues.

ਰਮਈਏ ਸਿਉ ਇਕ ਬੇਨਤੀ ਮੇਰੀ ਪੂੰਜੀ ਰਾਖੁ ਮੁਰਾਰਿ ॥੧॥

Therefore, I pray to God, please protect my capital of efforts to meditate on Your Name. ||1||

ਕੇ ਬਨਜਾਰੇ ਰਾਮ ਕੇ ਮੇਰਾ ਟਾਂਡਾ ਲਾਦਿਆ ਜਾਇ ਰੇ ॥੧॥ ਰਹਾਉ ॥

If I can meet a true merchant of Naam, then I can also carry the wealth of Naam on my spiritual journey. ||1||Pause||

ਹਉ ਬਨਜਾਰੇ ਰਾਮ ਕੇ ਸਹਜ ਕਰਉ ਬਾਪਾਰੁ ॥

I am a trader of God's Name and I trade to make the profit of intuitive peace.

ਮੈ ਰਾਮ ਨਾਮ ਧਨੁ ਲਾਦਿਆ ਬਿਖੁ ਲਾਦੀ ਸੰਸਾਰਿ ॥੨॥

I have loaded the wealth of God's Name and rest of the world is carrying the load of Maya. ||2||

ਉਰਵਾਰ ਪਾਰ ਕੇ ਦਾਨੀਆ ਲਿਖਿ ਲੇਹੁ ਆਲ ਪਤਾਲੁ ॥

O' the knower of the secrets of this and the next world, go ahead and write whatever you want to write about me (because you will not find anything wrong in my deeds).

ਮੇਹਿ ਜਮ ਡੰਡੁ ਨ ਲਾਗਈ ਤਜੀਲੇ ਸਰਬ ਜੰਜਾਲ ॥੩॥

I won't be punished by the demon of death, because I have renounced all sinful worldly entanglements. ||3||

ਜੈਸਾ ਰੰਗੁ ਕਸੰਭ ਕਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰੁ ॥

As is the fast fading color of the safflower, so is the world,

ਮੇਰੇ ਰਮਈਏ ਰੰਗੁ ਮਜੀਠ ਕਾ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥੪॥੧॥

but the love of my God is permanent like the dye from Madder plant, says cobbler Ravi Dass. ||4||1||

ਗਉੜੀ ਪੂਰਬੀ ਰਵਿਦਾਸ ਜੀਉ

Raag Gauree Poorbee, Ravi Daas Jee:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਕੂਪੁ ਭਰਿਓ ਜੈਸੇ ਦਾਦਿਰਾ ਕਛੁ ਦੇਸੁ ਬਿਦੇਸੁ ਨ ਬੁਝ ॥

Just as in a well full of water, the frogs do not know if there exists anything outside the well,

ਐਸੇ ਮੇਰਾ ਮਨੁ ਬਿਖਿਆ ਬਿਮੇਹਿਆ ਕਛੁ ਆਰਾ ਪਾਰੁ ਨ ਸੁਝ ॥੧॥

similarly my mind, infatuated with Maya, has no idea about this world or the next world. ||1||

ਸਗਲ ਭਵਨ ਕੇ ਨਾਇਕਾ ਇਕੁ ਛਿਨੁ ਦਰਸੁ ਦਿਖਾਇ ਜੀ ॥੧॥ ਰਹਾਉ ॥

O' the Master of all worlds, even for an instant please reveal to me Your blessed vision. ||1||Pause||

ਮਲਿਨ ਭਈ ਮਤਿ ਮਾਧਵਾ ਤੇਰੀ ਗਤਿ ਲਖੀ ਨ ਜਾਇ ॥

O' God, my intellect is polluted with vices and I cannot comprehend You.

ਕਰਹੁ ਕ੍ਰਿਪਾ ਕ੍ਰਮੁ ਚੂਕਈ ਮੈ ਸੁਮਤਿ ਦੇਹੁ ਸਮਝਾਇ ॥੨॥

O'God, show mercy and bless me with the right intellect so that my wandering may end. ||2||

ਜੋਗੀਸਰ ਪਾਵਹਿ ਨਹੀ ਤੁਅ ਗੁਣ ਕਥਨੁ ਅਪਾਰ ॥

O' God, even great yogis cannot describe Your limitless virtues.

ਪ੍ਰੇਮ ਭਗਤਿ ਕੈ ਕਾਰਣੈ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥੩॥੧॥

O' the tanner Ravidas, sing the praises of the Master-God, so that you may be blessed with the gift of His devotional worship.||3||1||

ਗਉੜੀ ਬੈਰਾਗਣਿ

Raag Gauree Bairagan:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਸਤਜੁਗਿ ਸਤੁ ਤੇਤਾ ਜਗੀ ਦੁਆਪਰਿ ਪੂਜਾਚਾਰ ॥

Truthful living in sat-yug, sacrificial feasts in treta-yug and the worship of angels in dwapar-yug were believed to be the means to attain salvation.

ਤੀਨੋਂ ਜੁਗ ਤੀਨੋਂ ਦਿੜੇ ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥੧॥

In those three ages people held on to these three beliefs; but in kalyug, meditation on Naam is the only way to realize God. ||1||

ਪਾਰੁ ਕੈਸੇ ਪਾਇਬੇ ਰੇ ॥

O' pundit, amidst these rituals how would you swim across this world ocean?

ਮੇ ਸਉ ਕੇਉ ਨ ਕਹੈ ਸਮਝਾਇ ॥

Nobody has been able to explain and convince me

ਜਾ ਤੇ ਆਵਾ ਗਵਨੁ ਬਿਲਾਇ ॥੧॥ ਰਹਾਉ ॥

by which the rounds of birth and death may end. ||1||Pause||

ਬਹੁ ਬਿਧਿ ਧਰਮ ਨਿਰੂਪੀਐ ਕਰਤਾ ਦੀਸੈ ਸਭ ਲੇਇ ॥

These conducts of faith have been described in many different ways and the entire world seems to be practicing them.

ਕਵਨ ਕਰਮ ਤੇ ਛੁਟੀਐ ਜਿਹ ਸਾਧੇ ਸਭ ਸਿਧਿ ਹੋਇ ॥੨॥

What is that way by following which one may be liberated from the cycles of birth and death and attain the goal of life? ||2||

ਕਰਮ ਅਕਰਮ ਬੀਚਾਰੀਐ ਸੰਕਾ ਸੁਨਿ ਬੇਦ ਪੁਰਾਨ ॥

Doubts remain in the mind when the good and the evil deeds are distinguished by listening to the Vedas and the Puranas.

ਸੰਸਾ ਸਦ ਹਿਰਦੈ ਬਸੈ ਕਉਨੁ ਹਿਰੈ ਅਭਿਮਾਨੁ ॥੩॥

Always a doubt remains in one's mind concerning whether one is doing the right thing or not? One doesn't know what deed can remove one's arrogance. ||3||

ਬਾਹਰੁ ਉਦਕਿ ਪਖਾਰੀਐ ਘਟ ਭੀਤਰਿ ਬਿਬਿਧਿ ਬਿਕਾਰ ॥

When one bathes at the pilgrimage places, one washes the body only but the mind still remains full of evil thoughts.

ਸੁਧ ਕਵਨ ਪਰ ਹੋਇਬੇ ਸੁਚ ਕੁੰਚਰ ਬਿਧਿ ਬਿਉਹਾਰ ॥੪॥

So how can one become pure? when the method of purification is like that of an elephant, covering himself with dust right after the bath! ||4||

ਰਵਿ ਪ੍ਰਗਾਸ ਰਜਨੀ ਜਥਾ ਗਤਿ ਜਾਨਤ ਸਭ ਸੰਸਾਰ ॥

The entire world knows this fact that when the sun rises, the darkness of night is removed.

ਪਾਰਸ ਮਾਨੋ ਤਾਬੇ ਛੁਏ ਕਨਕ ਹੋਤ ਨਹੀ ਬਾਰ ॥੫॥

It is believed that with the touch of the mythical philosopher's stone, copper is immediately transformed into gold. ||5||

ਪਰਮ ਪਰਸ ਗੁਰੁ ਭੇਟੀਐ ਪੂਰਬ ਲਿਖਤ ਲਿਲਾਟ ॥

According to the preordained destiny, if one meets with the Guru whose word is much superior than the touch of the mythical philosopher's stone,

ਉਨਮਨ ਮਨ ਮਨ ਹੀ ਮਿਲੇ ਛੁਟਕਤ ਬਜਰ ਕਪਾਟ ॥੬॥

then an intense desire to meet God arises in the mind, the hard stone-like gates of the mind are opened and one realizes God in one's mind itself. ||6||

ਭਗਤਿ ਜੁਗਤਿ ਮਤਿ ਸਤਿ ਕਰੀ ਕ੍ਰਮ ਬੰਧਨ ਕਾਟਿ ਬਿਕਾਰ ॥

One who firmly enshrines the Guru's teachings in the mind and meditates on Naam, all his doubts, worldly bonds and past sins are destroyed.

ਸੋਈ ਬਸਿ ਰਸਿ ਮਨ ਮਿਲੇ ਗੁਨ ਨਿਰਗੁਨ ਏਕ ਬਿਚਾਰ ॥੭॥

Restraining his mind that person enjoys bliss of union with God and he realizes that the tangible and the intangible God as one. ||7||

ਅਨਿਕ ਜਤਨ ਨਿਗ੍ਰਹ ਕੀਏ ਟਾਰੀ ਨ ਟਰੈ ਭ੍ਰਮ ਫਾਸ ॥

We may try in vain many ways to restrain the mind, but we cannot ward off the noose of doubt.

ਪ੍ਰੇਮ ਭਗਤਿ ਨਹੀ ਉਪਜੈ ਤਾ ਤੇ ਰਵਿਦਾਸ ਉਦਾਸ ॥੮॥੧॥

Loving devotion for God does not well up by following these rites and rituals, so Ravi Daas has abandoned them all. ||8||1||

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

There is only one God whose Name is 'of eternal existence'. He is the creator of the universe, all-pervading, without fear, without enmity, independent of time, beyond the cycle of birth and death and self revealed. He is realized by the Guru's grace.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਘਰੁ ੧ ਸੇ ਦਰੁ ॥

Raag Aasaa, First Guru, First beat, So Dar

ਸੇ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੇ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮੁਹਾਲੇ ॥

O' God, wonderful is that abode from where you are taking care of all ?

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥

Countless musicians are playing countless musical instruments producing countless melodies.

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

So many minstrels sing to You in so many musical measures along with their accompanying harmonies.

ਗਾਵਨਿ ਤੁਧਨੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮ ਦੁਆਰੇ ॥

The air, the water and the fire are singing Your praises by performing their assigned duties; the righteous judge is singing Your praises at Your doorstep.

ਗਾਵਨਿ ਤੁਧਨੇ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

Also singing of You are the mythical angels, Chitar and Gupat, who know and record the deeds of human beings and on the basis of these writings the righteous judge passes judgement.

ਗਾਵਨਿ ਤੁਧਨੇ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥

The Shiva, the Brahma and the goddess Parvati, so beautiful and ever adorned by You are also singing Your praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਇੰਦ੍ਰੁ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

The Indras seated upon their celestial thrones with the deities are singing Your praises at Your doorstep.

ਗਾਵਨਿ ਤੁਧਨੇ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੇ ਸਾਧ ਬੀਚਾਰੇ ॥

The siddhas absorbed in meditation are singing of You and so are other saints who keep reflecting on Your countless virtues.

ਗਾਵਨਿ ਤੁਧਨੇ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੇ ਵੀਰ ਕਰਾਰੇ ॥

The celibates, the benevolent, the contented, and the mighty warriors are singing Your praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਪੰਡਿਤ ਪੜੇ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਬੇਦਾ ਨਾਲੇ ॥

O' God, age after age, the widely read pundits and the great sages along with their Vedas are singing Your praise.

ਗਾਵਨਿ ਤੁਧਨੇ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥

The heart captivating beauties of the (mythical) paradise, this world and the nether regions are singing Your praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਜੇਤੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

All the priceless jewels created by You along with the sixty-eight holy places of pilgrimage are singing Your praises.

ਗਾਵਨਿ ਤੁਧਨੇ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੇ ਖਾਣੀ ਚਾਰੇ ॥

The great warriors, the brave men and the creation from all the four sources of life are singing Your praise.

ਗਾਵਨਿ ਤੁਧਨੇ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥

The continents, the worlds and the solar systems created and supported by You are singing Your praises.

ਸੇਈ ਤੁਧਨੇ ਗਾਵਨਿ ਜੇ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

O' God, only those who are pleasing to You are eulogising You and these are Your true devotees who are imbued with Your love.

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

So many others sing Your praises, which I cannot even count in my mind; how can Nanak think of them?

ਸੇਈ ਸੇਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

God is eternal and everlasting is His glory.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

God who has created the creation is present now, He would always be here and would never depart.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ That God who has created this world of Maya with its various colors and species .

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਅਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

Having created the creation He watches over it as it suits His glory.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

He does whatever pleases Him; no one can issue any commands to Him.

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

O' Nanak, God is the sovereign king and it behooves to live according to His will.

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਸੇ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥

That Supreme Being is immaculate, incomprehensible and infinite.

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥

O' the eternal Creator, all human beings meditate on You with loving devotion.

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥

All beings belong to You and You are the benefactor of all beings.

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੁਖ ਵਿਸਾਰਣਹਾਰਾ ॥

O' Saints, meditate on God who is the dispeller of all sorrows.

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

Pervading in all beings, God Himself is the Master and He Himself is His own servant. O' Nanak, how insignificant are humans! ||1||

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

O' God, You are present in each and every heart, and are pervading in all beings.

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੇਜ ਵਿਡਾਣਾ ॥

Some are givers and some are beggars; all of this is Your wondrous play!

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

You Yourself are the giver and the enjoyer of the bounties. Besides You, I know no one else like You.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥

O' supreme God, You are infinite; what virtues of Yours may I describe?

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

O' God, Nanak is dedicated to those who remember You and lovingly meditate on You. ||2||

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

O' God, those who remember and meditate on You with loving devotion live in peace.

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ੍ ਹਰਿ ਧਿਆਇਆ ਜੀਉ ਤਿਨ ਟੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥

Those who meditate on God are liberated from the worldly bonds and their noose of death is snapped.

ਜਿਨ ਨਿਰਭਉ ਜਿਨ੍ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀਉ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥

Those who meditate on the fearless God, He dispels all their fear.

ਜਿਨ੍ ਸੇਵਿਆ ਜਿਨ੍ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀਉ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥

Those who remember God with loving devotion merge in God Himself

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

Extremely blessed are those who have meditated on God; Nanak is dedicated to them. ||3||

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬੇਅੰਤ ਬੇਅੰਤਾ ॥

O' God, infinite treasures of Your devotional worship are brimful.

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

O' God, countless are Your devotees who praise You in myriads of ways.

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

Countless are those who worship You, do penances and do limitless recitations.

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

Your countless devotees read various Smritis and Shastras (religious books) and perform the prescribed six kinds of rituals and religious ceremonies.

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

O' Nanak, blessed are those devotees who are pleasing to my God. ||4||

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

O' God, You are the Primal Being, infinite and the most exalted Creator; none else is as great as You.

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੇ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੇ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੇਈ ॥

Age after age You are the same one, forever and ever You Yourself are the same one eternal Creator.

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

Whatever pleases You comes to pass and that alone happens which You do Yourself.

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

O' God, You Yourself created the entire Universe and having done so, it is You who destroys it all.

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੇਈ ॥੫॥੨॥

Servant Nanak sings the praises of the Creator, the Knower of all. ||5||2||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੨ ॥

Raag Aasaa, Chau-pday, Second Beat, First Guru:

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭ ਕੋਈ ॥

O' God, after listening to others, everyone calls You Great.

ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਈ ॥

but only one who has realized You, knows just how great You are.

ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥

O' God, Your creation cannot be estimated or fully described.

ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥

Those who try to describe You, lost their own identity and merged in You.

||1||

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥

O' my great Master, You are immensely generous and ocean of virtues.

ਕੋਈ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥

No one knows the greatness of Your expanse. ||1||Pause||

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥

In order to estimate your greatness, many contemplated upon You in unison with many others,

ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥

and many philosophers tried to estimate Your worth with help of many others.

ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰ ਹਾਈ ॥

The learned ones, the experts in meditation, the wise ones and their elders, all tried to describe Your greatness,

ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥

but could not express even an iota of Your Greatness. ||2||

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥

All charitable deeds, all austerities, all virtues,

ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆਂ ॥

and all the greatness of the siddhas, the proficient beings,

ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥

without Your Grace, no one could achieve any of these powers.

ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥

When, by Your Grace, they obtain these powers, no one can stop them. ||3||

ਆਖਣ ਵਾਲਾ ਕਿਆ ਬੇਚਾਰਾ ॥

O' God, how can a lowly human being describe Your virtues?

ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥

Your creation is full of Your virtues.

ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥

Whom you bless with these virtues, nobody has the power to obstruct his path

ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੧॥

O' Nanak, God Himself is the embellisher of that fortunate one. ||4||1||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

When I utter His Name, I feel spiritually alive but if I don't, I feel spiritually dead.

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥

(In spite of knowing that), to meditate on His Name seems so difficult.

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥

When one feels a strong urge to remember Him with love and devotion,

ਤਿਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥

then by satisfying that urge, all one's sufferings end. ||1||

ਸੇ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥

O' my mother, why should one forsake that God?

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

who is the true Master and whose greatness is everlasting. ||1||Pause||

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥

Trying to describe even an iota of the Greatness of the True Master,

ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥

people have grown weary but they have not been able to describe.

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥

Even if all the people wereto meet together and describe his greatness,

ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥

He would not become any greater or any lesser. ||2||

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥

He does not die, nor there is a reason to mourn.

ਦੇਂਦਾ ਰਹੈ ਨ ਚੁਕੈ ਭੋਗੁ ॥

He continues to give and His Provisions are never exhausted.

ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥

His greatest virtue is that there is no other like Him.

ਨਾ ਕੇ ਹੋਆ ਨਾ ਕੇ ਹੋਇ ॥੩॥

There has never been anyone like Him and there never shall be. ||3||

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥

O' God, Your gifts are as great as you are.

ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥

It is You who have created day and night as well.

ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥

Those who forget such a Master-God are vile and despicable.

ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੨॥

O' Nanak, people without Naam are wretched outcasts. ||4||2||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਜੇ ਦਰਿ ਮਾਂਗਤੁ ਕੂਕ ਕਰੇ ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ ॥

If a seeker asks God for something, He listens to his demand.

ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਕੇ ਏਕ ਵਡਾਈ ਦੇਇ ॥੧॥

Whether God grants his demand or not; the seeker is honored by God acknowledging his request. ||1||

ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ ॥੧॥ ਰਹਾਉ ॥

Recognize Divine Light within all and do not ask anyone his social status; it has no place in God's court. ||1||Pause||

ਆਪਿ ਕਰਾਏ ਆਪਿ ਕਰੇਇ ॥

He Himself does everything and gets everything done.

ਆਪਿ ਉਲਾਮ੍ਹਰੇ ਚਿਤਿ ਧਰੇਇ ॥

He Himself considers our complaints.

ਜਾ ਤੂੰ ਕਰਣਹਾਰੁ ਕਰਤਾਰੁ ॥

O' my Creator, when You are capable of doing everything,

ਕਿਆ ਮੁਹਤਾਜੀ ਕਿਆ ਸੰਸਾਰੁ ॥੨॥

then why should one care for the world or depend upon it? ||2||

ਆਪਿ ਉਪਾਏ ਆਪੇ ਦੇਇ ॥

God Himself creates all living beings and Himself provides them sustenance.

ਆਪੇ ਦੁਰਮਤਿ ਮਨਹਿ ਕਰੇਇ ॥

He Himself restrains people's bad intellect.

ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥

When by Guru's grace God comes to dwell in somebody's heart,

ਦੁਖੁ ਅਨੇਰਾ ਵਿਚਹੁ ਜਾਇ ॥੩॥

then that person's sorrow and darkness of ignorance are dispelled. ||3||

ਸਾਚੁ ਪਿਆਰਾ ਆਪਿ ਕਰੇਇ ॥

He Himself infuses some with the love for the meditation on Naam.

ਅਵਰੀ ਕਉ ਸਾਚੁ ਨ ਦੇਇ ॥

He doesn't bless those with the gift of meditation who lack the love for God.

ਜੇ ਕਿਸੈ ਦੇਇ ਵਖਾਣੈ ਨਾਨਕੁ ਆਗੈ ਪੂਛ ਨ ਲੇਇ ॥੪॥੩॥

Nanak says, if God bestows a person with the gift of Naam then that person is not held accountable ||4||3||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਤਾਲ ਮਦੀਰੇ ਘਟ ਕੇ ਘਾਟ ॥

The thoughts in the mind are like cymbals and ankle-bells.

ਦੋਲਕ ਦੁਨੀਆ ਵਾਜਹਿ ਵਾਜ ॥

The worldly love is like a drum and all these are playing the beat.

ਨਾਰਦੁ ਨਾਚੈ ਕਲਿ ਕਾ ਭਾਉ ॥

Under the effect of Kalyug the mind, devoid of Naam, dances like sage Narad.

ਜਤੀ ਸਤੀ ਕਹ ਰਾਖਹਿ ਪਾਉ ॥੧॥

There is no place left for the celibates and the men of truth. ||1||

ਨਾਨਕ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥

O' Nanak, dedicate yourself Naam.

ਅੰਧੀ ਦੁਨੀਆ ਸਾਹਿਬੁ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥

Without Naam the entire world has become spiritually blind; only the Master knows all. ||1||Pause||

ਗੁਰੂ ਪਾਸਹੁ ਫਿਰਿ ਚੇਲਾ ਖਾਇ ॥

Instead of serving the Guru, a disciple depends on the Guru for his sustenance.

ਤਾਮਿ ਪਰੀਤਿ ਵਸੈ ਘਰਿ ਆਇ ॥

One becomes a disciple just for the sake of sustenance.

ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਜੀਵਣ ਖਾਣੁ ॥

If one were to live and eat for hundreds of years,

ਖਸਮ ਪਛਾਣੈ ਸੇ ਦਿਨੁ ਪਰਵਾਣੁ ॥੨॥

that day alone would be auspicious, when one realizes God. ||2||

ਦਰਸਨਿ ਦੇਖਿਐ ਦਇਆ ਨ ਹੋਇ ॥

Even when people see a person in difficulty, no compassion is generated in their heart.

ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ ॥

Without give and take nobody does anything for another.

ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ ॥

Even the king or a judge administers justice only when he is bribed.

ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ ॥੩॥

No one is moved only in the Name of God. ||3||

ਮਾਣਸ ਮੂਰਤਿ ਨਾਨਕੁ ਨਾਮੁ ॥

Nanak says they are human beings in form and name only.

ਕਰਣੀ ਕੁਤਾ ਦਰਿ ਫੁਰਮਾਨੁ ॥

In conduct, a human being is like that dog who for the sake of food keeps sitting at the doorstep of his master obeying his command.

ਗੁਰ ਪਰਸਾਦਿ ਜਾਣੈ ਮਿਹਮਾਨੁ ॥

By the Guru's Grace, if one sees himself as a guest in this world and does not get entangled in Maya,

ਤਾ ਕਿਛੁ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥੪॥੪॥

then he gains some honor in God's court. ||4||4||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਜੇਤਾ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਤੇਤੀ ਜੇਤਾ ਰੂਪੁ ਕਾਇਆ ਤੇਰੀ ॥

O' God, whatever speech and hearing we have is because of Your power; and whatever expanse of the world we see is like Your body.

ਤੂੰ ਆਪੇ ਰਸਨਾ ਆਪੇ ਬਸਨਾ ਅਵਰੁ ਨ ਦੂਜਾ ਕਹਉ ਮਾਈ ॥੧॥

You Yourself are enjoying everything while pervading the creatures; O' my mother, I cannot say that there is any other entity equal to God. ||1||

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੇ ਹੈ ॥

God alone is my Master-God,

ਏਕੇ ਹੈ ਭਾਈ ਏਕੇ ਹੈ ॥੧॥ ਰਹਾਉ ॥

O' brothers, He is the one and only Master-God of all. ||1||Pause||

ਆਪੇ ਮਾਰੇ ਆਪੇ ਛੇਡੈ ਆਪੇ ਲੇਵੈ ਦੇਇ ॥

God Himself destroys and He Himself emancipates; He Himself takes away the life breaths and He Himself gives these back.

ਆਪੇ ਵੇਖੈ ਆਪੇ ਵਿਗਸੈ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੨॥

He Himself cherishes and rejoices His creation; He Himself bestows His glance of grace upon all. ||2||

ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੇ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ ॥

Whatever He is to do, that is what He is doing; no one else can do anything.

ਜੈਸਾ ਵਰਤੈ ਤੈਸੇ ਕਹੀਐ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ॥੩॥

God is described as He projects Himself; O' God, this is all Your Glory. ||3||

ਕਲਿ ਕਲਵਾਲੀ ਮਾਇਆ ਮਦੁ ਮੀਠਾ ਮਨੁ ਮਤਵਾਲਾ ਪੀਵਤੁ ਰਹੈ ॥

The present time called KalYug is like the barmaid who has the sweet wine of Maya and the intoxicated mind continues drinking it.

ਆਪੇ ਰੂਪ ਕਰੇ ਬਹੁ ਭਾਂਤੀ ਨਾਨਕੁ ਬਪੁੜਾ ਏਵ ਕਹੈ ॥੪॥੫॥

Nanak says in humility that God Himself is adopting many different forms in the worldly play. ||4||5||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਵਾਜਾ ਮਤਿ ਪਖਾਵਜੁ ਭਾਉ ॥

Make your awakened intellect your musical instrument and love for God your tambourine;

ਹੋਇ ਅਨੰਦੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

then there would always be bliss and pleasure in your mind.

ਏਹਾ ਭਗਤਿ ਏਹੇ ਤਪ ਤਾਉ ॥

This is the devotional worship and this is the practice of penance.

ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ ॥੧॥

Move your feet and dance imbued with this kind of love.||1||

ਪੂਰੇ ਤਾਲ ਜਾਣੈ ਸਾਲਾਹ ॥

Know that the praise of God is the perfect beat;

ਹੋਰੁ ਨਚਣਾ ਖੁਸੀਆ ਮਨ ਮਾਹ ॥੧॥ ਰਹਾਉ ॥

other kind of dances produce only sensual pleasure in the mind. ||1||Pause||

ਸਤੁ ਸੰਤੋਖੁ ਵਜਹਿ ਦੁਇ ਤਾਲ ॥

Let truth and contentment be your pair of cymbals.

ਪੈਰੀ ਵਾਜਾ ਸਦਾ ਨਿਹਾਲ ॥

Let the ankle bells be the everlasting delight.

ਰਾਗੁ ਨਾਦੁ ਨਹੀ ਦੂਜਾ ਭਾਉ ॥

Only love of God and none else should be the perpetual song.

ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ ॥੨॥

Move your feet and dance imbued with this kind of love for God.||1||

ਭਉ ਫੇਰੀ ਹੋਵੈ ਮਨ ਚੀਤਿ ॥

Let the revered fear of God within your heart and mind be your spinning dance,

ਬਹਦਿਆ ਉਠਦਿਆ ਨੀਤਾ ਨੀਤਿ ॥

and always keep this in your mind in every situation.

ਲੇਟਣਿ ਲੇਟਿ ਜਾਣੈ ਤਨੁ ਸੁਆਹੁ ॥

To roll around in the dust is to know that the body is only ashes.

ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ ॥੩॥

Move your feet and dance imbued with this kind of love for God.||3||

ਸਿਖ ਸਭਾ ਦੀਖਿਆ ਕਾ ਭਾਉ ॥

Imbue yourself with the love of the Guru's teachings in the holy congregation.

ਗੁਰਮੁਖਿ ਸੁਣਨਾ ਸਾਚਾ ਨਾਉ ॥

Follow the Guru's teachings and listen to the praises of God.

ਨਾਨਕ ਆਖਣੁ ਵੇਰਾ ਵੇਰ ॥

O' Nanak, meditate on God's Name, over and over again.

ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪੈਰ ॥੪॥੬॥

Move your feet and dance imbued with this kind of love for God. ||4||6||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਪਉਣੁ ਉਪਾਇ ਧਰੀ ਸਭ ਧਰਤੀ ਜਲ ਅਗਨੀ ਕਾ ਬੰਧੁ ਕੀਆ ॥

Having created the air, God supported the entire earth and bound water and fire together into a system

ਅੰਧੁਲੈ ਦਹਸਿਰਿ ਮੂੰਡੁ ਕਟਾਇਆ ਰਾਵਣੁ ਮਾਰਿ ਕਿਆ ਵਡਾ ਭਇਆ ॥੧॥

Blinded by theego, Ravana had his head cut off; O' God, You did not become great just by killing Ravana. ||1||

ਕਿਆ ਉਪਮਾ ਤੇਰੀ ਆਖੀ ਜਾਇ ॥

O' God, Your glory cannot be described.

ਤੂੰ ਸਰਬੇ ਪੂਰਿ ਰਹਿਆ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

You are totally pervading everywhere; you love and cherish all ||1||Pause||

ਜੀਅ ਉਪਾਇ ਜੁਗਤਿ ਹਥਿ ਕੀਨੀ ਕਾਲੀ ਨਥਿ ਕਿਆ ਵਡਾ ਭਇਆ ॥

O' God, it is You who created all the beings and You control their destiny; You did not become great just by controlling a cobra.

ਕਿਸੁ ਤੂੰ ਪੁਰਖੁ ਜੇਰੂ ਕਉਣ ਕਹੀਐ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ॥੨॥

Whose Husband are You? Who is Your wife? You are subtly diffused and pervading in all. ||2||

ਨਾਲਿ ਕੁਟੰਬੁ ਸਾਥਿ ਵਰਦਾਤਾ ਬ੍ਰਹਮਾ ਭਾਲਣ ਸ੍ਰਿਸਟਿ ਗਇਆ ॥

It is said that god Brahma, the bestower of blessings, entered the stem of the lotus with his companion to find the extent of the universe.

ਆਗੈ ਅੰਤੁ ਨ ਪਾਇਓ ਤਾ ਕਾ ਕੰਸੁ ਛੇਦਿ ਕਿਆ ਵਡਾ ਭਇਆ ॥੩॥

Brahma remained wandering in the stem of the lotus and he could not find the limits of the universe; O'God, You did not become great by killing Kansa?
||3||

ਰਤਨ ਉਪਾਇ ਧਰੇ ਖੀਰੁ ਮਥਿਆ ਹੋਰਿ ਭਖਲਾਏ ਜਿ ਅਸੀ ਕੀਆ ॥

The jewels were brought forth by churning khir, the ocean of milk, by angels and demons; but they began arguing to claim the credit for the treasure.

ਕਹੈ ਨਾਨਕੁ ਛਪੈ ਕਿਉ ਛਪਿਆ ਏਕੀ ਏਕੀ ਵੰਡਿ ਦੀਆ ॥੪॥੭॥

Nanak says, though God is hidden in His creation but He can't remain hidden;disguised as Mohini, He distributed their share of jewels one by one.
||4||7||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasa, First Guru:

ਕਰਮ ਕਰਤੂਤਿ ਬੇਲਿ ਬਿਸਥਾਰੀ ਰਾਮ ਨਾਮੁ ਫਲੁ ਹੂਆ ॥

The righteous conduct of a person is like a spread out vine which bears the fruit of God's Name.

ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਨਾਹਦੁ ਵਾਜੈ ਸਬਦੁ ਨਿਰੰਜਨਿ ਕੀਆ ॥੧॥

But this fruit has no shape or form; the divine word keeps playing on its own which has been revealed by the immaculate God Himself. ||1||

ਕਰੇ ਵਖਿਆਣੁ ਜਾਣੈ ਜੇ ਕੋਈ ॥

If one realizes God and keeps singing His praises,

ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

then he alone drinks in the ambrosial nectar of Naam. ||1||Pause||

ਜਿਨ੍ ਪੀਆ ਸੇ ਮਸਤ ਭਏ ਹੈ ਤੂਟੇ ਬੰਧਨ ਫਾਰੇ ॥

Those who drink it are captivated; their bonds and shackles of Maya are cut off.

ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ਭੀਤਰਿ ਤਾ ਛੇਡੇ ਮਾਇਆ ਕੇ ਲਾਰੇ ॥੨॥

Their soul merges in the prime Soul (God) and they forsake all thoughts of Maya. ||2||

ਸਰਬ ਜੋਤਿ ਰੂਪੁ ਤੇਰਾ ਦੇਖਿਆ ਸਗਲ ਭਵਨ ਤੇਰੀ ਮਾਇਆ ॥

O' God, he beholds You in all the creatures and he sees the effect of Maya everywhere.

ਰਾਰੈ ਰੂਪਿ ਨਿਰਾਲਮੁ ਬੈਠਾ ਨਦਰਿ ਕਰੇ ਵਿਚਿ ਛਾਇਆ ॥੩॥

He sees that God remains aloof from the tumult of the world and still bestows His grace upon those who are engrossed in Maya. ||3||

ਬੀਣਾ ਸਬਦੁ ਵਜਾਵੈ ਜੋਗੀ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰਾ ॥

That person is a true yogi who has tasted the nectar of Naam and keeps playing the flute of God's praises, while visualizing His limitless form.

ਸਬਦਿ ਅਨਾਹਦਿ ਸੇ ਸਹੁ ਰਾਤਾ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ॥੪॥੮॥

Nanak Says, because that person is always attuned to the divine word, he remains imbued with the love of Master-God. ||4||8||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਮੈ ਗੁਣ ਗਲਾ ਕੇ ਸਿਰਿ ਭਾਰ ॥

My only virtues are that I carry the load of mere words upon my head.

ਗਲੀ ਗਲਾ ਸਿਰਜਣਹਾਰ ॥

The real words are the words of praises of the Creator.

ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਬਾਦਿ ॥

O' God, all the eating, drinking and laughing is useless,

ਜਬ ਲਗੁ ਰਿਦੈ ਨ ਆਵਹਿ ਯਾਦਿ ॥੧॥

unless You come into my heart ||1||

ਤਉ ਪਰਵਾਹ ਕੇਹੀ ਕਿਆ ਕੀਜੈ ॥

There is no need to care about anything else,

ਜਨਮਿ ਜਨਮਿ ਕਿਛੁ ਲੀਜੀ ਲੀਜੈ ॥੧॥ ਰਹਾਉ ॥

if throughout our life we only amass the wealth worth amassing (Naam).

||1||Pause||

ਮਨ ਕੀ ਮਤਿ ਮਤਾਗਲੁ ਮਤਾ ॥

The intellect of our mind is like that of an intoxicated elephant.

ਜੇ ਕਿਛੁ ਬੋਲੀਐ ਸਭੁ ਖਤੇ ਖਤਾ ॥

Whatever we speak is one mistake after another.

ਕਿਆ ਮੁਹੁ ਲੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥

O' God, what face should we put on to offer our prayer,

ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਸਾਖੀ ਪਾਸਿ ॥੨॥

when our virtues and vices are close at hand as witnesses. ||2||

ਜੈਸਾ ਤੂੰ ਕਰਹਿ ਤੈਸਾ ਕੇ ਹੋਇ ॥

O' God, as You make a person, so does that person become.

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥

Without You there is none other to impart us intellect.

ਜੇਹੀ ਤੂੰ ਮਤਿ ਦੇਹਿ ਤੇਹੀ ਕੇ ਪਾਵੈ ॥

One receives only that intellect which You bestow.

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ॥੩॥

You are running the show of this world as it pleases You ||3||

ਰਾਗ ਰਤਨ ਪਰੀਆ ਪਰਵਾਰ ॥

The musical measures, their consorts and their families are precious jewels,

ਤਿਸੁ ਵਿਚਿ ਉਪਜੈ ਅੰਮ੍ਰਿਤੁ ਸਾਰ ॥

only if from them arises the sublime ambrosial nectar of Naam.

ਨਾਨਕ ਕਰਤੇ ਕਾ ਇਹੁ ਧਨੁ ਮਾਲੁ ॥ ਜੇ ਕੇ ਬੁਝੈ ਏਹੁ ਬੀਚਾਰੁ ॥੪॥੯॥

O' Nanak, if anyone understands this reality then he would realize that this divine bliss is the only wealth, which leads one to the Creator. ||4||9||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਕਰਿ ਕਿਰਪਾ ਅਪਨੈ ਘਰਿ ਆਇਆ ਤਾ ਮਿਲਿ ਸਖੀਆ ਕਾਜੁ ਰਚਾਇਆ ॥

When showing kindness God came to my heart then my friends (sensory organs) met together to celebrate the occasion of my union with Him.

ਖੇਲੁ ਦੇਖਿ ਮਨਿ ਅਨਦੁ ਭਇਆ ਸਹੁ ਵੀਆਹਣੁ ਆਇਆ ॥੧॥

Beholding this play, my mind became blissful; my Husband-God has come to marry me (dwell in my heart). ||1||

ਗਾਵਹੁ ਗਾਵਹੁ ਕਾਮਣੀ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥

O' my friends (my beloved faculties), please keep singing again and again the song of wisdom and reflection.

ਹਮਰੈ ਘਰਿ ਆਇਆ ਜਗਜੀਵਨੁ ਭਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥

My Husband-God, the Life of the world, has come into my heart. ||1||Pause||

ਗੁਰੂ ਦੁਆਰੈ ਹਮਰਾ ਵੀਆਹੁ ਜਿ ਹੋਆ ਜਾਂ ਸਹੁ ਮਿਲਿਆ ਤਾਂ ਜਾਨਿਆ ॥

When through the Guru I met and wedded my Husband-God, then I realized,

ਤਿਹੁ ਲੋਕਾ ਮਹਿ ਸਬਦੁ ਰਵਿਆ ਹੈ ਆਪੁ ਗਇਆ ਮਨੁ ਮਾਨਿਆ ॥੨॥

that God Himself is pervading in all the three worlds. However my mind was convinced only when my sense of self-conceit went away. ||2||

ਆਪਣਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰੇ ਹੋਰਨਿ ਕਾਰਜੁ ਨ ਹੋਈ ॥

God accomplishes His own affairs; His affairs cannot be arranged by anyone else.

ਜਿਤੁ ਕਾਰਜਿ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਹੈ ਗੁਰਮੁਖਿ ਬੁਝੈ ਕੋਈ ॥੩॥

Only a rare Guru's follower understands that this union with God requires the virtues like contentment, mercy and faith. ||3||

ਭਨਤਿ ਨਾਨਕੁ ਸਭਨਾ ਕਾ ਪਿਰੁ ਏਕੇ ਸੋਇ ॥

Nanak says that the same one God is the Husband of all soul-brides.

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸਾ ਸੋਹਾਗਣਿ ਹੋਇ ॥੪॥੧੦॥

However, only that soul-bride becomes fortunate upon whom God showers His grace. ||4||10|

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਗਿਰੁ ਬਨੁ ਸਮਸਰਿ ਸਹਜਿ ਸੁਭਾਇ ॥

Home and forest are the same for one who dwells in the state of intuitive peace and poise.

ਦੁਰਮਤਿ ਗਤੁ ਭਈ ਕੀਰਤਿ ਠਾਇ ॥

His evil-mindedness departs and the Praises of God take its place.

ਸਚ ਪਉੜੀ ਸਾਚਉ ਮੁਖਿ ਨਾਉ ॥

He meditates on the eternal God, which is a step towards realizing God.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਾਏ ਨਿਜ ਥਾਉ ॥੧॥

By following the teachings of the true Guru, he understands his own state of spiritual enlightenment.||1||

ਮਨ ਚੂਰੇ ਖਟੁ ਦਰਸਨ ਜਾਣੁ ॥

One who controls his mind becomes so wise as if he has acquired the knowledge of all the six Shastras.

ਸਰਬ ਜੋਤਿ ਪੂਰਨ ਭਗਵਾਨੁ ॥੧॥ ਰਹਾਉ ॥

He beholds God's light perfectly pervading in all the creatures. ||1||Pause||

ਅਧਿਕ ਤਿਆਸ ਭੇਖ ਬਹੁ ਕਰੈ ॥

Even if a person with intense desire for Maya wears all sorts of religious robes to impress other people,

ਦੁਖੁ ਬਿਖਿਆ ਸੁਖੁ ਤਨਿ ਪਰਹਰੈ ॥

still the pain arising from the love of Maya destroys that person's peace.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅੰਤਰਿ ਧਨੁ ਹਿਰੈ ॥

The lust and anger steal away his wealth of Naam.

ਦੁਬਿਧਾ ਛੇਡਿ ਨਾਮਿ ਨਿਸਤਰੈ ॥੨॥

He is emancipated only by forsaking the love of duality and by meditating on Naam.||2||

ਸਿਫਤਿ ਸਲਾਹਣੁ ਸਹਜ ਅਨੰਦ ॥

One who sings the praise of God, enjoys the intuitive peace, poise and bliss.

ਸਖਾ ਸੈਨੁ ਪ੍ਰੇਮੁ ਗੋਬਿੰਦ ॥

The love of God is like his family and friends.

ਆਪੇ ਕਰੇ ਆਪੇ ਬਖਸਿੰਦੁ ॥

He believes that it is God who creates all beings and He Himself blesses them with everything.

ਤਨੁ ਮਨੁ ਹਰਿ ਪਹਿ ਆਗੈ ਜਿੰਦੁ ॥੩॥

He surrenders his body, mind and soul to God. ||3||

ਝੂਠ ਵਿਕਾਰ ਮਹਾ ਦੁਖੁ ਦੇਹ ॥

He sees falsehood and vices as the root cause of terrible suffering for the body.

ਭੇਖ ਵਰਨ ਦੀਸਹਿ ਸਭਿ ਖੇਹ ॥

To him all the false garbs of piety and the pride in one's caste or race, seem worthless like ashes.

ਜੇ ਉਪਜੈ ਸੇ ਆਵੈ ਜਾਇ ॥

He realizes that whatever is born is perishable.

ਨਾਨਕ ਅਸਥਿਰੁ ਨਾਮੁ ਰਜਾਇ ॥੪॥੧੧॥

O' Nanak, only God's Name and His command is eternal. ||4||11||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਏਕੇ ਸਰਵਰੁ ਕਮਲ ਅਨੂਪ ॥

In the holy congregation the saints look beautiful like the lotuses in a pool.

ਸਦਾ ਬਿਗਾਸੈ ਪਰਮਲ ਰੂਪ ॥

As the lotuses in the pool blossom continually and remain pure and fragrant, similarly, in the holy congregation the saints remain delighted and immaculate.

ਉਜਲ ਮੇਤੀ ਚੂਗਹਿ ਹੰਸ ॥

Like swans pecking at pearls in a lake, the saintly persons enjoy the nectar of Naam in a holy congregation.

ਸਰਬ ਕਲਾ ਜਗਦੀਸੈ ਅੰਸ ॥੧॥

They become a part of the all-powerful God of the Universe. ||1||
Whoever is seen, is subject to birth and death.

ਜੇ ਦੀਸੈ ਸੇ ਉਪਜੈ ਬਿਨਸੈ ॥

Whoever is seen, is subject to birth and death.

ਬਿਨੁ ਜਲ ਸਰਵਰਿ ਕਮਲੁ ਨ ਦੀਸੈ ॥੧॥ ਰਹਾਉ ॥

As the lotus is not seen in a pool without water, similarly saints do not go in a gathering devoid of God's Name. ||1||Pause||

ਬਿਰਲਾ ਬੁਝੈ ਪਾਵੈ ਭੇਦੁ ॥

Only a rare person understands this secret of the holy congregation.

ਸਾਖਾ ਤੀਨਿ ਕਹੈ ਨਿਤ ਬੇਦੁ ॥

Even Vedas only talk of the three basic traits of Maya or desires for vice, virtue and power.

ਨਾਦ ਬਿੰਦ ਕੀ ਸੁਰਤਿ ਸਮਾਇ ॥

The one who merges in God's love through the knowledge of divine word,

ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇ ॥੨॥

attains the supreme status by following the teachings of the true Guru. ||2||

ਮੁਕਤੇ ਰਾਤਉ ਰੰਗਿ ਰਵਾਂਤਉ ॥

One who is liberated from the three traits of Maya is imbued with the love of God and he always meditates on Naam with loving devotion.

ਰਾਜਨ ਰਾਜਿ ਸਦਾ ਬਿਗਸਾਂਤਉ ॥

Being attuned to God, the King of kings, one always remains in a state of bliss

ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ॥

O' God, whom You save from the effects of Maya by showing Your mercy,

ਬੁਡਤ ਪਾਹਨ ਤਾਰਹਿ ਤਾਰਿ ॥੩॥

You ferry him across, like You ferry even the stone hearted people across the world ocean of vices. ||3||

ਤ੍ਰਿਭਵਣ ਮਹਿ ਜੋਤਿ ਤ੍ਰਿਭਵਣ ਮਹਿ ਜਾਣਿਆ ॥

The person who keeps united with a holy congregation realizes the light of God pervading in all the three worlds.

ਉਲਟ ਭਈ ਘਰੁ ਘਰ ਮਹਿ ਆਣਿਆ ॥

That person's mind turns away from Maya and he realizes God within his heart.

ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥

Day and night he keeps meditating with the mind attuned to God.

ਨਾਨਕੁ ਤਿਨ ਕੈ ਲਾਗੈ ਪਾਇ ॥੪॥੧੨॥

Nanak humbly bows to such holy persons. ||4||12||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਗੁਰਮਤਿ ਸਾਚੀ ਹੁਜਤਿ ਦੂਰਿ ॥

One who sincerely accepts the Guru's teachings, all his cynicism departs.

ਬਹੁਤੁ ਸਿਆਣਪ ਲਾਗੈ ਧੂਰਿ ॥

Through excessive cleverness, mind is plastered with the dirt of vices.

ਲਾਗੀ ਮੈਲੁ ਮਿਟੈ ਸਚ ਨਾਇ ॥

The filth attached to the mind is removed only by meditating on God's Name,

ਗੁਰ ਪਰਸਾਦਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥੧॥

and only by the Guru's grace, one remains lovingly attuned to God. ||1||

ਹੈ ਹਜ਼ੂਰਿ ਹਾਜਰੁ ਅਰਦਾਸਿ ॥

God is always with us; pray before Him with single minded devotion.

ਦੁਖੁ ਸੁਖੁ ਸਾਚੁ ਕਰਤੇ ਪ੍ਰਭ ਪਾਸਿ ॥੧॥ ਰਹਾਉ ॥

Believe it that the Creator knows about the pain and pleasure of all.

||1||Pause||

ਕੂੜੁ ਕਮਾਵੈ ਆਵੈ ਜਾਵੈ ॥

One who practices falsehood suffers in the cycles of birth and death.

ਕਹਣਿ ਕਥਨਿ ਵਾਰਾ ਨਹੀ ਆਵੈ ॥

Through mere utterances and discourses, one never reaches any conclusion.

ਕਿਆ ਦੇਖਾ ਸੁਝ ਬੁਝ ਨ ਪਾਵੈ ॥

Such a person has not seen the real truth, therefore gains no true knowledge about God,

ਬਿਨੁ ਨਾਵੈ ਮਨਿ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ॥੨॥

and without God's Name his mind is not satisfied. ||2||

ਜੇ ਜਨਮੇ ਸੇ ਰੋਗਿ ਵਿਆਪੇ ॥

Those who are born suffer spiritual ailments because of their cynicism of God,

ਹਉਮੈ ਮਾਇਆ ਦੁਖਿ ਸੰਤਾਪੇ ॥

and are tortured by the pain of egotism and Maya.

ਸੇ ਜਨ ਬਾਚੇ ਜੇ ਪ੍ਰਭਿ ਰਾਖੇ ॥

They alone are spared from this torture who are protected by God and

ਸਤਿਗੁਰੁ ਸੇਵਿ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖੈ ॥੩॥

have tasted the ambrosial nectar of Naam by following the Guru's teachings. ||3||

ਚਲਤਉ ਮਨੁ ਰਾਖੈ ਅੰਮ੍ਰਿਤੁ ਚਾਖੈ ॥

One who partakes the ambrosial nectar of Naam and controls his mercurial mind,

ਸਤਿਗੁਰੁ ਸੇਵਿ ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਭਾਖੈ ॥

utters the nectar like word of God's praises by following the Guru's teachings.

ਸਾਚੈ ਸਬਦਿ ਮੁਕਤਿ ਗਤਿ ਪਾਏ ॥ ਨਾਨਕ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੪॥੧੩॥

O' Nanak, one who loses one's ego, by following the Guru's world he attains freedom from the vices and attains supreme spiritual state. ||4||13||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਜੇ ਤਿਨਿ ਕੀਆ ਸੇ ਸਚੁ ਥੀਆ ॥

Whom God has made His own has become the embodiment of Truth.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਤਿਗੁਰਿ ਦੀਆ ॥

The True Guru gives the ambrosial Name of God to him.

ਹਿਰਦੈ ਨਾਮੁ ਨਾਹੀ ਮਨਿ ਭੰਗੁ ॥

God's Name always dwells in his heart and there is never a feeling of separation from God in his mind.

ਅਨਦਿਨੁ ਨਾਲਿ ਪਿਆਰੇ ਸੰਗੁ ॥੧॥

and he always enjoys the company of the beloved God. ||1||

ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਅਪਨੀ ਸਰਣਾਈ ॥

O' God, please keep me always in Your protection.

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਇਆ ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

Through the Guru's grace whosoever has tasted the elixir of God's Name has attained the wealth of Naam, which is like the world's nine treasures.

|1|Pause|

ਕਰਮ ਧਰਮ ਸਚੁ ਸਾਚਾ ਨਾਉ ॥

He who considers meditating on God's eternal Name as his prime duty,

ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

I dedicate myself to him forever.

ਜੋ ਹਰਿ ਰਾਤੇ ਸੇ ਜਨ ਪਰਵਾਣੁ ॥

Those who are imbued with God's love are accepted in His court,

ਤਿਨ ਕੀ ਸੰਗਤਿ ਪਰਮ ਨਿਧਾਨੁ ॥੨॥

the supreme wealth of Naam is attained by keeping their company. ||2||

ਹਰਿ ਵਰੁ ਜਿਨਿ ਪਾਇਆ ਧਨ ਨਾਰੀ ॥

Blessed is that soul-bride who has realized her Husband-God within,

ਹਰਿ ਸਿਉ ਰਾਤੀ ਸਬਦੁ ਵੀਚਾਰੀ ॥

and reflects on the Guru's word and remains imbued with God's love.

ਆਪਿ ਤਰੈ ਸੰਗਤਿ ਕੁਲ ਤਾਰੈ ॥

Such a blessed bride-soul saves herself and saves all others in her company.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਤਤੁ ਵੀਚਾਰੈ ॥੩॥

She follows the true Guru's teachings and reflects on the essence of reality.

||3|

ਹਮਰੀ ਜਾਤਿ ਪਤਿ ਸਚੁ ਨਾਉ ॥

The eternal God's Name is my social status and honor.

ਕਰਮ ਧਰਮ ਸੰਜਮੁ ਸਤ ਭਾਉ ॥

The love of the eternal God are my deeds, faith and self-control.

ਨਾਨਕ ਬਖਸੇ ਪੁਛ ਨ ਹੋਇ ॥

O' Nanak, no account of deeds is asked from the one whom God blesses

ਦੂਜਾ ਮੋਟੇ ਏਕੇ ਸੋਇ ॥੪॥੧੪॥

He eradicates his sense of duality and beholds God everywhere. ||4||14||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹਿ ਆਈ ॥

People come into this world, some go away without achieving the purpose of human life and come back again (remain in the cycle of birth and death).

ਇਕਿ ਹਰਿ ਰਾਤੇ ਰਹਹਿ ਸਮਾਈ ॥

However some imbued with God's love remain absorbed in Him.

ਇਕਿ ਧਰਨਿ ਗਗਨ ਮਹਿ ਠਉਰ ਨ ਪਾਵਹਿ ॥

There are some who cannot find any peace in the entire universe,

ਸੇ ਕਰਮਹੀਣ ਹਰਿ ਨਾਮੁ ਨ ਧਿਆਵਹਿ ॥੧॥

these are those unfortunate ones who do not meditate on God's Name. ||1||

ਗੁਰ ਪੂਰੇ ਤੇ ਗਤਿ ਮਿਤਿ ਪਾਈ ॥

It is only from the perfect Guru that one obtains the way to higher spiritual state.

ਇਹੁ ਸੰਸਾਰੁ ਬਿਖੁ ਵਤ ਅਤਿ ਭਉਜਲੁ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਰਿ ਲੰਘਾਈ ॥੧॥ ਰਹਾਉ ॥

This world is like a terrifying ocean of poisonous Maya; God helps us cross over through the Guru's word. ||1||Pause||

ਜਿਨ੍ ਕਉ ਆਪਿ ਲਏ ਪ੍ਰਭੁ ਮੇਲਿ ॥

Those, whom God unites with Himself,

ਤਿਨ ਕਉ ਕਾਲੁ ਨ ਸਾਕੈ ਪੇਲਿ ॥

cannot be crushed by the fear of death.

ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਰਹਹਿ ਪਿਆਰੇ ॥

While living in the world, such Guru's followers remain immaculate (unaffected by the worldly attachments),

ਜਿਉ ਜਲ ਅੰਭ ਉਪਰਿ ਕਮਲ ਨਿਰਾਰੇ ॥੨॥

just as lotuses remains untouched by the dirty water in which they grow. ||2||

ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸ ਨੇ ਕਹੀਐ ॥

Tell me: how can we call anyone good or bad?

ਦੀਸੈ ਬ੍ਰਹਮੁ ਗੁਰਮੁਖਿ ਸਚੁ ਲਹੀਐ ॥

when we see God pervading in all. We can realize the eternal God only through the Guru's teachings.

ਅਕਥੁ ਕਥਉ ਗੁਰਮਤਿ ਵੀਚਾਰੁ ॥

Only by reflecting on the Guru's teachings I can describe some of the virtues of the otherwise incomprehensible God.

ਮਿਲਿ ਗੁਰ ਸੰਗਤਿ ਪਾਵਉ ਪਾਰੁ ॥੩॥

By joining the Guru's congregation I can cross over the worldly ocean. ||3||

ਸਾਸਤ ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਬਹੁ ਭੇਦ ॥

The merit of reflecting on the holy books such as Shastras, Vedas and Smritis,

ਅਠਸਠਿ ਮਜਨੁ ਹਰਿ ਰਸੁ ਰੇਦ ॥

and the benefit of bathing at the sixty-eight holy places of pilgrimage is attained by enshrining the sublime essence of God's Name in the heart.

ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਮੈਲੁ ਨ ਲਾਗੈ ॥

By following the Guru's teachings mind remains immaculate and is not soiled by any evil thoughts.

ਨਾਨਕ ਹਿਰਦੈ ਨਾਮੁ ਵਡੇ ਧੁਰਿ ਭਾਗੈ ॥੪॥੧੫॥

O' Nanak, the realization of Naam dwelling in the heart comes only by the preordained good fortune. ||4||15||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru

ਨਿਵਿ ਨਿਵਿ ਪਾਇ ਲਗਉ ਗੁਰ ਅਪੁਨੇ ਆਤਮ ਰਾਮੁ ਨਿਹਾਰਿਆ ॥

I have realized God within me by humbly following the teachings of the Guru.

ਕਰਤ ਬੀਚਾਰੁ ਹਿਰਦੈ ਹਰਿ ਰਵਿਆ ਹਿਰਦੈ ਦੇਖਿ ਬੀਚਾਰਿਆ ॥੧॥

By reflecting on the virtues of God, I am meditating on Him with loving devotion and enjoying His presence in my heart. ||1||

ਬੋਲਹੁ ਰਾਮੁ ਕਰੇ ਨਿਸਤਾਰਾ ॥

Meditate on God's Name; meditation helps a person swim across the worldly ocean of vices.

ਗੁਰ ਪਰਸਾਦਿ ਰਤਨੁ ਹਰਿ ਲਾਭੈ ਮਿਟੈ ਅਗਿਆਨੁ ਹੋਇ ਉਜੀਆਰਾ ॥੧॥ ਰਹਾਉ ॥

God's precious Naam is realized by the Guru's grace; ignorance is dispelled and the light of divine knowledge shines in the heart. ||1||Pause||

ਰਵਨੀ ਰਵੈ ਬੰਧਨ ਨਹੀ ਤੂਟਹਿ ਵਿਚਿ ਹਉਮੈ ਭਰਮੁ ਨ ਜਾਈ ॥

By uttering God's Name without loving devotion, worldly bonds are not broken and egotism and doubt do not depart from within.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਹਉਮੈ ਤੂਟੈ ਤਾ ਕੇ ਲੇਖੈ ਪਾਈ ॥੨॥

It is only when one follows the true Guru's teachings, his ego is shattered and his worship is accepted in God's court. ||2||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਭਗਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮੁ ਸੁਖ ਸਾਗਰੁ ਉਰ ਧਾਰੇ ॥

One who meditates on the dear God's Name and enshrines God, the ocean of peace in his heart,

ਭਗਤਿ ਵਛਲੁ ਜਗਜੀਵਨੁ ਦਾਤਾ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਨਿਸਤਾਰੇ ॥੩॥

God, the lover of devotional worship, the Life of the World and the bestower of sublime intellect, emancipates such a person through the Guru's teachings. ||3||

ਮਨ ਸਿਉ ਜੂਝਿ ਮਰੈ ਪ੍ਰਭੁ ਪਾਏ ਮਨਸਾ ਮਨਹਿ ਸਮਾਏ ॥

He, who controls his ego by fighting against his own stubborn mind and absorbs the desires of the mind within the mind itself, realizes God

ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੇ ਜਗਜੀਵਨੁ ਸਹਜ ਭਾਇ ਲਿਵ ਲਾਏ ॥੪॥੧੬॥

O' Nanak, he on whom the life of this world becomes gracious, intuitively remains imbued in God's love. ||4||16||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਕਿਸ ਕਉ ਕਹਹਿ ਸੁਣਾਵਹਿ ਕਿਸ ਕਉ ਕਿਸੁ ਸਮਝਾਵਹਿ ਸਮਝਿ ਰਹੇ ॥

Those who have obtained some understanding about God, don't show off their knowledge or spirituality by talking about themselves to others.

ਕਿਸੈ ਪੜਾਵਹਿ ਪੜਿ ਗੁਣਿ ਬੁਝੇ ਸਤਿਗੁਰ ਸਬਦਿ ਸੰਤੋਖਿ ਰਹੇ ॥੧॥

They don't try to teach others what they have learnt about the virtues of God.
Becoming attuned to the Guru's word, they keep living a contented life.||1||

ਐਸਾ ਗੁਰਮਤਿ ਰਮਤੁ ਸਰੀਰਾ ॥ ਹਰਿ ਭਜੁ ਮੇਰੇ ਮਨ ਗਹਿਰ ਗੰਭੀਰਾ ॥੧॥ ਰਹਾਉ ॥

O' my mind, following Guru's teachings meditate on that profound and unfathomable God who is pervading in all. ||1||Pause||

ਅਨਤ ਤਰੰਗ ਭਗਤਿ ਹਰਿ ਰੰਗਾ ॥

Countless waves of God's worship keep arising in the mind of those who are imbued with God's love.

ਅਨਦਿਨੁ ਸੂਚੇ ਹਰਿ ਗੁਣ ਸੰਗਾ ॥

The life of those is immaculate who always sing the praises of God.

ਮਿਥਿਆ ਜਨਮੁ ਸਾਕਤ ਸੰਸਾਰਾ ॥

Completely wasteful is the coming of a faithless cynic in the world.

ਰਾਮ ਭਗਤਿ ਜਨੁ ਰਹੈ ਨਿਰਾਰਾ ॥੨॥

The humble devotee of God remains unattached to Maya. ||2||

ਸੂਚੀ ਕਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥

The body which sings the praises of God is remain immaculate.

ਆਤਮੁ ਚੀਨਿ ਰਹੈ ਲਿਵ ਲਾਇਆ ॥

He remains attuned to God by reflecting on the self.

ਆਦਿ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਹੀਰਾ ॥

God is Primal, Infinite, beyond any limit and like a priceless jewel and

ਲਾਲਿ ਰਤਾ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥੩॥

my mind is totally content and imbued with His love. ||3||

ਕਥਨੀ ਕਹਹਿ ਕਹਹਿ ਸੇ ਮੁਏ ॥

Spiritually dead are those who merely keep on saying so many great things about God without any merits of devotional worship.

ਸੇ ਪ੍ਰਭੁ ਦੂਰਿ ਨਾਹੀ ਪ੍ਰਭੁ ਤੂੰ ਹੈ ॥

O' God, You are right here, not far from those who are detached from Maya.

ਸਭੁ ਜਗੁ ਦੇਖਿਆ ਮਾਇਆ ਛਾਇਆ ॥

The entire world seems under the influence of Maya to those,

ਨਾਨਕ ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਇਆ ॥੪॥੧੭॥

who through the Guru's teachings meditate on Naam, O' Nanak. ||4||17||

ਆਸਾ ਮਹਲਾ ੧ ਤਿਤੁਕਾ ॥

Raag Aasaa, Titukas (three lines), the First Guru:

ਕੋਈ ਭੀਖਕੁ ਭੀਖਿਆ ਖਾਇ ॥

In this world someone is a beggar surviving on charity,

ਕੋਈ ਰਾਜਾ ਰਹਿਆ ਸਮਾਇ ॥

and someone is a king absorbed in his kingdom and power.

ਕਿਸ ਹੀ ਮਾਨੁ ਕਿਸੈ ਅਪਮਾਨੁ ॥

One receives honor and another dishonor.

ਢਾਹਿ ਉਸਾਰੇ ਧਰੇ ਧਿਆਨੁ ॥

Someone only keeps making and unmaking different plans in one's mind.

ਤੁਝ ਤੇ ਵਡਾ ਨਾਹੀ ਕੋਇ ॥

O' God, no one is greater than You.

ਕਿਸੁ ਵੇਖਾਲੀ ਚੰਗਾ ਹੋਇ ॥੧॥

So whom should I present to You? Who is better than You? ||1||

ਮੈ ਤਾਂ ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ॥

Your Name is my only support

ਤੂੰ ਦਾਤਾ ਕਰਣਹਾਰੁ ਕਰਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥ You are the Great Giver, the Doer and the Creator of the universe. ||1||Pause||

ਵਾਟ ਨ ਪਾਵਉ ਵੀਗਾ ਜਾਉ ॥

I cannot find the right path in life and I keep following the wrong path.

ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਥਾਉ ॥

Therefore, there will be no place for me in Your court.

ਮਨ ਕਾ ਅੰਧੁਲਾ ਮਾਇਆ ਕਾ ਬੰਧੁ ॥

I am totally ignorant, I am entangled in the love of Maya.

ਖੀਨ ਖਰਾਬੁ ਹੋਵੈ ਨਿਤ ਕੰਧੁ ॥

Every day my body is wearing off and growing weak.

ਖਾਣ ਜੀਵਣ ਕੀ ਬਹੁਤੀ ਆਸ ॥

I keep high hopes to eat and to live longer,

ਲੇਖੈ ਤੇਰੈ ਸਾਸ ਗਿਰਾਸ ॥੨॥

but I don't realize that You keep account of my every breath and morsel. ||2||

ਅਹਿਨਿਸਿ ਅੰਧੁਲੇ ਦੀਪਕੁ ਦੇਇ ॥

Day and night God blesses even the blind (spiritually ignorant) person with the light of divine knowledge.

ਭਉਜਲ ਡੂਬਤ ਚਿੰਤ ਕਰੇਇ ॥

He worries about the one who is drowning in the dreadful worldly ocean of vices.

ਕਹਹਿ ਸੁਣਹਿ ਜੋ ਮਾਨਹਿ ਨਾਉ ॥ ਹਉ ਬਲਿਹਾਰੈ ਤਾ ਕੈ ਜਾਉ ॥

I dedicate myself to those, Who meditate, listen and believe in God's Name,

ਨਾਨਕੁ ਏਕ ਕਰੈ ਅਰਦਾਸਿ ॥

O' God, Nanak makes only one supplication;

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ ॥੩॥

I surrender my body and soul to You, please save me as You wish. ||3||

ਜਾਂ ਤੂੰ ਦੇਹਿ ਜਪੀ ਤੇਰਾ ਨਾਉ ॥

O' God, when You bless me with Naam only then I can meditate on Your Name,

ਦਰਗਹ ਬੈਸਣ ਹੋਵੈ ਥਾਉ ॥

and I may attain my place in Your presence.

ਜਾਂ ਤੁਧੁ ਭਾਵੈ ਤਾ ਦੁਰਮਤਿ ਜਾਇ ॥

When it pleases You only then my evil intellect will go away,

ਗਿਆਨ ਰਤਨੁ ਮਨਿ ਵਸੈ ਆਇ ॥

and the precious divine knowledge will come to dwell in my mind.

ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ॥

When God shows His grace then one meets the true Guru,

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਭਵਜਲੁ ਤਰੈ ॥੪॥੧੮॥

and he crosses over the terrifying world-ocean of vices, submits Nanak. ||4||18||

ਆਸਾ ਮਹਲਾ ੧ ਪੰਚਪਦੇ ॥

Raag Aasaa, Panch-Padas, (five lines) First Guru:

ਦੁਧ ਬਿਨੁ ਧੇਨੁ ਪੰਖ ਬਿਨੁ ਪੰਖੀ ਜਲ ਬਿਨੁ ਉਤਭੁਜ ਕਾਮਿ ਨਾਹੀ ॥ A cow without milk, a bird without wings and vegetation without water is of no use!

ਕਿਆ ਸੁਲਤਾਨੁ ਸਲਾਮ ਵਿਹੁਣਾ ਅੰਧੀ ਕੋਠੀ ਤੇਰਾ ਨਾਮੁ ਨਾਹੀ ॥੧॥

Just as a king without respect is not a true ruler, similarly O' God, the heart devoid of Your Name is like a dark room. ||1||

ਕੀ ਵਿਸਰਹਿ ਦੁਖੁ ਬਹੁਤਾ ਲਾਗੈ ॥

O' God, why do You forsake me? It causes me great spiritual pain.

ਦੁਖੁ ਲਾਗੈ ਤੂੰ ਵਿਸਰੁ ਨਾਹੀ ॥੧॥ ਰਹਾਉ ॥

Yes O' God, please don't go away from my heart because it causes me severe spiritual pain. ||1||Pause||

ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਕੰਨੀ ਪਵਣੁ ਨ ਵਾਜੈ ॥

(In old age), the eyes grow blind, the tongue cannot enjoy any taste and the ears can't hear any sound,

ਚਰਣੀ ਚਲੈ ਪਜੁਤਾ ਆਗੈ ਵਿਣੁ ਸੇਵਾ ਫਲ ਲਾਗੈ ॥੨॥

and he walks only when supported by someone else; even then one does not meditate on God's Name and face these consequences. ||2||

ਅਖਰ ਬਿਰਖ ਬਾਗ ਭੁਇ ਚੇਖੀ ਸਿੰਚਿਤ ਭਾਉ ਕਰੇਹੀ ॥

Those who grow the trees of Guru's words in the land of their pure hearts and irrigate these with the water of loving devotion,

ਸਭਨਾ ਫਲੁ ਲਾਗੈ ਨਾਮੁ ਏਕੇ ਬਿਨੁ ਕਰਮਾ ਕੈਸੇ ਲੇਹੀ ॥੩॥

all these trees of Guru's words bear the fruit of God's Name but without God's grace no one receives this gift of Naam. ||3||

ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਸਭਿ ਤੇਰੇ ਵਿਣੁ ਸੇਵਾ ਫਲੁ ਕਿਸੈ ਨਾਹੀ ॥੦' God, all these beings are Yours, no one can unite with You which is the reward of human life without meditation on Naam.

ਦੁਖੁ ਸੁਖੁ ਭਾਣਾ ਤੇਰਾ ਹੋਵੈ ਵਿਣੁ ਨਾਵੈ ਜੀਉ ਰਹੈ ਨਾਹੀ ॥੪॥

Pain and pleasure come by Your Will; human soul cannot remain calm without the support of Your Name. ||4||

ਮਤਿ ਵਿਚਿ ਮਰਣੁ ਜੀਵਣੁ ਹੋਰੁ ਕੈਸਾ ਜਾ ਜੀਵਾ ਤਾਂ ਜੁਗਤਿ ਨਾਹੀ ॥

To remove one's ego through the Guru's teachings is the real life. Living any other way is waste of human life.

ਕਹੈ ਨਾਨਕੁ ਜੀਵਾਲੇ ਜੀਆ ਜਹ ਭਾਵੈ ਤਹ ਰਾਖੁ ਤੁਹੀ ॥੫॥੧੯॥

Nanak says, O' God it is You who sustains all beings; please save us, however You please. ||5||19||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਕਾਇਆ ਬ੍ਰਹਮਾ ਮਨੁ ਹੈ ਧੋਤੀ ॥

O' Pundit, for me, a body devoid of evil thoughts is the high caste Brahmin.
The purified mind is my Dhoti, the cloth around the legs;

ਗਿਆਨੁ ਜਨੇਊ ਧਿਆਨੁ ਕੁਸਪਾਤੀ ॥

divine knowledge is the sacred thread and mind attuned to God is the grass
ring.

ਹਰਿ ਨਾਮਾ ਜਸੁ ਜਾਚਉ ਨਾਉ ॥

I only beg for God's Name and sing His praise,

ਗੁਰ ਪਰਸਾਦੀ ਬ੍ਰਹਮਿ ਸਮਾਉ ॥੧॥

so that by the Guru's grace I may remain absorbed in God ||1||

ਪਾਂਡੇ ਐਸਾ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥

O' Pandit, contemplate on God's virtues in such a way,

ਨਾਮੇ ਸੁਚਿ ਨਾਮੇ ਪੜਉ ਨਾਮੇ ਚਜੁ ਆਚਾਰੁ ॥੧॥ ਰਹਾਉ ॥

that His Name may sanctify you, His Name may be your study of sacred books
and His Name be your wisdom and way of life. ||1||Pause|

ਬਾਹਰਿ ਜਨੇਊ ਜਿਚਰੁ ਜੇਤਿ ਹੈ ਨਾਲਿ ॥

O' Pundit, the outer sacred thread is worthwhile only as long as the divine
light is within you .

ਧੋਤੀ ਟਿਕਾ ਨਾਮੁ ਸਮਾਲਿ ॥

Instead of outward symbols such as the sacred cloth around the legs and the
ceremonial mark on the forehead, amass God's Name.

ਐਥੈ ਓਥੈ ਨਿਬਹੀ ਨਾਲਿ ॥

Here and hereafter, the Name alone shall stand by you.

ਵਿਣੁ ਨਾਵੈ ਹੋਰਿ ਕਰਮ ਨ ਭਾਲਿ ॥੨॥

Therefore, except meditation on God's Name don't seek any other rituals.
||2||

ਪੂਜਾ ਪ੍ਰੇਮ ਮਾਇਆ ਪਰਜਾਲਿ ॥

Consider love for God as worship and burn your desire for Maya as ritual fire.

ਏਕੇ ਵੇਖਹੁ ਅਵਰੁ ਨ ਭਾਲਿ ॥

Behold only the one God in all and do not seek out any other (god or goddess).

ਚੀਨੈ ਤਤੁ ਗਗਨ ਦਸ ਦੁਆਰ ॥

A person should recognize the essence (of the prevalence of God) in the heavens and all the ten directions of the world,

ਹਰਿ ਮੁਖਿ ਪਾਠ ਪੜੈ ਬੀਚਾਰ ॥੩॥

Read aloud and reflect on the divine word. ||3||

ਭੋਜਨੁ ਭਾਉ ਭਰਮੁ ਭਉ ਭਾਰੈ ॥

Doubt and fear depart with the spiritual diet of God's love.

ਪਾਹਰੂਅਰਾ ਛਬਿ ਚੇਰੁ ਨ ਲਾਰੈ ॥

With powerful guard like God, no evil thought would enter the mind.

ਤਿਲਕੁ ਲਿਲਾਟਿ ਜਾਣੈ ਪ੍ਰਭੁ ਏਕੁ ॥

Realization of God is the best form of ceremonial mark on the forehead.

ਬੂਝੈ ਬ੍ਰਹਮੁ ਅੰਤਰਿ ਬਿਬੇਕੁ ॥੪॥

Realization of God within is the best intellect (sense of discrimination between good and bad). ||4||

ਆਚਾਰੀ ਨਹੀ ਜੀਤਿਆ ਜਾਇ ॥

God cannot be realized by rites and rituals.

ਪਾਠ ਪੜੈ ਨਹੀ ਕੀਮਤਿ ਪਾਇ ॥

His virtues cannot be estimated by reciting sacred scriptures.

ਅਸਟ ਦਸੀ ਚਹੁ ਭੇਦੁ ਨ ਪਾਇਆ ॥

The eighteen Puranas and the four Vedas do not know His mystery.

ਨਾਨਕ ਸਤਿਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥੫॥੨੦॥

O' Nanak, the true Guru has revealed that God to me. ||5||20||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਸੇਵਕੁ ਦਾਸੁ ਭਗਤੁ ਜਨੁ ਸੇਈ ॥

He alone is the selfless servant and humble devotee of God,

ਠਾਕੁਰ ਕਾ ਦਾਸੁ ਗੁਰਮੁਖਿ ਹੋਈ ॥

who follows the Guru's teachings.

ਜਿਨਿ ਸਿਰਿ ਸਾਜੀ ਤਿਨਿ ਫੁਨਿ ਰੋਈ ॥

He who has created the Universe, shall ultimately destroy it.

ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥੧॥

Without Him there is none other at all. ||1||

ਸਾਚੁ ਨਾਮੁ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ ॥

By contemplating and meditating on God's Name through the Guru's word,

ਗੁਰਮੁਖਿ ਸਾਚੈ ਸਾਚੈ ਦਰਬਾਰਿ ॥੧॥ ਰਹਾਉ ॥

the Guru's followers are adjudged true in the eternal God's court. ||1||Pause||

ਸਚਾ ਅਰਜੁ ਸਚੀ ਅਰਦਾਸਿ ॥

The true supplication and true prayer from the core of heart,

ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ ਸਾਬਾਸਿ ॥

is listened and honored by the Master-God.

ਸਚੈ ਤਖਤਿ ਬੁਲਾਵੈ ਸੇਇ ॥

God calls the supplicant to His presence,

ਦੇ ਵਡਿਆਈ ਕਰੇ ਸੁ ਹੋਇ ॥੨॥

and then He, who is capable of doing everything, bestows him with honor.

||2||

ਤੇਰਾ ਤਾਣੁ ਤੂਹੈ ਦੀਬਾਣੁ ॥

O' God, a follower of the Guru depends upon Your support and Your power.

ਗੁਰ ਕਾ ਸਬਦੁ ਸਚੁ ਨੀਸਾਣੁ ॥

The Word of the Guru is his true insignia

ਮੰਨੇ ਹੁਕਮੁ ਸੁ ਪਰਗਟੁ ਜਾਇ ॥

The one who obeys Your command departs with glory from this world

ਸਚੁ ਨੀਸਾਣੈ ਠਾਕ ਨ ਪਾਇ ॥੩॥

Because through the insignia of truth, his way is not blocked. ||3||

ਪੰਡਿਤ ਪੜਹਿ ਵਖਾਣਹਿ ਵੇਦੁ ॥

The Pandits read and expound on the Vedas,

ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਹਿ ਭੇਦੁ ॥

but they do not understand the secret that the wealth of God's Name is within.

ਗੁਰ ਬਿਨੁ ਸੇਝੀ ਬੁਝ ਨ ਹੋਇ ॥

But without the Guru's teachings this understanding is not attained;

ਸਾਚਾ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸੋਇ ॥੪॥

that the eternal God is pervading in all. ||4||

ਕਿਆ ਹਉ ਆਖਾ ਆਖਿ ਵਖਾਣੀ ॥

What shall I say, utter or describe about following the Guru's teachings.

ਤੂੰ ਆਪੇ ਜਾਣਹਿ ਸਰਬ ਵਿਡਾਣੀ ॥

O' the executor of all wonders, You Yourself know everything.

ਨਾਨਕ ਏਕੇ ਦਰੁ ਦੀਬਾਣੁ ॥

O' Nanak, the only support for the Guru's follower is holy congregation and God Himself,

ਗੁਰਮੁਖਿ ਸਾਚੁ ਤਹਾ ਗੁਦਰਾਣੁ ॥੫॥੨੧॥

where his main support of life remains the meditation on God's Name through the Guru's teachings. ||5||21||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਕਾਚੀ ਗਾਗਰਿ ਦੇਹ ਦੁਹੇਲੀ ਉਪਜੈ ਬਿਨਸੈ ਦੁਖੁ ਪਾਈ ॥

The miserable human body is like an unbaked earthen pitcher. It takes birth and dies after suffering all life.

ਇਹੁ ਜਗੁ ਸਾਗਰੁ ਦੁਤਰੁ ਕਿਉ ਤਰੀਐ ਬਿਨੁ ਹਰਿ ਗੁਰ ਪਾਰਿ ਨ ਪਾਈ ॥੧॥

How can this terrifying world-ocean be crossed over? Without the support of the Divine Guru, it cannot be crossed. ||1||

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਮੇਰੇ ਪਿਆਰੇ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਹਰੇ ॥

O' my beloved God, without You there is none other. Yes indeed, except You, there is no one at all to help me.

ਸਰਬੀ ਰੰਗੀ ਰੂਪੀ ਤੂੰਹੈ ਤਿਸੁ ਬਖਸੇ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ॥੧॥ ਰਹਾਉ ॥

You are pervading in all colors and forms; You bless the one on whom You cast Your glance of grace. ||1||Pause||

ਸਾਸੁ ਬੁਰੀ ਘਰਿ ਵਾਸੁ ਨ ਦੇਵੈ ਪਿਰ ਸਿਉ ਮਿਲਣ ਨ ਦੇਇ ਬੁਰੀ ॥

Maya is like an evil mother-in-law who does not let me stay in my own home (heart); the vicious one does not let me meet with my Husband-God.

ਸਖੀ ਸਾਜਨੀ ਕੇ ਹਉ ਚਰਨ ਸਰੇਵਉ ਹਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਦਰਿ ਧਰੀ ॥੨॥

I humbly serve my virtuous friends and mates, with whose help the Guru-God has cast a glance of grace on me. ||2||

ਆਪੁ ਬੀਚਾਰਿ ਮਾਰਿ ਮਨੁ ਦੇਖਿਆ ਤੁਮ ਸਾ ਮੀਤੁ ਨ ਅਵਰੁ ਕੋਈ ॥

O' God, when with a disciplined mind (free of vices) I reflected upon myself, I realized that there is no better friend than You.

ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਵ ਹੀ ਰਹਣਾ ਦੁਖੁ ਸੁਖੁ ਦੇਵਹਿ ਕਰਹਿ ਸੋਈ ॥੩॥

Howsoever You keep me I have to live accordingly. It is You who are the giver of pain or pleasure and whatever You do, comes to pass. ||3||

ਆਸਾ ਮਨਸਾ ਦੇਉ ਬਿਨਾਸਤ ਤਿਹੁ ਗੁਣ ਆਸ ਨਿਰਾਸ ਭਈ ॥

By following the Guru's teachings, worldly hopes and desires are dispelled and one can remain detached from the three traits (vice virtue and power) of Maya.

ਤੁਰੀਆਵਸਥਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸੰਤ ਸਭਾ ਕੀ ਓਟ ਲਹੀ ॥੪॥

The follower of the Guru attains the supreme spiritual state of mind by seeking refuge in the congregation of the saints ||4||

ਗਿਆਨ ਧਿਆਨ ਸਗਲੇ ਸਭਿ ਜਪ ਤਪ ਜਿਸੁ ਹਰਿ ਹਿਰਦੈ ਅਲਖ ਅਭੇਵਾ ॥

One, in whose heart dwells the invisible and incomprehensible God, attains all the merits of divine knowledge, meditation and penance.

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਨੁ ਰਾਤਾ ਗੁਰਮਤਿ ਪਾਏ ਸਹਜ ਸੇਵਾ ॥੫॥੨੨॥

O' Nanak, by following the Guru's teachings, the mind is imbued with God's Name and intuitively meditates on God. ||5||22||

ਆਸਾ ਮਹਲਾ ੧ ਪੰਚਪਦੇ ॥

Raag Aasaa, PanchPadey (five liners), First Guru,:

ਮੋਹੁ ਕੁਟੰਬੁ ਮੋਹੁ ਸਭ ਕਾਰ ॥

Emotional bonds to the family provides motivation to run after worldly affairs.

ਮੋਹੁ ਤੁਮ ਤਜਹੁ ਸਗਲ ਵੇਕਾਰ ॥੧॥

You should renounce all emotional attachments because they lead to evils. ||1||

ਮੋਹੁ ਅਰੁ ਭਰਮੁ ਤਜਹੁ ਤਮ੍ਹਰੁ ਬੀਰ ॥

O' brother, renounce your worldly attachments and doubts,

ਸਾਚੁ ਨਾਮੁ ਰਿਦੇ ਰਵੈ ਸਰੀਰ ॥੧॥ ਰਹਾਉ ॥

One can meditate on the eternal God's Name only after renouncing the worldly attachments. ||1||Pause||

ਸਚੁ ਨਾਮੁ ਜਾ ਨਵ ਨਿਧਿ ਪਾਈ ॥

When one realizes God's Name which is like all the nine treasures of the world,

ਰੇਵੈ ਪੁਤੁ ਨ ਕਲਪੈ ਮਾਈ ॥੨॥

then neither the son (mind) cries nor the mother (intellect) grieves. ||2||

ਏਤੁ ਮੇਹਿ ਡੂਬਾ ਸੰਸਾਰੁ ॥

The entire world is so obsessed with worldly attachments, as if it is drowned in its vast ocean.

ਗੁਰਮੁਖਿ ਕੇਈ ਉਤਰੈ ਪਾਰਿ ॥੩॥

Only a rare Guru's follower is able to swim across the ocean of Maya. ||3||

ਏਤੁ ਮੇਹਿ ਫਿਰਿ ਜੁਨੀ ਪਾਰਿ ॥

Entangled in attachments, you would be reincarnated over and over again.

ਮੇਹੇ ਲਾਗਾ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥੪॥

Entangled in emotional attachment, you would face the demon of Death. ||4||

ਗੁਰ ਦੀਖਿਆ ਲੇ ਜਪੁ ਤਪੁ ਕਮਾਹਿ ॥

Obtaining instruction from worldly gurus, people do ritual worship and penance,

ਨਾ ਮੇਹੁ ਤੂਟੈ ਨਾ ਥਾਇ ਪਾਹਿ ॥੫॥

their emotional attachment does not end with these rituals and they are not approved in God's court. ||5||

ਨਦਰਿ ਕਰੇ ਤਾ ਏਹੁ ਮੇਹੁ ਜਾਇ ॥

If God bestows His Glance of Grace then this emotional attachment ends,

ਨਾਨਕ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥੬॥੨੩॥

O' Nanak, only then one remains absorbed in remembering God. ||6||23||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਆਪਿ ਕਰੇ ਸਚੁ ਅਲਖ ਅਪਾਰੁ ॥

Incomprehensible, eternal and limitless God does everything Himself.

ਹਉ ਪਾਪੀ ਤੂੰ ਬਖਸਣਹਾਰੁ ॥੧॥

I am a sinner and You are the forgiver. ||1||

ਤੇਰਾ ਭਾਣਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ ॥

O' God, everything comes to pass by Your will.

ਮਨਹਠਿ ਕੀਚੈ ਅੰਤਿ ਵਿਗੋਵੈ ॥੧॥ ਰਹਾਉ ॥

One who acts out of the obstinacy of one's mind is ruined in the end.

|1||Pause|

ਮਨਮੁਖ ਕੀ ਮਤਿ ਕੂੜਿ ਵਿਆਪੀ ॥

The intellect of the self-willed person remains engrossed in falsehood.

ਬਿਨੁ ਹਰਿ ਸਿਮਰਣੁ ਪਾਪਿ ਸੰਤਾਪੀ ॥੨॥

Without remembering God, it suffers in sin. ||2||

ਦੁਰਮਤਿ ਤਿਆਗਿ ਲਾਹਾ ਕਿਛੁ ਲੇਵਹੁ ॥

Renounce your evil intellect and reap some spiritual benefit.

ਜੇ ਉਪਜੈ ਸੇ ਅਲਖ ਅਭੇਵਹੁ ॥੩॥

Whatever is created, has originated from the incomprehensible and unfathomable God. ||3||

ਐਸਾ ਹਮਰਾ ਸਖਾ ਸਹਾਈ ॥

Our friend, God is always there to help us.

ਗੁਰੁ ਹਰਿ ਮਿਲਿਆ ਭਗਤਿ ਦ੍ਰਿੜਾਈ ॥੪॥

With God's grace one meets with the Guru and the Guru's teachings motivate him for meditation on God. ||4||

ਸਗਲੀਂ ਸਉਦੀਂ ਤੋਟਾ ਆਵੈ ॥

Except meditation on Naam, there is spiritual loss in all kinds of worldly trades,

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਮਨਿ ਭਾਵੈ ॥੫॥੨੪॥

therefore God's Name is pleasing to my mind, says Nanak. ||5||24||

ਆਸਾ ਮਹਲਾ ੧ ਚਉਪਦੇ ॥

Raag Aasaa, chau-padas (four liners), First Guru:

ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥

When one reflects on the real purpose of education then one becomes a philanthropist.

ਜਾਂ ਪੰਚ ਰਾਸੀ ਤਾਂ ਤੀਰਥ ਵਾਸੀ ॥੧॥

When one conquers the five passions then he becomes a true dweller at the sacred shrine of pilgrimage. ||1||

ਘੁੰਘਰੂ ਵਾਜੈ ਜੇ ਮਨੁ ਲਾਗੈ ॥

That alone is true ringing of anklets is part of the devotional worship when my mind remains attuned to God.

ਤਉ ਜਮੁ ਕਹਾ ਕਰੇ ਮੇ ਸਿਉ ਆਗੈ ॥੧॥ ਰਹਾਉ ॥

Then, what can the demon of death do me hereafter? ||1||Pause||

ਆਸ ਨਿਰਾਸੀ ਤਉ ਸੰਨਿਆਸੀ ॥

When one abandons worldly desires then one become a true renouncer.

ਜਾਂ ਜਤੁ ਜੋਗੀ ਤਾਂ ਕਾਇਆ ਭੋਗੀ ॥੨॥

If a householder can practice abstinence like a Yogi, then he is a true Yogi. ||2||

ਦਇਆ ਦਿਗੰਬਰੁ ਦੇਹ ਬੀਚਾਰੀ ॥

A true Digambar (naked hermit) is the one who is compassionate and is free of vices .

ਆਪਿ ਮਰੈ ਅਵਰਾ ਨਹ ਮਾਰੀ ॥੩॥

A true practitioner of nonviolence is the one who doesn't kill others but eliminates his worldly desires . ||3||

ਏਕੁ ਤੂ ਹੋਰਿ ਵੇਸ ਬਹੁਤੇਰੇ ॥

O' God, You are only one but myriad are Your forms.

ਨਾਨਕੁ ਜਾਣੈ ਚੇਜ ਨ ਤੇਰੇ ॥੪॥੨੫॥

Nanak can not comprehend Your wondrous plays. ||4||25||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਏਕ ਨ ਭਰੀਆ ਗੁਣ ਕਰਿ ਧੋਵਾ ॥

I am not stained by only one sin that could be washed by acquiring virtues.

ਮੇਰਾ ਸਹੁ ਜਾਗੈ ਹਉ ਨਿਸਿ ਭਰਿ ਸੇਵਾ ॥੧॥

While my spouse-God is awake (waiting for me to remember Him), I sleep through the entire night of my life busy in worldly pursuits. ||1||

ਇਉ ਕਿਉ ਕੰਤ ਪਿਆਰੀ ਹੋਵਾ ॥

In this way, how can I become dear to my Husband-God?

ਸਹੁ ਜਾਗੈ ਹਉ ਨਿਸਿ ਭਰਿ ਸੇਵਾ ॥੧॥ ਰਹਾਉ ॥

when husband-God is awake waiting for me to remember Him, while I sleep through the entire night of my life busy in worldly pursuits.||1||Pause||

ਆਸ ਪਿਆਸੀ ਸੇਜੈ ਆਵਾ ॥

I start meditating on God's Name with the yearning for union with Him,

ਆਗੈ ਸਹ ਭਾਵਾ ਕਿ ਨ ਭਾਵਾ ॥੨॥

but I do not know whether my Husband-God will be pleased with me or not.
|2|

ਕਿਆ ਜਾਨਾ ਕਿਆ ਹੋਇਗਾ ਰੀ ਮਾਈ ॥

O' my mother, I don't know what would happen to me,

ਹਰਿ ਦਰਸਨ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

but I can't survive spiritually without the blessed vision of God. ||1||Pause||

ਪ੍ਰੇਮੁ ਨ ਚਾਖਿਆ ਮੇਰੀ ਤਿਸ ਨ ਬੁਝਾਨੀ ॥

I have not enjoyed His love, therefore, my yearning for Maya is not quenched.

ਗਇਆ ਸੁ ਜੋਬਨੁ ਧਨ ਪਛੁਤਾਨੀ ॥੩॥

My youth is gone and now I, the soul-bride, is repenting. ||3||

ਅਜੈ ਸੁ ਜਾਗਉ ਆਸ ਪਿਆਸੀ ॥

Yearning for union with Him I am still awake,

ਭਈਲੇ ਉਦਾਸੀ ਰਹਉ ਨਿਰਾਸੀ ॥੧॥ ਰਹਾਉ ॥

and bereft of hope I remain depressed. ||1||Pause||

ਹਉਮੈ ਖੇਇ ਕਰੇ ਸੀਗਾਰੁ ॥

If soul-bride overcomes her egotism and adorns herself with the virtues of meditation,

ਤਉ ਕਾਮਣਿ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ ॥੪॥

then she would realize Husband-God in her heart and would enjoy Him.
||4||

ਤਉ ਨਾਨਕ ਕੰਤੈ ਮਨਿ ਭਾਵੈ ॥

O' Nanak, only then the soul-bride becomes pleasing to the Husband-God;

ਛੋਡਿ ਵਡਾਈ ਅਪਣੇ ਖਸਮ ਸਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥੨੬॥

when shedding egotism, she merges in her Master-God. ||1||Pause||26||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਪੇਵਕੜੈ ਧਨ ਖਰੀ ਇਆਣੀ ॥

I, the bride-soul remained ignorant in my parent's house (this world),

ਤਿਸੁ ਸਹ ਕੀ ਮੈ ਸਾਰ ਨ ਜਾਣੀ ॥੧॥

and did not realize the worth of my Husband-God. ||1||

ਸਹੁ ਮੇਰਾ ਏਕੁ ਦੂਜਾ ਨਹੀ ਕੋਈ ॥

My Husband-God is the only one and there is no other like Him.

ਨਦਰਿ ਕਰੇ ਮੇਲਾਵਾ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

My union with Him can take place only with His glance of grace. ||1||Pause||

ਸਾਹੁਰੜੈ ਧਨ ਸਾਚੁ ਪਛਾਣਿਆ ॥

The bride soul who recognizes the truth about the father-in-law's house (the next world),

ਸਹਜਿ ਸੁਭਾਇ ਅਪਣਾ ਪਿਰੁ ਜਾਣਿਆ ॥੨॥

intuitively realizes her Husband-God. ||2||

ਗੁਰੁ ਪਰਸਾਦੀ ਐਸੀ ਮਤਿ ਆਵੈ ॥

When through Guru's grace the bride-soul obtains such wisdom,

ਤਾਂ ਕਾਮਣਿ ਕੰਤੈ ਮਨਿ ਭਾਵੈ ॥੩॥

then the soul-bride becomes pleasing to her Husband-God. ||3||

ਕਹਤੁ ਨਾਨਕੁ ਭੈ ਭਾਵ ਕਾ ਕਰੇ ਸੀਗਾਰੁ ॥

Nanak says, she who adorns herself with the revered fear of God,

ਸਦ ਹੀ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ ॥੪॥੨੭॥

enjoys her Husband-God forever in her heart ||4||27||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਨ ਕਿਸ ਕਾ ਪੁਤੁ ਨ ਕਿਸ ਕੀ ਮਾਈ ॥

In reality, no one is anybody's son and no one is anyone's mother forever.

ਝੂਠੈ ਮੋਹਿ ਭਰਮਿ ਭੁਲਾਈ ॥੧॥

Misled by doubt, the entire world is entangled in false worldly attachment.
||1||

ਮੇਰੇ ਸਾਹਿਬ ਹਉ ਕੀਤਾ ਤੇਰਾ ॥

O My Master-God, I am created by You.

ਜਾਂ ਤੂੰ ਦੇਹਿ ਜਪੀ ਨਾਉ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥

When You bless me with Naam, only then I will be able to meditate.
|1|Pause|

ਬਹੁਤੇ ਅਉਗਣ ਕੂਕੈ ਕੋਈ ॥

Even if a person is full of sins and even then if he sincerely prays to God.

ਜਾ ਤਿਸੁ ਭਾਵੈ ਬਖਸੇ ਸੋਈ ॥੨॥

God would forgive that person, if it pleases Him. ||2||

ਗੁਰ ਪਰਸਾਦੀ ਦੁਰਮਤਿ ਖੋਈ ॥

Through the Guru's grace, I have lost all my evil intellect,

ਜਹ ਦੇਖਾ ਤਹ ਏਕੇ ਸੋਈ ॥੩॥

and now wherever I look, there I see the One God. ||3||

ਕਹਤ ਨਾਨਕ ਐਸੀ ਮਤਿ ਆਵੈ ॥

Nanak says, if one comes to such an understanding,

ਤਾਂ ਕੇ ਸਚੇ ਸਚਿ ਸਮਾਵੈ ॥੪॥੨੮॥

only then one merges in the eternal God ||4||28||

ਆਸਾ ਮਹਲਾ ੧ ਦੁਪਦੇ ॥

Raag Aasaa, Du-Padas (two liners), First Guru:

ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

We dwell in such an ocean in which God has put the fire of worldly desires of vices instead of water.

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੁਬੀਅਲੇ ॥੧॥

Stuck in the mud of false worldly attachments, people cannot move towards spiritual advancement. I see many people being drowned in this ocean.||1||

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥

O' my foolish mind, why don't you remember God?

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥

By forgetting God, all your virtues are eroding away. ||1||Pause||

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥

O' God, neither am I a celibate, nor compassionate, nor a scholar. In fact, throughout my entire life I have been a pure ignorant fool.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ੍ ਕੀ ਸਰਣਾ ਜਿਨ੍ ਤੂੰ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੨੯॥

O' God keep me in the shelter of those who have not forgotten You, prays Nanak. ||2||29||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

There are six systems of philosophy, six teachers and six doctrines.

ਗੁਰ ਗੁਰੁ ਏਕੇ ਵੇਸ ਅਨੇਕ ॥੧॥

But the teacher of all the teachers is the one God, though He is manifested in many ways. ||1||

ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥

That congregation where the Praises of the Creator are sung,

ਸੇ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੇਹਿ ॥੧॥ ਰਹਾਉ ॥

follow that congregation; in it rests your glory. ||1||Pause||

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਭਇਆ ॥The seconds, minutes, hours, the solar and lunar days, months,

ਸੂਰਜੁ ਏਕੇ ਰੁਤਿ ਅਨੇਕ ॥

and the changing seasons, all originate from the same one Sun.

ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੩੦॥

Similarly O' Nanak, all these beings and creatures are the countless forms of the one Creator. ||2||30||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Eternal God. Realized by the grace of the true Guru:

ਆਸਾ ਘਰੁ ੩ ਮਹਲਾ ੧ ॥

Raag Aasaa, Third Beat, First Guru:

ਲਖ ਲਸਕਰ ਲਖ ਵਾਜੇ ਨੇਜੇ ਲਖ ਉਠਿ ਕਰਹਿ ਸਲਾਮੁ ॥

You may have thousands of armies, thousands of marching bands and lances and thousands of men may rise to salute you.

ਲਖਾ ਉਪਰਿ ਫੁਰਮਾਇਸਿ ਤੇਰੀ ਲਖ ਉਠਿ ਰਾਖਹਿ ਮਾਨੁ ॥

Your dominion may extend over millions of human beings and millions of persons may rise to honor you.

ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਸਭਿ ਨਿਰਾਫਲ ਕਾਮ ॥੧॥

But, if this honor is of no account in God's court then all of your ostentatious show is useless. ||1||

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਜਗੁ ਧੰਧਾ ॥

Without meditation on God's Name, all worldly attachments lead to entanglement.

ਜੇ ਬਹੁਤਾ ਸਮਝਾਈਐ ਭੋਲਾ ਭੀ ਸੋ ਅੰਧੇ ਅੰਧਾ ॥੧॥ ਰਹਾਉ ॥

Even though the ignorant person may be taught again and again, still he remains blind to these warnings and remains entangled in worldly affairs. ||1||Pause||

ਲਖ ਖਟੀਅਹਿ ਲਖ ਸੰਜੀਅਹਿ ਖਾਜਹਿ ਲਖ ਆਵਹਿ ਲਖ ਜਾਹਿ ॥

One may earn thousands, collect thousands and spend thousands of dollars; thousands may come and thousands may go.

ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਜੀਅ ਕਿਥੈ ਫਿਰਿ ਪਾਹਿ ॥੨॥

But, if this does not bring honor in God's court then one doesn't know where such souls will find rest. ||2||

ਲਖ ਸਾਸਤ ਸਮਝਾਵਣੀ ਲਖ ਪੰਡਿਤ ਪੜਹਿ ਪੁਰਾਣ ॥

The pandits may read and explain holy books like Shastras and puranas thousands of times and earn respect of the audience,

ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਸਭੇ ਕੁਪਰਵਾਣ ॥੩॥

but, all these efforts are useless if his honor is not approved in God's court.
||3||

ਸਚ ਨਾਮਿ ਪਤਿ ਉਪਜੈ ਕਰਮਿ ਨਾਮੁ ਕਰਤਾਰੁ ॥

True honor is attained only by meditating on God's Name and Creator's Name is realized by His grace only.

ਅਹਿਨਿਸਿ ਹਿਰਦੈ ਜੇ ਵਸੈ ਨਾਨਕ ਨਦਰੀ ਪਾਰੁ ॥੪॥੧॥੩੧॥

O' Nanak, if day and night one realizes the presence of God's Name in the heart, then by His grace one swims across the worldly ocean of vices.
||4||1||31||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥

God's Name alone is the lamp which provides the spiritual light in my life and I have put the oil of worldly suffering in this lamp.

ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥੧॥

The light of God's Name has dried up the oil of suffering and I have escaped meeting with the demon of death (fear of death). ||1||

ਲੋਕਾ ਮਤ ਕੇ ਫਕੜਿ ਪਾਇ ॥

O' people, do not make fun of my idea.

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

Just as a spark can burn thousands of wooden logs piled together, (similarly a tiny flame of Naam can burn down the sins of many births). ||1||Pause||

ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥

For me the meditation on God's eternal Name are the ceremonies performed for the dead.

ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ ॥੨॥

Here and hereafter, God is my support everywhere. ||2||

ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥

O' God, for me pilgrimage to Ganges and Banaras is in singing Your praise where my soul takes its holy bath.

ਸਚਾ ਨਾਵਣੁ ਤਾਂ ਥੀਐ ਜਾਂ ਅਹਿਨਿਸਿ ਲਾਰੈ ਭਾਉ ॥੩॥

True ablution of the soul takes place only when one always remains imbued with God's love. ||3||

ਇਕ ਲੇਕੀ ਹੋਰੁ ਛਮਿਛਰੀ ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ ॥

The Brahmin offers rice balls to the angels and the dead ancestors, but it is he who eats them in the end.

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

O' Nanak, the rice balls (gift) of His grace never run out. ||4||2||32||

ਆਸਾ ਘਰੁ ੪ ਮਹਲਾ ੧

Raag Aasaa, Fourth Beat, First Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Eternal God. Realized by the grace of the true Guru:

ਦੇਵਤਿਆ ਦਰਸਨ ਕੈ ਤਾਈ ਦੂਖ ਭੂਖ ਤੀਰਥ ਕੀਏ ॥

O' God, yearning for Your blessed vision, even the angels suffered through pain and hunger at the sacred shrines.

ਜੋਗੀ ਜਤੀ ਜੁਗਤਿ ਮਹਿ ਰਹਤੇ ਕਰਿ ਕਰਿ ਭਗਵੇ ਭੇਖ ਭਏ ॥੧॥

The yogis and the celibates living disciplined lifestyle wore saffron robes. ||1||

ਤਉ ਕਾਰਣਿ ਸਾਹਿਬਾ ਰੰਗਿ ਰਤੇ ॥

O' my Master, to meet you many remain imbued with Your love.

ਤੇਰੇ ਨਾਮ ਅਨੇਕਾ ਰੂਪ ਅਨੰਤਾ ਕਹਣੁ ਨ ਜਾਹੀ ਤੇਰੇ ਗੁਣ ਕੇਤੇ ॥੧॥ ਰਹਾਉ ॥

O' God, many are Your names, infinite Your forms and it cannot be said how many are Your virtues. ||1||Pause||

ਦਰ ਘਰ ਮਹਲਾ ਹਸਤੀ ਘੋੜੇ ਛੇਡਿ ਵਿਲਾਇਤਿ ਦੇਸ ਗਏ ॥

To behold Your blessed vision, many left behind their worldly comforts like castles, elephants, horses and their home-land and wandered in wilderness.

ਪੀਰ ਪੇਕਾਂਬਰ ਸਾਲਿਕ ਸਾਦਿਕ ਛੋਡੀ ਦੁਨੀਆ ਥਾਇ ਪਏ ॥੨॥

The spiritual leaders, prophets, seers and men of faith renounced the world to become acceptable in Your court. ||2||

ਸਾਦ ਸਹਜ ਸੁਖ ਰਸ ਕਸ ਤਜੀਅਲੇ ਕਾਪੜ ਛੇਡੇ ਚਮੜ ਲੀਏ ॥

Many people renounced tasty delicacies, comfort, happiness and pleasures; some abandoned their clothes and wore animal skins.

ਦੁਖੀਏ ਦਰਦਵੰਦ ਦਰਿ ਤੇਰੈ ਨਾਮਿ ਰਤੇ ਦਰਵੇਸ ਭਏ ॥੩॥

Many pain-afflicted people came to Your door and became sages imbued with the love of Your Name. |3|

ਖਲੜੀ ਖਪਰੀ ਲਕੜੀ ਚਮੜੀ ਸਿਖਾ ਸੂਤੁ ਧੋਤੀ ਕੀਨੀ ॥

To seek You, some carry leather pouches, while others took to the scalp as begging bowl, Yogi's staff, deer skins, hair tufts, sacred threads and loincloths.

ਤੂੰ ਸਾਹਿਬੁ ਹਉ ਸਾਂਗੀ ਤੇਰਾ ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਜਾਤਿ ਕੈਸੀ ॥੪॥੧॥੩੩॥

Nanak prays, O' God, You are my Master and I am Your disciple; I have no pride of belonging to any specific caste or creed. ||4||1||33||

ਆਸਾ ਘਰੁ ੫ ਮਹਲਾ ੧

Raag Aasaa, Fifth Beat, First Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Eternal God, realized by the grace of the true Guru:

ਭੀਤਰਿ ਪੰਚ ਗੁਪਤ ਮਨਿ ਵਾਸੇ ॥

The five evil passions (lust, anger, greed, attachment and ego) dwell hidden within the mind.

ਥਿਰੁ ਨ ਰਹਹਿ ਜੈਸੇ ਭਵਹਿ ਉਦਾਸੇ ॥੧॥

They do not remain still, but move around like wanderers. ||1||

ਮਨੁ ਮੇਰਾ ਦਇਆਲ ਸੇਤੀ ਥਿਰੁ ਨ ਰਹੈ ॥

My mind does not attune to the remembrance of the merciful God.

ਲੇਭੀ ਕਪਟੀ ਪਾਪੀ ਪਾਖੰਡੀ ਮਾਇਆ ਅਧਿਕ ਲਗੈ ॥੧॥ ਰਹਾਉ ॥

It is too much influenced by worldly riches; therefore it has become greedy, deceitful and a hypocritical sinner. ||1||Pause||

ਫੁਲ ਮਾਲਾ ਗਲਿ ਪਹਿਰਉਗੀ ਹਾਰੇ ॥

I would wear the garland of flowers around my neck.

ਮਿਲੈਗਾ ਪ੍ਰੀਤਮੁ ਤਬ ਕਰਉਗੀ ਸੀਗਾਰੇ ॥੨॥

and I would adorn myself only when I will meet my Beloved-God. ||2||

ਪੰਚ ਸਖੀ ਹਮ ਏਕੁ ਭਤਾਰੇ ॥

We five friends (sight, smell, sound, touch and taste) have one master, the soul.

ਪੇਡਿ ਲਗੀ ਹੈ ਜੀਅੜਾ ਚਾਲਣਹਾਰੇ ॥੩॥

It is ordained from the very beginning that the soul must depart. ||3||

ਪੰਚ ਸਖੀ ਮਿਲਿ ਰੁਦਨੁ ਕਰੇਹਾ ॥

(When the soul departs), the five friends (senses) will grieve together.

ਸਾਹੁ ਪਜੁਤਾ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਲੇਖਾ ਦੇਹਾ ॥੪॥੧॥੩੪॥

O' Nanak, it is the soul which is caught and has to account for all the deeds done in the human body. ||4||1||34||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਸਾ ਘਰੁ ੬ ਮਹਲਾ ੧ ॥

Raag Aasaa, Sixth Beat, First Guru:

ਮਨੁ ਮੋਤੀ ਜੇ ਗਹਣਾ ਹੋਵੈ ਪਉਣੁ ਹੋਵੈ ਸੂਤ ਧਾਰੀ ॥

If a soul-bride makes her mind like a pure pearl and uttering God's Name with every breath into a thread to string the pearls,

ਖਿਮਾ ਸੀਗਾਰੁ ਕਾਮਣਿ ਤਨਿ ਪਹਿਰੈ ਰਾਵੈ ਲਾਲ ਪਿਆਰੀ ॥੧॥

and adorns her body with forgiveness, then becoming the beloved of her husband-God, she enjoys His union. ||1||

ਲਾਲ ਬਹੁ ਗੁਣਿ ਕਾਮਣਿ ਮੋਹੀ ॥

O' my Beloved God, the soul-bride is completely fascinated by Your many virtues,

ਤੇਰੇ ਗੁਣ ਹੋਹਿ ਨ ਅਵਰੀ ॥੧॥ ਰਹਾਉ ॥

because she cannot see unique virtues like Yours in anyone else. ||1||Pause||

ਹਰਿ ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਲੇ ਪਹਿਰੈ ਦਾਮੋਦਰੁ ਦੰਤੁ ਲੇਈ ॥

If she wears the necklace of continuous remembrance of God's Name around her neck and if she makes God's Name as her toothbrush,

ਕਰ ਕਰਿ ਕਰਤਾ ਕੰਗਨ ਪਹਿਰੈ ਇਨ ਬਿਧਿ ਚਿਤੁ ਧਰੇਈ ॥੨॥

and devotional service of the Creator as the bracelets on her hands; In this way her mind would remain attuned to God. ||2||

ਮਧੁਸੂਦਨੁ ਕਰ ਮੁੰਦਰੀ ਪਹਿਰੈ ਪਰਮੇਸਰੁ ਪਟੁ ਲੇਈ ॥

She should make meditation on God as her ring and His support as her silken robe.

ਧੀਰਜੁ ਧੜੀ ਬੰਧਾਵੈ ਕਾਮਣਿ ਸ੍ਰੀਰੰਗੁ ਸੁਰਮਾ ਦੇਈ ॥੩॥

The soul-bride should weave patience into the braids of her hair and use God's love as eye cosmetic. ||3||

ਮਨ ਮੰਦਰਿ ਜੇ ਦੀਪਕੁ ਜਾਲੇ ਕਾਇਆ ਸੇਜ ਕਰੇਈ ॥

If she lights the lamp of divine knowledge in her mind and prepare her heart for God to dwell in it,

ਗਿਆਨ ਰਾਉ ਜਬ ਸੇਜੈ ਆਵੈ ਤ ਨਾਨਕ ਭੋਗੁ ਕਰੇਈ ॥੪॥੧॥੩੫॥

when she realizes the sovereign God, the bestower of spiritual wisdom, in her heart, then she enjoys the bliss of His union, O' Nanak. ||4||1||35||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਕੀਤਾ ਹੋਵੈ ਕਰੇ ਕਰਾਇਆ ਤਿਸੁ ਕਿਆ ਕਹੀਐ ਭਾਈ ॥

O' brothers, nothing is in the control of people, that alone happens which God makes them to do.

ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੇ ਕਰਿ ਰਹਿਆ ਕੀਤੇ ਕਿਆ ਚਤੁਰਾਈ ॥੧॥

God is doing whatever He has to do; of what use is anyone's cleverness? ||1||

ਤੇਰਾ ਹੁਕਮੁ ਭਲਾ ਤੁਧੁ ਭਾਵੈ ॥

O' God, Your will is sweet to the one who is pleasing to You.

ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਸਾਚੇ ਨਾਮਿ ਸਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥

O' Nanak, he alone is honored who remains absorbed in Naam. ||1||Pause||

ਕਿਰਤੁ ਪਇਆ ਪਰਵਾਣਾ ਲਿਖਿਆ ਬਾਹੁੜਿ ਹੁਕਮੁ ਨ ਹੋਈ ॥

Our destiny is pre-written according to our past deeds and it does not get changed.

ਜੈਸਾ ਲਿਖਿਆ ਤੈਸਾ ਪੜਿਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥੨॥

As it is written, so it comes to pass; no one can erase it. ||2||

ਜੇ ਕੇ ਦਰਗਹ ਬਹੁਤਾ ਬੋਲੈ ਨਾਉ ਪਵੈ ਬਾਜਾਰੀ ॥

If someone keeps making objections on one's preordained destiny, it doesn't help at all and such a one becomes known as a cheap talkative person.

ਸਤਰੰਜ ਬਾਜੀ ਪਕੈ ਨਾਹੀ ਕਚੀ ਆਵੈ ਸਾਰੀ ॥੩॥

Just like a board game, a person who doesn't live by God's Will, does not reach God's court and remains a loser in life.||3||

ਨਾ ਕੇ ਪੜਿਆ ਪੰਡਿਤੁ ਬੀਨਾ ਨਾ ਕੇ ਮੂਰਖੁ ਮੰਦਾ ॥

By himself no one is literate, learned or wise; no one is ignorant or evil.

ਬੰਦੀ ਅੰਦਰਿ ਸਿਫਤਿ ਕਰਾਏ ਤਾ ਕਉ ਕਹੀਐ ਬੰਦਾ ॥੪॥੨॥੩੬॥

When God makes a person praise Him while living within His will, only then that person is called a true human being. ||4||2||36||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੈ ਮਹਿ ਮੁੰਦ੍ਰਾ ਖਿੰਥਾ ਖਿਮਾ ਹਢਾਵਉ ॥

O Yogi, I consider the Guru's word enshrined in the mind as my earrings and I wear the patched coat of compassion

ਜੇ ਕਿਛੁ ਕਰੈ ਭਲਾ ਕਰਿ ਮਾਨਉ ਸਹਜ ਜੇਗ ਨਿਧਿ ਪਾਵਉ ॥੧॥

Whatever God does, I deem that as the best thing. In this effortless way I attain the treasure of Yoga or union with God.||1|

ਬਾਬਾ ਜੁਗਤਾ ਜੀਉ ਜੁਗਹ ਜੁਗ ਜੋਗੀ ਪਰਮ ਤੰਤ ਮਹਿ ਜੋਗੰ ॥

O' Babba, one who is always attuned to God, is a true Yogi.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਰੰਜਨੁ ਪਾਇਆ ਗਿਆਨ ਕਾਇਆ ਰਸ ਭੋਗੰ ॥੧॥ ਰਹਾਉ ॥

One who has attained the ambrosial Name of the immaculate God enjoys the bliss of spiritual wisdom. ||1||Pause||

ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣਿ ਬੈਸਉ ਕਲਪ ਤਿਆਗੀ ਬਾਦੰ ॥

O' Yogi, renouncing the thoughts of worldly strife and desires, I stay attuned to the thoughts of God.

ਸਿੰਢੀ ਸਬਦੁ ਸਦਾ ਧੁਨਿ ਸੇਰੈ ਅਹਿਨਿਸਿ ਪੂਰੈ ਨਾਦੰ ॥੨॥

The word of the Guru is ringing within me day and night, which is like the melodious tune of the horn. ||2||

ਪਤੁ ਵੀਚਾਰੁ ਗਿਆਨ ਮਤਿ ਡੰਡਾ ਵਰਤਮਾਨ ਬਿਭੂਤੰ ॥

Reflection on God's virtues is my begging bowl, awakened intellect is my staff, to deem God's presence everywhere is the ashes I apply to my body.

ਹਰਿ ਕੀਰਤਿ ਰਹਰਾਸਿ ਹਮਾਰੀ ਗੁਰਮੁਖਿ ਪੰਥੁ ਅਤੀਤੰ ॥੩॥

To sing His praises is my daily routine and to live according to the Guru's teachings is my ascetic path. ||3||

ਸਗਲੀ ਜੇਤਿ ਹਮਾਰੀ ਸੰਮਿਆ ਨਾਨਾ ਵਰਨ ਅਨੇਕੰ ॥

To see God's light in its myriad ways in all creatures is the wooden support for my arm.

ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੋਗੀ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਏਕੰ ॥੪॥੩॥੩੭॥

Nanak says, listen O' Bharthar Yogi, to remain attuned to the all-pervading God is my only passion. ||4||3||37||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਗੁੜੁ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਧਾਵੈ ਕਰਿ ਕਰਣੀ ਕਸੁ ਪਾਈਐ ॥

O' Yogi, (to distill the divine Nectar), make spiritual wisdom as molasses, meditation on God's Name as scented flowers and good deeds as the herbs.

ਭਾਠੀ ਭਵਨੁ ਪ੍ਰੇਮ ਕਾ ਪੇਚਾ ਇਤੁ ਰਸਿ ਅਮਿਉ ਚੁਆਈਐ ॥੧॥

Let burning away the bodily attachments be the furnace and loving adoration of God be the coolant to obtain a steady stream of divine nectar. ||1||

ਬਾਬਾ ਮਨੁ ਮਤਵਾਰੇ ਨਾਮ ਰਸੁ ਪੀਵੈ ਸਹਜ ਰੰਗ ਰਚਿ ਰਹਿਆ ॥

O' Baba, by drinking this divine nectar the mind becomes tranquil and intuitively remains imbued with God's love.

ਅਹਿਨਿਸਿ ਬਨੀ ਪ੍ਰੇਮ ਲਿਵ ਲਾਗੀ ਸਬਦੁ ਅਨਾਹਦ ਗਹਿਆ ॥੧॥ ਰਹਾਉ ॥

By listening the continuous melody of the Guru's divine word, the mind always remains attuned to the loving adoration of God. ||1||Pause||

ਪੂਰਾ ਸਾਚੁ ਪਿਆਲਾ ਸਹਜੇ ਤਿਸਹਿ ਪੀਆਏ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥

The Perfect God imperceptibly gives this drink of divine elixir to the one upon whom He casts His glance of grace

ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਛੁਛੈ ਭਾਉ ਧਰੇ ॥੨॥

One who tastes this divine elixir, how could he ever love the worldly wine?
||2||

ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਪੀਵਤ ਹੀ ਪਰਵਾਣੁ ਭਇਆ ॥

The Guru's teachings is like the ambrosial nectar, one is approved in God's court by partaking this nectar.

ਦਰ ਦਰਸਨ ਕਾ ਪ੍ਰੀਤਮੁ ਹੋਵੈ ਮੁਕਤਿ ਬੈਕੁੰਠੈ ਕਰੈ ਕਿਆ ॥੩॥

The one who becomes a lover of God's court and His blessed vision, of what use is liberation or paradise to him ||3||

ਸਿਫਤੀ ਰਤਾ ਸਦ ਬੈਰਾਗੀ ਜੂਐ ਜਨਮੁ ਨ ਹਾਰੈ ॥

Imbued with God's Praises, one is forever a renunciate and he does not loose in the game of life.

ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੇਗੀ ਖੀਵਾ ਅੰਮ੍ਰਿਤ ਧਾਰੈ ॥੪॥੪॥੩੮॥

Nanak says, listen, O Bharthar Yogi, such a person always remains intoxicated with the nectar of God's Name. ||4||4||38||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥

Having conquered Khurasaan, Baabar left it under the care of somebody else and went ahead to terrify Hindustan.

ਆਪੈ ਦੇਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥

The Creator doesn't take the blame on Himself; to punish the Rulers of India, God sent Babar, the demon of death to attack India.

ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈਂ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥੧॥

During the attack, so much tyranny was inflicted on the people that they cried out in pain. In spite of all this did You not feel any compassion? ||1||

ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ ॥

O' Creator, You are the cherisher of all.

ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

If a powerful person hits another equally powerful person, then one doesn't feel bad in the mind. ||1||Pause||

ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥

But if a powerful tiger attacks a flock of sheep and kills them, then its master must answer as to why he didn't protect the sheep?

ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀਂ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ ॥

These dog like Mughal soldiers have so mutilated the jewel-like bodies of innocent people that nobody can recognize or take care of the dead.

ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥

O' God, on Your own, You unite and separate Your beings. I see in this also a sign of Your greatness. ||2||

ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥

Even if one assumes a great Name and revel in worldly pleasures,

ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ ॥

but for the Master-God, he is still a lowly worm.

ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ ॥੩॥੫॥੩੯॥

O' Nanak, the one who eradicates his ego as if he is dead even when alive; he achieves the purpose of human life by meditating on Naam .||3||5||39||

ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੩

Raag Aasaa, second beat, Third Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Eternal God. Realized only by the grace of the True Guru:

ਹਰਿ ਦਰਸਨੁ ਪਾਵੈ ਵਡਭਾਗਿ ॥

It is only by great good fortune that a person receives the Guru's teachings to unite with God.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਚੈ ਬੈਰਾਗਿ ॥

It is attained by following the Guru's teachings and feeling the pain of separation from God.

ਖਟੁ ਦਰਸਨੁ ਵਰਤੈ ਵਰਤਾਰਾ ॥

Even though the six shastra are being propagated in the world

ਗੁਰ ਕਾ ਦਰਸਨੁ ਅਗਮ ਅਪਾਰਾ ॥੧॥

but the Guru's teaching is limitless and beyond comprehension. ||1||

ਗੁਰ ਕੈ ਦਰਸਨਿ ਮੁਕਤਿ ਗਤਿ ਹੋਇ ॥

By following the Guru's teachings, one attains liberation from the vices,

ਸਾਚਾ ਆਪਿ ਵਸੈ ਮਨਿ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

and the presence of eternal God is realized in the heart. ||1||Pause||

ਗੁਰ ਦਰਸਨਿ ਉਧਰੈ ਸੰਸਾਰਾ ॥

The entire world is saved from the vices by following the Guru's teachings,

ਜੇ ਕੇ ਲਾਏ ਭਾਉ ਪਿਆਰਾ ॥

only if one imbues one self with the love of Guru's teachings.

ਭਾਉ ਪਿਆਰਾ ਲਾਏ ਵਿਰਲਾ ਕੋਇ ॥

But only a rare person embraces true love for Guru's teachings.

ਗੁਰ ਕੈ ਦਰਸਨਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੨॥

Everlasting peace is attained by following the Guru's teachings. ||2||

ਗੁਰ ਕੈ ਦਰਸਨਿ ਮੋਖ ਦੁਆਰੁ ॥

By following the Guru's teachings one finds the way to liberation from vices.

ਸਤਿਗੁਰੁ ਸੇਵੈ ਪਰਵਾਰ ਸਾਧਾਰੁ ॥

By following the Guru's teachings, one becomes a source of spiritual support to one's entire family.

ਨਿਗੁਰੇ ਕਉ ਗਤਿ ਕਾਈ ਨਾਹੀ ॥

There is no salvation for the one who does not follow the Guru's teachings.

ਅਵਗਣਿ ਮੁਠੇ ਚੋਟਾ ਖਾਹੀ ॥੩॥

Being deceived by evil habits, they suffer punishment. ||3||

ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ ॥

Peace and tranquility prevail in the mind and body by following the Guru's word,

ਗੁਰਮੁਖਿ ਤਾ ਕਉ ਲਗੈ ਨ ਪੀਰ ॥

The person who follows the Guru's teachings is not afflicted by any pain.

ਜਮਕਾਲੁ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ॥

The messenger (fear) of death does not come near him.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ ॥੪॥੧॥੪੦॥

O' Nanak, the Guru's follower merges in the eternal God. ||4||1||40||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਸਬਦਿ ਮੁਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

One who frees himself from the bonds of Maya by following the Guru's word, eradicates his self-conceit from within.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਿਲੁ ਨ ਤਮਾਇ ॥

Not even an iota of greed remains in the person who follows the teachings of the true Guru.

ਨਿਰਭਉ ਦਾਤਾ ਸਦਾ ਮਨਿ ਹੋਇ ॥

In that person's mind always dwells the fearless benevolent Giver.

ਸਚੀ ਬਾਣੀ ਪਾਏ ਭਾਗਿ ਕੋਇ ॥੧॥

But only by great good fortune does a rare person realize the eternal God by following the divine words of the Guru. ||1||

ਗੁਣ ਸੰਗ੍ਰਹੁ ਵਿਚਹੁ ਅਉਗੁਣ ਜਾਹਿ ॥

O' my friends, amass virtues, so that vices from within you go away.

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹਿ ॥੧॥ ਰਹਾਉ ॥

Through the word of the true Guru, you will merge in God. ||1||Pause||

ਗੁਣਾ ਕਾ ਗਾਹਕੁ ਹੋਵੈ ਸੇ ਗੁਣ ਜਾਣੈ ॥

Only the one who is the seeker of the virtues knows their worth.

ਅੰਮ੍ਰਿਤ ਸਬਦਿ ਨਾਮੁ ਵਖਾਣੈ ॥

He meditates on God's Name by following the ambrosial words of the Guru,

ਸਾਚੀ ਬਾਣੀ ਸੂਚਾ ਹੋਇ ॥

By following the divine word, his behaviour becomes pure (righteous).

ਗੁਣ ਤੇ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥੨॥

By acquiring these virtues, he attains the wealth of Naam. ||2||

ਗੁਣ ਅਮੋਲਕ ਪਾਏ ਨ ਜਾਹਿ ॥

These invaluable virtues cannot be acquired easily.

ਮਨਿ ਨਿਰਮਲ ਸਾਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥

These virtues come to reside in the mind which is rendered pure by the divine words of God's praises.

ਸੇ ਵਡਭਾਗੀ ਜਿਨ੍ ਨਾਮੁ ਧਿਆਇਆ ॥

Very fortunate are those who have meditated on Naam,

ਸਦਾ ਗੁਣਦਾਤਾ ਮੰਨਿ ਵਸਾਇਆ ॥੩॥

and have always enshrined in their minds the bestower of virtues. ||3||

ਜੇ ਗੁਣ ਸੰਗ੍ਰਹੈ ਤਿਨ੍ ਬਲਿਹਾਰੈ ਜਾਉ ॥

I dedicate myself to those who gather these virtues.

ਦਰਿ ਸਾਚੈ ਸਾਚੇ ਗੁਣ ਗਾਉ ॥

Associating with them, I sing the praises of the eternal God.

ਆਪੇ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥

The one, whom God blesses with these virtues, remains in a state of equipoise.

ਨਾਨਕ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥੪॥੨॥੪੧॥

O' Nanak, the worth of such a fortunate person cannot be described.
||4||2||41||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ॥

The true Guru has this great virtue

ਚਿਰੀ ਵਿਛੁੰਨੇ ਮੇਲਿ ਮਿਲਾਈ ॥

that he unites even those persons with God who have been separated from Him for a long time.

ਆਪੇ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ ॥

God Himself unites a person with the Guru and then through the Guru attunes that person to Himself.

ਆਪਣੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ ॥੧॥

This way God Himself makes one realize the worth of Naam. ||1||

ਹਰਿ ਕੀ ਕੀਮਤਿ ਕਿਨ ਬਿਧਿ ਹੋਇ ॥

In what way can the worth of God be determined?

ਹਰਿ ਅਪਰੰਪਰੁ ਅਗਮ ਅਗੋਚਰੁ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲੈ ਜਨੁ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

God is infinite, profound and incomprehensible, through the Guru's teachings some rare person may realize Him. ||1||Pause||

ਗੁਰਮੁਖਿ ਕੀਮਤਿ ਜਾਣੈ ਕੋਇ ॥

Only a rare Guru's follower knows God's worth.

ਵਿਰਲੇ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥

It is only a very rare person who by God's grace attains the gift of God's Name.

ਉਚੀ ਬਾਣੀ ਉਚਾ ਹੋਇ ॥

Through the sublime word of the Guru one acquires high moral character.

ਗੁਰਮੁਖਿ ਸਬਦਿ ਵਖਾਣੈ ਕੋਇ ॥੨॥

A rare Guru's follower meditates on God's Name through the Guru's word.||2||

ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਦਰਦੁ ਸਰੀਰਿ ॥

Without meditating on God's Name, one's body is afflicted with pain and agony of vices.

ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਉਤਰੈ ਪੀਰ ॥

but when one meets and follow the teachings of the True Guru, then that pain is removed.

ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਦੁਖੁ ਕਮਾਇ ॥

Without following the Guru's teachings, one does such deeds which bring suffering.

ਮਨਮੁਖਿ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ ॥੩॥

The self-willed person receives even more punishment. ||3||

ਹਰਿ ਕਾ ਨਾਮੁ ਮੀਠਾ ਅਤਿ ਰਸੁ ਹੋਇ ॥

he nectar of God's Name is so very sweet.

ਪੀਵਤ ਰਹੈ ਪੀਆਏ ਸੋਇ ॥

He alone partakes in this nectar, whom God Himself leads to it.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਰਸੁ ਪਾਏ ॥

Only by Guru's grace, does one enjoy the divine elixir of God's Name.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਗਤਿ ਪਾਏ ॥੪॥੩॥੪੨॥

O' Nanak, imbued with Naam, one attains high spiritual status.||4||3||42||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਗਹਿਰ ਗੰਭੀਰ ॥

My God is eternal, unfathomable and profound

ਸੇਵਤ ਹੀ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ ॥

A sense of peace and tranquility arises in the body by meditating on Naam.

ਸਬਦਿ ਤਰੇ ਜਨ ਸਹਜਿ ਸੁਭਾਇ ॥

God's devotees intuitively swim across the worldly ocean of vices by meditating on Naam through the Guru's word.

ਤਿਨ ਕੈ ਹਮ ਸਦ ਲਾਗਹ ਪਾਇ ॥੧॥

I always humbly bow to such devotees. ||1||

ਜੇ ਮਨਿ ਰਾਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ ॥

Those whose minds are imbued with God's Love,

ਤਿਨ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਲਾਥਾ ਤੇ ਹਰਿ ਦਰਗਹ ਮਿਲੇ ਸੁਭਾਇ ॥੧॥ ਰਹਾਉ ॥

their pain of birth and death goes away and they effortlessly r God's court.
||1||Pause||

ਸਬਦੁ ਚਾਖੈ ਸਾਚਾ ਸਾਦੁ ਪਾਏ ॥

one who relishes the essence of the Guru's word enjoys everlasting bliss.

ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

He enshrines God's Name within the mind,

ਹਰਿ ਪ੍ਰਭੁ ਸਦਾ ਰਹਿਆ ਭਰਪੂਰਿ ॥

and realizes that God is always pervading everywhere.

ਆਪੇ ਨੇੜੈ ਆਪੇ ਦੂਰਿ ॥੨॥

He Himself is near and He Himself is far away from His creation. ||2||

ਆਖਣਿ ਆਖੈ ਬਕੈ ਸਭੁ ਕੋਇ ॥

As for saying and boasting about God, everyone says that God is near,

ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ਸੋਇ ॥

but it is God who in His grace unites one with Himself.

ਕਹਣੈ ਕਥਨਿ ਨ ਪਾਇਆ ਜਾਇ ॥

God is not realized by merely speaking and talking about Him.

ਗੁਰੁ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩॥

God's presence in the heart is realized by the Guru's Grace, . ||3||

ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

The Guru's follower eradicates his self-conceit from within,

ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਮੋਹੁ ਚੁਕਾਇ ॥

and imbued with God's love, he gets rid of worldly attachment.

ਅਤਿ ਨਿਰਮਲੁ ਗੁਰੁ ਸਬਦ ਵੀਚਾਰ ॥

Reflection on the Guru's words makes him a person of extremely immaculate character.

ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ ॥੪॥੪॥੪੩॥

O' Nanak, attuned to Naam, he becomes capable of spiritually embellishing the life others too. ||4||4||43||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਦੂਜੈ ਭਾਇ ਲਗੇ ਦੁਖੁ ਪਾਇਆ ॥

They who forsake God for someone else's love, incur nothing but misery.

ਬਿਨੁ ਸਬਦੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥

Without reflecting on the Guru's word, they waste their life in vain.

ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੇਝੀ ਹੋਇ ॥

The one who follows the true Guru's teachings, attains true understanding about the purpose of human life,

ਦੂਜੈ ਭਾਇ ਨ ਲਾਗੈ ਕੋਇ ॥੧॥

then he does not get attached to worldly love. ||1||

ਮੂਲਿ ਲਾਗੇ ਸੇ ਜਨ ਪਰਵਾਣੁ ॥

Those who always remember God are approved in His court.

ਅਨਦਿਨੁ ਰਾਮ ਨਾਮੁ ਜਪਿ ਹਿਰਦੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਏਕੇ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥

By reflecting on the Guru's word, always meditate on God's Name in your heart and realize God. ||1||Pause||

ਡਾਲੀ ਲਾਗੈ ਨਿਹਫਲੁ ਜਾਇ ॥

God is like a tree, the effort of the one who forsakes the tree (God) and attaches to the branches (worldly riches) goes fruitless

ਅੰਧੀਂ ਕੰਮੀ ਅੰਧ ਸਜਾਇ ॥

By being involved in foolish deeds one suffers severe punishment.

ਮਨਮੁਖੁ ਅੰਧਾ ਠਉਰ ਨ ਪਾਇ ॥

Such a self-conceited person blinded in the love of Maya finds no break.

ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਬਿਸਟਾ ਮਾਹਿ ਪਚਾਇ ॥੨॥

He is consumed in the love of Maya, just as a maggot in manure. ||2||

ਗੁਰ ਕੀ ਸੇਵਾ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥

One who follows the Guru's teachings always enjoys peace,

ਸੰਤਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ॥

because by joining the saintly persons, he sings the praises of God.

ਨਾਮੇ ਨਾਮਿ ਕਰੇ ਵੀਚਾਰੁ ॥

Attuned to God's Name, he keeps reflecting on His virtues.

ਆਪਿ ਤਰੈ ਕੁਲ ਉਧਰਣਹਾਰੁ ॥੩॥

This way he himself swims across the worldly ocean of vices and becomes capable of saving his lineage also. ||3||

ਗੁਰ ਕੀ ਬਾਣੀ ਨਾਮਿ ਵਜਾਏ ॥

The one who sings praises of God through the Guru's word,

ਨਾਨਕ ਮਹਲੁ ਸਬਦਿ ਘਰੁ ਪਾਏ ॥

O' Nanak, through the Guru's word he realizes God's presence in his heart.

ਗੁਰਮਤਿ ਸਤ ਸਰਿ ਹਰਿ ਜਲਿ ਨਾਇਆ ॥

Following the Guru's teachings, one who has taken a bath in the nectar of God's Name (the pool of holy congregation)

ਦੁਰਮਤਿ ਮੈਲੁ ਸਭੁ ਦੁਰਤੁ ਗਵਾਇਆ ॥੪॥੫॥੪੪॥

He has washed the dirt of evil intellect and has eradicated all his sin.
||4||5||44||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਮਨਮੁਖ ਮਰਹਿ ਮਰਿ ਮਰਣੁ ਵਿਗਾੜਹਿ ॥

The self-conceited persons die a horrific death.

ਦੂਜੈ ਭਾਇ ਆਤਮ ਸੰਘਾਰਹਿ ॥

Because in the love of duality, they destroy their own spiritual life.

ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਕਰਿ ਵਿਗੁਤਾ ॥

He is ruined by constantly thinking this in my family, this is my wealth.

ਆਤਮੁ ਨ ਚੀਨੈ ਭਰਮੈ ਵਿਚਿ ਸੂਤਾ ॥੧॥

He doesn't reflect on the self, wandering in doubt he remains unaware of his spiritual life. ||1||

ਮਰੁ ਮੁਇਆ ਸਬਦੇ ਮਰਿ ਜਾਇ ॥

One who remains detached from Maya by following the Guru's teachings, dies a real peaceful death.

ਉਸਤਤਿ ਨਿੰਦਾ ਗੁਰਿ ਸਮ ਜਾਣਾਈ ਇਸੁ ਜੁਗ ਮਹਿ ਲਾਹਾ ਹਰਿ ਜਪਿ ਲੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

One whom the Guru has inspired to take his praise or slander as the same; he departs after earning the wealth of Naam by meditating on God's Name.

||1||Pause||

ਨਾਮ ਵਿਹੁਣ ਗਰਭ ਗਲਿ ਜਾਇ ॥

One who does not meditate on Naam, destroys his spiritual life by falling in the cycles of birth and death.

ਬਿਰਥਾ ਜਨਮੁ ਦੂਜੈ ਲੇਭਾਇ ॥

His life goes waste because of the greed of things other than God.

ਨਾਮ ਬਿਹੁਣੀ ਦੁਖਿ ਜਲੈ ਸਬਾਈ ॥

Without meditating on Naam the entire world is suffering in misery.

ਸਤਿਗੁਰਿ ਪੂਰੈ ਬੁਝ ਬੁਝਾਈ ॥੨॥

The perfect true Guru has blessed me with this understanding. ||2||

ਮਨੁ ਚੰਚਲੁ ਬਹੁ ਚੇਟਾ ਖਾਇ ॥

The person whose mind keeps running after Maya, suffers many setbacks in life.

ਏਥਹੁ ਛੁੜਕਿਆ ਠਉਰ ਨ ਪਾਇ ॥

Having lost this opportunity to meditate on God's Name and reunite with Him, the soul does not find any place of rest.

ਗਰਭ ਜੇਨਿ ਵਿਸਟਾ ਕਾ ਵਾਸੁ ॥

Remaining in the cycles of birth and death is like remaining in the store of filth,

ਤਿਤੁ ਘਰਿ ਮਨਮੁਖੁ ਕਰੇ ਨਿਵਾਸੁ ॥੩॥

the self-willed person resides in such a place. ||3||

ਅਪੁਨੇ ਸਤਿਗੁਰ ਕਉ ਸਦਾ ਬਲਿ ਜਾਈ ॥

I am forever a sacrifice to my true Guru;

ਗੁਰਮੁਖਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥

The Guru unites the light of his follower with the divine light of God.

ਨਿਰਮਲ ਬਾਣੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥

Through the Immaculate Word of the Guru, one dwells within his own inner self, which in fact is the abode of the beloved God.

ਨਾਨਕ ਹਉਮੈ ਮਾਰੇ ਸਦਾ ਉਦਾਸਾ ॥੪॥੬॥੪੫॥

O Nanak, he who conquers his ego, always remains detached from Maya.

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਲਾਲੈ ਆਪਣੀ ਜਾਤਿ ਗਵਾਈ ॥

A true devotee of God sheds the pride of his own social status.

ਤਨੁ ਮਨੁ ਅਰਪੇ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥

He dedicates his mind and body to the true Guru and seeks his sanctuary.

ਹਿਰਦੈ ਨਾਮੁ ਵਡੀ ਵਡਿਆਈ ॥

His greatest glory is that he has God's name enshrined in his heart.

ਸਦਾ ਪ੍ਰੀਤਮੁ ਪ੍ਰਭੁ ਹੋਇ ਸਖਾਈ ॥੧॥

The Beloved God is his constant companion. ||1||

ਸੇ ਲਾਲਾ ਜੀਵਤੁ ਮਰੈ ॥

He alone is the true servant of God who remains detached from the worldly enticements while performing the worldly responsibilities.

ਸੇਗੁ ਹਰਖੁ ਦੁਇ ਸਮ ਕਰਿ ਜਾਣੈ ਗੁਰ ਪਰਸਾਦੀ ਸਬਦਿ ਉਧਰੈ ॥੧॥ ਰਹਾਉ ॥

He looks upon pleasure and pain alike. By Guru's Grace, remaining focused on the Guru's word, he is saved from the worldly enticements and vices.

ਕਰਣੀ ਕਾਰ ਧੁਰਹੁ ਫੁਰਮਾਈ ॥

He does his deeds according to God's Primal Command.

ਬਿਨੁ ਸਬਦੈ ਕੇ ਥਾਇ ਨ ਪਾਈ ॥

Without attuning to the Guru's word no one is approved in God's court.

ਕਰਣੀ ਕੀਰਤਿ ਨਾਮੁ ਵਸਾਈ ॥

By singing God's praises, such a person enshrines His Name in the heart.

ਆਪੇ ਦੇਵੈ ਢਿਲ ਨ ਪਾਈ ॥੨॥

Then of His own accord, God gives him the gift of Naam without any delay. ||2||

ਮਨਮੁਖਿ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰੁ ॥

A self-conceited person is lost in worldly illusions.

ਬਿਨੁ ਰਾਸੀ ਕੂੜਾ ਕਰੇ ਵਾਪਾਰੁ ॥

Without the wealth of Naam, he makes false trade of worldly things.

ਵਿਣੁ ਰਾਸੀ ਵਖਰੁ ਪਲੈ ਨ ਪਾਇ ॥

Without the wealth of Naam, he cannot receive the commodity of divine bliss.

ਮਨਮੁਖਿ ਭੁਲਾ ਜਨਮੁ ਗਵਾਇ ॥੩॥

Therefore, being strayed the egocentric wastes away his life. ||3||

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੁ ਲਾਲਾ ਹੋਇ ॥

One who follows the true Guru's teachings is the true servant of God.

ਉਤਮ ਜਾਤੀ ਉਤਮੁ ਸੋਇ ॥

His social status is exalted and his reputation is exalted.

ਗੁਰ ਪਉੜੀ ਸਭ ਦੁ ਉਚਾ ਹੋਇ ॥

Climbing the Guru's Ladder of service and devotion, he becomes the most exalted of all.

ਨਾਨਕ ਨਾਮਿ ਵਡਾਈ ਹੋਇ ॥੪॥੭॥੪੬॥

O' Nanak, greatness is attained through meditation on God's Name.

||4||7||46||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਮਨਮੁਖਿ ਝੂਠੇ ਝੂਠੁ ਕਮਾਵੈ ॥

The self-conceited soul-bride earns nothing but falsehood.

ਖਸਮੈ ਕਾ ਮਹਲੁ ਕਦੇ ਨ ਪਾਵੈ ॥

She can never realize God's presence in her heart.

ਦੂਜੈ ਲਗੀ ਭਰਮਿ ਭੁਲਾਵੈ ॥

Attached to the love of worldly things, rather than God, she wanders in doubt.

ਮਮਤਾ ਬਾਧਾ ਆਵੈ ਜਾਵੈ ॥੧॥

Entangled in worldly attachments, the entire world keeps going through the cycles of birth and death.

ਦੋਹਾਗਣੀ ਕਾ ਮਨ ਦੇਖੁ ਸੀਗਾਰੁ ॥

O' my mind, look at the life of a self conceited person who is like a decorated deserted wife,

ਪੁਤ੍ਰੁ ਕਲਤਿ ਧਨਿ ਮਾਇਆ ਚਿਤੁ ਲਾਏ ਝੂਠੁ ਮੋਹੁ ਪਾਖੰਡ ਵਿਕਾਰੁ ॥੧॥ ਰਹਾਉ ॥

He always thinks about falsehood, worldly attachment, deceit and evil pursuits like the deserted wife who always thinks about her sons, their spouses, and worldly wealth,. ||1||Pause||

ਸਦਾ ਸੋਹਾਗਣਿ ਜੋ ਪ੍ਰਭ ਭਾਵੈ ॥

One who is pleasing to God is forever a fortunate soul-bride.

ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੁ ਬਣਾਵੈ ॥

She spiritually adorns herself with the Guru's teachings.

ਸੇਜ ਸੁਖਾਲੀ ਅਨਦਿਨੁ ਹਰਿ ਰਾਵੈ ॥

Her heart is at peace and she always enjoys the company of Husband-God.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਦਾ ਸੁਖੁ ਪਾਵੈ ॥੨॥

United with her Beloved-God, she always enjoys peace and bliss. ||2||

ਸਾ ਸੋਹਾਗਣਿ ਸਾਚੀ ਜਿਸੁ ਸਾਚਿ ਪਿਆਰੁ ॥

Truly fortunate is that soul-bride who is in love with God.

ਅਪਣਾ ਪਿਰੁ ਰਾਖੈ ਸਦਾ ਉਰ ਧਾਰਿ ॥

She always keeps her Husband-God enshrined in her heart.

ਨੇੜੈ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ ॥

She always deems Him near and in front of her.

ਮੇਰਾ ਪ੍ਰਭੁ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ॥੩॥

She firmly believes and says that My God is all-pervading everywhere. ||3||

ਆਗੈ ਜਾਤਿ ਰੂਪੁ ਨ ਜਾਇ ॥

Neither social status nor beauty goes to the world hereafter.

ਤੇਹਾ ਹੋਵੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥

Whatever deeds one does in this world, one becomes like that and is judged in God's court accordingly.

ਸਬਦੇ ਉਚੇ ਉਚਾ ਹੋਇ ॥

By following the Guru's word, one spiritually becomes the highest of the high.

ਨਾਨਕ ਸਾਚਿ ਸਮਾਵੈ ਸੋਇ ॥੪॥੮॥੪੭॥

O Nanak, he merges in the eternal God. ||4||8||47||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਭਗਤਿ ਰਤਾ ਜਨੁ ਸਹਜਿ ਸੁਭਾਇ ॥

The one who becomes imbued with the loving devotion of God remains in a state of peace and poise.

ਗੁਰ ਕੈ ਭੈ ਸਾਚੈ ਸਾਚਿ ਸਮਾਇ ॥

With the respect of the Guru and the revered fear of God, he merges in the eternal God.

ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਭਗਤਿ ਨ ਹੋਇ ॥

God's worship is not possible, without the guidance of the perfect Guru.

ਮਨਮੁਖ ਰੁੰਨੇ ਅਪਨੀ ਪਤਿ ਖੋਇ ॥੧॥

The self-willed people ultimately cry after losing their honor. ||1||

ਮੇਰੇ ਮਨ ਹਰਿ ਜਪਿ ਸਦਾ ਧਿਆਇ ॥

O' my mind, always remember and meditate on God's name with loving devotion.

ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਜੋ ਇਛੈ ਸੇਈ ਫਲੁ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

One who meditates on Naam, a state of bliss always prevails within him and he obtains whatever he wishes. ||1||Pause||

ਗੁਰ ਪੂਰੇ ਤੇ ਪੂਰਾ ਪਾਏ ॥

By following the teachings of the perfect Guru, one realizes the perfect God,

ਹਿਰਦੈ ਸਬਦੁ ਸਚੁ ਨਾਮੁ ਵਸਾਏ ॥

and the Guru's word and the eternal God's Name is enshrined in the heart.

ਅੰਤਰੁ ਨਿਰਮਲੁ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਏ ॥

One who meditates on God's nectar like ambrosial Naam, his heart becomes immaculate from within.

ਸਦਾ ਸੂਚੈ ਸਾਚਿ ਸਮਾਏ ॥੨॥

Thus, by always remaining pure, one merges in the eternal God. ||2||

ਹਰਿ ਪ੍ਰਭੁ ਵੇਖੈ ਸਦਾ ਹਜੂਰਿ ॥

He always feels God's presence with him.

ਗੁਰ ਪਰਸਾਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥

By Guru's Grace, he beholds God pervading everywhere.

ਜਹਾ ਜਾਉ ਤਹ ਵੇਖਾ ਸੋਇ ॥

Wherever I go, there I see Him.

ਗੁਰ ਬਿਨੁ ਦਾਤਾ ਅਵਰੁ ਨ ਕੋਇ ॥੩॥ Except the Guru, there is no other bestower of the gift of Naam. ||3||

ਗੁਰੁ ਸਾਗਰੁ ਪੂਰਾ ਭੰਡਾਰ ॥

The Guru is like an ocean and the perfect treasure of virtues,

ਉਤਮ ਰਤਨ ਜਵਾਹਰ ਅਪਾਰ ॥

in it are limitless sublime jewels and diamonds of God's praises,

ਗੁਰ ਪਰਸਾਦੀ ਦੇਵਣਹਾਰੁ ॥

By the Guru's grace, God blesses us with such priceless gifts of His praises

ਨਾਨਕ ਬਖਸੇ ਬਖਸਣਹਾਰੁ ॥੪॥੯॥੪੮॥

O' Nanak, God Himself blesses people with the precious gift of Naam.

|4||9||48||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਗੁਰੁ ਸਾਇਰੁ ਸਤਿਗੁਰੁ ਸਚੁ ਸੋਇ ॥

The Guru is the ocean of virtues; the true Guru is the embodiment of God.

ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਇ ॥

Through perfect destiny, one is able to serves the Guru by following His teachings.

ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥

He alone understands this secret, whom God Himself inspires to understand.

ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰਾਏ ॥੧॥

Then by the Guru's grace, God makes him perform His devotional service.
||1||

ਗਿਆਨ ਰਤਨਿ ਸਭ ਸੋਝੀ ਹੋਇ ॥

Through the jewel like divine wisdom bestowed by the Guru, one attains complete understanding about living a righteous life.

ਗੁਰ ਪਰਸਾਦਿ ਅਗਿਆਨੁ ਬਿਨਾਸੈ ਅਨਦਿਨੁ ਜਾਗੈ ਵੇਖੈ ਸਚੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

By the Guru's grace ignorance is destroyed; he always remains alert to the onslaught of Maya and perceives God pervading everywhere. ||1||Pause||

ਮੇਹੁ ਗੁਮਾਨੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ ॥

Following Guru's word, one who drives out one's worldly attachments and ego,

ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਏ ॥

obtains true understanding about the right way of life from the perfect Guru.

ਅੰਤਰਿ ਮਹਲੁ ਗੁਰ ਸਬਦਿ ਪਛਾਣੈ ॥

Through the Guru's word, he realizes God's presence within.

ਆਵਣ ਜਾਣੁ ਰਹੈ ਥਿਰੁ ਨਾਮਿ ਸਮਾਣੈ ॥੨॥

His cycle of birth and death ends; achieving the state of equipoise he merges in God's Name. ||2||

ਜੰਮਣੁ ਮਰਣਾ ਹੈ ਸੰਸਾਰੁ ॥

(For a self-conceited person) the world is tied to the cycle of birth and death.

ਮਨਮੁਖੁ ਅਚੇਤੁ ਮਾਇਆ ਮੇਹੁ ਗੁਬਾਰੁ ॥

Entrapped in the darkness of Maya, the self-conceited person remains unaware of God's presence.

ਪਰ ਨਿੰਦਾ ਬਹੁ ਕੂੜੁ ਕਮਾਵੈ ॥

He slanders others and practices utter falsehood.

ਵਿਸਟਾ ਕਾ ਕੀੜਾ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਵੈ ॥੩॥

He is like a worm in the filth and in the filth he is consumed. ||3||

ਸਤਸੰਗਤਿ ਮਿਲਿ ਸਭ ਸੋਝੀ ਪਾਏ ॥

One who obtains true understanding about righteous living by joining the congregation of saints,

ਗੁਰ ਕਾ ਸਬਦੁ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥

the Guru's word firmly enshrines God's devotional worship in his mind.

ਭਾਣਾ ਮੰਨੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

One who surrenders to God's will, he always remain in peace.

ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ ॥੪॥੧੦॥੪੯॥

O' Nanak, he merges in the eternal God. ||4||10||49||

ਆਸਾ ਮਹਲਾ ੩ ਪੰਚਪਦੇ ॥

Raag Aasaa, Panchpade (five lines), Third Guru:

ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਸਦਾ ਅਨੰਦ ॥

One who follows the Guru's teachings and eradicates his love for Maya, always remain in bliss.

ਸਤਿਗੁਰ ਭੇਟੇ ਗੁਰ ਗੋਬਿੰਦ ॥

He follows the teachings of true Guru, the embodiment of God.

ਨਾ ਫਿਰਿ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥

He does not die spiritually and does not fall into the cycle of birth and death.

ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚਿ ਸਮਾਇ ॥੧॥

By the grace of the Perfect Guru, he merges in the eternal God ||1||

ਜਿਨ੍ ਕਉ ਨਾਮੁ ਲਿਖਿਆ ਧੁਰਿ ਲੇਖੁ ॥

Those who are predestined with the gift of meditation on God's Name,

ਤੇ ਅਨਦਿਨੁ ਨਾਮੁ ਸਦਾ ਧਿਆਵਹਿ ਗੁਰ ਪੂਰੇ ਤੇ ਭਗਤਿ ਵਿਸੇਖੁ ॥੧॥ ਰਹਾਉ ॥

they obtain the special gift of God's worship and always meditate on God's Name. ||1||Pause||

ਜਿਨ੍ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਲਏ ਮਿਲਾਇ ॥

Those whom God unites with Himself,

ਤਿਨ੍ ਕੀ ਗਹਣ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥

their sublime spiritual state cannot be described.

ਪੂਰੈ ਸਤਿਗੁਰ ਦਿਤੀ ਵਡਿਆਈ ॥

Those whom the Perfect Guru has blessed with the virtue of devotional worship,

ਉਤਮ ਪਦਵੀ ਹਰਿ ਨਾਮਿ ਸਮਾਈ ॥੨॥

they attain the highest spiritual state by remaining merged in God's Name. ||2||

ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪਿ ॥

Whatever God does, He does all by Himself.

ਏਕ ਘੜੀ ਮਹਿ ਥਾਪਿ ਉਥਾਪਿ ॥

God can create and destroy anything in an instant.

ਕਹਿ ਕਹਿ ਕਹਣਾ ਆਖਿ ਸੁਣਾਏ ॥

One who is only saying and telling others about meditation on God's Name.

ਜੇ ਸਉ ਘਾਲੇ ਥਾਇ ਨ ਪਾਏ ॥੩॥

Even if he makes hundreds of such efforts, none of these is accepted in God's court. ||3||

ਜਿਨ੍ ਕੈ ਪੇਤੈ ਪੁੰਨੁ ਤਿਨ੍ ਗੁਰੂ ਮਿਲਾਏ ॥

God unites only those with the Guru, who have the credit of good deeds.

ਸਚੁ ਬਾਣੀ ਗੁਰੁ ਸਬਦੁ ਸੁਣਾਏ ॥

The Guru recites the true word of God's praises to them.

ਜਹਾਂ ਸਬਦੁ ਵਸੈ ਤਹਾਂ ਦੁਖੁ ਜਾਏ ॥ All the misery goes away from the heart which enshrines the Guru's word.

ਗਿਆਨਿ ਰਤਨਿ ਸਾਚੈ ਸਹਜਿ ਸਮਾਏ ॥੪॥

By reflecting on the jewel like precious divine knowledge, one intuitively merges in the eternal God. ||4||

ਨਾਵੈ ਜੇਵਡੁ ਹੋਰੁ ਧਨੁ ਨਾਹੀ ਕੋਇ ॥

No other wealth is as valuable as God's Name.

ਜਿਸ ਨੇ ਬਖਸੇ ਸਾਚਾ ਸੋਇ ॥

This wealth is attained only by the one on whom God bestows Himself.

ਪੂਰੈ ਸਬਦਿ ਮੰਨਿ ਵਸਾਏ ॥

By following the perfect Guru's word, he enshrines God's Name in his heart.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਏ ॥੫॥੧੧॥੫੦॥

O' Nanak, imbued with God's Name, he enjoys spiritual peace. ||5||11||50||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਨਿਰਤਿ ਕਰੇ ਬਹੁ ਵਾਜੇ ਵਜਾਏ ॥

One may dance and play numerous musical instruments;

ਇਹੁ ਮਨੁ ਅੰਧਾ ਬੋਲਾ ਹੈ ਕਿਸੁ ਆਖਿ ਸੁਣਾਏ ॥

but in the love of Maya, this mind is blind and deaf to divine sounds, then to whom he is reciting and preaching?

ਅੰਤਰਿ ਲੋਭੁ ਭਰਮੁ ਅਨਲ ਵਾਉ ॥

Deep within him is the fire of greed and the dust-storm of doubt.

ਦੀਵਾ ਬਲੈ ਨ ਸੋਝੀ ਪਾਇ ॥੧॥

His mind is not enlightened with divine knowledge and he does not obtain any understanding about righteousness. ||1||

ਗੁਰਮੁਖਿ ਭਗਤਿ ਘਟਿ ਚਾਨਣੁ ਹੋਇ ॥

The devotional worship performed through the Guru's teachings enlightens the heart with divine knowledge.

ਆਪੁ ਪਛਾਣਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

By understanding his own self, he realizes that God ||1||Pause||

ਗੁਰਮੁਖਿ ਨਿਰਤਿ ਹਰਿ ਲਾਗੈ ਭਾਉ ॥

The true dance is to follow the Guru's teachings, which produces love for God.

ਪੂਰੇ ਤਾਲ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

Shedding self-conceit from within is following the beat of the drum.

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਆਪੇ ਜਾਣੁ ॥

My eternal God Himself is the knower of everything.

ਗੁਰ ਕੈ ਸਬਦਿ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਪਛਾਣੁ ॥੨॥

Through the Guru's word, he realizes God within himself ||2||

ਗੁਰਮੁਖਿ ਭਗਤਿ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੁ ॥

Love and affection develops within a person through the devotional worship done by following the Guru's teachings.

ਗੁਰ ਕਾ ਸਬਦੁ ਸਹਜਿ ਵੀਚਾਰੁ ॥

The Guru's word leads a person to a state of equipoise and reflection on the divine virtues.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜੁਗਤਿ ਸਚੁ ਸੋਇ ॥

The devotional worship done by following the Guru's teachings is the right way to realize God.

ਪਾਖੰਡਿ ਭਗਤਿ ਨਿਰਤਿ ਦੁਖੁ ਹੋਇ ॥੩॥

The false devotion shown through ritualistic dancing only brings misery.||3||

ਏਹਾ ਭਗਤਿ ਜਨੁ ਜੀਵਤ ਮਰੈ ॥

The true devotional worship is that by which one remains detached from the love for Maya while engaged in worldly chores,

ਗੁਰ ਪਰਸਾਦੀ ਭਵਜਲੁ ਤਰੈ ॥ and by the Guru's grace crosses over the terrible world-ocean of vices.

ਗੁਰ ਕੈ ਬਚਨਿ ਭਗਤਿ ਥਾਇ ਪਾਇ ॥

The devotional worship done according to the Guru's teachings is approved in God's court,

ਹਰਿ ਜੀਉ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥੪॥

and then, the reverend God Himself comes to dwell in the mind. ||4||

ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸਤਿਗੁਰੂ ਮਿਲਾਏ ॥

When God bestows mercy, He unites a person with the true Guru.

ਨਿਹਚਲ ਭਗਤਿ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥

Only then he engages in unwavering devotion and attunes his mind to God.

ਭਗਤਿ ਰਤੇ ਤਿਨ੍ ਸਚੀ ਸੋਇ ॥

Everlasting is the glory of those who are imbued with worship of God.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥੫॥੧੨॥੫੧॥

O' Nanak, imbued with God's Name peace is attained. ||5||12||51||

ਆਸਾ ਘਰੁ ੮ ਕਾਫੀ ਮਹਲਾ ੩

Raag Aasaa, Kaafi, Eighth Beat, Third Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru.

ਹਰਿ ਕੈ ਭਾਣੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸਚੁ ਸੋਝੀ ਹੋਈ ॥

By the Pleasure of God's Will, one meets the True Guru and attains understanding about living righteously.

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਰਿ ਬੁਝੈ ਸੇਈ ॥੧॥

By the Guru's Grace, one comes to understand about God's presence in the heart. ||1||

ਮੈ ਸਹੁ ਦਾਤਾ ਏਕੁ ਹੈ ਅਵਰੁ ਨਾਹੀ ਕੋਈ ॥

God alone is my Master and bestower of all gifts; I do not depend on anyone else.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨਿ ਵਸੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

When through the Guru's grace, God's presence in the heart is realized, then there is peace forever. ||1||Pause||

ਇਸੁ ਜੁਗ ਮਹਿ ਨਿਰਭਉ ਹਰਿ ਨਾਮੁ ਹੈ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥

In this world only God's Name can make one free from all worldly fears; but Naam is realized only by reflecting on the Guru's teachings.

ਬਿਨੁ ਨਾਵੈ ਜਮ ਕੈ ਵਸਿ ਹੈ ਮਨਮੁਖਿ ਅੰਧ ਗਵਾਰਿ ॥੨॥

Without God's Name, the foolish self-conceited person, blind in the love for Maya remains under the control of the fear of death. ||2||

ਹਰਿ ਕੈ ਭਾਣੈ ਜਨੁ ਸੇਵਾ ਕਰੈ ਬੁਝੈ ਸਚੁ ਸੇਈ ॥

The person who while living according to God's will serves God by meditating on His Name, that person alone realizes the eternal God.

ਹਰਿ ਕੈ ਭਾਣੈ ਸਾਲਾਹੀਐ ਭਾਣੈ ਮੰਨਿਐ ਸੁਖੁ ਹੋਈ ॥੩॥ We should sing God's praises, while living in accordance with God's will; true peace is attained by gladly obeying His command. ||3||

ਹਰਿ ਕੈ ਭਾਣੈ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਮਤਿ ਉਤਮ ਹੋਈ ॥

By obeying God's will, the intellect becomes sublime and one attains the purpose of human life.

ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂੰ ਗੁਰਮੁਖਿ ਗਤਿ ਹੋਈ ॥੪॥੩੯॥੧੩॥੫੨॥

O' Nanak, sing the praises of God by following the Guru's teachings and you shall be saved from the vices. ||4||39||13||52||

ਆਸਾ ਮਹਲਾ ੪ ਘਰੁ ੨

Raag Aasaa, Second Beat, Fourth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the True Guru:

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

O' God, You are the eternal Creator of the universe and You are my Master.

ਜੇ ਤਉ ਭਾਵੈ ਸੇਈ ਥੀਸੀ ਜੇ ਤੂੰ ਦੇਹਿ ਸੇਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

That which is pleasing to You, comes to pass. Whatever You give, that is what I receive. ||1||Pause||

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥

O' God, the entire universe is Your creation and all meditate on You.

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

He alone, attains the jewel- like Naam whom You bless with Your mercy.

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥

The Guru's followers attain It and the the self-willed people lose It.

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥

You Yourself separate the self-willed people from You, and You Yourself unite the Guru's followers with You. ||1||

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥

You are like a mighty river of life and all the creatures are living in You.

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥

Other than You, there is no one at all.

ਜੀਅ ਜੰਤੁ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥

All beings and creatures of the universe are part of Your play.

ਵਿਜੇਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੇਗੀ ਮੇਲੁ ॥੨॥

It is by Your Will that some are separated from You and others who were separated reunite with You. ||2||

ਜਿਸ ਨੇ ਤੂ ਜਾਣਾਇਹਿ ਸੇਈ ਜਨੁ ਜਾਣੈ ॥

O' God, only that person understands (You and Your laws) whom You make to understand,

ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥

and only that person always utters and describes God's virtues.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

One who serves God by remembering Him, attains peace.

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

That person intuitively merges in God's Name. ||3||

ਤੂੰ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥

You Yourself are the Creator; by Your doing, all things come to pass.

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

Without You, there is no other at all who can do anything.

ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥

After creating the world again and again, You look after it and know everything about it.

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੧॥੫੩॥

O' Nanak, this becomes apparent only to a Guru's follower. ||4||1||53||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੪ ॥

Raag Aasaa, Second Beat, Fourth Guru:

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਮਿਤ੍ਰ ਸੁਤ ਨਾਲਿ ਭਾਈ ॥

Some form alliances with friends, children and siblings.

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਕੁੜਮ ਸਕੇ ਨਾਲਿ ਜਵਾਈ ॥

Some form alliances with in-laws and relatives (son in-law).

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਸਿਕਦਾਰ ਚਉਧਰੀ ਨਾਲਿ ਆਪਣੈ ਸੁਆਈ ॥

Some form alliances with chiefs and leaders for their own selfish motives.

ਹਮਾਰਾ ਧੜਾ ਹਰਿ ਰਹਿਆ ਸਮਾਈ ॥੧॥

But my alliance is with God, who is pervading everywhere. ||1||

ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਮੇਰੀ ਹਰਿ ਟੇਕ ॥

I have formed my alliance with God and He is my only support.

ਮੈ ਹਰਿ ਬਿਨੁ ਪਖੁ ਧੜਾ ਅਵਰੁ ਨ ਕੋਈ ਹਉ ਹਰਿ ਗੁਣ ਗਾਵਾ ਅਸੰਖ ਅਨੇਕ ॥੧॥ ਰਹਾਉ ॥

Other than God, I have no other faction or alliance and I keep singing of His countless and endless glorious virtues. ||1||Pause||

ਜਿਨ੍ਹ ਸਿਉ ਧੜੇ ਕਰਹਿ ਸੇ ਜਾਹਿ ॥

They ultimately depart from the world, with whom people form alliances

ਝੂਠੁ ਧੜੇ ਕਰਿ ਪਛੇਤਾਹਿ ॥

Making false alliances, people repent and regret in the end.

ਥਿਰੁ ਨ ਰਹਹਿ ਮਨਿ ਖੇਟੁ ਕਮਾਹਿ ॥

Those who make factions also do not live forever and therefore, unnecessarily keep deceiving themselves and others.

ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਜਿਸ ਕਾ ਕੋਈ ਸਮਰਥੁ ਨਾਹਿ ॥੨॥

But I have formed pact only with God whom no one can equal in power. ||2||

ਏਹ ਸਭਿ ਧੜੇ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥

All these alliances are mere extensions of the love of Maya.

ਮਾਇਆ ਕਉ ਲੁਝਹਿ ਗਾਵਾਰੀ ॥

For the sake of Maya, ignorant people keep clashing with each other.

ਜਨਮਿ ਮਰਹਿ ਜੁਐ ਬਾਜੀ ਹਾਰੀ ॥

They lose the game of life and fall in the cycles of birth and death.

ਹਮਰੈ ਹਰਿ ਧੜਾ ਜਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਸਵਾਰੀ ॥੩॥

But my alliance is with God, who embellishes my this and the next world. ||3||

ਕਲਿਜੁਗ ਮਹਿ ਧੜੇ ਪੰਚ ਚੋਰ ਝਗੜਾਏ ॥

In Kalyug, the five vices instigate alliances and conflicts.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਵਧਾਏ ॥

Lust, anger, greed, emotional attachment and self-conceit have increased.

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥

One on whom God shows His mercy, he gets united with the the holy congregation.

ਹਮਰਾ ਹਰਿ ਧੜਾ ਜਿਨਿ ਏਹ ਧੜੇ ਸਭਿ ਗਵਾਏ ॥੪॥

My alliance is with God who has made me abandon all other worldly factions.
|4|

ਮਿਥਿਆ ਦੁਜਾ ਭਾਉ ਧੜੇ ਬਹਿ ਪਾਵੈ ॥

False love of duality in the mind of the people creates alliances.

ਪਰਾਇਆ ਛਿਦੁ ਅਟਕਲੈ ਆਪਣਾ ਅਹੰਕਾਰੁ ਵਧਾਵੈ ॥

One makes wild guesses about the fault of others and multiply his own ego by thinking himself superior than others.

ਜੈਸਾ ਬੀਜੈ ਤੈਸਾ ਖਾਵੈ ॥

As one sows, so does one reap.

ਜਨ ਨਾਨਕ ਕਾ ਹਰਿ ਧੜਾ ਧਰਮੁ ਸਭ ਸ੍ਰਿਸਟਿ ਜਿਣਿ ਆਵੈ ॥੫॥੨॥੫੪॥

The alliance of Nanak is with righteousness and God with whose power one conquering the entire world. ||5||2||54||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਹਿਰਦੈ ਸੁਣਿ ਸੁਣਿ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਭਾਇਆ ॥

One whose mind is pleased with the ambrosial nectar of God's Name by repeatedly listening to the Guru's word.

ਗੁਰਬਾਣੀ ਹਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥੧॥

Through the Guru's word, he comprehends the incomprehensible God. ||1||

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੁਨਹੁ ਮੇਰੀ ਭੈਨਾ ॥

O' my sister, follow the Guru's teachings and listen to God's praises.

ਏਕੇ ਰਵਿ ਰਹਿਆ ਘਟ ਅੰਤਰਿ ਮੁਖਿ ਬੋਲਹੁ ਗੁਰ ਅੰਮ੍ਰਿਤੁ ਬੈਨਾ ॥੧॥ ਰਹਾਉ ॥

God alone is pervading in our heart; therefore utter the ambrosial words of the Guru. ||1||Pause||

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਮਹਾ ਬੈਰਾਗੁ ॥

My mind and body are filled with love for God and the pains of separation

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਪਾਇਆ ਵਡਭਾਗੁ ॥੨॥

By great fortune, I have met the True Guru, the embodiment of God. ||2||

ਦੂਜੈ ਭਾਇ ਭਵਹਿ ਬਿਖੁ ਮਾਇਆ ॥ ਭਾਗਹੀਨ ਨਹੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥੩॥

Unfortunate are those who have not found the true Guru. Being in love with duality, they keep wandering for Maya. ||3||

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਹਰਿ ਆਪਿ ਪੀਆਇਆ ॥

The one whom God Himself blesses with the ambrosial elixir of His Name,

ਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਹਰਿ ਪਾਇਆ ॥੪॥੩॥੫੫॥

has realized God through the perfect Guru, O' Nanak. ||4||3||55||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਨਾਮੁ ਆਧਾਰੁ ॥

Within my mind and body is the love for God, and His Name is my support.

ਨਾਮੁ ਜਪੀ ਨਾਮੇ ਸੁਖ ਸਾਰੁ ॥੧॥

I meditate on Naam which is the essence of peace. ||1||

ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਸਾਜਨ ਸੈਨਾ ॥

O' my friends and companions, meditate on Naam with loving devotion.

ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਲੈਨਾ ॥੧॥ ਰਹਾਉ ॥

Except God's Name, I find no other support in life. It is only by good fortune that God is realized through the Guru ,s teachings. ||1||Pause||

ਨਾਮ ਬਿਨਾ ਨਹੀ ਜੀਵਿਆ ਜਾਇ ॥

Without meditating on God's Name one cannot spiritually survive.

ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇ ॥੨॥

It is by good fortune alone that one receives God's Name. ||2||

ਨਾਮਹੀਨ ਕਾਲਖ ਮੁਖਿ ਮਾਇਆ ॥

Those who do not meditate on Naam are disgraced due to the love for Maya.

ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਜੀਵਾਇਆ ॥੩॥

Accursed is the life lived without meditating on Naam. ||3||

ਵਡਾ ਵਡਾ ਹਰਿ ਭਾਗ ਕਰਿ ਪਾਇਆ ॥

By great good fortune one attains union with God, the greatest of all,

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਿਵਾਇਆ ॥੪॥੪॥੫੬॥

whom God bestows the gift of Naam through the Guru, O' Nanak. |4|4|56|

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਗੁਣ ਗਾਵਾ ਗੁਣ ਬੋਲੀ ਬਾਣੀ ॥

I sing God's virtues and also utter the word of His praises.

ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਆਖਿ ਵਖਾਣੀ ॥੧॥

Following the Guru's teachings I recite and describe the virtues of God. ||1||

ਜਪਿ ਜਪਿ ਨਾਮੁ ਮਨਿ ਭਇਆ ਅਨੰਦਾ ॥

By meditating on Naam again and again, my mind has become blissful.

ਸਤਿ ਸਤਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਰਸਿ ਗਾਏ ਗੁਣ ਪਰਮਾਨੰਦਾ ॥੧॥ ਰਹਾਉ ॥

One within whom the Guru implants the eternal God's Name, he lovingly sings praises of God, the source of supreme bliss. ||1||Pause||

ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਰਿ ਜਨ ਲੋਗਾ ॥

O' people, a humble servant of God sings His glorious praises,

ਵਡੈ ਭਾਗਿ ਪਾਏ ਹਰਿ ਨਿਰਜੋਗਾ ॥੨॥

and by great good fortune, realizes God who is detached from everything. ||2||

ਗੁਣ ਵਿਹੂਣ ਮਾਇਆ ਮਲੁ ਧਾਰੀ ॥

Those who are without virtues are absorbed in Maya's filth.

ਵਿਣੁ ਗੁਣ ਜਨਮਿ ਮੁਏ ਅਹੰਕਾਰੀ ॥੩॥

Lacking virtues such arrogant people suffer in the cycles of birth and death. ||3||

ਸਰੀਰਿ ਸਰੇਵਰਿ ਗੁਣ ਪਰਗਟਿ ਕੀਏ ॥

In whose body the Guru has revealed the virtues of God,

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਥਿ ਤਤੁ ਕਢੀਏ ॥੪॥੫॥੫੭॥

O' Nanak, by reflecting on God's virtues over and over again, such a Guru's follower understands the essence of life. ||4||5||57||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਨਾਮੁ ਸੁਣੀ ਨਾਮੇ ਮਨਿ ਭਾਵੈ ॥

I always listen to God's Name and only His Name is pleasing to my mind.

ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਵੈ ॥੧॥

By great fortune, one receive the gift of God's Name by following the Guru's teachings. ||1||

ਨਾਮੁ ਜਪਹੁ ਗੁਰਮੁਖਿ ਪਰਗਾਸਾ ॥

O' my friends, meditate on Naam by following the Guru's teachings; your mind will be illuminated with divine knowledge.

ਨਾਮ ਬਿਨਾ ਮੈ ਧਰ ਨਹੀ ਕਾਈ ਨਾਮੁ ਰਵਿਆ ਸਭ ਸਾਸ ਗਿਰਾਸਾ ॥੧॥ ਰਹਾਉ ॥

Without Naam I have no other support. Therefore, I keep meditating on God's Name with my every breath and morsel of food. ||1||Pause||

ਨਾਮੈ ਸੁਰਤਿ ਸੁਨੀ ਮਨਿ ਭਾਈ ॥

I have consciously listened the recitation of Naam, and it is pleasing to my mind.

ਜੇ ਨਾਮੁ ਸੁਨਾਵੈ ਸੇ ਮੇਰਾ ਮੀਤੁ ਸਖਾਈ ॥੨॥

One who recites God's Name to me, that alone is my friend and companion. ||2||

ਨਾਮਹੀਣ ਗਏ ਮੂੜ ਨੰਗਾ ॥

Bereft of God's Name, the fools depart from the word empty handed.

ਪਚਿ ਪਚਿ ਮੁਏ ਬਿਖੁ ਦੇਖਿ ਪਤੰਗਾ ॥੩॥

They waste themselves away in the love of Maya and spiritually die just like a moth dies in the love for flame. ||3||

ਆਪੇ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ ॥

God Himself creates and Himself destroys everything.

ਨਾਨਕ ਨਾਮੁ ਦੇਵੈ ਹਰਿ ਆਪੇ ॥੪॥੬॥੫੮॥

O Nanak, God Himself bestows the gift of Naam. ||4||6||58||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਵੇਲਿ ਵਧਾਈ ॥

A Guru's follower cultivates God's Name within himself like a vine,

ਫਲ ਲਾਰੇ ਹਰਿ ਰਸਕ ਰਸਾਈ ॥੧॥

which bears the sweet tasting juicy fruit (of spiritual merits). ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ ਅਨਤ ਤਰੰਗਾ ॥

Meditate on God's Name and enjoy the countless waves of spiritual merits.

ਜਪਿ ਜਪਿ ਨਾਮੁ ਗੁਰਮਤਿ ਸਾਲਾਹੀ ਮਾਰਿਆ ਕਾਲੁ ਜਮਕੰਕਰ ਭੁਇਅੰਗਾ ॥੧॥ ਰਹਾਉ ॥

One who meditates on Naam and sings the praises of God through the Guru's teachings, overcomes the fear of death and gains control of evil desires, as if he has killed the serpent of evil desires. ||1||Pause||

ਹਰਿ ਹਰਿ ਗੁਰ ਮਹਿ ਭਗਤਿ ਰਖਾਈ ॥

God has entrusted only the Guru with the task of His devotional worship.

ਗੁਰੁ ਤੁਠਾ ਸਿਖ ਦੇਵੈ ਮੇਰੇ ਭਾਈ ॥੨॥

O' my brothers, when the Guru is pleased He bestows the gift of devotional worship upon his disciples. ||2||

ਹਉਮੈ ਕਰਮ ਕਿਛੁ ਬਿਧਿ ਨਹੀ ਜਾਣੈ ॥

One who acts in ego, knows nothing about the way to God's worship.

ਜਿਉ ਕੁੰਚਰੁ ਨਾਇ ਖਾਕੁ ਸਿਰਿ ਛਾਣੈ ॥੩॥

He acts like an elephant who after bathing, throws dust on his head. ||3||

ਜੇ ਵਡ ਭਾਗ ਹੋਵਹਿ ਵਡ ਉਚੇ ॥

If one's destiny is great and exalted,

ਨਾਨਕ ਨਾਮੁ ਜਪਹਿ ਸਚਿ ਸੂਚੇ ॥੪॥੭॥੫੯॥

then by meditating on Naam, they become immaculate, O' Nanak.
||4||7||59||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਹਰਿ ਹਰਿ ਨਾਮ ਕੀ ਮਨਿ ਭੂਖ ਲਗਾਈ ॥

My mind is always longing for God's Name.

ਨਾਮਿ ਸੁਨਿਐ ਮਨੁ ਤ੍ਰਿਪਤੈ ਮੇਰੇ ਭਾਈ ॥੧॥

O' my brother, by listening to God's Name my mind remains satiated. ||1||

ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਗੁਰਸਿਖ ਮੀਤਾ ॥

O' my Gursikh friends, meditate on Naam.

ਨਾਮੁ ਜਪਹੁ ਨਾਮੇ ਸੁਖੁ ਪਾਵਹੁ ਨਾਮੁ ਰਖਹੁ ਗੁਰਮਤਿ ਮਨਿ ਚੀਤਾ ॥੧॥ ਰਹਾਉ ॥

Yes, meditate on Naam and enjoy bliss through Naam. Through the Guru's teachings, keep God's Name enshrined in your heart and mind. ||1||Pause||

ਨਾਮੇ ਨਾਮੁ ਸੁਣੀ ਮਨੁ ਸਰਸਾ ॥

By listening Naam, the Name of God, the mind remains delighted.

ਨਾਮੁ ਲਾਹਾ ਲੈ ਗੁਰਮਤਿ ਬਿਗਸਾ ॥੨॥

The mind blooms in joy by earning the reward of Naam through the Guru's teachings. ||2||

ਨਾਮ ਬਿਨਾ ਕੁਸਟੀ ਮੋਹ ਅੰਧਾ ॥

Without Naam, one is blinded by the love for Maya and suffers like a leper.

ਸਭ ਨਿਹਫਲ ਕਰਮ ਕੀਏ ਦੁਖੁ ਧੰਧਾ ॥੩॥

All his actions are fruitless and lead only to painful entanglements. ||3||

ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਜਪੈ ਵਡਭਾਗੀ ॥

Very fortunate is the one who always sings the Praises of God.

ਨਾਨਕ ਗੁਰਮਤਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥੪॥੮॥੬੦॥

O' Nanak, through the Guru's teachings the mind remains attuned to Naam.
||4||8||60||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮਹਲਾ ੪ ਰਾਗੁ ਆਸਾ ਘਰੁ ੬ ਕੇ ੩ ॥

Raag Aasaa, three shabads in the Sixth Beat, Fourth Guru:

ਹਥਿ ਕਰਿ ਤੰਤੁ ਵਜਾਵੈ ਜੋਗੀ ਥੋਥਰ ਵਾਜੈ ਬੇਨ ॥

Holding a guitar in his hand, a yogi strikes its strings, but the sound coming out of it is hollow (because his mind is not attuned to God's love).

ਗੁਰਮਤਿ ਹਰਿ ਗੁਣ ਬੋਲਹੁ ਜੋਗੀ ਇਹੁ ਮਨੁਆ ਹਰਿ ਰੰਗਿ ਭੇਨ ॥੧॥

O' yogi, follow the Guru's teachings and sing God's praises so that this mind of yours may immerse in God's love. ||1||

ਜੋਗੀ ਹਰਿ ਦੇਹੁ ਮਤੀ ਉਪਦੇਸੁ ॥

O' yogi, instruct your mind to meditate on God's Name.

ਜੁਗੁ ਜੁਗੁ ਹਰਿ ਹਰਿ ਏਕੇ ਵਰਤੈ ਤਿਸੁ ਆਗੈ ਹਮ ਆਦੇਸੁ ॥੧॥ ਰਹਾਉ ॥

It is only one God who has been pervading throughout all the ages; I humbly bow down to Him. ||1||Pause||

ਗਾਵਹਿ ਰਾਗ ਭਾਤਿ ਬਹੁ ਬੋਲਹਿ ਇਹੁ ਮਨੁਆ ਖੇਲੈ ਖੇਲ ॥

The yogis may be singing and reciting songs in many different musical measures, but their mind is playing tricks.

ਜੇਵਹਿ ਕੂਪ ਸਿੰਚਨ ਕਉ ਬਸੁਧਾ ਉਠਿ ਬੈਲ ਗਏ ਚਰਿ ਬੇਲ ॥੨॥

Their situation is like that of a farmer who might be working upon his well to irrigate his land, but his own bullocks might go and graze down his crop. ||2||

ਕਾਇਆ ਨਗਰ ਮਹਿ ਕਰਮ ਹਰਿ ਬੇਵਹੁ ਹਰਿ ਜਾਮੈ ਹਰਿਆ ਖੇਤੁ ॥

O' yogi, in the farm of your body, sow the seed of meditation on God, so that a green crop of God's Name may grow.

ਮਨੁਆ ਅਸਥਿਰੁ ਬੈਲੁ ਮਨੁ ਜੇਵਹੁ ਹਰਿ ਸਿੰਚਹੁ ਗੁਰਮਤਿ ਜੇਤੁ ॥੩॥

O' Yogi, hook up your ox-like unstable mind to devotional worship and through the Gurus teachings irrigate your body-field with the water of God's Name. ||3||

ਜੋਗੀ ਜੰਗਮ ਸ੍ਰਿਸਟਿ ਸਭ ਤੁਮਰੀ ਜੋ ਦੇਹੁ ਮਤੀ ਤਿਤੁ ਚੇਲ ॥

O' God, the Yogis, the wandering saints and the entire universe is Your creation; people act in accordance with the intellect blessed by You.

ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਹਰਿ ਲਾਵਹੁ ਮਨੁਆ ਪੇਲ ॥੪॥੯॥੬੧॥

O' God, the knower of hearts, please attach our minds to Your loving adoration, prays Nanak. ||4||9||61||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਕਬ ਕੇ ਭਾਲੈ ਘੁੰਘਰੂ ਤਾਲਾ ਕਬ ਕੇ ਬਜਾਵੈ ਰਬਾਬੁ ॥

Why should one look for the ankle bells and cymbals? why should one play the guitar and other musical instruments?

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

Instead of wasting time in searching and bringing these instruments, I would rather meditate on God's Name. ||1||

ਮੇਰੈ ਮਨਿ ਐਸੀ ਭਗਤਿ ਬਨਿ ਆਈ ॥

Such a devotion has developed in my mind,

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

that I cannot spiritually survive without remembering God even for an instant, just as a fish dies without water. ||1||Pause||

ਕਬ ਕੇਉ ਮੇਲੈ ਪੰਚ ਸਤ ਗਾਇਣ ਕਬ ਕੇ ਰਾਗ ਧੁਨਿ ਉਠਾਵੈ ॥

Why one must tune the five strings and put together the seven tunes? why should one raise the voices in melody?

ਮੇਲਤ ਚੁਨਤ ਖਿਨੁ ਪਲੁ ਚਸਾ ਲਾਗੈ ਤਬ ਲਗੁ ਮੇਰਾ ਮਨੁ ਰਾਮ ਗੁਨ ਗਾਵੈ ॥੨॥

It takes at least a moment to tune and assemble this musical tools, my mind would rather sing God's praises in that time. ||2||

ਕਬ ਕੇ ਨਾਚੈ ਪਾਵ ਪਸਾਰੈ ਕਬ ਕੇ ਹਾਥ ਪਸਾਰੈ ॥

Why should someone put his feet in a proper posture and then dance with various hand gestures and feet positions?

ਹਾਥ ਪਾਵ ਪਸਾਰਤ ਬਿਲਮੁ ਤਿਲੁ ਲਾਗੈ ਤਬ ਲਗੁ ਮੇਰਾ ਮਨੁ ਰਾਮ ਸਮੁਹਾਰੈ ॥੩॥

Stretching out one's hands and feet, there is a moment's delay, in that time my mind would rather meditate on God. ||3||

ਕਬ ਕੇਉ ਲੋਗਨ ਕਉ ਪਤੀਆਵੈ ਲੋਕਿ ਪਤੀਣੈ ਨਾ ਪਤਿ ਹੋਇ ॥

Why should one try to impress people with dances and songs? even if people are impressed, it does not bring honor in God's court.

ਜਨ ਨਾਨਕ ਹਰਿ ਹਿਰਦੈ ਸਦ ਧਿਆਵਹੁ ਤਾ ਜੈ ਜੈ ਕਰੇ ਸਭੁ ਕੋਇ ॥੪॥੧੦॥੬੨॥

O' Nanak, always meditate on God in your heart, then everybody would honor and respect you. ||4||10||62||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਸਤਸੰਗਤਿ ਮਿਲੀਐ ਹਰਿ ਸਾਧੂ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥

Join the holy congregation of God's saints and in their company sing the glorious praises of God.

ਗਿਆਨ ਰਤਨੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ ॥੧॥

With the light of jewel- like precious spiritual wisdom, the heart is illuminated and the darkness of ignorance is dispelled. ||1||

ਹਰਿ ਜਨ ਨਾਚਹੁ ਹਰਿ ਹਰਿ ਧਿਆਇ ॥

O' the devotees of God, let meditation on God's Name be your dancing.

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

O' my brother, if I could meet such saints, I would wash their feet (I would humbly serve them). ||1||Pause||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਇ ॥

O' my mind, remaining attuned to God, always meditate on God's Name.

ਜੇ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਫਿਰਿ ਭੂਖ ਨ ਲਾਗੈ ਆਇ ॥੨॥

You would obtain whatever you wish and longing for Maya would never afflict you again. ||2||

ਆਪੇ ਹਰਿ ਅਪਰੰਪਰੁ ਕਰਤਾ ਹਰਿ ਆਪੇ ਬੋਲਿ ਬੁਲਾਇ ॥

The Infinite God Himself is the Creator; He Himself causes us to recite and meditate on His Name.

ਸੋਈ ਸੰਤ ਭਲੇ ਤੁਧੁ ਭਾਵਹਿ ਜਿਨ੍ ਕੀ ਪਤਿ ਪਾਵਹਿ ਥਾਇ ॥੩॥

O' God, only those saints are good who are pleasing to You and whose honor is approved in Your court. ||3||

ਨਾਨਕੁ ਆਖਿ ਨ ਰਾਜੈ ਹਰਿ ਗੁਣ ਜਿਉ ਆਖੈ ਤਿਉ ਸੁਖੁ ਪਾਇ ॥

Nanak does not get satiated by chanting God's glorious praises; the more he recites them, the more he is at peace.

ਭਗਤਿ ਭੰਡਾਰ ਦੀਏ ਹਰਿ ਅਪੁਨੇ ਗੁਣ ਗਾਹਕੁ ਵਣਜਿ ਲੈ ਜਾਇ ॥੪॥੧੧॥੬੩॥

God has blessed the treasure of devotional worship to people; but only His true devotee departs from this world with these virtues. ||4||11||63||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰਾਗੁ ਆਸਾ ਘਰੁ ੮ ਕੇ ਕਾਫੀ ਮਹਲਾ ੪ ॥

Raag Aasaa, Raag Kaafee, Eighth Beat, Fourth Guru:

ਆਇਆ ਮਰਣੁ ਧੁਰਾਹੁ ਹਉਮੈ ਰੋਈਐ ॥

Death is ordained from the very beginning and yet ego makes us cry.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ਅਸਥਿਰੁ ਹੋਈਐ ॥੧॥

By meditating on Naam through the Guru's teachings, we become stable and do not waver in faith in God. ||1||

ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ਚਲਣੁ ਜਾਣਿਆ ॥

The Guru blesses those who have realized that one day everybody has to die.

ਲਾਹਾ ਨਾਮੁ ਸੁ ਸਾਰੁ ਸਬਦਿ ਸਮਾਣਿਆ ॥੧॥ ਰਹਾਉ ॥

Through the Guru's teachings, they remained merged with God and earned the supreme reward of Naam. ||1||Pause||

ਪੂਰਬਿ ਲਿਖੇ ਡੇਹ ਸਿ ਆਏ ਮਾਇਆ ॥

O' my mother, they come into this world with the pre-allotted number of days.

ਚਲਣੁ ਅਜੁ ਕਿ ਕਲ੍ਹਿਹੁ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥੨॥

They must depart, today or tomorrow, according to God's command. ||2||

ਬਿਰਥਾ ਜਨਮੁ ਤਿਨਾ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ॥

Useless are the lives of those who have forgotten Naam.

ਜੁਐ ਖੇਲਣੁ ਜਗਿ ਕਿ ਇਹੁ ਮਨੁ ਹਾਰਿਆ ॥੩॥

Upon coming to this world they have gambled with their life, and in this gamble they have lost even their mind. ||3||

ਜੀਵਣਿ ਮਰਣਿ ਸੁਖੁ ਹੋਇ ਜਿਨ੍ਹਾ ਗੁਰੁ ਪਾਇਆ ॥

Those who follow the Guru's teachings remain in peace in life and in death.

ਨਾਨਕ ਸਚੇ ਸਚਿ ਸਚਿ ਸਮਾਇਆ ॥੪॥੧੨॥੬੪॥

O' Nanak, they remain attuned to God and merged in Him. ||4||12||64||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਨਾਮੁ ਧਿਆਇਆ ॥

Having attained the valuable human birth, those who meditated on Naam.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਸਚਿ ਸਮਾਇਆ ॥੧॥

By the Guru's grace they realized and merged in the eternal God. ||1||

ਜਿਨ੍ਹ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਤਿਨ੍ਹੀ ਨਾਮੁ ਕਮਾਇਆ ॥

Those who are predestined, meditate on God's Name.

ਦਰਿ ਸਚੈ ਸਚਿਆਰ ਮਹਲਿ ਬੁਲਾਇਆ ॥੧॥ ਰਹਾਉ ॥

The truthful are invited and honored by God in the true court. ||1||Pause||

ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ॥

Deep within us is the wealth of Naam; but it is realized only by following the Guru's teachings.

ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥੨॥

Therefore we should always meditate on God's Name and sing of His virtues. ||2||

ਅੰਤਰਿ ਵਸਤੁ ਅਨੇਕ ਮਨਮੁਖਿ ਨਹੀ ਪਾਈਐ ॥

Deep within everyone are infinite priceless virtues of God but the self-willed person does not find them.

ਹਉਮੈ ਗਰਬੈ ਗਰਬੁ ਆਪਿ ਖੁਆਈਐ ॥੩॥

Because of ego such a person feels too much pride and remains strayed from God. ||3||

ਨਾਨਕ ਆਪੇ ਆਪਿ ਆਪਿ ਖੁਆਈਐ ॥

O' Nanak, due to his ego, the self-conceited himself remains strayed from God.

ਗੁਰਮਤਿ ਮਨਿ ਪਰਗਾਸੁ ਸਚਾ ਪਾਈਐ ॥੪॥੧੩॥੬੫॥

Through the Guru's teachings, the mind is illumined with divine wisdom and one realizes God. ||4||13||65||

ਰਾਗੁ ਆਸਾਵਰੀ ਘਰੁ ੧੬ ਕੇ ੨ ਮਹਲਾ ੪ ਸੁਧੰਗ

Raag Asavari, two shabads in sixteenth Beat, Fourth Guru, Sudhang:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. realized by the grace of the true Guru:

ਹਉ ਅਨਦਿਨੁ ਹਰਿ ਨਾਮੁ ਕੀਰਤਨੁ ਕਰਉ ॥

I always meditate on God's Name and sing His praises.

ਸਤਿਗੁਰਿ ਮੇ ਕਉ ਹਰਿ ਨਾਮੁ ਬਤਾਇਆ ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ॥੧॥ ਰਹਾਉ ॥

Since the time the true Guru has revealed to me the Name of God, I cannot live even for a moment without lovingly remembering Him. ||1||Pause||

ਹਮਰੈ ਸ੍ਰਵਣੁ ਸਿਮਰਨੁ ਹਰਿ ਕੀਰਤਨੁ ਹਉ ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕਉ ਹਉ ਇਕੁ ਖਿਨੁ ॥

My ears only want to listen to praises of God; I cannot live even a moment without meditating on His Name.

ਜੈਸੇ ਹੰਸੁ ਸਰਵਰ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਹਰਿ ਜਨੁ ਕਿਉ ਰਹੈ ਹਰਿ ਸੇਵਾ ਬਿਨੁ ॥੧॥

Just as a swan cannot live without the lake, similarly how can God's devotee live without remembering Him? ||1||

ਕਿਨਹੂੰ ਪ੍ਰੀਤਿ ਲਾਈ ਦੂਜਾ ਭਾਉ ਰਿਦ ਧਾਰਿ ਕਿਨਹੂੰ ਪ੍ਰੀਤਿ ਲਾਈ ਮੋਹ ਅਪਮਾਨ ॥

Some enshrine love for duality in their hearts and some cherish love for emotional attachments and ego.

ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਲਾਈ ਹਰਿ ਨਿਰਬਾਣੁ ਪਦ ਨਾਨਕ ਸਿਮਰਤ ਹਰਿ ਹਰਿ ਭਗਵਾਨ ॥੨॥੧੪॥੬੬॥

O' Nanak, God's devotees embrace love for Him; with the mind free of worldly desires, they always keep meditating on God. ||2||14||66||

ਆਸਾਵਰੀ ਮਹਲਾ ੪ ॥

Raag Asavari, Fourth Guru:

ਮਾਈ ਮੇਰੇ ਪ੍ਰੀਤਮੁ ਰਾਮੁ ਬਤਾਵਹੁ ਰੀ ਮਾਈ ॥

O' mother, tell me about the whereabouts of my Beloved God.

ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਕਰਹਲੁ ਬੇਲਿ ਰੀਝਾਈ ॥੧॥ ਰਹਾਉ ॥

I cannot live even for a moment without God; I feel happy upon seeing Him just like a baby camel feels delighted upon seeing vines ||1||Pause||

ਹਮਰਾ ਮਨੁ ਬੈਰਾਗ ਬਿਰਕਤੁ ਭਇਓ ਹਰਿ ਦਰਸਨ ਮੀਤ ਕੈ ਤਾਈ ॥

Yearning for the blessed vision of beloved God, my mind has become detached from the world.

ਜੈਸੇ ਅਲਿ ਕਮਲਾ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਮੇਹਿ ਰਹਿ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ ॥੧॥ Just as the bumblebee cannot live without the lotus, similarly I cannot live (spiritually survive) without God. ||1||

ਰਾਖੁ ਸਰਣਿ ਜਗਦੀਸੁਰ ਪਿਆਰੇ ਮੋਹਿ ਸਰਧਾ ਪੂਰਿ ਹਰਿ ਗੁਸਾਈ ॥

O' Beloved Master of the universe, please keep me under Your protection and fulfill my craving for Your blessed sight.

ਜਨ ਨਾਨਕ ਕੈ ਮਨਿ ਅਨਦੁ ਹੋਤ ਹੈ ਹਰਿ ਦਰਸਨੁ ਨਿਮਖ ਦਿਖਾਈ ॥੨॥੩੯॥੧੩॥੧੫॥੬੭॥

O' God, even when You show Your sight for just a fleeting moment, a state of bliss prevails in the mind of the devotee Nanak. ||2||39||13||15||67||

ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੫

Raag Aasaa, Second Beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਸੋਈ ਫਿਰਿ ਖਾਇਆ ॥

One who loves Maya, is ultimately ruined by Maya itself.

ਜਿਨਿ ਸੁਖਿ ਬੈਠਾਲੀ ਤਿਸੁ ਭਉ ਬਹੁਤੁ ਦਿਖਾਇਆ ॥

Maya totally terrifies the one who hoards it carefully.

ਭਾਈ ਮੀਤ ਕੁਟੰਬ ਦੇਖਿ ਬਿਬਾਦੇ ॥

Being swayed by Maya, siblings, friends and relatives get into conflicts.

ਹਮ ਆਈ ਵਸਗਤਿ ਗੁਰ ਪਰਸਾਦੇ ॥੧॥

By the Guru's grace, Maya has come under my control. ||1||

ਐਸਾ ਦੇਖਿ ਬਿਮੋਹਿਤ ਹੋਏ ॥

Even after seeing how Maya causes these disputes, all are captivated by it.

ਸਾਧਿਕ ਸਿਧ ਸੁਰਦੇਵ ਮਨੁਖਾ ਬਿਨੁ ਸਾਧੂ ਸਭਿ ਧ੍ਰੋਹਨਿ ਧ੍ਰੋਹੇ ॥੧॥ ਰਹਾਉ ॥

The ascetics, adepts, angels, and all human beings, except the saints, are deceived by Maya. ||1||Pause||

ਇਕਿ ਫਿਰਹਿ ਉਦਾਸੀ ਤਿਨੁ ਕਾਮਿ ਵਿਆਪੈ ॥

Many people wander around as recluse; to them it afflicts in the form of lust.

ਇਕਿ ਸੰਚਹਿ ਗਿਰਹੀ ਤਿਨੁ ਹੋਇ ਨ ਆਪੈ ॥

Many householders amass Maya but it does not become their own.

ਇਕਿ ਸਤੀ ਕਹਾਵਹਿ ਤਿਨ੍ ਬਹੁਤੁ ਕਲਪਾਵੈ ॥

Many people call themselves as men of charity but it torments them terribly.

ਹਮ ਹਰਿ ਰਾਖੇ ਲਗਿ ਸਤਿਗੁਰ ਪਾਵੈ ॥੨॥

God has saved me from the influence of Maya by directing me to the Guru's refuge. ||2||

ਤਪੁ ਕਰਤੇ ਤਪਸੀ ਭੂਲਾਏ ॥

Maya leads astray even the ascetics engaged in their penance.

ਪੰਡਿਤ ਮੇਰੇ ਲੇਭਿ ਸਬਾਏ ॥

Maya traps all the pundits in greed.

ਤ੍ਰੈ ਗੁਣ ਮੇਰੇ ਮੋਹਿਆ ਆਕਾਸੁ ॥

The humans abiding by the three modes (vice, virtue and power) and the angels are being enticed by Maya.

ਹਮ ਸਤਿਗੁਰ ਰਾਖੇ ਦੇ ਕਰਿ ਹਾਥੁ ॥੩॥

The true Guru has saved me by giving me his support ||3||

ਗਿਆਨੀ ਕੀ ਹੋਇ ਵਰਤੀ ਦਾਸਿ ॥

Maya serves a spiritually wise person like a servant.

ਕਰ ਜੇੜੇ ਸੇਵਾ ਕਰੇ ਅਰਦਾਸਿ ॥

Maya serves him like a humble servant and says,

ਜੇ ਤੂੰ ਕਹਹਿ ਸੁ ਕਾਰ ਕਮਾਵਾ ॥

that "I would do whatever you want me to do".

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖ ਨੇੜਿ ਨ ਆਵਾ ॥੪॥੧॥

O' Nanak, Maya says "I will not come near the Guru's follower". ||4||1||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਸੂ ਤੇ ਪਿਰਿ ਕੀਨੀ ਵਾਖਿ ॥

My Husband-God has separated me from the mother-in-law (ignorance).

ਦੇਰ ਜਿਠਾਣੀ ਮੁਈ ਦੁਖਿ ਸੰਤਾਪਿ ॥

My younger and elder sister-in-law (hope and desire) have died in grief.

ਘਰ ਕੇ ਜਿਠੇਰੇ ਕੀ ਚੂਕੀ ਕਾਣਿ ॥

My dependence on the elder brother-in-law (judge of righteousness) has ended.

ਪਿਰਿ ਰਖਿਆ ਕੀਨੀ ਸੁਘੜ ਸੁਜਾਣਿ ॥੧॥

My clever and wise Husband-God has totally protected me. ||1||

ਸੁਨਹੁ ਲੋਕਾ ਮੈ ਪ੍ਰੇਮ ਰਸੁ ਪਾਇਆ ॥

Listen, O people: I have enjoyed the love of God.

ਦੁਰਜਨ ਮਾਰੇ ਵੈਰੀ ਸੰਘਾਰੇ ਸਤਿਗੁਰਿ ਮੇ ਕਉ ਹਰਿ ਨਾਮੁ ਦਿਵਾਇਆ ॥੧॥ ਰਹਾਉ ॥

The true Guru has given me the gift of God's Name, because of which I have killed all evil thoughts and vices. ||1||Pause||

ਪ੍ਰਥਮੇ ਤਿਆਗੀ ਹਉਮੈ ਪ੍ਰੀਤਿ ॥

First of all, I gave up the love of self-conceit.

ਦੁਤੀਆ ਤਿਆਗੀ ਲੋਗਾ ਰੀਤਿ

Secondly, I renounced the ways of the world (customs and rituals).

ਤ੍ਰੈ ਗੁਣ ਤਿਆਗਿ ਦੁਰਜਨ ਮੀਤ ਸਮਾਨੇ ॥

Renouncing the three modes of Maya, I considered foes and friends as same.

ਤੁਰੀਆ ਗੁਣੁ ਮਿਲਿ ਸਾਧ ਪਛਾਨੇ ॥੨॥

Finally, upon meeting the Guru I realized the fourth state, Turya, the state of divine bliss. ||2||

ਸਹਜ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬਾਧਿਆ ॥

Now I am dwelling in the state of equipoise.

ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਦੁ ਵਾਜਿਆ ॥

In my mind now keeps playing the celestial music of God.

ਮਹਾ ਅਨੰਦੁ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ॥

By reflecting on the Guru's word, I am enjoying a feeling of supreme bliss.

ਪ੍ਰਿਅ ਸਿਉ ਰਾਤੀ ਧਨ ਸੇਹਾਗਣਿ ਨਾਰਿ ॥੩॥

Being imbued with the love of my Beloved, I have become a blessed bride.
||3||

ਜਨ ਨਾਨਕੁ ਬੋਲੇ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥

Devotee Nanak is uttering the thoughts of divine wisdom.

ਜੇ ਸੁਣੇ ਕਮਾਵੈ ਸੁ ਉਤਰੈ ਪਾਰਿ ॥

One who listens this divine wisdom and acts upon it, swims across the world ocean of vices.

ਜਨਮਿ ਨ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ ॥

He neither takes birth nor he dies and does not fall in the cycles of birth and death.

ਹਰਿ ਸੇਤੀ ਓਹੁ ਰਹੈ ਸਮਾਇ ॥੪॥੨॥

He always remains merged in God. ||4||2||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਨਿਜ ਭਗਤੀ ਸੀਲਵੰਤੀ ਨਾਰਿ ॥

The devotion to God, which is useful for one's soul is like a loving bride,

ਰੂਪਿ ਅਨੂਪ ਪੂਰੀ ਆਚਾਰਿ ॥

whose beauty is incomparable, and her character is perfect.

ਜਿਤੁ ਗ੍ਰਿਹਿ ਵਸੈ ਸੇ ਗ੍ਰਿਹੁ ਸੇਭਾਵੰਤਾ ॥

That house (heart) becomes praiseworthy in which she (devotional worship) resides.

ਗੁਰਮੁਖਿ ਪਾਈ ਕਿਨੈ ਵਿਰਲੈ ਜੰਤਾ ॥੧॥

But only a rare Guru's follower attains such a devotional worship. ||1||

ਸੁਕਰਣੀ ਕਾਮਣਿ ਗੁਰ ਮਿਲਿ ਹਮ ਪਾਈ ॥

By following the Guru's teachings, I have attained a disposition of doing good deeds as if I have a bride whose natural inclination is to do good deeds.

ਜਜਿ ਕਾਜਿ ਪਰਥਾਇ ਸੁਹਾਈ ॥੧॥ ਰਹਾਉ ॥

She (devotional worship) looks beautiful on all occasions of worship, marriage, and other worldly functions. ||1||Pause||

ਜਿਚਰੁ ਵਸੀ ਪਿਤਾ ਕੈ ਸਾਥਿ ॥

As long as this virtuous bride (devotional worship) lives with her father (Guru),

ਤਿਚਰੁ ਕੰਤੁ ਬਹੁ ਫਿਰੈ ਉਦਾਸਿ ॥

Till then the husband (human being) wanders around in sadness without the devotional worship.

ਕਰਿ ਸੇਵਾ ਸਤ ਪੁਰਖੁ ਮਨਾਇਆ ॥

But when he pleases God by following the Guru's teachings,

ਗੁਰਿ ਆਣੀ ਘਰ ਮਹਿ ਤਾ ਸਰਬ ਸੁਖ ਪਾਇਆ ॥੨॥

the Guru enshrines the devotional worship in his heart and he obtains peace and comforts. ||2||

ਬਤੀਹ ਸੁਲਖਣੀ ਸਚੁ ਸੰਤਤਿ ਪੂਤ ॥

She (devotional bride) has all the thirty two qualities of a virtuous woman and her progeny includes children like truth and contentment .

ਆਗਿਆਕਾਰੀ ਸੁਘੜ ਸਰੂਪ ॥

She is obedient, sagacious, and beautiful.

ਇਛ ਪੂਰੇ ਮਨ ਕੰਤ ਸੁਆਮੀ ॥

She fulfills all the wishes of her husband-God.

ਸਗਲ ਸੰਤੋਖੀ ਦੇਰ ਜੇਠਾਨੀ ॥੩॥

Her sisters-in-law (hope and desire) are now totally content. ||3||

ਸਭ ਪਰਵਾਰੈ ਮਾਹਿ ਸਰੇਸਟ ॥

She is the most noble of all the family. (virtues such as a sweet talk, compassion, humility etc).

ਮਤੀ ਦੇਵੀ ਦੇਵਰ ਜੇਸਟ ॥

She counsels her younger and elder brothers-in-laws (the other sense organs).

ਧੰਨੁ ਸੁ ਗਿਹੁ ਜਿਤੁ ਪ੍ਰਗਟੀ ਆਇ ॥

Blessed is that house-hold (heart) in which she (devotional worship) becomes manifest.

ਜਨ ਨਾਨਕ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ ॥੪॥੩॥

O' Nanak, he in whose heart she (devotional worship) manifests, spends his life in peace and bliss. ||4||3||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਮਤਾ ਕਰਉ ਸੇ ਪਕਨਿ ਨ ਦੇਈ ॥

Whatever I plan, she (evil bride-Maya) does not allow it to come to pass.

ਸੀਲ ਸੰਜਮ ਕੈ ਨਿਕਟਿ ਖਲੇਈ ॥

She blocks the way of goodness and self-discipline.

ਵੇਸ ਕਰੇ ਬਹੁ ਰੂਪ ਦਿਖਾਵੈ ॥

She wears many disguises and assumes many forms.

ਗਿ੍ਹਿ ਬਸਨਿ ਨ ਦੇਈ ਵਖਿ ਵਖਿ ਭਰਮਾਵੈ ॥੧॥

She does not allow my mind to dwell in my own self and forces my mind to wander around in different directions. ||1||

ਘਰ ਕੀ ਨਾਇਕਿ ਘਰ ਵਾਸੁ ਨ ਦੇਵੈ ॥

She (Maya) has become the mistress of my home (heart) and she does not allow me to live in peace.

ਜਤਨ ਕਰਉ ਉਰਝਾਇ ਪਰੇਵੈ ॥੧॥ ਰਹਾਉ ॥

The more I try to get out of its grip, the more it entangles me. ||1||Pause||

ਧੁਰ ਕੀ ਭੇਜੀ ਆਈ ਆਮਰਿ ॥

In the beginning, she (the Maya) was sent by God as a helper,

ਨਉ ਖੰਡ ਜੀਤੇ ਸਭਿ ਥਾਨ ਥਨੰਤਰ ॥

but now she has overwhelmed the nine continents, all places and interspaces.

ਤਟਿ ਤੀਰਥਿ ਨ ਛੋਡੈ ਜੋਗ ਸੰਨਿਆਸ ॥

It has not spared people living at holy banks and pilgrimage places, nor any yogis and ascetics.

ਪੜਿ ਥਾਕੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਅਭਿਆਸ ॥੨॥

Pundits who read and practice Simrities and Vedas have given up before it. ||2||

ਜਹ ਬੈਸਉ ਤਹ ਨਾਲੇ ਬੈਸੈ ॥

She (Maya) always accompanies me and controls my mind.

ਸਗਲ ਭਵਨ ਮਹਿ ਸਬਲ ਪ੍ਰਵੇਸੈ ॥

She has imposed her power upon the entire world.

ਹੋਛੀ ਸਰਣਿ ਪਇਆ ਰਹਣੁ ਨ ਪਾਈ ॥

By seeking shelter from a weak person I cannot save myself from her.

ਕਹੁ ਮੀਤਾ ਹਉ ਕੈ ਪਹਿ ਜਾਈ ॥੩॥

O my friend, tell me: where may I go to seek help? ||3||

ਸੁਣਿ ਉਪਦੇਸੁ ਸਤਿਗੁਰੁ ਪਹਿ ਆਇਆ ॥

Upon listening to the advice of the Guru's follower I have come to the true Guru.

ਗੁਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਹਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥

The Guru made me resolutely enshrine the mantra of God's Name in my mind.

ਨਿਜ ਘਰਿ ਵਸਿਆ ਗੁਣ ਗਾਇ ਅਨੰਤਾ ॥

Now, I sing the Praises of the Infinite God and I am at peace as if I dwell in the home of my own inner self.

ਪ੍ਰਭੁ ਮਿਲਿਓ ਨਾਨਕ ਭਏ ਅਚਿੰਤਾ ॥੪॥

O' Nanak, I have realized God and I am not worried about the Maya. ||4||

ਘਰੁ ਮੇਰਾ ਇਹ ਨਾਇਕਿ ਹਮਾਰੀ ॥

My home (heart) is now my own and Maya is now my mistress.

ਇਹ ਆਮਰਿ ਹਮ ਗੁਰਿ ਕੀਏ ਦਰਬਾਰੀ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੪॥੪॥

The Guru has made her my servant, and made me a courtier in God's court. ||1||Second Pause||4||4||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਪ੍ਰਥਮੇ ਮਤਾ ਜਿ ਪਤ੍ਰੀ ਚਲਾਵਉ ॥

I was first advised to send a conciliatory letter to the enemy.

ਦੁਤੀਏ ਮਤਾ ਦੁਇ ਮਾਨੁਖ ਪਹੁਚਾਵਉ ॥

The second suggestion was that I should send two persons to mediate.

ਤ੍ਰਿਤੀਏ ਮਤਾ ਕਿਛੁ ਕਰਉ ਉਪਾਇਆ ॥

The third suggestion was that I must make some preparations to defend.

ਮੈ ਸਭੁ ਕਿਛੁ ਛੇਡਿ ਪ੍ਰਭ ਤੁਹੀ ਧਿਆਇਆ ॥੧॥

But, O' God, forsaking everything else, I only meditated on You. ||1||

ਮਹਾ ਅਨੰਦ ਅਚਿੰਤ ਸਹਜਾਇਆ ॥

Now, I am intuitively blissful and free of any worry.

ਦੁਸਮਨ ਦੂਤ ਮੁਏ ਸੁਖੁ ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥

The enemies and evildoers have perished and I am at peace. ||1||Pause||

ਸਤਿਗੁਰਿ ਮੇ ਕਉ ਦੀਆ ਉਪਦੇਸੁ ॥

The True Guru blessed me with the teachings,

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹਰਿ ਕਾ ਦੇਸੁ ॥

that this soul, body and everything belong to God.

ਜੇ ਕਿਛੁ ਕਰੀ ਸੁ ਤੇਰਾ ਤਾਣੁ ॥

Therefore O' God, whatever I do is on the assurance of Your support.

ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰਹੈ ਦੀਬਾਣੁ ॥੨॥

You are my refuge and You are my support. ||2||

ਤੁਧਨੇ ਛੇਡਿ ਜਾਈਐ ਪ੍ਰਭ ਕੈ ਧਰਿ ॥

O' God, forsaking You, who else should we go to?

ਆਨ ਨ ਬੀਆ ਤੇਰੀ ਸਮਸਰਿ ॥

There is no other, comparable to You.

ਤੇਰੇ ਸੇਵਕ ਕਉ ਕਿਸ ਕੀ ਕਾਣਿ ॥

Who else Your devotee can depend upon?

ਸਾਕਤੁ ਭੂਲਾ ਫਿਰੈ ਬੇਬਾਣਿ ॥੩॥

A misled cynic keeps going to different places for support, as if wandering in the wilderness. ||3||

ਤੇਰੀ ਵਡਿਆਈ ਕਹੀ ਨ ਜਾਇ ॥

O' God), Your glory cannot be described.

ਜਹ ਕਹ ਰਾਖਿ ਲੈਹਿ ਗਲਿ ਲਾਇ ॥

Wherever I am, you save me by keeping me in Your protection.

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ॥

O' God, I am always in Your refuge, says Nanak.

ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਵਜੀ ਵਾਧਾਈ ॥੪॥੫॥

God has preserved my honor and I always remain in high spirits.||4||5||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਪਰਦੇਸੁ ਝਾਗਿ ਸਉਦੇ ਕਉ ਆਇਆ ॥

O' my true Guru, after wandering through the countless births, I have come to meditate on Naam

ਵਸਤੁ ਅਨੂਪ ਸੁਣੀ ਲਾਭਾਇਆ ॥

I have heard that you have the wealth of Naam which is of incomparable beauty and is very profitable.

ਗੁਣ ਰਾਸਿ ਬੰਨ੍ਹਿ ਪਲੈ ਆਨੀ ॥

I have gathered and brought with me the capital of virtues.

ਦੇਖਿ ਰਤਨੁ ਇਹੁ ਮਨੁ ਲਪਟਾਨੀ ॥੧॥

Beholding the jewel like Name of God, this mind of mine is fascinated.

ਸਾਹ ਵਾਪਾਰੀ ਦੁਆਰੈ ਆਏ ॥

O' my Guru, the devotees have come to your door.

ਵਖਰੁ ਕਾਢਹੁ ਸਉਦਾ ਕਰਾਏ ॥੧॥ ਰਹਾਉ ॥

Please make them aware of the wealth of the Naam and teach the way to acquire it. ||1||Pause||

ਸਾਹਿ ਪਠਾਇਆ ਸਾਹੈ ਪਾਸਿ ॥

The sovereign God has sent me to the Guru.

ਅਮੋਲ ਰਤਨ ਅਮੋਲਾ ਰਾਸਿ ॥

From the Guru I have attained the priceless wealth of jewel like Naam.

ਵਿਸਟੁ ਸੁਭਾਈ ਪਾਇਆ ਮੀਤ ॥

By God's grace, I found a loving friend (Guru),

ਸਉਦਾ ਮਿਲਿਆ ਨਿਹਚਲ ਚੀਤ ॥੨॥

from whom I obtained the wealth of Naam, and my mind stopped wandering after the worldly wealth. ||2||

ਭਉ ਨਹੀ ਤਸਕਰ ਪਉਣ ਨ ਪਾਨੀ ॥

Neither the thieves can steal this wealth, nor the wind or water can damage it.

ਸਹਜਿ ਵਿਹਾਈ ਸਹਜਿ ਲੈ ਜਾਨੀ ॥

I have intuitively obtained this wealth of Naam from the Guru and intuitively I will take it with me (after death)

ਸਤ ਕੈ ਖਟਿਐ ਦੁਖੁ ਨਹੀ ਪਾਇਆ ॥

I have not endured any pain or suffering because I earned this wealth of Naam through honest means.

ਸਹੀ ਸਲਾਮਤਿ ਘਰਿ ਲੈ ਆਇਆ ॥੩॥

I have safely enshrined this priceless wealth of Naam in my heart. ||3||

ਮਿਲਿਆ ਲਾਹਾ ਭਏ ਅਨੰਦ ॥

I have received the profit of Naam and my mind is in bliss.

ਧੰਨੁ ਸਾਹ ਪੂਰੇ ਬਖਸਿੰਦ ॥

O' God, the bestower of perfect gifts, I sing Your praises.

ਇਹੁ ਸਉਦਾ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਪਾਇਆ ॥

Only a rare person attains this wealth of Naam by following the Guru's teachings.

ਸਹਲੀ ਖੇਪ ਨਾਨਕੁ ਲੈ ਆਇਆ ॥੪॥੬॥

Nanak earned this wealth of Naam by following the divine word. ||4||6||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਗੁਨੁ ਅਵਗਨੁ ਮੇਰੇ ਕਛੁ ਨ ਬੀਚਾਰੇ ॥

O' my friend, God did not take into account any virtues or vices of mine.

ਨਹ ਦੇਖਿਓ ਰੂਪ ਰੰਗ ਸੀਂਗਾਰੇ ॥

He did not pay any attention to my beauty, color or adornments.

ਚਜ ਅਚਾਰ ਕਿਛੁ ਬਿਧਿ ਨਹੀ ਜਾਨੀ ॥

I did not know anything about good manners and conduct.

ਬਾਹ ਪਕਰਿ ਪ੍ਰਿਅ ਸੇਜੈ ਆਨੀ ॥੧॥

Even then, my Husband-God led me to His Union. ||1||

ਸੁਨਿਬੋ ਸਖੀ ਕੰਤਿ ਹਮਾਰੇ ਕੀਅਲੇ ਖਸਮਾਨਾ ॥

Listen, O my companions, my Husband-God has taken care me.

ਕਰੁ ਮਸਤਕਿ ਧਾਰਿ ਰਾਖਿਓ ਕਰਿ ਅਪੁਨਾ ਕਿਆ ਜਾਨੈ ਇਹੁ ਲੋਕੁ ਅਜਾਨਾ ॥੧॥ ਰਹਾਉ ॥

taking me into His refuge, He protected me as His own. What does this ignorant world know about this mystery? ||1||Pause||

ਸੁਹਾਗੁ ਹਮਾਰੇ ਅਬ ਹੁਣਿ ਸੋਹਿਓ ॥

(O' my friend) My union with God now looks beautiful.

ਕੰਤੁ ਮਿਲਿਓ ਮੇਰੇ ਸਭੁ ਦੁਖੁ ਜੋਹਿਓ ॥

I am united with my Husband-God and He has diagnosed all my maladies.

ਆਂਗਨਿ ਮੇਰੈ ਸੋਭਾ ਚੰਦ ॥

I am enjoying such a delight, as if in my heart is shining the moon of glory.

ਨਿਸਿ ਬਾਸੁਰ ਪ੍ਰਿਅ ਸੰਗਿ ਅਨੰਦ ॥੨॥

Night and day, I am enjoying the bliss in the company of my Husband-God. ||2||

ਬਸਤ੍ਰੁ ਹਮਾਰੇ ਰੰਗਿ ਚਲੂਲ ॥

I feel so happy, as if my clothes are dyed in the deep crimson color of love.

ਸਗਲ ਆਭਰਣ ਸੋਭਾ ਕੰਠਿ ਫੂਲ ॥

My virtues adorn me, as if I am wearing ornaments and garlands around my neck.

ਪ੍ਰਿਅ ਪੇਖੀ ਦ੍ਰਿਸਟਿ ਪਾਏ ਸਗਲ ਨਿਧਾਨ ॥

When my beloved-God saw me lovingly, I felt as if I had obtained all treasures.

ਦੁਸਟ ਦੂਤ ਕੀ ਚੁਕੀ ਕਾਨਿ ॥੩॥

Now gone is the threat of any evil vices or impulses. ||3||

ਸਦ ਖੁਸੀਆ ਸਦਾ ਰੰਗ ਮਾਣੈ ॥

I am always happy and I am constantly enjoying the eternal bliss.

ਨਉ ਨਿਧਿ ਨਾਮੁ ਗਿ੍ਹ ਮਹਿ ਤ੍ਰਿਪਤਾਨੇ ॥

God's Name like the nine treasures the world is enshrined in my heart,
therefore, all my longing for Maya has ended.

ਕਹੁ ਨਾਨਕ ਜਉ ਪਿਰਹਿ ਸੀਗਾਰੀ ॥

Nanak says, when a soul-bride is adorned by God with virtuous life conduct,

ਥਿਰੁ ਸੇਹਾਗਨਿ ਸੰਗਿ ਭਤਾਰੀ ॥੪॥੭॥

then she lives eternally united with her Husband-God. ||4||7||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਦਾਨੁ ਦੇਇ ਕਰਿ ਪੂਜਾ ਕਰਨਾ ॥

O' my friends, those Brahmins whom the hosts worship and give donations,

ਲੈਤ ਦੇਤ ਉਨ੍ ਮੁਕਰਿ ਪਰਨਾ ॥

even after receiving charity, they deny getting any donation.

ਜਿਤੁ ਦਰਿ ਤੁਮ੍ਹਰੁ ਹੈ ਬ੍ਰਾਹਮਣ ਜਾਣਾ ॥

O Brahmin, remember that court of God where you have to ultimately go,

ਤਿਤੁ ਦਰਿ ਤੂੰਹੀ ਹੈ ਪਛੁਤਾਣਾ ॥੧॥

at that door, it would be you who would repent for your past misdeeds. ||1||

ਐਸੇ ਬ੍ਰਾਹਮਣ ਡੁਬੇ ਭਾਈ ॥

O' my brother, deem such Brahmins as drowned in worldly attachments,

ਨਿਰਾਪਰਾਧ ਚਿਤਵਹਿ ਬੁਰਿਆਈ ॥੧॥ ਰਹਾਉ ॥

who keep thinking about causing harm even to the innocent people.

||1||Pause||

ਅੰਤਰਿ ਲੋਭੁ ਫਿਰਹਿ ਹਲਕਾਏ ॥

Within them is greed and they wander around like mad dogs.

ਨਿੰਦਾ ਕਰਹਿ ਸਿਰਿ ਭਾਰੁ ਉਠਾਏ ॥

They slander others and carry loads of sin upon them.

ਮਾਇਆ ਮੂਠਾ ਚੇਤੈ ਨਾਹੀ ॥

Captivated by greed for worldly riches, this Brahmin doesn't remember God.

ਭਰਮੇ ਭੂਲਾ ਬਹੁਤੀ ਰਾਹੀ ॥੨॥

Deluded by doubt, he wanders around on many paths. ||2||

ਬਾਹਰਿ ਭੇਖ ਕਰਹਿ ਘਨੇਰੇ ॥

Outwardly, these Brahmins wear various religious robes,

ਅੰਤਰਿ ਬਿਖਿਆ ਉਤਰੀ ਘੇਰੇ ॥

but their mind is captured by the Maya.

ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਬੂਝੈ ॥

They teach others, but do not understand themselves about righteousness.

ਐਸਾ ਬ੍ਰਾਹਮਣੁ ਕਹੀ ਨ ਸੀਝੈ ॥੩॥

Such a Brahmin can never succeed anywhere. ||3||

ਮੂਰਖ ਬਾਮਣ ਪ੍ਰਭੁ ਸਮਾਲਿ ॥

O foolish Brahmin, meditate upon God.

ਦੇਖਤ ਸੁਨਤ ਤੇਰੈ ਹੈ ਨਾਲਿ ॥

God always watches and hears you, and is always with you .

ਕਹੁ ਨਾਨਕ ਜੇ ਹੋਵੀ ਭਾਗੁ ॥

O' Nanak, tell to the Brahmin that if such be your destiny,

ਮਾਨੁ ਛੇਡਿ ਗੁਰ ਚਰਣੀ ਲਾਗੁ ॥੪॥੮॥

then renounce the ego of your social status and worldly wisdom and humbly seek the refuge of the Guru. ||4||8||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਦੂਖ ਰੋਗ ਭਏ ਗਤੁ ਤਨ ਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥

By singing the praises of God my mind has become pure and all my sorrows and ailments have left my body.

ਭਏ ਅਨੰਦ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਅਬ ਮੇਰਾ ਮਨੁ ਕਤ ਹੀ ਨ ਜਾਇ ॥੧॥

Upon meeting the Guru a sense of bliss has prevailed in me and now my mind doesn't wander anywhere. ||1||

ਤਪਤਿ ਬੁਝੀ ਗੁਰ ਸਬਦੀ ਮਾਇ ॥

O' my mother, through the Guru's Word the fire of worldly desires and vices has been quenched.

ਬਿਨਸਿ ਗਇਓ ਤਾਪ ਸਭ ਸਹਸਾ ਗੁਰੁ ਸੀਤਲੁ ਮਿਲਿਓ ਸਹਜਿ ਸੁਭਾਇ ॥੧॥ ਰਹਾਉ ॥

Intuitively I have met such a soothing and peace giving Guru that all my anguish and dread has disappeared. ||1||Pause||

ਧਾਵਤ ਰਹੇ ਏਕੁ ਇਕੁ ਬੁਝਿਆ ਆਇ ਬਸੇ ਅਬ ਨਿਹਚਲੁ ਥਾਇ ॥

Since the time I have realized the one and only God, all my wanderings have ended and now I dwell in the state of equipoise.

ਜਗਤੁ ਉਧਾਰਨ ਸੰਤ ਤੁਮਾਰੇ ਦਰਸਨੁ ਪੇਖਤ ਰਹੇ ਅਘਾਇ ॥੨॥

O' God, beholding the blessed vision of Your saints, the savior of the world from the vices, my worldly desires have ended and I remain satisfied. ||2||

ਜਨਮ ਦੇਖ ਪਰੇ ਮੇਰੇ ਪਾਛੈ ਅਬ ਪਕਰੇ ਨਿਹਚਲੁ ਸਾਧੂ ਪਾਇ ॥

O' my mother, now with stable mind I have come to the Guru's refuge; the sins of my many lives have become a thing of the past.

ਸਹਜ ਧੁਨਿ ਗਾਵੈ ਮੰਗਲ ਮਨੁਆ ਅਬ ਤਾ ਕਉ ਫੁਨਿ ਕਾਲੁ ਨ ਖਾਇ ॥੩॥

Intuitively my mind keeps signing the celestial praises of God, because it is confident that now it will not be consumed by the fear of spiritual death. ||3||

ਕਰਨ ਕਾਰਨ ਸਮਰਥ ਹਮਾਰੇ ਸੁਖਦਾਈ ਮੇਰੇ ਹਰਿ ਹਰਿ ਰਾਇ ॥

O' my sovereign God, the giver of peace, all powerful and the Cause of causes,

ਨਾਮੁ ਤੇਰਾ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਓਤਿ ਖੋਤਿ ਮੇਰੈ ਸੰਗਿ ਸਹਾਇ ॥੪॥੯॥

Nanak is spiritually alive by meditating on Your Name. You are my continuous support. ||4||9||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅਰੜਾਵੈ ਬਿਲਲਾਵੈ ਨਿੰਦਕੁ ॥

The slanderer of saintly persons cries out in pain and bewails.

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਬਿਸਰਿਆ ਅਪਣਾ ਕੀਤਾ ਪਾਵੈ ਨਿੰਦਕੁ ॥੧॥ ਰਹਾਉ ॥

The slanderer has forgotten the Supreme God and suffers the consequences of his own bad deeds. ||1||Pause||

ਜੇ ਕੋਈ ਉਸ ਕਾ ਸੰਗੀ ਹੋਵੈ ਨਾਲੇ ਲਏ ਸਿਧਾਵੈ ॥

If anyone associates with him, then he also gets in the habit of slandering.

ਅਣਹੋਦਾ ਅਜਗਰੁ ਭਾਰੁ ਉਠਾਏ ਨਿੰਦਕੁ ਅਗਨੀ ਮਾਹਿ ਜਲਾਵੈ ॥੧॥

The slanderer carries such a heavy load of sins as if carrying an imaginary dragon and keeps suffering as if burning in the fire of slandering others. ||1||

ਪਰਮੇਸਰ ਕੈ ਦੁਆਰੈ ਜਿ ਹੋਇ ਬਿਤੀਤੈ ਸੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥

What happens to a slanderer in God's court, that is what Nanak is telling and describing.

ਭਗਤ ਜਨਾ ਕਉ ਸਦਾ ਅਨੰਦੁ ਹੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਇ ਬਿਗਸਾਵੈ ॥੨॥੧੦॥

The humble devotees of God are forever in bliss; singing God's Praises, they always remain delighted. ||2||10||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਉ ਮੈ ਕੀਓ ਸਗਲ ਸੀਗਾਰਾ ॥

(On behalf of that separated soul-bride, Guru Ji says): O' my mother, Even when I decorated myself in every way,

ਤਉ ਭੀ ਮੇਰਾ ਮਨੁ ਨ ਪਤੀਆਰਾ ॥

still, my mind was not satisfied.

ਅਨਿਕ ਸੁਗੰਧਤ ਤਨ ਮਹਿ ਲਾਵਉ ॥

I applied innumerable types of perfumes to my body,

ਓਹੁ ਸੁਖੁ ਤਿਲੁ ਸਮਾਨਿ ਨਹੀ ਪਾਵਉ ॥

still, I did not obtain even a tiny bit of that peace (which is obtained in union with husband-God).

ਮਨ ਮਹਿ ਚਿਤਵਉ ਐਸੀ ਆਸਾਈ ॥

Within my mind, I hold such a longing,

ਪ੍ਰਿਅ ਦੇਖਤ ਜੀਵਉ ਮੇਰੀ ਮਾਈ ॥੧॥

that I may remain spiritually alive by seeing my Beloved-God, O my mother. ||1||

ਮਾਈ ਕਹਾ ਕਰਉ ਇਹੁ ਮਨੁ ਨ ਧੀਰੈ ॥

O mother, what should I do? This mind doesn't rest in peace.

ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਬੈਰਾਗੁ ਹਿਰੈ ॥੧॥ ਰਹਾਉ ॥

The longing for the beloved has captivated it very much. ||1||Pause||

ਬਸਤ੍ਰੁ ਬਿਭੂਖਨ ਸੁਖ ਬਹੁਤ ਬਿਸੇਖੈ ॥ਓਇ ਭੀ ਜਾਨਉ ਕਿਤੈ ਨ ਲੇਖੈ ॥I feel that without the Husband-God, garments, jewelry, and the exquisite pleasures are of no avail.

ਪਤਿ ਸੇਭਾ ਅਰੁ ਮਾਨੁ ਮਹਤੁ ॥

Even if I may enjoy, honor, fame, dignity and greatness,

ਆਗਿਆਕਾਰੀ ਸਗਲ ਜਗਤੁ ॥

and the entire world may become obedient to me,

ਗ੍ਰਿਹੁ ਐਸਾ ਹੈ ਸੁੰਦਰ ਲਾਲ ॥

and live in a beautiful household as expensive as a jewel.

ਪ੍ਰਭੁ ਭਾਵਾ ਤਾ ਸਦਾ ਨਿਹਾਲ ॥੨॥

even then, I could only remain happy forever If I am pleasing to Husband-God. ||2||

ਬਿੰਜਨ ਭੋਜਨ ਅਨਿਕ ਪਰਕਾਰ ॥

Even if I may be able to enjoy many kinds foods and delicacies,

ਰੰਗ ਤਮਾਸੇ ਬਹੁਤੁ ਬਿਸਥਾਰ ॥

and all kind of pleasures and entertainments,

ਰਾਜ ਮਿਲਖ ਅਰੁ ਬਹੁਤੁ ਫੁਰਮਾਇਸਿ ॥I may have vast dominions and command over vast territories,

ਮਨੁ ਨਹੀ ਧ੍ਰੁਪੈ ਤ੍ਰਿਸਨਾ ਨ ਜਾਇਸਿ ॥

still the mind doesn't get satiated and its craving does not end.

ਬਿਨੁ ਮਿਲਬੇ ਇਹੁ ਦਿਨੁ ਨ ਬਿਹਾਵੈ ॥

Without meeting the Husband-God, this day of mine does not pass in peace.

ਮਿਲੈ ਪ੍ਰਭੂ ਤਾ ਸਭ ਸੁਖ ਪਾਵੈ ॥੩॥The soul-bride enjoys total bliss only when she unites with God. ||3||

ਖੇਜਤ ਖੇਜਤ ਸੁਨੀ ਇਹ ਸੋਇ ॥

After a long and arduous search, I have heard this news,

ਸਾਧਸੰਗਤਿ ਬਿਨੁ ਤਰਿਓ ਨ ਕੋਇ ॥

that without the Holy congregation, no one has ever crossed over the world ocean of vices.

ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ਤਿਨਿ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥

The person who is preordained meets the true Guru.

ਪੂਰੀ ਆਸਾ ਮਨੁ ਤ੍ਰਿਪਤਾਇਆ ॥

His hopes are fulfilled and his mind becomes satisfied.

ਪ੍ਰਭ ਮਿਲਿਆ ਤਾ ਚੁਕੀ ਡੰਝਾ ॥

When one realizes God, then the fire of his worldly desires gets quenched.

ਨਾਨਕ ਲਯਾ ਮਨ ਤਨ ਮੰਝਾ ॥੪॥੧੧॥

O' Nanak, that person has realized God within his heart. ||4||11||

ਆਸਾ ਮਹਲਾ ੫ ਪੰਚਪਦੇ ॥

Raag Aasaa, Panch-Padas, Fifth Guru:

ਪ੍ਰਥਮੇ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ ॥

O' human being, firstly you belong to a life of higher status than other species.

ਦੁਤੀਆ ਤੇਰੀ ਮਨੀਐ ਪਾਂਤਿ ॥

Secondly, you are honored in the society.

ਤ੍ਰਿਤੀਆ ਤੇਰਾ ਸੁੰਦਰ ਥਾਨੁ ॥

Thirdly, your body in which you live is beautiful.

ਬਿਗੜ ਰੂਪੁ ਮਨ ਮਹਿ ਅਭਿਮਾਨੁ ॥੧॥

But your shape is deformed because there is arrogance in your mind. ||1||

ਸੋਹਨੀ ਸਰੂਪਿ ਸੁਜਾਣਿ ਬਿਚਖਨਿ ॥

You are beautiful, attractive, wise and clever.

ਅਤਿ ਗਰਬੈ ਮੋਹਿ ਫਾਕੀ ਤੂੰ ॥੧॥ ਰਹਾਉ ॥

But you are trapped in ego and worldly attachment. ||1||pause||

ਅਤਿ ਸੂਚੀ ਤੇਰੀ ਪਾਕਸਾਲ ॥

Your kitchen is immaculate (compared to eating places of other species).

ਕਰਿ ਇਸਨਾਨੁ ਪੂਜਾ ਤਿਲਕੁ ਲਾਲ ॥

You bathe, worship and apply ritualistic the crimson mark to your forehead;

ਗਲੀ ਗਰਬਹਿ ਮੁਖਿ ਗੋਵਹਿ ਗਿਆਨ ॥

through talk you show off your arrogance while uttering wise words.

ਸਭ ਬਿਧਿ ਖੇਈ ਲੋਭਿ ਸੁਆਨ ॥੨॥

But, the dog-like greed has ruined you in every way. ||2||

ਕਾਪਰ ਪਹਿਰਹਿ ਭੋਗਹਿ ਭੋਗ ॥

You wear beautiful clothes and enjoy worldly pleasures;

ਆਚਾਰ ਕਰਹਿ ਸੇਭਾ ਮਹਿ ਲੇਗ ॥

you practice good conduct to impress people;

ਚੋਆ ਚੰਦਨ ਸੁਗੰਧ ਬਿਸਥਾਰ ॥

You lavishly use cosmetics, scents and perfumes,

ਸੰਗੀ ਖੇਟਾ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥੩॥

but your constant companion is the demon of anger.

ਅਵਰ ਜੇਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥

All other species are subservient to you.

ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥

On this earth you are established as the ruling class over other species.

ਸੁਇਨਾ ਰੂਪਾ ਤੁਝ ਪਹਿ ਦਾਮ ॥You have all kinds of gold, silver and wealth (which other species don't have).

ਸੀਲੁ ਬਿਗਾਰਿਓ ਤੇਰਾ ਕਾਮ ॥੪॥

But lust has destroyed your good nature. ||4||

ਜਾ ਕਉ ਦ੍ਰਿਸਟਿ ਮਇਆ ਹਰਿ ਰਾਇ ॥

On whom the sovereign God casts His merciful glance,

ਸਾ ਬੰਦੀ ਤੇ ਲਈ ਛਡਾਇ ॥

is liberated from the bonds of such evils as greed, lust, and anger.

ਸਾਧਸੰਗਿ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥

Joining the Holy congregation, one who relishes the elixir of God's Name,

ਕਹੁ ਨਾਨਕ ਸਫਲ ਓਹ ਕਾਇਆ ॥੫॥

only that human being is successful, says Nanak. ||5||

ਸਭਿ ਰੂਪ ਸਭਿ ਸੁਖ ਬਨੇ ਸੁਹਾਗਨਿ ॥

O' such human body, all beautification and comforts would behoove you, if you remain united with God;

ਅਤਿ ਸੁੰਦਰਿ ਬਿਚਖਨਿ ਤੂੰ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੧੨॥

and you would look extremely beautiful and smart. ||1||second pause||12||

ਆਸਾ ਮਹਲਾ ੫ ਇਕਤੁਕੇ ੨ ॥

Raag Aasaa, Ik-Tukas 2, Fifth Guru:

ਜੀਵਤ ਦੀਸੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ ॥

One who seems to be living in the ego of Maya, will surely die spiritually.

ਮੁਆ ਹੋਵੈ ਤਿਸੁ ਨਿਹਚਲੁ ਰਹਣਾ ॥੧॥

But he who is free of ego and worldly attachments will remain eternal. ||1||

ਜੀਵਤ ਮੁਏ ਮੁਏ ਸੇ ਜੀਵੇ ॥

Those who destroy their ego while still alive, will spiritually live on.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਵਖਧੁ ਮੁਖਿ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵੇ ॥੧॥ ਰਹਾਉ ॥

Those who recite God's Name as if they have put the medicine of Naam in their mouth; through the Guru's teachings, they enjoy the ambrosial nectar of Naam. ||1||pause||

ਕਾਚੀ ਮਟਕੀ ਬਿਨਸਿ ਬਿਨਾਸਾ ॥

Like a clay pot, the body ultimately shall be destroyed.

ਜਿਸੁ ਛੁਟੈ ਤ੍ਰਿਕੁਟੀ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥੨॥

The one who is free from the effects of Maya remain united with God.

ਉਚਾ ਚੜੈ ਸੁ ਪਵੈ ਪਇਆਲਾ ॥

One who keeps flying high in self-conceit, spiritually falls deep into the pit of humiliation.

ਧਰਨਿ ਪੜੈ ਤਿਸੁ ਲਗੈ ਨ ਕਾਲਾ ॥੩॥

The one who lives in humility is never afflicted by spiritual death. ||3||

ਭ੍ਰਮਤ ਫਿਰੇ ਤਿਨ ਕਿਛੁ ਨ ਪਾਇਆ ॥

Those who continue to wander around chasing Maya, achieve nothing useful.

ਸੇ ਅਸਥਿਰ ਜਿਨ ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ ॥੪॥

Those who follow the Guru's word in their life, remain stable and are not influenced by Maya.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹਰਿ ਕਾ ਮਾਲੁ ॥

Those who consider this body and soul as Gift from God.

ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਭਏ ਨਿਹਾਲ ॥੫॥੧੩॥

O Nanak, by following the Guru's teaching, they remain delighted.

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਪੁਤਰੀ ਤੇਰੀ ਬਿਧਿ ਕਰਿ ਥਾਟੀ ॥

No doubt God has fashioned your body with great skill.

ਜਾਨੁ ਸਤਿ ਕਰਿ ਹੋਇਗੀ ਮਾਟੀ ॥੧॥

Know for sure that ultimately it shall turn to dust. ||1||

ਮੂਲੁ ਸਮਾਲਹੁ ਅਚੇਤ ਗਵਾਰਾ ॥

O' ignorant fool, enshrine God in your heart from Whom you originated.

ਇਤਨੇ ਕਉ ਤੁਮ੍ਹਰੁ ਕਿਆ ਗਰਬੇ ॥੧॥ ਰਹਾਉ ॥

Why are you so proud of your body? ||1||pause||

ਤੀਨਿ ਸੇਰ ਕਾ ਦਿਹਾੜੀ ਮਿਹਮਾਨੁ ॥

O' human being), you are like a guest in this world, who consumes only 3 seers (about 7 lbs.) of food daily

ਅਵਰ ਵਸਤੁ ਤੁਝ ਪਾਹਿ ਅਮਾਨ ॥੨॥

and all other things are held in trust with you. ||2||

ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ ॥

You are nothing but ordure, bones and blood wrapped in skin.

ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨੁ ॥੩॥

It is on this filthy bundle you have based your conceit. ||3||

ਏਕ ਵਸਤੁ ਬੁਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ ॥

If you could realize the wealth of God's Name, then your conduct would become pure.

ਬਿਨੁ ਬੁਝੇ ਤੂੰ ਸਦਾ ਨਾਪਾਕ ॥੪॥

Without realizing God's Name, your conduct shall be impure forever. ||4||

ਕਹੁ ਨਾਨਕ ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ ॥

Nanak says, dedicate yourself to the Guru;

ਜਿਸ ਤੇ ਪਾਈਐ ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥੫॥੧੪॥

through whom, we realize the all pervading sagacious God. ||5||14||

ਆਸਾ ਮਹਲਾ ੫ ਇਕਤੁਕੇ ਚਉਪਦੇ ॥

Raag Aasaa, Ik-Tukas (one liner), Chau-Padas (four lines), Fifth Guru:

ਇਕ ਘੜੀ ਦਿਨਸੁ ਮੇ ਕਉ ਬਹੁਤੁ ਦਿਹਾਰੇ ॥

To me, even a moment of separation from Husband-God seems like many days.

ਮਨੁ ਨ ਰਹੈ ਕੈਸੇ ਮਿਲਉ ਪਿਆਰੇ ॥੧॥My mind is not pacified without seeing Him,
how can I meet my Beloved? ||1||

ਇਕੁ ਪਲੁ ਦਿਨਸੁ ਮੇ ਕਉ ਕਬਹੁ ਨ ਬਿਹਾਵੈ ॥

A moment of separated from Husband-God, seems to me like an endless day.

ਦਰਸਨ ਕੀ ਮਨਿ ਆਸ ਘਨੇਰੀ ਕੋਈ ਐਸਾ ਸੰਤੁ ਮੇ ਕਉ ਪਿਰਹਿ ਮਿਲਾਵੈ ॥੧॥ ਰਹਾਉ ॥

In my heart is an intense longing for God. Is there a saint who can unite me with my Husband-God? ||1||Pause||

ਚਾਰਿ ਪਹਰ ਚਹੁ ਜੁਗਹ ਸਮਾਨੇ ॥

The four watches (twenty four hours) of the day in His separation seem like the four ages.

ਰੈਣਿ ਭਈ ਤਬ ਅੰਤੁ ਨ ਜਾਨੇ ॥੨॥

When the night falls, then it seems never ending. ||2||

ਪੰਚ ਦੂਤ ਮਿਲਿ ਪਿਰਹੁ ਵਿਛੋੜੀ ॥

The soul-bride separated from the Husband-God by the five vicious demons (lust, anger, greed, attachment and ego),

ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਰੋਵੈ ਹਾਥ ਪਛੋੜੀ ॥੩॥

wanders around wailing in regret. ||3||

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਰਸੁ ਦਿਖਾਇਆ ॥

O' Nanak, to whom God has revealed His Blessed Vision,

ਆਤਮੁ ਚੀਨ੍ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ॥੪॥੧੫॥

analyzing his own spiritual life, he has obtained supreme peace. ||4||15||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਹਰਿ ਸੇਵਾ ਮਹਿ ਪਰਮ ਨਿਧਾਨੁ ॥

The treasure of supreme spiritual state lies in the meditation on God.

ਹਰਿ ਸੇਵਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ॥੧॥

Reciting the ambrosial Name of God is His true service. ||1||

ਹਰਿ ਮੇਰਾ ਸਾਥੀ ਸੰਗਿ ਸਖਾਈ ॥

God is my Companion and He is always with me.

ਦੁਖਿ ਸੁਖਿ ਸਿਮਰੀ ਤਹ ਮਉਜੁਦੁ ਜਮੁ ਬਪੁਰਾ ਮੇ ਕਉ ਕਹਾ ਡਰਾਈ ॥੧॥ ਰਹਾਉ ॥

Whenever I remember Him, during sorrow or pleasure, I find Him present. Therefore, how can the poor demon of death scare me? ||1||Pause||

ਹਰਿ ਮੇਰੀ ਓਟ ਮੈ ਹਰਿ ਕਾ ਤਾਣੁ ॥

God is my refuge; God is my Power.

ਹਰਿ ਮੇਰਾ ਸਖਾ ਮਨ ਮਾਹਿ ਦੀਬਾਣੁ ॥੨॥

God is my Friend and the support of my mind. ||2||

ਹਰਿ ਮੇਰੀ ਪੁੰਜੀ ਮੇਰਾ ਹਰਿ ਵੇਸਾਹੁ ॥

God's Name is my wealth and God's Name is my trust.

ਗੁਰਮੁਖਿ ਧਨੁ ਖਟੀ ਹਰਿ ਮੇਰਾ ਸਾਹੁ ॥੩॥

By following the Guru's teaching I am earning the wealth of Naam from God, who is my banker. ||3||

ਗੁਰ ਕਿਰਪਾ ਤੇ ਇਹ ਮਤਿ ਆਵੈ ॥

By the Guru's grace, one who understands this concept,

ਜਨ ਨਾਨਕੁ ਹਰਿ ਕੈ ਅੰਕਿ ਸਮਾਵੈ ॥੪॥੧੬॥

merges in God's union, says Nanak. ||4||16||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਪ੍ਰਭੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤ ਇਹੁ ਮਨੁ ਲਾਈ ॥

If God shows mercy, only then I can focus my mind on the Guru's teachings.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਭੈ ਫਲ ਪਾਈ ॥੧॥

Then by following the true Guru's teaching I can fulfill all my desires. ||1||

ਮਨ ਕਿਉ ਬੈਰਾਗੁ ਕਰਹਿਗਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪੂਰਾ ॥

O' my mind, why are you so worried? Remember that my True Guru is Perfect.

ਮਨਸਾ ਕਾ ਦਾਤਾ ਸਭ ਸੁਖ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਸਦ ਹੀ ਭਰਪੂਰਾ ॥੧॥ ਰਹਾਉ ॥

God fulfills all the wishes and he is the treasure of all comforts. The Guru is like a pool always full to the brim with the ambrosial nectar of Naam.

||1||Pause||

ਚਰਣ ਕਮਲ ਰਿਦ ਅੰਤਰਿ ਧਾਰੇ ॥

One who enshrines the Guru's immaculate words within the heart,

ਪ੍ਰਗਟੀ ਜੋਤਿ ਮਿਲੇ ਰਾਮ ਪਿਆਰੇ ॥੨॥

the divine Light enlightens him and he realizes dear God. ||2||

ਪੰਚ ਸਖੀ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ॥

His five sensory organs joined together in singing God's praises,

ਅਨਹਦ ਬਾਣੀ ਨਾਦੁ ਵਜਾਇਆ ॥੩॥

and played the continuous melody of divine music. ||3||

ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥

On whom Guru Nanak became merciful, he met the sovereign God.

ਸੁਖਿ ਰੈਣਿ ਵਿਹਾਣੀ ਸਹਜਿ ਸੁਭਾਇ ॥੪॥੧੭॥

Then effortlessly his night of life passed in peace and comfort. ||4||17||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਪਰਗਟੀ ਆਇਆ ॥

Showing Mercy, God Himself manifests in that person's heart,

ਮਿਲਿ ਸਤਿਗੁਰ ਧਨੁ ਪੂਰਾ ਪਾਇਆ ॥੧॥

who meets the true Guru and attains the perfect wealth of God's Name. ||1||

ਐਸਾ ਹਰਿ ਧਨੁ ਸੰਚੀਐ ਭਾਈ ॥

O my brother, we should amass only the wealth of Naam,

ਭਾਹਿ ਨ ਜਾਲੈ ਜਲਿ ਨਹੀ ਡੁਬੈ ਸੰਗੁ ਛੇਡਿ ਕਰਿ ਕਤਹੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

Which is neither burnt by fire nor drowned in water and does not depart and go anywhere. ||1||Pause||

ਤੇਟਿ ਨ ਆਵੈ ਨਿਖੁਟਿ ਨ ਜਾਇ ॥

The wealth of God's Name never falls short and never runs out.

ਖਾਇ ਖਰਚਿ ਮਨੁ ਰਹਿਆ ਅਘਾਇ ॥੨॥

Even after enjoying and sharing it with others, the mind remains satisfied. ||2||

ਸੋ ਸਚੁ ਸਾਹੁ ਜਿਸੁ ਘਰਿ ਹਰਿ ਧਨੁ ਸੰਚਾਣਾ ॥

Only that person is truly rich whose heart is amasses the wealth of Naam.

ਇਸੁ ਧਨ ਤੇ ਸਭੁ ਜਗੁ ਵਰਸਾਣਾ ॥੩॥

The entire world benefits from the wealth of Naam. ||3||

ਤਿਨਿ ਹਰਿ ਧਨੁ ਪਾਇਆ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ ॥

He alone receives the wealth of God's Name, who is preordained to receive it.

ਜਨ ਨਾਨਕ ਅੰਤਿ ਵਾਰ ਨਾਮੁ ਗਹਣਾ ॥੪॥੧੮॥

O' Nanak, at the very last moment, only Naam is one's true ornament.

||4||18||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜੈਸੇ ਕਿਰਸਾਣੁ ਬੇਵੈ ਕਿਰਸਾਨੀ ॥

Just as a farmer plants His crop,

ਕਾਚੀ ਪਾਕੀ ਬਾਢਿ ਪਰਾਨੀ ॥੧॥

and at his will he cuts it down, whether it is ripe or unripe. (Similarly God who gives life, may call us back anytime, whether we are young or old). ||1||

ਜੇ ਜਨਮੈ ਸੇ ਜਾਨਹੁ ਮੁਆ ॥

Take it for granted, that he who is born shall die.

ਗੋਵਿੰਦ ਭਗਤੁ ਅਸਥਿਰੁ ਹੈ ਥੀਆ ॥੧॥ ਰਹਾਉ ॥

Only God's devotee understands this fact and remains free from the fear of death. ||1||Pause||

ਦਿਨ ਤੇ ਸਰਪਰ ਪਉਸੀ ਰਾਤਿ ॥

Just as the day shall certainly be followed by the night,

ਰੈਣਿ ਗਈ ਫਿਰਿ ਹੋਇ ਪਰਭਾਤਿ ॥੨॥

and the night is followed by the morning. (Similarly, after birth there is death and after death there is birth).||2||

ਮਾਇਆ ਮੇਹਿ ਸੋਇ ਰਹੇ ਅਭਾਰੇ ॥

The unfortunate people remain entangled in the love of maya and forget the real purpose of human life.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਵਿਰਲਾ ਜਾਗੇ ॥੩॥

By the Guru's grace, only a rare one remains awake and aware of Maya. ||3||

ਕਹੁ ਨਾਨਕ ਗੁਣ ਗਾਈਅਹਿ ਨੀਤ ॥

Nanak Says, always sing the Praises of God.

ਮੁਖ ਉਜਲ ਹੋਇ ਨਿਰਮਲ ਚੀਤ ॥੪॥੧੯॥

By doing so the mind becomes pure and honor is obtained both here and here after. ||4||19||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਨਉ ਨਿਧਿ ਤੇਰੈ ਸਗਲ ਨਿਧਾਨ ॥

O' God, in Your possession are all the nine treasures of the world.

ਇਛਾ ਪੂਰਕੁ ਰਖੈ ਨਿਦਾਨ ॥੧॥

You fulfill the desires of all the beings and save them in the end. ||1||

ਤੂੰ ਮੇਰੇ ਪਿਆਰੇ ਤਾ ਕੈਸੀ ਭੂਖਾ ॥

O' God, If I have Your love, then I do not have any worldly desires.

ਤੂੰ ਮਨਿ ਵਸਿਆ ਲਗੈ ਨ ਦੁਖਾ ॥੧॥ ਰਹਾਉ ॥

When You dwell within my mind, no misery can afflict me. ||1||Pause||

ਜੇ ਤੂੰ ਕਰਹਿ ਸੋਈ ਪਰਵਾਣੁ ॥

O' God, whatever You do, is acceptable to me.

ਸਾਚੇ ਸਾਹਿਬ ਤੇਰਾ ਸਚੁ ਫੁਰਮਾਣੁ ॥੨॥

O' the eternal Master, eternal is Your command. ||2||

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥

O' God, when it pleases You, I sing Your praises.

ਤੇਰੈ ਘਰਿ ਸਦਾ ਸਦਾ ਹੈ ਨਿਆਉ ॥੩॥

In Your court, there is justice, forever and ever. ||3||

ਸਾਚੇ ਸਾਹਿਬ ਅਲਖ ਅਭੇਵ ॥

O' my eternal Master-God, You are unfathomable and incomprehensible.

ਨਾਨਕ ਲਾਇਆ ਲਾਗਾ ਸੇਵ ॥੪॥੨੦॥

O' Nanak, one can engage in devotional worship only when inspired by You.
||4||20||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਨਿਕਟਿ ਜੀਅ ਕੈ ਸਦ ਹੀ ਸੰਗਾ ॥

God is always near at hand in the company of His beings.

ਕੁਦਰਤਿ ਵਰਤੈ ਰੂਪ ਅਰੁ ਰੰਗਾ ॥੧॥

His creative power is pervading, in all forms and colors. ||1||

ਕਰੈ ਨ ਝੁਰੈ ਨਾ ਮਨੁ ਰੇਵਨਹਾਰਾ ॥

The mind of that person never agonizes nor cries out in pain or fear,

ਅਵਿਨਾਸੀ ਅਵਿਗਤੁ ਅਗੋਚਰੁ ਸਦਾ ਸਲਾਮਤਿ ਖਸਮੁ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥

who develops this faith that our Master-God is imperishable, invisible, incomprehensible, and forever secure and safe. ||1||Pause||

ਤੇਰੇ ਦਾਸਰੇ ਕਉ ਕਿਸ ਕੀ ਕਾਣਿ ॥

O' God, Your humble devotee does not remain subservience to anyone,

ਜਿਸ ਕੀ ਮੀਰਾ ਰਾਖੈ ਆਣਿ ॥੨॥

because You, the sovereign God protects his honor Yourself. ||2||

ਜੇ ਲਉਡਾ ਪ੍ਰਭਿ ਕੀਆ ਅਜਾਤਿ ॥

The humble servant, whom God has released from the bonds of social status,

ਤਿਸੁ ਲਉਡੇ ਕਉ ਕਿਸ ਕੀ ਤਾਤਿ ॥੩॥

that devotee does not feel jealous of anyone's higher status. ||3||

ਵੇਮੁਹਤਾਜਾ ਵੇਪਰਵਾਹੁ ॥

God is not dependent upon anyone and He is free of all worries.

ਨਾਨਕ ਦਾਸ ਕਹਹੁ ਗੁਰ ਵਾਹੁ ॥੪॥੨੧॥

O' Nanak, recite praises of the supreme God. ||4||21||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਹਰਿ ਰਸੁ ਛੋਡਿ ਹੋਛੈ ਰਸਿ ਮਾਤਾ ॥

Forsaking the sublime nectar of God's Name, human being is engrossed in the worthless and perishable worldly pleasures.

ਘਰ ਮਹਿ ਵਸਤੁ ਬਾਹਰਿ ਉਠਿ ਜਾਤਾ ॥੧॥

The wealth of Naam is present in one's heart, but he runs out to find it. ||1||

ਸੁਨੀ ਨ ਜਾਈ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਕਾਥਾ ॥

He doesn't like to listen to the ambrosial divine words of God's praises.

ਰਾਰਿ ਕਰਤ ਝੂਠੀ ਲਗਿ ਗਾਥਾ ॥੧॥ ਰਹਾਉ ॥

But gladly enters into big arguments and contentions after listening to false scriptures. ||1||Pause||

ਵਜਹੁ ਸਾਹਿਬ ਕਾ ਸੇਵ ਬਿਰਾਨੀ ॥

He takes his sustenance from God, but serves another.

ਐਸੇ ਗੁਨਹ ਅਛਾਦਿਓ ਪ੍ਰਾਨੀ ॥੨॥

Such are the kind of sins in which the mortal is engrossed. ||2||

ਤਿਸੁ ਸਿਉ ਲੁਕ ਜੇ ਸਦ ਹੀ ਸੰਗੀ ॥

He tries to hide from God who is always his companion.

ਕਾਮਿ ਨ ਆਵੈ ਸੇ ਫਿਰਿ ਫਿਰਿ ਮੰਗੀ ॥੩॥

He keeps begging the worldly wealth which is of no use in the end. ||3||

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥

Nanak says, O' the merciful God of the meek,

ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ ॥੪॥੨੨॥

please save human beings from these vices in whatever way it pleases You. ||4||22||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜੀਅ ਪ੍ਰਾਨ ਧਨੁ ਹਰਿ ਕੇ ਨਾਮੁ ॥

God's Name is the true wealth for life and soul.

ਈਹਾ ਉਹਾਂ ਉਨ ਸੰਗਿ ਕਾਮੁ ॥੧॥

This wealth is of use both here and hereafter. ||1||

ਬਿਨੁ ਹਰਿ ਨਾਮ ਅਵਰੁ ਸਭੁ ਥੋਰਾ ॥

Without God's Name, all the worldly wealth is insufficient and useless.

ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ ਹਰਿ ਦਰਸਨਿ ਮਨੁ ਮੋਰਾ ॥੧॥ ਰਹਾਉ ॥

It is only with the realization of God that my mind is totally satiated.

||1||Pause||

ਭਗਤਿ ਭੰਡਾਰ ਗੁਰਬਾਣੀ ਲਾਲ ॥

The devotional worship through the Guru's word is the most precious wealth.

ਗਾਵਤ ਸੁਨਤ ਕਮਾਵਤ ਨਿਹਾਲ ॥੨॥

By singing, listening and acting upon it, the mind remains delighted. ||2||

ਚਰਣ ਕਮਲ ਸਿਉ ਲਾਗੋ ਮਾਨੁ ॥

The mind of that person remains attuned to God's Love.,

ਸਤਿਗੁਰਿ ਤੂਠੈ ਕੀਨੋ ਦਾਨੁ ॥੩॥

whom the true Guru, in his pleasure, blessed the gift of Naam. ||3||

ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਖਿਆ ਦੀਨੁ ॥

O' Nanak, whom the Guru blessed with such a teaching,

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਟਿ ਘਟਿ ਚੀਨੁ ॥੪॥੨੩॥

he saw the eternal God in each and every heart. ||4||23||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅਨਦ ਬਿਨੋਦ ਭਰੇਪੁਰਿ ਧਾਰਿਆ ॥

All these plays and joyful scenes are established by the all pervading God,

ਅਪੁਨਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰਿਆ ॥੧॥

He Himself has embellished His creation with joyful scenes and plays. ||1||

ਪੂਰ ਸਮਗ੍ਰੀ ਪੂਰੇ ਠਾਕੁਰ ਕੀ ॥

Perfect are the bounties of the Perfect God,

ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੀ ਸੇਭ ਜਾ ਕੀ ॥੧॥ ਰਹਾਉ ॥

His glory is fully pervading everywhere. ||1||Pause||

ਨਾਮੁ ਨਿਧਾਨੁ ਜਾ ਕੀ ਨਿਰਮਲ ਸੇਇ ॥

He whose Name is the treasure of all virtues and singing whose praises
people's life become immaculate,

ਆਪੇ ਕਰਤਾ ਅਵਰੁ ਨ ਕੋਇ ॥੨॥

that God Himself is the creator of the entire universe and none other. ||2||

ਜੀਅ ਜੰਤ ਸਭਿ ਤਾ ਕੈ ਹਾਥਿ ॥

All beings and creatures are under His control.

ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸਭ ਕੈ ਸਾਥਿ ॥੩॥

that God is pervading in all and is always with them. ||3||

ਪੂਰਾ ਗੁਰੁ ਪੂਰੀ ਬਣਤ ਬਣਾਈ ॥

God is perfect and He has fashioned a perfect creation.

ਨਾਨਕ ਭਗਤ ਮਿਲੀ ਵਡਿਆਈ ॥੪॥੨੪॥

O' Nanak, His devotees receive honor here and hereafter. ||4||24||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਗੁਰ ਕੈ ਸਬਦਿ ਬਨਾਵਹੁ ਇਹੁ ਮਨੁ ॥

By attuning to the Guru's word, mold your mind ready to meditate on Naam.

ਗੁਰ ਕਾ ਦਰਸਨੁ ਸੰਚਹੁ ਹਰਿ ਧਨੁ ॥੧॥

By focusing on the Guru's word, accumulate the wealth of God's Name. ||1||

ਉਤਮ ਮਤਿ ਮੇਰੈ ਰਿਦੈ ਤੂੰ ਆਉ ॥

O' sublime intellect, come enter into my mind,

ਧਿਆਵਉ ਗਾਵਉ ਗੁਣ ਗੋਵਿੰਦਾ ਅਤਿ ਪ੍ਰੀਤਮ ਮੇਰਿ ਲਾਗੈ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

so that God's Name becomes most dear to me and I may meditate upon God and sing His praises ||1||Pause||

ਤ੍ਰਿਪਤਿ ਅਘਾਵਨੁ ਸਾਚੈ ਨਾਇ ॥

Attuning to God's Name, the worldly desires end and the mind becomes satiated.

ਅਠਸਠਿ ਮਜਨੁ ਸੰਤ ਧੁਰਾਇ ॥੨॥

The Guru's teaching is the ablution at all the sacred shrines. ||2||

ਸਭ ਮਹਿ ਜਾਨਉ ਕਰਤਾ ਏਕ ॥

I deem the one Creator pervading in all.

ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ ਬਿਬੇਕ ॥੩॥

By joining the company of saintly persons I have acquired discerning wisdom.
|3|

ਦਾਸੁ ਸਗਲ ਕਾ ਛੇਡਿ ਅਭਿਮਾਨੁ ॥

Abandoning all ego I consider myself as the servant of all.

ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਨੋ ਦਾਨੁ ॥੪॥੨੫॥

The Guru has granted this gift to Nanak. ||4||25||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਬੁਧਿ ਪ੍ਰਗਾਸ ਭਈ ਮਤਿ ਪੂਰੀ ॥

My mind has been enlightened and my intellect has become perfect,

ਤਾ ਤੇ ਬਿਨਸੀ ਦੁਰਮਤਿ ਦੂਰੀ ॥੧॥

because of that, my evil intellect and distance from God has been destroyed. |1|

ਐਸੀ ਗੁਰਮਤਿ ਪਾਈਅਲੇ ॥

Such are the teachings which I have received from the Guru;

ਬੂਡਤ ਘੋਰ ਅੰਧ ਕੂਪ ਮਹਿ ਨਿਕਸਿਓ ਮੇਰੇ ਭਾਈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

O' my brother, with the help of that I have escaped from drowning in the pitch dark well of worldly attachments. |1| || Pause ||

ਮਹਾ ਅਗਾਹ ਅਗਨਿ ਕਾ ਸਾਗਰੁ ॥

this world is like an unfathomable sea of fire of worldly desires,

ਗੁਰੁ ਬੋਹਿਬੁ ਤਾਰੇ ਰਤਨਾਗਰੁ ॥੨॥

The Guru, the treasure of divine wisdom, is like a ship which ferries us across this terrible ocean. ||2||

ਦੁਤਰ ਅੰਧ ਬਿਖਮ ਇਹ ਮਾਇਆ ॥

Maya is like a dark and treacherous ocean which is difficult to cross.

ਗੁਰਿ ਪੂਰੈ ਪਰਗਟੁ ਮਾਰਗੁ ਦਿਖਾਇਆ ॥੩॥

The Perfect Guru has revealed the way to cross over it. ||3||

ਜਾਪ ਤਾਪ ਕਛੁ ਉਕਤਿ ਨ ਮੇਰੀ ॥

I don't have the merit of worship, penance, or any wisdom.

ਗੁਰੁ ਨਾਨਕ ਸਰਣਾਗਤਿ ਤੇਰੀ ॥੪॥੨੬॥

Nanak says, O' Guru I have come to Your refuge. ||4||26||

ਆਸਾ ਮਹਲਾ ੫ ਤਿਪਦੇ ੨ ॥

Raag Aasaa, Ti-Padas 2. Fifth Guru:

ਹਰਿ ਰਸੁ ਪੀਵਤ ਸਦ ਹੀ ਰਾਤਾ ॥

One who partakes the elixir of God's Name always remains imbued with Naam,

ਆਨ ਰਸਾ ਖਿਨ ਮਹਿ ਲਹਿ ਜਾਤਾ ॥

while the effect of other worldly relishes wear off in an instant.

ਹਰਿ ਰਸ ਕੇ ਮਾਤੇ ਮਨਿ ਸਦਾ ਅਨੰਦ ॥

Imbued with the essence of God's Name, the mind is forever in bliss.

ਆਨ ਰਸਾ ਮਹਿ ਵਿਆਪੈ ਚਿੰਦ ॥੧॥

Anxiety befalls by indulging in the taste of worldly relishes. ||1||

ਹਰਿ ਰਸੁ ਪੀਵੈ ਅਲਮਸਤੁ ਮਤਵਾਰਾ ॥

One who partakes the elixir of God's Name, is totally absorbed and is captivated by it.

ਆਨ ਰਸਾ ਸਭਿ ਹੋਛੇ ਰੇ ॥੧॥ ਰਹਾਉ ॥

To him, all other worldly relishes seem worthless (1-pause).

ਹਰਿ ਰਸ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥

The worth of the elixir of God's Name cannot be described.

ਹਰਿ ਰਸੁ ਸਾਧੂ ਹਾਟਿ ਸਮਾਇ ॥ The relish of God's Name is always there in the Guru's holy congregation.

ਲਾਖ ਕਰੋਰੀ ਮਿਲੈ ਨ ਕੇਹ ॥

The elixir of God's Name cannot be obtained by anyone even for vast riches.

ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸ ਹੀ ਦੇਹਿ ॥੨॥

God bestows this gift only to the one, who is so pre-ordained. ||2||

ਨਾਨਕ ਚਾਖਿ ਭਏ ਬਿਸਮਾਦੁ ॥

O' Nanak, he who has tasted this elixir has become wonder-struck.

ਨਾਨਕ ਗੁਰ ਤੇ ਆਇਆ ਸਾਦੁ ॥

O' Nanak, it is only through the Guru that one is able to realize its taste.

ਈਤ ਉਤ ਕਤ ਛੇਡਿ ਨ ਜਾਇ ॥

Here and hereafter, he does not leave the elixir of Naam.

ਨਾਨਕ ਗੀਧਾ ਹਰਿ ਰਸ ਮਾਹਿ ॥੩॥੨੭॥

O' Nanak, he remains charmed with the relish of God's Name. ||3||27||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Mehl:

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਮਿਟਾਵੈ ਛੁਟਕੈ ਦੁਰਮਤਿ ਅਪੁਨੀ ਧਾਰੀ ॥

O' mortal, the Guru's advice shall eradicate your lust, anger, greed, and worldly attachment, and your self-acquired evil intellect shall finish.

ਹੋਇ ਨਿਮਾਣੀ ਸੇਵ ਕਮਾਵਹਿ ਤਾ ਪ੍ਰੀਤਮ ਹੋਵਹਿ ਮਨਿ ਪਿਆਰੀ ॥੧॥

Becoming humble, if you would meditate on God's Name, then you would become pleasing to your beloved-God. ||1||

ਸੁਣਿ ਸੁੰਦਰਿ ਸਾਧੂ ਬਚਨ ਉਧਾਰੀ ॥

Listen to the Guru's word and save yourself from drowning in the world ocean of vices.

ਦੂਖ ਭੂਖ ਮਿਟੈ ਤੇਰੇ ਸਹਸਾ ਸੁਖ ਪਾਵਹਿ ਤੂੰ ਸੁਖਮਨਿ ਨਾਰੀ ॥੧॥ ਰਹਾਉ ॥

O' peace desiring mortal, your sorrow, desire for Maya and doubt shall vanish, and you shall enjoy peace. ||1||Pause||

ਚਰਣ ਪਖਾਰਿ ਕਰਉ ਗੁਰ ਸੇਵਾ ਆਤਮ ਸੁਧੁ ਬਿਖੁ ਤਿਆਸ ਨਿਵਾਰੀ ॥

Becoming most humble and following the Guru's teachings, your soul would become pure and your desires for Maya would be quenched.

ਦਾਸਨ ਕੀ ਹੋਇ ਦਾਸਿ ਦਾਸਰੀ ਤਾ ਪਾਵਹਿ ਸੇਭਾ ਹਰਿ ਦੁਆਰੀ ॥੨॥

If you become a humble servant of the devotees of God you would obtain honor in God's court. ||2||

ਇਹੀ ਅਚਾਰ ਇਹੀ ਬਿਉਹਾਰਾ ਆਗਿਆ ਮਾਨਿ ਭਗਤਿ ਹੋਇ ਤੁਮ੍ਹਾਰੀ ॥

This should be your conduct and lifestyle, by obeying the command of God you will be doing the true devotional worship.

ਜੇ ਇਹੁ ਮੰਤ੍ਰੁ ਕਮਾਵੈ ਨਾਨਕ ਸੇ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੀ ॥੩॥੨੮॥

O' Nanak, one who practices this Mantra, swims across the terrifying world-ocean of vices. ||3||28||

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦੇ ॥

Raag Aassaa, Du-Paday (two stanza), Fifth Guru:

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

You have been blessed with this beautiful human body.

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

This is your turn to unite with God.

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥

Other worldly efforts are of no use to you in realizing God,

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

join the company of saintly persons and meditate only on God's Name. ||1||

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥

Make the effort to cross over the terrifying world ocean of vices.

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥

Your life is passing away in vain in the love for Maya. ||1||Pause||

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥

I have not practiced meditation, penance, self-restraint or righteous living.

ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥

O' sovereign God, I have not even learnt to follow the Guru's teachings.

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥

Nanak says, even my actions are despicable;

ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੨੯॥

but I have come to your refuge, please save my honor. ||2||29||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨਾਹੀ ਮੈ ਦੂਜਾ ਤੂੰ ਮੇਰੇ ਮਨ ਮਾਹੀ ॥

Except You, there is none other for me; You alone dwell in my mind.

ਤੂੰ ਸਾਜਨੁ ਸੰਗੀ ਪ੍ਰਭੁ ਮੇਰਾ ਕਾਹੇ ਜੀਅ ਡਰਾਹੀ ॥੧॥

O' God, You are my friend and companion; then why should my soul be afraid of anything? ||1||

ਤੁਮਰੀ ਓਟ ਤੁਮਾਰੀ ਆਸਾ ॥

You are my refuge and in You lies my hope.

ਬੈਠਤ ਉਠਤ ਸੇਵਤ ਜਾਗਤ ਵਿਸਰੁ ਨਾਹੀ ਤੂੰ ਸਾਸ ਗਿਰਾਸਾ ॥੧॥ ਰਹਾਉ ॥

O' God, never let me forget You even while sitting, standing, sleeping, waking, with every breath and morsel of food,. ||1||Pause||

ਰਾਖੁ ਰਾਖੁ ਸਰਣਿ ਪ੍ਰਭੁ ਅਪਨੀ ਅਗਨਿ ਸਾਗਰ ਵਿਕਰਾਲਾ ॥

O' God, this world is like a very dreadful ocean of fire of worldly desires and vices, please protect me by keeping me in Your refuge.

ਨਾਨਕ ਕੇ ਸੁਖਦਾਤੇ ਸਤਿਗੁਰ ਹਮ ਤੁਮਰੇ ਬਾਲ ਗੁਪਾਲਾ ॥੨॥੩੦॥

O' the merciful God, the true Guru of Nanak, I am Your innocent child.
||2||30||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਹਰਿ ਜਨ ਲੀਨੇ ਪ੍ਰਭੁ ਛਡਾਇ ॥

God saves his devotees from the clutches of Maya.

ਪ੍ਰੀਤਮ ਸਿਉ ਮੇਰੇ ਮਨੁ ਮਾਨਿਆ ਤਾਪੁ ਮੁਆ ਬਿਖੁ ਖਾਇ ॥੧॥ ਰਹਾਉ ॥

My mind developed complete faith in the beloved God, therefore, my misery from the poison of Maya has disappeared. ||1||Pause||

ਪਾਲਾ ਤਾਉ ਕਛੁ ਨ ਬਿਆਪੈ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਇ ॥

Greed and fear of Maya does not affect the one who keep singing praises of God.

ਡਾਕੀ ਕੇ ਚਿਤਿ ਕਛੁ ਨ ਲਾਗੈ ਚਰਨ ਕਮਲ ਸਰਨਾਇ ॥੧॥

By seeking the protection of God's love, the mind is not affected by Maya, the dreadful witch ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਕਿਰਪਾਲਾ ਹੋਏ ਆਪਿ ਸਹਾਇ ॥

By the Guru's grace, God has shown His Mercy to me and He Himself has become my support.

ਗੁਨ ਨਿਧਾਨ ਨਿਤਿ ਗਾਵੈ ਨਾਨਕੁ ਸਹਸਾ ਦੁਖੁ ਮਿਟਾਇ ॥੨॥੩੧॥

Dispelling all his doubts and sorrows, Nanak daily sings praises of God, the treasure of virtues. ||2||31||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅਉਖਧੁ ਖਾਇਓ ਹਰਿ ਕੇ ਨਾਉ ॥

One who has taken the medicine of Naam (meditated on Naam),

ਸੁਖ ਪਾਏ ਦੁਖ ਬਿਨਸਿਆ ਥਾਉ ॥੧॥

his love for Maya, the source of all sorrows, was completely destroyed and he attained total bliss. ||1||

ਤਾਪੁ ਗਇਆ ਬਚਨਿ ਗੁਰ ਪੂਰੇ ॥

The maladies arising from the love for Maya goes away by meditating on God's Name through the teachings of the perfect Guru,

ਅਨਦੁ ਭਇਆ ਸਭਿ ਮਿਟੇ ਵਿਸੁਰੇ ॥੧॥ ਰਹਾਉ ॥

all sorrows go away and total bliss arises in the mind. ||1||Pause||

ਜੀਅ ਜੰਤ ਸਗਲ ਸੁਖੁ ਪਾਇਆ ॥ ਪਾਰਬ੍ਰਹਮੁ ਨਾਨਕ ਮਨਿ ਧਿਆਇਆ ॥੨॥੩੨॥

O' Nanak, all those who meditated on the supreme God with loving devotion, attained total bliss. ||2||32||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਬਾਂਛਤ ਨਾਹੀ ਸੁ ਬੇਲਾ ਆਈ ॥

The time of death, which no one wishes for, eventually comes.

ਬਿਨੁ ਹੁਕਮੈ ਕਿਉ ਬੁਝੈ ਬੁਝਾਈ ॥੧॥

Without God's will, one does not understand this fact even if one tries. ||1||

ਠੰਢੀ ਤਾਤੀ ਮਿਟੀ ਖਾਈ ॥

The body after death is disposed off in water, by fire or in earth.

ਓਹੁ ਨ ਬਾਲਾ ਬੁਢਾ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

but, O' brother, the human soul, being part of the Supreme Soul, neither gets young nor old and never dies. ||1||Pause||

ਨਾਨਕ ਦਾਸ ਸਾਧ ਸਰਣਾਈ ॥

O' Nanak, by seeking the refuge of the Guru,

ਗੁਰ ਪ੍ਰਸਾਦਿ ਭਉ ਪਾਰਿ ਪਰਾਈ ॥੨॥੩੩॥

and by the Guru's grace, one can eradicate the fear of death. ||2||33||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਦਾ ਸਦਾ ਆਤਮ ਪਰਗਾਸੁ ॥

The mind of that person remains forever spiritually enlightened;

ਸਾਧਸੰਗਤਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸੁ ॥੧॥

who, in the holy congregation, remains attuned to the God's Name. ||1||

ਰਾਮ ਨਾਮ ਨਿਤਿ ਜਪਿ ਮਨ ਮੇਰੇ ॥

O' my mind, always meditate on God's Name with loving devotion.

ਸੀਤਲ ਸਾਂਤਿ ਸਦਾ ਸੁਖ ਪਾਵਹਿ ਕਿਲਵਿਖ ਜਾਹਿ ਸਭੇ ਮਨ ਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

O' my mind, all your sins would depart and you would attain everlasting peace, tranquility and contentment. ||1||Pause||

ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਕਰਮ ॥

Nanak says, the one who is blessed with perfect destiny,

ਸਤਿਗੁਰ ਭੇਟੇ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ॥੨॥੩੪॥

meets the true Guru and unites with the perfect supreme God. ||2||34||

ਦੂਜੇ ਘਰ ਕੇ ਚਉਤੀਸ ॥

This completes the thirty-four Shabads by the Fifth Guru in Second Beat .

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਾ ਕਾ ਹਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਬੇਲੀ ॥

The one whose friend and helper becomes the Master-God Himself,

ਪੀੜ ਗਈ ਫਿਰਿ ਨਹੀ ਦੁਹੇਲੀ ॥੧॥ ਰਹਾਉ ॥

his pain is dispelled and he is never in grief again. ||1||Pause||

ਕਰਿ ਕਿਰਪਾ ਚਰਨ ਸੰਗਿ ਮੇਲੀ ॥

The one, on whom showing mercy, God attunes to His loving devotion,

ਸੁਖ ਸਹਜ ਆਨੰਦ ਸੁਹੇਲੀ ॥੧॥

enjoys comforts of life and attains equipoise and bliss. ||1||

ਸਾਧਸੰਗਿ ਗੁਣ ਗਾਇ ਅਤੇਲੀ ॥

By singing praises of God in the congregation of the saintly persons, he becomes so virtuous that his worth cannot be evaluated.

ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਭਈ ਅਮੇਲੀ ॥੨॥੩੫॥

O' Nanak, by meditating on God, he becomes invaluable. ||2||35||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਖੇਲਤ ਸਭਿ ਜੁਐ ਹਾਰੇ ॥

One who joins the holy congregation is able to destroy his lust, anger, intoxication of worldly wealth and jealousy in the game of life.

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸਚੁ ਇਹ ਅਪੁਨੈ ਗਿਰੁ ਭੀਤਰਿ ਵਾਰੇ ॥੧॥

and brings chastity, contentment, compassion, faith and truth in his heart. ||1||

ਜਨਮ ਮਰਨ ਚੁਕੇ ਸਭਿ ਭਾਰੇ ॥

His cycle of birth and death ends along with all unnecessary responsibilities.

ਮਿਲਤ ਸੰਗਿ ਭਇਓ ਮਨੁ ਨਿਰਮਲੁ ਗੁਰਿ ਪੂਰੈ ਲੈ ਖਿਨ ਮਹਿ ਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

By joining the holy congregation, mind becomes immaculate and in an instant the perfect Guru saves him from the vices. ||1||Pause||

ਸਭ ਕੀ ਰੇਨੁ ਹੋਇ ਰਹੈ ਮਨੁਆ ਸਗਲੇ ਦੀਸਹਿ ਮੀਤੁ ਪਿਆਰੇ ॥

His mind becomes so humble, as if he is the dust of the feet of all; everyone seem dear friends to him.

ਸਭ ਮਧੇ ਰਵਿਆ ਮੇਰਾ ਠਾਕੁਰੁ ਦਾਨੁ ਦੇਤ ਸਭਿ ਜੀਅ ਸਮੂਹਾਰੇ ॥੨॥

He understands that my Master-God is pervading in all and sustains all beings by providing bounties. ||2||

ਏਕੇ ਏਕੁ ਆਪਿ ਇਕੁ ਏਕੈ ਏਕੈ ਹੈ ਸਗਲਾ ਪਾਸਾਰੇ ॥

God Himself is the one and only one and He alone is present in all the expanse.

ਜਪਿ ਜਪਿ ਹੋਏ ਸਗਲ ਸਾਧ ਜਨ ਏਕੁ ਨਾਮੁ ਧਿਆਇ ਬਹੁਤੁ ਉਧਾਰੇ ॥੩॥

People become true saints by meditating on Naam and they save so many others from the vices. ||3||

ਗਹਿਰ ਗੰਭੀਰ ਬਿਅੰਤ ਗੁਸਾਈ ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰੇ ॥

O' God, the profound Master of the universe, Your virtues are infinite and the limits of Your creation cannot be found.

ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਗੁਨ ਗਾਵੈ ਨਾਨਕ ਧਿਆਇ ਧਿਆਇ ਪ੍ਰਭੁ ਕਉ ਨਮਸਕਾਰੇ ॥੪॥੩੬॥

O' Nanak, it is only by Your Grace that one sings Your Praises, always meditates on Your Name and humbly bows to You. ||4||36||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਤੂ ਬਿਅੰਤੁ ਅਵਿਗਤੁ ਅਗੋਚਰੁ ਇਹੁ ਸਭੁ ਤੇਰਾ ਆਕਾਰੁ ॥

O' God, You are infinite, eternal, and incomprehensible; all this is Your creation.

ਕਿਆ ਹਮ ਜੰਤ ਕਰਹ ਚਤੁਰਾਈ ਜਾਂ ਸਭੁ ਕਿਛੁ ਤੁਝੈ ਮਝਾਰਿ ॥੧॥

What cleverness can we, the human beings, exercise when everything happens according to Your will? ||1||

ਮੇਰੇ ਸਤਿਗੁਰ ਅਪਨੇ ਬਾਲਿਕ ਰਾਖਹੁ ਲੀਲਾ ਧਾਰਿ ॥

O' my true Guru, showing Your power, protect Your children from the vices.

ਦੇਹੁ ਸੁਮਤਿ ਸਦਾ ਗੁਣ ਗਾਵਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰ ॥੧॥ ਰਹਾਉ ॥

O' my incomprehensible and infinite Master-God, please bless me with the wisdom that I may always sing Your Praises. ||1||Pause||

ਜੈਸੇ ਜਨਨਿ ਜਠਰ ਮਹਿ ਪ੍ਰਾਨੀ ਓਹੁ ਰਹਤਾ ਨਾਮ ਅਧਾਰਿ ॥

O' God, it is Your wondrous play that a creature in the mother's womb survives by the support of Naam.

ਅਨਦੁ ਕਰੈ ਸਾਸਿ ਸਾਸਿ ਸਮੁਹਾਰੈ ਨਾ ਪੋਰੈ ਅਗਨਾਰਿ ॥੨॥

He remembers You with each and every breath and enjoys bliss because the fire of womb cannot reach him. ||2||

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ ਨਿਵਾਰਿ ॥

O' God, please save me from the love of others' wealth, woman, and slander.

ਚਰਨ ਕਮਲ ਸੇਵੀ ਰਿਦ ਅੰਤਰਿ ਗੁਰ ਪੂਰੇ ਕੈ ਆਧਾਰਿ ॥੩॥

Bless me so that through the support of the perfect Guru, I may enshrine Your immaculate Name in my heart and keep meditating on it. ||3||

ਗਿ੍ਰੁ ਮੰਦਰ ਮਹਲਾ ਜੋ ਦੀਸਹਿ ਨਾ ਕੋਈ ਸੰਗਾਰਿ ॥

O' my friends, all these houses, mansions and palaces which you see, none of these would accompany you in the end.

ਜਬ ਲਗੁ ਜੀਵਹਿ ਕਲੀ ਕਾਲ ਮਹਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮੁਹਾਰਿ ॥੪॥੩੭॥

O' Nanak, as long as you live in this world, enshrine God's Name in Your heart. ||4||37||

ਆਸਾ ਘਰੁ ੩ ਮਹਲਾ ੫

Raag Aasaa, Third Beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. realized by the grace of the true Guru:

ਰਾਜ ਮਿਲਕ ਜੇਬਨ ਗਿ੍ਰੁ ਸੇਭਾ ਰੂਪਵੰਤੁ ਜੁਆਨੀ ॥

Power, property, youth, home, fame and the beauty of youth;

ਬਹੁਤੁ ਦਰਬੁ ਹਸਤੀ ਅਰੁ ਘੋੜੇ ਲਾਲ ਲਾਖ ਬੈ ਆਨੀ ॥

abundant wealth, elephants, horses and very expensive jewels,

ਆਗੈ ਦਰਗਹਿ ਕਾਮਿ ਨ ਆਵੈ ਛੇਡਿ ਚਲੈ ਅਭਿਮਾਨੀ ॥੧॥

none of these shall be of any use in God's court. The egoistic man departs from the world leaving all these things behind.||1||

ਕਾਰੇ ਏਕ ਬਿਨਾ ਚਿਤੁ ਲਾਈਐ ॥

Why should we attach our mind to anything other than God?

ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

Instead, while sitting, standing, sleeping or awake, we should always meditate on God with love and devotion. ||1||Pause||

ਮਹਾ ਬਚਿਤ੍ਰ ਸੁੰਦਰ ਆਖਾੜੇ ਰਣ ਮਹਿ ਜਿਤੇ ਪਵਾੜੇ ॥

One may win great contests or fights in the utmost beautiful arenas.

ਹਉ ਮਾਰਉ ਹਉ ਬੰਧਉ ਛੋਡਉ ਮੁਖ ਤੇ ਏਵ ਬਬਾੜੇ ॥

One may boast and say, I can put to death, imprison, or liberate anyone.

ਆਇਆ ਹੁਕਮੁ ਪਾਰਬ੍ਰਹਮ ਕਾ ਛੇਡਿ ਚਲਿਆ ਏਕ ਦਿਹਾੜੇ ॥੨॥

Ultimately one day comes God's command, that person departs from here leaving everything. ||2||

ਕਰਮ ਧਰਮ ਜੁਗਤਿ ਬਹੁ ਕਰਤਾ ਕਰਣੈਹਾਰੁ ਨ ਜਾਨੈ ॥

One may perform many kinds of rituals and righteous deeds in various ways, but does not realize the Creator-God.

ਉਪਦੇਸੁ ਕਰੈ ਆਪਿ ਨ ਕਮਾਵੈ ਤਤੁ ਸਬਦੁ ਨ ਪਛਾਨੈ ॥

He preaches to others but does not practice what he preaches, and does not realize the true essence of the Guru's word.

ਨਾਂਗਾ ਆਇਆ ਨਾਂਗੋ ਜਾਸੀ ਜਿਉ ਹਸਤੀ ਖਾਕੁ ਛਾਨੈ ॥੩॥

He came empty-handed in the world and would depart empty handed, his rituals and deeds are like that of an elephant, who rolls in dust after bathing. |3|

ਸੰਤ ਸਜਨ ਸੁਨਹੁ ਸਭਿ ਮੀਤਾ ਬੁਠਾ ਏਹੁ ਪਸਾਰਾ ॥

Listen, O' dear saints and friends, perishable is all this expanse of the world.

ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕਰਿ ਡੂਬੇ ਖਪਿ ਖਪਿ ਮੁਏ ਗਵਾਰਾ ॥

All those fools obsessed with the sense of possessiveness drown in the ocean of worldly attachments and needlessly remain spiritually dead.

ਗੁਰੁ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਸਾਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ ॥੪॥੧॥੩੮॥

O' Nanak, one who meditated on Naam through the Guru's teachings, crossed over the world ocean of vices by attuning to the eternal God's Name.

||4||1||38||

ਰਾਗੁ ਆਸਾ ਘਰੁ ਪ ਮਹਲਾ ਪ

O' Nanak, one who meditated on Naam through the Guru's teachings, crossed over the world ocean of vices by attuning to the eternal God's Name.

||4||1||38||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. realized by the grace of the True Guru:

ਭ੍ਰਮ ਮਹਿ ਸੋਈ ਸਗਲ ਜਗਤ ਧੰਧ ਅੰਧ ॥

Blinded by the worldly affairs, the entire world is asleep in the illusion of Maya.

ਕੇਉ ਜਾਗੈ ਹਰਿ ਜਨੁ ॥੧॥

Only a rare devotee of God is awake and alert to false worldly allurements. ||1||

ਮਹਾ ਮੋਹਨੀ ਮਗਨ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪ੍ਰਾਨ ॥

The entire world is engrossed in the extremely captivating Maya; the love for Maya is dearer to people than their life.

ਕੇਉ ਤਿਆਗੈ ਵਿਰਲਾ ॥੨॥

Only a very rare person renounces this love for Maya. ||2||

ਚਰਨ ਕਮਲ ਆਨੁਪ ਹਰਿ ਸੰਤ ਮੰਤ ॥

God's immaculate Naam is incomparably beautiful and so is the Guru's teaching,

ਕੇਉ ਲਾਗੈ ਸਾਧੁ ॥੩॥

only a very rare saintly person attunes himself to them. ||3||

ਨਾਨਕ ਸਾਧੁ ਸੰਗਿ ਜਾਗੇ ਗਿਆਨ ਰੰਗਿ ॥

O' Nanak, one who remains awake from the slumber of love for Maya by coming to the holy congregation and by following the Guru's teaching,

ਵਡਭਾਗੇ ਕਿਰਪਾ ॥੪॥੧॥੩੯॥

is very fortunate and is blessed by God's grace. ||4||1||39||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਰਾਗੁ ਆਸਾ ਘਰੁ ੬ ਮਹਲਾ ੫ ॥

Raag Aasaa, Sixth beat, Fifth Guru:

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੋ ਪਰਵਾਨਾ ਸੁਖੁ ਸਹਜੁ ਮਨਿ ਸੋਈ ॥

O' God, whatever pleases You is acceptable to Your devotees; bliss and equipoise wells up in their mind by abiding to Your command.

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਅਪਾਰਾ ਅਵਰੁ ਨਾਹੀ ਰੇ ਕੇਈ ॥੧॥

O' God, You alone are capable of doing and getting everything done, You are infinite and there is no one other like You. ||1||

ਤੇਰੇ ਜਨ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਵਹਿ ॥

Your humble servants enjoy singing Your praises with enthusiasm and love.

ਮਸਲਤਿ ਮਤਾ ਸਿਆਣਪ ਜਨ ਕੀ ਜੇ ਤੂੰ ਕਰਹਿ ਕਰਾਵਹਿ ॥੧॥ ਰਹਾਉ ॥

For Your devotees, whatever You do or make them do, that alone is the best advice, resolution and wisdom for their spiritual growth. ||1||Pause||

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮਾਰਾ ਪਿਆਰੇ ਸਾਧਸੰਗਿ ਰਸੁ ਪਾਇਆ ॥

O' Beloved God, Your Name is the ambrosial nectar, Your devotees have obtained its sublime essence in the congregation of saintly persons.

ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਸੇਈ ਜਨ ਪੂਰੇ ਸੁਖ ਨਿਧਾਨੁ ਹਰਿ ਗਾਇਆ ॥੨॥

The devotees who have sung praises of God, the treasure of peace, have become virtuous and fully satiated from worldly desires. ||2||

ਜਾ ਕਉ ਟੇਕ ਤੁਮ੍ਹਾਰੀ ਸੁਆਮੀ ਤਾ ਕਉ ਨਾਹੀ ਚਿੰਤਾ ॥

O' Master-God, those who have Your Support are not afflicted by any anxiety.

ਜਾ ਕਉ ਦਇਆ ਤੁਮਾਰੀ ਹੋਈ ਸੇ ਸਾਹ ਭਲੇ ਭਗਵੰਤਾ ॥੩॥

Those who are blessed with Your mercy are spiritually wealthy and extremely fortunate. ||3||

ਭਰਮ ਮੋਹ ਧ੍ਰੋਹ ਸਭਿ ਨਿਕਸੇ ਜਬ ਕਾ ਦਰਸਨੁ ਪਾਇਆ ॥

When a person experiences your presence in the heart, all his doubts, attachment, and conceit vanish.

ਵਰਤਣਿ ਨਾਮੁ ਨਾਨਕ ਸਚੁ ਕੀਨਾ ਹਰਿ ਨਾਮੇ ਰੰਗਿ ਸਮਾਇਆ ॥੪॥੧॥੪੦॥

O' Nanak, he makes the precious Naam as his daily sustenance and imbued with God's love, he remains absorbed in Your Name. ||4||1||40||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਧੋਵੈ ਪਰਾਈ ਆਪਣਾ ਕੀਤਾ ਪਾਵੈ ॥

A slanderer washes off the filth of sins of other people's many births but he himself suffers the consequences of slandering.

ਈਹਾ ਸੁਖੁ ਨਹੀ ਦਰਗਹ ਢੋਈ ਜਮ ਪੁਰਿ ਜਾਇ ਪਚਾਵੈ ॥੧॥

He has no peace in this world and he has no place in God's court; he suffers and is wasted away. ||1||

ਨਿੰਦਕਿ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥

The slanderer wastes this invaluable human life in vain.

ਪਹੁਚਿ ਨ ਸਾਕੈ ਕਾਹੂ ਬਾਤੈ ਆਗੈ ਠਉਰ ਨ ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥

He cannot succeed in anything and he doesn't get any peace and honor hereafter. ||1||Pause||

ਕਿਰਤੁ ਪਇਆ ਨਿੰਦਕ ਬਪੁਰੇ ਕਾ ਕਿਆ ਓਹੁ ਕਰੈ ਬਿਚਾਰਾ ॥

Such is the fate of the wretched slanderer, what can the poor creature do?

ਤਹਾ ਬਿਗੁਤਾ ਜਹ ਕੇਇ ਨ ਰਾਖੈ ਓਹੁ ਕਿਸੁ ਪਹਿ ਕਰੇ ਪੁਕਾਰਾ ॥੨॥

The slanderer is condemned to such a state of mind from which no one can save; to whom can he cry for help? ||2||

ਨਿੰਦਕ ਕੀ ਗਤਿ ਕਤਹੂੰ ਨਾਹੀ ਖਸਮੈ ਏਵੈ ਭਾਣਾ ॥

The slanderer shall never attain emancipation; this is the Will of the Lord and Master.

ਜੇ ਜੇ ਨਿੰਦ ਕਰੇ ਸੰਤਨ ਕੀ ਤਿਉ ਸੰਤਨ ਸੁਖੁ ਮਾਨਾ ॥੩॥

The more the Saints are slandered, the more they dwell in peace. ||3||

ਸੰਤਾ ਟੇਕ ਤੁਮਾਰੀ ਸੁਆਮੀ ਤੂੰ ਸੰਤਨ ਕਾ ਸਹਾਈ ॥

The Saints have Your Support, O Lord and Master; You are the Saints' Help and Support.

ਕਹੁ ਨਾਨਕ ਸੰਤ ਹਰਿ ਰਾਖੇ ਨਿੰਦਕ ਦੀਏ ਰੁੜਾਈ ॥੪॥੨॥੪੧॥

Says Nanak, the Saints are saved by the Lord; the slanderers are drowned in the deep. ||4||2||41||

ਆਸਾ ਮਹਲਾ ੫ ॥

Aasaa, Fifth Mehl:

ਬਾਹਰੁ ਧੋਇ ਅੰਤਰੁ ਮਨੁ ਮੈਲਾ ਦੁਇ ਠਉਰ ਅਪੁਨੇ ਖੋਏ ॥

He washes outwardly, but within, his mind is filthy; thus he loses his place in both worlds.

ਈਹਾ ਕਾਮਿ ਕ੍ਰੋਧਿ ਮੇਹਿ ਵਿਆਪਿਆ ਆਗੈ ਮੁਸਿ ਮੁਸਿ ਰੋਏ ॥੧॥

Here, he is engrossed in sexual desire, anger and emotional attachment; hereafter, he shall sigh and weep. ||1||

ਗੋਵਿੰਦ ਭਜਨ ਕੀ ਮਤਿ ਹੈ ਹੋਰਾ ॥

The way to vibrate and meditate on the Lord of the Universe is different.

ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮਰਈ ਨਾਮੁ ਨ ਸੁਨਈ ਡੇਰਾ ॥੧॥ ਰਹਾਉ ॥

Destroying the snake-hole, the snake is not killed; the deaf person does not hear the Lord's Name. ||1|| Pause ||

ਮਾਇਆ ਕੀ ਕਿਰਤਿ ਛੇਡਿ ਗਵਾਈ ਭਗਤੀ ਸਾਰ ਨ ਜਾਨੈ ॥

He renounces the affairs of Maya, but he does not appreciate the value of devotional worship.

ਬੇਦ ਸਾਸਤ੍ਰ ਕਉ ਤਰਕਨਿ ਲਾਗਾ ਤਤੁ ਜੋਗੁ ਨ ਪਛਾਨੈ ॥੨॥

He finds fault with the Vedas and the Shaastras, and does not know the essence of Yoga. ||2||

ਉਘਰਿ ਗਇਆ ਜੈਸਾ ਖੇਟਾ ਢਬੁਆ ਨਦਰਿ ਸਰਾਫਾ ਆਇਆ ॥

He stands exposed, like a counterfeit coin, when inspected by the Lord, the Assayer.

ਅੰਤਰਜਾਮੀ ਸਤੁ ਕਿਛੁ ਜਾਨੈ ਉਸ ਤੇ ਕਹਾ ਛਪਾਇਆ ॥੩॥

The Inner-knower, the Searcher of hearts, knows everything; how can we hide anything from Him? ||3||

ਕੂੜਿ ਕਪਟਿ ਬੰਚਿ ਨਿੰਮੁਨੀਆਦਾ ਬਿਨਸਿ ਗਇਆ ਤਤਕਾਲੇ ॥

Through falsehood, fraud and deceit, the mortal collapses in an instant - he has no foundation at all.

ਸਤਿ ਸਤਿ ਸਤਿ ਨਾਨਕਿ ਕਹਿਆ ਅਪਨੈ ਹਿਰਦੈ ਦੇਖੁ ਸਮਾਲੇ ॥੪॥੩॥੪੨॥

Truly, truly, truly, Nanak speaks; look within your own heart, and realize this. ||4||3||42||

ਆਸਾ ਮਹਲਾ ੫ ॥

Aasaa, Fifth Mehl:

ਉਦਮੁ ਕਰਤ ਹੇਵੈ ਮਨੁ ਨਿਰਮਲੁ ਨਾਚੈ ਆਪੁ ਨਿਵਾਰੇ ॥

Making the effort, the mind becomes pure; in this dance, the self is silenced.

ਪੰਚ ਜਨਾ ਲੇ ਵਸਗਤਿ ਰਾਖੈ ਮਨ ਮਹਿ ਏਕੰਕਾਰੇ ॥੧॥

The five passions are kept under control, and the One Lord dwells in the mind. ||1||

ਤੇਰਾ ਜਨੁ ਨਿਰਤਿ ਕਰੇ ਗੁਨ ਗਾਵੈ ॥

Your humble servant dances and sings Your Glorious Praises.

ਰਬਾਬੁ ਪਖਾਵਜ ਤਾਲ ਘੁੰਘਰੂ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵੈ ॥੧॥ ਰਹਾਉ ॥

He plays upon the guitar, tambourine and cymbals, and the unstruck sound current of the Shabad resounds. ||1|| Pause ||

ਪ੍ਰਥਮੇ ਮਨੁ ਪਰਬੋਧੈ ਅਪਨਾ ਪਾਛੈ ਅਵਰ ਰੀਝਾਵੈ ॥

First, he instructs his own mind, and then, he leads others.

ਰਾਮ ਨਾਮ ਜਪੁ ਹਿਰਦੈ ਜਾਪੈ ਮੁਖ ਤੇ ਸਗਲ ਸੁਨਾਵੈ ॥੨॥

He chants the Lord's Name and meditates on it in his heart; with his mouth, he announces it to all. ||2||

ਕਰ ਸੰਗਿ ਸਾਧੂ ਚਰਨ ਪਖਾਰੈ ਸੰਤ ਧੂਰਿ ਤਨਿ ਲਾਵੈ ॥

He joins the Saadh Sangat, the Company of the Holy, and washes their feet; he applies the dust of the Saints to his body

ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰੇ ਗੁਰ ਆਗੈ ਸਤਿ ਪਦਾਰਥੁ ਪਾਵੈ ॥੩॥

He surrenders his mind and body, and places them before the Guru; thus, he obtains the true wealth. ||3||

ਜੇ ਜੇ ਸੁਨੈ ਪੇਖੈ ਲਾਇ ਸਰਧਾ ਤਾ ਕਾ ਜਨਮ ਮਰਨ ਦੁਖੁ ਭਾਗੈ ॥

Whoever listens to, and beholds the Guru with faith, shall see his pains of birth and death taken away.

ਐਸੀ ਨਿਰਤਿ ਨਰਕ ਨਿਵਾਰੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਗੈ ॥੪॥੪॥੪੩॥

Such a dance eliminates hell; O Nanak, the Gurmukh remains wakeful. ||4||4||43||

ਆਸਾ ਮਹਲਾ ੫ ॥

Aasaa, Fifth Mehl:

ਅਧਮ ਚੰਡਾਲੀ ਭਈ ਬ੍ਰਹਮਣੀ ਸੂਦੀ ਤੇ ਸ੍ਰੇਸਟਾਈ ਰੇ ॥

The lowly outcaste becomes a Brahmin, and the untouchable sweeper becomes pure and sublime.

ਪਾਤਾਲੀ ਆਕਾਸੀ ਸਖਨੀ ਲਹਬਰ ਬੁਝੀ ਖਾਈ ਰੇ ॥੧॥

The burning desire of the nether regions and the etheric realms is finally quenched and extinguished. ||1||

ਘਰ ਕੀ ਬਿਲਾਈ ਅਵਰ ਸਿਖਾਈ ਮੂਸਾ ਦੇਖਿ ਡਰਾਈ ਰੇ ॥

The house-cat has been taught otherwise, and is terrified upon seeing the mouse.

ਅਜ ਕੈ ਵਸਿ ਗੁਰਿ ਕੀਨੋ ਕੇਹਰਿ ਕੂਕਰ ਤਿਨਹਿ ਲਗਾਈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

The Guru has put the tiger under the control of the sheep, and now, the dog eats grass. ||1|| Pause ||

ਬਾਝੁ ਬੁਨੀਆ ਛਪਰਾ ਥਾਮ੍ਹਿਹਆ ਨੀਘਰਿਆ ਘਰੁ ਪਾਇਆ ਰੇ ॥

Without pillars, the roof is supported, and the homeless have found a home.

ਬਿਨੁ ਜੜੀਏ ਲੈ ਜੜਿਓ ਜੜਾਵਾ ਥੇਵਾ ਅਚਰਜੁ ਲਾਇਆ ਰੇ ॥੨॥

Without the jeweler, the jewel has been set, and the wonderful stone shines forth. ||2||

ਦਾਦੀ ਦਾਦਿ ਨ ਪਹੁਚਨਹਾਰਾ ਚੂਪੀ ਨਿਰਨਉ ਪਾਇਆ ਰੇ ॥

The claimant does not succeed by placing his claim, but by keeping silent, he obtains justice.

ਮਾਲਿ ਦੁਲੀਚੈ ਬੈਠੀ ਲੇ ਮਿਰਤਕੁ ਨੈਨ ਦਿਖਾਲਨੁ ਧਾਇਆ ਰੇ ॥੩॥

The dead sit on costly carpets, and what is seen with the eyes shall vanish. ||3||

ਸੋਈ ਅਜਾਣੁ ਕਰੈ ਮੈ ਜਾਨਾ ਜਾਨਣਹਾਰੁ ਨ ਛਾਨਾ ਰੇ ॥

One who claims to have understood God is still ignorant; he who realizes God does not remain hidden for very long.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਅਮਿਉ ਪੀਆਇਆ ਰਸਕਿ ਰਸਕਿ ਬਿਗਸਾਨਾ ਰੇ ॥੪॥੫॥੪੪॥

Nanak says, the one whom the Guru blesses with the nectar of Naam, remains delighted savoring it again and again. ||4||5||44||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਬੰਧਨ ਕਾਟਿ ਬਿਸਾਰੇ ਅਉਗਨ ਅਪਨਾ ਬਿਰਦੁ ਸਮੂਹਾਰਿਆ ॥

O' my friends, those who seek God's refuge, He overlooks their faults and honoring His tradition, He cuts their bonds of Maya.

ਹੋਏ ਕ੍ਰਿਪਾਲ ਮਾਤ ਪਿਤ ਨਿਆਈ ਬਾਰਿਕ ਜਿਉ ਪ੍ਰਤਿਪਾਰਿਆ ॥੧॥

Becoming kind like a mother and father, He cherishes them like His children. ||1||

ਗੁਰਸਿਖ ਰਾਖੇ ਗੁਰ ਗੋਪਾਲਿ ॥

God saves those disciples from vices who follow the Guru's teachings.

ਕਾਢਿ ਲੀਏ ਮਹਾ ਭਵਜਲ ਤੇ ਅਪਨੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੧॥ ਰਹਾਉ ॥

By casting His glance of grace, He saves them from the terrible world ocean of vices. ||1||Pause||

ਜਾ ਕੈ ਸਿਮਰਣਿ ਜਮ ਤੇ ਛੁਟੀਐ ਹਲਤਿ ਪਲਤਿ ਸੁਖੁ ਪਾਈਐ ॥

O' my friend, by meditating upon Whom we escape from the demon of death and attain peace both here and hereafter.

ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਹੁ ਜਪੁ ਰਸਨਾ ਨੀਤ ਨੀਤ ਗੁਣ ਗਾਈਐ ॥੨॥

We should recite His Name with every breath and morsel and always sing His praises. ||2||

ਭਗਤਿ ਪ੍ਰੇਮ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸਾਧਸੰਗਿ ਦੁਖ ਨਾਠੇ ॥

In the company of saints, through loving devotion to God, sorrows of the Guru's followers flee away and they attain the supreme spiritual status.

ਛਿਜੈ ਨ ਜਾਇ ਕਿਛੁ ਭਉ ਨ ਬਿਆਪੇ ਹਰਿ ਧਨੁ ਨਿਰਮਲੁ ਗਾਠੇ ॥੩॥

The wealth of God's immaculate Name is amassed in their heart; there is no fear that this wealth will decrease, run out or will get stolen. ||3||

ਅੰਤਿ ਕਾਲ ਪ੍ਰਭ ਭਏ ਸਹਾਈ ਇਤ ਉਤ ਰਾਖਨਹਾਰੇ ॥

God becomes their helper at the time of death; He protects them here and hereafter.

ਪ੍ਰਾਨ ਮੀਤ ਰੀਤ ਧਨੁ ਮੇਰੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ ॥੪॥੬॥੪੫॥

O' Nanak, I am forever dedicated to God; His Name is such a wealth which is the support of my life and my closest friend. ||4||6||45||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਾ ਤੂੰ ਸਾਹਿਬੁ ਤਾ ਭਉ ਕੇਹਾ ਹਉ ਤੁਧੁ ਬਿਨੁ ਕਿਸੁ ਸਾਲਾਹੀ ॥

O' God, since You are my Master then why should I have any fear? Except You, whom I need to praise?

ਏਕੁ ਤੂੰ ਤਾ ਸਭੁ ਕਿਛੁ ਹੈ ਮੈ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ॥੧॥

When just You are on my side, I feel that I have everything; except You there is none other for me as my helper. ||1||

ਬਾਬਾ ਬਿਖੁ ਦੇਖਿਆ ਸੰਸਾਰੁ ॥

O' God, I have seen that the emotional attachment to the world is like a poison which destroys the spiritual life.

ਰਖਿਆ ਕਰਹੁ ਗੁਸਾਈ ਮੇਰੇ ਮੈ ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥

O' my Master-God, save me from this poison of Maya; Your Name is my only support. ||1||Pause||

ਜਾਣਹਿ ਬਿਰਥਾ ਸਭਾ ਮਨ ਕੀ ਹੇਰੁ ਕਿਸੁ ਪਹਿ ਆਖਿ ਸੁਣਾਈਐ ॥

O' God, You alone know the pain of all hearts, who else can we relate our pain and suffering?

ਵਿਣੁ ਨਾਵੈ ਸਭੁ ਜਗੁ ਬਉਰਾਇਆ ਨਾਮੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈਐ ॥੨॥

Without meditating on God's Name, the entire world has gone crazy. Celestial peace is attained only when we are blessed with Naam. ||2||

ਕਿਆ ਕਹੀਐ ਕਿਸੁ ਆਖਿ ਸੁਣਾਈਐ ਜਿ ਕਹਣਾ ਸੁ ਪ੍ਰਭ ਜੀ ਪਾਸਿ ॥

O' God, what should we say and to whom should we relate our pain and suffering? Whatever we need to say, we should say it to You.

ਸਭੁ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤੈ ਸਦਾ ਸਦਾ ਤੇਰੀ ਆਸ ॥੩॥

Whatever happens is according to Your Will; You are our hope, always and forever. ||3||

ਜੇ ਦੇਹਿ ਵਡਿਆਈ ਤਾ ਤੇਰੀ ਵਡਿਆਈ ਇਤ ਉਤ ਤੁਝਹਿ ਧਿਆਉ ॥

O' God, if You bless me with honor, then actually it is Your glory; both here and hereafter, I only meditate on You.

ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦਾ ਸੁਖਦਾਤੇ ਮੈ ਤਾਣੁ ਤੇਰਾ ਇਕੁ ਨਾਉ ॥੪॥੭॥੪੬॥

O' always peace giving God of Nanak, Your Name alone is my support. ||4||7||46||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮ੍ਹਾਰਾ ਠਾਕੁਰ ਏਹੁ ਮਹਾ ਰਸੁ ਜਨਹਿ ਪੀਓ ॥

O' Master-God, Your Name is the ambrosial nectar and only a rare devotee of Yours partakes this sublime elixir.

ਜਨਮ ਜਨਮ ਚੁਕੇ ਭੈ ਭਾਰੇ ਦੁਰਤੁ ਬਿਨਾਸਿਓ ਭਰਮੁ ਬੀਓ ॥੧॥

On drinking this nectar the fears and load of sins from countless births vanished; doubt and duality are also dispelled. ||1||

ਦਰਸਨੁ ਪੇਖਤ ਮੈ ਜੀਓ ॥

I feel spiritually rejuvenated upon realizing You within my heart,

ਸੁਨਿ ਕਰਿ ਬਚਨੁ ਤੁਮ੍ਹਾਰੇ ਸਤਿਗੁਰ ਮਨੁ ਤਨੁ ਮੇਰਾ ਠਾਰੁ ਬੀਓ ॥੧॥ ਰਹਾਉ ॥

listening to your words, my body and mind become cool and calm, O' my true Guru. ||1||Pause||

ਤੁਮ੍ਹਾਰੀ ਕ੍ਰਿਪਾ ਤੇ ਭਇਓ ਸਾਧਸੰਗੁ ਏਹੁ ਕਾਜੁ ਤੁਮ੍ਹਰ ਆਪਿ ਕੀਓ ॥

O' God, it is by Your kindness that I have attained the company of the Guru; You Yourself have done this noble task.

ਦਿੜੁ ਕਰਿ ਚਰਣ ਗਰੇ ਪ੍ਰਭੁ ਤੁਮ੍ਹਰੇ ਸਹਜੇ ਬਿਖਿਆ ਭਈ ਖੀਓ ॥੨॥

O' God, following the Guru's teaching, I meditated on You with firm determination; my love for Maya intuitively disappeared. ||2||

ਸੁਖ ਨਿਧਾਨ ਨਾਮੁ ਪ੍ਰਭ ਤੁਮਰਾ ਏਹੁ ਅਬਿਨਾਸੀ ਮੰਤ੍ਰੁ ਲੀਓ ॥

O' God, Your Name is the treasure of peace; I have started reciting this everlasting Mantra of Naam.

ਕਰਿ ਕਿਰਪਾ ਮੇਹਿ ਸਤਿਗੁਰਿ ਦੀਨਾ ਤਾਪੁ ਸੰਤਾਪੁ ਮੇਰਾ ਬੈਰੁ ਗੀਓ ॥੩॥

Showing his mercy, the true Guru blessed me with this mantra and all my pains, worries, and enmity went away. ||3||

ਧੰਨੁ ਸੁ ਮਾਣਸ ਦੇਹੀ ਪਾਈ ਜਿਤੁ ਪ੍ਰਭਿ ਅਪਨੈ ਮੇਲਿ ਲੀਓ ॥

Blessed is the human body I obtained, through which God has united me with Him.

ਧੰਨੁ ਸੁ ਕਲਿਜੁਗੁ ਸਾਧਸੰਗਿ ਕੀਰਤਨੁ ਗਾਈਐ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਹੀਓ ॥੪॥੯॥੪੭॥

O' Nanak, Kalyug is also blessed, if we sing God's praises in the company of saints, and if Naam remains the prop of our heart. ||4||8||47||

ਆਸਾ ਮਹਲਾ ੫ ॥

Aasaa, Fifth Mehl:

ਆਗੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੂਆ ਅਵਰੁ ਕਿ ਜਾਣੈ ਗਿਆਨਾ ॥

Whatever blessing I have, is because of preordained destiny; what other knowledge can anyone understand ?

ਭੂਲ ਚੂਕ ਅਪਨਾ ਬਾਰਿਕੁ ਬਖਸਿਆ ਪਾਰਬ੍ਰਹਮ ਭਗਵਾਨਾ ॥੧॥

The Supreme God has forgiven all my fumbles and faults and has deemed me as His own child. ||1||

ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਦਇਆਲਾ ਮੇਹਿ ਦੀਨ ਕਉ ਰਾਖਿ ਲੀਆ ॥

My True Guru is always merciful; He has spiritually saved a meek like me.

ਕਾਟਿਆ ਰੋਗੁ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਨਾਮੁ ਦੀਆ ॥੧॥ ਰਹਾਉ ॥

The true Guru blessed me with the ambrosial nectar of God's Name, which cured my malady of vices and I attained great celestial peace. ||1||Pause||

ਅਨਿਕ ਪਾਪ ਮੇਰੇ ਪਰਹਰਿਆ ਬੰਧਨ ਕਾਟੇ ਮੁਕਤ ਭਏ ॥

The Guru has washed off my countless sins; he has cut off my bonds of Maya and I am liberated from these bonds.

ਅੰਧ ਕ੍ਰੂਪ ਮਹਾ ਘੋਰ ਤੇ ਬਾਹ ਪਕਰਿ ਗੁਰਿ ਕਾਢਿ ਲੀਏ ॥੨॥

The Guru has saved me from the love of Maya, as if holding my arm, he pulled me out of the terrible deep dark pit of worldly attachments. ||2||

ਨਿਰਭਉ ਭਏ ਸਗਲ ਭਉ ਮਿਟਿਆ ਰਾਖੇ ਰਾਖਨਹਾਰੇ ॥

God, the protector has saved me from vices; my fear from the onslaught of Maya has ended and I have become fearless.

ਐਸੀ ਦਾਤਿ ਤੇਰੀ ਪ੍ਰਭ ਮੇਰੇ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ ॥੩॥

O' my God, such is Your generosity that all my spiritual affairs have been successfully resolved. ||3||

ਗੁਣ ਨਿਧਾਨ ਸਾਹਿਬ ਮਨਿ ਮੇਲਾ ॥

My mind has realized God, the treasure of excellence.

ਸਰਣਿ ਪਇਆ ਨਾਨਕ ਸੁਹੇਲਾ ॥੪॥੯॥੪੮॥

O' Nanak, ever since, I have sought the Guru's refuge, I am living in peace and comfort. ||4||9||48||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਤੂੰ ਵਿਸਰਹਿ ਤਾਂ ਸਭੁ ਕੇ ਲਾਗੁ ਚੀਤਿ ਆਵਹਿ ਤਾਂ ਸੇਵਾ ॥

O' God, if I forget You, then everyone seems as my enemy; but if I remember You, then everyone is ready to respect and serve me.

ਅਵਰੁ ਨ ਕੇਉ ਦੂਜਾ ਸੂਝੈ ਸਾਚੇ ਅਲਖ ਅਭੇਵਾ ॥੧॥

O' the eternal, unfathomable, and incomprehensible God, to me no one else seems like You. ||1||

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦਾ ਦਇਆਲਾ ਲੋਗਨੁ ਕਿਆ ਵੇਚਾਰੇ ॥

God is ever merciful to the one who always remains attuned to Him, what harm can other people do to such a person?

ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸ ਨੇ ਕਹੀਐ ਸਗਲੇ ਜੀਅ ਤੁਮ੍ਹਾਰੇ ॥੧॥ ਰਹਾਉ ॥

O' God, when all the beings are Yours then tell us Whom should we call virtuous and whom should we call evil? ||1||Pause||

ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਆਧਾਰਾ ਹਾਥ ਦੇਇ ਤੂੰ ਰਾਖਹਿ ॥

O' God, You are my shelter, and You are my support. By extending Your support, You save us.

ਜਿਸੁ ਜਨ ਉਪਰਿ ਤੇਰੀ ਕਿਰਪਾ ਤਿਸ ਕਉ ਬਿਪੁ ਨ ਕੇਉ ਭਾਖੈ ॥੨॥

No one utters even a bad word to the person on whom is Your grace. ||2||

ਓਹੇ ਸੁਖੁ ਓਹਾ ਵਡਿਆਈ ਜੇ ਪ੍ਰਭੁ ਜੀ ਮਨਿ ਭਾਣੀ ॥

O' God, my peace and glory is in whatever pleases You.

ਤੂੰ ਦਾਨਾ ਤੂੰ ਸਦ ਮਿਹਰਵਾਨਾ ਨਾਮੁ ਮਿਲੈ ਰੰਗੁ ਮਾਣੀ ॥੩॥

You know everything in anyone's heart. You are always kind; I am in bliss when I meditate on Naam. ||3||

ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ॥

O' God, I pray before You, my soul and body is a gift from You,

ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੇਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ ॥੪॥੧੦॥੪੯॥

therefore, any praise I receive is all Your glory; without You, no one even knows my name, says Nanak. ||4||10||49||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਸਾਧਸੰਗਿ ਹਰਿ ਪਾਈਐ ॥

O' God, the knower of hearts, please show mercy and bless me with the company of saints; God is realized in the company of the Guru.

ਖੋਲਿ ਕਿਵਾਰ ਦਿਖਾਲੇ ਦਰਸਨੁ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਈਐ ॥੧॥

By opening the doors of spiritual ignorance, when God is realized in our heart then we don't go through the rounds of birth and death. ||1||

ਮਿਲਉ ਪਰੀਤਮ ਸੁਆਮੀ ਅਪੁਨੇ ਸਗਲੇ ਦੁਖ ਹਰਉ ਰੇ ॥

O' my friends, I wish that I may meet my beloved Master-God, and by meeting Him I may get rid of all my sorrows.

ਪਾਰਬ੍ਰਹਮੁ ਜਿਨ੍ਹਿ ਰਿਦੈ ਅਰਾਧਿਆ ਤਾ ਕੈ ਸੰਗਿ ਤਰਉ ਰੇ ॥੧॥ ਰਹਾਉ ॥

He, who has meditated upon God in his heart, I wish that by joining him I may also swim across this worldly ocean of vices. ||1||Pause||

ਮਹਾ ਉਦਿਆਨ ਪਾਵਕ ਸਾਗਰ ਭਏ ਹਰਖ ਸੋਗ ਮਹਿ ਬਸਨਾ ॥

Being separated from God, this world becomes like a great wilderness and ocean of fire in which one lives through various kinds of pleasure and sorrow.

ਸਤਿਗੁਰੁ ਭੇਟਿ ਭਇਆ ਮਨੁ ਨਿਰਮਲੁ ਜਪਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸਨਾ ॥੨॥

The mind of the one becomes immaculate, who recites the ambrosial Name of God by meeting and following the true Guru's teachings. ||2||

ਤਨੁ ਧਨੁ ਥਾਪਿ ਕੀਓ ਸਭੁ ਅਪਨਾ ਕੇਮਲ ਬੰਧਨ ਬਾਂਧਿਆ ॥

By assuming their bodies and wealth as their own, people get themselves bound in the delicate bonds of worldly attachments.

ਗੁਰੁ ਪਰਸਾਦਿ ਭਏ ਜਨ ਮੁਕਤੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧਿਆ ॥੩॥

But those who, by the Guru's grace, meditated on God's Name became free of these bonds. ||3||

ਰਾਖਿ ਲੀਏ ਪ੍ਰਭਿ ਰਾਖਨਹਾਰੈ ਜੋ ਪ੍ਰਭ ਅਪੁਨੇ ਭਾਣੈ

God, the Savior, saved those from the bonds of Maya who became pleasing to God Himself.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮ੍ਹਰਾ ਦਾਤੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੈ ॥੪॥੧੧॥੫੦॥

O' God, the soul and the body are all Yours; I dedicate myself to You forever, O' Nanak. ||4||11||50||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਮੇਹ ਮਲਨ ਨੀਦ ਤੇ ਛੁਟਕੀ ਕਉਨੁ ਅਨੁਗ੍ਰਹੁ ਭਇਓ ਰੀ ॥

O' my friend, you have escaped from the disgraceful slumber of Maya; by whose grace this has happened?

ਮਹਾ ਮੇਹਨੀ ਤੁਧੁ ਨ ਵਿਆਪੈ ਤੇਰਾ ਆਲਸੁ ਕਹਾ ਗਇਓ ਰੀ ॥੧॥ ਰਹਾਉ ॥

The great enticer, Maya, doesn't afflict you; where is your sloth gone?
||1||Pause||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਗਾਖਰੋ ਸੰਜਮਿ ਕਉਨ ਛੁਟਿਓ ਰੀ ॥

How have you escaped from the treacherous lust, greed and egotism?

ਸੁਰਿ ਨਰ ਦੇਵ ਅਸੁਰ ਤ੍ਰੈ ਗੁਨੀਆ ਸਗਲੇ ਭਵਨੁ ਲੁਟਿਓ ਰੀ ॥੧॥

The angels, demons and ordinary people engrossed in three modes of Maya have been robbed of their spiritual wealth by these vices. ||1||

ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਰਿਣ ਜਾਲੇ ਕੋਈ ਹਰਿਆ ਬੂਟੁ ਰਹਿਓ ਰੀ ॥

A forest fire burns away almost the entire vegetation, only a rare plant escapes and remains green. Similarly, a rare one escapes from the fiery worldly desires.

ਐਸੈ ਸਮਰਥੁ ਵਰਨਿ ਨ ਸਾਕਉ ਤਾ ਕੀ ਉਪਮਾ ਜਾਤ ਨ ਕਹਿਓ ਰੀ ॥੨॥

I cannot describe the glory of that very rare spiritually strong person who escapes from fire of worldly desires. ||2||

ਕਾਜਰ ਕੋਠ ਮਹਿ ਭਈ ਨ ਕਾਰੀ ਨਿਰਮਲ ਬਰਨੁ ਬਨਿਓ ਰੀ ॥

O' my friend, even while living in this evil world, which is like a room full of black soot, I didn't become evil and my conduct remained pure,

ਮਹਾ ਮੰਤ੍ਰੁ ਗੁਰੁ ਹਿਰਦੈ ਬਸਿਓ ਅਚਰਜ ਨਾਮੁ ਸੁਨਿਓ ਰੀ ॥੩॥

because the great mantra of the Guru is enshrined in my heart and I have listened to the wondrous Name of God. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਨਦਰਿ ਅਵਲੋਕਨੁ ਅਪੁਨੈ ਚਰਣਿ ਲਗਾਈ ॥

Showing mercy, God looked at me with favor and united me with Him

ਪ੍ਰੇਮੁ ਭਗਤਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਸਾਧੁ ਸੰਗਿ ਸਮਾਈ ॥੪॥੧੨॥੫੧॥

O, Nanak, through loving adoration in the company of the Guru, I attained peace and merged in God. ||4||12||51||

ੴ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰਾਗੁ ਆਸਾ ਘਰੁ ੭ ਮਹਲਾ ੫ ॥

Raag Aasaa, Seventh beat, Fifth Guru:

ਲਾਲੁ ਚੋਲਨਾ ਤੈ ਤਨਿ ਸੋਹਿਆ ॥

O' my friend, this red dress looks so befitting on your body.

ਸੁਰਿਜਨ ਭਾਨੀ ਤਾਂ ਮਨੁ ਮੋਹਿਆ ॥੧॥

When you became pleasing to God then you enticed His heart. ||1||

ਕਵਨ ਬਨੀ ਰੀ ਤੇਰੀ ਲਾਲੀ ॥

O' my dear friend, tell me what has given you this red bloom on your face?

ਕਵਨ ਰੰਗਿ ਤੂੰ ਭਈ ਗੁਲਾਲੀ ॥੧॥ ਰਹਾਉ ॥

Whose love has rendered you the deep red hue? ||1||Pause||

ਤੁਮ ਹੀ ਸੁੰਦਰਿ ਤੁਮਹਿ ਸੁਹਾਗੁ ॥

you are truly beautiful and you have become a fortunate soul-bride.

ਤੁਮ ਘਰਿ ਲਾਲਨੁ ਤੁਮ ਘਰਿ ਭਾਗੁ ॥੨॥

You are so fortunate that you have realized beloved-God in your heart. ||2||

ਤੂੰ ਸਤਵੰਤੀ ਤੂੰ ਪਰਧਾਨਿ ॥

You are chaste and the most distinguished.

ਤੂੰ ਪ੍ਰੀਤਮ ਭਾਨੀ ਤੁਹੀ ਸੁਰ ਗਿਆਨਿ ॥੩॥

You are pleasing to your Beloved-God; You are endowed with the highest wisdom. ||3||

ਪ੍ਰੀਤਮ ਭਾਨੀ ਤਾਂ ਰੰਗਿ ਗੁਲਾਲ ॥

O' my friend, It is only when I became pleasing to my beloved Husband-God then I got imbued with the deep red color of His love.

ਕਹੁ ਨਾਨਕ ਸੁਭ ਦ੍ਰਿਸਟਿ ਨਿਹਾਲ ॥੪॥

Nanak says, I am enjoying such a bliss due to His auspicious glance. ||4||

ਸੁਨਿ ਰੀ ਸਖੀ ਇਹ ਹਮਰੀ ਘਾਲ ॥

Listen, O' my dear friend, this is my only hard work;

ਪ੍ਰਭ ਆਪਿ ਸੀਗਾਰਿ ਸਵਾਰਨਹਾਰ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੧॥੫੨॥

God, the embellisher, embellished me with all these divine virtues on His own. ||1||Second Pause||1||52||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਦੁਖੁ ਘਨੇ ਜਬ ਹੇਤੇ ਦੂਰਿ ॥

When I was far away from my husband-God, I used to suffer immense pain.

ਅਬ ਮਸਲਤਿ ਮੇਹਿ ਮਿਲੀ ਹਦੂਰਿ ॥੧॥

Now, through the Guru's teachings I have realized His presence within. ||1||

ਚੁਕਾ ਨਿਹੇਰਾ ਸਖੀ ਸਹੇਰੀ ॥ ਭਰਮੁ ਗਇਆ ਗੁਰਿ ਪਿਰ ਸੰਗਿ ਮੇਰੀ ॥੧॥ ਰਹਾਉ ॥

O' my friend, the Guru has united me with my Husband-God; my doubt is dispelled and my habit of complaining is gone. ||1||Pause||

ਨਿਕਟਿ ਆਨਿ ਪ੍ਰਿਅ ਸੇਜ ਧਰੀ ॥

By bringing me to God's presence, the Guru has united me with His love.

ਕਾਣਿ ਕਢਨ ਤੇ ਛੂਟਿ ਪਰੀ ॥੨॥

Now I am spared from depending on others. ||2||

ਮੰਦਰਿ ਮੇਰੈ ਸਬਦਿ ਉਜਾਰਾ ॥

My heart is spiritually illuminated by the Guru's divine word,

ਅਨਦ ਬਿਨੋਦੀ ਖਸਮੁ ਹਮਾਰਾ ॥੩॥

and I have realized my playful bliss-giving Master-God. ||3||

ਮਸਤਕਿ ਭਾਗੁ ਮੈ ਪਿਰੁ ਘਰਿ ਆਇਆ ॥

O' my friend, I became fortunate and realized Husband-God in my heart,

ਬਿਰੁ ਸੋਹਾਗੁ ਨਾਨਕ ਜਨ ਪਾਇਆ ॥੪॥੨॥੫੩॥

O' Nanak, I have attained eternal union with Husband-God. ||4||2||53||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਾਚਿ ਨਾਮਿ ਮੇਰਾ ਮਨੁ ਲਾਗਾ ॥

O' my friends, my mind remains attuned to the Name of the eternal God.

ਲੋਗਨ ਸਿਉ ਮੇਰਾ ਠਾਠਾ ਬਾਗਾ ॥੧॥

With worldly people my dealings are only as much as necessary. ||1||

ਬਾਹਰਿ ਸੂਤੁ ਸਗਲ ਸਿਉ ਮਉਲਾ ॥

Outwardly, I am on good terms with all;

ਅਲਿਪਤੁ ਰਹਉ ਜੈਸੇ ਜਲ ਮਹਿ ਕਉਲਾ ॥੧॥ ਰਹਾਉ ॥

I remain detached from the world just as a lotus flower remains unaffected by the murky water. ||1||Pause||

ਮੁਖ ਕੀ ਬਾਤ ਸਗਲ ਸਿਉ ਕਰਤਾ ॥

I converse with all people as needed,

ਜੀਅ ਸੰਗਿ ਪ੍ਰਭੁ ਅਪੁਨਾ ਧਰਤਾ ॥੨॥

but, I keep only God enshrined in my heart. ||2||

ਦੀਸਿ ਆਵਤ ਹੈ ਬਹੁਤੁ ਭੀਹਾਲਾ ॥

People may see me as very unfriendly or arrogant,

ਸਗਲ ਚਰਨ ਕੀ ਇਹੁ ਮਨੁ ਰਾਲਾ ॥੩॥

but actually I remain so humble, as if I am the dust of everyone's feet. ||3||

ਨਾਨਕ ਜਨਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥

O' Nanak, I have met with (and followed the teaching of) the perfect Guru,

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਦਿਖਾਇਆ ॥੪॥੩॥੫੪॥

who has shown me the same God pervading both within and without.
||4||3||54||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਪਾਵਤੁ ਰਲੀਆ ਜੋਬਨਿ ਬਲੀਆ ॥

The mortal revels in joy, in the vigor of youth;

ਨਾਮ ਬਿਨਾ ਮਾਟੀ ਸੰਗਿ ਰਲੀਆ ॥੧॥

but without meditating on Naam, he ultimately mingles with dust. ||1||

ਕਾਨ ਕੁੰਡਲੀਆ ਬਸਤ੍ਰ ਓਢਲੀਆ ॥

He may wear ear-rings and fine clothes,

ਸੇਜ ਸੁਖਲੀਆ ਮਨਿ ਗਰਬਲੀਆ ॥੧॥ ਰਹਾਉ ॥

sleeps on nice cozy beds and feels egoeistically proud in his mind.
||1||Pause||

ਤਲੈ ਕੁੰਚਰੀਆ ਸਿਰਿ ਕਨਿਕ ਛਤਰੀਆ ॥

He may have elephant to ride and golden umbrella over his head;

ਹਰਿ ਭਗਤਿ ਬਿਨਾ ਲੇ ਧਰਨਿ ਗਡਲੀਆ ॥੨॥

but without God's devotional worship he is buried beneath the dirt. ||2||

ਰੂਪ ਸੁੰਦਰੀਆ ਅਨਿਕ ਇਸਤਰੀਆ ॥

He may enjoy many women, of exquisite beauty;

ਹਰਿ ਰਸ ਬਿਨੁ ਸਭਿ ਸੁਆਦ ਫਿਕਰੀਆ ॥੩॥

but without the nectar of God's Name all these worldly tastes are insipid. ||3||

ਮਾਇਆ ਛਲੀਆ ਬਿਕਾਰ ਬਿਖਲੀਆ ॥

All these worldly riches and power are deceitful; sinful pleasures are poisonous.

ਸਰਣਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਅਲੀਆ ॥੪॥੪॥੫੫॥

O' Nanak, to escape from these evils, seek the refuge of the merciful God.
||4||4||55||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਏਕੁ ਬਗੀਚਾ ਪੇਡ ਘਨ ਕਰਿਆ ॥

The holy congregation of the Guru is like an orchard in which there are many saintly people like fruit trees.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਮਹਿ ਫਲਿਆ ॥੧॥

These saintly people bloom with the ambrosial nectar of Naam like the trees blooming in the orchard. ||1||

ਐਸਾ ਕਰਹੁ ਬੀਚਾਰੁ ਗਿਆਨੀ ॥

O' wise person, think about some way,

ਜਾ ਤੇ ਪਾਈਐ ਪਦੁ ਨਿਰਬਾਨੀ ॥

by which one may attain the spiritual status that is unaffected by worldly desires.

ਆਸਿ ਪਾਸਿ ਬਿਖੁਆ ਕੇ ਕੁੰਟਾ ਬੀਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਭਾਈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

O' my brother, you have nectar of Naam flowing within, but you are surrounded by worldly riches and power which are like springs of poison. ||1||Pause||

ਸਿੰਚਨਹਾਰੇ ਏਕੈ ਮਾਲੀ ॥

The Guru takes care of the spiritual need of his followers like a gardener is responsible for irrigating the orchard.

ਖਬਰਿ ਕਰਤੁ ਹੈ ਪਾਤ ਪਤ ਡਾਲੀ ॥੨॥

The Guru warns his congregations regarding false worldly allurements, like a gardener taking care of each and every leaf and branch in the orchard. ||2||

ਸਗਲ ਬਨਸਪਤਿ ਆਣਿ ਜੜਾਈ ॥

The Guru has assembled and embellished the saintly persons in his congregation, just as a gardener plants all kinds of trees in his orchard.

ਸਗਲੀ ਫੁਲੀ ਨਿਫਲ ਨ ਕਾਈ ॥੩॥

All these saints are bloomed with the fruit of spiritual enlightenment, as if all the trees have born fruit and none of the tree is without fruit. ||3||

ਅੰਮ੍ਰਿਤ ਫਲੁ ਨਾਮੁ ਜਿਨਿ ਗੁਰ ਤੇ ਪਾਇਆ ॥

One who has received the fruit of Naam from the Guru,

ਨਾਨਕ ਦਾਸ ਤਰੀ ਤਿਨਿ ਮਾਇਆ ॥੪॥੫॥੫੬॥

O' Nanak, such a devotee has crossed over the world ocean of Maya. |4|5|56|

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਰਾਜ ਲੀਲਾ ਤੇਰੈ ਨਾਮਿ ਬਨਾਈ ॥

O' God, meditation on Your Name has made my life so happy, as if I am enjoying the pleasures of a kingdom

ਜੋਗੁ ਬਨਿਆ ਤੇਰਾ ਕੀਰਤਨੁ ਗਾਈ ॥੧॥

I attain yoga (union with You), when I sing Your praise. ||1||

ਸਰਬ ਸੁਖਾ ਬਨੇ ਤੇਰੈ ਓਲ੍ਹੈ ॥ ਕ੍ਰਮ ਕੇ ਪਰਦੇ ਸਤਿਗੁਰ ਖੋਲ੍ਹੈ ॥੧॥ ਰਹਾਉ ॥

O' God, since the time the true Guru has torn apart the veils of illusion, I have obtained all kinds of comforts by depending on Your support. ||1||Pause||

ਹੁਕਮੁ ਬੁਝਿ ਰੰਗ ਰਸ ਮਾਣੈ ॥

By understanding Your will, I revel in peace and pleasure.

ਸਤਿਗੁਰ ਸੇਵਾ ਮਹਾ ਨਿਰਬਾਣੈ ॥੨॥

By following the true Guru's teachings, I have obtained the highest status of freedom from worldly desires. ||2||

ਜਿਨਿ ਤੂੰ ਜਾਤਾ ਸੇ ਗਿਰਸਤ ਉਦਾਸੀ ਪਰਵਾਣੁ ॥

O' God, the one who has realized You, whether a house holder or an ascetic, is accepted in Your court.

ਨਾਮਿ ਰਤਾ ਸੇਈ ਨਿਰਬਾਣੁ ॥੩॥

One who is imbued with Naam, remains free from the worldly desires. ||3||

ਜਾ ਕਉ ਮਿਲਿਓ ਨਾਮੁ ਨਿਧਾਨਾ ॥

One who has attained the treasure of Naam.

ਭਨਤਿ ਨਾਨਕ ਤਾ ਕਾ ਪੂਰ ਖਜਾਨਾ ॥੪॥੬॥੫੭॥

Nanak says, the treasure of his heart remains full with spiritual bliss.
||4||6||57||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਤੀਰਥਿ ਜਾਉ ਤ ਹਉ ਹਉ ਕਰਤੇ ॥

When I go to holy places, I find people indulging in ego.

ਪੰਡਿਤ ਪੂਛਉ ਤ ਮਾਇਆ ਰਾਤੇ ॥੧॥

If I ask pundits about spiritual guidance, I find them imbued with the love of Maya (worldly wealth and power).||1||

ਸੇ ਅਸਥਾਨੁ ਬਤਾਵਹੁ ਮੀਤਾ ॥

O' my friend, please tell me about such a place,

ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਕੀਰਤਨੁ ਨੀਤਾ ॥੧॥ ਰਹਾਉ ॥

where God's praises are being sung all the time. ||1||Pause||

ਸਾਸਤ੍ਰੁ ਬੇਦ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰ ॥

The shastras and the vedas reflect only on sins and virtues,

ਨਰਕਿ ਸੁਰਗਿ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰ ॥੨॥

on account of which one keeps going to hell or heaven again and again. ||2||

ਗਿਰਸਤ ਮਹਿ ਚਿੰਤ ਉਦਾਸ ਅਹੰਕਾਰ ॥

Worldly people are afflicted with anxiety and those who have renounced the world indulge in pride and arrogance.

ਕਰਮ ਕਰਤ ਜੀਅ ਕਉ ਜੰਜਾਰ ॥੩॥

Those who perform only rituals are entangled in the bonds Maya. ||3||

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਮਨੁ ਵਸਿ ਆਇਆ ॥

By God's grace, the one whose mind comes under control,

ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਰੀ ਤਿਨਿ ਮਾਇਆ ॥੪॥

O' Nanak, by following the Guru's teachings, he swims across the world ocean of Maya. ||4||

ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥

In the company of saintly people, we should sing the praises of God,

ਇਹੁ ਅਸਥਾਨੁ ਗੁਰੂ ਤੇ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੭॥੫੮॥

but such a holy place is found through the Guru. ||1||Second Pause||7||58||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਘਰ ਮਹਿ ਸੁਖ ਬਾਹਰਿ ਫੁਨਿ ਸੁਖਾ ॥

He who lovingly remembers God enjoys inner peace and also while dealing with outside world.

ਹਰਿ ਸਿਮਰਤ ਸਗਲ ਬਿਨਾਸੇ ਦੁਖਾ ॥੧॥

All sorrows are erased by remembering God with loving devotion. ||1||

ਸਗਲ ਸੁਖ ਜਾਂ ਤੂੰ ਚਿਤਿ ਆਵੈ ॥

O' God, one who realizes You in his heart attains all the comforts and peace.

ਸੋ ਨਾਮੁ ਜਪੈ ਜੋ ਜਨੁ ਤੁਧੁ ਭਾਵੈ ॥੧॥ ਰਹਾਉ ॥

But only that person meditates on Naam who is pleasing to You. ||1||Pause||

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਜਪਿ ਨਾਮੁ ਤੇਰਾ ॥

O' God, body and mind become calm by lovingly remembering Your Name.

ਹਰਿ ਹਰਿ ਜਪਤ ਢਹੈ ਦੁਖ ਡੇਰਾ ॥੨॥

By meditating on God, the root cause of sorrows is eradicated. ||2||

ਹੁਕਮੁ ਬੂਝੈ ਸੋਈ ਪਰਵਾਨੁ ॥

One who understands God's will is accepted in God's court,

ਸਾਚੁ ਸਬਦੁ ਜਾ ਕਾ ਨੀਸਾਨੁ ॥੩॥

because he has the insignia of the divine word of God's praises. ||3||

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ॥

Since the time the perfect Guru has made me meditate on God's Name,

ਭਨਤਿ ਨਾਨਕੁ ਮੇਰੈ ਮਨਿ ਸੁਖੁ ਪਾਇਆ ॥੪॥੮॥੫੯॥

my mind has attained peace, says Nanak ||4||8||59||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਹਾ ਪਠਾਵਹੁ ਤਹ ਤਹ ਜਾਈ ॥

O' God, wherever You send me, there I go with pleasure.

ਜੋ ਤੁਮ ਦੇਹੁ ਸੋਈ ਸੁਖੁ ਪਾਈ ॥੧॥

Pain or pleasure, whatever You give me, cheerfully I accept it. ||1||

ਸਦਾ ਚੇਰੇ ਗੋਵਿੰਦ ਗੋਸਾਈ ॥

O' Master of the universe, bless me so that I may remain Your devotee forever,

ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥੧॥ ਰਹਾਉ ॥

because it is by Your grace I remain satiated from worldly desires.

||1||Pause||

ਤੁਮਰਾ ਦੀਆ ਪੈਨ੍ਹਉ ਖਾਈਂ ॥

O' God, I gratefully consume whatever bounties You bless me with,

ਤਉ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭ ਸੁਖੀ ਵਲਾਈਂ ॥੨॥

and by Your grace, I am living peacefully. ||2||

ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਝੈ ਧਿਆਈਂ ॥

O' God, with love for You in my heart, I always remember You,

ਤੁਮ੍ਹਰੈ ਲਵੈ ਨ ਕੋਉ ਲਾਈਂ ॥੩॥

and I consider none even remotely equal to You. ||3||

ਕਹੁ ਨਾਨਕ ਨਿਤ ਇਵੈ ਧਿਆਈਂ ॥

Nanak says, O' God, bless me so that I may keep remembering You like this,

ਗਤਿ ਹੋਵੈ ਸੰਤਹ ਲਗਿ ਪਾਈਂ ॥੪॥੯॥੬੦॥

and I may attain supreme spiritual status by most humbly following the Guru's teachings. ||4||9||60||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਧਿਆਈਐ ॥

While standing, sitting, or sleeping, we should always remember God.

ਮਾਰਗਿ ਚਲਤ ਹਰੇ ਹਰਿ ਗਾਈਐ ॥੧॥

Even while walking, we should sing praises of God. ||1||

ਸ੍ਰਵਨ ਸੁਨੀਜੈ ਅੰਮ੍ਰਿਤ ਕਥਾ ॥

O' my friend, with our ears we should listen to the ambrosial praises of God,

ਜਾਸੁ ਸੁਨੀ ਮਨਿ ਹੋਇ ਅਨੰਦਾ ਦੁਖ ਰੋਗ ਮਨ ਸਗਲੇ ਲਥਾ ॥੧॥ ਰਹਾਉ ॥

listening which, pains and sorrows of the mind depart and the mind becomes blissful. ||1||Pause||

ਕਾਰਜਿ ਕਾਮਿ ਬਾਟ ਘਾਟ ਜਪੀਜੈ ॥

O' my friends, whether engaged in chores, on a journey or while on any sea shore, we should always remember God.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥੨॥

By the Guru's Grace, we should partake the ambrosial nectar of God's Name.
||2||

ਦਿਨਸੁ ਰੈਨਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥

We should keep singing praises of God day and night.

ਸੋ ਜਨੁ ਜਮ ਕੀ ਵਾਟ ਨ ਪਾਈਐ ॥੩॥

One who does that is not subjected to the fear of death. ||3||

ਆਠ ਪਹਰ ਜਿਸੁ ਵਿਸਰਹਿ ਨਾਹੀ ॥

O' God, one who never forgets You,

ਗਤਿ ਹੋਵੈ ਨਾਨਕ ਤਿਸੁ ਲਗਿ ਪਾਈ ॥੪॥੧੦॥੬੧॥

O' Nanak, many others attain supreme spiritual status by humbly following that person's advice. ||4||10||61||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਾ ਕੈ ਸਿਮਰਨਿ ਸੁਖ ਨਿਵਾਸੁ ॥

O' my friends, keep remembering that God, whose remembrance brings peace to one's mind,

ਭਈ ਕਲਿਆਣ ਦੁਖ ਹੋਵਤ ਨਾਸੁ ॥੧॥

sorrows are destroyed, peace and comfort prevails. ||1||

ਅਨਦੁ ਕਰਹੁ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਹੁ ॥

O' my friends, revel in bliss by always singing the praises of God

ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਦ ਸਦਾ ਮਨਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥

Forever and ever, receive the blessing of the true Guru by following his teachings ||1||Pause||

ਸਤਿਗੁਰ ਕਾ ਸਚੁ ਸਬਦੁ ਕਮਾਵਹੁ ॥

O' my friends, always live your life by the true Guru's word of God's praises,

ਥਿਰੁ ਘਰਿ ਬੈਠੇ ਪ੍ਰਭੁ ਅਪਨਾ ਪਾਵਹੁ ॥੨॥

and with the steady state of mind you would realize God within your heart.
||2||

ਪਰ ਕਾ ਬੁਰਾ ਨ ਰਾਖਹੁ ਚੀਤ ॥

Do not harbor evil intentions against others in your mind,

ਤੁਮ ਕਉ ਦੁਖੁ ਨਹੀ ਭਾਈ ਮੀਤ ॥੩॥

O' my brothers and friends, in this way you would not experience any grief.
||3||

ਹਰਿ ਹਰਿ ਤੰਤੁ ਮੰਤੁ ਗੁਰਿ ਦੀਨਾ ॥

One whom the Guru has blessed with the mantra of God's Naam,

ਇਹੁ ਸੁਖੁ ਨਾਨਕ ਅਨਦਿਨੁ ਚੀਨਾ ॥੪॥੧੧॥੬੨॥

O' Nanak, he always experiences the bliss of this mantra. ||4||11||62||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਿਸੁ ਨੀਚ ਕਉ ਕੋਈ ਨ ਜਾਨੈ ॥

O' God, that person of low social status whom nobody knows;

ਨਾਮੁ ਜਪਤ ਉਹੁ ਚਹੁ ਕੁੰਟ ਮਾਨੈ ॥੧॥

by meditating on Naam, becomes well respected everywhere . ||1||

ਦਰਸਨੁ ਮਾਗਉ ਦੇਹਿ ਪਿਆਰੇ ॥

O Beloved God! I beg for Your blessed vision, please bless me with Your vision,

ਤੁਮਰੀ ਸੇਵਾ ਕਉਨ ਕਉਨ ਨ ਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

because whosoever performed Your devotional worship, You ferried them across the world ocean of vices. ||1||Pause||

ਜਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਕੋਈ ॥

O' God, the one with whom nobody wants to have any relation or friendship;

ਸਗਲ ਸ੍ਰਿਸਟਿ ਉਆ ਕੇ ਚਰਨ ਮਲਿ ਧੋਈ ॥੨॥

by meditating on Naam that person becomes so exalted that the entire world wishes to humbly serve him. ||2||

ਜੇ ਪ੍ਰਾਨੀ ਕਾਹੁ ਨ ਆਵਤ ਕਾਮ ॥

O' God, the person who was of no use to anyone;

ਸੰਤ ਪ੍ਰਸਾਦਿ ਤਾ ਕੇ ਜਪੀਐ ਨਾਮ ॥੩॥

by the Guru's grace and meditation on Your Name, he is remembered everywhere. ||3||

ਸਾਧਸੰਗਿ ਮਨ ਸੇਵਤ ਜਾਗੇ ॥

In the holy congregation, when mind wakes up from the love of Maya;

ਤਬ ਪ੍ਰਭ ਨਾਨਕ ਮੀਠੇ ਲਾਗੇ ॥੪॥੧੨॥੬੩॥

then O' Nanak, revered God becomes pleasing. ||4||12||63||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਏਕੇ ਏਕੀ ਨੈਨ ਨਿਹਾਰਉ ॥

I behold with my spiritually awakened eyes the one and the only God pervading everywhere.

ਸਦਾ ਸਦਾ ਹਰਿ ਨਾਮੁ ਸਮ੍ਰਹਾਰਉ ॥੧॥

Forever and ever I keep remembering God's Name with loving devotion. ||1||

ਰਾਮ ਰਾਮਾ ਰਾਮਾ ਗੁਨ ਗਾਵਉ ॥

O' my friends, I sing the praises of the all-pervading God.

ਸੰਤ ਪ੍ਰਤਾਪਿ ਸਾਧ ਕੈ ਸੰਗੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਉ ਰੇ ॥੧॥ ਰਹਾਉ ॥

By the Guru's grace, joining the company of saints, I meditate on God's Name. ||1||Pause||

ਸਗਲ ਸਮਗ੍ਰੀ ਜਾ ਕੈ ਸੂਤਿ ਪਰੇਈ ॥

Under whose command the entire universe runs,

ਘਟ ਘਟ ਅੰਤਰਿ ਰਵਿਆ ਸੇਈ ॥੨॥

that God is pervading in each and every heart. ||2||

ਉਪਤਿ ਪਰਲਉ ਖਿਨ ਮਹਿ ਕਰਤਾ ॥

God can create and destroy the entire universe in a moment.

ਆਪਿ ਅਲੇਪਾ ਨਿਰਗੁਨੁ ਰਹਤਾ ॥੩॥

God Himself remains detached and unaffected by three attributes of Maya. ||3||

ਕਰਨ ਕਰਾਵਨ ਅੰਤਰਜਾਮੀ ॥

God, the inner knower of all hearts, is the cause and doer of everything.

ਅਨੰਦ ਕਰੈ ਨਾਨਕ ਕਾ ਸੁਆਮੀ ॥੪॥੧੩॥੬੪॥

God, the Master of Nanak, revels in bliss. ||4||13||64||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਕੋਟਿ ਜਨਮ ਕੇ ਰਹੇ ਭਵਾਰੇ ॥

The millions of rounds of birth and death of those end, who follow the Guru's teachings and meditate on Naam.

ਦੁਲਭ ਦੇਹ ਜੀਤੀ ਨਹੀ ਹਾਰੇ ॥੧॥

They did not lose to Maya but won the game of human life which is so difficult to attain. ||1||

ਕਿਲਬਿਖ ਬਿਨਾਸੇ ਦੁਖ ਦਰਦ ਦੂਰਿ ॥

All their sins got washed off and their pains and sorrows vanished;

ਭਏ ਪੁਨੀਤ ਸੰਤਨ ਕੀ ਧੂਰਿ ॥੧॥ ਰਹਾਉ ॥

their life became immaculate by humbly following the Guru's teachings.

||1||Pause||

ਪ੍ਰਭ ਕੇ ਸੰਤ ਉਧਾਰਨ ਜੋਗ ॥

God's saints have the ability to save others from vices;

ਤਿਸੁ ਭੇਟੇ ਜਿਸੁ ਧੂਰਿ ਸੰਜੋਗ ॥੨॥

only that person who is preordained meets the saint-Guru. ||2||

ਮਨਿ ਆਨੰਦੁ ਮੰਤ੍ਰੁ ਗੁਰਿ ਦੀਆ ॥

The mind of the one always remain in bliss whom the Guru gives the mantra of God's Name.

ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਨੁ ਨਿਹਚਲੁ ਥੀਆ ॥੩॥

His fiery desires for Maya are quenched and his mind becomes stable. ||3||

ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਸਿਧਿ ॥ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ ਬੁਧਿ ॥੪॥੧੪॥੬੫॥

O' Nanak, he who attains divine wisdom from the Guru, receives the invaluable wealth of Naam which is like the nine treasures of the world and the miraculous powers. ||4||14||65||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਮਿਟੀ ਤਿਆਸ ਅਗਿਆਨ ਅੰਧੇਰੇ ॥

The burning desire for Maya, due to the darkness of ignorance, is dispelled

ਸਾਧ ਸੇਵਾ ਅਘ ਕਟੇ ਘਨੇਰੇ ॥੧॥

and countless sins are erased by following the Guru's teachings. ||1||

ਸੂਖ ਸਹਜ ਆਨੰਦੁ ਘਨਾ ॥

Peace, equipoise and immense bliss is obtained,

ਗੁਰ ਸੇਵਾ ਤੇ ਭਏ ਮਨ ਨਿਰਮਲੁ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁਨਾ ॥੧॥ ਰਹਾਉ ॥

and the minds of those become immaculate, who listen and sing God's praises by following the Guru's teachings. ||1||Pause||

ਬਿਨਸਿਓ ਮਨ ਕਾ ਮੂਰਖੁ ਢੀਠਾ ॥

The stubbornness and foolishness of their mind vanishes,

ਪ੍ਰਭ ਕਾ ਭਾਣਾ ਲਾਗਾ ਮੀਠਾ ॥੨॥

and now God's will becomes pleasing to them. ||2||

ਗੁਰ ਪੂਰੇ ਕੇ ਚਰਣ ਗਹੇ ॥

Those who seek the Guru's refuge and totally surrender to him.

ਕੋਟਿ ਜਨਮ ਕੇ ਪਾਪ ਲਹੇ ॥੩॥

their sins of millions of births are washed off. ||3||

ਰਤਨ ਜਨਮੁ ਇਹੁ ਸਫਲ ਭਇਆ ॥

The jewel-like valuable human life of those becomes successful,

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਰੀ ਮਇਆ ॥੪॥੧੫॥੬੬॥

upon whom God showed His mercy, says Nanak. ||4||15||66||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਦ ਸਦਾ ਸਮੂਹਾਰੇ ॥

O' my mind, always enshrine the teachings of the true Guru in Your heart.

ਗੁਰ ਕੇ ਚਰਨ ਕੇਸ ਸੰਗਿ ਝਾਰੇ ॥੧॥

bow before the Guru with such humility, as if you are wiping his feet with your long hair (beard). ||1||

ਜਾਗੁ ਰੇ ਮਨ ਜਾਗਨਹਾਰੇ ॥

O' my mind, wake up from the slumber of the love of Maya.

ਬਿਨੁ ਹਰਿ ਅਵਰੁ ਨ ਆਵਸਿ ਕਾਮਾ ਝੂਠਾ ਮੇਹੁ ਮਿਥਿਆ ਪਸਾਰੇ ॥੧॥ ਰਹਾਉ ॥

Except God's Name, nothing else would be of any use to you; false is the love of the family and the expanse of Maya. ||1||Pause||

ਗੁਰ ਕੀ ਬਾਣੀ ਸਿਉ ਰੰਗੁ ਲਾਇ ॥

Embrace love for the Guru's divine word of God's praises.

ਗੁਰੁ ਕਿਰਪਾਲੁ ਹੋਇ ਦੁਖੁ ਜਾਇ ॥੨॥

Upon whom the Guru becomes kind, all his misery goes away. ||2||

ਗੁਰ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਥਾਉ ॥

Except the Guru, there is no other place where one stays alert from Maya.

ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਦੇਵੈ ਨਾਉ ॥੩॥

The Guru is the bestower of Naam; it is the Guru who bestows Naam. ||3||

ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਆਪਿ ॥

The Guru himself is embodiment of the all pervading supreme God.

ਆਠ ਪਹਰ ਨਾਨਕ ਗੁਰ ਜਾਪਿ ॥੪॥੧੬॥੬੭॥

O' Nanak, always remember the Guru. ||4||16||67||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਆਪੇ ਪੇਡੁ ਬਿਸਥਾਰੀ ਸਾਖ ॥

The world is like a widely spread tree, whose main stem is God Himself; the expanse of the world is like branches of that tree.

ਅਪਨੀ ਖੇਤੀ ਆਪੇ ਰਾਖ ॥੧॥

God is like a farmer, this world is His crop and He Himself protects His crop. ||1||

ਜਤ ਕਤ ਪੇਖਉ ਏਕੈ ਓਹੀ ॥

Wherever I see, I see that God alone,

ਘਟ ਘਟ ਅੰਤਰਿ ਆਪੇ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

and He Himself is pervading each and every heart. ||1||Pause||

ਆਪੇ ਸੂਰੁ ਕਿਰਣਿ ਬਿਸਥਾਰੁ ॥

God Himself is the Sun and this world is like the expanse of His rays.

ਸੋਈ ਗੁਪਤੁ ਸੋਈ ਆਕਾਰੁ ॥੨॥

He Himself is intangible and Himself the visible expanse. ||2||

ਸਰਗੁਣ ਨਿਰਗੁਣ ਥਾਪੈ ਨਾਉ ॥

God Himself establishes his tangible and intangible form.

ਦੁਹ ਮਿਲਿ ਏਕੈ ਕੀਨੋ ਠਾਉ ॥੩॥

Both these forms merge at one single point which is God Himself. ||3||

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕ੍ਰਮੁ ਭਉ ਖੋਇਆ ॥

Nanak says, he whose fear and doubt is dispelled by the Guru;

ਅਨਦ ਰੂਪੁ ਸਭੁ ਨੈਨ ਅਲੋਇਆ ॥੪॥੧੭॥੬੮॥

with his own spiritually enlightened eyes he has seen God, the embodiment of bliss, everywhere. ||4||17||68||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਉਕਤਿ ਸਿਆਨਪ ਕਿਛੁ ਨ ਜਾਨਾ ॥

O' God, I do not know any clever arguments or wise thoughts

ਦਿਨੁ ਰੈਣਿ ਤੇਰਾ ਨਾਮੁ ਵਖਾਨਾ ॥੧॥

Day and night, I chant Your Name. ||1||

ਮੈ ਨਿਰਗੁਨ ਗੁਣੁ ਨਾਹੀ ਕੇਇ ॥

O' God, I am merit-less, and have no virtue in me.

ਕਰਨ ਕਰਾਵਨਹਾਰ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

O' God, it is You who is the doer and prompter of everything. ||1||Pause||

ਮੂਰਖ ਮੁਗਧ ਅਗਿਆਨ ਅਵੀਚਾਰੀ ॥

I am foolish, stupid, ignorant and thoughtless;

ਨਾਮ ਤੇਰੇ ਕੀ ਆਸ ਮਨਿ ਧਾਰੀ ॥੨॥

yet in my mind I have cherished hope of Your Name. ||2||

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਰਮ ਨ ਸਾਧਾ ॥

I have not practiced any meditation, penance, austerity or done any good deeds,

ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਮਨਹਿ ਅਰਾਧਾ ॥੩॥

but in my mind, I keep remembering God's Name with loving devotion. ||3||

ਕਿਛੁ ਨ ਜਾਨਾ ਮਤਿ ਮੇਰੀ ਥੇਰੀ ॥

O' God, I know nothing about the penance, austerity, worship etc, and my intellect is also inadequate,

ਬਿਨਵਤਿ ਨਾਨਕ ਓਟ ਪ੍ਰਭੁ ਤੇਰੀ ॥੪॥੧੮॥੬੯॥

but O' God, I am depending upon Your support alone, prays Nanak. |4|18|69|

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਹਰਿ ਹਰਿ ਅਖਰ ਦੁਇ ਇਹ ਮਾਲਾ ॥

The two words, "God, God", make up my rosary.

ਜਪਤ ਜਪਤ ਭਏ ਦੀਨ ਦਇਆਲਾ ॥੧॥

By continuously uttering these two words, God becomes merciful on a meek like me. ||1||

ਕਰਉ ਬੇਨਤੀ ਸਤਿਗੁਰ ਅਪੁਨੀ ॥

O' my true Guru, I submit my prayer to you,

ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਸਰਣਾਈ ਮੇ ਕਉ ਦੇਹੁ ਹਰੇ ਹਰਿ ਜਪਨੀ ॥੧॥ ਰਹਾਉ ॥

please show mercy and keep me in your refuge and bless me with the rosary of God's Name. ||1||Pause||

ਹਰਿ ਮਾਲਾ ਉਰ ਅੰਤਰਿ ਧਾਰੈ ॥

One who enshrines this rosary of God's Name within his heart,

ਜਨਮ ਮਰਣ ਕਾ ਦੁਖੁ ਨਿਵਾਰੈ ॥੨॥

gets rid of the fear and pain of the cycles of birth and death. ||2||

ਹਿਰਦੈ ਸਮਾਲੈ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੈ ॥

gets rid of the fear and pain of the cycles of birth and death. ||2||

ਸੋ ਜਨੁ ਇਤ ਉਤ ਕਤਹਿ ਨ ਡੋਲੈ ॥੩॥

never wavers, here or hereafter. ||3||

ਕਹੁ ਨਾਨਕ ਜੋ ਰਾਚੈ ਨਾਇ ॥

Nanak says, one who is imbued with the love of God's Name,

ਹਰਿ ਮਾਲਾ ਤਾ ਕੈ ਸੰਗਿ ਜਾਇ ॥੪॥੧੯॥੭੦॥

the rosary of God's Name goes with him to the next world. ||4||19||70||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਹੋਇ ॥

One who becomes a true devotee of that God to whom belongs everything,

ਤਿਸੁ ਜਨ ਲੇਪੁ ਨ ਬਿਆਪੈ ਕੋਇ ॥੧॥

he is not affected by Maya (worldly riches and power). ||1||

ਹਰਿ ਕਾ ਸੇਵਕੁ ਸਦ ਹੀ ਮੁਕਤਾ ॥

God's devotee is forever free from worldly attachments.

ਜੇ ਕਿਛੁ ਕਰੈ ਸੇਈ ਭਲ ਜਨ ਕੈ ਅਤਿ ਨਿਰਮਲ ਦਾਸ ਕੀ ਜੁਗਤਾ ॥੧॥ ਰਹਾਉ ॥

Whatever God does, that very thing seems best to His devotee; the way of life of His devotee is immensely immaculate. ||1||Pause||

ਸਗਲ ਤਿਆਗਿ ਹਰਿ ਸਰਣੀ ਆਇਆ ॥

One who renounces everything and enters God's refuge,

ਤਿਸੁ ਜਨ ਕਹਾ ਬਿਆਪੈ ਮਾਇਆ ॥੨॥

how can Maya (worldly riches and power) affect him? ||2||

ਨਾਮੁ ਨਿਧਾਨੁ ਜਾ ਕੇ ਮਨ ਮਾਹਿ ॥

The person in whose mind is enshrined the treasure of Naam,

ਤਿਸ ਕਉ ਚਿੰਤਾ ਸੁਪਨੈ ਨਾਹਿ ॥੩॥

he does not suffer from any anxiety, even in dreams. ||3||

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥

Nanak says, the one who meets and follows the teachings of the perfect Guru,

ਭਰਮੁ ਮੋਹੁ ਸਗਲ ਬਿਨਸਾਇਆ ॥੪॥੨੦॥੭੧॥

all his doubt and worldly attachment are destroyed. ||4||20||71||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਉ ਸੁਪ੍ਰਸੰਨ ਹੋਇਓ ਪ੍ਰਭੁ ਮੇਰਾ ॥

When my God is totally pleased with me,

ਤਾਂ ਦੁਖੁ ਭਰਮੁ ਕਹੁ ਕੈਸੇ ਨੇਰਾ ॥੧॥

then, tell me, how can any sorrow or doubt draw near me? ||1||

ਸੁਨਿ ਸੁਨਿ ਜੀਵਾ ਸੋਇ ਤੁਮ੍ਹਾਰੀ ॥

O' God, I spiritually survive by continuously listening to Your praises.

ਮੋਹਿ ਨਿਰਗੁਨ ਕਉ ਲੇਹੁ ਉਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥

Please save me, the meritless one (from the sorrows and doubts).

||1||Pause||

ਮਿਟਿ ਗਇਆ ਦੁਖੁ ਬਿਸਾਰੀ ਚਿੰਤਾ ॥

My sorrow has ended and I have forgotten all my worries,

ਫਲੁ ਪਾਇਆ ਜਪਿ ਸਤਿਗੁਰ ਮੰਤਾ ॥੨॥

and I obtained this reward by chanting the Mantra of the True Guru. ||2||

ਸੋਈ ਸਤਿ ਸਤਿ ਹੈ ਸੋਇ ॥

God alone is eternal and eternal is His glory.

ਸਿਮਰਿ ਸਿਮਰਿ ਰਖੁ ਕੰਠਿ ਪਰੋਇ ॥੩॥

Always remember Him and keep Him enshrined in your heart. ||3||

ਕਹੁ ਨਾਨਕ ਕਉਨ ਉਹ ਕਰਮਾ ॥

Nanak says, what other ritualistic deed remains to be performed,

ਜਾ ਕੈ ਮਨਿ ਵਸਿਆ ਹਰਿ ਨਾਮਾ ॥੪॥੨੧॥੭੨॥

by the one who has already realized God in his heart? ||4||21||72||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਵਿਗੁਣੇ ॥

People engrossed in Maya are ruined by lust, anger, and arrogance,

ਹਰਿ ਸਿਮਰਨੁ ਕਰਿ ਹਰਿ ਜਨ ਛੁਟੇ ॥੧॥

but by meditating on God, the devotees are saved from these evil impulses.

||1||

ਸੋਇ ਰਹੇ ਮਾਇਆ ਮਦ ਮਾਤੇ ॥

People intoxicated with Maya remain spiritually asleep (unaware).

ਜਾਗਤ ਭਗਤ ਸਿਮਰਤ ਹਰਿ ਰਾਤੇ ॥੧॥ ਰਹਾਉ ॥

God's devotees imbued with His love, meditate on Naam and remain awake and alert to the onslaught of Maya. ||1||Pause||

ਮੋਹ ਭਰਮਿ ਬਹੁ ਜੋਨਿ ਭਵਾਇਆ ॥

In emotional attachments and doubt, humans are made to go around in myriads of births in many species.

ਅਸਥਿਰੁ ਭਗਤ ਹਰਿ ਚਰਣ ਧਿਆਇਆ ॥੨॥

The devotees meditate on God's immaculate Name and remain stable. ||2||

ਬੰਧਨ ਅੰਧ ਕੂਪ ਗਿਰ ਮੇਰਾ ॥

Tied by the bonds of worldly possessions is like living in a deep dark pit.

ਮੁਕਤੇ ਸੰਤ ਬੁਝਹਿ ਹਰਿ ਨੇਰਾ ॥੩॥

knowing God to be near at hand, the saints remain free from such bonds.

॥3॥

ਕਹੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਸਰਣਾਈ ॥

Nanak says, one who seeks God's refuge,

ਈਹਾ ਸੁਖੁ ਆਗੈ ਗਤਿ ਪਾਈ ॥੪॥੨੨॥੭੩॥

enjoys peace here and obtains a high spiritual state hereafter. ॥4॥22॥73॥

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਤੂ ਮੇਰਾ ਤਰੰਗੁ ਹਮ ਮੀਨ ਤੁਮਾਰੇ ॥

O' God, You are like an ocean and I am like a fish in that ocean.

ਤੂ ਮੇਰਾ ਠਾਕੁਰੁ ਹਮ ਤੇਰੈ ਦੁਆਰੇ ॥੧॥

You are my Master-God and I depend on You. ||1||

ਤੂੰ ਮੇਰਾ ਕਰਤਾ ਹਉ ਸੇਵਕੁ ਤੇਰਾ ॥

You are my Creator and I am Your servant.

ਸਰਣਿ ਗਰੀ ਪ੍ਰਭ ਗੁਨੀ ਗਰੇਰਾ ॥੧॥ ਰਹਾਉ ॥

O' the unfathomable ocean of virtues, I have sought Your refuge. ||1||Pause||

ਤੂ ਮੇਰਾ ਜੀਵਨੁ ਤੂ ਆਧਾਰੁ ॥

O' God, You are my life and You are my Support.

ਤੁਝਹਿ ਪੇਖਿ ਬਿਗਸੈ ਕਉਲਾਰੁ ॥੨॥

Beholding You, my heart delights like a lotus flower. ||2||

ਤੂ ਮੇਰੀ ਗਤਿ ਪਤਿ ਤੂ ਪਰਵਾਨੁ ॥

O' God, You are the protector of my spiritual life and honor; whatever You do, I accept that.

ਤੂ ਸਮਰਥੁ ਮੈ ਤੇਰਾ ਤਾਣੁ ॥੩॥

You are all powerful and I depend only on Your support. ||3||

ਅਨਦਿਨੁ ਜਪਉ ਨਾਮ ਗੁਣਤਾਸਿ ॥

O' God, the treasure of virtues, I may always meditate on Your Name.

ਨਾਨਕ ਕੀ ਪ੍ਰਭੁ ਪਹਿ ਅਰਦਾਸਿ ॥੪॥੨੩॥੭੪॥

This is Nanak's prayer to God. ||4||23||74||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਰੇਵਨਹਾਰੈ ਝੂਠੁ ਕਮਾਨਾ ॥

The mourner mourn for false reasons like financial or social loss.

ਹਸਿ ਹਸਿ ਸੋਗੁ ਕਰਤ ਬੇਗਾਨਾ ॥੧॥

A stranger laughs and mourns superficially. ||1||

ਕੇ ਮੂਆ ਕਾ ਕੈ ਘਰਿ ਗਾਵਨੁ ॥

There is mourning in one house, while there is singing in another house.

ਕੇ ਰੇਵੈ ਕੇ ਹਸਿ ਹਸਿ ਪਾਵਨੁ ॥੧॥ ਰਹਾਉ ॥

One mourns and bewails, while another laughs with glee. ||1||Pause||

ਬਾਲ ਬਿਵਸਥਾ ਤੇ ਬਿਰਧਾਨਾ ॥

From childhood to old age,

ਪਹੁਚਿ ਨ ਮੂਕਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ॥੨॥

one does not attain his goal of human life and regrets in the end. ||2||

ਤ੍ਰਿਹੁ ਗੁਣ ਮਹਿ ਵਰਤੈ ਸੰਸਾਰਾ ॥

Humanity is under the influence of the three modes of Maya,

ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰਾ ॥੩॥

and keep going through hell or heaven again and again. ||3||

ਕਹੁ ਨਾਨਕ ਜੋ ਲਾਇਆ ਨਾਮ ॥

Nanak says, one whom God attaches to Naam,

ਸਫਲ ਜਨਮੁ ਤਾ ਕਾ ਪਰਵਾਨ ॥੪॥੨੪॥੭੫॥

his life becomes fruitful and acceptable in God's court ||4||24||75||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸੋਇ ਰਹੀ ਪ੍ਰਭੁ ਖਬਰਿ ਨ ਜਾਨੀ ॥

The bride-soul who remains asleep through the night (entangled in Maya all her life) and does not understand about union with husband-God.

ਭੇਰੁ ਭਇਆ ਬਹੁਰਿ ਪਛੁਤਾਨੀ ॥੧॥

When the day dawns (life is about to end), then she repents . ||1||

ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਸਹਜਿ ਮਨਿ ਅਨਦੁ ਧਰਉ ਰੀ ॥

O' my friend, due to my Beloved-God's love, my mind remains in poise and bliss.

ਪ੍ਰਭ ਮਿਲਬੇ ਕੀ ਲਾਲਸਾ ਤਾ ਤੇ ਆਲਸੁ ਕਹਾ ਕਰਉ ਰੀ ॥੧॥ ਰਹਾਉ ॥

O' my friend, I have a longing to meet God, so how can I be lazy in remembering Him? ||1||Pause||

ਕਰ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਆਣਿ ਨਿਸਾਰਿਓ ॥

God Himself brought the ambrosial nectar and placed it in our hands. (God gave us a chance to partake the ambrosial nectar in this life)

ਖਿਸਰਿ ਗਇਓ ਭੂਮ ਪਰਿ ਡਾਰਿਓ ॥੨॥

But the soul-bride who remains entangled in Maya all her life, it slips out of her hands and spills over the ground. ||2||

ਸਾਦਿ ਮੋਹਿ ਲਾਦੀ ਅਹੰਕਾਰੇ ॥

The soul-bride remains preoccupied with the worldly tastes, emotional attachments and arrogance;

ਦੇਸੁ ਨਾਹੀ ਪ੍ਰਭ ਕਰਣੈਹਾਰੇ ॥੩॥

for her misfortune, no fault can be assigned to God, the Creator. ||3||

ਸਾਧਸੰਗਿ ਮਿਟੇ ਭਰਮ ਅੰਧਾਰੇ ॥

By joining the holy congregation, the soul-bride whose darkness of ignorance and doubts are dispelled.

ਨਾਨਕ ਮੇਲੀ ਸਿਰਜਣਹਾਰੇ ॥੪॥੨੫॥੭੬॥

O Nanak, the Creator-God unites her with Himself. ||4||25||76||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਚਰਨ ਕਮਲ ਕੀ ਆਸ ਪਿਆਰੇ ॥

O' my beloved-God, one who has the support of your immaculate Naam,

ਜਮਕੰਕਰ ਨਸਿ ਗਏ ਵਿਚਾਰੇ ॥੧॥

even the wretched demons of death run away from him. ||1||

ਤੂ ਚਿਤਿ ਆਵਹਿ ਤੇਰੀ ਮਇਆ ॥

O' God, it is Your kindness that one remembers You,

ਸਿਮਰਤ ਨਾਮ ਸਗਲ ਰੋਗ ਖਇਆ ॥੧॥ ਰਹਾਉ ॥

By meditating on Naam, all the afflictions are destroyed. ||1||Pause||

ਅਨਿਕ ਦੁਖ ਦੇਵਹਿ ਅਵਰਾ ਕਉ ॥

O' God, the demons of death give countless troubles to others,

ਪਹੁਚਿ ਨ ਸਾਕਹਿ ਜਨ ਤੇਰੇ ਕਉ ॥੨॥

but they cannot come near Your devotee. ||2||

ਦਰਸ ਤੇਰੇ ਕੀ ਪਿਆਸ ਮਨਿ ਲਾਰੀ ॥

O' God, in whose mind arises the longing for Your realization,

ਸਹਜ ਅਨੰਦ ਬਸੈ ਬੈਰਾਗੀ ॥੩॥

detached from worldly affairs, he lives in a state of poise and bliss. ||3||

ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਸੁਣੀਜੈ ॥

O' God, listen to the prayer of Nanak

ਕੇਵਲ ਨਾਮੁ ਰਿਦੇ ਮਹਿ ਦੀਜੈ ॥੪॥੨੬॥੭੭॥

and enshrine only Your Name in his heart. ||4||26||77||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਮਨੁ ਤ੍ਰਿਪਤਾਨੇ ਮਿਟੇ ਜੰਜਾਲ ॥

My mind is satisfied and my worldly entanglements have dissolved.

ਪੁਭੁ ਅਪੁਨਾ ਹੋਇਆ ਕਿਰਪਾਲ ॥੧॥

My God has become merciful to me. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਲੀ ਬਨੀ ॥

By the Grace of the Guru, everything has turned out well,

ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਸਭੁ ਕਿਛੁ ਹੈ ਪੂਰਨੁ ਸੋ ਭੋਟਿਆ ਨਿਰਭੈ ਧਨੀ ॥੧॥ ਰਹਾਉ ॥

I have met that fearless Master, whose has everything in abundance.

||1||Pause||

ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥

The merciful Guru firmly enshrined God's Name in my heart,

ਮਿਟਿ ਗਈ ਭੂਖ ਮਹਾ ਬਿਕਰਾਲ ॥੨॥

The most dreadful yearning for Maya has been eliminated. ||2||

ਠਾਕੁਰਿ ਅਪੁਨੈ ਕੀਨੀ ਦਾਤਿ ॥

My Master has given me a gift;

ਜਲਨਿ ਬੁਝੀ ਮਨਿ ਹੋਈ ਸਾਂਤਿ ॥੩॥

the fire of burning desires for worldly wealth is extinguished and my mind is now at peace. ||3||

ਮਿਟਿ ਗਈ ਭਾਲ ਮਨੁ ਸਹਜਿ ਸਮਾਨਾ ॥

My search (for worldly wealth) has come to an end and my mind is absorbed in celestial bliss.

ਨਾਨਕ ਪਾਇਆ ਨਾਮ ਖਜਾਨਾ ॥੪॥੨੭॥੭੮॥

O' Nanak, I have attained the treasure of the Naam. ||4||27||78||

ਆਸਾ ਮਹਲਾ ੫ ॥

Aasaa, Fifth Mehl:

ਠਾਕੁਰ ਸਿਉ ਜਾ ਕੀ ਬਨਿ ਆਈ ॥

One who develops a close relationship with the Master-God,

ਭੋਜਨ ਪੂਰਨ ਰਹੇ ਅਘਾਈ ॥੧॥

because of the unlimited food of Naam, he remains spiritually satiated. ||1||

ਕਛੁ ਨ ਥੋਰਾ ਹਰਿ ਭਗਤਨ ਕਉ ॥

God's devotees never run short of anything.

ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਦੇਵਨ ਕਉ ॥੧॥ ਰਹਾਉ ॥

They always have enough to use, spend, enjoy, and give to others.

||1||Pause||

ਜਾ ਕਾ ਧਨੀ ਅਗਮ ਗੁਸਾਈ ॥

One who has the inaccessible God of the Universe as his Master,

ਮਾਨੁਖ ਕੀ ਕਹੁ ਕੇਤ ਚਲਾਈ ॥੨॥

how can anyone stand up to him? ||2||

ਜਾ ਕੀ ਸੇਵਾ ਦਸ ਅਸਟ ਸਿਧਾਈ ॥ ਪਲਕ ਦਿਸਟਿ ਤਾ ਕੀ ਲਾਗਹੁ ਪਾਈ ॥੩॥

Seek the refuge of that God, by meditating on whom all the eighteen miraculous powers are attained in an instant. ||3||

ਜਾ ਕਉ ਦਇਆ ਕਰਹੁ ਮੇਰੇ ਸੁਆਮੀ ॥

O' my God, the person on whom You bestow Your mercy,

ਕਹੁ ਨਾਨਕ ਨਾਹੀ ਤਿਨ ਕਾਮੀ ॥੪॥੨੮॥੭੯॥

he does not lack anything, says Nanak. ||4||28||79||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਉ ਮੈ ਅਪੁਨਾ ਸਤਿਗੁਰੁ ਧਿਆਇਆ ॥

Since the time I enshrined the teachings of my True Guru in my heart,

ਤਬ ਮੇਰੈ ਮਨਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥੧॥

from that very time my mind attained the supreme peace. ||1||

ਮਿਟਿ ਗਈ ਗਣਤ ਬਿਨਾਸਿਉ ਸੰਸਾ ॥ ਨਾਮਿ ਰਤੇ ਜਨ ਭਏ ਭਗਵੰਤਾ ॥੧॥ ਰਹਾਉ ॥

People imbued with the love of Naam become fortunate; all their anxiety and dread are destroyed. ||1||Pause||

ਜਉ ਮੈ ਅਪੁਨਾ ਸਾਹਿਬੁ ਚੀਤਿ ॥

Since the time I have enshrined my God in my conscience,

ਤਉ ਭਉ ਮਿਟਿਓ ਮੇਰੇ ਮੀਤ ॥੨॥

O' my friend, from that very time all my fear has gone. ||2||

ਜਉ ਮੈ ਓਟ ਗਹੀ ਪ੍ਰਭ ਤੇਰੀ ॥

O' God, when I sought Your refuge,

ਤਾਂ ਪੂਰਨ ਹੋਈ ਮਨਸਾ ਮੇਰੀ ॥੩॥

my desires were fulfilled. ||3||

ਦੇਖਿ ਚਲਿਤ ਮਨਿ ਭਏ ਦਿਲਾਸਾ ॥

By gazing upon Your wondrous plays, my mind has become assured of Your power and support.

ਨਾਨਕ ਦਾਸ ਤੇਰਾ ਭਰਵਾਸਾ ॥੪॥੨੯॥੮੦॥

O' God, Your servant Nanak relies on Your support alone. ||4||29||80||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅਨਦਿਨੁ ਮੂਸਾ ਲਾਜੁ ਟੁਕਾਈ ॥

O' brother, every day the mouse (time) is nibbling the rope of life;

ਗਿਰਤ ਕੂਪ ਮਹਿ ਖਾਹਿ ਮਿਠਾਈ ॥੧॥

but fallen into the well of Maya, you keep enjoying the sweets (worldly pleasures). ||1||

ਸੋਚਤ ਸਾਚਤ ਰੈਨਿ ਬਿਹਾਨੀ ॥

The night of life passes away, thinking and planning.

ਅਨਿਕ ਰੰਗ ਮਾਇਆ ਕੇ ਚਿਤਵਤ ਕਬਹੂ ਨ ਸਿਮਰੈ ਸਾਰਿੰਗਪਾਨੀ ॥੧॥ ਰਹਾਉ ॥

One thinks about many aspects of Maya but never meditates on God.

||1||Pause||

ਦੁਮ ਕੀ ਛਾਇਆ ਨਿਹਚਲ ਗਿਰੁ ਬਾਂਧਿਆ ॥

Engrossed in Maya, one believes that his stay in the world is permanent; it is like building a house under a tree considering its shade to be immovable,

ਕਾਲ ਕੈ ਫਾਂਸਿ ਸਕਤ ਸਰੁ ਸਾਂਧਿਆ ॥੨॥

but he is caught in the noose of death and Maya has aimed its arrow at him.

||2||

ਬਾਲੂ ਕਨਾਰਾ ਤਰੰਗ ਮੁਖਿ ਆਇਆ ॥

(Life in the world is like) that sandy shore, which is being eroded by the waves,

ਸੋ ਬਾਨੁ ਮੂੜਿ ਨਿਹਚਲੁ ਕਰਿ ਪਾਇਆ ॥੩॥

but the fool still believes this place (stay in the world) to be permanent. ||3||

ਸਾਧਸੰਗਿ ਜਪਿਓ ਹਰਿ ਰਾਇ ॥

One who, in the holy congregation meditates on the sovereign God,

ਨਾਨਕ ਜੀਵੈ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩੦॥੮੧॥

O' Nanak, he remains spiritually alive by singing the Praises of God.

||4||30||81||

ਆਸਾ ਮਹਲਾ ੫ ਦੁਤੁਕੇ ੯ ॥

Raag Aasaa, Fifth Guru, Du-tukay 9:

ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਕਰਤੀ ਕੇਲ ॥

O' human body, accompanied by the soul, you engage in many frolics.

ਉਨ ਕੈ ਸੰਗਿ ਹਮ ਤੁਮ ਸੰਗਿ ਮੇਲ ॥

Because of the soul, you come in contact with everyone.

ਉਨ ਕੈ ਸੰਗਿ ਤੁਮ ਸਭੁ ਕੇਉ ਲੇਰੈ ॥

Because of the soul, everybody desires to meet you,

ਓਸੁ ਬਿਨਾ ਕੇਉ ਮੁਖੁ ਨਹੀ ਜੇਰੈ ॥੧॥

but without the soul nobody wants to look at you. ||1||

ਤੇ ਬੈਰਾਗੀ ਕਹਾ ਸਮਾਏ ॥

Detached from you, where the soul has gone?

ਤਿਸੁ ਬਿਨੁ ਤੁਹੀ ਦੁਹੇਰੀ ਰੀ ॥੧॥ ਰਹਾਉ ॥

O' body, without the soul, you are useless. ||1||Pause||

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੂ ਗਿਰੁ ਮਹਿ ਮਾਹਰਿ ॥

In the soul's presence, you are considered like a wise lady of the house.

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੂ ਹੋਈ ਹੈ ਜਾਹਰਿ ॥

You become known everywhere because of the soul.

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੂ ਰਖੀ ਪਪੇਲਿ ॥

You were cherished carefully when the soul was with you.

ਓਸੁ ਬਿਨਾ ਤੂੰ ਛੁਟਕੀ ਰੇਲਿ ॥੨॥

Without the soul, you are being wasted away like a deserted wife. ||2||

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੇਰਾ ਮਾਨੁ ਮਹਤੁ ॥

In the company of the soul, you are treated with respect and honor.

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੁਮ ਸਾਕੁ ਜਗਤੁ ॥

because of the soul, you have relationship with the world.

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੇਰੀ ਸਭ ਬਿਧਿ ਥਾਟੀ ॥

You are preserved in every way, when the soul is within you,

ਓਸੁ ਬਿਨਾ ਤੂੰ ਹੋਈ ਹੈ ਮਾਟੀ ॥੩॥

but without the soul, you are reduced to dust. ||3||

ਓਹੁ ਬੈਰਾਗੀ ਮਰੈ ਨ ਜਾਇ ॥

Detached from the body, the soul neither dies, nor is born.

ਹੁਕਮੇ ਬਾਧਾ ਕਾਰ ਕਮਾਇ ॥

Bound by God's command, the soul performs its deed of entering and leaving the body.

ਜੋੜਿ ਵਿਛੋੜੇ ਨਾਨਕ ਥਾਪਿ ॥

O Nanak, God unites the soul with the body and also separates them.

ਅਪਨੀ ਕੁਦਰਤਿ ਜਾਣੈ ਆਪਿ ॥੪॥੩੧॥੮੨॥

God alone knows His creative nature. ||4||31||82||

ਨਾਨਕ ਪਾਇਆ ਨਾਮ ਖਜਾਨਾ ॥੪॥੨੭॥੭੮॥

O' Nanak, I have attained the treasure of the Naam. ||4||27||78||

ਆਸਾ ਮਹਲਾ ੫ ॥

Aasaa, Fifth Mehl:

ਠਾਕੁਰ ਸਿਉ ਜਾ ਕੀ ਬਨਿ ਆਈ ॥

One who develops a close relationship with the Master-God,

ਭੋਜਨ ਪੂਰਨ ਰਹੇ ਅਘਾਈ ॥੧॥

because of the unlimited food of Naam, he remains spiritually satiated. ||1||

ਕਛੁ ਨ ਥੋਰਾ ਹਰਿ ਭਗਤਨ ਕਉ ॥

God's devotees never run short of anything.

ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਦੇਵਨ ਕਉ ॥੧॥ ਰਹਾਉ ॥

They always have enough to use, spend, enjoy, and give to others.

||1||Pause||

ਜਾ ਕਾ ਧਨੀ ਅਗਮ ਗੁਸਾਈ ॥

One who has the inaccessible God of the Universe as his Master,

ਮਾਨੁਖ ਕੀ ਕਹੁ ਕੇਤ ਚਲਾਈ ॥੨॥

how can anyone stand up to him? ||2||

ਜਾ ਕੀ ਸੇਵਾ ਦਸ ਅਸਟ ਸਿਧਾਈ ॥ ਪਲਕ ਦਿਸਟਿ ਤਾ ਕੀ ਲਾਗਹੁ ਪਾਈ ॥੩॥

Seek the refuge of that God, by meditating on whom all the eighteen miraculous powers are attained in an instant. ||3||

ਜਾ ਕਉ ਦਇਆ ਕਰਹੁ ਮੇਰੇ ਸੁਆਮੀ ॥

O' my God, the person on whom You bestow Your mercy,

ਕਹੁ ਨਾਨਕ ਨਾਹੀ ਤਿਨ ਕਾਮੀ ॥੪॥੨੮॥੭੯॥

he does not lack anything, says Nanak. ||4||28||79||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਉ ਮੈ ਅਪੁਨਾ ਸਤਿਗੁਰੁ ਧਿਆਇਆ ॥

Since the time I enshrined the teachings of my True Guru in my heart,

ਤਬ ਮੇਰੈ ਮਨਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥੧॥

from that very time my mind attained the supreme peace. ||1||

ਮਿਟਿ ਗਈ ਗਣਤ ਬਿਨਾਸਿਉ ਸੰਸਾ ॥ ਨਾਮਿ ਰਤੇ ਜਨ ਭਏ ਭਗਵੰਤਾ ॥੧॥ ਰਹਾਉ ॥

People imbued with the love of Naam become fortunate; all their anxiety and dread are destroyed. ||1||Pause||

ਜਉ ਮੈ ਅਪੁਨਾ ਸਾਹਿਬੁ ਚੀਤਿ ॥

Since the time I have enshrined my God in my conscience,

ਤਉ ਭਉ ਮਿਟਿਓ ਮੇਰੇ ਮੀਤ ॥੨॥

O' my friend, from that very time all my fear has gone. ||2||

ਜਉ ਮੈ ਓਟ ਗਹੀ ਪ੍ਰਭ ਤੇਰੀ ॥

O' God, when I sought Your refuge,

ਤਾਂ ਪੂਰਨ ਹੋਈ ਮਨਸਾ ਮੇਰੀ ॥੩॥

my desires were fulfilled. ||3||

ਦੇਖਿ ਚਲਿਤ ਮਨਿ ਭਏ ਦਿਲਾਸਾ ॥

By gazing upon Your wondrous plays, my mind has become assured of Your power and support.

ਨਾਨਕ ਦਾਸ ਤੇਰਾ ਭਰਵਾਸਾ ॥੪॥੨੯॥੮੦॥

O' God, Your servant Nanak relies on Your support alone. ||4||29||80||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅਨਦਿਨੁ ਮੂਸਾ ਲਾਜੁ ਟੁਕਾਈ ॥

O' brother, every day the mouse (time) is nibbling the rope of life;

ਗਿਰਤ ਕੂਪ ਮਹਿ ਖਾਹਿ ਮਿਠਾਈ ॥੧॥

but fallen into the well of Maya, you keep enjoying the sweets (worldly pleasures). ||1||

ਸੋਚਤ ਸਾਚਤ ਰੈਨਿ ਬਿਹਾਨੀ ॥

The night of life passes away, thinking and planning.

ਅਨਿਕ ਰੰਗ ਮਾਇਆ ਕੇ ਚਿਤਵਤ ਕਬਹੂ ਨ ਸਿਮਰੈ ਸਾਰੰਗਪਾਨੀ ॥੧॥ ਰਹਾਉ ॥

One thinks about many aspects of Maya but never meditates on God.

||1||Pause||

ਦੁਮ ਕੀ ਛਾਇਆ ਨਿਹਚਲ ਗਿਰੁ ਬਾਂਧਿਆ ॥

Engrossed in Maya, one believes that his stay in the world is permanent; it is like building a house under a tree considering its shade to be immovable,

ਕਾਲ ਕੈ ਫਾਂਸਿ ਸਕਤ ਸਰੁ ਸਾਂਧਿਆ ॥੨॥

but he is caught in the noose of death and Maya has aimed its arrow at him.

||2||

ਬਾਲੂ ਕਨਾਰਾ ਤਰੰਗ ਮੁਖਿ ਆਇਆ ॥

(Life in the world is like) that sandy shore, which is being eroded by the waves,

ਸੋ ਥਾਨੁ ਮੂੜਿ ਨਿਹਚਲੁ ਕਰਿ ਪਾਇਆ ॥੩॥

but the fool still believes this place (stay in the world) to be permanent. ||3||

ਸਾਧਸੰਗਿ ਜਪਿਓ ਹਰਿ ਰਾਇ ॥

One who, in the holy congregation meditates on the sovereign God,

ਨਾਨਕ ਜੀਵੈ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩੦॥੮੧॥

O' Nanak, he remains spiritually alive by singing the Praises of God.

||4||30||81||

ਆਸਾ ਮਹਲਾ ੫ ਦੁਤੁਕੇ ੯ ॥

Raag Aasaa, Fifth Guru, Du-tukay 9:

ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਕਰਤੀ ਕੇਲ ॥

O' human body, accompanied by the soul, you engage in many frolics.

ਉਨ ਕੈ ਸੰਗਿ ਹਮ ਤੁਮ ਸੰਗਿ ਮੇਲ ॥

Because of the soul, you come in contact with everyone.

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੁਮ ਸਭੁ ਕੇਉ ਲੇਰੈ ॥

Because of the soul, everybody desires to meet you,

ਓਸੁ ਬਿਨਾ ਕੇਉ ਮੁਖੁ ਨਹੀ ਜੇਰੈ ॥੧॥

but without the soul nobody wants to look at you. ||1||

ਤੇ ਬੈਰਾਗੀ ਕਹਾ ਸਮਾਏ ॥

Detached from you, where the soul has gone?

ਤਿਸੁ ਬਿਨੁ ਤੁਹੀ ਦੁਹੇਰੀ ਰੀ ॥੧॥ ਰਹਾਉ ॥

O' body, without the soul, you are useless. ||1||Pause||

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੂ ਗਿਰੁ ਮਹਿ ਮਾਹਰਿ ॥

In the soul's presence, you are considered like a wise lady of the house.

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੂ ਹੋਈ ਹੈ ਜਾਹਰਿ ॥

You become known everywhere because of the soul.

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੂ ਰਖੀ ਪਪੇਲਿ ॥

You were cherished carefully when the soul was with you.

ਓਸੁ ਬਿਨਾ ਤੂੰ ਛੁਟਕੀ ਰੇਲਿ ॥੨॥

Without the soul, you are being wasted away like a deserted wife. ||2||

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੇਰਾ ਮਾਨੁ ਮਹਤੁ ॥

In the company of the soul, you are treated with respect and honor.

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੁਮ ਸਾਕੁ ਜਗਤੁ ॥

because of the soul, you have relationship with the world.

ਉਨ੍ ਕੈ ਸੰਗਿ ਤੇਰੀ ਸਭ ਬਿਧਿ ਥਾਟੀ ॥

You are preserved in every way, when the soul is within you,

ਓਸੁ ਬਿਨਾ ਤੂੰ ਹੋਈ ਹੈ ਮਾਟੀ ॥੩॥

but without the soul, you are reduced to dust. ||3||

ਓਹੁ ਬੈਰਾਗੀ ਮਰੈ ਨ ਜਾਇ ॥

Detached from the body, the soul neither dies, nor is born.

ਹੁਕਮੇ ਬਾਧਾ ਕਾਰ ਕਮਾਇ ॥

Bound by God's command, the soul performs its deed of entering and leaving the body.

ਜੋੜਿ ਵਿਛੋੜੇ ਨਾਨਕ ਥਾਪਿ ॥

O Nanak, God unites the soul with the body and also separates them.

ਅਪਨੀ ਕੁਦਰਤਿ ਜਾਣੈ ਆਪਿ ॥੪॥੩੧॥੮੨॥

God alone knows His creative nature. ||4||31||82||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਨਾ ਓਹੁ ਮਰਤਾ ਨਾ ਹਮ ਡਰਿਆ ॥

Since God never dies, we should also have no fear of death.

ਨਾ ਓਹੁ ਬਿਨਸੈ ਨਾ ਹਮ ਕੜਿਆ ॥

He does not perish, so we too have no worry of destruction.

ਨਾ ਓਹੁ ਨਿਰਧਨੁ ਨਾ ਹਮ ਭੂਖੇ ॥

Since God is not poor, we should not consider ourselves hungry and poor.

ਨਾ ਓਸੁ ਦੁਖੁ ਨ ਹਮ ਕਉ ਦੁਖੇ ॥੧॥

Neither is God afflicted with any pain or sorrow, nor do we suffer in agony.

||1||

ਅਵਰੁ ਨ ਕੋਊ ਮਾਰਨਵਾਰਾ ॥

There is no one else except God who has the power to kill anybody.

ਜੀਅਉ ਹਮਾਰਾ ਜੀਉ ਦੇਨਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥

God, the bestower of life to us, is eternal. ||1||Pause||

ਨਾ ਉਸੁ ਬੰਧਨ ਨਾ ਹਮ ਬਾਧੇ ॥

Since God has no entanglements, therefore we should also not be in any bondage of worldly attachments .

ਨਾ ਉਸੁ ਧੰਧਾ ਨਾ ਹਮ ਧਾਧੇ ॥

Neither is He involved nor we should be engrossed in any kind of strife

ਨਾ ਉਸੁ ਮੈਲੁ ਨ ਹਮ ਕਉ ਮੈਲਾ ॥

God is free from the filth of vices, therefore we should be free from vices.

ਓਸੁ ਅਨੰਦੁ ਤ ਹਮ ਸਦ ਕੇਲਾ ॥੨॥

He is always in ecstasy, we should also always remain delighted. ||2||

ਨਾ ਉਸੁ ਸੋਚੁ ਨ ਹਮ ਕਉ ਸੋਚਾ ॥

He has no anxiety, we should also have no worry.

ਨਾ ਉਸੁ ਲੇਪੁ ਨ ਹਮ ਕਉ ਪੇਚਾ ॥

He is not affected by Maya, we should also not be afflicted by worldly attachments.

ਨਾ ਉਸੁ ਭੁਖ ਨ ਹਮ ਕਉ ਤ੍ਰਿਸਨਾ ॥

God has no longing for anything, we should also have no yearning for Maya.

ਜਾ ਉਹੁ ਨਿਰਮਲੁ ਤਾਂ ਹਮ ਜਚਨਾ ॥੩॥

Since He is immaculately pure, we also remain pure. ||3||

ਹਮ ਕਿਛੁ ਨਾਹੀ ਏਕੈ ਓਹੀ ॥

Separate from Him, we by ourselves are nothing; He alone is all in all.

ਆਰੈ ਪਾਛੈ ਏਕੈ ਸੇਈ ॥

Both here and hereafter, it is the one God alone.

ਨਾਨਕ ਗੁਰਿ ਖੇਏ ਭ੍ਰਮ ਭੰਗਾ ॥

O' Nanak, the Guru has dispelled all doubts which were keeping us separated from God.

ਹਮ ਓਇ ਮਿਲਿ ਹੋਏ ਇਕ ਰੰਗਾ ॥੪॥੩੨॥੮੩॥

Upon meeting God, we become one with Him. ||4||32||83||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅਨਿਕ ਭਾਂਤਿ ਕਰਿ ਸੇਵਾ ਕਰੀਐ ॥

We should serve a devoted soul- bride in numerous ways,

ਜੀਉ ਪ੍ਰਾਨ ਧਨੁ ਆਰੈ ਧਰੀਐ ॥

and surrender our life, soul, and wealth before her.

ਪਾਨੀ ਪਖਾ ਕਰਉ ਤਜਿ ਅਭਿਮਾਨੁ ॥

Renouncing ego, I wish to humbly serve a devoted and united soul bride of God.

ਅਨਿਕ ਬਾਰ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥੧॥

Time and time again, we should dedicate ourselves to her. ||1||

ਸਾਈ ਸੁਹਾਗਣਿ ਜੇ ਪ੍ਰਭ ਭਾਈ ॥

Fortunate is the bride-soul, who is pleasing to Husband-God.

ਤਿਸ ਕੈ ਸੰਗਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ ॥

O my mother, I wish that I may join that fortunate bride-soul. ||1||Pause||

ਦਾਸਨਿ ਦਾਸੀ ਕੀ ਪਨਿਹਾਰਿ ॥

I wish that I may become the humble servant of the servants of that bride-soul.

ਉਨ੍ ਕੀ ਰੇਣੁ ਬਸੈ ਜੀਅ ਨਾਲਿ ॥

May their love and teachings stay in my heart.

ਮਾਥੈ ਭਾਗੁ ਤ ਪਾਵਉ ਸੰਗੁ ॥

If such were my destiny, I may be blessed with their Company,

ਮਿਲੈ ਸੁਆਮੀ ਅਪੁਨੈ ਰੰਗਿ ॥੨॥

but the Master-God is realized by a person through His pleasure. ||2||

ਜਾਪ ਤਾਪ ਦੇਵਉ ਸਭ ਨੇਮਾ ॥

To obtain the company of such fortunate bride-soul, I am ready to surrender the merits of all my meditation, penance and religious rites.

ਕਰਮ ਧਰਮ ਅਰਪਉ ਸਭ ਹੋਮਾ ॥

I am ready to offer them the merits of all my righteous deeds and worship.

ਗਰਬੁ ਮੇਹੁ ਤਜਿ ਹੋਵਉ ਰੇਨੁ ॥

Renouncing all my ego and worldly attachment, I would perform any kind of humble service for those fortunate soul-brides,

ਉਨ੍ ਕੈ ਸੰਗਿ ਦੇਖਉ ਪ੍ਰਭੁ ਨੈਨੁ ॥੩॥

so that in their company, I may behold God with my enlightened eyes. ||3||

ਨਿਮਖ ਨਿਮਖ ਏਹੀ ਆਰਾਧਉ ॥

At every moment I am praying,

ਦਿਨਸੁ ਰੈਣਿ ਏਹੁ ਸੇਵਾ ਸਾਧਉ ॥

that I may always keep doing such service for those bride-souls.

ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦ ॥ ਸਾਧਸੰਗਿ ਨਾਨਕ ਬਖਸਿੰਦ ॥੪॥੩੩॥੮੪॥

O' Nanak, the bride-soul who joins the holy congregation, the ever forgiving God of universe becomes merciful on her. ||4||33||84||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

In the love of God, eternal peace is attained.

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਦੁਖੁ ਲਗੈ ਨ ਕੋਇ

In the Love of God, one is not affected by any sorrow.

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਹਉਮੈ ਮਲੁ ਖੋਇ ॥

With God's love, one removes the dirt of ego.

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦ ਨਿਰਮਲੁ ਹੋਇ ॥੧॥

In the Love of God, the conduct becomes immaculate forever. ||1||

ਸੁਨਹੁ ਮੀਤ ਐਸਾ ਪ੍ਰੇਮੁ ਪਿਆਰੁ ॥

Listen, O my friend, such is the love and affection of God,

ਜੀਅ ਪ੍ਰਾਨ ਘਟ ਘਟ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥

that it becomes the support of the life of every creature. ||1||Pause||

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਭਏ ਸਗਲ ਨਿਧਾਨ ॥

In the Love of God, all treasures of virtues are obtained.

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਰਿਦੈ ਨਿਰਮਲੁ ਨਾਮ ॥

In the Love of God, one realizes the immaculate Naam in the heart.

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦ ਸੋਭਾਵੰਤ ॥

In the love of God, one attains glory forever.

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਭ ਮਿਟੀ ਹੈ ਚਿੰਤ ॥੨॥

Through God's love every kind of anxiety gets erased. ||2||

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਇਹੁ ਭਵਜਲੁ ਤਰੈ ॥

In the Love of God, one crosses over this terrible world-ocean of vices.

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਜਮ ਤੇ ਨਹੀ ਡਰੈ ॥

In the Love of God, one is not afraid of the demon of death.

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਗਲ ਉਧਾਰੈ ॥

Through God's love, one saves all those from vices who come in contact with him.

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਚਲੈ ਸੰਗਾਰੈ ॥੩॥

God's love is the only wealth which accompanies one forever. ||3||

ਆਪਹੁ ਕੋਈ ਮਿਲੈ ਨ ਭੁਲੈ ॥

By one's own efforts, no one unites or goes astray from God.

ਜਿਸੁ ਕ੍ਰਿਪਾਲੁ ਤਿਸੁ ਸਾਧਸੰਗਿ ਘੁਲੈ ॥

God Unites the one with the holy congregation on whom He becomes Merciful.

ਕਹੁ ਨਾਨਕ ਤੇਰੈ ਕੁਰਬਾਣੁ ॥

Nanak says, O' God I dedicate myself to You,

ਸੰਤ ਓਟ ਪ੍ਰਭ ਤੇਰਾ ਤਾਣੁ ॥੪॥੩੪॥੮੫॥

because You alone are the refuge and strength of the saints. ||4||34||85||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਭੂਪਤਿ ਹੋਇ ਕੈ ਰਾਜੁ ਕਮਾਇਆ ॥

Being a king, if someone enjoyed royal authority,

ਕਰਿ ਕਰਿ ਅਨਰਥ ਵਿਹਾੜੀ ਮਾਇਆ ॥

and amassed worldly wealth by committing atrocities.

ਸੰਚਤ ਸੰਚਤ ਥੈਲੀ ਕੀਨੀ ॥

In this way, even if he collected lot of wealth,

ਪ੍ਰਭਿ ਉਸ ਤੇ ਡਾਰਿ ਅਵਰ ਕਉ ਦੀਨੀ ॥੧॥

at the end God takes it away from him and gives it to someone else. ||1||

ਕਾਚ ਗਗਰੀਆ ਅੰਭ ਮਝਰੀਆ ॥

This human body is like an unbaked clay pot in the midst of water,

ਗਰਬਿ ਗਰਬਿ ਉਆਹੂ ਮਹਿ ਪਰੀਆ ॥੧॥ ਰਹਾਉ ॥

similarly indulged in ego, one sinks in the world-ocean of vices. ||1||Pause||

ਨਿਰਭਉ ਹੋਇਓ ਭਇਆ ਨਿਹੰਗਾ ॥

In the ego of power, he becomes fearless and bold,

ਚੀਤਿ ਨ ਆਇਓ ਕਰਤਾ ਸੰਗਾ ॥

the Creator, who is ever with him, does not even enter his thoughts.

ਲਸਕਰ ਜੋੜੇ ਕੀਆ ਸੰਬਾਹਾ ॥

Even if he raises huge armies and collects arms

ਨਿਕਸਿਆ ਫੂਕ ਤ ਹੋਇ ਗਇਓ ਸੁਆਹਾ ॥੨॥

when he breathes his last, his body becomes like a heap of dust. ||2||

ਉਚੇ ਮੰਦਰ ਮਹਲ ਅਰੁ ਰਾਨੀ ॥

Even if he has lofty palaces, mansions and queen.

ਹਸਤਿ ਘੋੜੇ ਜੋੜੇ ਮਨਿ ਭਾਨੀ ॥

Even if he has mind pleasing horses, elephants and garments

ਵਡ ਪਰਵਾਰੁ ਪੂਤ ਅਰੁ ਧੀਆ ॥

Even if he is blessed with a great family of sons and daughters.

ਮੇਹਿ ਪਚੇ ਪਚਿ ਅੰਧਾ ਮੁਆ ॥੩॥

But ultimately engrossed in emotional attachment, the fool blinded by Maya perishes away to death. ||3||

ਜਿਨਹਿ ਉਪਾਹਾ ਤਿਨਹਿ ਬਿਨਾਹਾ ॥

That God who created him destroyed him too.

ਰੰਗ ਰਸਾ ਜੈਸੇ ਸੁਪਨਾਹਾ ॥

All his worldly pleasures and enjoyments faded away like a dream.

ਸੋਈ ਮੁਕਤਾ ਤਿਸੁ ਰਾਜੁ ਮਾਲੁ ॥ ਨਾਨਕ ਦਾਸ ਜਿਸੁ ਖਸਮੁ ਦਇਆਲੁ ॥੪॥੩੫॥੮੬॥

O' Nanak, he alone remains free from the bonds of Maya, who has the everlasting power and wealth of Naam and on whom God is kind.

||4||35||86||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਇਨ੍ਹ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰੀ ਘਨੇਰੀ ॥

If we get too much in love with this Maya (worldly wealth and power),

ਜਉ ਮਿਲੀਐ ਤਉ ਵਧੈ ਵਧੇਰੀ ॥

then the more we accumulate it the more we get attached to it.

ਗਲਿ ਚਮੜੀ ਜਉ ਛੇਡੈ ਨਾਹੀ ॥

Ultimately, when clinging to our neck, it doesn't leave us,

ਲਾਗਿ ਛੁਟੇ ਸਤਿਗੁਰ ਕੀ ਪਾਈ ॥੧॥

then we can get rid of it only by seeking the refuge of the true Guru. ||1||

ਜਗ ਮੋਹਨੀ ਹਮ ਤਿਆਗਿ ਗਵਾਈ ॥

Since the time I have renounced and cast away the love of Maya, the enticer of the world,

ਨਿਰਗੁਨੁ ਮਿਲਿਓ ਵਜੀ ਵਧਾਈ ॥੧॥ ਰਹਾਉ ॥

I have met that God who is free from the affects of Maya and I am in great spirit. ||1||Pause||

ਐਸੀ ਸੁੰਦਰਿ ਮਨ ਕਉ ਮੋਹੈ ॥

This Maya is so beautiful that it captivates the human mind.

ਬਾਟਿ ਘਾਟਿ ਗ੍ਰਿਹਿ ਬਨਿ ਬਨਿ ਜੋਹੈ ॥

It keeps its eye on human beings, whether they are on the road, at seashores, at home or in the wilderness.

ਮਨਿ ਤਨਿ ਲਾਗੈ ਹੋਇ ਕੈ ਮੀਠੀ ॥

It clings to everyone's mind and body by posing as very sweet and charming.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਖੇਟੀ ਡੀਠੀ ॥੨॥

But by the Guru's grace, I have realized that in reality it is very deceitful. ||2||

ਅਗਰਕ ਉਸ ਕੇ ਵਡੇ ਠਗਾਊ ॥

The forerunners of Maya, the vices, are also great deceivers.

ਛੋਡਹਿ ਨਾਹੀ ਬਾਪ ਨ ਮਾਊ ॥

They do not spare even their father or mother.

ਮੇਲੀ ਅਪਨੇ ਉਨਿ ਲੇ ਬਾਂਧੇ ॥

They (vices) have enslaved their companions or acquaintances.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੈ ਸਗਲੇ ਸਾਧੇ ॥੩॥

But by the Guru's Grace, I have subjugated them all. ||3||

ਅਬ ਮੇਰੈ ਮਨਿ ਭਇਆ ਅਨੰਦ ॥

Now bliss prevails in my mind.

ਭਉ ਚੂਕਾ ਟੂਟੇ ਸਭਿ ਫੰਦ ॥

My fear of vices is gone and all my bonds of Maya are snapped.

ਕਹੁ ਨਾਨਕ ਜਾ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥

Nanak says, ever since I met and followed the teachings of the true Guru,

ਘਰੁ ਸਗਲਾ ਮੈ ਸੁਖੀ ਬਸਾਇਆ ॥੪॥੩੬॥੮੭॥

my heart and all other sensory organs are dwelling in peace. ||4||36||87||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ ॥

God's devotee deems God near at all times.

ਪ੍ਰਭ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ ॥

Whatever God does, he deems that as the best thing.

ਏਕੁ ਨਾਮੁ ਸੰਤਨ ਆਧਾਰੁ ॥

God's Name is the only support of the saints.

ਹੋਇ ਰਹੇ ਸਭ ਕੀ ਪਗ ਛਾਰੁ ॥੧॥

They always remain humble, as if they are the dust of the feet of all. ||1||

ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ ॥

O' my brothers, listen about the description of the way of life of a saint,

ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

his glory cannot be described. ||1||Pause||

ਵਰਤਣਿ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮ ॥

The only sustenance for a saint is meditation on Naam.

ਅਨਦ ਰੂਪ ਕੀਰਤਨੁ ਬਿਸ਼੍ਰਾਮ ॥

Singing praises of God, the embodiment of bliss, is the support of saint's life.

ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥

For him, friends and foes are all alike.

ਪ੍ਰਭੁ ਅਪੁਨੇ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨੈ ॥੨॥

Except his God, he does not recognize any other (god or goddess). ||2||

ਕੋਟਿ ਕੋਟਿ ਅਘ ਕਾਟਨਹਾਰਾ ॥

A saint has the power to destroy millions upon millions of sins of others.

ਦੁਖ ਦੂਰਿ ਕਰਨ ਜੀਅ ਕੇ ਦਾਤਾਰਾ ॥

God's saints are able to dispel sorrows and give spiritual life to others.

ਸੂਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ ॥

They are brave to take on the vices and they are men of their word.

ਕਉਲਾ ਬਪੁਰੀ ਸੰਤੀ ਛਲੀ ॥੩॥

Maya is helpless before the saints, therefore it is under their control. ||3||

ਤਾ ਕਾ ਸੰਗੁ ਬਾਛਹਿ ਸੁਰਦੇਵ ॥

Even the heavenly angels long for the company of such a saint of God.

ਅਮੋਘ ਦਰਸੁ ਸਫਲ ਜਾ ਕੀ ਸੇਵ ॥

Blessed is his sight and fruitful is his service.

ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਕਰੇ ਅਰਦਾਸਿ ॥

Nanak prays with folded hands,

ਮੋਹਿ ਸੰਤਹ ਟਹਲ ਦੀਜੈ ਗੁਣਤਾਸਿ ॥੪॥੩੭॥੮੮॥

O' God, the Treasure of virtues, please bless me with the humble service of the saints ||4||37||88||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਗਲ ਸੁਖ ਜਪਿ ਏਕੈ ਨਾਮ ॥

All kind of peace and comforts are attained by meditating on God's Name.

ਸਗਲ ਧਰਮ ਹਰਿ ਕੇ ਗੁਣ ਗਾਮ ॥

All the merits of performing faith rituals are attained by singing God's Praises.

ਮਹਾ ਪਵਿਤ੍ਰੁ ਸਾਧ ਕਾ ਸੰਗੁ ॥

Extremely sanctifying is the company of the saint-Guru,

ਜਿਸੁ ਭੇਟਤ ਲਾਗੈ ਪ੍ਰਭ ਰੰਗੁ ॥੧॥

upon meeting whom, one's heart is imbued with God's love. ||1||

ਗੁਰ ਪ੍ਰਸਾਦਿ ਓਇ ਆਨੰਦ ਪਾਵੈ ॥

By the Guru's grace, one attains bliss.

ਜਿਸੁ ਸਿਮਰਤ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸਾ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹਨੁ ਨ ਜਾਵੈ ॥੧॥ ਰਹਾਉ ॥

The person, whose mind is illuminated by meditating on Naam, his supreme spiritual state cannot be described. ||1||Pause||

ਵਰਤ ਨੇਮ ਮਜਨ ਤਿਸੁ ਪੂਜਾ ॥

The merits of all kinds of fasts, disciplines, ablutions, worships,

ਬੇਦ ਪੁਰਾਨ ਤਿਨਿ ਸਿੰਮ੍ਰਿਤਿ ਸੁਨੀਜਾ ॥

and merits of listening to all holy scriptures such as vedas, puranas, and simrities are attained by remembering God.

ਮਹਾ ਪੁਨੀਤ ਜਾ ਕਾ ਨਿਰਮਲ ਥਾਨੁ ॥

Extremely immaculate becomes the heart of the person,

ਸਾਧਸੰਗਤਿ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ॥੨॥

who, in the holy congregation, has realized God dwelling in his heart. ||2||

ਪ੍ਰਗਟਿਓ ਸੇ ਜਨੁ ਸਗਲੇ ਭਵਨ ॥

That humble being becomes renowned in all the worlds.

ਪਤਿਤ ਪੁਨੀਤ ਤਾ ਕੀ ਪਗ ਰੇਨ ॥

Even sinners are purified, by the dust of his feet (his humble service).

ਜਾ ਕਉ ਭੇਟਿਓ ਹਰਿ ਹਰਿ ਰਾਇ ॥

One who has realized the sovereign God,

ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਥਨੁ ਨ ਜਾਇ ॥੩॥

his supreme spiritual state cannot be described. ||3||

ਆਠ ਪਹਰ ਕਰ ਜੇੜਿ ਧਿਆਵਉ ॥

O' God, with folded hands I wish to remember You all the time.

ਉਨ ਸਾਧਾ ਕਾ ਦਰਸਨੁ ਪਾਵਉ ॥

I yearn to obtain the blessed sight of those holy saints,

ਮੇਹਿ ਗਰੀਬ ਕਉ ਲੇਹੁ ਰਲਾਇ ॥

please unite me, the helpless one, with the company of those saints,

ਨਾਨਕ ਆਇ ਪਏ ਸਰਣਾਇ ॥੪॥੩੮॥੮੯॥

who have come to Your refuge, O' Nanak. ||4||38||89||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਆਠ ਪਹਰ ਉਦਕ ਇਸਨਾਨੀ ॥

O' Pundit, He (God) who bathes in water all the time.

ਸਦ ਹੀ ਭੋਗੁ ਲਗਾਇ ਸੁਗਿਆਨੀ ॥

He always keeps sanctifying and tasting all food and is extremely wise.

ਬਿਰਥਾ ਕਾਹੂ ਛੋਡੈ ਨਾਹੀ ॥

He never lets anyone suffer in any pain.

ਬਹੁਰਿ ਬਹੁਰਿ ਤਿਸੁ ਲਾਗਹ ਪਾਈ ॥੧॥

I always bow to Him with great love and respect. ||1||

ਸਾਲਗਿਰਾਮੁ ਹਮਾਰੈ ਸੇਵਾ ॥

Such is that Saligram (God) whom I adore and worship.

ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਦੇਵਾ ॥੧॥ ਰਹਾਉ ॥

For me, meditation on God's Name is the worship, flower-offerings and bowing before idols. ||1||Pause||

ਘੰਟਾ ਜਾ ਕਾ ਸੁਨੀਐ ਚਹੁ ਕੁੰਟ ॥

His bell (command) is heard in all the four directions of the world.

ਆਸਨੁ ਜਾ ਕਾ ਸਦਾ ਬੈਕੁੰਠ ॥

His seat is forever in the holy congregation which is like heaven.

ਜਾ ਕਾ ਚਵਰੁ ਸਭ ਉਪਰਿ ਝੁਲੈ ॥

His majestic fan (chavar) waves over all (God is kind to all).

ਤਾ ਕਾ ਧੂਪੁ ਸਦਾ ਪਰਫੁਲੈ ॥੨॥

The fragrance from the ever blooming flowers is like His incense. ||2||

ਘਟਿ ਘਟਿ ਸੰਪਟੁ ਹੈ ਰੇ ਜਾ ਕਾ ॥

O' Pundit, He resides in every heart; therefore, every heart is His mansion.

ਅਭਗ ਸਭਾ ਸੰਗਿ ਹੈ ਸਾਧਾ ॥

He is always there in the everlasting congregation of saints.

ਆਰਤੀ ਕੀਰਤਨੁ ਸਦਾ ਅਨੰਦ ॥

Singing of His Praises which brings lasting bliss is really His aartee (lamp-lit worship service).

ਮਹਿਮਾ ਸੁੰਦਰ ਸਦਾ ਬੇਅੰਤ ॥੩॥

The infinite and beautiful God is always being glorified. ||3||

ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸ ਹੀ ਲਹਨਾ ॥

He alone realizes God, the Saligram, who is predestined.

ਸੰਤ ਚਰਨ ਓਹੁ ਆਇਓ ਸਰਨਾ ॥

by seeking the refuge of the Guru and following his teachings.

ਹਾਥਿ ਚੜਿਓ ਹਰਿ ਸਾਲਗਿਰਾਮੁ ॥

That person realizes God, the true Saligram,

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਨੇ ਦਾਨੁ ॥੪॥੩੯॥੯੦॥

whom the Guru has given the gift of Naam, says Nanak. ||4||39||90||

ਆਸਾ ਮਹਲਾ ੫ ਪੰਚਪਦਾ ॥

Raag Aasaa, Panch-Pada (five stanzas), Fifth Guru:

ਜਿਹ ਪੈਡੈ ਲੂਟੀ ਪਨਿਹਾਰੀ ॥

The way of life in which a soul-bride carrying the load of sins is plundered of her spiritual wealth,

ਸੇ ਮਾਰਗੁ ਸੰਤਨ ਦੂਰਾਰੀ ॥੧॥

that way of life remains far removed from the saints.||1||

ਸਤਿਗੁਰ ਪੂਰੈ ਸਾਚੁ ਕਹਿਆ ॥

Whom the true Guru blessed with Naam,

ਨਾਮ ਤੇਰੇ ਕੀ ਮੁਕਤੇ ਬੀਬੀ ਜਮ ਕਾ ਮਾਰਗੁ ਦੂਰਿ ਰਹਿਆ ॥੧॥ ਰਹਾਉ ॥

O' God, with this blessing of Naam, he finds the righteous way in life and stays far away from the path which leads to spiritual death. ||1||Pause||

ਜਹ ਲਾਲਚ ਜਾਗਾਤੀ ਘਾਟ ॥

The place where the soul is warned by demons of death,

ਦੂਰਿ ਰਹੀ ਉਹ ਜਨ ਤੇ ਬਾਟ ॥੨॥

that place remains far removed from the path followed by the saints. ||2||

ਜਹ ਆਵਟੇ ਬਹੁਤ ਘਨ ਸਾਥ ॥

That way of life in which many caravans of self-willed human beings are subjected to great pain and suffering,

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸਾਧ ॥੩॥

while the saints lead a way of life full of bliss in the holy congregation. ||3||

ਚਿਤ੍ਰ ਗੁਪਤੁ ਸਭ ਲਿਖਤੇ ਲੇਖਾ ॥

Chitar and Gupat, the mythical recording angels, write the record of the deeds of all humans beings,

ਭਗਤ ਜਨਾ ਕਉ ਦ੍ਰਿਸਟਿ ਨ ਪੇਖਾ ॥੪॥

but they cannot look towards the devotees with such intention. ||4||

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੁਰਾ ॥

Nanak says, the person who meets and follow the teachings of the perfect Guru,

ਵਾਜੇ ਤਾ ਕੈ ਅਨਹਦ ਤੂਰਾ ॥੫॥੪੦॥੯੧॥

the trumpet of continuous melody of divine bliss keeps playing in his heart. ||5||40||91||

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦਾ ੧ ॥

Raag Aasaa, Du-Pada 1, Fifth Guru:

ਸਾਧੂ ਸੰਗਿ ਸਿਖਾਇਓ ਨਾਮੁ ॥

In the company of the saints, whom the Guru teaches to meditate on Naam,

ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ ॥

all their desires are fulfilled and tasks are accomplished.

ਬੁਝਿ ਗਈ ਤ੍ਰਿਸਨਾ ਹਰਿ ਜਸਹਿ ਅਘਾਨੇ ॥

Their yearning for worldly things is quenched; being absorbed in singing God's praises, they feel fully satiated.

ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਾਰਿਗਘਾਨੇ ॥੧॥

I too remain spiritually alive by meditating on God again and again. ||1||

ਕਰਨ ਕਰਾਵਨ ਸਰਨਿ ਪਰਿਆ ॥

One who enters the refuge of the Creator, the Cause of all causes.

ਗੁਰ ਪਰਸਾਦਿ ਸਹਜ ਘਰੁ ਪਾਇਆ ਮਿਟਿਆ ਅੰਧੇਰਾ ਚੰਦੁ ਚੜਿਆ ॥੧॥ ਰਹਾਉ ॥

By the Guru's grace he attains poise in his heart; the darkness of spiritual ignorance goes away and he feels as if the moon of wisdom has risen.

||1||Pause||

ਲਾਲ ਜਵੇਹਰ ਭਰੇ ਭੰਡਾਰ ॥

The heart of a person becomes filled with precious divine virtues which are like jewels.

ਤੋਟਿ ਨ ਆਵੈ ਜਪਿ ਨਿਰੰਕਾਰ ॥

By meditation on the formless God, these divine virtues never run short.

ਅੰਮ੍ਰਿਤ ਸਬਦੁ ਪੀਵੈ ਜਨੁ ਕੇਇ ॥

Anyone who drinks the ambrosial nectar of Naam,

ਨਾਨਕ ਤਾ ਕੀ ਪਰਮ ਗਤਿ ਹੋਇ ॥੨॥੪੧॥੯੨॥

O' Nanak, he attains the supreme spiritual status . ||2||41||92||

ਆਸਾ ਘਰੁ ੭ ਮਹਲਾ ੫ ॥

Raag Aasaa, Seventh beat, Fifth Guru:

ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ ॥

I always lovingly meditate on the name of God in my heart.

ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਂਈ ॥੧॥

Thus I help all my companions swim across this worldly ocean of vices. ||1||

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥

My Guru is always with me.

ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮੁਹਾਲੇ ॥੧॥ ਰਹਾਉ ॥

By meditating on God, I always keep Him enshrined in my heart. ||1||Pause||

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥

O' God, whatever You do seems the best for me,

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਂਗੈ ॥੨॥੪੨॥੯੩॥

and Nanak begs for the wealth of Your Name only ||2||42||93||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru

ਸਾਧੂ ਸੰਗਤਿ ਤਰਿਆ ਸੰਸਾਰੁ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਹਿ ਆਧਾਰੁ ॥੧॥

One who accepts God's Name as the support of his mind, swims across the world-ocean of vices with the help of the company of the Guru. ||1||

ਚਰਨ ਕਮਲ ਗੁਰਦੇਵ ਪਿਆਰੇ ॥ ਪੂਜਹਿ ਸੰਤ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥

God's saints worship with love the divine Guru by humbly following his teachings. ||1||Pause||

ਜਾ ਕੈ ਮਸਤਕਿ ਲਿਖਿਆ ਭਾਗੁ ॥

one whose destiny has been so written,

ਕਹੁ ਨਾਨਕ ਤਾ ਕਾ ਥਿਰੁ ਸੋਹਾਗੁ ॥੨॥੪੩॥੯੪॥

his union with God becomes eternal, says Nanak. ||2||43||94||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਮੀਠੀ ਆਗਿਆ ਪਿਰ ਕੀ ਲਾਰੀ ॥

Since the time the command of my Husband-God started seeming sweet to me,

ਸਉਕਨਿ ਘਰ ਕੀ ਕੰਤਿ ਤਿਆਗੀ ॥

the Husband-God helped me discard my rival (Maya).

ਪ੍ਰਿਅ ਸੋਹਾਗਨਿ ਸੀਗਾਰਿ ਕਰੀ ॥

My beloved embellished me, the with spiritual virtues,

ਮਨ ਮੇਰੇ ਕੀ ਤਪਤਿ ਹਰੀ ॥੧॥

and calmed the burning desires of my mind. ||1||

ਭਲੇ ਭਇਓ ਪ੍ਰਿਅ ਕਹਿਆ ਮਾਨਿਆ ॥

It was good that I obeyed the command of my beloved-God,

ਸੁਖੁ ਸਹਜੁ ਇਸੁ ਘਰ ਕਾ ਜਾਨਿਆ ॥ ਰਹਾਉ ॥

and realized celestial peace and poise within my heart. ||Pause||

ਹਉ ਬੰਦੀ ਪ੍ਰਿਅ ਖਿਜਮਤਦਾਰ ॥

I have now become a devoted servant of my beloved God,

ਉਹੁ ਅਬਿਨਾਸੀ ਅਗਮ ਅਪਾਰ ॥

who is eternal, unfathomable and infinite.

ਲੇ ਪਖਾ ਪ੍ਰਿਅ ਝਲਉ ਪਾਏ ॥

I serve Him humbly with such great love and devotion,

ਭਾਗਿ ਗਏ ਪੰਚ ਦੂਤ ਲਾਵੇ ॥੨॥

that the five demons (lust, anger, greed, attachment, and ego), who were ruining my spiritual life, have fled away. ||2||

ਨਾ ਮੈ ਕੁਲੁ ਨਾ ਸੋਭਾਵੰਤ ॥

Neither I belong to any noble family, nor I possess any glorifying virtues.

ਕਿਆ ਜਾਨਾ ਕਿਉ ਭਾਨੀ ਕੰਤ ॥

I don't know why am I pleasing to my Husband-God?

ਮੇਹਿ ਅਨਾਥ ਗਰੀਬ ਨਿਮਾਨੀ ॥ ਕੰਤ ਪਕਰਿ ਹਮ ਕੀਨੀ ਰਾਨੀ ॥੩॥

The Husband-God accepted me, a supportless, helpless, and humble person, as His queen. ||3||

ਜਬ ਮੁਖਿ ਪ੍ਰੀਤਮੁ ਸਾਜਨੁ ਲਾਗਾ ॥

Since the time I met my beloved Spouse,

ਸੂਖ ਸਹਜ ਮੇਰਾ ਧਨੁ ਸੋਹਾਗਾ ॥

I have become very fortunate and I am enjoying peace and poise.

ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਪੂਰਨ ਆਸਾ ॥

Nanak says, my desire is fulfilled,

ਸਤਿਗੁਰ ਮੇਲੀ ਪ੍ਰਭ ਗੁਣਤਾਸਾ ॥੪॥੧॥੯੫॥

the true Guru has united me with God, the treasure of virtues. ||4||1||95||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਮਾਥੈ ਤ੍ਰਿਕੁਟੀ ਦ੍ਰਿਸਟਿ ਕਰੂਰਿ ॥

Maya is like a woman who always looks angry with a frown on her forehead.

ਬੋਲੈ ਕਉੜਾ ਜਿਹਬਾ ਕੀ ਫੂੜਿ ॥

She always speaks bitter and rude words.

ਸਦਾ ਭੂਖੀ ਪਿਰੁ ਜਾਨੈ ਦੂਰਿ ॥੧॥

She is always hungry (ready to entangle people); she deems God far away.
||1||

ਐਸੀ ਇਸਤ੍ਰੀ ਇਕ ਰਾਮਿ ਉਪਾਈ ॥

God has created Maya like such a woman,

ਉਨਿ ਸਭੁ ਜਗੁ ਖਾਇਆ ਹਮ ਗੁਰਿ ਰਾਖੇ ਮੇਰੇ ਭਾਈ ॥ ਰਹਾਉ ॥

who has devoured the entire world; but O' my brother, the Guru has saved me from this woman called Maya ||Pause||

ਪਾਇ ਠਗਉਲੀ ਸਭੁ ਜਗੁ ਜੋਹਿਆ ॥

Administering the intoxicating herb of worldly attachments, Maya has enticed the entire world.

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਮੋਹਿਆ ॥

She has bewitched even the angels like Brahma, Vishnu and Shiva.

ਗੁਰਮੁਖਿ ਨਾਮਿ ਲਗੇ ਸੇ ਸੋਹਿਆ ॥੨॥

Only those who follow the Guru's teachings and remain attuned to Naam, look beautiful by escaping her enticement. ||2||

ਵਰਤ ਨੇਮ ਕਰਿ ਥਾਕੇ ਪੁਨਹਚਰਨਾ ॥

People have exhausted themselves observing fasts, adhering to their vows and doing atonements for their sins.

ਤਟ ਤੀਰਥ ਭਵੇ ਸਭ ਧਰਨਾ ॥

They wander on the banks of rivers and sacred places of the entire world.

ਸੇ ਉਬਰੇ ਜਿ ਸਤਿਗੁਰ ਕੀ ਸਰਨਾ ॥੩॥

Only those are saved who seek the refuge of the true Guru. ||3||

ਮਾਇਆ ਮੋਹਿ ਸਭੇ ਜਗੁ ਬਾਧਾ ॥

The entire world is bound in the attachment of Maya.

ਹਉਮੈ ਪਚੈ ਮਨਮੁਖ ਮੂਰਾਖਾ ॥

The foolish self-willed person is consumed by egotism.

ਗੁਰ ਨਾਨਕ ਬਾਹ ਪਕਰਿ ਹਮ ਰਾਖਾ ॥੪॥੨॥੯੬॥

O' Nanak, the Guru's support has saved me from Maya. ||4||2||96||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਰਬ ਦੂਖ ਜਬ ਬਿਸਰਹਿ ਸੁਆਮੀ ॥

O' Master-God, when one forgets You he is surrounded by miseries.

ਈਹਾ ਊਹਾ ਕਾਮਿ ਨ ਪ੍ਰਾਨੀ ॥੧॥

Both here and hereafter such a person is of no use to anyone. ||1||

ਸੰਤ ਤ੍ਰਿਪਤਾਸੇ ਹਰਿ ਹਰਿ ਧਾਇ ॥

The saints remain satiated by meditating on God.

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੈ ਨਾਇ ਲਾਏ ਸਰਬ ਸੁਖ ਪ੍ਰਭ ਤੁਮਰੀ ਰਜਾਇ ॥ ਰਹਾਉ ॥

O' God, those whom You attach to Your Name by Your mercy, they enjoy all comforts and peace by living according to Your will. ||Pause||

ਸੰਗਿ ਹੇਵਤ ਕਉ ਜਾਨਤ ਦੂਰਿ ॥

God is always with us but the one who deems Him far away,

ਸੋ ਜਨੁ ਮਰਤਾ ਨਿਤ ਨਿਤ ਝੂਰਿ ॥੨॥

agonizing over worldly desires, he spiritually dies every day. ||2||

ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ਤਿਸੁ ਚਿਤਵਤ ਨਾਹਿ ॥

One who does not remember that God who has given everything,

ਮਹਾ ਬਿਖਿਆ ਮਹਿ ਦਿਨੁ ਰੈਨਿ ਜਾਹਿ ॥੩॥

his days and nights pass engrossed in the deadliest Maya. ||3||

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਏਕ ॥

Nanak says, meditate on God,

ਗਤਿ ਪਾਈਐ ਗੁਰ ਪੂਰੇ ਟੇਕ ॥੪॥੩॥੯੭॥

by following the teachings of the perfect Guru, we attain supreme spiritual status. ||4||3||97||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਨਾਮੁ ਜਪਤ ਮਨੁ ਤਨੁ ਸਭੁ ਹਰਿਆ ॥

The mind and body are spiritually rejuvenated by meditating on Naam,

ਕਲਮਲ ਦੇਖ ਸਗਲ ਪਰਹਰਿਆ ॥੧॥

and all sins and evils are eradicated. ||1||

ਸੋਈ ਦਿਵਸੁ ਭਲਾ ਮੇਰੇ ਭਾਈ ॥

O' my brother, blessed is that day,

ਹਰਿ ਗੁਨ ਗਾਇ ਪਰਮ ਗਤਿ ਪਾਈ ॥ ਰਹਾਉ ॥

when by singing God's praises, one attains the supreme spiritual status. ||Pause||

ਸਾਧ ਜਨਾ ਕੇ ਪੂਜੇ ਪੈਰ ॥

One who humbly follows the Guru's teachings,

ਮਿਟੇ ਉਪਦ੍ਰਹ ਮਨ ਤੇ ਬੈਰ ॥੨॥

all his conflicts and enmities are removed from his mind. ||2||

ਗੁਰ ਪੂਰੇ ਮਿਲਿ ਝਗਰੁ ਚੁਕਾਇਆ ॥

By meeting the perfect Guru, one who ends his mind's conflict,

ਪੰਚ ਦੂਤ ਸਭਿ ਵਸਗਤਿ ਆਇਆ ॥੩॥

all the five demons (vices like lust, ego etc) come under his control. ||3||

ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਹਰਿ ਕਾ ਨਾਮੁ ॥

One who realizes God's presence in his heart,

ਨਾਨਕ ਤਿਸੁ ਉਪਰਿ ਕੁਰਬਾਨ ॥੪॥੪॥੯੮॥

O' Nanak, I dedicate myself to him. ||4||4||98||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਗਾਵਿ ਲੇਹਿ ਤੂ ਗਾਵਨਹਾਰੇ ॥

O' my friend keep singing, as long as you can, the praises of that God,

ਜੀਅ ਪਿੰਡ ਕੇ ਪ੍ਰਾਨ ਅਧਾਰੇ ॥

Who is the support of your soul, body and breath of life.

ਜਾ ਕੀ ਸੇਵਾ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ॥

In whose devotional service you would attain all comforts and peace,

ਅਵਰ ਕਾਹੁ ਪਹਿ ਬਹੁੜਿ ਨ ਜਾਵਹਿ ॥੧॥

and you shall no longer have to go to anyone else for help. ||1||

ਸਦਾ ਅਨੰਦ ਅਨੰਦੀ ਸਾਹਿਬੁ ਗੁਨ ਨਿਧਾਨ ਨਿਤ ਨਿਤ ਜਾਪੀਐ ॥

We always sing praises of that Master who Himself remains in bliss forever, is the Giver of bliss and is the treasure of all virtues.

ਬਲਿਹਾਰੀ ਤਿਸੁ ਸੰਤ ਪਿਆਰੇ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭੁ ਮਨਿ ਵਾਸੀਐ ॥ ਰਹਾਉ ॥

We should dedicate ourselves to that dear Guru, by whose grace God is enshrined in our heart. ||1||Pause||

ਜਾ ਕਾ ਦਾਨੁ ਨਿਖੁਟੈ ਨਾਹੀ ॥

He whose gift of Naam never falls short,

ਭਲੀ ਭਾਤਿ ਸਭ ਸਹਜਿ ਸਮਾਹੀ ॥

by enshrining which in the heart, all fully merge in a state of peace and poise.

ਜਾ ਕੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਈ ॥

Whose benevolence cannot be erased,

ਮਨਿ ਵਾਸਾਈਐ ਸਾਚਾ ਸੇਈ ॥੨॥

we should enshrine that eternal God in our heart. ||2||

ਸਗਲ ਸਮਗ੍ਰੀ ਗਿ੍ਰਹ ਜਾ ਕੈ ਪੂਰਨ ॥

He whose house is filled with everything for His beings,

ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਦੂਖ ਨ ਝੁਰਨ ॥

whose devotees never feel any sorrow and anxiety.

ਓਟਿ ਗਹੀ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥

By seeking whose refuge a state of fearlessness is attained,

ਸਾਸਿ ਸਾਸਿ ਸੇ ਗੁਨ ਨਿਧਿ ਗਾਈਐ ॥੩॥

with every breath, we should sing praises of that treasure of virtues. ||3||

ਦੂਰਿ ਨ ਹੋਈ ਕਤਹੂ ਜਾਈਐ ॥

That God is not far from us, to realize Him we need not go far,

ਨਦਰਿ ਕਰੇ ਤਾ ਹਰਿ ਹਰਿ ਪਾਈਐ ॥

He is realized only when He bestows His glance of grace.

ਅਰਦਾਸਿ ਕਰੀ ਪੂਰੇ ਗੁਰ ਪਾਸਿ ॥

I offer this prayer to the Perfect Guru,

ਨਾਨਕੁ ਮੰਗੈ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥੪॥੫॥੯੯॥

Nanak begs for the wealth of God's Name. ||4||5||99||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਪ੍ਰਥਮੇ ਮਿਟਿਆ ਤਨ ਕਾ ਦੁਖ ॥

First, the pains of the body vanished;

ਮਨ ਸਗਲ ਕਉ ਹੋਆ ਸੁਖੁ ॥

then, the mind became totally peaceful.

ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਦੀਨੇ ਨਾਉ ॥

Showing mercy, the Guru bestowed upon me the gift of Naam.

ਬਲਿ ਬਲਿ ਤਿਸੁ ਸਤਿਗੁਰ ਕਉ ਜਾਉ ॥੧॥

I dedicate myself to that true Guru. ||1||

ਗੁਰੁ ਪੂਰਾ ਪਾਇਓ ਮੇਰੇ ਭਾਈ ॥

O' my brothers, since the time I have met the perfect Guru,

ਰੋਗ ਸੋਗ ਸਭ ਦੁਖ ਬਿਨਾਸੇ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ ॥ ਰਹਾਉ ॥

in the refuge of the true Guru all my ailments, sorrows and sufferings have been destroyed. ||Pause||

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਏ ॥

Since the time I have enshrined the Guru's teachings in my heart,

ਮਨ ਚਿੰਤਤ ਸਗਲੇ ਫਲ ਪਾਏ ॥

I have received all the fruits of my heart's desires.

ਅਗਨਿ ਬੁਝੀ ਸਭ ਹੋਈ ਸਾਂਤਿ ॥

The fire of my worldly desires has been quenched and I am totally peaceful.

ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਕੀਨੀ ਦਾਤਿ ॥੨॥

Showing his mercy, the Guru has blessed me with this gift of Naam. ||2||

ਨਿਥਾਵੇ ਕਉ ਗੁਰਿ ਦੀਨੇ ਥਾਨੁ ॥

The Guru has given shelter to the shelterless,

ਨਿਮਾਨੇ ਕਉ ਗੁਰਿ ਕੀਨੇ ਮਾਨੁ ॥

and the Guru has honored me, the one without honor.

ਬੰਧਨ ਕਾਟਿ ਸੇਵਕ ਕਰਿ ਰਾਖੇ ॥

The Guru has saved me by snapping my worldly bonds and making me his servant,

ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਰਸਨਾ ਚਾਖੇ ॥੩॥

Now my tongue enjoys the nectar of his divine word. ||3||

ਵਡੈ ਭਾਗਿ ਪੂਜ ਗੁਰ ਚਰਨਾ ॥

By good fortune, I got the opportunity to serve the Guru by following his teachings.

ਸਗਲ ਤਿਆਗਿ ਪਾਈ ਪ੍ਰਭ ਸਰਨਾ ॥

Then forsaking everything else, I came to the refuge of God.

ਗੁਰੁ ਨਾਨਕ ਜਾ ਕਉ ਭਇਆ ਦਇਆਲਾ ॥

O' Nanak, unto whom the Guru grants His Mercy,

ਸੋ ਜਨੁ ਹੋਆ ਸਦਾ ਨਿਹਾਲਾ ॥੪॥੬॥੧੦੦॥

that person enjoys eternal bliss. ||4||6||100||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਤਿਗੁਰੁ ਸਾਚੈ ਦੀਆ ਭੇਜਿ ॥

The true Guru has sent the child into this world.

ਚਿਰੁ ਜੀਵਨੁ ਉਪਜਿਆ ਸੰਜੋਗਿ ॥

By good destiny, this child with long life is born.

ਉਦਰੈ ਮਾਹਿ ਆਇ ਕੀਆ ਨਿਵਾਸੁ ॥

Since the time the child has come to reside in the womb,

ਮਾਤਾ ਕੈ ਮਨਿ ਬਹੁਤੁ ਬਿਗਾਸੁ ॥੧॥

there has been great bliss in the heart of his mother. ||1||

ਜੰਮਿਆ ਪੂਤੁ ਭਗਤੁ ਗੋਵਿੰਦ ਕਾ ॥

A son, devotee of God, is born.

ਪ੍ਰਗਟਿਆ ਸਭ ਮਹਿ ਲਿਖਿਆ ਧੁਰ ਕਾ ॥ ਰਹਾਉ ॥

The preordained destiny has become Known to all ||Pause||

ਦਸੀ ਮਾਸੀ ਹੁਕਮਿ ਬਾਲਕ ਜਨਮੁ ਲੀਆ ॥

According to God's Will, the son was born in the tenth month.

ਮਿਟਿਆ ਸੋਗੁ ਮਹਾ ਅਨੰਦੁ ਥੀਆ ॥

all anxiety has ended and great joy (bliss) has prevailed.

ਗੁਰਬਾਣੀ ਸਖੀ ਅਨੰਦੁ ਗਾਵੈ ॥

The companions blissfully sing the songs of the Guru's hymn of bliss,

ਸਾਚੈ ਸਾਹਿਬ ਕੈ ਮਨਿ ਭਾਵੈ ॥੨॥

And, this is pleasing to the eternal God. ||2||

ਵਧੀ ਵੇਲਿ ਬਹੁ ਪੀੜੀ ਚਾਲੀ ॥

Like a vine, the lineage has grown and is now going to extend for generations.

ਧਰਮ ਕਲਾ ਹਰਿ ਬੰਧਿ ਬਹਾਲੀ ॥

God has established the power of faith

ਮਨ ਚਿੰਦਿਆ ਸਤਿਗੁਰੂ ਦਿਵਾਇਆ ॥

and the true Guru has blessed me with the fruit of my heart's desire.

ਭਏ ਅਚਿੰਤ ਏਕ ਲਿਵ ਲਾਇਆ ॥੩॥

Now I am free of all worries and I have attuned myself to God. ||3||

ਜਿਉ ਬਾਲਕੁ ਪਿਤਾ ਉਪਰਿ ਕਰੇ ਬਹੁ ਮਾਣੁ ॥

Just as a child takes great pride on his father,

ਬੁਲਾਇਆ ਬੋਲੈ ਗੁਰ ਕੈ ਭਾਣਿ ॥

and utters what his father says, similarly a disciple utters what pleases the Guru.

ਗੁਝੀ ਛੰਨੀ ਨਾਹੀ ਬਾਤ ॥

This is not a hidden secret;

ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਕੀਨੀ ਦਾਤਿ ॥੪॥੭॥੧੦੧॥

that, becoming kind, Guru Nanak has blessed me with this gift. ||4||7||101||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਗੁਰ ਪੂਰੇ ਰਾਖਿਆ ਦੇ ਹਾਥ ॥

The devotee whom the perfect Guru protects from the vices by giving his support,

ਪ੍ਰਗਟੁ ਭਇਆ ਜਨ ਕਾ ਪਰਤਾਪੁ ॥੧॥

the glory of that devotee becomes manifest to the world. ||1||

ਗੁਰੁ ਗੁਰੁ ਜਪੀ ਗੁਰੁ ਗੁਰੁ ਧਿਆਈ ॥

I always remember the Guru and contemplate on his teachings.

ਜੀਅ ਕੀ ਅਰਦਾਸਿ ਗੁਰੁ ਪਹਿ ਪਾਈ ॥ ਰਹਾਉ ॥

I receive from the Guru what I pray for with my heart. ||Pause||

ਸਰਨਿ ਪਰੇ ਸਾਚੇ ਗੁਰਦੇਵ ॥

The devotees who seek the refuge of the true divine Guru,

ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਸੇਵ ॥੨॥

the devotional worship of such devotees becomes fruitful. ||2||

ਜੀਉ ਪਿੰਡੁ ਜੇਬਨੁ ਰਾਖੈ ਪ੍ਰਾਨੁ ॥

The Guru who protects our soul, body, youth and breath of life,

ਕਹੁ ਨਾਨਕ ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ ॥੩॥੮॥੧੦੨॥

Nanak says, I dedicate myself to that Guru. ||3||8||102||

ਆਸਾ ਘਰੁ ੮ ਕਾਫੀ ਮਹਲਾ ੫

Raag Aasaa, Eighth Beat, Kaafee, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God realized by the grace of the true Guru:

ਮੈ ਬੰਦਾ ਬੈ ਖਰੀਦੁ ਸਚੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥

The eternal God is my Master and I am His purchased servant.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਸਭੁ ਕਿਛੁ ਹੈ ਤੇਰਾ ॥੧॥

My body and soul belong to Him, O' God, whatever I have is all Yours. ||1||

ਮਾਣੁ ਨਿਮਾਣੇ ਤੂੰ ਧਣੀ ਤੇਰਾ ਭਰਵਾਸਾ ॥

O' God, You are the honor of me, the honorless, I depend on Your support.

ਬਿਨੁ ਸਾਚੇ ਅਨ ਟੇਕ ਹੈ ਸੇ ਜਾਣਹੁ ਕਾਚਾ ॥੧॥ ਰਹਾਉ ॥

Deem that person as spiritually weak who depends upon the support of anyone except God. ||1||Pause||

ਤੇਰਾ ਹੁਕਮੁ ਅਪਾਰ ਹੈ ਕੋਈ ਅੰਤੁ ਨ ਪਾਏ ॥

O' God, limitless is Your power and no one can find its limit.

ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਭੇਟਸੀ ਸੇ ਚਲੈ ਰਜਾਏ ॥੨॥

One who follows the perfect Guru's teachings, lives as per Your will. ||2||

ਚਤੁਰਾਈ ਸਿਆਣਪਾ ਕਿਤੈ ਕਾਮਿ ਨ ਆਈਐ ॥

Cunningness and cleverness serves no purpose for achieving peace.

ਤੁਠਾ ਸਾਹਿਬੁ ਜੇ ਦੇਵੈ ਸੋਈ ਸੁਖੁ ਪਾਈਐ ॥੩॥

What God bestows in His pleasure, that alone is the comfort one can have. ||3||

ਜੇ ਲਖ ਕਰਮ ਕਮਾਈਅਹਿ ਕਿਛੁ ਪਵੈ ਨ ਬੰਧਾ ॥

Pain and suffering cannot be avoided by performing thousands of rituals

ਜਨ ਨਾਨਕ ਕੀਤਾ ਨਾਮੁ ਧਰ ਹੋਰੁ ਛੇਡਿਆ ਧੰਧਾ ॥੪॥੧॥੧੦੩॥

O' Nanak, I have made Naam as my only support and have forsaken all other involvement. ||4||1||103||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਰਬ ਸੁਖਾ ਮੈ ਭਾਲਿਆ ਹਰਿ ਜੇਵਡੁ ਨ ਕੋਈ ॥

After pursuing all kinds of worldly pleasures, I have concluded that there is no comfort equal to the joy of realizing God.

ਗੁਰ ਤੁਠੇ ਤੇ ਪਾਈਐ ਸਚੁ ਸਾਹਿਬੁ ਸੋਈ ॥੧॥

That eternal God is realized only through the Guru's pleasure. ||1||

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਸਦ ਕੁਰਬਾਨਾ ॥

I am forever dedicated to my Guru.

ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕੁ ਖਿਨੁ ਚਸਾ ਇਹੁ ਕੀਜੈ ਦਾਨਾ ॥੧॥ ਰਹਾਉ ॥

O' my Guru, please bless me with this gift that even for a moment I may not forsake Naam. ||1||Pause||

ਭਾਗਨੁ ਸਚਾ ਸੋਇ ਹੈ ਜਿਸੁ ਹਰਿ ਧਨੁ ਅੰਤਰਿ ॥

That person alone is truly rich and fortunate in whose heart is enshrined the wealth of God's Name.

ਸੇ ਛੁਟੈ ਮਹਾ ਜਾਲ ਤੇ ਜਿਸੁ ਗੁਰ ਸਬਦੁ ਨਿਰੰਤਰਿ ॥੨॥

One within whom the Guru's word constantly remains enshrined is released from the strongest trap of Maya. ||2||

ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਿਆ ਕਹਾ ਗੁਰੁ ਬਿਬੇਕ ਸਤ ਸਰੁ ॥How may I describe the Guru's greatness? he is the ocean of Truth and wisdom.

ਓਹੁ ਆਦਿ ਜੁਗਾਦੀ ਜੁਗਹ ਜੁਗੁ ਪੂਰਾ ਪਰਮੇਸਰੁ ॥੩॥

The Guru is the embodiment of the perfect God, who is present from the very beginning and throughout the ages. ||3||

ਨਾਮੁ ਧਿਆਵਹੁ ਸਦ ਸਦਾ ਹਰਿ ਹਰਿ ਮਨੁ ਰੰਗੇ ॥With your mind imbued in the love of God, always meditate on Naam.

ਜੀਉ ਪ੍ਰਾਣ ਧਨੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਕੈ ਸੰਗੇ ॥੪॥੨॥੧੦੪॥

O' Nanak, the Guru is my soul, my breath of life, and spiritual wealth; Guru is always with me. ||4||2||104||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਾਈ ਅਲਖੁ ਅਪਾਰੁ ਭੇਰੀ ਮਨਿ ਵਸੈ ॥

When I realize the the presence of incomprehensible and infinite God in my heart even for a moment,

ਦੁਖੁ ਦਰਦੁ ਰੋਗੁ ਮਾਇ ਮੈਡਾ ਹਭੁ ਨਸੈ ॥੧॥

then all my pains, sorrows and ailments disappear, O' my mother. ||1||

ਹਉ ਵੰਞਾ ਕੁਰਬਾਣੁ ਸਾਈ ਆਪਣੇ ॥

I dedicate myself to my Master-God.

ਹੋਵੈ ਅਨਦੁ ਘਣਾ ਮਨਿ ਤਨਿ ਜਾਪਣੇ ॥੧॥ ਰਹਾਉ ॥

By meditating on Him, great bliss wells up in my heart and body. ||1||Pause||

ਬਿੰਦਕ ਗਾਲ੍ਹਿਹੁ ਸੁਣੀ ਸਚੇ ਤਿਸੁ ਧਣੀ ॥

Even when I hear a little bit about the praises of that eternal Master-God,

ਸੁਖੀ ਹੂੰ ਸੁਖੁ ਪਾਇ ਮਾਇ ਨ ਕੀਮ ਗਣੀ ॥੨॥

I enjoy such peace that I cannot estimate its worth, O' my mother. ||2||

ਨੈਣ ਪਸੰਦੇ ਸੋਇ ਪੇਖਿ ਮੁਸਤਾਕ ਭਈ ॥

He is so pleasing to my eyes; beholding Him, I am fascinated.

ਮੈ ਨਿਰਗੁਣਿ ਮੇਰੀ ਮਾਇ ਆਪਿ ਲੜਿ ਲਾਇ ਲਈ ॥੩॥

O' my mother, I am without any virtues but on His own, He has taken me into His union. ||3||

ਬੇਦ ਕਤੇਬ ਸੰਸਾਰ ਹਭਾ ਹੂੰ ਬਾਹਰਾ ॥

He is pervading beyond the visible world, the Vedas, the Koran and all other scriptures cannot describe Him either.

ਨਾਨਕ ਕਾ ਪਾਤਿਸਾਹੁ ਦਿਸੈ ਜਾਹਰਾ ॥੪॥੩॥੧੦੫॥

The sovereign God of Nanak is seen manifest everywhere. ||4||3||105||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਲਾਖ ਭਗਤ ਆਰਾਧਹਿ ਜਪਤੇ ਪੀਉ ਪੀਉ ॥

O' God, myriad of devotees meditate upon You and call You their Beloved again and again.

ਕਵਨ ਜੁਗਤਿ ਮੇਲਾਵਉ ਨਿਰਗੁਣ ਬਿਖਈ ਜੀਉ ॥੧॥

I am unvirtuous and evil person, how can I realize You? ||1||

ਤੇਰੀ ਟੇਕ ਗੋਵਿੰਦ ਗੁਪਾਲ ਦਇਆਲ ਪ੍ਰਭ ॥

O' sustainer of the Universe, O' merciful God, I depend only on Your support.

ਤੂੰ ਸਭਨਾ ਕੇ ਨਾਥ ਤੇਰੀ ਸ੍ਰਿਸਟਿ ਸਭ ॥੧॥ ਰਹਾਉ ॥

You are the Master of all and the entire universe belongs to You. ||1||Pause||

ਸਦਾ ਸਹਾਈ ਸੰਤ ਪੇਖਹਿ ਸਦਾ ਹਜੂਰਿ ॥

You always are the supporter of Your saints; who always see You in their presence.

ਨਾਮ ਬਿਹੁਨੜਿਆ ਸੇ ਮਰਨਿ ਵਿਸੂਰਿ ਵਿਸੂਰਿ ॥੨॥

Those who lack Naam, engulfed in sorrow, remain spiritually dead ||2||

ਦਾਸ ਦਾਸਤਣ ਭਾਇ ਮਿਟਿਆ ਤਿਨਾ ਗਉਣੁ ॥

O' God, those who are so humble that they consider themselves as the servants of Your servants, are freed from the rounds of birth and death.

ਵਿਸਰਿਆ ਜਿਨ੍ਹਾ ਨਾਮੁ ਤਿਨਾੜਾ ਹਾਲੁ ਕਉਣੁ ॥੩॥

What shall be the fate of those who forget Naam? ||3||

ਜੈਸੇ ਪਸੁ ਹਰਿਹੁਆਉ ਤੈਸਾ ਸੰਸਾਰੁ ਸਭ ॥

just as cattle runs amuck upon seeing green grass, similarly the entire world is running after Maya.

ਨਾਨਕ ਬੰਧਨ ਕਾਟਿ ਮਿਲਾਵਹੁ ਆਪਿ ਪ੍ਰਭ ॥੪॥੪॥੧੦੬॥

Nanak prays, O' God, please cut my worldly bonds of Maya, and unite me with Yourself. ||4||4||106||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਹਭੇ ਥੇਕ ਵਿਸਾਰਿ ਹਿਕੇ ਖਿਆਲੁ ਕਰਿ ॥

O' brother, forsake the desire for all worldly things and focus your mind only upon God.

ਝੂਠਾ ਲਾਹਿ ਗੁਮਾਨੁ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥੧॥

Shake off all your false pride and surrender your mind and heart before God. ||1||

ਆਠ ਪਹਰ ਸਾਲਾਹਿ ਸਿਰਜਨਹਾਰ ਤੂੰ ॥

By singing the praises of the Creator all the time,

ਜੀਵਾਂ ਤੇਰੀ ਦਾਤਿ ਕਿਰਪਾ ਕਰਹੁ ਮੂੰ ॥੧॥ ਰਹਾਉ ॥

I spiritually remain alive; O' God, have mercy and bestow the gift of Naam on me. ||1||Pause||

ਸੋਈ ਕੰਮੁ ਕਮਾਇ ਜਿਤੁ ਮੁਖੁ ਉਜਲਾ ॥

O' brother, do only those deeds which bring you honor both here and hereafter.

ਸੋਈ ਲਗੈ ਸਚਿ ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਅਲਾ ॥੨॥

O' God, whom You bless with the gift of Naam, he alone attunes to it. ||2||

ਜੇ ਨ ਢਹੰਦੇ ਮੂਲਿ ਸੇ ਘਰੁ ਰਾਸਿ ਕਰਿ ॥

With meditation on Naam adorn your heart in such a way that it never goes in low spirit.

ਹਿਕੇ ਚਿਤਿ ਵਸਾਇ ਕਦੇ ਨ ਜਾਇ ਮਰਿ ॥੩॥

Enshrine within your consciousness the One (God) who never die. ||3||

ਤਿਨ੍ਹਾ ਪਿਆਰਾ ਰਾਮੁ ਜੇ ਪ੍ਰਭ ਭਾਣਿਆ ॥

God is dear to those, who are pleasing to the will of God.

ਗੁਰ ਪਰਸਾਦਿ ਅਕਥੁ ਨਾਨਕਿ ਵਖਾਣਿਆ ॥੪॥੫॥੧੦੭॥

By Guru's grace, Nanak has described the indescribable God. ||4||5||107||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਿਨ੍ਹਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥

What are they like, who never forget Naam?

ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਹਿਆ ॥੧॥

Know that there is absolutely no difference; they are exactly like God. ||1||

ਮਨੁ ਤਨੁ ਹੋਇ ਨਿਹਾਲੁ ਤੁਮ੍ਹਰੁ ਸੰਗਿ ਭੇਟਿਆ ॥

O' God, the mind and body of those who have realized You, remain delighted.

ਸੁਖੁ ਪਾਇਆ ਜਨ ਪਰਸਾਦਿ ਦੁਖੁ ਸਭੁ ਮੇਟਿਆ ॥੧॥ ਰਹਾਉ ॥

by the grace of the Guru, they have received this bliss and have rid themselves of all their misery. ||1||Pause||

ਜੇਤੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ਉਧਾਰੇ ਤਿੰਨੁ ਖੇ ॥

They have become capable of saving all the continents of the world,

ਜਿਨ੍ ਮਨਿ ਵੁਠਾ ਆਪਿ ਪੂਰੇ ਭਗਤ ਸੇ ॥੨॥

Only those who have realized God in their heart are the perfect devotees. ||2||

ਜਿਸ ਨੇ ਮੰਨੇ ਆਪਿ ਸੇਈ ਮਾਨੀਐ ॥

He alone is honored by others whom God Himself honors,

ਪ੍ਰਗਟ ਪੁਰਖੁ ਪਰਵਾਣੁ ਸਭ ਠਾਈ ਜਾਨੀਐ ॥੩॥

such a person becomes known in all places and is accepted in God's court.
||3||

ਦਿਨਸੁ ਰੈਣਿ ਆਰਾਧਿ ਸਮੁਹਾਲੇ ਸਾਹ ਸਾਹ ॥

I may enshrine You in my heart by meditating on You day and night and with every breath.

ਨਾਨਕ ਕੀ ਲੋਚਾ ਪੂਰਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥੪॥੬॥੧੦੮॥

O' the sovereign God, fulfill this wish of Nanak, ||4||6||108||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਪੂਰਿ ਰਹਿਆ ਸੂਬ ਠਾਇ ਹਮਾਰਾ ਖਸਮੁ ਸੇਇ ॥

He, who is pervading in all places, is also my Master.

ਏਕੁ ਸਾਹਿਬੁ ਸਿਰਿ ਛਤੁ ਦੂਜਾ ਨਾਹਿ ਕੋਇ ॥੧॥

He alone is the king of all the universe, and there is no other like Him. ||1||

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਰਾਖਣਹਾਰਿਆ ॥

O' the savior of all, please save me as You wish.

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਨਦਰਿ ਨਿਹਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥

With my eyes I have not seen anyone who is like You. ||1||Pause||

ਪ੍ਰਤਿਪਾਲੇ ਪ੍ਰਭੁ ਆਪਿ ਘਟਿ ਘਟਿ ਸਾਰੀਐ ॥

God Himself is the Cherisher; He takes care of each and every person.

ਜਿਸੁ ਮਨਿ ਵੁਠਾ ਆਪਿ ਤਿਸੁ ਨ ਵਿਸਾਰੀਐ ॥੨॥

One who realizes the presence of God in one's heart, never forgets Him. ||2||

ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪਿ ਆਪਣ ਭਾਣਿਆ ॥

whatever He does, He does according to His own will.

ਭਗਤਾ ਕਾ ਸਹਾਈ ਜੁਗਿ ਜੁਗਿ ਜਾਣਿਆ ॥੩॥

Throughout the ages, He has been known to be the helper of His devotees.
||3||

ਜਪਿ ਜਪਿ ਹਰਿ ਕਾ ਨਾਮੁ ਕਦੇ ਨ ਝੂਰੀਐ ॥

If we keep meditating on God's Name, then we never have to repent.

ਨਾਨਕ ਦਰਸ ਪਿਆਸ ਲੋਚਾ ਪੂਰੀਐ ॥੪॥੭॥੧੦੯॥

O' God, Nanak is longing for Your vision, please fulfill his wish. ||4||7||109||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਕਿਆ ਸੇਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ ਗਾਫਲ ਗਹਿਲਿਆ ॥

O' careless and ignorant mind, after forgetting Naam, engrossed in the love for Maya why are you sleeping?

ਕਿਤੀਂ ਇਤੁ ਦਰੀਆਇ ਵੰਞਿਨ੍ ਵਹਦਿਆ ॥੧॥

when so many are being washed away by the world-river of vices? ||1||

ਬੋਹਿਥੜਾ ਹਰਿ ਚਰਣ ਮਨ ਚੜਿ ਲੰਘੀਐ ॥

O' my mind, God's Name is like a beautiful ship; by boarding this ship one can cross over the world-ocean of vices.

ਆਠ ਪਹਰ ਗੁਣ ਗਾਇ ਸਾਧੂ ਸੰਗੀਐ ॥੧॥ ਰਹਾਉ ॥

Therefore, at all times sing praises of God in the company of saints.
||1||Pause||

ਭੋਗਹਿ ਭੋਗ ਅਨੇਕ ਵਿਣੁ ਨਾਵੈ ਸੁੰਞਿਆ ॥

Those who enjoy all kinds of worldly pleasures without meditating on Naam, remain spiritually unfulfilled.

ਹਰਿ ਕੀ ਭਗਤਿ ਬਿਨਾ ਮਰਿ ਮਰਿ ਰੁੰਨਿਆ ॥੨॥

Without devotion to God, they spiritually die crying again and again. ||2||

ਕਪੜ ਭੋਗ ਸੁਗੰਧ ਤਨਿ ਮਰਦਨ ਮਾਲਣਾ ॥

The body, which people cherish by wearing fancy clothes, eating dainty dishes and applying all kinds of perfumes,

ਬਿਨੁ ਸਿਮਰਨ ਤਨੁ ਛਾਰੁ ਸਰਪਰ ਚਾਲਣਾ ॥੩॥

without meditating on Naam, that body is as good as dust, which ultimately must perish. ||3||

ਮਹਾ ਬਿਖਮੁ ਸੰਸਾਰੁ ਵਿਰਲੈ ਪੇਖਿਆ ॥

Only a very rare person has realized that this world is a dreadful ocean of vices.

ਛੂਟਨੁ ਹਰਿ ਕੀ ਸਰਣਿ ਲੇਖੁ ਨਾਨਕ ਲੇਖਿਆ ॥੪॥੮॥੧੧੦॥

O' Nanak, only the predestined one is saved from drowning in it by seeking God's refuge. ||4||8||110||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਕੋਇ ਨ ਕਿਸ ਹੀ ਸੰਗਿ ਕਾਹੇ ਗਰਬੀਐ ॥

When none is going to accompany after death, then why should one take undue pride in these relationships?

ਏਕੁ ਨਾਮੁ ਆਧਾਰੁ ਭਉਜਲੁ ਤਰਬੀਐ ॥੧॥

God's Name alone is the real support by which this world-ocean of vices can be crossed over. ||1||

ਮੈ ਗਰੀਬ ਸਚੁ ਟੇਕ ਤੂੰ ਮੇਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ॥

O' my perfect true Guru, you are the only true support of me, the helpless one.

ਦੇਖਿ ਤੁਮ੍ਹਾਰਾ ਦਰਸਨੇ ਮੇਰਾ ਮਨੁ ਧੀਰੇ ॥੧॥ ਰਹਾਉ ॥

It is only by seeing your sight and by following your teachings that my mind is calmed down. ||1||Pause||

ਰਾਜੁ ਮਾਲੁ ਜੰਜਾਲੁ ਕਾਜਿ ਨ ਕਿਤੈ ਗਨੇ ॥

All the worldly wealth and possessions are like entanglements for our soul and are of no use to us in the end.

ਹਰਿ ਕੀਰਤਨੁ ਆਧਾਰੁ ਨਿਹਚਲੁ ਏਹੁ ਧਨੇ ॥੨॥

Divine words of God's praises is the real support; this wealth is everlasting. ||2||

ਜੇਤੇ ਮਾਇਆ ਰੰਗ ਤੇਤ ਪਛਾਵਿਆ ॥

All these worldly entertainments and pleasures are short-lived like a shadow.

ਸੁਖ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਗਾਵਿਆ ॥੩॥

The Guru's followers sing the praises of God's Name which is the treasure of peace. ||3||

ਸਚਾ ਗੁਣੀ ਨਿਧਾਨੁ ਤੂੰ ਪ੍ਰਭੁ ਗਹਿਰ ਗੰਭੀਰੇ ॥

O' God, You are eternal, unfathomable, treasure of virtues and the great giver.

ਆਸ ਭਰੋਸਾ ਖਸਮ ਕਾ ਨਾਨਕ ਕੇ ਜੀਅਰੇ ॥੪॥੯॥੧੧੧॥

The Master-God is the hope and trust for Nanak . ||4||9||111||

ਆਸਾ ਮਹਲਾ ੫ ॥

RaagAasaa, Fifth Guru:

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਜਾਇ ਸਹਜ ਸੁਖੁ ਪਾਈਐ ॥ Remembering whom, suffering is removed and celestial peace is attained,

ਰੈਣਿ ਦਿਨਸੁ ਕਰ ਜੋੜਿ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ॥੧॥

night and day with folded hands we should lovingly remember Him. ||1||

ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਸੋਇ ਜਿਸ ਕਾ ਸਭੁ ਕੋਇ ॥

Nanak's God is the same to whom belongs everyone.

ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ਸਚਾ ਸਚੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

That eternal God is pervading everywhere. ||1||Pause||

ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਸਹਾਈ ਗਿਆਨ ਜੋਗੁ ॥

who is pervading inside and outside (all creatures), is always their companion and helper and is worthy of being realized.

ਤਿਸਹਿ ਅਰਾਧਿ ਮਨਾ ਬਿਨਾਸੈ ਸਗਲ ਰੋਗੁ ॥੨॥ O' my mind, by meditating on Him all maladies are destroyed. ||2||

ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ ਰਾਖੈ ਅਗਨਿ ਮਾਹਿ ॥

The infinite savior God saves everyone in the fire of the mother's womb.

ਸੀਤਲੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਿਮਰਤ ਤਪਤਿ ਜਾਇ ॥੩॥

That God's Name is very soothing; the fire of worldly desires is quenched by meditating on Him. ||3||

ਸੁਖ ਸਹਜ ਆਨੰਦ ਘਣਾ ਨਾਨਕ ਜਨ ਧੂਰਾ ॥

O' Nanak, peace, poise and immense bliss is attained by humbly performing the service of God's devotees.

ਕਾਰਜ ਸਗਲੇ ਸਿਧਿ ਭਏ ਭੇਟਿਆ ਗੁਰੁ ਪੂਰਾ ॥੪॥੧੦॥੧੧੨॥

One who meets the perfect Guru and follows his teachings, all his tasks are successfully resolved. ||4||10||112||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਗੋਬਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ॥

God, the treasure of virtues, can only be realized by following the Guru's teachings.

ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ ॥੧॥

When the merciful God shows His kindness, we revel in His love ||1||

ਆਵਹੁ ਸੰਤ ਮਿਲਾਹੁ ਹਰਿ ਕਥਾ ਕਹਾਣੀਆ ॥

O' saintly persons, come, let us sit together and sing God's praises.

ਅਨਦਿਨੁ ਸਿਮਰਹੁ ਨਾਮੁ ਤਜਿ ਲਾਜ ਲੋਕਾਣੀਆ ॥੧॥ ਰਹਾਉ ॥

We should always meditate on Naam without worrying about the sarcasm of others. ||1||Pause||

ਜਪਿ ਜਪਿ ਜੀਵਾ ਨਾਮੁ ਹੋਵੈ ਅਨਦੁ ਘਣਾ ॥

By continually meditating on Naam, I feel spiritually rejuvenated and experience immense bliss.

ਮਿਥਿਆ ਮੇਹੁ ਸੰਸਾਰੁ ਝੂਠਾ ਵਿਣਸਣਾ ॥੨॥

The worldly love is false and it perishes in the end. ||2||

ਚਰਣ ਕਮਲ ਸੰਗਿ ਨੇਹੁ ਕਿਨੈ ਵਿਰਲੈ ਲਾਇਆ ॥

Only a very rare person is attuned to the love of God's Name.

ਧੰਨੁ ਸੁਹਾਵਾ ਮੁਖੁ ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ ॥੩॥

Blessed is the mouth and beautiful is the face of that person who meditates on God's Name. ||3||

ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਲ ਸਿਮਰਤ ਮਿਟਿ ਜਾਵਈ ॥

By meditating on Naam, pain of the rounds of birth and death ends.

ਨਾਨਕ ਕੈ ਸੁਖੁ ਸੋਇ ਜੇ ਪ੍ਰਭ ਭਾਵਈ ॥੪॥੧੧॥੧੧੩॥

Whatever pleases God, brings peace in Nanak's heart. ||4||11||113||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਆਵਹੁ ਮੀਤ ਇਕਤ੍ਰ ਹੋਇ ਰਸ ਕਸ ਸਭਿ ਭੁੰਚਹੁ ॥

O' friends, come, let us meet together and meditate on Naam which is like relishing all the delicacies.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹਰਿ ਹਰਿ ਜਪਹੁ ਮਿਲਿ ਪਾਪਾ ਮੁੰਚਹੁ ॥੧॥

Let us meditate upon God's ambrosial Name and wipe away our sins. ||1||

ਤਤੁ ਵੀਚਾਰਹੁ ਸੰਤ ਜਨਹੁ ਤਾ ਤੇ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥

O' saintly persons, if you reflect on the true purpose of human life, then you would suffer no impediment in your life's journey,

ਖੀਨ ਭਏ ਸਭਿ ਤਸਕਰਾ ਗੁਰਮੁਖਿ ਜਨੁ ਜਾਗੈ ॥੧॥ ਰਹਾਉ ॥

and all the thieves (vices) within the mind are annihilated, because a Guru's follower remains awake to such thieves. ||1||Pause||

ਬੁਧਿ ਗਰੀਬੀ ਖਰਚੁ ਲੈਹੁ ਹਉਮੈ ਬਿਖੁ ਜਾਰਹੁ ॥

Burn down the poison of ego and take with you wisdom and humility for your spiritual journey.

ਸਾਚਾ ਹਟੁ ਪੂਰਾ ਸਉਦਾ ਵਖਰੁ ਨਾਮੁ ਵਾਪਾਰਹੁ ॥੨॥

ਗThe holy congregation is the true shop of the Guru, where you would get the perfect commodity of Naam. ||2||

ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਅਰਪਿਆ ਸੇਈ ਪਤਿਵੰਤੇ ॥

They alone are the honored ones who have surrendered their life, soul, and worldly wealth to the Master-God.

ਆਪਨੜੇ ਪ੍ਰਭ ਭਾਣਿਆ ਨਿਤ ਕੇਲ ਕਰੰਤੇ ॥੩॥

They became pleasing to their God and they daily enjoy spiritual bliss. ||3||

ਦੁਰਮਤਿ ਮਦੁ ਜੇ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿ ਕਮਲੀ ॥

The evil intellect is like an intoxication, those who indulge in it become characterless fools.

ਰਾਮ ਰਸਾਇਣਿ ਜੇ ਰਤੇ ਨਾਨਕ ਸਚ ਅਮਲੀ ॥੪॥੧੨॥੧੧੪॥

But O' Nanak, the true addicts of Naam are those who are imbued with the love of the nectar of God's Name. ||4||12||114||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਉਦਮੁ ਕੀਆ ਕਰਾਇਆ ਆਰੰਭੁ ਰਚਾਇਆ ॥

The Guru encouraged me to make an effort and I made that effort and started meditating on Naam.

ਨਾਮੁ ਜਪੇ ਜਪਿ ਜੀਵਣਾ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥੧॥

The Guru implanted the Mantra of Naam within me and now I remain spiritually alive by meditating on Naam. ||1||

ਪਾਇ ਪਰਹ ਸਤਿਗੁਰੁ ਕੈ ਜਿਨਿ ਭਰਮੁ ਬਿਦਾਰਿਆ ॥

Let us bow to the true Guru, who has removed our doubt.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਸਚੁ ਸਾਜਿ ਸਵਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥

Bestowing His Mercy, God has embellished our life with His eternal Name. ||1||Pause||

ਕਰੁ ਗਹਿ ਲੀਨੇ ਆਪਣੇ ਸਚੁ ਹੁਕਮਿ ਰਜਾਈ ॥

Extending His support by His own will, the eternal God united me with His .

ਜੇ ਪ੍ਰਭਿ ਦਿਤੀ ਦਾਤਿ ਸਾ ਪੂਰਨ ਵਡਿਆਈ ॥੨॥

God gave me that gift of Naam, which is a perfect honor for me. ||2||

ਸਦਾ ਸਦਾ ਗੁਣ ਗਾਈਅਹਿ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥

Now I always keep singing the praises of God and meditate on His Name.

ਨੇਮੁ ਨਿਬਾਹਿਓ ਸਤਿਗੁਰੁ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥੩॥

God has shown mercy and the true Guru has helped me in keeping my resolve of daily meditating on Naam. ||3||

ਨਾਮੁ ਧਨੁ ਗੁਣ ਗਾਉ ਲਾਭੁ ਪੂਰੈ ਗੁਰਿ ਦਿਤਾ ॥

The Perfect Guru has blessed me with wealth of singing the praises of God

ਵਣਜਾਰੇ ਸੰਤ ਨਾਨਕਾ ਪ੍ਰਭੁ ਸਾਹੁ ਅਮਿਤਾ ॥੪॥੧੩॥੧੧੫॥

Nanak says, the infinite God is the Master of the wealth of Naam and the saints are the traders of this invaluable commodity. ||4||13||115||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਾ ਕਾ ਠਾਕੁਰੁ ਤੁਹੀ ਪ੍ਰਭ ਤਾ ਕੇ ਵਡਭਾਗਾ ॥

O' God, one who has You as His Master, is very fortunate.

ਓਹੁ ਸੁਹੇਲਾ ਸਦ ਸੁਖੀ ਸਭੁ ਕ੍ਰਮੁ ਭਉ ਭਾਗਾ ॥੧॥

He is happy and forever at peace; his doubts and fears are all dispelled. ||1||

ਹਮ ਚਾਕਰ ਗੋਬਿੰਦ ਕੇ ਠਾਕੁਰੁ ਮੇਰਾ ਭਾਰਾ ॥

I am the servant of the God of the universe; my Master is the greatest of all.

ਕਰਨ ਕਰਾਵਨ ਸਗਲ ਬਿਧਿ ਸੇ ਸਤਿਗੁਰੁ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥

In all ways, He can do and accomplish all things; He is my true Guru.

|1||Pause|

ਦੂਜਾ ਨਾਹੀ ਅਉਰੁ ਕੇ ਤਾ ਕਾ ਭਉ ਕਰੀਐ ॥

There is no other like God, of whom we should be afraid of.

ਗੁਰ ਸੇਵਾ ਮਹਲੁ ਪਾਈਐ ਜਗੁ ਦੁਤਰੁ ਤਰੀਐ ॥੨॥

By following the Guru's teachings, God's presence in our heart is realized and we swim across the impassable world-ocean of vices. ||2||

ਦ੍ਰਿਸਟਿ ਤੇਰੀ ਸੁਖੁ ਪਾਈਐ ਮਨ ਮਾਹਿ ਨਿਧਾਨਾ ॥

O' God, peace is attained by Your gracious glance and we realize the presence of the treasure of Naam in our heart.

ਜਾ ਕਉ ਤੁਮ ਕਿਰਪਾਲ ਭਏ ਸੇਵਕ ਸੇ ਪਰਵਾਨਾ ॥੩॥

O' God, devotees on whom You bestow mercy, are approved in Your court. ||3||

ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਕੀਰਤਨੇ ਕੇ ਵਿਰਲਾ ਪੀਵੈ ॥

Praises of God is the ambrosial nectar and only a rare person partakes it.

ਵਜਹੁ ਨਾਨਕ ਮਿਲੈ ਏਕੁ ਨਾਮੁ ਰਿਦ ਜਪਿ ਜਪਿ ਜੀਵੈ ॥੪॥੧੪॥੧੧੬॥

O' Nanak, the devotee who is continuously blessed with God's Name, remains spiritually alive by always meditating on it. ||4||14||116||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜਾ ਪ੍ਰਭ ਕੀ ਹਉ ਚੇਰੁਲੀ ਸੇ ਸਭ ਤੇ ਉਚਾ ॥

I am that God's servant who is the highest of all.

ਸਭੁ ਕਿਛੁ ਤਾ ਕਾ ਕਾਂਢੀਐ ਥੇਰਾ ਅਰੁ ਮੂਚਾ ॥੧॥

Everything, big and small, are said to belong to Him. ||1||

ਜੀਅ ਪ੍ਰਾਨ ਮੇਰਾ ਧਨੇ ਸਾਹਿਬ ਕੀ ਮਨੀਆ ॥

I consider that my soul, life, and wealth are gifts from my Master-God.

ਨਾਮਿ ਜਿਸੈ ਕੈ ਉਜਲੀ ਤਿਸੁ ਦਾਸੀ ਗਨੀਆ ॥੧॥ ਰਹਾਉ ॥

By meditating on Whose Name I have become honorable, I deem myself as the servant of that God. ||1||Pause||

ਵੇਪਰਵਾਹੁ ਅਨੰਦ ਮੈ ਨਾਉ ਮਾਣਕ ਹੀਰਾ ॥

O' God, You are the embodiment of bliss with nothing to worry; to me Your Name is priceless gem.

ਰਜੀ ਧਾਈ ਸਦਾ ਸੁਖੁ ਜਾ ਕਾ ਤੂੰ ਮੀਰਾ ॥੨॥

One who has You as the Master, is satiated and peaceful forever. ||2||

ਸਖੀ ਸਹੇਰੀ ਸੰਗ ਕੀ ਸੁਮਤਿ ਦ੍ਰਿੜਾਵਉ ॥

O' my friends and mates, I emphatically give you this wise counsel;

ਸੇਵਹੁ ਸਾਧੂ ਭਾਉ ਕਰਿ ਤਉ ਨਿਧਿ ਹਰਿ ਪਾਵਉ ॥੩॥

serve the Guru with love and devotion by following his teachings and attain the treasure of God's Name. ||3||

ਸਗਲੀ ਦਾਸੀ ਠਾਕੁਰੈ ਸਭ ਕਹਤੀ ਮੇਰਾ ॥

All soul-brides are the maids of the Master-God and all call Him their own.

ਜਿਸਹਿ ਸੀਗਾਰੇ ਨਾਨਕਾ ਤਿਸੁ ਸੁਖਹਿ ਬਸੇਰਾ ॥੪॥੧੫॥੧੧੭॥

O' Nanak, only that soul-bride dwells in peace, whom Master-God adorns Himself. ||4||15||117||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸੰਤਾ ਕੀ ਹੋਇ ਦਾਸਰੀ ਏਹੁ ਅਚਾਰਾ ਸਿਖੁ ਰੀ ॥

O' my soul, becoming a humble devotee of the saints, learn this conduct;

ਸਗਲ ਗੁਣਾ ਗੁਣ ਉਤਮੇ ਭਰਤਾ ਦੂਰਿ ਨ ਪਿਖੁ ਰੀ ॥੧॥

that the most sublime virtue of all the virtues is that you never deem your Husband-God far from you. ||1||

ਇਹੁ ਮਨੁ ਸੁੰਦਰਿ ਆਪਣਾ ਹਰਿ ਨਾਮਿ ਮਜੀਠੈ ਰੰਗਿ ਰੀ ॥

Imbue this beautiful mind of yours in the never fading love of God's Name.

ਤਿਆਗਿ ਸਿਆਣਪ ਚਾਤੁਰੀ ਤੂੰ ਜਾਣੁ ਗੁਪਾਲਹਿ ਸੰਗਿ ਰੀ ॥੧॥ ਰਹਾਉ ॥

O' dear soul, renounce all your cleverness and cunningness, deem God, the sustainer of the world, with you. ||1||Pause||

ਭਰਤਾ ਕਹੈ ਸੁ ਮਾਨੀਐ ਏਹੁ ਸੀਗਾਰੁ ਬਣਾਇ ਰੀ ॥

O' dear soul, whatever the Husband-God says, accept that and make it the embellishment of Your life.

ਦੁਜਾ ਭਾਉ ਵਿਸਾਰੀਐ ਏਹੁ ਤੰਬੋਲਾ ਖਾਇ ਰੀ ॥੨॥

Forget the love of Maya and contemplate on Naam like chewing the betel leaf. ||2||

ਗੁਰ ਕਾ ਸਬਦੁ ਕਰਿ ਦੀਪਕੇ ਇਹ ਸਤ ਕੀ ਸੇਜ ਬਿਛਾਇ ਰੀ ॥

O' dear soul bride, make the Guru's word as your lamp to illuminate your mind and enshrine truth in your heart.

ਆਠ ਪਹਰ ਕਰ ਜੇੜਿ ਰਹੁ ਤਉ ਭੇਟੈ ਹਰਿ ਰਾਇ ਰੀ ॥੩॥

At all times, with folded hands, remain ready to follow His will; only then will you be able to realize the sovereign God. ||3||.

ਤਿਸ ਹੀ ਚਜੁ ਸੀਗਾਰੁ ਸਭੁ ਸਾਈ ਰੂਪਿ ਅਪਾਰਿ ਰੀ ॥

That soul-bride alone is virtuous, embellished and of incomparable beauty,

ਸਾਈ ਸੁੰਹਗਾਣਿ ਨਾਨਕਾ ਜੇ ਭਾਣੀ ਕਰਤਾਰਿ ਰੀ ॥੪॥੧੬॥੧੧੮॥

who is pleasing to the Creator-God; O' Nanak, that soul-bride is the happily wedded. ||4||16||118||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਡੀਗਨ ਡੋਲਾ ਤਉ ਲਉ ਜਉ ਮਨ ਕੇ ਭਰਮਾ ॥

As long as there are doubts in the mind, one keeps falling in vices and wandering in the love for Maya.

ਕ੍ਰਮ ਕਾਟੇ ਗੁਰਿ ਆਪਣੈ ਪਾਏ ਬਿਸਰਾਮਾ ॥੧॥

But when my Guru removed these doubts, my mind has attained equipoise ||1||

ਓਇ ਬਿਖਾਦੀ ਦੇਖੀਆ ਤੇ ਗੁਰ ਤੇ ਹੂਟੇ ॥

By the Guru's grace all those quarrelsome adversaries (such as lust and anger) have left me.

ਹਮ ਛੂਟੇ ਅਬ ਉਨ੍ਹਾ ਤੇ ਓਇ ਹਮ ਤੇ ਛੂਟੇ ॥੧॥ ਰਹਾਉ ॥

I have now escaped from them, and they have run away from me. ||1||Pause||

ਮੇਰਾ ਤੇਰਾ ਜਾਨਤਾ ਤਬ ਹੀ ਤੇ ਬੰਧਾ ॥

As long as I believed in discrimination, I was held in bondage of Maya.

ਗੁਰਿ ਕਾਟੀ ਅਗਿਆਨਤਾ ਤਬ ਛੂਟਕੇ ਫੰਧਾ ॥੨॥

When the Guru dispelled my ignorance, my bonds of Maya were removed. ||2||

ਜਬ ਲਗੁ ਹੁਕਮੁ ਨ ਬੁਝਤਾ ਤਬ ਹੀ ਲਉ ਦੁਖੀਆ ॥

As long as one does not understand God's will, one remains miserable.

ਗੁਰ ਮਿਲਿ ਹੁਕਮੁ ਪਛਾਣਿਆ ਤਬ ਹੀ ਤੇ ਸੁਖੀਆ ॥੩॥

By meeting and following the Guru's teachings, when one understands God's will, from then on he lives in peace. ||3||

ਨਾ ਕੇ ਦੁਸਮਨੁ ਦੇਖੀਆ ਨਾਹੀ ਕੇ ਮੰਦਾ ॥

Now he feels that he has neither any enemy, nor any rival, and none seems wicked to him.

ਗੁਰ ਕੀ ਸੇਵਾ ਸੇਵਕੇ ਨਾਨਕ ਖਸਮੈ ਬੰਦਾ ॥੪॥੧੭॥੧੧੯॥

O' Nanak, by following the Guru's teachings, he becomes God's devotee. ||4||17||119||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸੂਖ ਸਹਜ ਆਨਦੁ ਘਣਾ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ ॥

I keep singing God's praises, which keeps me in a state of peace, poise, and immense bliss.

ਗਰਹ ਨਿਵਾਰੇ ਸਤਿਗੁਰੂ ਦੇ ਅਪਣਾ ਨਾਉ ॥੧॥

The true Guru has removed the influence of evil by blessing me with God's Name, the one upon which the Guru himself meditates. ||1||

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਸਦ ਬਲਿ ਜਾਉ ॥

I dedicate myself to my Guru, yes I dedicate myself forever.

ਗੁਰੂ ਵਿਟਹੁ ਹਉ ਵਾਰਿਆ ਜਿਸੁ ਮਿਲਿ ਸਚੁ ਸੁਆਉ ॥੧॥ ਰਹਾਉ ॥

I am dedicated to my Guru, meeting whom I have obtained the true purpose of my life, the meditation on God's Name. ||1||Pause||

ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ ॥

Good omens and bad omens affect those who do not remember God.

ਤਿਸੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਜੇ ਹਰਿ ਪ੍ਰਭਿ ਭਾਵੈ ॥੨॥

The Messenger of Death does not approach those who are pleasing to God. ||2||

ਪੁੰਨ ਦਾਨ ਜਪ ਤਪ ਜੇਤੇ ਸਭ ਉਪਰਿ ਨਾਮੁ ॥

Meditation on Naam is higher than all the charities, worships, and penances.

ਹਰਿ ਹਰਿ ਰਸਨਾ ਜੇ ਜਪੈ ਤਿਸੁ ਪੂਰਨ ਕਾਮੁ ॥੩॥

One who utters God's Name with loving devotion repeatedly, his purpose of human life is accomplished. ||3||

ਭੈ ਬਿਨਸੇ ਭ੍ਰਮ ਮੋਹ ਗਏ ਕੇ ਦਿਸੈ ਨ ਬੀਆ ॥

All their dreads, doubts and worldly attachments are destroyed and to them no one seems a stranger.

ਨਾਨਕ ਰਾਖੇ ਪਾਰਬ੍ਰਹਮਿ ਫਿਰਿ ਦੂਖੁ ਨ ਥੀਆ ॥੪॥੧੮॥੧੨੦॥

O' Nanak, those who are protected by the supreme God are not afflicted with any misery. ||4||18||120||

ਆਸਾ ਘਰੁ ੯ ਮਹਲਾ ੫

Raag Aasaa, Ninth beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਚਿਤਵਉ ਚਿਤਵਿ ਸਰਬ ਸੁਖ ਪਾਵਉ ਆਗੈ ਭਾਵਉ ਕਿ ਨ ਭਾਵਉ ॥

I attain total peace by remembering God within my consciousness, but I do not know whether I will be pleasing to Him or not in his court.

ਉਕੁ ਦਾਤਾਰੁ ਸਗਲ ਹੈ ਜਾਚਿਕ ਦੂਸਰ ਕੈ ਪਹਿ ਜਾਵਉ ॥੧॥

There is only one Giver and all others are beggars; who else can I turn to?
||1||

ਹਉ ਮਾਗਉ ਆਨ ਲਜਾਵਉ ॥

I feel ashamed begging from any other except God.

ਸਗਲ ਛਤ੍ਰਪਤਿ ਏਕੇ ਠਾਕੁਰੁ ਕਉਨੁ ਸਮਸਰਿ ਲਾਵਉ ॥੧॥ ਰਹਾਉ ॥

The Master-God is the sovereign king of all, so how can I equate anybody else to Him? ||1||Pause||

ਉਠਉ ਬੈਸਉ ਰਹਿ ਭਿ ਨ ਸਾਕਉ ਦਰਸਨੁ ਖੇਜਿ ਖੇਜਾਵਉ ॥

I cannot spiritually survive without realizing God, I am restless without having His blessed vision, therefore, I keep searching for Him restlessly.

ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਸਨਕ ਸਨੰਦਨ ਸਨਾਤਨ ਸਨਤਕੁਮਾਰ ਤਿਨ੍ ਕਉ ਮਹਲੁ ਦੁਲਭਾਵਉ ॥੨॥

It remained impossible to realize God even for angels like Brahma and the sages Sanak, Sanandan, Sanaatan and Sanat Kumar. ||2||

ਅਗਮ ਅਗਮ ਆਗਾਧਿ ਬੇਧ ਕੀਮਤਿ ਪਰੈ ਨ ਪਾਵਉ ॥

God is incomprehensible and infinite, His wisdom is profound; His worth cannot be assessed, nor can I assess it.

ਤਾਕੀ ਸਰਣਿ ਸਤਿ ਪੁਰਖ ਕੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਵਉ ॥੩॥

I have sought the refuge of the eternal God and I contemplate on the true Guru's teachings. ||3||

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਕਾਟਿਓ ਬੰਧੁ ਗਰਾਵਉ ॥

The Master-God has become kind and gracious; He has cut the bond of my ignorance.

ਕਹੁ ਨਾਨਕ ਜਉ ਸਾਧਸੰਗੁ ਪਾਇਓ ਤਉ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵਉ ॥੪॥੧॥੧੨੧॥

Nanak says, now that I have obtained the company of the saint, I would not go through the rounds of birth and death. ||4||1||121||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅੰਤਰਿ ਗਾਵਉ ਬਾਹਰਿ ਗਾਵਉ ਜਾਗਿ ਸਵਾਰੀ ॥

I Keep singing God's Praises in my heart whether I am awake, sleeping, or I am outside dealing with others.

ਸੰਗਿ ਚਲਨ ਕਉ ਤੇਸਾ ਦੀਨ੍ਹਾ ਗੋਬਿੰਦ ਨਾਮ ਕੇ ਬਿਉਹਾਰੀ ॥੧॥

The merchants of God's Name, (the saintly persons) have given me the substance of God's Name for my journey through life and beyond. ||1||

ਅਵਰ ਬਿਸਾਰੀ ਬਿਸਾਰੀ ॥

I have forsaken all other supports; yes I have forgotten all other supports.

ਨਾਮ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਓ ਮੈ ਏਹੇ ਆਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥

The Perfect Guru has blessed me with the Gift of Naam and this alone is the support in my life. ||1||Pause||

ਦੁਖਨਿ ਗਾਵਉ ਸੁਖਿ ਭੀ ਗਾਵਉ ਮਾਰਗਿ ਪੰਥਿ ਸਮੁਹਾਰੀ ॥

I keep singing God's praises whether I am in pain or in comfort; I remember Him through my journey in life,

ਨਾਮ ਦ੍ਰਿੜੁ ਗੁਰਿ ਮਨ ਮਹਿ ਦੀਆ ਮੇਰੀ ਤਿਸਾ ਬੁਝਾਰੀ ॥੨॥

The Guru has firmly enshrined Naam in my mind which has quenched my worldly desires. ||2||

ਦਿਨੁ ਭੀ ਗਾਵਉ ਰੈਨੀ ਗਾਵਉ ਗਾਵਉ ਸਾਸਿ ਸਾਸਿ ਰਸਨਾਰੀ ॥

I sing His Praises during the day, I sing His Praises during the night; I sing them with each and every breath,

ਸਤਸੰਗਤਿ ਮਹਿ ਬਿਸਾਸੁ ਹੋਇ ਹਰਿ ਜੀਵਤ ਮਰਤ ਸੰਗਾਰੀ ॥੩॥

By staying in the holy congregation, this faith is established that God is always with us in life and death. ||3||

ਜਨ ਨਾਨਕ ਕਉ ਇਹੁ ਦਾਨੁ ਦੇਹੁ ਪ੍ਰਭ ਪਾਵਉ ਸੰਤ ਰੇਨ ਉਰਿ ਧਾਰੀ ॥

O' God, bless me, Your devotee Nanak, with this gift that I may remain in the humble service of Your saints and enshrine it in my heart;

ਸ੍ਰਵਨੀ ਕਥਾ ਨੈਨ ਦਰਸੁ ਪੇਖਉ ਮਸਤਕੁ ਗੁਰ ਚਰਨਾਰੀ ॥੪॥੨॥੧੨੨॥

With my head bowed before the Guru, I may listen to Your praises with my ears, and I may see Your blessed sight with my eyes. ||4||2||122||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਸਾ ਘਰੁ ੧੦ ਮਹਲਾ ੫ ॥

Raag Aasaa, Tenth beat, Fifth Guru:

ਜਿਸ ਨੇ ਤੂੰ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨਹਿ ਤੇ ਪਾਹੁਨ ਦੇ ਦਾਹਾ ॥

O' my mind, that which you believe to be permanent, is a guest for a short while.

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗ੍ਰਿਹ ਸਗਲ ਸਮਗ੍ਰੀ ਸਭ ਮਿਥਿਆ ਅਸਨਾਹਾ ॥੧॥

The love of son, wife and worldly possessions is false and short lived. ||1||

ਰੇ ਮਨ ਕਿਆ ਕਰਹਿ ਹੈ ਹਾ ਹਾ ॥

O' my mind, why are you getting excited seeing all these things ?

ਦ੍ਰਿਸਟਿ ਦੇਖੁ ਜੈਸੇ ਹਰਿਚੰਦਉਰੀ ਇਕੁ ਰਾਮ ਭਜਨੁ ਲੈ ਲਾਹਾ ॥੧॥ ਰਹਾਉ ॥

See with your eyes and realize, that all this expanse is short lived like a mountain of smoke; so in this life earn the profit of meditation on God.

||1||Pause||

ਜੈਸੇ ਬਸਤਰ ਦੇਹ ਓਢਾਨੇ ਦਿਨ ਦੇਇ ਚਾਰਿ ਭੇਰਾਹਾ ॥

Worldly expanse is just like clothes worn on the body which wear off in a few days.

ਭੀਤਿ ਊਪਰੇ ਕੇਤਕੁ ਧਾਈਐ ਅੰਤਿ ਓਰਕੇ ਆਹਾ ॥੨॥

How long can one run on a wall, ultimately it ends? similarly one day we reach the end of our pre allotted breaths. ||2||

ਜੈਸੇ ਅੰਭ ਕੁੰਡ ਕਰਿ ਰਾਖਿਓ ਪਰਤ ਸਿੰਧੁ ਗਲਿ ਜਾਹਾ ॥

Just as a piece of rock-salt melts away in an instant when put in a tank of water,

ਆਵਗਿ ਆਗਿਆ ਪਾਰਬ੍ਰਹਮ ਕੀ ਉਠਿ ਜਾਸੀ ਮੁਹਤ ਚਸਾਹਾ ॥੩॥

Similarly when God's command comes, the soul would leave the body in an instant. ||3||

ਰੇ ਮਨ ਲੇਖੈ ਚਾਲਹਿ ਲੇਖੈ ਬੈਸਹਿ ਲੇਖੈ ਲੈਦਾ ਸਾਹਾ ॥

O' my mind, where you go and what you do, even the number of breaths you take is predetermined.

ਸਦਾ ਕੀਰਤਿ ਕਰਿ ਨਾਨਕ ਹਰਿ ਕੀ ਉਬਰੇ ਸਤਿਗੁਰ ਚਰਣ ਓਟਾਹਾ ॥੪॥੧॥੧੨੩॥

O' Nanak, always sing praises of God; those who seek the refuge of the Guru and follow his teachings are saved from the clutches of Maya. ||4||1||123||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅਪੁਸਟ ਬਾਤ ਤੇ ਭਈ ਸੀਧਰੀ ਦੂਤ ਦੁਸਟ ਸਜਨਈ ॥

Whatever wrong I did became right and all my wicked enemies became friends.

ਅੰਧਕਾਰ ਮਹਿ ਰਤਨੁ ਪ੍ਰਗਾਸਿਓ ਮਲੀਨ ਬੁਧਿ ਹਛਨਈ ॥੧॥

Jewel like divine wisdom illuminated the darkness of my ignorant mind and my evil intellect became virtuous. ||1||

ਜਉ ਕਿਰਪਾ ਗੋਬਿੰਦ ਭਈ ॥

When God became merciful,

ਸੁਖ ਸੰਪਤਿ ਹਰਿ ਨਾਮ ਫਲ ਪਾਏ ਸਤਿਗੁਰ ਮਿਲਈ ॥੧॥ ਰਹਾਉ ॥

I met the true Guru; as a result I attained peace and the wealth of God's Name. ||1||Pause||

ਮੇਹਿ ਕਿਰਪਨ ਕਉ ਕੋਇ ਨ ਜਾਨਤ ਸਗਲ ਭਵਨ ਪ੍ਰਗਟਈ ॥

I, the miserly one, whom no one knew, have become famous all over the world.

ਸੰਗਿ ਬੈਠਨੇ ਕਹੀ ਨ ਪਾਵਤ ਹੁਣਿ ਸਗਲ ਚਰਣ ਸੇਵਈ ॥੨॥

Previously no one wanted to sit near me, but now all wish to serve me. ||2||

ਆਢ ਆਢ ਕਉ ਫਿਰਤ ਢੂੰਢਤੇ ਮਨ ਸਗਲ ਤ੍ਰਿਸਨ ਬੁਝਿ ਗਈ ॥

I used to wander in search of a few coins, but now all my yearning for worldly wealth is quenched.

ਏਕੁ ਬੋਲੁ ਭੀ ਖਵਤੇ ਨਾਹੀ ਸਾਧਸੰਗਤਿ ਸੀਤਲਈ ॥੩॥

I could not bear even one word of criticism, but now, in the holy congregation, I am calm and lax. ||3||

ਏਕ ਜੀਹ ਗੁਣ ਕਵਨ ਵਖਾਨੈ ਅਗਮ ਅਗਮ ਅਗਮਈ ॥

What virtues of the infinite, inaccessible and unfathomable God can one mere tongue describe?

ਦਾਸੁ ਦਾਸ ਦਾਸ ਕੇ ਕਰੀਅਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਸਰਣਈ ॥੪॥੨॥੧੨੪॥

O' God, I have come to Your refuge, please make me the humble servant of Your devotees, prays Nanak. ||4||2||124||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਰੇ ਮੂੜੇ ਲਾਹੇ ਕਉ ਤੂੰ ਢੀਲਾ ਢੀਲਾ ਤੇਟੇ ਕਉ ਬੇਗਿ ਧਾਇਆ ॥

O fool, you are so slow to earn the profit of spiritual wealth, but so quick to run up losses against this wealth by indulging in vices.

ਸਸਤ ਵਖਰੁ ਤੂੰ ਘਿੰਨਹਿ ਨਾਹੀ ਪਾਪੀ ਬਾਧਾ ਰੇਨਾਇਆ ॥੧॥

O' Sinner, you are tied up in the debt of vices instead of earning the priceless commodity of Naam. ||1||

ਸਤਿਗੁਰ ਤੇਰੀ ਆਸਾਇਆ ॥

O' true Guru, I have my hope in you.

ਪਤਿਤ ਪਾਵਨੁ ਤੇਰੇ ਨਾਮੁ ਪਾਰਬ੍ਰਹਮ ਮੈ ਏਹਾ ਓਟਾਇਆ ॥੧॥ ਰਹਾਉ ॥

O' the supreme God, I know that Your Name is the purifier of sinners and this alone is my support. ||1||Pause||

ਗੰਧਣ ਵੈਣ ਸੁਣਹਿ ਉਰਝਾਵਹਿ ਨਾਮੁ ਲੈਤ ਅਲਕਾਇਆ ॥

O' fool, you are sluggish in meditating on Naam because you are so caught up in listening to evil songs.

ਨਿੰਦ ਚਿੰਦ ਕਉ ਬਹੁਤੁ ਉਮਾਹਿਓ ਬੁਝੀ ਉਲਟਾਇਆ ॥੨॥

Such is your perverted intellect that you are delighted by slanderous talk. ||2||

ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਤੀ ਨਿੰਦਾ ਅਖਾਧਿ ਖਾਹਿ ਹਰਕਾਇਆ ॥

O' fool, you have gone crazy because you eat unsavory food, slander others and you keep an evil eye on other's wealth and women.

ਸਾਚ ਧਰਮ ਸਿਉ ਰੁਚਿ ਨਹੀ ਆਵੈ ਸਤਿ ਸੁਨਤ ਛੇਹਾਇਆ ॥੩॥

You have no love for true faith; hearing the truth, you get enraged. ||3||

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਠਾਕੁਰ ਭਗਤ ਟੇਕ ਹਰਿ ਨਾਇਆ ॥

O' merciful God of the helpless, O' compassionate Master-God, Your Name is the support of Your devotees.

ਨਾਨਕ ਆਹਿ ਸਰਣ ਪ੍ਰਭ ਆਇਓ ਰਾਖੁ ਲਾਜ ਅਪਨਾਇਆ ॥੪॥੩॥੧੨੫॥

O' God, with great hope, Nanak has come to Your refuge, deeming him as Your own, please save his honor. ||4||3||125||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਮਿਥਿਆ ਸੰਗਿ ਸੰਗਿ ਲਪਟਾਏ ਮੋਹ ਮਾਇਆ ਕਰਿ ਬਾਧੇ ॥

People attached to falsehood are involved with evil friends and are trapped in emotional attachment to Maya.

ਜਹ ਜਾਨੇ ਸੇ ਚੀਤਿ ਨ ਆਵੈ ਅਹੰਬੁਧਿ ਭਏ ਆਂਧੇ ॥੧॥

The place where they will go after death does not enter their mind at all, because they are blinded by their egotistical intellect. ||1||

ਮਨ ਬੈਰਾਗੀ ਕਿਉ ਨ ਅਰਾਧੇ ॥

O' my mind, why don't you become detached from Maya and meditate on Naam?

ਕਾਚ ਕੇਠਰੀ ਮਾਹਿ ਤੂੰ ਬਸਤਾ ਸੰਗਿ ਸਗਲ ਬਿਖੈ ਕੀ ਬਿਆਧੇ ॥੧॥ ਰਹਾਉ ॥

This body, in which you are residing along with all sorts of sinful maladies, is like a fragile hut. ||1||Pause||

ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਦਿਨੁ ਰੈਨਿ ਬਿਹਾਵੈ ਪਲੁ ਖਿਨੁ ਛੀਜੈ ਅਰਜਾਧੇ ॥

Crying out, "Mine, mine", your days and nights pass away; moment by moment, your life is running out.

ਜੈਸੇ ਮੀਠੈ ਸਾਦਿ ਲੋਭਾਏ ਝੂਠ ਧੰਧਿ ਦੁਰਗਾਏ ॥੨॥

Just as the sweet flavors tempt people, similarly you are lured by the odor of the false business of Maya. ||2||

ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਇਹ ਇੰਦ੍ਰੀ ਰਸਿ ਲਪਟਾਏ ॥

One remains involved in the sensual pleasures of lust, anger, greed and emotional attachment.

ਦੀਈ ਭਵਾਰੀ ਪੁਰਖਿ ਬਿਧਾਤੈ ਬਹੁਰਿ ਬਹੁਰਿ ਜਨਮਾਏ ॥੩॥

God, the scribe of destiny, has caused him to go through rounds of births through many species. ||3||

ਜਉ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਤਉ ਗੁਰ ਮਿਲਿ ਸਭ ਸੁਖ ਲਾਏ ॥

When God, the destroyer of the sorrows of the helpless, becomes merciful, then he attains absolute peace by meeting the Guru.

ਕਹੁ ਨਾਨਕ ਦਿਨੁ ਰੈਨਿ ਧਿਆਵਉ ਮਾਰਿ ਕਾਢੀ ਸਗਲ ਉਪਾਏ ॥੪॥

Nanak says, I always meditate on that God who has driven out all my evils. ||4||

ਇਉ ਜਪਿਓ ਭਾਈ ਪੁਰਖੁ ਬਿਧਾਤੇ ॥

O' brother, this is how one can meditate on God, the scribe of our destiny.

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਜਨਮ ਮਰਣ ਦੁਖ ਲਾਏ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੪॥੪॥੧੨੬॥

One on whom God, the destroyer of the pains of the helpless, becomes merciful, all his pains of birth and death go away. ||1||Second. Pause||4||4||126|

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਨਿਮਖ ਕਾਮ ਸੁਆਦ ਕਾਰਣਿ ਕੇਟਿ ਦਿਨਸ ਦੁਖੁ ਪਾਵਹਿ ॥

For a moment of lust, you suffer in pain for a long time.

ਘਰੀ ਮੁਹਤ ਰੰਗ ਮਾਣਹਿ ਫਿਰਿ ਬਹੁਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵਹਿ ॥੧॥

For this momentary pleasure, you regret again and again. ||1||

ਅੰਧੇ ਚੇਤਿ ਹਰਿ ਹਰਿ ਰਾਇਆ ॥

O' man, blinded by lust, remember the sovereign God,

ਤੇਰਾ ਸੇ ਦਿਨੁ ਨੇੜੈ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥

because your day of departure from this world is drawing near. ||1||Pause||

ਪਲਕ ਦ੍ਰਿਸ਼ਟਿ ਦੇਖਿ ਭੂਲੇ ਆਕ ਨੀਮ ਕੇ ਤੂੰਮਰੁ ॥

For an instant you are misled by the outward beauty of bitter plants such as Aak, Neem and Tumma,

ਜੈਸਾ ਸੰਗੁ ਬਿਸੀਅਰ ਸਿਉ ਹੈ ਰੇ ਤੈਸੇ ਹੀ ਇਹੁ ਪਰ ਗਿਹੁ ॥੨॥

similarly, O' man, affair with another's wife is like the company of snakes. ||2||

ਬੈਰੀ ਕਾਰਣਿ ਪਾਪ ਕਰਤਾ ਬਸਤੁ ਰਹੀ ਅਮਾਨਾ ॥

You are committing sins for the sake of your enemy (Maya), while completely neglecting the real commodity, the wealth of Naam.

ਛੇਡਿ ਜਾਹਿ ਤਿਨ ਹੀ ਸਿਉ ਸੰਗੀ ਸਾਜਨ ਸਿਉ ਬੈਰਾਨਾ ॥੩॥

You are friends with those whom you are going to leave one day but you have enmity with your true Friend-God. ||3||

ਸਗਲ ਸੰਸਾਰੁ ਇਹੈ ਬਿਧਿ ਬਿਆਪਿਓ ਸੇ ਉਬਰਿਓ ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ॥

In this way the entire world is entangled in the bonds of Maya; he alone is saved, who has the perfect Guru as savior.

ਕਹੁ ਨਾਨਕ ਭਵ ਸਾਗਰੁ ਤਰਿਓ ਭਏ ਪੁਨੀਤ ਸਰੀਰਾ ॥੪॥੫॥੧੨੭॥

Nanak says, the body of such a person becomes immaculate and he swims across the world ocean of vices. ||4||5||127||

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦੇ ॥

Raag Aasaa, Dupadas (two stanzas) Fifth Guru:

ਲੂਕਿ ਕਮਾਨੇ ਸੋਈ ਤੁਮ੍ਹਰੁ ਪੇਖਿਓ ਮੂੜ ਮੁਗਧ ਮੁਕਰਾਨੀ ॥

O' God, You see whatever we do in secrecy, but the ignorant fools still deny it.

ਆਪ ਕਮਾਨੇ ਕਉ ਲੇ ਬਾਂਧੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਨੀ ॥੧॥

They regret when they are punished in God's court for their evil deeds. ||1||

ਪ੍ਰਭ ਮੇਰੇ ਸਭ ਬਿਧਿ ਆਗੈ ਜਾਨੀ ॥

O' my friend, my God knows in advance all the evil plans of your mind.

ਭ੍ਰਮ ਕੇ ਮੂਸੇ ਤੂੰ ਰਾਖਤ ਪਰਦਾ ਪਾਛੈ ਜੀਅ ਕੀ ਮਾਨੀ ॥੧॥ ਰਹਾਉ ॥

Deceived by doubt, you may hide your actions, but in the end you shall have to confess the secrets of your mind. ||1||Pause||

ਜਿਤੁ ਜਿਤੁ ਲਾਏ ਤਿਤੁ ਤਿਤੁ ਲਾਗੇ ਕਿਆ ਕੇ ਕਰੈ ਪਰਾਨੀ ॥

O' God, in whatever direction You have directed the human souls, so they are engaged. What else can one do?

ਬਖਸਿ ਲੈਹੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨੀ ॥੨॥੬॥੧੨੮॥

O' Master-God, take pity and forgive them. Nanak is always a sacrifice to You. ||2||6||128||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਆਪੇ ਨਾਮੁ ਜਪਾਵੈ ॥

God Himself preserves the honor of His devotee and makes him meditate on Naam.

ਜਹ ਜਹ ਕਾਜ ਕਿਰਤਿ ਸੇਵਕ ਕੀ ਤਹਾ ਤਹਾ ਉਠਿ ਧਾਵੈ ॥੧॥

Wherever the devotee needs Him, God is always there to help him. ||1||

ਸੇਵਕ ਕਉ ਨਿਕਟੀ ਹੋਇ ਦਿਖਾਵੈ ॥

To His devotee, God shows Himself to be near at hand.

ਜੇ ਜੇ ਕਹੈ ਠਾਕੁਰ ਪਹਿ ਸੇਵਕੁ ਤਤਕਾਲ ਹੋਇ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥

Whatever the devotee asks his Master, that comes to pass immediately. ||1||Pause||

ਤਿਸੁ ਸੇਵਕ ਕੈ ਹਉ ਬਲਿਹਾਰੀ ਜੇ ਅਪਨੇ ਪ੍ਰਭ ਭਾਵੈ ॥

I dedicate myself to such a devotee, who is pleasing to his God.

ਤਿਸ ਕੀ ਸੋਇ ਸੁਣੀ ਮਨੁ ਹਰਿਆ ਤਿਸੁ ਨਾਨਕ ਪਰਸਣਿ ਆਵੈ ॥੨॥੭॥੧੨੯॥

O' Nanak, one who hears the glory of such a devotee, his mind rejuvenates and he comes to pay him respect. ||2||7||129||

ਆਸਾ ਘਰੁ ੧੧ ਮਹਲਾ ੫

Raag Aasaa, Eleventh beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਨਟੂਆ ਭੇਖ ਦਿਖਾਵੈ ਬਹੁ ਬਿਧਿ ਜੈਸਾ ਹੈ ਓਹੁ ਤੈਸਾ ਰੇ ॥

A clown displays himself in many disguises, but inwardly he remains just as he is.

ਅਨਿਕ ਜੋਨਿ ਕ੍ਰਮਿਓ ਕ੍ਰਮ ਭੀਤਰਿ ਸੁਖਹਿ ਨਾਹੀ ਪਰਵੇਸਾ ਰੇ ॥੧॥

Similarly, a soul in bounds of Maya wanders through countless species but never enters a state of peace. ||1||

ਸਾਜਨ ਸੰਤ ਹਮਾਰੇ ਮੀਤਾ ਬਿਨੁ ਹਰਿ ਹਰਿ ਆਨੀਤਾ ਰੇ ॥

O' my dear saintly friends, except for God, everything else is perishable.

ਸਾਧਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ਇਹੁ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਾ ਰੇ ॥੧॥ ਰਹਾਉ ॥

Joining the Company of the Holy, one who has sung Praises of God has attained the purpose of precious human life. ||1||Pause||

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਬ੍ਰਹਮ ਕੀ ਕੀਨੀ ਕਹਹੁ ਕਵਨ ਬਿਧਿ ਤਰੀਐ ਰੇ ॥

This three pronged Maya created by God is like an ocean; tell me, how can it be crossed over?

ਯੂਮਨ ਘੇਰ ਅਗਾਹ ਗਾਖਰੀ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਉਤਰੀਐ ਰੇ ॥੨॥

O' brother, this terrible and unfathomable world-ocean with a whirlpool of vices can be crossed over by following the Guru's teachings. ||2||

ਖੇਜਤ ਖੇਜਤ ਖੇਜਿ ਬੀਚਾਰਿਓ ਤਤੁ ਨਾਨਕ ਇਹੁ ਜਾਨਾ ਰੇ ॥

O' Nanak, by searching and deliberating, the one who has understood this essence of reality,

ਸਿਮਰਤ ਨਾਮੁ ਨਿਧਾਨੁ ਨਿਰਮੇਲਕੁ ਮਨੁ ਮਾਣਕੁ ਪਤੀਆਨਾ ਰੇ ॥੩॥੧॥੧੩੦॥

that only by meditating on Naam, the invaluable treasure of virtues, the mind becomes like a jewel and gets satiated. ||3||1||130||

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦੇ ॥

Raag Aasaa, Dupadas (two stanzas), Fifth Guru:

ਗੁਰ ਪਰਸਾਦਿ ਮੇਰੈ ਮਨਿ ਵਸਿਆ ਜੋ ਮਾਗਉ ਸੇ ਪਾਵਉ ਰੇ ॥

O' brother, by the Guru's grace, I have realized God's presence within my heart and now whatever I ask, I receive from Him.

ਨਾਮ ਰੰਗਿ ਇਹੁ ਮਨੁ ਤ੍ਰਿਪਤਾਨਾ ਬਹੁਰਿ ਨ ਕਤਹੂੰ ਧਾਵਉ ਰੇ ॥੧॥

My mind is satiated with the love of Naam, so I do not wander anymore. ||1||

ਹਮਰਾ ਠਾਕੁਰੁ ਸਭ ਤੇ ਉਚਾ ਰੈਣਿ ਦਿਨਸੁ ਤਿਸੁ ਗਾਵਉ ਰੇ ॥

O' brother, my God is the highest of all; night and day I sing His Praises.

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਤਿਸ ਤੇ ਤੁਝਹਿ ਡਰਾਵਉ ਰੇ ॥੧॥ ਰਹਾਉ ॥

In an instant, He can create and destroy anything; therefore, O' my mind remains in His revered fear. ||1||Pause||

ਜਬ ਦੇਖਉ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸੁਆਮੀ ਤਉ ਅਵਰਹਿ ਚੀਤਿ ਨ ਪਾਵਉ ਰੇ ॥

When I realize God within me, then I don't think about anyone else.

ਨਾਨਕੁ ਦਾਸੁ ਪ੍ਰਭਿ ਆਪਿ ਪਹਿਰਾਇਆ ਕ੍ਰਮੁ ਭਉ ਮੇਟਿ ਲਿਖਾਵਉ ਰੇ ॥੨॥੨॥੧੩੧॥

God Himself has honored the devotee Nanak; removing all dreads and doubts, he affirms Naam in his heart as if he is writing it in his conscience.

||2||2||131||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਚਾਰਿ ਬਰਨ ਚਉਹਾ ਕੇ ਮਰਦਨ ਖਟੁ ਦਰਸਨ ਕਰ ਤਲੀ ਰੇ ॥

The bravest people of the four sects and those scholars who have the knowledge of six Shastras on the palms of their hands,

ਸੁੰਦਰ ਸੁਘਰ ਸਰੂਪ ਸਿਆਨੇ ਪੰਚਹੁ ਹੀ ਮੇਹਿ ਛਲੀ ਰੇ ॥੧॥

the beautiful with good physique and the wise; they all have been enticed and deceived by the five vices (lust, anger, greed, attachment, and ego). ||1||

ਜਿਨਿ ਮਿਲਿ ਮਾਰੇ ਪੰਚ ਸੂਰਬੀਰ ਐਸੇ ਕਉਨੁ ਬਲੀ ਰੇ ॥

Is there any brave person, who, by following the Guru's teachings, has conquered these five major vices?

ਜਿਨਿ ਪੰਚ ਮਾਰਿ ਬਿਦਾਰਿ ਗੁਦਾਰੇ ਸੇ ਪੂਰਾ ਇਹ ਕਲੀ ਰੇ ॥੧॥ ਰਹਾਉ ॥

He alone is perfect in this age of Kalyug who has decimated these five demons. ||1||Pause||

ਵਡੀ ਕੇਮ ਵਸਿ ਭਾਗਹਿ ਨਾਹੀ ਮੁਹਕਮ ਫਉਜ ਹਠਲੀ ਰੇ ॥

These five demons are like a mighty race, they cannot be controlled and they do not run away; their army is mighty and unyielding.

ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਜਨਿ ਨਿਰਦਲਿਆ ਸਾਧਸੰਗਤਿ ਕੈ ਝਲੀ ਰੇ ॥੨॥੩॥੧੩੨॥

Nanak says, that person who has sought the refuge of the company of saints, has completely crushed them. ||2||3||132||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਨੀਕੀ ਜੀਅ ਕੀ ਹਰਿ ਕਥਾ ਉਤਮ ਆਨ ਸਗਲ ਰਸ ਫੀਕੀ ਰੇ ॥੧॥ ਰਹਾਉ ॥

The praises of God is most sublime for the soul; compared to it all other worldly tastes are insipid. ||1||Pause||

ਬਹੁ ਗੁਨਿ ਧੁਨਿ ਮੁਨਿ ਜਨ ਖਟੁ ਬੇਤੇ ਅਵਰੁ ਨ ਕਿਛੁ ਲਾਈਕੀ ਰੇ ॥੧॥

The virtuous beings, heavenly singers, silent sages and the knowers of the six Shastras proclaim that nothing else is worthy of consideration. ||1||

ਬਿਖਾਰੀ ਨਿਰਾਰੀ ਅਪਾਰੀ ਸਹਜਾਰੀ ਸਾਧਸੰਗਿ ਨਾਨਕ ਪੀਕੀ ਰੇ ॥੨॥੪॥੧੩੩॥

O' Nanak, these God's praises are the cure for evil passions, unique, unequalled and peace-giving; it can be relished in the Company of the Holy. ||2||4||133||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਹਮਾਰੀ ਪਿਆਰੀ ਅੰਮ੍ਰਿਤ ਧਾਰੀ ਗੁਰਿ ਨਿਮਖ ਨ ਮਨ ਤੇ ਟਾਰੀ ਰੇ ॥੧॥ ਰਹਾਉ ॥

O' brother, the Guru's word is the ambrosial nectar and it is very dear to me, the Guru has not held it back from my mind, even for an instant. ||1||Pause||

ਦਰਸਨ ਪਰਸਨ ਸਰਸਨ ਹਰਸਨ ਰੰਗਿ ਰੰਗੀ ਕਰਤਾਰੀ ਰੇ ॥੧॥

Through these divine words one is able to immerse in the love of the Creator and experience the delight and bliss of His sight and touch. ||1||

ਖਿਨੁ ਰਮ ਗੁਰ ਗਮ ਹਰਿ ਦਮ ਨਹ ਜਮ ਹਰਿ ਕੰਠਿ ਨਾਨਕ ਉਰਿ ਹਾਰੀ ਰੇ ॥੨॥੫॥੧੩੪॥

O' Nanak, enshrine the divine word in your heart like a garland around the neck. By remembering it with every breath, one develops love for the Guru and the demon of death does not come near. ||2||5||134||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਨੀਕੀ ਸਾਧ ਸੰਗਾਨੀ ॥ ਰਹਾਉ ॥

The Company of the Holy is exalted and sublime. ||Pause||

ਪਹਰ ਮੂਰਤ ਪਲ ਗਾਵਤ ਗਾਵਤ ਗੋਵਿੰਦ ਗੋਵਿੰਦ ਵਖਾਨੀ ॥੧॥

Where the praises of God are sung all the time. ||1||

ਚਾਲਤ ਬੈਸਤ ਸੇਵਤ ਹਰਿ ਜਸੁ ਮਨਿ ਤਨਿ ਚਰਨ ਖਟਾਨੀ ॥੨॥

Whether walking, sitting, or sleeping, one becomes habituated to singing praises of God and one's body and mind remains attuned to the love of God. ||2||

ਹੰਉ ਹਉਰੇ ਤੂ ਠਾਕੁਰੁ ਗਉਰੇ ਨਾਨਕ ਸਰਨਿ ਪਛਾਨੀ ॥੩॥੬॥੧੩੫॥

O' God, I am without any virtues and You are the treasure of virtues; I have realized the importance of Your refuge, says Nanak. ||3||6||135||

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੨

Raag Aasaa, Twelfth beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਤਿਆਗਿ ਸਗਲ ਸਿਆਨਪਾ ਭਜੁ ਪਾਰਬ੍ਰਹਮ ਨਿਰੰਕਾਰੁ ॥

Renounce all your cleverness and remember the formless God.

ਏਕ ਸਾਚੇ ਨਾਮ ਬਾਝਹੁ ਸਗਲ ਦੀਸੈ ਛਾਰੁ ॥੧॥

Except the eternal God's Name, all else seems as useless as dust. ||1||

ਸੇ ਪ੍ਰਭੁ ਜਾਣੀਐ ਸਦ ਸੰਗਿ ॥

Deem that God is always with us.

ਗੁਰ ਪ੍ਰਸਾਦੀ ਬੁਝੀਐ ਏਕ ਹਰਿ ਕੈ ਰੰਗਿ ॥੧॥ ਰਹਾਉ ॥

We understand this only if, by the Guru's grace, we remain imbued with the Love of God. ||1||Pause||

ਸਰਣਿ ਸਮਰਥ ਏਕ ਕੇਰੀ ਦੁਜਾ ਨਾਹੀ ਠਾਉ ॥

There is no other place except the refuge of God which is powerful,

ਮਹਾ ਭਉਜਲੁ ਲੰਘੀਐ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥੨॥

therefore, always keep singing the praises of God, only then this dreadful worldly ocean of vices may be crossed over. ||2||

ਜਨਮ ਮਰਣੁ ਨਿਵਾਰੀਐ ਦੁਖੁ ਨ ਜਮ ਪੁਰਿ ਹੋਇ ॥

The cycle of birth and death ends and one does not suffer the pain of living through the fear of death.

ਨਾਮੁ ਨਿਧਾਨੁ ਸੋਈ ਪਾਏ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ ॥੩॥

He alone attains the treasure of Naam, unto whom God shows His Mercy. ||3||

ਏਕ ਟੇਕ ਅਧਾਰੁ ਏਕੋ ਏਕ ਕਾ ਮਨਿ ਜੋਰੁ ॥

God alone is the anchor, the support and the strength of my mind.

ਨਾਨਕ ਜਪੀਐ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਹੋਰੁ ॥੪॥੧॥੧੩੬॥

O' Nanak, join the Company of the Holy and meditate on God; without Him there is none other at all who can help. ||4||1||136||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਜੀਉ ਮਨੁ ਤਨੁ ਪ੍ਰਾਨ ਪ੍ਰਭ ਕੇ ਦੀਏ ਸਭਿ ਰਸ ਭੋਗ ॥

The soul, the mind, the body and the breath of life along with all the worldly tastes and pleasures are the gifts blessed by God.

ਦੀਨ ਬੰਧਪ ਜੀਅ ਦਾਤਾ ਸਰਣਿ ਰਾਖਣ ਜੋਗੁ ॥੧॥

God is the kin of the helpless, the Giver of life and capable of saving those who seek His refuge. ||1||

ਮੇਰੇ ਮਨ ਧਿਆਇ ਹਰਿ ਹਰਿ ਨਾਉ ॥

O' my mind, always meditate on God's Name.

ਹਲਤਿ ਪਲਤਿ ਸਹਾਇ ਸੰਗੇ ਏਕ ਸਿਉ ਲਿਵ ਲਾਉ ॥੧॥ ਰਹਾਉ ॥

Attune yourself to God, because He alone is your helper and companion both here and hereafter. ||1||Pause||

ਬੇਦ ਸਾਸਤ੍ਰੁ ਜਨ ਧਿਆਵਹਿ ਤਰਣ ਕਉ ਸੰਸਾਰੁ ॥

To swim across the worldly ocean of vices people reflect on Vedas and Shastras.

ਕਰਮ ਧਰਮ ਅਨੇਕ ਕਿਰਿਆ ਸਭ ਉਪਰਿ ਨਾਮੁ ਅਚਾਰੁ ॥੨॥

Meditation on Naam is superior to all kinds of religious rituals and rites. ||2||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਬਿਨਸੈ ਮਿਲੈ ਸਤਿਗੁਰ ਦੇਵ ॥

Lust, anger, and ego depart by meeting and following the teachings of the true Guru, the embodiment of God.

ਨਾਮੁ ਦ੍ਰਿੜੁ ਕਰਿ ਭਗਤਿ ਹਰਿ ਕੀ ਭਲੀ ਪ੍ਰਭ ਕੀ ਸੇਵ ॥੩॥

O' my friend, firmly enshrine Naam in your heart and meditate on it; devotional worship is the best service of all. ||3||

ਚਰਣ ਸਰਣ ਦਇਆਲ ਤੇਰੀ ਤੂੰ ਨਿਮਾਣੇ ਮਾਣੁ ॥

O' merciful God, I seek Your refuge, You are the honor of the meek,

ਜੀਅ ਪ੍ਰਾਣ ਅਧਾਰੁ ਤੇਰਾ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਤਾਣੁ ॥੪॥੨॥੧੩੭॥

O' God, my life and soul have only Your support and You alone are the support and strength of Nanak. ||4||2||137||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਡੋਲਿ ਡੋਲਿ ਮਹਾ ਦੁਖੁ ਪਾਇਆ ਬਿਨਾ ਸਾਧੂ ਸੰਗ ॥

O' my mind, without the company of the Guru and his teachings, you kept wavering in your faith in God and suffered immense misery.

ਖਾਟਿ ਲਾਭੁ ਗੋਬਿੰਦ ਹਰਿ ਰਸੁ ਪਾਰਬ੍ਰਹਮ ਇਕ ਰੰਗ ॥੧॥

Now, at least imbue yourself with the love of God and enjoy the bliss of union with Him; earn this profit in life. ||1||

ਹਰਿ ਕੇ ਨਾਮੁ ਜਪੀਐ ਨੀਤਿ ॥

We should always meditate on God's Name.

ਸਾਸਿ ਸਾਸਿ ਧਿਆਇ ਸੇ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਪਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥

Meditate on God with each and every breath and renounce the love of all others. ||1||Pause||

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੇ ਪ੍ਰਭੁ ਜੀਅ ਦਾਤਾ ਆਪਿ ॥

That all-powerful God is the cause of causes and He Himself is the giver of life.

ਤਿਆਗਿ ਸਗਲ ਸਿਆਣਪਾ ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਜਾਪਿ ॥੨॥

Renounce all your cleverness and always meditate on God. ||2||

ਮੀਤੁ ਸਖਾ ਸਹਾਇ ਸੰਗੀ ਉਚ ਅਗਮ ਅਪਾਰੁ ॥

God is incomprehensible, infinite and exalted; He is our friend, mate and helper.

ਚਰਣ ਕਮਲ ਬਸਾਇ ਹਿਰਦੈ ਜੀਅ ਕੇ ਆਧਾਰੁ ॥੩॥

God is the Support of the soul, enshrine His love within your heart. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਤੇਰਾ ਜਸੁ ਗਾਉ ॥

O' Supreme God, show Your Mercy that I may sing Your glorious Praises.

ਸਰਬ ਸੁਖ ਵਡੀ ਵਡਿਆਈ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਨਾਉ ॥੪॥੩॥੧੩੮॥

Nanak remains spiritually alive by meditating on Naam; total peace and great glory lies in reciting God's praises. ||4||3||138||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਉਦਮੁ ਕਰਉ ਕਰਾਵਹੁ ਠਾਕੁਰ ਪੇਖਤ ਸਾਧੂ ਸੰਗਿ ॥

O' God, encourage me to make the effort to meditate and realize You in the company of the Guru.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਰਾਵਹੁ ਰੰਗਨਿ ਆਪੇ ਹੀ ਪ੍ਰਭੁ ਰੰਗਿ ॥੧॥

O' God, imbue me with Your love; yes please imbue me with Yourself .||1||

ਮਨ ਮਹਿ ਰਾਮ ਨਾਮਾ ਜਾਪਿ ॥

I wish that in my mind I keep meditating on God's Name.

ਕਰਿ ਕਿਰਪਾ ਵਸਹੁ ਮੇਰੈ ਹਿਰਦੈ ਹੋਇ ਸਹਾਈ ਆਪਿ ॥੧॥ ਰਹਾਉ ॥

O' God, You Yourself become my helper, bestow mercy and dwell within my heart. ||1||Pause||

ਸੁਣਿ ਸੁਣਿ ਨਾਮੁ ਤੁਮਾਰਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭੁ ਪੇਖਨ ਕਾ ਚਾਉ ॥

O' my beloved God, by continuously listening to Your Name, I yearn to behold Your blessed vision.

ਦਇਆ ਕਰਹੁ ਕਿਰਮ ਅਪੁਨੇ ਕਉ ਇਹੈ ਮਨੋਰਥੁ ਸੁਆਉ ॥੨॥

Please be kind on this humble servant of Yours; this alone is my desire. ||2||

ਤਨੁ ਧਨੁ ਤੇਰਾ ਤੂੰ ਪ੍ਰਭੁ ਮੇਰਾ ਹਮਰੈ ਵਸਿ ਕਿਛੁ ਨਾਹਿ ॥

O' God, You are my Master and this body and wealth are given by You ; there is nothing under our control.

ਜਿਉ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਤਿਉ ਰਹਣਾ ਤੇਰਾ ਦੀਆ ਖਾਹਿ ॥੩॥

We live as You keep us and we eat whatever You give us. ||3||

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਕਾਟੈ ਮਜਨੁ ਹਰਿ ਜਨ ਧੂਰਿ ॥

The sins of countless births are washed off by humbly serving God's devotees.

ਭਾਇ ਭਗਤਿ ਭਰਮ ਭਉ ਨਾਸੈ ਹਰਿ ਨਾਨਕ ਸਦਾ ਹਜੂਰਿ ॥੪॥੪॥੧੩੯॥

O' Nanak, loving adoration of God dispels all fears and doubts and one feels living in His presence forever. ||4||4||139||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅਗਮ ਅਗੋਚਰੁ ਦਰਸੁ ਤੇਰਾ ਸੇ ਪਾਏ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ॥

O' God, You are infinite and incomprehensible, only the one who is predestined can realize You and behold Your blessed vision.

ਆਪਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਸਤਿਗੁਰਿ ਬਖਸਿਆ ਹਰਿ ਨਾਮੁ ॥੧॥

The one on whom the merciful God bestowed His mercy, the true Guru blessed him with the gift of meditation on God's Name. ||1||

ਕਲਿਜੁਗੁ ਉਧਾਰਿਆ ਗੁਰਦੇਵ ॥

O' the divine Guru, you have even saved the people in the present age Kalyug, the worst of all ages.

ਮਲ ਮੂਤ ਮੂੜ ਜਿ ਮੁਖਦ ਹੇਤੇ ਸਭਿ ਲਗੇ ਤੇਰੀ ਸੇਵ ॥੧॥ ਰਹਾਉ ॥

Even those fools who used to be filthy and dirty, by following your teachings are now engaged in devotional worship of God. ||1||Pause||

ਤੂ ਆਪਿ ਕਰਤਾ ਸਭ ਸ੍ਰਿਸਟਿ ਧਰਤਾ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

O' God, You Yourself are the Creator and the sustainer of the entire universe and You are pervading in all.

ਧਰਮ ਰਾਜਾ ਬਿਸਮਾਦੁ ਹੋਆ ਸਭ ਪਈ ਪੈਰੀ ਆਇ ॥੨॥

The righteous judge of Dharma is wonder-struck at the sight of everyone paying homage to You. ||2||

ਸਤਜੁਗੁ ਤ੍ਰੇਤਾ ਦੁਆਪਰੁ ਭਣੀਐ ਕਲਿਜੁਗੁ ਉਤਮੇ ਜੁਗਾ ਮਾਹਿ ॥

Satyug, Treta, and Duappar are considered superior ages but actually the Kalyug is the best.

ਅਹਿ ਕਰੁ ਕਰੇ ਸੁ ਅਹਿ ਕਰੁ ਪਾਏ ਕੋਈ ਨ ਪਕੜੀਐ ਕਿਸੈ ਥਾਇ ॥੩॥

Everyone gets the reward or punishment of one's actions; none is punished in place of another in God's court. ||3||

ਹਰਿ ਜੀਉ ਸੇਈ ਕਰਹਿ ਜਿ ਭਗਤ ਤੇਰੇ ਜਾਚਹਿ ਏਹੁ ਤੇਰਾ ਬਿਰਦੁ ॥

O' reverend God, You only give what Your devotees beg for, because this is Your inherent disposition.

ਕਰ ਜੋੜਿ ਨਾਨਕ ਦਾਨੁ ਮਾਰੈ ਅਪਣਿਆ ਸੰਤਾ ਦੇਹਿ ਹਰਿ ਦਰਸੁ ॥੪॥੫॥੧੪੦॥

O' God, With folded hands, Nanak begs from You the blessed vision of Your saints. ||4||5||140||

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੩

Raag Aasaa, Thirteenth beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਤਿਗੁਰ ਬਚਨੁ ਤੁਮ੍ਹਾਰੇ ॥ ਨਿਰਗੁਣ ਨਿਸਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

O' true Guru, countless people with no virtues have crossed over the worldly ocean of vices by following your divine words. ||1||Pause||

ਮਹਾ ਬਿਖਾਦੀ ਦੁਸਟ ਅਪਵਾਦੀ ਤੇ ਪੁਨੀਤ ਸੰਗਾਰੇ ॥੧॥

Even the most argumentative, vicious and indecent people have become immaculate by living in your company and by following your teachings. ||1||

ਜਨਮ ਭਵੰਤੇ ਨਰਕਿ ਪੜੰਤੇ ਤਿਨ੍ ਕੇ ਕੁਲ ਉਧਾਰੇ ॥੨॥

O' true Guru, you have redeemed the entire lineages of those who had been wandering and suffering like hell through a myriad of births. ||2||

ਕੋਇ ਨ ਜਾਨੈ ਕੋਇ ਨ ਮਾਨੈ ਸੇ ਪਰਗਟੁ ਹਰਿ ਦੁਆਰੇ ॥੩॥

O' my true Guru, even those whom no one knew or cared for became honorable in God's court by following your immaculate words. ||3||

ਕਵਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਵਡਾਈ ਨਾਨਕ ਖਿਨੁ ਖਿਨੁ ਵਾਰੇ ॥੪॥੧॥੧੪੧॥

O' true Guru, what praise and what greatness should I attribute to You? Each and every moment of Nanak is dedicated to You. ||4||1||141||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਬਾਵਰ ਸੋਇ ਰਹੇ ॥੧॥ ਰਹਾਉ ॥

People gone crazy in the love for Maya remain unaware of reality. ||1||Pause||

ਮੋਹ ਕੁਟੰਬ ਬਿਖੈ ਰਸ ਮਾਤੇ ਮਿਥਿਆ ਗਹਨ ਗਹੇ ॥੧॥

Being engrossed in the love for their families and sensory pleasures, they hold fast to false worldly attachments. ||1||

ਮਿਥਨ ਮਨੋਰਥ ਸੁਪਨ ਆਨੰਦ ਉਲਾਸ ਮਨਿ ਮੁਖਿ ਸਤਿ ਕਹੇ ॥੨॥

False ambitions are like worldly delights and pleasures in dreams; these people believe them as permanent in their minds and also say so. ||2||

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪਦਾਰਥੁ ਸੰਗੇ ਤਿਲੁ ਮਰਮੁ ਨ ਲਹੇ ॥੩॥

The wealth of the ambrosial Naam, which is within them, but they do not care to find even a tiny bit of its mystery. ||3||

ਕਰਿ ਕਿਰਪਾ ਰਾਖੇ ਸਤਸੰਗੇ ਨਾਨਕ ਸਰਣਿ ਆਹੇ ॥੪॥੨॥੧੪੨॥

O' Nanak, only those people remain in God's refuge, on whom He bestows His mercy and keep them in the holy congregation. ||4||2||142||

ਆਸਾ ਮਹਲਾ ੫ ਤਿਪਦੇ ॥

Raag Aasaa, tipadas (three stanzas), Fifth Guru:

ਓਹਾ ਪ੍ਰੇਮ ਪਿਰੀ ॥੧॥ ਰਹਾਉ ॥

I seek only the Love of my Beloved God. ||1||Pause||

ਕਨਿਕ ਮਾਣਿਕ ਗਜ ਮੋਤੀਅਨ ਲਾਲਨ ਨਹ ਨਾਹ ਨਹੀ ॥੧॥

I do not need gold, jewels, big pearls or diamonds, yes I do not need these. ||1||

ਰਾਜ ਨ ਭਾਗ ਨ ਹੁਕਮ ਨ ਸਾਦ ਨ ॥

Neither any kingdom nor worldly possessions, neither any power nor any dainty dishes,

ਕਿਛੁ ਕਿਛੁ ਨ ਚਾਹੀ ॥੨॥

I do not need any such thing. ||2||

ਚਰਨਨ ਸਰਨਨ ਸੰਤਨ ਬੰਦਨ ॥ ਸੁਖੇ ਸੁਖੁ ਪਾਹੀ ॥

I find comfort and peace in the refuge of the saint (Guru) and humbly bowing before him.

ਨਾਨਕ ਤਪਤਿ ਹਰੀ ॥ ਮਿਲੇ ਪ੍ਰੇਮ ਪਿਰੀ ॥੩॥੩॥੧੪੩॥

O Nanak, the anguish of worldly desires from the mind is removed by receiving the love of the beloved God. ||3||3||143||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ ॥੧॥ ਰਹਾਉ ॥

O' God, the Guru has helped me to behold You with my own eyes.
||1||pause||

ਈਤਹਿ ਉਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ ॥੧॥

O' fascinating God, here and hereafter and in each and every heart, I see You and only You. ||1||

ਕਾਰਨ ਕਰਨਾ ਧਾਰਨ ਧਰਨਾ ਏਕੈ ਏਕੈ ਸੋਹਿਨਾ ॥੨॥

O' my beautiful God, You alone are the cause of causes and the support of the entire universe. ||2||

ਸੰਤਨ ਪਰਸਨ ਬਲਿਹਾਰੀ ਦਰਸਨ ਨਾਨਕ ਸੁਖਿ ਸੁਖਿ ਸੋਇਨਾ ॥੩॥੪॥੧੪੪॥

O' Nanak, I humbly bow to the saint-Guru, by whose grace I am blessed with His sight and remain immersed in bliss. ||3||4||144||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮੋਲਾ ॥

One who is blessed with the priceless Name of God,

ਓਹੁ ਸਹਜਿ ਸੁਹੇਲਾ ॥੧॥ ਰਹਾਉ ॥

lives in peace and poise. ||1||pause||

ਸੰਗਿ ਸਹਾਈ ਛੇਡਿ ਨ ਜਾਈ ਓਹੁ ਅਗਹ ਅਤੇਲਾ ॥੧॥

God is our everlasting companion, He never forsakes us, He is unfathomable and is incomparable. ||1||

ਪ੍ਰੀਤਮੁ ਭਾਈ ਬਾਪੁ ਮੇਰੇ ਮਾਈ ਭਗਤਨ ਕਾ ਓਲ੍ਹਾ ॥੨॥

God is my friend, brother, father and my mother; He is the support of His devotees. ||2||

ਅਲਖੁ ਲਖਾਇਆ ਗੁਰ ਤੇ ਪਾਇਆ ਨਾਨਕ ਇਹੁ ਹਰਿ ਕਾ ਚੋਲ੍ਹਾ ॥੩॥੫॥੧੪੫॥

O' Nanak, the incomprehensible God is comprehended and realized through the Guru this is the wondrous play of God. ||3||5||145||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਆਪੁਨੀ ਭਗਤਿ ਨਿਬਾਹਿ ॥ ਠਾਕੁਰ ਆਇਓ ਆਹਿ ॥੧॥ ਰਹਾਉ ॥

O' my Master-God, with great expectation I have come to You; please help me sustain my devotional worship.

ਨਾਮੁ ਪਦਾਰਥੁ ਹੋਇ ਸਕਾਰਥੁ ਹਿਰਦੈ ਚਰਨ ਬਸਾਹਿ ॥੧॥

O' God, enshrine Your love in my heart and bless me with the wealth of Naam, so that my life may become fruitful. ||1||

ਏਹ ਮੁਕਤਾ ਏਹ ਜੁਗਤਾ ਰਾਖਹੁ ਸੰਤ ਸੰਗਾਹਿ ॥੨॥

O' God, please keep me in the company of the saints, this alone is the right way of life and salvation. ||2||

ਨਾਮੁ ਧਿਆਵਉ ਸਹਜਿ ਸਮਾਵਉ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਹਿ ॥੩॥੬॥੧੪੬॥

Nanak says, O' God, bless me so that I may keep singing Your praises and by meditating on Naam, I may remain absorbed in celestial peace. ||3||6||146||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਠਾਕੁਰ ਚਰਣ ਸੁਹਾਵੇ ॥

Beautiful is the love of God,

ਹਰਿ ਸੰਤਨ ਪਾਵੇ ॥੧॥ ਰਹਾਉ ॥

but only God's saints are blessed with this love. ||1||pause||

ਆਪੁ ਗਵਾਇਆ ਸੇਵ ਕਮਾਇਆ ਗੁਨ ਰਸਿ ਰਸਿ ਗਾਵੈ ॥੧॥

Eradicating their self-conceit, God's devotees perform devotional worship by delightfully singing His praises. ||1||

ਏਕਹਿ ਆਸਾ ਦਰਸ ਪਿਆਸਾ ਆਨ ਨ ਭਾਵੈ ॥੨॥

The saints have only one desire and hope in their hearts and that is their craving to see His vision; nothing else is pleasing to them. ||2||

ਦਇਆ ਤੁਹਾਰੀ ਕਿਆ ਜੰਤ ਵਿਚਾਰੀ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਵੈ ॥੩॥੭॥੧੪੭॥

O' God, the love in the hearts of Your saints is due to Your kindness, what could a helpless person do? Nanak is dedicated to You. ||3||7||147||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਏਕੁ ਸਿਮਰਿ ਮਨ ਮਾਹੀ ॥੧॥ ਰਹਾਉ ॥

Meditate only on the one God in your mind. ||1||pause||

ਨਾਮੁ ਧਿਆਵਹੁ ਰਿਦੈ ਬਸਾਵਹੁ ਤਿਸੁ ਬਿਨੁ ਕੇ ਨਾਹੀ ॥੧॥

Yes, meditate on Naam and keep it enshrined in your heart, because there is no one other than Him who can help us. ||1||

ਪ੍ਰਭ ਸਰਨੀ ਆਈਐ ਸਰਬ ਫਲ ਪਾਈਐ ਸਗਲੇ ਦੁਖ ਜਾਹੀ ॥੨॥

Let us seek the refuge of God and attain all the fruits of our heart's desires; in God's refuge all sufferings are taken away. ||2||

ਜੀਅਨ ਕੇ ਦਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਨਾਨਕ ਘਟਿ ਘਟਿ ਆਹੀ ॥੩॥੮॥੧੪੮॥

O' Nanak, the Creator God is the Giver of all beings and He dwells in each and every heart. ||3||8||148||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਹਰਿ ਬਿਸਰਤ ਸੇ ਮੁਆ ॥੧॥ ਰਹਾਉ ॥

One who has forsaken God, deem that one as spiritually dead. ||1||pause||

ਨਾਮੁ ਧਿਆਵੈ ਸਰਬ ਫਲ ਪਾਵੈ ਸੇ ਜਨੁ ਸੁਖੀਆ ਹੁਆ ॥੧॥

One who meditates on Naam with loving devotion, obtains all fruits of his mind's desires and lives in peace. ||1||

ਰਾਜੁ ਕਹਾਵੈ ਹਉ ਕਰਮ ਕਮਾਵੈ ਬਾਧਿਓ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੁਆ ॥੨॥

One who calls himself a king and indulges in egotistic deeds, is caught by his own deeds, like a parrot in a trap. ||2||

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸੇ ਜਨੁ ਨਿਹਚਲੁ ਥੀਆ ॥੩॥੯॥੧੪੯॥

Nanak says, one who meets the true Guru and follows his teachings, achieves an unshakable spiritual life. ||3||9||149||

ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੪

Raag Aasaa, Fourteenth Beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਓਹੁ ਨੇਹੁ ਨਵੇਲਾ ॥

That love is forever fresh and new,

ਅਪੁਨੇ ਪ੍ਰੀਤਮ ਸਿਉ ਲਾਗਿ ਰਹੈ ॥੧॥ ਰਹਾਉ ॥

which is for the Beloved-God. ||1||Pause||

ਜੇ ਪ੍ਰਭ ਭਾਵੈ ਜਨਮਿ ਨ ਆਵੈ ॥

One who is pleasing to God escapes repeated births

ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਹਰਿ ਪ੍ਰੀਤਿ ਰਚੈ ॥੧॥

One who engages in the devotional worship, he always remains engrossed in the love of God. ||1||

ਪ੍ਰਭ ਸੰਗਿ ਮਿਲੀਜੈ ਇਹੁ ਮਨੁ ਦੀਜੈ ॥

Union with God can be obtained only by totally surrendering the mind to Him.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਅਪਨੀ ਦਇਆ ਕਰਹੁ ॥੨॥੧॥੧੫੦॥

O' God, please bestow mercy so that Nanak may attain Naam. ||2||1||150||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਮਿਲੁ ਰਾਮ ਪਿਆਰੇ ਤੁਮ ਬਿਨੁ ਧੀਰਜੁ ਕੇ ਨ ਕਰੈ ॥੧॥ ਰਹਾਉ ॥

O' my beloved God, please come and meet me; without You, nothing can calm my mind. ||1||pause||

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਬਹੁ ਕਰਮ ਕਮਾਏ ਪ੍ਰਭ ਤੁਮਰੇ ਦਰਸ ਬਿਨੁ ਸੁਖੁ ਨਾਹੀ ॥੧॥

O' God, people performed many rituals prescribed in simrities and shastras (holy books), but there is no peace without Your blessed vision. ||1||

ਵਰਤ ਨੇਮ ਸੰਜਮ ਕਰਿ ਥਾਕੇ ਨਾਨਕ ਸਾਧ ਸਰਨਿ ਪ੍ਰਭ ਸੰਗਿ ਵਸੈ ॥੨॥੨॥੧੫੧॥

O' God, People have grown weary of observing fasts, vows and self-discipline; but Nanak dwells with God in the Saint-Guru's refuge. ||2||2||151||

ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੫ ਪੜਤਾਲ

Raag Aasaa, Fifteenth Beat, Partaal, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਬਿਕਾਰ ਮਾਇਆ ਮਾਦਿ ਸੋਇਓ ਸੁਝ ਬੁਝ ਨ ਆਵੈ ॥

One who remains engrossed in vices and the intoxication of worldly wealth; he does not develop any understanding about the righteous conduct.

ਪਕਰਿ ਕੇਸ ਜਮਿ ਉਠਾਰਿਓ ਤਦ ਹੀ ਘਰਿ ਜਾਵੈ ॥੧॥

He comes to his senses only when the demon of death catches him by the hair and pulls him up. ||1||

ਲੋਭ ਬਿਖਿਆ ਬਿਖੇ ਲਾਗੇ ਹਿਰਿ ਵਿਤ ਚਿਤ ਦੁਖਾਹੀ ॥

Engrossed in vices and greed of worldly wealth, they who hurt the feelings of others by seizing their wealth;

ਖਿਨ ਭੰਗੁਨਾ ਕੈ ਮਾਨਿ ਮਾਤੇ ਅਸੁਰ ਜਾਣਹਿ ਨਾਹੀ ॥੧॥ ਰਹਾਉ ॥

such cruel people do not understand that they are intoxicated in the pride of momentary worldly wealth. ||1||pause||

ਬੇਦ ਸਾਸਤ੍ਰ ਜਨ ਪੁਕਾਰਹਿ ਸੁਨੈ ਨਾਹੀ ਡੋਰਾ ॥

The vedas, the shastras and the holy men proclaim it, but intoxicated with Maya, does not even listen to their advice like a deaf person.

ਨਿਪਟਿ ਬਾਜੀ ਹਾਰਿ ਮੂਕਾ ਪਛੁਤਾਇਓ ਮਨਿ ਭੋਰਾ ॥੨॥

It is only when he has lost the game of life and his end has come near, then the fool regrets in his mind.||2||

ਡਾਨੁ ਸਗਲ ਗੈਰ ਵਜਹਿ ਭਰਿਆ ਦੀਵਾਨ ਲੇਖੈ ਨ ਪਰਿਆ ॥

Charitable deeds done by him are like paying the fines, which do not bring any credit in God's court.

ਜੇਹ ਕਾਰਜਿ ਰਹੈ ਓਲ੍ਹਾ ਸੋਇ ਕਾਮੁ ਨ ਕਰਿਆ ॥੩॥

He does not do any such deed which can save his honor in God's court. ||3||

ਐਸੇ ਜਗੁ ਮੋਹਿ ਗੁਰਿ ਦਿਖਾਇਓ ਤਉ ਏਕ ਕੀਰਤਿ ਗਾਇਆ ॥

When the Guru showed me the reality of such a world, I started singing the praises of God.

ਮਾਨੁ ਤਾਨੁ ਤਜਿ ਸਿਆਨਪ ਸਰਣਿ ਨਾਨਕੁ ਆਇਆ ॥੪॥੧॥੧੫੨॥

Renouncing ego, strength and cleverness, Nanak has come to God's refuge. ||4||1||152||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਬਾਪਾਰਿ ਗੋਵਿੰਦ ਨਾਏ ॥

He who engages in meditating on God's Name,

ਸਾਧ ਸੰਤ ਮਨਾਏ ਪ੍ਰਿਅ ਪਾਏ ਗੁਨ ਗਾਏ ਪੰਚ ਨਾਦ ਤੂਰ ਬਜਾਏ ॥੧॥ ਰਹਾਉ ॥

earns the pleasure of the saint-Guru and sings praises of God; he obtains union with the beloved God. He feels so delighted as if all the five types of divine musical instruments are playing within him. ||1||pause||

ਕਿਰਪਾ ਪਾਏ ਸਹਜਾਏ ਦਰਸਾਏ ਅਬ ਰਾਤਿਆ ਗੋਵਿੰਦ ਸਿਉ ॥

By God's grace, he who attains peace and poise sees the vision of God and is forever imbued with God's love.

ਸੰਤ ਸੇਵਿ ਪ੍ਰੀਤਿ ਨਾਥ ਰੰਗੁ ਲਾਲਨ ਲਾਏ ॥੧॥

By following the teachings of the saint (Guru), he is imbued with the love of God. Yes he is imbued with the deep love of God. ||1||

ਗੁਰ ਗਿਆਨੁ ਮਨਿ ਦ੍ਰਿੜਾਏ ਰਹਸਾਏ ਨਹੀ ਆਏ ਸਹਜਾਏ ਮਨਿ ਨਿਧਾਨੁ ਪਾਏ ॥

One who firmly enshrines the Guru's wisdom in his mind, feels blissful and he is not reborn; achieves celestial poise and finds the treasure of Naam in his mind.

ਸਭ ਤਜੀ ਮਨੈ ਕੀ ਕਾਮ ਕਰਾ ॥

He renounces all the worldly desire of his mind.

ਚਿਰੁ ਚਿਰੁ ਚਿਰੁ ਚਿਰੁ ਭਇਆ ਮਨਿ ਬਹੁਤੁ ਪਿਆਸ ਲਾਰੀ ॥

It has been so long, very long, since I have had Your glimpse; now an intense desire has arisen in my mind for Your vision.

ਹਰਿ ਦਰਸਨੇ ਦਿਖਾਵਹੁ ਮੇਹਿ ਤੁਮ ਬਤਾਵਹੁ ॥

O' God, show me Your blessed vision, or tell me Yourself how I may see You.

ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਆਏ ਗਲਿ ਲਾਏ ॥੨॥੨॥੧੫੩॥

O' God, Nanak the meek has entered Your refuge; please, take me in Your protection. ||2||2||153||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਕੇਉ ਬਿਖਮ ਗਾਰ ਤੇਰੈ ॥

It is only a very rare person who conquers the difficult fortress of evil passions, in which soul is imprisoned,

ਆਸ ਪਿਆਸ ਧੋਹ ਮੋਹ ਭਰਮ ਹੀ ਤੇ ਹੇਰੈ ॥੧॥ ਰਹਾਉ ॥

and forbids his mind from indulging in hopes, worldly desires, deceptions, and illusions. ||1||pause||

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਾਨ ਇਹ ਬਿਆਧਿ ਛੇਰੈ ॥੧॥

There is hardly a person in the world, who completely gets rid of the ailments of lust, anger, greed, and arrogance. ||1||

ਸੰਤਸੰਗਿ ਨਾਮ ਰੰਗਿ ਗੁਨ ਗੋਵਿੰਦ ਗਾਵਉ ॥

By joining the company of saintly people and getting imbued with God's love,
I sing His praises,

ਅਨਦਿਨੇ ਪ੍ਰਭ ਧਿਆਵਉ ॥

and always meditate on God's Name.

ਭ੍ਰਮ ਭੀਤਿ ਜੀਤਿ ਮਿਟਾਵਉ ॥

In this way, I remove the wall of illusion which is separating me from God.

ਨਿਧਿ ਨਾਮੁ ਨਾਨਕ ਮੇਰੈ ॥੨॥੩॥੧੫੪॥

O Nanak, Naam is my only treasure. ||2||3||154||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਿਆਗੁ ॥

Renounce your lust, anger, and greed,

ਮਨਿ ਸਿਮਰਿ ਗੋਬਿੰਦ ਨਾਮ ॥

and in your mind remember God's Name,

ਹਰਿ ਭਜਨ ਸਫਲ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

All tasks are successfully accomplished by meditating on God's Name.

||1||pause||

ਤਜਿ ਮਾਨ ਮੋਹ ਵਿਕਾਰ ਮਿਥਿਆ ਜਪਿ ਰਾਮ ਰਾਮ ਰਾਮ ॥

Abandon your self-conceit, worldly attachments, evil deeds, and falsehood;
always meditate on God's Name.

ਮਨ ਸੰਤਨਾ ਕੈ ਚਰਨਿ ਲਾਗੁ ॥੧॥

O' my mind, seek the refuge of the saint-Guru. ||1||

ਪ੍ਰਭੁ ਗੋਪਾਲ ਦੀਨ ਦਇਆਲ ਪਤਿਤ ਪਾਵਨ ਪਾਰਬ੍ਰਹਮ ਹਰਿ ਚਰਣ ਸਿਮਰਿ ਜਾਗੁ ॥

God is the Sustainer of the world, merciful to the meek and purifier of sinners;
remain alert to the onslaught of Maya by meditating on the supreme God.

ਕਰਿ ਭਗਤਿ ਨਾਨਕ ਪੂਰਨ ਭਾਗੁ ॥੨॥੪॥੧੫੫॥

O' Nanak, Perform His devotional worship, your destiny shall be fulfilled.
||2||4||155||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਹਰਖ ਸੋਗ ਬੈਰਾਗ ਅਨੰਦੀ ਖੇਲੁ ਰੀ ਦਿਖਾਇਓ ॥੧॥ ਰਹਾਉ ॥

O' friend, the bliss-giving God has shown me this world-play, in which
sometimes there is happiness, sometimes sorrow and sometimes detachment.
||1||Pause||

ਖਿਨਹੂੰ ਭੈ ਨਿਰਭੈ ਖਿਨਹੂੰ ਖਿਨਹੂੰ ਉਠਿ ਧਾਇਓ ॥

One moment, the mortal is in fear and the next moment he is fearless; in a
moment, he gets up and runs away towards worldly things.

ਖਿਨਹੂੰ ਰਸ ਭੋਗਨ ਖਿਨਹੂੰ ਖਿਨਹੂੰ ਤਜਿ ਜਾਇਓ ॥੧॥

In a moment one may be enjoying tasty relishes and in the next moment he
may go away renouncing all. ||1||

ਖਿਨਹੂੰ ਜੋਗ ਤਾਪ ਬਹੁ ਪੂਜਾ ਖਿਨਹੂੰ ਭਰਮਾਇਓ ॥

One moment a person may be performing yoga, penances, and many kinds of
worship, in the next moment that person may be wandering in other illusions.

ਖਿਨਹੂੰ ਕਿਰਪਾ ਸਾਧੂ ਸੰਗ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਲਾਇਓ ॥੨॥੫॥੧੫੬॥

O' Nanak, one moment in the holy congregation, the merciful God is blessing
someone with His love. ||2||5||156||

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੭ ਆਸਾਵਰੀ

Raag Aasaa, Aasaavaree, Seventeenth Beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਰਿ ਹਾਂ ॥

O' my friend keep meditating on God,

ਹਰਿ ਹਰਿ ਮਨਿ ਪਿਆਰਿ ਹਾਂ ॥

and enshrine love for God in Your heart.

ਗੁਰਿ ਕਹਿਆ ਸੁ ਚਿਤਿ ਧਰਿ ਹਾਂ ॥

Whatever the Guru teaches; enshrine that in your heart

ਅਨ ਸਿਉ ਤੇਰਿ ਫੇਰਿ ਹਾਂ ॥

Turn away from the love for anyone other than God.

ਐਸੇ ਲਾਲਨੁ ਪਾਇਓ ਰੀ ਸਖੀ ॥੧॥ ਰਹਾਉ ॥

O' my friend, this is how anyone has realized God. ||1||Pause||

ਪੰਕਜ ਮੇਹ ਸਰਿ ਹਾਂ ॥

This worldly ocean contains mud of worldly attachments,

ਪਗੁ ਨਹੀ ਚਲੈ ਹਰਿ ਹਾਂ ॥

feet (mind) stuck in it cannot walk towards God.

ਗਹਡਿਓ ਮੂੜ ਨਰਿ ਹਾਂ ॥

The foolish human being is stuck in the mud of worldly allurements;

ਅਨਿਨ ਉਪਾਵ ਕਰਿ ਹਾਂ ॥

and he is trying many other efforts to get out of this mud.

ਤਉ ਨਿਕਸੈ ਸਰਨਿ ਪੈ ਰੀ ਸਖੀ ॥੧॥

O' my friend, one gets out of this only when one seeks God's refuge. ||1||

ਥਿਰ ਥਿਰ ਚਿਤ ਥਿਰ ਹਾਂ ॥

Make your mind totally stable (immune from the love for Maya),

ਬਨੁ ਗਿਰੁ ਸਮਸਰਿ ਹਾਂ ॥

so that for it a wild forest and a safe house are the same.

ਅੰਤਰਿ ਏਕ ਪਿਰ ਹਾਂ ॥

Within your heart keep enshrined the One (God) alone,

ਬਾਹਰਿ ਅਨੇਕ ਧਰਿ ਹਾਂ ॥

even though outwardly you may continue many worldly chores.

ਰਾਜਨ ਜੋਗੁ ਕਰਿ ਹਾਂ ॥

This way enjoy both the worldly pleasures and the bliss of union with God.

ਕਹੁ ਨਾਨਕ ਲੋਗੁ ਅਲੋਗੀ ਰੀ ਸਖੀ ॥੨॥੧॥੧੫੭॥

Nanak says: O' my friend, this is the way to live amongst the people and yet apart from them. ||2||1||157||

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥

Raag Aasaavaree, Fifth Guru:

ਮਨਸਾ ਏਕ ਮਾਨਿ ਹਾਂ ॥

O' my mind, have the yearning to realize God alone.

ਗੁਰ ਸਿਉ ਨੇਤ ਧਿਆਨਿ ਹਾਂ ॥

Follow the Guru's teachings and always remember God.

ਦ੍ਰਿੜੁ ਸੰਤ ਮੰਤ ਗਿਆਨਿ ਹਾਂ ॥

Steadfastly hold on to the wisdom of the Guru's mantra.

ਸੇਵਾ ਗੁਰ ਚਰਾਨਿ ਹਾਂ ॥

Perform devotional worship through the Guru's teachings.

ਤਉ ਮਿਲੀਐ ਗੁਰ ਕ੍ਰਿਪਾਨਿ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

O' my mind, only then by the Guru's grace, we can realize God. ||1||Pause||

ਟੂਟੇ ਅਨ ਭਰਾਨਿ ਹਾਂ ॥

When all other doubts are shattered,

ਰਵਿਓ ਸਰਬ ਥਾਨਿ ਹਾਂ ॥

and God is seen pervading everywhere;

ਲਹਿਓ ਜਮ ਭਇਆਨਿ ਹਾਂ ॥

the fear of death is dispelled,

ਪਾਇਓ ਪੇਡ ਥਾਨਿ ਹਾਂ ॥

and attains the primal place in God's court which is like the base of the world-tree.

ਤਉ ਚੁਕੀ ਸਗਲ ਕਾਨਿ ॥੧॥

Then all dependence on others ends. ||1||

ਲਹਨੇ ਜਿਸੁ ਮਥਾਨਿ ਹਾਂ ॥

One who has such preordained destiny,

ਭੈ ਪਾਵਕ ਪਾਰਿ ਪਰਾਨਿ ਹਾਂ ॥

he crosses over the terrifying fiery ocean of vices.

ਨਿਜ ਘਰਿ ਤਿਸਹਿ ਥਾਨਿ ਹਾਂ ॥

He finds a place in his own heart where God dwells,

ਹਰਿ ਰਸ ਰਸਹਿ ਮਾਨਿ ਹਾਂ ॥

and enjoys the most sublime essence of God's Name.

ਲਾਥੀ ਤਿਸ ਭੁਖਾਨਿ ਹਾਂ ॥

His longing for Maya is appeased;

ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਓ ਰੇ ਮਨਾ ॥੨॥੨॥੧੫੮॥

Nanak says, O' my mind, then he easily merges in celestial peace.

||2||2||158||

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥

Raag Aasaavaree, Fifth Guru:

ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਨੀ ਹਾਂ ॥

God who is the master of all virtues.

ਜਪੀਐ ਸਹਜ ਧੁਨੀ ਹਾਂ ॥

we should meditate on His Name remaining intuitively attuned to celestial music.

ਸਾਧੂ ਰਸਨ ਭਨੀ ਹਾਂ ॥

Surrender to the Guru and with your tongue sing the praises of God.

ਛੂਟਨ ਬਿਧਿ ਸੁਨੀ ਹਾਂ ॥

Listen, this is the only way to escape from the vices.

ਪਾਈਐ ਵਡ ਪੁਨੀ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

O' my mind, through great fortune one learns about this way. ||1||Pause||

ਖੇਜਹਿ ਜਨ ਮੁਨੀ ਹਾਂ ॥

The saints and sages have been searching that God,

ਸੂਬ ਕਾ ਪ੍ਰਭ ਧਨੀ ਹਾਂ ॥

who is the Master of all.

ਦੁਲਭ ਕਲਿ ਦੁਨੀ ਹਾਂ ॥

It is so difficult to realize Him in this present age called Kalyug.

ਦੂਖ ਬਿਨਾਸਨੀ ਹਾਂ ॥

He is the destroyer of all sorrows.

ਪ੍ਰਭ ਪੂਰਨ ਆਸਨੀ ਮੇਰੇ ਮਨਾ ॥੧॥

O my mind, God is the Fulfiller of desires, ||1||

ਮਨ ਸੇ ਸੇਵੀਐ ਹਾਂ ॥

O' my mind, we should serve that God by always remembering Him.

ਅਲਖ ਅਭੇਵੀਐ ਹਾਂ ॥

He, who is unfathomable and incomprehensible.

ਤਾਂ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਹਾਂ ॥

Enshrine love for that God,

ਬਿਨਸਿ ਨ ਜਾਇ ਮਰਿ ਹਾਂ ॥

who does not perish and who never dies or takes birth

ਗੁਰ ਤੇ ਜਾਨਿਆ ਹਾਂ ॥

One who has realized that God through the Guru's teachings,

ਨਾਨਕ ਮਨੁ ਮਾਨਿਆ ਮੇਰੇ ਮਨਾ ॥੨॥੩॥੧੫੯॥

Nanak says, O' my mind, that person remains satisfied by always remembering Him. ||2||3||159||

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥

Raag Aasaavaree, Fifth Guru:

ਏਕਾ ਓਟ ਗੁਰੁ ਹਾਂ ॥

Grasp the Support of the One (God).

ਗੁਰੁ ਕਾ ਸਬਦੁ ਕਹੁ ਹਾਂ ॥

Always keep reciting the Guru's divine word.

ਆਗਿਆ ਸਤਿ ਸਹੁ ਹਾਂ ॥

Submit to God's command and obey it cheerfully.

ਮਨਹਿ ਨਿਧਾਨੁ ਲਹੁ ਹਾਂ ॥

Realize God, the treasure of all virtues, within your heart.

ਸੁਖਹਿ ਸਮਾਈਐ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

O' my mind, this is how one can enjoy celestial peace.||1||pause||

ਜੀਵਤ ਜੋ ਮਰੈ ਹਾਂ ॥

The one who remains detached from Maya while performing one's worldly duties,

ਦੁਤਰੁ ਸੇ ਤਰੈ ਹਾਂ ॥

crosses over the terrifying world-ocean of vices.

ਸਭ ਕੀ ਰੇਨੁ ਹੋਇ ਹਾਂ ॥

Such a person becomes so humble, as if he has become the dust of the feet of all,

ਨਿਰਭਉ ਕਹਉ ਸੋਇ ਹਾਂ ॥

If I keep singing the praises of the fearless God,

ਮਿਟੇ ਅੰਦੇਸਿਆ ਹਾਂ ॥

then all my anxieties would be removed.

ਸੰਤ ਉਪਦੇਸਿਆ ਮੇਰੇ ਮਨਾ ॥੧॥

O' my mind, may you be blessed with such teaching of the true Guru.||1||

ਜਿਸੁ ਜਨ ਨਾਮ ਸੁਖੁ ਹਾਂ ॥

That person, who attains bliss by meditating on Naam,

ਤਿਸੁ ਨਿਕਟਿ ਨ ਕਦੇ ਦੁਖੁ ਹਾਂ ॥

no sorrow ever comes near him.

ਜੇ ਹਰਿ ਹਰਿ ਜਸੁ ਸੁਨੇ ਹਾਂ ॥

One who always listens to the Praises of God,

ਸਭੁ ਕੇ ਤਿਸੁ ਮੰਨੇ ਹਾਂ ॥

is obeyed and honored by everyone.

ਸਫਲੁ ਸੁ ਆਇਆ ਹਾਂ ॥ ਨਾਨਕ ਪ੍ਰਭ ਭਾਇਆ ਮੇਰੇ ਮਨਾ ॥੨॥੪॥੧੬੦॥

O' my mind, fruitful is the advent of such a person in this world, who has become pleasing to God.||2||4||160||

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥

Raag Aasaavaree, Fifth Guru:

ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਈਐ ਹਾਂ ॥

Meeting together, let us sing the Praises of God,

ਪਰਮ ਪਦੁ ਪਾਈਐ ਹਾਂ ॥

and attain the supreme spiritual status.

ਉਆ ਰਸ ਜੇ ਬਿਧੇ ਹਾਂ ॥

One who starts to relish the praises of God

ਤਾ ਕਉ ਸਗਲ ਸਿਧੇ ਹਾਂ ॥

attains all the miraculous powers of the Siddhas.

ਅਨਦਿਨੁ ਜਾਗਿਆ ਹਾਂ ॥

He who always remains awake and alert to the worldly allurements;

ਨਾਨਕ ਬਡਭਾਗਿਆ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

Nanak says, O' my mind, that person is very fortunate. ||1||pause||

ਸੰਤ ਪਗ ਧੋਈਐ ਹਾਂ ॥ ਦੁਰਮਤਿ ਖੋਈਐ ਹਾਂ ॥

Evil intellect goes away by performing humble services of the Saints

ਦਾਸਹ ਰੇਨੁ ਹੋਇ ਹਾਂ ॥ ਬਿਆਪੈ ਦੁਖੁ ਨ ਕੋਇ ਹਾਂ ॥

No sorrows would afflict us by becoming the humble servants of God's devotees.

ਭਗਤਾਂ ਸਰਨਿ ਪਰੁ ਹਾਂ ॥ ਜਨਮਿ ਨ ਕਦੇ ਮਰੁ ਹਾਂ ॥

Cycles of birth and death end by seeking the refuge of God's devotees.

ਅਸਥਿਰੁ ਸੇ ਭਏ ਹਾਂ ॥ ਹਰਿ ਹਰਿ ਜਿਨ੍ ਜਪਿ ਲਏ ਮੇਰੇ ਮਨਾ ॥੧॥

O' my mind, those who always meditate on God's Name, their life becomes spiritually stable. ||1||

ਸਾਜਨੁ ਮੀਤੁ ਤੂੰ ਹਾਂ ॥

O' God, you are my best friend.

ਨਾਮੁ ਦ੍ਰਿੜਾਇ ਮੂੰ ਹਾਂ ॥

Please make me firmly realize Your Name within my heart.

ਤਿਸੁ ਬਿਨੁ ਨਾਹਿ ਕੋਇ ਹਾਂ ॥ ਮਨਹਿ ਅਰਾਧਿ ਸੋਇ ਹਾਂ ॥

Always keep meditating on that God, without whom there is no other real friend.

ਨਿਮਖ ਨ ਵੀਸਰੈ ਹਾਂ ॥

We should not forget that God even for an instant,

ਤਿਸੁ ਬਿਨੁ ਕਿਉ ਸਰੈ ਹਾਂ ॥

without whom we can never live in peace

ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ ਜਾਉ ਹਾਂ ॥ ਨਾਨਕੁ ਜਪੇ ਨਾਉ ਮੇਰੇ ਮਨਾ ॥੨॥੫॥੧੬੧॥

O' my mind, I dedicate myself to the Guru by whose grace Nanak meditates on Naam. ||2||5||161||

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ॥

Raag Aasaavaree, Fifth Guru:

ਕਾਰਨ ਕਰਨ ਤੂੰ ਹਾਂ ॥

O' God, You are the Creator of the universe, the Cause of causes.

ਅਵਰੁ ਨਾ ਸੁਝੈ ਮੂੰ ਹਾਂ ॥

Except You, I cannot think of any other.

ਕਰਹਿ ਸੁ ਹੋਈਐ ਹਾਂ ॥

Whatever You do, comes to pass.

ਸਹਜਿ ਸੁਖਿ ਸੋਈਐ ਹਾਂ ॥

By thinking like that, one sleeps in peace and poise.

ਧੀਰਜ ਮਨਿ ਭਏ ਹਾਂ ॥ ਪ੍ਰਭ ਕੈ ਦਰਿ ਪਏ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

O' My mind, if one seeks God's refuge then his mind becomes calm.
||1||Pause||

ਸਾਧੂ ਸੰਗਮੇ ਹਾਂ ॥

By joining the Company of the Saint-Guru,

ਪੂਰਨ ਸੰਜਮੇ ਹਾਂ ॥

one learns how to keep all our senses under complete discipline.

ਜਬ ਤੇ ਛੁਟੇ ਆਪ ਹਾਂ ॥

When one gets rid of self-conceit,

ਤਬ ਤੇ ਮਿਟੇ ਤਾਪ ਹਾਂ ॥

then all his miseries end

ਕਿਰਪਾ ਧਾਰੀਆ ਹਾਂ ॥ ਪਤਿ ਰਖੁ ਬਨਵਾਰੀਆ ਮੇਰੇ ਮਨਾ ॥੧॥

O' my mind, pray to God and say: O' Master of the universe, bestow Your mercy and save my honor. ||1||

ਇਹੁ ਸੁਖੁ ਜਾਨੀਐ ਹਾਂ ॥ ਹਰਿ ਕਰੇ ਸੁ ਮਾਨੀਐ ਹਾਂ ॥

We should understand that true peace lies in happily accepting whatever God does.

ਮੰਦਾ ਨਾਹਿ ਕੋਇ ਹਾਂ ॥ ਸੰਤ ਕੀ ਰੇਨ ਹੋਇ ਹਾਂ ॥

No one seems evil to him, who humbly follows the teachings of the Saint-Guru.

ਆਪੇ ਜਿਸੁ ਰਖੈ ਹਾਂ ॥ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸੇ ਚਖੈ ਮੇਰੇ ਮਨਾ ॥੨॥

O' my mind, only that person relishes the ambrosial nectar of God's Name whom He Himself saves from the vices. ||2||

ਜਿਸ ਕਾ ਨਾਹਿ ਕੋਇ ਹਾਂ ॥

One who has no one for support,

ਤਿਸ ਕਾ ਪ੍ਰਭੁ ਸੋਇ ਹਾਂ ॥

God Himself becomes that person's savior.

ਅੰਤਰਗਤਿ ਬੁਝੈ ਹਾਂ ॥

God knows the state of every one's heart.

ਸਭੁ ਕਿਛੁ ਤਿਸੁ ਸੁਝੈ ਹਾਂ ॥

Because, He can understand the desires of everyone.

ਪਤਿਤ ਉਧਾਰਿ ਲੇਹੁ ਹਾਂ ॥ ਨਾਨਕ ਅਰਦਾਸਿ ਏਹੁ ਮੇਰੇ ਮਨਾ ॥੩॥੬॥੧੬੨॥

O' Nanak, my mind prays to God to save us, the sinners, from the vices. ||3||6||162||

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ਇਕਤੁਕਾ ॥

Raag Aasaavaree, Ik-Tukas, Fifth Guru:

ਓਇ ਪਰਦੇਸੀਆ ਹਾਂ ॥

O' my stranger soul,

ਸੁਨਤ ਸੰਦੇਸੀਆ ਹਾਂ ॥੧॥ ਰਹਾਉ ॥

listen to this message carefully. ||1||Pause||

ਜਾ ਸਿਉ ਰਚਿ ਰਹੇ ਹਾਂ ॥

This Maya, to which people have been attached,

ਸਭ ਕਉ ਤਜਿ ਗਏ ਹਾਂ ॥

have all departed from this world leaving behind that Maya.

ਸੁਪਨਾ ਜਿਉ ਭਏ ਹਾਂ ॥

Like a dream they have disappeared from the world stage.

ਹਰਿ ਨਾਮੁ ਜਿਨ੍ਹਿ ਲਏ ॥੧॥

Then why don't you abandon the love for Maya and remember God's Name.
||1||

ਹਰਿ ਤਜਿ ਅਨ ਲਗੇ ਹਾਂ ॥

Those who forsake God and cling to Maya,

ਜਨਮਹਿ ਮਰਿ ਭਗੇ ਹਾਂ ॥

remain wandering in the cycles of birth and death.

ਹਰਿ ਹਰਿ ਜਨਿ ਲਗੇ ਹਾਂ ॥

But those who have realized God,

ਜੀਵਤ ਸੇ ਰਹੇ ਹਾਂ ॥

continue to live spiritually.

ਜਿਸਹਿ ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਹਾਂ ॥ ਨਾਨਕ ਭਗਤੁ ਸੋਇ ॥੨॥੭॥੧੬੩॥੨੩੨॥

O' Nanak, one who is blessed with God's mercy becomes His devotee.
||2||7||163||232||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੯ ॥

Raag Aasaa, Ninth Guru:

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ ॥

To whom may I describe the sad state of human mind?

ਲੇਭਿ ਗ੍ਰੁਸਿਓ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ ॥੧॥ ਰਹਾਉ ॥

Engrossed in greed and obsessed with the hope of amassing worldly wealth,
this mind is running around in all directions. ||1||Pause||

ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥

For the sake of worldly comforts, he suffers immense pain and lives in service to one person after the other.

ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ ਕੀ ॥੧॥

He wanders from door to door like a dog and is not conscious about remembering God. ||1||

ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੇਵਤ ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ ॥

He loses this human life in vain and is not even ashamed of other's sarcasm.

ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ ॥੨॥੧॥੨੩੩॥

O' Nanak, why don't you sing praises of God, so that you may get rid of the evil disposition? ||2||1||233||

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੨

Raag Aasaa, Second Beat, Ashtapadees, First Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਉਤਰਿ ਅਵਘਟਿ ਸਰਵਰਿ ਨ੍ਰਾਵੈ ॥

One who descends from the difficult peak of ego and bathes in the pool of saintly congregation.

ਬਕੈ ਨ ਬੋਲੈ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

Without any prattles, he sings the Praises of God.

ਜਲੁ ਆਕਾਸੀ ਸੁੰਨਿ ਸਮਾਵੈ ॥

Like water vapor in the sky, he rises and remains in the supreme spiritual state.

ਰਸੁ ਸਤੁ ਝੋਲਿ ਮਹਾ ਰਸੁ ਪਾਵੈ ॥੧॥

contemplating on the truth, he attains the supreme nectar of Naam. ||1||

ਐਸਾ ਗਿਆਨੁ ਸੁਨਹੁ ਅਭ ਮੇਰੇ ॥

O' my mind, listen to the divine wisdom to realize God

ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹਿਆ ਸਭ ਠਉਰੇ ॥੧॥ ਰਹਾਉ ॥

that God pervades and supports the entire universe. ||1||Pause||

ਸਚੁ ਬੁਝੁ ਨੇਮੁ ਨ ਕਾਲੁ ਸੰਤਾਵੈ ॥

Death does not agonize that person who makes truthfulness his fast and religious vow,

ਸਤਿਗੁਰ ਸਬਦਿ ਕਰੇਧੁ ਜਲਾਵੈ ॥

and who burns his wrath through the true Guru's word.

ਗਗਨਿ ਨਿਵਾਸਿ ਸਮਾਧਿ ਲਗਾਵੈ ॥

Through the higher spiritual thinking, he remains attuned to God.

ਪਾਰਸੁ ਪਰਸਿ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥੨॥

By following the Guru's teachings he obtains the supreme spiritual status.
||2||

ਸਚੁ ਮਨ ਕਾਰਣਿ ਤਤੁ ਬਿਲੋਵੈ ॥

To realize the truth, the person who again and again remembers God, is like the one who is churning milk to obtain butter

ਸੁਭਰ ਸਰਵਰਿ ਮੈਲੁ ਨ ਧੋਵੈ ॥

and washes the dirt of vices from his mind in the brimful tank of ambrosial nectar of Naam.

ਜੈ ਸਿਉ ਰਾਤਾ ਤੈਸੇ ਹੋਵੈ ॥

He becomes like God, with whose love he is imbued,

ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਵੈ ॥੩॥

and believes that whatever the Creator Himself does, only that happens. ||3||

ਗੁਰ ਹਿਵ ਸੀਤਲੁ ਅਗਨਿ ਬੁਝਾਵੈ ॥

One who extinguishes his fiery desires by meeting and following the teachings of the Guru who is cool and calm like ice,

ਸੇਵਾ ਸੁਰਤਿ ਬਿਭੂਤ ਚੜਾਵੈ ॥

he smears himself with the ashes of Guru's teachings, with full dedication of the mind

ਦਰਸਨੁ ਆਪਿ ਸਹਜ ਘਰਿ ਆਵੈ ॥

To live in a state of peace and poise becomes his philosophy of life.

ਨਿਰਮਲ ਬਾਣੀ ਨਾਦੁ ਵਜਾਵੈ ॥੪॥

Such a person sings the praises of God, as if he is playing the flute of the immaculate words of the Guru. ||4||

ਅੰਤਰਿ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਸਾਰਾ ॥

One who has enshrined divine knowledge within and who is always meditating on Naam, as if he is partaking the supreme elixir,

ਤੀਰਥ ਮਜਨੁ ਗੁਰ ਵੀਚਾਰਾ ॥

for him, contemplation of the Guru's word is like bathing at the holy places of pilgrimage,

ਅੰਤਰਿ ਪੂਜਾ ਥਾਨੁ ਮੁਰਾਰਾ ॥

and has realized that his heart is God's abode and place of worship,

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰਾ ॥੫॥

that person is able to unite his soul with the supreme soul of God. ||5||

ਰਸਿ ਰਸਿਆ ਮਤਿ ਏਕੈ ਭਾਇ ॥

(O' yogi), one whose mind is permeated with the elixir of Naam and whose intellect is imbued with God's love,

ਤਖਤ ਨਿਵਾਸੀ ਪੰਚ ਸਮਾਇ ॥

he, the chosen one, merges with God, the occupier of the throne of his heart.

ਕਾਰ ਕਮਾਈ ਖਸਮ ਰਜਾਇ ॥

He does everything according to the will of the Master-God,

ਅਵਿਗਤ ਨਾਥੁ ਨ ਲਖਿਆ ਜਾਇ ॥੬॥

who is intangible and cannot be described. ||6||

ਜਲ ਮਹਿ ਉਪਜੈ ਜਲ ਤੇ ਦੂਰਿ ॥

At sunrise, the sun appears to be coming out of water but in reality it is far away from the water.

ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥

Because of its light, the sun seems to be fully pervading the waters. Similarly, God's light is pervading in all and everywhere.

ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ ॥

I can't say who He is close to and who He is far from.

ਨਿਧਿ ਗੁਣ ਗਾਵਾ ਦੇਖਿ ਹਦੂਰਿ ॥੭॥

Beholding Him right in front of me, I simply keep singing praises of that treasure of virtues. ||7||

ਅੰਤਰਿ ਬਾਹਰਿ ਅਵਰੁ ਨ ਕੋਇ ॥

Within the beings and outside in the universe, there is none other than God.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਫੁਨਿ ਹੋਇ ॥

Whatever pleases Him, comes to pass.

ਸੁਣਿ ਭਰਥਰਿ ਨਾਨਕੁ ਕਹੈ ਬੀਚਾਰੁ ॥

O' Bharthari Yogi, listen, after due deliberation Nanak says this,

ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥੮॥੧॥

that the Immaculate Name of God is my only Support in life. ||8||1||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਸਭਿ ਜਪ ਸਭਿ ਤਪ ਸਭ ਚਤੁਰਾਈ ॥

Even if one is performing all kinds of worship and penance, and shows all kinds of cleverness,

ਉਝੜਿ ਭਰਮੈ ਰਾਹਿ ਨ ਪਾਈ ॥

Yet, he is not on the right path in life and instead is wandering in the wilderness.

ਬਿਨੁ ਬੁਝੇ ਕੇ ਥਾਇ ਨ ਪਾਈ ॥

Without understanding the righteous way of living, all his efforts are worthless and he is not approved in God's court.

ਨਾਮ ਬਿਹੁਣੈ ਮਾਥੇ ਛਾਈ ॥੧॥

Without the wealth of Naam, he is disgraced in God's court. ||1||

ਸਾਚ ਧਣੀ ਜਗੁ ਆਇ ਬਿਨਾਸਾ ॥

The world continues to be created and destroyed but the Creator is eternal.

ਛੁਟਸਿ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਦਾਸਾ ॥੧॥ ਰਹਾਉ ॥

By following the Guru's teachings, a devotee of God is saved from the cycles of birth and death. ||1||Pause||

ਜਗੁ ਮੇਹਿ ਬਾਧਾ ਬਹੁਤੀ ਆਸਾ ॥

The world is bound in emotional attachments and many worldly desires.

ਗੁਰਮਤੀ ਇਕਿ ਭਏ ਉਦਾਸਾ ॥

But some remain detached from Maya by following the Guru's teachings.

ਅੰਤਰਿ ਨਾਮੁ ਕਮਲੁ ਪਰਗਾਸਾ ॥

They realize God dwelling within and they remain delighted like a lotus.

ਤਿਨ੍ ਕਉ ਨਾਹੀ ਜਮ ਕੀ ਤ੍ਰਾਸਾ ॥੨॥

They have no fear of death. ||2||

ਜਗੁ ਤ੍ਰਿਅ ਜਿਤੁ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ॥

The entire humanity is controlled by lust.

ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਲਗਿ ਨਾਮੁ ਵਿਸਾਰੀ ॥

Emotionally attached to family, one forsakes Naam.

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਬਾਜੀ ਹਾਰੀ ॥

Thus wastes human life in vain and loses the game of life.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਕਰਣੀ ਸਾਰੀ ॥੩॥

However, one who follows the Guru's teachings and remembers God, his conduct becomes sublime. ||3||

ਬਾਹਰਹੁ ਹਉਮੈ ਕਹੈ ਕਹਾਏ ॥

Even if a Guru's follower utters some egotistical remarks in public.

ਅੰਦਰਹੁ ਮੁਕਤੁ ਲੇਪੁ ਕਦੇ ਨ ਲਾਏ ॥

But he remains from the effects of Maya and never afflicted by ego.

ਮਾਇਆ ਮੇਹੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ ॥

By following the Guru's word, such a person burns away his love for Maya,

ਨਿਰਮਲ ਨਾਮੁ ਸਦ ਹਿਰਦੈ ਧਿਆਏ ॥੪॥

and always meditates on the Immaculate Naam in his heart. ||4||

ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥

He restrains his wandering mind and keeps it under control.

ਸਿਖ ਸੰਗਤਿ ਕਰਮਿ ਮਿਲਾਏ ॥

The company of such a Guru's disciple is obtained by God's grace.

ਗੁਰ ਬਿਨੁ ਭੁਲੇ ਆਵੈ ਜਾਏ ॥

Without the Guru's teachings, one goes astray and continues in the cycle of birth and death.

ਨਦਰਿ ਕਰੇ ਸੰਜੋਗਿ ਮਿਲਾਏ ॥੫॥

When God bestows His glance of grace, He brings about a person's union with the Guru. ||5||

ਰੂੜੇ ਕਹਉ ਨ ਕਹਿਆ ਜਾਈ ॥

O' God, You are beautiful, but I cannot describe how beautiful, You are.

ਅਕਥ ਕਥਉ ਨਹ ਕੀਮਤਿ ਪਾਈ ॥

O' God, Your virtues are indescribable; even if I try, I cannot estimate the worth of Your virtues.

ਸਭ ਦੁਖ ਤੇਰੇ ਸੂਖ ਰਜਾਈ ॥

Sorrows turn into pleasures by Your Will.

ਸਭਿ ਦੁਖ ਮੇਟੇ ਸਾਚੈ ਨਾਈ ॥੬॥

All sorrows are eradicated by meditating on God's Name. ||6||

ਕਰ ਬਿਨੁ ਵਾਜਾ ਪਗ ਬਿਨੁ ਤਾਲਾ ॥

One feels such a joy as if a musical instrument is playing within his heart without the use of hands and a dance is being performed without the use of feet,

ਜੇ ਸਬਦੁ ਬੁਝੈ ਤਾ ਸਚੁ ਨਿਹਾਲਾ ॥

if he realizes God dwelling within him by understanding the Guru's Word.

ਅੰਤਰਿ ਸਾਚੁ ਸਭੇ ਸੁਖ ਨਾਲਾ ॥

With the realization of God within, that person feels blissful,

ਨਦਰਿ ਕਰੇ ਰਾਖੈ ਰਖਵਾਲਾ ॥੭॥

When the Savior God shows His glance of grace, He saves the person from worldly afflictions. ||7||

ਤ੍ਰਿਭਵਣ ਸੂਝੈ ਆਪੁ ਗਵਾਵੈ ॥

One who sheds self-conceit is able to realize God everywhere.

ਬਾਣੀ ਬੁਝੈ ਸਚਿ ਸਮਾਵੈ ॥

He understands the Guru's word and merges in the eternal God.

ਸਬਦੁ ਵੀਚਾਰੇ ਏਕ ਲਿਵ ਤਾਰਾ ॥

Reflecting on the Guru's word that person keeps attuned to God alone.

ਨਾਨਕ ਧੰਨੁ ਸਵਾਰਣਹਾਰਾ ॥੮॥੨॥

O' Nanak, great is God, the embellisher of human beings. ||8||2||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਲੇਖ ਅਸੰਖ ਲਿਖਿ ਲਿਖਿ ਮਾਨੁ ॥

There are innumerable writings about God; by continually writing, the authors become egotistical about their knowledge.

ਮਨਿ ਮਾਨਿਐ ਸਚੁ ਸੁਰਤਿ ਵਖਾਨੁ ॥

When one's heart accepts God, only then he can understand and speak of Him.

ਕਥਨੀ ਬਦਨੀ ਪੜਿ ਪੜਿ ਭਾਰੁ ॥

Just uttering or reading again and again about His virtues (without accepting) only multiplies the load of ego on our minds.

ਲੇਖ ਅਸੰਖ ਅਲੇਖੁ ਅਪਾਰੁ ॥੧॥

There are innumerable writings about God's virtues but He is infinite and beyond description. ||1||

ਐਸਾ ਸਾਚਾ ਤੂੰ ਏਕੇ ਜਾਣੁ ॥

O' my friend, recognize only one such eternal God,

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਪਛਾਣੁ ॥੧॥ ਰਹਾਉ ॥

and understand that birth and death is under His will. ||1||Pause||

ਮਾਇਆ ਮੇਹਿ ਜਗੁ ਬਾਧਾ ਜਮਕਾਲਿ ॥

Because of love for Maya, the world is in the grip of the fear of death.

ਬਾਧਾ ਛੁਟੈ ਨਾਮੁ ਸਮੁਹਾਲਿ ॥

The world can be released from this grip by meditating on God's Name.

ਗੁਰੁ ਸੁਖਦਾਤਾ ਅਵਰੁ ਨ ਭਾਲਿ ॥

The Guru is the giver of peace through Naam; do not look for anyone else.

ਹਲਤਿ ਪਲਤਿ ਨਿਬਹੀ ਤੁਧੁ ਨਾਲਿ ॥੨॥

This Naam would stand by you both in this and the next world. ||2||

ਸਬਦਿ ਮਰੈ ਤਾਂ ਏਕ ਲਿਵ ਲਾਏ ॥

When a person completely eradicates his self-conceit through the Guru's word, only then he can attune his mind to God.

ਅਚਰੁ ਚਰੈ ਤਾਂ ਭਰਮੁ ਚੁਕਾਏ ॥

When one conquers one's unconquerable evil desires, only then he can get rid of all worldly illusion.

ਜੀਵਨ ਮੁਕਤੁ ਮਨਿ ਨਾਮੁ ਵਸਾਏ ॥

He who enshrines Naam in his heart attains liberation from vices while still alive.

ਗੁਰਮੁਖਿ ਹੋਇ ਤ ਸਚਿ ਸਮਾਏ ॥੩॥

He merges in the eternal God by following the Guru's teachings. ||3||

ਜਿਨਿ ਧਰ ਸਾਜੀ ਗਗਨੁ ਅਕਾਸੁ ॥

God, who created the earth and the sky,

ਜਿਨਿ ਸਭ ਥਾਪੀ ਥਾਪਿ ਉਥਾਪਿ ॥

He who created the universe and who is able to create and destroy it.

ਸਰਬ ਨਿਰੰਤਰਿ ਆਪੇ ਆਪਿ ॥

He Himself is thoroughly pervading within all.

ਕਿਸੈ ਨ ਪੁਛੇ ਬਖਸੇ ਆਪਿ ॥੪॥

He does not consult anyone and He Himself blesses all. ||4||

ਤੂ ਪੁਰੁ ਸਾਗਰੁ ਮਾਣਕ ਹੀਰੁ ॥

O' God, You Yourself are the world-ocean full of precious virtues.

ਤੂ ਨਿਰਮਲੁ ਸਚੁ ਗੁਣੀ ਗਹੀਰੁ ॥

You are immaculate, eternal and the treasure of virtues.

ਸੁਖੁ ਮਾਨੈ ਭੇਟੈ ਗੁਰ ਪੀਰੁ ॥

He who meets and follows the Guru-prophet's teachings enjoys peace.

ਏਕੇ ਸਾਹਿਬੁ ਏਕੁ ਵਜੀਰੁ ॥੫॥

O' God, You alone are the King and You alone are the Minister. ||5||

ਜਗੁ ਬੰਦੀ ਮੁਕਤੇ ਹਉ ਮਾਰੀ ॥

The world is imprisoned in ego; they alone are saved who eradicate their ego.

ਜਗਿ ਗਿਆਨੀ ਵਿਰਲਾ ਆਚਾਰੀ ॥

In this world, rare is the wise person whose conduct is truly immaculate.

ਜਗਿ ਪੰਡਿਤੁ ਵਿਰਲਾ ਵੀਚਾਰੀ ॥

Rare in this world is a scholar who reflects on the Guru's word.

ਬਿਨੁ ਸਤਿਗੁਰੁ ਭੇਟੇ ਸਭ ਫਿਰੈ ਅਹੰਕਾਰੀ ॥੬॥

Without meeting and following the true Guru's teachings all wander in ego.

||6||

ਜਗੁ ਦੁਖੀਆ ਸੁਖੀਆ ਜਨੁ ਕੇਇ ॥

Generally humanity is miserable, rare is the person who dwells in peace.

ਜਗੁ ਰੋਗੀ ਭੋਗੀ ਗੁਣ ਰੇਇ ॥

The world is spiritually sick from indulgences in vices and is yearning for virtue.

ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਪਤਿ ਖੇਇ ॥

Losing its honor, humanity is going through the cycles of birth and death.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਬੁਝੈ ਸੋਇ ॥੭॥

Only the one who becomes the Guru's follower understands this secret. ||7||

ਮਹਯੇ ਮੇਲਿ ਭਾਰਿ ਅਫਾਰੁ ॥

Nothing equals God in virtues; He is realized by paying a special price such as loving devotional worship and self surrender.

ਅਟਲ ਅਛਲੁ ਗੁਰਮਤੀ ਧਾਰੁ ॥

Follow the Guru's teachings and enshrine that eternal and undeceivable God in your heart.

ਭਾਇ ਮਿਲੈ ਭਾਵੈ ਭਇਕਾਰੁ ॥

God is realized only through loving devotional worship and one who lives in His revered fear is pleasing to Him.

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ ॥੮॥੩॥

Lowly Nanak says this after deep contemplation. ||8||3||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਏਕੁ ਮਰੈ ਪੰਚੇ ਮਿਲਿ ਰੋਵਹਿ ॥

When someone dies, one's five closest relatives (mother, father, siblings, spouse and children) join together and mourn.

ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਮਲੁ ਧੋਵਹਿ ॥

But they who wash away the dirt of their evil thoughts by reflecting on the Guru's word, their ego is dispelled.

ਸਮਝਿ ਸੁਝਿ ਸਹਜ ਘਰਿ ਹੋਵਹਿ ॥

By understanding that soul never dies, they remain in a state of peace and poise at the death of a relative.

ਬਿਨੁ ਬੁਝੇ ਸਗਲੀ ਪਤਿ ਖੋਵਹਿ ॥੧॥

Without understanding this truth, they continue to grieve and lose their honor in God's court. ||1||

ਕਉਣੁ ਮਰੈ ਕਉਣੁ ਰੋਵੈ ਓਹੀ ॥

Who dies and who mourns for whom?

ਕਰਣ ਕਾਰਣ ਸਭਸੈ ਸਿਰਿ ਤੋਹੀ ॥੧॥ ਰਹਾਉ ॥

O' the Creator-God, You are present in everyone, (therefore, one whose body dies is You and the one who cries is also You). ||1||Pause||

ਮੂਏ ਕਉ ਰੋਵੈ ਦੁਖੁ ਕੋਇ ॥

Rare is the one who truly mourns for the pain of the soul of the dead?

ਸੇ ਰੇਵੈ ਜਿਸੁ ਬੇਦਨ ਹੋਇ ॥

Only that one cries on whom befalls some problem because of the dead person.

ਜਿਸੁ ਬੀਤੀ ਜਾਣੈ ਪ੍ਰਭ ਸੋਇ ॥

Only God Himself knows what that dead person's soul is going to face,

ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥੨॥

Whatever the Creator does, comes to pass. ||2||

ਜੀਵਤ ਮਰਣਾ ਤਾਰੇ ਤਰਣਾ ॥

Those who eradicate self-conceit while still alive know that the world-ocean of vices can be crossed only by God's help.

ਜੈ ਜਗਦੀਸ ਪਰਮ ਗਤਿ ਸਰਣਾ ॥

Salute the Master-God by seeking whose refuge the supreme spiritual status is attained.

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ ॥

But God's refuge is attained through the true Guru's teaching, therefore, I dedicate myself to him.

ਗੁਰੁ ਬੋਹਿਥੁ ਸਬਦਿ ਭੈ ਤਰਣਾ ॥੩॥

The Guru's teachings are like a boat and the world-ocean of vices can be crossed over only by reflecting and following the Guru's teachings. ||3||

ਨਿਰਭਉ ਆਪਿ ਨਿਰੰਤਰਿ ਜੋਤਿ ॥

God Himself is free of any fear and His divine light permeates in all.

ਬਿਨੁ ਨਾਵੈ ਸੂਤਕੁ ਜਗਿ ਛੋਤਿ ॥

But without meditating on Naam, the world is lost in superstitions, such as impurity and untouchability at someone's death.

ਦੁਰਮਤਿ ਬਿਨਸੈ ਕਿਆ ਕਹਿ ਰੋਤਿ ॥

People are getting spiritually ruined because of their evil intellect, what can one say and cry about them?

ਜਨਮਿ ਮੁਏ ਬਿਨੁ ਭਗਤਿ ਸਰੋਤਿ ॥੪॥

Without devotional worship and without listening to God's praises, they continue to pass through the cycles of birth and death. ||4||

ਮੂਏ ਕਉ ਸਚੁ ਰੇਵਹਿ ਮੀਤ ॥ ਤ੍ਰੈ ਗੁਣ ਰੇਵਹਿ ਨੀਤਾ ਨੀਤ ॥

The three modes of Maya (vice, virtue, and power) are the ones who cry when a person has overcome his ego as if he has already died while still alive.

ਦੁਖੁ ਸੁਖੁ ਪਰਹਰਿ ਸਹਜਿ ਸੁਚੀਤ ॥

Discarding any feelings of pain or pleasure, such a person is intuitively awakened,

ਤਨੁ ਮਨੁ ਸਉਪਉ ਕ੍ਰਿਸਨ ਪਰੀਤਿ ॥੫॥

and has dedicated his body and mind to the love of God. ||5||

ਭੀਤਰਿ ਏਕੁ ਅਨੇਕ ਅਸੰਖ ॥

The same One (God) dwells within the various countless living beings.

ਕਰਮ ਧਰਮ ਬਹੁ ਸੰਖ ਅਸੰਖ ॥

But people follow a myriad of faiths and perform innumerable rituals.

ਬਿਨੁ ਭੈ ਭਗਤੀ ਜਨਮੁ ਬਿਰੰਥ ॥

Without devotional worship and revered fear of God, one's life is a total waste.

ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਮਿਲਿ ਪਰਮਾਰੰਥ ॥੬॥

Those who sing God's praises attain the supreme purpose of human life. ||6||

ਆਪਿ ਮਰੈ ਮਾਰੇ ਭੀ ਆਪਿ ॥

When a person dies then in a way God dwelling in him dies and it is also He Himself who kills that person.

ਆਪਿ ਉਪਾਏ ਥਾਪਿ ਉਥਾਪਿ ॥

God Himself creates the universe and after creating He Himself destroys it.

ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਜੋਤੀ ਤੂ ਜਾਤਿ ॥

O' God, You created the universe and from Your divine light You created countless species.

ਸਬਦੁ ਵੀਚਾਰਿ ਮਿਲਣੁ ਨਹੀ ਕ੍ਰੂਤਿ ॥੭॥

By reflecting on the Guru's word, one attains union with God and he no longer wanders in any doubt. ||7||

ਸੂਤਕੁ ਅਗਨਿ ਭਖੈ ਜਗੁ ਖਾਇ ॥

Impurity is there in the burning fire, which devours the world.

ਸੂਤਕੁ ਜਲਿ ਥਲਿ ਸਭ ਹੀ ਥਾਇ ॥

There is impurity in the water, upon the land, and everywhere.

ਨਾਨਕ ਸੂਤਕਿ ਜਨਮਿ ਮਰੀਜੈ ॥

O' Nanak, by entertaining superstitions like impurity, people continue to go through the cycles of birth and death.

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥੮॥੪॥

By the Guru's Grace, we should drink the nectar of God's Name. ||8||4||

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਆਪੁ ਵੀਚਾਰੈ ਸੁ ਪਰਖੇ ਹੀਰਾ ॥

One who reflects on the self, recognizes the worth of jewels like Naam.

ਏਕ ਦ੍ਰਿਸ਼ਟਿ ਤਾਰੇ ਗੁਰ ਪੂਰਾ ॥

With a single glance of mercy, the perfect Guru helps him swim across the world-ocean of vices.

ਗੁਰੁ ਮਾਨੈ ਮਨ ਤੇ ਮਨੁ ਧੀਰਾ ॥੧॥

Such a person develops complete faith in the Guru's teachings and his mind does not waver in the love of Maya. ||1||

ਐਸਾ ਸਾਹੁ ਸਰਾਫੀ ਕਰੈ ॥

The Guru is like a banker, who tests us before bestowing the wealth of Naam.

ਸਾਚੀ ਨਦਰਿ ਏਕ ਲਿਵ ਤਰੈ ॥੧॥ ਰਹਾਉ ॥

and casts his true glance of grace, that person's mind gets attuned to God and he swims across the worldly ocean of vices. ||1||Pause||

ਪੂੰਜੀ ਨਾਮੁ ਨਿਰੰਜਨ ਸਾਰੁ ॥

One who considers the immaculate God's Name as the sublime capital and

ਨਿਰਮਲੁ ਸਾਚਿ ਰਤਾ ਪੈਕਾਰੁ ॥

is imbued with the love of eternal God, becomes an immaculate wise man.

ਸਿਫਤਿ ਸਹਜ ਘਰਿ ਗੁਰੁ ਕਰਤਾਰੁ ॥੨॥

He intuitively enshrines the Guru-God in his heart by singing God's praise. ||2||

ਆਸਾ ਮਨਸਾ ਸਬਦਿ ਜਲਾਏ ॥

He burns away all his hopes and worldly desires through the Guru's word.

ਰਾਮ ਨਰਾਇਣੁ ਕਹੈ ਕਹਾਏ ॥

He himself utters God's praises and motivates others to do the same.

ਗੁਰ ਤੇ ਵਾਟ ਮਹਲੁ ਘਰੁ ਪਾਏ ॥੩॥

By following the Guru's teachings, he finds the righteous way of life and realizes God's abode in his heart. ||3||

ਕੰਚਨ ਕਾਇਆ ਜੋਤਿ ਅਨੂਪੁ ॥

The body of such a person becomes immaculate like pure gold because of the unparalleled beauty of the divine light of God,

ਤ੍ਰਿਭਵਣ ਦੇਵਾ ਸਗਲ ਸਰੂਪੁ ॥

and he beholds the tangible form of God in the three worlds.

ਮੈ ਸੇ ਧਨੁ ਪਲੈ ਸਾਚੁ ਅਖੂਟੁ ॥੪॥

The devotees say, "this inexhaustible wealth of Naam is in my heart". ||4||

ਪੰਚ ਤੀਨਿ ਨਵ ਚਾਰਿ ਸਮਾਵੈ ॥

God pervades all five elements [earth, water, fire, air, and sky], three worlds, nine regions, and the four directions,

ਧਰਣਿ ਗਗਨੁ ਕਲ ਧਾਰਿ ਰਹਾਵੈ ॥

He supports the earth and the sky with His power.

ਬਾਹਰਿ ਜਾਤਉ ਉਲਟਿ ਪਰਾਵੈ ॥੫॥

God turns around the mind wandering after worldly things towards Himself. ||5||

ਮੂਰਖੁ ਹੋਇ ਨ ਆਖੀ ਸੂਝੈ ॥

That person is a fool who does not see with his eyes God pervading the universe,

ਜਿਹਵਾ ਰਸੁ ਨਹੀ ਕਹਿਆ ਬੁਝੈ ॥

whose tongue has not relished the elixir of Naam and who does not understand the Guru's teachings.

ਬਿਖੁ ਕਾ ਮਾਤਾ ਜਗ ਸਿਉ ਲੁਝੈ ॥੬॥

Intoxicated with Maya, he squabbles with the world. ||6||

ਉਤਮ ਸੰਗਤਿ ਉਤਮੁ ਹੋਵੈ ॥

One can become virtuous by associating with virtuous people.

ਗੁਣ ਕਉ ਧਾਵੈ ਅਵਗਣ ਧੋਵੈ ॥

In that company he acquires virtues and washes off his sins.

ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਸਹਜੁ ਨ ਹੋਵੈ ॥੭॥

State of equipoise cannot be attained without the Guru's teachings. ||7||

ਹੀਰਾ ਨਾਮੁ ਜਵੇਹਰ ਲਾਲੁ ॥

God's Name is precious like diamonds and rubies,

ਮਨੁ ਮੋਤੀ ਹੈ ਤਿਸ ਕਾ ਮਾਲੁ ॥

it (Naam) becomes the spiritual wealth of a person whose heart is like pure pearls.

ਨਾਨਕ ਪਰਖੈ ਨਦਰਿ ਨਿਹਾਲੁ ॥੮॥੫॥

O' Nanak, that person becomes delightful whom the Guru sees with a glance of grace. ||8||5||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧਿਆਨੁ ਮਨਿ ਮਾਨੁ ॥

O' brother, follow the Guru's teachings, realize God in your heart and enjoy the bliss of meditation on God's Name,

ਗੁਰਮੁਖਿ ਮਹਲੀ ਮਹਲੁ ਪਛਾਨੁ ॥

By the grace of the Guru, realize God's abode in your heart.

ਗੁਰਮੁਖਿ ਸੁਰਤਿ ਸਬਦੁ ਨੀਸਾਨੁ ॥੧॥

Follow the Guru's teachings and enshrine divine word of God's praises in your consciousness, as an insignia. ||1||

ਐਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਵੀਚਾਰੀ ॥

By reflecting on the Guru's word, when one performs loving devotional worship,

ਗੁਰਮੁਖਿ ਸਾਚਾ ਨਾਮੁ ਮੁਰਾਰੀ ॥੧॥ ਰਹਾਉ ॥

then by the Guru's grace he realizes the eternal Name of God. ||1||Pause||

ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਥਾਨਿ ਸੁਥਾਨੁ ॥

Such a person always remains immaculately pure and his heart becomes the sublime abode of God,

ਤੀਨ ਭਵਨ ਨਿਹਕੇਵਲ ਗਿਆਨੁ ॥

and realizes God who pervades the three worlds and is unaffected by Maya.

ਸਾਚੇ ਗੁਰ ਤੇ ਹੁਕਮੁ ਪਛਾਨੁ ॥੨॥

(O' my friend), understand God's will from the true Guru. ||2||

ਸਾਚਾ ਹਰਖੁ ਨਾਹੀ ਤਿਸੁ ਸੋਗੁ ॥

One who follows the Guru's teachings has an everlasting bliss and no sorrow.

ਅੰਮ੍ਰਿਤੁ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਭੋਗੁ ॥

The ambrosial nectar of Naam and divine wisdom becomes the most sublime food for his soul.

ਪੰਚ ਸਮਾਈ ਸੁਖੀ ਸਭੁ ਲੋਗੁ ॥੩॥

If people eradicate their five vices (lust, anger, greed, emotional attachments and ego) then the entire world can live in peace. ||3||

ਸਗਲੀ ਜੋਤਿ ਤੇਰਾ ਸਭੁ ਕੋਈ ॥

O' God, divine light pervades the entire universe and everyone belongs to You.

ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਸੋਈ ॥

God Himself unites people and He Himself separates them.

ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ ॥੪॥

Whatever the Creator does, comes to pass. ||4||

ਢਾਹਿ ਉਸਾਰੇ ਹੁਕਮਿ ਸਮਾਵੈ ॥

God destroys and rebuilds the universe; also by His will everything merges into Him.

ਹੁਕਮੇ ਵਰਤੈ ਜੇ ਤਿਸੁ ਭਾਵੈ ॥

Whatever pleases Him, His command pervades accordingly.

ਗੁਰ ਬਿਨੁ ਪੂਰਾ ਕੋਇ ਨ ਪਾਵੈ ॥੫॥

Without the Guru's teachings, no one can realize the perfect God. ||5||

ਬਾਲਕ ਬਿਰਧਿ ਨ ਸੁਰਤਿ ਪਰਾਨਿ ॥

One who does not attune to God during childhood or old age,

ਭਰਿ ਜੋਬਨਿ ਬੁਝੈ ਅਭਿਮਾਨਿ ॥

and in the prime of youth he remains drowned in ego,

ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਲਹਸਿ ਨਿਦਾਨਿ ॥੬॥

without meditating on Naam, what would he spiritually gain in the end? ||6||

ਜਿਸ ਕਾ ਅਨੁ ਧਨੁ ਸਹਜਿ ਨ ਜਾਨਾ ॥

If one does not intuitively acknowledge the One who has blessed him with food and worldly wealth,

ਭਰਮਿ ਭੁਲਾਨਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ॥

deluded by doubt, he later regrets,

ਗਲਿ ਫਾਹੀ ਬਉਰਾ ਬਉਰਾਨਾ ॥੭॥

around the neck of such a fool is the noose of Maya. ||7||

ਬੂਡਤ ਜਗੁ ਦੇਖਿਆ ਤਉ ਡਰਿ ਭਾਗੇ ॥

upon seeing the world being drowned in the emotional attachments, they get scared and run away.

ਸਤਿਗੁਰਿ ਰਾਖੇ ਸੇ ਵਡਭਾਗੇ ॥ ਨਾਨਕ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੇ ॥੮॥੬॥

O' Nanak, these fortunate people seek the refuge of the true Guru who saves them from the emotional bonds. ||8||6||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਗਾਵਹਿ ਗੀਤੇ ਚੀਤਿ ਅਨੀਤੇ ॥

Those whose minds are full of evil thought but sing devotional songs for others;

ਰਾਗ ਸੁਣਾਇ ਕਹਾਵਹਿ ਬੀਤੇ ॥

they recite religious music and declare themselves spiritually superior.

ਬਿਨੁ ਨਾਵੈ ਮਨਿ ਬੂਠੁ ਅਨੀਤੇ ॥੧॥

But without meditating on Naam, their minds are false and wicked. ||1||

ਕਹਾ ਚਲਹੁ ਮਨ ਰਹਹੁ ਘਰੇ ॥

O' mind, Why are you going after these people? Search your own heart.

ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਤ੍ਰਿਪਤਾਸੇ ਖੋਜਤ ਪਾਵਹੁ ਸਹਜਿ ਹਰੇ ॥੧॥ ਰਹਾਉ ॥

By attuning to God's Name, the Guru's followers remain satiated and by searching within their heart, they intuitively realize Him. ||1||Pause||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਨਿ ਮੋਹੁ ਸਰੀਰਾ ॥

One whose mind and body is afflicted with lust, anger and emotional attachment,

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਸੁ ਪੀਰਾ ॥

and is suffering from the maladies of greed and ego.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਉ ਮਨੁ ਧੀਰਾ ॥੨॥

How can his mind find any solace without meditation on God's Name? ||2||

ਅੰਤਰਿ ਨਾਵਣੁ ਸਾਚੁ ਪਛਾਣੈ ॥

One who purifies his heart (by eradicating these vices), realizes the eternal God.

ਅੰਤਰ ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਣੈ ॥

Such a Guru's follower knows the inner state of his own mind.

ਸਾਚ ਸਬਦ ਬਿਨੁ ਮਹਲੁ ਨ ਪਛਾਣੈ ॥੩॥

No one can realize God in his heart without the Guru's divine word. ||3||

ਨਿਰੰਕਾਰ ਮਹਿ ਆਕਾਰੁ ਸਮਾਵੈ ॥

One who sees the visible form of the universe in the formless God,

ਅਕਲ ਕਲਾ ਸਚੁ ਸਾਚਿ ਟਿਕਾਵੈ ॥

and enshrines in his heart the eternal God whose power is beyond limit,

ਸੈ ਨਰੁ ਗਰਭ ਜੋਨਿ ਨਹੀ ਆਵੈ ॥੪॥

such a person does not enter the cycle of births and deaths. ||4||

ਜਹਾਂ ਨਾਮੁ ਮਿਲੈ ਤਹ ਜਾਉ ॥

O' God, bless me, that I may go wherever Your Name is to be realized.

ਗੁਰ ਪਰਸਾਦੀ ਕਰਮ ਕਮਾਉ ॥

By the Guru's grace, may I perform such deeds by which I may attain Naam,

ਨਾਮੇ ਰਾਤਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥੫॥

and imbued with Naam, may I sing God's praise. ||5||

ਗੁਰ ਸੇਵਾ ਤੇ ਆਪੁ ਪਛਾਤਾ ॥

One who has understood his inner self by following the Guru's teachings,

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਵਸਿਆ ਸੁਖਦਾਤਾ ॥

has realized the peace giving ambrosial Naam in his heart.

ਅਨਦਿਨੁ ਬਾਣੀ ਨਾਮੇ ਰਾਤਾ ॥੬॥

By singing God's praises he always remains imbued with the love of Naam.
||6||

ਮੇਰਾ ਪ੍ਰਭੁ ਲਾਏ ਤਾ ਕੇ ਲਾਗੈ ॥

When my God blesses someone to Naam, only then is that person becomes imbued with Naam.

ਹਉਮੈ ਮਾਰੇ ਸਬਦੇ ਜਾਗੈ ॥

and by eradicating ego through the Guru's word, he remains alert to his ego.

ਐਥੈ ਓਥੈ ਸਦਾ ਸੁਖੁ ਆਗੈ ॥

Then he enjoys lasting peace both here and hereafter. ||7||

ਮਨੁ ਚੰਚਲੁ ਬਿਧਿ ਨਾਹੀ ਜਾਣੈ ॥

The fickle mind does not know the way to eradicate his ego.

ਮਨਮੁਖਿ ਮੈਲਾ ਸਬਦੁ ਨ ਪਛਾਣੈ ॥

A self conceited person's mind always remains filthy from the dirt of vices; it does not understand and follow the Guru's teachings.

ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਨਾਮੁ ਵਖਾਣੈ ॥੮॥

A Guru's follower always meditates on Naam and remains immaculate. ||8||

ਹਰਿ ਜੀਉ ਆਗੈ ਕਰੀ ਅਰਦਾਸਿ ॥

I pray to the reverend God,

ਸਾਧੂ ਜਨ ਸੰਗਤਿ ਹੋਇ ਨਿਵਾਸੁ ॥

that I may always dwell in the congregation of saintly persons,

ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਹਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸੁ ॥੯॥

and God's Name may become manifest in my heart, which may eradicate my sins and sufferings. ||9||

ਕਰਿ ਬੀਚਾਰੁ ਆਚਾਰੁ ਪਰਾਤਾ ॥

One who deliberates on the Guru's word understands the value of good conduct,

ਸਤਿਗੁਰ ਬਚਨੀ ਏਕੇ ਜਾਤਾ ॥

and by following the true Guru's word realizes God,

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਨੁ ਰਾਤਾ ॥੧੦॥੭

O' Nanak, his mind is imbued with God's Name. ||10||7||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਮਨੁ ਮੈਗਲੁ ਸਾਕਤੁ ਦੇਵਾਨਾ ॥

The mind of the faithless cynic is like a crazy elephant.

ਬਨ ਖੰਡਿ ਮਾਇਆ ਮੇਹਿ ਹੈਰਾਨਾ ॥

Distracted by the love for Maya, it keeps wandering in the world like an untamed elephant wandering in the forest

ਇਤ ਉਤ ਜਾਹਿ ਕਾਲ ਕੇ ਚਾਪੇ ॥

Hounded by the fear of death, it wanders here and there.

ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹੈ ਘਰੁ ਆਪੇ ॥੧॥

But the Guru's follower seeks and realizes God within his heart . ||1||

ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਮਨੁ ਨਹੀ ਠਉਰਾ ॥

The mind does not stop wandering without focusing on the Guru's word.

ਸਿਮਰਹੁ ਰਾਮ ਨਾਮੁ ਅਤਿ ਨਿਰਮਲੁ ਅਵਰ ਤਿਆਗਹੁ ਹਉਮੈ ਕਉਰਾ ॥੧॥ ਰਹਾਉ

Therefore, meditate on the immaculate God's Name and renounce all other bitter worldly relishes which enhance ego. ||1||Pause||

ਇਹੁ ਮਨੁ ਮੁਗਧੁ ਕਹਹੁ ਕਿਉ ਰਹਸੀ ॥

Tell me, how can this foolish mind remain stable?

ਬਿਨੁ ਸਮਝੇ ਜਮ ਕਾ ਦੁਖੁ ਸਹਸੀ ॥

Without understanding its true nature, it would suffer the pain of death.

ਆਪੇ ਬਖਸੇ ਸਤਿਗੁਰੁ ਮੇਲੈ ॥

One on whom God showers His grace, He unites that one with the true Guru.

ਕਾਲੁ ਕੰਟਕੁ ਮਾਰੇ ਸਚੁ ਪੇਲੈ ॥੨॥

The Guru eradicates his painful fear of death by coaxing him towards God.
||2||

ਇਹੁ ਮਨੁ ਕਰਮਾ ਇਹੁ ਮਨੁ ਧਰਮਾ ॥

This mind engages in faith rituals and religious deeds.

ਇਹੁ ਮਨੁ ਪੰਚ ਤਤੁ ਤੇ ਜਨਮਾ ॥

This mind is born of the five elements (earth, ether, air, fire, and water).

ਸਾਕਤੁ ਲੋਭੀ ਇਹੁ ਮਨੁ ਮੂੜਾ ॥

This foolish mind becomes greedy and worshipper of Maya.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਮਨੁ ਰੂੜਾ ॥੩॥

But, the mind of a person becomes spiritually elevated who follows the Guru's teachings and meditates on Naam. ||3||

ਗੁਰਮੁਖਿ ਮਨੁ ਅਸਥਾਨੇ ਸੇਈ ॥

A true follower of the Guru's teachings keeps his mind focused on God.

ਗੁਰਮੁਖਿ ਤ੍ਰਿਭਵਣਿ ਸੇਈ ਹੋਈ ॥

The Guru's follower gains the knowledge about all three worlds.

ਇਹੁ ਮਨੁ ਜੋਗੀ ਭੋਗੀ ਤਪੁ ਤਾਪੈ ॥

Sometimes this mind becomes a yogi; sometimes an enjoyer of worldly comforts and at other times it suffers the pains of penance.

ਗੁਰਮੁਖਿ ਚੀਨੈ ਹਰਿ ਪ੍ਰਭੁ ਆਪੈ ॥੪॥

But the Guru's follower realizes God within himself. ||4||

ਮਨੁ ਬੈਰਾਗੀ ਹਉਮੈ ਤਿਆਗੀ ॥ ਘਟਿ ਘਟਿ ਮਨਸਾ ਦੁਬਿਧਾ ਲਾਗੀ ॥

Each and every heart is afflicted with duality and worldly desires, but at times it renounces ego and becomes detached from the world.

ਰਾਮ ਰਸਾਇਣੁ ਗੁਰਮੁਖਿ ਚਾਖੈ ॥

One who follows the Guru's teachings and tastes the divine elixir,

ਦਰਿ ਘਰਿ ਮਹਲੀ ਹਰਿ ਪਤਿ ਰਾਖੈ ॥੫॥

the Master-God preserves his honor everywhere. ||5||

ਇਹੁ ਮਨੁ ਰਾਜਾ ਸੂਰ ਸੰਗ੍ਰਾਮਿ ॥

This mind becomes a brave king in the battle against its evil passions (lust, anger, greed, worldly attachments and ego).

ਇਹੁ ਮਨੁ ਨਿਰਭਉ ਗੁਰਮੁਖਿ ਨਾਮਿ ॥

when it becomes fearless by meditating on Naam through the Guru's teachings.

ਮਾਰੇ ਪੰਚ ਅਪੁਨੈ ਵਸਿ ਕੀਏ ॥

The mind subdues the five evil passions and brings them under control,

ਹਉਮੈ ਗ੍ਰਾਸਿ ਇਕਤੁ ਥਾਇ ਕੀਏ ॥੬॥

After eradicating ego, it controls the vices. ||6||

ਗੁਰਮੁਖਿ ਰਾਗ ਸੁਆਦ ਅਨ ਤਿਆਗੇ ॥

The follower of the Guru's teachings renounces all worldly pleasures which take him away from God.

ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਭਗਤੀ ਜਾਗੇ ॥

By engaging in devotional worship the mind of the Guru's follower remains alert to the onslaught of Maya.

ਅਨਹਦ ਸੁਣਿ ਮਾਨਿਆ ਸਬਦੁ ਵੀਚਾਰੀ ॥

By reflecting on the Guru's word and listening to the continuous divine melody, his mind gets satiated,

ਆਤਮੁ ਚੀਨ੍ਰਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥੭॥

and by reflecting on the inner self, he becomes the embodiment of the formless God. ||7||

ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਦਰਿ ਘਰਿ ਸੇਈ ॥

When the mind becomes pure, it sees the same God both within himself and in the universe.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਭਾਉ ਧੁਨਿ ਹੋਈ ॥

Then loving adoration of God wells up in this Guru's follower.

ਅਹਿਨਿਸਿ ਹਰਿ ਜਸੁ ਗੁਰ ਪਰਸਾਦਿ ॥

By the Guru's grace he always keeps singing God's praises.

ਘਟਿ ਘਟਿ ਸੇ ਪ੍ਰਭੁ ਆਦਿ ਜੁਗਾਦਿ ॥੮॥

A Guru's follower sees God in all hearts, who has been pervading even before all ages and will remain there after the end of all ages. ||8||

ਰਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਮਾਤਾ ॥

The mind becomes engrossed with the sublime elixir of God's Name,

ਸਰਬ ਰਸਾਇਣੁ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥

By following the Guru's teachings, when one comes to realize God-the source sublime elixir.

ਭਗਤਿ ਹੇਤੁ ਗੁਰ ਚਰਣ ਨਿਵਾਸਾ ॥

Love for devotional worship wells up in the mind when it so obediently follows the Guru's teachings, as if it is residing at the Guru's feet.

ਨਾਨਕ ਹਰਿ ਜਨ ਕੇ ਦਾਸਨਿ ਦਾਸਾ ॥੯॥੮॥

O' Nanak, then it becomes the humble servant of God's devotees. ||9||8||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਤਨੁ ਬਿਨਸੈ ਧਨੁ ਕਾ ਕੇ ਕਹੀਐ ॥

When a person's body perishes, who is considered the owner of the worldly wealth amassed by that person.

ਬਿਨੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਕਤ ਲਹੀਐ ॥

Wealth of God's Name cannot be attained from anyone other than the Guru.

ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਗਿ ਸਖਾਈ ॥

God's Name is such a wealth which accompanies one like a faithful friend.

ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥੧॥

Immaculate becomes the life of a person who remains attuned to God. ||1||

ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ ॥

Except God's Name, who else is my support?

ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਨਾਮੁ ਨ ਛੋਡਉ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥ Considering pleasure and pain alike, I will never forsake Naam; bestowing grace, God on His own unites humans with Himself. ||1||Pause||

ਕਨਿਕ ਕਾਮਨੀ ਹੇਤੁ ਗਵਾਰਾ ॥

Foolish are those who remain in the love for Maya and lust,

ਦੁਬਿਧਾ ਲਾਗੇ ਨਾਮੁ ਵਿਸਾਰਾ ॥

and attached to duality, they have forsaken Naam.

ਜਿਸੁ ਤੂੰ ਬਖਸਹਿ ਨਾਮੁ ਜਪਾਇ ॥

O' God, You make only that person meditate on Naam upon whom You bestow Your grace.

ਦੂਤੁ ਨ ਲਾਗਿ ਸਕੈ ਗੁਨ ਗਾਇ ॥੨॥

The fear of death cannot afflict him because he keeps singing Your praises. ||2||

ਹਰਿ ਗੁਰੁ ਦਾਤਾ ਰਾਮ ਗੁਪਾਲਾ ॥

O' my Guru-God, the Master of the earth, You alone are the benefactor.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਦਇਆਲਾ ॥

O' the merciful God, please save me from vices as it pleases You.

ਗੁਰਮੁਖਿ ਰਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥

Through the Guru's teachings, God's Name has become pleasing to my mind,

ਰੋਗ ਮਿਟੇ ਦੁਖੁ ਠਾਕਿ ਰਹਾਇਆ ॥੩॥

all my ailments and sorrows arising from vices are cured. ||3||

ਅਵਰੁ ਨ ਅਉਖਧੁ ਤੰਤ ਨ ਮੰਤਾ ॥

There is no other medicine, tantric charm or mantra,

ਹਰਿ ਹਰਿ ਸਿਮਰਣੁ ਕਿਲਵਿਖ ਹੰਤਾ ॥

meditation on God's Name is the only destroyer of sins.

ਤੂੰ ਆਪਿ ਭੁਲਾਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ ॥

O' God, You Yourself make us go astray by making us forsake Naam.

ਤੂੰ ਆਪੇ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ॥੪॥

and then showing Your mercy, You Yourself save us from vices. ||4||

ਰੋਗੁ ਭਰਮੁ ਭੇਦੁ ਮਨਿ ਦੂਜਾ ॥

The mind of those is afflicted with doubt, prejudice and duality,

ਗੁਰ ਬਿਨੁ ਭਰਮਿ ਜਪਹਿ ਜਪੁ ਦੂਜਾ ॥

who are lost without the Guru's teachings and worship someone other than God.

ਆਦਿ ਪੁਰਖ ਗੁਰ ਦਰਸ ਨ ਦੇਖਹਿ ॥

Those who do not follow the Guru's teachings are never able to realize the presence of God, the primal being, in their heart.

ਵਿਣੁ ਗੁਰ ਸਬਦੈ ਜਨਮੁ ਕਿ ਲੇਖਹਿ ॥੫॥

Without following the Guru's word, human life counts to nothing. ||5||

ਦੇਖਿ ਅਚਰਜੁ ਰਹੇ ਬਿਸਮਾਦਿ ॥

O' God, we are wonder-struck beholding Your marvellous creation.

ਘਟਿ ਘਟਿ ਸੁਰ ਨਰ ਸਹਜ ਸਮਾਧਿ ॥

You are present in each and every heart; yes You intuitively pervade all angels and human beings.

ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੇ ਮਨ ਮਾਹੀ ॥

You are fully pervading and supporting the mind of everyone.

ਤੁਮ ਸਮਸਰਿ ਅਵਰੁ ਕੇ ਨਾਹੀ ॥੬॥

There is no one else equal to You. ||6||

ਜਾ ਕੀ ਭਗਤਿ ਹੇਤੁ ਮੁਖਿ ਨਾਮੁ ॥ ਸੰਤ ਭਗਤ ਕੀ ਸੰਗਤਿ ਰਾਮੁ ॥

God is realized in the company of those saints and devotees in whose heart is the love for devotional worship and who always recite Naam.

ਬੰਧਨ ਤੇਰੇ ਸਹਜਿ ਧਿਆਨੁ ॥

By attuning to God, the saints remain in state of equipoise and break away from the worldly bonds.

ਛੁਟੈ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਰ ਗਿਆਨੁ ॥੭॥

One who obtains divine knowledge by following the Guru's teaching is also liberated from these worldly bonds. ||7||

ਨਾ ਜਮਦੂਤ ਦੁਖੁ ਤਿਸੁ ਲਾਗੈ ॥

The fear of death or any misery does not afflicts a person,

ਜੇ ਜਨੁ ਰਾਮ ਨਾਮਿ ਲਿਵ ਜਾਗੈ ॥

who attunes to God's Name and remains alert to worldly allurements.

ਭਗਤਿ ਵਛਲੁ ਭਗਤਾ ਹਰਿ ਸੰਗਿ ॥

God, the lover of His devotees, always remains with them.

ਨਾਨਕ ਮੁਕਤਿ ਭਏ ਹਰਿ ਰੰਗਿ ॥੮॥੯॥

O' Nanak, by being imbued with God's love, they become emancipated. ||8||9||

ਆਸਾ ਮਹਲਾ ੧ ਇਕਤੁਕੀ ॥

Raag Aasaa, Ik-Tukee (one liner), First Guru:

ਗੁਰੁ ਸੇਵੇ ਸੇ ਠਾਕੁਰ ਜਾਨੈ ॥

One who serves the Guru by following his teachings, comes to know God.

ਦੁਖੁ ਮਿਟੈ ਸਚੁ ਸਬਦਿ ਪਛਾਨੈ ॥੧॥

Through the Guru's word, he recognizes God's presence everywhere and all his misery of worldly attachments is removed. ||1||

ਰਾਮੁ ਜਪਹੁ ਮੇਰੀ ਸਖੀ ਸਖੈਨੀ ॥

O' my friends and mates, meditate on God's Name,

ਸਤਿਗੁਰੁ ਸੇਵਿ ਦੇਖਹੁ ਪ੍ਰਭੁ ਨੈਨੀ ॥੧॥ ਰਹਾਉ ॥

serving the true Guru by following his teaching, you would behold God with your spiritually enlightened eyes. ||1||Pause||

ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੰਸਾਰਿ ॥ ਬੰਧਨ ਸੁਤ ਕੰਨਿਆ ਅਰੁ ਨਾਰਿ ॥੨॥

Without meditation on Naam, the relationships with one's mother, father, son, daughter and spouse are nothing but emotional bonds in this world. ||2||

ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕੀਆ ॥

The religious rituals and deeds done egotistically also become worldly bonds.

ਬੰਧਨ ਪੁਤੁ ਕਲਤੁ ਮਨਿ ਬੀਆ ॥੩॥

If in one's mind there is love for someone other than God then the relationship with son and wife is nothing but a bond for the soul. ||3||

ਬੰਧਨ ਕਿਰਖੀ ਕਰਹਿ ਕਿਰਸਾਨ ॥

Without Naam, the farming also becomes bondage for a farmer,

ਹਉਮੈ ਡੰਨੁ ਸਰੈ ਰਾਜਾ ਮੰਗੈ ਦਾਨ ॥੪॥

because the king demands tax on the crop and if out of ego the farmer refuses to pay then he suffers punishment. ||4||

ਬੰਧਨ ਸਉਦਾ ਅਣਵੀਚਾਰੀ ॥

Business deeds done without meditation on Naam also become bondages,

ਤਿਪਤਿ ਨਾਹੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥੫॥

because caught in the expanse of Maya, the trader is never satisfied. ||5||

ਬੰਧਨ ਸਾਹ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥

The riches amassed by the wealthy become a bond when lost,

ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਪਵਈ ਥਾਇ ॥੬॥

without devotion to God, none of their deeds are acceptable in God's presence. ||6||

ਬੰਧਨ ਬੇਦੁ ਬਾਦੁ ਅਹੰਕਾਰ ॥

Even reading and discussing Vedas without meditation on God leads to egotism and becomes the source of bondage for the soul.

ਬੰਧਨਿ ਬਿਨਸੈ ਮੋਹ ਵਿਕਾਰ ॥੭॥

Entangled in worldly attachments and Vices, one spiritually perishes. ||7||

ਨਾਨਕ ਰਾਮ ਨਾਮ ਸਰਣਾਈ ॥

O' Nanak, those who take the shelter of God's Name while engaged in their worldly duties,

ਸਤਿਗੁਰਿ ਰਾਖੇ ਬੰਧੁ ਨ ਪਾਈ ॥੮॥੧੦॥

are saved by the true Guru and are not entangled in any bonds. ||8||10||

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੩

Raag Aasaa, Third beat, Ashtapadees, First Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Eternal God, realized by the grace of the true Guru:

ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਂਗੀ ਪਾਇ ਸੰਧੂਰੁ ॥

The heads of those girls which used to be adorned with tresses and partings filled with vermillion,

ਸੇ ਸਿਰ ਕਾਤੀ ਮੁੰਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ ॥

Those heads are being sheared with scissors and their throats are being choked with dust.

ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹੁਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ ॥੧॥

They used to live in palatial mansions but now they are not even allowed near those palaces. ||1||

ਆਦੇਸੁ ਬਾਬਾ ਆਦੇਸੁ ॥

O' primal God, I salute and bow to You.

ਆਦਿ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸ ॥੧॥ ਰਹਾਉ ॥

O'God, we are unable to comprehend Your worldly plays; You continuously create and behold these plays in many different ways. ||1||Pause||

ਜਦਹੁ ਸੀਆ ਵੀਆਹੀਆ ਲਾੜੇ ਸੋਹਨਿ ਪਾਸਿ ॥

When these ladies were married, their grooms looked handsome beside them

ਹੀਡੋਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ ਕੀਤੇ ਰਾਸਿ ॥

They came riding on palanquins and their arms were adorned with ivory bangles.

ਉਪਰਹੁ ਪਾਣੀ ਵਾਰੀਐ ਝਲੇ ਝਿਮਕਨਿ ਪਾਸਿ ॥੨॥

Pot of ceremonial water was circled over their heads (a ritual to greet the bride) and glass studded fans were glittering in their hands. ||2||

ਇਕੁ ਲਖੁ ਲਹਨਿ ਬਹਿਠੀਆ ਲਖੁ ਲਹਨਿ ਖੜੀਆ ॥

Hundreds of thousands of coins were given to them as welcome gifts.

ਗਰੀ ਛੁਹਾਰੇ ਖਾਂਦੀਆ ਮਾਣਨਿ ਸੇਜੜੀਆ ॥

They munched on dried coconuts and dates and enjoyed bridal beds.

ਤਿਨ੍ ਗਲਿ ਸਿਲਕਾ ਪਾਈਆ ਤੁਟਨਿ ਮੋਤਸਰੀਆ ॥੩॥

But now their pearl necklaces are being snatched by the evil soldiers (of Babar, the Mugal invader) and instead ropes have been put around their necks. ||3||

ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ ਹੋਏ ਜਿਨੀ ਰਖੇ ਰੰਗੁ ਲਾਇ ॥

Their worldly wealth and youthful beauty, which gave them so much pleasure, have now become their enemies.

ਦੂਤਾ ਨੇ ਫੁਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ ਗਵਾਇ ॥

The invader had ordered his evil soldiers to dishonor and drive them away.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਦੇ ਵਡਿਆਈ ਜੇ ਭਾਵੈ ਦੇਇ ਸਜਾਇ ॥੪॥

If it pleases God, He grants glory to His beings; He punishes them if He feels like doing so. ||4||

ਅਗੇ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾਂ ਕਾਇਤੁ ਮਿਲੈ ਸਜਾਇ ॥

If we remember and perform our duties, then why would we be punished?

ਸਾਹਾਂ ਸੁਰਤਿ ਗਵਾਈਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ ॥

Engrossed in sensual pleasures and revelries, the Pathan kings had lost their minds and had forgotten their duties to defend their kingdoms.

ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ ॥੫॥

Since Babar's rule has been proclaimed, even a prince has no food to eat. ||5||

ਇਕਨਾ ਵਖਤ ਖੁਆਈਅਹਿ ਇਕਨਾ ਪੂਜਾ ਜਾਇ ॥

Some (the Muslims) have lost their five times of daily prayer and some (the Hindus) have lost their worship as well.

ਚਉਕੇ ਵਿਣੁ ਹਿੰਦਵਾਣੀਆ ਕਿਉ ਟਿਕੇ ਕਢਹਿ ਨਾਇ ॥

Now the Hindu women can neither bathe and apply the ceremonial marks to their foreheads nor they have their sacred kitchens

ਰਾਮੁ ਨ ਕਬਹੂ ਚੇਤਿਓ ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੈ ਖੁਦਾਇ ॥੬॥

They never remembered god Ram and now to please the barbaric soldiers they cannot even chant Khudaa. ||6||

ਇਕਿ ਘਰਿ ਆਵਹਿ ਆਪਣੈ ਇਕਿ ਮਿਲਿ ਮਿਲਿ ਪੁਛਹਿ ਸੁਖ ॥

Some have returned to their homes, and meeting their relatives, they ask about their welfare.

ਇਕਨ੍ਹਾ ਏਹੋ ਲਿਖਿਆ ਬਹਿ ਬਹਿ ਰੋਵਹਿ ਦੁਖ ॥

For some, it is preordained to sit together and discuss their sufferings.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਥੀਐ ਨਾਨਕ ਕਿਆ ਮਾਨੁਖ ॥੭॥੧੧॥

O' Nanak, whatever pleases God, comes to pass; what can the helpless human beings do? ||7||11||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਕਹਾ ਸੁ ਖੇਲ ਤਬੇਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ ॥

Where are those sports, stables, horses, drums and the flutes?

ਕਹਾ ਸੁ ਤੇਗਬੰਦ ਗਾਡੇਰੜਿ ਕਹਾ ਸੁ ਲਾਲ ਕਵਾਈ ॥

Where are the sword-belts and chariots? Where are those scarlet uniforms?

ਕਹਾ ਸੁ ਆਰਸੀਆ ਮੁਹ ਬੰਕੇ ਐਥੈ ਦਿਸਹਿ ਨਾਹੀ ॥੧॥

Where are the mirrors and the beautiful faces? None of those are visible here. ||1||

ਇਹੁ ਜਗੁ ਤੇਰਾ ਤੂ ਗੋਸਾਈ ॥

O' God, this world belongs to You and You are its Master.

ਏਕ ਘੜੀ ਮਹਿ ਥਾਪਿ ਉਥਾਪੇ ਜਰੁ ਵੰਡਿ ਦੇਵੈ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

In an instant, You create and destroy the creation; You distribute the worldly wealth as it pleases You. ||1||Pause||

ਕਹਾਂ ਸੁ ਘਰ ਦਰ ਮੰਡਪ ਮਹਲਾ ਕਹਾ ਸੁ ਬੰਕ ਸਰਾਈ ॥

Where are those houses, gates, mansions, palaces, and magnificent inns?

ਕਹਾਂ ਸੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਜਿਸੁ ਵੇਖਿ ਨੀਦ ਨ ਪਾਈ ॥

Where is that pleasing woman and her cozy bed whose beauty would not allow one to sleep?

ਕਹਾ ਸੁ ਪਾਨ ਤੰਬੋਲੀ ਹਰਮਾ ਹੋਈਆ ਛਾਈ ਮਾਈ ॥੨॥

Where are those betel leaves and their sellers? Where are those ladies living in harems? They all have vanished like a shadow. ||2||

ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥

For the sake of this worldly wealth, so many are ruined and this wealth has disgraced much of the world.

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥

This wealth cannot be amassed without committing sins and it does not go along with the dead.

ਜਿਸ ਨੇ ਆਪਿ ਖੁਆਏ ਕਰਤਾ ਖੁਸਿ ਲਏ ਚੰਗਿਆਈ ॥੩॥

Whom God Himself wants to go astray, He first deprives that person of his virtues. ||3||

ਕੋਟੀ ਹੂ ਪੀਰ ਵਰਜਿ ਰਹਾਏ ਜਾ ਮੀਰੁ ਸੁਣਿਆ ਧਾਇਆ ॥

When Pathan rulers heard about the emperor Babar's invasion, many muslim saints were forbidden to go anywhere to ward off the invader with prayers.

ਥਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ ਕੁਇਰ ਰੁਲਾਇਆ ॥

Still the invasion took place; the strongly built places and temples were burnt down and the princes were brutally murdered and tossed in dust.

ਕੋਈ ਮੁਗਲੁ ਨ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਰਚਾ ਲਾਇਆ ॥੪॥

No one was able to show any miracle and none of the Mughals went blind. ||4||

ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥

When the battle raged between the Mughals and the Pathans, both sides wielded their swords in the battlefield.

ਓਨੀ ਤੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨੀ ਹਸਤਿ ਚਿੜਾਈ ॥

The Moguls aimed and fired guns and the Pathans attacked with elephants.

ਜਿਨ੍ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨ੍ ਮਰਣਾ ਭਾਈ ॥੫॥

O' brother, whose predestined account of breaths were over, they were destined to die. ||5||

ਇਕ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਕੁਰਾਣੀ ॥

Among the victims were Hindu ladies, some Muslim queens, the wives of Rajputs, Bhattas, and Thakurs.

ਇਕਨ੍ ਪੇਰਣ ਸਿਰ ਖੁਰ ਪਾਟੇ ਇਕਨ੍ ਵਾਸੁ ਮਸਾਣੀ ॥

Some had their veils torn off from head to toes, while some were murdered and taken to cemeteries.

ਜਿਨ੍ ਕੇ ਬੰਕੇ ਘਰੀ ਨ ਆਇਆ ਤਿਨ੍ ਕਿਉ ਰੈਣਿ ਵਿਹਾਣੀ ॥੬॥

How did they pass their night whose husbands did not return home? ||6||

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸ ਨੇ ਆਖਿ ਸੁਣਾਈਐ ॥

The Creator Himself does and causes others to do what He wishes; to whom may we describe this heart wrenching tale?

ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਬੈ ਜਾਇ ਰੁਆਈਐ ॥

O' God, all pain and pleasure happens according to Your will; to whom else may we go and cry or complain?

ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ ॥੭॥੧੨॥

O' Nanak, God is pleased by running the world according to His command; we receive what is preordained for us. ||7||12||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਸਾ ਕਾਫੀ ਮਹਲਾ ੧ ਘਰੁ ੮ ਅਸਟਪਦੀਆ ॥

Raag Aasaa, Kaafee, eighth beat, ashtapadees, First Guru:

ਜੈਸੇ ਗੋਇਲਿ ਗੋਇਲੀ ਤੈਸੇ ਸੰਸਾਰਾ ॥

just as a herdsman comes to pasture for a short time, so is one in this world.

ਕੂੜੁ ਕਮਾਵਹਿ ਆਦਮੀ ਬਾਂਧਹਿ ਘਰ ਬਾਰਾ ॥੧॥

Those who build firm houses and homes in this world are living in falsehood.
||1||

ਜਾਗਹੁ ਜਾਗਹੁ ਸੂਤਿਹੋ ਚਲਿਆ ਵਣਜਾਰਾ ॥੧॥ ਰਹਾਉ ॥

O' sleeping people, wake up from the slumber of Maya; like a street vendor your soul is about to depart from your body. ||1||Pause||

ਨੀਤ ਨੀਤ ਘਰ ਬਾਂਧੀਅਹਿ ਜੇ ਰਹਣਾ ਹੋਈ ॥

We may build everlasting houses if we could live in this world forever.

ਪਿੰਡੁ ਪਵੈ ਜੀਉ ਚਲਸੀ ਜੇ ਜਾਣੈ ਕੋਈ ॥੨॥

If one reflects, the reality is that the body collapses when the soul departs.
||2||

ਓਹੀ ਓਹੀ ਕਿਆ ਕਰਹੁ ਹੈ ਹੋਸੀ ਸੋਈ ॥

Why do you cry and mourn for the dead? It is God alone who is eternal.

ਤੁਮ ਰੇਵਹੁਗੇ ਓਸ ਨੇ ਤੁਮ੍ਹਰ ਕਉ ਕਉਣੁ ਰੋਈ ॥੩॥

You mourn for that person, but who will mourn for you? ||3||

ਧੰਧਾ ਪਿਟਿਹੁ ਭਾਈਹੋ ਤੁਮ੍ਹਰ ਕੂੜੁ ਕਮਾਵਹੁ ॥

O' brothers, you are mourning for your losses because of the dead; therefore you are practicing falsehood

ਓਹੁ ਨ ਸੁਣਈ ਕਤ ਹੀ ਤੁਮ੍ਹਰ ਲੋਕ ਸੁਣਾਵਹੁ ॥੪॥

One who has died does not listen to your cries at all; your cries are heard by other people. ||4||

ਜਿਸ ਤੇ ਸੁਤਾ ਨਾਨਕਾ ਜਾਗਾਏ ਸੋਈ ॥

O' Nanak, by whose will one is asleep in the love of Maya, the same God would awaken him.

ਜੇ ਘਰੁ ਬੁਝੈ ਆਪਣਾ ਤਾਂ ਨੀਦ ਨ ਹੋਈ ॥੫॥

If a person realizes his true home (where he ultimately would go), then he does not fall asleep in the love of Maya. ||5||

ਜੇ ਚਲਦਾ ਲੈ ਚਲਿਆ ਕਿਛੁ ਸੰਪੈ ਨਾਲੇ ॥

If you see a departing soul taking his wealth with him,

ਤਾ ਧਨੁ ਸੰਚਹੁ ਦੇਖਿ ਕੈ ਬੁਝਹੁ ਬੀਚਾਰੇ ॥੬॥

then go ahead and gather wealth, but reflect on it and you will understand that it is not true. ||6||

ਵਣਜੁ ਕਰਹੁ ਮਖਸੂਦੁ ਲੈਹੁ ਮਤ ਪਛੋਤਾਵਹੁ ॥

Do the trade of meditating on Naam and earn the real profit of achieving life's purpose, lest you may have to regret later.

ਅਉਗਣ ਛੋਡਹੁ ਗੁਣ ਕਰਹੁ ਐਸੇ ਤਤੁ ਪਰਾਵਹੁ ॥੭॥

Abandon your vices, acquire virtues and achieve the real purpose of life. ||7||

ਧਰਮੁ ਭੂਮਿ ਸਤੁ ਬੀਜੁ ਕਰਿ ਐਸੀ ਕਿਰਸ ਕਮਾਵਹੁ ॥

Grow the crop of righteousness by sowing the seed of truth in the soil of faith.

ਤਾਂ ਵਾਪਾਰੀ ਜਾਣੀਅਹੁ ਲਾਹਾ ਲੈ ਜਾਵਹੁ ॥੮॥

You would be known as a successful trader only if you were to take the profit of Naam (supreme spiritual status) with you to your real home. ||8||

ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਬੁਝੈ ਬੀਚਾਰਾ ॥

If God shows mercy, one meets the true Guru; then he reflects on his teachings and understands this reality.

ਨਾਮੁ ਵਖਾਣੈ ਸੁਣੈ ਨਾਮੁ ਨਾਮੇ ਬਿਉਹਾਰਾ ॥੯॥

Then, he chants Naam, listens to Naam and deals only in Naam. ||9||

ਜਿਉ ਲਾਹਾ ਤੋਟਾ ਤਿਵੈ ਵਾਟ ਚਲਦੀ ਆਈ ॥

This has been the way of the world forever, that some people spiritually gain by attuning to Naam and others spiritually lose in the love of Maya.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਵਡਿਆਈ ॥੧੦॥੧੩॥

O' Nanak, whatever pleases Him, that alone happens and in that very thing lies His greatness. ||10||13||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਚਾਰੇ ਕੁੰਡਾ ਢੂਢੀਆ ਕੇ ਨੀਮ੍ਹਰੀ ਮੈਡਾ ॥

I have searched in all the four directions and have found none who is truly mine.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਹਿਬਾ ਤੂ ਮੈ ਹਉ ਤੈਡਾ ॥੧॥

O' God, If it pleases You, then You be my Master and let me be Your servant. ||1||

ਦਰੁ ਬੀਭਾ ਮੈ ਨੀਮ੍ਹਿਰੁ ਕੇ ਕੈ ਕਰੀ ਸਲਾਮੁ ॥

O' God, without You I cannot think of any other; whom I may salute?

ਹਿਕੇ ਮੈਡਾ ਤੂ ਧਣੀ ਸਾਚਾ ਮੁਖਿ ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥

O' God, You alone are my Master; I may always keep reciting Your eternal Name. ||1||Pause||

ਸਿਧਾ ਸੇਵਨਿ ਸਿਧ ਪੀਰ ਮਾਗਹਿ ਰਿਧਿ ਸਿਧਿ ॥

Some serve the adepts and Muslim fakirs, ask them for wealth and supernatural powers and the ability to perform miracles.

ਮੈ ਇਕੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਚੇ ਗੁਰ ਬੁਧਿ ॥੨॥

According to the intellect blessed by my true Guru, This is my only prayer that I may never forget Your Name. ||2||

ਜੋਗੀ ਭੋਗੀ ਕਾਪੜੀ ਕਿਆ ਭਵਹਿ ਦਿਸੰਤਰ ॥

Why do the Yogis, the revellers and the beggars wander in foreign lands?

ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨ੍ਹੀ ਤਤੁ ਸਾਰੁ ਨਿਰੰਤਰ ॥੩॥

They do not reflect on the Guru's word, in which lies the essence of truth. ||3||

ਪੰਡਿਤ ਪਾਏ ਜੋਇਸੀ ਨਿਤ ਪੜ੍ਹਹਿ ਪੁਰਾਣਾ ॥

Pundits, teachers, and astrologers daily read Puranas (Hindu scriptures).

ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਨੀ ਘਟਿ ਬ੍ਰਹਮੁ ਲੁਕਾਣਾ ॥੪॥

But they do not recognize the valuable commodity of Naam and do not realize that the all pervading God is hiding within them. ||4||

ਇਕਿ ਤਪਸੀ ਬਨ ਮਹਿ ਤਪੁ ਕਰਹਿ ਨਿਤ ਤੀਰਥ ਵਾਸਾ ॥

Some penitents perform penance in the forests and always reside at holy places.

ਆਪੁ ਨ ਚੀਨਹਿ ਤਾਮਸੀ ਕਾਰੇ ਭਏ ਉਦਾਸਾ ॥੫॥

These men filled with anger do not understand even themselves; why have they become renunciates? ||5||

ਇਕਿ ਬਿੰਦੁ ਜਤਨ ਕਰਿ ਰਾਖਦੇ ਸੇ ਜਤੀ ਕਹਾਵਹਿ ॥

Many make great efforts to control their lust and call themselves celibates.

ਬਿਨੁ ਗੁਰ ਸਬਦੁ ਨ ਛੁਟਹੀ ਕ੍ਰਮਿ ਆਵਹਿ ਜਾਵਹਿ ॥੬॥

But without following the Guru's word, they are not able to escape from lust and lost in the illusion of celibacy remain in the cycles of birth and death. ||6||

ਇਕਿ ਗਿਰਹੀ ਸੇਵਕ ਸਾਧਿਕਾ ਗੁਰਮਤੀ ਲਾਗੇ ॥

There are many householders who strive to serve others and follow the Guru's teachings .

ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜੁ ਹਰਿ ਭਗਤਿ ਸੁ ਜਾਗੇ ॥੭॥

They meditate on Naam, give charity and do the ablution of living an honest life. By resolutely worshipping God, they remain alert to worldly allurements. ||7||

ਗੁਰ ਤੇ ਦਰੁ ਘਰੁ ਜਾਣੀਐ ਸੇ ਜਾਇ ਸਿਵਾਣੈ ॥

Understanding about the self and God is attained from the Guru; he who follows the Guru's teachings, recognizes himself and God both here and hereafter.

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਚੇ ਮਨੁ ਮਾਨੈ ॥੮॥੧੪॥

O' Nanak, such a person does not forsake God's Name because that person's mind now truly believes in the eternal God. ||8||14||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਮਨਸਾ ਮਨਹਿ ਸਮਾਇਲੇ ਭਉਜਲੁ ਸਚਿ ਤਰਣਾ ॥

It is only by subduing the worldly desire in the mind and by meditating on the eternal God that one can swim across the dreadful worldly ocean of vices.

ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਲੁ ਤੂ ਠਾਕੁਰ ਤੇਰੀ ਸਰਣਾ ॥੧॥

O' the merciful God, You have existed since the beginning of the ages and even before that; I have come to Your refuge. ||1||

ਤੂ ਦਾਤੋਂ ਹਮ ਜਾਚਿਕਾ ਹਰਿ ਦਰਸਨੁ ਦੀਜੈ ॥

O' God, You are the Giver and we are Your beggars, please grant us your vision.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨ ਮੰਦਰੁ ਭੀਜੈ ॥੧॥ ਰਹਾਉ ॥

When we follow the Guru's teachings and meditate on Naam, our heart gets imbued with God's love. ||1||Pause||

ਕੂੜਾ ਲਾਲਚੁ ਛੇਡੀਐ ਤਉ ਸਾਚੁ ਪਛਾਣੈ ॥

We realize the eternal God only when we abandon false greed.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਈਐ ਪਰਮਾਰਥੁ ਜਾਣੈ ॥੨॥

We understand the true spiritual path only when we merge in Naam by following the Guru's teaching. ||2||

ਇਹੁ ਮਨੁ ਰਾਜਾ ਲੋਭੀਆ ਲੁਭਤਉ ਲੋਭਾਈ ॥

This greedy mind acts as if it were the king of the entire human body and always remains engrossed in greed for Maya.

ਗੁਰਮੁਖਿ ਲੋਭੁ ਨਿਵਾਰੀਐ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ ॥੩॥

This greed can be eradicated only by following the Guru's teachings; one who does that gets imbued with God's love. ||3||

ਕਲਰਿ ਖੇਤੀ ਬੀਜੀਐ ਕਿਉ ਲਾਹਾ ਪਾਵੈ ॥

Just as one cannot reap any profit by sowing crops in a barren land,

ਮਨਮੁਖੁ ਸਚਿ ਨ ਭੀਜਈ ਕੂੜੁ ਕੂੜਿ ਗਡਾਵੈ ॥੪॥

Similarly a self-willed person cannot reap any benefit of devotional worship because he remains merged into falsehood. ||4||

ਲਾਲਚੁ ਛੇਡਹੁ ਅੰਧਿਹੇ ਲਾਲਚਿ ਦੁਖੁ ਭਾਰੀ ॥

O' people, blinded by greed, abandon greed because greed brings immense pain.

ਸਾਚੈ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਹਉਮੈ ਬਿਖੁ ਮਾਰੀ ॥੫॥

One who eradicates his love for Maya (worldly riches and power) and ego, realizes the eternal God's presence in his heart. ||5||

ਦੁਬਿਧਾ ਛੇਡਿ ਕੁਵਾਟੜੀ ਮੁਸਹੁਰੇ ਭਾਈ ॥

O' brothers, renounce the wrong path of duality, otherwise you would be robbed of your virtues.

ਅਹਿਨਿਸਿ ਨਾਮੁ ਸਲਾਹੀਐ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੬॥

By following the true Guru's teachings, day and night we should sing the praises of God's Name. ||6||

ਮਨਮੁਖ ਪਥਰੁ ਸੈਲੁ ਹੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਫੀਕਾ ॥

The heart of a self-willed is like a stone; accursed and unpleasant is his life.

ਜਲ ਮਹਿ ਕੇਤਾ ਰਾਖੀਐ ਅਭ ਅੰਤਰਿ ਸੁਕਾ ॥੭॥

The core of a stone remains dry even when kept in water for a long time; similarly a self-conceited person remains unaffected by any amount of good advice. ||7||

ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੈ ਗੁਰਿ ਦੀਆ ॥

God's Name is a treasure of all virtues; to whom the perfect Guru has given it,

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥੮॥੧੫॥

O' Nanak, he never forsakes God's Name because by always meditating on Naam he has partaken the ambrosial nectar of Naam. ||8||15||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਚਲੇ ਚਲਣਹਾਰ ਵਾਟ ਵਟਾਇਆ ॥

Like travellers, people depart from the world after remaining astray from the righteous path of life,

ਧੰਧੁ ਪਿਟੇ ਸੰਸਾਰੁ ਸਚੁ ਨ ਭਾਇਆ ॥੧॥

Because they do not love the eternal God's Name, they unnecessarily keep doing those deeds which keep them entangled in Maya. ||1||

ਕਿਆ ਭਵੀਐ ਕਿਆ ਢੂਢੀਐ ਗੁਰ ਸਬਦਿ ਦਿਖਾਇਆ ॥

Why should we wander and search Him in different places, when the Guru's word has revealed God to us within our own heart?

ਮਮਤਾ ਮੋਹੁ ਵਿਸਰਜਿਆ ਅਪਨੈ ਘਰਿ ਆਇਆ ॥੧॥ ਰਹਾਉ ॥

Leaving behind egotism and worldly attachment, my mind has come back to its own house, the abode of God in the body itself. ||1||Pause||

ਸਚਿ ਮਿਲੈ ਸਚਿਆਰੁ ਕੂੜਿ ਨ ਪਾਈਐ ॥

God is realized only by following the path of truth and not through falsehood.

ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ ਬਹੁੜਿ ਨ ਆਈਐ ॥੨॥

By remaining attuned to God, one does not take birth again and again. ||2||

ਮੋਇਆ ਕਉ ਕਿਆ ਰੋਵਹੁ ਰੋਇ ਨ ਜਾਣਹੁ ॥

Why do you mourn for the deceased? You do not even know the real reason to grieve (separation from God).

ਰੋਵਹੁ ਸਚੁ ਸਲਾਹਿ ਹੁਕਮੁ ਪਛਾਣਹੁ ॥੩॥

Mourn over the reasons for your separation from God by lovingly singing His praises and recognize His command (that birth and death is by His will). ||3||

ਹੁਕਮੀ ਵਜਹੁ ਲਿਖਾਇ ਆਇਆ ਜਾਣੀਐ ॥

We should understand that everyone comes into this world with preordained sustenance.

ਲਾਹਾ ਪਲੈ ਪਾਇ ਹੁਕਮੁ ਸਿਵਾਣੀਐ ॥੪॥

If we realize the will of God, only then we earn the profit of human life. ||4||

ਹੁਕਮੀ ਪੈਧਾ ਜਾਇ ਦਰਗਹ ਭਾਣੀਐ ॥

According to God's will, one goes to His presence and receives honor.

ਹੁਕਮੇ ਹੀ ਸਿਰਿ ਮਾਰ ਬੰਦਿ ਰਬਾਣੀਐ ॥੫॥

It is also according to God's will that soul receives punishment for the sins in the form of going through different births. ||5||

ਲਾਹਾ ਸਚੁ ਨਿਆਉ ਮਨਿ ਵਸਾਈਐ ॥

The wealth of Naam is earned by enshrining truth and justice in the mind.

ਲਿਖਿਆ ਪਲੈ ਪਾਇ ਗਰਬੁ ਵਵਾਈਐ ॥੬॥

We should destroy our ego because one receives what is written in his lot. ||6||

ਮਨਮੁਖੀਆ ਸਿਰਿ ਮਾਰ ਵਾਦਿ ਖਪਾਈਐ ॥

The self-willed soul-bride is consumed by conflicts of Maya and is punished through the cycles of birth and deaths.

ਠਗਿ ਮੁਠੀ ਕੂੜਿਆਰ ਬੰਨ੍ ਚਲਾਈਐ ॥੭॥

Such a false soul-bride is deceived and is driven away bound in chains of worldly attachments. ||7||

ਸਾਹਿਬੁ ਰਿਦੈ ਵਸਾਇ ਨ ਪਛੋਤਾਵਹੀ ॥

Enshrine God in your heart and you shall not have to repent in the end.

ਗੁਨਹਾਂ ਬਖਸਣਹਾਰੁ ਸਬਦੁ ਕਮਾਵਹੀ ॥੮॥

Follow the Guru's word and sing the praises of that God, who forgives sins. ||8||

ਨਾਨਕੁ ਮੰਗੈ ਸਚੁ ਗੁਰਮੁਖਿ ਘਾਲੀਐ ॥

O' God, Nanak begs for the gift of Your eternal Name so that I may make this effort of moulding myself according to the Guru's teachings.

ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥੯॥੧੬॥

Except You, I have no one else to look to; please bless me with Your glance of grace. ||9||16||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਕਿਆ ਜੰਗਲੁ ਢੂਢੀ ਜਾਇ ਮੈ ਘਰਿ ਬਨੁ ਹਰੀਆਵਲਾ ॥

Why should I go searching God in the forests, when God is dwelling in my heart making it evergreen.

ਸਚਿ ਟਿਕੈ ਘਰਿ ਆਇ ਸਬਦਿ ਉਤਾਵਲਾ ॥੧॥

One who follows the Guru's word and attunes to God; he instantaneously realizes God's presence in his heart. ||1||

ਜਹ ਦੇਖਾ ਤਹ ਸੋਇ ਅਵਰੁ ਨ ਜਾਣੀਐ ॥

Wherever I look, there He is; I know no one else.

ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ਮਹਲੁ ਪਛਾਣੀਐ ॥੧॥ ਰਹਾਉ ॥

By following the Guru's teachings, one realizes God's presence everywhere. ||1||Pause||

ਆਪਿ ਮਿਲਾਵੈ ਸਚੁ ਤਾ ਮਨਿ ਭਾਵਈ ॥

When God imbues a person with His Love, then He becomes pleasing to that person's heart.

ਚਲੈ ਸਦਾ ਰਜਾਇ ਅੰਕਿ ਸਮਾਵਈ ॥੨॥

That person then lives by His Will and merges into His Being. ||2||

ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਵਸਿਆ ਮਨਿ ਸੋਈ ॥

One who realizes the Master-God in the heart, then he beholds that God permeating everywhere.

ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਦੇ ਤੇਟਿ ਨ ਹੋਈ ॥੩॥

God Himself grants greatness and His Gifts never run short. ||3||

ਅਬੇ ਤਬੇ ਕੀ ਚਾਕਰੀ ਕਿਉ ਦਰਗਹ ਪਾਵੈ ॥

How can one realize God's presence by worshiping ordinary people?

ਪਥਰ ਕੀ ਬੇੜੀ ਜੇ ਚੜੈ ਭਰ ਨਾਲਿ ਬੁਡਾਵੈ ॥੪॥

One who embarks on a boat of stone (one who lives a sinful life), drowns in the world ocean of vices. ||4||

ਆਪਨੜਾ ਮਨੁ ਵੇਚੀਐ ਸਿਰੁ ਦੀਜੈ ਨਾਲੇ ॥

If we surrender our intellect (mind) and ego to the Guru,

ਗੁਰਮੁਖਿ ਵਸਤੁ ਪਛਾਣੀਐ ਅਪਨਾ ਘਰੁ ਭਾਲੇ ॥੫॥

then by searching our heart through the Guru's teachings we recognize the wealth of Naam within. ||5||

ਜੰਮਣ ਮਰਣਾ ਆਖੀਐ ਤਿਨਿ ਕਰਤੈ ਕੀਆ ॥

People talk about the birth and death which the Creator has created Himself.

ਆਪੁ ਗਵਾਇਆ ਮਰਿ ਰਹੇ ਫਿਰਿ ਮਰਣੁ ਨ ਥੀਆ ॥੬॥

Those who eradicate their ego and remain detached from Maya (worldly desires), do not fall in the cycle of birth and death. ||6||

ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰ ਕੀ ਫੁਰਮਾਈ ॥

One does those deeds which are preordained for him.

ਜੇ ਮਨੁ ਸਤਿਗੁਰ ਦੇ ਮਿਲੈ ਕਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥੭॥

If one surrenders his mind to the true Guru and remains attuned to the love of God, then no one can estimate his worth. ||7||

ਰਤਨਾ ਪਾਰਖੁ ਸੇ ਧਣੀ ਤਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥

God Himself evaluates the jewel-like virtues of that mind and He himself decides their worth.

ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਸਚੀ ਵਡਿਆਈ ॥੮॥੧੭॥

O' Nanak, true is the Glory of the one, who has realized God's presence in his heart. ||8||17||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਈ ॥

Those who are lost in false illusions and have forsaken God's Name,

ਮੂਲੁ ਛੇਡਿ ਡਾਲੀ ਲਗੇ ਕਿਆ ਪਾਵਹਿ ਛਾਈ ॥੧॥

their condition is like those who forsake the strong trunk of a tree (God) and cling to a mere branch (Maya); they would obtain nothing but dust. ||1||

ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਛੁਟੀਐ ਜੇ ਜਾਣੈ ਕੇਈ ॥

If someone understands that no one can be saved from the affects of Maya without meditating on Naam,

ਗੁਰਮੁਖਿ ਹੋਇ ਤ ਛੁਟੀਐ ਮਨਮੁਖਿ ਪਤਿ ਖੋਈ ॥੧॥ ਰਹਾਉ ॥

then by following the Guru's teachings that person escapes from the love for Maya; the self-willed persons lose their honor. ||1||Pause||

ਜਿਨੀ ਏਕੇ ਸੇਵਿਆ ਪੂਰੀ ਮਤਿ ਭਾਈ ॥

O' brother, perfect is the intellect of those who meditate on God.

ਆਦਿ ਜੁਗਾਦਿ ਨਿਰੰਜਨਾ ਜਨ ਹਰਿ ਸਰਣਾਈ ॥੨॥

Such devotees remain in God's refuge who has been there since even before the beginning of the ages and who is not affected by Maya. ||2||

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੁ ਹੈ ਅਵਰੁ ਨਹੀ ਭਾਈ ॥

O' brother, my Master is the one and only God, except Him there is none other.

ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਆ ਸਾਚੇ ਪਰਥਾਈ ॥੩॥

I have enjoyed celestial peace by the grace and support of the eternal God. ||3||

ਗੁਰ ਬਿਨੁ ਕਿਨੈ ਨ ਪਾਇਓ ਕੇਤੀ ਕਹੈ ਕਹਾਏ ॥

No matter what people say or quote, but no one has ever realized God without the Guru's teachings.

ਆਪਿ ਦਿਖਾਵੈ ਵਾਟੜੀ ਸਚੀ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥੪॥

On His own, God shows the right way to realize Him and implants His true devotional worship within the person. ||4||

ਮਨਮੁਖੁ ਜੇ ਸਮਝਾਈਐ ਭੀ ਉਝੜਿ ਜਾਏ ॥

A self-willed person goes astray, even if a right path is shown to him.

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਛੁਟਸੀ ਮਰਿ ਨਰਕ ਸਮਾਏ ॥੫॥

Without meditating on God's Name, that person will not be saved from following the wrong path and will suffer immense pain as if he is in hell. ||5||

ਜਨਮਿ ਮਰੈ ਭਰਮਾਈਐ ਹਰਿ ਨਾਮੁ ਨ ਲੇਵੈ ॥

One who does not meditate on God's Name, keeps on wandering in the cycles of birth and death.

ਤਾ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵੈ ॥੬॥

Without following the Guru's teachings, the worth of God's Name cannot be realized. ||6||

ਜੇਹੀ ਸੇਵ ਕਰਾਈਐ ਕਰਣੀ ਭੀ ਸਾਈ ॥

Whatever service God causes a person to do, that is just what he does.

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਵੇਖੇ ਵਡਿਆਈ ॥੭॥

God Himself creates the entire universe and looks after it, so to whom we may say anything; He Himself understands His glory. ||7||

ਗੁਰ ਕੀ ਸੇਵਾ ਸੇ ਕਰੇ ਜਿਸੁ ਆਪਿ ਕਰਾਏ ॥

He alone follows the Guru's teachings, whom God Himself inspires to do so.

ਨਾਨਕ ਸਿਰੁ ਦੇ ਛੁਟੀਐ ਦਰਗਹ ਪਤਿ ਪਾਏ ॥੮॥੧੮॥

O' Nanak, one who surrenders his misguided intellect and ego to the Guru, is liberated from the worldly bonds and honored in God's presence. ||8||18||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਰੂੜੇ ਠਾਕੁਰ ਮਾਹਰੇ ਰੂੜੀ ਗੁਰਬਾਣੀ ॥

O' Master-God, You are extremely hand

ਵਡੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪਾਈਐ ਪਦੁ ਨਿਰਬਾਣੀ ॥੧॥

By great good fortune, one meets the true Guru and attains the supreme spiritual status which is free of worldly desires. ||1||

ਮੈ ਓਲ੍ਹਰਗੀਆ ਓਲ੍ਹਰਗੀ ਹਮ ਛੇਰੂ ਥਾਰੇ ॥

O' God, I am the servant of your devotees; I am Your menial servant.

ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਮੁਖਿ ਨਾਮੁ ਹਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

I wish to live as it pleases You and Naam be always on my lips. ||1||Pause||

ਦਰਸਨ ਕੀ ਪਿਆਸਾ ਘਣੀ ਭਾਣੈ ਮਨਿ ਭਾਈਐ ॥

People have an intense desire to behold God's blessed vision, but it is according to His will that Naam becomes pleasing to their mind and they realize Him.

ਮੇਰੇ ਠਾਕੁਰ ਹਾਥਿ ਵਡਿਆਈਆ ਭਾਣੈ ਪਤਿ ਪਾਈਐ ॥੨॥

All glories are in the hands of my Master-God and it is according to His will that one obtains honor. ||2||

ਸਾਚਉ ਦੂਰਿ ਨ ਜਾਣੀਐ ਅੰਤਰਿ ਹੈ ਸੇਈ ॥

We should not think that the eternal God is far away; He dwells within us.

ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ ॥੩॥

Wherever I look, I find Him pervading there but who can assess His worth?
||3||

ਆਪਿ ਕਰੇ ਆਪੇ ਹਰੇ ਵੇਖੈ ਵਡਿਆਈ ॥

God Himself creates and He Himself destroys.; He Himself beholds His own glory.

ਗੁਰਮੁਖਿ ਹੋਇ ਨਿਹਾਲੀਐ ਇਉ ਕੀਮਤਿ ਪਾਈ ॥੪॥

We can behold Him by following the Guru's teachings and this is how His worth is understood that He is pervading everywhere. ||4||

ਜੀਵਦਿਆ ਲਾਹਾ ਮਿਲੈ ਗੁਰ ਕਾਰ ਕਮਾਵੈ ॥

One who follows the Guru's teachings, obtains the wealth of Naam in this life.

ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਾ ਸਤਿਗੁਰੁ ਪਾਵੈ ॥੫॥

If it is so preordained, only then one meets the true Guru. ||5||

ਮਨਮੁਖ ਤੋਟਾ ਨਿਤ ਹੈ ਭਰਮਹਿ ਭਰਮਾਏ ॥

The self-willed persons continually lose their virtues and deluded by Maya they continually wander around.

ਮਨਮੁਖੁ ਅੰਧੁ ਨ ਚੇਤਈ ਕਿਉ ਦਰਸਨੁ ਪਾਏ ॥੬॥

Blind in the love for Maya, an egocentric person does not remember God; how can such a person have His blessed vision? ||6||

ਤਾ ਜਗਿ ਆਇਆ ਜਾਣੀਐ ਸਾਚੈ ਲਿਵ ਲਾਏ ॥

One's coming into the world is judged worthwhile only if one lovingly attunes oneself to the eternal God.

ਗੁਰ ਭੇਟੇ ਪਾਰਸੁ ਭਏ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ ॥੭॥

Those who meet and follow the Guru's teachings become like the Guru, just like a mythical stone (paaras), and their soul merges in the Supreme Soul.
||7||

ਅਹਿਨਿਸਿ ਰਹੈ ਨਿਰਾਲਮੇ ਕਾਰ ਧੁਰ ਕੀ ਕਰਣੀ ॥

One who always meditates on God with loving devotion remains detached from maya (the worldly entanglements).

ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਰਾਤੇ ਹਰਿ ਚਰਣੀ ॥੮॥੧੯॥

O' Nanak, attuned to Naam, people become satiated in life and remain imbued with God's love. ||8||19||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਕੇਤਾ ਆਖਣੁ ਆਖੀਐ ਤਾ ਕੇ ਅੰਤ ਨ ਜਾਣਾ ॥

However much I may describe God's virtues, I still cannot know His limit.

ਮੈ ਨਿਧਰਿਆ ਧਰ ਏਕ ਤੂੰ ਮੈ ਤਾਣੁ ਸਤਾਣਾ ॥੧॥

O' God, You are the only support of a supportless person like me and You are my almighty power. ||1||

ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਹੈ ਸਚ ਨਾਮਿ ਸੁਹੇਲਾ ॥

The prayer of Nanak is that by attuning to God's Name, I may remain in peace.

ਆਪੁ ਗਇਆ ਸੋਝੀ ਪਈ ਗੁਰ ਸਬਦੀ ਮੇਲਾ ॥੧॥ ਰਹਾਉ ॥

The understanding to pray like this comes to the one who eradicates his ego and then by following the Guru's teachings he realizes God. ||1||Pause||

ਹਉਮੈ ਗਰਬੁ ਗਵਾਈਐ ਪਾਈਐ ਵੀਚਾਰੁ ॥

We obtain contemplative ability by abandoning egotism and false pride.

ਸਾਹਿਬ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਦੇ ਸਾਚੁ ਅਧਾਰੁ ॥੨॥

When one is pleased with God, then He blesses him the support of Naam. ||2||

ਅਹਿਨਿਸਿ ਨਾਮਿ ਸੰਤੋਖੀਆ ਸੇਵਾ ਸਚੁ ਸਾਈ ॥

Service of the one who remains content by always meditating on Naam with loving devotion, is approved in God's presence.

ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਲਾਗਈ ਚਾਲੈ ਹੁਕਮਿ ਰਜਾਈ ॥੩॥

One who lives according to God's will faces no obstruction in life. ||3||

ਹੁਕਮਿ ਰਜਾਈ ਜੇ ਚਲੈ ਸੇ ਪਵੈ ਖਜਾਨੈ ॥

One who lives by God's will is accepted in God's treasure like a genuine coin.

ਖੋਟੇ ਠਵਰ ਨ ਪਾਇਨੀ ਰਲੇ ਜੁਠਾਨੈ ॥੪॥

But the false ones, who do not live according to God's will find no place in His treasure; they remain mixed with other false ones. ||4||

ਨਿਤ ਨਿਤ ਖਰਾ ਸਮਾਲੀਐ ਸਚੁ ਸਉਦਾ ਪਾਈਐ ॥

Always enshrine Naam in your heart like the genuine coins, because it is the only true wealth that is forever.

ਖੋਟੇ ਨਦਰਿ ਨ ਆਵਨੀ ਲੇ ਅਗਨਿ ਜਲਾਈਐ ॥੫॥

The false ones are not approved by God; they are seized and cast into the fire cycles of birth and death. ||5||

ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੇਈ ॥

They alone realize God, who reflect on their self.

ਏਕੇ ਅੰਮ੍ਰਿਤੁ ਬਿਰਖੁ ਹੈ ਫਲੁ ਅੰਮ੍ਰਿਤੁ ਹੋਈ ॥੬॥

They realize that God is like an ambrosial tree that yields ambrosial fruit. ||6||

ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਜਿਨੀ ਚਾਖਿਆ ਸਚਿ ਰਹੇ ਅਘਾਈ ॥

Those who have tasted the ambrosial fruit of Naam remain satiated with Truth.

ਤਿੰਨਾ ਭਰਮੁ ਨ ਭੇਦੁ ਹੈ ਹਰਿ ਰਸਨ ਰਸਾਈ ॥੭॥

They have no doubt and no sense of identity separate from God; their tongue always remains imbued with the elixir of God's Name. ||7||

ਹੁਕਮਿ ਸੰਜੋਗੀ ਆਇਆ ਚਲੁ ਸਦਾ ਰਜਾਈ ॥

O' mortal, you came into the world by His command; therefore, always live according to His will.

ਅਉਗਣਿਆਰੇ ਕਉ ਗੁਣੁ ਨਾਨਕੈ ਸਚੁ ਮਿਲੈ ਵਡਾਈ ॥੮॥੨੦॥

O' God, Please bless me, the unvirtuous Nanak, with such virtues that I may obtain the glory of meditating on Your Name. ||8||20||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਮਨੁ ਰਾਤਉ ਹਰਿ ਨਾਇ ਸਚੁ ਵਖਾਣਿਆ ॥

One whose mind is imbued with the love of God's Name, he always sings praises of the eternal God,

ਲੋਕਾ ਦਾ ਕਿਆ ਜਾਇ ਜਾ ਤੁਧੁ ਭਾਣਿਆ ॥੧॥

and while doing so, if that person becomes pleasing to You, then what harm does it do to other people? ||1||

ਜਉ ਲਗੁ ਜੀਉ ਪਰਾਣ ਸਚੁ ਧਿਆਈਐ ॥

As long as there is the breath of life, one should meditate on the eternal God.

ਲਾਹਾ ਹਰਿ ਗੁਣ ਗਾਇ ਮਿਲੈ ਸੁਖੁ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥

One who sings the praises of God is blessed with celestial peace. ||1||Pause||

ਸਚੀ ਤੇਰੀ ਕਾਰ ਦੇਹਿ ਦਇਆਲ ਤੂੰ ॥

O' merciful God, bless me with Your devotional worship, which is truly perfect.

ਹਉ ਜੀਵਾ ਤੁਧੁ ਸਾਲਾਹਿ ਮੈ ਟੇਕ ਅਧਾਰੁ ਤੂੰ ॥੨॥

I remain spiritually alive by singing Your praises; You are my only support and mainstay. ||2||

ਦਰਿ ਸੇਵਕੁ ਦਰਵਾਨੁ ਦਰਦੁ ਤੂੰ ਜਾਣਹੀ ॥

O' God, You know about the pain and suffering of the one who comes to Your refuge like a true servant.

ਭਗਤਿ ਤੇਰੀ ਹੈਰਾਨੁ ਦਰਦੁ ਗਵਾਵਹੀ ॥੩॥

How wonderful is Your devotional worship! It removes all pains. ||3||

ਦਰਗਹ ਨਾਮੁ ਹਦੂਰਿ ਗੁਰਮੁਖਿ ਜਾਣਸੀ ॥

Only a Guru's follower knows that meditation on Naam in His presence is approved by God.

ਵੇਲਾ ਸਚੁ ਪਰਵਾਣੁ ਸਬਦੁ ਪਛਾਣਸੀ ॥੪॥

Fruitful and acceptable is the life of a person who realizes God by following the Guru's word. ||4||

ਸਤੁ ਸੰਤੋਖੁ ਕਰਿ ਭਾਉ ਤੇਸਾ ਹਰਿ ਨਾਮੁ ਸੇਇ ॥

Those who practice truth, contentment and love in life and meditate on God's Name,

ਮਨਹੁ ਛੇਡਿ ਵਿਕਾਰ ਸਚਾ ਸਚੁ ਦੇਇ ॥੫॥

they banish the evil impulses of the mind and the eternal God blesses them with His eternal Name. ||5||

ਸਚੇ ਸਚਾ ਨੇਹੁ ਸਚੈ ਲਾਇਆ ॥

The eternal God imbues someone with His love on His own.

ਆਪੇ ਕਰੇ ਨਿਆਉ ਜੇ ਤਿਸੁ ਭਾਇਆ ॥੬॥

He Himself administers justice, as it pleases Him. ||6||

ਸਚੇ ਸਚੀ ਦਾਤਿ ਦੇਹਿ ਦਇਆਲੁ ਹੈ ॥

O' God, You are always merciful on beings, please bless me with the gift of Your eternal Name,

ਤਿਸੁ ਸੇਵੀ ਦਿਨੁ ਰਾਤਿ ਨਾਮੁ ਅਮੋਲੁ ਹੈ ॥੭॥

Day and night, I meditate on that God whose Name is priceless. ||7||

ਤੂੰ ਉਤਮੁ ਹਉ ਨੀਚੁ ਸੇਵਕੁ ਕਾਂਢੀਆ ॥

You are sublime and I am a lowly person, even then I am called Your servant.

ਨਾਨਕ ਨਦਰਿ ਕਰੇਹੁ ਮਿਲੈ ਸਚੁ ਵਾਂਢੀਆ ॥੮॥੨੧॥

O' God, please cast Your glance of grace on Nanak, so that he, the separated one, may receive Your eternal Name and become reunited with You. ||8||21||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Gurul:

ਆਵਣ ਜਾਣਾ ਕਿਉ ਰਹੈ ਕਿਉ ਮੇਲਾ ਹੋਈ ॥

How can human being's cycle of birth and death end ? How may one realize God?

ਜਨਮ ਮਰਣ ਕਾ ਦੁਖੁ ਘਣੈ ਨਿਤ ਸਹਸਾ ਦੇਈ ॥੧॥

Immense is the pain of births and deaths and one keeps agonizing because of duality and love for Maya. ||1||

ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਜੀਵਨਾ ਫਿਟੁ ਪ੍ਰਿਗੁ ਚਤੁਰਾਈ ॥

Life without meditation on Naam is not worth living; despicable and accursed is the worldly cleverness,

ਸਤਿਗੁਰ ਸਾਧੁ ਨ ਸੇਵਿਆ ਹਰਿ ਭਗਤਿ ਨ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

if one does not serve and follow the true Saint-Guru's teachings and if God's devotional worship does not become pleasing to him. ||1||Pause||

ਆਵਣੁ ਜਾਵਣੁ ਤਉ ਰਹੈ ਪਾਈਐ ਗੁਰੁ ਪੂਰਾ ॥

The cycles of births and deaths end only when one meets the perfect Guru and follow his teachings.

ਰਾਮ ਨਾਮੁ ਧਨੁ ਰਾਸਿ ਦੇਇ ਬਿਨਸੈ ਕ੍ਰਮੁ ਕੁਰਾ ॥੨॥

The Guru blesses that one with the wealth of God's Name because of which his false doubt of worldly wealth vanishes. ||2||

ਸੰਤ ਜਨਾ ਕਉ ਮਿਲਿ ਰਹੈ ਧਨੁ ਧਨੁ ਜਸੁ ਗਾਏ ॥

One who Joins the company humble Saints, always thanks God and sings His praises,

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰਾ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ॥੩॥

that Guru's follower realizes God, the Infinite and Primal Being. ||3||

ਨਟੂਐ ਸਾਂਗੁ ਬਣਾਇਆ ਬਾਜੀ ਸੰਸਾਰਾ ॥

This world, like the show of a buffoon, is a short lived play.

ਖਿਨੁ ਪਲੁ ਬਾਜੀ ਦੇਖੀਐ ਉਝਰਤ ਨਹੀ ਬਾਰਾ ॥੪॥

For a moment or so, the show is seen but it disappears in no time at all. ||4||

ਹਉਮੈ ਚਉਪੜਿ ਖੇਲਣਾ ਝੂਠੇ ਅਹੰਕਾਰਾ ॥

Engrossed in ego people are playing the game of life, as if they are playing a board game with the pieces of falsehood and ego,

ਸਭੁ ਜਗੁ ਹਾਰੈ ਸੇ ਜਿਣੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਾ ॥੫॥

the entire world is losing in this game of life; only that person wins who reflects on the Guru's word and acts accordingly. ||5||

ਜਿਉ ਅੰਧੁਲੈ ਹਥਿ ਟੋਹਣੀ ਹਰਿ ਨਾਮੁ ਹਮਾਰੈ ॥

As is the staff in the hand of a blind person, so is God's Name for me.

ਰਾਮ ਨਾਮੁ ਹਰਿ ਟੇਕ ਹੈ ਨਿਸਿ ਦਉਤ ਸਵਾਰੈ ॥੬॥

God's Name is light for the darkness of my spiritual ignorance; God's name is such a support which helps me day and Night. ||6||

ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਹਰਿ ਨਾਮ ਅਧਾਰਾ ॥

O' God, with the support of Your Name, I can live as You keep me.

ਅੰਤਿ ਸਖਾਈ ਪਾਇਆ ਜਨ ਮੁਕਤਿ ਦੁਆਰਾ ॥੭॥

Your humble servant has realized Naam, which helps in the end and liberates him from vices and the cycles of birth and death. ||7||

ਜਨਮ ਮਰਣ ਦੁਖ ਮੇਟਿਆ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੇ ॥

The pain from the cycles of birth and death can be erased by meditating on God's Name.

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਪੂਰਾ ਗੁਰੁ ਤਾਰੇ ॥੮॥੨੨॥

O Nanak, those who do not forget Naam, the perfect Guru ferries them across the word-ocean of vices. ||8||22||

ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੨

Raag Aasaa, Ashtapadees, Second beat, Third Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਾਸਤੁ ਬੇਦੁ ਸਿੰਮ੍ਰਿਤਿ ਸਰੁ ਤੇਰਾ ਸੁਰਸਰੀ ਚਰਣ ਸਮਾਣੀ ॥

O' God, meditating on Your Name is like acquiring the wisdom of all the Shastras, Vedas and Simrities and attuning to Your Name is like taking a bath in Ganges.

ਸਾਖਾ ਤੀਨਿ ਮੂਲੁ ਮਤਿ ਰਾਵੈ ਤੂੰ ਤਾਂ ਸਰਬ ਵਿਡਾਣੀ ॥੧॥

O' God, You are the master of this astounding world and the creator of the three pronged Maya; my intellect remains enjoying the bliss of remembering You. ||1||

ਤਾ ਕੇ ਚਰਣ ਜਪੈ ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥੧॥ ਰਹਾਉ ॥

Servant Nanak utters the ambrosial word of God's praises and meditates on His Name. ||1||Pause||

ਤੇਤੀਸ ਕਰੋੜੀ ਦਾਸ ਤੁਮ੍ਹਾਰੇ ਰਿਧਿ ਸਿਧਿ ਪ੍ਰਾਣ ਅਧਾਰੀ ॥

O' God, all the so called millions of gods are Your servants; You are the bestower of all the miracles, supernatural powers and life breaths.

ਤਾ ਕੇ ਰੂਪ ਨ ਜਾਹੀ ਲਖਣੇ ਕਿਆ ਕਰਿ ਆਖਿ ਵੀਚਾਰੀ ॥੨॥

His forms cannot be comprehended; what can I say to describe and reflect on those? ||2||

ਤੀਨਿ ਗੁਣਾ ਤੇਰੇ ਜੁਗ ਹੀ ਅੰਤਰਿ ਚਾਰੇ ਤੇਰੀਆ ਖਾਣੀ ॥

O' God, in this world all the three modes of Maya and the four basic modes of creation have been fashioned by You.

ਕਰਮੁ ਹੋਵੈ ਤਾ ਪਰਮ ਪਦੁ ਪਾਈਐ ਕਥੇ ਅਕਥ ਕਹਾਣੀ ॥੩॥

Only when You show Your Mercy, then we attain the supreme spiritual status and are able to talk about Your indescribable praises and virtues. ||3||

ਤੂੰ ਕਰਤਾ ਕੀਆ ਸਭੁ ਤੇਰਾ ਕਿਆ ਕੇ ਕਰੇ ਪਰਾਣੀ ॥

You are the Creator, all are created by You; what can any human being do?

ਜਾ ਕਉ ਨਦਰਿ ਕਰਹਿ ਤੂੰ ਅਪਣੀ ਸਾਈ ਸਚਿ ਸਮਾਣੀ ॥੪॥

Only that person on whom You cast Your glance of grace merges in You. ||4||

ਨਾਮੁ ਤੇਰਾ ਸਭੁ ਕੋਈ ਲੇਤੁ ਹੈ ਜੇਤੀ ਆਵਣ ਜਾਣੀ ॥

O' God, the entire world is subject to the cycles of birth and death; in his own way, everyone is meditating on Your Name.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਗੁਰਮੁਖਿ ਬੁਝੈ ਹੋਰ ਮਨਮੁਖਿ ਫਿਰੈ ਇਆਣੀ ॥੫॥

But only when it pleases You, then a Guru's follower realizes You; all other self-conceited ignorant people keep wandering around. ||5||

ਚਾਰੇ ਵੇਦ ਬ੍ਰਹਮੇ ਕਉ ਦੀਏ ਪੜਿ ਪੜਿ ਕਰੇ ਵੀਚਾਰੀ ॥

God let Brahma compile the four Vedas and he kept on reading and reflecting on these,

ਤਾ ਕਾ ਹੁਕਮੁ ਨ ਬੁਝੈ ਬਪੁੜਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੀ ॥੬॥

poor Brahma could not realize that accepting God's will is the right way of life and kept wandering in thoughts about transmigrations in hell and heaven.

||6||

ਜੁਗਹ ਜੁਗਹ ਕੇ ਰਾਜੇ ਕੀਏ ਗਾਵਹਿ ਕਰਿ ਅਵਤਾਰੀ ॥

In each era, God created great men, whom people have been praising as incarnations of God.

ਤਿਨ ਭੀ ਅੰਤੁ ਨ ਪਾਇਆ ਤਾ ਕਾ ਕਿਆ ਕਰਿ ਆਖਿ ਵੀਚਾਰੀ ॥੭॥

Even they could not find the limit of God's virtues; what can I say to reflect on His virtues. ||7||

ਤੂੰ ਸਚਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਸਾਚਾ ਦੇਹਿ ਤ ਸਾਚੁ ਵਖਾਣੀ ॥

O' God, You are eternal and Your creation is the evidence of Your eternal form, If You bless me with Naam, only then I can recite Your eternal Name.

ਜਾ ਕਉ ਸਚੁ ਬੁਝਾਵਹਿ ਅਪਣਾ ਸਹਜੇ ਨਾਮਿ ਸਮਾਣੀ ॥੮॥੧॥੨੩॥

O' God, one whom You bless the intellect to meditate on Your eternal Name, intuitively he remains merged in Your Name. ||8||1||23||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਸਤਿਗੁਰ ਹਮਰਾ ਭਰਮੁ ਗਵਾਇਆ ॥

The True Guru has ended my doubts.

ਹਰਿ ਨਾਮੁ ਨਿਰੰਜਨੁ ਮੰਨਿ ਵਸਾਇਆ ॥

and has enshrined the immaculate Name of God within my mind.

ਸਬਦੁ ਚੀਨਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥੧॥

Now by reflecting on the Guru's word I have attained everlasting peace. ||1||

ਸੁਣਿ ਮਨ ਮੇਰੇ ਤਤੁ ਗਿਆਨੁ ॥

O' my mind, listen to the essence of divine knowledge,

ਦੇਵਣ ਵਾਲਾ ਸਭ ਬਿਧਿ ਜਾਣੈ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਮੁ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥

God has the power to give anything to anybody but the treasure of Naam is attained only by following the Guru's teachings. ||1||Pause||

ਸਤਿਗੁਰ ਭੇਟੇ ਕੀ ਵਡਿਆਈ ॥

The glory of meeting the true Guru and following his teaching is,

ਜਿਨਿ ਮਮਤਾ ਅਗਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝਾਈ ॥

that my ferocious desires for worldly wealth and attachments is quenched,

ਸਹਜੇ ਮਾਤਾ ਹਰਿ ਗੁਣ ਗਾਈ ॥੨॥

and now imbued with peace and poise, I sing the Praises of God. ||2||

ਵਿਣੁ ਗੁਰ ਪੁਰੇ ਕੋਇ ਨ ਜਾਣੀ ॥

No one can understand the essence of divine knowledge without meeting and following the perfect Guru's teachings.

ਮਾਇਆ ਮੇਹਿ ਦੂਜੈ ਲੋਭਾਣੀ ॥

Because without the Guru's teachings, one remains engrossed in worldly attachment and greed for other things.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਹਰਿ ਬਾਣੀ ॥੩॥

It is only through the Guru that one receives God's Name and realizes the worth of the divine words of God's praises. ||3||

ਗੁਰ ਸੇਵਾ ਤਪਾਂ ਸਿਰਿ ਤਪੁ ਸਾਰੁ ॥

Serving the Guru by following his teachings is the most sublime of all penances.

ਹਰਿ ਜੀਉ ਮਨਿ ਵਸੈ ਸਭ ਦੂਖ ਵਿਸਾਰਣਹਾਰੁ ॥

One realizes God dwelling in his heart who is the dispeller of all sorrows.

ਦਰਿ ਸਾਚੈ ਦੀਸੈ ਸਚਿਆਰੁ ॥੪॥

And such a person looks truly honored in God's presence. ||4||

ਗੁਰ ਸੇਵਾ ਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥

By following the Guru's teachings, one comes to know about the three worlds,

ਆਪੁ ਪਛਾਣਿ ਹਰਿ ਪਾਵੈ ਸੋਇ ॥

and then by recognizing his own self, he realizes God.

ਸਾਚੀ ਬਾਣੀ ਮਹਲੁ ਪਰਾਪਤਿ ਹੋਇ ॥੫॥

Thus through the Guru's divine words, he unites with God. ||5||

ਗੁਰ ਸੇਵਾ ਤੇ ਸਭ ਕੁਲ ਉਧਾਰੇ ॥

One saves his entire lineage from the vices by following the Guru's teachings,

ਨਿਰਮਲ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰੇ ॥

if one Keeps the Immaculate Naam enshrined in the heart;

ਸਾਚੀ ਸੋਭਾ ਸਾਚਿ ਦੁਆਰੇ ॥੬॥

\then he is adorned with true glory in God's presence. ||6||

ਸੇ ਵਡਭਾਗੀ ਜਿ ਗੁਰਿ ਸੇਵਾ ਲਾਏ ॥

Very fortunate are those, whom the Guru has engaged to the devotional service.

ਅਨਦਿਨੁ ਭਗਤਿ ਸਚੁ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ॥

The Guru always engages them to devotional worship and implants God's Name within them.

ਨਾਮੇ ਉਧਰੇ ਕੁਲ ਸਬਾਏ ॥੭॥

By meditating on Naam, all their generations are saved from the vices. ||7||

ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥

Nanak says this absolutely true thought,

ਹਰਿ ਕਾ ਨਾਮੁ ਰਖਹੁ ਉਰਿ ਧਾਰਿ ॥

that always keep God's Name enshrined in your heart.

ਹਰਿ ਭਗਤੀ ਰਾਤੇ ਮੋਖ ਦੁਆਰੁ ॥੮॥੨॥੨੪॥

Those imbued with God's loving devotion are liberated from the cycles of birth and death. ||8||2||24||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Gurul:

ਆਸਾ ਆਸ ਕਰੇ ਸਭੁ ਕੇਈ ॥

Everyone lives by cherishing hope upon hope.

ਹੁਕਮੈ ਬੁਝੈ ਨਿਰਾਸਾ ਹੋਈ ॥

But one who understands God's will, becomes detached from the worldly desires.

ਆਸਾ ਵਿਚਿ ਸੁਤੇ ਕਈ ਲੇਈ ॥

So many people are asleep (entangled) in false worldly hopes.

ਸੇ ਜਾਗੈ ਜਾਗਾਵੈ ਸੋਈ ॥੧॥

Only that person wakes up from this sleep whom God Himself awakens. ||1||

ਸਤਿਗੁਰਿ ਨਾਮੁ ਬੁਝਾਇਆ ਵਿਣੁ ਨਾਵੈ ਭੁਖ ਨ ਜਾਈ ॥

One whom the true Guru has fully made aware of meditation on Naam, knows that without Naam the yearning for worldly things does not go away.

ਨਾਮੇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝੈ ਨਾਮੁ ਮਿਲੈ ਤਿਸੈ ਰਜਾਈ ॥੧॥ ਰਹਾਉ ॥

The fire of worldly desires is extinguished only through Naam; but Naam is obtained by God's Will. ||1||Pause||

ਕਲਿ ਕੀਰਤਿ ਸਬਦੁ ਪਛਾਨੁ ॥

O' my friend, in Kalyug understand the Guru's divine word and always sing the praises of God.

ਏਹਾ ਭਗਤਿ ਚੁਕੈ ਅਭਿਮਾਨੁ ॥

It is the devotional worship through which egotism is eliminated.

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਹੋਵੈ ਪਰਵਾਨੁ ॥

and one gets approved in God's court by following the Guru's teachings

ਜਿਨਿ ਆਸਾ ਕੀਤੀ ਤਿਸ ਨੇ ਜਾਨੁ ॥੨॥

Realize that God who has created this desire in the mind of humans.||2||

ਤਿਸੁ ਕਿਆ ਦੀਜੈ ਜਿ ਸਬਦੁ ਸੁਣਾਏ ॥

What should we offer that Guru who recites the divine word,

ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

and showing mercy enshrines Naam in our mind?

ਇਹੁ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਏ ॥

We should eradicate our self-conceit and completely surrender to that Guru.

ਹੁਕਮੈ ਬੁਝੈ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥੩॥

One who understands God's will, enjoys lasting celestial peace. ||3||

ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ ॥

God Himself accomplishes everything by manifesting Himself in everyone.

ਆਪੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸਾਏ ॥

He Himself, through the Guru, enshrines Naam in a person's heart.

ਆਪਿ ਭੁਲਾਵੈ ਆਪਿ ਮਾਰਗਿ ਪਾਏ ॥

God Himself lets some go astray and puts some back on the righteous path.

ਸਚੈ ਸਬਦਿ ਸਚਿ ਸਮਾਏ ॥੪॥

One merges in the eternal God through the divine word of God's praises. ||4||

ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਬਾਣੀ ॥

The Guru's word uttered in God's praises is the true divine word,

ਗੁਰਮੁਖਿ ਜੁਗਿ ਜੁਗਿ ਆਖਿ ਵਖਾਣੀ ॥

which the Guru's followers have been uttering and describing in every age.

ਮਨਮੁਖਿ ਮੋਹਿ ਭਰਮਿ ਭੋਲਾਣੀ ॥

But the self-willed people have gone astray in worldly love and doubt.

ਬਿਨੁ ਨਾਵੈ ਸਭ ਫਿਰੈ ਬਉਰਾਣੀ ॥੫॥

without meditating on Naam, the entire world is wandering around insane.
||5||

ਤੀਨਿ ਭਵਨ ਮਹਿ ਏਕਾ ਮਾਇਆ ॥

Throughout the three worlds, influence of the same Maya has been prevailing.

ਮੂਰਖਿ ਪੜਿ ਪੜਿ ਦੂਜਾ ਭਾਉ ਦ੍ਰਿੜਾਇਆ ॥

The fool has further strengthened the love for worldly things by reading scriptures again and again.

ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਦੁਖੁ ਸਬਾਇਆ ॥

He performs all sorts of rituals but still suffers terrible pain and misery.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥੬॥

One always enjoys eternal peace by serving and following the teachings of the true Guru. ||6||

ਅੰਮ੍ਰਿਤੁ ਮੀਠਾ ਸਬਦੁ ਵੀਚਾਰਿ ॥ ਅਨਦਿਨੁ ਭੋਗੇ ਹਉਮੈ ਮਾਰਿ ॥

One can always enjoy the sweet ambrosial nectar of Naam by reflecting on the Guru's word and by eradicating ego from within.

ਸਹਜਿ ਅਨੰਦਿ ਕਿਰਪਾ ਧਾਰਿ ॥

Showing mercy, God keeps such persons in equipoise and bliss.

ਨਾਮਿ ਰਤੇ ਸਦਾ ਸਚਿ ਪਿਆਰਿ ॥੭॥

Imbued with the Naam, they always remain in love with the beloved God.
||7||

ਹਰਿ ਜਪਿ ਪੜੀਐ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ॥

O' my friends, reflect on the Guru's word and meditate on God's Name

ਹਰਿ ਜਪਿ ਪੜੀਐ ਹਉਮੈ ਮਾਰਿ ॥

Subdue your ego and meditate on God's Name.

ਹਰਿ ਜਪੀਐ ਭਇ ਸਚਿ ਪਿਆਰਿ ॥

Yes, we should meditate on God while remaining in His revered fear.

ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤਿ ਉਰ ਧਾਰਿ ॥੮॥੩॥੨੫॥

O' Nanak, follow the Guru's teachings and enshrine Naam in your heart.

॥8॥3॥25॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ ਘਰੁ ੮ ਕਾਫੀ ॥

Raag Aasaa, Ashtapadees, Eighth beat, Kaafee, Third Guru:

ਗੁਰ ਤੇ ਸਾਂਤਿ ਉਪਜੈ ਜਿਨਿ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈ ॥

Spiritual peace emanates from the Guru's teaching, which extinguishes the fire of worldly desire.

ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਵਡੀ ਵਡਿਆਈ ॥੧॥

We receive Naam and great glory from the Guru. ॥1॥

ਏਕੇ ਨਾਮੁ ਚੇਤਿ ਮੇਰੇ ਭਾਈ ॥

O' my brother, meditate on God's Name alone.

ਜਗਤੁ ਜਲੰਦਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਸਰਣਾਈ ॥੧॥ ਰਹਾਉ ॥

Seeing the humanity burning in vices, I ran to the Guru's refuge. ॥1॥Pause॥

ਗੁਰ ਤੇ ਗਿਆਨੁ ਉਪਜੈ ਮਹਾ ਤਤੁ ਬੀਚਾਰਾ ॥

Spiritual wisdom, which is the supreme essence of reality, emanates from the Guru's teachings.

ਗੁਰ ਤੇ ਘਰੁ ਦਰੁ ਪਾਇਆ ਭਗਤੀ ਭਰੇ ਭੰਡਾਰਾ ॥੨॥

Through the Guru's teachings I have realized God dwelling in my heart, by virtue of which my mind is full with devotional worship. ॥2॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਬੁਝੈ ਵੀਚਾਰਾ ॥

When we follow the Guru's teachings and meditate on Naam, then we understand the truth.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਲਾਹ ਹੈ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ॥੩॥

We worship and sing God's praises through the Guru's blessings and the divine word of the limitless God's praises comes to reside within us. ||3||

ਗੁਰਮੁਖਿ ਸੁਖੁ ਉਪਜੈ ਦੁਖੁ ਕਦੇ ਨ ਹੋਈ ॥

Spiritual peace arises within by following the Guru's teachings and no sorrow can ever come near.

ਗੁਰਮੁਖਿ ਹਉਮੈ ਮਾਰੀਐ ਮਨੁ ਨਿਰਮਲੁ ਹੋਈ ॥੪॥

Our mind becomes immaculate when we conquer our ego through the Guru's teachings. ||4||

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਆਪੁ ਗਇਆ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਪਾਈ ॥

Upon meeting the true Guru and by following his teachings, a person's self-conceit goes away and he obtains the knowledge of the three words.

ਨਿਰਮਲ ਜੋਤਿ ਪਸਰਿ ਰਹੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥੫॥

He comes to realize that God's immaculate light is pervading everywhere and his conscience gets attuned to the Prime soul-God. ||5||

ਪੂਰੈ ਗੁਰਿ ਸਮਝਾਇਆ ਮਤਿ ਉਤਮ ਹੋਈ ॥

The intellect of a person becomes sublime, when the perfect Guru imparts the knowledge about leading a spiritual life,.

ਅੰਤਰੁ ਸੀਤਲੁ ਸਾਂਤਿ ਹੋਇ ਨਾਮੇ ਸੁਖੁ ਹੋਈ ॥੬॥

A cooling and soothing peace comes within and spiritual peace prevails in the mind by meditating on Naam. ||6||

ਪੂਰਾ ਸਤਿਗੁਰੁ ਤਾਂ ਮਿਲੈ ਜਾਂ ਨਦਰਿ ਕਰੇਈ ॥

One meets the Perfect True Guru only when God bestows His glance of grace.

ਕਿਲਵਿਖ ਪਾਪ ਸਭ ਕਟੀਅਹਿ ਫਿਰਿ ਦੁਖੁ ਬਿਘਨੁ ਨ ਹੋਈ ॥੭॥

Then all his evils and sins are dispelled and he never suffers any pain or obstruction in life's journey. ||7||

ਆਪਣੈ ਹਥਿ ਵਡਿਆਈਆ ਦੇ ਨਾਮੇ ਲਾਏ ॥

All glories are in God's hand; He attaches one to Naam through the Guru and blesses him these glories.

ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਮਨਿ ਵਸਿਆ ਵਡਿਆਈ ਪਾਏ ॥੮॥੪॥੨੬॥

O' Nanak, in whose heart is enshrined the treasure of Naam receives glory both here and hereafter. ||8||4|26||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਸੁਣਿ ਮਨ ਮੰਨਿ ਵਸਾਇ ਤੂੰ ਆਪੇ ਆਇ ਮਿਲੈ ਮੇਰੇ ਭਾਈ ॥

Listen, O' my mind, keep God's Name enshrined in you: O' my brother, by doing so, God Himself comes to meet us.

ਅਨਦਿਨੁ ਸਚੀ ਭਗਤਿ ਕਰਿ ਸਚੈ ਚਿਤੁ ਲਾਈ ॥੧॥

Always perform true devotional worship and remain attuned to God. ||1||

ਏਕੇ ਨਾਮੁ ਧਿਆਇ ਤੂੰ ਸੁਖੁ ਪਾਵਹਿ ਮੇਰੇ ਭਾਈ ॥

O my brother, meditate on God's Name alone, you would attain spiritual peace.

ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕਰਿ ਵਡੀ ਵਡਿਆਈ ॥੧॥ ਰਹਾਉ ॥

Eradicate egotism and love for worldly things from within and you would obtain great honor both here and hereafter. ||1||Pause||

ਇਸੁ ਭਗਤੀ ਨੇ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਲੋਚਦੇ ਵਿਣੁ ਸਤਿਗੁਰ ਪਾਈ ਨ ਜਾਇ ॥

The angels and sages long for this devotional worship, but it cannot be attained without following the true Guru's teachings.

ਪੰਡਿਤ ਪੜਦੇ ਜੋਤਿਕੀ ਤਿਨ ਬੁਝ ਨ ਪਾਇ ॥੨॥

The pandits and astrologers keep reading their books, but even they do not gain any understanding about devotional worship of God. ||2||

ਆਪੈ ਬੈ ਸਭੁ ਰਖਿਓਨੁ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ॥

God has kept everything in His hand, therefore nothing can be said about this.

ਆਪੇ ਦੇਇ ਸੁ ਪਾਈਐ ਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥੩॥

The Guru has given this understanding that whatever God gives us, we receive only that. ||3||

ਜੀਅ ਜੰਤ ਸਭਿ ਤਿਸ ਦੇ ਸਭਨਾ ਕਾ ਸੇਈ ॥

All creatures and beings are created by that God and He is the Master of all.

ਮੰਦਾ ਕਿਸ ਨੇ ਆਖੀਐ ਜੇ ਦੂਜਾ ਹੋਈ ॥੪॥

So how can we label anyone bad? We could do that only if there were another creator. ||4||

ਇਕੋ ਹੁਕਮੁ ਵਰਤਦਾ ਏਕਾ ਸਿਰਿ ਕਾਰਾ ॥

The command of God alone prevails throughout the world and every one has to perform only that task which is written in his destiny.

ਆਪਿ ਭਵਾਲੀ ਦਿਤੀਅਨੁ ਅੰਤਰਿ ਲੇਭੁ ਵਿਕਾਰਾ ॥੫॥

God Himself has led some people astray, because of that they have greed and vices within their hearts. ||5||

ਇਕ ਆਪੇ ਗੁਰਮੁਖਿ ਕੀਤਿਅਨੁ ਬੁਝਨਿ ਵੀਚਾਰਾ ॥

God Himself made many people as the Guru's followers and they understand the concept of righteous life.

ਭਗਤਿ ਭੀ ਓਨਾ ਨੇ ਬਖਸੀਅਨੁ ਅੰਤਰਿ ਭੰਡਾਰਾ ॥੬॥

God blessed them with devotional worship and filled their hearts with the treasure of Naam. ||6||

ਗਿਆਨੀਆ ਨੇ ਸਭੁ ਸਚੁ ਹੈ ਸਚੁ ਸੇਝੀ ਹੋਈ ॥

Such spiritually wise persons behold the eternal God all around, and they become aware of the Truth.

ਓਇ ਭੁਲਾਏ ਕਿਸੈ ਦੇ ਨ ਭੁਲਨੀ ਸਚੁ ਜਾਣਨਿ ਸੇਈ ॥੭॥

They are not led astray by anybody because they understand that the eternal God is pervading everywhere. ||7||

ਘਰ ਮਹਿ ਪੰਚ ਵਰਤਦੇ ਪੰਚੇ ਵੀਚਾਰੀ ॥

Even though the five passions are present within these wise ones but here these five passions are kept under control.

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਵਸਿ ਨ ਆਵਨੀ ਨਾਮਿ ਹਉਮੈ ਮਾਰੀ ॥੮॥੫॥੨੭॥

O' Nanak, these five evils do not come under control without following the Guru's teachings and ego is conquered only by meditating on Naam.

||8||5||27||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਘਰੈ ਅੰਦਰਿ ਸਭੁ ਵਸੁ ਹੈ ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀ ॥

The wealth of Naam is within our heart; there is nothing outside.

ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਅੰਤਰਿ ਕਪਟ ਖੁਲਾਹੀ ॥੧॥

This wealth of Naam is received when by the Guru's grace, the doors of ignorance are opened. ||1||

ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਪਾਈਐ ਭਾਈ ॥

O' my brother, God is realized only by following the true Guru's teachings.

ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਈ ॥੧॥ ਰਹਾਉ ॥

The treasure of Naam is within all, but only the true Guru reveals it.

||1||Pause||

ਹਰਿ ਕਾ ਗਾਹਕੁ ਹੋਵੈ ਸੋ ਲਏ ਪਾਏ ਰਤਨੁ ਵੀਚਾਰਾ ॥

One who is a seeker of the wealth of God's Name, receives this priceless jewel- like Naam by reflecting on the Guru's word.

ਅੰਦਰੁ ਖੋਲੈ ਦਿਬ ਦਿਸਟਿ ਦੇਖੈ ਮੁਕਤਿ ਭੰਡਾਰਾ ॥੨॥

He becomes broad minded and through the spiritually enlightened eyes he sees the treasure of Naam which can free him from the worldly bonds. ||2||

ਅੰਦਰਿ ਮਹਲ ਅਨੇਕ ਹਰਿ ਜੀਉ ਕਰੇ ਵਸੇਰਾ ॥

There are many treasures of Naam within our heart; our soul dwells within too.

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਸੀ ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ॥੩॥

By the Guru's grace when one understands this, then he attains the fruit of his heart's desire and doesn't fall in the cycles of births and deaths anymore.

||3||

ਪਾਰਖੀਆ ਵਥੁ ਸਮਾਲਿ ਲਈ ਗੁਰ ਸੇਝੀ ਹੋਈ ॥

Those appraisers of spiritual life who obtained the understanding from the Guru, cherished the Wealth of Naam in their heart.

ਨਾਮੁ ਪਦਾਰਥੁ ਅਮੁਲੁ ਸਾ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਈ ॥੪॥

Priceless is the wealth of Naam, but only a rare person receives it by following the Guru's teachings. ||4||

ਬਾਹਰੁ ਭਾਲੇ ਸੁ ਕਿਆ ਲਹੈ ਵਥੁ ਘਰੈ ਅੰਦਰਿ ਭਾਈ ॥

O' brother, the treasure of Naam is within us; one who tries to find it outside in the wilderness does not get anything.

ਭਰਮੇ ਭੂਲਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥੫॥

Deluded by doubt, the entire world is wandering around; the self-willed person loses his honor. ||5||

ਘਰੁ ਦਰੁ ਛੋਡੇ ਆਪਣਾ ਪਰ ਘਰਿ ਝੁਠਾ ਜਾਈ ॥

To search for God outside is like the behavior of a person who forsakes his own house and goes to another's house for worldly wealth.

ਚੋਰੈ ਵਾਂਗੁ ਪਕੜੀਐ ਬਿਨੁ ਨਾਵੈ ਚੋਟਾ ਖਾਈ ॥੬॥

Such a person is caught like a thief and bears punishment, similarly a person without Naam suffers blows in God's presence. ||6||

ਜਿਨੀ ਘਰੁ ਜਾਤਾ ਆਪਣਾ ਸੇ ਸੁਖੀਏ ਭਾਈ ॥

O' brother, those who realize God within their own hearts live in peace.

ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਪਛਾਣਿਆ ਗੁਰ ਕੀ ਵਡਿਆਈ ॥੭॥

By virtue of the greatness of the Guru, they realize God within their hearts. ||7||

ਆਪੇ ਦਾਨੁ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਆਪੇ ਦੇਇ ਬੁਝਾਈ ॥

God Himself blesses a person with the gift of Naam and He Himself bestows understanding about Naam.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂੰ ਦਰਿ ਸਚੈ ਸੇਭਾ ਪਾਈ ॥੮॥੬॥੨੮॥

O' Nanak, keep meditating on Naam and you would receive honor in the eternal God's presence. ||8||6||28||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਆਪੈ ਆਪੁ ਪਛਾਣਿਆ ਸਾਦੁ ਮੀਠਾ ਭਾਈ ॥

O' brother, when one starts examining his own spiritual life, then he starts enjoying the sweet taste of the nectar of Naam.

ਹਰਿ ਰਸਿ ਚਾਖਿਐ ਮੁਕਤੁ ਭਏ ਜਿਨ੍ਹਾ ਸਾਚੇ ਭਾਈ ॥੧॥

Those to whom God seems pleasing, become free of the worldly attachments by partaking the elixir of God's Name. ||1||

ਹਰਿ ਜੀਉ ਨਿਰਮਲ ਨਿਰਮਲਾ ਨਿਰਮਲ ਮਨਿ ਵਾਸਾ ॥

God is absolutely immaculate and He dwells only in an immaculate mind.

ਗੁਰਮਤੀ ਸਾਲਾਹੀਐ ਬਿਖਿਆ ਮਾਹਿ ਉਦਾਸਾ ॥੧॥ ਰਹਾਉ ॥

If we Praise God through the Guru's teachings, then even while living in the world, we can remain unaffected by Maya (worldly riches). ||1||Pause||

ਬਿਨੁ ਸਬਦੈ ਆਪੁ ਨ ਜਾਪਈ ਸਭ ਅੰਧੀ ਭਾਈ ॥

O' brother, without the Guru's word we cannot understand our own self; without it the entire world remains blind (ignorant) in the love for Maya.

ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਨਾਮੁ ਅੰਤਿ ਸਖਾਈ ॥੨॥

Through the Guru's teachings, the heart is spiritually illuminated; God's Name becomes our helper in the end. ||2||

ਨਾਮੇ ਹੀ ਨਾਮਿ ਵਰਤਦੇ ਨਾਮੇ ਵਰਤਾਰਾ ॥

The Guru's followers always keep meditating on Naam; even while doing their worldly business they remain attuned to God's Name.

ਅੰਤਰਿ ਨਾਮੁ ਮੁਖਿ ਨਾਮੁ ਹੈ ਨਾਮੇ ਸਬਦਿ ਵੀਚਾਰਾ ॥੩॥

Naam is always there in their heart and they always recite Naam; they always deliberate on Naam through the Guru's word. ||3||

ਨਾਮੁ ਸੁਣੀਐ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ ॥

We should also listen to Naam and believe Naam because it is through Naam that we obtain honor here and hereafter.

ਨਾਮੁ ਸਲਾਹੇ ਸਦਾ ਸਦਾ ਨਾਮੇ ਮਹਲੁ ਪਾਈ ॥੪॥

The person who always praises Naam, through Naam he realizes God's presence in his heart. ||4||

ਨਾਮੇ ਹੀ ਘਟਿ ਚਾਨਣਾ ਨਾਮੇ ਸੋਭਾ ਪਾਈ ॥

It is through God's Name that one's heart is illuminated with divine knowledge and through Naam one receives honor everywhere.

ਨਾਮੇ ਹੀ ਸੁਖੁ ਉਪਜੈ ਨਾਮੇ ਸਰਣਾਈ ॥੫॥

Spiritual bliss is experienced through Naam, therefore we should always remain in God's refuge. ||5||

ਬਿਨੁ ਨਾਵੈ ਕੋਇ ਨ ਮੰਨੀਐ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥

Without meditating on Naam, no one is accepted in God's presence; the self-willed persons lose their honor in God's presence.

ਜਮ ਪੁਰਿ ਬਾਧੇ ਮਾਰੀਅਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਈ ॥੬॥

These self-willed people waste their human life in vain and are severely punished in the city of death (the world hereafter). ||6||

ਨਾਮੇ ਕੀ ਸਭ ਸੇਵਾ ਕਰੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਬੁਝਾਈ ॥

All serve that person who meditates on God's Name. But only the Guru blesses us the intellect to meditate on Naam.

ਨਾਮਹੁ ਹੀ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ ॥੭॥

It is because of meditation on Naam that one becomes known and only through Naam one gets glory here and hereafter. ||7||

ਜਿਸ ਨੇ ਦੇਵੈ ਤਿਸੁ ਮਿਲੈ ਗੁਰਮਤੀ ਨਾਮੁ ਬੁਝਾਈ ॥

Only that person receives the gift of Naam to whom God Himself blesses it. Through the Guru's teachings God makes that person understand Naam.

ਨਾਨਕ ਸਭ ਕਿਛੁ ਨਾਵੈ ਕੈ ਵਸਿ ਹੈ ਪੂਰੈ ਭਾਗਿ ਕੇ ਪਾਈ ॥੮॥੭॥੨੯॥

O' Nanak, everything is under the influence of Naam; by perfect destiny, only a rare one is blessed with Naam. ||8||7||29||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਦੇਹਾਗਣੀ ਮਹਲੁ ਨ ਧਾਇਨੀ ਨ ਜਾਣਨਿ ਪਿਰ ਕਾ ਸੁਆਉ ॥

The unfortunate soul-brides can't realize God's presence in their heart, therefore they do not know the joy of union with their Husband-God.

ਫਿਕਾ ਬੋਲਹਿ ਨਾ ਨਿਵਹਿ ਦੂਜਾ ਭਾਉ ਸੁਆਉ ॥੧॥

They speak harsh words and do not bow to Him; they enjoy the love of worldly pleasures, instead of God. ||1||

ਇਹੁ ਮਨੁਆ ਕਿਉ ਕਰਿ ਵਸਿ ਆਵੈ ॥

How can this mind come under control?

ਗੁਰ ਪਰਸਾਦੀ ਠਾਕੀਐ ਗਿਆਨ ਮਤੀ ਘਰਿ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥

By the Guru's Grace, it can be stopped from going astray; instructed in spiritual wisdom of the Guru, it returns within itself. ||1||Pause||

ਸੋਹਾਗਣੀ ਆਪਿ ਸਵਾਰੀਓਨੁ ਲਾਇ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥

By imbuing them with His love and affection God has Himself embellished the fortunate soul-brides.

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਚਲਦੀਆ ਨਾਮੇ ਸਹਜਿ ਸੀਗਾਰੁ ॥੨॥

They always conduct their lives according to the true Guru's will; intuitively meditating on Naam is the adornment of their spiritual life. ||2||

ਸਦਾ ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੀ ਸੇਜ ਸੁਭਾਇ ॥

They always enjoy the presence of their Husband-God in their heart which is always imbued with His love.

ਪਿਰ ਕੈ ਪ੍ਰੇਮਿ ਮੇਹੀਆ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਧਾਇ ॥੩॥

They are fascinated with the Love of their Husband-God; meeting their Beloved, they enjoy spiritual peace. ||3||

ਗਿਆਨ ਅਪਾਰੁ ਸੀਗਾਰੁ ਹੈ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥

The soul-bride whose adornment is divine wisdom has infinite treasure of Naam; such a soul-bride is honorable.

ਸਾ ਸਭਰਾਈ ਸੁੰਦਰੀ ਪਿਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥੪॥

Because of the love and affection of her Husband-God, she looks so beautiful as if she is the favorite queen of the Husband-God. ||4||

ਸੋਹਾਗਣੀ ਵਿਚਿ ਰੰਗੁ ਰਖਿਓਨੁ ਸਚੈ ਅਲਖਿ ਅਪਾਰਿ ॥

The incomprehensible and infinite God Himself has imbued the hearts of the fortunate soul-brides with His love.

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸਚੈ ਭਾਇ ਪਿਆਰਿ ॥੫॥

Imbued with the love and affection of God, they keep serving their true Guru by following his teachings. ||5||

ਸੋਹਾਗਣੀ ਸੀਗਾਰੁ ਬਣਾਇਆ ਗੁਣ ਕਾ ਗਲਿ ਹਾਰੁ ॥

The fortunate soul-brides have decked themselves with the necklace of virtues.

ਪ੍ਰੇਮ ਪਿਰਮਲੁ ਤਨਿ ਲਾਵਣਾ ਅੰਤਰਿ ਰਤਨੁ ਵੀਚਾਰੁ ॥੬॥

They apply the scent of God's love on their bodies and enshrine within them the invaluable divine wisdom. ||6||

ਭਗਤਿ ਰਤੇ ਸੇ ਉਤਮਾ ਜਤਿ ਪਤਿ ਸਬਦੇ ਹੋਇ ॥

Those who are imbued with devotional worship are the most exalted; higher spiritual status and honor is attained by reflecting on the Guru's word.

ਬਿਨੁ ਨਾਵੈ ਸਭ ਨੀਚ ਜਾਤਿ ਹੈ ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਹੋਇ ॥੭॥

All those, who are without God's Name are of low spiritual status. In fact without Naam they are like worms living in filth. ||7||

ਹਉ ਹਉ ਕਰਦੀ ਸਭ ਫਿਰੈ ਬਿਨੁ ਸਬਦੈ ਹਉ ਨ ਜਾਇ ॥

The entire humanity is wandering in self-conceit; the ego does not depart without reflecting on the Guru's word.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਹਉਮੈ ਗਈ ਸਚੈ ਰਹੇ ਸਮਾਇ ॥੮॥੮॥੩੦॥

O' Nanak, those who are imbued with Naam, their ego departs and they remain absorbed in remembering the eternal God. ||8||8||30||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਸਚੇ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਸਦਾ ਸਚੀ ਸੋਇ ॥

Those who are imbued with the love of the eternal God are immaculate, and everlasting is their reputation.

ਐਥੈ ਘਰਿ ਘਰਿ ਜਾਪਦੇ ਆਗੈ ਜੁਗਿ ਜੁਗਿ ਪਰਗਟੁ ਹੋਇ ॥੧॥

They are known in every house-hold while in this life and hereafter, they remain famous throughout the ages. ||1||

ਏ ਮਨ ਰੂੜ੍ਹੇ ਰੰਗੁਲੇ ਤੂੰ ਸਚਾ ਰੰਗੁ ਚੜਾਇ ॥

O' beautiful and joyful mind, imbue yourself with the true color of God's love.

ਰੂੜੀ ਬਾਣੀ ਜੇ ਰਪੈ ਨਾ ਇਹੁ ਰੰਗੁ ਲਹੈ ਨ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

If the mind is imbued with the love of divine words of God's praises, then the color of this love never fades. ||1||Pause||

ਹਮ ਨੀਚ ਮੈਲੇ ਅਤਿ ਅਭਿਮਾਨੀ ਦੁਜੈ ਭਾਇ ਵਿਕਾਰ ॥

Engrossed in vices and the love of worldly riches, we are evil minded and extremely egotistical persons of low character.

ਗੁਰਿ ਪਾਰਸਿ ਮਿਲਿਐ ਕੰਚਨੁ ਹੋਏ ਨਿਰਮਲ ਜੋਤਿ ਅਪਾਰ ॥੨॥

But upon meeting and following the Guru's teachings, we become pure like gold, and the immaculate light of the infinite God illuminates our mind. ||2||

ਬਿਨੁ ਗੁਰ ਕੋਇ ਨ ਰੰਗੀਐ ਗੁਰਿ ਮਿਲਿਐ ਰੰਗੁ ਚੜਾਉ ॥

Without following the Guru's teachings no one can be imbued with Naam; yes one gets imbued with the Naam only upon meeting the Guru.

ਗੁਰ ਕੈ ਭੈ ਭਾਇ ਜੋ ਰਤੇ ਸਿਫਤੀ ਸਚਿ ਸਮਾਉ ॥੩॥

Those who are imbued with the love of the Guru through his revered fear, they merge into God by singing His praises. ||3||

ਭੈ ਬਿਨੁ ਲਾਗਿ ਨ ਲਗਈ ਨਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥

Without the revered fear of God, the mind is not imbued with God's love and without it the mind does not become immaculate.

ਬਿਨੁ ਭੈ ਕਰਮ ਕਮਾਵਣੇ ਬੁਠੇ ਠਾਉ ਨ ਕੋਇ ॥੪॥

By performing ritualistic acts without fear of God, one still remains false (sinful), and finds no place in God's presence. ||4||

ਜਿਸ ਨੇ ਆਪੇ ਰੰਗੇ ਸੁ ਰਪਸੀ ਸਤਸੰਗਤਿ ਮਿਲਾਇ ॥

That person alone would be imbued in God's love whom God Himself imbues by uniting him with the holy congregation.

ਪੂਰੇ ਗੁਰ ਤੇ ਸਤਸੰਗਤਿ ਉਪਜੈ ਸਹਜੇ ਸਚਿ ਸੁਭਾਇ ॥੫॥

Holy congregation is blessed by the perfect Guru, through which one intuitively merges into the love of the eternal God. ||5||

ਬਿਨੁ ਸੰਗਤੀ ਸਭਿ ਐਸੇ ਰਹਹਿ ਜੈਸੇ ਪਸੁ ਢੇਰ ॥

Without the holy congregation, people remain like beasts and animals.

ਜਿਨਿ ਕੀਤੇ ਤਿਸੈ ਨ ਜਾਣਨੀ ਬਿਨੁ ਨਾਵੈ ਸਭਿ ਚੇਰ ॥੬॥

They do not realize the One who created them; so without Naam they all are like thieves. ||6||

ਇਕਿ ਗੁਣ ਵਿਹਾਝਹਿ ਅਉਗਣ ਵਿਕਣਹਿ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥

There are some, who acquire virtues and renounce their sins through the equipoise and good disposition blessed by the Guru.

ਗੁਰ ਸੇਵਾ ਤੇ ਨਾਉ ਪਾਇਆ ਵੁਠਾ ਅੰਦਰਿ ਆਇ ॥੭॥

Through the Guru's teachings they attain the Wealth of Naam and realize God dwelling in their hearts. ||7||

ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਸਿਰਿ ਧੰਧੈ ਲਾਇ ॥

God alone is the benefactor of all; He assigns tasks to each and every person.

ਨਾਨਕ ਨਾਮੇ ਲਾਇ ਸਵਾਰਿਅਨੁ ਸਬਦੇ ਲਏ ਮਿਲਾਇ ॥੮॥੯॥੩੧॥

O' Nanak, God has embellished some by attaching them to meditation on Naam; and He has united them with Himself through the Guru's word. ||8||9||31||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਸਭ ਨਾਵੈ ਨੇ ਲੋਚਦੀ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਸੇ ਪਾਏ ॥

The entire humanity longs for the wealth of Naam, but he alone receives it unto whom God bestows His Mercy.

ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਹੈ ਸੁਖੁ ਤਿਸੁ ਜਿਸੁ ਮੰਨਿ ਵਸਾਏ ॥੧॥

Without Naam everyone is in misery; he alone enjoys celestial peace in whose mind God enshrines Naam. ||1||

ਤੂੰ ਬੇਅੰਤੁ ਦਇਆਲੁ ਹੈ ਤੇਰੀ ਸਰਣਾਈ ॥

O' God, You are infinite and merciful; I have come to Your refuge.

ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਨਾਮੇ ਵਡਿਆਈ ॥੧॥ ਰਹਾਉ ॥

The wealth of Naam is received through the perfect Guru; both here and hereafter, honor is received through Naam. ||1||Pause||

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਹੈ ਬਹੁ ਬਿਧਿ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ॥

God has created this universe in many different ways; it is the same God who dwells within all and outside everywhere.

ਹੁਕਮੇ ਕਾਰ ਕਰਾਇਦਾ ਦੂਜਾ ਕਿਸੁ ਕਹੀਐ ਭਾਈ ॥੨॥

O' brother, it is according to His command that He makes people do their tasks; who else could we say as capable of doing this? ||2||

ਬੁਝਣਾ ਅਬੁਝਣਾ ਤੁਧੁ ਕੀਆ ਇਹ ਤੇਰੀ ਸਿਰਿ ਕਾਰ ॥

Knowledge and ignorance is Your making; You have control over these.

ਇਕਨ੍ਹਾ ਬਖਸਿਹਿ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਦਰਗਹ ਮਾਰਿ ਕਢੇ ਕੂੜਿਆਰ ॥੩॥

Becoming gracious upon some, You unite them with Yourself; You deny Your presence to others who are false. ||3||

ਇਕਿ ਧੁਰਿ ਪਵਿਤ ਪਾਵਨ ਹਰਿ ਤੁਧੁ ਨਾਮੇ ਲਾਏ ॥

O' God, there are some who are immaculate from the very beginning, whom You have attached to meditation on Your Name.

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਉਪਜੈ ਸਚੈ ਸਬਦਿ ਬੁਝਾਏ ॥੪॥

They enjoy spiritual peace by following the Guru's teachings; through his word of God's praises the Guru makes them understand the righteous way of living. ||4||

ਇਕਿ ਕੁਚਲ ਕੁਚੀਲ ਵਿਖਲੀ ਪਤੇ ਨਾਵਹੁ ਆਪਿ ਖੁਆਏ ॥

There are some who are crooked, vicious and immoral; God has Himself kept them away from Him.

ਨਾ ਓਨ ਸਿਧਿ ਨ ਬੁਧਿ ਹੈ ਨ ਸੰਜਮੀ ਫਿਰਹਿ ਉਤਵਤਾਏ ॥੫॥

They have not succeeded in life, they neither have intellect nor any discipline; they keep wandering around delirious. ||5||

ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸ ਨੇ ਭਾਵਨੀ ਲਾਏ ॥

The person upon whom God casts His glance of grace, in that person He creates faith for Him.

ਸਤੁ ਸੰਤੋਖੁ ਇਹ ਸੰਜਮੀ ਮਨੁ ਨਿਰਮਲੁ ਸਬਦੁ ਸੁਣਾਏ ॥੬॥

He recites to him the divine word through the Guru, which makes his mind immaculate and he becomes a person of truth, contentment, and self-discipline. ||6||

ਲੇਖਾ ਪੜਿ ਨ ਪਹੂਚੀਐ ਕਥਿ ਕਹਣੈ ਅੰਤੁ ਨ ਪਾਇ ॥

By accounting God's virtues, one cannot reach Him; by speaking and talking, His limits cannot be found.

ਗੁਰ ਤੇ ਕੀਮਤਿ ਪਾਈਐ ਸਚਿ ਸਬਦਿ ਸੇਝੀ ਪਾਇ ॥੭॥

God's worth is understood through the Guru and understanding about God is also understood through the Guru's teachings. ||7||

ਇਹੁ ਮਨੁ ਦੇਹੀ ਸੋਧਿ ਤੂੰ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ ॥

Reform this mind and body of yours by contemplating the Guru's word.

ਨਾਨਕ ਇਸੁ ਦੇਹੀ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਾਈਐ ਗੁਰ ਕੈ ਰੇਤਿ ਅਪਾਰਿ ॥੮॥੧੦॥੩੨॥

O Nanak, within this body is the treasure of Naam, which can be realized only through the unbounded love for the Guru. ||8||10||32||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਸਚਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰਿ ॥

The fortunate soul-brides, who have embellished their lives with the Guru's word, are imbued with love of the eternal God.

ਘਰ ਹੀ ਸੇ ਪਿਰੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥੧॥

By reflecting on the Guru's word of God's praises, they have realized their Husband-God within their heart. ||1||

ਅਵਗਣ ਗੁਣੀ ਬਖਸਾਇਆ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਈ ॥

The soul-bride who has attuned herself to God, has her faults forgiven because of her previous virtues.

ਹਰਿ ਵਰੁ ਪਾਇਆ ਕਾਮਣੀ ਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ॥੧॥ ਰਹਾਉ ॥

The Guru united the soul-bride with God; in this way the soul-bride realized her Husband-God. ||1||Pause||

ਇਕਿ ਪਿਰੁ ਹਦੂਰਿ ਨ ਜਾਣਨੀ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇ ॥

There are some soul-brides who are deluded by worldly riches and doubt; they do not understand that the Husband-God is right besides them.

ਕਿਉ ਪਾਇਨ੍ ਡੋਹਾਗਣੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥੨॥

How can unfortunate soul-brides meet Him? They spend their life in misery. ||2||

ਜਿਨ ਕੈ ਮਨਿ ਸਚੁ ਵਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ ॥

Those in whose minds the eternal God is enshrined, always do the righteous deed of singing His praises.

ਅਨਦਿਨੁ ਸੇਵਹਿ ਸਹਜ ਸਿਉ ਸਚੇ ਮਾਹਿ ਸਮਾਇ ॥੩॥

They always intuitively perform devotional worship and merge with God. ||3||

ਦੋਹਾਗਣੀ ਭਰਮਿ ਭੁਲਾਈਆ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਹਿ ॥

The unfortunate soul-brides are lost in the illusions of worldly wealth; they practice falsehood and the poisonous Maya ruins their spiritual lives.

ਪਿਰੁ ਨ ਜਾਣਨਿ ਆਪਣਾ ਸੁੰਢੀ ਸੇਜ ਦੁਖੁ ਪਾਹਿ ॥੪॥

They do not realize their Husband-God; feeling deserted, they keep suffering in misery. ||4||

ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਮਤੁ ਮਨ ਭਰਮਿ ਭੁਲਾਹਿ ॥

O' my mind, remember that there is one and only one eternal Master-God, lest you get lost in doubts of Maya.

ਗੁਰ ਪੁਛਿ ਸੇਵਾ ਕਰਹਿ ਸਚੁ ਨਿਰਮਲੁ ਮੰਨਿ ਵਸਾਹਿ ॥੫॥

Enshrine the eternal immaculate God in your mind by performing His devotional worship through the Guru's teachings. ||5||

ਸੋਹਾਗਣੀ ਸਦਾ ਪਿਰੁ ਪਾਇਆ ਹਉਮੈ ਆਪੁ ਗਵਾਇ ॥

The fortunate soul-bride always realizes her Husband-God by banishing egotism and self-conceit.

ਪਿਰ ਸੇਤੀ ਅਨਦਿਨੁ ਗਹਿ ਰਹੀ ਸਚੀ ਸੇਜ ਸੁਖੁ ਪਾਇ ॥੬॥

She always remembers her Husband-God and enjoys the celestial peace realizing His presence in her heart. ||6||

ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਗਏ ਪਲੈ ਕਿਛੁ ਨ ਪਾਇ ॥

They who departed from the world obsessed with their worldly wealth and relations, did not achieve anything in life.

ਮਹਲੁ ਨਾਹੀ ਡੋਹਾਗਣੀ ਅੰਤਿ ਗਈ ਪਛੁਤਾਇ ॥੭॥

The unfortunate soul-bride does not realize God's Presence in her heart and departs repenting in the end. ||7||

ਸੇ ਪਿਰੁ ਮੇਰਾ ਏਕੁ ਹੈ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥

O' soul-bride, that Husband-God of mine is the one and only one; I remain attuned to that One alone.

ਨਾਨਕ ਜੇ ਸੁਖੁ ਲੋੜਹਿ ਕਾਮਣੀ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਇ ॥੮॥੧੧॥੩੩॥

O Nanak, if the soul-bride longs for spiritual peace, she should enshrine God's Name within her mind. ||8||11||33||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਅੰਮ੍ਰਿਤੁ ਜਿਨ੍ਹਾ ਚਖਾਇਓਨੁ ਰਸੁ ਆਇਆ ਸਹਜਿ ਸੁਭਾਇ ॥

Those whom God has helped to taste the ambrosial nectar, they intuitively enjoyed its taste.

ਸਚਾ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸ ਨੇ ਤਿਲੁ ਨ ਤਮਾਇ ॥੧॥

God has no worries and He does not have even an iota of greed. ||1||

ਅੰਮ੍ਰਿਤੁ ਸਚਾ ਵਰਸਦਾ ਗੁਰਮੁਖਾ ਮੁਖਿ ਪਾਇ ॥

The ambrosial nectar of God's Name always keeps raining down every where but only the Guru's followers partake it,

ਮਨੁ ਸਦਾ ਹਰੀਆਵਲਾ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਇ ॥੧॥ ਰਹਾਉ ॥

and their mind always remains in bloom by intuitively singing God's praises. ||1||Pause||

ਮਨਮੁਖਿ ਸਦਾ ਦੋਹਾਗਣੀ ਦਰਿ ਖੜੀਆ ਬਿਲਲਾਹਿ ॥

The self-conceited soul-brides always remain separated from God; they wail endlessly even when God is present right in their heart.

ਜਿਨ੍ਹਾ ਪਿਰ ਕਾ ਸੁਆਦੁ ਨ ਆਇਓ ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਸੁੇ ਕਮਾਹਿ ॥੨॥

Those who have never enjoyed the relish of union with their Husband-God, can only do deeds according to their preordained destiny. ||2||

ਗੁਰਮੁਖਿ ਬੀਜੇ ਸਚੁ ਜਮੈ ਸਚੁ ਨਾਮੁ ਵਾਪਾਰੁ ॥

The Guru's follower plants true Name in his heart, Naam sprouts in his heart and he meditates on Naam.

ਜੇ ਇਤੁ ਲਾਹੈ ਲਾਇਅਨੁ ਭਗਤੀ ਦੇਇ ਭੰਡਾਰ ॥੩॥

God bestows the treasure of devotional worship to those whom He has attached to this profitable venture of meditation. ||3||

ਗੁਰਮੁਖਿ ਸਦਾ ਸੋਹਾਗਣੀ ਭੈ ਭਗਤਿ ਸੀਗਾਰਿ ॥

The Guru's followers are the fortunate soul-brides, they adorn their spiritual life with the revered fear and devotion to God.

ਅਨਦਿਨੁ ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੁ ਰਖਹਿ ਉਰ ਧਾਰਿ ॥੪॥

They always enjoy the company of their Husband-God and keep Him enshrined in their hearts. ||4||

ਜਿਨ੍ਹਾ ਪਿਰੁ ਰਾਵਿਆ ਆਪਣਾ ਤਿਨ੍ਹਾ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥

I dedicate myself to those soul-brides who have enjoyed the company of their Husband-God.

ਸਦਾ ਪਿਰ ਕੈ ਸੰਗਿ ਰਹਹਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥੫॥

By eradicating self-conceit from within, they always remain in the company of their Husband-God. ||5||

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਮੁਖ ਉਜਲੇ ਪਿਰ ਕੈ ਭਾਇ ਪਿਆਰਿ ॥

Those who are imbued with the love of their Husband-God, their body and mind remain cool and calm and they are honored here and hereafter.

ਸੇਜ ਸੁਖਾਲੀ ਪਿਰੁ ਰਵੈ ਹਉਮੈ ਤਿਸਨਾ ਮਾਰਿ ॥੬॥

By eradicating their ego and worldly desires, they enjoy the presence of their Husband-God in their heart. ||6||

ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਇਆ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥

Granting His grace, He comes into the heart of a soul-bride, through infinite love for the Guru,

ਵਰੁ ਪਾਇਆ ਸੋਹਾਗਣੀ ਕੇਵਲ ਏਕੁ ਮੁਰਾਰਿ ॥੭॥

that fortunate soul-bride unites with Husband-God, who is the one and only one like Him. ||7||

ਸਭੇ ਗੁਨਹ ਬਖਸਾਇ ਲਇਓਨੁ ਮੇਲੇ ਮੇਲਣਹਾਰਿ ॥

The Guru have all his sins forgiven; God unites him with Himself.

ਨਾਨਕ ਆਖਣੁ ਆਖੀਐ ਜੇ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥੮॥੧੨॥੩੪॥

O' Nanak, we should utter such words of God's praises, hearing which He may love us. ||8||12||34||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਸਤਿਗੁਰ ਤੇ ਗੁਣ ਉਪਜੈ ਜਾ ਪ੍ਰਭੁ ਮੇਲੈ ਸੇਇ ॥

When God causes us to meet the Guru, then the Guru blesses us with virtues,

ਸਹਜੇ ਨਾਮੁ ਧਿਆਈਐ ਗਿਆਨੁ ਪਰਗਟੁ ਹੋਇ ॥੧॥

Divine knowledge becomes manifest by intuitively meditating on Naam. ||1||

ਏ ਮਨ ਮਤ ਜਾਣਹਿ ਹਰਿ ਦੂਰਿ ਹੈ ਸਦਾ ਵੇਖੁ ਹਦੂਰਿ ॥

O' my mind, do not think that GOd is far away; always behold Him close at hand.

ਸਦ ਸੁਣਦਾ ਸਦ ਵੇਖਦਾ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥

God is always listening and always watching over us; He can be realized pervading everywhere through the Guru's word. ||1||Pause||

ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣਿਆ ਤਿਨੀ ਇਕ ਮਨਿ ਧਿਆਇਆ ॥

The Guru's followers understand their own selves and they meditate on God with a focused mind.

ਸਦਾ ਰਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੈ ਨਾਮਿ ਸੁਖੁ ਪਾਇਆ ॥੨॥

They always enjoy the company of their Husband-God and attain celestial peace by attuning to the eternal God's Name. ||2||

ਏ ਮਨ ਤੇਰਾ ਕੇ ਨਹੀ ਕਰਿ ਵੇਖੁ ਸਬਦਿ ਵੀਚਾਰੁ ॥

O' my mind, by reflecting upon the Guru's word, you can see that in reality no one except God is your true companion.

ਹਰਿ ਸਰਣਾਈ ਭਜਿ ਪਉ ਪਾਇਹਿ ਮੋਖ ਦੁਆਰੁ ॥੩॥

Therefore, run to God's refuge and find freedom from the bonds of Maya. ||3||

ਸਬਦਿ ਸੁਣੀਐ ਸਬਦਿ ਬੁਝੀਐ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

One who listens and understands the Guru's word, he always remains attuned to the eternal God.

ਸਬਦੇ ਹਉਮੈ ਮਾਰੀਐ ਸਚੈ ਮਹਲਿ ਸੁਖੁ ਪਾਇ ॥੪॥

Through the Guru's word, he eradicates his ego and enjoys the spiritual peace by realizing God in his heart. ||4||

ਇਸੁ ਜੁਗ ਮਹਿ ਸੇਭਾ ਨਾਮ ਕੀ ਬਿਨੁ ਨਾਵੈ ਸੇਭ ਨ ਹੋਇ ॥

In this world, the glory is obtained through meditating on Naam; true glory is not attained without meditating on God's Name.

ਇਹ ਮਾਇਆ ਕੀ ਸੋਭਾ ਚਾਰਿ ਦਿਹਾੜੇ ਜਾਦੀ ਬਿਲਮੁ ਨ ਹੋਇ ॥੫॥

The glory obtained through this Maya (worldly riches) is very short-lived, it disappears in an instant. ||5||

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਮੁਏ ਮਰਿ ਜਾਹਿ ॥

Those who forsake God's Name depart from this world spiritually dead.

ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਆਇਓ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਹਿ ॥੬॥

They do not enjoy the relish of God's Name and remain in the filth of vices. ||6||

ਇਕਿ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਅਨਦਿਨੁ ਨਾਮੇ ਲਾਇ ॥

Showing mercy, God has engaged some in always meditating on Naam and has united them with Himself.

ਸਚੁ ਕਮਾਵਹਿ ਸਚਿ ਰਹਹਿ ਸਚੇ ਸਚਿ ਸਮਾਹਿ ॥੭॥

They always meditate on God's Name, live a truthful life and ultimately merge in the eternal God. ||7||

ਬਿਨੁ ਸਬਦੈ ਸੁਣੀਐ ਨ ਦੇਖੀਐ ਜਗੁ ਬੋਲਾ ਅੰਨ੍ਹਾ ਭਰਮਾਇ ॥

Without the Guru's word, God's praises can neither be heard nor He can be realized; the entire world is wandering in doubt being spiritually blind and dumb.

ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇਸੀ ਨਾਮੁ ਮਿਲੈ ਤਿਸੈ ਰਜਾਇ ॥੮॥

The entire world endures misery without meditating on Naam; however, God's Name is received only through His Will. ||8||

ਜਿਨ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਜਨ ਨਿਰਮਲ ਪਰਵਾਣੁ ॥

Those who are attuned to the Guru's word are immaculate and approved in God's presence.

ਨਾਨਕ ਨਾਮੁ ਤਿਨ੍ਹ ਕਦੇ ਨ ਵੀਸਰੈ ਸੇ ਦਰਿ ਸਚੇ ਜਾਣੁ ॥੯॥੧੩॥੩੫॥

O' Nanak, they never forget Naam and are recognized with honor in God's presence. ||9||13||35||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਸਬਦੋਂ ਹੀ ਭਗਤ ਜਾਪਦੇ ਜਿਨ੍ਹ ਕੀ ਬਾਣੀ ਸਚੀ ਹੋਇ ॥

The devotees who utter divine words of God's praises, become known in the world.

ਵਿਚਰੁ ਆਪੁ ਗਇਆ ਨਾਉ ਮੰਨਿਆ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ ॥੧॥

Their self-conceit is eradicated from within, they develop faith in Naam and unite with the eternal God. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਨ ਕੀ ਪਤਿ ਹੋਇ ॥

The devotees attain honor by meditating on God's Name.

ਸਫਲੁ ਤਿਨ੍ਹਾ ਕਾ ਜਨਮੁ ਹੈ ਤਿਨ੍ਹ ਮਾਨੈ ਸਭੁ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

Their life is fruitful because everyone adores them. ||1||Pause||

ਹਉਮੈ ਮੇਰਾ ਜਾਤਿ ਹੈ ਅਤਿ ਕ੍ਰੋਧੁ ਅਭਿਮਾਨੁ ॥

Egoism and selfishness in a person creates his separate identity from God which brings out extreme anger and arrogance in him.

ਸਬਦਿ ਮਰੈ ਤਾ ਜਾਤਿ ਜਾਇ ਜੋਤੀ ਜੋਤਿ ਮਿਲੈ ਭਗਵਾਨੁ ॥੨॥

Through the Guru's teachings, when egoism subsides then duality ends and one's conscience merges with the light of God. ||2||

ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸਫਲੁ ਜਨਮੁ ਹਮਾਰਾ ॥

My life has become fruitful by meeting and following the perfect Guru's teachings.

ਨਾਮੁ ਨਵੈ ਨਿਧਿ ਪਾਇਆ ਭਰੇ ਅਖੁਟ ਭੰਡਾਰਾ ॥੩॥

I have attained the wealth of Naam, which is like the nine treasures of the world and my heart is filled with the inexhaustible wealth of Naam. ||3||

ਆਵਹਿ ਇਸੁ ਰਾਸੀ ਕੇ ਵਾਪਾਰੀਏ ਜਿਨ੍ਹਾ ਨਾਮੁ ਪਿਆਰਾ ॥

The dealers of this wealth of Naam come to the Guru, whom God's Name is dear.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੇ ਧਨੁ ਪਾਏ ਤਿਨ੍ਹਾ ਅੰਤਰਿ ਸਬਦੁ ਵੀਚਾਰਾ ॥੪॥

But only those who follow the Guru's teachings attain this wealth of Naam; because within them is the ability to reflect on the divine word. ||4||

ਭਗਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਮਨਮੁਖ ਅਹੰਕਾਰੀ ॥

The self-willed arrogants do not appreciate the value of devotional worship.

ਧੁਰਹੁ ਆਪਿ ਖੁਆਇਅਨੁ ਜੁਐ ਬਾਜੀ ਹਾਰੀ ॥੫॥

They are destined to go astray by God Himself; they lose the game of life.
||5||

ਬਿਨੁ ਪਿਆਰੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਹੋਇ ਸਰੀਰਿ ॥

Without loving affection for God, devotional worship cannot be done and without it the body cannot be at peace.

ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰ ਭਗਤੀ ਮਨ ਧੀਰਿ ॥੬॥

The wealth of love for Naam is attained by following the Guru's teachings; the mind becomes steady through devotional worship. ||6||

ਜਿਸ ਨੋ ਭਗਤਿ ਕਰਾਏ ਸੋ ਕਰੇ ਗੁਰ ਸਬਦ ਵੀਚਾਰਿ ॥

He whom God so blesses, performs devotional worship by reflecting on the Guru's word.

ਹਿਰਦੈ ਏਕੇ ਨਾਮੁ ਵਸੈ ਹਉਮੈ ਦੁਬਿਧਾ ਮਾਰਿ ॥੭॥

Then by eradicating ego and duality, he realizes God dwelling in his heart.
||7||

ਭਗਤਾ ਕੀ ਜਤਿ ਪਤਿ ਏਕੇ ਨਾਮੁ ਹੈ ਆਪੇ ਲਏ ਸਵਾਰਿ ॥

Meditation on God's Name alone is the social status and honor of the devotees; God Himself adorns their lives.

ਸਦਾ ਸਰਣਾਈ ਤਿਸ ਕੀ ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਾਰਜੁ ਸਾਰਿ ॥੮॥

The devotees always remain in God's refuge and He accomplishes their tasks as pleases Him. ||8||

ਭਗਤਿ ਨਿਰਾਲੀ ਅਲਾਹ ਦੀ ਜਾਪੈ ਗੁਰ ਵੀਚਾਰਿ ॥

God's devotional worship is unique in this respect, that it is understood only by reflecting on the Guru's word.

ਨਾਨਕ ਨਾਮੁ ਹਿਰਦੈ ਵਸੈ ਭੈ ਭਗਤੀ ਨਾਮਿ ਸਵਾਰਿ ॥੯॥੧੪॥੩੬॥

O' Nanak, one who realizes God's presence in his heart, the unique devotional worship and the revered fear of God embellishes his life by keeping him attuned to Naam. ||9||14||36||

ਆਸਾ ਮਹਲਾ ੩ ॥

Raag Aasaa, Third Guru:

ਅਨ ਰਸ ਮਹਿ ਭੋਲਾਇਆ ਬਿਨੁ ਨਾਮੈ ਦੁਖ ਪਾਇ ॥

Lost in other worldly pleasures, a person goes astray and remains miserable without meditating on Naam.

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੋਟਿਓ ਜਿ ਸਚੀ ਬੁਝ ਬੁਝਾਇ ॥੧॥

Such a person does not meet the true Guru, the Primal Being, who imparts true understanding about meditation on Naam. ||1||

ਏ ਮਨ ਮੇਰੇ ਬਾਵਲੇ ਹਰਿ ਰਸੁ ਚਖਿ ਸਾਦੁ ਪਾਇ ॥

O' my insane mind, partake and enjoy the sublime essence of God's Name.

ਅਨ ਰਸਿ ਲਾਗਾ ਤੂੰ ਫਿਰਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥੧॥ ਰਹਾਉ ॥

Attached to other worldly pleasures, you are wandering around wasting your life in vain. ||1||Pause||

ਇਸੁ ਜੁਗ ਮਹਿ ਗੁਰਮੁਖ ਨਿਰਮਲੇ ਸਚਿ ਨਾਮਿ ਰਹਿ ਲਿਵ ਲਾਇ ॥

In this world, only immaculate are the Guru's followers who remain attuned to the eternal God's Name.

ਵਿਣੁ ਕਰਮਾ ਕਿਛੁ ਪਾਈਐ ਨਹੀ ਕਿਆ ਕਰਿ ਕਹਿਆ ਜਾਇ ॥੨॥

Nothing is obtained without good pre-ordained destiny; what can one say or do?

ਆਪੁ ਪਛਾਣਹਿ ਸਬਦਿ ਮਰਹਿ ਮਨਹੁ ਤਜਿ ਵਿਕਾਰ ॥

Those who search and understand their own self; through the Guru's word, they eradicate ego and vices from their mind.

ਗੁਰ ਸਰਣਾਈ ਭਜਿ ਪਏ ਬਖਸੇ ਬਖਸਣਹਾਰ ॥੩॥

They hurry to the Guru's refuge and are forgiven by the forgiving God. ||3||

ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨ ਪਾਈਐ ਨਾ ਦੁਖੁ ਵਿਚਹੁ ਜਾਇ ॥

Without meditating on God's Name, neither we enjoy peace nor does the misery depart from within.

ਇਹੁ ਜਗੁ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪਿਆ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇ ॥੪॥

This world is engrossed in love of Maya (worldly wealth and power); it has gone astray in duality and doubt. ||4||

ਦੋਹਾਗਣੀ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹੀ ਕਿਆ ਕਰਿ ਕਰਹਿ ਸੀਗਾਰੁ ॥

The unfortunate soul-brides do not understand the worth of their Husband-God; what would they achieve by decorating themselves.

ਅਨਦਿਨੁ ਸਦਾ ਜਲਦੀਆ ਫਿਰਹਿ ਸੇਜੈ ਰਵੈ ਨ ਭਤਾਰੁ ॥੫॥

Every day, they continually agonize themselves because they do not realize and enjoy their Husband-God's presence in their hearts. ||5||

ਸੋਹਾਗਣੀ ਮਹਲੁ ਪਾਇਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

The fortunate soul-brides realize God's presence in their heart by eradicating their ego from within.

ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੀਆ ਅਪਣੇ ਸਹਿ ਲਈਆ ਮਿਲਾਇ ॥੬॥

They decorate themselves with the Guru's word and their Husband-God unites them with Himself. ||6||

ਮਰਣਾ ਮਨਹੁ ਵਿਸਾਰਿਆ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥

In the pitch darkness of ignorance created by their attachment to Maya (worldly attachments), people have forgotten death from their minds.

ਮਨਮੁਖ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਭੀ ਮਰਹਿ ਜਮ ਦਰਿ ਹੋਹਿ ਖੁਆਰੁ ॥੭॥

The self-willed persons remain spiritually dead and keep going in the cycles of birth and death; they are continuously tortured by the fear of death. ||7||

ਆਪਿ ਮਿਲਾਇਅਨੁ ਸੇ ਮਿਲੇ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ ॥

Only those, whom God unites with Himself, are united with Him through deliberation on the Guru's word.

ਨਾਨਕ ਨਾਮਿ ਸਮਾਣੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੮॥੨੨॥੧੫॥੩੭॥

O' Nanak, they who remain absorbed in God's Name, are honored in the eternal God's presence. ||8||22||15||37|

ਆਸਾ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ ਘਰੁ ੨

Raag Aasaa, Fifth Guru; Ashtapadees, Second beat.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਪੰਚ ਮਨਾਏ ਪੰਚ ਰੁਸਾਏ ॥

One who reconciled with five virtues (truth, contentment, compassion, faith and patience), and antagonized five evils (lust, anger, greed, attachment, and ego).

ਪੰਚ ਵਸਾਏ ਪੰਚ ਗਵਾਏ ॥੧॥

And enshrined these five virtues within him and driven out the five evils. ||1||

ਇਨ੍ ਬਿਧਿ ਨਗਰੁ ਵੁਠਾ ਮੇਰੇ ਭਾਈ ॥

O' my brothers, in this way, his body-village became inhabited with virtues and

ਦੁਰਤੁ ਗਇਆ ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਈ ॥੧॥ ਰਹਾਉ ॥

sin departed, when the Guru implanted the spiritual wisdom. ||1||Pause||

ਸਾਚ ਧਰਮ ਕੀ ਕਰਿ ਦੀਨੀ ਵਾਰਿ ॥

He has built the fence of true faith (meditation on God) around it and

ਫਰਹੇ ਮੁਹਕਮ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰਿ ॥੨॥

by reflecting on the Guru's teachings he has made his physical senses so strong, as if he has installed firm gates (to block the entry of vices in the mind). ||2||

ਨਾਮੁ ਖੇਤੀ ਬੀਜਹੁ ਭਾਈ ਮੀਤ ॥

O' my friends and brothers, plant God's Name (in your mind).

ਸਉਦਾ ਕਰਹੁ ਗੁਰੁ ਸੇਵਹੁ ਨੀਤ ॥੩॥

Always serve and follow the Guru's teachings and meditate on Naam. ||3||

ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਕੇ ਸਭਿ ਹਾਟ ॥

All the sensory organs of the devotees become source of peace, poise and bliss,

ਸਾਹ ਵਾਪਾਰੀ ਏਕੈ ਥਾਟ ॥੪॥

when the Guru and the devotees are at the same spiritual level. ||4||

ਜੇਜੀਆ ਡੰਨੁ ਕੇ ਲਏ ਨ ਜਗਾਤਿ ॥

Any kind of taxes or fines are not imposed on those (the spiritual life of those is not affected by vices),

ਸਤਿਗੁਰਿ ਕਰਿ ਦੀਨੀ ਧੁਰ ਕੀ ਛਾਪ ॥੫॥

on whom the true Guru has put the stamp of tax-waiver from the very beginning (whom the true Guru has blessed with divine knowledge). ||5||

ਵਖਰੁ ਨਾਮੁ ਲਦਿ ਖੇਪ ਚਲਾਵਹੁ ॥

O' my friends, collect the wealth of Naam and start meditating on God's Name,

ਲੈ ਲਾਹਾ ਗੁਰਮੁਖਿ ਘਰਿ ਆਵਹੁ ॥੬॥

by following the Guru's teaching; reap the reward (improve your spiritual life) and realize God in your heart. ||6||

ਸਤਿਗੁਰੁ ਸਾਹੁ ਸਿਖ ਵਣਜਾਰੇ ॥

The true Guru is like a Banker and his disciples are like traders

ਪੂੰਜੀ ਨਾਮੁ ਲੇਖਾ ਸਾਚੁ ਸਮਾਰੇ ॥੭॥

The wealth is Naam and meditation on God is the account which the disciples enshrine in their hearts. ||7||

ਸੇ ਵਸੈ ਇਤੁ ਘਰਿ ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਸੇਵ ॥

Only that person resides in this house (heart) whom the perfect Guru blesses with the devotional worship of God.

ਅਬਿਚਲ ਨਗਰੀ ਨਾਨਕ ਦੇਵ ॥੮॥੧॥

O' Nanak, that heart becomes God's unshakable abode. ||8||1||

ਆਸਾਵਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩

Raag Aasaavaree, Fifth Guru:Third beat.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮੇਰੇ ਮਨ ਹਰਿ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥

O' my mind, the person who is imbued with the love of God,

ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਜਪਤ ਨਿਰਮਲ ਸਾਚੀ ਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥

meditating on God's Name in the company of the saintly persons becomes his true and immaculate way of life. ||1||Pause||

ਦਰਸਨ ਕੀ ਪਿਆਸ ਘਣੀ ਚਿਤਵਤ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥

O' God, by thinking about Your many kinds of virtues, an immense desire for Your blessed vision has arisen in me.

ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਪਾਰਬ੍ਰਹਮ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਮੁਰਾਰਿ ॥੧॥

Therefore, O' supreme God show mercy and bless me with Your vision. ||1||

ਮਨੁ ਪਰਦੇਸੀ ਆਇਆ ਮਿਲਿਓ ਸਾਧ ਕੈ ਸੰਗਿ ॥

After wandering around in a myriad of existences, when one comes and joins the company of the Guru.

ਜਿਸੁ ਵਖਰ ਕਉ ਚਾਹਤਾ ਸੇ ਪਾਇਓ ਨਾਮਹਿ ਰੰਗਿ ॥੨॥

Then by imbuing itself with the love of God's Name, one attains the wealth of Naam which it has been longing for so many births. ||2||

ਜੇਤੇ ਮਾਇਆ ਰੰਗ ਰਸ ਬਿਨਸਿ ਜਾਹਿ ਖਿਨ ਮਾਹਿ ॥

All the pleasures and relishes of Maya (worldly attachments), perish in an instant.

ਭਗਤ ਰਤੇ ਤੇਰੇ ਨਾਮ ਸਿਉ ਸੁਖੁ ਭੁੰਚਹਿ ਸਭ ਠਾਇ ॥੩॥

Devotees imbued with Your Name, enjoy peace everywhere. ||3||

ਸਭੁ ਜਗੁ ਚਲਤਉ ਪੇਖੀਐ ਨਿਹਚਲੁ ਹਰਿ ਕੇ ਨਾਉ ॥

The entire world is seen to be passing away, only God's Name is eternal.

ਕਰਿ ਮਿਤ੍ਰਾਈ ਸਾਧ ਸਿਉ ਨਿਹਚਲੁ ਪਾਵਹਿ ਠਾਉ ॥੪॥

Make friends with the Guru, you would obtain a place of everlasting peace.
||4||

ਮੀਤ ਸਾਜਨ ਸੁਤ ਬੰਧਪਾ ਕੇਉ ਹੇਤ ਨ ਸਾਥ ॥

Whether it be your friends, mates, sons or relatives, none of these can be your companion for ever.

ਏਕੁ ਨਿਵਾਹੂ ਰਾਮ ਨਾਮ ਦੀਨਾ ਕਾ ਪ੍ਰਭੁ ਨਾਥ ॥੫॥

God, the protector of the meek, is the everlasting companion. ||5||

ਚਰਨ ਕਮਲ ਬੇਹਿਥ ਭਏ ਲਗਿ ਸਾਗਰੁ ਤਰਿਓ ਤੇਹ ॥

The person for whom the Guru's lotus feet (words) have become like a ship; by following these words, that person has crossed the world ocean of vices

ਭੋਟਿਓ ਪੂਰਾ ਸਤਿਗੁਰੂ ਸਾਚਾ ਪ੍ਰਭੁ ਸਿਉ ਨੇਹ ॥੬॥

One who met and followed the teachings of the perfect true Guru, developed true love for God. ||6||

ਸਾਧ ਤੇਰੇ ਕੀ ਜਾਚਨਾ ਵਿਸਰੁ ਨ ਸਾਸਿ ਗਿਰਾਸਿ ॥

O' God, the prayer of Your saints is that, never let them forget You even when they are taking a breath or eating a morsel of food.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੇ ਭਲਾ ਤੇਰੈ ਭਾਣੈ ਕਾਰਜ ਰਾਸਿ ॥੭॥

O' God, whatever pleases You is good; all the affairs of the devotees are accomplished by Your will. ||7||

ਸੁਖ ਸਾਗਰ ਪ੍ਰੀਤਮ ਮਿਲੇ ਉਪਜੇ ਮਹਾ ਅਨੰਦ ॥

Great bliss arises in a person who realizes the beloved God, the ocean of peace.

ਕਹੁ ਨਾਨਕ ਸਭ ਦੁਖ ਮਿਟੇ ਪ੍ਰਭੁ ਭੇਟੇ ਪਰਮਾਨੰਦ ॥੮॥੧॥੨॥

Nanak says, all the sorrows of the one go away, who realizes God the embodiment of supreme bliss. ||8||1||2||

ਆਸਾ ਮਹਲਾ ੫ ਬਿਰਹੜੇ ਘਰੁ ੪ ਛੰਤਾ ਕੀ ਜਤਿ

Raag Aasaa, Fifth Guru: Birharray (hymns describing the pain of separation), Fourth beat, to be sung in the tune of the chhants.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਪਿਆਰੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ ॥੧॥

O' my dear friend, we should always meditate on the all pervading God; I dedicate myself to His blessed vision. ||1||

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਬੀਸਰਹਿ ਪਿਆਰੇ ਸੇ ਕਿਉ ਤਜਣਾ ਜਾਇ ॥੨॥

O' my dear friend, remembering whom all our sorrows depart, how can we forsake Him? ||2||

ਇਹੁ ਤਨੁ ਵੇਚੀ ਸੰਤ ਪਹਿ ਪਿਆਰੇ ਪ੍ਰੀਤਮੁ ਦੇਇ ਮਿਲਾਇ ॥੩॥

O' dear, I am ready to surrender myself to that Guru who would unite me with my beloved God. ||3||

ਸੁਖ ਸੀਗਾਰ ਬਿਖਿਆ ਕੇ ਫੀਕੇ ਤਜਿ ਛੇਡੇ ਮੇਰੀ ਮਾਇ ॥੪॥

O' my mother, the pleasures and adornments of Maya are insipid and useless; I have renounced them. ||4||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਜਿ ਗਏ ਪਿਆਰੇ ਸਤਿਗੁਰ ਚਰਨੀ ਪਾਇ ॥੫॥

O' my dear, since the time I have sought the Guru's refuge and followed his teachings, evils like lust, anger and greed have left me. ||5||

ਜੋ ਜਨ ਰਾਤੇ ਰਾਮ ਸਿਉ ਪਿਆਰੇ ਅਨਤ ਨ ਕਾਹੂ ਜਾਇ ॥੬॥

O' my dear, the devotees who are imbued with the love of God, do not go anywhere else. ||6||

ਹਰਿ ਰਸੁ ਜਿਨੀ ਚਾਖਿਆ ਪਿਆਰੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ ॥੭॥

O' dear, those who have relished the elixir of God's Name remain satisfied and satiated. ||7||

ਅੰਚਲੁ ਗਹਿਆ ਸਾਧ ਕਾ ਨਾਨਕ ਭੈ ਸਾਗਰੁ ਪਾਰਿ ਪਰਾਇ ॥੮॥੧॥੩॥

O' Nanak, one who grasps onto the support of the Guru, crosses over the dreadful world-ocean of vices. ||8||1||3||

ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਟੀਐ ਪਿਆਰੇ ਜਬ ਭੇਟੈ ਹਰਿ ਰਾਇ ॥੯॥

O' my dear, the pain of the cycles of birth and death is eradicated when one realizes the sovereign God. ||1||

ਸੁੰਦਰੁ ਸੁਘਰੁ ਸੁਜਾਣੁ ਪ੍ਰਭੁ ਮੇਰਾ ਜੀਵਨੁ ਦਰਸੁ ਦਿਖਾਇ ॥੧੦॥

Beautiful, virtuous, and wise God is my life; O' God, show me Your vision. ||2||

ਜੋ ਜੀਅ ਤੁਝ ਤੇ ਬੀਛੁਰੇ ਪਿਆਰੇ ਜਨਮਿ ਮਰਹਿ ਬਿਖੁ ਖਾਇ ॥੩॥

O' dear God, those who are separated from You, keep going in the cycle of birth and death because eating the poison of Maya, they remain spiritually dead. ||3||

ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੇ ਮਿਲੈ ਪਿਆਰੇ ਤਿਸ ਕੈ ਲਾਗਉ ਘਾਇ ॥੪॥

O' dear God, only that person unites with You, whom You Yourself unite; I bow to that person. ||4||

ਜੋ ਸੁਖੁ ਦਰਸਨੁ ਪੇਖਤੇ ਪਿਆਰੇ ਮੁਖ ਤੇ ਕਹਣੁ ਨ ਜਾਇ ॥੫॥

O' God, the pleasure one receives upon realizing You cannot be described. ||5||

ਸਾਚੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ ਪਿਆਰੇ ਜੁਗੁ ਜੁਗੁ ਰਹੀ ਸਮਾਇ ॥੬॥

O' God, true love with You never breaks, it remains throughout the ages, ||6||

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੇ ਭਲਾ ਪਿਆਰੇ ਤੇਰੀ ਅਮਰੁ ਰਜਾਇ ॥੭॥

O' dear God, whatever pleases You is good for all, Your will is Eternal. ||7||

ਨਾਨਕ ਰੰਗਿ ਰਤੇ ਨਾਰਾਇਣੈ ਪਿਆਰੇ ਮਾਤੇ ਸਹਜਿ ਸੁਭਾਇ ॥੮॥੨॥੪॥

O' Nanak, those, who are imbued with the love of beloved God, remain fully absorbed in His love in a state of peace and poise. ||8||2||4||

ਸਭ ਬਿਧਿ ਤੁਮ ਹੀ ਜਾਨਤੇ ਪਿਆਰੇ ਕਿਸੁ ਪਹਿ ਕਹਉ ਸੁਨਾਇ ॥੧॥

O, Beloved, You know all about my condition; who can I talk to about it? ||1||

ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਤੇਰਾ ਦਿਤਾ ਪਹਿਰਹਿ ਖਾਇ ॥੨॥

You are the benefactor of all beings; they consume what You give them. ||2||

ਸੁਖੁ ਦੁਖੁ ਤੇਰੀ ਆਗਿਆ ਪਿਆਰੇ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥੩॥

O' God, pleasure and pain come by Your command; except You, there is no other place of support for the beings. ||3||

ਜੇ ਤੂੰ ਕਰਾਵਹਿ ਸੇ ਕਰੀ ਪਿਆਰੇ ਅਵਰੁ ਕਿਛੁ ਕਰਣੁ ਨ ਜਾਇ ॥੪॥

O' God, whatever You cause me to do, that I do; I cannot do anything else. ||4||

ਦਿਨੁ ਰੈਣਿ ਸਭ ਸੁਹਾਵਣੇ ਪਿਆਰੇ ਜਿਤੁ ਜਪੀਐ ਹਰਿ ਨਾਉ ॥੫॥

O' dear God, beautiful and blessed are all those days and nights, in which we meditate on Your Name. ||5||

ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਪਿਆਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇ ॥੬॥

O' dear God, we can do only the preordained deeds. ||6||

ਏਕੇ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰੇ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਇ ॥੭॥

O' dear God, You alone are pervading everywhere and You are enshrined in each and every heart. ||7||

ਸੰਸਾਰ ਕੂਪ ਤੇ ਉਧਰਿ ਲੈ ਪਿਆਰੇ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ ॥੮॥੩॥੨੨॥੧੫॥੨॥੪੨॥

Nanak says, O' God, I have sought Your refuge, pull me out of the worldly well of vices and Maya. ||8||3||22||15||2||42||

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਪਟੀ ਲਿਖੀ

Raag Aasaa, First Guru, Patee Likhee ~ The hymn of the alphabet:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ ॥

Sassa: He who created the universe, is the One Master-God of all.

ਸੇਵਤ ਰਹੇ ਚਿਤੁ ਜਿਨ੍ ਕਾ ਲਾਗਾ ਆਇਆ ਤਿਨ੍ ਕਾ ਸਫਲੁ ਭਇਆ ॥੧॥

Successful became the advent of those into this world, whose conscience merged with God while remembering Him. ||1||

ਮਨ ਕਾਹੇ ਭੂਲੇ ਮੂੜ ਮਨਾ ॥

O' my foolish mind, why are you forgetting Him?

ਜਬ ਲੇਖਾ ਦੇਵਹਿ ਬੀਰਾ ਤਉ ਪੜਿਆ ॥੧॥ ਰਹਾਉ ॥

O' brother, you will be judged as educated only when your rendered account is cleared in God's presence. ||1||Pause||

ਈਵੜੀ ਆਦਿ ਪੁਰਖੁ ਹੈ ਦਾਤਾ ਆਪੇ ਸਚਾ ਸੋਈ ॥

Eevree: The all pervading, benefactor God is the primal source of all life; He Himself is the eternal God.

ਏਨਾ ਅਖਰਾ ਮਹਿ ਜੇ ਗੁਰਮੁਖਿ ਬੁਝੈ ਤਿਸੁ ਸਿਰਿ ਲੇਖੁ ਨ ਹੋਈ ॥੨॥

There is no debt (of vices) in the account of that Guru's follower who understands God through these letters. ||2||

ਉੜੈ ਉਪਮਾ ਤਾ ਕੀ ਕੀਜੈ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

Ooraa: Sing praises of that God, the limit of whose virtues cannot be found.

ਸੇਵਾ ਕਰਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਜਿਨ੍ਰੀ ਸਚੁ ਕਮਾਇਆ ॥੩॥

They alone succeed in achieving the purpose of human life, who meditate on God's Name and practice truth. ||3||

ਝੰਕੈ ਛਿਆਨੁ ਬੁਝੈ ਜੇ ਕੋਈ ਪੜਿਆ ਪੰਡਿਤੁ ਸੋਈ ॥

Nganga: If anyone understands divine knowledge, he becomes a religious scholar and a Pundit

ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੇ ਜਾਣੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ ਕੋਈ ॥੪॥

One who recognizes the one God among all beings, he does not talk of ego. ||4||

ਕਕੈ ਕੇਸ ਪੁੰਡਰ ਜਬ ਹੁਏ ਵਿਣੁ ਸਾਬੁਣੈ ਉਜਲਿਆ ॥

Kakka: When the hair become grey even without bleaching,

ਜਮ ਰਾਜੇ ਕੇ ਹੇਰੂ ਆਏ ਮਾਇਆ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ ॥੫॥

then understand that the agents of the demon of death have come and he is still entangled in the chains of love for the worldly wealth. ||5||

ਖਖੈ ਖੁੰਦਕਾਰੁ ਸਾਹ ਆਲਮੁ ਕਰਿ ਖਰੀਦਿ ਜਿਨਿ ਖਰਚੁ ਦੀਆ ॥

Khakha: Engage in praising that God who is the King of the entire universe and provide sustenance to all.

ਬੰਧਨਿ ਜਾ ਕੈ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਅਵਰੀ ਕਾ ਨਹੀ ਹੁਕਮੁ ਪਇਆ ॥੬॥

And in whose command the entire universe is bound; no one else's command has any validity. ||6||

ਗਗੈ ਗੋਇ ਗਾਇ ਜਿਨਿ ਛੇਡੀ ਗਲੀ ਗੋਬਿਦੁ ਗਰਬਿ ਭਇਆ ॥

Gagga: One who does not meditate on God becomes arrogant just by wise talks about God .

ਘੜਿ ਭਾਂਡੇ ਜਿਨਿ ਆਵੀ ਸਾਜੀ ਚਾੜਣ ਵਾਹੈ ਤਈ ਕੀਆ ॥੭॥

God who has created the human beings and created the world like a kiln; He has also created the cycles of birth and death. ||7||

ਘਘੈ ਘਾਲ ਸੇਵਕੁ ਜੇ ਘਾਲੈ ਸਬਦਿ ਗੁਰੂ ਕੈ ਲਾਗਿ ਰਹੈ ॥

Ghagha: If a person humbly performs the devotional service and remains attuned to the Guru's word,

ਬੁਰਾ ਭਲਾ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ ਇਨ ਬਿਧਿ ਸਾਹਿਬੁ ਰਮਤੁ ਰਹੈ ॥੮॥

and deems both good and bad circumstances as equal; this is the only way he can continue to remember God. ||8||

ਚਚੈ ਚਾਰਿ ਵੇਦ ਜਿਨਿ ਸਾਜੇ ਚਾਰੇ ਖਾਣੀ ਚਾਰਿ ਜੁਗਾ ॥

Chacha: That God, who created the four Vedas, the four sources (eggs, placenta, perspiration, and earth) of creation and the four ages;

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

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

ਛਛੈ ਛਾਇਆ ਵਰਤੀ ਸਭ ਅੰਤਰਿ ਤੇਰਾ ਕੀਆ ਭਰਮੁ ਹੋਆ ॥

Chhachha: O' God, the spiritual ignorance and doubt which exists within everyone is Your doing.

ਭਰਮੁ ਉਪਾਇ ਭੁਲਾਈਅਨੁ ਆਪੇ ਤੇਰਾ ਕਰਮੁ ਹੋਆ ਤਿਨ੍ ਗੁਰੂ ਮਿਲਿਆ ॥੧੦॥

Having created doubt, You Yourself cause them to wander in delusion; those whom You bless with Your mercy meet with the Guru. ||10||

ਜਜੈ ਜਾਨੁ ਮੰਗਤ ਜਨੁ ਜਾਚੈ ਲਖ ਚਉਰਾਸੀਹ ਭੀਖ ਭਵਿਆ ॥

Jajja: O' my mind, realize that God from whom everyone begs for Naam while wandering through millions of existences.

ਏਕੇ ਲੇਵੈ ਏਕੇ ਦੇਵੈ ਅਵਰੁ ਨ ਦੂਜਾ ਮੈ ਸੁਣਿਆ ॥੧੧॥

It is only one God who gives and takes; I have not heard of any other. ||11||

ਝਝੈ ਝੂਰਿ ਮਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਦੇਣਾ ਸੁ ਦੇ ਰਹਿਆ ॥

Jhajha: O mortal, why are you dying of anxiety? Whatever God is to give, He is giving it to you.

ਦੇ ਦੇ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਜਿਉ ਜੀਆ ਕਾ ਰਿਜਕੁ ਪਇਆ ॥੧੨॥

He gives sustenance and watches over everyone; He executes His command by making sure that all creatures receive their destined sustenance. ||12||

ਵੰਵੈ ਨਦਰਿ ਕਰੇ ਜਾ ਦੇਖਾ ਦੂਜਾ ਕੋਈ ਨਾਹੀ ॥

Nyanya: When God bestows His glance of grace, then I see none other than Him as benefactor.

ਏਕੇ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਏਕੁ ਵਸਿਆ ਮਨ ਮਾਹੀ ॥੧੩॥

God is pervading everywhere and He dwells in every heart. ||13||

ਟਟੈ ਟੰਚੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਉਠਿ ਚਲਣਾ ॥

Tatta: O' mortals, why do you indulge in useless deeds? In a moment or so, you would depart from this world.

ਜੁਐ ਜਨਮੁ ਨ ਹਾਰਹੁ ਅਪਣਾ ਭਾਜਿ ਪੜਹੁ ਤੁਮ ਹਰਿ ਸਰਣਾ ॥੧੪॥

Don't lose the game of life, instead hurry to God's refuge. ||14||

ਠਠੈ ਠਾਢਿ ਵਰਤੀ ਤਿਨ ਅੰਤਰਿ ਹਰਿ ਚਰਣੀ ਜਿਨ੍ ਕਾ ਚਿਤੁ ਲਾਗਾ ॥

Thatha: Peace pervades within those whose consciousness remains attuned to Gord's Name.

ਚਿਤੁ ਲਾਗਾ ਸੇਈ ਜਨ ਨਿਸਤਰੇ ਤਉ ਪਰਸਾਦੀ ਸੁਖੁ ਪਾਇਆ ॥੧੫॥

O' God, only those, whose minds are attuned to You, cross over the world-ocean of vices and by Your grace they obtain celestial peace. ||15||

ਡਡੈ ਡੰਫੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੇ ਕਿਛੁ ਹੋਆ ਸੁ ਸਭੁ ਚਲਣਾ ॥

Dadda: O' mortal why do you make such ostentatious shows,? Whatever is created is perishable.

ਤਿਸੈ ਸਰੇਵਹੁ ਤਾ ਸੁਖੁ ਪਾਵਹੁ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ॥੧੬॥

You would find peace only if you remember that God, who pervades in all. ||16||

ਢਢੈ ਢਾਹਿ ਉਸਾਰੈ ਆਪੇ ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ॥

Dhadha: God dismantles and builds this universe on His own; as it pleases Him, so He does.

ਕਰਿ ਕਰਿ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਤਿਸੁ ਨਿਸਤਾਰੇ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥੧੭॥

Having created the creation, He watches over it and executes His command; He ferries him across the worldly ocean of vices on whom He bestows grace. ||17||

ਠਾਠੈ ਰਵਤੁ ਰਹੈ ਘਟ ਅੰਤਰਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੇਈ ॥

Nanna: Within whose heart God manifests Himself, that person starts singing His praises.

ਆਪੇ ਆਪਿ ਮਿਲਾਏ ਕਰਤਾ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ ॥੧੮॥

The Creator then unites that person with Himself and such a person does not go through the cycles of birth and death. ||18||

ਤਤੈ ਤਾਰੂ ਭਵਜਲੁ ਹੋਆ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

Tatta: The terrible world-ocean of vices is so very deep that the extent of its depth cannot be known.

ਨਾ ਤਰ ਨਾ ਤੁਲਹਾ ਹਮ ਬੁਡਸਿ ਤਾਰਿ ਲੇਹਿ ਤਾਰਣ ਰਾਇਆ ॥੧੯॥

We do not have any boat or raft (Naam or virtues), so we are drowning. O' savior God, please help us swim across this world-ocean of vices. ||19||

ਥਥੈ ਥਾਨਿ ਥਾਨੰਤਰਿ ਸੇਈ ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਹੋਆ ॥

Thatha: That God, who has created this universe is pervading in all places and the interspaces.

ਕਿਆ ਭਰਮੁ ਕਿਆ ਮਾਇਆ ਕਹੀਐ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇਈ ਭਲਾ ॥੨੦॥

What can we say about doubt and Maya (worldly allurements)? Whatever pleases God is good for all. ||20||

ਦਦੈ ਦੇਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੇਸੁ ਕਰੰਮਾ ਆਪਣਿਆ ॥

Dadda: I do not blame any other for my problems, because the fault lies with my own past deeds.

ਜੇ ਮੈ ਕੀਆ ਸੇ ਮੈ ਪਾਇਆ ਦੇਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ ॥੨੧॥

Whatever I did, I received its result; I do not blame anyone else. ||21||

ਧਥੈ ਧਾਰਿ ਕਲਾ ਜਿਨਿ ਛੇਡੀ ਹਰਿ ਚੀਜੀ ਜਿਨਿ ਰੰਗ ਕੀਆ ॥

Dhadha: That God who created this creation in many shapes and colors and whose power upholds the universe,

ਤਿਸ ਦਾ ਦੀਆ ਸਭਨੀ ਲੀਆ ਕਰਮੀ ਕਰਮੀ ਹੁਕਮੁ ਪਇਆ ॥੨੨॥

Everyone is consuming the bounties blessed by Him; but the divine law for receiving these blessings is according to the past deeds of each individual. ||22||

ਨੰਨੈ ਨਾਹ ਭੋਗ ਨਿਤ ਭੋਗੈ ਨਾ ਡੀਠਾ ਨਾ ਸੰਮੁਲਿਆ ॥

Nanna: That God, whose bounties are being enjoyed by all; I have neither seen Him, nor I have ever remembered Him.

ਗਲੀ ਹਉ ਸੋਹਾਗਣਿ ਭੈਣੇ ਕੰਤੁ ਨ ਕਬਹੂੰ ਮੈ ਮਿਲਿਆ ॥੨੩॥

O' sister, just by mere words I have been calling myself a fortunate soul-bride, but in fact the husband-God has never met me. ||23||

ਪਪੈ ਪਾਤਿਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚੁ ਕੀਆ ॥

Pappa: God, the sovereign king, created this expanse of the universe for us to behold Him in it.

ਦੇਖੈ ਬੁਝੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ॥੨੪॥

He knows all about our minds and cherishes us all; He pervades everywhere, both outside and inside. ||24||

ਫਠੈ ਫਾਹੀ ਸਭੁ ਜਗੁ ਫਾਸਾ ਜਮ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ ॥

Faffa: The entire world is caught in the noose of worldly attachments and is bound in the chains of the demon of death.

ਗੁਰ ਪਰਸਾਦੀ ਸੇ ਨਰ ਉਬਰੇ ਜਿ ਹਰਿ ਸਰਣਾਗਤਿ ਭਜਿ ਪਇਆ ॥੨੫॥

By the Guru's grace, they alone have escaped from this noose, who have hastened to God's refuge. ||25||

ਬਬੈ ਬਾਜੀ ਖੇਲਣ ਲਾਗਾ ਚਉਪੜਿ ਕੀਤੇ ਚਾਰਿ ਜੁਗਾ ॥

Babba: God Himself is playing the world game like a board game, He has made the four ages like the four tracks of the game.

ਜੀਅ ਜੰਤ ਸਭ ਸਾਰੀ ਕੀਤੇ ਪਾਸਾ ਢਾਲਣਿ ਆਪਿ ਲਗਾ ॥੨੬॥

All the beings and creatures serve as game-pieces and God Himself is engaged in throwing the dice. ||26||

ਭਭੈ ਭਾਲਹਿ ਸੇ ਫਲੁ ਪਾਵਹਿ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨ੍ ਕਉ ਭਉ ਪਇਆ ॥

Bhabha: By the Guru's grace, in whose hearts is enshrined the revered fear of God, they search God through meditation and realize Him.

ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਚੇਤਹਿ ਮੂੜੇ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ॥੨੭॥

But The self-willed fools wander around and do not remember God; they are consigned to the cycles of myriad existences. ||27||

ਮੰਮੈ ਮੋਹੁ ਮਰਣੁ ਮਧੁਸੂਦਨੁ ਮਰਣੁ ਭਇਆ ਤਬ ਚੇਤਵਿਆ ॥

Mamma: Captivated by the worldly allurements, one remains unaware of death and God; he remembers God only when he is about to die.

ਕਾਇਆ ਭੀਤਰਿ ਅਵਰੇ ਪੜਿਆ ਮੰਮਾ ਅਖਰੁ ਵੀਸਰਿਆ ॥੨੮॥

As long as the soul is within the body, one reads about other things and forgets about death and God. ||28||

ਯਯੈ ਜਨਮੁ ਨ ਹੋਵੀ ਕਦ ਹੀ ਜੇ ਕਰਿ ਸਚੁ ਪਛਾਣੈ ॥

Yaya: That person never takes birth again (escapes the cycles of birth and death) if he recognizes the eternal God,

ਗੁਰਮੁਖਿ ਆਖੈ ਗੁਰਮੁਖਿ ਬੁਝੈ ਗੁਰਮੁਖਿ ਏਕੇ ਜਾਣੈ ॥੨੯॥

and by following the Guru's teachings utters God's praises, understands and realizes the one God. ||29||

ਰਾਰੈ ਰਵਿ ਰਹਿਆ ਸਭ ਅੰਤਰਿ ਜੇਤੇ ਕੀਏ ਜੰਤਾ ॥

Rarra: God is pervading in all the creatures and the beings He has created.

ਜੰਤ ਉਪਾਇ ਧੰਧੈ ਸਭ ਲਾਏ ਕਰਮੁ ਹੋਆ ਤਿਨ ਨਾਮੁ ਲਇਆ ॥੩੦॥

Having created His beings, He has put them all to worldly tasks; but only those meditate on Naam, upon whom He bestows His Grace. ||30||

ਲਲੈ ਲਾਇ ਧੰਧੈ ਜਿਨਿ ਛੋਡੀ ਮੀਠਾ ਮਾਇਆ ਮੋਹੁ ਕੀਆ ॥

Lalla: He has assigned people to their worldly tasks, which has made the love of Maya seem sweet to them.

ਖਾਣਾ ਪੀਣਾ ਸਮ ਕਰਿ ਸਹਣਾ ਭਾਣੈ ਤਾ ਕੈ ਹੁਕਮੁ ਪਇਆ ॥੩੧॥

One should enjoy eating and drinking (worldly pleasures) and endure pain and misery with equal regard, because it all happens according to His will. ||31||

ਵਵੈ ਵਾਸੁਦੇਉ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਜਿਨਿ ਵੇਸੁ ਕੀਆ ॥

Wawa: It is the Supreme God Himself who created the creation to see the play of the world.

ਵੇਖੈ ਚਾਖੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ॥੩੨॥

He cherishes all beings and knows everything about everyone; He is pervading both inside and outside of all. ||32||

ੜਾੜੈ ਰਾੜਿ ਕਰਹਿ ਕਿਆ ਪ੍ਰਾਣੀ ਤਿਸਹਿ ਧਿਆਵਹੁ ਜਿ ਅਮਰੁ ਹੋਆ ॥

Rarra: O' mortal, why do you enter into heated arguments with others; meditate on that God alone who is eternal.

ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਓਸੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਕੀਆ ॥੩੩॥

Meditate on Him with loving devotion, remain absorbed into Him and dedicate yourself to Him. ||33||

ਹਾਰੈ ਹੋਰੁ ਨ ਕੋਈ ਦਾਤਾ ਜੀਅ ਉਪਾਇ ਜਿਨਿ ਰਿਜਕੁ ਦੀਆ ॥

Haha: Besides God there is no other benefactor; having created the creatures, He gives them sustenance.

ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਹਰਿ ਨਾਮਿ ਸਮਾਵਹੁ ਅਨਦਿਨੁ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੀਆ ॥੩੪॥

Meditate on God's Name with loving devotion, be absorbed into God's Name and always reap the Profit of meditation on God's Name. ||34||

ਆਇੜੈ ਆਪਿ ਕਰੇ ਜਿਨਿ ਛੇਡੀ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥

Airaa: That God, who Himself has created the universe, continues to do whatever He has to do.

ਕਰੇ ਕਰਾਏ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਨਾਨਕ ਸਾਇਰ ਇਵ ਕਹਿਆ ॥੩੫॥੧॥

He acts, and causes others to act and He knows everything; so says Nanak, the poet. ||35||1||

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੩ ਪਟੀ

Raag Aasaa, Third Guru, Patee - The Alphabet:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru.

ਅਯੋ ਅੰਕੈ ਸਭੁ ਜਗੁ ਆਇਆ ਕਾਖੈ ਘੰਕੈ ਕਾਲੁ ਭਇਆ ॥

The entire world, which has come into existence, shall pass away.

ਰੀਰੀ ਲਲੀ ਪਾਪ ਕਮਾਣੇ ਪੜਿ ਅਵਗਣ ਗੁਣ ਵੀਸਰਿਆ ॥੧॥

Forsaking virtues and getting engrossed in vices, people keep committing sins ||1||.

ਮਨ ਐਸਾ ਲੇਖਾ ਤੂੰ ਕੀ ਪੜਿਆ ॥

O' my mind, what kind of accounting you have learnt,

ਲੇਖਾ ਦੇਣਾ ਤੇਰੈ ਸਿਰਿ ਰਹਿਆ ॥੧॥ ਰਹਾਉ ॥

that you would still be responsible for rendering further account of your deeds. ||1||Pause||

ਸਿਧੰਛਾਇਐ ਸਿਮਰਹਿ ਨਾਹੀ ਨੰਨੈ ਨਾ ਤੁਧੁ ਨਾਮੁ ਲਇਆ ॥

You do not remember God: You do not meditate on God's Name.

ਛਛੈ ਛੀਜਹਿ ਅਹਿਨਿਸਿ ਮੂੜੇ ਕਿਉ ਛੁਟਹਿ ਜਮਿ ਪਾਕੜਿਆ ॥੨॥

Chhachha: O' fool, day after day you are becoming spiritually weak, how would you find release from the grip of the demon of death? ||2||

ਬਬੈ ਬੁਝਹਿ ਨਾਹੀ ਮੂੜੇ ਭਰਮਿ ਭੁਲੇ ਤੇਰਾ ਜਨਮੁ ਗਇਆ ॥

Babba: O' fool, you do not understand the right way of life; lost in doubt, your entire life is going to waste.

ਅਣਹੋਦਾ ਨਾਉ ਧਰਾਇਓ ਪਾਧਾ ਅਵਰਾ ਕਾ ਭਾਰੁ ਤੁਧੁ ਲਇਆ ॥੩॥

Without having the virtues, you call yourself a teacher; thus you have assumed the responsibility of teaching others. ||3||

ਜਜੈ ਜੋਤਿ ਹਿਰਿ ਲਈ ਤੇਰੀ ਮੂੜੇ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਹਿਗਾ ॥

Jajja: O' fool, the worldly affairs have taken over your conscience; in the end, when you depart from here, you will repent.

ਏਕੁ ਸਬਦੁ ਤੂੰ ਚੀਨਹਿ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੁਨੀ ਆਵਹਿਗਾ ॥੪॥

You do not reflect on the divine word of God's praises; therefore you would go through the existences again and again. ||4||

ਤੁਧੁ ਸਿਰਿ ਲਿਖਿਆ ਸੇ ਪੜੁ ਪੰਡਿਤ ਅਵਰਾ ਨੇ ਨ ਸਿਖਾਲਿ ਬਿਖਿਆ ॥

O' pundit, first read what is written in your destiny, do not teach this knowledge about Maya to others.

ਪਹਿਲਾ ਫਾਹਾ ਪਇਆ ਪਾਏ ਪਿਛੇ ਦੇ ਗਲਿ ਚਾਟੜਿਆ ॥੫॥

irstly the teacher has the noose of Maya around his neck and then he puts the noose of Maya around the pupil's neck. ||5||

ਸਸੈ ਸੰਜਮੁ ਗਇਓ ਮੂੜੇ ਏਕੁ ਦਾਨੁ ਤੁਧੁ ਕੁਥਾਇ ਲਇਆ ॥

Sassa: O' fool, you have abandoned your discipline in life and you are accepting charity at an undesirable occasion.

ਸਾਈ ਪੁਤ੍ਰੀ ਜਜਮਾਨ ਕੀ ਸਾ ਤੇਰੀ ਏਤੁ ਧਾਨਿ ਖਾਏ ਤੇਰਾ ਜਨਮੁ ਗਇਆ ॥੬॥

The daughter of your patron is like your own; by accepting this payment for performing her wedding ceremony, you have cursed your spiritual life. ||6||

ਮੰਮੈ ਮਤਿ ਹਿਰਿ ਲਈ ਤੇਰੀ ਮੂੜੇ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਪਇਆ ॥

Mamma: O' fool, you have been cheated out of your intellect and you are afflicted with the great disease of ego.

ਅੰਤਰ ਆਤਮੈ ਬ੍ਰਹਮੁ ਨ ਚੀਨਿਆ ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ ਭਇਆ ॥੭॥

You do not realize God residing within you, because you have become dependent on worldly wealth. ||7||

ਕਕੈ ਕਾਮਿ ਕ੍ਰੋਧਿ ਭਰਮਿਓਹੁ ਮੂੜੇ ਮਮਤਾ ਲਾਗੇ ਤੁਧੁ ਹਰਿ ਵਿਸਰਿਆ ॥

Kakka: O' fool, you are wandering around entangled in lust and anger; attached to worldly love you have forsaken God.

ਪੜਹਿ ਗੁਣਹਿ ਤੂੰ ਬਹੁਤੁ ਪੁਕਾਰਹਿ ਵਿਣੁ ਬੁਝੇ ਤੂੰ ਡੂਬਿ ਮੁਆ ॥੮॥

You read, reflect and teach others, but without understanding the righteous way of life, you are drowned to spiritual death. ||8||

ਤਤੈ ਤਾਮਸਿ ਜਲਿਓਹੁ ਮੂੜੇ ਥਥੈ ਥਾਨੁ ਭਰਿਸਟੁ ਹੋਆ ॥

O' fool, you have been burnt with wrath and your heart is polluted with greed

ਘਘੈ ਘਰਿ ਘਰਿ ਫਿਰਹਿ ਤੂੰ ਮੂੜੇ ਦਦੈ ਦਾਨੁ ਨ ਤੁਧੁ ਲਇਆ ॥੯॥

O' fool, you go begging from door to door and you have never obtained the true charity of Naam from anyone. ||9||

ਪਪੈ ਪਾਰਿ ਨ ਪਵਹੀ ਮੂੜੇ ਪਰਪੰਚਿ ਤੂੰ ਪਲਚਿ ਰਹਿਆ ॥

O' fool, since you are so engrossed in worldly affairs, you will not be able to escape from these entanglements.

ਸਚੈ ਆਪਿ ਖੁਆਇਓਹੁ ਮੂੜੇ ਇਹੁ ਸਿਰਿ ਤੇਰੈ ਲੇਖੁ ਪਇਆ ॥੧੦॥

O' fool, God Himself has strayed you; this is what has been written in your destiny. ||10||

ਭਭੈ ਭਵਜਲਿ ਡੁਬੇਹੁ ਮੂੜੇ ਮਾਇਆ ਵਿਚਿ ਗਲਤਾਨੁ ਭਇਆ ॥

O' fool, you are so much absorbed in worldly allurements that you are drowning in the dreadful worldly ocean of vices.

ਗੁਰੁ ਪਰਸਾਦੀ ਏਕੇ ਜਾਣੈ ਏਕ ਘੜੀ ਮਹਿ ਪਾਰਿ ਪਇਆ ॥੧੧॥

But by Guru's grace, the person who realizes the one God alone, swims across the worldly ocean of vices in an instant. ||11||

ਵਵੈ ਵਾਰੀ ਆਈਆ ਮੂੜੇ ਵਾਸੁਦੇਉ ਤੁਧੁ ਵੀਸਰਿਆ ॥

O' fool, your turn (invaluable human life to reunite with God) came, but you remained oblivious of God.

ਏਹ ਵੇਲਾ ਨ ਲਹਸਹਿ ਮੂੜੇ ਫਿਰਿ ਤੂੰ ਜਮ ਕੈ ਵਸਿ ਪਇਆ ॥੧੨॥

O' fool, you would not get this opportunity again and you would fall under the grip of the demon of death. ||12||

ਝੜੈ ਕਦੇ ਨ ਝੁਰਹਿ ਮੂੜੇ ਸਤਿਗੁਰੁ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂੰ ਵਿਖਾ ॥

O' fool, just listen and follow the true Guru's teachings, you would never have to repent.

ਸਤਿਗੁਰੁ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ ॥੧੩॥

Without the True Guru, there is not another Guru; one who is without a Guru has a bad reputation. ||13||

ਧਧੈ ਧਾਵਤ ਵਰਜਿ ਰਖੁ ਮੂੜੇ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਪਇਆ ॥

O' fool, restrain your wandering mind; deep within you is the treasure of Naam.

ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਹਰਿ ਰਸੁ ਪੀਵਹਿ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹਿ ਪਇਆ ॥੧੪॥

If you follow the Guru's teachings, then you would partake in the elixir of God's Name and you would keep enjoying this forever. ||14||

ਗਗੈ ਗੋਬਿਦੁ ਚਿਤਿ ਕਰਿ ਮੂੜੇ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥

O' fool, enshrine God's Name in your mind; no one has ever realized God by mere talk.

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਇ ਮੂੜੇ ਪਿਛਲੇ ਗੁਨਹ ਸਭ ਬਖਸਿ ਲਇਆ ॥੧੫॥

O' Fool, enshrine the Guru's teachings in your heart and all your past sins would be pardoned. ||15||

ਹਾਰੈ ਹਰਿ ਕਥਾ ਬੁਝੁ ਤੂੰ ਮੂੜੇ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥

O' fool, understand the essence of the divine words of God's praises; only then you would always live in celestial peace.

ਮਨਮੁਖਿ ਪੜਹਿ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈ ॥੧੬॥

More the self-willed people read about Maya, the more they suffer; liberation from bonds of Maya is not achieved without the true Guru's teachings. ||16||

ਰਾਰੈ ਰਾਮੁ ਚਿਤਿ ਕਰਿ ਮੂੜੇ ਹਿਰਦੈ ਜਿਨ੍ ਕੈ ਰਵਿ ਰਹਿਆ ॥

O' fool, lovingly remember God by meeting those people who have already realized God dwelling in their hearts.

ਗੁਰ ਪਰਸਾਦੀ ਜਿਨ੍ ਰਾਮੁ ਪਛਾਤਾ ਨਿਰਗੁਣ ਰਾਮੁ ਤਿਨ੍ ਬੁਝਿ ਲਹਿਆ ॥੧੭॥

By the Guru's Grace, those who have recognized God in His creation, they have also realized the immaculate God in their hearts. ||17||

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ਅਕਥੁ ਨ ਜਾਈ ਹਰਿ ਕਥਿਆ ॥

' God, the limit of Your virtues cannot be known; You are indescribable and cannot be described.

ਨਾਨਕ ਜਿਨ੍ ਕਉ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਤਿਨ੍ ਕਾ ਲੇਖਾ ਨਿਬੜਿਆ ॥੧੮॥੧॥੨॥

O' Nanak, those who have met the true Guru and have followed his teachings, their account of worldly affairs has been settled. ||18||1||2||

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੧

Raag Aasaa, First Guru: Chhant, First Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮੁੰਧ ਜੋਬਨਿ ਬਾਲੜੀਏ ਮੇਰਾ ਪਿਰੁ ਰਲੀਆਲਾ ਰਾਮ ॥

O' beautiful young lady, my Husband-God is very playful and a source of bliss.

ਧਨ ਪਿਰ ਨੇਹੁ ਘਣਾ ਰਸਿ ਪ੍ਰੀਤਿ ਦਇਆਲਾ ਰਾਮ ॥

When the soul-bride has intense love for the Husband-God, then the merciful Husband-God happily loves the soul-bride in return.

ਧਨ ਪਿਰਹਿ ਮੇਲਾ ਹੋਇ ਸੁਆਮੀ ਆਪਿ ਪ੍ਰਭੁ ਕਿਰਪਾ ਕਰੇ ॥

The union between the soul-bride and the Husband-God happens only when God Himself shows His mercy.

ਸੇਜਾ ਸੁਹਾਵੀ ਸੰਗਿ ਪਿਰ ਕੈ ਸਾਤ ਸਰ ਅੰਮ੍ਰਿਤ ਭਰੇ ॥

Her heart becomes embellished in the company of her Husband-God and her seven pools (five sense faculties, mind, and intellect) become filled with the ambrosial nectar of Naam.

ਕਰਿ ਦਇਆ ਮਇਆ ਦਇਆਲ ਸਾਚੇ ਸਬਦਿ ਮਿਲਿ ਗੁਣ ਗਾਵਓ ॥

O' merciful eternal God, show mercy and kindness upon me so that I may become attuned to the Guru's word and sing Your praises.

ਨਾਨਕਾ ਹਰਿ ਵਰੁ ਦੇਖਿ ਬਿਗਸੀ ਮੁੰਧ ਮਨਿ ਓਮਾਹਓ ॥੧॥

O' Nanak, upon beholding her Husband-God, the soul-bride is delighted and her mind is filled with joy. ||1||

ਮੁੰਧ ਸਹਜਿ ਸਲੇਨੜੀਏ ਇਕ ਪ੍ਰੇਮ ਬਿਨੰਤੀ ਰਾਮ ॥

O' the calm and composed soul-bride with most beautiful eyes, I have a loving submission to make.

ਮੈ ਮਨਿ ਤਨਿ ਹਰਿ ਭਾਵੈ ਪ੍ਰਭੁ ਸੰਗਮਿ ਰਾਤੀ ਰਾਮ ॥

(Please teach me, that) God may look pleasing to my mind and body and I may be imbued with God's love.

ਪ੍ਰਭੁ ਪ੍ਰੇਮਿ ਰਾਤੀ ਹਰਿ ਬਿਨੰਤੀ ਨਾਮਿ ਹਰਿ ਕੈ ਸੁਖਿ ਵਸੈ ॥

The soul-bride who is imbued with God's love and continues praying before Him; she lives in spiritual peace by attuning herself to God's Name.

ਤਉ ਗੁਣ ਪਛਾਣਹਿ ਤਾ ਪ੍ਰਭੁ ਜਾਣਹਿ ਗੁਣਹ ਵਸਿ ਅਵਗਣ ਨਸੈ ॥

If you recognize His virtues, then you would come to know God; His virtues would dwell in you and your faults would vanish.

ਤੁਧੁ ਬਾਝੁ ਇਕੁ ਤਿਲੁ ਰਹਿ ਨ ਸਾਕਾ ਕਹਣਿ ਸੁਨਣਿ ਨ ਧੀਜਏ ॥

O' God, I cannot spiritually survive without remembering You even for a moment; my mind is not consoled by merely talking and listening.

ਨਾਨਕਾ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰਿ ਪੁਕਾਰੇ ਰਸਨ ਰਸਿ ਮਨੁ ਭੀਜਏ ॥੨॥

O' Nanak, the soul-bride who keeps remembering her beloved, her tongue and mind get fully immersed in the elixir of God's Name. ||2||

ਸਖੀਰੇ ਸਹੇਲੜੀਰੇ ਮੇਰਾ ਪਿਰੁ ਵਣਜਾਰਾ ਰਾਮ ॥

O' my companions and friends, my Husband-God is a merchant of love.

ਹਰਿ ਨਾਮੁ ਵਣੰਜੜਿਆ ਰਸਿ ਮੇਲਿ ਅਪਾਰਾ ਰਾਮ ॥

The soul-bride who meditates on God's Name, being imbued in the elixir of Naam, attains a spiritual state which is so high that she becomes invaluable.

ਮੇਲਿ ਅਮੇਲੇ ਸਚ ਘਰਿ ਢੇਲੇ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਮੁੰਧ ਭਲੀ ॥

The beloved God is invaluable and He dwells in her heart; If it so pleases God, then the bride soul also becomes virtuous.

ਇਕਿ ਸੰਗਿ ਹਰਿ ਕੈ ਕਰਹਿ ਰਲੀਆ ਹਉ ਪੁਕਾਰੀ ਦਰਿ ਖਲੀ ॥

There are many, who enjoy bliss of God's company, while I stand before them praying for help in remembering God

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸ੍ਰੀਧਰ ਆਪਿ ਕਾਰਜੁ ਸਾਰਏ ॥

The all powerful God, the Cause of causes, Himself accomplishes her task of achieving the goal of human life.

ਨਾਨਕ ਨਦਰੀ ਧਨ ਸੇਹਾਗਣਿ ਸਬਦੁ ਅਭ ਸਾਧਾਰਏ ॥੩॥

O' Nanak, fortunate, is the soul-bride, upon whom He bestows grace; the Guru's word is the support of her heart. ||3||

ਹਮ ਘਰਿ ਸਾਚਾ ਸੋਹਿਲੜਾ ਪ੍ਰਭ ਆਇਅੜੇ ਮੀਤਾ ਰਾਮ ॥

The eternal song of bliss is playing in my heart because I have realized the presence of my friendly God within.

ਰਾਵੇ ਰੰਗਿ ਰਾਤੜਿਆ ਮਨੁ ਲੀਅੜਾ ਦੀਤਾ ਰਾਮ ॥

mbued with love, my Beloved is enjoying my company and I have captivated His heart and given mine to Him.

ਆਪਣਾ ਮਨੁ ਦੀਆ ਹਰਿ ਵਰੁ ਲੀਆ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਵਏ ॥

The soul-bride, who surrenders her mind to the Husband-God, attains His company and then He remains united with her as it pleases Him.

ਤਨੁ ਮਨੁ ਪਿਰ ਆਗੈ ਸਬਦਿ ਸਭਾਗੈ ਘਰਿ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਵਏ ॥

The soul-bride who follows the Guru's word and surrenders her mind and heart before her Husband-God, she becomes fortunate and realizes the ambrosial fruit of Naam in her heart.

ਬੁਧਿ ਪਾਠਿ ਨ ਪਾਈਐ ਬਹੁ ਚਤੁਰਾਈਐ ਭਾਇ ਮਿਲੈ ਮਨਿ ਭਾਣੇ ॥

God is not realized by wisdom, scriptural readings or great cleverness; He meets only those who love Him and who are pleasing to his mind

ਨਾਨਕ ਠਾਕੁਰ ਮੀਤ ਹਮਾਰੇ ਹਮ ਨਾਹੀ ਲੋਕਾਣੇ ॥੪॥੧॥

O Nanak, God is my best friend and I am no longer a stranger to Him. ||4||1||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਅਨਹਦੇ ਅਨਹਦੁ ਵਾਜੈ ਰੁਣ ਝੁਣਕਾਰੇ ਰਾਮ ॥

The continuous melody of the divine word is now playing in my mind along with the melodious heavenly music.

ਮੇਰਾ ਮਨੇ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਲਾਲ ਪਿਆਰੇ ਰਾਮ ॥

because my mind is deeply imbued with love of my beloved-God.

ਅਨਦਿਨੁ ਰਾਤਾ ਮਨੁ ਬੈਰਾਗੀ ਸੁੰਨ ਮੰਡਲਿ ਘਰੁ ਪਾਇਆ ॥

My detached mind always remains attuned to God and I have found my place in the state of profound trance.

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਪਿਆਰਾ ਸਤਿਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥

The true Guru has revealed to me that beloved God who is primal, all pervading, infinite and incomprehensible.

ਆਸਣਿ ਬੈਸਣਿ ਥਿਰੁ ਨਾਰਾਇਣੁ ਤਿਤੁ ਮਨੁ ਰਾਤਾ ਵੀਚਾਰੇ ॥

By reflecting on the Guru's word, my mind remains absorbed in the meditation of that God who is eternal.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਅਨਹਦ ਰੁਣ ਝੁਣਕਾਰੇ ॥੧॥

\O' Nanak, those who are detached from the worldly desires are imbued with Naam, within them play the unstruck divine melody.||1||

ਤਿਤੁ ਅਗਮ ਤਿਤੁ ਅਗਮ ਪੁਰੇ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਜਾਈਐ ਰਾਮ ॥

Tell me, how can we reach the unapproachable abode of that unapproachable God?

ਸਚੁ ਸੰਜਮੇ ਸਾਰਿ ਗੁਣਾ ਗੁਰ ਸਬਦੁ ਕਮਾਈਐ ਰਾਮ ॥

By meditating on Naam, practicing self-discipline, enshrining God's virtues in the mind and living by the Guru's word.

ਸਚੁ ਸਬਦੁ ਕਮਾਈਐ ਨਿਜ ਘਰਿ ਜਾਈਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨਾ ॥

By meditating on Naam through the Guru's word, mind stops wandering and goes within and realizes God, the treasure of virtues.

ਤਿਤੁ ਸਾਖਾ ਮੂਲੁ ਪਤੁ ਨਹੀ ਡਾਲੀ ਸਿਰਿ ਸਭਨਾ ਪਰਧਾਨਾ ॥

God is the supreme Master of all, after seeking His support there is no need to look for any other support, just like one does not need the support of roots branches and leaves when he has the support of the tree trunk.

ਜਪੁ ਤਪੁ ਕਰਿ ਕਰਿ ਸੰਜਮ ਥਾਕੀ ਹਠਿ ਨਿਗ੍ਰਹਿ ਨਹੀ ਪਾਈਐ ॥

People have grown weary of practicing worship, penance, and self-discipline; but God is not realized by stubbornly controlling the senses.

ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗਜੀਵਨ ਸਤਿਗੁਰ ਬੁਝ ਬੁਝਾਈਐ ॥੨॥

O' Nanak, those, whom the true Guru has imparted the understanding about the righteous life, they intuitively realize God. ||2||

ਗੁਰੁ ਸਾਗਰੇ ਰਤਨਾਗਰੁ ਤਿਤੁ ਰਤਨ ਘਣੇਰੇ ਰਾਮ ॥

The Guru is like an ocean and a mine of jewels, in which there are innumerable jewels (virtues) of divine knowledge.

ਕਰਿ ਮਜਨੋ ਸਪਤ ਸਰੇ ਮਨ ਨਿਰਮਲ ਮੇਰੇ ਰਾਮ ॥

O' my mind, immerse your five sensory organs, mind and intellect in the holy congregation and become pure.

ਨਿਰਮਲ ਜਲਿ ਨਾਏ ਜਾ ਪ੍ਰਭ ਭਾਏ ਪੰਚ ਮਿਲੇ ਵੀਚਾਰੇ ॥

One can immerse in the holy congregation only when it is pleasing to God; then by reflecting on the Guru's word, one obtains the five virtues (truth, contentment, compassion, patience, and righteousness).

ਕਾਮੁ ਕਰੇਧੁ ਕਪਟੁ ਬਿਖਿਆ ਤਜਿ ਸਚੁ ਨਾਮੁ ਉਰਿ ਧਾਰੇ ॥

And renouncing lust, anger, deceit and poison of worldly riches, such a person enshrines God's Name in his heart.

ਹਉਮੈ ਲੇਭ ਲਹਰਿ ਲਬ ਥਾਕੇ ਪਾਏ ਦੀਨ ਦਇਆਲਾ ॥

One who realizes a merciful Master of the meek, the waves of ego and greed arising in the mind subside.

ਨਾਨਕ ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਈ ਸਾਚੇ ਗੁਰ ਗੋਪਾਲਾ ॥੩॥

O' Nanak, there is no place of pilgrimage comparable to the Guru; the Guru is the embodiment of the eternal God. ||3||

ਹਉ ਬਨੁ ਬਨੋ ਦੇਖਿ ਰਹੀ ਤ੍ਰਿਣੁ ਦੇਖਿ ਸਬਾਇਆ ਰਾਮ ॥

O' God, I have searched all the woods and forests; I have also seen all the vegetation including,

ਤ੍ਰਿਭਵਣੇ ਤੁਝਹਿ ਕੀਆ ਸਭੁ ਜਗਤੁ ਸਬਾਇਆ ਰਾਮ ॥

and have concluded that it is You who has created all the three worlds of the entire universe.

ਤੇਰਾ ਸਭੁ ਕੀਆ ਤੂੰ ਬਿਰੁ ਥੀਆ ਤੁਧੁ ਸਮਾਨਿ ਕੋ ਨਾਹੀ ॥

You created everything, You alone are eternal and there is none equal to You.

ਤੂੰ ਦਾਤਾ ਸਭ ਜਾਚਿਕ ਤੇਰੇ ਤੁਧੁ ਬਿਨੁ ਕਿਸੁ ਸਾਲਾਹੀ ॥

You are the benefactor and all are Your beggars; why should I praise anyone else except You?

ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੀਜੈ ਦਾਤੇ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥

O' the benefactor-God, You bestow gifts without being asked for and Your treasures are full with Your devotional worship.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਨਾਨਕੁ ਕਹੈ ਵੀਚਾਰਾ ॥੪॥੨॥

Nanak expresses this thought, that liberation from worldly attachments and vices is not possible without meditation on God's Name. ||4||2||

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਮੇਰਾ ਮਨੇ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਰਾਮ ਪਿਆਰੇ ਰਾਮ ॥

My mind is imbued with the love of that beloved God,

ਸਚੁ ਸਾਹਿਬੋ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੇ ਧਾਰੇ ਰਾਮ ॥

who is the eternal Master of all, has been in existence from the very beginning, is infinite, all pervading and the supporter of all creatures.

ਅਗਮ ਅਗੋਚਰੁ ਅਪਰ ਅਪਾਰਾ ਪਾਰਬ੍ਰਹਮੁ ਪਰਧਾਨੋ ॥

He is unfathomable, incomprehensible, infinite and all powerful supreme God.

ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਅਵਰੁ ਝੁਠਾ ਸਭੁ ਮਾਨੋ ॥

He has been there even before the beginning of the universe and the ages, He is present now and will be present forever; know that all else is false (perishable).

ਕਰਮ ਧਰਮ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਸੁਰਤਿ ਮੁਕਤਿ ਕਿਉ ਪਾਈਐ ॥

My mind neither knows about the righteous deeds and rituals prescribed in the scriptures, nor it knows how to obtain salvation.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ ਅਹਿਨਿਸਿ ਨਾਮੁ ਧਿਆਈਐ ॥੧॥

O' Nanak, my mind, according to the Guru's teaching, knows only one thing, that day and night we should meditate on Naam. ||1||

ਮੇਰਾ ਮਨੇ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ਨਾਮੁ ਸਖਾਈ ਰਾਮ ॥

My mind is fully convinced that only God's Name is our true companion.

ਹਉਮੈ ਮਮਤਾ ਮਾਇਆ ਸੰਗਿ ਨ ਜਾਈ ਰਾਮ ॥

O' God, egotism, worldly attachments and Maya (worldly riches) do not accompany anyone after death.

ਮਾਤਾ ਪਿਤ ਭਾਈ ਸੁਤ ਚਤੁਰਾਈ ਸੰਗਿ ਨ ਸੰਪੈ ਨਾਰੇ ॥

Mother, father, family, children, cleverness, property and spouse - none of these become companions for ever.

ਸਾਇਰ ਕੀ ਪੁੜੀ ਪਰਹਰਿ ਤਿਆਗੀ ਚਰਣ ਤਲੈ ਵੀਚਾਰੇ ॥

By reflecting on the Guru's word, I have renounced Maya; it has no control over me, as if I have kept it under my feet.

ਆਦਿ ਪੁਰਖਿ ਇਕੁ ਚਲਤੁ ਦਿਖਾਇਆ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ ॥

The primal God has revealed this world like a play; wherever I look, I see Him.

ਨਾਨਕ ਹਰਿ ਕੀ ਭਗਤਿ ਨ ਛੋਡਉ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥੨॥

O' Nanak, I would never forsake God's devotional worship; whatever is happening is happening intuitively. ||2||

ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਨਿਰਮਲੁ ਸਾਚੁ ਸਮਾਲੇ ਰਾਮ ॥

My mind has become immaculately pure by enshrining God's Name in my heart.

ਅਵਗਣ ਮੇਟਿ ਚਲੇ ਗੁਣ ਸੰਗਮ ਨਾਲੇ ਰਾਮ ॥

I have eradicated my vices and now I keep company with the virtues.

ਅਵਗਣ ਪਰਹਰਿ ਕਰਣੀ ਸਾਰੀ ਦਰਿ ਸਚੈ ਸਚਿਆਰੇ ॥

The person who discards vices, does the righteous deed of meditating on God's Name; he is judged as truthful in God's presence.

ਆਵਣੁ ਜਾਵਣੁ ਠਾਕਿ ਰਹਾਏ ਗੁਰਮੁਖਿ ਤਤੁ ਵੀਚਾਰੇ ॥

He ends his rounds of birth and death by reflecting on the reality through the Guru's teaching.

ਸਾਜਨੁ ਮੀਤੁ ਸੁਜਾਣੁ ਸਖਾ ਤੂੰ ਸਚਿ ਮਿਲੈ ਵਡਿਆਈ ॥

O' God, You are my friend, mate, and all knowing companion; glory is attained by getting attuned to Your Name.

ਨਾਨਕ ਨਾਮੁ ਰਤਨੁ ਪਰਗਾਸਿਆ ਐਸੀ ਗੁਰਮਤਿ ਪਾਈ ॥੩॥

O' Nanak, I have received such a teaching from the Guru, that priceless jewel like Naam has become manifest in my heart. ||3||

ਸਚੁ ਅੰਜਨੋ ਅੰਜਨੁ ਸਾਰਿ ਨਿਰੰਜਨਿ ਰਾਤਾ ਰਾਮ ॥

By applying the kohl of divine knowledge to my eyes, my mind got imbued with the love of immaculate God.

ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਜਗਜੀਵਨੋ ਦਾਤਾ ਰਾਮ ॥

and now I have realized God, the life of the world and the great benefactor pervades my heart and mind.

ਜਗਜੀਵਨੁ ਦਾਤਾ ਹਰਿ ਮਨਿ ਰਾਤਾ ਸਹਜਿ ਮਿਲੈ ਮੇਲਾਇਆ ॥

Yes, my mind is imbued with God, the giver and the life to the world.; it has intuitively merged with Him through the Guru.

ਸਾਧ ਸਭਾ ਸੰਤਾ ਕੀ ਸੰਗਤਿ ਨਦਰਿ ਪ੍ਰਭੁ ਸੁਖੁ ਪਾਇਆ ॥

Celestial peace is attained through God's grace, by remaining in the company of the Guru in the holy congregation.

ਹਰਿ ਕੀ ਭਗਤਿ ਰਤੇ ਬੈਰਾਗੀ ਚੂਕੇ ਮੋਹ ਪਿਆਸਾ ॥

Those renunciates, who are imbued with the devotional worship of God and who have shed their emotional attachment and yearning,

ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਪਤੀਣੇ ਵਿਰਲੇ ਦਾਸ ਉਦਾਸਾ ॥੪॥੩॥

are rare; O' Nanak, such detached devotees conquer their ego and their faith in Naam remains steadfast. ||4||3||

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੨

Raag Aasaa, First Guru: Chhant, Second beat.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ ॥

O' God, wherever I go, I see that You are present in all places: You are the eternal Creator.

ਸਭਨਾ ਕਾ ਦਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਦੂਖ ਬਿਸਾਰਣਹਾਰੁ ਜੀਉ ॥

You are the benefactor of all, the architect of the destiny of all and the destroyer of sorrows.

ਦੂਖ ਬਿਸਾਰਣਹਾਰੁ ਸੁਆਮੀ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

The Master-God is the dispeller of distress; all that happens is by His doing.

ਕੋਟ ਕੋਟੰਤਰ ਪਾਪਾ ਕੇਰੇ ਏਕ ਘੜੀ ਮਹਿ ਖੇਵੈ ॥

He destroys millions upon millions of sins in an instant.

ਹੰਸ ਸਿ ਹੰਸਾ ਬਗ ਸਿ ਬਗਾ ਘਟ ਘਟ ਕਰੇ ਬੀਚਾਰੁ ਜੀਉ ॥

From pure to the most immaculate one and from a minor offender to the most heinous sinner, He reflects on the condition of each and every one

ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ ॥੧॥

O' God, wherever I go, (I see) that You are present in all places: You are the eternal Creator. ||1||

ਜਿਨ੍ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨ੍ ਸੁਖੁ ਪਾਇਆ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ਜੀਉ ॥

Those who have contemplated upon Him with single-minded devotion have attained celestial peace, but they are rare in the world.

ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਗੁਰ ਸਬਦੁ ਕਮਾਵੈ ਕਬਹੁ ਨ ਆਵਹਿ ਹਾਰਿ ਜੀਉ ॥

Those who lead their life by the Guru's teachings, the fear of death does not draw near them; they are never defeated in the game of life,

ਤੇ ਕਬਹੂ ਨ ਹਾਰਹਿ ਹਰਿ ਹਰਿ ਗੁਣ ਸਾਰਹਿ ਤਿਨ੍ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥

Those who enshrine God's virtues in the heart never suffer defeat against vices and the fear of death does not draw near them.

ਜੰਮਣੁ ਮਰਣੁ ਤਿਨ੍ ਕਾ ਚੂਕਾ ਜੇ ਹਰਿ ਲਾਗੇ ਪਾਵੈ ॥

Those who seek God's refuge, their cycle of birth and death ends.

ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਹਰਿ ਫਲੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਰ ਧਾਰਿ ਜੀਉ ॥

Those who follow the Guru's teachings and relish the elixir of God's Name, attain the fruit of Naam; they enshrine God's Name in their hearts.

ਜਿਨ੍ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨ੍ ਸੁਖੁ ਪਾਇਆ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ਜੀਉ ॥੨॥

Those who meditate on God with single-minded devotion, they attain celestial peace, but such persons are rare in the world. ||2||

ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ਧੰਧੈ ਲਾਇਆ ਤਿਸੈ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ ॥

I dedicate myself to that God who created this world and assigned all beings to their tasks.

ਤਾ ਕੀ ਸੇਵ ਕਰੀਜੈ ਲਾਹਾ ਲੀਜੈ ਹਰਿ ਦਰਗਹ ਪਾਈਐ ਮਾਣੁ ਜੀਉ ॥

We should gather the profit of devotional worship of God, because in this way we obtain glory in God's presence.

ਹਰਿ ਦਰਗਹ ਮਾਨੁ ਸੇਈ ਜਨੁ ਪਾਵੈ ਜੇ ਨਰੁ ਏਕੁ ਪਛਾਣੈ ॥

Only that person obtains honor in God's presence, who realizes the one God.

ਓਹੁ ਨਵ ਨਿਧਿ ਪਾਵੈ ਗੁਰਮਤਿ ਹਰਿ ਧਿਆਵੈ ਨਿਤ ਹਰਿ ਗੁਣ ਆਖਿ ਵਖਾਣੈ ॥

The person who meditates on God through the Guru's teachings and always sings His praises, obtains the nine treasures of the world.

ਅਹਿਨਿਸਿ ਨਾਮੁ ਤਿਸੈ ਕਾ ਲੀਜੈ ਹਰਿ ਉਤਮੁ ਪੁਰਖੁ ਪਰਧਾਨੁ ਜੀਉ ॥

We should remember the Name of that God alone, who is the sublime, supreme and all pervading.

ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ਧੰਧੈ ਲਾਇਆ ਹਉ ਤਿਸੈ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ ॥੩॥

I dedicate myself to the One who has created the world and has assigned all beings to their tasks. ||3||

ਨਾਮੁ ਲੈਨਿ ਸਿ ਸੋਹਹਿ ਤਿਨ ਸੁਖ ਫਲ ਹੋਵਹਿ ਮਾਨਹਿ ਸੇ ਜਿਣਿ ਜਾਹਿ ਜੀਉ ॥

Those who meditate on Naam attain glory and the fruit of celestial peace; they become famous and depart from here after winning the game of life.

ਤਿਨ ਫਲ ਤੋਟਿ ਨ ਆਵੈ ਜਾ ਤਿਸੁ ਭਾਵੈ ਜੇ ਜੁਗ ਕੇਤੇ ਜਾਹਿ ਜੀਉ ॥

If it so pleases God, they never experience any shortage in the gift of celestial peace, even after the passing of so many ages.

ਜੇ ਜੁਗ ਕੇਤੇ ਜਾਹਿ ਸੁਆਮੀ ਤਿਨ ਫਲ ਤੋਟਿ ਨ ਆਵੈ ॥

Even though numerous ages may pass, O` God, their blessings are not exhausted.

ਤਿਨ੍ ਜਰਾ ਨ ਮਰਣਾ ਨਰਕਿ ਨ ਪਰਣਾ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

They, who meditate on God's Name neither suffer from the fear of old age, nor death and do not suffer any mental tortures like being thrown into hell

ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਿ ਸੁਕਹਿ ਨਾਹੀ ਨਾਨਕ ਪੀੜ ਨ ਖਾਹਿ ਜੀਉ ॥

O', Nanak, they who continually utter God's Name, their celestial peace never withers and no pain ever devours their inner happiness.

ਨਾਮੁ ਲੈਨਿ ਸਿ ਸੋਹਹਿ ਤਿਨ੍ ਸੁਖ ਫਲ ਹੋਵਹਿ ਮਾਨਹਿ ਸੇ ਜਿਣਿ ਜਾਹਿ ਜੀਉ ॥੪॥੧॥੪॥

Those who meditate on Naam attain glory and the fruit of celestial peace; they become famous and depart from here after winning the game of life.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੩ ॥

Raag Aasaa, First Guru: Chhant, Third Beat.

ਤੂੰ ਸੁਣਿ ਹਰਣਾ ਕਾਲਿਆ ਕੀ ਵਾੜੀਐ ਰਾਤਾ ਰਾਮ ॥

Listen O' my mind, why are you so engrossed in this worldly orchard of Maya like a black deer?

ਬਿਖੁ ਫਲੁ ਮੀਠਾ ਚਾਰਿ ਦਿਨ ਫਿਰਿ ਹੋਵੈ ਤਾਤਾ ਰਾਮ ॥

The poisonous fruit of Maya (worldly riches) is sweet only for a few days, then it becomes very troublesome.

ਫਿਰਿ ਹੋਇ ਤਾਤਾ ਖਰਾ ਮਾਤਾ ਨਾਮ ਬਿਨੁ ਪਰਤਾਪਏ ॥

This fruit, in which you are extremely engrossed, becomes very painful without meditation on Naam.

ਓਹੁ ਜੇਵ ਸਾਇਰ ਦੇਇ ਲਹਰੀ ਬਿਜੁਲ ਜਿਵੈ ਚਮਕਏ ॥

The fruit of Maya is short lived like waves on the sea and the flash of lightning.

ਹਰਿ ਬਾਝੁ ਰਾਖਾ ਕੇਇ ਨਾਹੀ ਸੇਇ ਤੁਝਹਿ ਬਿਸਾਰਿਆ ॥

You have forsaken the same God, without whom there is no other savior.

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਮਰਹਿ ਹਰਣਾ ਕਾਲਿਆ ॥੧॥

Nanak says the truth, O' my mind, meditate on God, otherwise you would get spiritually killed like the black deer in the pursuit of false worldly pleasures.

||1||

ਭਵਰਾ ਫੂਲਿ ਭਵੰਤਿਆ ਦੁਖੁ ਅਤਿ ਭਾਰੀ ਰਾਮ ॥

O' my mind, You are going from one worldly pleasure to another, like a black bee flying from one flower to the other; terrible pain is awaiting you.

ਮੈ ਗੁਰੁ ਪੁਛਿਆ ਆਪਣਾ ਸਾਚਾ ਬੀਚਾਰੀ ਰਾਮ ॥

After asking my Guru, I have truly reflected on the situation.

ਬੀਚਾਰਿ ਸਤਿਗੁਰੁ ਮੁਝੈ ਪੁਛਿਆ ਭਵਰੁ ਬੇਲੀ ਰਾਤਓ ॥

Yes, after reflecting, I have asked the true Guru, what will happen to this mind which is engrossed in worldly pleasures like the black bee engrossed in flowers.

ਸੂਰਜੁ ਚੜਿਆ ਪਿੰਡੁ ਪੜਿਆ ਤੇਲੁ ਤਾਵਣਿ ਤਾਤਓ ॥

He replied that when the night of life ends, the body collapses and suffers extreme pain, as if put into a hot cauldron of oil.

ਜਮ ਮਗਿ ਬਾਧਾ ਖਾਹਿ ਚੇਟਾ ਸਬਦ ਬਿਨੁ ਬੇਤਾਲਿਆ ॥

O' mortal, without the Guru's teachings, you are wandering like a ghost; bound in the fear of death, you would endure pain.

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਮਰਹਿ ਭਵਰਾ ਕਾਲਿਆ ॥੨॥

Nanak says the truth: O' my mind, meditate on God, otherwise you would spiritually die like a black bee. ||2||

ਮੇਰੇ ਜੀਅੜਿਆ ਪਰਦੇਸੀਆ ਕਿਤੁ ਪਵਹਿ ਜੰਜਾਲੇ ਰਾਮ ॥

O' my stranger mind, why are you getting caught in worldly entanglements?

ਸਾਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਕੀ ਫਾਸਹਿ ਜਮ ਜਾਲੇ ਰਾਮ ॥

If you realize the eternal God dwelling in the heart, then you will not be entrapped in the noose of death.

ਮਛਲੀ ਵਿਛੁੰਨੀ ਨੈਣ ਰੁੰਨੀ ਜਾਲੁ ਬਧਿਕਿ ਪਾਇਆ ॥

The fish gets caught in the fisherman's net due to its greed for the bait and while leaving the water it suffers so much pain as if it is crying with tearful eyes.

ਸੰਸਾਰੁ ਮਾਇਆ ਮੋਹੁ ਮੀਠਾ ਅੰਤਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥

Similarly, people caught in the greed of worldly attractions regret in the end when the illusion of Maya is removed.

ਭਗਤਿ ਕਰਿ ਚਿਤੁ ਲਾਇ ਹਰਿ ਸਿਉ ਛੇਡਿ ਮਨਹੁ ਅੰਦੇਸਿਆ ॥

O' my mind, devote yourself to the devotional worship of God with full concentration and cast away all the doubts.

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਜੀਅੜਿਆ ਪਰਦੇਸੀਆ ॥੩॥

Nanak says the truth, O' my stranger mind, lovingly remember God. ||3||

ਨਦੀਆ ਵਾਹ ਵਿਛੁੰਨਿਆ ਮੇਲਾ ਸੰਜੋਗੀ ਰਾਮ ॥

Streams separated from the river reunite only by chance, the souls separated from God reunite with Him only by His grace.

ਜੁਗੁ ਜੁਗੁ ਮੀਠਾ ਵਿਸੁ ਭਰੇ ਕੇ ਜਾਣੈ ਜੋਗੀ ਰਾਮ ॥

Only a rare spiritually wise person understands that the love of Maya (worldly attachments) though sweet, is always full of poison.

ਕੋਈ ਸਹਜਿ ਜਾਣੈ ਹਰਿ ਪਛਾਣੈ ਸਤਿਗੁਰੂ ਜਿਨਿ ਚੇਤਿਆ ॥

Only a rare person who remembers the true Guru's teachings, understands this truth and intuitively realizes God.

ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਭਰਮਿ ਭੂਲੇ ਪਚਹਿ ਮੁਗਧ ਅਚੇਤਿਆ ॥

Without meditating on God's Name, many thoughtless fools wander in the illusion of Maya and are spiritually ruined.

ਹਰਿ ਨਾਮੁ ਭਗਤਿ ਨ ਰਿਦੈ ਸਾਚਾ ਸੇ ਅੰਤਿ ਧਾਰੀ ਰੁੰਨਿਆ ॥

Yes, those who do not meditate on God's Name and who do not enshrine Him in their hearts, ultimately cry bitterly in the end.

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਸਬਦਿ ਸਾਚੈ ਮੇਲਿ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥੪॥੧॥੫॥

Nanak says the truth, that by attuning to the Guru's divine word, the eternal God unites the long separated souls with Him. ||4||1||5||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਸਾ ਮਹਲਾ ੩ ਛੰਤ ਘਰੁ ੧ ॥

Raag Aasaa, Third Guru; Chhant, First beat:

ਹਮ ਘਰੇ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਸਬਦਿ ਸੁਹਾਇਆ ਰਾਮ ॥

My heart is adorned with the Guru's word of God's praises and a song of true happiness is playing in my heart.

ਧਨ ਪਿਰ ਮੇਲੁ ਭਇਆ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ਰਾਮ ॥

The soul-bride has met her Husband-God and He Himself has caused this union.

ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ਸਚੁ ਮੰਨਿ ਵਸਾਇਆ ਕਾਮਣਿ ਸਹਜੇ ਮਾਤੀ ॥

God enshrined Naam in the mind of the soul-bride, she intuitively became imbued with His love and then God united her with Himself.

ਗੁਰੁ ਸਬਦਿ ਸੀਗਾਰੀ ਸਚਿ ਸਵਾਰੀ ਸਦਾ ਰਾਵੇ ਰੰਗਿ ਰਾਤੀ ॥

Embellished by the Guru's word, she is adorned with truthful living; imbued with God's love, she always enjoys His company.

ਆਪੁ ਗਵਾਏ ਹਰਿ ਵਰੁ ਪਾਏ ਤਾ ਹਰਿ ਰਸੁ ਮੰਨਿ ਵਸਾਇਆ ॥

By eradicating ego, when she realizes her Husband-God, then she enshrines the elixir of God's Name within her mind.

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਸਬਦਿ ਸਵਾਰੀ ਸਫਲਿਉ ਜਨਮੁ ਸਬਾਇਆ ॥੧॥

Nanak says, the soul-bride who is embellished through the Guru's word; all her life becomes fruitful. ||1||

ਦੁਜੜੈ ਕਾਮਣਿ ਭਰਮਿ ਭੁਲੀ ਹਰਿ ਵਰੁ ਨ ਪਾਏ ਰਾਮ ॥

The soul-bride who is led astray by duality and doubt, does not unite with her Husband-God.

ਕਾਮਣਿ ਗੁਣੁ ਨਾਹੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ਰਾਮ ॥

That soul-bride does not inculcate virtues and she wastes her life in vain.

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ਮਨਮੁਖਿ ਇਆਣੀ ਅਉਗਣਵੰਤੀ ਝੁਰੇ ॥

Yes, the foolish self-conceited bride who is without any virtues wastes her life in vain and keeps repenting.

ਆਪਣਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਤਾ ਪਿਰੁ ਮਿਲਿਆ ਹਦੂਰੇ ॥

By serving her true Guru and by following his advice, she found eternal peace and realized her Husband-God within and around her.

ਦੇਖਿ ਪਿਰੁ ਵਿਗਸੀ ਅੰਦਰਹੁ ਸਰਸੀ ਸਚੈ ਸਬਦਿ ਸੁਭਾਏ ॥

Upon beholding her Husband-God, she bloomed with joy and felt blissful, and merged in His love through the Guru's divine word.

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਕਾਮਣਿ ਭਰਮਿ ਭੁਲਾਣੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ॥੨॥

O' Nanak, without meditating on Naam, the soul-bride remains deluded in doubts; she enjoys bliss upon meeting her beloved-God. ||2||

ਪਿਰੁ ਸੰਗਿ ਕਾਮਣਿ ਜਾਣਿਆ ਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ਰਾਮ ॥

That soul-bride unites with God, who through the Guru's teachings realizes His presence around her.

ਅੰਤਰਿ ਸਬਦਿ ਮਿਲੀ ਸਹਜੇ ਤਪਤਿ ਬੁਝਾਈ ਰਾਮ ॥

After uniting with God through the Guru's word, the agony of separation from God within her intuitively calmed down.

ਸਬਦਿ ਤਪਤਿ ਬੁਝਾਈ ਅੰਤਰਿ ਸਾਂਤਿ ਆਈ ਸਹਜੇ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ॥

Yes, the Guru's word quenched the fire of separation, tranquility prevailed within and she relished the elixir of God's Naam with intuitive ease.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਪਣੇ ਸਦਾ ਰੰਗੁ ਮਾਣੇ ਸਚੈ ਸਬਦਿ ਸੁਭਾਖਿਆ ॥

Meeting her Beloved-God, she enjoys His love continually; attuned to the divine words, her language becomes sublime and sweet.

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਥਾਕੇ ਭੇਖੀ ਮੁਕਤਿ ਨ ਪਾਈ ॥

By continually reading scriptures, the Pandits and the silent sages have grown weary; none has ever achieved liberation from Maya by wearing holy garbs.

ਨਾਨਕ ਬਿਨੁ ਭਗਤੀ ਜਗੁ ਬਉਰਾਨਾ ਸਚੈ ਸਬਦਿ ਮਿਲਾਈ ॥੩॥

O' Nanak, without devotional worship of God, the entire world has gone insane; union with God is attained only through the Guru's divine word. ||3||

ਸਾ ਧਨ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹਰਿ ਜੀਉ ਮੇਲਿ ਪਿਆਰੇ ਰਾਮ ॥

Bliss permeates the mind of the soul-bride, whom God has united with Him,

ਸਾ ਧਨ ਹਰਿ ਕੈ ਰਸਿ ਰਸੀ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰੇ ਰਾਮ ॥

that soul-bride, through the Guru's word, remains imbued with the elixir of the infinite God's Name.

ਸਬਦਿ ਅਪਾਰੇ ਮਿਲੇ ਪਿਆਰੇ ਸਦਾ ਗੁਣ ਸਾਰੇ ਮਨਿ ਵਸੇ ॥

She meets her beloved through the divine word of praises of the infinite God; she remembers and always enshrines His virtues in her heart.

ਸੇਜ ਸੁਹਾਵੀ ਜਾ ਪਿਰਿ ਰਾਵੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਵਗਣ ਨਸੇ ॥

Her heart, in which she enjoys her husband-God, becomes beautiful; upon meeting the Beloved-God, all her vices disappear.

ਜਿਤੁ ਘਰਿ ਨਾਮੁ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਸੇਹਿਲੜਾ ਜੁਗ ਚਾਰੇ ॥

The heart in which there is always meditation on God's Name, songs of God's praises continually resonate in that heart.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਅਨਦੁ ਹੈ ਹਰਿ ਮਿਲਿਆ ਕਾਰਜ ਸਾਰੇ ॥੪॥੧॥੬॥

O' Nanak, those who are imbued with the love of God's Name are always in bliss, and upon meeting God, all their tasks are successfully accomplished.

||4||1||6||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਸਾ ਮਹਲਾ ੩ ਛੰਤ ਘਰੁ ੩ ॥

Raag Aasaa, Third Guru: Chhant, Third Beat:

ਸਾਜਨ ਮੇਰੇ ਪ੍ਰੀਤਮਹੁ ਤੁਮ ਸਹ ਕੀ ਭਗਤਿ ਕਰੇਹੋ ॥

O' my dear friends, keep meditating on Husband-God with loving devotion.

ਗੁਰੁ ਸੇਵਹੁ ਸਦਾ ਆਪਣਾ ਨਾਮੁ ਪਦਾਰਥੁ ਲੇਹੋ ॥

Always keep serving your Guru by following his teachings and receive from him the wealth of Naam

ਭਗਤਿ ਕਰਹੁ ਤੁਮ ਸਹੈ ਕੇਰੀ ਜੇ ਸਹ ਪਿਆਰੇ ਭਾਵਏ ॥

Yes, perform the worship of the Husband-God, which is pleasing to Him.

ਆਪਣਾ ਭਾਣਾ ਤੁਮ ਕਰਹੁ ਤਾ ਫਿਰਿ ਸਹ ਖੁਸੀ ਨ ਆਵਏ ॥

But if you do only what pleases you, then you would not receive the pleasure or grace of the Husband-God.

ਭਗਤਿ ਭਾਵ ਇਹੁ ਮਾਰਗੁ ਬਿਖੜਾ ਗੁਰ ਦੁਆਰੈ ਕੇ ਪਾਵਏ ॥

This path of loving devotional worship is very difficult and only a rare person adopts this way of life through the Guru's teachings.

ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਕਰੇ ਕਿਰਪਾ ਸੇ ਹਰਿ ਭਗਤੀ ਚਿਤੁ ਲਾਵਏ ॥੧॥

Nanak says, the one on whom God shows mercy, only that one attunes his mind to the devotional worship of God.||1||

ਮੇਰੇ ਮਨ ਬੈਰਾਗੀਆ ਤੂੰ ਬੈਰਾਗੁ ਕਰਿ ਕਿਸੁ ਦਿਖਾਵਹਿ ॥

O' my falsely detached mind, to whom are you showing your detachedness?

ਹਰਿ ਸੋਹਿਲਾ ਤਿਨ੍ ਸਦ ਸਦਾ ਜੇ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ॥

Those who always sing God's praises, a song of God's praises continually plays within them.

ਕਰਿ ਬੈਰਾਗੁ ਤੂੰ ਛੇਡਿ ਪਾਖੰਡੁ ਸੇ ਸਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣਏ ॥

Renounce hypocrisy and inculcate love for God, because He knows everything.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਏਕੇ ਸੋਈ ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਪਛਾਣਏ ॥

The one God is pervading in all waters, lands, and the sky and the Guru's follower understands God's command.

ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ ਹਰੀ ਕੇਰਾ ਸੋਈ ਸਰਬ ਸੁਖ ਪਾਵਏ ॥

One who recognizes God's command, receives all peace and comforts.

ਇਵ ਕਹੈ ਨਾਨਕੁ ਸੇ ਬੈਰਾਗੀ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਵਏ ॥੨॥

This is what Nanak says, that person is truly detached from worldly desires who always keeps attuned to God. ||2||

ਜਹ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਤਹ ਹਰਿ ਤੇਰੈ ਨਾਲੇ ॥

O' my mind, wherever you go, God always remains with you.

ਮਨ ਸਿਆਣਪ ਛੇਡੀਐ ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲੇ ॥

O' my mind, renounce your cleverness and reflect upon the Guru's word.

ਸਾਥਿ ਤੇਰੈ ਸੇ ਸਹੁ ਸਦਾ ਹੈ ਇਕੁ ਖਿਨੁ ਹਰਿ ਨਾਮੁ ਸਮਾਲਹੇ ॥

If just for a moment you meditate on God's Name with loving devotion, you would realize that Husband-God is always with you.

ਜਨਮ ਜਨਮ ਕੇ ਤੇਰੇ ਪਾਪ ਕਟੇ ਅੰਤਿ ਪਰਮ ਪਦੁ ਪਾਵਹੇ ॥

The sins of your myriad births will be washed off and in the end you will attain the supreme spiritual status.

ਸਾਚੇ ਨਾਲਿ ਤੇਰਾ ਗੰਢੁ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੇ ॥

You will form a close bondage with the eternal God by always remembering Him through the Guru's teachings.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਹਰਿ ਤੇਰੈ ਸਦਾ ਨਾਲੇ ॥੩॥

Nanak says, O' my mind wherever you go, God is always there with you. ||3||

ਸਤਿਗੁਰ ਮਿਲਿਐ ਧਾਵਤੁ ਥੰਮ੍ਹਿਹਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥

Upon meeting the true Guru and following his teachings, the wandering mind is held steady and comes to dwell within.

ਨਾਮੁ ਵਿਹਾਝੇ ਨਾਮੁ ਲਏ ਨਾਮਿ ਰਹੇ ਸਮਾਏ ॥

Then it receives Naam, meditates on Naam and remains absorbed in Naam.

ਧਾਵਤੁ ਥੰਮ੍ਹਿਹਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ ॥

Upon meeting the true Guru and following his teaching, the wandering mind is held steady and it finds the tenth Gate (supreme spiritual status).

ਤਿਥੈ ਅੰਮ੍ਰਿਤੁ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਜਗਤੁ ਥੰਮ੍ਹਿਹ ਰਹਾਇਆ ॥

In that spiritual state, celestial melody resonates continuously which is the ambrosial food for the soul and through the Guru's word, the mind remains unaffected by the worldly attachments

ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ ॥

In that spiritual state, the mind is always in bliss as if many musical instruments are playing continually and the mind remains attuned to God.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਥੰਮ੍ਹਿਹਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥੪॥

This is what Nanak says, by meeting the true Guru, the wandering mind becomes steady and comes to dwell in the home of its own self (heart). ||4||

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

O' my mind, you are the embodiment of the Divine Light (God), recognize your own true origin.

ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥

O' mind, God is always with you; follow the Guru's teachings and enjoy His love.

ਮੂਲੁ ਪਛਾਣਹਿ ਤਾਂ ਸਹੁ ਜਾਣਹਿ ਮਰਣ ਜੀਵਣ ਕੀ ਸੋਝੀ ਹੋਈ ॥

If you understand about your origin, then you realize the Master-God and you will understand what is being spiritually dead or spiritually alive.

ਗੁਰ ਪਰਸਾਦੀ ਏਕੇ ਜਾਣਹਿ ਤਾਂ ਦੂਜਾ ਭਾਉ ਨ ਹੋਈ ॥

By the Guru's grace, if you come to realize that there is only one God, then no other attachment would arise in you.

ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਤਾ ਹੋਆ ਪਰਵਾਣੁ ॥

When peace prevails in the mind and the sounds of joy resound within, then you would be acclaimed in God's presence.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਅਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥੫॥

This is what Nanak says: O' my mind, you are the embodiment of the Divine Light-God, recognize your own true origin. ||5||

ਮਨ ਤੂੰ ਗਾਰਬਿ ਅਟਿਆ ਗਾਰਬਿ ਲਦਿਆ ਜਾਹਿ ॥

O' mind, you are so full of ego and you would depart from here loaded with ego.

ਮਾਇਆ ਮੇਹਣੀ ਮੇਹਿਆ ਫਿਰਿ ਫਿਰਿ ਜੁਨੀ ਭਵਾਹਿ ॥

The fascinating Maya has enticed you, because of this you would go through many births again and again.

ਗਾਰਬਿ ਲਾਗਾ ਜਾਹਿ ਮੁਗਧ ਮਨ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਹੇ ॥

O' foolish mind, when you would depart from here inflated with ego, then you would repent in the end.

ਅਹੰਕਾਰੁ ਤਿਸਨਾ ਰੋਗੁ ਲਗਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਹੇ ॥

You are afflicted with the diseases of ego and intense desires; you are wasting your life away in vain.

ਮਨਮੁਖ ਮੁਗਧ ਚੇਤਹਿ ਨਾਹੀ ਅਗੈ ਗਇਆ ਪਛੁਤਾਵਹੇ ॥

O' foolish self-willed mind, you do not remember God, you would repent hereafter.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਗਾਰਬਿ ਅਟਿਆ ਗਾਰਬਿ ਲਦਿਆ ਜਾਵਹੇ ॥੬॥

This is what Nanak says, O' my mind, you are inflated with ego and you would depart from this world laden with ego.||6||

ਮਨ ਤੂੰ ਮਤ ਮਾਣੁ ਕਰਹਿ ਜਿ ਹਉ ਕਿਛੁ ਜਾਣਦਾ ਗੁਰਮੁਖਿ ਨਿਮਾਣਾ ਹੋਹੁ ॥

O' my mind, do not feel proud that I know something. Instead, follow the Guru's teachings and remain humble.

ਅੰਤਰਿ ਅਗਿਆਨੁ ਹਉ ਬੁਧਿ ਹੈ ਸਚਿ ਸਬਦਿ ਮਲੁ ਖੋਹੁ ॥

Within you are ignorance and an egoistic intellect; cleanse this dirt by attuning to God through the true Guru's word.

ਹੋਹੁ ਨਿਮਾਣਾ ਸਤਿਗੁਰੁ ਅਗੈ ਮਤ ਕਿਛੁ ਆਪੁ ਲਖਾਵਹੇ ॥

So be humble and surrender to the true Guru; see that you do not assert your self-conceit at all.

ਆਪਣੈ ਅਹੰਕਾਰਿ ਜਗਤੁ ਜਲਿਆ ਮਤ ਤੂੰ ਆਪਣਾ ਆਪੁ ਗਵਾਵਹੇ ॥

The world is consumed by self-conceit; see that you don't lose your own self.

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਕਰਹਿ ਕਾਰ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਲਾਗਿ ਰਹੁ ॥

You should do whatever pleases the true Guru and live by his teachings.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਆਪੁ ਛਡਿ ਸੁਖ ਪਾਵਹਿ ਮਨ ਨਿਮਾਣਾ ਹੋਇ ਰਹੁ ॥੭॥

This is what Nanak says, that O' my mind, attain celestial peace by renouncing your self-conceit and remain humble. ||7||

ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਸੇ ਸਹੁ ਚਿਤਿ ਆਇਆ ॥

Blessed was that time, when I met the True Guru and realized the Master-God dwelling in my consciousness;

ਮਹਾ ਅਨੰਦੁ ਸਹਜੁ ਭਇਆ ਮਨਿ ਤਨਿ ਸੁਖੁ ਪਾਇਆ ॥

then great bliss prevailed intuitively and I felt peace both in my mind and heart.

ਸੇ ਸਹੁ ਚਿਤਿ ਆਇਆ ਮੰਨਿ ਵਸਾਇਆ ਅਵਗਣ ਸਭਿ ਵਿਸਾਰੇ ॥

When I realized the Master-God in my consciousness; the Guru enshrined Him within my mind and forgave all my sins.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਗੁਣ ਪਰਗਟ ਹੋਏ ਸਤਿਗੁਰ ਆਪਿ ਸਵਾਰੇ ॥

When it pleased Him, virtues appeared in me and the Guru Himself adorned me.

ਸੇ ਜਨ ਪਰਵਾਣੁ ਹੋਏ ਜਿਨ੍ਹੀ ਇਕੁ ਨਾਮੁ ਦਿੜਿਆ ਦੁਤੀਆ ਭਾਉ ਚੁਕਾਇਆ ॥

The devotees, who meditate only on God's Name and renounce the love of duality (Maya), become approved in God's presence.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਸੇ ਸਹੁ ਚਿਤਿ ਆਇਆ ॥੮॥

This is what Nanak says, blessed was that time when I met the true Guru and realized the master-God in my mind. ||8||

ਇਕਿ ਜੰਤ ਭਰਮਿ ਭੁਲੇ ਤਿਨਿ ਸਹਿ ਆਪਿ ਭੁਲਾਏ ॥

Many people wander around deluded by doubt; the Master-God Himself has misled them.

ਦੂਜੈ ਭਾਇ ਫਿਰਹਿ ਹਉਮੈ ਕਰਮ ਕਮਾਏ ॥

They wander around in the love of Maya (duality) and do their deeds in ego.

ਤਿਨਿ ਸਹਿ ਆਪਿ ਭੁਲਾਏ ਕੁਮਾਰਗਿ ਪਾਏ ਤਿਨ ਕਾ ਕਿਛੁ ਨ ਵਸਾਈ ॥

The Master-God Himself has strayed them and put them on the wrong path, there is nothing under their control.

ਤਿਨ ਕੀ ਗਤਿ ਅਵਗਤਿ ਤੂੰਹੈ ਜਾਣਹਿ ਜਿਨਿ ਇਹ ਰਚਨ ਰਚਾਈ ॥

You alone, who has created the creation, know their high or low state of mind.

ਹੁਕਮੁ ਤੇਰਾ ਖਰਾ ਭਾਰਾ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥

Your command is truly strict and it is only a rare person whom You cause to understand this command through the Guru's teachings.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਕਿਆ ਜੰਤ ਵਿਚਾਰੇ ਜਾ ਤੁਧੁ ਭਰਮਿ ਭੁਲਾਏ ॥੯॥

This is what Nanak says, what can the poor creatures do, when You Yourself mislead them into doubt? ||9||

ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ ॥

O' my eternal Master-God, eternal is Your glory.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਸੁਆਮੀ ਤੇਰੀ ਕ੍ਰਿਦਰਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥

You are the infinite supreme Master; Your creative power cannot be described.

ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ ਜਾ ਕਉ ਤੁਧੁ ਮੰਨਿ ਵਸਾਈ ਸਦਾ ਤੇਰੇ ਗੁਣ ਗਾਵਹੇ ॥

Yes, Your glory is eternal; they, within whose mind You enshrine this glory, always sing Your praise.

ਤੇਰੇ ਗੁਣ ਗਾਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਵਹੇ ॥

However, they sing Your praise only when it is pleasing to You and then they remain attuned to You.

ਜਿਸ ਨੇ ਤੂੰ ਆਪੇ ਮੇਲਹਿ ਸੁ ਗੁਰਮੁਖਿ ਰਹੈ ਸਮਾਈ ॥

One whom You unite with Yourself, by following the Guru's teachings he remains absorbed in You.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ ॥੧੦॥੨॥੭॥੫॥੨॥੭॥

This is what Nanak says, O' my eternal Master, eternal is Your glory.
||10||2||7||5||7||.

ਰਾਗੁ ਆਸਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧

Raag Aasaa, Chhant, Fourth Guru, First beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਜੀਵਨੇ ਮੈ ਜੀਵਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਭਾਏ ਰਾਮ ॥

I have developed love for God through the Guru's teaching and have realized the righteous way of life.

ਹਰਿ ਨਾਮੇ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਰਾਮ ॥

The Guru has blessed me with the elixir of God's Name and has enshrined it in each of my breaths.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਸਭੁ ਸੰਸਾ ਦੂਖੁ ਗਵਾਇਆ ॥

The Guru has enshrined God's Name in my breaths, and all my doubts and sorrows have departed.

ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰ ਬਚਨਿ ਧਿਆਇਆ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥

Through the Guru's word I have meditated on the invisible and incomprehensible God and have attained the immaculate supreme spiritual status.

ਅਨਹਦ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਗਾਈ ਸਤਿਗੁਰ ਬਾਣੀ ॥

By singing God's praises through the Guru's words, a continuous melody vibrates in the mind, as if musical instruments are always playing within.

ਨਾਨਕ ਦਾਤਿ ਕਰੀ ਪ੍ਰਭਿ ਦਾਤੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ॥੧॥

O' Nanak, the benefactor God blessed me and my soul merged in the supreme soul. ||1||

ਮਨਮੁਖਾ ਮਨਮੁਖਿ ਮੁਏ ਮੇਰੀ ਕਰਿ ਮਾਇਆ ਰਾਮ ॥

The self-willed people spiritually died running after worldly riches.

ਖਿਨੁ ਆਵੈ ਖਿਨੁ ਜਾਵੈ ਦੁਰਗੰਧਿ ਮੜੈ ਚਿਤੁ ਲਾਇਆ ਰਾਮ ॥

In an instant their mind feels elated and in another it feels depressed because they keep their mind attached to the love of the foul smelling body.

ਲਾਇਆ ਦੁਰਗੰਧਿ ਮੜੈ ਚਿਤੁ ਲਾਗਾ ਜਿਉ ਰੰਗੁ ਕਸੁੰਭ ਦਿਖਾਇਆ ॥

They keep their mind attached to the foul-smelling body, which is transitory like the fading color of the safflower,

ਖਿਨੁ ਪੂਰਬਿ ਖਿਨੁ ਪਛਮਿ ਛਾਏ ਜਿਉ ਚਕੁ ਕੁਮ੍ਹਿਹਆਰਿ ਭਵਾਇਆ ॥

like the shadow which sometimes is in the east and sometimes in west and the changing directions of a potter's spinning wheel.

ਦੁਖੁ ਖਾਵਹਿ ਦੁਖੁ ਸੰਚਹਿ ਭੋਗਹਿ ਦੁਖ ਕੀ ਬਿਰਧਿ ਵਧਾਈ ॥

They endure misery, amass the causes of sorrows, live miserably and multiply their sources of sorrow.

ਨਾਨਕ ਬਿਖਮੁ ਸੁਹੇਲਾ ਤਰੀਐ ਜਾ ਆਵੈ ਗੁਰ ਸਰਣਾਈ ॥੨॥

O' Nanak, when one comes to the Guru's refuge, then he is able to swim across the terrifying world-ocean of vices with great ease. ||2||

ਮੇਰਾ ਠਾਕੁਰੇ ਠਾਕੁਰੁ ਨੀਕਾ ਅਗਮ ਅਥਾਹਾ ਰਾਮ ॥

My Master-God is sublime, incomprehensible and unfathomable.

ਹਰਿ ਪੂਜੀ ਹਰਿ ਪੂਜੀ ਚਾਹੀ ਮੇਰੇ ਸਤਿਗੁਰ ਸਾਹਾ ਰਾਮ ॥

O' my true Guru, the treasurer of spiritual wealth, I ask for the wealth of God's Name from you.

ਹਰਿ ਪੂਜੀ ਚਾਹੀ ਨਾਮੁ ਬਿਸਾਹੀ ਗੁਣ ਗਾਵੈ ਗੁਣ ਭਾਵੈ ॥

One who longs for the wealth of God's Name and meditates on Naam; always sings God's praises and only His virtues seem pleasing to him.

ਨੀਦ ਭੂਖ ਸਭ ਪਰਹਰਿ ਤਿਆਗੀ ਸੁੰਨੇ ਸੁੰਨਿ ਸਮਾਵੈ ॥

He wakes up from the slumber of worldly wealth and abandons the love for it; and through deep meditation merges in the formless God.

ਵਣਜਾਰੇ ਇਕ ਭਾਤੀ ਆਵਹਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈ ਜਾਹੇ ॥

Such devotees, who are the seekers of God's Name, meditate together and depart from here with the wealth of Naam.

ਨਾਨਕ ਮਨੁ ਤਨੁ ਅਰਪਿ ਗੁਰ ਆਗੈ ਜਿਸੁ ਪ੍ਰਾਪਤਿ ਸੇ ਪਾਏ ॥੩॥

O' Nanak, surrender your mind and heart before the Guru and receive the wealth of Naam; however it is attained only by the one who is predestined.
॥3॥

ਰਤਨਾ ਰਤਨ ਪਦਾਰਥ ਬਹੁ ਸਾਗਰੁ ਭਰਿਆ ਰਾਮ ॥

Just as an ocean is filled with the priceless jewels, similarly a human mind is filled with sublime virtues.

ਬਾਣੀ ਗੁਰਬਾਣੀ ਲਾਗੇ ਤਿਨ੍ ਹਥਿ ਚੜਿਆ ਰਾਮ ॥

Those who always keep their mind attuned to the Guru's word, realize these jewel-like virtues.

ਗੁਰਬਾਣੀ ਲਾਗੇ ਤਿਨ੍ ਹਥਿ ਚੜਿਆ ਨਿਰਮੇਲਕੁ ਰਤਨੁ ਅਪਾਰਾ ॥

Those who remain attuned to the Guru's word, realize the priceless jewel like Name of the infinite God.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਤੇਲਕੁ ਪਾਇਆ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥

O' God, they attain Your Name for which there is nothing of equal worth, and their hearts become full with Your devotional worship

ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤੁ ਅਨੂਪ ਦਿਖਾਈ ॥

When I churned (searched) my ocean like mind, the Guru revealed to me
Naam, a thing of unparalleled beauty,

ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥੪॥੧॥੮॥

O' Nanak, the Guru is God, and God is the Guru; O' my brother, there is no
difference between the two. ||4||1||8||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਝਿਮਿ ਝਿਮੇ ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ਰਾਮ ॥

The ambrosial nectar of Naam is raining down very slowly and subtly.

ਗੁਰਮੁਖੇ ਗੁਰਮੁਖਿ ਨਦਰੀ ਰਾਮੁ ਪਿਆਰਾ ਰਾਮ ॥

It is through the Guru's teachings that a Guru's follower is able to realize God.

ਰਾਮ ਨਾਮੁ ਪਿਆਰਾ ਜਗਤ ਨਿਸਤਾਰਾ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥

God's Name, the emancipator of the world, becomes dear to him; the Name of God is his glory.

ਕਲਿਜੁਗਿ ਰਾਮ ਨਾਮੁ ਬੋਹਿਥਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਲਘਾਈ ॥

In Kalyug, God's Name is like a ship; through the Guru's teachings it carries a person across the worldly ocean of vices.

ਹਲਤਿ ਪਲਤਿ ਰਾਮ ਨਾਮਿ ਸੁਹੇਲੇ ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਾਰੀ ॥

Those who attune to God's Name, attain peace both here and hereafter; meditation on Naam through the Guru's teachings is the most sublime deed.

ਨਾਨਕ ਦਾਤਿ ਦਇਆ ਕਰਿ ਦੇਵੈ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰੀ ॥੧॥

O' Nanak, showing His mercy, upon whom God bestows this gift, He ferries him across the world ocean of vices by attuning him to Naam. ||1||

ਰਾਮੇ ਰਾਮ ਨਾਮੁ ਜਪਿਆ ਦੁਖ ਕਿਲਵਿਖ ਨਾਸ ਗਵਾਇਆ ਰਾਮ ॥

Those who have meditated on God's Name have eradicated all their sins and sufferings.

ਗੁਰ ਪਰਚੈ ਗੁਰ ਪਰਚੈ ਧਿਆਇਆ ਮੈ ਹਿਰਦੈ ਰਾਮੁ ਰਵਾਇਆ ਰਾਮ ॥

Upon meeting and following the Guru's teachings, I remembered God and enshrined Him in my heart.

ਰਵਿਆ ਰਾਮੁ ਹਿਰਦੈ ਪਰਮ ਗਤਿ ਪਾਈ ਜਾ ਗੁਰ ਸਰਣਾਈ ਆਏ ॥

I attained the supreme spiritual status, when I sought the Guru's refuge and enshrined God in my heart,

ਲੋਭ ਵਿਕਾਰ ਨਾਵ ਡੁਬਦੀ ਨਿਕਲੀ ਜਾ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦਿੜਾਏ ॥

When the true Guru made me firmly believe in Naam, my life which was sinking like a boat laden with the load of greed and sins, was saved.

ਜੀਅ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਏ ॥

The Perfect Guru blessed me with the gift of righteous life and I attuned my mind to God's Name.

ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਦੇਵੈ ਨਾਨਕ ਗੁਰ ਸਰਣਾਏ ॥੨॥

O' Nanak, when a person comes to the Guru's refuge, the merciful God Himself shows kindness and blesses him with the gift of Naam. ||2||

ਬਾਣੀ ਰਾਮ ਨਾਮ ਸੁਣੀ ਸਿਧਿ ਕਾਰਜ ਸਭਿ ਸੁਹਾਏ ਰਾਮ ॥

One who listened to the Guru's word of God's praises, all his tasks got beautifully accomplished and he achieved the purpose of human life.

ਰੋਮੇ ਰੋਮਿ ਰੋਮਿ ਰੋਮੇ ਮੈ ਗੁਰਮੁਖਿ ਰਾਮੁ ਧਿਆਏ ਰਾਮ ॥

Through the Guru's teachings I am meditating on God's Name with each and every pore of my body.

ਰਾਮ ਨਾਮੁ ਧਿਆਏ ਪਵਿਤੁ ਹੋਇ ਆਏ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ ॥

My life has been rendered immaculate by meditating on the Name of that God who does not have any form or feature.

ਰਾਮੇ ਰਾਮੁ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਸਭ ਤ੍ਰਿਸਨਾ ਭੂਖ ਗਵਾਈ ॥

All my worldly yearnings have vanished and now God alone dwells in my heart.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸੀਗਾਰੁ ਸਭੁ ਹੋਆ ਗੁਰਮਤਿ ਰਾਮੁ ਪ੍ਰਗਾਸਾ ॥

God is revealed to me through the Guru's teachings, my mind and body are totally adorned with peace and tranquility.

ਨਾਨਕ ਆਪਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਮ ਦਾਸਨਿ ਦਾਸਨਿ ਦਾਸਾ ॥੩॥

O' Nanak, God Himself has bestowed mercy on me and I have become the most humble servant of His devotees. ||3||

ਜਿਨੀ ਰਾਮੇ ਰਾਮ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਮਨਮੁਖ ਮੂੜ ਅਭਾਗੀ ਰਾਮ ॥

Those who have forsaken God's Name, are self-willed, foolish and unfortunate.

ਤਿਨ ਅੰਤਰੇ ਮੋਹੁ ਵਿਆਪੈ ਖਿਨੁ ਖਿਨੁ ਮਾਇਆ ਲਾਗੀ ਰਾਮ ॥

Within them prevails the worldly attachments and at every moment Maya (worldly riches) keeps afflicting them.

ਮਾਇਆ ਮਲੁ ਲਾਗੀ ਮੂੜ ਭਏ ਅਭਾਗੀ ਜਿਨ ਰਾਮ ਨਾਮੁ ਨਹ ਭਾਇਆ ॥

Those whom God's Name is not pleasing, their minds are soiled by Maya (worldly riches) and such fools always remain unfortunate.

ਅਨੇਕ ਕਰਮ ਕਰਹਿ ਅਭਿਮਾਨੀ ਹਰਿ ਰਾਮੇ ਨਾਮੁ ਚੇਰਾਇਆ ॥

These arrogant persons do many kinds of ritualistic deeds, but hesitate from meditating on God's Name.

ਮਹਾ ਬਿਖਮੁ ਜਮ ਪੰਥੁ ਦੁਰੇਲਾ ਕਾਲੂਖਤ ਮੇਹ ਅੰਧਿਆਰਾ ॥

Because of the darkness of ignorance, their spiritual path in life is very arduous and painful as if they are walking on the demon's path.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਤਾ ਪਾਏ ਮੇਖ ਦੁਆਰਾ ॥੪॥

O' Nanak, one who follows the Guru's teachings and meditates on Naam, finds the path of liberation from worldly attachments and vices. ||4||

ਰਾਮੇ ਰਾਮ ਨਾਮੁ ਗੁਰੂ ਰਾਮੁ ਗੁਰਮੁਖੇ ਜਾਣੈ ਰਾਮ ॥

One who realizes God's Name through the Guru's teachings comes to know that God's Name itself is the Guru and Naam itself is God.

ਇਹੁ ਮਨੁਆ ਖਿਨੁ ਉਭੁ ਪਇਆਲੀ ਭਰਮਦਾ ਇਕਤੁ ਘਰਿ ਆਣੈ ਰਾਮ ॥

The mind which at one moment is in high spirits and in the next it is depressed, keeps wandering; the devotee attunes this mind to God.

ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਣੈ ਸਭ ਗਤਿ ਮਿਤਿ ਜਾਣੈ ਹਰਿ ਰਾਮੇ ਨਾਮੁ ਰਸਾਏ ॥

Yes, he attunes his mind to God and understands the worth of supreme spiritual status; and enjoys the bliss of God's Name.

ਜਨ ਕੀ ਪੈਜ ਰਖੈ ਰਾਮ ਨਾਮਾ ਪ੍ਰਹਿਲਾਦ ਉਧਾਰਿ ਤਰਾਏ ॥

God's Name preserves the honor of His devotees, just as He saved and emancipated His devotee-Prahlad.

ਰਾਮੇ ਰਾਮੁ ਰਮੇ ਰਮੁ ਉਚਾ ਗੁਣ ਕਹਤਿਆ ਅੰਤੁ ਨ ਪਾਇਆ ॥

Keep meditating on God, who is the highest of all; by uttering God's praises, no one has reached the limit of His virtues.

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਸੁਣਿ ਭੀਨੇ ਰਾਮੈ ਨਾਮਿ ਸਮਾਇਆ ॥੫॥

O' Nanak, the devotees, who get drenched in God's love by listening to His Name; they remain absorbed in God's Name. ||5||

ਜਿਨ ਅੰਤਰੇ ਰਾਮ ਨਾਮੁ ਵਸੈ ਤਿਨ ਚਿੰਤਾ ਸਭ ਗਵਾਇਆ ਰਾਮ ॥

Those who realize God's Name within their hearts, eradicate all their worries.

ਸਭਿ ਅਰਥਾ ਸਭਿ ਧਰਮ ਮਿਲੇ ਮਨਿ ਚਿੰਦਿਆ ਸੇ ਫਲੁ ਪਾਇਆ ਰਾਮ ॥

They obtain all worldly wealth, all piety and the fruits of their mind's desires.

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਰਾਮ ਨਾਮੁ ਧਿਆਇਆ ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਏ ॥

They obtained the fruits of their heart's desires by meditating on God's Name and they keep singing the Praises of God's Name.

ਦੁਰਮਤਿ ਕਬੁਧਿ ਗਈ ਸੁਧਿ ਹੋਈ ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਏ ॥

When they attuned their mind to God's Name, their bad inclination and evil intellect went away, and they obtained understanding about righteous living.

ਸਫਲੁ ਜਨਮੁ ਸਰੀਰੁ ਸਭੁ ਹੋਆ ਜਿਤੁ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿਆ ॥

When God's Name became manifest in them, their entire body and human birth became fruitful.

ਨਾਨਕ ਹਰਿ ਭਜੁ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸਿਆ ॥੬॥

O' Nanak, keep meditating on God's Name day and night, so that by the Guru's grace you may also dwell in your own heart (God's abode). ||6||

ਜਿਨ ਸਰਧਾ ਰਾਮ ਨਾਮਿ ਲਗੀ ਤਿਨੁ ਦੂਜੈ ਚਿਤੁ ਨ ਲਾਇਆ ਰਾਮ ॥

Those, who develop a firm faith in God's Name, do not attach their consciousness to someone else.

ਜੇ ਧਰਤੀ ਸਭ ਕੰਚਨੁ ਕਰਿ ਦੀਜੈ ਬਿਨੁ ਨਾਵੈ ਅਵਰੁ ਨ ਭਾਇਆ ਰਾਮ ॥

Even if the entire earth were to be transformed into gold and given to them; except Naam, they love nothing else.

ਰਾਮ ਨਾਮੁ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ਅੰਤਿ ਚਲਦਿਆ ਨਾਲਿ ਸਖਾਈ ॥

God's Name is pleasing to them, they attain supreme peace by meditating on it and in the end it accompanies them as supporter while departing from the world.

ਰਾਮ ਨਾਮ ਧਨੁ ਪੂੰਜੀ ਸੰਚੀ ਨਾ ਡੁਬੈ ਨਾ ਜਾਈ ॥

They gather the wealth of God's Name, which is neither drowned by water, nor gets lost in any other way.

ਰਾਮ ਨਾਮੁ ਇਸੁ ਜੁਗ ਮਹਿ ਤੁਲਹਾ ਜਮਕਾਲੁ ਨੇੜਿ ਨ ਆਵੈ ॥

To go across the world ocean of vices, God's Name is like a ship in this world; the fear of death does not come near it.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਾਮੁ ਪਛਾਤਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵੈ ॥੭॥

O' Nanak, one who has realized God by following the Guru's teachings, showing mercy, He Himself unites that one with Him. ||7||

ਰਾਮੇ ਰਾਮ ਨਾਮੁ ਸਤੇ ਸਤਿ ਗੁਰਮੁਖਿ ਜਾਣਿਆ ਰਾਮ ॥

God's Name is eternal and only a Guru's follower realizes this truth.

ਸੇਵਕੇ ਗੁਰ ਸੇਵਾ ਲਾਗਾ ਜਿਨਿ ਮਨੁ ਤਨੁ ਅਰਪਿ ਚੜਾਇਆ ਰਾਮ ॥

Only that disciple commits himself to the Guru's teachings who surrenders his mind and body to him.

ਮਨੁ ਤਨੁ ਅਰਪਿਆ ਬਹੁਤੁ ਮਨਿ ਸਰਧਿਆ ਗੁਰ ਸੇਵਕ ਭਾਇ ਮਿਲਾਏ ॥

Extreme faith wells up in the mind of that disciple who surrenders his mind and body to the Guru; the Guru lovingly unites him with God.

ਦੀਨਾ ਨਾਥੁ ਜੀਆ ਕਾ ਦਾਤਾ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ ॥

God, the support of the supportless and the benefactor of all beings, is realized by following the perfect Guru's teachings.

ਗੁਰੂ ਸਿਖੁ ਸਿਖੁ ਗੁਰੂ ਹੈ ਏਕੇ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ ॥

When no difference remains between the Guru and the disciple, then the disciple also propagates the Guru's teachings.

ਰਾਮ ਨਾਮ ਮੰਤੁ ਹਿਰਦੈ ਦੇਵੈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਏ ॥੮॥੨॥੯॥

O' Nanak, that person, in whose heart the Guru enshrines God's Name, intuitively unites with God. ||8||2||9||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਸਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੨ ॥

Raag Aasaa, Fourth Guru, Chhant, second beat:

ਹਰਿ ਹਰਿ ਕਰਤਾ ਦੂਖ ਬਿਨਾਸਨੁ ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਨਾਮੁ ਜੀਉ ॥

The creator-God is the destroyer of sorrows; His Name is the purifier of sinners.

ਹਰਿ ਸੇਵਾ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਉਤਮੁ ਹਰਿ ਹਰਿ ਕਾਮੁ ਜੀਉ ॥

The devotional service of God is the most exalted deed; to whom it seems pleasing attains the supreme spiritual status.

ਹਰਿ ਉਤਮੁ ਕਾਮੁ ਜਪੀਐ ਹਰਿ ਨਾਮੁ ਹਰਿ ਜਪੀਐ ਅਸਥਿਰੁ ਹੋਵੈ ॥

Yes Meditation on God's Name is the most exalted deed and one should always do it; one who does it, becomes stable against vices.

ਜਨਮ ਮਰਣ ਦੇਵੈ ਦੁਖ ਮੇਟੇ ਸਹਜੇ ਹੀ ਸੁਖਿ ਸੇਵੈ ॥

He eradicates the pain of both births and deaths and intuitively lives in peace.

ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਹੁ ਠਾਕੁਰ ਹਰਿ ਜਪੀਐ ਆਤਮ ਰਾਮੁ ਜੀਉ ॥

O' God, our Master, show mercy on us, so that we may continually meditate on You, the all-pervading God.

ਹਰਿ ਹਰਿ ਕਰਤਾ ਦੂਖ ਬਿਨਾਸਨੁ ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਨਾਮੁ ਜੀਉ ॥੧॥

The creator-God is the destroyer of sorrows; God's Name is the Purifier of sinners. ||1||

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਕਲਿਜੁਗਿ ਉਤਮੁ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰ ਭਾਇ ਜੀਉ ॥

The wealth of God's Name is the most exalted in Kalyug; we should meditate on God's Name while we are imbued with the love of the true Guru.

ਗੁਰਮੁਖਿ ਹਰਿ ਪੜੀਐ ਗੁਰਮੁਖਿ ਹਰਿ ਸੁਣੀਐ ਹਰਿ ਜਪਤ ਸੁਣਤ ਦੁਖੁ ਜਾਇ ਜੀਉ ॥

We should read the words of God's praises and listen to these by following the Guru's teachings; sorrows depart by meditating and listening to God's Name.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ਦੁਖੁ ਬਿਨਸਿਆ ਹਰਿ ਨਾਮੁ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ॥

The person who meditated on God's Name, his misery vanished and he enjoyed the supreme bliss by meditating on God's Name.

ਸਤਿਗੁਰ ਗਿਆਨੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਗਵਾਇਆ ॥

The person, whose mind got illuminated with the divine knowledge given by the true Guru, dispelled the darkness of ignorance from within.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨੀ ਆਰਾਧਿਆ ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਲਿਖਿ ਪਾਇ ਜੀਉ ॥

They alone meditate on God's Name in whose destiny it was so preordained from the beginning.

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਕਲਿਜੁਗਿ ਉਤਮੁ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰ ਭਾਇ ਜੀਉ ॥੨॥

The wealth of God's Name is the most exalted in Kalyug; we should meditate on God's Name while we are imbued with the love of the true Guru. ||2||

ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਲਾਹਾ ਪਦੁ ਨਿਰਬਾਣੁ ਜੀਉ ॥

He, to whose mind it is pleasing to recite God's Name, attains celestial peace; by meditating on God's Name, attains the supreme spiritual status.

ਹਰਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਭ੍ਰਮੁ ਚੁਕਾ ਆਵਣੁ ਜਾਣੁ ਜੀਉ ॥

God's Name becomes the companion of a person, who embraces love for Him; his wandering in doubts and his cycles of birth and death come to an end.

ਆਵਣ ਜਾਣਾ ਕ੍ਰਮੁ ਭਉ ਭਾਗਾ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥

Yes, they who sang the praises of God, their cycles of birth and death ended and their dread and doubt went away.

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖ ਉਤਰੇ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥

Sins and sorrows accumulated from births after births are removed, and they merge in God's Name.

ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਧਰਿ ਭਾਗ ਲਿਖਿ ਪਾਇਆ ਤਿਨ ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਣੁ ਜੀਉ ॥

Those who attained Naam as per their preordained destiny, meditated on God's Name, their life became fruitful and approved in God's presence.

ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖ ਪਾਇਆ ਹਰਿ ਲਾਹਾ ਪਦੁ ਨਿਰਬਾਣੁ ਜੀਉ ॥੩॥

People, whom God's Name seemed pleasing, attained the sublime state of bliss; they earned the profit of God's Name and the supreme spiritual status. ||3||

ਜਿਨ੍ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਤੇ ਜਨ ਪਰਧਾਨਾ ਤੇ ਉਤਮ ਹਰਿ ਹਰਿ ਲੋਗ ਜੀਉ ॥

Those people, whom God's Name seems dear, become honorable and most exalted persons of God.

ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਰਸ ਭੋਗ ਜੀਉ ॥

God's Name is their glory, God's Name is their companion and through the Guru's word they enjoy the elixir of God's Name.

ਹਰਿ ਰਸ ਭੋਗ ਮਹਾ ਨਿਰਜੋਗ ਵਡਭਾਗੀ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥

By great good fortune, they obtain the elixir of God's Name; they enjoy the elixir of God's Name and remain totally detached from the worldly bonds.

ਸੇ ਧੰਨੁ ਵਡੇ ਸਤ ਪੁਰਖਾ ਪੂਰੇ ਜਿਨ ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਇਆ ॥

Very blessed and spiritually perfect are those who through the Guru's teachings meditate on Naam with loving devotion.

ਜਨੁ ਨਾਨਕੁ ਰੇਣੁ ਮੰਗੈ ਪਗ ਸਾਧੁ ਮਨਿ ਚੁਕਾ ਸੋਗੁ ਵਿਜੋਗੁ ਜੀਉ ॥

Devotee Nanak begs for the most humble service of the Guru, through which the pain of separation from God is removed.

ਜਿਨ੍ਹ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਤੇ ਜਨ ਪਰਧਾਨਾ ਤੇ ਉਤਮ ਹਰਿ ਹਰਿ ਲੋਗ ਜੀਉ ॥੪॥੩॥੧੦॥

Most exalted are those people, to whom God seems sweet; they are the most distinguished beloveds of God. ||4||3||10||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥

People spiritually living in Sat-Yug (truthfully) are content; faith supported on four pillars (compassion, charity, penance and truth) is the focus of their life.

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

Divine knowledge about God's virtues is enshrined within their hearts; they sing God's praises with love and devotion and enjoy the supreme bliss.

ਗੁਣ ਗਿਆਨੁ ਪਦਾਰਥੁ ਹਰਿ ਹਰਿ ਕਿਰਤਾਰਥੁ ਸੇਭਾ ਗੁਰਮੁਖਿ ਹੋਈ ॥

The spiritual wisdom of God's virtues is their precious commodity; meditation on God is their success in life and by the Guru's grace they are honored everywhere.

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੇ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥

Both within their hearts and outside in nature, they behold only one God and none other.

ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਹਰਿ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ਜੀਉ ॥

They attune their mind to God; God's Name is their companion and they receive honor in God's presence.

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

People spiritually living in Sat-Yug (truthfully) are content; faith supported on four pillars (truth, compassion, charity and penance) is the focus of their life. ||1||

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੇਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥

People, whose minds are ruled by power and are practicing deeds of celibacy and self-discipline, are mentally living in Treta-Yug.

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

The fourth pillar (compassion) slips away and their faith is supported only on three pillars; anger takes over their mind and heart which ruins them spiritually.

ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਮਹਾ ਬਿਸਲੋਧੁ ਨਿਰਪ ਧਾਵਹਿ ਲੜਿ ਦੁਖੁ ਪਾਇਆ ॥

Their hearts and minds are filled with anger, as if a poisonous tree is growing within them; due to anger the kings wage battles and endure misery.

ਅੰਤਰਿ ਮਮਤਾ ਰੋਗੁ ਲਗਾਨਾ ਹਉਮੈ ਅਹੰਕਾਰੁ ਵਧਾਇਆ ॥

They are afflicted with self-conceit, which multiplies their arrogance and ego.

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

Those on whom my Master-God shows mercy, their poison is removed by meditating on God's Name through the Guru's teachings.

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

People whose minds are ruled by power and are practicing deeds of celibacy and self-discipline are mentally living in Treta-Yug. ||2||

ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨ੍ਹ ਉਪਾਇ ਜੀਉ ॥

Some of the Gopis and Krishna (women and men) from God's creation are wandering in doubt, as if they are mentally living in the age of Duappar.

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

These people practice penance, offer sacred feasts, initiate charities and perform many rituals and religious rites.

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

They perform many rituals and religious rites; two pillars of religion slip away (compassion and truth); their faith remains standing on the two pillars (charity and penance)

ਮਹਾ ਜੁਧ ਜੋਧ ਬਹੁ ਕੀਨੇ ਵਿਚਿ ਹਉਮੈ ਪਚੈ ਪਚਾਇ ਜੀਉ ॥

Great warriors wage many great wars; in their ego they ruin themselves and ruin others as well.

ਦੀਨ ਦਇਆਲਿ ਗੁਰੁ ਸਾਧੁ ਮਿਲਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮਲੁ ਲਹਿ ਜਾਇ ਜੀਉ ॥

The merciful God of the meek unites them with the Guru; the dirt of ego is washed away on meeting with the true Guru.

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

Some of the Gopis and Krishna (women and men) from God's creation are wandering in doubt, as if they are mentally living in the age of Duappar. ||3||

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

People, within whom the three pillars of faith slipped away (charity, compassion and penance) and their faith left standing only on the fourth pillar (Truth), felt as if God has ushered Kal-yug for them.

ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ ਅਉਖਧੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸਾਂਤਿ ਪਾਇ ਜੀਉ ॥

But those who followed the Guru's teachings, obtained the medicine of God's Name; they attained celestial peace by singing the praises of God.

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

They come to understand that human life is for singing God's praises and it is God's Name that bestows honor; therefore they sow the seed of Naam in their heart

ਕਲਿਜੁਗਿ ਬੀਜੁ ਬੀਜੇ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ ਗਵਾਇਆ ॥

One who plants any seed other than Naam (indulges in any sort of rituals) is living in Kalyug and loses both the profit and the capital of Naam.

ਜਨ ਨਾਨਕਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਹਿਰਦੈ ਨਾਮੁ ਲਖਾਇ ਜੀਉ ॥

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

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

People, within whom the three pillars of faith slipped away and their faith left standing only on the fourth pillar, felt as if God has ushered Kal-yug for them.
||4||4||11||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਹਰਿ ਕੀਰਤਿ ਮਨਿ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠ ਲਗਾਨ ਜੀਉ ॥

One, whose mind becomes pleased with God's praises and God seems sweet to whose mind and heart, attains the supreme spiritual status.

ਹਰਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਗੁਰਮਤਿ ਹਰਿ ਧਿਆਇਆ ਧੁਰਿ ਮਸਤਕਿ ਭਾਗੁ ਪੁਰਾਨ ਜੀਉ ॥

One who meditates on God through the Guru's teachings enjoys the elixir of God's Name and his preordained destiny is fulfilled.

ਧੁਰਿ ਮਸਤਕਿ ਭਾਗੁ ਹਰਿ ਨਾਮਿ ਸੁਹਾਗੁ ਹਰਿ ਨਾਮੈ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥

Because of the preordained destiny, the soul-bride realized her Husband-God by attuning her mind to God; attuned to God's Name she continually sings God's praises.

ਮਸਤਕਿ ਮਣੀ ਪ੍ਰੀਤਿ ਬਹੁ ਪ੍ਰਗਟੀ ਹਰਿ ਨਾਮੈ ਹਰਿ ਸੇਹਾਇਆ ॥

Imbued with God's love she looks divinely beautiful, as if a jewel of God's Name sparkles on her forehead.

ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਪ੍ਰਭੁ ਪਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮਨੁਆ ਮਾਨ ਜੀਉ ॥

Upon meeting the true Guru, her mind becomes convinced about remembering God; she realizes God and her soul unites with the Prime soul.

ਹਰਿ ਕੀਰਤਿ ਮਨਿ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠ ਲਗਾਨ ਜੀਉ ॥੧॥

One, whose mind becomes pleased with God's praises and to whose mind and body God seems sweet, attains the supreme spiritual status. ||1||

ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਤੇ ਉਤਮ ਜਨ ਪਰਧਾਨ ਜੀਉ ॥

Those who sing God's praises obtain the supreme spiritual status and are considered as the most distinguished persons in the world.

ਤਿਨ੍ ਹਮ ਚਰਣ ਸਰੇਵਹ ਖਿਨੁ ਖਿਨੁ ਪਗ ਧੋਵਹ ਜਿਨ ਹਰਿ ਮੀਠ ਲਗਾਨ ਜੀਉ ॥

I would like to most humbly serve those whom God seems so pleasing.

ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਪਰਮ ਸੁਖ ਪਾਇਆ ਮੁਖਿ ਭਾਗਾ ਰਤੀ ਚਾਰੇ ॥

Those, to whom God is so pleasing, enjoy the divine bliss and they look so beautiful, as if the jewel of good fortune is shining on their faces.

ਗੁਰਮਤਿ ਹਰਿ ਗਾਇਆ ਹਰਿ ਹਾਰੁ ਉਰਿ ਪਾਇਆ ਹਰਿ ਨਾਮਾ ਕੰਠਿ ਧਾਰੇ ॥

One who follow the Guru's teachings and sings God's praises, enshrines Him in the heart like a necklace around the neck and always recites His Name;

ਸਭ ਏਕ ਦ੍ਰਿਸਟਿ ਸਮਤੁ ਕਰਿ ਦੇਖੈ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨ ਜੀਉ ॥

He sees everyone with equality and recognizes the supreme soul (God) pervading among all.

ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਤੇ ਉਤਮ ਜਨ ਪਰਧਾਨ ਜੀਉ ॥੨॥

Those who sing God's praises obtain the supreme spiritual status and are considered as the most distinguished persons in the world. ||2||

ਸਤਸੰਗਤਿ ਮਨਿ ਭਾਈ ਹਰਿ ਰਸਨ ਰਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਰਸੁ ਹੋਇ ਜੀਉ ॥

One whose mind is pleased with the holy congregation, his tongue gets imbued with the elixir of God's Name because the holy society is perfused with this elixir.

ਹਰਿ ਹਰਿ ਆਰਾਧਿਆ ਗੁਰ ਸਬਦਿ ਵਿਗਾਸਿਆ ਬੀਜਾ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ ॥

He meditates on God's Name with loving devotion, his heart blooms in joy through the Guru's word and he recognizes no one else except God.

ਅਵਰੁ ਨ ਕੋਇ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋਇ ਜਿਨਿ ਪੀਆ ਸੋ ਬਿਧਿ ਜਾਣੈ ॥

He recognizes none other than God, he always partakes the ambrosial nectar of God's Name; he alone who has partaken it knows about his spiritual status.

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਪੂਰਾ ਪ੍ਰਭੁ ਪਾਇਆ ਲਗਿ ਸੰਗਤਿ ਨਾਮੁ ਪਛਾਣੈ ॥

He recognizes the worth of Naam by joining the congregation of the Guru; he always thanks the perfect Guru through whom he has realized God.

ਨਾਮੇ ਸੇਵਿ ਨਾਮੇ ਆਰਾਧੈ ਬਿਨੁ ਨਾਮੈ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ ॥

He always meditates and contemplates only on Naam; except for God's Name, nothing else is pleasing to him.

ਸਤਸੰਗਤਿ ਮਨਿ ਭਾਈ ਹਰਿ ਰਸਨ ਰਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਰਸੁ ਹੋਇ ਜੀਉ ॥੩॥

One whose mind is pleased with the holy congregation, his tongue gets imbued with the elixir of God's Name because the holy society is perfused with this elixir. ||3||

ਹਰਿ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਪਾਖਣੁ ਹਮ ਤਾਰਹੁ ਕਢਿ ਲੇਵਹੁ ਸਬਦਿ ਸੁਭਾਇ ਜੀਉ ॥

O' God, show mercy and help the stone hearted sinners like us to cross the dreadful world-ocean of vices; please pull us out of the swamp of emotional attachments by uniting us with the Guru's loving words.

ਮੇਹ ਚੀਕੜਿ ਫਾਥੇ ਨਿਘਰਤੁ ਹਮ ਜਾਤੇ ਹਰਿ ਬਾਂਹ ਪ੍ਰਭੁ ਪਕਰਾਇ ਜੀਉ ॥

O' God, please help us out because we are stuck in the swamp of emotional attachments and we are spiritually deteriorating fast.

ਪ੍ਰਭਿ ਬਾਂਹ ਪਕਰਾਈ ਉਤਮ ਮਤਿ ਪਾਈ ਗੁਰ ਚਰਣੀ ਜਨੁ ਲਾਗਾ ॥

The devotee to whom God extended His support, attained the sublime wisdom and sought the Guru's shelter.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ਆਰਾਧਿਆ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ ਸਭਾਰਾ ॥

Then he started meditating and contemplating on God's Name and realized his preordained good fortune.

ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇ ਜੀਉ ॥

Devotee Nanak says, the person on whom God bestowed mercy, His Name seems sweet to the mind of that person.

ਹਰਿ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਪਾਖਣੁ ਹਮ ਤਾਰਹੁ ਕਢਿ ਲੇਵਹੁ ਸਬਦਿ ਸੁਭਾਇ ਜੀਉ ॥੪॥੫॥੧੨॥

O' God, show mercy and carry the stone hearted sinners like us across the worldly ocean of vices and intuitively pull us out of the swamp of emotional attachments. ||4||5||12||

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

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

God's devotees always meditate on Naam in their minds, God's Name seems sweet to their minds and in their minds there always remains a craving to meditate on God's Name.

ਜੇ ਜਨ ਮਰਿ ਜੀਵੇ ਤਿਨ੍ਹ੍ਹ ਮਿਤੁ ਪੀਵੇ ਮਨਿ ਲਾਗਾ ਗੁਰਮਤਿ ਭਾਉ ਜੀਉ ॥

Those devotees who remain imbued with God's love, by following the Guru's teachings; they partake the ambrosial nectar of Naam, eradicate self-conceit and remain spiritually alive.

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

Love for God develops in the mind of those upon whom the Guru is gracious, and even while performing their worldly duties, they remain liberated from worldly bonds and live in peace.

ਜੀਵਣਿ ਮਰਣਿ ਹਰਿ ਨਾਮਿ ਸੁਹੇਲੇ ਮਨਿ ਹਰਿ ਹਰਿ ਹਿਰਦੈ ਸੋਈ ॥

They always (from birth to death) live in celestial peace by meditating on that God's Name who is enshrined in their hearts.

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

God is enshrined in their hearts; through the Guru's teachings they enjoy the elixir of God's Name, as if they drink the elixir of God's Name in big gulps.

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

God's devotees always meditate on Naam in their minds, God's Name seems sweet to their minds and in their minds there always remains a craving to meditate on God's Name. ||1||

ਜਗਿ ਮਰਣੁ ਨ ਭਾਇਆ ਨਿਤ ਆਪੁ ਲੁਕਾਇਆ ਮਤ ਜਮੁ ਪਕਰੈ ਲੈ ਜਾਇ ਜੀਉ ॥

The people of the world do not like death; they try to hide from it. They are afraid that the demon of death may catch them and take them away.

ਹਰਿ ਾੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੇ ਇਹੁ ਜੀ ਾ ਰਖਿਆ ਨ ਜਾਇ ਜੀਉ ॥

But the same one God is within the body and outside; this soul cannot be concealed from Him.

ਕਿਉ ਜੀਉ ਰਖੀਜੈ ਹਰਿ ਵਸਤੁ ਲੇੜੀਜੈ ਜਿਸ ਕੀ ਵਸਤੁ ਸੇ ਲੈ ਜਾਇ ਜੀਉ ॥

How can one save one's soul? God, to whom it belongs, takes it back when He desires.

ਮਨਮੁਖ ਕਰਣੁ ਪਲਾਵ ਕਰਿ ਭਰਮੇ ਸਭਿ ਾ ਉਖਧ ਦਾਰੁ ਲਾਇ ਜੀਉ ॥

The self-willed persons wander around in pathetic lamentation, trying all medicines and remedies.

ਜਿਸ ਕੀ ਵਸਤੁ ਪ੍ਰਭੁ ਲਏ ਸੁਆਮੀ ਜਨ ਉਬਰੇ ਸਬਦੁ ਕਮਾਇ ਜੀਉ ॥

God, to whom this soul belongs, takes it back; however, the devotees are saved from the fear of death by following the Guru's teachings.

ਜਗਿ ਮਰਣੁ ਨ ਭਾਇਆ ਨਿਤ ਆਪੁ ਲੁਕਾਇਆ ਮਤ ਜਮੁ ਪਕਰੈ ਲੈ ਜਾਇ ਜੀਉ ॥੨॥

The people of the world do not like death; they try to hide from it. They are afraid that the demon of death may catch them and take them away. ||2||

ਧੁਰਿ ਮਰਣੁ ਲਿਖਾਇਆ ਗੁਰਮੁਖਿ ਸੇਹਾਇਆ ਜਨ ਉਬਰੇ ਹਰਿ ਹਰਿ ਧਿਆਨਿ ਜੀਉ ॥

The predestined death seems beautiful to the Guru's followers, these devotees escape the fear of death by remaining attuned to meditation on God.

ਹਰਿ ਸੇਭਾ ਪਾਈ ਹਰਿ ਨਾਮਿ ਵਡਿਆਈ ਹਰਿ ਦਰਗਹ ਪੈਏ ਜਾਨਿ ਜੀਉ ॥

By meditating on God's Name, they obtain honor and glory in this world and go to God's presence with honor.

ਹਰਿ ਦਰਗਹ ਪੈਏ ਹਰਿ ਨਾਮੈ ਸੀਏ ਹਰਿ ਨਾਮੈ ਤੇ ਸੁਖੁ ਪਾਇਆ ॥

By meditating on God's Name they enjoy celestial peace, attain the goal of human life and receive honor in God's presence.

ਜਨਮ ਮਰਣ ਦੇਵੈ ਦੁਖ ਮੇਟੇ ਹਰਿ ਰਾਮੈ ਨਾਮਿ ਸਮਾਇਆ ॥

They merge in God's Name; their pain (cycle) of birth and death ends.

ਹਰਿ ਜਨ ਪ੍ਰਭੁ ਰਲਿ ਏਕੇ ਹੋਏ ਹਰਿ ਜਨ ਪ੍ਰਭੁ ਏਕ ਸਮਾਨਿ ਜੀਉ ॥

God's devotees and God merge into oneness; God's devotee and God are one and the same.

ਧੁਰਿ ਮਰਣੁ ਲਿਖਾਇਆ ਗੁਰਮੁਖਿ ਸੋਹਾਇਆ ਜਨ ਉਬਰੇ ਹਰਿ ਹਰਿ ਧਿਆਨਿ ਜੀਉ ॥੩॥

The predestined death seems beautiful to the Guru's followers, these devotees escape the fear of death by remaining attuned to meditation on God. ||3||

ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਬਿਨਸਿ ਬਿਨਸੈ ਲਗਿ ਗੁਰਮੁਖਿ ਚ ਸਥਿਰੁ ਹੋਇ ਜੀਉ ॥

The people in the world continue being born and die again and again. They can achieve immortal status by meditating on God through the Guru's teachings.

ਗੁਰੁ ਮੰਤ੍ਰੁ ਦਿੜਾਏ ਹਰਿ ਰਸਕਿ ਰਸਾਏ ਹਰਿ ਚੰਮ੍ਰਿਤੁ ਹਰਿ ਮੁਖਿ ਚੋਇ ਜੀਉ ॥

The person in whom the Guru implants the mantra of Naam and trickles in his mouth the ambrosial nectar of God's Name, such a person permeates this divine relish within him.

ਹਰਿ ਚੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਇਆ ਮੁਆ ਜੀਵਾਇਆ ਫਿਰਿ ਬਾਹੁੜਿ ਮਰਣੁ ਨ ਹੋਈ ॥

The one in whose heart the Guru has put the ambrosial nectar of God's Name is like that the Guru has given new life to a spiritually dead person, and such a person does not again have to die spiritually.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਚ ਮਰ ਪਦੁ ਪਾਇਆ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ਸੋਈ ॥

Because through God's Name, that person obtains immortal status and always remains absorbed in God's Name.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਚ ਧਾਰੁ ਟੇਕ ਹੈ ਬਿਨੁ ਨਾਵੈ ਚ ਵਰੁ ਨ ਕੋਇ ਜੀਉ ॥

O' devotee Nanak, for such a person God's Name is the only support and prop, and except God's Name, that person does not depend on anything else.

ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਬਿਨਸਿ ਬਿਨਸੈ ਲਗਿ ਗੁਰਮੁਖਿ □ ਸਥਿਰੁ ਹੋਇ ਜੀਉ ॥੪॥੬॥੧੩॥

The people in the world continue being born and die again and again. They can achieve freedom from the bonds of Maya by meditating on God through the Guru's teachings. ||4||6||13||

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ॥

Raag Aasaa, Fourth Guru. Chhant:

ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ ਜੀਉ ॥

My God is the greatest, He is incomprehensible, unfathomable, primal, immaculate and formless.

ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਈ ਅਮਿਤਿ ਵਡਿਆਈ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਲਖ ਅਪਾਰ ਜੀਉ ॥

His state cannot be described; His Glorious Greatness is immeasurable. My God of the Universe is incomprehensible and infinite.

ਗੋਵਿੰਦੁ ਅਲਖ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਆਪੁ ਆਪਣਾ ਜਾਣੈ ॥

God of the Universe is incomprehensible, infinite. He Himself knows Himself.

ਕਿਆ ਇਹ ਜੰਤ ਵਿਚਾਰੇ ਕਹੀਅਹਿ ਜੇ ਤੁਧੁ ਆਖਿ ਵਖਾਣੈ ॥

O' God, what can be said about these poor creatures who try to describe You ?

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰਹਿ ਤੂੰ ਅਪਣੀ ਸੇ ਗੁਰਮੁਖਿ ਕਰੇ ਵੀਚਾਰੁ ਜੀਉ ॥

Only that Guru's follower, who is blessed by Your glance of grace, contemplates You.

ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ ਜੀਉ ॥੧॥

My God is the greatest, He is inaccessible (beyond the grasp of our senses), unfathomable, primal, immaculate and formless.

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ ਨ ਪਾਇਆ ਜਾਇ ਜੀਉ ॥

O' God, You are the primal Being, the infinite Creator; Your limits cannot be found.

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ਜੀਉ ॥

You are pervading each and every heart and You are permeating in all.

ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

Within every heart is the Supreme God, whose limits cannot be found.

ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਇਆ ॥

He has no particular form or shape; He is invisible and incomprehensible. However, to the Guru's follower, the unknowable God becomes known.

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ ਜੀਉ ॥

Such a Guru's follower, always remains in a state of bliss and imperceptibly merges in His Name.

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ ਨ ਪਾਇਆ ਜਾਇ ਜੀਉ ॥੨॥

O' God, You are the Primal Being, the Limitless Creator; Your limits cannot be found.

ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਗੁਣੀ ਨਿਧਾਨੁ ਜੀਉ ॥

You are the eternal supreme Master, forever imperishable and the treasure of all the virtues.

ਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੇ ਅਵਰੁ ਨ ਕੋਈ ਤੂੰ ਆਪੇ ਪੁਰਖੁ ਸੁਜਾਨੁ ਜੀਉ ॥

O' God, You are the One and only One, there is no other at all. You Yourself are the all-knowing supreme being.

ਪੁਰਖੁ ਸੁਜਾਨੁ ਤੂੰ ਪਰਧਾਨੁ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

O' God, You are the all-knowing, the most exalted and supreme; there is no other as great as You.

ਤੇਰਾ ਸਬਦੁ ਸਭੁ ਤੂੰਹੈ ਵਰਤਹਿ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥

Your word is pervading in all; whatever You do, comes to pass.

ਹਰਿ ਸਭ ਮਹਿ ਰਵਿਆ ਏਕੇ ਸੋਈ ਗੁਰਮੁਖਿ ਲਖਿਆ ਹਰਿ ਨਾਮੁ ਜੀਉ ॥

Only a Guru's follower comes to understand that one God is permeating all.

ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਗੁਣੀ ਨਿਧਾਨੁ ਜੀਉ ॥੩॥

O' God, You are the eternal supreme Master, forever imperishable and the treasure of all the virtues.

ਸਭੁ ਤੂੰਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ਜੀਉ ॥

O' God, You are the Creator of all, and all glory is Yours. As it pleases Your Will, You so direct the universe (Your creation).

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ਸਭ ਤੇਰੈ ਸਬਦਿ ਸਮਾਇ ਜੀਉ ॥

O' God, You direct the universe as it pleases You and all follow Your command.

ਸਭ ਸਬਦਿ ਸਮਾਵੈ ਜਾਂ ਤੁਧੁ ਭਾਵੈ ਤੇਰੈ ਸਬਦਿ ਵਡਿਆਈ ॥

The entire universe is attuned to your command. Only when it pleases You that we obtain honor through Your word.

ਗੁਰਮੁਖਿ ਬੁਧਿ ਪਾਈਐ ਆਪੁ ਗਵਾਈਐ ਸਬਦੇ ਰਹਿਆ ਸਮਾਈ ॥

When, through the Guru we obtain virtuous intellect and shed our self-conceit, only then through the Guru's word, God seems to be pervading everywhere.

ਤੇਰਾ ਸਬਦੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ਜੀਉ ॥

O' Nanak, only a Guru's follower can understand Your incomprehensible Word, and when he understands it, he remains absorbed in Your Name.

ਸਭੁ ਤੂੰਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ਜੀਉ ॥੪॥੭॥੧੪॥

O' God, You are the Creator of all, and all glory is Yours. As it pleases Your Will, so You direct the universe (Your creation).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੪ ॥

Raag Aasaa, by the Fourth Guru, Chhant, Fourth Beat:

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਿੰਨੇ ਲੇਇਣਾ ਮਨੁ ਪ੍ਰੇਮਿ ਰਤੰਨਾ ਰਾਮ ਰਾਜੇ ॥

O' God, my mind is imbued with Your love and my eyes are moist with the nectar of Your Name (spiritually overwhelmed).

ਮਨੁ ਰਾਮਿ ਕਸਵਟੀ ਲਾਇਆ ਕੰਚਨੁ ਸੇਵਿੰਨਾ ॥

(I feel that) my mind has become immaculate like pure gold by the touchstone of God's Name.

ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੁਲਿਆ ਮੇਰਾ ਮਨੁ ਤਨੇ ਭਿੰਨਾ ॥

By following the Guru's teachings, my mind is imbued with love for God as if it has been dyed deep red. My mind and body are drenched with His love

ਜਨੁ ਨਾਨਕੁ ਮੁਸਕਿ ਝਕੇਲਿਆ ਸਭੁ ਜਨਮੁ ਧਨੁ ਧੰਨਾ ॥੧॥

God's servant Nanak is full of the fragrance of Naam and his entire life has been extremely blessed.

ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ ਅਣੀਆਲੇ ਅਣੀਆ ਰਾਮ ਰਾਜੇ ॥

O' God, Your sweet loving words have pierced my mind like a pointed arrow.

ਜਿਸੁ ਲਾਗੀ ਪੀਰ ਪਿਰੰਮ ਕੀ ਸੇ ਜਾਣੈ ਜਰੀਆ ॥

Only the person who feels the pain of this love, knows how to endure it.

ਜੀਵਨ ਮੁਕਤਿ ਸੇ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਆ ॥

That person is called saved while alive who, while still living, becomes free from worldly attachments as if that person has come to life again after death.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਜਗੁ ਦੁਤਰੁ ਤਰੀਆ ॥੨॥

O' God, please unite me, Your servant Nanak, with the true Guru so that I may cross over the terrifying world ocean of vices.

ਹਮ ਮੂਰਖ ਮੁਗਧ ਸਰਣਾਗਤੀ ਮਿਲੁ ਗੋਵਿੰਦ ਰੰਗਾ ਰਾਮ ਰਾਜੇ ॥

O' God, please accept us, we the ignorant fools have come to Your shelter.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪਾਇਆ ਹਰਿ ਭਗਤਿ ਇਕ ਮੰਗਾ ॥

It was through the Perfect Guru that I realized God, and I begged from Him only for His loving devotion.

ਮੇਰਾ ਮਨੁ ਤਨੁ ਸਬਦਿ ਵਿਗਾਸਿਆ ਜਪਿ ਅਨਤ ਤਰੰਗਾ ॥

By meditating on the Name of God, who is like an ocean with infinite waves, through the word of the Guru, my mind and body were delighted.

ਮਿਲਿ ਸੰਤ ਜਨਾ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਸਤਸੰਗਾ ॥੩॥

O' Nanak, I have realized God by meeting with the humble saints in the holy congregation.

ਦੀਨ ਦਇਆਲ ਸੁਣਿ ਬੇਨਤੀ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਰਾਇਆ ਰਾਮ ਰਾਜੇ ॥

O' God, the merciful Master of the meek, please listen to my prayer.

ਹਉ ਮਾਗਉ ਸਰਣਿ ਹਰਿ ਨਾਮ ਕੀ ਹਰਿ ਹਰਿ ਮੁਖਿ ਪਾਇਆ ॥

O' God, I seek the refuge of Your Name. If You bestow Your grace, only then I can utter Your Name.

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਹੈ ਹਰਿ ਲਾਜ ਰਖਾਇਆ ॥

It is God's nature that He loves His devotees and saves their honor.

ਜਨੁ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਹਰਿ ਨਾਮਿ ਤਰਾਇਆ ॥੪॥੮॥੧੫॥

O' God, Your servant Nanak has come to Your sanctuary, please unite me with Your Name and help me swim across the worldly ocean of vices.

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਗੁਰਮੁਖਿ ਢੂੰਢਿ ਢੂਢੇਦਿਆ ਹਰਿ ਸਜਣੁ ਲਧਾ ਰਾਮ ਰਾਜੇ ॥

After searching and seeking God through the Guru, I have found my friend, God, within myself.

ਕੰਚਨ ਕਾਇਆ ਕੋਟ ਗੜ ਵਿਚਿ ਹਰਿ ਹਰਿ ਸਿਧਾ ॥

It feels as if this body of mine has become like a golden fortress, because by Guru's grace, God has become manifest in it.

ਹਰਿ ਹਰਿ ਹੀਰਾ ਰਤਨੁ ਹੈ ਮੇਰਾ ਮਨੁ ਤਨੁ ਵਿਧਾ ॥

God's Name is precious like a jewel, a diamond; that has pierced my mind and body.

ਧੁਰਿ ਭਾਗ ਵਡੇ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਰਸਿ ਗੁਧਾ ॥੧॥

O' Nanak, due to pre-ordained good fortune, I have realized God and I am saturated with the relish of God's Name

ਪੰਥੁ ਦਸਾਵਾ ਨਿਤ ਖੜੀ ਮੁੰਧ ਜੋਬਨਿ ਬਾਲੀ ਰਾਮ ਰਾਜੇ ॥

O' my true Guru, like a young and naive bride, I always stand at your doorstep asking the way to God's abode.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਚੇਤਾਇ ਗੁਰ ਹਰਿ ਮਾਰਗਿ ਚਾਲੀ ॥

O' my true Guru, help me remember God's Name and bless me so that I follow the path leading to Him.

ਮੇਰੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਆਧਾਰੁ ਹੈ ਹਉਮੈ ਬਿਖੁ ਜਾਲੀ ॥

The Name of God, is the Support of my mind and body; by virtue of which I may burn away the poison of ego.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਹਰਿ ਮਿਲਿਆ ਬਨਵਾਲੀ ॥੨॥

Nanak says, O' God, unite me with the true Guru. Whosoever has ever realized God has done so through the True Guru.

ਗੁਰਮੁਖਿ ਪਿਆਰੇ ਆਇ ਮਿਲੁ ਮੈ ਚਿਰੀ ਵਿਛੁੰਨੇ ਰਾਮ ਰਾਜੇ ॥

O' my beloved God, I have been separated from You for so long, Please come and meet me through the Guru.

ਮੇਰਾ ਮਨੁ ਤਨੁ ਬਹੁਤੁ ਬੈਰਾਗਿਆ ਹਰਿ ਨੈਣ ਰਸਿ ਭਿੰਨੇ ॥

O' God, I feel very lonesome in separation, and my eyes tear with the sublime essence of Your love.

ਮੈ ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ ਦਸਿ ਗੁਰੁ ਮਿਲਿ ਹਰਿ ਮਨੁ ਮੰਨੇ ॥

O' God, Please lead me to the Guru so that by meeting him, my mind may get convinced about remembering You.

ਹਉ ਮੂਰਖੁ ਕਾਰੈ ਲਾਈਆ ਨਾਨਕ ਹਰਿ ਕੰਮੇ ॥੩॥

Nanak says, God has assigned a fool like me to His Service of remembering him with loving devotion

ਗੁਰ ਅੰਮ੍ਰਿਤੁ ਭਿੰਨੀ ਦੇਹੁਰੀ ਅੰਮ੍ਰਿਤੁ ਬੁਰਕੇ ਰਾਮ ਰਾਜੇ ॥

The Guru's heart is full of divine love that he continues to inspire his disciples with it.

ਜਿਨਾ ਗੁਰਬਾਣੀ ਮਨਿ ਭਾਈਆ ਅੰਮ੍ਰਿਤਿ ਛਕਿ ਛਕੇ ॥

Those whose minds are pleased with the Word of the Guru, they relish this Ambrosial Nectar of God's Name again and again.

ਗੁਰ ਤੁਠੈ ਹਰਿ ਪਾਇਆ ਚੁਕੇ ਧਕ ਧਕੇ ॥

As the Guru is pleased, I have realized God, and I shall not be pushed around any more.

ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਹੋਇਆ ਨਾਨਕੁ ਹਰਿ ਇਕੇ ॥੪॥੯॥੧੬॥

O' Nanak, (by always remembering God's Name) God's devotee becomes the embodiment of God and becomes one with Him.

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਭਗਤਿ ਭੰਡਾਰ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਪਾਸੇ ਰਾਮ ਰਾਜੇ ॥

Only the true Guru has the treasure of Ambrosial Nectar of God's devotion.

ਗੁਰੁ ਸਤਿਗੁਰੁ ਸਚਾ ਸਾਹੁ ਹੈ ਸਿਖ ਦੇਇ ਹਰਿ ਰਾਸੇ ॥

O' God, the True Guru, is the eternal treasurer, who gives the commodity (of God's Name) to his disciples.

ਧਨੁ ਧੰਨੁ ਵਣਜਾਰਾ ਵਣਜੁ ਹੈ ਗੁਰੁ ਸਾਹੁ ਸਾਬਾਸੇ ॥

Truly blessed is the trader (devotee) who trades in this commodity of God's Name. The Guru applauds that person who deals in this trade.

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

O' Nanak, they alone meet with the Guru, who have such preordained destiny.

ਸਚੁ ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਣੀ ਸਭੁ ਜਗਤੁ ਵਣਜਾਰਾ ਰਾਮ ਰਾਜੇ ॥

O' God, You are our eternal treasurer and the entire world is Your trader.

ਸਭ ਭਾਂਡੇ ਤੁਧੈ ਸਾਜਿਆ ਵਿਚਿ ਵਸਤੁ ਹਰਿ ਥਾਰਾ ॥

O' God, You have fashioned all these creatures and the life which dwells within them is also Yours.

ਜੇ ਪਾਵਹਿ ਭਾਂਡੇ ਵਿਚਿ ਵਸਤੁ ਸਾ ਨਿਕਲੈ ਕਿਆ ਕੇਈ ਕਰੇ ਵੇਚਾਰਾ ॥

Whatever (vices or virtues) You place in these creatures, they alone come out. What can the poor creatures do?

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿਆ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰਾ ॥੨॥

O' Nanak, God has blessed me the treasure of His devotional worship.

ਹਮ ਕਿਆ ਗੁਣ ਤੇਰੇ ਵਿਬਰਹ ਸੁਆਮੀ ਤੂੰ ਅਪਰ ਅਪਾਰੇ ਰਾਮ ਰਾਜੇ ॥

O' God, what virtues of Yours can we describe? You are beyond any limit.

ਹਰਿ ਨਾਮੁ ਸਾਲਾਹਹ ਦਿਨੁ ਰਾਤਿ ਏਹਾ ਆਸ ਆਧਾਰੇ ॥

We sing praises of God, day and night; this alone is our hope and support.

ਹਮ ਮੂਰਖ ਕਿਛੁਅ ਨ ਜਾਣਹਾ ਕਿਵ ਪਾਵਹ ਪਾਰੇ ॥

We spiritually ignorant people do not know anything. How can we find Your limits?

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸ ਪਨਿਹਾਰੇ ॥੩॥

Nanak is not only the servant of God, but also the servant of His devotees.

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

O' God, we have come to Your sanctuary, save us as it pleases You.

ਹਮ ਭੂਲਿ ਵਿਗਾੜਹ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਲਾਜ ਰਖਾਏ ॥

O' God, day and night we are making mistakes and ruining ourselves spiritually, please save our honor.

ਹਮ ਬਾਰਿਕ ਤੂੰ ਗੁਰੁ ਪਿਤਾ ਹੈ ਦੇ ਮਤਿ ਸਮਝਾਏ ॥

O' God, we are the children; You are our Guru and father. Please give us understanding and right instruction.

ਜਨੁ ਨਾਨਕੁ ਦਾਸੁ ਹਰਿ ਕਾਂਢਿਆ ਹਰਿ ਪੈਜ ਰਖਾਏ ॥੪॥੧੦॥੧੭॥

O' God, Nanak is known as Your servant (devotee), please preserve the honor of Your devotee.

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥

O' God, they who have the preordained destiny, meet the True Guru.

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ ਬਲਿਆ ॥

By the Guru's grace their darkness of ignorance is dispelled and their minds are illuminated with the spiritual wisdom blessed by the Guru.

ਹਰਿ ਲਧਾ ਰਤਨੁ ਪਦਾਰਥੇ ਫਿਰਿ ਬਹੁੜਿ ਨ ਚਲਿਆ ॥

They find the precious jewel like God's Name, which (once enshrined in their mind) is never lost again.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਆਰਾਧਿਆ ਆਰਾਧਿ ਹਰਿ ਮਿਲਿਆ ॥੧॥

O' Nanak, they who meditate on God's Name with loving devotion, they merge with Him through meditation.

ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ ਰਾਜੇ ॥

Those who have not lovingly meditated on God's Name, why did they even come into the world?

ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ ॥

This human life is very difficult to obtain, without Naam, it all goes to waste.

ਹੁਣਿ ਵਤੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ ॥

One who does not plant the seed of God's Name at the right opportunity (this human life), then how will he satisfy the spiritually hungry soul in the world hereafter?

ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ ॥੨॥

O' Nanak, the self-willed persons are born again and again, such is God's Will.

ਤੂੰ ਹਰਿ ਤੇਰਾ ਸਭੁ ਕੇ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਰਾਮ ਰਾਜੇ ॥

O' God, You are the Master of all, all belong to You, all beings are created by You.

ਕਿਛੁ ਹਾਥਿ ਕਿਸੈ ਦੈ ਕਿਛੁ ਨਾਹੀ ਸਭਿ ਚਲਹਿ ਚਲਾਏ ॥

Nothing is in anyone's hands; they live their lives in whatever way You make them to live.

ਜਿਨ੍ਹ ਤੂੰ ਮੇਲਹਿ ਪਿਆਰੇ ਸੇ ਤੁਧੁ ਮਿਲਹਿ ਜੇ ਹਰਿ ਮਨਿ ਭਾਏ ॥

O' Beloved God, You unite only those with You who are pleasing to You.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਹਰਿ ਨਾਮਿ ਤਰਾਏ ॥੩॥

O' Nanak, those who meet the true Guru and follow his teachings, the Guru helps them cross over the worldly ocean of vices through meditation on God's Name.

ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ ਨਹੀ ਹਰਿ ਹਰਿ ਭੀਜੈ ਰਾਮ ਰਾਜੇ ॥

Some sing His praises by musical Ragas, some by blowing horn, some by reading religious books, and in so many other ways, but God is not pleased by any of these.

ਜਿਨਾ ਅੰਤਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਹੈ ਤਿਨਾ ਰੋਇ ਕਿਆ ਕੀਜੈ ॥

Those whose hearts are filled with fraud and vices - what good their outward crying do?

ਹਰਿ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਿਰਿ ਰੋਗੁ ਹਥੁ ਦੀਜੈ ॥

God, the Creator, knows everything even if they try to hide their sins and vices which is like covering the wound with their hand.

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

O' Nanak, only those Guru's followers whose hearts are pure (free from sins and vices), realize God through devotional worship.

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਜਿਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਤੇ ਜਨ ਸੁਘੜ ਸਿਆਣੇ ਰਾਮ ਰਾਜੇ ॥

Those in whose heart is enshrined the love for God, are the most wise people.

ਜੇ ਬਾਹਰਹੁ ਭੁਲਿ ਚੁਕਿ ਬੋਲਦੇ ਭੀ ਖਰੇ ਹਰਿ ਭਾਣੇ ॥

Even if by mistake they happen to utter some inappropriate words, they still remain very dear to God.

ਹਰਿ ਸੰਤਾ ਨੇ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਹਰਿ ਮਾਣੁ ਨਿਮਾਣੇ ॥

God's devotees have no other place for their support, they have this faith that God preserves the honor of the meek.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਦੀਬਾਣੁ ਹੈ ਹਰਿ ਤਾਣੁ ਸਤਾਣੇ ॥੧॥

O' Nanak, God's Name is the support of the devotees; God is their strength.

ਜਿਥੈ ਜਾਇ ਬਰੈ ਮੇਰਾ ਸਤਿਗੁਰੂ ਸੇ ਥਾਨੁ ਸੁਹਾਵਾ ਰਾਮ ਰਾਜੇ ॥

O' God, blessed and beautiful is the place where my true Guru goes and sits.

ਗੁਰਸਿਖੀ ਸੇ ਥਾਨੁ ਭਾਲਿਆ ਲੈ ਧੂਰਿ ਮੁਖਿ ਲਾਵਾ ॥

The Guru's disciples seek out that place and it becomes so sacred to them, that they apply the dust from that site to their foreheads.

ਗੁਰਸਿਖਾ ਕੀ ਘਾਲ ਥਾਇ ਪਈ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਵਾ ॥

The Guru's disciples, who meditate on God's Name, their hard work (in seeking the Guru's place) is approved in His Court.

ਜਿਨ੍ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਪੂਜਿਆ ਤਿਨ ਹਰਿ ਪੂਜ ਕਰਾਵਾ ॥੨॥

O' Nanak, they who worship the true Guru (follow his teachings with love and respect), God has in turn caused them to be served and respected by others

ਗੁਰਸਿਖਾ ਮਨਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਹਰਿ ਨਾਮ ਹਰਿ ਤੇਰੀ ਰਾਮ ਰਾਜੇ ॥

O' God, the Guru's disciples enshrine in their mind the love for You.

ਕਰਿ ਸੇਵਹਿ ਪੂਰਾ ਸਤਿਗੁਰੂ ਭੁਖ ਜਾਇ ਲਹਿ ਮੇਰੀ ॥

Deeming their Guru as infallible, They keep serving and following his teachings and their desire for worldly wealth and self-conceit is eliminated.

ਗੁਰਸਿਖਾ ਕੀ ਭੁਖ ਸਭ ਗਈ ਤਿਨ ਪਿਛੈ ਹੋਰ ਖਾਇ ਘਨੇਰੀ ॥

The quest of the Guru's disciples for Maya is totally eliminated; indeed, many others join them in meditation on God's Name.

ਜਨ ਨਾਨਕ ਹਰਿ ਪੁੰਨੁ ਬੀਜਿਆ ਫਿਰਿ ਤੋਟਿ ਨ ਆਵੈ ਹਰਿ ਪੁੰਨ ਕੇਰੀ ॥੩॥

O' Nanak, they, who have planted the seed of goodness in their heart (meditation on God's Name) never feel a shortage for such virtuous deeds.

ਗੁਰਸਿਖਾ ਮਨਿ ਵਾਧਾਈਆ ਜਿਨ ਮੇਰਾ ਸਤਿਗੁਰੂ ਡਿਠਾ ਰਾਮ ਰਾਜੇ ॥

O' God, the disciple who have seen and followed the teachings of my true Guru, feel delighted.

ਕੋਈ ਕਰਿ ਗਲ ਸੁਣਾਵੈ ਹਰਿ ਨਾਮ ਕੀ ਸੇ ਲਗੈ ਗੁਰਸਿਖਾ ਮਨਿ ਮਿਠਾ ॥

Anyone who talks about God, appears very adorable to the mind of the Guru's disciples.

ਹਰਿ ਦਰਗਹ ਗੁਰਸਿਖ ਪੈਨਾਈਅਹਿ ਜਿਨ੍ਹਾ ਮੇਰਾ ਸਤਿਗੁਰੂ ਤੁਠਾ ॥

The disciples on whom my true Guru becomes gracious, are honored in God's court.

ਜਨ ਨਾਨਕੁ ਹਰਿ ਹਰਿ ਹੋਇਆ ਹਰਿ ਹਰਿ ਮਨਿ ਵੁਠਾ ॥੪॥੧੨॥੧੯॥

Nanak says, the disciples in whose mind God dwells, become the embodiment of God.

ਆਸਾ ਮਹਲਾ ੪ ॥

Raag Aasaa, Fourth Guru:

ਜਿਨ੍ਹਾ ਭੇਟਿਆ ਮੇਰਾ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਿਨ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ ਰਾਜੇ ॥

Those who have come to the sanctuary of my perfect Guru, he motivates them to meditate passionately on God's Name.

ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਉਤਰੈ ਜੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

He, who meditates on God's Name, all his desires and hunger (for worldly things) disappear.

ਜੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ੍ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥

Even the demon (fear) of death doesn't come near those who meditate on God's Name.

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

O' God, shower mercy on Nanak, that he may ever meditate on Your Name and through Your Name swims across the dreadful world-ocean of vices.

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨਾ ਫਿਰਿ ਬਿਘਨੁ ਨ ਹੋਈ ਰਾਮ ਰਾਜੇ ॥

O' God, the Guru's followers who meditate on Your Name with love and devotion, no obstacles come in the journey of their life.

ਜਿਨੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਨਾਇਆ ਤਿਨ ਪੂਜੇ ਸਭੁ ਕੋਈ ॥

Those, who have pleased the true Guru, are respected by everyone.

ਜਿਨੀ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਸੇਵਿਆ ਤਿਨਾ ਸੁਖੁ ਸਦ ਹੋਈ ॥

Those, who serve and follow the teachings of their Beloved True Guru, obtain eternal peace.

ਜਿਨ੍ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਤਿਨ੍ ਮਿਲਿਆ ਹਰਿ ਸੋਈ ॥੨॥

O' Nanak, those who have come to the refuge of the true Guru and followed his teachings, God Himself comes to meet them.

ਜਿਨ੍ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਹੈ ਤਿਨ੍ ਹਰਿ ਰਖਣਹਾਰਾ ਰਾਮ ਰਾਜੇ ॥

O' God, You are the savior of those Guru's followers who are filled with Your love.

ਤਿਨ੍ ਕੀ ਨਿੰਦਾ ਕੋਈ ਕਿਆ ਕਰੇ ਜਿਨ੍ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ॥

How can anyone slander those to whom God's Name is dear?

ਜਿਨ ਹਰਿ ਸੇਤੀ ਮਨੁ ਮਾਨਿਆ ਸਭ ਦੁਸਟ ਝਖ ਮਾਰਾ ॥

Those, whose minds are in harmony with God, all attempts by evildoers against them are in vain.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਰਖਣਹਾਰਾ ॥੩॥

O' Nanak, God is the savior of those who have meditated on God's Name.

ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ ਰਾਜੇ ॥

Throughout all ages, God has been creating devotees and saving their honor.

ਹਰਣਾਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ ॥

(For example), He killed the wicked Harnakash, and saved His devotee Prahlad.

ਅਹੰਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ਨਾਮਦੇਉ ਮੁਖਿ ਲਾਇਆ ॥

He turned His back toward the egotistical slanderers and His face (His Grace) toward Namdev, a true devotee.

ਜਨ ਨਾਨਕ ਐਸਾ ਹਰਿ ਸੇਵਿਆ ਅੰਤਿ ਲਏ ਛਡਾਇਆ ॥੪॥੧੩॥੨੦॥

O' Nanak, anyone who meditates on such a God, is ultimately saved by Him.

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੫

Raag Aasaa, Fourth Guru, Chhant, Fifth Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. realized by the grace of the true Guru:

ਮੇਰੇ ਮਨ ਪਰਦੇਸੀ ਵੇ ਪਿਆਰੇ ਆਉ ਘਰੇ ॥

O' my dear wandering mind, come back to God dwelling in your heart (your own home)

ਹਰਿ ਗੁਰੂ ਮਿਲਾਵਹੁ ਮੇਰੇ ਪਿਆਰੇ ਘਰਿ ਵਸੈ ਹਰੇ ॥

O' my dear mind, meet the Guru (the embodiment of God) and you will come to know that God dwells within the heart.

ਰੰਗਿ ਰਲੀਆ ਮਾਣਹੁ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਕਿਰਪਾ ਕਰੇ ॥

O' my dear mind, may God be gracious to you so that, imbued with His love, you may enjoy the spiritual pleasure in life.

ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮੇਰੇ ਪਿਆਰੇ ਮੇਲੇ ਹਰੇ ॥੧॥

Nanak says, O' my dear mind, if the Guru becomes gracious, he would unite you with God.

ਮੈ ਪ੍ਰੇਮੁ ਨ ਚਾਖਿਆ ਮੇਰੇ ਪਿਆਰੇ ਭਾਉ ਕਰੇ ॥

O' my dear, I have not relished the love of God with full dedication of my mind

ਮਨਿ ਤ੍ਰਿਸਨਾ ਨ ਬੁਝੀ ਮੇਰੇ ਪਿਆਰੇ ਨਿਤ ਆਸ ਕਰੇ ॥

O' my dear, the desire of my mind for Maya has not been quenched and so it continually builds up new worldly desires every day.

ਨਿਤ ਜੋਬਨੁ ਜਾਵੈ ਮੇਰੇ ਪਿਆਰੇ ਜਮੁ ਸਾਸ ਹਿਰੇ ॥

O' my dear, youth is passing away, and death is stealing away the breath of life.

ਭਾਗ ਮਣੀ ਸੋਹਗਾਣਿ ਮੇਰੇ ਪਿਆਰੇ ਨਾਨਕ ਹਰਿ ਉਰਿ ਧਾਰੇ ॥੨॥

O' Nanak, fortunate is that soul-bride who keeps God enshrined in her heart.

ਪਿਰ ਰਤਿਅੜੇ ਮੈਡੇ ਲੋਇਣ ਮੇਰੇ ਪਿਆਰੇ ਚਾਤ੍ਰਕ ਬੂੰਦ ਜਿਵੈ ॥

O' my beloved, just as the pied cuckoo keeps on chirping for that special drop of rain, my eyes are drenched with the love of my Husband-God.

ਮਨੁ ਸੀਤਲੁ ਹੋਆ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਬੂੰਦ ਪੀਵੈ ॥

O' my beloved, my mind is appeased when it partakes the drop of God's Name.

ਤਨਿ ਬਿਰਹੁ ਜਗਾਵੈ ਮੇਰੇ ਪਿਆਰੇ ਨੀਦ ਨ ਪਵੈ ਕਿਵੈ ॥

O' my beloved, the pangs of separation keep my body awake, however I may try I cannot fall asleep.

ਹਰਿ ਸਜਣੁ ਲਯਾ ਮੇਰੇ ਪਿਆਰੇ ਨਾਨਕ ਗੁਰੁ ਲਿਵੈ ॥੩॥

O' my dear, by attuning to the Guru's word I have realized my beloved God within myself, says Nanak. ||3||

ਚੜਿ ਚੇਤੁ ਬਸੰਤੁ ਮੇਰੇ ਪਿਆਰੇ ਭਲੀਅ ਰੁਤੇ ॥

O' my beloved, the month of Chait has begun and the pleasant season of spring has arrived.

ਪਿਰ ਬਾਝੜਿਅਹੁ ਮੇਰੇ ਪਿਆਰੇ ਆਂਗਾਣਿ ਧੂੜਿ ਲੁਤੇ ॥

O' my dear, without my Husband-God there is turmoil in my heart as if dust is blowing in the courtyard of my heart.

ਮਨਿ ਆਸ ਉਡੀਣੀ ਮੇਰੇ ਪਿਆਰੇ ਦੁਇ ਨੈਨ ਜੁਤੇ ॥

O' my dear friends, my sad mind is still hopeful; both my eyes are fixed upon Him.

ਗੁਰੁ ਨਾਨਕੁ ਦੇਖਿ ਵਿਗਸੀ ਮੇਰੇ ਪਿਆਰੇ ਜਿਉ ਮਾਤ ਸੁਤੇ ॥੪॥

Nanak says, O' my dear, beholding the Guru my soul feels delighted like a mother feels upon seeing her son. ||4||

ਹਰਿ ਕੀਆ ਕਥਾ ਕਹਾਣੀਆ ਮੇਰੇ ਪਿਆਰੇ ਸਤਿਗੁਰੂ ਸੁਣਾਈਆ ॥

O' my dear, my true Guru recited to me the praises of God.

ਗੁਰ ਵਿਟੜਿਅਹੁ ਹਉ ਘੋਲੀ ਮੇਰੇ ਪਿਆਰੇ ਜਿਨਿ ਹਰਿ ਮੇਲਾਈਆ ॥

O' my dear, I dedicate myself to the Guru who has united me with God.

ਸਭਿ ਆਸਾ ਹਰਿ ਪੂਰੀਆ ਮੇਰੇ ਪਿਆਰੇ ਮਨਿ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਇਆ ॥

O' my dear, God has fulfilled all my wishes and I have attained the fruits of my heart's desire.

ਹਰਿ ਤੁਠੜਾ ਮੇਰੇ ਪਿਆਰੇ ਜਨੁ ਨਾਨਕੁ ਨਾਮਿ ਸਮਾਇਆ ॥੫॥

Nanak says: O' my dear, one on whom God becomes gracious, becomes imbued with Naam. ||5||

ਪਿਆਰੇ ਹਰਿ ਬਿਨੁ ਪ੍ਰੇਮੁ ਨ ਖੇਲਸਾ ॥

O' my dear, except for God, I would not play the game of love with anyone else.

ਕਿਉ ਪਾਈ ਗੁਰੁ ਜਿਤੁ ਲਗਿ ਪਿਆਰਾ ਦੇਖਸਾ ॥

O' my dear, tell me how can I meet the Guru, following whom I could behold my beloved God.

ਹਰਿ ਦਾਤੜੇ ਮੇਲਿ ਗੁਰੁ ਮੁਖਿ ਗੁਰਮੁਖਿ ਮੇਲਸਾ ॥

O' benefactor God, unite me with the Guru, through whom I may unite with You.

ਗੁਰੁ ਨਾਨਕੁ ਪਾਇਆ ਮੇਰੇ ਪਿਆਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਸਾ ॥੬॥੧੪॥੨੧॥

Nanak says: O' my dear, one who has preordained destiny, meets with the Guru. ||6||14||21||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੧ ॥

Raag Aasaa, Fifth Guru: Chhant, First Beat:

ਅਨਦੇ ਅਨਦੁ ਘਣਾ ਮੈ ਸੇ ਪ੍ਰਭੁ ਡੀਠਾ ਰਾਮ ॥

I am feeling great bliss because I have realized my God.

ਚਾਖਿਅੜਾ ਚਾਖਿਅੜਾ ਮੈ ਹਰਿ ਰਸੁ ਮੀਠਾ ਰਾਮ ॥

Yes, I have tasted the sweet elixir of God's Name.

ਹਰਿ ਰਸੁ ਮੀਠਾ ਮਨ ਮਹਿ ਵੂਠਾ ਸਤਿਗੁਰੁ ਤੂਠਾ ਸਹਜੁ ਭਇਆ ॥

The true Guru has become merciful on me; the sweet elixir of God's Name has rained down in my mind and I have attained spiritual peace.

ਗਿਰੂ ਵਸਿ ਆਇਆ ਮੰਗਲੁ ਗਾਇਆ ਪੰਚ ਦੁਸਟ ਓਇ ਭਾਗਿ ਗਇਆ ॥

My mind has now come under control; I am singing the song of joy because the five evil passions (lust, anger, greed, attachment and ego) have fled away.

ਸੀਤਲ ਆਘਾਣੇ ਅੰਮ੍ਰਿਤੁ ਬਾਣੇ ਸਾਜਨ ਸੰਤ ਬਸੀਠਾ ॥

Since the time my friendly Guru has become the intermediary between me and God, the divine ambrosial words have soothed and satiated my senses.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਸੇ ਪ੍ਰਭੁ ਨੈਣੀ ਡੀਠਾ ॥੧॥

Nanak says, since I have seen God with my spiritually enlightened eyes, now my mind is in harmony with God. ||1||

ਸੋਹਿਅੜੇ ਸੋਹਿਅੜੇ ਮੇਰੇ ਬੰਕ ਦੁਆਰੇ ਰਾਮ ॥

O' God, my sensory organs have become like beautiful doors to my mind,

ਪਾਹੁਨੜੇ ਪਾਹੁਨੜੇ ਮੇਰੇ ਸੰਤ ਪਿਆਰੇ ਰਾਮ ॥

because the beloved saint of God has arrived as a guest in my heart.

ਸੰਤ ਪਿਆਰੇ ਕਾਰਜ ਸਾਰੇ ਨਮਸਕਾਰ ਕਰਿ ਲਗੇ ਸੇਵਾ ॥

MY beloved Guru resolved all my tasks and I am humbly engaged in his service.

ਆਪੇ ਜਾਵੀ ਆਪੇ ਮਾਵੀ ਆਪਿ ਸੁਆਮੀ ਆਪਿ ਦੇਵਾ ॥

God Himself is the groom's party and He Himself the bride's party; He Himself is the Master and Himself the deity.

ਅਪਣਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰੇ ਆਪੇ ਧਾਰਨ ਧਾਰੇ ॥

God Himself resolves the tasks of His devotees and He Himself sustains His creation.

ਕਹੁ ਨਾਨਕ ਸਹੁ ਘਰ ਮਹਿ ਬੈਠਾ ਸੇਰੇ ਬੰਕ ਦੁਆਰੇ ॥੨॥

Nanak says, my Husband-God is sitting in my heart; the gates (sensory organs) of my body are beautifully adorned. ||2||

ਨਵ ਨਿਧੇ ਨਉ ਨਿਧੇ ਮੇਰੇ ਘਰ ਮਹਿ ਆਈ ਰਾਮ ॥

O' God, spiritually I feel so rich as if the nine treasures of the world have come into my heart.

ਸਭੁ ਕਿਛੁ ਮੈ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ਨਾਮੁ ਧਿਆਈ ਰਾਮ ॥

By meditating on God's Name, I have attained everything.

ਨਾਮੁ ਧਿਆਈ ਸਦਾ ਸਖਾਈ ਸਹਜ ਸੁਭਾਈ ਗੋਵਿੰਦਾ ॥

Yes, by meditating on God's Name, the Master of the universe has become my eternal companion and I have attained intuitive peace.

ਗਣਤ ਮਿਟਾਈ ਚੂਕੀ ਧਾਈ ਕਦੇ ਨ ਵਿਆਪੈ ਮਨ ਚਿੰਦਾ ॥

God has erased all accounts of my deeds; all my wanderings have ceased and now no worry can ever afflict me.

ਗੋਵਿੰਦ ਗਾਜੇ ਅਨਹਦ ਵਾਜੇ ਅਚਰਜ ਸੋਭ ਬਣਾਈ ॥

When God becomes manifest, continuous divine melody plays and a scene of wondrous splendor is enacted.

ਕਹੁ ਨਾਨਕ ਪਿਰੁ ਮੇਰੈ ਸੰਗੇ ਤਾ ਮੈ ਨਵ ਨਿਧਿ ਪਾਈ ॥੩॥

Nanak says, when my husband-God is with me, I feel that I have obtained all nine treasures of the world. ||3||

ਸਰਸਿਅੜੇ ਸਰਸਿਅੜੇ ਮੇਰੇ ਭਾਈ ਸਭ ਮੀਤਾ ਰਾਮ ॥

O' God, now all my friends and siblings (sensory organs) are very much pleased.

ਬਿਖਮੇ ਬਿਖਮੁ ਅਖਾੜਾ ਮੈ ਗੁਰ ਮਿਲਿ ਜੀਤਾ ਰਾਮ ॥

O' God, by meeting and following the Guru's teachings, I have won the most arduous battle in the arena of life.

ਗੁਰ ਮਿਲਿ ਜੀਤਾ ਹਰਿ ਹਰਿ ਕੀਤਾ ਤੂਟੀ ਭੀਤਾ ਭਰਮ ਗੜਾ ॥

By following the Guru's teachings, I meditated on God's Name; the walls of the fort of illusion got demolished and I became victorious.

ਪਾਇਆ ਖਜਾਨਾ ਬਹੁਤੁ ਨਿਧਾਨਾ ਸਾਣਥ ਮੇਰੀ ਆਪਿ ਖੜਾ ॥

I have attained an inexhaustible treasure of Naam and now God Himself is standing as my helper.

ਸੋਈ ਸੁਗਿਆਨਾ ਸੋ ਪਰਧਾਨਾ ਜੋ ਪ੍ਰਭਿ ਅਪਨਾ ਕੀਤਾ ॥

That person is spiritually wise and distinguished whom God has made His own.

ਕਹੁ ਨਾਨਕ ਜਾਂ ਵਲਿ ਸੁਆਮੀ ਤਾ ਸਰਸੇ ਭਾਈ ਮੀਤਾ ॥੪॥੧॥

Nanak says, when God is on our side then all our siblings and friends are also pleased with us. ||4||1||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਅਕਥਾ ਹਰਿ ਅਕਥ ਕਥਾ ਕਿਛੁ ਜਾਇ ਨ ਜਾਣੀ ਰਾਮ ॥

The praises of the incomprehensible God are indescribable; even a bit of God's virtues can't be understood through our own egotistical cleverness.

ਸੁਰਿ ਨਰ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸਹਜਿ ਵਖਾਣੀ ਰਾਮ ॥

Only the devotees with angelic and sagely disposition sing the praises of God in a state of peace and poise.

ਸਹਜੇ ਵਖਾਣੀ ਅਮਿਉ ਬਾਣੀ ਚਰਣ ਕਮਲ ਰੰਗੁ ਲਾਇਆ ॥

Those who recited the ambrosial divine words of God's praises have imbued themselves with the love of God.

ਜਪਿ ਏਕੁ ਅਲਖੁ ਪ੍ਰਭੁ ਨਿਰੰਜਨੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥

They have attained the fruit of their heart's desire by meditating on the incomprehensible and immaculate God.

ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ॥

Those who renounced their self-conceit, emotional attachment, vices and duality and attune their conscious to the supreme light,

ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਰ ਪ੍ਰਸਾਦੀ ਸਦਾ ਹਰਿ ਰੰਗੁ ਮਾਣੀ ॥੧॥

Nanak humbly submits that by the grace of the Guru they enjoy the love of God forever. ||1||

ਹਰਿ ਸੰਤਾ ਹਰਿ ਸੰਤ ਸਜਨ ਮੇਰੇ ਮੀਤ ਸਹਾਈ ਰਾਮ ॥

The saints of God are my friends, mates and helpers.

ਵਡਭਾਗੀ ਵਡਭਾਗੀ ਸਤਸੰਗਤਿ ਪਾਈ ਰਾਮ ॥

It is by great good fortune, I have attained the holy congregation.

ਵਡਭਾਗੀ ਪਾਏ ਨਾਮੁ ਧਿਆਏ ਲਾਥੇ ਦੂਖ ਸੰਤਾਪੈ ॥

One who by good fortune finds such a holy company and meditates on Naam, all his pains and sorrows are removed.

ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਕ੍ਰਮ ਭਉ ਭਾਰੇ ਆਪੁ ਮਿਟਾਇਆ ਆਪੈ ॥

One who follows the Guru's teachings, his dread and doubt vanishes and he erases his self-conceit.

ਕਰਿ ਕਿਰਪਾ ਮੇਲੇ ਪ੍ਰਭਿ ਅਪੁਨੈ ਵਿਛੁੜਿ ਕਤਹਿ ਨ ਜਾਈ ॥

Granting His Grace, the one whom God unites with Himself; he never separates from Him.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਤੇਰਾ ਸਦਾ ਹਰਿ ਸਰਣਾਈ ॥੨॥

Nanak prays, O' God, I am Your devotee, always keep me in Your refuge. ||2||

ਹਰਿ ਦਰੇ ਹਰਿ ਦਰਿ ਸੋਹਨਿ ਤੇਰੇ ਭਗਤ ਪਿਆਰੇ ਰਾਮ ॥

O' God, Your devotees look beautiful in Your presence.

ਵਾਰੀ ਤਿਨ ਵਾਰੀ ਜਾਵਾ ਸਦ ਬਲਿਹਾਰੇ ਰਾਮ ॥

O' God, I forever dedicate myself to those devotees of Yours.

ਸਦ ਬਲਿਹਾਰੇ ਕਰਿ ਨਮਸਕਾਰੇ ਜਿਨ ਭੇਟਤ ਪ੍ਰਭੁ ਜਾਤਾ ॥

I humbly bow and dedicate myself to those, meeting whom I have realized God.

ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥

The all pervading Creator is present in each and every heart and everywhere.

ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਨਾਮੁ ਧਿਆਇਆ ਜੁਐ ਜਨਮੁ ਨ ਹਾਰੇ ॥

One who meets the perfect Guru, meditates on Naam and does not lose the game of human life.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਰਾਖੁ ਕਿਰਪਾ ਧਾਰੇ ॥੩॥

Nanak prays, O' God, show mercy and save me too from losing the game of human life. ||3||

ਬੇਅੰਤਾ ਬੇਅੰਤ ਗੁਣ ਤੇਰੇ ਕੇਤਕ ਗਾਵਾ ਰਾਮ ॥

O' God, infinite are Your virtues, how many of these can I sing?

ਤੇਰੇ ਚਰਣਾ ਤੇਰੇ ਚਰਣ ਧੂੜਿ ਵਡਭਾਗੀ ਪਾਵਾ ਰਾਮ ॥

O' God, it would be my great good fortune if I could obtain the dust of Your feet (imbued with Your loving devotion).

ਹਰਿ ਧੂੜੀ ਨ੍ਹਾਈਐ ਮੈਲੁ ਗਵਾਈਐ ਜਨਮ ਮਰਣ ਦੁਖ ਲਾਥੇ ॥

By meditating on God's Name the filth of vices is washed off and pains of birth and death ends.

ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਹਦੂਰੇ ਪਰਮੇਸਰੁ ਪ੍ਰਭੁ ਸਾਥੇ ॥

And one realizes that God is always with us everywhere.

ਮਿਟੇ ਦੂਖ ਕਲਿਆਣ ਕੀਰਤਨ ਬਹੁੜਿ ਜੋਨਿ ਨ ਪਾਵਾ ॥

By singing God's praises, sufferings have departed, peace has ensued and now I would not be consigned to births again.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਰ ਸਰਣਿ ਤਰੀਐ ਆਪਣੇ ਪ੍ਰਭੁ ਭਾਵਾ ॥੪॥੨॥

Nanak prays, by following the Guru's teaching, I may become pleasing to God and swim across the worldly ocean of vices. ||4||2||

ਆਸਾ ਛੰਤ ਮਹਲਾ ੫ ਘਰੁ ੪

Raag Aasaa, Chhant, Fifth Guru, Fourth Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹਰਿ ਚਰਨ ਕਮਲ ਮਨੁ ਬੇਧਿਆ ਕਿਛੁ ਆਨ ਨ ਮੀਠਾ ਰਾਮ ਰਾਜੇ ॥

Nothing else seems pleasing to the one whose mind is captivated by the immaculate love of the sovereign God.

ਮਿਲਿ ਸੰਤਸੰਗਤਿ ਆਰਾਧਿਆ ਹਰਿ ਘਟਿ ਘਟੇ ਡੀਠਾ ਰਾਮ ਰਾਜੇ ॥

Joining the holy congregation such a person meditates on God's Name and is able to realize Him in everyone.

ਹਰਿ ਘਟਿ ਘਟੇ ਡੀਠਾ ਅੰਮ੍ਰਿਤੋ ਵੂਠਾ ਜਨਮ ਮਰਨ ਦੁਖ ਨਾਠੇ ॥

When he realizes God in every heart, the ambrosial nectar of Naam rains down in his heart and all his pains of life go away.

ਗੁਣ ਨਿਧਿ ਗਾਇਆ ਸਭ ਦੂਖ ਮਿਟਾਇਆ ਹਉਮੈ ਬਿਨਸੀ ਗਾਠੇ ॥

By singing praises of God, the treasure of all virtues, he dispels all the sorrow and the tangled ego within him is destroyed.

ਪ੍ਰਿਉ ਸਹਜ ਸੁਭਾਈ ਛੇਡਿ ਨ ਜਾਈ ਮਨਿ ਲਾਗਾ ਰੰਗੁ ਮਜੀਠਾ ॥

That person's mind is imbued with deep love of God and by His natural disposition, beloved God never abandons him.

ਹਰਿ ਨਾਨਕ ਬੇਧੇ ਚਰਨ ਕਮਲ ਕਿਛੁ ਆਨ ਨ ਮੀਠਾ ॥੧॥

O' Nanak, nothing else seems pleasing to the person whose mind is transfixed with the love of God. ||1||

ਜਿਉ ਰਾਤੀ ਜਲਿ ਮਾਛੁਲੀ ਤਿਉ ਰਾਮ ਰਸਿ ਮਾਤੇ ਰਾਮ ਰਾਜੇ ॥

Just as the fish raves in the deep water, those people remain deeply engrossed in the sublime elixir of sovereign God,

ਗੁਰ ਪੂਰੈ ਉਪਦੇਸਿਆ ਜੀਵਨ ਗਤਿ ਭਾਤੇ ਰਾਮ ਰਾਜੇ ॥

whom the perfect Guru has imparted the teachings of meditation on Naam; they become pleasing to God, the bestower of spiritual life

ਜੀਵਨ ਗਤਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਏ ॥

God, the bestower of spirituality in life, is the knower of all hearts. He Himself unites such Guru's followers with Him.

ਹਰਿ ਰਤਨ ਪਦਾਰਥੇ ਪਰਗਟੇ ਪੂਰਨੇ ਛੇਡਿ ਨ ਕਤਹੂ ਜਾਏ ॥

The all pervasive God reveals within them the precious Naam and they never abandons Him.

ਪ੍ਰਭੁ ਸੁਘਰੁ ਸਰੂਪੁ ਸੁਜਾਨੁ ਸੁਆਮੀ ਤਾ ਕੀ ਮਿਟੈ ਨ ਦਾਤੇ ॥

God is accomplished, beautiful and sagacious Master; His blessings always remain on those who follow the teachings of the perfect Guru.

ਜਲ ਸੰਗਿ ਰਾਤੀ ਮਾਛੁਲੀ ਨਾਨਕ ਹਰਿ ਮਾਤੇ ॥੨॥

O' Nanak, they remain imbued with the love of God, just as the fish is imbued with a love of water. ||2||

ਚਾਤ੍ਰਕੁ ਜਾਚੈ ਬੂੰਦ ਜਿਉ ਹਰਿ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ ਰਾਜੇ ॥

Just as a pied-cuckoo craves for the drop of rain, similarly the saints yearn for God's Name, the support of life.

ਮਾਲੁ ਖਜੀਨਾ ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਸਭਹੂੰ ਤੇ ਪਿਆਰਾ ਰਾਮ ਰਾਜੇ ॥

To them, God is dearer than all the worldly wealth, family and friends.

ਸਭਹੂੰ ਤੇ ਪਿਆਰਾ ਪੁਰਖੁ ਨਿਰਾਰਾ ਤਾ ਕੀ ਗਤਿ ਨਹੀ ਜਾਣੀਐ ॥

God, who is all-pervading yet detached from everything and whose state cannot be known, is dearer than all others.

ਹਰਿ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਬਿਸਰੈ ਕਬਹੂੰ ਗੁਰ ਸਬਦੀ ਰੰਗੁ ਮਾਣੀਐ ॥

They do not forget God even for a single breath and morsel of food and they enjoy His love through the Guru's word.

ਪ੍ਰਭੁ ਪੁਰਖੁ ਜਗਜੀਵਨੇ ਸੰਤ ਰਸੁ ਪੀਵਨੇ ਜਪਿ ਭਰਮ ਮੋਹ ਦੁਖ ਡਾਰਾ ॥

The all-pervading God is the Life of the universe; His Saints partake the nectar of Naam. By meditating on Naam they cast away the pain of doubts and worldly attachments.

ਚਾਤ੍ਰਕੁ ਜਾਚੈ ਬੂੰਦ ਜਿਉ ਨਾਨਕ ਹਰਿ ਪਿਆਰਾ ॥੩॥

O' Nanak, just as a pied-cuckoo craves for the special drop of rain, similarly God's devotee yearns for Naam, the support of life. ||3||

ਮਿਲੇ ਨਰਾਇਣ ਆਪਣੇ ਮਾਨੋਰਥੇ ਪੂਰਾ ਰਾਮ ਰਾਜੇ ॥

Those who unite with God, their purpose of human life is accomplished.

ਢਾਠੀ ਭੀਤਿ ਭਰੰਮ ਕੀ ਭੇਟਤ ਗੁਰੁ ਸੂਰਾ ਰਾਮ ਰਾਜੇ ॥

The wall of doubt which separated them from God crumbles down upon meeting and following the teachings of the brave Guru.

ਪੂਰਨ ਗੁਰ ਪਾਏ ਪੁਰਬਿ ਲਿਖਾਏ ਸਭ ਨਿਧਿ ਦੀਨ ਦਇਆਲਾ ॥

Only those meet the perfect Guru who are so predestined by God, the treasure of all virtues and the merciful Master of the meek.

ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੇਈ ਸੁੰਦਰ ਗੁਰੁ ਗੋਪਾਲਾ ॥

They firmly believe that the most beautiful God, the Master of the universe was present in the beginning, is present in the middle and would be there in the end.

ਸੁਖ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਪਤਿਤ ਪਾਵਨ ਸਾਧੂ ਧੂਰਾ ॥

One who is blessed with the Guru's teachings, which can sanctify even the sinners, attains peace, poise and immense bliss.

ਹਰਿ ਮਿਲੇ ਨਰਾਇਣ ਨਾਨਕਾ ਮਾਨੋਰਥੇ ਪੂਰਾ ॥੪॥੧॥੩॥

O' Nanak, the person who unites with the immaculate God, his purpose in life is accomplished. ||4||1||3||

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੬

Raag Aasaa, Fifth Guru: Chhant, Sixth Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਲੋਕੁ ॥

Shalok:

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸੇਈ ਜਪਾਤ ॥

Only they meditate on God's Name upon whom God showers His Grace.

ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨ੍ ਰਾਮ ਸਿਉ ਭੇਟਤ ਸਾਧ ਸੰਗਾਤ ॥੧॥

But, O' Nanak, it is only upon joining the holy congregation that they are imbued with God's love. ||1||

ਛੰਤੁ ॥

Chhant:

ਜਲ ਦੁਧ ਨਿਆਈ ਰੀਤਿ ਅਬ ਦੁਧ ਆਚ ਨਹੀ ਮਨ ਐਸੀ ਪ੍ਰੀਤਿ ਹਰੇ ॥

O' my mind, love of God for the human soul is like that of water for the milk. Just as water does not let milk burn, similarly God does not allow the devotee's soul to be tainted by vices.

ਅਬ ਉਰਝਿਓ ਅਲਿ ਕਮਲੇਹ ਬਾਸਨ ਮਾਹਿ ਮਗਨ ਇਕੁ ਖਿਨੁ ਭੀ ਨਾਹਿ ਟਰੈ ॥

The bumble bee, enticed by the fragrance of lotus flower, does not leave it even for a moment and gets entangled in the petals.

ਖਿਨੁ ਨਾਹਿ ਟਰੀਐ ਪ੍ਰੀਤਿ ਹਰੀਐ ਸੀਗਾਰ ਹਭਿ ਰਸ ਅਰਪੀਐ ॥

Similarly, we should not desist from the love of God and we ought to sacrifice all our bodily decorations and worldly pleasures for the sake of this Divine love.

ਜਹ ਦੁਖੁ ਸੁਣੀਐ ਜਮ ਪੰਥੁ ਭਣੀਐ ਤਹ ਸਾਧਸੰਗਿ ਨ ਡਰਪੀਐ ॥

By joining the holy congregation one is not afraid of even such a path laid out by the demon of death where painful cries are heard.

ਕਰਿ ਕੀਰਤਿ ਗੋਵਿੰਦ ਗੁਣੀਐ ਸਗਲ ਪ੍ਰਾਛਤ ਦੁਖ ਹਰੇ ॥

Therefore, keep singing the praises of God because He destroys all our sorrows and regrets.

ਕਹੁ ਨਾਨਕ ਛੰਤ ਗੋਵਿੰਦ ਹਰਿ ਕੇ ਮਨ ਹਰਿ ਸਿਉ ਨੇਹੁ ਕਰੇਹੁ ਐਸੀ ਮਨ ਪ੍ਰੀਤਿ ਹਰੇ ॥੧॥

Nanak says, O' my mind keep singing songs of God's praises and enshrine the love of God in your mind. The love with God should be like that of water and milk or bee and flower. ||1||

ਜੈਸੀ ਮਛਲੀ ਨੀਰ ਇਕੁ ਖਿਨੁ ਭੀ ਨਾ ਧੀਰੇ ਮਨ ਐਸਾ ਨੇਹੁ ਕਰੇਹੁ ॥

O' my mind, develop such a love for God as a fish has for water, when fish is separated from water it does not rest even for a moment till it die;

ਜੈਸੀ ਚਾਤ੍ਰਕ ਪਿਆਸ ਖਿਨੁ ਖਿਨੁ ਬੁੰਦ ਚਵੈ ਬਰਸੁ ਸੁਹਾਵੇ ਮੇਹੁ ॥

like the song-bird has love for the drop of rain, even when thirsty it does not drink water but keeps chirping as if requesting the cloud to come down as rain.

ਹਰਿ ਪ੍ਰੀਤਿ ਕਰੀਜੈ ਇਹੁ ਮਨੁ ਦੀਜੈ ਅਤਿ ਲਾਈਐ ਚਿਤੁ ਮੁਰਾਰੀ ॥

We should love God, surrender our mind and totally focus our consciousness on Him.

ਮਾਨੁ ਨ ਕੀਜੈ ਸਰਣਿ ਪਰੀਜੈ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰੀ ॥

We should not feel egotistically proud of this love rather we should simply seek God's refuge and dedicate ourselves to His vision.

ਗੁਰ ਸੁਪ੍ਰਸੰਨੇ ਮਿਲੁ ਨਾਹ ਵਿਛੁੰਨੇ ਧਨ ਦੇਦੀ ਸਾਚੁ ਸਨੇਹਾ ॥

The bride-soul, on whom the Guru is totally pleased, remembers God and sends her prayers to the eternal being and begs to reunite with Him.

ਕਹੁ ਨਾਨਕ ਛੰਤ ਅਨੰਤ ਠਾਕੁਰ ਕੇ ਹਰਿ ਸਿਉ ਕੀਜੈ ਨੇਹਾ ਮਨ ਐਸਾ ਨੇਹੁ ਕਰੇਹੁ ॥੨॥

Nanak says, O my mind, sing praises of the infinite God and imbue yourself with love for God (like love of fish for water and of a pied-cuckoo for a drop of rain). ||2||

ਚਕਵੀ ਸੂਰ ਸਨੇਹੁ ਚਿਤਵੈ ਆਸ ਘਣੀ ਕਦਿ ਦਿਨੀਅਰੁ ਦੇਖੀਐ ॥

O' my mind, love your God just as a Chakwi (Shelduck) loves the Sun; all night her greatest craving is to behold the sun.

ਕੋਕਿਲ ਅੰਬ ਪਰੀਤਿ ਚਵੈ ਸੁਹਾਵੀਆ ਮਨ ਹਰਿ ਰੰਗੁ ਕੀਜੀਐ ॥

O' my mind, love your God just as a Koel (cuckoo) loves the mango, sitting on the mango tree she sings so sweetly.

ਹਰਿ ਪ੍ਰੀਤਿ ਕਰੀਜੈ ਮਾਨੁ ਨ ਕੀਜੈ ਇਕ ਰਾਤੀ ਕੇ ਹਭਿ ਪਾਹੁਣਿਆ ॥

Imbue yourself with God's love and do not feel egotistically proud of it, because in this world we all are like guests for a very short period.

ਅਬ ਕਿਆ ਰੰਗੁ ਲਾਇਓ ਮੇਹੁ ਰਚਾਇਓ ਨਾਰੋ ਆਵਣ ਜਾਵਣਿਆ ॥

Why have you entangled yourself in pleasures and emotional attachments ?
All come into this world with nothing and with nothing they depart.

ਥਿਰੁ ਸਾਧੂ ਸਰਣੀ ਪੜੀਐ ਚਰਣੀ ਅਬ ਟੂਟਸਿ ਮੇਹੁ ਜੁ ਕਿਤੀਐ ॥

Spiritual stability and freedom from the bonds of worldly riches can be attained only by following the Guru's teachings in the holy congregation.

ਕਹੁ ਨਾਨਕ ਛੰਤ ਦਇਆਲ ਪੁਰਖ ਕੇ ਮਨ ਹਰਿ ਲਾਇ ਪਰੀਤਿ ਕਬ ਦਿਨੀਅਰੁ ਦੇਖੀਐ ॥੩॥

Nanak says, sing the praises of the all pervading merciful God; enshrine in your mind the love for God like the love of chakwi (shelduck) for sun. ||3||

ਨਿਸਿ ਕੁਰੰਕ ਜੈਸੇ ਨਾਦ ਸੁਣਿ ਸ੍ਰਵਣੀ ਹੀਉ ਡਿਵੈ ਮਨ ਐਸੀ ਪ੍ਰੀਤਿ ਕੀਜੈ ॥

O' my mind, your love for God should be like the love of a deer with hunter's horn; upon hearing it at night, he surrenders his heart to it.

ਜੈਸੀ ਤਰੁਣਿ ਭਤਾਰ ਉਰੜੀ ਪਿਰਹਿ ਸਿਵੈ ਇਹੁ ਮਨੁ ਲਾਲ ਦੀਜੈ ॥

Surrender your heart to God like a young bride, who, bound by the love to her husband serves him.

ਮਨੁ ਲਾਲਹਿ ਦੀਜੈ ਭੋਗ ਕਰੀਜੈ ਹਭਿ ਖੁਸੀਆ ਰੰਗ ਮਾਣੇ ॥

The soul-bride who surrenders her heart to her beloved God, enjoys the pleasure and bliss of His Union.

ਪਿਰੁ ਅਪਨਾ ਪਾਇਆ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ ਅਤਿ ਮਿਲਿਓ ਮਿਤ੍ਰ ਚਿਰਾਣੇ ॥

She unites with her husband-God, her long separated dear friend. Her soul is imbued with His deep love.

ਗੁਰੁ ਥੀਆ ਸਾਖੀ ਤਾ ਡਿਠਮੁ ਆਖੀ ਪਿਰ ਜੇਹਾ ਅਵਰੁ ਨ ਦੀਸੈ ॥

Since the Guru has become my intercessor, I have seen my husband-God with my spiritually enlightened eyes and no one else looks like Him.

ਕਹੁ ਨਾਨਕ ਛੰਤ ਦਇਆਲ ਮੋਹਨ ਕੇ ਮਨ ਹਰਿ ਚਰਣ ਗਹੀਜੈ ਐਸੀ ਮਨ ਪ੍ਰੀਤਿ ਕੀਜੈ

॥੪॥੧॥੪॥

Nanak says, O' my mind, sing the praises of the merciful God and love Him like a deer loves the hunter's horn and a young bride loves her groom.

||4||1||4||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਲੋਕੁ ॥

Shalok:

ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਖੇਜਤੀ ਹਾਰੀ ਬਹੁ ਅਵਗਾਹਿ ॥

The humanity wandered around searching Him from forest to forest and got tired.

ਨਾਨਕ ਭੇਟੇ ਸਾਧ ਜਬ ਹਰਿ ਪਾਇਆ ਮਨ ਮਾਹਿ ॥੧॥

O' Nanak, when some fortunate person meets the Guru and follows his (Guru's) teachings, he realizes God within his mind. ||1||

ਛੰਤ ॥

Chhant:

ਜਾ ਕਉ ਖੇਜਹਿ ਅਸੰਖ ਮੁਨੀ ਅਨੇਕ ਤਪੇ ॥

God, whom a myriad of ascetics and innumerable penitents seek,

ਬ੍ਰਹਮੇ ਕੋਟਿ ਅਰਾਧਹਿ ਗਿਆਨੀ ਜਾਪ ਜਪੇ ॥

whom millions of Bahamas (the gods of creation) worship, and upon whom men of wisdom meditate.

ਜਪ ਤਾਪ ਸੰਜਮ ਕਿਰਿਆ ਪੂਜਾ ਅਨਿਕ ਸੇਧਨ ਬੰਦਨਾ ॥

To realize that God, people do many types of devotional deeds like meditation, penitence, austerities, and go through countless purification techniques,

ਕਰਿ ਗਵਨੁ ਬਸੁਧਾ ਤੀਰਥਹ ਮਜਨੁ ਮਿਲਨ ਕਉ ਨਿਰੰਜਨਾ ॥

Wandering all over the world and bathing at sacred shrines of pilgrimage are practiced by people to seek the immaculate God.

ਮਾਨੁਖ ਬਨੁ ਤਿਨੁ ਪਸੁ ਪੰਖੀ ਸਗਲ ਤੁਝਹਿ ਅਰਾਧਤੇ ॥

O' God, people, the entire vegetation, the forests, the animals, and all the birds follow Your command.

ਦਇਆਲ ਲਾਲ ਰੋਬਿੰਦ ਨਾਨਕ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਹੋਇ ਗਤੇ ॥੧॥

Nanak says, O' the merciful God, please bless me with the holy congregation so that I may attain the supreme spiritual state. ||1||

ਕੋਟਿ ਬਿਸਨ ਅਵਤਾਰ ਸੰਕਰ ਜਟਾਧਾਰ ॥

Millions of incarnations of Vishnu and Shiva, with matted hair,

ਚਾਹਹਿ ਤੁਝਹਿ ਦਇਆਰ ਮਨਿ ਤਨਿ ਰੁਚ ਅਪਾਰ ॥

yearn for You, O Merciful God; their minds and bodies are filled with infinite longing to unite with You.

ਅਪਾਰ ਅਗਮ ਗੋਬਿੰਦ ਠਾਕੁਰ ਸਗਲ ਪੂਰਕ ਪ੍ਰਭ ਧਨੀ ॥

O' infinite and incomprehensible God, O' the Master and the wish-fulfiller of all,

ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਧਿਆਵਹਿ ਜਖ ਕਿੰਨਰ ਗੁਣ ਭਨੀ ॥

the angels, the attendants of Shiva, the heavenly musicians, the gods and the mythical dancers sing Your praises.

ਕੋਟਿ ਇੰਦ੍ਰ ਅਨੇਕ ਦੇਵਾ ਜਪਤ ਸੁਆਮੀ ਜੈ ਜੈ ਕਾਰ ॥

Millions of Indaras and countless gods meditate on God and hail His victory.

ਅਨਾਥ ਨਾਥ ਦਇਆਲ ਨਾਨਕ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਉਧਾਰ ॥੨॥

O' Nanak, one can swim across the world-ocean of vices by joining the holy congregation and realizing God, the merciful Master of the helpless. ||2||

ਕੋਟਿ ਦੇਵੀ ਜਾ ਕਉ ਸੇਵਹਿ ਲਖਿਮੀ ਅਨਿਕ ਭਾਤਿ ॥

Millions of gods and the goddesses of wealth serve Him in many different ways,

ਗੁਪਤ ਪ੍ਰਗਟ ਜਾ ਕਉ ਅਰਾਧਿ ਪਉਣ ਪਾਣੀ ਦਿਨਸੁ ਰਾਤਿ ॥

whom the invisible and visible beings worship day and night and the wind and water follow His command;

ਨਖਿਅਤ੍ਰੁ ਸਸੀਅਰ ਸੂਰ ਧਿਆਵਹਿ ਬਸੁਧ ਗਗਨਾ ਗਾਵਏ ॥

the stars, the moon and the sun obey whose command and to whom the earth and the sky sing;

ਸਗਲ ਖਾਣੀ ਸਗਲ ਬਾਣੀ ਸਦਾ ਸਦਾ ਧਿਆਵਏ ॥।

all the sources of creation and all languages obey whose will forever and ever;

ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਣ ਚਤੁਰ ਬੇਦਹ ਖਟੁ ਸਾਸਤ੍ਰੁ ਜਾ ਕਉ ਜਪਾਤਿ ॥

the smritis, the puranas, the four vedas and six shastras (the Hindu scriptures) inspire whose devotional worship,

ਪਤਿਤ ਪਾਵਨ ਭਗਤਿ ਵਛਲ ਨਾਨਕ ਮਿਲੀਐ ਸੰਗਿ ਸਾਤਿ ॥੩॥

O' Nanak, that purifier of the sinners, the lover of the devotees can only be realized through the holy congregation. ||3||

ਜੇਤੀ ਪ੍ਰਭੂ ਜਨਾਈ ਰਸਨਾ ਤੇਤ ਭਨੀ ॥

My tongue has described only that much of creation as God has revealed to me

ਅਨਜਾਨਤ ਜੇ ਸੇਵੈ ਤੇਤੀ ਨਹ ਜਾਇ ਗਨੀ ॥

The unknown creation engaged in your devotional worship cannot be counted.

ਅਵਿਗਤ ਅਗਨਤ ਅਥਾਹ ਠਾਕੁਰ ਸਗਲ ਮੰਝੇ ਬਾਹਰਾ ॥

Imperishable, incomprehensible and unfathomable is the Master-God; He is both within and outside of everyone.

ਸਰਬ ਜਾਚਿਕ ਏਕੁ ਦਾਤਾ ਨਹ ਦੂਰਿ ਸੰਗੀ ਜਾਹਰਾ ॥

All the beings are beggars but only He is the Giver, He is not far off and He is right in front everyone.

ਵਸਿ ਭਗਤ ਥੀਆ ਮਿਲੇ ਜੀਆ ਤਾ ਕੀ ਉਪਮਾ ਕਿਤ ਗਨੀ ॥

He has allowed Himself to be under the control of His devotees; how much can I say about their glory whose minds are attuned to Him?

ਇਹੁ ਦਾਨੁ ਮਾਨੁ ਨਾਨਕੁ ਪਾਏ ਸੀਸੁ ਸਾਧਹ ਧਰਿ ਚਰਨੀ ॥੪॥੨॥੫॥

Nanak only wishes that he may be blessed with the gift and honor of humbly serving the devotees of God. ||4||2||5||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਲੋਕ ॥

Shalok:

ਉਦਮੁ ਕਰਹੁ ਵਡਭਾਗੀਹੋ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥

O' fortunate ones, make an effort to meditate on the sovereign God,

ਨਾਨਕ ਜਿਸੁ ਸਿਮਰਤ ਸਭ ਸੁਖ ਹੋਵਹਿ ਦੁਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਜਾਇ ॥੧॥

by remembering whom total peace is attained; sorrow, pain and doubt go away, says Nanak. ||1||

ਛੰਤੁ ॥

Chhant:

ਨਾਮੁ ਜਪਤ ਰੋਬਿੰਦ ਨਹ ਅਲਸਾਈਐ ॥।

We should never be lazy for meditating on God's Name

ਭੇਟਤ ਸਾਧੂ ਸੰਗ ਜਮ ਪੁਰਿ ਨਹ ਜਾਈਐ ॥

by following the Guru's teachings and meditating on Naam we do not have to face the fear of death.

ਦੁਖ ਦਰਦ ਨ ਭਉ ਬਿਆਪੈ ਨਾਮੁ ਸਿਮਰਤ ਸਦ ਸੁਖੀ ॥

By meditating on Naam, no sorrow, pain or fear afflicts us and lasting peace is attained.

ਸਾਸਿ ਸਾਸਿ ਅਰਾਧਿ ਹਰਿ ਹਰਿ ਧਿਆਇ ਸੇ ਪੁਭੁ ਮਨਿ ਮੁਖੀ ॥

Remember God with each and every breath and recite His Name in your mind and with your mouth.

ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਰਸਾਲ ਗੁਣ ਨਿਧਿ ਕਰਿ ਦਇਆ ਸੇਵਾ ਲਾਈਐ ॥

O' kind and merciful God, O treasure of sublime essence and the treasure of virtues, please show mercy and bless me with Your devotional worship.

ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਨਾਮੁ ਜਪਤ ਗੋਬੰਦ ਨਹ ਅਲਸਾਈਐ ॥੧॥

Nanak humbly requests that he may always keep meditating on immaculate Naam; we should never display sloth in meditating on God's Name. ||1||

ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਨਾਮ ਨਿਰੰਜਨਾ ॥

The Name of the immaculate God is very sacred; it is the purifier of sinners.

ਭਰਮ ਅੰਧੇਰ ਬਿਨਾਸ ਗਿਆਨ ਗੁਰ ਅੰਜਨਾ ॥

The divine wisdom imparted by the Guru is like an eye ointment that dispels the darkness of mind's doubt.

ਗੁਰ ਗਿਆਨ ਅੰਜਨ ਪ੍ਰਭ ਨਿਰੰਜਨ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ॥

By the ointment of the Guru's divine wisdom one perceives that the immaculate God is totally pervading the water, the land and the sky.

ਇਕ ਨਿਮਖ ਜਾ ਕੈ ਰਿਦੈ ਵਸਿਆ ਮਿਟੇ ਤਿਸਹਿ ਵਿਸੁਰਿਆ ॥

The one in whose heart God dwells even for a moment, all his sufferings and worries are eradicated.

ਅਗਾਧਿ ਬੋਧ ਸਮਰਥ ਸੁਆਮੀ ਸਰਬ ਕਾ ਭਉ ਭੰਜਨਾ ॥

The wisdom of the all-powerful God is unfathomable; He is the destroyer of the fear of all.

ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਨਾਮ ਨਿਰੰਜਨਾ ॥੨॥

Nanak prays and meditates on the immaculate God and says that the Name of the immaculate God is sacred and it is the purifier of sinners. ||2||

ਓਟ ਗਗੀ ਗੋਪਾਲ ਦਇਆਲ ਕ੍ਰਿਪਾ ਨਿਧੇ ॥

O' the sustainer of the world, the treasure of mercy, I have sought Your refuge.

ਮੋਹਿ ਆਸਰ ਤੁਅ ਚਰਨ ਤੁਮਾਰੀ ਸਰਨਿ ਸਿਧੇ ॥

Your Immaculate Name is my only support; to remain in Your refuge is the fulfillment of my life's goal.

ਹਰਿ ਚਰਨ ਕਾਰਨ ਕਰਨ ਸੁਆਮੀ ਪਤਿਤ ਉਧਰਨ ਹਰਿ ਹਰੇ ॥

O' God, You are the cause of all causes; the support of Your immaculate Name is the savior of sinners.

ਸਾਗਰ ਸੰਸਾਰ ਭਵ ਉਤਾਰ ਨਾਮੁ ਸਿਮਰਤ ਬਹੁ ਤਰੇ ॥

By meditating on Naam, innumerable persons swim across the world ocean of vices; only Your Name can save people from the rounds of birth and death.

ਆਦਿ ਅੰਤਿ ਬੇਅੰਤਿ ਖੇਜਹਿ ਸੁਨੀ ਉਧਰਨ ਸੰਤਸੰਗ ਬਿਧੇ ॥

O' God, it is You alone who is present in the beginning and in the end of the creation. Countless people are searching for You; I have heard that the company of Your saints is the only way to cross the word-ocean of vices.

ਨਾਨਕੁ ਪਇਅੰਧੈ ਚਰਨ ਜੰਧੈ ਓਟ ਗਹੀ ਗੋਪਾਲ ਦਇਆਲ ਕ੍ਰਿਪਾ ਨਿਧੇ ॥੩॥

O' merciful God, the treasure of mercy, Nanak meditates on Your immaculate Name and prays, I have sought Your refuge, save me as You please. ||3||

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਆਪਿ ਬਨਾਇਆ ॥

God is the Lover of His devotees; this is His natural way.

ਜਹ ਜਹ ਸੰਤ ਅਰਾਧਹਿ ਤਹ ਤਹ ਪ੍ਰਗਟਾਇਆ ॥

Wherever the Saints worship God in adoration, there He reveals Himself.

ਪ੍ਰਭਿ ਆਪਿ ਲੀਏ ਸਮਾਇ ਸਹਜਿ ਸੁਭਾਇ ਭਗਤ ਕਾਰਜ ਸਾਰਿਆ ॥

God has intuitively attuned His devotees to Himself and He Himself accomplishes their tasks.

ਆਨੰਦ ਹਰਿ ਜਸ ਮਹਾ ਮੰਗਲ ਸਰਬ ਦੂਖ ਵਿਸਾਰਿਆ ॥

The devotees sing praises of God, enjoy supreme bliss and forget their sorrows.

ਚਮਤਕਾਰ ਪ੍ਰਗਾਸੁ ਦਹ ਦਿਸ ਏਕੁ ਤਹ ਦ੍ਰਿਸਟਾਇਆ ॥

God, the miracle of whose light is spread everywhere in the world, is revealed to the devotees.

ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਆਪਿ ਬਨਾਇਆ ॥੪॥੩॥੬॥

Nanak meditates on the immaculate Name of God and humbly submits that God Himself has set the tradition of loving His devotees. ||4||3||6||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਥਿਰੁ ਸੰਤਨ ਸੋਹਾਗੁ ਮਰੈ ਨ ਜਾਵਏ ॥

The Master-God of the saints is eternal; He never dies or goes away.

ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਹਰਿ ਨਾਹੁ ਸੁ ਸਦ ਹੀ ਰਾਵਏ ॥

The soul-bride in whose heart dwells husband-God, enjoys Him forever.

ਅਵਿਨਾਸੀ ਅਵਿਗਤੁ ਸੇ ਪ੍ਰਭੁ ਸਦਾ ਨਵਤਨੁ ਨਿਰਮਲਾ ॥

God is eternal, incomprehensible, forever young and immaculately pure.

ਨਹ ਦੂਰਿ ਸਦਾ ਹਦੂਰਿ ਠਾਕੁਰੁ ਦਹ ਦਿਸ ਪੂਰਨੁ ਸਦ ਸਦਾ ॥

God is not far away, He is always with us; He pervades in all directions, forever and ever.

ਪ੍ਰਾਨਪਤਿ ਗਤਿ ਮਤਿ ਜਾ ਤੇ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪ੍ਰੀਤਮੁ ਭਾਵਏ ॥

God is the master of life of all beings, supreme spiritual state and wisdom is received from Him. The love of my beloved God is pleasing to me.

ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਥਿਰੁ ਸੰਤਨ ਸੋਹਾਗੁ ਮਰੈ ਨ ਜਾਵਏ ॥੧॥

Nanak says, God is realized through the Guru's word; the Master-God of the fortunate saint is eternal, He never dies or goes away. ||1||

ਜਾ ਕਉ ਰਾਮ ਭਤਾਰੁ ਤਾ ਕੈ ਅਨਦੁ ਘਣਾ ॥

State of supreme bliss prevails in the heart of a soul-bride who is blessed with the company of her Husband-God.

ਸੁਖਵੰਤੀ ਸਾ ਨਾਰਿ ਸੋਭਾ ਪੂਰਿ ਬਣਾ ॥

That soul-bride lives a peaceful life and her perfect glory is preserved.

ਮਾਣੁ ਮਹਤੁ ਕਲਿਆਣੁ ਹਰਿ ਜਸੁ ਸੰਗਿ ਸੁਰਜਨੁ ਸੇ ਪੁਭੁ ॥

She enjoys honor, respect and peace because the virtuous God is always with her, whose praises she always sings.

ਸਰਬ ਸਿਧਿ ਨਵ ਨਿਧਿ ਤਿਤੁ ਗ੍ਰਿਹਿ ਨਹੀ ਊਨਾ ਸਭੁ ਕਛੁ ॥

She attains total perfection and nine treasures of the world; there is no dearth of anything and everything is available to her.

ਮਧੁਰ ਬਾਨੀ ਪਿਰਹਿ ਮਾਨੀ ਥਿਰੁ ਸੋਹਾਗੁ ਤਾ ਕਾ ਬਣਾ ॥

She speaks sweet words; she is respected by the Husband-God and she becomes eternally fortunate.

ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਜਾ ਕੇ ਰਾਮੁ ਭਤਾਰੁ ਤਾ ਕੈ ਅਨਦੁ ਘਣਾ ॥੨॥

Nanak says, through the Guru's word she realizes her Husband-God; the soul-bride who has God as her Master enjoys immense bliss. ||2||

ਆਉ ਸਖੀ ਸੰਤ ਪਾਸਿ ਸੇਵਾ ਲਾਗੀਐ ॥

O' my friend, come and let us go to the Guru and engage ourselves in devotional worship of God.

ਪੀਸਉ ਚਰਣ ਪਖਾਰਿ ਆਪੁ ਤਿਆਗੀਐ ॥

Let us renounce our ego, and perform the humble service of the Guru.

ਤਜਿ ਆਪੁ ਮਿਟੈ ਸੰਤਾਪੁ ਆਪੁ ਨਹ ਜਾਣਾਈਐ ॥

By abandoning ego, the strife goes away; we should never display ourselves egotistically.

ਸਰਣਿ ਗਹੀਜੈ ਮਾਨਿ ਲੀਜੈ ਕਰੇ ਸੇ ਸੁਖੁ ਪਾਈਐ ॥

We Should seek the Guru's refuge, follow his teachings and be happy with whatever he does.

ਕਰਿ ਦਾਸ ਦਾਸੀ ਤਜਿ ਉਦਾਸੀ ਕਰ ਜੋੜਿ ਦਿਨੁ ਰੈਣਿ ਜਾਗੀਐ ॥

Shedding all our gloom and deeming ourselves as humble servants of the Guru's followers; with folded hands, we should always remain alert and ready to serve.

ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਆਉ ਸਖੀ ਸੰਤ ਪਾਸਿ ਸੇਵਾ ਲਾਗੀਐ ॥੩॥

Nanak says, one can realize God through the Guru's teachings, come O' my friends, let us engage ourselves in the service of the Guru. ||3||

ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗ ਸਿ ਸੇਵਾ ਲਾਇਆ ॥

Those who are so predestined, the Guru engages them to the devotional worship of God,

ਤਾ ਕੀ ਪੂਰਨ ਆਸ ਜਿਨ੍ਹ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥

Those who are blessed with the holy congregation, all their desires are fulfilled.

ਸਾਧਸੰਗਿ ਹਰਿ ਕੈ ਰੰਗਿ ਰੋਬੰਦ ਸਿਮਰਣ ਲਾਗਿਆ ॥

In the holy congregation, they immerse themselves in God's love and begin to meditate on Him.

ਭਰਮੁ ਮੋਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਸਗਲ ਤਿਨਹਿ ਤਿਆਗਿਆ ॥

They shed all their doubt, worldly attachment, vices and duality.

ਮਨਿ ਸਾਂਤਿ ਸਹਜੁ ਸੁਭਾਉ ਵੂਠਾ ਅਨਦ ਮੰਗਲ ਗੁਣ ਗਾਇਆ ॥

Tranquility, spiritual stability and sublime love prevails in their minds; they sing the praises of God and enjoy the bliss.

ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗ ਸਿ ਸੇਵਾ ਲਾਇਆ ॥੪॥੪॥੭॥

Nanak says, one can realize God through the Guru's word; the Guru enjoins those to the devotional worship of God in whose destiny it is so written.

||4||4||7||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਸਲੋਕੁ ॥

Shalok:

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਤਿਆ ਕਛੁ ਨ ਕਹੈ ਜਮਕਾਲੁ ॥

The fear of death does not bother the one who is always meditating on God's Name.

ਨਾਨਕ ਮਨੁ ਤਨੁ ਸੁਖੀ ਹੋਇ ਅੰਤੇ ਮਿਲੈ ਗੋਪਾਲੁ ॥੧॥

O' Nanak, by meditating on Naam, one's body and mind attains peace and ultimately unites with God. ||1||

ਛੰਤ ॥

Chhant:

ਮਿਲਉ ਸੰਤਨ ਕੈ ਸੰਗਿ ਮੇਹਿ ਉਧਾਰਿ ਲੇਹੁ ॥

O' God, bless me with the holy congregation and save me from the vices.

ਬਿਨਉ ਕਰਉ ਕਰ ਜੋੜਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਹੁ ॥

With folded hands, I pray to You to bless me with Your Name.

ਹਰਿ ਨਾਮੁ ਮਾਗਉ ਚਰਣ ਲਾਗਉ ਮਾਨੁ ਤਿਆਗਉ ਤੁਮ੍ਹਰ ਦਇਆ ॥

O' God, I beg You for Your Name; by Your kindness I wish to remain attuned to Your Name and eradicate my self-conceit.

ਕਤਹੂੰ ਨ ਧਾਵਉ ਸਰਣਿ ਪਾਵਉ ਕਰੁਣਾ ਮੈ ਪ੍ਰਭ ਕਰਿ ਮਇਆ ॥

O' merciful God, show Your mercy so that I may remain in Your refuge and do not go anywhere else.

ਸਮਰਥ ਅਗਥ ਅਪਾਰ ਨਿਰਮਲ ਸੁਣਹੁ ਸੁਆਮੀ ਬਿਨਉ ਏਹੁ ॥

O' all-powerful, unfathomable, infinite and immaculate Master, listen to this prayer of mine,

ਕਰ ਜੋੜਿ ਨਾਨਕ ਦਾਨੁ ਮਾਰੈ ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਲੇਹੁ ॥੧॥

With folded hands, Nanak begs for this blessing: O' God, please end my cycles of birth and death. ||1||

ਅਪਰਾਧੀ ਮਤਿਹੀਨੁ ਨਿਰਗੁਨੁ ਅਨਾਥੁ ਨੀਚੁ ॥

O' God, I am a sinner, devoid of any wisdom and virtues; I am helpless and vile.

ਸਠ ਕਠੋਰੁ ਕੁਲਹੀਨੁ ਬਿਆਪਤ ਮੋਹ ਕੀਚੁ ॥

I am evil and merciless; I am from low social status and entangled in the filth of emotional attachment.

ਮਲ ਭਰਮ ਕਰਮ ਅਹੰ ਮਮਤਾ ਮਰਣੁ ਚੀਤਿ ਨ ਆਵਏ ॥

I am struck in the filth of deeds leading to doubt, ego and worldly attachment; the thought of death does not even enter my mind.

ਬਨਿਤਾ ਬਿਨੋਦ ਅਨੰਦ ਮਾਇਆ ਅਗਿਆਨਤਾ ਲਪਟਾਵਏ ॥

Because of ignorance, I cling to the pleasures of woman and the joys of Maya.

ਯਿਸੈ ਜੋਬਨੁ ਬਧੈ ਜਰੂਆ ਦਿਨ ਨਿਹਾਰੇ ਸੰਗਿ ਮੀਚੁ ॥

My youth is wearing away, old age is creeping and the demon of death is looking forward to the day of my death.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਆਸ ਤੇਰੀ ਸਰਣਿ ਸਾਧੂ ਰਾਖੁ ਨੀਚੁ ॥੨॥

Nanak prays, O' God, You are my only hope; please keep me, the lowly person in the Guru's refuge. ||2||

ਭਰਮੇ ਜਨਮ ਅਨੇਕ ਸੰਕਟ ਮਹਾ ਜੋਨ ॥

I have wandered through countless births, suffering terrible pain in these lives.

ਲਪਟਿ ਰਹਿਓ ਤਿਹ ਸੰਗਿ ਮੀਠੇ ਭੋਗ ਸੋਨ ॥

I have been clinging to the pleasing joys of material things.

ਭ੍ਰਮਤ ਭਾਰ ਅਗਨਤ ਆਇਓ ਬਹੁ ਪ੍ਰਦੇਸਹ ਧਾਇਓ ॥

I have been wandering through many births carrying the load of sins.

ਅਬ ਓਟ ਧਾਰੀ ਪ੍ਰਭ ਮੁਰਾਰੀ ਸਰਬ ਸੁਖ ਹਰਿ ਨਾਇਓ ॥

O' God, now I have taken Your refuge and have found total peace in Your Name.

ਰਾਖਨਹਾਰੇ ਪ੍ਰਭੁ ਪਿਆਰੇ ਮੁਝ ਤੇ ਕਛੁ ਨ ਹੋਆ ਹੋਨ ॥

O' my Beloved God, the savior, I could do nothing by myself, nor I will be able to do anything to cross the world-ocean of vices.

ਸੂਖ ਸਹਜ ਆਨੰਦ ਨਾਨਕ ਕ੍ਰਿਪਾ ਤੇਰੀ ਤਰੈ ਭਉਨ ॥੩॥

Nanak says, O' God, one who is blessed with Your grace obtains peace, poise and bliss and swims across the dreadful world-ocean of vices. ||3||

ਨਾਮ ਧਾਰੀਕ ਉਧਾਰੇ ਭਗਤਹ ਸੰਸਾ ਕਉਨ ॥

God has saved even those who pretended to be His devotees, so why should His true devotees have any doubt?

ਜੇਨ ਕੇਨ ਪਰਕਾਰੇ ਹਰਿ ਹਰਿ ਜਸੁ ਸੁਨਹੁ ਸ੍ਰਵਨ ॥

By every means possible, listen to the Praises of God with your ears.

ਸੁਨਿ ਸ੍ਰਵਨ ਬਾਨੀ ਪੁਰਖ ਗਿਆਨੀ ਮਨਿ ਨਿਧਾਨਾ ਪਾਵਹੇ ॥

O' wise person, listen to the praises of God with your ears, you would realize the treasure of Naam within your heart.

ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਪ੍ਰਭੁ ਬਿਧਾਤੇ ਰਾਮ ਕੇ ਗੁਣ ਗਾਵਹੇ ॥

Fortunate are those who are imbued with the love of the Creator-God and who sing the praises of God.

ਬਸੁਧ ਕਾਗਦ ਬਨਰਾਜ ਕਲਮਾ ਲਿਖਣ ਕਉ ਜੇ ਹੋਇ ਪਵਨ ॥

If the entire earth could become the paper, the entire vegetation the writing pen and the air the writer,

ਬੇਅੰਤ ਅੰਤੁ ਨ ਜਾਇ ਪਾਇਆ ਗਹੀ ਨਾਨਕ ਚਰਣ ਸਰਨ ॥੪॥੫॥੮॥

even then the entire virtues of the infinite God could not be written. O' Nanak, I have taken the support of the immaculate Name of that God. ||4||5||8||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਪੁਰਖ ਪਤੇ ਭਗਵਾਨ ਤਾ ਕੀ ਸਰਣਿ ਗਹੀ ॥

Those who have sought the refuge of God, the Master of all beings,

ਨਿਰਭਉ ਭਏ ਪਰਾਨ ਚਿੰਤਾ ਸਗਲ ਲਹੀ ॥

they have become fearless and all their anxieties have been removed.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਸੁਰਿਜਨ ਇਸਟ ਬੰਧਪ ਜਾਣਿਆ ॥

They look upon God as their parents, children, friends and relatives.

ਗੁਰਿ ਕੰਠਿ ਲਾਇਆ ਗੁਰਿ ਮਿਲਾਇਆ ਜਸੁ ਬਿਮਲ ਸੰਤ ਵਖਾਣਿਆ ॥

The Guru has united them with God; God embraced them and these saints utter His immaculate praises.

ਬੇਅੰਤ ਗੁਣ ਅਨੇਕ ਮਹਿਮਾ ਕੀਮਤਿ ਕਛੁ ਨ ਜਾਇ ਕਹੀ ॥

God's virtues and glories are infinite; His worth cannot be described at all.

ਪ੍ਰਭ ਏਕ ਅਨਿਕ ਅਲਖ ਠਾਕੁਰ ਓਟ ਨਾਨਕ ਤਿਸੁ ਗਹੀ ॥੧॥

From His one intangible form, God has adopted myriads of tangible forms; He is an incomprehensible Master. O' Nanak, saints are under His refuge. ||1||

ਅੰਮ੍ਰਿਤ ਬਨੁ ਸੰਸਾਰੁ ਸਹਾਈ ਆਪਿ ਭਏ ॥

The world-ocean of vices becomes a pool of nectar for the one, whose helper is God Himself.

ਰਾਮ ਨਾਮੁ ਉਰ ਹਾਰੁ ਬਿਖੁ ਕੇ ਦਿਵਸ ਗਏ ॥

One who enshrines God's Name in the heart, his days of suffering due to love worldly riches end.

ਗਤੁ ਭਰਮ ਮੋਹ ਬਿਕਾਰ ਬਿਨਸੇ ਜੋਨਿ ਆਵਣ ਸਭ ਰਹੇ ॥

His doubts, worldly attachments and sins are erased and his rounds of births end.

ਅਗਨਿ ਸਾਗਰ ਭਏ ਸੀਤਲ ਸਾਧ ਅੰਚਲ ਗਹਿ ਰਹੇ ॥

By holding on to the shelter of the Guru, this world which is otherwise full of sufferings due to vices becomes peaceful.

ਗੋਵਿੰਦ ਗੁਪਾਲ ਦਇਆਲ ਸੰਮ੍ਰਿਥ ਬੋਲਿ ਸਾਧੂ ਹਰਿ ਜੈ ਜਏ ॥

Keep singing the praises of the merciful and all-powerful God by following the Guru's teachings.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਪੂਰਨ ਸਾਧਸੰਗਿ ਪਾਈ ਪਰਮ ਗਤੇ ॥੨॥

O' Nanak, supreme spiritual status is attained by meditating on Naam in the holy congregation. ||2||

ਜਹ ਦੇਖਉ ਤਹ ਸੰਗਿ ਏਕੋ ਰਵਿ ਰਹਿਆ ॥

Wherever I look, there I behold God pervading everywhere.

ਘਟ ਘਟ ਵਾਸੀ ਆਪਿ ਵਿਰਲੈ ਕਿਨੈ ਲਹਿਆ ॥

God dwells in each and every heart but rare is the one who realizes this fact.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਪੂਰਨ ਕੀਟ ਹਸਤਿ ਸਮਾਨਿਆ ॥

God is fully permeating all waters, lands and the sky; He equally pervades the tiniest insect and the mightiest elephant.

ਆਦਿ ਅੰਤੇ ਮਧਿ ਸੇਈ ਗੁਰ ਪ੍ਰਸਾਦੀ ਜਾਨਿਆ ॥

God exists in the beginning, in the middle and in the end; this is understood by the Guru's Grace.

ਬ੍ਰਹਮੁ ਪਸਰਿਆ ਬ੍ਰਹਮ ਲੀਲਾ ਗੋਵਿੰਦ ਗੁਣ ਨਿਧਿ ਜਨਿ ਕਹਿਆ ॥

This expanse belongs to God; He created the play of the world, only a rare humble devotee meditates on God, the treasure of virtues.

ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਹਰਿ ਏਕੁ ਨਾਨਕ ਰਵਿ ਰਹਿਆ ॥੩॥

O' Nanak, meditate on God, the knower of hearts; He permeates everywhere. ||3||

ਦਿਨੁ ਰੈਣਿ ਸੁਹਾਵੜੀ ਆਈ ਸਿਮਰਤ ਨਾਮੁ ਹਰੇ ॥

Anytime, day or night becomes beautiful for a person when he meditates on God's Name.

ਚਰਣ ਕਮਲ ਸੰਗਿ ਪ੍ਰੀਤਿ ਕਲਮਲ ਪਾਪ ਟਰੇ ॥

One who gets imbued with the love of God, his sins and miseries go away.

ਦੂਖ ਭੂਖ ਦਾਰਿਦ੍ਰ ਨਾਠੇ ਪ੍ਰਗਟੁ ਮਗੁ ਦਿਖਾਇਆ ॥

Whom the Guru has shown the righteous path of life, his sorrow, intense desire for worldly things and feeling of helplessness ran away.

ਮਿਲਿ ਸਾਧਸੰਗੇ ਨਾਮ ਰੰਗੇ ਮਨਿ ਲੋੜੀਦਾ ਪਾਇਆ ॥

By joining the holy congregation, one gets imbued with Naam and attains the desire of his mind.

ਹਰਿ ਦੇਖਿ ਦਰਸਨੁ ਇਛੁ ਪੁੰਨੀ ਕੁਲ ਸੰਬੂਹਾ ਸਭਿ ਤਰੇ ॥

Beholding the blessed vision of God, all one's wishes are fulfilled and all his lineage is also saved.

ਦਿਨਸੁ ਰੈਣਿ ਅਨੰਦ ਅਨਦਿਨੁ ਸਿਮਰੰਤ ਨਾਨਕ ਹਰਿ ਹਰੇ ॥੪॥੬॥੯॥

O' Nanak, those who always meditate on God's Name, their days and nights pass in bliss. ||4||6||9||

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੭

Raag Aasaa, Fifth Guru: chhant, seventh Beat.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru.

ਸਲੋਕੁ ॥

Shalok:

ਸੁਭ ਚਿੰਤਨੁ ਗੋਬਿੰਦੁ ਰਮਣੁ ਨਿਰਮਲੁ ਸਾਧੂ ਸੰਗੁ ॥

I wish that I may always deliberate on good thoughts, utter God's Name and dwell in the holy congregation.

ਨਾਨਕੁ ਨਾਮੁ ਨੁ ਵਿਸਰਉ ਇਕ ਘੜੀ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤੁ ॥੧॥

O' God, Nanak prays, show mercy so that even for a moment I may not forget Your Name. ||1||

ਛੰਤੁ ॥

Chhant:

ਭਿੰਨੀ ਰੈਨੜੀਐ ਚਾਮਕਨਿ ਤਾਰੇ ॥

The divine virtues of God in the minds of His devotees shine like the stars shine in the sky at night and like the dew drops shine on the Grass blades.

ਜਾਗਹਿ ਸੰਤ ਜਨਾ ਮੇਰੇ ਰਾਮ ਪਿਆਰੇ ॥

The beloved saintly people of my God remain aware of the onslaught of Maya.

ਰਾਮ ਪਿਆਰੇ ਸਦਾ ਜਾਗਹਿ ਨਾਮੁ ਸਿਮਰਹਿ ਅਨਦਿਨੇ ॥

The beloved devotees of God always meditate on Naam and always remain awake to the onslaughts of false worldly allurements.

ਚਰਣ ਕਮਲ ਧਿਆਨੁ ਹਿਰਦੈ ਪ੍ਰਭ ਬਿਸਰੁ ਨਾਹੀ ਇਕੁ ਖਿਨੇ ॥

With their attention fixed on God's immaculate Name, they pray: O' God, please do not let us forget You even for a moment.

ਤਜਿ ਮਾਨੁ ਮੇਹੁ ਬਿਕਾਰੁ ਮਨ ਕਾ ਕਲਮਲਾ ਦੁਖ ਜਾਰੇ ॥

Shedding their ego, attachments and evil thoughts of the mind, they burn away all their sins and sorrows.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਜਾਗਹਿ ਹਰਿ ਦਾਸ ਸੰਤ ਪਿਆਰੇ ॥੧॥

Nanak submits that the beloved saints of God always remain aware of the onslaughts of worldly attachment. ||1||

ਮੇਰੀ ਸੇਜੜੀਐ ਆਡੰਬਰੁ ਬਣਿਆ ॥

O' my friend, my heart got adorned with divine virtues;

ਮਨਿ ਅਨਦੁ ਭਇਆ ਪ੍ਰਭੁ ਆਵਤ ਸੁਣਿਆ ॥

when I realized God in my heart, my mind became ecstatic.

ਪ੍ਰਭੁ ਮਿਲੇ ਸੁਆਮੀ ਸੁਖਹ ਗਾਮੀ ਚਾਵ ਮੰਗਲ ਰਸ ਭਰੇ ॥

The hearts of those, who realize the bliss giving Master-God, are filled with joy and delight.

ਅੰਗ ਸੰਗਿ ਲਾਗੇ ਦੂਖ ਭਾਗੇ ਪ੍ਰਾਣ ਮਨ ਤਨ ਸਭਿ ਹਰੇ ॥

They always remain attuned to God's name; their sorrows vanish and their soul, mind and body become spiritually rejuvenated.

ਮਨ ਇਛ ਪਾਈ ਪ੍ਰਭ ਧਿਆਈ ਸੰਜੋਗੁ ਸਾਹਾ ਸੁਭ ਗਣਿਆ ॥

Every desire of their heart gets fulfilled by remembering God; I consider this moment of union with God, the most auspicious.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਿਲੇ ਸ੍ਰੀਧਰ ਸਗਲ ਆਨੰਦ ਰਸੁ ਬਣਿਆ ॥੨॥

Nanak submits: those who realize God, relish all kinds of bliss and pleasure. ||2||

ਮਿਲਿ ਸਖੀਆ ਪੁਛਹਿ ਕਹੁ ਕੰਤ ਨੀਸਾਣੀ ॥

Joining together, my friends ask me to describe some sign of the Husband-God.

ਰਸਿ ਪ੍ਰੇਮ ਭਰੀ ਕਛੁ ਬੋਲਿ ਨ ਜਾਣੀ ॥

I am filled with the bliss of His Union but I do not know how to say anything.

ਗੁਣ ਗੁੜ ਗੁਪਤ ਅਪਾਰ ਕਰਤੇ ਨਿਗਮ ਅੰਤੁ ਨ ਪਾਵਹੇ ॥

The virtues of the Creator are profound, infinite and mysterious; even the Vedas cannot find the limits of His virtues.

ਭਗਤਿ ਭਾਇ ਧਿਆਇ ਸੁਆਮੀ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਵਹੇ ॥

Imbued with His love and devotion, His devotees keep meditating on the Husband-God and they always keep singing His praises.

ਸਗਲ ਗੁਣ ਸੁਗਿਆਨ ਪੂਰਨ ਆਪਣੇ ਪ੍ਰਭ ਭਾਣੀ ॥

The soul-bride who has all the virtues and sublime wisdom becomes pleasing to her Husband-God.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਰੰਗਿ ਰਾਤੀ ਪ੍ਰੇਮ ਸਹਜਿ ਸਮਾਣੀ ॥੩॥

Nanak submits: The soul-bride who is imbued with the love of God intuitively merges with Him. ||3||

ਸੁਖ ਸੋਹਿਲੜੇ ਹਰਿ ਗਾਵਣ ਲਾਗੇ ॥

When the devotees start singing peace-giving songs of joy in praise of God,

ਸਾਜਨ ਸਰਸਿਅੜੇ ਦੁਖ ਦੁਸਮਨ ਭਾਗੇ ॥

their virtues start flourishing and their sorrows and vices flee away.

ਸੁਖ ਸਹਜ ਸਰਸੇ ਹਰਿ ਨਾਮਿ ਰਹਸੇ ਪ੍ਰਭਿ ਆਪਿ ਕਿਰਪਾ ਧਾਰੀਆ ॥

When God Himself bestows mercy, peace and poise blooms in their hearts and they rejoice meditating on God's Name.

ਹਰਿ ਚਰਣ ਲਾਗੇ ਸਦਾ ਜਾਗੇ ਮਿਲੇ ਪ੍ਰਭ ਬਨਵਾਰੀਆ ॥

Attuned to God's Name they always remain aware of the onslaught of vices and thus they realize God, the Master of the Universe.

ਸੁਭ ਦਿਵਸ ਆਏ ਸਹਜਿ ਪਾਏ ਸਗਲ ਨਿਧਿ ਪ੍ਰਭ ਪਾਗੇ ॥

The auspicious days have come for them, they have intuitively realized God and now they are all merged with God, the treasure of all virtues.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਸਦਾ ਹਰਿ ਜਨ ਤਾਗੇ ॥੪॥੧॥੧੦॥

Nanak submits: God's devotees always remain in His refuge. ||4||1||10||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਉਠਿ ਵੰਞੁ ਵਟਾਉੜਿਆ ਤੈ ਕਿਆ ਚਿਰੁ ਲਾਇਆ ॥

O' traveler, get ready and resume your march towards your destination; why are you delaying?

ਮੁਹਲਤਿ ਪੁੰਨੜੀਆ ਕਿਤੁ ਕੂੜਿ ਲੋਭਾਇਆ ॥

Your assigned time in this world has almost come to end; in what kind of false temptation are you caught?

ਕੂੜੇ ਲੁਭਾਇਆ ਧੋਹੁ ਮਾਇਆ ਕਰਹਿ ਪਾਪ ਅਮਿਤਿਆ ॥

Enticed by the deceit of Maya and falsehood, you are committing countless sins.

ਤਨੁ ਭਸਮ ਢੇਰੀ ਜਮਹਿ ਹੇਰੀ ਕਾਲਿ ਬਪੁੜੈ ਜਿਤਿਆ ॥

O' the wretched, the demon of death has his eye on you; death will win over you and this body of yours shall become a heap of dust.

ਮਾਲੁ ਜੋਬਨੁ ਛੋਡਿ ਵੈਸੀ ਰਹਿਓ ਪੈਨਣੁ ਖਾਇਆ ॥

Abandoning your wealth and youth, you will have to leave, without any food or clothing.

ਨਾਨਕ ਕਮਾਣਾ ਸੰਗਿ ਜੁਲਿਆ ਨਹ ਜਾਇ ਕਿਰਤੁ ਮਿਟਾਇਆ ॥੧॥

O' Nanak, only the earning of good and bad deeds goes along in the end; the consequences of deeds cannot be erased. ||1||

ਫਾਥੇਹੁ ਮਿਰਗ ਜਿਵੈ ਪੇਖਿ ਰੈਣਿ ਚੰਦ੍ਰਾਇਣੁ ॥

O' mortal, just like a deer runs towards an artificial light mistaking it as moonlight and gets killed, similarly you are getting trapped in the web of Maya by the glare of worldly things.

ਸੁਖਹੁ ਦੁਖ ਭਏ ਨਿਤ ਪਾਪ ਕਮਾਇਣੁ ॥

The pleasures and comforts, for the sake of which you commit sins every day, turn into pains and sorrows.

ਪਾਪਾ ਕਮਾਣੇ ਛਡਹਿ ਨਾਹੀ ਲੈ ਚਲੇ ਘਤਿ ਗਲਾਵਿਆ ॥

O' Mortal, you don't stop committing sins because you don't remember that soon you will be facing the demon of death.

ਹਰਿਚੰਦਉਰੀ ਦੇਖਿ ਮੂਠਾ ਕੂੜੁ ਸੇਜਾ ਰਾਵਿਆ ॥

You are being deceived by the illusion of imaginary heaven in the sky; you are enjoying the false worldly comforts.

ਲਬਿ ਲੇਭਿ ਅਹੰਕਾਰਿ ਮਾਤਾ ਗਰਬਿ ਭਇਆ ਸਮਾਇਣੁ ॥

Engrossed in delicacies, greed and ego, you are consumed in self-conceit.

ਨਾਨਕ ਮ੍ਰਿਗ ਅਗਿਆਨਿ ਬਿਨਸੇ ਨਹ ਮਿਟੈ ਆਵਣੁ ਜਾਇਣੁ ॥੨॥

O' Nanak, like the deer, human beings are perishing due to their ignorance; their cycles of birth and death do not end. ||2||

ਮਿਠੈ ਮਖੁ ਮੁਆ ਕਿਉ ਲਏ ਓਡਾਰੀ ॥

A house-fly stuck in the molasses can't fly away,

ਹਸਤੀ ਗਰਤਿ ਪਇਆ ਕਿਉ ਤਰੀਐ ਤਾਰੀ ॥

An elephant lured into a pit by the paper statue of a female elephant cannot get out of it,

ਤਰਣੁ ਦੁਹੇਲਾ ਭਇਆ ਖਿਨ ਮਹਿ ਖਸਮੁ ਚਿਤਿ ਨ ਆਇਓ ॥

Similarly a person engrossed in vices, does not remember God even for a moment and finds it difficult to swim across the worldly ocean of vices.

ਦੂਖਾ ਸਜਾਈ ਗਣਤ ਨਾਹੀ ਕੀਆ ਅਪਣਾ ਪਾਇਓ ॥

His sufferings and punishments are beyond reckoning; he reaps the reward of his own deeds.

ਗੁਝਾ ਕਮਾਣਾ ਪ੍ਰਗਟੁ ਹੋਆ ਈਤ ਉਤਹਿ ਖੁਆਰੀ ॥

His secret deeds are exposed and he is disgraced both here and hereafter.

ਨਾਨਕ ਸਤਿਗੁਰ ਬਾਝੁ ਮੂਠਾ ਮਨਮੁਖੇ ਅਹੰਕਾਰੀ ॥੩॥

O' Nanak, without following the teachings of the true Guru, the self-willed egotist is deceived and loses his spiritual life to evils. ||3||

ਹਰਿ ਕੇ ਦਾਸ ਜੀਵੇ ਲਗਿ ਪ੍ਰਭ ਕੀ ਚਰਣੀ ॥

God's devotees live an exalted spiritual life by remaining attuned to God's Name.

ਕੰਠਿ ਲਗਾਇ ਲੀਏ ਤਿਸੁ ਠਾਕੁਰ ਸਰਣੀ ॥

They come to God's refuge and He extends His support to them.

ਬਲ ਬੁਧਿ ਗਿਆਨੁ ਧਿਆਨੁ ਅਪਣਾ ਆਪਿ ਨਾਮੁ ਜਪਾਇਆ ॥

God blesses them with His spiritual power, wisdom, knowledge to contemplate; He inspires them to meditate on His Name.

ਸਾਧਸੰਗਤਿ ਆਪਿ ਹੋਆ ਆਪਿ ਜਗਤੁ ਤਰਾਇਆ ॥

He reveals Himself to them in the holy congregation and helps them cross the worldly ocean of vices.

ਰਾਖਿ ਲੀਏ ਰਖਣਹਾਰੈ ਸਦਾ ਨਿਰਮਲ ਕਰਣੀ ॥

The savior (God) Himself saves those whose deeds are always pure.

ਨਾਨਕ ਨਰਕਿ ਨ ਜਾਹਿ ਕਬਹੂੰ ਹਰਿ ਸੰਤ ਹਰਿ ਕੀ ਸਰਣੀ ॥੪॥੨॥੧੧॥

O' Nanak, for always being in God's refuge, His devotees never experience the pain and suffering like hell. ||4||2||11||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਵੰਢੁ ਮੇਰੇ ਆਲਸਾ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ ॥

Go away O' my laziness: I make this prayer before God.

ਰਾਵਉ ਸਹੁ ਆਪਨੜਾ ਪ੍ਰਭ ਸੰਗਿ ਸੇਹੰਤੀ ॥

By meditating and enshrining my Husband-God in my heart my life is getting embellished.

ਸੰਗੇ ਸੇਹੰਤੀ ਕੰਤ ਸੁਆਮੀ ਦਿਨਸੁ ਰੈਣੀ ਰਾਵੀਐ ॥

We should meditate on Him day and night; the life of the soul-bride, who meditates on her husband-God, becomes beautiful.

ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰਿ ਜੀਵਾ ਪ੍ਰਭੁ ਪੇਖਿ ਹਰਿ ਗੁਣ ਗਾਵੀਐ ॥

I remain spiritually alive by remembering God with each and every breath; realizing His presence we should sing his praises.

ਬਿਰਹਾ ਲਜਾਇਆ ਦਰਸੁ ਪਾਇਆ ਅਮਿਉ ਦ੍ਰਿਸਟਿ ਸਿੰਚੰਤੀ ॥

When God showered me with His ambrosial nectar like glance; I realized His blessed presence and my separation from Him ended.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਮੇਰੀ ਇਛ ਪੁੰਨੀ ਮਿਲੇ ਜਿਸੁ ਖੋਜੰਤੀ ॥੧॥

Nanak submits, my desire is fulfilled; I have met the One I was seeking. ||1||

ਨਸਿ ਵੰਢਹੁ ਕਿਲਵਿਖਹੁ ਕਰਤਾ ਘਰਿ ਆਇਆ ॥

Run away O' sins; I have now realized the Creator in my heart.

ਦੂਤਹ ਦਹਨੁ ਭਇਆ ਗੋਵਿੰਦੁ ਪ੍ਰਗਟਾਇਆ ॥

The demons (lust, anger, greed, attachment and ego) are destroyed from the heart in which God becomes manifest.

ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਗੋਬਿੰਦ ਲਾਲਨ ਸਾਧਸੰਗਿ ਵਖਾਣਿਆ ॥

The beloved God reveals Himself in the heart of that person who sings His praises in the holy congregation.

ਆਚਰਜੁ ਡੀਠਾ ਅਮਿਉ ਵੂਠਾ ਗੁਰ ਪ੍ਰਸਾਦੀ ਜਾਣਿਆ ॥

One who realizes God by the Guru's grace, observes a wonder, that the ambrosial nectar of Naam is raining down in his heart.

ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਨਹ ਅੰਤੁ ਜਾਈ ਪਾਇਆ ॥

Peace prevails in his mind; he feels such an exalted state of mind the limits of which cannot be known.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਖ ਸਹਜਿ ਮੇਲਾ ਪ੍ਰਭੂ ਆਪਿ ਬਣਾਇਆ ॥੨॥

Nanak submits, God Himself blesses us with intuitive peace and He Himself unites us with Him. ||2||

ਨਰਕ ਨ ਡੀਠੜਿਆ ਸਿਮਰਤ ਨਾਰਾਇਣ ॥

Those who meditate on the immaculate God never endure pain and suffering.

ਜੈ ਜੈ ਧਰਮੁ ਕਰੇ ਦੂਤ ਭਏ ਪਲਾਇਣ ॥

The Righteous Judge applauds them, and the Messenger of Death runs away from them.

ਧਰਮ ਧੀਰਜ ਸਹਜ ਸੁਖੀਏ ਸਾਧਸੰਗਤਿ ਹਰਿ ਭਜੇ ॥

By remembering God in the holy congregation, they acquire righteousness, contentment, poise and peace.

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਰਾਖਿ ਲੀਨੇ ਮੋਹ ਮਮਤਾ ਸਭ ਤਜੇ ॥

Showing His mercy, God saves them from vices and they relinquish all their emotional attachments.

ਗਹਿ ਕੰਠਿ ਲਾਏ ਗੁਰਿ ਮਿਲਾਏ ਗੋਵਿੰਦ ਜਪਤ ਅਘਾਇਣ ॥

Those whom God unites with Himself through the Guru; by meditating on God's Name, they do not yearn for worldly riches.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਿਮਰਿ ਸੁਆਮੀ ਸਗਲ ਆਸ ਪੁਜਾਇਣ ॥੩॥

Nanak submits, They get all their hopes fulfilled by remembering God. ||3||

ਨਿਧਿ ਸਿਧਿ ਚਰਣ ਗਰੇ ਤਾ ਕੇਹਾ ਕਾੜਾ ॥

When one is in the refuge of God, the Master of all treasures and miraculous powers, then he has no fear of any kind,

ਸਭੁ ਕਿਛੁ ਵਸਿ ਜਿਸੈ ਸੇ ਪ੍ਰਭੁ ਅਸਾੜਾ ॥

because He is our Master-God in whose control is everything.

ਗਹਿ ਭੁਜਾ ਲੀਨੇ ਨਾਮ ਦੀਨੇ ਕਰੁ ਧਾਰਿ ਮਸਤਕਿ ਰਾਖਿਆ ॥

God, whom He blesses with His Name and unites with Himself, saves him from the vices

ਸੰਸਾਰ ਸਾਗਰੁ ਨਹ ਵਿਆਪੈ ਅਮਿਉ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ॥

The world-ocean of worldly riches does not afflict the one who has relished the ambrosial nectar of Naam.

ਸਾਧਸੰਗੇ ਨਾਮ ਰੰਗੇ ਰਣੁ ਜੀਤਿ ਵਡਾ ਅਖਾੜਾ ॥

In the holy congregation, imbued with God's love, he is victorious against vices on the great battlefield of life.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਬਹੁੜਿ ਜਮਿ ਨ ਉਪਾੜਾ ॥੪॥੩॥੧੨॥

Nanak submits, the person who remains in the refuge of God is never troubled by the demon of death. ||4||3||12||

ਆਸਾ ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਦਿਨੁ ਰਾਤਿ ਕਮਾਇਅੜੇ ਸੇ ਆਇਓ ਮਾਥੈ ॥

Your past deeds become your future destiny.

ਜਿਸੁ ਪਾਸਿ ਲੁਕਾਇਦੜੇ ਸੇ ਵੇਖੀ ਸਾਥੈ ॥

God, from whom you are trying to hide your actions is always with you witnessing these deeds.

ਸੰਗਿ ਦੇਖੈ ਕਰਣਹਾਰਾ ਕਾਇ ਪਾਪੁ ਕਮਾਈਐ ॥

When the Creator is watching everything, then why should we commit any sin?

ਸੁਕ੍ਰਿਤੁ ਕੀਜੈ ਨਾਮੁ ਲੀਜੈ ਨਰਕਿ ਮੂਲਿ ਨ ਜਾਈਐ ॥

We should do good deeds and meditate on Naam so that we never have to endure hellish sufferings.

ਆਠ ਪਹਰ ਹਰਿ ਨਾਮੁ ਸਿਮਰਹੁ ਚਲੈ ਤੇਰੈ ਸਾਥੇ ॥

Always meditate on God's Name; it alone would go with you.

ਭਜੁ ਸਾਧਸੰਗਤਿ ਸਦਾ ਨਾਨਕ ਮਿਟਹਿ ਦੇਖ ਕਮਾਤੇ ॥੧॥

O' Nanak, always meditate on God's name in the holy congregation; by doing so, sins committed in the past are erased. ||1||

ਵਲਵੰਚ ਕਰਿ ਉਦਰੁ ਭਰਹਿ ਮੂਰਖ ਗਾਵਾਰਾ ॥

O' ignorant fool, you earn your living by deceitful means.

ਸਭੁ ਕਿਛੁ ਦੇ ਰਹਿਆ ਹਰਿ ਦੇਵਣਹਾਰਾ ॥

The benefactor God continues to give everything to everyone.

ਦਾਤਾਰੁ ਸਦਾ ਦਇਆਲੁ ਸੁਆਮੀ ਕਾਇ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥

The beneficent God is always merciful; why should we forsake Him from our mind?

ਮਿਲੁ ਸਾਧਸੰਗੇ ਭਜੁ ਨਿਸੰਗੇ ਕੁਲ ਸਮੂਹਾ ਤਾਰੀਐ ॥

Join the holy congregation and meditate on God without any hesitation; by doing so we can emancipate our entire lineage.

ਸਿਧ ਸਾਧਿਕ ਦੇਵ ਮੁਨਿ ਜਨ ਭਗਤ ਨਾਮੁ ਅਧਾਰਾ ॥

Naam is the only support of the ascetics, the seekers, the angels, the sages, and the devotees.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਭਜੀਐ ਪ੍ਰਭੁ ਏਕੁ ਕਰਣੈਹਾਰਾ ॥੨॥

Nanak submits, we should always meditate on God, the only Creator. ||2||

ਖੇਟੁ ਨ ਕੀਚਈ ਪ੍ਰਭੁ ਪਰਖਣਹਾਰਾ ॥

Do not practice deception because God Himself is the judge of all.

ਕੂੜੁ ਕਪਟੁ ਕਮਾਵਦੜੇ ਜਨਮਹਿ ਸੰਸਾਰਾ ॥

Those who practice falsehood and deceit are born again and again in this world.

ਸੰਸਾਰੁ ਸਾਗਰੁ ਤਿਨੀ ਤਰਿਆ ਜਿਨੀ ਏਕੁ ਧਿਆਇਆ ॥

Only those who have meditated on the one God, have crossed over the world-ocean of vices.

ਤਜਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਨੰਦ ਨਿੰਦਾ ਪ੍ਰਭ ਸਰਣਾਈ ਆਇਆ ॥

Renouncing lust, anger and slander of the virtuous, they have come to the refuge of God.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੁਆਮੀ ਉਚ ਅਗਮ ਅਪਾਰਾ ॥

The profound, infinite, and incomprehensible Master who pervades all the waters, the lands and the skies,

ਬਿਨਵੰਤਿ ਨਾਨਕ ਟੇਕ ਜਨ ਕੀ ਚਰਣ ਕਮਲ ਅਧਾਰਾ ॥੩॥

is the support of His devotees; His immaculate Name is their only sustenance, submits Nanak. ||3||

ਪੇਖੁ ਹਰਿਚੰਦਉਰੜੀ ਅਸਥਿਰੁ ਕਿਛੁ ਨਾਹੀ ॥

Behold this world like an imaginary city in the sky where nothing is permanent.

ਮਾਇਆ ਰੰਗ ਜੇਤੇ ਸੇ ਸੰਗਿ ਨ ਜਾਹੀ ॥

The pleasures of Maya do not accompany anyone after death.

ਹਰਿ ਸੰਗਿ ਸਾਥੀ ਸਦਾ ਤੇਰੈ ਦਿਨਸੁ ਰੈਣਿ ਸਮਾਲੀਐ ॥

God is your everlasting companion; always enshrine Him in your heart

ਹਰਿ ਏਕ ਬਿਨੁ ਕਛੁ ਅਵਰੁ ਨਾਹੀ ਭਾਉ ਦੁਤੀਆ ਜਾਲੀਐ ॥

Without God there is none other who is eternal, therefore except God we should burn away the love of others.

ਮੀਤੁ ਜੋਬਨੁ ਮਾਲੁ ਸਰਬਸੁ ਪ੍ਰਭੁ ਏਕੁ ਕਰਿ ਮਨ ਮਾਹੀ ॥

Know in your mind, that God alone is your friend, youth, wealth and everything.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਵਡਭਾਗਿ ਪਾਈਐ ਸੁਖਿ ਸਹਜਿ ਸਮਾਹੀ ॥੪॥੪॥੧੩॥

Nanak submits, by great good fortune we realize God and they who realize Him remain absorbed in peace and poise. ||4||4||13||

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੮

Raag Aasaa, Fifth Guru, chhant, eighth beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There is only one eternal God and is realized by the grace of the true Guru:

ਕਮਲਾ ਕ੍ਰਮ ਭੀਤਿ ਕਮਲਾ ਕ੍ਰਮ ਭੀਤਿ ਹੇ ਤੀਖਣ ਮਦ ਬਿਪਰੀਤਿ ਹੇ ਅਵਧ ਅਕਾਰਥ ਜਾਤ ॥

Maya is a wall of illusion, yes, Maya is a wall of illusion between the humans and God. It's powerful addiction corrupts the mind and the life goes in vain.

ਗਹਬਰ ਬਨ ਘੋਰ ਗਹਬਰ ਬਨ ਘੋਰ ਹੇ ਗਿ੍ਹ ਮੂਸਤ ਮਨ ਚੋਰ ਹੇ ਦਿਨਕਰੇ ਅਨਦਿਨੁ ਖਾਤ ॥

This world is a terrible dense forest. In this terrible forest, a person's own mind is cheating him like a thief and time is constantly consuming his remaining life.

ਦਿਨ ਖਾਤ ਜਾਤ ਬਿਹਾਤ ਪ੍ਰਭ ਬਿਨੁ ਮਿਲਚੁ ਪ੍ਰਭ ਕਰੁਣਾ ਪਤੇ ॥

O' merciful, Husband-God, please make me realize You; without meditating on You, the passing days are devouring my life.

ਜਨਮ ਮਰਣ ਅਨੇਕ ਬੀਤੇ ਪ੍ਰਿਅ ਸੰਗ ਬਿਨੁ ਕਛੁ ਨਹ ਗਤੇ ॥

I passed through so many births and deaths; without Union with the beloved God, I did not obtain salvation.

ਕੁਲ ਰੂਪ ਧੂਪ ਗਿਆਨਹੀਨੀ ਤੁਝ ਬਿਨਾ ਮੇਹਿ ਕਵਨ ਮਾਤ ॥

O' my mother, I am without the high social status, beauty, glory or spiritual wisdom; O' my mother, other than God, who is my savior?

ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਸਰਣਿ ਆਇਓ ਪ੍ਰਿਅ ਨਾਥ ਨਰਹਰ ਕਰਹੁ ਗਾਤ ॥੧॥

O' my beloved Almighty God, With humility Nanak has come to Your sanctuary, please liberate me from the vices.

ਮੀਨਾ ਜਲਹੀਨ ਮੀਨਾ ਜਲਹੀਨ ਹੇ ਓਹੁ ਬਿਛੁਰਤ ਮਨ ਤਨ ਖੀਨ ਹੇ ਕਤ ਜੀਵਨੁ ਪ੍ਰਿਅ ਬਿਨੁ ਹੇਤ ॥

Like a fish out of water, my mind and body have become utterly weak due to separation from God; how can I spiritually survive life without my Beloved-God?

ਸਨਮੁਖ ਸਹਿ ਬਾਨ ਸਨਮੁਖ ਸਹਿ ਬਾਨ ਹੇ ਮ੍ਰਿਗ ਅਰਧੇ ਮਨ ਤਨ ਪ੍ਰਾਨ ਹੇ ਓਹੁ ਬੇਧਿਓ ਸਰਜ ਸਰੇਤ ॥

Upon hearing the soothing sound of the horn of a hunter, a deer runs toward it and sacrifices his mind, body and life for that sound.

ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਲਾਗੀ ਮਿਲੁ ਬੈਰਾਗੀ ਖਿਨੁ ਰਹਨੁ ਧ੍ਰਿਗੁ ਤਨੁ ਤਿਸੁ ਬਿਨਾ ॥

Similarly, I have enshrined love for You, O' beloved God, unite me with You, my mind is detached from the world; cursed is that body which survives even for a moment without You.

ਪਲਕਾ ਨ ਲਾਗੈ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਪਾਗੈ ਚਿਤਵੰਤਿ ਅਨਦਿਨੁ ਪ੍ਰਭ ਮਨਾ ॥

O' my dear God, I cannot sleep even for a moment, and my mind is always remembering You.

ਸ੍ਰੀਰੰਗ ਰਾਤੇ ਨਾਮ ਮਾਤੇ ਭੈ ਭਰਮ ਦੁਤੀਆ ਸਗਲ ਖੇਤ ॥

Imbued with the love of God and absorbed in Naam, I have shed all my fears, doubts and duality.

ਕਰਿ ਮਇਆ ਦਇਆ ਦਇਆਲ ਪੂਰਨ ਹਰਿ ਪ੍ਰੇਮ ਨਾਨਕ ਮਗਨ ਹੇਤ ॥੨॥

O' all pervading merciful God, bestow Your mercy and compassion, so that I may remain absorbed in Your Love, says Nanak.

**ਅਲੀਅਲ ਗੁੰਜਾਤ ਅਲੀਅਲ ਗੁੰਜਾਤ ਹੇ ਮਕਰੰਦ ਰਸ ਬਾਸਨ ਮਾਤ ਹੇ ਪ੍ਰੀਤਿ ਕਮਲ ਬੰਧਾਵਤ
ਆਪ ॥**

Enticed by the fragrance and the relish of honey, the bumble bees keep buzzing around the lotus flower until they get entrapped within the petals

**ਚਾਤ੍ਰਕ ਚਿਤ ਪਿਆਸ ਚਾਤ੍ਰਕ ਚਿਤ ਪਿਆਸ ਹੇ ਘਨ ਬੂੰਦ ਬਚਿਤ੍ਰ ਮਨਿ ਆਸ ਹੇ ਅਲ ਪੀਵਤ
ਬਿਨਸਤ ਤਾਪ ॥**

The mind of the rainbird longs for the beautiful rain-drops from the clouds; only by drinking the rain-drops, his fierce thirst is quenched.

ਤਾਪਾ ਬਿਨਾਸਨ ਦੂਖ ਨਾਸਨ ਮਿਲੁ ਪ੍ਰੇਮੁ ਮਨਿ ਤਨਿ ਅਤਿ ਘਨਾ ॥

O' the destroyer of maladies and dispeller of sorrows, unite me with You, within my mind and body is an extremely intense love for You.

ਸੁੰਦਰੁ ਚਤੁਰੁ ਸੁਜਾਨ ਸੁਆਮੀ ਕਵਨ ਰਸਨਾ ਗੁਣ ਭਨਾ ॥

O' my beautiful, wise and judicious Master, which of Your virtues may I describe?

ਗਹਿ ਭੁਜਾ ਲੇਵਹੁ ਨਾਮੁ ਦੇਵਹੁ ਦ੍ਰਿਸਟਿ ਧਾਰਤ ਮਿਟਤ ਪਾਪ ॥

Take me under Your Protection, and grant me the wealth of Naam. One who is blessed with Your Glance of Grace, has his sins erased.

ਨਾਨਕੁ ਜੰਪੈ ਪਤਿਤ ਪਾਵਨ ਹਰਿ ਦਰਸੁ ਪੇਖਤ ਨਹ ਸੰਤਾਪ ॥੩॥

Nanak prays to God, the Purifier of sinners, beholding Whose vision one suffers no sorrows.

**ਚਿਤਵਉ ਚਿਤ ਨਾਥ ਚਿਤਵਉ ਚਿਤ ਨਾਥ ਹੇ ਰਖਿ ਲੇਵਹੁ ਸਰਣਿ ਅਨਾਥ ਹੇ ਮਿਲੁ ਚਾਉ ਚਾਈਲੇ
ਪ੍ਰਾਨ ॥**

O' my Master, I continually remember only You in my mind. Please keep me, the helpless, under Your protection; within me is a great longing for Your vision.

**ਸੁੰਦਰ ਤਨ ਧਿਆਨ ਸੁੰਦਰ ਤਨ ਧਿਆਨ ਹੇ ਮਨੁ ਲੁਬਧ ਗੋਪਾਲ ਗਿਆਨ ਹੇ ਜਾਚਿਕ ਜਨ ਰਾਖਤ
ਮਾਨ ॥**

O' Master of the universe, I meditate on Your beautiful form; my mind is greedy for Your divine knowledge; preserve the honor of Your humble servants.

ਪ੍ਰਭ ਮਾਨ ਪੂਰਨ ਦੁਖ ਬਿਦੀਰਨ ਸਗਲ ਇਛ ਪੁਜੰਤੀਆ ॥

O' God, You uphold their honor, destroy their sorrows and by Your grace all their desires are fulfilled.

ਹਰਿ ਕੰਠਿ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਮਿਲਿ ਨਾਹ ਸੇਜ ਸੇਹੰਤੀਆ ॥

Those who come under the protection of God, the days of their life become auspicious and upon meeting the Master their minds become beautiful.

ਪ੍ਰਭ ਦ੍ਰਿਸਟਿ ਧਾਰੀ ਮਿਲੇ ਮੁਰਾਰੀ ਸਗਲ ਕਲਮਲ ਭਏ ਹਾਨ ॥

Those, upon whom God grants His Grace, realize Him and all their sins are erased.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮੇਰੀ ਆਸ ਪੂਰਨ ਮਿਲੇ ਸ੍ਰੀਧਰ ਗੁਣ ਨਿਧਾਨ ॥੪॥੧॥੧੪॥

Nanak submits that all my hopes have been fulfilled; I have realized God, the treasure of virtues. ||4||1||14||

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

There is only one God. His Name is 'Eternal'. He alone is the Creator of all and is all-pervading. He is without fear, without enmity. His existence is beyond time. He is beyond the cycle of birth and death. He is self-illuminated and is realized only by the Guru's Grace.

ਆਸਾ ਮਹਲਾ ੧ ॥

Raag Aasaa, First Guru:

ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ ਸਲੋਕ ਭੀ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ਲਿਖੇ ਟੁੰਡੇ ਅਸ ਰਾਜੈ ਕੀ ਧੁਨੀ ॥

Vaar with slokas, the slokas are also written by the First Guru, It is to be sung to the tune of Tunda-As Raajaa:

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ ॥

I lovingly surrender myself to my Guru forever;

ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ ॥੧॥

who has spiritually elevated humans to angels and he took no time in doing this.

ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ ॥

If a hundred moons were to rise and a thousand suns appeared,

ਏਤੇ ਚਾਨਣ ਹੋਦਿਆਂ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ ॥੨॥

even with so much light, there would still be pitch darkness of ignorance without the Guru's teachings. (meaning no matter how much knowledge we may obtain from other sources, without the Guru we can not get the true enlightenment or divine wisdom).

ਮਃ ੧ ॥

Salok, First Guru:

ਨਾਨਕ ਗੁਰੂ ਨ ਚੇਤਨੀ ਮਨਿ ਆਪਣੈ ਸੁਚੇਤ ॥

O' Nanak, those who do not remember the Guru and who think of themselves to be very clever.

ਛੁਟੇ ਤਿਲ ਬੁਆੜ ਜਿਉ ਸੁੰਢੇ ਅੰਦਰਿ ਖੇਤ ॥

They are unwanted like the fake sesame plants which remain abandoned in the farm.

ਖੇਤੈ ਅੰਦਰਿ ਛੁਟਿਆ ਕਹੁ ਨਾਨਕ ਸਉ ਨਾਹ ॥

O' Nanak, thus left alone, they look miserable like those who instead of one master have hundreds of masters (and therefore no real master)

ਫਲੀਅਹਿ ਫੁਲੀਅਹਿ ਬਪੁੜੇ ਭੀ ਤਨ ਵਿਚਿ ਸੁਆਹ ॥੩॥

The fake sesame plants seem to be flowering and flourishing but are filled with nothing but ashes. Similarly those, who do not follow the Guru's teachings, are spiritually dead in spite of being prosperous.

ਪਉੜੀ ॥

Pauree:

ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ ॥

God Himself created Himself, and He Himself created His glory.

ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ ॥

Secondly, He fashioned the creation; pervading within the creation, He beholds it with delight.

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ ॥

O' God, You Yourself are the benefactor and the Creator of all beings, and by Your Pleasure, You bestow Your grace upon them.

ਤੂੰ ਜਾਣੇਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ ॥

You are the Knower of all ; You give life, and take it away by Your mere word.

ਕਰਿ ਆਸਣੁ ਡਿਠੇ ਚਾਉ ॥੧॥

Pervading within the creation, You are eagerly watching the play (of the world)

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ ॥

O' Almighty God, True (Eternal) are Your continents, and True is Your Universe.

ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ ॥

True (Eternal) are Your worlds, and True is Your creation.

ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ ॥

True are Your actions and all Your thoughts.

ਸਚਾ ਤੇਰਾ ਅਮਰੁ ਸਚਾ ਦੀਬਾਣੁ ॥

True is Your Command, and True is Your Court.

ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਸਚਾ ਫੁਰਮਾਣੁ ॥

True is the Command of Your Will, True is Your Order.

ਸਚਾ ਤੇਰਾ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥

True is Your Mercy, True are Your gifts (the sign of Your grace).

ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋੜਿ ॥

Millions of people who meditate upon You are also true.

ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ ॥

The entire creation is supported by Your power and might.

ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ॥

True is Your Praise, True is Your Adoration.

ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥

O' True King, everlasting is Your creation.

ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ ॥

O Nanak, those who meditate on the True One with loving devotion become True themselves (merge with God)

ਜੇ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ ॥੧॥

But those who are going through the cycle of birth and death are entangled in falsehood and cannot merge with God.

ਮਃ ੧ ॥

Salok, First Guru:

ਵਡੀ ਵਡਿਆਈ ਜਾ ਵਡਾ ਨਾਉ ॥

Great is His greatness, as great as His Glory.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਸਚੁ ਨਿਆਉ ॥

Great is His greatness, as true is His justice.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਨਿਹਚਲ ਥਾਉ ॥

Great is His Greatness, as permanent as His abode.

ਵਡੀ ਵਡਿਆਈ ਜਾਣੈ ਆਲਾਉ ॥

Great is His greatness, as He knows our prayers.

ਵਡੀ ਵਡਿਆਈ ਬੁਝੈ ਸਭਿ ਭਾਉ ॥

Great is His glory, as He understands all our emotions.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਪੁਛਿ ਨ ਦਾਤਿ ॥

Great is His greatness, as He gives without being asked.

ਵਡੀ ਵਡਿਆਈ ਜਾ ਆਪੇ ਆਪਿ ॥

Great is His glory, as He Himself is all-in-all.

ਨਾਨਕ ਕਾਰ ਨ ਕਥਨੀ ਜਾਇ ॥

O' Nanak, His actions cannot be described.

ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਇ ॥੨॥

Whatever He has done, or will do, is all by His Own Will. ||2||

ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥

This world is the abode of the Eternal God and He dwells in it.

ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥

By His Command, some are merged into Him, and some, by His Command, are destroyed.

ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥

Some, by the Pleasure of His Will, are saved from the worldly attachments, while others are made to remain absorbed in them.

ਏਵ ਭਿ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੇ ਰਾਸਿ ॥

No one can say who will be rescued from the worldly attachments.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥੩॥

O' Nanak, only that Guru's follower comes to know about this secret whom He enlightens with the Divine knowledge.

ਪਉੜੀ ॥

Pauree:

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥

O' Nanak, having created the souls, God has assigned the judge of Righteousness to record the accounts of their deeds.

ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥

There, the mortals are judged solely on the bases of truth and the truth alone; the false (evil persons) are marked out and separated from the true ones.

ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲ੍ਹੈ ਦੇਜਕਿ ਚਾਲਿਆ ॥

The false ones find no place in God's court and are driven out to suffer in great disgrace.

ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥

Those who are imbued with the love of Your Name go as winners from here, while the dishonest lose the game of life.

ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥੨॥

O' God, You have appointed the Righteous Judge to record the accounts of the deeds of the humans.

ਸਲੋਕ ਮਃ ੧ ॥

Salok, First Guru:

ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ ॥

Amazing are the many sound currents, amazing is the knowledge of the Vedas.

ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥

Wonderful are the beings, wonderful are the species.

ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ ॥

Wonderful are the forms, wonderful are the colors.

ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤ ॥

Watching so many creatures wandering around naked, I am in state amazement.

ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥

I am wonderstruck observing that somewhere the wind is blowing and somewhere water is flowing,

ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ ॥

It is amazing how the fire is displaying its own astonishing plays.

ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ ॥

I am wonderfully astonished upon looking at this earth sustaining the creatures from all sources of life.

ਵਿਸਮਾਦੁ ਸਾਦਿ ਲਗਹਿ ਪਰਾਣੀ ॥

It is amazing, how the mortals are involved in the enjoyment of Your bounties.

ਵਿਸਮਾਦੁ ਸੰਜੋਗੁ ਵਿਸਮਾਦੁ ਵਿਜੋਗੁ ॥

Astonishing is the process through which people are being united or separated

ਵਿਸਮਾਦੁ ਭੁਖ ਵਿਸਮਾਦੁ ਭੋਗੁ ॥

O' God, it is hard to believe that somewhere there is so much hunger and at other places things are being enjoyed in plenty.

ਵਿਸਮਾਦੁ ਸਿਫਤਿ ਵਿਸਮਾਦੁ ਸਾਲਾਹ ॥

Somewhere The Creator is being praised and eulogized,

ਵਿਸਮਾਦੁ ਉਝੜ ਵਿਸਮਾਦੁ ਰਾਹ ॥

somewhere there is wilderness and at other places there are nicely laid out paths. It is just astonishing to see this wondrous play of Yours.

ਵਿਸਮਾਦੁ ਨੇੜੈ ਵਿਸਮਾਦੁ ਦੂਰਿ ॥

It is amazing that someone says that You are near; another says that You are far off,

ਵਿਸਮਾਦੁ ਦੇਖੈ ਹਾਜਰਾ ਹਜੂਰਿ ॥

while still others see You right besides them (pervading everywhere).

ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥

Beholding these wonders, I am wonderstruck.

ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥੧॥

O' Nanak, those who understand these astounding wonders of Yours are blessed with perfect destiny.

ਮਃ ੧ ॥

Salok, by the First Guru:

ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ ॥

Whatever is seen, or whatever is heard in nature is all the wonder of Your power. The revered fear of Yours which is the essence of peace, is all Your play.

ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ ॥

It is Your power, which is being displayed in the nether worlds and the skies, and all the forms of the universe.

ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ ॥

The vedas, the puranas, the semitic books and the thoughts expressed in these, have been possible by Your power.

ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨ੍ਣੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ ॥

It is Your underlying energy, which is working behind the phenomena of eating, drinking, dressing up and the feeling of love in the living beings.

ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨ ॥

By Your Power come the species of all kinds and colors; by Your Power the living beings of the world exist.

ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ॥

Even all the virtues, the evils, the honors and dishonors are happening as per Your power and will.

ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ ਖਾਕੁ ॥

By Your Power wind, water and fire exist; by Your Power earth and dust exist.

ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ ॥

O' God, everything is in Your Power, You are the all-powerful Creator. Your Name is the Holiest of the Holy.

ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੇ ਤਾਕੁ ॥੨॥

O' Nanak, He cherishes the creation as per His command, and pervades everywhere all by Himself.

ਪਉੜੀ ॥

Pauree:

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ ਸਿਧਾਇਆ ॥

After living through the pains and pleasures of life, the mortal's body is reduced to a pile of dust and the soul departs.

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ ਚਲਾਇਆ ॥

When a person entangled in worldly affairs dies, he is led away to the court of the righteous Judge.

ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ ॥

There, the account of his good and bad deeds is added up and explained to him.

ਥਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ ॥

If the bad deeds exceed the good deeds, he is given a severe punishment. He finds no place to hide and no one hears his cries of pain.

ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥

Due to the ignorance he has wasted the human birth in vain.

ਸਲੋਕ ਮਃ ੧ ॥

Salok, First Guru:

ਭੈ ਵਿਚਿ ਪਵਣੁ ਵਹੈ ਸਦਵਾਉ ॥

In the revered fear of God, the wind and breeze keeps blowing forever.

ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ ॥

In the revered fear (under the will) of God, thousands of rivers flow.

ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ ॥

In the revered fear of God, fire is performing assigned tasks.

ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ ॥

In the revered fear of God, the earth is bearing the load of the creation.

ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ ॥

In the revered fear of God (under His command), king Indra, the god of rain in the form of clouds, is hanging upside down, as if it is walking on its head.

ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ ॥

In the Fear of God, the Righteous Judge of Dharma stands at His door-step.

ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ ॥

Under His Command, the sun shines and the moon reflects.

ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ ॥

They travel millions of miles, endlessly.

ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰ ਨਾਥ ॥

In the revered fear of God (under His command), live the Siddhas, the Buddhas, the demi-gods and Yogis.

ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ ॥

It is in His revered fear that the sky is stretched over the earth

ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥

In the will of God, are the warriors and the most powerful heroes.

ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰ ॥

In His revered fear, multitudes of humans and creatures take birth and die.

ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ ॥

The entire creation is functioning under His revered fear (command).

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕੁ ॥੧॥

O' Nanak, only the eternal and formless God is without any fear.

ਮਃ ੧ ॥

Salok, First Guru:

ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ ॥

O' Nanak, it is only the formless God alone, who is fearless; myriads of other gods are insignificant before Him.

ਕੇਤੀਆ ਕੰਨ੍ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥

There are so many stories about Krishna, so many who reflect over the Vedas.

ਕੇਤੇ ਨਚਹਿ ਮੰਗਤੇ ਗਿੜਿ ਮੁੜਿ ਪੂਰਹਿ ਤਾਲ ॥

So many beggars dance, spinning around to the beat of the drum.

ਬਾਜਾਰੀ ਬਾਜਾਰ ਮਹਿ ਆਇ ਕਢਹਿ ਬਾਜਾਰ ॥

The magicians perform their magic in the marketplace, creating a false illusion.

ਗਾਵਹਿ ਰਾਜੇ ਰਾਣੀਆ ਬੋਲਹਿ ਆਲ ਪਤਾਲ ॥

They sing about kings and queens, and narrate irrelevant stories.

ਲਖ ਟਕਿਆ ਕੇ ਮੁੰਦੜੇ ਲਖ ਟਕਿਆ ਕੇ ਹਾਰ ॥

They wear expensive earrings and necklaces.

ਜਿਤੁ ਤਨਿ ਪਾਈਅਹਿ ਨਾਨਕਾ ਸੇ ਤਨ ਹੋਵਹਿ ਛਾਰ ॥

O' Nanak, the bodies, on which the jewellery is worn, ultimately turn to ashes.

ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥

Divine wisdom cannot be obtained through mere words. To explain how to obtain divine knowledge is extremely difficult like chewing steel.

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ ॥੨॥

It is only when we are blessed with His Grace, that we obtain divine wisdom; all other effort and command lead to nothing but frustration.

ਪਉੜੀ ॥

Pauree:

ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥

O' God, only when You cast Your Glance Of Grace, then by Your Grace one meets the true Guru.

ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰੰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥

This soul wandered through many births, until the True Guru uttered to it him the Divine Word.

ਸਤਿਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਕੇ ਨਹੀ ਸਭਿ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਇਆ ॥

O' all people listen carefully, there is no benefactor as great as the true Guru.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥

They who have shed their self-conceit from within, upon meeting the true Guru, have realized God.

ਜਿਨਿ ਸਚੇ ਸਚੁ ਬੁਝਾਇਆ ॥੪॥

Only the true Guru reveals the understanding about the Eternal God.

ਸਲੋਕ ਮਃ ੧ ॥

Salok, First Guru:

ਘੜੀਆ ਸਭੇ ਗੋਪੀਆ ਪਹਰ ਕੰਨ੍ ਗੋਪਾਲ ॥

This world is like a play of God in which all the Gharian (time period of 24 minutes) are like the Gopis or milkmaids and all the Pehars (time period of three hours) are like the Krishana.

ਗਹਣੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਚੰਦੁ ਸੂਰਜੁ ਅਵਤਾਰ ॥

In this worldly play, wind, water and fire are like the ornaments worn by the Gopis. The sun and moon are like two incarnations.

ਸਗਲੀ ਧਰਤੀ ਮਾਲੁ ਧਨੁ ਵਰਤਣਿ ਸਰਬ ਜੰਜਾਲ ॥

The entire earth provides the necessary resources, and the worldly entanglements are the needed supplies for staging this play.

ਨਾਨਕ ਮੁਸੈ ਗਿਆਨ ਵਿਹੂਣੀ ਖਾਇ ਗਇਆ ਜਮਕਾਲੁ ॥੧॥

(In this play of worldly illusions) O' Nanak, without the divine knowledge, the entire humanity is being deceived and devoured by the demon of death.

ਮਃ ੧ ॥

Salok, First Guru:

ਵਾਇਨਿ ਚੇਲੇ ਨਚਨਿ ਗੁਰ ॥

While staging these shows, The disciples play the music, and the gurus dance.

ਪੈਰ ਹਲਾਇਨਿ ਫੇਰਨਿ ਸਿਰ ॥

While dancing they kick around their feet and turn around their heads.

ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੈ ਪਾਇ ॥

While dancing they kick around their feet and turn around their heads.

ਵੇਖੈ ਲੋਕੁ ਹਸੈ ਘਰਿ ਜਾਇ ॥

Beholding them, the people laugh, and then go home.

ਰੇਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ ॥

They beat the drums for the sake of bread (to earn their living).

ਆਪੁ ਪਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ ॥

They throw themselves upon the ground.

ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ੍ ॥

They throw themselves upon the ground.

ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ ॥

They sing disguised as the Sitas, Ramas and other kings.

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ ॥

God is fearless and formless; His Name is True.

ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ ॥

The entire universe is His Creation.

ਸੇਵਕ ਸੇਵਹਿ ਕਰਮਿ ਚੜਾਉ ॥

Only those devotees remember Him with loving devotion, who, by His Grace are in high spirits.

ਭਿੰਨੀ ਰੈਣਿ ਜਿਨ੍ਹਾ ਮਨਿ ਚਾਉ ॥

They, in whose mind is the intense desire to please God; their life is embellished with Divine relish.

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥

Contemplating the Guru, they who have learnt these teachings;

ਨਦਰੀ ਕਰਮਿ ਲਘਾਏ ਪਾਰਿ ॥

granting His Grace, God helps them cross over the worldly ocean of vices.

ਕੋਲੂ ਚਰਖਾ ਚਕੀ ਚਕੁ ॥

The oil-press, the spinning wheel, the grinding stones, the potter's wheel,

ਥਲ ਵਾਰੇਲੇ ਬਹੁਤੁ ਅਨੰਤੁ ॥

the numerous, countless whirlwinds in the desert.

ਲਾਟੂ ਮਾਧਾਣੀਆ ਅਨਗਾਹ ॥

the spinning tops, the churning sticks, the threshers,

ਪੰਖੀ ਭਉਦੀਆ ਲੈਨਿ ਨ ਸਾਹ ॥

the breathless tumbings of the birds,

ਸੂਐ ਚਾੜਿ ਭਵਾਈਅਹਿ ਜੰਤੁ ॥

and the creatures moving round and round on spindles,

ਨਾਨਕ ਭਉਦਿਆ ਗਣਤੁ ਨ ਅੰਤੁ ॥

O Nanak, there is no limit to the number of things and beings, who are being so whirled around.

ਬੰਧਨ ਬੰਧਿ ਭਵਾਏ ਸੋਇ ॥

Binding the beings in Bonds of Maya, God spins them around.

ਪਇਐ ਕਿਰਤਿ ਨਚੈ ਸਭੁ ਕੋਇ ॥

Everybody is running around according to their destiny based on their past deeds.

ਨਚਿ ਨਚਿ ਹਸਹਿ ਚਲਹਿ ਸੇ ਰੋਇ ॥

Those who run around all their life shall weep on their ultimate departure.

ਉਡਿ ਨ ਜਾਹੀ ਸਿਧ ਨ ਹੋਹਿ ॥

They do not achieve higher spiritual state, nor do they become proficient in worldly affairs.

ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ ॥

All their dancing and jumping around is merely an amusement of mind.

ਨਾਨਕ ਜਿਨ੍ ਮਨਿ ਭਉ ਤਿਨ੍ ਮਨਿ ਭਾਉ ॥੨॥

O' Nanak, they alone have the love for God in their mind, who have the revered fear of God.

ਪਉੜੀ ॥

Pauree:

ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ ॥

O' God, Your Name is the formless One, and if we remember You with loving devotion then we escape all the sufferings.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਦੇ ਖਾਜੈ ਆਖਿ ਗਵਾਈਐ ॥

Soul and body all belong to Him; asking Him to give us sustenance is a waste.

ਜੇ ਲੋੜਹਿ ਚੰਗਾ ਆਪਣਾ ਕਰਿ ਪੁੰਨਹੁ ਨੀਚੁ ਸਦਾਈਐ ॥

If you yearn for your welfare, then perform virtuous deeds and feel humble.

ਜੇ ਜਰਵਾਣਾ ਪਰਹਰੈ ਜਰੁ ਵੇਸ ਕਰੇਦੀ ਆਈਐ ॥

Even if a powerful person tries to push away the signs of old age, still the old age comes disguised in different ways.

ਕੇ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈਐ ॥੫॥

No one can stay in this world when the preordained breaths are used up.

ਸਲੋਕ ਮਃ ੧ ॥

Shalok, by the First Guru:

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥

The Muslims praise the Islamic law; they read and reflect upon it.

ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ ॥

According to them, God's servants are only those who strictly follow the Islamic law to see God's Vision.

ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥

The Hindus praise the praiseworthy, beautiful and limitless God through their scriptures.

ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ ਬਹਕਾਰੁ ॥

They bathe at sacred shrines of pilgrimage, making offerings of flowers, and burning incense before idols.

ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨ੍ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥

The yogis contemplate on the cosmic void and the Name of the Creator as Alakh (the incomprehensible)

ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ ॥

According to the Yogis, God is intangible, unaffected by the worldly riches and powers and also the entire universe is like the form of His body.

ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥

The thought of charity brings contentment in the minds of charitable people.

ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥

They give charity with selfish intentions, because they ask God for a thousand-fold more than what they give, and they expect the world to glorify their giving.

ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੁੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ ॥

On the other hand, the thieves, adulterers, liars, evil doers and the wicked,

ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਉ ਤਿਨਾ ਭਿ ਕਾਈ ਕਾਰ ॥

depart empty handed from the world after using up the merits of their past deeds by indulging in sinful acts. What kind of useless task is theirs?

ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ ॥

In various worlds and galaxies, there are so many kinds of creatures living in the water and on the land.

ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ ਸਾਰ ॥

O' God, only You know what those creatures ask for. They depend upon You for their sustenance.

ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥

O' Nanak, the devotees always have the longing to praise God and the eternal Name is their only support.

ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ ॥੧॥

They always live in eternal bliss, and are very humble to the virtuous people.

ਮਃ ੧ ॥

Salok, First Guru:

ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਹਆਰ ॥

The remains of a Muslim, end up as clay on the potter's wheel.

ਘੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥

Pots and bricks are fashioned from it, and it cries out as it burns in the kiln.

ਜਲਿ ਜਲਿ ਰੇਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ ॥

While burning in the kiln, this clay (remains of the muslim) crackles as if it is burning in Hell.

ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੇ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥

O' Nanak, the Creator who caused the creation; alone knows who goes to heaven or hell. (Going to hell or heaven does not depend on the method of disposal of remains).

ਪਉੜੀ ॥

Pauree:

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ॥

Without following the True Guru's teachings, no one has ever realized God, yes without following the teachings of the True Guru, no one has realized God.

ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ ॥

He has enshrined Himself within the True Guru; revealing Himself, He declares this openly.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੇਹੁ ਚੁਕਾਇਆ ॥

Upon meeting the True Guru, the person, who banishes attachment to worldly riches and power is liberated forever.

ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥ ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥੬॥

Most sublime is this thought, that the one who has attuned his mind to God, has realized Him, the Giver of life to the world.

ਸਲੋਕ ਮਃ ੧ ॥

Salok, First Guru:

ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥

In ego (state in which one considers oneself separate from God) a person comes into the world, and in ego he departs from this world.

ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ ॥

In ego one is born, and in ego one dies.

ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ ॥

To maintain ego (separate identity), one gives and accepts charity.

ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ ॥

In ego one earns, and in ego one loses.

ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੂੜਿਆਰੁ ॥

In ego one becomes truthful or false.

ਹਉ ਵਿਚਿ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰੁ ॥

In ego one reflects on sinful and noble deeds.

ਹਉ ਵਿਚਿ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ ॥

It is because of ego that sometimes one is in all comforts and at other times suffers in pains.

ਹਉ ਵਿਚਿ ਹਸੈ ਹਉ ਵਿਚਿ ਰੋਵੈ ॥

In ego one feels happy, and in ego one wails.

ਹਉ ਵਿਚਿ ਭਰੀਐ ਹਉ ਵਿਚਿ ਧੋਵੈ ॥

In ego sometimes one's mind is filled with the dirt of vices, and at other times one makes efforts in ego to wash this dirt off.

ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਖੋਵੈ ॥

In ego sometimes one loses social status and class.

ਹਉ ਵਿਚਿ ਮੂਰਖੁ ਹਉ ਵਿਚਿ ਸਿਆਣਾ ॥

In ego, sometimes one acts as ignorant, and at other times act as a wise person.

ਮੇਖ ਮੁਕਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣਾ ॥

He does not know the value of salvation or liberation.

ਹਉ ਵਿਚਿ ਮਾਇਆ ਹਉ ਵਿਚਿ ਛਾਇਆ ॥

Being in ego one is either involved in the love for worldly riches and power, or remains in the darkness of ignorance.

ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ ॥

Living in ego, mortal takes birth again and again.

ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰੁ ਸੂਝੈ ॥

When one understands ego, then one comes to know the way to God's court.

ਗਿਆਨ ਵਿਹੂਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ ॥

Without spiritual wisdom, one keeps suffering in useless talks and arguments.

ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖੁ ॥

O' Nanak, it is by God's Command that one's destiny is written.

ਜੇਹਾ ਵੇਖਹਿ ਤੇਹਾ ਵੇਖੁ ॥੧॥

As one sees (considers) others, after sometime one develops the traits like them.

ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

This is the nature of ego, that people keep doing their deeds in ego.

ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥

This is the bondage of ego, that time and time again they are reborn.

ਹਉਮੈ ਕਿਥਹੁ ਉਪਜੈ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ ॥

Where does ego come from? How can it be removed?

ਹਉਮੈ ਏਹੇ ਹੁਕਮੁ ਹੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ ॥

This ego exists by God's Order; people wander according to their past actions.

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥

Ego is a chronic disease, but its remedy is also within it.

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

If God grants His Grace, one acts according to the Teachings of the Guru.

ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥੨॥

Nanak says, listen, O' people: in this way (by meditating on God's Name), the sorrows due to the disease of ego depart.

ਪਉੜੀ ॥

Pauree:

ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਈਂ ਜਿਨ੍ਹੀ ਸਚੇ ਸਚੁ ਧਿਆਇਆ ॥

Only those contented persons, who meditate on the Eternal (God) with love and devotion, truly serve Him.

ਓਨ੍ਹੀ ਮੰਦੈ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ ॥

They do not go near the evils, but do good deeds and live righteously.

ਓਨ੍ਹੀ ਦੁਨੀਆ ਤੇੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ ॥

They have broken away from the worldly bonds, and consume food and water in moderation (enough for survival).

ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥

O' God, You are the greatest benefactor, You give continually, more and more.

ਵਡਿਆਈ ਵਡਾ ਪਾਇਆ ॥੭॥

By glorifying Him, they realize the Great God.

ਸਲੋਕ ਮ: ੧ ॥

Salok, First Guru :

ਪੁਰਖਾਂ ਬਿਰਖਾਂ ਤੀਰਥਾਂ ਤਟਾਂ ਮੇਘਾਂ ਖੇਤਾਂਹ ॥

It is God alone who knows the count and condition of all the human beings, trees, sacred shrines of pilgrimage, banks of sacred rivers, clouds and fields.

ਦੀਪਾਂ ਲੋਆਂ ਮੰਡਲਾਂ ਖੰਡਾਂ ਵਰਭੰਡਾਂਹ ॥

Only He knows how many islands, continents, worlds and solar systems are there in the universes.

ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜਾਂ ਖਾਣੀ ਸੇਤਜਾਂਹ ॥

Only He knows about the creatures born through the four sources of creation such as eggs, the womb, the earth and sweat.

ਸੇ ਮਿਤਿ ਜਾਣੈ ਨਾਨਕਾ ਸਰਾਂ ਮੇਰਾਂ ਜੰਤਾਹ ॥

O' Nanak, only God knows about the count of all the seas, mountains and condition of the creatures living in them.

ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਹ ॥

O' Nanak, having created these beings, He cherishes them all.

ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਹ ॥

The Creator who has created the creation, takes care of it as well.

ਸੇ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ ॥

Yes, that Creator who has created the world, cares for it as well.

ਤਿਸੁ ਜੋਹਾਰੀ ਸੁਅਸਤਿ ਤਿਸੁ ਤਿਸੁ ਦੀਬਾਣੁ ਅਭਗੁ ॥

Unto Him I bow and offer my reverence, whose support system is eternal.

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ ॥੧॥

O' Nanak, without meditating on His Name, all other outer religious symbols such as Janeu (sacred thread) and Tikka (dot on the forehead) means nothing

ਮਃ ੧ ॥

Salok, First Guru:

ਲਖ ਨੇਕੀਆ ਚੰਗਿਆਈਆ ਲਖ ਪੁੰਨਾ ਪਰਵਾਣੁ ॥

One may perform millions of good and virtuous deeds and myriad acts of charities which are acceptable to the society.

ਲਖ ਤਪ ਉਪਰਿ ਤੀਰਥਾਂ ਸਹਜ ਜੋਗ ਬੇਬਾਣੁ ॥

One may perform millions of penances at sacred shrines, and goes in the wilderness to practice yoga in a state of poise.

ਲਖ ਸੂਰਤਣ ਸੰਗਰਾਮ ਰਣ ਮਹਿ ਛੁਟਹਿ ਪਰਾਣੁ ॥

One may go to the battlefield and exhibit millions of acts of bravery, and even lose his life there.

ਲਖ ਸੁਰਤੀ ਲਖ ਗਿਆਨ ਧਿਆਨ ਪੜੀਅਹਿ ਪਾਠ ਪੁਰਾਣੁ ॥

One may acquire lots of divine understanding and divine wisdom by performing meditations and readings of the Vedas and the Puranas,

ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਲਿਖਿਆ ਆਵਣ ਜਾਣੁ ॥

The Creator, Who has created this creation and has preordained the time of one's birth and death.

ਨਾਨਕ ਮਤੀ ਮਿਥਿਆ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥੨॥

O' Nanak, all these clever tricks are false and useless. Only His Grace is the true stamp or mark for acceptance in His court.

ਪਉੜੀ ॥

Pauree:

ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਤੂੰ ਜਿਨਿ ਸਚੇ ਸਚੁ ਵਰਤਾਇਆ ॥

O' God, You are the only True Master, who has dispensed Truth (righteousness) everywhere.

ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਮਿਲੈ ਸਚੁ ਤਾ ਤਿਨੀ ਸਚੁ ਕਮਾਇਆ ॥

He alone receives the Truth, unto whom You give it; then, he practices Truth.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ ਕੈ ਹਿਰਦੈ ਸਚੁ ਵਸਾਇਆ ॥

It is only upon meeting and following the teachings of the True Guru that people have realized the Truth. The Guru enshrines the Truth in their heart.

ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ ॥

The foolish self-willed people do not know what is Truth and they waste away their lives in vain.

ਵਿਚਿ ਦੁਨੀਆ ਕਾਹੇ ਆਇਆ ॥੮॥

Why have they even come into the world?

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ ਸਾਥ ॥

Even if we read and study cartloads of books and after studying make heaps upon heaps of books.

ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ ॥

If we read so many books that a boat or many pits can be filled with them.

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥

We may read them year after year; we may read them as many months that there are in a year.

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥

We may read them all our life; we may read them with every breath.

ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ ॥੧॥

O' Nanak, the only one thing which counts in His court is singing His praises and meditating on His Name. All else is like wandering in one's ego.

ਮਃ ੧ ॥

Salok, First Guru:

ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ॥ ਤੇਤਾ ਕੜਿਆ ॥

The more one writes and reads, the more he becomes egoistic and arrogant.

ਬਹੁ ਤੀਰਥ ਭਵਿਆ ॥ ਤੇਤੇ ਲਵਿਆ ॥

More one wanders on sacred shrines of pilgrimage, the more one talks uselessly (like a crow)

ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ ॥ ।

The more one wears a religious robe, the more stress he causes to himself.

ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ ॥

O my friend, you must endure the consequences of your own actions.

ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ ॥

By not eating food, a person has not gained any spiritual merits, he has simply lost the opportunity of enjoying its relish.

ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ ॥

Because of his love of duality (practices other than loving and remembering God), he has suffered much Pain.

ਬਸਤ੍ਰੁ ਨ ਪਹਿਰੈ ॥ ਅਹਿਨਿਸਿ ਕਹਰੈ ॥

One who does not wear any clothes, suffers night and day by subjecting his body to extremes of weather.

ਮੋਨਿ ਵਿਗੁਤਾ ॥ ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ ॥ ।

Absorbed in silence, one is gone astray (from the righteous path). How can he be awakened from the slumber of ignorance without the Guru's teachings?

ਪਗ ਉਪੇਤਾਣਾ ॥ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥

One who goes barefoot, suffers from his own actions by hurting his feet.

ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥

One who eats filthy leftovers and throws ashes on his head,

ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ ॥

the blind foolish (ignorant) person has lost his honor.

ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ ॥

Without meditation on God's Name, nothing is approved in His court.

ਰਹੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ ॥

One may live in the wilderness, in the cemeteries or in the cremation grounds,

ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ ॥

such a spiritually blind person does not know the right way to realize God, he regrets and repents in the end.

ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੇ ਸੁਖੁ ਪਾਏ ॥

Only he, who meets the True Guru, enjoys peace.

ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

Because he enshrines God's Name in his mind.

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੇ ਪਾਏ ॥

O' Nanak, only he on Whom God bestows His grace, meets the Guru.

ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥੨॥

Then becoming unaffected by any kind of hopes and worries, and following the Guru's word, he burns away his ego.

ਪਉੜੀ ॥

Pauree:

ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਵਦੇ ਦਰਿ ਸੋਹਨਿ ਕੀਰਤਿ ਗਾਵਦੇ ॥

O' God, Your devotees are pleasing to Your mind. They look beautiful at Your doorstep, singing Your Praises.

ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਦਰਿ ਢੋਅ ਨ ਲਹਨੀ ਧਾਵਦੇ ॥

O' Nanak, they who are deprived of God's Grace, find no shelter in His Court and keep wandering aimlessly.

ਇਕਿ ਮੂਲੁ ਨ ਬੁਝਨਿ ਆਪਣਾ ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ॥

There are some who do not understand their roots, and without any spiritual merit, they call themselves great.

ਹਉ ਢਾਢੀ ਕਾ ਨੀਚ ਜਾਤਿ ਹੋਰਿ ਉਤਮ ਜਾਤਿ ਸਦਾਇਦੇ ॥

O' God, while others claim themselves belonging to high social status, I am only a minstrel of low social status.

ਤਿਨ੍ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ ॥੯॥

I only seek the company of those who meditate upon You.

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰੁ ॥

This entire world is an illusion like the act of a magician. In this false world, false (short lived) is the king and false are his subjects.

ਕੂੜੁ ਮੰਡਪ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ ॥

False are the palaces and mansions and perishable are those who live in them.

ਕੂੜੁ ਸੁਇਨਾ ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ ਪੈਨਣਹਾਰੁ ॥

False are the gold and silver ornaments, and false are those who wear them.

ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜੁ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ ॥

False is the body, false are the dresses and illusory is the extreme beauty.

ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਏ ਖਾਰੁ ॥

The relationship between a husband and a wife is of very short duration and they are being wasted away in false conflicts.

ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ ॥

The false ones love falsehood, and forget their Creator.

ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੇਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ ॥

With whom should we become friends, when the entire world is transitory?

ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਉ ਕੂੜੁ ਡੇਬੇ ਪੁਰੁ ॥

To the mortals this illusory world seems sweet like honey and that is why this false illusion is destroying multitudes of people.

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੈ ਕੂੜੁ ॥੧॥

O' God, Nanak makes this supplication, that without You, everything is totally false and illusory

ਮਃ ੧ ॥

Salok, First Guru:

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ ॥

One knows the Truth only when God dwells in one's heart.

ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ ॥

The filth of falsehood is removed and the mind and body is freed from the vices.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥

One comes to know the truth about the world only when he bears love for God.

ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

Hearing God's Name, mind is pleased; then, one attains freedom from the worldly entanglements.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥

One knows the Truth only when he knows the true way of life.

ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥

Preparing the body like a farm, he plants the Seed of God's Name.

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ ॥

One knows the Truth only when he receives true teachings from the Guru.

ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨੁ ਦਾਨੁ ਕਰੇਇ ॥

Showing mercy to other beings, and doing some acts of charity and kindness.

ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥

One knows the Truth only when he dwells in the sacred shrine of the self.

ਸਤਿਗੁਰੂ ਨੇ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥

Obtaining teachings from the True Guru, he keeps focusing on the inner self.

ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ ॥

God Himself becomes the remedy of all the ailments; and drives out all the sins.

ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ ॥੨॥

Nanak humbly seeks those who have Truth (God) dwelling in their heart.

ਪਉੜੀ ॥

Pauree:

ਦਾਨੁ ਮਹਿੰਡਾ ਤਲੀ ਖਾਕੁ ਜੇ ਮਿਲੈ ਤ ਮਸਤਕਿ ਲਾਈਐ ॥

The gift I seek is humility; if I were to obtain it, I would consider myself very fortunate.

ਕੂੜਾ ਲਾਲਚੁ ਛਡੀਐ ਹੋਇ ਇਕ ਮਨਿ ਅਲਖੁ ਧਿਆਈਐ ॥

Renounce false greed, and meditate single-mindedly on the incomprehensible God.

ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ ॥

As are the actions we commit, so are the rewards we receive.

ਜੇ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਧੂੜਿ ਤਿਨ੍ਹ ਦੀ ਪਾਈਐ ॥

If it is so preordained, then one gets to humbly serve the Saints.

ਮਤਿ ਥੋੜੀ ਸੇਵ ਗਵਾਈਐ ॥੧੦॥

Because of our limited intellect, we forfeit the merits of selfless service.

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ ॥

Righteous living has become rare, falsehood is permeating everywhere and people are behaving like demons because of the sins and evils of Kalyug.

ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ ॥

They who lived righteously (planted the seed of righteousness in their mind) have departed with honor. Those whose mind is split in duality, how can the seed of righteousness sprout in their mind?

ਜੇ ਇਕੁ ਹੋਇ ਤ ਉਗਵੈ ਰੁਤੀ ਹੁ ਰੁਤਿ ਹੋਇ ॥

The seed of love for God will sprout if the mind is not split in duality and there is a proper atmosphere such as the cool and calm atmosphere of early morning.

ਨਾਨਕ ਪਾਹੈ ਬਾਹਰਾ ਕੇਰੈ ਰੰਗੁ ਨ ਸੋਇ ॥

O' Nanak, just as without a pre-treatment, a raw cloth doesn't get beautifully dyed.

ਭੈ ਵਿਚਿ ਖੁੰਬਿ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ ਹੋਇ ॥

Similarly, to imbue the mind in the love of God, the pre-treatment (for the mind is) developing fear of God by hard work.

ਨਾਨਕ ਭਗਤੀ ਜੇ ਰਪੈ ਕੂੜੈ ਸੋਇ ਨ ਕੋਇ ॥੧॥

O' Nanak, when in this way the mind is imbued with God's love and devotion, then no thought of falsehood arises in it.

ਮਃ ੧ ॥

Salok, First Guru:

ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ ॥

(The conditions in the world are miserable, it seems as if) both greed and sin have become the king and his helper; and falsehood is the chief executive.

ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ ॥

Lust is like their chief advisor, they ask for his advice and then sitting together they deliberate over different ways to befool the public.

ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਹਿ ਭਰੇ ਮੁਰਦਾਰੁ ॥

Their subjects are ignorant due to lack of knowledge, they are filled with the fire of worldly desires, and they are spiritually dead.

ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰਹਿ ਸੀਗਾਰੁ ॥

The so-called wise, simply dance and play their musical instruments, adorning themselves with beautiful decorations.

ਉਚੇ ਕੂਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੇਧਾ ਕਾ ਵੀਚਾਰੁ ॥

They shout out loud, while singing about the past battles and epics of the heros.

ਮੂਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਪਿਆਰੁ ॥

The foolish scholars and pundits love to gather worldly wealth by clever arguments and tricks.

ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ ਗਾਵਾਵਹਿ ਮੰਗਹਿ ਮੇਖ ਦੁਆਰੁ ॥

The righteous people lose the merit of their righteousness by asking God for salvation in return.

ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡਿ ਬਹਹਿ ਘਰ ਬਾਰੁ ॥

They call themselves celibate, and abandon their homes, but they do not know the true way of life.

ਸਭੁ ਕੇ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ ॥

Everyone calls himself perfect; none call themselves imperfect.

ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੇਲਿਆ ਜਾਪੈ ॥੨॥

O' Nanak, a person's true merit would be known only when that person is judged against the measure of his honor received in God's court.

ਮਃ ੧ ॥

Salok, By the First Guru:

ਵਦੀ ਸੁ ਵਜਗਿ ਨਾਨਕਾ ਸਚਾ ਵੇਖੈ ਸੋਇ ॥

O' Nanak, what God has ordained would certainly happen because He himself is seeing to it (that everything is happening according to His command).

ਸਭਨੀ ਛਾਲਾ ਮਾਰੀਆ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥

Everyone makes great efforts to do things according to their wishes, but that alone happens which the Creator does.

ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ ॥

In the God's court, social status and power means nothing, because there, one has to deal with entirely new persons.(who are not swayed by anybody's status)

ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੇਇ ॥੩॥

Only those few are considered good or virtuous, who are bestowed with honor when their account is examined in God's court.

ਪਉੜੀ ॥

Pauree:

ਧੁਰਿ ਕਰਮੁ ਜਿਨਾ ਕਉ ਤੁਧੁ ਪਾਇਆ ਤਾ ਤਿਨੀ ਖਸਮੁ ਧਿਆਇਆ ॥

O' God, only those have meditated on You with loving devotion, who are so preordained.

ਏਨਾ ਜੰਤਾ ਕੈ ਵਸਿ ਕਿਛੁ ਨਾਹੀ ਤੁਧੁ ਵੇਕੀ ਜਗਤੁ ਉਪਾਇਆ ॥

Nothing is in the power of these beings; You have created this world with people of diverse capabilities and inclinations.

ਇਕਨਾ ਨੇ ਤੂੰ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ ॥

Some, You unite with Yourself, and some, You lead astray.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਜਾਣਿਆ ਜਿਥੈ ਤੁਧੁ ਆਪੁ ਬੁਝਾਇਆ ॥

The one to whom You have revealed Yourself, has realized You through the Guru's grace.

ਸਹਜੇ ਹੀ ਸਚਿ ਸਮਾਇਆ ॥੧੧॥

He has imperceptibly merged in You.

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ ॥

O' God, how strange is this world of Yours, where suffering becomes the remedy, and pleasure becomes an ailment. Where there is bliss, there is no sorrow .

ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ ॥੧॥

O' God, You are the creator and doer of everything, I am nothing. Even if I try, nothing happens.

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥

O' all pervading Creator, I dedicate myself to You.

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥

Your limits cannot be known.

ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ ॥

Your Light is pervading throughout the universe, and You are seen as the Light in all the creatures. Your almighty power is pervading in all.

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲ੍ਹਿਹਉ ਜਿਨਿ ਕੀਤੀ ਸੇ ਪਾਰਿ ਪਇਆ ॥

O' God, You are the True Master; Your Praise is so beautiful. One who sings Your praises, is carried across the world ocean of vices.

ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥੨॥

O' Nanak, sing the praises of the Creator; whatever He likes to do, He is doing.

ਮਃ ੨ ॥

Salok, Second Guru:

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ ॥

The real duty of a Yogi is to obtain divine wisdom; and the duty of a Brahmin (The Hindu priest) is to study and reflect on Vedas.

ਖੜ੍ਹੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥

The duty of the Kshatriya is to fight bravely in the battlefield, and the duty of the Shudras is to serve others.

ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੇ ਜਾਣੈ ਭੇਉ ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥

But the duty of all is to meditate on God's Name. Nanak is the servant of that one who knows this secret because he is the embodiment of immaculate God.

ਮਃ ੨ ॥

Salok, Second Guru:

ਏਕ ਕ੍ਰਿਸ਼ਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ ॥

The one God is the supreme soul of all gods.

ਆਤਮਾ ਬਾਸੁਦੇਵਸਿ ਜੇ ਕੇ ਜਾਣੈ ਭੇਉ ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੪॥

One who understands the mystery, that the soul itself is God, he is the embodiment of Immaculate God and Nanak is servant to him.

ਮਃ ੧ ॥

Salok, First Guru:

ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ ॥

Just as water remains confined within the pitcher, but without water, the pitcher could not have been formed.

ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥੫॥

Similarly, the mind is kept away from the vices by the divine knowledge, but the divine knowledge cannot be obtained without the teachings of the Guru.

ਪਉੜੀ ॥

Pauree:

ਪੜਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰੁ ਤਾ ਓਮੀ ਸਾਧੁ ਨ ਮਾਰੀਐ ॥

If an educated person is a sinner, he will be punished, but a virtuous person, though illiterate, cannot be punished.

ਜੇਹਾ ਘਾਲੇ ਘਾਲਣਾ ਤੇਵੇਹੇ ਨਾਉ ਪਚਾਰੀਐ ॥

As are the deeds done, so is the reputation one acquires.

ਐਸੀ ਕਲਾ ਨ ਖੇਡੀਐ ਜਿਤੁ ਦਰਗਹ ਗਇਆ ਹਾਰੀਐ ॥

So do not play such a game, which will bring you to lose the game of human birth in God's court.

ਪੜਿਆ ਅਤੇ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ ॥

The accounts of the educated and the illiterate shall be judged in God's court.

ਮੁਹਿ ਚਲੈ ਸੁ ਅਗੈ ਮਾਰੀਐ ॥੧੨॥

The person who instead of following the Guru's teaching, stubbornly follows his own mind is punished in God's court.

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, by the First Guru:

ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ ॥

O' Nanak, the human body, which is the supreme amongst all the species, has a chariot (moral values) and a charioteer (guiding principles).

ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥

In each age these values and guiding principles keep changing; only the wise people understand this.

ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥

In Sat jug, contentment was the chariot (moral value) and righteousness was the charioteer (guiding principle).

ਤ੍ਰੇਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥

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

ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥

In the Age of Duapar, penance was the chariot and high moral character was the charioteer.

ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥੧॥

In this Age of Kaljug, fire of desires for worldly wealth and power is the chariot and falsehood the charioteer.

ਮਃ ੧ ॥

Salok, First Guru:

ਸਾਮ ਕਹੈ ਸੇਤੰਬਰੁ ਸੁਆਮੀ ਸਚ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੇ ॥ ਸਭੁ ਕੇ ਸਚਿ ਸਮਾਵੈ ॥

Saam Veda says that (in Sat Jug) the Master of the World (God) was known as Saytambar. In that Age everyone desired truth, abided by truth and lived righteously.

ਰਿਗੁ ਕਹੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ ॥

Rig Veda says that (in Trete jug), God is pervading everywhere and among the deities, the name of Lord Rama is the most exalted, shining like the sun.

ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ ॥ ਨਾਨਕ ਤਉ ਮੇਖੰਤਰੁ ਪਾਹਿ ॥

O' Nanak, (according to Rig veda), all sins are destroyed by chanting the Name of Lord Rama, then the mortal achieves salvation.

ਜੁਜ ਮਹਿ ਜੇਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲਿ ਕਾਨ੍ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ ॥

Yajur Veda says that (in Dwapar Jug), the master of the world was known as Lord Krishna of the Yadava tribe, who deceived princess Chandravali by his divine power,

ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ ॥

He brought the mythical wish-fulfilling tree named Parjaat for his Gopi (female devotee) and revelled in Vrindavan.

ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਥਰਬਣੁ ਹੂਆ ਨਾਉ ਖੁਦਾਈ ਅਲਹੁ ਭਇਆ ॥

In the Age of Kali Yuga, the Atharva Veda became prominent; Allah became the Name of God.

ਨੀਲ ਬਸਤ੍ਰੁ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ ॥

Turks and Pathans assumed power and they began to wear blue clothes.

ਚਾਰੇ ਵੇਦ ਹੋਏ ਸਚਿਆਰ ॥

In this way all the four Vedas claim their own truth in accordance with their respective times.

ਪੜਹਿ ਗੁਣਹਿ ਤਿਨ੍ ਚਾਰ ਵੀਚਾਰ ॥

By reading and reflecting on these vedas, people develop good thoughts in their mind.

ਭਾਉ ਭਗਤਿ ਕਰਿ ਨੀਚੁ ਸਦਾਏ ॥ ਤਉ ਨਾਨਕ ਮੇਖੰਤਰੁ ਪਾਏ ॥੨॥

But, O' Nanak, only he who does loving adoration of God and remains humble, attains emancipation.

ਪਉੜੀ ॥

Pauree:

ਸਤਿਗੁਰੁ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਤੁ ਮਿਲਿਐ ਖਸਮੁ ਸਮਾਲਿਆ ॥

I dedicate my life to the True Guru; meeting whom, I have come to cherish God.

ਜਿਨਿ ਕਰਿ ਉਪਦੇਸੁ ਗਿਆਨ ਅੰਜਨੁ ਦੀਆ ਇਨ੍ਹੀ ਨੇਤ੍ਰੀ ਜਗਤੁ ਨਿਹਾਲਿਆ ॥

The True Guru who has so illuminated my mind by his teachings as if he has put an ointment of divine knowledge in my eyes, by virtue of which I behold the truth about the world.

ਖਸਮੁ ਛੇਡਿ ਦੂਜੈ ਲਗੇ ਡੁਬੇ ਸੇ ਵਣਜਾਰਿਆ ॥

Those who abandon their true Master and attach themselves to another, are drowned in the worldly ocean of vices.

ਸਤਿਗੁਰੂ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰਿਆ ॥

Only a few realize that the True Guru is like a ship (to take us across the ocean of worldly vices)

ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ ॥੧੩॥

Granting His Grace, He has helped me cross over the worldly ocean of vices.

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ ॥

The simmal tree is straight like an arrow; it is very tall, and very wide.

ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ ॥

But the birds that come and sit on it with the hope of eating its fruit, why do they depart disappointed?

ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤ ॥

Because its fruits are tasteless, flowers are nauseating, and leaves are useless.

ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ ॥

(Similarly without sweetness and humility, all the show of greatness is of no use). O' Nanak, the quality of sweetness with humility is the essence of all virtues.

ਸਭੁ ਕੇ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ ॥

Everyone bends down for one's own sake, and not for the sake of others.

ਧਰਿ ਤਾਰਾਜੂ ਤੇਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ ॥

we should note that when something is placed on the weighing scale, the side that is lower is considered heavier (similarly, he who shows humility is deemed a better person)

ਅਪਰਾਧੀ ਦੂਣਾ ਨਿਵੈ ਜੇ ਹੰਤਾ ਮਿਰਗਾਹਿ ॥

A sinner, like the deer hunter, bends down twice as much for the sake of his selfish purpose.

ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ ॥੧॥

But what can be achieved by showing humility by bowing one's head down if the heart remains filled with falsehood and deceit.

ਮਃ ੧ ॥

Salok, First Guru:

ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ ॥

A pandit reads holy books and says daily prayers, and then engages in debate.

ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ ॥

He worships stones and then sits like a stork, pretending to be in Samadhi.

ਮੁਖਿ ਝੁਠ ਬਿਭੂਖਣ ਸਾਰੰ ॥

He utters falsehood, and embellishes his lies like beautiful ornaments,

ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ ॥

He recites the three lines of the Gayatri mantra three times a day.

ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ ॥

Around his neck is a rosary, and on his forehead is tilak-the sacred mark;

ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰੁ ਕਪਾਟੰ ॥

He always keeps two loincloths and wears a turban on his head while praying.

ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ ॥

But if he knew the divine deeds (God's praises),

ਸਭਿ ਫੇਕਟ ਨਿਸਚਉ ਕਰਮੰ ॥

then he would surely realize that all of these beliefs and rituals are in vain.

ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ ॥

O' Nanak, meditate on God with full faith.

ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ ॥੨॥

Without the teachings of the True Guru, no one finds the right path.

ਪਉੜੀ ॥

Pauree:

ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ ॥

One will depart from the world leaving the beautiful body here.

ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ ॥

He will bear the consequences of his good and bad deeds.

ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ ॥

The person, who has lived life as per his whims (issued orders as per his whims without caring how much suffering he has caused to others), would have to bear such tortures, as if being squeezed through a narrow path hereafter.

ਨੰਗਾ ਦੇਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ ॥

When his sinful deeds are exposed, he looks very hideous while suffering.

ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ ॥੧੪॥

Then, he regrets the sins he committed.

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ ॥

O' pundit, a janaeou (sacred string) which is made out of compassion instead of cotton, using the threads of contentment, the knots of celibacy, and the twists of high moral character,

ਏਹੁ ਜਨੇਉ ਜੀਅ ਕਾ ਹਈ ਤ ਪਾਡੇ ਘਤੁ ॥

is the real sacred thread that is useful for the soul; if you have it, then put it around my neck.

ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨਾ ਏਹੁ ਜਲੈ ਨ ਜਾਇ ॥

Because such a janaeou (sacred thread) neither breaks, nor gets dirty, nor gets burnt, and is never lost.

ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ ॥

O' Nanak, blessed is that person who departs from this world wearing such a janaeou (sacred thread).

ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ ॥

O' Pandit, you buy this thread for four pennies and sitting in the kitchen of the host, you put it around his neck.

ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ ॥

Then you whisper in his ear that from now on he, the Brahmin, has become his Guru.

ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ ॥੧॥

But when the man dies, the sacred thread gets burnt down, and the person goes to God's court without the thread.

ਮਃ ੧ ॥

Salok, First Guru:

ਲਖ ਚੋਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ ॥

human beings commit thousands of thefts, thousands of acts of adultery, thousands of falsehoods and thousands of verbal abuses.

ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ ॥

night and day, they practice thousands of deceptions and evil deeds against their fellow human beings.

ਤਗੁ ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਮ੍ਹੁਹਣੁ ਵਟੇ ਆਇ ॥

yet, when a Brahmin comes to the house, he twists some thread spun out of cotton,

ਕੁਹਿ ਬਕਰਾ ਰਿੰਨਿ ਖਾਇਆ ਸਭੁ ਕੇ ਆਖੈ ਪਾਇ ॥

Then a goat is killed, cooked and eaten by all; everyone says, 'sacred thread has been worn'.

ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ ॥

When this thread wears out, it is thrown away, and put another one in its place.

ਨਾਨਕ ਤਗੁ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ ॥੨॥

O Nanak, the thread would never break if it had the spiritual strength (of compassion, contentment and high moral character).

ਮਃ ੧ ॥

Salok, First Guru:

ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਉਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੁਤੁ ॥

We get honor in God's court only when we enshrine His Name in our heart, because singing praises of God is the true sacred thread.

ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੁਟਸਿ ਪੁਤ ॥੩॥

By wearing such a sacred thread, one receives honor in God's court and such a janaeou (sacred thread) never breaks.

ਮਃ ੧ ॥

Salok, by the First Guru:

ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਰੀ ॥

The Pandit himself wears no thread around his senses to restrain them from vices, there is no janaeou (sacred thread) for a woman.

ਭਲਕੇ ਥੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ ॥

Every day, people commit sins and are humiliated.

ਤਗੁ ਨ ਪੈਰੀ ਤਗੁ ਨ ਹਥੀ ॥

There is no sacred thread for the feet to prevent them from going to bad places, and there is no sacred thread for the hands to restrain them from committing evil deeds.

ਤਗੁ ਨ ਜਿਹਵਾ ਤਗੁ ਨ ਅਖੀ ॥

there is no sacred thread for the tongue to prevent slandering and no sacred thread for the eyes to stop looking with evil intent.

ਵੇਤਗਾ ਆਪੇ ਵਤੈ ॥ ਵਟਿ ਧਾਰੋ ਅਵਰਾ ਘਤੈ ॥

Although the Pandit himself is roaming around without any thread of moral restraint, he makes and puts threads on others.

ਲੈ ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ ॥

He takes payment for performing marriages;

ਕਢਿ ਕਾਗਲੁ ਦਸੇ ਰਾਹੁ ॥

reading their horoscopes, he shows them the way (auspicious days).

ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਏਹੁ ਵਿਡਾਣੁ ॥

O' people, look and listen to this astonishing play,

ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁਜਾਣੁ ॥੪॥

although he (the pandit) is mentally blind (spiritually ignorant), yet he calls himself the wise one.

ਪਉੜੀ ॥

Pauree:

ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਾਈ ਕਾਰ ਕਰਾਇਸੀ ॥

When the Master-God becomes gracious and bestows mercy on someone, He makes him do only that deed which pleases Him.

ਸੇ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਜਿਸ ਨੇ ਹੁਕਮੁ ਮਨਾਇਸੀ ॥

Only that servant (devotee) truly serves Him whom He causes to obey His Command.

ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ ॥

Obeying His Command, he becomes acceptable in God's court and realizes the Master-God.

ਖਸਮੈ ਭਾਵੈ ਸੇ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਸੇ ਫਲੁ ਪਾਇਸੀ ॥

When the devotee does what pleases His Master, then he receives the fruits of his mind's desires.

ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ ॥੧੫॥

Then, he goes to God's Court with honor.

ਸਲੋਕ ਮਃ ੧ ॥

Salok, First Guru:

ਗਉ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ ॥

O Pandit, cow and Brahmin are considered sacred by you, still you charge tax for them. Remember that applying cow-dung on the kitchen floor will not help you cross over the world ocean of vices.

ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ ॥

You wear loin-cloth, apply a frontal mark, and carry the rosaries, but you receive your livelihood from the Muslims whom you call Malech (the impure ones).

ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ ॥

You perform worship of idols hiding inside, but outside you read Muslim books like Quran to impress the Muslim rulers and you like the Muslim way of life.

ਛੋਡੀਲੇ ਪਾਖੰਡਾ ॥

Renounce your hypocrisy,

ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ ॥੧॥

because it is only by remembering God that you can swim across the worldly ocean of vices.

ਮਃ ੧ ॥

Salok, First Guru:

ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ ॥

The corrupt Muslim rulers oppress their subjects, but say their daily prayers (Nimaz)

ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ ॥

Their Hindu employees, wearing the sacred thread around their neck, torture the poor.

ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ ॥

In the homes of those tyrant Hindu employees, the Brahmins sound the shankh (conch) to get rewarded.

ਉਨ੍ਹ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ ॥

The Brahmins too enjoy the taste of their ill-gotten wealth.

ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ ॥

False is their capital, and false is their trade (all their activities are based on falsehood).

ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥

They earn their livelihood by telling lies.

ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ ॥

They have no sense of shame and they do not perform any righteous deeds.

ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥

O' Nanak, falsehood is prevailing all around.

ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ ॥

With sacred marks on their foreheads, and the saffron colored loin-cloth around their waists (profess holiness from outside).

ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ ॥

But in real life, they torture the poor, as if they are the butchers with knives in their hands.

ਨੀਲ ਵਸਤੂ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਣੁ ॥

Wearing blue robes, they seek the approval of their Muslim rulers.

ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ ॥

They receive their livelihood from the Muslims whom they call malech (the impure ones) and worship the Puranas.

ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ॥

They eat the meat of goats, killed after reading the the Muslim prayer (Kalma).

ਚਉਕੇ ਉਪਰਿ ਕਿਸੈ ਨ ਜਾਣਾ ॥

and yet they ask that no one else should enter their kitchen

ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ ॥

After plastering the kitchen floor with cow-dung, they draw a boundary line around it.

ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ ॥

then the hypocrite pundits come and sit on the kitchen floor.

ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ ॥ ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ ॥

They tell others, do not come near our kitchen, lest our food become impure (unfit for eating).

ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ ॥

But in reality, these very people indulge in corrupt practices with their polluted bodies and commit evil deeds.

ਮਨਿ ਜੂਠੈ ਚੁਲੀ ਭਰੇਨਿ ॥

Their minds are filthy with vices, but outwardly they clean their mouth by rinsing to profess holiness.

ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ॥

Nanak says, for real purity, we should meditate on the eternal God (by doing which one becomes pure in mind and body),

ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥੨॥

God is realized only when our mind is pure (not by plastering the floor with cow dung and indulging in corrupt practices).

ਪਉੜੀ ॥

Pauree:

ਚਿਤੈ ਅੰਦਰਿ ਸਭੁ ਕੇ ਵੇਖਿ ਨਦਰੀ ਹੇਠਿ ਚਲਾਇਦਾ ॥

God keeps everyone in His mind and makes all to act as per His grace.

ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਆਪੇ ਹੀ ਕਰਮ ਕਰਾਇਦਾ ॥

He Himself bestows honors, and He Himself makes them do various deeds.

ਵਡਹੁ ਵਡਾ ਵਡ ਮੇਦਨੀ ਸਿਰੇ ਸਿਰਿ ਧੰਧੈ ਲਾਇਦਾ ॥

He is the greatest of the great; great is His creation. He enjoins all to their tasks.

ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ ਕਰਾਇਦਾ ॥

If He withdraws His grace, then He can make even the kings penniless like the grass cutters.

ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ ॥੧੬॥

no one gives them alms even when they go begging from door to door.

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਜੇ ਮੋਹਾਕਾ ਘਰੁ ਮੁਰੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ ॥

If a thief robs a house and donates the stolen goods believing that those goods will be delivered to his dead ancestors.

ਅਗੈ ਵਸਤੁ ਸਿਵਾਣੀਐ ਪਿਤਰੀ ਚੋਰ ਕਰੇਇ ॥

In the world hereafter, these stolen goods are recognized. This way he is making his ancestors also thieves.

ਵਢੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ ॥

The hands of the go-between (Brahmin) are cut off; this is the justice of the righteous judge.

ਨਾਨਕ ਅਗੈ ਸੇ ਮਿਲੈ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ ॥੧॥

O Nanak, in the world hereafter, one receives only what one earns and shares with the needy.

ਮਃ ੧ ॥

Salok, First Guru:

ਜਿਉ ਜੇਰੁ ਸਿਰਨਾਵਣੀ ਆਵੈ ਵਾਰੇ ਵਾਰ ॥

When a woman goes through her periods month after month, (people wrongly consider her impure),

ਜੂਠੇ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥

the real impure are those who always speak false and falsehood remains dominant in their mouth; they keep suffering in distress every day.

ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ ॥

Those who think they have become pure by merely washing their bodies are not called pure.

ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੨॥

O' Nanak, truly pure are those within whose minds God dwells.

ਪਉੜੀ ॥

Pauree:

ਤੁਰੇ ਪਲਾਣੇ ਪਉਣ ਵੇਗ ਹਰ ਰੰਗੀ ਹਰਮ ਸਵਾਰਿਆ ॥

(Those who are extremely rich and) have saddled horses, running as fast as the wind, and have decorated their harems in many colors,

ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਲਾਇ ਬੈਠੇ ਕਰਿ ਪਾਸਾਰਿਆ ॥

Those who live proudly in their lofty mansions and palaces making elaborate show of ego,

ਚੀਜ ਕਰਨਿ ਮਨਿ ਭਾਵਦੇ ਹਰਿ ਬੁਝਨਿ ਨਾਹੀ ਹਾਰਿਆ ॥

Those who indulge in merry making to their heart's content but do not think of God, losing the objective of their life.

ਕਰਿ ਫੁਰਮਾਇਸਿ ਖਾਇਆ ਵੇਖਿ ਮਹਲਤਿ ਮਰਣੁ ਵਿਸਾਰਿਆ ॥

Those who eat delicious foods of their choice prepared by ordering the poor helpless people; they forget death looking at their lofty mansions.

ਜਰੁ ਆਈ ਜੋਬਨਿ ਹਾਰਿਆ ॥੧੭॥

(In spite of all those riches), when their old age comes, they lose the vitality of youth (and ultimately die leaving all the riches behind)

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ ॥

If one accepts the concept of impurity, then there is impurity everywhere.

ਗੋਰੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ ॥

In cow-dung and wood there are worms.

ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ ॥

As many are the grains of food, none is without life.

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥

First, there is life in the water, by which everything gets life and becomes green.

ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ ॥

How can we protect ourselves from impurity, because this impurity is always right there in our kitchen?

ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੇ ਧੋਇ ॥੧॥

O' Nanak, impurity cannot be removed by these false beliefs; it is washed away only by spiritual wisdom.

ਮਃ ੧ ॥

Salok, First Guru:

ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ ॥

The impurity of the mind is greed, and the impurity of the tongue is falsehood.

ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੂਪੁ ॥

The impurity of the eyes is to look upon the beauty of another man's wife, and his wealth with evil intent.

ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ ॥

The impurity of the ears is to listen to the slander of others.

ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥੨॥

O, Nanak, It is because of these beliefs of impurities that even swan like beautiful people are bound and taken to hell.

ਮਃ ੧ ॥

Salok, First Guru:

ਸਭੇ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥

All impurity comes from doubt and attachment to duality.

ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ ॥

Birth and death are subject to His Command; through God's Will we come into this world and depart from here.

ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰੁ ਹੈ ਦਿਤੇਨੁ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥

Eating and drinking are pure, since God gives sustenance to all.

ਨਾਨਕ ਜਿਨੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨ੍ਹਾ ਸੂਤਕੁ ਨਾਹਿ ॥੩॥

O' Nanak, they who through the Guru's teaching have understood this concept of false beliefs, for them there is no impurity.

ਪਉੜੀ ॥

Pauree:

ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਿਚਿ ਵਡੀਆ ਵਡਿਆਈਆ ॥

We should praise the True Guru considering him as the greatest; within whom are the greatest virtues.

ਸਹਿ ਮੇਲੇ ਤਾ ਨਦਰੀ ਆਈਆ ॥

When God causes us to meet the Guru, then we come to see these virtues.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਮਨਿ ਵਸਾਈਆ ॥

When it pleases Him, these virtues come to dwell in our minds.

ਕਰਿ ਹੁਕਮੁ ਮਸਤਕਿ ਹਥੁ ਧਰਿ ਵਿਚਹੁ ਮਾਰਿ ਕਢੀਆ ਬੁਰਿਆਈਆ ॥

Becoming merciful, The Guru removes the evils from our mind.

ਸਹਿ ਤੁਠੈ ਨਉ ਨਿਧਿ ਪਾਈਆ ॥੧੮॥

When God is thoroughly pleased, all the treasures of life are obtained.

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਪਹਿਲਾ ਸੁਚਾ ਆਪਿ ਹੋਇ ਸੁਚੈ ਬੈਠਾ ਆਇ ॥

First of all, after thoroughly bathing and washing his body and thus becoming "pure", (a Brahmin) comes and sits down in the "purified" (kitchen of his host).

ਸੁਚੇ ਅਗੈ ਰਖਿਓਨੁ ਕੋਇ ਨ ਭਿਟਿਓ ਜਾਇ ॥

The "pure meal", which no one else has touched before, is placed before him.

ਸੁਚਾ ਹੋਇ ਕੈ ਜੇਵਿਆ ਲਗਾ ਪੜਣਿ ਸਲੋਕੁ ॥

Being "purified", he eats this food, and begins to read some sacred mantras.

ਕੁਰਥੀ ਜਾਈ ਸਟਿਆ ਕਿਸੁ ਏਹੁ ਲਗਾ ਦੇਖੁ ॥

This "pure" food is thrown into a filthy place (stomach), so who would bear the blame for polluting such a pure meal?

ਅੰਨੁ ਦੇਵਤਾ ਪਾਣੀ ਦੇਵਤਾ ਬੈਸੰਤਰੁ ਦੇਵਤਾ ਲੂਣੁ ਪੰਜਵਾ ਪਾਇਆ ਘਿਰਤੁ ॥ ਤਾ ਹੋਆ ਪਾਕੁ ਪਵਿਤੁ ॥

(According to Brahmin's own belief), the grain is sacred, the water is sacred; the fire and salt are sacred; when the fifth sacred thing, ghee (clarified butter), is added, then the "pure and sanctified" food is considered ready to eat.

ਪਾਪੀ ਸਿਉ ਤਨੁ ਗਡਿਆ ਬੁਕਾ ਪਈਆ ਤਿਤੁ ॥

when this "pure" food comes in contact with the sinful human body, the pure food becomes so impure (human waste) that it stinks and is spat upon.

ਜਿਤੁ ਮੁਖਿ ਨਾਮੁ ਨ ਉਚਰਹਿ ਬਿਨੁ ਨਾਵੈ ਰਸ ਖਾਹਿ ॥

Similarly, the mouth that does not utter God's Name and eats relishing food without remembering God,

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਤਿਤੁ ਮੁਖਿ ਬੁਕਾ ਪਾਹਿ ॥੧॥

O' Nanak, know this, that such a mouth (person) is spat upon (disgraced in God's presence).

ਮਃ ੧ ॥

Salok, First Guru:

ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣੁ ਵੀਆਹੁ ॥

A man is conceived within a woman and is born from a woman; to a woman he is engaged and married.

ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ ॥

Woman becomes his friend; through woman, the future generations come.

ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ ॥

When his woman dies, he seeks another woman; it is through the woman that we are bonded with the world.

ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ ॥

How can we call that (woman) evil, who has given birth to all the kings, (queens, saints, and other great persons).

ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਉਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ ॥

(In fact) it is from the woman that another woman is born and nobody is born without a woman

ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੇ ਸਚਾ ਸੋਇ ॥

O Nanak, it is only the one eternal God who has been there without (going through the womb of a) woman.

ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ ॥

Those who always sing the praises of God, are blessed and look beautiful in God's presence.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥੨॥

O' Nanak, their faces will shine in the Court of the eternal God.

ਪਉੜੀ ॥

Pauree:

ਸਭੁ ਕੇ ਆਖੈ ਆਪਣਾ ਜਿਸੁ ਨਾਹੀ ਸੋ ਚੁਣਿ ਕਢੀਐ ॥

Everyone Has emotional attachments in this world, single out (and show me) the one who does not have any attachments.

ਕੀਤਾ ਆਪੇ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ ॥

(In the end), everyone bears the consequences of his deeds.

ਜਾ ਰਹਣਾ ਨਾਹੀ ਐਤੁ ਜਗਿ ਤਾ ਕਾਇਤੁ ਗਾਰਬਿ ਹੰਢੀਐ ॥

when (we know that) we are not going to remain in this world forever, why should we ruin ourselves in arrogance?

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੇ ਬੁਝੀਐ ॥ ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ ॥੧੯॥

After reading these words (above teachings), we must learn (this lesson) that we should not call anyone bad, and should not argue with fools.

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥

O' Nanak, one who always speaks rudely, becomes rude.

ਫਿਕੇ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ ॥

He is called rude by all and such becomes his reputation.

ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਬੁਕਾ ਫਿਕੇ ਪਾਇ ॥

The rude person is disgraced, and he is not accepted in God's court.

ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ ॥੧॥

The rude one is called a fool and he is humiliated everywhere.

ਮਃ ੧ ॥

Salok, First Guru:

ਅੰਦਰਹੁ ਬੂਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ ॥

In this world there are many persons who from inside are false, but from outside they have managed to establish their honor.

ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥

Even though they may bathe at the sixty-eight sacred shrines of pilgrimage, still the filth of vices from their mind does not depart.

ਜਿਨ੍ ਪਟੁ ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਦੜੁ ਤੇ ਭਲੇ ਸੰਸਾਰਿ ॥

Those who have compassion and kindness inside but may appear rude from the outside, are the virtuous people in this world.

ਤਿਨ੍ ਨੇਹੁ ਲਗਾ ਰਬ ਸੇਤੀ ਦੇਖਨੇ ਵੀਚਾਰਿ ॥

They embrace love for God, and contemplate beholding Him.

ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥

In God's Love, they laugh, and in God's Love, they weep, and also keep silent.

ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥

They do not depend on anyone else, except their True Master.

ਦਰਿ ਵਾਟ ਉਪਰਿ ਖਰਚੁ ਮੰਗਾ ਜਬੈ ਦੇਇ ਤ ਖਾਹਿ ॥

They ask for Naam as food for their soul, and when He gives they partake of it.

ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮ੍ਹਰਾ ਮੇਲੁ ॥

There is only one judge and one justice system for everyone and all people with good or bad deeds ultimately meet there in His court.

ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ ॥੨॥

O' Nanak, in God's court, the account of everyone is examined and the sinners are severely punished like oil seeds are crushed in the oil press.

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਹੀ ਕਰਣਾ ਕੀਓ ਕਲ ਆਪੇ ਹੀ ਤੈ ਧਾਰੀਐ ॥

O' God, You Yourself have created the creation, and You Yourself have infused Your power into it.

ਦੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਧਰਿ ਕਚੀ ਪਕੀ ਸਾਰੀਐ ॥

You behold Your creation like a board game and decide which pieces (mortals) are true (who have achieved their purpose of human life) and which are false.

ਜੇ ਆਇਆ ਸੇ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ ॥

Whoever has come into this world, shall depart; all shall have their turn.

ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹਰਿ ਕਿਉ ਸਾਹਿਬੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥

He who owns our soul, and our very breath of life - why should we forget that Master from our minds?

ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥੨੦॥

We should accomplish our task of merging with God ourselves, by meditating on his Name.

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

Salok, by Second Guru:

ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥

What sort of love is this, which clings to duality (loving someone other than God)?

ਨਾਨਕ ਆਸਕੁ ਕਾਂਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ ॥

O' Nanak, he alone is considered a true lover, who remains forever absorbed in the love of his beloved (God).

ਚੰਗੈ ਚੰਗਾ ਕਰਿ ਮੰਨੇ ਮੰਦੈ ਮੰਦਾ ਹੋਇ ॥

But one who feels happy only when good things happen, and rejects when things go badly,

ਆਸਕੁ ਏਹੁ ਨ ਆਖੀਐ ਜਿ ਲੇਖੈ ਵਰਤੈ ਸੇਇ ॥੧॥

should not be called a true lover of God, as he is dealing with God in such a business like fashion.

ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਸਲਾਮੁ ਜਬਾਬੁ ਦੇਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ ॥

One who offers both respectful greetings and rude refusal to his Master, is fundamentally going astray from the very beginning.

ਨਾਨਕ ਦੇਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ ॥੨॥

O' Nanak, both these attitudes are false, and are not accepted in God's court.

ਪਉੜੀ ॥

Pauree:

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੇ ਸਾਹਿਬੁ ਸਦਾ ਸਮੁਹਾਲੀਐ ॥

Meditating on whom peace is obtained; that Master should always be remembered.

ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ ॥

When we know that we have to bear the consequences of our deeds, then why should we do evil deeds?

ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥

We should not do any evil at all; we should consider its consequences with foresight.

ਜਿਉ ਸਾਹਿਬੁ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ ॥

We should Play the game of life in such a way that we are not considered losers before our Master.

ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ ॥੨੧॥

(In this precious human life), we should do those deeds that will bring us honor in God's court.

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ ॥

If a servant performs service, while being egoistic and argumentative,

ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ ॥

he may talk as much as he wants, but he shall not be pleasing to his Master.

ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ ॥

But if he serves without ego, then he receives recognition.

ਨਾਨਕ ਜਿਸ ਨੇ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੇ ਪਰਵਾਨੁ ॥੧॥

O' Nanak, if he merges with the one with whom he is attached, his attachment becomes acceptable.

ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਜੇ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ ॥

Whatever is in the mind becomes apparent on face; spoken words by themselves can be false expressions.

ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ ॥੨॥

Look at what kind of justice one expects, that he sows poison, but asks for Nectar in return? (doing bad deeds and expecting good results).

ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਨਾਲਿ ਇਆਣੇ ਦੇਸਤੀ ਕਦੇ ਨ ਆਵੈ ਰਾਸਿ ॥

Friendship with a person with an immature mind never works out.

ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ ॥

As he knows, he acts; anyone can objectively try this for himself.

ਵਸਤੁ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ ॥

One thing can be absorbed into another thing only if the thing already in it is first put aside (similarly, one can enshrine God in one's heart only if one first takes out the ego and vices from the mind)

ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ ॥

It is not the command, but the humble prayer, which works with the Master.

ਕੁੜਿ ਕਮਾਣੈ ਕੂੜੇ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ ॥੩॥

O' Nanak, the result of practicing falsehood is falsehood. only the praise of God, brings delight.

ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਨਾਲਿ ਇਆਣੇ ਦੇਸਤੀ ਵਡਾਰੂ ਸਿਉ ਨੇਹੁ ॥

Friendship with an immature, and love with a pompous person,

ਪਾਣੀ ਅੰਦਰਿ ਲੀਕ ਜਿਉ ਤਿਸ ਦਾ ਥਾਉ ਨ ਥੇਹੁ ॥੪॥

are like lines drawn in water, leaving no trace or mark.

ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਹੋਇ ਇਆਣਾ ਕਰੇ ਕੰਮੁ ਆਣਿ ਨ ਸਕੈ ਰਾਸਿ ॥

If an immature person does a job, he cannot do it right.

ਜੇ ਇਕ ਅਧ ਚੰਗੀ ਕਰੇ ਦੂਜੀ ਭੀ ਵੇਰਾਸਿ ॥੫॥

Even if he does something right, he does the next thing wrong.

ਪਉੜੀ ॥

Pauree:

ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਜੇ ਚਲੈ ਖਸਮੈ ਭਾਇ ॥

If a servant, while performing service, obeys the Will of his Master,

ਹੁਰਮਤਿ ਤਿਸ ਨੇ ਅਗਲੀ ਓਹੁ ਵਜਹੁ ਭਿ ਦੂਣਾ ਖਾਇ ॥

his honor increases, and he receives double reward.

ਖਸਮੈ ਕਰੇ ਬਰਾਬਰੀ ਫਿਰਿ ਗੈਰਤਿ ਅੰਦਰਿ ਪਾਇ ॥

But if he claims to be equal to his Master, he earns his Master's displeasure.

ਵਜਹੁ ਗਵਾਏ ਅਗਲਾ ਮੁਹੇ ਮੁਹਿ ਪਾਣਾ ਖਾਇ ॥

He loses even his earned salary (reward), and faces humiliation.

ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਵਣਾ ਤਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ ॥

Therefore, let us all applause God, from whom we receive our sustenance.

ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ ॥੨੨॥

O' Nanak, it is not the command, but a humble prayer which works with the Master.

ਸਲੋਕੁ ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ ॥

what kind of a gift is that if we claim that we obtained it by our own effort ?

ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ ॥੧॥

O Nanak, that is the most wonderful gift, which is received from God, when He is totally pleased.

ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਏਹ ਕਿਨੇਹੀ ਚਾਕਰੀ ਜਿਤੁ ਭਉ ਖਸਮ ਨ ਜਾਇ ॥

What sort of service is this, by which the fear of the Master does not depart?

ਨਾਨਕ ਸੇਵਕੁ ਕਾਢੀਐ ਜਿ ਸੇਤੀ ਖਸਮ ਸਮਾਇ ॥੨॥

O' Nanak, he alone is called a true servant who merges and becomes one with the Master (God).

ਪਉੜੀ ॥

Pauree:

ਨਾਨਕ ਅੰਤ ਨ ਜਾਪਨੀ ਹਰਿ ਤਾ ਕੇ ਪਾਰਾਵਾਰ ॥

O' Nanak, God's limits cannot be known; He has no end or limitation.

ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ ਫਿਰਿ ਆਪਿ ਕਰਾਏ ਮਾਰ ॥

He Himself creates, and then He Himself destroys.

ਇਕਨ੍ਹਾ ਗਲੀ ਜੰਜੀਰੀਆ ਇਕਿ ਤੁਰੀ ਚੜਹਿ ਬਿਸੀਆਰ ॥

Some are working like bonded servants, as if they have chains around their necks, while some are so extremely rich, they are riding fast horses.

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥

He Himself acts, and He Himself causes us to act. Unto whom should I complain?

ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਫਿਰਿ ਤਿਸ ਹੀ ਕਰਣੀ ਸਾਰ ॥੨੩॥

O Nanak, the One who created the creation - He Himself takes care of it.

ਸਲੋਕੁ ਮਃ ੧ ॥

Salok, First Guru:

ਆਪੇ ਭਾਂਡੇ ਸਾਜਿਅਨੁ ਆਪੇ ਪੁਰਣੁ ਦੇਇ ॥

God Himself creates human bodies and He Himself bestows peace or suffering to them.

ਇਕਨੀ ਦੁਧੁ ਸਮਾਈਐ ਇਕਿ ਚੁਲ੍ਹੈ ਰਹਨਿ ਚੜੇ ॥

In the destinies of some, He writes all comforts, while others are doomed to suffer in agony

ਇਕਿ ਨਿਹਾਲੀ ਪੈ ਸਵਨਿ ਇਕਿ ਉਪਰਿ ਰਹਨਿ ਖੜੇ ॥

Some lie down and sleep on soft beds, while others keep standing besides them as their guards.

ਤਿਨੁ ਸਵਾਰੇ ਨਾਨਕਾ ਜਿਨੁ ਕਉ ਨਦਰਿ ਕਰੇ ॥੧॥

O' Nanak, He adorns the life of only those, upon whom He casts His Glance of Grace.

ਮਹਲਾ ੨ ॥

Salok, Second Guru:

ਆਪੇ ਸਾਜੇ ਕਰੇ ਆਪਿ ਜਾਈ ਭਿ ਰਖੈ ਆਪਿ ॥

He Himself creates and fashions the world, and He Himself keeps it in order.

ਤਿਸੁ ਵਿਚਿ ਜੰਤ ਉਪਾਇ ਕੈ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ ॥

Having created the beings within it, He oversees their growth and destruction.

ਕਿਸ ਨੇ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ॥੨॥

O' nanak, unto whom could we say anything about this. He Himself is the cause and doer of everything.

ਪਉੜੀ ॥

Pauree:

ਵਡੇ ਕੀਆ ਵਡਿਆਈਆ ਕਿਛੁ ਕਹਣਾ ਕਹਣੁ ਨ ਜਾਇ ॥

Nothing can be said about the greatness of the Great (God).

ਸੈ ਕਰਤਾ ਕਾਦਰ ਕਰੀਮੁ ਦੇ ਜੀਆ ਰਿਜਕੁ ਸੰਬਾਹਿ ॥

He is the Creator, all-powerful and benevolent; He gives sustenance to all beings.

ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰਿ ਛੇਡੀ ਤਿੰਨੈ ਪਾਇ ॥

The mortals do those deeds which have been predestined for them by God.

ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥

O' Nanak, except for the support of God, there is no other support for the creature.

ਸੋ ਕਰੇ ਜਿ ਤਿਸੈ ਰਜਾਇ ॥੨੪॥੧॥ ਸੁਧੁ

He does whatever He wills.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

One eternal God. Creator of everything and is all pervading. No Fear. No Hatred. Not affected by time. Beyond the cycle of birth and death. Self-Existent and Self illuminated. Can be realized by the Guru's Grace:

ਰਾਗੁ ਆਸਾ ਬਾਣੀ ਭਗਤਾ ਕੀ ॥

Raag Aasaa, The hymns Of The Devotees:

ਕਬੀਰ ਜੀਉ ਨਾਮਦੇਉ ਜੀਉ ਰਵਿਦਾਸ ਜੀਉ ॥

Kabeer, Naam Dayv And Ravi Daas.

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ॥

Raag Aasaa, Kabeer Jee:

ਗੁਰ ਚਰਣ ਲਾਗਿ ਹਮ ਬਿਨਵਤਾ ਪੁਛਤ ਕਹ ਜੀਉ ਪਾਇਆ ॥

Bowing to the Guru, I humbly ask him, why was the human being created?

ਕਵਨ ਕਾਜਿ ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਕਹਹੁ ਮੇਹਿ ਸਮਝਾਇਆ ॥੧॥ ॥

Please help me understand this mystery that for what purpose, the world is created and then destroyed?

ਦੇਵ ਕਰਹੁ ਦਇਆ ਮੇਹਿ ਮਾਰਗਿ ਲਾਵਹੁ ਜਿਤੁ ਭੈ ਬੰਧਨ ਤੂਟੈ ॥

O' Divine Guru, have Mercy on me, and place me on the right path, by which the bonds of worldly attachments are broken and fear of death is dispelled,

ਜਨਮ ਮਰਨ ਦੁਖ ਫੇੜ ਕਰਮ ਸੁਖ ਜੀਅ ਜਨਮ ਤੇ ਛੂਟੈ ॥੧॥ ਰਹਾਉ ॥

and I am liberated from the pains of birth and death, due to previous bad deeds and from the comforts, which a person enjoys from birth to death.

ਮਾਇਆ ਫਾਸ ਬੰਧ ਨਹੀ ਫਾਰੈ ਅਰੁ ਮਨ ਸੁੰਨਿ ਨ ਲੁਕੇ ॥

(Unless and until) The mortal breaks free from the bonds of the worldly attachments, the mind does not take refuge in the absolute God.

ਆਪਾ ਪਦੁ ਨਿਰਬਾਣੁ ਨ ਚੀਨਿਆ ਇਨ ਬਿਧਿ ਅਭਿਉ ਨ ਚੁਕੇ ॥੨॥

Until one realizes the desire for a free true state of self, one's spiritual emptiness does not end.

ਕਹੀ ਨ ਉਪਜੈ ਉਪਜੀ ਜਾਣੈ ਭਾਵ ਅਭਾਵ ਬਿਹੁਣਾ ॥

the soul is never born, but one thinks it is born, and remains without the sense of discrimination between good and bad.

ਉਦੈ ਅਸਤ ਕੀ ਮਨ ਬੁਧਿ ਨਾਸੀ ਤਉ ਸਦਾ ਸਹਜਿ ਲਿਵ ਲੀਣਾ ॥੩॥

When the mortal gives up his ideas of birth and death, only then he always remains attuned to God in a state of equipoise. ||3||

ਜਿਉ ਪ੍ਰਤਿਬਿੰਬੁ ਬਿੰਬ ਕਉ ਮਿਲੀ ਹੈ ਉਦਕ ਕੁੰਭੁ ਬਿਗਰਾਨਾ ॥

Just as upon breaking a pitcher of water, the reflection of anything in it blends with that thing itself and loses its separate identity.

ਕਹੁ ਕਬੀਰ ਐਸਾ ਗੁਣ ਭ੍ਰਮੁ ਭਾਗਾ ਤਉ ਮਨੁ ਸੁੰਨਿ ਸਮਾਨਾਂ ॥੪॥੧॥

Kabir says, similarly his doubt, regarding God and His creation as separate entities, has fled away and my mind is absorbed in the absolute God. ||4||1||

ਆਸਾ ॥

Raag Aasaa:

ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥

They wear three and a half yard long loincloths, and triple-wound sacred threads,

ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥

wear rosaries around their necks, and carry glittering jugs in their hands.

ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ ॥੧॥

Because of these things alone, they should not be considered saints of God. On the contrary, they are cheats of the city of Varanasi. ||1||

ਐਸੇ ਸੰਤ ਨ ਮੇ ਕਉ ਭਾਵਹਿ ॥।

Such 'so called saints' are not pleasing to me.

ਡਾਲਾ ਸਿਉ ਪੇਡਾ ਗਟਕਾਵਹਿ ॥੧॥ ਰਹਾਉ ॥

who rob their victims of not only their wealth, but also of their life which is like gulping down the entire tree instead of consuming just a branch. ||1||Pause||

ਬਾਸਨ ਮਾਂਜਿ ਚਰਾਵਹਿ ਉਪਰਿ ਕਾਠੀ ਧੋਇ ਜਲਾਵਹਿ ॥

They wash their pots and pans before putting them on the stove, and wash the wood before lighting it.

ਬਸੁਧਾ ਖੋਦਿ ਕਰਹਿ ਦੁਇ ਚੂਲ੍ਹੇ ਸਾਰੇ ਮਾਣਸ ਖਾਵਹਿ ॥੨॥

(To show others how holy they are) They dig earth, and make two hearths. (But in their real life, they are so cruel) They rob their victims, and often kill them and dispose off their bodies in such a manner that it appears as if they devoured the entire body. ||2||

ਓਇ ਪਾਪੀ ਸਦਾ ਫਿਰਹਿ ਅਪਰਾਧੀ ਮੁਖਹੁ ਅਪਰਸ ਕਹਾਵਹਿ ॥

Such sinners always keep roaming around (looking for more victims) and they call themselves "Aprass" (one, who does not even aspire any worldly wealth).

ਸਦਾ ਸਦਾ ਫਿਰਹਿ ਅਭਿਮਾਨੀ ਸਗਲ ਕੁਟੰਬ ਡੁਬਾਵਹਿ ॥੩॥

These folks always live in arrogance and thus drown themselves (in sin) along with their lineage. ||3||

ਜਿਤੁ ਕੇ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਕਰਮ ਕਮਾਵੈ ॥

In a way, they are helpless because whatever they do, is in accordance with the way shown to them by God (according to their previous deeds).

ਕਹੁ ਕਬੀਰ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟੈ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਵੈ ॥੪॥੨॥

Says Kabeer, one who meets the True Guru (follows his advice), does not go through the cycle of birth and death again. ||4||2||

ਆਸਾ ॥

Raag Aasaa:

ਬਾਪਿ ਦਿਲਾਸਾ ਮੇਰੇ ਕੀਨ੍ਹਾ ॥ ਸੇਜ ਸੁਖਾਲੀ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਦੀਨ੍ਹਾ ॥

My Father (God) has placed Ambrosial Nectar in my mouth, has comforted me with Naam, by which my heart is in spiritual bliss.

ਤਿਸੁ ਬਾਪ ਕਉ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀ ॥

How can I forsake such a Father (God) from my heart? (who has given me so much spiritual bliss).

ਆਗੈ ਗਇਆ ਨ ਬਾਜੀ ਹਾਰੀ ॥੧॥

When I go to the world hereafter, I shall not lose the game of life. ||1||

ਮੁਈ ਮੇਰੀ ਮਾਈ ਹਉ ਖਰਾ ਸੁਖਾਲਾ ॥

Maya (whom I loved like my mother) has no more the slightest influence on me and that has made me pretty happy and free.

ਪਹਿਰਉ ਨਹੀ ਦਗਲੀ ਲਗੈ ਨ ਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

Now, I am truly at ease. I am not allured by Maya and am not going to need the human body again (I am out of the cycle of birth and death). ||1||Pause||

ਬਲਿ ਤਿਸੁ ਬਾਪੈ ਜਿਨਿ ਹਉ ਜਾਇਆ ॥

I am a sacrifice to my Father (God), who gave me life.

ਪੰਚ ਤੇ ਮੇਰਾ ਸੰਗੁ ਚੁਕਾਇਆ ॥

He put an end to my association with the five deadly sins (evil impulses of lust, greed, anger, attachment, and ego).

ਪੰਚ ਮਾਰਿ ਪਾਵਾ ਤਲਿ ਦੀਨੇ ॥

I have conquered those five demons, and trampled them underfoot.

ਹਰਿ ਸਿਮਰਨਿ ਮੇਰਾ ਮਨੁ ਤਨੁ ਭੀਨੇ ॥੨॥

Now my body and mind are immersed in God's meditation. ||2||

ਪਿਤਾ ਹਮਾਰੇ ਵਡ ਗੋਸਾਈ ॥

My father (God) is the great Master of the earth.

ਤਿਸੁ ਪਿਤਾ ਪਹਿ ਹਉ ਕਿਉ ਕਰਿ ਜਾਈ ॥

I wonder how I could reach Him?

ਸਤਿਗੁਰ ਮਿਲੇ ਤ ਮਾਰਗੁ ਦਿਖਾਇਆ ॥

When I met the Guru, He showed me the Way (to meet God)

ਜਗਤ ਪਿਤਾ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥੩॥

and God, the father of the Universe started to look pleasing to my mind. ||3||

ਹਉ ਪੂਤੁ ਤੇਰਾ ਤੂੰ ਬਾਪੁ ਮੇਰਾ ॥

Now, without any hesitation, I say to Him I am Your son and You are my father.

ਏਕੈ ਠਾਹਰ ਦੁਹਾ ਬਸੇਰਾ ॥

We both live at the same place (in my heart).

ਕਹੁ ਕਬੀਰ ਜਨਿ ਏਕੈ ਬੁਝਿਆ ॥

Kabeer says, being God's devotee, I have realized that there is only one God

ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਸਭੁ ਕਿਛੁ ਸੁਝਿਆ ॥੪॥੩॥

and by Guru's grace he has (now) understood it all (about the way of life).||4||3||

ਆਸਾ ॥

Raag Aasaa:

ਇਕਤੁ ਪਤਰਿ ਭਰਿ ਉਰਕਟ ਕੁਰਕਟ ਇਕਤੁ ਪਤਰਿ ਭਰਿ ਪਾਨੀ ॥

Kabeer ji imagines flesh and bones of the human body as one pot full of meat etc, and mind (thoughts) as another pot full of water.

ਆਸਿ ਪਾਸਿ ਪੰਚ ਜੋਗੀਆ ਬੈਠੇ ਬੀਚਿ ਨਕਟ ਦੇ ਰਾਨੀ ॥੧॥

Nearby sit five yogis (the five impulses of lust, anger, greed, attachment, and ego), in the midst of which sits (Maya, like a) shameless queen.||1||

ਨਕਟੀ ਕੇ ਠਨਗਨੁ ਬਾਡਾ ਡੂੰ ॥

Addressing this Maya, Kabeer Ji says, "O' shameless woman, (you are impacting everybody, as if) your horn is blowing all over.

ਕਿਨਹਿ ਬਿਬੇਕੀ ਕਾਟੀ ਤੂੰ ॥੧॥ ਰਹਾਉ ॥

But there are some awakened souls, who have completely rejected you.
||1||Pause||

ਸਗਲ ਮਾਹਿ ਨਕਟੀ ਕਾ ਵਾਸਾ ਸਗਲ ਮਾਹਿ ਅਉਹੇਰੀ ॥

Maya, the shameless one, has everybody under her influence; (Like a hunter) killing (the spiritual life of) all the victims and watching (to make sure that she has gotten them all).

ਸਗਲਿਆ ਕੀ ਹਉ ਬਹਿਨ ਭਾਨਜੀ ਜਿਨਹਿ ਬਰੀ ਤਿਸੁ ਚੇਰੀ ॥੨॥

It is as if Maya Says "I am loved by all alike, as if I am their sister or niece, but I am a slave to the immaculate person, who has overpowered me as if he has wed me". ||2||

ਹਮਰੇ ਭਰਤਾ ਬਡੇ ਬਿਬੇਕੀ ਆਪੇ ਸੰਤੁ ਕਹਾਵੈ ॥

Maya further says, "My husband is great and has discriminating wisdom; He alone is called a saint".

ਓਹੁ ਹਮਾਰੈ ਮਾਥੈ ਕਾਇਮੁ ਅਉਰੁ ਹਮਰੈ ਨਿਕਟਿ ਨ ਆਵੈ ॥੩॥

It is as if Maya goes still further and says, "He (my husband) always stands by me (controls me) and I am fully able to control everybody else".

ਨਾਕਹੁ ਕਾਟੀ ਕਾਨਹੁ ਕਾਟੀ ਕਾਟਿ ਕੂਟਿ ਕੈ ਡਾਰੀ ॥

Kabeer says: "I have (thoroughly rejected the influence of worldly riches and power, as if I have) chopped off Maya's nose, chopped off her ears, and cut her into bits, I have expelled her (out of the house of my heart).

ਕਹੁ ਕਬੀਰ ਸੰਤਨ ਕੀ ਬੈਰਨਿ ਤੀਨਿ ਲੋਕ ਕੀ ਪਿਆਰੀ ॥੪॥੪॥

Says Kabeer, "Maya is the darling of the three worlds, but enemy of the Saints". (She is the enemy because she always tries to bring down the spiritual state of the saints). ||4||4||

ਆਸਾ ॥

Raag Aasaa:

ਜੋਗੀ ਜਤੀ ਤਪੀ ਸੰਨਿਆਸੀ ਬਹੁ ਤੀਰਥ ਕ੍ਰਮਨਾ ॥

Kabeer Ji says: "(O' my friends, all the) yogis, celibates, penitents, recluses, frequent visitors of pilgrimage places,

ਲੁੰਜਿਤ ਮੁੰਜਿਤ ਮੋਨਿ ਜਟਾਧਰ ਅੰਤਿ ਤਉ ਮਰਨਾ ॥੧॥

recluses with cropped hair, wearers of loin cloth made of hemp, silent sages, and wearers of long matted hair all are subject to the cycle of birth and death. ||1||

ਤਾ ਤੇ ਸੇਵੀਅਲੇ ਰਾਮਨਾ ॥

Advising us, Kabeer ji says further, "Therefore, the best thing to do is that we meditate on Naam."

ਰਸਨਾ ਰਾਮ ਨਾਮ ਹਿਤੁ ਜਾ ਕੈ ਕਹਾ ਕਰੈ ਜਮਨਾ ॥੧॥ ਰਹਾਉ ॥

One who meditates passionately on God's Name with love in his heart, no longer goes through the rounds of birth and death (demon of death has no effect on him). ||1||Pause||

ਆਗਮ ਨਿਰਗਮ ਜੋਤਿਕ ਜਾਨਹਿ ਬਹੁ ਬਹੁ ਬਿਆਕਰਨਾ ॥

Those who know the Shastras and the Vedas, astrology and the rules of grammar of many languages

ਤੰਤ ਮੰਤ੍ਰ ਸਭ ਅਉਖਧ ਜਾਨਹਿ ਅੰਤਿ ਤਉ ਮਰਨਾ ॥੨॥

and those who know all kinds of charms, mantras, and herbal concoctions, all are in the cycle of birth and death. ||2||

ਰਾਜ ਭੋਗ ਅਰੁ ਛਤ੍ਰ ਸਿੰਘਾਸਨ ਬਹੁ ਸੁੰਦਰਿ ਰਮਨਾ ॥

Those who enjoy regal power and rule over others, have royal canopies and thrones, many beautiful women,

ਪਾਨ ਕਪੂਰ ਸੁਬਾਸਕ ਚੰਦਨ ਅੰਤਿ ਤਉ ਮਰਨਾ ॥੩॥

betel nuts, camphor and fragrant sandalwood oil, all are in the cycle of birth and death. ||3||

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸਭ ਖੋਜੇ ਕਹੁ ਨ ਉਬਰਨਾ ॥

I have searched through all the "Vedas, "Puranas" and "Simrities", and have concluded that none of them can save anyone from the rounds of birth and death.

ਕਹੁ ਕਬੀਰ ਇਉ ਰਾਮਹਿ ਜੰਪਉ ਮੇਟਿ ਜਨਮ ਮਰਨਾ ॥੪॥੫॥

Kabir says, "Therefore, I meditate on Naam which alone can erase the continuous cycle of birth and death". ||4||5||

ਆਸਾ ॥

Raag Aasaa:

ਫੀਲੁ ਰਬਾਬੀ ਬਲਦੁ ਪਖਾਵਜ ਕਉਆ ਤਾਲ ਬਜਾਵੈ ॥

My mind which was arrogant like an elephant is now humble like a guitar player and is singing praises of God; leaving stubbornship of a bull, it has taken up the mindset of a drum-player, and the character of a crow is playing cymbals (has become godly).

ਪਹਿਰਿ ਚੋਲਨਾ ਗਦਹਾ ਨਾਚੈ ਭੈਸਾ ਭਗਤਿ ਕਰਾਵੈ ॥੧॥

The donkey-mindset has changed and is absorbed in singing God's praises. It gives an impression as if it were dancing, specially clothed, out of love for God. Buffalo-like habit of revenge has changed to singing praises of God like a devotee. ||1||

ਰਾਜਾ ਰਾਮ ਕਕਰੀਆ ਬਰੇ ਪਕਾਏ ॥

O' God the king, (You have changed my mind so much that it has turned many of its faults into virtues, as if) You have cooked tasty fried patties out of the fruits of "Akk" (a small Indian plant, which yields very bitter mango like fruit).

ਕਿਨੈ ਬੁਝਨਹਾਰੈ ਖਾਏ ॥੧॥ ਰਹਾਉ ॥

But only a rare wise person gets to eat them (enjoy the blessings of meditating on God's Name). ||1||Pause||

ਬੈਠਿ ਸਿੰਘ ਘਰਿ ਪਾਨ ਲਗਾਵੈ ਘੀਸ ਗਲਉਰੇ ਲਿਆਵੈ ॥

My mind which was cruel like a lion has now become so hospitable, (as if) it now prepares betel leaves (for the guests). And, (as if) instead of chasing after worldly desires, it serves those betel leaves to the guests.

ਘਰਿ ਘਰਿ ਮੁਸਰੀ ਮੰਗਲੁ ਗਾਵਹਿ ਕਛੁਆ ਸੰਖੁ ਬਜਾਵੈ ॥੨॥

All my faculties are so satiated, as if in every house the rat-like mind is singing (praises of God), and instead of hiding like a turtle, it is now blowing horns (in praise of God). ||2||

ਬੰਸ ਕੇ ਪੁਤੁ ਬੀਆਹਨ ਚਲਿਆ ਸੁਇਨੇ ਮੰਡਪ ਛਾਏ ॥

(O' God, by Your grace, my mind has so changed, as if) the son of the sterile mother (Maya) has set out to marry (the immaculate intellect, and there is such an atmosphere of joy, as if for its welcome) canopies of gold have been put up.

ਰੂਪ ਕੰਨਿਆ ਸੁੰਦਰਿ ਬੇਧੀ ਸਸੈ ਸਿੰਘ ਗੁਨ ਗਾਏ ॥੩॥

"(The mind has now obtained divine wisdom, as if it has) married a very beautiful bride free of any vices, and now (the mind which was timid) like a rabbit, is singing songs in praise of God (like a fearless Lion)."

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਕੀਟੀ ਪਰਬਤੁ ਖਾਇਆ ॥

Listen O' saints, (my mind has now become so humble, as if) an ant has eaten a mountain.

ਕਛੁਆ ਕਹੈ ਅੰਗਾਰ ਭਿ ਲੇਰਉ ਲੂਕੀ ਸਬਦੁ ਸੁਨਾਇਆ ॥੪॥੬॥

Now my turtle (like my mind, which previously wanted to hide in water, now) is looking for some warmth from the holy congregation, and the evil seeking mind is now reciting Naam. ||4||6||

ਆਸਾ ॥

Raag Aasaa:

ਬਟੂਆ ਏਕੁ ਬਹਤਰਿ ਆਧਾਰੀ ਏਕੇ ਜਿਸਹਿ ਦੁਆਰਾ ॥

Kabeer says, "(O' my friend, in my view) the highest yogi in the world is the one, who considers the body supported by seventy two main arteries as the wallet (for keeping the holy ashes of Naam) and believes that there is only one door of the brain for union with God

ਨਵੈ ਖੰਡ ਕੀ ਪ੍ਰਿਥਮੀ ਮਾਰੈ ਸੇ ਜੋਗੀ ਜਗਿ ਸਾਰਾ ॥੧॥

and instead of roaming around the regions of the earth, begs for the food of Naam in this body of nine main joints". ||1||

ਐਸਾ ਜੋਗੀ ਨਉ ਨਿਧਿ ਪਾਵੈ ॥

(O' my friend) such a yogi obtains all the nine treasures (of happiness),

ਤਲ ਕਾ ਬ੍ਰਹਮੁ ਲੇ ਗਗਨਿ ਚਰਾਵੈ ॥੧॥ ਰਹਾਉ ॥

liberating the soul from the depth (of worldly problems), lifts it to the union with God. ||1||Pause||

ਖਿੰਬਾ ਗਿਆਨ ਧਿਆਨ ਕਰਿ ਸੂਈ ਸਬਦੁ ਤਾਰਾ ਮਥਿ ਘਾਲੈ ॥

(A true yogi) uses divine knowledge like the mendicant coat, meditation like a needle, and repeated reflection on the word (or Guru's advice) as the thread.

ਪੰਚ ਤਤੁ ਕੀ ਕਰਿ ਮਿਰਗਾਣੀ ਗੁਰ ਕੈ ਮਾਰਗਿ ਚਾਲੈ ॥੨॥

(Controlling the five sense organs, as if) making the deer skin of five elements (the sitting cushion, a yogi) follows the path shown by the Guru. ||2||

ਦਇਆ ਫਾਹੁਰੀ ਕਾਇਆ ਕਰਿ ਧੂਈ ਦ੍ਰਿਸਟਿ ਕੀ ਅਗਨਿ ਜਲਾਵੈ ॥

Using compassion like a rake, the body as the fireplace, (a true yogi) lights such a fire in it that he treats all equally.

ਤਿਸ ਕਾ ਭਾਉ ਲਏ ਰਿਦ ਅੰਤਰਿ ਚਹੁ ਜੁਗ ਤਾੜੀ ਲਾਵੈ ॥੩॥

Such a yogi enshrines the love of (God) in the mind, and always remains in a state of meditation. ||3||

ਸਭ ਜੋਗਤਣ ਰਾਮ ਨਾਮੁ ਹੈ ਜਿਸ ਕਾ ਪਿੰਡੁ ਪਰਾਨਾ ॥

The best Yoga is to meditate on God, to whom belongs our body and soul.

ਕਹੁ ਕਬੀਰ ਜੇ ਕਿਰਪਾ ਧਾਰੈ ਦੇਇ ਸਚਾ ਨੀਸਾਨਾ ॥੪॥੭॥

Kabir says, "If God shows mercy, He blesses (that yogi) with the everlasting mark of Naam". ||4||7||

ਆਸਾ ॥

Raag Aasaa:

ਹਿੰਦੂ ਤੁਰਕ ਕਹਾ ਤੇ ਆਏ ਕਿਨਿ ਏਹ ਰਾਹ ਚਲਾਈ ॥

Where have the Hindus and Muslims come from? Who put them on their different paths?

ਦਿਲ ਮਹਿ ਸੋਚਿ ਬਿਚਾਰਿ ਕਵਾਦੇ ਭਿਸਤ ਦੇਜਕ ਕਿਨਿ ਪਾਈ ॥੧॥

Objectively reflect in your mind, O' men of evil intentions. Who has established (this system of) heaven and hell (and laid out that only Muslims could go to heaven, and Hindus must go to hell)? ||1||

ਕਾਜੀ ਤੈ ਕਵਨ ਕਤੇਬ ਬਖਾਨੀ ॥

O' Qazi, which book have you read in which Muslims could go to heaven, and Hindus must go to hell?

ਪੜ੍ਹਤ ਗੁਨਤ ਐਸੇ ਸਭ ਮਾਰੇ ਕਿਨਹੂੰ ਖਬਰਿ ਨ ਜਾਨੀ ॥੧॥ ਰਹਾਉ ॥

O' Qazi, which Semitic book are you quoting? All such persons who read and consider such fanatic things are wasted away; none of them have understood the truth. ||1||Pause||

ਸਕਤਿ ਸਨੇਹੁ ਕਰਿ ਸੁੰਨਤਿ ਕਰੀਐ ਮੈ ਨ ਬਦਉਗਾ ਭਾਈ ॥

Because of the love of women, circumcision is done. I don't believe it is connected with God's union in any way.

ਜਉ ਰੇ ਖੁਦਾਇ ਮੇਹਿ ਤੁਰਕੁ ਕਰੈਗਾ ਆਪਨ ਹੀ ਕਟਿ ਜਾਈ ॥੨॥

If God wished me to be a Muslim, I will be circumcised by itself. ||2||

ਸੁੰਨਤਿ ਕੀਏ ਤੁਰਕੁ ਜੇ ਹੋਇਗਾ ਅਉਰਤ ਕਾ ਕਿਆ ਕਰੀਐ ॥

If it is only by having circumcision, a man becomes a Muslim, then what about the woman? (who being uncircumcised remains a non-Muslim)

ਅਰਧ ਸਰੀਰੀ ਨਾਰਿ ਨ ਛੋਡੈ ਤਾ ਤੇ ਹਿੰਦੂ ਹੀ ਰਹੀਐ ॥੩॥੩॥

and since one cannot abandon his other half, (so rather than becoming half Muslim) it is better that we remain (full) Hindus. ||3||

ਛਾਡਿ ਕਤੇਬ ਰਾਮੁ ਭਜੁ ਬਉਰੇ ਜੁਲਮ ਕਰਤ ਹੈ ਭਾਰੀ ॥

O' ignorant man, cast off such Semitic books (which give you such false beliefs, based on which), you commit oppression. Instead, meditate on the all pervading God.

ਕਬੀਰੈ ਪਕਰੀ ਟੇਕ ਰਾਮ ਕੀ ਤੁਰਕ ਰਹੇ ਪਚਿਹਾਰੀ ॥੪॥੮॥

Kabir has grasped onto the support of that all-pervading God, and Muslims (like you) have failed (by their fruitless strife).||4||8||

ਆਸਾ ॥

Raag Aasaa:

ਜਬ ਲਗੁ ਤੇਲੁ ਦੀਵੇ ਮੁਖਿ ਬਾਤੀ ਤਬ ਸੂਝੈ ਸਭੁ ਕੇਈ ॥

As long as the oil and the wick are in the lamp, everything is illuminated.

ਤੇਲ ਜਲੇ ਬਾਤੀ ਠਹਰਾਨੀ ਸੁੰਨਾ ਮੰਦਰੁ ਹੋਈ ॥੧॥

In a lamp, when the oil is all burnt (used up) and the wick is extinguished, the house becomes dark. Similarly, when one stops breathing, the body becomes lifeless, one cannot see or do anything. ||1||

ਰੇ ਬਉਰੇ ਤੁਹਿ ਘਰੀ ਨ ਰਾਖੈ ਕੋਈ ॥

O' ignorant mortal, after death, nobody wants to keep you even for a moment.

ਤੂੰ ਰਾਮ ਨਾਮੁ ਜਪਿ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

Therefore, meditate on Naam, which alone would go along with you. ||1||Pause||

ਕਾ ਕੀ ਮਾਤ ਪਿਤਾ ਕਹੁ ਕਾ ਕੇ ਕਵਨ ਪੁਰਖ ਕੀ ਜੋਈ ॥

Tell me, who at that time thinks as to whose mother, father, or spouse is this dead body?

ਘਟ ਫੂਟੇ ਕੇਉ ਬਾਤ ਨ ਪੂਛੈ ਕਾਢਹੁ ਕਾਢਹੁ ਹੋਈ ॥੨॥

When the pitcher breaks (the person dies), immediately there is a concern on everybody's mind to dispose off the body.

ਦੇਹੁਰੀ ਬੈਠੀ ਮਾਤਾ ਰੇਵੈ ਖਟੀਆ ਲੇ ਗਏ ਭਾਈ ॥

Sitting in the porch the mother wails, while the brothers (and other relatives and friends) take away the coffin for cremation;

ਲਟ ਛਿਟਕਾਏ ਤਿਰੀਆ ਰੇਵੈ ਹੰਸੁ ਇਕੇਲਾ ਜਾਈ ॥੩॥

the wife weeps with her disheveled hair, while the (poor) soul is going alone (into the next world). ||3||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਭੈ ਸਾਗਰ ਕੈ ਤਾਈ ॥

Says Kabeer, listen, O' Saints, about the terrifying world-ocean.

ਇਸੁ ਬੰਦੇ ਸਿਰਿ ਜੁਲਮੁ ਹੋਤ ਹੈ ਜਮੁ ਨਹੀ ਹਟੈ ਗੁਸਾਈ ॥੪॥੯॥

This human suffers torture from the demon of death (as a result of the misdeeds done during life). ||4||9||

ਦੁਤੁਕੇ

(two phrase stanzas)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਚਉਪਦੇ ਇਕਤੁਕੇ ॥

Raag Aasaa Of Kabeer Jee, Chau-Padas, Ik-Tukas:

ਸਨਕ ਸਨੰਦ ਅੰਤੁ ਨਹੀ ਪਾਇਆ ॥

(What to speak of others), Sanak and Sanand (the sons of god Brahma) could not find His end;

ਬੇਦ ਪੜੇ ਪੜਿ ਬ੍ਰਹਮੇ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥

Even Brahma wasted his entire life, reading the "Vedas", again and again (in search of God's limits, but he failed). ||1||

ਹਰਿ ਕਾ ਬਿਲੇਵਨਾ ਬਿਲੇਵਹੁ ਮੇਰੇ ਭਾਈ ॥

O' my dear brother, meditate on the Name of God over and over.

ਸਹਜਿ ਬਿਲੇਵਹੁ ਜੈਸੇ ਤਤੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

Just as you churn yogurt with ease so that the essence, the butter is not lost, meditate on Naam with such ease so that you may obtain the essence (union with God). ||1||Pause||

ਤਨੁ ਕਰਿ ਮਟੁਕੀ ਮਨ ਮਾਹਿ ਬਿਲੇਈ ॥

(O' my friends), assume your body as the clay churning pot, your mind as the churning spindle,

ਇਸੁ ਮਟੁਕੀ ਮਹਿ ਸਬਦੁ ਸੰਜੋਈ ॥੨॥

and put together the yogurt of (Guru's) word in this pot (the body), so that you may obtain the essence or God's union).||2||

ਹਰਿ ਕਾ ਬਿਲੇਵਨਾ ਮਨ ਕਾ ਬੀਚਾਰਾ ॥

Like the churning of butter, reflect on Naam within your mind.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਾਵੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥੩॥

This way, one obtains the stream of nectar of Naam through Guru's grace. ||3||

ਕਹੁ ਕਬੀਰ ਨਦਰਿ ਕਰੇ ਜੇ ਮੀਰਾ ॥

Kabeer Ji says, "The reality is that if God, showers His Grace,

ਰਾਮ ਨਾਮ ਲਗਿ ਉਤਰੇ ਤੀਰਾ ॥੪॥੧॥੧੦॥

by getting attuned to Naam, one is carried across the worldly ocean".

||4||1||10||

ਆਸਾ ॥

Raag Aasaa:

ਬਾਤੀ ਸੂਕੀ ਤੇਲੁ ਨਿਖੁਟਾ ॥

When the oil (of worldly attachments) is finished, the wick of desires dries up;

ਮੰਦਲੁ ਨ ਬਾਜੈ ਨਟੁ ਪੈ ਸੂਤਾ ॥੧॥

The drum of worldly desires plays no more and the juggler, (Mind) no longer dances (to the beat of the drum), and enjoys a sound sleep (of peace and contentment).||1||

ਬੁਝਿ ਗਈ ਅਗਨਿ ਨ ਨਿਕਸਿਓ ਧੂੰਆ ॥

The fire (of desires) extinguishes completely and there is not even the smoke (of worldly thoughts).

ਰਵਿ ਰਹਿਆ ਏਕੁ ਅਵਰੁ ਨਹੀ ਦੂਆ ॥੧॥ ਰਹਾਉ ॥

Such a person sees one God pervading everywhere and none else.

||1||Pause||

ਟੂਟੀ ਤੰਤੁ ਨ ਬਜੈ ਰਬਾਬੁ ॥

When the string (of desires) breaks, the rebeck (ego) cannot emit any sound.

ਭੂਲਿ ਬਿਗਾਰਿਓ ਅਪਨਾ ਕਾਜੁ ॥੨॥

(now desires are gone, and no such thought comes to mind). There is realization that mistakenly, the real purpose (for which life was given) got wasted. ||2||

ਕਥਨੀ ਬਦਨੀ ਕਹਨੁ ਕਹਾਵਨੁ ॥ ਸਮਝਿ ਪਰੀ ਤਉ ਬਿਸਰਿਓ ਗਾਵਨੁ ॥੩॥

When one comes to understand the real purpose of life, he forsakes every kind of useless talk, gossip and arguments. ||3||

ਕਹਤ ਕਬੀਰ ਪੰਚ ਜੋ ਚੂਰੇ ॥ ਤਿਨ ਤੇ ਨਾਹਿ ਪਰਮ ਪਦੁ ਦੂਰੇ ॥੪॥੨॥੧੧॥

He who smashes the five (passions of lust, anger, greed, attachment, and ego), Kabeer says, is not far from achieving the supreme status of liberation. ||4||2||11||

ਆਸਾ ॥

Raag Aasaa:

ਸੁਤੁ ਅਪਰਾਧ ਕਰਤ ਹੈ ਜੇਤੇ ॥

As many mistakes as the son commits,

ਜਨਨੀ ਚੀਤਿ ਨ ਰਾਖਸਿ ਤੇਤੇ ॥੧॥

his mother does not hold them against him in her mind. ||1||

ਰਾਮਈਆ ਹਉ ਬਾਰਿਕੁ ਤੇਰਾ ॥

“O’ my beautiful all-pervading God, I am Your (little) child,

ਕਾਹੇ ਨ ਖੰਡਸਿ ਅਵਗਨੁ ਮੇਰਾ ॥੧॥ ਰਹਾਉ ॥

why don’t you remove my faults?” ||1||Pause||

ਜੇ ਅਤਿ ਕ੍ਰੋਧ ਕਰੇ ਕਰਿ ਧਾਇਆ ॥

If the son, in anger, runs to beat his mother,

ਤਾ ਭੀ ਚੀਤਿ ਨ ਰਾਖਸਿ ਮਾਇਆ ॥੨॥

even then, the mother does not hold it against him in her mind. ||2||

ਚਿੰਤ ਭਵਨਿ ਮਨੁ ਪਰਿਓ ਹਮਾਰਾ ॥

My mind has fallen into the whirlpool of anxiety (due to my past mistakes).

ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਾ ॥੩॥

Without (meditating on) Naam, how can I cross the worldly ocean? ||3||

ਦੇਹਿ ਬਿਮਲ ਮਤਿ ਸਦਾ ਸਰੀਰਾ ॥

O’ God, give me such immaculate intellect that with this body of mine.

ਸਹਜਿ ਸਹਜਿ ਗੁਨ ਰਵੈ ਕਬੀਰਾ ॥੪॥੩॥੧੨॥

I may slowly and steadily keep singing Your praises forever. ||4||3||12||

ਆਸਾ ॥

Raag Aasaa:

ਹਜ ਹਮਾਰੀ ਗੋਮਤੀ ਤੀਰ ॥

The place of “Hajj” or the “Teerath” on the bank of river “Gomati” is in this mind,

ਜਹਾ ਬਸਹਿ ਪੀਤੰਬਰ ਪੀਰ ॥੧॥

where resides God. ||1||

ਵਾਹੁ ਵਾਹੁ ਕਿਆ ਖੂਬੁ ਗਾਵਤਾ ਹੈ ॥

How wondrously my mind sings.

ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਵਤਾ ਹੈ ॥੧॥ ਰਹਾਉ ॥

The Naam is pleasing to my mind. ||1||Pause||

ਨਾਰਦ ਸਾਰਦ ਕਰਹਿ ਖਵਾਸੀ ॥

Even god like "Narad", and goddess like "Sharda" are serving God (who resides in holy place of my mind)

ਪਾਸਿ ਬੈਠੀ ਬੀਬੀ ਕਵਲਾ ਦਾਸੀ ॥੨॥

and beside them is sitting the goddess "Lakshmi" serving like a servant. ||2||

ਕੰਠੇ ਮਾਲਾ ਜਿਹਵਾ ਰਾਮੁ ॥

God's Name on my tongue is like a rosary around my neck.

ਸਹੰਸ ਨਾਮੁ ਲੈ ਲੈ ਕਰਉ ਸਲਾਮੁ ॥੩॥

I repeat the Naam, a thousand times, and bow in reverence to Him. ||3||

ਕਹਤ ਕਬੀਰ ਰਾਮ ਗੁਨ ਗਾਵਉ ॥

Kabeer says, I only sing God's praises,

ਹਿੰਦੂ ਤੁਰਕ ਦੇਉ ਸਮਝਾਵਉ ॥੪॥੪॥੧੩॥

and advise both Hindus and Muslims. ||4||4||13||

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਪੰਚਪਦੇ ੯ ਦੁਤੁਕੇ ੫

Raag Aasaa, Kabeer Jee, 9 Panch-Padas, 5 Du-Tukas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਪਾਤੀ ਤੇਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ ॥

The gardener is plucking leaves (to worship the idol). But, she doesn't know that in every leaf, there is life,

ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੇਰੈ ਸੇ ਪਾਹਨ ਨਿਰਜੀਉ ॥੧॥

On the other hand, the Idol made of stone for which the gardener is plucking these leaves is life-less. ||1||

ਭੂਲੀ ਮਾਲਿਨੀ ਹੈ ਏਉ ॥

In this way, the gardener is really mistaken,

ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੈ ਦੇਉ ॥੧॥ ਰਹਾਉ ॥

because the True Guru is the living God. ||1||Pause||

ਬ੍ਰਹਮੁ ਪਾਤੀ ਬਿਸਨੁ ਡਾਰੀ ਫੂਲ ਸੰਕਰਦੇਉ ॥

O'gardener The leaves which you are plucking are like god Brahma, the branches are like god Vishnu and flowers are like god Shankar.

ਤੀਨਿ ਦੇਵ ਪ੍ਰਤਖਿ ਤੇਰਹਿ ਕਰਹਿ ਕਿਸ ਕੀ ਸੇਉ ॥੨॥

When you break these three gods, (I wonder!) whose service are you performing? ||2||

ਪਾਖਾਨ ਗਢਿ ਕੈ ਮੂਰਤਿ ਕੀਨੀ ਦੇ ਕੈ ਛਾਤੀ ਪਾਉ ॥

The sculptor carves the stone and fashions it into an idol; while carving he put his feet upon the Idol's chest.

ਜੇ ਏਹ ਮੂਰਤਿ ਸਾਚੀ ਹੈ ਤਉ ਗੜ੍ਹਣਹਾਰੇ ਖਾਉ ॥੩॥

If this idol were really a true god (possessing any power), it would devour the sculptor (for insulting and torturing him in such a way). ||3||

ਭਾਤੁ ਪਹਿਤਿ ਅਰੁ ਲਾਪਸੀ ਕਰਕਰਾ ਕਾਸਾਰੁ ॥

Rice, lintel, semi liquid sweets, pancake and pudding (offered to the stone gods)

ਭੋਗਨਹਾਰੇ ਭੋਗਿਆ ਇਸੁ ਮੂਰਤਿ ਕੇ ਮੁਖ ਛਾਰੁ ॥੪॥

are actually enjoyed by the priest, and nothing goes into the mouth of the stone god. So, how could it be considered worship of any god? ||4||

ਮਾਲਿਨਿ ਭੂਲੀ ਜਗੁ ਭੁਲਾਨਾ ਹਮ ਭੁਲਾਨੇ ਨਾਹਿ ॥

This gardener is mistaken and so is the entire world: I am not mistaken.

ਕਹੁ ਕਬੀਰ ਹਮ ਰਾਮ ਰਾਖੇ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਰਾਇ ॥੫॥੧॥੧੪॥

Kabir says, bestowing His grace, God the king has saved him from this mistake. ||5||1||14||

ਆਸਾ ॥

Raag Aasaa:

ਬਾਰਹ ਬਰਸ ਬਾਲਪਨ ਬੀਤੇ ਬੀਸ ਬਰਸ ਕਛੁ ਤਪੁ ਨ ਕੀਓ ॥

Twelve years (of life) pass away in childhood, and for another twenty years, one doesn't do any kind of self-discipline or true worship.

ਤੀਸ ਬਰਸ ਕਛੁ ਦੇਵ ਨ ਪੂਜਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ਬਿਰਧਿ ਭਇਓ ॥੧॥

For another thirty years, one does not worship God in any way and he repents and regrets when he is old. ||1||

ਮੇਰੀ ਮੇਰੀ ਕਰਤੇ ਜਨਮੁ ਗਇਓ ॥

In this way one's life passes in pursuits of worldly attachment;

ਸਾਇਰੁ ਸੇਖਿ ਭੁਜੰ ਬਲਇਓ ॥੧॥ ਰਹਾਉ ॥

In this way one's life passes in pursuits of worldly attachment;

ਸੂਕੇ ਸਰਵਰਿ ਪਾਲਿ ਬੰਧਾਵੈ ਲੂਣੈ ਖੇਤਿ ਹਥ ਵਾਰਿ ਕਰੈ ॥

performing devotional worship at this old age is like putting a dam around a dried up lake, or erecting a fence around a barren farm.

ਆਇਓ ਚੇਰੁ ਤੁਰੰਤਹ ਲੇ ਗਇਓ ਮੇਰੀ ਰਾਖਤ ਮੁਗਧੁ ਫਿਰੈ ॥੨॥

When the thief of Death comes, he quickly takes away life which the fool had tried to preserve as his own. ||2||

ਚਰਨ ਸੀਸੁ ਕਰ ਕੰਪਨ ਲਾਗੇ ਨੈਨੀ ਨੀਰੁ ਅਸਾਰ ਬਹੈ ॥

His feet, his head and his hands begin to tremble, and the tears flow copiously from his eyes.

ਜਿਹਵਾ ਬਚਨੁ ਸੁਧੁ ਨਹੀ ਨਿਕਸੈ ਤਬ ਰੇ ਧਰਮ ਕੀ ਆਸ ਕਰੈ ॥੩॥

His tongue cannot speak the words correctly, but now, he hopes to practice Faith! ||3||

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੈ ਲਿਵ ਲਾਵੈ ਲਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਲੀਓ ॥

If God shows His Mercy, one enshrines love for Him, and obtains the profit of meditating on God's Name

ਗੁਰੁ ਪਰਸਾਦੀ ਹਰਿ ਧਨੁ ਪਾਇਓ ਅੰਤੇ ਚਲਦਿਆ ਨਾਲਿ ਚਲਿਓ ॥੪॥

By Guru's grace, such a person obtains the wealth of God's Name, which accompanies that person on the last journey at departure. ||4||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਅਨੁ ਧਨੁ ਕਛੁਐ ਲੈ ਨ ਗਇਓ ॥

Kabeer says, listen O' Saints - any other wealth, he shall not take with him.

ਆਈ ਤਲਬ ਰੋਪਾਲ ਰਾਇ ਕੀ ਮਾਇਆ ਮੰਦਰ ਛੇਡਿ ਚਲਿਓ ॥੫॥੨॥੧੫॥

When the summons come from the King, the Lord of the Universe, the mortal departs, leaving behind his wealth and mansions. ||5||2||15||

ਆਸਾ ॥

Raag Aasaa:

ਕਾਹੂ ਦੀਨੇ ਪਾਟ ਪਟੰਬਰ ਕਾਹੂ ਪਲਘ ਨਿਵਾਰਾ ॥

To some, God has given silks and satins (to wear), and to some, beds woven with cotton tapes (to sleep on).

ਕਾਹੂ ਗਰੀ ਗੋਦਰੀ ਨਾਹੀ ਕਾਹੂ ਖਾਨ ਪਰਾਰਾ ॥੧॥

Some do not even have a poor patched coat, and some sleep on dried hay (instead of beds). ||1||

ਅਹਿਰਖ ਵਾਦੁ ਨ ਕੀਜੈ ਰੇ ਮਨ ॥

O' my mind, do not indulge in envy and bickering,

ਸੁਕ੍ਰਿਤੁ ਕਰਿ ਕਰਿ ਲੀਜੈ ਰੇ ਮਨ ॥੧॥ ਰਹਾਉ ॥

By continually doing good deeds, you can also obtain these comforts, O' my mind. ||1||Pause||

ਕੁਮ੍ਹਾਰੈ ਏਕ ਜੁ ਮਾਟੀ ਗੁੰਧੀ ਬਹੁ ਬਿਧਿ ਬਾਨੀ ਲਾਈ ॥

A potter takes the same clay and fashions pots and vessels of different colors and kinds.

ਕਾਹੂ ਮਹਿ ਮੇਤੀ ਮੁਕਤਾਹਲ ਕਾਹੂ ਬਿਆਧਿ ਲਗਾਈ ॥੨॥

It so happens that in some (pots), pearls and pearl necklaces are placed, while in others, some useless stuff." ||2||

ਸੂਮਹਿ ਧਨੁ ਰਾਖਨ ਕਉ ਦੀਆ ਮੁਗਧੁ ਕਰੈ ਧਨੁ ਮੇਰਾ ॥

God gave wealth to the miser to preserve and help the needy, but the fool thinks it is all his.

ਜਮ ਕਾ ਡੰਡੁ ਮੂੰਡੁ ਮਹਿ ਲਾਗੈ ਖਿਨ ਮਹਿ ਕਰੈ ਨਿਬੇਰਾ ॥੩॥

But when the demon of death strikes the head, everything is settled in an instant (that the wealth doesn't belong to the mortal at all).||3||

ਹਰਿ ਜਨੁ ਉਤਮੁ ਭਗਤੁ ਸਦਾਵੈ ਆਗਿਆ ਮਨਿ ਸੁਖੁ ਪਾਈ ॥

God's servant derives inner pleasure out of obeying His will and in the world, he is known as an exalted saint.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸਤਿ ਕਰਿ ਮਾਨੈ ਭਾਣਾ ਮੰਨਿ ਵਸਾਈ ॥੪॥

He accepts God's Will as True and he enshrines that Will in his heart. ||4||

ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਮੇਰੀ ਮੇਰੀ ਝੂਠੀ ॥

Says Kabeer, "Listen O' Saints, it is false to claim that this is mine or that is mine, because nothing stays yours forever".

ਚਿਰਗਟ ਫਾਰਿ ਚਟਾਰਾ ਲੈ ਗਇਓ ਤਰੀ ਤਾਗਰੀ ਛੁਟੀ ॥੫॥੩॥੧੬॥

Just as tearing down the bird-cage, if a cat takes the bird away and leaves all its food and water behind, death takes away one's soul leaving all his possessions behind. ||5||3||16||

ਆਸਾ ॥

Raag Aasaa:

ਹਮ ਮਸਕੀਨ ਖੁਦਾਈ ਬੰਦੇ ਤੁਮ ਰਾਜਸੁ ਮਨਿ ਭਾਵੈ ॥

O' Qazi, we are but humble servants of God and are all created equal by the same creator. You pride in ruling people with oppression.

ਅਲਹ ਅਵਲਿ ਦੀਨ ਕੇ ਸਾਹਿਬੁ ਜੇਰੁ ਨਹੀ ਫੁਰਮਾਵੈ ॥੧॥

However, the almighty God, the Master of the poor doesn't permit anyone to rule by oppression. ||1||

ਕਾਜੀ ਬੋਲਿਆ ਬਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥

O' qazi, it doesn't behove you to say what you are saying. ||1||Pause||

ਰੋਜਾ ਧਰੈ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਲਮਾ ਭਿਸਤਿ ਨ ਹੋਈ ॥

Only by observing fasts, reciting your prayers and reading the Kalma (the holy word of Islamic creed) shall not take you to paradise.

ਸਤਰਿ ਕਾਬਾ ਘਟ ਹੀ ਭੀਤਰਿ ਜੇ ਕਰਿ ਜਾਨੈ ਕੋਈ ॥੨॥

The abode of God, the hidden Kabba (The Temple of Mecca) is within you if you could only know it. ||2||

ਨਿਵਾਜ ਸੇਈ ਜੋ ਨਿਆਉ ਬਿਚਾਰੈ ਕਲਮਾ ਅਕਲਹਿ ਜਾਨੈ ॥

O' qazi, only the one who practices justice, says the True 'Namaaz', and the one who recognizes God with wisdom is reading 'Kalmaa' (word of Islamic Creed).

ਪਾਚਹੁ ਮੁਸਿ ਮੁਸਲਾ ਬਿਛਾਵੈ ਤਬ ਤਉ ਦੀਨੁ ਪਛਾਨੈ ॥੩॥

One who controls all the five impulses (lust, anger, greed, attachment and ego) spreads 'Musalla' (the prayer mat) and understands the religion.||3||

ਖਸਮੁ ਪਛਾਨਿ ਤਰਸ ਕਰਿ ਜੀਅ ਮਹਿ ਮਾਰਿ ਮਣੀ ਕਰਿ ਫੀਕੀ ॥

O' Qazi, recognize the true Master-God, have compassion for all creatures in your heart and shed ego deeming it as insipid.

ਆਪੁ ਜਨਾਇ ਅਵਰ ਕਉ ਜਾਨੈ ਤਬ ਹੋਇ ਭਿਸਤ ਸਰੀਕੀ ॥੪॥

When you see others as you see yourself, only then will you become worthy of going to heaven. ||4||

ਮਾਟੀ ਏਕ ਭੇਖ ਧਰਿ ਨਾਨਾ ਤਾ ਮਹਿ ਬ੍ਰਹਮੁ ਪਛਾਨਾ ॥

(O' qazi) It is the same clay, which has been shaped into countless forms (of creatures). I have recognized the one God in them all.

ਕਹੈ ਕਬੀਰਾ ਭਿਸਤ ਛੇਡਿ ਕਰਿ ਦੇਜਕ ਸਿਉ ਮਨੁ ਮਾਨਾ ॥੫॥੪॥੧੭॥

Kabeer says, you have abandoned the path of paradise, and reconciled with being in hell by taking the path of oppression on others. ||5||4||17||

ਆਸਾ ॥

Raag Aasaa:

ਗਗਨ ਨਗਰਿ ਇਕ ਬੁੰਦ ਨ ਬਰਖੈ ਨਾਦੁ ਕਹਾ ਜੁ ਸਮਾਨਾ ॥

O' God where is gone the attachment of Maya? (The noise of worldly attachments has left my mind). Now, I am calm and at peace.

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਮਾਧੋ ਪਰਮ ਹੰਸੁ ਲੇ ਸਿਧਾਨਾ ॥੧॥

This is all God's blessing that He has cleared my mind of all worldly attachments. ||1||

ਬਾਬਾ ਬੋਲਤੇ ਤੇ ਕਹਾ ਗਏ ਦੇਹੀ ਕੇ ਸੰਗਿ ਰਹਤੇ ॥

O' my friend, those thoughts about the worldly attachments used to make so much noise in my mind. Where are they gone now?

ਸੁਰਤਿ ਮਾਹਿ ਜੇ ਨਿਰਤੇ ਕਰਤੇ ਕਥਾ ਬਾਰਤਾ ਕਹਤੇ ॥੧॥ ਰਹਾਉ ॥

Those thoughts of attachment used to dance in the mind and talk about themselves alone. ||1||Pause||

ਬਜਾਵਨਹਾਰੇ ਕਹਾ ਗਇਓ ਜਿਨਿ ਇਹੁ ਮੰਦਰੁ ਕੀਨਾ ॥

The mind which was the thinker behind those thoughts is transformed and the thoughts about attachment to this body don't arise any more.

ਸਾਖੀ ਸਬਦੁ ਸੁਰਤਿ ਨਹੀ ਉਪਜੈ ਖਿੰਚਿ ਤੇਜੁ ਸਭੁ ਲੀਨਾ ॥੨॥

No story, word or understanding of the previous kind is produced in the mind; God has drained off its energy which was responsible for generating those thoughts earlier. ||2||

ਸ੍ਰਵਨਨ ਬਿਕਲ ਭਏ ਸੰਗਿ ਤੇਰੇ ਇੰਦ੍ਰੀ ਕਾ ਬਲੁ ਥਾਕਾ ॥

The ears, your companions have gone deaf and the power of your organs is exhausted.

ਚਰਨ ਰਹੇ ਕਰ ਢਰਕਿ ਪਰੇ ਹੈ ਮੁਖਹੁ ਨ ਨਿਕਸੈ ਬਾਤਾ ॥੩॥

Your feet have failed and no words come out of your mouth. ||3||

ਥਾਕੇ ਪੰਚ ਦੂਤ ਸਭ ਤਸਕਰ ਆਪ ਆਪਣੈ ਭ੍ਰਮਤੇ ॥

Having grown weary, the five demonic thieves (the passions of lust, anger, greed, attachment and ego) are exhausted. They don't wander around anymore to fulfill their motives.

ਥਾਕਾ ਮਨੁ ਕੁੰਚਰ ਉਰੁ ਥਾਕਾ ਤੇਜੁ ਸੂਤੁ ਧਰਿ ਰਮਤੇ ॥੪॥

The elephant-like nature of the mind has grown weary and the heart has grown weary as well; the power it was using to pull the strings has gone down. ||4||

ਮਿਰਤਕ ਭਏ ਦਸੈ ਬੰਦ ਛੂਟੇ ਮਿਤ੍ਰੁ ਭਾਈ ਸਭ ਛੇਰੇ ॥

(as a result of meditation on Naam) all the ten sense organs have lost attachment of the body, thereby letting go of desire, greed etc.

ਕਹਤ ਕਬੀਰਾ ਜੇ ਹਰਿ ਧਿਆਵੈ ਜੀਵਤ ਬੰਧਨ ਤੇਰੇ ॥੫॥੫॥੧੮॥

Kabeer says, one who contemplates on God, gets liberated from the bonds of false attachments. ||5||5||18||

ਆਸਾ ਇਕਤੁਕੇ ੪ ॥

Raag Aasaa, 4 Ik-Tukas:

ਸਰਪਨੀ ਤੇ ਉਪਰਿ ਨਹੀ ਬਲੀਆ ॥

In this world, no one is more powerful than the Serpent Maya,

ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਛਲੀਆ ॥੧॥

who has deceived even Brahma, Vishnu and Shiva. ||1||

ਮਾਰੁ ਮਾਰੁ ਸ੍ਰੁਪਨੀ ਨਿਰਮਲ ਜਲਿ ਪੈਠੀ ॥

In a Holy Congregation, the powerful Maya becomes calm and Pure (worldly attachments lose their strength there).

ਜਿਨਿ ਤ੍ਰਿਭਵਣੁ ਡਸੀਅਲੇ ਗੁਰ ਪ੍ਰਸਾਦਿ ਡੀਠੀ ॥੧॥ ਰਹਾਉ ॥

Maya becomes calm because by the Guru's grace its reality gets exposed in the holy congregation. This is the maya which has bitten all the three worlds (installed worldly attachments in them). ||1||Pause||

ਸ੍ਰੁਪਨੀ ਸ੍ਰੁਪਨੀ ਕਿਆ ਕਹਹੁ ਭਾਈ ॥

O' Brother, there is no need to be afraid of this Maya!

ਜਿਨਿ ਸਾਚੁ ਪਛਾਨਿਆ ਤਿਨਿ ਸ੍ਰੁਪਨੀ ਖਾਈ ॥੨॥

One who realizes the eternal God, gets blessed with complete control over this snake-like Maya. ||2||

ਸ੍ਰੁਪਨੀ ਤੇ ਆਨ ਛੂਛ ਨਹੀ ਅਵਰਾ ॥

With the exception of those who have realized the eternal God, no one else has escaped from the effect of Maya.

ਸ੍ਰੁਪਨੀ ਜੀਤੀ ਕਹਾ ਕਰੈ ਜਮਰਾ ॥੩॥

When the serpent Maya is overcome, what harm can the demon of death (attachments) do? ||3||

ਇਹ ਸ੍ਰਪਨੀ ਤਾ ਕੀ ਕੀਤੀ ਹੋਈ ॥

This snake (Maya) is the creation of God.

ਬਲੁ ਅਬਲੁ ਕਿਆ ਇਸ ਤੇ ਹੋਈ ॥੪॥

On its own, it is neither powerful or powerless (and without God's command, it cannot do anything).||4||

ਇਹ ਬਸਤੀ ਤਾ ਬਸਤ ਸਰੀਰਾ ॥

As long as Maya resides in our mind, and we are under its influence, we keep going through the cycle of Birth and Death.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਸਹਜਿ ਤਰੇ ਕਬੀਰਾ ॥੫॥੬॥੧੯॥

But by Guru's grace, Kabir has easily crossed over this whirlpool of births and deaths. ||5||6||19||

ਆਸਾ ॥

Raag Aasaa:

ਕਹਾ ਸੁਆਨ ਕਉ ਸਿਮ੍ਰਿਤਿ ਸੁਨਾਏ ॥

Just as there is no use of reciting "simritis" (the Hindu scriptures) to a dog,

ਕਹਾ ਸਾਕਤ ਪਹਿ ਹਰਿ ਗੁਨ ਗਾਏ ॥੧॥

it is of no use to sing God's Praises to the faithless cynic? ||1||

ਰਾਮ ਰਾਮ ਰਾਮ ਰਮੇ ਰਮਿ ਰਹੀਐ ॥

We should ourselves remain completely absorbed in uttering God's Name,

ਸਾਕਤ ਸਿਉ ਭੁਲਿ ਨਹੀ ਕਹੀਐ ॥੧॥ ਰਹਾਉ ॥

and do not bother to speak of it to the faithless cynic, even by mistake.

||1||Pause||

ਕਉਆ ਕਹਾ ਕਪੂਰ ਚਰਾਏ ॥

What is the use of feeding camphor to a crow, (it doesn't care for fragrance anyway, and always goes and sits on dirt and filth).

ਕਹ ਬਿਸੀਅਰ ਕਉ ਦੂਧੁ ਪੀਆਏ ॥੨॥

What is the use of offering milk to a snake? (it still bites the presenter). ||2||

ਸਤਸੰਗਤਿ ਮਿਲਿ ਬਿਬੇਕ ਬੁਧਿ ਹੋਈ ॥

Joining the Sat Sangat, the True Congregation, discriminative understanding is attained (as an effect of the company),

ਪਾਰਸੁ ਪਰਸਿ ਲੋਹਾ ਕੰਚਨੁ ਸੋਈ ॥੩॥

just as, upon coming in contact with a philosopher's stone, a piece of iron becomes gold. ||3||

ਸਾਕਤੁ ਸੁਆਨੁ ਸਭੁ ਕਰੇ ਕਰਾਇਆ ॥

Faithless cynic or a dog does whatever he is made to do (by God).

ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਰਮ ਕਮਾਇਆ ॥੪॥

He does the deeds, which have been written from the very beginning (in their destiny based on their past deeds).||4||

ਅੰਮ੍ਰਿਤੁ ਲੈ ਲੈ ਨੀਮੁ ਸਿੰਚਾਈ ॥

If you take Ambrosial Nectar and irrigate the neem tree with it,

ਕਹਤ ਕਬੀਰ ਉਆ ਕੇ ਸਹਜੁ ਨ ਜਾਈ ॥੫॥੭॥੨੦॥

its natural quality (bitter taste) does not go, says Kabeer. ||5||7||20||

ਆਸਾ ॥

Raag Aasaa:

ਲੰਕਾ ਸਾ ਕੋਟੁ ਸਮੁੰਦ ਸੀ ਖਾਈ ॥

A fortress of Sri Lanka (was built by Ravana) with the ocean as a moat around it,

ਤਿਹ ਰਾਵਨ ਘਰ ਖਬਰਿ ਨ ਪਾਈ ॥੧॥

today, there are no whereabouts of that house of Raavan. ||1||

ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਬਿਰੁ ਨ ਰਹਾਈ ॥

Therefore, what should I ask for (from God)?; nothing is permanent.

ਦੇਖਤ ਨੈਨ ਚਲਿਓ ਜਗੁ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

Right before my very eyes, the entire world is passing by? ||1||Pause||

ਇਕੁ ਲਖੁ ਪੁਤ ਸਵਾ ਲਖੁ ਨਾਤੀ ॥

Even that king Ravana who had hundred thousand sons and grandsons,

ਤਿਹ ਰਾਵਨ ਘਰ ਦੀਆ ਨ ਬਾਤੀ ॥੨॥

(but a time came, when all his family, and armies were annihilated) there was nobody left to even light a single lamp in his house, ||2||

ਚੰਦੁ ਸੂਰਜੁ ਜਾ ਕੇ ਤਪਤ ਰਸੇਈ ॥

The gods like "Moon" and the "Sun" used to cook in his kitchen,

ਬੈਸੰਤਰੁ ਜਾ ਕੇ ਕਪਰੇ ਧੋਈ ॥੩॥

and Fire god used to wash his clothes (all that became history). ||3||

ਗੁਰਮਤਿ ਰਾਮੈ ਨਾਮਿ ਬਸਾਈ ॥

One who follows Guru's teachings and enshrines God's Name in his heart,

ਅਸਥਿਰੁ ਰਹੈ ਨ ਕਤਹੂੰ ਜਾਈ ॥੪॥

becomes contented and does not wander around in Maya. ||4||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਲੋਈ ॥

Kabeer says, listen O' people.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ॥੫॥੮॥੨੧॥

Liberation from worldly attachments is not obtained without meditation on Naam. ||5||8||21||

ਆਸਾ ॥

Raag Aasaa:

ਪਹਿਲਾ ਪੁਤੁ ਪਿਛੈਰੀ ਮਾਈ ॥

First, the son (the essence of God) was born, and then, his mother. (Maya whom, a mortal treats like his mother), came later.

ਗੁਰੁ ਲਾਗੋ ਚੇਲੇ ਕੀ ਪਾਈ ॥੧॥

Moreover, the soul, which emanated from God started bowing to the self-made mind as if the Guru was bowing to the disciple. ||1||

ਏਕੁ ਅਚੰਭਉ ਸੁਨਹੁ ਤੁਮ੍ਹਰ ਭਾਈ ॥

Listen O' my brothers about this astonishing thing (happening in this world),

ਦੇਖਤ ਸਿੰਘੁ ਚਰਾਵਤ ਗਾਈ ॥੧॥ ਰਹਾਉ ॥

Right in front of our eyes, the mortal instead of being brave (by meditation on Naam) and using the faculties to serve him, is following them and thereby pleasing them, as if the lion is timidly going out to graze the cows. ||1||Pause||

ਜਲ ਕੀ ਮਛਲੀ ਤਰਵਰਿ ਬਿਆਈ ॥

Instead of meditating in the holy congregation, the soul is busy in worldly pleasures, as if the fish of water giving birth on a tree.

ਦੇਖਤ ਕੁਤਰਾ ਲੈ ਗਈ ਬਿਲਾਈ ॥੨॥

Intense worldly desires have taken over the contentment, as if before our very eyes, a cat has taken away the puppy to eat. ||2||

ਤਲੈ ਰੇ ਬੈਸਾ ਊਪਰਿ ਸੁਲਾ ॥

The divinely virtues have are dominated by the evils, as if the branches of a tree are below, the root is above,

ਤਿਸ ਕੈ ਪੇਡਿ ਲਗੇ ਫਲ ਫੁਲਾ ॥੩॥

and fruits and flowers are coming out of its trunk. (the soul is now bearing the fruit of Vices). ||3||

ਘੋਰੈ ਚਰਿ ਭੈਸ ਚਰਾਵਨ ਜਾਈ ॥

(Because the human soul has become so weak that human desire is driving the man crazy in pursuit of lust and temptation, as if) the buffalo is riding the horse.

ਬਾਹਰਿ ਬੈਲੁ ਗੋਨਿ ਘਰਿ ਆਈ ॥੪॥

(Now the patience is completely exhausted and worldly desires have taken over the mind, as if the bull has gone out of home and his load has come home. ||4||

ਕਹਤ ਕਬੀਰ ਜੁ ਇਸ ਪਦ ਬੁਝੈ ॥

Kabeer says, One, who understands this situation,

ਰਾਮ ਰਮਤ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੁਝੈ ॥੫॥੯॥੨੨॥

by meditating on God's Name, understands everything about the right conduct of life. ||5||9||22||

ਬਾਈਸ ਚਉਪਦੇ ਤਥਾ ਪੰਚਪਦੇ ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਤਿਪਦੇ ੮ ਦੁਤੁਕੇ ੭ ਇਕਤੁਕਾ ੧੧
Raag Aasaa: Twenty two chaupadas and panchpades of Kabeer Jee, 8 Tri-Padas, 7 Du-Tukas, 1 Ik-Tuka,

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the Grace of the Guru.

ਬਿੰਦੁ ਤੇ ਜਿਨਿ ਪਿੰਡੁ ਕੀਆ ਅਗਨਿ ਕੁੰਡੁ ਰਹਾਇਆ ॥

O' mortal, God created your body from sperm (of father) and protected you in the caldron of fire (of your mother's womb).

ਦਸ ਮਾਸ ਮਾਤਾ ਉਦਰਿ ਰਾਖਿਆ ਬਹੁਰਿ ਲਾਗੀ ਮਾਇਆ ॥੧॥

For ten months He preserved you in your mother's womb, and then, after you were born, you became attached to Maya. ||1||

ਪ੍ਰਾਨੀ ਕਾਹੇ ਕਉ ਲੇਭਿ ਲਾਗੇ ਰਤਨੁ ਜਨਮੁ ਖੋਇਆ ॥

O' mortal, why have you attached yourself to greed, and lost the jewel of life?

ਪੂਰਬ ਜਨਮਿ ਕਰਮ ਭੂਮਿ ਬੀਜੁ ਨਾਹੀ ਬੋਇਆ ॥੧॥ ਰਹਾਉ ॥

you are reborn due to past lives actions, why dont you plant the seeds of Naam now.

ਬਾਰਿਕ ਤੇ ਬਿਰਧਿ ਭਇਆ ਹੋਨਾ ਸੇ ਹੋਇਆ ॥

(O' man), from a child you have become an old person; whatever had to happen has happened.

ਜਾ ਜਮੁ ਆਇ ਝੋਟੁ ਪਕਰੈ ਤਬਹਿ ਕਾਹੇ ਰੋਇਆ ॥੨॥

When the Messenger of death comes, then repenting will be of no use. ||2||

ਜੀਵਨੈ ਕੀ ਆਸ ਕਰਹਿ ਜਮੁ ਨਿਹਾਰੈ ਸਾਸਾ ॥

O' mortal, you are hoping for a long life while the demon of death is counting your few remaining breaths.

ਬਾਜੀਗਰੀ ਸੰਸਾਰੁ ਕਬੀਰਾ ਚੇਤਿ ਢਾਲਿ ਪਾਸਾ ॥੩॥੧॥੨੩॥

O' Kabeer, The world is like a play of a juggler, so remember God while playing this game of life. ||3||1||23||

ਆਸਾ ॥

Raag Aasaa:

ਤਨੁ ਰੈਨੀ ਮਨੁ ਪੁਨ ਰਪਿ ਕਰਿ ਹਉ ਪਾਚਉ ਤਤ ਬਰਾਤੀ ॥

Using my body as a dyer's vat, I have imbued my mind with virtues; and the five divine virtues (truth, contentment, compassion, humility and love) are the members of my marriage party.

ਰਾਮ ਰਾਇ ਸਿਉ ਭਾਵਰਿ ਲੈਹਉ ਆਤਮ ਤਿਹ ਰੰਗਿ ਰਾਤੀ ॥੧॥

I am now taking marriage vows with Husband-God, the sovereign king and my soul is imbued with His love.||1||

ਗਾਉ ਗਾਉ ਰੀ ਦੁਲਹਨੀ ਮੰਗਲਚਾਰਾ ॥

O' my bridesmaids (sensory organs), sing the songs of festivity,

ਮੇਰੇ ਗ੍ਰਿਹ ਆਏ ਰਾਜਾ ਰਾਮ ਭਤਾਰਾ ॥੧॥ ਰਹਾਉ ॥

because I have realized my Husband-God, the sovereign King, in my heart. ||1||Pause||

ਨਾਭਿ ਕਮਲ ਮਹਿ ਬੇਦੀ ਰਚਿ ਲੇ ਬ੍ਰਹਮ ਗਿਆਨ ਉਚਾਰਾ ॥

I have made the lotus of my navel like a bridal pavilion (to remember Him with each breath) and divine words are being uttered as the wedding mantras.

ਰਾਮ ਰਾਇ ਸੇ ਦੂਲਹੁ ਪਾਇਓ ਅਸ ਬਡਭਾਗ ਹਮਾਰਾ ॥੨॥

Such a great is my destiny that I have realized God, the sovereign King, as my husband. ||2||

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਕਉਤਕ ਆਏ ਕੋਟਿ ਤੇਤੀਸ ਉਜਾਨਾਂ ॥

I feel as if the angels, the sages and millions of other deities (my spiritual companions) have come in their heavenly chariots to see this spectacular wedding.

ਕਹਿ ਕਬੀਰ ਮੋਹਿ ਬਿਆਹਿ ਚਲੇ ਹੈ ਪੁਰਖ ਏਕ ਭਗਵਾਨਾ ॥੩॥੨॥੨੪॥

Kabir says, now the one supreme God has wedded me (united me with Himself). ||3||2||24||

ਆਸਾ ॥

Raag Aasaa:

ਸਾਸੁ ਕੀ ਦੁਖੀ ਸਸੁਰ ਕੀ ਪਿਆਰੀ ਜੇਠ ਕੇ ਨਾਮਿ ਡਰਉ ਰੇ ॥

I am bothered by Maya, I am in love with my body and I am afraid of death

ਸਖੀ ਸਹੇਲੀ ਨਨਦ ਗਹੇਲੀ ਦੇਵਰ ਕੈ ਬਿਰਹਿ ਜਰਉ ਰੇ ॥੧॥

O' my friends and mates, I am in the grip of my sensory organs and I am suffering due to lack of divine knowledge. ||1||

ਮੇਰੀ ਮਤਿ ਬਉਰੀ ਮੈ ਰਾਮੁ ਬਿਸਾਰਿਓ ਕਿਨ ਬਿਧਿ ਰਹਨਿ ਰਹਉ ਰੇ ॥

I have lost my mind because I have forsaken God; how am I going to spend my life?

ਸੇਜੈ ਰਮਤੁ ਨੈਨ ਨਹੀ ਪੇਖਉ ਇਹੁ ਦੁਖੁ ਕਾ ਸਉ ਕਹਉ ਰੇ ॥੧॥ ਰਹਾਉ ॥

To whom may I describe my sorrow that God dwells in my heart but I cannot see Him with my spiritually blind eyes? ||1||Pause||

ਬਾਪੁ ਸਾਵਕਾ ਕਰੈ ਲਰਾਈ ਮਾਇਆ ਸਦ ਮਤਵਾਰੀ ॥

My body always keeps fighting with me for sustenance and Maya, the worldly desires, make me completely crazy.

ਬਡੇ ਭਾਈ ਕੈ ਜਬ ਸੰਗਿ ਹੋਤੀ ਤਬ ਹਉ ਨਾਹ ਪਿਆਰੀ ॥੨॥

In the mother's womb, I was remembering God and was dear to Him.||2||

ਕਹਤ ਕਬੀਰ ਪੰਚ ਕੇ ਝਗਰਾ ਝਗਰਤ ਜਨਮੁ ਗਵਾਇਆ ॥

Kabeer says, everyone is entangled in the strife with the five vices (lust, anger, greed, attachment and ego) and are wasting away their life.

ਝੂਠੀ ਮਾਇਆ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਮੈ ਰਾਮ ਰਮਤ ਸੁਖੁ ਪਾਇਆ ॥੩॥੩॥੨੫॥

The entire world is in the grip of false worldly riches and power, but I have attained celestial peace by meditating on God's Name. ||3||3||25||

ਆਸਾ ॥

Raag Aasaa:

ਹਮ ਘਰਿ ਸੂਤੁ ਤਨਹਿ ਨਿਤ ਤਾਨਾ ਕੰਠਿ ਜਨੇਉ ਤੁਮਾਰੇ ॥

O' Brahmin, you are proud of this small thread around your neck which you call Janaiyu; but being a weaver, loads of such threads are lying around in my house, with which I daily weave

ਤੁਮ੍ਹਰ ਤਉ ਬੇਦ ਪੜਹੁ ਗਾਇਤ੍ਰੀ ਗੋਬਿੰਦੁ ਰਿਦੈ ਹਮਾਰੇ ॥੧॥

You read the Vedas and utter sacred hymns, while I have enshrined God, the Master of the universe, in my heart. ||1||

ਮੇਰੀ ਜਿਹਬਾ ਬਿਸਨੁ ਨੈਨ ਨਾਰਾਇਨ ਹਿਰਦੈ ਬਸਹਿ ਗੋਬਿੰਦਾ ॥

God is so near and dear to me as if on my tongue resides Vishnu, in my eyes is Narayan and in my heart resides Gobinda.

ਜਮ ਦੁਆਰ ਜਬ ਪੂਛਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਕਹਸਿ ਮੁਕੰਦਾ ॥੧॥ ਰਹਾਉ ॥

O' crazy Brahmin Mukand, what will be your answer when you will be interrogated by God in the presence of the demon of death? ||1||Pause||

ਹਮ ਗੋਰੂ ਤੁਮ ਗੁਆਰ ਗੁਸਾਈ ਜਨਮ ਜਨਮ ਰਖਵਾਰੇ ॥

O' Brahmins, from many previous lives we have been like your cows and you have been like our herdsman and protectors,

ਕਬਹੂੰ ਨ ਪਾਰਿ ਉਤਾਰਿ ਚਰਾਇਹੁ ਕੈਸੇ ਖਸਮ ਹਮਾਰੇ ॥੨॥

but you never imparted wisdom to us to swim across the world-ocean of vices; what kind of masters are you?||2||

ਤੂੰ ਬਾਮ੍ਹੁਰਨੁ ਮੈ ਕਾਸੀਕ ਜੁਲਹਾ ਬੁਝਹੁ ਮੇਰ ਗਿਆਨਾ ॥

I agree that you are a Brahmin and I am but a weaver from Kashi, but try to appreciate my divine understanding.

ਤੁਮ੍ਹਰ ਤਉ ਜਾਚੇ ਭੂਪਤਿ ਰਾਜੇ ਹਰਿ ਸਉ ਮੇਰ ਧਿਆਨਾ ॥੩॥੪॥੨੬॥

You go and beg from the kings and emperors, whereas I am attuned to God Himself. ||3||4||26||

ਆਸਾ ॥

Raag Aasaa:

ਜਗਿ ਜੀਵਨੁ ਐਸਾ ਸੁਪਨੇ ਜੈਸਾ ਜੀਵਨੁ ਸੁਪਨ ਸਮਾਨੰ ॥

The life in the world is like a dream, yes the life is false like a dream.

ਸਾਚੁ ਕਰਿ ਹਮ ਗਾਠਿ ਦੀਨੀ ਛੋਡਿ ਪਰਮ ਨਿਧਾਨੰ ॥੧॥

Believing it to be true, we are firmly attached to the dream-like life and have abandoned God, the supreme treasure of celestial peace. ||1||

ਬਾਬਾ ਮਾਇਆ ਮੋਹ ਹਿਤੁ ਕੀਨ੍ ॥

O' my respected friend, we are imbued with the love of Maya, the worldly riches and power,

ਜਿਨਿ ਗਿਆਨੁ ਰਤਨੁ ਹਿਰਿ ਲੀਨ੍ ॥੧॥ ਰਹਾਉ ॥

which has taken the jewel like spiritual wisdom away from us. ||1||Pause||

ਨੈਨ ਦੇਖਿ ਪਤੰਗੁ ਉਰਝੈ ਪਸੁ ਨ ਦੇਖੈ ਆਗਿ ॥

A moth is attracted by the light but the foolish insect doesn't see the fire which is going to burn him.

ਕਾਲ ਫਾਸ ਨ ਮੁਗਧੁ ਚੇਤੈ ਕਨਿਕ ਕਾਮਿਨਿ ਲਾਗਿ ॥੨॥

Similarly, the foolish person infatuated with wealth and lust does not remember the noose of death. ||2||

ਕਰਿ ਬਿਚਾਰੁ ਬਿਕਾਰ ਪਰਹਰਿ ਤਰਨ ਤਾਰਨ ਸੋਇ ॥

Abandon the evil pursuits and reflect upon this that God is like a ship to carry you across the world-ocean of vices.

ਕਹਿ ਕਬੀਰ ਜਗਜੀਵਨੁ ਐਸਾ ਦੁਤੀਅ ਨਾਹੀ ਕੋਇ ॥੩॥੫॥੨੭॥

Kabeer says, God is such a support of our life that there is none other like Him. ||3||5||27||

ਆਸਾ ॥

Raag Aasaa:

ਜਉ ਮੈ ਰੂਪ ਕੀਏ ਬਹੁਤੇਰੇ ਅਬ ਫੁਨਿ ਰੂਪੁ ਨ ਹੋਈ ॥

I have wandered through many different births in the past, but now I am not going to take any new birth.

ਤਾਗਾ ਤੰਤੁ ਸਾਜੁ ਸਭੁ ਥਾਕਾ ਰਾਮ ਨਾਮ ਬਸਿ ਹੋਈ ॥੧॥

The worldly attachments which were keeping my mind away from God are now broken and my mind is completely under the control of God's Name.

||1||

ਅਬ ਮੋਹਿ ਨਾਚਨੇ ਨ ਆਵੈ ॥

Now I no longer dance to the tune of worldly attachments,

ਮੇਰਾ ਮਨੁ ਮੰਦਰੀਆ ਨ ਬਜਾਵੈ ॥੧॥ ਰਹਾਉ ॥

and my mind no longer beats the drum of worldly allurements. ||1||Pause||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਾਇਆ ਲੈ ਜਾਰੀ ਤ੍ਰਿਸਨਾ ਗਾਗਰਿ ਫੂਟੀ ॥

I have burnt away all my lust, anger and the influence of Maya; the pitcher of worldly desires within me is smashed.

ਕਾਮ ਚੇਲਨਾ ਭਇਆ ਹੈ ਪੁਰਾਨਾ ਗਇਆ ਭਰਮੁ ਸਭੁ ਛੂਟੀ ॥੨॥

My garb of desire for lust is worn out, and all my doubts have vanished. ||2||

ਸਰਬ ਭੂਤ ਏਕੈ ਕਰਿ ਜਾਨਿਆ ਚੁਕੇ ਬਾਦ ਬਿਬਾਦਾ ॥

Now I see one God pervading in all beings, therefore, all my enmities with others have vanished.

ਕਹਿ ਕਬੀਰ ਮੈ ਪੂਰਾ ਪਾਇਆ ਭਏ ਰਾਮ ਪਰਸਾਦਾ ॥੩॥੬॥੨੮॥

Kabeer says, God has bestowed grace and I have realized the perfect God.

||3||6||28||

ਆਸਾ ॥

Raag Aasaa:

ਰੋਜਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ ॥

O' mortal, you observe fasts to please God but kill living beings for your own taste.

ਆਪਾ ਦੇਖਿ ਅਵਰ ਨਹੀ ਦੇਖੈ ਕਾਰੇ ਕਉ ਝਖ ਮਾਰੈ ॥੧॥

You look after your own interests but do not see the interests of others; what a useless pursuit is that? ||1||

ਕਾਜੀ ਸਾਹਿਬੁ ਏਕੁ ਤੇਹੀ ਮਹਿ ਤੇਰਾ ਸੋਚਿ ਬਿਚਾਰਿ ਨ ਦੇਖੈ ॥

O' Qazi, there is only one Master-God of the entire world; He is your Master too and is residing in you, but you do not reflect on Him.

ਖਬਰਿ ਨ ਕਰਹਿ ਦੀਨ ਕੇ ਬਉਰੇ ਤਾ ਤੇ ਜਨਮੁ ਅਲੇਖੈ ॥੧॥ ਰਹਾਉ ॥

Being fanatic about your own faith, you do not understand the reality about God, therefore, your life is passing in vain. ||1||Pause||

ਸਾਚੁ ਕਤੇਬ ਬਖਾਨੈ ਅਲਹੁ ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਕੋਈ ॥

O' qazi, even your own Semitic books say that God is eternal and He is neither male or female.

ਪਢੇ ਗੁਨੇ ਨਾਹੀ ਕਛੁ ਬਉਰੇ ਜਉ ਦਿਲ ਮਹਿ ਖਬਰਿ ਨ ਹੋਈ ॥੨॥

O' ignorant Qazi, mere reading or reflecting on these religious books does not provide any benefit, unless you feel His presence in your heart. ||2||

ਅਲਹੁ ਗੈਬੁ ਸਗਲ ਘਟ ਭੀਤਰਿ ਹਿਰਦੈ ਲੇਹੁ ਬਿਚਾਰੀ ॥

Allah (God) dwells in all beings, reflect upon this in your heart.

ਹਿੰਦੂ ਤੁਰਕ ਦੁਹੂੰ ਮਹਿ ਏਕੈ ਕਹੈ ਕਬੀਰ ਪੁਕਾਰੀ ॥੩॥੭॥੨੯॥

Kabeer proclaims this out loud, the same God pervades within all the Hindus and the Muslims. ||3||7||29||

ਆਸਾ ॥ ਤਿਪਦਾ ॥ ਇਕਤੁਕਾ ॥

Raag Aasaa, Ti-Pada (three stanzas), Ik-Tuka (one liners):

ਕੀਓ ਸਿੰਗਾਰੁ ਮਿਲਨ ਕੇ ਤਾਈ ॥

To meet Him, I decked myself in many ways (with religious garbs, and symbols),

ਹਰਿ ਨ ਮਿਲੇ ਜਗਜੀਵਨ ਗੁਸਾਈ ॥੧॥

Still, I have not realized God, the Master of the world. ||1||

ਹਰਿ ਮੇਰੇ ਪਿਰੁ ਹਉ ਹਰਿ ਕੀ ਬਹੁਰੀਆ ॥

God is my husband and I am His ignorant bride.

ਰਾਮ ਬਡੇ ਮੈ ਤਨਕ ਲਹੁਰੀਆ ॥੧॥ ਰਹਾਉ ॥

God is so great and I am His insignificant bride. ||1||Pause||

ਧਨ ਪਿਰ ਏਕੈ ਸੰਗਿ ਬਸੇਰਾ ॥

Both the soul-bride and the husband-God are residing together.

ਸੇਜ ਏਕ ਪੈ ਮਿਲਨੁ ਦੁਹੇਰਾ ॥੨॥

Both reside in the same heart but still their union is very difficult.||2||

ਧੰਨਿ ਸੁਹਾਗਨਿ ਜੋ ਪੀਅ ਭਾਵੈ ॥

Blessed is that fortunate soul-bride, who is pleasing to her Husband-God.

ਕਹਿ ਕਬੀਰ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵੈ ॥੩॥੮॥੩੦॥

Kabeer says, Such a soul bride does not go through the cycles of birth and death. ||3||8||30||

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਦੁਪਦੇ

Raag Aasaa, Du-Padas (two stanzas) of Kabeer j:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹੀਰੈ ਹੀਰਾ ਬੇਧਿ ਪਵਨ ਮਨੁ ਸਹਜੇ ਰਹਿਆ ਸਮਾਈ ॥

Just as a smaller diamond becomes valuable when attached to a bigger one, similarly a fickle mind attuned to Naam becomes calm and stable.

ਸਗਲ ਜੇਤਿ ਇਨਿ ਹੀਰੈ ਬੇਧੀ ਸਤਿਗੁਰ ਬਚਨੀ ਮੈ ਪਾਈ ॥੧॥

I learned through the Guru's teachings that a jewel like precious Naam is present in all the beings.||1||

ਹਰਿ ਕੀ ਕਥਾ ਅਨਾਹਦ ਬਾਨੀ ॥

By attuning to the continual bliss giving divine words of God's praises,

ਹੰਸੁ ਹੁਇ ਹੀਰਾ ਲੇਇ ਪਛਾਨੀ ॥੧॥ ਰਹਾਉ ॥

the person who becomes pure and immaculate like a swan, recognizes this precious Naam.||1||Pause||

ਕਹਿ ਕਬੀਰ ਹੀਰਾ ਅਸ ਦੇਖਿਓ ਜਗ ਮਹ ਰਹਾ ਸਮਾਈ ॥

Kabeer says, the jewel like precious Naam is permeating the entire world; I realized it within my heart,

ਗੁਪਤਾ ਹੀਰਾ ਪ੍ਰਗਟ ਭਇਓ ਜਬ ਗੁਰ ਗਮ ਦੀਆ ਦਿਖਾਈ ॥੨॥੧॥੩੧॥

only when the capable Guru revealed this hidden jewel to me. ||2||1||31||

ਆਸਾ ॥

Raag Aasaa:

ਪਹਿਲੀ ਕਰੂਪਿ ਕੁਜਾਤਿ ਕੁਲਖਨੀ ਸਾਹੁਰੈ ਪੇਈਐ ਬੁਰੀ ॥

My previous state of mind was like an ugly, lowly person of bad character, who is considered evil both here and hereafter.

ਅਬ ਕੀ ਸਰੂਪਿ ਸੁਜਾਨਿ ਸੁਲਖਨੀ ਸਹਜੇ ਉਦਰਿ ਧਰੀ ॥੧॥

My present (awakened state) is like the beautiful wise bride of superb virtues, and I have easily enshrined her in my heart.||1||

ਭਲੀ ਸਰੀ ਮੁਈ ਮੇਰੀ ਪਹਿਲੀ ਬਰੀ ॥

It has turned out so well, that I got rid of my previous bad intellect which I used to like.

ਜੁਗੁ ਜੁਗੁ ਜੀਵਉ ਮੇਰੀ ਅਬ ਕੀ ਧਰੀ ॥੧॥ ਰਹਾਉ ॥

May my present awakened intellect last forever. ||1||Pause||

ਕਹੁ ਕਬੀਰ ਜਬ ਲਹੁਰੀ ਆਈ ਬਡੀ ਕਾ ਸੁਹਾਗੁ ਟਰਿਓ ॥

Kabeer says, since the time I have attained this humble state of mind, my evil intellect has become irrelevant.

ਲਹੁਰੀ ਸੰਗਿ ਭਈ ਅਬ ਮੇਰੈ ਜੇਠੀ ਅਉਰੁ ਧਰਿਓ ॥੨॥੨॥੩੨॥

The newly acquired humble intellect is always with me and the previous egoistic intellect has abandoned me and gone somewhere else. ||2||2||32||

ਆਸਾ ॥

Raag Aasaa:

ਮੇਰੀ ਬਹੁਰੀਆ ਕੇ ਧਨੀਆ ਨਾਉ ॥

When my mind was in love with worldly wealth its name was Dhania (one who is running after worldly wealth).

ਲੇ ਰਾਖਿਓ ਰਾਮ ਜਨੀਆ ਨਾਉ ॥੧॥

Now my mind is in love with God and is called Raam-Jania (God's devotee).||1||

ਇਨ੍ ਮੁੰਡੀਅਨ ਮੇਰਾ ਘਰੁ ਧੁੰਧਰਾਵਾ ॥

My saintly companions have destroyed my evil intellect which was controlled by Maya.

ਬਿਟਵਹਿ ਰਾਮ ਰਮਊਆ ਲਾਵਾ ॥੧॥ ਰਹਾਉ ॥

Because, now they have caused my innocent mind to start reciting God's Name. ||1||Pause||

ਕਹਤੁ ਕਬੀਰ ਸੁਨਹੁ ਮੇਰੀ ਮਾਈ ॥

Kabir says, listen O' my mother,

ਇਨ੍ ਮੁੰਡੀਅਨ ਮੇਰੀ ਜਾਤਿ ਗਵਾਈ ॥੨॥੩॥੩੩॥

These saintly companions have done away with my low social status. ||2||3||33||

ਆਸਾ ॥

Raag Aasaa:

ਰਹੁ ਰਹੁ ਰੀ ਬਹੁਰੀਆ ਘੁੰਘਟੁ ਜਿਨਿ ਕਾਢੈ ॥

O' my ignorant mind, stop putting the veil (creating distance) between you and God,

ਅੰਤ ਕੀ ਬਾਰ ਲਹੈਗੀ ਨ ਆਢੈ ॥੧॥ ਰਹਾਉ ॥

if you kept yourself away from God, then in the end you won't earn even a penny's worth of spiritual profit.||1||Pause||

ਘੁੰਘਟੁ ਕਾਢਿ ਗਈ ਤੇਰੀ ਆਗੈ ॥

O' my mind, before you there have been many who stayed away from God,

ਉਨ ਕੀ ਗੈਲਿ ਤੇਹਿ ਜਿਨਿ ਲਾਰੈ ॥੧॥

make sure that you don't follow their footsteps. ||1||

ਘੁੰਘਟ ਕਾਢੇ ਕੀ ਇਹੈ ਬਡਾਈ ॥

The only limited benefit of putting the veil between yourself and God is,

ਦਿਨ ਦਸ ਪਾਂਚ ਬਹੁ ਭਲੇ ਆਈ ॥੨॥

that, for a few days people will say, what a noble bride has come. ||2||

ਘੁੰਘਟੁ ਤੇਰੇ ਤਉ ਪਰਿ ਸਾਚੈ ॥

O' my mind, this veil of yours can be only considered true,

ਹਰਿ ਗੁਨ ਗਾਇ ਕੂਦਹਿ ਅਰੁ ਨਾਚੈ ॥੩॥

if you jump, dance and sing God's praises while hiding from Maya. ||3||

ਕਹਤ ਕਬੀਰ ਬਹੁ ਤਬ ਜੀਤੈ ॥

Kabir says, a soul-bride wins the game of life,

ਹਰਿ ਗੁਨ ਗਾਵਤ ਜਨਮੁ ਬਿਤੀਤੈ ॥੪॥੧॥੩੪॥

only when her life passes singing praises of God. ||4||1||34||

ਆਸਾ ॥

Raag Aasaa:

ਕਰਵਤੁ ਭਲਾ ਨ ਕਰਵਟ ਤੇਰੀ ॥

O' God, I would rather be sawed, than have You forsake me.

ਲਾਗੁ ਗਲੇ ਸੁਨੁ ਬਿਨਤੀ ਮੇਰੀ ॥੧॥

O' God, keep me closer to You and listen to my prayer. ||1||

ਹਉ ਵਾਰੀ ਮੁਖੁ ਫੇਰਿ ਪਿਆਰੇ ॥

O' my Beloved God, I dedicate myself to You, please show me the way;

ਕਰਵਟੁ ਦੇ ਮੇ ਕਉ ਕਾਰੇ ਕਉ ਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

if you forsake me then I can't spiritually survive. ||1||Pause||

ਜਉ ਤਨੁ ਚੀਰਹਿ ਅੰਗੁ ਨ ਮੇਰਉ ॥

O' God, even if my body is sawed apart, I would not pull it away from You.

ਪਿੰਡੁ ਪਰੈ ਤਉ ਪ੍ਰੀਤਿ ਨ ਤੇਰਉ ॥੨॥

Even if my body falls apart, I would not break my bonds of love with You.
||2||

ਹਮ ਤੁਮ ਬੀਚੁ ਭਇਓ ਨਹੀ ਕੋਈ ॥

O' beloved God, between You and me, there is none other.

ਤੁਮਹਿ ਸੁ ਕੰਤ ਨਾਰਿ ਹਮ ਸੋਈ ॥੩॥

You are the Husband-God and I am the soul-bride. ||3||

ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਲੋਈ ॥

Kabeer says, listen, O' people:

ਅਬ ਤੁਮਰੀ ਪਰਤੀਤਿ ਨ ਹੋਈ ॥੪॥੨॥੩੫॥

Now, I place no reliance in you. (It is you (the love for worldly wealth) who keep me away from God). ||4||2||35||

ਆਸਾ ॥

Raag Aasaa:

ਕੋਰੀ ਕੇ ਕਾਹੂ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥

No one knows the mystery of God, the Cosmic Weaver,

ਸਭੁ ਜਗੁ ਆਨਿ ਤਨਾਇਓ ਤਾਨਾਂ ॥੧॥ ਰਹਾਉ ॥

who, through His creation, has woven the web of the entire world.||1||Pause||

ਜਬ ਤੁਮ ਸੁਨਿ ਲੇ ਬੇਦ ਪੁਰਾਨਾਂ ॥

O' Pundit, the time in which you earn your living by reciting the Vedas and the Puranas to your clients,

ਤਬ ਹਮ ਇਤਨਕੁ ਪਸਰਿਓ ਤਾਨਾਂ ॥੧॥

in that time I earned my living by weaving a bit fabric on my loom. ||1||

ਧਰਨਿ ਅਕਾਸ ਕੀ ਕਰਗਹ ਬਨਾਈ ॥

God has made the earth and sky His loom,

ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਸਾਥ ਚਲਾਈ ॥੨॥

and has moved the moon and the sun as the two bobbins in this loom.||2||

ਪਾਈ ਜੇਰਿ ਬਾਤ ਇਕ ਕੀਨੀ ਤਹ ਤਾਂਤੀ ਮਨੁ ਮਾਨਾਂ ॥

In His loom, God is using death and birth as his two foot pedals; my mind has developed full faith in that Cosmic weaver.

ਜੋਲਾਰੇ ਘਰੁ ਅਪਨਾ ਚੀਨ੍ਹਾਂ ਘਟ ਹੀ ਰਾਮੁ ਪਛਾਨਾਂ ॥੩॥

I have searched within my heart and have realized God within it.||3||

ਕਹਤੁ ਕਬੀਰੁ ਕਾਰਗਹ ਤੇਰੀ ॥

Kabir says, when God, the weaver, destroys His weaving workshop, the universe,

ਸੂਤੈ ਸੂਤ ਮਿਲਾਏ ਕੇਰੀ ॥੪॥੩॥੩੬॥

He merges all the threads (souls) into one thread, the Prime Soul.||4||3||36||

ਆਸਾ ॥

Raag Aasaa:

ਅੰਤਰਿ ਮੈਲੁ ਜੇ ਤੀਰਥ ਨਾਵੈ ਤਿਸੁ ਬੈਕੁੰਠ ਨ ਜਾਨਾਂ ॥

With the filth of vices in the heart, even if one bathes at sacred places of pilgrimage, he will not go to heaven (will not achieve liberation from vices).

ਲੋਕ ਪਤੀਣੇ ਕਛੁ ਨ ਹੋਵੈ ਨਾਹੀ ਰਾਮੁ ਅਯਾਨਾ ॥੧॥

No spiritual gain is achieved by trying to please others because God is not so naive. ||1||

ਪੂਜਹੁ ਰਾਮੁ ਏਕੁ ਹੀ ਦੇਵਾ ॥

Worship the one divine God.

ਸਾਚਾ ਨਾਵਣੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥੧॥ ਰਹਾਉ ॥

Righteous living by the Guru's teaching is the true cleansing bath.

||1||Pause||

ਜਲ ਕੈ ਮਜਨਿ ਜੇ ਗਤਿ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੇਂਡੁਕ ਨਾਵਹਿ ॥

If liberation can be obtained by bathing in water, then all the frogs living in the water at the holy place would have obtained salvation.

ਜੈਸੇ ਮੇਂਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਰਿ ਫਿਰਿ ਜੇਨੀ ਆਵਹਿ ॥੨॥

Just like those frogs, people bathing at the holy places without meditation on Naam keep on going through the cycle of births and deaths.||2||

ਮਨਹੁ ਕਠੋਰੁ ਮਰੈ ਬਾਨਾਰਸਿ ਨਰਕੁ ਨ ਬਾਂਚਿਆ ਜਾਈ ॥

If a stone-hearted sinner dies at a holy place like Banaras, he cannot escape hell, the misery of the rounds of birth and death.

ਹਰਿ ਕਾ ਸੰਤੁ ਮਰੈ ਹਾੜੰਬੈ ਤ ਸਗਲੀ ਸੈਨ ਤਰਾਈ ॥੩॥

And even if a true devotee of God dies in the cursed land of Harramba, he along with himself saves all his entire lineage. ||3||

ਦਿਨਸੁ ਨ ਰੈਨਿ ਬੇਦੁ ਨਹੀ ਸਾਸਤ੍ਰੁ ਤਹਾ ਬਸੈ ਨਿਰੰਕਾਰਾ ॥

That formless God who dwells even in those places where there is neither day nor night and neither Vedas nor Shastra.

ਕਹਿ ਕਬੀਰ ਨਰ ਤਿਸਹਿ ਧਿਆਵਹੁ ਬਾਵਰਿਆ ਸੰਸਾਰਾ ॥੪॥੪॥੩੭॥

Kabir says, O' crazy people of the world, remember only that God who is pervading everywhere. ||4||4||37||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਨਾਮਦੇਉ ਜੀ ਕੀ

Raag Aasaa, the hymns of the reverend Nam Dev Ji.

ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੇਈ ॥

Many different manifestations of the same one God are pervading everywhere and wherever I look, there He is.

ਮਾਇਆ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਿਮੇਹਿਤ ਬਿਰਲਾ ਬੁਝੈ ਕੋਈ ॥੧॥

But only a very rare person realizes and understands this truth, because people are invariably trapped in the illusions created by the fascinating Maya. ||1||

ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ ॥

God is in everything, God is everywhere; without God, there is nothing at all.

ਸੂਤੁ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ ਓਤਿ ਪੇਤਿ ਪ੍ਰਭੁ ਸੇਈ ॥੧॥ ਰਹਾਉ ॥

Just as one thread holds hundreds of beads, similarly God is pervading through and through in His creation. ||1||Pause||

ਜਲ ਤਰੰਗੁ ਅਰੁ ਫੇਨ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨੁ ਨ ਹੋਈ ॥

Just as the waves of the water, the foam and bubbles are not distinct from the water itself,

ਇਹੁ ਪਰਪੰਚੁ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲੀਲਾ ਬਿਚਰਤ ਆਨੁ ਨ ਹੋਈ ॥੨॥

similarly, this manifested world is the playful game of the Supreme God; reflecting upon it, one finds that it is not different from Him. ||2||

ਮਿਥਿਆ ਭਰਮੁ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਸਤਿ ਪਦਾਰਥੁ ਜਾਨਿਆ ॥

People think that our attachment with the worldly things is everlasting; but the reality is that all these things are false illusions as seen in the dreams.

ਸੁਕ੍ਰਿਤ ਮਨਸਾ ਗੁਰ ਉਪਦੇਸੀ ਜਾਗਤ ਹੀ ਮਨੁ ਮਾਨਿਆ ॥੩॥

Whom the Guru blesses with right thinking, wakes up from this doubt with his mind convinced that our attachment with these things is not everlasting. ||3||

ਕਹਤ ਨਾਮਦੇਉ ਹਰਿ ਕੀ ਰਚਨਾ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੀ ॥

Namdev says, look at the creation of God and think about it in your heart;

ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਕੇਵਲ ਏਕ ਮੁਰਾਰੀ ॥੪॥੧॥

you will see that one God is pervading in every heart and in all places. ||4||1||

ਆਸਾ ॥

Raag Aasaa:

ਆਨੀਲੇ ਕੁੰਭ ਭਰਾਈਲੇ ਉਦਕ ਠਾਕੁਰ ਕਉ ਇਸਨਾਨੁ ਕਰਉ ॥

I may bring a pitcher and fill it with water to bathe the idol,

ਬਇਆਲੀਸ ਲਖ ਜੀ ਜਲ ਮਹਿ ਹੋਤੇ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੧॥

millions of beings live in water, but God is already pervading in these beings, thus He is bathing anyway; then how could I bathe my beloved God? ||1||

ਜਤ੍ਰੁ ਜਾਉ ਤਤ ਬੀਠਲੁ ਭੈਲਾ ॥

millions of beings live in water, but God is already pervading in these beings, thus He is bathing anyway; then how could I bathe my beloved God? ||1||

ਮਹਾ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥੧॥ ਰਹਾਉ ॥ ॥

and always enjoying immense bliss, doing fun and frolics. ||1||Pause||

ਆਨੀਲੇ ਫੂਲ ਪਰੇਈਲੇ ਮਾਲਾ ਠਾਕੁਰ ਕੀ ਹਉ ਪੂਜ ਕਰਉ ॥

I may bring some flowers and string a garland to worship the Idol,

ਪਹਿਲੇ ਬਾਸੁ ਲਈ ਹੈ ਭਵਰਹ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੨॥

but the black bee has already tasted these flowers, then how could I worship my beloved God with these flowers? ||2||

ਆਨੀਲੇ ਦੂਧੁ ਰੀਧਾਈਲੇ ਖੀਰੰ ਠਾਕੁਰ ਕਉ ਨੈਵੇਦੁ ਕਰਉ ॥

I may bring milk, make pudding and offer it to the Idol,

ਪਹਿਲੇ ਦੂਧੁ ਬਿਟਾਰਿਓ ਬਛਰੈ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ ॥੩॥

but the calf has already made the milk impure by sucking on the cow; so how could I present this pudding to my beloved Gods? ||3||

ਈਭੈ ਬੀਠਲੁ ਉਭੈ ਬੀਠਲੁ ਬੀਠਲੁ ਬਿਨੁ ਸੰਸਾਰੁ ਨਹੀ ॥

God is present everywhere; there is no place in the world without God.

ਥਾਨ ਥਨੰਤਰਿ ਨਾਮਾ ਪ੍ਰਣਵੈ ਪੂਰਿ ਰਹਿਓ ਤੂੰ ਸਰਬ ਮਹੀ ॥੪॥੨॥

Namdev makes a supplication, and says, O' God, You are pervading in every nook and corner of the entire universe and in all creatures. ||4||2||

ਆਸਾ ॥

Raag Aasaa:

ਮਨੁ ਮੇਰੇ ਗਜੁ ਜਿਹਬਾ ਮੇਰੀ ਕਾਤੀ ॥

By enshiring God's Name, my mind has become a yardstick and by uttering Naam, my tongue has become a pair of scissors,

ਮਪਿ ਮਪਿ ਕਾਟਉ ਜਮ ਕੀ ਫਾਸੀ ॥੧॥

Sizing with these tools, I am cutting the noose of my fear of death. ||1||

ਕਹਾ ਕਰਉ ਜਾਤੀ ਕਹ ਕਰਉ ਪਾਤੀ ॥

What do I have to do with social status? What do I have to do with ancestry?

ਰਾਮ ਕੇ ਨਾਮੁ ਜਪਉ ਦਿਨ ਰਾਤੀ ॥੧॥ ਰਹਾਉ ॥

I simply meditate on God's Name day and night. ||1||Pause||

ਰਾਂਗਨਿ ਰਾਂਗਉ ਸੀਵਨਿ ਸੀਵਉ ॥

Whether I am dying clothes in my dying vat or am sowing them, I am always meditating on God's Name.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਘਰੀਅ ਨ ਜੀਵਉ ॥੨॥

Without remembering God, I cannot survive spiritually even for a moment. ||2||

ਭਗਤਿ ਕਰਉ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ ॥

I keep performing devotional worship and singing the Praises of God.

ਆਠ ਪਹਰ ਅਪਨਾ ਖਸਮੁ ਧਿਆਵਉ ॥੩॥

Twenty-four hours a day, I lovingly meditate on my Master-God. ||3||

ਸੁਇਨੇ ਕੀ ਸੂਈ ਰੁਪੇ ਕਾ ਧਾਗਾ ॥

The Guru's word is my needle of gold and my immaculate intellect has become like the thread of silver.

ਨਾਮੇ ਕਾ ਚਿਤੁ ਹਰਿ ਸਉ ਲਾਗਾ ॥੪॥੩॥

With this needle and thread, Namdev's mind is stitched to God. ||4||3||

ਆਸਾ ॥

Raag Aasaa:

ਸਾਪੁ ਕੁੰਚ ਛੋਡੈ ਬਿਖੁ ਨਹੀ ਛਾਡੈ ॥

The snake sheds its skin, but does not lose its venom.

ਉਦਕ ਮਾਹਿ ਜੈਸੇ ਬਗੁ ਧਿਆਨੁ ਮਾਡੈ ॥੧॥

Sitting in meditative pose with evil intention is just like a crane standing motionless in water while aiming on its prey. ||1||

ਕਾਰੇ ਕਉ ਕੀਜੈ ਧਿਆਨੁ ਜਪੰਨਾ ॥

What is the use of practicing meditation and chanting?

ਜਬ ਤੇ ਸੁਧੁ ਨਾਹੀ ਮਨੁ ਅਪਨਾ ॥੧॥ ਰਹਾਉ ॥

if our mind is not pure? ||1||Pause||

ਸਿੰਘਚ ਭੋਜਨੁ ਜੇ ਨਰੁ ਜਾਨੈ ॥

If a person knows to earn his living only by oppression and cruelty like a lion,

ਐਸੇ ਹੀ ਠਗਦੇਉ ਬਖਾਨੈ ॥੨॥

then that person is called the master of cheaters. ||2||

ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਲਾਹਿ ਲੇ ਝਗਰਾ ॥

Namdev's Master-God has ended all his inner strife

ਰਾਮ ਰਸਾਇਨ ਪੀਓ ਰੇ ਦਗਰਾ ॥੩॥੪॥੪॥

O' stone hearted person, go ahead and drink the nectar of God's Name. ||3||4||

ਆਸਾ ॥

Raag Aasaa:

ਪਾਰਬ੍ਰਹਮੁ ਜਿ ਚੀਨ੍ਸੀ ਆਸਾ ਤੇ ਨ ਭਾਵਸੀ ॥

Those who realize the supreme God, they don't care for worldly desires.

ਰਾਮਾ ਭਗਤਹ ਚੇਤੀਅਲੇ ਅਚਿੰਤ ਮਨੁ ਰਾਖਸੀ ॥੧॥

The devotees who remember God, He keeps their minds free of anxiety. ||1||

ਕੈਸੇ ਮਨ ਤਰਹਿਗਾ ਰੇ ਸੰਸਾਰੁ ਸਾਗਰੁ ਬਿਖੈ ਕੇ ਬਨਾ ॥

O' my mind, how will you swim across the world-ocean filled with water of vices?

ਝੂਠੀ ਮਾਇਆ ਦੇਖਿ ਕੈ ਭੂਲਾ ਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

O' my mind, seeing the false Maya (transitory worldly riches and power), you have forgotten God and have gone astray. ||1||Pause||

ਛੀਪੇ ਕੇ ਘਰਿ ਜਨਮੁ ਦੈਲਾ ਗੁਰ ਉਪਦੇਸੁ ਭੈਲਾ ॥

Even though I was born in the family of a calico printer, but (by God's grace) I received the teachings of the Guru,

ਸੰਤਹ ਕੈ ਪਰਸਾਦਿ ਨਾਮਾ ਹਰਿ ਭੇਟੁਲਾ ॥੨॥੫॥

and now with the saint-Guru's grace, Namdev has realized God. ||2||5||

ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ

Raag Aasaa, the Hymns of the reverend Ravidass Ji.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮ੍ਰਿਗ ਮੀਨ ਭ੍ਰਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ਏਕ ਦੇਖ ਬਿਨਾਸ ॥

A deer for music, a fish for food, a black bee for smell, a moth for light, and an elephant for lust, are all destroyed by a single fault in each.

ਪੰਚ ਦੋਖ ਅਸਾਧ ਜਾ ਮਹਿ ਤਾ ਕੀ ਕੇਤਕ ਆਸ ॥੧॥

So what hope is there for the redemption of a human being, who has all the five incurable maladies (of lust, anger, greed, attachment and ego)? ||1||

ਮਾਧੇ ਅਬਿਦਿਆ ਹਿਤ ਕੀਨ ॥

O' God, human beings are in love with ignorance.

ਬਿਬੇਕ ਦੀਪ ਮਲੀਨ ॥੧॥ ਰਹਾਉ ॥

They are unable to differentiate between right and wrong as if their wisdom has become foggy. ||1||Pause||

ਤ੍ਰਿਗਦ ਜੋਨਿ ਅਚੇਤ ਸੰਭਵ ਪੁੰਨ ਪਾਪ ਅਸੋਚ ॥

The creeping creatures are without the power to think; therefore, it is natural for them to be unaware of vice or virtue.

ਮਾਨੁਖਾ ਅਵਤਾਰ ਦੁਲਭ ਤਿਹੀ ਸੰਗਤਿ ਪੋਚ ॥੨॥

A human being has received this life with such a difficulty and still he keeps the company of evil tendencies. ||2||

ਜੀਅ ਜੰਤ ਜਹਾ ਜਹਾ ਲਗੁ ਕਰਮ ਕੇ ਬਸਿ ਜਾਇ ॥

All humans and other living beings, wherever they are, they are born in accordance with their destiny based on their past deeds.

ਕਾਲ ਫਾਸ ਅਬਧ ਲਾਗੇ ਕਛੁ ਨ ਚਲੈ ਉਪਾਇ ॥੩॥

The noose of death is unforgiving and it shall catch them; it cannot be warded off. ||3||

ਰਵਿਦਾਸ ਦਾਸ ਉਦਾਸ ਤਜੁ ਭ੍ਰਮੁ ਤਪਨ ਤਪੁ ਗੁਰ ਗਿਆਨ ॥

O' devotee Ravidas, become detached from these vices, remove your doubt and do the supreme penance of acting on the divine wisdom given by the Guru.

ਭਗਤ ਜਨ ਭੈ ਹਰਨ ਪਰਮਾਨੰਦ ਕਰਹੁ ਨਿਦਾਨ ॥੪॥੧॥

O' God, the destroyer of the fears of Your devotees, make me supremely blissful in the end. ||4||1||

ਆਸਾ ॥

Aasaa:

ਸੰਤ ਤੁਝੀ ਤਨੁ ਸੰਗਤਿ ਪ੍ਰਾਨ ॥

O' God, Your saints are Your manifestation and their company is my life breaths.

ਸਤਿਗੁਰ ਗਿਆਨ ਜਾਨੈ ਸੰਤ ਦੇਵਾ ਦੇਵ ॥੧॥ ॥

O' God of all gods, I know these saints through the divine knowledge given by the true Guru. ||1||

ਸੰਤ ਚੀ ਸੰਗਤਿ ਸੰਤ ਕਥਾ ਰਸੁ ॥ ਸੰਤ ਪ੍ਰੇਮ ਮਾਝੈ ਦੀਜੈ ਦੇਵਾ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥

O' God of all angels, grant me the company of the saints, the relish of discourses by the saints about God's praises and love of saints. ||1||Pause||

ਸੰਤ ਆਚਰਣ ਸੰਤ ਚੇ ਮਾਰਗੁ ਸੰਤ ਚ ਓਲੁਗ ਓਲੁਗਣੀ ॥੨॥

O' God bless me with the saintly disposition, saintly life-style, and opportunity to humbly serve the saints. ||2||

ਅਉਰ ਇਕ ਮਾਗਉ ਭਗਤਿ ਚਿੰਤਾਮਣਿ ॥

O' God, I ask for one more thing, the wish fulfilling jewel of Your devotion,

ਜਣੀ ਲਖਾਵਹੁ ਅਸੰਤ ਪਾਪੀ ਸਣਿ ॥੩॥

and never let me be in the company the un-saintly sinners. ||3||

ਰਵਿਦਾਸੁ ਭਣੈ ਜੋ ਜਾਣੈ ਸੋ ਜਾਣੁ ॥

Ravidas says, he alone is wise who knows,

ਸੰਤ ਅਨੰਤਹਿ ਅੰਤਰੁ ਨਾਹੀ ॥੪॥੨॥

that there is no difference between a true saint and infinite God. ||4||2||

ਆਸਾ ॥

Raag Aasaa:

ਤੁਮ ਚੰਦਨ ਹਮ ਇਰੰਡ ਬਾਪੁਰੇ ਸੰਗਿ ਤੁਮਾਰੇ ਬਾਸਾ ॥

O' God, You are like a sandalwood tree and I am like a poor castor oil plant, dwelling in Your company.

ਨੀਚ ਰੂਖ ਤੇ ਉਚ ਭਏ ਹੈ ਰੀਧਿ ਸੁਰੀਧਿ ਨਿਵਾਸਾ ॥੧॥

Just as a lowly undesirable plant becomes exalted because of the fragrance of sandalwood, similarly by meditating on You, a lowly person like me has become Your devotee). ||1||

ਮਾਧਉ ਸਤਸੰਗਤਿ ਸਰਨਿ ਤੁਮ੍ਹਾਰੀ ॥

O' God, I have come to the refuge of the company of Your Saints;

ਹਮ ਅਉਗਨ ਤੁਮ੍ਹਰ ਉਪਕਾਰੀ ॥੧॥ ਰਹਾਉ ॥

I am full of sins and You are so benevolent. ||1||Pause||

ਤੁਮ ਮਖਤੂਲ ਸੁਪੇਦ ਸਪੀਅਲ ਹਮ ਬਪੁਰੇ ਜਸ ਕੀਰਾ ॥

O' God, You are like the whitish yellow silk and I am like a small worm

ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ ਮਾਧਉ ਜੈਸੇ ਮਧੁਪ ਮਖੀਰਾ ॥੨॥

O' God bless me that I may remain in the company of Saints, like the bee in the honeycomb. ||2||

ਜਾਤੀ ਓਛਾ ਪਾਤੀ ਓਛਾ ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥

My social status is low, my ancestry is low, and my birth is low as well;

ਰਾਜਾ ਰਾਮ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੩॥੩॥

O' my God, the sovereign King, if I did not perform Your devotional worship then I will remain the same lowly person, says Ravi Daas the cobbler. ||3||3||

ਆਸਾ ॥

Raag Aasaa:

ਕਹਾ ਭਇਓ ਜਉ ਤਨੁ ਭਇਓ ਛਿਨੁ ਛਿਨੁ ॥

O' God, how does it matter that my body is now very feeble and weak.

ਪ੍ਰੇਮੁ ਜਾਇ ਤਉ ਡਰਪੈ ਤੇਰੇ ਜਨੁ ॥੧॥

But Your devotee is afraid of losing Your love. ||1||

ਤੁਝਹਿ ਚਰਨ ਅਰਬਿੰਦ ਭਵਨ ਮਨੁ ॥

O' God, my mind always remains attuned to Your love, as if Your lotus feet are the resting place of my mind.

ਪਾਨ ਕਰਤ ਪਾਇਓ ਪਾਇਓ ਰਾਮਈਆ ਧਨੁ ॥੧॥ ਰਹਾਉ ॥

By partaking the nectar of Naam, I have attained the wealth of God's Name.

ਸੰਪਤਿ ਬਿਪਤਿ ਪਟਲ ਮਾਇਆ ਧਨੁ ॥

Worldly wealth, possessions, and worldly problems, are like the veils of Maya,

ਤਾ ਮਹਿ ਮਗਨ ਹੋਤ ਨ ਤੇਰੇ ਜਨੁ ॥੨॥

and Your devotee does not get involved in any such worldly veils. ||2||

ਪ੍ਰੇਮ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ਤੇਰੇ ਜਨ ॥

O' God, Your devotees are bound with the string of Your love,

ਕਹਿ ਰਵਿਦਾਸ ਛੁਟਿਬੇ ਕਵਨ ਗੁਨ ॥੩॥੪॥

Ravi Daas Says, what is the use of getting freed from this chain of love.
||3||4||

ਆਸਾ ॥

Raag Aasaa:

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ॥

By meditating on God's Name with each and every breath,

ਹਰਿ ਸਿਮਰਤ ਜਨ ਗਏ ਨਿਸਤਰਿ ਤਰੇ ॥੧॥ ਰਹਾਉ ॥

Many devotees of God have crossed over the world-ocean of vices.
||1||Pause||

ਹਰਿ ਕੇ ਨਾਮ ਕਬੀਰ ਉਜਾਗਰ ॥

By meditating on God's Name, Kabir became famous and respected,

ਜਨਮ ਜਨਮ ਕੇ ਕਾਟੇ ਕਾਗਰ ॥੧॥

and the accounts of deeds done in many previous births were torn up. ||1||

ਨਿਮਤ ਨਾਮਦੇਉ ਦੂਧੁ ਪੀਆਇਆ ॥

Due to his intense devotion to God, Namdev realized God,

ਤਉ ਜਗ ਜਨਮ ਸੰਕਟ ਨਹੀ ਆਇਆ ॥੨॥

and he didn't suffer the pain of being born again in the world. ||2||

ਜਨ ਰਵਿਦਾਸ ਰਾਮ ਰੰਗਿ ਰਾਤਾ ॥

Ravidas, the humble devotee of God, is also imbued with the love of God.

ਇਉ ਗੁਰ ਪਰਸਾਦਿ ਨਰਕ ਨਹੀ ਜਾਤਾ ॥੩॥੫॥

By the Guru's grace, he will also not go through any sufferings. ||3||5||

ਆਸਾ ॥

Raag Aasaa:

ਮਾਟੀ ਕੇ ਪੁਤਰਾ ਕੈਸੇ ਨਚਤੁ ਹੈ ॥

How a human being, a puppet of clay, is dancing for the sake of Maya?

ਦੇਖੈ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ਦਉਰਿਓ ਫਿਰਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

He looks here and there, listens, speaks, and runs around for the sake of Maya, the worldly wealth and power. ||1||Pause||

ਜਬ ਕਛੁ ਪਾਵੈ ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ ॥

When he acquires some worldly wealth, he is inflated with ego;

ਮਾਇਆ ਗਈ ਤਬ ਰੇਵਨੁ ਲਗਤੁ ਹੈ ॥੧॥

but he cries and bewails when Maya, the worldly wealth, is lost. ||1||

ਮਨ ਬਚ ਕ੍ਰਮ ਰਸ ਕਸਹਿ ਲੁਭਾਨਾ ॥

In thought, word and deed, he is attached to worldly pleasures.

ਬਿਨਸਿ ਗਇਆ ਜਾਇ ਕਹੂੰ ਸਮਾਨਾ ॥੨॥

Upon death, the soul leaves the body and gets absorbed in some other existence. ||2||

ਕਹਿ ਰਵਿਦਾਸ ਬਾਜੀ ਜਗੁ ਭਾਈ ॥

Ravidas says, O' brother, this world is like the street show;

ਬਾਜੀਗਰ ਸਉ ਮੇਹਿ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥੩॥੬॥

I have fallen in love with God, the juggler who has set up the show.||3||6||

ਆਸਾ ਬਾਣੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ

Raag Aasaa, the hymns of devotee Dhanna Ji:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਭ੍ਰਮਤ ਫਿਰਤ ਬਹੁ ਜਨਮ ਬਿਲਾਨੇ ਤਨੁ ਮਨੁ ਧਨੁ ਨਹੀ ਧੀਰੇ ॥

Many births have passed wandering around in the love for Maya ; every time in the end, the body, mind and worldly wealth never remain stable.

ਲਾਲਚ ਬਿਖੁ ਕਾਮ ਲੁਬਧ ਰਾਤਾ ਮਨਿ ਬਿਸਰੇ ਪ੍ਰਭ ਹੀਰੇ ॥੧॥ ਰਹਾਉ ॥

Attached to Maya (worldly wealth), greed and lust, the human mind completely forgets the invaluable Name of God. ||1||Pause||

ਬਿਖੁ ਫਲ ਮੀਠ ਲਗੇ ਮਨ ਬਉਰੇ ਚਾਰ ਬਿਚਾਰ ਨ ਜਾਨਿਆ ॥

O' crazy mind, the poisonous fruits of Maya seems sweet to you and righteous thoughts never come to your mind.

ਗੁਨ ਤੇ ਪ੍ਰੀਤਿ ਬਢੀ ਅਨ ਭਾਂਤੀ ਜਨਮ ਮਰਨ ਫਿਰਿ ਤਾਨਿਆ ॥੧॥

Instead of virtues, your love for other worldly things is multiplying and a web of births and deaths is being woven for you. ||1||

ਜੁਗਤਿ ਜਾਨਿ ਨਹੀ ਰਿਦੈ ਨਿਵਾਸੀ ਜਲਤ ਜਾਲ ਜਮ ਫੰਧ ਪਰੇ ॥

You didn't enshrine the righteous way of life in your heart; while suffering in the fierce worldly desires, you got in the webs of the demon of death.

ਬਿਖੁ ਫਲ ਸੰਚਿ ਭਰੇ ਮਨ ਐਸੇ ਪਰਮ ਪੁਰਖ ਪ੍ਰਭ ਮਨ ਬਿਸਰੇ ॥੨॥

O' my mind you kept amassing the poisonous worldly wealth, that you completely forgot God, the Supreme Being. ||2||

ਗਿਆਨ ਪ੍ਰਵੇਸੁ ਗੁਰਹਿ ਧਨੁ ਦੀਆ ਧਿਆਨੁ ਮਾਨੁ ਮਨ ਏਕ ਮਏ ॥

The person whom the Guru blessed with the wealth of divine knowledge, his mind remained attuned to God and he became one with God.

ਪ੍ਰੇਮ ਭਗਤਿ ਮਾਨੀ ਸੁਖੁ ਜਾਨਿਆ ਤ੍ਰਿਪਤਿ ਅਘਾਨੇ ਮੁਕਤਿ ਭਏ ॥੩॥

He enjoyed the loving devotion of God and realized the celestial peace; satisfied and satiated, he became free from the worldly bonds. ||3||

ਜੋਤਿ ਸਮਾਇ ਸਮਾਨੀ ਜਾ ਕੈ ਅਛਲੀ ਪ੍ਰਭੁ ਪਹਿਚਾਨਿਆ ॥

The person within whom the divine light of all pervading God got enshrined, he recognized God who cannot be deceived.

ਧੰਨੈ ਧਨੁ ਪਾਇਆ ਧਰਣੀਧਰੁ ਮਿਲਿ ਜਨ ਸੰਤ ਸਮਾਨਿਆ ॥੪॥੧॥

I, Dhanna, have received the wealth of the Name of God, the support of the entire world; meeting with the saints, I am merged in God. ||4||1||

ਮਹਲਾ ੫ ॥

Raag Aasaa, Fifth Guru:

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ ॥

Devotee Namdev's mind always remained attuned to God's Name,

ਆਢ ਦਾਮ ਕੇ ਛੀਪਰੇ ਹੋਇਓ ਲਾਖੀਣਾ ॥੧॥ ਰਹਾਉ ॥

and he, the calico printer, worth almost nothing, became highly regarded as if he was a millionaire. ||1||Pause||

ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ ॥

Abandoning weaving and stretching thread, Kabeer imbued himself with the love for God's Name;

ਨੀਚ ਕੁਲਾ ਜੋਲਾਹਰਾ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ ॥੧॥

and this weaver from a lowly family became an ocean of excellence. ||1||

ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਢੇਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ਮਾਇਆ ॥

Ravidas, who used to carry the dead animals every day, abandoned the worldly attachments,

ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ ॥੨॥

He realized God and became renowned in the company of the saints. ||2||

ਸੈਨੁ ਨਾਈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ ॥

Sain, the barber, the village menial worker, became known in each and every house,

ਹਿਰਦੇ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ ਗਨਿਆ ॥੩॥

and acknowledged among the devotees of God when he realized God dwelling in his heart. ||3||

ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥

Listening about these other devotees, Dhanna, the Jaat, got inspired and engaged himself in devotional worship of God;

ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥੪॥੨॥

he realized God and became the most fortunate person. ||4||2||

ਰੇ ਚਿਤ ਚੇਤਸਿ ਕੀ ਨ ਦਯਾਲ ਦਮੋਦਰ ਬਿਬਹਿ ਨ ਜਾਨਸਿ ਕੋਈ ॥

O' my mind, why don't you meditate on the compassionate God? no one except Him knows the state of your mind.

ਜੇ ਧਾਵਹਿ ਬ੍ਰਹਮੰਡ ਖੰਡ ਕਉ ਕਰਤਾ ਕਰੈ ਸੁ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

Even if you roam around the entire universe, whatever the Creator-God does, that alone happens. ||1||Pause||

ਜਨਨੀ ਕੇਰੇ ਉਦਰ ਉਦਕ ਮਹਿ ਪਿੰਡੁ ਕੀਆ ਦਸ ਦੁਆਰਾ ॥

In the mother's womb, He fashioned the human body with ten gates (openings).

ਦੇਇ ਅਹਾਰੁ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ਐਸਾ ਖਸਮੁ ਹਮਾਰਾ ॥੧॥

Giving the needed sustenance, He protects us in the fire of mother's womb; such great is our Master. ||1||

ਕੁੰਮੀ ਜਲ ਮਾਹਿ ਤਨ ਤਿਸੁ ਬਾਹਰਿ ਪੰਖ ਖੀਰੁ ਤਿਨ ਨਾਹੀ ॥

The mother turtle is in the water and her babies are out of the water; she has no wings to protect them and no milk to feed them.

ਪੂਰਨ ਪਰਮਾਨੰਦ ਮਨੋਹਰ ਸਮਝਿ ਦੇਖੁ ਮਨ ਮਾਹੀ ॥੨॥

Reflect and understand it in your mind that the perfect God, the embodiment of supreme bliss, takes care of them. ||2||

ਪਾਖਣਿ ਕੀਟੁ ਗੁਪਤੁ ਹੋਇ ਰਹਤਾ ਤਾ ਚੇ ਮਾਰਗੁ ਨਾਹੀ ॥

A worm lives hidden in the stone and there is no way for him to escape,

ਕਹੈ ਧੰਨਾ ਪੂਰਨ ਤਾਹੁ ਕੇ ਮਤ ਰੇ ਜੀਅ ਡਰਾਂਹੀ ॥੩॥੩॥

the perfect God protects him also; Dhanna says, O' my soul, you too should not have any kind of fear. ||3||3||

ਆਸਾ ਸੇਖ ਫਰੀਦ ਜੀਉ ਕੀ ਬਾਣੀ

Raag Aasaa, the hymn of shaykh Farid Jee:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਦਿਲਹੁ ਮੁਹਬਤਿ ਜਿੰਨ੍ ਸੇਈ ਸਚਿਆ ॥

They alone are the true lovers of God, who love Him from the core of their heart.

ਜਿਨ੍ ਮਨਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਸਿ ਕਾਂਢੇ ਕਚਿਆ ॥੧॥

But those, within whose heart is something other than what they utter are called the fake or unfaithful lovers. ||1||

ਰਤੇ ਇਸਕ ਖੁਦਾਇ ਰੰਗਿ ਦੀਦਾਰ ਕੇ ॥

Those who are imbued with love of God, remain delighted with His vision.

ਵਿਸਰਿਆ ਜਿਨ੍ ਨਾਮੁ ਤੇ ਭੁਇ ਭਾਰੁ ਥੀਏ ॥੧॥ ਰਹਾਉ ॥

But, those who have forsaken Naam, are only a burden on the earth.

||1||Pause||

ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਇ ਦਰਿ ਦਰਵੇਸ ਸੇ ॥

Those whom God has attuned to His Name, are the true ascetics in His presence.

ਤਿਨ ਧੰਨੁ ਜਣੇਦੀ ਮਾਉ ਆਏ ਸਫਲੁ ਸੇ ॥੨॥

Blessed is the mother who has given birth to such true devotees and fruitful is their advent in this world. ||2||

ਪਰਵਦਗਾਰ ਅਪਾਰ ਅਗਮ ਬੇਅੰਤ ਤੂ ॥

O' Sustainer of the world, You are infinite, incomprehensible and unfathomable.

ਜਿਨਾ ਪਛਾਤਾ ਸਚੁ ਚੁੰਮਾ ਪੈਰ ਮੂੰ ॥੩॥

I humbly serve those who have realized You. ||3||

ਤੇਰੀ ਪਨਹ ਖੁਦਾਇ ਤੂ ਬਖਸੰਦਗੀ ॥

O' God, You are the bestower of bounties and I seek Your protection;

ਸੇਖ ਫਰੀਦੈ ਖੈਰੁ ਦੀਜੈ ਬੰਦਗੀ ॥੪॥੧॥

Please bless me, Sheikh Farid, with Your devotional worship. ||4||1||

ਆਸਾ ॥

Raag Aasaa:

ਬੋਲੈ ਸੇਖ ਫਰੀਦੁ ਪਿਆਰੇ ਅਲਹ ਲਗੇ ॥

Shaykh Fareed says, O' my dear friend, attune your mind to God's love;

ਇਹੁ ਤਨੁ ਹੋਸੀ ਖਾਕ ਨਿਮਾਣੀ ਗੋਰ ਘਰੇ ॥੧॥

because buried in a deep grave, this body shall turn to dust. ||1||

ਆਜੁ ਮਿਲਾਵਾ ਸੇਖ ਫਰੀਦ ਟਾਕਿਮ ਕੁੰਜੜੀਆ ਮਨਹੁ ਮਚਿੰਦੜੀਆ ॥੧॥ ਰਹਾਉ ॥

O' Shaykh Fareed, you can realize God today, if you restrain your vices which keep your mind in turmoil. ||1||Pause||

ਜੇ ਜਾਣਾ ਮਰਿ ਜਾਈਐ ਘੁਮਿ ਨ ਆਈਐ ॥

When we know that one day we will die and we would not come back here,

ਝੂਠੀ ਦੁਨੀਆ ਲਗਿ ਨ ਆਪੁ ਵਵਾਈਐ ॥੨॥

then we should not ruin ourselves by clinging to the world of falsehood. ||2||

ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੂਠੁ ਨ ਬੋਲੀਐ ॥

We should always tell the truth and utter righteous words and should not lie,

ਜੇ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੇਲੀਐ ॥੩॥

and we should follow the Guru's teachings like a true disciple. ||3||

ਛੈਲ ਲੰਘੰਦੇ ਪਾਰਿ ਗੋਰੀ ਮਨੁ ਧੀਰਿਆ ॥

Seeing the youths crossing a river, a girl's mind gets encouraged to do the same, similarly ordinary people get inspired by the saints crossing over the worldly ocean of vices.

ਕੰਚਨ ਵੰਨੇ ਪਾਸੇ ਕਲਵਤਿ ਚੀਰਿਆ ॥੪॥

Those who remain amassing only the worldly wealth, remain spiritually miserable as if they are being cut down with a saw. ||4||

ਸੇਖ ਹੈਯਾਤੀ ਜਗਿ ਨ ਕੋਈ ਥਿਰੁ ਰਹਿਆ ॥

O' Sheikh, no one has been able to live forever in this world.

ਜਿਸੁ ਆਸਣਿ ਹਮ ਬੈਠੇ ਕੇਤੇ ਬੈਸਿ ਗਇਆ ॥੫॥

Who knows that the place where we are sitting now, how many have already sat on it and have gone away? ||5||

ਕਤਿਕ ਕੁੰਜਾਂ ਚੇਤਿ ਡਉ ਸਾਵਣਿ ਬਿਜੁਲੀਆਂ ॥

The swallows (migratory birds) appear in the month of Katik (fall-season), forest fires in the month of Chayt (summer), and lightning in Saawan (rainy season),

ਸੀਆਲੇ ਸੇਰੰਦੀਆਂ ਪਿਰ ਗਲਿ ਬਾਹੜੀਆਂ ॥੬॥

and during the winter season, young brides look beautiful while hugging their bridegrooms. ||6||

ਚਲੇ ਚਲਣਹਾਰ ਵਿਚਾਰਾ ਲੇਇ ਮਨੇ ॥

Reflect upon this in your mind and see that similar the transitory human beings keep departing from this world,

ਗੰਢੇਦਿਆਂ ਛਿਅ ਮਾਹ ਤੁੜੰਦਿਆ ਹਿਕੁ ਖਿਨੇ ॥੭॥

It takes six months to form a human body, but it perishes in an instant. ||7||

ਜਿਮੀ ਪੁਛੈ ਅਸਮਾਨ ਫਰੀਦਾ ਖੇਵਟ ਕਿੰਨਿ ਗਏ ॥

O' Farid, the earth asks the sky: Where have gone those captains of the ships

ਜਾਲਣ ਗੋਰਾਂ ਨਾਲਿ ਉਲਾਮੇ ਜੀਅ ਸਰੇ ॥੮॥੨॥

Some have been cremated and some are rotting in the graves; their soul goes through the cycle of birth and death and they suffer the consequences of their deed. ||8||2||

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

There is only one God whose Name is 'of eternal existence'. He is the creator of the universe, all-pervading, without fear, without enmity, independent of time, beyond the cycle of birth and death and self revealed. He is realized by the Guru's grace.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧ ॥

Raag Goojree, First Guru, Chau-Padas, First Beat:

ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆ ਜੇ ਮਨੁ ਉਰਸਾ ਹੋਇ ॥

O' God, If I could make Your Name' the sandalwood and my mind the stone, on which I could rub that sandalwood,

ਕਰਣੀ ਕੁੰਗੁ ਜੇ ਰਲੈ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਹੋਇ ॥੧॥

and if I could mix in it the saffron of good deeds, then Your worship would be performed right within my heart.||1||

ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

One ought to meditate on Naam and this is the way to worship Him. Without meditating on His Name, there is no other true worship of God.||1||Pause||

ਬਾਹਰਿ ਦੇਵ ਪਖਾਲੀਅਹਿ ਜੇ ਮਨੁ ਧੋਵੈ ਕੋਇ ॥

As the stone idols are bathed by washing on the outside, if one washes one's heart from inside with Naam,

ਜੁਠਿ ਲਹੈ ਜੀਉ ਮਾਜੀਐ ਮੇਖ ਪਇਆਣਾ ਹੋਇ ॥੨॥

the filth of vices gets removed, the soul gets cleansed, and one starts treading on the path of salvation. ||2||

ਪਸੁ ਮਿਲਹਿ ਚੰਗਿਆਈਆ ਖੜੁ ਖਾਵਹਿ ਅੰਮ੍ਰਿਤੁ ਦੇਹਿ ॥

The animals are praised because they eat just grass and yield nectar like milk.

ਨਾਮ ਵਿਹੂਣੇ ਆਦਮੀ ਧ੍ਰਿਗੁ ਜੀਵਣ ਕਰਮ ਕਰੇਹਿ ॥੩॥

But cursed is the life of those people who do all other deeds but don't meditate on Naam. ||3||

ਨੇੜਾ ਹੈ ਦੂਰਿ ਨ ਜਾਣਿਅਹੁ ਨਿਤ ਸਾਰੇ ਸੰਮ੍ਰਹਾਲੇ ॥

God is near us; don't presume Him to be far off. He always remembers us and takes care of us.

ਜੋ ਦੇਵੈ ਸੋ ਖਾਵਣਾ ਕਹੁ ਨਾਨਕ ਸਾਚਾ ਹੇ ॥੪॥੧॥

Nanak says, whatever He gives us, we eat to go on with life; He is our eternal Master. ||4||1||

ਗੂਜਰੀ ਮਹਲਾ ੧ ॥

Raag Goojaree, First Guru:

ਨਾਭਿ ਕਮਲ ਤੇ ਬ੍ਰਹਮਾ ਉਪਜੇ ਬੇਦ ਪੜਹਿ ਮੁਖਿ ਕੰਠਿ ਸਵਾਰਿ ॥

Mythologically, Brahma, was born out of a lotus growing from the navel of god Vishnu. Brahma uttered Vedas which are sung with a melodious voice.

ਤਾ ਕੇ ਅੰਤੁ ਨ ਜਾਈ ਲਖਣਾ ਆਵਤ ਜਾਤ ਰਹੈ ਗੁਬਾਰਿ ॥੧॥

But even though he tried to find the ending limits of God, out of whom he was created, he did not succeed, and remained in the darkness of coming and going for many ages. ||1||

ਪ੍ਰੀਤਮ ਕਿਉ ਬਿਸਰਹਿ ਮੇਰੇ ਪ੍ਰਾਣ ਅਧਾਰ ॥

Why should I forget my beloved God, who is the mainstay of my life breaths.

ਜਾ ਕੀ ਭਗਤਿ ਕਰਹਿ ਜਨ ਪੂਰੇ ਮੁਨਿ ਜਨ ਸੇਵਹਿ ਗੁਰ ਵੀਚਾਰਿ ॥੧॥ ਰਹਾਉ ॥

You are that God whose worship is performed by the perfect beings and whom even the silent sages serve through the Guru's teachings. ||1||Pause||

ਰਵਿ ਸਸਿ ਦੀਪਕ ਜਾ ਕੇ ਤ੍ਰਿਭਵਣਿ ਏਕਾ ਜੋਤਿ ਮੁਰਾਰਿ ॥

That God is so great, that His light pervades all the three worlds. The sun and the moon are kind of small lamps for This Light.

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਮਨਮੁਖਿ ਰੈਣਿ ਅੰਧਾਰਿ ॥੨॥

One who follows the Guru's teachings, becomes immaculate forever but an egocentric person spends his life in the darkness of ignorance. ||2||

ਸਿਧ ਸਮਾਧਿ ਕਰਹਿ ਨਿਤ ਝਗਰਾ ਦੁਹੁ ਲੋਚਨੁ ਕਿਆ ਹੇਰੈ ॥

The Siddhas in a trance are continually in conflict within themselves, what do they see with their two eyes?

ਅੰਤਰਿ ਜੋਤਿ ਸਬਦੁ ਧੁਨਿ ਜਾਗੈ ਸਤਿਗੁਰੁ ਝਗਰੁ ਨਿਬੇਰੈ ॥੩॥

The Guru ends the conflict in the mind of his follower; the melody of the Guru's word awakens him to the divine light dwelling within him. ||3||

ਸੁਰਿ ਨਰ ਨਾਥ ਬੇਅੰਤ ਅਜੋਨੀ ਸਾਚੈ ਮਹਲਿ ਅਪਾਰਾ ॥

O' the Master-God of angels and the common folks, You are infinite and unborn (free from the birth and death); Your eternal abode is incomparable.

ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗਜੀਵਨ ਨਦਰਿ ਕਰਹੁ ਨਿਸਤਾਰਾ ॥੪॥੨॥

O' Nanak, (Pray and) say, " O' the Life of the world, bless me with poise of mind; shower your mercy and emancipate me from the worldly attachments".||4||2||

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੩ ਘਰੁ ੧

Raag Goojree, First beat, Third Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal God. By The Grace Of The True Guru:

ਪ੍ਰਿਗੁ ਇਵੇਹਾ ਜੀਵਣਾ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤਿ ਨ ਪਾਇ ॥

Accursed is the life of one, not imbued with the love of God.

ਜਿਤੁ ਕੰਮਿ ਹਰਿ ਵੀਸਰੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥੧॥

Also accursed is a deed, doing which one forgets God and becomes attached to anything other than God. ||1||

ਐਸਾ ਸਤਿਗੁਰੁ ਸੇਵੀਐ ਮਨਾ ਜਿਤੁ ਸੇਵਿਐ ਗੋਵਿਦ ਪ੍ਰੀਤਿ ਉਪਜੈ ਅਵਰ ਵਿਸਰਿ ਸਭ ਜਾਇ ॥

O' my mind, let us serve (follow) such a true Guru, meditating on whom, such deep love for God arises that love for everything else disappears and,

ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਗਹਿ ਰਹੈ ਜਰਾ ਕਾ ਭਉ ਨ ਹੋਵਈ ਜੀਵਨ ਪਦਵੀ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

mind stays attuned to God by which it attains such high spiritual state that there seems no fear of losing it with old age. ||1||Pause||

ਗੋਬਿੰਦ ਪ੍ਰੀਤਿ ਸਿਉ ਇਕੁ ਸਹਜੁ ਉਪਜਿਆ ਵੇਖੁ ਜੈਸੀ ਭਗਤਿ ਬਨੀ ॥

A divine peace wells up from falling in love with God; behold! an amazing devotional worship is born from it.

ਆਪ ਸੇਤੀ ਆਪੁ ਖਾਇਆ ਤਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਜੇਤੀ ਜੇਤਿ ਸਮਈ ॥੨॥

(By devotional worship) my self-conceit got consumed, my mind became immaculate and my light merged with the Divine Light. ||2||

ਬਿਨੁ ਭਾਗਾ ਐਸਾ ਸਤਿਗੁਰੁ ਨ ਪਾਈਐ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

Without good fortune (which is an outcome of previous deeds), such a true Guru is not found, no matter how much anybody may yearn for Him.

ਕੂੜੈ ਕੀ ਪਾਲਿ ਵਿਚਹੁ ਨਿਕਲੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੩॥

Lasting peace is obtained upon removal of the wall of falsehood between the soul and the Prime Soul. ||3||

ਨਾਨਕ ਐਸੇ ਸਤਿਗੁਰ ਕੀ ਕਿਆ ਓਹੁ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਗੁਰ ਆਗੈ ਜੀਉ ਧਰੇਇ ॥

O' Nanak, what kind of service a servant of Guru should perform for such a true Guru, who unites him with God? He should surrender his very life and soul to the Guru.

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਕਰੇ ਸਤਿਗੁਰੁ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇਇ ॥੪॥੧॥੩॥

He should focus his consciousness on the will of the true Guru. Then the true Guru himself shows mercy and guides him to cheerfully accept God's will.

||4||1||3||

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥

Goojaree, Third Mehl:

ਹਰਿ ਕੀ ਤੁਮ ਸੇਵਾ ਕਰਹੁ ਦੂਜੀ ਸੇਵਾ ਕਰਹੁ ਨ ਕੋਇ ਜੀ ॥

Serve and worship only the all-pervading God and don't serve or worship any other god, goddess or a human being.

ਹਰਿ ਕੀ ਸੇਵਾ ਤੇ ਮਨਹੁ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ਦੂਜੀ ਸੇਵਾ ਜਨਮੁ ਬਿਰਥਾ ਜਾਇ ਜੀ ॥੧॥

By serving the almighty God (by meditating on Him), all desires are fulfilled whereas serving some other god or goddess will result in wasting the life.

||1||

ਹਰਿ ਮੇਰੀ ਪ੍ਰੀਤਿ ਰੀਤਿ ਹੈ ਹਰਿ ਮੇਰੀ ਹਰਿ ਮੇਰੀ ਕਥਾ ਕਹਾਨੀ ਜੀ ॥

God is my love and to serve God (to meditate on His Name) is my way of life. To do God's praises is my entertainment.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੇਰਾ ਮਨੁ ਭੀਜੈ ਏਹਾ ਸੇਵ ਬਨੀ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

By Guru's Grace, my mind is imbued with the love of God; this is what makes up my service. ||1||Pause||

ਹਰਿ ਮੇਰਾ ਸਿਮ੍ਰਿਤਿ ਹਰਿ ਮੇਰਾ ਸਾਸਤ੍ਰੁ ਹਰਿ ਮੇਰਾ ਬੰਧਪੁ ਹਰਿ ਮੇਰਾ ਭਾਈ ॥

For me, meditating on Naam is 'Following the Simritees and the Shastras'; God is my relative and God is my friend.

ਹਰਿ ਕੀ ਮੈ ਭੂਖ ਲਾਗੈ ਹਰਿ ਨਾਮਿ ਮੇਰਾ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ ਮੇਰਾ ਸਾਕੁ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥੨॥

I am always hungry for God's Name because with God's Name, my mind gets sated. God is my relative and God will be my companion in the end.||2||

ਹਰਿ ਬਿਨੁ ਹੋਰ ਰਾਸਿ ਕੂੜੀ ਹੈ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ ॥

Other than God, all else is false and does not accompany us when we leave this body.

ਹਰਿ ਮੇਰਾ ਧਨੁ ਮੇਰੈ ਸਾਥਿ ਚਾਲੈ ਜਹਾ ਹਉ ਜਾਉ ਤਹ ਜਾਈ ॥੩॥

God's Name is my true wealth which stays with me wherever I go. ||3||

ਸੇ ਝੁਠਾ ਜੇ ਝੁਠੇ ਲਾਰੈ ਝੁਠੇ ਕਰਮ ਕਮਾਈ ॥

One who is attached to falsehood is false; false are the deeds he does.

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਕਾ ਭਾਣਾ ਹੋਆ ਕਹਣਾ ਕਛੁ ਨ ਜਾਈ ॥੪॥੨॥੪॥

However, Nanak says, "Such is God's will that some are attached to the eternal God and perform His worship, while others are praying to false gods and keep doing false worship; it is all His Will". ||4||2||4||

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥

Raag Goojaree, Third Guru

ਜੁਗ ਮਾਹਿ ਨਾਮੁ ਦੁਲੰਭੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥

In this age, it is very difficult to obtain Naam. It can only be attained through the Guru's grace.

ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਵੇਖਹੁ ਕੇ ਵਿਉਪਾਇ ॥੧॥

Without Naam, no one can get liberated from vices; let them make any other efforts and see. ||1||

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

I am a sacrifice to my Guru; I am forever a sacrifice to Him.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

Upon surrendering to the True Guru, God comes to abide in the heart and one remains in a state of spiritual bliss. ||1||Pause||

ਜਾਂ ਭਉ ਪਾਏ ਆਪਣਾ ਬੈਰਾਗੁ ਉਪਜੈ ਮਨਿ ਆਇ ॥

When God instills His fear and respect, a sense of detachment (from the world) arises.

ਬੈਰਾਗੈ ਤੇ ਹਰਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥੨॥

From this state of detachment, God is attained and one remains absorbed in His remembrance. ||2||

ਸੇਇ ਮੁਕਤ ਜਿ ਮਨੁ ਜਿਣਹਿ ਫਿਰਿ ਧਾਤੁ ਨ ਲਾਗੈ ਆਇ ॥

Those alone are liberated who conquer their mind; They are then, not afflicted with the malady of worldly attachments.

ਦਸਵੈ ਦੁਆਰਿ ਰਹਤ ਕਰੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਪਾਇ ॥੩॥

Their mind remains in Divine state (in the Tenth Gate, where they experience the presence of God) and they obtain understanding of all the three worlds.||3||

ਨਾਨਕ ਗੁਰ ਤੇ ਗੁਰੁ ਹੋਇਆ ਵੇਖਹੁ ਤਿਸ ਕੀ ਰਜਾਇ ॥

O' Nanak, one who completely surrenders to the Guru, becomes the (essence of the) Guru; behold His Wondrous Will!

ਇਹੁ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥੪॥੩॥੫॥

It is the Creator, who causes everything to happen, and this is how human light (soul) merges in the Eternal light of God. ||4||3||5||

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥

Raag Goojree, Third Guru:

ਰਾਮ ਰਾਮ ਸਭੁ ਕੇ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ ॥

Everyone utters God's Name, He is not realized simply by uttering His Name.

ਗੁਰੁ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ ॥੧॥

When by the Guru's grace one realizes the presence of God in His heart, it is only then one reaps the reward of devotional worship. ||1||

ਅੰਤਰਿ ਗੋਵਿੰਦ ਜਿਸੁ ਲਾਗੈ ਪ੍ਰੀਤਿ ॥

One who enshrines love for God in his heart,

ਹਰਿ ਤਿਸੁ ਕਦੇ ਨ ਵੀਸਰੈ ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਦਾ ਮਨਿ ਚੀਤਿ ॥੧॥ ਰਹਾਉ ॥

never forgets God; those who always meditate on God's Name and He remains enshrined in them. ||1||Pause||

ਹਿਰਦੈ ਜਿਨ੍ ਕੈ ਕਪਟੁ ਵਸੈ ਬਾਹਰਹੁ ਸੰਤ ਕਹਾਹਿ ॥

Those whose hearts are filled with hypocrisy and are called saints only for their outward show,

ਤ੍ਰਿਸਨਾ ਮੂਲਿ ਨ ਚੁਕਈ ਅੰਤਿ ਗਏ ਪਛੁਤਾਹਿ ॥੨॥

their desires are never satisfied and they depart grieving in the end. ||2||

ਅਨੇਕ ਤੀਰਥ ਜੇ ਜਤਨ ਕਰੈ ਤਾ ਅੰਤਰ ਕੀ ਹਉਮੈ ਕਦੇ ਨ ਜਾਇ ॥

Although one may bathe at many places of pilgrimage, still, his ego never departs.

ਜਿਸੁ ਨਰ ਕੀ ਦੁਬਿਧਾ ਨ ਜਾਇ ਧਰਮ ਰਾਇ ਤਿਸੁ ਦੇਇ ਸਜਾਇ ॥੩॥

The righteous judge punishes the person, whose duality (love for anything other than God) does not go away. ||3||

ਕਰਮੁ ਹੋਵੈ ਸੋਈ ਜਨੁ ਪਾਏ ਗੁਰਮੁਖਿ ਬੁਝੈ ਕੋਈ ॥

Only that person, on whom God showers His Grace, realizes Him; however, a rare person understands this concept by following the Guru's teachings.

ਨਾਨਕ ਵਿਚਹੁ ਹਉਮੈ ਮਾਰੇ ਤਾਂ ਹਰਿ ਭੇਟੈ ਸੋਈ ॥੪॥੪॥੬॥

O' Nanak, if one conquers his ego from within, then he realizes God.
||4||4||6||

ਗੂਜਰੀ ਮਹਲਾ ੩ ॥

Raag Goojree, Third Guru;

ਤਿਸੁ ਜਨ ਸਾਂਤਿ ਸਦਾ ਮਤਿ ਨਿਹਚਲ ਜਿਸ ਕਾ ਅਭਿਮਾਨੁ ਗਵਾਏ ॥

That person, whose ego God eliminated, attains celestial peace; and he is blessed with an ever-stable intellect.

ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਜਿ ਗੁਰਮੁਖਿ ਬੁਝੈ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥੧॥

That person is immaculate who, by following the Guru's teachings, understands this secret and attunes his mind to God's Name. ||1||

ਹਰਿ ਚੇਤਿ ਅਚੇਤ ਮਨਾ ਜੇ ਇਛਹਿ ਸੋ ਫਲੁ ਹੋਈ ॥

O' my unconscious mind, meditate on God's Name, you would receive the fruit of your desires.

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਵਹਿ ਪੀਵਤ ਰਹਹਿ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

By Guru's Grace, you will attain the elixir of God's Name; by partaking it, you would always remain in peace. ||1||Pause||

ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਪਾਰਸੁ ਹੋਵੈ ਪਾਰਸੁ ਹੋਇ ਤ ਪੂਜ ਕਰਾਏ ॥

When a person meets the true Guru and follows his teachings, he becomes like a mythical philosopher's stone and guides others to become like him; he gets so much respect and honor as if he is being worshipped.

ਜੇ ਉਸੁ ਪੂਜੇ ਸੋ ਫਲੁ ਪਾਏ ਦੀਖਿਆ ਦੇਵੈ ਸਾਚੁ ਬੁਝਾਏ ॥੨॥

He, who follows that person, obtains spiritual gain as a reward; he starts giving spiritual advice to others, thus helping them to realize God. ||2||

ਵਿਣੁ ਪਾਰਸੈ ਪੂਜ ਨ ਹੋਵਈ ਵਿਣੁ ਮਨ ਪਰਚੇ ਅਵਰਾ ਸਮਝਾਏ ॥

One does not become praiseworthy without becoming like the philosopher's stone; without being having full faith in God, he cannot inspire others.

ਗੁਰੁ ਸਦਾਏ ਅਗਿਆਨੀ ਅੰਧਾ ਕਿਸੁ ਓਹੁ ਮਾਰਗਿ ਪਾਏ ॥੩॥

When an ignorant person blinded by Maya (worldly riches and power) calls himself the guru, whom can he put on the righteous path? ||3||

ਨਾਨਕ ਵਿਣੁ ਨਦਰੀ ਕਿਛੁ ਨ ਪਾਈਐ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੇ ਪਾਏ ॥

O' Nanak, without God's Grace nothing can be obtained and only that person achieves the high spiritual status on whom God shows His grace.

ਗੁਰ ਪਰਸਾਦੀ ਦੇ ਵਡਿਆਈ ਅਪਣਾ ਸਬਦੁ ਵਰਤਾਏ ॥੪॥੫॥੭॥

God enshrines the divine word of His praises in the heart of a person on whom He bestows glory through the Guru's grace. ||4||5||7||

ਗੂਜਰੀ ਮਹਲਾ ੩ ਪੰਚਪਦੇ ॥

Raag Goojree, Third Guru, Panch-Padas:

ਨਾ ਕਾਸੀ ਮਤਿ ਉਪਜੈ ਨਾ ਕਾਸੀ ਮਤਿ ਜਾਇ ॥

Divine wisdom is neither acquired by just going to holy places like Kaashi, nor it goes away by not going to Kaashi.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਉਪਜੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ ॥੧॥

Divine wisdom is attained by meeting and following the teachings of the true Guru and then one understands this concept. ||1||

ਹਰਿ ਕਥਾ ਤੂੰ ਸੁਣਿ ਰੇ ਮਨ ਸਬਦੁ ਮੰਨਿ ਵਸਾਇ ॥

O' my mind listen to the praises of God and enshrine the Guru's word in your mind.

ਇਹ ਮਤਿ ਤੇਰੀ ਥਿਰੁ ਰਹੈ ਤਾਂ ਭਰਮੁ ਵਿਚਹੁ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

Your intellect will remain stable (it will not run after Maya) and the doubt within you would go away. ||1||Pause||

ਹਰਿ ਚਰਣ ਰਿਦੈ ਵਸਾਇ ਤੂ ਕਿਲਵਿਖ ਹੋਵਹਿ ਨਾਸੁ ॥

Enshrine God's Name in your heart, all your sins will be destroyed.

ਪੰਚ ਭੂ ਆਤਮਾ ਵਸਿ ਕਰਹਿ ਤਾ ਤੀਰਥ ਕਰਹਿ ਨਿਵਾਸੁ ॥੨॥

If you take back the control of your mind from the five vices, then you will be so peaceful as if you are residing at a place of pilgrimage. ||2||

ਮਨਮੁਖਿ ਇਹੁ ਮਨੁ ਮੁਗਧੁ ਹੈ ਸੋਝੀ ਕਿਛੁ ਨ ਪਾਇ ॥

The mind of a self-willed person is foolish and such a person does not obtain any spiritual understanding.

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਬੁਝਈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ ॥੩॥

That person does not realize God's Name and thus at the end repents while departing from this world.||3||

ਇਹੁ ਮਨੁ ਕਾਸੀ ਸਭਿ ਤੀਰਥ ਸਿਮ੍ਰਿਤਿ ਸਤਿਗੁਰ ਦੀਆ ਬੁਝਾਇ ॥

The true Guru has blessed this understanding that this mind itself, with the Guru's teachings, contains the merits of going to all the holy places including Kaashi and reading the smritis.

ਅਠਸਠਿ ਤੀਰਥ ਤਿਸੁ ਸੰਗਿ ਰਹਹਿ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥੪॥

The merits of all the sixty eight holy places remain with that person in whose heart God remains enshrined.||4||

ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਹੁਕਮੁ ਬੁਝਿਆ ਏਕੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

O' Nanak, upon meeting the true Guru and following his teachings, one understands the will of God and realizes Him dwelling in his heart.

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਭੁ ਸਚੁ ਹੈ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥੫॥੬॥੭॥

Then that person remains absorbed in the eternal God and says: O' God, whatever pleases You is eternal truth. ||5||6||8||

ਗੂਜਰੀ ਮਹਲਾ ੩ ਤੀਜਾ ॥

Raag Goojree, Third Guru:

ਏਕੇ ਨਾਮੁ ਨਿਧਾਨੁ ਪੰਡਿਤ ਸੁਣਿ ਸਿਖੁ ਸਚੁ ਸੇਈ ॥

O' pundit, God's Name is the only true treasure, learn to listen and meditate on the eternal God's Name.

ਦੂਜੈ ਭਾਇ ਜੇਤਾ ਪੜਹਿ ਪੜਤ ਗੁਣਤ ਸਦਾ ਦੁਖੁ ਹੋਈ ॥੧॥

Swayed by duality (the love of things other than God), whatever you read or reflect, always brings you sorrow. ||1||

ਹਰਿ ਚਰਣੀ ਤੂੰ ਲਾਗਿ ਰਹੁ ਗੁਰ ਸਬਦਿ ਸੇਈ ਹੋਈ ॥

O' pundit, by following the Guru's teachings you should remain attuned to God's Name; you would attain understanding about righteous living.

ਹਰਿ ਰਸੁ ਰਸਨਾ ਚਾਖੁ ਤੂੰ ਤਾਂ ਮਨੁ ਨਿਰਮਲੁ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

By continually relishing the elixir of God's Name with your tongue, your mind will be rendered immaculately pure. ||1||Pause||

ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਨੁ ਸੰਤੋਖੀਐ ਤਾ ਫਿਰਿ ਤ੍ਰਿਸਨਾ ਭੂਖ ਨ ਹੋਇ ॥

By meeting and following the true Guru's teachings, the mind no longer yearns for worldly desires.

ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ ਪਰ ਘਰਿ ਜਾਇ ਨ ਕੋਇ ॥੨॥

Upon receiving the treasure of Naam, one doesn't look to anyone else for any kind of support. ||2||

ਕਥਨੀ ਬਦਨੀ ਜੇ ਕਰੇ ਮਨਮੁਖਿ ਬੁਝ ਨ ਹੋਇ ॥

A person who follows the dictate of his mind, doesn't obtain understanding about righteous living just by wise talks.

ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਹਰਿ ਨਾਮੁ ਪਾਵੈ ਸੋਇ ॥੩॥

Only that person, whose heart is illuminated with divine wisdom through the Guru's teachings, realizes God's Name. ||3||

ਸੁਣਿ ਸਾਸਤ੍ਰੁ ਤੂੰ ਨ ਬੁਝਹੀ ਤਾ ਫਿਰਹਿ ਬਾਰੇ ਬਾਰ ॥

O' pundit, even after listening to the Shastras, you do not understand about righteous living; that is why you remain wandering.

ਸੇ ਮੂਰਖੁ ਜੇ ਆਪੁ ਨ ਪਛਾਣਈ ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ ॥੪॥

That person is a fool, who does not realize his own-self and does not imbue himself with the love for the eternal God. ||4||

ਸਚੈ ਜਗਤੁ ਡਹਕਾਇਆ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ ॥

The eternal God Himself has strayed the world in Maya; nothing can be said about this.

ਨਾਨਕ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਕਰੇ ਜਿਉ ਤਿਸ ਕੀ ਰਜਾਇ ॥੫॥੭॥੯॥

O' Nanak, God does whatever pleases Him and whatever is His will. ||5||7||9||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ਚਉਪਦੇ ਘਰੁ ੧ ॥

Raag Goojaree, Fourth Guru, Chau-Padas (four lines), First beat,:

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

O' the devotee of God, the true Guru, O True Primal Being, I offer my prayers to You, my Guru.

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

O' true Guru, I am humble and like a lowly worm, have come to seek your refuge, please show mercy and enlighten me with Naam. ||1||

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

O' my friend, the divine Guru, enlighten me with God's Name.

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

Naam received through the Guru's teachings may remain my breath of life and singing God's praises may become the capital for my life's journey. ||1||Pause||

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

Very fortunate are those devotees of God who always have the yearning for meditating on God's Name.

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

By realizing God's Name, their longing for worldly desires is satiated and by joining the company of saintly persons, divine virtues manifest in them. ||2||

ਜਿਨ੍ਹ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣੁ ਜਮ ਪਾਸਿ ॥

Those, who have not received the elixir of God's Name, are unfortunate and remain spiritually dead.

ਜੇ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

Those who have not come to the shelter and congregation of the true Guru, accursed is their life and accursed is their hope of living. ||3||

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

Those devotees of God, who have attained the company of the true Guru, must have such preordained destiny.

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

O' Nanak, blessed is that holy congregation, where one attains the elixir of God's Name and his mind is illuminated with Naam. ||4||1||

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

Raag, Goojree, Fourth Guru:

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਪ੍ਰੀਤਮੁ ਮਨਿ ਪ੍ਰੀਤਮੁ ਮਿਲਿ ਸਤਸੰਗਤਿ ਸਬਦਿ ਮਨੁ ਮੇਰੈ ॥

Dear God, the master of the universe is the beloved of my mind; in the holy congregation, He captivates my mind through the Guru's word.

ਜਪਿ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਧਿਆਈਐ ਸਭ ਕਉ ਦਾਨੁ ਦੇਇ ਪ੍ਰਭੁ ਓਰੈ ॥੧॥

We should lovingly meditate on God, the master of the universe, because it is He, who gives all kinds of gifts to all. ||1||

ਮੇਰੇ ਭਾਈ ਜਨਾ ਮੇ ਕਉ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਮਨੁ ਮੇਰੈ ॥

O' my brothers, I have realized God, the master of the universe and He is captivating my mind.

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਣ ਗਾਵਾ ਮਿਲਿ ਗੁਰ ਸਾਧਸੰਗਤਿ ਜਨੁ ਸੇਰੈ ॥੧॥ ਰਹਾਉ ॥

I sing the Praises of God, the master of the Universe, because a devotee of God looks beautiful, singing His praises and joining the Guru's company of saints. ||1||Pause||

ਸੁਖ ਸਾਗਰੁ ਹਰਿ ਭਗਤਿ ਹੈ ਗੁਰਮਤਿ ਕਉਲਾ ਰਿਧਿ ਸਿਧਿ ਲਾਗੈ ਪਗਿ ਓਰੈ ॥

Worship of God is like an ocean of celestial peace; the goddess of wealth and all kinds of supernatural powers are at the disposal of a person who, because of the Guru's teachings, is blessed with the devotional worship of God.

ਜਨ ਕਉ ਰਾਮ ਨਾਮੁ ਆਧਾਰਾ ਹਰਿ ਨਾਮੁ ਜਪਤ ਹਰਿ ਨਾਮੇ ਸੋਹੈ ॥੨॥

God's Name is the support of His devotee whose spiritual life becomes beautiful by meditating and always remaining attuned to God's Name. ||2||

ਦੁਰਮਤਿ ਭਾਗਹੀਨ ਮਤਿ ਫੀਕੇ ਨਾਮੁ ਸੁਨਤ ਆਵੈ ਮਨਿ ਰੋਹੈ ॥

Those unfortunate persons, misguided by bad advice, are of shallow intellect; upon hearing God's Name they feel enraged in their minds.

ਕਉਆ ਕਾਗ ਕਉ ਚੰਮ੍ਰਿਤ ਰਸੁ ਪਾਈਐ ਤ੍ਰਿਪਤੈ ਵਿਸਟਾ ਖਾਇ ਮੁਖਿ ਗੋਹੈ ॥੩॥

Just as a crow gets satisfied eating filth instead of good food, similarly these evil people, forsaking the ambrosial nectar of Naam, are satiated by indulging in vices. ||3||

ਚੰਮ੍ਰਿਤ ਸਰੁ ਸਤਿਗੁਰੁ ਸਤਿਵਾਦੀ ਜਿਤੁ ਨਾਤੈ ਕਉਆ ਹੰਸੁ ਹੋਹੈ ॥

The true Guru, who always speaks truth, is like the pool of ambrosial nectar, bathing in which, a crow like an evil person becomes immaculate like a swan.

ਨਾਨਕ ਧਨੁ ਧੰਨੁ ਵਡੇ ਵਡਭਾਗੀ ਜਿਨ੍ ਗੁਰਮਤਿ ਨਾਮੁ ਰਿਦੈ ਮਲੁ ਧੋਹੈ ॥੪॥੨॥

O' Nanak, extremely blessed and very fortunate are those who, through the Guru's teachings, wash away the filth of their hearts with Naam. ||4||2||

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

Raag Goojree, Fourth Guru:

ਹਰਿ ਜਨ ਉਤਮ ਉਤਮ ਬਾਣੀ ਮੁਖਿ ਬੋਲਹਿ ਪਰਉਪਕਾਰੇ ॥

The devotees of God are exalted and sublime is their speech; whatever they say is for the benefit of others.

ਜੇ ਜਨੁ ਸੁਣੈ ਸਰਧਾ ਭਗਤਿ ਸੇਤੀ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਨਿਸਤਾਰੇ ॥੧॥

He who listens to these devotees with love and devotion showing His grace, God ferries him across the world-ocean of vices, ||1||

ਰਾਮ ਮੇ ਕਉ ਹਰਿ ਜਨ ਮੇਲਿ ਪਿਆਰੇ ॥

O' my beloved God, cause me to meet with Your devotees.

ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਹਮ ਪਾਪੀ ਗੁਰਿ ਨਿਸਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

My perfect true Guru is as dear to me as my life breaths; the Guru has saved me, the sinner. ||1||Pause||

ਗੁਰਮੁਖਿ ਵਡਭਾਗੀ ਵਡਭਾਗੇ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚ ਧਾਰੇ ॥

Extremely fortunate are the Guru's followers, because God's Name becomes the support of their life.

ਹਰਿ ਹਰਿ ਸੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਪਾਵਹਿ ਗੁਰਮਤਿ ਭਗਤਿ ਭੰਡਾਰੇ ॥੨॥

By following the Guru's teachings, they attain the ambrosial nectar of God's Name and the treasures of devotional worship. ||2||

ਜਿਨ ਦਰਸਨੁ ਸਤਿਗੁਰ ਸਤ ਪੁਰਖ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮਿ ਮਾਰੇ ॥

Those who haven't seen and followed the teachings of the sublime being, the true Guru, are very unfortunate and spiritually dead.

ਸੇ ਕੂਕਰ ਸੂਕਰ ਗਰਧਭ ਪਵਹਿ ਗਰਭ ਜੇਨੀ ਦਯਿ ਮਾਰੇ ਮਹਾ ਹਤਿਆਰੇ ॥੩॥

They are like dogs, pigs and donkeys; God strikes them down as the worst of murderers and they fall in the cycles of birth and death. ||3||

ਦੀਨ ਦਇਆਲ ਹੋਹੁ ਜਨ ਉਪਰਿ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ॥

O' merciful God of the meek, please shower Your mercy on Your devotees and save them.

ਨਾਨਕ ਜਨ ਹਰਿ ਕੀ ਸਰਣਾਈ ਹਰਿ ਭਾਵੈ ਹਰਿ ਨਿਸਤਾਰੇ ॥੪॥੩॥

O' Nanak, God's devotees seek His refuge; when it pleases Him, He ferries them across the world-ocean of vices. ||4||3||

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

Raag Goojree, Fourth Guru:

ਹੋਹੁ ਦਇਆਲ ਮੇਰਾ ਮਨੁ ਲਾਵਹੁ ਹਉ ਚ ਨਦਿਨੁ ਰਾਮ ਨਾਮੁ ਨਿਤ ਧਿਆਈ ॥

O' God, show mercy and attune my mind to Yourself, so that I may always meditate on Your Name.

ਸਭਿ ਸੁਖ ਸਭਿ ਗੁਣ ਸਭਿ ਨਿਧਾਨ ਹਰਿ ਜਿਤੁ ਜਪਿਐ ਦੁਖ ਭੁਖ ਸਭ ਲਹਿ ਜਾਈ ॥੧॥

All the celestial peace, all virtues and all treasures belong to God, remembering whom all misery and yearning for Maya (worldly wealth) disappear. ||1||

ਮਨ ਮੇਰੇ ਮੇਰਾ ਰਾਮ ਨਾਮੁ ਸਖਾ ਹਰਿ ਭਾਈ ॥

O' my mind, God's Name is like my friend and brother.

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਜਸੁ ਗਾਵਾ ਚੰਤਿ ਬੇਲੀ ਦਰਗਹ ਲਏ ਛਡਾਈ ॥੧॥ ਰਹਾਉ ॥

By following the Guru's teachings, I sing the praises of God; it would be my support in the end and would save me in God's presence. ||1||Pause||

ਤੂੰ ਆਪੇ ਦਾਤਾ ਪ੍ਰਭੁ ਚੰਤਰਜਾਮੀ ਕਰਿ ਕਿਰਪਾ ਲੇਚ ਮੇਰੈ ਮਨਿ ਲਾਈ ॥

O' God, You Yourself are the benefactor and knower of all hearts; by Your kindness, You have infused my mind with the longing for Your worship.

ਮੈ ਮਨਿ ਤਨਿ ਲੇਚ ਲਗੀ ਹਰਿ ਸੇਤੀ ਪ੍ਰਭਿ ਲੇਚ ਪੂਰੀ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥੨॥

My mind and body is craving for Your worship; God has fulfilled my longing through the Guru's teachings. ||2||

ਮਾਣਸ ਜਨਮੁ ਪੁੰਨਿ ਕਰਿ ਪਾਇਆ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਬਿਰਥਾ ਜਾਈ ॥

Human life is received through virtuous deeds; without meditating on Naam, it becomes accursed and goes to waste.

ਨਾਮ ਬਿਨਾ ਰਸ ਕਸ ਦੁਖੁ ਖਾਵੈ ਮੁਖੁ ਫੀਕਾ ਬੁਕ ਬੁਕ ਮੁਖਿ ਪਾਈ ॥੩॥

Forsaking Naam, one who indulges in worldly pleasures like eating delicacies; he speaks rudely, endures misery and is so disgraced as if his face is spat upon. ||3||

ਜੇ ਜਨ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਹਰਿ ਸਰਣਾ ਤਿਨ ਦਰਗਹ ਹਰਿ ਹਰਿ ਦੇ ਵਡਿਆਈ ॥

The devotees, who seek the shelter of God, are blessed with honor in His presence.

ਧੰਨੁ ਧੰਨੁ ਸਾਬਾਸਿ ਕਹੈ ਪ੍ਰਭੁ ਜਨ ਕਉ ਜਨ ਨਾਨਕ ਮੇਲਿ ਲਏ ਗਲਿ ਲਾਈ ॥੪॥੪॥

O' Nanak, God blesses and acclaims His devotees and unites them with Himself. ||4||4||

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

Raag Goojree, Fourth Guru:

ਗੁਰਮੁਖਿ ਸਖੀ ਸਹੇਲੀ ਮੇਰੀ ਮੇ ਕਉ ਦੇਵਹੁ ਦਾਨੁ ਹਰਿ ਪ੍ਰਾਨ ਜੀਵਾਇਆ ॥

O' my Guru follower friends and mates, give me the gift of God's Name, which can rejuvenate my spiritual life.

ਹਮ ਹੇਵਹ ਲਾਲੇ ਗੋਲੇ ਗੁਰਸਿਖਾ ਕੇ ਜਿਨ੍ਹਾ ਨਦਿਨੁ ਹਰਿ ਪ੍ਰਭੁ ਪੁਰਖੁ ਧਿਆਇਆ ॥੧॥

I am the humble servant of those Guru's disciples who always meditate on God, the supreme being. ||1||

ਮੇਰੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਗੁਰਸਿਖ ਪਗ ਲਾਇਆ ॥

God has instilled within me the yearning for the company of the Guru's disciples.

ਮੇਰੇ ਪ੍ਰਾਨ ਸਖਾ ਗੁਰ ਕੇ ਸਿਖ ਭਾਈ ਮੇ ਕਉ ਕਰਹੁ ਉਪਦੇਸੁ ਹਰਿ ਮਿਲੈ ਮਿਲਾਇਆ ॥੧॥ ਰਹਾਉ
॥

O' the Guru's disciples, O' my brothers, my soul mates, instruct me so that I
may realize God through you.||1||Pause||

ਜਾ ਹਰਿ ਪ੍ਰਭੁ ਭਾਵੈ ਤਾ ਗੁਰਮੁਖਿ ਮੇਲੇ ਜਿਨ੍ ਵਚਨ ਗੁਰੂ ਸਤਿਗੁਰ ਮਨਿ ਭਾਇਆ ॥

When it pleases God, He causes the Guru's followers to meet, whom the Guru's words are very pleasing in their minds.

ਵਡਭਾਗੀ ਗੁਰ ਕੇ ਸਿਖ ਧਿਆਰੇ ਹਰਿ ਨਿਰਬਾਣੀ ਨਿਰਬਾਣ ਪਦੁ ਪਾਇਆ ॥੨॥

Those dear disciples of the Guru are very fortunate who attain the supreme spiritual status through immaculate God. ||2||

ਸਤਸੰਗਤਿ ਗੁਰ ਕੀ ਹਰਿ ਧਿਆਰੀ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੀਠਾ ਮਨਿ ਭਾਇਆ ॥

The congregation of the Guru's saints is pleasing to God; the sweet Name of God is pleasing to the minds of the Guru's saints.

ਜਿਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਸੰਗੁ ਨ ਪਾਇਆ ਸੇ ਭਾਗਹੀਣ ਪਾਪੀ ਜਮਿ ਖਾਇਆ ॥੩॥

Those people who don't join the holy congregation of the true Gure, are very unfortunate sinners and are spiritually dead. ||3||

ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭੁ ਧਾਰੇ ਹਰਿ ਆਪੇ ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਇਆ ॥

When the merciful God shows kindness, then He causes the Guru's follower to merge into Himself.

ਜਨੁ ਨਾਨਕੁ ਬੇਲੇ ਗੁਣ ਬਾਣੀ ਗੁਰਬਾਣੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੪॥੫॥

One merges with God's Name by uttering the divine words of God's praises; therefore, devotee Nanak also chants the divine words of God's praises.

||4||5||

ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

Raag Goojree, Fourth Guru:

ਜਿਨ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਮੇ ਕਉ ਕਰਿ ਉਪਦੇਸੁ ਹਰਿ ਮੀਠ ਲਗਾਵੈ ॥

I yearn that someone, who has realized God through the true Guru, may instruct me and imbue me with God's love through his teachings.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਭ ਹਰਿਆ ਹੋਆ ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥੧॥

The fortunate person who meditates on God's Name, his mind and heart becomes calm and his spiritual life rejuvenates completely. ||1||

ਭਾਈ ਰੇ ਮੇ ਕਉ ਕੋਈ ਆਇ ਮਿਲੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ॥

O' my brother, let someone, who can implant God's Name in me, may come and meet with me.

ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਸਭੁ ਦੇਵਾ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ ॥੧॥ ਰਹਾਉ ॥

I would surrender my life, heart, mind, and everything to that beloved person, who recites to me the divine words of God's praises. ||1||Pause||

ਧੀਰਜੁ ਧਰਮੁ ਗੁਰਮਤਿ ਹਰਿ ਪਾਇਆ ਨਿਤ ਹਰਿ ਨਾਮੈ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਵੈ ॥

He, who follows the Guru's teachings and daily attunes his mind to God's Name, attains patience, righteousness, and realizes God.

ੴਮਿਤੁ ਬਚਨੁ ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਜੇ ਬੋਲੈ ਸੇ ਮੁਖਿ ੴਮਿਤੁ ਪਾਵੈ ॥੨॥

The Guru's divine words are the ambrosial words; he, who utters these, puts the spiritual life rejuvenating nectar of Naam in his mouth. ||2||

ਨਿਰਮਲੁ ਨਾਮੁ ਜਿਤੁ ਮੈਲੁ ਨ ਲਾਗੈ ਗੁਰਮਤਿ ਨਾਮੁ ਜਪੈ ਲਿਵ ਲਾਵੈ ॥

Naam is so immaculate that the mind is not afflicted by the filth of vices by attuning to it; He, who meditates on Naam through the Guru's teachings, attunes himself to God.

ਨਾਮੁ ਪਦਾਰਥੁ ਜਿਨ ਨਰ ਨਹੀ ਪਾਇਆ ਸੇ ਭਾਗਹੀਣ ਮੁਏ ਮਰਿ ਜਾਵੈ ॥੩॥

Those, who haven't attained the wealth of Naam, are unfortunate and are spiritually dead. ||3||

ਆਨਦ ਮੂਲੁ ਜਗਜੀਵਨ ਦਾਤਾ ਸਭ ਜਨ ਕਉ ੴ ਨਦੁ ਕਰਹੁ ਹਰਿ ਧਿਆਵੈ ॥

O' God, the life of the world, You are the source of all bliss; You bless celestial peace to all those who meditate upon You.

ਤੂੰ ਦਾਤਾ ਜੀ ੴ ਸਭਿ ਤੇਰੇ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬਖਸਿ ਮਿਲਾਵੈ ॥੪॥੬॥

O' God, You are the Great Giver, all beings belong to You. O' Nanak, showing grace, He unites His devotees with Himself through the Guru. ||4||6||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਗੂਜਰੀ ਮਹਲਾ ੪ ਘਰੁ ੩ ॥

Raag Goojaree, Fourth Guru, third beat:

ਮਾਈ ਬਾਪੁ ਪੁਤ੍ਰੁ ਸਭਿ ਹਰਿ ਕੇ ਕੀਏ ॥

Our mother, father, and son (children) are all created by God,

ਸਭਨਾ ਕਉ ਸਨਬੰਧੁ ਹਰਿ ਕਰਿ ਦੀਏ ॥੧॥

and it is God who arranged the relationships between all of them. ||1||

ਹਮਰਾ ਜੇਰੁ ਸਭੁ ਰਹਿਓ ਮੇਰੇ ਬੀਰ ॥

O' my brothers, all our strength is nothing in comparison to God's power.

ਹਰਿ ਕਾ ਤਨੁ ਮਨੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ ਸਰੀਰ ॥੧॥ ਰਹਾਉ ॥

The mind and heart belong to God and the human body is entirely under His control. ||1||Pause||

ਭਗਤ ਜਨਾ ਕਉ ਸਰਧਾ ਆਪਿ ਹਰਿ ਲਾਈ ॥

God Himself infuses devotion into His humble devotees.

ਵਿਚੇ ਗ੍ਰਿਸਤ ਉਦਾਸ ਰਹਾਈ ॥੨॥

In the midst of family life, they remain unattached to worldly attractions. ||2||

ਜਬ ਚੰਤਰਿ ਪ੍ਰੀਤਿ ਹਰਿ ਸਿਉ ਬਨਿ ਆਈ ॥

When within one's mind develops love for God,

ਤਬ ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਭਾਈ ॥੩॥

then whatever one does, is pleasing to my God. ||3||

ਜਿਤੁ ਕਾਰੈ ਕੰਮਿ ਹਮ ਹਰਿ ਲਾਏ ॥

I do those deeds and tasks which God has set me to do;

ਸੇ ਹਮ ਕਰਹ ਜੁ ਆਪਿ ਕਰਾਏ ॥੪॥

I do what He makes me do. ||4||

ਜਿਨ ਕੀ ਭਗਤਿ ਮੇਰੇ ਪ੍ਰਭ ਭਾਈ ॥

Those whose devotional worship is pleasing to my God,

ਤੇ ਜਨ ਨਾਨਕ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਈ ॥੫॥੧॥੭॥੧੬॥

O' Nanak, those devotees attune their mind to God's Name. ||5||1||7||16||

ਗੂਜਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧

Raag Goojree, Fifth Guru Chau-Padas, First beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਕਾਰੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

O' mind, why do you keep worrying about the efforts for sustenance, about which God is already taking care of it?

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਰੈ ਕਰਿ ਧਰਿਆ ॥੧॥

Even in desolate rocks and stones, He created the living beings, and He has already placed their sustenance there. ||1||

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸਿ ਤਰਿਆ ॥

O' my dear God, whosoever joins the congregation of saintly persons is able to cross the worldly ocean of vices.

ਗੁਰੁ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥ ਰਹਾਉ ॥

By Guru's grace, he attains the highest spiritual status and regains such new spiritual energy, like a dry tree becoming green again. ||1||Pause||

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥

O' my mind, Mother, father, friends, children, and spouse, no one is the support you can depend upon.

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਰੇ ਠਾਕੁਰੁ ਕਾਰੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥

O' my mind, God provides sustenance for each and every individual, why do you fear about it? ||2||

ਉਡੈ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥

The flamingos fly hundreds of miles leaving their young ones behind.

ਉਨ ਕਵਨੁ ਖਲਾਵੈ ਕਵਨੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥

Tell me, who feeds them and who teaches them to feed in the absence of the mother? The flamingo only keeps remembering them, and through God's mysterious arrangements, these offsprings keep surviving.

ਸਭ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥

All treasures and the eighteen supernatural spiritual powers of the Siddhas are in God's control as if these are in the palm of His hand.

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੧॥

Servant Nanak is devoted, dedicated, and forever a sacrifice to You - Your vast expanse of powers has no limit. ||4||1||

ਗੁਜਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨

Raag Goojaree, Fifth Guru, Chau (four)-Padas, Second beat,

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਕਿਰਿਆਚਾਰ ਕਰਹਿ ਖਟੁ ਕਰਮਾ ਇਤੁ ਰਾਤੇ ਸੰਸਾਰੀ ॥

The world is obsessed with performing rituals and religious rites.

ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਬਿਨੁ ਗੁਰ ਬਾਜੀ ਹਾਰੀ ॥੧॥

Their filth of ego is not cleansed from within; without the guidance of the Guru, they lose the game of life. ||1||

ਮੇਰੇ ਠਾਕੁਰ ਰਖਿ ਲੇਵਹੁ ਕਿਰਪਾ ਧਾਰੀ ॥

O' God, show mercy and save me from evils and vices.

ਕੋਟਿ ਮਧੇ ਕੇ ਵਿਰਲਾ ਸੇਵਕੁ ਹੋਰਿ ਸਗਲੇ ਬਿਉਹਾਰੀ ॥੧॥ ਰਹਾਉ ॥

Out of millions, hardly anyone is your true devotee; and the remaining people merely perform rituals so that they could fulfill desires. ||1||Pause||

ਸਾਸਤ ਬੇਦ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਸੋਧੇ ਸਭ ਏਕਾ ਬਾਤ ਪੁਕਾਰੀ ॥

I have searched all the Shastras, Vedas and Simritees, they all affirm one thing,

ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਕੋਊ ਪਾਵੈ ਮਨਿ ਵੇਖਹੁ ਕਰਿ ਬੀਚਾਰੀ ॥੨॥

that without the Guru, no one obtains liberation from vices; reflect upon this in your mind. ||2||

ਅਠਸਠਿ ਮਜਨੁ ਕਰਿ ਇਸਨਾਨਾ ਭ੍ਰਮਿ ਆਏ ਧਰ ਸਾਰੀ ॥

Even if one takes cleansing baths at the sixty-eight sacred shrines of pilgrimage, and wanders over the entire planet,

ਅਨਿਕ ਸੋਚ ਕਰਹਿ ਦਿਨ ਰਾਤੀ ਬਿਨੁ ਸਤਿਗੁਰ ਅੰਧਿਆਰੀ ॥੩॥

and performs all the rituals of purification day and night; still, without the true Guru, there is only spiritual darkness. ||3||

ਧਾਵਤ ਧਾਵਤ ਸਭੁ ਜਗੁ ਧਾਇਓ ਅਬ ਆਏ ਹਰਿ ਦੁਆਰੀ ॥

Roaming and wandering around, I have travelled and searched over the whole world, and now, I have arrived at God's refuge.

ਦੁਰਮਤਿ ਮੇਟਿ ਬੁਧਿ ਪਰਗਾਸੀ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਾਰੀ ॥੪॥੧॥੨॥

God has eliminated my evil-mindedness and enlightened my intellect; O' Nanak, the Guru, helps them to cross the worldly ocean of vices. ||4||1||2||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਹਰਿ ਧਨੁ ਜਾਪ ਹਰਿ ਧਨੁ ਤਾਪ ਹਰਿ ਧਨੁ ਭੋਜਨੁ ਭਾਇਆ ॥

The wealth of God's Name is my devotional worship, contemplation and the most pleasing spiritual food.

ਨਿਮਖ ਨ ਬਿਸਰਉ ਮਨ ਤੇ ਹਰਿ ਹਰਿ ਸਾਧਸੰਗਤਿ ਮਹਿ ਪਾਇਆ ॥੧॥

I do not forsake it from my mind even for a moment; I have obtained this wealth in the society of the holy saints. ||1||

ਮਾਈ ਖਾਟਿ ਆਇਓ ਘਰਿ ਪੂਤਾ ॥

O' my mother, your son has returned home after earning the wealth of Naam,

ਹਰਿ ਧਨੁ ਚਲਤੇ ਹਰਿ ਧਨੁ ਬੈਸੇ ਹਰਿ ਧਨੁ ਜਾਗਤ ਸੂਤਾ ॥੧॥ ਰਹਾਉ ॥

which is always with me when I am walking or sitting and when I am awake or when I am asleep. ||1||Pause||

ਹਰਿ ਧਨੁ ਇਸਨਾਨੁ ਹਰਿ ਧਨੁ ਗਿਆਨੁ ਹਰਿ ਸੰਗਿ ਲਾਇ ਧਿਆਨਾ ॥

O' mother for me collecting the wealth of God's Name is like taking ritual baths at holy places; Naamis my spiritual wisdom and in Naam I have attuned my mind.

ਹਰਿ ਧਨੁ ਤੁਲਹਾ ਹਰਿ ਧਨੁ ਬੇੜੀ ਹਰਿ ਹਰਿ ਤਾਰਿ ਪਰਾਨਾ ॥੨॥

the wealth of Naam is like my raft, my boat, and also the boatman, who ferries me across the worldly ocean of vices. ||2||

ਹਰਿ ਧਨ ਮੇਰੀ ਚਿੰਤ ਵਿਸਾਰੀ ਹਰਿ ਧਨਿ ਲਾਹਿਆ ਧੋਖਾ ॥

The wealth of Naam has banished my anxiety and has dispelled all my delusion.

ਹਰਿ ਧਨ ਤੇ ਮੈ ਨਵ ਨਿਧਿ ਪਾਈ ਹਾਥਿ ਚਰਿਓ ਹਰਿ ਥੋਕਾ ॥੩॥

With the wealth of God's Name, I feel as if I have obtained all the nine treasures of the world; I have found the most rare commodity of Naam. ||3||

ਖਾਵਹੁ ਖਰਚਹੁ ਤੋਟਿ ਨ ਆਵੈ ਹਲਤ ਪਲਤ ਕੈ ਸੰਗੇ ॥

This Treasure of Naam is inexhaustible, I can spend as much I want and can distribute it freely and it will remain with me both here and hereafter.

ਲਾਦਿ ਖਜਾਨਾ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ ਇਹੁ ਮਨੁ ਹਰਿ ਰੰਗਿ ਰੰਗੇ ॥੪॥੨॥੩॥

The Guru has loaded Nanak with this treasure of God's Name and blessed him with the intellect to imbue his mind with God's Love. ||4||2||3||

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੇ ॥

Remembering whom, all sins are erased and even the ancestors are emancipated.

ਸੇ ਹਰਿ ਹਰਿ ਤੁਮ੍ਹਰੁ ਸਦ ਹੀ ਜਾਪਹੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੇ ॥੧॥

Meditate continually on that God who has no end or limitation. ||1||

ਪ੍ਰਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ ॥

O' my son, this is your mother's blessing,

ਨਿਮਖ ਨ ਬਿਸਰਉ ਤੁਮ੍ਹਰੁ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸ ॥੧॥ ਰਹਾਉ ॥

that you may not forget God even for one moment and you may always remember God, the master of the universe. ||1||Pause||

ਸਤਿਗੁਰੁ ਤੁਮ੍ਹਰੁ ਕਉ ਹੋਇ ਦਇਆਲਾ ਸੰਤਸੰਗਿ ਤੇਰੀ ਪ੍ਰੀਤਿ ॥

May the Guru be kind to you and may you be imbued with the love for the Guru.

ਕਾਪੜੁ ਪਤਿ ਪਰਮੇਸਰੁ ਰਾਖੀ ਭੋਜਨੁ ਕੀਰਤਨੁ ਨੀਤਿ ॥੨॥

May God preserve your honor just as clothes cover the body and singing God's praise may be your spiritual food. ||2||

ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤੁ ਅਨਦੁ ਅਨੰਤਾ ॥

Drink in forever the Ambrosial Nectar of Naam; forever live the highest spiritual life, and keep enjoying the bliss of remembering the infinite God.

ਰੰਗੁ ਤਮਾਸਾ ਪੂਰਨੁ ਆਸਾ ਕਬਹਿ ਨੁ ਬਿਆਪੈ ਚਿੰਤਾ ॥੩॥

May spiritual joy and pleasure be yours; and you may never be afflicted by any worry. ||3||

ਭਵਰੁ ਤੁਮ੍ਹਾਰਾ ਇਹੁ ਮਨੁ ਹੋਵਉ ਹਰਿ ਚਰਣਾ ਹੋਹੁ ਕਉਲਾ ॥

O' my son, may your mind be imbued with the love of God's Name like the bumblebee to the lotus flower.

ਨਾਨਕੁ ਦਾਸੁ ਉਨੁ ਸੰਗਿ ਲਪਟਾਇਓ ਜਿਉ ਬੂੰਦਹਿ ਚਾੜ੍ਹਕੁ ਮਉਲਾ ॥੪॥੩॥੪॥

O' Nanak, the God's devotee remains attuned to Naam, like the songbird, yearns for the rain-drop. ||4||3||4||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Goojree, Fifth Mehl:

ਮਤਾ ਕਰੈ ਪਛਮ ਕੈ ਤਾਈ ਪੂਰਬ ਹੀ ਲੈ ਜਾਤ ॥

One decides to go to the west, but God leads him away to the east.

ਖਿਨੁ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਆਪਨੁ ਹਾਥਿ ਮਤਾਤ ॥੧॥

In an instant, He establishes and disestablishes; everything is under His command. ||1||

ਸਿਆਨਪੁ ਕਾਹੁ ਕਾਮਿ ਨੁ ਆਤ ॥

One's own cleverness is of no use at all.

ਜੇ ਅਨਰੂਪਿਓ ਠਾਕੁਰਿ ਮੇਰੈ ਹੋਇ ਰਹੀ ਉਹੁ ਬਾਤ ॥੧॥ ਰਹਾਉ ॥

\Whatever God has preordained, that alone comes to pass. ||1||Pause||

ਦੇਸੁ ਕਮਾਵਨੁ ਧਨੁ ਜੋਰਨੁ ਕੀ ਮਨਸਾ ਬੀਚੈ ਨਿਕਸੇ ਸਾਸ ॥

In his desire to domain and accumulate wealth, he breathes his last,

ਲਸਕਰ ਨੇਬ ਖਵਾਸ ਸਭ ਤਿਆਗੇ ਜਮ ਪੁਰਿ ਉਠਿ ਸਿਧਾਸ ॥੨॥

and forsaking all his armies, advisors and servants he departs to the city of death. ||2||

ਹੋਇ ਅਨੰਨਿ ਮਨਹਠ ਕੀ ਦ੍ਰਿੜਤਾ ਆਪਸ ਕਉ ਜਾਨਾਤ ॥

With the obstinacy of his mind, a person may become a renouncer of the world, and make himself known as a person of will power, and sacrifice

ਜੇ ਅਨੰਦੁ ਨਿੰਦੁ ਕਰਿ ਛੇਡਿਓ ਸੋਈ ਫਿਰਿ ਫਿਰਿ ਖਾਤ ॥੩॥

He repeatedly goes to the same world for food which he has renounced as unworthy. ||3||

ਸਹਜ ਸੁਭਾਇ ਭਏ ਕਿਰਪਾਲਾ ਤਿਸੁ ਜਨ ਕੀ ਕਾਟੀ ਫਾਸ ॥

Only when God becomes gracious, the noose of worldly attachment is cut off.

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਆ ਪਰਵਾਣੁ ਗਿਰਸਤ ਉਦਾਸ ॥੪॥੪॥੫॥

Nanak says, he who has met the perfect Guru and followed his teachings, becomes detached from the worldly attractions even while living as a housholder and is approved in God's presence. ||4||4||5||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojaree, Fifth Guru:

ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਨਿ ਜਨਿ ਜਪਿਓ ਤਿਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ॥

Those who meditate on the treasure of Naam, their bonds of worldly attachments are cut off.

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਬਿਖੁ ਮਮਤਾ ਇਹ ਬਿਆਧਿ ਤੇ ਹਾਟੇ ॥੧॥

They escape from afflictions such as lust, anger and the love of Maya. ||1||

ਹਰਿ ਜਸੁ ਸਾਧਸੰਗਿ ਮਿਲਿ ਗਾਇਓ ॥

By joining the congregation of saintly persons, one who has sung God's praises,

ਗੁਰ ਪਰਸਾਦਿ ਭਇਓ ਮਨੁ ਨਿਰਮਲੁ ਸਰਬ ਸੁਖਾ ਸੁਖ ਪਾਇਅਉ ॥੧॥ ਰਹਾਉ ॥

by the Guru's Grace his mind became immaculate and he received all kinds of comforts and spiritual peace. ||1||Pause||

ਜੇ ਕਿਛੁ ਕੀਓ ਸੇਈ ਭਲ ਮਾਨੈ ਐਸੀ ਭਗਤਿ ਕਮਾਨੀ ॥

Whatever God does, he sees that good for all; such is his devotional service to God.

ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਸਭ ਏਕ ਸਮਾਨੇ ਜੋਗ ਜੁਗਤਿ ਨੀਸਾਨੀ ॥੨॥

To him, friends and enemies seem the same, this is the way and the sign of union with God. ||2||

ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸੂਬ ਥਾਈ ਆਨ ਨ ਕਤਹੂੰ ਜਾਤਾ ॥

He believes that the perfect God is pervading everywhere; he did not deem anyone else living everywhere.

ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਰੰਗਿ ਰਵਿਓ ਰੰਗਿ ਰਾਤਾ ॥੩॥

For him, God is permeating in every heart; imbued in the love of God, he enjoys His love. ||3||

ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੁਪਾਲਾ ਤਾ ਨਿਰਭੈ ਕੈ ਘਰਿ ਆਇਆ ॥

When God, the Master of the earth, becomes gracious on someone then that person becomes absorbed in the fearless God.

ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਖਿਨ ਭੀਤਰਿ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਆ ॥੪॥੫॥੬॥

O' Nanak, then in an instant, all his sins and worries are destroyed and he remains in a state of poise. ||4||5||6||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਜਿਸੁ ਮਾਨੁਖ ਪਹਿ ਕਰਉ ਬੇਨਤੀ ਸੇ ਅਪਨੈ ਦੁਖਿ ਭਰਿਆ ॥

Whoever I approach to ask for help, I find him full of his own troubles.

ਪਾਰਬ੍ਰਹਮੁ ਜਿਨਿ ਰਿਦੈ ਅਰਾਧਿਆ ਤਿਨਿ ਭਉ ਸਾਗਰੁ ਤਰਿਆ ॥੧॥

He who has lovingly meditated upon the all pervading God from the core of his heart, he alone has crossed over the terrifying world-ocean of vices, ||1||

ਗੁਰ ਹਰਿ ਬਿਨੁ ਕੇ ਨ ਬ੍ਰਿਥਾ ਦੁਖੁ ਕਾਟੈ ॥

None but the Guru and God, can remove anyone's pain and sorrow.

ਪ੍ਰਭੁ ਤਜਿ ਅਵਰ ਸੇਵਕੁ ਜੇ ਹੋਈ ਹੈ ਤਿਤੁ ਮਾਨੁ ਮਹਤੁ ਜਸੁ ਘਾਟੈ ॥੧॥ ਰਹਾਉ ॥

One's honor, dignity and reputation are decreased by forsaking God and serving someone else. ||1||Pause||

ਮਾਇਆ ਕੇ ਸਨਬੰਧ ਸੈਨ ਸਾਕ ਕਿਤ ਹੀ ਕਾਮਿ ਨ ਆਇਆ ॥

Worldly relations and family bound through Maya are of no avail.

ਹਰਿ ਕਾ ਦਾਸੁ ਨੀਚ ਕੁਲੁ ਉਚਾ ਤਿਸੁ ਸੰਗਿ ਮਨ ਬਾਂਛਤ ਫਲ ਪਾਇਆ ॥੨॥

God's devotee, even from a low social status, is exalted; in his company one obtains the fruit of his mind's desire. ||2||

ਲਾਖ ਕੋਟਿ ਬਿਖਿਆ ਕੇ ਬਿੰਜਨ ਤਾ ਮਹਿ ਤ੍ਰਿਸਨ ਨ ਬੁਝੀ ॥

Even if one may have millions of worldly dainty dishes to enjoy, still in the midst of all such luxuries, the fire of his worldly desires is not extinguished.

ਸਿਮਰਤ ਨਾਮੁ ਕੋਟਿ ਉਜੀਆਰਾ ਬਸਤੁ ਅਗੋਚਰ ਸੂਝੀ ॥੩॥

By meditating on Naam, the mind is enlightened with divine knowledge as if it has been illuminated with thousands of suns, and the incomprehensible wealth of Naam becomes apparent.||3||

ਫਿਰਤ ਫਿਰਤ ਤੁਮ੍ਹਰੈ ਦੁਆਰਿ ਆਇਆ ਭੈ ਭੰਜਨ ਹਰਿ ਰਾਇਆ ॥

O' God, the sovereign king and the destroyer of fears, I have come to Your refuge after roaming and wandering through many births.

ਸਾਧ ਕੇ ਚਰਨ ਧੂਰਿ ਜਨੁ ਬਾਛੈ ਸੁਖੁ ਨਾਨਕ ਇਹੁ ਪਾਇਆ ॥੪॥੬॥੭॥

Devotee Nanak begs for the most humble service of the Guru, in this he finds spiritual peace. ||4||6||7||

ਗੂਜਰੀ ਮਹਲਾ ੫ ਪੰਚਪਦਾ ਘਰੁ ੨

Raag Goojree, Fifth Gurut, Panch-Pada (Five lines), Second beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਪ੍ਰਥਮੇ ਗਰਭ ਮਾਤਾ ਕੈ ਵਾਸਾ ਉਹਾ ਛੇਡਿ ਧਰਨਿ ਮਹਿ ਆਇਆ ॥

First, one came to dwell in mother's womb; leaving it, he came into the world.

ਚਿਤ੍ਰੁ ਸਾਲ ਸੁੰਦਰ ਬਾਗ ਮੰਦਰ ਸੰਗਿ ਨ ਕਛਹੁ ਜਾਇਆ ॥੧॥

He enjoys the splendid mansions, beautiful gardens and palaces, but none of these go with him in the end. ||1||

ਅਵਰ ਸਭ ਮਿਥਿਆ ਲੇਭ ਲਬੀ ॥

All other greed and desire of the greedy are false.

ਗੁਰਿ ਪੂਰੈ ਦੀਓ ਹਰਿ ਨਾਮਾ ਜੀਅ ਕਉ ਏਹਾ ਵਸਤੁ ਫਬੀ ॥੧॥ ਰਹਾਉ ॥

The person whom the perfect Guru has blessed with God's Name, this Naam pleasing to that person's soul. ||1||Pause||

ਇਸਟ ਮੀਤ ਬੰਧਪ ਸੁਤ ਭਾਈ ਸੰਗਿ ਬਨਿਤਾ ਰਚਿ ਹਸਿਆ ॥

One enjoys and laughs with dear friends, relatives, sons and brothers and wife,

ਜਬ ਅੰਤੀ ਅਉਸਰੁ ਆਇ ਬਨਿਓ ਹੈ ਉਨ੍ ਪੇਖਤ ਹੀ ਕਾਲਿ ਗ੍ਰਸਿਆ ॥੨॥

but when the very last moment comes, then death seizes him right in front of their eyes. ||2||

ਕਰਿ ਕਰਿ ਅਨਰਥ ਬਿਹਾੜੀ ਸੰਪੈ ਸੁਇਨਾ ਰੂਪਾ ਦਾਮਾ ॥

By continual oppression and exploitation, he accumulates wealth, gold, silver and money,

ਭਾੜੀ ਕਉ ਓਹੁ ਭਾੜਾ ਮਿਲਿਆ ਹੋਰੁ ਸਗਲ ਭਇਓ ਬਿਰਾਨਾ ॥੩॥

Whatever he uses in his lifetime is the wages of his labor and the rest becomes the property of others. ||3||

ਹੈਵਰ ਗੈਵਰ ਰਥ ਸੰਬਾਹੇ ਗਹੁ ਕਰਿ ਕੀਨੇ ਮੇਰੇ ॥

He collects horses, elephants and chariots, and claims them as his own,

ਜਬ ਤੇ ਹੋਈ ਲਾਂਮੀ ਧਾਈ ਚਲਹਿ ਨਾਹੀ ਇਕ ਪੈਰੇ ॥੪॥

but when he sets out on the long journey of death, they will not go even one step with him. ||4||

ਨਾਮੁ ਧਨੁ ਨਾਮੁ ਸੁਖ ਰਾਜਾ ਨਾਮੁ ਕੁਟੰਬ ਸਹਾਈ ॥

God's Name alone is the true wealth, source of celestial peace, family and helper.

ਨਾਮੁ ਸੰਪਤਿ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਈ ਓਹ ਮਰੈ ਨ ਆਵੈ ਜਾਈ ॥੫॥੧॥੮॥

The Guru has blessed Nanak with the wealth of Naam; which never get destroyed, nor keeps coming and going. ||5||1||8||

ਗੂਜਰੀ ਮਹਲਾ ੫ ਤਿਪਦੇ ਘਰੁ ੨

Raag Goojaree, Fifth Guru, Ti-Padas (three-lines), Second best:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਆ ਨਿਵਾਸਾ ਤ੍ਰਿਸਨਾ ਜਲਨਿ ਬੁਝਾਈ ॥

All his sorrows vanish and in their place spiritual peace come to reside, and the fire of his worldly desires is extinguished,

ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰੁ ਦ੍ਰਿੜਾਇਆ ਬਿਨਸਿ ਨ ਆਵੈ ਜਾਈ ॥੧॥

within whom the Guru has implanted the treasure of Naam; he does not deteriorate spiritually and is liberated from the cycle of birth and death. ||1||

ਹਰਿ ਜਪਿ ਮਾਇਆ ਬੰਧਨ ਤੂਟੇ ॥

By remembering God with loving devotion, the bonds of Maya for that person are cut away.

ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਪ੍ਰਭ ਮੇਰੇ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਛੂਟੇ ॥੧॥ ਰਹਾਉ ॥

On whom my merciful God becomes kind, that person is liberated from the bonds of worldly attachments by joining the holy congregation. ||1||Pause||

ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ ਭਗਤਿ ਪ੍ਰੇਮ ਰਸਿ ਮਾਤਾ ॥

Absorbed in the love and devotional worship of God, he always sings His praises.

ਹਰਖ ਸੋਗ ਦੁਹੁ ਮਾਹਿ ਨਿਰਾਲਾ ਕਰਣੈਹਾਰੁ ਪਛਾਤਾ ॥੨॥

Both in happiness and sorrow he remains unaffected and recognizes the Creator-God. ||2||

ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਰਖਿ ਲੀਆ ਸਗਲ ਜੁਗਤਿ ਬਣਿ ਆਈ ॥

That Master-God to whom he belongs has saved him from the worldly bonds and all his efforts became successful.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲਾ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥੩॥੧॥੯॥

Nanak says, the all pervading God is always merciful to his devotees; His worth cannot be described. ||3||1||9||

ਗੂਜਰੀ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੨

Raag Goojaree, Fifth Guru, Du-Padas (two-lines), Second beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਪਤਿਤ ਪਵਿਤ੍ਰੁ ਲੀਏ ਕਰਿ ਅਪੁਨੇ ਸਗਲ ਕਰਤ ਨਮਸਕਾਰੇ ॥

God sanctifies the sinners and makes them His devotees; then all pay obeisance to them.

ਬਰਨੁ ਜਾਤਿ ਕੇਉ ਪੂਛੈ ਨਾਹੀ ਬਾਛਹਿ ਚਰਨ ਰਵਾਰੇ ॥੧॥

No one asks about their ancestry and social status; instead, they yearn for their humble service. ||1||

ਠਾਕੁਰ ਐਸੇ ਨਾਮੁ ਤੁਮ੍ਹਾਰੇ ॥

O' Master-God, such a powerful is Your wondrous Name.

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੇ ਧਣੀ ਕਹੀਜੈ ਜਨ ਕੇ ਅੰਗੁ ਨਿਰਾਰੇ ॥੧॥ ਰਹਾਉ ॥

Although You are called the Master of the entire world, yet the way You protect the interests of Your devotees is unique. ||1||Pause||

ਸਾਧਸੰਗਿ ਨਾਨਕ ਬੁਧਿ ਪਾਈ ਹਰਿ ਕੀਰਤਨੁ ਆਧਾਰੇ ॥

O' Nanak, one who comes to the holy congregation and attains immaculate wisdom, singing God's praises becomes the mainstay of his life.

ਨਾਮਦੇਉ ਤਿਲੋਚਨੁ ਕਬੀਰ ਦਾਸਰੇ ਮੁਕਤਿ ਭਇਓ ਚੰਮਿਆਰੇ ॥੨॥੧॥੧੦॥

Namdev, Tirlochan, Kabir, and the shoemaker Ravidas, they all got liberated from the bonds of Maya by singing God's praises. ||2||1||10||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਹੈ ਨਾਹੀ ਕੇਉ ਬੁਝਨਹਾਰੇ ਜਾਨੈ ਕਵਨੁ ਭਤਾ ॥

There is none who has the ability to understand the real nature of God.

ਸਿਵ ਬਿਰੰਚਿ ਅਰੁ ਸਗਲ ਮੇਨਿ ਜਨ ਗਹਿ ਨ ਸਕਾਹਿ ਗਤਾ ॥੧॥

Shiva, Brahma and all the silent sages cannot understand the state of God. ||1||

ਪ੍ਰਭ ਕੀ ਅਗਮ ਅਗਾਧਿ ਕਥਾ ॥

Any discussion about God or his actions is incomprehensible.

ਸੁਨੀਐ ਅਵਰ ਅਵਰ ਬਿਧਿ ਬੁਝੀਐ ਬਕਨ ਕਥਨ ਰਹਤਾ ॥੧॥ ਰਹਾਉ ॥

He is heard to be one thing but is understood to be something else; He is beyond description and explanation. ||1||Pause||

ਆਪੇ ਭਗਤਾ ਆਪਿ ਸੁਆਮੀ ਆਪਨ ਸੰਗਿ ਰਤਾ ॥

God Himself is the devotee and He Himself is the Master; He is imbued with Himself.

ਨਾਨਕ ਕੇ ਪ੍ਰਭੁ ਪੂਰਿ ਰਹਿਓ ਹੈ ਪੇਖਿਓ ਜਤ੍ਰੁ ਕਤਾ ॥੨॥੨॥੧੧॥

Nanak's God is pervading everywhere; he has seen Him in all places. ||2||2||11||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojaree, Fifth Guru:

ਮਤਾ ਮਸੂਰਤਿ ਅਵਰ ਸਿਆਨਪ ਜਨ ਕਉ ਕਛੁ ਨ ਆਇਓ ॥

God's devotee doesn't think about seeking worldly advice and suggestions.

ਜਹ ਜਹ ਅਉਸਰੁ ਆਇ ਬਨਿਓ ਹੈ ਤਹਾ ਤਹਾ ਹਰਿ ਧਿਆਇਓ ॥੧॥

In any situation, he only remembers God with loving devotion. ||1||

ਪ੍ਰਭ ਕੇ ਭਗਤਿ ਵਛਲੁ ਬਿਰਦਾਇਓ ॥

It is the very nature of God to love His devotees;

ਕਰੇ ਪ੍ਰਤਿਪਾਲ ਬਾਰਿਕ ਕੀ ਨਿਆਈ ਜਨ ਕਉ ਲਾਡ ਲਡਾਇਓ ॥੧॥ ਰਹਾਉ ॥

He cherishes all like His children, but caresses His devotees. ||1||Pause||

ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਧਰਮ ਹਰਿ ਕੀਰਤਨੁ ਜਨਿ ਗਾਇਓ ॥

A devotee of God has always sung his praises; for him this is worship, penance, austerity, and all other deeds of faith or righteousness.

ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਠਾਕੁਰ ਕੀ ਅਭੈ ਦਾਨੁ ਸੁਖੁ ਪਾਇਓ ॥੨॥੩॥੧੨॥

O' Nanak, a devotee of God, always seeks the refuge of the Master and obtains the gift of fearlessness and spiritual peace. ||2||3||12||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਦਿਨੁ ਰਾਤੀ ਆਰਾਧਹੁ ਪਿਆਰੇ ਨਿਮਖ ਨ ਕੀਜੈ ਢੀਲਾ ॥

Always remember that beloved God and do not delay even for a moment.

ਸੰਤ ਸੇਵਾ ਕਰਿ ਭਾਵਨੀ ਲਾਈਐ ਤਿਆਗਿ ਮਾਨੁ ਹਾਠੀਲਾ ॥੧॥

Forsaking any ego and obstinacy, we should develop faith in God through devotional worship by following the Guru's teachings. ||1||

ਮੋਹਨੁ ਪ੍ਰਾਨ ਮਾਨ ਰਾਗੀਲਾ ॥

The fascinating, playful God is the honor of my life.

ਬਾਸਿ ਰਹਿਓ ਹੀਅਰੇ ਕੈ ਸੰਗੇ ਪੇਖਿ ਮੋਹਿਓ ਮਨੁ ਲੀਲਾ ॥੧॥ ਰਹਾਉ ॥

He dwells in my heart and His wondrous play has fascinated my mind. ||1||Pause||

ਜਿਸੁ ਸਿਮਰਤ ਮਨਿ ਹੋਤ ਅਨੰਦਾ ਉਤਰੈ ਮਨਹੁ ਜੰਗੀਲਾ ॥

Remembering whom, the mind becomes blissful and the rust of vices is removed.

ਮਿਲਬੇ ਕੀ ਮਹਿਮਾ ਬਰਨਿ ਨ ਸਾਕਉ ਨਾਨਕ ਪਰੈ ਪਰੀਲਾ ॥੨॥੪॥੧੩॥

O' Nanak, I cannot describe the glory of realizing such a God; His glory is beyond any limit or description. ||2||4||13||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Mehl:

ਮੁਨਿ ਜੋਗੀ ਸਾਸਤ੍ਰੀਗ ਕਹਾਵਤ ਸਭ ਕੀਨੇ ਬਸਿ ਅਪਨਹੀ ॥

Maya, the worldly wealth has gained control over all those who call themselves as sages, yogis and the scholars of Shastras.

ਤੀਨਿ ਦੇਵ ਅਰੁ ਕੇੜਿ ਤੇਤੀਸਾ ਤਿਨ ਕੀ ਹੈਰਤਿ ਕਛੁ ਨ ਰਹੀ ॥੧॥

Even the astonishment of the three gods (Brahma, Vishnu, and Shiva) and millions of angels was beyond description. ||1||

ਬਲਵੰਤਿ ਬਿਆਪਿ ਰਹੀ ਸਭ ਮਹੀ ॥

The powerful Maya is afflicting everybody.

ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੇਉ ਮਰਮਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀ ॥੧॥ ਰਹਾਉ ॥

Nobody knows the secret of escaping from it; the secret to bring it under control is obtained by the Guru's grace. ||1||Pause||

ਜੀਤਿ ਜੀਤਿ ਜੀਤੇ ਸਭਿ ਥਾਨਾ ਸਗਲ ਭਵਨ ਲਪਟਹੀ ॥

One after other, Maya has conquered all places and has put its stranglehold around the people of all the worlds.

ਕਹੁ ਨਾਨਕ ਸਾਧ ਤੇ ਭਾਰੀ ਹੋਇ ਚੇਰੀ ਚਰਨ ਗਹੀ ॥੨॥੫॥੧੪॥

Nanak says, Maya has conceded to the Guru; becoming his servant, it serves him. ||2||5||14||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojaree, Fifth Guru:

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਬੇਨੰਤੀ ਠਾਕੁਰੁ ਅਪਨਾ ਧਿਆਇਆ ॥

With folded hands, when I offered my prayer before God and remembered Him with loving devotion,

ਹਾਥ ਦੇਇ ਰਾਖੇ ਪਰਮੇਸਰਿ ਸਗਲਾ ਦੁਰਤੁ ਮਿਟਾਇਆ ॥੧॥

Blessing me His support, God saved me from vices and erased my all sufferings and sins. ||1||

ਠਾਕੁਰੁ ਹੋਏ ਆਪਿ ਦਇਆਲ ॥

Those on whom God Himself becomes merciful,

ਭਈ ਕਲਿਆਣ ਆਨੰਦ ਰੂਪ ਹੁਈ ਹੈ ਉਬਰੇ ਬਾਲ ਗੁਪਾਲ ॥੧॥ ਰਹਾਉ ॥

a state of emancipation and bliss arises in them, and they, the young children of God, are saved from drowning in the worldly ocean of vices. ||1||Pause||

ਮਿਲਿ ਵਰ ਨਾਰੀ ਮੰਗਲੁ ਗਾਇਆ ਠਾਕੁਰੁ ਕਾ ਜੈਕਾਰੁ ॥

Meeting the Husband-God, the soul-bride sang the songs of joy and applauded the Master-God.

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਸਭ ਕਾ ਕੀਆ ਉਧਾਰੁ ॥੨॥੬॥੧੫॥

Nanak says, I am dedicated to that Guru who has liberated all. ||2||6||15||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojaree, Fifth Guru:

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਪ ਤਿਨ ਕਾ ਬਲੁ ਹੈ ਥੋਰਾ ॥

Mother, father, siblings, children and relatives - their power is insignificant.

ਅਨਿਕ ਰੰਗ ਮਾਇਆ ਕੇ ਪੇਖੇ ਕਿਛੁ ਸਾਥਿ ਨ ਚਾਲੈ ਭੋਰਾ ॥੧॥

I have seen the many pleasures of Maya, but none goes with us in the end.
||1||

ਠਾਕੁਰ ਤੁਝ ਬਿਨੁ ਆਹਿ ਨ ਮੇਰਾ ॥

O' Master, other than You, no one is mine.

ਮੋਹਿ ਅਨਾਥ ਨਿਰਗੁਨ ਗੁਣੁ ਨਾਹੀ ਮੈ ਆਹਿਓ ਤੁਮ੍ਹਰਾ ਧੋਰਾ ॥੧॥ ਰਹਾਉ ॥

I am a worthless orphan, devoid of virtues; I long for Your Support.
||1||Pause||

ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਚਰਣ ਤੁਮ੍ਹਰੇ ਈਹਾ ਉਹਾ ਤੁਮ੍ਹਰਾ ਜੋਰਾ ॥

O'God, I am forever dedicated to Your Name; I depend on the support of Your power both here and hereafter.

ਸਾਧਸੰਗਿ ਨਾਨਕ ਦਰਸੁ ਪਾਇਓ ਬਿਨਸਿਓ ਸਗਲ ਨਿਹੋਰਾ ॥੨॥੭॥੧੬॥

O' Nanak, one who, in the holy congregation, has experienced the vision of God, his dependence on others has ended.||2||7||16||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਆਲ ਜਾਲ ਕ੍ਰਮ ਮੋਹ ਤਜਾਵੈ ਪ੍ਰਭ ਸੇਤੀ ਰੰਗੁ ਲਾਈ ॥

The Guru, through his teachings, helps a person in getting rid of worldly bonds, doubts and emotional attachments and imbues him with love of God.

ਮਨ ਕਉ ਇਹ ਉਪਦੇਸੁ ਦ੍ਰਿੜਾਵੈ ਸਹਜਿ ਸਹਜਿ ਗੁਣ ਗਾਈ ॥੧॥

The Guru implants this teaching in the disciple's mind that in a state of peace and poise, he should keep singing God's praises. ||1||

ਸਾਜਨ ਐਸੇ ਸੰਤੁ ਸਹਾਈ ॥

O' friend, the Guru is such a helper,

ਜਿਸੁ ਭੇਟੇ ਤੂਟਹਿ ਮਾਇਆ ਬੰਧ ਬਿਸਰਿ ਨ ਕਬਹੂੰ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

that by meeting and following his teachings the bonds of Maya are broken and one never forgets God. ||1||Pause||

ਕਰਤ ਕਰਤ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਨੀਕੀ ਇਹ ਠਹਰਾਈ ॥

Continuously doing various rituals and deeds in so many ways, ultimately I have come to this best decision,

ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਜਸੁ ਗਾਵੈ ਨਾਨਕ ਭਵਜਲੁ ਪਾਰਿ ਪਰਾਈ ॥੨॥੮॥੧੭॥

that by joining the company of the Guru, he who sings praises of God, O' Nanak, swims across the terrifying world-ocean of vices. ||2||8||17||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਕੀਮਤਿ ਜਾਇ ਨ ਕਰੀ ॥

In an instant, God can create or destroy anything; the worth of His power cannot be described.

ਰਾਜਾ ਰੰਕੁ ਕਰੈ ਖਿਨ ਭੀਤਰਿ ਨੀਚਹ ਜੋਤਿ ਧਰੀ ॥੧॥

In an instant, God reduces a king to a pauper and infuses splendor into the lowly person. ||1||

ਧਿਆਈਐ ਅਪਨੇ ਸਦਾ ਹਰੀ ॥

We should always remember our eternal God with reverence.

ਸੋਚ ਅੰਦੇਸਾ ਤਾ ਕਾ ਕਹਾ ਕਰੀਐ ਜਾ ਮਹਿ ਏਕ ਘਰੀ ॥੧॥ ਰਹਾਉ ॥

Why think or worry about the world, where the stay is only for a very brief period. ||1||Pause||

ਤੁਮ੍ਹਰੀ ਟੇਕ ਪੂਰੇ ਮੇਰੇ ਸਤਿਗੁਰ ਮਨ ਸਰਨਿ ਤੁਮ੍ਹਰਾੈ ਪਰੀ ॥

O' my Guru, I depend only upon Your support; my mind has sought Your refuge.

ਅਚੇਤ ਇਆਨੇ ਬਾਰਿਕ ਨਾਨਕ ਹਮ ਤੁਮ ਰਾਖਹੁ ਧਾਰਿ ਕਰੀ ॥੨॥੯॥੧੮॥

O' God, we are Your ignorant children, extend Your support and save us from the love of worldly attachments, says Nanak. ||2||9||18||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਬਸਹੁ ਮੇਰੇ ਮਨ ਮਾਹੀ ॥

O' God, You are the giver of all beings; remain enshrined in my mind forever.

ਚਰਣ ਕਮਲ ਰਿਦ ਮਾਹਿ ਸਮਾਏ ਤਹ ਭਰਮੁ ਅੰਧੇਰਾ ਨਾਹੀ ॥੧॥

There remains no doubt and darkness of ignorance in the heart, within which You are enshrined. ||1||

ਠਾਕੁਰ ਜਾ ਸਿਮਰਾ ਤੂੰ ਤਾਹੀ ॥

O' my Master-God, wherever I remember You, there I find You.

ਕਰਿ ਕਿਰਪਾ ਸਰਬ ਪ੍ਰਤਿਪਾਲਕ ਪ੍ਰਭ ਕਉ ਸਦਾ ਸਲਾਹੀ ॥੧॥ ਰਹਾਉ ॥

O' God, the cherisher of all, bestow mercy and bless me that I may sing Your praises forever. ||1||Pause||

ਸਾਸਿ ਸਾਸਿ ਤੇਰਾ ਨਾਮੁ ਸਮਾਰਉ ਤੁਮ ਹੀ ਕਉ ਪ੍ਰਭ ਆਹੀ ॥

O' God, bless me that I may remember Your Name with every breath and I may keep longing for You alone.

ਨਾਨਕ ਟੇਕ ਭਈ ਕਰਤੇ ਕੀ ਹੋਰ ਆਸ ਬਿਡਾਣੀ ਲਾਹੀ ॥੨॥੧੦॥੧੯॥

O' Nanak; I have the support of the Creator-God, I have renounced all other hopes. ||2||10||19||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਕਰਿ ਕਿਰਪਾ ਅਪਨਾ ਦਰਸੁ ਦੀਜੈ ਜਸੁ ਗਾਵਉ ਨਿਸਿ ਅਰੁ ਭੇਰ ॥

O' God, bestow mercy and grant me Your vision ; bless me, that I may keep singing Your praises night and day.

ਕੇਸ ਸੰਗਿ ਦਾਸ ਪਗ ਝਾਰਉ ਇਹੈ ਮਨੋਰਥ ਮੇਰ ॥੧॥

This is the purpose of my life, that I may keep serving Your devotees with such humility as if I am wiping their feet with my hair.

ਠਾਕੁਰ ਤੁਝ ਬਿਨੁ ਬੀਆ ਨ ਹੋਰ ॥

O' Master, without You, there is none other to support me.

ਚਿਤਿ ਚਿਤਵਉ ਹਰਿ ਰਸਨ ਅਰਾਧਉ ਨਿਰਖਉ ਤੁਮਰੀ ਓਰ ॥੧॥ ਰਹਾਉ ॥

O' God, in my mind I remember You, with my tongue I meditate upon You and look only to You for any help. ||1||Pause||

ਦਇਆਲ ਪੁਰਖ ਸਰਬ ਕੇ ਠਾਕੁਰ ਬਿਨਉ ਕਰਉ ਕਰ ਜੋਰਿ ॥

O' merciful Master of all, I make this supplication with folded hands,

ਨਾਮੁ ਜਪੈ ਨਾਨਕੁ ਦਾਸੁ ਤੁਮਰੇ ਉਧਰਸਿ ਆਖੀ ਫੇਰ ॥੨॥੧੧॥੨੦॥

that Your devotee Nanak may keep meditating on Your Name; because one who does that, in an instant, swims across the worldly ocean of vices. ||2||11||20||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojaree, Fifth Guru:

ਬ੍ਰਹਮ ਲੋਕ ਅਰੁ ਰੁਦ੍ਰ ਲੋਕ ਆਈ ਇੰਦ੍ਰ ਲੋਕ ਤੇ ਧਾਇ ॥

After conquering the realms of gods Brahma, Shiva, and Indira, Maya, the obsession for worldly riches and power, has attacked the human world.

ਸਾਧਸੰਗਤਿ ਕਉ ਜੋਹਿ ਨ ਸਾਕੈ ਮਲਿ ਮਲਿ ਧੋਵੈ ਪਾਇ ॥੧॥

But it cannot cast its evil glance on the congregation of God loving people; instead it serves them with such humility, as if it massages and washes their feet. ||1||

ਅਬ ਮੇਹਿ ਆਇ ਪਰਿਓ ਸਰਨਾਇ ॥

Now, I have come and entered the Guru's refuge.

ਗੁਹਜ ਪਾਵਕੇ ਬਹੁਤੁ ਪ੍ਰਜਾਰੈ ਮੇ ਕਉ ਸਤਿਗੁਰਿ ਦੀਓ ਹੈ ਬਤਾਇ ॥੧॥ ਰਹਾਉ ॥

I have realized that this hidden fire of desires has tortured many people; the true Guru has taught me a way to escape it. ||1||Pause||

ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਜਖੁ ਕਿੰਨਰ ਨਰ ਰਹੀ ਕੰਠਿ ਉਰਝਾਇ ॥

Maya has put its stranglehold on the adepts, strivers, celestial singers, angels, and the mortals.

ਜਨ ਨਾਨਕ ਅੰਗੁ ਕੀਆ ਪ੍ਰਭਿ ਕਰਤੈ ਜਾ ਕੈ ਕੇਟਿ ਐਸੀ ਦਾਸਾਇ ॥੨॥੧੨॥੨੧॥

O' Nanak, His devotees have the support of that Creator-God, who has millions of servants like Maya. ||2||12||21||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojaree, Fifth Mehl:

ਅਪਜਸੁ ਮਿਟੈ ਹੋਵੈ ਜਗਿ ਕੀਰਤਿ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

By remembering God, ill repute is erased, one earns glory in the world and a place in God's presence.

ਜਮ ਕੀ ਤ੍ਰਾਸ ਨਾਸ ਹੋਇ ਖਿਨ ਮਹਿ ਸੁਖ ਅਨਦ ਸੇਤੀ ਘਰਿ ਜਾਈਐ ॥੧॥

The fear of death is removed in an instant and with peace and bliss one goes to the final abode (God's presence). ||1||

ਜਾ ਤੇ ਘਾਲ ਨ ਬਿਰਥੀ ਜਾਈਐ ॥

The hard work of meditation does not go in vain,

ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨਿ ਤਨਿ ਸਦਾ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

Therefore, we should remember our God at all times and we should keep contemplating Him in our heart and mind. ||1||Pause||

ਮੇਹਿ ਸਰਨਿ ਦੀਨ ਦੁਖ ਭੰਜਨ ਤੂੰ ਦੇਹਿ ਸੋਈ ਪ੍ਰਭੁ ਪਾਈਐ ॥

O' the destroyer of sufferings of the meek, I have come to Your refuge; Your beings receive only what You give them.

ਚਰਣ ਕਮਲ ਨਾਨਕ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਦਾਸਹ ਪੈਜ ਰਖਾਈਐ ॥੨॥੧੩॥੨੨॥

O' Nanak, Your devotees are imbued with the love of Your Name: O' God, preserve the honor of Your devotees. ||2||13||22||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਬਿਸੰਭਰ ਜੀਅਨ ਕੇ ਦਾਤਾ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ ॥

God, the sustainer of the world is the benefactor of all beings; His treasures are brimful with the wealth of devotional worship.

ਜਾ ਕੀ ਸੇਵਾ ਨਿਫਲ ਨ ਹੋਵਤ ਖਿਨ ਮਹਿ ਕਰੇ ਉਧਾਰ ॥੧॥

His devotional worship never goes waste; in an instant, He ferries them across the worldly ocean of vices. ||1||

ਮਨ ਮੇਰੇ ਚਰਨ ਕਮਲ ਸੰਗਿ ਰਾਚੁ ॥

O' my mind, immerse yourself in the love of God's Name.

ਸਗਲ ਜੀਅ ਜਾ ਕਉ ਆਰਾਧਹਿ ਤਾਹੂ ਕਉ ਤੂੰ ਜਾਚੁ ॥੧॥ ਰਹਾਉ ॥

Seek from that God who is worshipped by all beings. ||1||Pause||

ਨਾਨਕ ਸਰਣਿ ਤੁਮ੍ਹਾਰੀ ਕਰਤੇ ਤੂੰ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧਾਰ ॥

O' the Creator, Nanak has entered Your refuge: O' God, You are the support of my life.

ਹੋਇ ਸਹਾਈ ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਤਿਸੁ ਕਹਾ ਕਰੇ ਸੰਸਾਰੁ ॥੨॥੧੪॥੨੩॥

O' God, he who is protected by You, what can the entire world do to him?
||2||14||23||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਜਨ ਕੀ ਪੈਜ ਸਵਾਰੀ ਆਪ ॥

God Himself has protected the honor of His humble devotee.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਅਵਖਧੁ ਉਤਰਿ ਗਇਓ ਸਭੁ ਤਾਪ ॥੧॥ ਰਹਾਉ ॥

The Guru has given the elixir of God's Name as medicine and the fever has come down. ||1||Pause||

ਹਰਿਗੋਬਿੰਦੁ ਰਖਿਓ ਪਰਮੇਸਰਿ ਅਪੁਨੀ ਕਿਰਪਾ ਧਾਰਿ ॥

Showing His mercy, the all-pervading God has saved Hargobind.

ਮਿਟੀ ਬਿਆਧਿ ਸਰਬ ਸੁਖ ਹੋਏ ਹਰਿ ਗੁਣ ਸਦਾ ਬੀਚਾਰਿ ॥੧॥

By always reflecting on the virtues of God, the disease is over and there is joy all around. ||1||

ਅੰਗੀਕਾਰੁ ਕੀਓ ਮੇਰੈ ਕਰਤੈ ਗੁਰ ਪੂਰੇ ਕੀ ਵਡਿਆਈ ॥

This is the greatness of the perfect Guru, that my Creator has helped me.

ਅਬਿਚਲ ਨੀਵ ਧਰੀ ਗੁਰ ਨਾਨਕ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥੨॥੧੫॥੨੪॥

Guru Nanak laid the unshakable foundation, which is becoming stronger and stronger each day. ||2||15||24||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojaree, Fifth Guru:

ਕਬਹੂ ਹਰਿ ਸਿਉ ਚੀਤੁ ਨ ਲਾਇਓ ॥

One never attunes his mind to God.

ਧੰਧਾ ਕਰਤ ਬਿਹਾਨੀ ਅਉਧਹਿ ਗੁਣ ਨਿਧਿ ਨਾਮੁ ਨ ਗਾਇਓ ॥੧॥ ਰਹਾਉ ॥

All his life passes away engaged in worldly pursuits and has never sung praises of God, the treasure of virtues. ||1||Pause||

ਕਉਡੀ ਕਉਡੀ ਜੋਰਤ ਕਪਟੇ ਅਨਿਕ ਜੁਗਤਿ ਕਰਿ ਧਾਇਓ ॥

He collects each and every penny through deceit and employs innumerable ways and runs around to amass worldly wealth.

ਬਿਸਰਤ ਪ੍ਰਭ ਕੇਤੇ ਦੁਖ ਗਨੀਅਹਿ ਮਹਾ ਮੋਹਨੀ ਖਾਇਓ ॥੧॥

Forgetting God, he endures many sorrows, and his spiritual life is consumed by Maya, the great enticer. ||1||

ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਗਨਹੁ ਨ ਮੋਹਿ ਕਮਾਇਓ ॥

O' my Master, show mercy and do not take into account my deeds.

ਗੋਬਿੰਦ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੁਖ ਸਾਗਰ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇਓ ॥੨॥੧੬॥੨੫॥

O' merciful and compassionate God, the ocean of peace, Nanak has sought Your refuge. ||2||16||25||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਰਸਨਾ ਰਾਮ ਰਾਮ ਰਵੰਤ ॥

With your tongue, keep uttering God's Name again and again.

ਛੋਡਿ ਆਨ ਬਿਉਹਾਰ ਮਿਥਿਆ ਭਜੁ ਸਦਾ ਭਗਵੰਤ ॥੧॥ ਰਹਾਉ ॥

Renounce other false dealings and always remember God. ||1||Pause||

ਨਾਮੁ ਏਕੁ ਅਧਾਰੁ ਭਗਤਾ ਈਤ ਆਗੈ ਟੇਕ ॥

For those devotees Your Name has become their only support of life and You are their anchor both in this and the next world,

ਕਰਿ ਕ੍ਰਿਪਾ ਗੋਬਿੰਦ ਦੀਆ ਗੁਰ ਗਿਆਨੁ ਬੁਧਿ ਬਿਬੇਕ ॥੧॥

on whom, showing Your mercy, You have blessed with the Guru's wisdom and a discriminating intellect, O' the Master of the world. ||1||

ਕਰਣ ਕਾਰਣ ਸੰਮੂਥ ਸ੍ਰੀਧਰ ਸਰਣਿ ਤਾ ਕੀ ਗਰੀ ॥

I have come to the refuge of that God, who is all-powerful, the Creator, the Cause of causes and the Master of wealth.

ਮੁਕਤਿ ਜੁਗਤਿ ਰਵਾਲ ਸਾਧੂ ਨਾਨਕ ਹਰਿ ਨਿਧਿ ਲਗੀ ॥੨॥੧੭॥੨੬॥

O' Nanak, the only way to obtain freedom from the worldly bonds is to attain the wealth of Naam by following the Guru's teachings. ||2||17||26||

ਗੁਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ਚਉਪਦੇ

Raag Goojree, Fifth Guru, Cha-upday (Four lines), Fourth Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਛਾਡਿ ਸਗਲ ਸਿਆਣਪਾ ਸਾਧ ਸਰਣੀ ਆਉ ॥

Give up all your clever tricks and seek the Guru's refuge.

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੇ ਪ੍ਰਭੂ ਕੇ ਗੁਣ ਗਾਉ ॥੧॥

Sing praises of the all-pervading supreme God. ||1||

ਰੇ ਚਿਤ ਚਰਣ ਕਮਲ ਅਰਾਧਿ ॥

O' my mind, remember God with loving devotion.

ਸਰਬ ਸੁਖ ਕਲਿਆਣ ਪਾਵਹਿ ਮਿਟੈ ਸਗਲ ਉਪਾਧਿ ॥੧॥ ਰਹਾਉ ॥

You shall obtain total spiritual peace and liberation from vices; and your all troubles shall depart. ||1||Pause||

ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਭਾਈ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਕੇਇ ॥

Your mother, father, son, friend and brother, except God, none of them is your everlasting companion.

ਈਤ ਉਤ ਜੀਅ ਨਾਲਿ ਸੰਗੀ ਸਰਬ ਰਵਿਆ ਸੋਇ ॥੨॥

Here and hereafter, God, who is pervading everywhere, is the companion of the soul. ||2||

ਕੋਟਿ ਜਤਨ ਉਪਾਵ ਮਿਥਿਆ ਕਛੁ ਨ ਆਵੈ ਕਾਮਿ ॥

Millions of plans and efforts are of no use and serve no purpose.

ਸਰਣਿ ਸਾਧੂ ਨਿਰਮਲਾ ਗਤਿ ਹੋਇ ਪ੍ਰਭ ਕੈ ਨਾਮਿ ॥੩॥

One becomes immaculate through the Guru's teachings and attains supreme spiritual status by attuning to God's Name.||3||

ਅਗਮ ਦਇਆਲ ਪ੍ਰਭੂ ਉਚਾ ਸਰਣਿ ਸਾਧੂ ਜੋਗੁ ॥

Incomprehensible and merciful God is the highest of all; He is capable of providing shelter to the God loving people

ਤਿਸੁ ਪਰਾਪਤਿ ਨਾਨਕਾ ਜਿਸੁ ਲਿਖਿਆ ਧੁਰਿ ਸੰਜੋਗੁ ॥੪॥੧॥੨੭॥

O' Nanak, He alone realizes God, who is blessed with such preordained destiny. ||4||1||27||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojree, Fifth Guru:

ਆਪਨਾ ਗੁਰੁ ਸੇਵਿ ਸਦ ਹੀ ਰਮਹੁ ਗੁਣ ਗੋਬਿੰਦ ॥

Follow the Guru's teachings and keep singing praises of God.

ਸਾਸਿ ਸਾਸਿ ਅਰਾਧਿ ਹਰਿ ਹਰਿ ਲਹਿ ਜਾਇ ਮਨ ਕੀ ਚਿੰਦ ॥੧॥

The anxiety of your mind will be eradicated by remembering God with every breath. ||1||

ਮੇਰੇ ਮਨ ਜਾਪਿ ਪ੍ਰਭ ਕਾ ਨਾਉ ॥

O' my mind, keep remembering God with loving devotion.

ਸੂਖ ਸਹਜ ਅਨੰਦ ਪਾਵਹਿ ਮਿਲੀ ਨਿਰਮਲ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥

You shall be blessed with peace, poise and pleasure, and you would obtain the immaculate state of mind. ||1||Pause||

ਸਾਧਸੰਗਿ ਉਧਾਰਿ ਇਹੁ ਮਨੁ ਆਠ ਪਹਰ ਆਰਾਧਿ ॥

Keep your mind free of vices by staying in the company of the Guru; always remember God with loving devotion,

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਬਿਨਸੈ ਮਿਟੈ ਸਗਲ ਉਪਾਧਿ ॥੨॥

your lust, anger, arrogance, and all other maladies would go away.||2||

ਅਟਲ ਅਛੇਦ ਅਭੇਦ ਸੁਆਮੀ ਸਰਣਿ ਤਾ ਕੀ ਆਉ ॥

Stay in the refuge of that Master-God who is eternal, undestructable and mysterious

ਚਰਣ ਕਮਲ ਅਰਾਧਿ ਹਿਰਦੈ ਏਕ ਸਿਉ ਲਿਵ ਲਾਉ ॥੩॥

Meditate on God's Name with your heart and attune your mind lovingly on one God alone. ||3||

ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਦਇਆ ਧਾਰੀ ਬਖਸਿ ਲੀਨੇ ਆਪਿ ॥

All-pervading God God forgave all the sins of those on whom He bestowed mercy,

ਸਰਬ ਸੁਖ ਹਰਿ ਨਾਮੁ ਦੀਆ ਨਾਨਕ ਸੇ ਪ੍ਰਭੁ ਜਾਪਿ ॥੪॥੨॥੨੮॥

and blessed them with His Name, the treasure of spiritual peace: O' Nanak, lovingly meditate on that God. ||4||2||28||

ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojaree, Fifth Guru:

ਗੁਰ ਪ੍ਰਸਾਦੀ ਪ੍ਰਭੁ ਧਿਆਇਆ ਗਈ ਸੰਕਾ ਭੂਟਿ ॥

One who remembered God with loving devotion by the Guru's grace, all his doubts got destroyed.

ਦੁਖ ਅਨੇਰਾ ਭੈ ਬਿਨਾਸੇ ਪਾਪ ਗਏ ਨਿਖੁਟਿ ॥੧॥

All his sorrows, darkness of ignorance and all fears have been dispelled, and all the sins have been eradicated.

ਹਰਿ ਹਰਿ ਨਾਮ ਕੀ ਮਨਿ ਪ੍ਰੀਤਿ ॥

Love for God's Name develops in that person's mind,

ਮਿਲਿ ਸਾਧ ਬਚਨ ਗੋਬਿੰਦ ਧਿਆਏ ਮਹਾ ਨਿਰਮਲ ਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥

who remembers God by meeting and following the Guru's teachings; his way of living becomes the most immaculate. ||1||Pause||

ਜਾਪ ਤਾਪ ਅਨੇਕ ਕਰਣੀ ਸਫਲ ਸਿਮਰਤ ਨਾਮ ॥

All the merits of devotional worships, penances, and innumerable rituals are included in the fruitful deed of remembering God.

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਆਪਿ ਰਾਖੇ ਭਏ ਪੂਰਨ ਕਾਮ ॥੨॥

All tasks of achieving life's purpose of those are successfully accomplished whom God protects by bestowing His mercy. ||2||

ਸਾਸਿ ਸਾਸਿ ਨ ਬਿਸਰੁ ਕਬਹੂੰ ਬ੍ਰਹਮ ਪ੍ਰਭ ਸਮਰਥ ॥

Keep remembering the all- powerful and all pervading God with each and every breath, and don't ever forsake Him.

ਗੁਣ ਅਨਿਕ ਰਸਨਾ ਕਿਆ ਬਖਾਨੈ ਅਗਨਤ ਸਦਾ ਅਕਥ ॥੩॥

One's tongue cannot describe the innumerable virtues of the eternal God, who is indescribable. ||3||

ਦੀਨ ਦਰਦ ਨਿਵਾਰਿ ਤਾਰਣ ਦਇਆਲ ਕਿਰਪਾ ਕਰਣ ॥

God is capable of dispelling the sorrows of the humble and helping them to swim across the worldly ocean of vices; He is compassionate and kind to all.

ਅਟਲ ਪਦਵੀ ਨਾਮ ਸਿਮਰਣ ਦ੍ਰਿੜੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਸਰਣ ॥੪॥੩॥੨੯॥

O' Nanak, supreme spiritual status is attained by remembering God, therefore, seek His refuge and keep reciting his Name. ||4||3||29||

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojaree, Fifth Guru:

ਅਹੰਬੁਧਿ ਬਹੁ ਸਘਨ ਮਾਇਆ ਮਹਾ ਦੀਰਘ ਰੋਗੁ ॥

The arrogant intellect and immense love for Maya, the worldly riches and power, are the most serious chronic diseases,

ਹਰਿ ਨਾਮੁ ਅਉਖਧੁ ਗੁਰਿ ਨਾਮੁ ਦੀਨੋ ਕਰਣ ਕਾਰਣ ਜੋਗੁ ॥੧॥

and God's Name is the medicine for these; the Guru has blessed me Naam which is capable of doing and getting everything done. ||1||

ਮਨਿ ਤਨਿ ਬਾਛੀਐ ਜਨ ਧੁਰਿ ॥

With our mind and heart we should yearn for the most humble service of God's devotees,

ਕੋਟਿ ਜਨਮ ਕੇ ਲਹਹਿ ਪਾਤਿਕ ਰੋਬਿੰਦ ਲੋਚਾ ਪੂਰਿ ॥੧॥ ਰਹਾਉ ॥

by doing so, our sins of millions of births are washed off; O' God, fulfill this desire of mine. ||1||Pause||

ਆਦਿ ਅੰਤੇ ਮਧਿ ਆਸਾ ਕੂਕਰੀ ਬਿਕਰਾਲ ॥

In the beginning, end and middle of life, one is dogged by the dreadful desires.

ਗੁਰ ਗਿਆਨ ਕੀਰਤਨ ਰੋਬਿੰਦ ਰਮਣੰ ਕਾਟੀਐ ਜਮ ਜਾਲ ॥੨॥

It is only with the spiritual wisdom blessed by the Guru and by singing God's praises that we are able to cut off this noose of spiritual death. ||2||

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਮੂਠੇ ਸਦਾ ਆਵਾ ਗਵਣ ॥

Those who are deceived by lust, anger, greed, and attachment, always keep suffering in the cycles of birth and death.

ਪ੍ਰਭ ਪ੍ਰੇਮ ਭਗਤਿ ਗੁਪਾਲ ਸਿਮਰਣ ਮਿਟਤ ਜੋਨੀ ਭਵਣ ॥੩॥

The cycles of birth and death end by loving devotional worship and by always remembering God. ||3||

ਮਿਤ੍ਰੁ ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਸੁਰ ਰਿਦ ਤੀਨਿ ਤਾਪ ਜਲੰਤ ॥

In spite of having all good intentions, our friends, children and spouse cannot help us, because they themselves are suffering in the three kinds of physical, mental, and social grief.

ਜਪਿ ਰਾਮ ਰਾਮਾ ਦੁਖ ਨਿਵਾਰੇ ਮਿਲੈ ਹਰਿ ਜਨ ਸੰਤ ॥੪॥

But one who meets the devotees and saints of God, gets rid of his sufferings by always remembering God. ||4||

ਸਰਬ ਬਿਧਿ ਭ੍ਰਮਤੇ ਪੁਕਾਰਹਿ ਕਤਹਿ ਨਾਹੀ ਛੇਟਿ ॥

People are wandering around in all directions, proclaiming that nothing can liberate them from the grips of the worldly desires.

ਹਰਿ ਚਰਣ ਸਰਣ ਅਪਾਰ ਪ੍ਰਭ ਕੇ ਦ੍ਰਿੜੁ ਗਹੀ ਨਾਨਕ ਓਟ ॥੫॥੪॥੩੦॥

O' Nanak, (to escape from the love of worldly desires) I have come to the refuge of the infinite God and have firmly grasped the support of His Name. ||5||4||30||

ਗੁਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ਦੁਪਦੇ

Raag Goojaree, Fifth Guru, Fourth beat, Du-Padas (two liners) :

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਰਾਧਿ ਸ੍ਰੀਧਰ ਸਫਲ ਮੂਰਤਿ ਕਰਣ ਕਾਰਣ ਜੋਗੁ ॥

Worship and adore God, whose form is fulfilling and fruitful and who is capable of doing and getting everything done.

ਗੁਣ ਰਮਣ ਸ੍ਰਵਣ ਅਪਾਰ ਮਹਿਮਾ ਫਿਰਿ ਨ ਹੇਤ ਬਿਓਗੁ ॥੧॥

By singing the praises of the infinite God and listening to His glory, one is never separated from Him again. ||1||

ਮਨ ਚਰਣਾਰਬਿੰਦ ਉਪਾਸ ॥

O' my mind, perform devotional worship of God

ਕਲਿ ਕਲੇਸ ਮਿਟੰਤ ਸਿਮਰਣਿ ਕਾਟਿ ਜਮਦੂਤ ਫਾਸ ॥੧॥ ਰਹਾਉ ॥

By remembering God, all inner strife and sorrow end; and the noose of the demon of death is cut (the fear of death is dispelled). ||1||Pause||

ਸਤ੍ਰੁ ਦਹਨ ਹਰਿ ਨਾਮ ਕਹਨ ਅਵਰ ਕਛੁ ਨ ਉਪਾਉ ॥

The enemies like lust, anger and greed are destroyed by remembering God, and there is no other way to overcome these impulses.

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਪ੍ਰਭੁ ਮੇਰੇ ਨਾਨਕ ਨਾਮ ਸੁਆਉ ॥੨॥੧॥੩੧॥

Nanak says, O' my God, bestow mercy so that remembering You may remain the purpose of my life. ||2||1||31||

ਗੁਜਰੀ ਮਹਲਾ ੫ ॥

Raag Goojaree, Fifth Guru:

ਤੂੰ ਸਮਰਥੁ ਸਰਨਿ ਕੇ ਦਾਤਾ ਦੁਖ ਭੰਜਨੁ ਸੁਖ ਰਾਇ ॥

O' God, You are all powerful and the support of the person who comes to seek Your refuge; You are the dispeller of sorrows and the provider of celestial peace.

ਜਾਹਿ ਕਲੇਸ ਮਿਟੇ ਭੈ ਭਰਮਾ ਨਿਰਮਲ ਗੁਣ ਪ੍ਰਭ ਗਾਇ ॥੧॥

O' God, one's dreads and doubts are erased, and all troubles disappear by singing Your immaculate praises. ||1||

ਗੋਵਿੰਦ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਠਾਉ ॥

O' God, except You, there is no other support for me.

ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਜਪੀ ਤੁਮਾਰਾ ਨਾਉ ॥ ਰਹਾਉ ॥

O' Supreme Master-God, bestow mercy that I may always remember You. ||Pause||

ਸਤਿਗੁਰ ਸੇਵਿ ਲਗੇ ਹਰਿ ਚਰਨੀ ਵਡੈ ਭਾਗਿ ਲਿਵ ਲਾਗੀ ॥

Those who are imbued with the love of God by following the true Guru's teachings, their mind gets attuned to God by great good fortune.

ਕਵਲ ਪ੍ਰਗਾਸ ਭਏ ਸਾਧਸੰਗੇ ਦੁਰਮਤਿ ਬੁਧਿ ਤਿਆਗੀ ॥੨॥

In the company of the Guru, their hearts blossom and they renounce evil thoughts. ||2||

ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ ਸਿਮਰੈ ਦੀਨ ਦੈਆਲਾ ॥

One who sings praises of God at all times and lovingly remembers the merciful Master of the meek,

ਆਪਿ ਤਰੈ ਸੰਗਤਿ ਸਭ ਉਧਰੈ ਬਿਨਸੇ ਸਗਲ ਜੰਜਾਲਾ ॥੩॥

He along with his companions swims across the worldly ocean of vices and all his entanglements are destroyed. ||3||

ਚਰਣ ਅਧਾਰੁ ਤੇਰਾ ਪ੍ਰਭ ਸੁਆਮੀ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸਾਥਿ ॥

O' Master, O' God, You are through and through with that person who has your Name as the support of his life.

ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਪ੍ਰਭ ਤੁਮਰੀ ਦੇ ਰਾਖਿਓ ਹਰਿ ਹਾਥ ॥੪॥੨॥੩੨॥

Nanak says, O' God, one who sought your refuge, You saved him from the worldly ocean of vices by extending Your support. ||4||2||32||

ਗੂਜਰੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧

Raag Goojree, Ashtapadees, First Guru, First Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true:

ਏਕ ਨਗਰੀ ਪੰਚ ਚੋਰ ਬਸੀਅਲੇ ਬਰਜਤ ਚੋਰੀ ਧਾਵੈ ॥

Human body is like a city in which resides the five thieves (lust, anger, greed, ego and attachment); despite being warned, they keep stealing the spiritual virtues.

ਤ੍ਰਿਹਦਸ ਮਾਲ ਰਖੇ ਜੇ ਨਾਨਕ ਮੋਖ ਮੁਕਤਿ ਸੇ ਪਾਵੈ ॥੧॥

O' Nanak, one who keeps his spiritual wealth safe from the three impulses (vice, virtue, and power) and ten sensory organs, obtains freedom from vices. ||1||

ਚੇਤਹੁ ਬਾਸੁਦੇਉ ਬਨਵਾਲੀ ॥

Always remember the all-pervading God.

ਰਾਮੁ ਰਿਦੈ ਜਪਮਾਲੀ ॥੧॥ ਰਹਾਉ ॥

Enshrine God in your heart, and keep reciting His Name like counting beads on a rosary. ||1||Pause||

ਉਰਧ ਮੂਲ ਜਿਸੁ ਸਾਖ ਤਲਾਹਾ ਚਾਰਿ ਬੇਦ ਜਿਤੁ ਲਾਰੇ ॥

the world is like a tree, whose roots (Creator) are above and branches (expanse) are down, which are in the grip of Maya; the four vedas have been describing this power of Maya.

ਸਹਜ ਭਾਇ ਜਾਇ ਤੇ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਜਾਰੇ ॥੨॥

O' Nanak, Maya quietly moves away from those who attune their mind to God and remain alert from its (Maya's) attacks. ||2||

ਪਾਰਜਾਤੁ ਘਰਿ ਆਗਨਿ ਮੇਰੈ ਪੁਰਖ ਪੜ੍ਹ ਤਤੁ ਡਾਲਾ ॥

I have realized God, the bestower of all blessings, in my heart, as if the wish fulfilling tree (parjat) along with its branches, leaves, flowers, and fruits has grown up in the courtyard of my own house.

ਸਰਬ ਜੋਤਿ ਨਿਰੰਜਨ ਸੰਭੂ ਛੇਡਹੁ ਬਹੁਤੁ ਜੰਜਾਲਾ ॥੩॥

Enshrine that God in your heart whose light is pervading everywhere, who is immaculate and self-existent and renounce all worldly entanglements. ||3||

ਸੁਣਿ ਸਿਖਵੰਤੇ ਨਾਨਕੁ ਬਿਨਵੈ ਛੇਡਹੁ ਮਾਇਆ ਜਾਲਾ ॥

Nanak says, listen, O' advice seeker, abandon the bonds of Maya.

ਮਨਿ ਬੀਚਾਰਿ ਏਕ ਲਿਵ ਲਾਰੀ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਕਾਲਾ ॥੪॥

Reflect within your mind that by enshrining love for the One God, you will not go through the cycles of birth and death again. ||4||

ਸੇ ਗੁਰੂ ਸੇ ਸਿਖੁ ਕਥੀਅਲੇ ਸੇ ਵੈਦੁ ਜਿ ਜਾਣੈ ਰੋਗੀ ॥

(He who has enshrined God in his heart) is said to be a true Guru, a true disciple or a true physician because he understands the maladies of the patients.

ਤਿਸੁ ਕਾਰਣਿ ਕੰਮੁ ਨ ਧੰਧਾ ਨਾਹੀ ਧੰਧੈ ਗਿਰਹੀ ਜੋਗੀ ॥੫॥

Being always attuned to God, he is not affected by deeds and duties; living as a householder, he remains attuned to God and does not get snared by Maya. ||5||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਤਜੀਅਲੇ ਲੋਭੁ ਮੋਹੁ ਤਿਸ ਮਾਇਆ ॥

He has renounced lust, anger, egotism, greed, attachment and love for Maya;

ਮਨਿ ਤਤੁ ਅਵਿਗਤੁ ਧਿਆਇਆ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥੬॥

within his mind, he has contemplated on the reality of the intangible God and has realized Him by the Guru's grace. ||6||

ਗਿਆਨੁ ਧਿਆਨੁ ਸਭ ਦਾਤਿ ਕਥੀਅਲੇ ਸੇਤ ਬਰਨ ਸਭਿ ਦੂਤਾ ॥

Spiritual wisdom and devotional worship can be said as a gift from God; the demons (of vices) are afraid of that person who receives this gift.

ਬ੍ਰਹਮ ਕਮਲ ਮਧੁ ਤਾਸੁ ਰਸਾਦੰ ਜਾਗਤ ਨਾਹੀ ਸੂਤਾ ॥੭॥

He feels as if he is tasting the honey-like ambrosial nectar flowing from the lotus-like God's Name; instead of falling asleep, he remains awake to the attacks of Maya. ||7||

ਮਹਾ ਗੰਭੀਰ ਪਤ੍ਰੁ ਪਾਤਾਲਾ ਨਾਨਕ ਸਰਬ ਜੁਆਇਆ ॥

O' Nanak, God is unfathomable, through His creation, he is pervading the entire universe.

ਉਪਦੇਸ ਗੁਰੂ ਮਮ ਪੁਨਹਿ ਨ ਗਰਭੰ ਬਿਖੁ ਤਜਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇਆ ॥੮॥੧॥

Through the Guru's teachings, abandoning the poison of worldly attachments, I have partaken the ambrosial nectar of Naam; therefore I won't have to go through the cycles of birth and death. ||8||1||

ਗੂਜਰੀ ਮਹਲਾ ੧ ॥

Raag Goojree, First Guru:

ਕਵਨ ਕਵਨ ਜਾਚਹਿ ਪ੍ਰਭ ਦਾਤੇ ਤਾ ਕੇ ਅੰਤ ਨ ਪਰਹਿ ਸੁਮਾਰ ॥

O' God, the benefactor, those who beg of You, there is no limit or end to their count.

ਜੈਸੀ ਭੂਖ ਹੋਇ ਅਭ ਅੰਤਰਿ ਤੂੰ ਸਮਰਥੁ ਸਚੁ ਦੇਵਣਹਾਰ ॥੧॥

O' God, Whatever kind of desire is in their hearts, You are capable of fulfilling that; You are eternal and great benefactor. ||1||

ਐ ਜੀ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਚੁ ਅਧਾਰ ॥

O' God, for me Your Name is worship, penance, austerity, and eternal support.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਹਿ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ ॥੧॥ ਰਹਾਉ ॥

O' God, bless me with Your Name, celestial peace is received by meditating on Naam; Your treasures are full of devotional worship. ||1||Pause||

ਸੁੰਨ ਸਮਾਧਿ ਰਹਹਿ ਲਿਵ ਲਾਗੇ ਏਕਾ ਏਕੀ ਸਬਦੁ ਬੀਚਾਰ ॥

O' God, then You were attuned to Yourself in a state of deep trance and You alone were reflecting on Your own idea.

ਜਲੁ ਥਲੁ ਧਰਣਿ ਗਗਨੁ ਤਹ ਨਾਹੀ ਆਪੇ ਆਪੁ ਕੀਆ ਕਰਤਾਰ ॥੨॥

When You revealed Yourself, there was no water, land, earth, nor the sky.
||2||

ਨਾ ਤਦਿ ਮਾਇਆ ਮਗਨੁ ਨ ਛਾਇਆ ਨਾ ਸੂਰਜ ਚੰਦ ਨ ਜੋਤਿ ਅਪਾਰ ॥

At that time, there was neither Maya nor anyone under its shadow (engrossed in it); there was no Sun, no moon and no other infinite light.

ਸਰਬ ਦ੍ਰਿਸਟਿ ਲੋਚਨ ਅਭ ਅੰਤਰਿ ਏਕਾ ਨਦਰਿ ਸੁ ਤ੍ਰਿਭਵਣ ਸਾਰ ॥੩॥

O 'God, Your all-seeing eye, which could see through all the three worlds, was within Yourself. ||3||

ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਅਕਾਰ ॥

When God created air, water and fire, then He created god Brahma, god Vishnu and god Shiva and other forms.

ਸਰਬੇ ਜਾਚਿਕ ਤੂੰ ਪ੍ਰਭੁ ਦਾਤਾ ਦਾਤਿ ਕਰੇ ਅਪੁਨੈ ਬੀਚਾਰ ॥੪॥

O' God, all the beings are beggars and You alone are the benefactor and You give gifts in accordance with Your own considerations. ||4||

ਕੋਟਿ ਤੇਤੀਸ ਜਾਚਹਿ ਪ੍ਰਭੁ ਨਾਇਕ ਦੇਦੇ ਤੇਟਿ ਨਾਹੀ ਭੰਡਾਰ ॥

O, the Master-God, millions of angels beg of You; You keep giving but Your treasures never get exhausted.

ਉਧੈ ਭਾਂਡੈ ਕਛੁ ਨ ਸਮਾਵੈ ਸੀਧੈ ਅੰਮ੍ਰਿਤੁ ਪਰੈ ਨਿਹਾਰ ॥੫॥

Just as nothing falls in an inverted utensil and stream of ambrosial nectar falls in an upright utensil; similarly, the grace of God is bestowed on the seekers, but those whose minds are turned away from Him receive nothing. ||5||

ਸਿਧ ਸਮਾਧੀ ਅੰਤਰਿ ਜਾਚਹਿ ਰਿਧਿ ਸਿਧਿ ਜਾਚਿ ਕਰਹਿ ਜੈਕਾਰ ॥

While sitting in trance, the Siddhas (adept yogis) beg from You, they beg for miraculous powers and proclaim Your greatness.

ਜੈਸੀ ਪਿਆਸ ਹੋਇ ਮਨ ਅੰਤਰਿ ਤੈਸੇ ਜਲੁ ਦੇਵਹਿ ਪਰਕਾਰ ॥੬॥

O' God, whatever kind of thirst (or desire) is in any one's mind, You give that kind of water or the gift. ||6||

ਬਡੇ ਭਾਗ ਗੁਰੁ ਸੇਵਹਿ ਅਪੁਨਾ ਭੇਦੁ ਨਾਹੀ ਗੁਰਦੇਵ ਮੁਰਾਰ ॥

Truly fortunate are those who follow their Guru's teachings; there is no difference between the Guru and God.

ਤਾ ਕਉ ਕਾਲੁ ਨਾਹੀ ਜਮੁ ਜੇਹੈ ਬੁਝਹਿ ਅੰਤਰਿ ਸਬਦੁ ਬੀਚਾਰ ॥੭॥

Those, who reflect on the Guru's word and come to realize God within their minds, are liberated from the fear of death. ||7||

ਅਬ ਤਬ ਅਵਰੁ ਨ ਮਾਗਉ ਹਰਿ ਪਹਿ ਨਾਮੁ ਨਿਰੰਜਨ ਦੀਜੈ ਪਿਆਰਿ ॥

O' God, now or ever, I will not ask for anything else from You, bless me with the love for immaculate Naam.

ਨਾਨਕ ਚਾਤ੍ਰਕੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਮਾਰੈ ਹਰਿ ਜਸੁ ਦੀਜੈ ਕਿਰਪਾ ਧਾਰਿ ॥੮॥੨॥

Like a song-bird, Nanak prays for the ambrosial nectar of Naam; O' God, bestow mercy and bless me with the gift of singing Your praises. ||8||2||

ਗੂਜਰੀ ਮਹਲਾ ੧ ॥

Raag Goojree, First Guru:

ਐ ਜੀ ਜਨਮਿ ਮਰੈ ਆਵੈ ਫੁਨਿ ਜਾਵੈ ਬਿਨੁ ਗੁਰ ਗਤਿ ਨਹੀ ਕਾਈ ॥

O' dear, one is born and then dies; the cycle of birth and death continues, because supreme spiritual status is not attained without the Guru's teachings.

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਨਾਮੇ ਰਾਤੇ ਨਾਮੇ ਗਤਿ ਪਤਿ ਪਾਈ ॥੧॥

The Guru's followers remain imbued with Naam and by meditating on Naam, they attain supreme spiritual status and honor in God's presence. ||1||

ਭਾਈ ਰੇ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਈ ॥

O' brother, attune your mind to God's Name,

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਪ੍ਰਭ ਜਾਚੇ ਐਸੀ ਨਾਮ ਬਡਾਈ ॥੧॥ ਰਹਾਉ ॥

Such is the glory of Naam that, by the Guru's grace, one begs only from God. ||1||Pause||

ਐ ਜੀ ਬਹੁਤੇ ਭੇਖ ਕਰਹਿ ਭਿਖਿਆ ਕਉ ਕੇਤੇ ਉਦਰੁ ਭਰਨ ਕੈ ਤਾਈ ॥

O' dear, you wear various (religious) robes for begging from door to door for the sake of sustaining yourself.

ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨਾਹੀ ਸੁਖੁ ਪ੍ਰਾਣੀ ਬਿਨੁ ਗੁਰ ਗਰਬੁ ਨ ਜਾਈ ॥੨॥

O' mortal, there can be no celestial peace without devotional worship of God; ego does not depart without following the Guru's teachings. ||2||

ਐ ਜੀ ਕਾਲੁ ਸਦਾ ਸਿਰ ਉਪਰਿ ਠਾਢੇ ਜਨਮਿ ਜਨਮਿ ਵੈਰਾਈ ॥

O' dear, the fear of death hangs constantly over your head; birth after birth, this has been your enemy.

ਸਾਚੈ ਸਬਦਿ ਰਤੇ ਸੇ ਬਾਚੇ ਸਤਿਗੁਰ ਬੁਝ ਬੁਝਾਈ ॥੩॥

The true Guru has imparted this understanding that, those who remain imbued with the divine word are saved from the fear of death. ||3||

ਗੁਰ ਸਰਣਾਈ ਜੋਹਿ ਨ ਸਾਕੈ ਦੂਤੁ ਨ ਸਕੈ ਸੰਤਾਈ ॥

The fear of death cannot torture those who are in the Guru's refuge,

ਅਵਿਗਤ ਨਾਥ ਨਿਰੰਜਨਿ ਰਾਤੇ ਨਿਰਭਉ ਸਿਉ ਲਿਵ ਲਾਈ ॥੪॥

because they remain imbued with the love of the invisible and immaculate God and remain attuned to that fearless God. ||4||

ਐ ਜੀਉ ਨਾਮੁ ਦਿੜਹੁ ਨਾਮੇ ਲਿਵ ਲਾਵਹੁ ਸਤਿਗੁਰ ਟੇਕ ਟਿਕਾਈ ॥

O' my dear, lean on the true Guru's support, attune to Naam and firmly enshrine it in your heart.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਈ ॥੫॥

Whatever pleases God, He does; no one can erase his past deeds. ||5||

ਐ ਜੀ ਭਾਗਿ ਪਰੇ ਗੁਰ ਸਰਣਿ ਤੁਮ੍ਹਾਰੀ ਮੈ ਅਵਰ ਨ ਦੂਜੀ ਭਾਈ ॥

O' my respected Guru, I have hurried to your refuge because I do not like protection from anyone else.

ਅਬ ਤਬ ਏਕੇ ਏਕੁ ਪੁਕਾਰਉ ਆਦਿ ਜੁਗਾਦਿ ਸਖਾਈ ॥੬॥

Now and forever, I utter the Name of one God alone, who has been the friend and companion of mortals throughout the ages. ||6||

ਐ ਜੀ ਰਾਖਹੁ ਪੈਜ ਨਾਮ ਅਪੁਨੇ ਕੀ ਤੁਝ ਹੀ ਸਿਉ ਬਨਿ ਆਈ ॥

O' my revered God, uphold the traditional honor of Your Name, because I am only imbued with Your love.

ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਦਰਸੁ ਦਿਖਾਵਹੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ ॥੭॥

Bestow mercy, reveal to me your vision and burn my ego with divine word. ||7||

ਐ ਜੀ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਰਹੈ ਨ ਦੀਸੈ ਇਸੁ ਜਗ ਮਹਿ ਆਇਆ ਜਾਈ ॥

O' my revered God, what (else besides Naam) may I ask of You? Nothing seems eternal; whoever comes into this world shall depart.

ਨਾਨਕ ਨਾਮੁ ਪਦਾਰਥੁ ਦੀਜੈ ਹਿਰਦੈ ਕੰਠਿ ਬਣਾਈ ॥੮॥੩॥

O' God, bless me, Nanak, with the wealth of Naam so that I may enshrine it in my heart like a necklace around the neck. ||8||3||

ਗੂਜਰੀ ਮਹਲਾ ੧ ॥

Raag Goojree, First Guru:

ਐ ਜੀ ਨਾ ਹਮ ਉਤਮ ਨੀਚ ਨ ਮਧਿਮ ਹਰਿ ਸਰਣਾਗਤਿ ਹਰਿ ਕੇ ਲੋਗ ॥

O' dear, I consider myself to be neither of high, nor low, nor of medium social status; I am simply a devotee of God and have come to God's refuge.

ਨਾਮ ਰਤੇ ਕੇਵਲ ਬੈਰਾਗੀ ਮੋਗ ਬਿਜੋਗ ਬਿਸਰਜਿਤ ਰੋਗ ॥੧॥

Imbued with the Naam, I am detached from the world, the love for Maya, and I have forgotten all about sorrow, separation and disease. ||1||

ਭਾਈ ਰੇ ਗੁਰ ਕਿਰਪਾ ਤੇ ਭਗਤਿ ਠਾਕੁਰ ਕੀ ॥

O' my friends, it is only through the Guru's grace that the devotional worship of God can be performed.

ਸਤਿਗੁਰ ਵਾਕਿ ਹਿਰਦੈ ਹਰਿ ਨਿਰਮਲੁ ਨਾ ਜਮ ਕਾਣਿ ਨ ਜਮ ਕੀ ਬਾਕੀ ॥੧॥ ਰਹਾਉ ॥

When through the Guru's teachings, one enshrines the immaculate God in his heart, then he no longer remains fearful of death and the fear of his previous misdeeds. ||1||Pause||

ਹਰਿ ਗੁਣ ਰਸਨ ਰਵਹਿ ਪ੍ਰਭ ਸੰਗੇ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸਹਜਿ ਹਰੀ ॥

God's devotees always deem themselves to be in His presence and keep singing His praises with their tongue; they believe that whatever pleases God, intuitively keeps on happening.

ਬਿਨੁ ਹਰਿ ਨਾਮ ਬ੍ਰਿਥਾ ਜਗਿ ਜੀਵਨੁ ਹਰਿ ਬਿਨੁ ਨਿਹਫਲ ਮੇਕ ਘਰੀ ॥੨॥

They consider it useless to live in this world without remembering God's Name; for them, even a single moment without remembering God is useless. ||2||

ਐ ਜੀ ਖੇਟੇ ਠਉਰ ਨਾਹੀ ਘਰਿ ਬਾਹਰਿ ਨਿੰਦਕ ਗਤਿ ਨਹੀ ਕਾਈ ॥

O' my dear, the false ones find no support anywhere, neither in this or the next world and the slanderers do not obtain liberation from vices and do not attain higher spiritual status.

ਰੇਸੁ ਕਰੈ ਪ੍ਰਭੁ ਬਖਸ ਨ ਮੇਟੈ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥੩॥

Even if a slanderer resents about the Gifts bestowed on the devotees, God does not stop His blessing, each and everyday it continues to multiply. ||3||

ਐ ਜੀ ਗੁਰ ਕੀ ਦਾਤਿ ਨ ਮੇਟੈ ਕੋਈ ਮੇਰੈ ਠਾਕੁਰਿ ਆਪਿ ਦਿਵਾਈ ॥

O' brother, nobody can take away the gift of God's praises given to the devotee by the Guru; because my God has Himself caused it to be given.

ਨਿੰਦਕ ਨਰ ਕਾਲੇ ਮੁਖ ਨਿੰਦਾ ਜਿਨੁ ਗੁਰ ਕੀ ਦਾਤਿ ਨ ਭਾਈ ॥੪॥

The slanderers are disgraced because they do not appreciate the Guru's gift to the devotees. ||4||

ਐ ਜੀ ਸਰਣਿ ਪਰੇ ਪ੍ਰਭੁ ਬਖਸਿ ਮਿਲਾਵੈ ਬਿਲਮ ਨ ਅਧੁਆ ਰਾਈ ॥

O' dear, even the slanderers who seek God's refuge, He forgives and unites them with Himself without a moment's delay.

ਆਨਦ ਮੂਲੁ ਨਾਥੁ ਸਿਰਿ ਨਾਥਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਈ ॥੫॥

God, the Master of the Masters, is the source of bliss; He first causes a person to meet the true Guru and then unites that person with Himself. ||5||

ਐ ਜੀ ਸਦਾ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਰਵਿਆ ਗੁਰਮਤਿ ਭ੍ਰਮਨਿ ਚੁਕਾਈ ॥

O' dear, the gracious God is always merciful to beings; one who remembers Him through the Guru's teachings, He ends that person's wandering in different births.

ਪਾਰਸੁ ਭੇਟਿ ਕੰਚਨੁ ਧਾਤੁ ਹੋਈ ਸਤਸੰਗਤਿ ਕੀ ਵਡਿਆਈ ॥੬॥

Just as iron becomes Gold when touched by the philosopher's stone, similar is the glory of holy congregation that a person becomes immaculate in it. ||6||

ਹਰਿ ਜਲੁ ਨਿਰਮਲੁ ਮਨੁ ਇਸਨਾਨੀ ਮਜਨੁ ਸਤਿਗੁਰੁ ਭਾਈ ॥

God is like a pool of immaculate water and mind is the bather; one whom the true Guru's teaching seems pleasing, takes a dip in this pool.

ਪੁਨਰਪਿ ਜਨਮੁ ਨਾਹੀ ਜਨ ਸੰਗਤਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥੭॥

By remaining in the company of God's devotees, one does not go through birth again because the Guru unites his soul with the supreme soul. ||7||

ਤੂੰ ਵਡ ਪੁਰਖੁ ਅਗੰਮਿ ਤਰੇਵਰੁ ਹਮ ਪੰਖੀ ਤੁਝ ਮਾਹੀ ॥

O' God, You are the supreme, all pervading and incomprehensible; You are like a tree and we are like birds perched on this tree.

ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨ ਦੀਜੈ ਜੁਗਿ ਜੁਗਿ ਸਬਦਿ ਸਲਾਹੀ ॥੮॥੪॥

O' the immaculate God, bless me with the Your Name so that by attuning to the Guru's word, I may keep singing Your praises forever, says Nanak. ||8||4||

ਗੂਜਰੀ ਮਹਲਾ ੧ ਘਰੁ ੪

Raag Goojree, First Guru, Fourth beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਭਗਤਿ ਪ੍ਰੇਮ ਆਰਾਧਿਤੰ ਸਚੁ ਪਿਆਸ ਪਰਮ ਹਿਤੰ ॥

The devotees who yearn for the vision of God and have intense love for Him, remember Him with loving devotion.

ਬਿਲਲਾਪ ਬਿਲਲ ਬਿਨੰਤੀਆ ਸੁਖ ਭਾਇ ਚਿਤ ਹਿਤੰ ॥੧॥

They cry, wail, and make passionate supplications to God, their minds remain absorbed in His love and they enjoy celestial peace. ||1||

ਜਪਿ ਮਨ ਨਾਮੁ ਹਰਿ ਸਰਣੀ ॥

O' my mind, seek the refuge of God and lovingly meditate on Naam.

ਸੰਸਾਰ ਸਾਗਰ ਤਾਰਿ ਤਾਰਣ ਰਮ ਨਾਮ ਕਰਿ ਕਰਣੀ ॥੧॥ ਰਹਾਉ ॥

Make meditation on God's Name as the purpose of your life because it is like the ship to ferry you across the world-ocean of vices. ||1||Pause||

ਏ ਮਨ ਮਿਰਤ ਸੁਭ ਚਿੰਤੰ ਗੁਰ ਸਬਦਿ ਹਰਿ ਰਮਣੰ ॥

O' my mind, remember God through the Guru's word and become detached from vices, it brings spiritual peace in life.

ਮਤਿ ਤਤੁ ਗਿਆਨੰ ਕਲਿਆਣ ਨਿਧਾਨੰ ਹਰਿ ਨਾਮ ਮਨਿ ਰਮਣੰ ॥੨॥

Those who remember God's Name in mind, their intellect come to understand the essence of divine wisdom and they realize Him, the treasure of bliss. ||2||

ਚਲ ਚਿਤ ਵਿਤ ਕ੍ਰਮਾ ਕ੍ਰਮੰ ਜਗੁ ਮੋਹ ਮਗਨ ਹਿਤੰ ॥

The fickle mind wanders around chasing after wealth; it is absorbed in worldly love and emotional attachment.

ਥਿਰੁ ਨਾਮੁ ਭਗਤਿ ਦਿੜੰ ਮਤੀ ਗੁਰ ਵਾਕਿ ਸਬਦ ਰਤੰ ॥੩॥

God's Name and His devotional worship become firmly enshrined in the mind by remaining imbued with the Guru's hymn and teachings. ||3||

ਭਰਮਾਤਿ ਭਰਮੁ ਨ ਚੁਕਈ ਜਗੁ ਜਨਮਿ ਬਿਆਧਿ ਖਪੰ ॥

The entire world is suffering because of the malady repeated births and deaths; its wandering in illusions of Maya never ends.

ਅਸਥਾਨੁ ਹਰਿ ਨਿਹਕੇਵਲੰ ਸਤਿ ਮਤੀ ਨਾਮ ਤਪੰ ॥੪॥

O' my mind, God's refuge is the only place unaffected by Maya; remembering Naam is the true penance and the true wisdom. ||4||

ਇਹੁ ਜਗੁ ਮੋਹ ਹੇਤ ਬਿਆਪਿਤੰ ਦੁਖੁ ਅਧਿਕ ਜਨਮ ਮਰਣੰ ॥

This world is entangled in the love for Maya, therefore it keeps suffering the terrible pains of birth and death.

ਭਜੁ ਸਰਣਿ ਸਤਿਗੁਰ ਉਬਰਹਿ ਹਰਿ ਨਾਮੁ ਰਿਦ ਰਮਣੰ ॥੫॥

Run to the true Guru's refuge, lovingly remember God's Name in the heart and you will be able to escape the cycle of birth and death. ||5||

ਗੁਰਮਤਿ ਨਿਹਚਲ ਮਨਿ ਮਨੁ ਮਨੰ ਸਹਜ ਬੀਚਾਰੰ ॥

When the Guru's teaching is firmly established in the mind, then it intuitively becomes used to reflect on divine wisdom

ਸੋ ਮਨੁ ਨਿਰਮਲੁ ਜਿਤੁ ਸਾਚੁ ਅੰਤਰਿ ਗਿਆਨ ਰਤਨੁ ਸਾਰੰ ॥੬॥

That mind becomes immaculate in which is enshrined the eternal God; the most exalted spiritual wisdom remains within that mind. ||6||

ਭੈ ਭਾਇ ਭਗਤਿ ਤਰੁ ਭਵਜਲੁ ਮਨਾ ਚਿਤੁ ਲਾਇ ਹਰਿ ਚਰਣੀ ॥

O' my mind, with loving devotion and revered fear of God, attune yourself to His Name and swim across the dreadful world-ocean of vices.

ਹਰਿ ਨਾਮੁ ਹਿਰਦੈ ਪਵਿਤ੍ਰੁ ਪਾਵਨੁ ਇਹੁ ਸਰੀਰੁ ਤਉ ਸਰਣੀ ॥੭॥

Enshrine the immaculate Name of God in your heart; and pray, O God, I am surrendering this body into Your shelter. ||7||

ਲਬ ਲੇਭ ਲਹਰਿ ਨਿਵਾਰਣੰ ਹਰਿ ਨਾਮ ਰਾਸਿ ਮਨੰ ॥

Enshrine the wealth of God's Name in your heart, it is capable of calming the waves of greed.

ਮਨੁ ਮਾਰਿ ਤੁਹੀ ਨਿਰੰਜਨਾ ਕਹੁ ਨਾਨਕਾ ਸਰਨੰ ॥੮॥੧॥੫॥

O' immaculate God, I have come to Your refuge, please make my mind humble, says Nanak. ||8||1||5||

ਗੂਜਰੀ ਮਹਲਾ ੩ ਘਰੁ ੧

Raag Goojree, Third Guru, First beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਨਿਰਤਿ ਕਰੀ ਇਹੁ ਮਨੁ ਨਚਾਈ ॥

I also dance, but when I dance, instead of my body, I make this mind to dance.

ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈ ॥

By the Guru's Grace, I eliminate my self-conceit.

ਚਿਤੁ ਥਿਰੁ ਰਾਖੈ ਸੇ ਮੁਕਤਿ ਹੋਵੈ ਜੇ ਇਛੀ ਸੋਈ ਫਲੁ ਪਾਈ ॥੧॥

One who keeps his consciousness focused on God is liberated from the vices and receives the fruits of his desires. ||1||

ਨਾਚੁ ਰੇ ਮਨੁ ਗੁਰ ਕੈ ਆਗੈ ॥

O' my mind, follow the Guru's teachings as if you are dancing before the Guru.

ਗੁਰ ਕੈ ਭਾਣੈ ਨਾਚਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ ਅੰਤੇ ਜਮ ਭਉ ਭਾਗੈ ॥ ਰਹਾਉ ॥

If you dance (follow the Guru's teachings) to the Guru's Will, you would attain celestial peace and in the end the fear of death would flee away. ||Pause||

ਆਪਿ ਨਚਾਏ ਸੇ ਭਗਤੁ ਕਹੀਐ ਆਪਣਾ ਪਿਆਰੁ ਆਪਿ ਲਾਏ ॥

That person is called a true devotee, whom God makes to dance (conduct as per His will) and Himself imbues him with His love.

ਆਪੇ ਗਾਵੈ ਆਪਿ ਸੁਣਾਵੈ ਇਸੁ ਮਨ ਅੰਧੇ ਕਉ ਮਾਰਗਿ ਪਾਏ ॥੨॥

God Himself sings and Himself recites (the song for living by His will) and puts this blind (ignorant) mind on the righteous path. ||2||

ਅਨਦਿਨੁ ਨਾਚੈ ਸਕਤਿ ਨਿਵਾਰੈ ਸਿਵ ਘਰਿ ਨੀਦ ਨ ਹੋਈ ॥

One who always lives by God's will gets rid of the influence of Maya; attuned to God's love, the slumber of worldly riches cannot overpower his mind.

ਸਕਤੀ ਘਰਿ ਜਗਤੁ ਸੂਤਾ ਨਾਚੈ ਟਾਪੈ ਅਵਰੇ ਗਾਵੈ ਮਨਮੁਖਿ ਭਗਤਿ ਨ ਹੋਈ ॥੩॥

The entire world is asleep (unaware of spirituality) in the love for Maya and keeps running around and singing in the love for duality; the self-willed cannot dedicate to devotional worship of God.

ਸੁਰਿ ਨਰ ਵਿਰਤਿ ਪਖਿ ਕਰਮੀ ਨਾਚੇ ਮੁਨਿ ਜਨ ਗਿਆਨ ਬੀਚਾਰੀ ॥

The sages, beings of spiritual wisdom and men of angelic nature, engaged in worldly chores are also living by God's will.

ਸਿਧ ਸਾਧਿਕ ਲਿਵ ਲਾਗੀ ਨਾਚੇ ਜਿਨ ਗੁਰਮੁਖਿ ਬੁਧਿ ਵੀਚਾਰੀ ॥੪॥

The adepts and seekers, who through the Guru's teachings, have attained discerning intellect and whose mind is attuned to God, are also living by God's will. ||4||

ਖੰਡ ਬ੍ਰਹਮੰਡ ਤ੍ਰੈ ਗੁਣ ਨਾਚੇ ਜਿਨ ਲਾਗੀ ਹਰਿ ਲਿਵ ਤੁਮਾਰੀ ॥

All inhabitants of continents of the universe are dancing under the influence of the three modes of Maya; O' God, all those who are attuned to Your love are living by Your will.

ਜੀਅ ਜੰਤ ਸਭੇ ਹੀ ਨਾਚੇ ਨਾਚਹਿ ਖਾਣੀ ਚਾਰੀ ॥੫॥

O' God, all the creatures and beings of all the four sources of creation are living according to Your commands). ||5||

ਜੇ ਤੁਧੁ ਭਾਵਹਿ ਸੇਈ ਨਾਚਹਿ ਜਿਨ ਗੁਰਮੁਖਿ ਸਬਦਿ ਲਿਵ ਲਾਏ ॥

O' God, only those who are pleasing to You dance (live by Your will); through the Guru's teachings they are attuned to the divine word

ਸੇ ਭਗਤ ਸੇ ਤਤੁ ਗਿਆਨੀ ਜਿਨ ਕਉ ਹੁਕਮੁ ਮਨਾਏ ॥੬॥

Those whom You make to obey Your will, are true devotees and the scholars of the essence of divine wisdom. ||6||

ਏਹਾ ਭਗਤਿ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਰੈ ਬਿਨੁ ਸੇਵਾ ਭਗਤਿ ਨ ਹੋਈ ॥

True worship is that through which one's mind is attuned to God, such devotional worship cannot be performed without following the Guru's teachings.

ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਬਦੁ ਬੀਚਾਰੈ ਤਾ ਸਚੁ ਪਾਵੈ ਕੋਈ ॥੭॥

While living in the world, when one gets detached from the world, only then one reflects on the Guru's teachings and comes to realize God. ||7||

ਮਾਇਆ ਕੈ ਅਰਥਿ ਬਹੁਤੁ ਲੋਕ ਨਾਚੇ ਕੇ ਵਿਰਲਾ ਤਤੁ ਬੀਚਾਰੀ ॥

So many people are running after the worldly riches and power; however, it is only a rare person who reflects on the essence of reality.

ਗੁਰ ਪਰਸਾਦੀ ਸੇਈ ਜਨੁ ਪਾਏ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ ॥੮॥

O' God, through the Guru's grace, only that person realizes You on whom You have bestowed Your mercy. ||8||

ਇਕੁ ਦਮੁ ਸਾਚਾ ਵੀਸਰੈ ਸਾ ਵੇਲਾ ਬਿਰਥਾ ਜਾਇ ॥

Even if for a single breath the eternal God is forsaken, that time goes to waste.

ਸਾਹਿ ਸਾਹਿ ਸਦਾ ਸਮਾਲੀਐ ਆਪੇ ਬਖਸੇ ਕਰੇ ਰਜਾਇ ॥੯॥

With each and every breath, we should always remember God, but only that person can do it, whom He blesses as it pleases Him. ||9||

ਸੇਈ ਨਾਚਹਿ ਜੋ ਤੁਧੁ ਭਾਵਹਿ ਜਿ ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰੀ ॥

O' God, only those persons are living by Your will who are pleasing to You and who reflect on the divine word through the Guru's teachings.

ਕਹੁ ਨਾਨਕ ਸੇ ਸਹਜ ਸੁਖੁ ਪਾਵਹਿ ਜਿਨ ਕਉ ਨਦਰਿ ਤੁਮਾਰੀ ॥੧੦॥੧॥੬॥

Nanak says, O' God, they alone enjoy celestial peace and poise upon whom You bestow Your glance of grace. ||10||1||6||

ਗੂਜਰੀ ਮਹਲਾ ੪ ਘਰੁ ੨

Raag Goojree, Fourth Guru, Second beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹਰਿ ਬਿਨੁ ਜੀਅਰਾ ਰਹਿ ਨ ਸਕੈ ਜਿਉ ਬਾਲਕੁ ਖੀਰ ਅਧਾਰੀ ॥

Just as an infant depends upon milk for its survival, similarly my weak soul cannot survive without union with God.

ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੀ ॥੧॥

The inaccessible and incomprehensible God is realized only through the Guru's grace; I am forever dedicated to my true Guru. ||1||

ਮਨ ਰੇ ਹਰਿ ਕੀਰਤਿ ਤਰੁ ਤਾਰੀ ॥

O' my mind, keep trying to swim across this worldly ocean of vices by singing God's praise.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਪਾਈਐ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ ॥ ਰਹਾਉ ॥

O' God, only those receive the ambrosial nectar of Naam through the Guru, upon whom is bestowed Your grace. ||Pause||

ਸਨਕ ਸਨੰਦਨ ਨਾਰਦ ਮੁਨਿ ਸੇਵਹਿ ਅਨਦਿਨੁ ਜਪਤ ਰਹਹਿ ਬਨਵਾਰੀ ॥

O' God, Sages Ilike Sanak, Sanandan and Narad are always engaged in Your devotional worship and always remember You;

ਸਰਣਾਗਤਿ ਪ੍ਰਹਲਾਦ ਜਨ ਆਏ ਤਿਨ ਕੀ ਪੈਜ ਸਵਾਰੀ ॥੨॥

When devotees like Prahlada sought Your refuge, You saved their honor. ||2||

ਅਲਖ ਨਿਰੰਜਨੁ ਏਕੋ ਵਰਤੈ ਏਕਾ ਜੋਤਿ ਮੁਰਾਰੀ ॥

O' God, You are incomprehensible and immaculate, only Your supreme light is pervading everywhere.

ਸਭਿ ਜਾਚਿਕ ਤੂ ਏਕੋ ਦਾਤਾ ਮਾਗਹਿ ਹਾਥ ਪਸਾਰੀ ॥੩॥

You alone are the benefactor of all the creatures and all are beggars; they beg from You with their outstretched hands. ||3||

ਭਗਤ ਜਨਾ ਕੀ ਉਤਮ ਬਾਣੀ ਗਾਵਹਿ ਅਕਥ ਕਥਾ ਨਿਤ ਨਿਆਰੀ ॥

The words of the devotees become very valuable, because through these holy words, they keep singing wondrous praises of the indescribable God.

ਸਫਲ ਜਨਮੁ ਭਇਆ ਤਿਨ ਕੇਰਾ ਆਪਿ ਤਰੇ ਕੁਲ ਤਾਰੀ ॥੪॥

Their lives become fruitful; they swim across the worldly ocean of vices and also help their generations to swim across. ||4||

ਮਨਮੁਖ ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਬਿਆਪੇ ਜਿਨ ਅੰਤਰਿ ਮੋਹ ਗੁਬਾਰੀ ॥

The self-willed persons are afflicted by duality and evil intellect, because within them is the ignorance due to the love for maya, the worldly riches and power.

ਸੰਤ ਜਨਾ ਕੀ ਕਥਾ ਨ ਭਾਵੈ ਓਇ ਡੂਬੇ ਸਣੁ ਪਰਵਾਰੀ ॥੫॥

God's praises sung by saintly people are not pleasing to them; they along with their families drown in worldly ocean of vices. ||5||

ਨਿੰਦਕੁ ਨਿੰਦਾ ਕਰਿ ਮਲੁ ਧੋਵੈ ਓਹੁ ਮਲਭਖੁ ਮਾਇਆਧਾਰੀ ॥

By slandering, slanderer washes the filth off others; in this way a person attached to Maya keeps amassing the filth by slandering.

ਸੰਤ ਜਨਾ ਕੀ ਨਿੰਦਾ ਵਿਆਪੇ ਨਾ ਉਰਵਾਰਿ ਨ ਪਾਰੀ ॥੬॥

Those who remain entangled in the slander of saintly persons belong neither to this nor the world beyond. ||6||

ਏਹੁ ਪਰਪੰਚੁ ਖੇਲੁ ਕੀਆ ਸਭੁ ਕਰਤੈ ਹਰਿ ਕਰਤੈ ਸਭ ਕਲ ਧਾਰੀ ॥

The Creator has set up the expanse of this world like a play and He has put His power and support behind this play.

ਹਰਿ ਏਕੇ ਸੂਤੁ ਵਰਤੈ ਜੁਗ ਅੰਤਰਿ ਸੂਤੁ ਖਿੰਚੈ ਏਕੰਕਾਰੀ ॥੭॥

The one thread of God's power sustains the entire world, when He pulls back this thread, then everything collapses and only one God remains. ||7||

ਰਸਨਿ ਰਸਨਿ ਰਸਿ ਗਾਵਹਿ ਹਰਿ ਗੁਣ ਰਸਨਾ ਹਰਿ ਰਸੁ ਧਾਰੀ ॥

Those who lovingly sing God's praises, the elixir of God's Name is always there on their tongue.

ਨਾਨਕ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਮਾਗਉ ਹਰਿ ਰਸ ਪ੍ਰੀਤਿ ਪਿਆਰੀ ॥੮॥੧॥੭॥

O' Nanak, I do not beg for anything else but God's Name; the love for the elixir of God's Name is pleasing to me. ||8||1||7||

ਗੂਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨

Raag Goojree, Fifth Guru, Second Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰਾਜਨ ਮਹਿ ਤੂੰ ਰਾਜਾ ਕਹੀਅਹਿ ਭੂਮਨ ਮਹਿ ਭੂਮਾ ॥

O' God, among the kings, You are the sovereign King. and among landlords, You are the greatest Landlord.

ਠਾਕੁਰ ਮਹਿ ਠਕੁਰਾਈ ਤੇਰੀ ਕੇਮਨ ਸਿਰਿ ਕੇਮਾ ॥੧॥

You are the Supreme master of all the masters and among all races, You belong to the highest race. ||1||

ਪਿਤਾ ਮੇਰੇ ਬਡੇ ਧਨੀ ਅਗਮਾ ॥

O' God, You are my Father, You the supreme master and none is remotely equal to You,

ਉਸਤਤਿ ਕਵਨ ਕਰੀਜੈ ਕਰਤੇ ਪੇਖਿ ਰਹੇ ਬਿਸਮਾ ॥੧॥ ਰਹਾਉ ॥

O' Creator? Which of Your praises may we utter; we are amazed seeing Your wonders. ||1||Pause||

ਸੁਖੀਅਨ ਮਹਿ ਸੁਖੀਆ ਤੂੰ ਕਹੀਅਹਿ ਦਾਤਨ ਸਿਰਿ ਦਾਤਾ ॥

O' God, among the peaceful, You are called the most peaceful and among givers, You are the greatest Giver.

ਤੇਜਨ ਮਹਿ ਤੇਜਵੰਸੀ ਕਹੀਅਹਿ ਰਸੀਅਨ ਮਹਿ ਰਾਤਾ ॥੨॥

Among the glorious, You are said to be the most glorious and among revellers, You are the greatest reveller. ||2||

ਸੂਰਨ ਮਹਿ ਸੂਰਾ ਤੂੰ ਕਹੀਅਹਿ ਭੋਗਨ ਮਹਿ ਭੋਗੀ ॥

O' God, among warriors, You are called the bravest warrior and among indulgers, You are the greatest indulger.

ਗ੍ਰਹਸਤਨ ਮਹਿ ਤੂੰ ਬਡੇ ਗ੍ਰਿਹਸਤੀ ਜੋਗਨ ਮਹਿ ਜੋਗੀ ॥੩॥

Among householders, You are the greatest householder; Among yogis, You are the greatest Yogi. ||3||

ਕਰਤਨ ਮਹਿ ਤੂੰ ਕਰਤਾ ਕਹੀਅਹਿ ਆਚਾਰਨ ਮਹਿ ਆਚਾਰੀ ॥

O' God, among the creator of new things, You are called the supreme Creator and among the performers of faith rituals, You are the holiest performer.

ਸਾਹਨ ਮਹਿ ਤੂੰ ਸਾਚਾ ਸਾਹਾ ਵਾਪਾਰਨ ਮਹਿ ਵਾਪਾਰੀ ॥੪॥

Among bankers, You are the supreme eternal banker and among merchants, You are the supreme merchant. ||4||

ਦਰਬਾਰਨ ਮਹਿ ਤੇਰੇ ਦਰਬਾਰਾ ਸਰਨ ਪਾਲਨ ਟੀਕਾ ॥

O' God, among the courts, Your court is the most magnificent and You are the highest provider of support.

ਲਖਿਮੀ ਕੇਤਕ ਗਨੀ ਨ ਜਾਈਐ ਗਨਿ ਨ ਸਕਉ ਸੀਕਾ ॥੫॥

The extent of Your wealth cannot be determined. Your treasures cannot be counted. ||5||

ਨਾਮਨ ਮਹਿ ਤੇਰੇ ਪ੍ਰਭ ਨਾਮਾ ਗਿਆਨਨ ਮਹਿ ਗਿਆਨੀ ॥

O' God, among the famous personalities, Your name is at the top and among the persons of wisdom, You are the wisest.

ਜੁਗਤਨ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਜੁਗਤਾ ਇਸਨਾਨਨ ਮਹਿ ਇਸਨਾਨੀ ॥੬॥

Among all the righteous ways of life, Your way is the best, and among the pious, You are the most immaculate. ||6||

ਸਿਧਨ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਸਿਧਾ ਕਰਮਨ ਸਿਰਿ ਕਰਮਾ ॥

O' God, among those who perform miracles, Your power to perform miracles is the highest, and among the deeds, Your deed is the noblest

ਆਗਿਆ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਆਗਿਆ ਹੁਕਮਨ ਸਿਰਿ ਹੁਕਮਾ ॥੭॥

O' God, Your order overrides all other orders; among the commanders, You are the supreme commander. ||7||

ਜਿਉ ਬੋਲਾਵਹਿ ਤਿਉ ਬੋਲਹ ਸੁਆਮੀ ਕੁਦਰਤਿ ਕਵਨ ਹਮਾਰੀ ॥

O my God master, we can only speak what You make us speak, otherwise what power do we have to say anything?

ਸਾਧਸੰਗਿ ਨਾਨਕ ਜਸੁ ਗਾਇਓ ਜੇ ਪ੍ਰਭ ਕੀ ਅਤਿ ਪਿਆਰੀ ॥੮॥੧॥੮॥

Nanak has sung God's praise in the company of saintly persons, which is most endearing to Him. ||8||1||8||

ਗੂਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪

Raag Goojaree, Fourth Beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਨਾਥ ਨਰਹਰ ਦੀਨ ਬੰਧਵ ਪਤਿਤ ਪਾਵਨ ਦੇਵ ॥

O my Master Narhar(the man-lion Incarnate), You are the helper of the helpless, the purifier of sinners, and enlightener of mind.

ਭੈ ਤ੍ਰਾਸ ਨਾਸ ਕ੍ਰਿਪਾਲ ਗੁਣ ਨਿਧਿ ਸਫਲ ਸੁਆਮੀ ਸੇਵ ॥੧॥

O' my Master, the destroyer of dread, merciful, treasure of virtues, fruitful is Your service. ||1||

ਹਰਿ ਗੋਪਾਲ ਗੁਰ ਗੋਬਿੰਦ ॥

O' God, the merciful Master of the Universe.

ਚਰਣ ਸਰਣ ਦਇਆਲ ਕੇਸਵ ਤਾਰਿ ਜਗ ਭਵ ਸਿੰਧ ॥੧॥ ਰਹਾਉ ॥

I humbly seek Your sanctuary, O Merciful God, please help me swim across this dreadful worldly ocean. ||1||Pause||

ਕਾਮ ਕ੍ਰੋਧ ਹਰਨ ਮਦ ਮੋਹ ਦਹਨ ਮੁਰਾਰਿ ਮਨ ਮਕਰੰਦ ॥

O' destroyer of lust and anger, remover of the intoxication of worldly attachments, eliminator of fear and sweet like honey to the mind.

ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਧਰਣੀਧਰ ਪਤਿ ਰਾਖੁ ਪਰਮਾਨੰਦ ॥੨॥

Set me free from the cycles of birth and death, O Sustainer of the earth, preserve my honor, O Embodiment of supreme bliss. ||2||

ਜਲਤ ਅਨਿਕ ਤਰੰਗ ਮਾਇਆ ਗੁਰ ਗਿਆਨ ਹਰਿ ਰਿਦ ਮੰਤ ॥

Instill divine knowledge and wisdom of the Guru in the hearts of mortals, who are burning in the countless waves of fire of worldly desires.

ਛੇਦਿ ਅਹੰਬੁਧਿ ਕਰੁਣਾ ਮੈ ਚਿੰਤ ਮੇਟਿ ਪੁਰਖ ਅਨੰਤ ॥੩॥

O' merciful Master, the all pervading limitless God, destroy our arrogant intellect and dispel our anxiety. ||3||

ਸਿਮਰਿ ਸਮਰਥ ਪਲ ਮਹੂਰਤ ਪ੍ਰਭ ਧਿਆਨੁ ਸਹਜ ਸਮਾਧਿ ॥

O' supreme almighty God, bless us that we may keep remembering You at every moment and remain serenely engrossed in Your meditation.

ਦੀਨ ਦਇਆਲ ਪ੍ਰਸੰਨ ਪੂਰਨ ਜਾਚੀਐ ਰਜ ਸਾਧ ॥੪॥

O' Merciful to the meek, blissful, all pervading God, bless us that we always beg for the dust of the feet of the Holy. ||4||

ਮੋਹ ਮਿਥਨ ਦੁਰੰਤ ਆਸਾ ਬਾਸਨਾ ਬਿਕਾਰ ॥

O' God, save me from drowning in the worldly ocean of vices, dispel the unnecessary doubts from my mind, keep me away from the maladies of false attachment, ill-fated desire, and evil allurements.

ਰਖੁ ਧਰਮ ਭਰਮ ਬਿਦਾਰਿ ਮਨ ਤੇ ਉਧਰੁ ਹਰਿ ਨਿਰੰਕਾਰ ॥੫॥

Please, preserve my honor and faith, dispel these doubts from my mind, and save me, O Formless God. ||5||

ਧਨਾਢਿ ਆਢਿ ਭੰਡਾਰ ਹਰਿ ਨਿਧਿ ਹੇਤ ਜਿਨਾ ਨ ਚੀਰ ॥

O' God, those who didn't have even rags to cover their bodies, by meditating on Your (Naam) have become wealthy with storehouses of treasures,

ਖਲ ਮੁਗਧ ਮੂੜ ਕਟਾਖੁ ਸ੍ਰੀਧਰ ਭਏ ਗੁਣ ਮਤਿ ਧੀਰ ॥੬॥

and just by a single glance of grace by You, even the greatest fools have become persons of great intellect, virtue and patience. ||6||

ਜੀਵਨ ਮੁਕਤ ਜਗਦੀਸ ਜਪਿ ਮਨ ਧਾਰਿ ਰਿਦ ਪਰਤੀਤਿ ॥

So, my mind, meditate on the Master of the Universe, who can liberate you even when you are alive; enshrine Him in your heart,

ਜੀਅ ਦਇਆ ਮਇਆ ਸਰਬਤ੍ਰ ਰਮਣੰ ਪਰਮ ਹੰਸਹ ਰੀਤਿ ॥੭॥

and have compassion and mercy to all beings, and realize that the God is pervading everywhere; this is the way of life of the enlightened soul, the swan like great (persons) ||7||

ਦੇਤ ਦਰਸਨੁ ਸ੍ਰਵਨ ਹਰਿ ਜਸੁ ਰਸਨ ਨਾਮ ਉਚਾਰ ॥

Those who see the vision of God with their eyes, listen to God's praise with their ears, and utter (His) Name with their tongue,

ਅੰਗ ਸੰਗ ਭਗਵਾਨ ਪਰਸਨ ਪ੍ਰਭ ਨਾਨਕ ਪਤਿਤ ਉਧਾਰ ॥੮॥੧॥੨॥੫॥੧॥੧॥੨॥੫੭॥

They are part and parcel of God, O Nanak, His one Touch liberates the sinners. ||8||1||2||5||1||1||2||57||

ਗੂਜਰੀ ਕੀ ਵਾਰ ਮਹਲਾ ੩ ਸਿਕੰਦਰ ਬਿਰਾਹਿਮ ਕੀ ਵਾਰ ਕੀ ਧੁਨੀ ਗਾਉਣੀ

Goojaree Ki Vaar, sung in the tune of the vaar of Sikandar Biraahim, Third Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਇਹੁ ਜਗਤੁ ਮਮਤਾ ਮੁਆ ਜੀਵਣ ਕੀ ਬਿਧਿ ਨਾਹਿ ॥

This world is consumed by the desire to own everything, it does not know (the right way) to live.

ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲੈ ਤਾਂ ਜੀਵਣ ਪਦਵੀ ਪਾਹਿ ॥

However they who live their lives in accordance with the teachings of the Guru, achieve the object of life, (which is union with God).

ਓਇ ਸਦਾ ਸਦਾ ਜਨ ਜੀਵਤੇ ਜੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਹਿ ॥

They, who humbly attune their minds to the loving remembrance of God, live forever.

ਨਾਨਕ ਨਦਰੀ ਮਨਿ ਵਸੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਹਿ ॥੧॥

O' Nanak, the gracious God comes to reside in their hearts, and through Guru's grace they merge in Him in a state of peace and serenity. ||1||

ਮਃ ੩ ॥

Third Guru:

ਅੰਦਰਿ ਸਹਸਾ ਦੁਖੁ ਹੈ ਆਪੈ ਸਿਰਿ ਧੰਧੈ ਮਾਰ ॥

They suffer the pangs of doubt and uncertainty who are engrossed in worldly affairs and keep suffering from the blows of worldly entanglements.

ਦੂਜੈ ਭਾਇ ਸੁਤੇ ਕਬਹਿ ਨ ਜਾਗਹਿ ਮਾਇਆ ਮੋਹ ਪਿਆਰ ॥

It is as if they are in love with Maya (the worldly riches and power), and they never become conscious (of its entanglements).

ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ਇਹੁ ਮਨਮੁਖ ਕਾ ਆਚਾਰੁ ॥

They do not meditate on God's Naam, and do not reflect on the word of the Guru; this is the life conduct of a self-conceited person.

ਹਰਿ ਨਾਮੁ ਨ ਪਾਇਆ ਜਨਮੁ ਬਿਰਥਾ ਗਵਾਇਆ ਨਾਨਕ ਜਮੁ ਮਾਰਿ ਕਰੇ ਖੁਆਰ ॥੨॥

They do not get blessed with God's Naam, and they waste their lives; O Nanak, the Messenger of Death punishes and dishonors them. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪਣਾ ਆਪੁ ਉਪਾਇਓਨੁ ਤਦਹੁ ਹੋਰੁ ਨ ਕੋਈ ॥

When God created Himself, there was no other.

ਮਤਾ ਮਸੂਰਤਿ ਆਪਿ ਕਰੇ ਜੇ ਕਰੇ ਸੁ ਹੋਈ ॥

He consulted only with Himself for advice, and what He decided came to pass.

ਤਦਹੁ ਆਕਾਸੁ ਨ ਪਾਤਾਲੁ ਹੈ ਨਾ ਤ੍ਰੈ ਲੋਈ ॥

At that time there was neither the sky, nor the underworld, and nor the three worlds.

ਤਦਹੁ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾ ਓਪਤਿ ਹੋਈ ॥

At that time there was neither the sky, nor the underworld, and nor the three worlds.

ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥੧॥

Whatever pleases Him, He does that, except Him, there is no one else, who can do anything. ||1||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਾਹਿਬੁ ਮੇਰਾ ਸਦਾ ਹੈ ਦਿਸੈ ਸਬਦੁ ਕਮਾਇ ॥

My Master God is always present, but becomes visible only when we act in accordance with the word of the Guru.

ਓਹੁ ਅਉਹਾਣੀ ਕਦੇ ਨਾਹਿ ਨਾ ਆਵੈ ਨਾ ਜਾਇ ॥

He never perishes; He does not come or go in reincarnation.

ਸਦਾ ਸਦਾ ਸੇ ਸੇਵੀਐ ਜੇ ਸਭ ਮਹਿ ਰਹੈ ਸਮਾਇ ॥

Ever and forever, we should serve Him who permeates in all.

ਅਵਰੁ ਦੁਜਾ ਕਿਉ ਸੇਵੀਐ ਜੰਮੈ ਤੈ ਮਰਿ ਜਾਇ ॥

Why serve another who is born, and then dies?

ਨਿਹਫਲੁ ਤਿਨ ਕਾ ਜੀਵਿਆ ਜਿ ਖਸਮੁ ਨ ਜਾਣਹਿ ਆਪਣਾ ਅਵਰੀ ਕਉ ਚਿਤੁ ਲਾਇ ॥

Fruitless is the life of those, who do not know their true Master-God, and center their minds on others (and worship other lesser beings).

ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਰਤਾ ਕੇਤੀ ਦੇਇ ਸਜਾਇ ॥੧॥

O' Nanak, it cannot be known how much punishment the Creator shall inflict on them. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਚਾ ਨਾਮੁ ਧਿਆਈਐ ਸਭੇ ਵਰਤੈ ਸਚੁ ॥

Let's meditate on the true Naam, who pervades everywhere.

ਨਾਨਕ ਹੁਕਮੁ ਬੁਝਿ ਪਰਵਾਣੁ ਹੋਇ ਤਾ ਫਲੁ ਪਾਵੈ ਸਚੁ ॥

O' Nanak, if one realizes God's will, then one is accepted by God. This acceptance by God is the ultimate true fruit.

ਕਥਨੀ ਬਦਨੀ ਕਰਤਾ ਫਿਰੈ ਹੁਕਮੈ ਮੂਲਿ ਨ ਬੁਝਈ ਅੰਧਾ ਕਚੁ ਨਿਕਚੁ ॥੨॥

But the one, who merely keeps babbling about (and not actually acting on Guru's teachings), does not understand God's command at all, is like a blind fool, completely shallow and unreliable." ||2||

ਪਉੜੀ ॥

Pauree:

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਉਪਾਇਓਨੁ ਸ੍ਰਿਸਟੀ ਕਾ ਮੂਲੁ ਰਚਾਇਆ ॥

Creating union and separation, He laid the foundations of the Universe.

ਹੁਕਮੀ ਸ੍ਰਿਸਟਿ ਸਾਜੀਅਨੁ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਆ ॥

Through His command, He created the universe and in that universe, He infused His Divine light.

ਜੋਤੀ ਹੂੰ ਸਭੁ ਚਾਨਣਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥

It is from this light (of divine knowledge) that there is enlightenment everywhere. This is the word, which the true Guru has proclaimed.

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਗੁਣ ਸਿਰਿ ਧੰਧੈ ਲਾਇਆ ॥

Creating the gods Brahma, Vishnu and Shiva, and the three modes of Maya, He appointed each to their tasks respectively.

ਮਾਇਆ ਕਾ ਮੂਲੁ ਰਚਾਇਓਨੁ ਤੁਰੀਆ ਸੁਖੁ ਪਾਇਆ ॥੨॥

He laid the foundation of Maya, but only they, who remained above the three impulses of Maya (vice, virtue, and power), and live in the fourth state of consciousness (Turya), have enjoyed peace and poise. ||2||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸੋ ਜਪੁ ਸੋ ਤਪੁ ਜਿ ਸਤਿਗੁਰ ਭਾਵੈ ॥

Only that is (true) worship or meditation, which is pleasing to the true Guru.

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਵਡਿਆਈ ਪਾਵੈ ॥

Only that person earns glory, who lives in accordance with the will and advice of the true Guru.

ਨਾਨਕ ਆਪੁ ਛੋਡਿ ਗੁਰ ਮਾਹਿ ਸਮਾਵੈ ॥੧॥

O Nanak, by shedding self conceit, such a person so attunes the mind to the Guru's word, it is as if they have merged in the Guru."||1||

ਮਃ ੩ ॥

Third Guru:

ਗੁਰ ਕੀ ਸਿਖ ਕੇ ਵਿਰਲਾ ਲੇਵੈ ॥

It is only a rare person, who is blessed with the teachings of the Guru.

ਨਾਨਕ ਜਿਸੁ ਆਪਿ ਵਡਿਆਈ ਦੇਵੈ ॥੨॥

O' Nanak, he alone receives it, whom God Himself blesses with glory.

ਪਉੜੀ ॥

Pauree:

ਮਾਇਆ ਮੇਹੁ ਅਗਿਆਨੁ ਹੈ ਬਿਖਮੁ ਅਤਿ ਭਾਰੀ ॥

The attachment for Maya, is like being in the middle of an ocean that is extremely difficult to cross.

ਪਥਰ ਪਾਪ ਬਹੁ ਲਦਿਆ ਕਿਉ ਤਰੀਐ ਤਾਰੀ ॥

How could one swim across the worldly ocean of vices, when one is loaded with stones of sin?

ਅਨਦਿਨੁ ਭਗਤੀ ਰਤਿਆ ਹਰਿ ਪਾਰਿ ਉਤਾਰੀ ॥

Only those, who continuously remain imbued with His devotion, are ferried by God across this ocean.

ਗੁਰ ਸਬਦੀ ਮਨੁ ਨਿਰਮਲਾ ਹਉਮੈ ਛਡਿ ਵਿਕਾਰੀ ॥

And it is only by focusing on the word of the Guru, that the mind becomes pure, and abandons ego, which is the source of all evils.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਨਿਸਤਾਰੀ ॥੩॥

Therefore, we should meditate on God's Naam, because it is only God, who helps us swim across the ocean of worldly attachments or Maya. ||3||

ਸਲੋਕੁ ॥

Shalok:

ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਕੁੜਾ ਰਾਈ ਦਸਵੈ ਭਾਇ ॥

O Kabir, the door to salvation (from worldly attachments) is very narrow, like the one tenth the size of a grain of mustard.

ਮਨੁ ਤਉ ਮੈਗਲੁ ਹੋਇ ਰਹਾ ਨਿਕਸਿਆ ਕਿਉ ਕਰਿ ਜਾਇ ॥

But our mind has become colossal like an elephant due to our ego, so how could we pass through?

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥

If one meets such a True Guru, who by His Pleasure, shows His Mercy.

ਮੁਕਤਿ ਦੁਆਰਾ ਮੇਕਲਾ ਸਹਜੇ ਆਵਉ ਜਾਉ ॥੧॥

then the door to salvation widens, and one can come and go through it quite easily. ||1||

ਮਃ ੩ ॥

Third Guru:

ਨਾਨਕ ਮੁਕਤਿ ਦੁਆਰਾ ਅਤਿ ਨੀਕਾ ਨਾਨਾ ਹੋਇ ਸੁ ਜਾਇ ॥

O' Nanak, no doubt the door to salvation is extremely narrow, and only the person who becomes extremely humble can pass through it.

ਹਉਮੈ ਮਨੁ ਅਸਥੂਲੁ ਹੈ ਕਿਉ ਕਰਿ ਵਿਚੁ ਦੇ ਜਾਇ ॥

However, if the mind becomes bloated due to ego, so how could it get through this tiny door?

ਸਤਿਗੁਰ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਜੋਤਿ ਰਹੀ ਸਭ ਆਇ ॥

Upon meeting the true Guru, ego leaves one's mind, and in its place divine light becomes pervasive.

ਇਹੁ ਜੀਉ ਸਦਾ ਮੁਕਤੁ ਹੈ ਸਹਜੇ ਰਹਿਆ ਸਮਾਇ ॥੨॥

Then, this soul is liberated forever (from ego or worldly attachments), and it remains absorbed in celestial bliss. ||2||

ਪਉੜੀ ॥

Pauree:

ਪ੍ਰਭਿ ਸੰਸਾਰੁ ਉਪਾਇ ਕੈ ਵਸਿ ਆਪਣੈ ਕੀਤਾ ॥

God created the Universe, and He keeps it under His control.

ਗਣਤੈ ਪ੍ਰਭੁ ਨ ਪਾਈਐ ਦੂਜੈ ਭਰਮੀਤਾ ॥

By counting our ritualistic deeds, we do not realize God, and instead, we keep wandering in duality (love of things other than God).

ਸਤਿਗੁਰ ਮਿਲਿਐ ਜੀਵਤੁ ਮਰੈ ਬੁਝਿ ਸਚਿ ਸਮੀਤਾ ॥

By meeting the true Guru, if one becomes detached from the worldly attachments while still alive, then he understands the reality and embraces the Truth.

ਸਬਦੇ ਹਉਮੈ ਖੇਈਐ ਹਰਿ ਮੇਲਿ ਮਿਲੀਤਾ ॥

By reflecting on the word of the Guru he sheds his ego and is united with God.

ਸਭ ਕਿਛੁ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਵਿਗਸੀਤਾ ॥੪॥

God Himself knows and enacts everything, and He Himself rejoices upon seeing His Creation. ||4||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਨ ਲਾਇਓ ਨਾਮੁ ਨ ਵਸਿਓ ਮਨਿ ਆਇ ॥

One who has not focused his consciousness on the True Guru, and is not able to attune his mind to Naam,

ਧ੍ਰਿਗੁ ਇਵੇਹਾ ਜੀਵਿਆ ਕਿਆ ਜੁਗ ਮਹਿ ਪਾਇਆ ਆਇ ॥

cursed is such a person's life, what has he gained by coming into the world?

ਮਾਇਆ ਖੇਟੀ ਰਾਸਿ ਹੈ ਏਕ ਚਸੇ ਮਹਿ ਪਾਜੁ ਲਹਿ ਜਾਇ ॥

The worldly wealth and power is a false, its glitter fades away instantly,

ਹਥਹੁ ਛੁੜਕੀ ਤਨੁ ਸਿਆਹੁ ਹੋਇ ਬਦਨੁ ਜਾਇ ਕੁਮਲਾਇ ॥

When this false commodity slips away from his hand, his whole body withers away due to the agony of loss,

ਜਿਨ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਤਿਨੁ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

But they who have attuned their minds to the true Guru and follow his teachings are filled with peace.

ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਰੰਗ ਸਿਉ ਹਰਿ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

Imbued with love, they meditate on God, and are attuned to God's Naam.

ਨਾਨਕ ਸਤਿਗੁਰ ਸੇ ਧਨੁ ਸਉਪਿਆ ਜਿ ਜੀਅ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

O' Nanak, the true Guru blesses them with such wealth, which remains enshrined in their hearts.

ਰੰਗੁ ਤਿਸੈ ਕਉ ਅਗਲਾ ਵੰਨੀ ਚੜੈ ਚੜਾਇ ॥੧॥

They are dyed in the fast color of divine love, which keeps on increasing in radiance every day. ||1||

ਮਃ ੩ ॥

Third Guru:

ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥

Maya is like a serpent, that has wrapped itself around the world.

ਇਸ ਕੀ ਸੇਵਾ ਜੇ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਖਾਇ ॥

Whoever follows and serves it, it ultimately devours them.

ਗੁਰਮੁਖਿ ਕੇਈ ਗਾਰੜੁ ਤਿਨਿ ਮਲਿ ਦਲਿ ਲਾਈ ਪਾਇ ॥

It is only a rare Guru's follower, who knows the secret for controlling this snake-like Maya, and thoroughly crushes it.

ਨਾਨਕ ਸੇਈ ਉਬਰੇ ਜਿ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੨॥

O' Nanak, they alone are saved, who remain lovingly absorbed in the eternal God. ||2||

ਪਉੜੀ ॥

Pauree:

ਢਾਢੀ ਕਰੇ ਪੁਕਾਰ ਪ੍ਰਭੁ ਸੁਣਾਇਸੀ ॥

When one cries out to God like a minstrel,

ਅੰਦਰਿ ਧੀਰਕ ਹੋਇ ਪੂਰਾ ਪਾਇਸੀ ॥

he is comforted within his mind, and realizes the Perfect God.

ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਸੇ ਕਰਮ ਕਮਾਇਸੀ ॥

and does those deeds which were written in that one's destiny from the very beginning.

ਜਾ ਹੋਵੈ ਖਸਮੁ ਦਇਆਲੁ ਤਾ ਮਹਲੁ ਘਰੁ ਪਾਇਸੀ ॥

In this way, as the Master-God becomes merciful, one becomes united with Him.

ਸੇ ਪ੍ਰਭੁ ਮੇਰਾ ਅਤਿ ਵਡਾ ਗੁਰਮੁਖਿ ਮੇਲਾਇਸੀ ॥੫॥

That God of mine is extremely great, and through the Guru He would unite us with Himself. ||5||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਭਨਾ ਕਾ ਸਹੁ ਏਕੁ ਹੈ ਸਦ ਹੀ ਰਹੈ ਹਜ਼ੂਰਿ ॥

There is only one Master of all, who remains ever present.

ਨਾਨਕ ਹੁਕਮੁ ਨ ਮੰਨਈ ਤਾ ਘਰ ਹੀ ਅੰਦਰਿ ਦੂਰਿ ॥

But O' Nanak, if one doesn't obey His command, then even though present in his heart, He seems far away.

ਹੁਕਮੁ ਭੀ ਤਿਨ੍ਹਾ ਮਨਾਇਸੀ ਜਿਨ੍ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥

However, only those obey His command on whom He casts His glance of grace.

ਹੁਕਮੁ ਮੰਨਿ ਸੁਖੁ ਪਾਇਆ ਪ੍ਰੇਮ ਸੁਹਾਗਣਿ ਹੋਇ ॥੧॥

Obeying His Command, one obtains peace, and becomes the happy, loving soul-bride. ||1||

ਮਃ ੩ ॥

Third Guru:

ਰੈਣਿ ਸਬਾਈ ਜਲਿ ਮੁਈ ਕੰਤ ਨ ਲਾਇਓ ਭਾਉ ॥

The soul-bride who does not love her Husband - God, burns and wastes away all through the night of her life.

ਨਾਨਕ ਸੁਖਿ ਵਸਨਿ ਸੁਹਾਗਣੀ ਜਿਨ੍ ਪਿਆਰਾ ਪੁਰਖੁ ਹਰਿ ਰਾਉ ॥੨॥

O' Nanak, those happy soul-brides live in peace, who have God, the king, as their beloved spouse.||2||

ਪਉੜੀ ॥

Pauree:

ਸਭੁ ਜਗੁ ਫਿਰਿ ਮੈ ਦੇਖਿਆ ਹਰਿ ਇਕੋ ਦਾਤਾ ॥

I have searched around the entire world, and have found that there is only one Giver (God) for all the creatures.

ਉਪਾਇ ਕਿਤੈ ਨ ਪਾਈਐ ਹਰਿ ਕਰਮ ਬਿਧਾਤਾ ॥

God, the architect of our destiny, is not realized by any of our clever gimmicks.

ਗੁਰ ਸਬਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਹਰਿ ਸਹਜੇ ਜਾਤਾ ॥

It is only through the Guru's word that He comes to abide in our hearts, and so can be easily recognized.

ਅੰਦਰਹੁ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਤਾ ॥

Then the fire of worldly desire is quenched, and one becomes pure, as if he has bathed in the pool of ambrosial nectar of Naam.

ਵਡੀ ਵਡਿਆਈ ਵਡੇ ਕੀ ਗੁਰਮੁਖਿ ਬੋਲਾਤਾ ॥੬॥

Great is the glory of the great (God), He Himself causes a person to sing His praises through the Guru's teachings.||6||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਕਾਇਆ ਹੰਸ ਕਿਆ ਪ੍ਰੀਤਿ ਹੈ ਜਿ ਪਇਆ ਹੀ ਛਡਿ ਜਾਇ ॥

The kinship of the soul with the body is so feeble, that it abandons the body as soon as the body falls (dies)!

ਏਸ ਨੇ ਕੂੜੁ ਬੋਲਿ ਕਿ ਖਵਾਲੀਐ ਜਿ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਇ ॥

When departing from this world, if this body doesn't accompany the soul, then why sustain it through falsehood?

ਕਾਇਆ ਮਿਟੀ ਅੰਧੁ ਹੈ ਪਉਣੈ ਪੁਛਹੁ ਜਾਇ ॥

The body is merely dirt, it is blind (ignorant). At the end, the soul is held responsible for it's deeds.

ਹਉ ਤਾ ਮਾਇਆ ਮੋਹਿਆ ਫਿਰਿ ਫਿਰਿ ਆਵਾ ਜਾਇ ॥

The soul says: I am captivated by Maya (the worldly greed). Therefore, I keep reincarnating over and over again.

ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਤੇ ਖਸਮ ਕਾ ਜਿ ਰਹਾ ਸਚਿ ਸਮਾਇ ॥੧॥

O' Nanak, I did not realize the command of my Master God, (by obeying which) I could have remained merged in Him. ||1||

ਮਃ ੩ ॥

Third Guru:

ਏਕੇ ਨਿਹਚਲ ਨਾਮ ਧਨੁ ਹੋਰੁ ਧਨੁ ਆਵੈ ਜਾਇ ॥

Wealth of God's Naam is the only one that lasts forever, any other kind of wealth comes and goes.

ਇਸੁ ਧਨ ਕਉ ਤਸਕਰੁ ਜੋਹਿ ਨ ਸਕਈ ਨਾ ਓਚਕਾ ਲੈ ਜਾਇ ॥

Thieves cannot even look at this wealth with the intention of stealing, nor can anyone snatch it away.

ਇਹੁ ਹਰਿ ਧਨੁ ਜੀਐ ਸੇਤੀ ਰਵਿ ਰਹਿਆ ਜੀਐ ਨਾਲੇ ਜਾਇ ॥

This wealth of Naam abides with the soul, and goes with the soul (after death).

ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈਐ ਮਨਮੁਖਿ ਪਲੈ ਨ ਪਾਇ ॥

(This wealth) is obtained from the perfect Guru; a self-conceited person cannot get it.

ਧਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਜਿਨ੍ਹਾ ਨਾਮ ਧਨੁ ਖਟਿਆ ਆਇ ॥੨॥

O' Nanak, blessed are those traders, who upon coming into this world have earned this wealth of Naam. ||2||

ਪਉੜੀ ॥

Pauree:

ਮੇਰਾ ਸਾਹਿਬੁ ਅਤਿ ਵਡਾ ਸਚੁ ਗਹਿਰ ਰੰਭੀਰਾ ॥

My Master God is infinitely great, eternal, unfathomable, and profound.

ਸਭੁ ਜਗੁ ਤਿਸ ਕੈ ਵਸਿ ਹੈ ਸਭੁ ਤਿਸ ਕਾ ਚੀਰਾ ॥

The entire world is under His control, and all is under His command.

ਗੁਰੁ ਪਰਸਾਦੀ ਪਾਈਐ ਨਿਹਚਲੁ ਧਨੁ ਧੀਰਾ ॥

It is by the grace of the Guru, that we obtain the eternal wealth of Naam.

ਕਿਰਪਾ ਤੇ ਹਰਿ ਮਨਿ ਵਸੈ ਭੇਟੈ ਗੁਰੁ ਸੂਰਾ ॥

By God's grace, one meets the heroic Guru (and follows his advice), then God comes to dwell in the mind.

ਗੁਣਵੰਤੀ ਸਾਲਾਹਿਆ ਸਦਾ ਥਿਰੁ ਨਿਹਚਲੁ ਹਰਿ ਪੂਰਾ ॥੭॥

The virtuous praise the ever-stable, permanent, perfect Lord. ||7||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਧ੍ਰਿਗੁ ਤਿਨ੍ਹਾਂ ਦਾ ਜੀਵਿਆ ਜੋ ਹਰਿ ਸੁਖੁ ਪਰਹਰਿ ਤਿਆਗਦੇ ਦੁਖੁ ਹਉਮੈ ਪਾਪ ਕਮਾਇ ॥

Cursed is the life of those who abandon God, the embodiment of peace and suffer pain by committing sins out of ego.

ਮਨਮੁਖ ਅਗਿਆਨੀ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਤਿਨ੍ਹਾਂ ਬੁਝ ਨ ਕਾਈ ਪਾਇ ॥

These ignorant self-conceited persons are entangled in the worldly attachments and do not acquire any wisdom.

ਹਲਤਿ ਪਲਤਿ ਓਇ ਸੁਖੁ ਨ ਪਾਵਹਿ ਅੰਤਿ ਗਏ ਪਛੁਤਾਇ ॥

They do not obtain peace in this or the next world, and ultimately die repenting.

ਗੁਰੁ ਪਰਸਾਦੀ ਕੇ ਨਾਮੁ ਧਿਆਏ ਤਿਸੁ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥

By Guru's Grace, when a person meditates on the God's Name, his ego disappears.

ਨਾਨਕ ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਸੇ ਗੁਰੁ ਚਰਣੀ ਆਇ ਪਾਇ ॥੧॥

O Nanak, only that person comes and seeks the shelter of the Guru whose destiny is so preordained. ||1||

ਮਃ ੩ ॥

Third Guru:

ਮਨਮੁਖ ਊਧਾ ਕਉਲੁ ਹੈ ਨਾ ਤਿਸੁ ਭਗਤਿ ਨ ਨਾਉ ॥

The self-conceited person is like the upside down lotus flower; he has neither devotion, nor Naam.

ਸਕਤੀ ਅੰਦਰਿ ਵਰਤਦਾ ਕੂੜੁ ਤਿਸ ਕਾ ਹੈ ਉਪਾਉ ॥

Such a person does everything motivated by the greed of worldly riches and falsehood becomes his means to achieve those riches.

ਤਿਸ ਕਾ ਅੰਦਰੁ ਚਿਤੁ ਨ ਭਿਜਈ ਮੁਖਿ ਫੀਕਾ ਆਲਾਉ ॥

The inner-self of such a person is never satisfied, and their speech is always insipid and lifeless.

ਓਇ ਧਰਮਿ ਰਲਾਏ ਨਾ ਰਲਨਿ ਓਨਾ ਅੰਦਰਿ ਕੂੜੁ ਸੁਆਉ ॥

Such people do not practice righteousness; they have falsehood and selfishness in them.

**ਨਾਨਕ ਕਰਤੈ ਬਣਤ ਬਣਾਈ ਮਨਮੁਖ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਡੁਬੇ ਗੁਰਮੁਖਿ ਤਰੇ ਜਪਿ ਹਰਿ ਨਾਉ
॥੨॥**

O' Nanak, the Creator has designed such a play that by speaking falsehood over and over again, the self-conceited persons drown in the sea of worldly illusion, while the Guru's followers safely swim across by meditating on God's Name. ||2||

ਪਉੜੀ ॥

Pauree:

ਬਿਨੁ ਬੁਝੇ ਵਡਾ ਫੇਰੁ ਪਇਆ ਫਿਰਿ ਆਵੈ ਜਾਈ ॥

Without understanding, (the importance of the Guru) one wanders around the prolonged cycle of reincarnation, and continues in cycles of birth and death.

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਨ ਕੀਤੀਆ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਈ ॥

One who has not followed the teachings of the True Guru, ultimately departs this world regretting and repenting.

ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਪਾਈਐ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈ ॥

When God shows His Mercy, one finds the Guru and ego is banished from within.

ਕ੍ਰਿਸਨਾ ਭੁਖ ਵਿਚਹੁ ਉਤਰੈ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਈ ॥

Hunger and thirst (for worldly riches and power) are abolished from within, and peace prevails in the mind.

ਸਦਾ ਸਦਾ ਸਾਲਾਹੀਐ ਹਿਰਦੈ ਲਿਵ ਲਾਈ ॥੮॥

Then one can always meditate on God with the mind fully attuned to Him in loving devotion. ||8||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਜਿ ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਤਿਸ ਨੇ ਪੂਜੇ ਸਭੁ ਕੋਇ ॥

One who follows the teachings of the True Guru, is respected and adored by everyone.

ਸਭਨਾ ਉਪਾਵਾ ਸਿਰਿ ਉਪਾਉ ਹੈ ਹਰਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥

Therefore, of all efforts, the supreme effort is the attainment of Naam.

ਅੰਤਰਿ ਸੀਤਲ ਸਾਤਿ ਵਸੈ ਜਪਿ ਹਿਰਦੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

By meditating on God's Name, calmness and tranquility pervades in one's heart.

ਅੰਮ੍ਰਿਤੁ ਖਾਣਾ ਅੰਮ੍ਰਿਤੁ ਪੈਨਣਾ ਨਾਨਕ ਨਾਮੁ ਵਡਾਈ ਹੋਇ ॥੧॥

Then Naam itself becomes his sustenance; O' Nanak, Naam itself becomes his glory. ||1||

ਮਃ ੩ ॥

Third Guru:

ਏ ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਿ ਹਰਿ ਪਾਵਹਿ ਗੁਣੀ ਨਿਧਾਨੁ ॥

O' my mind, listen to the advice of the Guru (follow Guru's teachings), you shall realize God, the treasure of virtues.

ਹਰਿ ਸੁਖਦਾਤਾ ਮਨਿ ਵਸੈ ਹਉਮੈ ਜਾਇ ਗੁਮਾਨੁ ॥

God, the Giver of peace, shall dwell in your mind, and your egotism and pride shall depart.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਤਾ ਅਨਦਿਨੁ ਲਾਗੈ ਧਿਆਨੁ ॥੨॥

O' Nanak, when one realizes God by His Glance of Grace, then, night and day, one's mind remains attuned in His meditation. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਤੁ ਸੰਤੋਖੁ ਸਭੁ ਸਚੁ ਹੈ ਗੁਰਮੁਖਿ ਪਵਿਤਾ ॥

The Guru's follower is totally truthful, content and of immaculate character.

ਅੰਦਰਹੁ ਕਪਟੁ ਵਿਕਾਰੁ ਗਇਆ ਮਨੁ ਸਹਜੇ ਜਿਤਾ ॥

Deception and wickedness depart from within him, and he easily conquers his mind.

ਤਹ ਜੋਤਿ ਪ੍ਰਗਾਸੁ ਅਨੰਦ ਰਸੁ ਅਗਿਆਨੁ ਗਵਿਤਾ ॥

There (In such a state of mind), the Divine Light and the essence of bliss are manifest, and ignorance is eliminated.

ਅਨਦਿਨੁ ਹਰਿ ਕੇ ਗੁਣ ਰਵੈ ਗੁਣ ਪਰਗਟੁ ਕਿਤਾ ॥

Then day and night, one sings praises of God, and divine virtues become manifest.

ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਹੈ ਇਕੋ ਹਰਿ ਮਿਤਾ ॥੯॥

One is totally convinced that, God alone is the giver and true friend of all. ||9||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੇ ਬ੍ਰਾਹਮਣੁ ਕਹੀਐ ਜਿ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਏ ॥

A Brahmin is the one who understands God and who lovingly attunes his mind on Him day and night.

ਸਤਿਗੁਰ ਪੁਛੈ ਸਚੁ ਸੰਜਮੁ ਕਮਾਵੈ ਹਉਮੈ ਰੋਗੁ ਤਿਸੁ ਜਾਏ ॥

Following the teachings of the True Guru, the Brahmin practices Truth and self-restraint, and is rid of the disease of ego.

ਹਰਿ ਗੁਣ ਗਾਵੈ ਗੁਣ ਸੰਗ੍ਰਹੈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ ॥

Such a Brahmin sings praises of God, acquires divine qualities, and thus unites the inner light of soul with God's light.

ਇਸੁ ਜੁਗ ਮਹਿ ਕੇ ਵਿਰਲਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿ ਹਉਮੈ ਮੇਟਿ ਸਮਾਏ ॥

In this world, rare is the person who is a true divine scholar, who by erasing the ego, merges in God.

ਨਾਨਕ ਤਿਸ ਨੇ ਮਿਲਿਆ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਜਿ ਅਨਦਿਨੁ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥੧॥

O' Nanak, one always obtains peace upon meeting such a person who day and night meditates on Naam. ||1||

ਮਃ ੩ ॥

Third Guru:

ਅੰਤਰਿ ਕਪਟੁ ਮਨਮੁਖ ਅਗਿਆਨੀ ਰਸਨਾ ਝੂਠੁ ਬੋਲਾਇ ॥

There is falsehood and deceit within the mind of a self-conceited and ignorant person, who always utters lies from the tongue.

ਕਪਟਿ ਕੀਤੈ ਹਰਿ ਪੁਰਖੁ ਨ ਭੀਜੈ ਨਿਤ ਵੇਖੈ ਸੁਣੈ ਸੁਭਾਇ ॥

God is not pleased by practicing deception, because He watches and listens to what we do, say, or think.

ਦੂਜੈ ਭਾਇ ਜਾਇ ਜਗੁ ਪਰਬੋਧੈ ਬਿਖੁ ਮਾਇਆ ਮੋਹ ਸੁਆਇ ॥

In the love of duality, the self-conceited person advises the world, but himself is engrossed in the greed for worldly riches.

ਇਤੁ ਕਮਾਣੈ ਸਦਾ ਦੁਖੁ ਪਾਵੈ ਜੰਮੈ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥

By such deeds, one always suffers, and dies to be re-born, and repeatedly keeps coming and going.

ਸਹਸਾ ਮੂਲਿ ਨ ਚੁਕਈ ਵਿਚਿ ਵਿਸਟਾ ਪਚੈ ਪਚਾਇ ॥

That person's inner doubt is not removed at all, therefore, such a person is consumed in filth.

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਾਇ ॥

Upon whom my Master God shows mercy, He makes that person listen to the Guru's teachings.

ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਹਰਿ ਨਾਮੇ ਗਾਵੈ ਹਰਿ ਨਾਮੇ ਅੰਤਿ ਛੁਡਾਇ ॥੨॥

That person meditates on Naam, sings praises of God's Naam alone, and in the end this Naam liberates that person. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਨਾ ਹੁਕਮੁ ਮਨਾਇਓਨੁ ਤੇ ਪੂਰੇ ਸੰਸਾਰਿ ॥

Those whom God causes to obey His will are the perfect ones in this world.

ਸਾਹਿਬੁ ਸੇਵਨਿ ਆਪਣਾ ਪੂਰੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥

They serve their Master God, and reflect upon the perfect teachings of the Guru.

ਹਰਿ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਸਚੈ ਸਬਦਿ ਪਿਆਰਿ ॥

Worship of God can only be done through the love of the true God's Word.

ਹਰਿ ਕਾ ਮਹਲੁ ਤਿਨ੍ਹੀ ਪਾਇਆ ਜਿਨ੍ਹ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰਿ ॥

Only those who have killed the ego from within their minds have realized God.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੇ ਜਪਿ ਹਰਿ ਨਾਮਾ ਉਰ ਧਾਰਿ ॥੧੦॥

O Nanak, the Guru's followers remain united with God by enshrining God's Naam in their hearts. ||10||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਗੁਰਮੁਖਿ ਧਿਆਨ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ॥

In the mind of a Guru-conscious person arises a wave of meditation and poise, because that person has attuned the mind to the true Naam.

ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਭਾਇਆ ॥

A Guru-conscious person remains imbued with the love of God day and night, and God's Naam is pleasing to the mind.

ਗੁਰਮੁਖਿ ਹਰਿ ਵੇਖਹਿ ਗੁਰਮੁਖਿ ਹਰਿ ਬੇਲਹਿ ਗੁਰਮੁਖਿ ਹਰਿ ਸਹਜਿ ਰੰਗੁ ਲਾਇਆ ॥

The Guru-conscious person sees God everywhere, the Guru-conscious person speaks of God, and the Guru-conscious person naturally is imbued with the love of God.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਵੈ ਤਿਮਰ ਅਗਿਆਨੁ ਅਧੇਰੁ ਚੁਕਾਇਆ ॥

O Nanak, the Guru-conscious person attains spiritual wisdom, and the pitch-black darkness of ignorance is dispelled.

ਜਿਸ ਨੇ ਕਰਮੁ ਹੋਵੈ ਧੁਰਿ ਪੂਰਾ ਤਿਨਿ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

Only those Guru-conscious persons have meditated on God's Naam who are blessed by the grace of God. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਤਿਗੁਰੁ ਜਿਨਾ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਲਗੇ ਪਿਆਰੁ ॥

Those who did not serve the true Guru and did not embrace love for the Guru's Word,

ਸਹਜੇ ਨਾਮੁ ਨ ਧਿਆਇਆ ਕਿਤੁ ਆਇਆ ਸੰਸਾਰਿ ॥

and did not meditate on God's Naam with poise, why did they even come into the world?

ਫਿਰਿ ਫਿਰਿ ਜੁਨੀ ਪਾਈਐ ਵਿਸਟਾ ਸਦਾ ਖੁਆਰੁ ॥

Time and again, they are reincarnated, as if they are rotting away forever in filth.

ਕੂੜੈ ਲਾਲਚਿ ਲਗਿਆ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥

By being involved in false greed for worldly riches, they find peace neither in this world nor hereafter.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਿ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ ॥੨॥

O' Nanak, only those followers of the Guru are saved from worldly attachments whom the Creator unites with Himself. ||2||

ਪਉੜੀ ॥

Pauree:

ਭਗਤ ਸਚੈ ਦਰਿ ਸੋਹਦੇ ਸਚੈ ਸਬਦਿ ਰਹਾਏ ॥

The devotees who are attuned to God's Naam look adorn the True Court of God.

ਹਰਿ ਕੀ ਪ੍ਰੀਤਿ ਤਿਨ ਉਪਜੀ ਹਰਿ ਪ੍ਰੇਮ ਕਸਾਏ ॥

God's Love wells up in their mind; they are attracted by His Love.

ਹਰਿ ਰੰਗਿ ਰਹਹਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਰਸਨਾ ਹਰਿ ਰਸੁ ਪਿਆਏ ॥

They always remain absorbed in God's love and are always relishing the sublime essence of that love.

ਸਫਲੁ ਜਨਮੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਜਾਤਾ ਹਰਿ ਜੀਉ ਰਿਦੈ ਵਸਾਏ ॥

Fruitful is the birth of such persons, who through the Guru's advice have realized God and have enshrined Him in their hearts.

ਬਾਝੁ ਗੁਰੂ ਫਿਰੈ ਬਿਲਲਾਦੀ ਦੂਜੈ ਭਾਇ ਖੁਆਏ ॥੧੧॥

Without Guru's guidance, those who remain involved in the duality of the worldly riches and power, keep suffering and living in misery, ||11||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਕਲਿਜੁਗ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਭਗਤੀ ਖਟਿਆ ਹਰਿ ਉਤਮ ਪਦੁ ਪਾਇਆ ॥

In this dark age of Kalyug, devotees obtain the true treasure of Naam and thus obtain the supreme status of union with God.

ਸਤਿਗੁਰ ਸੇਵਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸਾਇਆ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ॥

Serving the True Guru, they enshrine God's Naam in their hearts, and always meditate on the Naam, day and night.

ਵਿਚੇ ਗਿ੍ਹ ਗੁਰ ਬਚਨਿ ਉਦਾਸੀ ਹਉਮੈ ਮੋਹੁ ਜਲਾਇਆ ॥

Following the Guru's guidance, they remain detached while living their lives as householders and thus destroy their ego and love of worldly riches.

ਆਪਿ ਤਰਿਆ ਕੁਲ ਜਗਤੁ ਤਰਾਇਆ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ ॥

Such a person not only does save himself, but also inspires others to swim across the worldly ocean of vices. Blessed is the mother who gave birth to such a person,

ਐਸਾ ਸਤਿਗੁਰੁ ਸੇਈ ਪਾਏ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਲਿਖਿ ਪਾਇਆ ॥

And the True Guru is found by such a person, into whose destiny God has preordained this.

ਜਨ ਨਾਨਕ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਵਿਟਹੁ ਜਿਨਿ ਕ੍ਰਮਿ ਭੁਲਾ ਮਾਰਗਿ ਪਾਇਆ ॥੧॥

The humble devotee Nanak is a sacrifice to his Guru, who has put him, the lost one, on the right path. ||1||

ਮਃ ੩ ॥

Third Guru:

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਵੇਖਿ ਭੁਲੇ ਜਿਉ ਦੇਖਿ ਦੀਪਕਿ ਪਤੰਗ ਪਚਾਇਆ ॥

Upon beholding the three enticing forms of Maya, people go astray like the moth, which gets burned by being attracted to the fiery flame.

ਪੰਡਿਤ ਭੁਲਿ ਭੁਲਿ ਮਾਇਆ ਵੇਖਹਿ ਦਿਖਾ ਕਿਨੈ ਕਿਹੁ ਆਣਿ ਚੜਾਇਆ ॥

Even the pundits, forgetting their own sermons to others, look to see who has donated how much offering any one has made.

ਦੂਜੈ ਭਾਇ ਪੜਹਿ ਨਿਤ ਬਿਖਿਆ ਨਾਵਹੁ ਦਯਿ ਖੁਆਇਆ ॥

Swayed by the love of duality, they study methods to amass more and more worldly riches and power, thus God withholds His Grace from them.

ਜੋਗੀ ਜੰਗਮ ਸੰਨਿਆਸੀ ਭੁਲੇ ਓਨ੍ਹਾ ਅਹੰਕਾਰੁ ਬਹੁ ਗਰਬੁ ਵਧਾਇਆ ॥

Even the yogis, wandering hermits, and those who have renounced the world, have also strayed from the right path; their ego and arrogance has increased immensely.

ਛਾਦਨੁ ਭੋਜਨੁ ਨ ਲੈਹੀ ਸਤ ਭਿਖਿਆ ਮਨਹਠਿ ਜਨਮੁ ਗਵਾਇਆ ॥

They look down upon the small amounts of true donations of clothes and food offered to them by ordinary people, thus their lives are ruined by their stubborn minds.

ਏਤੜਿਆ ਵਿਚਹੁ ਸੇ ਜਨੁ ਸਮਧਾ ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ॥

Among these, he alone is a man of serenity who by following the Guru's teachings, meditates on God's Naam.

ਜਨ ਨਾਨਕ ਕਿਸ ਨੇ ਆਖਿ ਸੁਣਾਈਐ ਜਾ ਕਰਦੇ ਸਭਿ ਕਰਾਇਆ ॥੨॥

Unto whom should servant Nanak speak and complain when the Creator has Himself made the mortals do what they are doing. ||2||

ਪਉੜੀ ॥

Pauree:

ਮਾਇਆ ਮੇਹੁ ਪਰੇਤੁ ਹੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰਾ ॥

Attachments to Maya, lust, anger and egotism are like demons.

ਏਹ ਜਮ ਕੀ ਸਿਰਕਾਰ ਹੈ ਏਨ੍ਹਾ ਉਪਰਿ ਜਮ ਕਾ ਡੰਡੁ ਕਰਾਰਾ ॥

These are all under the jurisdiction of the Messenger of Death, above their heads hangs the heavy club of the Messenger of Death.

ਮਨਮੁਖ ਜਮ ਮਗਿ ਪਾਈਅਨਿ ਜਿਨ੍ਹ ਦੂਜਾ ਭਾਉ ਪਿਆਰਾ ॥

The self-conceited persons, who are in love with Maya, are pushed on to the path that leads to these demons.

ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਨਿ ਕੇ ਸੁਣੈ ਨ ਪੂਕਾਰਾ ॥

Shackled by the messenger of death, they are clubbed and beaten and no one hears their cries for help.

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥੧੨॥

One who is blessed by God himself meets the true Guru and is saved from the punishment by the demons. ||12||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਹਉਮੈ ਮਮਤਾ ਮੇਹਣੀ ਮਨਮੁਖਾ ਨੇ ਗਈ ਖਾਇ ॥

Egotism and pride entices and consumes the self-conceited persons.

ਜੇ ਮੋਹਿ ਦੂਜੈ ਚਿਤੁ ਲਾਇਦੇ ਤਿਨਾ ਵਿਆਪਿ ਰਹੀ ਲਪਟਾਇ ॥

Those who attune their mind to the love of things other than God, it controls them by afflicting them with its poison.

ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਜਾਲੀਐ ਤਾ ਏਹ ਵਿਚਹੁ ਜਾਇ ॥

But when it is burnt away by the Word of the Guru's teachings, then it is excised from within.

ਤਨੁ ਮਨੁ ਹੋਵੈ ਉਜਲਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

Then the body and mind become radiant and God's Naam comes to dwell within their hearts.

ਨਾਨਕ ਮਾਇਆ ਕਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥੧॥

O Nanak, God's Naam is the antidote to Maya; it can be obtained by following the Guru's teachings. ||1||

ਮਃ ੩ ॥

Third Guru:

ਇਹੁ ਮਨੁ ਕੇਤੜਿਆ ਜੁਗ ਭਰਮਿਆ ਥਿਰੁ ਰਹੈ ਨ ਆਵੈ ਜਾਇ ॥

This soul-mind has been wandering around for ages; it doesn't attain equipoise and keeps going through cycles of birth and death.

ਹਰਿ ਭਾਣਾ ਤਾ ਭਰਮਾਇਅਨੁ ਕਰਿ ਪਰਪੰਚੁ ਖੇਲੁ ਉਪਾਇ ॥

It is God's will that causes the soul-mind to wander, He has set the world-drama in motion.

ਜਾ ਹਰਿ ਬਖਸੇ ਤਾ ਗੁਰ ਮਿਲੈ ਅਸਥਿਰੁ ਰਹੈ ਸਮਾਇ ॥

When God showers grace, one meets the Guru, achieves poise and remains absorbed in God.

ਨਾਨਕ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ਨਾ ਕਿਛੁ ਮਰੈ ਨ ਜਾਇ ॥੨॥

O' Nanak, it is through the mind itself that our mind is persuaded about the truth that there is nothing which dies nor gets born (it is just changing of bodies by the soul).

ਪਉੜੀ ॥

Pauree:

ਕਾਇਆ ਕੇਟੁ ਅਪਾਰੁ ਹੈ ਮਿਲਣਾ ਸੰਜੋਗੀ ॥

The human body is like a vast fortress, which is obtained only through great good fortune.

ਕਾਇਆ ਅੰਦਰਿ ਆਪਿ ਵਸਿ ਰਹਿਆ ਆਪੇ ਰਸ ਭੋਗੀ ॥

God Himself abides in the body, and He Himself enjoys all the pleasures,

ਆਪਿ ਅਤੀਤੁ ਅਲਿਪਤੁ ਹੈ ਨਿਰਜੋਗੁ ਹਰਿ ਜੋਗੀ ॥

He Himself remains detached and unaffected from worldly riches.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੇ ਹਰਿ ਕਰੇ ਸੁ ਹੋਗੀ ॥

He does whatever He pleases, and whatever He does, comes to pass.

ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਲਹਿ ਜਾਹਿ ਵਿਜੋਗੀ ॥੧੩॥

Following Guru's advice, we should meditate on the Naam, so that our separation from Him is ended."||13||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਵਾਹੁ ਵਾਹੁ ਆਪਿ ਅਖਾਇਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਸੋਇ ॥

Waaho! Waaho! (Wonderful, Wonderful!), God Himself causes us to praise Him, through the True Word of the Guru.

ਵਾਹੁ ਵਾਹੁ ਸਿਫਤਿ ਸਲਾਹ ਹੈ ਗੁਰਮੁਖਿ ਬੁਝੈ ਕੋਇ ॥

However, only a Guru's follower understands that just saying Waaho! Waaho! itself is praising God,

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਸਚੁ ਹੈ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ ॥

Waaho! Waaho! are the words of praise of God, which bring about our union with Him.

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਪ੍ਰਭੁ ਪਾਇਆ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥

O Nanak, uttering Waaho! Waaho! one becomes united with God, however this union is realized only by His grace. ||1||

ਮਃ ੩ ॥

Third Guru:

ਵਾਹੁ ਵਾਹੁ ਕਰਤੀ ਰਸਨਾ ਸਬਦਿ ਸੁਹਾਈ ॥

Chanting Waaho! Waaho! the tongue is adorned with the Word of the Guru.

ਪੂਰੈ ਸਬਦਿ ਪ੍ਰਭੁ ਮਿਲਿਆ ਆਈ ॥

Through the Perfect word of the Guru, one comes to realize God.

ਵਡਭਾਗੀਆ ਵਾਹੁ ਵਾਹੁ ਮੁਹੁ ਕਢਾਈ ॥

It is only very fortunate persons whom God makes to utter Waaho! Waaho! in His praise.

ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਸੇਈ ਜਨ ਸੇਹਣੇ ਤਿਨੁ ਕਉ ਪਰਜਾ ਪੂਜਣ ਆਈ ॥

Those devotees look beautiful who utter Waaho! Waaho! People respect them so much as if they have come to worship them.

ਵਾਹੁ ਵਾਹੁ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਵੈ ਨਾਨਕ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਈ ॥੨॥

But O Nanak, such praise of God, as Waaho! Waaho! is only obtained by His grace, and one obtains honor in God's court. ||2||

ਪਉੜੀ ॥

Pauree:

ਬਜਰ ਕਪਾਟ ਕਾਇਆ ਗੜ੍ਹ ਭੀਤਰਿ ਕੂੜੁ ਕੁਸਤੁ ਅਭਿਮਾਨੀ ॥

The body of an arrogant person is like a fortress with rigid doors of falsehood and deceit.

ਭਰਮਿ ਭੂਲੇ ਨਦਰਿ ਨ ਆਵਨੀ ਮਨਮੁਖ ਅੰਧ ਅਗਿਆਨੀ ॥

These unbreakable doors are not visible to the spiritually blind, ignorant and self-conceited persons.

ਉਪਾਇ ਕਿਤੈ ਨ ਲਭਨੀ ਕਰਿ ਭੇਖ ਥਕੇ ਭੇਖਵਾਨੀ ॥

Even those who adorn themselves with holy garb have grown weary of trying, and have not been able to find these doors by any means.

ਗੁਰ ਸਬਦੀ ਖੋਲਾਈਅਨਿ ਹਰਿ ਨਾਮੁ ਜਪਾਨੀ ॥

The doors are opened only by the Guru's teachings and by meditating on Naam.

ਹਰਿ ਜੀਉ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਜਿਨ ਪੀਆ ਤੇ ਤ੍ਰਿਪਤਾਨੀ ॥੧੪॥

The Beloved God is the Tree of Ambrosial Nectar; those who drink this Nectar are fulfilled. ||14||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਰੈਣਿ ਸੁਖਿ ਵਿਹਾਇ ॥

Singing the praises of God, Waaho! Waaho! one's life-night passes in peace and serenity.

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਮੇਰੀ ਮਾਇ ॥

Singing the praises of God, Waaho! Waaho! I am in eternal bliss, O my mother!

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਇ ॥

Singing the praises of God, Waaho! Waaho! one attunes one's mind to God.

ਵਾਹੁ ਵਾਹੁ ਕਰਮੀ ਬੋਲੈ ਬੋਲਾਇ ॥

However, it is only by God's grace that one sings God's praises, Waaho! Waaho! and inspires others to do the same,

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਸੋਭਾ ਪਾਇ ॥

and thus gains glory while repeatedly praising God by chanting Waaho! Waaho!

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਸਤਿ ਰਜਾਇ ॥੧॥

O Nanak, such a chant of Waaho! Waaho! in love and admiration of God, keeps a person attuned to His will. ||1||

ਮਃ ੩ ॥

Third Guru:

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਸਚੁ ਹੈ ਗੁਰਮੁਖਿ ਲਧੀ ਭਾਲਿ ॥

Singing Waaho! Waaho! this way is the true praise of God, as the followers of the Guru have discovered,

ਵਾਹੁ ਵਾਹੁ ਸਬਦੇ ਉਚਰੈ ਵਾਹੁ ਵਾਹੁ ਹਿਰਦੈ ਨਾਲਿ ॥

Thus by uttering these praises, Waaho! Waaho! according to the Guru's teachings, one enshrines them in the heart.

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਹਰਿ ਪਾਇਆ ਸਹਜੇ ਗੁਰਮੁਖਿ ਭਾਲਿ ॥

In this way, chanting Waaho! Waaho! The Guru's followers have found and realized God.

ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਹਰਿ ਹਰਿ ਰਿਦੈ ਸਮਾਲਿ ॥੨॥

O Nanak, very fortunate are those, who have enshrined God in their hearts. ||2||

ਪਉੜੀ ॥

Pauree:

ਏ ਮਨਾ ਅਤਿ ਲੋਭੀਆ ਨਿਤ ਲੋਭੇ ਰਾਤਾ ॥

O my utterly greedy mind, you are always filled with greed and avarice.

ਮਾਇਆ ਮਨਸਾ ਮੋਹਣੀ ਦਹ ਦਿਸ ਫਿਰਾਤਾ ॥

In your desire for the enticing Maya, you wander aimlessly in all the ten directions.

ਅਗੈ ਨਾਉ ਜਾਤਿ ਨ ਜਾਇਸੀ ਮਨਮੁਖਿ ਦੁਖੁ ਖਾਤਾ ॥

One's fame and social status do not accompany one in the hereafter; thus the self-conceited person is consumed by sorrow and pain.

ਰਸਨਾ ਹਰਿ ਰਸੁ ਨ ਚਖਿਓ ਫੀਕਾ ਬੋਲਾਤਾ ॥

One's tongue does not relish the sublime essence of God; it utters only insipid banalities.

ਜਿਨਾ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿਆ ਸੇ ਜਨ ਤ੍ਰਿਪਤਾਤਾ ॥੧੫॥

However, those devotees who drink in God's Ambrosial Nectar of Naam are satisfied from worldly riches. ||15||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੇ ਆਖੀਐ ਜਿ ਸਚਾ ਗਹਿਰ ਗੰਭੀਰੁ ॥

Sing the praises of that God who is eternal and unfathomable.

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੇ ਆਖੀਐ ਜਿ ਗੁਣਦਾਤਾ ਮਤਿ ਧੀਰੁ ॥

Sing the praises of that God who is the giver of virtues, intelligence and patience to His devotees.

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੇ ਆਖੀਐ ਜਿ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

We should sing the praises of that God who is pervading in all.

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੇ ਆਖੀਐ ਜਿ ਦੇਦਾ ਰਿਜਕੁ ਸਬਾਹਿ ॥

We should sing the praises of that God who is the giver of sustenance to all.

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਇਕੋ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿ ਸਤਿਗੁਰ ਦੀਆ ਦਿਖਾਇ ॥੧॥

O' Nanak, we should sing praises of God, whom the true Guru has revealed.
||1||

ਮਃ ੩ ॥

Third Guru:

ਵਾਹੁ ਵਾਹੁ ਗੁਰਮੁਖ ਸਦਾ ਕਰਹਿ ਮਨਮੁਖ ਮਰਹਿ ਬਿਖੁ ਖਾਇ ॥

The Guru's followers always keep singing God's praises and the conceited ones spiritually decline by remaining indulged in worldly wealth and riches which is poison for spiritual life.

ਓਨਾ ਵਾਹੁ ਵਾਹੁ ਨ ਭਾਵਈ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਇ ॥

God's praise does not seem pleasing to the conceited ones and their entire life passes in extreme misery.

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਾ ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਲਿਵ ਲਾਇ ॥

The Guru's follower drink in (meditate on) the ambrosial nectar of Naam, with their mind attuned to God, they sing His praises

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਸੇ ਜਨ ਨਿਰਮਲੇ ਤ੍ਰਿਭਵਣ ਸੇਝੀ ਪਾਇ ॥੨॥

O' Nanak, those who praise God become immaculate and obtain the knowledge of the three worlds. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਕੈ ਭਾਣੈ ਗੁਰੁ ਮਿਲੈ ਸੇਵਾ ਭਗਤਿ ਬਨੀਜੈ ॥

By God's will, one meets the Guru and the opportunity for remembrance and devotional worship for God is created.

ਹਰਿ ਕੈ ਭਾਣੈ ਹਰਿ ਮਨਿ ਵਸੈ ਸਹਜੇ ਰਸੁ ਪੀਜੈ ॥

By God's will, one comes to realize God's presence within the mind; then intuitively one partakes the elixir of Naam (meditates on Naam).

ਹਰਿ ਕੈ ਭਾਣੈ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਲਾਹਾ ਨਿਤ ਲੀਜੈ ॥

By God's will, one receives spiritual peace and continually earns the reward of remembering God,

ਹਰਿ ਕੈ ਤਖਤਿ ਬਹਾਲੀਐ ਨਿਜ ਘਰਿ ਸਦਾ ਵਸੀਜੈ ॥

He is honored in God's presence and always resides in God's presence in his heart.

ਹਰਿ ਕਾ ਭਾਣਾ ਤਿਨੀ ਮੰਨਿਆ ਜਿਨਾ ਗੁਰੂ ਮਿਲੀਜੈ ॥੧੬॥

They alone accept God's will, whom the Guru meets. ||16||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਵਾਹੁ ਵਾਹੁ ਸੇ ਜਨ ਸਦਾ ਕਰਹਿ ਜਿਨ੍ ਕਉ ਆਪੇ ਦੇਇ ਬੁਝਾਇ ॥

They alone sing God's praises, whom He Himself gives this understanding.

ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥

Egotism departs from within and the mind becomes immaculate by singing God's praises.

ਵਾਹੁ ਵਾਹੁ ਗੁਰਸਿਖੁ ਜੇ ਨਿਤ ਕਰੇ ਸੇ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ ॥

The Guru's disciple who always sings praises of God, attains the fruits of his heart's desires.

ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਸੇ ਜਨ ਸੋਹਣੇ ਹਰਿ ਤਿਨ੍ ਕੈ ਸੰਗਿ ਮਿਲਾਇ ॥

Beauteous are those who sing God's praises; O' God, unite me with those.

ਵਾਹੁ ਵਾਹੁ ਹਿਰਦੈ ਉਚਰਾ ਮੁਖਹੁ ਭੀ ਵਾਹੁ ਵਾਹੁ ਕਰੇਉ ॥

I may sing God's praises within my heart and may sing His praises with my mouth.

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਜੇ ਕਰਹਿ ਹਉ ਤਨੁ ਮਨੁ ਤਿਨ੍ ਕਉ ਦੇਉ ॥੧॥

O' Nanak, I dedicate my heart and mind to those who sing God's praises. ||1||

ਮਃ ੩ ॥

Third Guru:

ਵਾਹੁ ਵਾਹੁ ਸਾਹਿਬੁ ਸਚੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕਾ ਨਾਉ ॥

Sing the praises of that eternal God whose Name is the ambrosial nectar.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਫਲੁ ਪਾਇਆ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥

Those who remember God are blessed with Naam; I am dedicated to them.

ਵਾਹੁ ਵਾਹੁ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਜਿਸ ਨੇ ਦੇਇ ਸੁ ਖਾਇ ॥

Sing praises of that God who is the treasure of virtue, but he alone enjoys it, who is so blessed.

ਵਾਹੁ ਵਾਹੁ ਜਲਿ ਥਲਿ ਭਰਪੂਰੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥

Sing praises of that God who pervades both earth and water and is realized by following the Guru's teachings.

ਵਾਹੁ ਵਾਹੁ ਗੁਰਸਿਖ ਨਿਤ ਸਭ ਕਰਹੁ ਗੁਰ ਪੂਰੇ ਵਾਹੁ ਵਾਹੁ ਭਾਵੈ ॥

O' the Guru's disciples, always sing God's praises which are pleasing to the perfect Guru.

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਜੇ ਮਨਿ ਚਿਤਿ ਕਰੇ ਤਿਸੁ ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵੈ ॥੨॥

O' Nanak, one who sings God's praises with a focused mind, the fear of death does not draw near him. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਜੀਉ ਸਚਾ ਸਚੁ ਹੈ ਸਚੀ ਗੁਰਬਾਣੀ ॥

The revered God is eternal and eternal is the Guru's divine word.

ਸਤਿਗੁਰ ਤੇ ਸਚੁ ਪਛਾਣੀਐ ਸਚਿ ਸਹਜਿ ਸਮਾਣੀ ॥

It is through the true Guru's teachings that we realize the eternal God and intuitively merge into Him.

ਅਨਦਿਨੁ ਜਾਗਹਿ ਨਾ ਸਵਹਿ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ ॥

They always remain alert and never fall for the love of Maya; the night of their life passes being fully alert.

ਗੁਰਮਤੀ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸੇ ਪੁੰਨ ਪਰਾਣੀ ॥

Fortunate are those who, through the Guru's teachings, have tasted the elixir of God's Name.

ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਪਚਿ ਮੁਏ ਅਜਾਣੀ ॥੧੭॥

None has realized God without the Guru's teachings; they spiritually deteriorate and suffer throughout their life. ||17||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

The divine words of God's praises are the manifestation of the formless God; none other is great like Him.

ਵਾਹੁ ਵਾਹੁ ਅਗਮ ਅਥਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਸਚਾ ਸੋਇ ॥

Praise that God who is incomprehensible and unfathomable; praise that God who is eternal.

ਵਾਹੁ ਵਾਹੁ ਵੇਪਰਵਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਕਰੇ ਸੁ ਹੋਇ ॥

Praise that God who has no worries and as He wills, so comes to pass.

ਵਾਹੁ ਵਾਹੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥

Praise that God whose Name is like the ambrosial nectar, which only a rare person receives by the Guru's grace.

ਵਾਹੁ ਵਾਹੁ ਕਰਮੀ ਪਾਈਐ ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਇ ॥

The gift of singing God's praises is received by His grace; showing mercy, He Himself grants this gift.

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਨਦਿਨੁ ਨਾਮੁ ਲਏਇ ॥੧॥

O' Nanak, one who follows the Guru's teachings, receives the gift of singing God's praises and then he always recites His Name. ||1||

ਮਃ ੩ ॥

Third Guru:

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸਾਤਿ ਨ ਆਵਈ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥

Celestial peace is not attained without following the Guru's teachings and except the Guru's refuge there is no other place from where it can be obtained.

ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਵਿਣੁ ਕਰਮੈ ਨ ਪਾਇਆ ਜਾਇ ॥

No matter how much we yearn, God cannot be realized without His grace.

ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਲੋਭ ਵਿਕਾਰੁ ਹੈ ਦੂਜੈ ਭਾਇ ਖੁਆਇ ॥

Those who harbor the evil of greed are consumed by duality, the love of things other than God.

ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਪਾਇ ॥

Their cycle of birth and death doesn't end and in egotism they suffer.

ਜਿਨ੍ਹਾ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੁ ਖਾਲੀ ਕੇਈ ਨਾਹਿ ॥

Those who have attuned their minds to the true Guru's word, none of them remained without God's grace.

ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਈ ਨਾ ਓਇ ਦੁਖ ਸਹਾਹਿ ॥

The fear of death does not bother them and they do not endure any misery.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥੨॥

O' Nanak, the Guru's followers rise above the worldly sorrows, and through the divine word, they merge into God. ||2||

ਪਉੜੀ ॥

Pauree:

ਢਾਢੀ ਤਿਸ ਨੇ ਆਖੀਐ ਜਿ ਖਸਮੈ ਧਰੇ ਪਿਆਰੁ ॥

He alone is called a bard of God, who enshrines love for his Master-God.

ਦਰਿ ਖੜਾ ਸੇਵਾ ਕਰੇ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ ॥

Always considering himself in God's presence, he remembers Him and reflects on His virtues through the Guru's word.

ਢਾਢੀ ਦਰੁ ਘਰੁ ਪਾਇਸੀ ਸਚੁ ਰਖੈ ਉਰ ਧਾਰਿ ॥

Such a bard, who keeps God enshrined in the heart, would be able to recognize himself and then he realizes God.

ਢਾਢੀ ਕਾ ਮਹਲੁ ਅਗਲਾ ਹਰਿ ਕੈ ਨਾਇ ਪਿਆਰਿ ॥

Because of his love for God's Name, the spiritual status of such a true bard also becomes extremely high.

ਢਾਢੀ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਹਰਿ ਜਪਿ ਹਰਿ ਨਿਸਤਾਰਿ ॥੧੮॥

Remembering God is the service and duty of the bard; for which God helps him to swim across the world-ocean of vices. ||18||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਗੂਜਰੀ ਜਾਤਿ ਗਵਾਰਿ ਜਾ ਸਹੁ ਪਾਏ ਆਪਣਾ ॥

Even a milkmaid of low social status, realizes her God

ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ਅਨਦਿਨੁ ਹਰਿ ਜਪੁ ਜਾਪਣਾ ॥

She always remembers God by reflecting on the Guru's word.

ਜਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਭਉ ਪਵੈ ਸਾ ਕੁਲਵੰਤੀ ਨਾਰਿ ॥

One who meets the Guru and follows his teachings, revered fear of God wells up within and she becomes a woman of high social status.

ਸਾ ਹੁਕਮੁ ਪਛਾਣੈ ਕੰਤ ਕਾ ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕੀਤੀ ਕਰਤਾਰਿ ॥

The soul-bride, on whom the Creator has bestowed mercy, understands the command of Husband-God.

ਓਹ ਕੁਚਜੀ ਕੁਲਖਣੀ ਪਰਹਰਿ ਛੇਡੀ ਭਤਾਰਿ ॥

The soul-bride whom Husband-God has not blessed, is considered unvirtuous and ill-mannered.

ਭੈ ਪਇਐ ਮਲੁ ਕਟੀਐ ਨਿਰਮਲ ਹੋਵੈ ਸਰੀਰੁ ॥

When revered fear of God is enshrined in the heart, then the dirt of sins is washed off from the mind and body becomes immaculate.

ਅੰਤਰਿ ਪਰਗਾਸੁ ਮਤਿ ਉਤਮ ਹੋਵੈ ਹਰਿ ਜਪਿ ਗੁਣੀ ਗਹੀਰੁ ॥

The mind is illuminated with divine wisdom and intellect becomes sublime by remembering God, the treasure of virtues.

ਭੈ ਵਿਚਿ ਬੈਸੈ ਭੈ ਰਹੈ ਭੈ ਵਿਚਿ ਕਮਾਵੈ ਕਾਰ ॥

Such a soul bride remains in the revered fear of God, and performs her worldly duties in the fear of God.

ਐਥੈ ਸੁਖੁ ਵਡਿਆਈਆ ਦਰਗਹ ਮੇਖ ਦੁਆਰ ॥

Such a soul bride enjoys peace and glory here in this world and here she reaches God's presence free of vices.

ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਅਪਾਰ ॥

God, who is without any fear, is realized by remaining in His revered fear and one's soul merges with the supreme Light.

ਨਾਨਕ ਖਸਮੈ ਭਾਵੈ ਸਾ ਭਲੀ ਜਿਸ ਨੇ ਆਪੇ ਬਖਸੇ ਕਰਤਾਰੁ ॥੧॥

O' Nanak, that soul-bride whom the Creator Himself blesses, is the most virtuous and pleasing to the Husband-God. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਦਾ ਸਦਾ ਸਾਲਾਹੀਐ ਸਚੇ ਕਉ ਬਲਿ ਜਾਉ ॥

We should praise God forever and ever; I dedicate myself to God.

ਨਾਨਕ ਏਕੁ ਛੇਡਿ ਦੂਜੈ ਲਗੈ ਸਾ ਜਿਹਵਾ ਜਲਿ ਜਾਉ ॥੨॥

O' Nanak, may that tongue get burnt down which renounces God and attaches itself to the praises of another. ||2||

ਪਉੜੀ ॥

Pauree:

ਅੰਸਾ ਅਉਤਾਰੁ ਉਪਾਇਓਨੁ ਭਾਉ ਦੂਜਾ ਕੀਆ ॥

It is God Himself created angels like Ansha and He also created the love for Maya.

ਜਿਉ ਰਾਜੇ ਰਾਜੁ ਕਮਾਵਦੇ ਦੁਖ ਸੁਖ ਭਿੜੀਆ ॥

Those angels kept ruling like kings and kept fighting with each other in sorrows and pleasures

ਈਸਰੁ ਬ੍ਰਹਮਾ ਸੇਵਦੇ ਅੰਤੁ ਤਿਨੀ ਨ ਲਹੀਆ ॥

The gods like Brahma and Shiva worshiped the almighty God but even they have not been able to find His limits

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਅਲਖੁ ਹੈ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟੀਆ ॥

God is fearless, formless and indescribable; He becomes manifest to the Guru's follower,

ਤਿਥੈ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਵਿਆਪਈ ਅਸਥਿਰੁ ਜਗਿ ਥੀਆ ॥੧੯॥

In that state, the Guru's follower does not experience any anxiety or separation from God and remains stable in the world unaffected by Maya. ||19||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਏਹੁ ਸਭੁ ਕਿਛੁ ਆਵਣੁ ਜਾਣੁ ਹੈ ਜੇਤਾ ਹੈ ਆਕਾਰੁ ॥

All this visible form and expanse of the world is subject to change.

ਜਿਨਿ ਏਹੁ ਲੇਖਾ ਲਿਖਿਆ ਸੇ ਹੋਆ ਪਰਵਾਣੁ ॥

One, who understands this fact, is approved in God's presence.

ਨਾਨਕੁ ਜੇ ਕੇ ਆਪੁ ਗਣਾਇਦਾ ਸੇ ਮੂਰਖੁ ਗਾਵਾਰੁ ॥੧॥

O' Nanak, anyone who takes pride in himself is foolish and unwise. ||1||

ਮਃ ੩ ॥

Third Guru:

ਮਨੁ ਕੁੰਚਰੁ ਪੀਲਕੁ ਗੁਰੂ ਗਿਆਨੁ ਕੁੰਡਾ ਜਹੁ ਖਿੰਚੇ ਤਹੁ ਜਾਇ ॥

Consider the mind like an elephant, the Guru like the controller and teachings of the Guru like the goad; then in whatever direction the goad of the Guru's teachings pulls it, the mind-elephant would go.

ਨਾਨਕੁ ਹਸਤੀ ਕੁੰਡੇ ਬਾਹਰਾ ਫਿਰਿ ਫਿਰਿ ਉਝੜਿ ਪਾਇ ॥੨॥

O' Nanak, without the goad of the Guru's teachings, the elephant-like mind repeatedly goes astray. ||2||

ਪਉੜੀ ॥

Pauree:

ਤਿਸੁ ਆਗੈ ਅਰਦਾਸਿ ਜਿਨਿ ਉਪਾਇਆ ॥

If we pray before God who has created the love for duality,

ਸਤਿਗੁਰੁ ਅਪਣਾ ਸੇਵਿ ਸਭ ਫਲ ਪਾਇਆ ॥

and follow our Guru's teachings, all desires are fulfilled,

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ਸਦਾ ਧਿਆਇਆ ॥

and we can always remember God's ambrosial Name.

ਸੰਤ ਜਨਾ ਕੈ ਸੰਗਿ ਦੁਖੁ ਮਿਟਾਇਆ ॥

We can eradicate sorrows by staying in the company of saintly people.

ਨਾਨਕ ਭਏ ਅਚਿੰਤੁ ਹਰਿ ਧਨੁ ਨਿਹਚਲਾਇਆ ॥੨੦॥

O' Nanak, we become carefree by receiving the imperishable wealth of God's Name. ||20||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਖੇਤਿ ਮਿਆਲਾ ਉਚੀਆ ਘਰੁ ਉਚਾ ਨਿਰਣਉ ॥

This is definite that the rain water stays in the fields which have raised berms,

ਮਹਲ ਭਗਤੀ ਘਰਿ ਸਰੈ ਸਜਣ ਪਾਹੁਣਿਅਉ ॥

Likewise, God comes to stay (becomes manifest) in the heart of that soul-bride whose love and devotion to God is truly intense.

ਬਰਸਨਾ ਤ ਬਰਸੁ ਘਨਾ ਬਹੁੜਿ ਬਰਸਹਿ ਕਾਹਿ ॥

A farmer says, O' cloud, rain down a lot now because late rain is of no use for the withered crop; similarly one prays O' true Guru, bestow the gift of Naam now before it is too late.

ਨਾਨਕ ਤਿਨ੍ ਬਲਿਹਾਰਣੈ ਜਿਨ੍ ਗੁਰਮੁਖਿ ਪਾਇਆ ਮਨ ਮਾਹਿ ॥੧॥

O' Nanak, I dedicate myself to those who, through the Guru's teachings, have realized God in their hearts. ||1||

ਮਃ ੩ ॥

Third Guru:

ਮਿਠਾ ਸੇ ਜੇ ਭਾਵਦਾ ਸਜਣੁ ਸੇ ਜਿ ਰਾਸਿ ॥

A thing which is always pleasing is considered sweet and a true friend is the one, who is compatible with our nature; (but the love for things other than God is neither always sweet nor is always compatible).

ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ ॥੨॥

O' Nanak, whom God Himself enlightens with divine wisdom, understands this fact through the Guru's teachings. ||2||

ਪਉੜੀ ॥

Pauree:

ਪ੍ਰਭ ਪਾਸਿ ਜਨ ਕੀ ਅਰਦਾਸਿ ਤੂ ਸਚਾ ਸਾਂਈ ॥

O' God, You are the eternal Master; this is the prayer of Your humble devotee before You.

ਤੂ ਰਖਵਾਲਾ ਸਦਾ ਸਦਾ ਹਉ ਤੁਧੁ ਧਿਆਈ ॥

I remember You with loving devotion; You are the savior, forever and ever.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਿਆ ਤੂ ਰਹਿਆ ਸਮਾਈ ॥

All the beings and creatures are Yours; You are pervading in them.

ਜੇ ਦਾਸ ਤੇਰੇ ਕੀ ਨਿੰਦਾ ਕਰੇ ਤਿਸੁ ਮਾਰਿ ਪਚਾਈ ॥

O' God, You punish (spiritually deprive) the one who slanders Your devotee.

ਚਿੰਤਾ ਛਡਿ ਅਚਿੰਤੁ ਰਹੁ ਨਾਨਕ ਲਗਿ ਪਾਈ ॥੨੧॥

O' Nanak, seek the refuge of God, forsaking all worry and live carefree. ||21||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਆਸਾ ਕਰਤਾ ਜਗੁ ਮੁਆ ਆਸਾ ਮਰੈ ਨ ਜਾਇ ॥

While building up hopes for different things, the entire world is consumed but the hopes and desires never die or depart.

ਨਾਨਕ ਆਸਾ ਪੂਰੀਆ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥੧॥

O' Nanak, hopes are fulfilled only by attuning the mind to the eternal God. ||1||

ਮਃ ੩ ॥

Third Guru:

ਆਸਾ ਮਨਸਾ ਮਰਿ ਜਾਇਸੀ ਜਿਨਿ ਕੀਤੀ ਸੇ ਲੈ ਜਾਇ ॥

Hopes and desires would end only when He, who created it, takes it away.

ਨਾਨਕ ਨਿਹਚਲੁ ਕੇ ਨਹੀ ਬਾਝਹੁ ਹਰਿ ਕੈ ਨਾਇ ॥੨॥

O' Nanak, nothing is permanent, except God's Name. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਜਗਤੁ ਉਪਾਇਓਨੁ ਕਰਿ ਪੁਰਾ ਥਾਟੁ ॥

God Himself created the world with perfect workmanship.

ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਆਪੇ ਹੀ ਹਰਿ ਹਾਟੁ ॥

God Himself is the true banker, Himself the merchant and Himself the store.

ਆਪੇ ਸਾਗਰੁ ਆਪੇ ਬੋਹਿਥਾ ਆਪੇ ਹੀ ਖੇਵਾਟੁ ॥

God Himself is the ocean, Himself the boat and Himself is the boatman.

ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਆਪੇ ਦਸੇ ਘਾਟੁ ॥

God Himself is the Guru, Himself is the disciple and Himself shows destination on the other side of the world.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭਿ ਕਿਲਵਿਖ ਕਾਟੁ ॥੨੨॥੧॥ ਸੁਧੁ

O' devotee Nanak, remember God's Name and eradicate all your sins.

||22||1||

ਰਾਗੁ ਗੂਜਰੀ ਵਾਰ ਮਹਲਾ ੫

Raag Goojree, Vaar, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਲੋਕੁ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥

Within our mind, we should remember the Guru in adoration and with our tongue we should recite His Name.

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥

With our eyes we should behold the Guru and with our ears we should listen to his Name (teachings).

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥

Imbued with the true Guru's love, we get a place of honor in God's presence.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੇ ਏਹ ਵਥੁ ਦੇਇ ॥

Nanak says, God blesses this gift to the one on whom He bestows mercy.

ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥੧॥

Such persons are called exalted ones in the world, but very rare are they.
||1||

ਮਃ ੫ ॥

Fifth Guru:

ਰਖੇ ਰਖਣਹਾਰਿ ਆਪਿ ਉਬਾਰਿਅਨੁ ॥

God, the savior, saves and ferries them across this worldly ocean of vices

ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ਕਾਜ ਸਵਾਰਿਅਨੁ ॥

He makes them seek the Guru's refuge and resolves all their (spiritual) affairs.

ਹੋਆ ਆਪਿ ਦਇਆਲੁ ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ ॥

Those on whom He becomes gracious, He does not forsake them from His mind.

ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲੁ ਤਾਰਿਅਨੁ ॥

Keeping them in the company of saints, He ferries them across the dreadful worldly ocean of vices.

ਸਾਕਤ ਨਿੰਦਕ ਦੁਸਟ ਖਿਨ ਮਾਹਿ ਬਿਦਾਰਿਅਨੁ ॥

In an instant, God destroyed the faithless cynics, slanderous and sinners.

ਤਿਸੁ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨਾਨਕ ਮਨੈ ਮਾਹਿ ॥

O' Nanak, seek the support of that Master-God in your mind,

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਸਗਲੇ ਦੁਖ ਜਾਹਿ ॥੨॥

remembering whom celestial peace wells up and all sufferings go away. ||2||

ਪਉੜੀ ॥

Pauree:

ਅਕੁਲ ਨਿਰੰਜਨ ਪੁਰਖੁ ਅਗਮੁ ਅਪਾਰੀਐ ॥

O' God, You do not belong to any particular ancestry, You are immaculate, all-pervading, unapproachable and infinite.

ਸਚੇ ਸਚਾ ਸਚੁ ਸਚੁ ਨਿਹਾਰੀਐ ॥

Your existence is eternal and You are seen pervading everywhere

ਕੁਝੁ ਨ ਜਾਪੈ ਕਿਛੁ ਤੇਰੀ ਧਾਰੀਐ ॥

Nothing established by You appears to be false.

ਸਭਸੈ ਦੇ ਦਾਤਾਰੁ ਜੇਤ ਉਪਾਰੀਐ ॥

God provides sustenance to all those He has created.

ਇਕਤੁ ਸੂਤਿ ਪਰੇਇ ਜੇਤਿ ਸੰਜਾਰੀਐ ॥

You have infused Your light throughout the creation, like a thread in a garland.

ਹੁਕਮੇ ਭਵਜਲ ਮੰਝਿ ਹੁਕਮੇ ਤਾਰੀਐ ॥

By His will, some drown in the terrifying world-ocean, and by His will, some are carried across.

ਪ੍ਰਭ ਜੀਉ ਤੁਧੁ ਧਿਆਏ ਸੋਇ ਜਿਸੁ ਭਾਗੁ ਮਥਾਰੀਐ ॥

O' revered God, he alone who is preordained, remembers You.

ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਲਖੀ ਨ ਜਾਇ ਹਉ ਤੁਧੁ ਬਲਿਹਾਰੀਐ ॥੧॥

Your worth and limits cannot be known; I am dedicated to You. ||1||

ਸਲੋਕੁ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਅਚਿੰਤੁ ਵਸਹਿ ਮਨ ਮਾਹਿ ॥

O' merciful God, when You bestow grace, then intuitively Your presence in the heart of the human beings is realized.

ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਨਉ ਨਿਧਿ ਘਰ ਮਹਿ ਪਾਹਿ ॥

O' Merciful God, when You bestow mercy, then they feel as if they have found the world's nine treasures within their heart.

ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਤਾ ਗੁਰ ਕਾ ਮੰਤੁ ਕਮਾਹਿ ॥

O' Merciful God, when You bestow mercy, then people live by the Guru's word.

ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਤਾ ਨਾਨਕ ਸਚਿ ਸਮਾਹਿ ॥੧॥

O' Merciful God, when You bestow mercy then people merge in You, says Nanak. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਕਿਤੀ ਬੈਹਨਿ ਬੈਹਣੇ ਮੁਚੁ ਵਜਾਇਨਿ ਵਜ ॥

Many people in the world acquire prestigious positions and blow big horns to proclaim their greatness,

ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਕਿਸੈ ਨ ਰਹੀਆ ਲਜ ॥੨॥

but O' Nanak, without remembering God's Name, no one's honor is safe. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੁਧੁ ਧਿਆਇਨਿ ਬੇਦ ਕਤੇਬਾ ਸਣੁ ਖੜੇ ॥

O' God, standing with their Vedas and the Semitic books, people are remembering You with adoration.

ਗਣਤੀ ਗਣੀ ਨ ਜਾਇ ਤੇਰੈ ਦਰਿ ਪੜੇ ॥

All those who are in Your refuge can not be counted.

ਬ੍ਰਹਮੇ ਤੁਧੁ ਧਿਆਇਨਿ ਇੰਦ੍ਰੁ ਇੰਦ੍ਰਾਸਣਾ ॥

O' God, many Brahma and Indaras, sitting on their thrones, meditate on You.

ਮੰਕਰ ਬਿਸਨ ਅਵਤਾਰ ਹਰਿ ਜਸੁ ਮੁਖਿ ਭਣਾ ॥

Many incarnations of Shiva and Vishnu, are reciting God's praises with their mouths,

ਪੀਰ ਪਿਕਾਬਰ ਸੇਖ ਮਸਾਇਕ ਅਉਲੀਏ ॥

as do the Pirs (the spiritual teachers), the prophets and the Shaykhs and seers.

ਓਤਿ ਪੇਤਿ ਨਿਰੰਕਾਰ ਘਟਿ ਘਟਿ ਮਉਲੀਏ ॥

O' the Formless God, You are woven through and through into each and every heart.

ਕੂੜਹੁ ਕਰੇ ਵਿਣਾਸੁ ਧਰਮੇ ਤਗੀਐ ॥

One spiritually destroys oneself through falsehood and gets to Your presence through righteousness and faith.

ਜਿਤੁ ਜਿਤੁ ਲਾਇਹਿ ਆਪਿ ਤਿਤੁ ਤਿਤੁ ਲਗੀਐ ॥੨॥

But in whatever direction You direct us, we go in that direction. ||2||

ਸਲੋਕੁ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਚੰਗਿਆਈਂ ਆਲਕੁ ਕਰੇ ਬੁਰਿਆਈਂ ਹੋਇ ਸੇਰੁ ॥

One who shows laziness in doing good deeds, but becomes eager and even daring like a lion to practice evil.

ਨਾਨਕ ਅਜੁ ਕਲਿ ਆਵਸੀ ਗਾਫਲ ਫਾਹੀ ਪੇਰੁ ॥੧॥

O' Nanak, sooner or later such a careless person would be in the grip of the fear of death. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਕਿਤੀਆ ਕੁਢੰਗ ਗੁਝਾ ਥੀਐ ਨ ਹਿਤੁ ॥

O' God, innumerable are our sins but Your love for us is not concealed.

ਨਾਨਕ ਤੈ ਸਹਿ ਢਕਿਆ ਮਨ ਮਹਿ ਸਚਾ ਮਿਤੁ ॥੨॥

O' Nanak, God, my true friend, is in my heart; who keeps my evil deeds concealed. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਉ ਮਾਗਉ ਤੁਝੈ ਦਇਆਲ ਕਰਿ ਦਾਸਾ ਰੋਲਿਆ ॥

O' Merciful God, I beg of You, make me the humble servant of Your devotees.

ਨਉ ਨਿਧਿ ਪਾਈ ਰਾਜੁ ਜੀਵਾ ਬੋਲਿਆ ॥

By singing your praises, I feel spiritually alive as if I have obtained nine treasures of the world and kingdoms.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਧਾਨੁ ਦਾਸਾ ਘਰਿ ਘਣਾ ॥

The treasure of this ambrosial nectar of Naam is in abundance in the heart of Your devotees.

ਤਿਨ ਕੈ ਸੰਗਿ ਨਿਹਾਲੁ ਸ੍ਰਵਣੀ ਜਸੁ ਸੁਣਾ ॥

In their company, I feel extremely pleased listening to Your Praises with my ears.

ਕਮਾਵਾ ਤਿਨ ਕੀ ਕਾਰ ਸਰੀਰੁ ਪਵਿਤੁ ਹੋਇ ॥

By serving them, my body becomes immaculate.

ਪਖਾ ਪਾਣੀ ਪੀਸਿ ਬਿਗਸਾ ਪੈਰ ਧੋਇ ॥

I feel overjoyed by performing chores for them and by taking care of their comfort.

ਆਪਹੁ ਕਛੁ ਨ ਹੋਇ ਪ੍ਰਭੁ ਨਦਰਿ ਨਿਹਾਲੀਐ ॥

But, O' God, I can do nothing by myself ; bless me with Your glance of grace,

ਮੋਹਿ ਨਿਰਗੁਣ ਦਿਚੈ ਥਾਉ ਸੰਤ ਧਰਮ ਸਾਲੀਐ ॥੩॥

and bless me, the unvirtuous one, a place in the company of the saints. ||3||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਸਾਜਨ ਤੇਰੇ ਚਰਨ ਕੀ ਹੋਇ ਰਹਾ ਸਦ ਧੂਰਿ ॥

O' God, my beloved friend, I may always remain Your humble devotee.

ਨਾਨਕ ਸਰਣਿ ਤੁਹਾਰੀਆ ਪੇਖਉ ਸਦਾ ਹਜੂਰਿ ॥੧॥

O' Nanak, being in Your refuge, I may always behold You with me. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਪਤਿਤ ਪੁਨੀਤ ਅਸੰਖ ਹੋਹਿ ਹਰਿ ਚਰਣੀ ਮਨੁ ਲਾਗ ॥

An unaccountable number of the worst sinners become pious by attuning their mind to God's Name

ਅਠਸਠਿ ਤੀਰਥ ਨਾਮੁ ਪ੍ਰਭੁ ਜਿਸੁ ਨਾਨਕ ਮਸਤਕਿ ਭਾਗ ॥੨॥

Remembering God's Name is like visiting the sixty-eight shrines of pilgrimage; But, O' Nanak, he who is preordained is blessed with Naam. ||2||

ਪਉੜੀ ॥

Pauree:

ਨਿਤ ਜਪੀਐ ਸਾਸਿ ਗਿਰਾਸਿ ਨਾਉ ਪਰਵਦਿਗਾਰ ਦਾ ॥

We should always lovingly remember the Name of God, the cherisher with every breath and morsel of food.

ਜਿਸ ਨੇ ਕਰੇ ਰਹੰਮ ਤਿਸੁ ਨ ਵਿਸਾਰਦਾ ॥

God never forsakes that person on whom He bestows mercy.

ਆਪਿ ਉਪਾਵਣਹਾਰ ਆਪੇ ਹੀ ਮਾਰਦਾ ॥

He Himself is the Creator and He Himself the Destroyer.

ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਜਾਣੁ ਬੁਝਿ ਵੀਚਾਰਦਾ ॥

God, the all Knower, knows everything about all beings; He understands and contemplates on everything.

ਅਨਿਕ ਰੂਪ ਖਿਨ ਮਾਹਿ ਕੁਦਰਤਿ ਧਾਰਦਾ ॥

By His creative power, He assumes numerous forms in an instant.

ਜਿਸ ਨੇ ਲਾਇ ਸਚਿ ਤਿਸਹਿ ਉਧਾਰਦਾ ॥

Whom He attaches to the true path, He saves that person from vices.

ਜਿਸ ਦੇ ਹੇਵੈ ਵਲਿ ਸੁ ਕਦੇ ਨ ਹਾਰਦਾ ॥

On whose side is God, he never loses the game of life.

ਸਦਾ ਅਭਗੁ ਦੀਬਾਣੁ ਹੈ ਹਉ ਤਿਸੁ ਨਮਸਕਾਰਦਾ ॥੪॥

His court (justice system) is eternal; I humbly bow to Him. ||4||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਛੇਡੀਐ ਦੀਜੈ ਅਗਨਿ ਜਲਾਇ ॥

We should renounce vices like lust, anger and greed; we should get rid of them as if we have burnt them in the fire.

ਜੀਵਦਿਆ ਨਿਤ ਜਾਪੀਐ ਨਾਨਕ ਸਾਚਾ ਨਾਉ ॥੧॥

Nanak, while alive, we should always meditate on the Name of God. ||1||

ਮਃ ੫ ॥

Fifth Mehl:

ਸਿਮਰਤ ਸਿਮਰਤ ਪੁਭੁ ਆਪਣਾ ਸਭ ਫਲ ਪਾਏ ਆਹਿ ॥

By always remembering my God, I have obtained all the fruits of my desires.

ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿਆ ਗੁਰ ਪੂਰੈ ਦੀਆ ਮਿਲਾਇ ॥੨॥

O' Nanak, when I meditated on Naam; the perfect Guru united me with God. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੇ ਮੁਕਤਾ ਸੰਸਾਰਿ ਜਿ ਗੁਰਿ ਉਪਦੇਸਿਆ ॥

He, whom the Guru has imparted his teachings, while living in the world is liberated from the bonds of Maya, the worldly riches and power.

ਤਿਸ ਕੀ ਗਈ ਬਲਾਇ ਮਿਟੇ ਅੰਦੇਸਿਆ ॥

His calamity is averted and his worries are dispelled.

ਤਿਸ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਜਗਤੁ ਨਿਹਾਲੁ ਹੋਇ ॥

Seeing the sight of such a person, other people of the world feel delighted.

ਜਨ ਕੈ ਸੰਗਿ ਨਿਹਾਲੁ ਪਾਪਾ ਮੈਲੁ ਧੋਇ ॥

In that devotee's company, one feels thrilled by washing the filth of his sins.

ਅੰਮ੍ਰਿਤੁ ਸਾਚਾ ਨਾਉ ਓਥੈ ਜਾਪੀਐ ॥

There, in his company, we meditate on the immortalizing Name of God,

ਮਨ ਕਉ ਹੋਇ ਸੰਤੋਖੁ ਭੁਖਾ ਧ੍ਰਾਪੀਐ ॥

and even the person afflicted with the hunger of worldly desires gets satiated, and the mind feels contented.

ਜਿਸੁ ਘਟਿ ਵਸਿਆ ਨਾਉ ਤਿਸੁ ਬੰਧਨ ਕਾਟੀਐ ॥

The person in whose heart is enshrined the Name of God, all his worldly bonds are cut off.

ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਹਰਿ ਧਨੁ ਖਾਟੀਐ ॥੫॥

By the Guru's grace, only a rare person earns the wealth of God's Name. ||5||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Mehl:

ਮਨ ਮਹਿ ਚਿਤਵਉ ਚਿਤਵਨੀ ਉਦਮੁ ਕਰਉ ਉਠਿ ਨੀਤ ॥

In my mind I make the resolution that I would daily wake up early in the morning and make an effort to remember God.

ਹਰਿ ਕੀਰਤਨ ਕਾ ਆਹਰੇ ਹਰਿ ਦੇਹੁ ਨਾਨਕ ਕੇ ਮੀਤ ॥੧॥

O' God, the friend of Nanak, bless me with the habit of singing your Praises. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਪ੍ਰਭਿ ਰਾਖਿਆ ਮਨੁ ਤਨੁ ਰਤਾ ਮੂਲਿ ॥

Whom God has saved from vices by casting His glance of grace, their heart and mind remain imbued with the love of God.

ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣੀਆ ਮਰਉ ਵਿਚਾਰੀ ਸੂਲਿ ॥੨॥

O' Nanak, those soul-brides who are pleasing to God, their pain and suffering ends. ||2||

ਪਉੜੀ ॥

Pauree:

ਜੀਅ ਕੀ ਬਿਰਥਾ ਹੋਇ ਸੁ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ਕਰਿ ॥

Pray before the Guru regarding any of your anxiety or sorrows.

ਛੋਡਿ ਸਿਆਣਪ ਸਗਲ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥

Abandon all your cleverness and surrender your heart and mind before the Guru.

ਪੂਜਹੁ ਗੁਰ ਕੇ ਪੈਰ ਦੁਰਮਤਿ ਜਾਇ ਜਰਿ ॥

Follow the Guru's teachings so that your evil intellect may get burnt.

ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲੁ ਬਿਖਮੁ ਤਰਿ ॥

Join the Company of the saintly persons and cross over the dreadful worldly ocean of vices.

ਸੇਵਹੁ ਸਤਿਗੁਰ ਦੇਵ ਅਗੈ ਨ ਮਰਹੁ ਡਰਿ ॥

By following the divine Guru's teachings, you will lose the fear of death.

ਖਿਨ ਮਹਿ ਕਰੇ ਨਿਹਾਲੁ ਊਣੇ ਸੁਭਰ ਭਰਿ ॥

Those who are lacking virtues, the Guru fills them to the brim with virtues and makes them happy in an instant.

ਮਨ ਕਉ ਹੋਇ ਸੰਤੋਖੁ ਧਿਆਈਐ ਸਦਾ ਹਰਿ ॥

The mind achieves contentment by always remembering God with adoration.

ਸੋ ਲਗਾ ਸਤਿਗੁਰ ਸੇਵ ਜਾ ਕਉ ਕਰਮੁ ਧਰਿ ॥੬॥

He alone follows the Guru's teachings who is preordained with the divine grace. ||6||

ਸਲੋਕ ਮ: ੫ ॥

Shalok, Fifth Guru:

ਲਗੜੀ ਸੁਥਾਨਿ ਜੋੜਣਹਾਰੈ ਜੋੜੀਆ ॥

My Guru has attuned my intellect to a very safe place, the Naam.

ਨਾਨਕ ਲਹਰੀ ਲਖ ਸੈ ਆਨ ਡੁਬਣ ਦੇਇ ਨ ਮਾ ਪਿਰੀ ॥੧॥

O' Nanak, there are millions of waves of temptations and worldly problems, still my beloved Guru wouldn't let me drown in these waves. ||1||

ਮ: ੫ ॥

Fifth Guru:

ਬਨਿ ਭੀਹਾਵਲੈ ਹਿਕੁ ਸਾਥੀ ਲਧਮੁ ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮਾ ॥

In the dreadful worldly forest, I have found the one and only companion, the Name of God, who is the destroyer of sorrows.

ਬਲਿ ਬਲਿ ਜਾਈ ਸੰਤ ਪਿਆਰੇ ਨਾਨਕ ਪੂਰਨ ਕਾਮਾਂ ॥੨॥

O' Nanak, I am forever dedicated to that dear Guru, by whose grace my task has been accomplished. ||2||

ਪਉੜੀ ॥

Pauree:

ਪਾਈਅਨਿ ਸਭਿ ਨਿਧਾਨ ਤੇਰੈ ਰੰਗਿ ਰਤਿਆ ॥

O' God, all treasures of the world are obtained by being imbued with Your love.

ਨ ਹੋਵੀ ਪਛੋਤਾਉ ਤੁਧ ਨੋ ਜਪਤਿਆ ॥

By meditating on You, one does not have to regret anything.

ਪਹੁਚਿ ਨ ਸਕੈ ਕੋਇ ਤੇਰੀ ਟੇਕ ਜਨ ॥

None can be equal to Your devotees because they have Your support.

ਗੁਰ ਪੂਰੇ ਵਾਹੁ ਵਾਹੁ ਸੁਖ ਲਹਾ ਚਿਤਾਰਿ ਮਨ ॥

O' my mind, applaud the perfect Guru, celestial peace is received by remembering God through him.

ਗੁਰ ਪਹਿ ਸਿਫਤਿ ਭੰਡਾਰੁ ਕਰਮੀ ਪਾਈਐ ॥

The Guru has the treasure of divine words of God's praises and it is received through God's grace.

ਸਤਿਗੁਰ ਨਦਰਿ ਨਿਹਾਲ ਬਹੁੜਿ ਨ ਧਾਈਐ ॥

If the true Guru bestows grace, then one does not wander in the cycles of birth and death.

ਰਖੈ ਆਪਿ ਦਇਆਲੁ ਕਰਿ ਦਾਸਾ ਆਪਣੇ ॥

The merciful God Himself saves us from this wandering by making us His devotees.

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਵਾ ਸੁਣਿ ਸੁਣੇ ॥੭॥

I spiritually survive only by listening to God's Name again and again. ||7||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਪ੍ਰੇਮ ਪਟੋਲਾ ਤੈ ਸਹਿ ਦਿਤਾ ਢਕਣ ਕੂ ਪਤਿ ਮੇਰੀ ॥

O' my Husband-God, You have blessed me with Your love, which is like a silken cloth, to protect my honor.

ਦਾਨਾ ਬੀਨਾ ਸਾਈ ਮੈਡਾ ਨਾਨਕ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ॥੧॥

O' Nanak, You are my wise and discerning master; I have not appreciated Your worth. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਤੈਡੈ ਸਿਮਰਣਿ ਹੁਤੁ ਕਿਛੁ ਲਧਮੁ ਬਿਖਮੁ ਨ ਡਿਠਮੁ ਕੋਈ ॥

O' God, I have received everything by remembering You and have not faced any difficulty in my life.

ਜਿਸੁ ਪਤਿ ਰਖੈ ਸਚਾ ਸਾਹਿਬੁ ਨਾਨਕ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥੨॥

O' Nanak, one whose honor is saved by the Master saves, no one can take that away. ||2||

ਪਉੜੀ ॥

Pauree:

ਹੋਵੈ ਸੁਖੁ ਘਣਾ ਦਯਿ ਧਿਆਇਐ ॥

If we remember our beloved God, then immense peace wells up.

ਵੰਞੈ ਰੋਗਾ ਘਾਣਿ ਹਰਿ ਗੁਣ ਗਾਇਐ ॥

If we sing God's praises then all maladies are eradicated.

ਅੰਦਰਿ ਵਰਤੈ ਠਾਢਿ ਪ੍ਰਭਿ ਚਿਤਿ ਆਇਐ ॥

Peace and calmness prevails within by realizing God's presence in the heart.

ਪੂਰਨ ਹੋਵੈ ਆਸ ਨਾਇ ਮੰਨਿ ਵਸਾਇਐ ॥

Our hope is fulfilled if we enshrine God's Name in the mind.

ਕੋਇ ਨ ਲਗੈ ਬਿਘਨੁ ਆਪੁ ਗਵਾਇਐ ॥

If we eradicate self-conceit then no obstruction stands in our life.

ਗਿਆਨ ਪਦਾਰਥੁ ਮਤਿ ਗੁਰ ਤੇ ਪਾਇਐ ॥

The wealth of divine knowledge and intellect is received only from the Guru.

ਤਿਨਿ ਪਾਏ ਸਭੇ ਥੋਕ ਜਿਸੁ ਆਪਿ ਦਿਵਾਇਐ ॥

Only those have received these blessings, whom God has Himself blessed through the Guru.

ਤੂੰ ਸਭਨਾ ਕਾ ਖਸਮੁ ਸਭ ਤੇਰੀ ਛਾਇਐ ॥੮॥

O' God, You are the Master of all and all are under Your protection. ||8||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਨਦੀ ਤਰੰਦੜੀ ਮੈਡਾ ਖੋਜੁ ਨ ਖੁੰਭੈ ਮੰਝਿ ਮੁਹਬਤਿ ਤੇਰੀ ॥

O' God, while crossing over this worldly river of vices, my foot doesn't get stuck in the slush of attachments because within me is the anchor of Your love.

ਤਉ ਸਹ ਚਰਣੀ ਮੈਡਾ ਹੀਅੜਾ ਸੀਤਮੁ ਹਰਿ ਨਾਨਕ ਤੁਲਹਾ ਬੇੜੀ ॥੧॥

O' my Husband-God, I am totally imbued with Your love as if my heart is sown to Your feet; O' Nanak, God's Name is the raft and boat to go across the worldly ocean of vices. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਜਿਨ੍ਹਾ ਦਿਸੰਦੜਿਆ ਦੁਰਮਤਿ ਵੰਞੈ ਮਿਤ੍ਰੁ ਅਸਾਡੜੇ ਸੇਈ ॥

They alone are our true friends, seeing whom our evil intellect goes away.

ਹਉ ਢੁਢੇਦੀ ਜਗੁ ਸਬਾਇਆ ਜਨ ਨਾਨਕ ਵਿਰਲੇ ਕੇਈ ॥੨॥

I have searched the entire world, but O' Nanak, very rare, are such people. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ ॥

O' God, beholding Your devotees, thoughts about You come to our mind.

ਮਨ ਕੀ ਕਟੀਐ ਮੈਲੁ ਸਾਧਸੰਗਿ ਵੁਠਿਆ ॥

The mind's filth of vices is washed off by joining the company of the holy.

ਜਨਮ ਮਰਣ ਭਉ ਕਟੀਐ ਜਨ ਕਾ ਸਬਦੁ ਜਪਿ ॥

The fear of the devotees from birth to death (throughout life) is dispelled by meditating on the divine word of God's praises.

ਬੰਧਨ ਖੋਲਨਿ ਸੰਤ ਦੂਤ ਸਭਿ ਜਾਹਿ ਛਪਿ ॥

When the Guru removes one's worldly bonds, then all his demons of evil impulses go away and hide somewhere else.

ਤਿਸੁ ਸਿਉ ਲਾਇਨਿ ਰੰਗੁ ਜਿਸ ਦੀ ਸਭ ਧਾਰੀਆ ॥

The saintly people imbue us to the love of that God, who is the support of all,

ਉਚੀ ਹੂੰ ਉਚਾ ਥਾਨੁ ਅਗਮ ਅਪਾਰੀਆ ॥

who is incomprehensible and infinite and whose status is Highest of the high.

ਰੈਣਿ ਦਿਨਸੁ ਕਰ ਜੋੜਿ ਸਾਸਿ ਸਾਸਿ ਧਿਆਈਐ ॥

With folded hands, we should always remember God with each and every breath.

ਜਾ ਆਪੇ ਹੋਇ ਦਇਆਲੁ ਤਾਂ ਭਗਤ ਸੰਗੁ ਪਾਈਐ ॥੯॥

When God bestows mercy, then we attain the company of His devotees. ||9||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਬਾਰਿ ਵਿਡਾਨੜੈ ਹੁੰਮਸ ਧੁੰਮਸ ਕੂਕਾ ਪਈਆ ਰਾਹੀ ॥

There is so much suffering in this unknown and dreadful forest like world, as if people are burning in fierce desires and shrieks are coming out of the trails.

ਤਉ ਸਹ ਸੇਤੀ ਲਗੜੀ ਡੇਰੀ ਨਾਨਕ ਅਨਦ ਸੇਤੀ ਬਨੁ ਗਾਹੀ ॥੧॥

But O' God, those who are attuned to You, are blissfully crossing this forest-like world, says Nanak. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਸਚੀ ਬੈਸਕ ਤਿਨ੍ਹਾ ਸੰਗਿ ਜਿਨ ਸੰਗਿ ਜਪੀਐ ਨਾਉ ॥

We should form true and lasting friendship only with those, in whose company we can remember God's Name with loving devotion.

ਤਿਨ੍ਹ ਸੰਗਿ ਸੰਗੁ ਨ ਕੀਚਈ ਨਾਨਕ ਜਿਨਾ ਆਪਣਾ ਸੁਆਉ ॥੨॥

O' Nanak, we should not associate with those who look out only for their own self interest. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਾ ਵੇਲਾ ਪਰਵਾਣੁ ਜਿਤੁ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ॥

Approved and blessed is that time, when one meets the true Guru.

ਹੋਆ ਸਾਧੂ ਸੰਗੁ ਫਿਰਿ ਦੂਖ ਨ ਤੇਟਿਆ ॥

Blessed with the company of the Guru, one does not fall in the sphere of misery.

ਪਾਇਆ ਨਿਰਚਲੁ ਥਾਨੁ ਫਿਰਿ ਗਰਭਿ ਨ ਲੇਟਿਆ ॥

One who attains the eternal place, does not enter the womb again.

ਨਦਰੀ ਆਇਆ ਇਕੁ ਸਗਲ ਬ੍ਰਹਮੇਟਿਆ ॥

He comes to behold the one God pervading the entire universe.

ਤਤੁ ਗਿਆਨੁ ਲਾਇ ਧਿਆਨੁ ਦ੍ਰਿਸਟਿ ਸਮੇਟਿਆ ॥

He attains the essence of spiritual wisdom by diverting his mind from the worldly affairs and focusing it on remembering God.

ਸਭੇ ਜਪੀਐ ਜਾਪੁ ਜਿ ਮੁਖਹੁ ਬੋਲੇਟਿਆ ॥

Whatever he utters from his mouth is nothing but divine word of God's praises.

ਹੁਕਮੇ ਬੁਝਿ ਨਿਹਾਲੁ ਸੁਖਿ ਸੁਖੇਟਿਆ ॥

Realizing the will of God, he feels delighted and lives in celestial peace.

ਪਰਖਿ ਖਜਾਨੈ ਪਾਏ ਸੇ ਬਹੁੜਿ ਨ ਖੇਟਿਆ ॥੧੦॥

Such saintly persons whom, after testing, God accepts in His union or puts in His treasure, don't become false again. ||10||

ਸਲੋਕੁ ਮਃ ੫ ॥

Shalok, Fifth Mehl:

ਵਿਛੋਹੇ ਜੰਬੂਰ ਖਵੇ ਨ ਵੰਞਨਿ ਗਾਖੜੇ ॥

The pangs of separation from God are like the sharp unbearable pain of pulling one's skin with pincers.

ਜੇ ਸੇ ਧਣੀ ਮਿਲੰਨਿ ਨਾਨਕ ਸੁਖ ਸੰਬੁਹ ਸਚੁ ॥੧॥

O' Nanak, if one meets that Master-God, then there is all peace. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਜਿਮੀ ਵਸੰਦੀ ਪਾਣੀਐ ਈਧਣੁ ਰਖੈ ਭਾਹਿ ॥

Just as the earth is abiding stable in water and wood keeps fire hidden in it,

ਨਾਨਕ ਸੇ ਸਹੁ ਆਹਿ ਜਾ ਕੈ ਆਢਲਿ ਹਭੁ ਕੇ ॥੨॥

Similarly O' Nanak, that Master-God, on whose support is every creature, is hiding unnoticed in the entire universe. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੇਰੇ ਕੀਤੇ ਕੰਮ ਤੁਧੈ ਹੀ ਗੋਚਰੇ ॥

O' God, only You could do the kinds of works which You have done.

ਸੋਈ ਵਰਤੈ ਜਗਿ ਜਿ ਕੀਆ ਤੁਧੁ ਧੁਰੇ ॥

That alone is happening in the world, which You have preordained.

ਬਿਸਮੁ ਭਏ ਬਿਸਮਾਦ ਦੇਖਿ ਕੁਦਰਤਿ ਤੇਰੀਆ ॥

Beholding Your natural wonders, we have been wonderstruck.

ਸਰਣਿ ਪਰੇ ਤੇਰੀ ਦਾਸ ਕਰਿ ਗਤਿ ਹੋਇ ਮੇਰੀਆ ॥

Your devotees seek your refuge; O' God, bestow mercy so that I may also be freed from the vices.

ਤੇਰੈ ਹਥਿ ਨਿਧਾਨੁ ਭਾਵੈ ਤਿਸੁ ਦੇਹਿ ॥

You have the treasure of Naam; You bless it to the one who is pleasing to You.

ਜਿਸ ਨੇ ਹੋਇ ਦਇਆਲੁ ਹਰਿ ਨਾਮੁ ਸੇਇ ਲੇਹਿ ॥

Those alone receive the treasure of Your Name, on whom You become gracious.

ਅਗਮ ਅਗੋਚਰ ਬੇਅੰਤ ਅੰਤੁ ਨ ਪਾਈਐ ॥

O' the unapproachable, unfathomable and infinite God, Your limits cannot be found.

ਜਿਸ ਨੇ ਹੇਹਿ ਕ੍ਰਿਪਾਲੁ ਸੁ ਨਾਮੁ ਧਿਆਈਐ ॥੧੧॥

One remembers You with loving devotion, unto whom You are merciful. ||11||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਕੜਛੀਆ ਫਿਰੰਨਿ ਸੁਆਉ ਨ ਜਾਣਨਿ ਸੁਵੀਆ ॥

Just as the ladles always Stir the pot and remain unaware of the taste of food, similarly one who just talks about God remains without His love.

ਸੇਈ ਮੁਖ ਦਿਸੰਨਿ ਨਾਨਕ ਰਤੇ ਪ੍ਰੇਮ ਰਸਿ ॥੧॥

O' Nanak, may I have the blessed vision of those alone who are imbued with the relish of God's love. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਖੋਜੀ ਲਧਮੁ ਖੋਜੁ ਛਡੀਆ ਉਜਾੜਿ ॥

Just as a tracker finds out those who ruin crops; similarly with the Guru's help, I have tracked the vices which have destroyed the crop of my spiritual endeavor.

ਤੈ ਸਹਿ ਦਿਤੀ ਵਾੜਿ ਨਾਨਕ ਖੇਤੁ ਨ ਛਿਜਈ ॥੨॥

O' God, I have put up the fence of the Guru's word around the farm of my spiritual crop; O' Nanak, now my farm wouldn't be plundered. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਰਾਧਿਹੁ ਸਚਾ ਸੇਇ ਸਭੁ ਕਿਛੁ ਜਿਸੁ ਪਾਸਿ ॥

Remember in adoration that God who has everything in His power.

ਦੁਹਾ ਸਿਰਿਆ ਖਸਮੁ ਆਪਿ ਖਿਨ ਮਹਿ ਕਰੇ ਰਾਸਿ ॥

He Himself is the Master of both ends (love of Maya and wealth of Naam); He accomplishes our affairs in an instant.

ਤਿਆਗਹੁ ਸਗਲ ਉਪਾਵ ਤਿਸ ਕੀ ਓਟ ਗਹੁ ॥

Renounce all other efforts and hold fast to His support.

ਪਉ ਸਰਣਾਈ ਭਜਿ ਸੁਖੀ ਹੂੰ ਸੁਖ ਲਹੁ ॥

Run to His refuge and receive the most sublime celestial peace.

ਕਰਮ ਧਰਮ ਤਤੁ ਗਿਆਨੁ ਸੰਤਾ ਸੰਗੁ ਹੋਇ ॥

The essence of divine knowledge about the virtuous deeds and faith is received in the company of the Guru.

ਜਪੀਐ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਬਿਘਨੁ ਨ ਲਗੈ ਕੇਇ ॥

If we remember the ambrosial Naam, then no obstacle blocks our way of life.

ਜਿਸ ਨੇ ਆਪਿ ਦਇਆਲੁ ਤਿਸੁ ਮਨਿ ਵੁਠਿਆ ॥

Those on whom God becomes gracious, realize His presence in their hearts.

ਪਾਈਅਨ੍ਰਿ ਸਭਿ ਨਿਧਾਨ ਸਾਹਿਬਿ ਤੁਠਿਆ ॥੧੨॥

All treasures are received, when the Master-God is pleased. ||12||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਲਧਮੁ ਲਭਣਹਾਰੁ ਕਰਮੁ ਕਰੰਦੇ ਮਾ ਪਿਰੀ ॥

When my beloved God bestowed mercy, then I realized that- worth realizing God.

ਇਕੇ ਸਿਰਜਣਹਾਰੁ ਨਾਨਕ ਬਿਆ ਨ ਪਸੀਐ ॥੧॥

Now O' Nanak, only one Creator is visible everywhere, I do not see anyone else. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਪਾਪੜਿਆ ਪਛਾੜਿ ਬਾਣੁ ਸਚਾਵਾ ਸੰਨਿ ਕੈ ॥

Aiming the arrow of Truth, slay down your sinful tendencies.

ਗੁਰੁ ਮੰਤ੍ਰੁੜਾ ਚਿਤਾਰਿ ਨਾਨਕ ਦੁਖੁ ਨ ਥੀਵਈ ॥੨॥

O' Nanak, remember the beautiful mantra of the Guru, you will not suffer any sorrow. ||2||

ਪਉੜੀ ॥

Pauree:

ਵਾਹੁ ਵਾਹੁ ਸਿਰਜਣਹਾਰੁ ਪਾਈਅਨੁ ਠਾਢਿ ਆਪਿ ॥

Applaud that Creator, Who has brought about peace and tranquility.

ਜੀਅ ਜੰਤ ਮਿਹਰਵਾਨੁ ਤਿਸ ਨੇ ਸਦਾ ਜਾਪਿ ॥

Always remember that God who is kind to all beings and creatures.

ਦਇਆ ਧਾਰੀ ਸਮਰਥਿ ਚੁਕੇ ਬਿਲ ਬਿਲਾਪ ॥

All cries of suffering of a person have ended on whom the all-powerful God has bestowed mercy.

ਨਠੇ ਤਾਪ ਦੁਖ ਰੋਗ ਪੂਰੇ ਗੁਰ ਪ੍ਰਤਾਪਿ ॥

All his tensions, pains and maladies are gone by the Guru's grace.

ਕੀਤੀਅਨੁ ਆਪਣੀ ਰਖ ਗਰੀਬ ਨਿਵਾਜਿ ਥਾਪਿ ॥

Those helpless people, whom the merciful Master has Himself honored and blessed, He protected them,

ਆਪੇ ਲਇਅਨੁ ਛਡਾਇ ਬੰਧਨ ਸਗਲ ਕਾਪਿ ॥

and liberated them from vices by cutting all their worldly bonds.

ਤਿਸਨ ਬੁਝੀ ਆਸ ਪੁੰਨੀ ਮਨ ਸੰਤੋਖਿ ਧ੍ਰਾਪਿ ॥

The fire of their desire has been extinguished, their hope has been fulfilled and their mind is satiated with contentment.

ਵਡੀ ਹੂੰ ਵਡਾ ਅਪਾਰ ਖਸਮੁ ਜਿਸੁ ਲੇਪੁ ਨ ਪੁੰਨਿ ਪਾਪਿ ॥੧੩॥

The greatest of the great is the infinite Master-God, who is not affected by virtue and vice. ||13||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸੇਈ ਜਪਾਤ ॥

They alone lovingly remember God, unto whom He bestows mercy.

ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨ ਰਾਮ ਸਿਉ ਭੇਟਤ ਸਾਧ ਸੰਗਾਤ ॥੧॥

O' Nanak, meeting saintly persons, they become imbued with love for God. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਰਾਮੁ ਰਮਹੁ ਬਡਭਾਗੀਹੋ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੇਇ ॥

O' the fortunate people, lovingly remember that God, who pervades all water, lands and the sky.

ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੇਇ ॥੨॥

O' Nanak, by remembering God's Name in adoration one encounters no obstacle in life. ||2||

ਪਉੜੀ ॥

Pauree:

ਭਗਤਾ ਕਾ ਬੋਲਿਆ ਪਰਵਾਣੁ ਹੈ ਦਰਗਹ ਪਵੈ ਥਾਇ ॥

Approved is the word uttered by the devotees; it is accepted in God's presence.

ਭਗਤਾ ਤੇਰੀ ਟੇਕ ਰਤੇ ਸਚਿ ਨਾਇ ॥

O' God, the devotees depend on Your support, they are imbued with love of Your eternal Name

ਜਿਸ ਨੇ ਹੇਇ ਕ੍ਰਿਪਾਲੁ ਤਿਸ ਕਾ ਦੁਖੁ ਜਾਇ ॥

One unto whom God is merciful, all his suffering departs.

ਭਗਤ ਤੇਰੇ ਦਇਆਲ ਓਨ੍ਹਾ ਮਿਹਰ ਪਾਇ ॥

O' merciful God, the devotees are Yours, and You show mercy on them.

ਦੁਖੁ ਦਰਦੁ ਵਡ ਰੋਗੁ ਨ ਪੇਹੇ ਤਿਸੁ ਮਾਇ ॥

Sorrow, pain, terrible disease and Maya does not afflict them.

ਭਗਤਾ ਏਹੁ ਅਧਾਰੁ ਗੁਣ ਗੋਵਿੰਦ ਗਾਇ ॥

Singing praises of God becomes the support of the devotees.

ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣਿ ਇਕੋ ਇਕੁ ਧਿਆਇ ॥

and they always remember the one and only God.

ਪੀਵਤਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਜਨ ਨਾਮੇ ਰਹੇ ਅਘਾਇ ॥੧੪॥

By partaking the ambrosial nectar of Naam, His humble devotees remain satiated with Naam. ||14||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਕੋਟਿ ਬਿਘਨੁ ਤਿਸੁ ਲਾਗਤੇ ਜਿਸ ਨੇ ਵਿਸਰੈ ਨਾਉ ॥

Millions of obstacles stand in the way of one who forsakes Naam.

ਨਾਨਕ ਅਨਦਿਨੁ ਬਿਲਪਤੇ ਜਿਉ ਸੁੰਢੈ ਘਰਿ ਕਾਉ ॥੧॥

O' Nanak, such people always cry like a crow in a deserted house. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਪਿਰੀ ਮਿਲਾਵਾ ਜਾ ਥੀਐ ਸਾਈ ਸੁਹਾਵੀ ਰੁਤਿ ॥

Beauteous is that season when we are united with the Husband-God.

ਘੜੀ ਮੁਹਤੁ ਨਹ ਵੀਸਰੈ ਨਾਨਕ ਰਵੀਐ ਨਿਤ ॥੨॥

O' Nanak, we should not forget Him, even for a moment and we should always keep remembering Him with loving devotion. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੂਰਬੀਰ ਵਰੀਆਮ ਕਿਨੈ ਨ ਹੋੜੀਐ ॥

The brave and mighty warriors (the five vices), whom no one has been able to ward off,

ਫਉਜ ਸਤਾਣੀ ਹਾਠ ਪੰਚਾ ਜੋੜੀਐ ॥

These five human impulses of lust, anger, greed, attachment, and ego have assembled the stubborn and powerful army.

ਦਸ ਨਾਰੀ ਅਉਧੂਤ ਦੇਨਿ ਚਮੇੜੀਐ ॥

The ten sensory organs attach even the recluses with evil pleasures.

ਜਿਣਿ ਜਿਣਿ ਲੈਨਿ ਰਲਾਇ ਏਹੋ ਏਨਾ ਲੋੜੀਐ ॥

Winning over these sensory organs one by one, these vices make them indulge in the evil pleasures and this is what they look for.

ਤ੍ਰੈ ਗੁਣ ਇਨ ਕੈ ਵਸਿ ਕਿਨੈ ਨ ਮੋੜੀਐ ॥

All the mortals swayed by the three modes of Maya (vice, virtue, and power) are under their control; no one is able to turn them back.

ਭਰਮੁ ਕੋਟੁ ਮਾਇਆ ਖਾਈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਤੋੜੀਐ ॥

The running around in doubt is like a fort and the allurements of worldly riches is like a moat around this fort; in what way could we break through this fort?

ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿ ਬਿਖਮ ਦਲੁ ਫੋੜੀਐ ॥

By always remembering God through the perfect Guru, this formidable army can be subdued.

ਹਉ ਤਿਸੁ ਅਗੈ ਦਿਨੁ ਰਾਤਿ ਰਹਾ ਕਰ ਜੋੜੀਐ ॥੧੫॥

I wish that with folded hands, I may always keep standing before that Guru.
||15||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਕਿਲਵਿਖ ਸਭੇ ਉਤਰਨਿ ਨੀਤ ਨੀਤ ਗੁਣ ਗਾਉ ॥

All sins are washed away by continually singing the praises of God.

ਕੋਟਿ ਕਲੇਸਾ ਉਪਜਹਿ ਨਾਨਕ ਬਿਸਰੈ ਨਾਉ ॥੧॥

O' Nanak, millions of afflictions are produced, when Naam is forgotten. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ ॥

O' Nanak, meeting the true Guru, we come to learn the righteous way of living.

ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ ॥੨॥

In this way, liberation from the vices is attained while still laughing, playing, wearing good clothing and enjoying tasty foods. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੋ ਸਤਿਗੁਰੁ ਧਨੁ ਧੰਨੁ ਜਿਨਿ ਭਰਮ ਗੜੁ ਤੇੜਿਆ ॥

Blessed is the Guru who has demolished the fort of our doubt.

ਸੋ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਨਿ ਹਰਿ ਸਿਉ ਜੋੜਿਆ ॥

Wonderful and worthy of praise is that Guru who has united us with God.

ਨਾਮੁ ਨਿਧਾਨੁ ਅਖੁਟੁ ਗੁਰੁ ਦੇਇ ਦਾਰੂਓ ॥

The Guru has given the inexhaustible treasure of Naam as a medicine,

ਮਹਾ ਰੋਗੁ ਬਿਕਰਾਲੁ ਤਿਨੈ ਬਿਦਾਰੂਓ ॥

which has completely cured the extremely dreadful malady of ego.

ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ਬਹੁਤੁ ਖਜਾਨਿਆ ॥

The one who has obtained the most precious treasure of Naam,

ਜਿਤਾ ਜਨਮੁ ਅਪਾਰੁ ਆਪੁ ਪਛਾਨਿਆ ॥

has recognized his own self and has won the game of precious human life.

ਮਹਿਮਾ ਕਹੀ ਨ ਜਾਇ ਗੁਰ ਸਮਰਥ ਦੇਵ ॥

The glory of the all-powerful divine Guru cannot be described.

ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਅਪਰੰਪਰ ਅਲਖ ਅਭੇਵ ॥੧੬॥

The Guru is the embodiment of the supreme God who is incomprehensible and infinite. ||16||

ਸਲੋਕੁ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ ॥

Spiritual life rejuvenates by making an effort of remembering God; you will enjoy the spiritual peace by earning the wealth of Naam.

ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੁ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥੧॥

O' Nanak, by remembering God you would realize God and all your anxiety would vanish. ||1||

ਮਃ ੫ ॥

Fifth Guru

ਸੁਭ ਚਿੰਤਨੁ ਗੋਬਿੰਦੁ ਰਮਣੁ ਨਿਰਮਲੁ ਸਾਧੂ ਸੰਗੁ ॥

I may participate in the immaculate congregation of saintly persons, meditate on God and think of virtuous deeds,

ਨਾਨਕੁ ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕ ਘੜੀ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤੁ ॥੨॥

O' God, bestow Your mercy on me, Nanak, so that I may never forget Naam even for an instant. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੇਰਾ ਕੀਤਾ ਹੋਇ ਤ ਕਾਰੇ ਡਰਪੀਐ ॥

O' God, whatever happens is according to Your will, so why should we be afraid?

ਜਿਸੁ ਮਿਲਿ ਜਪੀਐ ਨਾਉ ਤਿਸੁ ਜੀਉ ਅਰਪੀਐ ॥

We should surrender ourself to the one, meeting whom we meditate on Naam.

ਆਇਐ ਚਿਤਿ ਨਿਹਾਲੁ ਸਾਹਿਬ ਬੇਸੁਮਾਰੁ ॥

We become delighted when we realize the infinite God residing in our heart.

ਤਿਸ ਨੇ ਪੇਹੇ ਕਵਣੁ ਜਿਸੁ ਵਲਿ ਨਿਰੰਕਾਰੁ ॥

No one can touch the one on whose side is the Formless God.

ਸਭੁ ਕਿਛੁ ਤਿਸ ਕੈ ਵਸਿ ਨ ਕੋਈ ਬਾਹਰਾ ॥

Everything is under His control; no one is beyond Him.

ਸੋ ਭਗਤਾ ਮਨਿ ਵੁਠਾ ਸਚਿ ਸਮਾਹਰਾ ॥

God is residing in the minds of His devotees and is enshrined in their hearts.

ਤੇਰੇ ਦਾਸ ਧਿਆਇਨਿ ਤੁਧੁ ਤੂੰ ਰਖਣ ਵਾਲਿਆ ॥

O' God, Your devotees always remember You and You are their savior.

ਸਿਰਿ ਸਭਨਾ ਸਮਰਥੁ ਨਦਰਿ ਨਿਹਾਲਿਆ ॥੧੭॥

You are the almighty Master of all and bestow Your glance of grace on all. ||17||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਲੋਭ ਮੋਹ ਦੁਸਟ ਬਾਸਨਾ ਨਿਵਾਰਿ ॥

O' God, Help me get rid of lust, anger, ego, greed, attachment, and evil desires.

ਰਾਖਿ ਲੇਹੁ ਪ੍ਰਭੁ ਆਪਣੇ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਿ ॥੧॥

O' God, save Your devotee Nanak, who is always dedicated to You. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਖਾਂਦਿਆ ਖਾਂਦਿਆ ਮੁਹੁ ਘਠਾ ਪੈਨੰਦਿਆ ਸਭੁ ਅੰਗੁ ॥

The entire life is passed taking care of the physical needs; mouth is worn out by eating and all other body parts have grown weary by wearing clothes.

ਨਾਨਕ ਧ੍ਰਿਗੁ ਤਿਨਾ ਦਾ ਜੀਵਿਆ ਜਿਨ ਸਚਿ ਨ ਲਗੇ ਰੰਗੁ ॥੨॥

O' Nanak, accursed is the life of such persons, who are never imbued with the love of God. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਉ ਜਿਉ ਤੇਰਾ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਹੋਵਣਾ ॥

O' God, everything happens in the universe according to Your command.

ਜਹ ਜਹ ਰਖਹਿ ਆਪਿ ਤਹ ਜਾਇ ਖੜੋਵਣਾ ॥

In whatever condition You keep the beings, there they go and stay.

ਨਾਮ ਤੇਰੈ ਕੈ ਰੰਗਿ ਦੁਰਮਤਿ ਧੋਵਣਾ ॥

They wash off their evil intellect with the love of Your Name.

ਜਪਿ ਜਪਿ ਤੁਧੁ ਨਿਰੰਕਾਰ ਭਰਮੁ ਭਉ ਖੇਵਣਾ ॥

O' God, by always remembering You, they shed their dread and doubt.

ਜੇ ਤੇਰੈ ਰੰਗਿ ਰਤੇ ਸੇ ਜੋਨਿ ਨ ਜੋਵਣਾ ॥

Those who become imbued with Your love are not trapped in taking birth in various species.

ਅੰਤਰਿ ਬਾਹਰਿ ਇਕੁ ਨੈਣ ਅਲੋਵਣਾ ॥

Both inside and out, they see only You with their spiritually enlightened eyes.

ਜਿਨ੍ਹੀ ਪਛਾਤਾ ਹੁਕਮੁ ਤਿਨ੍ ਕਦੇ ਨ ਰੋਵਣਾ ॥

Those who understand God's command never feel remorse for anything.

ਨਾਉ ਨਾਨਕ ਬਖਸੀਸ ਮਨ ਮਾਹਿ ਪਰੋਵਣਾ ॥੧੮॥

O' Nanak, they are blessed with the gift of Naam, which they always keep enshrined in their heart. ||18||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਜੀਵਦਿਆ ਨ ਚੇਤਿਓ ਮੁਆ ਰਲੰਦੜੇ ਖਾਕ ॥

One who does not remember God while alive and is consumed in dust upon dying;

ਨਾਨਕ ਦੁਨੀਆ ਸੰਗਿ ਗੁਦਾਰਿਆ ਸਾਕਤ ਮੂੜ ਨਪਾਕ ॥੧॥

O' Nanak, such a foolish, unholy and faithless cynic has wasted all his life in the company of worldly people. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਜੀਵੰਦਿਆ ਹਰਿ ਚੇਤਿਆ ਮਰੰਦਿਆ ਹਰਿ ਰੰਗਿ ॥

He who always remembered God while alive and remained imbued with God's love while dying;

ਜਨਮੁ ਪਦਾਰਥੁ ਤਾਰਿਆ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ॥੨॥

O' Nanak, he redeemed the precious human life in the company of the holy. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਦਿ ਜੁਗਾਦੀ ਆਪਿ ਰਖਣ ਵਾਲਿਆ ॥

God Himself has been the savior from the very beginning and through the ages.

ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ਸਚੁ ਪਸਾਰਿਆ ॥

Eternal is the Name of the Creator and He is pervading everywhere.

ਉਣਾ ਕਹੀ ਨ ਹੋਇ ਘਟੇ ਘਟਿ ਸਾਰਿਆ ॥

There is no place without Him and He is pervading each and every heart.

ਮਿਹਰਵਾਨ ਸਮਰਥ ਆਪੇ ਹੀ ਘਾਲਿਆ ॥

He is merciful on all and is all-powerful; on His own He causes human beings to engage in His remembrance.

ਜਿਨ੍ ਮਨਿ ਵੁਠਾ ਆਪਿ ਸੇ ਸਦਾ ਸੁਖਾਲਿਆ ॥

Those who realize His presence in their minds are forever at peace.

ਆਪੇ ਰਚਨੁ ਰਚਾਇ ਆਪੇ ਹੀ ਪਾਲਿਆ ॥

Having created the creation, God Himself is nurturing it.

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਬੇਅੰਤ ਅਪਾਰਿਆ ॥

God is everything by Himself, He is infinite and has no limits.

ਗੁਰੁ ਪੂਰੇ ਕੀ ਟੇਕ ਨਾਨਕ ਸੰਮੂਹਾਲਿਆ ॥੧੯॥

O' Nanak, one who has taken the support of the Perfect Guru, always remembers that God. ||19||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਆਦਿ ਮਧਿ ਅਰੁ ਅੰਤਿ ਪਰਮੇਸਰਿ ਰਖਿਆ ॥

From the beginning, in the middle and till the end of life, the supreme God has saved His devotee from the vices.

ਸਤਿਗੁਰਿ ਦਿਤਾ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਚਖਿਆ ॥

The true Guru has blessed and the devotee has tasted the ambrosial nectar of God's Name.

ਸਾਧਾ ਸੰਗੁ ਅਪਾਰੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਰਵੈ ॥

This devotee has received the invaluable company of the saints, where he always sings the praises of God.

ਪਾਏ ਮਨੋਰਥ ਸਭਿ ਜੋਨੀ ਨਹ ਭਵੈ ॥

This way he achieves all the objectives of his life and then he doesn't wander taking birth in various species.

ਸਭੁ ਕਿਛੁ ਕਰਤੇ ਹਥਿ ਕਾਰਣੁ ਜੋ ਕਰੈ ॥

But everything is in the control of the Creator; He arranges the cause for any happening.

ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਸੰਤਾ ਧੂਰਿ ਤਰੈ ॥੧॥

Nanak begs for the gift of the humble service of the saints, through which he may also swim across the world-ocean of vices.||1||

ਮਃ ੫ ॥

Fifth Guru:

ਤਿਸ ਨੋ ਮੰਨਿ ਵਸਾਇ ਜਿਨਿ ਉਪਾਇਆ ॥

Enshrine that God in your mind, who has created you.

ਜਿਨਿ ਜਨਿ ਧਿਆਇਆ ਖਸਮੁ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

Whosoever has meditated on that Master has enjoyed the celestial peace,

ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਨੁ ਗੁਰਮੁਖਿ ਆਇਆ ॥

and successful is the birth, and approved is the coming in this world of this Guru's follower.

ਹੁਕਮੈ ਬੁਝਿ ਨਿਹਾਲੁ ਖਸਮਿ ਫੁਰਮਾਇਆ ॥

By understanding and following what the Master-God has commanded, one always remains delighted.

ਜਿਸੁ ਹੋਆ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਸੁ ਨਹ ਭਰਮਾਇਆ ॥

That person, on whom God becomes gracious, is never lost in doubt.

ਜੋ ਜੋ ਦਿਤਾ ਖਸਮਿ ਸੋਈ ਸੁਖੁ ਪਾਇਆ ॥

Whatever the Master-God gave him, that person felt spiritual peace in that.

ਨਾਨਕ ਜਿਸਹਿ ਦਇਆਲੁ ਬੁਝਾਏ ਹੁਕਮੁ ਮਿਤ ॥

O' Nanak, the person on whom God becomes merciful, realizes His command.

ਜਿਸਹਿ ਭੁਲਾਏ ਆਪਿ ਮਰਿ ਮਰਿ ਜਮਹਿ ਨਿਤ ॥੨॥

Whom God Himself strays from the righteous path, that person keeps on going in the cycles of birth and death. ||2||

ਪਉੜੀ ॥

Pauree:

ਨਿੰਦਕ ਮਾਰੇ ਤਤਕਾਲਿ ਖਿਨੁ ਟਿਕਣ ਨ ਦਿਤੇ ॥

In an instant, God has destroyed the slanderers of His devotees and He didn't let them rest in peace even for a moment.

ਪ੍ਰਭ ਦਾਸ ਕਾ ਦੁਖੁ ਨ ਖਵਿ ਸਕਹਿ ਫੜਿ ਜੋਨੀ ਜੁਤੇ ॥

God cannot tolerate any pain or suffering of His devotees, He casts the slanderers in births through different species.

ਮਥੇ ਵਾਲਿ ਪਛਾੜਿਅਨੁ ਜਮ ਮਾਰਗਿ ਮੁਤੇ ॥

God leaves the slanderers to suffer in the fear of death as if grabbing them by the forelocks and throwing them on to the road of the demons of death;

ਦੁਖਿ ਲਗੈ ਬਿਲਲਾਣਿਆ ਨਰਕਿ ਘੋਰਿ ਸੁਤੇ ॥

where they moan in agony as if they are sleeping in the most torturous hell.

ਕੰਠਿ ਲਾਇ ਦਾਸ ਰਖਿਅਨੁ ਨਾਨਕ ਹਰਿ ਸਤੇ ॥੨੦॥

But O' Nanak, the eternal God saves His devotees from any harm by keeping them so near Him as if He has hugged them to His bosom. ||20||

ਸਲੋਕ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਰਾਮੁ ਜਪਹੁ ਵਡਭਾਗੀਹੋ ਜਲਿ ਥਲਿ ਪੂਰਨੁ ਸੋਇ ॥

O' the fortunate ones, remember that God with loving devotion who is pervading the waters and the earth.

ਨਾਨਕ ਨਾਮਿ ਧਿਆਇਐ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥੧॥

O' Nanak, by remembering God no impediment comes in our spiritual path. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਕੋਟਿ ਬਿਘਨ ਤਿਸੁ ਲਾਗਤੇ ਜਿਸ ਨੇ ਵਿਸਰੈ ਨਾਉ ॥

Millions of misfortunes block the way of the one who forgets God's Name.

ਨਾਨਕ ਅਨਦਿਨੁ ਬਿਲਪਤੇ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥੨॥

O' Nanak, such persons always wail like a crow in a deserted house. ||2||

ਪਉੜੀ ॥

auree:

ਸਿਮਰਿ ਸਿਮਰਿ ਦਾਤਾਰੁ ਮਨੋਰਥ ਪੂਰਿਆ ॥

By always remembering the beneficent God, the objectives of a devotee's life are accomplished.

ਇਛ ਪੁੰਨੀ ਮਨਿ ਆਸ ਗਏ ਵਿਸੁਰਿਆ ॥

The hopes and desires of the mind are realized and sorrows are forgotten.

ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਸ ਨੇ ਭਾਲਦਾ ॥

He finds the treasure of Naam, which he was searching for.

ਜੋਤਿ ਮਿਲੀ ਸੰਗਿ ਜੋਤਿ ਰਹਿਆ ਘਾਲਦਾ ॥

Thus one's light (soul) merges in the Supreme light and the toil for Maya ends.

ਸੁਖ ਸਹਜ ਆਨੰਦ ਵੁਠੇ ਤਿਤੁ ਘਰਿ ॥

Celestial peace, poise, and bliss come to reside in his heart.

ਆਵਣ ਜਾਣ ਰਹੇ ਜਨਮੁ ਨ ਤਹਾ ਮਰਿ ॥

His comings and goings into this world comes to an end; then there is no birth and death for him.

ਸਾਹਿਬੁ ਸੇਵਕੁ ਇਕੁ ਇਕੁ ਦ੍ਰਿਸਟਾਇਆ ॥

The devotee in that state of mind and the Master-God seem one and the same.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚਿ ਸਮਾਇਆ ॥੨੧॥੧॥੨॥ ਸੁਧੁ

O' Nanak, by the Guru's grace, such a devotee merges in the eternal God.
||21||1||2||

ਰਾਗੁ ਗੁਜਰੀ ਭਗਤਾ ਕੀ ਬਾਣੀ

Raag Goojree, Hymns of the Devotees:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕਾ ਚਉਪਦਾ ਘਰੁ ੨ ਦੂਜਾ ॥

Chau-Padas (Quartets) of Kabeer Jee, Second beat:

ਚਾਰਿ ਪਾਵ ਦੁਇ ਸਿੰਗ ਗੁੰਗ ਮੁਖ ਤਬ ਕੈਸੇ ਗੁਨ ਗਈਹੈ ॥

O' my friend, if in the next life you are born with four feet, two horns and a mute mouth, then how would you sing God's praises?

ਉਠਤ ਬੈਠਤ ਠੇਗਾ ਪਰਿਹੈ ਤਬ ਕਤ ਮੁਡ ਲੁਕਈਹੈ ॥੧॥

When at every moment, whether sitting or standing, you are hit with stick blows, then where would you hide your head? ||1||

ਹਰਿ ਬਿਨੁ ਬੈਲ ਬਿਰਾਨੇ ਹੁਈਹੈ ॥

Without remembering God, your situation would be like a borrowed ox,

ਫਾਟੇ ਨਾਕਨ ਟੂਟੇ ਕਾਧਨ ਕੇਦਉ ਕੇ ਭੁਸੁ ਖਈਹੈ ॥੧॥ ਰਹਾਉ ॥

with nostrils torn off by the chain, shoulders broken by the yoke, you would have only straw to eat. ||1||Pause||

ਸਾਰੇ ਦਿਨੁ ਡੋਲਤ ਬਨ ਮਹੀਆ ਅਜਹੁ ਨ ਪੇਟ ਅਘਈਹੈ ॥

All day long, you would wander in the pastures and even then your belly will not be satiated.

ਜਨ ਭਗਤਨ ਕੇ ਕਰੇ ਨ ਮਾਨੇ ਕੀਓ ਅਪਨੇ ਪਈਹੈ ॥੨॥

Now you are not following the advice of God's devotees, then you would reap what you sow now. ||2||

ਦੁਖ ਸੁਖ ਕਰਤ ਮਹਾ ਭ੍ਰਮਿ ਬੁਭੇ ਅਨਿਕ ਜੋਨਿ ਭਰਮਈਹੈ ॥

Now, drowned in great doubt, you are passing your life experiencing pain and pleasure; consequently you would wander taking birth in numerous species.

ਰਤਨ ਜਨਮੁ ਖੇਇਓ ਪ੍ਰਭੁ ਬਿਸਰਿਓ ਇਹੁ ਅਉਸਰੁ ਕਤ ਪਈਹੈ ॥੩॥

You have forsaken God and have wasted this jewel-like precious human life; when would you find such an opportunity again? ||3||

ਭ੍ਰਮਤ ਫਿਰਤ ਤੇਲਕ ਕੇ ਕਪਿ ਜਿਉ ਗਤਿ ਬਿਨੁ ਰੈਨਿ ਬਿਹਈਹੈ ॥

Your entire night of human life would pass away revolving like an ox at the oil press or dancing like a juggler's monkey without attaining freedom from vices

ਕਹਤ ਕਬੀਰ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੂੰਡ ਧੁਨੇ ਪਛੁਤਈਹੈ ॥੪॥੧॥

Kabir says, without meditating on God's Name, in the end you would repent pounding your head for wasting your life in vain. ||4||1||

ਗੁਜਰੀ ਘਰੁ ੩ ॥

Raag Goojree, Third beat:

ਮੁਸਿ ਮੁਸਿ ਰੇਵੈ ਕਬੀਰ ਕੀ ਮਾਈ ॥

Kabeer says, that my mother sobs, cries and bewails

ਏ ਬਾਰਿਕ ਕੈਸੇ ਜੀਵਹਿ ਰਘੁਰਾਈ ॥੧॥

O' my God, how these children of Kabir are going to survive? ||1||

ਤਨਨਾ ਬੁਨਨਾ ਸਭੁ ਤਜਿਓ ਹੈ ਕਬੀਰ ॥

Because Kabir has given up all his spinning and weaving,

ਹਰਿ ਕਾ ਨਾਮੁ ਲਿਖਿ ਲੀਓ ਸਰੀਰ ॥੧॥ ਰਹਾਉ ॥

and he is so busy in meditating on God, as if he has written God's Name all over his body. ||1||Pause||

ਜਬ ਲਗੁ ਤਾਗਾ ਬਾਹਉ ਬੇਹੀ ॥

Kabir says, the time it takes for me to put the thread in the bobbin,

ਤਬ ਲਗੁ ਬਿਸਰੈ ਰਾਮੁ ਸਨੇਹੀ ॥੨॥

For that much time I forsake my beloved God. ||2||

ਓਛੀ ਮਤਿ ਮੇਰੀ ਜਾਤਿ ਜੁਲਾਹਾ ॥

My intellect is lowly and I am a weaver of lower social status by birth,

ਹਰਿ ਕਾ ਨਾਮੁ ਲਹਿਓ ਮੈ ਲਾਹਾ ॥੩॥

but I have earned the wealth of the Name of God. ||3||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਮੇਰੀ ਮਾਈ ॥

Kabir says, listen, O my mother,

ਹਮਰਾ ਇਨ ਕਾ ਦਾਤਾ ਏਕੁ ਰਖੁਰਾਈ ॥੪॥੨॥

the same one God is the provider for me and my children. ||4||2||

ਗੂਜਰੀ ਸ੍ਰੀ ਨਾਮਦੇਵ ਜੀ ਕੇ ਪਦੇ ਘਰੁ ੧

Raag Goojree, Hymns of Naam Dayv Jee, First beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਜੌ ਰਾਜੁ ਦੇਹਿ ਤ ਕਵਨ ਬਡਾਈ ॥

O' God, if You bestow an empire on me, then what glory would be in it for me?

ਜੌ ਭੀਖ ਮੰਗਾਵਹਿ ਤ ਕਿਆ ਘਟਿ ਜਾਈ ॥੧॥

If You made me beg for living, what would it take away from me? ||1||

ਤੂੰ ਹਰਿ ਭਜੁ ਮਨ ਮੇਰੇ ਪਦੁ ਨਿਰਬਾਨੁ ॥

O' my mind, remember God, you would obtain the desire-free state of mind,

ਬਹੁਰਿ ਨ ਹੋਇ ਤੇਰਾ ਆਵਨ ਜਾਨੁ ॥੧॥ ਰਹਾਉ ॥

and after that the cycle of birth and death would end for you. ||1||Pause||

ਸਭ ਤੈ ਉਪਾਈ ਭਰਮ ਭੁਲਾਈ ॥

O' God, it is You who has created this entire universe and has strayed it in illusion.

ਜਿਸ ਤੂੰ ਦੇਵਹਿ ਤਿਸਹਿ ਬੁਝਾਈ ॥੨॥

But only he understands this mystery whom You give the right intellect. ||2||

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸਹਸਾ ਜਾਈ ॥

If one meets the true Guru, then one's anxiety is removed.

ਕਿਸੁ ਹਉ ਪੂਜਉ ਦੂਜਾ ਨਦਰਿ ਨ ਆਈ ॥੩॥

Who else may I worship? except God, I can see no other. ||3||

ਏਕੈ ਪਾਥਰ ਕੀਜੈ ਭਾਉ ॥

How it is that one stone is lovingly decorated and worshiped as a god,

ਦੂਜੈ ਪਾਥਰ ਧਰੀਐ ਪਾਉ ॥

while another stone is walked upon.

ਜੇ ਓਹੁ ਦੇਉ ਤ ਓਹੁ ਭੀ ਦੇਵਾ ॥

If one stone is a god, then the other stone must also be a god.

ਕਹਿ ਨਾਮਦੇਉ ਹਮ ਹਰਿ ਕੀ ਸੇਵਾ ॥੪॥੧॥

Namdev says, I perform the devotional worship of God alone. ||4||1||

ਗੂਜਰੀ ਘਰੁ ੧ ॥

Raag Goojree, First beat:

ਮਲੈ ਨ ਲਾਛੈ ਪਾਰ ਮਲੇ ਪਰਮਲੀਓ ਬੈਠੇ ਰੀ ਆਈ ॥

O' sister, God is immaculate, He is beyond the touch of any kind of dirt; He has permeated in all beings like the fragrance of flowers.

ਆਵਤ ਕਿਨੈ ਨ ਪੇਖਿਓ ਕਵਨੈ ਜਾਣੈ ਰੀ ਬਾਈ ॥੧॥

O' sister, none has seen Him taking birth, no one knows how He looks. ||1||

ਕਉਣੁ ਕਹੈ ਕਿਣਿ ਬੁਝੀਐ ਰਮਈਆ ਆਕੁਲੁ ਰੀ ਬਾਈ ॥੧॥ ਰਹਾਉ ॥

O' sister, who can describe Him? Who can understand Him? The all-pervading God has no ancestors. ||1||Pause||

ਜਿਉ ਆਕਾਸੈ ਪੰਖੀਅਲੇ ਖੇਜੁ ਨਿਰਖਿਓ ਨ ਜਾਈ ॥

Just as the path of a bird's flight across the sky cannot be seen,

ਜਿਉ ਜਲ ਮਾਝੈ ਮਾਛਲੇ ਮਾਰਗੁ ਪੇਖਣੇ ਨ ਜਾਈ ॥੨॥

and the path of a fish through the water cannot be seen. ||2||

ਜਿਉ ਆਕਾਸੈ ਘੜੁਅਲੇ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਭਰਿਆ ॥

Just as mirage appears as water in the open space.

ਨਾਮੇ ਚੇ ਸੁਆਮੀ ਬੀਠਲੇ ਜਿਨਿ ਤੀਨੈ ਜਰਿਆ ॥੩॥੨॥

similarly is the Master of Namdev, who supports and invisibly pervades all the three worlds, (the earth, the sky, and the netherworld). ||3||2||

ਗੂਜਰੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ ਘਰੁ ੩

Raag Goojree, hymns of Ravidas Jee, Third beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਦੂਧੁ ਤ ਬਛਰੈ ਥਨਹੁ ਬਿਟਾਰਿਓ ॥

The calf has already tasted the milk in the teats.

ਫੂਲੁ ਭਵਰਿ ਜਲੁ ਮੀਨਿ ਬਿਗਾਰਿਓ ॥੧॥

The bumble bee has ruined the flower and fish has polluted the water. ||1||

ਮਾਈ ਗੋਬਿੰਦ ਪੂਜਾ ਕਹਾ ਲੈ ਚਰਾਵਉ ॥

O' my mother, where shall I find anything worth offering for God's worship?

ਅਵਰੁ ਨ ਫੂਲੁ ਅਨੁਪੁ ਨ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥

I cannot find any other flowers worthy of God; does it mean, that I would never realize that God of unparalleled beauty? ||1||Pause||

ਮੈਲਾਗਰ ਬੇਰੇ ਹੈ ਭੁਇਅੰਗਾ ॥

The snakes encircle the sandalwood trees.

ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਬਸਹਿ ਇਕ ਸੰਗਾ ॥੨॥

Poison and nectar exist together (in the ocean). ||2||

ਧੂਪ ਦੀਪ ਨਈਬੇਦਹਿ ਬਾਸਾ ॥

With these incense, lamps, offerings of food and fragrant flowers,

ਕੈਸੇ ਪੂਜ ਕਰਹਿ ਤੇਰੀ ਦਾਸਾ ॥੩॥

O' my God, how can Your devotee worship You with these impure things. ||3||

ਤਨੁ ਮਨੁ ਅਰਪਉ ਪੂਜ ਚਰਾਵਉ ॥

O' God, I dedicate and offer my body and mind to You.

ਗੁਰ ਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਵਉ ॥੪॥

and thus by the Guru's grace, I might realize You, the immaculate God. ||4||

ਪੂਜਾ ਅਰਚਾ ਆਹਿ ਨ ਤੇਰੀ ॥

O' God, if your worship was possible only with these material things, then I could never have worshiped You.

ਕਹਿ ਰਵਿਦਾਸ ਕਵਨ ਗਤਿ ਮੇਰੀ ॥੫॥੧॥

Ravi Dass says, in that situation what would have been my condition. ||5||1||

ਗੁਜਰੀ ਸ੍ਰੀ ਤ੍ਰਿਲੋਚਨ ਜੀਉ ਕੇ ਪਦੇ ਘਰੁ ੧

Raag Goojree, hymns of Trilochan Jee, First beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਅੰਤਰੁ ਮਲਿ ਨਿਰਮਲੁ ਨਹੀ ਕੀਨਾ ਬਾਹਰਿ ਭੇਖ ਉਦਾਸੀ ॥

What is the use of adorning the garb of a recluse on the outside, when one has not purified one's filthy mind from within?

ਹਿਰਦੈ ਕਮਲੁ ਘਟਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨ੍ਹਾ ਕਾਰੇ ਭਇਆ ਸੰਨਿਆਸੀ ॥੧॥

If one has not realized God's presence in the heart, then why did one become a sanyasi (detached person) at all? ||1||

ਭਰਮੇ ਭੂਲੀ ਰੇ ਜੈ ਚੰਦਾ ॥

O' my friend Jai Chand, the entire world is gone astray in doubt,

ਨਹੀ ਨਹੀ ਚੀਨਿਆ ਪਰਮਾਨੰਦਾ ॥੧॥ ਰਹਾਉ ॥

and has not recognized God, the source of supreme bliss at all. ||1||Pause||

ਘਰਿ ਘਰਿ ਖਾਇਆ ਪਿੰਡੁ ਬਧਾਇਆ ਖਿੰਥਾ ਮੁੰਦਾ ਮਾਇਆ ॥

Even if a person has eaten by begging from door-to-door, nourished his body and for the sake of Maya worn a patched coat and special yogic earrings,

ਭੂਮਿ ਮਸਾਣ ਕੀ ਭਸਮ ਲਗਾਈ ਗੁਰ ਬਿਨੁ ਤਤੁ ਨ ਪਾਇਆ ॥੨॥

and smeared his body with ashes from cremation grounds; but the essence of reality can not be obtained without the Guru's teachings. ||2||

ਕਾਇ ਜਪਹੁ ਰੇ ਕਾਇ ਤਪਹੁ ਰੇ ਕਾਇ ਬਿਲੋਵਹੁ ਪਾਣੀ ॥

Why do you do these ritual worships, why do you perform penances, and keep doing these fruitless things, as if churning water?

ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਉਪਾਈ ਸੇ ਸਿਮਰਹੁ ਨਿਰਬਾਣੀ ॥੩॥

O' my friends, instead remember that desire-free God, who has created this universe with millions of species. ||3||

ਕਾਇ ਕਮੰਡਲੁ ਕਾਪੜੀਆ ਰੇ ਅਠਸਠਿ ਕਾਇ ਫਿਰਾਹੀ ॥

O' Yogi, wearing patched coat, holding begging bowls in your hands, why are you aimlessly roaming around the so called sixty-eight holy places of pilgrimage?

ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਸੁਨੁ ਰੇ ਪ੍ਰਾਣੀ ਕਣ ਬਿਨੁ ਗਾਹੁ ਕਿ ਪਾਹੀ ॥੪॥੧॥

Trilochan says, listen O' mortals, as there is no use of thrashing straw, similarly there is no use of doing outer rituals without remembering God. ||4||1||

ਗੂਜਰੀ ॥

Raag Goojree:

ਅੰਤਿ ਕਾਲਿ ਜੇ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

One who thinks of material wealth and dies in such thoughts at the last moment,

ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੧॥

shall be born over and over again, in the form of serpents. ||1||

ਅਰੀ ਬਾਈ ਗੋਬਿਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ ॥ ਰਹਾਉ ॥

O' sister, God's Name may never go out of my mind. ||Pause||

ਅੰਤਿ ਕਾਲਿ ਜੇ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

One who thinks of woman and dies in such thoughts at the very last moment,

ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੨॥

shall be born over and over again as a prostitute. ||2||

ਅੰਤਿ ਕਾਲਿ ਜੇ ਲੜਕੇ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

One who thinks of children and dies in such thoughts at the last moment

ਸੂਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੩॥

shall be born over and over again as a pig. ||3||

ਅੰਤਿ ਕਾਲਿ ਜੇ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

One who thinks of mansions and dies in such thoughts at the very last moment,

ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ ॥੪॥

shall be born over and over again as a ghost. ||4||

ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

One who always remembers God and dies thinking of Him at the very last moment,

ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ ॥੫॥੨॥

Trilochan says, such a person is emancipated, and God comes to abide in that person's heart. ||5||2||

ਗੁਜਰੀ ਸ੍ਰੀ ਜੈਦੇਵ ਜੀਉ ਕਾ ਪਦਾ ਘਰੁ ੪

Raag Goojree, hymns of Jai Dev Jee, Fourth beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਪਰਮਾਦਿ ਪੁਰਖਮਨੋਪਿਮੰ ਸਤਿ ਆਦਿ ਭਾਵ ਰਤੰ ॥

That God is the highest power, the root cause of everything and is pervading in all; He is unrivalled and eternal; He is full of virtues and imbued with love.

ਪਰਮਦਭੁਤੰ ਪਰਕ੍ਰਿਤਿ ਪਰੰ ਜਦਿਚਿੰਤਿ ਸਰਬ ਗਤੰ ॥੧॥

He is astoundingly wonderful and detached from Maya; He is incomprehensible and is pervading everywhere. ||1||

ਕੇਵਲ ਰਾਮ ਨਾਮ ਮਨੋਰਮੰ ॥

Remember only God's beautiful Name,

ਬਦਿ ਅੰਮ੍ਰਿਤ ਤਤ ਮਇਅੰ ॥

who is brimful with the ambrosial nectar and is the embodiment of reality.

ਨ ਦਨੋਤਿ ਜਸਮਰਣੇਨ ਜਨਮ ਜਰਾਧਿ ਮਰਣ ਭਇਅੰ ॥੧॥ ਰਹਾਉ ॥

By remembering God's Name, one is not troubled by the fear of birth, old age and death. ||1||Pause||

ਇਛਸਿ ਜਮਾਦਿ ਪਰਾਭਯੰ ਜਸੁ ਸ੍ਰਸਤਿ ਸੁਕ੍ਰਿਤ ਕ੍ਰਿਤੰ ॥

If you wish to gain victory over the demon of death and desire glory and comfort, then do the sublime deed of singing that God's praises,

ਭਵ ਭੂਤ ਭਾਵ ਸਮਥਿਅੰ ਪਰਮੰ ਪ੍ਰਸੰਨਮਿਦੰ ॥੨॥

who is imperishable now, was so in the past and would remain same in future; and who always remains full of delight and bliss. ||2||

ਲੋਭਾਦਿ ਦ੍ਰਿਸਟਿ ਪਰ ਗਿ੍ਰਹੰ ਜਦਿਬਿਧਿ ਆਚਰਣੰ ॥

If you are seeking the path of good conduct, then forsake greed and do not look upon other's property and women,

ਤਜਿ ਸਕਲ ਦੁਹਕ੍ਰਿਤ ਦੁਰਮਤੀ ਭਜੁ ਚਕ੍ਰਧਰ ਸਰਣੰ ॥੩॥

Abandon all evil deeds, renounce evil intellect and seek God's refuge. ||3||

ਹਰਿ ਭਗਤ ਨਿਜ ਨਿਹਕੇਵਲਾ ਰਿਦ ਕਰਮਣਾ ਬਚਸਾ ॥

The beloved devotees of God are pure in mind, word, and deed.

ਜੋਗੇਨ ਕਿੰ ਜਗੇਨ ਕਿੰ ਦਾਨੇਨ ਕਿੰ ਤਪਸਾ ॥੪॥

They don't have any concern with yoga and no obligation to the world; they don't feel any necessity for charity or penance. ||4||

ਗੋਬਿੰਦ ਗੋਬਿੰਦੇਤਿ ਜਪਿ ਨਰ ਸਕਲ ਸਿਧਿ ਪਦੰ ॥

O' mortal, remember God, the master of the universe; He alone is the source of all miraculous powers.

ਜੈਦੇਵ ਆਇਉ ਤਸ ਸਫੁਟੰ ਭਵ ਭੂਤ ਸਰਬ ਗਤੰ ॥੫॥੧॥

Jai Dev has openly come to the refuge of that God, who has been the savior of all in the past and will be the savior of all now and in future. ||5||1||

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

There is only one God whose Name is 'of eternal existence'. He is the creator of the universe, all-pervading, without fear, without enmity, independent of time, beyond the cycle of birth and death and self revealed. He is realized by the Guru's grace.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥

Raag Devgandhari, Fourth Guru, First beat:

ਸੇਵਕ ਜਨ ਬਨੇ ਠਾਕੁਰ ਲਿਵ ਲਾਗੇ ॥

Those who are imbued with the love of God, become His true devotees.

ਜੇ ਤੁਮਰਾ ਜਸੁ ਕਹਤੇ ਗੁਰਮਤਿ ਤਿਨ ਮੁਖ ਭਾਗ ਸਭਾਗੇ ॥੧॥ ਰਹਾਉ ॥

O' God, the faces of those glow with good fortune who follow the Guru's teachings and sing Your praises. ||1||Pause||

ਟੂਟੇ ਮਾਇਆ ਕੇ ਬੰਧਨ ਫਾਹੇ ਹਰਿ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੇ ॥

The bonds and shackles of Maya (the worldly riches and power) of those are shattered whose minds become attuned to God's Name.

ਹਮਰਾ ਮਨੁ ਮੇਹਿਓ ਗੁਰ ਮੇਹਨਿ ਹਮ ਬਿਸਮ ਭਈ ਮੁਖਿ ਲਾਗੇ ॥੧॥

My mind is enticed by the fascinating Guru; beholding him, I am amazed. ||1||

ਸਗਲੀ ਰੈਣਿ ਸੋਈ ਅੰਧਿਆਰੀ ਗੁਰ ਕਿੰਚਤ ਕਿਰਪਾ ਜਾਗੇ ॥

I slept through the entire night (all life) in the love of Maya due to the darkness of ignorance, but now by an iota of the Guru's grace, I have been awakened.

ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸੁੰਦਰ ਸੁਆਮੀ ਮੇਹਿ ਤੁਮ ਸਰਿ ਅਵਰੁ ਨ ਲਾਗੇ ॥੨॥੧॥

O' the beautiful Master-God of the devotee Nanak, none else seems to me like You. ||2||1||

ਦੇਵਗੰਧਾਰੀ ॥

Raag Devgandhari:

ਮੇਰੇ ਸੁੰਦਰੁ ਕਹਹੁ ਮਿਲੈ ਕਿਤੁ ਗਲੀ ॥

Tell me in what street I could meet my beautiful God?

ਹਰਿ ਕੇ ਸੰਤ ਬਤਾਵਹੁ ਮਾਰਗੁ ਹਮ ਪੀਛੈ ਲਾਗਿ ਚਲੀ ॥੧॥ ਰਹਾਉ ॥

O' Saints of God, show me the way and I would follow behind you.

||1||Pause||

ਪ੍ਰਿਅ ਕੇ ਬਚਨ ਸੁਖਾਨੇ ਹੀਅਰੈ ਇਹ ਚਾਲ ਬਨੀ ਹੈ ਭਲੀ ॥

The human bride, to whose heart the beloved's words seem pleasing, has made her way of life very pleasing.

ਲਟੁਰੀ ਮਧੁਰੀ ਠਾਕੁਰ ਭਾਈ ਓਹ ਸੁੰਦਰਿ ਹਰਿ ਢੁਲਿ ਮਿਲੀ ॥੧॥

Even though previously this soul-bride had no virtues, yet when she becomes pleasing to God, she becomes a humble and spiritually beautiful bride. ||1||

ਏਕੇ ਪ੍ਰਿਉ ਸਖੀਆ ਸਭ ਪ੍ਰਿਅ ਕੀ ਜੋ ਭਾਵੈ ਪਿਰ ਸਾ ਭਲੀ ॥

There is only one beloved-God and all human beings are His brides, but the one who becomes pleasing to Him is the most worthy human being.

ਨਾਨਕੁ ਗਰੀਬੁ ਕਿਆ ਕਰੈ ਬਿਚਾਰਾ ਹਰਿ ਭਾਵੈ ਤਿਤੁ ਰਾਹਿ ਚਲੀ ॥੨॥੨॥

What can humble Nanak do? whatever pleases God, he treads that path.

||2||2||

ਦੇਵਗੰਧਾਰੀ ॥

Raag Devgandhari:

ਮੇਰੇ ਮਨ ਮੁਖਿ ਹਰਿ ਹਰਿ ਹਰਿ ਬੋਲੀਐ ॥

O' my mind, we should always recite God's Name.

ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੁਲੈ ਰਾਤੀ ਹਰਿ ਪ੍ਰੇਮ ਭੀਨੀ ਚੋਲੀਐ ॥੧॥ ਰਹਾਉ ॥

The soul-bride who follows the Guru's teachings and is imbued with God's love, her heart remains totally saturated with the love of God. ||1||Pause||

ਹਉ ਫਿਰਉ ਦਿਵਾਨੀ ਆਵਲ ਬਾਵਲ ਤਿਸੁ ਕਾਰਣਿ ਹਰਿ ਢੋਲੀਐ ॥

I wander around here and there, like a confused crazy person, seeking out my darling God.

ਕੋਈ ਮੇਲੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਹਮ ਤਿਸ ਕੀ ਗੁਲ ਗੋਲੀਐ ॥੧॥

If anybody helps me to realize my beloved God, I would gladly be the humble servant of that person's servants. ||1||

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਨਾਵਹੁ ਅਪੁਨਾ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀ ਝੋਲੀਐ ॥

Appease your divine true Guru and keep partaking the ambrosial Nectar of God's Name, enjoying every sip of it.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਨਾਨਕ ਪਾਇਆ ਹਰਿ ਲਾਧਾ ਦੇਹ ਟੋਲੀਐ ॥੨॥੩॥

By the Guru's grace, devotee Nanak has realized God by searching within himself. ||2||3||

ਦੇਵਗੰਧਾਰੀ ॥

Raag Devgandhari

ਅਬ ਹਮ ਚਲੀ ਠਾਕੁਰ ਪਹਿ ਹਾਰਿ ॥

After abandoning all others, now I have come to the refuge of the Master-God.

ਜਬ ਹਮ ਸਰਣਿ ਪ੍ਰਭੂ ਕੀ ਆਈ ਰਾਖੁ ਪ੍ਰਭੂ ਭਾਵੈ ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥

O' God, now I have come to Your refuge, it is up to You whether You save me from the worldly temptations or not. ||1||Pause||

ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ ॥

I have completely forgotten all the worldly cleverness and worldly glory, as if I have burnt these in the fire.

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਰਿ ॥੧॥

I have surrendered myself completely to God; now I don't care whether anyone says something good or bad about me. ||1||

ਜੋ ਆਵਤ ਸਰਣਿ ਠਾਕੁਰ ਪ੍ਰਭੁ ਤੁਮਰੀ ਤਿਸੁ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥

O' the Master-God, whoever comes to Your refuge, You save that person from the worldly temptations by bestowing Your grace.

ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਲਾਜ ਮੁਰਾਰਿ ॥੨॥੪॥

O reverend God, I have come to Your refuge, please save my honor, says devotee Nanak. ||2||4||

ਦੇਵਗੰਧਾਰੀ ॥

Raag Devgandhari

ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਉ ਤਿਸੁ ਬਲਿਹਾਰੀ ॥

I dedicate myself to the one who always sings praises of God.

ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ਸਾਧ ਗੁਰ ਦਰਸਨੁ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ ਮੁਰਾਰੀ ॥੧॥ ਰਹਾਉ ॥

I spiritually rejuvenate by beholding the blessed vision of the Saint-Guru within whose mind is enshrined God's Name. ||1||Pause||

ਤੁਮ ਪਵਿਤ੍ਰੁ ਪਾਵਨ ਪੁਰਖ ਪ੍ਰਭੁ ਸੁਆਮੀ ਹਮ ਕਿਉ ਕਰਿ ਮਿਲਹ ਜੁਠਾਰੀ ॥

O' God, You are the all pervading and most immaculate Master; how can we, the unvirtuous ones, realize You?

ਹਮਰੈ ਜੀਇ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੋਤ ਹੈ ਹਮ ਕਰਮਹੀਣ ਕੁੜਿਆਰੀ ॥੧॥

We have one thing in our mind and another on our lips; we the unfortunate ones are always interested in procuring false worldly wealth. ||1||

ਹਮਰੀ ਮੁਦ੍ਰ ਨਾਮੁ ਹਰਿ ਸੁਆਮੀ ਰਿਦ ਅੰਤਰਿ ਦੁਸਟ ਦੁਸਟਾਰੀ ॥

O' the Master-God, we pretend to meditate on Naam, but our hearts are full of evil thoughts and intentions.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮ੍ਹਾਰੀ ॥੨॥੫॥

O' God, I have come to Your refuge, save me as You wish from this hypocrisy, says Nanak. ||2||5||

ਦੇਵਗੰਧਾਰੀ ॥

Raag Devgandhari

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸੁੰਦਰਿ ਹੈ ਨਕਟੀ ॥

Without remembering God's Name, consider this beautiful human body as ugly, just like a beautiful lady with a chopped off nose.

ਜਿਉ ਬੇਸੁਆ ਕੇ ਘਰਿ ਪੁਤੁ ਜਮਤੁ ਹੈ ਤਿਸੁ ਨਾਮੁ ਪਰਿਓ ਹੈ ਧੁਕਟੀ ॥੧॥ ਰਹਾਉ ॥

Or just as if a son is born to a prostitute, (no matter how handsome he may be), yet he is called a bastard. ||1||Pause||

ਜਿਨ ਕੈ ਹਿਰਦੈ ਨਾਹਿ ਹਰਿ ਸੁਆਮੀ ਤੇ ਬਿਗੜ ਰੂਪ ਬੇਰਕਟੀ ॥

Those in whose heart the Master-God is not enshrined are like disfigured lepers.

ਜਿਉ ਨਿਗੁਰਾ ਬਹੁ ਬਾਤਾ ਜਾਣੈ ਓਹੁ ਹਰਿ ਦਰਗਹ ਹੈ ਭ੍ਰਸਟੀ ॥੧॥

Like a person without Guru may know many things, yet he is an accused person in God's presence. ||1||

ਜਿਨ ਕਉ ਦਇਆਲੁ ਹੋਆ ਮੇਰਾ ਸੁਆਮੀ ਤਿਨਾ ਸਾਧ ਜਨਾ ਪਗ ਚਕਟੀ ॥

Those on whom my Master-God becomes gracious, they humbly serve the saintly persons,

ਨਾਨਕ ਪਤਿਤ ਪਵਿਤ ਮਿਲਿ ਸੰਗਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪਾਛੈ ਛੁਕਟੀ ॥੨॥੬॥ ਛਕਾ ੧

O' Nanak, even the sinners become immaculate in the Guru's company and they are liberated from vices by following the Guru's teachings. ||2||6||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨

Raag Devgandhari, Fifth Guru, Second beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮਾਈ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਈਐ ॥

O' my mother, we should attune our mind to the Guru's teachings,

ਪ੍ਰਭੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਕਮਲੁ ਪਰਗਾਸੇ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

By doing so, God becomes merciful, our heart blooms in delight and we always remember God with loving devotion. ||1||Pause||

ਅੰਤਰਿ ਏਕੇ ਬਾਹਰਿ ਏਕੇ ਸਭ ਮਹਿ ਏਕੁ ਸਮਾਈਐ ॥

The same one God is within and without; one God is pervading everyone.

ਘਟਿ ਅਵਘਟਿ ਰਵਿਆ ਸਭ ਠਾਈ ਹਰਿ ਪੂਰਨ ਬ੍ਰਹਮੁ ਦਿਖਾਈਐ ॥੧॥

All pervading God is experienced perfectly pervading within the heart, beyond the heart and in all places. ||1||

ਉਸਤਤਿ ਕਰਹਿ ਸੇਵਕ ਮੁਨਿ ਕੇਤੇ ਤੇਰਾ ਅੰਤੁ ਨ ਕਤਹੂ ਪਾਈਐ ॥

O' God, many sages and devotees sing Your praises, but no one has been able to find the limit of Your virtues.

ਸੁਖਦਾਤੇ ਦੁਖ ਭੰਜਨ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿ ਜਾਈਐ ॥੨॥੧॥

O' the Giver of peace and the destroyer of sorrows, devotee Nanak is dedicated to You forever. ||2||1||

ਦੇਵਗੰਧਾਰੀ ॥

Raag Devgandhari

ਮਾਈ ਹੋਨਹਾਰ ਸੇ ਹੋਈਐ ॥

O' mother, whatever is predestined to happen, will definitely happen.

ਰਾਚਿ ਰਹਿਓ ਰਚਨਾ ਪ੍ਰਭੁ ਅਪਨੀ ਕਹਾ ਲਾਭੁ ਕਹਾ ਖੇਈਐ ॥੧॥ ਰਹਾਉ ॥

God Himself is involved in playing His worldly game in which some are spiritually gaining while others are losing. ||1||Pause||

ਕਹ ਫੂਲਹਿ ਆਨੰਦ ਬਿਖੈ ਸੋਗ ਕਬ ਹਸਨੇ ਕਬ ਰੋਈਐ ॥

Somewhere pleasures are multiplying and somewhere sorrows from evil pursuits are increasing; some time there is laughter and some time is wailing.

ਕਬਹੂ ਮੈਲੁ ਭਰੇ ਅਭਿਮਾਨੀ ਕਬ ਸਾਧੂ ਸੰਗਿ ਧੋਈਐ ॥੧॥

Sometimes arrogant people are soiled with the dirt of ego and sometimes this dirt of ego is being washed off in the company of the Guru.||1||

ਕੋਇ ਨ ਮੇਟੈ ਪ੍ਰਭੁ ਕਾ ਕੀਆ ਦੂਸਰ ਨਾਹੀ ਅਲੋਈਐ ॥

No one can erase the actions of God; I do not see any other like Him.

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸੇਈਐ ॥੨॥੨॥

Nanak says, I am dedicated to that Guru by whose grace we can remain immersed in celestial peace. ||2||2||

ਦੇਵਗੰਧਾਰੀ ॥

Raag Devgandhari

ਮਾਈ ਸੁਨਤ ਸੋਚ ਭੈ ਡਰਤ ॥

O' my mother, I become dreadful when I listen and think of death,

ਮੇਰ ਤੇਰ ਤਜਉ ਅਭਿਮਾਨਾ ਸਰਨਿ ਸੁਆਮੀ ਕੀ ਪਰਤ ॥੧॥ ਰਹਾਉ ॥

Therefore, renouncing 'mine and yours' and egotism, I have sought the refuge of the Master-God. ||1||Pause||

ਜੇ ਜੇ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਉ ਨਾਹਿ ਨ ਕਾ ਬੇਲ ਕਰਤ ॥

Whatever my Husband-God says, I deem it as the best thing; I cheerfully obey His order and never say anything against His command.

ਨਿਮਖ ਨ ਬਿਸਰਉ ਹੀਏ ਮੇਰੇ ਤੇ ਬਿਸਰਤ ਜਾਈ ਹਉ ਮਰਤ ॥੧॥

O' my Master, do not go out of my mind even for an instant; forgetting You, I spiritually die. ||1||

ਸੁਖਦਾਈ ਪੂਰਨ ਪ੍ਰਭੁ ਕਰਤਾ ਮੇਰੀ ਬਹੁਤੁ ਇਆਨਪ ਜਰਤ ॥

That peace giving, all pervading Creator-God tolerates my lots of ignorance.

ਨਿਰਗੁਨਿ ਕਰੂਪਿ ਕੁਲਹੀਣ ਨਾਨਕ ਹਉ ਅਨਦ ਰੂਪ ਸੁਆਮੀ ਭਰਤ ॥੨॥੩॥

O' Nanak, I am unvirtuous, not good looking and of low social status; but my Husband-God is the embodiment of bliss. ||2||3||

ਦੇਵਗੰਧਾਰੀ ॥

Raag Devgandhari

ਮਨ ਹਰਿ ਕੀਰਤਿ ਕਰਿ ਸਦਹੂੰ ॥

O' my mind, always sing praises of God.

ਗਾਵਤ ਸੁਨਤ ਜਪਤ ਉਧਾਰੈ ਬਰਨ ਅਬਰਨਾ ਸਭਹੂੰ ॥੧॥ ਰਹਾਉ ॥

Whether a person belongs to high or low social status, God emancipates all those who sing or listen to His praises and remember Him. ||1||Pause||

ਜਹ ਤੇ ਉਪਜਿਓ ਤਹੀ ਸਮਾਇਓ ਇਹ ਬਿਧਿ ਜਾਨੀ ਤਬਹੂੰ ॥

When a person keeps singing God's praises then he understands that soul ultimately merges into the One from which it originated.

ਜਹਾ ਜਹਾ ਇਹ ਦੇਹੀ ਧਾਰੀ ਰਹਨੁ ਨ ਪਾਇਓ ਕਬਹੂੰ ॥੧॥

Whenever the body was created, the soul has never been able to stay in that body forever. ||1||

ਸੁਖੁ ਆਇਓ ਭੈ ਭਰਮ ਬਿਨਾਸੇ ਕ੍ਰਿਪਾਲ ਹੁਏ ਪ੍ਰਭ ਜਬਹੂੰ ॥

When God becomes merciful, fears and doubts are dispelled and spiritual peace comes to dwell in the heart.

ਕਹੁ ਨਾਨਕ ਮੇਰੇ ਪੂਰੇ ਮਨੋਰਥ ਸਾਧਸੰਗਿ ਤਜਿ ਲਬਹੂੰ ॥੨॥੪॥

Nanak says, all my objectives have been fulfilled by renouncing greed in the holy congregation. ||2||4||

ਦੇਵਗੰਧਾਰੀ ॥

Raag Devgandhari

ਮਨ ਜਿਉ ਅਪੁਨੇ ਪ੍ਰਭ ਭਾਵਉ ॥

O' my mind, do only those things by which I may become pleasing to my God,

ਨੀਚਹੁ ਨੀਚੁ ਨੀਚੁ ਅਤਿ ਨਾਨ੍ਹਾ ਹੋਇ ਗਰੀਬੁ ਬੁਲਾਵਉ ॥੧॥ ਰਹਾਉ ॥

even if I have to pray before Him in utmost humility by becoming the lowliest of the lowly and extremely helpless. ||1||Pause||

ਅਨਿਕ ਅਡੰਬਰ ਮਾਇਆ ਕੇ ਬਿਰਥੇ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਘਟਾਵਉ ॥

The many ostentatious shows of Maya, the worldly riches and power, are useless; I withhold my love for these.

ਜਿਉ ਅਪੁਨੇ ਸੁਆਮੀ ਸੁਖੁ ਮਾਨੈ ਤਾ ਮਹਿ ਸੋਭਾ ਪਾਵਉ ॥੧॥

Whatever pleases my Master-God, I feel honored in accepting that. ||1||

ਦਾਸਨ ਦਾਸ ਰੇਣੁ ਦਾਸਨ ਕੀ ਜਨ ਕੀ ਟਹਲ ਕਮਾਵਉ ॥

I serve the devotees of God by becoming the humblest servant of His devotees.

ਸਰਬ ਸੁਖ ਬਡਿਆਈ ਨਾਨਕ ਜੀਵਉ ਮੁਖਹੁ ਬੁਲਾਵਉ ॥੨॥੫॥

O' Nanak, I spiritually rejuvenate and receive all comforts and glory when I chant His Name with my mouth. ||2||5||

ਦੇਵਗੰਧਾਰੀ ॥

Raag Devgandhari

ਪ੍ਰਭ ਜੀ ਤਉ ਪ੍ਰਸਾਦਿ ਕ੍ਰਮ ਡਾਰਿਓ ॥

O' revered God, by Your grace, I have eradicated my doubt.

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਭੁ ਕੇ ਅਪਨਾ ਮਨ ਮਹਿ ਇਹੈ ਬੀਚਾਰਿਓ ॥੧॥ ਰਹਾਉ ॥

By Your Mercy, I have resolved in my mind that everyone is my own.

|1|Pause|

ਕੋਟਿ ਪਰਾਧ ਮਿਟੇ ਤੇਰੀ ਸੇਵਾ ਦਰਸਨਿ ਦੁਖੁ ਉਤਾਰਿਓ ॥

O' God, millions of my sins have been erased by performing Your devotional worship and I have driven away misery by Your blessed vision.

ਨਾਮੁ ਜਪਤ ਮਹਾ ਸੁਖੁ ਪਾਇਓ ਚਿੰਤਾ ਰੋਗੁ ਬਿਦਾਰਿਓ ॥੧॥

I have enjoyed the supreme bliss by meditating on Naam and have dispelled the ailment of anxiety from my mind.||1||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਝੂਠੁ ਨਿੰਦਾ ਸਾਧੁ ਸੰਗਿ ਬਿਸਾਰਿਓ ॥

O' God, in the company of the Guru, I have forsaken lust, anger, greed, falsehood, and slander.

ਮਾਇਆ ਬੰਧ ਕਾਟੇ ਕਿਰਪਾ ਨਿਧਿ ਨਾਨਕ ਆਪਿ ਉਧਾਰਿਓ ॥੨॥੬॥

O' Nanak, God, the treasure of mercy, has cut away my bonds of Maya (the worldly riches and power) and has saved me from vices. ||2||6||

ਦੇਵਗੰਧਾਰੀ ॥

Raag Devgandhari

ਮਨ ਸਗਲ ਸਿਆਨਪ ਰਹੀ ॥

O' my mind, all the cleverness of a person ends,

ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ਨਾਨਕ ਓਟ ਗਹੀ ॥੧॥ ਰਹਾਉ ॥

who takes the support of that Master-God who is the doer and the cause of causes, O' Nanak. |1||Pause|

ਆਪੁ ਮੇਟਿ ਪਏ ਸਰਣਾਈ ਇਹ ਮਤਿ ਸਾਧੁ ਕਹੀ ॥

Those who followed the Guru's teachings of abandoning their cleverness, erasing their self-conceit, they entered God's refuge.

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨਿ ਸੁਖੁ ਪਾਇਆ ਭਰਮੁ ਅਧੇਰਾ ਲਹੀ ॥੧॥

By obeying God's command, they enjoyed spiritual peace and their darkness of doubt was removed.||1||

ਜਾਨ ਪ੍ਰਬੀਨ ਸੁਆਮੀ ਪ੍ਰਭ ਮੇਰੇ ਸਰਣਿ ਤੁਮਾਰੀ ਅਹੀ ॥

O' sagacious Master-God, I have sought Your refuge.

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰੇ ਕੁਦਰਤਿ ਕੀਮ ਨ ਪਹੀ ॥੨॥੭॥

O' God, You have the power to establish and disestablish anything in an instant; the worth of Your almighty creative power cannot be estimated.

||2||7||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਹਰਿ ਪ੍ਰਾਨ ਪ੍ਰਭੁ ਸੁਖਦਾਤੇ ॥

O' God, the giver of life and spiritual peace,

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਾਹੂ ਜਾਤੇ ॥੧॥ ਰਹਾਉ ॥

by the Guru's grace only a rare person has come to realize You. ||1||Pause||

ਸੰਤ ਤੁਮਾਰੇ ਤੁਮਰੇ ਪ੍ਰੀਤਮ ਤਿਨ ਕਉ ਕਾਲ ਨ ਖਾਤੇ ॥

O' God, Your saints are dear to You; they are not consumed by the fear of death.

ਰੰਗਿ ਤੁਮਾਰੈ ਲਾਲ ਭਏ ਹੈ ਰਾਮ ਨਾਮ ਰਸਿ ਮਾਤੇ ॥੧॥

They are imbued with Your deep Love and they remain absorbed in the sublime essence of Your Name. ||1||

ਮਹਾ ਕਿਲਬਿਖ ਕੋਟਿ ਦੇਖ ਰੋਗਾ ਪ੍ਰਭ ਦ੍ਰਿਸਟਿ ਤੁਹਾਰੀ ਹਾਤੇ ॥

O' God, millions of most horrible sins, sufferings and afflictions of a person are destroyed by Your glance of grace.

ਸੇਵਤ ਜਾਗਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗਾਇਆ ਨਾਨਕ ਗੁਰ ਚਰਨ ਪਰਾਤੇ ॥੨॥੮॥

O' Nanak, those who come to the Guru's refuge and follow his teachings, keep singing God's praises at all times, no matter whether asleep or awake.

||2||8||

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Raag Devgandhari, Fifth Guru;

ਸੇ ਪ੍ਰਭੁ ਜਤ ਕਤ ਪੇਖਿਓ ਨੈਣੀ ॥

I have seen that God with my (spiritually enlightened) eyes everywhere,

ਸੁਖਦਾਈ ਜੀਅਨ ਕੇ ਦਾਤਾ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕੀ ਬੈਣੀ ॥੧॥ ਰਹਾਉ ॥

who is the giver of peace to the living beings; the Guru's words of whose praises are full of the ambrosial nectar. ||1||Pause||

ਅਗਿਆਨੁ ਅਧੇਰਾ ਸੰਤੀ ਕਾਟਿਆ ਜੀਅ ਦਾਨੁ ਗੁਰ ਦੈਣੀ ॥

The saints of God have removed my darkness of ignorance and the Guru has given me the gift of spiritual life.

ਕਰਿ ਕਿਰਪਾ ਕਰਿ ਲੀਨੇ ਅਪੁਨਾ ਜਲਤੇ ਸੀਤਲ ਹੋਣੀ ॥੧॥

Bestowing mercy, God has made me His own; I was burning with the fierce worldly desires, but now I feel calm and cool. ||1||

ਕਰਮੁ ਧਰਮੁ ਕਿਛੁ ਉਪਜਿ ਨ ਆਇਓ ਨਹ ਉਪਜੀ ਨਿਰਮਲ ਕਰਣੀ ॥

I could not perform any act of faith, nor any virtuous conduct welled up in me.

ਛਾਡਿ ਸਿਆਨਪ ਸੰਜਮ ਨਾਨਕ ਲਾਗੇ ਗੁਰ ਕੀ ਚਰਣੀ ॥੨॥੯॥

O' Nanak, renouncing my own wisdom and cleverness, I have come to the Guru's refuge and have attuned myself to his teachings. ||2||9||

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਹਰਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਲਾਹਾ ॥

O' my friend, meditate on God's Name and earn the profit of His remembrance in human life.

ਗਤਿ ਪਾਵਹਿ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ਕਾਟੇ ਜਮ ਕੇ ਫਾਹਾ ॥੧॥ ਰਹਾਉ ॥

You would attain high spiritual state, enjoy the bliss of spiritual poise, and your bonds leading to spiritual death would be cut off. ||1||Pause||

ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਹਰਿ ਸੰਤ ਜਨਾ ਪਹਿ ਆਹਾ ॥

After searching, I have come to the conclusion that wealth of Naam is with the saints of God,

ਤਿਨ੍ਹਾ ਪਰਾਪਤਿ ਏਹੁ ਨਿਧਾਨਾ ਜਿਨ੍ ਕੈ ਕਰਮਿ ਲਿਖਾਹਾ ॥੧॥

and they alone receive this treasure of Naam, who are pre-ordained. ||1||

ਸੇ ਬਡਭਾਰੀ ਸੇ ਪਤਿਵੰਤੇ ਸੇਈ ਪੂਰੇ ਸਾਹਾ ॥

They alone are most fortunate, honorable and are truly wealthy,

ਸੁੰਦਰ ਸੁਘੜ ਸਰੂਪ ਤੇ ਨਾਨਕ ਜਿਨ੍ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹਾ ॥੨॥੧੦॥

beautiful, sagacious, and of good disposition, who have amassed the wealth of God's Name, says Nanak. ||2||10||

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਮਨ ਕਹ ਅਹੰਕਾਰਿ ਅਫਾਰਾ ॥

O' my mind, why are you so puffed up with egotism?

ਦੁਰਗੰਧ ਅਪਵਿਤ੍ਰੁ ਅਪਾਵਨ ਭੀਤਰਿ ਜੇ ਦੀਸੈ ਸੇ ਛਾਰਾ ॥੧॥ ਰਹਾਉ ॥

Inside this body are foul odors, filth and impurities, this body and whatever you see in this world are perishable. ||1||Pause||

ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਸਿਮਰਿ ਪਰਾਨੀ ਜੀਉ ਪ੍ਰਾਨ ਜਿਨਿ ਧਾਰਾ ॥

O' mortal, remember that God with loving devotion who created you and gave support to your soul and the breath.

ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਲਪਟਾਵਹਿ ਮਰਿ ਜਨਮਹਿ ਮੁਗਧ ਗਵਾਰਾ ॥੧॥

O' ignorant fool, forsaking God, you are clinging to worldly things; you would keep going in the cycles of birth and death. ||1||

ਅੰਧ ਗੁੰਗ ਪਿੰਗੁਲ ਮਤਿ ਹੀਨਾ ਪ੍ਰਭੁ ਰਾਖਹੁ ਰਾਖਨਹਾਰਾ ॥

O' the savior God, Maya has blinded these ignorant people, they have become dumb to sing Your praises and crippled to walk Your way; please save them.

ਕਰਨ ਕਰਾਵਨਹਾਰ ਸਮਰਥਾ ਕਿਆ ਨਾਨਕ ਜੰਤ ਬਿਚਾਰਾ ॥੨॥੧੧॥

O' God, You are capable of doing and causing everything to be done; O' Nanak, what can these helpless beings do? ||2||11||

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਸੇ ਪ੍ਰਭੁ ਨੇਰੈ ਹੂ ਤੇ ਨੇਰੈ ॥

O' my friends, that God is nearer than the near.

ਸਿਮਰਿ ਧਿਆਇ ਗਾਇ ਗੁਨ ਗੋਬੰਦ ਦਿਨੁ ਰੈਨਿ ਸਾਝ ਸਵੇਰੈ ॥੧॥ ਰਹਾਉ ॥

Day and night, in the evening and morning, remember Him, meditate upon Him, and sing the praises of that Master of the universe. ||1||Pause||

ਉਧਰੁ ਦੇਹ ਦੁਲਭ ਸਾਧੂ ਸੰਗਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇਰੈ ॥

Save your valuable human life from drowning in the ocean of vices by meditating on God's Name in the company of the Guru.

ਘਰੀ ਨ ਮੁਹਤੁ ਨ ਚਸਾ ਬਿਲੰਬਹੁ ਕਾਲੁ ਨਿਤਹਿ ਨਿਤ ਹੇਰੈ ॥੧॥

Do not delay for an instant, even for a moment in remembering God; the demon of death is keeping you constantly under watch. ||1||

ਅੰਧ ਬਿਲਾ ਤੇ ਕਾਢਹੁ ਕਰਤੇ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥

O' Creator, You lack nothing, please pull me out of this dark dungeon of vices,

ਨਾਮੁ ਅਧਾਰੁ ਦੀਜੈ ਨਾਨਕ ਕਉ ਆਨਦ ਸੂਖ ਘਨੇਰੈ ॥੨॥੧੨॥ ਛਕੇ ੨ ॥

Bless Nanak with the Support of Your Naam, the source of immense bliss and joys. ||2||12|| Chhakay 2.

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਮਨ ਗੁਰ ਮਿਲਿ ਨਾਮੁ ਅਰਾਧਿਓ ॥

O' my mind, meeting the Guru and following his teachings, the person who has lovingly meditated on Naam,

ਸੂਖ ਸਹਜ ਆਨੰਦ ਮੰਗਲ ਰਸ ਜੀਵਨ ਕਾ ਮੂਲੁ ਬਾਧਿਓ ॥੧॥ ਰਹਾਉ ॥

has laid the foundation of a life of spiritual poise, bliss and pleasure.

||1||Pause||

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ ਦਾਸੁ ਕੀਨੇ ਕਾਟੇ ਮਾਇਆ ਫਾਧਿਓ ॥

Showing His mercy, God has made him His devotee and has cut off his bonds of worldly attachment.

ਭਾਉ ਭਗਤਿ ਗਾਇ ਗੁਣ ਗੋਬਿੰਦ ਜਮ ਕਾ ਮਾਰਗੁ ਸਾਧਿਓ ॥੧॥

Then through loving devotional worship and singing God's praises, that person has conquered the fear of death. ||1||

ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਮਿਟਿਓ ਮੋਰਚਾ ਅਮੇਲੁ ਪਦਾਰਥੁ ਲਾਧਿਓ ॥

The person on whom God bestowed mercy, the rust of the love of Maya from his mind was removed and he received the priceless commodity of Naam.

ਬਲਿਹਾਰੈ ਨਾਨਕੁ ਲਖ ਬੇਰਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਗਾਧਿਓ ॥੨॥੧੩॥

Nanak, I dedicate myself millions of times over to my Master-God who is incomprehensible and has infinite virtues. ||2||13||

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਮਾਈ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥

O' my mother, one who sings praises of God,

ਸਫਲ ਆਇਆ ਜੀਵਨ ਫਲੁ ਤਾ ਕੇ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਲਾਵੈ ॥੧॥ ਰਹਾਉ ॥

and attunes his mind to the love for the Supreme God; successful is his advent in the world because he achieves the purpose of human life.

||1||Pause||

ਸੁੰਦਰੁ ਸੁਖੜੁ ਸੂਰੁ ਸੇ ਬੇਤਾ ਜੇ ਸਾਧੂ ਸੰਗੁ ਪਾਵੈ ॥

The person who obtains the company of the Guru becomes spiritually beautiful, sagacious, brave, and scholar.

ਨਾਮੁ ਉਚਾਰੁ ਕਰੇ ਹਰਿ ਰਸਨਾ ਬਹੁੜਿ ਨ ਜੋਨੀ ਧਾਵੈ ॥੧॥

He keeps reciting God's Name with his tongue and he does not wander through reincarnations again. ||1||

ਪੂਰਨ ਬ੍ਰਹਮੁ ਰਵਿਆ ਮਨ ਤਨ ਮਹਿ ਆਨ ਨ ਦ੍ਰਿਸਟੀ ਆਵੈ ॥

He realizes the presence of all pervading God within his mind and heart and except God he sees none other.

ਨਰਕ ਰੋਗ ਨਹੀ ਹੋਵਤ ਜਨ ਸੰਗਿ ਨਾਨਕ ਜਿਸੁ ਲੜਿ ਲਾਵੈ ॥੨॥੧੪॥

O' Nanak, whom God unites with the company of saints, sufferings and other maladies never affects him. |2||14||

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਚੰਚਲੁ ਸੁਪਨੈ ਹੀ ਉਰਝਾਇਓ ॥

The mercurial mind remains entangled in the dream-like transient world.

ਇਤਨੀ ਨ ਬੁਝੈ ਕਬਹੂ ਚਲਨਾ ਬਿਕਲ ਭਇਓ ਸੰਗਿ ਮਾਇਓ ॥੧॥ ਰਹਾਉ ॥

It remains fooled by Maya (worldly riches) and doesn't understand even this much that one day everyone has to depart from this world. ||1||Pause||

ਕੁਸਮ ਰੰਗ ਸੰਗ ਰਸਿ ਰਚਿਆ ਬਿਖਿਆ ਏਕ ਉਪਾਇਓ ॥

He remains intoxicated in the pleasures of things which are short-lived like flowers and always keeps on devising ways to collect Maya, the worldly wealth.

ਲੋਭ ਸੁਨੈ ਮਨਿ ਸੁਖੁ ਕਰਿ ਮਾਨੈ ਬੇਗਿ ਤਹਾ ਉਠਿ ਧਾਇਓ ॥੧॥

Hearing about things that fulfill his greed, he feels happy in his mind and he runs after it. ||1||

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੁ ਸ੍ਰਮੁ ਪਾਇਓ ਸੰਤ ਦੁਆਰੈ ਆਇਓ ॥

When after wandering around and getting completely exhausted, one comes to the Guru's door (refuge),

ਕਰੀ ਕ੍ਰਿਪਾ ਪਾਰਬ੍ਰਹਮਿ ਸੁਆਮੀ ਨਾਨਕ ਲੀਓ ਸਮਾਇਓ ॥੨॥੧੫॥

O' Nanak, then God bestows mercy and unites him with Himself ||2||15||

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਸਰਬ ਸੁਖਾ ਗੁਰ ਚਰਨਾ ॥

All spiritual peace is received by following the Guru's immaculate words.

ਕਲਿਮਲ ਡਾਰਨ ਮਨਹਿ ਸਧਾਰਨ ਇਹ ਆਸਰ ਮੇਹਿ ਤਰਨਾ ॥੧॥ ਰਹਾਉ ॥

The Guru's words destroy sins and provide support to the mind; It is with this support that I will swim across the world-ocean of vices. ||1||Pause||

ਪੂਜਾ ਅਰਚਾ ਸੇਵਾ ਬੰਦਨ ਇਹੈ ਟਹਲ ਮੇਹਿ ਕਰਨਾ ॥

I follow the Guru's teachings, for me it is like offering flowers, other rituals and obeisance before the idols of gods.

ਬਿਗਸੈ ਮਨੁ ਹੋਵੈ ਪਰਗਾਸਾ ਬਹੁਰਿ ਨ ਗਰਭੈ ਪਰਨਾ ॥੧॥

By following the Guru's teachings, the mind blooms and is enlightened with divine wisdom and one does not enter the womb again. ||1||

ਸਫਲ ਮੂਰਤਿ ਪਰਸਉ ਸੰਤਨ ਕੀ ਇਹੈ ਧਿਆਨਾ ਧਰਨਾ ॥

I only follow the Guru's teachings which is my wish-fulfilling idol and meditation.

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਠਾਕੁਰੁ ਨਾਨਕ ਕਉ ਪਰਿਓ ਸਾਧ ਕੀ ਸਰਨਾ ॥੨॥੧੬॥

O' Nanak, since the time God has bestowed mercy on me, I have entered the Guru's refuge and I am following his teachings. ||2||16||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਅਪੁਨੇ ਹਰਿ ਪਹਿ ਬਿਨਤੀ ਕਰੀਐ ॥

We should pray only before God.

ਚਾਰਿ ਪਦਾਰਥ ਅਨਦ ਮੰਗਲ ਨਿਧਿ ਸੁਖ ਸਹਜ ਸਿਧਿ ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥

Because, it is from Him that we receive the four blessings (righteousness, worldly wealth, procreation and salvation), the treasures of bliss and joys, spiritual poise, and miraculous powers. ||1||Pause||

ਮਾਨੁ ਤਿਆਗਿ ਹਰਿ ਚਰਨੀ ਲਾਗਉ ਤਿਸੁ ਪ੍ਰਭ ਅੰਚਲੁ ਗਹੀਐ ॥

Renouncing my ego, I am attuned to remembrance of God; we should all depend on the support of that God.

ਆਂਚ ਨ ਲਾਗੈ ਅਗਨਿ ਸਾਗਰ ਤੇ ਸਰਨਿ ਸੁਆਮੀ ਕੀ ਅਹੀਐ ॥੧॥

If we seek God's refuge, then the heat of the fiery ocean of vices would not affect us. ||1||

ਕੋਟਿ ਪਰਾਧ ਮਹਾ ਅਕ੍ਰਿਤਘਨ ਬਹੁਰਿ ਬਹੁਰਿ ਪ੍ਰਭ ਸਹੀਐ ॥

Again and again, God puts up with the millions of sins of the extremely ungrateful people.

ਕਰੁਣਾ ਮੈ ਪੂਰਨ ਪਰਮੇਸੁਰ ਨਾਨਕ ਤਿਸੁ ਸਰਨਹੀਐ ॥੨॥੧੭॥

O' Nanak, we should always seek the refuge of that perfect supreme God, the embodiment of compassion. ||2||17||

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਪਰਵੇਸਾ ॥

The one in whose heart are enshrined the Guru's divine words,

ਰੋਗ ਸੋਗ ਸਭਿ ਦੂਖ ਬਿਨਾਸੇ ਉਤਰੇ ਸਗਲ ਕਲੇਸਾ ॥੧॥ ਰਹਾਉ ॥

all his ailments, sorrows and pains are destroyed and all his afflictions come to an end. ||1||Pause||

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸਹਿ ਕੋਟਿ ਮਜਨ ਇਸਨਾਨਾ ॥

The sins of countless births are erased, as if one has received the reward of bathing at millions of sacred shrines.

ਨਾਮੁ ਨਿਧਾਨੁ ਗਾਵਤ ਗੁਣੁ ਗੋਬਿੰਦੁ ਲਾਗੋ ਸਹਜਿ ਧਿਆਨਾ ॥੧॥

The treasure of the Naam is received by singing Praises of God and the mind remains focused on meditation in a state of spiritual poise. ||1||

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ ਦਾਸੁ ਕੀਨੋ ਬੰਧਨ ਤੋਰਿ ਨਿਰਾਰੇ ॥

Bestowing mercy, whom God makes His devotee; breaking his worldly bonds, He frees him from the love for Maya, the worldly riches and power.

ਜਪਿ ਜਪਿ ਨਾਮੁ ਜੀਵਾ ਤੇਰੀ ਬਾਣੀ ਨਾਨਕ ਦਾਸ ਬਲਿਹਾਰੇ ॥੨॥੧੮॥ ਛਕੇ ੩ ॥

Nanak says, O' God, I am dedicated to You; I spiritually rejuvenate by reciting the words of Your praises and by always remembering You. |2||18|| Chhakay 3.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਮਾਈ ਪ੍ਰਭ ਕੇ ਚਰਨ ਨਿਹਾਰਉ ॥

O' my mother, I always keep remembering God with loving devotion

ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਮਨ ਤੇ ਕਬਹੁ ਨ ਡਾਰਉ ॥੧॥ ਰਹਾਉ ॥

O' my Master, show mercy and bless me, that I may never forsake You from my mind. ||1||Pause||

ਸਾਧੂ ਧੂਰਿ ਲਾਈ ਮੁਖਿ ਮਸਤਕਿ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਜਾਰਉ ॥

O' God, bless me, that I may mould my intellect according to the Guru's teachings and burn off the poison of lust and anger.

ਸਭ ਤੇ ਨੀਚੁ ਆਤਮ ਕਰਿ ਮਾਨਉ ਮਨ ਮਹਿ ਇਹੁ ਸੁਖੁ ਧਾਰਉ ॥੧॥

I wish that I may deem myself as the lowliest of all and keep enshrined this comfort of humility in my mind. ||1||

ਗੁਨ ਗਾਵਹੁ ਠਾਕੁਰ ਅਬਿਨਾਸੀ ਕਲਮਲ ਸਗਲੇ ਝਾਰਉ ॥

let us sing praises of the eternal Master-God and shake off all our sins.

ਨਾਮ ਨਿਧਾਨੁ ਨਾਨਕ ਦਾਨੁ ਪਾਵਉ ਕੰਠਿ ਲਾਇ ਉਰਿ ਧਾਰਉ ॥੨॥੧੯॥

O' Nanak, pray to God for the treasure of Naam and keep it enshrined in the heart like a necklace around the neck. ||2||19||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਪ੍ਰਭ ਜੀਉ ਪੇਖਉ ਦਰਸੁ ਤੁਮਾਰਾ ॥

O' reverend God, bless me that I may behold you all the time.

ਸੁੰਦਰ ਧਿਆਨੁ ਧਾਰੁ ਦਿਨੁ ਰੈਨੀ ਜੀਅ ਪ੍ਰਾਨ ਤੇ ਖਿਆਰਾ ॥੧॥ ਰਹਾਉ ॥

I may always focus my mind on Your beautiful divine virtues, You are dearer to me than my life. ||1||Pause||

ਸਾਸਤ੍ਰੁ ਬੇਦ ਪੁਰਾਨ ਅਵਿਲੋਕੇ ਸਿਮ੍ਰਿਤਿ ਤਤੁ ਬੀਚਾਰਾ ॥

I have studied and contemplated Shastras, Vedas and Puranas and have reflected on the essence of Smritis.

ਦੀਨਾ ਨਾਥ ਪ੍ਰਾਨਪਤਿ ਪੂਰਨ ਭਵਜਲ ਉਧਰਨਹਾਰਾ ॥੧॥

O' the Master of the meek, O' the Master of life and all pervading God, only You can ferry us across the worldly ocean of vices.||1||

ਆਦਿ ਜੁਗਾਦਿ ਭਗਤ ਜਨ ਸੇਵਕ ਤਾ ਕੀ ਬਿਖੈ ਅਧਾਰਾ ॥

O' God, since the beginning and through the ages, your devotees have been looking towards You as their support against vices.

ਤਿਨ ਜਨ ਕੀ ਧੂਰਿ ਬਾਛੈ ਨਿਤ ਨਾਨਕੁ ਪਰਮੇਸਰੁ ਦੇਵਨਹਾਰਾ ॥੨॥੨੦॥

Nanak always longs for the humble service of such devotees; O' supreme God, only You are capable of granting this boon. ||2||20||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਤੇਰਾ ਜਨੁ ਰਾਮ ਰਸਾਇਣਿ ਮਾਤਾ ॥

O' God, Your devotee remains elated with the elixir of your Name.

ਪ੍ਰੇਮ ਰਸਾ ਨਿਧਿ ਜਾ ਕਉ ਉਪਜੀ ਛੇਡਿ ਨ ਕਤਹੂ ਜਾਤਾ ॥੧॥ ਰਹਾਉ ॥

One who receives the treasure of the nectar of Your love, does not renounce it to go somewhere else. ||1||Pause||

ਬੈਠਤ ਹਰਿ ਹਰਿ ਸੇਵਤ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਭੋਜਨੁ ਖਾਤਾ ॥

He remembers God's Name in every situation, the nectar of God's Name becomes his spiritual nourishment.

ਅਠਸਠਿ ਤੀਰਥ ਮਜਨੁ ਕੀਨੇ ਸਾਧੂ ਧੂਰੀ ਨਾਤਾ ॥੧॥

He performs the humble service of the saints of God as if he is bathing at the sixty-eight sacred shrines of pilgrimage. ||1||

ਸਫਲੁ ਜਨਮੁ ਹਰਿ ਜਨ ਕਾ ਉਪਜਿਆ ਜਿਨਿ ਕੀਨੇ ਸਉਤੁ ਬਿਧਾਤਾ ॥

Fruitful becomes the life of that God's devotee, who has brought so much glory to God, as if he has made Him the father of a worthy child.

ਸਗਲ ਸਮੂਹ ਲੈ ਉਧਰੇ ਨਾਨਕ ਪੂਰਨ ਬ੍ਰਹਮੁ ਪਛਾਤਾ ॥੨॥੨੧॥

O' Nanak, he realizes the all pervading God and he ferries all his companions across the world-ocean of vices. ||2||21||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari Fifth Guru:

ਮਾਈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਪਾਈਐ ॥

O' mother, without the Guru, spiritual wisdom is not obtained.

ਅਨਿਕ ਪ੍ਰਕਾਰ ਫਿਰਤ ਬਿਲਲਾਤੇ ਮਿਲਤ ਨਹੀ ਗੋਸਾਈਐ ॥੧॥ ਰਹਾਉ ॥

People wander around wailing and trying all kinds of different rituals, but they are unable to realize God. ||1||Pause||

ਮੋਹ ਰੋਗ ਸੋਗ ਤਨੁ ਬਾਧਿਓ ਬਹੁ ਜੋਨੀ ਭਰਮਾਈਐ ॥

The body remains tied up with emotional attachment, ailments and sorrow and keeps wandering through many incarnations.

ਟਿਕਨੁ ਨ ਪਾਵੈ ਬਿਨੁ ਸਤਸੰਗਤਿ ਕਿਸੁ ਆਗੈ ਜਾਇ ਰੁਆਈਐ ॥੧॥

Without joining the company of saintly persons, one cannot find peace; to whom may one go and share his misery. ||1||

ਕਰੈ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰਾ ਸਾਧ ਚਰਨ ਚਿਤੁ ਲਾਈਐ ॥

When my Master bestows mercy, only then we can attune our mind to the Guru's immaculate words.

ਸੰਕਟ ਘੋਰ ਕਟੇ ਖਿਨ ਭੀਤਰਿ ਨਾਨਕ ਹਰਿ ਦਰਸਿ ਸਮਾਈਐ ॥੨॥੨੨॥

O' Nanak, when we experience the blessed vision of God, the most horrible agonies are dispelled in an instant. ||2||22||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਠਾਕੁਰ ਹੋਏ ਆਪਿ ਦਇਆਲ ॥

When the Master-God Himself became merciful on His devotees,

ਭਈ ਕਲਿਆਣ ਅਨੰਦ ਰੂਪ ਹੋਈ ਹੈ ਉਬਰੇ ਬਾਲ ਗੁਪਾਲ ॥ ਰਹਾਉ ॥

then tranquility and bliss wells up within and God's children are saved from drowning in the world ocean of vices. ||Pause||

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਬੇਨੰਤੀ ਪਾਰਬ੍ਰਹਮੁ ਮਨਿ ਧਿਆਇਆ ॥

Those who prayed before God with folded hands and lovingly remembered God in their mind,

ਹਾਥੁ ਦੇਇ ਰਾਖੇ ਪਰਮੇਸੁਰਿ ਸਗਲਾ ਦੁਰਤੁ ਮਿਟਾਇਆ ॥੧॥

God forgave their past sins extending His support and saved them from drowning in the worldly ocean of vices. ||1||

ਵਰ ਨਾਰੀ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਠਾਕੁਰ ਕਾ ਜੈਕਾਰੁ ॥

All men and women joined together and started singing the songs of God's praises.

ਕਹੁ ਨਾਨਕ ਜਨ ਕਉ ਬਲਿ ਜਾਈਐ ਜੋ ਸਭਨਾ ਕਰੇ ਉਧਾਰੁ ॥੨॥੨੩॥

Nanak says, we should dedicate our life to that Guru, the devotee of God who emancipates everyone. ||2||23||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਅਪੁਨੇ ਸਤਿਗੁਰ ਪਹਿ ਬਿਨਉ ਕਹਿਆ ॥

When I offered my prayer before my true Guru,

ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਦੁਖ ਭੰਜਨ ਮੇਰਾ ਸਗਲ ਅੰਦੇਸਰਾ ਗਇਆ ॥ ਰਹਾਉ ॥

Then the merciful God, destroyer of sorrows became kind and all my anxiety and worry was gone. ||Pause||

ਹਮ ਪਾਪੀ ਪਾਖੰਡੀ ਲੋਭੀ ਹਮਰਾ ਗੁਨੁ ਅਵਗੁਨੁ ਸਭੁ ਸਹਿਆ ॥

We are sinners, hypocritical and greedy, but God puts up with all of our virtues and vices.

ਕਰੁ ਮਸਤਕਿ ਧਾਰਿ ਸਾਜਿ ਨਿਵਾਜੇ ਮੁਏ ਦੁਸਟ ਜੇ ਖਇਆ ॥੧॥

After creating the human beings, God provides His support and makes them full of virtues and all the enemies (lust, anger etc) responsible for destroying them spiritually are eradicated. ||1||

ਪਰਉਪਕਾਰੀ ਸਰਬ ਸਧਾਰੀ ਸਫਲ ਦਰਸਨ ਸਹਜਇਆ ॥

God is benevolent, He provides support to all; He provides peace and poise and His blessed vision is helpful for achieving the purpose of human life.

ਕਹੁ ਨਾਨਕ ਨਿਰਗੁਣ ਕਉ ਦਾਤਾ ਚਰਣ ਕਮਲ ਉਰ ਧਰਿਆ ॥੨॥੨੪॥

Nanak says, God is the benefactor even to the unvirtuous and I have enshrined His immaculate Name in my heart. ||2||24||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਅਨਾਥ ਨਾਥ ਪ੍ਰਭੁ ਹਮਾਰੇ ॥

O' my God, the support of the supportless,

ਸਰਨਿ ਆਇਓ ਰਾਖਨਹਾਰੇ ॥ ਰਹਾਉ ॥

O' the savior God, I have come to Your refuge. ||Pause||

ਸਰਬ ਪਾਖ ਰਾਖੁ ਮੁਰਾਰੇ ॥

O' God, protect me in all places,

ਆਗੈ ਪਾਛੈ ਅੰਤੀ ਵਾਰੇ ॥੧॥

in the next world, in this world and in the end. ||1||

ਜਬ ਚਿਤਵਉ ਤਬ ਤੁਹਾਰੇ ॥

O' God, whenever I think, then I remember Your virtues.

ਉਨ ਸਮੁਹਾਰਿ ਮੇਰਾ ਮਨੁ ਸਧਾਰੇ ॥੨॥

By remembering Your virtues my mind feels solaced. ||2||

ਸੁਨਿ ਗਾਵਉ ਗੁਰ ਬਚਨਾਰੇ ॥

O' God, I sing Your praises by listening to the Guru's word.

ਬਲਿ ਬਲਿ ਜਾਉ ਸਾਧ ਦਰਸਾਰੇ ॥੩॥

O' God, I dedicate myself to the blessed vision of the Guru. ||3||

ਮਨ ਮਹਿ ਰਾਖਉ ਏਕ ਅਸਾਰੇ ॥

Within my mind, I keep hope only on the One (God).

ਨਾਨਕ ਪ੍ਰਭ ਮੇਰੇ ਕਰਨੈਹਾਰੇ ॥੪॥੨੫॥

O' Nanak, my God is the doer of everything. ||4||25||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਪ੍ਰਭ ਇਹੈ ਮਨੋਰਥੁ ਮੇਰਾ ॥

O' God, this is the only yearning of my mind,

ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਮੋਹਿ ਦੀਜੈ ਕਰਿ ਸੰਤਨ ਕਾ ਚੇਰਾ ॥ ਰਹਾਉ ॥

that O' God, the treasure of mercy, bless me with this gift and make me the disciple of Your saints. ||Pause||

ਪ੍ਰਾਤਹਕਾਲ ਲਾਗਉ ਜਨ ਚਰਨੀ ਨਿਸ ਬਾਸੁਰ ਦਰਸੁ ਪਾਵਉ ॥

O' God, I wish that early in the morning, I may humbly serve Your devotees, and day and night I may have their blessed vision.

ਤਨੁ ਮਨੁ ਅਰਪਿ ਕਰਉ ਜਨ ਸੇਵਾ ਰਸਨਾ ਹਰਿ ਗੁਨ ਗਾਵਉ ॥੧॥

Surrendering my heart and mind, I may serve the devotees and with my tongue I may sing praises of God. ||1||

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਉ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸੰਤਸੰਗਿ ਨਿਤ ਰਹੀਐ ॥

I may remember my God with every breath of mine, and I may always remain in the company of the saints.

ਏਕੁ ਅਧਾਰੁ ਨਾਮੁ ਧਨੁ ਮੇਰਾ ਅਨਦੁ ਨਾਨਕ ਇਹੁ ਲਹੀਐ ॥੨॥੨੬॥

O' Nanak, the wealth of God's Name may remain my only support in life and I may keep having the bliss from remembering Naam. ||2||26||

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩

Raag Devgandhari, Fifth Guru, Third beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮੀਤਾ ਐਸੇ ਹਰਿ ਜੀਉ ਪਾਏ ॥

I have realized such a reverend God as my friend,

ਛੇਡਿ ਨ ਜਾਈ ਸਦ ਹੀ ਸੰਗੇ ਅਨਦਿਨੁ ਗੁਰ ਮਿਲਿ ਗਾਏ ॥੧॥ ਰਹਾਉ ॥

who never deserts me and always remains with me; joining with the Guru, I always keep singing His praises. ||1||Pause||

ਮਿਲਿਓ ਮਨੋਹਰੁ ਸਰਬ ਸੁਖੈਨਾ ਤਿਆਗਿ ਨ ਕਤਹੁ ਜਾਏ ॥

I have realized the fascinating God, who has blessed me with celestial peace; forsaking me, He never goes anywhere.

ਅਨਿਕ ਅਨਿਕ ਭਾਤਿ ਬਹੁ ਪੇਖੇ ਪ੍ਰਿਅ ਰੋਮ ਨ ਸਮਸਰਿ ਲਾਏ ॥੧॥

I have seen many different kinds of other people, but none is equal to even a hair of my beloved God. ||1||

ਮੰਦਰਿ ਭਾਗੁ ਸੇਭ ਦੁਆਰੈ ਅਨਹਤ ਰੁਣੁ ਝੁਣੁ ਲਾਏ ॥

There is such a bliss in my heart, as if it is the blessed temple of God with beautiful gates, in which continuous divine music keeps playing.

ਕਹੁ ਨਾਨਕ ਸਦਾ ਰੰਗੁ ਮਾਣੇ ਗ੍ਰਿਹ ਪ੍ਰਿਅ ਥੀਤੇ ਸਦ ਥਾਏ ॥੨॥੧॥੨੭॥

Nanak says, he, who realizes the ever presence of God in his heart, enjoys the eternal bliss. ||2||1||27||

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਦਰਸਨ ਨਾਮ ਕਉ ਮਨੁ ਆਛੈ ॥

My mind longs for the blessed vision of God and to meditate on Naam.

ਭ੍ਰਮਿ ਆਇਓ ਹੈ ਸਗਲ ਥਾਨੁ ਰੇ ਆਹਿ ਪਰਿਓ ਸੰਤ ਪਾਛੈ ॥੧॥ ਰਹਾਉ ॥

I have wandered everywhere, and now I have come to follow the saints.

||1||Pause||

ਕਿਸੁ ਹਉ ਸੇਵੀ ਕਿਸੁ ਆਰਾਧੀ ਜੇ ਦਿਸਟੈ ਸੇ ਗਾਛੈ ॥

Whosoever I see in the world is perishable; whom may I serve? whom may I worship in adoration?

ਸਾਧਸੰਗਤਿ ਕੀ ਸਰਨੀ ਪਰੀਐ ਚਰਣ ਰੇਨੁ ਮਨੁ ਬਾਛੈ ॥੧॥

I should seek the refuge of the holy congregation, my mind longs only for the humble service of the saints. ||1||

ਜੁਗਤਿ ਨ ਜਾਨਾ ਗੁਨੁ ਨਹੀ ਕੋਈ ਮਹਾ ਦੁਤਰੁ ਮਾਇ ਆਛੈ ॥

I do not have any virtues nor I know how to swim across the worldly ocean of Maya, which is so difficult to cross.

ਆਇ ਪਇਓ ਨਾਨਕ ਗੁਰ ਚਰਨੀ ਤਉ ਉਤਰੀ ਸਗਲ ਦੁਰਾਛੈ ॥੨॥੨॥੨੮॥

O' Nanak, I have followed the Guru's teachings and all my evil desires have vanished. ||2||2||28||

ਦੇਵਗੰਧਾਰੀ ੫ ॥

Raag Devgandhari, Fifth Guru:

ੴਮ੍ਰਿਤਾ ਪ੍ਰਿਥੁ ਬਚਨ ਤੁਹਾਰੇ ॥

O' beloved God, the words of Your praises are spiritually rejuvenating.

ੴ ਤਿ ਸੁੰਦਰ ਮਨਮੋਹਨ ਪਿਆਰੇ ਸਭਹੁ ਮਧਿ ਨਿਰਾਰੇ ॥੧॥ ਰਹਾਉ ॥

O' extremely beautiful, heart-captivating beloved God, You are amidst everyone and yet detached from everyone.

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥

I do not seek kingdom, nor I seek liberation from the cycles of birth and death; all my mind longs for is the love of Your immaculate Name.

ਬ੍ਰਹਮ ਮਰੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰ ਮੋਹਿ ਠਾਕੁਰ ਹੀ ਦਰਸਾਰੇ ॥੧॥

Others may long for the sight of deities like Brahma, Shiva, Indira, or sages, and sidhas, but I only seek the blessed vision of my Master-God. ||1||

ਦੀਨੁ ਦੁਆਰੈ ਆਇਓ ਠਾਕੁਰ ਸਰਨਿ ਪਰਿਓ ਸੰਤ ਹਾਰੇ ॥

O' my Master-God: I, the helpless and exhausted one, have come to the refuge of Your saints.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਮਿਲੇ ਮਨੋਹਰ ਮਨੁ ਸੀਤਲ ਬਿਗਸਾਰੇ ॥੨॥੩॥੨੯॥

Nanak says, I have realized the heart captivating God and my mind is cooled and delighted. ||2||3||29||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਹਰਿ ਜਪਿ ਸੇਵਕੁ ਪਾਰਿ ਉਤਾਰਿਓ ॥

By remembering God, a devotee is helped to cross over the world-ocean of vices.

ਦੀਨ ਦਇਆਲ ਭਏ ਪ੍ਰਭੁ ਾ ਪਨੇ ਬਹੁੜਿ ਜਨਮਿ ਨਹੀ ਮਾਰਿਓ ॥੧॥ ਰਹਾਉ ॥

The merciful God becomes that devotee's own and He does not subject that devotee to the cycles of birth and death. ||1||Pause||

ਸਾਧਸੰਗਮਿ ਗੁਣ ਗਾਵਹ ਹਰਿ ਕੇ ਰਤਨ ਜਨਮੁ ਨਹੀ ਹਾਰਿਓ ॥

He sings praises of God in the company of the saints, and this way does not waste this jewel like precious human life.

ਪ੍ਰਭੁ ਗੁਨ ਗਾਇ ਬਿਖੈ ਬਨੁ ਤਰਿਆ ਕੁਲਹ ਸਮੂਹ ਉਧਾਰਿਓ ॥੧॥

By singing praises of God, he swims across this poisonous worldly ocean and even saves all his generations as well.

ਚਰਨ ਕਮਲ ਬਸਿਆ ਰਿਦ ਭੀਤਰਿ ਸਾਸਿ ਗਿਰਾਸਿ ਉਚਾਰਿਓ ॥

God's immaculate Name remains enshrined within his heart and he recites Naam with every breath and morsel of food.

ਨਾਨਕ ਓਟ ਗਹੀ ਜਗਦੀਸੁਰ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰਿਓ ॥੨॥੪॥੩੦॥

O' Nanak, he has grasped on to the support of the Master of the universe and I am dedicated to such a devotee again and again. ||2||4||30||

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪

Raag Devgandhari, Fifth Guru, Fourth beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਕਰਤ ਫਿਰੇ ਬਨ ਭੇਖ ਮੋਹਨ ਰਹਤ ਨਿਰਾਰ ॥੧॥ ਰਹਾਉ ॥

Those who keep roaming in jungles in holy garbs, the fascinating God remains aloof from them. ||1||Pause||

ਕਥਨ ਸੁਨਾਵਨ ਗੀਤ ਨੀਕੇ ਗਾਵਨ ਮਨ ਮਹਿ ਧਰਤੇ ਗਾਰ ॥੧॥

They discourse, preach and sing melodious songs, but their minds are filled with the filth of arrogance, and evil intentions. ||1||

□ ਤਿ ਸੁੰਦਰ ਬਹੁ ਚਤੁਰ ਸਿਆਨੇ ਬਿਦਿਆ ਰਸਨਾ ਚਾਰ ॥੨॥

Because of their education, they may speak very sweetly, may appear very beautiful, extremely clever and wise. ||2||

ਮਾਨ ਮੇਹ ਮੇਰ ਤੇਰ ਬਿਬਰਜਿਤ ਏਹੁ ਮਾਰਗੁ ਖੰਡੇ ਧਾਰ ॥੩॥

To remain unaffected by pride, emotional attachment and the sense of 'mine and yours' is very difficult; it is like walking on the edge of a sword. ||3||

ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਭਵਜਲੁ ਤਰੀ□ ਲੇ ਪ੍ਰਭ ਕਿਰਪਾ ਸੰਤ ਸੰਗਾਰ ॥੪॥੧॥੩੧॥

Nanak says, he alone is able to swim across the terrifying world-ocean of vices, who by God's grace joins the company of saints. ||4||1||31||

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੫

Raag Devgandhari, Fifth Guru, Fifth beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮੈ ਪੇਖਿਓ ਰੀ ਉਚਾ ਮੋਹਨੁ ਸਭ ਤੇ ਉਚਾ ॥

O' my friends, I have seen the most captivating God, who is the highest of all.

ਆਨ ਨ ਸਮਸਰਿ ਕੇਉ ਲਾਗੈ ਢੂਢਿ ਰਹੇ ਹਮ ਮੂਚਾ ॥੧॥ ਰਹਾਉ ॥

No one else is equal to Him, I have made the most extensive search.

||1||Pause||

ਬਹੁ ਬੇਅੰਤੁ □ ਤਿ ਬਡੇ ਗਾਹਰੇ ਥਾਹ ਨਹੀ □ ਗਹੂਚਾ ॥

He is extremely infinite, exceedingly great, unfathomable and is beyond reach.

ਤੋਲਿ ਨ ਤੁਲੀਐ ਮੋਲਿ ਨ ਮੁਲੀਐ ਕਤ ਪਾਈਐ ਮਨ ਰੂਚਾ ॥੧॥

His worth cannot be estimated and He is priceless; we do not know how can we realize such a heart-captivating God? ||1||

ਖੋਜ □ ਸੰਖਾ □ ਨਿਕ ਤਪੰਥਾ ਬਿਨੁ ਗੁਰ ਨਹੀ ਪਹੂਚਾ ॥

we may launch countless searches, may do innumerable penances, but without the Guru's teachings, no one has ever realized him.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੀ ਠਾਕੁਰ ਮਿਲਿ ਸਾਧੂ ਰਸ ਭੂੰਚਾ ॥੨॥੧॥੩੨॥

Nanak says, he on whom the Master has shown His mercy, enjoys the sublime essence of Naam by meeting the Guru and following his teachings.

||2||1||32||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਮੈਂ ਬਹੁ ਬਿਧਿ ਪੇਖਿਓ ਦੂਜਾ ਨਾਹੀ ਰੀ ਕੇਉ ॥

O' my friend, I have looked in so many ways, but there is no other like God.

ਖੰਡ ਦੀਪ ਸਭ ਭੀਤਰਿ ਰਵਿਆ ਪੂਰਿ ਰਹਿਓ ਸਭ ਲੋਉ ॥੧॥ ਰਹਾਉ ॥

God is pervading in all the regions and islands and He is present in all the worlds. ||1||Pause||

ਅਗਮ ਅਗੰਮਾ ਕਵਨ ਮਹਿੰਮਾ ਮਨੁ ਜੀਵੈ ਸੁਨਿ ਸੋਉ ॥

God is remotest of the remote, who can describe His glory? my mind spiritually survives by listening to His praises.

ਚਾਰਿ ਆਸਰਮ ਚਾਰਿ ਬਰੰਨਾ ਮੁਕਤਿ ਭਏ ਸੇਵਤੇਉ ॥੧॥

People living in all the four stages of life (celebrates, householders, old age and recluse), and all the four castes (Brahmins, Kashattris, Vaish and Shudras) have been emancipated by remembering God. ||1||

ਗੁਰਿ ਸਬਦੁ ਦ੍ਰਿੜਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਦੁਤੀਅ ਗਏ ਸੁਖ ਹੋਉ ॥

In whose heart the Guru has implanted the divine word, that person has obtained the supreme status of spiritual enlightenment, that person's sense of duality has gone away, and peace has prevailed.

ਕਹੁ ਨਾਨਕ ਭਵ ਸਾਗਰੁ ਤਰਿਆ ਹਰਿ ਨਿਧਿ ਪਾਈ ਸਹਜੇਉ ॥੨॥੨॥੩੩॥

Nanak says that such a person has crossed over the dreadful worldly ocean of vices and obtained spiritual poise. ||2||2||33||

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੬

Raag Devgandhari, Fifth Guru, Sixth Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਏਕੈ ਰੇ ਹਰਿ ਏਕੈ ਜਾਨ ॥

O' my brother, understand that there is one and only one God.

ਏਕੈ ਰੇ ਗੁਰਮੁਖਿ ਜਾਨ ॥੧॥ ਰਹਾਉ ॥

Follow the Guru's teachings and know that God is omnipresent. ||1||Pause||

ਕਾਰੇ ਭ੍ਰਮਤ ਹਉ ਤੁਮ ਭ੍ਰਮਹੁ ਨ ਭਾਈ ਰਵਿਆ ਰੇ ਰਵਿਆ ਸੂਬ ਥਾਨ ॥੧॥

Why are you wandering around? O' my brothers, don't wander around; He is pervading everywhere. ||1||

ਜਿਉ ਬੈਸੰਤਰੁ ਕਾਸਟ ਮਝਾਰਿ ਬਿਨੁ ਸੰਜਮ ਨਹੀ ਕਾਰਜ ਸਾਰਿ ॥

O' my friends, just as fire is locked in the wood, but it cannot be lighted without the proper technique to accomplish the desired task.

ਬਿਨੁ ਗੁਰ ਨ ਪਾਵੈਗੋ ਹਰਿ ਜੀ ਕੇ ਦੁਆਰ ॥

Similarly, God is pervading everywhere, but you cannot experience His presence without the Guru's teachings.

ਮਿਲਿ ਸੰਗਤਿ ਤਜਿ ਅਭਿਮਾਨ ਕਹੁ ਨਾਨਕ ਪਾਏ ਹੈ ਪਰਮ ਨਿਧਾਨ ॥੨॥੧॥੩੪॥

Nanak says, the supreme treasure of Naam is received, by joining the holy congregation and shedding ego. ||2||1||34||

ਦੇਵਗੰਧਾਰੀ ਪ ॥

Raag Devgandhari, Fifth Guru:

ਜਾਨੀ ਨ ਜਾਈ ਤਾ ਕੀ ਗਾਤਿ ॥੧॥ ਰਹਾਉ ॥

O' my friends, the state of God cannot be known. ||1||Pause||

ਕਹ ਪੇਖਾਰਉ ਹਉ ਕਰਿ ਚਤੁਰਾਈ ਬਿਸਮਨ ਬਿਸਮੇ ਕਹਨ ਕਹਾਤਿ ॥੧॥

How can I describe Him through my cleverness; even those who try to describe His form are simply wonder-struck and amazed. ||1||

ਗਣ ਗੰਧਰਬ ਸਿਧ ਅਰੁ ਸਾਧਿਕ ॥

The heavenly singers, the attendants of the angels, the adepts, the seekers,

ਸੁਰਿ ਨਰ ਦੇਵ ਬ੍ਰਹਮ ਬ੍ਰਹਮਾਦਿਕ ॥

the angelic beings, angels, Brahma and other gods,

ਚਤੁਰ ਬੇਦ ਉਚਰਤ ਦਿਨੁ ਰਾਤਿ ॥

and the four Vedas proclaim, day and night,

ਅਗਮ ਅਗਮ ਠਾਕੁਰੁ ਆਗਾਧਿ ॥

that God is incomprehensible, inaccessible and unfathomable.

ਗੁਨ ਬੇਅੰਤ ਬੇਅੰਤ ਭਨੁ ਨਾਨਕ ਕਹਨੁ ਨ ਜਾਈ ਪਰੈ ਪਰਾਤਿ ॥੨॥੨॥੩੫॥

Nanak says that it is impossible to find the limit of God's virtues. He is limitless, His form cannot be described; He is farther than the farthest. ||2||2||35||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਧਿਆਏ ਗਾਏ ਕਰਨੈਹਾਰ ॥

The one who remembers and sings praises of that Creator,

ਭਉ ਨਾਹੀ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ਅਨਿਕ ਓਹੀ ਰੇ ਏਕ ਸਮਾਰ ॥੧॥ ਰਹਾਉ ॥

becomes fearless and enjoys peace, poise and bliss: O' my friend, enshrine that God in your heart, who is both one and innumerable. ||1||Pause||

ਸਫਲ ਮੂਰਤਿ ਗੁਰੁ ਮੇਰੈ ਮਾਥੈ ॥

That Guru, whose blessed vision is rewarding in life, has given his support to me,

ਜਤ ਕਤ ਪੇਖਉ ਤਤ ਤਤ ਸਾਥੈ ॥

and now wherever I see, I find God with me.

ਚਰਨ ਕਮਲ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰ ॥੧॥

The immaculate Name of God is the Support of my life. ||1||

ਸਮਰਥ ਅਥਾਹ ਬਡਾ ਪ੍ਰਭੁ ਮੇਰਾ ॥

My God is all-powerful, unfathomable and the greatest of all.

ਘਟ ਘਟ ਅੰਤਰਿ ਸਾਹਿਬੁ ਨੇਰਾ ॥

That Master pervades every heart and is near all.

ਤਾ ਕੀ ਸਰਨਿ ਆਸਰ ਪ੍ਰਭੁ ਨਾਨਕ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥੨॥੩॥੩੬॥

O' Nanak, I have sought the shelter and support of that God whose virtues have no end or limit. ||2||3||36||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ॥

Raag Devgandhari, Fifth Guru:

ਉਲਟੀ ਰੇ ਮਨ ਉਲਟੀ ਰੇ ॥

Turn away O' my mind, yes turn away,

ਸਾਕਤ ਸਿਉ ਕਰਿ ਉਲਟੀ ਰੇ ॥

Turn away from the faithless cynic.

ਝੂਠੈ ਕੀ ਰੇ ਝੂਠੁ ਪਰੀਤਿ ਛੁਟਕੀ ਰੇ ਮਨ ਛੁਟਕੀ ਰੇ ਸਾਕਤ ਸੰਗਿ ਨ ਛੁਟਕੀ ਰੇ ॥੧॥ ਰਹਾਉ ॥

O' my friend, the love of the false one is always false, it never lasts till the end, and definitely breaks down; also in the company of the cynics one is never able to find liberation from vices. ||1||Pause||

ਜਿਉ ਕਾਜਰ ਭਰਿ ਮੰਦਰੁ ਰਾਖਿਓ ਜੇ ਪੈਸੈ ਕਾਲੁਖੀ ਰੇ ॥

O' my mind, just as if a room is kept full with the soot, anybody who enters this room would be smeared black. Similarly by associating with cynic, one would get the soot of evil and vices.

ਦੂਰਹੁ ਹੀ ਤੇ ਭਾਗਿ ਗਇਓ ਹੈ ਜਿਸੁ ਗੁਰ ਮਿਲਿ ਛੁਟਕੀ ਤ੍ਰਿਕੁਟੀ ਰੇ ॥੧॥

The person, who after meeting the Guru, rises above the three modes of Maya (vice, virtue and power), runs away upon seeing a cynic from a distance. ||1||

ਮਾਗਉ ਦਾਨੁ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਮੇਰਾ ਮੁਖੁ ਸਾਕਤ ਸੰਗਿ ਨ ਜੁਟਸੀ ਰੇ ॥

O' my merciful and kind God, I beg from You this one gift, that I may never have to deal with any cynic.

ਜਨ ਨਾਨਕ ਦਾਸ ਦਾਸ ਕੇ ਕਰੀਅਹੁ ਮੇਰਾ ਮੂੰਡੁ ਸਾਧ ਪਗਾ ਹੇਠਿ ਰੁਲਸੀ ਰੇ ॥੨॥੪॥੩੭॥

Devotee Nanak prays, make me the servant of Your devotees and let me serve them with such humility as if my head rolls under their feet. ||2||4||37||

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫ ਘਰੁ ੭

Raag Devgandhari, Fifth Guru, Seventh Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਭ ਦਿਨ ਕੇ ਸਮਰਥ ਪੰਥ ਬਿਠੁਲੇ ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ॥

O' my all-powerful beloved, the kindly torch bearer of our path, forever I am dedicated to You.

ਗਾਵਨ ਭਾਵਨ ਸੰਤਨ ਤੇਰੈ ਚਰਨ ਉਵਾ ਕੈ ਪਾਉ ॥੧॥ ਰਹਾਉ ॥

O' God, bless me with the humble service of those saints of Yours who sing Your praise and are pleasing to You. ||1||Pause||

ਜਾਸਨ ਬਾਸਨ ਸਹਜ ਕੇਲ ਕਰੁਣਾ ਮੈ ਏਕ ਅਨੰਤ ਅਨੁਪੈ ਠਾਉ ॥੧॥

O' immaculate Master, show mercy and bless me that I may remain in the humble service of your Saints who do not have any worldly desires; and who in a state of peace and poise remain in Your limitless and unique presence. ||1||

ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਕਰ ਤਲ ਜਗਜੀਵਨ ਸੂਬ ਨਾਥ ਅਨੇਕੈ ਨਾਉ ॥

O' God, the life of this world, You have all the miraculous powers in the palm of Your hand; O' the Master-God of all, You are known by many Names.

ਦਇਆ ਮਇਆ ਕਿਰਪਾ ਨਾਨਕ ਕਉ ਸੁਨਿ ਸੁਨਿ ਜਸੁ ਜੀਵਾਉ ॥੨॥੧॥੩੮॥੬॥੪੪॥

O' God, show kindness, compassion and mercy on Nanak so that he may keep spiritually rejuvenating by listening to Your praises. ||2||1||38||6||44||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥

Raag Devgandhari, Ninth Guru:

ਯਹ ਮਨੁ ਨੈਕ ਨ ਕਹਿਓ ਕਰੈ ॥

This mind does not obey my instructions, even a little bit.

ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ ਦੁਰਮਤਿ ਤੇ ਨ ਟਰੈ ॥੧॥ ਰਹਾਉ ॥

I am so tired of advising it again and again, but still it does not desist from its evil intentions. ||1||Pause||

ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੇ ਹਰਿ ਜਸੁ ਨਹਿ ਉਚਰੈ ॥

Under the intoxication of Maya (worldly riches and power), it has gone crazy and never utters praises of God.

ਕਰਿ ਪਰਪੰਚੁ ਜਗਤ ਕਉ ਡਹਕੈ ਅਪਨੇ ਉਦਰੁ ਭਰੈ ॥੧॥

By making all kinds of false shows, it deceives the world to fill its belly. ||1||

ਸੁਆਨ ਪੂਛ ਜਿਉ ਹੋਇ ਨ ਸੂਧੇ ਕਹਿਓ ਨ ਕਾਨ ਧਰੈ ॥

Just as the tail of a dog doesn't get straightened by any means, similarly, this mind doesn't listen to what is said to it by anyone.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਕਾਜੁ ਸਰੈ ॥੨॥੧॥

Nanak says, always meditate on God's Name, so that your purpose of human life (union with God) may be accomplished. ||2||1||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥

Raag Devgandhari, Ninth Guru:

ਸਭ ਕਿਛੁ ਜੀਵਤ ਕੇ ਬਿਵਹਾਰ ॥

Only during the time one is alive, all the interaction are relevant with people

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਪ ਅਰੁ ਫੁਨਿ ਗਿਰੁ ਕੀ ਨਾਰਿ ॥੧॥ ਰਹਾਉ ॥

including one's mother, father, siblings, children, relatives and spouse. ||1||Pause||

ਤਨ ਤੇ ਪ੍ਰਾਨ ਹੋਤ ਜਬ ਨਿਆਰੇ ਟੇਰਤ ਪ੍ਰੇਤਿ ਪੁਕਾਰਿ ॥

As soon as the last breaths are separated from the body, all the relatives loudly call the human being as a ghost.

ਆਧ ਘਰੀ ਕੇਉ ਨਹਿ ਰਾਖੈ ਘਰ ਤੇ ਦੇਤ ਨਿਕਾਰਿ ॥੧॥

Then, no relative wants to keep the body even for half an hour, and are anxious to take it out of the house. ||1||

ਮ੍ਰਿਗ ਤ੍ਰਿਸ਼ਨਾ ਜਿਉ ਜਗ ਰਚਨਾ ਯਹ ਦੇਖਹੁ ਰਿਦੈ ਬਿਚਾਰਿ ॥

Reflect in your mind and see it for yourself that this worldly play is like a mirage.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਹੇਤ ਉਧਾਰ ॥੨॥੨॥

Nanak says, always meditate on God's Name doing which you would be liberated from worldly attachments. ||2||2||

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥

Raag Devgandhari, Ninth Guru:

ਜਗਤ ਮੈ ਝੂਠੀ ਦੇਖੀ ਪ੍ਰੀਤਿ ॥

I have observed that any love between individuals in this world is false.

ਅਪਨੇ ਹੀ ਸੁਖ ਸਿਉ ਸਭ ਲਾਗੇ ਕਿਆ ਦਾਰਾ ਕਿਆ ਮੀਤ ॥੧॥ ਰਹਾਉ ॥

Whether they are spouses or friends, all are concerned only with their own happiness. ||1||Pause||

ਮੇਰਉ ਮੇਰਉ ਸਭੈ ਕਹਤ ਹੈ ਹਿਤ ਸਿਉ ਬਾਧਿਓ ਚੀਤ ॥

Everybody's mind is tied to worldly attachments, therefore all claim that he is mine, he is mine

ਅੰਤਿ ਕਾਲਿ ਸੰਗੀ ਨਹ ਕੇਉ ਇਹ ਅਚਰਜ ਹੈ ਰੀਤਿ ॥੧॥

But, at the time of death, no one becomes one's companion; this is the strange tradition of the world. ||1||

ਮਨ ਮੂਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ ਸਿਖ ਦੈ ਹਾਰਿਓ ਨੀਤ ॥

O' foolish mind, I have grown weary of instructing you every day, but you still have not understood this reality (about the transitory nature of the world).

ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ ॥੨॥੩॥੬॥੩੮॥੪੭॥

O' Nanak, when one sings praises of God, then one crosses over the terrifying world-ocean of vices. ||2||3||6||38||47||

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

There is only one God whose Name is 'of eternal existence'. He is the creator of the universe, all-pervading, without fear, without enmity, independent of time, beyond the cycle of birth and death and self revealed. He is realized by the Guru's grace.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਚਉਪਦੇ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥

Raag Bihagra, Quartets, Fifth Guru, Second Beat:

ਦੂਤਨ ਸੰਗਰੀਆ ॥

Living in the company of such demons as lust and anger,

ਭੁਇਅੰਗਨਿ ਬਸਰੀਆ ॥

is like living among snakes.

ਅਨਿਕ ਉਪਰੀਆ ॥੧॥

These evil impulses have ruined the lives of countless persons. ||1||

ਤਉ ਮੈ ਹਰਿ ਹਰਿ ਕਰੀਆ ॥

That is why I always meditate on God's Name.

ਤਉ ਸੁਖ ਸਹਜਰੀਆ ॥੧॥ ਰਹਾਉ ॥

Thus I have been living in peace and poise. ||1||Pause||

ਮਿਥਨ ਮੋਹਰੀਆ ॥ ਅਨ ਕਉ ਮੇਰੀਆ ॥

One who remains entangled in false attachment and love of worldly wealth,

ਵਿਚਿ ਘੁਮਨ ਘਿਰੀਆ ॥੨॥

he remains entrapped in the whirlpool of efforts to acquire them. ||2||

ਸਗਲ ਬਟਰੀਆ ॥

All beings are like wandering travelers,

ਬਿਰਖ ਇਕ ਤਰੀਆ ॥

who have taken temporary shelter under the world-tree,

ਬਹੁ ਬੰਧਹਿ ਪਰੀਆ ॥੩॥

and are bound by many bonds of worldly attachments. ||3||

ਬਿਰੁ ਸਾਧ ਸਫਰੀਆ ॥

However, the truly permanent place is the congregation of the Guru,

ਜਹ ਕੀਰਤਨੁ ਹਰੀਆ ॥

where there is always reflection and meditation on God's praises.

ਨਾਨਕ ਸਰਨਰੀਆ ॥੪॥੧॥

O' Nanak, I have come under the refuge of the holy congregation. ||4||1||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥

Raag Bihagra, Ninth Guru:

ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਊ ਜਾਨੈ ॥

Nobody knows the state or nature of God.

ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ ॥੧॥ ਰਹਾਉ ॥

The Yogis, the celibates, the penitents and all kinds of clever and talented people have failed and given up trying to understand Him. ||1||Pause||

ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥

In an instant, He can change a beggar into a ruler and a ruler into a beggar.

ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ ਕੇ ਬਿਵਹਾਰੇ ॥੧॥

He fills what is empty, and empties what is full - such are His ways. ||1||

ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥

He Himself has spread out this play of illusion of the universe and He Himself is the one who looks after it.

ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥੨॥

He assumes different forms in different colors, and yet remains detached from it all. ||2||

ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ ਜਿਹ ਸਭ ਜਗੁ ਭਰਮਾਇਓ ॥

It is impossible to count the qualities of that limitless, incomprehensible, and detached God who has lured the world into this illusion of worldly riches and power.

ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ ਲਾਇਓ ॥੩॥੧॥੨॥

Nanak says only by abandoning all doubts, one can attune the mind to Him and obtain true peace. ||3||1||2||

ਰਾਗੁ ਬਿਹਾਗੜਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧

Raag Bihagra, Chhant, Fourth Guru, First Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਮੋਲੇ ਰਾਮ ॥

O' my soul, meditate again and again on the invaluable Name of God, which is realized through the Guru's grace.

ਹਰਿ ਰਸਿ ਬੀਧਾ ਹਰਿ ਮਨੁ ਪਿਆਰਾ ਮਨੁ ਹਰਿ ਰਸਿ ਨਾਮਿ ਝਕੇਲੇ ਰਾਮ ॥

The mind which is pierced with the sublime essence of God becomes cherished by God, and then it lovingly remains immersed in God's Name.

ਗੁਰਮਤਿ ਮਨੁ ਠਹਰਾਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅਨਤ ਨ ਕਾਹੂ ਡੇਲੇ ਰਾਮ ॥

Under Guru's teachings, hold the mind steady, O' my soul, do not let it wander anywhere.

ਮਨ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਇਆ ਹਰਿ ਪ੍ਰਭੁ ਗੁਣ ਨਾਨਕ ਬਾਣੀ ਬੋਲੇ ਰਾਮ ॥੧॥

One achieves the fruits of heart's desires by uttering God's praises as taught by the Guru.

ਗੁਰਮਤਿ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਵੁਠੜਾ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਬੈਣ ਅਲਾਏ ਰਾਮ ॥

O' my soul, by acting on Guru's teachings, in whose mind comes to abide the ambrosial nectar of Naam, always keeps uttering the Guru's nectar-sweet words.

ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਭਗਤ ਜਨਾ ਕੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਨਿ ਸੁਣੀਐ ਹਰਿ ਲਿਵ ਲਾਏ ਰਾਮ ॥

The Words of the devotees are ambrosial Nectar, O' my soul; we should listen to them by lovingly attuning to God's Name.

ਚਿਰੀ ਵਿਛੁੰਨਾ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਗਲਿ ਮਿਲਿਆ ਸਹਜਿ ਸੁਭਾਏ ਰਾਮ ॥

The person who has done that, is blessed by God from whom he had been separated for a long time, God blesses him with His love and affection.

ਜਨ ਨਾਨਕ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅਨਹਤ ਸਬਦ ਵਜਾਏ ਰਾਮ ॥੨॥

O' my soul, devotee Nanak feels that bliss has come to prevail in his mind, as if a continuous melody of God's praises is playing in it. ||2||

ਸਖੀ ਸਹੇਲੀ ਮੇਰੀਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਕੇਈ ਹਰਿ ਪ੍ਰਭੁ ਆਣਿ ਮਿਲਾਵੈ ਰਾਮ ॥

O' my soul, pray that my friends and companions would come and help unite me with God.

ਹਉ ਮਨੁ ਦੇਵਉ ਤਿਸੁ ਆਪਣਾ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਪ੍ਰਭੁ ਕੀ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ ਰਾਮ ॥

O' my soul, I would surrender my mind to that person, who recites to me the divine words of God's praises.

ਗੁਰਮੁਖਿ ਸਦਾ ਅਰਾਧਿ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਨ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਵੈ ਰਾਮ ॥

O' my soul, meditate on God under Guru's teachings and thus obtain the fruit of your heart's desire.

ਨਾਨਕ ਭਜੁ ਹਰਿ ਸਰਣਾਗਤੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਵਡਭਾਗੀ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥੩॥

Nanak says, O' my soul, seek God's sanctuary, because only by good fortune a person can meditate on Naam ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਇ ਮਿਲੁ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰਮਤਿ ਨਾਮੁ ਪਰਗਾਸੇ ਰਾਮ ॥

O' my soul, by His Mercy God reaches out to us and through the Guru's teachings, God's Name is manifest in the heart.

ਹਉ ਹਰਿ ਬਾਝੁ ਉਡੀਣੀਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਉ ਜਲ ਬਿਨੁ ਕਮਲ ਉਦਾਸੇ ਰਾਮ ॥

O' my soul, without seeing my loving God, I feel sad, just as without water a lotus looks gloomy and withered.

ਗੁਰਿ ਪੂਰੈ ਮੇਲਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਸਜਣੁ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸੇ ਰਾਮ ॥

O' my soul, one who is united with God by the perfect Guru sees the divine friend God, everywhere.

ਧਨੁ ਧਨੁ ਗੁਰੂ ਹਰਿ ਦਸਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਨਾਮਿ ਬਿਗਾਸੇ ਰਾਮ ॥੪॥੧॥

O' my soul, blessed, blessed is the Guru, who has shown me the way to realize God, servant Nanak blossoms forth by the blessings of Naam. ||4||1||

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

Raag Bihagra, Fourth Guru:

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ ॥

O' my soul, God's Name is the immortalizing nectar which is obtained by following the Guru's teachings.

ਹਉਮੈ ਮਾਇਆ ਬਿਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ ॥

O' my soul, the ego of worldly wealth is a poison which can only be neutralized with the nectar of God's Name.

ਮਨੁ ਸੁਕਾ ਹਰਿਆ ਹੋਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਰਾਮ ॥

The dry and withered mind is rejuvenated, O my soul, by meditating on God's Name.

ਹਰਿ ਭਾਗ ਵਡੇ ਲਿਖਿ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਏ ਰਾਮ ॥੧॥

Nanak says, O' my soul, those who have realized God by great preordained destiny, always remain absorbed in His Name. ||1||

ਹਰਿ ਸੇਤੀ ਮਨੁ ਬੇਧਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਉ ਬਾਲਕ ਲਗਿ ਦੁਧ ਖੀਰੇ ਰਾਮ ॥

O' my soul, one whose mind is pierced by love of God is like an infant attached to milk.

ਹਰਿ ਬਿਨੁ ਸਾਂਤਿ ਨ ਪਾਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਉ ਚਾਤ੍ਰਕੁ ਜਲ ਬਿਨੁ ਟੇਰੇ ਰਾਮ ॥

That person cannot obtain any peace without realizing God, O' my soul, just as a song-bird yearns for the rain drops,

ਸਤਿਗੁਰ ਸਰਣੀ ਜਾਇ ਪਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਣ ਦਸੇ ਹਰਿ ਪ੍ਰਭ ਕੇਰੇ ਰਾਮ ॥

Go and seek the Sanctuary of the True Guru, O' my soul; He shall tell you of the glorious virtues of God.

ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਘਰਿ ਵਾਜੇ ਸਬਦ ਘਣੇਰੇ ਰਾਮ ॥੨॥

O' my soul, Nanak says, many songs of bliss play in the heart of the devotee, whom the Guru has united with God. ||2||

ਮਨਮੁਖਿ ਹਉਮੈ ਵਿਛੁੜੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਬਿਖੁ ਬਾਧੇ ਹਉਮੈ ਜਾਲੇ ਰਾਮ ॥

O' my soul, because of their ego, the self-conceited persons are separated from God and thus remain bound in the poison of worldly riches and conceit.

ਜਿਉ ਪੰਖੀ ਕਪੇਤਿ ਆਪੁ ਬਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਉ ਮਨਮੁਖ ਸਭਿ ਵਸਿ ਕਾਲੇ ਰਾਮ ॥

Just like birds that are trapped in the hunter's net due to greed of bird feed, these self-conceited persons are lured by the greed of worldly wealth and fall into the trap of spiritual death.

ਜੇ ਮੇਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਮਨਮੁਖ ਮੂੜ ਬਿਤਾਲੇ ਰਾਮ ॥

The self-conceited persons who keep their minds attuned to the love of worldly riches, O' my soul, are fools and evil minded.

ਜਨ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਾਗਤੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਨਾਨਕ ਹਰਿ ਰਖਵਾਲੇ ਰਾਮ ॥੩॥

However, making repeated and urgent cries for help, O' my soul, the devotees seek the refuge of the Guru; O' Nanak, God becomes their protector. ||3||

ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਬਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਧੁਰਿ ਭਾਗ ਵਡੇ ਹਰਿ ਪਾਇਆ ਰਾਮ ॥

O' my soul, by being imbued with the love of God, the devotees swim across this worldly ocean and through their great preordained destiny they realize God.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪੇਤੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਖੇਵਟ ਸਬਦਿ ਤਰਾਇਆ ਰਾਮ ॥

O' my soul, God's Naam is like a ship and the Guru is the captain, who with the oar of Guru's divine teachings, has ferried us across the worldly ocean.

ਹਰਿ ਹਰਿ ਪੁਰਖੁ ਦਇਆਲੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਸਤਿਗੁਰ ਮੀਠ ਲਗਾਇਆ ਰਾਮ ॥

O' my soul, the all-pervading God is merciful and through the true Guru, God feels sweet to our mind.

ਕਰਿ ਕਿਰਪਾ ਸੁਣਿ ਬੇਨਤੀ ਹਰਿ ਹਰਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਰਾਮ ॥੪॥੨॥

Show Your mercy upon me and hear my prayer, O' God, please, let servant Nanak meditate on Your Naam. ||4||2||

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

Raag Bihagra, Fourth Guru:

ਜਗਿ ਸੁਕ੍ਰਿਤੁ ਕੀਰਤਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਮਨਿ ਧਾਰੇ ਰਾਮ ॥

O' my soul, the most virtuous deed in this world is to sing the praises of God. By singing the praises of God, He is enshrined in the mind.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਧਾਰੇ ਰਾਮ ॥

O' my soul, God's Name is immaculate, so liberate yourself by repeating it over and over again.

ਸਭ ਕਿਲਵਿਖ ਪਾਪ ਦੁਖ ਕਟਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਲੁ ਗੁਰਮੁਖਿ ਨਾਮਿ ਉਤਾਰੇ ਰਾਮ ॥

O' my soul, God's immaculate Naam has removed the dirt of sins and evil deeds, because by meditating on Naam through the Guru, one removes all filth of vices.

ਵਡ ਪੁੰਨੀ ਹਰਿ ਧਿਆਇਆ ਜਨ ਨਾਨਕ ਹਮ ਮੂਰਖ ਮੁਗਧ ਨਿਸਤਾਰੇ ਰਾਮ ॥੧॥

One can meditate on God only by great Fortune, Nanak says, meditation on God's Name has saved even great fools and idiots like us. ||1||

ਜੇ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨਾ ਪੰਚੇ ਵਸਗਤਿ ਆਏ ਰਾਮ ॥

Those who meditate on God's Name, O' my soul, are able to control their five passions of lust, anger, greed, attachment and ego.

ਅੰਤਰਿ ਨਵ ਨਿਧਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰੁ ਸਤਿਗੁਰੁ ਅਲਖੁ ਲਖਾਏ ਰਾਮ ॥

Naam, which is like the nine treasures, is within their hearts; O' my soul, the True Guru has made me comprehend the incomprehensible God.

ਗੁਰਿ ਆਸਾ ਮਨਸਾ ਪੂਰੀਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਮਿਲਿਆ ਭੁਖ ਸਭ ਜਾਏ ਰਾਮ ॥

The Guru has fulfilled my hopes and desires, O' my soul; realizing God, all my hunger of worldly riches and power are satiated.

ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭਿ ਲਿਖਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ ਰਾਮ ॥੨॥

O' Nanak, the devotee in whose destiny it is so preordained always sings praises of God. ||2||

ਹਮ ਪਾਪੀ ਬਲਵੰਚੀਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਪਰਦ੍ਰੋਹੀ ਠਗ ਮਾਇਆ ਰਾਮ ॥

O' my soul, we are sinners, swindlers, and cheats who betray others' trust for the sake of the worldly riches and power.

ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰਿ ਪੂਰੈ ਗਤਿ ਮਿਤਿ ਪਾਇਆ ਰਾਮ ॥

But O' my soul, that person is very fortunate who has found the Guru, because through the Guru, that person has found the way to achieve higher spiritual status.

ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮੁਖਿ ਚੋਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਫਿਰਿ ਮਰਦਾ ਬਹੁੜਿ ਜੀਵਾਇਆ ਰਾਮ ॥

O' my soul, in whose mouth the Guru has poured the nectar of Naam; the Guru has rejuvenated that spiritually dead person.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰ ਜੇ ਮਿਲੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨ ਕੇ ਸਭ ਦੁਖ ਗਵਾਇਆ ਰਾਮ ॥੩॥

O' Nanak, those who have met the true Guru have had all their pains removed. ||3||

ਅਤਿ ਉਤਮੁ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਤੁ ਜਪਿਐ ਪਾਪ ਗਵਾਤੇ ਰਾਮ ॥

God's Name is sublime, O my soul; meditating on it, one's sins are washed away.

ਪਤਿਤ ਪਵਿਤ੍ਰ ਗੁਰਿ ਹਰਿ ਕੀਏ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਚਹੁ ਕੁੰਡੀ ਚਹੁ ਜੁਗਿ ਜਾਤੇ ਰਾਮ ॥

The Guru, through God's Name, has purified even the worst sinners; O' my soul, now they are famous and respected everywhere and throughout the four ages.

ਹਉਮੈ ਮੈਲੁ ਸਭ ਉਤਰੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਹਰਿ ਸਰਿ ਨਾਤੇ ਰਾਮ ॥

By meditating on God's Name, O' my soul, all their dirt of conceit has been washed off as if they have bathed in the pool of ambrosial nectar.

ਅਪਰਾਧੀ ਪਾਪੀ ਉਧਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਖਿਨੁ ਹਰਿ ਰਾਤੇ ਰਾਮ ॥੪॥੩॥

Even sinners are carried across the worldly ocean of vices; O my soul, if they are imbued with Naam, even for an instant, says devotee Nanak. ||4||3||

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

Raag Bihagra, Fourth Guru:

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨੁ ਕਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੇ ਰਾਮ ॥

O' my dear soul, I'm a sacrifice to those who have made God's Name the support of their life.

ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਬਿਖੁ ਭਉਜਲੁ ਤਾਰਣਹਾਰੇ ਰਾਮ ॥

The Guru, the True Guru has implanted the Naam within them, O' my soul, and He has carried them across the terrifying and poisonous world-ocean of vices.

ਜਿਨ ਇਕ ਮਨਿ ਹਰਿ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨ ਸੰਤ ਜਨਾ ਜੈਕਾਰੇ ਰਾਮ ॥

O' my soul, those saints who have single-mindedly contemplated on God, their victory is proclaimed everywhere.

ਨਾਨਕ ਹਰਿ ਜਪਿ ਸੁਖੁ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭਿ ਦੂਖ ਨਿਵਾਰਣਹਾਰੇ ਰਾਮ ॥੧॥

O' Nanak, I have found peace by meditating on God, who is the destroyer of all sorrows. ||1||

ਸਾ ਰਸਨਾ ਧਨੁ ਧੰਨੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਣ ਗਾਵੈ ਹਰਿ ਪ੍ਰਭ ਕੇਰੇ ਰਾਮ ॥

My dear soul, blessed is that tongue which sings praises of God.

ਤੇ ਸ੍ਰਵਨ ਭਲੇ ਸੋਭਨੀਕ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਕੀਰਤਨੁ ਸੁਣਹਿ ਹਰਿ ਤੇਰੇ ਰਾਮ ॥

Virtuous and honorable are those ears that listen to God's praises.

ਸੋ ਸੀਸੁ ਭਲਾ ਪਵਿਤ੍ਰੁ ਪਾਵਨੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਜਾਇ ਲਗੈ ਗੁਰ ਪੈਰੇ ਰਾਮ ॥

O' my soul, sublime, pure and pious is that person who humbly follows the Guru's teachings.

ਗੁਰ ਵਿਟਹੁ ਨਾਨਕੁ ਵਾਰਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਿਤੇਰੇ ਰਾਮ ॥੨॥

O' my dear soul, Nanak is dedicated to that Guru who has implanted God's Name in my mind. ||2||

ਤੇ ਨੇਤ੍ਰੁ ਭਲੇ ਪਰਵਾਣੁ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਸਾਧੁ ਸਤਿਗੁਰੁ ਦੇਖਹਿ ਰਾਮ ॥

O' my soul, blessed and approved are those eyes which realize the vision of the true Guru.

ਤੇ ਹਸਤ ਪੁਨੀਤ ਪਵਿਤ੍ਰੁ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਹਰਿ ਜਸੁ ਹਰਿ ਹਰਿ ਲੇਖਹਿ ਰਾਮ ॥

Immaculate are those hands, O' my dear soul, which write about the praises of God.

ਤਿਸੁ ਜਨ ਕੇ ਪਗ ਨਿਤ ਪੂਜੀਅਹਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਮਾਰਗਿ ਧਰਮ ਚਲੇਸਹਿ ਰਾਮ ॥

O' my dear soul, we should always humbly worship those who tread on the path of righteousness.

ਨਾਨਕੁ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਸੁਣਿ ਹਰਿ ਨਾਮੁ ਮਨੇਸਹਿ ਰਾਮ ॥੩॥

Nanak is dedicated to those persons, O' my soul, who listen and believe in God's Name. ||3||

ਧਰਤਿ ਪਾਤਾਲੁ ਆਕਾਸੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥

O' my dear soul, this earth, the nether regions, and the skies, all are always meditating on God's Name.

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਨਿਤ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਵੈ ਰਾਮ ॥

My dear soul, even the wind, water, and the fire sing praises of the supreme God every day.

ਵਣੁ ਤ੍ਰਿਣੁ ਸਭੁ ਆਕਾਰੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥

The woods, the meadows and the entire world, O' my soul, chant with their mouths God's Name, and meditate on Him.

ਨਾਨਕ ਤੇ ਹਰਿ ਦਰਿ ਪੈਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੇ ਗੁਰਮੁਖਿ ਭਗਤਿ ਮਨੁ ਲਾਵੈ ਰਾਮ ॥੪॥੪॥

O' my soul, by following the Guru's teaching, one who focuses his consciousness on God's devotional worship, is honored in His presence.

||4||4||

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

Raag Bihagra, Fourth Guru:

ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤੇ ਮਨਮੁਖ ਮੂੜੁ ਇਆਣੇ ਰਾਮ ॥

My dear soul, those who have not meditated on God's Name, are self conceited, foolish and ignorant.

ਜੇ ਮੇਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਣੇ ਰਾਮ ॥

My dear soul, those who attach their mind to the worldly riches and power, ultimately repent while departing from this world.

ਹਰਿ ਦਰਗਹ ਢੇਈ ਨਾ ਲਹਨਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੇ ਮਨਮੁਖ ਪਾਪਿ ਲੁਭਾਣੇ ਰਾਮ ॥

They find no place of rest in God's presence, O my soul; those self-conceited persons are deluded by sin.

ਜਨ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਉਬਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਜਪਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਰਾਮ ॥੧॥

O' Nanak, on meeting the Guru, those who follow his teachings are emancipated because by meditating on God they remain absorbed in His Name. ||1||

ਸਭਿ ਜਾਇ ਮਿਲਹੁ ਸਤਿਗੁਰੁ ਕਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ ॥

My dear soul, let us all go and meet the Guru, who may implant God's Name in us.

ਹਰਿ ਜਪਦਿਆ ਖਿਨੁ ਢਿਲ ਨ ਕੀਜਈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਤੁ ਕਿ ਜਾਪੈ ਸਾਹੁ ਆਵੈ ਕਿ ਨ ਆਵੈ ਰਾਮ ॥

O' my dear soul, we should not delay even for a moment in meditating on God's Name, because who knows whether we may have another breath or not.

ਸਾ ਵੇਲਾ ਸੇ ਮੂਰਤੁ ਸਾ ਘੜੀ ਸੇ ਮੁਹਤੁ ਸਫਲੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਤੁ ਹਰਿ ਮੇਰਾ ਚਿਤਿ ਆਵੈ ਰਾਮ ॥

O' my dear soul, that time, that moment, that instant, that second is so fruitful,, when my God comes into my mind.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵੈ ਰਾਮ ॥੨॥

O' Nanak, the demon of death doesn't come near that person who has meditated on God's Name. ||2||

ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਡਰੈ ਜਿਨਿ ਪਾਪ ਕਮਤੇ ਰਾਮ ॥

God continually watches and listens to everything, O my soul; he alone is afraid, who commits sins.

ਜਿਸੁ ਅੰਤਰੁ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨਿ ਜਨਿ ਸਭਿ ਡਰ ਸੁਟਿ ਘਤੇ ਰਾਮ ॥

O' my soul, one whose heart is pure within, casts off all his fears.

ਹਰਿ ਨਿਰਭਉ ਨਾਮਿ ਪਤੀਜਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭਿ ਝਖ ਮਾਰਨੁ ਦੁਸਟ ਕੁਪਤੇ ਰਾਮ ॥

O' my soul, one who has faith in the fearless God, is not bothered by all the evil and wicked people who attack him in vain.

ਗੁਰੂ ਪੂਰਾ ਨਾਨਕਿ ਸੇਵਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਨਿ ਪੈਰੀ ਆਣਿ ਸਭਿ ਘਤੇ ਰਾਮ ॥੩॥

O' my soul, Nanak has sought the shelter of that perfect Guru, who has made all the evil minded people to surrender before him. ||3||

ਸੇ ਐਸਾ ਹਰਿ ਨਿਤ ਸੇਵੀਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੇ ਸਭ ਦੂ ਸਾਹਿਬੁ ਵਡਾ ਰਾਮ ॥

We should daily worship and meditate on such a God, O' my soul, who is the supreme Master of all.

ਜਿਨ੍ਹੀ ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨਾ ਨਾਹੀ ਕਿਸੈ ਦੀ ਕਿਛੁ ਚਡਾ ਰਾਮ ॥

Those who single-mindedly worship Him in adoration, O my soul, are not subservient to anyone.

ਗੁਰ ਸੇਵੀਐ ਹਰਿ ਮਹਲੁ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਝਖ ਮਾਰਨੁ ਸਭਿ ਨਿੰਦਕ ਘੰਡਾ ਰਾਮ ॥

O' my soul, following the teachings of the Guru, one realizes the presence of God within; then all the slanderers and trouble-makers cannot cause him any harm.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਲਿਖਿ ਛਡਾ ਰਾਮ ॥੪॥੫॥

O' Nanak, only those meditate on God's Naam, in whose destiny God had so written from the very beginning. ||4||5||

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

Raag Bihagra, Fourth Guru:

ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂੰ ਵਰਤਦਾ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਤੂੰ ਜਾਣਹਿ ਜੇ ਜੀਇ ਕਮਾਈਐ ਰਾਮ ॥

All creatures are Yours, You pervade in all, my dear God, You know everything that passes through all minds at every moment.

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਨਾਲਿ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭ ਵੇਖੈ ਮਨਿ ਮੁਕਰਾਈਐ ਰਾਮ ॥

Both inside and out, God pervades in us, O' my dear soul; He sees everything that happens, but we still deny before Him.

ਮਨਮੁਖਾ ਨੇ ਹਰਿ ਦੂਰਿ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭ ਬਿਰਥੀ ਘਾਲ ਗਵਾਈਐ ਰਾਮ ॥

O' my dear soul, God seems far off to the self-conceited persons, therefore all their efforts go to waste.

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਹਾਜਰੁ ਨਦਰੀ ਆਈਐ ਰਾਮ ॥੧॥

O' Nanak, those who meditate on God under Guru's teachings, to them God is ever present all around. ||1||

ਸੇ ਭਗਤ ਸੇ ਸੇਵਕ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਪ੍ਰਭ ਮੇਰੇ ਮਨਿ ਭਾਣੇ ਰਾਮ ॥

They are the true devotees and the true servants of God, O' my dear soul, who are pleasing to God.

ਸੇ ਹਰਿ ਦਰਗਹ ਪੈਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅਹਿਨਿਸਿ ਸਾਚਿ ਸਮਾਣੇ ਰਾਮ ॥

They are honored in God's presence, O' my soul, they always remain absorbed in the True One.

ਤਿਨ ਕੈ ਸੰਗਿ ਮਲੁ ਉਤਰੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਰੰਗਿ ਰਾਤੇ ਨਦਰਿ ਨੀਸਾਣੇ ਰਾਮ ॥

In their company, the mind's dirt of vices is washed away because they are always imbued with the love of God and have been marked with the stamp of His grace.

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਅਘਾਣੇ ਰਾਮ ॥੨॥

Nanak offers this prayer before God, that by meeting the saint Guru, I remain appeased from worldly desires. ||2||

ਹੇ ਰਸਨਾ ਜਪਿ ਗੋਬਿੰਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਪਿ ਹਰਿ ਹਰਿ ਤ੍ਰਿਸਨਾ ਜਾਏ ਰਾਮ ॥

O' my tongue, worship the Master of the universe, God, because by worshipping Him our desires of worldly riches go away.

ਜਿਸੁ ਦਇਆ ਕਰੇ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮੁ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਸੁ ਮਨਿ ਨਾਮੁ ਵਸਾਏ ਰਾਮ ॥

O' my soul; God enshrines His Name in that person's mind on whom He shows His mercy.

ਜਿਸੁ ਭੇਟੇ ਪੂਰਾ ਸਤਿਗੁਰੂ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਹਰਿ ਧਨੁ ਨਿਧਿ ਪਾਏ ਰਾਮ ॥

One who meets the Perfect True Guru, O' my soul, obtains the treasure of the God's Name.

ਵਡਭਾਗੀ ਸੰਗਤਿ ਮਿਲੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ ਰਾਮ ॥੩॥

O' Nanak, by great good fortune, one joins the company of the Holy and sings the glorious praises of God. ||3||

ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਦਾਤਾ ਰਾਮ ॥

O' my soul, the Supreme God, the great giver, is pervading all places and interspaces.

ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ਰਾਮ ॥

O' my soul, His limits cannot be found; He is the Perfect Architect of Destiny.

ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਦਾ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਉ ਬਾਲਕ ਪਿਤ ਮਾਤਾ ਰਾਮ ॥

He cherishes all beings, O' my soul, as the mother and father cherish their child.

**ਸਹਸ ਸਿਆਣਪ ਨਹ ਮਿਲੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਤਾ ਰਾਮ ॥੪॥੬॥ ਛਕਾ
੧ ॥**

O' my dear soul, God cannot be realized through any clever or wise endeavors, it is through the teachings of the Guru that one gets to realize Him, says Nanak. ||4||6|| Chhaka 1

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੧

Raag Bihagra, Fifth Guru, Chhant, First Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹਰਿ ਕਾ ਏਕੁ ਅਚੰਭਉ ਦੇਖਿਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਜੋ ਕਰੇ ਸੁ ਧਰਮ ਨਿਆਏ ਰਾਮ ॥

O' my dear, I have seen a great wonder of God that whatever He does is righteous and just.

ਹਰਿ ਰੰਗੁ ਅਖਾੜਾ ਪਾਇਓਨੁ ਮੇਰੇ ਲਾਲ ਜੀਉ ਆਵਣੁ ਜਾਣੁ ਸਬਾਏ ਰਾਮ ॥

O' my dear, God has made this world as His arena in which he has assigned everyone's time of birth and death.

ਆਵਣੁ ਤ ਜਾਣਾ ਤਿਨਹਿ ਕੀਆ ਜਿਨਿ ਮੇਦਨਿ ਸਿਰਜੀਆ ॥

It is God who created this universe and set up this process of birth and death.

ਇਕਨਾ ਮੇਲਿ ਸਤਿਗੁਰੁ ਮਹਲਿ ਬੁਲਾਏ ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਦਿਆ ॥

Those who meet the True Guru, God unites them with Himself; others wander around deluded by doubt.

ਅੰਤੁ ਤੇਰਾ ਤੂੰਹੈ ਜਾਣਹਿ ਤੂੰ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਏ ॥

O God, You are the only one who knows Your limits; You pervade everywhere.

ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਹਰਿ ਵਰਤੈ ਧਰਮ ਨਿਆਏ ॥੧॥

Nanak speaks the Truth: listen O' Saintry people - God dispenses righteous justice. ||1||

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਮੇਰੇ ਲਾਲ ਜੀਉ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧੇ ਰਾਮ ॥

Come and join me, my beautiful dear friends, let's meditate on Naam.

ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਮੇਰੇ ਲਾਲ ਜੀਉ ਜਮ ਕਾ ਮਾਰਗੁ ਸਾਧੇ ਰਾਮ ॥

By serving our perfect Guru, O' my friends, let us straighten (make easier) our journey after death.

ਮਾਰਗੁ ਬਿਖੜਾ ਸਾਧਿ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਗਹ ਸੇਭਾ ਪਾਈਐ ॥

Through the Guru, let us straighten the treacherous path of our journey and obtain honor in God's presence.

ਜਿਨ ਕਉ ਬਿਧਾਤੈ ਧੁਰਹੁ ਲਿਖਿਆ ਤਿਨ੍ਹਾ ਰੈਣਿ ਦਿਨੁ ਲਿਵ ਲਾਈਐ ॥

In whose destiny God has awarded this boon, they are attuned to Him day and night.

ਹਉਮੈ ਮਮਤਾ ਮੋਹੁ ਛੁਟਾ ਜਾ ਸੰਗਿ ਮਿਲਿਆ ਸਾਧੇ ॥

Self-conceit, egotism and emotional attachment are eradicated when one joins the Saadh Sangat, the Company of the Holy.

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਮੁਕਤੁ ਹੋਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧੇ ॥੨॥

Servant Nanak says, by meditating on God's Name, one is liberated from ego and attachment to worldly riches. ||2||

ਕਰ ਜੋੜਿਹੁ ਸੰਤ ਇਕਤ੍ਰ ਹੋਇ ਮੇਰੇ ਲਾਲ ਜੀਉ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪੂਜੇਹਾ ਰਾਮ ॥

Let's join hands, O Saintly people, let's come together, O my dear friends, and worship the imperishable, almighty God.

ਬਹੁ ਬਿਧਿ ਪੂਜਾ ਖੋਜੀਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਇਹੁ ਮਨੁ ਤਨੁ ਸਭੁ ਅਰਧੇਹਾ ਰਾਮ ॥

I searched for Him through many forms of worship, O' my dear friends; now I dedicate my entire mind and body to Him.

ਮਨੁ ਤਨੁ ਧਨੁ ਸਭੁ ਪ੍ਰਭੁ ਕੇਰਾ ਕਿਆ ਕੇ ਪੂਜ ਚੜਾਵਏ ॥

The mind, body and all wealth belong to God; so what can anyone offer to Him in worship?

ਜਿਸੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਸੁਆਮੀ ਸੇ ਪ੍ਰਭ ਅੰਕਿ ਸਮਾਵਏ ॥

The one on whom God becomes merciful, that one merges with God.

ਭਾਗੁ ਮਸਤਕਿ ਹੋਇ ਜਿਸ ਕੈ ਤਿਸੁ ਗੁਰ ਨਾਲਿ ਸਨੇਹਾ ॥

The one on whose forehead is written this good fortune, that one is imbued with the love of the Guru.

ਜਨੁ ਕਰੈ ਨਾਨਕੁ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪੂਜੇਹਾ ॥੩॥

Therefore, servant Nanak says, let us join together in the holy congregation and meditate on God's Name. ||3||

ਦਹ ਦਿਸ ਖੋਜਤ ਹਮ ਫਿਰੇ ਮੇਰੇ ਲਾਲ ਜੀਉ ਹਰਿ ਪਾਇਅੜਾ ਘਰਿ ਆਏ ਰਾਮ ॥

I have wandered around searching Him everywhere but I found Him within myself.

ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਜੀਉ ਸਾਜਿਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਹਰਿ ਤਿਸੁ ਮਹਿ ਰਹਿਆ ਸਮਾਏ ਰਾਮ ॥

God Himself has fashioned the body as the temple of God, O my dear friends; He continues to dwell there.

ਸਰਬੇ ਸਮਾਣਾ ਆਪਿ ਸੁਆਮੀ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇਆ ॥

God Himself is pervading everywhere; through the Guru, He is revealed.

ਮਿਟਿਆ ਅਧੇਰਾ ਦੁਖੁ ਨਾਠਾ ਅਮਿਉ ਹਰਿ ਰਸੁ ਚੋਇਆ ॥

Then darkness of ignorance is dispelled, all pains are eradicated and sublime essence of His ambrosial nectar trickles down.

ਜਹਾ ਦੇਖਾ ਤਹਾ ਸੁਆਮੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭ ਠਾਏ ॥

Wherever I look, I see my Master God pervading everywhere.

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਾਇਆ ਹਰਿ ਪਾਇਅੜਾ ਘਰਿ ਆਏ ॥੪॥੧॥

Devotee Nanak says, the Guru has united me with God, and I have found God within myself. ||4||1||

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥

Raag Bihagra, Fifth Guru:

ਅਤਿ ਪ੍ਰੀਤਮ ਮਨ ਮੋਹਨਾ ਘਟ ਸੋਹਨਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ ॥

God is endearing; He fascinates the mind; He adorns the heart and He is the foundation of life.

ਸੁੰਦਰ ਸੋਭਾ ਲਾਲ ਗੋਪਾਲ ਦਇਆਲ ਕੀ ਅਪਰ ਅਪਾਰਾ ਰਾਮ ॥

The glory of the beloved, merciful Master of the universe is beautiful; He is infinite and without limit.

ਗੋਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦ ਲਾਲਨ ਮਿਲਹੁ ਕੰਤ ਨਿਮਾਣੀਆ ॥

O' Compassionate sustainer of the world, beloved Master of the universe, come and meet me, Your humble devotee.

ਨੈਨ ਤਰਸਨ ਦਰਸ ਪਰਸਨ ਨਹ ਨੀਦ ਰੈਣਿ ਵਿਹਾਣੀਆ ॥

My eyes are longing for Your vision, the night of my life is passing away, but without that vision I do not attain tranquility.

ਗਿਆਨ ਅੰਜਨ ਨਾਮ ਬਿੰਜਨ ਭਏ ਸਗਲ ਸੀਗਾਰਾ ॥

One who has applied the healing ointment of spiritual wisdom to his eyes and has made Naam his spiritual food; all his spiritual decorations became fruitful.

ਨਾਨਕੁ ਪਇਅਪੈ ਸੰਤ ਜਧੈ ਮੇਲਿ ਕੰਤੁ ਹਮਾਰਾ ॥੧॥

Nanak falls at the feet of the saintly Guru and humbly prays to him to unite him with God. ||1||

ਲਾਖ ਉਲਾਹਨੇ ਮੋਹਿ ਹਰਿ ਜਬ ਲਗੁ ਨਹ ਮਿਲੈ ਰਾਮ ॥

I endure millions of taunts from others when I am unable to realize God.

ਮਿਲਨ ਕਉ ਕਰਉ ਉਪਾਵ ਕਿਛੁ ਹਮਾਰਾ ਨਹ ਚਲੈ ਰਾਮ ॥

I make many attempts to realize Him, but none of my efforts work.

ਚਲ ਚਿਤ ਬਿਤ ਅਨਿਤ ਪ੍ਰਿਅ ਬਿਨੁ ਕਵਨ ਬਿਧੀ ਨ ਧੀਜੀਐ ॥

My mind is temperamental; it runs after transitory worldly wealth. Therefore, without union with my beloved God, my mind cannot get peace in any way.

ਖਾਨ ਪਾਨ ਸੀਗਾਰ ਬਿਰਥੇ ਹਰਿ ਕੰਤ ਬਿਨੁ ਕਿਉ ਜੀਜੀਐ ॥

Without the remembrance of God, all kinds of food, drink and decorations are useless; how can I survive without my Husband-God?

ਆਸਾ ਪਿਆਸੀ ਰੈਨਿ ਦਿਨੀਅਰੁ ਰਹਿ ਨ ਸਕੀਐ ਇਕੁ ਤਿਲੈ ॥

I always yearn for Him. I cannot live without Him, even for an instant.

ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਦਾਸੀ ਤਉ ਪ੍ਰਸਾਦਿ ਮੇਰਾ ਪਿਰੁ ਮਿਲੈ ॥੨॥

Nanak prays, O' Saintly Guru, I am Your devotee; by Your grace, I can realize my Husband-God. ||2||

ਸੇਜ ਏਕ ਪ੍ਰਿਉ ਸੰਗਿ ਦਰਸੁ ਨ ਪਾਈਐ ਰਾਮ ॥

Although He dwells within my heart, still I cannot realize Him.

ਅਵਗਨ ਮੇਹਿ ਅਨੇਕ ਕਤ ਮਹਲਿ ਬੁਲਾਈਐ ਰਾਮ ॥

There are innumerable faults in me, so how could I be called to His presence ?

ਨਿਰਗੁਨਿ ਨਿਮਾਣੀ ਅਨਾਥਿ ਬਿਨਵੈ ਮਿਲਹੁ ਪ੍ਰਭੁ ਕਿਰਪਾ ਨਿਧੇ ॥

I am without any virtues, I am humble and helpless , O' the treasure of mercy, I plead, unite me with you.

ਕ੍ਰਮ ਭੀਤਿ ਖੇਈਐ ਸਹਜਿ ਸੇਈਐ ਪ੍ਰਭੁ ਪਲਕ ਪੇਖਤ ਨਵ ਨਿਧੇ ॥

O' the Master of all the nine treasures, just by seeing Your sight for an instant, the wall of doubt gets demolished and intuitively I merge in peace

ਗ੍ਰਿਹਿ ਲਾਲੁ ਆਵੈ ਮਹਲੁ ਪਾਵੈ ਮਿਲਿ ਸੰਗਿ ਮੰਗਲੁ ਗਾਈਐ ॥

When the beloved husband-God is realized in the heart and the soul-bride experiences union with Him, then joining with her friends, she sings songs of joy.

ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਸਰਣੀ ਮੇਹਿ ਦਰਸੁ ਦਿਖਾਈਐ ॥੩॥

O' Guru, Nanak has come to your refuge, show me the blessed vision of my beloved Husband-God. ||3||

ਸੰਤਨ ਕੈ ਪਰਸਾਦਿ ਹਰਿ ਹਰਿ ਪਾਇਆ ਰਾਮ ॥

Through the grace of the Guru, I have realized God.

ਇਛ ਪੁੰਨੀ ਮਨਿ ਸਾਂਤਿ ਤਪਤਿ ਬੁਝਾਇਆ ਰਾਮ ॥

My wish is fulfilled, my mind is calmed and my torment has ended.

ਸਫਲਾ ਸੁ ਦਿਨਸ ਰੈਣੇ ਸੁਹਾਵੀ ਅਨਦ ਮੰਗਲ ਰਸੁ ਘਨਾ ॥

Fruitful is the day, and beautiful is the night, and countless are the joys, celebrations and pleasures.

ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਗੋਬਿੰਦ ਲਾਲਨ ਕਵਨ ਰਸਨਾ ਗੁਣ ਭਨਾ ॥

The Master of the universe has manifested in my heart, and I don't know what kind of songs of His praise I may sing with my tongue.

ਕ੍ਰਮ ਲੋਭ ਮੋਹ ਬਿਕਾਰ ਥਾਕੇ ਮਿਲਿ ਸਖੀ ਮੰਗਲੁ ਗਾਇਆ ॥

Now all my doubts, greed, worldly attachment and all other evil tendencies have gone away; joining with my companions, I sing the songs of joy.

ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਜੰਪੈ ਜਿਨਿ ਹਰਿ ਹਰਿ ਸੰਜੋਗਿ ਮਿਲਾਇਆ ॥੪॥੨॥

Nanak submits, he worships the Guru who has arranged union with his beloved God. ||4||2||

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥

Raag Bihagra, Fifth Guru:

ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਪੂਰੇ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣਾ ਰਾਮ ॥

O' my perfect all pervading Divine-Guru, show mercy that, I may always meditate on Your Name.

ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਉਚਰਾ ਹਰਿ ਜਸੁ ਮਿਠਾ ਲਾਗੈ ਤੇਰਾ ਭਾਣਾ ਰਾਮ ॥

I may keep reciting the Guru's ambrosial words of God's praises and Your command may seem sweet to me.

ਕਰਿ ਦਇਆ ਮਇਆ ਗੋਪਾਲ ਗੋਬਿੰਦ ਕੇਇ ਨਾਹੀ ਤੁਝ ਬਿਨਾ ॥

O' God of the universe, bestow Your mercy and benevolence on me, because beside You I have no one else to look for support.

ਸਮਰਥ ਅਗਥ ਅਪਾਰ ਪੂਰਨ ਜੀਉ ਤਨੁ ਧਨੁ ਤੁਮ੍ਹਰ ਮਨਾ ॥

O' the all-powerful, indescribable, limitless and perfect God, my body, mind, and riches are Yours.

ਮੂਰਖ ਮੁਗਥ ਅਨਾਥ ਚੰਚਲ ਬਲਹੀਨ ਨੀਚ ਅਜਾਣਾ ॥

I am ignorant, unwise, helpless, fickle minded, lowly and an ignorant person.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਰਖਿ ਲੇਹੁ ਆਵਣ ਜਾਣਾ ॥੧॥

Nanak submits, I have come to Your refuge, save me from the cycle of birth and death. ||1||

ਸਾਧਹ ਸਰਣੀ ਪਾਈਐ ਹਰਿ ਜੀਉ ਗੁਣ ਗਾਵਹ ਹਰਿ ਨੀਤਾ ਰਾਮ ॥

God is realized by following the Guru's teachings, and we can always sing the glorious praises of God.

ਧੂਰਿ ਭਗਤਨ ਕੀ ਮਨਿ ਤਨਿ ਲਗਉ ਹਰਿ ਜੀਉ ਸਭ ਪਤਿਤ ਪੁਨੀਤਾ ਰਾਮ ॥

O' reverend God, I wish that the dust of the feet of the saints (the essence of their immaculate teachings), which sanctifies all sinners, might touch and purify my body and mind.

ਪਤਿਤਾ ਪੁਨੀਤਾ ਹੋਹਿ ਤਿਨ੍ ਸੰਗਿ ਜਿਨ੍ ਬਿਧਾਤਾ ਪਾਇਆ ॥

The sinners are sanctified in the company of those who have realized God.

ਨਾਮ ਰਾਤੇ ਜੀਅ ਦਾਤੇ ਨਿਤ ਦੇਹਿ ਚੜਹਿ ਸਵਾਇਆ ॥

Imbued with the Naam, they become capable of giving gifts of spiritual life; they keep giving these gifts, which keep multiplying everyday

ਰਿਧਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਹਰਿ ਜਪਿ ਜਿਨੀ ਆਤਮੁ ਜੀਤਾ ॥

The supernatural powers of the Siddhas and the nine treasures come to those who have conquered their own mind by meditating on God.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਵਡਭਾਗਿ ਪਾਈਅਹਿ ਸਾਧ ਸਾਜਨ ਮੀਤਾ ॥੨॥

Nanak submits, it is only with great fortune that we obtain the company of saintly friends and mates. ||2||

ਜਿਨੀ ਸਚੁ ਵਣੰਜਿਆ ਹਰਿ ਜੀਉ ਸੇ ਪੂਰੇ ਸਾਹਾ ਰਾਮ ॥

Perfect bankers are those, who deal in treasure of God's Name.

ਬਹੁਤੁ ਖਜਾਨਾ ਤਿੰਨ ਪਹਿ ਹਰਿ ਜੀਉ ਹਰਿ ਕੀਰਤਨੁ ਲਾਹਾ ਰਾਮ ॥

They have an immense wealth of God's Name; in this trade, they earn the profit of God's praise.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਨ ਲੋਭੁ ਬਿਆਪੈ ਜੇ ਜਨ ਪ੍ਰਭੁ ਸਿਉ ਰਾਤਿਆ ॥

Lust, anger and greed do not cling to those who are attuned to God.

ਏਕੁ ਜਾਨਹਿ ਏਕੁ ਮਾਨਹਿ ਰਾਮ ਕੈ ਰੰਗਿ ਮਾਤਿਆ ॥

They realize and believe in one God and remain elated with God's Love.

ਲਗਿ ਸੰਤ ਚਰਣੀ ਪੜੇ ਸਰਣੀ ਮਨਿ ਤਿਨਾ ਓਮਾਹਾ ॥

They follow the Guru's teachings, they remember God; their minds are filled with joy.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਜਿਨ ਨਾਮੁ ਪਲੈ ਸੇਈ ਸਚੇ ਸਾਹਾ ॥੩॥

Nanak submits that they who have the wealth of Naam in their possession are the truly rich bankers. ||3||

ਨਾਨਕ ਸੇਈ ਸਿਮਰੀਐ ਹਰਿ ਜੀਉ ਜਾ ਕੀ ਕਲ ਧਾਰੀ ਰਾਮ ॥

O' Nanak, we should only worship that God whose power is supporting the entire universe.

ਗੁਰਮੁਖਿ ਮਨਹੁ ਨ ਵੀਸਰੈ ਹਰਿ ਜੀਉ ਕਰਤਾ ਪੁਰਖੁ ਮੁਰਾਰੀ ਰਾਮ ॥

The all-pervading reverend God, the Creator, does not go out of the mind by following the Guru's teachings.

ਦੁਖੁ ਰੋਗੁ ਨ ਭਉ ਬਿਆਪੈ ਜਿਨੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥

Sorrow, disease and dread do not afflict those who always remember God.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਤਰੇ ਭਵਜਲੁ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥

By the Guru's grace, they cross over the terrifying world-ocean of vices and thus they fulfill their preordained destiny.

ਵਜੀ ਵਧਾਈ ਮਨਿ ਸਾਂਤਿ ਆਈ ਮਿਲਿਆ ਪੁਰਖੁ ਅਪਾਰੀ ॥

They realized the infinite God, their mind received celestial peace and they felt jubilant.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਿਮਰਿ ਹਰਿ ਹਰਿ ਇਛੁ ਪੁੰਨੀ ਹਮਾਰੀ ॥੪॥੩॥

Nanak submits, by meditating on God's Name my desire is fulfilled. ||4||3||

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਘਰੁ ੨

Raag Bihagara, Fifth Guru, Second beat,

ੴ ਸਤਿ ਨਾਮੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਵਧੁ ਸੁਖੁ ਰੈਨੜੀਏ ਪ੍ਰਿਅ ਪ੍ਰੇਮੁ ਲਗਾ ॥

O' blissful night of my life, grow longer, because I am imbued with the love of my beloved God.

ਘਟੁ ਦੁਖੁ ਨੀਦੜੀਏ ਪਰਸਉ ਸਦਾ ਪਗਾ ॥

O' painful sleep (due to my carelessness regarding God's remembrance), grow shorter, so that I may always keep enjoying His love.

ਪਗ ਧੂਰਿ ਬਾਂਛਉ ਸਦਾ ਜਾਚਉ ਨਾਮ ਰਸਿ ਬੈਰਾਗਨੀ ॥

I long for the love of God's Name and always wish that I may remain detached from the world while enjoying the relish of Naam.

ਪ੍ਰਿਅ ਰੰਗਿ ਰਾਤੀ ਸਹਜ ਮਾਤੀ ਮਹਾ ਦੁਰਮਤਿ ਤਿਆਗਨੀ ॥

Imbued with the love of my beloved God and elated in the spiritual poise, I wish to renounce my extremely bad intellect.

ਗਹਿ ਭੁਜਾ ਲੀਨੀ ਪ੍ਰੇਮ ਭੀਨੀ ਮਿਲਨੁ ਪ੍ਰੀਤਮ ਸਚ ਮਗਾ ॥

God has made me His own and I am imbued with His love; the righteous way of life is to wish and work for the union with the eternal God.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਰਹਉ ਚਰਣਹ ਸੰਗਿ ਲਗਾ ॥੧॥

Nanak humbly submits, O' God, bestow mercy so that I may keep remembering You with loving devotion. ||1||

ਮੇਰੀ ਸਖੀ ਸਹੇਲੜੀਰੇ ਪ੍ਰਭ ਕੈ ਚਰਣਿ ਲਗਾਰ ॥

O' my friends and companions, let us remember God's Name.

ਮਨਿ ਪ੍ਰਿਅ ਪ੍ਰੇਮੁ ਘਣਾ ਹਰਿ ਕੀ ਭਗਤਿ ਮੰਗਾਰ ॥

With intense love for beloved God in our heart, let us beg from Him for the gift of devotional worship.

ਹਰਿ ਭਗਤਿ ਪਾਈਐ ਪ੍ਰਭੁ ਧਿਆਈਐ ਜਾਇ ਮਿਲੀਐ ਹਰਿ ਜਨਾ ॥

Let us go and meet God's devotees and lovingly remember God; this is how we would receive the Gift of devotional worship.

ਮਾਨੁ ਮੇਹੁ ਬਿਕਾਰੁ ਤਜੀਐ ਅਰਪਿ ਤਨੁ ਧਨੁ ਇਹੁ ਮਨਾ ॥

We should surrender our body, wealth and this mind to God after abandoning our ego, love for Maya and vices.

ਬਡ ਪੁਰਖ ਪੂਰਨ ਗੁਣ ਸੰਪੂਰਨ ਭ੍ਰਮ ਭੀਤਿ ਹਰਿ ਹਰਿ ਮਿਲਿ ਭਗਾਰ ॥

That supreme, all-pervading, perfect God is full of virtues; upon meeting Him, we should demolish the wall of doubt (which separates us from Him).

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਣਿ ਮੰਤ੍ਰੁ ਸਖੀਏ ਹਰਿ ਨਾਮੁ ਨਿਤ ਨਿਤ ਨਿਤ ਜਪਹ ॥੨॥

Nanak submits, O' my friend, listen to my suggestion, we should remember God's Name at all the times. ||2||

ਹਰਿ ਨਾਰਿ ਸੁਹਾਗਣੇ ਸਭਿ ਰੰਗ ਮਾਣੇ ॥

The soul-bride who totally surrenders to Husband-God, she becomes fortunate and enjoys all kinds of pleasures and bliss.

ਰਾਂਡ ਨ ਬੈਸਈ ਪ੍ਰਭੁ ਪੁਰਖ ਚਿਰਾਣੇ ॥

She is never without her Husband-God, because He is eternal.

ਨਹ ਦੂਖ ਪਾਵੈ ਪ੍ਰਭ ਧਿਆਵੈ ਧੰਨਿ ਤੇ ਬਡਭਾਗੀਆ ॥

Such soul-brides never suffer any sorrow because they always remember their Husband-God; they become very fortunate and worthy of praise.

ਸੁਖ ਸਹਜਿ ਸੇਵਹਿ ਕਿਲਬਿਖ ਖੇਵਹਿ ਨਾਮ ਰਸਿ ਰੰਗਿ ਜਾਗੀਆ ॥

The soul-brides who remain awake and aware in the relish and love of Naam, erase all their sins and spend their life in peace and poise.

ਮਿਲਿ ਪ੍ਰੇਮ ਰਹਣਾ ਹਰਿ ਨਾਮੁ ਗਹਣਾ ਪ੍ਰਿਅ ਬਚਨ ਮੀਠੇ ਭਾਣੇ ॥

The soul-brides who live harmoniously in the holy congregation, deck their life with the ornament of God's Name, and the words of praises of their beloved-God seem sweet to them.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਨ ਇਛ ਪਾਈ ਹਰਿ ਮਿਲੇ ਪੁਰਖ ਚਿਰਾਣੇ ॥੩॥

Nanak submits, their heartfelt desire gets fulfilled and they realize Husband-God, who is eternal. ||3||

ਤਿਤੁ ਗ੍ਰਿਹਿ ਸੋਹਿਲੜੇ ਕੋਡ ਅਨੰਦਾ ॥

Millions of songs of joy and bliss resound in the heart of that person,

ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭ ਪਰਮਾਨੰਦਾ ॥

whose mind and heart are permeated by God, the Master of supreme bliss.

ਹਰਿ ਕੰਤ ਅਨੰਤ ਦਇਆਲ ਸ੍ਰੀਧਰ ਗੋਬਿੰਦ ਪਤਿਤ ਉਧਾਰਣੇ ॥

The Husband-God is infinite, merciful, master of wealth, cherisher of the universe and savior of sinners.

ਪ੍ਰਭਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਹਰਿ ਮੁਰਾਰੀ ਭੈ ਸਿੰਧੁ ਸਾਗਰ ਤਾਰਣੇ ॥

The person on whom God has shown mercy is ferried across the dreadful worldly ocean of vices.

ਜੇ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠਿ ਲਾਵੈ ਇਹੁ ਬਿਰਦੁ ਸੁਆਮੀ ਸੰਦਾ ॥

The Master-God lovingly accepts and protects whoever seeks His refuge, this is His primal tradition.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਹਰਿ ਕੰਤੁ ਮਿਲਿਆ ਸਦਾ ਕੇਲ ਕਰੰਦਾ ॥੪॥੧॥੪॥

Nanak submits that he has met his Husband-God, who always keeps doing spiritually wonderful plays and frolics. ||4||1||4||

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥

Raag Bihagra, Fifth Guru:

ਹਰਿ ਚਰਣ ਸਰੋਵਰ ਤਹ ਕਰਹੁ ਨਿਵਾਸੁ ਮਨਾ ॥

The immaculate Name of God is like a beautiful pool; O' my mind, make that pool as your permanent dwelling.

ਕਰਿ ਮਜਨੁ ਹਰਿ ਸਰੇ ਸਭਿ ਕਿਲਬਿਖ ਨਾਸੁ ਮਨਾ ॥

O' my mind, immerse in the holy congregation and sing God's praises, as if you are bathing in the pool of God's Name, and all your sins would be eradicated.

ਕਰਿ ਸਦਾ ਮਜਨੁ ਗੋਬਿੰਦ ਸਜਨੁ ਦੁਖ ਅਧਿਰਾ ਨਾਸੇ ॥

Yes, keep singing praises of God in the holy congregation; one who does this, God, the friend, eradicates his sorrows and the darkness of ignorance.

ਜਨਮ ਮਰਣੁ ਨ ਹੋਇ ਤਿਸ ਕਉ ਕਟੈ ਜਮ ਕੇ ਫਾਸੇ ॥

He does not go through the cycle of birth and death; God cuts off his worldly bonds, which are like nooses of the demon, the causes of spiritual death.

ਮਿਲੁ ਸਾਧਸੰਗੇ ਨਾਮ ਰੰਗੇ ਤਹਾ ਪੂਰਨ ਆਸੇ ॥

O' my mind, join the holy congregation and be imbued with Naam; there all your wishes would be fulfilled.

ਬਿਨਵੀਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਹਰਿ ਚਰਣ ਕਮਲ ਨਿਵਾਸੇ ॥੧॥

Nanak humbly submits: O' God, show mercy and bless me, that my mind may always remain attuned to Your immaculate Name. ||1||

ਤਹ ਅਨਦ ਬਿਨੋਦ ਸਦਾ ਅਨਹਦ ਝੁਣਕਾਰੇ ਰਾਮ ॥

The continuous divine melody producing joy and bliss always resounds in the holy congregation.

ਮਿਲਿ ਗਾਵਹਿ ਸੰਤ ਜਨਾ ਪ੍ਰਭ ਕਾ ਜੈਕਾਰੇ ਰਾਮ ॥

Joining together, the saintly persons keep singing glories of God.

ਮਿਲਿ ਸੰਤ ਗਾਵਹਿ ਖਸਮ ਭਾਵਹਿ ਹਰਿ ਪ੍ਰੇਮ ਰਸ ਰੰਗਿ ਭਿੰਨੀਆ ॥

Meeting together, the saints sing praises of the Master-God, they are pleasing to God; their conscience remains drenched with the sublime essence of His love.

ਹਰਿ ਲਾਭੁ ਪਾਇਆ ਆਪੁ ਮਿਟਾਇਆ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨੀਆ ॥

By eradicating their self-conceit, they receive the reward of meditating on God's Name and unite with Him from whom they were separated for so long.

ਗਹਿ ਭੁਜਾ ਲੀਨੇ ਦਇਆ ਕੀਨ੍ਹੇ ਪ੍ਰਭੁ ਏਕ ਅਗਮ ਅਪਾਰੇ ॥

The incomprehensible and infinite God bestows mercy, extends His support and makes them His own.

ਬਿਨਵੀਤਿ ਨਾਨਕ ਸਦਾ ਨਿਰਮਲ ਸਚੁ ਸਬਦੁ ਰੁਣੁ ਤੁਣਕਾਰੇ ॥੨॥

Nanak submits, the life of those saints of God becomes immaculate forever and the melody of divine words of God's praises keeps vibrating within them. ||2||

ਸੁਣਿ ਵਡਭਾਗੀਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਰਾਮ ॥

O' the fortunate one, always listen to the ambrosial words of God's praises.

ਜਿਨ ਕਉ ਕਰਮਿ ਲਿਖੀ ਤਿਸੁ ਰਿਦੈ ਸਮਾਣੀ ਰਾਮ ॥

It is enshrined only in the hearts of those fortunate persons, in whose destiny it is so pre-ordained by His grace.

ਅਕਥ ਕਹਾਣੀ ਤਿਨੀ ਜਾਣੀ ਜਿਸੁ ਆਪਿ ਪ੍ਰਭੁ ਕਿਰਪਾ ਕਰੇ ॥

Only those persons realize and embrace this indescribable divine words of God's praises on whom He Himself bestows mercy.

ਅਮਰੁ ਥੀਆ ਫਿਰਿ ਨ ਮੂਆ ਕਲਿ ਕਲੇਸਾ ਦੁਖ ਹਰੇ ॥

He becomes immortal, doesn't die a spiritual death again and eradicates all his inner strife and sorrows.

ਹਰਿ ਸਰਣਿ ਪਾਈ ਤਜਿ ਨ ਜਾਈ ਪ੍ਰਭੁ ਪ੍ਰੀਤਿ ਮਨਿ ਤਨਿ ਭਾਣੀ ॥

Having received the refuge of God, such a person never forsakes it, and the love of God becomes dear to that person's mind and heart.

ਬਿਨਵੀਤਿ ਨਾਨਕ ਸਦਾ ਗਾਈਐ ਪਵਿਤ੍ਰੁ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥੩॥

Nanak submits, we should always sing the sacred ambrosial divine words of God's praises. ||3||

ਮਨ ਤਨ ਗਲਤੁ ਭਏ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਰਾਮ ॥

The mind and heart become so elated in the love of God that nothing can be said about it.

ਜਿਸ ਤੇ ਉਪਜਿਅੜਾ ਤਿਨਿ ਲੀਆ ਸਮਾਈ ਰਾਮ ॥

From whom he was created, that God has absorbed him in Himself.

ਮਿਲਿ ਬ੍ਰਹਮ ਜੋਤੀ ਓਤਿ ਪੋਤੀ ਉਦਕੁ ਉਦਕਿ ਸਮਾਇਆ ॥

Through and through, he merges into the Divine Light, like water merges into water.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਏਕੁ ਰਵਿਆ ਨਹ ਦੂਜਾ ਦ੍ਰਿਸਟਾਇਆ ॥

Then he beholds one God pervading the water, the land, and the sky and none other than God is visible to him.

ਬਣਿ ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਪੂਰਿ ਪੂਰਨ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥

To him, God seems to be pervading the forests and every blade of grass and the three worlds; the worth of such a person's spiritual status cannot be described.

ਬਿਨਵੀਤਿ ਨਾਨਕ ਆਪਿ ਜਾਣੈ ਜਿਨਿ ਏਹ ਬਣਤ ਬਣਾਈ ॥੪॥੨॥੫॥

Nanak submits, He who created this creation, understands it. ||4||2||5||

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ॥

Raag Bihagara, Fifth Guru:

ਖੋਜਤ ਸੰਤ ਫਿਰਹਿ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰੇ ਰਾਮ ॥

The saints of God go around searching for God, the support of their life.

ਤਾਣੁ ਤਨੁ ਖੀਨ ਭਇਆ ਬਿਨੁ ਮਿਲਤ ਪਿਆਰੇ ਰਾਮ ॥

Without realizing the beloved God, they lose strength and their body becomes very frail.

ਪ੍ਰਭ ਮਿਲਹੁ ਪਿਆਰੇ ਮਇਆ ਧਾਰੇ ਕਰਿ ਦਇਆ ਲੜਿ ਲਾਇ ਲੀਜੀਐ ॥

O' my dear God, bestow mercy and let me realize You; be kind and keep me in Your refuge.

ਦੇਹਿ ਨਾਮੁ ਅਪਨਾ ਜਪਉ ਸੁਆਮੀ ਹਰਿ ਦਰਸ ਪੇਖੇ ਜੀਜੀਐ ॥

O' my Master-God, bless me with Your Name, which I may keep meditating on; I spiritually remain alive by beholding Your blessed vision.

ਸਮਰਥ ਪੂਰਨ ਸਦਾ ਨਿਹਚਲ ਉਚ ਅਗਮ ਅਪਾਰੇ ॥

O' God, You are all-powerful, all pervading, eternal, highest of the high, incomprehensible and infinite.

ਬਿਨਵੀਤ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਮਿਲਹੁ ਪ੍ਰਾਨ ਪਿਆਰੇ ॥੧॥

Nanak prays, O' the love of my life, bestow mercy and let me realize You. ||1||

ਜਪ ਤਪ ਬਰਤ ਕੀਨੇ ਪੇਖਨ ਕਉ ਚਰਣਾ ਰਾਮ ॥

To behold the blessed vision of God, I have practiced chanting, intensive meditation and fasting,

ਤਪਤਿ ਨ ਕਤਹਿ ਬੁਝੈ ਬਿਨੁ ਸੁਆਮੀ ਸਰਣਾ ਰਾਮ ॥

but without the refuge of the Master-God, the suffering of the mind never ends.

ਪ੍ਰਭ ਸਰਣਿ ਤੇਰੀ ਕਾਟਿ ਬੇਰੀ ਸੰਸਾਰੁ ਸਾਗਰੁ ਤਾਰੀਐ ॥

O' God, I have come to Your refuge, cut off my bonds of the love of Maya and ferry me across the world-ocean of vices.

ਅਨਾਥ ਨਿਰਗੁਨਿ ਕਛੁ ਨ ਜਾਨਾ ਮੇਰਾ ਗੁਣੁ ਅਉਗੁਣੁ ਨ ਬੀਚਾਰੀਐ ॥

O' God, I am helpless, without any virtues and I know nothing; please do not take into account any of my virtues and faults.

ਦੀਨ ਦਇਆਲ ਗੋਪਾਲ ਪ੍ਰੀਤਮ ਸਮਰਥ ਕਾਰਣ ਕਰਣਾ ॥

O' beloved, merciful to the meek, master of the universe; You are all-powerful doer and cause of everything.

ਨਾਨਕ ਚਾੜ੍ਹਕੁ ਹਰਿ ਬੂੰਦ ਮਾਰੈ ਜਪਿ ਜੀਵਾ ਹਰਿ ਹਰਿ ਚਰਣਾ ॥੨॥

O' Nanak, just as a pied cuckoo begs for a drop of rain, I ask for God's Name, meditating on which I keep alive spiritually. ||2||

ਅਮਿਅ ਸਰੋਵਰੇ ਪੀਉ ਹਰਿ ਹਰਿ ਨਾਮਾ ਰਾਮ ॥

Keep partaking the elixir of God's Name from the pool of ambrosial nectar.

ਸੰਤਹ ਸੰਗਿ ਮਿਲੈ ਜਪਿ ਪੂਰਨ ਕਾਮਾ ਰਾਮ ॥

This nectar of Naam is only received in the company of saints; all one's tasks are accomplished by reciting Naam with loving devotion.

ਸਭ ਕਾਮ ਪੂਰਨ ਦੁਖ ਬਿਦੀਰਨ ਹਰਿ ਨਿਮਖ ਮਨਹੁ ਨ ਬੀਸਰੈ ॥

God is the fulfiller of all our wishes and dispeller of sorrows, He should not be forsaken from our mind even for a moment.

ਆਨੰਦ ਅਨਦਿਨੁ ਸਦਾ ਸਾਚਾ ਸਰਬ ਗੁਣ ਜਗਦੀਸਰੈ ॥

He is always blissful, eternally true and possessor of all virtues and He is the Master of the universe.

ਅਗਣਤ ਉਚ ਅਪਾਰ ਠਾਕੁਰ ਅਗਮ ਜਾ ਕੇ ਧਾਮਾ ॥

That Master is infinite, highest of the high, whose abode is beyond the reach of our mind.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮੇਰੀ ਇਛ ਪੂਰਨ ਮਿਲੇ ਸ੍ਰੀਰੰਗ ਰਾਮਾ ॥੩॥

Nanak submits, my wish has been fulfilled, I have realized the almighty God. ||3||

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥

Those who sing and listen to God's praises, earn the rewards of millions of charitable feasts,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਕੁਲ ਸਗਲੇ ਤਾਰੇ ਰਾਮ ॥

Those who are meditating on God's Name, ferry their generations across the worldly ocean of vices.

ਹਰਿ ਨਾਮੁ ਜਪਤ ਸੇਹੰਤ ਪ੍ਰਾਣੀ ਤਾ ਕੀ ਮਹਿਮਾ ਕਿਤ ਗਨਾ ॥

By always meditating on God's Name, the life conducts of people become so embellished that I do not know how much of their glory may I describe?

ਹਰਿ ਬਿਸਰੁ ਨਾਹੀ ਪ੍ਰਾਨ ਪਿਆਰੇ ਚਿਤਵੰਤਿ ਦਰਸਨੁ ਸਦ ਮਨਾ ॥

They always keep longing for God's vision in their minds, and keep praying that God, the beloved of their life, may never be separated from them.

ਸੁਭ ਦਿਵਸ ਆਏ ਗਹਿ ਕੰਠਿ ਲਾਏ ਪ੍ਰਭ ਉਚ ਅਗਮ ਅਪਾਰੇ ॥

Auspicious time begins for those, when the highest of the high, the limitless and the incomprehensible God accepts them as His own.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਫਲੁ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਮਿਲੇ ਅਤਿ ਪਿਆਰੇ ॥੪॥੩॥੬॥

Nanak submits, all the tasks of those are successfully accomplished who realize their dearest God. ||4||3||6||

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਤ ॥

Raag Behaagarra, Fifth Guru, Chhant:

ਅਨ ਕਾਏ ਰਾਤੜਿਆ ਵਾਟ ਦੁਹੇਲੀ ਰਾਮ ॥

O' mortal, imbued with the love of meaningless worldly trivial things, your journey after death would be very torturous.

ਪਾਪ ਕਮਾਵਦਿਆ ਤੇਰਾ ਕੋਇ ਨ ਬੇਲੀ ਰਾਮ ॥

O' the sinner, no one is your companion for ever.

ਕੋਏ ਨ ਬੇਲੀ ਹੋਇ ਤੇਰਾ ਸਦਾ ਪਛੋਤਾਵਹੇ ॥

Yes, nobody will be your partner in the end and you will then regret

ਗੁਨ ਗੁਪਾਲ ਨ ਜਪਹਿ ਰਸਨਾ ਫਿਰਿ ਕਦਹੁ ਸੇ ਦਿਹ ਆਵਹੇ ॥

You are not chanting with your tongue the praises of the sustainer of the universe; when will these days come again?

ਤਰਵਰ ਵਿਛੁੰਨੇ ਨਹ ਪਾਤ ਜੁੜਤੇ ਜਮ ਮਗਿ ਗਉਨੁ ਇਕੇਲੀ ॥

Just as leaves separated from the trees cannot join with trees again, similarly the soul separated from the body has to go alone on its journey after death.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਸਦਾ ਫਿਰਤ ਦੁਹੇਲੀ ॥੧॥

Nanak submits, without remembering God's Name, the soul keeps wandering alone in distress forever (in many different incarnations). ||1||

ਤੂੰ ਵਲਵੰਚ ਲੂਕਿ ਕਰਹਿ ਸਭ ਜਾਣੈ ਜਾਣੀ ਰਾਮ ॥

O' mortal, you are practicing deception secretly, but God, the Knower, knows all.

ਲੇਖਾ ਧਰਮ ਭਇਆ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ਰਾਮ ॥

When the Righteous Judge reads the account of deeds, the sinners are severely punished like the sesame seeds are crushed in the oil press.

ਕਿਰਤ ਕਮਾਣੇ ਦੁਖ ਸਹੁ ਪਰਾਣੀ ਅਨਿਕ ਜੋਨਿ ਕ੍ਰਮਾਇਆ ॥

One suffers the consequences for the actions committed here, and is made to wander in countless reincarnations.

ਮਹਾ ਮੋਹਨੀ ਸੰਗਿ ਰਾਤਾ ਰਤਨ ਜਨਮੁ ਗਵਾਇਆ ॥

Imbued with the love of Maya, the great enticer, one loses the jewel- like invaluable human life.

ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਬਾਝਹੁ ਆਨ ਕਾਜ ਸਿਆਣੀ ॥

O' soul, except for the one God's Name, you are clever in everything else.

ਬਿਨਵੰਤ ਨਾਨਕ ਲੇਖੁ ਲਿਖਿਆ ਭਰਮਿ ਮੋਹਿ ਲੁਭਾਣੀ ॥੨॥

Nanak submits, perhaps such is your preordained destiny, that you remain lured by doubt and worldly attachment. ||2||

ਬੀਚੁ ਨ ਕੋਇ ਕਰੇ ਅਕ੍ਰਿਤਘਣੁ ਵਿਛੁੜਿ ਪਇਆ ॥

No one advocates for the ungrateful person, who is separated from God.

ਆਏ ਖਰੇ ਕਠਿਨ ਜਮਕੰਕਰਿ ਪਕੜਿ ਲਇਆ ॥

Then a very cruel demon of death comes and seizes him.

ਪਕੜੇ ਚਲਾਇਆ ਅਪਣਾ ਕਮਾਇਆ ਮਹਾ ਮੋਹਨੀ ਰਾਤਿਆ ॥

Yes, the demon seizes him and leads him away to pay for his own deeds committed while being imbued with Maya, the great enticer.

ਗੁਨ ਗੋਵੰਦ ਗੁਰਮੁਖਿ ਨ ਜਪਿਆ ਤਪਤ ਥੰਮ੍ਹੁ ਗਲਿ ਲਾਤਿਆ ॥

He did not follow the Guru's teachings and did not utter praises of God; now he is burning in the fire of vices, as if he is tied to red-hot pillars

ਕਾਮ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮੂਠਾ ਖੋਇ ਗਿਆਨੁ ਪਛੁਤਾਪਿਆ ॥

The person who is deceived by lust, anger and ego; by losing divine knowledge, repents in the end.

ਬਿਨਵੰਤ ਨਾਨਕ ਸੰਜੋਗਿ ਭੂਲਾ ਹਰਿ ਜਾਪੁ ਰਸਨ ਨ ਜਾਪਿਆ ॥੩॥

Nanak submits, by his cursed destiny he has gone astray; with his tongue, he does not chant the Name of God. ||3||

ਤੁਝ ਬਿਨੁ ਕੇ ਨਾਹੀ ਪ੍ਰਭ ਰਾਖਨਹਾਰਾ ਰਾਮ ॥

O' God, except You, nobody is our savior.

ਪਤਿਤ ਉਧਾਰਣ ਹਰਿ ਬਿਰਦੁ ਤੁਮਾਰਾ ਰਾਮ ॥

O' God, to save the sinners is Your innate Nature.

ਪਤਿਤ ਉਧਾਰਨ ਸਰਨਿ ਸੁਆਮੀ ਕ੍ਰਿਪਾ ਨਿਧਿ ਦਇਆਲਾ ॥

O' the savior of sinners, our Master, the treasure of mercy, I have come to Your refuge,

ਅੰਧ ਕੂਪ ਤੇ ਉਧਰੁ ਕਰਤੇ ਸਗਲ ਘਟ ਪ੍ਰਤਿਪਾਲਾ ॥

Please, rescue me from the deep dark pit of ignorance, O Creator and the Cherisher of all heart.

ਸਰਨਿ ਤੇਰੀ ਕਟਿ ਮਹਾ ਬੇੜੀ ਇਕੁ ਨਾਮੁ ਦੇਹਿ ਅਧਾਰਾ ॥

O' God, I have come to Your refuge, cut away these heavy bonds of worldly attachments, and bless me with the support of Naam.

ਬਿਨਵੰਤ ਨਾਨਕ ਕਰ ਦੇਇ ਰਾਖਹੁ ਗੋਬਿੰਦ ਦੀਨ ਦਇਆਰਾ ॥੪॥

Nanak prays, O' God, the merciful master of the meek, extend your help and save me from drowning in the love for Maya. ||4||

ਸੇ ਦਿਨੁ ਸਫਲੁ ਗਣਿਆ ਹਰਿ ਪ੍ਰਭੂ ਮਿਲਾਇਆ ਰਾਮ ॥

That day is judged to be fruitful, when the Guru unites one with God.

ਸਭਿ ਸੁਖ ਪਰਗਟਿਆ ਦੁਖ ਦੂਰਿ ਪਰਾਇਆ ਰਾਮ ॥

Total peace is revealed and sorrows are taken far away.

ਸੁਖ ਸਹਜ ਅਨਦ ਬਿਨੋਦ ਸਦ ਹੀ ਗੁਨ ਗੁਪਾਲ ਨਿਤ ਗਾਈਐ ॥

One forever enjoys celestial peace, poise, bliss and happiness by always singing the praises of God.

ਭਜੁ ਸਾਧਸੰਗੇ ਮਿਲੇ ਰੰਗੇ ਬਹੁੜਿ ਜੋਨਿ ਨ ਧਾਈਐ ॥

By lovingly meditating on God, in the company of the saints, one does not wander in various incarnations.

ਗਹਿ ਕੰਠਿ ਲਾਏ ਸਹਜਿ ਸੁਭਾਏ ਆਦਿ ਅੰਕੁਰੁ ਆਇਆ ॥

One's preordained destiny is realized when God intuitively unites one with Himself.

ਬਿਨਵੰਤ ਨਾਨਕ ਆਪਿ ਮਿਲਿਆ ਬਹੁੜਿ ਕਤਹੂ ਨ ਜਾਇਆ ॥੫॥੪॥੭॥

Nanak submits, God never goes away from him, whom He has united with Himself. ||5||4||7||

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਤ ॥

Raag Behaagarra, Fifth Guru, Chhant:

ਸੁਨਹੁ ਬੇਨੰਤੀਆ ਸੁਆਮੀ ਮੇਰੇ ਰਾਮ ॥

O' my Master, please listen to my supplications.

ਕੋਟਿ ਅਪ੍ਰਾਧ ਭਰੇ ਭੀ ਤੇਰੇ ਚੇਰੇ ਰਾਮ ॥

Even though we are full of millions of sins, still we are Your disciples.

ਦੁਖ ਹਰਨ ਕਿਰਪਾ ਕਰਨ ਮੋਹਨ ਕਲਿ ਕਲੇਸਹ ਭੰਜਨਾ ॥

O' destroyer of pain, bestower of mercy, enticer of hearts, dispeller of sorrow and strife,

ਸਰਨਿ ਤੇਰੀ ਰਖਿ ਲੇਹੁ ਮੇਰੀ ਸਰਬ ਮੈ ਨਿਰੰਜਨਾ ॥

all-pervading and immaculate God, I have come to Your refuge, save my honor.

ਸੁਨਤ ਪੇਖਤ ਸੰਗਿ ਸਭ ਕੈ ਪ੍ਰਭ ਨੇਰਹੁ ਤੇ ਨੇਰੇ ॥

O' God, You listen and see everything, You are with all and nearest of the near.

ਅਰਦਾਸਿ ਨਾਨਕ ਸੁਨਿ ਸੁਆਮੀ ਰਖਿ ਲੇਹੁ ਘਰ ਕੇ ਚੇਰੇ ॥੧॥

O' my Master, listen to Nanak's prayer; I am Your devotee, please save my honor. ||1||

ਤੂ ਸਮਰਥੁ ਸਦਾ ਹਮ ਦੀਨ ਭੇਖਾਰੀ ਰਾਮ ॥

O' God, You are eternal and all-powerful; we are mere beggars.

ਮਾਇਆ ਮੇਹਿ ਮਗਨੁ ਕਢਿ ਲੇਹੁ ਮੁਰਾਰੀ ਰਾਮ ॥

O' God, we are immersed in the love of Maya, save us from it.

ਲੇਭਿ ਮੇਹਿ ਬਿਕਾਰਿ ਬਾਧਿਓ ਅਨਿਕ ਦੇਖ ਕਮਾਵਨੇ ॥

Bound by greed, emotional attachment and vices, we commit countless sins.

ਅਲਿਪਤ ਬੰਧਨ ਰਹਤ ਕਰਤਾ ਕੀਆ ਅਪਨਾ ਪਾਵਨੇ ॥

The Creator is detached from attachments and free from entanglements, but we human beings suffer for our misdeeds.

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਪਤਿਤ ਪਾਵਨ ਬਹੁ ਜੋਨਿ ਕ੍ਰਮਤੇ ਹਾਰੀ ॥

O' God, the purifier of sinners, bestow mercy on me; I am so tired of wandering through many reincarnation.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਹਰਿ ਕਾ ਪ੍ਰਭ ਜੀਅ ਪ੍ਰਾਨ ਅਧਾਰੀ ॥੨॥

Nanak submits that he is the devotee of that God who is the mainstay of the life of all creatures. ||2||

ਤੂ ਸਮਰਥੁ ਵਡਾ ਮੇਰੀ ਮਤਿ ਥੋਰੀ ਰਾਮ ॥

O' God, You are great and all-powerful but my intellect is very shallow.

ਪਾਲਹਿ ਅਕਿਰਤਘਨਾ ਪੂਰਨ ਦ੍ਰਿਸ਼ਟਿ ਤੇਰੀ ਰਾਮ ॥

O' God, You cherish even the ungrateful ones; Your glance of grace is perfect.

ਅਗਾਧਿ ਬੇਧਿ ਅਪਾਰ ਕਰਤੇ ਮੇਹਿ ਨੀਚੁ ਕਛੁ ਨ ਜਾਨਾ ॥

O' the incomprehensible, limitless and divinely knowledgeable Creator, I am lowly and do not know anything.

ਰਤਨੁ ਤਿਆਗਿ ਸੰਗ੍ਰਹਨ ਕਉਡੀ ਪਸੂ ਨੀਚੁ ਇਆਨਾ ॥

Forsaking the priceless Naam, I keep amassing the worthless worldly wealth; I am a lowly, ignorant and foolish like a beast.

ਤਿਆਗਿ ਚਲਤੀ ਮਹਾ ਚੰਚਲਿ ਦੇਖ ਕਰਿ ਕਰਿ ਜੋਰੀ ॥

By committing sins I kept amassing that Maya, the worldly wealth; which is very fickle, it easily forsakes its hoarder.

ਨਾਨਕ ਸਰਨਿ ਸਮਰਥ ਸੁਆਮੀ ਪੈਜ ਰਾਖਹੁ ਮੇਰੀ ॥੩॥

O' my Almighty Master-God, I have come to Your refuge, please save my honor, says Nanak. ||3||

ਜਾ ਤੇ ਵੀਛੁੜਿਆ ਤਿਨਿ ਆਪਿ ਮਿਲਾਇਆ ਰਾਮ ॥

God Himself united that person with Him, from whom he was separated for long,

ਸਾਧੂ ਸੰਗਮੇ ਹਰਿ ਗੁਣ ਗਾਇਆ ਰਾਮ ॥

when he started singing God's praises in the company of the Guru.

ਗੁਣ ਗਾਇ ਗੋਵਿੰਦ ਸਦਾ ਨੀਕੇ ਕਲਿਆਣ ਮੈ ਪਰਗਟ ਭਏ ॥

By always singing beautiful praises of the Master of the universe, the blissful God became manifest in the heart.

ਸੇਜਾ ਸੁਹਾਵੀ ਸੰਗਿ ਪ੍ਰਭ ਕੈ ਆਪਣੇ ਪ੍ਰਭ ਕਰਿ ਲਏ ॥

Now his heart is adorned with God's presence and He has made him His own.

ਛੋਡਿ ਚਿੰਤ ਅਚਿੰਤ ਹੋਏ ਬਹੁੜਿ ਦੂਖੁ ਨ ਪਾਇਆ ॥

By shedding anxiety, one becomes free of worries, and is not afflicted with any sorrow after that.

ਨਾਨਕ ਦਰਸਨੁ ਪੇਖਿ ਜੀਵੇ ਗੋਵਿੰਦ ਗੁਣ ਨਿਧਿ ਗਾਇਆ ॥੪॥੫॥੮॥

O' nanak, those who sing praises of God, the treasure of virtues, get spiritually rejuvenated upon realizing His presence within themselves.

||4||5||8||

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਤ ॥

Raag Behaagraa, Fifth Guru, Chhant:

ਬੋਲਿ ਸੁਧਰਮੀੜਿਆ ਮੇਨਿ ਕਤ ਧਾਰੀ ਰਾਮ ॥

O' the man of sublime faith, chant God's praises; why are you silent?

ਤੂ ਨੇਤ੍ਰੀ ਦੇਖਿ ਚਲਿਆ ਮਾਇਆ ਬਿਉਹਾਰੀ ਰਾਮ ॥

See with your eyes that one who deals only with Maya, departs with nothing.

ਸੰਗਿ ਤੇਰੈ ਕਛੁ ਨ ਚਾਲੈ ਬਿਨਾ ਗੋਬਿੰਦ ਨਾਮਾ ॥

Except God's Name, nothing else can accompany you to the next world.

ਦੇਸ ਵੇਸ ਸੁਵਰਨ ਰੂਪਾ ਸਗਲ ਉਣੇ ਕਾਮਾ ॥

All the pursuits for the sake of dominions, dresses, gold and silver are useless.

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਨ ਸੰਗਿ ਸੇਭਾ ਹਸਤ ਘੇਰਿ ਵਿਕਾਰੀ ॥

Children, spouse, worldly glory do not accompany one in the end; expensive possessions such as elephants and horses lead one to evil habits.

ਬਿਨਵੰਤ ਨਾਨਕ ਬਿਨੁ ਸਾਧਸੰਗਮ ਸਭ ਮਿਥਿਆ ਸੰਸਾਰੀ ॥੧॥

Nanak submits that without the company of saintly persons, all the worldly efforts are false. ||1||

ਰਾਜਨ ਕਿਉ ਸੋਇਆ ਤੂ ਨੀਦ ਭਰੇ ਜਾਗਤ ਕਤ ਨਾਹੀ ਰਾਮ ॥

O' dear king, why are you in a state of deep sleep in the love of Maya, why don't you wake up?

ਮਾਇਆ ਝੂਠੁ ਰੁਦਨੁ ਕੇਤੇ ਬਿਲਲਾਹੀ ਰਾਮ ॥

For the sake of Maya, so many persons are wailing and shedding false tears.

ਬਿਲਲਾਹਿ ਕੇਤੇ ਮਹਾ ਮੋਹਨ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਸੁਖੁ ਨਹੀ ॥

So many cry out for Maya, the great enticer, but there is no peace without remembering God's Name.

ਸਹਸ ਸਿਆਣਪ ਉਪਾਵ ਥਾਕੇ ਜਹ ਭਾਵਤ ਤਹ ਜਾਹੀ ॥

People get exhausted making thousands of clever efforts, but they go where God wishes.

ਆਦਿ ਅੰਤੇ ਮਧਿ ਪੂਰਨ ਸਰਬਤ੍ਰ ਘਟਿ ਘਟਿ ਆਹੀ ॥

In the beginning, in the middle, and in the end, God is pervading everywhere; He is in each and every heart.

ਬਿਨਵੰਤ ਨਾਨਕ ਜਿਨ ਸਾਧਸੰਗਮੁ ਸੇ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹੀ ॥੨॥

Nanak submits, those who meet and follow the Guru's teachings, go to God's presence with honor. ||2||

ਨਰਪਤਿ ਜਾਣਿ ਗ੍ਰਹਿਓ ਸੇਵਕ ਸਿਆਣੇ ਰਾਮ ॥

O' king, you have wise servants in the palace, but know that,

ਸਰਪਰ ਵੀਛੁੜਣਾ ਮੇਰੇ ਪਛੁਤਾਣੇ ਰਾਮ ॥

they will certainly separate from you and their attachment shall make you feel regretful.

ਹਰਿਚੰਦਉਰੀ ਦੇਖਿ ਭੂਲਾ ਕਹਾ ਅਸਥਿਤਿ ਪਾਈਐ ॥

Just as a person may go astray upon seeing an imaginary beautiful city in the sky but cannot find rest anywhere,

ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਆਨ ਰਚਨਾ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਈਐ ॥

similarly engrossed in worldly affairs, without meditating on God's Name, we waste the precious human life.

ਹਉ ਹਉ ਕਰਤ ਨ ਤ੍ਰਿਸਨ ਬੁਝੈ ਨਹ ਕਾਮ ਪੂਰਨ ਗਿਆਨੇ ॥

Indulged in self-conceit, yearning for worldly desires is not quenched; and one neither attains spiritual wisdom nor achieves the purpose of human life.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਕੇਤਿਆ ਪਛੁਤਾਨੇ ॥੩॥

Nanak submits, without meditating on God's Name, many people have departed from the world with regret. ||3||

ਧਾਰਿ ਅਨੁਗ੍ਰਹੇ ਅਪਨਾ ਕਰਿ ਲੀਨਾ ਰਾਮ ॥

Bestowing mercy, whom God accepts as His own,

ਭੁਜਾ ਗਹਿ ਕਾਢਿ ਲੀਓ ਸਾਧੂ ਸੰਗੁ ਦੀਨਾ ਰਾਮ ॥

and extending help, He pulls that one from the ditch of worldly attachments and blesses him with the company of the Guru.

ਸਾਧਸੰਗਮਿ ਹਰਿ ਅਰਾਧੇ ਸਗਲ ਕਲਮਲ ਦੁਖ ਜਲੇ ॥

One who lovingly remembers God in the Guru's company, all his sorrows and sins are burnt off.

ਮਹਾ ਧਰਮ ਸੁਦਾਨ ਕਿਰਿਆ ਸੰਗਿ ਤੇਰੈ ਸੇ ਚਲੇ ॥

Meditation on Naam is the greatest religion and the best act of charity; this alone can go along with you in the end.

ਰਸਨਾ ਅਰਾਧੈ ਏਕੁ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਮਨੁ ਤਨੁ ਭੀਨਾ ॥

One who with his tongue keeps reciting in adoration the Name of the one Master-God, his heart and mind become drenched in God's Name.

ਨਾਨਕ ਜਿਸ ਨੇ ਹਰਿ ਮਿਲਾਏ ਸੇ ਸਰਬ ਗੁਣ ਪਰਬੀਨਾ ॥੪॥੬॥੯॥

O' Nanak, whom God unites with Himself, becomes wise and virtuouses. ||4||6||9||

ਬਿਹਾਗੜੇ ਕੀ ਵਾਰ ਮਹਲਾ ੪

Vaar of Bihagra, Fourth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਈਐ ਹੋਰ ਥੈ ਸੁਖੁ ਨ ਭਾਲਿ ॥

Celestial peace comes only by following the Guru's teachings; do not search for peace anywhere else.

ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਭੇਦੀਐ ਸਦਾ ਵਸੈ ਹਰਿ ਨਾਲਿ ॥

We always feel God's presence with us when our mind is totally convinced with the Guru's divine word.

ਨਾਨਕ ਨਾਮੁ ਤਿਨਾ ਕਉ ਮਿਲੈ ਜਿਨ ਹਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲਿ ॥੧॥

O' Nanak, only they receive Naam, on whom God casts His glance of grace. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਿਫਤਿ ਖਜਾਨਾ ਬਖਸ ਹੈ ਜਿਸੁ ਬਖਸੈ ਸੇ ਖਰਚੈ ਖਾਇ ॥

The treasure of God's praises is a blessed gift; he alone enjoys it, unto whom He bestows it.

ਸਤਿਗੁਰ ਬਿਨੁ ਹਥਿ ਨ ਆਵਈ ਸਭ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥

People grow weary of performing all kinds of rituals, but this blessing cannot be received without following the teachings of the true Guru.

ਨਾਨਕ ਮਨਮੁਖੁ ਜਗਤੁ ਧਨਹੀਣੁ ਹੈ ਅਗੈ ਭੁਖਾ ਕਿ ਖਾਇ ॥੨॥

O' Nanak, this conceited world is without the wealth of Naam; without the wealth Naam, I wonder what would be their fate in future. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਭ ਤੇਰੀ ਤੂ ਸਭਸ ਦਾ ਸਭ ਤੁਧੁ ਉਪਾਇਆ ॥

O' God, the universe is Yours, You are the Master of all and You have created all.

ਸਭਨਾ ਵਿਚਿ ਤੂ ਵਰਤਦਾ ਤੂ ਸਭਨੀ ਧਿਆਇਆ ॥

You are pervading within all and all meditate on You.

ਤਿਸ ਦੀ ਤੂ ਭਗਤਿ ਥਾਇ ਪਾਇਹਿ ਜੇ ਤੁਧੁ ਮਨਿ ਭਾਇਆ ॥

You approve the devotional worship of that person who is pleasing to Your mind.

ਜੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ਸੇ ਥੀਐ ਸਭਿ ਕਰਨਿ ਤੇਰਾ ਕਰਾਇਆ ॥

O' God, whatever pleases You that happens, all do what You make them to do?

ਸਲਾਹਿਹੁ ਹਰਿ ਸਭਨਾ ਤੇ ਵਡਾ ਜੇ ਸੰਤ ਜਨਾਂ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ ॥੧॥

Praise that God who is highest of all and has been preserving the honor of the saints.||1||

ਸਲੋਕ ਮ: ੩ ॥

Shalok, Third Guru:

ਨਾਨਕ ਗਿਆਨੀ ਜਗੁ ਜੀਤਾ ਜਗਿ ਜੀਤਾ ਸਭੁ ਕੋਇ ॥

O' Nanak, the spiritually wise has conquered all the allurements of the world, but these allurements have conquered everyone else.

ਨਾਮੇ ਕਾਰਜ ਸਿਧਿ ਹੈ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਇ ॥

The spiritual life becomes successful by meditation on Naam and one realizes that whatever is happening is happening intuitively according to God's will.

ਗੁਰਮਤਿ ਮਤਿ ਅਚਲੁ ਹੈ ਚਲਾਇ ਨ ਸਕੈ ਕੋਇ ॥

Through the Guru's teachings, the intellect of a person becomes exalted and steady which cannot be shaken by worldly allurements.

ਭਗਤਾ ਕਾ ਹਰਿ ਅੰਗੀਕਾਰੁ ਕਰੇ ਕਾਰਜੁ ਸੁਹਾਵਾ ਹੋਇ ॥

God protects the devotees and their every task is always accomplished beautifully.

ਮਨਮੁਖ ਮੂਲਹੁ ਭੁਲਾਇਅਨੁ ਵਿਚਿ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ॥

God has forsaken the self-willed people because they are engrossed in greed and egotism.

ਝਗੜਾ ਕਰਦਿਆ ਅਨਦਿਨੁ ਗੁਦਰੈ ਸਬਦਿ ਨ ਕਰੈ ਵੀਚਾਰੁ ॥

There each day passes in arguments and they do not reflect on the Guru's word.

ਸੁਧਿ ਮਤਿ ਕਰਤੈ ਹਿਰਿ ਲਈ ਬੋਲਨਿ ਸਭੁ ਵਿਕਾਰੁ ॥

The Creator has taken away their wisdom and intellect, so whatever they speak is evil and vain.

ਦਿਤੈ ਕਿਤੈ ਨ ਸੰਤੋਖੀਅਨਿ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਅਗ੍ਰਾਨੁ ਅੰਧਾਰੁ ॥

No matter how much is given to them, they are never satisfied because within them is fierce desire and darkness of ignorance.

ਨਾਨਕ ਮਨਮੁਖਾ ਨਾਲਹੁ ਤੁਟੀਆ ਭਲੀ ਜਿਨਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੁ ॥੧॥

O' Nanak, it is better to be cut off from the self-willed persons who are only in love with Maya, the worldly riches and power. ||1||

ਮਃ ੩ ॥

Third Guru:

ਤਿਨੁ ਭਉ ਸੰਸਾ ਕਿਆ ਕਰੇ ਜਿਨ ਸਤਿਗੁਰੁ ਸਿਰਿ ਕਰਤਾਰੁ ॥

What harm can fear and doubt do to those, who are under the protection of the true Guru and God.

ਧੁਰਿ ਤਿਨ ਕੀ ਪੈਜ ਰਖਦਾ ਆਪੇ ਰਖਣਹਾਰੁ ॥

The savior God has been protecting their honor from the very beginning.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥

They receive peace by reflecting on the divine word and realizing the beloved God.

ਨਾਨਕ ਸੁਖਦਾਤਾ ਸੇਵਿਆ ਆਪੇ ਪਰਖਣਹਾਰੁ ॥੨॥

O' Nanak, they lovingly remember that peace giving God, who Himself tests the love and faith of His devotees. ||2||

ਪਉੜੀ ॥

Pauree:

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਿਆ ਤੂ ਸਭਨਾ ਰਾਸਿ ॥

O' God, all the creatures and beings are Yours, and You are the wealth of all.

ਜਿਸ ਨੇ ਤੂ ਦੇਹਿ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਮਿਲੈ ਕੋਈ ਹੋਰੁ ਸਰੀਕੁ ਨਾਹੀ ਤੁਧੁ ਪਾਸਿ ॥

Whom You bless the wealth of Naam receives everything; there is no one else to rival You.

ਤੂ ਇਕੋ ਦਾਤਾ ਸਭਸ ਦਾ ਹਰਿ ਪਹਿ ਅਰਦਾਸਿ ॥

O' God, You alone are the benefactor of all, therefore all beings make their supplications only before You.

ਜਿਸ ਦੀ ਤੁਧੁ ਭਾਵੈ ਤਿਸ ਦੀ ਤੂ ਮੰਨਿ ਲੈਹਿ ਸੇ ਜਨੁ ਸਾਬਾਸਿ ॥

Those whose supplication pleases You, You accept that prayer and that person receives Your blessing.

ਸਭੁ ਤੇਰਾ ਚੇਜੁ ਵਰਤਦਾ ਦੁਖੁ ਸੁਖੁ ਤੁਧੁ ਪਾਸਿ ॥੨॥

It is all Your wonderful play which prevails; all pain and pleasure is under Your command. ||2||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਗੁਰਮੁਖਿ ਸਚੈ ਭਾਵਦੇ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ॥

Those who follow the Guru's teachings are pleasing to God, and they are judged true in God's presence.

ਸਾਜਨ ਮਨਿ ਆਨੰਦੁ ਹੈ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰ ॥

Within the minds of these friendly persons is always bliss, because they reflect on the Guru's word.

ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ਦੁਖੁ ਕਟਿਆ ਚਾਨਣੁ ਕੀਆ ਕਰਤਾਰਿ ॥

They have enshrined the Guru's word in their hearts, which has removed their sorrow, and the Creator has enlightened their mind with divine knowledge.

ਨਾਨਕ ਰਖਣਹਾਰਾ ਰਖਸੀ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥੧॥

O' Nanak, bestowing mercy, the savior God would always save them. ||1||

ਮਃ ੩ ॥

Third Guru:

ਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਭੈ ਰਚਿ ਕਾਰ ਕਮਾਇ ॥

Imbued with the revered fear of God, if a person follows the Guru's teachings and remembers God with loving devotion,

ਜੇਹਾ ਸੇਵੈ ਤੇਹੇ ਹੋਵੈ ਜੇ ਚਲੈ ਤਿਸੈ ਰਜਾਇ ॥

and lives in accordance with God's will, then that person becomes like God whom he remembers.

ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਆਪਿ ਹੈ ਅਵਰੁ ਨ ਦੂਜੀ ਜਾਇ ॥੨॥

O' Nanak, such a person beholds God everywhere, and there is no place without Him. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੇਰੀ ਵਡਿਆਈ ਤੂਹੈ ਜਾਣਦਾ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

O' God, You alone know Your greatness, because no one else is as great as You.

ਤੁਧੁ ਜੇਵਡੁ ਹੋਰੁ ਸਰੀਕੁ ਹੋਵੈ ਤਾ ਆਖੀਐ ਤੁਧੁ ਜੇਵਡੁ ਤੂਹੈ ਹੋਈ ॥

If there was some other rival as great as You, only then we would speak of him; but only You are equal to Yourself.

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

Whosoever has remembered You has received celestial peace, nobody can reach up to such a person.

ਤੂ ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ ਦਾਤਾਰੁ ਹਹਿ ਤੁਧੁ ਅਗੈ ਮੰਗਣ ਨੇ ਹਥ ਜੇੜਿ ਖਲੀ ਸਭ ਹੋਈ ॥

O' Great Giver, You are all-powerful to destroy and create; with folded hands, the entire universe stands begging before You.

ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾਰੁ ਮੈ ਕੋਈ ਨਦਰਿ ਨ ਆਵਈ ਤੁਧੁ ਸਭਸੈ ਨੇ ਦਾਨੁ ਦਿਤਾ ਖੰਡੀ ਵਰਭੰਡੀ ਪਾਤਾਲੀ ਪੁਰਈ ਸਭ ਲੋਈ ॥੩॥

O' Great Giver, I see none as great as You; You bless Your power to all the continents, worlds, solar systems and nether regions of the universe. ||3||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਮਨਿ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਹਜਿ ਨ ਲਗੇ ਭਾਉ ॥

If mind has not developed a true faith about God's existence and hasn't been intuitively imbued with His love,

ਸਬਦੈ ਸਾਦੁ ਨ ਪਾਇਓ ਮਨਹਠਿ ਕਿਆ ਗੁਣ ਗਾਇ ॥

and hasn't found any relish in the Guru's word, then what is the use of singing God's praises through sheer stubbornness of the mind?

ਨਾਨਕ ਆਇਆ ਸੇ ਪਰਵਾਣੁ ਹੈ ਜਿ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਇ ॥੧॥

O' Nanak, the advent of only that person is approved, who follows the Guru's teachings and merges with God. ||1||

ਮਃ ੩ ॥

Third Guru:

ਆਪਣਾ ਆਪੁ ਨ ਪਛਾਣੈ ਮੂੜਾ ਅਵਰਾ ਆਖਿ ਦੁਖਾਏ ॥

The fool does not understand his own self; he annoys others with his speech.

ਮੁੰਢੈ ਦੀ ਖਸਲਤਿ ਨ ਗਈਆ ਅੰਧੇ ਵਿਛੁੜਿ ਚੇਟਾ ਖਾਏ ॥

His inborn evil nature doesn't go away, and being separated from God, the spiritually ignorant fool keeps suffering blows of misfortune.

ਸਤਿਗੁਰ ਕੈ ਭੈ ਭੰਨਿ ਨ ਘੜਿਓ ਰਹੈ ਅੰਕਿ ਸਮਾਏ ॥

He does not dismantle his wicked mind and remold it in the revered fear of the true Guru, so that he could remain absorbed in God's love.

ਅਨਦਿਨੁ ਸਹਸਾ ਕਦੇ ਨ ਚੁਕੈ ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ ਪਾਏ ॥

Such a person always remains in doubt which never goes away and without reflecting on the Guru's word, he remains miserable.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਅੰਤਰਿ ਸਬਲਾ ਨਿਤ ਧੰਧਾ ਕਰਤ ਵਿਹਾਏ ॥

Lust, anger and greed are very powerful within him; he passes his life constantly entangled in worldly affairs.

ਚਰਣ ਕਰ ਦੇਖਤ ਸੁਣਿ ਥਕੇ ਦਿਹ ਮੁਕੇ ਨੇੜੈ ਆਏ ॥

Tired are his feet, hands, eyes and ears; his days of life have ended and the moment of death has come near.

ਸਚਾ ਨਾਮੁ ਨ ਲਗੈ ਮੀਠਾ ਜਿਤੁ ਨਾਮਿ ਨਵ ਨਿਧਿ ਪਾਏ ॥

God's Name, through which he could have received the nine treasures of the world, does not seem pleasing to him.

ਜੀਵਤੁ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਤਾਂ ਮੋਖੰਤਰੁ ਪਾਏ ॥

While still alive, if he so detaches himself from the worldly affairs as if he has died but remains spiritually alive and attains liberation from the vices.

ਧੁਰਿ ਕਰਮੁ ਨ ਪਾਇਓ ਪਰਾਣੀ ਵਿਣੁ ਕਰਮਾ ਕਿਆ ਪਾਏ ॥

If a person has not been preordained the grace of God, then without virtuous deeds in the past, what can that person receive now?

ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲਿ ਤੂ ਮੂੜੇ ਗਤਿ ਮਤਿ ਸਬਦੇ ਪਾਏ ॥

O' fool, enshrine the Guru's word in your heart, because only through it one receives the exalted intellect and supreme spiritual status.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਦ ਹੀ ਪਾਏ ਜਾਂ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੨॥

O' Nanak, one meets the true Guru only if one eliminates self-conceit from within. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਸ ਦੇ ਚਿਤਿ ਵਸਿਆ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸ ਨੇ ਕਿਉ ਅੰਦੇਸਾ ਕਿਸੈ ਗਲੈ ਦਾ ਲੋੜੀਐ ॥

In whose mind is enshrined my Master, why should he feel anxious about anything?

ਹਰਿ ਸੁਖਦਾਤਾ ਸਭਨਾ ਗਲਾ ਕਾ ਤਿਸ ਨੇ ਧਿਆਇਦਿਆ ਕਿਵ ਨਿਮਖ ਘੜੀ ਮੁਹੁ ਮੇੜੀਐ ॥

God, the Master of everything, is the bestower of peace; why should we turn our faces away from His meditation even for a moment?

**ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ ਤਿਸ ਨੇ ਸਰਬ ਕਲਿਆਣ ਹੋਏ ਨਿਤ ਸੰਤ ਜਨਾ ਕੀ ਸੰਗਤਿ ਜਾਇ
ਬਹੀਐ ਮੁਹੁ ਜੋੜੀਐ ॥**

One who lovingly remembers God, receives total peace; therefore, everyday we should go and sit in the holy congregation and reflect on God's virtues.

ਸਭਿ ਦੁਖ ਭੁਖ ਰੋਗ ਗਏ ਹਰਿ ਸੇਵਕ ਕੇ ਸਭਿ ਜਨ ਕੇ ਬੰਧਨ ਤੋੜੀਐ ॥

All the sorrows, yearnings, and maladies of God's devotee are eradicated, and all the worldly bonds of His devotees are shattered.

**ਹਰਿ ਕਿਰਪਾ ਤੇ ਹੋਆ ਹਰਿ ਭਗਤੁ ਹਰਿ ਭਗਤ ਜਨਾ ਕੈ ਮੁਹਿ ਡਿਠੈ ਜਗਤੁ ਤਰਿਆ ਸਭੁ ਲੋੜੀਐ
॥੪॥**

By God's grace, one becomes His devotee; associating with the devotees, the entire world can go across the world-ocean of vices. ||4||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਾ ਰਸਨਾ ਜਲਿ ਜਾਉ ਜਿਨਿ ਹਰਿ ਕਾ ਸੁਆਉ ਨ ਪਾਇਆ ॥

May that tongue be burnt which has not tasted the relish of God's Name.

ਨਾਨਕ ਰਸਨਾ ਸਬਦਿ ਰਸਾਇ ਜਿਨਿ ਹਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥੧॥

O' Nanak, the person who has enshrined God's Name in the mind, that person's tongue gets imbued with the relish of the Guru's word. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਾ ਰਸਨਾ ਜਲਿ ਜਾਉ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਉ ਵਿਸਾਰਿਆ ॥

Let that tongue be burnt, which has forgotten God's Name.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਸਨਾ ਹਰਿ ਜਪੈ ਹਰਿ ਕੈ ਨਾਇ ਪਿਆਰਿਆ ॥੨॥

O' Nanak, the tongue of the Guru's follower recites God's Name and is imbued with the love of God's Name. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਸੇਵਕੁ ਭਗਤੁ ਹਰਿ ਆਪੇ ਕਰੇ ਕਰਾਏ ॥

God Himself is the Master, the servant and the devotee; God Himself does and gets everything done.

ਹਰਿ ਆਪੇ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਏ ॥

God Himself beholds His creation and feels happy; He Himself enjoins us to different tasks as He pleases.

ਹਰਿ ਇਕਨਾ ਮਾਰਗਿ ਪਾਏ ਆਪੇ ਹਰਿ ਇਕਨਾ ਉਝੜਿ ਪਾਏ ॥

God Himself puts some on the right path, and others on strayed path.

ਹਰਿ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ ਕਰਿ ਵੇਖੈ ਚਲਤ ਸਬਾਏ ॥

God is the true Master and His justice is also based on truth; He Himself enacts and watches His worldly plays.

ਗੁਰੁ ਪਰਸਾਦਿ ਕਹੈ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਏ ॥੫॥

Devotee Nanak says it is only by the Guru's grace that one sings praises of the eternal God. ||5||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਦਰਵੇਸੀ ਕੇ ਜਾਣਸੀ ਵਿਰਲਾ ਕੇ ਦਰਵੇਸੁ ॥

Only a rare Darvesh (renunciate) understands the principles of renunciation.

ਜੇ ਘਰਿ ਘਰਿ ਹੰਢੈ ਮੰਗਦਾ ਧਿਗੁ ਜੀਵਣੁ ਧਿਗੁ ਵੇਸੁ ॥

Accursed is his garb and accursed is his life, who is going from door to door begging for alms.

ਜੇ ਆਸਾ ਅੰਦੇਸਾ ਤਜਿ ਰਹੈ ਗੁਰਮੁਖਿ ਭਿਖਿਆ ਨਾਉ ॥

If he abandons his worldly desires and anxiety, and begs for Naam by following the Guru's teachings,

ਤਿਸ ਕੇ ਚਰਨ ਪਖਾਲੀਅਹਿ ਨਾਨਕ ਹਉ ਬਲਿਹਾਰੈ ਜਾਉ ॥੧॥

then O' Nanak, I dedicate myself to him; we should humbly serve that Darvesh. ||1||

ਮਃ ੩ ॥

Third Guru:

ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੁ ਆਹਿ ॥

O' Nanak, our body is like a tree, our mind and soul are two different birds which come and perch on it; this tree has only one fruit, the essence of God's Name,

ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨਾ ਪਰ ਪੰਖੀ ਤਾਹਿ ॥

These birds have no wings and are not seen while coming and going.

ਬਹੁ ਰੰਗੀ ਰਸ ਭੋਗਿਆ ਸਬਦਿ ਰਹੈ ਨਿਰਬਾਣੁ ॥

The mind-bird always wants to relish the worldly pleasures, but the soul-bird wants to remain imbued with divine word and detached from all temptations.

ਹਰਿ ਰਸਿ ਫਲਿ ਰਾਤੇ ਨਾਨਕਾ ਕਰਮਿ ਸਚਾ ਨੀਸਾਣੁ ॥੨॥

O Nanak, imbued with the essence of the fruit of God's Name, the soul bears the insignia of God's grace. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਧਰਤੀ ਆਪੇ ਹੈ ਰਾਹਕੁ ਆਪਿ ਜੰਮਾਇ ਪੀਸਾਵੈ ॥

Since God pervades everywhere therefore, He Himself is the land and he Himself is the farmer; He Himself grows the grains and grinds it into flour.

ਆਪਿ ਪਕਾਵੈ ਆਪਿ ਭਾਂਡੇ ਦੇਇ ਪਰੇਸੈ ਆਪੇ ਹੀ ਬਹਿ ਖਾਵੈ ॥

He Himself cooks the meal, He Himself puts the food in the dishes and He Himself sits down to eat.

ਆਪੇ ਜਲੁ ਆਪੇ ਦੇ ਛਿੰਗਾ ਆਪੇ ਚੁਲੀ ਭਰਾਵੈ ॥

God Himself serves water, He Himself offers the toothpicks, and He himself helps to gargle.

ਆਪੇ ਸੰਗਤਿ ਸਦਿ ਬਹਾਲੈ ਆਪੇ ਵਿਦਾ ਕਰਾਵੈ ॥

God Himself calls and seats the congregation, and He Himself bids them farewell.

ਜਿਸ ਨੇ ਕਿਰਪਾਲੁ ਹੋਵੈ ਹਰਿ ਆਪੇ ਤਿਸ ਨੇ ਹੁਕਮੁ ਮਨਾਵੈ ॥੬॥

One on whom God bestows mercy, He makes that one obey His command. ||6||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਕਰਮ ਧਰਮ ਸਭਿ ਬੰਧਨਾ ਪਾਪ ਪੁੰਨ ਸਨਬੰਧੁ ॥

The rituals and religious ceremonies are all worldly bonds, and even virtuous or sinful deeds are the means to keep us tied to the world.

ਮਮਤਾ ਮੋਹੁ ਸੁ ਬੰਧਨਾ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਸੁ ਧੰਧੁ ॥

Things done for the sake of children and spouse, in ego and attachment are just more bonds.

ਜਹ ਦੇਖਾ ਤਹ ਜੇਵਰੀ ਮਾਇਆ ਕਾ ਸਨਬੰਧੁ ॥

Wherever I look, There I see the noose of attachment to Maya.

ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਵਰਤਣਿ ਵਰਤੈ ਅੰਧੁ ॥੧॥

O' Nanak, without meditation on God's Name, the ignorant human being is engrossed in dealing with Maya, the worldly business. ||1||

ਮਃ ੪ ॥

Fourth Guru:

ਅਧੇ ਚਾਨਣੁ ਤਾ ਥੀਐ ਜਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਰਜਾਇ ॥

A spiritually blind person is enlightened with divine wisdom only when he meets the true Guru, as per God's will.

ਬੰਧਨ ਤੋੜੈ ਸਚਿ ਵਸੈ ਅਗਿਆਨੁ ਅਧੇਰਾ ਜਾਇ ॥

By following the Guru's teachings, he breaks down the worldly bonds, attunes to God and then his darkness of ignorance goes away.

ਸਭੁ ਕਿਛੁ ਦੇਖੈ ਤਿਸੈ ਕਾ ਜਿਨਿ ਕੀਆ ਤਨੁ ਸਾਜਿ ॥

Then he sees that everything belongs to that God, who created and fashioned the body.

ਨਾਨਕ ਸਰਣਿ ਕਰਤਾਰ ਕੀ ਕਰਤਾ ਰਾਖੈ ਲਾਜ ॥੨॥

O' Nanak, then he seeks the Creator's refuge who saves his honor. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਦਹੁ ਆਪੇ ਥਾਟੁ ਕੀਆ ਬਹਿ ਕਰਤੈ ਤਦਹੁ ਪੁਛਿ ਨ ਸੇਵਕੁ ਬੀਆ ॥

When the Creator, sitting all by Himself, created the Universe, he did not consult with any one else.

ਤਦਹੁ ਕਿਆ ਕੇ ਲੇਵੈ ਕਿਆ ਕੇ ਦੇਵੈ ਜਾਂ ਅਵਰੁ ਨ ਦੂਜਾ ਕੀਆ ॥

At that time, what could anyone give or take when there was no one else.

ਫਿਰਿ ਆਪੇ ਜਗਤੁ ਉਪਾਇਆ ਕਰਤੈ ਦਾਨੁ ਸਭਨਾ ਕਉ ਦੀਆ ॥

Then the Creator Himself created the world and gave sustenance to all.

ਆਪੇ ਸੇਵ ਬਣਾਈਅਨੁ ਗੁਰਮੁਖਿ ਆਪੇ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥

He Himself started this tradition of devotional worship through the Guru, and He Himself drank the ambrosial nectar of Naam.

ਆਪਿ ਨਿਰੰਕਾਰ ਆਕਾਰੁ ਹੈ ਆਪੇ ਆਪੇ ਕਰੈ ਸੁ ਬੀਆ ॥੭॥

He Himself is formless, and He Himself has many forms; whatever He does, comes to pass. ||7||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਗੁਰਮੁਖਿ ਪ੍ਰਭੁ ਸੇਵਹਿ ਸਦ ਸਾਚਾ ਅਨਦਿਨੁ ਸਹਜਿ ਪਿਆਰਿ ॥

The Guru's followers always intuitively remember the eternal God with adoration.

ਸਦਾ ਅਨੰਦਿ ਗਾਵਹਿ ਗੁਣ ਸਾਚੇ ਅਰਧਿ ਉਰਧਿ ਉਰਿ ਧਾਰਿ ॥

Enshrining the all pervading eternal God in their hearts, they blissfully keep singing His praises.

ਅੰਤਰਿ ਪ੍ਰੀਤਮੁ ਵਸਿਆ ਧੁਰਿ ਕਰਮੁ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥

The beloved God dwells in their heart; the Creator pre-ordained this destiny.

ਨਾਨਕ ਆਪਿ ਮਿਲਾਇਅਨੁ ਆਪੇ ਕਿਰਪਾ ਧਾਰਿ ॥੧॥

O' Nanak, bestowing mercy, God has united them with Himself. ||1||

ਮਃ ੩ ॥

Third Guru:

ਕਹਿਐ ਕਥਿਐ ਨ ਪਾਈਐ ਅਨਦਿਨੁ ਰਹੈ ਸਦਾ ਗੁਣ ਗਾਇ ॥

God is not realized by merely talking and narrating, even if one always keeps singing His praises.

ਵਿਨੁ ਕਰਮੈ ਕਿਨੈ ਨ ਪਾਇਓ ਭਉਕਿ ਮੁਏ ਬਿਲਲਾਇ ॥

Without God's grace, no one has ever realized Him; many have died wailing.

ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਤਨੁ ਭਿਜੈ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥

When the mind and body are imbued with the Guru's words, then one realizes God's presence in the heart.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥੨॥

O' Nanak, God is realized by His grace; He Himself unites one with Him. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਵੇਦ ਪੁਰਾਣ ਸਭਿ ਸਾਸਤ ਆਪਿ ਕਥੈ ਆਪਿ ਭੀਜੈ ॥

God Himself is the creator of all the Vedas, Puranas, Shastras; He Himself discourses on them and He Himself is pleased listening to these discourses.

ਆਪੇ ਹੀ ਬਹਿ ਪੂਜੇ ਕਰਤਾ ਆਪਿ ਪਰਪੰਚੁ ਕਰੀਜੈ ॥

The Creator Himself enacts the worldly play and Himself performs worship.

ਆਪਿ ਪਰਵਿਰਤਿ ਆਪਿ ਨਿਰਵਿਰਤੀ ਆਪੇ ਅਕਥੁ ਕਥੀਜੈ ॥

He Himself is involved in the world, He Himself remains detached and He Himself describes Himself who is indescribable.

ਆਪੇ ਪੁੰਨੁ ਸਭੁ ਆਪਿ ਕਰਾਏ ਆਪਿ ਅਲਿਪਤੁ ਵਰਤੀਜੈ ॥

God Himself is all virtues and He Himself makes us do virtuous deeds; He Himself remains detached from all.

ਆਪੇ ਸੁਖੁ ਦੁਖੁ ਦੇਵੈ ਕਰਤਾ ਆਪੇ ਬਖਸ ਕਰੀਜੈ ॥੮॥

The Creator Himself grants peace and misery; He Himself bestows mercy. ||8||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸੇਖਾ ਅੰਦਰਹੁ ਜੋਰੁ ਛਡਿ ਤੂ ਭਉ ਕਰਿ ਝਲੁ ਗਵਾਇ ॥

O' Sheikh, renounce stubbornness from within, get rid of your craziness and enshrine the revered fear of the true Guru in your mind.

ਗੁਰ ਕੈ ਭੈ ਕੇਤੇ ਨਿਸਤਰੇ ਭੈ ਵਿਚਿ ਨਿਰਭਉ ਪਾਇ ॥

By embracing the revered fear of the Guru, many have realized the fear free God and have been emancipated.

ਮਨੁ ਕਠੋਰੁ ਸਬਦਿ ਭੇਦਿ ਤੂੰ ਸਾਂਤਿ ਵਸੈ ਮਨਿ ਆਇ ॥

Pierce your stone like heart (Let your stone like heart become humble) with the Guru's word; so that peace may come to reside in your mind.

ਸਾਂਤੀ ਵਿਚਿ ਕਾਰ ਕਮਾਵਣੀ ਸਾ ਖਸਮੁ ਪਾਏ ਥਾਇ ॥

God approves the deed of devotional worship done with a peaceful mind.

ਨਾਨਕ ਕਾਮਿ ਕ੍ਰੋਧਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ ਗਿਆਨੀ ਜਾਇ ॥੧॥

O' Nanak, go and ask any wise person: nobody has ever realized God by indulging in vices like lust or anger. ||1||

॥ੴ ॥

Third Guru:

ਮਨਮੁਖ ਮਾਇਆ ਮੋਹੁ ਹੈ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ ॥

The self-willed person loves Maya and love for Naam does not well-up in him.

ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਸੰਗ੍ਰਹੈ ਕੂੜੁ ਕਰੇ ਆਹਾਰੁ ॥

He practices falsehood, amasses falsehood, and makes falsehood as his sustenance or support in life.

ਬਿਖੁ ਮਾਇਆ ਧਨੁ ਸੰਚਿ ਮਰਹਿ ਅਤਿ ਹੋਇ ਸਭੁ ਛਾਰੁ ॥

People struggle immensely to amass Maya, a poison for spiritual life; which proves useless like ashes in the end.

ਕਰਮ ਧਰਮ ਸੁਚ ਸੰਜਮ ਕਰਹਿ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ ॥

Even when they practice religious rituals, purity and austere self-discipline; they still have greed and other vices in their mind.

ਨਾਨਕ ਜਿ ਮਨਮੁਖੁ ਕਮਾਵੈ ਸੁ ਥਾਇ ਨਾ ਪਵੈ ਦਰਗਹਿ ਹੋਇ ਖੁਆਰੁ ॥੨॥

O' Nanak, whatever a self-willed person does, is not accepted and he is therefore disgraced in God's presence. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਖਾਣੀ ਆਪੇ ਬਾਣੀ ਆਪੇ ਖੰਡ ਵਰਭੰਡ ਕਰੇ ॥

God Himself created the sources of creation and forms of speech, and He Himself created the continents and the galaxies.

ਆਪਿ ਸਮੁੰਦੁ ਆਪਿ ਹੈ ਸਾਗਰੁ ਆਪੇ ਹੀ ਵਿਚਿ ਰਤਨ ਧਰੇ ॥

God Himself is the ocean, Himself the sea and He Himself has put the precious jewels like virtues within Himself.

ਆਪਿ ਲਹਾਏ ਕਰੇ ਜਿਸੁ ਕਿਰਪਾ ਜਿਸ ਨੇ ਗੁਰਮੁਖਿ ਕਰੇ ਹਰੇ ॥

One on whom God bestows mercy, enables him to find these jewel-like virtues by making him the Guru's follower.

ਆਪੇ ਭਉਜਲੁ ਆਪਿ ਹੈ ਬੋਹਿਥਾ ਆਪੇ ਖੇਵਟੁ ਆਪਿ ਤਰੇ ॥

God Himself is the terrifying world-ocean of vices and He Himself is the boat;
He Himself is the boatman, and He Himself goes across.

ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਅਵਰੁ ਨ ਦੂਜਾ ਤੁਝੈ ਸਰੇ ॥੯॥

The Creator Himself does and gets everything done; O' God, there is no one like You. ||9||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥

Fruitful are the teachings of the true Guru, if one follows them with a focused mind.

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ ॥

The wealth of Naam is received and the care-free God's presence in the mind is realized.

ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਟੀਐ ਹਉਮੈ ਮਮਤਾ ਜਾਇ ॥

Ego and worldly attachment goes away, the misery of life. from birth to death is eradicated.

ਉਤਮ ਪਦਵੀ ਪਾਈਐ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥

One remains absorbed in remembering the eternal God and receives the supreme spiritual status.

ਨਾਨਕ ਪੂਰਬਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ ॥੧॥

O' Nanak, only those who have such preordained destiny meet the true Guru and follow his teachings. ||1||

ਮਃ ੩ ॥

Third Guru:

ਨਾਮਿ ਰਤਾ ਸਤਿਗੁਰੁ ਹੈ ਕਲਿਜੁਗ ਬੋਹਿਥੁ ਹੋਇ ॥

The true Guru is imbued with Naam; he is the boat to ferry the people of Kalyug.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਪਾਰਿ ਪਵੈ ਜਿਨਾ ਅੰਦਰਿ ਸਚਾ ਸੋਇ ॥

One who follows the Guru's teachings, realizes God's presence within and crosses over the worldly ocean of vices.

ਨਾਮੁ ਸਮਾਲੇ ਨਾਮੁ ਸੰਗ੍ਰਹੈ ਨਾਮੇ ਹੀ ਪਤਿ ਹੋਇ ॥

He remembers Naam, amasses the wealth of Naam and receives honor through Naam.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਪਾਇਆ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੨॥

O' Nanak, Naam is received by meeting the true Guru through God's grace.
||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਪਾਰਸੁ ਆਪਿ ਧਾਤੁ ਹੈ ਆਪਿ ਕੀਤੇਨੁ ਕੰਚਨੁ ॥

God Himself is like the philosopher's stone, He Himself is the metal, and He Himself transforms a metal-like ordinary person to a Guru's follower like Gold.

ਆਪੇ ਠਾਕੁਰੁ ਸੇਵਕੁ ਆਪੇ ਆਪੇ ਹੀ ਪਾਪ ਖੰਡਨੁ ॥

God Himself is the Master, Himself is the devotee, and He Himself is the destroyer of sins.

ਆਪੇ ਸਭਿ ਘਟ ਭੋਗਵੈ ਸੁਆਮੀ ਆਪੇ ਹੀ ਸਭੁ ਅੰਜਨੁ ॥

By pervading every heart, the Master Himself enjoys the the worldly pleasures, and He Himself is all the darkness of Maya, the worldly riches and power.

ਆਪਿ ਬਿਬੇਕੁ ਆਪਿ ਸਭੁ ਬੋਤਾ ਆਪੇ ਗੁਰਮੁਖਿ ਭੰਜਨੁ ॥

He Himself is the divine knowledge, Himself all-knowing and Himself is the destroyer of worldly bonds through the Guru.

ਜਨੁ ਨਾਨਕੁ ਸਾਲਾਹਿ ਨ ਰਜੈ ਤੁਧੁ ਕਰਤੇ ਤੂ ਹਰਿ ਸੁਖਦਾਤਾ ਵਡਨੁ ॥੧੦॥

O' Creator, devotee Nanak does not get tired of singing Your praises; You are the greatest giver of celestial peace. ||10||

ਸਲੋਕੁ ਮਃ ੪ ॥

Shalok, Fourth Guru:

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੀਅ ਕੇ ਬੰਧਨਾ ਜੇਤੇ ਕਰਮ ਕਮਾਹਿ ॥

Without following the true Guru's teachings, all the deeds which people do become bonds for the soul.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਠਵਰ ਨ ਪਾਵਹੀ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਹਿ ॥

Without following the true Guru's teachings, they find no spiritual support; they die only to be born again, they continue in the cycle of birth and death.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਫਿਕਾ ਬੋਲਣਾ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥

Without following the true Guru's teachings, whatever one speaks is unpleasant and Naam does not enshrine in the mind.

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਹਿ ॥੧॥

O' Nanak, without following the true Guru's teachings, human beings depart from the world in disgrace and are made to suffer hereafter. ||1||

ਮਃ ੩ ॥

Third Guru:

ਇਕਿ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਕਰਹਿ ਚਾਕਰੀ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ ॥

Many people follow the Guru's teachings and lovingly remember God, by doing so they embrace love for God's Name.

ਨਾਨਕ ਜਨਮੁ ਸਵਾਰਨਿ ਆਪਣਾ ਕੁਲ ਕਾ ਕਰਨਿ ਉਧਾਰੁ ॥੨॥

O' Nanak, they embellish their lives and redeem their generations as well. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਚਾਟਸਾਲ ਆਪਿ ਹੈ ਪਾਧਾ ਆਪੇ ਚਾਟੜੇ ਪੜਣ ਕਉ ਆਣੇ ॥

God Himself is the school, He Himself is the teacher, and He Himself brings the students to study.

ਆਪੇ ਪਿਤਾ ਮਾਤਾ ਹੈ ਆਪੇ ਆਪੇ ਬਾਲਕ ਕਰੇ ਸਿਆਣੇ ॥

God Himself is the father and the mother, He Himself makes the children wise.

ਇਕ ਬੈ ਪੜਿ ਬੁਝੈ ਸਭੁ ਆਪੇ ਇਕ ਬੈ ਆਪੇ ਕਰੇ ਇਆਣੇ ॥

Somewhere, He Himself studies and understands everything, and at some place He makes the children ignorant.

ਇਕਨਾ ਅੰਦਰਿ ਮਹਲਿ ਬੁਲਾਏ ਜਾ ਆਪਿ ਤੇਰੈ ਮਨਿ ਸਚੇ ਭਾਣੇ ॥

O' God, some who are pleasing to Your mind, You call them to Your presence.

ਜਿਨਾ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ਸੇ ਜਨ ਸਚੀ ਦਰਗਹਿ ਜਾਣੇ ॥੧੧॥

Those Guru's followers, whom You bless with greatness, are honored in Your presence. ||11||

ਸਲੋਕੁ ਮਰਦਾਨਾ ੧ ॥

Shalok, addressed to Mardana, First Guru:

ਕਲਿ ਕਲਵਾਲੀ ਕਾਮੁ ਮਦੁ ਮਨੁਆ ਪੀਵਣਹਾਰੁ ॥

The Kalyug is like a vat which contains the alcohol of lust and the human mind is the one who drinks it.

ਕ੍ਰੋਧ ਕਟੋਰੀ ਮੋਹਿ ਭਰੀ ਪੀਲਾਵਾ ਅਹੰਕਾਰੁ ॥

Anger is the cup filled with worldly attachment, and ego is the bartender.

ਮਜਲਸ ਕੂੜੇ ਲਬ ਕੀ ਪੀ ਪੀ ਹੋਇ ਖੁਆਰੁ ॥

One is ruined by drinking repeatedly this alcohol of lust in the company of falsehood and greed.

ਕਰਣੀ ਲਾਹਣਿ ਸਤੁ ਗੁੜੁ ਸਚੁ ਸਰਾ ਕਰਿ ਸਾਰੁ ॥

So, make good conduct as the ingredient to brew the wine of God's Name, in that put molasses of truth and thus make the excellent wine of God's Name.

ਗੁਣ ਮਡੇ ਕਰਿ ਸੀਲੁ ਘਿਉ ਸਰਮੁ ਮਾਸੁ ਆਹਾਰੁ ॥

Make virtues as bread, good conduct as butter, and modesty the meat to eat.

ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕਾ ਖਾਧੈ ਜਾਹਿ ਬਿਕਾਰ ॥੧॥

O' Nanak, this meal is received only by following the Guru's teachings, eating which all evils depart. ||1||

ਮਰਦਾਨਾ ੧ ॥

Shalok addressed to Mardana, First Guru:

ਕਾਇਆ ਲਾਹਣਿ ਆਪੁ ਮਦੁ ਮਜਲਸ ਤ੍ਰਿਸਨਾ ਧਾਤੁ ॥

The human body is like the vat containing the ingredients to make wine; ego is like wine and wandering in desires is like the company of drinking buddies.

ਮਨਸਾ ਕਟੋਰੀ ਕੂੜਿ ਭਰੀ ਪੀਲਾਏ ਜਮਕਾਲੁ ॥

The cup of the mind's longing is overflowing with falsehood, and the demon of death is the bartender.

ਇਤੁ ਮਦਿ ਪੀਤੈ ਨਾਨਕਾ ਬਹੁਤੇ ਖਟੀਅਹਿ ਬਿਕਾਰ ॥

O' Nanak, by drinking this wine one commits many sins.

ਗਿਆਨੁ ਗੁੜੁ ਸਾਲਾਹ ਮੰਡੇ ਭਉ ਮਾਸੁ ਆਹਾਰੁ ॥

If there is a meal consisting of divine wisdom as molasses, the Praise of God as bread, and the revered fear of God as the meat,

ਨਾਨਕ ਇਹੁ ਭੋਜਨੁ ਸਚੁ ਹੈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ २॥

then this meal is the true divine food; O' Nanak, God's Name is the mainstay of the spiritual life. ||2||

ਕਾਂਯਾਂ ਲਾਹਣਿ ਆਪੁ ਮਦੁ ਅੰਮ੍ਰਿਤੁ ਤਿਸ ਕੀ ਧਾਰ ॥

If the human body is the vat, self-realization the wine whose stream is the ambrosial nectar,

ਸਤਸੰਗਤਿ ਸਿਉ ਮੇਲਾਪੁ ਹੋਇ ਲਿਵ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤੁ ਭਰੀ ਪੀ ਪੀ ਕਟਹਿ ਬਿਕਾਰ ॥੩॥

and if one meets the company of the saints and the attunement to God becomes like a cup full of the ambrosial nectar, then all sins are erased by drinking it. ||3||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰਬਾ ਆਪੇ ਖਟ ਦਰਸਨ ਕੀ ਬਾਣੀ ॥

God Himself is the angelic being, the heavenly herald of celestial singers; He Himself is the creator of the six schools of philosophy.

ਆਪੇ ਸਿਵ ਸੰਕਰ ਮਹੇਸਾ ਆਪੇ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ ॥

God Himself is Shiva, Shankar and Mahesh; He Himself narrates His indescribable glory by following the Guru's teachings.

ਆਪੇ ਜੋਰੀ ਆਪੇ ਭੋਰੀ ਆਪੇ ਸੰਨਿਆਸੀ ਫਿਰੈ ਬਿਬਾਣੀ ॥

God Himself is the yogi, Himself the enjoyer of worldly pleasures and He Himself is a recluse wandering through the wilderness.

ਆਪੇ ਨਾਲਿ ਗੋਸਟਿ ਆਪਿ ਉਪਦੇਸੈ ਆਪੇ ਸੁਘੜੁ ਸਰੂਪੁ ਸਿਆਣੀ ॥

He discusses with Himself and He teaches Himself; He Himself is discrete, graceful and wise.

ਆਪਣਾ ਚੇਜੁ ਕਰਿ ਵੇਖੈ ਆਪੇ ਆਪੇ ਸਭਨਾ ਜੀਆ ਕਾ ਹੈ ਜਾਣੀ ॥੧੨॥

Staging His own play, He Himself watches it; He Himself is the Knower of all beings. ||12||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਏਹਾ ਸੰਧਿਆ ਪਰਵਾਣੁ ਹੈ ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਚਿਤਿ ਆਵੈ ॥

That evening prayer alone is acceptable which brings my Master-God to my consciousness.

ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਉਪਜੈ ਮਾਇਆ ਮੋਹੁ ਜਲਾਵੈ ॥

Love for God may well up, which may burn away my emotional attachment to Maya, the worldly riches and power.

ਗੁਰ ਪਰਸਾਦੀ ਦੁਬਿਧਾ ਮਰੈ ਮਨੁਆ ਅਸਥਿਰੁ ਸੰਧਿਆ ਕਰੇ ਵੀਚਾਰੁ ॥

By the Guru's grace, the one whose duality is destroyed and mind becomes stable, he reflects on the true meaning of the evening prayer.

ਨਾਨਕ ਸੰਧਿਆ ਕਰੈ ਮਨਮੁਖੀ ਜੀਉ ਨ ਟਿਕੈ ਮਰਿ ਜਸਿ ਹੋਇ ਖੁਆਰੁ ॥੧॥

O Nanak, the self-willed manmukh may recite his evening prayers, but his mind is not focused on it; he is spiritually ruined in the cycle of birth and death. ||1||

ਮਃ ੩ ॥

Third Guru:

ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰਤੀ ਸਭੁ ਜਗੁ ਫਿਰੀ ਮੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ॥

I have been wandering around the entire world, repeatedly crying for my beloved God, but my longing for His sight did not go away.

ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਮੇਰੀ ਪਿਆਸ ਗਈ ਪਿਰੁ ਪਾਇਆ ਘਰਿ ਆਇ ॥੨॥

O' Nanak, upon meeting the true Guru, my longing went away and I realized my beloved-God within my heart. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਤੰਤੁ ਪਰਮ ਤੰਤੁ ਸਭੁ ਆਪੇ ਆਪੇ ਠਾਕੁਰੁ ਦਾਸੁ ਭਇਆ ॥

God Himself is the supreme soul and He Himself is the soul of all beings; He Himself is the Master and Himself becomes the devotee.

ਆਪੇ ਦਸ ਅਠ ਵਰਨ ਉਪਾਇਅਨੁ ਆਪਿ ਬ੍ਰਹਮੁ ਆਪਿ ਰਾਜੁ ਲਇਆ ॥

He Himself created the people of the eighteen castes; He Himself is the all-pervading God and He Himself acquired His domain.

ਆਪੇ ਮਾਰੇ ਆਪੇ ਛੋਡੈ ਆਪੇ ਬਖਸੇ ਕਰੇ ਦਇਆ ॥

He Himself destroys the beings and He Himself redeems them; He Himself forgives and bestows mercy.

ਆਪਿ ਅਭੁਲੁ ਨ ਭੁਲੈ ਕਬ ਹੀ ਸਭੁ ਸਚੁ ਤਪਾਵਸੁ ਸਚੁ ਥਿਆ ॥

God is infallible and He never errs; the justice of the eternal God is totally True.

ਆਪੇ ਜਿਨਾ ਬੁਝਾਏ ਗੁਰਮੁਖਿ ਤਿਨ ਅੰਦਰਹੁ ਦੂਜਾ ਭਰਮੁ ਗਇਆ ॥੧੩॥

All duality and doubt depart from within those whom God Himself helps to understand Him through the Guru. ||13||

ਸਲੋਕੁ ਮਃ ੫ ॥

Shalok, Fifth Guru:

ਹਰਿ ਨਾਮੁ ਨ ਸਿਮਰਹਿ ਸਾਧਸੰਗਿ ਤੈ ਤਨਿ ਉਡੈ ਖੋਹ ॥

Those, who do not remember God in the holy congregation, are so disgraced as if ashes are falling on their body.

ਜਿਨਿ ਕੀਤੀ ਤਿਸੈ ਨ ਜਾਣਈ ਨਾਨਕ ਫਿਟੁ ਅਲੂਣੀ ਦੇਹ ॥੧॥

O' Nanak, the body devoid of love is accursed, if it does not recognize God who created it. ||1||

ਮਃ ੫ ॥

Fifth Guru:

ਘਟਿ ਵਸਹਿ ਚਰਣਾਰਬਿੰਦ ਰਸਨਾ ਜਪੈ ਗੁਪਾਲ ॥

In whose heart is enshrined the immaculate Name of God, and whose tongue meditates on the Master of the earth.

ਨਾਨਕ ਸੇ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਤਿਸੁ ਦੇਹੀ ਕਉ ਪਾਲਿ ॥੨॥

O' Nanak, nurture that body because of which God is remembered. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਅਠਸਠਿ ਤੀਰਥ ਕਰਤਾ ਆਪਿ ਕਰੇ ਇਸਨਾਨੁ ॥

God Himself is the creator of the sixty-eight places of pilgrimage, and He Himself bathes in them.

ਆਪੇ ਸੰਜਮਿ ਵਰਤੈ ਸ੍ਵਾਮੀ ਆਪਿ ਜਪਾਇਹਿ ਨਾਮੁ ॥

The Master Himself practices self-discipline and He himself makes us meditate on Naam.

ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਭਉ ਖੰਡਨੁ ਆਪਿ ਕਰੈ ਸਭੁ ਦਾਨੁ ॥

When the destroyer of fear Himself becomes merciful, He Himself bestows gifts on all.

ਜਿਸ ਨੇ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ ਸੇ ਸਦ ਹੀ ਦਰਗਹਿ ਪਾਏ ਮਾਨੁ ॥

Through the Guru, whom God Himself blesses with divine knowledge, he always receives honor in His presence.

ਜਿਸ ਦੀ ਪੈਜ ਰਖੈ ਹਰਿ ਸੁਆਮੀ ਸੇ ਸਚਾ ਹਰਿ ਜਾਨੁ ॥੧੪॥

One whose honor God, the Master, protects is the true devotee of God. ||14||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਜਗੁ ਅੰਧੁ ਹੈ ਅਧੋ ਕਰਮ ਕਮਾਇ ॥

O' Nanak, without meeting the true Guru and following his teachings, the entire world is spiritually blind and does foolish deeds.

ਸਬਦੈ ਸਿਉ ਚਿਤੁ ਨ ਲਾਵਈ ਜਿਤੁ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ ॥

It does not focus its consciousness on the Guru's word, which would bring peace to abide in the mind.

ਤਾਮਸਿ ਲਗਾ ਸਦਾ ਫਿਰੈ ਅਹਿਨਿਸਿ ਜਲਤੁ ਬਿਹਾਇ ॥

Always afflicted with the vices (lust, anger, greed, emotional attachment and ego) it wanders around, passing its days and nights burning in agony.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੧॥

Whatever pleases God, comes to pass; no one has any say in this. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਤਿਗੁਰੂ ਫੁਰਮਾਇਆ ਕਾਰੀ ਏਹ ਕਰੇਹੁ ॥

The true Guru has commanded that to break the illusion do this deed,

ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਕੈ ਸਾਹਿਬੁ ਸੰਮਾਲੇਹੁ ॥

follow the Guru's teachings and remember God in adoration.

ਸਾਹਿਬੁ ਸਦਾ ਹਜ਼ੂਰਿ ਹੈ ਭਰਮੈ ਕੇ ਛੁੜਿ ਕਟਿ ਕੈ ਅੰਤਰਿ ਜੋਤਿ ਧਰੇਹੁ ॥

Master-God is always with us, removing the veil of doubt between us and God, realize the presence of divine light in the heart.

ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਦਾਰੂ ਏਹੁ ਲਾਏਹੁ ॥

God's Name is the ambrosial nectar; use it as remedy for all afflictions.

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਰਖਹੁ ਸੰਜਮੁ ਸਚਾ ਨੇਹੁ ॥

Enshrine the will of the true Guru in your consciousness, and make God's love your self-discipline.

ਨਾਨਕ ਐਥੈ ਸੁਖੈ ਅੰਦਰਿ ਰਖਸੀ ਅਗੈ ਹਰਿ ਸਿਉ ਕੇਲ ਕਰੇਹੁ ॥੨॥

O' Nanak, this medicine of Naam would keep you in peace here and in the next world, you would enjoy spiritual happiness in God's company ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਭਾਰ ਅਠਾਰਹ ਬਣਸਪਤਿ ਆਪੇ ਹੀ ਫਲ ਲਾਏ ॥

God Himself is all the eighteen loads of vegetation, and He Himself makes it bear fruit.

ਆਪੇ ਮਾਲੀ ਆਪਿ ਸਭੁ ਸਿੰਚੈ ਆਪੇ ਹੀ ਮੁਹਿ ਪਾਏ ॥

He Himself is the gardener, He Himself irrigates it and He Himself eats the fruits.

ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ਆਪੇ ਦੇਇ ਦਿਵਾਏ ॥

He Himself is the Creator, and He Himself is the enjoyer; He Himself gives, and causes others to give.

ਆਪੇ ਸਾਹਿਬੁ ਆਪੇ ਹੈ ਰਾਖਾ ਆਪੇ ਰਹਿਆ ਸਮਾਏ ॥

He Himself is the Master, Himself the watchman, and He Himself is pervading everywhere.

ਜਨੁ ਨਾਨਕ ਵਡਿਆਈ ਆਖੈ ਹਰਿ ਕਰਤੇ ਕੀ ਜਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਏ ॥੧੫॥

Devotee Nanak describes the glory of that God, the Creator of the universe, who doesn't have even an iota of greed. ||15||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸੁ ਭਰਿਆ ਆਇ ॥

One person brings a full bottle of alcohol, and another comes and fills his cup from this bottle.

ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ ॥

By drinking which, the intelligence departs and madness enters the mind;

ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ ॥

and one cannot distinguish between one's own and a stranger and is rebuked by the Master-God.

ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

Drinking which, one forgets the Master-God, and receives punishment in God's presence.

ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥

As far as possible, one should never drink liquor, the false intoxicant.

ਨਾਨਕ ਨਦਰੀ ਸਚੁ ਮਦੁ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥

O' Nanak, only that person receives the exhilarating Nectar of Naam, who by God's grace meets and follows the teachings of the true Guru.

ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ ॥੧॥

Such a person always remains imbued in God's love and receives honor in God's presence. ||1||

ਮਃ ੩ ॥

Third Guru:

ਇਹੁ ਜਗਤੁ ਜੀਵਤੁ ਮਰੈ ਜਾ ਇਸ ਨੇ ਸੋਝੀ ਹੋਇ ॥

When this world (human being) receives divine understanding, then it detaches itself from the Maya while still carrying out its worldly chores.

ਜਾ ਤਿਨ੍ਹਿ ਸਵਾਲਿਆ ਤਾਂ ਸਵਿ ਰਹਿਆ ਜਗਾਏ ਤਾਂ ਸੁਧਿ ਹੋਇ ॥

Whom God has put in the slumber of the love for Maya, remains asleep; only when God wakes him up then he receives divine understanding.

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਸਤਿਗੁਰੁ ਮੇਲੈ ਸੋਇ ॥

O' Nanak, if God bestows His grace, He unites him with the true Guru.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜੀਵਤੁ ਮਰੈ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਇ ॥੨॥

If by the Guru's grace, one eradicates one's ego, as if one has died while still alive; then that one does not go through the cycle of birth and death. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਸ ਦਾ ਕੀਤਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ ਤਿਸ ਨੇ ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ॥

That God does not depends on anyone else, because everything happens by His doing.

ਹਰਿ ਜੀਉ ਤੇਰਾ ਦਿਤਾ ਸਭੁ ਕੇ ਖਾਵੈ ਸਭ ਮੁਹਤਾਜੀ ਕਢੈ ਤੇਰੀ ॥

O' my reverent God, all survive on whatever You give them, and all are subservient to You.

ਜਿ ਤੁਧ ਨੇ ਸਾਲਾਹੇ ਸੁ ਸਭੁ ਕਿਛੁ ਪਾਵੈ ਜਿਸ ਨੇ ਕਿਰਪਾ ਨਿਰੰਜਨ ਕੇਰੀ ॥

O' immaculate God, one who praises You and on whom You are merciful, receives everything.

ਸੋਈ ਸਾਹੁ ਸਚਾ ਵਣਜਾਰਾ ਜਿਨਿ ਵਖਰੁ ਲਇਆ ਹਰਿ ਨਾਮੁ ਧਨੁ ਤੇਰੀ ॥

O' God, that person alone is truly wealthy and a true trader who loads the wealth of Your Name.

ਸਭਿ ਤਿਸੈ ਨੇ ਸਾਲਾਹਿਹੁ ਸੰਤਹੁ ਜਿਨਿ ਦੂਜੇ ਭਾਵ ਕੀ ਮਾਰਿ ਵਿਡਾਰੀ ਢੇਰੀ ॥੧੬॥

O' saints, all of you sing praises of that God who has destroyed the extreme love of duality, things other than God. ||16||

ਸਲੋਕ ॥

Shalok:

ਕਬੀਰਾ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੁਆ ਮਰਿ ਭਿ ਨ ਜਾਨੈ ਕੋਇ ॥

O' Kabir, dying one after the other, the entire world is dying, but nobody knows what is the right way to die. (detach from the worldly temptations while living)

ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ ॥੧॥

One who dies such a death, that one doesn't have to die again and again. ||1||

ਮੰ ੩ ॥

Third Mehl:

ਕਿਆ ਜਾਣਾ ਕਿਵ ਮਰਹਗੇ ਕੈਸਾ ਮਰਣਾ ਹੋਇ ॥

I don't know how I would die, and what would be my death like?

ਜੇ ਕਰਿ ਸਾਹਿਬੁ ਮਨਹੁ ਨ ਵੀਸਰੈ ਤਾ ਸਹਿਲਾ ਮਰਣਾ ਹੋਇ ॥

If the Master-God is not forsaken from the mind, then the dying becomes easier.

ਮਰਣੈ ਤੇ ਜਗਤੁ ਡਰੈ ਜੀਵਿਆ ਲੋੜੈ ਸਭੁ ਕੋਇ ॥

The entire world is afraid of dying and everyone wants to live forever.

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਹੁਕਮੈ ਬੂਝੈ ਸੋਇ ॥

That person alone understands God's will, who by the Guru's grace eradicates his ego, and appears as if he has died while still living.

ਨਾਨਕ ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਤਾ ਸਦ ਜੀਵਣੁ ਹੋਇ ॥੨॥

O' Nanak, one who dies such a death becomes immortal. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਾ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਹੋਵੈ ਹਰਿ ਸੁਆਮੀ ਤਾ ਆਪਣਾਂ ਨਾਉ ਹਰਿ ਆਪਿ ਜਪਾਵੈ ॥

When the Master-God Himself becomes merciful, He makes people to meditate on His Name.

ਆਪੇ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵੈ ਆਪਣਾਂ ਸੇਵਕੁ ਆਪਿ ਹਰਿ ਭਾਵੈ ॥

God Himself causes his devotee to meet the true Guru and blesses him with peace; His devotee is pleasing to Him.

ਆਪਣਿਆ ਸੇਵਕਾ ਕੀ ਆਪਿ ਪੈਜ ਰਖੈ ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਪੈਰੀ ਪਾਵੈ ॥

He Himself protects the honor of His devotees; He causes others to respectfully bow to His devotees.

ਧਰਮ ਰਾਇ ਹੈ ਹਰਿ ਕਾ ਕੀਆ ਹਰਿ ਜਨ ਸੇਵਕ ਨੇੜਿ ਨ ਆਵੈ ॥

The Righteous Judge, a creation of God, does not even approach the humble devotee of God

ਜੋ ਹਰਿ ਕਾ ਪਿਆਰਾ ਸੋ ਸਭਨਾ ਕਾ ਪਿਆਰਾ ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ ਆਵੈ ਜਾਵੈ ॥੧੭॥

The one who is dear to God, is dear to all, and much of the remaining world keeps going in the cycles of birth and death in vain. ||17||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਰਾਮੁ ਰਾਮੁ ਕਰਤਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਰਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥

The entire world is wandering around chanting God's name, but God cannot be realized by merely reciting His Name without loving devotion.

ਅਗਮੁ ਅਗੋਚਰੁ ਅਤਿ ਵਡਾ ਅਤੁਲੁ ਨ ਤੁਲਿਆ ਜਾਇ ॥

God is unfathomable, incomprehensible, and extremely great; He is beyond estimation and His worth cannot be estimated.

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਿਤੈ ਨ ਲਇਆ ਜਾਇ ॥

No one has ever estimated His worth; He cannot be realized at any cost.

ਗੁਰ ਕੈ ਸਬਦਿ ਭੇਦਿਆ ਇਨ ਬਿਧਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥

God's presence in the heart can be realized only when the heart is irrevocably imbued with the Guru's word.

ਨਾਨਕ ਆਪਿ ਅਮੋਉ ਹੈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਰਹਿਆ ਸਮਾਇ ॥

O' Nanak, on His own He is infinite; by the Guru's grace, one comes to realize that He is pervading everywhere.

ਆਪੇ ਮਿਲਿਆ ਮਿਲਿ ਰਹਿਆ ਆਪੇ ਮਿਲਿਆ ਆਇ ॥੧॥

He Himself causes people to unite with Him and then remain united.||1||

ਮੰਃ ੩ ॥

Third Guru:

ਏ ਮਨ ਇਹੁ ਧਨੁ ਨਾਮੁ ਹੈ ਜਿਤੁ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥

O' my mind, Naam alone is such a wealth, having which, there is peace forever.

ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਲਾਹਾ ਸਦ ਹੀ ਹੋਇ ॥

The wealth of Naam never runs out; It always keeps multiplying.

ਖਾਯੈ ਖਰਚਿਐ ਤੋਟਿ ਨ ਆਵਈ ਸਦਾ ਸਦਾ ਓਹੁ ਦੇਇ ॥

This wealth of Naam never diminishes while enjoying or spending it; God keeps on giving this wealth for ever.

ਸਹਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਹਾਣਤ ਕਦੇ ਨ ਹੋਇ ॥

There is never any fear about this wealth and one never suffers humiliation in God's presence.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥੨॥

O' Nanak, only on whom God casts His glance of grace, receives this wealth of Naam by following the Guru's teachings. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਸਭ ਘਟ ਅੰਦਰੇ ਆਪੇ ਹੀ ਬਾਹਰਿ ॥

God Himself is in all the hearts, and He Himself is outside

ਆਪੇ ਗੁਪਤੁ ਵਰਤਦਾ ਆਪੇ ਹੀ ਜਾਹਰਿ ॥

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

ਜੁਗ ਛਤੀਹ ਗੁਬਾਰੁ ਕਰਿ ਵਰਤਿਆ ਸੁੰਨਾਹਰਿ ॥

For thirty six ages (innumerable ages), having creating pitch darkness, He remained in a state of nothingness.

ਓਥੈ ਵੇਦ ਪੁਰਾਨ ਨ ਸਾਸਤਾ ਆਪੇ ਹਰਿ ਨਰਹਰਿ ॥

At that time there were no Vedas, Puraanas or Shaastras, there was only God.

ਬੈਠਾ ਤਾੜੀ ਲਾਇ ਆਪਿ ਸਭ ਦੂ ਹੀ ਬਾਹਰਿ ॥

God alone was sitting in the absolute trance, withdrawn from everything.

ਆਪਣੀ ਮਿਤਿ ਆਪਿ ਜਾਣਦਾ ਆਪੇ ਹੀ ਗਉਹਰੁ ॥੧੮॥

God Himself is the unfathomable ocean and He Himself knows His greatness.

||18||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਹਉਮੈ ਵਿਚਿ ਜਗਤੁ ਮੁਆ ਮਰਦੋ ਮਰਦਾ ਜਾਇ ॥

Because of ego, the world has become so miserable, as if it has died and continues to suffer

ਜਿਚਰੁ ਵਿਚਿ ਦੰਮੁ ਹੈ ਤਿਚਰੁ ਨ ਚੇਤਈ ਕਿ ਕਰੇਗੁ ਅਗੈ ਜਾਇ ॥

As long as there is breath in the body, one does not remember God; what will be his plight in the world hereafter?

ਗਿਆਨੀ ਹੋਇ ਸੁ ਚੇਤੰਨੁ ਹੋਇ ਅਗਿਆਨੀ ਅੰਧੁ ਕਮਾਇ ॥

One who is wise remains alert to the consequences of one's deeds, but the un-wise person keeps indulging in deeds without thinking.

ਨਾਨਕ ਏਥੈ ਕਮਾਵੈ ਸੋ ਮਿਲੈ ਅਗੈ ਪਾਏ ਜਾਇ ॥੧॥

O' Nanak, whatever one does in this world determines what he would receive in the world hereafter. ||1||

ਮਃ ੩ ॥

Third Guru:

ਧੁਰਿ ਖਸਮੈ ਕਾ ਹੁਕਮੁ ਪਇਆ ਵਿਣੁ ਸਤਿਗੁਰ ਚੇਤਿਆ ਨ ਜਾਇ ॥

From the very beginning, it has been the will of the Master-God, that God cannot be remembered without following the true Guru's teachings.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਦਾ ਰਹਿਆ ਲਿਵ ਲਾਇ ॥

Meeting the True Guru, one realizes that God is pervading deep within and he always remains attuned to Him.

ਦਮਿ ਦਮਿ ਸਦਾ ਸਮਾਲਦਾ ਦੰਮੁ ਨ ਬਿਰਥਾ ਜਾਇ ॥

With every breath, one remembers God and not a single breath passes in vain.

ਜਨਮ ਮਰਨ ਕਾ ਭਉ ਗਇਆ ਜੀਵਨ ਪਦਵੀ ਪਾਇ ॥

His fear of birth and death departs and he attains the purpose of human life.

ਨਾਨਕ ਇਹੁ ਮਰਤਬਾ ਤਿਸ ਨੋ ਦੇਇ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੨॥

O Nanak, God bestows this status on that person on whom He bestows mercy as per His will. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਦਾਨਾਂ ਬੀਨਿਆ ਆਪੇ ਪਰਧਾਨਾਂ ॥

God Himself is wise and clever; He Himself is supreme.

ਆਪੇ ਰੂਪ ਦਿਖਾਲਦਾ ਆਪੇ ਲਾਇ ਧਿਆਨਾਂ ॥

He Himself reveals His form, and He Himself attunes to meditation.

ਆਪੇ ਮੋਨੀ ਵਰਤਦਾ ਆਪੇ ਕਬੈ ਗਿਆਨਾਂ ॥

He Himself poses as a silent sage, and He Himself delivers spiritual wisdom.

ਕਉੜਾ ਕਿਸੈ ਨ ਲਗਈ ਸਭਨਾ ਹੀ ਭਾਨਾ ॥

He does not seem bitter to anyone; He is pleasing to all.

ਉਸਤਤਿ ਬਰਨਿ ਨ ਸਕੀਐ ਸਦ ਸਦ ਕੁਰਬਾਨਾ ॥੧੯॥

The virtues of that God cannot be described; forever and ever, I am dedicated to Him. ||19||

ਸਲੋਕ ਮਃ ੧ ॥

Shalok, First Guru:

ਕਲੀ ਅੰਦਰਿ ਨਾਨਕਾ ਜਿੰਨਾਂ ਦਾ ਅਉਤਾਰੁ ॥

O' Nanak human beings have become so evil, as if in Kalyug they are the incarnations of demons

ਪੁਤੁ ਜਿਨ੍ਹਾਰਾ ਧੀਅ ਜਿੰਨ੍ਹਾਰੀ ਜੋਰੁ ਜਿੰਨਾ ਦਾ ਸਿਕਦਾਰੁ ॥੧॥

The son is a demon, the daughter is a demon and the wife is the chief of the demons. ||1||

ਮਃ ੧ ॥

First Mehl:

ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖੁਟੀ ਜਾਂਹੀ ॥

The Hindus are totally misguided and are going astray.

ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਂਹੀ ॥

They are worshipping idols, which the sage Narad told them to do.

ਅਧਿ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ ॥

They are living like blind and mute people in the pitch darkness of ignorance.

ਪਾਬਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ ॥

The ignorant fools worship the stone Idols.

ਓਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ ॥੨॥

How can these stone idols, which themselves sink in water, ferry you across?
||2||

ਪਉੜੀ ॥

Pauree:

ਸਭੁ ਕਿਹੁ ਤੇਰੈ ਵਸਿ ਹੈ ਤੂ ਸਚਾ ਸਾਹੁ ॥

O' God, everything is under Your control and You are the true king.

ਭਗਤ ਰਤੇ ਰੀਂਗ ਏਕ ਕੈ ਪੂਰਾ ਵੇਸਾਹੁ ॥

The devotees are imbued with the love of God; they have perfect faith in Him

ਅੰਮ੍ਰਿਤੁ ਭੋਜਨੁ ਨਾਮੁ ਹਰਿ ਰਜਿ ਰਜਿ ਜਨ ਖਾਹੁ ॥

God's Name is the ambrosial food, and the devotees enjoy it to full satisfaction.

ਸਭਿ ਪਦਾਰਥ ਪਾਈਅਨਿ ਸਿਮਰਣੁ ਸਚੁ ਲਾਹੁ ॥

They receive the wealth of Naam as a true reward of remembering God with loving devotion.

ਸੰਤ ਪਿਆਰੇ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਹਰਿ ਅਗਮ ਅਗਾਹੁ ॥੨੦॥

O' Nanak, the saints are dear to the supreme God, who is unapproachable and unfathomable. ||20||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Mehl:

ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਜਾਇ ॥

Everything comes into this world under God's command and also departs from here according to His will.

ਜੇ ਕੋ ਮੂਰਖੁ ਆਪਹੁ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ ॥

If some fool thinks himself as the creator or the doer of something, then he is spiritually blind and acts in ignorance.

ਨਾਨਕ ਹੁਕਮੁ ਕੇ ਗੁਰਮੁਖਿ ਬੁਝੈ ਜਿਸ ਨੇ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੧॥

O' Nanak, only a rare follower of the Guru understands the command of God on whom He bestows mercy, as per His will. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸੋ ਜੋਗੀ ਜੁਗਤਿ ਸੋ ਪਾਏ ਜਿਸ ਨੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥

One who is blessed with Naam by following the Guru's teachings, is a true Yogi and he alone knows the way of Yoga, the union with God.

ਤਿਸੁ ਜੋਗੀ ਕੀ ਨਗਰੀ ਸਭੁ ਕੇ ਵਸੈ ਭੇਖੀ ਜੋਗੁ ਨ ਹੋਇ ॥

All the virtues abide in the body of that Yogi; Yoga, the union with God does not happen just by wearing holy garbs.

ਨਾਨਕ ਐਸਾ ਵਿਰਲਾ ਕੇ ਜੋਗੀ ਜਿਸੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ ॥੨॥

O' Nanak, rare is such a true yogi, in whose heart God becomes manifest. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਪੇ ਜੰਤ ਉਪਾਇਅਨੁ ਆਪੇ ਆਧਾਰੁ ॥

God Himself created the creatures, and He Himself supports them.

ਆਪੇ ਸੂਖਮੁ ਭਾਲੀਐ ਆਪੇ ਪਾਸਾਰੁ ॥

God Himself is realized to be subtle and He Himself is seen as an expanse of the universe.

ਆਪਿ ਇਕਾਤੀ ਹੋਇ ਰਹੈ ਆਪੇ ਵਡ ਪਰਵਾਰੁ ॥

He Himself remains a solitary recluse, and He Himself has a huge family.

ਨਾਨਕ ਮੰਗੈ ਦਾਨੁ ਹਰਿ ਸੰਤਾ ਰੇਨਾਰੁ ॥

O' God, Nanak asks for the gift of the dust of the feet of (humble service)
Your saints.

ਹੋਰੁ ਦਾਤਾਰੁ ਨ ਸੁਝਈ ਤੂ ਦੇਵਣਹਾਰੁ ॥੨੧॥੧॥ ਸੁਧੁ ॥

You alone are the benefactor; I cannot think of any other giver. ||21||1||
Sudh||

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

There is only one God whose Name is 'of eternal existence'. He is the creator of the universe, all-pervading, without fear, without enmity, independent of time, beyond the cycle of birth and death and self revealed. He is realized by the Guru's grace.

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥

Raag Wadahans, First Guru, First beat:

ਅਮਲੀ ਅਮਲੁ ਨ ਅੰਬੜੈ ਮਛੀ ਨੀਰੁ ਨ ਹੋਇ ॥

If an addict doesn't get the intoxicant, he feels very restless just like a fish without water.

ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥੧॥

But those who are in love with their Master- God are always happy inside, everything seems pleasing to them. ||1||

ਹਉ ਵਾਰੀ ਵੰਞਾ ਖੰਨੀਐ ਵੰਞਾ ਤਉ ਸਾਹਿਬ ਕੇ ਨਾਵੈ ॥੧॥ ਰਹਾਉ ॥

O' my Master, I dedicate my life to You, I can sacrifice myself for Your Name. ||1||Pause||

ਸਾਹਿਬੁ ਸਫਲਿਓ ਰੁਖੜਾ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕਾ ਨਾਉ ॥

Our Master- God is like a beautiful fruit tree and His Naam is like the juice of the fruit of this tree, which is like a life-immortalizing nectar.

ਜਿਨ ਪੀਆ ਤੇ ਤ੍ਰਿਪਤ ਭਏ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥੨॥

Those who have tasted it are satiated from the thirst of worldly temptations, I am dedicated to them. ||2||

ਮੈ ਕੀ ਨਦਰਿ ਨ ਆਵਹੀ ਵਸਹਿ ਹਭੀਆਂ ਨਾਲਿ ॥

O' God, even though You are abiding in all, still You are not visible to me.

ਤਿਖਾ ਤਿਹਾਇਆ ਕਿਉ ਲਹੈ ਜਾ ਸਰ ਭੀਤਰਿ ਪਾਲਿ ॥੩॥

How can a thirsty person quench his thirst when there is a wall (love for worldly attachments) between him and the pool (God's Name) ? ||3||

ਨਾਨਕੁ ਤੇਰਾ ਬਾਣੀਆ ਤੂ ਸਾਹਿਬੁ ਮੈ ਰਾਸਿ ॥

O' God, I wish Nanak was a peddler of Your Name, You were my Master and Your Name was my capital.

ਮਨ ਤੇ ਧੋਖਾ ਤਾ ਲਹੈ ਜਾ ਸਿਫਤਿ ਕਰੀ ਅਰਦਾਸਿ ॥੪॥੧॥

but the doubt in my mind would be removed only if I keep praying and singing Your praises". ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

Raag Wadahans, First Guru:

ਗੁਣਵੰਤੀ ਸਹੁ ਰਾਵਿਆ ਨਿਰਗੁਣਿ ਕੂਕੇ ਕਾਇ ॥

If the virtuous bride-soul can please the Spouse-God, why does the non-virtuous one cry of jealousy,

ਜੇ ਗੁਣਵੰਤੀ ਥੀ ਰਹੈ ਤਾ ਭੀ ਸਹੁ ਰਾਵਣ ਜਾਇ ॥੧॥

but if she becomes virtuous then she too can please the Spouse-God. ||1||

ਮੇਰਾ ਕੰਤੁ ਰੀਸਾਲੂ ਕੀ ਧਨ ਅਵਰਾ ਰਾਵੇ ਜੀ ॥੧॥ ਰਹਾਉ ॥

If the bride-soul believes and says, "my Spouse-God is a storehouse of happiness" then why would she seek the company of others? ||1||Pause||

ਕਰਣੀ ਕਾਮਣ ਜੇ ਥੀਐ ਜੇ ਮਨੁ ਧਾਗਾ ਹੋਇ ॥

Therefore, if the virtuous bride-soul's conduct becomes the magic mantra and her mind becomes the thread,

ਮਾਣਕੁ ਮੁਲਿ ਨ ਪਾਈਐ ਲੀਜੈ ਚਿਤਿ ਪਰੋਇ ॥੨॥

then, she should use the jewel-Naam like a necklace by weaving it in her heart; because this jewel of God's Name cannot be obtained at any price. ||2||

ਰਾਹੁ ਦਸਾਈ ਨ ਜੁਲਾਂ ਆਖਾਂ ਅੰਮੜੀਆਸੁ ॥

O' God, if I only keep asking about directions and don't walk on the told path and say that I have reached the destination,

ਤੈ ਸਹ ਨਾਲਿ ਅਕੂਅਣਾ ਕਿਉ ਥੀਵੈ ਘਰ ਵਾਸੁ ॥੩॥

and have never kept in touch with You, the Master, then how can I ever receive Your sanctuary? ||3||

ਨਾਨਕ ਏਕੀ ਬਾਹਰਾ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥

O' Nanak, there is no other but One God.

ਤੈ ਸਹ ਲਗੀ ਜੇ ਰਹੈ ਭੀ ਸਹੁ ਰਾਵੈ ਸੋਇ ॥੪॥੨॥

O' God, only the soul-bride who remains attuned to You can please You. ||4||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

Raag Wadahans, Second Beat, First Guru:

ਮੋਰੀ ਰੁਣ ਝੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ ॥

O' my sister, see, the rainy season has come, the peacocks are dancing in joy.

ਤੇਰੇ ਮੁੰਧ ਕਟਾਰੇ ਜੇਵਡਾ ਤਿਨਿ ਲੋਭੀ ਲੋਭ ਲੁਭਾਇਆ ॥

O my beloved Master(God), these fascinating sights of Your nature have enticed me, the soul-bride, but without you they are like sharp daggers for me,

ਤੇਰੇ ਦਰਸਨ ਵਿਟਹੁ ਖੰਨੀਐ ਵੰਞਾ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੇ ॥

I can sacrifice my life for a glimpse of Your sight and dedicate my life to Your Name.

ਜਾ ਤੂ ਤਾ ਮੈ ਮਾਣੁ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ ਮਾਣੇ ॥

That's why I feel proud when You are with me but how can I be proud when You are not there?

ਚੂੜਾ ਭੰਨੁ ਪਲੰਘੁ ਸਿਉ ਮੁਧੋ ਸਣੁ ਬਾਹੀ ਸਣੁ ਬਾਹਾ ॥

O' bride-soul, smash down your bangles along with your arms and the arms of your bed,

ਏਤੇ ਵੇਸ ਕਰੇਦੀਏ ਮੁਧੋ ਸਹੁ ਰਾਤੇ ਅਵਰਾਹਾ ॥

because, in spite of all these adornments, if Your spouse-God still does not love you (then what is the use for these adornments).

ਨਾ ਮਨੀਆਰੁ ਨ ਚੂੜੀਆ ਨਾ ਸੇ ਵੰਗੁੜੀਆਹਾ ॥

Since neither the bangle seller who adorned these arms nor the bangles and bracelets that he gave you, could do you any good,

ਜੇ ਸਹ ਕੀਠਿ ਨ ਲਗੀਆ ਜਲਨੁ ਸਿ ਬਾਹੜੀਆਹਾ ॥

may those arms burn down, which could not embrace The Spouse, God.

ਸਭਿ ਸਹੀਆ ਸਹੁ ਰਾਵਣਿ ਗਈਆ ਹਉ ਦਾਧੀ ਕੈ ਦਰਿ ਜਾਵਾ ॥

All my friends are trying to please their beloved Spouse-God, to who may I, the unfortunate distressed one, approach?

ਅੰਮਾਲੀ ਹਉ ਖਰੀ ਸੁਚਜੀ ਤੈ ਸਹ ਏਕਿ ਨ ਭਾਵਾ ॥

O' friend, I feel I am truly immaculate because of my decent deeds but The Spouse-God doesn't seem to like even a single one of them.

ਮਾਠਿ ਗੁੰਦਾਈ ਪਟੀਆ ਭਰੀਐ ਮਾਗ ਸੰਧੂਰੇ ॥

I, carefully get my hair combed and get the partings decorated with vermillion,

ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸੂਰਿ ਵਿਸੂਰੇ ॥

but I am not accepted at all when I come before You. That's why I am always sobbing to death.

ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁਨਾ ਰੁੰਨੜੇ ਵਣਹੁ ਪਖੇਰੁ ॥

I am so distressed that the entire world, including the birds of the forest, are feeling for me,

ਇਕੁ ਨ ਰੁਨਾ ਮੇਰੇ ਤਨ ਕਾ ਬਿਰਹਾ ਜਿਨਿ ਹਉ ਪਿਰਹੁ ਵਿਛੋੜੀ ॥

but the inner conscious of my mind is the only one, that does not feel. It is the only one, that has separated me from my Spouse, God.

ਸੁਪਨੈ ਆਇਆ ਭੀ ਗਇਆ ਮੈ ਜਲੁ ਭਰਿਆ ਰੋਇ ॥

Even though, You-God came in my dream but since You left again, I cried a lot with ample tears.

ਆਇ ਨ ਸਕਾ ਤੁਝ ਕਨਿ ਪਿਆਰੇ ਭੇਜਿ ਨ ਸਕਾ ਕੋਇ ॥

O' God, I cannot reach You and I cannot send anybody else to You either who can tell my story to You.

ਆਉ ਸਭਾਰੀ ਨੀਦੜੀਏ ਮਤੁ ਸਹੁ ਦੇਖਾ ਸੋਇ ॥

Therefore, I request the blessed sleep: "please come, perhaps I might be able to see my Master through you".

ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥

Nanak says, what should I offer to a Guru's follower, who tells me anything about You, the Master?

ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥

I should chop off my head and offer it to him as a place to sit on and then serve him, without ego.

ਕਿਉ ਨ ਮਰੀਜੈ ਜੀਅੜਾ ਨ ਦੀਜੈ ਜਾ ਸਹੁ ਭਇਆ ਵਿਡਾਣਾ ॥੧॥੩॥

Yes, why don't we kill the sense of ego and sacrifice our life, when our Spouse, God becomes indifferent to us? ||1||3||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਘਰੁ ੧

Raag Wadahans, First Beat, Third Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. By The Grace Of The True Guru:

ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥

When one's mind is soiled with evil thoughts then everything else is soiled and the mind cannot be purified just by washing the body.

ਇਹ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥੧॥

But this world is led astray by superstitions and only a rare person understands this. ||1||

ਜਪਿ ਮਨ ਮੇਰੇ ਤੂ ਏਕੋ ਨਾਮੁ ॥

O' my mind, you should recite God's Naam only,

ਸਤਗੁਰਿ ਦੀਆ ਮੇ ਕਉ ਏਹੁ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥

as the true Guru has blessed me with this treasure of Naam.||1||Pause||

ਸਿਧਾ ਕੇ ਆਸਣ ਜੇ ਸਿਖੇ ਇੰਦ੍ਰੀ ਵਸਿ ਕਰਿ ਕਮਾਇ ॥

Even if a person learns the Asanas, practised by the skilled yogis and starts controlling his senses,

ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ ॥੨॥

Still, the filth of the mind isn't removed and the soil of egotism is not eliminated. ||2||

ਇਸੁ ਮਨ ਕਉ ਹੋਰੁ ਸੰਜਮੁ ਕੋ ਨਾਹੀ ਵਿਣੁ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਇ ॥

There is no other way to purify this mind except by worshipping The True Guru.

ਸਤਗੁਰਿ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੩॥

Upon meeting the true Guru, one's mind's outlook is changed beyond expression. ||3||

ਭਣਤਿ ਨਾਨਕੁ ਸਤਿਗੁਰ ਕਉ ਮਿਲਦੇ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਫਿਰਿ ਜੀਵੈ ਕੋਇ ॥

Nanak says, the person, who upon meeting the true Guru, gives up vices and then re-lives in accordance with the Guru's word,

ਮਮਤਾ ਕੀ ਮਲੁ ਉਤਰੈ ਇਹੁ ਮਨੁ ਹਛਾ ਹੋਇ ॥੪॥੧॥

his mental filth of worldly attachments is removed and his mind becomes pure. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਨਦਰੀ ਸਤਗੁਰੁ ਸੇਵੀਐ ਨਦਰੀ ਸੇਵਾ ਹੋਇ ॥

It is only through God's grace that we follow the teachings of The True Guru; by His grace alone, we have devotion for Him.

ਨਦਰੀ ਇਹੁ ਮਨੁ ਵਸਿ ਆਵੈ ਨਦਰੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੧॥

By God's grace only, this mind can be controlled and it becomes immaculate. ||1||

ਮੇਰੇ ਮਨ ਚੇਤਿ ਸਚਾ ਸੋਇ ॥

O' my mind, meditate on that True God with love and devotion.

ਏਕੋ ਚੇਤਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ ਫਿਰਿ ਦੁਖੁ ਨ ਮੂਲੇ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

If you would cherish the One God only, you would obtain peace and pain wouldn't afflict you at all. ||1||Pause||

ਨਦਰੀ ਮਰਿ ਕੈ ਜੀਵੀਐ ਨਦਰੀ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਇ ॥

It is through God's grace that one's inner self comes to life after resisting the worldly temptations and the Guru's word comes to reside in one's heart.

ਨਦਰੀ ਹੁਕਮੁ ਬੁਝੀਐ ਹੁਕਮੇ ਰਹੈ ਸਮਾਇ ॥੨॥

Through God's grace only, one realises His Will and remains merged in that Will. ||2||

ਜਿਨਿ ਜਿਹਵਾ ਹਰਿ ਰਸੁ ਨ ਚਖਿਓ ਸਾ ਜਿਹਵਾ ਜਲਿ ਜਾਉ ॥

The tongue that has not tasted the nectar of God's Name should be burnt,

ਅਨ ਰਸ ਸਾਦੇ ਲਗਿ ਰਹੀ ਦੁਖੁ ਪਾਇਆ ਦੂਜੈ ਭਾਇ ॥੩॥

because the person, whose tongue keeps relishing other worldly pleasures, keeps suffering grief due to its love for worldly temptations. ||3||

ਸਭਨਾ ਨਦਰਿ ਏਕ ਹੈ ਆਪੇ ਫਰਕੁ ਕਰੇਇ ॥

God is the only One Who shows mercy on everybody, however, He Himself creates some differences in creatures (some are pious and some are sinners).

ਨਾਨਕ ਸਤਗੁਰਿ ਮਿਲਿਐ ਫਲੁ ਪਾਇਆ ਨਾਮੁ ਵਡਾਈ ਦੇਇ ॥੪॥੨॥

O' Nanak, the fruit of meditating on Naam is realised only upon meeting The True Guru and one is blessed with the glory of God's Naam. ||4||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥

The attachment for Maya is like a pitch-darkness and the knowledge of spiritual life cannot be attained without following the Guru's teachings.

ਸਬਦਿ ਲਗੇ ਤਿਨ ਬੁਝਿਆ ਦੂਜੈ ਪਰਜ ਵਿਗੋਈ ॥੧॥

Those who are constantly attuned to Guru's Word, understand this otherwise the world is ruined by being stuck in love of Maya. ||1||

ਮਨ ਮੇਰੇ ਗੁਰਮਤਿ ਕਰਣੀ ਸਾਰੁ ॥

O' my mind, lead your life by doing deeds in accordance with Guru's teachings.

ਸਦਾ ਸਦਾ ਹਰਿ ਪ੍ਰਭੁ ਰਵਹਿ ਤਾ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥੧॥ ਰਹਾਉ ॥

If you always keep remembering God, then you would find the way to be liberated from worldly bonds of Maya. ||1||Pause||

ਗੁਣਾ ਕਾ ਨਿਧਾਨੁ ਏਕੁ ਹੈ ਆਪੇ ਦੇਇ ਤਾ ਕੇ ਪਾਏ ॥

Only God's Naam is the treasure of virtues, but one realizes it only through God's blessings.

ਬਿਨੁ ਨਾਵੈ ਸਭ ਵਿਛੁੜੀ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਾਏ ॥੨॥

separated from God without meditating on His Naam but by Guru's grace, union with Him is obtained by following Guru's Word. ||2||

ਮੇਰੀ ਮੇਰੀ ਕਰਦੇ ਘਟਿ ਗਏ ਤਿਨਾ ਹਥਿ ਕਿਹੁ ਨ ਆਇਆ ॥

Those who keep running after worldly riches and power, become spiritually weak and they ultimately do not achieve anything that is useful for their soul.

ਸਤਗੁਰਿ ਮਿਲਿਐ ਸਚਿ ਮਿਲੇ ਸਚਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

However, by meeting the true Guru, people are absorbed in Eternal God and remain merged in His true Naam. ||3||

ਆਸਾ ਮਨਸਾ ਏਹੁ ਸਰੀਰੁ ਹੈ ਅੰਤਰਿ ਜੋਤਿ ਜਗਾਏ ॥

This human body remains tied to hope and expectation for material things.
Only the true Guru illuminates it with the light of Divine knowledge.

ਨਾਨਕ ਮਨਮੁਖਿ ਬੰਧੁ ਹੈ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਏ ॥੪॥੩॥

Therefore, O' Nanak, the conceited person remains bound to hopes and expectations but the Guru's follower gets liberated from these bonds. ||4||3||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਸੋਹਾਗਣੀ ਸਦਾ ਮੁਖੁ ਉਜਲਾ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥

The faces of soul-brides, united with God, always look bright and they remain in a state of peace and poise through Guru's Word.

ਸਦਾ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥੧॥

They always keep remembering and pleasing their Spouse, God by shedding their conceit from within. ||1||

ਮੇਰੇ ਮਨ ਤੂ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥

O' my mind, you should always keep meditating on God's Name,

ਸਤਗੁਰਿ ਮੇ ਕਉ ਹਰਿ ਦੀਆ ਬੁਝਾਇ ॥੧॥ ਰਹਾਉ ॥

since Guru has made me realise meditating on God's Name. ||1||Pause||

ਦੋਹਾਗਣੀ ਖਰੀਆ ਬਿਲਲਾਦੀਆ ਤਿਨਾ ਮਹਲੁ ਨ ਪਾਇ ॥

The deserted soul-brides remain distressed since they are not allowed in the presence of Spouse, God.

ਦੂਜੈ ਭਾਇ ਕਰੂਪੀ ਦੂਖੁ ਪਾਵਹਿ ਆਗੈ ਜਾਇ ॥੨॥

They look spiritually ugly because of their love for the other worldly riches and suffer in pain even upon getting to the next world. ||2||

ਗੁਣਵੰਤੀ ਨਿਤ ਗੁਣ ਰਵੈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਇ ॥

The virtuous soul-bride keeps remembering the virtues of God by enshrining God's Name in her heart,

ਅਉਗਣਵੰਤੀ ਕਾਮਣੀ ਦੁਖੁ ਲਾਗੈ ਬਿਲਲਾਇ ॥੩॥

but the sinful soul-bride keeps crying being afflicted with pain of worldly attachments. ||3||

ਸਭਨਾ ਕਾ ਭਤਾਰੁ ਏਕੁ ਹੈ ਸੁਆਮੀ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥

There is only one God who is Husband of all soul-brides but It is hard to say why some are united and others are deserted.

ਨਾਨਕ ਆਪੇ ਵੇਕ ਕੀਤਿਅਨੁ ਨਾਮੇ ਲਇਅਨੁ ਲਾਇ ॥੪॥੪॥

O' Nanak, God has enabled some persons to recite the True Naam while the others are separated from Him. ||4||4||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦ ਮੀਠਾ ਲਾਗਾ ਗੁਰ ਸਬਦੀ ਸਾਦੁ ਆਇਆ ॥

Through Guru's teachings, one starts relishing God's Name and the taste of life-immortalizing Naam becomes sweet forever.

ਸਚੀ ਬਾਣੀ ਸਹਜਿ ਸਮਾਣੀ ਹਰਿ ਜੀਉ ਮਨਿ ਵਸਾਇਆ ॥੧॥

His consciousness merged into a state of poise through the Eternal Word of The Guru and he enshrined the Reverend God in his mind. ||1||

ਹਰਿ ਕਰਿ ਕਿਰਪਾ ਸਤਗੁਰੂ ਮਿਲਾਇਆ ॥

The person, who got united with the true Guru through God's grace,

ਪੂਰੈ ਸਤਗੁਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥ ਰਹਾਉ ॥

started meditating on God's Name through the guidance of the Perfect Guru. ||1||Pause||

ਬ੍ਰਹਮੈ ਬੋਦ ਬਾਣੀ ਪਰਗਾਸੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰਾ ॥

It is believed that Brahma revealed hymns of Veda, but somehow he spread the worldly attachment only.

ਮਹਾਦੇਉ ਗਿਆਨੀ ਵਰਤੈ ਘਰਿ ਆਪਣੈ ਤਾਮਸੁ ਬਹੁਤੁ ਅਹੰਕਾਰਾ ॥੨॥

It is said that Shiva is knowledgeable on spiritual life and he remains absorbed in himself, but even he is said to have excessive pride and anger. ||2||

ਕਿਸਨੁ ਸਦਾ ਅਵਤਾਰੀ ਰੂਧਾ ਕਿਤੁ ਲਗਿ ਤਰੈ ਸੰਸਾਰਾ ॥

Vishnu is said to always remain busy in reincarnating himself as Krishna, Ram etc., so in whose association can the world be emancipated.

ਗੁਰਮੁਖਿ ਗਿਆਨਿ ਰਤੇ ਜੁਗ ਅੰਤਰਿ ਚੁਕੈ ਮੋਹ ਗੁਬਾਰਾ ॥੩॥

The darkness of worldly attachment is removed from those who are imbued with Divine knowledge by seeking the guidance of the Guru. ||3||

ਸਤਗੁਰ ਸੇਵਾ ਤੇ ਨਿਸਤਾਰਾ ਗੁਰਮੁਖਿ ਤਰੈ ਸੰਸਾਰਾ ॥

One is emancipated through devotion of the True Guru only. One can cross over the world-ocean of vices only by following Guru's guidance.

ਸਾਚੇ ਨਾਇ ਰਤੇ ਬੈਰਾਗੀ ਪਾਇਨਿ ਮੋਖ ਦੁਆਰਾ ॥੪॥

Those, who are imbued with the love of the True Naam become detached from worldly riches and find the way to salvation. ||4||

ਏਕੋ ਸਚੁ ਵਰਤੈ ਸਭ ਅੰਤਰਿ ਸਭਨਾ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥

It is One Eternal God alone who pervades within all and who takes care of everybody.

ਨਾਨਕ ਇਕਸੁ ਬਿਨੁ ਮੈ ਅਵਰੁ ਨ ਜਾਣਾ ਸਭਨਾ ਦੀਵਾਨੁ ਦਇਆਲਾ ॥੫॥੫॥

O' Nanak, I do not recognize anybody else but One God. He is the only Merciful Master who supports everyone. ||5||5||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਗੁਰਮੁਖਿ ਸਚੁ ਸੰਜਮੁ ਤਤੁ ਗਿਆਨੁ ॥

The real effort to control the senses is by following the guidance of the Guru and it is the basis of understanding the spiritual life.

ਗੁਰਮੁਖਿ ਸਾਚੇ ਲਗੈ ਧਿਆਨੁ ॥੧॥

By following the Guru's guidance, our mind is attuned to meditation of the Eternal God. ||1||

ਗੁਰਮੁਖਿ ਮਨ ਮੇਰੇ ਨਾਮੁ ਸਮਾਲਿ ॥

O' my mind, keep meditating on God's Naam by following Guru's teachings.

ਸਦਾ ਨਿਬਹੈ ਚਲੈ ਤੇਰੈ ਨਾਲਿ ॥ ਰਹਾਉ ॥

Only this Naam would accompany you, both here and hereafter. ||1||Pause||

ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਸਚੁ ਸੋਇ ॥

For a Guru's follower, meditating on Eternal God's Naam is the basis of having a high status and respect.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਖਾਈ ਪ੍ਰਭੁ ਹੋਇ ॥੨॥

God abides in the heart of that person and He becomes his companion forever. ||2||

ਗੁਰਮੁਖਿ ਜਿਸ ਨੇ ਆਪਿ ਕਰੇ ਸੇ ਹੋਇ ॥

Only the person blessed by God can become a Guru's true follower.

ਗੁਰਮੁਖਿ ਆਪਿ ਵਡਾਈ ਦੇਵੈ ਸੋਇ ॥੩॥

God Himself blesses that person with honour of becoming a Guru's follower. ||3||

ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਚੁ ਕਰਣੀ ਸਾਰੁ ॥

Meditating on Eternal God's Naam by following Guru's teachings is the only deed that is worth-doing.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥੪॥੬॥

O' Nanak, the Guru's follower is enabled to provide spiritual support for his family also. ||4||6||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਰਸਨਾ ਹਰਿ ਸਾਦਿ ਲਗੀ ਸਹਜਿ ਸੁਭਾਇ ॥

A person who experiences the taste of Naam, becomes spiritually steady and remains imbued in God's love.

ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥੧॥

and his mind becomes content by meditating on God's Naam. ||1||

ਸਦਾ ਸੁਖੁ ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥

by reflecting on his true word, I have always obtained true peace of mind.

ਆਪਣੇ ਸਤਗੁਰੁ ਵਿਟਹੁ ਸਦਾ ਬਲਿਹਾਰੀ ॥੧॥ ਰਹਾਉ ॥

Therefore, I am always a sacrifice to my true Guru. ||1||Pause||

ਅਖੀ ਸੰਤੋਖੀਆ ਏਕ ਲਿਵ ਲਾਇ ॥

A person's eyes are satisfied by attuning to One Eternal God,

ਮਨੁ ਸੰਤੋਖਿਆ ਦੂਜਾ ਭਾਉ ਗਵਾਇ ॥੨॥

and one's mind is contented upon shedding Maya, the worldly riches. ||2||

ਦੇਹ ਸਰੀਰਿ ਸੁਖੁ ਹੋਵੈ ਸਬਦਿ ਹਰਿ ਨਾਇ ॥

One's body feels relief and comfort when it gets attuned to God's Naam through the Word of the Guru,

ਨਾਮੁ ਪਰਮਲੁ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥੩॥

and God's Naam, that gives fragrance of spiritual life, stays in one's heart. ||3||

ਨਾਨਕ ਮਸਤਕਿ ਜਿਸੁ ਵਡਭਾਗੁ ॥

O' Nanak, the person who is blessed with great fortune,

ਗੁਰੁ ਕੀ ਬਾਣੀ ਸਹਜ ਬੈਰਾਗੁ ॥੪॥੭॥

gets attuned to Guru's Word because of which he remains detached from worldly pleasures. ||4||7||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ ॥

O' my mind, you should realize God's Naam by following the teachings of perfect Guru,

ਸਚੈ ਸਬਦਿ ਸਚਿ ਸਮਾਇ ॥੧॥

so that you may get absorbed in the Eternal God by following the Guru's True Word. ||1||

ਏ ਮਨ ਨਾਮੁ ਨਿਧਾਨੁ ਤੂ ਪਾਇ ॥

O' my mind, you should acquire the treasure of Naam,

ਆਪਣੇ ਗੁਰ ਕੀ ਮੰਨਿ ਲੈ ਰਜਾਇ ॥੧॥ ਰਹਾਉ ॥

by accepting the Will of your Guru. ||1||Pause||

ਗੁਰ ਕੈ ਸਬਦਿ ਵਿਚਹੁ ਮੈਲੁ ਗਵਾਇ ॥

The filth of vices is washed away from within, by following Guru's Word,

ਨਿਰਮਲੁ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੨॥

and God's immaculate Naam gets to abide in the heart. ||2||

ਭਰਮੇ ਭੂਲਾ ਫਿਰੈ ਸੰਸਾਰੁ ॥

The world is lost in delusions because of going astray.

ਮਰਿ ਜਨਮੈ ਜਮੁ ਕਰੇ ਖੁਆਰੁ ॥੩॥

It keeps undergoing cycle of births and deaths, and the demon of death always ruins it. ||3||

ਨਾਨਕ ਸੇ ਵਡਭਾਰੀ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥

O' Nanak, those persons are fortunate who have meditated on God's Naam,

ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਇਆ ॥੪॥੮॥

and have enshrined It in their minds by Guru's grace. ||4||8||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ ॥

Ego is opposed to God's Naam, these two cannot reside together in one's heart.

ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ ॥੧॥

Devotion is not possible when one has ego and one's efforts are wasted.||1||

ਹਰਿ ਚੇਤਿ ਮਨ ਮੇਰੇ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ ॥

O' my mind, work on enshrining Guru's Word within yourself and keep remembering God.

ਹੁਕਮੁ ਮੰਨਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਤਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥ ਰਹਾਉ ॥

If you follow the teachings of the Guru, you would realise God and the ego would depart from within you. ||1||Pause||

ਹਉਮੈ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਉਮੈ ਓਪਤਿ ਹੋਇ ॥

The human body itself is the result of ego; the cycles of birth and death keep going because of egotism.

ਹਉਮੈ ਵਡਾ ਗੁਬਾਰੁ ਹੈ ਹਉਮੈ ਵਿਚਿ ਬੁਝਿ ਨ ਸਕੈ ਕੋਇ ॥੨॥

Egotism is like pitch darkness, one cannot understand the way to spiritual living due to ego. ||2||

ਹਉਮੈ ਵਿਚਿ ਭਗਤਿ ਨ ਹੋਵਈ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ ॥

In egotism, true worship of God cannot be performed and His Will cannot be understood.

ਹਉਮੈ ਵਿਚਿ ਜੀਉ ਬੰਧੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥੩॥

It is because of ego that a person remains tied in the bonds of Maya and God's Naam cannot be enshrined in one's mind. ||3||

ਨਾਨਕ ਸਤਗੁਰਿ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਤਾ ਸਚੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

O' Nanak, ego is eliminated by following the teachings of the true Guru, only then the Eternal God comes to dwell in one's mind,

ਸਚੁ ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵਿ ਸਮਾਇ ॥੪॥੯॥੧੨॥

and one meditates on Eternal God's Naam and keeps remembering the Naam with love and devotion and thus gets merged in Him. ||4||9||12||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘਰੁ ੧

Raag Wadahans, First Beat, Fourth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. realized by the grace of the true Guru:

ਸੇਜ ਏਕ ਏਕੋ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ॥

Heart is like a bed and only the Master-God rests on it.

ਗੁਰਮੁਖਿ ਹਰਿ ਰਾਵੇ ਸੁਖ ਸਾਗਰੁ ॥੧॥

A Guru's follower always keeps remembering God, the ocean of peace. ||1||

ਮੈ ਪ੍ਰਭ ਮਿਲਣ ਪ੍ਰੇਮ ਮਨਿ ਆਸਾ ॥

I wish and hope that I could meet my Master-God.

ਗੁਰੂ ਪੂਰਾ ਮੇਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਹਉ ਵਾਰਿ ਵਾਰਿ ਆਪਣੇ ਗੁਰੂ ਕਉ ਜਾਸਾ ॥੧॥ ਰਹਾਉ ॥

The Perfect Guru leads me to meet my Beloved; I am a sacrifice, a sacrifice to my Guru. ||1|| Pause ||

ਮੈ ਅਵਗਣ ਭਰਪੂਰਿ ਸਰੀਰੇ ॥

My body is overflowing with corruption;

ਹਉ ਕਿਉ ਕਰਿ ਮਿਲਾ ਅਪਣੇ ਪ੍ਰੀਤਮ ਪੂਰੇ ॥੨॥

How can I meet my Perfect Beloved? ||2||

ਜਿਨਿ ਗੁਣਵੰਤੀ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਾਇਆ ॥

The virtuous ones obtain my Beloved;

ਸੇ ਮੈ ਗੁਣ ਨਾਹੀ ਹਉ ਕਿਉ ਮਿਲਾ ਮੇਰੀ ਮਾਇਆ ॥੩॥

I do not have these virtues. How can I meet Him, O my mother? ||3||

ਹਉ ਕਰਿ ਕਰਿ ਥਾਕਾ ਉਪਾਵ ਬਹੁਤੇਰੇ ॥

I am so tired of making all these efforts.

ਨਾਨਕ ਗਰੀਬ ਰਾਖਹੁ ਹਰਿ ਮੇਰੇ ॥੪॥੧॥

Please protect Nanak, the meek one, O my Lord. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

Wadahans, Fourth Mehl:

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁੰਦਰੁ ਮੈ ਸਾਰ ਨ ਜਾਣੀ ॥

My Lord God is so beautiful. I do not know His worth.

ਹਉ ਹਰਿ ਪ੍ਰਭੁ ਛੇਡਿ ਦੂਜੈ ਲੇਭਾਣੀ ॥੧॥

Abandoning my Lord God, I have become entangled in duality. ||1||

ਹਉ ਕਿਉ ਕਰਿ ਪਿਰ ਕਉ ਮਿਲਉ ਇਆਣੀ ॥

How can I meet with my Husband? I don't know.

ਜੇ ਪਿਰ ਭਾਵੈ ਸਾ ਸੋਹਾਗਣਿ ਸਾਈ ਪਿਰ ਕਉ ਮਿਲੈ ਸਿਆਣੀ ॥੧॥ ਰਹਾਉ ॥

She who pleases her Husband Lord is a happy soul-bride. She meets with her Husband Lord - she is so wise. ||1|| Pause ||

ਮੈ ਵਿਚਿ ਦੇਸ ਹਉ ਕਿਉ ਕਰਿ ਪਿਰੁ ਪਾਵਾ ॥

I am filled with faults; how can I attain my Husband Lord?

ਤੇਰੇ ਅਨੇਕ ਪਿਆਰੇ ਹਉ ਪਿਰ ਚਿਤਿ ਨ ਆਵਾ ॥੨॥

You have many loves, but I am not in Your thoughts, O my Husband Lord.
||2||

ਜਿਨਿ ਪਿਰੁ ਰਾਵਿਆ ਸਾ ਭਲੀ ਸੁਹਾਗਣਿ ॥

She who enjoys her Husband Lord, is the good soul-bride.

ਮੇ ਮੈ ਗੁਣ ਨਾਹੀ ਹਉ ਕਿਆ ਕਰੀ ਦੁਹਾਗਣਿ ॥੩॥

I don't have these virtues; what can I, the discarded bride, do? ||3||

ਨਿਤ ਸੁਹਾਗਣਿ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ॥

The soul-bride continually, constantly enjoys her Husband Lord.

ਮੈ ਕਰਮਹੀਣ ਕਬ ਹੀ ਗਲਿ ਲਾਵੈ ॥੪॥

I have no good fortune; will He ever hold me close in His embrace? ||4||

ਤੂ ਪਿਰੁ ਗੁਣਵੰਤਾ ਹਉ ਅਉਗੁਣਿਆਰਾ ॥

You, O Husband Lord, are meritorious, while I am without merit.

ਮੈ ਨਿਰਗੁਣ ਬਖਸਿ ਨਾਨਕੁ ਵੇਚਾਰਾ ॥੫॥੨॥

I am worthless; please forgive Nanak, the meek. ||5||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘਰੁ ੨

Wadahans, Fourth Mehl, Second House:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. By The Grace Of The True Guru:

ਮੈ ਮਨਿ ਵਡੀ ਆਸ ਹਰੇ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਾਵਾ ॥

Within my mind there is such a great yearning; how will I attain the Blessed Vision of the Lord's Darshan?

ਹਉ ਜਾਇ ਪੁਛਾ ਅਪਨੇ ਸਤਗੁਰੈ ਗੁਰ ਪੁਛਿ ਮਨੁ ਮੁਗਧੁ ਸਮਝਾਵਾ ॥

I go and ask my True Guru; with the Guru's advice, I shall teach my foolish mind.

ਭੂਲਾ ਮਨੁ ਸਮਝੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਏ ॥

The foolish mind is instructed in the Word of the Guru's Shabad, and meditates forever on the Lord, Har, Har.

ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥੧॥

O Nanak, one who is blessed with the Mercy of my Beloved, focuses his consciousness on the Lord's Feet. ||1||

ਹਉ ਸਭਿ ਵੇਸ ਕਰੀ ਪਿਰ ਕਾਰਣਿ ਜੇ ਹਰਿ ਪ੍ਰਭ ਸਾਚੇ ਭਾਵਾ ॥

I dress myself in all sorts of robes for my Husband, so that my True Lord God will be pleased.

ਸੇ ਪਿਰੁ ਪਿਆਰਾ ਮੈ ਨਦਰਿ ਨ ਦੇਖੈ ਹਉ ਕਿਉ ਕਰਿ ਧੀਰਜੁ ਪਾਵਾ ॥

But my Beloved Husband Lord does not even cast a glance in my direction; how can I be consoled?

ਜਿਸੁ ਕਾਰਣਿ ਹਉ ਸੀਗਾਰੁ ਸੀਗਾਰੀ ਸੇ ਪਿਰੁ ਰਤਾ ਮੇਰਾ ਅਵਰਾ ॥

For His sake, I adorn myself with adornments, but my Husband is imbued with the love of another.

ਨਾਨਕ ਧਨੁ ਧੰਨੁ ਧੰਨੁ ਸੋਹਾਗਣਿ ਜਿਨਿ ਪਿਰੁ ਰਾਵਿਅੜਾ ਸਚੁ ਸਵਰਾ ॥੨॥

O Nanak, blessed, blessed, blessed is that soul-bride, who enjoys her True, Sublime Husband Lord. ||2||

ਹਉ ਜਾਇ ਪੁਛਾ ਸੋਹਾਗ ਸੁਹਾਗਣਿ ਤੁਸੀ ਕਿਉ ਪਿਰੁ ਪਾਇਅੜਾ ਪ੍ਰਭੁ ਮੇਰਾ ॥

I go and ask the fortunate, happy soul-bride, ""How did you attain Him - your Husband Lord, my God?""

ਮੈ ਉਪਰਿ ਨਦਰਿ ਕਰੀ ਪਿਰਿ ਸਾਚੈ ਮੈ ਛੇਡਿਅੜਾ ਮੇਰਾ ਤੇਰਾ ॥

She answers, ""My True Husband blessed me with His Mercy; I abandoned the distinction between mine and yours.

ਸਭੁ ਮਨੁ ਤਨੁ ਜੀਉ ਕਰਹੁ ਹਰਿ ਪ੍ਰਭੁ ਕਾ ਇਤੁ ਮਾਰਗਿ ਭੈਣੇ ਮਿਲੀਐ ॥

Dedicate everything, mind, body and soul, to the Lord God; this is the Path to meet Him, O sister.""

ਆਪਨੜਾ ਪ੍ਰਭੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਨਾਨਕ ਜੋਤਿ ਜੋਤੀ ਰਲੀਐ ॥੩॥

If her God gazes upon her with favor, O Nanak, her light merges into the Light. ||3||

ਜੇ ਹਰਿ ਪ੍ਰਭ ਕਾ ਮੈ ਦੇਇ ਸਨੇਹਾ ਤਿਸੁ ਮਨੁ ਤਨੁ ਅਪਣਾ ਦੇਵਾ ॥

I dedicate my mind and body to the one who brings me a message from my Lord God.

ਨਿਤ ਪਖਾ ਫੇਰੀ ਸੇਵ ਕਮਾਵਾ ਤਿਸੁ ਆਗੈ ਪਾਣੀ ਢੇਵਾਂ ॥

I wave the fan over him every day, serve him and carry water for him.

ਨਿਤ ਨਿਤ ਸੇਵ ਕਰੀ ਹਰਿ ਜਨ ਕੀ ਜੇ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਏ ॥

Constantly and continuously, I serve the Lord's humble servant, who recites to me the sermon of the Lord, Har, Har.

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਰ ਸਤਿਗੁਰੁ ਪੂਰਾ ਨਾਨਕ ਮਨਿ ਆਸ ਪੁਜਾਏ ॥੪॥

O' Nanak, blessed is my Guru, I applaud to my true Guru who fulfills my hope to unite with God. ||4||

ਗੁਰੁ ਸਜਣੁ ਮੇਰਾ ਮੇਲਿ ਹਰੇ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਾ ॥

O' God, unite me with my supporter Guru, so after merging with Him, I may keep meditating upon God's Naam.

ਗੁਰ ਸਤਿਗੁਰ ਪਾਸਹੁ ਹਰਿ ਰੋਸਟਿ ਪੂਛਾਂ ਕਰਿ ਸਾਂਝੀ ਹਰਿ ਗੁਣ ਗਾਵਾਂ ॥

I may keep enquiring from the true Guru, about the union with God and while in His company, may keep singing the praises of God.

ਗੁਣ ਗਾਵਾ ਨਿਤ ਨਿਤ ਸਦ ਹਰਿ ਕੇ ਮਨੁ ਜੀਵੈ ਨਾਮੁ ਸੁਣਿ ਤੇਰਾ ॥

O' God, I may keep singing Your praises everyday and forever because my mind gets spiritually uplifted upon listening to Your Naam.

ਨਾਨਕ ਜਿਤੁ ਵੇਲਾ ਵਿਸਰੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਤੁ ਵੇਲੈ ਮਰਿ ਜਾਇ ਜੀਉ ਮੇਰਾ ॥੫॥

O' Nanak, I spiritually die the moment I forget about my Master-God. ||5||

ਹਰਿ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੇਚੈ ਸੇ ਵੇਖੈ ਜਿਸੁ ਆਪਿ ਵਿਖਾਲੇ ॥

Everybody longs to realize God, however, only that person gets a glimpse of Him whom He blesses.

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੇ ਹਰਿ ਹਰਿ ਸਦਾ ਸਮਾਲੇ ॥

The person, on whom beloved God shows mercy, cherishes God forever.

ਸੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਸਮਾਲੇ ਜਿਸੁ ਸਤਗੁਰੁ ਪੂਰਾ ਮੇਰਾ ਮਿਲਿਆ ॥

The person who gets united with the true Guru, meditates on God's Name for ever and ever,

ਨਾਨਕ ਹਰਿ ਜਨ ਹਰਿ ਇਕੇ ਹੋਏ ਹਰਿ ਜਪਿ ਹਰਿ ਸੇਤੀ ਰਲਿਆ ॥੬॥੧॥੩॥

O' Nanak, by meditating on God's Naam, the devotee is merged with Him and thus becomes one with Him. ||6||1||3||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਘਰੁ ੧

Raag Wadahans, First Beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru.

ਅਤਿ ਉਚਾ ਤਾ ਕਾ ਦਰਬਾਰਾ ॥

His divine court is so dignified that it is beyond reach.

ਅੰਤੁ ਨਾਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥

There is no end to His limits.

ਕੋਟਿ ਕੋਟਿ ਕੋਟਿ ਲਖ ਧਾਵੈ ॥

Even though, a person may try millions and millions of times,

ਇਕੁ ਤਿਲੁ ਤਾ ਕਾ ਮਹਲੁ ਨ ਪਾਵੈ ॥੧॥

one cannot realize even an iota of God's presence. ||1||

ਸੁਹਾਵੀ ਕਉਣੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਪ੍ਰਭ ਮੇਲਾ ॥੧॥ ਰਹਾਉ ॥

What an auspicious time and moment it is when one is united with God?
||1||Pause||

ਲਾਖ ਭਗਤ ਜਾ ਕਉ ਆਰਾਧਹਿ ॥

It is God, whom millions of devotees worship

ਲਾਖ ਤਪੀਸਰ ਤਪੁ ਹੀ ਸਾਧਹਿ ॥

millions of ascetics keep performing penance,

ਲਾਖ ਜੋਗੀਸਰ ਕਰਤੇ ਜੋਗਾ ॥

millions of yogis keep practicing yoga,

ਲਾਖ ਭੋਗੀਸਰ ਭੋਗਹਿ ਭੋਗਾ ॥੨॥

and millions of pleasure seekers keep enjoying the luxuries provided by Him.||2||

ਘਟਿ ਘਟਿ ਵਸਹਿ ਜਾਣਹਿ ਥੇਰਾ ॥

God resides in everyone's heart, very few realize this.

ਹੈ ਕੋਈ ਸਾਜਣੁ ਪਰਦਾ ਤੇਰਾ ॥

Only a rare Guru's follower is able to remove the distance between himself and God.

ਕਰਉ ਜਤਨ ਜੇ ਹੋਇ ਮਿਹਰਵਾਨਾ ॥

I try hard to ensure that the Guru's follower would show kindness to me and guide me.

ਤਾ ਕਉ ਦੇਈ ਜੀਉ ਕੁਰਬਾਨਾ ॥੩॥

I am even willing to offer my life to him. ||3||

ਫਿਰਤ ਫਿਰਤ ਸੰਤਨ ਪਹਿ ਆਇਆ ॥

After wandering around from place to place, I finally came to the Guru's refuge.

ਦੂਖ ਭ੍ਰਮੁ ਹਮਾਰਾ ਸਗਲ ਮਿਟਾਇਆ ॥

He wiped out all my sorrows and delusions.

ਮਹਲਿ ਬੁਲਾਇਆ ਪ੍ਰਭ ਅੰਮ੍ਰਿਤੁ ਭੂੰਚਾ ॥

Then God blessed me with His presence and I was blessed with the rejuvenating nectar of Naam.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ ਉਚਾ ॥੪॥੧॥

Nanak says, my God is the highest authority of all. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

Raag Wadahans, Fifth Guru:

ਧਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਦਰਸਨੁ ਕਰਣਾ ॥

Blessed is that moment when we get a glimpse of God;

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ ॥੧॥

I am dedicated to that true Guru. ||1||

ਜੀਅ ਕੇ ਦਾਤੇ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ॥

O' my beloved God, O' my benefactor of life,

ਮਨੁ ਜੀਵੈ ਪ੍ਰਭ ਨਾਮੁ ਚਿਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

my mind gets spiritually rejuvenated while meditating on Naam. ||1||Pause||

ਸਚੁ ਮੰਤ੍ਰੁ ਤੁਮਾਰਾ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥

O' God, the Mantra of Your Naam is everlasting, Your Word rejuvenates spiritual life,

ਸੀਤਲ ਪੁਰਖ ਦ੍ਰਿਸ਼ਟਿ ਸੁਜਾਣੀ ॥੨॥

and O' Embodiment of peace, God, Your divine glance is filled with wisdom.
||2||

ਸਚੁ ਹੁਕਮੁ ਤੁਮਾਰਾ ਤਖਤਿ ਨਿਵਾਸੀ ॥

O' Supreme Being, Your command is eternal, You govern The divine throne forever.

ਆਇ ਨ ਜਾਵੈ ਮੇਰਾ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥੩॥

My Eternal God never perishes and never goes through the cycle of birth and death. ||3||

ਤੁਮ ਮਿਹਰਵਾਨ ਦਾਸ ਹਮ ਦੀਨਾ ॥

You are our Benevolent Master and we are Your humble devotees.

ਨਾਨਕ ਸਾਹਿਬੁ ਭਰਪੁਰਿ ਲੀਣਾ ॥੪॥੨॥

O' Nanak, our Master-God is Omnipresent and All-pervading. ||4||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

Raag Wadahans, Fifth Guru:

ਤੂ ਬੇਅੰਤੁ ਕੇ ਵਿਰਲਾ ਜਾਣੈ ॥

O' God, Your virtues are infinite, only a rare person can realize this.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਸਬਦਿ ਪਛਾਣੈ ॥੧॥

It is only through the grace of the Guru and by reflecting on his Word that anyone realizes You. ||1||

ਸੇਵਕ ਕੀ ਅਰਦਾਸਿ ਪਿਆਰੇ ॥

O' my Beloved God, Your devotee offers this prayer to You,

ਜਪਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣ ਤੁਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

that as long as I live, I may be blessed with spiritual living by meditating on Your Naam. ||1||Pause||

ਦਇਆਲ ਪੁਰਖ ਮੇਰੇ ਪ੍ਰਭ ਦਾਤੇ ॥

O' my merciful Benevolent God,

ਜਿਸਹਿ ਜਨਾਵਹੁ ਤਿਨਹਿ ਤੁਮ ਜਾਤੇ ॥੨॥

He, who is blessed by You, is the only one who has united with You. ||2||

ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰੀ ॥

O' God, I am dedicated to You forever and ever.

ਇਤ ਉਤ ਦੇਖਉ ਓਟ ਤੁਮਾਰੀ ॥੩॥

I am always seeking only for Your support, both here and hereafter. ||3||

ਮੇਹਿ ਨਿਰਗੁਣ ਗੁਣੁ ਕਿਛੁ ਨ ਜਾਤਾ ॥

O' God, I do not have any talent therefore I could not realise any of Your virtues,

ਨਾਨਕ ਸਾਧੂ ਦੇਖਿ ਮਨੁ ਰਾਤਾ ॥੪॥੩॥

O' Nanak, it is only upon getting a glimpse of the Guru that I have become attuned to God. ||4||3||

ਵਡਹੰਸੁ ਮਃ ਪ ॥

Raag Wadahans, Fifth Guru:

ਅੰਤਰਜਾਮੀ ਸੇ ਪ੍ਰਭੁ ਪੂਰਾ ॥

That Perfect God has infinite insight, He possesses all the virtues.

ਦਾਨੁ ਦੇਇ ਸਾਧੂ ਕੀ ਧੂਰਾ ॥੧॥

When He shows mercy, He blesses with humble devotion of the Guru. ||1||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥

O' my merciful God of the meek, kindly bless me with Guru's guidance.

ਤੇਰੀ ਓਟ ਪੂਰਨ ਗੋਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

O' Omnipresent Sustainer of the Universe God, I depend only on Your support. ||1||Pause||

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥

God is all-pervading on land, underwater and in the sky.

ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਪ੍ਰਭੁ ਦੂਰੇ ॥੨॥

Therefore, He is near at hand and is not far away from anyone. ||2||

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੇ ਧਿਆਏ ॥

Only the one who is blessed by Him, keeps meditating on His Naam,

ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਏ ॥੩॥

and keeps singing His praises all the time. ||3||

ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਰੇ ॥

God sustains all beings and creatures.

ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਹਰਿ ਦੁਆਰੇ ॥੪॥੪॥

Nanak has sought God's refuge to bless him with Your guidance. ||4||4||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

Raag Wadahans, Fifth Guru:

ਤੂ ਵਡ ਦਾਤਾ ਅੰਤਰਜਾਮੀ ॥

O' God, You are the greatest benefactor and You have infinite insight into the hearts of all living beings.

ਸਭ ਮਹਿ ਰਵਿਆ ਪੂਰਨ ਪ੍ਰਭੁ ਸੁਆਮੀ ॥੧॥

O' Omnipresent God, You are pervading in all. ||1||

ਮੇਰੇ ਪ੍ਰਭੁ ਪ੍ਰੀਤਮ ਨਾਮੁ ਅਧਾਰਾ ॥

O' Beloved God, only Your Naam is my support.

ਹਉ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਨਾਮੁ ਤੁਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥

I am being blessed with spiritual living by listening to Your Word. ||1||Pause||

ਤੇਰੀ ਸਰਣਿ ਸਤਿਗੁਰ ਮੇਰੇ ਪੂਰੇ ॥

O' my Perfect True Guru, I have come to seek refuge in You,

ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ਸੰਤਾ ਧੂਰੇ ॥੨॥

because one's mind gets purified by humbly following the teachings of the Guru. ||2||

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰਿ ਧਾਰੇ ॥

O' God, I have enshrined Your immaculate Naam in my heart,

ਤੇਰੇ ਦਰਸਨ ਕਉ ਜਾਈ ਬਲਿਹਾਰੇ ॥੩॥

and I am devoted to You since I got a glimpse of You. ||3||

ਕਰਿ ਕਿਰਪਾ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ॥

O' God, show Your mercy unto me so that I may keep singing Your praises,

ਨਾਨਕ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਵਾ ॥੪॥੫॥

and keep relishing the bliss while meditating on Your Naam, O' Nanak. ||4||5||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

Raag Wadahans, Fifth Guru:

ਸਾਧਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥

The nectar of God's Naam should be realised only in the company of the Guru,

ਨਾ ਜੀਉ ਮਰੈ ਨ ਕਬਹੂ ਛੀਜੈ ॥੧॥

because of which neither one's soul dies nor does it become weak. ||1||

ਵਡਭਾਗੀ ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ॥

It is through good fortune that one attains the guidance of The Perfect Guru,

ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਪ੍ਰਭੂ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

and it is through the kindness of the Guru that meditation on God's Naam can be performed. ||1||Pause||

ਰਤਨ ਜਵਾਹਰ ਹਰਿ ਮਾਣਕ ਲਾਲਾ ॥

God's Naam is precious like jewels, diamonds, rubies, and pearls.

ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਭਏ ਨਿਹਾਲਾ ॥੨॥

A person is filled with delight while meditating on God's Naam. ||2||

ਜਤ ਕਤ ਪੇਖਉ ਸਾਧੂ ਸਰਣਾ ॥

I see everywhere through the Guru's Sanctuary only,

ਹਰਿ ਗੁਣ ਗਾਇ ਨਿਰਮਲ ਮਨੁ ਕਰਣਾ ॥੩॥

and the mind can be purified by singing praises of God. ||3||

ਘਟ ਘਟ ਅੰਤਰਿ ਮੇਰਾ ਸੁਆਮੀ ਵੂਠਾ ॥

My Master God is pervading in each and every heart.

ਨਾਨਕ ਨਾਮੁ ਪਾਇਆ ਪ੍ਰਭੁ ਤੂਠਾ ॥੪॥੬॥

But, O' Nanak, one starts meditating on His Naam only when God shows mercy. ||4||6||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

Raag Wadahans, Fifth Guru:

ਵਿਸਰੁ ਨਾਹੀ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥

O' God, the gracious on the meek, please do not ever forsake me.

ਤੇਰੀ ਸਰਣਿ ਪੂਰਨ ਕਿਰਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

O' Omnipresent and kind God, I have come to Your shelter. ||1||Pause||

ਜਹ ਚਿਤਿ ਆਵਹਿ ਸੇ ਥਾਨੁ ਸੁਹਾਵਾ ॥

O' God, the heart, that gets attuned to You, becomes graceful,

ਜਿਤੁ ਵੇਲਾ ਵਿਸਰਹਿ ਤਾ ਲਾਗੈ ਹਾਵਾ ॥੧॥

the moment, You slip out of my mind (conscious), I sigh in grief. ||1||

ਤੇਰੇ ਜੀਅ ਤੂ ਸਦ ਹੀ ਸਾਥੀ ॥

O' God, all creatures are Your creation, You are their constant Supporter,

ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਕਢੁ ਦੇ ਹਾਥੀ ॥੨॥

please rescue them out of the worldly ocean with Your support. ||2||

ਆਵਣੁ ਜਾਣਾ ਤੁਮ ਹੀ ਕੀਆ ॥

O' God, it is You who ordained the cycle of birth and death,

ਜਿਸੁ ਤੂ ਰਾਖਹਿ ਤਿਸੁ ਦੁਖੁ ਨ ਥੀਆ ॥੩॥

whosoever You keep out of this cycle, suffers no pain. ||3||

ਤੂ ਏਕੇ ਸਾਹਿਬੁ ਅਵਰੁ ਨ ਹੋਰਿ ॥

O' God, You are the sole Master of this Universe, there is no other like You.

ਬਿਨਉ ਕਰੈ ਨਾਨਕੁ ਕਰ ਜੋਰਿ ॥੪॥੭॥

Therefore, Nanak prays to You with folded hands to pull us out of this worldly ocean. ||4||7||

ਵਡਹੰਸੁ ਮਃ ੫ ॥

Raag Wadahans, Fifth Gurul:

ਤੂ ਜਾਣਾਇਹਿ ਤਾ ਕੇਈ ਜਾਣੈ ॥

O' God, when You bless somebody, only then one unites with You,

ਤੇਰਾ ਦੀਆ ਨਾਮੁ ਵਖਾਣੈ ॥੧॥

and meditates on Naam that is blessed by You.||1||

ਤੂ ਅਚਰਜੁ ਕੁਦਰਤਿ ਤੇਰੀ ਬਿਸਮਾ ॥੧॥ ਰਹਾਉ ॥

O' God, You are wonderful and Your creation is amazing too.||1||Pause||

ਤੁਧੁ ਆਪੇ ਕਾਰਣੁ ਆਪੇ ਕਰਣਾ ॥

O' God, You are The Creator as well as the creation.

ਹੁਕਮੇ ਜੰਮਣੁ ਹੁਕਮੇ ਮਰਣਾ ॥੨॥

All creatures are born by Your Will and they die by Your Will as well. ||2||

ਨਾਮੁ ਤੇਰਾ ਮਨ ਤਨ ਆਧਾਰੀ ॥

O' God, Your Naam is the support of my mind and body,

ਨਾਨਕ ਦਾਸੁ ਬਖਸੀਸ ਤੁਮਾਰੀ ॥੩॥੮॥

and Your devotee Nanak is hopeful of being blessed with Your Naam. ||3||8||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਘਰੁ ੨

Wadahans, Second Beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮੇਰੈ ਅੰਤਰਿ ਲੋਚਾ ਮਿਲਣ ਕੀ ਪਿਆਰੇ ਹਉ ਕਿਉ ਪਾਈ ਗੁਰ ਪੂਰੇ ॥

O' my Beloved, I am yearning to unite with the Guru, but how should I find the Perfect Guru?

ਜੇ ਸਉ ਖੇਲ ਖੇਲਾਈਐ ਬਾਲਕੁ ਰਹਿ ਨ ਸਕੈ ਬਿਨੁ ਖੀਰੇ ॥

Just as a child cannot be pacified without milk even if we try to amuse him by playing hundreds of different games with him,

ਮੇਰੈ ਅੰਤਰਿ ਭੁਖ ਨ ਉਤਰੈ ਅੰਮਾਲੀ ਜੇ ਸਉ ਭੋਜਨ ਮੈ ਨੀਰੇ ॥

similarly O' my dear friend, even if hundreds of dishes are placed before me, still my inner hunger for uniting with God cannot be satisfied.

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਬਿਨੁ ਦਰਸਨ ਕਿਉ ਮਨੁ ਧੀਰੇ ॥੧॥

My mind cannot be pacified without His blessed sight since I have immense love for Him in my mind and body.||1||

ਸੁਣਿ ਸਜਣ ਮੇਰੇ ਪ੍ਰੀਤਮ ਭਾਈ ਮੈ ਮੇਲਿਹੁ ਮਿਤ੍ਰੁ ਸੁਖਦਾਤਾ ॥

O' my dear friend and brother, please listen to my request and unite me with the True Friend Guru, who is Bestower of Spiritual bliss.

ਓਹੁ ਜੀਅ ਕੀ ਮੇਰੀ ਸਭ ਬੇਦਨ ਜਾਣੈ ਨਿਤ ਸੁਣਾਵੈ ਹਰਿ ਕੀਆ ਬਾਤਾ ॥

He understands all my heartache and narrates to me stories about God's praises everyday.

ਹਉ ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਰਹਿ ਨ ਸਕਾ ਜਿਉ ਚਾਤ੍ਰਕੁ ਜਲ ਕਉ ਬਿਲਲਾਤਾ ॥

I cannot live without Him even for a moment just like the rain-bird who cries in pain for the sake of rain drops.

ਹਉ ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਰਿ ਸਮਾਲੀ ਮੈ ਨਿਰਗੁਣ ਕਉ ਰਖਿ ਲੇਤਾ ॥੨॥

O' God which of Your virtues may I recount and enshrine in my heart? You always protect a worthless person like me.||2||

ਹਉ ਭਈ ਉਡੀਣੀ ਕੰਤ ਕਉ ਅੰਮਾਲੀ ਸੇ ਪਿਰੁ ਕਦਿ ਨੈਣੀ ਦੇਖਾ ॥

O' my dear friend, I am getting anxious to get a glimpse of my spouse (God), when will I be able to see Him with my own eyes?

ਸਭਿ ਰਸ ਭੋਗਣ ਵਿਸਰੇ ਬਿਨੁ ਪਿਰ ਕਿਤੈ ਨ ਲੇਖਾ ॥

I have forgotten how to enjoy all the pleasures because they are of no use to me without uniting with my Spouse (God).

ਇਹੁ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਖਾਵਈ ਕਰਿ ਨ ਸਕਉ ਹਉ ਵੇਸਾ ॥

Even wearing these apparels does not please me, that's why I cannot adorn myself with beautiful clothes.

ਜਿਨੀ ਸਖੀ ਲਾਲੁ ਰਾਵਿਆ ਪਿਆਰਾ ਤਿਨ ਆਗੈ ਹਮ ਆਦੇਸਾ ॥੩॥

I request those friends who have pleased their Spouse (God) to unite me also with God. ||3||

ਮੈ ਸਭਿ ਸੀਗਾਰ ਬਣਾਇਆ ਅੰਮਾਲੀ ਬਿਨੁ ਪਿਰ ਕਾਮਿ ਨ ਆਏ ॥

O' my dear friend, even if I try to perform all the rituals, still they are of no use unless there is a union with my Spouse (God).

ਜਾ ਸਹਿ ਬਾਤ ਨ ਪੁਛੀਆ ਅੰਮਾਲੀ ਤਾ ਬਿਰਥਾ ਜੋਬਨੁ ਸਭੁ ਜਾਏ ॥

O' my friend, if my Spouse (God) does not pay any attention to me then my entire life will pass in vain.

ਧਨੁ ਧਨੁ ਤੇ ਸੇਹਾਗਣੀ ਅੰਮਾਲੀ ਜਿਨ ਸਹੁ ਰਹਿਆ ਸਮਾਏ ॥

O' friend, fortunate are those soul-brides who have enshrined God in their hearts forever.

ਹਉ ਵਾਰਿਆ ਤਿਨ ਸੇਹਾਗਣੀ ਅੰਮਾਲੀ ਤਿਨ ਕੇ ਧੋਵਾ ਸਦ ਪਾਏ ॥੪॥

O' friend, I am dedicated to those fortunate soul-brides and I am always ready to humbly serve them.||4||

ਜਿਚਰੁ ਦੂਜਾ ਭਰਮੁ ਸਾ ਅੰਮਾਲੀ ਤਿਚਰੁ ਮੈ ਜਾਣਿਆ ਪੁਭੁ ਦੂਰੇ ॥

O' my friend, while there was a misconception of support from someone other than God, I believed that God resided far away from me.

ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੁ ਅੰਮਾਲੀ ਤਾ ਆਸਾ ਮਨਸਾ ਸਭ ਪੂਰੇ ॥

However, O' my friend, when I found the True Guru then my every desire and wish was fulfilled.

ਮੈ ਸਰਬ ਸੁਖਾ ਸੁਖ ਪਾਇਆ ਅੰਮਾਲੀ ਪਿਰੁ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥

Then O' my friend, I realised God, the source of all comforts and it became clear to me that God resides in everybody.

ਜਨ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਿਆ ਅੰਮਾਲੀ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਲਗਿ ਪੈਰੇ ॥੫॥੧॥੯॥

O' my friend, by humbly following the teachings of the Guru, devotee Nanak is now blessed with union with God.||5||1||9||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ

Raag Wadahans, Ashtapadees (eight stanzas) Third Guru :

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਚੀ ਬਾਣੀ ਸਚੁ ਧੁਨਿ ਸਚੁ ਸਬਦੁ ਵੀਚਾਰਾ ॥

I have started absorbing myself in the everlasting True word of the Guru and meditation on Naam has become the central figure of my belief,

ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਹਮਾਰਾ ॥੧॥

and I feel very fortunate that I chant praises of Eternal God day and night.
||1||

ਮਨ ਮੇਰੇ ਸਾਚੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥

O' my mind, remain dedicated to the Eternal God's Naam forever,

ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ਰਹਿ ਤਾ ਪਾਵਹਿ ਸਚਾ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

However, you will realise His everlasting Naam only if you follow the teachings of the God's devotees. ||1||Pause||

ਜਿਹਵਾ ਸਚੀ ਸਚਿ ਰਤੀ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ ॥

True is the tongue which is imbued with Truth, and true are the mind and body.

ਬਿਨੁ ਸਾਚੇ ਹੋਰੁ ਸਾਲਾਹਣਾ ਜਾਸਹਿ ਜਨਮੁ ਸਭੁ ਖੋਇ ॥੨॥

By praising any other than the True Lord, one's whole life is wasted. ||2||

ਸਚੁ ਖੇਤੀ ਸਚੁ ਬੀਜਣਾ ਸਾਚਾ ਵਾਪਾਰਾ ॥

Let Truth be the farm, Truth the seed, and Truth the merchandise you trade.

ਅਨਦਿਨੁ ਲਾਹਾ ਸਚੁ ਨਾਮੁ ਧਨੁ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥੩॥

Night and day, you shall earn the profit of the Lord's Name; you shall have the treasure overflowing with the wealth of devotional worship. ||3||

ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੁ ਟੇਕ ਹਰਿ ਨਾਉ ॥

Let Truth be your food, and let Truth be your clothes; let your True Support be the Name of the Lord.

ਜਿਸ ਨੇ ਬਖਸੇ ਤਿਸੁ ਮਿਲੈ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥੪॥

One who is so blessed by the Lord, obtains a seat in the Mansion of the Lord's Presence. ||4||

ਆਵਹਿ ਸਚੇ ਜਾਵਹਿ ਸਚੇ ਫਿਰਿ ਜੂਨੀ ਮੂਲਿ ਨ ਪਾਹਿ ॥

In Truth we come, and in Truth we go, and then, we are not consigned to reincarnation again.

ਗੁਰਮੁਖਿ ਦਰਿ ਸਾਚੈ ਸਚਿਆਰ ਹਰਿ ਸਾਚੇ ਮਾਹਿ ਸਮਾਹਿ ॥੫॥

The Gurmukhs are hailed as True in the True Court; they merge in the True Lord. ||5||

ਅੰਤਰੁ ਸਚਾ ਮਨੁ ਸਚਾ ਸਚੀ ਸਿਫਤਿ ਸਨਾਇ ॥

Deep within they are True, and their minds are True; they sing the Glorious Praises of the True Lord.

ਸਚੈ ਥਾਨਿ ਸਚੁ ਸਾਲਾਹਣਾ ਸਤਿਗੁਰ ਬਲਿਹਾਰੈ ਜਾਉ ॥੬॥

In the true place, they praise the True Lord; I am a sacrifice to the True Guru. ||6||

ਸਚੁ ਵੇਲਾ ਮੂਰਤੁ ਸਚੁ ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥

True is the time, and true is the moment, when one falls in love with the True Lord.

ਸਚੁ ਵੇਖਣਾ ਸਚੁ ਬੋਲਣਾ ਸਚਾ ਸਭੁ ਆਕਾਰੁ ॥੭॥

Then, he sees Truth, and speaks the Truth; he realizes the True Lord pervading the entire Universe. ||7||

ਨਾਨਕ ਸਚੈ ਮੇਲੇ ਤਾ ਮਿਲੇ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥

O Nanak, one merges with the True Lord, when He merges with Himself.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਸੀ ਆਪੇ ਕਰੇ ਰਜਾਇ ॥੮॥੧॥

As it pleases Him, He preserves us; He Himself ordains His Will. ||8||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Wadahans, Third Mehl:

ਮਨੁਆ ਦਹ ਦਿਸ ਧਾਵਦਾ ਓਹੁ ਕੈਸੇ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

His mind wanders in the ten directions - how can he sing the Glorious Praises of the Lord?

ਇੰਦ੍ਰੀ ਵਿਆਪਿ ਰਹੀ ਅਧਿਕਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਨਿਤ ਸੰਤਾਵੈ ॥੧॥

The sensory organs are totally engrossed in sensuality; sexual desire and anger constantly afflict him. ||1||

ਵਾਹੁ ਵਾਹੁ ਸਹਜੇ ਗੁਣ ਰਵੀਜੈ ॥

Waaho! Waaho! Hail! Hail! Chant His Glorious Praises.

ਰਾਮ ਨਾਮੁ ਇਸੁ ਜੁਗ ਮਹਿ ਦੁਲਭੁ ਹੈ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥

The Lord's Name is so difficult to obtain in this age; under Guru's Instruction, drink in the subtle essence of the Lord. ||1|| Pause ||

ਸਬਦੁ ਚੀਨਿ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਤਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ ॥

Remembering the Word of the Shabad, the mind becomes immaculately pure, and then, one sings the Glorious Praises of the Lord.

ਗੁਰਮਤੀ ਆਪੈ ਆਪੁ ਪਛਾਣੈ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵੈ ॥੨॥

Under Guru's Instruction, one comes to understand his own self, and then, he comes to dwell in the home of his inner self. ||2||

ਏ ਮਨ ਮੇਰੇ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ ॥

O my mind, be imbued forever with the Lord's Love, and sing forever the Glorious Praises of the Lord.

ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਸੁਖਦਾਤਾ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਉ ॥੩॥

The Immaculate Lord is forever the Giver of peace; from Him, one receives the fruits of his heart's desires. ||3||

ਹਮ ਨੀਚ ਸੇ ਉਤਮ ਭਏ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥

I am lowly, but I have been exalted, entering the Sanctuary of the Lord.

ਪਾਥਰੁ ਡੁਬਦਾ ਕਾਢਿ ਲੀਆ ਸਾਚੀ ਵਡਿਆਈ ॥੪॥

He has lifted up the sinking stone; True is His glorious greatness. ||4||

ਬਿਖੁ ਸੇ ਅੰਮ੍ਰਿਤੁ ਭਏ ਗੁਰਮਤਿ ਬੁਧਿ ਪਾਈ ॥

From poison, I have been transformed into Ambrosial Nectar; under Guru's Instruction, I have obtained wisdom.

ਅਕਹੁ ਪਰਮਲੁ ਭਏ ਅੰਤਰਿ ਵਾਸਨਾ ਵਸਾਈ ॥੫॥

From bitter herbs, I have been transformed into sandalwood; this fragrance permeates me deep within. ||5||

ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਜਗ ਮਹਿ ਖਟਿਆ ਆਇ ॥

This human birth is so precious; one must earn the right to come into the world.

ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥੬॥

By perfect destiny, I met the True Guru, and I meditate on the Lord's Name. ||6||

ਮਨਮੁਖ ਭੂਲੇ ਬਿਖੁ ਲਗੇ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥

The self-willed manmukhs are deluded; attached to corruption, they waste away their lives in vain.

ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਸੁਖ ਸਾਗਰੁ ਸਾਚਾ ਸਬਦੁ ਨ ਭਾਇਆ ॥੭॥

The Name of the Lord is forever an ocean of peace, but the manmukhs do not love the Word of the Shabad. ||7||

ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸਭੁ ਕੇ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ ॥

Everyone can chant the Name of the Lord, Har, Har with their mouths, but only a few enshrine it within their hearts.

ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੋਖ ਮੁਕਤਿ ਤਿਨ੍ ਪਾਇਆ ॥੮॥੨॥

O Nanak, those who enshrine the Lord within their hearts, attain liberation and emancipation. ||8||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਛੰਤ

Wadahans, First Mehl, Chhant:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. By The Grace Of The True Guru:

ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਰੇ ਨਾਈਐ ॥

Why bother to wash the body, polluted by falsehood?

ਨਾਤਾ ਸੇ ਪਰਵਾਣੁ ਸਚੁ ਕਮਾਈਐ ॥

One's cleansing bath is only approved, if he practices Truth.

ਜਬ ਸਾਚ ਅੰਦਰਿ ਹੋਇ ਸਾਚਾ ਤਾਮਿ ਸਾਚਾ ਪਾਈਐ ॥

When there is Truth within the heart, then one becomes True, and obtains the True Lord.

ਲਿਖੇ ਬਾਝਹੁ ਸੁਰਤਿ ਨਾਹੀ ਬੋਲਿ ਬੋਲਿ ਗਵਾਈਐ ॥

However, without preordained destiny one cannot get spiritually elevated; just talking about divine knowledge is useless.

ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਸੁਰਤਿ ਸਬਦੁ ਲਿਖਾਈਐ ॥

Wherever we go and sit, we should sing God's praises and attune our conscious to the teachings of the Guru.

ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਰੇ ਨਾਈਐ ॥੧॥

Otherwise, what is the use of taking baths at holy places after polluting our body with falsehood. ||1||

ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥

O' God, I could sing Your praises only when You so motivated me,

ਮਿੱਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥

and the ambrosial Name of God became pleasing to my mind.

ਨਾਮੁ ਮੀਠਾ ਮਨਹਿ ਲਾਗਾ ਦੂਖਿ ਡੇਰਾ ਢਾਹਿਆ ॥

When Naam sounded sweet to the mind, the abode of sorrow got demolished.

ਸੂਖੁ ਮਨ ਮਹਿ ਆਇ ਵਸਿਆ ਜਾਮਿ ਤੈ ਫੁਰਮਾਇਆ ॥

When You issued Your command, spiritual peace came to abide in my mind.

ਨਦਰਿ ਤੁਧੁ ਾ ਰਦਾਸਿ ਮੇਰੀ ਜਿੰਨਿ ਆਪੁ ਉਪਾਇਆ ॥

O' God, You have created the world Yourself, I can pray to You only when You motivate me.

ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥੨॥

O' God, I could sing your praise only when You so motivated me,

ਵਾਰੀ ਖਸਮੁ ਕਢਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ ॥

God gives mortals their turn of human life according to their past deeds.

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖਿ ਝਗੜਾ ਪਾਵਣਾ ॥

do not enter into any quarrel with anybody by calling anyone evil.

ਨਹ ਪਾਇ ਝਗੜਾ ਸੁਆਮਿ ਸੇਤੀ ਆਪਿ ਆਪੁ ਵਵਾਵਣਾ ॥

Therefore, we should not argue with God since this way we destroy ourselves.

ਜਿਸੁ ਨਾਲਿ ਸੰਗਤਿ ਕਰਿ ਸਰੀਕੀ ਜਾਇ ਕਿਆ ਰੂਆਵਣਾ ॥

Why cry by creating rivalry with God in whose company we have to live?

ਜੇ ਦੇਇ ਸਹਣਾ ਮਨਹਿ ਕਹਣਾ ਆਖਿ ਨਾਹੀ ਵਾਵਣਾ ॥

We should bear with grace whatever pain or pleasure God gives us, and we should tell our mind not to express grievances unnecessary.

ਵਾਰੀ ਖਸਮੁ ਕਢਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ ॥੩॥

God gives mortals their turn of human life according to their past deeds. ||3||

ਸਭ ਉਪਾਈ ॥ ਨੁ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇ ॥

God Himself has created everybody and He Himself blesses them with a glance of grace.

ਕਉੜਾ ਕੋਇ ਨ ਮਾਰੈ ਮੀਠਾ ਸਭ ਮਾਰੈ ॥

Nobody prays for anything which causes misery; all pray for sweet and pleasant things in life.

ਸਭੁ ਕੋਇ ਮੀਠਾ ਮੰਗਿ ਦੇਖੈ ਖਸਮ ਭਾਵੈ ਸੋ ਕਰੇ ॥

All try and pray for peace and comfort, but God only does what pleases Him.

ਕਿਛੁ ਪੁੰਨ ਦਾਨ ॥ ਨੇਕ ਕਰਣੀ ਨਾਮ ਤੁਲਿ ਨ ਸਮਸਰੇ ॥

People give charities and perform various religious rituals but nothing equals meditating on God's Name.

ਨਾਨਕਾ ਜਿਨ ਨਾਮੁ ਮਿਲਿਆ ਕਰਮੁ ਹੋਆ ਧੁਰਿ ਕਦੇ ॥

O' Nanak, they who have been preordained with Naam, must have been blessed by the Grace of God at some point in the past.

ਸਭ ਉਪਾਈ ॥ ਨੁ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇ ॥੪॥੧॥

God Himself created the universe and He Himself blesses all with gance of grace. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

Raag Wadahans, First Guru:

ਕਰਹੁ ਦਇਆ ਤੇਰਾ ਨਾਮੁ ਵਖਾਣਾ ॥

O' God, be compassionate to me so that I may meditate on Your Name.

ਸਭ ਉਪਾਈਐ ਆਪਿ ਆਪੇ ਸਰਬ ਸਮਾਣਾ ॥

It is You who has created all and You Yourself are pervading in all.

ਸਰਬੇ ਸਮਾਣਾ ਆਪਿ ਤੂਹੈ ਉਪਾਇ ਧੰਧੈ ਲਾਈਆ ॥

You are pervading in all and after creating, You have engaged them all to their worldly tasks.

ਇਕਿ ਤੁਝ ਹੀ ਕੀਏ ਰਾਜੇ ਇਕਨਾ ਭਿਖ ਭਵਾਈਆ ॥

It is You, who have made some as the kings, while You are making others to wander around begging for charity.

ਲੋਭੁ ਮੋਹੁ ਤੁਝੁ ਕੀਆ ਮੀਠਾ ਏਤੁ ਭਰਮਿ ਭੁਲਾਣਾ ॥

It is You who have made greed and attachment pleasing to the human beings, and the world is going astray by this delusion.

ਸਦਾ ਦਇਆ ਕਰਹੁ ਾ ਪਣੀ ਤਾਮਿ ਨਾਮੁ ਵਖਾਣਾ ॥੧॥

Therefore, if You always keep showing Your mercy, only then I can meditate on Your Name. ||1||

ਨਾਮੁ ਤੇਰਾ ਹੈ ਸਾਚਾ ਸਦਾ ਮੈ ਮਨਿ ਭਾਣਾ ॥

O' God, Your Name is Eternal and is always pleasing to my mind.

ਦੁਖੁ ਗਇਆ ਸੁਖੁ ਆਇ ਸਮਾਣਾ ॥

By meditating on it, the pain vanishes and peace comes to abide within.

ਗਾਵਨਿ ਸੁਰਿ ਨਰ ਸੁਖੜ ਸੁਜਾਣਾ ॥

The virtuous, immaculate, and wise persons sing Your praises.

ਸੁਰਿ ਨਰ ਸੁਖੜ ਸੁਜਾਣ ਗਾਵਹਿ ਜੇ ਤੇਰੈ ਮਨਿ ਭਾਵਹੇ ॥

O' God, the virtuous, immaculate, and wise persons sing Your praises since they are pleasing to Your mind.

ਮਾਇਆ ਮੋਹੇ ਚੇਤਹਿ ਨਾਹੀ ਾ ਹਿਲਾ ਜਨਮੁ ਗਵਾਵਹੇ ॥

But, the ones allured by worldly riches and power don't remember You and they waste their precious human life.

ਇਕਿ ਮੂੜ ਮੁਗਧ ਨ ਚੇਤਹਿ ਮੂਲੇ ਜੇ ਆਇਆ ਤਿਸੁ ਜਾਣਾ ॥

Some ignorant foolish persons don't remember You at all; they don't understand that whoever has come into this world has to depart from here.

ਨਾਮੁ ਤੇਰਾ ਸਦਾ ਸਾਚਾ ਸੋਇ ਮੈ ਮਨਿ ਭਾਣਾ ॥੨॥

O' God, Your Name is eternal and is pleasing to my mind. ||2||

ਤੇਰਾ ਵਖਤੁ ਸੁਹਾਵਾ ਾੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀ ॥

O' God, that time is beautiful when we reflect on You and Your ambrosial hymns.

ਸੇਵਕ ਸੇਵਹਿ ਭਾਉ ਕਰਿ ਲਾਗਾ ਸਾਉ ਪਰਾਣੀ ॥

Those devotees who have been imbued with the relish of Your Name, meditate upon You with love.

ਸਾਉ ਪ੍ਰਾਣੀ ਤਿਨਾ ਲਾਗਾ ਜਿਨੀ ਾੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥

Those mortals are attuned to You who are blessed with ambrosial Naam.

ਨਾਮਿ ਤੇਰੈ ਜੋਇ ਰਾਤੇ ਨਿਤ ਚੜਹਿ ਸਵਾਇਆ ॥

They who are imbued with Your Name, always keep prospering.

ਇਕੁ ਕਰਮੁ ਧਰਮੁ ਨ ਹੋਇ ਸੰਜਮੁ ਜਾਮਿ ਨ ਏਕੁ ਪਛਾਣੀ ॥

Not even a single deed, act of faith, or austerity gets recognized in God's presence unless one realizes that there is only One God.

ਵਖਤੁ ਸੁਹਾਵਾ ਸਦਾ ਤੇਰਾ ਾੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀ ॥੩॥

O' God, that time is always beautiful when we reflect on You and Your ambrosial hymns. ||3||

ਹਉ ਬਲਿਹਾਰੀ ਸਾਚੇ ਨਾਵੈ ॥

O' God, I am dedicated to Your eternal Name.

ਰਾਜੁ ਤੇਰਾ ਕਬਹੁ ਨ ਜਾਵੈ ॥

Your rule never ends.

ਰਾਜੇ ਤ ਤੇਰਾ ਸਦਾ ਨਿਹਚਲੁ ਏਹੁ ਕਬਹੁ ਨ ਜਾਵਏ ॥

Your domain is eternal and it can never end.

ਚਾਕਰੁ ਤ ਤੇਰਾ ਸੋਇ ਹੋਵੈ ਜੋਇ ਸਹਜਿ ਸਮਾਵਏ ॥

Only that one becomes Your devotee who remains in a state of peace and poise.

ਦੁਸਮਨੁ ਤ ਦੂਖੁ ਨ ਲਗੈ ਮੂਲੇ ਪਾਪੁ ਨੇੜਿ ਨ ਆਵਏ ॥

No one becomes his enemy, no suffering afflicts him and no sin comes near him.

ਹਉ ਬਲਿਹਾਰੀ ਸਦਾ ਹੋਵਾ ਏਕ ਤੇਰੇ ਨਾਵਏ ॥੪॥

I am forever dedicated to Your Name only. ||4||

ਜੁਗਹ ਜੁਗੰਤਰਿ ਭਗਤ ਤੁਮਾਰੇ ॥

O' God, there have been Your devotees throughout the ages,

ਕੀਰਤਿ ਕਰਹਿ ਸੁਆਮੀ ਤੇਰੈ ਦੁਆਰੇ ॥

who stand in Your presence and sing Your praise.

ਜਪਹਿ ਤ ਸਾਚਾ ਏਕੁ ਮੁਰਾਰੇ ॥

They meditate on You, the One eternal God.

ਸਾਚਾ ਮੁਰਾਰੇ ਤਾਮਿ ਜਾਪਹਿ ਜਾਮਿ ਮੰਨਿ ਵਸਾਵਹੇ ॥

But they can only meditate on You, the eternal God, if You enshrine Your Name in their minds,

ਭਰਮੋ ਭੁਲਾਵਾ ਤੁਝਹਿ ਕੀਆ ਜਾਮਿ ਏਹੁ ਚੁਕਾਵਹੇ ॥

and when You Yourself remove the doubt about Maya which You have created in their mind.

ਗੁਰ ਪਰਸਾਦੀ ਕਰਹੁ ਕਿਰਪਾ ਲੇਹੁ ਜਮਹੁ ਉਬਾਰੇ ॥

Then through the Guru's Grace, You show mercy and protect them from the demons of death.

ਜੁਗਹ ਜੁਗੰਤਰਿ ਭਗਤ ਤੁਮਾਰੇ ॥੫॥

O' God, Your devotees have been there throughout the ages. ||5||

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਅਲਖ ਅਪਾਰਾ ॥

O' my Great Master, You are infinite and incomprehensible,

ਕਿਉ ਕਰਿ ਕਰਉ ਬੇਨੰਤੀ ਹਉ ਆਖਿ ਨ ਜਾਣਾ ॥

I do not know how I may make my submission, I don't even know what to say.

ਨਦਰਿ ਕਰਹਿ ਤਾ ਸਾਚੁ ਪਛਾਣਾ ॥

If You bless me with Your grace, only then I can realize Your eternal Name.

ਸਾਚੇ ਪਛਾਣਾ ਤਾਮਿ ਤੇਰਾ ਜਾਮਿ ਆਪਿ ਬੁਝਾਵਹੇ ॥

I can realize Your eternal Name only when You Yourself bestow this intellect,

ਦੁਖ ਭੂਖ ਸੰਸਾਰਿ ਕੀਏ ਸਹਸਾ ਏਹੁ ਚੁਕਾਵਹੇ ॥

and when You remove this skepticism from my mind that it is You who have created all the sorrows and pleasures in the world.

ਬਿਨਵੀਤਿ ਨਾਨਕੁ ਜਾਇ ਸਹਸਾ ਬੁਝੈ ਗੁਰ ਬੀਚਾਰਾ ॥

Nanak submits that one's skepticism is vanished when one understands the discourse on the Guru's word.

ਵਡਾ ਸਾਹਿਬੁ ਹੈ ਆਪਿ ਅਲਖ ਅਪਾਰਾ ॥੬॥

The infinite and incomprehensible God is the great Master of all. ||6||

ਤੇਰੇ ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥

O' God, You have created humans in Your own beautiful form; Your eyes are attractive and Your teeth are beautiful,

ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ ॥

You are that Master who has graceful nose and long hair,

ਕੰਚਨ ਕਾਇਆ ਸੁਇਨੇ ਕੀ ਢਾਲਾ ॥

and Your body is so healthy and superb, as if it has been molded in gold.

ਸੇਵੰਨ ਢਾਲਾ ਕ੍ਰਿਸਨ ਮਾਲਾ ਜਪਹੁ ਤੁਸੀ ਸਹੇਲੀਹੋ ॥

O' my dear friends, worship that God whose body is so pure as if it is molded in Gold and He is wearing the rosary of winners

ਜਮ ਦੁਆਰਿ ਨ ਹੋਹੁ ਖੜੀਆ ਸਿਖ ਸੁਣਹੁ ਮਹੇਲੀਹੋ ॥

O' my friends, if you listen to this advice of mine, you will never have to stand at the door of demon of death.

ਹੰਸ ਹੰਸਾ ਬਗ ਬਗਾ ਲਹੈ ਮਨ ਕੀ ਜਾਲਾ ॥

By meditating on Naam, the mind's dirt of vices gets washed off and even the most hypocritical person like a crane becomes pure like a swan.

ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥੭॥

The all pervading God has attractive eyes and beautiful teeth. ||7||

ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ ਬਾਣੀ ॥

O' God, in your tangible form, Your gait is soothing to the mind and Your speech is melodious;

ਕੁਹਕਨਿ ਕੋਕਿਲਾ ਤਰਲ ਜੁਆਣੀ ॥

The cuckoos created by You are singing the melodious songs; the beautiful ladies created by You are intoxicated with playful youth.

ਤਰਲਾ ਜੁਆਣੀ ਆਪਿ ਭਾਣੀ ਇਛ ਮਨ ਕੀ ਪੂਰੀਏ ॥

This lively youth created by God Himself is pleasing to Him; by creating this He fulfills His mind's desires.

ਸਾਰੰਗ ਜਿਉ ਪਗੁ ਧਰੈ ਠਿਮਿ ਠਿਮਿ ਆਪਿ ਆਪੁ ਸੰਧੂਰਏ ॥

God, pervading the beautiful young lady walking gracefully like an elephant, Himself is intoxicating with the pride of youth.

ਸ੍ਰੀਰੰਗ ਰਾਤੀ ਫਿਰੈ ਮਾਤੀ ਉਦਕੁ ਗੰਗਾ ਵਾਣੀ ॥

One who is living imbued with the love of her husband-God, by singing God's praises her life becomes immaculate like the pure water of river Ganges.

ਬਿਨਵੀਤ ਨਾਨਕੁ ਦਾਸੁ ਹਰਿ ਕਾ ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ ਬਾਣੀ ॥੮॥੨॥

God's devotee Nanak prays, O' God, in Your tangible form, Your gait is graceful and Your speech is melodious. ||8||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਛੰਤ

Raag Wadahans, Third Guru, Chhant:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਪਣੇ ਪਿਰ ਕੈ ਰੰਗਿ ਰਤੀ ਮੁਈਏ ਸੋਭਾਵੰਤੀ ਨਾਰੇ ॥

O' soul-bride, liberated from the love of Maya and imbued with the love of your Husband-God, you have become honorable.

ਸਚੈ ਸਬਦਿ ਮਿਲਿ ਰਹੀ ਮੁਈਏ ਪਿਰੁ ਰਾਵੇ ਭਾਇ ਪਿਆਰੇ ॥

By following the Guru's word, you remain attuned to the eternal God; because of this love, you are enjoying the company of your Husband-God.

ਸਚੈ ਭਾਇ ਪਿਆਰੀ ਕੀਤ ਸਵਾਰੀ ਹਰਿ ਹਰਿ ਸਿਉ ਨੇਹੁ ਰਚਾਇਆ ॥

Husband-God embellished the life of that soul-bride, who imbued herself with love of eternal God and became pleasing to Him.

ਆਪੁ ਗਵਾਇਆ ਤਾ ਪਿਰੁ ਪਾਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਇਆ ॥

When she merged in the Guru's word and eradicated her self-conceit, then she realized the Husband-God within herself.

ਸਾ ਧਨ ਸਬਦਿ ਸੁਹਾਈ ਪ੍ਰੇਮ ਕਸਾਈ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੀ ॥

That bride-soul, who is enticed by God's love, is embellished by the Guru's word, and the love for God remains enshrined within her heart.

ਨਾਨਕ ਸਾ ਧਨ ਮੇਲਿ ਲਈ ਪਿਰਿ ਆਪੇ ਸਾਚੈ ਸਾਹਿ ਸਵਾਰੀ ॥੧॥

O' Nanak, the Husband-God has Himself united her with Him, and the eternal God has embellished her life. ||1||

ਨਿਰਗੁਣਵੰਤੜੀਏ ਪਿਰੁ ਦੇਖਿ ਹਦੂਰੇ ਰਾਮ ॥

O' my virtueless soul-bride, behold your Husband-God close at hand.

ਗੁਰਮੁਖਿ ਜਿਨੀ ਰਾਵਿਆ ਮੁਈਏ ਪਿਰੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੇ ਰਾਮ ॥

O' dear soul-bride, whoever meditates on God by following the Guru's teachings, realizes the Husband-God fully pervading everywhere.

ਪਿਰੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੇ ਵੇਖੁ ਹਜ਼ੂਰੇ ਜੁਗਿ ਜੁਗਿ ਏਕੇ ਜਾਤਾ ॥

God is fully pervading everywhere, behold Him besides you and realize that throughout the ages it is the same one God.

ਧਨ ਬਾਲੀ ਭੋਲੀ ਪਿਰੁ ਸਹਜਿ ਰਾਵੈ ਮਿਲਿਆ ਕਰਮ ਬਿਧਾਤਾ ॥

The young innocent soul-bride who intuitively remembers her Husband-God, realizes God, the architect of destiny.

ਜਿਨਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸਬਦਿ ਸੁਭਾਖਿਆ ਹਰਿ ਸਰਿ ਰਹੀ ਭਰਪੂਰੇ ॥

One who has tasted the nectar of God's Name and has started singing praises of God through the Guru's word, remains fully immersed in the holy congregation.

ਨਾਨਕ ਕਾਮਣਿ ਸਾ ਪਿਰ ਭਾਵੈ ਸਬਦੇ ਰਹੈ ਹਦੂਰੇ ॥੨॥

O' Nanak, only that soul-bride is pleasing to God who, by following the Guru's teachings, always remains in His presence. ||2||

ਸੋਹਾਗਣੀ ਜਾਇ ਪੂਛਹੁ ਮੁਈਏ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥

O' dear, go and ask those fortunate soul-brides who have eradicated their self conceit from within.

ਪਿਰ ਕਾ ਹੁਕਮੁ ਨ ਪਾਇਓ ਮੁਈਏ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਨ ਗਵਾਇਆ ॥

But those who have not eradicated their self-conceit from within, have not understood the command of their Husband-God.

ਜਿਨੀ ਆਪੁ ਗਵਾਇਆ ਤਿਨੀ ਪਿਰੁ ਪਾਇਆ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ ॥

Those who have eradicated their ego from within, have realized their Husband-God within themselves and lovingly enjoy His love.

ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥

Such a soul-bride always remains imbued and imperceptibly elated with the love of her Husband-God and she always meditates on Naam.

ਕਾਮਣਿ ਵਡਭਾਗੀ ਅੰਤਰਿ ਲਿਵ ਲਾਗੀ ਹਰਿ ਕਾ ਪ੍ਰੇਮੁ ਸੁਭਾਇਆ ॥

Fortunate is that soul-bride who is attuned to the love of God from within, and to whom the love of God seems sweet.

ਨਾਨਕ ਕਾਮਣਿ ਸਹਜੇ ਰਾਤੀ ਜਿਨਿ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਇਆ ॥੩॥

O' Nanak, the soul-bride who has adorned herself with the eternal God's Name, always remains immersed in spiritual bliss and equipoise. ||3||

ਹਉਮੈ ਮਾਰਿ ਮੁਈਏ ਤੂ ਚਲੁ ਗੁਰ ਕੈ ਭਾਏ ॥

O' my dear, eradicate your ego and live your life according to the Guru's word.

ਹਰਿ ਵਰੁ ਰਾਵਹਿ ਸਦਾ ਮੁਈਏ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥

O' dear soul-bride, thus you would find place in God's presence (in your heart) and would always enjoy your Husband-God.

ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ਸਬਦੁ ਵਜਾਏ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾਰੀ ॥

The fortunate soul-bride enshrines the Guru's word within her heart forever and attains a place in God's presence.

ਪਿਰੁ ਰਲੀਆਲਾ ਜੇਬਨੁ ਬਾਲਾ ਅਨਦਿਨੁ ਕੰਤਿ ਸਵਾਰੀ ॥

The Husband-God, who is the source of bliss and ever young, always embellishes the life of the soul-bride with virtues.

ਹਰਿ ਵਰੁ ਸੇਹਾਰੋ ਮਸਤਕਿ ਭਾਰੋ ਸਚੈ ਸਬਦਿ ਸੁਹਾਏ ॥

Her preordained destiny is realized, she attains the everlasting union with the Husband-God and through the Guru's teachings her life becomes righteous.

ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਰੰਗਿ ਰਾਤੀ ਜਾ ਚਲੈ ਸਤਿਗੁਰ ਭਾਏ ॥੪॥੧॥

O' Nanak, when a soul-bride lives according to the Guru's teachings, she gets imbued with the love of God. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਗੁਰਮੁਖਿ ਸਭੁ ਵਾਪਾਰੁ ਭਲਾ ਜੇ ਸਹਜੇ ਕੀਜੈ ਰਾਮ ॥

All the dealings of the Guru's follower are beneficial if they are accomplished with poise and grace through divine knowledge.

ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀਐ ਲਾਹਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਰਾਮ ॥

We should always meditate upon God's Name and enjoy drinking the divine nectar of God's Name since that is really the benefit of being human.

ਲਾਹਾ ਹਰਿ ਰਸੁ ਲੀਜੈ ਹਰਿ ਰਾਵੀਜੈ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥

We should meditate on God by always reciting God's Name, this is the benefit of human life.

ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਵਗਣ ਵਿਕਣਹਿ ਆਪੈ ਆਪੁ ਪਛਾਣੈ ॥

By doing so, one keeps on enshrining virtues and examines one's spirituality by eliminating vices.

ਗੁਰਮਤਿ ਪਾਈ ਵਡੀ ਵਡਿਆਈ ਸਚੈ ਸਬਦਿ ਰਸੁ ਪੀਜੈ ॥

One who follows the Guru's teachings is blessed with great honor; through the Guru's word, one should drink the divine nectar of God's Name.

ਨਾਨਕ ਹਰਿ ਕੀ ਭਗਤਿ ਨਿਰਾਲੀ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕੀਜੈ ॥੧॥

O' Nanak, devotional worship of God is wonderful, but only a rare pious person performs it under the Guru's guidance. ||1||

ਗੁਰਮੁਖਿ ਖੇਤੀ ਹਰਿ ਅੰਤਰਿ ਬੀਜੀਐ ਹਰਿ ਲੀਜੈ ਸਰੀਰਿ ਜਮਾਏ ਰਾਮ ॥

We should plant the seed of God's Name in our mind under the guidance of The Guru and that is how we should grow it in our body.

ਆਪਣੇ ਘਰ ਅੰਦਰਿ ਰਸੁ ਭੁੰਚੁ ਤੂ ਲਾਹਾ ਲੈ ਪਰਥਾਏ ਰਾਮ ॥

In this way you should enjoy the relish of God's Name within your heart and also reap profit for the world hereafter.

ਲਾਹਾ ਪਰਥਾਏ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ਧਨੁ ਖੇਤੀ ਵਾਪਾਰਾ ॥

One who enshrines God's Name, reaps the profit for the world hereafter; blessed is the farming and business (meditation) of Naam.

ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਮੰਨਿ ਵਸਾਏ ਬੁਝੈ ਗੁਰ ਬੀਚਾਰਾ ॥

The one who meditates on God's Name and enshrines it in his mind, understands the Guru's teachings.

ਮਨਮੁਖ ਖੇਤੀ ਵਣਜੁ ਕਰਿ ਥਾਕੇ ਤ੍ਰਿਸਨਾ ਭੁਖ ਨ ਜਾਏ ॥

The self-willed persons are exhausted doing the worldly farming and business, but their desire and hunger for material things doesn't go away.

ਨਾਨਕ ਨਾਮੁ ਬੀਜਿ ਮਨ ਅੰਦਰਿ ਸਚੈ ਸਬਦਿ ਸੁਭਾਏ ॥੨॥

Therefore, O' Nanak, by attuning yourself to the divine words of God's praises, sow the seed of Naam in your mind, with loving devotion. ||2||

ਹਰਿ ਵਾਪਾਰਿ ਸੇ ਜਨ ਲਾਗੇ ਜਿਨਾ ਮਸਤਕਿ ਮਣੀ ਵਡਭਾਗੇ ਰਾਮ ॥

Only those persons are engaged in the business of meditating on God who are preordained with great destiny.

ਗੁਰਮਤੀ ਮਨੁ ਨਿਜ ਘਰਿ ਵਸਿਆ ਸਚੈ ਸਬਦਿ ਬੈਰਾਗੇ ਰਾਮ ॥

Through the Guru's teachings, their mind gets attuned to God's presence in their heart and they remain attached to the divine word of God's praises.

ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੇ ਸਚਿ ਬੈਰਾਗੇ ਸਾਚਿ ਰਤੇ ਵੀਚਾਰੀ ॥

Because of their preordained destin, they remain attuned to the divine word and become thoughtful by imbuing with the love of God.

ਨਾਮ ਬਿਨਾ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ਸਬਦੇ ਹਉਮੈ ਮਾਰੀ ॥

But without meditating on Naam, the entire world has gone insane in conceit, and it is only through the Guru's word that this ego can be conquered.

ਸਾਚੈ ਸਬਦਿ ਲਾਗਿ ਮਤਿ ਉਪਜੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੇਹਾਗੇ ॥

By imbuing with the divine word of God's praises, spiritual wisdom comes forth and the Guru's follower gets blessed with Naam.

ਨਾਨਕ ਸਬਦਿ ਮਿਲੈ ਭਉ ਭੰਜਨੁ ਹਰਿ ਰਾਵੈ ਮਸਤਕਿ ਭਾਰੋ ॥੩॥

O' Nanak, one who is predestined, realizes God, the destroyer of fear, through the Guru's word and forever he enshrines God in his heart. ||3||

ਖੇਤੀ ਵਣਜੁ ਸਭੁ ਹੁਕਮੁ ਹੈ ਹੁਕਮੇ ਮੰਨਿ ਵਡਿਆਈ ਰਾਮ ॥

Whatever a person is engaged in, farming or business, it is all according to God's will; glory is attained by obeying God's will.

ਗੁਰਮਤੀ ਹੁਕਮੁ ਬੁਝੀਐ ਹੁਕਮੇ ਮੇਲਿ ਮਿਲਾਈ ਰਾਮ ॥

God's will can be understood only by following the teachings of the Guru; union with God is attained by His will only.

ਹੁਕਮਿ ਮਿਲਾਈ ਸਹਜਿ ਸਮਾਈ ਗੁਰ ਕਾ ਸਬਦੁ ਅਪਾਰਾ ॥

It is through the God's will that one unites with the Guru's word, merges in state of poise and realizes the infinite God.

ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥

By following the Guru's teachings, one receives true glory and realizes the eternal God, the embellisher of life.

ਭਉ ਭੰਜਨੁ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਈ ॥

One who eradicates conceit by following the Guru's teachings, realizes God, the destroyer of fears; God brings about one's union with Himself through the Guru.

ਕਹੁ ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਗਮੁ ਅਗੋਚਰੁ ਹੁਕਮੇ ਰਹਿਆ ਸਮਾਈ ॥੪॥੨॥

Nanak says that God's Name is immaculate, inaccessible and incomprehensible; He is pervading everywhere by His own will. ||4||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥

O' my mind, always meditate on the eternal God with loving devotion,

ਆਪਣੈ ਘਰਿ ਤੂ ਸੁਖਿ ਵਸਹਿ ਪੇਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ ਜੀਉ ॥

by doing so, you would be peaceful within and the fear of death would not be able to bother you.

ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੈ ਸਬਦਿ ਲਿਵ ਲਾਏ ॥

One who attunes to the eternal God through the Guru's divine word, is not afflicted by the fear of death and any entanglements.

ਸਦਾ ਸਚਿ ਰਤਾ ਮਨੁ ਨਿਰਮਲੁ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥

Being forever imbued with love of the eternal God, his mind becomes immaculate and his rounds of birth and death comes to an end.

ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਵਿਗੁਤੀ ਮਨਮੁਖਿ ਮੇਹੀ ਜਮਕਾਲਿ ॥

Enticed by the fear of death, a self-willed person gets spiritually ruined in the love of duality and doubts.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਿ ਮਨ ਮੇਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ ॥੧॥

Nanak says, listen O' my mind, always remember the eternal God with love.
||1||

ਮਨ ਮੇਰਿਆ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ ॥

O' my mind, the treasure of Naam is within you, do not search for it outside.

ਜੇ ਭਾਵੈ ਸੇ ਭੁੰਚਿ ਤੂ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ॥

Make God's will as your spiritual nourishment and receive the blessings of God's glance of grace by following the Guru's teachings.

ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ਮਨ ਮੇਰੇ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ॥

O' my mind, follow the Guru's teachings and be blessed with God's glance of grace; you would realize the friendly Name of God within you.

ਮਨਮੁਖ ਅੰਧੁਲੇ ਗਿਆਨ ਵਿਹੂਣੇ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ॥

The self-willed persons, who are blinded by the love of Maya and lack any divine knowledge, are wasted away in the love of duality.

ਬਿਨੁ ਨਾਵੈ ਕੇ ਛੂਟੈ ਨਾਹੀ ਸਭ ਬਾਧੀ ਜਮਕਾਲਿ ॥

No one is liberated from vices without meditating on God's Name; the fear of death has entrapped all

ਨਾਨਕ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਤੂ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ ॥੨॥

O' Nanak, the treasure of Naam is within you, do not search for it outside.
||2||

ਮਨ ਮੇਰਿਆ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਇਕਿ ਸਚਿ ਲਗੇ ਵਾਪਾਰਾ ॥

O' my mind, there are some, who, being blessed with the precious human life, get engaged in the meditation on God's Name with loving devotion.

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ॥

They follow the true Guru's teachings and enshrine within them the divine word of praises of the infinite God.

ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ਨਾਮੇ ਨਉ ਨਿਧਿ ਪਾਈ ॥

They enshrine in their heart the divine word of praises of the infinite God; God's Name is so dear to them as if they have attained the nine treasures of the world.

ਮਨਮੁਖ ਮਾਇਆ ਮੇਹ ਵਿਆਪੇ ਦੂਖਿ ਸੰਤਾਪੇ ਦੂਜੈ ਪਤਿ ਗਵਾਈ ॥

Engrossed in the love for Maya, the self-willed persons endure sorrows and anxiety; they lose their honor for the sake of worldly riches and power.

ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਸਬਦਿ ਸਮਾਣੇ ਸਚਿ ਰਤੇ ਅਧਿਕਾਈ ॥

Those people eradicate their ego, remain attuned to the divine word of God's praises and become totally imbued with the love of God,

ਨਾਨਕ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਸਤਿਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥੩॥

whom the true Guru has imparted this insight that it is so difficult to be blessed with human life, says Nanak. ||3||

ਮਨ ਮੇਰੇ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸੇ ਜਨ ਵਡਭਾਗੀ ਰਾਮ ॥

O' my mind, most fortunate are those who follow teachings of their true Guru.

ਜੇ ਮਨੁ ਮਾਰਹਿ ਆਪਣਾ ਸੇ ਪੁਰਖ ਬੈਰਾਗੀ ਰਾਮ ॥

Those who conquer their minds, are ascetics even as worldly persons.

ਸੇ ਜਨ ਬੈਰਾਗੀ ਸਚਿ ਲਿਵ ਲਾਗੀ ਆਪਣਾ ਆਪੁ ਪਛਾਣਿਆ ॥

Those people remain detached from worldly entanglements whose mind is attuned to the eternal God because they have recognized their own selves.

ਮਤਿ ਨਿਹਚਲ ਅਤਿ ਗੂੜੀ ਗੁਰਮੁਖਿ ਸਹਜੇ ਨਾਮੁ ਵਖਾਣਿਆ ॥

By the Guru's grace, their intellect remain totally imbued with God's love and stable against Maya; they intuitively keep meditating on Naam.

ਇਕ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੀ ਮਨਮੁਖ ਸੋਇ ਰਹੇ ਅਭਾਰੇ ॥

Some are filled with lust, and emotional attachment to Maya is very dear to them; these unfortunate self-willed persons remain unaware of the real purpose of life.

ਨਾਨਕ ਸਹਜੇ ਸੇਵਹਿ ਗੁਰੁ ਅਪਣਾ ਸੇ ਪੂਰੇ ਵਡਭਾਰੇ ॥੪॥੩॥

O' Nanak, perfect and truly fortunate are those who intuitively follow the teachings of their Guru. ||4||3||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਈ ਰਾਮ ॥

The person whom the true Guru has blessed with the insight, keeps meditating in the precious commodity of Naam,

ਲਾਹਾ ਲਾਭੁ ਹਰਿ ਭਗਤਿ ਹੈ ਗੁਣ ਮਹਿ ਗੁਣੀ ਸਮਾਈ ਰਾਮ ॥

the reward of which is the devotional worship of God, through which the virtuous person merges in God, the very source of all virtues.

ਗੁਣ ਮਹਿ ਗੁਣੀ ਸਮਾਏ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਲਾਹਾ ਭਗਤਿ ਸੈਸਾਰੇ ॥

A virtuous person whom God grants insight, remains immersed in God Who is the source of all virtues. He reaps the benefit of meditating on God in this world.

ਬਿਨੁ ਭਗਤੀ ਸੁਖੁ ਨ ਹੋਈ ਦੂਜੈ ਪਤਿ ਖੋਈ ਗੁਰਮਤਿ ਨਾਮੁ ਅਧਾਰੇ ॥

He makes God's Name as the anchor of his life by following Guru's teachings; he believes that no peace can prevail without meditating on God and those who love material things lose their honor.

ਵਖਰੁ ਨਾਮੁ ਸਦਾ ਲਾਭੁ ਹੈ ਜਿਸ ਨੇ ਏਤੁ ਵਾਪਾਰਿ ਲਾਏ ॥

The one whom God engages in meditation on Naam, always meditates and then attains the reward of Naam.

ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਜਾਂ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਏ ॥੧॥

When The True Guru imparts insight only then one deals in the commodity of Naam. ||1||

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੇਟਾ ਇਹੁ ਵਾਪਾਰਾ ਰਾਮ ॥

The attachment to Maya brings pain only and it is a losing business.

ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣੀ ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ ਰਾਮ ॥

In this business, one has to swallow the poison of ill-gotten worldly wealth, because of which the vices within increase greatly.

ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ ਸਹਸਾ ਇਹੁ ਸੰਸਾਰਾ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਖੋਈ ॥

In this way, the evil keeps on multiplying and the world becomes skeptical, and one loses one's honor without meditating on God's Name.

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਬੁਝੇ ਸੁਖੁ ਨ ਹੋਈ ॥

Because of this, by studying Vedas extensively, the pundits describe many conflicting theories, but peace is not obtained without understanding the importance of remembering God.

ਆਵਣ ਜਾਣਾ ਕਦੇ ਨ ਚੁਕੈ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰਾ ॥

The result is that the cycle of birth and death never ends for a person who loves material things.

ਮਾਇਆ ਮੇਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੇਟਾ ਇਹੁ ਵਾਪਾਰਾ ॥੨॥

The attachment to Maya brings pain only and it is a losing business. ||2||

ਖੇਟੇ ਖਰੇ ਸਭਿ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੇ ਕੈ ਦਰਬਾਰਾ ਰਾਮ ॥

All human beings, whether good or bad, are examined in the presence of the eternal God.

ਖੇਟੇ ਦਰਗਹ ਸੁਟੀਅਨਿ ਉਭੇ ਕਰਨਿ ਪੁਕਾਰਾ ਰਾਮ ॥

The evil doors are rejected and they cry for help.

ਉਭੇ ਕਰਨਿ ਪੁਕਾਰਾ ਮੁਗਧ ਗਵਾਰਾ ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ ॥

These spiritually ignorant and foolish people bewail and thus these self-willed people waste away their human life.

ਬਿਖਿਆ ਮਾਇਆ ਜਿਨਿ ਜਗਤੁ ਭੁਲਾਇਆ ਸਾਚਾ ਨਾਮੁ ਨ ਭਾਇਆ ॥

Because of this poisonous worldly attachments, which has misled the entire world, eternal God's Name did not seem pleasing to them.

ਮਨਮੁਖ ਸੰਤਾ ਨਾਲਿ ਵੈਰੁ ਕਰਿ ਦੁਖੁ ਖਟੇ ਸੰਸਾਰਾ ॥

Besides, the self-willed people suffer more pain for their hostility towards the saintly people.

ਖੇਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੈ ਦਰਵਾਰਾ ਰਾਮ ॥੩॥

All human beings, whether good or bad, are scrutinized in the presence of that eternal God. ||3||

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ ਰਾਮ ॥

God Himself molds human beings as good or bad, so how can we complain about anybody; therefore nothing else can be done.

ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਇਸੀ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ਰਾਮ ॥

God engages the human beings to follow the path according to His will as it pleases Him.

ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ਆਪਿ ਕਰਾਈ ਵਰੀਆਮੁ ਨ ਫੁਸੀ ਕੋਈ ॥

His greatness is that He Himself makes all to behave the way He wishes, and no one is brave or coward by oneself.

ਜਗਜੀਵਨੁ ਦਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ਆਪੇ ਬਖਸੇ ਸੋਈ ॥

The beneficent God, the savior of the world is the architect of the destiny of the human beings and He Himself grants forgiveness.

ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈਐ ਨਾਨਕ ਨਾਮਿ ਪਤਿ ਪਾਈ ॥

Nanak says, we can do away with our ego by Guru's grace only and can be honored by attuning ourselves to Naam.

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ ॥੪॥੪॥

God Himself molds human beings as good or bad, so how can we complain about anybody; nothing else can be done. ||4||4||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਸਚਾ ਸਉਦਾ ਹਰਿ ਨਾਮੁ ਹੈ ਸਚਾ ਵਾਪਾਰਾ ਰਾਮ ॥

God's Name is The True merchandise, and meditating on God's Name is the true trade.

ਗੁਰਮਤੀ ਹਰਿ ਨਾਮੁ ਵਣਜੀਐ ਅਤਿ ਮੇਲੁ ਅਫਾਰਾ ਰਾਮ ॥

Therefore, we should deal in God's Name by following Guru's teachings because It is of immense value.

ਅਤਿ ਮੇਲੁ ਅਫਾਰਾ ਸਚ ਵਾਪਾਰਾ ਸਚਿ ਵਾਪਾਰਿ ਲਗੇ ਵਡਭਾਗੀ ॥

Extremely valuable is this true trade and very fortunate are those traders who are engaged in this true business of meditating on God's Name.

ਅੰਤਰਿ ਬਾਹਰਿ ਭਗਤੀ ਰਾਤੇ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥

While leading their day to day life, they are imbued from inside out with devotion, and their consciousness is attuned to the eternal Name of God.

ਨਦਰਿ ਕਰੇ ਸੇਈ ਸਚੁ ਪਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਾ ॥

But only the one who is blessed by God's glance of grace, realizes the eternal God by reflecting on the Guru's word.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਸਾਚੈ ਕੇ ਵਾਪਾਰਾ ॥੧॥

O' Nanak, only those who are imbued with the love of Naam have attained spiritual peace by meditating on Naam. ||1||

ਹੰਉਮੈ ਮਾਇਆ ਮੈਲੁ ਹੈ ਮਾਇਆ ਮੈਲੁ ਭਰੀਜੈ ਰਾਮ ॥

Ego and love of Maya are like dirt, the mind of a human being remains engrossed with the dirt of Maya.

ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲਾ ਰਸਨਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਰਾਮ ॥

The mind becomes immaculate by following the teachings of the Guru; our tongue tastes the divine nectar of God's Name.

ਰਸਨਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਅੰਤਰੁ ਭੀਜੈ ਸਾਚੁ ਸਬਦਿ ਬੀਚਾਰੀ ॥

By reflecting on the teachings of the Guru, the tongue tastes the divine nectar of God's Name and our soul remains satiated with God's love.

ਅੰਤਰਿ ਖੂਹਟਾ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਸਬਦੇ ਕਾਢਿ ਪੀਐ ਪਨਿਹਾਰੀ ॥

Deep within us is the ambrosial nectar of Naam like a beautiful fountain; by meditating on Naam through the Guru's word, our conscious pulls out this nectar and savors it.

ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋਈ ਸਚਿ ਲਾਗੈ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥

But, only the one on whom God shows His grace, attunes to the eternal God and recites God's Name with the tongue.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲ ਹੋਰ ਹਉਮੈ ਮੈਲੁ ਭਰੀਜੈ ॥੨॥

O' Nanak, immaculate are those who are imbued with Naam, the rest of the world remains filled with the dirt of ego. ||2||

ਪੰਡਿਤ ਜੋਤਕੀ ਸਭਿ ਪੜਿ ਪੜਿ ਕੂਕਦੇ ਕਿਸੁ ਪਹਿ ਕਰਹਿ ਪੁਕਾਰਾ ਰਾਮ ॥

The pandits and astrologers study extensively and scream about different philosophies but I wonder who are they trying to impress?

ਗੁਰੂ ਪੂਰਾ ਮੇਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਹਉ ਵਾਰਿ ਵਾਰਿ ਆਪਣੇ ਗੁਰੂ ਕਉ ਜਾਸਾ ॥੧॥ ਰਹਾਉ ॥

The Perfect Guru leads me to meet my Beloved; I am a sacrifice, a sacrifice to my Guru. ||1|| Pause ||

ਮੈ ਅਵਗਣ ਭਰਪੂਰਿ ਸਰੀਰੇ ॥

My body is overflowing with corruption;

ਹਉ ਕਿਉ ਕਰਿ ਮਿਲਾ ਅਪਣੇ ਪ੍ਰੀਤਮ ਪੂਰੇ ॥੨॥

How can I meet my Perfect Beloved? ||2||

ਜਿਨਿ ਗੁਣਵੰਤੀ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਾਇਆ ॥

The virtuous ones obtain my Beloved;

ਸੇ ਮੈ ਗੁਣ ਨਾਹੀ ਹਉ ਕਿਉ ਮਿਲਾ ਮੇਰੀ ਮਾਇਆ ॥੩॥

I do not have these virtues. How can I meet Him, O my mother? ||3||

ਹਉ ਕਰਿ ਕਰਿ ਥਾਕਾ ਉਪਾਵ ਬਹੁਤੇਰੇ ॥

I am so tired of making all these efforts.

ਨਾਨਕ ਗਰੀਬ ਰਾਖਹੁ ਹਰਿ ਮੇਰੇ ॥੪॥੧॥

Please protect Nanak, the meek one, O my Lord. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

Wadahans, Fourth Mehl:

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁੰਦਰੁ ਮੈ ਸਾਰ ਨ ਜਾਣੀ ॥

My Lord God is so beautiful. I do not know His worth.

ਹਉ ਹਰਿ ਪ੍ਰਭੁ ਛੇਡਿ ਦੂਜੈ ਲੇਭਾਣੀ ॥੧॥

Abandoning my Lord God, I have become entangled in duality. ||1||

ਹਉ ਕਿਉ ਕਰਿ ਪਿਰ ਕਉ ਮਿਲਉ ਇਆਣੀ ॥

How can I meet with my Husband? I don't know.

ਜੇ ਪਿਰ ਭਾਵੈ ਸਾ ਸੋਹਾਗਣਿ ਸਾਈ ਪਿਰ ਕਉ ਮਿਲੈ ਸਿਆਣੀ ॥੧॥ ਰਹਾਉ ॥

She who pleases her Husband Lord is a happy soul-bride. She meets with her Husband Lord - she is so wise. ||1|| Pause ||

ਮੈ ਵਿਚਿ ਦੇਸ ਹਉ ਕਿਉ ਕਰਿ ਪਿਰੁ ਪਾਵਾ ॥

I am filled with faults; how can I attain my Husband Lord?

ਤੇਰੇ ਅਨੇਕ ਪਿਆਰੇ ਹਉ ਪਿਰ ਚਿਤਿ ਨ ਆਵਾ ॥੨॥

You have many loves, but I am not in Your thoughts, O my Husband Lord.
||2||

ਜਿਨਿ ਪਿਰੁ ਰਾਵਿਆ ਸਾ ਭਲੀ ਸੁਹਾਗਣਿ ॥

She who enjoys her Husband Lord, is the good soul-bride.

ਮੇ ਮੈ ਗੁਣ ਨਾਹੀ ਹਉ ਕਿਆ ਕਰੀ ਦੁਹਾਗਣਿ ॥੩॥

I don't have these virtues; what can I, the discarded bride, do? ||3||

ਨਿਤ ਸੁਹਾਗਣਿ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ॥

The soul-bride continually, constantly enjoys her Husband Lord.

ਮੈ ਕਰਮਹੀਣ ਕਬ ਹੀ ਗਲਿ ਲਾਵੈ ॥੪॥

I have no good fortune; will He ever hold me close in His embrace? ||4||

ਤੂ ਪਿਰੁ ਗੁਣਵੰਤਾ ਹਉ ਅਉਗੁਣਿਆਰਾ ॥

You, O Husband Lord, are meritorious, while I am without merit.

ਮੈ ਨਿਰਗੁਣ ਬਖਸਿ ਨਾਨਕੁ ਵੇਚਾਰਾ ॥੫॥੨॥

I am worthless; please forgive Nanak, the meek. ||5||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘਰੁ ੨

Wadahans, Fourth Mehl, Second House:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. By The Grace Of The True Guru:

ਮੈ ਮਨਿ ਵਡੀ ਆਸ ਹਰੇ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਾਵਾ ॥

Within my mind there is such a great yearning; how will I attain the Blessed Vision of the Lord's Darshan?

ਹਉ ਜਾਇ ਪੁਛਾ ਅਪਨੇ ਸਤਗੁਰੈ ਗੁਰ ਪੁਛਿ ਮਨੁ ਮੁਗਧੁ ਸਮਝਾਵਾ ॥

I go and ask my True Guru; with the Guru's advice, I shall teach my foolish mind.

ਭੂਲਾ ਮਨੁ ਸਮਝੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਏ ॥

The foolish mind is instructed in the Word of the Guru's Shabad, and meditates forever on the Lord, Har, Har.

ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥੧॥

O Nanak, one who is blessed with the Mercy of my Beloved, focuses his consciousness on the Lord's Feet. ||1||

ਹਉ ਸਭਿ ਵੇਸ ਕਰੀ ਪਿਰ ਕਾਰਣਿ ਜੇ ਹਰਿ ਪ੍ਰਭ ਸਾਚੇ ਭਾਵਾ ॥

I dress myself in all sorts of robes for my Husband, so that my True Lord God will be pleased.

ਸੇ ਪਿਰੁ ਪਿਆਰਾ ਮੈ ਨਦਰਿ ਨ ਦੇਖੈ ਹਉ ਕਿਉ ਕਰਿ ਧੀਰਜੁ ਪਾਵਾ ॥

But my Beloved Husband Lord does not even cast a glance in my direction; how can I be consoled?

ਜਿਸੁ ਕਾਰਣਿ ਹਉ ਸੀਗਾਰੁ ਸੀਗਾਰੀ ਸੇ ਪਿਰੁ ਰਤਾ ਮੇਰਾ ਅਵਰਾ ॥

For His sake, I adorn myself with adornments, but my Husband is imbued with the love of another.

ਨਾਨਕ ਧਨੁ ਧੰਨੁ ਧੰਨੁ ਸੋਹਾਗਣਿ ਜਿਨਿ ਪਿਰੁ ਰਾਵਿਅੜਾ ਸਚੁ ਸਵਰਾ ॥੨॥

O Nanak, blessed, blessed, blessed is that soul-bride, who enjoys her True, Sublime Husband Lord. ||2||

ਹਉ ਜਾਇ ਪੁਛਾ ਸੋਹਾਗ ਸੁਹਾਗਣਿ ਤੁਸੀ ਕਿਉ ਪਿਰੁ ਪਾਇਅੜਾ ਪ੍ਰਭੁ ਮੇਰਾ ॥

I go and ask the fortunate, happy soul-bride, ""How did you attain Him - your Husband Lord, my God?""

ਮੈ ਉਪਰਿ ਨਦਰਿ ਕਰੀ ਪਿਰਿ ਸਾਚੈ ਮੈ ਛੇਡਿਅੜਾ ਮੇਰਾ ਤੇਰਾ ॥

She answers, ""My True Husband blessed me with His Mercy; I abandoned the distinction between mine and yours.

ਸਭੁ ਮਨੁ ਤਨੁ ਜੀਉ ਕਰਹੁ ਹਰਿ ਪ੍ਰਭੁ ਕਾ ਇਤੁ ਮਾਰਗਿ ਭੈਣੇ ਮਿਲੀਐ ॥

Dedicate everything, mind, body and soul, to the Lord God; this is the Path to meet Him, O sister.""

ਆਪਨੜਾ ਪ੍ਰਭੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਨਾਨਕ ਜੋਤਿ ਜੋਤੀ ਰਲੀਐ ॥੩॥

If her God gazes upon her with favor, O Nanak, her light merges into the Light. ||3||

ਜੇ ਹਰਿ ਪ੍ਰਭ ਕਾ ਮੈ ਦੇਇ ਸਨੇਹਾ ਤਿਸੁ ਮਨੁ ਤਨੁ ਅਪਣਾ ਦੇਵਾ ॥

I dedicate my mind and body to the one who brings me a message from my Lord God.

ਨਿਤ ਪਖਾ ਫੇਰੀ ਸੇਵ ਕਮਾਵਾ ਤਿਸੁ ਆਗੈ ਪਾਣੀ ਢੇਵਾਂ ॥

I wave the fan over him every day, serve him and carry water for him.

ਨਿਤ ਨਿਤ ਸੇਵ ਕਰੀ ਹਰਿ ਜਨ ਕੀ ਜੇ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਏ ॥

Constantly and continuously, I serve the Lord's humble servant, who recites to me the sermon of the Lord, Har, Har.

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਰ ਸਤਿਗੁਰੁ ਪੂਰਾ ਨਾਨਕ ਮਨਿ ਆਸ ਪੁਜਾਏ ॥੪॥

O' Nanak, blessed is my Guru, I applaud to my true Guru who fulfills my hope to unite with God. ||4||

ਗੁਰੁ ਸਜਣੁ ਮੇਰਾ ਮੇਲਿ ਹਰੇ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਾ ॥

O' God, unite me with my supporter Guru, so after merging with Him, I may keep meditating upon God's Naam.

ਗੁਰ ਸਤਿਗੁਰ ਪਾਸਹੁ ਹਰਿ ਰੋਸਟਿ ਪੂਛਾਂ ਕਰਿ ਸਾਂਝੀ ਹਰਿ ਗੁਣ ਗਾਵਾਂ ॥

I may keep enquiring from the true Guru, about the union with God and while in His company, may keep singing the praises of God.

ਗੁਣ ਗਾਵਾ ਨਿਤ ਨਿਤ ਸਦ ਹਰਿ ਕੇ ਮਨੁ ਜੀਵੈ ਨਾਮੁ ਸੁਣਿ ਤੇਰਾ ॥

O' God, I may keep singing Your praises everyday and forever because my mind gets spiritually uplifted upon listening to Your Naam.

ਨਾਨਕ ਜਿਤੁ ਵੇਲਾ ਵਿਸਰੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਤੁ ਵੇਲੈ ਮਰਿ ਜਾਇ ਜੀਉ ਮੇਰਾ ॥੫॥

O' Nanak, I spiritually die the moment I forget about my Master-God. ||5||

ਹਰਿ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੇਚੈ ਸੇ ਵੇਖੈ ਜਿਸੁ ਆਪਿ ਵਿਖਾਲੇ ॥

Everybody longs to realize God, however, only that person gets a glimpse of Him whom He blesses.

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੇ ਹਰਿ ਹਰਿ ਸਦਾ ਸਮਾਲੇ ॥

The person, on whom beloved God shows mercy, cherishes God forever.

ਸੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਸਮਾਲੇ ਜਿਸੁ ਸਤਗੁਰੁ ਪੂਰਾ ਮੇਰਾ ਮਿਲਿਆ ॥

The person who gets united with the true Guru, meditates on God's Name for ever and ever,

ਨਾਨਕ ਹਰਿ ਜਨ ਹਰਿ ਇਕੇ ਹੋਏ ਹਰਿ ਜਪਿ ਹਰਿ ਸੇਤੀ ਰਲਿਆ ॥੬॥੧॥੩॥

O' Nanak, by meditating on God's Naam, the devotee is merged with Him and thus becomes one with Him. ||6||1||3||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਘਰੁ ੧

Raag Wadahans, First Beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru.

ਅਤਿ ਉਚਾ ਤਾ ਕਾ ਦਰਬਾਰਾ ॥

His divine court is so dignified that it is beyond reach.

ਅੰਤੁ ਨਾਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥

There is no end to His limits.

ਕੋਟਿ ਕੋਟਿ ਕੋਟਿ ਲਖ ਧਾਵੈ ॥

Even though, a person may try millions and millions of times,

ਇਕੁ ਤਿਲੁ ਤਾ ਕਾ ਮਹਲੁ ਨ ਪਾਵੈ ॥੧॥

one cannot realize even an iota of God's presence. ||1||

ਸੁਹਾਵੀ ਕਉਣੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਪ੍ਰਭ ਮੇਲਾ ॥੧॥ ਰਹਾਉ ॥

What an auspicious time and moment it is when one is united with God?
||1||Pause||

ਲਾਖ ਭਗਤ ਜਾ ਕਉ ਆਰਾਧਹਿ ॥

It is God, whom millions of devotees worship

ਲਾਖ ਤਪੀਸਰ ਤਪੁ ਹੀ ਸਾਧਹਿ ॥

millions of ascetics keep performing penance,

ਲਾਖ ਜੋਗੀਸਰ ਕਰਤੇ ਜੋਗਾ ॥

millions of yogis keep practicing yoga,

ਲਾਖ ਭੋਗੀਸਰ ਭੋਗਹਿ ਭੋਗਾ ॥੨॥

and millions of pleasure seekers keep enjoying the luxuries provided by Him.||2||

ਘਟਿ ਘਟਿ ਵਸਹਿ ਜਾਣਹਿ ਥੇਰਾ ॥

God resides in everyone's heart, very few realize this.

ਹੈ ਕੋਈ ਸਾਜਣੁ ਪਰਦਾ ਤੇਰਾ ॥

Only a rare Guru's follower is able to remove the distance between himself and God.

ਕਰਉ ਜਤਨ ਜੇ ਹੋਇ ਮਿਹਰਵਾਨਾ ॥

I try hard to ensure that the Guru's follower would show kindness to me and guide me.

ਤਾ ਕਉ ਦੇਈ ਜੀਉ ਕੁਰਬਾਨਾ ॥੩॥

I am even willing to offer my life to him. ||3||

ਫਿਰਤ ਫਿਰਤ ਸੰਤਨ ਪਹਿ ਆਇਆ ॥

After wandering around from place to place, I finally came to the Guru's refuge.

ਦੂਖ ਭ੍ਰਮੁ ਹਮਾਰਾ ਸਗਲ ਮਿਟਾਇਆ ॥

He wiped out all my sorrows and delusions.

ਮਹਲਿ ਬੁਲਾਇਆ ਪ੍ਰਭ ਅੰਮ੍ਰਿਤੁ ਭੁੰਚਾ ॥

Then God blessed me with His presence and I was blessed with the rejuvenating nectar of Naam.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ ਉਚਾ ॥੪॥੧॥

Nanak says, my God is the highest authority of all. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

Raag Wadahans, Fifth Guru:

ਧਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਦਰਸਨੁ ਕਰਣਾ ॥

Blessed is that moment when we get a glimpse of God;

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ ॥੧॥

I am dedicated to that true Guru. ||1||

ਜੀਅ ਕੇ ਦਾਤੇ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ॥

O' my beloved God, O' my benefactor of life,

ਮਨੁ ਜੀਵੈ ਪ੍ਰਭ ਨਾਮੁ ਚਿਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

my mind gets spiritually rejuvenated while meditating on Naam. ||1||Pause||

ਸਚੁ ਮੰਤ੍ਰੁ ਤੁਮਾਰਾ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥

O' God, the Mantra of Your Naam is everlasting, Your Word rejuvenates spiritual life,

ਸੀਤਲ ਪੁਰਖ ਦ੍ਰਿਸ਼ਟਿ ਸੁਜਾਣੀ ॥੨॥

and O' Embodiment of peace, God, Your divine glance is filled with wisdom.
||2||

ਸਚੁ ਹੁਕਮੁ ਤੁਮਾਰਾ ਤਖਤਿ ਨਿਵਾਸੀ ॥

O' Supreme Being, Your command is eternal, You govern The divine throne forever.

ਆਇ ਨ ਜਾਵੈ ਮੇਰਾ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥੩॥

My Eternal God never perishes and never goes through the cycle of birth and death. ||3||

ਤੁਮ ਮਿਹਰਵਾਨ ਦਾਸ ਹਮ ਦੀਨਾ ॥

You are our Benevolent Master and we are Your humble devotees.

ਨਾਨਕ ਸਾਹਿਬੁ ਭਰਪੁਰਿ ਲੀਣਾ ॥੪॥੨॥

O' Nanak, our Master-God is Omnipresent and All-pervading. ||4||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

Raag Wadahans, Fifth Guru:

ਤੂ ਬੇਅੰਤੁ ਕੇ ਵਿਰਲਾ ਜਾਣੈ ॥

O' God, Your virtues are infinite, only a rare person can realize this.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਸਬਦਿ ਪਛਾਣੈ ॥੧॥

It is only through the grace of the Guru and by reflecting on his Word that anyone realizes You. ||1||

ਸੇਵਕ ਕੀ ਅਰਦਾਸਿ ਪਿਆਰੇ ॥

O' my Beloved God, Your devotee offers this prayer to You,

ਜਪਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣ ਤੁਮਾਰੇ ॥੧॥ ਰਹਾਉ ॥

that as long as I live, I may be blessed with spiritual living by meditating on Your Naam. ||1||Pause||

ਦਇਆਲ ਪੁਰਖ ਮੇਰੇ ਪ੍ਰਭ ਦਾਤੇ ॥

O' my merciful Benevolent God,

ਜਿਸਹਿ ਜਨਾਵਹੁ ਤਿਨਹਿ ਤੁਮ ਜਾਤੇ ॥੨॥

He, who is blessed by You, is the only one who has united with You. ||2||

ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰੀ ॥

O' God, I am dedicated to You forever and ever.

ਇਤ ਉਤ ਦੇਖਉ ਓਟ ਤੁਮਾਰੀ ॥੩॥

I am always seeking only for Your support, both here and hereafter. ||3||

ਮੇਹਿ ਨਿਰਗੁਣ ਗੁਣੁ ਕਿਛੁ ਨ ਜਾਤਾ ॥

O' God, I do not have any talent therefore I could not realise any of Your virtues,

ਨਾਨਕ ਸਾਧੂ ਦੇਖਿ ਮਨੁ ਰਾਤਾ ॥੪॥੩॥

O' Nanak, it is only upon getting a glimpse of the Guru that I have become attuned to God. ||4||3||

ਵਡਹੰਸੁ ਮਃ ਪ ॥

Raag Wadahans, Fifth Guru:

ਅੰਤਰਜਾਮੀ ਸੇ ਪ੍ਰਭੁ ਪੂਰਾ ॥

That Perfect God has infinite insight, He possesses all the virtues.

ਦਾਨੁ ਦੇਇ ਸਾਧੂ ਕੀ ਧੂਰਾ ॥੧॥

When He shows mercy, He blesses with humble devotion of the Guru. ||1||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥

O' my merciful God of the meek, kindly bless me with Guru's guidance.

ਤੇਰੀ ਓਟ ਪੂਰਨ ਗੋਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

O' Omnipresent Sustainer of the Universe God, I depend only on Your support. ||1||Pause||

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥

God is all-pervading on land, underwater and in the sky.

ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਪ੍ਰਭੁ ਦੂਰੇ ॥੨॥

Therefore, He is near at hand and is not far away from anyone. ||2||

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੇ ਧਿਆਏ ॥

Only the one who is blessed by Him, keeps meditating on His Naam,

ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਏ ॥੩॥

and keeps singing His praises all the time. ||3||

ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਰੇ ॥

God sustains all beings and creatures.

ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਹਰਿ ਦੁਆਰੇ ॥੪॥੪॥

Nanak has sought God's refuge to bless him with Your guidance. ||4||4||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

Raag Wadahans, Fifth Guru:

ਤੂ ਵਡ ਦਾਤਾ ਅੰਤਰਜਾਮੀ ॥

O' God, You are the greatest benefactor and You have infinite insight into the hearts of all living beings.

ਸਭ ਮਹਿ ਰਵਿਆ ਪੂਰਨ ਪ੍ਰਭੁ ਸੁਆਮੀ ॥੧॥

O' Omnipresent God, You are pervading in all. ||1||

ਮੇਰੇ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਨਾਮੁ ਅਧਾਰਾ ॥

O' Beloved God, only Your Naam is my support.

ਹਉ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਨਾਮੁ ਤੁਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥

I am being blessed with spiritual living by listening to Your Word. ||1||Pause||

ਤੇਰੀ ਸਰਣਿ ਸਤਿਗੁਰ ਮੇਰੇ ਪੂਰੇ ॥

O' my Perfect True Guru, I have come to seek refuge in You,

ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ਸੰਤਾ ਧੂਰੇ ॥੨॥

because one's mind gets purified by humbly following the teachings of the Guru. ||2||

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰਿ ਧਾਰੇ ॥

O' God, I have enshrined Your immaculate Naam in my heart,

ਤੇਰੇ ਦਰਸਨ ਕਉ ਜਾਈ ਬਲਿਹਾਰੇ ॥੩॥

and I am devoted to You since I got a glimpse of You. ||3||

ਕਰਿ ਕਿਰਪਾ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ॥

O' God, show Your mercy unto me so that I may keep singing Your praises,

ਨਾਨਕ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਵਾ ॥੪॥੫॥

and keep relishing the bliss while meditating on Your Naam, O' Nanak. ||4||5||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

Raag Wadahans, Fifth Guru:

ਸਾਧਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥

The nectar of God's Naam should be realised only in the company of the Guru,

ਨਾ ਜੀਉ ਮਰੈ ਨ ਕਬਹੂ ਛੀਜੈ ॥੧॥

because of which neither one's soul dies nor does it become weak. ||1||

ਵਡਭਾਗੀ ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ॥

It is through good fortune that one attains the guidance of The Perfect Guru,

ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਪ੍ਰਭੂ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

and it is through the kindness of the Guru that meditation on God's Naam can be performed. ||1||Pause||

ਰਤਨ ਜਵਾਹਰ ਹਰਿ ਮਾਣਕ ਲਾਲਾ ॥

God's Naam is precious like jewels, diamonds, rubies, and pearls.

ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਭਏ ਨਿਹਾਲਾ ॥੨॥

A person is filled with delight while meditating on God's Naam. ||2||

ਜਤ ਕਤ ਪੇਖਉ ਸਾਧੂ ਸਰਣਾ ॥

I see everywhere through the Guru's Sanctuary only,

ਹਰਿ ਗੁਣ ਗਾਇ ਨਿਰਮਲ ਮਨੁ ਕਰਣਾ ॥੩॥

and the mind can be purified by singing praises of God. ||3||

ਘਟ ਘਟ ਅੰਤਰਿ ਮੇਰਾ ਸੁਆਮੀ ਵੂਠਾ ॥

My Master God is pervading in each and every heart.

ਨਾਨਕ ਨਾਮੁ ਪਾਇਆ ਪ੍ਰਭੁ ਤੂਠਾ ॥੪॥੬॥

But, O' Nanak, one starts meditating on His Naam only when God shows mercy. ||4||6||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

Raag Wadahans, Fifth Guru:

ਵਿਸਰੁ ਨਾਹੀ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥

O' God, the gracious on the meek, please do not ever forsake me.

ਤੇਰੀ ਸਰਣਿ ਪੂਰਨ ਕਿਰਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

O' Omnipresent and kind God, I have come to Your shelter. ||1||Pause||

ਜਹ ਚਿਤਿ ਆਵਹਿ ਸੇ ਥਾਨੁ ਸੁਹਾਵਾ ॥

O' God, the heart, that gets attuned to You, becomes graceful,

ਜਿਤੁ ਵੇਲਾ ਵਿਸਰਹਿ ਤਾ ਲਾਗੈ ਹਾਵਾ ॥੧॥

the moment, You slip out of my mind (conscious), I sigh in grief. ||1||

ਤੇਰੇ ਜੀਅ ਤੂ ਸਦ ਹੀ ਸਾਥੀ ॥

O' God, all creatures are Your creation, You are their constant Supporter,

ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਕਢੁ ਦੇ ਹਾਥੀ ॥੨॥

please rescue them out of the worldly ocean with Your support. ||2||

ਆਵਣੁ ਜਾਣਾ ਤੁਮ ਹੀ ਕੀਆ ॥

O' God, it is You who ordained the cycle of birth and death,

ਜਿਸੁ ਤੂ ਰਾਖਹਿ ਤਿਸੁ ਦੁਖੁ ਨ ਥੀਆ ॥੩॥

whosoever You keep out of this cycle, suffers no pain. ||3||

ਤੂ ਏਕੇ ਸਾਹਿਬੁ ਅਵਰੁ ਨ ਹੋਰਿ ॥

O' God, You are the sole Master of this Universe, there is no other like You.

ਬਿਨਉ ਕਰੈ ਨਾਨਕੁ ਕਰ ਜੋਰਿ ॥੪॥੭॥

Therefore, Nanak prays to You with folded hands to pull us out of this worldly ocean. ||4||7||

ਵਡਹੰਸੁ ਮਃ ੫ ॥

Raag Wadahans, Fifth Gurul:

ਤੂ ਜਾਣਾਇਹਿ ਤਾ ਕੇਈ ਜਾਣੈ ॥

O' God, when You bless somebody, only then one unites with You,

ਤੇਰਾ ਦੀਆ ਨਾਮੁ ਵਖਾਣੈ ॥੧॥

and meditates on Naam that is blessed by You.||1||

ਤੂ ਅਚਰਜੁ ਕੁਦਰਤਿ ਤੇਰੀ ਬਿਸਮਾ ॥੧॥ ਰਹਾਉ ॥

O' God, You are wonderful and Your creation is amazing too.||1||Pause||

ਤੁਧੁ ਆਪੇ ਕਾਰਣੁ ਆਪੇ ਕਰਣਾ ॥

O' God, You are The Creator as well as the creation.

ਹੁਕਮੇ ਜੰਮਣੁ ਹੁਕਮੇ ਮਰਣਾ ॥੨॥

All creatures are born by Your Will and they die by Your Will as well. ||2||

ਨਾਮੁ ਤੇਰਾ ਮਨ ਤਨ ਆਧਾਰੀ ॥

O' God, Your Naam is the support of my mind and body,

ਨਾਨਕ ਦਾਸੁ ਬਖਸੀਸ ਤੁਮਾਰੀ ॥੩॥੮॥

and Your devotee Nanak is hopeful of being blessed with Your Naam. ||3||8||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਘਰੁ ੨

Wadahans, Second Beat, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮੇਰੈ ਅੰਤਰਿ ਲੋਚਾ ਮਿਲਣ ਕੀ ਪਿਆਰੇ ਹਉ ਕਿਉ ਪਾਈ ਗੁਰ ਪੂਰੇ ॥

O' my Beloved, I am yearning to unite with the Guru, but how should I find the Perfect Guru?

ਜੇ ਸਉ ਖੇਲ ਖੇਲਾਈਐ ਬਾਲਕੁ ਰਹਿ ਨ ਸਕੈ ਬਿਨੁ ਖੀਰੇ ॥

Just as a child cannot be pacified without milk even if we try to amuse him by playing hundreds of different games with him,

ਮੇਰੈ ਅੰਤਰਿ ਭੁਖ ਨ ਉਤਰੈ ਅੰਮਾਲੀ ਜੇ ਸਉ ਭੋਜਨ ਮੈ ਨੀਰੇ ॥

similarly O' my dear friend, even if hundreds of dishes are placed before me, still my inner hunger for uniting with God cannot be satisfied.

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਬਿਨੁ ਦਰਸਨ ਕਿਉ ਮਨੁ ਧੀਰੇ ॥੧॥

My mind cannot be pacified without His blessed sight since I have immense love for Him in my mind and body.||1||

ਸੁਣਿ ਸਜਣ ਮੇਰੇ ਪ੍ਰੀਤਮ ਭਾਈ ਮੈ ਮੇਲਿਹੁ ਮਿਤ੍ਰੁ ਸੁਖਦਾਤਾ ॥

O' my dear friend and brother, please listen to my request and unite me with the True Friend Guru, who is Bestower of Spiritual bliss.

ਓਹੁ ਜੀਅ ਕੀ ਮੇਰੀ ਸਭ ਬੇਦਨ ਜਾਣੈ ਨਿਤ ਸੁਣਾਵੈ ਹਰਿ ਕੀਆ ਬਾਤਾ ॥

He understands all my heartache and narrates to me stories about God's praises everyday.

ਹਉ ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਰਹਿ ਨ ਸਕਾ ਜਿਉ ਚਾਤ੍ਰਕੁ ਜਲ ਕਉ ਬਿਲਲਾਤਾ ॥

I cannot live without Him even for a moment just like the rain-bird who cries in pain for the sake of rain drops.

ਹਉ ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਰਿ ਸਮਾਲੀ ਮੈ ਨਿਰਗੁਣ ਕਉ ਰਖਿ ਲੇਤਾ ॥੨॥

O' God which of Your virtues may I recount and enshrine in my heart? You always protect a worthless person like me.||2||

ਹਉ ਭਈ ਉਡੀਣੀ ਕੰਤ ਕਉ ਅੰਮਾਲੀ ਸੇ ਪਿਰੁ ਕਦਿ ਨੈਣੀ ਦੇਖਾ ॥

O' my dear friend, I am getting anxious to get a glimpse of my spouse (God), when will I be able to see Him with my own eyes?

ਸਭਿ ਰਸ ਭੋਗਣ ਵਿਸਰੇ ਬਿਨੁ ਪਿਰ ਕਿਤੈ ਨ ਲੇਖਾ ॥

I have forgotten how to enjoy all the pleasures because they are of no use to me without uniting with my Spouse (God).

ਇਹੁ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਖਾਵਈ ਕਰਿ ਨ ਸਕਉ ਹਉ ਵੇਸਾ ॥

Even wearing these apparels does not please me, that's why I cannot adorn myself with beautiful clothes.

ਜਿਨੀ ਸਖੀ ਲਾਲੁ ਰਾਵਿਆ ਪਿਆਰਾ ਤਿਨ ਆਗੈ ਹਮ ਆਦੇਸਾ ॥੩॥

I request those friends who have pleased their Spouse (God) to unite me also with God. ||3||

ਮੈ ਸਭਿ ਸੀਗਾਰ ਬਣਾਇਆ ਅੰਮਾਲੀ ਬਿਨੁ ਪਿਰ ਕਾਮਿ ਨ ਆਏ ॥

O' my dear friend, even if I try to perform all the rituals, still they are of no use unless there is a union with my Spouse (God).

ਜਾ ਸਹਿ ਬਾਤ ਨ ਪੁਛੀਆ ਅੰਮਾਲੀ ਤਾ ਬਿਰਥਾ ਜੋਬਨੁ ਸਭੁ ਜਾਏ ॥

O' my friend, if my Spouse (God) does not pay any attention to me then my entire life will pass in vain.

ਧਨੁ ਧਨੁ ਤੇ ਸੇਹਾਗਣੀ ਅੰਮਾਲੀ ਜਿਨ ਸਹੁ ਰਹਿਆ ਸਮਾਏ ॥

O' friend, fortunate are those soul-brides who have enshrined God in their hearts forever.

ਹਉ ਵਾਰਿਆ ਤਿਨ ਸੇਹਾਗਣੀ ਅੰਮਾਲੀ ਤਿਨ ਕੇ ਧੋਵਾ ਸਦ ਪਾਏ ॥੪॥

O' friend, I am dedicated to those fortunate soul-brides and I am always ready to humbly serve them.||4||

ਜਿਚਰੁ ਦੂਜਾ ਭਰਮੁ ਸਾ ਅੰਮਾਲੀ ਤਿਚਰੁ ਮੈ ਜਾਣਿਆ ਪੁਭੁ ਦੂਰੇ ॥

O' my friend, while there was a misconception of support from someone other than God, I believed that God resided far away from me.

ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੁ ਅੰਮਾਲੀ ਤਾ ਆਸਾ ਮਨਸਾ ਸਭ ਪੂਰੇ ॥

However, O' my friend, when I found the True Guru then my every desire and wish was fulfilled.

ਮੈ ਸਰਬ ਸੁਖਾ ਸੁਖ ਪਾਇਆ ਅੰਮਾਲੀ ਪਿਰੁ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥

Then O' my friend, I realised God, the source of all comforts and it became clear to me that God resides in everybody.

ਜਨ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਿਆ ਅੰਮਾਲੀ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਲਗਿ ਪੈਰੇ ॥੫॥੧॥੯॥

O' my friend, by humbly following the teachings of the Guru, devotee Nanak is now blessed with union with God.||5||1||9||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ

Raag Wadahans, Ashtapadees (eight stanzas) Third Guru :

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਚੀ ਬਾਣੀ ਸਚੁ ਧੁਨਿ ਸਚੁ ਸਬਦੁ ਵੀਚਾਰਾ ॥

I have started absorbing myself in the everlasting True word of the Guru and meditation on Naam has become the central figure of my belief,

ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਹਮਾਰਾ ॥੧॥

and I feel very fortunate that I chant praises of Eternal God day and night.
||1||

ਮਨ ਮੇਰੇ ਸਾਚੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥

O' my mind, remain dedicated to the Eternal God's Naam forever,

ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ਰਹਿ ਤਾ ਪਾਵਹਿ ਸਚਾ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

However, you will realise His everlasting Naam only if you follow the teachings of the God's devotees. ||1||Pause||

ਜਿਹਵਾ ਸਚੀ ਸਚਿ ਰਤੀ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ ॥

True is the tongue which is imbued with Truth, and true are the mind and body.

ਬਿਨੁ ਸਾਚੇ ਹੋਰੁ ਸਾਲਾਹਣਾ ਜਾਸਹਿ ਜਨਮੁ ਸਭੁ ਖੋਇ ॥੨॥

By praising any other than the True Lord, one's whole life is wasted. ||2||

ਸਚੁ ਖੇਤੀ ਸਚੁ ਬੀਜਣਾ ਸਾਚਾ ਵਾਪਾਰਾ ॥

Let Truth be the farm, Truth the seed, and Truth the merchandise you trade.

ਅਨਦਿਨੁ ਲਾਹਾ ਸਚੁ ਨਾਮੁ ਧਨੁ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥੩॥

Night and day, you shall earn the profit of the Lord's Name; you shall have the treasure overflowing with the wealth of devotional worship. ||3||

ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੁ ਟੇਕ ਹਰਿ ਨਾਉ ॥

Let Truth be your food, and let Truth be your clothes; let your True Support be the Name of the Lord.

ਜਿਸ ਨੇ ਬਖਸੇ ਤਿਸੁ ਮਿਲੈ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥੪॥

One who is so blessed by the Lord, obtains a seat in the Mansion of the Lord's Presence. ||4||

ਆਵਹਿ ਸਚੇ ਜਾਵਹਿ ਸਚੇ ਫਿਰਿ ਜੂਨੀ ਮੂਲਿ ਨ ਪਾਹਿ ॥

In Truth we come, and in Truth we go, and then, we are not consigned to reincarnation again.

ਗੁਰਮੁਖਿ ਦਰਿ ਸਾਚੈ ਸਚਿਆਰ ਹਰਿ ਸਾਚੇ ਮਾਹਿ ਸਮਾਹਿ ॥੫॥

The Gurmukhs are hailed as True in the True Court; they merge in the True Lord. ||5||

ਅੰਤਰੁ ਸਚਾ ਮਨੁ ਸਚਾ ਸਚੀ ਸਿਫਤਿ ਸਨਾਇ ॥

Deep within they are True, and their minds are True; they sing the Glorious Praises of the True Lord.

ਸਚੈ ਥਾਨਿ ਸਚੁ ਸਾਲਾਹਣਾ ਸਤਿਗੁਰ ਬਲਿਹਾਰੈ ਜਾਉ ॥੬॥

In the true place, they praise the True Lord; I am a sacrifice to the True Guru. ||6||

ਸਚੁ ਵੇਲਾ ਮੂਰਤੁ ਸਚੁ ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥

True is the time, and true is the moment, when one falls in love with the True Lord.

ਸਚੁ ਵੇਖਣਾ ਸਚੁ ਬੋਲਣਾ ਸਚਾ ਸਭੁ ਆਕਾਰੁ ॥੭॥

Then, he sees Truth, and speaks the Truth; he realizes the True Lord pervading the entire Universe. ||7||

ਨਾਨਕ ਸਚੈ ਮੇਲੇ ਤਾ ਮਿਲੇ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥

O Nanak, one merges with the True Lord, when He merges with Himself.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਸੀ ਆਪੇ ਕਰੇ ਰਜਾਇ ॥੮॥੧॥

As it pleases Him, He preserves us; He Himself ordains His Will. ||8||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Wadahans, Third Mehl:

ਮਨੁਆ ਦਹ ਦਿਸ ਧਾਵਦਾ ਓਹੁ ਕੈਸੇ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

His mind wanders in the ten directions - how can he sing the Glorious Praises of the Lord?

ਇੰਦ੍ਰੀ ਵਿਆਪਿ ਰਹੀ ਅਧਿਕਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਨਿਤ ਸੰਤਾਵੈ ॥੧॥

The sensory organs are totally engrossed in sensuality; sexual desire and anger constantly afflict him. ||1||

ਵਾਹੁ ਵਾਹੁ ਸਹਜੇ ਗੁਣ ਰਵੀਜੈ ॥

Waaho! Waaho! Hail! Hail! Chant His Glorious Praises.

ਰਾਮ ਨਾਮੁ ਇਸੁ ਜੁਗ ਮਹਿ ਦੁਲਭੁ ਹੈ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥

The Lord's Name is so difficult to obtain in this age; under Guru's Instruction, drink in the subtle essence of the Lord. ||1|| Pause ||

ਸਬਦੁ ਚੀਨਿ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਤਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ ॥

Remembering the Word of the Shabad, the mind becomes immaculately pure, and then, one sings the Glorious Praises of the Lord.

ਗੁਰਮਤੀ ਆਪੈ ਆਪੁ ਪਛਾਣੈ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵੈ ॥੨॥

Under Guru's Instruction, one comes to understand his own self, and then, he comes to dwell in the home of his inner self. ||2||

ਏ ਮਨ ਮੇਰੇ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ ॥

O my mind, be imbued forever with the Lord's Love, and sing forever the Glorious Praises of the Lord.

ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਸੁਖਦਾਤਾ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਉ ॥੩॥

The Immaculate Lord is forever the Giver of peace; from Him, one receives the fruits of his heart's desires. ||3||

ਹਮ ਨੀਚ ਸੇ ਉਤਮ ਭਏ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥

I am lowly, but I have been exalted, entering the Sanctuary of the Lord.

ਪਾਥਰੁ ਡੁਬਦਾ ਕਾਢਿ ਲੀਆ ਸਾਚੀ ਵਡਿਆਈ ॥੪॥

He has lifted up the sinking stone; True is His glorious greatness. ||4||

ਬਿਖੁ ਸੇ ਅੰਮ੍ਰਿਤੁ ਭਏ ਗੁਰਮਤਿ ਬੁਧਿ ਪਾਈ ॥

From poison, I have been transformed into Ambrosial Nectar; under Guru's Instruction, I have obtained wisdom.

ਅਕਹੁ ਪਰਮਲੁ ਭਏ ਅੰਤਰਿ ਵਾਸਨਾ ਵਸਾਈ ॥੫॥

From bitter herbs, I have been transformed into sandalwood; this fragrance permeates me deep within. ||5||

ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਜਗ ਮਹਿ ਖਟਿਆ ਆਇ ॥

This human birth is so precious; one must earn the right to come into the world.

ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥੬॥

By perfect destiny, I met the True Guru, and I meditate on the Lord's Name. ||6||

ਮਨਮੁਖ ਭੂਲੇ ਬਿਖੁ ਲਗੇ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥

The self-willed manmukhs are deluded; attached to corruption, they waste away their lives in vain.

ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਸੁਖ ਸਾਗਰੁ ਸਾਚਾ ਸਬਦੁ ਨ ਭਾਇਆ ॥੭॥

The Name of the Lord is forever an ocean of peace, but the manmukhs do not love the Word of the Shabad. ||7||

ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸਭੁ ਕੇ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ ॥

Everyone can chant the Name of the Lord, Har, Har with their mouths, but only a few enshrine it within their hearts.

ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਮੋਖ ਮੁਕਤਿ ਤਿਨ੍ ਪਾਇਆ ॥੮॥੨॥

O Nanak, those who enshrine the Lord within their hearts, attain liberation and emancipation. ||8||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਛੰਤ

Wadahans, First Mehl, Chhant:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. By The Grace Of The True Guru:

ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਰੇ ਨਾਈਐ ॥

Why bother to wash the body, polluted by falsehood?

ਨਾਤਾ ਸੇ ਪਰਵਾਣੁ ਸਚੁ ਕਮਾਈਐ ॥

One's cleansing bath is only approved, if he practices Truth.

ਜਬ ਸਾਚ ਅੰਦਰਿ ਹੋਇ ਸਾਚਾ ਤਾਮਿ ਸਾਚਾ ਪਾਈਐ ॥

When there is Truth within the heart, then one becomes True, and obtains the True Lord.

ਲਿਖੇ ਬਾਝਹੁ ਸੁਰਤਿ ਨਾਹੀ ਬੋਲਿ ਬੋਲਿ ਗਵਾਈਐ ॥

However, without preordained destiny one cannot get spiritually elevated; just talking about divine knowledge is useless.

ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਸੁਰਤਿ ਸਬਦੁ ਲਿਖਾਈਐ ॥

Wherever we go and sit, we should sing God's praises and attune our conscious to the teachings of the Guru.

ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਰੇ ਨਾਈਐ ॥੧॥

Otherwise, what is the use of taking baths at holy places after polluting our body with falsehood. ||1||

ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥

O' God, I could sing Your praises only when You so motivated me,

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥

and the ambrosial Name of God became pleasing to my mind.

ਨਾਮੁ ਮੀਠਾ ਮਨਹਿ ਲਾਗਾ ਦੂਖਿ ਡੇਰਾ ਢਾਹਿਆ ॥

When Naam sounded sweet to the mind, the abode of sorrow got demolished.

ਸੂਖੁ ਮਨ ਮਹਿ ਆਇ ਵਸਿਆ ਜਾਮਿ ਤੈ ਫੁਰਮਾਇਆ ॥

When You issued Your command, spiritual peace came to abide in my mind.

ਨਦਰਿ ਤੁਧੁ ਅਰਦਾਸਿ ਮੇਰੀ ਜਿੰਨਿ ਆਪੁ ਉਪਾਇਆ ॥

O' God, You have created the world Yourself, I can pray to You only when You motivate me.

ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥੨॥

O' God, I could sing your praise only when You so motivated me,

ਵਾਰੀ ਖਸਮੁ ਕਢਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ ॥

God gives mortals their turn of human life according to their past deeds.

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖਿ ਝਗੜਾ ਪਾਵਣਾ ॥

do not enter into any quarrel with anybody by calling anyone evil.

ਨਹ ਪਾਇ ਝਗੜਾ ਸੁਆਮਿ ਸੇਤੀ ਆਪਿ ਆਪੁ ਵਵਾਵਣਾ ॥

Therefore, we should not argue with God since this way we destroy ourselves.

ਜਿਸੁ ਨਾਲਿ ਸੰਗਤਿ ਕਰਿ ਸਰੀਕੀ ਜਾਇ ਕਿਆ ਰੂਆਵਣਾ ॥

Why cry by creating rivalry with God in whose company we have to live?

ਜੇ ਦੇਇ ਸਹਣਾ ਮਨਹਿ ਕਹਣਾ ਆਖਿ ਨਾਹੀ ਵਾਵਣਾ ॥

We should bear with grace whatever pain or pleasure God gives us, and we should tell our mind not to express grievances unnecessary.

ਵਾਰੀ ਖਸਮੁ ਕਢਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ ॥੩॥

God gives mortals their turn of human life according to their past deeds. ||3||

ਸਭ ਉਪਾਈਅਨੁ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇ ॥

God Himself has created everybody and He Himself blesses them with a glance of grace.

ਕਉੜਾ ਕੋਇ ਨ ਮਾਰੈ ਮੀਠਾ ਸਭ ਮਾਰੈ ॥

Nobody prays for anything which causes misery; all pray for sweet and pleasant things in life.

ਸਭੁ ਕੋਇ ਮੀਠਾ ਮੰਗਿ ਦੇਖੈ ਖਸਮ ਭਾਵੈ ਸੋ ਕਰੇ ॥

All try and pray for peace and comfort, but God only does what pleases Him.

ਕਿਛੁ ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਕਰਣੀ ਨਾਮ ਤੁਲਿ ਨ ਸਮਸਰੇ ॥

People give charities and perform various religious rituals but nothing equals meditating on God's Name.

ਨਾਨਕਾ ਜਿਨ ਨਾਮੁ ਮਿਲਿਆ ਕਰਮੁ ਹੋਆ ਧੁਰਿ ਕਦੇ ॥

O' Nanak, they who have been preordained with Naam, must have been blessed by the Grace of God at some point in the past.

ਸਭ ਉਪਾਈਅਨੁ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇ ॥੪॥੧॥

God Himself created the universe and He Himself blesses all with gance of grace. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

Raag Wadahans, First Guru:

ਕਰਹੁ ਦਇਆ ਤੇਰਾ ਨਾਮੁ ਵਖਾਣਾ ॥

O' God, be compassionate to me so that I may meditate on Your Name.

ਸਭ ਉਪਾਈਐ ਆਪਿ ਆਪੇ ਸਰਬ ਸਮਾਣਾ ॥

It is You who has created all and You Yourself are pervading in all.

ਸਰਬੇ ਸਮਾਣਾ ਆਪਿ ਤੂਹੈ ਉਪਾਇ ਧੰਧੈ ਲਾਈਆ ॥

You are pervading in all and after creating, You have engaged them all to their worldly tasks.

ਇਕਿ ਤੁਝ ਹੀ ਕੀਏ ਰਾਜੇ ਇਕਨਾ ਭਿਖ ਭਵਾਈਆ ॥

It is You, who have made some as the kings, while You are making others to wander around begging for charity.

ਲੋਭੁ ਮੋਹੁ ਤੁਝੁ ਕੀਆ ਮੀਠਾ ਏਤੁ ਭਰਮਿ ਭੁਲਾਣਾ ॥

It is You who have made greed and attachment pleasing to the human beings, and the world is going astray by this delusion.

ਸਦਾ ਦਇਆ ਕਰਹੁ ਅਪਣੀ ਤਾਮਿ ਨਾਮੁ ਵਖਾਣਾ ॥੧॥

Therefore, if You always keep showing Your mercy, only then I can meditate on Your Name. ||1||

ਨਾਮੁ ਤੇਰਾ ਹੈ ਸਾਚਾ ਸਦਾ ਮੈ ਮਨਿ ਭਾਣਾ ॥

O' God, Your Name is Eternal and is always pleasing to my mind.

ਦੁਖੁ ਗਇਆ ਸੁਖੁ ਆਇ ਸਮਾਣਾ ॥

By meditating on it, the pain vanishes and peace comes to abide within.

ਗਾਵਨਿ ਸੁਰਿ ਨਰ ਸੁਘੜ ਸੁਜਾਣਾ ॥

The virtuous, immaculate, and wise persons sing Your praises.

ਸੁਰਿ ਨਰ ਸੁਘੜ ਸੁਜਾਣ ਗਾਵਹਿ ਜੇ ਤੇਰੈ ਮਨਿ ਭਾਵਹੇ ॥

O' God, the virtuous, immaculate, and wise persons sing Your praises since they are pleasing to Your mind.

ਮਾਇਆ ਮੋਹੇ ਚੇਤਹਿ ਨਾਹੀ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਵਹੇ ॥

But, the ones allured by worldly riches and power don't remember You and they waste their precious human life.

ਇਕਿ ਮੂੜ ਮੁਗਧ ਨ ਚੇਤਹਿ ਮੂਲੇ ਜੇ ਆਇਆ ਤਿਸੁ ਜਾਣਾ ॥

Some ignorant foolish persons don't remember You at all; they don't understand that whoever has come into this world has to depart from here.

ਨਾਮੁ ਤੇਰਾ ਸਦਾ ਸਾਚਾ ਸੋਇ ਮੈ ਮਨਿ ਭਾਣਾ ॥੨॥

O' God, Your Name is eternal and is pleasing to my mind. ||2||

ਤੇਰਾ ਵਖਤੁ ਸੁਹਾਵਾ ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀ ॥

O' God, that time is beautiful when we reflect on You and Your ambrosial hymns.

ਸੇਵਕ ਸੇਵਹਿ ਭਾਉ ਕਰਿ ਲਾਗਾ ਸਾਉ ਪਰਾਣੀ ॥

Those devotees who have been imbued with the relish of Your Name, meditate upon You with love.

ਸਾਉ ਪ੍ਰਾਣੀ ਤਿਨਾ ਲਾਗਾ ਜਿਨੀ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥

Those mortals are attuned to You who are blessed with ambrosial Naam.

ਨਾਮਿ ਤੇਰੈ ਜੋਇ ਰਾਤੇ ਨਿਤ ਚੜਹਿ ਸਵਾਇਆ ॥

They who are imbued with Your Name, always keep prospering.

ਇਕੁ ਕਰਮੁ ਧਰਮੁ ਨ ਹੋਇ ਸੰਜਮੁ ਜਾਮਿ ਨ ਏਕੁ ਪਛਾਣੀ ॥

Not even a single deed, act of faith, or austerity gets recognized in God's presence unless one realizes that there is only One God.

ਵਖਤੁ ਸੁਹਾਵਾ ਸਦਾ ਤੇਰਾ ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀ ॥੩॥

O' God, that time is always beautiful when we reflect on You and Your ambrosial hymns. ||3||

ਹਉ ਬਲਿਹਾਰੀ ਸਾਚੇ ਨਾਵੈ ॥

O' God, I am dedicated to Your eternal Name.

ਰਾਜੁ ਤੇਰਾ ਕਬਹੁ ਨ ਜਾਵੈ ॥

Your rule never ends.

ਰਾਜੇ ਤ ਤੇਰਾ ਸਦਾ ਨਿਹਚਲੁ ਏਹੁ ਕਬਹੁ ਨ ਜਾਵਏ ॥

Your domain is eternal and it can never end.

ਚਾਕਰੁ ਤ ਤੇਰਾ ਸੋਇ ਹੋਵੈ ਜੋਇ ਸਹਜਿ ਸਮਾਵਏ ॥

Only that one becomes Your devotee who remains in a state of peace and poise.

ਦੁਸਮਨੁ ਤ ਦੁਖੁ ਨ ਲਗੈ ਮੂਲੇ ਪਾਪੁ ਨੇੜਿ ਨ ਆਵਏ ॥

No one becomes his enemy, no suffering afflicts him and no sin comes near him.

ਹਉ ਬਲਿਹਾਰੀ ਸਦਾ ਹੋਵਾ ਏਕ ਤੇਰੇ ਨਾਵਏ ॥੪॥

I am forever dedicated to Your Name only. ||4||

ਜੁਗਹ ਜੁਗੰਤਰਿ ਭਗਤ ਤੁਮਾਰੇ ॥

O' God, there have been Your devotees throughout the ages,

ਕੀਰਤਿ ਕਰਹਿ ਸੁਆਮੀ ਤੇਰੈ ਦੁਆਰੇ ॥

who stand in Your presence and sing Your praise.

ਜਪਹਿ ਤ ਸਾਚਾ ਏਕੁ ਮੁਰਾਰੇ ॥

They meditate on You, the One eternal God.

ਸਾਚਾ ਮੁਰਾਰੇ ਤਾਮਿ ਜਾਪਹਿ ਜਾਮਿ ਮੰਨਿ ਵਸਾਵਰੇ ॥

But they can only meditate on You, the eternal God, if You enshrine Your Name in their minds,

ਭਰਮੇ ਭੁਲਾਵਾ ਤੁਝਹਿ ਕੀਆ ਜਾਮਿ ਏਹੁ ਚੁਕਾਵਰੇ ॥

and when You Yourself remove the doubt about Maya which You have created in their mind.

ਗੁਰ ਪਰਸਾਦੀ ਕਰਹੁ ਕਿਰਪਾ ਲੇਹੁ ਜਮਹੁ ਉਬਾਰੇ ॥

Then through the Guru's Grace, You show mercy and protect them from the demons of death.

ਜੁਗਹ ਜੁਗੰਤਰਿ ਭਗਤ ਤੁਮਾਰੇ ॥੫॥

O' God, Your devotees have been there throughout the ages. ||5||

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਅਲਖ ਅਪਾਰਾ ॥

O' my Great Master, You are infinite and incomprehensible,

ਕਿਉ ਕਰਿ ਕਰਉ ਬੇਨੰਤੀ ਹਉ ਆਖਿ ਨ ਜਾਣਾ ॥

I do not know how I may make my submission, I don't even know what to say.

ਨਦਰਿ ਕਰਹਿ ਤਾ ਸਾਚੁ ਪਛਾਣਾ ॥

If You bless me with Your grace, only then I can realize Your eternal Name.

ਸਾਚੇ ਪਛਾਣਾ ਤਾਮਿ ਤੇਰਾ ਜਾਮਿ ਆਪਿ ਬੁਝਾਵਰੇ ॥

I can realize Your eternal Name only when You Yourself bestow this intellect,

ਦੂਖ ਭੂਖ ਸੰਸਾਰਿ ਕੀਏ ਸਹਸਾ ਏਹੁ ਚੁਕਾਵਰੇ ॥

and when You remove this skepticism from my mind that it is You who have created all the sorrows and pleasures in the world.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਜਾਇ ਸਹਸਾ ਬੁਝੈ ਗੁਰ ਬੀਚਾਰਾ ॥

Nanak submits that one's skepticism is vanished when one understands the discourse on the Guru's word.

ਵਡਾ ਸਾਹਿਬੁ ਹੈ ਆਪਿ ਅਲਖ ਅਪਾਰਾ ॥੬॥

The infinite and incomprehensible God is the great Master of all. ||6||

ਤੇਰੇ ਬੰਕੇ ਲੇਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥

O' God, You have created humans in Your own beautiful form; Your eyes are attractive and Your teeth are beautiful,

ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ ॥

You are that Master who has graceful nose and long hair,

ਕੰਚਨ ਕਾਇਆ ਸੁਇਨੇ ਕੀ ਢਾਲਾ ॥

and Your body is so healthy and superb, as if it has been molded in gold.

ਸੇਵੰਨ ਢਾਲਾ ਕ੍ਰਿਸਨ ਮਾਲਾ ਜਪਹੁ ਤੁਸੀ ਸਹੇਲੀਹੇ ॥

O' my dear friends, worship that God whose body is so pure as if it is molded in Gold and He is wearing the rosary of winners

ਜਮ ਦੁਆਰਿ ਨ ਹੋਹੁ ਖੜੀਆ ਸਿਖ ਸੁਣਹੁ ਮਹੇਲੀਹੇ ॥

O' my friends, if you listen to this advice of mine, you will never have to stand at the door of demon of death.

ਹੰਸ ਹੰਸਾ ਬਗ ਬਗਾ ਲਹੈ ਮਨ ਕੀ ਜਾਲਾ ॥

By meditating on Naam, the mind's dirt of vices gets washed off and even the most hypocritical person like a crane becomes pure like a swan.

ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ ॥੭॥

The all pervading God has attractive eyes and beautiful teeth. ||7||

ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ ਬਾਣੀ ॥

O' God, in your tangible form, Your gait is soothing to the mind and Your speech is melodious;

ਕੁਰਕਨਿ ਕੋਕਿਲਾ ਤਰਲ ਜੁਆਣੀ ॥

The cuckoos created by You are singing the melodious songs; the beautiful ladies created by You are intoxicated with playful youth.

ਤਰਲਾ ਜੁਆਣੀ ਆਪਿ ਭਾਣੀ ਇਛ ਮਨ ਕੀ ਪੂਰੀਏ ॥

This lively youth created by God Himself is pleasing to Him; by creating this He fulfills His mind's desires.

ਸਾਰੰਗ ਜਿਉ ਪਗੁ ਧਰੈ ਠਿਮਿ ਠਿਮਿ ਆਪਿ ਆਪੁ ਸੰਧੁਰਏ ॥

God, pervading the beautiful young lady walking gracefully like an elephant, Himself is intoxicating with the pride of youth.

ਸ੍ਰੀਰੰਗ ਰਾਤੀ ਫਿਰੈ ਮਾਤੀ ਉਦਕੁ ਗੰਗਾ ਵਾਣੀ ॥

One who is living imbued with the love of her husband-God, by singing God's praises her life becomes immaculate like the pure water of river Ganges.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਦਾਸੁ ਹਰਿ ਕਾ ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ ਬਾਣੀ ॥੮॥੨॥

God's devotee Nanak prays, O' God, in Your tangible form, Your gait is graceful and Your speech is melodious. ||8||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਛੰਤ

Raag Wadahans, Third Guru, Chhant:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਆਪਣੇ ਪਿਰ ਕੈ ਰੰਗਿ ਰਤੀ ਮੁਈਏ ਸੋਭਾਵੰਤੀ ਨਾਰੇ ॥

O' soul-bride, liberated from the love of Maya and imbued with the love of your Husband-God, you have become honorable.

ਸਚੈ ਸਬਦਿ ਮਿਲਿ ਰਹੀ ਮੁਈਏ ਪਿਰੁ ਰਾਵੇ ਭਾਇ ਪਿਆਰੇ ॥

By following the Guru's word, you remain attuned to the eternal God; because of this love, you are enjoying the company of your Husband-God.

ਸਚੈ ਭਾਇ ਪਿਆਰੀ ਕੰਤਿ ਸਵਾਰੀ ਹਰਿ ਹਰਿ ਸਿਉ ਨੇਹੁ ਰਚਾਇਆ ॥

Husband-God embellished the life of that soul-bride, who imbued herself with love of eternal God and became pleasing to Him.

ਆਪੁ ਗਵਾਇਆ ਤਾ ਪਿਰੁ ਪਾਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਇਆ ॥

When she merged in the Guru's word and eradicated her self-conceit, then she realized the Husband-God within herself.

ਸਾ ਧਨ ਸਬਦਿ ਸੁਹਾਈ ਪ੍ਰੇਮ ਕਸਾਈ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੀ ॥

That bride-soul, who is enticed by God's love, is embellished by the Guru's word, and the love for God remains enshrined within her heart.

ਨਾਨਕ ਸਾ ਧਨ ਮੇਲਿ ਲਈ ਪਿਰਿ ਆਪੇ ਸਾਚੈ ਸਾਹਿ ਸਵਾਰੀ ॥੧॥

O' Nanak, the Husband-God has Himself united her with Him, and the eternal God has embellished her life. ||1||

ਨਿਰਗੁਣਵੰਤੜੀਏ ਪਿਰੁ ਦੇਖਿ ਹਦੂਰੇ ਰਾਮ ॥

O' my virtueless soul-bride, behold your Husband-God close at hand.

ਗੁਰਮੁਖਿ ਜਿਨੀ ਰਾਵਿਆ ਮੁਈਏ ਪਿਰੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੇ ਰਾਮ ॥

O' dear soul-bride, whoever meditates on God by following the Guru's teachings, realizes the Husband-God fully pervading everywhere.

ਪਿਰੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੇ ਵੇਖੁ ਹਜ਼ੂਰੇ ਜੁਗਿ ਜੁਗਿ ਏਕੇ ਜਾਤਾ ॥

God is fully pervading everywhere, behold Him besides you and realize that throughout the ages it is the same one God.

ਧਨ ਬਾਲੀ ਭੋਲੀ ਪਿਰੁ ਸਹਜਿ ਰਾਵੈ ਮਿਲਿਆ ਕਰਮ ਬਿਧਾਤਾ ॥

The young innocent soul-bride who intuitively remembers her Husband-God, realizes God, the architect of destiny.

ਜਿਨਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸਬਦਿ ਸੁਭਾਖਿਆ ਹਰਿ ਸਰਿ ਰਹੀ ਭਰਪੂਰੇ ॥

One who has tasted the nectar of God's Name and has started singing praises of God through the Guru's word, remains fully immersed in the holy congregation.

ਨਾਨਕ ਕਾਮਣਿ ਸਾ ਪਿਰ ਭਾਵੈ ਸਬਦੇ ਰਹੈ ਹਦੂਰੇ ॥੨॥

O' Nanak, only that soul-bride is pleasing to God who, by following the Guru's teachings, always remains in His presence. ||2||

ਸੋਹਾਗਣੀ ਜਾਇ ਪੂਛਹੁ ਮੁਈਏ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥

O' dear, go and ask those fortunate soul-brides who have eradicated their self conceit from within.

ਪਿਰ ਕਾ ਹੁਕਮੁ ਨ ਪਾਇਓ ਮੁਈਏ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਨ ਗਵਾਇਆ ॥

But those who have not eradicated their self-conceit from within, have not understood the command of their Husband-God.

ਜਿਨੀ ਆਪੁ ਗਵਾਇਆ ਤਿਨੀ ਪਿਰੁ ਪਾਇਆ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ ॥

Those who have eradicated their ego from within, have realized their Husband-God within themselves and lovingly enjoy His love.

ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥

Such a soul-bride always remains imbued and imperceptibly elated with the love of her Husband-God and she always meditates on Naam.

ਕਾਮਣਿ ਵਡਭਾਗੀ ਅੰਤਰਿ ਲਿਵ ਲਾਗੀ ਹਰਿ ਕਾ ਪ੍ਰੇਮੁ ਸੁਭਾਇਆ ॥

Fortunate is that soul-bride who is attuned to the love of God from within, and to whom the love of God seems sweet.

ਨਾਨਕ ਕਾਮਣਿ ਸਹਜੇ ਰਾਤੀ ਜਿਨਿ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਇਆ ॥੩॥

O' Nanak, the soul-bride who has adorned herself with the eternal God's Name, always remains immersed in spiritual bliss and equipoise. ||3||

ਹਉਮੈ ਮਾਰਿ ਮੁਈਏ ਤੂ ਚਲੁ ਗੁਰ ਕੈ ਭਾਏ ॥

O' my dear, eradicate your ego and live your life according to the Guru's word.

ਹਰਿ ਵਰੁ ਰਾਵਹਿ ਸਦਾ ਮੁਈਏ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥

O' dear soul-bride, thus you would find place in God's presence (in your heart) and would always enjoy your Husband-God.

ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ਸਬਦੁ ਵਜਾਏ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾਰੀ ॥

The fortunate soul-bride enshrines the Guru's word within her heart forever and attains a place in God's presence.

ਪਿਰੁ ਰਲੀਆਲਾ ਜੇਬਨੁ ਬਾਲਾ ਅਨਦਿਨੁ ਕੰਤਿ ਸਵਾਰੀ ॥

The Husband-God, who is the source of bliss and ever young, always embellishes the life of the soul-bride with virtues.

ਹਰਿ ਵਰੁ ਸੇਹਾਰੋ ਮਸਤਕਿ ਭਾਰੋ ਸਚੈ ਸਬਦਿ ਸੁਹਾਏ ॥

Her preordained destiny is realized, she attains the everlasting union with the Husband-God and through the Guru's teachings her life becomes righteous.

ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਰੰਗਿ ਰਾਤੀ ਜਾ ਚਲੈ ਸਤਿਗੁਰ ਭਾਏ ॥੪॥੧॥

O' Nanak, when a soul-bride lives according to the Guru's teachings, she gets imbued with the love of God. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਗੁਰਮੁਖਿ ਸਭੁ ਵਾਪਾਰੁ ਭਲਾ ਜੇ ਸਹਜੇ ਕੀਜੈ ਰਾਮ ॥

All the dealings of the Guru's follower are beneficial if they are accomplished with poise and grace through divine knowledge.

ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀਐ ਲਾਹਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਰਾਮ ॥

We should always meditate upon God's Name and enjoy drinking the divine nectar of God's Name since that is really the benefit of being human.

ਲਾਹਾ ਹਰਿ ਰਸੁ ਲੀਜੈ ਹਰਿ ਰਾਵੀਜੈ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥

We should meditate on God by always reciting God's Name, this is the benefit of human life.

ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਵਗਣ ਵਿਕਣਹਿ ਆਪੈ ਆਪੁ ਪਛਾਣੈ ॥

By doing so, one keeps on enshrining virtues and examines one's spirituality by eliminating vices.

ਗੁਰਮਤਿ ਪਾਈ ਵਡੀ ਵਡਿਆਈ ਸਚੈ ਸਬਦਿ ਰਸੁ ਪੀਜੈ ॥

One who follows the Guru's teachings is blessed with great honor; through the Guru's word, one should drink the divine nectar of God's Name.

ਨਾਨਕ ਹਰਿ ਕੀ ਭਗਤਿ ਨਿਰਾਲੀ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕੀਜੈ ॥੧॥

O' Nanak, devotional worship of God is wonderful, but only a rare pious person performs it under the Guru's guidance. ||1||

ਗੁਰਮੁਖਿ ਖੇਤੀ ਹਰਿ ਅੰਤਰਿ ਬੀਜੀਐ ਹਰਿ ਲੀਜੈ ਸਰੀਰਿ ਜਮਾਏ ਰਾਮ ॥

We should plant the seed of God's Name in our mind under the guidance of The Guru and that is how we should grow it in our body.

ਆਪਣੇ ਘਰ ਅੰਦਰਿ ਰਸੁ ਭੁੰਚੁ ਤੂ ਲਾਹਾ ਲੈ ਪਰਥਾਏ ਰਾਮ ॥

In this way you should enjoy the relish of God's Name within your heart and also reap profit for the world hereafter.

ਲਾਹਾ ਪਰਥਾਏ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ਧਨੁ ਖੇਤੀ ਵਾਪਾਰਾ ॥

One who enshrines God's Name, reaps the profit for the world hereafter; blessed is the farming and business (meditation) of Naam.

ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਮੰਨਿ ਵਸਾਏ ਬੁਝੈ ਗੁਰ ਬੀਚਾਰਾ ॥

The one who meditates on God's Name and enshrines it in his mind, understands the Guru's teachings.

ਮਨਮੁਖ ਖੇਤੀ ਵਣਜੁ ਕਰਿ ਥਾਕੇ ਤ੍ਰਿਸਨਾ ਭੁਖ ਨ ਜਾਏ ॥

The self-willed persons are exhausted doing the worldly farming and business, but their desire and hunger for material things doesn't go away.

ਨਾਨਕ ਨਾਮੁ ਬੀਜਿ ਮਨ ਅੰਦਰਿ ਸਚੈ ਸਬਦਿ ਸੁਭਾਏ ॥੨॥

Therefore, O' Nanak, by attuning yourself to the divine words of God's praises, sow the seed of Naam in your mind, with loving devotion. ||2||

ਹਰਿ ਵਾਪਾਰਿ ਸੇ ਜਨ ਲਾਗੇ ਜਿਨਾ ਮਸਤਕਿ ਮਣੀ ਵਡਭਾਗੇ ਰਾਮ ॥

Only those persons are engaged in the business of meditating on God who are preordained with great destiny.

ਗੁਰਮਤੀ ਮਨੁ ਨਿਜ ਘਰਿ ਵਸਿਆ ਸਚੈ ਸਬਦਿ ਬੈਰਾਗੇ ਰਾਮ ॥

Through the Guru's teachings, their mind gets attuned to God's presence in their heart and they remain attached to the divine word of God's praises.

ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੇ ਸਚਿ ਬੈਰਾਗੇ ਸਾਚਿ ਰਤੇ ਵੀਚਾਰੀ ॥

Because of their preordained destin, they remain attuned to the divine word and become thoughtful by imbuing with the love of God.

ਨਾਮ ਬਿਨਾ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ਸਬਦੇ ਹਉਮੈ ਮਾਰੀ ॥

But without meditating on Naam, the entire world has gone insane in conceit, and it is only through the Guru's word that this ego can be conquered.

ਸਾਚੈ ਸਬਦਿ ਲਾਗਿ ਮਤਿ ਉਪਜੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੇਹਾਗੇ ॥

By imbuing with the divine word of God's praises, spiritual wisdom comes forth and the Guru's follower gets blessed with Naam.

ਨਾਨਕ ਸਬਦਿ ਮਿਲੈ ਭਉ ਭੰਜਨੁ ਹਰਿ ਰਾਵੈ ਮਸਤਕਿ ਭਾਰੋ ॥੩॥

O' Nanak, one who is predestined, realizes God, the destroyer of fear, through the Guru's word and forever he enshrines God in his heart. ||3||

ਖੇਤੀ ਵਣਜੁ ਸਭੁ ਹੁਕਮੁ ਹੈ ਹੁਕਮੇ ਮੰਨਿ ਵਡਿਆਈ ਰਾਮ ॥

Whatever a person is engaged in, farming or business, it is all according to God's will; glory is attained by obeying God's will.

ਗੁਰਮਤੀ ਹੁਕਮੁ ਬੁਝੀਐ ਹੁਕਮੇ ਮੇਲਿ ਮਿਲਾਈ ਰਾਮ ॥

God's will can be understood only by following the teachings of the Guru; union with God is attained by His will only.

ਹੁਕਮਿ ਮਿਲਾਈ ਸਹਜਿ ਸਮਾਈ ਗੁਰ ਕਾ ਸਬਦੁ ਅਪਾਰਾ ॥

It is through the God's will that one unites with the Guru's word, merges in state of poise and realizes the infinite God.

ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥

By following the Guru's teachings, one receives true glory and realizes the eternal God, the embellisher of life.

ਭਉ ਭੰਜਨੁ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਈ ॥

One who eradicates conceit by following the Guru's teachings, realizes God, the destroyer of fears; God brings about one's union with Himself through the Guru.

ਕਹੁ ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਗਮੁ ਅਗੋਚਰੁ ਹੁਕਮੇ ਰਹਿਆ ਸਮਾਈ ॥੪॥੨॥

Nanak says that God's Name is immaculate, inaccessible and incomprehensible; He is pervading everywhere by His own will. ||4||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ ਜੀਉ ॥

O' my mind, always meditate on the eternal God with loving devotion,

ਆਪਣੈ ਘਰਿ ਤੂ ਸੁਖਿ ਵਸਹਿ ਪੇਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ ਜੀਉ ॥

by doing so, you would be peaceful within and the fear of death would not be able to bother you.

ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੈ ਸਬਦਿ ਲਿਵ ਲਾਏ ॥

One who attunes to the eternal God through the Guru's divine word, is not afflicted by the fear of death and any entanglements.

ਸਦਾ ਸਚਿ ਰਤਾ ਮਨੁ ਨਿਰਮਲੁ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥

Being forever imbued with love of the eternal God, his mind becomes immaculate and his rounds of birth and death comes to an end.

ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਵਿਗੁਤੀ ਮਨਮੁਖਿ ਮੇਹੀ ਜਮਕਾਲਿ ॥

Enticed by the fear of death, a self-willed person gets spiritually ruined in the love of duality and doubts.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਿ ਮਨ ਮੇਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ ॥੧॥

Nanak says, listen O' my mind, always remember the eternal God with love.
||1||

ਮਨ ਮੇਰਿਆ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ ॥

O' my mind, the treasure of Naam is within you, do not search for it outside.

ਜੇ ਭਾਵੈ ਸੇ ਭੁੰਚਿ ਤੂ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ॥

Make God's will as your spiritual nourishment and receive the blessings of God's glance of grace by following the Guru's teachings.

ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ਮਨ ਮੇਰੇ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ॥

O' my mind, follow the Guru's teachings and be blessed with God's glance of grace; you would realize the friendly Name of God within you.

ਮਨਮੁਖ ਅੰਧੁਲੇ ਗਿਆਨ ਵਿਹੁਣੇ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ॥

The self-willed persons, who are blinded by the love of Maya and lack any divine knowledge, are wasted away in the love of duality.

ਬਿਨੁ ਨਾਵੈ ਕੇ ਛੁਟੈ ਨਾਹੀ ਸਭ ਬਾਧੀ ਜਮਕਾਲਿ ॥

No one is liberated from vices without meditating on God's Name; the fear of death has entrapped all

ਨਾਨਕ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਤੂ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ ॥੨॥

O' Nanak, the treasure of Naam is within you, do not search for it outside.
||2||

ਮਨ ਮੇਰਿਆ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਇਕਿ ਸਚਿ ਲਗੇ ਵਾਪਾਰਾ ॥

O' my mind, there are some, who, being blessed with the precious human life, get engaged in the meditation on God's Name with loving devotion.

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ॥

They follow the true Guru's teachings and enshrine within them the divine word of praises of the infinite God.

ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ਨਾਮੇ ਨਉ ਨਿਧਿ ਪਾਈ ॥

They enshrine in their heart the divine word of praises of the infinite God; God's Name is so dear to them as if they have attained the nine treasures of the world.

ਮਨਮੁਖ ਮਾਇਆ ਮੇਹ ਵਿਆਪੇ ਦੂਖਿ ਸੰਤਾਪੇ ਦੂਜੈ ਪਤਿ ਗਵਾਈ ॥

Engrossed in the love for Maya, the self-willed persons endure sorrows and anxiety; they lose their honor for the sake of worldly riches and power.

ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਸਬਦਿ ਸਮਾਣੇ ਸਚਿ ਰਤੇ ਅਧਿਕਾਈ ॥

Those people eradicate their ego, remain attuned to the divine word of God's praises and become totally imbued with the love of God,

ਨਾਨਕ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਸਤਿਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥੩॥

whom the true Guru has imparted this insight that it is so difficult to be blessed with human life, says Nanak. ||3||

ਮਨ ਮੇਰੇ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸੇ ਜਨ ਵਡਭਾਗੀ ਰਾਮ ॥

O' my mind, most fortunate are those who follow teachings of their true Guru.

ਜੇ ਮਨੁ ਮਾਰਹਿ ਆਪਣਾ ਸੇ ਪੁਰਖ ਬੈਰਾਗੀ ਰਾਮ ॥

Those who conquer their minds, are ascetics even as worldly persons.

ਸੇ ਜਨ ਬੈਰਾਗੀ ਸਚਿ ਲਿਵ ਲਾਗੀ ਆਪਣਾ ਆਪੁ ਪਛਾਣਿਆ ॥

Those people remain detached from worldly entanglements whose mind is attuned to the eternal God because they have recognized their own selves.

ਮਤਿ ਨਿਹਚਲ ਅਤਿ ਗੂੜੀ ਗੁਰਮੁਖਿ ਸਹਜੇ ਨਾਮੁ ਵਖਾਣਿਆ ॥

By the Guru's grace, their intellect remain totally imbued with God's love and stable against Maya; they intuitively keep meditating on Naam.

ਇਕ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੀ ਮਨਮੁਖ ਸੋਇ ਰਹੇ ਅਭਾਰੇ ॥

Some are filled with lust, and emotional attachment to Maya is very dear to them; these unfortunate self-willed persons remain unaware of the real purpose of life.

ਨਾਨਕ ਸਹਜੇ ਸੇਵਹਿ ਗੁਰੁ ਅਪਣਾ ਸੇ ਪੂਰੇ ਵਡਭਾਰੇ ॥੪॥੩॥

O' Nanak, perfect and truly fortunate are those who intuitively follow the teachings of their Guru. ||4||3||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਈ ਰਾਮ ॥

The person whom the true Guru has blessed with the insight, keeps meditating in the precious commodity of Naam,

ਲਾਹਾ ਲਾਭੁ ਹਰਿ ਭਗਤਿ ਹੈ ਗੁਣ ਮਹਿ ਗੁਣੀ ਸਮਾਈ ਰਾਮ ॥

the reward of which is the devotional worship of God, through which the virtuous person merges in God, the very source of all virtues.

ਗੁਣ ਮਹਿ ਗੁਣੀ ਸਮਾਏ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਲਾਹਾ ਭਗਤਿ ਸੈਸਾਰੇ ॥

A virtuous person whom God grants insight, remains immersed in God Who is the source of all virtues. He reaps the benefit of meditating on God in this world.

ਬਿਨੁ ਭਗਤੀ ਸੁਖੁ ਨ ਹੋਈ ਦੂਜੈ ਪਤਿ ਖੋਈ ਗੁਰਮਤਿ ਨਾਮੁ ਅਧਾਰੇ ॥

He makes God's Name as the anchor of his life by following Guru's teachings; he believes that no peace can prevail without meditating on God and those who love material things lose their honor.

ਵਖਰੁ ਨਾਮੁ ਸਦਾ ਲਾਭੁ ਹੈ ਜਿਸ ਨੇ ਏਤੁ ਵਾਪਾਰਿ ਲਾਏ ॥

The one whom God engages in meditation on Naam, always meditates and then attains the reward of Naam.

ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਜਾਂ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਏ ॥੧॥

When The True Guru imparts insight only then one deals in the commodity of Naam. ||1||

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ ਵਾਪਾਰਾ ਰਾਮ ॥

The attachment to Maya brings pain only and it is a losing business.

ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣੀ ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ ਰਾਮ ॥

In this business, one has to swallow the poison of ill-gotten worldly wealth, because of which the vices within increase greatly.

ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ ਸਹਸਾ ਇਹੁ ਸੰਸਾਰਾ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਖੋਈ ॥

In this way, the evil keeps on multiplying and the world becomes skeptical, and one loses one's honor without meditating on God's Name.

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਬੁਝੇ ਸੁਖੁ ਨ ਹੋਈ ॥

Because of this, by studying Vedas extensively, the pundits describe many conflicting theories, but peace is not obtained without understanding the importance of remembering God.

ਆਵਣ ਜਾਣਾ ਕਦੇ ਨ ਚੁਕੈ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰਾ ॥

The result is that the cycle of birth and death never ends for a person who loves material things.

ਮਾਇਆ ਮੇਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੇਟਾ ਇਹੁ ਵਾਪਾਰਾ ॥੨॥

The attachment to Maya brings pain only and it is a losing business. ||2||

ਖੇਟੇ ਖਰੇ ਸਭਿ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੇ ਕੈ ਦਰਬਾਰਾ ਰਾਮ ॥

All human beings, whether good or bad, are examined in the presence of the eternal God.

ਖੇਟੇ ਦਰਗਹ ਸੁਟੀਅਨਿ ਉਭੇ ਕਰਨਿ ਪੁਕਾਰਾ ਰਾਮ ॥

The evil doors are rejected and they cry for help.

ਉਭੇ ਕਰਨਿ ਪੁਕਾਰਾ ਮੁਗਧ ਗਵਾਰਾ ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ ॥

These spiritually ignorant and foolish people bewail and thus these self-willed people waste away their human life.

ਬਿਖਿਆ ਮਾਇਆ ਜਿਨਿ ਜਗਤੁ ਭੁਲਾਇਆ ਸਾਚਾ ਨਾਮੁ ਨ ਭਾਇਆ ॥

Because of this poisonous worldly attachments, which has misled the entire world, eternal God's Name did not seem pleasing to them.

ਮਨਮੁਖ ਸੰਤਾ ਨਾਲਿ ਵੈਰੁ ਕਰਿ ਦੁਖੁ ਖਟੇ ਸੰਸਾਰਾ ॥

Besides, the self-willed people suffer more pain for their hostility towards the saintly people.

ਖੇਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੈ ਦਰਵਾਰਾ ਰਾਮ ॥੩॥

All human beings, whether good or bad, are scrutinized in the presence of that eternal God. ||3||

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ ਰਾਮ ॥

God Himself molds human beings as good or bad, so how can we complain about anybody; therefore nothing else can be done.

ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਇਸੀ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ਰਾਮ ॥

God engages the human beings to follow the path according to His will as it pleases Him.

ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ਆਪਿ ਕਰਾਈ ਵਰੀਆਮੁ ਨ ਫੁਸੀ ਕੋਈ ॥

His greatness is that He Himself makes all to behave the way He wishes, and no one is brave or coward by oneself.

ਜਗਜੀਵਨੁ ਦਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ਆਪੇ ਬਖਸੇ ਸੋਈ ॥

The beneficent God, the savior of the world is the architect of the destiny of the human beings and He Himself grants forgiveness.

ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈਐ ਨਾਨਕ ਨਾਮਿ ਪਤਿ ਪਾਈ ॥

Nanak says, we can do away with our ego by Guru's grace only and can be honored by attuning ourselves to Naam.

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ ॥੪॥੪॥

God Himself molds human beings as good or bad, so how can we complain about anybody; nothing else can be done. ||4||4||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਸਚਾ ਸਉਦਾ ਹਰਿ ਨਾਮੁ ਹੈ ਸਚਾ ਵਾਪਾਰਾ ਰਾਮ ॥

God's Name is The True merchandise, and meditating on God's Name is the true trade.

ਗੁਰਮਤੀ ਹਰਿ ਨਾਮੁ ਵਣਜੀਐ ਅਤਿ ਮੇਲੁ ਅਫਾਰਾ ਰਾਮ ॥

Therefore, we should deal in God's Name by following Guru's teachings because It is of immense value.

ਅਤਿ ਮੇਲੁ ਅਫਾਰਾ ਸਚ ਵਾਪਾਰਾ ਸਚਿ ਵਾਪਾਰਿ ਲਗੇ ਵਡਭਾਗੀ ॥

Extremely valuable is this true trade and very fortunate are those traders who are engaged in this true business of meditating on God's Name.

ਅੰਤਰਿ ਬਾਹਰਿ ਭਗਤੀ ਰਾਤੇ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥

While leading their day to day life, they are imbued from inside out with devotion, and their consciousness is attuned to the eternal Name of God.

ਨਦਰਿ ਕਰੇ ਸੇਈ ਸਚੁ ਪਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਾ ॥

But only the one who is blessed by God's glance of grace, realizes the eternal God by reflecting on the Guru's word.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਸਾਚੈ ਕੇ ਵਾਪਾਰਾ ॥੧॥

O' Nanak, only those who are imbued with the love of Naam have attained spiritual peace by meditating on Naam. ||1||

ਹੰਉਮੈ ਮਾਇਆ ਮੈਲੁ ਹੈ ਮਾਇਆ ਮੈਲੁ ਭਰੀਜੈ ਰਾਮ ॥

Ego and love of Maya are like dirt, the mind of a human being remains engrossed with the dirt of Maya.

ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲਾ ਰਸਨਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਰਾਮ ॥

The mind becomes immaculate by following the teachings of the Guru; our tongue tastes the divine nectar of God's Name.

ਰਸਨਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਅੰਤਰੁ ਭੀਜੈ ਸਾਚੁ ਸਬਦਿ ਬੀਚਾਰੀ ॥

By reflecting on the teachings of the Guru, the tongue tastes the divine nectar of God's Name and our soul remains satiated with God's love.

ਅੰਤਰਿ ਖੂਹਟਾ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਸਬਦੇ ਕਾਢਿ ਪੀਐ ਪਨਿਹਾਰੀ ॥

Deep within us is the ambrosial nectar of Naam like a beautiful fountain; by meditating on Naam through the Guru's word, our conscious pulls out this nectar and savors it.

ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋਈ ਸਚਿ ਲਾਗੈ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥

But, only the one on whom God shows His grace, attunes to the eternal God and recites God's Name with the tongue.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲ ਹੋਰ ਹਉਮੈ ਮੈਲੁ ਭਰੀਜੈ ॥੨॥

O' Nanak, immaculate are those who are imbued with Naam, the rest of the world remains filled with the dirt of ego. ||2||

ਪੰਡਿਤ ਜੋਤਕੀ ਸਭਿ ਪੜਿ ਪੜਿ ਕੂਕਦੇ ਕਿਸੁ ਪਹਿ ਕਰਹਿ ਪੁਕਾਰਾ ਰਾਮ ॥

The pandits and astrologers study extensively and scream about different philosophies but I wonder who are they trying to impress?

ਮਾਇਆ ਮੋਹੁ ਅੰਤਰਿ ਮਲੁ ਲਾਰੈ ਮਾਇਆ ਕੇ ਵਾਪਾਰਾ ਰਾਮ ॥

The dirt of attachment to Maya clings to their hearts and they are in the business of amassing worldly wealth only.

ਮਾਇਆ ਕੇ ਵਾਪਾਰਾ ਜਗਤਿ ਪਿਆਰਾ ਆਵਣਿ ਜਾਣਿ ਦੁਖੁ ਪਾਈ ॥

Those who love amassing the worldly wealth only, suffer going through the cycle of birth and death.

ਬਿਖੁ ਕਾ ਕੀੜਾ ਬਿਖੁ ਸਿਉ ਲਾਗਾ ਬਿਸੁਟਾ ਮਾਹਿ ਸਮਾਈ ॥

So, like a worm of filth, a human being is attached to filth of Maya and is ultimately consumed in this filth.

ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਸੋਇ ਕਮਾਵੈ ਕੋਇ ਨ ਮੇਟਣਹਾਰਾ ॥

Human being does according to what is pre-ordained for him and no one can erase this truth.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹੋਰਿ ਮੂਰਖ ਕੂਕਿ ਮੁਏ ਗਾਵਾਰਾ ॥੩॥

O' Nanak, they who are imbued with God's Name have always enjoyed peace; the rest of the fools have cried themselves to death. ||3||

ਮਾਇਆ ਮੋਹਿ ਮਨੁ ਰੰਗਿਆ ਮੋਹਿ ਸੁਧਿ ਨ ਕਾਈ ਰਾਮ ॥

The human mind is imbued with love of Maya and does not understand the spiritual living.

ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਰੰਗੀਐ ਦੂਜਾ ਰੰਗੁ ਜਾਈ ਰਾਮ ॥

If following the Guru's teachings, we imbue this mind with the love of Naam, then the love for Maya subsides.

ਦੂਜਾ ਰੰਗੁ ਜਾਈ ਸਾਚਿ ਸਮਾਈ ਸਚਿ ਭਰੇ ਭੰਡਾਰਾ ॥

When this love for Maya goes away, then one merges in Eternal God, and one's treasures of inner consciousness are filled with the true wealth of God's Name.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੁਝੈ ਸਚਿ ਸਵਾਰਣਹਾਰਾ ॥

But, only the one who becomes a Guru's follower has this insight and embellishes his life with the eternal God's Name.

ਆਪੇ ਮੇਲੇ ਸੇ ਹਰਿ ਮਿਲੈ ਹੋਰੁ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਏ ॥

Only that person unites with God whom He Himself unites; it cannot be described any other way.

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਭਰਮਿ ਭੁਲਾਇਆ ਇਕਿ ਨਾਮਿ ਰਤੇ ਰੰਗੁ ਲਾਏ ॥੪॥੫॥

O' Nanak, without Naam, the world is lost in skepticism, but there are some, who by imbuing themselves with God's love, remain attuned to His Name. ||4||5||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਏ ਮਨ ਮੇਰਿਆ ਆਵਾ ਗਉਣੁ ਸੰਸਾਰੁ ਹੈ ਅੰਤਿ ਸਚਿ ਨਿਬੇੜਾ ਰਾਮ ॥

O' my mind, every being in this world has to go through the cycle of birth and death, and one can get liberated from this cycle by attuning to God only.

ਆਪੇ ਸਚਾ ਬਖਸਿ ਲਏ ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ਰਾਮ ॥

When God grants forgiveness, then only a person escapes from this cycle of birth and death.

ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ਅੰਤਿ ਸਚਿ ਨਿਬੇੜਾ ਗੁਰਮੁਖਿ ਮਿਲੈ ਵਡਿਆਈ ॥

One who is united with God, does not enter the cycle of birth and death and ultimately, one is liberated from vices and is blessed with honor.

ਸਾਚੈ ਰੰਗਿ ਰਾਤੇ ਸਹਜੇ ਮਾਤੇ ਸਹਜੇ ਰਹੇ ਸਮਾਈ ॥

Those persons who are imbued with the love of God, are subtly elated with His love, and imperceptibly remain absorbed in Him.

ਸਚਾ ਮਨਿ ਭਾਇਆ ਸਚੁ ਵਸਾਇਆ ਸਬਦਿ ਰਤੇ ਅੰਤਿ ਨਿਬੇਰਾ ॥

Those to whose minds God becomes pleasing, enshrine Him in their minds, and being imbued with the Guru's word, they are ultimately liberated from vices.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਸਚਿ ਸਮਾਣੇ ਬਹੁਰਿ ਨ ਭਵਜਲਿ ਫੇਰਾ ॥੧॥

O' Nanak, those who are imbued with Naam, unite with God and then they do not have to go through the cycle of birth and death in this dreadful worldly ocean of vices. ||1||

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਬਰਲੁ ਹੈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ਰਾਮ ॥

The love for worldly attachments is sheer madness, which strays the world by alluring it to the love of the other possessions instead of God.

ਮਾਤਾ ਪਿਤਾ ਸਭੁ ਹੇਤੁ ਹੈ ਹੇਤੇ ਪਲਚਾਈ ਰਾਮ ॥

Even the attachment with mother and father is just emotional and this world is entrapped in this emotional attachment.

ਹੇਤੇ ਪਲਚਾਈ ਪੁਰਬਿ ਕਮਾਈ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥

But all this entrapment in these attachments are because of their past deeds, which nobody can erase.

ਜਿਨਿ ਸ੍ਰਿਸਟਿ ਸਾਜੀ ਸੇ ਕਰਿ ਵੇਖੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

He Who has created this universe, is the only One who takes care of it after its creation; there is no one as great as He is.

ਮਨਮੁਖਿ ਅੰਧਾ ਤਪਿ ਤਪਿ ਖਪੈ ਬਿਨੁ ਸਬਦੈ ਸਾਂਤਿ ਨ ਆਈ ॥

The ignorant conceited person suffers again and again being consumed by his inner rage and cannot obtain any peace without the Guru's teachings.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਕੋਈ ਭੁਲਾ ਮਾਇਆ ਮੋਹਿ ਖੁਆਈ ॥੨॥

O' Nanak, without meditating on God's Name, everybody has gone astray and remains strayed due to love for worldly attachments. ||2||

ਏਹੁ ਜਗੁ ਜਲਤਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਹਰਿ ਸਰਣਾਈ ਰਾਮ ॥

Visualizing the world suffering in vices, those who hasten to the refuge of God,

ਅਰਦਾਸਿ ਕਰੀਂ ਗੁਰੁ ਪੂਰੇ ਆਗੈ ਰਖਿ ਲੇਵਹੁ ਦੇਹੁ ਵਡਾਈ ਰਾਮ ॥

and pray before the perfect Guru: O' Guru, save and bless us with the honor of meditating on Naam.

ਰਖਿ ਲੇਵਹੁ ਸਰਣਾਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਦਾਤਾ ॥

Please keep us in Your Sanctuary and bless us with the glory of meditating on God's Name, because there is no other benefactor like you.

ਸੇਵਾ ਲਾਗੇ ਸੇ ਵਡਭਾਗੇ ਜੁਗਿ ਜੁਗਿ ਏਕੇ ਜਾਤਾ ॥

Those who are engaged in the devotion of the Guru and start living as per His teachings, become fortunate and they realize that there has been only One God throughout the ages.

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਕਰਮ ਕਮਾਵੈ ਬਿਨੁ ਗੁਰ ਗਤਿ ਨਹੀ ਪਾਈ ॥

But the one who keeps doing the ritualistic deeds of observing celibacy, charities, or self-discipline doesn't get emancipated without following the Guru's teachings.

ਨਾਨਕ ਤਿਸ ਨੇ ਸਬਦੁ ਬੁਝਾਏ ਜੇ ਜਾਇ ਪਵੈ ਹਰਿ ਸਰਣਾਈ ॥੩॥

O' Nanak, God imparts insight to understand the Guru's word to the one who goes to Guru's refuge. ||3||

ਜੇ ਹਰਿ ਮਤਿ ਦੇਇ ਸਾ ਉਪਜੈ ਹੋਰ ਮਤਿ ਨ ਕਾਈ ਰਾਮ ॥

The only intellect wells up in a person that God has blessed him with, because one cannot have any other intellect.

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਤੂ ਆਪੇ ਦੇਹਿ ਬੁਝਾਈ ਰਾਮ ॥

O' God, You are the only one who pervades inside and outside of all beings and You Yourself imparts this insight to them.

ਆਪੇ ਦੇਹਿ ਬੁਝਾਈ ਅਵਰ ਨ ਭਾਈ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ॥

When You Yourself bless with this understanding then no other advice can satisfy a person and through the Guru, that person tastes the nectar of God's Name.

ਦਰਿ ਸਾਚੈ ਸਦਾ ਹੈ ਸਾਚਾ ਸਾਚੈ ਸਬਦਿ ਸੁਭਾਖਿਆ ॥

A person who recites the divine word of the Guru with love and devotion, is adjudged as true in God's presence.

ਘਰ ਮਹਿ ਨਿਜ ਘਰੁ ਪਾਇਆ ਸਤਿਗੁਰੁ ਦੇਇ ਵਡਾਈ ॥

That person realizes God within his mind and the true Guru blesses him with honor.

ਨਾਨਕ ਜੇ ਨਾਮਿ ਰਤੇ ਸੇਈ ਮਹਲੁ ਪਾਇਨਿ ਮਤਿ ਪਰਵਾਣੁ ਸਚੁ ਸਾਈ ॥੪॥੬॥

O' Nanak, only those who are imbued with Naam realize the presence of God; their intellect is approved by God. ||4||6||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਛੰਤ

Raag Wadahans, Fourth Guru, Chhant:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਮੇਰੈ ਮਨਿ ਮੇਰੈ ਮਨਿ ਸਤਿਗੁਰਿ ਪ੍ਰਤਿ ਲਗਾਈ ਰਾਮ ॥

The Guru has imbued my mind with the love for God.

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮੰਨਿ ਵਸਾਈ ਰਾਮ ॥

The Guru has enshrined the Name of God in my mind.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮੰਨਿ ਵਸਾਈ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥

The Guru has enshrined that Name of God in my mind which is the dispeller of all the sufferings.

ਵਡਭਾਗੁ ਗੁਰੁ ਦਰਸਨੁ ਪਾਇਆ ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੁ ਹਮਾਰਾ ॥

It is my good fortune that I found my Guru; my Guru is really admirable.

ਉਠਤ ਬੈਠਤ ਸਤਿਗੁਰੁ ਸੇਵਹ ਜਿਤੁ ਸੇਵਿਐ ਸਾਂਤਿ ਪਾਈ ॥

Now I follow my Guru's teachings at all times; because of this dedication I have found peace.

ਮੇਰੈ ਮਨਿ ਮੇਰੈ ਮਨਿ ਸਤਿਗੁਰੁ ਪ੍ਰਤਿ ਲਗਾਈ ॥੧॥

I am blessed with loving adoration of my Guru in my mind.||1||

ਹਉ ਜਾਣਾ ਹਉ ਜਾਣਾ ਸਤਿਗੁਰੁ ਦੇਖਿ ਸਰਸੇ ਰਾਮ ॥

I feel rejuvenated and am delighted upon getting the glimpse of the True Guru.

ਹਰਿ ਨਾਮੇ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਗਸੇ ਰਾਮ ॥

The Guru implants God's Name in my mind and I remain delighted by meditating on His Name.

ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਲ ਪਰਗਸੇ ਹਰਿ ਨਾਮੁ ਨਵੰ ਨਿਧਿ ਪਾਈ ॥

By constantly meditating on God's Name, my mind blossoms like a lotus and I feel as if I have obtained all the nine treasures of the world.

ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਥਾ ਹਰਿ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਈ ॥

The disease of egotism has been eliminated from my mind, my suffering has ended and the Naam has attuned my mind to spiritual poise.

ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਸਤਿਗੁਰ ਤੇ ਪਾਈ ਸੁਖੁ ਸਤਿਗੁਰ ਦੇਵ ਮਨੁ ਪਰਸੇ ॥

I have been blessed with the glory of God's Name by the True Guru, my mind feels delighted by remembering the Divine Guru.

ਹਉ ਜੜਾ ਹਉ ਜੜਾ ਸਤਿਗੁਰ ਦੇਖਿ ਸਰਸੇ ॥੨॥

I feel rejuvenated and my mind feels delighted on beholding my True Guru.
||2||

ਕੋਈ ਆਣਿ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ਰਾਮ ॥

I wish If only someone would come and unite me with my Perfect Guru,

ਹਉ ਮਨੁ ਤਨੁ ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਾ ਤਿਸੁ ਕਾਟਿ ਸਰਸਾ ਰਾਮ ॥

I would cut the bonds of my worldly attachments and offer my mind and body to him.

ਹਉ ਮਨੁ ਤਨੁ ਕਾਟਿ ਕਾਟਿ ਤਿਸੁ ਦੇਈ ਜੋ ਸਤਿਗੁਰ ਬਚਨ ਸੁਣਾਏ ॥

I would give up my worldly attachments and dedicate my mind and body to the person who narrates the Word of True Guru to me.

ਮੇਰੈ ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਬੈਰਾਗੁ ਮਿਲਿ ਗੁਰ ਦਰਸਨਿ ਸੁਖੁ ਪਾਏ ॥

My mind is yearning to get a glimpse of the Guru because it experiences peace after seeing the Guru.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਸੁਖਦਾਤੇ ਦੇਹੁ ਸਤਿਗੁਰ ਚਰਨ ਹਮ ਧੂਰਾ ॥

O' God, bestower of happiness, please show mercy on me and bless me so I may humbly follow the teachings of the Guru.

ਕੋਈ ਆਣਿ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥੩॥

I wish someone would come and unite me with my Perfect Guru. ||3||

ਗੁਰ ਜੇਵਡੁ ਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਰਾਮ ॥

I don't see any other benefactor as great as the Guru.

ਹਰਿ ਦਾਨੇ ਹਰਿ ਦਾਨੁ ਦੇਵੈ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੇਈ ਰਾਮ ॥

The Guru blesses me with the gift of Naam of all-pervading God who is not influenced by Maya.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਿਨ ਆਰਾਧਿਆ ਤਿਨ ਕਾ ਦੁਖੁ ਭਰਮੁ ਭਉ ਭਾਗਾ ॥

Those who have meditated on God's Name, all of their sufferings, delusions and fears have vanished.

ਸੇਵਕ ਭਾਇ ਮਿਲੇ ਵਡਭਾਗੁ ਜਿਨ ਗੁਰ ਚਰਨ ਮਨੁ ਲਾਗਾ ॥

Those fortunate persons whose mind was attuned to Guru's word became one with God through their devotion.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਆਪਿ ਮਿਲਾਏ ਮਿਲਿ ਸਤਿਗੁਰੁ ਪੁਰਖ ਸੁਖੁ ਹੋਈ ॥

Nanak says, God Himself unites one with the True Guru; one experiences the spiritual bliss upon meeting the True Guru, who is the embodiment of God.

ਗੁਰ ਜੇਵਡੁ ਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ॥੪॥੧॥

That is why I say that there is no benefactor as great as the Guru. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

Raag Wadahans, Fourth Guru:

ਹੰਉ ਗੁਰ ਬਿਨੁ ਹੰਉ ਗੁਰ ਬਿਨੁ ਖਰ ਨਿਮਾਣੁ ਰਾਮ ॥

I was truly helpless without the guidance of The Guru.

ਜਗਜਛਨੁ ਜਗਜਛਨੁ ਦਾਤਾ ਗੁਰ ਮੇਲਿ ਸਮਾਣੁ ਰਾਮ ॥

By meeting the Guru and following his teachings, I realized God, the sustainer of life, and was united with Him.

ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੁ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥

By the Guru's blessing, I became absorbed in Naam and I started meditating on Naam.

ਜਿਸ ਕਾਰਣਿ ਹੰਉ ਢੂੰਢਿ ਢੂਢੇਦਸੇ ਸਜਣੁ ਹਰਿ ਘਰਿ ਪਾਇਆ ॥

Then I realize that true friend, God, in my own heart whom I was seeking for so long.

ਏਕ ਦ੍ਰਿਸ਼ਟਿ ਹਰਿ ਏਕੋ ਜਾਤਾ ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਛਾਣੀ ॥

Also by looking at every one with the same viewpoint, I realized that the same one God is pervading everywhere, and I recognized the one supreme Being.

ਹੰਉ ਗੁਰ ਬਿਨੁ ਹੰਉ ਗੁਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ॥੧॥

I was totally helpless without the Guru. ||1||

ਜਿਨਾ ਸਤਿਗੁਰੁ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ ਤਿਨ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਏ ਰਾਮ ॥

God unites with Himself those fortunate ones who have followed the teachings of the True Guru.

ਤਿਨ ਚਰਣ ਤਿਨ ਚਰਣ ਸਰੇਵਹ ਹਮ ਲਾਗਹ ਤਿਨ ਕੈ ਪਾਏ ਰਾਮ ॥

I adore them and am prepared to serve them.

ਹਰਿ ਹਰਿ ਚਰਣ ਸਰੇਵਹ ਤਿਨ ਕੇ ਜਿਨ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਪ੍ਰਭੁ ਧਾਇਆ ॥

O' God, I want to serve those who have meditated on The Guru and have attuned to You.

ਤੂ ਵਡਦਾਤਾ ਅੰਤਰਜਾਮੀ ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ ਹਰਿ ਰਾਇਆ ॥

O' God, You are the great benefactor and You have infinite insight, please grant this wish of mine.

ਗੁਰਸਿਖ ਮੇਲਿ ਮੇਰੀ ਸਰਧਾ ਪੂਰੀ ਅਨਦਿਨੁ ਰਾਮ ਗੁਣ ਗਾਏ ॥

Please grant my wish so that I may always keep singing Your praises and be in the company of the Guru's followers.

ਜਿਨ ਸਤਿਗੁਰੁ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ ਤਿਨ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਏ ॥੨॥

God unites those fortunate persons with Himself who have found the Guru. ||2||

ਹੰਉ ਵਾਰੀ ਹੰਉ ਵਾਰੀ ਗੁਰਸਿਖ ਮੀਤ ਖਿਆਰੇ ਰਾਮ ॥

I wish to devote myself to that friend who is a follower of the Guru,

ਹਰਿ ਨਾਮੇ ਹਰਿ ਨਾਮੁ ਸੁਣਾਏ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਨਾਮੁ ਅਧਾਰੇ ਰਾਮ ॥

and constantly narrates the God's Name to me. Naam alone is the support of my life.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨਿਮਖ ਨਹੀ ਜੀਵਾਂ ॥

Yes, God's Name is the love of my life, without which I cannot spiritually survive even for a moment.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾਂ ॥

If the merciful God shows His kindness only then, through the Guru's grace, I can drink the nectar of God's Name.

ਹਰਿ ਆਪੇ ਸਰਧਾ ਲਾਇ ਮਿਲਾਏ ਹਰਿ ਆਪੇ ਆਪਿ ਸਵਾਰੇ ॥

But I know that God Himself instills the longing for union with Him, attunes a person to Him and embellishes a person with Divine virtues.

ਹੰਉ ਵਾਰੀ ਹੰਉ ਵਾਰੀ ਗੁਰਸਿਖ ਮੀਤ ਪਿਆਰੇ ॥੩॥

I wish to devote myself to that friend who is a follower of the Guru. ||3||

ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੇਈ ਰਾਮ ॥

God Himself is all-pervading and is beyond the influence of Maya.

ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਮੇਲੈ ਕਰੈ ਸੇ ਹੋਈ ਰਾਮ ॥

God Himself unites anyone with Him and anything that takes place, is the result of His doing.

ਜੇ ਹਰਿ ਪ੍ਰਭੁ ਭਾਵੈ ਸੇਈ ਹੋਵੈ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ ॥

Whatever pleases God, happens, nothing can be done against His will

ਬਹੁਤੁ ਸਿਆਣਪ ਲਇਆ ਨ ਜਾਈ ਕਰਿ ਥਾਕੇ ਸਭਿ ਚਤੁਰਾਈ ॥

Nothing can be done against His Will, regardless of one's) cleverness; in the end the person gets exhausted of practicing shrewdness.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਨਾਨਕ ਦੇਖਿਆ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

Devotee Nanak says, I got a glimpse of God through the Guru's grace, and I realised that there is no other support for me except for God.

ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੇਈ ॥੪॥੨॥

God Himself is all-pervading and is beyond the influence of Maya. ||4||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

Raag Wadahans, Fourth Guru:

ਹਰਿ ਸਤਿਗੁਰ ਹਰਿ ਸਤਿਗੁਰ ਮੇਲਿ ਹਰਿ ਸਤਿਗੁਰ ਚਰਣ ਹਮ ਭਾਇਆ ਰਾਮ ॥

O' God, unite me with the True Guru; humble devotion to the True Guru is pleasing to me.

ਤਿਮਰ ਅਗਿਆਨੁ ਗਵਾਇਆ ਗੁਰ ਗਿਆਨੁ ਅੰਜਨੁ ਗੁਰਿ ਪਾਇਆ ਰਾਮ ॥

One who has put the pigment of Guru's wisdom in one's eyes, has shed the darkness of ignorance from one's mind.

ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਤਿਗੁਰੁ ਪਾਇਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੇ ॥

One who is blessed with the pigment of Divine knowledge by the Guru, one's darkness of ignorance vanishes.

ਸਤਿਗੁਰ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਹਰਿ ਜਪਿਆ ਸਾਸ ਗਿਰਾਸੇ ॥

Then by following the teachings of the Guru one is blessed with the supreme state of salvation, and one keeps meditating on God's Name with every morsel and breath.

ਜਿਨ ਕੰਉ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਤੇ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਇਆ ॥

Everyone upon whom God showed mercy, was blessed with devotion for the True Guru.

ਹਰਿ ਸਤਿਗੁਰ ਹਰਿ ਸਤਿਗੁਰ ਮੇਲਿ ਹਰਿ ਸਤਿਗੁਰ ਚਰਣ ਹਮ ਭਾਇਆ ॥੧॥

O' God, unite me with the True Guru because humble devotion of the True Guru is pleasing to me.

ਮੇਰਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੈ ਗੁਰ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ਰਾਮ ॥

My True Guru is so very dear to me that I cannot live without Him.

ਹਰਿ ਨਾਮੇ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰਾ ਅੰਤਿ ਸਖਾਈ ਰਾਮ ॥

Because the Guru blesses me with God's Name, which would be my support and companion till the end.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਅੰਤਿ ਸਖਾਈ ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥

The True Guru has implanted God's Name within me and Naam will be my support at the end.

ਜਿਥੈ ਪੁਤੁ ਕਲਤੁ ਕੋਈ ਬੇਲੀ ਨਾਹੀ ਤਿਥੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਛੁਡਾਇਆ ॥

Only God's Name gets a person liberated where neither one's son nor wife comes for support.

ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥

Blessed is that immaculate True Guru, by following his teachings, I meditate on God's Name.

ਮੇਰਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੈ ਗੁਰ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ॥੨॥

My True Guru is so dear to me, that I cannot live without Him. ||2||

ਜਿਨੀ ਦਰਸਨੁ ਜਿਨੀ ਦਰਸਨੁ ਸਤਿਗੁਰ ਪੁਰਖ ਨ ਪਾਇਆ ਰਾਮ ॥

Those who have not been blessed with the glimpse of the True Guru,

ਤਿਨ ਨਿਹਫਲੁ ਤਿਨ ਨਿਹਫਲੁ ਜਨਮੁ ਸਭੁ ਬ੍ਰਿਥਾ ਗਵਾਇਆ ਰਾਮ ॥

have wasted their human life in vain.

ਨਿਹਫਲੁ ਜਨਮੁ ਤਿਨ ਬ੍ਰਿਥਾ ਗਵਾਇਆ ਤੇ ਸਾਕਤ ਮੁਏ ਮਰਿ ਝੁਰੇ ॥

They have wasted their life in vain and those worshippers of riches and power died spiritual death.

ਘਰਿ ਹੋਏ ਰਤਨਿ ਪਦਾਰਥਿ ਭੂਖੇ ਭਾਗਹੀਣੁ ਹਰਿ ਦੂਰੇ ॥

In spite of having the precious jewel of God's Name in their heart those unfortunate persons remained hungry and devoid of His blessings.

ਹਰਿ ਹਰਿ ਤਿਨ ਕਾ ਦਰਸੁ ਨ ਕਰੀਅਹੁ ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਧਿਆਇਆ ॥

For God's sake don't associate with those who have not meditated on God's Name,

ਜਿਨੀ ਦਰਸਨੁ ਜਿਨੀ ਦਰਸਨੁ ਸਤਿਗੁਰ ਪੁਰਖ ਨ ਪਾਇਆ ॥੩॥

and who have not followed the guidance of the True Guru. ||3||

ਹਮ ਚਾਤ੍ਰਿਕੁ ਹਮ ਚਾਤ੍ਰਿਕੁ ਦੀਨੁ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ ਰਾਮ ॥

I am like a humble rain-bird and I pray to God,

ਗੁਰੁ ਮਿਲਿ ਗੁਰੁ ਮੇਲਿ ਮੇਰਾ ਪਿਆਰਾ ਹਮ ਸਤਿਗੁਰੁ ਕਰਹੁ ਭਗਤੀ ਰਾਮ ॥

please unite me with my Beloved Guru, upon meeting Him I will meditate on God's Name.

ਹਰਿ ਹਰਿ ਸਤਿਗੁਰੁ ਕਰਹੁ ਭਗਤੀ ਜਾਂ ਹਰਿ ਪ੍ਰਭੁ ਕਿਰਪਾ ਧਾਰੇ ॥

But even upon meeting the Guru, we can meditate on God only if He shows mercy.

ਮੈ ਗੁਰੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬੇਲੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪ੍ਰਾਣੁ ਹਮੁਹਾਰੇ ॥

I don't see any other savior except the Guru; He alone is my life savior.

ਕਹੁ ਨਾਨਕੁ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜ੍ਹਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ ਸਤੀ ॥

Nanak says that The Guru has enshrined God's Eternal Name in my heart.

ਹਮ ਚਾਤ੍ਰਿਕ ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ ॥੪॥੩॥

I am like a humble rain bird and I pray to Him to unite me with my True Guru.
||4||3||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

Raag Wadahans, Fourth Guru:

ਹਰਿ ਕਿਰਪਾ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖਦਾਤਾ ਰਾਮ ॥

O' God, show mercy and unite me with the spiritual bliss giving true Guru.

ਹਮ ਪੂਛਹ ਹਮ ਪੂਛਹ ਸਤਿਗੁਰ ਪਾਸਿ ਹਰਿ ਬਾਤਾ ਰਾਮ ॥

I will request the True Guru to narrate things about God's praises to me.

ਸਤਿਗੁਰ ਪਾਸਿ ਹਰਿ ਬਾਤ ਪੂਛਹ ਜਿਨਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ॥

I will request about the Gospel of God from that True Guru who has already realised the treasure of Naam.

ਪਾਇ ਲਗਹ ਨਿਤ ਕਰਹ ਬਿਨੰਤੀ ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੰਥੁ ਬਤਾਇਆ ॥

I will pray to the Guru who has shown the true path of life and will humbly follow his teachings.

ਸੋਈ ਭਗਤੁ ਦੁਖੁ ਸੁਖੁ ਸਮਤੁ ਕਰਿ ਜਾਣੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਹਰਿ ਰਾਤਾ ॥

That Guru alone is the true devotee, who deems both pain and pleasure alike and remains imbued with God's Name all the time.

ਹਰਿ ਕਿਰਪਾ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖਦਾਤਾ ॥੧॥

O' God, please show mercy and unite me with that spiritual bliss-giving true Guru. ||1||

ਸੁਣਿ ਗੁਰਮੁਖਿ ਸੁਣਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਭਿ ਬਿਨਸੇ ਹੰਉਮੈ ਪਾਪਾ ਰਾਮ ॥

A person's egotism and sinful thoughts are eradicated when upon meeting the Guru, the person listens about God's virtues and meditates on God's Naam.

ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਲਥਿਅੜੇ ਜਗਿ ਤਾਪਾ ਰਾਮ ॥

By continually meditating on God's Name, all the sufferings and agonies of worldly attachment are removed.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਆਰਾਧਿਆ ਤਿਨ ਕੇ ਦੁਖ ਪਾਪ ਨਿਵਾਰੇ ॥

All the sufferings and sins of those who have meditated on God's Name, are eradicated.

ਸਤਿਗੁਰਿ ਗਿਆਨ ਖੜਗੁ ਹਥਿ ਦੀਨਾ ਜਮਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ ॥

All the fear of death is eradicated of those persons to whom the True Guru has blessed with the sword of Divine knowledge.

ਹਰਿ ਪ੍ਰਭਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਸੁਖਦਾਤੇ ਦੁਖ ਲਾਥੇ ਪਾਪ ਸੰਤਾਪਾ ॥

Whosoever gets blessed by God, the bestower of happiness, all his sufferings and sins of worldly attachments are eliminated.

ਸੁਣਿ ਗੁਰਮੁਖਿ ਸੁਣਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਭਿ ਬਿਨਸੇ ਹੰਉਮੈ ਪਾਪਾ ॥੨॥

Listen to God's Name through the Guru, that way all sins due to ego are destroyed. ||2||

ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ਰਾਮ ॥

By meditating on God's Name continually, His Naam has become pleasing to my mind.

ਮੁਖਿ ਗੁਰਮੁਖਿ ਮੁਖਿ ਗੁਰਮੁਖਿ ਜਪਿ ਸਭਿ ਰੋਗ ਗਵਾਇਆ ਰਾਮ ॥

All ailments are eradicated by meditating on God's Name under the Guru's guidance.

ਗੁਰਮੁਖਿ ਜਪਿ ਸਭਿ ਰੋਗ ਗਵਾਇਆ ਅਰੋਗਤ ਭਏ ਸਰੀਰਾ ॥

By meditating on God through the guidance of the Guru, all the vices are removed and the body becomes perfectly healthy.

ਅਨਦਿਨੁ ਸਹਜ ਸਮਾਧਿ ਹਰਿ ਲਾਰੀ ਹਰਿ ਜਪਿਆ ਗਹਿਰ ਗੰਭੀਰਾ ॥

By meditating on the profound God, the consciousness always remains merged in trance of peace and poise.

ਜਾਤਿ ਅਜਾਤਿ ਨਾਮੁ ਜਿਨ ਧਿਆਇਆ ਤਿਨ ਪਰਮ ਪਦਾਰਥੁ ਪਾਇਆ ॥

Whosoever, whether belonging to high caste or low caste, has meditated on the God's Name, has realised the most sublime commodity of God's Name.

ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥੩॥

Therefore, I say that by meditating on God continually, God's Name is now pleasing to my mind. ||3||

ਹਰਿ ਧਾਰਹੁ ਹਰਿ ਧਾਰਹੁ ਕਿਰਪਾ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ਰਾਮ ॥

O' God, show mercy and save us from vices of worldly attachments.

ਹਮ ਪਾਪੀ ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਦੀਨ ਤੁਮ੍ਹਾਰੇ ਰਾਮ ॥

We are the meek sinners and are without any merit, still we belong to You.

ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਦੀਨ ਤੁਮ੍ਹਾਰੇ ਹਰਿ ਦੈਆਲ ਸਰਣਾਇਆ ॥

O' God, our merciful Master, we are the worthless meek sinners of Yours and have come to Your shelter.

ਤੂ ਦੁਖ ਭੰਜਨੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਮ ਪਾਥਰ ਤਰੇ ਤਰਾਇਆ ॥

You are the destroyer of sorrows and bestower of all comforts; we, the stone-hearted sinners, can swim across and be saved only if You help us.

ਸਤਿਗੁਰ ਭੇਟਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ ਉਧਾਰੇ ॥

O' Nanak, upon meeting the Guru, those who have relished God's Name, have been saved from drowning in the ocean of vices.

ਹਰਿ ਧਾਰਹੁ ਹਰਿ ਧਾਰਹੁ ਕਿਰਪਾ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ਰਾਮ ॥੪॥੪॥

O' God, please show mercy and save us from the vices. ||4||4||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘੋੜੀਆ

Raag Wadahans, Fourth Guru, The Wedding Procession Songs:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of The True Guru:

ਦੇਹ ਤੇਜਣਿ ਜੀ ਰਾਮਿ ਉਪਾਈਆ ਰਾਮ ॥

Human body is like a young mare which has been brought in this world by God.

ਧੰਨੁ ਮਾਣਸ ਜਨਮੁ ਪੁੰਨਿ ਪਾਈਆ ਰਾਮ ॥

Fortunate is this human life, which we have been blessed with only as a result of some past virtuous deeds.

ਮਾਣਸ ਜਨਮੁ ਵਡ ਪੁੰਨੇ ਪਾਇਆ ਦੇਹ ਸੁ ਕੰਚਨ ਚੰਗੜੀਆ ॥

Human beings are blessed with this body due to some past good deeds, but the human body is radiant and valuable like gold.

ਗੁਰਮੁਖਿ ਰੰਗੁ ਚਲੁਲਾ ਪਾਵੈ ਹਰਿ ਹਰਿ ਹਰਿ ਨਵ ਰੰਗੜੀਆ ॥

Anyone who is imbued with deep love of God through guidance of the Guru, is rejuvenated by meditating on Naam.

ਏਹ ਦੇਹ ਸੁ ਬਾਂਕੀ ਜਿਤੁ ਹਰਿ ਜਾਪੀ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸੁਹਾਵੀਆ ॥

This body is very elegant because of which I can meditate on God, and by meditating on God's Name it becomes all the more attractive.

ਵਡਭਾਗੀ ਪਾਈ ਨਾਮੁ ਸਖਾਈ ਜਨ ਨਾਨਕ ਰਾਮਿ ਉਪਾਈਆ ॥੧॥

It is only by great good fortune that this human body is obtained, O' Nanak, God has created this human body to meditate on Him. ||1||

ਦੇਹ ਪਾਵਉ ਜੀਨੁ ਬੁਝਿ ਚੰਗਾ ਰਾਮ ॥

By reflecting on the virtues of God, I put the saddle of God's praises on my body-mare.

ਚੜਿ ਲੰਘਾ ਜੀ ਬਿਖਮੁ ਭੁਇਅੰਗਾ ਰਾਮ ॥

In this way riding this body-mare by meditating on God's Name, I hope to swim across this torturous and difficult worldly ocean.

ਬਿਖਮੁ ਭੁਇਅੰਗਾ ਅਨਤ ਤਰੰਗਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਲੰਘਾਏ ॥

A very rare Guru's follower can cross this dreadful worldly ocean in which countless waves of vices arise.

ਹਰਿ ਬੋਹਿਥਿ ਚੜਿ ਵਡਭਾਗੀ ਲੰਘੈ ਗੁਰੁ ਖੇਵਟੁ ਸਬਦਿ ਤਰਾਏ ॥

A very rare fortunate person can cross the worldly ocean of vices by boarding the ship of God's Name and the Guru helps such a person to cross over by attuning to Naam.

ਅਨਦਿਨੁ ਹਰਿ ਰੰਗਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਰਿ ਰੰਗੀ ਹਰਿ ਰੰਗਾ ॥

The person, who by attuning to God, keeps singing His praises,

ਜਨ ਨਾਨਕ ਨਿਰਬਾਣੁ ਪਦੁ ਪਾਇਆ ਹਰਿ ਉਤਮੁ ਹਰਿ ਪਦੁ ਚੰਗਾ ॥੨॥

O' Nanak, such a person, attuned to Naam, receives high and pure spiritual status where no worldly desire can afflict him. ||2||

ਕੜੀਆਲੁ ਮੁਖੇ ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਇਆ ਰਾਮ ॥

The person who has been blessed by God with understanding of spiritual living, this wisdom is akin to a whip of love to his body-mare.

ਤਨਿ ਪ੍ਰੇਮੁ ਹਰਿ ਚਾਬਕੁ ਲਾਇਆ ਰਾਮ ॥

Love of God gets created in his heart which keeps whipping the body-mare.

ਤਨਿ ਪ੍ਰੇਮੁ ਹਰਿ ਹਰਿ ਲਾਇ ਚਾਬਕੁ ਮਨੁ ਜਿਣੈ ਗੁਰਮੁਖਿ ਜੀਤਿਆ ॥

The Guru's follower conquers his mind and wins the battle of life by applying the whip of love of Naam to his body-mare.

ਅਘੜੇ ਘੜਾਵੈ ਸਬਦੁ ਪਾਵੈ ਅਪਿਉ ਹਰਿ ਰਸੁ ਪੀਤਿਆ ॥

In this way such a person trains the untrained mind with the Divine word and drinks the rejuvenating nectar of God's Name.

ਸੁਣਿ ਸ੍ਰਵਣ ਬਾਣੀ ਗੁਰਿ ਵਖਾਣੀ ਹਰਿ ਰੰਗੁ ਤੁਰੀ ਚੜਾਇਆ ॥

Such a person attunes himself to love of God by hearing the hymns uttered by the Guru with his own ears and thus controls his body-mare.

ਮਹਾ ਮਾਰਗੁ ਪੰਥੁ ਬਿਖੜਾ ਜਨ ਨਾਨਕ ਪਾਰਿ ਲੰਘਾਇਆ ॥੩॥

In this way, O' Nanak, the Guru helps that person complete the long and hazardous journey of human life and cross the worldly ocean of vices. ||3||

ਘੋੜੀ ਤੇਜਣਿ ਦੇਹ ਰਾਮਿ ਉਪਾਈਆ ਰਾਮ ॥

This young and healthy human body-mare has been created by God,

ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਪੈ ਸਾ ਧਨੁ ਧੰਨੁ ਤੁਖਾਈਆ ਰਾਮ ॥

Blessed is that person who meditates on God's Name in this life; he is fortunate and gets appreciated.

ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਪੈ ਸਾ ਧੰਨੁ ਸਾਬਾਸੈ ਧੁਰਿ ਪਾਇਆ ਕਿਰਤੁ ਜੁੜੰਦਾ ॥

That person who meditates on God's Name is truly blessed; he has been blessed with this body through the past good deeds.

ਚੜਿ ਦੇਹੜਿ ਘੋੜੀ ਬਿਖਮੁ ਲਘਾਏ ਮਿਲੁ ਗੁਰਮੁਖਿ ਪਰਮਾਨੰਦਾ ॥

O' my friend, ride and control this beautiful body-mare which helps us to cross the torturous worldly ocean, and thus by Guru's grace unite with God Who is the source of Supreme Bliss.

ਹਰਿ ਹਰਿ ਕਾਜੁ ਰਚਾਇਆ ਪੂਰੈ ਮਿਲਿ ਸੰਤ ਜਨਾ ਜੰਵ ਆਈ ॥

The perfect God has arranged the union of such a soul-bride with Himself and it seems like the marriage party along with the holy congregants has arrived at the house of the soul-bride's heart.

ਜਨ ਨਾਨਕ ਹਰਿ ਵਰੁ ਪਾਇਆ ਮੰਗਲੁ ਮਿਲਿ ਸੰਤ ਜਨਾ ਵਾਧਾਈ ॥੪॥੧॥੫॥

O' devotee Nanak, the soul-bride has realized God as her spouse; upon joining with the saintly persons, she is rejuvenated and sounds of festive music starts within her. ||4||1||5||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

Raag Wadahans, Fourth Guru:

ਦੇਹ ਤੇਜਨੜੀ ਹਰਿ ਨਵ ਰੰਗੀਆ ਰਾਮ ॥

This body is like a beautiful female horse, which remains imbued with the ever fresh love of God.

ਗੁਰ ਗਿਆਨੁ ਗੁਰੂ ਹਰਿ ਮੰਗੀਆ ਰਾਮ ॥

It keeps requesting the divine knowledge from the Guru.

ਗਿਆਨ ਮੰਗੀ ਹਰਿ ਕਥਾ ਚੰਗੀ ਹਰਿ ਨਾਮੁ ਗਤਿ ਮਿਤਿ ਜਾਣੀਆ ॥

Yes, it keeps requesting the divine knowledge, keeps singing the praises of God, meditates on His Name and tries to understand Him and His worth.

ਸਭੁ ਜਨਮੁ ਸਫਲਿਉ ਕੀਆ ਕਰਤੈ ਹਰਿ ਰਾਮ ਨਾਮਿ ਵਖਾਣੀਆ ॥

The Creator God has rendered its entire life fruitful because it remains attuned to God and keeps on reciting the praises of His Name.

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

The devotees of God always keep praising the Naam and keep requesting for the gift of God's devotional worship.

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

The devotee Nanak says: listen, o' saints, meditation of God is sublime. ||1||

ਦੇਹ ਕੰਚਨ ਜੀਨੁ ਸੁਵਿਨਾ ਰਾਮ ॥

That human body which meditates on God's Name is like a young horse embellished with golden saddle,

ਜੜਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਤੰਨਾ ਰਾਮ ॥

and is studded with the jewels of God's Name.

ਜੜਿ ਨਾਮ ਰਤਨੁ ਗੋਵਿੰਦ ਪਾਇਆ ਹਰਿ ਮਿਲੇ ਹਰਿ ਗੁਣ ਸੁਖ ਘਣੇ ॥

One who has realized God by studding the jewel- like precious Naam on his body- horse, has enshrined God's virtues and has received spiritual peace.

ਗੁਰੁ ਸਬਦੁ ਪਾਇਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਵਡਭਾਗੀ ਹਰਿ ਰੰਗ ਹਰਿ ਬਣੇ ॥

One who is blessed with the Guru's word has started meditating on God's Name; has become fortunate and got imbued with God's love.

ਹਰਿ ਮਿਲੇ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਹਰਿ ਨਵਤਨ ਹਰਿ ਨਵ ਰੰਗੀਆ ॥

This way he realizes all-knowing God, the Master who is ever fresh, young and the master of worldly plays

ਨਾਨਕੁ ਵਖਾਣੈ ਨਾਮੁ ਜਾਣੈ ਹਰਿ ਨਾਮੁ ਹਰਿ ਪ੍ਰਭੁ ਮੰਗੀਆ ॥੨॥

O' Nanak, this way he builds a profound relationship with God's Name and begs for Naam all the time.||2||

ਕੜੀਆਲੁ ਮੁਖੇ ਗੁਰਿ ਅੰਕਸੁ ਪਾਇਆ ਰਾਮ ॥

The Guru placed his world as a bridle of his word in mouth of the body- horse and goad on the head

ਮਨੁ ਮੈਗਲੁ ਗੁਰ ਸਬਦਿ ਵਸਿ ਆਇਆ ਰਾਮ ॥

and the elephant-like mind came under control by the grace of the Guru's word.

ਮਨੁ ਵਸਗਤਿ ਆਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸਾ ਧਨ ਕੰਤਿ ਪਿਆਰੀ ॥

The soul-bride, whose mind came under control, blessed with the supreme spiritual status, became dear to her Husband-God.

ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਸੇਤੀ ਘਰਿ ਸੇਹੈ ਹਰਿ ਪ੍ਰਭੁ ਨਾਰੀ ॥

Love of God welled up within that soul-bride's mind and thus she looks graceful in the presence of God.

ਹਰਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਹਰਿ ਪਾਇਆ ॥

The soul-bride who is imbued with the love of God, remains absorbed in a state of spiritual poise and realizes God.

ਨਾਨਕ ਜਨੁ ਹਰਿ ਦਾਸੁ ਕਹਤੁ ਹੈ ਵਡਭਾਗੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥੩॥

Therefore, devotee Nanak says: only very fortunate persons meditate on God's Name. ||3||

ਦੇਹ ਘੋੜੀ ਜੀ ਜਿਤੁ ਹਰਿ ਪਾਇਆ ਰਾਮ ॥

O' my friends, that human body-mare which has realized God,

ਮਿਲਿ ਸਤਿਗੁਰ ਜੀ ਮੰਗਲੁ ਗਾਇਆ ਰਾਮ ॥

keeps singing songs of joy in praise of God by meeting the Guru.

ਹਰਿ ਗਾਇ ਮੰਗਲੁ ਰਾਮ ਨਾਮਾ ਹਰਿ ਸੇਵ ਸੇਵਕ ਸੇਵਕੀ ॥

Whosoever sings praises of God and meditates on God's Name with true devotion,

ਪ੍ਰਭੁ ਜਾਇ ਪਾਵੈ ਰੰਗ ਮਹਲੀ ਹਰਿ ਰੰਗੁ ਮਾਣੈ ਰੰਗ ਕੀ ॥

arrives in God's blissful presence and enjoys His company and grace.

ਗੁਣ ਰਾਮ ਗਾਏ ਮਨਿ ਸੁਭਾਏ ਹਰਿ ਗੁਰਮਤੀ ਮਨਿ ਧਿਆਇਆ ॥

A person who sings praises of God with loving devotion and meditates on God by living in accordance with Guru's teachings,

ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਦੇਹ ਘੋੜੀ ਚੜਿ ਹਰਿ ਪਾਇਆ ॥੪॥੨॥੬॥

O' Nanak, God bestows mercy on him and he realises God by riding on his body-mare. ||4||2||6||

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੪

Raag Wadahans, Fifth Guru, Chhant, Fourth Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਗੁਰ ਮਿਲਿ ਲਯਾ ਜੀ ਰਾਮੁ ਪਿਆਰਾ ਰਾਮ ॥

O' my friends, after meeting the Guru, only that one realizes the beloved God,

ਇਹੁ ਤਨੁ ਮਨੁ ਦਿਤੜਾ ਵਾਰੇ ਵਾਰਾ ਰਾਮ ॥

who surrenders his mind and body to the Guru.

ਤਨੁ ਮਨੁ ਦਿਤਾ ਭਵਜਲੁ ਜਿਤਾ ਚੂਕੀ ਕਾਂਣਿ ਜਮਾਣੀ ॥

Yes, who surrenders his body and mind to the Guru, conquers the dreadful worldly ocean of vices and his fear of death is shaken off,

ਅਸਥਿਰੁ ਥੀਆ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਰਹਿਆ ਆਵਣ ਜਾਣੀ ॥

and he becomes tranquil by drinking the rejuvenating nectar of God's Name and his cycle of birth and death comes to an end.

ਸੈ ਘਰੁ ਲਯਾ ਸਹਜਿ ਸਮਧਾ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰਾ ॥

He realizes that state of mind where he enters into a trance of equipoise, and God's Name becomes his main stay.

ਕਹੁ ਨਾਨਕ ਸੁਖਿ ਮਾਣੇ ਰਲੀਆਂ ਗੁਰ ਪੂਰੇ ਕੰਉ ਨਮਸਕਾਰਾ ॥੧॥

Nanak says, the person who always bows to the perfect Guru, enjoys bliss. ||1||

ਸੁਣਿ ਸਜਣ ਜੀ ਮੈਡੜੇ ਮੀਤਾ ਰਾਮ ॥

Listen, O' my dear friend,

ਗੁਰਿ ਮੰਤ੍ਰੁ ਸਬਦੁ ਸਚੁ ਦੀਤਾ ਰਾਮ ॥

the Guru has given the divine word of God's praises as the Mantra.

ਸਚੁ ਸਬਦੁ ਧਿਆਇਆ ਮੰਗਲੁ ਗਾਇਆ ਚੂਕੇ ਮਨਹੁ ਅਦੇਸਾ ॥

The worries of that person, who meditates upon the eternal God's Name and sings His praises, are completely removed.

ਸੇ ਪ੍ਰਭੁ ਪਾਇਆ ਕਤਹਿ ਨ ਜਾਇਆ ਸਦਾ ਸਦਾ ਸੰਗਿ ਬੈਸਾ ॥

Thus he realizes God, remains imbued with God's Name and does not go astray.

ਪ੍ਰਭ ਜੀ ਭਾਣਾ ਸਚਾ ਮਾਣਾ ਪ੍ਰਭਿ ਹਰਿ ਧਨੁ ਸਹਜੇ ਦੀਤਾ ॥

Whosoever has become pleasing to God, has been blessed with true honor, and imperceptibly God has given that person the wealth of His Name.

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਜਨ ਬਲਿਹਾਰੀ ਤੇਰਾ ਦਾਨੁ ਸਭਨੀ ਹੈ ਲੀਤਾ ॥੨॥

Nanak says, I dedicate my life to that devotee of God, from whom everyone receives the gift of Your Name.

ਤਉ ਭਾਣਾ ਤਾਂ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਰਾਮ ॥

O' God, if it pleases You, one becomes completely satiated from the hunger for worldly riches and power by following the Guru's teachings.

ਮਨੁ ਥੀਆ ਠੰਢਾ ਸਭ ਤ੍ਰਿਸਨ ਬੁਝਾਏ ਰਾਮ ॥

His mind becomes calm and his yearning for worldly pleasures is completely quenched.

ਮਨੁ ਥੀਆ ਠੰਢਾ ਚੁਕੀ ਡੰਝਾ ਪਾਇਆ ਬਹੁਤੁ ਖਜਾਨਾ ॥

His mind calms down, his anxiety ends and he receives the greatest treasure of Naam.

ਸਿਖ ਸੇਵਕ ਸਭਿ ਭੁੰਚਣ ਲਗੇ ਹੰਉ ਸਤਗੁਰ ਕੈ ਕੁਰਬਾਨਾ ॥

I dedicate myself to that true Guru, whose disciples and devotees start rejoicing the treasure of Naam;

ਨਿਰਭਉ ਭਏ ਖਸਮ ਰੰਗਿ ਰਾਤੇ ਜਮ ਕੀ ਤ੍ਰਾਸ ਬੁਝਾਏ ॥

they become fearless and being imbued with love of Husband-God they erase their fear of death.

ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਸੰਗਿ ਸੇਵਕੁ ਤੇਰੀ ਭਗਤਿ ਕਰੰਉ ਲਿਵ ਲਾਏ ॥੩॥

Nanak says, O' God, bless me, that I may remain in the Guru's company as his devotee and keep doing Your devotional worship with mind attuned to You. ||3||

ਪੂਰੀ ਆਸਾ ਜੀ ਮਨਸਾ ਮੇਰੇ ਰਾਮ ॥

O' reverend God, every hope and expectation of my mind is fulfilled.

ਮੇਹਿ ਨਿਰਗੁਣ ਜੀਉ ਸਭਿ ਗੁਣ ਤੇਰੇ ਰਾਮ ॥

O' God, I was unvirtuous but whatever virtues I have now, are Your blessings.

ਸਭਿ ਗੁਣ ਤੇਰੇ ਠਾਕੁਰ ਮੇਰੇ ਕਿਤੁ ਮੁਖਿ ਤੁਧੁ ਸਾਲਾਹੀ ॥

O' my Master, You possess all the virtues, I cannot find good enough words to praise You.

ਗੁਣੁ ਅਵਗੁਣੁ ਮੇਰਾ ਕਿਛੁ ਨ ਬੀਚਾਰਿਆ ਬਖਸਿ ਲੀਆ ਖਿਨ ਮਾਹੀ ॥

You did not take into account any of my virtues or vices and forgave me in an instant.

ਨਉ ਨਿਧਿ ਪਾਈ ਵਜੀ ਵਾਧਾਈ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥

I feel I have received all the nine treasures; my morale has become high and the unstruck music of spiritual bliss has started playing.

ਕਹੁ ਨਾਨਕ ਮੈ ਵਰੁ ਘਰਿ ਪਾਇਆ ਮੇਰੇ ਲਾਥੇ ਜੀ ਸਗਲ ਵਿਸੁਰੇ ॥੪॥੧॥

Nanak says, I have found my Husband-God within myself, and all my worries have vanished. ||4||1||

ਸਲੋਕੁ ॥

Shalok:

ਕਿਆ ਸੁਣੇਦੇ ਕੂੜੁ ਵੰਞਨਿ ਪਵਣ ਝੁਲਾਰਿਆ ॥

Why should we listen about false perishable things such as worldly riches, which vanish like gusts of wind.

ਨਾਨਕ ਸੁਣੀਅਰ ਤੇ ਪਰਵਾਣੁ ਜੇ ਸੁਣੇਦੇ ਸਚੁ ਧਣੀ ॥੧॥

O' Nanak, those ears are blessed that listen to the eternal God's praises. ||1||

ਛੰਤੁ ॥

Chhant:

ਤਿਨ ਘੋਲਿ ਘੁਮਾਈ ਜਿਨ ਪੁਭੁ ਸ੍ਰਵਣੀ ਸੁਣਿਆ ਰਾਮ ॥

I am dedicated to those who have listened to God's praises with their own ears.

ਸੇ ਸਹਜਿ ਸੁਹੇਲੇ ਜਿਨ ਹਰਿ ਹਰਿ ਰਸਨਾ ਭਣਿਆ ਰਾਮ ॥

Those who utter God's Name with their own tongue remain poised and in peace.

ਸੇ ਸਹਜਿ ਸੁਹੇਲੇ ਗੁਣਹ ਅਮੇਲੇ ਜਗਤ ਉਧਾਰਣ ਆਏ ॥

Yes, they happily live in a state of peace and poise and acquire invaluable virtues; they really come to this world to reform it.

ਭੈ ਬੋਹਿਥ ਸਾਗਰ ਪ੍ਰਭ ਚਰਣਾ ਕੇਤੇ ਪਾਰਿ ਲਘਾਏ ॥

By encouraging them to meditate on God's Name, they help countless people to cross the dreadful worldly ocean of vices

ਜਿਨ ਕੰਉ ਕ੍ਰਿਪਾ ਕਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਤਿਨ ਕਾ ਲੇਖਾ ਨ ਗਣਿਆ ॥

Those on whom my Master-God has shown His grace, they are not held accountable for their deeds.

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਈ ਜਿਨਿ ਪ੍ਰਭੁ ਸੁਣਨੀ ਸੁਣਿਆ ॥੧॥

Nanak says, I am dedicated to that person who has listened to God's praises with his own ears. ||1||

ਸਲੋਕੁ ॥

Shalok:

ਲੇਇਣ ਲੇਈ ਡਿਠ ਪਿਆਸ ਨ ਬੁਝੈ ਮੂ ਘਣੀ ॥

I have seen God, the light of the world with my own eyes, still my intense desire to behold Him does not get quenched.

ਨਾਨਕ ਸੇ ਅਖੜੀਆਂ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੇ ਮਾ ਪਿਰੀ ॥੧॥

O' Nanak, different are those eyes with which my beloved God is seen. ||1||

ਛੰਤੁ ॥

Chhant:

ਜਿਨੀ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠਾ ਤਿਨ ਕੁਰਬਾਣੇ ਰਾਮ ॥

I am dedicated to those who have seen a glimpse of God,

ਸੇ ਸਾਚੀ ਦਰਗਹ ਭਾਣੇ ਰਾਮ ॥

They are liked and approved in God's presence.

ਠਾਕੁਰਿ ਮਾਨੇ ਸੇ ਪਰਧਾਨੇ ਹਰਿ ਸੇਤੀ ਰੰਗਿ ਰਾਤੇ ॥

Those who have been recognized by God are acclaimed as supreme everywhere; they remain imbued with God's love.

ਹਰਿ ਰਸਹਿ ਅਘਾਏ ਸਹਜਿ ਸਮਾਏ ਘਟਿ ਘਟਿ ਰਮਈਆ ਜਾਤੇ ॥

They remain satiated with the relish of God's Name, remain absorbed in a state of equipoise and realize God in each and every heart.

ਸੇਈ ਸਜਣ ਸੰਤ ਸੇ ਸੁਖੀਏ ਠਾਕੁਰ ਅਪਣੇ ਭਾਣੇ ॥

They alone are the true saints and true friends; they are in peace and are pleasing to God.

ਕਹੁ ਨਾਨਕ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠਾ ਤਿਨ ਕੈ ਸਦ ਕੁਰਬਾਣੇ ॥੨॥

Nanak says, I am forever dedicated to those who had the glimpse of God.
||2||

ਸਲੋਕੁ ॥

Shalok:

ਦੇਹ ਅੰਧਾਰੀ ਅੰਧ ਸੁੰਵੀ ਨਾਮ ਵਿਹੁਣੀਆ ॥

That person, who does not meditate on Naam, remains desolate and blind in the darkness of worldly riches and power.

ਨਾਨਕ ਸਫਲ ਜਨੰਮੁ ਜੈ ਘਟਿ ਵੁਠਾ ਸਚੁ ਧਣੀ ॥੧॥

O' Nanak, that person's life is successful who has realized the eternal God dwelling in his heart. ||1||

ਛੰਤੁ ॥

Chhant:

ਤਿਨ ਖੰਨੀਐ ਵੰਵਾਂ ਜਿਨ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਡੀਠਾ ਰਾਮ ॥

I am dedicated to those who have seen the glimpse of my Master-God.

ਜਨ ਚਾਖਿ ਅਘਾਣੇ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਮੀਠਾ ਰਾਮ ॥

By drinking the sweet nectar of God's Name, such devotees are satiated and to them the ambrosial nectar of God's Name seems sweet.

ਹਰਿ ਮਨਹਿ ਮੀਠਾ ਪ੍ਰਭੁ ਤੂਠਾ ਅਮਿਉ ਵੁਠਾ ਸੁਖ ਭਏ ॥

God seems dear to their minds; He showers His grace upon them, the divine nectar comes to abide in them and peace prevails in their life.

ਦੁਖ ਨਾਸ ਭਰਮ ਬਿਨਾਸ ਤਨ ਤੇ ਜਪਿ ਜਗਦੀਸ ਈਸਹ ਜੈ ਜਏ ॥

By meditating on God's Name and hailing victory of the Master of the universe, all the bodily sufferings are destroyed and doubts are annihilated.

ਮੋਹ ਰਹਤ ਬਿਕਾਰ ਥਾਕੇ ਪੰਚ ਤੇ ਸੰਗੁ ਤੂਟਾ ॥

They are relieved from emotional attachment, vices are eradicated and are freed from the five passions of lust, anger, greed, ego and attachment

ਕਹੁ ਨਾਨਕ ਤਿਨ ਖੰਨੀਐ ਵੰਞਾ ਜਿਨ ਘਟਿ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਵੂਠਾ ॥੩॥

Nanak says, I am dedicated to those who have realized God residing in their hearts. ||3||

ਸਲੋਕੁ ॥

Shalok:

ਜੋ ਲੇੜੀਦੇ ਰਾਮ ਸੇਵਕ ਸੇਈ ਕਾਂਢਿਆ ॥

Those who long for God, are said to be His true devotees.

ਨਾਨਕ ਜਾਣੇ ਸਤਿ ਸਾਂਈ ਸੰਤ ਨ ਬਾਹਰਾ ॥੧॥

O' Nanak, know this to be true, that God is not different from His saints. ||1||

ਛੰਤੁ ॥

Chhant:

ਮਿਲਿ ਜਲੁ ਜਲਹਿ ਖਟਾਨਾ ਰਾਮ ॥

just as one body of water joins another body of water and becomes one,

ਸੰਗਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਨਾ ਰਾਮ ॥

similarly, the soul of His saint unites and becomes one with the Supreme soul.

ਸੰਮਾਇ ਪੂਰਨ ਪੁਰਖ ਕਰਤੇ ਆਪਿ ਆਪਹਿ ਜਾਣੀਐ ॥

Merging with the perfect all pervading Creator, one comes to know his own self,

ਤਹ ਸੁੰਨਿ ਸਹਜਿ ਸਮਾਧਿ ਲਾਗੀ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ ॥

Then his mind remains merged in the absolute trance in a state of peace and poise, and the one God alone is being uttered there.

ਆਪਿ ਗੁਪਤਾ ਆਪਿ ਮੁਕਤਾ ਆਪਿ ਆਪੁ ਵਖਾਨਾ ॥

God Himself is unmanifest, He is detached from all the worldly things and is Himself meditating upon Him by pervading in all.

ਨਾਨਕ ਭ੍ਰਮ ਭੈ ਗੁਣ ਬਿਨਾਸੇ ਮਿਲਿ ਜਲੁ ਜਲਹਿ ਖਟਾਨਾ ॥੪॥੨॥

O' Nanak, all his doubts, fears and three traits of Maya disappear, he remains merged with God just like water blends with water. ||4||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੫ ॥

Raag Wadahans, Fifth Guru:

ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ ਸਮਰਥਾ ਰਾਮ ॥

O' the all powerful and the Cause of causes, God!

ਰਖੁ ਜਗਤੁ ਸਗਲ ਦੇ ਹਥਾ ਰਾਮ ॥

extend Your support and save the entire world.

ਸਮਰਥ ਸਰਣਾ ਜੋਗੁ ਸੁਆਮੀ ਕ੍ਰਿਪਾ ਨਿਧਿ ਸੁਖਦਾਤਾ ॥

O' all-powerful God, capable of providing refuge to anybody who seeks Your protection, O' the treasure of mercy and the bestower of peace,

ਹੰਉ ਕੁਰਬਾਣੀ ਦਾਸ ਤੇਰੇ ਜਿਨੀ ਏਕੁ ਪਛਾਤਾ ॥

I dedicate myself to those devotees of Yours who have realized You as the One and only God.

ਵਰਨੁ ਚਿਹਨੁ ਨ ਜਾਇ ਲਖਿਆ ਕਥਨ ਤੇ ਅਕਥਾ ॥

O' God, Your form or features cannot be comprehended and You are beyond any description.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਣਹੁ ਬਿਨਤੀ ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ ਸਮਰਥਾ ॥੧॥

Nanak prays, O' God, the all-powerful and the Cause of causes, please listen to my humble prayer. (extend Your support and save the entire world). ||1||

ਏਹਿ ਜੀਅ ਤੇਰੇ ਤੂ ਕਰਤਾ ਰਾਮ ॥

O' God, all these beings in the universe belong to You and You are their Creator,

ਪ੍ਰਭ ਦੂਖ ਦਰਦ ਭ੍ਰਮ ਹਰਤਾ ਰਾਮ ॥

You are the destroyer of all their sorrows, pains and doubts.

ਭ੍ਰਮ ਦੂਖ ਦਰਦ ਨਿਵਾਰਿ ਖਿਨ ਮਹਿ ਰਖਿ ਲੇਹੁ ਦੀਨ ਦੈਆਲਾ ॥

O' the merciful God of the meek, You save them by eliminating all their doubts, sorrows and sufferings in an instant.

ਮਾਤ ਪਿਤਾ ਸੁਆਮਿ ਸਜਣੁ ਸਭੁ ਜਗਤੁ ਬਾਲ ਗੋਪਾਲਾ ॥

O' God, You are the mother, father, master, and friend of the entire world and all living beings are Your young children.

ਜੇ ਸਰਣਿ ਆਵੈ ਗੁਣ ਨਿਧਾਨ ਪਾਵੈ ਸੇ ਬਹੁੜਿ ਜਨਮਿ ਨ ਮਰਤਾ ॥

Whosoever comes to Your refuge, receives the treasure of Your virtues and doesn't go through cycles of birth and death again.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਤੇਰਾ ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਕਰਤਾ ॥੨

O' God, Your devotee Nanak prays that all beings belong to You and You are their Creator. ||2||

ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਈਐ ਰਾਮ ॥

We should lovingly remember God all the time,

ਮਨ ਇਛਿਅੜਾ ਫਲੁ ਪਾਈਐ ਰਾਮ ॥

by doing so, we receive the fruit of our heart's desire.

ਮਨ ਇਛ ਪਾਈਐ ਪ੍ਰਭੁ ਧਿਆਈਐ ਮਿਟਹਿ ਜਮ ਕੇ ਤ੍ਰਾਸਾ ॥

Yes, by remembering God with loving devotion, our heart's desires are fulfilled and our fear of death is dispelled.

ਗੋਬਿੰਦੁ ਗਾਇਆ ਸਾਧ ਸੰਗਾਇਆ ਭਈ ਪੂਰਨ ਆਸਾ ॥

Whosoever has sung praises of God in the congregation of saintly persons, every desire of that person has been fulfilled.

ਤਜਿ ਮਾਨੁ ਮੇਹੁ ਵਿਕਾਰ ਸਗਲੇ ਪ੍ਰਭੁ ਕੈ ਮਨਿ ਭਾਈਐ ॥

By shedding ego, attachment and evil instincts, we become pleasing to God.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਿਨਸੁ ਰੈਣੀ ਸਦਾ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ॥੩॥

Nanak submits, that we should always remember God with adoration. ||3||

ਦਰਿ ਵਾਜਹਿ ਅਨਹਤ ਵਾਜੇ ਰਾਮ ॥

The person in whose heart the unstruck melodies of divine music are playing,

ਘਟਿ ਘਟਿ ਹਰਿ ਗੋਬਿੰਦੁ ਗਾਜੇ ਰਾਮ ॥

realizes God dwelling in each and every heart.

ਗੋਵਿੰਦ ਗਾਜੇ ਸਦਾ ਬਿਰਾਜੇ ਅਗਮ ਅਗੋਚਰੁ ਉਚਾ ॥

Yes, the inaccessible, incomprehensible, and highest of the high God is experienced residing in each and every heart.

ਗੁਣ ਬੇਅੰਤ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਕੇਇ ਨ ਸਕੈ ਪਹੂਚਾ ॥

The infinite virtues of God cannot be described and nobody can ever estimate the limits of His virtues.

ਆਪਿ ਉਪਾਏ ਆਪਿ ਪ੍ਰਤਿਪਾਲੇ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਜੇ ॥

He Himself creates and sustains all, He alone has fashioned all the living beings.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਖੁ ਨਾਮਿ ਭਗਤੀ ਦਰਿ ਵਜਹਿ ਅਨਹਦ ਵਾਜੇ ॥੪॥੩॥

Nanak submit that the continuous divine melody starts playing in one's heart and one receives peace through devotional worship and meditation on Naam. ||4||3||

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੫ ਅਲਾਹਣੀਆ

Raag Wadahans, First Guru, Fifth Beat, Alauhania (Eulogies)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਧੰਨੁ ਸਿਰੰਦਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਜਿਨਿ ਜਗੁ ਧੰਧੈ ਲਾਇਆ ॥

Truly great is the Creator, the true king, who has engaged the entire world to its assigned tasks.

ਮੁਹਲਤਿ ਪੁਨੀ ਪਾਈ ਭਰੀ ਜਾਨੀਅੜਾ ਘਤਿ ਚਲਾਇਆ ॥

When one's time is up and the cup of life is full, then the soul, the beloved of the body, is caught and driven away.

ਜਾਨੀ ਘਤਿ ਚਲਾਇਆ ਲਿਖਿਆ ਆਇਆ ਰੁੰਨੇ ਵੀਰ ਸਬਾਏ ॥

When God's preordained command arrives, the soul is driven away and all the close relatives cry in mourning.

ਕਾਂਇਆ ਹੰਸ ਥੀਆ ਵੇਛੋੜਾ ਜਾਂ ਦਿਨ ਪੁੰਨੇ ਮੇਰੀ ਮਾਏ ॥

O' my mother, when one's days of life are over, the soul and the body are separated forever.

ਜੇਹਾ ਲਿਖਿਆ ਤੇਹਾ ਪਾਇਆ ਜੇਹਾ ਪੁਰਬਿ ਕਮਾਇਆ ॥

One receives what is written in his destiny in accordance with his past deeds.

ਧੰਨੁ ਸਿਰੰਦਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਜਿਨਿ ਜਗੁ ਧੰਧੈ ਲਾਇਆ ॥੧॥

Praiseworthy is the eternal God, the sovereign king who has engaged the beings of the entire world to their tasks. ||1||

ਸਾਹਿਬੁ ਸਿਮਰਹੁ ਮੇਰੇ ਭਾਈਹੇ ਸਭਨਾ ਏਹੁ ਪਇਆਣਾ ॥

O' my brothers, meditate on the eternal God; everyone has to depart from here.

ਏਥੈ ਧੰਧਾ ਕੂੜਾ ਚਾਰਿ ਦਿਹਾ ਆਗੈ ਸਰਪਰ ਜਾਣਾ ॥

This false worldly affair is only for a few days; for sure, everyone has to depart from this world.

ਆਗੈ ਸਰਪਰ ਜਾਣਾ ਜਿਉ ਮਿਹਮਾਣਾ ਕਾਹੇ ਗਾਰਬੁ ਕੀਜੈ ॥

We are like guests in this world; when everybody has to go for sure then why indulge in ego?

ਜਿਤੁ ਸੇਵਿਐ ਦਰਗਹ ਸੁਖੁ ਪਾਈਐ ਨਾਮੁ ਤਿਸੈ ਕਾ ਲੀਜੈ ॥

Instead, we should meditate on the Name of God, through which one receives spiritual peace in His presence.

ਆਗੈ ਹੁਕਮੁ ਨ ਚਲੈ ਮੂਲੇ ਸਿਰਿ ਸਿਰਿ ਕਿਆ ਵਿਹਾਣਾ ॥

No one's command works in the world hereafter, over there everyone receives the reward or punishment of his deeds.

ਸਾਹਿਬੁ ਸਿਮਰਿਹੁ ਮੇਰੇ ਭਾਈਹੇ ਸਭਨਾ ਏਹੁ ਪਇਆਣਾ ॥੨॥

O' my brothers, meditate on the eternal God because we all have to depart from this world. ||2||

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੰਮ੍ਰਥ ਸੇ ਥੀਐ ਹੀਲੜਾ ਏਹੁ ਸੰਸਾਰੇ ॥

The efforts of the living beings of the world are just a pretext, but that alone comes to pass, which pleases the almighty God.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ਸਾਚੜਾ ਸਿਰਜਣਹਾਰੇ ॥

The eternal Creator-God is pervading in water, land and the sky.

ਸਾਚਾ ਸਿਰਜਣਹਾਰੇ ਅਲਖ ਅਪਾਰੇ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

The eternal Creator-God is imperceptible and infinite; no one can determine the limit of His virtues.

ਆਇਆ ਤਿਨ ਕਾ ਸਫਲੁ ਭਇਆ ਹੈ ਇਕ ਮਨਿ ਜਿਨੀ ਧਿਆਇਆ ॥

Fruitful is the advent of those in this world who single-mindedly remembered Him.

ਢਾਹੇ ਢਾਹਿ ਉਸਾਰੇ ਆਪੇ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰੇ ॥

On His own, God demolishes the world and then rebuilds it again; under His own command He embellishes the living beings.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੰਮ੍ਰਥ ਸੇ ਥੀਐ ਹੀਲੜਾ ਏਹੁ ਸੰਸਾਰੇ ॥੩॥

The efforts of the living beings of the world are just a pretext, but that alone comes to pass, which pleases the almighty God. ||3||

ਨਾਨਕ ਰੁੰਨਾ ਬਾਬਾ ਜਾਣੀਐ ਜੇ ਰੋਵੈ ਲਾਇ ਪਿਆਰੇ ॥

O' Nanak, consider that person truly feeling the pangs of separation from God who emotionally sobs for His love.

ਵਾਲੇਵੇ ਕਾਰਣਿ ਬਾਬਾ ਰੋਈਐ ਰੋਵਣੁ ਸਗਲ ਬਿਕਾਰੇ ॥

O' dear, bewailing for the sake of worldly riches is absolutely useless.

ਰੋਵਣੁ ਸਗਲ ਬਿਕਾਰੇ ਗਾਫਲੁ ਸੰਸਾਰੇ ਮਾਇਆ ਕਾਰਣਿ ਰੋਵੈ ॥

Yes, all such crying is useless, the world has become totally unaware of God and cries for the sake of worldly riches and power.

ਚੰਗਾ ਮੰਦਾ ਕਿਛੁ ਸੁਝੈ ਨਾਹੀ ਇਹੁ ਤਨੁ ਏਵੈ ਖੇਵੈ ॥

One doesn't recognize the difference between good and bad and unnecessarily ruins his life for the sake of Maya.

ਐਥੈ ਆਇਆ ਸਭੁ ਕੇ ਜਾਸੀ ਕੂੜਿ ਕਰਹੁ ਅਹੰਕਾਰੇ ॥

Everybody who has come into this world, would depart one day; do not indulge unnecessarily in ego for the love of perishable worldly wealth.

ਨਾਨਕ ਰੁੰਨਾ ਬਾਬਾ ਜਾਣੀਐ ਜੇ ਰੋਵੈ ਲਾਇ ਪਿਆਰੇ ॥੪॥੧॥

O' Nanak, consider that person truly feeling the pangs of separation from God who emotionally sobs for His love. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

Raag Wadahans, First Guru:

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਚੜਾ ਨਾਮੁ ਲਏਹਾਂ ॥

O' my friends, let us sit together and meditate on the eternal God's Name.

ਰੋਵਹੁ ਬਿਰਹਾ ਤਨ ਕਾ ਆਪਣਾ ਸਾਹਿਬੁ ਸੰਮ੍ਰੁਹਾਲੇਹਾਂ ॥

Let us remorse for our separation from God and remember Him with adoration to overcome this separation.

ਸਾਹਿਬੁ ਸਮ੍ਰੁਹਾਲਿਹ ਪੰਥੁ ਨਿਹਾਲਿਹ ਅਸਾ ਭਿ ਓਥੈ ਜਾਣਾ ॥

Yes, let us remember the Master-God and visualize the path to the next world where we too have to go one day.

ਜਿਸ ਕਾ ਕੀਆ ਤਿਨ ਹੀ ਲੀਆ ਹੋਆ ਤਿਸੈ ਕਾ ਭਾਣਾ ॥

That God who had created this human being has taken it back, it has happened according to His command.

ਜੇ ਤਿਨਿ ਕਰਿ ਪਾਇਆ ਸੁ ਆਗੈ ਆਇਆ ਅਸੀ ਕਿ ਹੁਕਮੁ ਕਰੇਹਾ ॥

Whatever one had done in the past, the result of that comes before him; we cannot challenge this divine will.

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਚੜਾ ਨਾਮੁ ਲਏਹਾ ॥੧॥

O' dear friends, let us lovingly remember the eternal God's Name. ||1||

ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਮਰਿ ਜਾਣੈ ਐਸਾ ਕੇਇ ॥

O' people of the world, do not call death as bad; it is not bad if one really knew how to die comfortably.

ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਸੰਮ੍ਰੁਥੁ ਆਪਣਾ ਪੰਥੁ ਸੁਹੇਲਾ ਆਗੈ ਹੋਇ ॥

Remember your all-powerful Master-God, so that the journey after death may become comfortable.

ਪੰਥਿ ਸੁਹੇਲੈ ਜਾਵਹੁ ਤਾਂ ਫਲੁ ਪਾਵਹੁ ਆਗੈ ਮਿਲੈ ਵਡਾਈ ॥

If you follow the righteous path of life by always remembering God then you would receive the fruit of remembering God and honor in His presence.

ਭੇਟੈ ਸਿਉ ਜਾਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਤਾਂ ਪਤਿ ਲੇਖੈ ਪਾਈ ॥

If you go before God with the offering of Naam, you would merge in God and you would be honored when your deeds are accounted for.

ਮਹਲੀ ਜਾਇ ਪਾਵਹੁ ਖਸਮੈ ਭਾਵਹੁ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ ॥

You would find a place in God's presence, you would be pleasing to Him and you would enjoy the bliss of His love.

ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਕੋਈ ਮਰਿ ਜਾਣੈ ॥੨॥

O' people of the world, do not call death as bad; it is not bad if one really knew how to die comfortably. ||2||

ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੇ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੈ ॥

The dying of the brave people is fruitful who are approved in God's presence before death.

ਸੂਰੇ ਸੇਈ ਆਗੈ ਆਖੀਅਹਿ ਦਰਗਹ ਪਾਵਹਿ ਸਾਚੀ ਮਾਣੇ ॥

They alone are called the brave in the world hereafter, who receive true honor in the eternal God's presence.

ਦਰਗਹ ਮਾਣੁ ਪਾਵਹਿ ਪਤਿ ਸਿਉ ਜਾਵਹਿ ਆਗੈ ਦੂਖੁ ਨ ਲਾਗੈ ॥

Yes, they depart from here in honor, are received with honor in God's presence, and no pain afflicts them hereafter.

ਕਰਿ ਏਕੁ ਧਿਆਵਹਿ ਤਾਂ ਫਲੁ ਪਾਵਹਿ ਜਿਤੁ ਸੇਵਿਐ ਭਉ ਭਾਗੈ ॥

They remember God with single minded devotion; they receive the fruit of Naam from that God, by remembering whom all fears flee away.

ਉਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ ਜਾਣੇ ॥

One should not indulge in egotism and should control oneself; the omniscient God knows everything.

ਮਰਣੁ ਮੁਣਸਾਂ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਹਿ ਪਰਵਾਣੇ ॥੩॥

The dying of the brave people is fruitful who are approved in God's presence before death. ||3||

ਨਾਨਕ ਕਿਸ ਨੇ ਬਾਬਾ ਰੇਈਐ ਬਾਜੀ ਹੈ ਇਹੁ ਸੰਸਾਰੇ ॥

O' Nanak, this world is merely a play, therefore it is pointless to cry over somebody's death.

ਕੀਤਾ ਵੇਖੈ ਸਾਹਿਬੁ ਆਪਣਾ ਕੁਦਰਤਿ ਕਰੇ ਬੀਚਾਰੇ ॥

God sustains His own created universe, He takes care of His own creation.

ਕੁਦਰਤਿ ਬੀਚਾਰੇ ਧਾਰਣ ਧਾਰੇ ਜਿਨਿ ਕੀਆ ਸੇ ਜਾਣੈ ॥

God ponders over and supports His creation, He who has created this universe knows its needs also.

ਆਪੇ ਵੇਖੈ ਆਪੇ ਬੁਝੈ ਆਪੇ ਹੁਕਮੁ ਪਛਾਣੈ ॥

God Himself watches everybody's deeds, He Himself knows what is in their mind and He Himself recognizes His command.

ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੇਈ ਜਾਣੈ ਤਾ ਕਾ ਰੂਪੁ ਅਪਾਰੇ ॥

God who has created this universe, He alone knows what its needs are; His capabilities are infinite.

ਨਾਨਕ ਕਿਸ ਨੇ ਬਾਬਾ ਰੇਈਐ ਬਾਜੀ ਹੈ ਇਹੁ ਸੰਸਾਰੇ ॥੪॥੨॥

O' Nanak, this world is merely a play, therefore it is pointless to cry over somebody's death. ||4||2||

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਦਖਣੀ ॥

Raag Wadahans, First Guru, Dakhni:

ਸਚੁ ਸਿਰੰਦਾ ਸਚਾ ਜਾਣੀਐ ਸਚੜਾ ਪਰਵਦਗਾਰੇ ॥

We should understand that God, the creator of this universe, is eternal; the eternal God is the sustainer of the living beings.

ਜਿਨਿ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਆ ਸਚੜਾ ਅਲਖ ਅਪਾਰੇ ॥

He who created Himself, that indescribable and infinite God is eternal.

ਦੁਇ ਪੁੜ ਜੋੜਿ ਵਿਛੋੜਿਅਨੁ ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੇ ॥

After joining the two shells (the earth and the sky), God created the universe and then separated the beings from Himself; without the Guru there is pitch darkness of ignorance in the world.

ਸੂਰਜੁ ਚੰਦੁ ਸਿਰਜਿਅਨੁ ਅਹਿਨਿਸਿ ਚਲਤੁ ਵੀਚਾਰੇ ॥੧॥

Creating the sun and the moon, He has thoughtfully designed and executed this phenomena of day and night in the universe. ||1||

ਸਚੜਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਸਚੜਾ ਦੇਹਿ ਪਿਆਰੇ ॥ ਰਹਾਉ ॥

You are eternal Master; You bestow eternal love on Your living beings.
||Pause||

ਤੁਧੁ ਸਿਰਜੀ ਮੇਦਨੀ ਦੁਖੁ ਸੁਖੁ ਦੇਵਣਹਾਰੇ ॥

O' God, You created this universe and You are the giver of pain and pleasure.

ਨਾਰੀ ਪੁਰਖ ਸਿਰਜਿਐ ਬਿਖੁ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰੇ ॥

You created men and women and also created the love and attachment for worldly wealth and power, excess of which is poison for the spiritual life.

ਖਾਣੀ ਬਾਣੀ ਤੇਰੀਆ ਦੇਹਿ ਜੀਆ ਆਧਾਰੇ ॥

You are the architect of the sources of creation of living beings and the languages; You provide the support for all living beings.

ਕੁਦਰਤਿ ਤਖਤੁ ਰਚਾਇਆ ਸਚਿ ਨਿਬੇੜਣਹਾਰੇ ॥੨॥

You have established this nature as Your throne in order to deliver Your true justice. ||2||

ਆਵਾ ਗਵਣੁ ਸਿਰਜਿਆ ਤੂ ਥਿਰੁ ਕਰਣੈਹਾਰੇ ॥

O' God, You have created the cycle of birth and death for the beings, but You Yourself are the eternal Creator.

ਜੰਮਣੁ ਮਰਣਾ ਆਇ ਗਇਆ ਬਧਿਕੁ ਜੀਉ ਬਿਕਾਰੇ ॥

Engrossed in the vices, the human being keeps going through the cycle of birth and death.

ਬੂਡੜੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਬੂਡੜੈ ਕਿਆ ਤਿਸੁ ਚਾਰੇ ॥

The evil-minded human being has forsaken Naam; being drowned in the love for worldly attachments, he cannot do anything to help himself.

ਗੁਣ ਛੇਡਿ ਬਿਖੁ ਲਦਿਆ ਅਵਗੁਣ ਕਾ ਵਣਜਾਰੇ ॥੩॥

Forsaking virtues, he has amassed the poisonous worldly riches and he keeps dealing with vices. ||3||

ਸਦੜੇ ਆਏ ਤਿਨਾ ਜਾਨੀਆ ਹੁਕਮਿ ਸਚੇ ਕਰਤਾਰੇ ॥

When according the eternal Creator's command, the soul receives the call to depart from this world,

ਨਾਰੀ ਪੁਰਖ ਵਿਛੁੰਨਿਆ ਵਿਛੁੜਿਆ ਮੇਲਣਹਾਰੇ ॥

then men and women get separated; God alone is capable to reunite the separated ones.

ਰੂਪੁ ਨ ਜਾਣੈ ਸੋਹਣੀਐ ਹੁਕਮਿ ਬਧੀ ਸਿਰਿ ਕਾਰੇ ॥

The demon of death does not consider a person's beauty while summoning for one's death since he is also bound by God's command.

ਬਾਲਕ ਬਿਰਧਿ ਨ ਜਾਣਨੀ ਤੇੜਨਿ ਹੇਤੁ ਪਿਆਰੇ ॥੪॥

The demon does not care whether a person is young or old, thus the love and affection for each other is broken. ||4||

ਨਉ ਦਰ ਠਾਕੇ ਹੁਕਮਿ ਸਚੈ ਹੰਸੁ ਗਇਆ ਗੈਣਾਰੇ ॥

According to the eternal God's command, when the call comes for the soul to depart, the soul goes into the sky and the nine openings of the body get closed.

ਸਾ ਧਨ ਛੁਟੀ ਮੁਠੀ ਬੁਠਿ ਵਿਧਣੀਆ ਮਿਰਤਕੜਾ ਅੰਕਨੜੇ ਬਾਰੇ ॥

The woman is separated from her dead husband and defrauded by the love of Maya, she is left alone while her husband's dead body lies in the yard.

ਸੁਰਤਿ ਮੁਈ ਮਰੁ ਮਾਈਏ ਮਹਲ ਰੁੰਨੀ ਦਰ ਬਾਰੇ ॥

While sitting at the threshold, the widow cries out and says, O' my mother, with this death even my intellect is not stable anymore.

ਰੇਵਹੁ ਕੰਤ ਮਹੇਲੀਹੋ ਸਚੇ ਕੇ ਗੁਣ ਸਾਰੇ ॥੫॥

O' the soul-brides of the Husband-God, enshrine the virtues of the eternal God in your heart and feel the pangs of your separation from Him. ||5||

ਜਲਿ ਮਲਿ ਜਾਨੀ ਨਾਵਾਲਿਆ ਕਪੜਿ ਪਟਿ ਅੰਬਾਰੇ ॥

The relatives and friends bathe the body of the dead person and dress it up with many expensive clothes.

ਵਾਜੇ ਵਜੇ ਸਚੀ ਬਾਣੀਆ ਪੰਚ ਮੁਏ ਮਨੁ ਮਾਰੇ ॥

The ceremonial words are uttered while taking the body for cremation, but the close family members remain stricken with grief.

ਜਾਨੀ ਵਿਛੁੰਨੜੇ ਮੇਰਾ ਮਰਣੁ ਭਇਆ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰੇ ॥

His bride cries out and says, due to separation from my husband, I too have become like a dead person and accursed is my living in this world.

ਜੀਵਤੁ ਮਰੈ ਸੁ ਜਾਣੀਐ ਪਿਰ ਸਚੜੈ ਹੇਤਿ ਪਿਆਰੇ ॥੬॥

One who detaches oneself from worldly attachments while still alive, is recognized in God's presence. ||6||

ਤੁਸੀ ਰੇਵਹੁ ਰੇਵਣ ਆਈਹੋ ਝੁਠਿ ਮੁਠੀ ਸੰਸਾਰੇ ॥

O' soul-brides, you are destined to cry; you have come to this world to suffer because you have been deceived by the false love for Maya.

ਹਉ ਮੁਠੜੀ ਧੰਧੈ ਧਾਵਣੀਆ ਪਿਰਿ ਛੇਡਿਅੜੀ ਵਿਧਣਕਾਰੇ ॥

I am being deceived by the pursuit of worldly affairs and I have been deserted by my Husband-God because of my evil deeds.

ਘਰਿ ਘਰਿ ਕੰਤੁ ਮਹੇਲੀਆ ਰੂੜੈ ਹੇਤਿ ਪਿਆਰੇ ॥

The Husband-God is dwelling in the heart of each and every soul-bride bride but those brides are beautiful who remain absorbed in His love.

ਮੈ ਪਿਰੁ ਸਚੁ ਸਾਲਾਹਣਾ ਹਉ ਰਹਸਿਅੜੀ ਨਾਮਿ ਭਤਾਰੇ ॥੭॥

I keep singing the praises of the eternal Husband-God and I keep feeling delighted uttering His Name. ||7||

ਗੁਰਿ ਮਿਲਿਐ ਵੇਸੁ ਪਲਟਿਆ ਸਾ ਧਨੁ ਸਚੁ ਸੀਗਾਰੇ ॥

Upon meeting the Guru, the entire outlook of the soul-bride changes; such a soul-bride then adorns herself with God's Name.

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੇ ਸਿਮਰਹੁ ਸਿਰਜਣਹਾਰੇ ॥

O' my friends, come let us join and lovingly remember the Creator.

ਬਈਅਰਿ ਨਾਮਿ ਸ਼ੋਹਾਗਣੀ ਸਚੁ ਸਵਾਰਣਹਾਰੇ ॥

The soul-bride who attunes to God's Name is considered to be truly fortunate; the eternal God embellishes her entire life.

ਗਾਵਹੁ ਗੀਤੁ ਨ ਬਿਰਹੜਾ ਨਾਨਕ ਬ੍ਰਹਮ ਬੀਚਾਰੇ ॥੮॥੩॥

O' Nanak, you would never suffer separation from God if you reflect on His virtues in your heart and sing songs in His praises. ||8||3||

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

Raag Wadahans, First Guru:

ਜਿਨਿ ਜਗੁ ਸਿਰਜਿ ਸਮਾਇਆ ਸੇ ਸਾਹਿਬੁ ਕੁਦਰਤਿ ਜਾਣੇਵਾ ॥

After creating this universe, God has merged it in Himself; realize that He is pervading in nature.

ਸਚੜਾ ਦੂਰਿ ਨ ਭਾਲੀਐ ਘਟਿ ਘਟਿ ਸਬਦੁ ਪਛਾਣੇਵਾ ॥

We should not try to search for that eternal God far away, recognize Him in each and every heart.

ਸਚੁ ਸਬਦੁ ਪਛਾਣਹੁ ਦੂਰਿ ਨ ਜਾਣਹੁ ਜਿਨਿ ਏਹ ਰਚਨਾ ਰਾਚੀ ॥

Yes, recognize God pervading everywhere; do not deem Him far away, who has created this creation.

ਨਾਮੁ ਧਿਆਏ ਤਾ ਸੁਖੁ ਪਾਏ ਬਿਨੁ ਨਾਵੈ ਪਿੜ ਕਾਚੀ ॥

When one meditates on God's Name, he enjoys spiritual peace; without meditating on Naam, he plays a losing game.

ਜਿਨਿ ਥਾਪੀ ਬਿਧਿ ਜਾਣੈ ਸੇਈ ਕਿਆ ਕੇ ਕਹੈ ਵਖਾਣੈ ॥

God who has established this universe, knows the way to sustain it also; what else can anyone say?

ਜਿਨਿ ਜਗੁ ਥਾਪਿ ਵਤਾਇਆ ਜਾਲੇ ਸੇ ਸਾਹਿਬੁ ਪਰਵਾਣੈ ॥੧॥

After establishing the world, God has laid out the net of Maya over it; He alone is the recognized Master. ||1||

ਬਾਬਾ ਆਇਆ ਹੈ ਉਠਿ ਚਲਣਾ ਅਧ ਪੰਧੈ ਹੈ ਸੰਸਾਰੇਵਾ ॥

O' friend, whosoever has come in this world must depart from here one day to go to its final destination; this world is only like a halfway station.

ਸਿਰਿ ਸਿਰਿ ਸਚੜੈ ਲਿਖਿਆ ਦੁਖੁ ਸੁਖੁ ਪੁਰਬਿ ਵੀਚਾਰੇਵਾ ॥

Considering one's past deeds, the eternal God has predestined each person's share of pain and pleasure in life.

ਦੁਖੁ ਸੁਖੁ ਦੀਆ ਜੇਹਾ ਕੀਆ ਸੇ ਨਿਬਹੈ ਜੀਅ ਨਾਲੇ ॥

God has prescribed pain pleasure in one's destiny according to one's past deeds and those go along with the person's life.

ਜੇਹੇ ਕਰਮ ਕਰਾਏ ਕਰਤਾ ਦੂਜੀ ਕਾਰ ਨ ਭਾਲੇ ॥

He does those deeds which the Creator causes him to do; he does not look for any other deed.

ਆਪਿ ਨਿਰਾਲਮੁ ਧੰਧੈ ਬਾਧੀ ਕਰਿ ਹੁਕਮੁ ਛਡਾਵਣਹਾਰੇ ॥

God Himself is detached from the worldly attachments but the entire world is bound in them; God alone can get it liberated through His command.

ਅਜੁ ਕਲਿ ਕਰਦਿਆ ਕਾਲੁ ਬਿਆਪੈ ਦੂਜੈ ਭਾਇ ਵਿਕਾਰੇ ॥੨॥

One keeps doing sinful deeds motivated by the love of worldly attachments; but death overtakes him while he is putting off meditation till later day. ||2||

ਜਮ ਮਾਰਗ ਪੰਥੁ ਨ ਸੁਝਈ ਉਝੜੁ ਅੰਧ ਗੁਬਾਰੇਵਾ ॥

The journey in which the being is driven by the demons of death, no clear path is visible as if there is wilderness and pitch darkness.

ਨਾ ਜਲੁ ਲੇਫ ਤੁਲਾਈਆ ਨਾ ਭੋਜਨ ਪਰਕਾਰੇਵਾ ॥

There is no water, no quilt, no mattress and no fancy eatables on that path.

ਭੋਜਨ ਭਾਉ ਨ ਠੰਢਾ ਪਾਣੀ ਨਾ ਕਾਪੜੁ ਸੀਗਾਰੇ ॥

There is no food, no affection, no cold water, no decent clothes and decorations.

ਗਲਿ ਸੰਗਲੁ ਸਿਰਿ ਮਾਰੇ ਉਭੌ ਨਾ ਦੀਸੈ ਘਰ ਬਾਰੇ ॥

On that path the demon of death punishes him and he cannot find any support.

ਇਬ ਕੇ ਰਾਹੇ ਜੰਮਨਿ ਨਾਹੀ ਪਛੁਤਾਣੇ ਸਿਰਿ ਭਾਰੇ ॥

At the time of death, with the load of sins on his head, he repents but any seeds of good deeds sown at this time are not going to germinate.

ਬਿਨੁ ਸਾਚੇ ਕੇ ਬੇਲੀ ਨਾਹੀ ਸਾਚਾ ਏਹੁ ਬੀਚਾਰੇ ॥੩॥

Reflect on this truth that no one except God helps after death. ||3||

ਬਾਬਾ ਰੇਵਹਿ ਰਵਹਿ ਸੁ ਜਾਣੀਅਹਿ ਮਿਲਿ ਰੇਵੈ ਗੁਣ ਸਾਰੇਵਾ ॥

Those who get together and lovingly meditate on God's virtues, are truly feeling the pangs of separation from God; they are honored both here and hereafter.

ਰੇਵੈ ਮਾਇਆ ਮੁਠੜੀ ਧੰਧੜਾ ਰੇਵਣਹਾਰੇਵਾ ॥

Those who are in love with Maya are grieving for their worldly losses.

ਧੰਧਾ ਰੇਵੈ ਮੈਲੁ ਨ ਧੋਵੈ ਸੁਪਨੰਤਰੁ ਸੰਸਾਰੇ ॥

People cry for the sake of love for worldly attachments and thus do not wash away the dirt of their past deeds; the world remains merely a dream for them.

ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮੈ ਭੁਲੈ ਝੂਠਿ ਮੁਠੀ ਅਹੰਕਾਰੇ ॥

Just as a juggler deceives the audience by his tricks; similarly the entire world has been deceived by falsehood and egotism.

ਆਪੇ ਮਾਰਗਿ ਪਾਵਣਹਾਰਾ ਆਪੇ ਕਰਮ ਕਮਾਏ ॥

God Himself shows the right path to human beings and He Himself is performing the deeds through them.

ਨਾਮਿ ਰਤੇ ਗੁਰਿ ਪੂਰੈ ਰਾਖੇ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਏ ॥੪॥੪॥

O' Nanak, the perfect Guru saves them from the love of Maya who intuitively remain imbued with the love of God. ||4||4||

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ॥

Raag Wadahans, First Guru:

ਬਾਬਾ ਆਇਆ ਹੈ ਉਠਿ ਚਲਣਾ ਇਹੁ ਜਗੁ ਝੂਠੁ ਪਸਾਰੇਵਾ ॥

O' friend, whosoever has come in this world must depart from here one day to go to its final destination since this world is all a false expanse.

ਸਚਾ ਘਰੁ ਸਚੜੈ ਸੇਵੀਐ ਸਚੁ ਖਰਾ ਸਚਿਆਰੇਵਾ ॥

One who meditates on the eternal God, his life becomes immaculate and he becomes worthy for the realization of God.

ਕੂੜਿ ਲਬਿ ਜਾਂ ਥਾਇ ਨ ਪਾਸੀ ਅਗੈ ਲਹੈ ਨ ਠਾਓ ॥

That person, who remains engrossed in falsehood and greed, does not get accepted both here and hereafter.

ਅੰਤਰਿ ਆਉ ਨ ਬੈਸਹੁ ਕਹੀਐ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਓ ॥

He is not welcomed in God's presence, like a crow in a deserted home.

ਜੰਮਣੁ ਮਰਣੁ ਵਡਾ ਵੇਛੋੜਾ ਬਿਨਸੈ ਜਗੁ ਸਬਾਏ ॥

He goes through the cycle of birth and death and remains separated from God for a long time; the entire world is being spiritually ruined by the love for Maya.

ਲਬਿ ਧੰਧੈ ਮਾਇਆ ਜਗਤੁ ਭੁਲਾਇਆ ਕਾਲੁ ਖੜਾ ਰੂਆਏ ॥੧॥

The greed for worldly riches and power has strayed the entire world from the right path, the fear of death is making it suffer. ||1||

ਬਾਬਾ ਆਵਹੁ ਭਾਈਹੋ ਗਲਿ ਮਿਲਹ ਮਿਲਿ ਮਿਲਿ ਦੇਹ ਅਸੀਸਾ ਹੇ ॥

Come, O' my brothers, let us embrace each other and join together, let us extend blessings to the departed soul.

ਬਾਬਾ ਸਚੜਾ ਮੇਲੁ ਨ ਚੁਕਈ ਪ੍ਰੀਤਮ ਕੀਆ ਦੇਹ ਅਸੀਸਾ ਹੇ ॥

O' brothers, the union with God never breaks down; let us pray for union with the beloved God.

ਆਸੀਸਾ ਦੇਵਹੋ ਭਗਤਿ ਕਰੇਵਹੋ ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੇ ॥

Pray for the departed soul and engage in the devotional worship of God: those who are united with God, they never separate from Him.

ਇਕਿ ਭੁਲੇ ਨਾਵਹੁ ਥੇਹਹੁ ਥਾਵਹੁ ਗੁਰ ਸਬਦੀ ਸਚੁ ਖੇਲੇ ॥

There are many who are strayed from the righteous path and have forgotten God's Name; they should follow the Guru's teachings and remember God.

ਜਮ ਮਾਰਗਿ ਨਹੀ ਜਾਣਾ ਸਬਦਿ ਸਮਾਣਾ ਜੁਗਿ ਜੁਗਿ ਸਾਚੈ ਵੇਸੇ ॥

Those who remain attuned to the Guru's word, never go on the path of the demons of death; they always remain merged in the eternal God.

ਸਾਜਨ ਸੈਣ ਮਿਲਹੁ ਸੰਜੋਗੀ ਗੁਰ ਮਿਲਿ ਖੇਲੇ ਫਾਸੇ ॥੨॥

O' dear friends, join the holy congregation; those who did that, freed themselves from the noose of Maya by following the Guru's teachings. ||2||

ਬਾਬਾ ਨਾਂਗੜਾ ਆਇਆ ਜਗ ਮਹਿ ਦੁਖੁ ਸੁਖੁ ਲੇਖੁ ਲਿਖਾਇਆ ॥

O' brother, a person came into this world empty handed; preordained destiny of pain and pleasure based on past deeds came along with him.

ਲਿਖਿਅੜਾ ਸਾਹਾ ਨਾ ਟਲੈ ਜੇਹੜਾ ਪੁਰਬਿ ਕਮਾਇਆ ॥

Neither the pre-written time of one's departure from this world can be evaded, nor the reward of the past deeds can be changed.

ਬਹਿ ਸਾਚੈ ਲਿਖਿਆ ਅੰਮ੍ਰਿਤੁ ਬਿਖਿਆ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ ॥

With due consideration, God had preordained a person either to earn the wealth of ambrosial Naam or the poisonous Maya; he follows the assigned path.

ਕਾਮਣਿਆਰੀ ਕਾਮਣ ਪਾਏ ਬਹੁ ਰੰਗੀ ਗਲਿ ਤਾਰਾ ॥

Maya is like a sorceress who puts spells on a person and allures him with worldly pleasures, as if she has put a multi-colored thread around his neck.

ਹੋਛੀ ਮਤਿ ਭਇਆ ਮਨੁ ਹੋਛਾ ਗੁੜੁ ਸਾ ਮਖੀ ਖਾਇਆ ॥

One's mind becomes shallow because of shallow intellect and entrapped in worldly attractions he becomes spiritually dead, just like a fly gets stuck on the molasses while eating it and dies.

ਨਾ ਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਨਾਂਗੋ ਬੰਧਿ ਚਲਾਇਆ ॥੩॥

One comes naked (empty handed) into this world, and is driven away naked from here. ||3||

ਬਾਬਾ ਰੇਵਹੁ ਜੇ ਕਿਸੈ ਰੇਵਣਾ ਜਾਨੀਅੜਾ ਬੰਧਿ ਪਠਾਇਆ ਹੈ ॥

O' dears, cry if you must, but be aware that the one who has been summoned shall be driven away.

ਲਿਖਿਅੜਾ ਲੇਖੁ ਨ ਮੇਟੀਐ ਦਰਿ ਹਾਕਾਰੜਾ ਆਇਆ ਹੈ ॥

The preordained destiny cannot be erased; the summons from God has arrived.

ਹਾਕਾਰਾ ਆਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ ਰੁੰਨੇ ਰੇਵਣਹਾਰੇ ॥

When it pleases God, the summons come for a human being to depart and the affected relatives and friends grieve.

ਪੁਤ ਭਾਈ ਭਾਤੀਜੇ ਰੇਵਹਿ ਪ੍ਰੀਤਮ ਅਤਿ ਪਿਆਰੇ ॥

The close relatives and friends mourn.

ਭੈ ਰੇਵੈ ਗੁਣ ਸਾਰਿ ਸਮਾਲੇ ਕੇ ਮਰੈ ਨ ਮੁਇਆ ਨਾਲੇ ॥

Some mourn for their own fear, others remember his virtues again and again, but nobody dies with the dead.

ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਜਾਣ ਸਿਜਾਣਾ ਰੇਵਹਿ ਸਚੁ ਸਮਾਲੇ ॥੪॥੫॥

O' Nanak, those people are always considered wise throughout who become detached from Maya and remember God with adoration. ||4||5||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਮਹਲਾ ਤੀਜਾ

Raag Wadahans, Third Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਪ੍ਰਭੁ ਸਚੜਾ ਹਰਿ ਸਾਲਾਹੀਐ ਕਾਰਜੁ ਸਭੁ ਕਿਛੁ ਕਰਣੈ ਜੋਗੁ ॥

We should sing praises of the eternal God, who is all-powerful to do everything.

ਸਾ ਧਨ ਰੰਡ ਨ ਕਬਹੂ ਬੈਸਈ ਨਾ ਕਦੇ ਹੋਵੈ ਸੋਗੁ ॥

That soul-bride never separates from Husband-God, no sorrow ever afflicts her,

ਨਾ ਕਦੇ ਹੋਵੈ ਸੋਗੁ ਅਨਦਿਨੁ ਰਸ ਭੋਗੁ ਸਾ ਧਨ ਮਹਲਿ ਸਮਾਣੀ ॥

yes, no sorrow ever afflicts her, she always rejoices Naam and remains merged in His love,

ਜਿਨਿ ਪ੍ਰਿਉ ਜਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਬੋਲੇ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

who has realized her beloved Husband-God, the Creator of all living beings according to their past deeds; she utters the ambrosial words of God.

ਗੁਣਵੰਤੀਆ ਗੁਣ ਸਾਰਹਿ ਅਪਣੇ ਕੰਤ ਸਮਾਲਹਿ ਨਾ ਕਦੇ ਲਗੈ ਵਿਜੋਗੋ ॥

Such virtuous soul-brides remember their Husband-God, think of His virtues and never experience separation from Him.

ਸਚੜਾ ਪਿਰੁ ਸਾਲਾਹੀਐ ਸਭੁ ਕਿਛੁ ਕਰਣੈ ਜੋਗੋ ॥੧॥

We should sing praises of the eternal husband-God, who is all powerful to do everything. ||1||

ਸਚੜਾ ਸਾਹਿਬੁ ਸਬਦਿ ਪਛਾਣੀਐ ਆਪੇ ਲਏ ਮਿਲਾਏ ॥

The eternal God can be realized by attuning to the divine word of the Guru; God Himself unites with Him.

ਸਾ ਧਨ ਪ੍ਰਿਅ ਕੈ ਰੰਗਿ ਰਤੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥

The soul-bride, who eradicates self-conceit from within, becomes imbued with the love of her Husband-God.

ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਏ ਗੁਰਮੁਖਿ ਏਕੇ ਜਾਤਾ ॥

Yes, one who dispels self-conceit from within never experiences the spiritual death because she has recognized God through the Guru's teachings.

ਕਾਮਣਿ ਇਛ ਪੁੰਨੀ ਅੰਤਰਿ ਭਿੰਨੀ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਦਾਤਾ ॥

The desire of that soul-bride is fulfilled; she realizes God, the bestower of life to the world and gets immersed in His love from within.

ਸਬਦ ਰੰਗਿ ਰਾਤੀ ਜੋਬਨਿ ਮਾਤੀ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਏ ॥

That soul-bride, who is imbued with the love of the Guru's word and elated by her youthful energy, remains merged with her Husband-God.

ਸਚੜਾ ਸਾਹਿਬੁ ਸਬਦਿ ਪਛਾਣੀਐ ਆਪੇ ਲਏ ਮਿਲਾਏ ॥੨॥

The eternal God can be realized by attuning to the divine word of the Guru; God Himself unites her with Him. ||2||

ਜਿਨੀ ਆਪਣਾ ਕੰਤੁ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਪੂਛਉ ਸੰਤਾ ਜਾਏ ॥

I go and ask those saintly people who have realized their Husband-God.

ਆਪੁ ਛੇਡਿ ਸੇਵਾ ਕਰੀ ਪਿਰੁ ਸਚੜਾ ਮਿਲੈ ਸਹਜਿ ਸੁਭਾਏ ॥

Abandoning self-conceit, I lovingly remember Him with adoration, then intuitively I realize the eternal Husband-God.

ਪਿਰੁ ਸਚਾ ਮਿਲੈ ਆਏ ਸਾਚੁ ਕਮਾਏ ਸਾਚਿ ਸਬਦਿ ਧਨ ਰਾਤੀ ॥

That soul-bride who remains imbued with the Guru's divine word realizes the eternal Husband-God and remembers God with adoration.

ਕਦੇ ਨ ਰਾਂਡ ਸਦਾ ਸੋਹਾਗਣਿ ਅੰਤਰਿ ਸਹਜ ਸਮਾਧੀ ॥

That fortunate soul-bride never gets separated from her husband-God; within herself she intuitively remains in a state of trance.

ਪਿਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ਵੇਖੁ ਹਦੂਰੇ ਰੰਗੁ ਮਾਣੇ ਸਹਜਿ ਸੁਭਾਏ ॥

O' my friend, the Husband-God is pervading everywhere, behold Him with You and intuitively rejoice in the bliss.

ਜਿਨੀ ਆਪਣਾ ਕੰਤੁ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਪੂਛਉ ਸੰਤਾ ਜਾਏ ॥੩॥

O' my friend, I go and ask those saintly souls who have realized their Husband-God about the way to realize God. ||3||

ਪਿਰਹੁ ਵਿਛੁੰਨੀਆ ਭੀ ਮਿਲਹ ਜੇ ਸਤਿਗੁਰ ਲਾਗਹ ਸਾਚੇ ਪਾਏ ॥

The soul-brides separated from their Husband-God can still realize Him if they humbly follow the teachings of the true Guru.

ਸਤਿਗੁਰੁ ਸਦਾ ਦਇਆਲੁ ਹੈ ਅਵਗੁਣ ਸਬਦਿ ਜਲਾਏ ॥

The True Guru is ever merciful, he burns down their vices by attuning them to His word.

ਅਉਗੁਣ ਸਬਦਿ ਜਲਾਏ ਦੂਜਾ ਭਾਉ ਗਵਾਏ ਸਚੇ ਹੀ ਸਚਿ ਰਾਤੀ ॥

The Guru through his word burns down vices, dispels the sense of duality of the soul-bride and she remains imbued with the love of the eternal God alone.

ਸਚੈ ਸਬਦਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਉਮੈ ਗਈ ਭਰਾਤੀ ॥

By attuning to the word of the eternal God's praises, the soul-bride receives everlasting peace and her egotism and doubt are dispelled.

ਪਿਰੁ ਨਿਰਮਾਇਲੁ ਸਦਾ ਸੁਖਦਾਤਾ ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਏ ॥

O' Nanak, our Husband-God is immaculate and always the bestower of peace and is realized through the Guru's teachings.

ਪਿਰਹੁ ਵਿਛੁੰਨੀਆ ਭੀ ਮਿਲਹ ਜੇ ਸਤਿਗੁਰ ਲਾਗਹ ਸਾਚੇ ਪਾਏ ॥੪॥੧॥

The soul-brides separated from their Husband-God can still realize Him, if they humbly follow the teachings of the true Guru. ||4||1||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਸੁਣਿਅਹੁ ਕੰਤ ਮਹੇਲੀਹੇ ਪਿਰੁ ਸੇਵਿਹੁ ਸਬਦਿ ਵੀਚਾਰਿ ॥

O' the bride-souls of the Husband God, listen, remember Him with adoration by reflecting on the Guru's word.

ਅਵਗਣਵੰਤੀ ਪਿਰੁ ਨ ਜਾਣਈ ਮੁਠੀ ਰੇਵੈ ਕੰਤ ਵਿਸਾਰਿ ॥

The unvirtuous soul-bride does not realize her Husband-God; instead, forsaking Him, she gets robbed of her spirituality and cries in sorrow.

ਰੇਵੈ ਕੰਤ ਸੰਮਾਲਿ ਸਦਾ ਗੁਣ ਸਾਰਿ ਨਾ ਪਿਰੁ ਮਰੈ ਨ ਜਾਏ ॥

The soul-bride who remembers her Husband-God and cherishes His virtues, sobs in happiness; her Husband-God neither dies nor goes away.

ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਸਾਚੈ ਪ੍ਰੇਮਿ ਸਮਾਏ ॥

The one who realizes God through the Guru's teachings, remains merged in the love of eternal God.

ਜਿਨਿ ਅਪਣਾ ਪਿਰੁ ਨਹੀ ਜਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ ॥

One who has not realized the Husband-God, the architect of destiny, that false one is deluded by the love for Maya.

ਸੁਣਿਅਹੁ ਕੰਤ ਮਹੇਲੀਹੇ ਪਿਰੁ ਸੇਵਿਹੁ ਸਬਦਿ ਵੀਚਾਰੇ ॥੧॥

O' the bride-souls of the Husband God, listen, remember Him with adoration by reflecting on the Guru's word. ||1||

ਸਭੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਆਵਣੁ ਜਾਣੁ ਸੰਸਾਰਾ ॥

God Himself, has created the entire world, and He Himself has set up the process of birth and death in the world.

ਮਾਇਆ ਮੇਹੁ ਖੁਆਇਅਨੁ ਮਰਿ ਜੰਮੇ ਵਾਰੇ ਵਾਰਾ ॥

He has strayed the human beings in worldly attachments, because of which they keep going through the cycle of birth and death.

ਮਰਿ ਜੰਮੈ ਵਾਰੇ ਵਾਰਾ ਵਧਹਿ ਬਿਕਾਰਾ ਗਿਆਨ ਵਿਹੁਣੀ ਮੁਠੀ ॥

People die to be re-born, over and over again, while their sins keep multiplying; without spiritual wisdom, they are cheated out of the real fruit of life.

ਬਿਨੁ ਸਬਦੈ ਪਿਰੁ ਨ ਪਾਇਓ ਜਨਮੁ ਗਵਾਇਓ ਰੇਵੈ ਅਵਗੁਣਿਆਰੀ ਝੂਠੀ ॥

Without reflecting on the Guru's word, she doesn't realize her Husband-God and wastes her human life in vain; the unvirtuous false bride-soul keeps crying.

ਪਿਰੁ ਜਗਜੀਵਨੁ ਕਿਸ ਨੇ ਰੋਈਐ ਰੇਵੈ ਕੰਤੁ ਵਿਸਾਰੇ ॥

The Husband-God Himself is the life of the world, so for who may we cry? That soul-bride definitely cries who forsakes her Husband-God.

ਸਭੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਆਵਣੁ ਜਾਣੁ ਸੰਸਾਰੇ ॥੨॥

God Himself, has created the entire world, and He has Himself set up the cycle of birth and death in the world. ||2||

ਸੇ ਪਿਰੁ ਸਚਾ ਸਦ ਹੀ ਸਾਚਾ ਹੈ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਏ ॥

That Husband-God is eternal, is ever present and He never dies nor born.

ਭੂਲੀ ਫਿਰੈ ਧਨ ਇਆਣੀਆ ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਏ ॥

But the ignorant bride keeps wandering around and because of her love of duality, she remains separated from the Husband-God.

ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਏ ਮਾਇਆ ਮੇਹਿ ਦੁਖੁ ਪਾਏ ਆਵ ਘਟੈ ਤਨੁ ਛੀਜੈ ॥

The bride-soul, separated from God because of the love of duality, remains miserable in the love for Maya; with the passing time her body loses strength.

ਜੇ ਕਿਛੁ ਆਇਆ ਸਭੁ ਕਿਛੁ ਜਾਸੀ ਦੁਖੁ ਲਾਗਾ ਭਾਇ ਦੂਜੈ ॥

Whosoever has come into this world would depart from here one day; however, being attached to Maya, everyone is afflicted with misery.

ਜਮਕਾਲੁ ਨ ਸੂਝੈ ਮਾਇਆ ਜਗੁ ਲੂਝੈ ਲਬਿ ਲੋਭਿ ਚਿਤੁ ਲਾਏ ॥

The world keeps on fighting for the sake of worldly riches, the thought of death doesn't come into its mind, and it keeps attuned to lust and greed.

ਸੇ ਪਿਰੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਏ ॥੩॥

That Husband-God is eternal, ever present; He never dies or nor takes birth. ||3||

ਇਕਿ ਰੇਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਅੰਧੀ ਨਾ ਜਾਣੈ ਪਿਰੁ ਨਾਲੇ ॥

Some soul-brides, being separated from their Husband-God remain miserable; these ignorant ones don't understand that He is always present with them.

ਗੁਰੁ ਪਰਸਾਦੀ ਸਾਚਾ ਪਿਰੁ ਮਿਲੈ ਅੰਤਰਿ ਸਦਾ ਸਮਾਲੇ ॥

The soul-bride, who always remembers her Husband-God in her heart, realizes Him by the Guru's grace.

ਪਿਰੁ ਅੰਤਰਿ ਸਮਾਲੇ ਸਦਾ ਹੈ ਨਾਲੇ ਮਨਮੁਖਿ ਜਾਤਾ ਦੂਰੇ ॥

Such a soul-bride cherishes her Husband-God deep within and always deems Him close to her; but the self-willed soul-bride thinks that He is far away.

ਇਹੁ ਤਨੁ ਰੁਲੈ ਰੁਲਾਇਆ ਕਾਮਿ ਨ ਆਇਆ ਜਿਨਿ ਖਸਮੁ ਨ ਜਾਤਾ ਹਦੂਰੇ ॥

The body of a soul-bride, who does not experience the Husband-God's presence within her heart, is of no use and gets wasted in sinful deeds.

ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਪਿਰੁ ਅੰਤਰਿ ਸਦਾ ਸਮਾਲੇ ॥

O' Nanak, that soul-bride who always remembers her Husband-God within her heart, realizes God through the Guru's grace.

ਇਕਿ ਰੇਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਅੰਧੀ ਨ ਜਾਣੈ ਪਿਰੁ ਹੈ ਨਾਲੇ ॥੪॥੨॥

Some soul-brides, being separated from their Husband-God remain miserable; these ignorant ones don't understand that He is always present with them.

||4||2||

ਵਡਹੰਸੁ ਮਃ ੩ ॥

Raag Wadahans, Third Guru:

ਰੇਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਮੈ ਪਿਰੁ ਸਚੜਾ ਹੈ ਸਦਾ ਨਾਲੇ ॥

The bride-souls, who are separated from their Husband-God remain miserable, but my True Husband-God is always present with me.

ਜਿਨੀ ਚਲਣੁ ਸਹੀ ਜਾਣਿਆ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਨਾਮੁ ਸਮਾਲੇ ॥

Those human beings who have realized that departure from here is a fact, follow the true Guru's teachings and remember Naam with adoration.

ਸਦਾ ਨਾਮੁ ਸਮਾਲੇ ਸਤਿਗੁਰੁ ਹੈ ਨਾਲੇ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ॥

By deeming the true Guru to be with them, they always remember Naam with adoration; they enjoy spiritual peace by following the Guru's teachings.

ਸਬਦੇ ਕਾਲੁ ਮਾਰਿ ਸਚੁ ਉਰਿ ਧਾਰਿ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ਨ ਹੋਇਆ ॥

By overcoming the fear of death through the Guru's word, they enshrine God in their mind and never go through the cycle of birth and death again.

ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲੇ ॥

God is Eternal and His glory is also everlasting; He supports all the living beings by bestowing His glance of grace.

ਰੇਵਹਿ ਪਿਰਹੁ ਵਿਛੁੰਨੀਆ ਮੈ ਪਿਰੁ ਸਚੜਾ ਹੈ ਸਦਾ ਨਾਲੇ ॥੧॥

The bride-souls, who are separated from their Husband-God remain miserable, but my True Husband-God is always present with me. ||1||

ਪ੍ਰਭੁ ਮੇਰਾ ਸਾਹਿਬੁ ਸਭ ਦੂ ਉਚਾ ਹੈ ਕਿਵ ਮਿਲਾਂ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ॥

My Master-God is the highest of all, how can I realize my beloved God?

ਸਤਿਗੁਰਿ ਮੇਲੀ ਤਾਂ ਸਹਜਿ ਮਿਲੀ ਪਿਰੁ ਰਾਖਿਆ ਉਰ ਧਾਰੇ ॥

When the true Guru caused the soul-bride to realize the Husband-God, then she intuitively realized and enshrined Him within the heart.

ਸਦਾ ਉਰ ਧਾਰੇ ਨੇਹੁ ਨਾਲਿ ਪਿਆਰੇ ਸਤਿਗੁਰ ਤੇ ਪਿਰੁ ਦਿਸੈ ॥

The soul-bride who keeps the Husband-God enshrined in her heart and remains imbued with His love, experiences His glimpse through the Guru's grace.

ਮਾਇਆ ਮੇਹ ਕਾ ਕਚਾ ਚੇਲਾ ਤਿਤੁ ਪੈਯੈ ਪਗੁ ਖਿਸੈ ॥

The love for Maya is like a perishable gown, wearing which one always stumbles walking on the righteous path in life.

ਪਿਰ ਰੰਗਿ ਰਾਤਾ ਸੇ ਸਚਾ ਚੇਲਾ ਤਿਤੁ ਪੈਯੈ ਤਿਖਾ ਨਿਵਾਰੇ ॥

Being imbued with love for the Husband-God is like having an everlasting gown, wearing which one's yearning for Maya is quenched.

ਪ੍ਰਭੁ ਮੇਰਾ ਸਾਹਿਬੁ ਸਭ ਦੂ ਉਚਾ ਹੈ ਕਿਉ ਮਿਲਾ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ॥੨॥

My Master-God is the highest of all, how can I realize my beloved God? ||2||

ਮੈ ਪ੍ਰਭੁ ਸਚੁ ਪਛਾਣਿਆ ਹੋਰ ਭੂਲੀ ਅਵਗਣਿਆਰੇ ॥

I have realized my eternal God (through the Guru's grace), whereas the other unvirtuous ones have gone astray.

ਮੈ ਸਦਾ ਰਾਵੇ ਪਿਰੁ ਆਪਣਾ ਸਚੜੈ ਸਬਦਿ ਵੀਚਾਰੇ ॥

I always keep reflecting on the Guru's divine word, therefore, my Husband-God always lets me rejoice in His company.

ਸਚੈ ਸਬਦਿ ਵੀਚਾਰੇ ਰੰਗਿ ਰਾਤੀ ਨਾਰੇ ਮਿਲਿ ਸਤਿਗੁਰ ਪ੍ਰੀਤਮੁ ਪਾਇਆ ॥

The soul-bride, who reflects on the divine word, gets imbued with the love of the Husband-God; by meeting the true Guru, she realizes her beloved God.

ਅੰਤਰਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਗਇਆ ਦੁਸਮਨੁ ਦੁਖੁ ਸਬਾਇਆ ॥

She remains imbued with love of God within her, remains elated in a state of equipoise and all her vices and sufferings vanish.

ਅਪਨੇ ਗੁਰ ਕੰਉ ਤਨੁ ਮਨੁ ਦੀਜੈ ਤਾਂ ਮਨੁ ਭੀਜੈ ਤ੍ਰਿਸਨਾ ਦੁਖ ਨਿਵਾਰੇ ॥

If we surrender our heart and mind to the Guru, only then our mind is saturated in God's love and the sorrows of worldly desire gets eliminated.

ਮੈ ਪਿਰੁ ਸਚੁ ਪਛਾਣਿਆ ਹੋਰ ਭੁਲੀ ਅਵਗਣਿਆਰੇ ॥੩॥

I have realized my eternal Husband-God (through the Guru's grace), whereas the other unvirtuous ones have gone astray. ||3||

ਸਚੜੈ ਆਪਿ ਜਗਤੁ ਉਪਾਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੇ ॥

The eternal God has Himself created this world, but without the Guru's teachings, people remain in total spiritual darkness.

ਆਪਿ ਮਿਲਾਏ ਆਪਿ ਮਿਲੈ ਆਪੇ ਦੇਇ ਪਿਆਰੇ ॥

On His own, God unites one with the Guru, He Himself meets one, and He Himself blesses one with His love.

ਆਪੇ ਦੇਇ ਪਿਆਰੇ ਸਹਜਿ ਵਾਪਾਰੇ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰੇ ॥

God Himself blesses with His love, makes one imperceptibly deal in His Name by meditating on it and embellishes one's life by uniting him with the Guru.

ਧਨੁ ਜਗ ਮਹਿ ਆਇਆ ਆਪੁ ਗਵਾਇਆ ਦਰਿ ਸਾਚੈ ਸਚਿਆਰੇ ॥

Blessed is the advent of such a person in the world, who has shed his ego and is acclaimed as true in God's presence.

ਗਿਆਨਿ ਰਤਨਿ ਘਟਿ ਚਾਨਣੁ ਹੋਆ ਨਾਨਕ ਨਾਮ ਪਿਆਰੇ ॥

O' Nanak, one's mind is illuminated with spiritual living because of the jewel-like precious divine Wisdom received from the Guru and he starts loving God's Name.

ਸਚੜੈ ਆਪਿ ਜਗਤੁ ਉਪਾਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੇ ॥੪॥੩॥

The Dear Eternal God has Himself created this world, but the mind of the human being remains full of pitch darkness without the guidance of the Guru. ||4||3||

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ॥

Raag Wadahans, Third Guru:

ਇਹੁ ਸਰੀਰੁ ਜਜਰੀ ਹੈ ਇਸ ਨੇ ਜਰੁ ਪਹੁਚੈ ਆਏ ॥

This body of ours is very frail and is subject to erosion day by day as the old age approaches.

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰੁ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਏ ॥

Only those who follow the Guru's teachings are saved, while others continue the cycle of birth and death.

ਹੋਰਿ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਵਹਿ ਅੰਤਿ ਗਏ ਪਛੁਤਾਵਹਿ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨ ਹੋਈ ॥

Others die to be incarnated; they continue the cycle of birth and death. They repent at the time of departure from this world since there is no comfort without God's Name.

ਐਥੈ ਕਮਾਵੈ ਸੋ ਫਲੁ ਪਾਵੈ ਮਨਮੁਖਿ ਹੈ ਪਤਿ ਖੋਈ ॥

One reaps what he sows in this life receives, but the self-conceited person loses honor in God's presence.

ਜਮ ਪੁਰਿ ਘੋਰ ਅੰਧਾਰੁ ਮਹਾ ਗੁਬਾਰੁ ਨਾ ਤਿਥੈ ਭੈਣ ਨ ਭਾਈ ॥

The city of death, where a self-conceited person is taken after death, is a pitch-dark chaos, where there is no sister or brother to help anybody.

ਇਹੁ ਸਰੀਰੁ ਜਜਰੀ ਹੈ ਇਸ ਨੋ ਜਰੁ ਪਹੁਚੈ ਆਈ ॥੧॥

This body of ours is very frail and is subject to erosion day by day as the old age approaches. ||1||

ਕਾਇਆ ਕੰਚਨੁ ਤਾਂ ਥੀਐ ਜਾਂ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਏ ॥

This body becomes pure, immaculate, and valuable like immaculate like gold, only when the true Guru unites the person with God.

ਭ੍ਰਮੁ ਮਾਇਆ ਵਿਚਹੁ ਕਟੀਐ ਸਚੜੈ ਨਾਮਿ ਸਮਾਏ ॥

Then all the doubts due to Maya are removed from within and the person merges in the true Name of the eternal God.

ਸਚੈ ਨਾਮਿ ਸਮਾਏ ਹਰਿ ਗੁਣ ਗਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ॥

The human being gets merged in the Name of the eternal God and keeps singing praises of God; he rejoices in the bliss by realizing the beloved God.

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਵਿਚਹੁ ਹੰਉਮੈ ਜਾਏ ॥

One remains in this state of bliss day and night and one's ego is rooted out from within.

ਜਿਨੀ ਪੁਰਖੀ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ਤਿਨ ਕੈ ਹੰਉ ਲਾਗਉ ਪਾਏ ॥

I humbly bow to those who have attuned their mind to God's Name.

ਕਾਂਇਆ ਕੰਚਨੁ ਤਾਂ ਥੀਐ ਜਾ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਏ ॥੨॥

This body becomes pure and immaculate like gold only when the true Guru causes one to realize God. ||2||

ਸੋ ਸਚਾ ਸਚੁ ਸਲਾਹੀਐ ਜੇ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਏ ॥

When our Guru makes us realize God, only then we can start praising the eternal God.

ਬਿਨੁ ਸਤਿਗੁਰੁ ਭਰਮਿ ਭੁਲਾਣੀਆ ਕਿਆ ਮੁਹੁ ਦੇਸਨਿ ਆਗੈ ਜਾਏ ॥

However without the true Guru, the self conceited bride-souls get deluded by doubt and feel ashamed in God presence

ਕਿਆ ਦੇਨਿ ਮੁਹੁ ਜਾਏ ਅਵਗੁਣਿ ਪਛੁਤਾਏ ਦੁਖੇ ਦੁਖੁ ਕਮਾਏ ॥

With what dignity can they go there? They repent because of their vices and earn nothing but anguish.

ਨਾਮਿ ਰਤੀਆ ਸੇ ਰੰਗਿ ਚਲੁਲਾ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਏ ॥

However, those who are imbued with Naam are elated in the deep love and devotion and get merged with the Husband-God.

ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਸੂਝਈ ਕਿਸੁ ਆਗੈ ਕਹੀਐ ਜਾਏ ॥

No one else seems as great as God, where else can we go and request for help?

ਸੇ ਸਚਾ ਸਚੁ ਸਲਾਹੀਐ ਜੇ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਏ ॥੩॥

When our Guru makes us realize God, only then we can start praising that eternal God. ||3||

ਜਿਨੀ ਸਚੜਾ ਸਚੁ ਸਲਾਹਿਆ ਹੰਉ ਤਿਨ ਲਾਗਉ ਪਾਏ ॥

I respectfully bow to those who have meditated on the eternal God.

ਸੇ ਜਨ ਸਚੇ ਨਿਰਮਲੇ ਤਿਨ ਮਿਲਿਆ ਮਲੁ ਸਭ ਜਾਏ ॥

They become truly pure and immaculate and by associating with them all the filth of vices is washed away from our mind.

ਤਿਨ ਮਿਲਿਆ ਮਲੁ ਸਭ ਜਾਏ ਸਚੈ ਸਰਿ ਨਾਏ ਸਚੈ ਸਹਜਿ ਸੁਭਾਏ ॥

By associating with them, is like taking a bath in the tank of Naam, the filth of vices is washed away and one intuitively becomes truthful.

ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਗਮੁ ਅਗੋਚਰੁ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਏ ॥

The true Guru has made me realize that God's Name is immaculate, imperceptible and incomprehensible

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਰੰਗਿ ਰਾਤੇ ਨਾਨਕ ਸਚਿ ਸਮਾਏ ॥

O' Nanak, those who meditate on God by always remembering Him, merge within the Truth.

ਜਿਨੀ ਸਚੜਾ ਸਚੁ ਧਿਆਇਆ ਹੰਉ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਏ ॥੪॥੪॥

I respectfully bow to those who have meditated on the eternal God. ||4||4||

ਵਡਹੰਸ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਲਲਾਂ ਬਹਲੀਮਾ ਕੀ ਧੁਨਿ ਗਾਵਣੀ

Raag Wadahans, Vaar (epic), Fourth Guru: To be sung in the tune Of Lalaa-Behleemaa:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਬਦਿ ਰਤੇ ਵਡ ਹੰਸ ਹੈ ਸਚੁ ਨਾਮੁ ਉਰਿ ਧਾਰਿ ॥

Those who are imbued with the Guru's word and have enshrined the eternal Naam in their hearts, are true saints with divine knowledge.

ਸਚੁ ਸੰਗ੍ਰਹਹਿ ਸਦ ਸਚਿ ਰਹਹਿ ਸਚੈ ਨਾਮਿ ਪਿਆਰਿ ॥

They amass the wealth of Naam and are always imbued with the love of the eternal God.

ਸਦਾ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਗਈ ਨਦਰਿ ਕੀਤੀ ਕਰਤਾਰਿ ॥

They are always immaculate, the dirt of vices does not afflict them; they are blessed with the glance of grace of the Creator-God.

ਨਾਨਕ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜੇ ਅਨਦਿਨੁ ਜਪਹਿ ਮੁਰਾਰਿ ॥੧॥

O' Nanak, I dedicate myself to those who always remember God. ||1||

ਮਃ ੩ ॥

Third Guru:

ਮੈ ਜਾਨਿਆ ਵਡ ਹੰਸੁ ਹੈ ਤਾ ਮੈ ਕੀਆ ਸੰਗੁ ॥

I thought him to be a true saint like a beautiful swan, so I associated with him.

ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਤ ਜਨਮਿ ਨ ਦੇਦੀ ਅੰਗੁ ॥੨॥

If I had known that he is only a cheat like a crane, I would never have associated with him from the very beginning. ||2||

ਮਃ ੩ ॥

Third Guru:

ਹੰਸਾ ਵੇਖਿ ਤਰੰਦਿਆ ਬਗਾਂ ਭਿ ਆਯਾ ਚਾਉ ॥

Upon seeing the swans like true saints swim in the pool of spiritual bliss, even the cranes like false saints developed the desire to do the same.

ਡੁਬਿ ਮੁਏ ਬਗ ਬਪੁੜੇ ਸਿਰੁ ਤਲਿ ਉਪਰਿ ਪਾਉ ॥੩॥

But the wretched cranes like false saints got drowned to death in the world ocean of vices and floated with their heads down and feet upward. ||3||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਆਪੇ ਹੀ ਆਪਿ ਆਪਿ ਹੈ ਆਪਿ ਕਾਰਣੁ ਕੀਆ ॥

O' God, You are the cause of all this creation of Yours since You have been there by Yourself even before the creation.

ਤੂ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਕੇ ਅਵਰੁ ਨ ਬੀਆ ॥

You Yourself are formless and there is no one else like You.

ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਤੂ ਕਰਹਿ ਸੁ ਥੀਆ ॥

You are the all-powerful Cause of causes and whatever You do, comes to pass.

ਤੂ ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਸਭਨਾਹਾ ਜੀਆ ॥

You give bounties to all beings without being requested by them.

ਸਭਿ ਆਖਹੁ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਨਿ ਦਾਨੁ ਹਰਿ ਨਾਮੁ ਮੁਖਿ ਦੀਆ ॥੧॥

Let us all say, blessed is that True Guru who has given us the Supreme gift of God's Name. ||1||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਭੈ ਵਿਚਿ ਸਭੁ ਆਕਾਰੁ ਹੈ ਨਿਰਭਉ ਹਰਿ ਜੀਉ ਸੇਇ ॥

The entire creation is under some kind of fear, but only that venerable God is without any fear.

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਥੈ ਭਉ ਕਦੇ ਨ ਹੋਇ ॥

If we follow the true Guru's teachings, we realize God dwelling in our mind and then no fear afflicts us.

ਦੁਸਮਨੁ ਦੁਖੁ ਤਿਸ ਨੇ ਨੇੜਿ ਨ ਆਵੈ ਪੇਹਿ ਨ ਸਕੈ ਕੋਇ ॥

Neither vices nor any sorrow come near that person and nothing can affect him

ਗੁਰਮੁਖਿ ਮਨਿ ਵੀਚਾਰਿਆ ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ ॥

Therefore, this thought comes to the minds of the Guru's followers that whatever pleases Him comes to pass.

ਨਾਨਕ ਆਪੇ ਹੀ ਪਤਿ ਰਖਸੀ ਕਾਰਜ ਸਵਾਰੇ ਸੇਇ ॥੧॥

O' Nanak, God Himself will save our honor and resolve our affairs. ||1||

ਮਃ ੩ ॥

Third Guru:

ਇਕਿ ਸਜਣ ਚਲੇ ਇਕਿ ਚਲਿ ਗਏ ਰਹਦੇ ਭੀ ਫੁਨਿ ਜਾਹਿ ॥

Some of our friends are about to depart from this world, others have already gone and the remaining ones will also die one day.

ਜਿਨੀ ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਓ ਸੇ ਆਇ ਗਏ ਪਛੁਤਾਹਿ ॥

But those who did not follow the teachings of the Guru, they came to this world and departed from it repenting.

ਨਾਨਕ ਸਚਿ ਰਤੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਹਿ ॥੨॥

O' Nanak, those who are imbued with the love of God never separate from Him; they remain merged in God by following the Guru's teachings. ||2||

ਪਉੜੀ ॥

Pauree:

ਤਿਸੁ ਮਿਲੀਐ ਸਤਿਗੁਰ ਸਜਣੈ ਜਿਸੁ ਅੰਤਰਿ ਹਰਿ ਗੁਣਕਾਰੀ ॥

We should meet that Guru, the true friend, in whose heart is enshrined the all virtuous God.

ਤਿਸੁ ਮਿਲੀਐ ਸਤਿਗੁਰ ਪ੍ਰੀਤਮੈ ਜਿਨਿ ਹੰਉਮੈ ਵਿਚਹੁ ਮਾਰੀ ॥

We should meet that true Guru, our beloved, who has conquered ego from within.

ਸੇ ਸਤਿਗੁਰੁ ਪੂਰਾ ਧਨੁ ਧੰਨੁ ਹੈ ਜਿਨਿ ਹਰਿ ਉਪਦੇਸੁ ਦੇ ਸਭ ਸ੍ਰਿਸ੍ਟਿ ਸਵਾਰੀ ॥

Highly blessed is that perfect true Guru, who has reformed the entire world through His teachings of remembering God.

ਨਿਤ ਜਪਿਅਹੁ ਸੰਤਹੁ ਰਾਮ ਨਾਮੁ ਭਉਜਲ ਬਿਖੁ ਤਾਰੀ ॥

O' true saints, always meditate on God's Name, which ferries us across the dreadful worldly ocean of vices.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਉਪਦੇਸਿਆ ਗੁਰ ਵਿਟੜਿਅਹੁ ਹੰਉ ਸਦ ਵਾਰੀ ॥੨॥

The perfect Guru has imparted this teaching about God, therefore, I am forever dedicated to him. ||2||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਸੁਖੀ ਹੂੰ ਸੁਖ ਸਾਰੁ ॥

The essence of the supreme bliss lies in obediently following the true Guru's teachings;

ਐਥੈ ਮਿਲਨਿ ਵਡਿਆਈਆ ਦਰਗਹ ਮੇਖ ਦੁਆਰੁ ॥

through it one receives glory in this world and salvation in God's presence.

ਸਚੀ ਕਾਰ ਕਮਾਵਣੀ ਸਚੁ ਪੈਨਣੁ ਸਚੁ ਨਾਮੁ ਅਧਾਰੁ ॥

To follow the Guru's teachings is the service worth performing, through it one receives God's Name as true robe of honor and spiritual sustenance.

ਸਚੀ ਸੰਗਤਿ ਸਚਿ ਮਿਲੈ ਸਚੈ ਨਾਇ ਪਿਆਰੁ ॥

By associating with the Guru's company, one falls in love with God's Name and realizes God.

ਸਚੈ ਸਬਦਿ ਹਰਖੁ ਸਦਾ ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ ॥

By following the Guru's divine word one always rejoices in bliss and receives honor in God's presence.

ਨਾਨਕ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੇ ਕਰੈ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੈ ਕਰਤਾਰੁ ॥੧॥

O' Nanak, only that person follows the true Guru's teachings, whom the Creator blesses with His glance of grace. ||1||

ਮਃ ੩ ॥

Third Guru:

ਹੋਰ ਵਿਡਾਣੀ ਚਾਕਰੀ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਧ੍ਰਿਗੁ ਵਾਸੁ ॥

Accursed is the life and living of those who serve and follow the teachings of anyone other than the true Guru.

ਅੰਮ੍ਰਿਤੁ ਛੇਡਿ ਬਿਖੁ ਲਗੇ ਬਿਖੁ ਖਟਣਾ ਬਿਖੁ ਰਾਸਿ ॥

Abandoning the ambrosial nectar, such people keep amassing poisonous Maya, the worldly riches and power they earn this poison which is their only wealth.

ਬਿਖੁ ਖਾਣਾ ਬਿਖੁ ਪੈਨਣਾ ਬਿਖੁ ਕੇ ਮੁਖਿ ਗਿਰਾਸ ॥

This Poisonous Maya is their diet, their attire and they fill their mouths with morsels of poison.

ਐਥੈ ਦੁਖੇ ਦੁਖੁ ਕਮਾਵਣਾ ਮੁਇਆ ਨਰਕਿ ਨਿਵਾਸੁ ॥

Such people endure extreme sufferings here and upon death, their mind and soul remain miserable.

ਮਨਮੁਖ ਮੁਹਿ ਮੈਲੈ ਸਬਦੁ ਨ ਜਾਣਨੀ ਕਾਮ ਕਰੇਧਿ ਵਿਣਾਸੁ ॥

The language of the self-willed persons is filthy; they do not realize the worth of the Guru's word and are consumed by lust and anger.

ਸਤਿਗੁਰ ਕਾ ਭਉ ਛੇਡਿਆ ਮਨਹਠਿ ਕੰਮੁ ਨ ਆਵੈ ਰਾਸਿ ॥

They forsake the revered fear of the true Guru and because of their stubbornness, none of their tasks is ever accomplished.

ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਕੇ ਨ ਸੁਣੇ ਅਰਦਾਸਿ ॥

They endure extreme sufferings in the world hereafter and nobody pays attention to their prayers.

ਨਾਨਕ ਪੁਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਗੁਰਮੁਖਿ ਨਾਮਿ ਨਿਵਾਸੁ ॥੨॥

O' Nanak, people earn the fruit of their past deeds, but the Guru's followers remain merged in Naam. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੇ ਸਤਿਗੁਰੁ ਸੇਵਿਹੁ ਸਾਧ ਜਨੁ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥

Serve and follow the teachings of that true saint-Guru who has firmly enshrined God's Name in your heart.

ਸੇ ਸਤਿਗੁਰੁ ਪੂਜਹੁ ਦਿਨਸੁ ਰਾਤਿ ਜਿਨਿ ਜਗੰਨਾਥੁ ਜਗਦੀਸੁ ਜਪਾਇਆ ॥

Yes, day and night, remember that true Guru who has caused you to recite the Name of God, the Master of the universe.

ਸੇ ਸਤਿਗੁਰੁ ਦੇਖਹੁ ਇਕ ਨਿਮਖ ਨਿਮਖ ਜਿਨਿ ਹਰਿ ਕਾ ਹਰਿ ਪੰਥੁ ਬਤਾਇਆ ॥

At each and every moment, behold that true Guru who has shown the Path to realize God.

ਤਿਸੁ ਸਤਿਗੁਰ ਕੀ ਸਭ ਪਗੀ ਪਵਹੁ ਜਿਨਿ ਮੋਹ ਅੰਧੇਰੁ ਚੁਕਾਇਆ ॥

You all should humbly bow to that Guru and follow his teachings, who has dispelled the ignorance leading to the love for Maya.

ਸੇ ਸਤਗੁਰੁ ਕਹਹੁ ਸਭਿ ਧੰਨੁ ਧੰਨੁ ਜਿਨਿ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰ ਲਹਾਇਆ ॥੩॥

Praise that true Guru again and again, who has led you to the treasure of God's devotional worship. ||3||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭੁਖ ਗਈ ਭੇਖੀ ਭੁਖ ਨ ਜਾਇ ॥

The yearning of the mind is quenched by meeting and following the true Guru's teachings, it does not go by simply wearing holy garbs.

ਦੁਖਿ ਲਗੈ ਘਰਿ ਘਰਿ ਫਿਰੈ ਅਗੈ ਦੂਣੀ ਮਿਲੈ ਸਜਾਇ ॥

One who acts like a saint simply by wearing holy garbs, he suffers by going from door to door for his sustenance here and receives double punishment hereafter.

ਅੰਦਰਿ ਸਹਜੁ ਨ ਆਇਓ ਸਹਜੇ ਹੀ ਲੈ ਖਾਇ ॥

He is never at peace within and because of that he is not content to eat whatever he receives from anyone.

ਮਨਹਠਿ ਜਿਸ ਤੇ ਮੰਗਣਾ ਲੈਣਾ ਦੁਖੁ ਮਨਾਇ ॥

To beg from somebody by forcing one's will using coercive methods, is to inflict Physical pain on one-self and emotional pain on the donor.

ਇਸੁ ਭੇਖੈ ਥਾਵਹੁ ਗਿਰਹੇ ਭਲਾ ਜਿਥਹੁ ਕੇ ਵਰਸਾਇ ॥

Better than such a fake saint's life is a household, from where the needs of someone else can be met.

ਸਬਦਿ ਰਤੇ ਤਿਨਾ ਸੋਝੀ ਪਈ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇ ॥

Those who are imbued with the Guru's word acquire better understanding, whereas others, entangled in Maya, go astray in doubt.

ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਣਾ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ ॥

People have to do what is pre-ordained on the basis of their past deeds and nothing else can be said about it.

ਨਾਨਕ ਜੇ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਜਿਨ ਕੀ ਪਤਿ ਪਾਵਹਿ ਥਾਇ ॥੧॥

O' Nanak, only they are good who are pleasing to God and whose honor He upholds. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਦਾ ਸੁਖੁ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥

One finds a lasting peace by following the true Guru's teachings, one's sufferings of the entire life goes away;

ਚਿੰਤਾ ਮੂਲਿ ਨ ਹੋਵਈ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ ॥

and then there is absolutely no anxiety, because one realizes the fearless God residing in the mind.

ਅੰਤਰਿ ਤੀਰਥੁ ਗਿਆਨੁ ਹੈ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ॥

The true Guru makes a person understand that the sacred shrine of spiritual wisdom is deep within himself.

ਮੈਲੁ ਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਤੀਰਥਿ ਨਾਇ ॥

When one's mind bathes in the ambrosial nectar of Naam, then the mind's dirt of vices is washed off and it becomes immaculate.

ਸਜਣ ਮਿਲੇ ਸਜਣਾ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ ॥

Because of their love for the Guru's divine word, the devotees of God intuitively meet other devotees.

ਘਰ ਹੀ ਪਰਚਾ ਪਾਇਆ ਜੇਤੀ ਜੇਤਿ ਮਿਲਾਇ ॥

They realize God's presence in their hearts and get attuned to the Supreme Soul.

ਪਾਖੰਡਿ ਜਮਕਾਲੁ ਨ ਛੋਡਈ ਲੈ ਜਾਸੀ ਪਤਿ ਗਵਾਇ ॥

The demon of death does not spare the one who indulges in hypocrisy; he is led away in dishonor.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਉਬਰੇ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥੨॥

O' Nanak, only those who are imbued with Naam are saved from this fear by attuning to the eternal God. ||2||

ਪਉੜੀ ॥

Pauree:

ਤਿਤੁ ਜਾਇ ਬਹੁ ਸਤਸੰਗਤੀ ਜਿਥੈ ਹਰਿ ਕਾ ਹਰਿ ਨਾਮੁ ਬਿਲੇਈਐ ॥

O' brother, join that true congregation, where God's Name is reflected upon.

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮੁ ਲੇਹੁ ਹਰਿ ਤਤੁ ਨ ਖੇਈਐ ॥

Over there meditate on God's Name in a very peaceful and poised manner, lest you should lose its essence.

ਨਿਤ ਜਪਿਅਹੁ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਦਰਗਹ ਢੇਈਐ ॥

Meditate on God's Name constantly day and night since it helps in getting to His presence.

ਸੇ ਪਾਏ ਪੂਰਾ ਸਤਗੁਰੂ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ ਲਿਲਾਟਿ ਲਿਖੇਈਐ ॥

Only that person, who is preordained, meets with the perfect true Guru.

ਤਿਸੁ ਗੁਰ ਕੰਉ ਸਭਿ ਨਮਸਕਾਰੁ ਕਰਹੁ ਜਿਨਿ ਹਰਿ ਕੀ ਹਰਿ ਗਾਲ ਗਲੇਈਐ ॥੪॥

Let us all humbly bow to that Guru, who always explains to us about the divine words of God's praises. ||4||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਜਣ ਮਿਲੇ ਸਜਣਾ ਜਿਨ ਸਤਗੁਰ ਨਾਲਿ ਪਿਆਰੁ ॥

The righteous people like to meet the righteous ones who also love the true Guru.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਤਿਨੀ ਧਿਆਇਆ ਸਚੈ ਪ੍ਰੇਮਿ ਪਿਆਰੁ ॥

They get together and remember God because they are imbued with His love.

ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰਿ ॥

By reflecting on the Guru's infinite word, their minds get satiated by itself.

ਏਹਿ ਸਜਣ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ ॥

When such virtuous people meet, they do not separate again because they are brought together by the Creator-God Himself.

ਇਕਨਾ ਦਰਸਨ ਕੀ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਬਦਿ ਨ ਕਰਹਿ ਵੀਚਾਰੁ ॥

Some people do not develop faith in the blessed vision of God because they do not reflect on the Guru's word.

ਵਿਛੁੜਿਆ ਕਾ ਕਿਆ ਵਿਛੁੜੈ ਜਿਨਾ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥

What more separation could be for those who are already separated from God due to their love of duality.

ਮਨਮੁਖ ਸੇਤੀ ਦੇਸਤੀ ਥੋੜੜਿਆ ਦਿਨ ਚਾਰਿ ॥

The friendship with self-conceited persons is very short-lived and lasts only for a few days.

ਇਸੁ ਪਰੀਤੀ ਤੁਟਦੀ ਵਿਲਮੁ ਨ ਹੋਵਈ ਇਤੁ ਦੇਸਤੀ ਚਲਨਿ ਵਿਕਾਰ ॥

It does not take even a moment's delay for such friendship to break down; moreover such friendship leads to many evils.

ਜਿਨਾ ਅੰਦਰਿ ਸਚੇ ਕਾ ਭਉ ਨਾਹੀ ਨਾਮਿ ਨ ਕਰਹਿ ਪਿਆਰੁ ॥

Those who do not have the revered fear of God within their hearts and do not nurture love of Naam.

ਨਾਨਕ ਤਿਨ ਸਿਉ ਕਿਆ ਕੀਚੈ ਦੋਸਤੀ ਜਿ ਆਪਿ ਭੁਲਾਏ ਕਰਤਾਰਿ ॥੧॥

O' Nanak, why should we develop any friendships with those, whom the Creator Himself has strayed? ||1||

ਮਃ ੩ ॥

Third Guru:

ਇਕਿ ਸਦਾ ਇਕਤੈ ਰੰਗਿ ਰਹਹਿ ਤਿਨ ਕੈ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

Some people always remain imbued with the love of God, I am dedicated to them forever.

ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪੀ ਤਿਨ ਕਉ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ ॥

I surrender my body, mind and wealth to them and humbly bow down to them.

ਤਿਨ ਮਿਲਿਆ ਮਨੁ ਸੰਤੋਖੀਐ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ ॥

On meeting such persons, the mind feels contented and all the yearning for the worldly desires vanish.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੀਏ ਸਦਾ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥੨॥

O' Nanak, people imbued with Naam always remain peaceful by remaining attuned to the eternal God. ||2||

ਪਉੜੀ ॥

Pauree:

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

I am dedicated to that Guru who has recited to me the Divine words.

ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਹਰਿ ਸੇਵਾ ਬਣਤ ਬਣਾਈ ॥

I am dedicated to that Guru who started the tradition of God's devotional worship.

ਸੇ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੇਰੈ ਨਾਲਿ ਹੈ ਜਿਥੈ ਕਿਥੈ ਮੈਨੇ ਲਏ ਛਡਾਈ ॥

That beloved true Guru is always with me; everywhere he liberates me from vices.

ਤਿਸੁ ਗੁਰ ਕਉ ਸਾਬਾਸਿ ਹੈ ਜਿਨਿ ਹਰਿ ਸੇਝੀ ਪਾਈ ॥

Blessed is that Guru who has given me the divine knowledge.

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

Nanak says, I am dedicated to that Guru, who has blessed me with God's Name and fulfilled the desire of my heart. ||5||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਤ੍ਰਿਸਨਾ ਦਾਧੀ ਜਲਿ ਮੁਈ ਜਲਿ ਜਲਿ ਕਰੇ ਪੁਕਾਰ ॥

The world is being spiritually consumed by the fire of worldly desires and is crying out for help because of this suffering.

ਸਤਿਗੁਰ ਸੀਤਲ ਜੇ ਮਿਲੈ ਫਿਰਿ ਜਲੈ ਨ ਦੁਜੀ ਵਾਰ ॥

However, if it could meet the peace giving true Guru, it would not suffer again.

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਨਿਰਭਉ ਕੇ ਨਹੀ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥੧॥

O' Nanak, without meditating on Naam, no one becomes fearless; one does not understand this unless one reflects on the Guru's word. ||1||

ਮਃ ੩ ॥

Third Guru:

ਭੇਖੀ ਅਗਨਿ ਨ ਬੁਝਈ ਚਿੰਤਾ ਹੈ ਮਨ ਮਾਹਿ ॥

By wearing deceptive holy robes, the fire of worldly desires is not quenched and the mind remains filled with anxiety.

ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨਾ ਮਰੈ ਤਿਉ ਨਿਗੁਰੇ ਕਰਮ ਕਮਾਹਿ ॥

Just as the snake doesn't die by closing the snake's hole, similarly the ritualistic deeds performed by people without the Guru's teachings go to waste.

ਸਤਿਗੁਰੁ ਦਾਤਾ ਸੇਵੀਐ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਇ ॥

If we follow the teachings of the beneficent Guru, then his word gets enshrined in our mind.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਂਤਿ ਹੋਇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਇ ॥

Then our mind and body are soothed and the fire of worldly desire is quenched.

ਸੁਖਾ ਸਿਰਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ਜਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

When one banishes ego from within, one rejoices in the highest kind of bliss.

ਗੁਰਮੁਖਿ ਉਦਾਸੀ ਸੇ ਕਰੇ ਜਿ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

Only that Guru's follower detaches from worldly desires, who remains attuned to the eternal God.

ਚਿੰਤਾ ਮੂਲਿ ਨ ਹੋਵਈ ਹਰਿ ਨਾਮਿ ਰਜਾ ਆਘਾਇ ॥

He remains totally satisfied with the bliss of God's Name and no worry afflicts him at all.

ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਨਹ ਛੁਟੀਐ ਹਉਮੈ ਪਚਹਿ ਪਚਾਇ ॥੨॥

O' Nanak, without meditating on Naam, we cannot be saved from the pains of worldly desires; people keep getting consumed by egotism. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨੀ ਪਾਇਅੜੇ ਸਰਬ ਸੁਖਾ ॥

Those who meditated on God's Name are totally blessed with spiritual peace.

ਸਭੁ ਜਨਮੁ ਤਿਨਾ ਕਾ ਸਫਲੁ ਹੈ ਜਿਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਨਿ ਲਾਗੀ ਭੁਖਾ ॥

The entire life of those people is fruitful, who feel the urge for God's Name.

ਜਿਨੀ ਗੁਰ ਕੈ ਬਚਨਿ ਆਰਾਧਿਆ ਤਿਨ ਵਿਸਰਿ ਗਏ ਸਭਿ ਦੁਖਾ ॥

All the sufferings of those vanished, who followed the Guru's teachings and remembered God with adoration.

ਤੇ ਸੰਤ ਭਲੇ ਗੁਰਸਿਖ ਹੈ ਜਿਨ ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ ਚੁਖਾ ॥

Those disciples of the Guru are the true saints, who care for none other than the eternal God.

ਧਨੁ ਧੰਨੁ ਤਿਨਾ ਕਾ ਗੁਰੂ ਹੈ ਜਿਸੁ ਅੰਮ੍ਰਿਤ ਫਲ ਹਰਿ ਲਾਗੇ ਮੁਖਾ ॥੬॥

Superbly blessed is the Guru of those who utter the ambrosial words of God's praises. ||6||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਕਲਿ ਮਹਿ ਜਮੁ ਜੰਦਾਰੁ ਹੈ ਹੁਕਮੇ ਕਾਰ ਕਮਾਇ ॥

In KaliYug, people remain under fear of the demon of death, who is very cruel; but even he does his deeds according to God's command.

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਮਨਮੁਖਾ ਦੇਇ ਸਜਾਇ ॥

Those who are protected by the Guru, escape from the fear of the demon of death, whereas the self-willed people are punished by him.

ਜਮਕਾਲੈ ਵਸਿ ਜਗੁ ਬਾਂਧਿਆ ਤਿਸ ਦਾ ਫਰੂ ਨ ਕੋਇ ॥

The demon of death has kept the entire world in his bondage and no one can hold him back.

ਜਿਨਿ ਜਮੁ ਕੀਤਾ ਸੇ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਦੁਖੁ ਨ ਹੋਇ ॥

If we follow the Guru's teachings and meditate on God, the creator of the demon, then the demon of death can not inflict pain.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਮੁ ਸੇਵਾ ਕਰੇ ਜਿਨ ਮਨਿ ਸਚਾ ਹੋਇ ॥੧॥

O' Nanak, even the demon of death serves those Guru's followers, who have enshrined the eternal God in their mind. ||1||

ਮਃ ੩ ॥

Third Guru:

ਏਹਾ ਕਾਇਆ ਰੋਗਿ ਭਰੀ ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ ਹਉਮੈ ਰੋਗੁ ਨ ਜਾਇ ॥

This body of ours is filled with the disease of ego, and without following the Guru's word, suffering from the ailment of ego does not go away.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਨਿਰਮਲ ਹੋਵੈ ਹਰਿ ਨਾਮੇ ਮੰਨਿ ਵਸਾਇ ॥

But if a person meets the true Guru, his mind becomes immaculate and he realizes God's presence in his mind.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਸੁਖਦਾਤਾ ਦੁਖੁ ਵਿਸਰਿਆ ਸਹਜਿ ਸੁਭਾਇ ॥੨॥

O' Nanak, those who remembered God, the bestower of peace, their sufferings due to ego vanished intuitively. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਨਿ ਜਗਜੀਵਨੁ ਉਪਦੇਸਿਆ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਸਦਾ ਘੁਮਾਇਆ ॥

I am always dedicated to that Guru, who taught me about the devotional worship of God, the life of the world.

ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਖੰਨੀਐ ਜਿਨਿ ਮਧੁਸੂਦਨੁ ਹਰਿ ਨਾਮੁ ਸੁਣਾਇਆ ॥

I am completely dedicated to that Guru who taught me to meditate on the Name of God, the destroyer of demon of ego.

ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਵਾਰਣੈ ਜਿਨਿ ਹਉਮੈ ਬਿਖੁ ਸਭੁ ਰੇਗੁ ਗਵਾਇਆ ॥

I am dedicated to that Guru, who banished my entire ailment caused by the poison of ego and other vices.

ਤਿਸੁ ਸਤਿਗੁਰ ਕਉ ਵਡ ਪੁੰਨੁ ਹੈ ਜਿਨਿ ਅਵਗਣ ਕਟਿ ਗੁਣੀ ਸਮਝਾਇਆ ॥

This is the great favor of the true Guru to the human beings, who after removing their vices, gave them the understanding about God, the treasure of virtues.

ਸੋ ਸਤਿਗੁਰੁ ਤਿਨ ਕਉ ਭੇਟਿਆ ਜਿਨ ਕੈ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ ਲਿਖਿ ਪਾਇਆ ॥੭॥

Only those persons who are predestined, have met and received the teachings of such a true Guru. ||7||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਭਗਤਿ ਕਰਹਿ ਮਰਜੀਵੜੇ ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਦਾ ਹੋਇ ॥

Those, whose ego is dead while they are still alive, are the only ones who truly perform devotional worship since it can be done only by following the Guru's teachings.

ਓਨਾ ਕਉ ਧੁਰਿ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥

God has blessed them with the treasure of devotional worship, which cannot be wiped out by anybody.

ਗੁਣ ਨਿਧਾਨੁ ਮਨਿ ਪਾਇਆ ਏਕੇ ਸਚਾ ਸੋਇ ॥

They have realized in their mind the eternal God, the treasure of virtues.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੇ ਫਿਰਿ ਵਿਛੋੜਾ ਕਦੇ ਨ ਹੋਇ ॥੧॥

O' Nanak, the Guru's followers remain united with God and they are never separated from Him again. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਤਿਗੁਰੁ ਕੀ ਸੇਵ ਨ ਕੀਨੀਆ ਕਿਆ ਓਹੁ ਕਰੇ ਵੀਚਾਰੁ ॥

He, who has not followed the Guru's teachings, what else can he reflect on?

ਸਬਦੈ ਸਾਰ ਨ ਜਾਣਈ ਬਿਖੁ ਭੂਲਾ ਗਾਵਾਰੁ ॥

Such a foolish person, who is lost in the temptations of the worldly riches, does not know the worth of the Guru's word.

ਅਗਿਆਨੀ ਅੰਧੁ ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥

Such a spiritually blind person does many ritualistic deeds but his mind is engrossed in the love of Maya, the worldly riches and power.

ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ਜਮੁ ਮਾਰਿ ਕਰੇ ਤਿਨ ਖੁਆਰੁ ॥

Those who take unjustifiable pride in themselves, are punished and humiliated by the demon of death.

ਨਾਨਕ ਕਿਸ ਨੇ ਆਖੀਐ ਜਾ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥੨॥

O' Nanak, who else is there to ask? when God Himself is the forgiver. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ॥

O' Creator, You know everything and all beings belong to You.

ਜਿਸੁ ਤੂ ਭਾਵੈ ਤਿਸੁ ਤੂ ਮੇਲਿ ਲੈਹਿ ਕਿਆ ਜੰਤ ਵਿਚਾਰੇ ॥

He whom You like, You unite with Yourself; what can the helpless beings do?

ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਸਚੁ ਸਿਰਜਣਹਾਰੇ ॥

O' God, the eternal Creator, You are all powerful and the Cause of causes.

ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਪਿਆਰਿਆ ਸੇ ਤੁਧੁ ਮਿਲੈ ਗੁਰਮੁਖਿ ਵੀਚਾਰੇ ॥

O' my beloved God, whom You bless to realize You, realizes You by reflecting on the Guru's word.

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਆਪਣੇ ਜਿਨਿ ਮੇਰਾ ਹਰਿ ਅਲਖੁ ਲਖਾਰੇ ॥੮॥

I am dedicated to my true Guru, who has made me comprehend the incomprehensible God. ||8||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਰਤਨਾ ਪਾਰਖੁ ਜੇ ਹੋਵੈ ਸੁ ਰਤਨਾ ਕਰੇ ਵੀਚਾਰੁ ॥

Only who knows the worth of the gems, can appreciate and think about the worth of jewels.

ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਅਗਿਆਨੀ ਅੰਧੁ ਅੰਧਾਰੁ ॥

Similarly, a spiritually blind person cannot appreciate the worth of jewel-like precious Naam.

ਰਤਨੁ ਗੁਰੂ ਕਾ ਸਬਦੁ ਹੈ ਬੁਝੈ ਬੁਝਣਹਾਰੁ ॥

Only a divinely wise person understands that the Guru's word is the real jewel.

ਮੂਰਖ ਆਪੁ ਗਣਾਇਦੇ ਮਰਿ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ ॥

The fools take pride in themselves, and keep getting spiritually ruined by going through the cycle of birth and death.

ਨਾਨਕ ਰਤਨਾ ਸੇ ਲਹੈ ਜਿਸੁ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੁ ॥

O' Nanak, only that person amasses the jewel-like words of the Guru, who by Guru's grace, is imbued with the love of divine words.

ਸਦਾ ਸਦਾ ਨਾਮੁ ਉਚਰੈ ਹਰਿ ਨਾਮੇ ਨਿਤ ਬਿਉਹਾਰੁ ॥

Forever and ever, such a person recites God's Name, and his daily dealing is only in God's Name.

ਕ੍ਰਿਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਹਰਿ ਰਖਾ ਉਰ ਧਾਰਿ ॥੧॥

If God shows His mercy, then I too would keep Him enshrined in my heart.
||1||

ਮਃ ੩ ॥

Third Guru:

ਸਤਿਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀਆ ਹਰਿ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

Those persons who have not followed the true Guru's teachings, and haven't been imbued with the love of God's Name,

ਮਤ ਤੁਮ ਜਾਣਹੁ ਓਇ ਜੀਵਦੇ ਓਇ ਆਪਿ ਮਾਰੇ ਕਰਤਾਰਿ ॥

don't think that those persons are spiritually alive; the Creator has Himself killed them spiritually.

ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਭਾਇ ਦੂਜੈ ਕਰਮ ਕਮਾਇ ॥

They are afflicted with the terrible disease of ego, which makes them do the deeds for the love for Maya, the worldly riches and power.

ਨਾਨਕ ਮਨਮੁਖਿ ਜੀਵਦਿਆ ਮੁਏ ਹਰਿ ਵਿਸਰਿਆ ਦੁਖੁ ਪਾਇ ॥੨॥

O' Nanak, self-willed persons are spiritually dead while alive; forsaking God, they suffer in grief. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਸੁ ਅੰਤਰੁ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਤਿਸੁ ਜਨ ਕਉ ਸਭਿ ਨਮਸਕਾਰੀ ॥

All bow in reverence to that devotee whose heart is pure from within.

ਜਿਸੁ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤਿਸੁ ਜਨ ਕਉ ਹਉ ਬਲਿਹਾਰੀ ॥

I am dedicated to that devotee, within whom is the treasure of Naam.

ਜਿਸੁ ਅੰਦਰਿ ਬੁਧਿ ਬਿਬੇਕੁ ਹੈ ਹਰਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥

He, who has discerning intellect, meditates on God's Name with adoration.

ਸੇ ਸਤਿਗੁਰੁ ਸਭਨਾ ਕਾ ਮਿਤੁ ਹੈ ਸਭ ਤਿਸਹਿ ਪਿਆਰੀ ॥

That true Guru is the friend of all beings, and the entire world is dear to Him.

ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਗੁਰ ਬੁਧਿ ਬੀਚਾਰੀ ॥੯॥

When I reflected with the wisdom given by the Guru, I realized that everything is the expanse of the all pervading God Himself. ||9||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੀਅ ਕੇ ਬੰਧਨਾ ਵਿਚਿ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ ॥

Without following the true Guru's teachings, all the ritualistic deeds which people do in ego, become bonds for their soul.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਠਉਰ ਨ ਪਾਵਹੀ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਹਿ ॥

Without following the true Guru's teachings, they do not find refuge anywhere; so they keep going through the cycle of birth and death.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਫਿਕਾ ਬੋਲਣਾ ਨਾਮੁ ਨ ਵਸੈ ਮਨ ਮਾਹਿ ॥

Without following the true Guru's teachings, the words they speak are unpleasant, and they do not realize Naam dwelling in their mind.

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਨਿ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਹਿ ॥੧॥

O' Nanak, without following the true Guru's teachings, people depart from the world in disgrace and are punished hereafter. ||1||

ਮਹਲਾ ੧ ॥

First Guru:

ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਧਿਆਰਾ ਵੀਸਰੈ ॥

I would burn such rituals which may make me forget the beloved God.

ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ ॥੨॥

O Nanak, sublime is that love, which preserves my honor with God. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਇਕੇ ਦਾਤਾ ਸੇਵੀਐ ਹਰਿ ਇਕੁ ਧਿਆਈਐ ॥

We should engage in the devotional worship of God, the benefactor; we should lovingly remember one God alone.

ਹਰਿ ਇਕੇ ਦਾਤਾ ਮੰਗੀਐ ਮਨ ਚਿੰਦਿਆ ਪਾਈਐ ॥

We should ask for what we desire from the one beneficent God, from whom we receive the fruit of our heart's desire.

ਜੇ ਦੂਜੇ ਪਾਸਹੁ ਮੰਗੀਐ ਤਾ ਲਾਜ ਮਰਾਈਐ ॥

it is better to die of shame rather than asking someone other than God.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਫਲੁ ਪਾਇਆ ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਭੁਖ ਗਵਾਈਐ ॥

Whosoever has performed the devotional worship of God, has received the fruit of God's Name and all his longing for worldly things has vanished.

ਨਾਨਕੁ ਤਿਨ ਵਟਹੁ ਵਾਰਿਆ ਜਿਨ ਅਨਦਿਨੁ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥੧੦॥

Nanak is dedicated to those who always lovingly remember God's Name in their hearts. ||10||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਭਗਤ ਜਨਾ ਕੰਉ ਆਪਿ ਤੁਠਾ ਮੇਰਾ ਪਿਆਰਾ ਆਪੇ ਲਇਅਨੁ ਜਨ ਲਾਇ ॥

My beloved God Himself becomes gracious on His devotees and on His own, He engages them into meditation on His Name.

ਪਾਤਿਸਾਹੀ ਭਗਤ ਜਨਾ ਕਉ ਦਿਤੀਅਨੁ ਸਿਰਿ ਛਤੁ ਸਚਾ ਹਰਿ ਬਣਾਇ ॥

God blesses His humble devotees with royalty; He bestows on them respect and glory as if He has built a royal crown for them.

ਸਦਾ ਸੁਖੀਏ ਨਿਰਮਲੇ ਸਤਿਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ॥

By following the Guru's teachings, they always remain peaceful and immaculate.

ਰਾਜੇ ਓਇ ਨ ਆਖੀਅਹਿ ਭਿੜਿ ਮਰਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਹਿ ॥

They are not said to be the true kings who die in conflicts and then enter the cycle of birth and death.

ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਨਕੀਂ ਵਢੀਂ ਫਿਰਹਿ ਸੇਭਾ ਮੂਲਿ ਨ ਪਾਹਿ ॥੧॥

O' Nanak, without meditating on Naam, they wander about in disgrace and get no respect at all. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸੁਣਿ ਸਿਖਿਐ ਸਾਦੁ ਨ ਆਇਓ ਜਿਚਰੁ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨ ਲਾਰੈ ॥

Just by listening, one does not appreciate the relish of the Guru's words; it does not well-up unless one attunes to the Guru's word.

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਨਾਮੁ ਮਨਿ ਵਸੈ ਵਿਚਰੁ ਭ੍ਰਮੁ ਭਉ ਭਾਰੈ ॥

By following the true Guru's teachings, the presence of God in the mind is realized, and doubt and dread flees away from within.

ਜੇਹਾ ਸਤਿਗੁਰ ਨੇ ਜਾਣੈ ਤੇਹੇ ਹੋਵੈ ਤਾ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਰੈ ॥

When a person assumes the same virtues that he thinks the true Guru has, then his consciousness gets attuned to the eternal God's Name.

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਹਰਿ ਦਰਿ ਸੋਹਨਿ ਆਰੈ ॥੨॥

O' Nanak, by meditating on God's Name, such people are blessed with glory in this world, and are honored hereafter in God's presence. ||2||

ਪਉੜੀ ॥

Pauree:

ਗੁਰਸਿਖਾਂ ਮਨਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਗੁਰੁ ਪੂਜਣ ਆਵਹਿ ॥

The mind of the Guru's disciples is filled with love for God and that is why they come to worship the Guru by following his teachings.

ਹਰਿ ਨਾਮੁ ਵਣੰਜਹਿ ਰੰਗ ਸਿਉ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈ ਜਾਵਹਿ ॥

With love and affection, they meditate on God's Name, and depart from here with the wealth of His Name.

ਗੁਰਸਿਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਭਾਵਹਿ ॥

Such disciples of the Guru are recognized with honor and are approved in God's presence.

ਗੁਰੁ ਸਤਿਗੁਰੁ ਬੋਹਲੁ ਹਰਿ ਨਾਮ ਕਾ ਵਡਭਾਗੀ ਸਿਖ ਗੁਣ ਸਾਂਝ ਕਰਾਵਹਿ ॥

The true Guru is the treasure of God's Name and the fortunate disciples of the Guru share this treasure.

ਤਿਨਾ ਗੁਰਸਿਖਾ ਕੰਉ ਹਉ ਵਾਰਿਆ ਜੇ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ॥੧੧॥

I am dedicated to those disciples of the Guru who always meditate on God's Name in every situation. ||11||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥

O' Nanak, Naam is a treasure, which can be realized only by following the Guru's teachings

ਮਨਮੁਖ ਘਰਿ ਹੋਦੀ ਵਥੁ ਨ ਜਾਣਨੀ ਅੰਧੇ ਭਉਕਿ ਮੁਏ ਬਿਲਲਾਇ ॥੧॥

The ignorant self-willed people do not recognize the presence of this wealth in their heart, and spiritually die wailing and growling for the worldly wealth.

||1||

ਮਃ ੩ ॥

Third Guru:

ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲੀ ਜੇ ਸਚਿ ਨਾਮਿ ਸਚਿ ਲਾਗੀ ॥

That human body is pure like gold which is attuned to the eternal God through meditation on Naam.

ਨਿਰਮਲ ਜੋਤਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਕ੍ਰਮੁ ਭਉ ਭਾਗੀ ॥

That person realizes the pure light of the immaculate God, and by the Guru's grace, his doubt and dread flees away.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਦਾ ਸੁਖੁ ਪਾਵਹਿ ਅਨਦਿਨੁ ਹਰਿ ਬੈਰਾਗੀ ॥੨॥

O' Nanak, the Guru's followers always rejoice in peace; being in love with God they always remain detached from the worldly attractions. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੇ ਗੁਰਸਿਖ ਧਨੁ ਧੰਨੁ ਹੈ ਜਿਨੀ ਗੁਰ ਉਪਦੇਸੁ ਸੁਣਿਆ ਹਰਿ ਕੰਨੀ ॥

Blessed are those Guru's followers who have listened to the Guru's teachings with full attention.

ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਤਿਨਿ ਹੰਉਮੈ ਦੁਬਿਧਾ ਭੰਨੀ ॥

The one, in whose heart the true Guru has firmly implanted God's Name, has totally crushed his ego and duality.

ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਕੇ ਮਿਤੁ ਨਾਹੀ ਵੀਚਾਰਿ ਡਿਠਾ ਹਰਿ ਜੰਨੀ ॥

The devotees of God have reflected upon and concluded that there is no real friend other than God's Name.

ਜਿਨਾ ਗੁਰਸਿਖਾ ਕਉ ਹਰਿ ਸੰਤੁਸਟੁ ਹੈ ਤਿਨੀ ਸਤਿਗੁਰ ਕੀ ਗਲ ਮੰਨੀ ॥

The Guru's disciples, with whom God is pleased, follow the true Guru's teachings.

ਜੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਏ ਤਿਨੀ ਚੜੀ ਚਵਗਣਿ ਵੰਨੀ ॥੧੨॥

The Guru's followers who meditate on Naam with adoration, are imbued with the very fast color of God's love. ||12||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਮਨਮੁਖੁ ਕਾਇਰੁ ਕਰੂਪੁ ਹੈ ਬਿਨੁ ਨਾਵੈ ਨਕੁ ਨਾਹਿ ॥

The self-willed person is cowardly and ugly, and without meditating on God's Name, doesn't have any honor anywhere.

ਅਨਦਿਨੁ ਧੰਧੈ ਵਿਆਪਿਆ ਸੁਪਨੈ ਭੀ ਸੁਖੁ ਨਾਹਿ ॥

Such a person is always entangled in worldly problems, and doesn't get any peace even in dreams.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਉਬਰਹਿ ਨਾਹਿ ਤ ਬਧੇ ਦੁਖ ਸਹਾਹਿ ॥੧॥

O' Nanak, they are saved from the worldly bonds only if they follow the Guru's teachings, otherwise they suffer due to their bondage to love of Maya. ||1||

ਮਃ ੩ ॥

Third Guru:

ਗੁਰਮੁਖਿ ਸਦਾ ਦਰਿ ਸੋਹਣੇ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥

The Guru's followers look beautiful in God's presence because they follow the Guru's word.

ਅੰਤਰਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਹਿ ॥

Within them is lasting tranquility and celestial peace, and they receive honor in the presence of the eternal God.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਪਾਇਆ ਸਹਜੇ ਸਚਿ ਸਮਾਹਿ ॥੨॥

O' Nanak, Guru's followers are blessed with God's Name; they intuitively merge in the eternal God. ||2||

ਪਉੜੀ ॥

Pauree:

ਗੁਰਮੁਖਿ ਪ੍ਰਹਿਲਾਦਿ ਜਪਿ ਹਰਿ ਗਤਿ ਪਾਈ ॥

Devotee Prahalad attained higher spiritual status by lovingly meditating on God through the Guru's teachings.

ਗੁਰਮੁਖਿ ਜਨਕਿ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥

It was through his Guru's teachings that king Janak attuned his mind to God.

ਗੁਰਮੁਖਿ ਬਸਿਸਟਿ ਹਰਿ ਉਪਦੇਸੁ ਸੁਣਾਈ ॥

It was through his Guru that sage Vashisht preached Divine word to others.

ਬਿਨੁ ਗੁਰ ਹਰਿ ਨਾਮੁ ਨ ਕਿਨੈ ਪਾਇਆ ਮੇਰੇ ਭਾਈ ॥

O' my brothers, nobody has realized God's Name without following the Guru's teachings.

ਗੁਰਮੁਖਿ ਹਰਿ ਭਗਤਿ ਹਰਿ ਆਪਿ ਲਹਾਈ ॥੧੩॥

God Himself blessed the Guru's follower with His devotional worship. ||13||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਬਦਿ ਨ ਲਾਗੇ ਭਾਉ ॥

One who doesn't have faith in the true Guru's teachings and is not imbued with the love of the Guru's word,

ਓਸ ਨੇ ਸੁਖੁ ਨ ਉਪਜੈ ਭਾਵੈ ਸਉ ਗੋੜਾ ਆਵਉ ਜਾਉ ॥

doesn't enjoy any peace in life, even if one goes through hundreds of cycles of birth and death.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਹਜਿ ਮਿਲੈ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਉ ॥੧॥

O' Nanak, if we attune our minds to the eternal God through the Guru's teachings, then we intuitively realize God. ||1||

ਮਃ ੩ ॥

Third Guru:

ਏ ਮਨ ਐਸਾ ਸਤਿਗੁਰੁ ਖੋਜਿ ਲਹੁ ਜਿਤੁ ਸੇਵਿਐ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥

O' my mind, seek such a true Guru by following whose teachings your sufferings of entire life (from birth till death) goes away,

ਸਹਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥

you may not have any worry and his divine word may burn down your ego.

ਕੂੜੈ ਕੀ ਪਾਲਿ ਵਿਚਹੁ ਨਿਕਲੈ ਸਚੁ ਵਸੈ ਮਨਿ ਆਇ ॥

The wall of falsehood may vanish from within you, and you may realize the eternal God dwelling within your mind;

ਅੰਤਰਿ ਸਾਂਤਿ ਮਨਿ ਸੁਖੁ ਹੋਇ ਸਚ ਸੰਜਮਿ ਕਾਰ ਕਮਾਇ ॥

celestial peace and tranquility may prevail within you by doing deeds motivated by truth and self-discipline.

ਨਾਨਕ ਪੂਰੈ ਕਰਮਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਹਰਿ ਜੀਉ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੨॥

O' Nanak, one who has perfect good fortune meets the True Gurus, only when reverend God bestows mercy by His own will. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਸ ਕੈ ਘਰਿ ਦੀਬਾਨੁ ਹਰਿ ਹੋਵੈ ਤਿਸ ਕੀ ਮੁਠੀ ਵਿਚਿ ਜਗਤੁ ਸਭੁ ਆਇਆ ॥

The entire world comes under the control of that person in whose heart God, the sovereign king, is enshrined.

ਤਿਸ ਕਉ ਤਲਕੀ ਕਿਸੈ ਦੀ ਨਾਹੀ ਹਰਿ ਦੀਬਾਨਿ ਸਭਿ ਆਣਿ ਪੈਰੀ ਪਾਇਆ ॥

Such a person is not dependent on anybody; instead the sovereign God causes everyone to bow at his feet and pay respect to him.

ਮਾਣਸਾ ਕਿਆਹੁ ਦੀਬਾਣਹੁ ਕੋਈ ਨਸਿ ਭਜਿ ਨਿਕਲੈ ਹਰਿ ਦੀਬਾਣਹੁ ਕੋਈ ਕਿਥੈ ਜਾਇਆ ॥

One may succeed in fleeing from the worldly court but where can one run from the Divine Justice?

ਸੇ ਐਸਾ ਹਰਿ ਦੀਬਾਨੁ ਵਸਿਆ ਭਗਤਾ ਕੈ ਹਿਰਦੈ ਤਿਨਿ ਰਹਦੇ ਖੁਹਦੇ ਆਣਿ ਸਭਿ ਭਗਤਾ ਅਗੈ ਖਲਵਾਇਆ ॥

Such a Divine Justice resides in the hearts of His devotees, and He has made the rest of the human beings to come and stand in obedience before these devotees.

ਹਰਿ ਨਾਵੈ ਕੀ ਵਡਿਆਈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਵੈ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਧਿਆਇਆ ॥੧੪॥

The virtue of glorifying God's Name is received only through His grace; only a rare Guru's follower remembers Naam with adoration. ||14||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਗਤੁ ਮੁਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥

Without following the true Guru's teachings, the worldly people are spiritually dead and are wasting their life in vain.

ਦੂਜੈ ਭਾਇ ਅਤਿ ਦੁਖੁ ਲਗਾ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ ॥

In the love for Maya (worldly riches and powers), they are afflicted with extreme sorrow and keep going through the cycle of birth and death.

ਵਿਸਟਾ ਅੰਦਰਿ ਵਾਸੁ ਹੈ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਪਾਇ ॥

They dwell in filth of vices, and are reincarnated again and again.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜਮੁ ਮਾਰਸੀ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ ॥੧॥

O' Nanak, at the end they depart repenting, because now they remember that the demon of death would punish them without the wealth of Naam. ||1||

ਮਃ ੩ ॥

Third Guru:

ਇਸੁ ਜਗ ਮਹਿ ਪੁਰਖੁ ਏਕੁ ਹੈ ਹੋਰ ਸਗਲੀ ਨਾਰਿ ਸਬਾਈ ॥

In this world, all pervading God is the only Husband and all other human beings are His brides.

ਸਭਿ ਘਟ ਭੋਗਵੈ ਅਲਿਪਤੁ ਰਹੈ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ ॥

He enjoys everything by pervading in all hearts, and yet remains detached from them; that incomprehensible God cannot be comprehended.

ਪੂਰੈ ਗੁਰਿ ਵੇਖਾਲਿਆ ਸਬਦੇ ਸੋਝੀ ਪਾਈ ॥

The perfect Guru imparted the necessary understanding through his word and revealed that unpreceptible God to us.

ਪੁਰਖੈ ਸੇਵਹਿ ਸੇ ਪੁਰਖ ਹੋਵਹਿ ਜਿਨੀ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ ॥

Those who burn down their ego through the Guru's word; they remember the all pervading God with adoration and become His embodiment.

ਤਿਸ ਕਾ ਸਰੀਕੁ ਕੇ ਨਹੀ ਨਾ ਕੇ ਕੰਟਕੁ ਵੈਰਾਈ ॥

There is no rival of that incomprehensible God, nor any enemy who can cause Him any pain.

ਨਿਹਚਲ ਰਾਜੁ ਹੈ ਸਦਾ ਤਿਸੁ ਕੇਰਾ ਨਾ ਆਵੈ ਨਾ ਜਾਈ ॥

His domain is eternal, and He is not subject to birth and death.

ਅਨਦਿਨੁ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਈ ॥

A true devotee always remembers the eternal God by singing His praises.

ਨਾਨਕੁ ਵੇਖਿ ਵਿਗਸਿਆ ਹਰਿ ਸਚੇ ਕੀ ਵਡਿਆਈ ॥੨॥

Nanak is feeling delighted upon beholding such a glory of the eternal God.
||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਨ ਕੈ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਸਦ ਹਿਰਦੈ ਹਰਿ ਨਾਮੇ ਤਿਨ ਕੰਉ ਰਖਣਹਾਰਾ ॥

Those who realize the ever present God's Name in their hearts, they consider Him as their saviour.

ਹਰਿ ਨਾਮੁ ਪਿਤਾ ਹਰਿ ਨਾਮੇ ਮਾਤਾ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਮਿਤ੍ਰੁ ਹਮਾਰਾ ॥

They are convinced that God's Name is the father, God's Name is the mother, and God's Name is our dear friend and companion.

ਹਰਿ ਨਾਵੈ ਨਾਲਿ ਗਲਾ ਹਰਿ ਨਾਵੈ ਨਾਲਿ ਮਸਲਤਿ ਹਰਿ ਨਾਮੁ ਹਮਾਰੀ ਕਰਦਾ ਨਿਤ ਸਾਰਾ ॥

We converse with God and we consult with Him for everything; He always looks after our well-being.

ਹਰਿ ਨਾਮੁ ਹਮਾਰੀ ਸੰਗਤਿ ਅਤਿ ਪਿਆਰੀ ਹਰਿ ਨਾਮੁ ਕੁਲੁ ਹਰਿ ਨਾਮੁ ਪਰਵਾਰਾ ॥

God's Name is our extremely loving congregation, God's Name is our lineage and family.

**ਜਨ ਨਾਨਕ ਕੰਉ ਹਰਿ ਨਾਮੁ ਹਰਿ ਗੁਰਿ ਦੀਆ ਹਰਿ ਹਲਤਿ ਪਲਤਿ ਸਦਾ ਕਰੇ ਨਿਸਤਾਰਾ
॥੧੫॥**

The Guru has blessed the devotee Nanak with that God's Name, which always redeems us both here and hereafter. ||15||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਜਿਨ ਕੰਉ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸੇ ਹਰਿ ਕੀਰਤਿ ਸਦਾ ਕਮਾਹਿ ॥

They, who meet the true Guru and follow his teachings, always sing God's praises.

ਅਚਿੰਤੁ ਹਰਿ ਨਾਮੁ ਤਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥

The Name of God, who is free of all worries, is enshrined in their minds, and they remain merged in the true Guru's divine word.

ਕੁਲੁ ਉਧਾਰਹਿ ਆਪਣਾ ਮੋਖ ਪਦਵੀ ਆਪੇ ਪਾਹਿ ॥

They themselves attain the status of liberation from vices and also redeem their lineage.

ਪਾਰਬ੍ਰਹਮੁ ਤਿਨ ਕੰਉ ਸੰਤੁਸਟੁ ਭਇਆ ਜੇ ਗੁਰ ਚਰਨੀ ਜਨ ਪਾਹਿ ॥

The supreme God is pleased with those who humbly follow the Guru's teachings.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਲਾਜ ਰਖਾਹਿ ॥੧॥

Nanak is the devotee of that God, who by bestowing mercy, saves the honor of His devotees. ||1||

ਮਃ ੩ ॥

Third Guru:

ਹੰਉਮੈ ਅੰਦਰਿ ਖੜਕੁ ਹੈ ਖੜਕੇ ਖੜਕਿ ਵਿਹਾਇ ॥

In egotism one is overtaken by fear and passes his life totally troubled by fear.

ਹੰਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ ॥

Ego is such a terrible disease that a person afflicted with it continues in the cycle of birth and death.

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਗੁਰੁ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ ॥

Those who are preordained meet with the true Guru, the embodiment of God.

ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥੨॥

O' Nanak, they burn their ego through the Guru's word and are saved from the malady of ego by his grace. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਪ੍ਰਭੁ ਅਬਿਗਤੁ ਅਗੋਚਰੁ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥

That God who is imperceivable, incomprehensible, imperishable, all pervading and the creator of the universe; His Name is our savior.

ਹਰਿ ਨਾਮੁ ਹਮ ਸ੍ਰੇਵਹੁ ਹਰਿ ਨਾਮੁ ਹਮ ਪੂਜਹੁ ਹਰਿ ਨਾਮੇ ਹੀ ਮਨੁ ਰਾਤਾ ॥

We remember that God's Name with love and devotion, we worship Him; our mind is only imbued with God's Name.

ਹਰਿ ਨਾਮੈ ਜੇਵਡੁ ਕੋਈ ਅਵਰੁ ਨ ਸੂਝੈ ਹਰਿ ਨਾਮੇ ਅੰਤਿ ਛੁਡਾਤਾ ॥

I can think of none other as great as God's Name, and it is God's Name that saves us in the end.

ਹਰਿ ਨਾਮੁ ਦੀਆ ਗੁਰਿ ਪਰਉਪਕਾਰੀ ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਕਾ ਪਿਤਾ ਮਾਤਾ ॥

Blessed are the Mother and Father of that beneficent Guru, who bestowed upon us the gift of Naam.

ਹੰਉ ਸਤਿਗੁਰੁ ਅਪੁਣੇ ਕੰਉ ਸਦਾ ਨਮਸਕਾਰੀ ਜਿਤੁ ਮਿਲਿਐ ਹਰਿ ਨਾਮੁ ਮੈ ਜਾਤਾ ॥੧੬॥

I always bow in humble reverence to my true Guru, meeting whom I have realized God's Name. ||16||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਗੁਰਮੁਖਿ ਸੇਵ ਨ ਕੀਨੀਆ ਹਰਿ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ ॥

One who hasn't followed the teachings of the Guru, hasn't been imbued with the love of God's Name,

ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਮਰਿ ਜਨਮੈ ਵਾਰੇ ਵਾਰ ॥

and hasn't savored the relish of divine word, he falls in the cycle of birth and death.

ਮਨਮੁਖਿ ਅੰਧੁ ਨ ਚੇਤਈ ਕਿਤੁ ਆਇਆ ਸੈਸਾਰਿ ॥

If a spiritually blind, self-willed person does not even think of God then what is the purpose of his coming to the world?

ਨਾਨਕ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇ ਸੇ ਗੁਰਮੁਖਿ ਲੰਘੇ ਪਾਰਿ ॥੧॥

O' Nanak, they upon whom God bestows grace, cross over this worldly ocean of vices by following the Guru's teachings. ||1||

ਮਃ ੩ ॥

Third Guru:

ਇਕੋ ਸਤਿਗੁਰੁ ਜਾਗਤਾ ਹੋਰੁ ਜਗੁ ਸੂਤਾ ਮੋਹਿ ਪਿਆਸਿ ॥

It is only the true Guru Who is spiritually awake and alert; the rest of the world is asleep in the love for Maya and the worldly desires.

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਜਾਗੰਨਿ ਸੇ ਜੋ ਰਤੇ ਸਚਿ ਨਾਮਿ ਗੁਣਤਾਸਿ ॥

Only those people are spiritually awake and alert, who follow the true Guru's teachings and are imbued with the Name of God, the treasure of virtues.

ਮਨਮੁਖਿ ਅੰਧ ਨ ਚੇਤਨੀ ਜਨਮਿ ਮਰਿ ਹੋਹਿ ਬਿਨਾਸਿ ॥

The spiritually blind, self-willed persons do not think of God, and are being spiritually destroyed by going through the cycle of birth and death.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਜਿਨ ਕੰਉ ਧੁਰਿ ਪੂਰਬਿ ਲਿਖਿਆਸਿ ॥੨॥

O' Nanak, only those have meditated on God's Name by following the Guru's teachings, who were predestined. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਭੋਜਨੁ ਛਤੀਹ ਪਰਕਾਰ ਜਿਤੁ ਖਾਇਐ ਹਮ ਕਉ ਤ੍ਰਿਪਤਿ ਭਈ ॥

Just as we get satiated by eating many kinds of tasty meals, similarly our worldly desires are quenched by meditating on God's Name.

ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਪੈਨਣੁ ਜਿਤੁ ਫਿਰਿ ਨੰਗੇ ਨ ਹੋਵਹ ਹੋਰ ਪੈਨਣ ਕੀ ਹਮਾਰੀ ਸਰਧ ਗਈ ॥

God's Name is a covering for our soul, wearing which we would never feel unclothed, and our desire for wearing some other fancy clothes is gone.

ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਵਣਜੁ ਹਰਿ ਨਾਮੁ ਵਾਪਾਰੁ ਹਰਿ ਨਾਮੈ ਕੀ ਹਮ ਕੰਉ ਸਤਿਗੁਰਿ ਕਾਰਕੁਨੀ ਦੀਈ ॥

Meditation on God's Name is like our business and trade; the true Guru has blessed us with the privilege of meditating on His Name.

ਹਰਿ ਨਾਮੈ ਕਾ ਹਮ ਲੇਖਾ ਲਿਖਿਆ ਸਭ ਜਮ ਕੀ ਅਗਲੀ ਕਾਣਿ ਗਈ ॥

We have recorded the account of meditation on God's Name, due to which all the future fear of demon of death is gone away.

ਹਰਿ ਕਾ ਨਾਮੁ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਧਿਆਇਆ ਜਿਨ ਕੰਉ ਧੁਰਿ ਕਰਮਿ ਪਰਾਪਤਿ ਲਿਖਤੁ ਪਈ ॥੧੭॥

Only very few people, on whom God's grace was preordained, follow the Guru's teachings and remember God's Name with adoration. ||17||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਜਗਤੁ ਅਗਿਆਨੀ ਅੰਧੁ ਹੈ ਦੂਜੈ ਭਾਇ ਕਰਮ ਕਮਾਇ ॥

The world is so spiritually ignorant and blind that it keeps doing deeds under the love of the worldly riches and power, rather than God;

ਦੂਜੈ ਭਾਇ ਜੇਤੇ ਕਰਮ ਕਰੇ ਦੁਖੁ ਲਗੈ ਤਨਿ ਧਾਇ ॥

and whatever deeds it does under the influence of love for worldly riches, speed up affliction of pain to the body.

ਗੁਰ ਪਰਸਾਦੀ ਸੁਖੁ ਉਪਜੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ ॥

Celestial peace wells up by the Guru's Grace, when one acts on the Guru's word,

ਸਚੀ ਬਾਣੀ ਕਰਮ ਕਰੇ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ॥

and performs deeds in accordance with the divine words and always meditates on God's Name with adoration.

ਨਾਨਕ ਜਿਤੁ ਆਪੇ ਲਾਏ ਤਿਤੁ ਲਗੇ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੧॥

O' Nanak, in whatever pursuit God Himself engages the human beings, they engage in that task; nothing more can be said about it. ||1||

ਮਃ ੩ ॥

Third Guru:

ਹਮ ਘਰਿ ਨਾਮੁ ਖਜਾਨਾ ਸਦਾ ਹੈ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥

The everlasting treasure of Naam and overflowing treasure of devotional worship is present within our heart,

ਸਤਗੁਰੁ ਦਾਤਾ ਜੀਅ ਕਾ ਸਦ ਜੀਵੈ ਦੇਵਣਹਾਰਾ ॥

because the true Guru, the benefactor of spiritual life, lives forever.

ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਸਦਾ ਕਰਹਿ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰਾ ॥

We always sing the praises of God through the Guru's infinite divine word

ਸਬਦੁ ਗੁਰੂ ਕਾ ਸਦ ਉਚਰਹਿ ਜੁਗੁ ਜੁਗੁ ਵਰਤਾਵਣਹਾਰਾ ॥

and we always recite the word of the Guru, who is the bestower of the gift of Naam throughout the ages.

ਇਹੁ ਮਨੁਆ ਸਦਾ ਸੁਖਿ ਵਸੈ ਸਹਜੇ ਕਰੇ ਵਾਪਾਰਾ ॥

This mind of our's always remains peaceful and intuitively trades in God's Name.

ਅੰਤਰਿ ਗੁਰ ਗਿਆਨੁ ਹਰਿ ਰਤਨੁ ਹੈ ਮੁਕਤਿ ਕਰਾਵਣਹਾਰਾ ॥

Within our mind is the divine knowledge blessed by the Guru and the jewel like precious Name of God, which liberates us from vices.

ਨਾਨਕ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੇ ਪਾਏ ਸੇ ਹੋਵੈ ਦਰਿ ਸਚਿਆਰਾ ॥੨॥

O' Nanak, only the one on whom God bestows His grace, obtains this gift of Naam and is truly honored in God's presence. ||2||

ਪਉੜੀ ॥

Pauree:

ਧੰਨੁ ਧੰਨੁ ਸੇ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜੇ ਸਤਿਗੁਰ ਚਰਣੀ ਜਾਇ ਪਇਆ ॥

We should acclaim that disciple of the Guru, who humbly bows to the Guru and obediently follows his teachings.

ਧੰਨੁ ਧੰਨੁ ਸੇ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਨਿ ਹਰਿ ਨਾਮਾ ਮੁਖਿ ਰਾਮੁ ਕਹਿਆ ॥

We should applaud that disciple of the Guru, who recites God's Name.

ਧੰਨੁ ਧੰਨੁ ਸੇ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਸੁ ਹਰਿ ਨਾਮਿ ਸੁਣਿਐ ਮਨਿ ਅਨਦੁ ਭਇਆ ॥

We should eulogize that Guru's disciple, who becomes blissful on listening to God's Name.

ਧੰਨੁ ਧੰਨੁ ਸੇ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਨਿ ਸਤਿਗੁਰ ਸੇਵਾ ਕਰਿ ਹਰਿ ਨਾਮੁ ਲਇਆ ॥

We should praise that disciple of the Guru, who has realized God's Name by following the teachings of the true Guru.

ਤਿਸੁ ਗੁਰਸਿਖ ਕੰਉ ਹੰਉ ਸਦਾ ਨਮਸਕਾਰੀ ਜੇ ਗੁਰ ਕੈ ਭਾਣੈ ਗੁਰਸਿਖੁ ਚਲਿਆ ॥੧੮॥

I, forever, bow in deep respect to that Guru's follower, who lives according to the will of the Guru. ||18||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਮਨਹਠਿ ਕਿਨੈ ਨ ਪਾਇਓ ਸਭ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥

No one has ever realized God by stubbornness of mind; all have grown weary of performing such actions.

ਮਨਹਠਿ ਭੇਖ ਕਰਿ ਭਰਮਦੇ ਦੁਖੁ ਪਾਇਆ ਦੂਜੈ ਭਾਇ ॥

Through their obstinacy and by wearing their disguises, they are deluded and endure misery caused by the love of Maya, the worldly riches and power.

ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੇਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥

All such powers as performing miracles, are simply a form of worldly attachment, by practicing which, Naam dwelling in the mind is not realized.

ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ ॥

By following the Guru's teachings, the mind becomes pure and the darkness of spiritual ignorance is dispelled.

ਨਾਮੁ ਰਤਨੁ ਘਰਿ ਪਰਗਟੁ ਹੋਆ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ ॥੧॥

O' Nanak, when jewel-like precious Naam becomes manifest in one's mind, then one merges in a state of celestial bliss. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਨਾਮਿ ਨ ਲਗੇ ਪਿਆਰੁ ॥

That person, who does not enjoy the taste of Guru's word and has not been imbued with the love of Naam,

ਰਸਨਾ ਫਿਕਾ ਬੋਲਣਾ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥

utters only unpleasant words from the tongue and is spiritually ruined day after day.

ਨਾਨਕ ਕਿਰਤਿ ਪਇਐ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ ॥੨॥

O' Nanak, He does the deeds according to the preordained destiny, which no one can erase. ||2||

ਪਉੜੀ ॥

Pauree:

ਧਨੁ ਧਨੁ ਸਤ ਪੁਰਖੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਤੁ ਮਿਲਿਐ ਹਮ ਕਉ ਸਾਂਤਿ ਆਈ ॥

Blessed is our true Guru, the embodiment of all-pervading eternal God, meeting whom we received celestial peace.

ਧਨੁ ਧਨੁ ਸਤ ਪੁਰਖੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਤੁ ਮਿਲਿਐ ਹਮ ਹਰਿ ਭਗਤਿ ਪਾਈ ॥

Blessed is our true Guru, the embodiment of all-pervading eternal God, meeting whom we received the gift of devotional worship of God.

ਧਨੁ ਧਨੁ ਹਰਿ ਭਗਤੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਸ ਕੀ ਸੇਵਾ ਤੇ ਹਮ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥

Blessed is our true Guru, the devotee of God, by following whose teachings we are attuned to God's Name.

ਧਨੁ ਧਨੁ ਹਰਿ ਗਿਆਨੀ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਨਿ ਵੈਰੀ ਮਿਤ੍ਰੁ ਹਮ ਕਉ ਸਭ ਸਮ ਦ੍ਰਿਸਟਿ ਦਿਖਾਈ ॥

Blessed is our divinely wise true Guru who has made us see foe and friend alike.

ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੂ ਮਿਤ੍ਰੁ ਹਮਾਰਾ ਜਿਨਿ ਹਰਿ ਨਾਮ ਸਿਉ ਹਮਾਰੀ ਪ੍ਰੀਤਿ ਬਣਾਈ ॥੧੯॥

Praiseworthy is the true Guru, our friend, who has made us embrace the love for God's Name. ||19||

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, First Guru:

ਘਰ ਹੀ ਮੁੰਧਿ ਵਿਦੇਸਿ ਪਿਰੁ ਨਿਤ ਝੂਰੇ ਸੰਮੁਾਲੇ ॥

The Husband-God is dwelling right in the heart of the soul-bride; thinking Him to be in a foreign land, she remains in agony but always remembers Him.

ਮਿਲਦਿਆ ਢਿਲ ਨ ਹੋਵਈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇ ॥੧॥

If she purifies her intention, there wouldn't be any delay in realizing her husband-God. ||1||

ਮਃ ੧ ॥

First Guru:

ਨਾਨਕ ਗਾਲੀ ਕੂੜੀਆ ਬਾਝੁ ਪਰੀਤਿ ਕਰੇਇ ॥

O' Nanak, all the conversations, devoid of true love for God, are false and useless.

ਤਿਚਰੁ ਜਾਣੈ ਭਲਾ ਕਰਿ ਜਿਚਰੁ ਲੇਵੈ ਦੇਇ ॥੨॥

A human being considers God to be good as long as he is receiving and God is bestowing. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਨਿ ਉਪਾਏ ਜੀਅ ਤਿਨਿ ਹਰਿ ਰਾਖਿਆ ॥

God, who created beings, He protects them too.

ਅੰਮ੍ਰਿਤੁ ਸਚਾ ਨਾਉ ਭੋਜਨੁ ਚਾਖਿਆ ॥

Those who partake the Spiritual life-giving food of God's Name,

ਤਿਪਤਿ ਰਹੇ ਆਘਾਇ ਮਿਟੀ ਭਭਾਖਿਆ ॥

are completely satiated and their desire for worldly things is pacified.

ਸਭ ਅੰਦਰਿ ਇਕੁ ਵਰਤੈ ਕਿਨੈ ਵਿਰਲੈ ਲਾਖਿਆ ॥

The one God pervades in all, yet only a very rare person has realized this;

ਜਨ ਨਾਨਕ ਭਏ ਨਿਹਾਲੁ ਪ੍ਰਭ ਕੀ ਪਾਖਿਆ ॥੨੦॥

O' Nanak, such a rare devotee remains delighted in God's protection. ||20||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਤਿਗੁਰ ਨੇ ਸਭੁ ਕੇ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥

All the living beings in this entire world behold the true Guru,

ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥

but simply by beholding him, one does not achieve freedom from vices unless one reflects on the Guru's word.

ਹਉਮੈ ਮੈਲੁ ਨ ਚੁਕਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

Because without reflecting on the Guru's word the mind's filth of ego is not washed off and love for Naam does not well up.

ਇਕਿ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਦੁਬਿਧਾ ਤਜਿ ਵਿਕਾਰ ॥

Some who forsake their duality and vices, God forgives them and unites them with Himself.

ਨਾਨਕ ਇਕਿ ਦਰਸਨੁ ਦੇਖਿ ਮਰਿ ਮਿਲੇ ਸਤਿਗੁਰ ਹੇਤਿ ਪਿਆਰਿ ॥੧॥

O' Nanak, there are some, who after getting a glimpse of the Guru with love, realize God by eradicating their ego. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਓ ਮੂਰਖ ਅੰਧ ਗਵਾਰਿ ॥

The spiritually ignorant, foolish has not followed the true Guru's teachings.

ਦੂਜੈ ਭਾਇ ਬਹੁਤੁ ਦੁਖੁ ਲਾਗਾ ਜਲਤਾ ਕਰੇ ਪੁਕਾਰ ॥

In the love of duality, he endures terrible suffering, he cries out for help while burning in that pain;

ਜਿਨ ਕਾਰਣਿ ਗੁਰੂ ਵਿਸਾਰਿਆ ਸੇ ਨ ਉਪਕਰੇ ਅੰਤੀ ਵਾਰ ॥

and realizes that those for whom he had forsaken the Guru, don't come to his rescue in the end.

ਨਾਨਕ ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਇਆ ਬਖਸੇ ਬਖਸਣਹਾਰ ॥੨॥

O' Nanak, when the gracious God blesses him, then he receives celestial peace by following the Guru's teachings. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਆਪੇ ਆਪਿ ਆਪਿ ਸਭੁ ਕਰਤਾ ਕੇਈ ਦੂਜਾ ਹੋਇ ਸੁ ਅਵਰੇ ਕਹੀਐ ॥

O' God, You Yourself alone are the Creator of all; if there were any other, only then we could talk about him.

ਹਰਿ ਆਪੇ ਬੋਲੈ ਆਪਿ ਬੁਲਾਵੈ ਹਰਿ ਆਪੇ ਜਲਿ ਥਲਿ ਰਵਿ ਰਹੀਐ ॥

God Himself speaks through us, Himself makes us speak, and He Himself is pervading the water and the land.

ਹਰਿ ਆਪੇ ਮਾਰੈ ਹਰਿ ਆਪੇ ਛੋਡੈ ਮਨ ਹਰਿ ਸਰਣੀ ਪੜਿ ਰਹੀਐ ॥

O' my mind, God Himself kills and Himself forgives, therefore seek and remain in God's refuge.

ਹਰਿ ਬਿਨੁ ਕੇਈ ਮਾਰਿ ਜੀਵਾਲਿ ਨ ਸਕੈ ਮਨ ਹੋਇ ਨਿਚਿੰਦ ਨਿਸਲੁ ਹੋਇ ਰਹੀਐ ॥

O' my mind, nobody else but God can kill or save, therefore do not be anxious, instead remain fearless.

ਉਠਦਿਆ ਬਹਦਿਆ ਸੁਤਿਆ ਸਦਾ ਸਦਾ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਲਹੀਐ ॥੨੧॥੧॥ ਸੁਧੁ

O' Nanak, we can realize God if we follow the Guru's teachings and meditate on God's Name at all times and in every situation. ||21||1||Sudh||

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

There is only one God whose Name is 'of eternal existence'. He is the creator of the universe, all-pervading, without fear, without enmity, independent of time, beyond the cycle of birth and death and self revealed. He is realized by the Guru's grace.

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ ॥

Raag Sorath, First Guru, First Beat, Four-Liners:

ਸਭਨਾ ਮਰਣਾ ਆਇਆ ਵੇਛੋੜਾ ਸਭਨਾਹ ॥

Death comes to all, and all must suffer separation.

ਪੁਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਆਗੈ ਮਿਲਣੁ ਕਿਨਾਹ ॥

Let us ask those wise persons, what kind of people can unite with God after death.

ਜਿਨ ਮੇਰਾ ਸਾਹਿਬੁ ਵੀਸਰੈ ਵਡੜੀ ਵੇਦਨ ਤਿਨਾਹ ॥੧॥

Those who forsake God, have to suffer the acute pain of separation. ||1||

ਭੀ ਸਾਲਾਹਿਹੁ ਸਾਚਾ ਸੋਇ ॥

So let us always praise that eternal Being,

ਜਾ ਕੀ ਨਦਰਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ ਰਹਾਉ ॥

by whose Grace peace ever prevails. ||Pause||

ਵਡਾ ਕਰਿ ਸਾਲਾਹਣਾ ਹੈ ਭੀ ਹੋਸੀ ਸੋਇ ॥

Let us praise God as the Supreme Being, who is present now and will always be there.

ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਤੂ ਮਾਣਸ ਦਾਤਿ ਨ ਹੋਇ ॥

O' God, You alone are the sole Giver; mankind cannot give any gifts to anyone.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਥੀਐ ਰੰਨ ਕਿ ਰੁੰਨੈ ਹੋਇ ॥੨॥

Whatever He wills that happens; what good it does to act like a whining woman? ||2||

ਧਰਤੀ ਉਪਰਿ ਕੋਟ ਗੜ ਕੇਤੀ ਗਈ ਵਜਾਇ ॥

Many have proclaimed their sovereignty over millions of fortresses on the earth, but even they have departed.

ਜੇ ਅਸਮਾਨਿ ਨ ਮਾਵਨੀ ਤਿਨ ਨਕਿ ਨਥਾ ਪਾਇ ॥

Even those, who think themselves higher than the skies and richer or more powerful than anyone else, have been humbled by God.

ਜੇ ਮਨ ਜਾਣਹਿ ਸੁਲੀਆ ਕਾਹੇ ਮਿਠਾ ਖਾਹਿ ॥੩॥

O' my mind, if you realize that the result of your evil deeds is going to be painful, then why do you indulge in sinful acts of worldly pleasures? ||3||

ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥

O' Nanak, all the misdeeds we commit in order to enjoy the worldly pleasures become like nooses around our necks.

ਜੇ ਗੁਣ ਹੇਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ ॥

However, if only we cultivate the virtues, then we could cut these nooses of misdeeds. Our virtues are the real friends and true relatives.

ਅਗੈ ਗਏ ਨ ਮੰਨੀਅਨਿ ਮਾਰਿ ਕਢਹੁ ਵੇਪੀਰ ॥੪॥੧॥

Otherwise when we are in God's presence, we will not be given any honor, so drive out these vices. ||4||1||

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ॥

Raag Sorath, First Guru, First Beat:

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ ॥

O' my friend, make your mind like a hardworking farmer, your good deeds the farming, your body the farm, and let hard work be the water for your crops.

ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥

Let God's Naam be the seed, contentment the plow, and your simple garb of humility the fence.

ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ ॥੧॥

Then by doing the deeds of love, the seed of Naam would sprout, and you would see that you have become truly rich with the wealth of Naam. ||1||

ਬਾਬਾ ਮਾਇਆ ਸਾਥਿ ਨ ਹੋਇ ॥

Brothers, Maya, the worldly riches, don't accompany a person in the end.

ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥ ਰਹਾਉ ॥

This Maya has bewitched the world, only a rare one understands this.

||Pause||

ਹਾਣੁ ਹਟੁ ਕਰਿ ਆਰਜਾ ਸਚੁ ਨਾਮੁ ਕਰਿ ਵਥੁ ॥

Let your body be like a shop stocked with the merchandise of Naam.

ਸੁਰਤਿ ਸੋਚੁ ਕਰਿ ਭਾਂਡਸਾਲ ਤਿਸੁ ਵਿਚਿ ਤਿਸ ਨੇ ਰਖੁ ॥

Let concentration and reason be your warehouse, keep that merchandise of Naam in that warehouse,

ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਲੈ ਲਾਹਾ ਮਨ ਹਸੁ ॥੨॥

Deal with God's devotees, earn your profit of Naam, and then you will rejoice in your mind. ||2||

ਸੁਣਿ ਸਾਸਤ ਸਉਦਾਗਰੀ ਸਤੁ ਘੋੜੇ ਲੈ ਚਲੁ ॥

Let your trade be listening to the scriptures, and transport this knowledge by the horses of truthful living.

ਖਰਚੁ ਬੰਨੁ ਚੰਗਿਆਈਆ ਮਤੁ ਮਨ ਜਾਣਹਿ ਕਲੁ ॥

Let good deeds be like the travel expenses of your soul. O' my mind, don't procrastinate in this trade of Naam.

ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ ਤਾ ਸੁਖਿ ਲਹਹਿ ਮਹਲੁ ॥੩॥

When you arrive in God's presence, you would find spiritual peace. ||3||

ਲਾਇ ਚਿਤੁ ਕਰਿ ਚਾਕਰੀ ਮੰਨਿ ਨਾਮੁ ਕਰਿ ਕੰਮੁ ॥

Let the focusing of your consciousness be your service, and let your occupation be the full faith in Naam.

ਬੰਨੁ ਬਦੀਆ ਕਰਿ ਧਾਵਣੀ ਤਾ ਕੇ ਆਖੈ ਧੰਨੁ ॥

Make the restraint on sinful activities as your effort, only then people would praise you and call you blessed.

ਨਾਨਕ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਚੜੈ ਚਵਗਣ ਵੰਨੁ ॥੪॥੨॥

O' Nanak, God shall look upon you with His glance of Grace, and you shall be blessed with great honor. ||4||2||

ਸੋਰਠਿ ਮਃ ੧ ਚਉਤੁਕੇ ॥

Raag sorath, First Guru, Four-Liners:

ਮਾਇ ਬਾਪ ਕੇ ਬੇਟਾ ਨੀਕਾ ਸਸੁਰੈ ਚਤੁਰੁ ਜਵਾਈ ॥

That person who was a dear son to his mother and father and a wise son-in-law to his father-in-law.

ਬਾਲ ਕੰਨਿਆ ਕੌ ਬਾਪੁ ਪਿਆਰਾ ਭਾਈ ਕੌ ਅਤਿ ਭਾਈ ॥

The same man was a father loved by his son and daughter and was very dear to his brother.

ਹੁਕਮੁ ਭਇਆ ਬਾਹਰੁ ਘਰੁ ਛੇਡਿਆ ਖਿਨ ਮਹਿ ਭਈ ਪਰਾਈ ॥

But by God's Command, he forsakes his house and leaves, and in an instant, everything becomes alien to him.

ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਨ ਮਨਮੁਖਿ ਤਿਤੁ ਤਨਿ ਧੂੜਿ ਧੁਮਾਈ ॥੧॥

The self-willed person neither has done any meditation on Naam, nor any act of charity, did not cleanse his consciousness, and through this human body he has been doing evil deeds as if rolling in dust. ||1||

ਮਨੁ ਮਾਨਿਆ ਨਾਮੁ ਸਖਾਈ ॥

My mind is convinced that only Naam is one's true friend and companion.

ਪਾਇ ਪਰਉ ਗੁਰ ਕੈ ਬਲਿਹਾਰੈ ਜਿਨਿ ਸਾਚੀ ਬੁਝ ਬੁਝਾਈ ॥ ਰਹਾਉ ॥

Therefore, I bow to the Guru and dedicate myself to Him, who has given me this true understanding. ||Pause||

ਜਗ ਸਿਉ ਝੂਠ ਪ੍ਰੀਤਿ ਮਨੁ ਬੇਧਿਆ ਜਨ ਸਿਉ ਵਾਦੁ ਰਚਾਈ ॥

The mind of a self-conceited person is impressed with the false love of the world; he develops a strife with God's devotees.

ਮਾਇਆ ਮਗਨੁ ਅਹਿਨਿਸਿ ਮਗੁ ਜੇਰੈ ਨਾਮੁ ਨ ਲੇਵੈ ਮਰੈ ਬਿਖੁ ਖਾਈ ॥

Infatuated with Maya, night and day, he sees only the path of worldly wealth; he does not meditate on Naam, and he suffers spiritual death by consuming the poisonous Maya.

ਗੰਧਣ ਵੈਣਿ ਰਤਾ ਹਿਤਕਾਰੀ ਸਬਦੈ ਸੁਰਤਿ ਨ ਆਈ ॥

He is infatuated with dirty songs and dances, which give rise to sinful thoughts, but he hasn't obtained any consciousness through the teachings of the Guru.

ਗੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਬੇਧਿਆ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥੨॥

Without being imbued with God's love, and without being pierced with the relish of Naam, a self-willed person loses honor. ||2||

ਸਾਧ ਸਭਾ ਮਹਿ ਸਹਜੁ ਨ ਚਾਖਿਆ ਜਿਹਬਾ ਰਸੁ ਨਹੀ ਰਾਈ ॥

He does not enjoy celestial peace in the company of the holy, and there is not even a bit of sweetness on his tongue.

ਮਨੁ ਤਨੁ ਧਨੁ ਅਪੁਨਾ ਕਰਿ ਜਾਨਿਆ ਦਰ ਕੀ ਖਬਰਿ ਨ ਪਾਈ ॥

He calls his mind, body and wealth as his own; he has no knowledge of the Presence of God.

ਅਖੀ ਮੀਟਿ ਚਲਿਆ ਅੰਧਿਆਰਾ ਘਰੁ ਦਰੁ ਦਿਸੈ ਨ ਭਾਈ ॥

O brother, he walks in spiritual darkness with closed eyes; he cannot perceive his true home,

ਜਮ ਦਰਿ ਬਾਧਾ ਠਉਰ ਨ ਪਾਵੈ ਅਪੁਨਾ ਕੀਆ ਕਮਾਈ ॥੩॥

So bound at the door of the demon of death, he reaps what he has sown and finds no place to escape. ||3||

ਨਦਰਿ ਕਰੇ ਤਾ ਅਖੀ ਵੇਖਾ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥

When God casts His Glance of Grace, then I see Him everywhere with my own eyes; this is a sublime feeling which cannot be described.

ਕੰਨੀ ਸੁਣਿ ਸੁਣਿ ਸਬਦਿ ਸਲਾਹੀ ਅੰਮ੍ਰਿਤੁ ਰਿਦੈ ਵਸਾਈ ॥

With my ears, I continually listen to the teachings of the Guru, and I praise Him; His Heavenly Naam is enshrined within my heart.

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਨਿਰਵੈਰੁ ਪੂਰਨ ਜੋਤਿ ਸਮਾਈ ॥

He is fearless, formless and absolutely without vengeance; His light is fully pervading in the entire world.

ਨਾਨਕ ਗੁਰ ਵਿਣੁ ਭਰਮੁ ਨ ਭਾਗੈ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ॥੪॥੩॥

O' Nanak, without the Guru, doubt is not dispelled; through the True Naam, glorious honor is obtained. ||4||3||

ਸੋਰਠਿ ਮਹਲਾ ੧ ਦੁਤੁਕੇ ॥

Raag Sorath, First Guru, Couplets:

ਪੁੜੁ ਧਰਤੀ ਪੁੜੁ ਪਾਣੀ ਆਸਣੁ ਚਾਰਿ ਕੁੰਟ ਚਉਬਾਰਾ ॥

O' God, this whole creation is your lofty mansion - the surrounding universe is like the four walls of the mansion, the earth is the floor, the sky is the roof.

ਸਗਲ ਭਵਣ ਕੀ ਮੂਰਤਿ ਏਕਾ ਮੁਖਿ ਤੇਰੈ ਟਕਸਾਲਾ ॥੧॥

Your eternal throne is in this mansion and all the living beings are created in Your eternal mint. ||1||

ਮੇਰੇ ਸਾਹਿਬਾ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

O' God, wonderful are Your astonishing plays.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਆਪੇ ਸਰਬ ਸਮਾਣਾ ॥ ਰਹਾਉ ॥

You are pervading all the waters, lands, and the sky, and You are pervading everywhere. ||Pause||

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਜੋਤਿ ਤੁਮਾਰੀ ਤੇਰਾ ਰੂਪੁ ਕਿਨੇਹਾ ॥

Wherever I look, I see Your Light, but I wonder, what is Your form?

ਇਕਤੁ ਰੂਪਿ ਫਿਰਹਿ ਪਰਛੰਨਾ ਕੋਇ ਨ ਕਿਸ ਹੀ ਜੇਹਾ ॥੨॥

Although You are just one, yet still You appear in so many different forms and none of these forms resemble each other. ||2||

ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜ ਸੇਤਜ ਤੇਰੇ ਕੀਤੇ ਜੰਤਾ ॥

All these different creatures and species whether born through eggs, placenta, earth, or sweat are Your created beings.

ਏਕੁ ਪੁਰਬੁ ਮੈ ਤੇਰਾ ਦੇਖਿਆ ਤੂ ਸਭਨਾ ਮਾਹਿ ਰਵੰਤਾ ॥੩॥

The one astonishing play of Yours which I have seen is that You are pervading in all creation. ||3||

ਤੇਰੇ ਗੁਣ ਬਹੁਤੇ ਮੈ ਏਕੁ ਨ ਜਾਣਿਆ ਮੈ ਮੂਰਖ ਕਿਛੁ ਦੀਜੈ ॥

Your glories and virtues are so many, and I have not realized even one. Please bless me, the fool, with some wisdom.

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਸੁਣਿ ਮੇਰੇ ਸਾਹਿਬਾ ਡੁਬਦਾ ਪਥਰੁ ਲੀਜੈ ॥੪॥੪॥

Prays Nanak, listen, O my Master: save me, I am sinking like a stone in this worldly ocean of vices. ||4||4||

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

Raag Sorath, First Guru:

ਹਉ ਪਾਪੀ ਪਤਿਤੁ ਪਰਮ ਪਾਖੰਡੀ ਤੂ ਨਿਰਮਲੁ ਨਿਰੰਕਾਰੀ ॥

I am a sinner, an apostate, and a great hypocrite; You are immaculate and formless.

ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਪਰਮ ਰਸਿ ਰਾਤੇ ਠਾਕੁਰ ਸਰਣਿ ਤੁਮਾਰੀ ॥੧॥

Those who come to Your refuge, by tasting the nectar of Naam, they remain elated with the supreme relish of Your Love. ||1||

ਕਰਤਾ ਤੂ ਮੈ ਮਾਣੁ ਨਿਮਾਣੇ ॥

O my Creator, for me without any honor, You are my honor.

ਮਾਣੁ ਮਹਤੁ ਨਾਮੁ ਧਨੁ ਪਲੈ ਸਾਚੈ ਸਬਦਿ ਸਮਾਣੇ ॥ ਰਹਾਉ ॥

Honored are those who have the glory and wealth of Naam and who remain absorbed in the teachings of the Guru. || Pause ||

ਤੂ ਪੂਰਾ ਹਮ ਉਰੇ ਰੋਛੇ ਤੂ ਗਉਰਾ ਹਮ ਹਉਰੇ ॥

You are perfect, while I am worthless and imperfect. You are profound, while I am trivial.

ਤੁਝ ਹੀ ਮਨ ਰਾਤੇ ਅਹਿਨਿਸਿ ਪਰਭਾਤੇ ਹਰਿ ਰਸਨਾ ਜਪਿ ਮਨ ਰੇ ॥੨॥

O' God, bless me so that day and night my mind may remain imbued with your love. O' my mind, early in the morning chant God's Name with your tongue. ||2||

ਤੁਮ ਸਾਚੇ ਹਮ ਤੁਮ ਹੀ ਰਾਚੇ ਸਬਦਿ ਭੇਦਿ ਫੁਨਿ ਸਾਚੇ ॥

O' God, You are eternal, and I am merged in You; by understanding the Guru's word, my mind has ultimately become stable.

ਅਹਿਨਿਸਿ ਨਾਮਿ ਰਤੇ ਸੇ ਸੂਚੇ ਮਰਿ ਜਨਮੇ ਸੇ ਕਾਚੇ ॥੩॥

Those who remain imbued with Naam day and night are immaculate, while those who are in the cycle of birth and death are false. ||3||

ਅਵਰੁ ਨ ਦੀਸੈ ਕਿਸੁ ਸਾਲਾਹੀ ਤਿਸਹਿ ਸਰੀਕੁ ਨ ਕੇਈ ॥

I do not see any other like God; whom may I praise? No one is equal to Him.

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਗੁਰਮਤਿ ਜਾਨਿਆ ਸੇਈ ॥੪॥੫॥

Nanak prays, I am a humble servant of those devotees who have realized God through the Guru's teachings. ||4||5||

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

Raag Sorath, First Guru:

ਅਲਖ ਅਪਾਰ ਅਰੀਮ ਅਗੋਚਰ ਨਾ ਤਿਸੁ ਕਾਲੁ ਨ ਕਰਮਾ ॥

God is unknowable, infinite, unfathomable and imperceptible. He is not subject to either death or destiny.

ਜਾਤਿ ਅਜਾਤਿ ਅਜੇਨੀ ਸੰਭਉ ਨਾ ਤਿਸੁ ਭਾਉ ਨ ਭਰਮਾ ॥੧॥

He has no caste, He doesn't go through incarnations, He created Him out of Himself, and free of emotional attachments and doubt. ||1||

ਸਾਚੇ ਸਚਿਆਰ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥

I am dedicated to eternal God who is the source of truth.

ਨਾ ਤਿਸੁ ਰੂਪ ਵਰਨੁ ਨਹੀ ਰੇਖਿਆ ਸਾਚੈ ਸਬਦਿ ਨੀਸਾਣੁ ॥ ਰਹਾਉ ॥

He has no form, color, or features; He is revealed through the Guru's divine word. ||Pause||

ਨਾ ਤਿਸੁ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਨਾ ਤਿਸੁ ਕਾਮੁ ਨ ਨਾਰੀ ॥

That God has no mother, father, children or relatives; He is free of lust and He is the husband of all human beings with no particular wife.

ਅਕੁਲ ਨਿਰੰਜਨ ਅਪਰ ਪਰੰਪਰੁ ਸਗਲੀ ਜੋਤਿ ਤੁਮਾਰੀ ॥੨॥

God has no ancestry; He is immaculate, infinite and transcendent; O'God, Your Light pervades everywhere. ||2||

ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਲੁਕਾਇਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ ॥

God is hidden within each and every heart, and in every heart is His light.

ਬਜਰ ਕਪਾਟ ਮੁਕਤੇ ਗੁਰਮਤੀ ਨਿਰਭੈ ਤਾੜੀ ਲਾਈ ॥੩॥

When our mind is enlightened through the Guru's teachings, it feels as if heavy doors are opened and we can experience the fear-free God in deep trance. ||3||

ਜੰਤ ਉਪਾਇ ਕਾਲੁ ਸਿਰਿ ਜੰਤਾ ਵਸਗਤਿ ਜੁਗਤਿ ਸਬਾਈ ॥

After creating beings, He has made them subject to death and has kept the way of life of all the creatures under His control.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਦਾਰਥੁ ਪਾਵਹਿ ਛੁਟਹਿ ਸਬਦੁ ਕਮਾਈ ॥੪॥

Those who follow the true Guru's teachings, obtain the wealth of Naam; living by the Guru's word, they become free from worldly bonds. ||4||

ਸੂਚੈ ਭਾਡੈ ਸਾਚੁ ਸਮਾਵੈ ਵਿਰਲੇ ਸੂਚਾਚਾਰੀ ॥

The eternal God can only be enshrined in the immaculate mind, but rare are those whose conduct is so truthful.

ਤੰਤੈ ਕਉ ਪਰਮ ਤੰਤੁ ਮਿਲਾਇਆ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੫॥੬॥

O' God, Nanak has come to Your refuge, because it is You who unite the individual's soul with the Supreme Soul. ||5||6||

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

Raag Sorath, First Guru:

ਜਿਉ ਮੀਨਾ ਬਿਨੁ ਪਾਣੀਐ ਤਿਉ ਸਾਕਤੁ ਮਰੈ ਪਿਆਸ ॥

Just as a fish anguishes without water, a faithless-cynic agonizes in the yearning for worldly desires,

ਤਿਉ ਹਰਿ ਬਿਨੁ ਮਰੀਐ ਰੇ ਮਨਾ ਜੇ ਬਿਰਥਾ ਜਾਵੈ ਸਾਸੁ ॥੧॥

similarly O' my mind, we are spiritually dying when any breath taken without remembering God goes to waste. ||1||

ਮਨ ਰੇ ਰਾਮ ਨਾਮ ਜਸੁ ਲੇਇ ॥

O' my mind, chant God's Name, and sing His praises.

ਬਿਨੁ ਗੁਰ ਇਹੁ ਰਸੁ ਕਿਉ ਲਹਉ ਗੁਰੁ ਮੇਲੈ ਹਰਿ ਦੇਇ ॥ ਰਹਾਉ ॥

How can I receive the relish of Naam without the Guru? If God unites one with the Guru, then the Guru blesses this relish of Naam. ||Pause||

ਸੰਤ ਜਨਾ ਮਿਲੁ ਸੰਗਤੀ ਗੁਰਮੁਖਿ ਤੀਰਥੁ ਹੋਇ ॥

O' my mind, join the company of saintly people, which is the real place of pilgrimage of the Guru's follower.

ਅਠਸਠਿ ਤੀਰਥ ਮਜਨਾ ਗੁਰ ਦਰਸੁ ਪਰਾਪਤਿ ਹੋਇ ॥੨॥

Being in the presence of the Guru, and following his teachings, one obtains the merit, consider that he has bathed at all the sixty-eight holy places. ||2||

ਜਿਉ ਜੋਗੀ ਜਤ ਬਾਹਰਾ ਤਪੁ ਨਾਹੀ ਸਤੁ ਸੰਤੋਖੁ ॥

Just as a Yogi without abstinence and penance without truth and contentment is totally useless:

ਤਿਉ ਨਾਮੈ ਬਿਨੁ ਦੇਹੁਰੀ ਜਮੁ ਮਾਰੈ ਅੰਤਰਿ ਦੇਖੁ ॥੩॥

Similarly without remembering God's Name this human body is useless, and the demon of death tortures this body filled with vices. ||3||

ਸਾਕਤ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਹਰਿ ਪਾਈਐ ਸਤਿਗੁਰ ਭਾਇ ॥

The faithless cynic does not obtain God's Love; God's Love is obtained only through the true Guru.

ਸੁਖ ਦੁਖ ਦਾਤਾ ਗੁਰੁ ਮਿਲੈ ਕਹੁ ਨਾਨਕ ਸਿਫਤਿ ਸਮਾਇ ॥੪॥੭॥

Nanak says, one who meets with the Guru, realizes God, the benefactor of both peace and sorrow; and then that one remains merged in God's praises. ||4||7||

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

Raag Sorath, First Guru:

ਤੂ ਪ੍ਰਭ ਦਾਤਾ ਦਾਨਿ ਮਤਿ ਪੂਰਾ ਹਮ ਥਾਰੇ ਭੇਖਾਰੀ ਜੀਉ ॥

O' reverend God, You are a great benefactor and perfectly wise, and we are the beggars.

ਮੈ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਥਿਰੁ ਨ ਰਹਾਈ ਹਰਿ ਦੀਜੈ ਨਾਮੁ ਪਿਆਰੀ ਜੀਉ ॥੧॥

What should I beg for? Nothing remains permanent: O' God, please bless me with Your beloved Naam. ||1||

ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥

God pervades each and every heart.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਗੁਪਤੇ ਵਰਤੈ ਗੁਰ ਸਬਦੀ ਦੇਖਿ ਨਿਹਾਰੀ ਜੀਉ ॥ ਰਹਾਉ ॥

God is secretly pervading the water, the land and the sky; O' mind, experience Him through the Guru's word. ||Pause||

ਮਰਤ ਪਇਆਲ ਅਕਾਸੁ ਦਿਖਾਇਓ ਗੁਰਿ ਸਤਿਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਜੀਉ ॥

The true Guru bestowed mercy and revealed God to the beings pervading in the mortal world, the netherworld, and the sky.

ਸੇ ਬ੍ਰਹਮੁ ਅਜੋਨੀ ਹੈ ਭੀ ਹੋਨੀ ਘਟ ਭੀਤਰਿ ਦੇਖੁ ਮੁਰਾਰੀ ਜੀਉ ॥੨॥

O' my friend, realize that God in your heart who does not go through the incarnations, is present now and would always be present. ||2||

ਜਨਮ ਮਰਨ ਕਉ ਇਹੁ ਜਗੁ ਬਪੁੜੇ ਇਨਿ ਦੂਜੈ ਭਗਤਿ ਵਿਸਾਰੀ ਜੀਉ ॥

This unfortunate world is caught in birth and death; in the love of duality, it has forgotten the devotional worship of God.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਗੁਰਮਤਿ ਪਾਈਐ ਸਾਕਤ ਬਾਜੀ ਹਾਰੀ ਜੀਉ ॥੩॥

The gift of devotional worship is received by meeting the true Guru and by following his teachings; the faithless cynics lose the game of life. ||3||

ਸਤਿਗੁਰ ਬੰਧਨ ਤੋੜਿ ਨਿਰਾਰੇ ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰੀ ਜੀਉ ॥

Those, whom the true Guru liberates by breaking their bonds of Maya, they do not fall in the cycle of birth and death.

ਨਾਨਕ ਗਿਆਨ ਰਤਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਮਨਿ ਵਸਿਆ ਨਿਰੰਕਾਰੀ ਜੀਉ ॥੪॥੮॥

O' Nanak, those whose mind is enlightened by the jewel like divine knowledge, they realize the formless God's presence in their mind. ||4||8||

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

Raag Sorath, First Guru:

ਜਿਸੁ ਜਲ ਨਿਧਿ ਕਾਰਣਿ ਤੁਮ ਜਗਿ ਆਏ ਸੇ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਾਹੀ ਜੀਉ ॥

That treasure of ambrosial nectar for which you have come in this world, that nectar is received from the Guru.

ਛੋਡਹੁ ਵੇਸੁ ਭੇਖ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ ॥੧॥

Renounce your costumes, disguises and clever tricks; this fruit (ambrosial nectar) is not received by remaining attached to duality. ||1||

ਮਨ ਰੇ ਥਿਰੁ ਰਹੁ ਮਤੁ ਕਤ ਜਾਹੀ ਜੀਉ ॥

O my mind, remain steady, and do not wander away.

ਬਾਹਰਿ ਢੁਢਤ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ਘਰਿ ਅੰਮ੍ਰਿਤੁ ਘਟ ਮਾਹੀ ਜੀਉ ॥ ਰਹਾਉ ॥

The ambrosial nectar is present in your own heart itself, by searching it outside, you would suffer great misery; ||Pause||

ਅਵਗੁਣ ਛੇਡਿ ਗੁਣਾ ਕਉ ਧਾਵਹੁ ਕਰਿ ਅਵਗੁਣ ਪਛੁਤਾਹੀ ਜੀਉ ॥

Renounce your vices and acquire virtues; you would regret if you keep committing sins.

ਸਰ ਅਪਸਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹਿ ਫਿਰਿ ਫਿਰਿ ਕੀਚ ਬੁਢਾਹੀ ਜੀਉ ॥੨॥

You don't know what in essence is truly right or wrong, therefore you keep sinking in the mud of worldly attachments again and again. ||2||

ਅੰਤਰਿ ਮੈਲੁ ਲੇਭ ਬਹੁ ਝੂਠੇ ਬਾਹਰਿ ਨਾਵਹੁ ਕਾਹੀ ਜੀਉ ॥

Within you is the great filth of greed and falsehood; why do you bother to clean your body by bathing at religious places?

ਨਿਰਮਲ ਨਾਮੁ ਜਪਹੁ ਸਦ ਗੁਰਮੁਖਿ ਅੰਤਰ ਕੀ ਗਤਿ ਤਾਹੀ ਜੀਉ ॥੩॥

If you meditate on the immaculate Naam through the Guru's teachings, only then your mind would achieve the higher spiritual status. ||3||

ਪਰਹਰਿ ਲੇਭੁ ਨਿੰਦਾ ਕੂੜੁ ਤਿਆਗਹੁ ਸਚੁ ਗੁਰ ਬਚਨੀ ਫਲੁ ਪਾਹੀ ਜੀਉ ॥

Abandoning greed, slander and falsehood; and by following the true Guru's teachings, you would receive the everlasting fruit of Naam.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਜਨ ਨਾਨਕ ਸਬਦਿ ਸਲਾਹੀ ਜੀਉ ॥੪॥੯॥

O' God, protect us as it pleases You; devotee Nanak sings Your praises through the Guru's teachings. ||4||9||

ਸੋਰਠਿ ਮਹਲਾ ੧ ਪੰਚਪਦੇ ॥

Raag Sorath, First Guru, panchpaday (Five liners):

ਅਪਨਾ ਘਰੁ ਮੁਸਤ ਰਾਖਿ ਨ ਸਾਕਹਿ ਕੀ ਪਰ ਘਰੁ ਜੇਹਨ ਲਾਗਾ ॥

O' my mind, you cannot save your own virtues from being robbed, why are you engaged in looking for faults in others?

ਘਰੁ ਦਰੁ ਰਾਖਹਿ ਜੇ ਰਸੁ ਚਾਖਹਿ ਜੇ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਲਾਗਾ ॥੧॥

You will be able to save your spiritual wealth only if you taste the relish of Naam; but only that person tastes this relish, who follows the Guru's teachings. ||1||

ਮਨ ਰੇ ਸਮਝੁ ਕਵਨ ਮਤਿ ਲਾਗਾ ॥

O' my mind, wake up and realize what kind of bad advice you are following.

ਨਾਮੁ ਵਿਸਾਰਿ ਅਨ ਰਸ ਲੇਭਾਨੇ ਫਿਰਿ ਪਛੁਤਾਹਿ ਅਭਾਗਾ ॥ ਰਹਾਉ ॥

O' the unfortunate one, forsaking Naam, you are getting absorbed in other worldly pleasures; you will regret in the end. ||Pause||

ਆਵਤ ਕਉ ਹਰਖ ਜਾਤ ਕਉ ਰੇਵਹਿ ਇਹੁ ਦੁਖੁ ਸੁਖੁ ਨਾਲੇ ਲਾਗਾ ॥

You are pleased, when the worldly wealth comes, but feel miserable when you lose it; this pain and pleasure has become a part of your life.

ਆਪੇ ਦੁਖ ਸੁਖ ਭੋਗਿ ਭੋਗਾਵੈ ਗੁਰਮੁਖਿ ਸੇ ਅਨਰਾਗਾ ॥੨॥

God Himself causes a person to enjoy pleasure or to endure pain; he, who follows the Guru's teachings, remains unaffected by any such situations. ||2||

ਹਰਿ ਰਸ ਉਪਰਿ ਅਵਰੁ ਕਿਆ ਕਹੀਐ ਜਿਨਿ ਪੀਆ ਸੇ ਤ੍ਰਿਪਤਾਰਾ ॥

What else can be said to be above the subtle relish of God's Name? One who partakes it, becomes satiated from the other worldly relishes.

ਮਾਇਆ ਮੋਹਿਤ ਜਿਨਿ ਇਹੁ ਰਸੁ ਖੋਇਆ ਜਾ ਸਾਕਤ ਦੁਰਮਤਿ ਲਾਗਾ ॥੩॥

One who is lured by Maya, follows the bad advice of the faithless cynics and deprives himself of this relish. ||3||

ਮਨ ਕਾ ਜੀਉ ਪਵਨਪਤਿ ਦੇਹੀ ਦੇਹੀ ਮਹਿ ਦੇਉ ਸਮਾਗਾ ॥

That God, who Himself is the support and owner of our mind, body and life, is present within our body.

ਜੇ ਤੂ ਦੇਹਿ ਤ ਹਰਿ ਰਸੁ ਗਾਈ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ ਲਿਵ ਲਾਗਾ ॥੪॥

O' God, if You bless me this divine relish, only then I can sing Your praises: One who engages in remembering God, becomes satiated from Maya. ||4||

ਸਾਧਸੰਗਤਿ ਮਹਿ ਹਰਿ ਰਸੁ ਪਾਈਐ ਗੁਰਿ ਮਿਲਿਐ ਜਮ ਭਉ ਭਾਗਾ ॥

It is in the company of saintly persons that we receive the relish of God's Name; the fear of death departs upon meeting the Guru.

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ਮਸਤਕਿ ਭਾਗਾ ॥੫॥੧੦॥

O' Nanak, one who is preordained, meditates on God through the Guru's teachings and realizes Him. ||5||10||

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

Raag Sorath, First Guru:

ਸਰਬ ਜੀਆ ਸਿਰਿ ਲੇਖੁ ਧੁਰਾਹੁ ਬਿਨੁ ਲੇਖੈ ਨਹੀ ਕੋਈ ਜੀਉ ॥

All human beings have preordained destiny and there is none without it.

ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮਿ ਚਲਾਏ ਸੋਈ ਜੀਉ ॥੧॥

Only God Himself is beyond destiny; creating the creation, He beholds it, and causes His Command to be followed. ||1||

ਮਨ ਰੇ ਰਾਮ ਜਪਹੁ ਸੁਖੁ ਹੋਈ ॥

O' my mind, remember God with adoration, celestial peace will prevail.

ਅਹਿਨਿਸਿ ਗੁਰ ਕੇ ਚਰਨ ਸਰੇਵਹੁ ਹਰਿ ਦਾਤਾ ਭੁਗਤਾ ਸੇਈ ॥ ਰਹਾਉ ॥

Day and night, follow the Guru's divine word and you will understand that God Himself is the benefactor and He Himself is the enjoyer of everything.

||Pause||

ਜੇ ਅੰਤਰਿ ਸੇ ਬਾਹਰਿ ਦੇਖਹੁ ਅਵਰੁ ਨ ਦੁਜਾ ਕੋਈ ਜੀਉ ॥

He is within - see Him outside as well; there is no one, other than Him.

ਗੁਰਮੁਖਿ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਦੇਖਹੁ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੇਈ ਜੀਉ ॥੨॥

As Gurmukh, look upon all with the single eye of equality; in each and every heart, the Divine Light is contained. ||2||

ਚਲਤੋਂ ਠਾਕਿ ਰਖਹੁ ਘਰਿ ਅਪਨੈ ਗੁਰ ਮਿਲਿਐ ਇਹ ਮਤਿ ਹੋਈ ਜੀਉ ॥

Restrain your fickle mind, and keep it steady within its own home; meeting the Guru, this understanding is obtained.

ਦੇਖਿ ਅਦ੍ਰਿਸਟੁ ਰਹਉ ਬਿਸਮਾਦੀ ਦੁਖੁ ਬਿਸਰੈ ਸੁਖੁ ਹੋਈ ਜੀਉ ॥੩॥

Seeing the unseen Lord, you shall be amazed and delighted; forgetting your pain, you shall be at peace. ||3||

ਪੀਵਹੁ ਅਪਿਉ ਪਰਮ ਸੁਖੁ ਪਾਈਐ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਈ ਜੀਉ ॥

Drinking in the ambrosial nectar, you shall attain the highest bliss, and dwell within the home of your own self.

ਜਨਮ ਮਰਣ ਭਵ ਭੰਜਨੁ ਗਾਈਐ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ ਜੀਉ ॥੪॥

So sing the Praises of the Lord, the Destroyer of the fear of birth and death, and you shall not be reincarnated again. ||4||

ਤਤੁ ਨਿਰੰਜਨੁ ਜੋਤਿ ਸਬਾਈ ਸੇਹੰ ਭੇਦੁ ਨ ਕੋਈ ਜੀਉ ॥

The essence, the immaculate Lord, the Light of all - I am He and He is me there is no difference between us.

ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੇਈ ਜੀਉ ॥੫॥੧੧॥

The Infinite Transcendent Lord, the Supreme Lord God - Nanak has met with Him, the Guru. ||5||11||

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੩

Sorat'h, First Mehl, Third House:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. By The Grace Of The True Guru:

ਜਾ ਤਿਸੁ ਭਾਵਾ ਤਦ ਹੀ ਗਾਵਾ ॥

When I am pleasing to Him, then I sing His Praises.

ਤਾ ਗਾਵੇ ਕਾ ਫਲੁ ਪਾਵਾ ॥

Singing His Praises, I receive the fruits of my rewards.

ਗਾਵੇ ਕਾ ਫਲੁ ਹੋਈ ॥

The rewards of singing His Praises are obtained,

ਜਾ ਆਪੇ ਦੇਵੈ ਸੋਈ ॥੧॥

when He Himself gives them. ||1||

ਮਨ ਮੇਰੇ ਗੁਰ ਬਚਨੀ ਨਿਧਿ ਪਾਈ ॥

O my mind, through the Word of the Guru's Shabad, the treasure is obtained;

ਤਾ ਤੇ ਸਚ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥ ਰਹਾਉ ॥

This is why I remain immersed in the True Name. || Pause ||

ਗੁਰ ਸਾਖੀ ਅੰਤਰਿ ਜਾਗੀ ॥

When I awoke within myself to the Guru's Teachings,

ਤਾ ਚੰਚਲ ਮਤਿ ਤਿਆਗੀ ॥

Then I renounced my fickle intellect.

ਗੁਰ ਸਾਖੀ ਕਾ ਉਜੀਆਰਾ ॥

When the Light of the Guru's Teachings dawned,

ਤਾ ਮਿਟਿਆ ਸਗਲ ਅੰਧਾਰਾ ॥੨॥

And then all darkness was dispelled. ||2||

ਗੁਰ ਚਰਨੀ ਮਨੁ ਲਾਗਾ ॥

When the mind is attached to the Guru's Feet,

ਤਾ ਜਮ ਕਾ ਮਾਰਗੁ ਭਾਗਾ ॥

Then the Path of Death recedes.

ਭੈ ਵਿਚਿ ਨਿਰਭਉ ਪਾਇਆ ॥

Through the Fear of God, one attains the Fearless Lord;

ਤਾ ਸਹਜੈ ਕੈ ਘਰਿ ਆਇਆ ॥੩॥

Then, one enters the home of celestial bliss. ||3||

ਭਣਤਿ ਨਾਨਕੁ ਬੁਝੈ ਕੇ ਬੀਚਾਰੀ ॥

Prays Nanak, how rare are those who reflect and understand,

ਇਸੁ ਜਗ ਮਹਿ ਕਰਣੀ ਸਾਰੀ ॥

The most sublime action in this world.

ਕਰਣੀ ਕੀਰਤਿ ਹੋਈ ॥

The noblest deed is to sing the Lord's Praises,

ਜਾ ਆਪੇ ਮਿਲਿਆ ਸੋਈ ॥੪॥੧॥੧੨॥

And so meet the Lord Himself. ||4||1||12||

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧

Sorat'h, Third Mehl, First House:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Universal Creator God. By The Grace Of The True Guru:

ਸੇਵਕ ਸੇਵ ਕਰਹਿ ਸਭਿ ਤੇਰੀ ਜਿਨ ਸਬਦੈ ਸਾਦੁ ਆਇਆ ॥

All of Your servants, who relish the Word of Your Shabad, serve You.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਿਰਮਲੁ ਹੋਆ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ॥

By Guru's Grace, they become pure, eradicating self-conceit from within.

ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਹਿ ਨਿਤ ਸਾਚੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਹਾਇਆ ॥੧॥

Night and day, they continually sing the Glorious Praises of the True Lord; they are adorned with the Word of the Guru's Shabad. ||1||

ਮੇਰੇ ਠਾਕੁਰ ਹਮ ਬਾਰਿਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥

O my Lord and Master, I am Your child; I seek Your Sanctuary.

ਏਕੇ ਸਚਾ ਸਚੁ ਤੂ ਕੇਵਲੁ ਆਪਿ ਮੁਰਾਰੀ ॥ ਰਹਾਉ ॥

You are the One and Only Lord, the Truest of the True; You Yourself are the Destroyer of ego. || Pause ||

ਜਾਗਤ ਰਹੇ ਤਿਨੀ ਪ੍ਰਭੁ ਪਾਇਆ ਸਬਦੇ ਹਉਮੈ ਮਾਰੀ ॥

Those who remain wakeful obtain God; through the Word of the Shabad, they conquer their ego.

ਗਿਰਹੀ ਮਹਿ ਸਦਾ ਹਰਿ ਜਨ ਉਦਾਸੀ ਗਿਆਨ ਤਤ ਬੀਚਾਰੀ ॥

Immersed in family life, the Lord's humble servant ever remains detached; he reflects upon the essence of spiritual wisdom.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਰਾਖਿਆ ਉਰ ਧਾਰੀ ॥੨॥

Serving the True Guru, he finds eternal peace, and he keeps the Lord enshrined in his heart. ||2||

ਇਹੁ ਮਨੁਆ ਦਹ ਦਿਸਿ ਧਾਵਦਾ ਦੂਜੈ ਭਾਇ ਖੁਆਇਆ ॥

This mind wanders in the ten directions; it is consumed by the love of duality.

ਮਨਮੁਖ ਮੁਗਧੁ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥

The foolish self-willed person does not remember God's Name; he wastes away his life in vain.

ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਨਾਉ ਪਾਏ ਹਉਮੈ ਮੋਹੁ ਚੁਕਾਇਆ ॥੩॥

But when he meets the Guru, then he is blessed with Naam and he sheds his ego and emotional attachment. ||3||

ਹਰਿ ਜਨ ਸਾਚੇ ਸਾਚੁ ਕਮਾਵਹਿ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥

God's devotees reflect on the Guru's word and earn the reward of remembering the eternal God.

ਆਪੇ ਮੇਲਿ ਲਏ ਪ੍ਰਭਿ ਸਾਚੈ ਸਾਚੁ ਰਖਿਆ ਉਰ ਧਾਰੀ ॥

The eternal God unites them with Himself, and they keep Him enshrined in their hearts.

ਨਾਨਕ ਨਾਵਹੁ ਗਤਿ ਮਤਿ ਪਾਈ ਏਹਾ ਰਾਸਿ ਹਮਾਰੀ ॥੪॥੧॥

O' Nanak, we attain the supreme spiritual status and exalted intellect through Naam; this alone is our true wealth. ||4||1||

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

Raag Sorath, Third Guru:

ਭਗਤਿ ਖਜਾਨਾ ਭਗਤਨ ਕਉ ਦੀਆ ਨਾਉ ਹਰਿ ਧਨੁ ਸਚੁ ਸੋਇ ॥

The Guru blesses the devotees with the treasure of devotional worship and the wealth of God's Name, which is everlasting.

ਅਖੁਟੁ ਨਾਮ ਧਨੁ ਕਦੇ ਨਿਖੁਟੈ ਨਾਹੀ ਕਿਨੈ ਨ ਕੀਮਤਿ ਹੋਇ ॥

The inexhaustible wealth of the Naam never falls short, and no one can estimate its worth.

ਨਾਮ ਧਨਿ ਮੁਖ ਉਜਲੇ ਹੋਏ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ ॥੧॥

By virtue of the wealth of Naam they obtain honor and realize the eternal God. ||1||

ਮਨ ਮੇਰੇ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਇਆ ਜਾਇ ॥

O' my mind, God is realized only through the Guru's word.

ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਭੁਲਦਾ ਫਿਰਦਾ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥ ਰਹਾਉ ॥

Without following the Guru's word, the world wanders around away from the right path and receives punishment in God's presence. ||Pause||

ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ ॥

Within this body dwell the five thieves (vices): lust, anger, greed, emotional attachment and egotism,

ਅੰਮ੍ਰਿਤੁ ਲੂਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੁਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪ੍ਰਕਾਰਾ ॥

they plunder the ambrosial nectar, but the self-willed persons do not realize it; no one hears their complaints.

ਅੰਧਾ ਜਗਤੁ ਅੰਧੁ ਵਰਤਾਰਾ ਬਾਝੁ ਗੁਰੁ ਗੁਬਾਰਾ ॥੨॥

The world, blind in the love for Maya, keeps doing foolish deeds; without the Guru's teachings, there remains darkness of ignorance in its spiritual life. ||2||

ਹਉਮੈ ਮੇਰਾ ਕਰਿ ਕਰਿ ਵਿਗੁਤੇ ਕਿਹੁ ਚਲੈ ਨ ਚਲਦਿਆ ਨਾਲਿ ॥

By indulging in egotism and possessiveness, they are ruined; when they depart, nothing goes along with them.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਨਾਮੁ ਧਿਆਵੈ ਸਦਾ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥

But one who follows the Guru's teachings, enshrines God's Name in his heart and always lovingly remembers it.

ਸਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਵੈ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੩॥

Through the Guru's words, he sings the glorious Praises of God; blessed with His glance of grace, he always enjoys spiritual bliss. ||3||

ਸਤਿਗੁਰ ਗਿਆਨੁ ਸਦਾ ਘਟਿ ਚਾਨਣੁ ਅਮਰੁ ਸਿਰਿ ਬਾਦਿਸਾਹਾ ॥

Those whose hearts always remain enlightened with the Guru's spiritual wisdom, their command even governs the kings.

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਰਾਮ ਨਾਮੁ ਸਚੁ ਲਾਹਾ ॥

They always keep engaged in the devotional worship of God, and keep earning the everlasting reward of remembering God's Name.

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਸਬਦਿ ਰਤੇ ਹਰਿ ਪਾਹਾ ॥੪॥੨॥

O' Nanak, God is realized by remaining imbued with the Guru's word; one swims across the worldly ocean of vices by meditating on God's Name.

||4||2||

ਸੋਰਠਿ ਮਃ ੩ ॥

Raag Sorath, Third Guru:

ਦਾਸਨਿ ਦਾਸੁ ਹੋਵੈ ਤਾ ਹਰਿ ਪਾਏ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈ ॥

One realizes God when he eradicates ego from within and becomes so humble as if one has become the servant of the devotees.

ਭਗਤਾ ਕਾ ਕਾਰਜੁ ਹਰਿ ਅਨੰਦੁ ਹੈ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਈ ॥

The main task of the devotees is to enjoy the bliss of union with God by always singing His praises.

ਸਬਦਿ ਰਤੇ ਸਦਾ ਇਕ ਰੰਗੀ ਹਰਿ ਸਿਉ ਰਹੇ ਸਮਾਈ ॥੧॥

Being always imbued through and through with the Guru's word, they remain absorbed in remembering God. ||1||

ਹਰਿ ਜੀਉ ਸਾਚੀ ਨਦਰਿ ਤੁਮਾਰੀ ॥

O' reverend God, Your glance of grace is eternal.

ਆਪਣਿਆ ਦਾਸਾ ਨੇ ਕ੍ਰਿਪਾ ਕਰਿ ਪਿਆਰੇ ਰਾਖਹੁ ਪੈਜ ਹਮਾਰੀ ॥ ਰਹਾਉ ॥

O' dear God, bestow mercy on Your devotees and protect our honor.
||Pause||

ਸਬਦਿ ਸਲਾਹੀ ਸਦਾ ਹਉ ਜੀਵਾ ਗੁਰਮਤੀ ਭਉ ਭਾਗਾ ॥

I spiritually survive by always praising God through the Guru's word; my fear of all kinds is eradicated through the intellect imparted by the Guru.

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਅਤਿ ਸੁਆਲਿਉ ਗੁਰੁ ਸੇਵਿਆ ਚਿਤੁ ਲਾਗਾ ॥

My God is eternal and very beautiful; one who follows the Guru's teachings, remains attuned to Him.

ਸਾਚਾ ਸਬਦੁ ਸਚੀ ਸਚੁ ਬਾਣੀ ਸੇ ਜਨੁ ਅਨਦਿਨੁ ਜਾਗਾ ॥੨॥

He, in whose heart is enshrined the divine word of praises of the eternal God, always remains awake and alert to the worldly temptations. ||2||

ਮਹਾ ਗੰਭੀਰੁ ਸਦਾ ਸੁਖਦਾਤਾ ਤਿਸ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

God is extremely profound and always the bestower of peace; no one has found His limit.

ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵਾ ਕੀਨੀ ਅਚਿੰਤੁ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥

He, who followed the perfect Guru's teachings, enshrined the carefree God in His mind.

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਸਦਾ ਸੁਖੁ ਅੰਤਰਿ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥੩॥

His mind and body becomes immaculate, lasting peace fills the heart and he eradicates his doubt from within. ||3||

ਹਰਿ ਕਾ ਮਾਰਗੁ ਸਦਾ ਪੰਥੁ ਵਿਖੜਾ ਕੇ ਪਾਏ ਗੁਰ ਵੀਚਾਰਾ ॥

The way to unite with God is always a very difficult path to tread; rarely someone finds this path by reflecting on the Guru's word.

ਹਰਿ ਕੈ ਰੰਗਿ ਰਾਤਾ ਸਬਦੇ ਮਾਤਾ ਹਉਮੈ ਤਜੇ ਵਿਕਾਰਾ ॥

He renounces his ego and evil instincts; elated with the Guru's word, he remains imbued with God's love.

ਨਾਨਕ ਨਾਮਿ ਰਤਾ ਇਕ ਰੰਗੀ ਸਬਦਿ ਸਵਾਰਣਹਾਰਾ ॥੪॥੩॥

O' Nanak, he remains perfectly imbued with Naam which embellishes his life through the Guru's word. ||4||3||

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

Raag Sorath, Third Guru:

ਹਰਿ ਜੀਉ ਤੁਧੁ ਨੇ ਸਦਾ ਸਾਲਾਹੀ ਖਿਆਰੇ ਜਿਚਰੁ ਘਟ ਅੰਤਰਿ ਹੈ ਸਾਸਾ ॥

O' reverend God, bless me that I may always praise You as long as there is breath in my body.

ਇਕੁ ਪਲੁ ਖਿਨੁ ਵਿਸਰਹਿ ਤੂ ਸੁਆਮੀ ਜਾਣਉ ਬਰਸ ਪਚਾਸਾ ॥

O' God, even if You are forsaken for a moment, I deem it as if fifty years have passed.

ਹਮ ਮੂੜ ਮੁਗਧ ਸਦਾ ਸੇ ਭਾਈ ਗੁਰ ਕੈ ਸਬਦਿ ਪ੍ਰਗਾਸਾ ॥੧॥

O' my brothers, forever we have been ignorant fools; but now, through the Guru's word, the divine wisdom has become manifest in us. ||1||

ਹਰਿ ਜੀਉ ਤੁਮ ਆਪੇ ਦੇਹੁ ਬੁਝਾਈ ॥

O' reverend God, You Yourself bestow me the understanding to remember You.

ਹਰਿ ਜੀਉ ਤੁਧੁ ਵਿਟਹੁ ਵਾਰਿਆ ਸਦ ਹੀ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਈ ॥ ਰਹਾਉ ॥

O' reverend God, I am forever dedicated to You; yes, I am dedicated and devoted to Your Name. ||Pause||

ਹਮ ਸਬਦਿ ਮੁਏ ਸਬਦਿ ਮਾਰਿ ਜੀਵਾਲੇ ਭਾਈ ਸਬਦੇ ਹੀ ਮੁਕਤਿ ਪਾਈ ॥

O' brother, it is through the Guru's word that we can eradicate our ego; through it the Guru rejuvenates us spiritually and we receive liberation from the vices.

ਸਬਦੇ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਆ ਹਰਿ ਵਸਿਆ ਮਨਿ ਆਈ ॥

Our mind and heart becomes immaculate by attuning to the Guru's word, and we realize the presence of God within us.

ਸਬਦੁ ਗੁਰ ਦਾਤਾ ਜਿਤੁ ਮਨੁ ਰਾਤਾ ਹਰਿ ਸਿਉ ਰਹਿਆ ਸਮਾਈ ॥੨॥

The Guru's word is the bestower of Naam; when mind is imbued with it, then one remains merged in God. ||2||

ਸਬਦੁ ਨ ਜਾਣਹਿ ਸੇ ਅੰਨੇ ਬੇਲੇ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਾ ॥

Those who do not understand the Guru's word are spiritually blind and deaf; why did they come into the world?

ਹਰਿ ਰਸੁ ਨ ਪਾਇਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਜੰਮਹਿ ਵਾਰੇ ਵਾਰਾ ॥

They never receive the essence of God's Name; they waste away their lives, and go through the birth and death over and over again.

ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਣੇ ਮਨਮੁਖ ਮੁਗਧ ਗੁਬਾਰਾ ॥੩॥

Just as the worms of filth remain in the filth, similarly the foolish self-willed persons remain consumed in the darkness of ignorance. ||3||

ਆਪੇ ਕਰਿ ਵੇਖੈ ਮਾਰਗਿ ਲਾਏ ਭਾਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

O' brother, God Himself takes care of His creation, and puts them on the right Path; there is none other besides Him, who can do that.

ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕੋਇ ਨ ਮੇਟੈ ਭਾਈ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ ॥

O' brother, no one can erase that which is pre-ordained, whatever the Creator wills, comes to pass.

ਨਾਨਕ ਨਾਮੁ ਵਸਿਆ ਮਨ ਅੰਤਰਿ ਭਾਈ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ ॥੪॥੪॥

O' Nanak, the person who realizes the presence of Naam within the mind, then he does not look for anyone else. ||4||4||

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

Raag Sorath, Third Guru:

ਗੁਰਮੁਖਿ ਭਗਤਿ ਕਰਹਿ ਪ੍ਰਭ ਭਾਵਹਿ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੇ ॥

Those, who engage in devotional worship by following the Guru's teachings and always lovingly remember Naam, are pleasing to God.

ਭਗਤਾ ਕੀ ਸਾਰ ਕਰਹਿ ਆਪਿ ਰਾਖਹਿ ਜੇ ਤੇਰੈ ਮਨਿ ਭਾਣੇ ॥

O' God, You cherish Your devotees and protect those who are pleasing to You.

ਤੂ ਗੁਣਦਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਣੇ ॥੧॥

O' God, You are the giver of virtue, You are realized through the Guru's word; uttering Your praises, devotees remain merged with the virtuous one (God).

||1||

ਮਨ ਮੇਰੇ ਹਰਿ ਜੀਉ ਸਦਾ ਸਮਾਲਿ ॥

O' my mind, always remember the reverend God.

ਅੰਤ ਕਾਲਿ ਤੇਰਾ ਬੇਲੀ ਹੋਵੈ ਸਦਾ ਨਿਬਹੈ ਤੇਰੈ ਨਾਲਿ ॥ ਰਹਾਉ ॥

At the very last moment of life, He alone would be your best friend; He shall always stand by you. ||Pause||

ਦੁਸਟ ਚਉਕੜੀ ਸਦਾ ਕੂੜੁ ਕਮਾਵਹਿ ਨਾ ਬੁਝਹਿ ਵੀਚਾਰੇ ॥

The gang of the evil persons always practice falsehood; they never contemplate and understand,

ਨਿੰਦਾ ਦੁਸਟੀ ਤੇ ਕਿਨਿ ਫਲੁ ਪਾਇਆ ਹਰਣਾਖਸ ਨਖਹਿ ਬਿਦਾਰੇ ॥

that no one has received any reward through wickedness or slander. The king Harnakash was torn apart with the nails of Narsing (for torturing the devotee Prahlad),

ਪ੍ਰਹਿਲਾਦੁ ਜਨੁ ਸਦ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਰਿ ਜੀਉ ਲਏ ਉਬਾਰੇ ॥੨॥

and devotee Prahlad, who always sang God's praises, was saved by Him. ||2||

ਆਪਸ ਕਉ ਬਹੁ ਭਲਾ ਕਰਿ ਜਾਣਹਿ ਮਨਮੁਖਿ ਮਤਿ ਨ ਕਾਈ ॥

The self-willed persons have absolutely no wisdom at all, but they consider themselves as very virtuous.

ਸਾਧੂ ਜਨ ਕੀ ਨਿੰਦਾ ਵਿਆਪੇ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਈ ॥

They indulge in the slander of saintly people and depart from the world, having wasted their lives.

ਰਾਮ ਨਾਮੁ ਕਦੇ ਚੇਤਹਿ ਨਾਹੀ ਅੰਤਿ ਗਏ ਪਛੁਤਾਈ ॥੩॥

They never meditate on God's Name and in the end they depart from this world regretting. ||3||

ਸਫਲੁ ਜਨਮੁ ਭਗਤਾ ਕਾ ਕੀਤਾ ਗੁਰ ਸੇਵਾ ਆਪਿ ਲਾਏ ॥

God Himself makes the lives of His devotees successful by inspiring them to follow the Guru's teachings.

ਸਬਦੇ ਰਾਤੇ ਸਹਜੇ ਮਾਤੇ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ ॥

Being imbued with the Guru's word and remaining absorbed in a state of peace and poise, they always sing praises of God.

ਨਾਨਕ ਦਾਸੁ ਕਰੈ ਬੇਨੰਤੀ ਹਉ ਲਾਗਾ ਤਿਨ ਕੈ ਪਾਏ ॥੪॥੫॥

Devotee Nanak submits, that I humbly engage myself in their service. ||4||5||

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

Raag Sorath, Third Guru:

ਸੇ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ ॥

He alone is a Guru's disciple, friend and relative, who submits to the Guru's Will.

ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੇਟਾ ਖਾਵੈ ॥

O' brother, one who follows his own will, gets separated from God and suffers.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖੁ ਕਦੇ ਨ ਪਾਵੈ ਭਾਈ ਫਿਰਿ ਫਿਰਿ ਪਛੋਤਾਵੈ ॥੧॥

O' brother, one never receives celestial peace without following the true Guru's teachings and regrets again and again. ||1||

ਹਰਿ ਕੇ ਦਾਸ ਸੁਹੇਲੇ ਭਾਈ ॥

O' brothers, the devotees of God dwell in peace.

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਦੁਖ ਕਾਟੇ ਆਪੇ ਮੇਲਿ ਮਿਲਾਈ ॥ ਰਹਾਉ ॥

The sins and sorrows of their countless lifetimes are eradicated and God unites them with Himself ||Pause ||

ਇਹੁ ਕੁਟੰਬੁ ਸਭੁ ਜੀਅ ਕੇ ਬੰਧਨ ਭਾਈ ਭਰਮਿ ਭੁਲਾ ਸੈਂਸਾਰਾ ॥

O' brother, all these worldly relatives are like bondage for the soul; the world is deluded by doubt.

ਬਿਨੁ ਗੁਰ ਬੰਧਨ ਟੂਟਹਿ ਨਾਹੀ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰਾ ॥

Without the Guru's teachings, these bonds cannot be broken; only by following the Guru's teachings one finds liberation from the worldly bonds.

ਕਰਮ ਕਰਹਿ ਗੁਰ ਸਬਦੁ ਨ ਪਛਾਣਹਿ ਮਰਿ ਜਨਮਹਿ ਵਾਰੇ ਵਾਰਾ ॥੨॥

Those who pursue worldly affairs without following the Guru's teachings, are caught in the cycle of birth and death. ||2||

ਹਉ ਮੇਰਾ ਜਗੁ ਪਲਚਿ ਰਹਿਆ ਭਾਈ ਕੋਇ ਨ ਕਿਸ ਹੀ ਕੇਰਾ ॥

O' brother, the world is caught in selfishness and ego, and no one truly cares for the other.

ਗੁਰਮੁਖਿ ਮਹਲੁ ਪਾਇਨਿ ਗੁਣ ਗਾਵਨਿ ਨਿਜ ਘਰਿ ਹੋਇ ਬਸੇਰਾ ॥

Those who follow the Guru's teachings and sing God's praises, they spiritually dwell in His presence.

ਐਥਾਬੁਝਾਸੁ ਆਪੁ ਪਛਾਣਾਹਿ ਪ੍ਰਭੁ ਹਾਤਿਸੁ ਕੇਰਾ ॥੩॥

One who understands this secret while living in this world and realizes his own self, God remains that person's helper throughout. ||3||

ਸਤਿਗੁਰੁ ਸਦਾ ਦਇਆਲੁ ਹਛਾਈ ਵਿਣੁ ਭਾਗਾ ਕਿਆ ਪਾਈਐ ॥

O' brother, the true Guru is forever merciful; but without destiny, what could one receive from the Guru?

ਏਕ ਨਦਰਿ ਕਰਿ ਵੇਖਾਸਭ ਉਪਰਿ ਜੇਹਾ ਭਾਉ ਤੇਹਾ ਫਲੁ ਪਾਈਐ ॥

The Guru showers his grace equally upon all; but we receive the reward amount of grace in accordance with the depth of our love for him

ਨਾਨਕ ਨਾਮੁ ਵਸਮਨ ਅੰਤਰਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈਐ ॥੪॥੬॥

O' Nanak, when we eradicate self-conceit from within, then we realize God residing in our mind. ||4||6||

ਸੋਰਠਿ ਮਹਲਾ ੩ ਚੌਤੁਕੇ ॥

Raag Sorath, Third Guru, Four liners:

ਸਚੀ ਭਗਤਿ ਸਤਿਗੁਰ ਤੇ ਹੋਵਸਚੀ ਹਿਰਦਸ਼ਾਣੀ ॥

It is only from the true Guru that one receives the gift of devotional worship, and the divine words of God's praises are enshrined in the heart.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਦਾ ਸੁਖੁ ਪਾਏ ਹਉਮਸ਼ਬਦਿ ਸਮਾਣੀ ॥

One who follows the true Guru's teachings, receives eternal peace and his ego is eradicated through the Guru's word.

ਬਿਨੁ ਗੁਰ ਸਾਚੇ ਭਗਤਿ ਨ ਹੋਵੀ ਹੋਰ ਭੂਲੀ ਫਿਰਇਆਣੀ ॥

The devotional worship cannot be performed without the true Guru's teachings; without it the world wanders around in ignorance.

ਮਨਮੁਖਿ ਫਿਰਹਿ ਸਦਾ ਦੁਖੁ ਪਾਵਹਿ ਡੂਬਿ ਮੁਏ ਵਿਣੁ ਪਾਣੀ ॥੧॥

The self-willed persons wander around; they always suffer, as if they drowned without water and died. (1)

ਭਾਈ ਰੇ ਸਦਾ ਰਹਹੁ ਸਰਣਾਈ ॥

O' brother, forever remain in the Guru's refuge.

ਆਪਣੀ ਨਦਰਿ ਕਰੇ ਪਤਿ ਰਾਖਯਹਿ ਨਾਮੇ ਦੇ ਵਡਿਆਈ ॥ ਰਹਾਉ ॥

Bestowing His grace, the Guru protects his honor and blesses greatness through God's Name. ||Pause||

ਪੂਰੇ ਗੁਰ ਤੇ ਆਪੁ ਪਛਾਤਾ ਸਬਦਿ ਸਚਛੀਚਾਰਾ ॥

One who reflects on his spiritual life through the perfect Guru; starts reflecting on the divine virtues by attuning to the divine words of God's praises.

ਹਿਰਦਸ਼ਗਜੀਵਨੁ ਸਦ ਵਸਿਆ ਤਜਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰਾ ॥

By renouncing the lust, anger, egotism etc. he realizes God, the life of the world, ever residing in His heart.

ਸਦਾ ਹਜੂਰਿ ਰਵਿਆ ਸਭ ਠਾਈ ਹਿਰਦਨਾਮੁ ਅਪਾਰਾ ॥

With the infinite God's Name enshrined within the heart, he experiences God's presence with him and everywhere.

ਜੁਗਿ ਜੁਗਿ ਬਾਣੀ ਸਬਦਿ ਪਛਾਣੀ ਨਾਉ ਮੀਠਾ ਮਨਹਿ ਪਿਆਰਾ ॥੨॥

He recognizes that throughout the ages, the Guru's word is the only way to unite with God and therefore, Naam seems sweet to his mind. ||2||

ਸਤਿਗੁਰੁ ਸੇਵਿ ਜਿਨਿ ਨਾਮੁ ਪਛਾਤਾ ਸਫਲ ਜਨਮੁ ਜਗਿ ਆਇਆ ॥

Successful is that person's advent into this world, who realizes Naam by following the true Guru's teachings.

ਹਰਿ ਰਸੁ ਚਾਖਿ ਸਦਾ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਗੁਣ ਗਾਵਗੁਣੀ ਅਘਾਇਆ ॥

His mind becomes satiated forever by relishing the nectar of God's Name; he keeps singing God's praises and feels satiated from worldly riches and power.

ਕਮਲੁ ਪ੍ਰਗਾਸਿ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਇਆ ॥

He always remains imbued with God's love and his heart blooms in happiness, as if a non-stop melody of divine music is vibrating in His heart.

ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਚੇ ਸਚਿ ਸਮਾਇਆ ॥੩॥

His mind and body become immaculate through the immaculate words of the Guru, and he remains absorbed in the eternal God. ||3||

ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਕੇਇ ਨ ਬੁਝਗੁਰਮਤਿ ਰਿਦਸਮਾਈ ॥

No one knows the glory of God's Name; Its presence in the mind is realized by the intellect imparted by the Guru.

ਗੁਰਮੁਖਿ ਹੋਵਸੁ ਮਗੁ ਪਛਾਣਗੁਰਿ ਰਸਿ ਰਸਨ ਰਸਾਈ ॥

One who becomes the Guru's follower, understands the Path to God; his tongue savors the sublime essence of Naam.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਵਹਿਰਦਨਾਮੁ ਵਸਾਈ ॥

Meditation, austerity and self-discipline are all received from the Guru; the presence of Naam in the heart is realized through the Guru's teachings.

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਹਿ ਸੇ ਜਨ ਸੋਹਨਿ ਦਰਿ ਸਾਚਘੁਤਿ ਪਾਈ ॥੪॥੭॥

O' Nanak, the devotees who enshrine God's Name in their heart, look beautiful and receive honor in the presence of eternal God. ||4||7||

ਸੋਰਠਿ ਮਃ ੩ ਦੁਤਕੇ ॥

Raag Sorath, Third Guru, Couplets:

ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਭਾਈ ਜੀਵਤ ਮਰਛਾ ਬੁਝ ਪਾਇ ॥

O' brother, one's intellect turns away from the vices by meeting and following the Guru's teachings; but one receives this understanding only when one becomes detached from the world while still living in it.

ਸੇ ਗੁਰੂ ਸੇ ਸਿਖੁ ਹਛਾਈ ਜਿਸੁ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥੧॥

O' my brothers, the one (who gives such an understanding) is the Guru, and the one (who understands this thing) is the Sikh, whose (soul) light (God) unites with His (own prime soul or) Light. ||1||

ਮਨ ਰੇ ਹਰਿ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥

O' my mind, be lovingly attuned to God.

ਮਨ ਹਰਿ ਜਪਿ ਮੀਠਾ ਲਾਗਛਾਈ ਗੁਰਮੁਖਿ ਪਾਏ ਹਰਿ ਥਾਇ ॥ ਰਹਾਉ ॥

O' my mind, by always meditating on God, we start loving God: O' brother, the one who follows the Guru's teachings finds a place in the presence of God. ||Pause||

ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਭਾਈ ਮਨਮੁਖਿ ਦੂਜੈ ਭਾਇ ॥

O' brother, love for God does not well up without the Guru's teachings, but a self-willed person remains engrossed in the love of duality.

ਤੁਹ ਕੁਟਹਿ ਮਨਮੁਖ ਕਰਮ ਕਰਹਿ ਭਾਈ ਪਲੈ ਕਿਛੁ ਨ ਪਾਇ ॥੨॥

O' brother, the ritualistic deeds performed by the self-willed persons prove useless, as if they are thrashing chaff which doesn't yield anything. ||2||

ਗੁਰ ਮਿਲਿਐ ਨਾਮੁ ਮਨਿ ਰਵਿਆ ਭਾਈ ਸਾਚੀ ਪ੍ਰੀਤਿ ਪਿਆਰਿ ॥

O' brother, on meeting and following the Guru's teachings, Naam prevails in the mind, and one gets imbued with the love and affection for the eternal God.

ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਰਵੈ ਭਾਈ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ ॥੩॥

O' brother, through the Guru's infinite love, one always keeps singing the praises of God. ||3||

ਆਇਆ ਸੇ ਪਰਵਾਣੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਸੇਵਾ ਚਿਤੁ ਲਾਇ ॥

O' brother, approved becomes the advent of that person in the world who focuses his mind on following the teachings of the Guru.

ਨਾਨਕ ਨਾਮੁ ਹਰਿ ਪਾਈਐ ਭਾਈ ਗੁਰ ਸਬਦੀ ਮੇਲਾਇ ॥੪॥੮॥

O' Nanak, God's Name is received through the Guru, and through his word Guru unites one with God. ||4||8||

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

Raag Sorath, Third Guru, First Beat:

ਤਿਹੀ ਗੁਣੀ ਤ੍ਰਿਭਵਣੁ ਵਿਆਪਿਆ ਭਾਈ ਗੁਰਮੁਖਿ ਬੁਝ ਬੁਝਾਇ ॥

O' my brothers, the entire worlds are engrossed in the three modes of Maya (vice, virtue and power); the Guru makes a person understand this thing.

ਰਾਮ ਨਾਮਿ ਲਗਿ ਛੁਟੀਐ ਭਾਈ ਪੁਛਹੁ ਗਿਆਨੀਆ ਜਾਇ ॥੧॥

O' brother, we can be liberated from these modes of Maya by attuning to God's Name; go and ask the divinely wise persons about this. ||1||

ਮਨ ਰੇ ਤ੍ਰੈ ਗੁਣ ਛੇਡਿ ਚਉਥੈ ਚਿਤੁ ਲਾਇ ॥

O' my mind, renounce these three modes of Maya and attune yourself to the fourth state where the mind remains unaffected by these.

ਹਰਿ ਜੀਉ ਤੇਰੈ ਮਨਿ ਵਸੈ ਭਾਈ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥ ਰਹਾਉ ॥

O' brother, always sing the glorious praises of the reverend God who resides in your mind. ||Pause||

ਨਾਮੈ ਤੇ ਸਭਿ ਉਪਜੇ ਭਾਈ ਨਾਇ ਵਿਸਰਿਐ ਮਰਿ ਜਾਇ ॥

O' brother, people spiritually remain alive by attuning to Naam and upon forsaking Naam, they spiritually die.

ਅਗਿਆਨੀ ਜਗਤੁ ਅੰਧੁ ਹੈ ਭਾਈ ਸੂਤੇ ਗਏ ਮੁਹਾਇ ॥੨॥

O' brother, the ignorant world is blind in the love of Maya; being unaware, they are departing from here after getting robbed of their spiritual wealth.

||2||

ਗੁਰਮੁਖਿ ਜਾਗੇ ਸੇ ਉਬਰੇ ਭਾਈ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਿ ॥

O' brother, those who follow the Guru's teachings and wake up from the slumber of Maya, are saved and the Guru ferries them across the world-ocean of vices.

ਜਗ ਮਹਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਹੈ ਭਾਈ ਹਿਰਦੈ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥੩॥

O' brother, the real profit of coming into this world is to meditate on the Name of God, the Guru's follower keeps it enshrined within his heart. ||3||

ਗੁਰ ਸਰਣਾਈ ਉਬਰੇ ਭਾਈ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਇ ॥

O' brother, those who come to the Guru's refuge and lovingly attune to Naam, are saved from drowning in the world-ocean of vices.

ਨਾਨਕ ਨਾਉ ਬੇੜਾ ਨਾਉ ਤੁਲਹੜਾ ਭਾਈ ਜਿਤੁ ਲਗਿ ਪਾਰਿ ਜਨ ਪਾਇ ॥੪॥੯॥

O' Nanak, Naam is like a ship and a raft, riding which devotees swim across the worldly-ocean of vices. ||4||9||

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

Raag Sorath, Third Guru, First Beat:

ਸਤਿਗੁਰੁ ਸੁਖ ਸਾਗਰੁ ਜਗ ਅੰਤਰਿ ਹੋਰ ਬੈ ਸੁਖੁ ਨਾਹੀ ॥

In this world, only the true Guru is like an ocean of peace, and peace cannot be received anywhere else.

ਹਉਮੈ ਜਗਤੁ ਦੁਖਿ ਰੋਗਿ ਵਿਆਪਿਆ ਮਰਿ ਜਨਮੈ ਰੋਵੈ ਧਾਹੀ ॥੧॥

The world is afflicted with the painful disease of egotism; it keeps dying to be reborn, it cries out in pain. ||1||

ਪ੍ਰਾਣੀ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇ ॥

O' mortal, follow the Guru's teachings and receive spiritual peace.

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ ਨਾਹਿ ਤ ਜਾਹਿਗਾ ਜਨਮੁ ਗਵਾਇ ॥ ਰਹਾਉ ॥

If you follow the true Guru's teachings, you would receive peace; otherwise, you would depart from here after wasting away your invaluable life in vain.

||Pause||

ਤ੍ਰੈ ਗੁਣ ਧਾਤੁ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਆਇਆ ॥

People perform many rituals under the influence of three modes of Maya but they do not enjoy the relish of God's Name.

ਸੰਧਿਆ ਤਰਪਣੁ ਕਰਹਿ ਗਾਇਤ੍ਰੀ ਬਿਨੁ ਬੁਝੈ ਦੁਖੁ ਪਾਇਆ ॥੨॥

They perform the three daily prayers, make offerings of water to their ancestors and gods and recite Gayatri-mantra, still they suffer without spiritual wisdom. ||2||

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੇ ਵਡਭਾਰੀ ਜਿਸ ਨੇ ਆਪਿ ਮਿਲਾਏ ॥

Fortunate is that person who follows the Guru's teachings; but the Guru meets only the one whom God Himself unites with the Guru.

ਹਰਿ ਰਸੁ ਪੀ ਜਨ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੩॥

By eradicating their ego and drinking the nectar of God's Name, the devotees always remain satiated. ||3||

ਇਹੁ ਜਗੁ ਅੰਧਾ ਸਭੁ ਅੰਧੁ ਕਮਾਵੈ ਬਿਨੁ ਗੁਰ ਮਗੁ ਨ ਪਾਏ ॥

This world is so ignorant as if it is all blind and does deeds of ignorance, it does not realize that righteous way cannot be obtained without the Guru's teachings.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਅਖੀ ਵੇਖੈ ਘਰੈ ਅੰਦਰਿ ਸਚੁ ਪਾਏ ॥੪॥੧੦॥

O' Nanak, when one meets the Guru and follows his teachings, then one sees God with spiritually enlightened eyes and realizes Him in his heart. ||4||10||

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

Raag Sorath, Third Guru:

ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਬਹੁਤਾ ਦੁਖੁ ਲਾਗਾ ਜੁਗ ਚਾਰੇ ਭਰਮਾਈ ॥

Without following the true Guru's teachings, one suffers immensely and always keeps wandering

ਹਮ ਦੀਨ ਤੁਮ ਜੁਗੁ ਜੁਗੁ ਦਾਤੇ ਸਬਦੇ ਦੇਹਿ ਬੁਝਾਈ ॥੧॥

O' God, we are helpless and meek and You have been the benefactor age after age; through the Guru's word bless us with the righteous way to live. ||1||

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਤੁਮ ਪਿਆਰੇ ॥

O' reverend God, please bestow mercy on me,

ਸਤਿਗੁਰੁ ਦਾਤਾ ਮੇਲਿ ਮਿਲਾਵਹੁ ਹਰਿ ਨਾਮੁ ਦੇਵਹੁ ਆਧਾਰੇ ॥ ਰਹਾਉ ॥

and unite me to meet the Guru, the bestower of Naam, and through him bless me with Naam, the support of my life. ||Pause||

ਮਨਸਾ ਮਾਰਿ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਣੀ ਪਾਇਆ ਨਾਮੁ ਅਪਾਰਾ ॥

One who realizes the Name of the infinite God, eradicates his worldly desires, his double mindedness changes into a state of spiritual equipoise

ਹਰਿ ਰਸੁ ਚਾਖਿ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਕਿਲਬਿਖ ਕਾਟਣਹਾਰਾ ॥੨॥

Because God's Name is the destroyer of sins, therefore by tasting the relish of God's Name, such a person's mind becomes immaculate. ||2||

ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ ॥

If by following the Guru's word you become free of vices, then you would live a spiritual life forever and you would never die a spiritual death.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਮਨਿ ਮੀਠਾ ਸਬਦੇ ਪਾਵੈ ਕੋਈ ॥੩॥

The ambrosial Naam is ever-sweet to the mind, however it is only a rare person who receives it through the Guru's word. ||3||

ਦਾਤੈ ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਈ ॥

The benefactor God has kept this gift of Naam under His own control; He gives to whoever He pleases.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਦਰਗਹ ਜਾਪਹਿ ਸੇਈ ॥੪॥੧੧॥

O' Nanak, being imbued with Naam, they enjoy spiritual peace here and are honored in God's presence. ||4||11||

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

Raag Sorath, Third Guru:

ਸਤਿਗੁਰ ਸੇਵੇ ਤਾ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਗਤਿ ਮਤਿ ਤਦ ਹੀ ਪਾਏ ॥

When one follows the Guru's teachings, then divine melody wells up within and only then one is blessed with exalted intellect and supreme spiritual status.

ਹਰਿ ਕਾ ਨਾਮੁ ਸਚਾ ਮਨਿ ਵਸਿਆ ਨਾਮੇ ਨਾਮਿ ਸਮਾਏ ॥੧॥

One realizes the eternal Name of God residing in the mind, and by meditating on Naam, one merges in Naam itself. ||1||

ਬਿਨੁ ਸਤਿਗੁਰ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ॥

Without following the Guru's teachings, the entire world is wandering insane.

ਮਨਮੁਖਿ ਅੰਧਾ ਸਬਦੁ ਨ ਜਾਣੈ ਝੂਠੇ ਭਰਮਿ ਭੁਲਾਨਾ ॥ ਰਹਾਉ ॥

A spiritually ignorant self-willed person does not understand the Guru's word and remains lost in false beliefs and doubts. ||Pause||

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇਆ ਹਉਮੈ ਬੰਧਨ ਕਮਾਏ ॥

The three modes (power, vice, and virtue) of Maya have misled a person into illusion; therefore in his ego, he keeps creating more worldly bonds for himself.

ਜੰਮਣੁ ਮਰਣੁ ਸਿਰ ਉਪਰਿ ਉਭਉ ਗਰਭ ਜੋਨਿ ਦੁਖੁ ਪਾਏ ॥੨॥

The cycle of birth and death keeps hovering over his head, and he keeps going through the womb, suffering in pain. ||2||

ਤ੍ਰੈ ਗੁਣ ਵਰਤਹਿ ਸਗਲ ਸੰਸਾਰਾ ਹਉਮੈ ਵਿਚਿ ਪਤਿ ਖੋਈ ॥

The three modes of Maya are prevailing in the entire world; acting in ego, one loses his honor.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਚਉਥਾ ਪਦੁ ਚੀਨੈ ਰਾਮ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ॥੩॥

One who follows the Guru's teachings, recognizes the fourth state of celestial bliss and lives in peace by meditating on God's Name. ||3||

ਤ੍ਰੈ ਗੁਣ ਸਭਿ ਤੇਰੇ ਤੂ ਆਪੇ ਕਰਤਾ ਜੋ ਤੂ ਕਰਹਿ ਸੁ ਹੋਈ ॥

O' God, these three modes of Maya are Yours; You Yourself are the creator of all and whatever You do that happens.

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਸਬਦੇ ਹਉਮੈ ਖੋਈ ॥੪॥੧੨॥

O' Nanak, one gets rid of ego through the Guru's word, and then through God's Name, one is freed from the three modes of Maya. ||4||12||

ਸੋਰਠਿ ਮਹਲਾ ੪ ਘਰੁ ੧

Raag Sorath, Fourth Guru, First Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਆਪਿ ਅਪਾਰੁ ॥

God Himself pervades everywhere and He Himself remains detached.

ਵਣਜਾਰਾ ਜਗੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਸਾਚਾ ਸਾਰੁ ॥

God Himself is the divine merchant in the world and He Himself is the eternal banker.

ਆਪੇ ਵਣਜੁ ਵਾਪਾਰੀਆ ਪਿਆਰਾ ਆਪੇ ਸਚੁ ਵੇਸਾਹੁ ॥੧॥

He Himself is the commodity, the divine merchant, and Himself the eternal wealth. ||1||

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਲਾਹ ॥

O' my mind, always lovingly remember God and keep singing His praises.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਈਐ ਪਿਆਰਾ ਅੰਮ੍ਰਿਤੁ ਅਗਮ ਅਥਾਹ ॥ ਰਹਾਉ ॥

It is only through the Guru's grace that one can realize that beloved-God, who is immortal, unapproachable and unfathomable. ||Pause||

ਆਪੇ ਸੁਣਿ ਸਭ ਵੇਖਦਾ ਪਿਆਰਾ ਮੁਖਿ ਬੋਲੇ ਆਪਿ ਮੁਹਾਹੁ ॥

God Himself listens to the prayers of the humans and takes care of all; He Himself speaks through the mouths of everyone.

ਆਪੇ ਉਡੜਿ ਪਾਇਦਾ ਪਿਆਰਾ ਆਪਿ ਵਿਖਾਲੇ ਰਾਹੁ ॥

The beloved-God Himself leads the beings into the wilderness, and Himself shows the righteous way of living.

ਆਪੇ ਹੀ ਸਭੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਵੇਪਰਵਾਹੁ ॥੨॥

Dear God Himself is present everywhere and He Himself is carefree. ||2||

ਆਪੇ ਆਪਿ ਉਪਾਇਦਾ ਪਿਆਰਾ ਸਿਰਿ ਆਪੇ ਧੰਧੜੈ ਲਾਹੁ ॥

God Himself creates all beings, and He Himself engages them to different tasks.

ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ ਪਿਆਰਾ ਆਪਿ ਮਾਰੇ ਮਰਿ ਜਾਹੁ ॥

The beloved-God Himself creates the creation and when He Himself withdraws the life breath, the creature dies.

ਆਪੇ ਪਤਣੁ ਪਾਤਣੀ ਪਿਆਰਾ ਆਪੇ ਪਾਰਿ ਲੰਘਾਹੁ ॥੩॥

God Himself is the wharf, Himself the boatman and He Himself ferries people across the worldly ocean of vices. ||3||

ਆਪੇ ਸਾਗਰੁ ਬੋਹਿਥਾ ਪਿਆਰਾ ਗੁਰੁ ਖੇਵਟੁ ਆਪਿ ਚਲਾਹੁ ॥

The beloved-God Himself is the worldly ocean and the ship; becoming a captain in the form of the Guru, He steers this ship.

ਆਪੇ ਹੀ ਚੜ੍ਹ ਲੰਘਦਾ ਪਿਆਰਾ ਕਰਿ ਚੋਜ ਵੇਖੈ ਪਾਤਿਸਾਹੁ ॥

Dear God Himself rides the ship, crosses over the worldly ocean, and Himself performs and watches His wondrous play.

ਆਪੇ ਆਪਿ ਦਇਆਲੁ ਹੈ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਹੁ ॥੪॥੧॥

O' Nanak, dear God Himself is merciful; forgiving people He unites them with Himself. ||4||1||

ਸੋਰਠਿ ਮਹਲਾ ੪ ਚਉਥਾ ॥

Raag Sorath, Fourth Guru:

ਆਪੇ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਆਪੇ ਖੰਡ ਆਪੇ ਸਭ ਲੇਇ ॥

God Himself is the four forms of creation (egg, womb, sweat and earth); He Himself is the continents of all the worlds.

ਆਪੇ ਸੂਤੁ ਆਪੇ ਬਹੁ ਮਣੀਆ ਕਰਿ ਸਕਤੀ ਜਗਤੁ ਪਰੇਇ ॥

God Himself is the thread, and He Himself is many beads in the form of living beings; through His almighty Power, He strings the world.

ਆਪੇ ਹੀ ਸੂਤਧਾਰੂ ਹੈ ਪਿਆਰਾ ਸੂਤੁ ਖਿੰਚੇ ਢਹਿ ਢੇਰੀ ਹੋਇ ॥੧॥

God Himself holds that thread of His power, and when He pulls the thread, the entire universe falls like a heap and is destroyed. ||1||

ਮੇਰੇ ਮਨ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

O' my mind, there is none other than God for me.

ਸਤਿਗੁਰ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਿਆਰਾ ਕਰਿ ਦਇਆ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਚੋਇ ॥ ਰਹਾਉ ॥

The treasure of Naam lies with the Guru; bestowing mercy, the Guru trickles the ambrosial nectar in his disciple's mouths. ||Pause||

ਆਪੇ ਜਲ ਥਲਿ ਸਭਤੁ ਹੈ ਪਿਆਰਾ ਪ੍ਰਭੁ ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ ॥

God Himself is present in all the oceans, lands and everywhere; whatever God does, comes to pass.

ਸਭਨਾ ਰਿਜਕੁ ਸਮਾਹਦਾ ਪਿਆਰਾ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

The beloved God provides sustenance to all and there is none other than Him.

ਆਪੇ ਖੇਲ ਖੇਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ ॥੨॥

The dear God Himself makes all to play the worldly play; whatever He Himself does, comes to pass. ||2||

ਆਪੇ ਹੀ ਆਪਿ ਨਿਰਮਲਾ ਪਿਆਰਾ ਆਪੇ ਨਿਰਮਲ ਸੋਇ ॥

The dear God Himself is the most immaculate, and has an immaculate reputation.

ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ ॥

The beloved God Himself evaluates all; whatever He does comes to pass.

ਆਪੇ ਅਲਖੁ ਨ ਲਖੀਐ ਪਿਆਰਾ ਆਪਿ ਲਖਾਵੈ ਸੋਇ ॥੩॥

God is indescribable, His form cannot be described; He Himself causes some to understand His form. ||3||

ਆਪੇ ਗਹਿਰ ਗੰਭੀਰੁ ਹੈ ਪਿਆਰਾ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

God Himself is profound and unfathomable; there is none other as great as He.

ਸਭਿ ਘਟ ਆਪੇ ਭੋਗਵੈ ਪਿਆਰਾ ਵਿਚਿ ਨਾਰੀ ਪੁਰਖ ਸਭੁ ਸੇਇ ॥

Being present in all, God Himself enjoys everything; He is dwelling within every woman and man.

ਨਾਨਕ ਗੁਪਤੁ ਵਰਤਦਾ ਪਿਆਰਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

O' Nanak, beloved God is pervading everywhere in an invisible form; He becomes manifest through the Guru's teachings. ||4||2||

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

Raag Sorath, Fourth Guru:

ਆਪੇ ਹੀ ਸਭੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਥਾਪਿ ਉਥਾਪੈ ॥

Dear God Himself is all-in-all; He Himself creates and destroys everything.

ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ ਪਿਆਰਾ ਕਰਿ ਚੋਜ ਵੇਖੈ ਪ੍ਰਭੁ ਆਪੈ ॥

God Himself rejoices beholding His creation; God Himself works wonders, and beholds them.

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

God Himself pervades all the woods and vegetation and is realized by following the Guru's teachings. ||1||

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਿ ਧ੍ਰਾਪੈ ॥

O' my mind, always meditate on God's Name, through the sublime essence of Naam and you shall be satiated.

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

The ambrosial nectar of Naam is very sweet, but it's real taste is realized only by tasting it through the Guru's word. ||Pause||

ਆਪੇ ਤੀਰਥੁ ਤੁਲਹੜਾ ਪਿਆਰਾ ਆਪਿ ਤਰੈ ਪ੍ਰਭੁ ਆਪੈ ॥

God Himself is the sacred river, Himself is the barge and He Himself goes across.

ਆਪੇ ਜਾਲੁ ਵਤਾਇਦਾ ਪਿਆਰਾ ਸਭੁ ਜਗੁ ਮਛਲੀ ਹਰਿ ਆਪੈ ॥

God Himself casts the net of worldly attachments in the worldly ocean, and He Himself is all the fish (human beings) getting caught in the net.

ਆਪਿ ਅਭੁਲੁ ਨ ਭੁਲਈ ਪਿਆਰਾ ਅਵਰੁ ਨ ਦੁਜਾ ਜਾਪੈ ॥੨॥

God Himself is infallible, makes no mistakes, and none other seems like Him. ||2||

ਆਪੇ ਸਿੰਢੀ ਨਾਦੁ ਹੈ ਪਿਆਰਾ ਧੁਨਿ ਆਪਿ ਵਜਾਏ ਆਪੈ ॥

God Himself is the Yogi's horn, He Himself plays the horn and Himself the tune coming out of that horn.

ਆਪੇ ਜੋਗੀ ਪੁਰਖੁ ਹੈ ਪਿਆਰਾ ਆਪੇ ਹੀ ਤਪੁ ਤਾਪੈ ॥

The beloved God Himself is the all-pervading Yogi and He Himself practices intense meditation.

ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਹੈ ਚੇਲਾ ਉਪਦੇਸੁ ਕਰੈ ਪ੍ਰਭੁ ਆਪੈ ॥੩॥

God Himself is the true Guru, Himself is the disciple and God Himself imparts the teachings. ||3||

ਆਪੇ ਨਾਉ ਜਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਹੀ ਜਪੁ ਜਾਪੈ ॥

God Himself inspire people to meditate on Naam; by pervading all human beings, He meditates on Himself.

ਆਪੇ ਅੰਮ੍ਰਿਤੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਹੀ ਰਸੁ ਆਪੈ ॥

God Himself is the ambrosial nectar and He Himself drinks that elixir of Naam.

ਆਪੇ ਆਪਿ ਸਲਾਹਦਾ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਹਰਿ ਰਸਿ ਧੂਪੈ ॥੪॥੩॥

O' Nanak, by pervading all human beings God Himself sings His praises, and Himself gets satiated by the relish of Naam. ||4||3||

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

Raag Sorath, Fourth Guru:

ਆਪੇ ਕੰਡਾ ਆਪਿ ਤਰਾਜੀ ਪ੍ਰਭਿ ਆਪੇ ਤੇਲਿ ਤੇਲਾਇਆ ॥

God Himself is the balance, Himself the balancing pointer, He Himself has weighed the world and kept it in balance.

ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਆਪੇ ਵਣਜੁ ਕਰਾਇਆ ॥

God Himself is the banker, Himself is the trader and Himself makes the trades.

ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਪਿਆਰੈ ਪਿਛੈ ਟੰਕੁ ਚੜਾਇਆ ॥੧॥

God Himself fashioned the world and kept it in perfect balance just by His one command. ||1||

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਧਿਆਇ ਸੁਖੁ ਪਾਇਆ ॥

O' my mind, always meditate God's Name; whoever has done, has received celestial peace.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਿਆਰਾ ਗੁਰਿ ਪੂਰੈ ਮੀਠਾ ਲਾਇਆ ॥ ਰਹਾਉ ॥

God's Name is a treasure of bliss, whosoever has followed the Guru's teachings, the perfect Guru has made it seem pleasing to that person.

||Pause||

ਆਪੇ ਧਰਤੀ ਆਪਿ ਜਲੁ ਪਿਆਰਾ ਆਪੇ ਕਰੇ ਕਰਾਇਆ ॥

Dear God Himself is the earth, Himself the water, and He Himself does and gets everything done.

ਆਪੇ ਹੁਕਮਿ ਵਰਤਦਾ ਪਿਆਰਾ ਜਲੁ ਮਾਟੀ ਬੰਧਿ ਰਖਾਇਆ ॥

God Himself is controlling everything according to His Commands; his command keeps the water and the land bound together.

ਆਪੇ ਹੀ ਭਉ ਪਾਇਦਾ ਪਿਆਰਾ ਬੰਨਿ ਬਕਰੀ ਸੀਹੁ ਹਢਾਇਆ ॥੨॥

Himself has instilled fear in the ocean that it cannot dissolve the land, as if tying a goat and a lion together and making them walk together. ||2||

ਆਪੇ ਕਾਸਟ ਆਪਿ ਹਰਿ ਪਿਆਰਾ ਵਿਚਿ ਕਾਸਟ ਅਗਨਿ ਰਖਾਇਆ ॥

God Himself is the creator of firewood and He has locked the fire within it.

ਆਪੇ ਹੀ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰਾ ਭੈ ਅਗਨਿ ਨ ਸਕੈ ਜਲਾਇਆ ॥

Dear God Himself, all by Himself is pervading everywhere; because of His command, the fire within the wood cannot burn it.

ਆਪੇ ਮਾਰਿ ਜੀਵਾਇਦਾ ਪਿਆਰਾ ਸਾਹ ਲੈਦੇ ਸਭਿ ਲਵਾਇਆ ॥੩॥

God Himself kills and revives; all draw the breath of life, given by Him. ||3||

ਆਪੇ ਤਾਣੁ ਦੀਬਾਣੁ ਹੈ ਪਿਆਰਾ ਆਪੇ ਕਾਰੈ ਲਾਇਆ ॥

God Himself is the power and the ruler; He Himself engages all to their tasks.

ਜਿਉ ਆਪਿ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਪਿਆਰੇ ਜਿਉ ਹਰਿ ਪ੍ਰਭ ਮੇਰੇ ਭਾਇਆ ॥

O' my dear friends, we should conduct our life as it pleases my God.

ਆਪੇ ਜੰਤੀ ਜੰਤੂ ਹੈ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਵਜਹਿ ਵਜਾਇਆ ॥੪॥੪॥

O' Nanak, God Himself is the musician and all the creatures are His musical instruments; all these instruments are playing as He plays them. ||4||4||

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

Raag Sorath, Fourth Guru:

ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਸੂਰਜੁ ਚੰਦੁ ਚਾਨਾਣੁ ॥

Dear God Himself creates the Universe and creates the sun and the moon to illuminate it.

ਆਪਿ ਨਿਤਾਣਿਆ ਤਾਣੁ ਹੈ ਪਿਆਰਾ ਆਪਿ ਨਿਮਾਣਿਆ ਮਾਣੁ ॥

God Himself is the support of the supportless people and honor of those who are without any honor.

ਆਪਿ ਦਇਆ ਕਰਿ ਰਖਦਾ ਪਿਆਰਾ ਆਪੇ ਸੁਘੜੁ ਸੁਜਾਣੁ ॥੧॥

God Himself is the wisest of the wise and all-knowing; bestowing mercy He protects all. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਨੀਸਾਣੁ ॥

O' my mind, meditate on God's Name, which is the mark of approval in God's presence.

ਸਤਸੰਗਤਿ ਮਿਲਿ ਧਿਆਇ ਤੂ ਹਰਿ ਹਰਿ ਬਹੁੜਿ ਨ ਆਵਣ ਜਾਣੁ ॥ ਰਹਾਉ ॥

Joining the holy congregation, you should remember God with loving devotion, it would free you from the cycle of birth and death. ||Pause||

ਆਪੇ ਹੀ ਗੁਣ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਹੀ ਪਰਵਾਣੁ ॥

On His own God distributes virtues among people and then accepts them in His presence.

ਆਪੇ ਬਖਸ ਕਰਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਸਚੁ ਨੀਸਾਣੁ ॥

God Himself grants His grace on all and He Himself is the Insignia of Truth.

ਆਪੇ ਹੁਕਮਿ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਹੀ ਫੁਰਮਾਣੁ ॥੨॥

Dear God Himself makes the creatures obey His command and Himself issues the command. ||2||

ਆਪੇ ਭਗਤਿ ਭੰਡਾਰ ਹੈ ਪਿਆਰਾ ਆਪੇ ਦੇਵੈ ਦਾਣੁ ॥

God Himself is the treasure of devotional worship and He Himself gives this gift.

ਆਪੇ ਸੇਵ ਕਰਾਇਦਾ ਪਿਆਰਾ ਆਪਿ ਦਿਵਾਵੈ ਮਾਣੁ ॥

God Himself engages people to His devotional worship and He Himself begets honor for them.

ਆਪੇ ਤਾੜੀ ਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਗੁਣੀ ਨਿਧਾਨੁ ॥੩॥

God Himself is the treasure of virtues; He Himself assumes deep trance. ||3||

ਆਪੇ ਵਡਾ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਹੀ ਪਰਧਾਣੁ ॥

The beloved Himself is the greatest of the great; He Himself is supreme.

ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਤੁਲੁ ਪਰਵਾਣੁ ॥

He Himself estimates the worth of people by using His own criteria.

ਆਪੇ ਅਤੁਲੁ ਤੁਲਾਇਦਾ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ ॥੪॥੫॥

God Himself estimates His inestimable creation; devotee Nanak is always dedicated to Him. ||4||5||

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

Raag Sorath, Fourth Guru:

ਆਪੇ ਸੇਵਾ ਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਭਗਤਿ ਉਮਾਰਾ ॥

God Himself engages people to His devotional worship; He Himself inspires them for it.

ਆਪੇ ਗੁਣ ਗਾਵਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਸਬਦਿ ਸਮਾਰਾ ॥

Dear God Himself causes people to sing His praises and on His own He attunes them to the Guru's word.

ਆਪੇ ਲੇਖਣਿ ਆਪਿ ਲਿਖਾਰੀ ਆਪੇ ਲੇਖੁ ਲਿਖਾਰਾ ॥੧॥

He Himself is the pen, and He Himself is the scribe; He Himself inscribes the destiny. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਓਮਾਰਾ ॥

O' my mind, meditate on God's Name with a great zeal.

ਅਨਦਿਨੁ ਅਨਦੁ ਹੇਵੈ ਵਡਭਾਗੀ ਲੈ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਲਾਹਾ ॥ ਰਹਾਉ ॥

Through the perfect Guru earn the reward of remembering God; the fortunate one who does it, always remains in bliss. ||Pause||

ਆਪੇ ਗੋਪੀ ਕਾਨੁ ਹੈ ਪਿਆਰਾ ਬਨਿ ਆਪੇ ਗਊ ਚਰਾਰਾ ॥

God Himself is the milkmaids and god Krishna; He Himself herds the cows in the woods.

ਆਪੇ ਸਾਵਲ ਸੁੰਦਰਾ ਪਿਆਰਾ ਆਪੇ ਵੰਸੁ ਵਜਾਰਾ ॥

God Himself is the dark-skinned, handsome one and He Himself plays the flute.

ਕੁਵਲੀਆ ਪੀੜੁ ਆਪਿ ਮਰਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਬਾਲਕ ਰੂਪਿ ਪਚਾਰਾ ॥੨॥

Assuming the role of child Krishna, God Himself is the destroyer of the elephant Kuwalia Peerh, ||2||

ਆਪਿ ਅਖਾੜਾ ਪਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਵੇਖੈ ਆਪਿ ਚੇਜਾਰਾ ॥

God Himself sets the stage, performs the plays, and He Himself watches them.

ਕਰਿ ਬਾਲਕ ਰੂਪ ਉਪਾਇਦਾ ਪਿਆਰਾ ਚੰਡੂਰੁ ਕੰਸੁ ਕੇਸੁ ਮਾਰਾਰਾ ॥

God Himself assumed the form of the child-Krishana and through him killed the demons Chandoor, Kansa and Kaysee.

ਆਪੇ ਹੀ ਬਲੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਬਲੁ ਭੰਨੈ ਮੂਰਖ ਮੁਗਧਾਰਾ ॥੩॥

God Himself has the power, and He Himself destroys the power of fools. ||3||

ਸਭੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਪਿਆਰਾ ਵਸਿ ਆਪੇ ਜੁਗਤਿ ਹਥਾਰਾ ॥

Dear God Himself creates the entire world, and keeps it under His control,

ਗਲਿ ਜੇਵੜੀ ਆਪੇ ਪਾਇਦਾ ਪਿਆਰਾ ਜਿਉ ਪ੍ਰਭਾਖਿੰਚੈ ਤਿਉ ਜਾਹਾ ॥

God Himself has put a chain around the necks of creatures and as He pulls them, they must go in that direction.

ਜੋ ਗਰਬੈ ਸੇ ਪਚਸੀ ਪਿਆਰੇ ਜਪਿ ਨਾਨਕ ਭਗਤਿ ਸਮਾਹਾ ॥੪॥੬॥

O' God, whoever indulges in self-conceit, is spiritually destroyed: O' Nanak, whoever remembers God, merges in Him through devotional worship. ||4||6||

ਸੋਰਠਿ ਮਃ ੪ ਦਭਕੇ ॥

Raag Sorath, Fourth Guru, Couplets:

ਅਨਿਕ ਜਨਮ ਵਿਛੜੇ ਦਭਾਇਆ ਮਨਮਖਿ ਕਰਮ ਕਰੈ ਅਹੰਕਾਰੀ ॥

Separated from God for innumerable births, a self-willed person continues to suffer and remains engaged in deeds of egotism.

ਸਾਧੂ ਪਰਸਤ ਹੀ ਪ੍ਰਭਾਇਆ ਗੋਬਿਦ ਸਰਣਿ ਤਯਾਰੀ ॥੧॥

O' God, upon following the Guru's teachings, he comes to Your refuge and immediately realizes You. ||1||

ਗੋਬਿਦ ਪ੍ਰੀਤਿ ਲਗੀ ਅਤਿ ਪਿਆਰੀ ॥

The Love of God seems very endearing to him.

ਜਬ ਸਤਸੰਗ ਭਏ ਸਾਧੂ ਜਨ ਹਿਰਦੈ ਮਿਲਿਆ ਸਾਂਤਿ ਮਥਾਰੀ ॥ ਰਹਾਉ ॥

When he meets with the saintly people in the holy congregation, then he realizes God in his heart, the embodiment of peace. ||Pause||

ਤੂੰ ਹਿਰਦੈ ਗਘਤਵਸਹਿ ਦਿਨਸ਼ਾਤੀ ਤੇਰਾ ਭਾਉ ਨ ਬਥਹਿ ਗਵਾਰੀ ॥

O' God, day and night You invisibly dwell in the hearts of all beings; but the foolish people do not understand how to love You.

ਸਤਿਗੁਰਪ੍ਰਸਖਮਿਲਿਆ ਪ੍ਰਭਪ੍ਰਗਟਿਆ ਗਠ ਗਾਵੈ ਗਠ ਵੀਚਾਰੀ ॥੨॥

God manifests within the one whom the true Guru meets; that person then sings God's praises by reflecting on His virtues. ||2||

ਗੁਰਮਤਿ ਪ੍ਰਗਾਸਾਇਆ ਸਾਤਿ ਆਈ ਦਰਮਤਿ ਬਧਿ ਨਿਵਾਰੀ ॥

One who follows the Guru's teachings, becomes spiritually enlightened; calmness prevails within such a person and he gets rid of his evil intellect.

ਆਤਮ ਬ੍ਰਹਮਾਣੀਨਿ ਸਾਥਪਾਇਆ ਸਤਸੰਗਤਿ ਪਰਖ ਤਛਾਰੀ ॥੩॥

O' all pervading God, by joining the company of Your saints and by realizing the presence of God within, he enjoys the celestial peace. ||3||

ਪਰਖੈ ਪਰਖਮਿਲਿਆ ਗੁਰਪਾਇਆ ਜਿਨ ਕਉ ਕਿਰਪਾ ਭਈ ਤਛਾਰੀ ॥

One who meets the Guru and follows his teachings, realizes the all pervading God; but O' God, the Guru meets only those who are under Your grace.

ਨਾਨਕ ਅਤਲਸਹਜ ਸਾਥਪਾਇਆ ਅਨਦਿਨਮਾਗਤਸਰੈ ਬਨਵਾਰੀ ॥੪॥੭॥

O' Nanak, such a person enjoys the immeasurable celestial peace; being always attuned to God, he remains awake and alert to any evil influences. ||4||7||

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

Raag Sorath, Fourth Guru:

ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਅੰਤਰਮਨਬੇਧਿਆ ਹਰਿ ਬਿਨਸਹਣਨ ਜਾਈ ॥

That person, whose heart and mind are transfixed by the love for God, cannot spiritually survive without remembering Him.

ਜਿਉ ਮਛਲੀ ਬਿਨਾਨੀਰੈ ਬਿਨਸੈ ਤਿਉ ਨਾਮੈ ਬਿਨਮਰਿ ਜਾਈ ॥੧॥

Just as the fish dies without water, similarly that person spiritually dies without meditating on Naam. ||1||

ਮੇਰੇ ਪ੍ਰਭ ਕਿਰਪਾ ਜਲਦੇਵਹਾਰਿ ਨਾਈ ॥

O' my God, please bless me with the water of Your mercy and the gift of singing Your praises.

ਹਉ ਅੰਤਰਿ ਨਾਮਮੰਗਾ ਦਿਨਸਾਤੀ ਨਾਮੇ ਹੀ ਸਾਂਤਿ ਪਾਈ ॥ ਰਹਾਉ ॥

In my heart, day and night I beg for Naam, because spiritual peace can only be received through Naam. ||Pause||

ਜਿਉ ਚਾਤ੍ਰਕੁਖਲ ਬਿਨੁਬਿਲਲਾਵੈ ਬਿਨੁਖਲ ਪਿਆਸ ਨ ਜਾਈ ॥

Just as the song-bird cries without the rain water, its thirst cannot be quenched without a drop of rain water.

ਗੁਰਮੁਖਿ ਜਲੁਪਾਵੈ ਸਬ ਸਹਜੇ ਹਰਿਆ ਭਾਇ ਸਭਾਈ ॥੨॥

Similarly, a Guru's follower enjoys spiritual peace and intuitively blossoms with divine love upon receiving the water of Naam. ||2||

ਮਨਮਥ ਭੂਖੇ ਦਹ ਦਿਸ ਡੋਲਹਿ ਬਿਨੁਨਾਵੈ ਦਥਪਾਈ ॥

The self-willed people, hungry for worldly wealth, wander everywhere and without meditating on Naam, they endure sorrow.

ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਜੋਨੀ ਆਵੈ ਦਰਗਹਿ ਮਿਲੈ ਸਜਾਈ ॥੩॥

They are born and die and then again fall into the cycle of birth and death and receive punishment in God's presence. ||3||

ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਾ ਹਰਿ ਗਣੁ ਗਾਵਹੁ ਹਰਿ ਰਸਅੰਤਰਿ ਪਾਈ ॥

O' God, if You bestow mercy, then we can sing Your praises, and can enshrine the nectar of God's Name in our heart.

ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਭਏ ਹੈ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬਝਾਈ ॥੪॥੮॥

O' Nanak, one on whom the merciful God is pleased, all his yearning for worldly riches and power are quenched through the Guru's word. ||4||8||

ਸੋਰਠਿ ਮਹਲਾ ੪ ਪੰਚਪਦਾ ॥

Raag Sorath, Fourth Guru, Five liners:

ਅਚਰੁਭਰੈ ਤਾ ਸਿਧਿ ਹੋਈ ਸਿਧੀ ਤੇ ਬਧਿ ਪਾਈ ॥

When one conquers the unconquerable mind, then one attains spiritual perfection and through this perfection he receives divine wisdom.

ਪ੍ਰੇਮ ਕੇ ਸਰ ਲਾਗੇ ਤਨ ਭੀਤਰਿ ਤਾ ਭ੍ਰਮੁਕਾਟਿਆ ਜਾਈ ॥੧॥

When one is totally imbued in God's love, as if the arrows of God's love have pierced his body, then his mind's doubt is eradicated. ||1||

ਮੇਰੇ ਗੋਬਿਦ ਅਪਠੇ ਜਨ ਕਉ ਦੇਹਿ ਵਡਿਆਈ ॥

O' my God of the universe, bestow this honor on me, Your devotee,

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮ ਅਰਗਾਸਹ ਸਦਾ ਰਹਹ ਸਰਣਾਈ ॥ ਰਹਾਉ ॥

and enlighten me with Your Name through the Guru's teachings; that I may dwell forever in Your refuge. ||Pause||

ਇਹ ਸੰਸਾਰ ਸਭ ਆਵਣ ਜਾਣਾ ਮਨ ਮੂਰਖ ਚੇਤਿ ਅਜਾਣਾ ॥

O' my ignorant and foolish mind, the worldly attachment is the cause of the cycle of birth and death; always remember God to escape from it.

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹ ਸਾਭ ਮੇਲਹ ਤਾ ਹਰਿ ਨਾਮਿ ਸਮਾਣਾ ॥੨॥

O' reverend God, bestow mercy and unite me with the Guru, only then I can get absorbed in Your Name. ||2||

ਜਿਸ ਕੀ ਵਥ ਸੋਈ ਪ੍ਰਭ ਜਾਣੈ ਜਿਸ ਨੇ ਦੇਇ ਸਪਾਏ ॥

Only God, to whom this wealth of Naam belongs, knows its worth; to whom God gives this gift of Naam, he alone receives it.

ਵਸਤ ਅਨੂਪ ਅਤਿ ਅਗਮ ਅਗੋਚਰ ਗੁਰ ਪੂਰਾ ਅਲਖ ਲਖਾਏ ॥੩॥

So beautiful, unapproachable and incomprehensible is this wealth of Naam; only the perfect Guru can help to understand this unexplainable wealth. ||3||

ਜਿਨਿ ਇਹ ਚਾਖੀ ਸੋਈ ਜਾਣੈ ਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥

Only the one who has tasted the nectar of Naam, knows its taste but cannot describe it; just like a mute who tastes the candy, but cannot speak of it.

ਰਤਨੁ ਲੁਕਾਇਆ ਲੁਕੈ ਨਾਹੀ ਜੇ ਕੇ ਰਖੈ ਲੁਕਾਈ ॥੪॥

The jewel like Naam cannot be kept hidden, even if one tries to hide. ||4||

ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਤੂ ਅੰਤਰਜਾਮੀ ਤੂ ਸਭਨਾ ਕਾ ਪ੍ਰਭੁ ਸੇਈ ॥

O' God, everything belongs to You; You are the inner knower of all and You are that God who takes care of all.

ਜਿਸ ਨੇ ਦਾਤਿ ਕਰਹਿ ਸੇ ਪਾਏ ਜਨ ਨਾਨਕ ਅਵਰੁ ਨ ਕੋਈ ॥੫॥੯॥

O' God, he alone receives the gift of Naam, unto whom You bestow it; O' Nanak, there is no one else who can give this gift. ||5||9||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਤਿਤੁਕੇ

Raag Sorath, Fifth Guru, First beat, Three-liners:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਕਿਸੁ ਹਉ ਜਾਚੀ ਕਿਸ ਆਰਾਧੀ ਜਾ ਸਭੁ ਕੇ ਕੀਤਾ ਹੋਸੀ ॥

When everyone is created by God, why should I beg from any other, or worship any other?

ਜੋ ਜੋ ਦੀਸੈ ਵਡਾ ਵਡੇਰਾ ਸੇ ਸੇ ਖਾਕੁ ਰਲਸੀ ॥

Whoever appears to be the greatest or the wealthiest, is going to die one day, and will become part of dust.

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਭਵ ਖੰਡਨੁ ਸਭਿ ਸੁਖ ਨਵ ਨਿਧਿ ਦੇਸੀ ॥੧॥

That fearless God, who is formless and the destroyer of the cycle of birth and death of people, is the bestower of all comforts and nine treasures of the world. ||1||

ਹਰਿ ਜੀਉ ਤੇਰੀ ਦਾਤੀ ਰਾਜਾ ॥

O' reverend God, it is only by Your gift that I am satiated,

ਮਾਣਸੁ ਬਪੁੜਾ ਕਿਆ ਸਾਲਾਹੀ ਕਿਆ ਤਿਸ ਕਾ ਮੁਹਤਾਜਾ ॥ ਰਹਾਉ ॥

Why should I praise or be dependent upon any person? ||Pause||

ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਤਿਸ ਕੀ ਭੂਖ ਗਵਾਈ ॥

All the things belong to him who remembers God with loving devotion; God satisfies his yearning for worldly things.

ਐਸਾ ਧਨੁ ਦੀਆ ਸੁਖਦਾਤੈ ਨਿਖੁਟਿ ਨ ਕਬ ਹੀ ਜਾਈ ॥

God, the giver of peace, bestows such a wealth of Naam, that never falls short.

ਅਨਦੁ ਭਇਆ ਸੁਖ ਸਹਜਿ ਸਮਾਣੇ ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ॥੨॥

When the true Guru united him with God, then bliss prevailed and he enjoyed all the comforts in a state of spiritual equipoise. ||2||

ਮਨ ਨਾਮੁ ਜਪਿ ਨਾਮੁ ਆਰਾਧਿ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀ ॥

O' my mind, always recite Naam, meditate on Naam, and remember Naam with love and devotion.

ਉਪਦੇਸੁ ਸੁਣਿ ਸਾਧ ਸੰਤਨ ਕਾ ਸਭ ਚੁਕੀ ਕਾਣਿ ਜਮਾਣੀ ॥

By listening to the teachings of the holy saints, the fear of death is dispelled.

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾਲੁ ਹੋਆ ਪ੍ਰਭੁ ਮੇਰਾ ਸੇ ਲਾਗੇ ਗੁਰ ਕੀ ਬਾਣੀ ॥੩॥

Only those, on whom my God becomes merciful, attune to the Guru's word. ||3||

ਕੀਮਤਿ ਕਉਣੁ ਕਰੈ ਪ੍ਰਭ ਤੇਰੀ ਤੂ ਸਰਬ ਜੀਆ ਦਇਆਲਾ ॥

O' God, who can estimate Your worth, You are compassionate to all beings.

ਸਭੁ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤੈ ਕਿਆ ਹਮ ਬਾਲ ਗੁਪਾਲਾ ॥

O' God, everything You do, prevails; what can we the helpless children do?

ਰਾਖਿ ਲੇਹੁ ਨਾਨਕੁ ਜਨੁ ਤੁਮਰਾ ਜਿਉ ਪਿਤਾ ਪੂਤ ਕਿਰਪਾਲਾ ॥੪॥੧॥

O' God, Nanak is your devotee, protect him, just like a merciful father protects his son. ||4||1||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਚੌਤੁਕੇ ॥

Raag Sorath, Fifth Guru, First beat, four liners:

ਗੁਰੁ ਗੋਵਿੰਦੁ ਸਲਾਹੀਐ ਭਾਈ ਮਨਿ ਤਨਿ ਹਿਰਦੈ ਧਾਰ ॥

O' my brother, we should praise the supreme God by enshrining Him completely in our body and mind and heart.

ਸਾਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਭਾਈ ਏਹਾ ਕਰਣੀ ਸਾਰ ॥

O' my brother, we should keep the eternal God dwelling in our hearts; for a human being, this alone is the most excellent deed in life.

ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਉਪਜੈ ਭਾਈ ਸੇ ਤਨ ਹੋਏ ਛਾਰ ॥

O brother, the bodies, in which Naam does not well up, become useless like ashes.

ਸਾਧਸੰਗਤਿ ਕਉ ਵਾਰਿਆ ਭਾਈ ਜਿਨ ਏਕੰਕਾਰ ਅਧਾਰ ॥੧॥

O' brother, I am dedicated to the company of those saintly persons, who have made one God as the support of their spiritual life. ||1||

ਸੋਈ ਸਚੁ ਅਰਾਧਣਾ ਭਾਈ ਜਿਸ ਤੇ ਸਭੁ ਕਿਛੁ ਹੋਇ ॥

O' brother, we should remember and adore that eternal God, from whom everything in the universe comes into existence

ਗੁਰਿ ਪੂਰੈ ਜਾਣਾਇਆ ਭਾਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥ ਰਹਾਉ ॥

O' brother, the perfect Guru has blessed me with this understanding, that except God, there is no other at all worth adoration. ||Pause||

ਨਾਮ ਵਿਹੁਣੇ ਪਚਿ ਮੁਏ ਭਾਈ ਗਣਤ ਨ ਜਾਇ ਗਣੀ ॥

O' brother, there is no end to the count of those who are getting consumed by spiritual death without meditating on Naam.

ਵਿਣੁ ਸਚ ਸੋਚ ਨ ਪਾਈਐ ਭਾਈ ਸਾਚਾ ਅਗਮ ਧਣੀ ॥

O' brother, spiritual purification cannot be obtained without meditating on the eternal God, the incomprehensible eternal Master and source of purity.

ਆਵਣ ਜਾਣੁ ਨ ਚੁਕਈ ਭਾਈ ਝੁਠੀ ਦੁਨੀ ਮਣੀ ॥

O' brother, the cycle of birth and death does not end without meditating on Naam; pride in worldly possessions is short lived.

ਗੁਰਮੁਖਿ ਕੋਟਿ ਉਧਾਰਦਾ ਭਾਈ ਦੇ ਨਾਵੈ ਏਕ ਕਣੀ ॥੨॥

O' brother, the Guru's follower saves millions of people by blessing them with even an iota of Naam. ||2||

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਸੋਧਿਆ ਭਾਈ ਵਿਣੁ ਸਤਿਗੁਰ ਭਰਮੁ ਨ ਜਾਇ ॥

O' brother, I have reflected on the Simritees and the Shastras, and have concluded that the mind's doubt does not depart without the Guru's teachings.

ਅਨਿਕ ਕਰਮ ਕਰਿ ਥਾਕਿਆ ਭਾਈ ਫਿਰਿ ਫਿਰਿ ਬੰਧਨ ਪਾਇ ॥

O' brother, A person may become exhausted doing countless ritualistic deeds, still one gets caught in worldly bonds again and again.

ਚਾਰੇ ਕੁੰਡਾ ਸੋਧੀਆ ਭਾਈ ਵਿਣੁ ਸਤਿਗੁਰ ਨਾਹੀ ਜਾਇ ॥

O' brother, I have looked everywhere and have concluded that without the Guru's teachings there is no other place to get rid of the mind's doubts.

ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਭਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥੩॥

O' brother, the fortunate person who meets with the Guru and follows his teachings, always meditates on God's Name with loving devotion. ||3||

ਸਚੁ ਸਦਾ ਹੈ ਨਿਰਮਲਾ ਭਾਈ ਨਿਰਮਲ ਸਾਚੇ ਸੋਇ ॥

O' brother, the eternal God is always immaculate, and immaculate is His praise.

ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਭਾਈ ਤਿਸੁ ਪਰਾਪਤਿ ਹੋਇ ॥

O' brother, this gift of singing His praises is received by the one on whom He bestows His glance of grace.

ਕੋਟਿ ਮਧੇ ਜਨੁ ਪਾਈਐ ਭਾਈ ਵਿਰਲਾ ਕੋਈ ਕੋਇ ॥

O' brother, even among millions, hardly such a humble devotee is found.

ਨਾਨਕ ਰਤਾ ਸਚਿ ਨਾਮਿ ਭਾਈ ਸੁਣਿ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੪॥੨॥

O' Nanak, one who remains imbued with the Name of eternal God, by listening to God's praises, his mind and body become immaculate. ||4||2||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਦੁਤੁਕੇ ॥

Raag Sorath, Fifth Guru, couplets:

ਜਉ ਲਉ ਭਾਉ ਅਭਾਉ ਇਹੁ ਮਾਨੈ ਤਉ ਲਉ ਮਿਲਣੁ ਦੂਰਾਈ ॥

As long as a person believes in love for some and hate for others, his union with God remains difficult.

ਆਨ ਆਪਨਾ ਕਰਤ ਬੀਚਾਰਾ ਤਉ ਲਉ ਬੀਚੁ ਬਿਖਾਈ ॥੧॥

As long as he considers some as his own and others as strangers, till then a curtain of poisonous worldly relations remains between him and God. ||1||

ਮਾਧਵੇ ਐਸੀ ਦੇਹੁ ਬੁਝਾਈ ॥

O' God, grant me such understanding,

ਸੇਵਉ ਸਾਧ ਗਹਉ ਓਟ ਚਰਨਾ ਨਹੁ ਬਿਸਰੈ ਮੁਹਤੁ ਚਸਾਈ ॥ ਰਹਾਉ ॥

that I may follow the Guru's teachings and keep holding on to his words as my support, which I may never forget even for an instant. ||Pause||

ਰੇ ਮਨ ਮੁਗਧ ਅਚੇਤ ਚੰਚਲ ਚਿਤ ਤੁਮ ਐਸੀ ਰਿਦੈ ਨ ਆਈ ॥

O' foolish, unconscious and fickle mind, never has such a thing occurred to you,

ਪ੍ਰਾਨਪਤਿ ਤਿਆਗਿ ਆਨ ਤੂ ਰਚਿਆ ਉਰਝਿਓ ਸੰਗਿ ਬੈਰਾਈ ॥੨॥

that forsaking the Master of your life breath, you are attached to others; you are involved with your enemies such as lust, anger, and greed etc. ||2||

ਸੋਗੁ ਨ ਬਿਆਪੈ ਆਪੁ ਨ ਥਾਪੈ ਸਾਧਸੰਗਤਿ ਬੁਧਿ ਪਾਈ ॥

Sorrow does not afflict the one who does not harbor self-conceit; I have received this wisdom in the company of saintly persons.

ਸਾਕਤ ਕਾ ਬਕਨਾ ਇਉ ਜਾਨਉ ਜੈਸੇ ਪਵਨੁ ਝੁਲਾਈ ॥੩॥

Know that the babbling of the faithless cynic is like wind passing by. ||3||

ਕੋਟਿ ਪਰਾਧ ਅਛਾਦਿਓ ਇਹੁ ਮਨੁ ਕਹਣਾ ਕਛੁ ਨ ਜਾਈ ॥

This mind is inundated by millions of sins, nothing can be said about it.

ਜਨ ਨਾਨਕ ਦੀਨ ਸਰਨਿ ਆਇਓ ਪ੍ਰਭੁ ਸਭੁ ਲੇਖਾ ਰਖਹੁ ਉਠਾਈ ॥੪॥੩॥

O' God, I, the humble devotee Nanak, has come to your refuge, please erase all accounts of my deeds. ||4||3||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਲੋਕ ਗ੍ਰਿਹੁ ਬਨਿਤਾ ਮਾਇਆ ਸਨਬੰਧੇਹੀ ॥

Children, spouses and other relatives in one's household are all bound by Maya.

ਅੰਤ ਕੀ ਬਾਰ ਕੇ ਖਰਾ ਨ ਹੋਸੀ ਸਭ ਮਿਥਿਆ ਅਸਨੇਹੀ ॥੧॥

At the time of death, none of them shall stand by you ; their love is false. ||1||

ਰੇ ਨਰ ਕਾਹੇ ਪਪੇਰਹੁ ਦੇਹੀ ॥

O' mortal, why do you pamper your body so much?

ਉਡਿ ਜਾਇਗੇ ਧੂਮੁ ਬਾਦਰੇ ਇਕੁ ਭਾਜਹੁ ਰਾਮੁ ਸਨੇਹੀ ॥ ਰਹਾਉ ॥

It will vanish away like a cloud of smoke; only meditate on God who alone is the true friend. ||Pause||

ਤੀਨਿ ਸੰਖਿਆ ਕਰਿ ਦੇਹੀ ਕੀਨੀ ਜਲ ਕੁਕਰ ਭਸਮੇਹੀ ॥

Fixing three as the number of ways for its final disposal, the human body was created which is: throwing in water, throwing before dogs or cremated to ashes.

ਹੋਇ ਆਮਰੇ ਗਿ੍ਹ ਮਹਿ ਬੈਠਾ ਕਰਣ ਕਾਰਣ ਬਿਸਰੇਹੀ ॥੨॥

But deeming yourself as immortal, you are sitting in your house forsaking God the cause and doer of everything. ||2||

ਅਨਿਕ ਭਾਤਿ ਕਰਿ ਮਣੀਏ ਸਾਜੇ ਕਾਚੈ ਤਾਗਿ ਪਰੇਹੀ ॥

God created His creatures in myriad ways and strung them like beads in a flimsy thread (of life breaths).

ਤੂਟਿ ਜਾਇਗੋ ਸੂਤੁ ਬਾਪੁਰੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤੇਹੀ ॥੩॥

O' helpless mortal, any time this thread (of breath) would break down, and then you would repent. ||3||

ਜਿਨਿ ਤੁਮ ਸਿਰਜੇ ਸਿਰਜਿ ਸਵਾਰੇ ਤਿਸੁ ਧਿਆਵਹੁ ਦਿਨੁ ਰੈਨੇਹੀ ॥

Always meditate on that God with love and devotion who created you and after creating adorned you.

ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੀ ਮੈ ਸਤਿਗੁਰ ਓਟ ਗਹੇਹੀ ॥੪॥੪॥

Devotee Nanak says, God has bestowed mercy upon me and I am holding tight to the Support of the Guru. ||4||4||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਵਡਭਾਗੀ ਮਨਹਿ ਭਇਆ ਪਰਗਾਸਾ ॥

By great good fortune, I have met and have followed the teachings of the perfect Guru; and now my mind is enlightened with divine wisdom.

ਕੋਇ ਨ ਪਹੁਚਨਹਾਰਾ ਦੂਜਾ ਅਪੁਨੇ ਸਾਹਿਬ ਕਾ ਭਰਵਾਸਾ ॥੧॥

I have the support of my Master; no one else can be equal to Him. ||1||

ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੈ ॥

I am dedicated to my true Guru.

ਆਗੈ ਸੁਖੁ ਪਾਛੈ ਸੁਖ ਸਹਜਾ ਘਰਿ ਆਨੰਦੁ ਹਮਾਰੈ ॥ ਰਹਾਉ ॥

I am at peace in this world and I would be in celestial peace in the next, so there is a state of bliss in my mind. ||Pause||

ਅੰਤਰਜਾਮੀ ਕਰਣੈਹਾਰਾ ਸੇਈ ਖਸਮੁ ਹਮਾਰਾ ॥

The same God is my Master who is the knower of hearts and doer of everything.

ਨਿਰਭਉ ਭਏ ਗੁਰ ਚਰਣੀ ਲਾਰੋ ਇਕ ਰਾਮ ਨਾਮ ਆਧਾਰਾ ॥੨॥

Since the time I have followed the Guru's teachings, God's Name has become my support and I have become fearless. ||2||

ਸਫਲ ਦਰਸਨੁ ਅਕਾਲ ਮੂਰਤਿ ਪ੍ਰਭੁ ਹੈ ਭੀ ਹੋਵਨਹਾਰਾ ॥

The blessed vision of the eternal God is fruitful in achieving the goal of human life; He is present now and would always be there in future.

ਕੰਠਿ ਲਗਾਇ ਅਪੁਨੇ ਜਨ ਰਾਖੇ ਅਪੁਨੀ ਪ੍ਰੀਤਿ ਪਿਆਰਾ ॥੩॥

By bestowing His love, God keeps His devotees safe and close to Him. ||3||

ਵਡੀ ਵਡਿਆਈ ਅਚਰਜ ਸੋਭਾ ਕਾਰਜੁ ਆਇਆ ਰਾਸੇ ॥

Great is the glory and wondrous is the splendor of the Guru, by following his teachings the purpose of human life is accomplished.

ਨਾਨਕ ਕਉ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਸਗਲੇ ਦੂਖ ਬਿਨਾਸੇ ॥੪॥੫॥

Nanak has met the perfect Guru and all his sorrows have been eradicated by following his teachings. ||4||5||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸੁਖੀਏ ਕਉ ਪੇਖੈ ਸਭ ਸੁਖੀਆ ਰੋਗੀ ਕੈ ਭਾਣੈ ਸਭ ਰੋਗੀ ॥

To the spiritually happy person, everyone seems happy; a person who himself is afflicted with vices, for him the entire world is sinner.

ਕਰਣ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ਆਪਨ ਹਾਥਿ ਸੰਜੋਗੀ ॥੧॥

The Master-God is the doer and cause of everything; the state of peace and sorrow of the human beings is under His control. ||1||

ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ ॥

O' my mind, one who has dispelled his own doubt,

ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੂਲਾ ਜਿਨਿ ਸਗਲੇ ਬ੍ਰਹਮੁ ਪਛਾਤਾ ॥ ਰਹਾਉ ॥

and has recognized God pervading in all the creatures; for that person no one is going astray. ||Pause||

ਸੰਤ ਸੰਗਿ ਜਾ ਕਾ ਮਨੁ ਸੀਤਲੁ ਓਹੁ ਜਾਣੈ ਸਗਲੀ ਠਾਂਢੀ ॥

Those whose mind has been soothed in the company of saints deem that the entire world is enjoying peace and tranquility.

ਹਉਮੈ ਰੋਗਿ ਜਾ ਕਾ ਮਨੁ ਬਿਆਪਿਤ ਓਹੁ ਜਨਮਿ ਮਰੈ ਬਿਲਲਾਤੀ ॥੨॥

One whose mind is afflicted with the disease of egotism, cries in the perpetual pain of birth and death. ||2||

ਗਿਆਨ ਅੰਜਨੁ ਜਾ ਕੀ ਨੇਤ੍ਰੀ ਪੜਿਆ ਤਾ ਕਉ ਸਰਬ ਪ੍ਰਗਾਸਾ ॥

Everything about righteous living becomes clear to the one whose eyes are enlightened with spiritual wisdom.

ਅਗਿਆਨਿ ਅੰਧੇਰੈ ਸੁਝਸਿ ਨਾਹੀ ਬਹੁੜਿ ਬਹੁੜਿ ਭਰਮਾਤਾ ॥੩॥

The one living in the darkness of spiritual ignorance, never thinks about righteous living; he keeps wandering in reincarnations. ||3||

ਸੁਣਿ ਬੇਨੰਤੀ ਸੁਆਮੀ ਅਪੁਨੇ ਨਾਨਕੁ ਇਹੁ ਸੁਖੁ ਮਾਰੈ ॥

O' my Master, listen to this prayer of mine; Nanak begs for this comfort,

ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਸਾਧੂ ਗਾਵਹਿ ਤਹ ਮੇਰਾ ਮਨੁ ਲਾਰੈ ॥੪॥੬॥

that my mind may remain attuned to that place where saints sing Your praises. ||4||6||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਤਨੁ ਸੰਤਨ ਕਾ ਧਨੁ ਸੰਤਨ ਕਾ ਮਨੁ ਸੰਤਨ ਕਾ ਕੀਆ ॥

When a person surrenders his body, wealth, and mind to the true saints,

ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਸਰਬ ਕੁਸਲ ਤਬ ਬੀਆ ॥੧॥

and by the grace of the Guru, meditates on God's Name, then spiritual peace comes to him. ||1||

ਸੰਤਨ ਬਿਨੁ ਅਵਰੁ ਨ ਦਾਤਾ ਬੀਆ ॥

Except the saints (Guru), there are no other benefactors who can bestow Naam.

ਜੇ ਜੇ ਸਰਣਿ ਪਰੈ ਸਾਧੂ ਕੀ ਸੇ ਪਾਰਗਰਾਮੀ ਕੀਆ ॥ ਰਹਾਉ ॥

Whoever follows the teachings of the Guru, becomes capable of going across the worldly ocean of vices. ||Pause||

ਕੋਟਿ ਪਰਾਧ ਮਿਟਹਿ ਜਨ ਸੇਵਾ ਹਰਿ ਕੀਰਤਨੁ ਰਸਿ ਗਾਈਐ ॥

Millions of sins are erased by following the teachings of the Guru and singing the praises of God with adoration.

ਈਹਾ ਸੁਖੁ ਆਗੈ ਮੁਖ ਉਜਲ ਜਨ ਕਾ ਸੰਗੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥੨॥

By joining the company of the Guru, which is attained through great good fortune, one receives spiritual peace here and honor hereafter. ||2||

ਰਸਨਾ ਏਕ ਅਨੇਕ ਗੁਣ ਪੂਰਨ ਜਨ ਕੀ ਕੇਤਕ ਉਪਮਾ ਕਹੀਐ ॥

I do not know how far can I describe the glory of Guru; because I have only one tongue and the Guru have countless virtues.

ਅਗਮ ਅਗੋਚਰ ਸਦ ਅਬਿਨਾਸੀ ਸਰਣਿ ਸੰਤਨ ਕੀ ਲਹੀਐ ॥੩॥

The inaccessible, incomprehensible and eternal God is realized only by following the teachings of the Guru. ||3||

ਨਿਰਗੁਨ ਨੀਚ ਅਨਾਥ ਅਪਰਾਧੀ ਓਟ ਸੰਤਨ ਕੀ ਆਹੀ ॥

I am unvirtuous, lowly, sinner and supportless; but I yearn for the refuge of the Guru.

ਬੂਡਤ ਮੇਹ ਗਿ੍ਹਰ ਅੰਧ ਕੂਪ ਮਹਿ ਨਾਨਕ ਲੇਹੁ ਨਿਬਾਹੀ ॥੪॥੭॥

I am drowning in the blind well of household attachments. O' God stand by Nanak and save him. ||4||7||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

Raag Sorath, Fifth Guru, First beat:

ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਤੂ ਕਰਤੇ ਤਾ ਕੀ ਤੈਂ ਆਸ ਪੁਜਾਈ ॥

O' the Creator-God, one who realizes Your presence in his heart, You fulfill his every desire.

ਦਾਸ ਅਪੁਨੇ ਕਉ ਤੂ ਵਿਸਰਹਿ ਨਾਹੀ ਚਰਣ ਧੂਰਿ ਮਨਿ ਭਾਈ ॥੧॥

You never go out of the mind of Your devotees, because Your loving devotion seems pleasing to their minds. ||1||

ਤੇਰੀ ਅਕਥ ਕਥਾ ਕਥਨੁ ਨ ਜਾਈ ॥

O' God, Your indescribable virtues and vastness cannot be described.

ਗੁਣ ਨਿਧਾਨ ਸੁਖਦਾਤੇ ਸੁਆਮੀ ਸਭ ਤੇ ਉਚ ਬਡਾਈ ॥ ਰਹਾਉ ॥

O' Master, the treasure of virtues and the bestower of peace, Your greatness is the highest of all. ||Pause||

ਸੇ ਸੇ ਕਰਮ ਕਰਤ ਹੈ ਪ੍ਰਾਣੀ ਜੈਸੀ ਤੁਮ ਲਿਖਿ ਪਾਈ ॥

O' God, one does that very deed, as is the writ You have written in his destiny.

ਸੇਵਕ ਕਉ ਤੁਮ ਸੇਵਾ ਦੀਨੀ ਦਰਸਨੁ ਦੇਖਿ ਅਘਾਈ ॥੨॥

You have bestowed the gift of Your devotional worship to Your devotees; they remain satiated beholding Your blessed vision. ||2||

ਸਰਬ ਨਿਰੰਤਰਿ ਤੁਮਹਿ ਸਮਾਨੇ ਜਾ ਕਉ ਤੁਧੁ ਆਪਿ ਬੁਝਾਈ ॥

O' God, he alone beholds You pervading in every heart, whom You Yourself bless with this understanding.

ਗੁਰ ਪਰਸਾਦਿ ਮਿਟਿਓ ਅਗਿਆਨਾ ਪ੍ਰਗਟ ਭਏ ਸਭ ਠਾਈ ॥੩॥

By the Guru's Grace, his spiritual ignorance is dispelled and he becomes renowned everywhere. ||3||

ਸੋਈ ਗਿਆਨੀ ਸੋਈ ਧਿਆਨੀ ਸੋਈ ਪੁਰਖੁ ਸੁਭਾਈ ॥

He alone is spiritually enlightened, he alone is a meditator and he alone is a person of good nature,

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਦਇਆਲਾ ਤਾ ਕਉ ਮਨ ਤੇ ਬਿਸਰਿ ਨ ਜਾਈ ॥੪॥੮॥

unto whom God Himself becomes merciful: Nanak says, That person does not forget God from his mind. ||4||8||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸਗਲ ਸਮਗ੍ਰੀ ਮੋਹਿ ਵਿਆਪੀ ਕਬ ਊਚੇ ਕਬ ਨੀਚੇ ॥

The entire world is afflicted with worldly attachments, sometimes it feels elated, and at other times depressed.

ਸੁਧੁ ਨ ਹੋਈਐ ਕਾਹੂ ਜਤਨਾ ਓੜਕਿ ਕੇ ਨ ਪਹੂਚੇ ॥੧॥

By any of our own efforts, we do not become free from the dirt of worldly attachment, so no one attains the objective of life by one's own efforts. ||1||

ਮੇਰੇ ਮਨ ਸਾਧ ਸਰਣਿ ਛੁਟਕਾਰਾ ॥

O' my mind, liberation from worldly attachments can be attained in the refuge of the saint-Guru,

ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਜਨਮ ਮਰਣੁ ਨ ਰਹਈ ਫਿਰਿ ਆਵਤ ਬਾਰੇ ਬਾਰਾ ॥ ਰਹਾਉ ॥

The cycle of birth and death does not end without following the teachings of the perfect Guru and one keeps coming in this world again and again.

||Pause||

ਓਹੁ ਜੁ ਭਰਮੁ ਭੁਲਾਵਾ ਕਹੀਅਤ ਤਿਨ ਮਹਿ ਉਰਝਿਓ ਸਗਲ ਸੰਸਾਰਾ ॥

The entire world is entangled in what is called doubt and illusion.

ਪੂਰਨ ਭਗਤੁ ਪੁਰਖ ਸੁਆਮੀ ਕਾ ਸਰਬ ਥੇਕ ਤੇ ਨਿਆਰਾ ॥੨॥

A perfect devotee of the all pervading God remains detached from all worldly allurements. ||2||

ਨਿੰਦਉ ਨਾਹੀ ਕਾਹੂ ਬਾਤੈ ਏਹੁ ਖਸਮ ਕਾ ਕੀਆ ॥

Do not slander others for any reason, because all this is God's doing.

ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਪ੍ਰਭਿ ਮੇਰੈ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਨਾਉ ਲੀਆ ॥੩॥

The one on whom my God has shown mercy, escapes from slandering by meditating on Naam in the holy congregation. ||3||

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਸਤਿਗੁਰ ਸਭਨਾ ਕਰਤ ਉਧਾਰਾ ॥

The true Guru, the embodiment of the all pervading supreme God, saves all who come to his refuge.

ਕਹੁ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਹੀ ਤਰੀਐ ਇਹੁ ਪੂਰਨ ਤਤੁ ਬੀਚਾਰਾ ॥੪॥੯॥

Nanak says, the perfect essence of all contemplation is that we cannot swim across the worldly ocean of vices without following the Guru's teachings.

||4||9||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਖੇਜਤ ਖੇਜਤ ਖੇਜਿ ਬੀਚਾਰਿਓ ਰਾਮ ਨਾਮੁ ਤਤੁ ਸਾਰਾ ॥

After searching again and again, I have come to the conclusion that meditation on God's Name is the supreme essence of human life.

ਕਿਲਬਿਖ ਕਾਟੇ ਨਿਮਖ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਪਾਰਿ ਉਤਾਰਾ ॥੧॥

Meditation on Naam through the Guru's teachings, even for an instant, erases all sins and ferries one across the world-ocean of vices. ||1||

ਹਰਿ ਰਸੁ ਪੀਵਹੁ ਪੁਰਖ ਗਿਆਨੀ ॥

O' spiritually wise persons, partake the elixir of God's Name.

ਸੁਣਿ ਸੁਣਿ ਮਹਾ ਤ੍ਰਿਪਤਿ ਮਨੁ ਪਾਵੈ ਸਾਧੂ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥ ਰਹਾਉ ॥

By listening to the ambrosial words of the Guru again and again, the mind finds absolute fulfillment and satisfaction. ||Pause||

ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਸਚੁ ਪਾਈਐ ਸਰਬ ਸੁਖਾ ਕਾ ਦਾਤਾ ॥

Liberation from all vices, all pleasures and righteous ways of life are received from the eternal God, the bestower of celestial peace.

ਅਪੁਨੇ ਦਾਸ ਕਉ ਭਗਤਿ ਦਾਨੁ ਦੇਵੈ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥੨॥

God, the perfect supreme being and the creator of the universe, gives the boon of devotional worship to His devotees. ||2||

ਸੁਣੀ ਸੁਣੀਐ ਰਸਨਾ ਗਾਈਐ ਹਿਰਦੈ ਧਿਆਈਐ ਸੇਈ ॥

We should listen to God's Name with our ears, sing His praises with our tongue, and lovingly remember Him in our heart.

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਈ ॥੩॥

No one comes out empty handed from God, the all-powerful being and the cause of causes. ||3||

ਵਡੈ ਭਾਗਿ ਰਤਨ ਜਨਮੁ ਪਾਇਆ ਕਰਹੁ ਕ੍ਰਿਪਾ ਕਿਰਪਾਲਾ ॥

O' merciful God, by great good fortune, I have received this jewel-like priceless human life; bestow mercy so that.

ਸਾਧਸੰਗਿ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਸਿਮਰੈ ਸਦਾ ਗੋਪਾਲਾ ॥੪॥੧੦॥

Nanak may sing Your praises in the company of saintly persons and may always lovingly remember You, the sustainer of the universe. ||4||10||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ ॥

The mind and body become free of all afflictions by remembering God.

ਕੋਟਿ ਬਿਘਨ ਲਾਥੇ ਪ੍ਰਭੁ ਸਰਣਾ ਪ੍ਰਗਟੇ ਭਲੇ ਸੰਜੋਗਾ ॥੧॥

On submission to God's will, all obstacles in life vanish and good fortune dawns. ||1||

ਪ੍ਰਭੁ ਬਾਣੀ ਸਬਦੁ ਸੁਭਾਖਿਆ ॥

The divine word of God's praises has been beautifully uttered by the Guru.

ਗਾਵਹੁ ਸੁਣਹੁ ਪੜਹੁ ਨਿਤ ਭਾਈ ਗੁਰ ਪੂਰੈ ਤੂ ਰਾਖਿਆ ॥ ਰਹਾਉ ॥

O' brother, always sing, listen and read the divine word of God's praises; the perfect Guru has saved you from all obstacles in life. ||Pause||

ਸਾਚਾ ਸਾਹਿਬੁ ਅਮਿਤਿ ਵਡਾਈ ਭਗਤਿ ਵਛਲ ਦਇਆਲਾ ॥

The merciful and eternal God of limitless glory is the lover of devotional worship.

ਸੰਤਾ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ ਆਦਿ ਬਿਰਦੁ ਪ੍ਰਤਿਪਾਲਾ ॥੨॥

God has been preserving the honor of His saints and to cherish them is His innate nature since the beginning of time. ||2||

ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਨਿਤ ਭੁੰਚਹੁ ਸਰਬ ਵੇਲਾ ਮੁਖਿ ਪਾਵਹੁ ॥

O' brother, daily partake the ambrosial food of God's Name and utter it from your mouth at all times.

ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਭੁ ਨਾਠਾ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਗਾਵਹੁ ॥੩॥

Every day sing praises of God, all your problems associated with old age, fear of death, and all afflictions will fly away. ||3||

ਸੁਣੀ ਅਰਦਾਸਿ ਸੁਆਮੀ ਮੇਰੈ ਸਰਬ ਕਲਾ ਬਣਿ ਆਈ ॥

My Master listened to my prayer and all kinds of power became manifest in me.

ਪ੍ਰਗਟ ਭਈ ਸਗਲੇ ਜੁਗ ਅੰਤਰਿ ਗੁਰ ਨਾਨਕ ਕੀ ਵਡਿਆਈ ॥੪॥੧੧॥

The glory of Guru Nanak became manifest throughout all the ages. ||4||11||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ

Raag Sorath, Fifth Guru, Second Beat, Chau-Padas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ ॥

The one God is our father, we are the children of the same one God and You are my Guru as well.

ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਹਮਾਰਾ ਬਲਿ ਬਲਿ ਜਾਸੀ ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਦਿਖਾਈ ॥੧॥

O' my dear friend, listen: my life would be dedicated to you forever if you make me experience the blessed vision of God. ||1||

ਸੁਣਿ ਮੀਤਾ ਧੂਰੀ ਕਉ ਬਲਿ ਜਾਈ ॥

Listen O' my friend, I dedicate myself to your humble service.

ਇਹੁ ਮਨੁ ਤੇਰਾ ਭਾਈ ॥ ਰਹਾਉ ॥

O' my brother, even I surrender this mind to you. ||Pause||

ਪਾਵ ਮਲੇਵਾ ਮਲਿ ਮਲਿ ਧੋਵਾ ਇਹੁ ਮਨੁ ਤੈ ਕੂ ਦੇਸਾ ॥

I will wash and massage your feet; I will surrender this mind to you.

ਸੁਣਿ ਮੀਤਾ ਹਉ ਤੇਰੀ ਸਰਣਾਈ ਆਇਆ ਪ੍ਰਭ ਮਿਲਉ ਦੇਹੁ ਉਪਦੇਸਾ ॥੨॥

O' friend, listen, I have come to your refuge; give me such teachings that I may realize God. ||2||

ਮਾਨੁ ਨ ਕੀਜੈ ਸਰਣਿ ਪਰੀਜੈ ਕਰੈ ਸੁ ਭਲਾ ਮਨਾਈਐ ॥

Do not be egoistic, stay in God's refuge and whatever He does, accept that as the best for you.

ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਨੁ ਅਰਪੀਜੈ ਇਉ ਦਰਸਨੁ ਹਰਿ ਜੀਉ ਪਾਈਐ ॥੩॥

Listen O' friend! we should surrender this mind, body, and everything to God, this is how we are able to experience His blessed vision. ||3||

ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਪ੍ਰਸਾਦਿ ਸੰਤਨ ਕੈ ਹਰਿ ਨਾਮਾ ਹੈ ਮੀਠਾ ॥

God's Name becomes very pleasing to the one, on whom He bestows mercy through the Guru's grace.

ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਸਭੁ ਅਕੁਲ ਨਿਰੰਜਨੁ ਡੀਠਾ ॥੪॥੧॥੧੨॥

The Guru bestowed mercy on the devotee Nanak and he started experiencing everywhere that immaculate God who has no lineage. ||4||1||12||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੇ ਠਾਕੁਰੁ ਸੁਆਮੀ ਸਰਬ ਜੀਆ ਕਾ ਦਾਤਾ ਰੇ ॥

God is the Master of millions of continents and He is also the benefactor of all beings.

ਪ੍ਰਤਿਪਾਲੈ ਨਿਤ ਸਾਰਿ ਸਮਾਲੈ ਇਕੁ ਗੁਨੁ ਨਹੀ ਮੂਰਖਿ ਜਾਤਾ ਰੇ ॥੧॥

He ever cherishes and cares for all beings, being a fool I have not appreciated any of His virtues. ||1||

ਹਰਿ ਆਰਾਧਿ ਨ ਜਾਨਾ ਰੇ ॥

O' brother, I don't know how to meditate on God.

ਹਰਿ ਹਰਿ ਗੁਰੁ ਗੁਰੁ ਕਰਤਾ ਰੇ ॥

I just keep repeating God's Name over and over without adoration.

ਹਰਿ ਜੀਉ ਨਾਮੁ ਪਰਿਓ ਰਾਮਦਾਸੁ ॥ ਰਹਾਉ ॥

O' reverend God, I do go by the name of Ram Dass, servant of God. ||Pause||

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੁਖ ਸਾਗਰ ਸਰਬ ਘਟਾ ਭਰਪੂਰੀ ਰੇ ॥

The Compassionate God, the ocean of peace is Merciful to the meek, resides in every heart.

ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੇ ਮੈ ਮੂਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ ॥੨॥

He sees, listens, and is always with me but I have been a fool to think that He is far away. ||2||

ਹਰਿ ਬਿਅੰਤੁ ਹਉ ਮਿਤਿ ਕਰਿ ਵਰਨਉ ਕਿਆ ਜਾਨਾ ਹੋਇ ਕੈਸੇ ਰੇ ॥

God is limitless, but I can only describe Him within my limitations; what do I know what He is like?

ਕਰਉ ਬੇਨਤੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਮੈ ਮੂਰਖ ਦੇਹੁ ਉਪਦੇਸੇ ਰੇ ॥੩॥

I pray to my Guru to grant me wisdom. ||3||

ਮੈ ਮੂਰਖ ਕੀ ਕੇਤਕ ਬਾਤ ਹੈ ਕੋਟਿ ਪਰਾਧੀ ਤਰਿਆ ਰੇ ॥

What to talk of a foolish person like me, in Guru's refuge even a person with millions of sins has been ferried across the worldly ocean of vices.

ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ ਪੇਖਿਆ ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ ॥੪॥੨॥੧੩॥

Those people who have listened and followed the teachings of Guru Nanak did not fall in the womb again.

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਜਿਨਾ ਬਾਤ ਕੇ ਬਹੁਤੁ ਅੰਦੇਸਰੇ ਤੇ ਮਿਟੇ ਸਭਿ ਗਇਆ ॥

All those things that used to cause me much anxiety, have vanished.

ਸਹਜ ਸੈਨ ਅਰੁ ਸੁਖਮਨ ਨਾਰੀ ਉਧ ਕਮਲ ਬਿਗਸਇਆ ॥੧॥

Now, I am absorbed in a state of equipoise, all my sense faculties are in peace, and I feel so delighted as if the inverted lotus of my heart has blossomed. ||1||

ਦੇਖਹੁ ਅਚਰਜੁ ਭਇਆ ॥

Behold! a wondrous miracle has happened!

ਜਿਹ ਠਾਕੁਰ ਕਉ ਸੁਨਤ ਅਗਾਧਿ ਬੋਧਿ ਸੇ ਰਿਦੈ ਗੁਰਿ ਦਇਆ ॥ ਰਹਾਉ ॥

The Guru has made me realize that God about whom we used to hear that He is beyond comprehension. ||Pause||

ਜੋਇ ਦੂਤ ਮੋਹਿ ਬਹੁਤੁ ਸੰਤਾਵਤ ਤੇ ਭਇਆਨਕ ਭਇਆ ॥

The demons (such as lust, anger, greed) which used to torment me in the past, have themselves become too terrified to come near me,

ਕਰਹਿ ਬੇਨਤੀ ਰਾਖੁ ਠਾਕੁਰ ਤੇ ਹਮ ਤੇਰੀ ਸਰਨਇਆ ॥੨॥

and now they pray, we have come to your shelter, save us from God. ||2||

ਜਹ ਭੰਡਾਰੁ ਗੋਬਿੰਦ ਕਾ ਖੁਲਿਆ ਜਿਹ ਪ੍ਰਾਪਤਿ ਤਿਹ ਲਇਆ ॥

The treasure of God's devotional worship has opened within me; but he who is predestined, receives it.

ਏਕੁ ਰਤਨੁ ਮੇ ਕਉ ਗੁਰਿ ਦੀਨਾ ਮੇਰਾ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਥਿਆ ॥੩॥

The Guru has given me one such jewel, the Name of God, with it my mind and body have become peaceful and tranquil. ||3||

ਏਕ ਬੂੰਦ ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਦੀਨੇ ਤਾ ਅਟਲੁ ਅਮਰੁ ਨ ਮੁਆ ॥

The Guru blessed me with a drop of ambrosial nectar of Naam, now I am firm against vices, and have become stable and would not die a spiritual death.

ਭਗਤਿ ਭੰਡਾਰ ਗੁਰਿ ਨਾਨਕ ਕਉ ਸਉਪੇ ਫਿਰਿ ਲੇਖਾ ਮੂਲਿ ਨ ਲਇਆ ॥੪॥੩॥੧੪॥

The Guru blessed Nanak with the treasure of God's devotional worship, and after that never asked to account for any of the deeds. ||4||3||14||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਚਰਨ ਕਮਲ ਸਿਉ ਜਾ ਕਾ ਮਨੁ ਲੀਨਾ ਸੇ ਜਨ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥

Those whose minds are imbued with the love of God, remain content and satiated from worldly desires.

ਗੁਣ ਅਮੋਲ ਜਿਸੁ ਰਿਦੈ ਨ ਵਸਿਆ ਤੇ ਨਰ ਤ੍ਰਿਸਨ ਤ੍ਰਿਖਾਈ ॥੧॥

Those, within whose hearts the priceless divine virtues have not been enshrined, remain yearning for the worldly desires. ||1||

ਹਰਿ ਆਰਾਧੇ ਅਰੋਗ ਅਨਦਾਈ ॥

By remembering God with adoration, we become spiritually healthy and blissful.

ਜਿਸ ਨੇ ਵਿਸਰੈ ਮੇਰਾ ਰਾਮ ਸਨੇਹੀ ਤਿਸੁ ਲਾਖ ਬੇਦਨ ਜਣੁ ਆਈ ॥ ਰਹਾਉ ॥

But one who forgets my dear God, deem him to be afflicted with millions of sufferings. ||Pause||

ਜਿਹ ਜਨ ਓਟ ਗਹੀ ਪ੍ਰਭ ਤੇਰੀ ਸੇ ਸੁਖੀਏ ਪ੍ਰਭ ਸਰਣੇ ॥

O' God, those who have taken Your support, enjoy spiritual peace in Your refuge.

ਜਿਹ ਨਰ ਬਿਸਰਿਆ ਪੁਰਖੁ ਬਿਧਾਤਾ ਤੇ ਦੁਖੀਆ ਮਹਿ ਗਨਣੇ ॥੨॥

Those who forget the all pervading God are counted among the most miserable beings. ||2||

ਜਿਹ ਗੁਰ ਮਾਨਿ ਪ੍ਰਭੁ ਲਿਵ ਲਾਈ ਤਿਹ ਮਹਾ ਅਨੰਦ ਰਸੁ ਕਰਿਆ ॥

Those who followed the Guru's teachings and lovingly attuned themselves to God, enjoyed the delights of supreme bliss.

ਜਿਹ ਪ੍ਰਭੁ ਬਿਸਾਰਿ ਗੁਰ ਤੇ ਬੇਮੁਖਾਈ ਤੇ ਨਰਕ ਘੋਰ ਮਹਿ ਪਰਿਆ ॥੩॥

Those who forget God and forsake the Guru, endure terrible misery as if they have fallen in the horrible hell. ||3||

ਜਿਤੁ ਕੇ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਹੀ ਵਰਤਾਰਾ ॥

As God engages someone, so he is engaged and so does he perform.

ਨਾਨਕ ਸਹ ਪਕਰੀ ਸੰਤਨ ਕੀ ਰਿਦੈ ਭਏ ਮਗਨ ਚਰਨਾਰਾ ॥੪॥੪॥੧੫॥

O' Nanak, those who have taken to the refuge of the Saints, their hearts remain delighted with God's love. ||4||4||15||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਰਾਜਨ ਮਹਿ ਰਾਜਾ ਉਰਝਾਇਓ ਮਾਨਨ ਮਹਿ ਅਭਿਮਾਨੀ ॥

Just as a king remains involved in the affairs of the state, a self-conceited person is always on the lookout for opportunities to satisfy his ego,

ਲੋਭਨ ਮਹਿ ਲੋਭੀ ਲੋਭਾਇਓ ਤਿਉ ਹਰਿ ਰੰਗਿ ਰਚੇ ਗਿਆਨੀ ॥੧॥

and a greedy person is enticed by greed, similarly a divinely wise person remains absorbed in God's love. ||1||

ਹਰਿ ਜਨ ਕਉ ਇਹੀ ਸੁਹਾਵੈ ॥

To the devotees of God, only this thing looks pleasing,

ਪੇਖਿ ਨਿਕਟਿ ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰ ਹਰਿ ਕੀਰਤਨਿ ਹੀ ਤ੍ਰਿਪਤਾਵੈ ॥ ਰਹਾਉ ॥

that by experiencing God close to them, they follow the Guru's teachings and remain satiated in singing God's praises. ||Pause||

ਅਮਲਨ ਸਿਉ ਅਮਲੀ ਲਪਟਾਇਓ ਭੂਮਨ ਭੂਮਿ ਪਿਆਰੀ ॥

Just as an addict remains obsessed with his addiction, a landlord is in love with his land,

ਖੀਰ ਸੰਗਿ ਬਾਰਿਕੁ ਹੈ ਲੀਨਾ ਪ੍ਰਭ ਸੰਤ ਐਸੇ ਹਿਤਕਾਰੀ ॥੨॥

and an infant is attached to milk, similarly saints are the lovers of God. ||2||

ਬਿਦਿਆ ਮਹਿ ਬਿਦੁਅੰਸੀ ਰਚਿਆ ਨੈਨ ਦੇਖਿ ਸੁਖੁ ਪਾਵਹਿ ॥

Just as a scholar remains absorbed in learning and teaching; the eyes are happy just being able to see.

ਜੈਸੇ ਰਸਨਾ ਸਾਦਿ ਲੁਭਾਨੀ ਤਿਉ ਹਰਿ ਜਨ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ॥੩॥

Just as the tongue is always craving relishes, similarly devotees of God always sing God's praises. ||3||

ਜੈਸੀ ਭੂਖ ਤੈਸੀ ਕਾ ਪੂਰਕੁ ਸਗਲ ਘਟਾ ਕਾ ਸੁਆਮੀ ॥

God, the master of all, is the fulfiller of all kinds of desires of His beings.

ਨਾਨਕ ਪਿਆਸ ਲਗੀ ਦਰਸਨ ਕੀ ਪ੍ਰਭੁ ਮਿਲਿਆ ਅੰਤਰਜਾਮੀ ॥੪॥੫॥੧੬॥

O' Nanak, a person who yearns to experience a glimpse of God, the all-knower God Himself causes that person to realize Him. ||4||5||16||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਹਮ ਮੈਲੇ ਤੁਮ ਉਜਲ ਕਰਤੇ ਹਮ ਨਿਰਗੁਨ ਤੂ ਦਾਤਾ ॥

O' God, we are loaded with the filth of vices, but You are the purifier of our sins; we are without any virtues, but You are the bestower of virtues.

ਹਮ ਮੂਰਖ ਤੁਮ ਚਤੁਰ ਸਿਆਣੇ ਤੂ ਸਰਬ ਕਲਾ ਕਾ ਗਿਆਤਾ ॥੧॥

We are foolish, but You are profoundly wise, and knower of all kinds of techniques. ||1||

ਮਾਧੇ ਹਮ ਐਸੇ ਤੂ ਐਸਾ ॥

O' God, we are such evil doers, and You are such a forgiver.

ਹਮ ਪਾਪੀ ਤੁਮ ਪਾਪ ਖੰਡਨ ਨੀਕੇ ਠਾਕੁਰ ਦੇਸਾ ॥ ਰਹਾਉ ॥

We are sinners, and You are the destroyer of sins; O' God, Your abode, the holy congregation, is beautiful. ||Pause||

ਤੁਮ ਸਭ ਸਾਜੇ ਸਾਜਿ ਨਿਵਾਜੇ ਜੀਉ ਪਿੰਡੁ ਦੇ ਪ੍ਰਾਨਾ ॥

O' God, You fashioned all beings and having been fashioned, You blessed them with body, soul and breaths.

ਨਿਰਗੁਨੀਆਰੇ ਗੁਨੁ ਨਹੀ ਕੋਈ ਤੁਮ ਦਾਨੁ ਦੇਹੁ ਮਿਹਰਵਾਨਾ ॥੨॥

O' Merciful God, we are unvirtuous, we have no virtue at all; please bless us with the gift of your virtues. ||2||

ਤੁਮ ਕਰਹੁ ਭਲਾ ਹਮ ਭਲੇ ਨ ਜਾਨਹੁ ਤੁਮ ਸਦਾ ਸਦਾ ਦਇਆਲਾ ॥

O' God, You do good for us, but we do not appreciate Your favors; even then You always remain merciful to us.

ਤੁਮ ਸੁਖਦਾਈ ਪੁਰਖ ਬਿਧਾਤੇ ਤੁਮ ਰਾਖਹੁ ਅਪੁਨੇ ਬਾਲਾ ॥੩॥

O' the all-pervading creator, You are the bestower of peace; please save us, your children from vices. ||3||

ਤੁਮ ਨਿਧਾਨ ਅਟਲ ਸੁਲਿਤਾਨ ਜੀਅ ਜੰਤ ਸਭਿ ਜਾਚੈ ॥

O' God, You are the treasure of virtues and sovereign king; all beings and creatures beg of You.

ਕਹੁ ਨਾਨਕ ਹਮ ਇਹੈ ਹਵਾਲਾ ਰਾਖੁ ਸੰਤਨ ਕੈ ਪਾਛੈ ॥੪॥੬॥੧੭॥

Nanak says, O' God, such is our condition; please keep us in the refuge of saints. ||4||6||17||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥

Raag Sorath, Fifth Guru, Second beat:

ਮਾਤ ਗਰਭ ਮਹਿ ਆਪਨ ਸਿਮਰਨੁ ਦੇ ਤਹ ਤੁਮ ਰਾਖਨਹਾਰੇ ॥

O' our Savior, You saved me in the mother's womb by blessing with Your remembrance.

ਪਾਵਕ ਸਾਗਰ ਅਥਾਹ ਲਹਰਿ ਮਹਿ ਤਾਰਹੁ ਤਾਰਨਹਾਰੇ ॥੧॥

O' Savior God! ferry me across the worldly ocean full of waves of fierce worldly desires and vices. ||1||

ਮਾਧੋ ਤੂ ਠਾਕੁਰੁ ਸਿਰਿ ਮੇਰਾ ॥

O' God, You are my Master and protector.

ਈਹਾ ਉਹਾ ਤੁਹਾਰੇ ਧੋਰਾ ॥ ਰਹਾਉ ॥

Here and hereafter, You alone are my Support. ||Pause||

ਕੀਤੇ ਕਉ ਮੇਰੈ ਸੰਮਾਨੈ ਕਰਣਹਾਰੁ ਤ੍ਰਿਣੁ ਜਾਨੈ ॥

The human being values Your creation like a mountain, and gives little importance to the Creator.

ਤੂ ਦਾਤਾ ਮਾਗਨ ਕਉ ਸਗਲੀ ਦਾਨੁ ਦੇਹਿ ਪ੍ਰਭ ਭਾਨੈ ॥੨॥

O' God, You are the Great Giver and we are all mere beggars; You give gifts according to Your Will. ||2||

ਖਿਨ ਮਹਿ ਅਵਰੁ ਖਿਨੈ ਮਹਿ ਅਵਰਾ ਅਚਰਜ ਚਲਤ ਤੁਮਾਰੇ ॥

O' God, in one moment, You are in one form, and in another You appear entirely different; wonderful and astonishing are Your plays.

ਰੂੜੇ ਗੂੜੇ ਗਹਿਰ ਗੰਭੀਰੇ ਉਚੋ ਅਗਮ ਅਪਾਰੇ ॥੩॥

O' God, You are beautiful, mysterious, profound, unfathomable, supreme, inaccessible and infinite. ||3||

ਸਾਧਸੰਗਿ ਜਉ ਤੁਮਹਿ ਮਿਲਾਇਓ ਤਉ ਸੁਨੀ ਤੁਮਾਰੀ ਬਾਣੀ ॥

O' God, when You united me with the company of the saint-Guru, then I listened to the divine word of Your praises,

ਅਨਦੁ ਭਇਆ ਪੇਖਤ ਹੀ ਨਾਨਕ ਪ੍ਰਤਾਪ ਪੁਰਖ ਨਿਰਬਾਣੀ ॥੪॥੭॥੧੮॥

O' Nanak, upon beholding the glory of desire-free, all-pervading God, a state of bliss welled up within me. ||4||7||18||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਹਮ ਸੰਤਨ ਕੀ ਰੇਨੁ ਪਿਆਰੇ ਹਮ ਸੰਤਨ ਕੀ ਸਰਣਾ ॥

O' dear God, bestow mercy so that I may remain in the refuge of saint-Guru as an extremely humble servant as if I am the dust of his feet.

ਸੰਤ ਹਮਾਰੀ ਓਟ ਸਤਾਣੀ ਸੰਤ ਹਮਾਰਾ ਗਹਣਾ ॥੧॥

The Saint-Guru is my firm support; the saint-Guru has embellished my life so much as if he is my ornamental decoration. ||1||

ਹਮ ਸੰਤਨ ਸਿਉ ਬਣਿ ਆਈ ॥

I have developed a love for the saint-Guru,

ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਈ ॥

This has happened as a result of preordained destiny.

ਇਹੁ ਮਨੁ ਤੇਰਾ ਭਾਈ ॥ ਰਹਾਉ ॥

O' brother, I say to the Guru, this mind is yours. ||Pause||

ਸੰਤਨ ਸਿਉ ਮੇਰੀ ਲੇਵਾ ਦੇਵੀ ਸੰਤਨ ਸਿਉ ਬਿਉਹਾਰਾ ॥

My dealings and daily routines are only with the saint-Guru.

ਸੰਤਨ ਸਿਉ ਹਮ ਲਾਹਾ ਖਾਟਿਆ ਹਰਿ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥੨॥

Through the saint-Guru, I have earned the profit that my mind is filled with the treasures of devotional worship of God. ||2||

ਸੰਤਨ ਮੇ ਕਉ ਪੁੰਜੀ ਸਉਪੀ ਤਉ ਉਤਰਿਆ ਮਨ ਕਾ ਧੋਖਾ ॥

When the saint-Guru blessed me with the wealth of Naam, since that time my mind's delusion was dispelled.

ਧਰਮ ਰਾਇ ਅਬ ਕਹਾ ਕਰੈਗੋ ਜਉ ਫਾਟਿਓ ਸਗਲੇ ਲੇਖਾ ॥੩॥

All the accounts of my previous deeds have been torn up, what can the Judge of righteousness do now? ||3||

ਮਹਾ ਅਨੰਦ ਭਏ ਸੁਖੁ ਪਾਇਆ ਸੰਤਨ ਕੈ ਪਰਸਾਦੇ ॥

By the grace of the saint-Guru, I have received celestial peace and the supreme bliss has welled up within me.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਰੰਗਿ ਰਤੇ ਬਿਸਮਾਦੇ ॥੪॥੮॥੧੯॥

Nanak says, my mind now feels connected with God, and I am imbued with the love of wondrous God. ||4||8||19||

ਸੋਰਠਿ ਮਃ ੫ ॥

Raag Sorath, Fifth Guru:

ਜੇਤੀ ਸਮਗ੍ਰੀ ਦੇਖਹੁ ਰੇ ਨਰ ਤੇਤੀ ਹੀ ਛਡਿ ਜਾਨੀ ॥

O' mortal, whatever things you see, all of that you would leave here and depart from this world.

ਰਾਮ ਨਾਮ ਸੰਗਿ ਕਰਿ ਬਿਉਹਾਰਾ ਪਾਵਹਿ ਪਦੁ ਨਿਰਬਾਨੀ ॥੧॥

Therefore, deal in the wealth of God's Name, so that you may attain to the state of liberation from vices. ||1||

ਪਿਆਰੇ ਤੂ ਮੇਰੇ ਸੁਖਦਾਤਾ ॥

O' beloved God, You are my benefactor of spiritual peace,

ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਉਪਦੇਸਾ ਤੁਮ ਹੀ ਸੰਗਿ ਪਰਾਤਾ ॥ ਰਹਾਉ ॥

The perfect Guru has blessed me with this teaching and I am attuned to You. ||Pause||

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਭਿਮਾਨਾ ਤਾ ਮਹਿ ਸੁਖੁ ਨਹੀ ਪਾਈਐ ॥

Celestial peace does not come if one remains indulged in lust, anger, greed, emotional attachment and ego.

ਹੋਹੁ ਰੇਨ ਤੂ ਸਗਲ ਕੀ ਮੇਰੇ ਮਨ ਤਉ ਅਨਦ ਮੰਗਲ ਸੁਖੁ ਪਾਈਐ ॥੨॥

O' my mind, be humble as if you are the dust of the feet of all, and then you shall find bliss, joy and peace. ||2||

ਘਾਲ ਨ ਭਾਨੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੈ ਤਾ ਕੀ ਕਰਿ ਮਨ ਸੇਵਾ ॥

O' my mind, remember that God, who never lets anybody's efforts go in vain; He knows the inner condition of our heart.

ਕਰਿ ਪੂਜਾ ਹੇਮਿ ਇਹੁ ਮਨੁਆ ਅਕਾਲ ਮੂਰਤਿ ਗੁਰਦੇਵਾ ॥੩॥

The Guru is the embodiment of eternal God, perform his devotional worship by surrendering your mind, as if you have sacrificed it in the sacred fire. ||3||

ਗੋਬਿੰਦ ਦਾਮੋਦਰ ਦਇਆਲ ਮਾਧਵੇ ਪਾਰਬ੍ਰਹਮ ਨਿਰੰਕਾਰਾ ॥

God, the Master of the universe, is supreme, formless and very compassionate,

ਨਾਮੁ ਵਰਤਣਿ ਨਾਮੇ ਵਾਲੇਵਾ ਨਾਮੁ ਨਾਨਕ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੪॥੯॥੨੦॥

consider His Name like a thing of your everyday use and spiritual nourishment; O' Nanak, Naam is the support of my life. ||4||9||20||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਮਿਰਤਕ ਕਉ ਪਾਇਓ ਤਨਿ ਸਾਸਾ ਬਿਛੁਰਤ ਆਨਿ ਮਿਲਾਇਆ ॥

The Guru infuses life into the spiritually dead, and reunites the separated ones with God.

ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਭਏ ਸ੍ਰੋਤੇ ਹਰਿ ਨਾਮਾ ਮੁਖਿ ਗਾਇਆ ॥੧॥

Even people with animal-like instinct, evil spirits and spiritually ignorant become his ardent audience, and start singing the praises of God. ||1||

ਪੂਰੇ ਗੁਰ ਕੀ ਦੇਖੁ ਵਡਾਈ ॥

O' brother, look at the glory of the perfect Guru,

ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥ ਰਹਾਉ ॥

his worth cannot be described. ||Pause||

ਦੂਖ ਸੋਗ ਕਾ ਢਾਹਿਓ ਡੇਰਾ ਅਨਦ ਮੰਗਲ ਬਿਸਰਾਮਾ ॥

The person who comes to the Guru's refuge, the Guru eliminates the root cause of that person's sorrow, and blesses him with bliss and joy.

ਮਨ ਬਾਂਛਤ ਫਲ ਮਿਲੇ ਅਚਿੰਤਾ ਪੂਰਨ ਹੋਏ ਕਾਮਾ ॥੨॥

That person intuitively receives the fruits of his mind's desire, and all his tasks are accomplished. ||2||

ਈਹਾ ਸੁਖ ਆਗੈ ਮੁਖ ਉਜਲ ਮਿਟਿ ਗਏ ਆਵਣ ਜਾਣੇ ॥

They receive celestial peace in this world, honor in the world hereafter, their cycle of birth and death ends,

ਨਿਰਭਉ ਭਏ ਹਿਰਦੈ ਨਾਮੁ ਵਸਿਆ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਮਨਿ ਭਾਣੇ ॥੩॥

they become fearless because Naam is enshrined in their ears and are pleasing to their true Guru. ||3||

ਉਠਤ ਬੈਠਤ ਹਰਿ ਗੁਣ ਗਾਵੈ ਦੁਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਭਾਗਾ ॥

The person who at all times sings praises of God, his sorrow, pain, and doubt are dispelled

ਕਹੁ ਨਾਨਕ ਤਾ ਕੇ ਪੂਰ ਕਰੰਮਾ ਜਾ ਕਾ ਗੁਰ ਚਰਨੀ ਮਨੁ ਲਾਗਾ ॥੪॥੧੦॥੨੧॥

Nanak says, one whose mind remains attuned to the Guru's word, all his tasks are accomplished perfectly. ||4||10||21||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਰਤਨੁ ਛਾਡਿ ਕਉਡੀ ਸੰਗਿ ਲਾਗੇ ਜਾ ਤੇ ਕਛੁ ਨ ਪਾਈਐ ॥

Forsaking the precious jewel like Naam, we are engrossed in the pursuit of worldly riches from which we get nothing of real merit.

ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਮੇਰੇ ਮਨ ਸਦਾ ਧਿਆਈਐ ॥੧॥

O' my mind, we should always remember the perfect all-pervading God. ||1||

ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਰਾਨੀ ॥

O' human being, remember God's Name with loving devotion.

ਬਿਨਸੈ ਕਾਚੀ ਦੇਹ ਅਗਿਆਨੀ ॥ ਰਹਾਉ ॥

O' spiritually ignorant one, this frail body would perish one day. ||Pause||

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਤਾ ਕੀ ਕਛੁ ਨ ਵਡਾਈ ॥

Illusions and objects obtained in dreams have no importance.

ਰਾਮ ਭਜਨ ਬਿਨੁ ਕਾਮਿ ਨ ਆਵਸਿ ਸੰਗਿ ਨ ਕਾਹੂ ਜਾਈ ॥੨॥

Except meditation on God's Name, nothing else serves any purpose; the worldly riches do not accompany any one in the end. ||2||

ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਇ ਅਵਰਦਾ ਜੀਅ ਕੇ ਕਾਮੁ ਨ ਕੀਨਾ ॥

A person wastes his entire life in trying to satisfy his ego, and does nothing truly useful for his soul.

ਧਾਵਤ ਧਾਵਤ ਨਹ ਤ੍ਰਿਪਤਾਸਿਆ ਰਾਮ ਨਾਮੁ ਨਹੀ ਚੀਨਾ ॥੩॥

In Spite of always running after worldly wealth and power, he is neither satiated nor does he reflect on God's Name. ||3||

ਸਾਦ ਬਿਕਾਰ ਬਿਖੈ ਰਸ ਮਾਤੇ ਅਸੰਖ ਖਤੇ ਕਰਿ ਫੇਰੇ ॥

Intoxicated with the worldly pleasures, vices and relishes of worldly riches, he commits countless sins and is consigned to the cycle of birth and death.

ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਾਹਿ ਬਿਨੰਤੀ ਕਾਟਹੁ ਅਵਗੁਣ ਮੇਰੇ ॥੪॥੧੧॥੨੨॥

Nanak prays, O' God, please rid me of my sins. ||4||11||22||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਣ ਗਾਵਹੁ ਪੂਰਨ ਅਬਿਨਾਸੀ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਜਾਰੇ ॥

You should sing Praises of the Perfect and eternal God, so that He may burn down your lust and anger which is a poison for the spiritual life.

ਮਹਾ ਬਿਖਮੁ ਅਗਨਿ ਕੇ ਸਾਗਰੁ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੇ ॥੧॥

By keeping you in the saint-Guru's company, God ferries you across the extremely arduous world ocean filled with fierce worldly desires. ||1||

ਪੂਰੈ ਗੁਰਿ ਮੇਟਿਓ ਭਰਮੁ ਅੰਧੇਰਾ ॥

The perfect Guru has dispelled the darkness of doubt,

ਭਜੁ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭੁ ਨੇਰਾ ॥ ਰਹਾਉ ॥

therefore, you should remember God with loving devotion, and you would experience Him near at hand. ||Pause||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨ ਰਸੁ ਪੀਆ ਮਨ ਤਨ ਰੇ ਅਘਾਈ ॥

One who partakes the sublime essence of the treasure of God's Name, his mind and body becomes satiated from worldly riches.

ਜਤ ਕਤ ਪੂਰਿ ਰਹਿਓ ਪਰਮੇਸਰੁ ਕਤ ਆਵੈ ਕਤ ਜਾਈ ॥੨॥

He experiences God pervading everywhere and he is freed from the cycle of birth and death. ||2||

ਜਪ ਤਪ ਸੰਜਮ ਗਿਆਨ ਤਤ ਬੇਤਾ ਜਿਸੁ ਮਨਿ ਵਸੈ ਗੋਪਾਲਾ ॥

One who realizes God's presence in his mind, receives the merits of all worships, penances and austerities and becomes wise and a knower of reality.

ਨਾਮੁ ਰਤਨੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਪਾਇਆ ਤਾ ਕੀ ਪੂਰਨ ਘਾਲਾ ॥੩॥

He who has received the jewel like precious Naam through the Guru's teachings, his hard work for spiritual upliftment has become fruitful. ||3||

ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਦੁਖ ਸਗਲੇ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸਾ ॥

All his struggles, conflicts and sorrows are dispelled, and the noose of spiritual death is cut off.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਮਨ ਤਨ ਭਏ ਬਿਗਾਸਾ ॥੪॥੧੨॥੨੩॥

Nanak says, one on whom God bestowed mercy, his mind and body became delighted. ||4||12||23||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਕਰਣ ਕਰਾਵਣਹਾਰ ਪ੍ਰਭੂ ਦਾਤਾ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੂ ਸੁਆਮੀ ॥

God is the Doer, the Cause of Causes, the giver and the supreme Master of all.

ਸਗਲੇ ਜੀਅ ਕੀਏ ਦਇਆਲਾ ਸੇ ਪ੍ਰਭੂ ਅੰਤਰਜਾਮੀ ॥੧॥

The merciful God created all beings; that God is the knower of all hearts. ||1||

ਮੇਰਾ ਗੁਰੁ ਹੋਆ ਆਪਿ ਸਹਾਈ ॥

The person whose helper becomes my Guru Himself,

ਸੂਖ ਸਹਜ ਆਨੰਦ ਮੰਗਲ ਰਸ ਅਚਰਜ ਭਈ ਬਡਾਈ ॥ ਰਹਾਉ ॥

that person receives peace, poise, bliss, joys and pleasure; and wondrous becomes his glory. ||Pause||

ਗੁਰੁ ਕੀ ਸਰਣਿ ਪਏ ਭੈ ਨਾਸੇ ਸਾਚੀ ਦਰਗਹ ਮਾਨੇ ॥

Those who take the Guru's refuge and follow his teachings, all their fears go away and they receive honor in God's presence.

ਗੁਣ ਗਾਵਤ ਆਰਾਧਿ ਨਾਮੁ ਹਰਿ ਆਏ ਅਪੁਨੈ ਥਾਨੇ ॥੨॥

By singing God's praises and by remembering Him in adoration, they reach their final destination. ||2||

ਜੈ ਜੈ ਕਾਰੁ ਕਰੈ ਸਭ ਉਸਤਤਿ ਸੰਗਤਿ ਸਾਧ ਪਿਆਰੀ ॥

Everyone applauds and congratulates the one who starts loving the Guru's company, the holy congregation.

ਸਦ ਬਲਿਹਾਰਿ ਜਾਉ ਪ੍ਰਭੁ ਅਪੁਨੇ ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਸਵਾਰੀ ॥੩॥

I am forever dedicated to my God, who has totally preserved my honor. ||3||

ਗੋਸਟਿ ਗਿਆਨੁ ਨਾਮੁ ਸੁਣਿ ਉਧਰੇ ਜਿਨਿ ਜਿਨਿ ਦਰਸਨੁ ਪਾਇਆ ॥

Whosoever had the blessed vision of the Guru, they have been saved from the onslaught of vices by deliberating and listening to the divine words of wisdom.

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਨਾਨਕ ਪ੍ਰਭੁ ਅਪੁਨਾ ਅਨਦ ਸੇਤੀ ਘਰਿ ਆਇਆ ॥੪॥੧੩॥੨੪॥

O' Nanak, one on whom God has become merciful, blissfully that person has realized God in his heart. ||4||13||24||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਸਗਲ ਭੈ ਲਾਥੇ ਦੁਖ ਬਿਨਸੇ ਸੁਖੁ ਪਾਇਆ ॥

On seeking God's refuge, all fears of a person depart, his sufferings disappear, and he receives spiritual peace.

ਦਇਆਲੁ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ਪੂਰਾ ਸਤਿਗੁਰੁ ਧਿਆਇਆ ॥੧॥

The Supreme Master-God becomes merciful to the one who attunes to the perfect true Guru's teachings. ||1||

ਪ੍ਰਭ ਜੀਉ ਤੂ ਮੇਰੇ ਸਾਹਿਬੁ ਦਾਤਾ ॥

O' reverend God, You are my master and my benefactor.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ਗੁਣ ਗਾਵਉ ਰੰਗਿ ਰਾਤਾ ॥ ਰਹਾਉ ॥

O' merciful God of the meek, bestow mercy so that imbued with Your love, I may sing Your praises. ||Pause||

ਸਤਿਗੁਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਦ੍ਰਿੜਾਇਆ ਚਿੰਤਾ ਸਗਲ ਬਿਨਾਸੀ ॥

The one in whose heart the Guru implanted the treasure of the Naam, all his anxiety went away.

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਕਰਿ ਲੀਨਾ ਮਨਿ ਵਸਿਆ ਅਬਿਨਾਸੀ ॥੨॥

Then bestowing mercy, God makes him His own, and he realizes the eternal God dwelling within his mind. ||2||

ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕੇਉ ਲਾਰੈ ਜੇ ਸਤਿਗੁਰਿ ਅਪੁਨੈ ਰਾਖੇ ॥

One who is protected by the true Guru as his own, faces no obstacles in life.

ਚਰਨ ਕਮਲ ਬਸੇ ਰਿਦ ਅੰਤਰਿ ਅੰਮ੍ਰਿਤ ਹਰਿ ਰਸੁ ਚਾਖੇ ॥੩॥

He realizes God's Name dwelling in his heart, and he savors the ambrosial nectar of God's Name. ||3||

ਕਰਿ ਸੇਵਾ ਸੇਵਕ ਪ੍ਰਭ ਅਪੁਨੇ ਜਿਨਿ ਮਨ ਕੀ ਇਛ ਪੁਜਾਈ ॥

So, like a true devotee, engage yourself in the devotional worship of that God who has fulfilled your mind's desires.

ਨਾਨਕ ਦਾਸ ਤਾ ਕੈ ਬਲਿਹਾਰੈ ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਰਖਾਈ ॥੪॥੧੪॥੨੫॥

O' Nanak, I am dedicated to that God who has always fully protected my honor. ||4||14||25||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਮਾਇਆ ਮੇਹ ਮਗਨੁ ਅੰਧਿਆਰੈ ਦੇਵਨਹਾਰੁ ਨ ਜਾਨੈ ॥

Engrossed in the love for Maya due to spiritual ignorance, one does not realize God, the benefactor.

ਜੀਉ ਪਿੰਡੁ ਸਾਜਿ ਜਿਨਿ ਰਚਿਆ ਬਲੁ ਅਪੁਨੇ ਕਰਿ ਮਾਨੈ ॥੧॥

By forgetting that God, who fashioned his body and gave life to it, the person deems his own power greater than God. ||1||

ਮਨ ਮੂੜੇ ਦੇਖਿ ਰਹਿਓ ਪ੍ਰਭ ਸੁਆਮੀ ॥

O foolish mind, the Master-God is watching your deeds.

ਜੇ ਕਿਛੁ ਕਰਹਿ ਸੇਈ ਸੇਈ ਜਾਣੈ ਰਹੈ ਨ ਕਛੁਐ ਛਾਨੀ ॥ ਰਹਾਉ ॥

God is aware of whatever you do, nothing remains hidden from Him.
||Pause||

ਜਿਹਵਾ ਸੁਆਦ ਲੋਭ ਮਦਿ ਮਾਤੇ ਉਪਜੇ ਅਨਿਕ ਬਿਕਾਰਾ ॥

The human being remains intoxicated with all kinds of relishes of the tongue and greed; out of that are born many kinds of evils.

ਬਹੁਤੁ ਜੋਨਿ ਭਰਮਤ ਦੁਖੁ ਪਾਇਆ ਹਉਮੈ ਬੰਧਨ ਕੇ ਭਾਰਾ ॥੨॥

Weighed down by the chains of ego, a person wanders through many births and endures immense pain. ||2||

ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗਿ ਫਾਕੈ ॥

Behind closed doors, hidden by many screens, one commits sin by indulging in illegitimate relationships.

ਚਿਤ੍ਰੁ ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਣੁ ਪੜਦਾ ਤੇਰਾ ਢਾਕੈ ॥੩॥

When Chitar and Gupat, the scribes of the judge of righteousness, call for the account of your deeds, then who would hide your secrets.? ||3||

ਦੀਨ ਦਇਆਲ ਪੂਰਨ ਦੁਖ ਭੰਜਨ ਤੁਮ ਬਿਨੁ ਓਟ ਨ ਕਾਈ ॥

O' the merciful God of the meek, the perfect destroyer of all sorrows, except You we do not have anyone else to support us.

ਕਾਢਿ ਲੇਹੁ ਸੰਸਾਰ ਸਾਗਰ ਮਹਿ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥੪॥੧੫॥੨੬॥

O' God, Nanak has come to Your refuge, please pull me out of the worldly ocean of vices. ||4||15||26||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਪਾਰਬ੍ਰਹਮੁ ਹੋਆ ਸਹਾਈ ਕਥਾ ਕੀਰਤਨੁ ਸੁਖਦਾਈ ॥

The discourses and singing of God's praises are peace giving, Whoever does that, God becomes his helper.

ਗੁਰ ਪੂਰੇ ਕੀ ਬਾਣੀ ਜਪਿ ਅਨਦੁ ਕਰਹੁ ਨਿਤ ਪ੍ਰਾਣੀ ॥੧॥

O' mortal, enjoy divine bliss by singing and chanting the word of the Guru. ||1||

ਹਰਿ ਸਾਚਾ ਸਿਮਰਹੁ ਭਾਈ ॥

O' brother, remember the eternal God with loving devotion.

ਸਾਧਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਬਿਸਰਿ ਨ ਕਬਹੂ ਜਾਈ ॥ ਰਹਾਉ ॥

In the holy congregation, we always enjoy spiritual peace and God never goes out of our mind. ||Pause||

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪਰਮੇਸਰੁ ਤੇਰਾ ਜੋ ਸਿਮਰੈ ਸੋ ਜੀਵੈ ॥

O' Supreme God, immortalizing is Your Name; whosoever meditates upon it lives a blissful life.

ਜਿਸ ਨੇ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਵੈ ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਥੀਵੈ ॥੨॥

One who is blessed with God's grace, becomes immaculate and pure. ||2||

ਬਿਘਨ ਬਿਨਾਸਨ ਸਭਿ ਦੁਖ ਨਾਸਨ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਗਾ ॥

The person whose mind is attuned to the immaculate words of the Guru, all the impediments in his life are destroyed and all his pains flee away.

ਗੁਣ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ ਅਨਦਿਨੁ ਹਰਿ ਰੰਗਿ ਜਾਗਾ ॥੩॥

By always singing the praises of the eternal God and remaining imbued with His love, one remains awake and alert to the worldly temptations. ||3||

ਮਨ ਇਛੇ ਸੇਈ ਫਲ ਪਾਏ ਹਰਿ ਕੀ ਕਥਾ ਸੁਹੇਲੀ ॥

Listening to the spiritually comforting praises of God, one receives the fruits of his mind's desires.

ਆਦਿ ਅੰਤਿ ਮਧਿ ਨਾਨਕ ਕਉ ਸੇ ਪ੍ਰਭੁ ਹੋਆ ਬੇਲੀ ॥੪॥੧੬॥੨੭॥

Even for Nanak, that God has become his helper throughout the life. ||4||16||27||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਪੰਚਪਦਾ ॥

Raag Sorath, Fifth Guru, five liners:

ਬਿਨਸੈ ਮੇਰੁ ਮੇਰਾ ਅਰੁ ਤੇਰਾ ਬਿਨਸੈ ਅਪਨੀ ਧਾਰੀ ॥੧॥

I wish that my worldly attachmentS, sense of mine and yours, and ego is destroyed. ||1||

ਸੰਤਹੁ ਇਹਾ ਬਤਾਵਹੁ ਕਾਰੀ ॥

O' Saints, show me such a way,

ਜਿਤੁ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀ ॥੧॥ ਰਹਾਉ ॥

by which my egotism and pride might be eliminated. ||1||Pause||

ਸਰਬ ਭੂਤ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਮਾਨਿਆ ਹੋਵਾਂ ਸਗਲ ਰੇਨਾਰੀ ॥੨॥

I hope that I may experience God pervading everywhere, and I may become the most humble person, as if I am the dust of all. ||2||

ਪੇਖਿਓ ਪ੍ਰਭ ਜੀਉ ਅਪੁਨੈ ਸੰਗੇ ਚੁਕੈ ਭੀਤਿ ਭ੍ਰਮਾਰੀ ॥੩॥

I wish that the wall of doubt between me and God is removed, so that I may always experience dear God with me. ||3||

ਅਉਖਧੁ ਨਾਮੁ ਨਿਰਮਲ ਜਲੁ ਅੰਮ੍ਰਿਤੁ ਪਾਈਐ ਗੁਰੂ ਦੁਆਰੀ ॥੪॥

O' my friend, that cure for all is God's Name, and this immaculate and immortalizing nectar is received only through the Guru. ||4||

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਸੁ ਗੁਰ ਮਿਲਿ ਰੋਗ ਬਿਦਾਰੀ ॥੫॥੧੭॥੨੮॥

Nanak says, one who has such pre-ordained destiny, meets with the Guru and his afflictions are cured. ||5||17||28||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਦੁਪਦੇ

Raag Sorath, Fifth Guru, Second Beat, two liners:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਸਗਲ ਬਨਸਪਤਿ ਮਹਿ ਬੈਸੰਤਰੁ ਸਗਲ ਦੂਧ ਮਹਿ ਘੀਆ ॥

Just as fire is exists in all vegetation and butter in all types of milk,

ਉਚ ਨੀਚ ਮਹਿ ਜੇਤਿ ਸਮਾਣੀ ਘਟਿ ਘਟਿ ਮਾਧਉ ਜੀਆ ॥੧॥

Similarly God's light is pervading all beings whether of high or low social status, and He is present in the heart of all beings. ||1||

ਸੰਤਹੁ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਹਿਓ ॥

O' saints, God is pervading each and every heart;

ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸਰਬ ਮਹਿ ਜਲਿ ਥਲਿ ਰਮਈਆ ਆਹਿਓ ॥੧॥ ਰਹਾਉ ॥

The perfect God is completely permeating all beings and He is pervading water as well as land. ||1||Pause||

ਗੁਣ ਨਿਧਾਨ ਨਾਨਕੁ ਜਸੁ ਗਾਵੈ ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਓ ॥

Nanak sings the Praises of God, the treasure of virtues because the True Guru has dispelled his doubt.

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇਓ ॥੨॥੧॥੨੯॥

The omnipresent God is permeating all beings, yet He always remains detached from all. ||2||1||29||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਜਾ ਕੈ ਸਿਮਰਣਿ ਹੋਇ ਅਨੰਦਾ ਬਿਨਸੈ ਜਨਮ ਮਰਣ ਭੈ ਦੁਖੀ ॥

O' brother, by meditating on God you can be blissful, your fear and pain of going through the cycle of birth and death can be destroyed,

ਚਾਰਿ ਪਦਾਰਥ ਨਵ ਨਿਧਿ ਪਾਵਹਿ ਬਹੁਰਿ ਨ ਤ੍ਰਿਸਨਾ ਭੁਖੀ ॥੧॥

you will receive the four cardinal blessings (faith, wealth, procreation, salvation) and nine treasures of the world; you no longer will have yearning for Maya. ||1||

ਜਾ ਕੇ ਨਾਮੁ ਲੈਤ ਤੂ ਸੁਖੀ ॥

By chanting God's Name, you can be at peace,

ਸਾਸਿ ਸਾਸਿ ਧਿਆਵਹੁ ਠਾਕੁਰ ਕਉ ਮਨ ਤਨ ਜੀਅਰੇ ਮੁਖੀ ॥੧॥ ਰਹਾਉ ॥

you should meditate on that God with each and every breath, with full concentration of your mind, body, heart, and tongue. ||1||Pause||

ਸਾਂਤਿ ਪਾਵਹਿ ਹੋਵਹਿ ਮਨ ਸੀਤਲ ਅਗਨਿ ਨ ਅੰਤਰਿ ਧੁਖੀ ॥

By meditating on God, you would find peace, your mind would feel comforted, and the fire of worldly desires wouldn't smolder within you.

ਗੁਰ ਨਾਨਕ ਕਉ ਪ੍ਰਭੂ ਦਿਖਾਇਆ ਜਲਿ ਥਲਿ ਤ੍ਰਿਭਵਣਿ ਰੁਖੀ ॥੨॥੨॥੩੦॥

The Guru has revealed to Nanak, the presence of God in water, land and trees of all the worlds. ||2||2||30||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਝੂਠ ਨਿੰਦਾ ਇਨ ਤੇ ਆਪਿ ਛਡਾਵਹੁ ॥

O' God, please rescue me from the vices like lust, anger, greed, falsehood and slander.

ਇਹ ਭੀਤਰ ਤੇ ਇਨ ਕਉ ਡਾਰਹੁ ਆਪਨ ਨਿਕਟਿ ਬੁਲਾਵਹੁ ॥੧॥

Drive out these vices from within me and keep me imbued with Your love. ||1||

ਅਪੁਨੀ ਬਿਧਿ ਆਪਿ ਜਨਾਵਹੁ ॥

O' God, You Yourself show me the way to meditate on You,

ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥

so that, I may sing Your praises in the company of Your devotees. ||1||Pause||

ਬਿਸਰੁ ਨਾਹੀ ਕਬਹੂ ਹੀਏ ਤੇ ਇਹ ਬਿਧਿ ਮਨ ਮਹਿ ਪਾਵਹੁ ॥

O' God, instill in me the wisdom, that I may never forsake You from my heart.

ਗੁਰੂ ਪੂਰਾ ਭੇਟਿਓ ਵਡਭਾਗੀ ਜਨ ਨਾਨਕ ਕਤਹਿ ਨ ਧਾਵਹੁ ॥੨॥੩॥੩੧॥

O' Nanak, by good fortune you have met the perfect Guru; now you need not go elsewhere. ||2||3||31||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਜਾ ਕੈ ਸਿਮਰਣਿ ਸਭੁ ਕਛੁ ਪਾਈਐ ਬਿਰਥੀ ਘਾਲ ਨ ਜਾਈ ॥

By meditating on God, we receive everything and our effort doesn't go waste,

ਤਿਸੁ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਕਤ ਰਾਚਹੁ ਜੇ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥੧॥

then forsaking that God who is omnipresent, why are you getting involved in others? ||1||

ਹਰਿ ਹਰਿ ਸਿਮਰਹੁ ਸੰਤ ਗੋਪਾਲਾ ॥

O' saints, always keep meditating on God, the sustainer of the universe.

ਸਾਧਸੰਗਿ ਮਿਲਿ ਨਾਮੁ ਧਿਆਵਹੁ ਪੂਰਨ ਹੋਵੈ ਘਾਲਾ ॥੧॥ ਰਹਾਉ ॥

Joining the congregation of saints, if you meditate on Naam, your effort will be fruitful. ||1||Pause||

ਸਾਰਿ ਸਮਾਲੈ ਨਿਤਿ ਪ੍ਰਤਿਪਾਲੈ ਪ੍ਰੇਮ ਸਹਿਤ ਗਲਿ ਲਾਵੈ ॥

God always takes care and sustains all, and embraces devotees with affection.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਤੁਮਰੇ ਬਿਸਰਤ ਜਗਤ ਜੀਵਨੁ ਕੈਸੇ ਪਾਵੈ ॥੨॥੪॥੩੨॥

Nanak says, O' God, by forsaking You, how can anybody spiritually survive in this world? ||2||4||32||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਅਬਿਨਾਸੀ ਜੀਅਨ ਕੇ ਦਾਤਾ ਸਿਮਰਤ ਸਭ ਮਲੁ ਖੋਈ ॥

The Eternal God is the benefactor of all beings; by meditating on Him, all one's filth of vices is washed off.

ਗੁਣ ਨਿਧਾਨ ਭਗਤਨ ਕਉ ਬਰਤਨਿ ਬਿਰਲਾ ਪਾਵੈ ਕੋਈ ॥੧॥

He is the treasure of virtues and the support of His devotees, but only a rare person realizes Him. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਗੁਰ ਗੋਪਾਲ ਪ੍ਰਭੁ ਸੇਈ ॥

O' my mind, meditate on that Guru, the embodiment of God who is supreme and sustainer of the universe,

ਜਾ ਕੀ ਸਰਣਿ ਪਇਆਂ ਸੁਖੁ ਪਾਈਐ ਬਾਹੁੜਿ ਦੂਖੁ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

seeking whose support we receive celestial peace and there is never any suffering after that. ||1||Pause||

ਵਡਭਾਗੀ ਸਾਧਸੰਗੁ ਪਰਾਪਤਿ ਤਿਨ ਭੇਟਤ ਦੁਰਮਤਿ ਖੋਈ ॥

It is only by good fortune that one gets into the company of true saints, and upon meeting them, one gets rid of one's evil intellect.

ਤਿਨ ਕੀ ਧੂਰਿ ਨਾਨਕੁ ਦਾਸੁ ਬਾਛੈ ਜਿਨ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਪਰੇਈ ॥੨॥੫॥੩੩॥

Therefore, Nanak seeks the humble devotion of those who have enshrined God's Name in their hearts. ||2||5||33||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਜਨਮ ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੈ ਸੂਕਾ ਮਨੁ ਸਾਧਾਰੈ ॥

The Guru cures and completely removes one's sufferings of countless births and lends support of Naam to his spiritually withered mind.

ਦਰਸਨੁ ਭੇਟਤ ਹੇਤ ਨਿਹਾਲਾ ਹਰਿ ਕਾ ਨਾਮੁ ਬੀਚਾਰੈ ॥੧॥

One feels delighted just by beholding the blessed vision of the Guru and starts reflecting on God's Name. ||1||

ਮੇਰਾ ਬੈਦੁ ਗੁਰੂ ਗੋਵਿੰਦਾ ॥

O' brother, my spiritual healer is the Guru, the image of God,

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਉਖਧੁ ਮੁਖਿ ਦੇਵੈ ਕਾਟੈ ਜਮ ਕੀ ਫੰਧਾ ॥੧॥ ਰਹਾਉ ॥

who administers the medicine of God's Name in one's mouth, which cuts away one's noose of spiritual death. ||1||Pause||

ਸਮਰਥ ਪੁਰਖ ਪੂਰਨ ਬਿਧਾਤੇ ਆਪੇ ਕਰਣੈਹਾਰਾ ॥

O' the Master of all powers, the all pervading and the perfect creator; You Yourself are the doer of all deeds.

ਅਪੁਨਾ ਦਾਸੁ ਹਰਿ ਆਪਿ ਉਬਾਰਿਆ ਨਾਨਕ ਨਾਮ ਅਧਾਰਾ ॥੨॥੬॥੩੪॥

O' Nanak, God saves His devotee from the noose of spiritual death by getting the support of Naam from the Guru. ||2||6||34||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਅੰਤਰ ਕੀ ਗਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ਤੁਝ ਹੀ ਪਾਹਿ ਨਿਬੇਰੇ ॥

O' God, only You know the inner state of my mind, and only You can pass the ultimate judgment on me.

ਬਖਸਿ ਲੈਹੁ ਸਾਹਿਬ ਪ੍ਰਭ ਅਪਨੇ ਲਾਖ ਖਤੇ ਕਰਿ ਫੇਰੇ ॥੧॥

O' my God, I have been committing millions of sins and mistakes; deeming me as Your own, please forgive me this time. ||1||

ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੇ ਠਾਕੁਰੁ ਨੇਰੇ ॥

O' reverend God, You are my Master and You are always near me.

ਹਰਿ ਚਰਣ ਸਰਣ ਮੇਹਿ ਚੇਰੇ ॥੧॥ ਰਹਾਉ ॥

O' God, keep me in Your protection and allow me to be Your devotee. ||1||Pause||

ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਉਚੇ ਗੁਨੀ ਗਹੇਰੇ ॥

O' my Infinite Master, You are Supreme, Virtuous and Profoundly Deep.

ਕਾਟਿ ਸਿਲਕ ਕੀਨੇ ਅਪੁਨੇ ਦਾਸਰੇ ਤਉ ਨਾਨਕ ਕਹਾ ਨਿਹੇਰੇ ॥੨॥੭॥੩੫॥

Nanak says: O' God, after cutting off the noose of vices, when You make one Your devotee, then that one doesn't remain indebted to anyone. ||2||7||35||

ਸੋਰਠਿ ਮਃ ੫ ॥

Raag Sorath, Fifth Guru:

ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਰੂ ਗੋਵਿੰਦਾ ਸਗਲ ਮਨੋਰਥ ਪਾਏ ॥

When Guru, the embodiment of God becomes merciful to a person then all desires of that person are fulfilled,

ਅਸਥਿਰ ਭਏ ਲਾਗਿ ਹਰਿ ਚਰਣੀ ਗੋਵਿੰਦ ਕੇ ਗੁਣ ਗਾਏ ॥੧॥

because by singing praises of God he gets imbued with God's love and becomes spiritually stable against the attacks of Maya. ||1||

ਭਲੇ ਸਮੁਰਤੁ ਪੂਰਾ ॥

That perfect moment is auspicious,

ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ ਨਾਮੁ ਜਪਿ ਵਾਜੇ ਅਨਹਦ ਤੂਰਾ ॥੧॥ ਰਹਾਉ ॥

by meditating on God's Name, one feels blissful and the never-ending melody of divine music vibrates in one's heart. ||1||Pause||

ਮਿਲੇ ਸੁਆਮੀ ਪ੍ਰੀਤਮ ਅਪੁਨੇ ਘਰ ਮੰਦਰ ਸੁਖਦਾਈ ॥

The person who has realized his Beloved Master, feels peaceful in his dwelling.

ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਨਾਨਕ ਜਨ ਪਾਇਆ ਸਗਲੀ ਇਛ ਪੁਜਾਈ ॥੨॥੮॥੩੬॥

O' Nanak, one who has received the treasure of God' Name, all the wishes are fulfilled. ||2||8||36||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰ ਕੇ ਚਰਨ ਬਸੇ ਰਿਦ ਭੀਤਰਿ ਸੁਭ ਲਖਣ ਪ੍ਰਭਿ ਕੀਨੇ ॥

The one in whose heart is enshrined the Guru's immaculate words, God blessed that person with sublime qualities for spiritual success in life.

ਭਏ ਕ੍ਰਿਪਾਲ ਪੂਰਨ ਪਰਮੇਸਰ ਨਾਮ ਨਿਧਾਨ ਮਨਿ ਚੀਨੇ ॥੧॥

He, on whom the perfect supreme God became kind, recognized the treasures of Naam in his mind. ||1||

ਮੇਰੇ ਗੁਰੁ ਰਖਵਾਰੇ ਮੀਤ ॥

My Guru is my savior and friend.

ਦੂਣ ਚਉਣੀ ਦੇ ਵਡਿਆਈ ਸੇਭਾ ਨੀਤਾ ਨੀਤ ॥੧॥ ਰਹਾਉ ॥

The Guru blesses me with glory which multiplies manifold; and begets me honor day after day. ||1||Pause||

ਜੀਅ ਜੰਤ ਪ੍ਰਭਿ ਸਗਲ ਉਧਾਰੇ ਦਰਸਨੁ ਦੇਖਣਹਾਰੇ ॥

God saved all those from the vices who got a glimpse of the Guru and followed his teachings.

ਗੁਰ ਪੂਰੇ ਕੀ ਅਚਰਜ ਵਡਿਆਈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ ॥੨॥੯॥੩੭॥

O' Nanak, the perfect Guru's greatness is wonderful; I am dedicated to the Guru forever. ||2||9||37||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸੰਚਨਿ ਕਰਉ ਨਾਮ ਧਨੁ ਨਿਰਮਲ ਥਾਤੀ ਅਗਮ ਅਪਾਰ ॥

I amass the immaculate wealth of Naam, which is incomparable and infinite.

ਬਿਲਛਿ ਬਿਨੋਦ ਆਨੰਦ ਸੁਖ ਮਾਣਹੁ ਖਾਇ ਜੀਵਹੁ ਸਿਖ ਪਰਵਾਰ ॥੧॥

O' the Guru's disciples, savor this wealth of Naam, revel in it, delight in it, be happy, enjoy peace and live long. ||1||

ਹਰਿ ਕੇ ਚਰਨ ਕਮਲ ਆਧਾਰ ॥

I have made the love of God as the anchor of my life.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਪਾਇਓ ਸਚ ਬੋਹਿਥੁ ਚੜਿ ਲੰਘਉ ਬਿਖੁ ਸੰਸਾਰ ॥੧॥ ਰਹਾਉ ॥

It is by Grace of the Guru that I have found the ever stable ship of God's Name, which would enable me to cross over the poisonous worldly ocean of vices. ||1||Pause||

ਭਏ ਕ੍ਰਿਪਾਲ ਪੂਰਨ ਅਬਿਨਾਸੀ ਆਪਹਿ ਕੀਨੀ ਸਾਰ ॥

The perfect eternal God has become merciful; He Himself has taken care of me.

ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਨੇ ਨਾਨਕ ਨਾਹੀ ਸੁਮਾਰ ॥੨॥੧੦॥੩੮॥

Nanak is delighted beholding Him again and again: O' Nanak, He is beyond any estimation. ||2||10||38||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰਿ ਪੂਰੈ ਅਪਨੀ ਕਲ ਧਾਰੀ ਸਭ ਘਟ ਉਪਜੀ ਦਇਆ ॥

The perfect Guru has instilled his Power in me, because of which compassion has welled up in me for all the human beings.

ਆਪੇ ਮੇਲਿ ਵਡਾਈ ਕੀਨੀ ਕੁਸਲ ਖੇਮ ਸਭ ਭਇਆ ॥੧॥

By imbuing me with the love of God, he has blessed me with higher spiritual awareness, and now I am always delighted and blissful. ||1||

ਸਤਿਗੁਰੁ ਪੂਰਾ ਮੇਰੈ ਨਾਲਿ ॥

my Perfect Guru is always with me,

ਪਾਰਬ੍ਰਹਮੁ ਜਪਿ ਸਦਾ ਨਿਹਾਲ ॥ ਰਹਾਉ ॥

and by meditating on the supreme God, I always feel delighted. ||Pause||

ਅੰਤਰਿ ਬਾਹਰਿ ਥਾਨ ਥਨੰਤਰਿ ਜਤ ਕਤ ਪੇਖਉ ਸੋਈ ॥

Now both within and without, in all places, wherever I look, I visualize only Him.

ਨਾਨਕ ਗੁਰੁ ਪਾਇਓ ਵਡਭਾਗੀ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥੨॥੧੧॥੩੯॥

O' Nanak, by great good fortune I have met such a Guru, whom nobody can equal. ||2||11||39||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸੂਖ ਮੰਗਲ ਕਲਿਆਣ ਸਹਜ ਧੁਨਿ ਪ੍ਰਭ ਕੇ ਚਰਣ ਨਿਹਾਰਿਆ ॥

Peace, joy, happiness, and a blissful tune of poise wells up in the person who experienced a glimpse of God.

ਰਾਖਨਹਾਰੈ ਰਾਖਿਓ ਬਾਰਿਕੁ ਸਤਿਗੁਰਿ ਤਾਪੁ ਉਤਾਰਿਆ ॥੧॥

The Savior has saved the child (Hargovind- son of Guru Arjun Dev Jee) from all problems and the true Guru has eradicated all afflictions. ||1||

ਉਬਰੇ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ ॥

They, who seek the true Guru's refuge, are saved from all troubles in the path of Spiritual living,

ਜਾ ਕੀ ਸੇਵ ਨ ਬਿਰਥੀ ਜਾਈ ॥ ਰਹਾਉ ॥

because devotion to Guru doesn't go in vain. ||1||Pause||

ਘਰ ਮਹਿ ਸੂਖ ਬਾਹਰਿ ਫੁਨਿ ਸੂਖਾ ਪ੍ਰਭ ਅਪੁਨੇ ਭਏ ਦਇਆਲਾ ॥

When God becomes kind and compassionate to a person, peace prevails within as well as outside one's heart.

ਨਾਨਕ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੇਉ ਮੇਰਾ ਪ੍ਰਭੁ ਹੋਆ ਕਿਰਪਾਲਾ ॥੨॥੧੨॥੪੦॥

O' Nanak, when my God is merciful, then problems do not come in one's life. ||2||12||40||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸਾਧੂ ਸੰਗਿ ਭਇਆ ਮਨਿ ਉਦਮੁ ਨਾਮੁ ਰਤਨੁ ਜਸੁ ਗਾਈ ॥

By remaining in the Guru's company, inspiration wells up in one's mind and one starts singing praises of jewel-like precious Naam.

ਮਿਟਿ ਗਈ ਚਿੰਤਾ ਸਿਮਰਿ ਅਨੰਤਾ ਸਾਗਰੁ ਤਰਿਆ ਭਾਈ ॥੧॥

By meditating on the Infinite God, one's anxiety is removed and one swims across the worldly ocean of vices. ||1||

ਹਿਰਦੈ ਹਰਿ ਕੇ ਚਰਣ ਵਸਾਈ ॥

You should enshrine God's Name in your heart.

ਸੁਖੁ ਪਾਇਆ ਸਹਜ ਧੁਨਿ ਉਪਜੀ ਰੋਗਾ ਘਾਣਿ ਮਿਟਾਈ ॥ ਰਹਾਉ ॥

One, who did this, received peace, a sweet divine melody started ringing in his mind, which obliterated the multitude of ailments. ||Pause||

ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਵਖਾਣਾ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥

O' God, which of Your virtues, may I mention and describe? Your worth cannot be described.

ਨਾਨਕ ਭਗਤ ਭਏ ਅਬਿਨਾਸੀ ਅਪੁਨਾ ਪ੍ਰਭੁ ਭਇਆ ਸਹਾਈ ॥੨॥੧੩॥੪੧॥

O' Nanak, those devotees who are supported by God, become immortal. ||2||13||41||

ਸੋਰਠਿ ਮਃ ੫ ॥

Raag Sorath, Fifth Guru:

ਗਏ ਕਲੇਸ ਰੋਗ ਸਭਿ ਨਾਸੇ ਪ੍ਰਭਿ ਅਪੁਨੈ ਕਿਰਪਾ ਧਾਰੀ ॥

Whosoever has been showered with God's grace, his sufferings have come to an end and all his afflictions have been eradicated.

ਆਠ ਪਹਰ ਆਰਾਧਹੁ ਸੁਆਮੀ ਪੂਰਨ ਘਾਲ ਹਮਾਰੀ ॥੧॥

Therefore, keep meditating on God at all times, by whose Grace this effort becomes fruitful. ||1||

ਹਰਿ ਜੀਉ ਤੂ ਸੁਖ ਸੰਪਤਿ ਰਾਸਿ ॥

O' reverend God, You are my source of spiritual peace and wealth;

ਰਾਖਿ ਲੈਹੁ ਭਾਈ ਮੇਰੇ ਕਉ ਪ੍ਰਭੁ ਆਗੈ ਅਰਦਾਸਿ ॥ ਰਹਾਉ ॥

O' God, I pray to You, please protect me from all doubts and dreads. ||Pause||

ਜੇ ਮਾਗਉ ਸੇਈ ਸੇਈ ਪਾਵਉ ਅਪਨੇ ਖਸਮ ਭਰੋਸਾ ॥

I have so much faith in my Master-God, that I get from Him whatever I ask for.

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਮਿਟਿਓ ਸਗਲ ਅੰਦੇਸਾ ॥੨॥੧੪॥੪੨॥

Nanak says, all my fears have been dispelled since I have met my perfect Guru and have followed his teachings. ||2||14||42||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਗਲਾ ਦੁਖੁ ਮਿਟਾਇਆ ॥

By always meditating on my true Guru, all of my sufferings have been eliminated.

ਤਾਪ ਰੋਗ ਗਏ ਗੁਰ ਬਚਨੀ ਮਨ ਇਛੇ ਫਲ ਪਾਇਆ ॥੧॥

Just by following the teachings of the Guru, all the ailments and afflictions have vanished, and I have obtained the fruit of my heart's desire. ||1||

ਮੇਰਾ ਗੁਰੁ ਪੂਰਾ ਸੁਖਦਾਤਾ ॥

My Perfect Guru is the bestower of peace and comfort.

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ਰਹਾਉ ॥

The Guru is the embodiment of the all-pervading creator and who is the Cause of causes and all-powerful. ||Pause||

ਅਨੰਦ ਬਿਨੋਦ ਮੰਗਲ ਗੁਣ ਗਾਵਹੁ ਗੁਰ ਨਾਨਕ ਭਏ ਦਇਆਲਾ ॥

O' Nanak, the Guru has become merciful, sing God's praises and you will enjoy happiness and celestial peace.

ਜੈ ਜੈ ਕਾਰ ਭਏ ਜਗ ਭੀਤਰਿ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ ਰਖਵਾਲਾ ॥੨॥੧੫॥੪੩॥

Cheers and congratulations resound throughout the world, the supreme God has become our savior. ||2||15||43||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਹਮਰੀ ਗਣਤ ਨ ਗਣੀਆ ਕਾਈ ਅਪਣਾ ਬਿਰਦੁ ਪਛਾਣਿ ॥

O' my friends, God doesn't take into account our merits or faults, instead He honors His own tradition of forgiving.

ਹਾਥ ਦੇਇ ਰਾਖੇ ਕਰਿ ਅਪੁਨੇ ਸਦਾ ਸਦਾ ਰੰਗੁ ਮਾਣਿ ॥੧॥

He extends His support and protects us from vices and we enjoy spiritual bliss forever and ever. ||1||

ਸਾਚਾ ਸਾਹਿਬੁ ਸਦ ਮਿਹਰਵਾਣ ॥

The eternal God is always merciful.

ਬੰਧੁ ਪਾਇਆ ਮੇਰੈ ਸਤਿਗੁਰਿ ਪੂਰੈ ਹੋਈ ਸਰਬ ਕਲਿਆਣ ॥ ਰਹਾਉ ॥

My perfect true Guru has put a stop on my problems, therefore, now there is bliss all around. ||Pause||

ਜੀਉ ਪਾਇ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਦਿਤਾ ਪੈਨਣੁ ਖਾਣੁ ॥

God, Who fashioned this body, placed the soul within and provided it clothing and nourishment,

ਅਪਣੇ ਦਾਸ ਕੀ ਆਪਿ ਪੈਜ ਰਾਖੀ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ ॥੨॥੧੬॥੪੪॥

He Himself preserves the honor of His devotees. O' Nanak, I am forever dedicated to Him. ||2||16||44||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਦੁਰਤੁ ਗਵਾਇਆ ਹਰਿ ਪ੍ਰਭਿ ਆਪੇ ਸਭੁ ਸੰਸਾਰੁ ਉਬਾਰਿਆ ॥

On His own God eradicated the sins and saved the entire world from vices.

ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਅਪਣਾ ਬਿਰਦੁ ਸਮਾਰਿਆ ॥੧॥

The Supreme God bestowed mercy and upheld His innate nature. ||1||

ਹੋਈ ਰਾਜੇ ਰਾਮ ਕੀ ਰਖਵਾਲੀ ॥

God, the sovereign king has provided protection to His beings,

ਸੂਖ ਸਹਜ ਆਨਦ ਗੁਣ ਗਾਵਹੁ ਮਨੁ ਤਨੁ ਦੇਹ ਸੁਖਾਲੀ ॥ ਰਹਾਉ ॥

therefore, sing praises of God with peace, equipoise and joy; your mind, body, and soul would become comfortable. ||Pause||

ਪਤਿਤ ਉਧਾਰਣੁ ਸਤਿਗੁਰੁ ਮੇਰਾ ਮੋਹਿ ਤਿਸ ਕਾ ਭਰਵਾਸਾ ॥

My true Guru is the savior of sinners; I also have his support.

ਬਖਸਿ ਲਏ ਸਭਿ ਸਚੈ ਸਾਹਿਬਿ ਸੁਣਿ ਨਾਨਕ ਕੀ ਅਰਦਾਸਾ ॥੨॥੧੭॥੪੫॥

Listening to the prayer of Nanak, the eternal God has forgiven the sins of everyone. ||2||17||45||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਬਖਸਿਆ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰਿ ਸਗਲੇ ਰੋਗ ਬਿਦਾਰੇ ॥

The all-pervading Supreme God dispelled all the maladies of the one, on whom He became gracious.

ਗੁਰੁ ਪੂਰੇ ਕੀ ਸਰਣੀ ਉਬਰੇ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ ॥੧॥

Those who come to the perfect Guru's refuge are saved from sufferings; the Guru successfully accomplishes all their tasks. ||1||

ਹਰਿ ਜਨਿ ਸਿਮਰਿਆ ਨਾਮ ਅਧਾਰਿ ॥

The devotee of God who meditated on Naam and made Naam as his support,

ਤਾਪੁ ਉਤਾਰਿਆ ਸਤਿਗੁਰਿ ਪੂਰੈ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥ ਰਹਾਉ ॥

bestowing mercy, the true Guru dispelled all his afflictions. ||Pause||

ਸਦਾ ਅਨੰਦ ਕਰਹ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਰਿ ਰਾਖਿਆ ॥

O' my beloved friends, the Guru has saved Hargobind and we are forever enjoying the state of bliss.

ਵਡੀ ਵਡਿਆਈ ਨਾਨਕ ਕਰਤੇ ਕੀ ਸਾਚੁ ਸਬਦੁ ਸਤਿ ਭਾਖਿਆ ੨॥੧੮॥੪੬॥

O' Nanak, great is the glory of the Creator; the Guru has imparted this teaching that we should always utter the divine word of God's praises.

||2||18||46||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਭਏ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ ॥

That person, on whom my Master-God bestows mercy, is acknowledged in the presence of God.

ਸਤਿਗੁਰਿ ਤਾਪੁ ਗਵਾਇਆ ਭਾਈ ਠਾਂਢਿ ਪਈ ਸੰਸਾਰਿ ॥

O' my brother, the true Guru has dispelled all the afflictions and peace has prevailed in the entire world.

ਅਪਣੇ ਜੀਅ ਜੰਤ ਆਪੇ ਰਾਖੇ ਜਮਹਿ ਕੀਓ ਹਟਤਾਰਿ ॥੧॥

God Himself protects His devotees from spiritual death, and thus the demons of death are rendered ineffective. ||1||

ਹਰਿ ਕੇ ਚਰਣ ਰਿਦੈ ਉਰਿ ਧਾਰਿ ॥

O' brother, enshrine God's Love in your heart,

ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਭਾਈ ਦੁਖ ਕਿਲਬਿਖ ਕਾਟਣਹਾਰੁ ॥੧॥ ਰਹਾਉ ॥

and we should meditate on God forever and ever; He is the dispeller of sufferings and sins. ||1||Pause||

ਤਿਸ ਕੀ ਸਰਣੀ ਉਬਰੈ ਭਾਈ ਜਿਨਿ ਰਚਿਆ ਸਭੁ ਕੋਇ ॥

O' brothers, anyone who seeks the shelter of God, who has created everybody, is liberated from vices.

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਸੇ ਭਾਈ ਸਚੈ ਸਚੀ ਸੋਇ ॥

O' brothers, He is so powerful, that He is the cause and doer of everything; eternal is the glory of the eternal God.

ਨਾਨਕ ਪ੍ਰਭੂ ਧਿਆਈਐ ਭਾਈ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥੨॥੧੯॥੪੭॥

Nanak says, O' brothers, we should meditate on God, by doing so our mind and body feel comforted. ||2||19||47||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸੰਤਹੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥

O' saints, bless me so that I may keep meditating on God's Name.

ਸੁਖ ਸਾਗਰ ਪ੍ਰਭੂ ਵਿਸਰਉ ਨਾਹੀ ਮਨ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

I may never forget God, the ocean of peace; and thus I may keep receiving the fruit of my heart's desire. ||1||Pause||

ਸਤਿਗੁਰਿ ਪੂਰੈ ਤਾਪੁ ਗਵਾਇਆ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ ॥

By showing His mercy, the Perfect Guru has cured the fever of child (Hargobind).

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਦਇਆਲਾ ਦੁਖੁ ਮਿਟਿਆ ਸਭ ਪਰਵਾਰੀ ॥੧॥

The Supreme God has become merciful and the suffering of the entire family has ended. ||1||

ਸਰਬ ਨਿਧਾਨ ਮੰਗਲ ਰਸ ਰੂਪਾ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੇ ॥

God's Name is our only support; it is the treasure of all joy and pleasure.

ਨਾਨਕ ਪਤਿ ਰਾਖੀ ਪਰਮੇਸਰਿ ਉਧਰਿਆ ਸਭੁ ਸੰਸਾਰੇ ॥੨॥੨੦॥੪੮॥

O' Nanak, God has preserved our honor and the entire world is saved. ||2||20||48||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਮੇਰਾ ਸਤਿਗੁਰੁ ਰਖਵਾਲਾ ਹੋਆ ॥

My true Guru has become the savior;

ਧਾਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਹਾਥ ਦੇ ਰਾਖਿਆ ਹਰਿ ਗੋਵਿੰਦੁ ਨਵਾ ਨਿਰੋਆ ॥੧॥ ਰਹਾਉ ॥

By showing His mercy and extending His support, God has saved Hargovind; now he is completely healthy. ||1||Pause||

ਤਾਪੁ ਗਇਆ ਪ੍ਰਭਿ ਆਪਿ ਮਿਟਾਇਆ ਜਨ ਕੀ ਲਾਜ ਰਖਾਈ ॥

The fever is gone, God has Himself banished it and preserved the honor of His devotee.

ਸਾਧਸੰਗਤਿ ਤੇ ਸਭ ਫਲ ਪਾਏ ਸਤਿਗੁਰ ਕੈ ਬਲਿ ਜਾਂਈ ॥੧॥

I have received all the blessings from the Guru's company; I am dedicated to The true Guru. ||1||

ਹਲਤੁ ਪਲਤੁ ਪ੍ਰਭ ਦੇਵੈ ਸਵਾਰੇ ਹਮਰਾ ਗੁਣੁ ਅਵਗੁਣੁ ਨ ਬੀਚਾਰਿਆ ॥

God did not take into account my virtues or vices, instead He redeemed me both here and hereafter.

ਅਟਲ ਬਚਨੁ ਨਾਨਕ ਗੁਰ ਤੇਰਾ ਸਫਲ ਕਰੁ ਮਸਤਕਿ ਧਾਰਿਆ ॥੨॥੨੧॥੪੯॥

Nanak says, O' Guru, Your divine word is eternal; you protect the beings by extending your blessings and support. ||2||21||49||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਜੀਅ ਜੰਤੂ ਸਭਿ ਤਿਸ ਕੇ ਕੀਏ ਸੋਈ ਸੰਤ ਸਹਾਈ ॥

All beings and creatures are created by God who alone is the supporter of the true saints.

ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਪੂਰਨ ਭਈ ਬਡਾਈ ॥੧॥

He Himself protects the honor of His devotee and because of His mercy the devotee's honor remains perfectly intact. ||1||

ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਾ ਮੇਰੈ ਨਾਲਿ ॥

The perfect, supreme God is always with me.

ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਸਭ ਰਾਖੀ ਹੋਏ ਸਰਬ ਦਇਆਲ ॥੧॥ ਰਹਾਉ ॥

The perfect Guru has completely preserved my honor in every way, and all people have become kind towards me. ||1||Pause||

ਅਨਦਿਨੁ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਏ ਜੀਅ ਪ੍ਰਾਨ ਕਾ ਦਾਤਾ ॥

Nanak always meditates on the Name of God, who is the bestower of the soul and the breath.

ਅਪੁਨੇ ਦਾਸ ਕਉ ਕੰਠਿ ਲਾਇ ਰਾਖੈ ਜਿਉ ਬਾਰਿਕ ਪਿਤ ਮਾਤਾ ॥੨॥੨੨॥੫੦॥

God keeps His devotee very close to Him, just as the mother and father take care of their children. ||2||22||50||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੩ ਚਉਪਦੇ

Raag Sorath, Fifth Guru, Third Beat, Four liners:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਮਿਲਿ ਪੰਚਹੁ ਨਹੀ ਸਹਸਾ ਚੁਕਾਇਆ ॥

Even meeting with the chosen wise people, the mental conflicts arising because of vices and conscience did not get resolved.

ਸਿਕਦਾਰਹੁ ਨਹ ਪਤੀਆਇਆ ॥

Even the chiefs did not provide any satisfaction.

ਉਮਰਾਵਹੁ ਆਗੈ ਝੇਰਾ ॥

Presenting this mental conflict to the rulers did not do anything either.

ਮਿਲਿ ਰਾਜਨ ਰਾਮ ਨਿਬੇਰਾ ॥੧॥

Ultimately this conflict is resolved by realizing God, the sovereign king. ||1||

ਅਬ ਢੂਢਨ ਕਤਹੁ ਨ ਜਾਈ ॥

Now, there is no need to go anywhere else in search for support,

ਗੋਬਿਦ ਭੇਟੇ ਗੁਰ ਗੋਸਾਈ ॥ ਰਹਾਉ ॥

since one has met the Guru, the embodiment of God and the Master of the universe. ||Pause||

ਆਇਆ ਪ੍ਰਭ ਦਰਬਾਰਾ ॥

When one attunes his mind to God,

ਤਾ ਸਗਲੀ ਮਿਟੀ ਪੁਕਾਰਾ ॥

then all his complaints and disturbing thoughts are settled.

ਲਬਧਿ ਆਪਣੀ ਪਾਈ ॥

When one is blessed with Naam which he was seeking for,

ਤਾ ਕਤ ਆਵੈ ਕਤ ਜਾਈ ॥੨॥

then the wandering of his mind ceases and there is no need to come or go anywhere. ||2||

ਤਹ ਸਾਚ ਨਿਆਇ ਨਿਬੇਰਾ ॥

The judgment in the presence of God is always based on truth.

ਊਹਾ ਸਮ ਠਾਕੁਰੁ ਸਮ ਚੇਰਾ ॥

There the Master and the disciple are considered on equal footing.

ਅੰਤਰਜਾਮੀ ਜਾਨੈ ॥

God is Omniscient and He knows everything,

ਬਿਨੁ ਬੋਲਤ ਆਪਿ ਪਛਾਨੈ ॥੩॥

and without anybody speaking, He recognizes one's intentions. ||3||

ਸਰਬ ਥਾਨ ਕੇ ਰਾਜਾ ॥

God is the sovereign king.

ਤਹ ਅਨਹਦ ਸਬਦ ਅਗਾਜਾ ॥

There, in His presence, the divine melody resounds continuously.

ਤਿਸੁ ਪਹਿ ਕਿਆ ਚਤੁਰਾਈ ॥

One cannot resolve to shrewdness in order to realize Him.

ਮਿਲੁ ਨਾਨਕ ਆਪੁ ਗਵਾਈ ॥੪॥੧॥੫੧॥

O' Nanak, one realizes Him after shedding one's self-conceit. ||4||1||51||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਇਹੁ ॥

O' brother, enshrine the Name of God within your heart,

ਘਰਿ ਬੈਠੇ ਗੁਰੂ ਧਿਆਇਹੁ ॥

and meditate on God in your heart with love and full devotion.

ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਕਹਿਆ ॥

The perfect Guru has preached this truth,

ਸੇ ਸੁਖੁ ਸਾਚਾ ਲਹਿਆ ॥੧॥

that eternal bliss is received only from God. ||1||

ਅਪੁਨਾ ਹੋਇਓ ਗੁਰੁ ਮਿਹਰਵਾਨਾ ॥

O' friends, the people who are blessed with the Guru's mercy,

ਅਨਦ ਸੁਖ ਕਲਿਆਣ ਮੰਗਲ ਸਿਉ ਘਰਿ ਆਏ ਕਰਿ ਇਸਨਾਨਾ ॥ ਰਹਾਉ ॥

By taking a purifying bath in the nectar of Naam, their mind remains in a state of bliss and they enjoy all kinds of happiness and pleasure. ||Pause||

ਸਾਚੀ ਗੁਰ ਵਡਿਆਈ ॥

Eternal is the glory of the Guru,

ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥

His worth cannot be described.

ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹਾ ॥

The true Guru is the king of kings.

ਗੁਰ ਭੇਟਤ ਮਨਿ ਓਮਾਹਾ ॥੨॥

by meeting the Guru, one's mind feels inspired to meditate on Naam. ||2||

ਸਗਲ ਪਰਾਛੁਤ ਲਾਥੇ ॥ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਕੈ ਸਾਥੇ ॥

By joining the company of the Guru, all sins are washed away.

ਗੁਣ ਨਿਧਾਨ ਹਰਿ ਨਾਮਾ ॥

God's Name is the treasure of virtues;

ਜਪਿ ਪੂਰਨ ਹੋਏ ਕਾਮਾ ॥੩॥

by meditating on It, all one's tasks are accomplished successfully. ||3||

ਗੁਰਿ ਕੀਨੋ ਮੁਕਤਿ ਦੁਆਰਾ ॥

By bestowing the gift of meditation on Naam, the Guru has opened the door of freedom from vices,

ਸਭ ਸ੍ਰਿਸਟਿ ਕਰੈ ਜੈਕਾਰਾ ॥

and because of this gift the entire world is applauding the Guru.

ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰੈ ਸਾਥੇ ॥

O' Nanak, God is always with me;

ਜਨਮ ਮਰਣ ਭੈ ਲਾਥੇ ॥੪॥੨॥੫੨॥

and my fears of the cycle of birth and death are gone. ||4||2||52||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਧਾਰੀ ॥

Since the Perfect Guru has bestowed mercy,

ਪ੍ਰਭਿ ਪੂਰੀ ਲੋਚ ਹਮਾਰੀ ॥

God has fulfilled our desire to meditate on Naam.

ਕਰਿ ਇਸਨਾਨੁ ਗ੍ਰਿਹਿ ਆਏ ॥

Now we feel that after spiritual purification, we have realized our real self,

ਅਨਦ ਮੰਗਲ ਸੁਖ ਪਾਏ ॥੧॥

and have been blessed with bliss, joy, and peace. ||1||

ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਨਿਸਤਰੀਐ ॥

O' dear saints, it is by attuning to God's Name that we can swim across the world-ocean of vices.

ਊਠਤ ਬੈਠਤ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ਅਨਦਿਨੁ ਸੁਕ੍ਰਿਤੁ ਕਰੀਐ ॥੧॥ ਰਹਾਉ ॥

Therefore, we should lovingly remember God all the time; and we should always practice honest living. ||1||Pause||

ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮ ਕੀ ਪਉੜੀ ਕੇ ਵਡਭਾਰੀ ਪਾਏ ॥

The true saint's way of living is like a ladder leading to righteousness and only a rare fortunate person understands this.

ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥੨॥

The person who attunes his mind to God's Name, sins of his millions of birth are washed away. ||2||

ਉਸਤਤਿ ਕਰਹੁ ਸਦਾ ਪ੍ਰਭ ਅਪਨੇ ਜਿਨਿ ਪੂਰੀ ਕਲ ਰਾਖੀ ॥

Always praise your God whose almighty power is pervading the entire world.

ਜੀਅ ਜੰਤ ਸਭਿ ਭਏ ਪਵਿਤ੍ਰਾ ਸਤਿਗੁਰ ਕੀ ਸਚੁ ਸਾਖੀ ॥੩॥

All beings become immaculate by following the eternal teachings of the True Guru. ||3||

ਬਿਘਨ ਬਿਨਾਸਨ ਸਭਿ ਦੁਖ ਨਾਸਨ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥

Those in whose hearts the true Guru has implanted Naam, the destroyer of all obstructions and dispeller of all sorrows;

ਖੇਏ ਪਾਪ ਭਏ ਸਭਿ ਪਾਵਨ ਜਨ ਨਾਨਕ ਸੁਖਿ ਘਰਿ ਆਇਆ ॥੪॥੩॥੫੩॥

O' Nanak, they get rid of their sins, become immaculate and they find peace in their hearts. ||4||3||53||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸਾਹਿਬੁ ਗੁਨੀ ਗਹੇਰਾ ॥

O' my Master, You are the treasure of virtues and very generous.

ਘਰੁ ਲਸਕਰੁ ਸਭੁ ਤੇਰਾ ॥

This entire household and the entire paraphernalia are Your blessings.

ਰਖਵਾਲੇ ਗੁਰ ਗੋਪਾਲਾ ॥

O' the supporter of all and the sustainer of the world.

ਸਭਿ ਜੀਅ ਭਏ ਦਇਆਲਾ ॥੧॥

You are always compassionate to all the living beings. ||1||

ਜਪਿ ਅਨਦਿ ਰਹਉ ਗੁਰ ਚਰਣਾ ॥

I live in a state of bliss by enshrining the Guru's divine word in my heart.

ਭਉ ਕਤਹਿ ਨਹੀ ਪ੍ਰਭ ਸਰਣਾ ॥ ਰਹਾਉ ॥

There is no fear at all, in God's refuge. ||Pause||

ਤੇਰਿਆ ਦਾਸਾ ਰਿਦੈ ਮੁਰਾਰੀ ॥

O' God, Your Name dwells in the hearts of Your devotees.

ਪ੍ਰਭਿ ਅਬਿਚਲ ਨੀਵ ਉਸਾਰੀ ॥

O' God, You have laid an unshakable foundation of faith in devotees' hearts.

ਬਲੁ ਧਨੁ ਤਕੀਆ ਤੇਰਾ ॥

You are my strength, wealth and support.

ਤੂ ਭਾਰੇ ਠਾਕੁਰੁ ਮੇਰਾ ॥੨॥

You are my most Powerful Master. ||2||

ਜਿਨਿ ਜਿਨਿ ਸਾਧਸੰਗੁ ਪਾਇਆ ॥

Whosoever has joined the company of the Guru,

ਸੇ ਪ੍ਰਭਿ ਆਪਿ ਤਰਾਇਆ ॥

is ferried across the world ocean of vices by God Himself.

ਕਰਿ ਕਿਰਪਾ ਨਾਮ ਰਸੁ ਦੀਆ ॥

Bestowing mercy, whom God blessed with the relish of Naam,

ਕੁਸਲ ਖੇਮ ਸਭ ਥੀਆ ॥੩॥

spiritual peace and joy prevailed in his life. ||3||

ਹੋਏ ਪ੍ਰਭੁ ਸਹਾਈ ॥

One whose supporter is God Himself,

ਸਭ ਉਠਿ ਲਾਗੀ ਪਾਈ ॥

the entire world honos that person

ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ ਧਿਆਈਐ ॥

We should lovingly remember God with each and every breath,

ਹਰਿ ਮੰਗਲੁ ਨਾਨਕ ਗਾਈਐ ॥੪॥੪॥੫੪

O' Nanak, we should always sing the blissful songs of God's praises.
||4||4||54||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸੁਖ ਸਹਜ ਆਨੰਦਾ ॥

I have been enjoying a state of peace, poise, and bliss,

ਪ੍ਰਭੁ ਮਿਲਿਓ ਮਨਿ ਭਾਵੰਦਾ ॥

since the time I have realized the mind-pleasing God.

ਪੂਰੈ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ॥

Since the time the perfect Guru showered His mercy,

ਤਾ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥੧॥

my mind is in the higher spiritual status. ||1||

ਹਰਿ ਕੀ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ ॥

One whose mind is absorbed in loving devotional worship of God,

ਨਿਤ ਬਾਜੇ ਅਨਹਤ ਬੀਨਾ ॥ ਰਹਾਉ ॥

feels divine music continuously playing within him. ||Pause||

ਹਰਿ ਚਰਣ ਕੀ ਓਟ ਸਤਾਣੀ ॥

One who has taken powerful refuge of God,

ਸਭ ਚੁਕੀ ਕਾਣਿ ਲੋਕਾਣੀ ॥

all his dependence on other people has ended.

ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥

He has realized God, the support of the life of the world,

ਹਰਿ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਇਆ ॥੨॥

and is singing His praises with love and devotion. ||2||

ਪ੍ਰਭੁ ਕਾਟਿਆ ਜਮ ਕਾ ਫਾਸਾ ॥

God has cut off my noose of the demon of death,

ਮਨ ਪੂਰਨ ਹੋਈ ਆਸਾ ॥

and my heart's desire is fulfilled;

ਜਹ ਪੇਖਾ ਤਹ ਸੋਈ ॥

now wherever I look, I behold Him only,

ਹਰਿ ਪ੍ਰਭ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥੩॥

and I don't see anyone else except God. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਰਾਖੇ ॥

Bestowing mercy, those whom God protected,

ਸਭਿ ਜਨਮ ਜਨਮ ਦੁਖ ਲਾਥੇ ॥

their sorrows of countless births were eradicated.

ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਇਆ ॥

Those who remembered the Name of Fearless God with adoration,

ਅਟਲ ਸੁਖੁ ਨਾਨਕ ਪਾਇਆ ॥੪॥੫॥੫੫॥

O' Nanak, they received the eternal celestial Peace. ||4||5||55||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਠਾਢਿ ਪਾਈ ਕਰਤਾਰੇ ॥

One whom the Creator-God blessed with celestial peace,

ਤਾਪੁ ਛੇਡਿ ਗਇਆ ਪਰਵਾਰੇ ॥

all his sensory organs became free from the afflictions of vices.

ਗੁਰਿ ਪੂਰੈ ਹੈ ਰਾਖੀ ॥ ਸਰਣਿ ਸਚੇ ਕੀ ਤਾਕੀ ॥੧॥

He, whom the perfect Guru supported, sought the refuge of the eternal God.

||1||

ਪਰਮੇਸਰੁ ਆਪਿ ਹੋਆ ਰਖਵਾਲਾ ॥

God Himself becomes his Savior,

ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਖਿਨ ਮਹਿ ਉਪਜੇ ਮਨੁ ਹੋਆ ਸਦਾ ਸੁਖਾਲਾ ॥ ਰਹਾਉ ॥

peace, poise, and comforts well up in an instant, and his mind becomes peaceful forever. ||Pause||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਦਾਰੂ ॥

The person who received the medicine of God's Name from the Guru,

ਤਿਨਿ ਸਗਲਾ ਰੋਗੁ ਬਿਦਾਰੂ ॥

all his afflictions were driven away with it.

ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ ॥

When God extended His Mercy on him,

ਤਿਨਿ ਸਗਲੀ ਬਾਤ ਸਵਾਰੀ ॥੨॥

then he set everything right and embellished his life ||2||

ਪ੍ਰਭਿ ਅਪਨਾ ਬਿਰਦੁ ਸਮਾਰਿਆ ॥

God simply honored His own tradition of protecting His devotees,

ਹਮਰਾ ਗੁਣੁ ਅਵਗੁਣੁ ਨ ਬੀਚਾਰਿਆ ॥

by not taking into account our virtues or vices

ਗੁਰ ਕਾ ਸਬਦੁ ਭਇਓ ਸਾਖੀ ॥

The person who got impressed and followed the Guru's teachings,

ਤਿਨਿ ਸਗਲੀ ਲਾਜ ਰਾਖੀ ॥੩॥

his honor was totally saved. ||3||

ਬੋਲਾਇਆ ਬੋਲੀ ਤੇਰਾ ॥

O' God, I sing Your praises only when You inspire me.

ਤੂ ਸਾਹਿਬੁ ਗੁਣੀ ਗਰੇਰਾ ॥

O' God, You are our Master, You are the treasure of virtues and generous.

ਜਪਿ ਨਾਨਕ ਨਾਮੁ ਸਚੁ ਸਾਖੀ ॥

O' Nanak, meditate on God's Name, which is witness to truth,

ਅਪੁਨੇ ਦਾਸ ਕੀ ਪੈਜ ਰਾਖੀ ॥੪॥੬॥੫੬॥

and saves the honor of His devotee. ||4||6||56||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਵਿਚਿ ਕਰਤਾ ਪੁਰਖੁ ਖਲੋਆ ॥

One whom the all pervading Creator Himself helps,

ਵਾਲੁ ਨ ਵਿੰਗਾ ਹੋਆ ॥

not even the slightest harm comes to that person

ਮਜਨੁ ਗੁਰ ਆਂਦਾ ਰਾਸੇ ॥

He, whose mind's ablution in the holy congregation is rendered fruitful by the Guru,

ਜਪਿ ਹਰਿ ਹਰਿ ਕਿਲਵਿਖ ਨਾਸੇ ॥੧॥

He eradicates his sins by always meditating on God's Name with adoration.
||1||

ਸੰਤਹੁ ਰਾਮਦਾਸ ਸਰੋਵਰੁ ਨੀਕਾ ॥

O' saints, the congregation of the devotees of God is sublime.

ਜੇ ਨਾਵੈ ਸੇ ਕੁਲੁ ਤਰਾਵੈ ਉਧਾਰੁ ਹੋਆ ਹੈ ਜੀ ਕਾ ॥੧॥ ਰਹਾਉ ॥

Whosoever bathes in it, his own soul gets emancipated and he helps his entire lineage swim across the worldly ocean of vices. ||1||Pause||

ਜੈ ਜੈ ਕਾਰੁ ਜਗੁ ਗਾਵੈ ॥ ਮਨ ਚਿੰਦਿਅੜੇ ਫਲ ਪਾਵੈ ॥

One receives the fruits of one's mind's desire, and the entire world applauds that person,

ਸਹੀ ਸਲਾਮਤਿ ਨਾਇ ਆਏ ॥ ਅਪਣਾ ਪ੍ਰਭੁ ਧਿਆਏ ॥੨॥

Who saves his spiritual wealth by bathing in the pool of holy congregation and remembers His God with adoration. ||2||

ਸੰਤ ਸਰੋਵਰ ਨਾਵੈ ॥ ਸੇ ਜਨੁ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥

That person, who bathes in the pool of the holy congregation of Saints, achieves the supreme spiritual status.

ਮਰੈ ਨ ਆਵੈ ਜਾਈ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥੩॥

That person, who always remembers God with loving devotion, does not go through the cycle of birth and death. ||3||

ਇਹੁ ਬ੍ਰਹਮ ਬਿਚਾਰੁ ਸੁ ਜਾਨੈ ॥

Only that person truly understands this divine wisdom,

ਜਿਸੁ ਦਇਆਲੁ ਹੋਇ ਭਗਵਾਨੈ ॥

on whom God becomes merciful.

ਬਾਬਾ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥

O' Nanak says, the one who remains in God's refuge,

ਸਭ ਚਿੰਤਾ ਗਣਤ ਮਿਟਾਈ ॥੪॥੭॥੫੭॥

erases all his worries and anxieties. ||4||7||57||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਪਾਰਬ੍ਰਹਮਿ ਨਿਬਾਰੀ ਪੂਰੀ ॥

The supreme God has stood by His devotee to the end,

ਕਾਈ ਬਾਤ ਨ ਰਹੀਆ ਊਰੀ ॥

and he did not have a shortage of anything.

ਗੁਰਿ ਚਰਨ ਲਾਇ ਨਿਸਤਾਰੇ ॥

By attuning to the divine word, the Guru ferried the devotees across the worldly ocean of vices.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮੁਹਾਰੇ ॥੧॥

The devotee always enshrines God's Name in his heart. ||1||

ਅਪਨੇ ਦਾਸ ਕਾ ਸਦਾ ਰਖਵਾਲਾ ॥

God is always the savior of His devotee.

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਕਰਿ ਰਾਖੇ ਮਾਤ ਪਿਤਾ ਜਿਉ ਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

By bestowing mercy on the devotees and considering them as His own, God saves them, just as parents nourish their children. ||1||Pause||

ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥

The fortunate persons have met the true Guru,

ਜਿਨਿ ਜਮ ਕਾ ਪੰਥੁ ਮਿਟਾਇਆ ॥

who has obliterated the path of the demon of death and has saved them from the cycle of birth and death.

ਹਰਿ ਭਗਤਿ ਭਾਇ ਚਿਤੁ ਲਾਗਾ ॥

Those whose mind is attuned to the loving devotion of God,

ਜਪਿ ਜੀਵਹਿ ਸੇ ਵਡਭਾਗਾ ॥੨॥

are very fortunate since they spiritually stay alive by remembering God. ||2||

ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਗਾਵੈ ॥

A true devotee of God keeps singing the ambrosial divine hymns,

ਸਾਧਾ ਕੀ ਧੂਰੀ ਨਾਵੈ ॥

and so humbly serves the saints, as if he is bathing in the dust of their feet.

ਅਪੁਨਾ ਨਾਮੁ ਆਪੇ ਦੀਆ ॥

God Himself has blessed His Name to the devotee,

ਪ੍ਰਭੁ ਕਰਣਹਾਰ ਰਖਿ ਲੀਆ ॥੩॥

and thus God, the Creator liberated him from vices. ||3||

ਹਰਿ ਦਰਸਨ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥

The blessed Glimpse of God is the main support of a devotee's life,

ਇਹੁ ਪੁਰਨ ਬਿਮਲ ਬੀਚਾਰਾ ॥

and this is his perfect and immaculate thought.

ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਜਾਮੀ ॥

O' Omniscient God, Please bestow mercy on me:

ਦਾਸ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ॥੪॥੮॥੫੮॥

O' my Maste-God, Your devotee Nanak has come to Your refuge. ||4||8||58||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰਿ ਪੂਰੈ ਚਰਨੀ ਲਾਇਆ ॥

He whom the perfect Guru has attuned to God's Name,

ਹਰਿ ਸੰਗਿ ਸਹਾਈ ਪਾਇਆ ॥

has realized that God always dwells with him as his companion.

ਜਹ ਜਾਈਐ ਤਹਾ ਸੁਹੇਲੇ ॥

If we remain united with God, then wherever we go, we can remain peaceful.
||1||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਮੇਲੇ ॥੧॥

but those who have been united with God are only because God Himself has done so by showing mercy on them. ||1||

ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਸਦਾ ਸੁਭਾਈ ॥

O' my friends, always sing praises of God with love and devotion;

ਮਨ ਚਿੰਦੇ ਸਗਲੇ ਫਲ ਪਾਵਹੁ ਜੀਅ ਕੈ ਸੰਗਿ ਸਹਾਈ ॥੧॥ ਰਹਾਉ ॥

you would obtain the fruits of your heart's desire, and God would become the Savior of your soul. ||1||Pause||

ਨਾਰਾਇਣ ਪ੍ਰਾਣ ਅਧਾਰਾ ॥

God is the Support of my life.

ਹਮ ਸੰਤ ਜਨਾਂ ਰੇਨਾਰਾ ॥

I humbly remain in the service of the saints, as if I am the dust of their feet.

ਪਤਿਤ ਪੁਨੀਤ ਕਰਿ ਲੀਨੇ ॥

The Holy people purify even the sinners and embellish their lives,

ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਜਸੁ ਦੀਨੇ ॥੨॥

when bestowing mercy, they bless them with the gift of God's praises. ||2||

ਪਾਰਬ੍ਰਹਮੁ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥

The supreme God always sustains the devotees,

ਸਦ ਜੀਅ ਸੰਗਿ ਰਖਵਾਲਾ ॥

and always remain with them as the protector of their soul.

ਹਰਿ ਦਿਨੁ ਰੈਨਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥

Therefore, we should always sing praises of God,

ਬਹੁੜਿ ਨ ਜੋਨੀ ਪਾਈਐ ॥੩॥

By doing so we do not go through the cycle of birth and death. ||3||

ਜਿਸੁ ਦੇਵੈ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥

One whom the all pervading God blesses this gift of singing God's praises,

ਹਰਿ ਰਸੁ ਤਿਨ ਹੀ ਜਾਤਾ ॥

realizes the subtle essence of God's Name.

ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਇਆ ॥

Even the demon of death doesn't come close to him.

ਸੁਖੁ ਨਾਨਕ ਸਰਣੀ ਪਾਇਆ ॥੪॥੯॥੫੯॥

O' Nanak, he enjoys spiritual peace in God's refuge. ||4||9||59||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰਿ ਪੂਰੈ ਕੀਤੀ ਪੂਰੀ ॥

The Perfect Guru has made me succeed in attaining the spiritual bliss.

ਪ੍ਰਭੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੀ ॥

Now I see that God is totally pervading everywhere.

ਖੇਮ ਕੁਸਲ ਭਇਆ ਇਸਨਾਨਾ ॥

I feel blissful by taking a purifying bath in the pool holy congregation,

ਪਾਰਬ੍ਰਹਮ ਵਿਟਹੁ ਕੁਰਬਾਨਾ ॥੧॥

I am dedicated to the Supreme God who has united me with the Guru. ||1||

ਗੁਰ ਕੇ ਚਰਨ ਕਵਲ ਰਿਦ ਧਾਰੇ ॥

One who enshrined the Guru's teachings in the heart,

ਬਿਘਨੁ ਨ ਲਾਗੈ ਤਿਲ ਕਾ ਕੋਈ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

not even the tiniest obstacle comes in his way and the Guru resolves all his affairs. ||1||Pause||

ਮਿਲਿ ਸਾਧੂ ਦੁਰਮਤਿ ਖੋਏ ॥

One dispelles one's evil-intellect by meeting the Guru and following his teachings,

ਪਤਿਤ ਪੁਨੀਤ ਸਭ ਹੋਏ ॥

and this way even all the sinners become immaculate.

ਰਾਮਦਾਸਿ ਸਰੋਵਰ ਨਾਤੇ ॥

Those who take a spiritual bath in the Guru's holy congregation,

ਸਭ ਲਾਥੇ ਪਾਪ ਕਮਾਤੇ ॥੨॥

all their sins, committed in the past, are washed off. ||2||

ਗੁਨ ਗੋਬਿੰਦ ਨਿਤ ਗਾਈਐ ॥

We should always sing Praises of God, the master of the universe.

ਸਾਧਸੰਗਿ ਮਿਲਿ ਧਿਆਈਐ ॥

By joining the Guru's company, we should remember God with adoration.

ਮਨ ਬਾਂਛਤ ਫਲ ਪਾਏ ॥ ਗੁਰੁ ਪੂਰਾ ਰਿਦੈ ਧਿਆਏ ॥੩॥

One who enshrines the teachings of the perfect Guru in his heart, receives the fruits of his mind's desires. ||3||

ਗੁਰੁ ਗੋਪਾਲ ਆਨੰਦਾ ॥

God, the sustainer of the universe, is the embodiment of bliss;

ਜਪਿ ਜਪਿ ਜੀਵੈ ਪਰਮਾਨੰਦਾ ॥

The devotee rejuvenates his spiritual life by chanting and remembering God, the master of supreme bliss.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥

O' Nanak, the person who meditates on Naam,

ਪ੍ਰਭੁ ਅਪਨਾ ਬਿਰਦੁ ਰਖਾਇਆ ॥੪॥੧੦॥੬੦॥

God blesses him according to His ageless tradition. ||4||10||60||

ਰਾਗੁ ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਦਹ ਦਿਸ ਛਤ੍ਰੁ ਮੇਘ ਘਟਾ ਘਟ ਦਾਮਨਿ ਚਮਕਿ ਡਰਾਇਓ ॥

When the clouds cover the entire sky like a canopy and the lightning through the dark clouds is terrifying.

ਸੇਜ਼ ਇਕੇਲੀ ਨੀਦ ਨਹੁ ਨੈਨਹੁ ਪਿਰੁ ਪਰਦੇਸਿ ਸਿਧਾਇਓ ॥੧॥

The woman whose husband has gone to another place; she is left all alone in her bed with sleepless eyes. ||1||

ਹੁਣਿ ਨਹੀ ਸੰਦੇਸਰੇ ਮਾਇਓ ॥

O mother, now, I do not even receive any messages from my husband.

ਏਕ ਕੇਸਰੇ ਸਿਧਿ ਕਰਤ ਲਾਲੁ ਤਬ ਚਤੁਰ ਪਾਤਰੇ ਆਇਓ ॥ ਰਹਾਉ ॥

Earlier when my Beloved used to go even a short distance away, I used to receive (four) letters from him. ||Pause||

ਕਿਉ ਬਿਸਰੈ ਇਹੁ ਲਾਲੁ ਪਿਆਰੇ ਸਰਬ ਗੁਣਾ ਸੁਖਦਾਇਓ ॥

Then, how could I forget my beloved God who is the bestower of all virtues and comforts?

ਮੰਦਰਿ ਚਰਿ ਕੈ ਪੰਥੁ ਨਿਹਾਰਉ ਨੈਨ ਨੀਰਿ ਭਰਿ ਆਇਓ ॥੨॥

I gaze upon His path from the roof-top, my eyes are filled with tears of separation from Him. ||2||

ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੇ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ ॥

Even though I hear that He is close to my heart but seems like the wall of egotism separates us.

ਭਾਂਡੀਰੀ ਕੇ ਪਾਤ ਪਰਦੇ ਬਿਨੁ ਪੇਖੇ ਦੂਰਾਇਓ ॥੩॥

There is a veil, thin like the wings of a butterfly, between us; I am not able to see Him, therefore He appears to be far away. ||3||

ਭਇਓ ਕਿਰਪਾਲੁ ਸਰਬ ਕੇ ਠਾਕੁਰੁ ਸਗਰੇ ਦੂਖੁ ਮਿਟਾਇਓ ॥

The Master-God of all dispels the sufferings of that fortunate one, on whom He becomes merciful.

ਕਹੁ ਨਾਨਕ ਹਉਮੈ ਭੀਤਿ ਗੁਰਿ ਖੇਈ ਤਉ ਦਇਆਰੁ ਬੀਠਲੇ ਪਾਇਓ ॥੪॥

Nanak says, when the Guru tore down the wall of egotism, then she found her merciful Husband-God within herself. ||4||

ਸਭੁ ਰਹਿਓ ਅੰਦੇਸਰੇ ਮਾਇਓ ॥

O' mother, all my fears have been dispelled,

ਜੇ ਚਾਹਤ ਸੇ ਗੁਰੁ ਮਿਲਾਇਓ ॥

because the Guru has united me with the one, whom I was seeking.

ਸਰਬ ਗੁਨਾ ਨਿਧਿ ਰਾਇਓ ॥ ਰਹਾਉ ਦੂਜਾ ॥੧੧॥੬੧॥

God, the sovereign king is the treasure of all virtues. ||Second Pause||11||61||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗਈ ਬਹੋੜੁ ਬੰਦੀ ਛੇੜੁ ਨਿਰੰਕਾਰੁ ਦੁਖਦਾਰੀ ॥

O' God, You are the restorer of our lost spiritual wealth, the liberator from captivity of vices, without any definite form and supporter in our sorrows.

ਕਰਮੁ ਨ ਜਾਣਾ ਧਰਮੁ ਨ ਜਾਣਾ ਲੋਭੀ ਮਾਇਆਧਾਰੀ ॥

I neither know about good deeds nor about righteous living; I am so greedy that I am always chasing after wealth.

ਨਾਮੁ ਪਰਿਓ ਭਗਤੁ ਗੋਵਿੰਦ ਕਾ ਇਹ ਰਾਖਹੁ ਪੈਜ ਤੁਮਾਰੀ ॥੧॥

I am known as a devotee of God, so please save the honor of Your Name.
||1||

ਹਰਿ ਜੀਉ ਨਿਮਾਣਿਆ ਤੂ ਮਾਣੁ ॥

O' reverend God, You bestow honor to those who are honored by none.

ਨਿਚੀਜਿਆ ਚੀਜ ਕਰੇ ਮੇਰਾ ਗੋਵਿੰਦੁ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉ ਕੁਰਬਾਣੁ ॥ ਰਹਾਉ ॥

My God, the Master of the universe, turns the unworthy ones into worthy; I am dedicated to Your almighty creative power. ||Pause||

ਜੈਸਾ ਬਾਲਕੁ ਭਾਇ ਸੁਭਾਈ ਲਖ ਅਪਰਾਧ ਕਮਾਵੈ ॥

Just as a child innocently makes thousands of mistakes,

ਕਰਿ ਉਪਦੇਸੁ ਝਿੜਕੇ ਬਹੁ ਭਾਤੀ ਬਹੁੜਿ ਪਿਤਾ ਗਲਿ ਲਾਵੈ ॥

the father teaches him and scolds him in so many ways, but ultimately he embraces him.

ਪਿਛਲੇ ਅਉਗੁਣ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਆਗੈ ਮਾਰਗਿ ਪਾਵੈ ॥੨॥

Similarly, God forgives the past misdeeds of people and steers them on the right path for the future. ||2||

ਹਰਿ ਅੰਤਰਜਾਮੀ ਸਭ ਬਿਧਿ ਜਾਣੈ ਤਾ ਕਿਸੁ ਪਹਿ ਆਖਿ ਸੁਣਾਈਐ ॥

God is the knower of our hearts, so forsaking Him, we cannot go anywhere else to tell the state of our mind.

ਕਹਣੈ ਕਥਨਿ ਨ ਭੀਜੈ ਗੋਬਿੰਦੁ ਹਰਿ ਭਾਵੈ ਪੈਜ ਰਖਾਈਐ ॥

God, the Master of the universe, is not pleased by mere recitation of words; God preserves the honor of the one on whom He is pleased because of his deeds.

ਅਵਰ ਓਟ ਮੈ ਸਗਲੀ ਦੇਖੀ ਇਕ ਤੇਰੀ ਓਟ ਰਹਾਈਐ ॥੩॥

O' God, I have seen and tried the support of all others but now I am depending upon Your support alone. ||3||

ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਆਪੇ ਸੁਣੈ ਬੇਨੰਤੀ ॥

When God becomes merciful and compassionate on a person, He Himself listens to his prayer,

ਪੂਰਾ ਸਤਗੁਰੁ ਮੇਲਿ ਮਿਲਾਵੈ ਸਭ ਚੁਕੈ ਮਨ ਕੀ ਚਿੰਤੀ ॥

then by uniting him with the true Guru, this way all his anxiety is dispelled.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਵਖਦੁ ਮੁਖਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸੁਖਿ ਵਸੰਤੀ ॥੪॥੧੨॥੬੨॥

O' Nanak, in whose mouth the Guru administers the medicine of God's Name, leads his life in spiritual peace. ||4||12||62||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਭਏ ਅਨੰਦਾ ਦੁਖ ਕਲੇਸ ਸਭਿ ਨਾਠੇ ॥

O' God, those who remember You with loving devotion, become blissful and all their pains and anxieties vanish.

ਗੁਨ ਗਾਵਤ ਧਿਆਵਤ ਪ੍ਰਭੁ ਅਪਨਾ ਕਾਰਜ ਸਗਲੇ ਸਾਂਠੇ ॥੧॥

They accomplish all their tasks while singing praises of God and remembering Him with adoration. ||1||

ਜਗਜੀਵਨ ਨਾਮੁ ਤੁਮਾਰਾ ॥

O' God, Your Name rejuvenates the spiritual life of the beings in the world.

ਗੁਰ ਪੂਰੇ ਦੀਓ ਉਪਦੇਸਾ ਜਪਿ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰਾ ॥ ਰਹਾਉ ॥

Anyone who has been spiritually enlightened by The Perfect Guru, gets to cross over the terrifying worldly ocean of vices. ||Pause||

ਤੂਹੈ ਮੰਤ੍ਰੀ ਸੁਨਹਿ ਪ੍ਰਭੁ ਤੂਹੈ ਸਭੁ ਕਿਛੁ ਕਰਣੈਹਾਰਾ ॥

O' God, You Yourself are Your counselor, You Yourself listen to the prayers of Your creatures and You are the doer of everything,

ਤੂ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਕਿਆ ਇਹੁ ਜੰਤੁ ਵਿਚਾਰਾ ॥੨॥

You Yourself are the Bestower and the User of all the gifts; what power does the helpless mortal have?||2||

ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਵਖਾਣੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥

Which of Your glorious virtues should I describe and speak of? Your worth cannot be described.

ਪੇਖਿ ਪੇਖਿ ਜੀਵੈ ਪ੍ਰਭੁ ਅਪਨਾ ਅਚਰਜੁ ਤੁਮਹਿ ਵਡਾਈ ॥੩॥

O' God, amazing is Your glory; one spiritually rejuvenates by always getting Your glimpse through the nature. ||3||

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਆਖਿ ਪ੍ਰਭੁ ਸ੍ਵਾਮੀ ਪਤਿ ਮਤਿ ਕੀਨੀ ਪੂਰੀ ॥

O' Master-God, by bestowing mercy, You bless a person with perfect honor and intellect.

ਸਦਾ ਸਦਾ ਨਾਨਕ ਬਲਿਹਾਰੀ ਬਾਛੁ ਸੰਤਾ ਪੂਰੀ ॥੪॥੧੩॥੬੩॥

Nanak says, O' God I am dedicated to You, and crave for the humble service and teachings of saintly people. ||4||13||63||

ਸੋਰਠਿ ਮਃ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰੁ ਪੂਰਾ ਨਮਸਕਾਰੇ ॥

One who bows and totally surrenders to the perfect Guru,

ਪ੍ਰਭਿ ਸਭੇ ਕਾਜ ਸਵਾਰੇ ॥

God resolves all his affairs.

ਹਰਿ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ ॥

God bestowed mercy on that person,

ਪ੍ਰਭੁ ਪੂਰਨ ਪੈਜ ਸਵਾਰੀ ॥੧॥

and fully protected his honor. ||1||

ਅਪਨੇ ਦਾਸ ਕੇ ਭਇਓ ਸਹਾਈ ॥

God helps and supports His devotee.

ਸਗਲ ਮਨੋਰਥ ਕੀਨੇ ਕਰਤੈ ਉਣੀ ਬਾਤ ਨ ਕਾਈ ॥ ਰਹਾਉ ॥

The Creator fulfilled all his wishes and did not leave dearth of anything.
||pause||

ਕਰਤੈ ਪੁਰਖਿ ਤਾਲੁ ਦਿਵਾਇਆ ॥

The all pervading Creator-God blessed him with the secret wealth of Naam through the Guru,

ਪਿਛੈ ਲਗਿ ਚਲੀ ਮਾਇਆ ॥

and Maya, the worldly wealth and powers, becomes subservient to him.

ਤੋਟਿ ਨ ਕਤਹੂ ਆਵੈ ॥ ਮੇਰੇ ਪੂਰੇ ਸਤਗੁਰ ਭਾਵੈ ॥੨॥

The perfect true Guru desires only this thing for him that he never feels shortage of anything. ||2||

ਸਿਮਰਿ ਸਿਮਰਿ ਦਇਆਲਾ ॥ ਸਭਿ ਜੀਅ ਭਏ ਕਿਰਪਾਲਾ ॥

All those, who always remember the merciful God with loving devotion, ultimately become the embodiment of the compassionate God.

ਜੈ ਜੈ ਕਾਰੁ ਗੁਸਾਈ ॥

Therefore, you should always sing the praises of that God,

ਜਿਨਿ ਪੂਰੀ ਬਣਤ ਬਣਾਈ ॥੩॥

Who has put forth this perfect way to unite beings with Himself. ||3||

ਤੂ ਭਾਰੇ ਸੁਆਮੀ ਮੇਰਾ ॥

O' God, You are my most powerful Master.

ਇਹੁ ਪੁੰਨੁ ਪਦਾਰਥੁ ਤੇਰਾ ॥

This wealth of Naam is Your blessing.

ਜਨ ਨਾਨਕ ਏਕੁ ਧਿਆਇਆ ॥

O' Nanak, one who lovingly remembered God,

ਸਰਬ ਫਲਾ ਪੁੰਨੁ ਪਾਇਆ ॥੪॥੧੪॥੬੪॥

received the all fulfilling divine blessing. ||4||14||64||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੩ ਦੁਪਦੇ

Raag Sorath, Fifth Guru, Third Beat, Couplets:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God realized by the grace of the True Guru:

ਰਾਮਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ ॥

Those who remember God by bathe in the spiritual pool (congregation) of the devotees of God,

ਸਭਿ ਉਤਰੇ ਪਾਪ ਕਮਾਤੇ ॥

all their sins which they ever committed are washed off.

ਨਿਰਮਲ ਹੋਏ ਕਰਿ ਇਸਨਾਨਾ ॥

They become immaculate by bathing in this pool of the Nectar of Naam.

ਗੁਰਿ ਪੂਰੈ ਕੀਨੇ ਦਾਨਾ ॥੧॥

But the gift of bathing in the nectar of Naam is blessed by the perfect Guru.
||1||

ਸਭਿ ਕੁਸਲ ਖੇਮ ਪ੍ਰਭਿ ਧਾਰੇ ॥

God blessed that person with all kinds of bliss and happiness,

ਸਹੀ ਸਲਾਮਤਿ ਸਭਿ ਥੋਕ ਉਬਾਰੇ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰੇ ॥ ਰਹਾਉ ॥

who preserved all virtues by reflecting on the Guru's word. ||Pause||

ਸਾਧਸੰਗਿ ਮਲੁ ਲਾਥੀ ॥

By joining the Company of the Holy, filth of all sins is washed off,

ਪਾਰਬ੍ਰਹਮੁ ਭਇਓ ਸਾਥੀ ॥

and God becomes our companion and support.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥

O' Nanak, one who always meditated on Naam with loving devotion,

ਆਦਿ ਪੁਰਖ ਪ੍ਰਭੁ ਪਾਇਆ ॥੨॥੧॥੬੫॥

realized God, the all-pervading primal being.||2||1||65||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਿ ਆਇਆ ॥

The one who realized the presence of the supreme God in his heart,

ਸੇ ਘਰੁ ਦਯਿ ਵਸਾਇਆ ॥

God flourished that person's heart with divine virtues.

ਸੁਖ ਸਾਗਰੁ ਗੁਰੁ ਪਾਇਆ ॥

When a person met the Guru, the ocean of spiritual peace,

ਤਾ ਸਹਸਾ ਸਗਲ ਮਿਟਾਇਆ ॥੧॥

then the Guru dispelled all his dread. ||1||

ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਵਡਿਆਈ ॥

The glorious greatness of God's Name,

ਆਠ ਪਹਰ ਗੁਣ ਗਾਈ ॥

and always singing praises of God,

ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈ ॥ ਰਹਾਉ ॥

is a gift received only from the Perfect Guru. ||pause||

ਪ੍ਰਭ ਕੀ ਅਕਥ ਕਹਾਣੀ ॥

The indescribable praises of God,

ਜਨ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

are uttered by God's devotees through the ambrosial hymns of the Guru.

ਨਾਨਕ ਦਾਸ ਵਖਾਣੀ ॥

O' Nanak, only those devotees recite these hymns.

ਗੁਰ ਪੂਰੇ ਤੇ ਜਾਣੀ ॥੨॥੨॥੬੬॥

who have received this understanding from the perfect Guru. ||2||2||66||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਆਗੈ ਸੁਖੁ ਗੁਰਿ ਦੀਆ ॥

The Guru blessed that person with celestial peace for the life hereafter,

ਪਾਛੈ ਕੁਸਲ ਖੇਮ ਗੁਰਿ ਕੀਆ ॥

and also blessed bliss and all pleasures here in this life;

ਸਰਬ ਨਿਧਾਨ ਸੁਖ ਪਾਇਆ ॥

He received all the treasure of spiritual peace,

ਗੁਰੁ ਅਪੁਨਾ ਰਿਦੈ ਧਿਆਇਆ ॥੧॥

who enshrined the Guru's teachings in his heart. ||1||

ਅਪਨੇ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ॥

Look at the glory of your true Guru,

ਮਨ ਇਛੇ ਫਲ ਪਾਈ ॥

that his follower receives the fruits of mind's desire.

ਸੰਤਹੁ ਦਿਨੁ ਦਿਨੁ ਚੜੈ ਸਵਾਈ ॥ ਰਹਾਉ ॥

O' dear saints, the Guru's glory keeps multiplying day by day.||pause||

ਜੀਅ ਜੰਤ ਸਭਿ ਭਏ ਦਇਆਲਾ ਪ੍ਰਭਿ ਅਪਨੇ ਕਰਿ ਦੀਨੇ ॥

All those who seek the Guru's refuge become compassionate; God accepts them as His own.

ਸਹਜ ਸੁਭਾਇ ਮਿਲੇ ਗੋਪਾਲਾ ਨਾਨਕ ਸਾਚਿ ਪਤੀਨੇ ॥੨॥੩॥੬੭॥

O' Nanak , because of their mind's state of spiritual equipoise and love, they realize God and remain pleased in remembering the eternal God.||2||3||67||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰੁ ਕਾ ਸਬਦੁ ਰਖਵਾਰੇ ॥

The Guru's word is our saviour against all evils.

ਚਉਕੀ ਚਉਗਿਰਦ ਹਮਾਰੇ ॥

It is like a guard posted around us to protect us from vices.

ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਗਾ ॥

One whose mind is attuned to God's Name,

ਜਮੁ ਲਜਾਇ ਕਰਿ ਭਾਗਾ ॥੧॥

even the demon of death runs far away from him in shame.||1||

ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੇ ਸੁਖਦਾਤਾ ॥

O' reverend God, You alone are the giver of celestial peace to me.

ਬੰਧਨ ਕਾਟਿ ਕਰੇ ਮਨੁ ਨਿਰਮਲੁ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥ ਰਹਾਉ ॥

By cutting the bonds of Maya, the worldly riches and power, You purify my mind; You are the all pervading perfect Creator-God. ||pause||

ਨਾਨਕ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ॥

O' Nanak, God is eternal.

ਤਾ ਕੀ ਸੇਵ ਨ ਬਿਰਥੀ ਜਾਸੀ ॥

Devotional worship to Him never goes unrewarded.

ਅਨਦ ਕਰਹਿ ਤੇਰੇ ਦਾਸਾ ॥

O' God, Your devotees are in bliss,

ਜਪਿ ਪੂਰਨ ਹੋਈ ਆਸਾ ॥੨॥੪॥੬੮॥

by meditating on Naam, every desire of their mind is fulfilled. ||2||4||68||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰੁ ਅਪੁਨੇ ਬਲਿਹਾਰੀ ॥

I dedicate myself to my Guru,

ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਸਵਾਰੀ ॥

Who has totally saved my honor.

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥

That person receives the fruit of his heart's desire,

ਪ੍ਰਭੁ ਅਪੁਨਾ ਸਦਾ ਧਿਆਇਆ ॥੧॥

who always meditates on his God. ||1||

ਸੰਤਹੁ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

O' saints, there is no one else except God Who supports all beings.

ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਸੋਈ ॥ ਰਹਾਉ ॥

That God alone is the cause of creation of the universe. ||pause||

ਪ੍ਰਭਿ ਅਪਨੈ ਵਰ ਦੀਨੇ ॥

God has bestowed His blessings on all the beings,

ਸਗਲ ਜੀਅ ਵਸਿ ਕੀਨੇ ॥

and He Himself controls all the beings.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥

O' Nanak, whenever anyone meditated on God's Name,

ਤਾ ਸਗਲੇ ਦੁਖ ਮਿਟਾਇਆ ॥੨॥੫॥੬੯॥

then he eradicated all his sufferings. ||2||5||69||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਤਾਪੁ ਗਵਾਇਆ ਗੁਰਿ ਪੂਰੇ ॥

The one whose affliction is eradicated by the perfect Guru,

ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥

a non stop divine melody starts playing in that one's heart.

ਸਰਬ ਕਲਿਆਣ ਪ੍ਰਭਿ ਕੀਨੇ ॥

God blessed with all kinds of peace and pleasures.

ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਦੀਨੇ ॥੧॥

Bestowing mercy, He Himself blessed these pleasures. ||1||

ਬੇਦਨ ਸਤਿਗੁਰਿ ਆਪਿ ਗਵਾਈ ॥

The true Guru himself destroyed all his pains.

ਸਿਖ ਸੰਤ ਸਭਿ ਸਰਸੇ ਹੋਏ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥ ਰਹਾਉ ॥

and by meditating on God's Name, all disciples and true saints remain delighted. ||pause||

ਜੇ ਮੰਗਹਿ ਸੇ ਲੇਵਹਿ ॥

Whatever Your devotees ask for, they receive that from You,

ਪ੍ਰਭੁ ਅਪਣਿਆ ਸੰਤਾ ਦੇਵਹਿ ॥

O' God, You yourself bestow everything to your saints.

ਹਰਿ ਗੋਵਿੰਦੁ ਪ੍ਰਭਿ ਰਾਖਿਆ ॥

The child Hargovind has also been cured (from smallpox) by God Himself

ਜਨ ਨਾਨਕ ਸਾਚੁ ਸੁਭਾਖਿਆ ॥੨॥੬॥੭੦॥

O' Nanak, I always chant the Name of the eternal God. ||2||6||70||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸੋਈ ਕਰਾਇ ਜੇ ਤੁਧੁ ਭਾਵੈ ॥

O God, please make me do only that thing which pleases You,

ਮੇਹਿ ਸਿਆਣਪ ਕਛੁ ਨ ਆਵੈ ॥

I do not have any intelligence whatsoever.

ਹਮ ਬਾਰਿਕ ਤਉ ਸਰਣਾਈ ॥

O' God, we, Your children have come to Your refuge.

ਪ੍ਰਭਿ ਆਪੇ ਪੈਜ ਰਖਾਈ ॥੧॥

God Himself has saved the honor of the beings in His refuge. ||1||

ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਹਰਿ ਰਾਇਆ ॥

O' God, the sovereign king, You are my mother as well as my father.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਤਿਪਾਲਣ ਲਾਗਾ ਕਰੀਂ ਤੇਰਾ ਕਰਾਇਆ ॥ ਰਹਾਉ ॥

By showing Your mercy and kindness, You are sustaining me: O' God, I do whatever You make me do.||pause||

ਜੀਅ ਜੰਤ ਤੇਰੇ ਧਾਰੇ ॥

O' God, all the beings and creatures are dependent upon Your support.

ਪ੍ਰਭ ਡੇਰੀ ਹਾਥਿ ਤੁਮਾਰੇ ॥

The thread of our life is in Your hands.

ਜਿ ਕਰਾਵੈ ਸੇ ਕਰਣਾ ॥

We can do only whatever You make us do.

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾ ॥੨॥੭॥੭੧॥

Nanak says, O' God, Your devotees remain in Your refuge. ||2||7||71||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਪਰੋਇਆ ॥

When we enshrine God's Name in our hearts,

ਸਭੁ ਕਾਜੁ ਹਮਾਰਾ ਹੋਇਆ ॥

then all our affairs are resolved.

ਪ੍ਰਭ ਚਰਣੀ ਮਨੁ ਲਾਗਾ ॥

Only that person's mind attunes to God's Name,

ਪੂਰਨ ਜਾ ਕੇ ਭਾਗਾ ॥੧॥

whose destiny is perfect. ||1||

ਮਿਲਿ ਸਾਧਸੰਗਿ ਹਰਿ ਧਿਆਇਆ ॥

He, who meditated on God by joining the holy congregation and

ਆਠ ਪਹਰ ਅਰਾਧਿਓ ਹਰਿ ਹਰਿ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥ ਰਹਾਉ ॥

remembered Him at all times, received the fruit of his heart's desire. ||pause||

ਪਰਾ ਪੂਰਬਲਾ ਅੰਕੁਰੁ ਜਾਗਿਆ ॥

When a person's pre-ordained destiny is awakened,

ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਗਿਆ ॥

then only, his mind remains attuned to God's Name.

ਮਨਿ ਤਨਿ ਹਰਿ ਦਰਸਿ ਸਮਾਵੈ ॥

With focussed mind and heart, he remains absorbed in the blessed vision of God.

ਨਾਨਕ ਦਾਸ ਸਚੇ ਗੁਣ ਗਾਵੈ ॥੨॥੮॥੭੨॥

O' Nanak, such a person keeps singing praises of the eternal God. ||2||8||72||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰ ਮਿਲਿ ਪ੍ਰਭੂ ਚਿਤਾਰਿਆ ॥

Upon meeting the Guru, one who started remembering God,

ਕਾਰਜ ਸਭਿ ਸਵਾਰਿਆ ॥

He accomplished all his affairs.

ਮੰਦਾ ਕੇ ਨ ਅਲਾਏ ॥

Now he does not speak bad words to anybody,

ਸਭ ਜੈ ਜੈ ਕਾਰੁ ਸੁਣਾਏ ॥੧॥

and instead, he recites praises of God to all. ||1||

ਸੰਤਹੁ ਸਾਚੀ ਸਰਣਿ ਸੁਆਮੀ ॥

O' saints, the support of the Master-God is truly dependable.

ਜੀਅ ਜੰਤ ਸਭਿ ਹਾਥਿ ਤਿਸੈ ਕੈ ਸੇ ਪ੍ਰਭੂ ਅੰਤਰਜਾਮੀ ॥ ਰਹਾਉ ॥

That God is Omniscient, all beings and creatures are under His control.

||Pause||

ਕਰਤਬ ਸਭਿ ਸਵਾਰੇ ॥ ਪ੍ਰਭਿ ਅਪੁਨਾ ਬਿਰਦੁ ਸਮਾਰੇ ॥

God resolves all the affairs of His devotees because He always remembers His innate nature of loving His devotees.

ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਨਾਮਾ ॥

God's Name is the purifier of sinners,

ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨਾ ॥੨॥੯॥੭੩॥

O' Nanak, I am forever dedicated to Him. ||2||9||73||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਪਾਰਬ੍ਰਹਮਿ ਸਾਜਿ ਸਵਾਰਿਆ ॥ ਇਹੁ ਲਹੁੜਾ ਗੁਰੂ ਉਬਾਰਿਆ ॥

The all-pervading God fashioned and embellished this little child (Hargobind) and the Guru saved him.

ਅਨਦ ਕਰਹੁ ਪਿਤ ਮਾਤਾ ॥ ਪਰਮੇਸਰੁ ਜੀਅ ਕਾ ਦਾਤਾ ॥੧॥

The supreme God is the giver of life; O' father and mother, enjoy in bliss.
||1||

ਸੁਭ ਚਿਤਵਨਿ ਦਾਸ ਤੁਮਾਰੇ ॥

O' God, Your devotees wish welfare of everybody;

ਰਾਖਹਿ ਪੈਜ ਦਾਸ ਅਪੁਨੇ ਕੀ ਕਾਰਜ ਆਪਿ ਸਵਾਰੇ ॥ ਰਹਾਉ ॥

You save the honor of Your devotees, and You Yourself accomplish their affairs. ||pause||

ਮੇਰਾ ਪ੍ਰਭੁ ਪਰਉਪਕਾਰੀ ॥

My God is benevolent.

ਪੂਰਨ ਕਲ ਜਿਨਿ ਧਾਰੀ ॥

His almighty power is manifest in the entire world.

ਨਾਨਕ ਸਰਣੀ ਆਇਆ ॥

O' Nanak , whoever comes to His refuge,

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ॥੨॥੧੦॥੭੪॥

receives the fruit of his mind's desire.||2||10||74||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪੇ ॥

I always meditate on God.

ਪ੍ਰਭੁ ਬਾਲਕ ਰਾਖੇ ਆਪੇ ॥

God Himself saved the child (Hargovind).

ਸੀਤਲਾ ਠਾਕਿ ਰਹਾਈ ॥

God Himself healed him from the smallpox.

ਬਿਘਨ ਗਏ ਹਰਿ ਨਾਈ ॥੧॥

All troubles have gone away by meditating on God's Name. ||1||

ਮੇਰਾ ਪ੍ਰਭੁ ਹੋਆ ਸਦਾ ਦਇਆਲਾ ॥

O' my friends, my God always remain Gracious.

ਅਰਦਾਸਿ ਸੁਣੀ ਭਗਤ ਅਪੁਨੇ ਕੀ ਸਭ ਜੀਅ ਭਇਆ ਕਿਰਪਾਲਾ ॥ ਰਹਾਉ ॥

He always listens to the prayers of His devotees and remains kind to all beings. ||pause||

ਪ੍ਰਭੁ ਕਰਣ ਕਾਰਣ ਸਮਰਾਥਾ ॥

The almighty God is the creator of the universe.

ਹਰਿ ਸਿਮਰਤ ਸਭੁ ਦੁਖੁ ਲਾਥਾ ॥

All sufferings vanish by remembering God with loving devotion.

ਅਪਣੇ ਦਾਸ ਕੀ ਸੁਣੀ ਬੇਨੰਤੀ ॥

God has listened to the prayer of His devotee, and

ਸਭ ਨਾਨਕ ਸੁਖਿ ਸਵੰਤੀ ॥੨॥੧੧॥੭੫॥

O' Nanak, now everyone dwells in peace. ||2||11||75||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਅਪਨਾ ਗੁਰੂ ਧਿਆਏ ॥

Whosoever follow the teachings of his Guru,

ਮਿਲਿ ਕੁਸਲ ਸੇਤੀ ਘਰਿ ਆਏ ॥

He feels a great sense of spiritual peace in his heart.

ਨਾਮੈ ਕੀ ਵਡਿਆਈ ॥

All this is the glory of Naam,

ਤਿਸੁ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥੧॥

but it's worth cannot be described. ||1||

ਸੰਤਹੁ ਹਰਿ ਹਰਿ ਹਰਿ ਆਰਾਧਹੁ ॥

O' saints, always remember God with adoration.

ਹਰਿ ਆਰਾਧਿ ਸਭੇ ਕਿਛੁ ਪਾਈਐ ਕਾਰਜ ਸਗਲੇ ਸਾਧਹੁ ॥ ਰਹਾਉ ॥

You would receive everything by meditating on God and all your affairs would be resolved. ||pause||

ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭ ਲਾਗੀ ॥ ਸੇ ਪਾਏ ਜਿਸੁ ਵਡਭਾਗੀ ॥

Only that person, who is very fortunate, engages in the loving devotional worship of God.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥

O' Nanak, one who meditated on Naam with loving devotion,

ਤਿਨਿ ਸਰਬ ਸੁਖਾ ਫਲ ਪਾਇਆ ॥੨॥੧੨॥੭੬॥

received the fruits of all desires of joys and spiritual peace. ||2||12||76||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਪਰਮੇਸਰਿ ਦਿਤਾ ਬੰਨਾ ॥

The supreme God has extended His support,

ਦੁਖ ਰੋਗ ਕਾ ਡੇਰਾ ਭੰਨਾ ॥

the very source of all sorrows and afflictions is destroyed.

ਅਨਦ ਕਰਹਿ ਨਰ ਨਾਰੀ ॥ ਹਰਿ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥੧॥

All those men and women, on whom God bestowed mercy, enjoy the bliss.

||1||

ਸੰਤਹੁ ਸੁਖੁ ਹੋਆ ਸਭ ਥਾਈ ॥

O' saints, that person feels peace everywhere,

ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਪਰਮੇਸਰੁ ਰਵਿ ਰਹਿਆ ਸਭਨੀ ਜਾਈ ॥ ਰਹਾਉ ॥

who realizes the perfect supreme God pervading everywhere. ||Pause||

ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥

That person in whose mind is enshrined the divine words of God's praises,

ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ ॥

He has erased all his anxiety.

ਦਇਆਲ ਪੁਰਖ ਮਿਹਰਵਾਨਾ ॥ ਹਰਿ ਨਾਨਕ ਸਾਚੁ ਵਖਾਨਾ ॥੨॥੧੩॥੭੭॥

O' Nanak, one on whom the all pervading merciful God bestows kindness, he always recites the Name of the eternal God. ||2||13||77||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਐਥੈ ਓਥੈ ਰਖਵਾਲਾ ॥ ਪ੍ਰਭ ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲਾ ॥

The true Guru, the embodiment of God, is merciful to the meek and is their savior both here and hereafter.

ਦਾਸ ਅਪਨੇ ਆਪਿ ਰਾਖੇ ॥

God Himself protects His devotees.

ਘਟਿ ਘਟਿ ਸਬਦੁ ਸੁਭਾਖੇ ॥੧॥

The Guru's divine word resounds in each and every heart. ||1||

ਗੁਰ ਕੇ ਚਰਣ ਉਪਰਿ ਬਲਿ ਜਾਈ ॥

I am devoted to Guru's immaculate words.

ਦਿਨਸੁ ਰੈਨਿ ਸਾਸਿ ਸਾਸਿ ਸਮਾਲੀ ਪੂਰਨੁ ਸਭਨੀ ਥਾਈ ॥ ਰਹਾਉ ॥

Day and night, with each and every breath I lovingly remember that God, who is fully pervading everywhere. ||pause||

ਆਪਿ ਸਹਾਈ ਹੋਆ ॥

He Himself has become my Support,

ਸਚੇ ਦਾ ਸਚਾ ਢੋਆ ॥

True is the support of the eternal God.

ਤੇਰੀ ਭਗਤਿ ਵਡਿਆਈ ॥ ਪਾਈ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥੨॥੧੪॥੭੮॥

O' Nanak , the gift of singing God's glory and His devotional worship is received only by coming to His refuge. ||2||14||78||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸਤਿਗੁਰ ਪੂਰੇ ਭਾਣਾ ॥

When it was pleasing to the perfect true Guru,

ਤਾ ਜਪਿਆ ਨਾਮੁ ਰਮਾਣਾ ॥

Then only, I meditated on the Name of the all pervading God.

ਗੋਬਿੰਦ ਕਿਰਪਾ ਧਾਰੀ ॥ ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਹਮਾਰੀ ॥੧॥

God, the Master of the universe bestowed mercy, and protected my honor. ||1||

ਹਰਿ ਕੇ ਚਰਨ ਸਦਾ ਸੁਖਦਾਈ ॥

The immaculate words of God's praises are always comforting.

ਜੇ ਇਛਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਬਿਰਥੀ ਆਸ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

One receives whatever one wishes for; any hope based on God's support does not go in vain. ||pause||

ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਸੁ ਪ੍ਰਾਨਪਤਿ ਦਾਤਾ ਸੋਈ ਸੰਤੁ ਗੁਣ ਗਾਵੈ ॥

The one on whom God, the Master of life, bestows mercy, acquires saintly virtues and sings His praises.

ਪ੍ਰੇਮ ਭਗਤਿ ਤਾ ਕਾ ਮਨੁ ਲੀਣਾ ਪਾਰਬ੍ਰਹਮ ਮਨਿ ਭਾਵੈ ॥੨॥

That person's mind gets attuned to the loving devotional worship of God; and he becomes pleasing to the Transcendent God. ||2||

ਆਠ ਪਹਰ ਹਰਿ ਕਾ ਜਸੁ ਰਵਣਾ ਬਿਖੈ ਠਗਉਰੀ ਲਾਥੀ ॥

The influence of the deceiving potion of Maya vanished by singing God's praises all the time;

ਸੰਗਿ ਮਿਲਾਇ ਲੀਆ ਮੇਰੈ ਕਰਤੈ ਸੰਤ ਸਾਧ ਭਏ ਸਾਥੀ ॥੩॥

my Creator united him with Himself, and saints and sages became his companions. ||3||

ਕਰੁ ਗਹਿ ਲੀਨੇ ਸਰਬਸੁ ਦੀਨੇ ਆਪਹਿ ਆਪੁ ਮਿਲਾਇਆ ॥

God extended His support and blessed him with everything; God united that person with Himself.

ਕਹੁ ਨਾਨਕ ਸਰਬ ਥੋਕ ਪੂਰਨ ਪੂਰਾ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥੪॥੧੫॥੭੯॥

Nanak says, one who met the perfect Guru and followed his teachings, all his affairs got resolved completely. ||4||15||79||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ ॥

Humility is our spiked Club,

ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ ॥

Being humble is our double edged sword.

ਇਸੁ ਆਰੈ ਕੇ ਨ ਟਿਕੈ ਵੇਕਾਰੀ ॥

No evil-doer can survive before these weapons.

ਗੁਰੁ ਪੂਰੇ ਏਹ ਗਲ ਸਾਰੀ ॥੧॥

The Perfect Guru has given us this understanding. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੰਤਨ ਕੀ ਓਟਾ ॥

God's Name is the support and refuge for the saints.

ਜੇ ਸਿਮਰੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ ਉਧਰਹਿ ਸਗਲੇ ਕੋਟਾ ॥੧॥ ਰਹਾਉ ॥

One who remembers God with adoration, attains higher spiritual status; this way tens of millions are saved from vices. ||pause||

ਸੰਤ ਸੰਗਿ ਜਸੁ ਗਾਇਆ ॥

The person who has sung God's praises in the company of saintly people,

ਇਹੁ ਪੂਰਨ ਹਰਿ ਧਨੁ ਪਾਇਆ ॥

has received this wealth of God's Name, which never runs out.

ਕਹੁ ਨਾਨਕ ਆਪੁ ਮਿਟਾਇਆ ॥

Nanak says, the one who has eradicated one's self conceit from within,

ਸਭੁ ਪਾਰਬ੍ਰਹਮੁ ਨਦਰੀ ਆਇਆ ॥੨॥੧੬॥੮੦॥

has experienced God pervading everywhere. ||2||16||80||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਕੀਨੀ ॥

One whom the perfect Guru bestowed total mercy,

ਬਖਸ ਅਪੁਨੀ ਕਰਿ ਦੀਨੀ ॥

and blessed him with the gift of devotional worship of God.

ਨਿਤ ਅਨੰਦ ਸੁਖ ਪਾਇਆ ॥ ਥਾਵ ਸਗਲੇ ਸੁਖੀ ਵਸਾਇਆ ॥੧॥

The Guru freed him from vices, made him calm and he started to rejoice in lasting peace and bliss. ||1||

ਹਰਿ ਕੀ ਭਗਤਿ ਫਲ ਦਾਤੀ ॥

The devotional service of God is very rewarding.

ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਕਰਿ ਦੀਨੀ ਵਿਰਲੈ ਕਿਨ ਹੀ ਜਾਤੀ ॥ ਰਹਾਉ ॥

That person, on whom the perfect Guru bestowed mercy, engaged in God's devotional worship; but only a rare person has understood its worth.

||pause||

ਗੁਰਬਾਣੀ ਗਾਵਹ ਭਾਈ ॥

O' my brothers, let us sing the divine hymns of the Guru;

ਓਹ ਸਫਲ ਸਦਾ ਸੁਖਦਾਈ ॥

which are always fruitful and peace-giving.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥੨॥੧੭॥੮੧॥

O' Nanak! only that person, who has realized his preordained destiny, has meditated on Naam with loving devotion. ||2||17||81||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਗੁਰੁ ਪੂਰਾ ਆਰਾਧੇ ॥

Those who contemplated on the Perfect Guru's teachings,

ਕਾਰਜ ਸਗਲੇ ਸਾਧੇ ॥

they successfully resolve all their affairs.

ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

All their wishes are fulfilled,

ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੧॥

and the melody of non-stop divine music keeps on playing in their minds.

||1||

ਸੰਤਹੁ ਰਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ ॥

O' dear saints, those persons rejoice in bliss by meditating upon God's Name,

ਸੰਤ ਅਸਥਾਨਿ ਬਸੇ ਸੁਖ ਸਹਜੇ ਸਗਲੇ ਦੂਖ ਮਿਟਾਇਆ ॥੧॥ ਰਹਾਉ ॥

they attain peace and poise by staying in the holy congregation; thus they eradicate all their sufferings. ||1||Pause||

ਗੁਰੁ ਪੂਰੇ ਕੀ ਬਾਣੀ ॥ ਪਾਰਬ੍ਰਹਮ ਮਨਿ ਭਾਣੀ ॥

The words of the perfect Guru are pleasing to the Supreme God.

ਨਾਨਕ ਦਾਸਿ ਵਖਾਣੀ ॥ ਨਿਰਮਲ ਅਕਥ ਕਹਾਣੀ ॥੨॥੧੮॥੮੨॥

O' Nanak, some rare devotee utters these immaculate divine words of the praises of the indescribable God. ||2||18||82||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਭੂਖੇ ਖਾਵਤ ਲਾਜ ਨ ਆਵੈ ॥

Just as a hungry man doesn't feel any shame while eating his food,

ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੧॥

Similarly, the devotee of God keeps singing His praises to satiate his spiritual hunger. ||1||

ਅਪਨੇ ਕਾਜ ਕਉ ਕਿਉ ਅਲਕਾਈਐ ॥

Why should we be sluggish in doing our real job,

ਜਿਤੁ ਸਿਮਰਨਿ ਦਰਗਹ ਮੁਖੁ ਉਜਲ ਸਦਾ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥

of meditating on Naam; by doing so we are honored in God's presence and attain peace forever and ever. ||1||Pause||

ਜਿਉ ਕਾਮੀ ਕਾਮਿ ਲੁਭਾਵੈ ॥

Just as a lustful person is always enticed by lust,

ਤਿਉ ਹਰਿ ਦਾਸ ਹਰਿ ਜਸੁ ਭਾਵੈ ॥੨॥

Similarly singing of God's praises is pleasing to His devotee. ||2||

ਜਿਉ ਮਾਤਾ ਬਾਲਿ ਲਪਟਾਵੈ ॥

Just as a mother always clings to her child,

ਤਿਉ ਗਿਆਨੀ ਨਾਮੁ ਕਮਾਵੈ ॥੩॥

similarly a spiritually wise person always cherishes Naam ||3||

ਗੁਰੁ ਪੂਰੇ ਤੇ ਪਾਵੈ ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਵੈ ॥੪॥੧੯॥੮੩॥

O' Nanak, only that person meditates on Naam who receives this gift of Naam from the perfect Guru. ||4||19||83||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸੁਖ ਸਾਂਦਿ ਘਰਿ ਆਇਆ ॥

One, who follows the Guru's teachings, achieves spiritual rejuvenation in his heart.

ਨਿੰਦਕ ਕੈ ਮੁਖਿ ਛਾਇਆ ॥

his slanderers were put to shame.

ਪੂਰੈ ਗੁਰਿ ਪਹਿਰਾਇਆ ॥

The perfect Guru honored him with a robe of honor,

ਬਿਨਸੇ ਦੁਖ ਸਬਾਇਆ ॥੧॥

and all his sorrows vanished. ||1||

ਸੰਤਹੁ ਸਾਚੇ ਕੀ ਵਡਿਆਈ ॥

O' saints, all this is the glory of the eternal God,

ਜਿਨਿ ਅਚਰਜ ਸੇਭ ਬਣਾਈ ॥੧॥ ਰਹਾਉ ॥

who has arranged this astonishing honor for His devotee. ||1||Pause||

ਬੋਲੇ ਸਾਹਿਬ ਕੈ ਭਾਣੈ ॥ ਦਾਸੁ ਬਾਣੀ ਬ੍ਰਹਮੁ ਵਖਾਣੈ ॥

That devotee now speaks according to the will of God, and utters the divine words of God's praises.

ਨਾਨਕ ਪ੍ਰਭ ਸੁਖਦਾਈ ॥ ਜਿਨਿ ਪੂਰੀ ਬਣਤ ਬਣਾਈ ॥੨॥੨੦॥੮੪॥

O' Nanak, that God, who has created this perfect arrangement of uniting devotees with Himself, is always bliss giving. ||2||20||84||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਪ੍ਰਭੁ ਅਪੁਨਾ ਰਿਦੈ ਧਿਆਏ ॥

One who sincerely remembers God with loving devotion,

ਘਰਿ ਸਹੀ ਸਲਾਮਤਿ ਆਏ ॥

stays in a state of spiritual poise with his divine virtues totally safe from vices.

ਸੰਤੋਖੁ ਭਇਆ ਸੰਸਾਰੇ ॥

He feels contented even while doing the worldly chores,

ਗੁਰਿ ਪੂਰੈ ਲੈ ਤਾਰੇ ॥੧॥

as if the perfect Guru has ferried him across the worldly ocean of vices. ||1||

ਸੰਤਹੁ ਪ੍ਰਭੁ ਮੇਰਾ ਸਦਾ ਦਇਆਲਾ ॥

O' saints, my God is always merciful.

ਅਪਨੇ ਭਗਤ ਕੀ ਗਣਤ ਨ ਗਣਈ ਰਾਖੈ ਬਾਲ ਗੁਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

God, the master of the universe, does not take into account the deeds of His devotees, and protects them like His children. ||1||Pause||

ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਉਰਿ ਧਾਰੇ ॥

The person who has enshrined God's Name in his heart,

ਤਿਨਿ ਸਭੇ ਥੋਕ ਸਵਾਰੇ ॥

He has resolved all his affairs.

ਗੁਰਿ ਪੂਰੈ ਤੁਸਿ ਦੀਆ ॥ ਫਿਰਿ ਨਾਨਕ ਦੂਖੁ ਨ ਥੀਆ ॥੨॥੨੧॥੮੫॥

O' Nanak, being pleased, whom the perfect Guru blessed with Naam; no sorrow ever afflicted that person again. ||2||21||85||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਹਰਿ ਮਨਿ ਤਨਿ ਵਸਿਆ ਸੋਈ ॥

One who has realized God pervading his mind and body;

ਜੈ ਜੈ ਕਾਰੁ ਕਰੇ ਸਭੁ ਕੋਈ ॥

He is acclaimed by everybody.

ਗੁਰ ਪੂਰੇ ਕੀ ਵਡਿਆਈ ॥

This is the grace of the perfect Guru, because of which one remembers God.

ਤਾ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ॥੧॥

The worth of the Guru's grace cannot be described. ||1||

ਹਉ ਕੁਰਬਾਨੁ ਜਾਈ ਤੇਰੇ ਨਾਵੈ ॥

O' God, I am devoted to Your Name.

ਜਿਸ ਨੇ ਬਖਸਿ ਲੈਹਿ ਮੇਰੇ ਪਿਆਰੇ ਸੇ ਜਸੁ ਤੇਰਾ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

O' my dear God! He alone sings Your praises on whom You bestow Your grace. ||1||Pause||

ਤੂੰ ਭਾਰੇ ਸੁਆਮੀ ਮੇਰਾ ॥

O' God, You are my most powerful Master;

ਸੰਤਾਂ ਭਰਵਾਸਾ ਤੇਰਾ ॥

Your saints depend upon Your support.

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ ॥ ਮੁਖਿ ਨਿੰਦਕ ਕੈ ਛਾਈ ॥੨॥੨੨॥੮੬॥

O' Nanak! the slanderer of a person who remains in God's refuge is put to shame as if ashes have been thrown on his face. ||2||22||86||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਆਗੈ ਸੁਖੁ ਮੇਰੇ ਮੀਤਾ ॥

O' my friends, one for whom God has made provision of peace for the future,

ਪਾਛੇ ਆਨਦੁ ਪ੍ਰਭਿ ਕੀਤਾ ॥

and has blessed him with bliss so far.

ਪਰਮੇਸੁਰਿ ਬਣਤ ਬਣਾਈ ॥

One for whom the supreme God has made this arrangement,

ਫਿਰਿ ਡੋਲਤ ਕਤਹੂ ਨਾਹੀ ॥੧॥

his mind does not waver any more. ||1||

ਸਾਚੇ ਸਾਹਿਬ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥

One whose mind is appeased with the eternal Master-God,

ਹਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

he beholds that Master-God uniformly pervading everywhere. ||1||Pause||

ਸਭ ਜੀਅ ਤੇਰੇ ਦਇਆਲਾ ॥

O' my Merciful God, all beings have been created by You,

ਅਪਨੇ ਭਗਤ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ ॥

You cherish Your devotees.

ਅਚਰਜੁ ਤੇਰੀ ਵਡਿਆਈ ॥

O' God, astonishing is Your grace.

ਨਿਤ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈ ॥੨॥੨੩॥੮੭॥

O' Nanak, always meditate on Naam with loving devotion. ||2||23||87||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਨਾਲਿ ਨਰਾਇਣੁ ਮੇਰੈ ॥

All-pervading God is within me,

ਜਮਦੂਤੁ ਨ ਆਵੈ ਨੇਰੈ ॥

and now even the fear of death doesn't come close to me.

ਕੰਠਿ ਲਾਇ ਪ੍ਰਭ ਰਾਖੈ ॥

God protects and keeps that person in His presence,

ਸਤਿਗੁਰ ਕੀ ਸਚੁ ਸਾਖੈ ॥੧॥

who has received the divine teachings from the true Guru. ||1||

ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਕੀਤੀ ॥

The devotee whom the perfect Guru blessed with spiritual success in his life,

ਦੁਸਮਨ ਮਾਰਿ ਵਿਡਾਰੇ ਸਗਲੇ ਦਾਸ ਕਉ ਸੁਮਤਿ ਦੀਤੀ ॥੧॥ ਰਹਾਉ ॥

God destroyed all his enemies (vices) and blessed him with the sublime intellect to remember Naam with adoration. ||1||Pause||

ਪ੍ਰਭਿ ਸਗਲੇ ਥਾਨ ਵਸਾਏ ॥

Those whose sensory organs became totally virtuous by God's grace,

ਸੁਖਿ ਸਾਂਦਿ ਫਿਰਿ ਆਏ ॥

they turned away from the vices and always remained in a state of bliss.

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਏ ॥

O' Nanak, stay in the refuge of that God,

ਜਿਨਿ ਸਗਲੇ ਰੋਗ ਮਿਟਾਏ ॥੨॥੨੪॥੮੮॥

who has destroyed all the afflictions of those who remained in His refuge.
||2||24||88||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸਰਬ ਸੁਖਾ ਕਾ ਦਾਤਾ ਸਤਿਗੁਰੁ ਤਾ ਕੀ ਸਰਨੀ ਪਾਈਐ ॥

The Guru is the bestower of all comforts; we should seek his refuge.

ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਅਨੰਦਾ ਦੂਖੁ ਗਇਆ ਹਰਿ ਗਾਈਐ ॥੧॥

By having a glimpse of the Guru, we enjoy bliss, our misery goes away and we sing God's praises. ||1||

ਹਰਿ ਰਸੁ ਪੀਵਹੁ ਭਾਈ ॥

O' my brothers, partake the nectar of God's Name;

ਨਾਮੁ ਜਪਹੁ ਨਾਮੇ ਆਰਾਧਹੁ ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਨਾਈ ॥ ਰਹਾਉ ॥

Enter the refuge of the perfect Guru and always remember Naam with love and devotion. ||Pause||

ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਧੁਰਿ ਲਿਖਿਆ ਸੇਈ ਪੂਰਨੁ ਭਾਈ ॥

O' brother, this gift of God's Name is realized only by the one who is so preordained and that person becomes perfectly virtuous.

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਜੀ ਨਾਮਿ ਰਹਾ ਲਿਵ ਲਾਈ ॥੨॥੨੫॥੮੯॥

O' reverend God: I may remain attuned to Naam, prays Nanak, ||2||25||89||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਕਰਨ ਕਰਾਵਨ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਨ ਅਪੁਨੇ ਕੀ ਰਾਖੈ ॥

God is the Cause of causes ; He is omniscient and He protects the honor of His devotees.

ਜੈ ਜੈ ਕਾਰੁ ਹੇਤੁ ਜਗ ਭੀਤਰਿ ਸਬਦੁ ਗੁਰੁ ਰਸੁ ਚਾਖੈ ॥੧॥

The glory of that devotee resounds throughout the entire world who enshrines the Guru's word in his heart and tastes nectar of Naam. ||1||

ਪ੍ਰਭ ਜੀ ਤੇਰੀ ਓਟ ਗੁਸਾਈ ॥

O' Master of the universe, You are my only support.

ਤੂ ਸਮਰਥੁ ਸਰਨਿ ਕਾ ਦਾਤਾ ਆਠ ਪਹਰ ਤੁਮ੍ਹੁਹ ਧਿਆਈ ॥ ਰਹਾਉ ॥

You are omnipotent and provider of refuge to all; I always remember You with adoration. ||Pause||

ਜੈ ਜਨੁ ਭਜਨੁ ਕਰੇ ਪ੍ਰਭ ਤੇਰਾ ਤਿਸੈ ਅੰਦੇਸਾ ਨਾਹੀ ॥

O' God, the devotee who sings Your praises, has nothing to worry.

ਸਤਿਗੁਰ ਚਰਨ ਲਗੇ ਭਉ ਮਿਟਿਆ ਹਰਿ ਗੁਨ ਗਾਏ ਮਨ ਮਾਹੀ ॥੨॥

All his fear is dispelled by humbly following the Guru's teachings, and in his mind he sings God's praises. ||2||

ਸੁਖ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਸਤਿਗੁਰ ਦੀਆ ਦਿਲਾਸਾ ॥

He, who is blessed with solace by the true Guru, receives immense peace, poise, and bliss.

ਜਿਣਿ ਘਰਿ ਆਏ ਸੇਭਾ ਸੇਤੀ ਪੂਰਨ ਹੋਈ ਆਸਾ ॥੩॥

All his desires are fulfilled and he returns to his divine home (heart) after honorably winning the game of life. ||3||

ਪੂਰਾ ਗੁਰੁ ਪੂਰੀ ਮਤਿ ਜਾ ਕੀ ਪੂਰਨ ਪ੍ਰਭ ਕੇ ਕਾਮਾ ॥

That Guru who is perfect and whose teachings are perfect, and who engages us in the task of remembering the perfect God:

ਗੁਰ ਚਰਨੀ ਲਾਗਿ ਤਰਿਓ ਭਵ ਸਾਗਰੁ ਜਪਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮਾ ॥੪॥੨੬॥੯੦॥

O' Nanak, by humbly following that Guru's teachings, and by always meditating on God's Name, I am swimming across the worldly ocean of vices. ||4||26||90||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਭਇਓ ਕਿਰਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਆਪੇ ਸਭ ਬਿਧਿ ਥਾਟੀ ॥

God, the destroyer of sorrows of the humble and meek, has always been kind to His devotee; He Himself devised all ways to protect His devotee.

ਖਿਨ ਮਹਿ ਰਾਖਿ ਲੀਓ ਜਨੁ ਅਪੁਨਾ ਗੁਰ ਪੂਰੈ ਬੇੜੀ ਕਾਟੀ ॥੧॥

God saved His devotee in an instant and the perfect Guru cut off the shackle of his sufferings. ||1||

ਮੇਰੇ ਮਨ ਗੁਰ ਗੋਵਿੰਦੁ ਸਦ ਧਿਆਈਐ ॥

O' my mind, we should always contemplate on the Guru's teachings and meditate on God, the Master of the Universe.

ਸਗਲ ਕਲੇਸ ਮਿਟਹਿ ਇਸੁ ਤਨ ਤੇ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ॥ ਰਹਾਉ ॥

By doing this, all the afflictions from our body are dispelled, and we achieve the fruit of our heart's desire. ||Pause||

ਜੀਅ ਜੰਤ ਜਾ ਕੇ ਸਭਿ ਕੀਨੇ ਪ੍ਰਭੁ ਉਚਾ ਅਗਮ ਅਪਾਰਾ ॥

God, who created all beings and creatures, is the highest of all, inaccessible and infinite.

ਸਾਧਸੰਗਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੁਖ ਉਜਲ ਭਏ ਦਰਬਾਰਾ ॥੨॥੨੭॥੯੧॥

O' Nanak, those who meditated on Naam in the holy congregation, received the honor in God's presence. ||2||27||91||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸਿਮਰਉ ਅਪੁਨਾ ਸਾਂਈ ॥

I remember my Master-God with loving devotion,

ਦਿਨਸੁ ਰੈਨਿ ਸਦ ਧਿਆਈ ॥

Whether day or night, I always meditate on God.

ਹਾਥ ਦੇਇ ਜਿਨਿ ਰਾਖੇ ॥

who extended his support and saved me from the sorrows and vices,

ਹਰਿ ਨਾਮ ਮਹਾ ਰਸ ਚਾਖੇ ॥੧॥

and I tasted the sublime nectar of His Name. ||1||

ਅਪਨੇ ਗੁਰ ਉਪਰਿ ਕੁਰਬਾਨੁ ॥

I am dedicated to my Guru,

ਭਏ ਕਿਰਪਾਲ ਪੂਰਨ ਪ੍ਰਭ ਦਾਤੇ ਜੀਅ ਹੋਏ ਮਿਹਰਵਾਨ ॥ ਰਹਾਉ ॥

because of whom the all pervading God, the great bestower, has become merciful and kind to all beings. ||Pause||

ਨਾਨਕ ਜਨ ਸਰਨਾਈ ॥

O' Nanak, remain in that God's refuge,

ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਰਖਾਈ ॥

who has completely saved the honor of those who remain in His refuge,

ਸਗਲੇ ਦੁਖ ਮਿਟਾਈ ॥

and has dispelled all their sufferings.

ਸੁਖੁ ਭੁੰਚਹੁ ਮੇਰੇ ਭਾਈ ॥੨॥੨੮॥੯੨॥

O' my brothers, now you may also enjoy the spiritual peace. ||2||28||92||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਸੁਨਹੁ ਬਿਨੰਤੀ ਠਾਕੁਰ ਮੇਰੇ ਜੀਅ ਜੰਤ ਤੇਰੇ ਧਾਰੇ ॥

O' my Master-God, listen to my prayer, all beings and creatures are dependent on Your support.

ਰਾਖੁ ਪੈਜ ਨਾਮ ਅਪੁਨੇ ਕੀ ਕਰਨ ਕਰਾਵਨਹਾਰੇ ॥੧॥

O' God, the Cause of Causes, uphold the honor of Your Name. ||1||

ਪ੍ਰਭ ਜੀਉ ਖਸਮਾਨਾ ਕਰਿ ਪਿਆਰੇ ॥

O' reverend God, You are our Master; Please fulfill Your masterly duty.

ਬੁਰੇ ਭਲੇ ਹਮ ਥਾਰੇ ॥ ਰਹਾਉ ॥

Whether good or bad, we are still Yours. ||Pause||

ਸੁਣੀ ਪੁਕਾਰ ਸਮਰਥ ਸੁਆਮੀ ਬੰਧਨ ਕਾਟਿ ਸਵਾਰੇ ॥

Those whose prayers were heard by the Almighty Master-God, cutting their bonds of Maya, He embellished them with virtues.

ਪਹਿਰਿ ਸਿਰਪਾਉ ਸੇਵਕ ਜਨ ਮੇਲੇ ਨਾਨਕ ਪ੍ਰਗਟ ਪਹਾਰੇ ॥੨॥੨੯॥੯੩॥

O' Nanak, honoring them, God united His devotees with Himself and made them known throughout the world. ||2||29||93||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਜੀਅ ਜੰਤ ਸਭਿ ਵਸਿ ਕਰਿ ਦੀਨੇ ਸੇਵਕ ਸਭਿ ਦਰਬਾਰੇ ॥

God honors His devotees in His presence and makes all other beings and creatures as their subservient.

ਅੰਗੀਕਾਰੁ ਕੀਓ ਪ੍ਰਭ ਅਪੁਨੇ ਭਵ ਨਿਧਿ ਪਾਰਿ ਉਤਾਰੇ ॥੧॥

God accepts them as His own, and ferries them across the terrifying worldly ocean of vices. ||1||

ਸੰਤਨ ਕੇ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ ॥

God resolves all the affairs of His saints.

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਪੂਰਨ ਖਸਮ ਹਮਾਰੇ ॥ ਰਹਾਉ ॥

Our all-pervading Master-God is merciful to the meek, compassionate and is a treasure of kindness. ||Pause||

ਆਉ ਬੈਠੁ ਆਦਰੁ ਸਭ ਥਾਈ ਉਨ ਨ ਕਤਹੂੰ ਬਾਤਾ ॥

God's devotees are honored everywhere, they are welcomed by all and they have no dearth of anything.

ਭਗਤਿ ਸਿਰਪਾਉ ਦੀਓ ਜਨ ਅਪੁਨੇ ਪ੍ਰਤਾਪੁ ਨਾਨਕ ਪ੍ਰਭ ਜਾਤਾ ॥੨॥੩੦॥੯੪॥

O' Nanak, God blesses His devotees with honor of devotion and the Glory of God becomes manifest. ||2||30||94||

ਸੋਰਠਿ ਮਹਲਾ ੯

Raag Sorath, Ninth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥

O' my mind, imbue yourself with the love of all pervading God.

ਸ੍ਰਵਨ ਗੋਬਿੰਦ ਗੁਨੁ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤਿ ॥੧॥ ਰਹਾਉ ॥

Listen to the praises of God with your ears, and with your tongue sing the songs of His praises. ||1||Pause||

ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੇ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥

Join the company of the Guru's followers and remember God with adoration; by doing so, even the sinners become immaculate.

ਕਾਲੁ ਬਿਆਲੁ ਜਿਉ ਪਰਿਓ ਡੋਲੈ ਮੁਖੁ ਪਸਾਰੇ ਮੀਤ ॥੧॥

O' my friend, death is hovering over you like a serpent with its mouth open. ||1||

ਆਜੁ ਕਾਲਿ ਫੁਨਿ ਤੇਹਿ ਗ੍ਰਸਿ ਹੈ ਸਮਝਿ ਰਾਖਉ ਚੀਤਿ ॥

Understand and keep this thing in your mind that one of these days, the demon of death will seize you.

ਕਹੈ ਨਾਨਕੁ ਰਾਮੁ ਭਜਿ ਲੈ ਜਾਤੁ ਅਉਸਰੁ ਬੀਤ ॥੨॥੧॥

Nanak says, O' my friend, meditate on God's Name, because this opportunity is passing you by. ||2||1||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

Raag Sorath, Ninth Guru:

ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ ॥

The mind's desire remains unfulfilled in the mind of a person.

ਨਾ ਹਰਿ ਭਜੇ ਨ ਤੀਰਥ ਸੇਵੇ ਚੋਟੀ ਕਾਲਿ ਗਹੀ ॥੧॥ ਰਹਾਉ ॥

He neither meditates on God, nor he serves the saintly people at the sacred shrines and death seizes him by the hair. ||1||Pause||

ਦਾਰਾ ਮੀਤ ਪੂਤ ਰਥ ਸੰਪਤਿ ਧਨ ਪੂਰਨ ਸਭ ਮਹੀ ॥

Spouse, friends, children, vehicles, possessions, wealth, and all lands,

ਅਵਰ ਸਗਲ ਮਿਥਿਆ ਏ ਜਾਨਉ ਭਜਨੁ ਰਾਮੁ ਕੇ ਸਹੀ ॥੧॥

deem all these as false; the only right thing to do is to remember God. ||1||

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥

You were exhausted wandering for ages in different incarnations; now you have been blessed with this human body.

ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥੨॥੨॥

Nanak says, now this is your chance for union with God; why don't you meditate on Him? ||2||2||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

Raag Sorath, Ninth Guru:

ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥

O mind, what evil-mindedness have you developed?

ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ ॥੧॥ ਰਹਾਉ ॥

You are engrossed in pleasures with others' woman and slandering others; you have not performed devotional worship of God? ||1||Pause||

ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ ਧਨ ਜੋਰਨ ਕਉ ਧਾਇਆ ॥

You haven't understood the path to freedom from vices, instead you have been running after amassing worldly wealth.

ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ ਬੰਧਾਇਆ ॥੧॥

None of these worldly things have accompanied anyone in the end, and you have unnecessarily entrapped yourself in these worldly bonds. ||1||

ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਗੁਰ ਜਨੁ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ ਕਛੁ ਗਿਆਨਾ ॥

You neither meditated on God, nor followed the Guru's teachings and divine wisdom has not welled up in you.

ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥੨॥

The immaculate God dwells within your heart, but you have been searching for Him in the wilderness. ||2||

ਬਹੁਤੁ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ ਨਹੀ ਪਾਈ ॥

Wandering through so many lives, you have lost the game of life; you have not acquired wisdom to remain in equipoise for ending the cycle of birth and death.

ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥੩॥੩॥

O' Nanak, the Guru has imparted this teaching, that now you have received this precious human body, you should remember God with adoration. ||3||3||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

Raag Sorath, Ninth Guru:

ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੇ ॥

O' my mind, come to God's refuge and remember Him with adoration.

ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ ਉਧਰੀ ਤਾ ਕੇ ਜਸੁ ਉਰ ਧਾਰੇ ॥੧॥ ਰਹਾਉ ॥

Enshrine the praise of that God in your mind, meditating on whom even a prostitute like Ganika was emancipated. ||1||Pause||

ਅਟਲ ਭਇਓ ਧ੍ਰੁਅ ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥

By remembering whom the devotee Dhruv became immortal and received the status of fearlessness,

ਦੁਖ ਹਰਤਾ ਇਹ ਬਿਧਿ ਕੇ ਸੁਆਮੀ ਤੈ ਕਾਹੇ ਬਿਸਰਾਇਆ ॥੧॥

Why have you forsaken that God from your mind, who is the destroyer of these kind of sorrows? ||1||

ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੁਟਾ ॥

When the mythical elephant-Gaj cried for help and took to the refuge of God, the ocean of mercy, he escaped from the crocodile.

ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੂਟਾ ॥੨॥

How much can I describe the glory of Naam? Uttering the Name of the all pervading God, the bonds of that elephant-Gaj were broken. ||2||

ਅਜਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥

Ajamall, who was known as a sinner throughout the entire world, he was saved in a moment by remembering God with adoration.

ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ ਪਾਰਾ ॥੩॥੪॥

Nanak says, meditate on God, the wish-fulfilling jewel, so that you are also ferried across this dreadful worldly ocean of vices. ||3||4||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

Raag Sorath, Ninth Guru:

ਪ੍ਰਾਨੀ ਕਉਨੁ ਉਪਾਉ ਕਰੈ ॥

What kind of efforts should one make,

ਜਾ ਤੇ ਭਗਤਿ ਰਾਮ ਕੀ ਪਾਵੈ ਜਮ ਕੇ ਤ੍ਰਾਸੁ ਹਰੈ ॥੧॥ ਰਹਾਉ ॥

to receive the devotional worship of the all pervading God and be able to eradicate the fear of death? ||1||Pause||

ਕਉਨੁ ਕਰਮ ਬਿਦਿਆ ਕਹੁ ਕੈਸੀ ਧਰਮੁ ਕਉਨੁ ਫੁਨਿ ਕਰਈ ॥

What deeds, what knowledge, and what other deeds of righteousness one can practice?

ਕਉਨੁ ਨਾਮੁ ਗੁਰੁ ਜਾ ਕੈ ਸਿਮਰੈ ਭਵ ਸਾਗਰ ਕਉ ਤਰਈ ॥੧॥

What is that Naam blessed by the Guru, by meditating on which one may swim across this dreadful worldly ocean of vices? ||1||

ਕਲ ਮੈ ਏਕੁ ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥

God's Name alone is the treasure of mercy in this world, meditating on which one receives the supreme spiritual status.

ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮ ਨਾਹਨਿ ਇਹ ਬਿਧਿ ਬੇਦੁ ਬਤਾਵੈ ॥੨॥

No other deeds of righteousness are equal to meditating on Naam, the Vedas (scriptures of the Hindus) tell us this. ||2||

ਸੁਖੁ ਦੁਖੁ ਰਹਤ ਸਦਾ ਨਿਰਲੇਪੀ ਜਾ ਕਉ ਕਹਤ ਗੁਸਾਈ ॥

God who is known as the Master of the universe is beyond any pain or pleasure and always remains detached from Maya.

ਸੇ ਤੁਮ ਹੀ ਮਹਿ ਬਸੈ ਨਿਰੰਤਰਿ ਨਾਨਕ ਦਰਪਨਿ ਨਿਆਈ ॥੩॥੫॥

O Nanak, God always dwells within you, like the image in a mirror. ||3||5||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

Raag Sorath, Ninth Guru:

ਮਾਈ ਮੈ ਕਿਹਿ ਬਿਧਿ ਲਖਉ ਗੁਸਾਈ ॥

O' my mother, how can I recognize God, the Master of the universe?

ਮਹਾ ਮੋਹ ਅਗਿਆਨਿ ਤਿਮਰਿ ਮੇ ਮਨੁ ਰਹਿਓ ਉਰਝਾਈ ॥੧॥ ਰਹਾਉ ॥

Because my mind is entangled in the intense worldly attachments and pitch darkness of spiritual ignorance. ||1||Pause||

ਸਗਲ ਜਨਮ ਭਰਮ ਹੀ ਭਰਮ ਖੋਇਓ ਨਹ ਅਸਥਿਰੁ ਮਤਿ ਪਾਈ ॥

I have wasted away all my life in one doubt after the other, and have never obtained such wisdom which may keep my mind stable.

ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸ ਬਾਸੁਰ ਨਹ ਛੂਟੀ ਅਧਮਾਈ ॥੧॥

Day and night I remain engrossed in worldly riches and power and I have not been able to renounce my wickedness. ||1||

ਸਾਧਸੰਗੁ ਕਬਹੂ ਨਹੀ ਕੀਨਾ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭੁ ਗਾਈ ॥

I never joined the holy congregation nor did I ever sing the praises of God.

ਜਨ ਨਾਨਕ ਮੈ ਨਾਹਿ ਕੋਊ ਗੁਨੁ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ ॥੨॥੬॥

O' Nanak, I have no virtues at all; O' God! keep me in Your refuge. ||2||6||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

Raag Sorath, Ninth Guru:

ਮਾਈ ਮਨੁ ਮੇਰੇ ਬਸਿ ਨਾਹਿ ॥

O' my mother, my mind is not under my control.

ਨਿਸ ਬਾਸੁਰ ਬਿਖਿਅਨ ਕਉ ਧਾਵਤ ਕਿਹਿ ਬਿਧਿ ਰੋਕਉ ਤਾਹਿ ॥੧॥ ਰਹਾਉ ॥

Day and night, it runs after poisonous worldly riches and power. How can I restrain it? ||1||Pause||

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੇ ਮਤ ਸੁਨਿ ਨਿਮਖ ਨ ਹੀਏ ਬਸਾਵੈ ॥

Even after listening to the teachings of Vedas, Puranas, and Smritis (scriptures), one doesn't enshrine these teachings in his heart even for an instant.

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿਉ ਰਚਿਓ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥੧॥

He remains engrossed in thoughts about others' wealth and women, and in that way he spends all his life in vain. ||1||

ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੇ ਸੁਝਤ ਨਹ ਕਛੁ ਗਿਆਨਾ ॥

Being intoxicated with Maya, he has gone insane and does not even understand a bit of spiritual wisdom.

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ ਤਾ ਕੇ ਮਰਮੁ ਨ ਜਾਨਾ ॥੨॥

The immaculate God resides within the heart itself, but he doesn't understand this secret. ||2||

ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ ॥

When one comes to the Guru's refuge all his evil intellect vanishes.

ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥੩॥੭॥

O' Nanak, then he meditates on the all wish-fulfilling God and his noose of death gets snapped. ||3||7||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

Raag Sorath, Ninth Guru:

ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ ॥

O' mortal, enshrine this truth firmly in your mind,

ਸਗਲ ਜਗਤੁ ਹੈ ਜੈਸੇ ਸੁਪਨਾ ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ ॥੧॥ ਰਹਾਉ ॥

that the entire world is like a dream and it doesn't take any time for it to perish. ||1||Pause||

ਬਾਰੂ ਭੀਤਿ ਬਨਾਈ ਰਚਿ ਪਚਿ ਰਹਤ ਨਹੀ ਦਿਨ ਚਾਰਿ ॥

Just as a wall built of sand and even plastered with great care, does not last even for a few days,

ਤੈਸੇ ਹੀ ਇਹ ਸੁਖ ਮਾਇਆ ਕੇ ਉਰਝਿਓ ਕਹਾ ਗਵਾਰ ॥੧॥

similarly short lived are these worldly comforts of Maya; O' foolish person, why are you entangled in these? ||1||

ਅਜਹੂ ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭਜਿ ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ ॥

Understand this now that it is still not too late! Meditate on God's Naam.

ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ ਸਾਧਨ ਕਉ ਭਾਖਿਓ ਤੇਹਿ ਪੁਕਾਰਿ ॥੨॥੮॥

Nanak says, this is the subtle wisdom of the true saints, which I am proclaiming loudly and clearly. ||2||8||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

Raag Sorath, Ninth Guru:

ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥

I have not seen any real friend in this world.

ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

The entire world is busy in looking after its own comfort, and nobody gives us company during our time of sorrow. ||1||Pause||

ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਰੇ ॥

Wife, friends, children, and all relatives are attached to the worldly wealth.

ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭ ਭਾਰੇ ॥੧॥

When they come across a poor person, they immediately forsake his company and run away. ||1||

ਕਹੰਉ ਕਹਾ ਯਿਆ ਮਨ ਬਉਰੇ ਕਉ ਇਨ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥

What can I say to this crazy mind of mine that is attached to these false and short-lived friends,

ਦੀਨਾ ਨਾਥ ਸਕਲ ਭੈ ਭੰਜਨ ਜਸੁ ਤਾ ਕੇ ਬਿਸਰਾਇਓ ॥੨॥

and has forsaken singing the praises of that God who is merciful to the meek, and the destroyer of all fears. ||2||

ਸੁਆਨ ਪੁਛ ਜਿਉ ਭਇਓ ਨ ਸੁਧਉ ਬਹੁਤੁ ਜਤਨੁ ਮੈ ਕੀਨਉ ॥

just as a dog's tail does not get straightened, similarly this mind's attitude about remembering God does not change, no matter how much I try.

ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥੩॥੯॥

O'Nanak, I have meditated on Your Name; O'God, uphold Your innate nature and save me. ||3||9||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

Raag Sorath, Ninth Guru:

ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ ॥

O mind, if you do not accept the Guru's teachings,

ਕਹਾ ਭਇਓ ਜਉ ਮੂਭੁ ਮੁਡਾਇਓ ਭਗਵਉ ਕੀਨੇ ਭੇਸੁ ॥੧॥ ਰਹਾਉ ॥

then how does it matter if you have shaved your head and adorned saffron clothing. ||1||Pause||

ਸਾਚ ਛਾਡਿ ਕੈ ਝੁਠਹ ਲਾਗਿਓ ਜਨਮੁ ਅਕਾਰਬੁ ਖੇਇਓ ॥

abandoning the eternal God, you remain attached to the perishable worldly wealth and have wasted away your human life in vain.

ਕਰਿ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੇਖਿਓ ਪਸੁ ਕੀ ਨਿਆਈ ਸੋਇਓ ॥੧॥

You have sustained yourself by practicing deception and like an animal remained unaware of the reality. ||1||

ਰਾਮ ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥

You do not know the way to meditate on God; you are running after Maya, as if you have sold yourself to Maya.

ਉਰਝਿ ਰਹਿਓ ਬਿਖਿਅਨ ਸੰਗਿ ਬਉਰਾ ਨਾਮੁ ਰਤਨੁ ਬਿਸਰਾਨਾ ॥੨॥

Forsaking the jewel like priceless Naam, the silly person remains engrossed in the love for Maya. ||2||

ਰਹਿਓ ਅਚੇਤੁ ਨ ਚੇਤਿਓ ਗੋਬਿੰਦ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥

One remains thoughtless, does not remember God and passes his life in vain.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਉ ਭੂਲੇ ਸਦਾ ਪਰਾਨੀ ॥੩॥੧੦॥

Nanak says, O' God, remember Your innate nature; we human beings always make mistakes. ||3||10||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

Raag Sorath, Ninth Guru:

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

The person who does not panic in pain and sorrow,

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

One who is not attached to comforts, has no fear in the mind, and who deems worldly wealth as worthless. ||1||Pause||

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ

One who neither indulges in slandering, nor flattering others; and who is not swayed by greed, unusual emotional attachments and self-conceit.

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥

One who remains unaffected by joy and sorrow, honor and dishonor. ||1||

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

One who renounces all hopes and desires and remains detached from the world,

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

and is not touched by lust and anger; such a person realizes God's presence in his heart. ||2||

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

One on whom the Guru bestowed mercy, understood this way of living life.

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

O' Nanak, such a person merges in God, like water inseparably merges with water. ||3||11||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

Raag Sorath, Ninth Guru:

ਪ੍ਰੀਤਮ ਜਾਨਿ ਲੇਹੁ ਮਨ ਮਾਹੀ ॥

O' dear friend, know this thing in your mind,

ਅਪਨੇ ਸੁਖ ਸਿਉ ਹੀ ਜਗੁ ਫਾਂਧਿਓ ਕੇ ਕਾਹੂ ਕੇ ਨਾਹੀ ॥੧॥ ਰਹਾਉ ॥

that everyone in this entire world is concerned with their own peace and comfort and no one is an everlasting companion. ||1||Pause||

ਸੁਖ ਮੈ ਆਨਿ ਬਹੁਤੁ ਮਿਲਿ ਬੈਠਤ ਰਹਤ ਚਹੁ ਦਿਸਿ ਘੇਰੈ ॥

When one is having good times, then people come to be with him and remain around him.

ਬਿਪਤਿ ਪਰੀ ਸਭ ਹੀ ਸੰਗੁ ਛਾਡਿਤ ਕੇਉ ਨ ਆਵਤ ਨੇਰੈ ॥੧॥

But when hard times come, they all leave, and no one comes near him. ||1||

ਘਰ ਕੀ ਨਾਰਿ ਬਹੁਤੁ ਹਿਤੁ ਜਾ ਸਿਉ ਸਦਾ ਰਹਤ ਸੰਗ ਲਾਗੀ ॥

The housewife, whom one loves so much, and who always remains close to her husband,

ਜਬ ਹੀ ਹੰਸ ਤਜੀ ਇਹ ਕਾਂਇਆ ਪ੍ਰੇਤ ਪ੍ਰੇਤ ਕਰਿ ਭਾਗੀ ॥੨॥

runs away crying, as soon as the soul leaves his body. ||2||

ਇਹ ਬਿਧਿ ਕੇ ਬਿਉਹਾਰੁ ਬਨਿਓ ਹੈ ਜਾ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥

Those whom we love so much, this is the way they behave.

ਅੰਤ ਬਾਰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਜੀ ਕੇਉ ਕਾਮਿ ਨ ਆਇਓ ॥੩॥੧੨॥੧੩੯॥

O' Nanak, except God, nobody proves helpful in the end. ||3||12||139||

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧ ਅਸਟਪਦੀਆ ਚਉਤੁਕੀ

Raag Sorath, First Guru, First beat, ashtpadee-aa, Four liners:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਦੁਬਿਧਾ ਨ ਪੜਉ ਹਰਿ ਬਿਨੁ ਹੋਰੁ ਨ ਪੂਜਉ ਮੜੈ ਮਸਾਣਿ ਨ ਜਾਈ ॥

I do not indulge in duality, I don't worship anybody else except God, so I don't go to worship at any cremation grounds or graves.

ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਨ ਪਰ ਘਰਿ ਜਾਵਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਬੁਝਾਈ ॥

Lured by worldly desires, I don't look with greed on anybody else's possessions, because meditation on Naam has quenched my worldly desires.

ਘਰ ਭੀਤਰਿ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜਿ ਰਤੇ ਮਨ ਭਾਈ ॥

The Guru has revealed to me God's presence within my heart; my mind imbued with peace and poise is pleased.

ਤੂ ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਤੂ ਦੇਵਹਿ ਮਤਿ ਸਾਈ ॥੧॥

O' God, You Yourself are the most sagacious and far seeing; You yourself bless me with the sublime intellect. ||1||

ਮਨੁ ਬੈਰਾਗਿ ਰਤਉ ਬੈਰਾਗੀ ਸਬਦਿ ਮਨੁ ਬੇਧਿਆ ਮੇਰੀ ਮਾਈ ॥

O' my mother, the Guru's word has pierced my mind; filled with the pain of separation from God, my mind has become detached from the world.

ਅੰਤਰਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਬਾਣੀ ਸਾਚੇ ਸਾਹਿਬ ਸਿਉ ਲਿਵ ਲਾਈ ॥ ਰਹਾਉ ॥

My mind is enlightened with the divine light; non stop hymns of God's praises are playing in my mind and it is attuned to the eternal God. ||Pause||

ਅਸੰਖ ਬੈਰਾਗੀ ਕਹਹਿ ਬੈਰਾਗ ਸੇ ਬੈਰਾਗੀ ਜਿ ਖਸਮੈ ਭਾਵੈ ॥

Countless renunciates talk about renunciation but real renunciate is the one that is pleasing to the Master-God.

ਹਿਰਦੈ ਸਬਦਿ ਸਦਾ ਭੈ ਰਚਿਆ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵੈ ॥

He enshrines the Guru's word in his heart; always immersed in the revered fear of God, he meditates on Him through the Guru's teachings.

ਏਕੇ ਚੇਤੈ ਮਨੁਆ ਨ ਡੋਲੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਵੈ ॥

He remembers only the one God, his mind does not waver towards worldly riches and he restrains his mind running after Maya.

ਸਹਜੇ ਮਾਤਾ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਸਾਚੇ ਕੇ ਗੁਣ ਗਾਵੈ ॥੨॥

Being elated with celestial bliss and ever imbued with God's Love, he sings the praises of the eternal God. ||2||

ਮਨੁਆ ਪਉਣੁ ਬਿੰਦੁ ਸੁਖਵਾਸੀ ਨਾਮਿ ਵਸੈ ਸੁਖ ਭਾਈ ॥

O' brother, the person whose wandering mind rests even for a moment in the bliss giving Naam, that person enjoys the divine bliss.

ਜਿਹਬਾ ਨੇਤ੍ਰੁ ਸੋਤ੍ਰੁ ਸਚਿ ਰਾਤੇ ਜਲਿ ਬੁਝੀ ਤੁਝਹਿ ਬੁਝਾਈ ॥

O' God, one whose fire of worldly desires is extinguished by Your grace, his tongue, eyes, and ears remain imbued with the Name of eternal God.

ਆਸ ਨਿਰਾਸ ਰਹੈ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਈ ॥

Such a renunciate remains free of worldly desires and in profound trance, he remains attuned to the divine within his own mind.

ਭਿਖਿਆ ਨਾਮਿ ਰਜੇ ਸੰਤੋਖੀ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ ਪੀਆਈ ॥੩॥

He remains content and satiated with the wealth of Naam because the Guru has helped him to intuitively partake the ambrosial nectar of Naam. ||3||

ਦੁਬਿਧਾ ਵਿਚਿ ਬੈਰਾਗੁ ਨ ਹੋਵੀ ਜਬ ਲਗੁ ਦੂਜੀ ਰਾਈ ॥

There is no renunciation in duality, as long as there is even a particle of duality.

ਸਭੁ ਜਗੁ ਤੇਰਾ ਤੂ ਏਕੇ ਦਾਤਾ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਈ ॥

O' God, this entire world is Yours and You are the only one giver; O' brother there is none other at all.

ਮਨਮੁਖਿ ਜੰਤ ਦੁਖਿ ਸਦਾ ਨਿਵਾਸੀ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ॥

The self-willed people always dwell in misery, while God blesses the Guru's followers with honor.

ਅਪਰ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰ ਕਹਣੈ ਕੀਮ ਨ ਪਾਈ ॥੪॥

That infinite, inaccessible and unfathomable God's worth cannot be estimated at all, at least not by simple words. ||4||

ਸੁੰਨ ਸਮਾਧਿ ਮਹਾ ਪਰਮਾਰਥੁ ਤੀਨਿ ਭਵਣੁ ਪਤਿ ਨਾਮੰ ॥

God remains in such a deep trance in which thoughts have no effect; His Name is the supreme wealth for people and He is the Master of all the three worlds.

ਮਸਤਕਿ ਲੇਖੁ ਜੀਆ ਜਗਿ ਜੇਨੀ ਸਿਰਿ ਸਿਰਿ ਲੇਖੁ ਸਹਾਮੰ ॥

All creatures are born into this world according to their preordained destiny and they have to live according to their destinies.

ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਆਪੇ ਭਗਤਿ ਦ੍ਰਿੜਮੰ ॥

God Himself makes them do good or bad deeds; He Himself makes them steadfast in His devotional worship.

ਮਨਿ ਮੁਖਿ ਜੂਠਿ ਲਹੈ ਭੈ ਮਾਨੰ ਆਪੇ ਗਿਆਨੁ ਅਗਾਮੰ ॥੫॥

The inaccessible God Himself blesses the beings with spiritual wisdom, the filth of vices from their mind and mouth is washed off by living in His revered fear. ||5||

ਜਿਨ ਚਾਖਿਆ ਸੇਈ ਸਾਦੁ ਜਾਣਨਿ ਜਿਉ ਗੁੰਗੇ ਮਿਠਿਆਈ ॥

Only those who have relished the nectar of God's Naam know its taste, but they cannot describe it just as a dumb person cannot describe the taste of sweets.

ਅਕਥੈ ਕਾ ਕਿਆ ਕਥੀਐ ਭਾਈ ਚਾਲਉ ਸਦਾ ਰਜਾਈ ॥

O' brothers, the indescribable relish of God's Name cannot be described; I simply follow His will forever.

ਗੁਰੁ ਦਾਤਾ ਮੇਲੇ ਤਾ ਮਤਿ ਹੋਵੈ ਨਿਗੁਰੇ ਮਤਿ ਨ ਕਾਈ ॥

When the benefactor God unites one with the Guru, then one attains the wisdom to follow His will; one cannot have this intellect without the Guru's teachings.

ਜਿਉ ਚਲਾਏ ਤਿਉ ਚਾਲਹੁ ਭਾਈ ਹੋਰ ਕਿਆ ਕੇ ਕਰੇ ਚਤੁਰਾਈ ॥੬॥

O' brother, as God causes us to act, so do we act; what other cleverness can anyone try? ||6||

ਇਕਿ ਭਰਮਿ ਭੁਲਾਏ ਇਕਿ ਭਗਤੀ ਰਾਤੇ ਤੇਰਾ ਖੇਲੁ ਅਪਾਰਾ ॥

O' God, this play of Yours is superb in which there are many whom You have strayed in doubt, while many others are imbued with Your devotional worship.

ਜਿਤੁ ਤੁਧੁ ਲਾਏ ਤੇਰਾ ਫਲੁ ਪਾਇਆ ਤੂ ਹੁਕਮਿ ਚਲਾਵਣਹਾਰਾ ॥

They receive the reward according to what You have assigned them to; You alone are the one who issues commands.

ਸੇਵਾ ਕਰੀ ਜੇ ਕਿਛੁ ਹੋਵੈ ਅਪਣਾ ਜੀਉ ਪਿੰਡੁ ਤੁਮਾਰਾ ॥

If I had something of my own, then I could say that I am performing Your devotional worship, but even this soul and body is Your blessing, O' God,

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਕਿਰਪਾ ਕੀਨੀ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਅਧਾਰਾ ॥੭॥

If one meets with the true Guru, then by his grace, one receives the support of the ambrosial nectar- like Naam. ||7||

ਗਗਨੰਤਰਿ ਵਾਸਿਆ ਗੁਣ ਪਰਗਾਸਿਆ ਗੁਣ ਮਹਿ ਗਿਆਨ ਧਿਆਨੰ ॥

Divine virtues manifest in the one who remains attuned to the higher spiritual status; meditation and spiritual wisdom are found in divine virtue.

ਨਾਮੁ ਮਨਿ ਭਾਵੈ ਕਰੈ ਕਹਾਵੈ ਤਤੇ ਤਤੁ ਵਖਾਨੰ ॥

Naam is pleasing to his mind, he meditates on Naam and inspires others to meditate as well; he reflects on the essence of God's Name

ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ ॥

He becomes extremely generous by enshrining the word of his Guru and spiritual teacher in his heart; but this world is gone crazy without the Guru's word

ਪੂਰਾ ਬੈਰਾਗੀ ਸਹਜਿ ਸੁਭਾਗੀ ਸਚੁ ਨਾਨਕ ਮਨੁ ਮਾਨੰ ॥੮॥੧॥

O' Nanak, one whose mind truly believes the eternal God, remaining in the state of spiritual poise, that perfect renunciate becomes very fortunate.

||8||1||

ਸੋਰਠਿ ਮਹਲਾ ੧ ਤਿਤੁਕੀ ॥

Raag Sorath, First Guru, Three liners:

ਆਸਾ ਮਨਸਾ ਬੰਧਨੀ ਭਾਈ ਕਰਮ ਧਰਮ ਬੰਧਕਾਰੀ ॥

O' brother, hope and worldly desires are the bonds, the ritualistic religious deeds also result in worldly bonds.

ਪਾਪਿ ਪੁੰਨਿ ਜਗੁ ਜਾਇਆ ਭਾਈ ਬਿਨਸੈ ਨਾਮੁ ਵਿਸਾਰੀ ॥

O' brother, due to the sinful and virtuous deeds, the world goes through the cycles of birth and death, and by forsaking Naam, it gets spiritually ruined.

ਇਹ ਮਾਇਆ ਜਗਿ ਮੋਹਣੀ ਭਾਈ ਕਰਮ ਸਭੇ ਵੇਕਾਰੀ ॥੧॥

O' brother, this worldly play or Maya is deceiving the world, and all the ritualistic deeds prove useless. ||1||

ਸੁਣਿ ਪੰਡਿਤ ਕਰਮਾ ਕਾਰੀ ॥

Listen, O ritualistic Pandit:

ਜਿਤੁ ਕਰਮਿ ਸੁਖੁ ਉਪਜੈ ਭਾਈ ਸੁ ਆਤਮ ਤਤੁ ਬੀਚਾਰੀ ॥ ਰਹਾਉ ॥

The deed which produces bliss is to reflect on the virtues of God. ||Pause||

ਸਾਸਤੁ ਬੇਦੁ ਬਕੈ ਖੜੋ ਭਾਈ ਕਰਮ ਕਰਹੁ ਸੰਸਾਰੀ ॥

O, my brotherly pundit, You stand up and recite the Shastras and Vedas to others, but you yourself do the worldly deeds.

ਪਾਖੰਡਿ ਮੈਲੁ ਨ ਚੁਕਈ ਭਾਈ ਅੰਤਰਿ ਮੈਲੁ ਵਿਕਾਰੀ ॥

O' brother, the filth of vices remains within you, it cannot be washed off through hypocrisy.

ਇਨ ਬਿਧਿ ਡੂਬੀ ਮਾਕੁਰੀ ਭਾਈ ਉਂਡੀ ਸਿਰ ਕੈ ਭਾਰੀ ॥੨॥

O' brothers, this is like the spider entrapped in its own web, and dies getting tossed upside down. ||2||

ਦੁਰਮਤਿ ਘਣੀ ਵਿਗੁਤੀ ਭਾਈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ॥

O' brothers, many people go astray because of their evil intellect, and are spiritually ruined because of duality, the love for things other than God.

ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਮੁ ਨ ਪਾਈਐ ਭਾਈ ਬਿਨੁ ਨਾਮੈ ਭਰਮੁ ਨ ਜਾਈ ॥

O' brothers, Naam cannot be received without the true Guru, and doubt does not go away without Naam.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸੁਖੁ ਪਾਏ ਭਾਈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ ॥੩॥

When one serves the true Guru by following his teachings, then he receives the spiritual peace and ends his cycle of birth and death. ||3||

ਸਾਚੁ ਸਹਜੁ ਗੁਰ ਤੇ ਉਪਜੈ ਭਾਈ ਮਨੁ ਨਿਰਮਲੁ ਸਾਚਿ ਸਮਾਈ ॥

O' brother, the eternal state of celestial poise wells-up by following the Guru's teachings, then the mind becomes immaculate and merges in the eternal God.

ਗੁਰੁ ਸੇਵੇ ਸੇ ਬੂਝੈ ਭਾਈ ਗੁਰ ਬਿਨੁ ਮਗੁ ਨ ਪਾਈ ॥

O' brother, only that person understands this way of life who follows the Guru's teachings; without the Guru one does not find this way.

ਜਿਸੁ ਅੰਤਰਿ ਲੇਭੁ ਕਿ ਕਰਮ ਕਮਾਵੈ ਭਾਈ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਈ ॥੪॥

O' brothers. one who is plagued with greed, what good deeds can he do? telling lies is like eating poison for his soul. ||4||

ਪੰਡਿਤ ਦਹੀ ਵਿਲੇਈਐ ਭਾਈ ਵਿਚਹੁ ਨਿਕਲੈ ਤਬੁ ॥

O pandit, if we churn yogurt, butter comes out,

ਜਲੁ ਮਥੀਐ ਜਲੁ ਦੇਖੀਐ ਭਾਈ ਇਹੁ ਜਗੁ ਏਹਾ ਵਬੁ ॥

but if we churn water, then we see only water; the same way this world is engaged in empty rituals without any spiritual gain.

ਗੁਰ ਬਿਨੁ ਭਰਮਿ ਵਿਗੁਚੀਐ ਭਾਈ ਘਟਿ ਘਟਿ ਦੇਉ ਅਲਖੁ ॥੫॥

O' brother, without the Guru's teachings, we are spiritually ruined by doubt and cannot realize the incomprehensible God pervading each and every heart. ||5||

ਇਹੁ ਜਗੁ ਤਾਰੋ ਸੂਤ ਕੇ ਭਾਈ ਦਹ ਦਿਸ ਬਾਧੇ ਮਾਇ ॥

O' brothers, this world is like a thread of cotton tied in all directions by Maya, the worldly riches and power.

ਬਿਨੁ ਗੁਰ ਗਾਠਿ ਨ ਛੁਟਈ ਭਾਈ ਥਾਕੇ ਕਰਮ ਕਮਾਇ ॥

O' brother, people are exhausted doing ritualistic deeds, but the knot of worldly attachments does not become loose without following the Guru's teachings.

ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਭਾਈ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੬॥

O' brother, this world is so much deluded by doubt of worldly attachments that nothing more can be said about it. ||6||

ਗੁਰ ਮਿਲਿਐ ਭਉ ਮਨਿ ਵਸੈ ਭਾਈ ਭੈ ਮਰਣਾ ਸਚੁ ਲੇਖੁ ॥

O' brother, meeting the Guru, the revered fear of God wells up in the mind; to eradicate ego in the fear of God is the realization of true destiny.

ਮਜਨੁ ਦਾਨੁ ਚੰਗਿਆਈਆ ਭਾਈ ਦਰਗਹ ਨਾਮੁ ਵਿਸੇਖੁ ॥

O' brother, In God's presence, the meditation on Naam is held far superior to any ablution, charity, and good deeds.

ਗੁਰੁ ਅੰਕਸੁ ਜਿਨਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਭਾਈ ਮਨਿ ਵਸਿਆ ਚੂਕਾ ਭੇਖੁ ॥੭॥

O' brother, Guru's word is like a goad, which makes us realize Naam; hypocrisy departs when one realizes the presence of Naam within. ||7||

ਇਹੁ ਤਨੁ ਹਾਟੁ ਸਰਾਫ ਕੇ ਭਾਈ ਵਖਰੁ ਨਾਮੁ ਅਪਾਰੁ ॥

This body is like a shop blessed by God, the jeweler; in which we have to trade the commodity of infinite Naam.

ਇਹੁ ਵਖਰੁ ਵਾਪਾਰੀ ਸੇ ਦ੍ਰਿੜੈ ਭਾਈ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ ॥

O' brother, only that merchant amasses this commodity (wealth of Naam) who reflects on the Guru's word.

ਧਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਭਾਈ ਮੇਲਿ ਕਰੇ ਵਾਪਾਰੁ ॥੮॥੨॥

O' Nanak, blessed is that merchant who conducts this trade of Naam in the holy congregation. ||8||2||

ਸੋਰਠਿ ਮਹਲਾ ੧ ॥

Raag Sorath, First Guru:

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਪਿਆਰੇ ਤਿਨੁ ਕੇ ਸਾਥ ਤਰੇ ॥

O' my dear, those who follow the Guru's teachings, all their companions also crossed over the world-ocean of vices.

ਤਿਨੁ ਠਾਕ ਨ ਪਾਈਐ ਪਿਆਰੇ ਅੰਮ੍ਰਿਤੁ ਰਸਨ ਹਰੇ ॥

O' dear, no obstruction of any kind comes in the spiritual journey of those, whose tongue always savors the ambrosial nectar of God's Name.

ਬੁਡੇ ਭਾਰੇ ਭੈ ਬਿਨਾ ਪਿਆਰੇ ਤਾਰੇ ਨਦਰਿ ਕਰੇ ॥੧॥

O' dear, without the revered fear of God, people loaded with sins drown in the world-ocean of vices, but when God casts His glance of grace, He ferries even them across. ||1||

ਭੀ ਤੂਹੈ ਸਾਲਾਹਣਾ ਪਿਆਰੇ ਭੀ ਤੇਰੀ ਸਾਲਾਹ ॥

O Beloved God, we should always glorify You and forever sing Your praises.

ਵਿਣੁ ਬੋਹਿਥ ਭੈ ਡੁਬੀਐ ਪਿਆਰੇ ਕੰਧੀ ਪਾਇ ਕਹਾਹ ॥੧॥ ਰਹਾਉ ॥

Without the ship of Your Name, we drown in this dreadful worldly ocean of vices, and cannot reach the shore across. ||1||Pause||

ਸਾਲਾਹੀ ਸਾਲਾਹਣਾ ਪਿਆਰੇ ਦੂਜਾ ਅਵਰੁ ਨ ਕੇਇ ॥

O' dear friend, we need to sing the praises of the only praiseworthy God, as there is no other like Him.

ਮੇਰੇ ਪ੍ਰਭ ਸਾਲਾਹਨਿ ਸੇ ਭਲੇ ਪਿਆਰੇ ਸਬਦਿ ਰਤੇ ਰੰਗੁ ਹੋਇ ॥

O' dear, fortunate are those who sing the praises of my God; one who sincerely follows the Guru's word, gets imbued with the love of God.

ਤਿਸ ਕੀ ਸੰਗਤਿ ਜੇ ਮਿਲੈ ਪਿਆਰੇ ਰਸੁ ਲੈ ਤਤੁ ਵਿਲੋਇ ॥੨॥

O' dear friend, if one receives the company of such a person, then he enjoys the relish of Naam and realizes God by reflecting on it. ||2||

ਪਤਿ ਪਰਵਾਨਾ ਸਾਚ ਕਾ ਪਿਆਰੇ ਨਾਮੁ ਸਚਾ ਨੀਸਾਣੁ ॥

O' my friend, meditation on Naam is like a gate-pass to unite with Husband-God; Naam is the insignia for acceptance in God's presence.

ਆਇਆ ਲਿਖਿ ਲੈ ਜਾਵਣਾ ਪਿਆਰੇ ਹੁਕਮੀ ਹੁਕਮੁ ਪਛਾਣੁ ॥

Whosoever has come to this world is supposed to depart with such insignia of Naam; O' dear, understand this command of God, the commander.

ਗੁਰੁ ਬਿਨੁ ਹੁਕਮੁ ਨ ਬੁਝੀਐ ਪਿਆਰੇ ਸਾਚੇ ਸਾਚਾ ਤਾਣੁ ॥੩॥

O' dear, God's command cannot be understood without the Guru's teachings; everlasting is the power of the eternal God. ||3||

ਹੁਕਮੈ ਅੰਦਰਿ ਨਿੰਮਿਆ ਪਿਆਰੇ ਹੁਕਮੈ ਉਦਰ ਮਝਾਰਿ ॥

O' dear, by God's command one is conceived and placed in the womb.

ਹੁਕਮੈ ਅੰਦਰਿ ਜੰਮਿਆ ਪਿਆਰੇ ਉਧਉ ਸਿਰ ਕੈ ਭਾਰਿ ॥

O' dear, it is as per God's command, that one is born with head down.

ਗੁਰਮੁਖਿ ਦਰਗਹ ਜਾਣੀਐ ਪਿਆਰੇ ਚਲੈ ਕਾਰਜ ਸਾਰਿ ॥੪॥

O' dear, one who follows the Guru's teachings and leaves the world after achieving the purpose of life, is honored in God's presence. ||4||

ਹੁਕਮੈ ਅੰਦਰਿ ਆਇਆ ਪਿਆਰੇ ਹੁਕਮੇ ਜਾਦੇ ਜਾਇ ॥

O' dear, it is by God's command that one comes into this world and departs from here under His command.

ਹੁਕਮੇ ਬੰਨ੍ਹਿ ਚਲਾਈਐ ਪਿਆਰੇ ਮਨਮੁਖਿ ਲਹੈ ਸਜਾਇ ॥

O' dear, by God's command, a self-willed person is driven away from here to be punished.

ਹੁਕਮੇ ਸਬਦਿ ਪਛਾਣੀਐ ਪਿਆਰੇ ਦਰਗਹ ਪੈਯਾ ਜਾਇ ॥੫॥

O' dear, by God' will, one who realizes Him through the Guru's word, goes to His presence with honor. ||5||

ਹੁਕਮੇ ਗਣਤ ਗਣਾਈਐ ਪਿਆਰੇ ਹੁਕਮੇ ਹਉਮੈ ਦੇਇ ॥

O' dear, it is by His command that one is counting his good and bad deeds, and it is by His will that people suffer in egotism and duality.

ਹੁਕਮੇ ਭਵੈ ਭਵਾਈਐ ਪਿਆਰੇ ਅਵਗਣਿ ਮੁਠੀ ਰੋਇ ॥

By God's will, some wander around in the love of worldly riches and power; and somewhere people deceived by sins are crying out.

ਹੁਕਮੁ ਸਿਵਾਪੈ ਸਾਹ ਕਾ ਪਿਆਰੇ ਸਚੁ ਮਿਲੈ ਵਡਿਆਈ ਹੋਇ ॥੬॥

O dear, one who understands God's command, realizes Him and receives honor in the world. ||6||

ਆਖਣਿ ਅਉਖਾ ਆਖੀਐ ਪਿਆਰੇ ਕਿਉ ਸੁਣੀਐ ਸਚੁ ਨਾਉ ॥

O dear, if it is so difficult to utter God's Name, then how can we listen to His eternal Name?

ਜਿਨ੍ਹੀ ਸੇ ਸਾਲਾਹਿਆ ਪਿਆਰੇ ਹਉ ਤਿਨ੍ ਬਲਿਹਾਰੈ ਜਾਉ ॥

O' dear, I am dedicated to those who have praised that God.

ਨਾਉ ਮਿਲੈ ਸੰਤੋਖੀਆਂ ਪਿਆਰੇ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਉ ॥੭॥

O' dear, if I could receive Naam, I would be content and if the merciful God unites, then I would remain united with Him. ||7||

ਕਾਇਆ ਕਾਗਦੁ ਜੇ ਥੀਐ ਪਿਆਰੇ ਮਨੁ ਮਸਵਾਣੀ ਧਾਰਿ ॥

O' my dear, if our body becomes paper, mind the ink pot, and

ਲਲਤਾ ਲੇਖਣਿ ਸਚ ਕੀ ਪਿਆਰੇ ਹਰਿ ਗੁਣ ਲਿਖਹੁ ਵੀਚਾਰਿ ॥

tongue becomes the pen for writing God's praises, then O' my dear, reflect and keep writing about the virtues of God.

ਧਨੁ ਲੇਖਾਰੀ ਨਾਨਕਾ ਪਿਆਰੇ ਸਾਚੁ ਲਿਖੈ ਉਰਿ ਧਾਰਿ ॥੮॥੩॥

O' Nanak, blessed is that scribe, who, having enshrined the eternal God in his heart, inscribes His virtues within. ||8||3||

ਸੋਰਠਿ ਮਹਲਾ ੧ ਪਹਿਲਾ ਦੁਤੁਕੀ ॥

Raag Sorath, First Gurul, Couplets:

ਤੂ ਗੁਣਦਾਤੋਂ ਨਿਰਮਲੇ ਭਾਈ ਨਿਰਮਲੁ ਨਾ ਮਨੁ ਹੋਇ ॥

O' dear God, You are immaculate giver of virtues but because of evil thoughts, our mind is not pure.

ਹਮ ਅਪਰਾਧੀ ਨਿਰਗੁਣੇ ਭਾਈ ਤੁਝ ਹੀ ਤੇ ਗੁਣੁ ਸੋਇ ॥੧॥

O' dear God, we are sinners and without any virtues; it is only from You that we can receive that virtue to purify our mind. ||1||

ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਤੂ ਕਰਤਾ ਕਰਿ ਵੇਖੁ ॥

O' my Beloved God, You are my creator and after creating, You take care of me.

ਹਉ ਪਾਪੀ ਪਾਖੰਡੀਆ ਭਾਈ ਮਨਿ ਤਨਿ ਨਾਮ ਵਿਸੇਖੁ ॥ ਰਹਾਉ ॥

O' Dear God, I am a sinner and a hypocrite; enshrine Your sublime Name in my mind and body. ||Pause||

ਬਿਖੁ ਮਾਇਆ ਚਿਤੁ ਮੋਹਿਆ ਭਾਈ ਚਤੁਰਾਈ ਪਤਿ ਖੋਇ ॥

O' brother, the Maya which is like a poison has enticed the minds of humans; through clever tricks, one loses his honor in God's presence.

ਚਿਤ ਮਹਿ ਠਾਕੁਰੁ ਸਚਿ ਵਸੈ ਭਾਈ ਜੇ ਗੁਰ ਗਿਆਨੁ ਸਮੋਇ ॥੨॥

O' brother, if the mind absorbs the Guru given spiritual wisdom, then one realizes the eternal God's presence and he remains attuned to Him. ||2||

ਰੂੜੋ ਰੂੜੋ ਆਖੀਐ ਭਾਈ ਰੂੜੋ ਲਾਲ ਚਲੂਲੁ ॥

O' brother, repeatedly we address God as enchantingly beautiful, as if He is imbued with the deep red color of boundless love.

ਜੇ ਮਨੁ ਹਰਿ ਸਿਉ ਬੈਰਾਗੀਐ ਭਾਈ ਦਰਿ ਘਰਿ ਸਾਚੁ ਅਭੂਲੁ ॥੩॥

O' brother, If one's mind falls in love with God, then the infallible God becomes manifest in his heart. ||3||

ਪਾਤਾਲੀ ਆਕਾਸਿ ਤੂ ਭਾਈ ਘਰਿ ਘਰਿ ਤੂ ਗੁਣ ਗਿਆਨੁ ॥

O' God, You pervade the nether regions and the skies; Your wisdom and glories are in each and every heart.

ਗੁਰ ਮਿਲਿਐ ਸੁਖੁ ਪਾਇਆ ਭਾਈ ਚੂਕਾ ਮਨਹੁ ਗੁਮਾਨੁ ॥੪॥

O' brother, by meeting the Guru, spiritual peace is received and ego from the mind is dispelled. ||4||

ਜਲਿ ਮਲਿ ਕਾਇਆ ਮਾਜੀਐ ਭਾਈ ਭੀ ਮੈਲਾ ਤਨੁ ਹੋਇ ॥

O' brother, if we clean our body by washing and scrubbing with water, it becomes dirty again.

ਗਿਆਨਿ ਮਹਾ ਰਸਿ ਨਾਈਐ ਭਾਈ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੫॥

O' brother, by bathing in the supreme essence of divine wisdom, the mind and body become immaculate. ||5||

ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ ਭਾਈ ਕਿਆ ਮਾਗਉ ਕਿਆ ਦੇਹਿ ॥

O' brother, by worshipping the gods and goddesses what can we ask for, and what could they give?

ਪਾਹਣੁ ਨੀਰਿ ਪਖਾਲੀਐ ਭਾਈ ਜਲ ਮਹਿ ਬੁਡਹਿ ਤੇਹਿ ॥੬॥

O' brother, What to speak of helping others to swim across, when we wash these stones in water, they themselves sink. ||6||

ਗੁਰ ਬਿਨੁ ਅਲਖੁ ਨ ਲਖੀਐ ਭਾਈ ਜਗੁ ਬੁਡੈ ਪਤਿ ਖੇਇ ॥

O' brother, the incomprehensible God cannot be comprehended; the mortal world drowns in sin and loses its honor without the Guru's teachings.

ਮੇਰੇ ਠਾਕੁਰ ਹਾਥਿ ਵਡਾਈਆ ਭਾਈ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੭॥

O' brother, all glories are with my Master God, and He blesses these to those with whom He is pleased. ||7||

ਬਈਅਰਿ ਬੋਲੈ ਮੀਠੁਲੀ ਭਾਈ ਸਾਚੁ ਕਹੈ ਪਿਰ ਭਾਇ ॥

O' brother, that soul-bride, who utters the sweet words of God's praises, remembers Him with adoration and remains imbued with His love,

ਬਿਰਹੈ ਬੇਧੀ ਸਚਿ ਵਸੀ ਭਾਈ ਅਧਿਕ ਰਹੀ ਹਰਿ ਨਾਇ ॥੮॥

O' brother, deeply imbued and pierced by God's love, she remains attuned to His Name. ||8||

ਸਭੁ ਕੇ ਆਖੈ ਆਪਣਾ ਭਾਈ ਗੁਰ ਤੇ ਬੁਝੈ ਸੁਜਾਨੁ ॥

Everyone calls God his own, O brother, but it is through the Guru that the Omniscient God is realized.

ਜੇ ਬੀਧੇ ਸੇ ਉਬਰੇ ਭਾਈ ਸਬਦੁ ਸਚਾ ਨੀਸਾਨੁ ॥੯॥

O' brother, those who are pierced by God's love are saved from the bonds of Maya; the Guru's word is their eternal stamp of approval. ||9||

ਈਧਨੁ ਅਧਿਕ ਸਕੇਲੀਐ ਭਾਈ ਪਾਵਕੁ ਰੰਚਕ ਪਾਇ ॥

O' brothers, if we accumulate lots of fire-wood and ignite it with an ember, the entire pile burns to ashes.

ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਰਿਦੈ ਵਸੈ ਭਾਈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਇ ॥੧੦॥੪॥

O' Nanak, similarly, if Naam gets enshrined in the heart even for a moment, then all his sins are eradicated and intuitively he unites with God. ||10||4||

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ਤਿਤੁਕੀ

Raag Sorath, Third Guru, First beat, Three liners:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਭਗਤਾ ਦੀ ਸਦਾ ਤੂ ਰਖਦਾ ਹਰਿ ਜੀਉ ਧੁਰਿ ਤੂ ਰਖਦਾ ਆਇਆ ॥

O' reverend God, You always preserve the honor of Your devotees; You have been protecting them from the very beginning of time.

ਪ੍ਰਹਿਲਾਦ ਜਨ ਤੁਧੁ ਰਾਖਿ ਲਏ ਹਰਿ ਜੀਉ ਹਰਣਾਖਸੁ ਮਾਰਿ ਪਚਾਇਆ ॥

O' reverend God, You saved devotees like Prehlaad and annihilated Harnakash.

ਗੁਰਮੁਖਾ ਨੇ ਪਰਤੀਤਿ ਹੈ ਹਰਿ ਜੀਉ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਇਆ ॥੧॥

O' reverend God, the Guru's followers have full faith in You, but the self-willed people remain lost in doubt. ||1||

ਹਰਿ ਜੀ ਏਹ ਤੇਰੀ ਵਡਿਆਈ ॥

O' reverend God, this is Your glory,

ਭਗਤਾ ਕੀ ਪੈਜ ਰਖੁ ਤੂ ਸੁਆਮੀ ਭਗਤ ਤੇਰੀ ਸਰਣਾਈ ॥ ਰਹਾਉ ॥

O' God You save the honor of devotees who remain in Your refuge. ||Pause||

ਭਗਤਾ ਨੇ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਕਾਲੁ ਨ ਨੇੜੈ ਜਾਈ ॥

The demon of death cannot touch Your devotees and the fear of death doesn't go near them.

ਕੇਵਲ ਰਾਮ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਨਾਮੇ ਹੀ ਮੁਕਤਿ ਪਾਈ ॥

Only God's Name resides in their mind, and through the Naam itself they receive freedom from the fear of death and vices.

ਰਿਧਿ ਸਿਧਿ ਸਭ ਭਗਤਾ ਚਰਣੀ ਲਾਗੀ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਈ ॥੨॥

Because of the spiritual poise obtained by following the Guru's teachings, worldly riches and miraculous powers remain subservient to them. ||2||

ਮਨਮੁਖਾ ਨੇ ਪਰਤੀਤਿ ਨ ਆਵੀ ਅੰਤਰਿ ਲੋਭ ਸੁਆਉ ॥

Faith in God does not well up in the self-willed persons because within them is greed and selfishness.

ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਸਬਦੁ ਨ ਭੇਦਿਓ ਹਰਿ ਨਾਮਿ ਨ ਲਾਗਾ ਭਾਉ ॥

They do not follow the Guru's teachings, therefore, neither they are pierced by the divine word nor they are imbued with the love of God's Name.

ਕੂੜ ਕਪਟ ਪਾਜੁ ਲਹਿ ਜਾਸੀ ਮਨਮੁਖ ਫੀਕਾ ਅਲਾਉ ॥੩॥

The speech of the self-willed persons is rude and insipid; their falsehood and hypocrisy is exposed to the world. ||3||

ਭਗਤਾ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਪ੍ਰਭ ਜੀ ਭਗਤੀ ਹੂ ਤੂ ਜਾਤਾ ॥

O' reverend God, You work your wonders through the devotees, and You are known through Your devotees.

ਮਾਇਆ ਮੇਹ ਸਭ ਲੋਕ ਹੈ ਤੇਰੀ ਤੂ ਏਕੇ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥

O' God, attachment to worldly riches and power is also Your creation, and You alone are the all pervading Creator.

ਹਉਮੈ ਮਾਰਿ ਮਨਸਾ ਮਨਹਿ ਸਮਾਣੀ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥੪॥

Those who eradicated their ego and nipped their desire in the mind through the Guru's word; O' God, they realized You. ||4||

ਅਚਿੰਤ ਕੰਮ ਕਰਹਿ ਪ੍ਰਭ ਤਿਨ ਕੇ ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਪਿਆਰਾ ॥

O' God, You automatically accomplish the tasks of those who love Your Name.

ਗੁਰ ਪਰਸਾਦਿ ਸਦਾ ਮਨਿ ਵਸਿਆ ਸਭਿ ਕਾਜ ਸਵਾਰਣਹਾਰਾ ॥

By the Guru's grace, those in whose mind God is always enshrined, their tasks are automatically accomplished by Him.

ਓਨਾ ਕੀ ਰੀਸ ਕਰੇ ਸੁ ਵਿਗੁਚੈ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਹੈ ਰਖਵਾਰਾ ॥੫॥

Anyone who rivals those whose savior is God, is spiritually ruined.||5||

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕਿਨੈ ਨ ਪਾਇਆ ਮਨਮੁਖਿ ਭਉਕਿ ਮੁਏ ਬਿਲਲਾਈ ॥

No one has ever realized God without following the true Guru's teachings; the self-willed people spiritually die by talking and bewailing unnecessarily.

ਆਵਹਿ ਜਾਵਹਿ ਠਉਰ ਨ ਪਾਵਹਿ ਦੁਖ ਮਹਿ ਦੁਖਿ ਸਮਾਈ ॥

They suffer in the cycle of birth and death and find no place of rest; they are consumed in pain and suffering.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਸਹਜੇ ਸਾਚਿ ਸਮਾਈ ॥੬॥

But one who follows the Guru's teachings, partakes the ambrosial nectar of Naam and intuitively remains absorbed in the eternal God. ||6||

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਨਮੁ ਨ ਛੋਡੈ ਜੇ ਅਨੇਕ ਕਰਮ ਕਰੈ ਅਧਿਕਾਈ ॥

Even if one performs numerous kinds of ritualistic deeds, still he cannot escape the cycle of birth and death without following the true Guru's teachings.

ਵੇਦ ਪੜਹਿ ਤੈ ਵਾਦ ਵਖਾਣਹਿ ਬਿਨੁ ਹਰਿ ਪਤਿ ਗਵਾਈ ॥

Those people who read the Vedas (holy scriptures) and enter into unnecessary debate; they do not realize God and lose their honor.

ਸਚਾ ਸਤਿਗੁਰੁ ਸਾਚੀ ਜਿਸੁ ਬਾਣੀ ਭਜਿ ਛੁਟਹਿ ਗੁਰ ਸਰਣਾਈ ॥੭॥

The true Guru is eternal and his divine words of teachings are also eternal; those who hastened to the Guru's refuge are saved from the spiritual death. ||7||

ਜਿਨ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸੇ ਦਰਿ ਸਾਚੇ ਦਰਿ ਸਾਚੈ ਸਚਿਆਰਾ ॥

Those who realize God pervading their minds, are recognized and honored in the eternal God's presence.

ਓਨਾ ਦੀ ਸੇਭਾ ਜੁਗਿ ਜੁਗਿ ਹੋਈ ਕੇਇ ਨ ਮੇਟਣਹਾਰਾ ॥

Their glory echoes throughout the ages, and no one can invalidate them.

ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਿਨ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਾ ॥੮॥੧॥

O' Nanak, I am always dedicated to those who have enshrined God in their hearts. ||8||1||

ਸੋਰਠਿ ਮਹਲਾ ੩ ਦੁਤੁਕੀ ॥

Raag Sorath, Third Guru, Couplets:

ਨਿਗੁਣਿਆ ਨੇ ਆਪੇ ਬਖਸਿ ਲਏ ਭਾਈ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਲਾਇ ॥

O' brothers, God Himself forgives the unvirtuous people by engaging them to the service and teachings of the true Guru.

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਉਤਮ ਹੈ ਭਾਈ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇ ॥੧॥

O' brother, to follow the true Guru's teachings is the most sublime thing to do; the Guru attunes the mind of his followers to God's Name. ||1||

ਹਰਿ ਜੀਉ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇ ॥

The reverend God Himself bestows grace and unites them with Him.

ਗੁਣਹੀਣ ਹਮ ਅਪਰਾਧੀ ਭਾਈ ਪੂਰੈ ਸਤਿਗੁਰਿ ਲਏ ਰਲਾਇ ॥ ਰਹਾਉ ॥

O' brother, we are sinners, totally without virtues; the perfect true Guru has united us with his holy congregation. ||Pause||

ਕਉਣ ਕਉਣ ਅਪਰਾਧੀ ਬਖਸਿਅਨੁ ਪਿਆਰੇ ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥

O' dear, God has forgiven many sinners by inspiring them to reflect on the Guru's divine word.

ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰਿਅਨੁ ਭਾਈ ਸਤਿਗੁਰ ਬੇੜੈ ਚਾੜਿ ॥੨॥

O' brother, God has ferried countless people across the dreadful worldly ocean of vices by uniting with the divine word of the Guru. ||2||

ਮਨੁਰੈ ਤੇ ਕੰਚਨ ਭਏ ਭਾਈ ਗੁਰੁ ਪਾਰਸੁ ਮੇਲਿ ਮਿਲਾਇ ॥

O' brother, those who transformed from sinners like rusted iron into virtuous persons like gold by uniting with the Philosopher's Stone like the Guru,

ਆਪੁ ਛੇਡਿ ਨਾਉ ਮਨਿ ਵਸਿਆ ਭਾਈ ਜੇਤੀ ਜੇਤਿ ਮਿਲਾਇ ॥੩॥

they realized Naam dwelling in their minds by eradicating their self-conceit; O' brother, the Guru unites their soul with the Supreme Soul. ||3||

ਹਉ ਵਾਰੀ ਹਉ ਵਾਰਣੈ ਭਾਈ ਸਤਿਗੁਰ ਕਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

O' brother, I am forever dedicated to my true Guru,

ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਨਿ ਦਿਤਾ ਭਾਈ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਉ ॥੪॥

who gave me the treasure of Naam; through the Guru's teachings, now I remain absorbed in celestial peace. ||4||

ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਉਪਜੈ ਭਾਈ ਪੁਛਹੁ ਗਿਆਨੀਆ ਜਾਇ ॥

O' brothers, you can go and ask the spiritually wise persons, the state of poise does not arise without the Guru's teachings.

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਦਾ ਕਰਿ ਭਾਈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥੫॥

O' brothers, follow the Guru's teachings and eradicate your self-conceit from within. ||5||

ਗੁਰਮਤੀ ਭਉ ਉਪਜੈ ਭਾਈ ਭਉ ਕਰਣੀ ਸਚੁ ਸਾਰੁ ॥

O' brothers, the revered fear for God wells up through the Guru's teachings; true and excellent are the deeds done in the revered fear of God.

ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਭਾਈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥੬॥

One attains the wealth of God's love, which becomes one's eternal support. ||6||

ਜੇ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ ਭਾਈ ਤਿਨ ਕੈ ਹਉ ਲਾਗਉ ਪਾਇ ॥

O' brother, I humbly bow to those who follow the teachings of their true Guru.

ਜਨਮੁ ਸਵਾਰੀ ਆਪਣਾ ਭਾਈ ਕੁਲੁ ਭੀ ਲਈ ਬਖਸਾਇ ॥੭॥

O' brother, by doing so, I am embellishing my life and also receiving the grace for my lineage. ||7||

ਸਚੁ ਬਾਣੀ ਸਚੁ ਸਬਦੁ ਹੈ ਭਾਈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹੋਇ ॥

O' brothers, eternal is the Guru's divine word of the eternal God's praises and is received only by the Guru's grace.

ਨਾਨਕ ਨਾਮੁ ਹਰਿ ਮਨਿ ਵਸੈ ਭਾਈ ਤਿਸੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥੮॥੨॥

O' Nanak, one who realizes God's Name dwelling in his mind, he faces no obstacles in his life's spiritual journey. ||8||2||

ਸੋਰਠਿ ਮਹਲਾ ੩ ॥

Raag Sorath, Third Guru:

ਹਰਿ ਜੀਉ ਸਬਦੇ ਜਾਪਦਾ ਭਾਈ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਇ ॥

O' brothers, the reverend God is realized only through the Guru's teachings; with perfect destiny the Guru unites one with God.

ਸਦਾ ਸੁਖੁ ਸੋਹਾਗਣੀ ਭਾਈ ਅਨਦਿਨੁ ਰਤੀਆ ਰੰਗੁ ਲਾਇ ॥੧॥

O' brother, the fortunate soul-brides always enjoy celestial peace; being in love with God, they always remain imbued with His love. ||1||

ਹਰਿ ਜੀ ਤੂ ਆਪੇ ਰੰਗੁ ਚੜਾਇ ॥

O' reverend God, You Yourself imbue Your devotees with Your love.

ਗਾਵਹੁ ਗਾਵਹੁ ਰੰਗਿ ਰਾਤਿਹੋ ਭਾਈ ਹਰਿ ਸੇਤੀ ਰੰਗੁ ਲਾਇ ॥ ਰਹਾਉ ॥

O' brothers, imbued with God's love, keep singing the songs of His praises and remain in love with Him. ||pause||

ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵਣੀ ਭਾਈ ਆਪੁ ਛੇਡਿ ਚਿਤੁ ਲਾਇ ॥

O' brothers, shedding self-conceit, the soul-bride who follows the Guru's teachings with full concentration of mind,

ਸਦਾ ਸਹਜੁ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗਈ ਭਾਈ ਹਰਿ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥੨॥

she dwells in spiritual peace forever, no sorrow afflicts her and she realizes God pervading her heart. ||2||

ਪਿਰ ਕਾ ਹੁਕਮੁ ਨ ਜਾਣਈ ਭਾਈ ਸਾ ਕੁਲਖਣੀ ਕੁਨਾਰਿ ॥

O' brothers, Such a soul-bride is very unfortunate who does not understand the will of her Husband-God.

ਮਨਹਠਿ ਕਾਰ ਕਮਾਵਣੀ ਭਾਈ ਵਿਣੁ ਨਾਵੈ ਕੂੜਿਆਰਿ ॥੩॥

O' brother, she does deeds with stubbornness of her mind; without meditating on Naam, she lives in falsehood. ||3||

ਸੇ ਗਾਵਹਿ ਜਿਨ ਮਸਤਕਿ ਭਾਗੁ ਹੈ ਭਾਈ ਭਾਇ ਸਚੈ ਬੈਰਾਗੁ ॥

O' brothers, only those who are so preordained, sing praises of God; imbued with God's love, they become detached from the worldly attachments.

ਅਨਦਿਨੁ ਰਾਤੇ ਗੁਣ ਰਵਹਿ ਭਾਈ ਨਿਰਭਉ ਗੁਰ ਲਿਵ ਲਾਗੁ ॥੪॥

O' brother, they fearlessly remain attuned to the Guru's words; imbued with God's love, they always sing His praises. ||4||

ਸਭਨਾ ਮਾਰਿ ਜੀਵਾਲਦਾ ਭਾਈ ਸੇ ਸੇਵਹੁ ਦਿਨੁ ਰਾਤਿ ॥

O' brothers, always lovingly remember that God who gives life and death to all.

ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਭਾਈ ਜਿਸ ਦੀ ਵਡੀ ਹੈ ਦਾਤਿ ॥੫॥

O' brother, why should we forsake from our mind that God who has bestowed great gifts, the gift of life to the beings?||5||

ਮਨਮੁਖਿ ਮੈਲੀ ਡੁੰਮਣੀ ਭਾਈ ਦਰਗਹ ਨਾਹੀ ਥਾਉ ॥

O' brother, the self-willed soul bride, with evil intentions and love for duality, has no place in God's presence.

ਗੁਰਮੁਖਿ ਹੇਵੈ ਤ ਗੁਣ ਰਵੈ ਭਾਈ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚਿ ਸਮਾਉ ॥੬॥

O' brother, but if she reflects on God's virtues through the Guru's teachings, then she realizes the eternal God and merges in Him. ||6||

ਏਤੁ ਜਨਮਿ ਹਰਿ ਨ ਚੇਤਿਓ ਭਾਈ ਕਿਆ ਮੁਹੁ ਦੇਸੀ ਜਾਇ ॥

O' brothers, one who has not remembered God in this life; hereafter how would he face God?

ਕਿੜੀ ਪਵੰਦੀ ਮੁਹਾਇਓਨੁ ਭਾਈ ਬਿਖਿਆ ਨੇ ਲੋਭਾਇ ॥੭॥

O' brother, in spite of the warnings (seeing others departing with nothing), one remained lured by the greed of worldly wealth and got his divine virtues robbed. ||7||

ਨਾਮੁ ਸਮਾਲਹਿ ਸੁਖਿ ਵਸਹਿ ਭਾਈ ਸਦਾ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ ॥

O' brothers, those who enshrine Naam in their hearts live in peace, and their body is always in peace and comfort.

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਭਾਈ ਅਪਰੰਪਰ ਗੁਣੀ ਗਹੀਰ ॥੮॥੩॥

O' Nanak, enshrine the Name of God in Your heart who is infinite, virtuous and unfathomable. ||8||3||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਅਸਟਪਦੀਆ

Raag Sorath, Fifth Guru, First beat, Ashatapadees:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਸਭੁ ਜਗੁ ਜਿਨਹਿ ਉਪਾਇਆ ਭਾਈ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥

O' brothers, He who has created all this universe, is capable of doing and getting everything done.

ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਭਾਈ ਦੇ ਕਰਿ ਅਪਣੀ ਵਥੁ ॥

O' brother, He who fashioned our body and soul through his power.

ਕਿਨਿ ਕਹੀਐ ਕਿਉ ਦੇਖੀਐ ਭਾਈ ਕਰਤਾ ਏਕੁ ਅਕਥੁ ॥

O' brother, The Creator is indescribable; how can He be described and How can He be seen?

ਗੁਰੁ ਗੋਵਿੰਦੁ ਸਲਾਹੀਐ ਭਾਈ ਜਿਸ ਤੇ ਜਾਪੈ ਤਬੁ ॥੧॥

O' brothers, we should always applaud the Guru who is the embodiment of God; it is through the Guru that we understand the reality (truth) about God.
||1||

ਮੇਰੇ ਮਨ ਜਪੀਐ ਹਰਿ ਭਗਵੰਤਾ ॥

O' my mind, we should remember God with adoration,

ਨਾਮ ਦਾਨੁ ਦੇਇ ਜਨ ਅਪਨੇ ਦੁਖ ਦਰਦ ਕਾ ਹੰਤਾ ॥ ਰਹਾਉ ॥

who bestows the gift of Naam to His devotee and is the destroyer of pain and suffering. ||pause||

ਜਾ ਕੈ ਘਰਿ ਸਭੁ ਕਿਛੁ ਹੈ ਭਾਈ ਨਉ ਨਿਧਿ ਭਰੇ ਭੰਡਾਰ ॥

O' my brothers, that God who has everything, whose storehouses are brimful with all the nine treasures of wealth,

ਤਿਸ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਭਾਈ ਉਚਾ ਅਗਮ ਅਪਾਰ ॥

His worth cannot be estimated; O' brother, that infinite and incomprehensible God is the highest of the high.

ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਲਦਾ ਭਾਈ ਨਿਤ ਨਿਤ ਕਰਦਾ ਸਾਰ ॥

O' brother, He is the one who sustains all beings and creatures, and always takes care of them.

ਸਤਿਗੁਰੁ ਪੁਰਾ ਭੇਟੀਐ ਭਾਈ ਸਬਦਿ ਮਿਲਾਵਣਹਾਰ ॥੨॥

O' brothers, we should meet and follow the teachings of the perfect Guru who is capable of uniting us with God through the divine word. ||2||

ਸਚੇ ਚਰਣ ਸਰੇਵੀਅਹਿ ਭਾਈ ਕ੍ਰਮੁ ਭਉ ਹੋਵੈ ਨਾਸੁ ॥

O' brothers, we should lovingly meditate on the eternal God, by doing so, all our fear and doubt is destroyed.

ਮਿਲਿ ਸੰਤ ਸਭਾ ਮਨੁ ਮਾਂਜੀਐ ਭਾਈ ਹਰਿ ਕੈ ਨਾਮਿ ਨਿਵਾਸੁ ॥

Joining the congregation of saints, we should cleanse our mind from the filth of vices, so that it becomes worthy of enshrining God's Name.

ਮਿਟੈ ਅੰਧੇਰਾ ਅਗਿਆਨਤਾ ਭਾਈ ਕਮਲ ਹੋਵੈ ਪਰਗਾਸੁ ॥

Then the darkness of ignorance is removed and the heart blooms in joy like a lotus flower.

ਗੁਰ ਬਚਨੀ ਸੁਖੁ ਉਪਜੈ ਭਾਈ ਸਭਿ ਫਲ ਸਤਿਗੁਰ ਪਾਸਿ ॥੩॥

O' brothers, peace wells up in the mind by following the Guru's teachings; all divine virtues are received from the true Guru. ||3||

ਮੇਰਾ ਤੇਰਾ ਛੇਡੀਐ ਭਾਈ ਹੋਈਐ ਸਭ ਕੀ ਧੂਰਿ ॥

O' brother, we should give up our sense of "mine and thine" and we should become humble like the dust of the feet of all.

ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਪਸਾਰਿਆ ਭਾਈ ਪੇਖੈ ਸੁਣੈ ਰਜੁਰਿ ॥

O' brother, God pervades each and every heart; He sees and hears everything and He is ever present with us.

ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਭਾਈ ਤਿਤੁ ਦਿਨਿ ਮਰੀਐ ਬੁਰਿ ॥

O' brother, the day He is forsaken from our mind, we feel as if we are spiritually dying in repentance.

ਕਰਨ ਕਰਾਵਨ ਸਮਰਥੇ ਭਾਈ ਸਰਬ ਕਲਾ ਭਰਪੂਰਿ ॥੪॥

O' brother, God is the all-powerful, Cause of causes; he possesses all kinds of powers. ||4||

ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਨਾਮੁ ਹੈ ਭਾਈ ਮਾਇਆ ਮੋਹ ਬਿਨਾਸੁ ॥

O' brother, in whose heart is present the wealth of Naam and God's love that person's love for Maya, the worldly riches and power is destroyed.

ਤਿਸੁ ਭਾਵੈ ਤਾ ਮੇਲਿ ਲਏ ਭਾਈ ਹਿਰਦੈ ਨਾਮ ਨਿਵਾਸੁ ॥

O' brother, when it so pleases God, He unites that person with Himself; and in that person's heart is enshrined God's Name.

ਗੁਰਮੁਖਿ ਕਮਲੁ ਪ੍ਰਗਾਸੀਐ ਭਾਈ ਰਿਦੈ ਹੋਵੈ ਪਰਗਾਸੁ ॥

O' brother, through the Guru's teachings one's heart blooms in delight and is enlightened with divine wisdom.

ਪ੍ਰਗਟੁ ਭਇਆ ਪਰਤਾਪੁ ਪ੍ਰਭ ਭਾਈ ਮਉਲਿਆ ਧਰਤਿ ਅਕਾਸੁ ॥੫॥

O' brother, the power of God becomes manifest and one realizes that it is through God's power that the earth and sky are in bloom. ||5||

ਗੁਰਿ ਪੂਰੈ ਸੰਤੋਖਿਆ ਭਾਈ ਅਹਿਨਿਸਿ ਲਾਗਾ ਭਾਉ ॥

O' brother, whom the perfect Guru has blessed with the gift of contentment, he always remains imbued with the love of God.

ਰਸਨਾ ਰਾਮੁ ਰਵੈ ਸਦਾ ਭਾਈ ਸਾਚਾ ਸਾਦੁ ਸੁਆਉ ॥

O' brother, that person's tongue always utters God's Name which becomes his everlasting love and objective.

ਕਰਨੀ ਸੁਣਿ ਸੁਣਿ ਜੀਵਿਆ ਭਾਈ ਨਿਹਚਲੁ ਪਾਇਆ ਥਾਉ ॥

O' brother, he spiritually rejuvenates by always listening to God's praises with his ears and receives an eternal place in God's presence.

ਜਿਸੁ ਪਰਤੀਤਿ ਨ ਆਵਈ ਭਾਈ ਸੇ ਜੀਅੜਾ ਜਲਿ ਜਾਉ ॥੬॥

O' brother, the one who does not develop faith in the Guru, that soul gets burnt down in the heat of vices. ||6||

ਬਹੁ ਗੁਣ ਮੇਰੇ ਸਾਹਿਬੈ ਭਾਈ ਹਉ ਤਿਸ ਕੈ ਬਲਿ ਜਾਉ ॥

Many are the merits of my God, O' brother; I am dedicated to Him.

ਓਹੁ ਨਿਰਗੁਣੀਆਰੇ ਪਾਲਦਾ ਭਾਈ ਦੇਇ ਨਿਥਾਵੇ ਥਾਉ ॥

O' brother, He nurtures even the unvirtuous ones, and gives support to the supportless.

ਰਿਜਕੁ ਸੰਬਾਰੇ ਸਾਸਿ ਸਾਸਿ ਭਾਈ ਗੁੜਾ ਜਾ ਕਾ ਨਾਉ ॥

O' brother, that God whose Name is beautiful and loveable, He provides us sustenance with each and every breath.

ਜਿਸੁ ਗੁਰੁ ਸਾਚਾ ਭੇਟੀਐ ਭਾਈ ਪੂਰਾ ਤਿਸੁ ਕਰਮਾਉ ॥੭॥

O' brother, perfect is the destiny of the one who meets with the true Guru. ||7||

ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵੀਐ ਭਾਈ ਸਰਬ ਕਲਾ ਭਰਪੂਰਿ ॥

O' brothers, God has all kinds of power; without remembering Him one cannot spiritually survive even for a moment.

ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਭਾਈ ਪੇਖਉ ਸਦਾ ਹਜੂਰਿ ॥

O' brother, I always behold Him around me and I do not forget Him even while I am breathing or putting a morsel in my mouth.

ਸਾਧੂ ਸੰਗਿ ਮਿਲਾਇਆ ਭਾਈ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ॥

O' brother, one whom God united with the Guru's congregation, beholds Him pervading everywhere.

ਜਿਨਾ ਪ੍ਰੀਤਿ ਨ ਲਗੀਆ ਭਾਈ ਸੇ ਨਿਤ ਨਿਤ ਮਰਦੇ ਝੂਰਿ ॥੮॥

But, O' brother, those who have not been imbued with love of God, they repent and grieve in agony day after day. ||8||

ਅੰਚਲਿ ਲਾਇ ਤਰਾਇਆ ਭਾਈ ਭਉਜਲੁ ਦੁਖੁ ਸੰਸਾਰੁ ॥

O' brothers, by providing total protection, God Himself ferries one across the dreadful worldly ocean of painful vices.

ਕਰਿ ਕਿਰਪਾ ਨਦਰਿ ਨਿਹਾਲਿਆ ਭਾਈ ਕੀਤੇਨੁ ਅੰਗੁ ਅਪਾਰੁ ॥

O' brother, God bestows His merciful glance and provides him with unlimited support.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇਆ ਭਾਈ ਭੋਜਨੁ ਨਾਮ ਅਧਾਰੁ ॥

O' brother, his body and mind becomes calm, and Naam becomes his spiritual sustenance and main support in life.

ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਭਾਈ ਜਿ ਕਿਲਬਿਖ ਕਾਟਣਹਾਰੁ ॥੯॥੧॥

O' Nanak, enter the refuge of that God, who is the destroyer of sins. ||9||1||

ਸੋਰਠਿ ਮਹਲਾ ੫ ॥

Raag Sorath, Fifth Guru:

ਮਾਤ ਗਰਭ ਦੁਖ ਸਾਗਰੇ ਪਿਆਰੇ ਤਹ ਅਪਣਾ ਨਾਮੁ ਜਪਾਇਆ ॥

O' my dear, God made human beings meditate on His Name in the mother's womb which is like an ocean of misery.

ਬਾਹਰਿ ਕਾਢਿ ਬਿਖੁ ਪਸਰੀਆ ਪਿਆਰੇ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ ॥

O' dear, after taking out of the womb, God entrapped the being in the poisonous Maya which has already been spread around and he falls in love with it.

ਜਿਸ ਨੇ ਕੀਤੇ ਕਰਮੁ ਆਪਿ ਪਿਆਰੇ ਤਿਸੁ ਪੂਰਾ ਗੁਰੂ ਮਿਲਾਇਆ ॥

O' dear, one on whom God bestows grace, unites him with the perfect Guru.

ਸੋ ਆਰਾਧੇ ਸਾਸਿ ਸਾਸਿ ਪਿਆਰੇ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇਆ ॥੧॥

Such a person remembers God with each and every breath, and remains attuned to God's Name. ||1||

ਮਨਿ ਤਨਿ ਤੇਰੀ ਟੇਕ ਹੈ ਪਿਆਰੇ ਮਨਿ ਤਨਿ ਤੇਰੀ ਟੇਕ ॥

O' dear God, You are the support of my mind and body, Yes, You are my anchor.

ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕਰਨਹਾਰੁ ਪਿਆਰੇ ਅੰਤਰਜਾਮੀ ਏਕ ॥ ਰਹਾਉ ॥

O' dear God, You alone are the omniscient; except You, there is none else capable of doing everything. ||pause||

ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਿ ਆਇਆ ਪਿਆਰੇ ਅਨਿਕ ਜੋਨਿ ਦੁਖੁ ਪਾਇ ॥

O' dear brother, one has received the human life after wandering and suffering through millions of births in myriads of incarnations.

ਸਾਚਾ ਸਾਹਿਬੁ ਵਿਸਰਿਆ ਪਿਆਰੇ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ ॥

But the one from whose mind the eternal God is forgotten, receives severe punishment.

ਜਿਨ ਭੇਟੈ ਪੂਰਾ ਸਤਿਗੁਰੂ ਪਿਆਰੇ ਸੇ ਲਾਰੇ ਸਾਚੈ ਨਾਇ ॥

O' dear, those who meet with the perfect true Guru and follow his teachings, are attuned to the eternal God's Name.

ਤਿਨਾ ਪਿਛੈ ਛੁਟੀਐ ਪਿਆਰੇ ਜੋ ਸਾਚੀ ਸਰਣਾਇ ॥੨॥

O' dear, we are also saved by following the example of such persons who seek the refuge of the eternal God. ||2||

ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਪਿਆਰੇ ਤਿਨਿ ਤਨਿ ਕੀਤਾ ਰੋਗੁ ॥

O' dear, whatever one eats deeming as sweet (worldly pleasures), it becomes the cause of disease in the body.

ਕਉੜਾ ਹੋਇ ਪਤਿਸਟਿਆ ਪਿਆਰੇ ਤਿਸ ਤੇ ਉਪਜਿਆ ਸੋਗੁ ॥

That disease becomes painful and chronic and results in depression and anxiety.

ਭੋਗ ਭੁੰਚਾਇ ਭੁਲਾਇਅਨੁ ਪਿਆਰੇ ਉਤਰੈ ਨਹੀ ਵਿਜੋਗੁ ॥

By making people to enjoy these worldly pleasures, God has strayed them from the right path, due to which the pain of separation from Him does not end.

ਜੋ ਗੁਰ ਮੇਲਿ ਉਧਾਰਿਆ ਪਿਆਰੇ ਤਿਨ ਧੁਰੇ ਪਇਆ ਸੰਜੋਗੁ ॥੩॥

Those who were preordained, God saved them from such false worldly pleasures by uniting with the Guru. ||3||

ਮਾਇਆ ਲਾਲਚਿ ਅਟਿਆ ਪਿਆਰੇ ਚਿਤਿ ਨ ਆਵਹਿ ਮੂਲਿ ॥

O' dear God, You don't come into the mind of those who always remain engrossed in the pursuits and the greed for worldly riches and power.

ਜਿਨ ਤੂ ਵਿਸਰਹਿ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਸੇ ਤਨ ਹੋਏ ਧੂੜਿ ॥

O' the Master-God, the bodies of those who forget You become useless like dust.

ਬਿਲਲਾਟ ਕਰਹਿ ਬਹੁਤੇਰਿਆ ਪਿਆਰੇ ਉਤਰੈ ਨਾਹੀ ਸੂਲੁ ॥

They cry out and scream horribly, O Beloved, but their torment does not end.

ਜੋ ਗੁਰ ਮੇਲਿ ਸਵਾਰਿਆ ਪਿਆਰੇ ਤਿਨ ਕਾ ਰਹਿਆ ਮੂਲੁ ॥੪॥

O' dear, those whom God embellishes by uniting with the Guru, their true wealth, the wealth of Naam, remains intact. ||4||

ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜਈ ਪਿਆਰੇ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ ॥

O' dear, as far as possible, do not associate with the faithless cynics,

ਜਿਸੁ ਮਿਲਿਐ ਹਰਿ ਵਿਸਰੈ ਪਿਆਰੇ ਸੇ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ ॥

because by meeting them, one forsakes God and consequently departs from the world in disgrace.

ਮਨਮੁਖਿ ਢੇਈ ਨਹ ਮਿਲੈ ਪਿਆਰੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

O' dear, a self-willed person finds no place in God's presence, and is awarded punishment.

ਜੇ ਗੁਰ ਮੇਲਿ ਸਵਾਰਿਆ ਪਿਆਰੇ ਤਿਨਾ ਪੂਰੀ ਪਾਇ ॥੫॥

O' dear, those whom God embellished by uniting with the Guru, achieved total success in life.||5||

ਸੰਜਮ ਸਹਸ ਸਿਆਣਪਾ ਪਿਆਰੇ ਇਕ ਨ ਚਲੀ ਨਾਲਿ ॥

O' dear, None out of the thousands of clever tricks and techniques of austere and self-discipline helps a person in the end.

ਜੇ ਬੇਮੁਖ ਗੋਬਿੰਦ ਤੇ ਪਿਆਰੇ ਤਿਨ ਕੁਲਿ ਲਾਰੈ ਗਾਲਿ ॥

Those who turn away from God, their entire lineage is disgraced.

ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਤੀਆ ਪਿਆਰੇ ਕੂੜੁ ਨ ਚਲੀ ਨਾਲਿ ॥

One does not realize the wealth of Naam pervading in his heart; O dear the false worldly wealth does not accompany in the end.

ਸਤਿਗੁਰੁ ਜਿਨਾ ਮਿਲਾਇਓਨੁ ਪਿਆਰੇ ਸਾਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੬॥

O' dear, those whom God has united with the true Guru, they keep enshrined in their hearts the Name of the eternal God. ||6||

ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ਧਿਆਨੁ ਪਿਆਰੇ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ॥

O' dear, one on whom God bestows His grace, is blessed with virtues such as truth, contentment, divine wisdom and meditation.

ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਗੁਣ ਰਵੈ ਪਿਆਰੇ ਅੰਮ੍ਰਿਤਿ ਪੂਰ ਭਰੇ ॥

That person always sings God's praises, remembers His virtues and remains totally fulfilled with the ambrosial nectar of Naam.

ਦੁਖ ਸਾਗਰੁ ਤਿਨ ਲੰਘਿਆ ਪਿਆਰੇ ਭਵਜਲੁ ਪਾਰਿ ਪਰੇ ॥

They cross over the sea of sufferings; O' dear, they swim across the worldly ocean of vices.

ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਮੇਲਿ ਲੈਹਿ ਪਿਆਰੇ ਸੇਈ ਸਦਾ ਖਰੇ ॥੭॥

O' dear God, whoever is pleasing to You, You unite them with Yourself, and they become immaculate forever. ||7||

ਸੰਮੂਥ ਪੁਰਖੁ ਦਇਆਲ ਦੇਉ ਪਿਆਰੇ ਭਗਤਾ ਤਿਸ ਕਾ ਤਾਣੁ ॥

O' dear, the all pervading God is all-powerful and merciful; His devotees always have His support.

ਤਿਸੁ ਸਰਣਾਈ ਢਹਿ ਪਏ ਪਿਆਰੇ ਜਿ ਅੰਤਰਜਾਮੀ ਜਾਣੁ ॥

O' dear, the devotees remain in the refuge of that God who is omniscient and sagacious.

ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਆ ਪਿਆਰੇ ਮਸਤਕਿ ਸਚੁ ਨੀਸਾਣੁ ॥

O' dear, this world and the world hereafter of the one is adorned, upon whom God bestows the everlasting insignia of approval

ਸੇ ਪੁਭੁ ਕਦੇ ਨ ਵੀਸਰੈ ਪਿਆਰੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ ॥੮॥੨॥

O' Nanak, I may never forget that God; I am dedicated to Him forever. ||8||2||

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਅਸਟਪਦੀਆ

Raag Sorath, Fifth Guru, Second beat, Ashatpadees:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਪਾਠੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ ॥

One may read scriptures and contemplate them; one may practice the inner cleansing techniques of Yoga and control of the breath,

ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ ॥੧॥

but with these yogic practices one cannot escape from the five vices, instead one is increasingly bound to egotism. ||1||

ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ ॥

O' dear, these are not the ways to realize God; I have seen people performing many of these rituals.

ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥

O' God, I have forsaken these rituals and come to Your refuge, please bless me with discerning intellect. ||Pause||

ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ ॥

One may remain silent, use his hands as begging bowls and may wander naked in the forest,

ਤਟ ਤੀਰਥ ਸਭ ਧਰਤੀ ਕ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ ॥੨॥

One may make pilgrimages to river banks and sacred shrines all over the world, but his sense of duality (attraction for worldly riches and power) does not leave him. ||2||

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ ॥

He may desire to go and dwell at sacred places of pilgrimage, and even offer his head for sacrifice;

ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ ॥੩॥

but this will not remove the filth of vices of his mind, even though he may make thousands of efforts. ||3||

ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ ॥

He may give gifts of all sorts - gold, women, horses and elephants.

ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਧੇ ਨਹ ਮਿਲੀਐ ਹਰਿ ਦੁਆਰਾ ॥੪॥

He may make offerings of food, clothes and land in abundance, but even this will not lead him to God's presence. ||4||

ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ ॥

He may remain devoted to worship and adoration, bowing his forehead to the floor, practicing the six religious rituals,

ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ ॥੫॥

remaining indulged in ego he falls in the bonds of Maya and does not realize God by these practices. ||5||

ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ ॥

He practices all the eighty-four postures of Yoga and acquires the supernatural powers of the Siddhas; but he gets tired even by practicing these rituals.

ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ ॥੬॥

One might have prolonged one's life by these methods, but still one is born again and again, and never experiences God's presence. ||6||

ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ ॥

He may enjoy princely pleasures, and regal pomp and ceremony, and issue unchallenged commands.

ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ ॥੭॥

He may lie on beautiful beds perfumed with sandalwood oil; but this will lead him only to terrible sufferings. ||7||

ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥

Singing God's praises in the holy Congregation, is the most sublime deed of all deeds.

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥੮॥

Nanak says, only he receives this opportunity who is pre-ordained for it. ||8||

ਤੇਰੇ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ ॥

O' my God, this devotee of Yours is imbued with Your love.

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ॥ ਰਹਾਉ ਦੂਜਾ ॥੧॥੩॥

The destroyer of the sorrows of the helpless has become merciful to me, and my mind is imbued with His praises. ||Second Pause||1||3||

ਰਾਗੁ ਸੋਰਠਿ ਵਾਰ ਮਹਲੇ ੪ ਕੀ

Raag Sorath, Vaar by the Fourth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਲੋਕੁ ਮਃ ੧ ॥

Shalok, First Guru:

ਸੋਰਠਿ ਸਦਾ ਸੁਹਾਵਣੀ ਜੇ ਸਚਾ ਮਨਿ ਹੋਇ ॥

Sorath Raag is always beautiful, if it makes the soul-bride to realize the eternal God's presence in her mind,

ਦੰਦੀ ਮੈਲੁ ਨ ਕਤੁ ਮਨਿ ਜੀਭੈ ਸਚਾ ਸੋਇ ॥

her habit of slandering goes away, her mind becomes free of enmity and her tongue always sings the praises of God.

ਸਸੁਰੈ ਪੇਈਐ ਭੈ ਵਸੀ ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗ ॥

Both here and hereafter, she abides in the revered fear of God and follows the true Guru's teachings without any hesitation,

ਪਰਹਰਿ ਕਪੜੁ ਜੇ ਪਿਰ ਮਿਲੈ ਖੁਸੀ ਰਾਵੈ ਪਿਰੁ ਸੰਗਿ ॥

by discarding worldly display, when she realizes her Husband-God, then she happily enjoys His company.

ਸਦਾ ਸੀਗਾਰੀ ਨਾਉ ਮਨਿ ਕਦੇ ਨ ਮੈਲੁ ਪਤੰਗੁ ॥

The soul-bride, whose mind is embellished with Naam, is never soiled with an iota of the dirt of vices.

ਦੇਵਰ ਜੇਠ ਮੁਏ ਦੁਖਿ ਸਸੂ ਕਾ ਡਰੁ ਕਿਸੁ ॥

Her lust and other vices vanish and now she is not afraid of Maya, the worldly riches and power?

ਜੇ ਪਿਰ ਭਾਵੈ ਨਾਨਕਾ ਕਰਮ ਮਣੀ ਸਭੁ ਸਚੁ ॥੧॥

O' Nanak if such a soul-bride becomes pleasing to her Husband-God, then deem her very fortunate; she experiences the eternal God everywhere. ||1||

ਮਃ ੪ ॥

Fourth Guru:

ਸੋਰਠਿ ਤਾਮਿ ਸੁਹਾਵਣੀ ਜਾ ਹਰਿ ਨਾਮੁ ਢੰਢੇਲੇ ॥

The musical measure Sorath is beautiful only when it leads the soul-bride to seek God's Name.

ਗੁਰ ਪੁਰਖੁ ਮਨਾਵੈ ਆਪਣਾ ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਬੋਲੇ ॥

She pleases her Husband-God and meditates on Him through the Guru's teachings.

ਹਰਿ ਪ੍ਰੇਮਿ ਕਸਾਈ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਰਤੀ ਹਰਿ ਰੰਗਿ ਚੋਲੇ ॥

Day and night, attracted by God's love, she remains imbued with His love.

ਹਰਿ ਜੈਸਾ ਪੁਰਖੁ ਨ ਲਭਈ ਸਭੁ ਦੇਖਿਆ ਜਗਤੁ ਮੈ ਟੋਲੇ ॥

I have searched the entire world, but I haven't found anybody like God.

ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਮਨੁ ਅਨਤ ਨ ਕਾਹੁ ਡੋਲੇ ॥

The true Guru has implanted the Naam within me and now my mind never wavers for the love of the other.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਕੇ ਗੋਲ ਗੋਲੇ ॥੨॥

God's devotee Nanak is a humble servant of the true Guru's followers. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਆਪੇ ਸਿਸਟਿ ਕਰਤਾ ਸਿਰਜਣਹਾਰਿਆ ॥

O' the Creator, You Yourself are the creator of this universe.

ਤੁਧੁ ਆਪੇ ਖੇਲੁ ਰਚਾਇ ਤੁਧੁ ਆਪਿ ਸਵਾਰਿਆ ॥

You Yourself have set up the worldly play, and You Yourself have embellished it.

ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਆਪਿ ਭੋਗਣਹਾਰਿਆ ॥

You Yourself are the benefactor of the bounties and You Yourself are the enjoyer of these.

ਸਭੁ ਤੇਰਾ ਸਬਦੁ ਵਰਤੈ ਉਪਾਵਣਹਾਰਿਆ ॥

O' the Creator, Your command is pervading everywhere;

ਹਉ ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀ ਗੁਰ ਕਉ ਵਾਰਿਆ ॥੧॥

I am dedicated to my Guru and through his teachings, I always praise You.

॥1॥

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਹਉਮੈ ਜਲਤੇ ਜਲਿ ਮੁਏ ਭ੍ਰਮਿ ਆਏ ਦੂਜੈ ਭਾਇ ॥

Indulged in ego, people endure much suffering and become spiritually dead; after wandering in the love of duality, when they come to the Guru's refuge,

ਪੂਰੈ ਸਤਿਗੁਰਿ ਰਾਖਿ ਲੀਏ ਆਪਣੈ ਪੰਨੈ ਪਾਇ ॥

The Perfect true Guru saved them by making them his own.

ਇਹੁ ਜਗੁ ਜਲਤਾ ਨਦਰੀ ਆਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਭਾਇ ॥

Through the Guru's world, they intuitively witnessed the extreme sufferings in the world.

ਸਬਦਿ ਰਤੇ ਸੇ ਸੀਤਲ ਭਏ ਨਾਨਕ ਸਚੁ ਕਮਾਇ ॥੧॥

O' Nanak, they became peaceful by getting imbued with the Guru's word and by meditating on God's Name. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਫਲਿਓ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਧੰਨੁ ਜਨਮੁ ਪਰਵਾਣੁ ॥

Blessed and acceptable is the life of those who serve the true Guru by following his teachings.

ਜਿਨਾ ਸਤਿਗੁਰੁ ਜੀਵਦਿਆ ਮੁਇਆ ਨ ਵਿਸਰੈ ਸੇਈ ਪੁਰਖ ਸੁਜਾਣੁ ॥

Truly wise are those who do not forget the true Guru throughout their life.

ਕੁਲੁ ਉਧਾਰੇ ਆਪਣਾ ਸੇ ਜਨੁ ਹੋਵੈ ਪਰਵਾਣੁ ॥

Such a devotee emancipates his lineage and he is approved in God's presence.

ਗੁਰਮੁਖਿ ਮੁਏ ਜੀਵਦੇ ਪਰਵਾਣੁ ਹਰਿ ਮਨਮੁਖ ਜਨਮਿ ਮਰਾਹਿ ॥

The Guru's followers are approved both in life and death, but the self-willed people continue the cycle of birth and death.

ਨਾਨਕ ਮੁਏ ਨ ਆਖੀਅਹਿ ਜਿ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹਿ ॥੨॥

O' Nanak, those who merge in the Guru's word, become immortal and are not called dead. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੇਵਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥

We should serve the all pervading immaculate God by lovingly remembering Him.

ਸਤਸੰਗਤਿ ਸਾਧੂ ਲਗਿ ਹਰਿ ਨਾਮਿ ਸਮਾਈਐ ॥

We can merge in God's Name only by joining the company of the Guru.

ਹਰਿ ਤੇਰੀ ਵਡੀ ਕਾਰ ਮੈ ਮੂਰਖ ਲਾਈਐ ॥

O' God, supreme is Your service, engage me, the foolish one, to that service;

ਹਉ ਗੋਲਾ ਲਾਲਾ ਤੁਧੁ ਮੈ ਹੁਕਮੁ ਫੁਰਮਾਈਐ ॥

I am a humble servant of Your devotees, please command me,

ਹਉ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਵਾ ਜਿ ਗੁਰਿ ਸਮਝਾਈਐ ॥੨॥

so that I may remember You by following the Guru's teachings. ||2||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਜਿ ਕਰਤੈ ਆਪਿ ਲਿਖਿਆਸੁ ॥

One has to act according to pre-ordained destiny, written by the Creator Himself.

ਮੇਹ ਠਗਉਲੀ ਪਾਈਅਨੁ ਵਿਸਰਿਆ ਗੁਣਤਾਸੁ ॥

He, in whose destiny God has written the potion of emotional attachment, forgets God, the treasure of virtues.

ਮਤੁ ਜਾਣਹੁ ਜਗੁ ਜੀਵਦਾ ਦੂਜੈ ਭਾਇ ਮੁਇਆਸੁ ॥

Don't consider those worldly people as spiritually alive, who are so engrossed in the love of duality as if they are dead.

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਬਹਣਿ ਨ ਮਿਲਨੀ ਪਾਸਿ ॥

Those who do not follow the Guru's teachings and do not meditate on Naam, are not allowed in God's presence.

ਦੁਖੁ ਲਾਗਾ ਬਹੁ ਅਤਿ ਘਣਾ ਪੁਤੁ ਕਲਤੁ ਨ ਸਾਥਿ ਕੋਈ ਜਾਸਿ ॥

They endure the most terrible misery, because neither their sons nor their wives for whom they accumulated Maya go along with them.

ਲੋਕਾ ਵਿਚਿ ਮੁਹੁ ਕਾਲਾ ਹੋਆ ਅੰਦਰਿ ਉਭੇ ਸਾਸ ॥

They are disgraced among the people and inside they sigh in deep regret.

ਮਨਮੁਖਾ ਨੋ ਕੋ ਨ ਵਿਸਹੀ ਚੁਕਿ ਗਇਆ ਵੇਸਾਸੁ ॥

No one places any reliance on the self-willed people because trust in them is lost.

ਨਾਨਕ ਗੁਰਮੁਖਾ ਨੋ ਸੁਖੁ ਅਗਲਾ ਜਿਨਾ ਅੰਤਰਿ ਨਾਮ ਨਿਵਾਸੁ ॥੧॥

O' Nanak, the Guru's followers, within whom is enshrined God's Name, live in utmost peace. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸੇ ਸੈਣ ਸੇ ਸਜਣਾ ਜਿ ਗੁਰਮੁਖਿ ਮਿਲਹਿ ਸੁਭਾਇ ॥

They alone are our relatives and well-wishers, who are the Guru's followers and meet us with love and affection.

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਅਨਦਿਨੁ ਕਰਹਿ ਸੇ ਸਚਿ ਰਹੇ ਸਮਾਇ ॥

They always act according to the true Guru's will and remain absorbed in the eternal God.

ਦੂਜੈ ਭਾਇ ਲਗੇ ਸਜਣ ਨ ਆਖੀਅਹਿ ਜਿ ਅਭਿਮਾਨੁ ਕਰਹਿ ਵੇਕਾਰ ॥

Those who are attached to the love of duality are not called friends; they practice egotism and evil deeds.

ਮਨਮੁਖ ਆਪ ਸੁਆਰਥੀ ਕਾਰਜੁ ਨ ਸਕਹਿ ਸਵਾਰਿ ॥

The self-willed people are selfish; they cannot resolve anyone's affairs.

ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ ॥੨॥

O' Nanak, they reap the fruit of their own doings in the past, and no one can erase their preordained destiny. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਆਪਿ ਖੇਲੁ ਰਚਾਇਆ ॥

O' God, having created the world, You Yourself have set up this play.

ਤੂੰ ਗੁਣ ਆਪਿ ਸਿਰਜਿਆ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ ॥

You Yourself created the three modes of Maya, the worldly riches and power, and fostered the love for it across the entire world.

ਵਿਚਿ ਹਉਮੈ ਲੇਖਾ ਮੰਗੀਐ ਫਿਰਿ ਆਵੈ ਜਾਇਆ ॥

Those who act in egotism are asked to account for their deeds and are assigned to the cycle of birth and death.

ਜਿਨਾ ਹਰਿ ਆਪਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੇ ਗੁਰਿ ਸਮਝਾਇਆ ॥

The Guru imparts this understanding to those on whom God Himself bestows grace.

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦਾ ਸਦਾ ਘੁਮਾਇਆ ॥੩॥

I am forever dedicated to my guru, yes I am dedicated to him. ||3||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ਜਿਨਿ ਵਿਣੁ ਦੰਤਾ ਜਗੁ ਖਾਇਆ ॥

Maya, the enticer of the mind is so powerful that it has engrossed the entire human race as if it has devoured the entire world.

ਮਨਮੁਖ ਖਾਧੇ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਿਨੀ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ॥

The self-willed persons are being consumed by it; but the Guru's followers who have attuned themselves to the eternal Naam are saved.

ਬਿਨੁ ਨਾਵੈ ਜਗੁ ਕਮਲਾ ਫਿਰੈ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ॥

The Guru's follower comes to see that without meditating on Naam, the world is roaming around insane.

ਧੰਧਾ ਕਰਤਿਆ ਨਿਹਫਲੁ ਜਨਮੁ ਗਵਾਇਆ ਸੁਖਦਾਤਾ ਮਨਿ ਨ ਵਸਾਇਆ ॥

Involved in worldly affairs, one wastes his precious human life in vain; and does not enshrine God, the bestower of spiritual peace, in his mind.

ਨਾਨਕ ਨਾਮੁ ਤਿਨਾ ਕਉ ਮਿਲਿਆ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ ॥੧॥

O Nanak, they alone realize Naam, who have such pre-ordained destiny. ||1||

ਮਃ ੩ ॥

Third Guru:

ਘਰ ਹੀ ਮਹਿ ਚੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ ॥

The ambrosial nectar of Naam is overflowing in every human's heart, but the self-willed persons do not realize it.

ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ ਭ੍ਰਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ ॥

Just as a deer does not recognize its own musk-scent and wanders around, deluded by doubt.

ਚੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੈ ਆਪਿ ਖੁਆਇਆ ॥

Similarly, a self-willed person abandons the ambrosial nectar of Naam and amasses Maya because the Creator Himself has strayed him.

ਗੁਰਮੁਖਿ ਵਿਰਲੇ ਸੇਈ ਪਈ ਤਿਨਾ ਚੰਦਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥

It is only rare followers of the Guru who have received the (right) understanding, and the Guru has made them realize that God is within them.

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇਆ ਰਸਨਾ ਹਰਿ ਸਾਦੁ ਆਇਆ ॥

Their mind and body become peaceful and then by uttering God's Name with their tongues, they enjoy the relish of Naam

ਸਬਦੇ ਹੀ ਨਾਉ ਉਪਜੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥

Naam wells up in the heart only through the Guru's word; and it is through the Guru's word that one unites with God.

ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥

Without reflecting on the Guru's word, the entire world is roaming about crazy, and wastes the human life in vain.

ਮਿਤੁ ਏਕੇ ਸਬਦੁ ਹੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥੨॥

O' Nanak, the Guru's word alone is the ambrosial nectar, which is received by following the Guru's teachings. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੇ ਹਰਿ ਪੁਰਖੁ ਾ ਗੰਮੁ ਹੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ ॥

That God who is beyond comprehension; tell me, how can we realize Him?

ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਾ ਦ੍ਰਿਸਟੁ ਕਹੁ ਜਨ ਕਿਉ ਧਿਆਈਐ ॥

He has no form or feature, and He cannot be seen; O' devotee, tell me how can we meditate on Him?

ਨਿਰੰਕਾਰੁ ਨਿਰੰਜਨੁ ਹਰਿ ਾ ਗਮੁ ਕਿਆ ਕਹਿ ਗੁਣ ਗਾਈਐ ॥

That formless and immaculate God is beyond comprehension; which of His virtues should we speak of and sing?

ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਆਪਿ ਸੁ ਹਰਿ ਮਾਰਗਿ ਪਾਈਐ ॥

He alone follows the path to realize God, whom He Himself bestows the righteous understanding.

ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਗੁਰ ਸੇਵਾ ਪਾਈਐ ॥੪॥

God is realized only by following the Guru's teachings; the perfect Guru has revealed Him to me. ||4||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਜਿਉ ਤਨੁ ਕੋਲੁ ਪੀੜੀਐ ਰਤੁ ਨ ਭੇਰੀ ਡੇਹਿ ॥

If my body is subjected to intense tortures for the sake of God's love, not even a sigh of grief would come out of it.

ਜੀਉ ਵੰਞੈ ਚਉ ਖੰਨੀਐ ਸਚੇ ਸੰਦੜੈ ਨੇਹਿ ॥

I dedicate my body (sacrifice my body peace by peace) for the love of God.

ਨਾਨਕ ਮੇਲੁ ਨ ਚੁਕਈ ਰਾਤੀ ਾ ਤੈ ਡੇਹ ॥੧॥

O Nanak, because of this, my bond with God does not cease, neither during the night nor during the day. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਜਣੁ ਮੈਡਾ ਰੰਗੁਲਾ ਰੰਗੁ ਲਾਏ ਮਨੁ ਲੇਇ ॥

My Beloved-God is very jovial; He entices my mind by imbuing it with His love.

ਜਿਉ ਮਾਜੀਠੈ ਕਪੜੇ ਰੰਗੇ ਭੀ ਪਾਹੇਹਿ ॥

Just as the pretreated fabric retains the fast color of the dye, similarly the mind gets imbued with the intense love of God by surrendering ourselves to Him.

ਨਾਨਕ ਰੰਗੁ ਨ ਉਤਰੈ ਬਿਆ ਨ ਲਗੈ ਕੇਹ ॥੨॥

O' Nanak, this fast color of God's love does not fade, and no other color can affect the mind so imbued with His love. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਆਪਿ ਵਰਤੈ ਆਪਿ ਹਰਿ ਆਪਿ ਬੁਲਾਇਦਾ ॥

God Himself is pervading in all, and He Himself causes them to utter His Name.

ਹਰਿ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਵਾਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਇਦਾ ॥

By Himself establishing the world, He commits all to their tasks.

ਇਕਨਾ ਭਗਤੀ ਲਾਇ ਇਕਿ ਆਪਿ ਖੁਆਇਦਾ ॥

Some He engages in devotional worship and others, He causes to stray.

ਇਕਨਾ ਮਾਰਗਿ ਪਾਇ ਇਕਿ ਉਝੜਿ ਪਾਇਦਾ ॥

He puts some people on the righteous path of remembering God, and others He purposely sends on the path of running after Maya,

ਜਨੁ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਇਦਾ ॥੫॥

Devotee Nanak remembers God with adoration and sings His praise through the Guru's teachings. ||5||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲੁ ਹੈ ਜੇ ਕੇ ਕਰੇ ਚਿਤੁ ਲਾਇ ॥

The service of the true Guru by following his teachings is fruitful, if one performs it with mind focused on it.

ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ॥

One receives the fruits of the mind's desire and the ego from within goes away.

ਬੰਧਨ ਤੇੜੈ ਮੁਕਤਿ ਹੋਇ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥

Such a true service of the Guru breaks down the worldly bonds, liberates from the vices and one remains absorbed in the eternal God.

ਇਸੁ ਜਗ ਮਹਿ ਨਾਮੁ □ ਲਭੁ ਹੈ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ ॥

In this world it is very difficult to realize Naam, but one realizes it dwelling in one's mind by following the Guru's teachings.

ਨਾਨਕ ਜੋ ਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥੧॥

O' Nanak, I am dedicated to the one who follows the teachings of his Guru.
||1||

ਮਃ ੩ ॥

Third Guru:

ਮਨਮੁਖ ਮੰਨੁ □ ਜਿਤੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥

The mind of a self-willed person is unconquerable, because it is stuck in the love of duality, the things other than God.

ਤਿਸ ਨੇ ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਇ ॥

He does not find peace even in dreams and passes his life in extreme misery.

ਘਰਿ ਘਰਿ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਥਕੇ ਸਿਧ ਸਮਾਧਿ ਲਗਾਇ ॥

The Pandits have grown weary of reading and reciting scriptures at people's houses and the Siddhas are exhausted sitting in trance,

ਇਹੁ ਮਨੁ ਵਸਿ ਨ ਆਵਈ ਥਕੇ ਕਰਮ ਕਮਾਇ ॥

but this mind does not come under control, in spite of being exhausted from doing such ritualistic deeds.

ਭੇਖਧਾਰੀ ਭੇਖ ਕਰਿ ਥਕੇ □ ਠਿਸਠਿ ਤੀਰਥ ਨਾਇ ॥

The impersonators have grown weary of wearing holy garbs and bathing at the sixty-eight sacred shrines;

ਮਨ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਹਉਮੈ ਭਰਮਿ ਭੁਲਾਇ ॥

they do not know the state of their own minds and are lost in doubt and ego.

ਗੁਰ ਪਰਸਾਦੀ ਭਉ ਪਇਆ ਵਡਭਾਗਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥

By the Guru's Grace, the revered fear of God wells up, and by great fortune, God's presence in the mind is realized.

ਭੈ ਪਇਐ ਮਨੁ ਵਸਿ ਹੋਆ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥

Yes, it is only when the revered fear of God wells up, one's ego is burnt away through the Guru's word and the mind comes under control.

ਸਚਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥

Those who are imbued with God's love are immaculate; their soul merges in the supreme light of God.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਉ ਪਾਇਆ ਨਾਨਕ ਸੁਖਿ ਸਮਾਇ ॥੨॥

O' Nanak, Naam is received only upon meeting the true Guru and then one dwells in celestial peace. ||2||

ਪਉੜੀ ॥

Pauree:

ਏਹ ਭੂਪਤਿ ਰਾਣੇ ਰੰਗ ਦਿਨ ਚਾਰਿ ਸੁਹਾਵਣਾ ॥

The revelries of kings and emperors look pleasing only for a few days.

ਏਹੁ ਮਾਇਆ ਰੰਗੁ ਕਸੁੰਭ ਖਿਨ ਮਹਿ ਲਹਿ ਜਾਵਣਾ ॥

This love of Maya is like the color of the safflower, which wears off in a moment.

ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲੈ ਸਿਰਿ ਪਾਪ ਲੈ ਜਾਵਣਾ ॥

Worldly wealth does not go along when one departs from this world, but surely one carries along a load of sins committed for amassing it.

ਜਾਂ ਪਕੜਿ ਚਲਾਇਆ ਕਾਲਿ ਤਾਂ ਖਰਾ ਡਰਾਵਣਾ ॥

When death seizes and drives one away, then one looks absolutely hideous.

ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਵੈ ਫਿਰਿ ਪਛੁਤਾਵਣਾ ॥੬॥

One repents grievously for not meditating on God's Name because one doesn't get this opportunity again. ||6||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫਿਰੇ ਸੇ ਬਧੇ ਦੁਖ ਸਹਾਹਿ ॥

Those who do not follow the true Guru's teachings and turn away from him, bound by the demons of death, they endure misery in the end.

ਫਿਰਿ ਫਿਰਿ ਮਿਲਣੁ ਨ ਪਾਇਨੀ ਜੰਮਹਿ ਤੈ ਮਰਿ ਜਾਹਿ ॥

They cannot realize God and keep going in the cycle of birth and death.

ਸਹਸਾ ਰੋਗੁ ਨ ਛੋਡਈ ਦੁਖ ਹੀ ਮਹਿ ਦੁਖ ਪਾਹਿ ॥

The malady of doubt does not spare them and they endure misery after misery.

ਨਾਨਕ ਨਦਰੀ ਬਖਸਿ ਲੇਹਿ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਹਿ ॥੧॥

O' Nanak, if the gracious God forgives them, then they unite with Him through the Guru's word. ||1||

ਮਃ ੩ ॥

Third Guru:

ਜੋ ਸਤਿਗੁਰ ਤੇ ਮੁਹ ਫਿਰੇ ਤਿਨਾ ਠਉਰ ਨ ਠਾਉ ॥

Those who do not follow the true Guru's teachings, as if they have turned their faces away from him, don't find any place of rest or peace;

ਜਿਉ ਛੁਟੜਿ ਘਰਿ ਘਰਿ ਫਿਰੈ ਦੁਹਚਾਰਣਿ ਬਦਨਾਉ ॥

They are like that divorced woman who wanders around from house to house and is disgraced because of bad character.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬਖਸੀਅਹਿ ਸੇ ਸਤਿਗੁਰ ਮੇਲਿ ਮਿਲਾਉ ॥੨॥

O' Nanak, those Guru's followers who are forgiven, the true Guru unites them with God. ||2||

ਪਉੜੀ ॥

Pauree:

ਜੋ ਸੇਵਹਿ ਸਤਿ ਮੁਰਾਰਿ ਸੇ ਭਵਜਲ ਤਰਿ ਗਇਆ ॥

Those who remember the eternal God with adoration, swim across the dreadful worldly ocean of vices.

ਜੇ ਬੇਲਹਿ ਹਰਿ ਹਰਿ ਨਾਉ ਤਿਨ ਜਮੁ ਛਡਿ ਗਇਆ ॥

Those who always recite God's Name, are passed over by the demon of Death.

ਸੇ ਦਰਗਹ ਪੈਏ ਜਾਹਿ ਜਿਨਾ ਹਰਿ ਜਪਿ ਲਇਆ ॥

Those who lovingly remember God, are honored in God's presence.

ਹਰਿ ਸੇਵਹਿ ਸੇਈ ਪੁਰਖ ਜਿਨਾ ਹਰਿ ਤੁਧੁ ਮਇਆ ॥

O' God, they alone remember You with adoration, on whom is Your grace.

ਗੁਣ ਗਾਵਾ ਪਿਆਰੇ ਨਿਤ ਗੁਰਮੁਖਿ ਭ੍ਰਮ ਭਉ ਗਇਆ ॥੭॥

The doubts and fears vanish by following the Guru's teachings: O' God, bless me, so that I may always sing Your praises. ||7||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Mehl:

ਥਾਲੈ ਵਿਚਿ ਤੈ ਵਸਤੂ ਪਈਓ ਹਰਿ ਭੋਜਨੁ ਅੰਮ੍ਰਿਤੁ ਸਾਰੁ ॥

The heart in which are present three things (truth, contentment, and contemplation) which is the essence of the ambrosial food of God's Name,

ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥

eating which the mind is satiated and one finds the way to freedom from vices.

ਇਹੁ ਭੋਜਨੁ ਅਲਭੁ ਹੈ ਸੰਤਹੁ ਲਭੈ ਗੁਰ ਵੀਚਾਰਿ ॥

O' saints, this spiritual food is very difficult to find and can only be received by reflecting on the Guru's word.

ਏਹ ਮੁਦਾਵਣੀ ਕਿਉ ਵਿਚਹੁ ਕਢੀਐ ਸਦਾ ਰਖੀਐ ਉਰਿ ਧਾਰਿ ॥

Why should we cast this riddle out of our minds? We should keep it ever enshrined in our hearts.

ਏਹ ਮੁਦਾਵਣੀ ਸਤਿਗੁਰੂ ਪਾਈ ਗੁਰਸਿਖਾ ਲਧੀ ਭਾਲਿ ॥

The true Guru has put this riddle and the Guru's disciples have found its solution.

ਨਾਨਕ ਜਿਸੁ ਬੁਝਾਏ ਸੁ ਬੁਝਸੀ ਹਰਿ ਪਾਇਆ ਗੁਰਮੁਖਿ ਘਾਲਿ ॥੧॥

O' Nanak, he alone solves this riddle, whom the Guru inspires to understand and realizes God by putting in the effort through the Guru's teachings. ||1||

ਮਃ ੩ ॥

Third Guru:

ਜੇ ਧੁਰਿ ਮੇਲੇ ਸੇ ਮਿਲਿ ਰਹੇ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥

Those who are pre-ordained to unite with God; they merge (unite) with Him by attuning their minds to the true Guru's teachings

ਆਪਿ ਵਿਛੋੜੇਨੁ ਸੇ ਵਿਛੁੜੇ ਦੂਜੈ ਭਾਇ ਖੁਆਇ ॥

Those whom God Himself separates, remain separated from Him by straying in the love of duality, the things other than God.

ਨਾਨਕ ਵਿਣੁ ਕਰਮਾ ਕਿਆ ਪਾਈਐ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ ॥੨॥

O' Nanak, what can one receive without destiny? One earns what he is predestined to receive. ||2||

ਪਉੜੀ ॥

Pauree:

ਬਹਿ ਸਖੀਆ ਜਸੁ ਗਾਵਹਿ ਗਾਵਣਹਾਰੀਆ ॥

Sitting together like close friends, the devotees of God sing His praises.

ਹਰਿ ਨਾਮੁ ਸਲਾਹਿਹੁ ਨਿਤ ਹਰਿ ਕਉ ਬਲਿਹਾਰੀਆ ॥

They dedicate themselves to God and advise others to always sing glory of God's Name.

ਜਿਨੀ ਸੁਣਿ ਮੰਨਿਆ ਹਰਿ ਨਾਉ ਤਿਨਾ ਹਉ ਵਾਰੀਆ ॥

I am dedicated to those who have listened to and believed in God's Name.

ਗੁਰਮੁਖੀਆ ਹਰਿ ਮੇਲੁ ਮਿਲਾਵਣਹਾਰੀਆ ॥

O' God, unite me with such Guru's followers, who are capable of making me realize You.

ਹਉ ਬਲਿ ਜਾਵਾ ਦਿਨੁ ਰਾਤਿ ਗੁਰ ਦੇਖਣਹਾਰੀਆ ॥੮॥

I dedicate myself to those who always behold the true Guru. ||8||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਵਿਣੁ ਨਾਵੈ ਸਭਿ ਭਰਮਦੇ ਨਿਤ ਜਗਿ ਤੇਟਾ ਸੈਸਾਰਿ ॥

Without meditating on Naam people are always wandering around aimlessly in the world and are suffering spiritual losses.

ਮਨਮੁਖਿ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਅੰਧੁ ਗੁਬਾਰੁ ॥

In egotism, the self-willed persons do such deeds which cause pitch darkness of spiritual ignorance.

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਾ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ ॥੧॥

O' Nanak, the Guru's followers partake the ambrosial nectar of Naam by contemplating the Guru's word. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਹਜੇ ਜਾਗੈ ਸਹਜੇ ਸੇਵੈ ॥ ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਉਸਤਤਿ ਹੋਵੈ ॥

The Guru's follower who always sings God's praises remains (while awake or asleep) in a state of spiritual equipoise,

ਮਨਮੁਖ ਭਰਮੈ ਸਹਸਾ ਹੋਵੈ ॥

Deluded by his doubts, a self-willed person remains wandering aimlessly;

ਅੰਤਰਿ ਚਿੰਤਾ ਨੀਦ ਨ ਸੇਵੈ ॥

He is filled with anxiety and he cannot even have a peaceful sleep.

ਗਿਆਨੀ ਜਾਗਹਿ ਸਵਹਿ ਸੁਭਾਇ ॥

The spiritually wise people wake and sleep in God's love.

ਨਾਨਕ ਨਾਮਿ ਰਤਿਆ ਬਲਿ ਜਾਉ ॥੨॥

O' Nanak, I am dedicated to those who are imbued with Naam. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਜੇ ਹਰਿ ਰਤਿਆ ॥

Those who are imbued with God's love, remember Him with loving devotion.

ਹਰਿ ਇਕੁ ਧਿਆਵਹਿ ਇਕੁ ਇਕੇ ਹਰਿ ਸਤਿਆ ॥

They remember with adoration only the one God, who alone is eternal;

ਹਰਿ ਇਕੇ ਵਰਤੈ ਇਕੁ ਇਕੇ ਉਤਪਤਿਆ ॥

who alone has created the universe and who alone is pervading everywhere.

ਜੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਤਿਨ ਡਰੁ ਸਟਿ ਘਤਿਆ ॥

Those who lovingly remember God's Name, cast away their fears.

ਗੁਰਮਤੀ ਦੇਵੈ ਆਪਿ ਗੁਰਮੁਖਿ ਹਰਿ ਜਪਿਆ ॥੯॥

Only that follower of the Guru remembers God with adoration, whom He Himself blesses this Gift through the Guru's teachings. ||9||

ਸਲੋਕ ਮਃ ੩ ॥

Shalok, Third Guru:

ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਜਿਤੁ ਕਿਛੁ ਸੇਝੀ ਪਾਇ ॥

If the spiritual wisdom, which would have given some true understanding, did not enter into the mind;

ਵਿਣੁ ਡਿਠਾ ਕਿਆ ਸਾਲਾਹੀਐ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ ॥

then how can one praise that God, whom he has not seen? Thus a spiritually ignorant person keeps falling into more and more darkness of ignorance.

ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੀਐ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

O' Nanak, only when we contemplate the Guru's word, then we realize God who is always dwelling in our mind. ||1||

ਮਃ ੩ ॥

Third Guru:

ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੇ ਸਬਦੁ ਵੀਚਾਰਿ ॥

The divine word of the Guru is the one and only one True Gure; therefore, reflect only on the Guru's word.

ਸਚਾ ਸਉਦਾ ਹਟੁ ਸਚੁ ਰਤਨੀ ਭਰੇ ਭੰਡਾਰ ॥

The divine word is the eternal commodity, and true is the shop overflowing with the treasures of invaluable gems like Naam and divine virtues.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਈਅਨਿ ਜੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ ॥

If God, the benefactor, blesses then these treasures are received by the Guru's grace.

ਸਚਾ ਸਉਦਾ ਲਾਭੁ ਸਦਾ ਖਟਿਆ ਨਾਮੁ ਅਪਾਰੁ ॥

Dealing in this true commodity, one who earns the wealth of the Name of the infinite God,

ਵਿਖੁ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਗਟਿਆ ਕਰਮਿ ਪੀਆਵਣਹਾਰੁ ॥

For him, the ambrosial Nectar of Naam is revealed even while living in the midst of the poisonous Maya; but one partakes it only by God's grace.

ਨਾਨਕ ਸਚੁ ਸਲਾਹੀਐ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥੨॥

O' Nanak, we should applause and remember God, the embellisher of all. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਨਾ ਅੰਦਰਿ ਕੂੜੁ ਵਰਤੈ ਸਚੁ ਨ ਭਾਵਈ ॥

Truth is not pleasing to those who live by practicing falsehood.

ਜੇ ਕੇ ਬੇਲੈ ਸਚੁ ਕੂੜਾ ਜਲਿ ਜਾਵਈ ॥

If somebody speaks the truth, the false person burns in anger.

ਕੂੜਿਆਰੀ ਰਜੈ ਕੂੜਿ ਜਿਉ ਵਿਸਟਾ ਕਾਗੁ ਖਾਵਈ ॥

The liars are satisfied through falsehood just as a crow is satiated by eating filth.

ਜਿਸੁ ਹਰਿ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੇ ਨਾਮੁ ਧਿਆਵਈ ॥

The one on whom God bestows mercy, meditates on Naam with loving devotion.

ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਰਾਧਿ ਕੂੜੁ ਪਾਪੁ ਲਹਿ ਜਾਵਈ ॥੧੦॥

One's falsehood and sin vanishes by lovingly remembering Naam by following the Guru's teachings. ||10||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Gurul:

ਸੇਖਾ ਚਉਚਕਿਆ ਚਉਵਾਇਆ ਏਹੁ ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਣਿ ॥

O Sheikh, your mind is wandering everywhere; bring your mind back to within yourself;

ਏਹੜ ਤੇਹੜ ਛਡਿ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਣੁ ॥

forsake all these lame and crooked excuses and understand the Guru's word.

ਸਤਿਗੁਰ ਅਗੈ ਢਹਿ ਪਉ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਜਾਣੁ ॥

Bow in reverence before the true Guru; the Knower who knows everything.

ਆਸਾ ਮਨਸਾ ਜਲਾਇ ਤੂ ਹੋਇ ਰਹੁ ਮਿਹਮਾਣੁ ॥

Burn away your hopes and desires, and live like a guest in this world knowing that you have to depart one day.

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਭੀ ਚਲਹਿ ਤਾ ਦਰਗਹ ਪਾਵਹਿ ਮਾਣੁ ॥

If you would walk in harmony with the true Guru's will, then you shall be honored in God's presence.

ਨਾਨਕ ਜਿ ਨਾਮੁ ਨ ਚੇਤਨੀ ਤਿਨ ਧਿਗੁ ਪੈਨਣੁ ਧਿਗੁ ਖਾਣੁ ॥੧॥

O Nanak, cursed are their clothes, and cursed is the food of those who do not meditate on Naam. ||1||

ਮਃ ੩ ॥

Third Guru:

ਹਰਿ ਗੁਣ ਤੇਟਿ ਨ ਆਵਈ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥

There is no end to the virtues of God and the worth of His virtues cannot be described.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਰਵਹਿ ਗੁਣ ਮਹਿ ਰਹੈ ਸਮਾਇ ॥੨॥

O' Nanak, the Guru's followers sing the glorious praises of God and remain absorbed in His virtues. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਚੋਲੀ ਦੇਹ ਸਵਾਰੀ ਕਢਿ ਪੈਧੀ ਭਗਤਿ ਕਰਿ ॥

God has fashioned this body as a robe (for the soul), and embellished it with the embroidery of devotional worship.

ਹਰਿ ਪਾਟੁ ਲਗਾ ਅਧਿਕਾਈ ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਤਿ ਕਰਿ ॥

This body is bedecked with many kinds of divine virtues;

ਕੋਈ ਬੂਝੈ ਬੂਝਣਹਾਰਾ ਅੰਤਰਿ ਬਿਬੇਕੁ ਕਰਿ ॥

but only a rare divinely knowledgeable person understands this fact by reflecting on it in his mind.

ਸੇ ਬੂਝੈ ਏਹੁ ਬਿਬੇਕੁ ਜਿਸੁ ਬੁਝਾਏ ਆਪਿ ਹਰਿ ॥

He alone understands this deliberation, whom God Himself inspires to understand.

ਜਨੁ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ਗੁਰਮੁਖਿ ਹਰਿ ਸਤਿ ਹਰਿ ॥੧੧॥

Devotee Nanak utters this thought, that it is only through the Guru that the eternal God can be meditated upon. ||11||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਪਰਥਾਇ ਸਾਖੀ ਮਹਾ ਪੁਰਖ ਬੋਲਦੇ ਸਾਝੀ ਸਗਲ ਜਹਾਨੈ ॥

The great men may be speaking about a certain true story or a particular situation, but the teachings in those are applicable to the entire world.

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਭਉ ਕਰੇ ਆਪਣਾ ਆਪੁ ਪਛਾਣੈ ॥

One who follows the Guru's teachings above, enshrines the revered fear of God in his heart and understands his own self.

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਤਾ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨੈ ॥

By the Guru's grace, if he conquers his worldly desires and ego while still alive, then his mind becomes content in itself.

ਜਿਨ ਕਉ ਮਨ ਕੀ ਪਰਤੀਤਿ ਨਾਹੀ ਨਾਨਕ ਸੇ ਕਿਆ ਕਥਹਿ ਗਿਆਨੈ ॥੧॥

O' Nanak, those who have no faith in their own minds, how can they discourse on divine wisdom? ||1||

ਮਃ ੩ ॥

Third Guru:

ਗੁਰਮੁਖਿ ਚਿਤੁ ਨ ਲਾਇਓ ਅੰਤਿ ਦੁਖੁ ਪਹੁਤਾ ਆਇ ॥

Those, who do not follow the Guru's teachings and do not focus their mind on God, are overtaken by grief in the end.

ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਅੰਧਿਆਂ ਸੁਧਿ ਨ ਕਾਈ ਪਾਇ ॥

Being spiritually ignorant, they do not understand anything about themselves and the worldly affairs.

ਪੰਡਿਤ ਤਿਨ ਕੀ ਬਰਕਤੀ ਸਭੁ ਜਗਤੁ ਖਾਇ ਜੇ ਰਤੇ ਹਰਿ ਨਾਇ ॥

O' Pandit, the entire world gets spiritual sustenance from those who are imbued with the love of God's Name.

ਜਿਨ ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹਿਆ ਹਰਿ ਸਿਉ ਰਹੇ ਸਮਾਇ ॥

Those who praise God through the Guru's word, remain attuned to God.

ਪੰਡਿਤ ਦੂਜੇ ਭਾਇ ਬਰਕਤਿ ਨ ਹੋਵਈ ਨਾ ਧਨੁ ਪਲੈ ਪਾਇ ॥

O' Pundit, by being imbued with the love of things other than God, neither one becomes content, nor one receives the wealth of Naam.

ਪੜਿ ਥਕੇ ਸੰਤੋਖੁ ਨ ਆਇਓ ਅਨਦਿਨੁ ਜਲਤ ਵਿਹਾਇ ॥

They grow weary of reading scriptures, but do not find contentment; their each day of life passes in the agony of worldly desires.

ਕੂਕ ਪੁਕਾਰ ਨ ਚੁਕਈ ਨਾ ਸੰਸਾ ਵਿਚਹੁ ਜਾਇ ॥

Their cries and complaints never end and the dread of their mind does not depart.

ਨਾਨਕ ਨਾਮ ਵਿਗੁਣਿਆ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ ॥੨॥

O' Nanak, without amassing the wealth of Naam, such people depart from the world in utter disgrace. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਸਜਣ ਮੇਲਿ ਪਿਆਰੇ ਮਿਲਿ ਪੰਥੁ ਦਸਾਈ ॥

O' dear God, unite me with the Guru's followers, from whom I may ask the path leading to You.

ਜੇ ਹਰਿ ਦਸੇ ਮਿਤੁ ਤਿਸੁ ਹਉ ਬਲਿ ਜਾਈ ॥

I am dedicated to that friend, who shows me the way to realize God.

ਗੁਣ ਸਾਝੀ ਤਿਨ ਸਿਉ ਕਰੀ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥

I would share their virtues and would remember God's Name with adoration.

ਹਰਿ ਸੇਵੀ ਪਿਆਰਾ ਨਿਤ ਸੇਵਿ ਹਰਿ ਸੁਖੁ ਪਾਈ ॥

I would always remember beloved God, and would receive peace through it.

ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਤਿਸੁ ਜਿਨਿ ਸੇਝੀ ਪਾਈ ॥੧੨॥

I am dedicated to the true Guru, who has given me this understanding. ||12||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਪੰਡਿਤ ਮੈਲੁ ਨ ਚੁਕਈ ਜੇ ਵੇਦ ਪੜੈ ਜੁਗ ਚਾਰਿ ॥

Even if a Pundit keeps reading scriptures for all the four ages, still the filth of evil desires from his mind does not get washed off

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਮੂਲੁ ਹੈ ਵਿਚਿ ਹਉਮੈ ਨਾਮੁ ਵਿਸਾਰਿ ॥

Because the root cause of this filth is the three pronged Maya, the worldly riches and power; and also in egotism, he forsakes Naam.

ਪੰਡਿਤ ਭੂਲੇ ਦੂਜੈ ਲਾਗੇ ਮਾਇਆ ਕੈ ਵਾਪਾਰਿ ॥

The pandits are deluded and attached to duality; they deal only in Maya.

ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਭੁਖ ਹੈ ਮੂਰਖ ਭੁਖਿਆ ਮੁਏ ਗਵਾਰ ॥

Within them is hunger and fire of desire and consumed by the yearning for worldly wealth, these foolish Pundits become spiritually dead.

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥

Spiritual peace is received by contemplating and following the divine word of the true Guru.

ਅੰਦਰਹੁ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਈ ਸਚੈ ਨਾਇ ਪਿਆਰਿ ॥

By being imbued with the love of the Name of the eternal God, the yearning for the worldly desires departs from within.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਹਜੇ ਰਜੇ ਜਿਨਾ ਹਰਿ ਰਖਿਆ ਉਰਿ ਧਾਰਿ ॥੧॥

O' Nanak, those who are imbued with Naam and have enshrined God in their hearts, have intuitively become contented. ||1||

ਮਃ ੩ ॥

Third Guru:

ਮਨਮੁਖ ਹਰਿ ਨਾਮੁ ਨ ਸੇਵਿਆ ਦੁਖੁ ਲਗਾ ਬਹੁਤਾ ਆਇ ॥

The self-willed person has not meditated on God's Name, due to which he suffers in immense agony.

ਅੰਤਰਿ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਹੈ ਸੁਧਿ ਨ ਕਾਈ ਪਾਇ ॥

Within him is the darkness of spiritual ignorance, due to which he does not understand anything

ਮਨਹਠਿ ਸਹਜਿ ਨ ਬੀਜਿਓ ਭੁਖਾ ਕਿ ਅਗੈ ਖਾਇ ॥

Due to the obstinacy of the mind, he does not meditate and does not sow the seed of Naam; what would be his spiritual sustenance in the world hereafter?

ਨਾਮੁ ਨਿਧਾਨੁ ਵਿਸਾਰਿਆ ਦੂਜੈ ਲਗਾ ਜਾਇ ॥

Forsaking the treasure of Naam, he is attached to duality.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਹਿ ਵਡਿਆਈਆ ਜੇ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ ॥੨॥

O Nanak, the Guru's followers are honored with glory, when God Himself unites them with the holy congregation. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਰਸਨਾ ਹਰਿ ਜਸੁ ਗਾਵੈ ਖਰੀ ਸੁਹਾਵਣੀ ॥

That tongue is very beautiful and pleasing which sings God's praise

ਜੇ ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਬੋਲੈ ਸਾ ਹਰਿ ਭਾਵਣੀ ॥

The tongue, which utters God's Name, with full concentration of body and mind, is pleasing to God.

ਜੇ ਗੁਰਮੁਖਿ ਚਖੈ ਸਾਦੁ ਸਾ ਤ੍ਰਿਪਤਾਵਣੀ ॥

That tongue which, through the Guru's teachings, tastes the relish of Naam and becomes contented and doesn't long for other worldly relishes.

ਗੁਣ ਗਾਵੈ ਪਿਆਰੇ ਨਿਤ ਗੁਣ ਗਾਇ ਗੁਣੀ ਸਮਝਾਵਣੀ ॥

It always sings the praises of beloved-God, and by singing these praises it helps others to understand the virtuous God.

ਜਿਸੁ ਹੋਵੈ ਆਪਿ ਦਇਆਲੁ ਸਾ ਸਤਿਗੁਰੂ ਗੁਰੂ ਬੁਲਾਵਣੀ ॥੧੩॥

That tongue on which God Himself becomes gracious, keeps remembering the true Guru again and again. ||13||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ ॥

Just an elephant surrenders to the goad of his master, and an anvil submits itself to the strikes of the hammer,

ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਉਭੀ ਸੇਵ ਕਰੇਇ ॥

Similarly you should surrender your body and mind to the Guru, and always remain alert to serve the Guru by following his teachings.

ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ ਕਾ ਲੇਇ ॥

In this way, when the Guru's follower completely sheds his ego, then he feels as if he has received the sovereignty of the entire universe.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੧॥

O' Nanak, only when God Himself casts His glance of grace then we receive such understanding through the Guru's teachings. ||1||

ਮਃ ੩ ॥

Third Guru:

ਜਿਨ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਆਏ ਤੇ ਪਰਵਾਣੁ ॥

Approved is the advent of those who lovingly meditate on Naam through the Guru's teachings.

ਨਾਨਕ ਕੁਲ ਉਧਾਰਹਿ ਆਪਣਾ ਦਰਗਹ ਪਾਵਹਿ ਮਾਣੁ ॥੨॥

O' Nanak, they save their lineage, and receive honor in God's presence. ||2||

ਪਉੜੀ ॥

Pauree:

ਗੁਰਮੁਖਿ ਸਖੀਆ ਸਿਖ ਗੁਰੂ ਮੇਲਾਈਆ ॥

The Guru has brought together the friendly disciples who follow his teachings.

ਇਕਿ ਸੇਵਕ ਗੁਰ ਪਾਸਿ ਇਕਿ ਗੁਰਿ ਕਾਰੈ ਲਾਈਆ ॥

Some remain with the Guru and serve him and some are assigned to other tasks.

ਜਿਨਾ ਗੁਰੁ ਪਿਆਰਾ ਮਨਿ ਚਿਤਿ ਤਿਨਾ ਭਾਉ ਗੁਰੂ ਦੇਵਾਈਆ ॥

Those who cherish their beloved Guru in their conscious minds, the Guru blesses them with his love.

ਗੁਰ ਸਿਖਾ ਇਕੇ ਪਿਆਰੁ ਗੁਰ ਮਿਤਾ ਪੁਤਾ ਭਾਈਆ ॥

The Guru has the same love for his disciples, friends, children and siblings.

ਗੁਰੁ ਸਤਿਗੁਰੁ ਬੇਲਹੁ ਸਭਿ ਗੁਰੁ ਆਖਿ ਗੁਰੂ ਜੀਵਾਈਆ ॥੧੪॥

All of you lovingly remember the true Guru again and again, because when we remember the true Guru, he rejuvenates our spiritual life. ||14||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਨੀ ਅਗਿਆਨੀ ਅੰਧੁਲੇ ਅਵਰੇ ਕਰਮ ਕਮਾਹਿ ॥

O' Nanak, the spiritually ignorant and unwise people do not remember Naam and keep doing other useless deeds,

ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਫਿਰਿ ਵਿਸਟਾ ਮਾਹਿ ਪਚਾਹਿ ॥੧॥

They are bound and punished by the demon of death; and in the end, they get consumed in the filth of vices. ||1||

ਮਃ ੩ ॥

Third Guru:

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ ਸੇ ਜਨ ਸਚੇ ਪਰਵਾਣੁ ॥

O' Nanak, those who serve and follow their true Guru are true and approved.

ਹਰਿ ਕੈ ਨਾਇ ਸਮਾਇ ਰਹੇ ਚੁਕਾ ਆਵਣੁ ਜਾਣੁ ॥੨॥

They remain absorbed in God's Name, and their cycle of birth and death comes to an end. ||2||

ਪਉੜੀ ॥

Pauree:

ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਸੰਚੀਐ ਅੰਤੇ ਦੁਖਦਾਈ ॥

We amass wealth of worldly riches, but ultimately it brings misery.

ਘਰ ਮੰਦਰ ਮਹਲ ਸਵਾਰੀਅਹਿ ਕਿਛੁ ਸਾਥਿ ਨ ਜਾਈ ॥

Decorated houses, mansions and palaces will not go with anyone.

ਹਰ ਰੰਗੀ ਤੁਰੇ ਨਿਤ ਪਾਲੀਅਹਿ ਕਿਤੈ ਕਾਮਿ ਨ ਆਈ ॥

We raise different breeds of horses, but these serve no purpose in the end.

ਜਨ ਲਾਵਹੁ ਚਿਤੁ ਹਰਿ ਨਾਮ ਸਿਉ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥

O' humans, attune your mind to God's Name, which would be your companion in the end.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਸੁਖੁ ਪਾਈ ॥੧੫॥

O' Nanak, one who follows the Guru's teachings and remembers Naam with loving devotion, receives celestial peace. ||15||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Mehl:

ਬਿਨੁ ਕਰਮੈ ਨਾਉ ਨ ਪਾਈਐ ਪੂਰੈ ਕਰਮਿ ਪਾਇਆ ਜਾਇ ॥

God's Name cannot be realized without his grace, it is obtained only through His kindness.

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰਮਤਿ ਮੇਲਿ ਮਿਲਾਇ ॥੧॥

O' Nanak, if God casts His glance of grace on someone, then He unites that person with Him by attuning him to the Guru's teachings. ||1||

ਮਃ ੧ ॥

First Guru:

ਇਕ ਦਝਹਿ ਇਕ ਦਬੀਅਹਿ ਇਕਨਾ ਕੁਤੇ ਖਾਹਿ ॥

Some people cremate their dead, some bury in the ground, while some dead bodies are eaten by animals like dogs.

ਇਕਿ ਪਾਣੀ ਵਿਚਿ ਉਸਟੀਅਹਿ ਇਕਿ ਭੀ ਫਿਰਿ ਹਸਣਿ ਪਾਹਿ ॥

Some dead bodies are thrown into water, while others are kept in a dry well (enclosed space) to be eaten by vultures.

ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਹਿ ॥੨॥

O' Nanak, irrespective of the way of disposal, it is not known where the souls go in the end and into what they merge. ||2||

ਪਉੜੀ ॥

Pauree:

ਤਿਨ ਕਾ ਖਾਧਾ ਪੈਧਾ ਮਾਇਆ ਸਭੁ ਪਵਿਤੁ ਹੈ ਜੇ ਨਾਮਿ ਹਰਿ ਰਾਤੇ ॥

The food, clothes, and all the worldly possessions of those, who are imbued with the love of God's Name, are sacred.

**ਤਿਨ ਕੇ ਘਰ ਮੰਦਰ ਮਹਲ ਸਰਾਈ ਸਭਿ ਪਵਿਤੁ ਹਹਿ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸੇਵਕ ਸਿਖ ਅਭਿਆਗਤ
ਜਾਇ ਵਰਸਾਤੇ ॥**

Their houses, mansions, palaces, and rest-houses are sacred where the Guru's followers, devotees, disciples and the renouncers go and stay in peace.

ਤਿਨ ਕੇ ਤੁਰੇ ਜੀਨ ਖੁਰਗੀਰ ਸਭਿ ਪਵਿਤੁ ਹਰਿ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਿਖ ਸਾਧ ਸੰਤ ਚੜਿ ਜਾਤੇ ॥

Blessed are all their horses, saddles and horse blankets, on which the Guru's followers, disciples and saintly people mount and ride.

ਤਿਨ ਕੇ ਕਰਮ ਧਰਮ ਕਾਰਜ ਸਭਿ ਪਵਿਤੁ ਹਰਿ ਜੋ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਸਾਤੇ ॥

Immaculate are the deeds and acts of righteousness of those, who always utter the Name of the eternal God.

ਜਿਨ ਕੈ ਪੇਤੈ ਪੁੰਨੁ ਹੈ ਸੇ ਗੁਰਮੁਖਿ ਸਿਖ ਗੁਰੂ ਪਹਿ ਜਾਤੇ ॥੧੬॥

Those Guru-following disciples, who have virtues as their treasure, go to the Guru's refuge. ||16||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਨਾਨਕ ਨਾਵਹੁ ਘੁਥਿਆ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਜਾਇ ॥

O' Nanak, losing the opportunity to meditate on Naam, one loses everything both here and hereafter.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਭੁ ਹਿਰਿ ਲਇਆ ਮੁਠੀ ਦੂਜੈ ਭਾਇ ॥

The reward of their worship, penance, and strict discipline is all confiscated, because they are deceived by the love of duality;

ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ ॥੧॥

bound at the door of demon of death, they are beaten and are awarded severe punishment. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸੰਤਾ ਨਾਲਿ ਵੈਰੁ ਕਮਾਵਦੇ ਦੁਸਟਾ ਨਾਲਿ ਮੇਹੁ ਪਿਆਰੁ ॥

The slanderers bear enmity with the saints and have love and affection for the wicked.

ਅਗੈ ਪਿਛੈ ਸੁਖੁ ਨਹੀ ਮਰਿ ਜੰਮਹਿ ਵਾਰੇ ਵਾਰ ॥

They find no peace either here or hereafter and keep on dying and taking birth again and again.

ਤ੍ਰਿਸਨਾ ਕਦੇ ਨ ਬੁਝਈ ਦੁਬਿਧਾ ਹੋਇ ਖੁਆਰੁ ॥

Their fire of desire is never quenched and they are ruined by duality.

ਮੁਹ ਕਾਲੇ ਤਿਨਾ ਨਿੰਦਕਾ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥

These slanderers are disgraced in God's presence.

ਨਾਨਕ ਨਾਮ ਵਿਹੂਣਿਆ ਨਾ ਉਰਵਾਰਿ ਨ ਪਾਰਿ ॥੨॥

O' Nanak, devoid of the wealth of Naam, they find refuge neither here nor hereafter. ||2||

ਪਉੜੀ ॥

Pauree:

ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਸੇ ਹਰਿ ਹਰਿ ਨਾਮਿ ਰਤੇ ਮਨ ਮਾਹੀ ॥

Those who lovingly remember God's Name are imbued with It from within.

ਜਿਨਾ ਮਨਿ ਚਿਤਿ ਇਕੁ ਅਰਾਧਿਆ ਤਿਨਾ ਇਕਸ ਬਿਨੁ ਦੂਜਾ ਕੇ ਨਾਹੀ ॥

Those who remember God with the full concentration of mind, they do not depend on anyone else except one God.

ਸੇਈ ਪੁਰਖ ਹਰਿ ਸੇਵਦੇ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਹੀ ॥

Only those people who are so pre-ordained, remember God with adoration

ਹਰਿ ਕੇ ਗੁਣ ਨਿਤ ਗਾਵਦੇ ਹਰਿ ਗੁਣ ਗਾਇ ਗੁਣੀ ਸਮਝਾਹੀ ॥

They always sing God's praises; by reflecting on His virtues, they instruct others about God, the treasure of virtues.

ਵਡਿਆਈ ਵਡੀ ਗੁਰਮੁਖਾ ਗੁਰ ਪੂਰੈ ਹਰਿ ਨਾਮਿ ਸਮਾਹੀ ॥੧੭॥

Great is the greatness of the Guru's followers, through the perfect Guru's teachings, they remain merged in God's Name. ||17||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਇ ॥

It is extremely difficult to serve the true Guru by following his teachings; one has to surrender one's mind to the Guru and erase one's ego.

ਸਬਦਿ ਮਰਹਿ ਫਿਰਿ ਨਾ ਮਰਹਿ ਤਾ ਸੇਵਾ ਪਵੈ ਸਭ ਥਾਇ ॥

Those who conquer their worldly desires and ego through the Guru's word, their service becomes fruitful and they do not face the spiritual death.

ਪਾਰਸ ਪਰਸਿਐ ਪਾਰਸੁ ਹੋਵੈ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

One who remains attuned to Naam acquires the divine virtues, as if one becomes a philosopher's stone by touching a philosopher's stone.

ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪ੍ਰਭੁ ਆਇ ॥

One who is pre-ordained meets the true Guru and then by following his teachings, he realizes God.

ਨਾਨਕ ਗਣਤੈ ਸੇਵਕੁ ਨਾ ਮਿਲੈ ਜਿਸੁ ਬਖਸੇ ਸੇ ਪਵੈ ਥਾਇ ॥੧॥

O' Nanak, a devotee cannot realize God by counting his merits and other deeds; only the one on whom God becomes gracious is approved in His presence. ||1||

ਮਃ ੩ ॥

Third Mehl:

ਮਹਲੁ ਕੁਮਹਲੁ ਨ ਜਾਣਨੀ ਮੂਰਖ ਅਪਣੈ ਸੁਆਇ ॥

Because of their selfish motive, the fools do not know the difference between the right and wrong place to go to meet their spiritual needs.

ਸਬਦੁ ਚੀਨਹਿ ਤਾ ਮਹਲੁ ਲਹਹਿ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥

If they reflect on the Guru's word, they can realize God in their hearts and then their soul can merge in the supreme light of God.

ਸਦਾ ਸਰੇ ਕਾ ਭਉ ਮਨਿ ਵਸੈ ਤਾ ਸਭਾ ਸੋਝੀ ਪਾਇ ॥

If the revered fear of the eternal God always resides in their mind, then they come to understand everything,

ਸਤਿਗੁਰੁ ਅਪਣੈ ਘਰਿ ਵਰਤਦਾ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥

that true Guru who always remains in his divine form, unites them with himself on his own.

ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਭ ਪੂਰੀ ਪਈ ਜਿਸ ਨੇ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੨॥

O' Nanak, the one on whom God bestows grace by His own will, upon meeting the Guru all the tasks of that person are successfully resolved. ||2||

ਪਉੜੀ ॥

Pauree:

ਧੰਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਭਗਤ ਜਨਾ ਜੇ ਹਰਿ ਨਾਮਾ ਹਰਿ ਮੁਖਿ ਕਹਤਿਆ ॥

Extremely fortunate are those devotees who utter God's Name with their mouths.

ਧਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਸੰਤ ਜਨਾ ਜੇ ਹਰਿ ਜਸੁ ਸੁਣੀ ਸੁਣਤਿਆ ॥

Truly fortunate are those saints who listen to God's praises with their ears.

ਧਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਸਾਧ ਜਨਾ ਹਰਿ ਕੀਰਤਨੁ ਗਾਇ ਗੁਣੀ ਜਨ ਬਣਤਿਆ ॥

Exceedingly fortunate are those saintly people, who become virtuous by singing praises of God.

ਧਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਗੁਰਮੁਖਾ ਜੇ ਗੁਰਸਿਖ ਲੈ ਮਨੁ ਜਿਣਤਿਆ ॥

Exceptionally fortunate are those followers of the Guru, who conquer their minds by following his teachings.

ਸਭ ਦੂ ਵਡੇ ਭਾਗ ਗੁਰਸਿਖਾ ਕੇ ਜੇ ਗੁਰ ਚਰਣੀ ਸਿਖ ਪੜਤਿਆ ॥੧੮॥

The greatest of all is the fortune of those disciples of the Guru, who erase their ego and totally surrender themselves to the Guru. ||18||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਬ੍ਰਹਮੁ ਬਿੰਦੈ ਤਿਸ ਦਾ ਬ੍ਰਹਮਤੁ ਰਹੈ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥

The high status of a Brahmin in the society remains intact, who realizes God by focusing his attention on the Guru's word.

ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ ਜੇ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ ॥

One who always enshrines God in his heart, does not care for the nine treasures of the world and the miraculous powers of the Siddhas.

ਬਿਨੁ ਸਤਿਗੁਰੁ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ ਵੀਚਾਰੁ ॥

Reflect on this truth and understand that Naam is not received without following the true Guru's teachings.

ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਖੁ ਪਾਏ ਜੁਗ ਚਾਰਿ ॥੧॥

O Nanak, through perfect good destiny, one meets the true Guru and by following his teachings, he enjoys spiritual peace forever. ||1||

ਮਃ ੩ ॥

Third Guru:

ਕਿਆ ਰਭਰੁ ਕਿਆ ਬਿਰਧਿ ਹੈ ਮਨਮੁਖ ਤ੍ਰਿਸਨਾ ਭੁਖ ਨ ਜਾਇ ॥

Whether one is young or old, the hunger and fire of worldly desire from within a self-willed person does not go away.

ਗੁਰਮੁਖਿ ਸਬਦੇ ਰਤਿਆ ਸੀਤਲੁ ਹੋਏ ਆਪੁ ਗਵਾਇ ॥

The Guru's followers are imbued with the Guru's word; having lost their ego, they remain calm and enjoy celestial peace.

ਅੰਦਰੁ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖਿਆ ਫਿਰਿ ਭੁਖ ਨ ਲਗੈ ਆਇ ॥

Their mind is satiated and contented and the yearning for worldly riches and power doesn't afflict them again.

ਨਾਨਕ ਜਿ ਗੁਰਮੁਖਿ ਕਰਹਿ ਸੇ ਪਰਵਾਣੁ ਹੈ ਜੇ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੨॥

O' Nanak, because the Guru's followers always remain attuned to Naam, so whatever they do is acceptable in God's presence. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨ ਕੰਉ ਜੇ ਗੁਰਮੁਖਿ ਸਿਖਾ ॥

I am dedicated to those disciples who follow the Guru's teachings.

ਜੇ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ ਦਰਸਨੁ ਪਿਖਾ ॥

I wish to behold the blessed vision of those who remember God with adoration.

ਸੁਣਿ ਕੀਰਤਨੁ ਹਰਿ ਗੁਣ ਰਵਾ ਹਰਿ ਜਸੁ ਮਨਿ ਲਿਖਾ ॥

By listening to God's praises from them, I may utter God's praises and may enshrine God's glory in my mind.

ਹਰਿ ਨਾਮੁ ਸਲਾਹੀ ਰੰਗ ਸਿਉ ਸਭਿ ਕਿਲਵਿਖ ਕ੍ਰਿਖਾ ॥

By singing God's praises with love and devotion, I may uproot all my sins.

ਧਨੁ ਧੰਨੁ ਸੁਹਾਵਾ ਸੇ ਸਰੀਰੁ ਥਾਨੁ ਹੈ ਜਿਥੈ ਮੇਰਾ ਗੁਰੁ ਧਰੇ ਵਿਖਾ ॥੧੯॥

Very blessed is that body in which abides my Guru's teachings and love. ||19||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ ॥

Without the Guru's teachings, neither divine knowledge develops, nor peace comes to abide in the mind.

ਨਾਨਕ ਨਾਮ ਵਿਹੁਣੈ ਮਨਮੁਖੀ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਇ ॥੧॥

O Nanak, devoid of the wealth of Naam, the self-willed persons depart from the word after having wasted their lives. ||1||

ਮਃ ੩ ॥

Third Mehl:

ਸਿਧ ਸਾਧਿਕ ਨਾਵੈ ਨੇ ਸਭਿ ਖੋਜਦੇ ਥਕਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

All the ascetics and adepts seek Naam and they exhaust themselves trying to attune to God,

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਇ ॥

No one has ever received Naam without the true Guru; yes, Naam is received only through the Guru by following his teachings.

ਬਿਨੁ ਨਾਵੈ ਪੈਨਣੁ ਖਾਣੁ ਸਭੁ ਬਾਦਿ ਹੈ ਧਿਗੁ ਸਿਧੀ ਧਿਗੁ ਕਰਮਾਤਿ ॥

All the delicious food and expensive clothes are worthless without remembering Naam; devoid of Naam, accursed are the supernatural and miraculous powers.

ਸਾ ਸਿਧਿ ਸਾ ਕਰਮਾਤਿ ਹੈ ਅਚਿੰਤੁ ਕਰੇ ਜਿਸੁ ਦਾਤਿ ॥

That indeed is the supernatural power and miracle, when the carefree God bestows the gift of Naam on someone.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਏਹਾ ਸਿਧਿ ਏਹਾ ਕਰਮਾਤਿ ॥੨॥

O' Nanak, this alone is the astonishing deed and the miracle when the presence of God in the mind is realized through the Guru's teachings. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਮ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕੇ ਨਿਤ ਗਾਵਹ ਹਰਿ ਗੁਣ ਛੰਤਾ ॥

We are the minstrel of the Master-God and we always sing the hymns of His praises.

ਹਰਿ ਕੀਰਤਨੁ ਕਰਹ ਹਰਿ ਜਸੁ ਸੁਣਹ ਤਿਸੁ ਕਵਲਾ ਕੰਤਾ ॥

Yes, we sing the praises of God and listen to the praises of God, the Master of the goddess of wealth.

ਹਰਿ ਦਾਤਾ ਸਭੁ ਜਗਤੁ ਭਿਖਾਰੀਆ ਮੰਗਤ ਜਨ ਜੰਤਾ ॥

God alone is the benefactor and the entire world is the beggar; yes, all beings and creatures are beggars.

ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਹੋਇ ਵਿਚਿ ਪਾਥਰ ਕ੍ਰਿਮ ਜੰਤਾ ॥

O' God, becoming gracious, You give sustenance even to the insects and worms in rocks.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਧਨਵੰਤਾ ॥੨੦॥

O' Nanak, those who lovingly remember God through the Guru's teachings are truly spiritually wealthy. ||20||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਪੜਣਾ ਗੁੜਣਾ ਸੰਸਾਰ ਕੀ ਕਾਰ ਹੈ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਵਿਕਾਰੁ ॥

Reading and reflecting on the scriptures with fire of worldly desires and vices in the mind are just worldly pursuits.

ਹਉਮੈ ਵਿਚਿ ਸਭਿ ਪੜਿ ਥਕੇ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥

People have grown weary of reading scriptures in egotism and are ruined through the love of duality.

ਸੇ ਪੜਿਆ ਸੇ ਪੰਡਿਤੁ ਬੀਨਾ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ ॥

Only that person is truly learned, sagacious, and a wise scholar who reflects on the Guru's word.

ਅੰਦਰੁ ਖੋਜੈ ਤਤੁ ਲਹੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

He who reflects on his inner self, understand the reality and finds a way to freedom from the yearning for worldly desires and vices;

ਗੁਣ ਨਿਧਾਨੁ ਹਰਿ ਪਾਇਆ ਸਹਜਿ ਕਰੇ ਵੀਚਾਰੁ ॥

He reflects on the divine word in a state of equipoise and realizes God, the treasure of virtues.

ਧੰਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਜਿਸੁ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਧਾਰੁ ॥੧॥

O' Nanak, blessed is that true merchant of Naam, who through the Guru receives Naam as his support. ||1||

ਮਃ ੩ ॥

Third Guru:

ਵਿਣੁ ਮਨੁ ਮਾਰੇ ਕੋਇ ਨ ਸਿਝਈ ਵੇਖਹੁ ਕੇ ਲਿਵ ਲਾਇ ॥

Let anyone focus his attention and find out that, without conquering the mind, no one ever succeeds in fulfilling the purpose of life.

ਭੇਖਧਾਰੀ ਤੀਰਥੀ ਭਵਿ ਥਕੇ ਨਾ ਏਹੁ ਮਨੁ ਮਾਰਿਆ ਜਾਇ ॥

The recluses in holy garbs are tired of making pilgrimages to sacred shrines; the mind cannot be conquered this way.

ਗੁਰਮੁਖਿ ਏਹੁ ਮਨੁ ਜੀਵਤੁ ਮਰੈ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

Only through the Guru's teachings the mind gets detached from Maya, as if it has died while still living and remains attuned to the eternal God.

ਨਾਨਕ ਇਸੁ ਮਨ ਕੀ ਮਲੁ ਇਉ ਉਤਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥੨॥

O Nanak, this is how the filth of vices from the mind is removed; the Guru's word burns away the ego. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਹਰਿ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵਹੁ ਇਕ ਕਿਨਕਾ ॥

O' Saints of God, my brothers, please meet with me and implant within me a bit of God's Name.

ਹਰਿ ਹਰਿ ਸੀਗਾਰੁ ਬਨਾਵਹੁ ਹਰਿ ਜਨ ਹਰਿ ਕਾਪੜੁ ਪਹਿਰਹੁ ਖਿਮ ਕਾ ॥

O' dear devotees of God, decorate yourselves with the Name of God and wear the dress of forgiveness.

ਐਸਾ ਸੀਗਾਰੁ ਮੇਰੇ ਪ੍ਰਭ ਭਾਵੈ ਹਰਿ ਲਾਗੈ ਪਿਆਰਾ ਪ੍ਰਿਮ ਕਾ ॥

This is the kind of decoration which pleases my God and He loves a devotee embellished with love.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੋਲਹੁ ਦਿਨੁ ਰਾਤੀ ਸਭਿ ਕਿਲਬਿਖ ਕਾਟੈ ਇਕ ਪਲਕਾ ॥

Day and night, utter God's Name, which will destroy all the sins in an instant.

ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਹੋਵੈ ਜਿਸੁ ਉਪਰਿ ਸੇ ਗੁਰਮੁਖਿ ਹਰਿ ਜਪਿ ਜਿਣਕਾ ॥੨੧॥

That Guru's follower, unto whom God becomes merciful, wins the game of life by remembering God with loving devotion. ||21||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ ॥

This mind of ours is soiled with the filth of evils of many births, it has been soiled so much with the dirt of vices as if it has become black.

ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ ॥

The oilman's rag cannot be made clean, even if it is washed hundreds of times; similarly the soiled mind cannot be made immaculate by numerous ablutions.

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਉਲਟੀ ਹੋਵੈ ਮਤਿ ਬਦਲਾਹੁ ॥

If by the Guru's grace one detaches from the undue worldly desires, as if he is dead while alive, then his intellect changes so much that it goes away from the love for Maya.

ਨਾਨਕ ਮੈਲੁ ਨ ਲਗਈ ਨਾ ਫਿਰਿ ਜੋਨੀ ਪਾਹੁ ॥੧॥

O Nanak, no filth of vices sticks to his mind and he does not fall in the cycle of birth and death anymore. ||1||

ਮਃ ੩ ॥

Third Guru:

ਚਹੁ ਜੁਗੀ ਕਲਿ ਕਾਲੀ ਕਾਂਢੀ ਇਕ ਉਤਮ ਪਦਵੀ ਇਸੁ ਜੁਗ ਮਾਹਿ ॥

Out of the four yugas, Kalyug is considered dark age, full of sins; however, even in this age there is one sublime spiritual status which a person can attain.

ਗੁਰਮੁਖਿ ਹਰਿ ਕੀਰਤਿ ਫਲੁ ਪਾਈਐ ਜਿਨ ਕਉ ਹਰਿ ਲਿਖਿ ਪਾਹਿ ॥

Those who are predestined, follow the Guru's teachings and receive the fruit of singing God's praises.

ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਅਨਦਿਨੁ ਭਗਤਿ ਹਰਿ ਉਚਰਹਿ ਹਰਿ ਭਗਤੀ ਮਾਹਿ ਸਮਾਹਿ ॥੨॥

O' Nanak, through the Guru's grace, they always remain engaged in God's devotional worship and remain absorbed in it. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਹਰਿ ਮੇਲਿ ਸਾਧ ਜਨ ਸੰਗਤਿ ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਹਰਿ ਭਲੀ ਬਾਣਿ ॥

O' God, unite me with the congregation of saintly persons, so that with my mouth, I may utter the sublime divine words of Your praises.

ਹਰਿ ਗੁਣ ਗਾਵਾ ਹਰਿ ਨਿਤ ਚਵਾ ਗੁਰਮਤੀ ਹਰਿ ਰੰਗੁ ਸਦਾ ਮਾਣਿ ॥

I may sing praises of God, daily utter God's Name and I may always enjoy God's love through the Guru's teachings.

ਹਰਿ ਜਪਿ ਜਪਿ ਅਉਖਧ ਖਾਧਿਆ ਸਭਿ ਰੋਗ ਗਵਾਤੇ ਦੁਖਾ ਘਾਣਿ ॥

All maladies and woes are destroyed by taking the medicine of continuous meditation on God.

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਹਰਿ ਜਨ ਪੂਰੇ ਸਹੀ ਜਾਣਿ ॥

Those who do not forget God even while breathing and eating, know them to be the righteous people and His perfect devotees.

ਜੇ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਏ ਤਿਨ ਚੂਕੀ ਜਮ ਕੀ ਜਗਤ ਕਾਣਿ ॥੨੨॥

The Guru's followers who meditate on God, their subservience to the demon of death and the worldly people comes to an end. ||22||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਰੇ ਜਨ ਉਥਾਰੈ ਦਬਿਓਹੁ ਸੁਤਿਆ ਗਈ ਵਿਹਾਇ ॥

O mortal, you have been tormented by a nightmare and your life has passed in spiritual unawareness.

ਸਤਿਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣਿ ਨ ਜਾਗਿਓ ਅੰਤਰਿ ਨ ਉਪਜਿਓ ਚਾਉ ॥

In spite of hearing the true Guru's divine word, neither you became spiritually aware nor the desire to meditate on Naam welled up within you.

ਸਰੀਰੁ ਜਲਉ ਗੁਣ ਬਾਹਰਾ ਜੇ ਗੁਰ ਕਾਰ ਨ ਕਮਾਇ ॥

May that body burn, which has no virtues and does not follow the Guru's teachings.

ਜਗਤੁ ਜਲੰਦਾ ਡਿਠੁ ਮੈ ਹਉਮੈ ਦੂਜੈ ਭਾਇ ॥

I have seen that the world is burning in egotism and the love of duality.

ਨਾਨਕ ਗੁਰ ਸਰਣਾਈ ਉਬਰੇ ਸਚੁ ਮਨਿ ਸਬਦਿ ਧਿਆਇ ॥੧॥

O' Nanak, those who come to the Guru's refuge and remember God in their minds through the Guru's divine word are saved from egotism and duality. ||1||

ਮਃ ੩ ॥

Third Guru:

ਸਬਦਿ ਰਤੇ ਹਉਮੈ ਗਈ ਸੇਭਾਵੰਤੀ ਨਾਰਿ ॥

That soul-bride, whose egotism has vanished and is imbued with the Guru's divine word, is honorable.

ਪਿਰ ਕੈ ਭਾਣੈ ਸਦਾ ਚਲੈ ਤਾ ਬਨਿਆ ਸੀਗਾਰੁ ॥

If she lives by her husband-God's will, then decked with ornaments of divine virtues, she looks beautiful.

ਸੇਜ ਸੁਹਾਵੀ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ਹਰਿ ਵਰੁ ਪਾਇਆ ਨਾਰਿ ॥

She has realized her husband-God and she blissfully enjoys His presence in her embellished heart.

ਨਾ ਹਰਿ ਮਰੈ ਨ ਕਦੇ ਦੁਖੁ ਲਾਗੈ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾਰਿ ॥

That fortunate soul-bride is never afflicted with any sorrow because her Husband-God never dies and never leaves her.

ਨਾਨਕ ਹਰਿ ਪ੍ਰਭ ਮੇਲਿ ਲਈ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥੨॥

O Nanak, because of her love and affection for the Guru, God has united her with Him. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਨਾ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤੇ ਨਰ ਬੁਰਿਆਰੀ ॥

Those who slander their Guru are the most evil persons.

ਹਰਿ ਜੀਉ ਤਿਨ ਕਾ ਦਰਸਨੁ ਨਾ ਕਰਹੁ ਪਾਪਿਸਟ ਹਤਿਆਰੀ ॥

O' reverend God, let me never see the sight of such sinners and murderers.

ਓਹਿ ਘਰਿ ਘਰਿ ਫਿਰਹਿ ਕੁਸੁਧ ਮਨਿ ਜਿਉ ਧਰਕਟ ਨਾਰੀ ॥

Like a wicked woman, they wander from house to house with their evil minds.

ਵਡਭਾਗੀ ਸੰਗਤਿ ਮਿਲੇ ਗੁਰਮੁਖਿ ਸਵਾਰੀ ॥

But by great good fortune, if they join the holy congregation then they are reformed through the Guru's teachings.

ਹਰਿ ਮੇਲਹੁ ਸਤਿਗੁਰ ਦਇਆ ਕਰਿ ਗੁਰ ਕਉ ਬਲਿਹਾਰੀ ॥੨੩॥

O' God, bestow mercy and unite me with the true Guru; I am dedicated to the Guru. ||23||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਉਪਜੈ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗੈ ਆਇ ॥

By following the Guru's teachings, such a spiritual peace wells up in one's life that no sorrow affects him again.

ਜੰਮਣੁ ਮਰਣਾ ਮਿਟਿ ਗਇਆ ਕਾਲੈ ਕਾ ਕਿਛੁ ਨ ਬਸਾਇ ॥

His cycle of birth and death comes to an end and the fear of death has no power over him.

ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਵਿ ਰਹਿਆ ਸਚੇ ਰਹਿਆ ਸਮਾਇ ॥

His mind remains attuned to God, and he remains merged in Him.

ਨਾਨਕ ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨ ਕਉ ਜੇ ਚਲਨਿ ਸਤਿਗੁਰ ਭਾਇ ॥੧॥

O Nanak, I am dedicated to those who live by the true Guru's will. ||1||

ਮਃ ੩ ॥

Third Guru:

ਬਿਨੁ ਸਬਦੈ ਸੁਧੁ ਨ ਹੋਵਈ ਜੇ ਅਨੇਕ ਕਰੈ ਸੀਗਾਰ ॥

Without following the Guru's word, a bride-soul can never be righteous even if she adorns herself with countless ornaments.

ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਈ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥

Being in love with the worldly wealth and riches, she does not understand the worth of her Husband-God.

ਸਾ ਕੁਸੁਧ ਸਾ ਕੁਲਖਣੀ ਨਾਨਕ ਨਾਰੀ ਵਿਚਿ ਕੁਨਾਰਿ ॥੨॥

O' Nanak, such a soul-bride, is impure, characterless and most evil woman. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਹਰਿ ਅਪਣੀ ਦਇਆ ਕਰਿ ਹਰਿ ਬੋਲੀ ਬੈਣੀ ॥

O' God, bestow mercy that I may utter the divine words of Your praises.

ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਹਰਿ ਉਚਰਾ ਹਰਿ ਲਾਹਾ ਲੈਣੀ ॥

I may always meditate and utter God's Name and earn the reward of remembering God.

ਜੇ ਜਪਦੇ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਤਿਨ ਹਉ ਕੁਰਬੈਣੀ ॥

I am dedicated to those who always remember God with loving devotion.

ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪਿਆਰਾ ਅਰਾਧਿਆ ਤਿਨ ਜਨ ਦੇਖਾ ਨੈਣੀ ॥

May I behold with my eyes those devotees who deliberate on the teachings of my beloved true Guru.

ਹਉ ਵਾਰਿਆ ਅਪਣੇ ਗੁਰੂ ਕਉ ਜਿਨਿ ਮੇਰਾ ਹਰਿ ਸਜਣੁ ਮੇਲਿਆ ਸੈਣੀ ॥੨੪॥

I am dedicated to my Guru, who has united me with my God, my friend and my relative. ||24||

ਸਲੋਕੁ ਮਃ ੪ ॥

Shalok, Fourth Guru:

ਹਰਿ ਦਾਸਨ ਸਿਉ ਪ੍ਰੀਤਿ ਹੈ ਹਰਿ ਦਾਸਨ ਕੇ ਮਿਤੁ ॥

God loves His devotees; God is the friend of His devotees.

ਹਰਿ ਦਾਸਨ ਕੈ ਵਸਿ ਹੈ ਜਿਉ ਜੰਤੀ ਕੈ ਵਸਿ ਜੰਤੁ ॥

God is under the control of His devotees who love Him, just as a musical instrument is under the control of the musician.

ਹਰਿ ਕੇ ਦਾਸ ਹਰਿ ਧਿਆਇਦੇ ਕਰਿ ਪ੍ਰੀਤਮ ਸਿਉ ਨੇਹੁ ॥

God's devotees love their beloved God and remember Him with adoration.

ਕਿਰਪਾ ਕਰਿ ਕੈ ਸੁਨਹੁ ਪ੍ਰਭ ਸਭ ਜਗ ਮਹਿ ਵਰਸੈ ਮੇਹੁ ॥

O' God, please bestow mercy and listen, let Your grace rain over the entire world.

ਜੇ ਹਰਿ ਦਾਸਨ ਕੀ ਉਸਤਤਿ ਹੈ ਸਾ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥

The praise of God's devotees, in reality, is the glory of God.

ਹਰਿ ਆਪਣੀ ਵਡਿਆਈ ਭਾਵਦੀ ਜਨ ਕਾ ਜੈਕਾਰੁ ਕਰਾਈ ॥

This kind of His own praise is pleasing to God, so He brings about acclamation of His devotee.

ਸੇ ਹਰਿ ਜਨੁ ਨਾਮੁ ਧਿਆਇਦਾ ਹਰਿ ਹਰਿ ਜਨੁ ਇਕ ਸਮਾਨਿ ॥

That person, who remembers God's Name with adoration is a devotee of God; God and His devotee are alike.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਪੈਜ ਰਖਹੁ ਭਗਵਾਨ ॥੧॥

O' God, Nanak is Your devotee, save his honor as well. ||1||

ਮਃ ੪ ॥

Fourth Mehl:

ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਤਿਨਿ ਸਾਚੈ ਤਿਸੁ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ॥

O' Nanak, that eternal God has imbued me with His love, now I cannot spiritually survive without realizing Him.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਹਰਿ ਰਸਿ ਰਸਨ ਰਸਾਈ ॥੨॥

Meeting the true Guru, one realizes the perfect God and the tongue enjoys the sublime elixir of God's Name. ||2||

ਪਉੜੀ ॥

Pauree:

ਰੈਣਿ ਦਿਨਸੁ ਪਰਭਾਤਿ ਤੂਹੈ ਹੀ ਗਾਵਣਾ ॥

O' God, I sing Your praises day and night.

ਜੀਅ ਜੰਤ ਸਰਬਤ ਨਾਉ ਤੇਰਾ ਧਿਆਵਣਾ ॥

All beings and creatures meditate only on Your Name.

ਤੂ ਦਾਤਾ ਦਾਤਾਰੂ ਤੇਰਾ ਦਿਤਾ ਖਾਵਣਾ ॥

O' God You are the benefactor and everyone consume what You give them,

ਭਗਤ ਜਨਾ ਕੈ ਸੰਗਿ ਪਾਪ ਗਵਾਵਣਾ ॥

and they eradicate their sins in the company of Your devotees.

ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੈ ਬਲਿ ਬਲਿ ਜਾਵਣਾ ॥੨੫॥

O' Nanak, dedicate yourself to those devotees forever. ||25||

ਸਲੋਕੁ ਮਃ ੪ ॥

Shalok, Fourth Gurul:

ਅੰਤਰਿ ਅਗਿਆਨੁ ਭਈ ਮਤਿ ਮਧਿਮ ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤਿ ਨਾਹੀ ॥

Those who are spiritually ignorant and has no faith in the true Guru, their intellect becomes shallow.

ਅੰਦਰਿ ਕਪਟੁ ਸਭੁ ਕਪਟੇ ਕਰਿ ਜਾਣੈ ਕਪਟੇ ਖਪਹਿ ਖਪਾਹੀ ॥

They have deceit within, and they see deception in all others; practicing deceit, such persons ruin themselves and others along with them.

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਨ ਆਵੈ ਆਪਣੈ ਸੁਆਇ ਫਿਰਾਹੀ ॥

The teachings of the true Guru don't come to their minds, and they keep roaming around in pursuit of their selfish motives.

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਨਾਨਕ ਸਬਦਿ ਸਮਾਹੀ ॥੧॥

O' Nanak, if God bestows mercy, then they attune to the Guru's word.

ਮਃ ੪ ॥

Fourth Guru:

ਮਨਮੁਖ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਦੂਜੈ ਭਾਇ ਮਨੁਆ ਥਿਰੁ ਨਾਹਿ ॥

The self-willed persons are engrossed in emotional attachment to Maya; in the love of duality, their mind does not remain steady.

ਅਨਦਿਨੁ ਜਲਤ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਖਪਹਿ ਖਪਾਹਿ ॥

Everyday they keep suffering in their love for Maya, and in their ego they keep ruining themselves and others.

ਅੰਤਰਿ ਲੇਭੁ ਮਹਾ ਗੁਬਾਰਾ ਤਿਨ ਕੈ ਨਿਕਟਿ ਨ ਕੋਈ ਜਾਹਿ ॥

Within them is pitch-black darkness of greed; therefore no one goes near them.

ਓਇ ਆਪਿ ਦੁਖੀ ਸੁਖੁ ਕਬਹੂ ਨ ਪਾਵਹਿ ਜਨਮਿ ਮਰਹਿ ਮਰਿ ਜਾਹਿ ॥

They remain miserable by themselves, never find any peace and keep going through the rounds of birth and death.

ਨਾਨਕ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਚਾ ਜਿ ਗੁਰ ਚਰਨੀ ਚਿਤੁ ਲਾਹਿ ॥੨॥

O' Nanak, if they attune their minds to the Guru's teachings, then the eternal God forgives them. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੰਤ ਭਗਤ ਪਰਵਾਣੁ ਜੋ ਪ੍ਰਭਿ ਭਾਇਆ ॥

Only those with whom God is pleased are the approved saints and devotees.

ਸੇਈ ਬਿਚਖਣ ਜੰਤ ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ ॥

Those who remember God with loving devotion are wise.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਭੋਜਨੁ ਖਾਇਆ ॥

They consume the treasure of the ambrosial Naam as their spiritual sustenance

ਸੰਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਸਤਕਿ ਲਾਇਆ ॥

They engage themselves to the service of the true saints with such humility as if they are applying the dust of the feet of the saints to their foreheads.

ਨਾਨਕ ਭਏ ਪੁਨੀਤ ਹਰਿ ਤੀਰਥਿ ਨਾਇਆ ॥੨੬॥

O' Nanak, such persons become immaculate by remaining in the holy congregation where God's praises are sung. ||26||

ਸਲੋਕੁ ਮਃ ੪ ॥

Shalok, Fourth Guru:

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਾਂਤਿ ਹੈ ਮਨਿ ਤਨਿ ਨਾਮਿ ਸਮਾਇ ॥

Celestial peace prevails within a Guru's follower, because his mind and body remain merged in Naam.

ਨਾਮੇ ਚਿਤਵੈ ਨਾਮੁ ਪੜੈ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

He contemplates Naam, he studies about Naam and remains absorbed in Naam.

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਚਿੰਤਾ ਗਈ ਬਿਲਾਇ ॥

He receives the wealth of Naam, and his anxiety goes away.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਮੁ ਊਪਜੈ ਤਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ ॥

Meeting with the Guru, Naam wells up in the heart and his yearning for worldly things goes away.

ਨਾਨਕ ਨਾਮੇ ਰਤਿਆ ਨਾਮੇ ਪਲੈ ਪਾਇ ॥੧॥

O' Nanak, imbued with Naam, he amasses Naam in his heart. ||1||

ਮਃ ੪ ॥

Fourth Mehl:

ਸਤਿਗੁਰ ਪੁਰਖਿ ਜਿ ਮਾਰਿਆ ਕ੍ਰਮਿ ਕ੍ਰਮਿਆ ਘਰੁ ਛੇਡਿ ਗਇਆ ॥

One who is cursed by the true Guru abandons his home and wanders around aimlessly.

ਓਸੁ ਪਿਛੈ ਵਜੈ ਫਕੜੀ ਮੁਹੁ ਕਾਲਾ ਆਗੈ ਭਇਆ ॥

His ill repute is spreading and wherever he goes, he is put to shame.

ਓਸੁ ਅਰਲੁ ਬਰਲੁ ਮੁਹੁ ਨਿਕਲੈ ਨਿਤ ਝਗੁ ਸੁਟਦਾ ਮੁਆ ॥

All kinds of nonsense comes out of his mouth and every day he spiritually deteriorates in shame; he utters words of slander, like a mad dog spitting foam.

ਕਿਆ ਹੋਵੈ ਕਿਸੈ ਹੀ ਦੈ ਕੀਤੈ ਜਾਂ ਧੁਰਿ ਕਿਰਤੁ ਓਸ ਦਾ ਏਹੇ ਜੇਹਾ ਪਇਆ ॥

Now, nobody can do anything to help him, because such is his pre-ordained destiny based on his past misdeeds.

ਜਿਥੈ ਓਹੁ ਜਾਇ ਤਿਥੈ ਓਹੁ ਝੂਠਾ ਕੂੜੁ ਬੋਲੇ ਕਿਸੈ ਨ ਭਾਵੈ ॥

Wherever he goes he is judged false; no one likes him because of his lies.

ਵੇਖਹੁ ਭਾਈ ਵਡਿਆਈ ਹਰਿ ਸੰਤਹੁ ਸੁਆਮੀ ਅਪੁਨੇ ਕੀ ਜੈਸਾ ਕੋਈ ਕਰੈ ਤੈਸਾ ਕੋਈ ਪਾਵੈ ॥

O' brothers and saints, look at the glory of God, Your Master; whatever one sows, so does one reaps.

ਏਹੁ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ਹੋਵੈ ਦਰਿ ਸਾਚੈ ਅਗੇ ਦੇ ਜਨੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥੨

This is the divine deliberation that happens in the presence of the eternal God; devotee Nanak proclaims this in advance. ||2||

ਪਉੜੀ ॥

Pauree:

ਗੁਰਿ ਸਚੈ ਬਧਾ ਥੇਹੁ ਰਖਵਾਲੇ ਗੁਰਿ ਦਿਤੇ ॥

The true Guru has established the holy congregation like a village; the Guru has also appointed saintly people as guards and protectors.

ਪੂਰਨ ਹੋਈ ਆਸ ਗੁਰ ਚਰਣੀ ਮਨ ਰਤੇ ॥

Those whose minds are attuned to the Guru's teachings, all their hopes are fulfilled.

ਗੁਰਿ ਕ੍ਰਿਪਾਲਿ ਬੇਅੰਤਿ ਅਵਗੁਣ ਸਭਿ ਹਤੇ ॥

The Guru is infinite and merciful and he has destroyed all their sins.

ਗੁਰਿ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ਅਪਣੇ ਕਰਿ ਲਿਤੇ ॥

bestowing mercy, the Guru has made them his own.

ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ਜਿਸੁ ਗੁਰ ਕੇ ਗੁਣ ਇਤੇ ॥੨੭॥

O' Nanak, I am dedicated forever to the Guru, who has countless virtues. ||27||

ਸਲੋਕ ਮਃ ੧ ॥

Shalok, First Guru:

ਤਾ ਕੀ ਰਜਾਇ ਲੇਖਿਆ ਪਾਇ ਅਬ ਕਿਆ ਕੀਜੈ ਪਾਂਡੇ ॥

O' pundit, we all receive what God has preordained for us, and so nothing can be done now.

ਹੁਕਮੁ ਹੋਆ ਹਾਸਲੁ ਤਦੇ ਹੋਇ ਨਿਬੜਿਆ ਹੰਢਹਿ ਜੀਅ ਕਮਾਂਦੇ ॥੧॥

God's command was issued on the basis of the past deeds, and the destiny was settled; that is what the creatures live by. ||1||

ਮਃ ੨ ॥

Second Guru:

ਨਕਿ ਨਥ ਖਸਮ ਹਥ ਕਿਰਤੁ ਧਕੇ ਦੇ ॥

One is totally under the control of God as if a ring is placed in one's nose with control in God's hands; one's own deeds drive him on.

ਜਹਾ ਦਾਣੇ ਤਹਾਂ ਖਾਣੇ ਨਾਨਕਾ ਸਚੁ ਹੇ ॥੨॥

O' Nanak, the truth is that wherever one is destined to receive one's sustenance, one has to go and get it there. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਭੇ ਗਲਾ ਆਪਿ ਥਾਟਿ ਬਹਾਲੀਓਨੁ ॥

God has Himself puts everything in its proper place.

ਆਪੇ ਰਚਨੁ ਰਚਾਇ ਆਪੇ ਹੀ ਘਾਲਿਓਨੁ ॥

God Himself created the creation, and He Himself destroys it

ਆਪੇ ਜੰਤ ਉਪਾਇ ਆਪਿ ਪ੍ਰਤਿਪਾਲਿਓਨੁ ॥

God Himself creates the beings and creatures, and He Himself provides them with sustenance.

ਦਾਸ ਰਖੇ ਕੰਠਿ ਲਾਇ ਨਦਰਿ ਨਿਹਾਲਿਓਨੁ ॥

God keeps His devotees close to Him, and blesses them with His glance of grace.

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਅਨੰਦੁ ਭਾਉ ਦੂਜਾ ਜਾਲਿਓਨੁ ॥੨੮॥

O' Nanak, there is always bliss in the minds of the devotees, because God Himself has burnt down their love for duality (worldly riches and power).

||28||

ਸਲੋਕੁ ਮਃ ੩ ॥

Shalok, Third Guru:

ਏ ਮਨ ਹਰਿ ਜੀ ਧਿਆਇ ਤੂ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਭਾਇ ॥

O' my mind, remember the beloved God with single-minded devotion and love.

ਹਰਿ ਕੀਆ ਸਦਾ ਸਦਾ ਵਡਿਆਈਆ ਦੇਇ ਨ ਪਛੋਤਾਇ ॥

These are always the glories of God, that He never regrets bestowing sustenance to all.

ਹਉ ਹਰਿ ਕੈ ਸਦ ਬਲਿਹਾਰਣੈ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਇ ॥

I am always dedicated to God; by remembering whom we receive peace.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥੧॥

O' Nanak, the Guru's followers burn their ego through the divine word and remain merged with God. ||1||

ਮਃ ੩ ॥

Third Guru:

ਆਪੇ ਸੇਵਾ ਲਾਇਅਨੁ ਆਪੇ ਬਖਸ ਕਰੇਇ ॥

God Himself enjoins people to His devotional worship and He Himself showers His grace.

ਸਭਨਾ ਕਾ ਮਾ ਪਿਉ ਆਪਿ ਹੈ ਆਪੇ ਸਾਰ ਕਰੇਇ ॥

He Himself is like the mother and the father of all; He Himself takes care of all.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਨਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸੁ ਹੈ ਜੁਗੁ ਜੁਗੁ ਸੇਭਾ ਹੋਇ ॥੨॥

O' Nanak, those who meditate on Naam, remain stable in their mind; their glory is acclaimed age after age. ||2||

ਪਉੜੀ ॥

Pauree:

ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹਰਿ ਕਰਤੇ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

O' Creator, You are capable of accomplishing everything; except You, I see none other as great as You.

ਤੁਧੁ ਆਪੇ ਸਿਸਟਿ ਸਿਰਜੀਆ ਆਪੇ ਫੁਨਿ ਰੋਈ ॥

You Yourself created the world and You Yourself shall destroy it in the end.

ਸਭੁ ਇਕੇ ਸਬਦੁ ਵਰਤਦਾ ਜੇ ਕਰੇ ਸੁ ਹੋਈ ॥

One Divine word is pervading everywhere; whatever He does comes to pass.

ਵਡਿਆਈ ਗੁਰਮੁਖਿ ਦੇਇ ਪ੍ਰਭੁ ਹਰਿ ਪਾਵੈ ਸੇਈ ॥

God blesses glory to the one who follows the Guru's teachings and then that person realizes Him.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਆਰਾਧਿਆ ਸਭਿ ਆਖਹੁ ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਸੇਈ ॥੨੯॥੧॥ ਸੁਧੁ

O' Nanak, people lovingly remember God through the Guru's teachings; therefore we all should again and again say, blessed is that Guru.||29||1||

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰੁ ੧

Raag Sorath, The hymns of devotee Kabeer Jee, First beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੂਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ ਨਾਈ ॥

The Hindus are getting spiritually ruined worshipping the idols and the Muslims by bowing their heads towards Mecca (believing that God exists only there).

ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੁ ਨ ਪਾਈ ॥੧॥

The Hindus burn their dead, while Muslims bury theirs; however, O' God both have not understood Your true state.||1||

ਮਨੁ ਰੇ ਸੰਸਾਰੁ ਅੰਧ ਗਹੇਰਾ ॥

O' my mind, because of ignorance, this world is like a deep dark pit,

ਚਹੁ ਦਿਸ ਪਸਰਿਓ ਹੈ ਜਮ ਜੇਵਰਾ ॥੧॥ ਰਹਾਉ ॥

and the noose of death prevails everywhere.||pause||

ਕਬਿਤ ਪੜੇ ਪੜਿ ਕਬਿਤਾ ਮੂਏ ਕਪੜ ਕੇਦਾਰੈ ਜਾਈ ॥

The poets have spiritually ruined themselves in the ego of singing poems and the ascetics in the ego of visiting holy places like Kedaar Nath.

ਜਟਾ ਧਾਰਿ ਧਾਰਿ ਜੋਗੀ ਮੂਏ ਤੇਰੀ ਗਤਿ ਇਨਹਿ ਨ ਪਾਈ ॥੨॥

The yogis have spiritually died growing matted hair; O' God, even they have not understood Your ways. ||2||

ਦਰਬੁ ਸੰਚਿ ਸੰਚਿ ਰਾਜੇ ਮੂਏ ਗਡਿ ਲੇ ਕੰਚਨ ਭਾਰੀ ॥

The kings wasted their life and died amassing wealth and burying heavy loads of gold underground.

ਬੇਦ ਪੜੇ ਪੜਿ ਪੰਡਿਤ ਮੂਏ ਰੂਪੁ ਦੇਖਿ ਦੇਖਿ ਨਾਰੀ ॥੩॥

The Pandits spiritually ruin themselves in the ego of reading scriptures like Vedas and women wasting their lives gazing at their own beauty. ||3||

ਰਾਮ ਨਾਮ ਬਿਨੁ ਸਭੈ ਬਿਗੁਤੇ ਦੇਖਹੁ ਨਿਰਖਿ ਸਰੀਰਾ ॥

O' my friends, look into your own minds and find out for yourselves that everyone is getting spiritually ruined without meditating on God's Name.

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ਕਹਿ ਉਪਦੇਸੁ ਕਬੀਰਾ ॥੪॥੧॥

Kabir utters this sermon that no one finds righteous way of living and freedom from vices without meditating on God's Name. ||4||1||

ਜਬ ਜਰੀਐ ਤਬ ਹੋਇ ਭਸਮ ਤਨੁ ਰਹੈ ਕਿਰਮ ਦਲ ਖਾਈ ॥

If a dead body is cremated, it becomes ashes; if buried it is eaten by the army of worms.

ਕਾਚੀ ਗਾਗਰਿ ਨੀਰੁ ਪਰਤੁ ਹੈ ਇਆ ਤਨ ਕੀ ਇਹੈ ਬਡਾਈ ॥੧॥

When water is poured into an unbaked clay pitcher, it dissolves and loses its importance as pitcher; similar is the short lived glory of the human body. ||1||

ਕਾਰੇ ਭਈਆ ਫਿਰਤੋਂ ਫੂਲਿਆ ਫੂਲਿਆ ॥

O' my brother, why are you roaming around so puffed up with ego?.

ਜਬ ਦਸ ਮਾਸ ਉਰਧ ਮੁਖ ਰਹਤਾ ਸੇ ਦਿਨੁ ਕੈਸੇ ਭੂਲਿਆ ॥੧॥ ਰਹਾਉ ॥

Why have you forgotten those days, when for ten months you remained hanging upside down in the mother's womb? ||1||pause||

ਜਿਉ ਮਧੁ ਮਾਖੀ ਤਿਉ ਸਠੋਰਿ ਰਸੁ ਜੋਰਿ ਜੋਰਿ ਧਨੁ ਕੀਆ ॥

Just as the bee collects honey for others, similarly the foolish person amasses wealth which belongs to others after death.

ਮਰਤੀ ਬਾਰ ਲੇਹੁ ਲੇਹੁ ਕਰੀਐ ਭੂਤੁ ਰਹਨ ਕਿਉ ਦੀਆ ॥੨॥

At the time of death, all say: take this body for disposal immediately, why should this ghost-like dead body be allowed to remain here?||2||

ਦੇਹੁਰੀ ਲਉ ਬਰੀ ਨਾਰਿ ਸੰਗਿ ਭਈ ਆਗੈ ਸਜਨ ਸੁਹੇਲਾ ॥

His wife accompanies the dead body to the threshold and the friends and other relatives beyond the threshold.

ਮਰਘਟ ਲਉ ਸਭੁ ਲੋਗੁ ਕੁਟੰਬੁ ਭਇਓ ਆਗੈ ਹੰਸੁ ਅਕੇਲਾ ॥੩॥

The family and friends accompany the dead body to the disposal ground, but the soul goes on all alone. ||3||

ਕਹਤੁ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਪ੍ਰਾਨੀ ਪਰੇ ਕਾਲ ਗ੍ਰਸ ਕੁਆ ॥

Kabeer says, listen, O' human beings: you have been seized by death, as if you have fallen into a well which is surrounded by death.

ਝੂਠੀ ਮਾਇਆ ਆਪੁ ਬੰਧਾਇਆ ਜਿਉ ਨਲਨੀ ਭ੍ਰਮਿ ਸੁਆ ॥੪॥੨॥

You have entangled yourself in the false worldly wealth, like a parrot caught in the trap. ||4||2||

ਬੇਦ ਪੁਰਾਨ ਸਭੈ ਮਤ ਸੁਨਿ ਕੈ ਕਰੀ ਕਰਮ ਕੀ ਆਸਾ ॥

All those who, upon listening to the philosophies of Vedas and Puranas, hoped to obtain salvation by doing some ritualistic deeds,

ਕਾਲ ਗ੍ਰਸਤ ਸਭ ਲੋਗ ਸਿਆਨੇ ਉਠਿ ਪੰਡਿਤ ਪੈ ਚਲੇ ਨਿਰਾਸਾ ॥੧॥

all such wise people were caught in the fear of death; even the pundits departed from this world in a state of despair. ||1||

ਮਨ ਰੇ ਸਰਿਓ ਨ ਏਕੈ ਕਾਜਾ ॥

O mind, you have not completed the only task you were given;

ਭਜਿਓ ਨ ਰਘੁਪਤਿ ਰਾਜਾ ॥੧॥ ਰਹਾਉ ॥

because you have not meditated on God, the sovereign king. ||1||Pause||

ਬਨ ਖੰਡ ਜਾਇ ਜੇਗੁ ਤਪੁ ਕੀਨੇ ਕੰਦ ਮੂਲੁ ਚੁਨਿ ਖਾਇਆ ॥

Many people went to forests and other places, performed all kinds of yogas and penances and survived only on fruits and roots;

ਨਾਦੀ ਬੇਦੀ ਸਬਦੀ ਮੋਨੀ ਜਮ ਕੇ ਪਟੈ ਲਿਖਾਇਆ ॥੨॥

the yogi, the Vedic scholars, the chanters of one word for God and the men of silence, all of them remained in the record of demon of death. ||2||

ਭਗਤਿ ਨਾਰਦੀ ਰਿਦੈ ਨ ਆਈ ਕਾਛਿ ਕੂਛਿ ਤਨੁ ਦੀਨਾ ॥

Loving devotional worship did not enter the heart, and you handed over your body decorated with different marks to the demon of death.

ਰਾਗ ਰਾਗਨੀ ਡਿੰਭ ਹੋਇ ਬੈਠਾ ਉਨਿ ਹਰਿ ਪਹਿ ਕਿਆ ਲੀਨਾ ॥੩॥

A person who has established a kind of hypocritical shop for singing songs in different musical measures, what can he receive from God?.||3||

ਪਰਿਓ ਕਾਲੁ ਸਭੈ ਜਗ ਉਪਰ ਮਾਹਿ ਲਿਖੇ ਕ੍ਰਮ ਗਿਆਨੀ ॥

Death is hovering on the entire world; the so-called religious scholars are also included in the list of the demon of death.

ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ ॥੪॥੩॥

Kabeer says, those people who have really understood the loving adoration of God, have become free from the bonds of ritualistic deeds. ||4||3||

ਘਰੁ ੨ ॥

Second Beat:

ਦੁਇ ਦੁਇ ਲੋਚਨ ਪੇਖਾ ॥

Wherever I look with my spiritually enlightened eyes,

ਹਉ ਹਰਿ ਬਿਨੁ ਅਉਰੁ ਨ ਦੇਖਾ ॥

I don't see anyone other than God.

ਨੈਨ ਰਹੇ ਰੰਗੁ ਲਾਈ ॥

My eyes remain imbued with God's love,

ਅਬ ਬੇ ਗਲ ਕਹਨੁ ਨ ਜਾਈ ॥੧॥

now I cannot talk about anything other than God. ||1||

ਹਮਰਾ ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਾ ॥ ਜਬ ਰਾਮ ਨਾਮ ਚਿਤੁ ਲਾਗਾ ॥੧॥ ਰਹਾਉ ॥

When my mind became attuned to God's Name, my mind's doubt got dispelled and all my fear went away. ||1||pause||

ਬਾਜੀਗਰ ਡੰਕ ਬਜਾਈ ॥

When God, like a magician beats his tambourine,

ਸਭ ਖਲਕ ਤਮਾਸੇ ਆਈ ॥

Then His creations come into existence and become part of His show.

ਬਾਜੀਗਰ ਸ੍ਰਾਂਗੁ ਸਕੇਲਾ ॥

When God winds up his show like the magician,

ਅਪਨੇ ਰੰਗ ਰਵੈ ਅਕੇਲਾ ॥੨॥

then all alone He enjoys his reveling ||2||

ਕਥਨੀ ਕਹਿ ਭਰਮੁ ਨ ਜਾਈ ॥

The mind's doubt does not go away just by talking.

ਸਭ ਕਥਿ ਕਥਿ ਰਹੀ ਲੁਕਾਈ ॥

The entire world has exhausted itself, trying to explain (God's worldly play).

ਜਾ ਕਉ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਈ ॥

Whom God Himself blesses this understanding through the Guru;

ਤਾ ਕੇ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਈ ॥੩॥

in that person's mind, He remains enshrined. ||3||

ਗੁਰ ਕਿੰਚਤ ਕਿਰਪਾ ਕੀਨੀ ॥

He upon whom the Guru bestowed even a bit of grace,

ਸਭੁ ਤਨੁ ਮਨੁ ਦੇਹ ਹਰਿ ਲੀਨੀ ॥

all that person's body, mind, and soul merges in God.

ਕਹਿ ਕਬੀਰ ਰੰਗਿ ਰਾਤਾ ॥

Kabir says, the one who is imbued with God's love,

ਮਿਲਿਓ ਜਗਜੀਵਨ ਦਾਤਾ ॥੪॥੪॥

realizes God, the giver of life to the world. ||4||4||

ਜਾ ਕੇ ਨਿਗਮ ਦੂਧ ਕੇ ਠਾਟਾ ॥

That God, for whom the religious scriptures are like the springs of milk,

ਸਮੁੰਦੁ ਬਿਲੇਵਨ ਕਉ ਮਾਟਾ ॥

and saintly congregations are like the churning vat to churn the milk.

ਤਾ ਕੀ ਹੋਹੁ ਬਿਲੇਵਨਹਾਰੀ ॥

O' my mind, be the milkmaid of that God.

ਕਿਉ ਮੇਟੈ ਗੋ ਛਾਛਿ ਤੁਹਾਰੀ ॥੧॥

God shall not let your effort of meditation go waste and at least you would enjoy peace in the holy congregation. ||1||

ਚੇਰੀ ਤੂ ਰਾਮੁ ਨ ਕਰਸਿ ਭਤਾਰਾ ॥

O' soul, why don't you accept God as your Husband,

ਜਗਜੀਵਨ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

Who is the support of life of the world? ||1||pause||

ਤੇਰੇ ਗਲਹਿ ਤਉਕੁ ਪਗ ਬੇਰੀ ॥

Because you have the collar of worldly attachment around your neck and shackles of worldly desires in your feet,

ਤੂ ਘਰ ਘਰ ਰਮਈਐ ਫੇਰੀ ॥

God has made you roam about from one incarnation to the other.

ਤੂ ਅਜਹੁ ਨ ਚੇਤਸਿ ਚੇਰੀ ॥

O' soul-bride, still you do not remember God (in this invaluable human life).

ਤੂ ਜਮਿ ਬਪੁਰੀ ਹੈ ਹੇਰੀ ॥੨॥

O' the helpless soul, the demon of death is watching you. ||2||

ਪ੍ਰਭ ਕਰਨ ਕਰਾਵਨਹਾਰੀ ॥

It is God who is the Cause of causes.

ਕਿਆ ਚੇਰੀ ਹਾਥ ਬਿਚਾਰੀ ॥

What is under the control of the poor soul?

ਸੋਈ ਸੋਈ ਜਾਗੀ ॥

The soul awakens from her slumber of Maya only when God wakes her up,

ਜਿਤੁ ਲਾਈ ਤਿਤੁ ਲਾਗੀ ॥੩॥

and becomes attached to whatever God attaches to her. ||3||

ਚੇਰੀ ਤੈ ਸੁਮਤਿ ਕਹਾਂ ਤੇ ਪਾਈ ॥

O' my soul, from where did you receive this sublime intellect,

ਜਾ ਤੇ ਭ੍ਰਮ ਕੀ ਲੀਕ ਮਿਟਾਈ ॥

by which you erased your doubt?

ਸੁ ਰਸੁ ਕਬੀਰੈ ਜਾਨਿਆ ॥ ਮੇਰੇ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨੁ ਮਾਨਿਆ ॥੪॥੫॥

By the Guru's grace, my mind was convinced, and I (Kabir) realized that divine relish of God's Name. ||4||5||

ਜਿਹ ਬਾਝੁ ਨ ਜੀਆ ਜਾਈ ॥

That God, without whom one cannot survive,

ਜਉ ਮਿਲੈ ਤ ਘਾਲ ਅਘਾਈ ॥

if we realize Him, then our effort becomes fruitful.

ਸਦ ਜੀਵਨੁ ਭਲੇ ਕਹਾਂਗੀ ॥

The life which is eternal and is called as beautiful by everybody,

ਮੂਏ ਬਿਨੁ ਜੀਵਨੁ ਨਾਹੀ ॥੧॥

but that eternal life cannot be received without erasing our ego completely.

||1||

ਅਬ ਕਿਆ ਕਥੀਐ ਗਿਆਨੁ ਬੀਚਾਰਾ ॥

When one understands about this eternal life then there remains no need to talk and reflect on any other knowledge.

ਨਿਜ ਨਿਰਖਤ ਗਤ ਬਿਉਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥

Because it becomes evident that worldly things are dissipating but the life received after erasing ego is eternal. ||1||pause||

ਘਸਿ ਕੁੰਕਮ ਚੰਦਨੁ ਗਾਰਿਆ ॥

Just as saffron and sandalwood are ground up to make a paste, similarly when one's soul unites inseparably with the supreme soul;

ਬਿਨੁ ਨੈਨਹੁ ਜਗਤੁ ਨਿਹਾਰਿਆ ॥

then even without looking at it, one sees the reality of the entire world with spiritually enlightened eyes.

ਪ੍ਰਤਿ ਪਿਤਾ ਇਕੁ ਜਾਇਆ ॥

When the soul realizes the Supreme soul,

ਬਿਨੁ ਠਾਹਰ ਨਗਰੁ ਬਸਾਇਆ ॥੨॥

then the soul which was wandering becomes stable, as if a city has been created without the land. ||2||

ਜਾਚਕ ਜਨ ਦਾਤਾ ਪਾਇਆ ॥

Now it looks as if the humble beggar has met the benefactor God Himself,

ਸੇ ਦੀਆ ਨ ਜਾਈ ਖਾਇਆ ॥

Who has blessed him with divine virtues which never run short.

ਛੇਡਿਆ ਜਾਇ ਨ ਮੁਕਾ ॥

Neither one wants to give up this gift of divine virtues, nor it gets exhausted.

ਅਉਰਨ ਪਹਿ ਜਾਨਾ ਚੁਕਾ ॥੩॥

and his begging from others has now ended.||3||

ਜੇ ਜੀਵਨ ਮਰਨਾ ਜਾਨੈ ॥

The person who learns to erase his ego while still living in the world,

ਸੇ ਪੰਚ ਸੈਲ ਸੁਖ ਮਾਨੈ ॥

that approved one enjoys great celestial peace.

ਕਬੀਰੈ ਸੇ ਧਨੁ ਪਾਇਆ ॥

Kabeer has received that wealth of Naam;

ਹਰਿ ਭੇਟਤ ਆਪੁ ਮਿਟਾਇਆ ॥੪॥੬॥

and by realizing God, he has erased his self-conceit. ||4||6||

ਕਿਆ ਪੜੀਐ ਕਿਆ ਗੁਨੀਐ ॥

What is the use of just reading, reflecting,

ਕਿਆ ਬੇਦ ਪੁਰਾਨਾਂ ਸੁਨੀਐ ॥

and listening to the scriptures such as Vedas and Puranas?

ਪੜੇ ਸੁਨੇ ਕਿਆ ਹੋਈ ॥

What is the use of such reading and listening,

ਜਉ ਸਹਜ ਨ ਮਿਲਿਓ ਸੇਈ ॥੧॥

if we do not attain a state of equipoise and realize God?||1||

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਜਪਸਿ ਗਵਾਰਾ ॥

O' foolish person, you are not meditating on God's Name.

ਕਿਆ ਸੋਚਹਿ ਬਾਰੰ ਬਾਰਾ ॥੧॥ ਰਹਾਉ ॥

What are you thinking about again and again?||1||pause||

ਅੰਧਿਆਰੇ ਦੀਪਕੁ ਚਹੀਐ ॥

Lamp of divine wisdom is required to enlighten the darkness of spiritual ignorance,

ਇਕ ਬਸਤੁ ਅਗੋਚਰ ਲਗੀਐ ॥

to receive an incomprehensible commodity of Naam.

ਬਸਤੁ ਅਗੋਚਰ ਪਾਈ ॥

The person who receives that incomprehensible commodity of Naam,

ਘਟਿ ਦੀਪਕੁ ਰਹਿਆ ਸਮਾਈ ॥੨॥

the lamp of divine wisdom remains enshrined in that person's heart. ||2||

ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ॥

Kabir says, I have now realized that incomprehensible God;

ਜਬ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ ॥

Since the time I have realized Him, my mind has been convinced about Him.

ਮਨ ਮਾਨੇ ਲੋਗੁ ਨ ਪਤੀਜੈ ॥

My mind is pleased and appeased, and yet, people do not believe it.

ਨ ਪਤੀਜੈ ਤਉ ਕਿਆ ਕੀਜੈ ॥੩॥੭॥

If they aren't convinced, then what can I do? ||3||7||

ਕਿਉ ਕਪਟੁ ਮੁਖ ਗਿਆਨੀ ॥

O' man, within your mind is deceit, but you utter words of divine wisdom.

ਬੂਠੇ ਕਹਾ ਬਿਲੋਵਸਿ ਪਾਨੀ ॥੧॥

O' false one, why are you churning water?||1||

ਕਾਂਇਆ ਮਾਂਜਸਿ ਕਉਨ ਗੁਨਾਂ ॥

O' man, for what purpose are you washing your body from outside,

ਜਉ ਘਟ ਭੀਤਰਿ ਹੈ ਮਲਨਾਂ ॥੧॥ ਰਹਾਉ ॥

when there is filth of evil thoughts in it?||1||pause||

ਲਉਕੀ ਅਠਸਠਿ ਤੀਰਥ ਨ੍ਹਾਈ ॥

The bitter melon may be washed at the sixty-eight sacred shrines,

ਕਉਰਾਪਨੁ ਤਉ ਨ ਜਾਈ ॥੨॥

but even then, its bitterness is not removed; similarly, if one has filth of vices within, washing of the body doesn't do any good. ||2||

ਕਹਿ ਕਬੀਰ ਬੀਚਾਰੀ ॥

After thoughtful reflection, Kabir says:

ਭਵ ਸਾਗਰੁ ਤਾਰਿ ਮੁਰਾਰੀ ॥੩॥੮॥

O' God! Please help me cross over the terrifying world-ocean of vices. ||3||8||

ਸੋਰਠਿ

Raag Sorath:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ ॥

By practicing many deceits you bring home wealth which belongs to others,

ਸੁਤ ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ ॥੧॥

and then you squander it on your children and spouse. ||1||

ਮਨ ਮੇਰੇ ਭੂਲੇ ਕਪਟੁ ਨ ਕੀਜੈ ॥

O' my strayed mind, do not practice deceit,

ਅੰਤਿ ਨਿਬੇਰਾ ਤੇਰੇ ਜੀਅ ਪਹਿ ਲੀਜੈ ॥੧॥ ਰਹਾਉ ॥

In the end, your own soul shall have to answer for its account. ||1||Pause||

ਛਿਨੁ ਛਿਨੁ ਤਨੁ ਛੀਜੈ ਜਰਾ ਜਨਾਵੈ ॥

Moment by moment, the body is wearing away, and old age is asserting itself.

ਤਬ ਤੇਰੀ ਓਕ ਕੋਈ ਪਾਨੀਓ ਨ ਪਾਵੈ ॥੨॥

Then, none of them would give you even a sip of water. ||2||

ਕਹਤੁ ਕਬੀਰੁ ਕੋਈ ਨਹੀ ਤੇਰਾ ॥

Kabeer says, no one is going to be your companion in the end.

ਹਿਰਦੈ ਰਾਮੁ ਕੀ ਨ ਜਪਹਿ ਸਵੇਰਾ ॥੩॥੯॥

Why don't you meditate on God while you are still young? ||3||9||

ਸੰਤਹੁ ਮਨ ਪਵਨੈ ਸੁਖੁ ਬਨਿਆ ॥

O' dear saints, my air-like mercurial mind has now received spiritual peace.

ਕਿਛੁ ਜੋਗੁ ਪਰਾਪਤਿ ਗਨਿਆ ॥ ਰਹਾਉ ॥

I feel that now this mind is somewhat fit for union with God.||pause||

ਗੁਰਿ ਦਿਖਲਾਈ ਮੇਰੀ ॥

The Guru has shown me that weakness of mine,

ਜਿਤੁ ਮਿਰਗ ਪੜਤ ਹੈ ਚੇਰੀ ॥

because of which the animal-like vices were secretly taking over me.

ਮੂੰਦਿ ਲੀਏ ਦਰਵਾਜੇ ॥

Now I have full control over my sensory organs, as if I have closed the doors through which bad thoughts were entering my mind,

ਬਾਜੀਅਲੇ ਅਨਹਦ ਬਾਜੇ ॥੧॥

and now within me vibrates the non-stop divine music.||1||

ਕੁੰਭ ਕਮਲੁ ਜਲਿ ਭਰਿਆ ॥

My heart was like a pitcher filled with water of evil impulses;

ਜਲੁ ਮੇਟਿਆ ਉਭਾ ਕਰਿਆ ॥

I have spilled out the water of vices and set it upright (to receive virtues).

ਕਹੁ ਕਬੀਰ ਜਨ ਜਾਨਿਆ ॥

Kabir says, now I, the devotee have realized God,

ਜਉ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ ॥੨॥੧੦॥

and since the time I have realized God, my mind is appeased.||2||10||

ਰਾਗੁ ਸੋਰਠਿ ॥

Raag Sorath:

ਭੂਖੇ ਭਗਤਿ ਨ ਕੀਜੈ ॥

O' God, devotional worship cannot be performed with an empty stomach;

ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ ॥

Here is your rosary, take it back.

ਹਉ ਮਾਂਗਉ ਸੰਤਨ ਰੇਨਾ ॥

All I want is the dust of the feet (humble service) of the Saints.

ਮੈ ਨਾਹੀ ਕਿਸੀ ਕਾ ਦੇਨਾ ॥੧॥

because I do not owe anything to anybody.||1||

ਮਾਧੇ ਕੈਸੀ ਬਨੈ ਤੁਮ ਸੰਗੇ ॥

O' God, how can my friendship with You last, if I hesitate from You.

ਆਪਿ ਨ ਦੇਹੁ ਤ ਲੇਵਉ ਮੰਗੇ ॥ ਰਹਾਉ ॥

If on Your own, You do not give me what I need, then I would get it by asking You. ||Pause||

ਦੁਇ ਸੇਰ ਮਾਂਗਉ ਚੂਨਾ ॥ ਪਾਉ ਘੀਉ ਸੰਗਿ ਲੂਨਾ ॥

I ask for four pounds of wheat flour and half a pound of clarified butter along with some salt.

ਅਧ ਸੇਰੁ ਮਾਂਗਉ ਦਾਲੇ ॥

I ask for a pound of beans,

ਮੇ ਕਉ ਦੇਨਉ ਵਖਤ ਜਿਵਾਲੇ ॥੨॥

which are enough to sustain me for both times (the morning and evening).||2||

ਖਾਟ ਮਾਂਗਉ ਚਉਪਾਈ ॥ ਸਿਰਹਾਨਾ ਅਵਰ ਤੁਲਾਈ ॥

I ask for a cot with four legs, a pillow and a mattress.

ਉਪਰ ਕਉ ਮਾਂਗਉ ਖੀਂਧਾ ॥

I ask for a quilt to cover myself.

ਤੇਰੀ ਭਗਤਿ ਕਰੈ ਜਨੁ ਥੀਂਧਾ ॥੩॥

so that this devotee may perform Your worship, imbued with Your love and devotion.||3||

ਮੈ ਨਾਹੀ ਕੀਤਾ ਲਬੇ ॥ ਇਕੁ ਨਾਉ ਤੇਰਾ ਮੈ ਫਬੇ ॥

O' God, I have harboured no greed because all these things are necessities of life; in fact it is only Your Name which is pleasing to my mind.

ਕਹਿ ਕਬੀਰ ਮਨੁ ਮਾਨਿਆ ॥ ਮਨੁ ਮਾਨਿਆ ਤਉ ਹਰਿ ਜਾਨਿਆ ॥੪॥੧੧॥

Kabir say, O' God my mind is completely convinced about You, and when my mind was totally convinced, only then I truly understood You. ||4||11||

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇ ਜੀ ਕੀ ਘਰੁ ੨

Raag Sorath, Hymns of Devotee Naamday Jee, Second Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਜਬ ਦੇਖਾ ਤਬ ਗਾਵਾ ॥

Whenever I see (experience glimpse of) God, I sing His praises,

ਤਉ ਜਨ ਧੀਰਜੁ ਪਾਵਾ ॥੧॥

and only then I, a humble devotee of God, become content. ||1||

ਨਾਦਿ ਸਮਾਇਲੇ ਰੇ ਸਤਿਗੁਰੁ ਭੇਟਿਲੇ ਦੇਵਾ ॥੧॥ ਰਹਾਉ ॥

O' brother, God has united me with the Guru and my mind is merged in the melody of the divine word. ||1||pause||

ਜਹ ਝਿਲਿ ਮਿਲਿ ਕਾਰੁ ਦਿਸੰਤਾ ॥

The mind which was previously mercurial in nature,

ਤਹ ਅਨਹਦ ਸਬਦ ਬਜੰਤਾ ॥

is now being impressed by the continuous melody of Guru's divine word.

ਜੋਤੀ ਜੋਤਿ ਸਮਾਨੀ ॥

Now my soul has merged in the prime soul of God,

ਮੈ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨੀ ॥੨॥

and by the true Guru's grace I have recognized that divine light. ||2||

ਰਤਨ ਕਮਲ ਕੋਠਰੀ ॥

My lotus-like heart is filled with the jewels of divine virtues.

ਚਮਕਾਰ ਬੀਜੁਲ ਤਹੀ ॥

They sparkle and glitter like lightning.

ਨੇਰੈ ਨਾਹੀ ਦੂਰਿ ॥

Now I realize that God is near at hand, and not far away,

ਨਿਜ ਆਤਮੈ ਰਹਿਆ ਭਰਪੂਰਿ ॥੩॥

and He is totally pervading within me. ||3||

ਜਹ ਅਨਹਤ ਸੂਰ ਉਜਾਰਾ ॥

The mind is now enlightened with the divine wisdom which is like the uninterrupted light of the sun;

ਤਹ ਦੀਪਕ ਜਲੈ ਛੰਛਾਰਾ ॥

an ordinary lamp of worldly wisdom was illuminating that mind before.

ਗੁਰ ਪਰਸਾਦੀ ਜਾਨਿਆ ॥

I have realized God by the Guru's grace,

ਜਨੁ ਨਾਮਾ ਸਹਜ ਸਮਾਨਿਆ ॥੪॥੧॥

and I, the devotee Naam dev, am merged in a state of equipoise. ||4||1||

ਘਰੁ ੪ ਸੋਰਠਿ ॥

Fourth Beat, Raag Sorath:

ਪਾੜ ਪੜੋਸਣਿ ਪੂਛਿ ਲੇ ਨਾਮਾ ਕਾ ਪਹਿ ਛਾਨਿ ਛਵਾਈ ਹੇ ॥

The woman next door asked Naam Dev, who built your hut ?

ਤੇ ਪਹਿ ਦੁਗਣੀ ਮਜ਼ੂਰੀ ਦੈਹਉ ਮੇ ਕਉ ਬੇਢੀ ਦੇਹੁ ਬਤਾਈ ਹੇ ॥੧॥

I shall pay him double wages. Tell me, who is your carpenter? ||1||

ਰੀ ਬਾਈ ਬੇਢੀ ਦੇਨੁ ਨ ਜਾਈ ॥

O' sister, I cannot give you the address of that carpenter.

ਦੇਖੁ ਬੇਢੀ ਰਹਿਓ ਸਮਾਈ ॥

You see, that carpenter (God) pervades everywhere,

ਹਮਾਰੈ ਬੇਢੀ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

and He is the support of my life.||1||pause||

ਬੇਢੀ ਪ੍ਰੀਤਿ ਮਜ਼ੂਰੀ ਮਾਂਗੈ ਜਉ ਕੇਉ ਛਾਨਿ ਛਵਾਵੈ ਹੇ ॥

O' sister, if anybody wants to get his hut built from him, that carpenter asks for the wages of love.

ਲੋਗ ਕੁਟੰਬ ਸਭਹੁ ਤੇ ਤੇਰੈ ਤਉ ਆਪਨ ਬੇਢੀ ਆਵੈ ਹੇ ॥੨॥

It is only when a person breaks emotional attachment from the people and the family, then on His own that God-carpenter comes to that person's heart.||2||

ਐਸੇ ਬੇਢੀ ਬਰਨਿ ਨ ਸਾਕਉ ਸਭ ਅੰਤਰ ਸਭ ਠਾਂਈ ਹੇ ॥

I cannot describe such a carpenter who pervades every heart and all places.

ਹੂੰਗੈ ਮਹਾ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖਿਆ ਪੂਛੇ ਕਹਨੁ ਨ ਜਾਈ ਹੇ ॥੩॥

If a mute person tastes something extremely sweet, when you ask him to describe it, he cannot. ||3||

ਬੇਢੀ ਕੇ ਗੁਣ ਸੁਨਿ ਰੀ ਬਾਈ ਜਲਧਿ ਬਾਂਧਿ ਯੂ ਥਾਪਿਓ ਹੇ ॥

O' sister, listen to some of the virtues of this carpenter; He built a bridge over the ocean and gave eternal status to the devotee Dhruv

ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਸੀਅ ਬਹੇਰੀ ਲੰਕ ਭਭੀਖਣ ਆਪਿਓ ਹੇ ॥੪॥੨॥

It was Nam dev's God, who brought back Sita from the imprisonment of king Ravan and appointed Bhabhikhan as the king of Sri Lanka. ||4||2||

ਸੋਰਠਿ ਘਰੁ ੩ ॥

Raag Sorath, Third Beat:

ਅਣਮੜਿਆ ਮੰਦਲੁ ਬਾਜੈ ॥

The continuous divine music, as if from a skinless drum, starts playing in one's mind,

ਬਿਨੁ ਸਾਵਣ ਘਨਹਰੁ ਗਾਜੈ ॥

without the rainy season a cloud is thundering,

ਬਾਦਲ ਬਿਨੁ ਬਰਖਾ ਹੋਈ ॥

and continuous stream of Naam starts flowing in his mind as if rain is falling without clouds,

ਜਉ ਤਤੁ ਬਿਚਾਰੈ ਕੋਈ ॥੧॥

when one contemplates the essence of reality. ||1||

ਮੇ ਕਉ ਮਿਲਿਓ ਰਾਮੁ ਸਨੇਹੀ ॥

I have realized my beloved God,

ਜਿਹ ਮਿਲਿਐ ਦੇਹ ਸੁਦੇਹੀ ॥੧॥ ਰਹਾਉ ॥

meeting whom my body has become immaculate. ||1||pause||

ਮਿਲਿ ਪਾਰਸ ਕੰਚਨੁ ਹੋਇਆ ॥

By realizing God, I have become like pure gold, just as iron turns into gold upon contact with the mythical Philosopher's stone.

ਮੁਖ ਮਨਸਾ ਰਤਨੁ ਪਰੋਇਆ ॥

Now within my words and thoughts is woven the jewel of Naam,

ਨਿਜ ਭਾਉ ਭਇਆ ਕ੍ਰਮੁ ਭਾਰਾ ॥

I love God as my own, and all my doubt has vanished,

ਗੁਰ ਪੂਛੇ ਮਨੁ ਪਤੀਆਰਾ ॥੨॥

By Seeking the Guru's teachings, my mind is satiated. ||2||

ਜਲ ਭੀਤਰਿ ਕੁੰਭ ਸਮਾਨਿਆ ॥

Just as water in a pitcher becomes one with the water in the ocean,

ਸਭ ਰਾਮੁ ਏਕੁ ਕਰਿ ਜਾਨਿਆ ॥

I behold one God pervading everywhere and my own existence has vanished.

ਗੁਰ ਚੇਲੇ ਹੈ ਮਨੁ ਮਾਨਿਆ ॥

The mind of the disciple has developed faith in the Guru.

ਜਨ ਨਾਮੈ ਤਤੁ ਪਛਾਨਿਆ ॥੩॥੩॥

and devotee Namdev has understood the essence of reality. ||3||3||

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ

Raag Sorath, The hymns of Devotee Ravi Daas Jee:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ ਨਾਹੀ ॥

O' God, as long as there is ego within us, You do not manifest in us; but when You become manifest, our ego goes away.

ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿ ਮਇ ਓਦਧਿ ਜਲ ਕੇਵਲ ਜਲ ਮਾਂਹੀ ॥੧॥

Just as a massive storm may raise up huge waves in the vast ocean, but those waves are just water in water. ||1||

ਮਾਧਵੇ ਕਿਆ ਕਹੀਐ ਕ੍ਰਮੁ ਐਸਾ ॥

O' God, what can we say, we are so deluded by our doubt,

ਜੈਸਾ ਮਾਨੀਐ ਹੋਇ ਨ ਤੈਸਾ ॥੧॥ ਰਹਾਉ ॥

that what we believe, the reality is not like that. ||1||pause||

ਨਰਪਤਿ ਏਕੁ ਸਿੰਘਾਸਨਿ ਸੋਇਆ ਸੁਪਨੇ ਭਇਆ ਭਿਖਾਰੀ ॥

Just as a king while still sitting on his throne falls asleep, and in a dream becomes a beggar,

ਅਛਤ ਰਾਜ ਬਿਛੁਰਤ ਦੁਖੁ ਪਾਇਆ ਸੇ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥੨॥

He suffers in sorrow in his dream in spite of his kingdom being intact; O' God, similar is the state of our mind. ||2||

ਰਾਜ ਭੁਇਅੰਗ ਪ੍ਰਸੰਗ ਜੈਸੇ ਹਹਿ ਅਬ ਕਛੁ ਮਰਮੁ ਜਨਾਇਆ ॥

Like the story of the rope mistaken for a snake, another mystery has now been explained to me.

ਅਨਿਕ ਕਟਕ ਜੈਸੇ ਭੂਲਿ ਪਰੇ ਅਬ ਕਹਤੇ ਕਰਨੁ ਨ ਆਇਆ ॥੩॥

Looking at different kinds of gold bracelets, one may mistake them as made of different materials, but in reality these are all gold, similarly we are misled to believe that this creation is different from God. ||3||

ਸਰਬੇ ਏਕੁ ਅਨੇਕੈ ਸੁਆਮੀ ਸਭ ਘਟ ਭੋਗਵੈ ਸੇਈ ॥

Amidst all, the one God has assumed many forms, and He is enjoying pervading all the hearts.

ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥੪॥੧॥

Ravi Das says, God is nearer to us than even our hands, and whatever is happening, is happening in His will. ||4||1||

ਜਉ ਹਮ ਬਾਂਧੇ ਮੋਹ ਫਾਸ ਹਮ ਪ੍ਰੇਮ ਬਧਨਿ ਤੁਮ ਬਾਧੇ ॥

O' God, if we are bound in the worldly attachments, then remember that we have also bound You in the bonds of our love.

ਅਪਨੇ ਛੁਟਨ ਕੇ ਜਤਨੁ ਕਰਹੁ ਹਮ ਛੁਟੇ ਤੁਮ ਆਰਾਧੇ ॥੧॥

We have escaped from the worldly bonds by remembering You with adoration; You better make efforts for Your escape from the bonds of our love. ||1||

ਮਾਧਵੇ ਜਾਨਤ ਹਹੁ ਜੈਸੀ ਤੈਸੀ ॥

O' God, You know the kind of love Your devotees have for You.

ਅਬ ਕਹਾ ਕਰਹੁਗੇ ਐਸੀ ॥੧॥ ਰਹਾਉ ॥

Such being our love for You, now, what would You do? ||1||Pause||

ਮੀਨੁ ਪਕਰਿ ਫਾਂਕਿਓ ਅਰੁ ਕਾਟਿਓ ਰਾਂਧਿ ਕੀਓ ਬਹੁ ਬਾਨੀ ॥

Just as a fish is caught, cut into pieces and cooked in many ways and

ਖੰਡ ਖੰਡ ਕਰਿ ਭੋਜਨੁ ਕੀਨੋ ਤਉ ਨ ਬਿਸਰਿਓ ਪਾਨੀ ॥੨॥

consumed bit by bit; even then it does not forget the water, it makes the consumer thirsty for water. (O' God, similar is our love for You). ||2||

ਆਪਨ ਬਾਪੈ ਨਾਹੀ ਕਿਸੀ ਕੇ ਭਾਵਨ ਕੇ ਹਰਿ ਰਾਜਾ ॥

God, the sovereign king is not anyone's ancestral property; He is bound by the love of His devotees.

ਮੋਹ ਪਟਲ ਸਭੁ ਜਗਤੁ ਬਿਆਪਿਓ ਭਗਤ ਨਹੀ ਸੰਤਾਪਾ ॥੩॥

This entire world is entangled in the mesh of worldly attachments, but the devotees of God are not afflicted with this distress. ||3||

ਕਹਿ ਰਵਿਦਾਸ ਭਗਤਿ ਇਕ ਬਾਢੀ ਅਬ ਇਹ ਕਾ ਸਿਉ ਕਹੀਐ ॥

Ravi Das says, O' God my devotion to You has multiplied so much, I do not have to say about this to anyone now.

ਜਾ ਕਾਰਨਿ ਹਮ ਤੁਮ ਆਰਾਧੇ ਸੇ ਦੁਖੁ ਅਜਹੂ ਸਹੀਐ ॥੪॥੨॥

The reason for which I meditated on You, I am still suffering from the pain of separation from You. ||4||2||

ਦੁਲਭ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ ਬਿਰਥਾ ਜਾਤ ਅਬਿਬੇਕੈ ॥

This precious human life is received as a reward for past good deeds, but without discerning wisdom, it is being wasted in vain.

ਰਾਜੇ ਇੰਦ੍ਰ ਸਮਸਰਿ ਗ੍ਰਿਹ ਆਸਨ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਹੁ ਕਿਹ ਲੇਖੈ ॥੧॥

Tell me, without devotional worship of God, of what use are the mansions and thrones of King Indra? ||1||

ਨ ਬੀਚਾਰਿਓ ਰਾਜਾ ਰਾਮ ਕੇ ਰਸੁ ॥

We have never reflected on the essence of God's Name;

ਜਿਹ ਰਸ ਅਨ ਰਸ ਬੀਸਰਿ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥

this sublime essence causes us to forget all other relishes. ||1||Pause||

ਜਾਨਿ ਅਜਾਨ ਭਏ ਹਮ ਬਾਵਰ ਸੋਚ ਅਸੋਚ ਦਿਵਸ ਜਾਹੀ ॥

Knowingly and unknowingly, we have become ignorant and insane; the days of our lives are passing in good and bad thoughts.

ਇੰਦ੍ਰੀ ਸਬਲ ਨਿਬਲ ਬਿਬੇਕ ਬੁਧਿ ਪਰਮਾਰਥ ਪਰਵੇਸ ਨਹੀ ॥੨॥

Our lusts and passions are strong, but our sense of discrimination is very weak, and thoughts of acquiring spiritual wisdom do not enter our mind. ||2||

ਕਹੀਅਤ ਆਨ ਅਚਰੀਅਤ ਅਨ ਕਛੁ ਸਮਝ ਨ ਪਰੈ ਅਪਰ ਮਾਇਆ ॥

We say one thing, but do something else; the hold of Maya on us has become so strong that we don't realize our foolishness.

ਕਹਿ ਰਵਿਦਾਸ ਉਦਾਸ ਦਾਸ ਮਤਿ ਪਰਹਰਿ ਕੇਪੁ ਕਰਹੁ ਜੀਅ ਦਇਆ ॥੩॥੩॥

O' God, Your devotee Ravi Das says, I am disillusioned and detached; please, spare me Your anger, and have mercy on my soul. ||3||3||

ਸੁਖ ਸਾਗਰੁ ਸੁਰਤਰ ਚਿੰਤਾਮਨਿ ਕਾਮਧੇਨੁ ਬਸਿ ਜਾ ਕੇ ॥

God is the ocean of peace; the miraculous tree of life, the wish-fulfilling gem, and the Kaamadhenu (mythical wish fulfilling cow), are in His control.

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ ਸਿਧਿ ਨਵ ਨਿਧਿ ਕਰ ਤਲ ਤਾ ਕੇ ॥੧॥

The four cardinal boons , the eighteen miraculous powers, and nine treasures of the world, are all in the palm of His hand. ||1||

ਹਰਿ ਹਰਿ ਹਰਿ ਨ ਜਪਹਿ ਰਸਨਾ ॥

O' pandit, why don't you utter God's Name with your tongue,

ਅਵਰ ਸਭ ਤਿਆਗਿ ਬਚਨ ਰਚਨਾ ॥੧॥ ਰਹਾਉ ॥

Abandon your involvement in all other empty words. ||1||Pause||

ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ ਚਉਤੀਸ ਅਖਰ ਮਾਂਗੀ ॥

The various Shastras, Puranas, and the Vedas are made up of thirty-four letters.

ਬਿਆਸ ਬਿਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ ਰਾਮ ਨਾਮ ਸਰਿ ਨਾਹੀ ॥੨॥

After deep contemplation, Sage Vyaas spoke of the supreme objective; nothing equals to the merits of meditation on God's Name. ||2||

ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ ਰਹਤ ਫੁਨਿ ਬਡੈ ਭਾਗਿ ਲਿਵ ਲਾਗੀ ॥

When through great destiny, the person whose conscience is imperceptibly attuned to God, his mind becomes free of strife.

ਕਹਿ ਰਵਿਦਾਸ ਪ੍ਰਗਾਸੁ ਰਿਦੈ ਧਰਿ ਜਨਮ ਮਰਨ ਭੈ ਭਾਗੀ ॥੩॥੪॥

Ravi Das says, that person's mind is enlightened with divine wisdom, and fear of birth and death flees away. ||3||4||

ਜਉ ਤੁਮ ਗਿਰਿਵਰ ਤਉ ਹਮ ਮੇਰਾ ॥

O' God, if You be a green hillside, then I would like to be a peacock.

ਜਉ ਤੁਮ ਚੰਦ ਤਉ ਹਮ ਭਏ ਹੈ ਚਕੋਰਾ ॥੧॥

If You be the moon, then I want to be a partridge. ||1||

ਮਾਧਵੇ ਤੁਮ ਨ ਤੇਰਹੁ ਤਉ ਹਮ ਨਹੀ ਤੇਰਹਿ ॥

O' God, if You will not break with me, then I will not break with You.

ਤੁਮ ਸਿਉ ਤੇਰਿ ਕਵਨ ਸਿਉ ਜੋਰਹਿ ॥੧॥ ਰਹਾਉ ॥

because after breaking with You, with whom would I join? ||1||Pause||

ਜਉ ਤੁਮ ਦੀਵਰਾ ਤਉ ਹਮ ਬਾਤੀ ॥

If You be the lamp, then I be the wick of that lamp.

ਜਉ ਤੁਮ ਤੀਰਥ ਤਉ ਹਮ ਜਾਤੀ ॥੨॥

If You be a sacred place of pilgrimage, then I become a pilgrim. ||2||

ਸਾਚੀ ਪ੍ਰੀਤਿ ਹਮ ਤੁਮ ਸਿਉ ਜੇਰੀ ॥

O' God I have imbued myself with true love for You,

ਤੁਮ ਸਿਉ ਜੇਰਿ ਅਵਰ ਸੰਗਿ ਤੇਰੀ ॥੩॥

and after attaching myself with You, I have broken my bonds with others.

||3||

ਜਹ ਜਹ ਜਾਉ ਤਹਾ ਤੇਰੀ ਸੇਵਾ ॥

Wherever I go, there I perform Your devotional worship.

ਤੁਮ ਸੇ ਠਾਕੁਰੁ ਅਉਰੁ ਨ ਦੇਵਾ ॥੪॥

O' God, there is no other Master like You. ||4||

ਤੁਮਰੇ ਭਜਨ ਕਟਹਿ ਜਮ ਫਾਂਸਾ ॥

The fear of death vanishes by remembering You with adoration.

ਭਗਤਿ ਹੇਤ ਗਾਵੈ ਰਵਿਦਾਸਾ ॥੫॥੫॥

Ravi Das sings Your praises to receive the gift of devotional worship. ||5||5||

ਜਲ ਕੀ ਭੀਤਿ ਪਵਨ ਕਾ ਥੰਭਾ ਰਕਤ ਬੁੰਦ ਕਾ ਗਾਰਾ ॥

Our body is like a wall of water, plastered with mother's blood and father's semen and supported by the pillar of air,

ਹਾਡ ਮਾਸ ਨਾੜੀਂ ਕੇ ਪਿੰਜਰੁ ਪੰਖੀ ਬਸੈ ਬਿਚਾਰਾ ॥੧॥

This wall covers a cage of bones and flesh in which lives the helpless soul.

||1||

ਪ੍ਰਾਨੀ ਕਿਆ ਮੇਰਾ ਕਿਆ ਤੇਰਾ ॥

O' mortal, what is the use of indulging in such thoughts as what is mine, and what is yours,

ਜੈਸੇ ਤਰਵਰ ਪੰਖਿ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥

when your stay in the world is short like that of a bird on a tree? ||1||Pause||

ਰਾਖਹੁ ਕੰਧ ਉਸਾਰਹੁ ਨੀਵਾਂ ॥

O' people, you lay deep foundations and build walls for your dwelling,

ਸਾਢੇ ਤੀਨਿ ਹਾਥ ਤੇਰੀ ਸੀਵਾਂ ॥੨॥

but the maximum land you need is only about six feet for the disposal of your dead body. ||2||

ਬੰਕੇ ਬਾਲ ਪਾਗ ਸਿਰਿ ਡੇਰੀ ॥

You make your hair beautiful and wear a stylish turban on your head.

ਇਹੁ ਤਨੁ ਹੋਇਗੋ ਭਸਮ ਕੀ ਢੇਰੀ ॥੩॥

But in the end, this body shall be reduced to a pile of ashes. ||3||

ਉਚੇ ਮੰਦਰ ਸੁੰਦਰ ਨਾਰੀ ॥

You are overly proud of your lofty palaces and beautiful woman.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਾਜੀ ਹਾਰੀ ॥੪॥

but forsaking God's Name, you are losing the game of human life. ||4||

ਮੇਰੀ ਜਾਤਿ ਕਮੀਨੀ ਪਾਂਤਿ ਕਮੀਨੀ ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ ॥

My social status is low, my ancestry is low, and my life is miserable.

ਤੁਮ ਸਰਨਾਗਤਿ ਰਾਜਾ ਰਾਮ ਚੰਦ ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ ॥੫॥੬॥

O' my beautiful God, the sovereign king, I have come to Your refuge, says devotee Ravi Das. ||5||6||

ਚਮਰਟਾ ਗਾਂਠਿ ਨ ਜਨਈ ॥

I am a poor cobbler who does not know how to repair shoes (I do not know how to keep worldly relations).

ਲੇਗੁ ਗਠਾਵੈ ਪਨਹੀ ॥੧॥ ਰਹਾਉ ॥

But still people come to me to get the shoes repaired. (I do not want to maintain close relations with people at the cost of my relation with God).

||1||Pause||

ਆਰ ਨਹੀ ਜਿਹ ਤੋਪਉ ॥

I don't have the awl to thread and stitch the shoes, (I do not have keen desire to maintain relationship with people for the sake of worldly wealth)

ਨਹੀ ਰਾਂਬੀ ਠਾਉ ਰੋਪਉ ॥੧॥

and I do not have a knife to patch the torn shoes. (I do not feel the need to maintain the close worldly relations). ||1||

ਲੋਗੁ ਗੰਠਿ ਗੰਠਿ ਖਰਾ ਬਿਗੁਚਾ ॥

People are getting extremely miserable by maintaining the false worldly relations.

ਹਉ ਬਿਨੁ ਗਾਂਠੇ ਜਾਇ ਪਹੂਚਾ ॥੨॥

but I have realized God without keeping the false worldly relations. ||2||

ਰਵਿਦਾਸੁ ਜਪੈ ਰਾਮ ਨਾਮਾ ॥

Now Ravidas meditates on God's Name,

ਮੋਹਿ ਜਮ ਸਿਉ ਨਾਹੀ ਕਾਮਾ ॥੩॥੭॥

Therefore, I don't have any concern with the demon of death. ||3||7||

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਭੀਖਨ ਕੀ

Raag Sorath, The hymns of Devotee Bheekhan Jee:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਨੈਨਹੁ ਨੀਰੁ ਬਹੈ ਤਨੁ ਖੀਨਾ ਭਏ ਕੇਸ ਦੁਧ ਵਾਨੀ ॥

The body has become weak, water is flowing from the eyes and the hair have become milky-white due to old age.

ਰੂਧਾ ਕੰਠੁ ਸਬਦੁ ਨਹੀ ਉਚਰੈ ਅਬ ਕਿਆ ਕਰਹਿ ਪਰਾਨੀ ॥੧॥

The throat is choked with mucus which makes it hard even to speak; In such a state, what can you do, O' mortal? ||1||

ਰਾਮ ਰਾਇ ਹੋਹਿ ਬੈਦ ਬਨਵਾਰੀ ॥

O' God, the sovereign king, be a physician,

ਅਪਨੇ ਸੰਤਹ ਲੇਹੁ ਉਬਾਰੀ ॥੧॥ ਰਹਾਉ ॥

and save Your saints from these miseries. ||1||Pause||

ਮਾਥੇ ਪੀਰ ਸਰੀਰਿ ਜਲਨਿ ਹੈ ਕਰਕ ਕਰੇਜੇ ਮਾਹੀ ॥

The head aches, the rest of the body feels like burning and the heart is filled with anguish.

ਐਸੀ ਬੇਦਨ ਉਪਜਿ ਖਰੀ ਭਈ ਵਾ ਕਾ ਅਉਖਧੁ ਨਾਹੀ ॥੨॥

Such a disease (old age) has struck and there is no medicine to cure it. ||2||

ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਨਿਰਮਲੁ ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ ॥

The ambrosial nectar of God's Name, the immaculate water of Naam, is the best medicine in the world to alleviate the undue love for our body.

ਗੁਰੁ ਪਰਸਾਦਿ ਕਰੈ ਜਨੁ ਭੀਖਨੁ ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ ॥੩॥੧॥

Devotee Bhikhan says: by the Guru's grace, I have found a way to meditate on Naam and have attained freedom from the undue love for my body.

||3||1||

ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ ਪਾਇਆ ॥

The wealth of Naam is like a priceless gem which is received through good fortune.

ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ ਛਪੈ ਛਪਾਇਆ ॥੧॥

By various efforts, I have enshrined it within my heart; but this jewel like Naam cannot be hidden by hiding it. ||1||

ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਨੁ ਨ ਜਾਈ ॥

The pleasure of singing virtues of God cannot be described through words;

ਜੈਸੇ ਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥੧॥ ਰਹਾਉ ॥

just as a mute person cannot tell the taste of sweet candy. ||1||Pause||

ਰਸਨਾ ਰਮਤ ਸੁਨਤ ਸੁਖ ਸ੍ਰਵਨਾ ਚਿਤ ਚੇਤੇ ਸੁਖੁ ਹੋਈ ॥

The tongue enjoys spiritual peace by uttering Naam and ears by listening to it; celestial peace prevails in the mind by remembering Naam with adoration.

ਕਹੁ ਭੀਖਨ ਦੁਇ ਨੈਨ ਸੰਤੋਖੇ ਜਹ ਦੇਖਾਂ ਤਹ ਸੋਈ ॥੨॥੨॥

Bhikhan says: my eyes have become so contented, that now I behold God wherever I look. ||2||2||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ

Raag Dhanasri, First Guru, First Beat, four-Padas:

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

There is only one God whose Name is of eternal existence. He is the creator of the universe, all-pervading, without fear, without enmity, independent of time, beyond the cycle of birth and death and self revealed. He is realized by the Guru's grace.

ਜੀਉ ਡਰਤੁ ਹੈ ਆਪਣਾ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥

My soul is afraid of sufferings in the world; to whom may I beg for help?

ਦੁਖ ਵਿਸਾਰਣੁ ਸੇਵਿਆ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥੧॥

I lovingly meditate on God, who is the dispeller of sorrows and is always a gracious benefactor. ||1||

ਸਾਹਿਬੁ ਮੇਰਾ ਨੀਤ ਨਵਾ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥

My Master-God keeps on giving ever and forever and it feels, as if everyday He is the new benefactor. ||1||Pause||

ਅਨਦਿਨੁ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅੰਤਿ ਛੁਡਾਏ ਸੋਇ ॥

We should always meditate on God, because it is He who would save us in the end.

ਸੁਣਿ ਸੁਣਿ ਮੇਰੀ ਕਾਮਣੀ ਪਾਰਿ ਉਤਾਰਾ ਹੋਇ ॥੨॥

Yes, listen carefully O' my soul, it is by meditating on Him, that we are able to cross over the dreadful worldly ocean of sufferings. ||2||

ਦਇਆਲ ਤੇਰੈ ਨਾਮਿ ਤਰਾ ॥

O' merciful God, it is only by meditating on Your Name that I can swim across the dreadful worldly ocean of miseries.

ਸਦ ਕੁਰਬਾਣੈ ਜਾਉ ॥੧॥ ਰਹਾਉ ॥

I am forever dedicated to You. ||1||Pause||

ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥

In the universe, it is only God who is eternal; there is none other at all.

ਤਾ ਕੀ ਸੇਵਾ ਸੇ ਕਰੇ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥੩॥

Only that person on whom He casts His glance of grace performs His devotional worship. ||3||

ਤੁਧੁ ਬਾਝੁ ਪਿਆਰੇ ਕੇਵ ਰਹਾ ॥

O' Beloved God, how could I even spiritually survive without remembering You?

ਸਾ ਵਡਿਆਈ ਦੇਹਿ ਜਿਤੁ ਨਾਮਿ ਤੇਰੇ ਲਾਗਿ ਰਹਾ ॥

Please bless me with such a great gift, by virtue of which I may always remain attuned to Your Name.

ਦੂਜਾ ਨਾਹੀ ਕੇਇ ਜਿਸੁ ਆਗੈ ਪਿਆਰੇ ਜਾਇ ਕਹਾ ॥੧॥ ਰਹਾਉ ॥

O' dear God, there is none other to whom I can go and pray. ||1||Pause||

ਸੇਵੀ ਸਾਹਿਬੁ ਆਪਣਾ ਅਵਰੁ ਨ ਜਾਚੰਉ ਕੇਇ ॥

I adore and worship only my Master-God and I don't beg from anybody else.

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਬਿੰਦ ਬਿੰਦ ਚੁਖ ਚੁਖ ਹੋਇ ॥੪॥

Nanak is His humble servant and each and every minute he is totally dedicated to Him. ||4||

ਸਾਹਿਬ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਬਿੰਦ ਬਿੰਦ ਚੁਖ ਚੁਖ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥੪॥੧॥

O' my Master-God, yes, I am completely dedicated to You each and every minute of my life. ||1||Pause||4||1||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Raag Dhanasri, First Guru:

ਹਮ ਆਦਮੀ ਹਾਂ ਇਕ ਦਮੀ ਮੁਹਲਤਿ ਮੁਹਤੁ ਨ ਜਾਣਾ ॥

We, the human beings, live one breath at a time and don't know how many more breaths we have.

ਨਾਨਕੁ ਬਿਨਵੈ ਤਿਸੈ ਸਰੇਵਹੁ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣਾ ॥੧॥

Nanak prays, remember the One to whom belongs this soul and breaths. ||1||

ਅੰਧੇ ਜੀਵਨਾ ਵੀਚਾਰਿ ਦੇਖਿ ਕੇਤੇ ਕੇ ਦਿਨਾ ॥੧॥ ਰਹਾਉ ॥

O' ignorant human being, think and see for yourself; how many more days you are going to live? ||1||Pause||

ਸਾਸੁ ਮਾਸੁ ਸਭੁ ਜੀਉ ਤੁਮਾਰਾ ਤੂ ਮੈ ਖਰਾ ਪਿਆਰਾ ॥

O' God, this body, breaths and soul belongs to You; You are truly dear to me.

ਨਾਨਕੁ ਸਾਇਰੁ ਏਵ ਕਹਤੁ ਹੈ ਸਚੇ ਪਰਵਦਗਾਰਾ ॥੨॥

O' true cherisher of Your beings, this is what poet Nanak prays. ||2||

ਜੇ ਤੂ ਕਿਸੈ ਨ ਦੇਹੀ ਮੇਰੇ ਸਾਹਿਬਾ ਕਿਆ ਕੇ ਕਢੈ ਗਹਣਾ ॥

O' my Master-God, if You don't give the gift of Your love to someone, then what could anyone pledge to You in exchange for this love?

ਨਾਨਕੁ ਬਿਨਵੈ ਸੋ ਕਿਛੁ ਪਾਈਐ ਪੁਰਬਿ ਲਿਖੇ ਕਾ ਲਹਣਾ ॥੩॥

Nanak prays, we receive only that which we are predestined to receive. ||3||

ਨਾਮੁ ਖਸਮ ਕਾ ਚਿਤਿ ਨ ਕੀਆ ਕਪਟੀ ਕਪਟੁ ਕਮਾਣਾ ॥

A deceitful person keeps practicing deceit and doesn't remember God's Name.

ਜਮ ਦੁਆਰਿ ਜਾ ਪਕੜਿ ਚਲਾਇਆ ਤਾ ਚਲਦਾ ਪਛੁਤਾਣਾ ॥੪॥

When he faces demon of death, then he regrets his actions. ||4||

ਜਬ ਲਗੁ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ ॥

O' Nanak, as long as we are in this world, we should listen and recite the praises of God.

ਭਾਲਿ ਰਹੇ ਹਮ ਰਹਣੁ ਨ ਪਾਇਆ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ॥੫॥੨॥

I searched and found no way to remain here forever; therefore, we should erase our ego with our undue worldly desires dead while living. ||5||2||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ਦੂਜਾ

Raag Dhanasri, First Guru, Second Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਕਿਉ ਸਿਮਰੀ ਸਿਵਰਿਆ ਨਹੀ ਜਾਇ ॥

God cannot be remembered by cleverness or by force, then how can I remember Him?

ਤਪੈ ਹਿਆਉ ਜੀਅੜਾ ਬਿਲਲਾਇ ॥

Without remembering God, I feel as if my heart is burning and my soul is crying.

ਸਿਰਜਿ ਸਵਾਰੇ ਸਾਚਾ ਸੇਇ ॥

The eternal God creates the human beings and adorns their lives.

ਤਿਸੁ ਵਿਸਰਿਐ ਚੰਗਾ ਕਿਉ ਹੋਇ ॥੧॥

Forgetting Him, how can one become virtuous? ||1||

ਹਿਕਮਤਿ ਹੁਕਮਿ ਨ ਪਾਇਆ ਜਾਇ ॥

God cannot be realized through any cleverness or by force.

ਕਿਉ ਕਰਿ ਸਾਚਿ ਮਿਲਉ ਮੇਰੀ ਮਾਇ ॥੧॥ ਰਹਾਉ ॥

O' my mother, how can I realize the eternal God? ||1||Pause||

ਵਖਰੁ ਨਾਮੁ ਦੇਖਣ ਕੋਈ ਜਾਇ ॥

Only a rare person goes in search of the true commodity of Naam.

ਨਾ ਕੇ ਚਾਖੈ ਨਾ ਕੇ ਖਾਇ ॥

No one tastes it, and no one eats it. (Nobody really meditates on Naam and enshrines it within).

ਲੋਕਿ ਪਤੀਣੈ ਨਾ ਪਤਿ ਹੋਇ ॥

Honor in God's presence is not obtained by pleasing other people.

ਤਾ ਪਤਿ ਰਹੈ ਰਾਖੈ ਜਾ ਸੋਇ ॥੨॥

One's honor is preserved, only if God Himself preserves it. ||2||

ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥

O' God, wherever I look I see You pervading there,

ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥

and there is no place where You are not.

ਜੇ ਕੇ ਕਰੇ ਕੀਤੈ ਕਿਆ ਹੋਇ ॥

Even if one tries, nothing can happen by one's efforts alone,

ਜਿਸ ਨੇ ਬਖਸੇ ਸਾਚਾ ਸੋਇ ॥੩॥

because only that person, who is blessed by God Himself, can realize Him. ||3||

ਹੁਣਿ ਉਠਿ ਚਲਣਾ ਮੁਹਤਿ ਕਿ ਤਾਲਿ ॥

I may have to depart from here in an instant or in the clapping of hands.

ਕਿਆ ਮੁਹੁ ਦੇਸਾ ਗੁਣ ਨਹੀ ਨਾਲਿ ॥

How would I face God, when I have no virtue at all?

ਜੈਸੀ ਨਦਰਿ ਕਰੇ ਤੈਸਾ ਹੋਇ ॥

Whatever God blesses, one becomes like that.

ਵਿਣੁ ਨਦਰੀ ਨਾਨਕ ਨਹੀ ਕੋਇ ॥੪॥੧॥੩॥

O' Nanak, none can unite with Him without His grace. ||4||1||3||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Raag Dhanasri, First Guru:

ਨਦਰਿ ਕਰੇ ਤਾ ਸਿਮਰਿਆ ਜਾਇ ॥

One can meditate on God only when He Himself bestows His glance of grace.

ਆਤਮਾ ਦ੍ਰਵੈ ਰਹੈ ਲਿਵ ਲਾਇ ॥

Then his soul becomes tender and he remains attuned to God.

ਆਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕਰੈ ॥

His soul and the Supreme Soul become one.

ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਮਰੈ ॥੧॥

Then the duality within one's own mind dies in the mind itself. ||1||

ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ਜਾਇ ॥

God is realized only through the Guru's grace.

ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਗੈ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਇ ॥੧॥ ਰਹਾਉ ॥

When one's mind is attuned to God, then the fear of death doesn't afflict that person. ||1||Pause||

ਸਚਿ ਸਿਮਰਿਐ ਹੇਵੈ ਪਰਗਾਸੁ ॥

Remembering the eternal God, mind is enlightened with divine knowledge,

ਤਾ ਤੇ ਬਿਖਿਆ ਮਹਿ ਰਹੈ ਉਦਾਸੁ ॥

then while living in the midst of Maya, one remains detached from it.

ਸਤਿਗੁਰ ਕੀ ਐਸੀ ਵਡਿਆਈ ॥

Such is the merit of following the true Guru's teachings,

ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਵਿਚੇ ਗਤਿ ਪਾਈ ॥੨॥

that one attains supreme spiritual status while living in the midst of family. ||2||

ਐਸੀ ਸੇਵਕੁ ਸੇਵਾ ਕਰੈ ॥

A true servant should be in such a service of the Master-God,

ਜਿਸ ਕਾ ਜੀਉ ਤਿਸੁ ਆਗੈ ਧਰੈ ॥

that he surrenders his soul to whom it belongs.

ਸਾਹਿਬ ਭਾਵੈ ਸੇ ਪਰਵਾਣੁ ॥

Whatever pleases the Master-God should be acceptable to him.

ਸੇ ਸੇਵਕੁ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥੩॥

Such a servant attains honor in God's presence. ||3||

ਸਤਿਗੁਰ ਕੀ ਮੂਰਤਿ ਹਿਰਦੈ ਵਸਾਏ ॥

A devotee, who enshrines the divine word of the true Guru in his mind,

ਜੇ ਇਛੈ ਸੇਈ ਫਲੁ ਪਾਏ ॥

receives whatever he wishes.

ਸਾਚਾ ਸਾਹਿਬੁ ਕਿਰਪਾ ਕਰੈ ॥

The eternal God bestows such grace on him,

ਸੇ ਸੇਵਕੁ ਜਮ ਤੇ ਕੈਸਾ ਡਰੈ ॥੪॥

that he is not even afraid of death. ||4||

ਭਨਤਿ ਨਾਨਕੁ ਕਰੇ ਵੀਚਾਰੁ ॥

Nanak says, when one reflects upon and

ਸਾਚੀ ਬਾਣੀ ਸਿਉ ਧਰੇ ਪਿਆਰੁ ॥

develops love for the Guru's divine words of God's praises,

ਤਾ ਕੇ ਪਾਵੈ ਮੋਖ ਦੁਆਰੁ ॥

Then he finds the way to freedom from the vices.

ਜਪੁ ਤਪੁ ਸਭੁ ਇਹੁ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥੫॥੨॥੪॥

The Guru's divine word of God's praises is the essence of all devotional worship and austere meditation. ||5||2||4||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Raag Dhanasri, First Guru:

ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੇ ਬਾਰ ॥

Our mind suffers again and again;

ਤਪਿ ਤਪਿ ਖਪੈ ਬਹੁਤੁ ਬੇਕਾਰ ॥

extremely agonized, it is ruined by falling in many vices.

ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ ॥

The one who forsakes the divine words of God's praises,

ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥੧॥

cries out in pain, like a chronic patient. ||1||

ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ ॥

To talk or complain too much about one's problems is useless,

ਵਿਣੁ ਬੋਲੇ ਜਾਣੈ ਸਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

because even without speaking, God knows everything. ||1||Pause||

ਜਿਨਿ ਕਨ ਕੀਤੇ ਅਖੀ ਨਾਕੁ ॥

He who has given us ears, eyes, and nose;

ਜਿਨਿ ਜਿਹਵਾ ਦਿਤੀ ਬੋਲੇ ਤਾਤੁ ॥

He who has provided us with the tongue which speaks so fast,

ਜਿਨਿ ਮਨੁ ਰਾਖਿਆ ਅਗਨੀ ਪਾਇ ॥

He who established His power in our body and kept the soul in it;

ਵਾਜੈ ਪਵਣੁ ਆਖੈ ਸਭ ਜਾਇ ॥੨॥

by whose power the body breathes, speaks and moves everywhere. ||2||

ਜੇਤਾ ਮੋਹੁ ਪਰੀਤਿ ਸੁਆਦ ॥

All the love and attachment for worldly riches, power and pleasurable tastes,

ਸਭਾ ਕਾਲਖ ਦਾਗਾ ਦਾਗ ॥

all are just black stains of vices.

ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ॥

One who departs with these black stains of vices on his face,

ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ ॥੩॥

finds no place to sit in God's presence. ||3||

ਕਰਮਿ ਮਿਲੈ ਆਖਣੁ ਤੇਰਾ ਨਾਉ ॥

O' God, it is by Your grace, that one attains the intellect to utter Your Name.

ਜਿਤੁ ਲਗਿ ਤਰਣਾ ਹੋਰੁ ਨਹੀ ਥਾਉ ॥

Only by attuning to Naam one can swim across the worldly ocean of vices;
there is no other place to save oneself from these vices.

ਜੇ ਕੇ ਡੂਬੈ ਫਿਰਿ ਹੋਵੈ ਸਾਰ ॥

Even if one is drowning in the world-ocean of vices, he can still be saved by
meditating on Naam.

ਨਾਨਕ ਸਾਚਾ ਸਰਬ ਦਾਤਾਰ ॥੪॥੩॥੫॥

O' Nanak, that eternal God is the benefactor to all. ||4||3||5||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Raag Dhanasri, First Guru:

ਚੋਰੁ ਸਲਾਹੇ ਚੀਤੁ ਨ ਭੀਜੈ ॥

Just as a judge's heart is not moved by listening his praises from a thief,
similarly God is not pleased by the sinner.

ਜੇ ਬਦੀ ਕਰੇ ਤਾ ਤਸੂ ਨ ਛੀਜੈ ॥

Criticism from a thief does not cause even a bit of damage to the reputation
of a judge, likewise God is not affected a bit by the criticism from a sinner.

ਚੋਰ ਕੀ ਹਾਮਾ ਭਰੇ ਨ ਕੋਇ ॥

No one comes forward to defend a thief.

ਚੋਰੁ ਕੀਆ ਚੰਗਾ ਕਿਉ ਹੋਇ ॥੧॥

How can a person who has been called a thief be redeemed in the eyes of
others? ||1||

ਸੁਣਿ ਮਨ ਅਧੋ ਕੁਤੇ ਕੂੜਿਆਰ ॥

Listen, O' blind, greedy, and false mind,

ਬਿਨੁ ਬੋਲੇ ਬੁਝੀਐ ਸਚਿਆਰ ॥੧॥ ਰਹਾਉ ॥

a true person is recognized without even saying a word. ||1||Pause||

ਚੋਰੁ ਸੁਆਲਿਉ ਚੋਰੁ ਸਿਆਣਾ ॥

A thief may be very handsome, or may be very wise,

ਖੋਟੇ ਕਾ ਮੁਲੁ ਏਕੁ ਦੁਗਾਣਾ ॥

but he is still worthless like a counterfeit coin.

ਜੇ ਸਾਥਿ ਰਖੀਐ ਦੀਜੈ ਰਲਾਇ ॥

He is like that counterfeit coin which even if mixed with genuine coins,

ਜਾ ਪਰਖੀਐ ਖੋਟਾ ਹੋਇ ਜਾਇ ॥੨॥

will be found to be worthless like the counterfeit coin, when judged. ||2||

ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਵੈ ॥

One receives the reward of whatever one does.

ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ ॥

he reaps what he sows,

ਜੇ ਵਡਿਆਈਆ ਆਪੇ ਖਾਇ ॥

Even if one swears and keeps praising oneself,

ਜੇਹੀ ਸੁਰਤਿ ਤੇਹੈ ਰਾਹਿ ਜਾਇ ॥੩॥

He follows the path and does things according to his intellect. ||3||

ਜੇ ਸਉ ਕੂੜੀਆ ਕੂੜੁ ਕਬਾੜੁ ॥

Even if one tells hundreds of lies to conceal his junk (falsehood).

ਭਾਵੈ ਸਭੁ ਆਖਉ ਸੰਸਾਰੁ ॥

and even if the entire world may call him a good person (still he is not approved in God's presence).

ਤੁਧੁ ਭਾਵੈ ਅਧੀ ਪਰਵਾਣੁ ॥

O' God, if it so pleases You, even a simpleton who is honest is approved by You.

ਨਾਨਕ ਜਾਣੈ ਜਾਣੁ ਸੁਜਾਣੁ ॥੪॥੪॥੬॥

O Nanak, that sagacious God knows everything. ||4||4||6||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Raag Dhanasri, First Guru:

ਕਾਇਆ ਕਾਗਦੁ ਮਨੁ ਪਰਵਾਣਾ ॥

The body is like a paper and the mind is like God's order written on that paper.

ਸਿਰ ਕੇ ਲੇਖ ਨ ਪੜੈ ਇਆਣਾ

The ignorant fool does not read what is written on his forehead.

ਦਰਗਹ ਘੜੀਅਹਿ ਤੀਨੇ ਲੇਖ ॥

According to the divine command, the results of the deeds done under the influence of three modes of Maya are inscribed on the human mind.

ਖੋਟਾ ਕਾਮਿ ਨ ਆਵੈ ਵੇਖੁ ॥੧॥

O' my brother, just as the counterfeit coin is worthless, similarly the sinners are not approved in God's presence. ||1||

ਨਾਨਕ ਜੇ ਵਿਚਿ ਰੁਪਾ ਹੋਇ ॥

O' Nanak, If there is any silver in a coin,

ਖਰਾ ਖਰਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

then everyone proclaims it as genuine; similarly if there is purity in one's mind, then that one is called a true person. ||1||Pause||

ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ ॥

The Qazi (a Muslim judge and faith leader) tells lies and takes bribes.

ਬ੍ਰਾਹਮਣੁ ਨਾਵੈ ਜੀਆ ਘਾਇ ॥

The Brahmin tortures lowly people and then takes cleansing baths.

ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ ॥

The Yogi is blind without divine knowledge and does not know the righteous way of living.

ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ ॥੨॥

The three of them devise their own spiritual deterioration. ||2||

ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ ॥

He alone is a Yogi, who understands the righteous way of living,

ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ ॥

and by the Guru's grace realizes the one and only one God.

ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ ॥

He alone is a true Qazi, who turns his mind away from the ill-gotten worldly wealth,

ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ॥

and by the Guru's Grace, annihilates his worldly desires while still alive.

ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥

He alone is a true Brahmin, who reflects on the all pervading God.

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥੩॥

Such a Brahmin saves himself and saves all his generations as well. ||3||

ਦਾਨਸਬੰਦੁ ਸੋਈ ਦਿਲਿ ਧੋਵੈ ॥

That person alone is truly wise who washes the dirt of sins from his heart.

ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ ॥

He alone is a true Muslim who sheds the dirt of evils.

ਪੜਿਆ ਬੂੜੈ ਸੋ ਪਰਵਾਣੁ ॥

He alone is a learned person who understands the righteous way of life; he alone is accepted in God's presence,

ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ ॥੪॥੫॥੬॥

who bears the insignia of God's approval. ||4||5||7||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੩

Raag Dhanasri, Third beat, First Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru.

ਕਾਲੁ ਨਾਹੀ ਜੋਗੁ ਨਾਹੀ ਨਾਹੀ ਸਤ ਕਾ ਢਬੁ ॥

Human life is not a time to waste in rituals; by these, neither there is any truthful living nor any true Yoga (union with God).

ਬਾਨਸਟ ਜਗ ਭਰਿਸਟ ਹੋਏ ਡੂਬਤਾ ਇਵ ਜਗੁ ॥੧॥

By these rituals, even the purest hearts become defiled; and thus the entire world starts drowning in sins. ||1||

ਕਲ ਮਹਿ ਰਾਮ ਨਾਮੁ ਸਾਰੁ ॥

The most sublime thing in Kalyug (the present age) is remembering God's Name.

ਅਖੀ ਤ ਮੀਟਹਿ ਨਾਕ ਪਕੜਹਿ ਠਗਣ ਕਉ ਸੰਸਾਰੁ ॥੧॥ ਰਹਾਉ ॥

The so-called religious people are deceiving the world by these rituals like closing their eyes and holding their nostrils closed. ||1||Pause||

ਆਂਟ ਸੇਤੀ ਨਾਕੁ ਪਕੜਹਿ ਸੂਝਤੇ ਤਿਨਿ ਲੋਅ ॥

They close off their nostrils with their fingers, and while sitting in lotus posture with their eyes closed, they claim to see the three worlds.

ਮਗਰ ਪਾਛੈ ਕਛੁ ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੇਖ ॥੨॥

But they cannot even see what is behind them, strange is their lotus pose. ||2||

ਖੜ੍ਹੀਆ ਤ ਧਰਮੁ ਛੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਹੀ ॥

The Kshatriyas (people of warrior classes) have forsaken their faith and adopted the language of Muslims, whom they call unclean or malechas.

ਸ੍ਰਿਸਟਿ ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ ਰਹੀ ॥੩॥

The entire world has been reduced to the same social status; the state of righteousness and faith has deteriorated ||3||

ਅਸਟ ਸਾਜ ਸਾਜਿ ਪੁਰਾਣ ਸੋਧਹਿ ਕਰਹਿ ਬੇਦ ਅਭਿਆਸੁ ॥

The Brahmins study the eight and ten Puranas, compiled and composed by scholars and reflect upon the Vedas.

ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਮੁਕਤਿ ਨਾਹੀ ਕਹੈ ਨਾਨਕੁ ਦਾਸੁ ॥੪॥੧॥੬॥੮॥

but devotee Nanak says, that freedom from the vices cannot be obtained without meditating on God's Name. ||4||1||6||8||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਆਰਤੀ

Raag Dhanasri, Aartee, First Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥

O' God, the whole creation is performing Your Aarti (worship), the sky is like a platter in which the Sun and the Moon are like two lamps, and the clusters of stars are like studded pearls.

ਧੂਪੁ ਮਲਆਨਲੇ ਪਵਣੁ ਚਵਰੇ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੁਲੰਤ ਜੋਤੀ ॥੧॥

The fragrant air coming from the Malay mountain is like incense, the wind is like the cosmic chavar (fan) and all the vegetation is like offering of flowers,

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

O' destroyer of the fear (of birth and death), what a wonderful Aarti of Yours is being performed.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

The flowing melody of divine music (sound of the heart beats of all living beings) is like the sound of drums being played in Your Aartee.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੇਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੇਹੀ ॥

O' God, You have thousands of eyes (because You pervade all the creatures), and yet You have no eyes (because You are formless). You have thousands of forms, and yet You have no form of Your own.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥

You have thousands of immaculate Feet (because You pervade all the creatures), yet You have no feet (because You are formless). You have thousands of noses, yet You have no nose. This Play of Yours entrances me.

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

The light flowing in everyone is from the same Supreme Light (God).

ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

The light (power of thinking) illuminating in all, is from the same eternal source.

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥

But this understanding is revealed only by Guru's teachings (that the source of life is the same in every one)

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

Therefore, accepting what pleases God is His true worship.

ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੇਹਿ ਆਹੀ ਪਿਆਸਾ ॥

O' God, my heart longs for Your Divine Name, every day I am thirsty for the nectar of Your Name.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਮਿ ਵਾਸਾ ॥੪॥੧॥੭॥੯॥

O' God, Nanak is craving for Your Name like a songbird craves for a drop of rain, please bestow Your grace upon me so that I may remain absorbed in Your Name.

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ਘਰੁ ੨ ਚਉਪਦੇ

Raag Dhanasri, Third Guru, Second beat, Four-Padas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਇਹੁ ਧਨੁ ਅਖੁਟੁ ਨ ਨਿਖੁਟੈ ਨ ਜਾਇ ॥

This wealth of Naam is inexhaustible, it neither falls short nor goes away.

ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ ॥

The Perfect True Guru has revealed it to me.

ਅਪੁਨੇ ਸਤਿਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਈ ॥

I am forever dedicated to my True Guru.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਮੰਨਿ ਵਸਾਈ ॥੧॥

By the Guru's grace I have enshrined God in my mind. ||1||

ਸੇ ਧਨਵੰਤ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਇ ॥

They alone are spiritually wealthy, who attune themselves to God's Name.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਧਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਕਿਰਪਾ ਤੇ ਵਸੈ ਮਨਿ ਆਇ ॥ ਰਹਾਉ ॥

The perfect Guru revealed the wealth of God's Name to them; by God's grace this wealth comes to abide in the mind. ||Pause||

ਅਵਗੁਣ ਕਾਟਿ ਗੁਣ ਰਿਦੈ ਸਮਾਇ ॥

One gets rid of his vices and enshrines virtues in his heart,

ਪੂਰੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥

through the poised nature of the perfect Guru.

ਪੂਰੇ ਗੁਰ ਕੀ ਸਾਚੀ ਬਾਣੀ ॥

The divine word of God's praises uttered by the perfect Guru,

ਸੁਖ ਮਨ ਅੰਤਰਿ ਸਹਜਿ ਸਮਾਣੀ ॥੨॥

intuitively enshrines celestial peace in one's mind ||2||

ਏਕੁ ਅਚਰਜੁ ਜਨ ਦੇਖਹੁ ਭਾਈ ॥

O' brothers, look at this amazing wonder of the Guru;

ਦੁਬਿਧਾ ਮਾਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਈ ॥

by destroying duality, he enshrines God's Name in the mind of his disciple.

ਨਾਮੁ ਅਮੋਲਕੁ ਨ ਪਾਇਆ ਜਾਇ ॥

The invaluable Naam cannot be obtained (by any worldly wealth);

ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩॥

it is dwelling in the heart but can be realized only by the Guru's grace. ||3||

ਸਭ ਮਹਿ ਵਸੈ ਪ੍ਰਭੁ ਏਕੇ ਸੋਇ ॥

Though, the same one God dwells in all,

ਗੁਰਮਤੀ ਘਟਿ ਪਰਗਟੁ ਹੋਇ ॥

but His presence in the heart is revealed only through the Guru's teachings.

ਸਹਜੇ ਜਿਨਿ ਪ੍ਰਭੁ ਜਾਣਿ ਪਛਾਣਿਆ ॥

One who intuitively knows and realizes God,

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਮਾਨਿਆ ॥੪॥੧॥

O' Nanak, he receives Naam, his mind becomes convinced about God. ||4||1||

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

Raag Dhanasri, Third Guru:

ਹਰਿ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੁ ਅਤਿ ਅਪਾਰਾ ॥

God's Name is the most immaculate and infinite wealth.

ਗੁਰ ਕੈ ਸਬਦਿ ਭਰੇ ਭੰਡਾਰਾ ॥

Through the Guru's word, one's mind becomes full with this wealth.

ਨਾਮ ਧਨ ਬਿਨੁ ਹੋਰ ਸਭ ਬਿਖੁ ਜਾਣੁ ॥

O' my friend, except God's Name, consider all other wealth as nothing but poison for the spiritual life.

ਮਾਇਆ ਮੋਹਿ ਜਲੈ ਅਭਿਮਾਨੁ ॥੧॥

Maya (the worldly riches and power) makes a person arrogant and he keeps agonizing in the love for it. ||1||

ਗੁਰਮੁਖਿ ਹਰਿ ਰਸੁ ਚਾਖੈ ਕੋਇ ॥

Only a very rare Guru's follower tastes this elixir of God's Name,

ਤਿਸੁ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਪੂਰੈ ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥ ਰਹਾਉ ॥

which is received only through perfect good destiny; such a person enjoys divine bliss day and night. ||Pause||

ਸਬਦੁ ਦੀਪਕੁ ਵਰਤੈ ਤਿਹੁ ਲੋਇ ॥

The Guru's divine word is like a lamp, which is pervading and illuminating the entire universe.

ਜੇ ਚਾਖੈ ਸੇ ਨਿਰਮਲੁ ਹੋਇ ॥

One who tastes (reflects on it), becomes immaculate.

ਨਿਰਮਲੁ ਨਾਮਿ ਹਉਮੈ ਮਲੁ ਧੋਇ ॥

One washes off the dirt of ego from within by attuning to the immaculate Naam.

ਸਾਚੀ ਭਗਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੨॥

True devotional worship brings lasting celestial peace. ||2||

ਜਿਨਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸੇ ਹਰਿ ਜਨੁ ਲੋਗੁ ॥

He, who tasted the elixir of God's Name, became His true devotee.

ਤਿਸੁ ਸਦਾ ਹਰਖੁ ਨਾਹੀ ਕਦੇ ਸੋਗੁ ॥

Such a person is always blissful and is never afflicted with sorrow.

ਆਪਿ ਮੁਕਤੁ ਅਵਰਾ ਮੁਕਤੁ ਕਰਾਵੈ ॥

He himself is liberated from vices and liberates others as well.

ਹਰਿ ਨਾਮੁ ਜਪੈ ਹਰਿ ਤੇ ਸੁਖੁ ਪਾਵੈ ॥੩॥

He meditates on God's Name and attains peace through it. ||3||

ਬਿਨੁ ਸਤਿਗੁਰ ਸਭ ਮੁਈ ਬਿਲਲਾਇ ॥

Without the true Guru's teachings, people become spiritually dead and keep wailing in misery.

ਅਨਦਿਨੁ ਦਾਝਹਿ ਸਾਤਿ ਨ ਪਾਇ ॥

They always agonize in the ferocious worldly desires and never find any tranquility.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਸਭੁ ਤ੍ਰਿਸਨ ਬੁਝਾਏ ॥

If the true Guru meets someone, then he quenches his fierce desires of worldly riches and power.

ਨਾਨਕ ਨਾਮਿ ਸਾਂਤਿ ਸੁਖੁ ਪਾਏ ॥੪॥੨॥

O' Nanak, that person attains peace and tranquillity by attuning to Naam. |4||2||

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

Raag Dhanasri, Third Guru:

ਸਦਾ ਧਨੁ ਅੰਤਰਿ ਨਾਮੁ ਸਮਾਲੇ ॥

Always preserve the wealth of Naam deep within,

ਜੀਅ ਜੰਤ ਜਿਨਹਿ ਪ੍ਰਤਿਪਾਲੇ ॥

which cherishes and nurtures all beings and creatures.

ਮੁਕਤਿ ਪਦਾਰਥੁ ਤਿਨ ਕਉ ਪਾਏ ॥

They alone receive the wealth of Naam, which brings liberation from vices,

ਹਰਿ ਕੈ ਨਾਮਿ ਰਤੇ ਲਿਵ ਲਾਏ ॥੧॥

who remain imbued with and attuned to God's Name. ||1||

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਨਾਮੁ ਧਨੁ ਪਾਵੈ ॥

One receives the wealth of God's Name by following the Guru's teachings.

ਅੰਤਰਿ ਪਰਗਾਸੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਰਹਾਉ ॥

One who meditates on God's Name, becomes spiritually enlightened.

||Pause||

ਇਹੁ ਹਰਿ ਰੰਗੁ ਗੂੜਾ ਧਨ ਪਿਰ ਹੋਇ ॥

Only that soul-bride gets imbued with the deep love of God,

ਸਾਂਤਿ ਸੀਗਾਰੁ ਰਾਵੇ ਪ੍ਰਭੁ ਸੇਇ ॥

who embellishes herself with spiritual peace and enjoys the company of Husband-God.

ਹਉਮੈ ਵਿਚਿ ਪ੍ਰਭੁ ਕੋਇ ਨ ਪਾਏ ॥

No one can realize God through egotism.

ਮੂਲਹੁ ਭੁਲਾ ਜਨਮੁ ਗਵਾਏ ॥੨॥

One who forgets God, the source of life wastes his life in vain. ||2||

ਗੁਰ ਤੇ ਸਾਤਿ ਸਹਜ ਸੁਖੁ ਬਾਣੀ ॥

Tranquility, celestial peace and poise is attained from the divine words of the Guru.

ਸੇਵਾ ਸਾਚੀ ਨਾਮਿ ਸਮਾਣੀ ॥

One merges in Naam through the devotional worship performed by following the Guru's teachings.

ਸਬਦਿ ਮਿਲੈ ਪ੍ਰੀਤਮੁ ਸਦਾ ਧਿਆਏ ॥

The person who remains attuned to the Guru's word, always meditates on the beloved God;

ਸਾਚ ਨਾਮਿ ਵਡਿਆਈ ਪਾਏ ॥੩॥

He receives glory by remaining attuned to the eternal God's Name. ||3||

ਆਪੇ ਕਰਤਾ ਜੁਗਿ ਜੁਗਿ ਸੋਇ ॥

The Creator has been existing and pervading through all the ages.

ਨਦਰਿ ਕਰੇ ਮੇਲਾਵਾ ਹੋਇ ॥

But union with Him takes place only when He casts His glance of grace.

ਗੁਰਬਾਣੀ ਤੇ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥

one should enshrine God in one's mind through the Guru's divine word.

ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ ॥੪॥੩॥

O' Nanak, God unites with Himself those who are imbued with Naam. ||4||3||

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ਤੀਜਾ ॥

Raag Dhanasri, Third Guru:

ਜਗੁ ਮੈਲਾ ਮੈਲੇ ਹੋਇ ਜਾਇ ॥ ਆਵੈ ਜਾਇ ਦੂਜੈ ਲੋਭਾਇ ॥

In the love for Maya (worldly attachments), people are filled with sins; they are becoming more and more sinful and keep going in the cycle of birth and death.

ਦੂਜੈ ਭਾਇ ਸਭ ਪਰਜ ਵਿਗੋਈ ॥

This love of duality has ruined the entire world.

ਮਨਮੁਖਿ ਚੋਟਾ ਖਾਇ ਅਪੁਨੀ ਪਤਿ ਖੋਈ ॥੧॥

A self-willed person suffers punishment and forfeits his honor. ||1||

ਗੁਰ ਸੇਵਾ ਤੇ ਜਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥

By following the Guru's teachings, one becomes immaculate,

ਅੰਤਰਿ ਨਾਮੁ ਵਸੈ ਪਤਿ ਉਤਮ ਹੋਇ ॥ ਰਹਾਉ ॥

realizes Naam dwelling within and his reputation becomes exalted. ||Pause||

ਗੁਰਮੁਖਿ ਉਬਰੇ ਹਰਿ ਸਰਣਾਈ ॥

By seeking God's refuge, the Guru's followers are saved from being entrapped in the love for Maya, the worldly riches and power.

ਰਾਮ ਨਾਮਿ ਰਾਤੇ ਭਗਤਿ ਦ੍ਰਿੜਾਈ ॥

Attuned to God's Name, they commit themselves to devotional worship.

ਭਗਤਿ ਕਰੇ ਜਨੁ ਵਡਿਆਈ ਪਾਏ ॥

One who performs devotional worship of God, attains glory.

ਸਾਚਿ ਰਤੇ ਸੁਖ ਸਹਜਿ ਸਮਾਏ ॥੨॥

Those who are imbued with the eternal God's love, remain delighted in celestial peace and poise. ||2||

ਸਾਚੇ ਕਾ ਗਾਹਕੁ ਵਿਰਲਾ ਕੇ ਜਾਣੁ ॥

Understand that only a rare person is the seeker of the eternal God.

ਗੁਰੁ ਕੈ ਸਬਦਿ ਆਪੁ ਪਛਾਣੁ ॥

Through the Guru's word, he comes to understand himself.

ਸਾਚੀ ਰਾਸਿ ਸਾਚਾ ਵਾਪਾਰੁ ॥

He enshrines the wealth of God's Name; he remains in the trade of meditation on God's Name.

ਸੋ ਧੰਨੁ ਪੁਰਖੁ ਜਿਸੁ ਨਾਮਿ ਪਿਆਰੁ ॥੩॥

Blessed is that person, who loves Naam. ||3||

ਤਿਨਿ ਪ੍ਰਭਿ ਸਾਚੈ ਇਕਿ ਸਚਿ ਲਾਏ ॥

That eternal God has attached some people to His eternal Name,

ਉਤਮ ਬਾਣੀ ਸਬਦੁ ਸੁਣਾਏ ॥

to them He recites the most sublime words of the Guru.

ਪ੍ਰਭ ਸਾਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ ॥੪॥੪॥

O' Nanak, the true nature of the eternal God is that He is the embellisher of all through Naam. ||4||4||

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

Raag Dhanasri, Third Guru:

ਜੇ ਹਰਿ ਸੇਵਹਿ ਤਿਨ ਬਲਿ ਜਾਉ ॥

I dedicate myself to those who meditate on God with loving devotion,

ਤਿਨ ਹਿਰਦੈ ਸਾਚੁ ਸਚਾ ਮੁਖਿ ਨਾਉ ॥

because truth is in their heart and God's Name on their tongue.

ਸਾਚੇ ਸਾਚੁ ਸਮਾਲਿਹੁ ਦੁਖੁ ਜਾਇ ॥

O' my friends, always keep remembering the eternal God; by doing so the misery goes away.

ਸਾਚੈ ਸਬਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

and the presence of eternal God is realized through the word of His praises. ||1||

ਗੁਰਬਾਣੀ ਸੁਣਿ ਮੈਲੁ ਗਵਾਏ ॥

O' my friend, listen to the Guru's word; it washes the dirt of vices from the mind,

ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥੧॥ ਰਹਾਉ ॥

and intuitively enshrines God's Name in it. ||1||Pause||

ਕੂੜੁ ਕੁਸਤੁ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ ॥

The Guru's divine word dispels falsehood and evil intent; it quenches the fierce worldly desires,

ਅੰਤਰਿ ਸਾਂਤਿ ਸਹਜਿ ਸੁਖੁ ਪਾਏ ॥

and one finds tranquility, poise and celestial peace within.

ਗੁਰ ਕੈ ਭਾਣੈ ਚਲੈ ਤਾ ਆਪੁ ਜਾਇ ॥

When one follows the Guru's teachings, then his self-conceit goes away.

ਸਾਚੁ ਮਹਲੁ ਪਾਏ ਹਰਿ ਗੁਣ ਗਾਇ ॥੨॥

and by singing God's praises, he attains an eternal place in God's presence.
||2||

ਨ ਸਬਦੁ ਬੁਝੈ ਨ ਜਾਣੈ ਬਾਣੀ ॥

One who neither understands the Guru's divine word, nor cares about it,

ਮਨਮੁਖਿ ਅੰਧੇ ਦੁਖਿ ਵਿਹਾਣੀ ॥

that self-willed, ignorant person passes his life in misery.

ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਸੁਖੁ ਪਾਏ ॥

But if he meets and follows the teachings of the True Guru, then he finds celestial peace,

ਹਉਮੈ ਵਿਚਹੁ ਠਾਕਿ ਰਹਾਏ ॥੩॥

because the Guru puts a stop to his ego within. ||3||

ਕਿਸ ਨੇ ਕਹੀਐ ਦਾਤਾ ਇਕੁ ਸੋਇ ॥

Whom else should we pray to, when God alone is the benefactor?

ਕਿਰਪਾ ਕਰੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥

When God shows mercy, then we unite with Him through the Guru's word.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਗੁਣ ਗਾਵਾ ॥

I can sing the praises of the eternal God only upon meeting my beloved-Guru.

ਨਾਨਕ ਸਾਚੇ ਸਾਚਾ ਭਾਵਾ ॥੪॥੫॥

O' Nanak, I can become pleasing to the eternal God only by becoming truthful through meditating on Naam. ||4||5||

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

Raag Dhanasri, Third Guru:

ਮਨੁ ਮਰੈ ਧਾਤੁ ਮਰਿ ਜਾਇ ॥

When the mind is conquered, its turbulent wanderings come under control;

ਬਿਨੁ ਮਨ ਮੂਏ ਕੈਸੇ ਹਰਿ ਪਾਇ ॥

Without conquering the mind, how can one realize God?

ਇਹੁ ਮਨੁ ਮਰੈ ਦਾਰੂ ਜਾਣੈ ਕੋਇ ॥

Rare is the one who knows the medicine (the way) to conquer the mind.

ਮਨੁ ਸਬਦਿ ਮਰੈ ਬੁਝੈ ਜਨੁ ਸੋਇ ॥੧॥

Only that person knows that the mind is conquered through the Guru's divine word. ||1||

ਜਿਸ ਨੇ ਬਖਸੇ ਹਰਿ ਦੇ ਵਡਿਆਈ ॥

On whom God becomes gracious and blesses with honor;

ਗੁਰੁ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਈ ॥ ਰਹਾਉ ॥

by the Guru's grace, he comes to realize God's presence in his heart.

||Pause||

ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ॥

When one follows the Guru's teachings and does virtuous deeds,

ਤਾ ਇਸੁ ਮਨ ਕੀ ਸੋਝੀ ਪਾਵੈ ॥

then he understands the way to conquer this mind.

ਮਨੁ ਮੈ ਮਤੁ ਮੈਗਲ ਮਿਕਦਾਰਾ ॥

The mind remains intoxicated with ego like a drunk elephant;

ਗੁਰੁ ਅੰਕਸੁ ਮਾਰਿ ਜੀਵਾਲਣਹਾਰਾ ॥੨॥

Only the Guru's goad (teachings) can rejuvenate the spiritually dead mind.

||2||

ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ ਜਨੁ ਕੋਈ ॥

Ordinarily the mind is uncontrollable; only a rare person can control it.

ਅਚਰੁ ਚਰੈ ਤਾ ਨਿਰਮਲੁ ਹੋਈ ॥

If one controls his vices like lust, greed etc, which are very difficult to control, only then his mind becomes immaculate.

ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਇਆ ਸਵਾਰਿ ॥

A Guru's follower embellishes his mind,

ਹਉਮੈ ਵਿਚਹੁ ਤਜੈ ਵਿਕਾਰ ॥੩॥

and drives out the ego and vices from within. ||3||

ਜੇ ਧੁਰਿ ਰਖਿਅਨੁ ਮੇਲਿ ਮਿਲਾਇ ॥

Those whom God has united with Him from the very beginning,

ਕਦੇ ਨ ਵਿਛੁੜਹਿ ਸਬਦਿ ਸਮਾਇ ॥

They remain merged in the Guru's word and are never separated from God.

ਆਪਣੀ ਕਲਾ ਆਪੇ ਪ੍ਰਭੁ ਜਾਣੈ ॥

Only God Himself knows His own power.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ॥੪॥੬॥

O' Nanak, only a Guru's follower realizes Naam. ||4||6||

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

Raag Dhanasri, Third Guru:

ਕਾਚਾ ਧਨੁ ਸੰਚਹਿ ਮੂਰਖ ਗਾਵਾਰ ॥

The ignorant fools amass only the false or perishable worldly wealth.

ਮਨਮੁਖ ਭੂਲੇ ਅੰਧ ਗਾਵਾਰ ॥

Self-willed fools blind in the love for Maya are strayed from the righteous path.

ਬਿਖਿਆ ਕੈ ਧਨਿ ਸਦਾ ਦੁਖੁ ਹੋਇ ॥

The worldly wealth without Naam brings constant misery.

ਨਾ ਸਾਥਿ ਜਾਇ ਨ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥

It neither goes with anyone, nor one obtains any contentment from it. ||1||

ਸਾਚਾ ਧਨੁ ਗੁਰਮਤੀ ਪਾਏ ॥

True wealth of Naam is received through the Guru's teachings.

ਕਾਚਾ ਧਨੁ ਫੁਨਿ ਆਵੈ ਜਾਏ ॥ ਰਹਾਉ ॥

The false, perishable worldly wealth continues coming and going. ||Pause||

ਮਨਮੁਖਿ ਭੂਲੇ ਸਭਿ ਮਰਹਿ ਗਵਾਰ ॥

The foolish self-willed people all go astray and die spiritually.

ਭਵਜਲਿ ਡੁਬੇ ਨ ਉਰਵਾਰਿ ਨ ਪਾਰਿ ॥

They drown in the terrifying world-ocean and in the end they neither have the worldly wealth nor the wealth of Naam.

ਸਤਿਗੁਰੁ ਭੇਟੇ ਪੂਰੈ ਭਾਗਿ ॥

Those who, by perfect destiny, meet the true Guru and follow his teachings,

ਸਾਚਿ ਰਤੇ ਅਹਿਨਿਸਿ ਬੈਰਾਗਿ ॥੨॥

always remain imbued with the eternal God's Name and become detached from Maya, the worldly riches and power. ||2||

ਚਹੁ ਜੁਗ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਸਾਚੀ ਬਾਣੀ ॥

Throughout the four ages, the Guru's divine word of the eternal God's praises has been the ambrosial nectar;

ਪੂਰੈ ਭਾਗਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੀ ॥

by perfect destiny, one is imbued with it and merges in God's Name.

ਸਿਧ ਸਾਧਿਕ ਤਰਸਹਿ ਸਭਿ ਲੋਇ ॥

All the adepts and seekers of the entire world yearn for the divine word,

ਪੂਰੈ ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥੩॥

but only by perfect destiny one is blessed with it. ||3||

ਸਭੁ ਕਿਛੁ ਸਾਚਾ ਸਾਚਾ ਹੈ ਸੋਇ ॥ ਉਤਮ ਬ੍ਰਹਮੁ ਪਛਾਣੈ ਕੋਇ ॥

It is only a rare person who realizes the supreme God; he beholds the eternal God in everything and everywhere,

ਸਚੁ ਸਾਚਾ ਸਚੁ ਆਪਿ ਦ੍ਰਿੜਾਏ ॥

The eternal God Himself implants the eternal Naam in the hearts of the human beings.

ਨਾਨਕ ਆਪੇ ਵੇਖੇ ਆਪੇ ਸਚਿ ਲਾਏ ॥੪॥੭॥

O' Nanak, God Himself cherishes all and Himself unites all human beings to His eternal Name. ||4||7||

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ॥

Raag Dhanasri, Third Guru:

ਨਾਵੈ ਕੀ ਕੀਮਤਿ ਮਿਤਿ ਕਰੀ ਨ ਜਾਇ ॥

The value and worth of God's Name cannot be described.

ਸੇ ਜਨ ਧੰਨੁ ਜਿਨ ਇਕ ਨਾਮਿ ਲਿਵ ਲਾਇ ॥

Blessed are those devotees who have lovingly attuned their minds to Naam.

ਗੁਰਮਤਿ ਸਾਚੀ ਸਾਚਾ ਵੀਚਾਰੁ ॥

One who follows the Guru's eternal teachings, reflects on the virtues of the eternal God.

ਆਪੇ ਬਖਸੇ ਦੇ ਵੀਚਾਰੁ ॥੧॥

God blesses such thoughts to a person on whom He bestows grace.||1||

ਹਰਿ ਨਾਮੁ ਅਚਰਜੁ ਪ੍ਰਭੁ ਆਪਿ ਸੁਣਾਏ ॥

God's Name is wonderful! God Himself recites it to a person.

ਕਲੀ ਕਾਲ ਵਿਚਿ ਗੁਰਮੁਖਿ ਪਾਏ ॥੧॥ ਰਹਾਉ ॥

In Kalyug, the age of strife, only a Guru's follower realizes Naam.

||1||pause||

ਹਮ ਮੂਰਖ ਮੂਰਖ ਮਨ ਮਾਹਿ ॥

If we reflect in our mind, we find that we are foolish overall,

ਹਉਮੈ ਵਿਚਿ ਸਭ ਕਾਰ ਕਮਾਹਿ ॥

because we do all our deeds in ego.

ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਜਾਇ ॥

When egotism is eradicated by the Guru's Grace,

ਆਪੇ ਬਖਸ਼ੇ ਲਏ ਮਿਲਾਇ ॥੨॥

then God Himself forgives and unites us with Him. ||2||

ਬਿਖਿਆ ਕਾ ਧਨੁ ਬਹੁਤੁ ਅਭਿਮਾਨੁ ॥

The worldly wealth gives rise to lot of ego,

ਅਹੰਕਾਰਿ ਡੂਬੈ ਨ ਪਾਵੈ ਮਾਨੁ ॥

and one who remains engrossed in egotism, is not honored in God's presence.

ਆਪੁ ਛੋਡਿ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥

Forsaking self-conceit, one dwells in lasting celestial peace.

ਗੁਰਮਤਿ ਸਾਲਾਹੀ ਸਚੁ ਸੋਈ ॥੩॥

and by following the Guru's teachings he keeps praising that eternal God.

||3||

ਆਪੇ ਸਾਜੇ ਕਰਤਾ ਸੋਇ ॥

That Creator-God Himself creates the universe,

ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

Without Him, there is none other at all.

ਜਿਸੁ ਸਚਿ ਲਾਏ ਸੋਈ ਲਾਗੈ ॥

He alone is attuned to Naam, whom He Himself so attunes.

ਨਾਨਕ ਨਾਮਿ ਸਦਾ ਸੁਖੁ ਆਗੈ ॥੪॥੮॥

O' Nanak, through Naam, lasting peace is attained in the world hereafter.

||4||8||

ਰਾਗੁ ਧਨਾਸਿਰੀ ਮਹਲਾ ੩ ਘਰੁ ੪

Raag Dhanasri, Fourth Beat, Third Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹਮ ਭੀਖਕ ਭੇਖਾਰੀ ਤੇਰੇ ਤੂੰ ਨਿਜ ਪਤਿ ਹੈ ਦਾਤਾ ॥

O' God, we are Your beggars; You are Your own master and great benefactor.

ਹੋਹੁ ਦੈਆਲ ਨਾਮੁ ਦੇਹੁ ਮੰਗਤ ਜਨ ਕਉ ਸਦਾ ਰਹਉ ਰੀਗ ਰਾਤਾ ॥੧॥

O' God, be merciful and bless me, a humble beggar with Naam so that I may forever remain imbued with Your love. ||1||

ਹਉ ਬਲਿਹਾਰੈ ਜਾਉ ਸਾਚੇ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ॥

O' God, I dedicate myself to Your eternal Name.

ਕਰਣ ਕਾਰਣ ਸਭਨਾ ਕਾ ਏਕੋ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

You alone are the Cause of causes; there is no other at all like You.

||1||Pause||

ਬਹੁਤੇ ਫੇਰ ਪਏ ਕਿਰਪਨ ਕਉ ਅਬ ਕਿਛੁ ਕਿਰਪਾ ਕੀਜੈ ॥

O' God, this miser has wandered through many rounds of birth and death; now, please bless me with Your Grace.

ਹੋਹੁ ਦਇਆਲ ਦਰਸਨੁ ਦੇਹੁ ਅਪੁਨਾ ਐਸੀ ਬਖਸ ਕਰੀਜੈ ॥੨॥

O' God, be merciful and grant me Your blessed Vision of Your Darshan (view); please grant me such a gift. ||2||

ਭਨਤਿ ਨਾਨਕ ਭਰਮ ਪਟ ਖੁਲ੍ਹੇ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨਿਆ ॥

Nanak says, I am now so enlightened as if the shutters of my doubt have been opened, and through the Guru's grace I have realized God.

ਸਾਚੀ ਲਿਵ ਲਾਗੀ ਹੈ ਭੀਤਰਿ ਸਤਿਗੁਰ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥੩॥੧॥੯॥

My heart is attuned to God forever and my mind has developed faith in the true Guru. ||3||1||9||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ਚਉਪਦੇ

Raag Dhanasri, First Beat, Chau-Padas, Fourth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਜੋ ਹਰਿ ਸੇਵਹਿ ਸੰਤ ਭਗਤ ਤਿਨ ਕੇ ਸਭਿ ਪਾਪ ਨਿਵਾਰੀ ॥

O' God, the saints and devotees who meditate on Your Name, You wash off all their previous sins.

ਹਮ ਉਪਰਿ ਕਿਰਪਾ ਕਰਿ ਸੁਆਮੀ ਰਖੁ ਸੰਗਤਿ ਤੁਮ ਜੁ ਪਿਆਰੀ ॥੧॥

O' Master-God, show mercy and keep us in that saintly congregation, which is dear to You.||1||

ਹਰਿ ਗੁਣ ਕਹਿ ਨ ਸਕਉ ਬਨਵਾਰੀ ॥

O' God, I cannot describe Your virtues.

ਹਮ ਪਾਪੀ ਪਾਬਰ ਨੀਰਿ ਡੁਬਤ ਕਰਿ ਕਿਰਪਾ ਪਾਖਣ ਹਮ ਤਾਰੀ ॥ ਰਹਾਉ ॥

We sinners, are sinking in the worldly ocean of vices like stones in water; grant Your grace and ferry us across this ocean. ||Pause||

ਜਨਮ ਜਨਮ ਕੇ ਲਾਗੇ ਬਿਖੁ ਮੋਰਚਾ ਲਗਿ ਸੰਗਤਿ ਸਾਧ ਸਵਾਰੀ ॥

A soul is purified of the poison and rust of sins collected by it birth after birth by joining the holy congregation,

ਜਿਉ ਕੰਚਨੁ ਬੈਸੰਤਰਿ ਤਾਇਓ ਮਲੁ ਕਾਟੀ ਕਟਿਤ ਉਤਾਰੀ ॥੨॥

just as impurities from gold are removed by heating it in the fire. ||2||

ਹਰਿ ਹਰਿ ਜਪਨੁ ਜਪਉ ਦਿਨੁ ਰਾਤੀ ਜਪਿ ਹਰਿ ਹਰਿ ਉਰਿ ਧਾਰੀ ॥

Day and night I meditate on God's Name again and again and by repeating His Name I enshrine Him in my heart.

ਹਰਿ ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਜਗਿ ਪੂਰਾ ਜਪਿ ਹਰਿ ਹਰਿ ਹਉਮੈ ਮਾਰੀ ॥੩॥

God's Name is the perfect cure for vices in this world; by uttering God's Name I have eradicated my ego.||3||

ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧਿ ਬੇਧਿ ਅਪਰੰਪਰ ਪੁਰਖ ਅਪਾਰੀ ॥

O' God, You are unfathomable, beyond human comprehension, limitless, and infinite Being.

ਜਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਜਗਜੀਵਨ ਜਨ ਨਾਨਕ ਪੈਜ ਸਵਾਰੀ ॥੪॥੧॥

O' the life of the world, show mercy on Your devotees and also save the honor of devotee Nanak. ||4||1||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Raag Dhanasri, Fourth Guru:

ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਹਰਿ ਜਪਿਓ ਤਿਨ ਕਾ ਦੁਖੁ ਭਰਮੁ ਭਉ ਭਾਰੀ ॥

The saintly devotees of God who meditate on God's Name, their sorrow, doubt and dread runs away.

ਅਪਨੀ ਸੇਵਾ ਆਪਿ ਕਰਾਈ ਗੁਰਮਤਿ ਅੰਤਰਿ ਜਾਰੀ ॥੧॥

God Himself inspires them to perform His devotional worship and the Guru's teachings enlightened their minds. ||1||

ਹਰਿ ਕੈ ਨਾਮਿ ਰਤਾ ਬੈਰਾਰੀ ॥

One who remains imbued with the love of God's Name, becomes detached from Maya (the worldly riches and power).

ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣੀ ਮਨਿ ਭਾਈ ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਲਾਰੀ ॥੧॥ ਰਹਾਉ ॥

As he listens to God's praises, it appeals to his mind and through the Guru's teachings his mind remains attuned to God. ||1||Pause||

ਸੰਤ ਜਨਾ ਕੀ ਜਾਤਿ ਹਰਿ ਸੁਆਮੀ ਤੁਮ੍ਹਰ ਠਾਕੁਰ ਹਮ ਸਾਂਗੀ ॥

O' Master-God, You are the status and honor of the saints; You are the Master and we are Your followers.

ਜੈਸੀ ਮਤਿ ਦੇਵਹੁ ਹਰਿ ਸੁਆਮੀ ਹਮ ਤੈਸੇ ਬੁਲਗ ਬੁਲਾਰੀ ॥੨॥

O' God, the words we speak are according to the intellect You bless us. ||2||

ਕਿਆ ਹਮ ਕਿਰਮ ਨਾਨੁ ਨਿਕ ਕੀਰੇ ਤੁਮ੍ਹਰ ਵਡ ਪੁਰਖ ਵਡਾਰੀ ॥

O' God, what are we? We are like tiny worms and minuscule insects; You are the great supreme being.

ਤੁਮ੍ਹਰੀ ਗਤਿ ਮਿਤਿ ਕਹਿ ਨ ਸਕਹ ਪ੍ਰਭ ਹਮ ਕਿਉ ਕਰਿ ਮਿਲਹ ਅਭਾਰੀ ॥੩॥

O' God, we cannot describe Your state or limit so how can we, the unfortunate ones, realize You?||3||

ਹਰਿ ਪ੍ਰਭ ਸੁਆਮੀ ਕਿਰਪਾ ਧਾਰਹੁ ਹਮ ਹਰਿ ਹਰਿ ਸੇਵਾ ਲਾਰੀ ॥

O' Master-God, shower Your mercy so that we may get engaged in Your devotional worship

ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਕਰਹੁ ਪ੍ਰਭ ਹਮ ਹਰਿ ਕਥਾ ਕਥਾਰੀ ॥੪॥੨॥

Nanak says, O' God, make me the humble servant of Your devotees, so that we may keep discoursing on Your praises and virtues.||4||2||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Raag Dhanasri, Fourth Guru:

ਹਰਿ ਕਾ ਸੰਤੁ ਸਤਗੁਰੁ ਸਤ ਪੁਰਖਾ ਜੇ ਬੋਲੈ ਹਰਿ ਹਰਿ ਬਾਨੀ ॥

The true Guru is the saint of God and the righteous person, who utters the divine word of God.

ਜੇ ਜੇ ਕਹੈ ਸੁਣੈ ਸੇ ਮੁਕਤਾ ਹਮ ਤਿਸ ਕੈ ਸਦ ਕੁਰਬਾਨੀ ॥੧॥

Whoever recites and listens to the divine word is liberated from the vices and I am always dedicated to that person.||1||

ਹਰਿ ਕੇ ਸੰਤ ਸੁਨਹੁ ਜਸੁ ਕਾਨੀ ॥

O' saints of God, carefully listen to the praises of God.

ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਨਹੁ ਇਕ ਨਿਮਖ ਪਲ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਲਹਿ ਜਾਨੀ ॥੧॥ ਰਹਾਉ ॥

If you listen to God's praises even for an instant, all your sins and misdeeds will be erased. ||1||pause||

ਐਸਾ ਸੰਤੁ ਸਾਧੁ ਜਿਨ ਪਾਇਆ ਤੇ ਵਡ ਪੁਰਖ ਵਡਾਨੀ ॥

Those who have met such a true saint-Guru have become righteous and honorable persons.

ਤਿਨ ਕੀ ਧੁਰਿ ਮੰਗਹ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਹਰਿ ਲੇਚ ਲੁਚਾਨੀ ॥੨॥

O' Master-God, I beg for their humble service; yes, O' God, I have a great craving for their humble service.||2||

ਹਰਿ ਹਰਿ ਸਫਲਿਓ ਬਿਰਖੁ ਪ੍ਰਭ ਸੁਆਮੀ ਜਿਨ ਜਪਿਓ ਸੇ ਤ੍ਰਿਪਤਾਨੀ ॥

O' Master-God, You are like a tree yielding all kinds of fruits, those who meditate on Your Name are satiated.

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀ ਤ੍ਰਿਪਤਾਸੇ ਸਭ ਲਾਥੀ ਭੂਖ ਭੁਖਾਨੀ ॥੩॥

They become satiated by drinking the ambrosial nectar of God's Name, and all their yearning for worldly riches and power is quenched. ||3||

ਜਿਨ ਕੇ ਵਡੇ ਭਾਗ ਵਡ ਉਚੇ ਤਿਨ ਹਰਿ ਜਪਿਓ ਜਪਾਨੀ ॥

Those who are extremely fortunate meditate on God's Name.

ਤਿਨ ਹਰਿ ਸੰਗਤਿ ਮੇਲਿ ਪ੍ਰਭ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਦਾਸ ਦਸਾਨੀ ॥੪॥੩॥

Nanak says, O' Master-God, unite me with their company and make me their humble servant. ||4||3||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Raag Dhanasri, Fourth Guru:

ਹਮ ਅੰਧੁਲੇ ਅੰਧ ਬਿਖੈ ਬਿਖੁ ਰਾਤੇ ਕਿਉ ਚਾਲਹੁ ਗੁਰ ਚਾਲੀ ॥

We, the ignorant, remain captivated by Maya (worldly riches and power); how can we walk on the path shown by the Guru?

ਸਤਗੁਰੁ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਹਮ ਲਾਵੈ ਆਪਨ ਪਾਲੀ ॥੧॥

The bliss-giving true Guru may show mercy and attach us to his teachings. ||1||

ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥

O' my Guru-following friends, walk on the path shown by the Guru.

ਜੇ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ ॥੧॥ ਰਹਾਉ ॥

Whatever the Guru says, accept that as good, because the Guru's word of God's praises is unique and wonderful. ||1||Pause||

ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ ਗੁਰੁ ਸੇਵਿਹੁ ਬੇਗਿ ਬੇਗਾਲੀ ॥

O' the saints of God, my brothers, listen and follow the Guru's teachings as soon as possible.

ਸਤਗੁਰੁ ਸੇਵਿ ਖਰਚੁ ਹਰਿ ਬਾਧਹੁ ਮਤ ਜਾਣਹੁ ਆਜੁ ਕਿ ਕਾਲ੍ਹਹੀ ॥੨॥

Follow the Guru's teachings, equip yourself with God's Name as sustenance for the journey of life and do not think of procrastinating in this endeavour. ||2||

ਹਰਿ ਕੇ ਸੰਤ ਜਪਹੁ ਹਰਿ ਜਪਣਾ ਹਰਿ ਸੰਤੁ ਚਲੈ ਹਰਿ ਨਾਲੀ ॥

O' God's saints, meditate on God's Name, by doing so His saint starts to live according to His command.

ਜਿਨ ਹਰਿ ਜਪਿਆ ਸੇ ਹਰਿ ਹੋਏ ਹਰਿ ਮਿਲਿਆ ਕੇਲ ਕੇਲਾਲੀ ॥੩॥

Those who meditate on God, become like God and they realize the playful and wondrous God. ||3||

ਹਰਿ ਹਰਿ ਜਪਨੁ ਜਪਿ ਲੋਚ ਲੋਚਾਨੀ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਬਨਵਾਲੀ ॥

O' God, bestow mercy, I am longing and craving to meditate on Your Name.

ਜਨ ਨਾਨਕ ਸੰਗਤਿ ਸਾਧ ਹਰਿ ਮੇਲਹੁ ਹਮ ਸਾਧ ਜਨਾ ਪਗ ਰਾਲੀ ॥੪॥੪॥

Nanak, says, O God, unite me with the holy congregation, so that I may humbly continue serving the saintly devotees. ||4||4||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Raag Dhanasri, Fourth Guru:

ਹਰਿ ਹਰਿ ਬੂੰਦ ਭਏ ਹਰਿ ਸੁਆਮੀ ਹਮ ਚਾਤ੍ਰਕ ਬਿਲਲ ਬਿਲਲਾਤੀ ॥

O' God, I am like the song-bird wailing for the unique life-saving drop of rain, May Your Name become that special drop for me.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਅਪਨੀ ਮੁਖਿ ਦੇਵਹੁ ਹਰਿ ਨਿਮਖਾਤੀ ॥੧॥

O' God, show Your mercy and just for an instant put this special drop of Naam in my mouth. ||1||

ਹਰਿ ਬਿਨੁ ਹਰਿ ਨ ਸਕਉ ਇਕ ਰਾਤੀ ॥

Without remembering God, I cannot spiritually survive even for a bit.

ਜਿਉ ਬਿਨੁ ਅਮਲੈ ਅਮਲੀ ਮਰਿ ਜਾਈ ਹੈ ਤਿਉ ਹਰਿ ਬਿਨੁ ਹਮ ਮਰਿ ਜਾਤੀ ॥ ਰਹਾਉ ॥

Just as an addict agonizes without his drug, similarly I feel spiritually dead without remembering God. ||pause||

ਤੁਮ ਹਰਿ ਸਰਵਰ ਅਤਿ ਅਗਾਹ ਹਮ ਲਹਿ ਨ ਸਕਹਿ ਅੰਤੁ ਮਾਤੀ ॥

O' God, You are an extremely unfathomable ocean of virtues, we cannot estimate even a trace of Your limits.

ਤੂ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਮਿਤਿ ਜਾਨਹੁ ਆਪਨ ਗਾਤੀ ॥੨॥

O' Master-God, You are beyond our comprehension, You alone know Your state and extent. ||2||

ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਹਰਿ ਜਪਿਓ ਗੁਰ ਰੰਗਿ ਚਲੁਲੈ ਰਾਤੀ ॥

The humble saints of God meditate on God's Name and are imbued with the deep crimson color of the Guru's love.

ਹਰਿ ਹਰਿ ਭਗਤਿ ਬਨੀ ਅਤਿ ਸੇਭਾ ਹਰਿ ਜਪਿਓ ਉਤਮ ਪਾਤੀ ॥੩॥

They enshrine devotional worship of God in them; by meditating on God's Name they attain great glory and the most sublime honor. ||3||

ਆਪੇ ਠਾਕੁਰੁ ਆਪੇ ਸੇਵਕੁ ਆਪਿ ਬਨਾਵੈ ਭਾਤੀ ॥

He Himself is the Master and Himself the servant; He Himself creates the way for us to remember Him with loving devotion.

ਨਾਨਕੁ ਜਨੁ ਤੁਮਰੀ ਸਰਣਾਈ ਹਰਿ ਰਾਖਹੁ ਲਾਜ ਭਗਾਤੀ ॥੪॥੫॥

Your devotee Nanak has come to Your refuge; O' God protect and preserve the honor of Your devotees. ||4||5||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Raag Dhanasri, Fourth Guru:

ਕਲਿਜੁਗ ਕਾ ਧਰਮੁ ਕਹਹੁ ਤੁਮ ਭਾਈ ਕਿਵ ਛੁਟਹ ਹਮ ਛੁਟਕਾਕੀ ॥

O' brothers, tell me the faith by which one may be freed from the vices; I seek freedom from the vices, how can I be freed?

ਹਰਿ ਹਰਿ ਜਪੁ ਬੇੜੀ ਹਰਿ ਤੁਲਹਾ ਹਰਿ ਜਪਿਓ ਤਰੈ ਤਰਾਕੀ ॥੧॥

Meditation on God's Name is like a boat or a raft; one who remembers God becomes like a swimmer who swims across the world-ocean of vices. ||1||

ਹਰਿ ਜੀ ਲਾਜ ਰਖਹੁ ਹਰਿ ਜਨ ਕੀ ॥

O' God, protect the honor of Your devotee.

ਹਰਿ ਹਰਿ ਜਪਨੁ ਜਪਾਵਹੁ ਅਪਨਾ ਹਮ ਮਾਗੀ ਭਗਤਿ ਇਕਾਕੀ ॥ ਰਹਾਉ ॥

O' God, please make me meditate on Your Name; I beg only for Your devotional worship. ||Pause||

ਹਰਿ ਕੇ ਸੇਵਕ ਸੇ ਹਰਿ ਪਿਆਰੇ ਜਿਨ ਜਪਿਓ ਹਰਿ ਬਚਨਾਕੀ ॥

Those who follow the Guru's word and meditate on God's Name are dear to Him.

ਲੇਖਾ ਚਿਤ੍ਰ ਗੁਪਤਿ ਜੇ ਲਿਖਿਆ ਸਭ ਛੁਟੀ ਜਮ ਕੀ ਬਾਕੀ ॥੨॥

The account of their deeds written by the mythical angels, Chitr and Gupt, and the account with the demon of death are erased. ||2||

ਹਰਿ ਕੇ ਸੰਤ ਜਪਿਓ ਮਨਿ ਹਰਿ ਹਰਿ ਲਗਿ ਸੰਗਤਿ ਸਾਧ ਜਨਾ ਕੀ ॥

Those saints of God who join the holy congregation and meditate on God's Name in their minds;

ਦਿਨੀਅਰੁ ਸੂਰੁ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਨੀ ਸਿਵ ਚਰਿਓ ਚੰਦੁ ਚੰਦਾਕੀ ॥੩॥

God, the emancipator manifests in them, as if the cooling moon has risen which has calmed their fierce desires and has put off the scorching sun of vices. ||3||

ਤੁਮ ਵਡ ਪੁਰਖ ਵਡ ਅਗਮ ਅਗੋਚਰ ਤੁਮ ਆਪੇ ਆਪਿ ਅਪਾਕੀ ॥

O' God, You are the supreme Being, inaccessible and beyond comprehension; You Yourself are pervading everywhere.

ਜਨ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ਕਰਿ ਦਾਸਨਿ ਦਾਸ ਦਸਾਕੀ ॥੪॥੬॥

O' God, show mercy on devotee Nanak and make him the humble servant of Your servants. ||4||6||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੫ ਦੁਪਦੇ

Raag Dhanasri, Fifth Beat, Du-Padas, Fourth Mehl:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਉਰ ਧਾਰਿ ਬੀਚਾਰਿ ਮੁਰਾਰਿ ਰਮੇ ਰਮੁ ਮਨਮੋਹਨ ਨਾਮੁ ਜਪੀਨੇ ॥

Enshrine God within your heart and contemplate Him and lovingly meditate on the Name of God, the enticer of hearts.

ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰੁ ਅਪਰੰਪਰ ਸੁਆਮੀ ਗੁਰਿ ਪੂਰੈ ਪ੍ਰਗਟ ਕਰਿ ਦੀਨੇ ॥੧॥

The perfect Guru has revealed that God who is invisible with these eyes, who is incomprehensible and infinite. ||1||

ਰਾਮ ਪਾਰਸ ਚੰਦਨ ਹਮ ਕਾਸਟ ਲੋਸਟ ॥

God is like the mythical philosopher's stone and we are like a piece of iron; God is like a sandalwood tree while we are like a piece of ordinary wood.

ਹਰਿ ਸੰਗਿ ਹਰੀ ਸਤਸੰਗੁ ਭਏ ਹਰਿ ਕੰਚਨੁ ਚੰਦਨੁ ਕੀਨੇ ॥੧॥ ਰਹਾਉ ॥

One who realizes God in the holy congregation, He transforms him from an ordinary person into a true devotee like transforming Iron to gold and ordinary wood to sandalwood. ||1||pause||

ਨਵ ਛਿਅ ਖਟੁ ਬੋਲਹਿ ਮੁਖ ਆਗਰ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਇਵ ਨ ਪਤੀਨੇ ॥

One may recite the nine grammars and the six shastras (scriptures), but my God is not pleased by this.

ਜਨ ਨਾਨਕ ਹਰਿ ਹਿਰਦੈ ਸਦ ਧਿਆਵਹੁ ਇਉ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਭੀਨੇ ॥੨॥੧॥੭॥

O' Nanak, always lovingly contemplate and meditate on God in your heart; this is how my God is pleased. ||2||1||7||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Raag Dhanasri, Fourth Guru:

ਗੁਨ ਕਹੁ ਹਰਿ ਲਹੁ ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰ ਇਵ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥

Realize God be remembering His virtues through the true Guru's teachings and in this way keep meditating on God's Name;

ਹਰਿ ਦਰਗਹ ਭਾਵਹਿ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵਹਿ ਹਰਿ ਹਰਿ ਜੋਤਿ ਸਮਾਈ ॥੧॥

you would be approved in God's presence, you would not go through the cycles of birth and death and you would merge in God's supreme light.||1||

ਜਪਿ ਮਨ ਨਾਮੁ ਹਰੀ ਹੋਹਿ ਸਰਬ ਸੁਖੀ ॥

O' my mind, meditate on God's Name, you would dwell in celestial peace.

ਹਰਿ ਜਸੁ ਉਚ ਸਭਨਾ ਤੇ ਉਪਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਸੇਵਿ ਛਡਾਈ ॥ ਰਹਾਉ ॥

Sublime is singing the praises of God, this deed is the highest of all; Meditation on God's Name gets one liberated from all kinds of sins.||pause||

ਹਰਿ ਕ੍ਰਿਪਾ ਨਿਧਿ ਕੀਨੀ ਗੁਰਿ ਭਗਤਿ ਹਰਿ ਦੀਨੀ ਤਬ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ ॥

One on whom God, the treasure of kindness, showed mercy, the Guru blessed him with God's worship and he got imbued with God's love.

ਬਹੁ ਚਿੰਤ ਵਿਸਾਰੀ ਹਰਿ ਨਾਮੁ ਉਰਿ ਧਾਰੀ ਨਾਨਕ ਹਰਿ ਭਏ ਹੈ ਸਖਾਈ ॥੨॥੨॥੮॥

O' Nanak, one who enshrined God's Name in the mind, became free of all anxiety and God became his companion.||2||2||8||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Raag Dhanasri, Fourth Guru:

ਹਰਿ ਪੜੁ ਹਰਿ ਲਿਖੁ ਹਰਿ ਜਪਿ ਹਰਿ ਗਾਉ ਹਰਿ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੀ ॥

O' my friend, read and write about God's virtues, meditate on God's Name and sing His praises; God would ferry you across the dreadful worldly ocean of vices.

ਮਨਿ ਬਚਨਿ ਰਿਦੈ ਧਿਆਇ ਹਰਿ ਹੋਇ ਸੰਤੁਸਟੁ ਇਵ ਭਣੁ ਹਰਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥੧॥

Be satiated by meditating on God's Name in your mind, with your tongue and from your heart; this is how you should meditate God's Name. ||1||

ਮਨਿ ਜਪੀਐ ਹਰਿ ਜਗਦੀਸ ॥ ਮਿਲਿ ਸੰਗਤਿ ਸਾਧੂ ਮੀਤ ॥

O' my friend, by joining the holy congregation, we should always meditate in our mind on God, the master of the universe.

ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਹਰਿ ਕੀਰਤਿ ਕਰਿ ਬਨਵਾਰੀ ॥ ਰਹਾਉ ॥

By singing God's praises, a state of bliss prevails forever. ||pause||

ਹਰਿ ਹਰਿ ਕਰੀ ਦ੍ਰਿਸਟਿ ਤਬ ਭਇਓ ਮਨਿ ਉਦਮੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਓ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥

When God bestowed His glance of grace, then inspiration arose in my mind and I attained the supreme spiritual status by meditating on His Name,

ਜਨ ਨਾਨਕ ਕੀ ਪਤਿ ਰਾਖੁ ਮੇਰੇ ਸੁਆਮੀ ਹਰਿ ਆਇ ਪਰਿਓ ਹੈ ਸਰਣਿ ਤੁਮਾਰੀ ॥੨॥੩॥੯॥

O' my Master-God, save the honor of the devotee Nanak; he has come and sought Your shelter. ||2||3||9||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Raag Dhanasri, Fourth Guru:

ਚਉਰਾਸੀਹ ਸਿਧ ਬੁਧ ਤੇਤੀਸ ਕੋਟਿ ਮੁਨਿ ਜਨ ਸਭਿ ਚਾਹਹਿ ਹਰਿ ਜੀਉ ਤੇਰੇ ਨਾਉ ॥

O' God, the eighty-four siddhas, the men of divine wisdom, millions of angels and innumerable sages, all long for Your Name.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਵਿਰਲਾ ਪਾਵੈ ਜਿਨ ਕਉ ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਭਾਉ ॥੧॥

By the Guru's Grace, a rare person receives it; only those receive this gift of God's Name who are pre-ordained for loving devotion. ||1||

ਜਪਿ ਮਨ ਰਾਮੇ ਨਾਮੁ ਹਰਿ ਜਸੁ ਉਤਮ ਕਾਮ ॥

O' my mind, meditate on God's Name because singing God's praises is the most exalted activity.

ਜੇ ਗਾਵਹਿ ਸੁਣਹਿ ਤੇਰਾ ਜਸੁ ਸੁਆਮੀ ਹਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥ ਰਹਾਉ ॥

O' Master-God, I am forever dedicated to those who sing and listen to Your praise. ||pause||

ਸਰਣਾਗਤਿ ਪ੍ਰਤਿਪਾਲਕ ਹਰਿ ਸੁਆਮੀ ਜੇ ਤੁਮ ਦੇਹੁ ਸੇਈ ਹਉ ਪਾਉ ॥

O' Master-God, the protector and savior of those who seek Your refuge, I receive only that which You bestow upon me.

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਜੈ ਨਾਨਕ ਹਰਿ ਸਿਮਰਣ ਕਾ ਹੈ ਚਾਉ ॥੨॥੪॥੧੦॥

O' merciful Master of the meek, show mercy and bless Nanak with the gift of Your Name; Nanak longs for meditation on God's Name. ||2||4||10||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Raag Dhanasri, Fourth Guru:

ਸੇਵਕ ਸਿਖ ਪੂਜਣ ਸਭਿ ਆਵਹਿ ਸਭਿ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਉਤਮ ਬਾਨੀ ॥

All the disciples and devotees of the Guru get together to perform devotional worship of God; they all sing the sublime hymns of God's praises.

ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਥਾਇ ਪਾਵੈ ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ ॥੧॥

God approves the singing and listening of hymns of those, who accept the Guru's teaching as true and follow it without any question. ||1||

ਬੋਲਹੁ ਭਾਈ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਭਵਜਲ ਤੀਰਥਿ ॥

O' my brothers, sing God's praises; He is like a sacred shrine of pilgrimage in this terrifying world-ocean of vices.

ਹਰਿ ਦਰਿ ਤਿਨ ਕੀ ਉਤਮ ਬਾਤ ਹੈ ਸੰਤਹੁ ਹਰਿ ਕਥਾ ਜਿਨ ਜਨਹੁ ਜਾਨੀ ॥ ਰਹਾਉ ॥

O' Saints, they alone are admired in God's presence who understand the divine words of His praises. ||Pause||

ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਆਪੇ ਹਰਿ ਪ੍ਰਭੁ ਚੋਜ ਵਿਡਾਨੀ ॥

God Himself is the Guru and Himself the disciple; God, the Master, Himself performs His wondrous plays.

ਜਨ ਨਾਨਕ ਆਪਿ ਮਿਲਾਏ ਸੋਈ ਹਰਿ ਮਿਲਸੀ ਅਵਰ ਸਭ ਤਿਆਗਿ ਓਹਾ ਹਰਿ ਭਾਨੀ ॥੨॥੫॥੧੧॥

O' Nanak, only that person unites with God, whom He Himself unites; forsake all others and sing His praises because God loves that person who sings His praises ||2||5||11||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Raag Dhanasri, Fourth Guru:

ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਰਿ ਜਾ ਕੈ ਵਸਿ ਹੈ ਕਾਮਧੇਨਾ ॥

God is the fulfiller of our wishes and the giver of total peace, under whose control is Kaamdhenā, the legendary wish-fulfilling cow;

ਸੋ ਐਸਾ ਹਰਿ ਧਿਆਈਐ ਮੇਰੇ ਜੀਅੜੇ ਤਾ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ਮੇਰੇ ਮਨਾ ॥੧॥

O' my mind, if you meditate on such a God, you would receive total peace.

||1||

ਜਪਿ ਮਨ ਸਤਿ ਨਾਮੁ ਸਦਾ ਸਤਿ ਨਾਮੁ ॥

O' my mind, always meditate on the Name of eternal God.

ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲ ਹੋਈ ਹੈ ਨਿਤ ਧਿਆਈਐ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨਾ ॥ ਰਹਾਉ ॥

We should daily meditate on the all pervading immaculate God, by doing so we receive honor both here and hereafter. ||Pause||

ਜਹ ਹਰਿ ਸਿਮਰਨੁ ਭਇਆ ਤਹ ਉਪਾਧਿ ਗਤੁ ਕੀਨੀ ਵਡਭਾਗੀ ਹਰਿ ਜਪਨਾ ॥

All strife goes away from the heart which remembers God; however it is only by great good fortune that we meditate on God.

ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਇਹ ਮਤਿ ਦੀਨੀ ਜਪਿ ਹਰਿ ਭਵਜਲੁ ਤਰਨਾ ॥੨॥੬॥੧੨॥

The Guru has blessed devotee Nanak with this understanding, that by meditating on God, we cross over the terrifying world-ocean of vices. ||2||6||12||

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Raag Dhanasri, Fourth Guru:

ਮੇਰੇ ਸਾਹਾ ਮੈ ਹਰਿ ਦਰਸਨ ਸੁਖੁ ਹੋਇ ॥

O' my Master, Celestial peace prevails in my mind by Your blessed vision.

ਹਮਰੀ ਬੇਦਨਿ ਤੂ ਜਾਨਤਾ ਸਾਹਾ ਅਵਰੁ ਕਿਆ ਜਾਨੈ ਕੋਇ ॥ ਰਹਾਉ ॥

O' my sovereign king, You alone know my pangs of separation from You, what can anyone else know? ||Pause||

ਸਾਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਮੇਰੇ ਸਾਹਾ ਤੇਰਾ ਕੀਆ ਸਚੁ ਸਭੁ ਹੋਇ ॥

O' my God, You are the eternal Master; whatever You do, all that is true.

ਝੂਠਾ ਕਿਸ ਕਉ ਆਖੀਐ ਸਾਹਾ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥੧॥

O' Master, whom we may call false, when there is none else except You? ||1||

ਸਭਨਾ ਵਿਚਿ ਤੂ ਵਰਤਦਾ ਸਾਹਾ ਸਭਿ ਤੁਝਹਿ ਧਿਆਵਹਿ ਦਿਨੁ ਰਾਤਿ ॥

O' my God, You pervade all, and everyone meditates upon You day and night.

ਸਭਿ ਤੁਝ ਹੀ ਥਾਵਹੁ ਮੰਗਦੇ ਮੇਰੇ ਸਾਹਾ ਤੂ ਸਭਨਾ ਕਰਹਿ ਇਕ ਦਾਤਿ ॥੨॥

O' my Master, everyone begs of You, You alone give gifts to all. ||2||

ਸਭੁ ਕੇ ਤੁਝ ਹੀ ਵਿਚਿ ਹੈ ਮੇਰੇ ਸਾਹਾ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕੋਈ ਨਾਹਿ ॥

O' my sovereign King, all the creation is under Your command, none can go outside Your command.

ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਸਭਸ ਦਾ ਮੇਰੇ ਸਾਹਾ ਸਭਿ ਤੁਝ ਹੀ ਮਾਹਿ ਸਮਾਹਿ ॥੩॥

O' my sovereign King, all creatures are Yours, and You belong to all, and all of them ultimately merge in You. ||3||

ਸਭਨਾ ਕੀ ਤੂ ਆਸ ਹੈ ਮੇਰੇ ਪਿਆਰੇ ਸਭਿ ਤੁਝਹਿ ਧਿਆਵਹਿ ਮੇਰੇ ਸਾਹ ॥

O' my beloved God, You are the hope of everyone; O' my sovereign King, all lovingly remember You.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਮੇਰੇ ਪਿਆਰੇ ਸਚੁ ਨਾਨਕ ਕੇ ਪਾਤਿਸਾਹ ॥੪॥੭॥੧੩॥

O' the eternal King of Nanak, O' my beloved God, protect me as it pleases You. ||4||7||13||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੧ ਚਉਪਦੇ

Raag Dhanasri, Fifth Guru, First Beat, Chau-Padas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru.

ਭਵ ਖੰਡਨ ਦੁਖ ਭੰਜਨ ਸ੍ਰਾਮੀ ਭਗਤਿ ਵਛਲ ਨਿਰੰਕਾਰੇ ॥

O' my formless Master-God, the destroyer of cycles of birth and death, dispeller of sorrows and the lover of devotional worship;

ਕੋਟਿ ਪਰਾਧ ਮਿਟੇ ਖਿਨ ਭੀਤਰਿ ਜਾਂ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਰੇ ॥੧॥

by following the Guru's teachings, when someone enshrines Your Name in his heart, millions of his sins are erased in an instant. ||1||

ਮੇਰਾ ਮਨੁ ਲਾਗਾ ਹੈ ਰਾਮ ਪਿਆਰੇ ॥

My mind is attuned to my beloved God.

ਦੀਨ ਦਇਆਲਿ ਕਰੀ ਪ੍ਰੀਤਿ ਕਿਰਪਾ ਵਸਿ ਕੀਨੇ ਪੰਚ ਦੂਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

God, merciful to the meek, bestowed His mercy and has placed the five demons (lust, anger, greed, attachment, and ego) under my control.

||1||Pause||

ਤੇਰਾ ਥਾਨੁ ਸੁਹਾਵਾ ਰੂਪੁ ਸੁਹਾਵਾ ਤੇਰੇ ਭਗਤ ਸੋਹਿਦਿ ਦਰਬਾਰੇ ॥

Your place is so beautiful; Your form is so beautiful; Your devotees look so beautiful in Your presence.

ਸਰਬ ਜੀਆ ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ॥੨॥

O' Master-God, the benefactor of all beings, bestow mercy and save me from the vices. ||2||

ਤੇਰਾ ਵਰਨੁ ਨ ਜਾਪੈ ਰੂਪੁ ਨ ਲਖੀਐ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉਨੁ ਬੀਚਾਰੇ ॥

O' God, Your color is not visible and Your form is not apparent; there is nobody who can comprehend Your power.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੂਬ ਠਾਈ ਅਗਮ ਰੂਪ ਗਿਰਧਾਰੇ ॥੩॥

O' God of incomprehensible beauty, You are pervading in waters, lands, spaces and all other places. ||3||

ਕੀਰਤਿ ਕਰਹਿ ਸਗਲ ਜਨ ਤੇਰੀ ਤੂ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਮੁਰਾਰੇ ॥

O' God, You are eternal and all pervading; all the devotees sing Your praises.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਸਰਨਿ ਦੁਆਰੇ ॥੪॥੧॥

O' God, devotee Nanak has come to Your refuge, save me as You wish. ||4||1||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਬਿਨੁ ਜਲ ਪ੍ਰਾਨ ਤਜੇ ਹੈ ਮੀਨਾ ਜਿਨਿ ਜਲ ਸਿਉ ਹੇਤੁ ਬਢਾਇਓ ॥

The fish out of water loses its life because it is deeply in love with water.

ਕਮਲ ਹੇਤਿ ਬਿਨਸਿਓ ਹੈ ਭਵਰਾ ਉਨਿ ਮਾਰਗੁ ਨਿਕਸਿ ਨ ਪਾਇਓ ॥੧॥

In love with the lotus flower, the bumble bee perishes in it because it doesn't find the way to escape from it. ||1||

ਅਬ ਮਨ ਏਕਸ ਸਿਉ ਮੋਹੁ ਕੀਨਾ ॥

Now, my mind has nurtured love for the one God,

ਮਰੈ ਨ ਜਾਵੈ ਸਦ ਹੀ ਸੰਗੇ ਸਤਿਗੁਰ ਸਬਦੀ ਚੀਨਾ ॥੧॥ ਰਹਾਉ ॥

who neither dies, nor goes anywhere and is always in my company. I have understood Him by reflecting on the true Guru's word. ||1||Pause||

ਕਾਮ ਹੇਤਿ ਕੁੰਚਰੁ ਲੈ ਫਾਂਕਿਓ ਓਹੁ ਪਰ ਵਸਿ ਭਇਓ ਬਿਚਾਰਾ ॥

Lured by lust, the elephant is trapped and the poor animal falls under the control of others.

ਨਾਦ ਹੇਤਿ ਸਿਰੁ ਡਾਰਿਓ ਕੁਰੰਕਾ ਉਸ ਹੀ ਹੇਤ ਬਿਦਾਰਾ ॥੨॥

Lured by the sound of the hunter's bell, the deer surrenders its head; because of this enticement it is killed. ||2||

ਦੇਖਿ ਕੁਟੰਬੁ ਲੇਭਿ ਮੋਹਿਓ ਪ੍ਰਾਨੀ ਮਾਇਆ ਕਉ ਲਪਟਾਨਾ ॥

Gazing upon his family, the mortal is enticed by greed and becomes obsessed with amassing Maya (worldly riches and power)

ਅਤਿ ਰਚਿਓ ਕਰਿ ਲੀਨੇ ਅਪੁਨਾ ਉਨਿ ਛੇਡਿ ਸਰਾਪਰ ਜਾਨਾ ॥੩॥

Totally engrossed in worldly things, he considers them to be his own; but in the end, he shall surely have to leave them behind. ||3||

ਬਿਨੁ ਗੋਬੰਦ ਅਵਰ ਸੰਗਿ ਨੇਹਾ ਓਹੁ ਜਾਣਹੁ ਸਦਾ ਦੁਹੇਲਾ ॥

One who falls in love with anybody else except God, assume that he remains miserable forever.

ਕਹੁ ਨਾਨਕ ਗੁਰ ਇਹੈ ਬੁਝਾਇਓ ਪ੍ਰੀਤਿ ਪ੍ਰਭੁ ਸਦ ਕੇਲਾ ॥੪॥੨॥

Nanak says, the Guru has made me understand that love for God brings lasting bliss. ||4||2||

ਧਨਾਸਰੀ ਮਃ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਕਰਿ ਕਿਰਪਾ ਦੀਓ ਮੋਹਿ ਨਾਮਾ ਬੰਧਨ ਤੇ ਛੁਟਕਾਏ ॥

Bestowing mercy, God blessed me with Naam and released me from the bonds of Maya, the worldly riches and power.

ਮਨ ਤੇ ਬਿਸਰਿਓ ਸਗਲੇ ਧੰਧਾ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਏ ॥੧॥

And freed my mind from the entire worldly entanglement by attuning me to the Guru's word. ||1||

ਸਾਧਸੰਗਿ ਚਿੰਤ ਬਿਰਾਨੀ ਛਾਡੀ ॥

Upon joining the holy congregation, I gave up worrying about help from others.

ਅਹੰਬੁਧਿ ਮੇਹ ਮਨ ਬਾਸਨ ਦੇ ਕਰਿ ਗਡਹਾ ਗਾਡੀ ॥੧॥ ਰਹਾਉ ॥

I then purged myself of arrogant intellect, worldly attachments and mind's desires, as if digging a pit I have buried these in it. ||1||Pause||

ਨਾ ਕੋ ਮੇਰਾ ਦੁਸਮਨੁ ਰਹਿਆ ਨਾ ਹਮ ਕਿਸ ਕੇ ਬੈਰਾਈ ॥

Now no one is my enemy and I am not hostile to anyone.

ਬ੍ਰਹਮੁ ਪਸਾਰੁ ਪਸਾਰਿਓ ਭੀਤਰਿ ਸਤਿਗੁਰ ਤੇ ਸੋਝੀ ਪਾਈ ॥੨॥

I learned this from the true Guru, that God Himself has created this expanse and He is present within all.||2||

ਸਭੁ ਕੇ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ ॥

I consider everybody as my friend and I am a friend of all.

ਦੂਰਿ ਪਰਾਇਓ ਮਨ ਕਾ ਬਿਰਹਾ ਤਾ ਮੇਲੁ ਕੀਓ ਮੇਰੈ ਰਾਜਨ ॥੩॥

When the sense of separation of my mind from God was removed, then the sovereign God united me with Himself. ||3||

ਬਿਨਸਿਓ ਢੀਠਾ ਅੰਮ੍ਰਿਤੁ ਵੂਠਾ ਸਬਦੁ ਲਗੈ ਗੁਰ ਮੀਠਾ ॥

My obstinacy is vanished, ambrosial nectar of Naam rains down within me and the Guru's word seems pleasing to me.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸਰਬ ਨਿਵਾਸੀ ਨਾਨਕ ਰਮਈਆ ਡੀਠਾ ॥੪॥੩॥

O' Nanak, I have realized God who pervades in water, land, space and everyone. ||4||3||

ਧਨਾਸਰੀ ਮਃ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਜਬ ਤੇ ਦਰਸਨ ਭੇਟੇ ਸਾਧੂ ਭਲੇ ਦਿਨਸ ਓਇ ਆਏ ॥

Ever since I have obtained the blessed vision of the Saint-Guru, my days have been blessed and prosperous.

ਮਹਾ ਅਨੰਦੁ ਸਦਾ ਕਰਿ ਕੀਰਤਨੁ ਪੁਰਖ ਬਿਧਾਤਾ ਪਾਏ ॥੧॥

By always singing praises of God, a state of extreme bliss keeps prevailing in my mind and I have realized the all pervading Creator-God. ||1||

ਅਬ ਮੋਹਿ ਰਾਮ ਜਸੇ ਮਨਿ ਗਾਇਓ ॥

Now, I sing the Praises of God within my mind.

ਭਇਓ ਪ੍ਰਗਾਸੁ ਸਦਾ ਸੁਖੁ ਮਨ ਮਹਿ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਓ ॥੧॥ ਰਹਾਉ ॥

I have met the perfect Guru, my mind is spiritually enlightened and there is always celestial peace in my mind. ||1||Pause||

ਗੁਣ ਨਿਧਾਨੁ ਰਿਦ ਭੀਤਰਿ ਵਸਿਆ ਤਾ ਦੁਖੁ ਭਰਮ ਭਉ ਭਾਗਾ ॥

Ever since I have realized God, the treasure of virtues, in my heart, all my misery, doubt and fear have been dispelled.

ਭਈ ਪਰਾਪਤਿ ਵਸਤੁ ਅਗੋਚਰ ਰਾਮ ਨਾਮਿ ਰੰਗੁ ਲਾਗਾ ॥੨॥

I am imbued with the love of God's Name; I have received the incomprehensible wealth of Naam. ||2||

ਚਿੰਤ ਅਚਿੰਤਾ ਸੋਚ ਅਸੋਚਾ ਸੋਗੁ ਲੋਭੁ ਮੋਹੁ ਥਾਕਾ ॥

I am freed from all anxieties and worries; my grief, greed and emotional attachments are gone.

ਹਉਮੈ ਰੋਗ ਮਿਟੇ ਕਿਰਪਾ ਤੇ ਜਮ ਤੇ ਭਏ ਬਿਬਾਕਾ ॥੩॥

By the Guru's grace, I am cured of the disease of egotism and I am freed from the fear of death. ||3||

ਗੁਰ ਕੀ ਟਹਲ ਗੁਰੂ ਕੀ ਸੇਵਾ ਗੁਰ ਕੀ ਆਗਿਆ ਭਾਣੀ ॥

Now, living by the Guru's teachings and his will seems pleasing to me.

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਜਮ ਤੇ ਕਾਢੇ ਤਿਸੁ ਗੁਰ ਕੈ ਕੁਰਬਾਣੀ ॥੪॥੪॥

Nanak says, I am dedicated to that Guru who has liberated me from the clutches of the demon of death. ||4||4||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਜਿਸ ਕਾ ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਤਿਸ ਕਾ ਸੇਈ ਸੁਘੜੁ ਸੁਜਾਨੀ ॥

That God alone is the wisest and most judicious, to whom belongs my mind, body and wealth.

ਤਿਨ ਹੀ ਸੁਣਿਆ ਦੁਖੁ ਸੁਖੁ ਮੇਰਾ ਤਉ ਬਿਧਿ ਨੀਕੀ ਖਟਾਨੀ ॥੧॥

When God listens to my sorrow and pleasure, then my condition improves. ||1||

ਜੀਅ ਕੀ ਏਕੈ ਹੀ ਪਹਿ ਮਾਨੀ ॥

The prayer of the soul is accepted only by the one God.

ਅਵਰਿ ਜਤਨ ਕਰਿ ਰਹੇ ਬਹੁਤੇਰੇ ਤਿਨ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਜਾਨੀ ॥ ਰਹਾਉ ॥

People make all sorts of other efforts, but they have no value at all. ||Pause||

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਹੀਰਾ ਗੁਰਿ ਦੀਨੋ ਮੰਤਾਨੀ ॥

The ambrosial Naam is like a priceless jewel; one whom the Guru gives this mantra,

ਡਿਗੈ ਨ ਡੇਲੈ ਦ੍ਰਿੜੁ ਕਰਿ ਰਹਿਓ ਪੂਰਨ ਹੋਇ ਤ੍ਰਿਪਤਾਨੀ ॥੨॥

doesn't fall or waver in vices; instead he remains firm in his faith and fully satiated. ||2||

ਓਇ ਜੁ ਬੀਚ ਹਮ ਤੁਮ ਕਛੁ ਹੋਤੇ ਤਿਨ ਕੀ ਬਾਤ ਬਿਲਾਨੀ ॥

The concept of duality (me and You) entirely disappears from within him.

ਅਲੰਕਾਰ ਮਿਲਿ ਬੈਲੀ ਹੋਈ ਹੈ ਤਾ ਤੇ ਕਨਿਕ ਵਖਾਨੀ ॥੩॥

Just as gold ornaments when melted down become a single lump, which is still described as gold, similarly I feel myself and others as part of the same one primal source, God. ||3||

ਪ੍ਰਗਟਿਓ ਜੋਤਿ ਸਹਜ ਸੁਖ ਸੋਭਾ ਬਾਜੇ ਅਨਹਤ ਬਾਨੀ ॥

The one in whom the divine Light manifests, he attains peace, poise and glory and within his mind plays the continuous celestial music of God's praises.

ਕਹੁ ਨਾਨਕ ਨਿਹਚਲ ਘਰੁ ਬਾਧਿਓ ਗੁਰਿ ਕੀਓ ਬੰਧਾਨੀ ॥੪॥੫॥

Nanak says, one whom the Guru blesses with Naam, attains steady place in God's presence. ||4||5||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ ॥

The cravings for Maya of even the great kings and landlords is never quenched.

ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੁ ਨ ਸੁਝੀ ॥੧॥

Engrossed in Maya (worldly wealth), they remain intoxicated with its pleasures; they do not think of anything else as if their eyes see nothing else at all. ||1||

ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ ॥

No one has ever been satiated in the love for Maya (worldly riches and power).

ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰੁਪੈ ਬਿਨੁ ਹਰਿ ਕਹਾ ਅਘਾਈ ॥ ਰਹਾਉ ॥

Just as fire is not quenched by fuel, similarly the desires of a person can never be satiated with worldly riches without meditating on God's Name. ||Pause||

ਦਿਨੁ ਦਿਨੁ ਕਰਤ ਭੋਜਨ ਬਹੁ ਬਿੰਜਨ ਤਾ ਕੀ ਮਿਟੈ ਨ ਭੂਖਾ ॥

The person who day after day craves different dainty dishes, that person's hunger never gets quenched.

ਉਦਮੁ ਕਰੈ ਸੁਆਨ ਕੀ ਨਿਆਈ ਚਾਰੇ ਕੁੰਟਾ ਘੋਖਾ ॥੨॥

He runs around for the sake of tasty foods, like a dog looking for food in the four directions. ||2||

ਕਾਮਵੰਤ ਕਾਮੀ ਬਹੁ ਨਾਰੀ ਪਰ ਗਿ੍ਹਰ ਜੋਹ ਨ ਚੁਕੈ ॥

No matter how many women a lustful man might have, still he never stops peeking into the homes of others with evil intent.

ਦਿਨ ਪ੍ਰਤਿ ਕਰੈ ਕਰੈ ਪਛੁਤਾਪੈ ਸੋਗ ਲੋਭ ਮਹਿ ਸੁਕੈ ॥੩॥

Day after day, that person commits adultery and then regrets; that person spiritually withers away in agony and greed. ||3||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਪਾਰ ਅਮੋਲਾ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਨਿਧਾਨਾ ॥

God's Name alone is a limitless and invaluable treasure of ambrosial nectar.

ਸੁਖੁ ਸਹਜੁ ਆਨੰਦੁ ਸੰਤਨ ਕੈ ਨਾਨਕ ਗੁਰ ਤੇ ਜਾਨਾ ॥੪॥੬॥

O' Nanak, peace, poise and bliss prevail in the heart of pious persons, but the knowledge about this treasure of Naam is attained through the Guru. ||4||6||

ਧਨਾਸਰੀ ਮਃ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਲਵੈ ਨ ਲਾਗਨ ਕਉ ਹੈ ਕਛੁਐ ਜਾ ਕਉ ਫਿਰਿ ਇਹੁ ਧਾਵੈ ॥

None of the worldly things for which one runs around, comes close to Naam.

ਜਾ ਕਉ ਗੁਰਿ ਦੀਨੈ ਇਹੁ ਅੰਮ੍ਰਿਤੁ ਤਿਸ ਹੀ ਕਉ ਬਨਿ ਆਵੈ ॥੧॥

He, whom the Guru blesses with this nectar, can really appreciate its worth. ||1||

ਜਾ ਕਉ ਆਇਓ ਏਕੁ ਰਸਾ ॥

The person who comes to know the subtle essence of God's Name,

ਖਾਨ ਪਾਨ ਆਨ ਨਹੀ ਖੁਧਿਆ ਤਾ ਕੈ ਚਿਤਿ ਨ ਬਸਾ ॥ ਰਹਾਉ ॥

does not crave for any other eatables; the desire for anything else doesn't remain in the mind of that person. ||Pause||

ਮਉਲਿਓ ਮਨੁ ਤਨੁ ਹੋਇਓ ਹਰਿਆ ਏਕ ਬੂੰਦ ਜਿਨਿ ਪਾਈ ॥

The person who receives even a drop of the nectar of Naam, his mind blooms and his body spiritually rejuvenates.

ਬਰਨਿ ਨ ਸਾਕਉ ਉਸਤਤਿ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ॥੨॥

I can't express his glory; I cannot describe the worth of his spiritual life. ||2||

ਘਾਲ ਨ ਮਿਲਿਓ ਸੇਵ ਨ ਮਿਲਿਓ ਮਿਲਿਓ ਆਇ ਅਚਿੰਤਾ ॥

One cannot obtain this nectar of Naam through one's efforts or service; it comes to a person without even his knowing.

ਜਾ ਕਉ ਦਇਆ ਕਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਤਿਨਿ ਗੁਰਹਿ ਕਮਾਨੇ ਮੰਤਾ ॥੩॥

He, on whom my Master-God bestowed mercy, followed the Guru's teachings and meditated on God. ||3||

ਦੀਨ ਦੈਆਲ ਸਦਾ ਕਿਰਪਾਲਾ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਾ ॥

The merciful Master-God of the meek is always kind; He cherishes all beings.

ਓਤਿ ਪੋਤਿ ਨਾਨਕ ਸੰਗਿ ਰਵਿਆ ਜਿਉ ਮਾਤਾ ਬਾਲ ਗੋਪਾਲਾ ॥੪॥੭॥

O' Nanak, God bonds through and through with the one who has relished the elixir of Naam, like a mother bonds with her child. ||4||7||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਬਾਰਿ ਜਾਉ ਗੁਰ ਅਪੁਨੇ ਊਪਰਿ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜ੍ਹਾਯਾ ॥

I dedicate myself to my Guru who has implanted God's Name in my mind;

ਮਹਾ ਉਦਿਆਨ ਅੰਧਕਾਰ ਮਹਿ ਜਿਨਿ ਸੀਧਾ ਮਾਰਗੁ ਦਿਖਾਯਾ ॥੧॥

Which showed me the straight path to spiritual awareness in this worldly forest, where there is pitch darkness of ignorance and love for Maya. ||1||

ਹਮਰੇ ਪ੍ਰਾਨ ਗੁਪਾਲ ਗੋਬਿੰਦ ॥

God, the Master and supporter of the universe, is our breath of life,

ਈਹਾ ਊਹਾ ਸਰਬ ਥੇਕ ਕੀ ਜਿਸਹਿ ਹਮਾਰੀ ਚਿੰਦ ॥੧॥ ਰਹਾਉ ॥

who takes care of all our needs, both here and hereafter. ||1||Pause||

ਜਾ ਕੈ ਸਿਮਰਨਿ ਸਰਬ ਨਿਧਾਨਾ ਮਾਨੁ ਮਹਤੁ ਪਤਿ ਪੂਰੀ ॥

Remembering whom all treasures, glory, and perfect honor is received.

ਨਾਮੁ ਲੈਤ ਕੋਟਿ ਅਘ ਨਾਸੈ ਭਗਤ ਬਾਛਹਿ ਸਭਿ ਧੂਰੀ ॥੨॥

Upon reciting whose Name millions of sins are erased; all devotees yearn for the love of that God. ||2||

ਸਰਬ ਮਨੋਰਥ ਜੇ ਕੇ ਚਾਹੈ ਸੇਵੈ ਏਕੁ ਨਿਧਾਨਾ ॥

If someone wishes for the fulfillment of all his hopes and desires, he should remember God, the supreme treasure.

ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਸੁਆਮੀ ਸਿਮਰਤ ਪਾਰਿ ਪਰਾਨਾ ॥੩॥

One can go across the worldly ocean of vices by meditating on that supreme and infinite God. ||3||

ਸੀਤਲ ਸਾਂਤਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਸੰਤਸੰਗਿ ਰਹਿਓ ਓਲ੍ਹਾ ॥

That person remains calm, attains supreme bliss and his honor is preserved in the company of the pious persons,

ਹਰਿ ਧਨੁ ਸੰਚਨੁ ਹਰਿ ਨਾਮੁ ਭੋਜਨੁ ਇਹੁ ਨਾਨਕ ਕੀਨੋ ਚੋਲ੍ਹਾ ॥੪॥੮॥

who has amassed the wealth of God's Name and has made God's Name as dainty food for his soul, O' Nanak. ||4||8||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਜਿਹ ਕਰਣੀ ਹੋਵਹਿ ਸਰਮਿੰਦਾ ਇਹਾ ਕਮਾਨੀ ਰੀਤਿ ॥

O' brother, You are doing such deeds which would bring You shame in God's presence.

ਸੰਤ ਕੀ ਨਿੰਦਾ ਸਾਕਤ ਕੀ ਪੂਜਾ ਐਸੀ ਦ੍ਰਿੜੀ ਬਿਪਰੀਤਿ ॥੧॥

You slander the Saints and adore the worshippers of power; you have adopted such an evil intellect ||1||

ਮਾਇਆ ਮੋਹ ਭੂਲੇ ਅਵਰੈ ਹੀਤ ॥

Deluded by emotional attachment to Maya (worldly riches), you love things other than God.

ਹਰਿਚੰਦਉਰੀ ਬਨ ਹਰ ਪਾਤ ਰੇ ਇਹੈ ਤੁਹਾਰੋ ਬੀਤ ॥੧॥ ਰਹਾਉ ॥

Your life is like the short span of an imaginary castle in the sky or the green leaves in a jungle. ||1||Pause||

ਚੰਦਨ ਲੇਪ ਹੋਤ ਦੇਹ ਕਉ ਸੁਖੁ ਗਰਧਭ ਭਸਮ ਸੰਗੀਤਿ ॥

The body of a donkey may be anointed with sandalwood paste, it still feels comfort in rolling over in dirt.

ਅੰਮ੍ਰਿਤ ਸੀਗਿ ਨਾਹਿ ਰੁਚ ਆਵਤ ਬਿਖੈ ਠਗਉਰੀ ਪ੍ਰੀਤਿ ॥੨॥

Similarly, You are not fond of the ambrosial nectar of Naam; instead, you love the intoxicating potion of worldly riches. ||2||

ਉਤਮ ਸੰਤ ਭਲੇ ਸੰਜੋਗੀ ਇਸੁ ਜੁਗ ਮਹਿ ਪਵਿਤ ਪੁਨੀਤ ॥

It is only by good fortune that one meets with the exalted saints (Guru) who remain pure and immaculate (from the vices) while living in this world.

ਜਾਤ ਅਕਾਰਥ ਜਨਮੁ ਪਦਾਰਥ ਕਾਚ ਬਾਦਰੈ ਜੀਤ ॥੩॥

The priceless human life is passing away uselessly; it is being lost in exchange for brittle glass (false worldly wealth). ||3||

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖ ਭਾਗੇ ਗੁਰਿ ਗਿਆਨ ਅੰਜਨੁ ਨੇੜੁ ਦੀਤ ॥

One to whose eyes the Guru applied the ointment of spiritual wisdom, all his sins committed in many births were washed off.

ਸਾਧਸੰਗਿ ਇਨ ਦੁਖ ਤੇ ਨਿਕਸਿਓ ਨਾਨਕ ਏਕ ਪਰੀਤ ॥੪॥੯॥

O' Nanak, joining the holy congregation, he fell in love with God and escaped from these sorrows. ||4||9||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਪਾਨੀ ਪਖਾ ਪੀਸਉ ਸੰਤ ਆਗੈ ਗੁਣ ਗੋਵਿੰਦ ਜਸੁ ਗਾਈ ॥

O' God, I wish to carry out the humble service of Your saints like fetching water, fanning and grinding grains; I may keep singing Your virtues and Your praises.

ਸਾਸਿ ਸਾਸਿ ਮਨੁ ਨਾਮੁ ਸਮਾਰੈ ਇਹੁ ਬਿਸੁਮ ਨਿਧਿ ਪਾਈ ॥੧॥

I wish that with every breath my mind may remember Naam and I may realize You, the treasure of celestial peace. ||1||

ਤੁਮੁ ਕਰਹੁ ਦਇਆ ਮੇਰੇ ਸਾਈ ॥

O' my Master-God, show mercy on me,

ਐਸੀ ਮਤਿ ਦੀਜੈ ਮੇਰੇ ਠਾਕੁਰ ਸਦਾ ਸਦਾ ਤੁਧੁ ਧਿਆਈ ॥੧॥ ਰਹਾਉ ॥

and bless me with such intellect that I may keep remembering You forever with loving devotion. ||1||Pause||

ਤੁਮੁਰੀ ਕ੍ਰਿਪਾ ਤੇ ਮੋਹੁ ਮਾਨੁ ਛੂਟੈ ਬਿਨਸਿ ਜਾਇ ਭਰਮਾਈ ॥

O' God, I wish that by Your grace I may be relieved of the love for worldly attachments and egotism and my doubt may be destroyed.

ਅਨਦ ਰੂਪੁ ਰਵਿਓ ਸਭ ਮਧੇ ਜਤ ਕਤ ਪੇਖਉ ਜਾਈ ॥੨॥

Wherever I may go and see, I may behold You, the embodiment of bliss, pervading in all. ||2||

ਤੁਮੁ ਦਇਆਲ ਕਿਰਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਪਤਿਤ ਪਾਵਨ ਗੋਸਾਈ ॥

O' the Master of the universe, You are kind and compassionate, You are the treasure of mercy and the purifier of sinners.

ਕੋਟਿ ਸੂਖ ਆਨੰਦ ਰਾਜ ਪਾਏ ਮੁਖ ਤੇ ਨਿਮਖ ਬੁਲਾਈ ॥੩॥

Even when I lovingly utter Your Name for a moment, I feel as if I have enjoyed millions of princely comforts and celestial peace. ||3||

ਜਾਪ ਤਾਪ ਭਗਤਿ ਸਾ ਪੂਰੀ ਜੋ ਪ੍ਰਭ ਕੈ ਮਨਿ ਭਾਈ ॥

That alone is the perfect meditation, penance and devotional worship, which is pleasing to God.

ਨਾਮੁ ਜਪਤ ਤ੍ਰਿਸਨਾ ਸਭ ਬੁਝੀ ਹੈ ਨਾਨਕ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥੪॥੧੦॥

O' Nanak, the yearning for the worldly desires is quenched by meditating on God's Name, and one feels fully satisfied and satiated. ||4||10||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਜਿਨਿ ਕੀਨੇ ਵਸਿ ਅਪੁਨੈ ਤ੍ਰੈ ਗੁਣ ਭਵਣ ਚਤੁਰ ਸੰਸਾਰਾ ॥

That Maya, which controls the people living in all the four corners of the world and abiding by the three impulses (vice, virtue, and power).

ਜਗ ਇਸਨਾਨ ਤਾਪ ਥਾਨ ਖੰਡੇ ਕਿਆ ਇਹੁ ਜੰਤੁ ਵਿਚਾਰਾ ॥੧॥

And has even control over the places of worship, ablution and penance; what is this lowly human being before such a ruthless enemy, the Maya? ||1||

ਪ੍ਰਭ ਕੀ ਓਟ ਗਰੀ ਤਉ ਛੁਟੇ ॥

When one sought God's refuge, only then he was freed from the grip of Maya.

ਸਾਧ ਪ੍ਰਸਾਦਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗਾਏ ਬਿਖੈ ਬਿਆਧਿ ਤਬ ਹੁਟੇ ॥੧॥ ਰਹਾਉ ॥

By the grace of the saint-Guru, when he sang God's praises then his sins and afflictions came to an end. ||1||Pause||

ਨਹ ਸੁਣੀਐ ਨਹ ਮੁਖ ਤੇ ਬਕੀਐ ਨਹ ਮੋਹੈ ਉਹ ਡੀਠੀ ॥

When Maya misguides our mind, we do not hear about it, nor does it say anything, nor is it seen when it is captivating us.

ਐਸੀ ਠਗਉਰੀ ਪਾਇ ਭੁਲਾਵੈ ਮਨਿ ਸਭ ਕੈ ਲਾਗੈ ਮੀਠੀ ॥੨॥

By its intoxicating potion it makes people go astray; and it appears pleasing to the minds of all. ||2||

ਮਾਇ ਬਾਪ ਪੂਤ ਹਿਤ ਭ੍ਰਾਤਾ ਉਨਿ ਘਰਿ ਘਰਿ ਮੇਲਿਓ ਦੁਆ ॥

It has implanted the sense of duality in the hearts of every mother, father, children, friends and siblings.

ਕਿਸ ਹੀ ਵਾਧਿ ਘਾਟਿ ਕਿਸ ਹੀ ਪਹਿ ਸਗਲੇ ਲਰਿ ਲਰਿ ਮੁਆ ॥੩॥

Some have more, and some have less; they fight and fight, to the death. ||3||

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਜਿਨਿ ਇਹੁ ਚਲਤੁ ਦਿਖਾਇਆ ॥

I am dedicated to my true Guru who has shown me this play of Maya.

ਗੁਣੀ ਭਾਹਿ ਜਲੈ ਸੰਸਾਰਾ ਭਗਤ ਨ ਬਿਆਪੈ ਮਾਇਆ ॥੪॥

The entire world is being consumed by this invisible fire (Maya); but Maya can't prevail on God's devotees. ||4||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਸਗਲੇ ਬੰਧਨ ਕਾਟੇ ॥

One whose bonds of Maya are snapped by the Guru's grace, he enjoys the supreme bliss.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਾਨਕ ਧਨੁ ਪਾਇਆ ਅਪੁਨੈ ਘਰਿ ਲੈ ਆਇਆ ਖਾਟੇ ॥੫॥੧੧॥

O' Nanak, he has attained the wealth of God's Name and has enshrined it in his heart. ||5||11||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਤੁਮ ਦਾਤੇ ਠਾਕੁਰ ਪ੍ਰਤਿਪਾਲਕ ਨਾਇਕ ਖਸਮ ਹਮਾਰੇ ॥

O' God, You are our benefactor, protector, guide and Master.

ਨਿਮਖ ਨਿਮਖ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਹੁ ਹਮ ਬਾਰਿਕ ਤੁਮਰੇ ਧਾਰੇ ॥੧॥

It is You who sustain us at every moment and we, the children, survive on Your support. ||1||

ਜਿਹਵਾ ਏਕ ਕਵਨ ਗੁਨ ਕਹੀਐ ॥

we have but one tongue; which of Your virtues we may describe?

ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਤੇਰੇ ਅੰਤੁ ਨ ਕਿਨ ਹੀ ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥

O' infinite Master-God, Your virtues are unaccountable and nobody can find the limit of Your virtues. ||1||Pause||

ਕੋਟਿ ਪਰਾਧ ਹਮਾਰੇ ਖੰਡਹੁ ਅਨਿਕ ਬਿਧੀ ਸਮਝਾਵਹੁ ॥

O' God, You destroy millions of our sins and make us understand about righteous living in so many ways.

ਹਮ ਅਗਿਆਨ ਅਲਪ ਮਤਿ ਥੇਰੀ ਤੁਮ ਆਪਨ ਬਿਰਦੁ ਰਖਾਵਹੁ ॥੨॥

We are ignorant with little intellect, but You maintain Your primal tradition of love for Your devotees. ||2||

ਤੁਮਰੀ ਸਰਣਿ ਤੁਮਾਰੀ ਆਸਾ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ ॥

O' God, we have come to Your refuge; our only hope is in You; You are our friend and the bestower of spiritual peace.

ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ ਨਾਨਕ ਘਰ ਕੇ ਗੋਲੇ ॥੩॥੧੨॥

Nanak says, O' the merciful Master and Savior, save us, we are Your own servants. ||3||12||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਪੂਜਾ ਵਰਤ ਤਿਲਕ ਇਸਨਾਨਾ ਪੁੰਨ ਦਾਨ ਬਹੁ ਦੈਨ ॥

People perform worship, observe fasts, apply tilak (mark) on the forehead, bathe at pilgrimage places, give much to charity;

ਕਹੂੰ ਨ ਭੀਜੈ ਸੰਜਮ ਸੁਆਮੀ ਬੋਲਹਿ ਮੀਠੇ ਬੈਨ ॥੧॥

they utter sweet words, the Master-God is not pleased by any such rituals. ||1||

ਪ੍ਰਭ ਜੀ ਕੇ ਨਾਮੁ ਜਪਤ ਮਨ ਚੈਨ ॥

It is only by meditating on God's Name that the mind gets pacified.

ਬਹੁ ਪ੍ਰਕਾਰ ਖੋਜਹਿ ਸਭਿ ਤਾ ਕਉ ਬਿਖਮੁ ਨ ਜਾਈ ਲੈਨ ॥੧॥ ਰਹਾਉ ॥

People search God in many ways but without meditation, it is not only difficult but impossible to realize Him. ||1||Pause||

ਜਾਪ ਤਾਪ ਭ੍ਰਮਨ ਬਸੁਧਾ ਕਰਿ ਉਰਧ ਤਾਪ ਲੈ ਗੈਨ ॥

By performing worships, doing penances, roaming around the earth, standing upside down, doing breathing exercises,

ਇਹ ਬਿਧਿ ਨਹ ਪਤੀਆਨੇ ਠਾਕੁਰ ਜੋਗ ਜੁਗਤਿ ਕਰਿ ਜੈਨ ॥੨॥

and by following the path of Yogis and Jains; God is not pleased through any of these means. ||2||

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਰਮੇਲਕੁ ਹਰਿ ਜਸੁ ਤਿਨਿ ਪਾਇਓ ਜਿਸੁ ਕਿਰਪੈਨ ॥

The ambrosial Naam and God's praises are priceless; he alone attains them, whom God blesses with His Mercy.

ਸਾਧਸੰਗਿ ਰੰਗਿ ਪ੍ਰਭੁ ਭੇਟੇ ਨਾਨਕ ਸੁਖਿ ਜਨ ਰੈਨ ॥੩॥੧੩॥

O' Nanak, one who has realized God by lovingly participating in the company of saintly persons, his life passes in peace. ||3||13||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਬੰਧਨ ਤੇ ਛੁਟਕਾਵੈ ਪ੍ਰਭੂ ਮਿਲਾਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁਨਾਵੈ ॥

I am looking for someone who may liberate me from the worldly bonds, unite me with God, recite to me God's Name,

ਅਸਥਿਰੁ ਕਰੇ ਨਿਹਚਲੁ ਇਹੁ ਮਨੁਆ ਬਹੁਰਿ ਨ ਕਤਹੁ ਧਾਵੈ ॥੧॥

and stabilize this mind, so that it no longer wanders around? ||1||

ਹੈ ਕੇਉ ਐਸੇ ਹਮਰਾ ਮੀਤੁ ॥

Do I have any such friend?

ਸਗਲ ਸਮਗ੍ਰੀ ਜੀਉ ਗੀਉ ਦੇਉ ਅਰਪਉ ਅਪਨੇ ਚੀਤੁ ॥੧॥ ਰਹਾਉ ॥

I would give him all my worldly possessions, my soul and my heart and I would surrender my mind to him. ||1||Pause||

ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਕੀ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਲਾਰੈ ॥

I may never fall in love with other's wealth, other's women and slander of others.

ਸੰਤਹ ਸੰਗੁ ਸੰਤ ਸੰਭਾਖਨੁ ਹਰਿ ਕੀਰਤਨਿ ਮਨੁ ਜਾਰੈ ॥੨॥

I wish that I may associate with the pious persons, I may converse with the saintly people and my mind may remain alert in singing God's praises. ||2||

ਗੁਣ ਨਿਧਾਨ ਦਇਆਲ ਪੁਰਖ ਪ੍ਰਭ ਸਰਬ ਸੁਖ ਦਇਆਲਾ ॥

O' the treasure of virtues and merciful God, O' all pervading and the bestower of all comforts and spiritual peace.

ਮਾਰੈ ਦਾਨੁ ਨਾਮੁ ਤੇਰੇ ਨਾਨਕੁ ਜਿਉ ਮਾਤਾ ਬਾਲ ਗੁਪਾਲਾ ॥੩॥੧੪॥

O' the sustainer of the world, Just as children ask for food from their mother, Nanak asks for the charity of Your Name. ||3||14||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਹਰਿ ਹਰਿ ਲੀਨੇ ਸੰਤ ਉਬਾਰਿ ॥

God has always been saving His saints.

ਹਰਿ ਕੇ ਦਾਸ ਕੀ ਚਿਤਵੈ ਬੁਰਿਆਈ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥

God spiritually destroys that person who thinks ill of His devotee. ||1||Pause||

ਜਨ ਕਾ ਆਪਿ ਸਹਾਈ ਹੋਆ ਨਿੰਦਕ ਭਾਰੇ ਹਾਰਿ ॥

God Himself becomes the supporter of His devotee; suffering defeat, the slanderers run away.

ਭ੍ਰਮਤ ਭ੍ਰਮਤ ਉਹਾਂ ਹੀ ਮੁਏ ਬਾਹੁੜਿ ਗਿ੍ਹਿ ਨ ਮੰਝਾਰਿ ॥੧॥

Wandering around slandering, they spiritually deteriorate and keep going through birth after birth. ||1||

ਨਾਨਕ ਸਰਣਿ ਪਰਿਓ ਦੁਖ ਭੰਜਨ ਗੁਨ ਗਾਵੈ ਸਦਾ ਅਪਾਰਿ ॥

O' Nanak, one who seeks the refuge of God, the destroyer of sorrows; he always sings praises of the infinite God.

ਨਿੰਦਕ ਕਾ ਮੁਖੁ ਕਾਲਾ ਹੋਆ ਦੀਨ ਦੁਨੀਆ ਕੈ ਦਰਬਾਰਿ ॥੨॥੧੫॥

But his slanderers are disgraced in this world and the world beyond. ||2||15||

ਧਨਾਸਿਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਅਬ ਹਰਿ ਰਾਖਨਹਾਰੁ ਚਿਤਾਰਿਆ ॥

In this life, those who started remembering God, the savior from sins,

ਪਤਿਤ ਪੁਨੀਤ ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਸਗਲਾ ਰੋਗੁ ਬਿਦਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥

In an instant, God blessed those sinners with immaculate life and destroyed all their afflictions. ||1||Pause||

ਗੋਸਟਿ ਭਈ ਸਾਧ ਕੈ ਸੰਗਮਿ ਕਾਮ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮਾਰਿਆ ॥

God eradicated the lust, anger and greed of those, who joined the holy congregation and conversed with the pious people,

ਸਿਮਰਿ ਸਿਮਰਿ ਪੂਰਨ ਨਾਰਾਇਨ ਸੰਗੀ ਸਗਲੇ ਤਾਰਿਆ ॥੧॥

By always remembering the all pervading God, they helped their companions to swim across the worldly ocean of vices. ||1||

ਅਉਖਧ ਮੰਤ੍ਰ ਮੂਲ ਮਨ ਏਕੈ ਮਨਿ ਬਿਸ੍ਵਾਸਪ੍ਰਭ ਧਾਰਿਆ ॥

The primal mantra of God's Name is the only cure for the mind; one who has reposed faith in God in his mind,

ਚਰਨ ਰੇਨ ਬਾਂਛੈ ਨਿਤ ਨਾਨਕਪੁਲਹ ਪਲਹ ਬਲਿਹਾਰਿਆ ॥੨॥੧੬॥

Nanak always seeks the most humble service of that person and is dedicated to him forever. ||2||16||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਮੇਰਾ ਲਾਗੋ ਰਾਮ ਸਿਉ ਹੇਤੁ॥

I have fallen in love with God.

ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਹਾਈ ਜਿਨਿ ਦਬ ਕਾ ਕਾਟਿਆ ਕੇਤੁ॥੧॥ ਰਹਾਉ ॥

My true Guru is always my helper who has erased all of my sorrow, as if he has cut it from its very root. ||1||Pause||

ਹਾਥ ਦੇਇ ਰਾਖਿਓ ਅਪਣਾ ਕਰਿ ਬਿਰਥਾ ਸਗਲ ਮਿਟਾਈ ॥

God saves His devotees by extending His support; He (God) eradicates all their sorrows by considering them His own devotees.

ਨਿੰਦਕ ਕੇ ਮਥੁ ਕਾਲੇ ਕੀਨੇ ਜਨ ਕਾ ਆਪਿ ਸਹਾਈ ॥੧॥

God Himself becomes the help and support of His devotees and disgraces their slanderers. ||1||

ਸਾਚਾ ਸਾਹਿਬਾਨੁ ਆ ਰਖਵਾਲਾ ਰਾਖਿ ਲੀਏ ਕੰਠਿ ਲਾਇ ॥

The eternal God is the saviour of His devotees and protects them by keeping them very close to Himself.

ਨਿਰਭਉ ਭਏ ਸਦਾ ਸਭੁ ਮਾਣੇ ਨਾਨਕ ਹਰਿ ਗਛੁ ਗਾਇ ॥੨॥੧੭॥

O' Nanak, by singing God's praises the devotees become fearless and always enjoy the spiritual peace. ||2||17||

ਧਨਾਸਿਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਅਉਖਧਛੋਰੇ ਨਾਮਏਇਆਲ ॥

O' the merciful God, Your Name is the remedy for all maladies,

ਮੇਹਿ ਆਤਭ ਤੇਰੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਤੂੰ ਆਪਿ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲ ॥੧॥ ਰਹਾਉ ॥

but I, the wretched one, have not understood Your supreme spiritual status;
You Yourself provide me sustenance. ||1||Pause||

ਧਾਰਿ ਅਨਗ੍ਰਹਸਾਖੀ ਮੇਰੇ ਦਬੀਆ ਭਾਉ ਨਿਵਾਰਿ ॥

O' my Master, show mercy and remove my love for the worldly riches and power.

ਬੰਧਨ ਕਾਟਿ ਲੇਹਅਪਠੇ ਕਰਿ ਕਬਹੂ ਨ ਆਵਹ ਹਾਰਿ ॥੧॥

O' God! cut off our worldly bonds and make us Your own, so that we may never come to You after losing the game of life. ||1||

ਤੇਰੀ ਸਰਨਿ ਪਇਆ ਹਉ ਜੀਵਾਂ ਤੂੰ ਸੰਮ੍ਰਥਪੁਰਖਮਿਹਰਵਾਨ॥

O' God, You are the all-powerful, all pervading and merciful; I spiritually survive only in Your refuge.

ਆਠ ਪਹਰ ਪ੍ਰਭ ਕਉ ਆਰਾਧੀ ਨਾਨਕ ਸਦ ਕਰਬਾਨ॥੨॥੧੮॥

O' Nanak, I am dedicated to You forever; this is my prayer that I may always remember God with loving devotion. ||2||18||

ਰਾਗਧਨਾਸਰੀ ਮਹਲਾ ੫

Raag Dhanasri, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹਾ ਹਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹ॥

O God, please save us, save us from these vices!

ਹਮ ਤੇ ਕਿਛੁ ਨ ਹੋਇ ਮੇਰੇ ਸ੍ਰਾਮੀ ਕਰਿ ਕਿਰਪਾ ਅਪਠਾ ਨਾਮਏਹ॥੧॥ ਰਹਾਉ ॥

O' my Master, we ourselves can do nothing to escape from vices; bestow mercy and bless us with Your Name. ||1||Pause||

ਅਗਨਿ ਕਫੰਬ ਸਾਗਰ ਸੰਸਾਰ ॥

O' God, the family and the world is like a sea of fire,

ਭਰਮ ਮੋਹ ਅਗਿਆਨ ਅੰਧਾਰ ॥੧॥

filled with darkness of delusion, worldly attachment and ignorance. ||1||

ਉਚ ਨੀਚ ਸੁਖ ਦੁਖ ॥

On receiving all the comforts one becomes egotistical and depressed facing bad times or sorrows.

ਧ੍ਰੁਪਸਿ ਨਾਹੀ ਤ੍ਰਿਸਨਾ ਭੂਖ ॥੨॥

One's yearning for worldly riches is never quenched. ||2||

ਮਨਿ ਬਾਸਨਾ ਰਚਿ ਬਿਖੈ ਬਿਆਧਿ ॥

O' God, the mind filled with worldly desires causes one to get engrossed in vices and afflicted with maladies.

ਪੰਚ ਦੂਤ ਸੰਗਿ ਮਹਾ ਅਸਾਧ ॥੩॥

The five totally incurable demons (lust, anger, greed, attachment, and ego). remain clinging to him. ||3||

ਜੀਅ ਜਹਾਨੁ ਪ੍ਰਾਨ ਧਨੁ ਭੋਰਾ ॥

O' God, all these beings, their breaths, the wealth and the entire world is Yours

ਨਾਨਕ ਜਾਨੁ ਸਦਾ ਹਰਿ ਨੇਰਾ ॥੪॥੧॥੧੯॥

O' Nanak, know that God is always near at hand. ||4||1||19||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਦੀਨ ਦਰਦ ਨਿਵਾਰਿ ਠਾਕੜ ਰਾਖੈ ਜਨ ਕੀ ਆਪਿ ॥

God destroys the pain of the meek and preserves the honor of His devotees.

ਤਰਣ ਤਾਰਣ ਹਰਿ ਨਿਧਿ ਦੂਖੁ ਸਕੈ ਬਿਆਪਿ ॥੧॥

God is like a ship that ferries us across the world-ocean of vices; He is the treasure of virtues, no pain can afflict us by seeking His refuge. ||1||

ਸਾਧੂ ਸੰਗਿ ਭਜਹੁ ਗੁਰੂ ਭਾਲ ॥

O' my friends, meditate on God's Name by dwelling in the company of the Guru.

ਆਨ ਸੰਜਮ ਕਿਛੁ ਸੁਝੈ ਇਹ ਜਤਨ ਕਾਟਿ ਕਲਿ ਕਾਲ ॥ ਰਹਾਉ ॥

I cannot think of any other way; make the effort of meditating on God's Name and cut the noose of worldly entanglements. ||Pause||

ਆਦਿ ਅੰਤਿ ਦਇਆਲ ਪੂਰਨ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਕੋਇ ॥

All pervading merciful God, who is the protector of His beings from the beginning to the end; there is none other like Him.

ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਹਰਿ ਜਪਿ ਸਿਮਰਿ ਸਾਯਾਮੀ ਸੋਇ ॥੨॥

Always meditate on that God with loving devotion and liberate yourself from the cycle of birth and death. ||2||

ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਕਥੈ ਸਾਸਤ ਭਗਤ ਕਰਹਿ ਬੀਚਾਰ॥

The Vedas, the Smritis, the Shastras proclaims and all the devotees after due reflection agree that,

ਮਛਤਿ ਪਾਈਐ ਸਾਧਸੰਗਤਿ ਬਿਨਸਿ ਜਾਇ ਅੰਧਾਰ॥੩॥

liberation from the vices is attained and the darkness of ignorance is eradicated by remembering God in the holy congregation. ||3||

ਚਰਨ ਕਮਲ ਅਧਾਰਜਨ ਕਾ ਰਾਸਿ ਪੂੰਜੀ ਏਕ ॥

God's lotus feet (God's Name) is the only support of His devotees and wealth for their spiritual life.

ਤਾਣੁ ਮਾਣੁ ਦੀਬਾਣੁ ਸਾਚਾ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਟੇਕ ॥੪॥੨॥੨੦॥

O' Nanak, God's refuge is their only strength, respect, and everlasting support. ||4||2||20||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਫਿਰਤ ਫਿਰਤ ਭੇਟੇ ਜਨ ਸਾਧੂ ਪੂਰੈ ਗੁਰਿ ਸਮਝਾਇਆ ॥

Wandering around when I met the saint-Guru, then the Perfect Guru made me understand;

ਆਨ ਸਗਲ ਬਿਧਿ ਕਾਂਮਿ ਨ ਆਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

that meditation on God's Name is the only way of getting rid of the worldly bond, and all other rituals, such as pilgrimages, fasting etc do not prove useful. ||1||

ਤਾ ਤੇ ਮੇਹਿ ਧਾਰੀ ਓਟ ਗੋਪਾਲ ॥

For this reason, I have put my faith in the protection of God.

ਸਰਨਿ ਪਰਿਓ ਪੂਰਨ ਪਰਮੇਸੁਰ ਬਿਨਸੇ ਸਗਲ ਜੰਜਾਲ ॥ ਰਹਾਉ ॥

All my worldly entanglements vanished when I came to the supreme God's refuge. ||Pause||

ਸੁਰਗ ਮਿਰਤ ਪਇਆਲ ਭੂ ਮੰਡਲ ਸਗਲ ਬਿਆਪੇ ਮਾਇ ॥

The Maya (worldly entanglements) has afflicted heaven, earth, nether regions and other planets.

ਜੀਅ ਉਧਾਰਨ ਸਭ ਕੁਲ ਤਾਰਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥੨॥

To save your soul from the worldly entanglements and to emancipate all our lineage, always meditate on God's Name. ||2||

ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨੁ ਗਾਈਐ ਪਾਈਐ ਸਰਬ ਨਿਧਾਨਾ ॥

O' Nanak, all the treasures of the world are attained by singing the praises of the immaculate God.

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਦੇਇ ਸੁਆਮੀ ਬਿਰਲੇ ਕਾਹੂ ਜਾਨਾ ॥੩॥੩॥੨੧॥

But only a rare person, on whom God shows His grace and blesses Naam, comes to understand this secret ||3||3||21||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ

Raag Dhanasri, Fifth Guru, Second Beat, Chau-Padas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਛੇਡਿ ਜਾਹਿ ਸੇ ਕਰਹਿ ਪਰਾਲ ॥

People gather useless things which they leave here and depart from this world.

ਕਾਮਿ ਨ ਆਵਹਿ ਸੇ ਜੰਜਾਲ ॥

They remain involved in those worldly entanglements, which are of no use.

ਸੰਗਿ ਨ ਚਾਲਹਿ ਤਿਨ ਸਿਉ ਹੀਤ ॥

They remain in love with those who don't accompany them at the end.

ਜੇ ਬੈਰਾਈ ਸੇਈ ਮੀਤ ॥੧॥

They deem enemies (lust, anger, greed, attachment, and ego) as friends.
||1||

ਐਸੇ ਭਰਮਿ ਭੁਲੇ ਸੰਸਾਰਾ ॥

The entire world is lost in so much delusion,

ਜਨਮੁ ਪਦਾਰਥੁ ਖੇਇ ਗਵਾਰਾ ॥ ਰਹਾਉ ॥

that the ignorant mortal is wasting his precious human life in vain. ||Pause||

ਸਾਚੁ ਧਰਮੁ ਨਹੀ ਭਾਵੈ ਡੀਠਾ ॥

He doesn't like even to encounter truth and righteousness.

ਬੂਠ ਧੋਹ ਸਿਉ ਰਚਿਓ ਮੀਠਾ ॥

Deeming falsehood and deception as pleasing, he remains engrossed in these.

ਦਾਤਿ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ ॥

He loves the gifts but forgets the giver (God).

ਜਾਣੈ ਨਾਹੀ ਮਰਣੁ ਵਿਚਾਰਾ ॥੨॥

The wretched creature does not even think of death. ||2||

ਵਸਤੁ ਪਰਾਈ ਕਉ ਉਠਿ ਰੇਵੈ ॥

He struggles for the thing which (ultimately is going to) belong to others,

ਕਰਮ ਧਰਮ ਸਗਲਾ ਈ ਖੇਵੈ ॥

and forgets his humanly duty of righteous deeds.

ਹੁਕਮੁ ਨ ਬੁਝੈ ਆਵਣ ਜਾਣੇ ॥

He does not understand God's will and continues in the rounds of birth and death

ਪਾਪ ਕਰੈ ਤਾ ਪਛੋਤਾਣੇ ॥੩॥

He keeps committing sins and regrets in the end. ||3||

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੇ ਪਰਵਾਣੁ ॥

O' God, whatever pleases You is acceptable to me.

ਤੇਰੇ ਭਾਣੇ ਨੇ ਕੁਰਬਾਣੁ ॥

I dedicate myself to Your will.

ਨਾਨਕੁ ਗਰੀਬੁ ਬੰਦਾ ਜਨੁ ਤੇਰਾ ॥

Humble Nanak is Your devotee and servant.

ਰਾਖਿ ਲੇਇ ਸਾਹਿਬੁ ਪ੍ਰਭੁ ਮੇਰਾ ॥੪॥੧॥੨੨॥

My Master-God protects the honor of His devotee. ||4||1||22||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਮੋਹਿ ਮਸਕੀਨ ਪ੍ਰਭੁ ਨਾਮੁ ਅਧਾਰੁ ॥

The Name of God is the only Support for me, the humble one,

ਖਾਟਣ ਕਉ ਹਰਿ ਹਰਿ ਰੋਜਗਾਰੁ ॥

and meditation on God's Name is the way to earn my spiritual sustenance.

ਸੰਚਣ ਕਉ ਹਰਿ ਏਕੇ ਨਾਮੁ ॥

For me God's Name is the only one thing to amass,

ਹਲਤਿ ਪਲਤਿ ਤਾ ਕੈ ਆਵੈ ਕਾਮ ॥੧॥

so that it may be of use both in this and the next world. ||1||

ਨਾਮਿ ਰਤੇ ਪ੍ਰਭੁ ਰੰਗਿ ਅਪਾਰ ॥

Imbued with the unlimited Love of God's Name,

ਸਾਧ ਗਾਵਹਿ ਗੁਣ ਏਕ ਨਿਰੰਕਾਰ ॥ ਰਹਾਉ ॥

the saintly people keep singing praises of the one formless God. ||Pause||

ਸਾਧ ਕੀ ਸੇਭਾ ਅਤਿ ਮਸਕੀਨੀ ॥

The glory of the holy saints lies in their extreme humility.

ਸੰਤ ਵਡਾਈ ਹਰਿ ਜਸੁ ਚੀਨੀ ॥

The saintly people are honored because they have understood the way to praise God.

ਅਨਦੁ ਸੰਤਨ ਕੈ ਭਗਤਿ ਗੋਵਿੰਦ ॥

The devotional worship of God produces bliss in the heart of saints.

ਸੂਖੁ ਸੰਤਨ ਕੈ ਬਿਨਸੀ ਚਿੰਦ ॥੨॥

All anxieties of the saints vanish and they always dwell in spiritual peace. ||2||

ਜਹ ਸਾਧ ਸੰਤਨ ਹੋਵਹਿ ਇਕਤ੍ਰੁ ॥

Wherever the holy saints get together,

ਤਹ ਹਰਿ ਜਸੁ ਗਾਵਹਿ ਨਾਦ ਕਵਿਤ ॥

There they play the musical instruments and sing the hymns of God's Praises.

ਸਾਧ ਸਭਾ ਮਹਿ ਅਨਦ ਬਿਸ੍ਰਾਮ ॥

In the society of saintly people, one finds peace of mind and bliss.

ਉਨ ਸੰਗੁ ਸੇ ਪਾਏ ਜਿਸੁ ਮਸਤਕਿ ਕਰਾਮ ॥੩॥

But only those obtain their company who are destined for God's grace. ||3||

ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਅਰਦਾਸਿ ॥

With folded hands, I offer my prayer,

ਚਰਨ ਪਖਾਰਿ ਕਹਾਂ ਗੁਣਤਾਸ ॥

that I may serve the saintly people with utmost humility and keep reciting the Name of God, the treasure of virtues.

ਪ੍ਰਭ ਦਇਆਲ ਕਿਰਪਾਲ ਹਜ਼ੂਰਿ ॥

Those who always remain in the presence of merciful and compassionate God,

ਨਾਨਕੁ ਜੀਵੈ ਸੰਤਾ ਧੂਰਿ ॥੪॥੨॥੨੩॥

Nanak spiritually survives by performing their most humble service.

॥4॥2॥23॥

ਧਨਾਸਰੀ ਮਃ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਸੇ ਕਤ ਡਰੈ ਜਿ ਖਸਮੁ ਸਮੁਹਾਰੈ ॥

Why should that person be afraid of anything who always remembers God?

ਡਰਿ ਡਰਿ ਪਚੇ ਮਨਮੁਖ ਵੇਚਾਰੇ ॥੧॥ ਰਹਾਉ ॥

The helpless self-willed ones are ruined through fear and dread. ||1||Pause||

ਸਿਰ ਉਪਰਿ ਮਾਤ ਪਿਤਾ ਗੁਰਦੇਵ ॥

The person, who believes that the divine Guru is his protector like his mother and father,

ਸਫਲ ਮੂਰਤਿ ਜਾ ਕੀ ਨਿਰਮਲ ਸੇਵ ॥

whose sight is fruitful and whose teachings are immaculate.

ਏਕੁ ਨਿਰੰਜਨੁ ਜਾ ਕੀ ਰਾਸਿ ॥

He whose spiritual wealth is the Name of God who is unaffected by Maya,

ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਹੋਵਤ ਪਰਗਾਸ ॥੧॥

becomes spiritually enlightened by joining the holy congregation. ||1||

ਜੀਅਨ ਕਾ ਦਾਤਾ ਪੂਰਨ ਸਭ ਠਾਇ ॥

God, the benefactor of all pervades everywhere,

ਕੋਟਿ ਕਲੇਸ ਮਿਟਹਿ ਹਰਿ ਨਾਇ ॥

millions of sorrows are eradicated by meditating on His Name,

ਜਨਮ ਮਰਨ ਸਗਲਾ ਦੁਖੁ ਨਾਸੈ ॥

All the sorrows from birth to death of that person are destroyed,

ਗੁਰਮੁਖਿ ਜਾ ਕੈ ਮਨਿ ਤਨਿ ਬਾਸੈ ॥੨॥

who, by the Guru's grace, realizes God dwelling in his heart. ||2||

ਜਿਸ ਨੇ ਆਪਿ ਲਏ ਲੜਿ ਲਾਇ ॥

He whom God engages in His devotional worship,

ਦਰਗਹ ਮਿਲੈ ਤਿਸੈ ਹੀ ਜਾਇ ॥

receives a place in God's presence.

ਸੇਈ ਭਗਤ ਜਿ ਸਾਚੇ ਭਾਣੇ ॥

They alone are the true devotees who are pleasing to the eternal God.

ਜਮਕਾਲ ਤੇ ਭਏ ਨਿਕਾਣੇ ॥੩॥

They become free from the fear of death. ||3||

ਸਾਚਾ ਸਾਹਿਬੁ ਸਚੁ ਦਰਬਾਰੁ ॥

God is eternal and everlasting is His court.

ਕੀਮਤਿ ਕਉਣੁ ਕਹੈ ਬੀਚਾਰੁ ॥

Who can contemplate and describe His worth?

ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਸਗਲ ਅਧਾਰੁ ॥

He is dwelling within each and every heart and is the Support of all.

ਨਾਨਕੁ ਜਾਚੈ ਸੰਤ ਰੇਣਾਰੁ ॥੪॥੩॥੨੪॥

Nanak begs for the humble service of His saints. ||4||3||24||

ਧਨਾਸਰੀ ਮਹਲਾ ੫

Raag Dhanasri, Fifth Guru:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Eternal God, realized by the grace of the True Guru.

ਘਰਿ ਬਾਹਰਿ ਤੇਰਾ ਭਰਵਾਸਾ ਤੂ ਜਨ ਕੈ ਹੈ ਸੰਗਿ ॥

O' God, Your devotees have full faith in Your support in every situation; because You are always with them.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਅਪੁਨੇ ਨਾਮੁ ਜਪਉ ਹਰਿ ਰੰਗਿ ॥੧॥

O' my beloved God, bestow mercy and bless me, so that I may meditate on Your Name with adoration. ||1||

ਜਨ ਕਉ ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਤਾਣੁ ॥

God's devotees rely on the patronage of their God.

ਜੇ ਤੂ ਕਰਹਿ ਕਰਾਵਹਿ ਸੁਆਮੀ ਸਾ ਮਸਲਤਿ ਪਰਵਾਣੁ ॥ ਰਹਾਉ ॥

Whatever You do or make Your devotees do, O' Master-God, that advice is readily acceptable to them. ||Pause||

ਪਤਿ ਪਰਮੇਸਰੁ ਗਤਿ ਨਾਰਾਇਣੁ ਧਨੁ ਗੁਪਾਲ ਗੁਣ ਸਾਖੀ ॥

The supreme God is the honor and realizing Him is the higher spiritual status for the devotees; reciting the virtues of God is their spiritual wealth.

ਚਰਨ ਸਰਨ ਨਾਨਕ ਦਾਸ ਹਰਿ ਹਰਿ ਸੰਤੀ ਇਹ ਬਿਧਿ ਜਾਤੀ ॥੨॥੧॥੨੫॥

O' Nanak, the devotees always remain in God's refuge; saints have learnt this as the righteous way of life. ||2||1||25||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਸਗਲ ਮਨੋਰਥ ਪ੍ਰਭ ਤੇ ਪਾਏ ਕੰਠਿ ਲਾਇ ਗੁਰਿ ਰਾਖੇ ॥

God fulfilled all the desires of those whom the Guru saved from the vices by keeping them in his refuge.

ਸੰਸਾਰ ਸਾਗਰ ਮਹਿ ਜਲਨਿ ਨ ਦੀਨੇ ਕਿਨੈ ਨ ਦੁਤਰੁ ਭਾਖੇ ॥੧॥

The Guru didn't let them suffer in the fierce worldly ocean of vices and none of them called it impassible. ||1||

ਜਿਨ ਕੈ ਮਨਿ ਸਾਚਾ ਬਿਸ਼੍ਵਾਸੁ ॥

Those who have true faith for God in their minds,

ਪੇਖਿ ਪੇਖਿ ਸੁਆਮੀ ਕੀ ਸੋਭਾ ਆਨਦੁ ਸਦਾ ਉਲਾਸੁ ॥ ਰਹਾਉ ॥

continually beholding the glory of God; they are forever happy and blissful. ||Pause||

ਚਰਨ ਸਰਨਿ ਪੂਰਨ ਪਰਮੇਸੁਰ ਅੰਤਰਜਾਮੀ ਸਾਖਿਓ ॥

By always remaining in the refuge of the perfect God, they have clearly experienced the all Knower-God pervading everywhere.

ਜਾਨਿ ਬੁਝਿ ਅਪਨਾ ਕੀਓ ਨਾਨਕ ਭਗਤਨ ਕਾ ਅੰਕੁਰੁ ਰਾਖਿਓ ॥੨॥੨॥੨੬॥

O' Nanak, after knowing and understanding their inner state, God accepted them as His own and saved the emerging faith of His devotees. ||2||2||26||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜ਼ੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ ॥

Wherever I look, there I experience His presence; He is never far away.

ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰੁ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ ॥੧॥

O' my mind, always remember that God who is pervading all ||1||

ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੇ ਸੰਗੀ ਗਨੀਐ ॥

That God alone should be considered a true companion who doesn't leave us both here and hereafter

ਬਿਨਸਿ ਜਾਇ ਜੇ ਨਿਮਖ ਮਹਿ ਸੇ ਅਲਪ ਸੁਖੁ ਭਨੀਐ ॥ ਰਹਾਉ ॥

That peace which vanishes in an instant is called trivial. ||Pause||

ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ ॥

God cherishes us by providing sustenance and due to His grace we lack nothing.

ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ ॥੨॥

That God of mine protects us with each and every breath. ||2||

ਅਛਲ ਅਛੇਦ ਅਪਾਰ ਪ੍ਰਭੁ ਉਚਾ ਜਾ ਕਾ ਰੂਪੁ ॥

That God who cannot be deceived or destroyed, who is limitless and whose power and personality is the highest of all,

ਜਪਿ ਜਪਿ ਕਰਹਿ ਅਨੰਦੁ ਜਨ ਅਚਰਜ ਆਨੂਪੁ ॥੩॥

and whose devotees enjoy bliss by meditating on that wonderful God of unparalleled beauty. ||3||

ਸਾ ਮਤਿ ਦੇਹੁ ਦਇਆਲ ਪ੍ਰਭੁ ਜਿਤੁ ਤੁਮਹਿ ਅਰਾਧਾ ॥

O' merciful God, bless me with such intellect that I may keep remembering You.

ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਪ੍ਰਭੁ ਰੇਨ ਪਗ ਸਾਧਾ ॥੪॥੩॥੨੭॥

O' God, Nanak begs for the humble service of Your saints. ||4||3||27||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਜਿਨਿ ਤੁਮ ਭੇਜੇ ਤਿਨਹਿ ਬੁਲਾਏ ਸੁਖ ਸਹਜ ਸੇਤੀ ਘਰਿ ਆਉ ॥

O' my mind, He (God) who sent you into the world is inspiring you to remember Him; therefore, stop wandering and return within with peace and poise.

ਅਨਦ ਮੰਗਲ ਗੁਨ ਗਾਉ ਸਹਜ ਧੁਨਿ ਨਿਹਚਲ ਰਾਜੁ ਕਮਾਉ ॥੧॥

Intuitively sing the bliss giving songs of joy in praises of God and enjoy the everlasting control over the vices. ||1||

ਤੁਮ ਘਰਿ ਆਵਹੁ ਮੇਰੇ ਮੀਤ ॥

O' my mind, my friend, come back to your heart.

ਤੁਮਰੇ ਦੇਖੀ ਹਰਿ ਆਪਿ ਨਿਵਾਰੇ ਅਪਦਾ ਭਈ ਬਿਤੀਤ ॥ ਰਹਾਉ ॥

God Himself has eradicated your vices and misfortune is over. ||Pause||

ਪ੍ਰਗਟ ਕੀਨੇ ਪ੍ਰਭੁ ਕਰਨੇਹਾਰੇ ਨਾਸਨ ਭਾਜਨ ਥਾਕੇ ॥

God who is capable of doing everything has revealed Himself to those on whom He bestowed mercy and their running around has ceased.

ਘਰਿ ਮੰਗਲ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਅਪੁਨੈ ਖਸਮਿ ਨਿਵਾਜੇ ॥੨॥

The Master-God has honored them; there is bliss in their hearts as if the musical instruments are continually playing in their hearts.

ਅਸਥਿਰ ਰਹਹੁ ਡੋਲਹੁ ਮਤ ਕਬਹੂ ਗੁਰ ਕੈ ਬਚਨਿ ਅਧਾਰਿ ॥

Depend upon the support of the Guru's words and remain stable and never waver against vices.

ਜੈ ਜੈ ਕਾਰੁ ਸਗਲ ਭੂ ਮੰਡਲ ਮੁਖ ਉਜਲ ਦਰਬਾਰ ॥੩॥

The entire universe would applaud you and you would be honored in God's presence. ||3||

ਜਿਨ ਕੇ ਜੀਅ ਤਿਨੈ ਹੀ ਫੇਰੇ ਆਪੇ ਭਇਆ ਸਹਾਈ ॥

God, who has created all human beings, Himself becomes their helper and turns them away from vices.

ਅਚਰਜੁ ਕੀਆ ਕਰਨੈਹਾਰੈ ਨਾਨਕ ਸਚੁ ਵਡਿਆਈ ॥੪॥੪॥੨੮॥

O' Nanak, almighty God has done a wonder; His glory is eternal. ||4||4||28||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੬

Raag Dhanasri, Fifth Guru, Sixth beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸੁਨਹੁ ਸੰਤ ਪਿਆਰੇ ਬਿਨਉ ਹਮਾਰੇ ਜੀਉ ॥

O' my dear saints, listen to this prayer of mine,

ਹਰਿ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕਾਹੂ ਜੀਉ ॥ ਰਹਾਉ ॥

without God's grace, no one can obtain salvation from worldly bonds.

||Pause||

ਮਨ ਨਿਰਮਲ ਕਰਮ ਕਰਿ ਤਾਰਨ ਤਰਨ ਹਰਿ ਅਵਰਿ ਜੰਜਾਲ ਤੇਰੈ ਕਾਹੂ ਨ ਕਾਮ ਜੀਉ ॥

O' mind, do the immaculate deeds (remember God), all other entanglements are of no use; God's Name is the ship to ferry you across the world-ocean of vices.

ਜੀਵਨ ਦੇਵਾ ਪਾਰਬ੍ਰਹਮ ਸੇਵਾ ਇਹੁ ਉਪਦੇਸੁ ਮੇ ਕਉ ਗੁਰਿ ਦੀਨਾ ਜੀਉ ॥੧॥

The devotional worship of the supreme God is the only way of righteous living and the Guru has imparted me this teaching. ||1||

ਤਿਸੁ ਸਿਉ ਨ ਲਾਈਐ ਹੀਤੁ ਜਾ ਕੇ ਕਿਛੁ ਨਾਹੀ ਬੀਤੁ ਅੰਤ ਕੀ ਬਾਰ ਓਹੁ ਸੰਗਿ ਨ ਚਾਲੈ ॥

We should not fall in love with trivial worldly things, because in the end these would not accompany us.

ਮਨਿ ਤਨਿ ਤੂ ਆਰਾਧ ਹਰਿ ਕੇ ਪ੍ਰੀਤਮ ਸਾਧ ਜਾ ਕੈ ਸੰਗਿ ਤੇਰੇ ਬੰਧਨ ਛੁਟੈ ॥੨॥

Meditate on God's Name with your mind and heart; keep the company of the beloved saints of God, in whose company your worldly bonds will end. ||2||

ਗਹੁ ਪਾਰਬ੍ਰਹਮ ਸਰਨ ਹਿਰਦੈ ਕਮਲ ਚਰਨ ਅਵਰ ਆਸ ਕਛੁ ਪਟਲੁ ਨ ਕੀਜੈ ॥

Enshrine supreme God's Name in your heart and hold on to His support; do not place your hopes in any one other than God.

ਸੋਈ ਭਗਤੁ ਗਿਆਨੀ ਧਿਆਨੀ ਤਪਾ ਸੋਈ ਨਾਨਕ ਜਾ ਕਉ ਕਿਰਪਾ ਕੀਜੈ ॥੩॥੧॥੨੯॥

O' Nanak, the one on whom God bestows mercy, is a true devotee, divinely wise, and a penitent. ||3||1||29||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਮੇਰੇ ਲਾਲ ਭਲੇ ਰੇ ਭਲੇ ਰੇ ਭਲੇ ਹਰਿ ਮੰਗਨਾ ॥

O' my dear, the best thing to ask from God is His Name.

ਦੇਖਹੁ ਪਸਾਰਿ ਨੈਨ ਸੁਨਹੁ ਸਾਧੂ ਕੇ ਬੈਨ ਪ੍ਰਾਨਪਤਿ ਚਿਤਿ ਰਾਖੁ ਸਗਲ ਹੈ ਮਰਨਾ ॥ ਰਹਾਉ ॥

Open your eyes and see that eventually all have to die, therefore listen to the Guru's divine words and enshrine God, the master of life in your heart.

||Pause||

**ਚੰਦਨ ਚੋਆ ਰਸ ਭੋਗ ਕਰਤ ਅਨੇਕੈ ਬਿਖਿਆ ਬਿਕਾਰ ਦੇਖੁ ਸਗਲ ਹੈ ਫੀਕੇ ਏਕੈ ਗੋਬਿਦ ਕੇ ਨਾਮੁ
ਨੀਕੇ ਕਹਤ ਹੈ ਸਾਧ ਜਨ ॥**

O' mortal, you use perfumes and eat dainty dishes but look, all joys of Maya are insipid and lead to sins; only God's Name is sublime, say the saintly people.

**ਤਨੁ ਧਨੁ ਆਪਨ ਥਾਪਿਓ ਹਰਿ ਜਪੁ ਨ ਨਿਮਖ ਜਾਪਿਓ ਅਰਥੁ ਦ੍ਰੁਬੁ ਦੇਖੁ ਕਛੁ ਸੰਗਿ ਨਾਹੀ ਚਲਨਾ
॥੧॥**

You claim the body and worldly wealth as yours, and you do not meditate on God even for a moment; look, none of these possessions will go with you.

||1||

ਜਾ ਕੇ ਰੇ ਕਰਮੁ ਭਲਾ ਤਿਨਿ ਓਟ ਗਹੀ ਸੰਤ ਪਲਾ ਤਿਨ ਨਾਹੀ ਰੇ ਜਮੁ ਸੰਤਾਵੈ ਸਾਧੂ ਕੀ ਸੰਗਨਾ ॥

O' brother, one who has good destiny, holds on to the Guru's word; the fear of death does not trouble those who remain in the Guru's company.

**ਪਾਇਓ ਰੇ ਪਰਮ ਨਿਧਾਨੁ ਮਿਟਿਓ ਹੈ ਅਭਿਮਾਨੁ ਏਕੈ ਨਿਰੰਕਾਰ ਨਾਨਕ ਮਨੁ ਲਗਨਾ
॥੨॥੨॥੩੦॥**

O' Nanak, one who receives the supreme treasure of Naam, his egotism goes away and his mind remains attuned to the formless God. ||2||2||30||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੭

Raag Dhanasri, Fifth Guru, Seventh Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹਰਿ ਏਕੁ ਸਿਮਰਿ ਏਕੁ ਸਿਮਰਿ ਏਕੁ ਸਿਮਰਿ ਪਿਆਰੇ ॥

O' my dear friend, always remember the One God with loving devotion.

ਕਲਿ ਕਲੇਸ ਲੋਭ ਮੋਹ ਮਹਾ ਭਉਜਲੁ ਤਾਰੇ ॥ ਰਹਾਉ ॥

He would save you and ferry you across the dreadful worldly ocean full of strifes, sufferings, greed and emotional attachments. ||Pause||

ਸਾਸਿ ਸਾਸਿ ਨਿਮਖ ਨਿਮਖ ਦਿਨਸੁ ਰੈਨਿ ਚਿਤਾਰੇ ॥

Always remember and adore God with every breath and at every moment.

ਸਾਧਸੰਗ ਜਪਿ ਨਿਸੰਗ ਮਨਿ ਨਿਧਾਨੁ ਧਾਰੇ ॥੧॥

In the holy congregation, meditate on God's Name without any hesitation and enshrine this treasure of Naam in your mind. ||1||

ਚਰਨ ਕਮਲ ਨਮਸਕਾਰ ਗੁਨ ਗੋਬਿਦ ਬੀਚਾਰੇ ॥

Obediently follow the Guru's teachings and reflect on God's virtues

ਸਾਧ ਜਨਾ ਕੀ ਰੇਨ ਨਾਨਕ ਮੰਗਲ ਸੂਖ ਸਧਾਰੇ ॥੨॥੧॥੩੧॥

O' Nanak, the humble service of the saints gives spiritual peace and happiness. ||2||1||31||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੮ ਦੁਪਦੇ

Raag Dhanasri, Fifth Guru, Eighth beat, Du-Padas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਲੇ ॥

I remember and adore God with every breath and by doing so I receive celestial peace.

ਇਹ ਲੇਕਿ ਪਰਲੋਕਿ ਸੰਗਿ ਸਹਾਈ ਜਤ ਕਤ ਮੇਹਿ ਰਖਵਾਲੇ ॥੧॥

In this and in the world beyond, God is with me as my help and support; He is my savior everywhere. ||1||

ਗੁਰ ਕਾ ਬਚਨੁ ਬਸੈ ਜੀਅ ਨਾਲੇ ॥

The Guru's divine word of God's praises is always enshrined in my heart.

ਜਲਿ ਨਹੀ ਡੂਬੈ ਤਸਕਰੁ ਨਹੀ ਲੇਵੈ ਭਾਹਿ ਨ ਸਾਕੈ ਜਾਲੇ ॥੧॥ ਰਹਾਉ ॥

The wealth Naam does not sink in water; thieves cannot steal it, and fire cannot burn it. ||1||Pause||

ਨਿਰਧਨ ਕਉ ਧਨੁ ਅੰਧੁਲੇ ਕਉ ਟਿਕ ਮਾਤ ਦੁਧੁ ਜੈਸੇ ਬਾਲੇ ॥

God's Name is like wealth to the poor, a cane for the blind and mother's milk for the infant.

ਸਾਗਰ ਮਹਿ ਬੇਹਿਬੁ ਪਾਇਓ ਹਰਿ ਨਾਨਕ ਕਰੀ ਕ੍ਰਿਪਾ ਕਿਰਪਾਲੇ ॥੨॥੧॥੩੨॥

O' Nanak, on whom the merciful God bestowed mercy, received Naam which is like a ship in this worldly ocean of vices. ||2||1||32||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦਾ ਅੰਮ੍ਰਿਤੁ ਰਿਦੈ ਸਿੰਚਾਈ ॥

Those on whom the merciful God of the universe became kind, the ambrosial nectar of Naam got permeated in their hearts.

ਨਵ ਨਿਧਿ ਰਿਧਿ ਸਿਧਿ ਹਰਿ ਲਾਗਿ ਰਹੀ ਜਨ ਪਾਈ ॥੧॥

The nine treasures of the world and the miraculous powers are always at the service of God's devotees, as if these are under their feet. ||1||

ਸੰਤਨ ਕਉ ਅਨਦੁ ਸਗਲ ਹੀ ਜਾਈ ॥

The saints feel a sense of peace and bliss at all places.

ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਠਾਕੁਰੁ ਭਗਤਨ ਕਾ ਰਵਿ ਰਹਿਆ ਸੂਬ ਠਾਈ ॥੧॥ ਰਹਾਉ ॥

The devotees experience God, their savior, pervading everywhere. ||1||Pause||

ਤਾ ਕਉ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰਾ ਜਾ ਕੈ ਅੰਗਿ ਗੁਸਾਈ ॥

No one can equal that person who has God Himself on his side.

ਜਮ ਕੀ ਤ੍ਰਾਸ ਮਿਟੈ ਜਿਸੁ ਸਿਮਰਤ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈ ॥੨॥੨॥੩੩॥

O' Nanak, meditate on the Name of God, remembering whom even the fear of death ends. ||2||2||33||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Gurul:

ਦਰਬਵੰਤੁ ਦਰਬੁ ਦੇਖਿ ਗਰਬੈ ਭੂਮਵੰਤੁ ਅਭਿਮਾਨੀ ॥

A wealthy person feels egoistic upon seeing his wealth, and a landlord becomes arrogant because of his land.

ਰਾਜਾ ਜਾਨੈ ਸਗਲ ਰਾਜੁ ਹਮਰਾ ਤਿਉ ਹਰਿ ਜਨ ਟੇਕ ਸੁਆਮੀ ॥੧॥

A king feels proud knowing that the entire kingdom is his; similarly God's devotee feels proud of the support of his Master-God ||1||

ਜੇ ਕੇਉ ਅਪੁਨੀ ਓਟ ਸਮਾਰੈ ॥

If one enshrine God, the real support, in his mind,

ਜੈਸਾ ਬਿਤੁ ਤੈਸਾ ਹੋਇ ਵਰਤੈ ਅਪੁਨਾ ਬਲੁ ਨਹੀ ਹਾਰੈ ॥੧॥ ਰਹਾਉ ॥

then he does not get discouraged because he lives by his means and doesn't become egoistic; and he doesn't lose human values. ||1||Pause||

ਆਨ ਤਿਆਗਿ ਭਏ ਇਕ ਆਸਰ ਸਰਣਿ ਸਰਣਿ ਕਰਿ ਆਏ ॥

Abandoning all other supports, those who come to God's refuge, while saying again and again, O' God, we have come to Your refuge.

ਸੰਤ ਅਨੁਗ੍ਰਹ ਭਏ ਮਨ ਨਿਰਮਲ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਏ ॥੨॥੩॥੩੪॥

O' Nanak, through the Guru's grace, their mind becomes immaculate by singing God's praises. ||2||3||34||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੋ ਇਸੁ ਜੁਗ ਮਹਿ ਸੋ ਕਹੀਅਤ ਹੈ ਸੂਰਾ ॥

In this world, he who is imbued with God's love is called brave.

ਆਤਮ ਜਿਣੈ ਸਗਲ ਵਸਿ ਤਾ ਕੈ ਜਾ ਕਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥੧॥

The one whose true Guru is perfect, conquers his mind and everything comes under his control. ||1||

ਠਾਕੁਰੁ ਗਾਈਐ ਆਤਮ ਰੰਗਿ ॥

We should sing the praises of God from the core of our heart.

ਸਰਣੀ ਪਾਵਨ ਨਾਮ ਧਿਆਵਨ ਸਹਜਿ ਸਮਾਵਨ ਸੰਗਿ ॥੧॥ ਰਹਾਉ ॥

We intuitively merge in God by remaining in His refuge and meditating on Naam with loving devotion. ||1||Pause||

ਜਨ ਕੇ ਚਰਨ ਵਸਹਿ ਮੇਰੈ ਹੀਅਰੈ ਸੰਗਿ ਪੁਨੀਤਾ ਦੇਹੀ ॥

If the immaculate words of God's devotees remain in my heart, then in their company I may become immaculate.

ਜਨ ਕੀ ਧੂਰਿ ਦੇਹੁ ਕਿਰਪਾ ਨਿਧਿ ਨਾਨਕ ਕੈ ਸੁਖੁ ਏਹੀ ॥੨॥੪॥੩੫॥

O' God, the treasure of mercy, bless me with the humble service of Your devotees; for Nanak, that alone is the spiritual peace. ||2||4||35||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਜਤਨ ਕਰੈ ਮਾਨੁਖ ਡਹਕਾਵੈ ਓਹੁ ਅੰਤਰਜਾਮੀ ਜਾਨੈ ॥

One makes several efforts to deceive others, but God, the knower of hearts, knows everything.

ਪਾਪ ਕਰੇ ਕਰਿ ਮੁਕਰਿ ਪਾਵੈ ਭੇਖ ਕਰੈ ਨਿਰਬਾਨੈ ॥੧॥

He wears the garb of a renouncer, commits sins and then deny them. ||1||

ਜਾਨਤ ਦੂਰਿ ਤੁਮਹਿ ਪ੍ਰਭ ਨੇਰਿ ॥

O' God, You are near at hand but a mortal thinks You are far away.

ਉਤ ਤਾਕੈ ਉਤ ਤੇ ਉਤ ਪੇਖੈ ਆਵੈ ਲੇਭੀ ਫੇਰਿ ॥ ਰਹਾਉ ॥

A greedy person constantly looks around for You; thinking You are far away, he is attracted towards worldly riches. ||Pause||

ਜਬ ਲਗੁ ਤੁਟੈ ਨਾਹੀ ਮਨ ਭਰਮਾ ਤਬ ਲਗੁ ਮੁਕਤੁ ਨ ਕੋਈ ॥

As long as the illusion of mind regarding worldly riches is not dispelled, no one can obtain freedom from vices.

ਕਹੁ ਨਾਨਕ ਦਇਆਲ ਸੁਆਮੀ ਸੰਤੁ ਭਗਤੁ ਜਨੁ ਸੇਈ ॥੨॥੫॥੩੬॥

Nanak says, he alone is a true saint and a devotee, on whom the Master-God is merciful. ||2||5||36||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਨਾਮੁ ਗੁਰਿ ਦੀਓ ਹੈ ਅਪੁਨੈ ਜਾ ਕੈ ਮਸਤਕਿ ਕਰਮਾ ॥

My Guru blessed Naam to the one who was preordained for it.

ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਨਾਮੁ ਜਪਾਵੈ ਤਾ ਕਾ ਜੁਗ ਮਹਿ ਧਰਮਾ ॥੧॥

In this world, it becomes his faith and religious duty that he inspires others to meditate on Naam. ||1||

ਜਨ ਕਉ ਨਾਮੁ ਵਡਾਈ ਸੇਭ ॥

Naam is the glory and greatness of the humble servant of God.

ਨਾਮੇ ਗਤਿ ਨਾਮੇ ਪਤਿ ਜਨ ਕੀ ਮਾਨੈ ਜੇ ਜੇ ਹੋਗ ॥੧॥ ਰਹਾਉ ॥

Naam is his high spiritual state and Naam is his honor; he accepts whatever comes to pass. ||1||Pause||

ਨਾਮ ਧਨੁ ਜਿਸੁ ਜਨ ਕੈ ਪਾਲੈ ਸੇਈ ਪੂਰਾ ਸਾਹਾ ॥

He alone is truly wealthy in whose possession is the wealth of Naam.

ਨਾਮੁ ਬਿਉਹਾਰਾ ਨਾਨਕ ਆਧਾਰਾ ਨਾਮੁ ਪਰਾਪਤਿ ਲਾਹਾ ॥੨॥੬॥੩੭॥

O' Nanak, meditation on Naam is the main purpose, which is his support and reward in life. ||2||6||37||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਨੇਤ੍ਰੁ ਪੁਨੀਤ ਭਏ ਦਰਸ ਪੇਖੇ ਮਾਥੈ ਪਰਉ ਰਵਾਲ ॥

O' God, beholding Your sight, the eyes become immaculate. I wish that I may remain imbued with Your love, as if the dust of Your feet is on my forehead.

ਰਸਿ ਰਸਿ ਗੁਣ ਗਾਵਉ ਠਾਕੁਰ ਕੇ ਮੇਰੈ ਹਿਰਦੈ ਬਸਹੁ ਗੋਪਾਲ ॥੧॥

O' God, make me realize Your presence in my heart so that I may joyfully sing Your praises. ||1||

ਤੁਮ ਤਉ ਰਾਖਨਹਾਰ ਦਇਆਲ ॥

O' merciful God, You are my protector.

ਸੁੰਦਰ ਸੁਘਰ ਬੇਅੰਤ ਪਿਤਾ ਪ੍ਰਭੁ ਹੇਹੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲ ॥੧॥ ਰਹਾਉ ॥

O' Fatherly God, You are beautiful, wise, and infinite; be merciful on me also. ||1||Pause||

ਮਹਾ ਅਨੰਦ ਮੰਗਲ ਰੂਪ ਤੁਮਰੇ ਬਚਨ ਅਨੂਪ ਰਸਾਲ ॥

O' God, You are the embodiment of supreme bliss and joy; divine words of Your praises are of incomparable beauty and very pleasing.

ਹਿਰਦੈ ਚਰਣ ਸਬਦੁ ਸਤਿਗੁਰ ਕੇ ਨਾਨਕ ਬਾਂਧਿਓ ਖਾਲ ॥੨॥੭॥੩੮॥

O' Nanak, God's love (Name) remains enshrined in the heart of that person who strictly follows to the Guru's word. ||2||7||38||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਅਪਨੀ ਉਕਤਿ ਖਲਾਵੈ ਭੋਜਨ ਅਪਨੀ ਉਕਤਿ ਖੇਲਾਵੈ ॥

In His own way God provides us with food, and in His own way He plays with us.

ਸਰਬ ਸੂਖ ਭੋਗ ਰਸ ਦੇਵੈ ਮਨ ਹੀ ਨਾਲਿ ਸਮਾਵੈ ॥੧॥

He blesses us with all comforts, enjoyments and delicacies, and he permeates our minds. ||1||

ਹਮਰੇ ਪਿਤਾ ਗੋਪਾਲ ਦਇਆਲ ॥

O' our fatherly God, merciful sustainer of the universe.

ਜਿਉ ਰਾਖੈ ਮਹਤਾਰੀ ਬਾਰਿਕ ਕਉ ਤੈਸੇ ਹੀ ਪ੍ਰਭੁ ਖਾਲ ॥੧॥ ਰਹਾਉ ॥

Just as a mother looks after her child, similarly God nurtures us. ||1||Pause||

ਮੀਤ ਸਾਜਨ ਸਰਬ ਗੁਣ ਨਾਇਕ ਸਦਾ ਸਲਾਮਤਿ ਦੇਵਾ ॥

O' God, You are our friend and companion; You have all virtues and You are our eternal guide.

ਈਤ ਉਤ ਜਤ ਕਤ ਤਤ ਤੁਮ ਹੀ ਮਿਲੈ ਨਾਨਕ ਸੰਤ ਸੇਵਾ ॥੨॥੮॥੩੯॥

You are pervading everywhere, here and hereafter. O' Nanak, God is realized by following the Guru's teachings. ||2||8||39||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਸੰਤ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਦਮੇਦਰ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਜਾਰੇ ॥

The saintly people are the embodiment of the kind and compassionate God; they burn away their lust, anger and the poison of other vices.

ਰਾਜੁ ਮਾਲੁ ਜੋਬਨੁ ਤਨੁ ਜੀਅਰਾ ਇਨ ਉਪਰਿ ਲੈ ਬਾਰੇ ॥੧॥

I dedicate all my possessions, youth, body and soul to them. ||1||

ਮਨਿ ਤਨਿ ਰਾਮ ਨਾਮ ਹਿਤਕਾਰੇ ॥

Those whose minds and hearts are imbued with love of God's Name,

ਸੂਖ ਸਹਜ ਆਨੰਦ ਮੰਗਲ ਸਹਿਤ ਭਵ ਨਿਧਿ ਪਾਰਿ ਉਤਾਰੇ ॥ ਰਹਾਉ ॥

They live in peace, poise, bliss, and pleasure; they help many people go across the worldly ocean of vices. ||Pause||

ਧੰਨਿ ਸੁ ਥਾਨੁ ਧੰਨਿ ਓਇ ਭਵਨਾ ਜਾ ਮਹਿ ਸੰਤ ਬਸਾਰੇ ॥

Blessed is that place and blessed is that house where the saintly people reside.

ਜਨ ਨਾਨਕ ਕੀ ਸਰਧਾ ਪੂਰਹੁ ਠਾਕੁਰ ਭਗਤ ਤੇਰੇ ਨਮਸਕਾਰੇ ॥੨॥੯॥੪੦॥

O' God, fulfill this wish of Nanak, that he may always bow in reverence to Your devotees. ||2||9||40||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਛਡਾਇ ਲੀਓ ਮਹਾ ਬਲੀ ਤੇ ਅਪਨੇ ਚਰਨ ਪਰਾਤਿ ॥

The Guru has freed me from the clutches of Maya, the most powerful enemy, by taking me under his protection.

ਏਕੁ ਨਾਮੁ ਦੀਓ ਮਨ ਮੰਤਾ ਬਿਨਸਿ ਨ ਕਤਹੁ ਜਾਤਿ ॥੧॥

For the stability of my mind, the Guru gave me the mantra of God's Name, which neither perishes nor goes anywhere. ||1||

ਸਤਿਗੁਰਿ ਪੂਰੈ ਕੀਨੀ ਦਾਤਿ ॥

The perfect true Guru bestowed grace upon me;

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਕੀਰਤਨ ਕਉ ਭਈ ਹਮਾਰੀ ਗਾਤਿ ॥ ਰਹਾਉ ॥

He blessed me with the singing of the praises of God's Name, by doing which I am saved from vices. ||Pause||

ਅੰਗੀਕਾਰੁ ਕੀਓ ਪ੍ਰਭਿ ਅਪੁਨੈ ਭਗਤਨ ਕੀ ਰਾਖੀ ਪਾਤਿ ॥

God has always stood by His devotees and has protected their honor.

ਨਾਨਕ ਚਰਨ ਗਹੇ ਪ੍ਰਭੁ ਅਪਨੇ ਸੁਖੁ ਪਾਇਓ ਦਿਨ ਰਾਤਿ ॥੨॥੧੦॥੪੧॥

O' Nanak, he who remembered God, has always enjoyed bliss. ||2||10||41||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਪਰ ਹਰਨਾ ਲੇਭੁ ਝੂਠ ਨਿੰਦ ਇਵ ਹੀ ਕਰਤ ਗੁਦਾਰੀ ॥

One passes his entire life stealing the property of others, acting in greed, lying and slandering.

ਮ੍ਰਿਗ ਤ੍ਰਿਸ਼ਨਾ ਆਸ ਮਿਥਿਆ ਮੀਠੀ ਇਹ ਟੇਕ ਮਨਹਿ ਸਾਧਾਰੀ ॥੧॥

He considers the mirage like false hopes as true and he makes these false hopes as the support of his mind. ||1||

ਸਾਕਤ ਕੀ ਆਵਰਦਾ ਜਾਇ ਬ੍ਰਿਥਾਰੀ ॥

The life of a faithless cynic goes in vain,

ਜੈਸੇ ਕਾਗਦ ਕੇ ਭਾਰ ਮੂਸਾ ਟੂਕਿ ਗਵਾਵਤ ਕਾਮਿ ਨਹੀ ਗਾਵਾਰੀ ॥ ਰਹਾਉ ॥

just like a mouse who wastes away loads of paper by nibbling at them and none of that paper is of any use to that foolish creature. ||Pause||

ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਇਹ ਬੰਧਨ ਛੁਟਕਾਰੀ ॥

O' the Master-God, show mercy and liberate us from these worldly bonds.

ਬੂਡਤ ਅੰਧ ਨਾਨਕ ਪ੍ਰਭ ਕਾਢਤ ਸਾਧ ਜਨਾ ਸੰਗਾਰੀ ॥੨॥੧੧॥੪੨॥

O' Nanak; by bringing them in the holy congregation, God saves these ignorant people who are sinking in the love for worldly riches. ||2||11||42||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Gurul:

ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪਨਾ ਸੀਤਲ ਤਨੁ ਮਨੁ ਛਾਤੀ ॥

By always meditating on my Master-God, my body, mind, and heart have become tranquil.

ਰੂਪ ਰੰਗ ਸੂਖ ਧਨੁ ਜੀਅ ਕਾ ਪਾਰਬ੍ਰਹਮ ਮੇਰੈ ਜਾਤੀ ॥੧॥

The supreme God is my beauty, color, peace, wealth and social status. ||1||

ਰਸਨਾ ਰਾਮ ਰਸਾਇਨਿ ਮਾਤੀ ॥

My tongue is immersed in the nectar of God's Name.

ਰੰਗ ਰੰਗੀ ਰਾਮ ਅਪਨੇ ਕੈ ਚਰਨ ਕਮਲ ਨਿਧਿ ਥਾਤੀ ॥ ਰਹਾਉ ॥

It is imbued with the love of its God, and God's Name is my treasure of spiritual wealth. ||Pause||

ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਰਖਿ ਲੀਆ ਪੂਰਨ ਪ੍ਰਭ ਕੀ ਭਾਤੀ ॥

He to whom I belonged has saved me; perfect is God's way of saving.

ਮੇਲਿ ਲੀਓ ਆਪੇ ਸੁਖਦਾਤੈ ਨਾਨਕ ਹਰਿ ਰਾਖੀ ਪਾਤੀ ॥੨॥੧੨॥੪੩॥

O' Nanak, on His own, the bliss-giving benefactor united me with Himself and saved my honor. ||2||12||43||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Gurul:

ਦੂਤ ਦੁਸਮਨ ਸਭਿ ਤੁਝ ਤੇ ਨਿਵਰਹਿ ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਤੁਮਾਰਾ ॥

O' God, all the vices and enemies of Your devotees are eradicated by Your grace; Your glory is manifest everywhere.

ਜੋ ਜੋ ਤੇਰੇ ਭਗਤ ਦੁਖਾਏ ਓਹੁ ਤਤਕਾਲ ਤੁਮ ਮਾਰਾ ॥੧॥

Whoever harms Your devotees, You destroy them in an instant. ||1||

ਨਿਰਖਉ ਤੁਮਰੀ ਓਰਿ ਹਰਿ ਨੀਤ ॥

O' God, I always look to You for protection.

ਮੁਰਾਰਿ ਸਹਾਇ ਹੇਹੁ ਦਾਸ ਕਉ ਕਰੁ ਗਹਿ ਉਧਰਹੁ ਮੀਤ ॥ ਰਹਾਉ ॥

O' God, be the helper of Your devotee; O' my Friend! take my hand and save me from vices. ||Pause||

ਸੁਣੀ ਬੇਨਤੀ ਠਾਕੁਰਿ ਮੇਰੈ ਖਸਮਾਨਾ ਕਰਿ ਆਪਿ ॥

My God listened to my prayer and like a master provided me protection.

ਨਾਨਕ ਅਨਦ ਭਏ ਦੁਖ ਭਾਗੇ ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪਿ ॥੨॥੧੩॥੪੪॥

O' Nanak, by always meditating on God, all my woes went away, and I enjoyed all kinds of peace and bliss. ||2||13||44||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਚਤੁਰ ਦਿਸਾ ਕੀਨੋ ਬਲੁ ਅਪਨਾ ਸਿਰ ਉਪਰਿ ਕਰੁ ਧਾਰਿਓ ॥

That God, who has extended His power in all four directions of the universe, has provided full protection to His devotee, as if He has placed His hand on his head.

ਕ੍ਰਿਪਾ ਕਟਾਖੁ ਅਵਲੋਕਨੁ ਕੀਨੋ ਦਾਸ ਕਾ ਦੂਖੁ ਬਿਦਾਰਿਓ ॥੧॥

He casts His glance of grace on his devotee and eradicates all his sorrows. ||1||

ਹਰਿ ਜਨ ਰਾਖੇ ਗੁਰ ਗੋਵਿੰਦ ॥

The divine Guru always protects His devotees.

ਕੰਠਿ ਲਾਇ ਅਵਗੁਣ ਸਭਿ ਮੇਟੇ ਦਇਆਲ ਪੁਰਖ ਬਖਸੰਦ ॥ ਰਹਾਉ ॥

By keeping them in His refuge, the all pervading God who is forgiving and merciful erases all their sins. ||Pause||

ਜੇ ਮਾਗਹਿ ਠਾਕੁਰ ਅਪੁਨੇ ਤੇ ਸੋਈ ਸੋਈ ਦੇਵੈ ॥

Whatever devotees ask from their Master, He blesses them with that very thing.

ਨਾਨਕ ਦਾਸੁ ਮੁਖ ਤੇ ਜੇ ਬੋਲੈ ਈਹਾ ਉਹਾ ਸਚੁ ਹੋਵੈ ॥੨॥੧੪॥੪੫॥

O' Nanak, whatever a true devotee of God utters from his mouth, becomes true here and hereafter. ||2||14||45||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਅਉਖੀ ਘੜੀ ਨ ਦੇਖਣ ਦੇਈ ਅਪਨਾ ਬਿਰਦੁ ਸਮਾਲੇ ॥

God doesn't allow any moment of difficulty bother His devotee; He always remembers His innate nature of protecting His devotees.

ਹਾਥ ਦੇਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਤਿਪਾਲੇ ॥੧॥

God protects His devotee by extending His support; He cherishes him at every breath. ||1||

ਪ੍ਰਭੁ ਸਿਉ ਲਾਗਿ ਰਹਿਓ ਮੇਰਾ ਚੀਤੁ ॥

My mind remains attuned to that God,

ਆਦਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸਦਾ ਸਹਾਈ ਧੰਨੁ ਹਮਾਰਾ ਮੀਤੁ ॥ ਰਹਾਉ ॥

who remains our helper from the beginning to the end (from birth to death); blessed is our that friend. ||Pause||

ਮਨਿ ਬਿਲਾਸ ਭਏ ਸਾਹਿਬ ਕੇ ਅਚਰਜ ਦੇਖਿ ਬਡਾਈ ॥

Upon beholding the marvellous glory of God, my mind is delighted and I have become a devotee of God.

ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਆਨਦ ਕਰਿ ਨਾਨਕ ਪ੍ਰਭਿ ਪੂਰਨ ਪੈਜ ਰਖਾਈ ॥੨॥੧੫॥੪੬॥

O' Nanak, God has totally protected your honor, now always remember Him and enjoy the spiritual bliss. ||2||15||46||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਜਿਸ ਕਉ ਬਿਸਰੈ ਪ੍ਰਾਨਪਤਿ ਦਾਤਾ ਸੋਈ ਗਨਹੁ ਅਭਾਰਾ ॥

One who forgets the benefactor God, know that he is most unfortunate.

ਚਰਨ ਕਮਲ ਜਾ ਕਾ ਮਨੁ ਰਾਗਿਓ ਅਮਿਅ ਸਰੋਵਰ ਪਾਰਾ ॥੧॥

One whose mind is imbued with the love of God's Name, obtains the pool of ambrosial nectar of Naam. ||1||

ਤੇਰਾ ਜਨੁ ਰਾਮ ਨਾਮ ਰੰਗਿ ਜਾਗਾ ॥

O' God, being imbued with the love of God's Name, Your devotee remains aware and awakened to the attacks of Maya, the worldly riches and allurements.

ਆਲਸੁ ਛੀਜਿ ਗਇਆ ਸਭੁ ਤਨ ਤੇ ਪ੍ਰੀਤਮ ਸਿਉ ਮਨੁ ਲਾਗਾ ॥ ਰਹਾਉ ॥

All laziness departs from his body and his mind remains attuned to the beloved God. ||Pause||

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਨਾਰਾਇਣ ਸਗਲ ਘਟਾ ਮਹਿ ਤਾਗਾ ॥

Wherever I look, I see God pervading in all, like a thread in all the beads.

ਨਾਮ ਉਦਕੁ ਪੀਵਤ ਜਨ ਨਾਨਕ ਤਿਆਗੇ ਸਭਿ ਅਨੁਰਾਗਾ ॥੨॥੧੬॥੪੭॥

O' Nanak, upon partaking the nectar of Naam, the devotees of God renounce their love for worldly attachments. ||2||16||47||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਜਨ ਕੇ ਪੂਰਨ ਹੋਏ ਕਾਮ ॥

All the affairs of God's devotees get resolved.

ਕਲੀ ਕਾਲ ਮਹਾ ਬਿਖਿਆ ਮਹਿ ਲਜਾ ਰਾਖੀ ਰਾਮ ॥੧॥ ਰਹਾਉ ॥

In this world full of conflicts and love for worldly riches, God saves the honor of His devotees. ||1||Pause||

ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪੁਨਾ ਨਿਕਟਿ ਨ ਆਵੈ ਜਾਮ ॥

By always remembering our Master-God, the fear of death does not come near.

ਮੁਕਤਿ ਬੈਕੁੰਠ ਸਾਧ ਕੀ ਸੰਗਤਿ ਜਨ ਪਾਇਓ ਹਰਿ ਕਾ ਧਾਮ ॥੧॥

The holy congregation is that heavenly place where liberation from vices is attained; in there, the devotees find God's abode. ||1||

ਚਰਨ ਕਮਲ ਹਰਿ ਜਨ ਕੀ ਥਾਤੀ ਕੋਟਿ ਸੁਖ ਬਿਸ੍ਰਾਮ ॥

God's immaculate Name is the source of spiritual support and millions of comforts for His devotees.

ਗੋਬਿੰਦੁ ਦਮੋਦਰ ਸਿਮਰਉ ਦਿਨ ਰੈਨਿ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨ ॥੨॥੧੭॥੪੮॥

O' Nanak, I meditate on God, the Master of the universe and I am dedicated to Him forever. ||2||17||48||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਮਾਂਗਉ ਰਾਮ ਤੇ ਇਕੁ ਦਾਨੁ ॥

I beg for one thing from God,

ਸਗਲ ਮਨੋਰਥ ਪੁਰਨ ਹੋਵਹਿ ਸਿਮਰਉ ਤੁਮਰਾ ਨਾਮੁ ॥੧॥ ਰਹਾਉ ॥

O' God, I may keep meditating on Your Name; all one's wishes are fulfilled by lovingly remembering Your Name. ||1||Pause||

ਚਰਨ ਤੁਮ੍ਹਾਰੇ ਹਿਰਦੈ ਵਾਸਹਿ ਸੰਤਨ ਕਾ ਸੰਗੁ ਪਾਵਉ ॥

O' God, Your Name may remain enshrined in my heart, and I may obtain the company of Your saints;

ਸੋਗ ਅਗਨਿ ਮਹਿ ਮਨੁ ਨ ਵਿਆਪੈ ਆਠ ਪਹਰ ਗੁਣ ਗਾਵਉ ॥੧॥

my mind may never be afflicted by the fire of worries, and I may always sing Your praises. ||1||

ਸ੍ਰੀਸਤਿ ਬਿਵਸਥਾ ਹਰਿ ਕੀ ਸੇਵਾ ਮਧੰਤ ਪ੍ਰਭ ਜਾਪਣ ॥

Spiritual peace prevails in the mind by always engaging in the devotional worship of God and remembering Him.

ਨਾਨਕ ਰੰਗੁ ਲਗਾ ਪਰਮੇਸਰ ਬਾਹੁੜਿ ਜਨਮ ਨ ਛਾਪਣ ॥੨॥੧੮॥੪੯॥

O Nanak, one who is imbued with the Love of God, does not go through the rounds of birth and death. ||2||18||49||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਮਾਂਗਉ ਰਾਮ ਤੇ ਸਭਿ ਥੋਕ ॥

I beg only from God for all things.

ਮਾਨੁਖ ਕਉ ਜਾਚਤ ਸ੍ਰਮੁ ਪਾਈਐ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮੋਖ ॥੧॥ ਰਹਾਉ ॥

One feels ashamed by begging from human beings; remembering God, one not only gets what he needs but also attains freedom from vices. ||1||Pause||

ਘੋਖੇ ਮੁਨਿ ਜਨ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾਂ ਬੇਦ ਪੁਕਾਰਹਿ ਘੋਖ ॥

The sages and devotees who have carefully reflected on Smritis and Puranas (scriptures) and also deeply gone through the Vedas; they all proclaim,

ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਸੇਵਿ ਸਚੁ ਪਾਈਐ ਦੇਵੈ ਸੁਹੇਲੇ ਲੋਕ ॥੧॥

that God, the ocean of mercy, is realized by remembering Him, and both this world and the next become peaceful. ||1||

ਆਨ ਅਚਾਰ ਬਿਉਹਾਰ ਹੈ ਜੇਤੇ ਬਿਨੁ ਹਰਿ ਸਿਮਰਨ ਫਕ ॥

Except meditation on God, all other rituals and customs are useless.

ਨਾਨਕ ਜਨਮ ਮਰਣ ਭੈ ਕਾਟੇ ਮਿਲਿ ਸਾਧੂ ਬਿਨਸੇ ਸੋਕ ॥੨॥੧੯॥੫੦॥

O' Nanak, upon meeting and following the Guru's teachings, all sorrows vanish and the fear of birth and death is erased. ||2||19||50||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮਿ ॥

All the fierce worldly desires are quenched by meditating on God's Name.

ਮਹਾ ਸੰਤੋਖੁ ਹੇਵੈ ਗੁਰ ਬਚਨੀ ਪ੍ਰਭ ਸਿਉ ਲਾਰੈ ਪੂਰਨ ਧਿਆਨੁ ॥੧॥ ਰਹਾਉ ॥

Immense peace and contentment comes through the Guru's divine word and mind becomes totally attuned to God. ||1||Pause||

ਮਹਾ ਕਲੇਲ ਬੁਝਹਿ ਮਾਇਆ ਕੇ ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲ ॥

O' my merciful Master, the illusive plays of worldly riches and power do not affect the one on whom You bestow Your mercy.

ਅਪਣਾ ਨਾਮੁ ਦੇਹਿ ਜਪਿ ਜੀਵਾ ਪੂਰਨ ਹੋਇ ਦਾਸ ਕੀ ਘਾਲ ॥੧॥

O'God, bless me too with Your Name, so that I may spiritually survive and the effort of this devotee of Yours may become successful. ||1||

ਸਰਬ ਮਨੋਰਥ ਰਾਜ ਸੂਖ ਰਸ ਸਦ ਖੁਸੀਆ ਕੀਰਤਨੁ ਜਪਿ ਨਾਮ ॥

One attains lasting bliss by remembering God and singing His praises, all his desires are fulfilled, as if he has attained all comforts and joys of a kingdom.

ਜਿਸ ਕੈ ਕਰਮਿ ਲਿਖਿਆ ਧੁਰਿ ਕਰਤੈ ਨਾਨਕ ਜਨ ਕੇ ਪੂਰਨ ਕਾਮ ॥੨॥੨੦॥੫੧॥

O' Nanak, all the tasks of that devotee are accomplished, who has the gift of Naam preordained by the Creator. ||2||20||51||

ਧਨਾਸਰੀ ਮਃ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਜਨ ਕੀ ਕੀਨੀ ਪਾਰਬ੍ਰਹਮਿ ਸਾਰ ॥

The supreme God has always taken care of His devotees.

ਨਿੰਦਕ ਟਿਕਨੁ ਨ ਪਾਵਨਿ ਮੂਲੇ ਉਡਿ ਗਏ ਬੇਕਾਰ ॥੧॥ ਰਹਾਉ ॥

The slanderers cannot face the devotees and are eliminated, as if becoming useless they are blown away by the wind. ||1||Pause||

ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਸੁਆਮੀ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰ ॥

Wherever I look, I see God pervading there and none can compete with Him.

ਜੇ ਜੇ ਕਰੈ ਅਵਗਿਆ ਜਨ ਕੀ ਹੋਇ ਗਇਆ ਤਤ ਛਾਰ ॥੧॥

Whoever disrespects the devotees of God is instantly ruined spiritually. ||1||

ਕਰਨਹਾਰੁ ਰਖਵਾਲਾ ਹੋਆ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥

The Creator-God, whose virtues are endless and whose creation has no limits, remains the protector of His devotees.

ਨਾਨਕ ਦਾਸ ਰਖੇ ਪ੍ਰਭਿ ਅਪੁਨੈ ਨਿੰਦਕ ਕਾਢੇ ਮਾਰਿ ॥੨॥੨੧॥੫੨॥

O' Nanak, God has saved His devotees and has spiritually ruined and driven out their slanderers. ||2||21||52||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੯ ਪੜਤਾਲ

Raag Dhanasri, Fifth Guru, Ninth beat, Partaal:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, By The Grace Of The True Guru:

ਹਰਿ ਚਰਨ ਸਰਨ ਗੋਬਿੰਦ ਦੁਖ ਭੰਜਨਾ ਦਾਸ ਅਪੁਨੇ ਕਉ ਨਾਮੁ ਦੇਵਹੁ ॥

O' God, the destroyer of pains, I have come to Your refuge, bestow the gift of Naam on Your devotee.

ਦ੍ਰਿਸਟਿ ਪ੍ਰਭ ਧਾਰਹੁ ਕ੍ਰਿਪਾ ਕਰਿ ਤਾਰਹੁ ਭੁਜਾ ਗਹਿ ਕ੍ਰੁਪ ਤੇ ਕਾਢਿ ਲੇਵਹੁ ॥ ਰਹਾਉ ॥

O' God, cast Your glance of grace and ferry me across the world-ocean of vices; extending Your support, pull me out of the well of worldly attachments. ||Pause||

ਕਾਮ ਕ੍ਰੋਧ ਕਰਿ ਅੰਧ ਮਾਇਆ ਕੇ ਬੰਧ ਅਨਿਕ ਦੇਖਾ ਤਨਿ ਛਾਦਿ ਪੂਰੇ ॥

O' God, human beings are blinded by the vices like lust and greed, they are held in the bonds of worldly riches; their bodies are completely controlled by vices.

ਪ੍ਰਭ ਬਿਨਾ ਆਨ ਨ ਰਾਖਨਹਾਰਾ ਨਾਮੁ ਸਿਮਰਾਵਹੁ ਸਰਨਿ ਸੂਰੇ ॥੧॥

Except God, no one can protect them; O' God, the savior of those who are in Your refuge, encourage them to meditate on Naam. ||1||

ਪਤਿਤ ਉਧਾਰਣਾ ਜੀਅ ਜੰਤ ਤਾਰਣਾ ਬੇਦ ਉਚਾਰ ਨਹੀ ਅੰਤੁ ਪਾਇਓ ॥

O' the redeemer of sinners and savior of all beings and creatures, even those who recite the Vedas could not find Your limit.

ਗੁਣਹ ਸੁਖ ਸਾਗਰਾ ਬ੍ਰਹਮ ਰਤਨਾਗਰਾ ਭਗਤਿ ਵਛਲੁ ਨਾਨਕ ਗਾਇਓ ॥੨॥੧॥੫੩॥

O' God, the Ocean of virtues and peace, the source of jewel-like virtues and the lover of Your devotees; Nanak is singing Your praises. ||2||1||53||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanasri, Fifth Guru:

ਹਲਤਿ ਸੁਖੁ ਪਲਤਿ ਸੁਖੁ ਨਿਤ ਸੁਖੁ ਸਿਮਰਨੇ ਨਾਮੁ ਗੋਬਿੰਦ ਕਾ ਸਦਾ ਲੀਜੈ ॥

Meditation on God's Name always provides us peace both here and hereafter; we should always remember God with loving devotion.

ਮਿਟਹਿ ਕਮਾਣੇ ਪਾਪ ਚਿਰਾਣੇ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਮੁਆ ਜੀਜੈ ॥੧॥ ਰਹਾਉ ॥

The sins of past lives are erased by joining the holy congregation and even a spiritually dead person is rejuvenated. ||1||Pause||

ਰਾਜ ਜੋਬਨ ਬਿਸਰੰਤ ਹਰਿ ਮਾਇਆ ਮਹਾ ਦੁਖੁ ਏਹੁ ਮਹਾਂਤ ਕਰੈ ॥

Spiritually enlightened people tell that power and youth makes one forsake God, and the love of worldly riches is the greatest misery.

ਆਸ ਪਿਆਸ ਰਮਣ ਹਰਿ ਕੀਰਤਨ ਏਹੁ ਪਦਾਰਥੁ ਭਾਗਵੰਤੁ ਲਹੈ ॥੧॥

Only a very fortunate person is blessed with the hope and intense desire for remembering God and for singing His praises. ||1||

ਸਰਣਿ ਸਮਰਥ ਅਕਥ ਅਗੋਚਰਾ ਪਤਿਤ ਉਧਾਰਣ ਨਾਮੁ ਤੇਰਾ ॥

O' the indescribable, incomprehensible God, You are all powerful to protect those in Your refuge; Your Name is the Purifier of sinners.

ਅੰਤਰਜਾਮੀ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਸਰਬਤ ਪੂਰਨ ਠਾਕੁਰੁ ਮੇਰਾ ॥੨॥੨॥੫੪॥

O' the inner knower of hearts, the master of Nanak, You are my all pervading perfect Master-God. ||2||2||54||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੧੨

Raag Dhanasri, Fifth Gurul, Twelfth Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਬੰਦਨਾ ਹਰਿ ਬੰਦਨਾ ਗੁਣ ਗਾਵਹੁ ਗੋਪਾਲ ਰਾਇ ॥ ਰਹਾਉ ॥

(O' my friends), pay obeisance to God again and again, and sing praises of God, the sovereign king. ||Pause||

ਵਡੈ ਭਾਗਿ ਭੇਟੇ ਗੁਰਦੇਵਾ ॥

By great good fortune, one who meets the divine Guru,

ਕੋਟਿ ਪਰਾਧ ਮਿਟੇ ਹਰਿ ਸੇਵਾ ॥੧॥

millions of his sins are erased by following the Guru's teachings and remembering God with loving devotion. ||1||

ਚਰਨ ਕਮਲ ਜਾ ਕਾ ਮਨੁ ਰਾਖੈ ॥

One whose mind is imbued with the love of God's immaculate Name,

ਸੋਗ ਅਗਨਿ ਤਿਸੁ ਜਨ ਨ ਬਿਆਖੈ ॥੨॥

is not troubled by the ferocious worries of any kind. ||2||

ਸਾਗਰੁ ਤਰਿਆ ਸਾਧੁ ਸੰਗੇ ॥

O' my friend, the dreadful world-ocean of vices can be crossed over in the company of the Guru,

ਨਿਰਭਉ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਰੰਗੇ ॥੩॥

therefore, lovingly meditate on the Name of the fearless God. ||3||

ਪਰ ਧਨ ਦੇਖ ਕਿਛੁ ਪਾਪ ਨ ਫੇੜੇ ॥

One who does not steal the wealth of others and does not commit evil deeds,

ਜਮ ਜੰਦਾਰੁ ਨ ਆਵੈ ਨੇੜੇ ॥੪॥

the dreadful demon of death doesn't even come near him. ||4||

ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਪ੍ਰਭਿ ਆਪਿ ਬੁਝਾਈ ॥

God Himself quenches the ferocious desires.

ਨਾਨਕ ਉਧਰੇ ਪ੍ਰਭ ਸਰਣਾਈ ॥੫॥੧॥੫੫॥

O' Nanak, people are saved from those vices by seeking God's refuge.
||5||1||55||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanaasaree, Fifth Guru:

ਤ੍ਰਿਪਤਿ ਭਈ ਸਚੁ ਭੋਜਨੁ ਖਾਇਆ ॥ ਮਨਿ ਤਨਿ ਰਸਨਾ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

He who utters God's Name with his tongue, mind and heart, feels as if he has partaken a true meal, which has fully satiated him from Maya. ||1||

ਜੀਵਨਾ ਹਰਿ ਜੀਵਨਾ ॥ ਜੀਵਨੁ ਹਰਿ ਜਪਿ ਸਾਧਸੰਗਿ ॥੧॥ ਰਹਾਉ ॥

O' My friend, meditate on God's Name in the holy congregation; this only is the righteous living and a true life. ||1||Pause||

ਅਨਿਕ ਪ੍ਰਕਾਰੀ ਬਸਤ੍ਰ ਓਢਾਏ ॥ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਹਰਿ ਗੁਨ ਗਾਏ ॥੨॥

He who always sings praises of God, feels as if he has worn innumerable kinds of beautiful dresses. ||2||

ਹਸਤੀ ਰਥ ਅਸੁ ਅਸਵਾਰੀ ॥ ਹਰਿ ਕਾ ਮਾਰਗੁ ਰਿਦੈ ਨਿਹਾਰੀ ॥੩॥

He who in his heart keeps visualizing the path to union with God, is experiencing as if he is riding elephants, chariots, and horses. ||3||

ਮਨ ਤਨ ਅੰਤਰਿ ਚਰਨ ਧਿਆਇਆ ॥

He who in his mind and heart has meditated on God's immaculate Name,

ਹਰਿ ਸੁਖ ਨਿਧਾਨ ਨਾਨਕ ਦਾਸਿ ਪਾਇਆ ॥੪॥੨॥੫੬॥

O' Nanak, that devotee has realized God, the treasure of bliss. ||4||2||56||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanaasaree, Fifth Guru:

ਗੁਰ ਕੇ ਚਰਨ ਜੀਅ ਕਾ ਨਿਸਤਾਰਾ ॥

O' my friends, that Guru's words are the emancipator of the soul,

ਸਮੁੰਦੁ ਸਾਗਰੁ ਜਿਨਿ ਖਿਨ ਮਹਿ ਤਾਰਾ ॥੧॥ ਰਹਾਉ ॥

who ferries a person across the world-ocean of vices in an instant.

||1||Pause||

ਕੋਈ ਹੋਆ ਕ੍ਰਮ ਰਤੁ ਕੋਈ ਤੀਰਥ ਨਾਇਆ ॥

Someone became the lover of ritualistic deeds while some other kept bathing at sacred shrines of pilgrimage;

ਦਾਸੀਂ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇਆ ॥੧॥

but God's devotees have always meditated on Naam with loving devotion.

||1||

ਬੰਧਨ ਕਾਟਨਹਾਰੁ ਸੁਆਮੀ ॥ ਜਨ ਨਾਨਕੁ ਸਿਮਰੈ ਅੰਤਰਜਾਮੀ ॥੨॥੩॥੫੭॥

Devotee Nanak meditates on that Master-God, who is omniscient and is capable of breaking the worldly bonds. ||2||3||57||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ॥

Raag Dhanaasaree, Fifth Guru:

ਕਿਤੈ ਪ੍ਰਕਾਰਿ ਨ ਤੂਟਉ ਪ੍ਰੀਤਿ ॥ ਦਾਸ ਤੇਰੇ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥

O' God, so that the love of Your devotees for You may not break in any way, they always keep their lifestyle immaculate. ||1||Pause||

ਜੀਅ ਪ੍ਰਾਨ ਮਨ ਧਨ ਤੇ ਪਿਆਰਾ ॥ ਹਉਮੈ ਬੰਧੁ ਹਰਿ ਦੇਵਣਹਾਰਾ ॥੧॥

O' my friends, that God, who is capable of eradicating the ego, is more dear to the devotees than their life, breath, mind and wealth. ||1||

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗਉ ਨੇਹੁ ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਏਹ ॥੨॥੪॥੫੮॥

This alone is Nanak's prayer, that he may remain imbued with God's immaculate Name. ||2||4||58||

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the of the true Guru:

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

Raag Dhanasri, Ninth Guru:

ਕਾਰੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥

Why do you go looking in the forest?

ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੇਹੀ ਸੰਗਿ ਸਮਾਈ ॥੧॥ ਰਹਾਉ ॥

That God, who is all pervading but always detached from worldly affairs, is always there with you. ||1||Pause||

ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥

Just as fragrance resides in a flower and reflection in the mirror,

ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥੧॥

similarly God resides within all; O' brothers, search Him in your heart itself. ||1||

ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੇ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ ॥

The Guru has imparted this understanding that, realize the presence of the same one God both within you and outside in everything.

ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥੨॥੧॥

Devotee Nanak says, the moss of doubt from the mind does not go away without knowing one's own self. ||2||1||

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

Raag Dhanaasaree, Ninth Guru:

ਸਾਧੇ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥

O' saintly people, this world is deluded by doubt.

ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ ਛੇਡਿਆ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥੧॥ ਰਹਾਉ ॥

Instead of remembering God, the entire world is so engrossed with the love of Maya, as if it has sold itself to it. ||1||Pause||

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਤਾ ਕੈ ਰਸਿ ਲਪਟਾਨਾ ॥

The entire world is caught in the love for the family (mother, father, brother, son, wife).

ਜੋਬਨੁ ਧਨੁ ਪ੍ਰਭਤਾ ਕੈ ਮਦ ਮੈ ਅਹਿਨਿਸਿ ਰਹੈ ਦਿਵਾਨਾ ॥੧॥

It always remains intoxicated with false pride of youth, wealth and fame. ||1||

ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਮਨੁ ਨ ਲਗਾਨਾ ॥

People do not attune their minds to that God, who is merciful to the meek and is always the destroyer of sorrows.

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕਿਨਹੂ ਗੁਰਮੁਖਿ ਹੋਇ ਪਛਾਨਾ ॥੨॥੨॥

Devotee Nanak says, it is only a rare one in millions who by the Guru's grace has realized God. ||2||2||

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

Raag Dhanaasaree, Ninth Guru:

ਤਿਹ ਜੋਗੀ ਕਉ ਜੁਗਤਿ ਨ ਜਾਨਉ ॥

That Yogi does not know the righteous way of life,

ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਜਿਹ ਘਟਿ ਮਾਹਿ ਪਛਾਨਉ ॥੧॥ ਰਹਾਉ ॥

in whose heart I identify greed, love for worldly riches and emotional attachments. ||1||Pause||

ਪਰ ਨਿੰਦਾ ਉਸਤਤਿ ਨਹ ਜਾ ਕੈ ਕੰਚਨ ਲੋਹ ਸਮਾਨੇ ॥

The person, who does not indulge in slander or flattery of others; prosperity or poverty make no difference to him, as if he deems gold and iron as the same.

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੇ ॥੧॥

He remains beyond happiness and sorrow and can be called a true Yogi. ||1||

ਚੰਚਲ ਮਨੁ ਦਹ ਦਿਸਿ ਕਉ ਧਾਵਤ ਅਚਲ ਜਾਹਿ ਠਹਰਾਨੇ ॥

This mercurial mind keeps wandering in all the ten directions, it needs to be pacified and restrained.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੇ ਜੋ ਨਰੁ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨੇ ॥੨॥੩॥

Says Nanak, whoever knows this technique is judged to be liberated from vices. ||2||3||

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

Raag Dhanaasaree, Ninth Guru:

ਅਬ ਮੈ ਕਉਨੁ ਉਪਾਉ ਕਰਉ ॥

Now, what efforts should I make?

ਜਿਹ ਬਿਧਿ ਮਨ ਕੇ ਸੰਸਾ ਚੁਕੈ ਭਉ ਨਿਧਿ ਪਾਰਿ ਪਰਉ ॥੧॥ ਰਹਾਉ ॥

by which the fear and anxiety of my mind may be removed and I may cross over the dreadful worldly-ocean of vices. ||1||Pause||

ਜਨਮੁ ਪਾਇ ਕਛੁ ਭਲੇ ਨ ਕੀਨੇ ਤਾ ਤੇ ਅਧਿਕ ਡਰਉ ॥

Having received this human life, I have done no good deed; therefore I remain extremely fearful.

ਮਨ ਬਚ ਕ੍ਰਮ ਹਰਿ ਗੁਨ ਨਹੀ ਗਾਏ ਯਹ ਜੀਅ ਸੋਚ ਧਰਉ ॥੧॥

I have not sung praises of God through my deeds, words, or thoughts so I keep worrying about this fact in my mind. ||1||

ਗੁਰਮਤਿ ਸੁਨਿ ਕਛੁ ਗਿਆਨੁ ਨ ਉਪਜਿਓ ਪਸੁ ਜਿਉ ਉਦਰੁ ਭਰਉ ॥

Spiritual wisdom did not well up within me even after listening to the Guru's teachings; I keep on filling my belly like an animal.

**ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਬਿਰਦੁ ਪਛਾਨਉ ਤਬ ਹਉ ਪਤਿਤ ਤਰਉ
॥੨॥੪॥੯॥੯॥੧੩॥੫੮॥੪॥੯੩॥**

Nanak says: O' God, I the sinner can only swim across the world ocean of vices if You uphold Your innate nature of forgiveness. ||2||4||9||9||13||58||4||93||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ਅਸਟਪਦੀਆ

Raag Dhanaasaree, First Guru, Second Beat, Ashtapadees:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ॥

The Guru is like an ocean full of jewels like precious words of God's praises.

ਅੰਮ੍ਰਿਤੁ ਸੰਤ ਚੁਗਾਹਿ ਨਹੀ ਦੂਰੇ ॥

The Guru's disciples gather the ambrosial nectar of Naam and do not go far away from him.

ਹਰਿ ਰਸੁ ਚੇਗ ਚੁਗਹਿ ਪ੍ਰਭ ਭਾਵੈ ॥

They partake the nectar of God's Name, which pleases God.

ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਪ੍ਰਾਨਪਤਿ ਪਾਵੈ ॥੧॥

The swan-like disciple realizes God, the master of his soul, in the company of the Guru. ||1||

ਕਿਆ ਬਗੁ ਬਪੁੜਾ ਛਪੜੀ ਨਾਇ ॥

A faithless person, forsaking the Guru, the ocean of virtues, and going to the false saints is like a wretched crane bathing in a puddle,

ਕੀਚੜਿ ਡੂਬੈ ਮੈਲੁ ਨ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

By doing so, his dirt of vices is not washed off, instead he smears himself with more dirt of worldly attachments like the crane sinking in the mud.

||1||Pause||

ਰਖਿ ਰਖਿ ਚਰਨ ਧਰੇ ਵੀਚਾਰੀ ॥

The Guru's disciple takes a step in life after careful deliberation.

ਦੁਬਿਧਾ ਛੇਡਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥

Forsaking duality, he becomes a devotee of the Formless God.

ਮੁਕਤਿ ਪਦਾਰਥੁ ਹਰਿ ਰਸ ਚਾਖੇ ॥

By tasting the relish of God's Name, he receives Naam which liberates him from vices.

ਆਵਣ ਜਾਣ ਰਹੇ ਗੁਰਿ ਰਾਖੇ ॥੨॥

The Guru saved him and his rounds of birth and death came to an end. ||2||

ਸਰਵਰ ਹੰਸਾ ਛੇਡਿ ਨ ਜਾਇ ॥

Just as a swan does not go away from the pool, similarly the disciple does not go away from the Guru.

ਪ੍ਰੇਮ ਭਗਤਿ ਕਰਿ ਸਹਜਿ ਸਮਾਇ ॥

Through the loving devotional worship, he merges in a state of spiritual poise.

ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਹੰਸ ਮਹਿ ਸਾਗਰੁ ॥

Just as the swan remains in the pool, similarly the disciple remains united with the Guru, the ocean of virtues.

ਅਕਥ ਕਥਾ ਗੁਰ ਬਚਨੀ ਆਦਰੁ ॥੩॥

This spiritual status of the disciple is indescribable; by following the Guru's word, he receives honor both here and hereafter. ||3||

ਸੁੰਨ ਮੰਡਲ ਇਕੁ ਜੋਗੀ ਬੈਸੇ ॥

There sits our God in a sphere of deepest trance like a Yogi.

ਨਾਰਿ ਨ ਪੁਰਖੁ ਕਹਹੁ ਕੇਉ ਕੈਸੇ ॥

He is not male and He is not female; how can anyone describe Him?

ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਰਹੇ ਲਿਵ ਲਾਈ ॥

The entire universe remains attuned to His divine light.

ਸੁਰਿ ਨਰ ਨਾਥ ਸਚੇ ਸਰਣਾਈ ॥੪॥

The angels and the yogic seek the refuge of that eternal God. ||4||

ਆਨੰਦ ਮੂਲੁ ਅਨਾਥ ਅਧਾਰੀ ॥

God is the source of bliss and the support of the helpless.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜਿ ਬੀਚਾਰੀ ॥

By meditating on Him and reflecting on His virtues, the Guru's followers remain in a state of spiritual poise.

ਭਗਤਿ ਵਛਲ ਭੈ ਕਾਟਣਹਾਰੇ ॥

God loves the devotional worship of His devotees and the destroyer of their fears.

ਹਉਮੈ ਮਾਰਿ ਮਿਲੇ ਪਗੁ ਧਾਰੇ ॥੫॥

By eradicating ego one realizes God and takes a step on the righteous path. ||5||

ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਾਲੁ ਸੰਤਾਏ ॥

One makes countless other efforts but the fear of death still tortures him,

ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ॥

because he came into this world with death already written in his destiny.

ਜਨਮੁ ਪਦਾਰਥੁ ਦੁਬਿਧਾ ਖੋਵੈ ॥

He wastes this precious human life in duality (love of worldly riches).

ਆਪੁ ਨ ਚੀਨਸਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਰੋਵੈ ॥੬॥

He does not know his own self and trapped by doubts, he cries out in pain.
||6||

ਕਹਤਉ ਪੜਤਉ ਸੁਣਤਉ ਏਕ ॥

One who always recites, reads and listens to God's praises,

ਧੀਰਜ ਧਰਮੁ ਧਰਣੀਧਰ ਟੇਕ ॥

God, the support of the world, blesses him with contentment, faith and refuge.

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਰਿਦੈ ਸਮਾਏ ॥

Chastity, righteousness and self discipline remain enshrined in the heart,

ਚਉਥੇ ਪਦ ਕਉ ਜੇ ਮਨੁ ਪਤੀਆਏ ॥੭॥

if the mind becomes accustomed to the fourth (higher) spiritual status. ||7||

ਸਾਚੇ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਾਗੈ ॥

The filth of vices does not stick to the mind of a person who has become immaculate by remaining attuned to the eternal God

ਗੁਰ ਕੈ ਸਬਦਿ ਭਰਮ ਭਉ ਭਾਗੈ ॥

His worldly fear and doubt departs by following the Guru's word.

ਸੂਰਤਿ ਮੂਰਤਿ ਆਦਿ ਅਨੂਪੁ ॥

God whose form is of unparalleled beauty and whose existence is before the beginning of time,

ਨਾਨਕੁ ਜਾਚੈ ਸਾਚੁ ਸਰੂਪੁ ॥੮॥੧॥

Nanak begs from that eternal God the gift of Naam ||8||1||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Raag Dhanaasaree, First Guru:

ਸਹਜਿ ਮਿਲੈ ਮਿਲਿਆ ਪਰਵਾਣੁ ॥

One who unites with God in intuitive poise is truly approved.

ਨਾ ਤਿਸੁ ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਣੁ ॥

That person spiritually does not die and does not go through births and deaths.

ਠਾਕੁਰ ਮਹਿ ਦਾਸੁ ਦਾਸ ਮਹਿ ਸੋਇ ॥

Such a devotee remains absorbed in God and God manifests in such a devotee.

ਜਹ ਦੇਖਾ ਤਹ ਅਵਰੁ ਨ ਕੋਇ ॥੧॥

Wherever that devotee sees, he sees none other than God. ||1||

ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜ ਘਰੁ ਪਾਈਐ ॥

By remembering God through the Guru's teachings, we attain the supreme spiritual status,

ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮਰਿ ਆਈਐ ਜਾਈਐ ॥੧॥ ਰਹਾਉ ॥

but without meeting and following the Guru's teachings, we spiritually die and fall in the cycles of birth and death. ||1||pause||

ਸੋ ਗੁਰੁ ਕਰਉ ਜਿ ਸਾਚੁ ਦ੍ਰਿੜਾਵੈ ॥

Follow only that Guru who makes you firmly believe in the eternal God,

ਅਕਥੁ ਕਥਾਵੈ ਸਬਦਿ ਮਿਲਾਵੈ ॥

who makes you utter praises of the indescribable God, and unites you with God through the divine word.

ਹਰਿ ਕੇ ਲੋਗ ਅਵਰ ਨਹੀ ਕਾਰਾ ॥

For the true of devotees of God, there is no other important task except remembering Him;

ਸਾਚਉ ਠਾਕੁਰੁ ਸਾਚੁ ਪਿਆਰਾ ॥੨॥

They love and remember the eternal God. ||2||

ਤਨ ਮਹਿ ਮਨੁਆ ਮਨ ਮਹਿ ਸਾਚਾ ॥

One whose mind remains within the body and doesn't run after worldly riches, the eternal God becomes manifest in his mind.

ਸੇ ਸਾਚਾ ਮਿਲਿ ਸਾਚੇ ਰਾਚਾ ॥

realizing the eternal God, he merges with Him.

ਸੇਵਕੁ ਪ੍ਰਭ ਕੈ ਲਾਗੈ ਪਾਇ ॥

That devotee remains attuned to God's Name,

ਸਤਿਗੁਰੁ ਪੂਰਾ ਮਿਲੈ ਮਿਲਾਇ ॥੩॥

who meets the perfect true Guru and the Guru unites him with God. ||3||

ਆਪਿ ਦਿਖਾਵੈ ਆਪੇ ਦੇਖੈ ॥

On His own God shows His sight through the Guru, He Himself watches over us.

ਹਠਿ ਨ ਪਤੀਜੈ ਨਾ ਬਹੁ ਭੇਖੈ ॥

He is not pleased by stubborn-mindedness, nor by various religious garbs.

ਘੜਿ ਭਾਡੇ ਜਿਨਿ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥

God who fashioned the human bodies and infused the ambrosial nectar like Naam into them;

ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭਿ ਮਨੁ ਪਤੀਆਇਆ ॥੪॥

that God attached their mind with His loving devotional worship. ||4||

ਪੜਿ ਪੜਿ ਭੂਲਹਿ ਚੇਟਾ ਖਾਹਿ ॥

By studying more and more scriptures, people become arrogant and forget to remember God, and suffer spiritual losses.

ਬਹੁਤੁ ਸਿਆਣਪ ਆਵਹਿ ਜਾਹਿ ॥

And because of their too much cleverness, they fall in the cycles of birth and death.

ਨਾਮੁ ਜਪੈ ਭਉ ਭੇਜਨੁ ਖਾਇ ॥

Those who meditate on Naam and use revered fear of God as spiritual nutrition,

ਗੁਰਮੁਖਿ ਸੇਵਕ ਰਹੇ ਸਮਾਇ ॥੫॥

By following the Guru's teachings, such devotees remain absorbed in God. ||5||

ਪੂਜਿ ਸਿਲਾ ਤੀਰਥ ਬਨ ਵਾਸਾ ॥

He who worshiped idols, bathed at holy places, lived in forests,

ਭਰਮਤ ਡੋਲਤ ਭਏ ਉਦਾਸਾ ॥

and wandered around in doubt as a renunciate;

ਮਨਿ ਮੈਲੈ ਸੂਚਾ ਕਿਉ ਹੋਇ ॥

but if his mind remained soiled with vices, then how can he become pure?

ਸਾਚਿ ਮਿਲੈ ਪਾਵੈ ਪਤਿ ਸੋਇ ॥੬॥

One who merges with the eternal God obtains honor in His presence. ||6||

ਆਚਾਰਾ ਵੀਚਾਰੁ ਸਰੀਰਿ ॥

He (The Guru), who is of supreme conduct and immaculate thoughts,

ਆਦਿ ਜੁਗਾਦਿ ਸਹਜਿ ਮਨੁ ਧੀਰਿ ॥

whose mind always remains content in a state of peace and poise,

ਪਲ ਪੰਕਜ ਮਹਿ ਕੋਟਿ ਉਧਾਰੇ ॥

who in an instant saves millions of people stuck in the mud of vices.

ਕਰਿ ਕਿਰਪਾ ਗੁਰੁ ਮੇਲਿ ਪਿਆਰੇ ॥੭॥

O' my Beloved God, bestow mercy and unite me with that Guru. ||7||

ਕਿਸੁ ਆਗੈ ਪ੍ਰਭ ਤੁਧੁ ਸਾਲਾਗੀ ॥

O' God, before whom, may I praise You,

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਮੈ ਕੇ ਨਾਹੀ ॥

because except You I do not see anyone else.

ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਰਜਾਇ ॥

O' God, keep me under Your will as it pleases You,

ਨਾਨਕ ਸਹਜਿ ਭਾਇ ਗੁਣ ਗਾਇ ॥੮॥੨॥

so that Nanak may intuitively sing Your praises with love. ||8||2||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੬ ਅਸਟਪਦੀ

Raag Dhanaasaree, Fifth Mehl, Sixth Beat, Ashtapadi:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਜੇ ਜੇ ਜੁਨੀ ਆਇਓ ਤਿਹ ਤਿਹ ਉਰਝਾਇਓ ਮਾਣਸ ਜਨਮੁ ਸੰਜੋਗਿ ਪਾਇਆ ॥

Human life is received through good fortune, but whoever is born into the world remains entangled in the love of worldly riches.

ਤਾਕੀ ਹੈ ਓਟ ਸਾਧ ਰਾਖਹੁ ਦੇ ਕਰਿ ਹਾਥ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਹਰਿ ਰਾਇਆ ॥੧॥

O' my Guru, I depend on your support, extend your help and save me from the bonds of Maya; bestow your grace and unite me with the sovereign God.

||1||

ਅਨਿਕ ਜਨਮ ਭ੍ਰਮਿ ਥਿਤਿ ਨਹੀ ਪਾਈ ॥

I have been wandering through countless births, but I have not found any way to escape from the cycle of birth and death.

ਕਰਉ ਸੇਵਾ ਗੁਰ ਲਾਗਉ ਚਰਨ ਗੋਵਿੰਦ ਜੀ ਕਾ ਮਾਰਗੁ ਦੇਹੁ ਜੀ ਬਤਾਈ ॥੧॥ ਰਹਾਉ ॥

O' my Guru, now I have come to your refuge and I follow your teachings; please tell me the way to unite with God.||1||pause||

ਅਨਿਕ ਉਪਾਵ ਕਰਉ ਮਾਇਆ ਕਉ ਬਚਿਤਿ ਧਰਉ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਸਦ ਹੀ ਵਿਹਾਵੈ ॥

I make innumerable efforts and keep thinking about worldly riches in my mind; my entire life is being spent constantly crying out, "mine, mine"

ਕੋਈ ਐਸੇ ਰੇ ਭੇਟੈ ਸੰਤੁ ਮੇਰੀ ਲਾਹੈ ਸਗਲ ਚਿੰਤ ਠਾਕੁਰ ਸਿਉ ਮੇਰਾ ਰੰਗੁ ਲਾਵੈ ॥੨॥

I wish that I may meet some such Guru, who may remove all my worry and imbue me with love for God. ||2||

ਪੜੇ ਰੇ ਸਗਲ ਬੇਦ ਨਹ ਚੂਕੈ ਮਨ ਭੇਦ ਇਕੁ ਖਿਨੁ ਨ ਧੀਰਹਿ ਮੇਰੇ ਘਰ ਕੇ ਪੰਚਾ ॥

I have read all the Vedas, still my mind's sense of separate identity from God is not removed, and five five vices of my body are not pacified even for an instant.

ਕੋਈ ਐਸੇ ਰੇ ਭਗਤੁ ਜੁ ਮਾਇਆ ਤੇ ਰਹਤੁ ਇਕੁ ਚੰਮ੍ਰਿਤ ਨਾਮੁ ਮੇਰੈ ਰਿਦੈ ਸਿੰਚਾ ॥੩॥

I wish to meet a devotee who is unaffected by the worldly riches and who may infuse my mind with the ambrosial nectar of Naam. ||3||

ਜੇਤੇ ਰੇ ਤੀਰਥ ਨਾਏ ਚੰਬੁਧਿ ਮੈਲੁ ਲਾਏ ਘਰ ਕੇ ਠਾਕੁਰੁ ਇਕੁ ਤਿਲੁ ਨ ਮਾਨੈ ॥

O' my friend, if a person bathes at all the places of pilgrimage, his mind would get stained with more filth of ego; God, the Master of the mind, is not pleased even a bit by such ablutions.

ਕਦਿ ਪਾਵਉ ਸਾਧਸੰਗੁ ਹਰਿ ਹਰਿ ਸਦਾ ਆਨੰਦੁ ਗਿਆਨ ਚੰਜਨਿ ਮੇਰਾ ਮਨੁ ਇਸਨਾਨੈ ॥੪॥

I wonder when would I join the company of Saint Guru, enjoy the bliss of God's Name, and my mind may bathe in the pond of divine wisdom.

ਸਗਲ ਚੰ ਸ੍ਰਮ ਕੀਨੇ ਮਨੁਆ ਨਹ ਪਤੀਨੇ ਬਿਬੇਕਹੀਨ ਦੇਹੀ ਧੋਏ ॥

Mind doesn't get spiritually enlightened by doing the duties of all the four stages of life; it is like an ignorant person cleaning his mind by washing his body.

ਕੋਈ ਪਾਈਐ ਰੇ ਪੁਰਖੁ ਬਿਧਾਤਾ ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗਿ ਰਾਤਾ ਮੇਰੇ ਮਨ ਕੀ ਦੁਰਮਤਿ ਮਲੁ ਖੋਏ ॥੫॥

O' brother, (I wish that), I may find some divinely person imbued with God's love who may eradicate the dirt of evil-intellect of my mind. ||5||

ਕਰਮ ਧਰਮ ਜੁਗਤਾ ਨਿਮਖ ਨ ਹੇਤੁ ਕਰਤਾ ਗਰਬਿ ਗਰਬਿ ਪੜੈ ਕਹੀ ਨ ਲੇਖੈ ॥

One who is attached to religious rituals but does not love God even for an instant, he is filled with ego and none of these rituals are of any use.

ਜਿਸੁ ਭੇਟੀਐ ਸਫਲ ਮੂਰਤਿ ਕਰੈ ਸਦਾ ਕੀਰਤਿ ਗੁਰ ਪਰਸਾਦਿ ਕੇਉ ਨੇੜੁ ਪੇਖੈ ॥੬॥

One who meets with that Guru who can fulfill all the desires, and by whose grace one always sings God's praises; only some rare fortunate person beholds God everywhere with his spiritually enlightened eyes. ||6||

ਮਨਹਠਿ ਜੇ ਕਮਾਵੈ ਤਿਲੁ ਨ ਲੇਖੈ ਪਾਵੈ ਬਗੁਲੁ ਜਿਉ ਧਿਆਨੁ ਲਾਵੈ ਮਾਇਆ ਰੇ ਧਾਰੀ ॥

One who worships through stubbornness, none of it is accounted in God's presence; because still stuck in Maya, he pretends to meditate like a crane.

ਕੋਈ ਐਸੇ ਰੇ ਸੁਖਰ ਦਾਈ ਪ੍ਰਭ ਕੀ ਕਥਾ ਸੁਨਾਈ ਤਿਸੁ ਭੇਟੇ ਗਤਿ ਹੋਇ ਹਮਾਰੀ ॥੭॥

If I could meet any such giver of spiritual peace, who may recite God's praises to me; then by meeting him my spiritual state could become sublime. ||7||

ਸੁਪ੍ਰਸੰਨ ਗੋਪਾਲੁ ਰਾਇ ਕਾਟੈ ਰੇ ਬੰਧਨੁ ਮਾਇ ਗੁਰ ਕੈ ਸਬਦਿ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ॥

O' my friends, with whom the sovereign God becomes pleased, The Guru cuts off that person's worldly bonds; my mind is imbued with the Guru's word.

ਸਦਾ ਸਦਾ ਆਨੰਦੁ ਭੇਟਿਓ ਨਿਰਭੈ ਗੋਬਿੰਦੁ ਸੁਖ ਨਾਨਕ ਲਾਏ ਹਰਿ ਚਰਨੁ ਪਰਾਤਾ ॥੮॥

O' Nanak, one who realizes the fearless God, remains in a permanent state of bliss; he attains spiritual peace by remaining attuned to God's Name. ||8||

ਸਫਲ ਸਫਲ ਭਈ ਸਫਲ ਜਾਤ੍ਰਾ ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਮਿਲੇ ਸਾਧਾ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੧॥੩॥

By following the Guru's teachings, the journey of human life becomes successful and the cycle of birth and death come to an end. ||1||Second Pause||1||3||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਛੰਤ

Raag Dhanaasaree, First Guru, Chhant:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥

I also go to bathe at a holy place, but for me, the place of pilgrimage is Naam.

ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਚੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥

Contemplation on the Guru's word and inner divine knowledge is my holy place.

ਗੁਰ ਗਿਆਨੁ ਸਾਚਾ ਥਾਨੁ ਤੀਰਥੁ ਦਸ ਪੁਰਬ ਸਦਾ ਦਸਾਹਰਾ ॥

The spiritual wisdom bestowed by the Guru is the everlasting sacred shrine of pilgrimage, for me this is like the rituals of ten most auspicious days.

ਹਉ ਨਾਮੁ ਹਰਿ ਕਾ ਸਦਾ ਜਾਚਉ ਦੇਹੁ ਪ੍ਰਭ ਧਰਣੀਧਰਾ ॥

I always beg for God's Name and pray: "O' God, the supporter of the earth, bestow upon me Your Name.

ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੁ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥

The entire world is afflicted with the malady of evils, Naam is the only cure for it; the dirt of vices sticks to the mind without remembering Naam.

ਗੁਰ ਵਾਕੁ ਨਿਰਮਲੁ ਸਦਾ ਚਾਨਣੁ ਨਿਤ ਸਾਚੁ ਤੀਰਥੁ ਮਜਨਾ ॥੧॥

The Guru's immaculate word always spiritually enlightens the mind, and obeying it is like taking a daily bath at the everlasting sacred shrine of pilgrimage. ||1||

ਸਾਚਿ ਨ ਲਾਗੈ ਮੈਲੁ ਕਿਆ ਮਲੁ ਧੋਈਐ ॥

The dirt of vices does not stick to the mind by meditating on the eternal God's Name and there is nothing to wash off.

ਗੁਣਹਿ ਹਾਰੁ ਪਰੋਇ ਕਿਸ ਕਉ ਰੋਈਐ ॥

If one enshrines God's virtues in the heart like a garland around the neck, then there is nothing left to ask from anyone.

ਵੀਚਾਰਿ ਮਾਰੈ ਤਰੈ ਤਾਰੈ ਉਲਟਿ ਜੋਨਿ ਨ ਆਵਏ ॥

One who reflects on the Guru's word and conquers his mind against vices, swims across the world-ocean of vices himself and also helps others to cross over; he does not come to be born again.

ਆਪਿ ਪਾਰਸੁ ਪਰਮ ਧਿਆਨੀ ਸਾਚੁ ਸਾਚੇ ਭਾਵਏ ॥

In this way he becomes spiritually wise as if he has acquired the virtues of philosopher's stone; such a becomes truthful and pleasing to God.

ਆਨੰਦੁ ਾ ਨਦਿਨੁ ਹਰਖੁ ਸਾਚਾ ਦੂਖ ਕਿਲਵਿਖ ਪਰਹਰੇ ॥

He always experiences true happiness and bliss and his sorrows and sins are eradicated.

ਸਚੁ ਨਾਮੁ ਪਾਇਆ ਗੁਰਿ ਦਿਖਾਇਆ ਮੈਲੁ ਨਾਹੀ ਸਚ ਮਨੇ ॥੨॥

He receives Naam, the Guru makes him experience God; dirt of vices does not stain his mind because Naam is enshrined in there. ||2||

ਸੰਗਤਿ ਮੀਤ ਮਿਲਾਪੁ ਪੂਰਾ ਨਾਵਣੈ ॥

Realization of God, our true friend, in holy congregation is the perfect ablution.

ਗਾਵੈ ਗਾਵਣਹਾਰੁ ਸਬਦਿ ਸੁਹਾਵਣੈ ॥

By singing praises of the praiseworthy God through the Guru's word, one's life becomes beautiful.

ਸਾਲਾਹਿ ਸਾਚੇ ਮੰਨਿ ਸਤਿਗੁਰੁ ਪੁੰਨ ਦਾਨ ਦਇਆ ਮਤੇ ॥

He who praises the eternal God by believing and following the true Guru's teachings, his intellect becomes charitable and compassionate.

ਪਿਰ ਸੰਗਿ ਭਾਵੈ ਸਹਜਿ ਨਾਵੈ ਬੇਣੀ ਤ ਸੰਗਮੁ ਸਤ ਸਤੇ ॥

One who feels happy in the company of the Master-God and remains intuitively imbued in His love; for him it is like ablution at the most sacred place called Sangam.

ਆਰਾਧਿ ਏਕੰਕਾਰੁ ਸਾਚਾ ਨਿਤ ਦੇਇ ਚੜੈ ਸਵਾਇਆ ॥

Worship and adore the One Creator-God, who always keeps giving more and more.

ਗਤਿ ਸੰਗਿ ਮੀਤਾ ਸੰਤਸੰਗਤਿ ਕਰਿ ਨਦਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ॥੩॥

O' my friend, freedom from vices is attained by associating with the company of the saints; granting His grace, God unites us with the holy congregation. ||3||

ਕਹਣੁ ਕਹੈ ਸਭੁ ਕੋਇ ਕੇਵਡੁ ਆਖੀਐ ॥

Everyone describes God's virtues and says, He is great, but no one can say how great is He.

ਹਉ ਮੂਰਖੁ ਨੀਚੁ ਅਜਾਣੁ ਸਮਝਾ ਸਾਖੀਐ ॥

I am foolish, lowly and ignorant; it is only through the Guru's teachings that I can realize Him.

ਸਚੁ ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤੁ ਭਾਖੀ ਤਿਤੁ ਮਨੁ ਮਾਨਿਆ ਮੇਰਾ ॥

True are the teachings of the Guru, his Words are the ambrosial nectar; my mind is pleased and appeased by them.

ਕੂਚੁ ਕਰਹਿ ਆਵਹਿ ਬਿਖੁ ਲਾਦੇ ਸਬਦਿ ਸਚੈ ਗੁਰੁ ਮੇਰਾ ॥

People depart from this world loaded with sins and then come back again; but my Guru saves those from sins who attune to the divine words of God's praises.

ਆਖਣਿ ਤੇਟਿ ਨ ਭਗਤਿ ਭੰਡਾਰੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਸੇਈ ॥

There is no end to narration of God's glory and the treasure of His devotional worship; he is fully pervading everywhere.

ਨਾਨਕ ਸਾਚੁ ਕਰੈ ਬੇਨੰਤੀ ਮਨੁ ਮਾਂਜੈ ਸਚੁ ਸੇਈ ॥੪॥੧॥

O' Nanak, one who remembers God and prays before Him, removes the dirt of vices from his mind and beholds God pervading everywhere. ||4||1||

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

Raag Dhanaasaree, First Guru:

ਜੀਵਾ ਤੇਰੈ ਨਾਇ ਮਨਿ ਆਨੰਦੁ ਹੈ ਜੀਉ ॥

O' God, by meditating on Your Name bliss wells up in my mind and I spiritually rejuvenate.

ਸਾਚੇ ਸਾਚਾ ਨਾਉ ਗੁਣ ਗੋਵਿੰਦੁ ਹੈ ਜੀਉ ॥

God, the master of the earth, is the treasure of virtues and eternal is His glory.

ਗੁਰ ਗਿਆਨੁ ਅਪਾਰਾ ਸਿਰਜਣਹਾਰਾ ਜਿਨਿ ਸਿਰਜੀ ਤਿਨਿ ਗੋਈ ॥

The divine knowledge provided by the Guru tells that infinite is the Creator-God; He, who created this universe, destroys it too.

ਪਰਵਾਣਾ ਆਇਆ ਹੁਕਮਿ ਪਠਾਇਆ ਫੇਰਿ ਨ ਸਕੈ ਕੋਈ ॥

When the call of death under God's command comes, then none can challenge it.

ਆਪੇ ਕਰਿ ਵੇਖੈ ਸਿਰਿ ਸਿਰਿ ਲੇਖੈ ਆਪੇ ਸੁਰਤਿ ਬੁਝਾਈ ॥

He Himself creates the beings and looks after them; He preordained their destiny and He Himself imparts intellect to understand and follow it.

ਨਾਨਕ ਸਾਹਿਬੁ ਅਗਮ ਅਗੋਚਰੁ ਜੀਵਾ ਸਚੀ ਨਾਈ ॥੧॥

O' Nanak, the Master-God is inaccessible and unfathomable; I remain spiritually alive by meditating on His eternal Name. ||1||

ਤੁਮ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ ਆਇਆ ਜਾਇਸੀ ਜੀਉ ॥

O' God, there is no one equal to You; whosoever has come into this world will go from here one day.

ਹੁਕਮੀ ਹੋਇ ਨਿਬੇੜੁ ਭਰਮੁ ਚੁਕਾਇਸੀ ਜੀਉ ॥

When one's spiritual ignorance is removed by the Guru, then by God's command he is freed from vices and his cycle of birth and death ends.

ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਏ ਅਕਥੁ ਕਹਾਏ ਸਚ ਮਹਿ ਸਾਚੁ ਸਮਾਣਾ ॥

When the Guru removes one's doubt and makes him sing praises of God, whose virtues are indescribable; then he becomes like God and merges in Him.

ਆਪਿ ਉਪਾਏ ਆਪਿ ਸਮਾਏ ਹੁਕਮੀ ਹੁਕਮੁ ਪਛਾਣਾ ॥

Such a person understands the command of God, the supreme commander; he realizes that God Himself creates and merges it back into Him.

ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਤੂ ਮਨਿ ਅੰਤਿ ਸਖਾਈ ॥

O' God, one who receives the gift of singing Your praises from the Guru, realizes Your presence in his mind and knows that You alone are his friend in the end.

ਨਾਨਕ ਸਾਹਿਬੁ ਅਵਰੁ ਨ ਦੂਜਾ ਨਾਮਿ ਤੇਰੈ ਵਡਿਆਈ ॥੨॥

O' Nanak, there is no other Master except God; O' God glory is received both here and hereafter by meditating on Your Name. ||2||

ਤੂ ਸਚਾ ਸਿਰਜਣਹਾਰੁ ਅਲਖ ਸਿਰੰਦਿਆ ਜੀਉ ॥

O' the incomprehensible God, You are eternal and creator of all.

ਏਕੁ ਸਾਹਿਬੁ ਦੁਇ ਰਾਹ ਵਾਦ ਵਧੰਦਿਆ ਜੀਉ ॥

There is only one Master who has put into motion the two ways of life (materialism and spirituality), by which conflicts keep multiplying.

ਦੁਇ ਰਾਹ ਚਲਾਏ ਹੁਕਮਿ ਸਬਾਏ ਜਨਮਿ ਮੁਆ ਸੰਸਾਰਾ ॥

Yes it is God who has initiated both the ways, all beings are under His command, and the world keeps on going through birth and death.

ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਕੇ ਬੇਲੀ ਬਿਖੁ ਲਾਦੀ ਸਿਰਿ ਭਾਰਾ ॥

Except Naam there is no other true companion but the mortal is amassing loads of sins on his head.

ਹੁਕਮੀ ਆਇਆ ਹੁਕਮੁ ਨ ਬੁਝੈ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ ॥

One comes into this world by God's will, but doesn't understand His will; and doesn't realize that only by obeying His command, one can embellish oneself.

ਨਾਨਕ ਸਾਹਿਬੁ ਸਬਦਿ ਸਿਵਾਪੈ ਸਾਚਾ ਸਿਰਜਣਹਾਰਾ ॥੩॥

O' Nanak, only by following the Guru's word, one realizes that the Master of the world is eternal and the Creator of all. ||3||

ਭਗਤ ਸੋਹਿ ਦਰਵਾਰਿ ਸਬਦਿ ਸੁਹਾਇਆ ਜੀਉ ॥

O' God, adorned by the Guru's word, devotees look beautiful in Your presence.

ਬੋਲਹਿ ਅੰਮ੍ਰਿਤੁ ਬਾਣਿ ਰਸਨੁ ਰਸਾਇਆ ਜੀਉ ॥

They recite the ambrosial divine word with their tongue, and they imbue their tongue with the divine relish.

ਰਸਨੁ ਰਸਾਏ ਨਾਮਿ ਤਿਸਾਏ ਗੁਰੁ ਕੈ ਸਬਦਿ ਵਿਕਾਣੇ ॥

Yes, immersed in its relish they become thirsty for God's Name; they dedicate themselves to the Guru's word.

ਪਾਰਸਿ ਪਰਸਿਐ ਪਾਰਸੁ ਹੋਏ ਜਾ ਤੇਰੈ ਮਨਿ ਭਾਣੇ ॥

O' God, when they become pleasing to Your mind, by following the Guru's teachings, which is like a philosopher's stone, they become like the Guru.

ਅਮਰਾ ਪਦੁ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਵਿਰਲਾ ਗਿਆਨ ਵੀਚਾਰੀ ॥

They erase their self conceit and attain the immortal status; however it is only a rare person who reflects on this divine wisdom.

ਨਾਨਕ ਭਗਤ ਸੋਹਨਿ ਦਰਿ ਸਾਚੈ ਸਾਚੇ ਕੇ ਵਾਪਾਰੀ ॥੪॥

O' Nanak, the devotees look beautiful in God's presence; they are the merchants of the eternal God's Name. ||4||

ਭੂਖੁ ਪਿਆਸੇ ਆਥਿ ਕਿਉ ਦਰਿ ਜਾਇਸਾ ਜੀਉ ॥

I am hungry and thirsty for the worldly riches; how can I go in God's presence?

ਸਤਿਗੁਰ ਪੂਛਉ ਜਾਇ ਨਾਮੁ ਧਿਆਇਸਾ ਜੀਉ ॥

I would go and ask from the true Guru and I would meditate on Naam.

ਸਚੁ ਨਾਮੁ ਧਿਆਈ ਸਾਚੁ ਚਵਾਈ ਗੁਰਮੁਖਿ ਸਾਚੁ ਪਛਾਣਾ ॥

By following the Guru's teachings, I meditate on the eternal God's Name, I sing His praises and realize Him.

ਦੀਨਾ ਨਾਥੁ ਦਇਆਲੁ ਨਿਰੰਜਨੁ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣਾ ॥

I always recite the Name of that God who is support of the supportless, merciful and immaculate

ਕਰਣੀ ਕਾਰ ਧੁਰਹੁ ਫੁਰਮਾਈ ਆਪਿ ਮੁਆ ਮਨੁ ਮਾਰੀ ॥

The one whom God preordained the gift of meditation on Naam, by controlling his mind he eradicates his self-conceit.

ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਨਿਵਾਰੀ ॥੫॥੨॥

O' Nanak, Naam is the sweetest nectar of all; the fierce desires for worldly riches is quenched by meditating on Naam. ||5||2||

ਧਨਾਸਰੀ ਛੰਤ ਮਹਲਾ ੧ ॥

Raag Dhanaasaree, Chhant, First Guru:

ਪਿਰ ਸੰਗਿ ਮੁਠੜੀਏ ਖਬਰਿ ਨ ਪਾਈਆ ਜੀਉ ॥

O' the deluded soul-bride, your Husband-God is with you but you are not aware of Him.

ਮਸਤਕਿ ਲਿਖਿਅੜਾ ਲੇਖੁ ਪੁਰਬਿ ਕਮਾਇਆ ਜੀਉ ॥

This is because of your preordained destiny based on your past deeds.

ਲੇਖੁ ਨ ਮਿਟਈ ਪੁਰਬਿ ਕਮਾਇਆ ਕਿਆ ਜਾਣਾ ਕਿਆ ਹੋਸੀ ॥

The preordained destiny cannot be erased and no one can know what would happen in the rest of this life.

ਗੁਣੀ ਅਚਾਰਿ ਨਹੀ ਰੰਗਿ ਰਾਤੀ ਅਵਗੁਣ ਬਹਿ ਬਹਿ ਹੋਸੀ ॥

You have not adopted a virtuous lifestyle and you are not imbued with God's love; you will always be in agony over your misdeeds.

ਧਨੁ ਜੋਬਨੁ ਆਕ ਕੀ ਛਾਇਆ ਬਿਰਧਿ ਭਏ ਦਿਨ ਪੁੰਨਿਆ ॥

Just as worldly wealth and youth are short lived like the shade of a small plant; similarly very soon old age comes and the life ends.

ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਦੇਹਾਗਣਿ ਛੂਟੀ ਝੁਠਿ ਵਿਛੁੰਨਿਆ ॥੧॥

O' Nanak, without meditating on Naam, entrapped in the love for worldly riches, an unfortunate soul-bride becomes separated from the Husband-God. ||1||

ਬੂਡੀ ਘਰੁ ਘਾਲਿਓ ਗੁਰ ਕੈ ਭਾਇ ਚਲੇ ॥

O' soul-bride, engrossed in worldly riches, you have already destroyed your spiritual life; at least now live your life according to the Guru's teachings.

ਸਾਚਾ ਨਾਮੁ ਧਿਆਇ ਪਾਵਹਿ ਸੁਖਿ ਮਹਲੇ ॥

Meditate on the eternal God's Name with loving devotion and you would realize God's presence in your heart and would dwell in spiritual peace.

ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਤਾ ਸੁਖੁ ਪਾਏ ਪੇਈਅੜੈ ਦਿਨ ਚਾਰੇ ॥

The bride-soul attains celestial peace only when she meditates on God's Name with loving devotion; our stay in this world is only for a few days.

ਨਿਜ ਘਰਿ ਜਾਇ ਬਹੈ ਸਚੁ ਪਾਏ ਅਨਦਿਨੁ ਨਾਲਿ ਪਿਆਰੇ ॥

Such a bride-soul dwells peacefully in her heart where she realizes the eternal God and always remains with her beloved God.

ਵਿਣੁ ਭਗਤੀ ਘਰਿ ਵਾਸੁ ਨ ਹੋਵੀ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਏ ॥

O' all people listen, without loving devotion to God, the mind cannot steadily stay within and keeps wandering around.

ਨਾਨਕ ਸਰਸੀ ਤਾ ਪਿਰੁ ਪਾਏ ਰਾਤੀ ਸਾਚੈ ਨਾਏ ॥੨॥

O' Nanak, imbued with the eternal God's Name, she enjoys the divine bliss and unites with her Husband-God. ||2||

ਪਿਰੁ ਧਨ ਭਾਵੈ ਤਾ ਪਿਰ ਭਾਵੈ ਨਾਰੀ ਜੀਉ ॥

When the Husband-God is pleasing to the soul-bride, then that soul-bride becomes dear to the Husband-God.

ਰੰਗਿ ਪ੍ਰੀਤਮ ਰਾਤੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ ਜੀਉ ॥

Imbued with the love of her beloved-God and attuned to the Guru's word, she starts to contemplate and understand the divine word

ਗੁਰ ਸਬਦਿ ਵੀਚਾਰੀ ਨਾਹ ਪਿਆਰੀ ਨਿਵਿ ਨਿਵਿ ਭਗਤਿ ਕਰੇਈ ॥

The soul-bride who reflects on the Guru's word becomes dear to her Husband-God and in deep humility, she lovingly worships Him.

ਮਾਇਆ ਮੇਹੁ ਜਲਾਏ ਪ੍ਰੀਤਮੁ ਰਸ ਮਹਿ ਰੰਗੁ ਕਰੇਈ ॥

Her beloved-God burns away her love for worldly riches and power, immersed in His love, she enjoys the bliss of His union.

ਪ੍ਰਭ ਸਾਚੇ ਸੇਤੀ ਰੰਗਿ ਰੰਗੇਤੀ ਲਾਲ ਭਈ ਮਨੁ ਮਾਰੀ ॥

Imbued with the eternal God's love, she conquers her mind and her life becomes beautiful, filled with love.

ਨਾਨਕ ਸਾਚਿ ਵਸੀ ਸੇਹਾਗਣਿ ਪਿਰ ਸਿਉ ਪ੍ਰੀਤਿ ਪਿਆਰੀ ॥੩॥

O' Nanak, always attuned to the eternal God, the fortunate soul-bride loves her Husband-God and becomes His beloved. ||3||

ਪਿਰ ਘਰਿ ਸੇਰੈ ਨਾਰਿ ਜੇ ਪਿਰ ਭਾਵਏ ਜੀਉ ॥

The soul-bride looks beautiful in Husband-God's presence, only if she is pleasing to Him.

ਬੂਠੇ ਵੈਣ ਚਵੇ ਕਾਮਿ ਨ ਆਵਏ ਜੀਉ ॥

Empty words devoid of love serve no purpose.

ਬੂਠੁ ਅਲਾਵੈ ਕਾਮਿ ਨ ਆਵੈ ਨਾ ਪਿਰੁ ਦੇਖੈ ਨੈਣੀ ॥

Her lies are of no use, she is unable to behold her Husband-God with hereyes.

ਅਵਗੁਣਿਆਰੀ ਕੰਤਿ ਵਿਸਾਰੀ ਛੂਟੀ ਵਿਧਣ ਰੈਣੀ ॥

Such an unvirtuous soul-bride forsaken by her Husband-God passes her life in agony.

ਗੁਰ ਸਬਦੁ ਨ ਮਾਨੈ ਫਾਹੀ ਫਾਥੀ ਸਾ ਧਨ ਮਹਲੁ ਨ ਪਾਏ ॥

The soul-bride who does not follow the Guru's word, entrapped in the bonds of worldly riches, she cannot realize Husband-God's presence.

ਨਾਨਕ ਆਪੇ ਆਪੁ ਪਛਾਣੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਏ ॥੪॥

O' Nanak, by following the Guru's teachings, if she understands her own self, then she merges in celestial peace. ||4||

ਧਨ ਸੇਹਾਗਣਿ ਨਾਰਿ ਜਿਨਿ ਪਿਰੁ ਜਾਣਿਆ ਜੀਉ ॥

Blessed and fortunate is that soul-bride who has realized her Husband-God.

ਨਾਮ ਬਿਨਾ ਕੁੜਿਆਰਿ ਕੁੜੁ ਕਮਾਣਿਆ ਜੀਉ ॥

But the one who is without Naam is false and she earns only worldly riches.

ਹਰਿ ਭਗਤਿ ਸੁਹਾਵੀ ਸਾਚੇ ਭਾਵੀ ਭਾਇ ਭਗਤਿ ਪ੍ਰਭ ਰਾਤੀ ॥

The bride-soul who embellishes her life through the devotional worship of God, is pleasing to God; she remains immersed in the loving adoration of God.

ਪਿਰੁ ਰਲੀਆਲਾ ਜੋਬਨਿ ਬਾਲਾ ਤਿਸੁ ਰਾਵੇ ਰੰਗਿ ਰਾਤੀ ॥

Imbued with His love, the soul-bride always enjoys the company of her Husband-God who is the source of bliss and is young forever

ਗੁਰੁ ਸਬਦਿ ਵਿਗਾਸੀ ਸਹੁ ਰਾਵਾਸੀ ਫਲੁ ਪਾਇਆ ਗੁਣਕਾਰੀ ॥

The bride soul, spiritually delighted through the Guru's word, as a reward, she enjoys the union of her Husband-God, the bestower of virtues.

ਨਾਨਕ ਸਾਚੁ ਮਿਲੈ ਵਡਿਆਈ ਪਿਰ ਘਰਿ ਸੇਹੈ ਨਾਰੀ ॥੫॥੩॥

O' Nanak, she is united with the eternal God; she receives honor and looks beautiful in God's presence. ||5||3||

ਧਨਾਸਰੀ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ

Raag Dhanaasaree, Chhant, Fourth Guru, First House:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਨਾਮੁ ਧਿਆਈਐ ਜੀਉ ॥

If the reverend God shows mercy, only then one can meditate on Naam.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਇ ਸਹਜਿ ਗੁਣ ਗਾਈਐ ਜੀਉ ॥

If one meets the true Guru, only then one can lovingly sing God's praises in a state of poise.

ਗੁਣ ਗਾਇ ਵਿਗਸੈ ਸਦਾ ਅਨਦਿਨੁ ਜਾ ਆਪਿ ਸਾਚੇ ਭਾਵਏ ॥

When it so pleases the eternal God, only then one always remains delighted by singing His praises.

ਅਹੰਕਾਰੁ ਹਉਮੈ ਤਜੈ ਮਾਇਆ ਸਹਜਿ ਨਾਮਿ ਸਮਾਵਏ ॥

He forsakes arrogance, egotism and love for worldly riches, and intuitively merges in Naam.

ਆਪਿ ਕਰਤਾ ਕਰੇ ਸੇਈ ਆਪਿ ਦੇਇ ਤ ਪਾਈਐ ॥

Only that happens what the Creator does; when He Himself blesses us with this gift of Naam, only then we receive it.

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਨਾਮੁ ਧਿਆਈਐ ਜੀਉ ॥੧॥

When the reverend God shows mercy, only then one can meditate on Naam.
||1||

ਅੰਦਰਿ ਸਾਚਾ ਨੇਹੁ ਪੂਰੇ ਸਤਿਗੁਰੈ ਜੀਉ ॥

The perfect true Guru has enshrined an eternal love for God within me.

ਹਉ ਤਿਸੁ ਸੇਵੀ ਦਿਨੁ ਰਾਤਿ ਮੈ ਕਦੇ ਨ ਵੀਸਰੈ ਜੀਉ ॥

I remember that God day and night and I never forget Him.

ਕਦੇ ਨ ਵਿਸਾਰੀ ਅਨਦਿਨੁ ਸਮੁਹਾਰੀ ਜਾ ਨਾਮੁ ਲਈ ਤਾ ਜੀਵਾ ॥

Yes, I never forget Him, I always remember Him; I spiritually rejuvenate only when I meditate on Naam.

ਸ੍ਰਵਣੀ ਸੁਣੀ ਤ ਇਹੁ ਮਨੁ ਤ੍ਰਿਪਤੈ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ ॥

When I listen to God's praises with my ears, this mind of mine becomes satiated; I partake the ambrosial nectar of Naam through the Guru's teachings.

ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲੇ ਅਨਦਿਨੁ ਬਿਬੇਕ ਬੁਧਿ ਬਿਚਰੈ ॥

When God shows His grace, He unites one with the true Guru and only then one's discerning intellect always prevails.

ਅੰਦਰਿ ਸਾਚਾ ਨੇਹੁ ਪੂਰੇ ਸਤਿਗੁਰੈ ॥੨॥

The perfect true Guru has enshrined an eternal love for God within me. ||2||

ਸਤਸੰਗਤਿ ਮਿਲੈ ਵਡਭਾਗਿ ਤਾ ਹਰਿ ਰਸੁ ਆਵਏ ਜੀਉ ॥

O' my friend, when by great good fortune one is blessed with holy congregation, only then he starts to savor the nectar of God's Name.

ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਇ ਤ ਸਹਜਿ ਸਮਾਵਏ ਜੀਉ ॥

He always remains lovingly focused on God and merges in celestial poise.

ਸਹਜਿ ਸਮਾਵੈ ਤਾ ਹਰਿ ਮਨਿ ਭਾਵੈ ਸਦਾ ਅਤੀਤੁ ਬੈਰਾਗੀ ॥

When one merges in celestial poise, he becomes pleasing to God's mind, and forever becomes detached from Maya, the worldly riches and power.

ਹਲਤਿ ਪਲਤਿ ਸੇਭਾ ਜਗ ਅੰਤਰਿ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥

He remains focused on God's Name and receives honor both here and hereafter.

ਹਰਖ ਸੋਗ ਦੁਹਾ ਤੇ ਮੁਕਤਾ ਜੇ ਪ੍ਰਭੁ ਕਰੇ ਸੁ ਭਾਵਏ ॥

He remains unaffected by both pleasure and sorrow; he is pleased by whatever God does.

ਸਤਸੰਗਤਿ ਮਿਲੈ ਵਡਭਾਗਿ ਤਾ ਹਰਿ ਰਸੁ ਆਵਏ ਜੀਉ ॥੩॥

O' my friend, when by great good fortune, one is blessed with holy congregation, then he partakes the nectar of God's Name. ||3||

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਇ ਮਨਮੁਖ ਜਮਿ ਜੇਹਿਆ ਜੀਉ ॥

O' my friend, the love of duality (worldly riches), brings misery; the demon of death eyes the self-willed person.

ਹਾਇ ਹਾਇ ਕਰੇ ਦਿਨੁ ਰਾਤਿ ਮਾਇਆ ਦੁਖਿ ਮੋਹਿਆ ਜੀਉ ॥

Caught in the pain of Maya, the worldly riches, he moans day and night.

ਮਾਇਆ ਦੁਖਿ ਮੋਹਿਆ ਹਉਮੈ ਰੋਹਿਆ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਵਿਹਾਵਏ ॥

He remains miserable in the love of Maya, ego provokes anger in him and his entire life passes crying: it is mine, that is mine.

ਜੇ ਪ੍ਰਭੁ ਦੇਇ ਤਿਸੁ ਚੇਤੇ ਨਾਹੀ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਏ ॥

He doesn't remember that God who gives everything and in the end he departs from the world regretting.

ਬਿਨੁ ਨਾਵੈ ਕੇ ਸਾਥਿ ਨ ਚਾਲੈ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ ਮਾਇਆ ਧੋਹਿਆ ॥

Except Naam, no one goes with the mortal and one is deceived by the love for the family, the worldly riches and power.

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਇ ਮਨਮੁਖਿ ਜਮਿ ਜੋਹਿਆ ਜੀਉ ॥੪॥

The love of duality (worldly riches) brings misery; the demon of death eyes the self-willed person. ||4||

ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਇ ਮਹਲੁ ਹਰਿ ਪਾਇਆ ਜੀਉ ॥

O' God, showing mercy, whom You unite with Yourself, realizes Your presence.

ਸਦਾ ਰਹੈ ਕਰ ਜੋੜਿ ਪ੍ਰਭੁ ਮਨਿ ਭਾਇਆ ਜੀਉ ॥

Such a person always remains present before God with folded hands; God becomes pleasing to that person's mind.

ਪ੍ਰਭੁ ਮਨਿ ਭਾਵੈ ਤਾ ਹੁਕਮਿ ਸਮਾਵੈ ਹੁਕਮੁ ਮੰਨਿ ਸੁਖੁ ਪਾਇਆ ॥

When God becomes pleasing to one's mind, then he accepts God's will; by obeying God's command he enjoys divine peace.

ਅਨਦਿਨੁ ਜਪਤ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਨਾਮੁ ਧਿਆਇਆ ॥

He always keeps chanting God's Name; day and night he intuitively remembers God.

ਨਾਮੇ ਨਾਮੁ ਮਿਲੀ ਵਡਿਆਈ ਨਾਨਕ ਨਾਮੁ ਮਨਿ ਭਾਵਏ ॥

O' Nanak, Naam becomes pleasing to his mind and he attains glory by meditating on Naam.

ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਇ ਮਹਲੁ ਹਰਿ ਪਾਵਏ ਜੀਉ ॥੫॥੧॥

O' God, bestowing mercy, whom You unite with Yourself, realizes Your presence. ||5||1||

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਛੰਤ

Raag Dhanaasaree, Fifth Guru, Chhant:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲ ਜਿਸੁ ਸੰਗਿ ਹਰਿ ਗਾਵੀਐ ਜੀਉ ॥

That true Guru is merciful to the meek in whose company we sing God's praises.

ੴ ਮਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਸਾਧਸੰਗਿ ਰਾਵੀਐ ਜੀਉ ॥

In the holy company of saints we should sing praises of the ambrosial nectar like the Name of God.

ਭਜੁ ਸੰਗਿ ਸਾਧੁ ਇਕੁ ॥ ਰਾਧੁ ਜਨਮ ਮਰਨ ਦੁਖ ਨਾਸਏ ॥

O' my friend go to the company of the Guru and meditate on the one God; the agony of birth and death flees away by meditating on Naam.

ਧੁਰਿ ਕਰਮੁ ਲਿਖਿਆ ਸਾਚੁ ਸਿਖਿਆ ਕਟੀ ਜਮ ਕੀ ਫਾਸਏ ॥

One who is so pre-ordained, follows the true Guru's teachings by which his fear of death is eradicated.

ਭੈ ਭਰਮ ਨਾਠੇ ਛੁਟੀ ਗਾਠੇ ਜਮ ਪੰਥਿ ਮੂਲਿ ਨ ਆਵੀਐ ॥

All our fears and doubts are dispelled, the knot of worldly bonds is loosened and we are never subjected to the torture or fear of death.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਵੀਐ ॥੧॥

Nanak prays: O' God, bestow mercy so that we may always keep singing Your praises. ||1||

ਨਿਧਰਿਆ ਧਰ ਏਕੁ ਨਾਮੁ ਨਿਰੰਜਨੇ ਜੀਉ ॥

O' God, You are immaculate and Your Name is the support of the supportless.

ਤੂ ਦਾਤਾ ਦਾਤਾਰੁ ਸਰਬ ਦੁਖ ਭੰਜਨੇ ਜੀਉ ॥

O' God, You are the benefactor of all and the destroyer of all sorrows.

ਦੁਖ ਹਰਤ ਕਰਤਾ ਸੁਖਹ ਸੁਆਮੀ ਸਰਣਿ ਸਾਧੂ ਆਇਆ ॥

O' God, the destroyer of sorrows, the Creator of the universe and the bestower of peace, whoever comes under the guru's refuge,

ਸੰਸਾਰੁ ਸਾਗਰੁ ਮਹਾ ਬਿਖੜਾ ਪਲ ਏਕ ਮਾਹਿ ਤਰਾਇਆ ॥

You ferry him across the terrible worldly ocean of vices in an instant.

ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਥਾਈ ਗੁਰ ਗਿਆਨੁ ਨੇਤ੍ਰੀ ਾੰਜਨੇ ॥

O' God! the one whose eyes are enlightened with the Guru's divine wisdom, beholds You pervading everywhere.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਸਿਮਰੀ ਸਰਬ ਦੁਖ ਭੈ ਭੰਜਨੇ ॥੨॥

Nanak prays: O' God, bestow mercy so that I may always lovingly remember You, the destroyer of all fears. ||2||

ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਇ ਕਿਰਪਾ ਧਾਰੀਆ ਜੀਉ ॥

O' God by showing mercy on Your own, You have united me with You.

ਮੇਹਿ ਨਿਰਗੁਣੁ ਨੀਚੁ ਾ ਨਾਥੁ ਪ੍ਰਭੁ ਾ ਗਮੁ ਾ ਪਾਰੀਆ ਜੀਉ ॥

O' God, I am unvirtuous, vile and helpless, but You are incomprehensible and infinite.

ਦਇਆਲ ਸਦਾ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਨੀਚ ਥਾਪਣਹਾਰਿਆ ॥

O' the merciful and always gracious Master, O' the embellisher of the lowly.

ਜੀ ਾ ਜੰਤ ਸਭਿ ਵਸਿ ਤੇਰੈ ਸਗਲ ਤੇਰੀ ਸਾਰਿਆ ॥

All beings and creatures are under Your power and all are under Your care.

ਆਪਿ ਕਰਤਾ ਆਪਿ ਭੁਗਤਾ ਆਪਿ ਸਗਲ ਬੀਚਾਰੀਆ ॥

You Yourself are the creator, Yourself the enjoyer and You think about all.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਣ ਗਾਇ ਜੀਵਾ ਹਰਿ ਜਪੁ ਜਪਉ ਬਨਵਾਰੀਆ ॥੩॥

Nanak submits: O God! I may keep rejuvenating spiritually by singing Your praises and by meditating on Your Name. ||3||

ਤੇਰਾ ਦਰਸੁ ਾ ਪਾਰੁ ਨਾਮੁ ਾ ਮੇਲਈ ਜੀਉ ॥

O' God, Your vision is incomparable and Your Name is invaluable.

ਨਿਤਿ ਜਪਹਿ ਤੇਰੇ ਦਾਸ ਪੁਰਖ ਾ ਤੇਲਈ ਜੀਉ ॥

O' the all pervading peerless God, Your devotees always remember You.

ਸੰਤ ਰਸਨ ਵੂਠਾ ਆਪਿ ਤੂਠਾ ਹਰਿ ਰਸਹਿ ਸੇਈ ਮਾਤਿਆ ॥

O' God, by Your own pleasure, You dwell on the tongues of the Saints; they remain immersed in the love of Your Name.

ਗੁਰ ਚਰਨ ਲਾਰੇ ਮਹਾ ਭਾਰੇ ਸਦਾ ਾ ਨਦਿਨੁ ਜਾਗਿਆ ॥

Those who are attuned to the Guru's word are very fortunate; they always remain spiritually awake and aware of the worldly temptations.

ਸਦ ਸਦਾ ਸਿੰਮ੍ਰਤਬੁ ਸੁਆਮੀ ਸਾਸਿ ਸਾਸਿ ਗੁਣ ਬੇਲਈ ॥

O' the praiseworthy Master-God, that Guru who always sings Your praises with each breath,

ਬਿਨਵੰਤਿ ਨਾਨਕ ਧੂਰਿ ਸਾਧੂ ਨਾਮੁ ਪ੍ਰਭੂ ਾ ਮੇਲਈ ॥੪॥੧॥

and who always meditates on Your invaluable Name; Nanak prays, let me be his humble servant as if I am the dust of his feet. ||4||1||

ਰਾਗੁ ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ

Raag Dhanaasaree, The hymns Of Devotee Kabeer Jee:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the the true Guru:

ਸਨਕ ਸਨੰਦ ਮਹੇਸ ਸਮਾਨਾਂ ॥ ਸੇਖਨਾਗਿ ਤੇਰੇ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥੧॥

O' God, even the beings like Sanak, Sanand, Mahesh, and Sheshnaag did not understand Your mystery. ||1||

ਸੰਤਸੰਗਤਿ ਰਾਮੁ ਰਿਦੈ ਬਸਾਈ ॥੧॥ ਰਹਾਉ ॥

By joining the company of saints, I enshrine God in my heart. ||1||Pause||

ਹਨੂਮਾਨ ਸਰਿ ਗਰੁੜ ਸਮਾਨਾਂ ॥ ਸੁਰਪਤਿ ਨਰਪਤਿ ਨਹੀ ਗੁਨ ਜਾਨਾਂ ॥੨॥

O' God, beings like Hanumaan and Garurh, gods and the kings, none of them understood Your virtues. ||2||

ਚਾਰਿ ਬੇਦ ਾ ਰੁ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾਂ ॥ ਕਮਲਾਪਤਿ ਕਵਲਾ ਨਹੀ ਜਾਨਾਂ ॥੩॥

O'God, Brahma, the scribes of four Vedas, Simritis, and Puranas, and Vishnu the Master of the goddess of wealth did not realize You. ||3||

ਕਹਿ ਕਬੀਰ ਸੇ ਭਰਮੈ ਨਾਹੀ ॥ ਪਗ ਲਗਿ ਰਾਮ ਰਹੈ ਸਰਨਾਂਹੀ ॥੪॥੧॥

Kabeer says, one who follows the Guru's teachings and remains in God's refuge does not wander in different births. ||4||1||

ਦਿਨ ਤੇ ਪਹਰ ਪਹਰ ਤੇ ਘਰੀਆਂ ਆਵ ਘਟੈ ਤਨੁ ਛੀਜੈ ॥

Day by day, hour by hour, life runs its course and the body is withering away.

ਕਾਲੁ ਅਹੇਰੀ ਫਿਰੈ ਬਧਿਕ ਜਿਉ ਕਹਹੁ ਕਵਨ ਬਿਧਿ ਕੀਜੈ ॥੧॥

Death is hovering over us like a hunter, tell me, what can be done to escape from it? ||1||

ਸੇ ਦਿਨੁ ਆਵਨ ਲਾਗਾ ॥

That day (of death) is rapidly approaching.

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਕਹਹੁ ਕੇਉ ਹੈ ਕਾ ਕਾ ॥੧॥ ਰਹਾਉ ॥

Amongst the mother, father, siblings, children and spouse, none of them can help the one at the time of death. ||1||Pause||

ਜਬ ਲਗੁ ਜੋਤਿ ਕਾਇਆ ਮਹਿ ਬਰਤੈ ਆਪਾ ਪਸੂ ਨ ਬੁਝੈ ॥

As long as there is a soul in this body, the beast like human being doesn't understand its true self.

ਲਾਲਚ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੁ ਨ ਸੂਝੈ ॥੨॥

He craves for a longer and longer lifetime; he sees people dying with his own eyes but doesn't understand that he cannot escape death. ||2||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਪ੍ਰਾਨੀ ਛੇਡਹੁ ਮਨ ਕੇ ਭਰਮਾ ॥

Kabeer says, listen, O mortal, renounce the doubts of your mind.

ਕੇਵਲ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਨੀ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾਂ ॥੩॥੨॥

Seek the refuge of the one God and meditate on His Name alone. ||3||2||

ਜੇ ਜਨੁ ਭਾਉ ਭਗਤਿ ਕਛੁ ਜਾਨੈ ਤਾ ਕਉ ਅਚਰਜੁ ਕਾਰੇ ॥

That devotee, who knows even a little about loving adoration of God, for him union with God is nothing extraordinary

ਜਿਉ ਜਲੁ ਜਲ ਮਹਿ ਪੈਸਿ ਨ ਨਿਕਸੈ ਤਿਉ ਢੁਰਿ ਮਿਲਿਓ ਜੁਲਾਹੇ ॥੧॥

Just as water of a small creek when merged in the ocean cannot be separated, similarly Kabir, the weaver, after eradicating ego has merged in God. ||1||

ਹਰਿ ਕੇ ਲੋਗਾ ਮੈ ਤਉ ਮਤਿ ਕਾ ਭੇਰਾ ॥

O' the devotees of God, I am just a simple-minded person.

ਜਉ ਤਨੁ ਕਾਸੀ ਤਜਹਿ ਕਬੀਰਾ ਰਮਈਐ ਕਹਾ ਨਿਹੋਰਾ ॥੧॥ ਰਹਾਉ ॥

If Kabir can liberate himself from the cycle of birth and death by dying in Kashi then what is God's role in this? ||1||Pause||

ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਲੇਈ ਭਰਮਿ ਨ ਭੂਲਹੁ ਕੇਈ ॥

Kabir says, listen, O people - do not be deluded by doubt.

ਕਿਆ ਕਾਸੀ ਕਿਆ ਉਖਰੁ ਮਗਹਰੁ ਰਾਮੁ ਰਿਦੈ ਜਉ ਹੋਈ ॥੨॥੩॥

If God is enshrined in the heart, then there is no difference whether one dies in Kashi or the cursed land of Maghar. ||2||3||

ਇੰਦ੍ਰੁ ਲੋਕ ਸਿਵ ਲੋਕਹਿ ਜੈਬੇ ॥ ਓਛੇ ਤਪ ਕਰਿ ਬਾਹੁਰਿ ਐਬੇ ॥੧॥

Even if by doing hypocritical acts of penance and austerities, one is able to reach the realm of god Indra or god Shiva, still after sometime, he would come back.

ਕਿਆ ਮਾਂਗਉ ਕਿਛੁ ਥਿਰੁ ਨਾਹੀ ॥

What else may I ask from God? Nothing except Naam is everlasting.

ਰਾਮ ਨਾਮ ਰਖੁ ਮਨ ਮਾਹੀ ॥੧॥ ਰਹਾਉ ॥

Therefore, enshrine God's Name within your mind. ||1||Pause||

ਸੇਭਾ ਰਾਜ ਬਿਭੈ ਬਡਿਆਈ ॥

The worldly fame, power, sinful pleasure, and false greatness,

ਅੰਤਿ ਨ ਕਾਹੂ ਸੰਗ ਸਹਾਈ ॥੨॥

None of these prove helpful in the end. ||2||

ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਲਛਮੀ ਮਾਇਆ ॥

Children, spouse, wealth and love for worldly riches,

ਇਨ ਤੇ ਕਹੁ ਕਵਨੈ ਸੁਖੁ ਪਾਇਆ ॥੩॥

Tell me who has ever obtained peace from these? ||3||

ਕਹਤ ਕਬੀਰ ਅਵਰ ਨਹੀ ਕਾਮਾ ॥

Kabir says, nothing else is of any use;

ਹਮਰੈ ਮਨ ਧਨ ਰਾਮ ਕੇ ਨਾਮਾ ॥੪॥੪॥

For me God's Name is the everlasting wealth. ||4||4||

ਰਾਮ ਸਿਮਰਿ ਰਾਮ ਸਿਮਰਿ ਰਾਮ ਸਿਮਰਿ ਭਾਈ ॥

O' my brother, always remember God again and again.

ਰਾਮ ਨਾਮ ਸਿਮਰਨ ਬਿਨੁ ਬੁਢਤੇ ਅਧਿਕਾਈ ॥੧॥ ਰਹਾਉ ॥

Because without meditation on God's Name, many people drown in the worldly ocean of vices. ||1||Pause||

ਬਨਿਤਾ ਸੁਤ ਦੇਹ ਗ੍ਰੇਹ ਸੰਪਤਿ ਸੁਖਦਾਈ ॥

Wife, children, body, house and possessions, though appear peace giving,

ਇਨ੍ ਮੈ ਕਛੁ ਨਾਹਿ ਤੇਰੇ ਕਾਲ ਅਵਧ ਆਈ ॥੧॥

but none of these shall be yours, when the time of death comes. ||1||

ਅਜਾਮਲ ਗਜ ਗਨਿਕਾ ਪਤਿਤ ਕਰਮ ਕੀਨੇ ॥

A brahmin Ajaamal, Gaj an elephant, and Ganika a prostitute committed many sins,

ਤੇਉ ਉਤਰਿ ਪਾਰਿ ਪਰੇ ਰਾਮ ਨਾਮ ਲੀਨੇ ॥੨॥

but were saved from their sins when they meditated on God's Name. ||2||

ਸੂਕਰ ਕੂਕਰ ਜੇਨਿ ਭ੍ਰਮੇ ਤਉ ਲਾਜ ਨ ਆਈ ॥

O' my friend, did you feel no shame, wandering around in species such as pigs and dogs?

ਰਾਮ ਨਾਮ ਛਾਡਿ ਅੰਮ੍ਰਿਤ ਕਾਰੇ ਬਿਖੁ ਖਾਈ ॥੩॥

Forsaking the ambrosial nectar of God's Name, why are you indulging in vices, a poison for your spiritual life? ||3||

ਤਜਿ ਭਰਮ ਕਰਮ ਬਿਧਿ ਨਿਖੇਧ ਰਾਮ ਨਾਮੁ ਲੇਹੀ ॥

Abandon your doubts about the good and bad deeds and meditate on God's Name with loving devotion.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਕਬੀਰ ਰਾਮੁ ਕਰਿ ਸਨੇਹੀ ॥੪॥੫॥

O' devotee Kabir, through the Guru's grace, make God as your friend. ||4||5||

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ

Raag Dhanaasaree, The hymns Of Devotee Naam Dev Ji:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਗਹਰੀ ਕਰਿ ਕੈ ਨੀਵ ਖੁਦਾਈ ਉਪਰਿ ਮੰਡਪ ਛਾਏ ॥

Those who got lofty palaces built on deep foundations,

ਮਾਰਕੰਡੇ ਤੇ ਕੇ ਅਧਿਕਾਈ ਜਿਨਿ ਤ੍ਰਿਣ ਧਰਿ ਮੁੰਡ ਬਲਾਏ ॥੧॥

did not live longer than Sage Markanda, who passed all his life under a roof of straw. ||1||

ਹਮਰੇ ਕਰਤਾ ਰਾਮੁ ਸਨੇਹੀ ॥

The Creator-God is our only true friend.

ਕਾਰੇ ਰੇ ਨਰ ਗਰਬੁ ਕਰਤ ਹੁ ਬਿਨਸਿ ਜਾਇ ਝੂਠੀ ਦੇਹੀ ॥੧॥ ਰਹਾਉ ॥

O' mortals, why do you feel so proud of your body; this perishable body would perish. ||1||Pause||

ਮੇਰੀ ਮੇਰੀ ਕੈਰਉ ਕਰਤੇ ਦੁਰਜੋਧਨ ਸੇ ਭਾਈ ॥

The Kauravas, who had brothers like powerful Duryodhan, used to proclaim, This is ours! This is ours!

ਬਾਰਹ ਜੋਜਨ ਛਤ੍ਰੁ ਚਲੈ ਥਾ ਦੇਹੀ ਗਿਰਝਨ ਖਾਈ ॥੨॥

Their vast empire extended over many miles but when they were all killed in the battle, their dead bodies were eaten by vultures. ||2||

ਸਰਬ ਸੁਇਨ ਕੀ ਲੰਕਾ ਹੇਤੀ ਰਾਵਨ ਸੇ ਅਧਿਕਾਈ ॥

Was there anyone greater than Raavan whose domain, Lanka, was all built in Gold.

ਕਹਾ ਭਇਓ ਦਰਿ ਬਾਧੇ ਹਾਥੀ ਖਿਨ ਮਹਿ ਭਈ ਪਰਾਈ ॥੩॥

So what if he had lots of elephants tethered at his gate, in an instant everything belonged to someone else. ||3||

ਦੁਰਬਾਸਾ ਸਿਉ ਕਰਤ ਠਗਉਰੀ ਜਾਦਵ ਏ ਫਲ ਪਾਏ ॥

The arrogant Yadava boys made fun of sage Durbasa, they were cursed by the sage to the extinction of their entire lineage.

ਕ੍ਰਿਪਾ ਕਰੀ ਜਨ ਅਪੁਨੇ ਉਪਰ ਨਾਮਦੇਉ ਹਰਿ ਗੁਨ ਗਾਏ ॥੪॥੧॥

But God has shown mercy on His humble devotee Namdev; abandoning ego he is singing God's praises. ||4||1||

ਦਸ ਬੈਰਾਗਨਿ ਮੇਹਿ ਬਸਿ ਕੀਨੀ ਪੰਚਹੁ ਕਾ ਮਿਟ ਨਾਵਉ ॥

I have controlled my ten sense organs and have so completely overcome my five vices (lust, anger, greed, ego, and attachment) as if their very name is erased.

ਸਤਰਿ ਦੇਇ ਭਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਬਿਖੁ ਕਉ ਮਾਰਿ ਕਢਾਵਉ ॥੧॥

I have drained out the poison of worldly riches from my body and have filled it with the ambrosial nectar of Naam. ||1||

ਪਾਛੈ ਬਹੁਰਿ ਨ ਆਵਨੁ ਪਾਵਉ ॥

now I shall not come back into the world again,

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਘਟ ਤੇ ਉਚਰਉ ਆਤਮ ਕਉ ਸਮਝਾਵਉ ॥੧॥ ਰਹਾਉ ॥

because I always utter the divine words of God's praises from my heart and instruct my mind about righteous living ||1||Pause||

ਬਜਰ ਕੁਠਾਰੁ ਮੋਹਿ ਹੈ ਛੀਨਾਂ ਕਰਿ ਮਿੰਨਤਿ ਲਗਿ ਪਾਵਉ ॥

By humbly praying before the Guru, I have completely eradicated my fear of death, as if I have snatched the mighty axe from the demon of death.

ਸੰਤਨ ਕੇ ਹਮ ਉਲਟੇ ਸੇਵਕ ਭਗਤਨ ਤੇ ਡਰਪਾਵਉ ॥੨

Instead of being afraid of death, now I have revered fear of God's devotees and I have become their humble servant. ||2||

ਇਹ ਸੰਸਾਰ ਤੇ ਤਬ ਹੀ ਛੁਟਉ ਜਉ ਮਾਇਆ ਨਹ ਲਪਟਾਵਉ ॥

I shall be released from the bonds of this world, only if I do not entangle myself in the love for Maya, worldly riches and power.

ਮਾਇਆ ਨਾਮੁ ਗਰਭ ਜੋਨਿ ਕਾ ਤਿਹ ਤਜਿ ਦਰਸਨੁ ਪਾਵਉ ॥੩॥

The blessed vision of God is possible only after forsaking the love for Mays, which is also the root cause for falling into the rounds of births and deaths. ||3||

ਇਤੁ ਕਰਿ ਭਗਤਿ ਕਰਹਿ ਜੇ ਜਨ ਤਿਨ ਭਉ ਸਗਲ ਚੁਕਾਈਐ ॥

The devotees who worship God in this way, all their fears are removed.

ਕਹਤ ਨਾਮਦੇਉ ਬਾਹਰਿ ਕਿਆ ਭਰਮਹੁ ਇਹ ਸੰਜਮ ਹਰਿ ਪਾਈਐ ॥੪॥੨॥

Namdev says, O' brother, why are you wandering around out there? These are the ways to realize God. ||4||2||

ਮਾਰਵਾੜਿ ਜੈਸੇ ਨੀਰੁ ਬਾਲਹਾ ਬੇਲਿ ਬਾਲਹਾ ਕਰਹਲਾ ॥

Just as water is very precious in a desert like Marwarr, the green creeper weeds are dear to the camel.

ਜਿਉ ਕੁਰੰਕ ਨਿਸਿ ਨਾਦੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ ॥੧॥

As the tune of the hunter's bell at night is enticing to the deer, similarly God is dear to my mind. ||1||

ਤੇਰਾ ਨਾਮੁ ਰੂੜੇ ਰੂਪੁ ਰੂੜੇ ਅਤਿ ਰੰਗ ਰੂੜੇ ਮੇਰੇ ਰਾਮਈਆ ॥੧॥ ਰਹਾਉ ॥

O' my all pervading God, beauteous is Your Name, beautiful is Your form, and extremely beautiful is Your color. ||1||Pause||

ਜਿਉ ਧਰਣੀ ਕਉ ਇੰਦ੍ਰੁ ਬਾਲਹਾ ਕੁਸਮ ਬਾਸੁ ਜੈਸੇ ਭਵਰਲਾ ॥

Just as rain is dear to the earth, the flower's fragrance is dear to the bumble bee,

ਜਿਉ ਕੇਕਿਲ ਕਉ ਅੰਬੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ ॥੨॥

and the mango is dear to the cuckoo, similarly all pervading God is dear to my mind. ||2||

ਚਕਵੀ ਕਉ ਜੈਸੇ ਸੂਰੁ ਬਾਲਹਾ ਮਾਨ ਸਰੋਵਰ ਹੰਸੁਲਾ ॥

As the sun is dear to the chakvi (shelduck), and the lake Maan Sarovar is dear to the swan,

ਜਿਉ ਤਰੁਣੀ ਕਉ ਕੰਤੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ ॥੩॥

and the husband is dear to a young bride, so is God to my mind. ||3||

ਬਾਰਿਕ ਕਉ ਜੈਸੇ ਖੀਰੁ ਬਾਲਹਾ ਚਾਤ੍ਰਿਕ ਮੁਖ ਜੈਸੇ ਜਲਧਰਾ ॥

As milk is dear to the baby, and the raindrop is dear to the mouth of the rainbird,

ਮਛਲੀ ਕਉ ਜੈਸੇ ਨੀਰੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ ॥੪॥

and as water is dear to the fish, so is God to my mind. ||4||

ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਚਾਹਹਿ ਬਿਰਲੇ ਕਾਹੁ ਡੀਠੁਲਾ ॥

All the adepts, men of miracles, and all sages want to see the sight of God, but only a very rare person sees Him with his spiritually enlightened eyes.

ਸਗਲ ਭਵਣ ਤੇਰੇ ਨਾਮੁ ਬਾਲਹਾ ਤਿਉ ਨਾਮੇ ਮਨਿ ਬੀਠੁਲਾ ॥੫॥੩॥

O' God, just as Your Name is dear to the beings of all the worlds, similarly You are dear to the mind of Your devotee Namdev. ||5||3||

ਪਹਿਲ ਪੁਰੀਏ ਪੁੰਡਰਕ ਵਨਾ ॥

First of all, when this universe came into existence, it was like a garden of beautiful white lotuses.

ਤਾ ਚੇ ਹੰਸਾ ਸਗਲੇ ਜਨਾਂ ॥

All beings are like the swans of this garden.

ਕ੍ਰਿਸ਼ਨਾ ਤੇ ਜਾਨਉ ਹਰਿ ਹਰਿ ਨਾਚੰਤੀ ਨਾਚਨਾ ॥੧॥

know that, this creation of God is dancing to His tune. ||1||

ਪਹਿਲ ਪੁਰਸਾਬਿਰਾ

First of all, God, the primal being became manifest.

ਅਥੇਨ ਪੁਰਸਾਦਮਰਾ ॥

From that Primal Being, this universe came into existence.

ਅਸਰਾ ਅਸ ਉਸਰਾ ॥

All that is here belongs to Him.

ਹਰਿ ਕਾ ਬਾਗਰਾ ਨਾਚੈ ਪਿੰਧੀ ਮਹਿ ਸਾਗਰਾ ॥੧॥ ਰਹਾਉ ॥

In this Garden of God, beings dance (run after Maya), like water in the pots of the Persian wheel. ||1||Pause||

ਨਾਚੰਤੀ ਗੋਪੀ ਜੰਨਾ ॥

Women and men are dancing. (running after Maya)

ਨਈਆ ਤੇ ਬੈਰੇ ਕੰਨਾ ॥

But among these, there is none other than God (God is pervading in all)

ਤਰਕੁ ਨ ਚਾ ॥ ਭ੍ਰਮੀਆ ਚਾ ॥

Don't dispute this and cast away your doubt.

ਕੇਸਵਾ ਬਚਉਨੀ ਅਈਏ ਮਈਏ ਏਕ ਆਨ ਜੀਉ ॥੨॥

God says, He and this creation are one and the same. ||2||

ਪਿੰਧੀ ਉਭਕਲੇ ਸੰਸਾਰਾ ॥

O' God, just as the pots of Persian wheel keep going down and coming up, similarly the worldly creatures keep going around in different forms.

ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਏ ਤੁਮ ਚੇ ਦੁਆਰਾ ॥

O' God, after wandering through many births, I have come to Your refuge.

ਤੂ ਕੁਨੁ ਰੇ ॥

O' God, if You ask me: Who are you?

ਮੈ ਜੀ ॥ ਨਾਮਾ ॥ ਹੇ ਜੀ ॥

O' God, I am Naama.

ਆਲਾ ਤੇ ਨਿਵਾਰਣਾ ਜਮ ਕਾਰਣਾ ॥੩॥੪॥

O' God, save me from the worldly bonds, the cause of spiritual death. ||3||4||

ਪਤਿਤ ਪਾਵਨ ਮਾਧਉ ਬਿਰਦੁ ਤੇਰਾ ॥

O' God, to purify even the worst sinners is Your innate nature.

ਧੰਨਿ ਤੇ ਵੈ ਮੁਨਿ ਜਨ ਜਿਨ ਧਿਆਇਓ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ॥੧॥

Blessed are those sages who lovingly remember my Master-God. ||1||

ਮੇਰੈ ਮਾਥੈ ਲਾਰੀ ਲੇ ਧੂਰਿ ਗੋਬਿੰਦ ਚਰਨਨ ਕੀ ॥

I received the blessings from God to lovingly meditate on His Name,

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਤਿਨਹੂ ਤੇ ਦੂਰਿ ॥੧॥ ਰਹਾਉ ॥

which is very difficult to obtain even by the angels, adepts, and sages.

||1||Pause||

ਦੀਨ ਕਾ ਦਇਆਲੁ ਮਾਧੋ ਗਰਬ ਪਰਹਾਰੀ ॥

O' God, You are merciful to the meek and destroyer of ego,

ਚਰਨ ਸਰਨ ਨਾਮਾ ਬਲਿ ਤਿਹਾਰੀ ॥੨॥੫॥

I, Namdev, have come to Your refuge and I am dedicated to You. ||2||5||

ਧਨਾਸਰੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ

Raag Dhanaasaree, hymns of Devotee Ravidass Ji:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹਮ ਸਰਿ ਦੀਨੁ ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ ਅਬ ਪਤੀਆਰੁ ਕਿਆ ਕੀਜੈ ॥

O' God, there is none as helpless as I am and there is none as merciful as You are; there is no need to test my helplessness any more testing.

ਬਚਨੀ ਤੇਰ ਮੇਰ ਮਨੁ ਮਾਨੈ ਜਨ ਕਉ ਪੂਰਨੁ ਦੀਜੈ ॥੧॥

Bless me, Your devotee, with this conviction that my mind may obey Your divine words.

ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਰਮਈਆ ਕਾਰਨੇ ॥

O' my all pervading God, I am dedicated to You forever,

ਕਾਰਨ ਕਵਨ ਅਬੋਲ ॥ ਰਹਾਉ ॥

but please tell me why are You not speaking to me?||Pause||

ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ ਇਹੁ ਜਨਮੁ ਤੁਮ੍ਹਾਰੇ ਲੇਖੇ ॥

O' God, since many births, I have remained separated from You; bestow mercy so that my this life passes in remembering You.

ਕਹਿ ਰਵਿਦਾਸ ਆਸ ਲਗਿ ਜੀਵਉ ਚਿਰ ਭਇਓ ਦਰਸਨੁ ਦੇਖੇ ॥੨॥੧॥

Ravidas says, it has been a long time since I saw Your sight, now I am living in the hope of realizing You. ||2||1||

ਚਿਤ ਸਿਮਰਨੁ ਕਰਉ ਨੈਨ ਅਵਿਲੋਕਨੇ ਸ੍ਰਵਨ ਬਾਨੀ ਸੁਜਸੁ ਪੂਰਿ ਰਾਖਉ ॥

I wish that my mind may remember God, my eyes may behold Him, and my ears may only listen to the immaculate words of His sublime praises.

ਮਨੁ ਸੁ ਮਧੁਕਰੁ ਕਰਉ ਚਰਨ ਹਿਰਦੇ ਧਰਉ ਰਸਨ ਅੰਮ੍ਰਿਤ ਰਾਮ ਨਾਮ ਭਾਖਉ ॥੧॥

I wish my mind may love God like a honey-bee loves flowers, enshrine God's Name in my heart and recite the ambrosial Name of God with my tongue.

||1||

ਮੇਰੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਜਿਨਿ ਘਟੈ ॥

I wish that my love for God may not decrease.

ਮੈ ਤਉ ਮੋਲਿ ਮਹਗੀ ਲਈ ਜੀਅ ਸਟੈ ॥੧॥ ਰਹਾਉ ॥

because I have received this love at a very dear price; I have exchanged for my life for the love of God. ||1||Pause||

ਸਾਧਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਉਪਜੈ ਭਾਵ ਬਿਨੁ ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ ॥

O' God, without the saintly congregation, the love for You does not well up, and without love Your worship can not be performed.

ਕਹੈ ਰਵਿਦਾਸੁ ਇਕ ਬੇਨਤੀ ਹਰਿ ਸਿਉ ਪੈਜ ਰਾਖਹੁ ਰਾਜਾ ਰਾਮ ਮੇਰੀ ॥੨॥੨॥

Ravidas offers this one prayer before God: O' sovereign God please protect my honor. ||2||2||

ਨਾਮੁ ਤੇਰੇ ਆਰਤੀ ਮਜਨੁ ਮੁਰਾਰੇ ॥

O' God, recitation of Your Name is my ablution and adoration for You.

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਝੂਠੇ ਸਗਲ ਪਾਸਾਰੇ ॥੧॥ ਰਹਾਉ ॥

Without God's Name, all ostentatious displays are useless. ||1||Pause||

ਨਾਮੁ ਤੇਰੇ ਆਸਨੇ ਨਾਮੁ ਤੇਰੇ ਉਰਸਾ ਨਾਮੁ ਤੇਰਾ ਕੇਸਰੇ ਲੇ ਛਿਟਕਾਰੇ ॥

Your Name is like my prayer mat, Your Name is like the stone to grind the sandalwood and Your Name is like the saffron which I sprinkle in offering to You.

ਨਾਮੁ ਤੇਰਾ ਅੰਭੁਲਾ ਨਾਮੁ ਤੇਰੇ ਚੰਦਨੇ ਘਸਿ ਜਪੇ ਨਾਮੁ ਲੇ ਤੁਝਹਿ ਕਉ ਚਾਰੇ ॥੧॥

O' God, Your Name is like the water, Name is like sandalwood, and repetition of Your Name is like making the paste, which I apply on You. ||1||

ਨਾਮੁ ਤੇਰਾ ਦੀਵਾ ਨਾਮੁ ਤੇਰੇ ਬਾਤੀ ਨਾਮੁ ਤੇਰੇ ਤੇਲੁ ਲੇ ਮਾਹਿ ਪਸਾਰੇ ॥

O' God, for me Your Name is like the lamp, Your Name is like the wick, and Your Name is like the oil which I have put in the lamps.

ਨਾਮ ਤੇਰੇ ਕੀ ਜੋਤਿ ਲਗਾਈ ਭਇਓ ਉਜਿਆਰੇ ਭਵਨ ਸਗਲਾਰੇ ॥੨॥

I have lighted the lamps of Your Name, by virtue of which all the worlds have been illuminated. ||2||

ਨਾਮੁ ਤੇਰੇ ਤਾਗਾ ਨਾਮੁ ਫੂਲ ਮਾਲਾ ਭਾਰ ਅਠਾਰਹ ਸਗਲ ਜੁਠਾਰੇ ॥

Your Name is like the thread, and Your Name is like a garland of flowers; the entire vegetation of the world is impure to offer You.

ਤੇਰੇ ਕੀਆ ਤੁਝਹਿ ਕਿਆ ਅਰਪਉ ਨਾਮੁ ਤੇਰਾ ਤੁਹੀ ਚਵਰ ਢੋਲਾਰੇ ॥੩॥

O' God, why should I offer You anything out of Your own creation? Your Name is like a fan, which I wave over You. ||3||

ਦਸ ਅਠਾ ਅਠਸਠੇ ਚਾਰੇ ਖਾਣੀ ਇਹੈ ਵਰਤਣਿ ਹੈ ਸਗਲ ਸੰਸਾਰੇ ॥

The entire world is engaged in the eighteen Puranas, sixty-eight pilgrimage places, and is wandering in the births of all the four sources of creation.

ਕਹੈ ਰਵਿਦਾਸੁ ਨਾਮੁ ਤੇਰੇ ਆਰਤੀ ਸਤਿ ਨਾਮੁ ਹੈ ਹਰਿ ਭੋਗ ਤੁਹਾਰੇ ॥੪॥੩॥

Says Ravidas, Your Name is my Aartee (lamp-lit worship) and Your eternal Name is the food which I offer to You. ||4||3||

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤਾਂ ਕੀ ਤ੍ਰਿਲੋਚਨ

Raag Dhanaasaree, Hymns of Devotee Trilochan Ji:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਨਾਰਾਇਣ ਨਿੰਦਸਿ ਕਾਇ ਭੂਲੀ ਗਵਾਰੀ ॥

O' my unwisely deluded mind, why are you blaming God?

ਦੁਕ੍ਰਿਤੁ ਸੁਕ੍ਰਿਤੁ ਥਾਰੇ ਕਰਮੁ ਰੀ ॥੧॥ ਰਹਾਉ ॥

Past sinful and virtuous deeds are the cause of Sorrow and pleasure.

||1||Pause||

ਸੰਕਰਾ ਮਸਤਕਿ ਬਸਤਾ ਸੁਰਸਰੀ ਇਸਨਾਨ ਰੇ ॥

Even though moon (the mythical god) dwells in Shiva's forehead and daily bathes in the most sacred river Ganges;

ਕੁਲ ਜਨ ਮਧੇ ਮਿਲਿਓ ਸਾਰਗ ਪਾਨ ਰੇ ॥

Vishnu reincarnated himself as god Krishna in the family of moon,

ਕਰਮ ਕਰਿ ਕਲੰਕੁ ਮਫੀਟਸਿ ਰੀ ॥੧॥

Still the stains from its past actions remain on the moon's face. ||1||

ਬਿਸ੍ਵ ਕਾ ਦੀਪਕੁ ਸ੍ਰਾਮੀ ਤਾ ਚੇ ਰੇ ਸੁਆਰਥੀ ਪੰਖੀ ਰਾਇ ਗਰੁੜ ਤਾ ਚੇ ਬਾਧਵਾ ॥

Even though Aruna, the mythical chauffeur of god Sun, the lamp of the universe, is related to Garad, the king of birds,

ਕਰਮ ਕਰਿ ਅਰੁਣ ਪਿੰਗੁਲਾ ਰੀ ॥੨॥

still he remained crippled because of his past deeds. ||2||

ਅਨਿਕ ਪਾਤਿਕ ਹਰਤਾ ਤ੍ਰਿਭਵਣ ਨਾਥੁ ਰੀ ਤੀਰਥਿ ਤੀਰਥਿ ਕ੍ਰਮਤਾ ਲਹੈ ਨ ਪਾਰੁ ਰੀ ॥

Shiva, the Master of three worlds and destroyer of countless sins, wandered in countless sacred shrines,

ਕਰਮ ਕਰਿ ਕਪਾਲੁ ਮਫੀਟਸਿ ਰੀ ॥੩॥

but he couldn't get rid of the skull fixed on his hand due to his evil deed. ||3||

ਅੰਮ੍ਰਿਤ ਸਸੀਅ ਧੇਨ ਲਛਿਮੀ ਕਲਪਤਰ ਸਿਖਰਿ ਸੁਨਾਗਰ ਨਦੀ ਚੇ ਨਾਥੰ ॥

The myth is that the ambrosial nectar, the moon, the wish-fulfilling cow, Lakshmi (goddess of wealth), the miraculous tree, the seven headed horse, and Dhanvantar, the wise physician, arose from the ocean, the master of rivers;

ਕਰਮ ਕਰਿ ਖਾਰੁ ਮਫੀਟਸਿ ਰੀ ॥੪॥

Still because of its evil deeds, the ocean could not get rid of its saltiness. ||4||

ਦਾਧੀਲੇ ਲੰਕਾ ਗੜੁ ਉਪਾੜੀਲੇ ਰਾਵਣ ਬਣੁ ਸਲਿ ਬਿਸਲਿ ਆਣਿ ਤੇਖੀਲੇ ਹਰੀ ॥

Even though Hanuman burnt down the fort of Lanka and uprooted the garden of Ravan, brought the wound-healing herb and pleased god Rama,

ਕਰਮ ਕਰਿ ਕਛਉਟੀ ਮਫੀਟਸਿ ਰੀ ॥੫॥

still because of his deeds, he could not be rid of his loincloth. ||5||

ਪੂਰਬਲੇ ਕ੍ਰਿਤ ਕਰਮੁ ਨ ਮਿਟੈ ਰੀ ਘਰ ਗੇਹਣਿ ਤਾ ਚੇ ਮੇਹਿ ਜਾਪੀਅਲੇ ਰਾਮ ਚੇ ਨਾਮੰ ॥

O' my mind, the consequence of our past deeds cannot be erased, therefore I meditate on God's Name with loving devotion.

ਬਦਤਿ ਤ੍ਰਿਲੋਚਨ ਰਾਮ ਜੀ ॥੬॥੧॥

This is what devotee Trilochan says, O' my Revered God. ||6||1||

ਸ੍ਰੀ ਸੈਣੁ ॥

Hymns of Venerable Sain:

ਧੂਪ ਦੀਪ ਘ੍ਰਿਤ ਸਾਜਿ ਆਰਤੀ ॥ ਵਾਰਨੇ ਜਾਉ ਕਮਲਾ ਪਤੀ ॥੧॥

O' the Master of the goddess of wealth, I dedicate myself to You; dedication to You for me is Your Aarti (worship) with incense, lamps, and clarified butter. ||1||

ਮੰਗਲਾ ਹਰਿ ਮੰਗਲਾ ॥ ਨਿਤ ਮੰਗਲੁ ਰਾਜਾ ਰਾਮ ਰਾਇ ਕੇ ॥੧॥ ਰਹਾਉ ॥

O' God, the sovereign King, within me joyous songs of Your praises are being sung every day. ||1||Pause||

ਉਤਮੁ ਦੀਅਰਾ ਨਿਰਮਲ ਬਾਤੀ ॥ ਤੁਹੰ ਨਿਰੰਜਨੁ ਕਮਲਾ ਪਾਤੀ ॥੨॥

O' immaculate Master of the goddess of wealth, for me You are like the most sublime lamp and pure wick. ||2||

ਰਾਮਾ ਭਗਤਿ ਰਾਮਾਨੰਦੁ ਜਾਨੈ ॥ ਪੂਰਨ ਪਰਮਾਨੰਦੁ ਬਖਾਨੈ ॥੩॥

The one who sings praises of the all pervading God, the embodiment of supreme bliss, enjoys the bliss of union with Him through His devotional worship. ||3||

ਮਦਨ ਮੂਰਤਿ ਭੈ ਤਾਰਿ ਗੋਬਿੰਦੇ ॥ ਸੈਨੁ ਭਣੈ ਭਜੁ ਪਰਮਾਨੰਦੇ ॥੪॥੨॥

San says, remember that beautiful God who is the embodiment of supreme bliss, who liberates from all the worldly fears and cherishes the universe. ||4||2||

ਪੀਪਾ ॥

Hymn of Devotee Peepaa Ji:

ਕਾਯਉ ਦੇਵਾ ਕਾਇਅਉ ਦੇਵਲ ਕਾਇਅਉ ਜੰਗਮ ਜਾਤੀ

The body is the temple and God dwells in it; the body is the place of pilgrimage, of which I am a pilgrim (searching for God).

ਕਾਇਅਉ ਧੂਪ ਦੀਪ ਨਈਬੇਦਾ ਕਾਇਅਉ ਪੂਜਉ ਪਾਤੀ ॥੧॥

Searching God within the body is like burning incense, lighting of lamps and offering delicious food on leaf plates in devotional worship. ||1||

ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੇਜਤੇ ਨਵ ਨਿਧਿ ਪਾਈ ॥

After searching through many realms, I have found within my body, Naam, which is like the nine treasures.

ਨਾ ਕਛੁ ਆਇਬੇ ਨਾ ਕਛੁ ਜਾਇਬੇ ਰਾਮ ਕੀ ਦੁਹਾਈ ॥੧॥ ਰਹਾਉ ॥

Since the time I prayed to God for mercy, I have realized that for me, nothing comes and nothing goes (the cycle of birth and death has ended).

||1||Pause||

ਜੇ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੇ ਖੇਜੈ ਸੇ ਪਾਵੈ ॥

The One who pervades the Universe also dwells in the body; whoever seeks Him, finds Him there.

ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ ॥੨॥੩॥

Devotee Peepaa prays that God is the supreme essence; He reveals Himself through the true Guru. ||2||3||

ਧੰਨਾ ॥

Hymn of Devotee Dhannaa ji:

ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥

O' God, I am a humble beggar of Yours,

ਜੇ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ ॥੧॥ ਰਹਾਉ ॥

You accomplish the tasks of all those who lovingly worship You. ||1||Pause||

ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ ॥

I ask from You, some lentil, flour, and clarified butter,

ਹਮਰਾ ਖੁਸੀ ਕਰੈ ਨਿਤ ਜੀਉ ॥

which may always keep me happy.

ਪਨੀਆ ਛਾਦਨੁ ਨੀਕਾ ॥

I also ask for a pair of shoes and fine clothes,

ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀ ਕਾ ॥੧॥

and good quality grains grown by tilling the land seven times. ||1||

ਗਉ ਭੈਸ ਮਗਉ ਲਾਵੇਰੀ ॥

I ask for a milk-yielding cow and a buffalo,

ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰੀ ॥

and an excellent Arabian mare.

ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ ॥ ਜਨੁ ਧੰਨਾ ਲੇਵੈ ਮੰਗੀ ॥੨॥੪॥

O' God, Your humble devotee Dhanna asks for a good housewife too. ||2||4||

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ਘਰੂ ੧ ਚਉਪਦੇ

Raag Jaitsree, Fourth Guru, First Beat, Chau-Padas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਮੇਰੈ ਹੀਅਰੈ ਰਤਨੁ ਨਾਮੁ ਹਰਿ ਬਸਿਆ ਗੁਰਿ ਹਾਥੁ ਧਰਿਓ ਮੇਰੈ ਮਾਥਾ ॥

When the Guru blessed me with his grace, the jewel like precious Name of God got enshrined in my heart.

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਦੁਖ ਉਤਰੇ ਗੁਰਿ ਨਾਮੁ ਦੀਓ ਰਿਨੁ ਲਾਥਾ ॥੧॥

When the Guru blessed me with Naam, my sins and sorrows accumulated over many births were washed off and my debt of breaths got paid off. ||1||

ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮੁ ਸਭਿ ਅਰਥਾ ॥

O' my mind, meditate on God's Name; He is the benefactor of everything.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਬਿਨੁ ਨਾਵੈ ਜੀਵਨੁ ਬਿਰਥਾ ॥ ਰਹਾਉ ॥

The Perfect Guru has implanted God's Name within my heart; life without Naam is worthless. ||Pause||

ਬਿਨੁ ਗੁਰ ਮੂੜ ਭਏ ਹੈ ਮਨਮੁਖ ਤੇ ਮੇਹ ਮਾਇਆ ਨਿਤ ਫਾਥਾ ॥

Without the Guru's teachings, the self-willed people remain foolishly ignorant; they are always entangled in the love for Maya, the worldly riches and power.

ਤਿਨ ਸਾਧੂ ਚਰਣ ਨ ਸੇਵੇ ਕਬਹੂ ਤਿਨ ਸਭੁ ਜਨਮੁ ਅਕਾਥਾ ॥੨॥

They never follow the Guru's teachings; their entire life is totally useless. ||2||

ਜਿਨ ਸਾਧੂ ਚਰਣ ਸਾਧ ਪਗ ਸੇਵੇ ਤਿਨ ਸਫਲਿਓ ਜਨਮੁ ਸਨਾਥਾ ॥

Those who follow the Guru's teachings, their lives become fruitful and they belong to God.

ਮੇ ਕਉ ਕੀਜੈ ਦਾਸੁ ਦਾਸ ਦਾਸਨ ਕੇ ਹਰਿ ਦਇਆ ਧਾਰਿ ਜਗੰਨਾਥਾ ॥੩॥

O' God, the master of the universe, bestow mercy on me and make me the humble servant of Your devotees. ||3||

ਹਮ ਅੰਧੁਲੇ ਗਿਆਨਹੀਨ ਅਗਿਆਨੀ ਕਿਉ ਚਾਲਹ ਮਾਰਗਿ ਪੰਥਾ ॥

We are spiritually ignorant and are blinded by the love for Maya, so how can we follow the righteous path in life?

ਹਮ ਅੰਧੁਲੇ ਕਉ ਗੁਰ ਅੰਚਲੁ ਦੀਜੈ ਜਨ ਨਾਨਕ ਚਲਹ ਮਿਲੰਥਾ ॥੪॥੧॥

Devotee Nanak prays: O' Guru, we are spiritually blind; bless us with divine wisdom so that we can follow the righteous path in life. ||4||1||

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

Raag Jaitsree, Fourth Guru:

ਹੀਰਾ ਲਾਲੁ ਅਮੋਲਕੁ ਹੈ ਭਾਰੀ ਬਿਨੁ ਗਾਹਕ ਮੀਕਾ ਕਾਖਾ ॥

A jewel-like precious Naam is invaluable but without a true devotee it is worth only a straw.

ਰਤਨ ਗਾਹਕੁ ਗੁਰੁ ਸਾਧੂ ਦੇਖਿਓ ਤਬ ਰਤਨੁ ਬਿਕਾਨੇ ਲਾਖਾ ॥੧॥

When the saint Guru, the true customer of this jewel-like Naam, saw it, to him it was extremely precious, as if it was worth millions. ||1||

ਮੇਰੈ ਮਨਿ ਗੁਪਤ ਹੀਰੁ ਹਰਿ ਰਾਖਾ ॥

God had kept this jewel like Naam hidden within my mind.

ਦੀਨ ਦਇਆਲਿ ਮਿਲਾਇਓ ਗੁਰੁ ਸਾਧੂ ਗੁਰਿ ਮਿਲਿਐ ਹੀਰੁ ਪਰਾਖਾ ॥ ਰਹਾਉ ॥

The merciful Master of the meek united me with the Guru, and upon meeting the Guru I realized the worth of that jewel-like precious Naam. ||pause||

ਮਨਮੁਖ ਕੋਠੀ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਤਿਨ ਘਰਿ ਰਤਨੁ ਨ ਲਾਖਾ ॥

The self-willed people are in spiritual darkness and ignorance and they do not realize the existence of the invaluable Naam in their heart.

ਤੇ ਉਝੜਿ ਭਰਮਿ ਮੁਏ ਗਾਵਾਰੀ ਮਾਇਆ ਭੁਅੰਗ ਬਿਖੁ ਚਾਖਾ ॥੨॥

They always remain involved with the serpent like poisonous Maya; therefore, wandering in worldly illusion, these fools remain spiritually dead. ||2||

ਹਰਿ ਹਰਿ ਸਾਧ ਮੇਲਹੁ ਜਨ ਨੀਕੇ ਹਰਿ ਸਾਧੂ ਸਰਣਿ ਹਮ ਰਾਖਾ ॥

O' God, unite me with Your sublime saints and keep me in the Guru's refuge.

ਹਰਿ ਅੰਗੀਕਾਰੁ ਕਰਹੁ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਪਰੇ ਭਾਗਿ ਤੁਮ ਪਾਖਾ ॥੩॥

O' Master-God, make me Your own, I have come running to Your refuge. ||3||

ਜਿਹਵਾ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਹ ਤੁਮ ਵਡ ਅਗਮ ਵਡ ਪੁਰਖਾ ॥

O' God, You are great and unfathomable, the Greatest Being; what virtues of Yours can my tongue say and describe?

ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਪਾਖਾਣੁ ਡੁਬਤ ਹਰਿ ਰਾਖਾ ॥੪॥੨॥

O' Nanak, one on whom God bestowed His grace, He saved that stone hearted person from drowning in the world ocean of vices. ||4||2||

ਜੈਤਸਰੀ ਮਃ ੪ ॥

Raag Jaitsree, Fourth Guru:

ਹਮ ਬਾਰਿਕ ਕਛੁਅ ਨ ਜਾਨਹ ਗਤਿ ਮਿਤਿ ਤੇਰੇ ਮੂਰਖ ਮੁਗਧ ਇਆਨਾ ॥

O' God, I am Your foolish ignorant child, and I don't know about Your status and extent.

ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਦੀਜੈ ਮਤਿ ਉਤਮ ਕਰਿ ਲੀਜੈ ਮੁਗਧੁ ਸਿਆਨਾ ॥੧॥

Please bestow mercy and bless me with sublime intellect; I am ignorant, please give me wisdom.||1||

ਮੇਰਾ ਮਨੁ ਆਲਸੀਆ ਉਘਲਾਨਾ ॥

My lazy mind had become drowsy in worldly affairs.

ਹਰਿ ਹਰਿ ਆਨਿ ਮਿਲਾਇਓ ਗੁਰੁ ਸਾਧੁ ਮਿਲਿ ਸਾਧੁ ਕਪਟ ਖੁਲਾਨਾ ॥ ਰਹਾਉ ॥

But, God made me meet the Guru; upon meeting the Guru and following his teachings, my mind has now become alert as if its spiritual shutters have opened. ||pause||

ਗੁਰ ਖਿਨੁ ਖਿਨੁ ਪ੍ਰੀਤਿ ਲਗਾਵਹੁ ਮੇਰੈ ਹੀਅਰੈ ਮੇਰੇ ਪ੍ਰੀਤਮ ਨਾਮੁ ਪਰਾਨਾ ॥

O' Guru, inculcate in me such a love for God, that I may remember Him at every moment and the Name of my beloved God may become my breath of life.

ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਈਐ ਮੇਰੇ ਠਾਕੁਰ ਜਿਉ ਅਮਲੀ ਅਮਲਿ ਲੁਭਾਨਾ ॥੨॥

O' my God, just as an intoxicated addict is happy but restless without his drug, similarly I feel spiritually dead without meditating on Naam.||2||

ਜਿਨ ਮਨਿ ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਕੇਰੀ ਤਿਨ ਧੁਰਿ ਭਾਗ ਪੁਰਾਨਾ ॥

Those who are imbued with the love of God, it must be due to their pre-ordained destiny.

ਤਿਨ ਹਮ ਚਰਣ ਸਰੇਵਹ ਖਿਨੁ ਖਿਨੁ ਜਿਨ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ॥੩॥

Each and every instant, I humbly serve those, to whom God is pleasing. ||3||

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਜਨੁ ਬਿਛੁਰਿਆ ਚਿਰੀ ਮਿਲਾਨਾ ॥

My master-God showered mercy and united me, His long separated devotee, with Him.

ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੁ ਜਿਨਿ ਨਾਮੁ ਦਿੜਾਇਆ ਜਨੁ ਨਾਨਕੁ ਤਿਸੁ ਕੁਰਬਾਨਾ ॥੪॥੩॥

Blessed is the true Guru who implanted Naam in my heart. Devotee Nanak is forever dedicated to Him. ||4||3||

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

Raag Jaitsree, Fourth Guru:

ਸਤਿਗੁਰੁ ਸਾਜਨੁ ਪੁਰਖੁ ਵਡ ਪਾਇਆ ਹਰਿ ਰਸਕਿ ਰਸਕਿ ਫਲ ਲਾਗਿਬਾ ॥

One who meets and follows the teachings of the great and friendly true Guru, starts enjoying the praise of God with great relish.

ਮਾਇਆ ਭੁਇਅੰਗ ਗ੍ਰਸਿਓ ਹੈ ਪ੍ਰਾਣੀ ਗੁਰ ਬਚਨੀ ਬਿਸੁ ਹਰਿ ਕਾਢਿਬਾ ॥੧॥

Ordinarily, one remains in the grip of the snake like Maya, the worldly riches; but God saves him from its poisonous effect when he follows the Guru's words. ||1||

ਮੇਰਾ ਮਨੁ ਰਾਮ ਨਾਮ ਰਸਿ ਲਾਗਿਬਾ ॥

My mind is attuned to the sublime nectar of God's Name.

ਹਰਿ ਕੀਏ ਪਤਿਤ ਪਵਿਤ੍ਰੁ ਮਿਲਿ ਸਾਧ ਗੁਰੁ ਹਰਿ ਨਾਮੈ ਹਰਿ ਰਸੁ ਚਾਖਿਬਾ ॥ ਰਹਾਉ ॥

God embellishes even those sinners who, upon meeting the Guru, meditate on God's Name and enjoy singing His praises. ||pause||

ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਮਿਲਿਓ ਗੁਰੁ ਸਾਧੂ ਮਿਲਿ ਸਾਧੂ ਲਿਵ ਉਨਮਨਿ ਲਾਗਿਬਾ ॥

Blessed is the one who, by good destiny, meets the saint-Guru; his mind achieves the supreme spiritual status by following the Guru's teachings.

ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਸਾਂਤਿ ਪਾਈ ਹਰਿ ਨਿਰਮਲ ਨਿਰਮਲ ਗੁਨ ਗਾਇਬਾ ॥੨॥

As he sings the immaculate praises of God, the fire of worldly desire within him is extinguished and he attains celestial peace. ||2||

ਤਿਨ ਕੇ ਭਾਗ ਖੀਨ ਧੁਰਿ ਪਾਏ ਜਿਨ ਸਤਿਗੁਰੁ ਦਰਸੁ ਨ ਪਾਇਬਾ ॥

Those who do not get the opportunity to meet the true Guru, have their misfortune preordained.

ਤੇ ਦੂਜੈ ਭਾਇ ਪਵਹਿ ਗੁਭੁ ਜੋਨੀ ਸਭੁ ਬਿਰਥਾ ਜਨਮੁ ਤਿਨ ਜਾਇਬਾ ॥੩॥

In the love of duality (things other than God), their life goes in vain and they are consigned to cycle of birth and death. ||3||

ਹਰਿ ਦੇਹੁ ਬਿਮਲ ਮਤਿ ਗੁਰ ਸਾਧ ਪਗ ਸੇਵਹ ਹਮ ਹਰਿ ਮੀਠ ਲਗਾਇਬਾ ॥

O' God, bless us with such pure intellect that we may follow the Guru's teachings and You become pleasing to us.

ਜਨੁ ਨਾਨਕੁ ਰੇਣ ਸਾਧ ਪਗ ਮਾਰੈ ਹਰਿ ਹੋਇ ਦਇਆਲੁ ਦਿਵਾਇਬਾ ॥੪॥੪॥

Devotee Nanak begs for the most humble service of the Guru; God blesses this humble service of the Guru onto whom He bestows His mercy. ||4||4||

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

Raag Jaitsree, Fourth Guru:

ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਬਸਿਓ ਤਿਨ ਮਾਤ ਕੀਜੈ ਹਰਿ ਬਾਂਝਾ ॥

O' God, those in whose mind Your Name is not enshrined, their mothers should have been sterile.

ਤਿਨ ਸੁੰਢੀ ਦੇਹ ਫਿਰਹਿ ਬਿਨੁ ਨਾਵੈ ਓਇ ਖਪਿ ਖਪਿ ਮੁਏ ਕਰਾਂਝਾ ॥੧॥

Devoid of Naam, they wander around lonely; wailing and grieving, they spiritually deteriorate. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਮਾਝਾ ॥

O' my mind, meditate on the Name of God, who dwells within you.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਗੁਰਿ ਗਿਆਨੁ ਦੀਓ ਮਨੁ ਸਮਝਾ ॥ ਰਹਾਉ ॥

One on whom the merciful God bestowed mercy, the Guru blessed him with divine wisdom and his mind understood the importance of Naam. ||pause||

ਹਰਿ ਕੀਰਤਿ ਕਲਜੁਗਿ ਪਦੁ ਉਤਮੁ ਹਰਿ ਪਾਈਐ ਸਤਿਗੁਰ ਮਾਝਾ ॥

In Kalyug, the age of strife, singing praises of God is the most sublime deed; God is realized only by following the teachings of the true Guru.

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਜਿਨਿ ਗੁਪਤੁ ਨਾਮੁ ਪਰਗਾਝਾ ॥੨॥

I am dedicated to my true Guru, who revealed Naam hidden within me. ||2||

ਦਰਸਨੁ ਸਾਧ ਮਿਲਿਓ ਵਡਭਾਗੀ ਸਭਿ ਕਿਲਬਿਖ ਗਏ ਗਵਾਝਾ ॥

One who, by great fortune, meets the Guru and follows his teachings, all his sins are erased.

ਸਤਿਗੁਰੁ ਸਾਹੁ ਪਾਇਆ ਵਡ ਦਾਣਾ ਹਰਿ ਕੀਏ ਬਹੁ ਗੁਣ ਸਾਝਾ ॥੩॥

One who met and followed the teachings of the most sagacious and wise Guru, was blessed with many of the God's virtues. ||3||

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਜੀਵਨਿ ਹਰਿ ਉਰਿ ਧਾਰਿਓ ਮਨ ਮਾਝਾ ॥

Those, on whom God, the Life of the world, has shown mercy, have enshrined Him within their hearts and cherished Him in their minds.

ਧਰਮ ਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ ਜਨ ਨਾਨਕ ਲੇਖਾ ਸਮਝਾ ॥੪॥੫॥

O' Nanak, the record of their deeds has been erased in the presence of the judge of righteousness and the account of their deeds has been settled.

||4||5||

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

Raag Jaitsree, Fourth Guru:

ਸਤਸੰਗਤਿ ਸਾਧ ਪਾਈ ਵਡਭਾਰੀ ਮਨੁ ਚਲਤੋ ਭਇਓ ਅਰੂੜਾ ॥

The mercurial mind of a person, who by great fortune has obtained the holy company of the Guru, has become steady.

ਅਨਹਤ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਹਰਿ ਅੰਮ੍ਰਿਤ ਧਾਰ ਰਸਿ ਲੀੜਾ ॥੧॥

The non stop divine music ever vibrates within him and he becomes satiated by drinking from the stream of the ambrosial nectar of God's Name. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਰੂੜਾ ॥

O' my mind, meditate on the Name of beautiful God.

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਸਤਿਗੁਰਿ ਹਰਿ ਮਿਲਿਓ ਲਾਇ ਝਪੀੜਾ ॥ ਰਹਾਉ ॥

My true Guru has imbued my mind and heart with such love for God as if He has lovingly embraced me. ||Pause||

ਸਾਕਤ ਬੰਧ ਭਏ ਹੈ ਮਾਇਆ ਬਿਖੁ ਸੰਚਹਿ ਲਾਇ ਜਕੀੜਾ ॥

The faithless cynics remain entangled in the love for Maya; they remain actively engaged in gathering Maya, a poison for their spiritual life.

ਹਰਿ ਕੈ ਅਰਥਿ ਖਰਚਿ ਨਹ ਸਾਕਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਪੀੜਾ ॥੨॥

They cannot use Maya to realize God; therefore, they endure the pain of spiritual deterioration and fear of death. ||2||

ਜਿਨ ਹਰਿ ਅਰਥਿ ਸਰੀਰੁ ਲਗਾਇਆ ਗੁਰ ਸਾਧੂ ਬਹੁ ਸਰਧਾ ਲਾਇ ਮੁਖਿ ਧੂੜਾ ॥

Those who have humbly and faithfully followed the Guru's teachings and have dedicated themselves to God's devotional worship,

ਹਲਤਿ ਪਲਤਿ ਹਰਿ ਸੇਭਾ ਪਾਵਹਿ ਹਰਿ ਰੰਗੁ ਲਗਾ ਮਨਿ ਗੂੜਾ ॥੩॥

their minds become imbued with intense love for God and they receive glory both here and hereafter. ||3||

ਹਰਿ ਹਰਿ ਮੇਲਿ ਮੇਲਿ ਜਨ ਸਾਧੂ ਹਮ ਸਾਧ ਜਨਾ ਕਾ ਕੀੜਾ ॥

O' God, unite me with the Guru; I am just a humble servant of the devotees of the Guru.

ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਪਗ ਸਾਧ ਗੁਰ ਮਿਲਿ ਸਾਧੂ ਪਾਖਾਣੁ ਹਰਿਓ ਮਨੁ ਮੂੜਾ ॥੪॥੬॥

O' Nanak, he who is imbued with the love for the Guru, by following his teachings, that person's stone-like dry and foolish mind spiritually rejuvenates. ||4||6||

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੨

Raag Jaitsree, Fourth Guru, Second beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਹਰਿ ਹਰਿ ਸਿਮਰਹੁ ਅਗਮ ਅਪਾਰਾ ॥

Always remember the unfathomable and infinite God,

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਮਿਟੈ ਹਮਾਰਾ ॥

by remembering whom all our sorrows end.

ਹਰਿ ਹਰਿ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਵਹੁ ਗੁਰਿ ਮਿਲਿਐ ਸੁਖੁ ਹੋਈ ਰਾਮ ॥੧॥

O' God, cause us to meet the great true Guru; celestial peace is attained upon meeting the Guru. ||1||

ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਮੀਤ ਹਮਾਰੇ ॥

O' my friends, sing praises of God.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਖਹੁ ਉਰ ਧਾਰੇ ॥

Keep God's Name enshrined in your heart.

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵਹੁ ਗੁਰ ਮਿਲਿਐ ਪਰਗਟੁ ਹੋਈ ਰਾਮ ॥੨॥

Recite the ambrosial words of God's praises to your mind; God's presence in the heart is revealed by meeting and following the Guru's teachings. ||2||

ਮਧੁਸੂਦਨ ਹਰਿ ਮਾਧੋ ਪ੍ਰਾਨਾ ॥

O' God, the slayer of demons, the master of the goddess of wealth and the support of life,

ਮੇਰੈ ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤ ਮੀਠ ਲਗਾਨਾ ॥

The ambrosial nectar of Your Name is pleasing to my mind and heart.

ਹਰਿ ਹਰਿ ਦਇਆ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੋਈ ਰਾਮ ॥੩॥

O' God, bestow mercy and unite me with the Guru, who alone is free from the influence of Maya, the worldly riches, and power. ||3||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ॥

The Name of God is forever the giver of celestial peace.

ਹਰਿ ਕੈ ਰੰਗਿ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ॥

My mind is imbued with the love of God.

ਹਰਿ ਹਰਿ ਮਹਾ ਪੁਰਖੁ ਗੁਰੁ ਮੇਲਹੁ ਗੁਰੁ ਨਾਨਕ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ਰਾਮ ॥੪॥੧॥੭॥

O' God, lead me to meet with the Guru, the supreme being; Nanak says, O' Guru, spirituality is received by attuning to Naam blessed by you. ||4||1||7||

ਜੈਤਸਰੀ ਮਃ ੪ ॥

Raag Jaitsree, Fourth Guru:

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਾਹਾ ॥

Always remember God with loving devotion.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਦਾ ਲੈ ਲਾਹਾ ॥

Follow the Guru's teachings and always keep earning the reward of Naam.

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਵਹੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥੧॥

Firmly implant the devotional worship of God in your heart; mind becomes blissful by remembering God's Name. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦਇਆਲੁ ਧਿਆਹਾ ॥

Meditate on the Name of the merciful God with loving devotion.

ਹਰਿ ਕੈ ਰੰਗਿ ਸਦਾ ਗੁਣ ਗਾਹਾ ॥

Imbued with God's love, always keep singing His praises.

ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਘੂਮਰਿ ਪਾਵਹੁ ਮਿਲਿ ਸਤਸੰਗਿ ਉਮਾਹਾ ਰਾਮ ॥੨॥

Let singing praises of God be your dance of joy; join the holy congregation and enjoy bliss. ||2||

ਆਉ ਸਖੀ ਹਰਿ ਮੇਲਿ ਮਿਲਾਹਾ ॥

O' my friends, come and let us meet with God's devotees,

ਸੁਣਿ ਹਰਿ ਕਥਾ ਨਾਮੁ ਲੈ ਲਾਹਾ ॥

and listen to the divine words of God's praises, and earn the reward of remembering Naam.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰਿ ਗੁਰ ਮੇਲਹੁ ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਉਮਾਹਾ ਰਾਮ ॥੩॥

O' God, bestow mercy and lead us to meet the Guru, because on meeting the Guru, bliss wells up in the mind. ||3||

ਕਰਿ ਕੀਰਤਿ ਜਸੁ ਅਗਮ ਅਥਾਹਾ ॥

Always admire and sing the praises of that unfathomable and infinite God.

ਖਿਨੁ ਖਿਨੁ ਰਾਮ ਨਾਮੁ ਗਾਵਾਹਾ ॥

At each and every moment remember God's Name with loving devotion.

ਮੇ ਕਉ ਧਾਰਿ ਕ੍ਰਿਪਾ ਮਿਲੀਐ ਗੁਰ ਦਾਤੇ ਹਰਿ ਨਾਨਕ ਭਗਤਿ ਉਮਾਹਾ ਰਾਮ ॥੪॥੨॥੮॥

Nanak says: O' Guru, the giver of Naam, bestow mercy and meet me; so that a yearning for God's devotional worship may arise in me. ||4||2||8||

ਜੈਤਸਰੀ ਮਃ ੪ ॥

Raag Jaitsree, Fourth Guru:

ਰਸਿ ਰਸਿ ਰਾਮੁ ਰਸਾਲੁ ਸਲਾਹਾ ॥

We sing praises of God, the treasure of bliss with love and affection.

ਮਨੁ ਰਾਮ ਨਾਮਿ ਭੀਨਾ ਲੈ ਲਾਹਾ ॥

Our mind is earning the reward of being immersed in God's Name.

ਖਿਨੁ ਖਿਨੁ ਭਗਤਿ ਕਰਹ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤਿ ਭਗਤਿ ਉਮਾਹਾ ਰਾਮ ॥੧॥

At each and every moment of day and night, we worship God; through the Guru's teachings, the zeal for God's worship wells up in us. ||1||

ਹਰਿ ਹਰਿ ਗੁਣ ਗੋਵਿੰਦ ਜਪਾਹਾ ॥

We are singing praises of God, the Master of the universe.

ਮਨੁ ਤਨੁ ਜੀਤਿ ਸਬਦੁ ਲੈ ਲਾਹਾ ॥

By controlling our mind and body, we earn the reward of following the Guru's word.

ਗੁਰਮਤਿ ਪੰਚ ਦੂਤ ਵਸਿ ਆਵਹਿ ਮਨਿ ਤਨਿ ਹਰਿ ਉਮਾਹਾ ਰਾਮ ॥੨॥

Through the Guru's teachings, the five demons (vices) are overpowered and zeal for remembering God arises in our mind and heart. ||2||

ਨਾਮੁ ਰਤਨੁ ਹਰਿ ਨਾਮੁ ਜਪਾਹਾ ॥

We are meditating on the jewel like the precious Name of God.

ਹਰਿ ਗੁਣ ਗਾਇ ਸਦਾ ਲੈ ਲਾਹਾ ॥

We are earning the everlasting reward of singing God's praises.

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਮਾਧੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥੩॥

O' merciful God of the meek and the Master of Maya, bestow mercy so that our mind may always have a craving to meditate on Your Name. ||3||

ਜਪਿ ਜਗਦੀਸੁ ਜਪਉ ਮਨ ਮਾਹਾ ॥

O' God, the Master of the universe, I always remember You in my mind.

ਹਰਿ ਹਰਿ ਜਗੰਨਾਥੁ ਜਗਿ ਲਾਹਾ ॥

O' God, the Master of the universe, meditating on You is the real benefit of coming into this world.

ਧਨੁ ਧਨੁ ਵਡੇ ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰੇ ਜਪਿ ਨਾਨਕ ਭਗਤਿ ਉਮਾਹਾ ਰਾਮ ॥੪॥੩॥੯॥

Nanak says, O' my blessed and supreme Master-God! bless me so that by meditating on You, a keen desire to worship You may keep arising. ||4||3||9||

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

Raag Jaitsree, Fourth Guru:

ਆਪੇ ਜੋਗੀ ਜੁਗਤਿ ਜੁਗਾਹਾ ॥

Throughout the ages, God Himself is the Yogi and the way of Yoga.

ਆਪੇ ਨਿਰਭਉ ਤਾੜੀ ਲਾਹਾ ॥

He Himself fearlessly sits in a meditative trance

ਆਪੇ ਹੀ ਆਪਿ ਆਪਿ ਵਰਤੈ ਆਪੇ ਨਾਮਿ ਉਮਾਹਾ ਰਾਮ ॥੧॥

God Himself pervades everywhere and Himself inspires us to remember Naam. ||1||

ਆਪੇ ਦੀਪ ਲੋਅ ਦੀਪਾਹਾ ॥

God Himself pervades in all islands all worlds and He the spiritual illumination in these.

ਆਪੇ ਸਤਿਗੁਰੁ ਸਮੁੰਦੁ ਮਥਾਹਾ ॥

God Himself is the true Guru; He Himself is the ocean of divine words which He Himself reflects on.

ਆਪੇ ਮਥਿ ਮਥਿ ਤਤੁ ਕਢਾਏ ਜਪਿ ਨਾਮੁ ਰਤਨੁ ਉਮਾਹਾ ਰਾਮ ॥੨॥

By reflecting on the divine words, He Himself arranges to bring out the essence of the divine words; He inspires people for the devotional worship so they meditate on the jewel like precious Naam. ||2||

ਸਖੀ ਮਿਲਹੁ ਮਿਲਿ ਗੁਣ ਗਾਵਾਹਾ ॥

O' my companions, let us join together and sing God's praises.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਲਾਹਾ ॥

Follow the Guru's teachings and meditate on God's Name; this alone is the reward of human life.

ਹਰਿ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜੀ ਮਨਿ ਭਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥੩॥

God's Name brings out the quest for meditation in the one, whom the devotional worship of God is pleasing and who has firmly implanted it in his mind. ||3||

ਆਪੇ ਵਡ ਦਾਣਾ ਵਡ ਸਾਹਾ ॥

O' my friend, God Himself is the most sagacious and the wisest merchant of Naam,

ਗੁਰਮੁਖਿ ਪੁੰਜੀ ਨਾਮੁ ਵਿਸਾਹਾ ॥

follow the Guru's teachings and amass the wealth of Naam.

ਹਰਿ ਹਰਿ ਦਾਤਿ ਕਰਹੁ ਪ੍ਰਭ ਭਾਵੈ ਗੁਣ ਨਾਨਕ ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥੪॥੪॥੧੦॥

Nanak says, O' God, if it pleases you, bless me with such a gift so that Your virtues become pleasing to me and the longing for remembering Naam wells up within me. ||4||4||10||

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

Raag Jaitsree, Fourth Guru:

ਮਿਲਿ ਸਤਸੰਗਤਿ ਸੰਗਿ ਗੁਰਾਹਾ ॥

By meeting the Guru's followers in the holy congregation,

ਪੁੰਜੀ ਨਾਮੁ ਗੁਰਮੁਖਿ ਵੇਸਾਹਾ ॥

follow the Guru's teachings and amass the wealth of Naam.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰਿ ਮਧੁਸੂਦਨ ਮਿਲਿ ਸਤਸੰਗਿ ਉਮਾਹਾ ਰਾਮ ॥੧॥

O' God, the destroyer of demons, bestow mercy so that yearning for remembering You in the holy congregation may well up within us. ||1||

ਹਰਿ ਗੁਣ ਬਾਣੀ ਸ੍ਰਵਣਿ ਸੁਣਾਹਾ ॥ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੂ ਮਿਲਾਹਾ ॥

O' God, unite us with the true Guru so that we may listen with our ears the divine words of praises of Your virtues.

ਗੁਣ ਗਾਵਹ ਗੁਣ ਬੋਲਹ ਬਾਣੀ ਹਰਿ ਗੁਣ ਜਪਿ ਉਮਾਹਾ ਰਾਮ ॥੨॥

Through the divine words, we may sing your praises and talk about Your virtues; longing for Your worship may well up in us by remembering Your virtues. ||2||

ਸਭਿ ਤੀਰਥ ਵਰਤ ਜਗ ਪੁੰਨ ਤੋਲਾਹਾ ॥

If total merits of bathing at all the holy places, observing fasts, performing special ritual prayers and giving charities are assessed,

ਹਰਿ ਹਰਿ ਨਾਮ ਨ ਪੁਜਹਿ ਪੁਜਾਹਾ ॥

they do not measure up to the merits of meditating on God's Name.

ਹਰਿ ਹਰਿ ਅਤੁਲੁ ਤੋਲੁ ਅਤਿ ਭਾਰੀ ਗੁਰਮਤਿ ਜਪਿ ਉਮਾਹਾ ਰਾਮ ॥੩॥

The merit of remembering God is so valuable that it is inestimable; meditation through the Guru's teachings causes more craving for meditation. ||3||

ਸਭਿ ਕਰਮ ਧਰਮ ਹਰਿ ਨਾਮੁ ਜਪਾਹਾ ॥

All the virtuous deeds and righteousness are in remembering God.

ਕਿਲਵਿਖ ਮੈਲੁ ਪਾਪ ਧੋਵਾਹਾ ॥

It washes away the dirt of sins and misdeeds.

ਦੀਨ ਦਇਆਲ ਹੋਹੁ ਜਨ ਉਪਰਿ ਦੇਹੁ ਨਾਨਕ ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ ॥੪॥੫॥੧੧॥

O' God, be merciful to Your humble devotees and bestow upon Nanak, the inspiration for meditation on Naam. ||4||5||11||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩

Raag Jaitsri, Fifth Guru, Third Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਕੋਈ ਜਾਨੈ ਕਵਨੁ ਈਹਾ ਜਗਿ ਮੀਤੁ ॥

Rare is the one who knows, who is his true friend in the world.

ਜਿਸੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੇਈ ਬਿਧਿ ਬੂਝੈ ਤਾ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥

Only the one on whom God becomes gracious, understands this; immaculate becomes that person's way of life. ||1||Pause||

ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਬੰਧਪ ਇਸਟ ਮੀਤ ਅਰੁ ਭਾਈ ॥

Mother, father, wife, son, relatives, and friends,

ਪੂਰਬ ਜਨਮ ਕੇ ਮਿਲੇ ਸੰਜੋਗੀ ਅੰਤਹਿ ਕੇ ਨ ਸਹਾਈ ॥੧॥

have all come together here as a result of some associations of past births but in the end nobody can help.||1||

ਮੁਕਤਿ ਮਾਲ ਕਨਿਕ ਲਾਲ ਹੀਰਾ ਮਨ ਰੰਜਨ ਕੀ ਮਾਇਆ ॥

All worldly things such as pearl necklaces, gold, rubies, or diamonds are illusory pleasures of mind.

ਹਾ ਹਾ ਕਰਤ ਬਿਹਾਨੀ ਅਵਧਹਿ ਤਾ ਮਹਿ ਸੰਤੋਖੁ ਨ ਪਾਇਆ ॥੨॥

Getting involved in such things, one's life passes in agony, and one does not find contentment. ||2||

ਹਸਤਿ ਰਥ ਅਸੂ ਪਵਨ ਤੇਜ ਧਣੀ ਭੂਮਨ ਚਤੁਰਾਂਗਾ ॥

One may have elephants, chariots, horses as fast as the wind, wealth, land, and four kinds of armies,

ਸੰਗਿ ਨ ਚਾਲਿਓ ਇਨ ਮਹਿ ਕਛੁਐ ਉਠਿ ਸਿਧਾਇਓ ਨਾਂਗਾ ॥੩॥

but none of these accompany one in the end and he departs empty handed from the world. ||3||

ਹਰਿ ਕੇ ਸੰਤ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਕੇ ਤਾ ਕੈ ਹਰਿ ਹਰਿ ਗਾਈਐ ॥

The saints are God's dear beloveds and in their company we ought to meditate on Him.

ਨਾਨਕ ਈਹਾ ਸੁਖੁ ਆਗੈ ਮੁਖ ਉਜਲ ਸੰਗਿ ਸੰਤਨ ਕੈ ਪਾਈਐ ॥੪॥੧॥

O' Nanak, this way in the company of saints, we obtain peace here in this world and honor in the next. ||4||1||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩ ਦੁਪਦੇ

Raag Jaitsri, Fifth Guru, Third beat, Two stanzas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God. Realized by the grace of the true Guru:

ਦੇਹੁ ਸੰਦੇਸਰੇ ਕਹੀਅਉ ਪ੍ਰਿਅ ਕਹੀਅਉ ॥

O' my dear friends, give me the pleasant message of my beloved God.

ਬਿਸਮੁ ਭਈ ਮੈ ਬਹੁ ਬਿਧਿ ਸੁਨਤੇ ਕਹਹੁ ਸੁਹਾਗਨਿ ਸਹੀਅਉ ॥੧॥ ਰਹਾਉ ॥

I am mesmerized upon listening many kinds of things about Him. O' my friendly fortunate bride-souls, give me some clue about Him. ||1||Pause||

ਕੇ ਕਹਤੇ ਸਭ ਬਾਹਰਿ ਬਾਹਰਿ ਕੇ ਕਹਤੇ ਸਭ ਮਹੀਅਉ ॥

Some say that He lives outside of all, and some say He lives within all creatures.

ਬਰਨੁ ਨ ਦੀਸੈ ਚਿਹਨੁ ਨ ਲਖੀਐ ਸੁਹਾਗਨਿ ਸਾਤਿ ਬੁਝਹੀਅਉ ॥੧॥

But neither His color is visible, nor we can understand any of His features. O' the fortunate bride-souls, help me understand the truth about Him. ||1||

ਸਰਬ ਨਿਵਾਸੀ ਘਟਿ ਘਟਿ ਵਾਸੀ ਲੇਪੁ ਨਹੀ ਅਲਪਹੀਅਉ ॥

He is pervading everywhere and dwells in each and every heart but He is so detached that He is not even slightly affected by Maya.

ਨਾਨਕੁ ਕਹਤ ਸੁਨਹੁ ਰੇ ਲੋਗਾ ਸੰਤ ਰਸਨ ਕੇ ਬਸਹੀਅਉ ॥੨॥੧॥੨॥

Nanak says, Listen O' people, He always dwells on the tongues of the saints and they always meditate on Him lovingly. ||2||1||2||

ਜੈਤਸਰੀ ਮਃ ੫ ॥

Raag Jaitsri, Fifth Guru:

ਧੀਰਉ ਸੁਨਿ ਧੀਰਉ ਪ੍ਰਭ ਕਉ ॥੧॥ ਰਹਾਉ ॥

O' my friends, I obtain solace and peace of mind by listening to amazing things about God. ||1|| Pause||

ਜੀਅ ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਸਭੁ ਅਰਪਉ ਨੀਰਉ ਪੇਖਿ ਪ੍ਰਭ ਕਉ ਨੀਰਉ ॥੧॥

Beholding God very near, I dedicate my soul, my breath of life, my mind, body and everything to Him. ||1||

ਬੇਸੁਮਾਰ ਬੇਅੰਤੁ ਬਡ ਦਾਤਾ ਮਨਹਿ ਗਹੀਰਉ ਪੇਖਿ ਪ੍ਰਭ ਕਉ ॥੨॥

Beholding the infinite and the great benefactor everywhere, I enshrine Him in my heart. ||2||

ਜੇ ਚਾਹਉ ਸੋਈ ਸੋਈ ਪਾਵਉ ਆਸਾ ਮਨਸਾ ਪੂਰਉ ਜਪਿ ਪ੍ਰਭ ਕਉ ॥੩॥

I receive from God whatever I wish. My hopes and desires are fulfilled by lovingly remembering God. ||3||

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਵਸਿਆ ਦੂਖਿ ਨ ਕਬਹੂ ਝੁਰਉ ਬੁਝਿ ਪ੍ਰਭ ਕਉ ॥੪॥੨॥੩॥

O' Nanak, God dwells in my heart; and having realized Him through the Guru's Grace. I never grieve now. ||4||2||3||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

Raag Jaitsri, Fifth Guru:

ਲੋੜੀਦੜਾ ਸਾਜਨੁ ਮੇਰਾ ॥

Such is my beloved God, whom everybody wants to meet.

ਘਰਿ ਘਰਿ ਮੰਗਲ ਗਾਵਹੁ ਨੀਕੇ ਘਟਿ ਘਟਿ ਤਿਸਹਿ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥

Sing the sublime songs of His praises using all your faculties; He dwells in each and every heart. ||1||Pause||

ਸੂਖਿ ਅਰਾਧਨੁ ਦੂਖਿ ਅਰਾਧਨੁ ਬਿਸਰੈ ਨ ਕਾਹੂ ਬੇਰਾ ॥

O' my friends, lovingly meditate on God during good times and remember Him in bad times as well, so that we never forget Him.

ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ ॥੧॥

By meditating on God's Name, the darkness of worldly doubt is dispelled and the mind is enlightened as if it has been illuminated by thousands of Suns.

||1||

ਥਾਨਿ ਥਨੰਤਰਿ ਸਭਨੀ ਜਾਈ ਜੋ ਦੀਸੈ ਸੇ ਤੇਰਾ ॥

O' God, You pervade in all the spaces and interspaces, everywhere, whatever we see is Your creation.

ਸੰਤਸੰਗਿ ਪਾਵੈ ਜੋ ਨਾਨਕ ਤਿਸੁ ਬਹੁਰਿ ਨ ਹੋਈ ਹੈ ਫੇਰਾ ॥੨॥੩॥੪॥

O' Nanak, one who realizes You in the company of the saints doesn't go through the rounds of birth and death again. ||2||3||4||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ਦੁਪਦੇ

Raag Jaitsri, Fifth Guru, Fourth Beat, Two-Stanzas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

One eternal God, realized by the grace Of the true Guru:

ਅਬ ਮੈ ਸੁਖੁ ਪਾਇਓ ਗੁਰ ਆਗਿ ॥

I have now received celestial peace by following the Guru's teachings.

ਤਜੀ ਸਿਆਨਪ ਚਿੰਤ ਵਿਸਾਰੀ ਅਹੰ ਛੋਡਿਓ ਹੈ ਤਿਆਗਿ ॥੧॥ ਰਹਾਉ ॥

I have abandoned my cleverness, forsaken my anxiety and renounced my egotism. ||1||Pause||

ਜਉ ਦੇਖਉ ਤਉ ਸਗਲ ਮੇਹਿ ਮੇਹੀਅਉ ਤਉ ਸਰਨਿ ਪਰਿਓ ਗੁਰ ਭਾਗਿ ॥

When I saw that everyone was enticed by emotional attachment, I hurried to the Guru's refuge.

ਕਰਿ ਕਿਰਪਾ ਟਹਲ ਹਰਿ ਲਾਇਓ ਤਉ ਜਮਿ ਛੋਡੀ ਮੇਰੀ ਲਾਗਿ ॥੧॥

Bestowing mercy, the Guru engaged me to the devotional worship of God and then the fear of death left me alone. ||1||

ਤਰਿਓ ਸਾਗਰੁ ਪਾਵਕ ਕੇ ਜਉ ਸੰਤ ਭੇਟੇ ਵਡ ਭਾਗਿ ॥

By great good fortune, when I met the Guru I swam across the fiery ocean of vices.

ਜਨ ਨਾਨਕ ਸਰਬ ਸੁਖ ਪਾਏ ਮੇਰੇ ਹਰਿ ਚਰਨੀ ਚਿਤੁ ਲਾਗਿ ॥੨॥੧॥੫॥

O' Nanak, I have received total peace because my consciousness is attuned to God's immaculate Naam. ||2||1||5||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

Raag Jaitsri, Fifth Guru:

ਮਨ ਮਹਿ ਸਤਿਗੁਰ ਧਿਆਨੁ ਧਰਾ ॥

When I focused my mind on the true Guru,

ਦ੍ਰਿੜ੍ਹਹਓ ਗਿਆਨੁ ਮੰਤ੍ਰੁ ਹਰਿ ਨਾਮਾ ਪ੍ਰਭ ਜੀਉ ਮਇਆ ਕਰਾ ॥੧॥ ਰਹਾਉ ॥

God bestowed mercy and I was able to enshrine spiritual wisdom and the mantra of God's Name in my heart. ||1||Pause||

ਕਾਲ ਜਾਲ ਅਰੁ ਮਹਾ ਜੰਜਾਲਾ ਛੁਟਕੇ ਜਮਹਿ ਡਰਾ ॥

With the help of the Guru, I got rid of the nooses of spiritual death, worldly entanglements, and the fear of the demon of death.

ਆਇਓ ਦੁਖ ਹਰਣ ਸਰਣ ਕਰੁਣਾਪਤਿ ਗਹਿਓ ਚਰਣ ਆਸਰਾ ॥੧॥

I came to the refuge of the merciful God, the destroyer of sorrow and grasped the support of His Name. ||1||

ਨਾਵ ਰੂਪ ਭਇਓ ਸਾਧਸੰਗੁ ਭਵ ਨਿਧਿ ਪਾਰਿ ਪਰਾ ॥

The holy congregation became like a boat for me, riding which I have crossed the dreadful ocean of vices.

ਅਪਿਉ ਪੀਓ ਗਤੁ ਥੀਓ ਭਰਮਾ ਕਹੁ ਨਾਨਕ ਅਜਰੁ ਜਰਾ ॥੨॥੨॥੬॥

Nanak says, I have partaken the ambrosial nectar of God's Name, my doubt has vanished, and I have received the everlasting supreme spiritual state. ||2||2||6||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

Raag Jaitsri, Fifth Guru:

ਜਾ ਕਉ ਭਏ ਗੋਵਿੰਦ ਸਹਾਈ ॥

Those whom God extends His support,

ਸੂਖ ਸਹਜ ਆਨੰਦ ਸਗਲ ਸਿਉ ਵਾ ਕਉ ਬਿਆਧਿ ਨ ਕਾਈ ॥੧॥ ਰਹਾਉ ॥

they spend all their life in peace, poise and bliss; no ailment ever afflicts them. ||1||Pause||

ਦੀਸਹਿ ਸਭ ਸੰਗਿ ਰਹਹਿ ਅਲੇਪਾ ਨਹ ਵਿਆਪੈ ਉਨ ਮਾਈ ॥

They seem to mingle with everyone but remain detached and Maya doesn't afflict them.

ਏਕੈ ਰੰਗਿ ਤਤ ਕੇ ਬੇਤੇ ਸਤਿਗੁਰ ਤੇ ਬੁਧਿ ਪਾਈ ॥੧॥

They receive such wisdom from the true Guru that they understand the essence of reality and remain absorbed in the love of God. ||1||

ਦਇਆ ਮਇਆ ਕਿਰਪਾ ਠਾਕੁਰ ਕੀ ਸੇਈ ਸੰਤ ਸੁਭਾਈ ॥

Those upon whom God bestows His kindness, compassion and mercy, become sublime Saints.

ਤਿਨ ਕੈ ਸੰਗਿ ਨਾਨਕ ਨਿਸਤਰੀਐ ਜਿਨ ਰਸਿ ਰਸਿ ਹਰਿ ਗੁਨ ਗਾਈ ॥੨॥੩॥੭॥

O' Nanak, we swim across the ocean of vices in the company of those who sing the praises of God with love and joy. ||2||3||7||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

Raag Jaitsri, Fifth Guru:

ਗੋਬਿੰਦ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਰੂਪ ॥

O' God, You are our life, breath, wealth, and beauty.

ਅਗਿਆਨ ਮੇਹ ਮਗਨ ਮਹਾ ਪ੍ਰਾਨੀ ਅੰਧਿਆਰੇ ਮਹਿ ਦੀਪ ॥੧॥ ਰਹਾਉ ॥

The spiritually ignorant human beings remain totally drowned in emotional attachments and You are the only source of light in this spiritual darkness. ||1||Pause||

ਸਫਲ ਦਰਸਨੁ ਤੁਮਰਾ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਚਰਨ ਕਮਲ ਆਨੁਪ ॥

O' beloved God, fruitful is Your sight and incomparable Your love.

ਅਨਿਕ ਬਾਰ ਕਰਉ ਤਿਹ ਬੰਦਨ ਮਨਹਿ ਚਰਾਵਉ ਧੂਪ ॥੧॥

In reverence and with all my heart, I bow to you many times. I let go of my ego in the same manner as the incense lets go of its existence. ||1||

ਹਾਰਿ ਪਰਿਓ ਤੁਮ੍ਹਰੈ ਪ੍ਰਭ ਦੁਆਰੈ ਦਿੜ੍ਹਹੁ ਕਰਿ ਗਹੀ ਤੁਮ੍ਹਰਾਰੀ ਲੁਕ ॥

O' God, exhausted from all other sources of support, I have sought Your shelter and have firm faith in Your support.

ਕਾਢਿ ਲੇਹੁ ਨਾਨਕ ਅਪੁਨੇ ਕਉ ਸੰਸਾਰ ਪਾਵਕ ਕੇ ਕੁਪ ॥੨॥੪॥੮॥

O' God, lift Your humble servant Nanak up, out of the pit of fire of Maya. ||2||4||8||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

Raag Jaitsri, Fifth Gurul:

ਕੇਈ ਜਨੁ ਹਰਿ ਸਿਉ ਦੇਵੈ ਜੇਰਿ ॥

If only someone unites me with God!

ਚਰਨ ਗਹਉ ਬਕਉ ਸੁਭ ਰਸਨਾ ਦੀਜਹਿ ਪ੍ਰਾਨ ਅਕੇਰਿ ॥੧॥ ਰਹਾਉ ॥

I would bow before him, utter sweet words to thank him and offer my very life to him. ||1||Pause||

ਮਨੁ ਤਨੁ ਨਿਰਮਲ ਕਰਤ ਕਿਆਰੇ ਹਰਿ ਸਿੰਚੈ ਸੁਧਾ ਸੰਜੇਰਿ ॥

Only a rare person transforms his mind and body like a garden and then rightly nurtures it with the nectar of God's Name.

ਇਆ ਰਸ ਮਹਿ ਮਗਨੁ ਹੋਤ ਕਿਰਪਾ ਤੇ ਮਹਾ ਬਿਖਿਆ ਤੇ ਤੇਰਿ ॥੧॥

Through God's grace, he remains absorbed in the elixir of Naam, breaking away from the gigantic Maya. ||1||

ਆਇਓ ਸਰਣਿ ਦੀਨ ਦੁਖ ਭੰਜਨ ਚਿਤਵਉ ਤੁਮ੍ਹਰੀ ਓਰਿ ॥

O' the destroyer of sorrows of the meek, I have come to Your refuge and I keep my conscience focused on You.

ਅਭੈ ਪਦੁ ਦਾਨੁ ਸਿਮਰਨੁ ਸੁਆਮੀ ਕੇ ਪ੍ਰਭ ਨਾਨਕ ਬੰਧਨ ਛੇਰਿ ॥੨॥੫॥੯॥

Nana prays, O' God! Please bless me with the meditation on Your Name; liberate me from the worldly bonds of Maya and make me fearless against vices. ||2||5||9||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

Raag Jaitsri, Fifth Guru:

ਚਾਤ੍ਰਿਕ ਚਿਤਵਤ ਬਰਸਤ ਮੇਂਹ ॥

Just as the Chatrik (a pied Cuckoo) always keeps wishing for the rainfall,

ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਕਰੁਣਾ ਪ੍ਰਭ ਧਾਰਹੁ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਕੇ ਨੇਂਹ ॥੧॥ ਰਹਾਉ ॥

Similarly O' God, the ocean of mercy, I wish that You show compassion and bless me with the longing for Your loving devotional worship. ||1||Pause||

ਅਨਿਕ ਸੂਖ ਚਕਵੀ ਨਹੀ ਚਾਹਤ ਅਨਦ ਪੂਰਨ ਪੇਖਿ ਦੇਂਹ ॥

O' God, a Chakwi (the shell duck) does not wish for innumerable comforts, but on seeing the sun a sense of total bliss wells up in her.

ਆਨ ਉਪਾਵ ਨ ਜੀਵਤ ਮੀਨਾ ਬਿਨੁ ਜਲ ਮਰਨਾ ਤੇਂਹ ॥੧॥

A fish cannot survive by any other efforts but water and it would definitely die without water. ||1||

ਹਮ ਅਨਾਥ ਨਾਥ ਹਰਿ ਸਰਣੀ ਅਪੁਨੀ ਕ੍ਰਿਪਾ ਕਰੇਂਹ ॥

Similarly, without You I have no support, O' my Master God, show Your mercy and keep me in Your refuge,

ਚਰਣ ਕਮਲ ਨਾਨਕੁ ਆਰਾਧੈ ਤਿਸੁ ਬਿਨੁ ਆਨ ਨ ਕੇਂਹ ॥੨॥੬॥੧੦॥

I shall keep meditating on Your immaculate Name, because without that nothing else seems pleasing to me, prays Nanak ||2||6||10||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

Raag Jaitsri, Fifth Guru:

ਮਨਿ ਤਨਿ ਬਸਿ ਰਹੇ ਮੇਰੇ ਪ੍ਰਾਨ ॥

God, who is my very life, now dwells in my mind and heart,

ਕਰਿ ਕਿਰਪਾ ਸਾਧੂ ਸੰਗਿ ਭੇਟੇ ਪੂਰਨ ਪੁਰਖ ਸੁਜਾਨ ॥੧॥ ਰਹਾਉ ॥

because showing His mercy, the perfect all-knowing Supreme God has made me realize Him in the company of the Guru. ||1||Pause||

ਪ੍ਰੇਮ ਠਗਉਰੀ ਜਿਨ ਕਉ ਪਾਈ ਤਿਨ ਰਸੁ ਪੀਅਉ ਭਾਰੀ ॥

They who received the potion for God's love from the Guru, have enjoyed the sublime nectar of Naam.

ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਕੁਦਰਤਿ ਕਵਨ ਹਮ੍ਹਾਰੀ ॥੧॥

The worth of that nectar cannot be described; what power do I have to describe the value of the nectar of Naam? ||1||

ਲਾਇ ਲਏ ਲੜਿ ਦਾਸ ਜਨ ਅਪੁਨੇ ਉਧਰੇ ਉਧਰਨਹਾਰੇ ॥

God has always extended His support to His devotees and thus He has saved them from the worldly bonds of Maya and vices.

ਪ੍ਰਭੁ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਓ ਨਾਨਕ ਸਰਣਿ ਦੁਆਰੇ ॥੨॥੭॥੧੧॥

O' Nanak, the devotees have received peace by seeking shelter in God's refuge and by always meditating on Him. ||2||7||11||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

Raag Jaitsri, Fifth Guru:

ਆਏ ਅਨਿਕ ਜਨਮ ਭ੍ਰਮਿ ਸਰਣੀ ॥

O' God, after wandering through many lives, we have come to Your shelter.

ਉਧਰੁ ਦੇਹ ਅੰਧ ਕੂਪ ਤੇ ਲਾਵਹੁ ਅਪੁਨੀ ਚਰਣੀ ॥੧॥ ਰਹਾਉ ॥

Please save us from drowning in the blind well of worldly entanglements, and attach us to Your Name. ||1||Pause||

ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮੁ ਨ ਜਾਨਾ ਨਾਹਿਨ ਨਿਰਮਲ ਕਰਣੀ ॥

O' God, I do not know anything about spiritual wisdom, meditation or good deeds, and my way of life is not clean and pure.

ਸਾਧਸੰਗਤਿ ਕੈ ਅੰਚਲਿ ਲਾਵਹੁ ਬਿਖਮ ਨਦੀ ਜਾਇ ਤਰਣੀ ॥੧॥

Therefore, please put me together with saintly persons so that with their guidance, I can cross this torturous worldly river of vices. ||1||

ਸੁਖ ਸੰਪਤਿ ਮਾਇਆ ਰਸ ਮੀਠੇ ਇਹ ਨਹੀ ਮਨ ਮਹਿ ਧਰਣੀ

The true devotees of God don't let the thoughts of worldly comforts, wealth and the sweet relishes of Maya dwell in their mind.

ਹਰਿ ਦਰਸਨ ਤ੍ਰਿਪਤਿ ਨਾਨਕ ਦਾਸ ਪਾਵਤ ਹਰਿ ਨਾਮ ਰੰਗ ਆਭਰਣੀ ॥੨॥੮॥੧੨॥

O' Nanak, the true devotees obtain contentment by realizing God, and for them, love for God's Name is their embellishment. ||2||8||12||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ॥

Raag Jaitsri, Fifth Guru:

ਹਰਿ ਜਨ ਸਿਮਰਹੁ ਹਿਰਦੈ ਰਾਮ ॥

O, the devotees of God, meditate on God from the core of your heart.

ਹਰਿ ਜਨ ਕਉ ਅਪਦਾ ਨਿਕਟਿ ਨ ਆਵੈ ਪੂਰਨ ਦਾਸ ਕੇ ਕਾਮ ॥੧॥ ਰਹਾਉ ॥

By doing so, no calamity comes near the devotees of God and all their tasks are accomplished successfully. ||1||Pause||

ਕੋਟਿ ਬਿਘਨ ਬਿਨਸਹਿ ਹਰਿ ਸੇਵਾ ਨਿਹਚਲੁ ਗੋਵਿੰਦ ਧਾਮ ॥

By meditating on God, millions of obstacles are removed and one enters into the eternal abode of God.

ਭਗਵੰਤ ਭਗਤ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਆਦਰੁ ਦੇਵਤ ਜਾਮ ॥੧॥

The fortunate devotees of God have nothing to fear because even the demon of death treats them with respect. ||1||

ਤਜਿ ਗੋਪਾਲ ਆਨ ਜੇ ਕਰਣੀ ਸੋਈ ਸੋਈ ਬਿਨਸਤ ਖਾਮ ॥

Whatever other ritualistic deeds are done by forsaking God, are perishable, temporary and transitory.

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਗਹੁ ਨਾਨਕ ਸੁਖ ਸਮੂਹ ਬਿਸਰਾਮ ॥੨॥੯॥੧੩॥

O' Nanak, grasp the immaculate Name of God and steadfastly meditate on His Name, which is the abode of all comforts. ||2||9||13||

ਜੈਤਸਰੀ ਮਹਲਾ

Raag Jaitsri, Ninth Guru.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One Eternal God realized by The Grace Of The True God:

ਭੂਲਿਓ ਮਨੁ ਮਾਇਆ ਉਰਝਾਇਓ ॥

A mortal's mind, gone astray from the righteous path of life, remains entangled in the pursuit of worldly riches.

ਜੇ ਜੇ ਕਰਮ ਕੀਓ ਲਾਲਚ ਲਗਿ ਤਿਹ ਤਿਹ ਆਪੁ ਬੰਧਾਇਓ ॥੧॥ ਰਹਾਉ ॥

Motivated by greed, whatever he does, serves to bind him down in the love of Mays.||1||Pause||

ਸਮਝ ਨ ਪਰੀ ਬਿਖੈ ਰਸ ਰਚਿਓ ਜਸੁ ਹਰਿ ਕੇ ਬਿਸਰਾਇਓ ॥

The divine understanding never dawns upon him; he remains engrossed in sinful pleasures and completely forgets about singing praises of God.

ਸੰਗਿ ਸੁਆਮੀ ਸੇ ਜਾਨਿਓ ਨਾਹਿਨ ਬਨੁ ਖੋਜਨ ਕਉ ਧਾਇਓ ॥੧॥

He does not realize God dwelling with him and unnecessarily goes to search for Him in the forests.||1||

ਰਤਨੁ ਰਾਮੁ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਤਾ ਕੇ ਗਿਆਨੁ ਨ ਪਾਇਓ ॥

The jewel like precious God's Name dwells within the heart, but one has no knowledge about it.

ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਓ ॥੨॥੧॥

O' Nanak, without meditation on God, one wastes his life in vain. ||2||1||

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥

Raag Jaitsree, Ninth Guru:

ਹਰਿ ਜੁ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥

O' dear God, save my honor.

ਜਮ ਕੇ ਤ੍ਰਾਸ ਭਇਓ ਉਰ ਅੰਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥੧॥ ਰਹਾਉ ॥

In my heart is the terrible fear of death; O' the treasure of mercy, I have grasped onto Your support to save myself from this fear. ||1||Pause||

ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੇਭੀ ਫੁਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥

O' God, I am a great sinner, foolish and a greedy person; but now I have grown weary of committing sins.

ਭੈ ਮਰਬੇ ਕੇ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨੁ ਜਾਰਾ ॥੧॥

I cannot forget the fear of dying; this anxiety is consuming my body. ||1||

ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥

I have been running around everywhere and have made many efforts to get myself liberated from the fear of death.

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ ਤਾ ਕੇ ਮਰਮੁ ਨ ਪਾਇਆ ॥੨॥

But I did not comprehend the secret of the immaculate God dwelling in my heart. ||2||

ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥

I neither have any virtues, nor have I performed any meditation or austerities; what should I do now to alleviate the fear of death?

ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ ਦੀਜੈ ॥੩॥੨॥

Nanak says, O'God, I am exhausted and have come to Your refuge; please bless me with the gift of fearlessness. ||3||2||

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥

Jaitsree, Ninth Mehl:

ਮਨ ਰੇ ਸਾਚਾ ਗਹੇ ਬਿਚਾਰਾ ॥

O' my mind, embrace this eternal wisdom,

ਰਾਮ ਨਾਮ ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੇ ਸਗਰੇ ਇਹੁ ਸੰਸਾਰਾ ॥੧॥ ਰਹਾਉ ॥

that except God's Name, the entire world is an illusion. ||1||Pause||

ਜਾ ਕਉ ਜੋਗੀ ਖੇਜਤ ਹਾਰੇ ਪਾਇਓ ਨਾਹਿ ਤਿਹ ਪਾਰਾ ॥

God, whom even the yogis have failed to find and could not reach His limit,

ਸੈ ਸੁਆਮੀ ਤੁਮ ਨਿਕਟਿ ਪਛਾਨੇ ਰੂਪ ਰੇਖ ਤੇ ਨਿਆਰਾ ॥੧॥

deem that Master near you, but He has no form or features. ||1||

ਪਾਵਨ ਨਾਮੁ ਜਗਤ ਮੈ ਹਰਿ ਕੇ ਕਬਹੂ ਨਾਹਿ ਸੰਭਾਰਾ

God's Name is the most immaculate thing in the world, and yet you have never enshrined it within you,

ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ ਰਾਖਹੁ ਬਿਰਦੁ ਤੁਹਾਰਾ ॥੨॥੩॥

O' God, Nanak has entered Your refuge, and the entire world bows down before You; please save me and honor Your own tradition. ||2||3||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੧

Raag Jaitsree, Fifth Guru, Chhant, First Beat:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਲੋਕ ॥

Shalok:

ਦਰਸਨੁ ਪਿਆਸੀ ਦਿਨਸੁ ਰਾਤਿ ਚਿਤਵਉ ਅਨਦਿਨੁ ਨੀਤਿ ॥

I am longing for the vision of my beloved God and I always think of Him.

ਖੋਲ੍ਹਿਹ ਕਪਟ ਗੁਰਿ ਮੇਲੀਆ ਨਾਨਕ ਹਰਿ ਸੰਗਿ ਮੀਤ ॥੧॥

O' Nanak, the Guru opened the doors of my mind, liberated me from the worldly bonds and united me with God, my Friend. ||1||

ਛੰਤ ॥

Chhant:

ਸੁਣਿ ਯਾਰ ਹਮਾਰੇ ਸਜਣ ਇਕ ਕਰਉ ਬੇਨੰਤੀਆ ॥

Listen to me, O' my dear friend, I make a supplication before you.

ਤਿਸੁ ਮੇਹਨ ਲਾਲ ਪਿਆਰੇ ਹਉ ਫਿਰਉ ਖੇਜੰਤੀਆ ॥

I am wandering around, searching for that enticing, sweet Beloved-God.

ਤਿਸੁ ਦਸਿ ਪਿਆਰੇ ਸਿਰੁ ਧਰੀ ਉਤਾਰੇ ਇਕ ਭੇਰੀ ਦਰਸਨੁ ਦੀਜੈ ॥

Please tell me the whereabouts of my Beloved-God; I would surrender myself to Him if He shows His blessed vision even for an instant.

ਨੈਨ ਹਮਾਰੇ ਪ੍ਰਿਅ ਰੰਗ ਰੰਗਾਰੇ ਇਕੁ ਤਿਲੁ ਭੀ ਨਾ ਧੀਰੀਜੈ ॥

My eyes are so imbued with the love of my Beloved-God that, without seeing Him, I do not have even a moment's peace.

ਪ੍ਰਭੁ ਸਿਉ ਮਨੁ ਲੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਚਾੜ੍ਹਕੁ ਜਿਵੈ ਤਿਸੰਤੀਆ ॥

My mind is attached to God like a fish to water and like a rain bird thirsty for the raindrop.

ਜਨ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਸਗਲੀ ਤਿਖਾ ਬੁਝੰਤੀਆ ॥੧॥

Devotee Nanak has realized the Perfect Guru and all his thirst for the blessed vision of God is quenched. ||1||

ਯਾਰ ਵੇ ਪ੍ਰਿਅ ਹਭੇ ਸਖੀਆ ਮੁ ਕਹੀ ਨ ਜੇਹੀਆ ॥

O' my friend, all these loving companions are Beloved God's soul-brides; I cannot compare myself to any of them.

ਯਾਰ ਵੇ ਹਿਕ ਡੂੰ ਹਿਕਿ ਚਾੜੈ ਹਉ ਕਿਸੁ ਚਿਤੇਹੀਆ ॥

O' my friend, each one is more beautiful and virtuous than the other; I do not come close to any of them.

ਹਿਕ ਦੂੰ ਹਿਕਿ ਚਾੜੈ ਅਨਿਕ ਪਿਆਰੇ ਨਿਤ ਕਰਦੇ ਭੋਗ ਬਿਲਾਸਾ ॥

Innumerable are the worshippers of God; each of them is more beautiful than the other, and always enjoying the bliss of their union with Him.

ਤਿਨਾ ਦੇਖਿ ਮਨਿ ਚਾਉ ਉਠੰਦਾ ਹਉ ਕਦਿ ਪਾਈ ਗੁਣਤਾਸਾ ॥

Beholding them, desire wells up in my mind as to when I will also realize God, the treasure of virtues.

ਜਿਨੀ ਮੈਡਾ ਲਾਲੁ ਰੀਝਾਇਆ ਹਉ ਤਿਸੁ ਆਰੈ ਮਨੁ ਡੋਹੀਆ ॥

I surrender my mind before those who have allured my beloved-God.

ਨਾਨਕੁ ਕਹੈ ਸੁਣਿ ਬਿਨਉ ਸੁਹਾਗਣਿ ਮੁ ਦਸਿ ਡਿਖਾ ਪਿਰੁ ਕੇਹੀਆ ॥੨॥

Nanak says: O' the fortunate soul-bride, listen to my prayer and tell me how the Husband-God looks like ||2||

ਯਾਰ ਵੇ ਪਿਰੁ ਆਪਣ ਭਾਣਾ ਕਿਛੁ ਨੀਸੀ ਛੰਦਾ ॥

O' my friend, Husband-God follows His own will; He is not dependent on anyone.

ਯਾਰ ਵੇ ਤੈ ਰਾਵਿਆ ਲਾਲਨੁ ਮੂ ਦਸਿ ਦਸੰਦਾ ॥

O' my friend, you have enjoyed the company of dear God; please tell me about Him.

ਲਾਲਨੁ ਤੈ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਜੈ ਧਨ ਭਾਗ ਮਥਾਣੇ ॥

Beloved Spouse-God is realized by that soul-bride who is predestined and has gotten rid of her ego.

ਬਾਂਹ ਪਕੜਿ ਠਾਕੁਰਿ ਹਉ ਘਿਧੀ ਗੁਣ ਅਵਗਣ ਨ ਪਛਾਣੇ ॥

God has accepted me and has made me as His own; He did not consider my virtues and sins.

ਗੁਣ ਹਾਰੁ ਤੈ ਪਾਇਆ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ ਤਿਸੁ ਹਭੇ ਕਿਛੁ ਸੁਹੰਦਾ ॥

O'God, the bride soul whom You adorn with divine virtue and imbue her with the deep red color of Naam; everything in her life becomes beautiful.

ਜਨ ਨਾਨਕ ਧੰਨਿ ਸੁਹਾਗਣਿ ਸਾਈ ਜਿਸੁ ਸੰਗਿ ਭਤਾਰੁ ਵਸੰਦਾ ॥੩॥

O' Nanak, fortunate is that soul-bride who has realized Husband-God residing in her heart. ||3||

ਯਾਰ ਵੇ ਨਿਤ ਸੁਖ ਸੁਖੇਦੀ ਸਾ ਮੈ ਪਾਈ ॥

O' my friend, the wish I have been daily praying for has been fulfilled.

ਵਰੁ ਲੋੜੀਦਾ ਆਇਆ ਵਜੀ ਵਾਧਾਈ ॥

I have realized my sought after Husband-God in my heart and now I feel as if blissful songs are vibrating in my heart.

ਮਹਾ ਮੰਗਲੁ ਰਹਸੁ ਥੀਆ ਪਿਰੁ ਦਇਆਲੁ ਸਦ ਨਵ ਰੰਗੀਆ ॥

I am feeling a sense of great celebration and joy, because my Husband-God is compassionate, ever young and loving.

ਵਡ ਭਾਗਿ ਪਾਇਆ ਗੁਰਿ ਮਿਲਾਇਆ ਸਾਧ ਕੈ ਸਤਸੰਗੀਆ ॥

O' my friend, with great fortune, I have realized Husband-God; The Guru has united me with my Husband-God through the congregation of saints.

ਆਸਾ ਮਨਸਾ ਸਗਲ ਪੂਰੀ ਪ੍ਰਿਅ ਅੰਕਿ ਅੰਕੁ ਮਿਲਾਈ ॥

All my hopes and desires have been fulfilled; my Beloved Spouse-God has totally accepted me.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸੁਖ ਸੁਖੇਦੀ ਸਾ ਮੈ ਗੁਰ ਮਿਲਿ ਪਾਈ ॥੪॥੧॥

Nanak says, by meeting the Guru, I have received what I was always praying for. ||4||1||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਛੰਤ

Raag Jaitsree, Fifth Guru, Second beat, Chhant:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਲੋਕੁ ॥

Shalok:

ਉਚਾ ਅਗਮ ਅਪਾਰ ਪ੍ਰਭੁ ਕਥਨੁ ਨ ਜਾਇ ਅਕਥੁ ॥

God is exalted, incomprehensible and infinite; He cannot be described.

ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ ਰਾਖਨ ਕਉ ਸਮਰਥੁ ॥੧॥

O' Nanak, I have sought the refuge of that God, who is all-powerful to protect those who come to His refuge. ||1||

ਛੰਤੁ ॥

Chhant:

ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਾਖੁ ਹਰਿ ਪ੍ਰਭੁ ਤੇਰਿਆ ॥

O' God, I belong to You, protect me from the bonds of Maya as You wish.

ਕੇਤੇ ਗਨਉ ਅਸੰਖ ਅਵਗਣ ਮੇਰਿਆ ॥

I have committed countless sins; how many of them can I count?

ਅਸੰਖ ਅਵਗਣ ਖਤੇ ਫੇਰੇ ਨਿਤਪ੍ਰਤਿ ਸਦ ਭੂਲੀਐ ॥

My faults and misdeeds are countless, I am entrapped in the rounds of sins; day after day, I continually make mistakes.

ਮੋਹ ਮਗਨ ਬਿਕਰਾਲ ਮਾਇਆ ਤਉ ਪ੍ਰਸਾਦੀ ਘੁਲੀਐ ॥

I am engrossed in the love for the dreadful worldly attachments; by Your grace alone can I be saved.

ਲੂਕ ਕਰਤ ਬਿਕਾਰ ਬਿਖੜੇ ਪ੍ਰਭ ਨੇਰ ਹੂ ਤੇ ਨੇਰਿਆ ॥

In secret, we commit so many evils and sins; but, O' God, You are nearer than the nearest to us.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਕਾਢਿ ਭਵਜਲ ਫੇਰਿਆ ॥੧॥

Nanak prays: O' God bestow mercy and save us from repeatedly falling in the worldly ocean of vices. ||1||

ਸਲੋਕੁ ॥

Shalok:

ਨਿਰਤਿ ਨ ਪਵੈ ਅਸੰਖ ਗੁਣ ਉਚਾ ਪ੍ਰਭ ਕਾ ਨਾਉ ॥

God's glory is extremely exalted; His virtues are countless and cannot be enumerated.

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਮਿਲੈ ਨਿਥਾਵੇ ਥਾਉ ॥੨॥

Nanak prays: O' God! I am supportless, please bless me with Your support. ||2||

ਛੰਤੁ ॥

Chhant:

ਦੂਸਰ ਨਾਹੀ ਠਾਉ ਕਾ ਪਹਿ ਜਾਈਐ ॥

Besides God's presence there is no other place where we could go for any support.

ਆਠ ਪਹਰ ਕਰ ਜੋੜਿ ਸੇ ਪ੍ਰਭੁ ਧਿਆਈਐ ॥

With folded hands, we should always remember God with loving devotion.

ਧਿਆਇ ਸੇ ਪ੍ਰਭੁ ਸਦਾ ਅਪੁਨਾ ਮਨਹਿ ਚਿੰਦਿਆ ਪਾਈਐ ॥

By always remembering our God, we get the fruit of our heart's desire.

ਤਜਿ ਮਾਨ ਮੇਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਏਕ ਸਿਉ ਲਿਵ ਲਾਈਐ ॥

Renouncing ego, worldly attachments and the sin of seeking support of anyone other than God, we should attune only to One God.

ਅਰਪਿ ਮਨੁ ਤਨੁ ਪ੍ਰਭੁ ਆਰੈ ਆਪੁ ਸਗਲ ਮਿਟਾਈਐ ॥

Surrendering our mind and body before God, we should erase our self-conceit.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਧਾਰਿ ਕਿਰਪਾ ਸਾਚਿ ਨਾਮਿ ਸਮਾਈਐ ॥੨॥

Nanak prays, O' God, bestow mercy, that we may get absorbed in Your eternal Name. ||2||

ਸਲੋਕੁ ॥

Shalok:

ਰੇ ਮਨ ਤਾ ਕਉ ਧਿਆਈਐ ਸਭ ਬਿਧਿ ਜਾ ਕੈ ਹਾਥਿ ॥

O' my mind, we should remember God because everything is under His command.

ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚੀਐ ਨਾਨਕ ਨਿਬਰੈ ਸਾਥਿ ॥੩॥

O' Nanak, we should amass the wealth of God's Name, which accompanies us even after death. ||3||

ਛੰਤੁ ॥

Chhant:

ਸਾਥੀਅੜਾ ਪ੍ਰਭੁ ਏਕੁ ਦੂਸਰ ਨਾਹਿ ਕੇਇ ॥

God is our only eternal companion; there is none other at all.

ਥਾਨ ਥਨੰਤਰਿ ਆਪਿ ਜਲਿ ਥਲਿ ਪੂਰ ਸੇਇ ॥

He Himself is pervading all spaces and interspaces and He is the same One who pervades all waters and lands.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਦਾਤਾ ਪ੍ਰਭੁ ਧਨੀ ॥

God, the beneficent Master of all, is pervading the water, the land and the sky.

ਗੋਪਾਲ ਗੋਬਿੰਦ ਅੰਤੁ ਨਾਹੀ ਬੇਅੰਤ ਗੁਣ ਤਾ ਕੇ ਕਿਆ ਗਨੀ ॥

God, the Master and preserver of the universe, has unlimited, infinite virtues that I cannot even count them.

ਭਜੁ ਸਰਣਿ ਸੁਆਮੀ ਸੁਖਰ ਗਾਮੀ ਤਿਸੁ ਬਿਨਾ ਅਨ ਨਾਹਿ ਕੇਇ ॥

O' my friend, remain in the refuge of God. He is the benefactor of spiritual peace; except Him, there is none other at all.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਤਿਸੁ ਪਰਾਪਤਿ ਨਾਮੁ ਹੋਇ ॥੩॥

Nanak prays: O' God, only that person on whom You show mercy receives Your Naam. ||3||

ਸਲੋਕੁ ॥

Shalok:

ਚਿਤਿ ਜਿ ਚਿਤਵਿਆ ਸੇ ਮੈ ਪਾਇਆ ॥

I received whatever I wished for in my mind.

ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸੁਖ ਸਬਾਇਆ ॥੪॥

O' Nanak, total celestial peace is attained by lovingly remembering Naam.

||4||

ਛੰਤੁ ॥

Chhant:

ਅਬ ਮਨੁ ਛੁਟਿ ਗਇਆ ਸਾਧੂ ਸੰਗਿ ਮਿਲੇ ॥

My mind is now emancipated from the bond of worldly allurements because I have joined the company of the Guru.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਲਇਆ ਜੇਤੀ ਜੇਤਿ ਰਲੇ ॥

I have meditated on Naam through the Guru's teachings and my soul has merged with the Supreme soul.

ਹਰਿ ਨਾਮੁ ਸਿਮਰਤ ਮਿਟੇ ਕਿਲਬਿਖ ਬੁਝੀ ਤਪਤਿ ਅਘਾਨਿਆ ॥

By meditating on God's Naam my sins are erased, fierce desires are quenched and I am satiated.

ਗਹਿ ਭੁਜਾ ਲੀਨੇ ਦਇਆ ਕੀਨੇ ਆਪਨੇ ਕਰਿ ਮਾਨਿਆ ॥

Bestowing His mercy, God has taken me into His refuge and has accepted me as one of His own.

ਲੈ ਅੰਕਿ ਲਾਏ ਹਰਿ ਮਿਲਾਏ ਜਨਮ ਮਰਣਾ ਦੁਖ ਜਲੇ ॥

Those on whom God bestows mercy and unites them with Himself, all the pains of their birth and death vanish.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰੀ ਮੇਲਿ ਲੀਨੇ ਇਕ ਪਲੇ ॥੪॥੨॥

Nanak submits that by showing His mercy, God unites them with Himself in an instant. ||4||2||

ਜੈਤਸਰੀ ਛੰਤ ਮਃ ੫ ॥

Raag Jaitsree, Chhant, Fifth Guru:

ਪਾਧਾਣੂ ਸੰਸਾਰੁ ਗਾਰਬਿ ਅਟਿਆ ॥

People in the world are like temporary travellers, and yet they are filled with ego.

ਕਰਤੇ ਪਾਪ ਅਨੇਕ ਮਾਇਆ ਰੰਗ ਰਟਿਆ ॥

Imbued with the love for Maya, the worldly riches and power, they keep committing a myriad of sins.

ਲੋਭਿ ਮੇਹਿ ਅਭਿਮਾਨਿ ਬੂਭੇ ਮਰਣੁ ਚੀਤਿ ਨ ਆਵਏ ॥

They remain drowned in greed, emotional worldly attachments and egotism; the thought of death does not even enter their mind.

ਪੁਤ੍ਰੁ ਮਿਤ੍ਰੁ ਬਿਉਹਾਰ ਬਨਿਤਾ ਏਹ ਕਰਤ ਬਿਹਾਵਏ ॥

They spend their entire lives attending to the affairs of their spouses, children, and friends.

ਪੁਜਿ ਦਿਵਸ ਆਏ ਲਿਖੇ ਮਾਏ ਦੁਖੁ ਧਰਮ ਦੂਤਹ ਡਿਠਿਆ ॥

O' mother, when their pre-ordained days have run their course, they feel miserable upon seeing the demons of death in front of them.

ਕਿਰਤ ਕਰਮ ਨ ਮਿਟੈ ਨਾਨਕ ਹਰਿ ਨਾਮ ਧਨੁ ਨਹੀ ਖਟਿਆ ॥੧॥

O' Nanak, one's preordained destiny based on his past deeds cannot be erased because he has not earned the wealth of God's Name in this life. ||1||

ਉਦਮ ਕਰਹਿ ਅਨੇਕ ਹਰਿ ਨਾਮੁ ਨ ਗਾਵਹੀ ॥

Those who make countless ritualistic efforts, but do not worship God's Name,

ਭਰਮਹਿ ਜੋਨਿ ਅਸੰਖ ਮਰਿ ਜਨਮਹਿ ਆਵਹੀ ॥

wander around in myriad forms of lives and keep going through the cycle of birth and death.

ਪਸੂ ਪੰਖੀ ਸੈਲ ਤਰਵਰ ਗਣਤ ਕਛੁ ਨ ਆਵਏ ॥

There is no count of the species of animals, birds, rocks, and trees which such human beings go through.

ਬੀਜੁ ਬੇਵਸਿ ਭੋਗ ਭੋਗਹਿ ਕੀਆ ਅਪਣਾ ਪਾਵਏ ॥

They reap what they sow, and bear the consequences of their own deeds.

ਰਤਨ ਜਨਮੁ ਹਾਰੰਤ ਜੁਐ ਪ੍ਰਭੁ ਆਪਿ ਨ ਭਾਵਹੀ ॥

They lose their jewel like precious human life and are not pleasing to God either.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਭਰਮਹਿ ਭ੍ਰਮਾਏ ਬਿਨੁ ਏਕੁ ਟਿਕਣੁ ਨ ਪਾਵਹੀ ॥੨॥

Nanak humbly says, they wander in doubt and they do not find peace even for an instant. ||2||

ਜੋਬਨੁ ਗਇਆ ਬਿਤੀਤਿ ਜਰੁ ਮਲਿ ਬੈਠੀਆ ॥

When youth passes away, old age has taken its place.

ਕਰ ਕੰਪਹਿ ਸਿਰੁ ਡੋਲ ਨੈਣੁ ਨ ਡੀਠਿਆ ॥

The hands tremble, the head shakes and the eye sight is lost.

ਨਹੁ ਨੈਣੁ ਦੀਸੈ ਬਿਨੁ ਭਜਨੁ ਈਸੈ ਛੇਡਿ ਮਾਇਆ ਚਾਲਿਆ ॥

The eyes cannot see and one departs from the world leaving behind all the wealth he had amassed ,and for the sake of which he deprived himself of Gad's Name.

ਕਹਿਆ ਨ ਮਾਨਹਿ ਸਿਰਿ ਖਾਕੁ ਛਾਨਹਿ ਜਿਨ ਸੰਗਿ ਮਨੁ ਤਨੁ ਜਾਲਿਆ ॥

Those for whom he had been consuming his body and mind, do not listen to him at all. Instead, they disrespect and humiliate him, as if they throw dirt on him.

ਸ੍ਰੀਰਾਮ ਰੰਗ ਅਪਾਰ ਪੂਰਨੁ ਨਹੁ ਨਿਮਖ ਮਨੁ ਮਹਿ ਵੂਠਿਆ ॥

He did not enshrine the love for the all pervading infinite God in his mind even for a moment.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਕੋਟਿ ਕਾਗਰ ਬਿਨਸ ਬਾਰੁ ਨ ਝੂਠਿਆ ॥੩॥

Nanak submits, it does not take long for the paper castle-like false body to perish. ||3||

ਚਰਨੁ ਕਮਲੁ ਸਰਣਾਇ ਨਾਨਕੁ ਆਇਆ ॥

Nanak has come to the refuge of God.

ਦੁਤਰੁ ਭੈ ਸੰਸਾਰੁ ਪ੍ਰਭਿ ਆਪਿ ਤਰਾਇਆ ॥

God Himself has helped him swim across the dreadful and difficult worldly ocean of vices.

ਮਿਲਿ ਸਾਧਸੰਗੇ ਭਜੇ ਸ੍ਰੀਧਰ ਕਰਿ ਅੰਗੁ ਪ੍ਰਭ ਜੀ ਤਾਰਿਆ ॥

Whosoever worshipped God in a holy congregation, God helped him cross the dreadful worldly ocean of vices.

ਹਰਿ ਮਾਨਿ ਲੀਏ ਨਾਮ ਦੀਏ ਅਵਰੁ ਕਛੁ ਨ ਬੀਚਾਰਿਆ ॥

God approved and blessed them with His Name and did not take anything else into consideration.

ਗੁਣ ਨਿਧਾਨ ਅਪਾਰ ਠਾਕੁਰ ਮਨਿ ਲੋੜੀਦਾ ਪਾਇਆ ॥

They realized the infinite God, the treasure of virtues, whom they had been longing for.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਦਾ ਤ੍ਰਿਪਤੇ ਹਰਿ ਨਾਮੁ ਭੋਜਨੁ ਖਾਇਆ ॥੪॥੨॥੩॥

Nanak submits that they, who partook and meditated on God's Name as their spiritual food, became satiated forever. ||4||2||3||

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ

Raag Jaitsree, Fifth Guru, Vaar With Shlokas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਸਲੋਕ ॥

Shalok:

ਆਦਿ ਪੂਰਨ ਮਧਿ ਪੂਰਨ ਅੰਤਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥

God was existing before the beginning of the universe; He is omnipresent now, and shall remain fully existent even after the end of the universe.

ਸਿਮਰੰਤਿ ਸੰਤ ਸਰਬਤ੍ਰ ਰਮਣੰ ਨਾਨਕ ਅਘਨਾਸਨ ਜਗਦੀਸੁਰਹ ॥੧॥

O' Nanak, the saints meditate on that all pervading God of the universe and destroyer of all sins. ||1||

ਪੇਖਨ ਸੁਨਨ ਸੁਨਾਵਨੇ ਮਨ ਮਹਿ ਦ੍ਰਿੜੀਐ ਸਾਚੁ ॥

We should enshrine in our mind the eternal God who Himself is the beholder, listener and speaker everywhere.

ਪੂਰਿ ਰਹਿਓ ਸਰਬਤ੍ਰ ਮੈ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ਰਾਚੁ ॥੨॥

O' Nanak, absorb yourself in the love of God who pervades everywhere. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਏਕੁ ਨਿਰੰਜਨੁ ਗਾਈਐ ਸਭ ਅੰਤਰਿ ਸੇਈ ॥

We should sing praises of that immaculate God who is present in all.

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭੁ ਜੇ ਕਰੇ ਸੁ ਹੋਈ ॥

The almighty God is the cause of causes; whatever He wills, comes to pass.

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਦਾ ਤਿਸੁ ਬਿਨੁ ਨਹੀ ਕੋਈ ॥

In an instant, He creates all creatures and destroys them; there is none other like Him.

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਦੀਪ ਰਵਿਆ ਸਭ ਲੋਈ ॥

He pervades all continents, solar systems, nether regions, islands and all worlds.

ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਸੇ ਬੁਝਸੀ ਨਿਰਮਲ ਜਨੁ ਸੇਈ ॥੧॥

Only that person whom God makes to understand Him, will comprehend Him; and that person alone is the immaculate one. ||1||

ਸਲੋਕ ॥

Shalok:

ਰਚੰਤਿ ਜੀਅ ਰਚਨਾ ਮਾਤ ਗਰਭ ਅਸਥਾਪਨੰ ॥

God creates the structure of human beings and establishes them in the womb of the mother,

ਸਾਸਿ ਸਾਸਿ ਸਿਮਰੰਤਿ ਨਾਨਕ ਮਹਾ ਅਗਨਿ ਨ ਬਿਨਾਸਨੰ ॥੧॥

O' Nanak, they remember God with each and every breath, even the intense fire of mother's womb cannot destroy them. ||1||

ਮੁਖੁ ਤਲੈ ਪੈਰ ਉਪਰੇ ਵਸੰਦੇ ਕੁਹਥੜੈ ਥਾਇ ॥

When you were in the mother's womb with your head downwards and feet upwards, you were residing in a very slimy place.

ਨਾਨਕ ਸੇ ਧਣੀ ਕਿਉ ਵਿਸਾਰਿਓ ਉਧਰਹਿ ਜਿਸ ਦੈ ਨਾਇ ॥੨॥

O' Nanak, why have you forsaken that God now, by meditating on whose Name you were saved then? ||2||

ਪਉੜੀ ॥

Pauree:

ਰਕਤੁ ਬਿੰਦੁ ਕਰਿ ਨਿੰਮਿਆ ਅਗਨਿ ਉਦਰ ਮਝਾਰਿ ॥

You were created from a sperm and an egg and placed in the fiery womb of the mother.

ਉਰਧ ਮੁਖੁ ਕੁਚੀਲ ਬਿਕਲੁ ਨਰਕਿ ਘੇਰਿ ਗੁਬਾਰਿ ॥

you were hanging upside down in filthy, dreadful and terrible hell.

ਹਰਿ ਸਿਮਰਤ ਤੂ ਨਾ ਜਲਹਿ ਮਨਿ ਤਨਿ ਉਰ ਧਾਰਿ ॥

By remembering God, you did not perish in the fiery womb; so, enshrine Him in your body, mind and heart.

ਬਿਖਮ ਥਾਨਹੁ ਜਿਨਿ ਰਖਿਆ ਤਿਸੁ ਤਿਲੁ ਨ ਵਿਸਾਰਿ ॥

Even for a moment, do not forsake God who protected and saved you in the most treacherous place.

ਪ੍ਰਭੁ ਬਿਸਰਤ ਸੁਖੁ ਕਦੇ ਨਾਹਿ ਜਾਸਹਿ ਜਨਮੁ ਹਾਰਿ ॥੨॥

By forsaking God, You would never find peace and you would depart from here losing the game of human life. ||2||

ਸਲੋਕ ॥

Shalok

ਮਨ ਇਛਾ ਦਾਨ ਕਰਣੈ ਸਰਬਤ੍ਰ ਆਸਾ ਪੂਰਨਹ ॥

God bestows gifts in accordance with the wishes of our mind and fulfills all our hopes and desires.

ਖੰਡਣੈ ਕਲਿ ਕਲੇਸਹ ਪ੍ਰਭੁ ਸਿਮਰਿ ਨਾਨਕ ਨਹ ਦੂਰਣਹ ॥੧॥

O' Nanak, God destroys all your conflicts and woes; you should remember that He is not far from you. ||1||

ਹਭਿ ਰੰਗ ਮਾਣਹਿ ਜਿਸੁ ਸੰਗਿ ਤੈ ਸਿਉ ਲਾਈਐ ਨੇਹੁ ॥

Imbue yourself with the love of God by whose grace you are enjoying all kinds of pleasures.

ਸੈ ਸਹੁ ਬਿੰਦ ਨ ਵਿਸਰਉ ਨਾਨਕ ਜਿਨਿ ਸੁੰਦਰੁ ਰਚਿਆ ਦੇਹੁ ॥੨॥

O' Nanak, do not forsake God even for a moment, who fashioned your beautiful body. ||2||

ਪਉੜੀ ॥

Pauree:

ਜੀਉ ਪ੍ਰਾਨ ਤਨੁ ਧਨੁ ਦੀਆ ਦੀਨੇ ਰਸ ਭੋਗ ॥

God gave you life, breath, body, and wealth; He also blessed you with all kinds of things for your enjoyment.

ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਰਥ ਅਸੁ ਦੀਏ ਰਚਿ ਭਲੇ ਸੰਜੋਗ ॥

He ordained your good destiny and blessed you with mansion- like houses, chariots and horses.

ਸੁਤ ਬਨਿਤਾ ਸਾਜਨ ਸੇਵਕ ਦੀਏ ਪ੍ਰਭ ਦੇਵਨ ਜੋਗ ॥

The beneficent God also blessed you with wife, sons, daughters, friends and servants.

ਹਰਿ ਸਿਮਰਤ ਤਨੁ ਮਨੁ ਹਰਿਆ ਲਹਿ ਜਾਹਿ ਵਿਜੋਗ ॥

By remembering that God, the body and the mind are delighted and pangs of separations are removed.

ਸਾਧਸੰਗਿ ਹਰਿ ਗੁਣ ਰਮਹੁ ਬਿਨਸੇ ਸਭਿ ਰੋਗ ॥੩॥

All afflictions are erased by singing God's praises in the holy congregation. ||3||

ਸਲੋਕ ॥

Shalok:

ਕੁਟੰਬ ਜਤਨ ਕਰਣੈ ਮਾਇਆ ਅਨੇਕ ਉਦਮਹ ॥

People work hard for the sustenance of their families and make many efforts to amass Maya, the worldly wealth;

ਹਰਿ ਭਗਤਿ ਭਾਵ ਹੀਨੈ ਨਾਨਕ ਪ੍ਰਭ ਬਿਸਰਤ ਤੇ ਪ੍ਰੇਤਤਹ ॥੧॥

If they remain lacking the yearning for devotional worship, then, O' Nanak, by forsaking God they behave like ghosts. ||1||

ਤੁਟੜੀਆ ਸਾ ਪ੍ਰੀਤਿ ਜੋ ਲਾਈ ਬਿਅੰਨ ਸਿਉ ॥

The love, with anyone other than God, shall break.

ਨਾਨਕ ਸਚੀ ਰੀਤਿ ਸਾਂਈ ਸੇਤੀ ਰਤਿਆ ॥੨॥

O' Nanak, the righteous living is that, which inspires us to remain imbued with God. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਸੁ ਬਿਸਰਤ ਤਨੁ ਭਸਮ ਹੋਇ ਕਹਤੇ ਸਭਿ ਪ੍ਰੇਤੁ ॥

When the body is separated from the soul, it turns into ashes and everyone calls it a ghost.

ਖਿਨੁ ਗ੍ਰਿਹੁ ਮਹਿ ਬਸਨ ਨ ਦੇਵਹੀ ਜਿਨ ਸਿਉ ਸੇਈ ਹੇਤੁ ॥

They, whom he was so much in love with, do not let that body stay in the house even for a moment.

ਕਰਿ ਅਨਰਥ ਦਰਬੁ ਸੰਚਿਆ ਸੇ ਕਾਰਜਿ ਕੇਤੁ ॥

What is the use of worldly wealth which is amassed through sinful deeds?

ਜੈਸਾ ਬੀਜੈ ਸੇ ਲੁਣੈ ਕਰਮ ਇਹੁ ਖੇਤੁ ॥

This body is like a farm for our deeds; here, as one sows , so does he reap.

ਅਕਿਰਤਾਘਣਾ ਹਰਿ ਵਿਸਰਿਆ ਜੋਨੀ ਭਰਮੇਤੁ ॥੪॥

Therefore, the ungrateful people who forget God's blessings, wander through births in many species. ||4||

ਸਲੋਕ ॥

Shalok:

ਕੋਟਿ ਦਾਨ ਇਸਨਾਨੰ ਅਨਿਕ ਸੇਧਨ ਪਵਿਤ੍ਰੁਤਹ ॥

They receive the benefits of millions of charities, ablutions and countless deeds of purification;

ਉਚਰੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਰਸਨਾ ਸਰਬ ਪਾਪ ਬਿਮੁਚਤੇ ॥੧॥

who chant God's Name with their tongue, O' Nanak, all their sins are destroyed. ||1||

ਈਧਣੁ ਕੀਤੇਮੁ ਘਣਾ ਭੇਰੀ ਦਿਤੀਮੁ ਭਾਹਿ ॥

If I collect lot of firewood and apply a tiny flame to it, it would all reduce to ashes; similarly,

ਮਨਿ ਵਸੰਦੜੇ ਸਚੁ ਸਹੁ ਨਾਨਕ ਹਭੇ ਡੁਖੜੇ ਉਲਾਹਿ ॥੨॥

O' Nanak, if we realize the presence of eternal God in our heart, then all our sorrows are destroyed. ||2||

ਪਉੜੀ ॥

Pauree:

ਕੋਟਿ ਅਘਾ ਸਭਿ ਨਾਸ ਹੋਹਿ ਸਿਮਰਤ ਹਰਿ ਨਾਉ ॥

Millions of sins are totally erased by meditating on God's Name.

ਮਨ ਚਿੰਦੇ ਫਲ ਪਾਈਅਹਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ ॥

The fruits of one's heart's desires are obtained by singing God's praises.

ਜਨਮ ਮਰਣ ਭੈ ਕਟੀਅਹਿ ਨਿਹਚਲ ਸਚੁ ਥਾਉ ॥

Our fears of birth and death are removed and we obtain eternal bliss in God's presence.

ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਹਰਿ ਚਰਣ ਸਮਾਉ ॥

But one merges into God's Name only if it is so preordained.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਬਲਿ ਜਾਉ ॥੫॥

O' God, please show mercy and protect me from the vices; Nanak is dedicated to You. ||5||

ਸਲੋਕ ॥

Shalok:

ਗਿ੍ਹ ਰਚਨਾ ਅਪਾਰੰ ਮਨਿ ਬਿਲਾਸ ਸੁਆਦੰ ਰਸਹ ॥

Those who remain engrossed in the enjoyment of their beautifully decorated houses, pleasures of the mind and in the relishes of tasty foods,

ਕਦਾਂਚ ਨਹ ਸਿਮਰੰਤਿ ਨਾਨਕ ਤੇ ਜੰਤ ਬਿਸਟਾ ਕ੍ਰਿਮਹ ॥੧॥

and never remember God; O' Nanak, they are just like the worms of filth. ||1||

ਮੁਚੁ ਅਡੰਬਰੁ ਹਭੁ ਕਿਹੁ ਮੰਝਿ ਮੁਹਬਤਿ ਨੇਹ ॥

There may be ostentatious display of wealth and everything else, and in the love for these material possessions,

ਸੇ ਸਾਂਈ ਜੈ ਵਿਸਰੈ ਨਾਨਕ ਸੇ ਤਨੁ ਖੇਹ ॥੨॥

if one has forsaken God, O Nanak, the body of that person is like ashes. ||2||

ਪਉੜੀ ॥

Pauree:

ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ ਪੂਰੇ ॥

One may have a beautiful bed, countless comforts and all kinds of enjoyments.

ਗਿ੍ਹਰ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੇਤੀ ਹੀਰੇ ॥

One may possess mansions made of gold, studded with pearls and rubies, and plastered with fragrant sandalwood.

ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੂਰੇ ॥

One may relish the pleasures of his mind's desires, and have no anxiety at all.

ਸੇ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ ॥

But if one does not remember God, then that person is like a worm of filth.

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ ॥੬॥

Without meditation on God's Name, bliss is not achieved and the mind is not at peace? ||6||

ਸਲੋਕ ॥

Shalok:

ਚਰਨ ਕਮਲ ਬਿਰਹੰ ਖੇਜੰਤ ਬੈਰਾਗੀ ਦਹ ਦਿਸਹ ॥

Feeling the pangs of separation, the love of God's immaculate Name wanders around in all directions in His search.

ਤਿਆਗੰਤ ਕਪਟ ਰੂਪ ਮਾਇਆ ਨਾਨਕ ਆਨੰਦ ਰੂਪ ਸਾਧ ਸੰਗਮਹ ॥੧॥

O' Nanak, he renounces the deceptive illusion of Maya, and joins the blissful company of saintly people. ||1||

ਮਨਿ ਸਾਂਈ ਮੁਖਿ ਉਚਰਾ ਵਤਾ ਹਭੇ ਲੋਅ ॥

God is enshrined in my mind, from my tongue I chant His Name and I wander through all the worlds.

ਨਾਨਕ ਹਭਿ ਅਡੰਬਰ ਕੁੜਿਆ ਸੁਣਿ ਜੀਵਾ ਸਚੀ ਸੋਇ ॥੨॥

O' Nanak, all ostentatious displays are false; I spiritually survive only by listening to God's eternal praises. ||2||

ਪਉੜੀ ॥

Pauree:

ਬਸਤਾ ਤੂਟੀ ਝੰਪੜੀ ਚੀਰ ਸਭਿ ਛਿੰਨਾ ॥

Even if a person is residing in a shattered hut and all his clothes are tattered;

ਜਾਤਿ ਨ ਪਤਿ ਨ ਆਦਰੇ ਉਦਿਆਨ ਭ੍ਰਮਿੰਨਾ ॥

he may have no social status, no honor or respect, and he may be roaming in the wilderness;

ਮਿਤ੍ਰ ਨ ਇਠ ਧਨ ਰੂਪਹੀਣ ਕਿਛੁ ਸਾਕੁ ਨ ਸਿੰਨਾ ॥

he may neither have any friends or beloved , and he may be without any wealth or beauty, any relative or acquaintance.

ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ ॥

But, if his mind is imbued with the love of God's Name, then deem him as king of the entire universe.

ਤਿਸ ਕੀ ਧੂੜਿ ਮਨੁ ਉਧਰੈ ਪ੍ਰਭੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨਾ ॥੭॥

God is so pleased on him that just by performing humble service to that person, one's mind is saved from the vices. ||7||

ਸਲੋਕ ॥

Shalok:

ਅਨਿਕ ਲੀਲਾ ਰਾਜ ਰਸ ਰੂਪੰ ਛਤ੍ਰ ਚਮਰ ਤਖਤ ਆਸਨੰ ॥

In this world there are myriads of amusements and opportunities for enjoying the power of a kingdom with its beauty, regal canopies and thrones to sit on.

ਰਚੰਤਿ ਮੂੜ ਅਗਿਆਨ ਅੰਧਰ ਨਾਨਕ ਸੁਪਨ ਮਨੋਰਥ ਮਾਇਆ ॥੧॥

O' Nanak, only the foolish and spiritually ignorant persons are engrossed in these worldly pleasures because these pleasures are false like dreams. ||1||

ਸੁਪਨੈ ਹਭਿ ਰੰਗ ਮਾਣਿਆ ਮਿਠਾ ਲਗੜਾ ਮੋਹੁ ॥

In a dream, one enjoys all sorts of pleasures and the emotional attachment seems so sweet.

ਨਾਨਕ ਨਾਮ ਵਿਹੁਣੀਆ ਸੁੰਦਰਿ ਮਾਇਆ ਧੋਹੁ ॥੨॥

O' Nanak, without meditating on God's Name, one is deceived by captivating Maya. ||2||

ਪਉੜੀ ॥

Pauree

ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੂਰਖਿ ਲਾਇਆ ॥

The fool attaches his mind to the worldly things in a dream.

ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ਜਾਗਤ ਭਖਲਾਇਆ ॥

Upon waking up, he feels baffled, because then all the power and enjoyment of pleasures disappear.

ਆਰਜਾ ਗਈ ਵਿਹਾਇ ਧੰਧੈ ਧਾਇਆ ॥

He passes his life chasing after worldly pursuits.

ਪੂਰਨ ਭਏ ਨ ਕਾਮ ਮੇਹਿਆ ਮਾਇਆ ॥

Being lured by Maya, none of the objectives are accomplished.

ਕਿਆ ਵੇਚਾਰਾ ਜੰਤੁ ਜਾ ਆਪਿ ਭੁਲਾਇਆ ॥੮॥

What can the poor helpless being do when God Himself has deluded him?
||8||

ਸਲੋਕ ॥

Shalok:

ਬਸੰਤਿ ਸ੍ਰਾਗ ਲੋਕਹ ਜਿਤਤੇ ਪ੍ਰਿਥਵੀ ਨਵ ਖੰਡਣਹ ॥

Even if some people may be living in heavenly realms and might conquer all the nine regions of the earth,

ਬਿਸਰੰਤ ਹਰਿ ਗੋਪਾਲਹ ਨਾਨਕ ਤੇ ਪ੍ਰਾਣੀ ਉਦਿਆਨ ਭਰਮਣਹ ॥੧॥

but if they forsake God of the universe, then, O Nanak, they are like wanderers in the wilderness. ||1||

ਕਉਤਕ ਕੇਡ ਤਮਾਸਿਆ ਚਿਤਿ ਨ ਆਵਸੁ ਨਾਉ ॥

If one is living in a place where he is enjoying myriads of plays but God's Name doesn't come into his mind,

ਨਾਨਕ ਕੇੜੀ ਨਰਕ ਬਰਾਬਰੇ ਉਜੜੁ ਸੇਈ ਥਾਉ ॥੨॥

then, O' Nanak, consider that place as a wilderness and a terrible hell. ||2||

ਪਉੜੀ ॥

Pauree:

ਮਹਾ ਭਇਆਨ ਉਦਿਆਨ ਨਗਰ ਕਰਿ ਮਾਨਿਆ ॥

This world is like a dreadful dense forest, but many people have deemed it comfortable like a city.

ਝੂਠ ਸਮਗਰੀ ਪੇਖਿ ਸਚੁ ਕਰਿ ਜਾਨਿਆ ॥

Seeing these perishable things, they have deemed them as everlasting.

ਕਾਮ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਫਿਰਹਿ ਦੇਵਾਨਿਆ ॥

Engrossed in lust, anger and egotism, they wander around insane.

ਸਿਰਿ ਲਗਾ ਜਮ ਡੰਡੁ ਤਾ ਪਛੁਤਾਨਿਆ ॥

They repent when they are hit by the blow of the demon of death.

ਬਿਨੁ ਪੂਰੇ ਗੁਰਦੇਵ ਫਿਰੈ ਸੈਤਾਨਿਆ ॥੯॥

Without the perfect Guru's teachings, a mortal roams around like a satan.

||9||

ਸਲੋਕ ॥

Shalok:

ਰਾਜ ਕਪਟੰ ਰੂਪ ਕਪਟੰ ਧਨ ਕਪਟੰ ਕੁਲ ਗਰਬਤਹ ॥

Kingdom, beauty, wealth, and pride of ancestry are all illusions.

ਸੰਚੰਤਿ ਬਿਖਿਆ ਛਲੰ ਛਿਦ੍ਰੰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਸੰਗਿ ਨ ਚਾਲਤੇ ॥੧॥

O' Nanak, people amass worldly wealth by committing frauds and sins, but nothing accompanies them after death except God's Name. ||1||

ਪੇਖੰਦੜੇ ਕੀ ਭੁਲੁ ਤੁੰਮਾ ਦਿਸਮੁ ਸੇਹਣਾ ॥

Seeing the bitter melon, one makes a mistake because of its beautiful appearance.

ਅਢੁ ਨ ਲਹੰਦੜੇ ਮੁਲੁ ਨਾਨਕ ਸਾਥਿ ਨ ਜੁਲਈ ਮਾਇਆ ॥੨॥

But it is not worth even half a penny; O' Nanak, similar is the Maya which looks attractive but is worthless because it accompanies no one in the end.

||2||

ਪਉੜੀ ॥

Pauree:

ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲੈ ਸੇ ਕਿਉ ਸੰਜੀਐ

Why amass that wealth which doesn't accompany us when we depart from this world?

ਤਿਸ ਕਾ ਕਹੁ ਕਿਆ ਜਤਨੁ ਜਿਸ ਤੇ ਵੰਜੀਐ ॥

Why do we need to make efforts for something from which we are going to be separated in the end?

ਹਰਿ ਬਿਸਰਿਐ ਕਿਉ ਤ੍ਰਿਪਤਾਵੈ ਨਾ ਮਨੁ ਰੰਜੀਐ ॥

By forsaking God, our mind cannot be satisfied or pleased.

ਪ੍ਰਭੁ ਛੇਡਿ ਅਨ ਲਾਗੈ ਨਰਕਿ ਸਮੰਜੀਐ ॥

By forsaking God and getting attached to others, we would live in hell.

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਨਾਨਕ ਭਉ ਭੰਜੀਐ ॥੧੦॥

O' God, bestow mercy and dispel this fear of Nanak. ||10||

ਸਲੋਕ ॥

Shalok:

ਨਚ ਰਾਜ ਸੁਖ ਮਿਸਟੰ ਨਚ ਭੋਗ ਰਸ ਮਿਸਟੰ ਨਚ ਮਿਸਟੰ ਸੁਖ ਮਾਇਆ ॥

The comforts of kingdom, the delicious foods and the pleasures of Maya are not sweet and pleasing,

ਮਿਸਟੰ ਸਾਧਸੰਗਿ ਹਰਿ ਨਾਨਕ ਦਾਸ ਮਿਸਟੰ ਪ੍ਰਭ ਦਰਸਨੰ ॥੧॥

O' Nanak, to the devotees of God, the blessed vision of God's Name received in the holy congregation seems sweet and pleasing. ||1||

ਲਗੜਾ ਸੇ ਨੇਹੁ ਮੰਨ ਮਝਾਹੁ ਰਤਿਆ ॥

The person who wells up such a love for God, his mind gets imbued with it,

ਵਿਧੜੇ ਸਚ ਥੇਕਿ ਨਾਨਕ ਮਿਠੜਾ ਸੇ ਧਣੀ ॥੨॥

and his mind gets strung with the pearls of God's Name; O' Nanak, to such a person, Master-God seems dear and sweet. ||2||

ਪਉੜੀ ॥

Pauree:

ਹਰਿ ਬਿਨੁ ਕਛੁ ਨ ਲਾਗਈ ਭਗਤਨ ਕਉ ਮੀਠਾ ॥

Nothing except God's Name, seems sweet and pleasing to His devotees.

ਆਨ ਸੁਆਦ ਸਭਿ ਫੀਕਿਆ ਕਰਿ ਨਿਰਨਉ ਡੀਠਾ ॥

They have come to the conclusion that all other relishes are tasteless except God's Name.

ਅਗਿਆਨੁ ਭਰਮੁ ਦੁਖੁ ਕਟਿਆ ਗੁਰ ਭਏ ਬਸੀਠਾ ॥

The Guru became their intercessor and all their ignorance, doubt and suffering are dispelled.

ਚਰਨ ਕਮਲ ਮਨੁ ਬੇਧਿਆ ਜਿਉ ਰੰਗੁ ਮਜੀਠਾ ॥

God's love has pierced their mind like dying a cloth in fast color of Majeeth, a dye.

ਜੀਉ ਪ੍ਰਾਣ ਤਨੁ ਮਨੁ ਪ੍ਰਭੂ ਬਿਨਸੇ ਸਭਿ ਝੂਠਾ ॥੧੧॥

All the false worldly attachments have been destroyed and now God is their life, breath, body and mind. ||11||

ਸਲੋਕ ॥

Shalok:

ਤਿਅਕਤ ਜਲੰ ਨਹ ਜੀਵ ਮੀਨੰ ਨਹ ਤਿਆਗਿ ਚਾਤ੍ਰਕ ਮੇਘ ਮੰਡਲਹ ॥

Just as the fish cannot survive by abandoning water, a pied cuckoo cannot live forsaking the sphere of clouds;

ਬਾਣ ਬੇਧੰਚ ਕੁਰੰਕ ਨਾਦੰ ਅਲਿ ਬੰਧਨ ਕੁਸਮ ਬਾਸਨਹ ॥

and just as the deer is enticed by the sound of the hunter's bell and is shot with his arrow, and the bumble bee gets itself entangled in the flowers due to its fragrance.

ਚਰਨ ਕਮਲ ਰਚੰਤਿ ਸੰਤਹ ਨਾਨਕ ਆਨ ਨ ਰੁਚਤੇ ॥੧॥

Similarly, O' Nanak, the saints are entranced by God's Name and they are not allured by anything else. ||1||

ਮੁਖੁ ਡੇਖਾਉ ਪਲਕ ਛਡਿ ਆਨ ਨ ਡੇਉ ਚਿਤੁ ॥

O' God, if I get a glimpse of Your sight for even an instant, then forsaking You, I will not attach my consciousness to any other.

ਜੀਵਣ ਸੰਗਮੁ ਤਿਸੁ ਧਣੀ ਹਰਿ ਨਾਨਕ ਸੰਤਾਂ ਮਿਤੁ ॥੨॥

O' Nanak, real life is living in the presence of that God who is the true friend of His saints. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਿਉ ਮਛਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਣੁ ਪਾਵੈ ॥

Just as a fish cannot survive without water,

ਬੂੰਦ ਵਿਹੂਣਾ ਚਾਤ੍ਰਕੇ ਕਿਉ ਕਰਿ ਤ੍ਰਿਪਤਾਵੈ ॥

a pied cuckoo cannot quench its thirst without a drop of rain,

ਨਾਦ ਕੁਰੰਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ ॥

a deer entranced by the sound of the hunter's bell, runs straight to the hunter,

ਭਵਰੁ ਲੇਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ ॥

a bumble bee being greedy for the sweet fragrance, gets itself entrapped in the flower,

ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ ॥੧੨॥

Similarly, the saintly people are in love with God and they are satiated only by experiencing His sight. ||12||

ਸਲੋਕ ॥

Shalok:

ਚਿਤਵੰਤਿ ਚਰਨ ਕਮਲੰ ਸਾਸਿ ਸਾਸਿ ਅਰਾਧਨਹ ॥

Those who attune their minds to God's immaculate Name and remember Him with each and every breath.

ਨਹ ਬਿਸਰੰਤਿ ਨਾਮ ਅਚੁਤ ਨਾਨਕ ਆਸ ਪੂਰਨ ਪਰਮੇਸੁਰਹ ॥੧॥

they never forsake the Name of the imperishable God; O' Nanak, the all-pervading God fulfills their wishes. ||1||

ਸੀਤੜਾ ਮੰਨ ਮੰਝਾਹਿ ਪਲਕ ਨ ਥੀਵੈ ਬਾਹਰਾ ॥

Those in whose minds God always remains enshrined and from whom He doesn't get separated even for an instant,

ਨਾਨਕ ਆਸੜੀ ਨਿਬਾਹਿ ਸਦਾ ਪੇਖੰਦੇ ਸਚੁ ਧਣੀ ॥੨॥

O' Nanak, the eternal Master fulfills all their wishes and always watches over them. ||2||

ਪਉੜੀ ॥

Pauree:

ਆਸਾਵੰਤੀ ਆਸ ਗੁਸਾਈ ਪੂਰੀਐ ॥

O' the Master of the earth, all my hopes are in You, please fulfill my desires.

ਮਿਲਿ ਰੋਪਾਲ ਰੋਬਿੰਦ ਨ ਕਬਹੂ ਝੁਰੀਐ ॥

O'the sustainer of the universe, let me realize You so that I may never grieve.

ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ਲਹਿ ਜਾਹਿ ਵਿਸੁਰੀਐ ॥

My mind has a longing for Your vision; bless me with Your vision so that all my worries are removed.

ਹੋਇ ਪਵਿਤ੍ਰੁ ਸਰੀਰੁ ਚਰਨਾ ਧੂਰੀਐ ॥

O' God, by humbly meditating on Your Name, my body would become sanctified.

ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ਸਦਾ ਹਜੁਰੀਐ ॥੧੩॥

O' Supreme God, the divine Guru, bless me that I may always remain in Your presence. ||13||

ਸਲੋਕ ॥

Shalok:

ਰਸਨਾ ਉਚਰੰਤਿ ਨਾਮੰ ਸ੍ਰਵਣੰ ਸੁਨੰਤਿ ਸਬਦ ਅੰਮ੍ਰਿਤਹ ॥

Those who utter God's Name with their tongues, and listen to the ambrosial divine words of God's praises with their ears,

ਨਾਨਕ ਤਿਨ ਸਦ ਬਲਿਹਾਰੰ ਜਿਨਾ ਧਿਆਨੁ ਪਾਰਬ੍ਰਹਮਣਹ ॥੧॥

O' Nanak, I dedicate myself forever to those who lovingly remember God. ||1||

ਹਭਿ ਕੂੜਾਵੇ ਕੰਮ ਇਕਸੁ ਸਾਈ ਬਾਹਰੇ ॥

All other tasks, except the remembrance of the one Master-God, are false

ਨਾਨਕ ਸੇਈ ਧੰਨੁ ਜਿਨਾ ਪਿਰਹੜੀ ਸਚ ਸਿਉ ॥੨॥

O' Nanak, blessed are only those, whose love is for the eternal God. ||2||

ਪਉੜੀ ॥

Pauree:

ਸਦ ਬਲਿਹਾਰੀ ਤਿਨਾ ਜਿ ਸੁਨਤੇ ਹਰਿ ਕਥਾ ॥

I am forever dedicated to those who listen to the divine words of God's praises.

ਧੂਰੇ ਤੇ ਪਰਧਾਨ ਨਿਵਾਵਹਿ ਪ੍ਰਭ ਮਥਾ ॥

Those who bow their heads to God, are perfect and distinguished.

ਹਰਿ ਜਸੁ ਲਿਖਹਿ ਬੇਅੰਤ ਸੋਹਹਿ ਸੇ ਹਥਾ ॥

Those hands which write the praises of the infinite God, look beautiful.

ਚਰਨ ਪੁਨੀਤ ਪਵਿਤ੍ਰ ਚਾਲਹਿ ਪ੍ਰਭ ਪਥਾ ॥

Pure and immaculate are those feet, which walk on the path of God.

ਸੰਤਾਂ ਸੰਗਿ ਉਧਾਰੁ ਸਗਲਾ ਦੁਖੁ ਲਥਾ ॥੧੪॥

In the company of such saints one is saved from the vices and sufferings and all one's sorrows depart.||14||

ਸਲੋਕੁ ॥

Shalok:

ਭਾਵੀ ਉਦੇਤ ਕਰਣੰ ਹਰਿ ਰਮਣੰ ਸੰਜੋਗ ਪੂਰਨਹ ॥

One remembers God only when one's preordained perfect destiny is fulfilled.

ਗੋਪਾਲ ਦਰਸ ਭੇਟੰ ਸਫਲ ਨਾਨਕ ਸੇ ਮਹੂਰਤਹ ॥੧॥

O' Nanak, auspicious is that moment when we experience the blessed vision of the Master-God of the universe.||1||

ਕੀਮ ਨ ਸਕਾ ਪਾਇ ਸੁਖ ਮਿਤੀ ਹੂ ਬਾਹਰੇ ॥

God blesses comforts that are beyond measure; I cannot estimate their worth.

ਨਾਨਕ ਸਾ ਵੇਲੜੀ ਪਰਵਾਣੁ ਜਿਤੁ ਮਿਲੰਦੜੇ ਮਾ ਪਿਰੀ ॥੨॥

O' Nanak, that moment is auspicious, when I realize my beloved God .||2||

ਪਉੜੀ ॥

Pauree:

ਸਾ ਵੇਲਾ ਕਹੁ ਕਉਣੁ ਹੈ ਜਿਤੁ ਪ੍ਰਭ ਕਉ ਪਾਈ ॥

Tell me, what is that moment when I would realize God?

ਸੇ ਮੂਰਤੁ ਭਲਾ ਸੰਜੋਗੁ ਹੈ ਜਿਤੁ ਮਿਲੈ ਗੁਸਾਈ ॥

Blessed and auspicious is that moment when the Master of the earth is realized.

ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਇ ਕੈ ਮਨ ਇਛ ਪੁਜਾਈ ॥

My mind's desires are fulfilled by meditating on God at all times.

ਵਡੈ ਭਾਗਿ ਸਤਸੰਗੁ ਹੋਇ ਨਿਵਿ ਲਾਗਾ ਪਾਈ ॥

If by good fortune I could join the company of the saintly persons, I would respectfully bow to them.

ਮਨਿ ਦਰਸਨ ਕੀ ਪਿਆਸ ਹੈ ਨਾਨਕ ਬਲਿ ਜਾਈ ॥੧੫॥

My mind longs for the blessed vision of God; Nanak is dedicated to Him.
||15||

ਸਲੋਕ ॥

Shalok:

ਪਤਿਤ ਪੁਨੀਤ ਗੋਬਿੰਦਹ ਸਰਬ ਦੇਖ ਨਿਵਾਰਣਹ ॥

God is the purifier of sinners and the dispeller of all their vices.

ਸਰਣਿ ਸੂਰ ਭਗਵਾਨਹ ਜਪੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ ॥੧॥

O' Nanak, God is all powerful to protect those who seek His refuge and always remember Him with loving devotion.||1||

ਛਡਿਓ ਹਭੁ ਆਪੁ ਲਗੜੇ ਚਰਣਾ ਪਾਸਿ ॥

He who abandoned his self-conceit and remained attuned to God's Name,

ਨਠੜੇ ਦੁਖ ਤਾਪੁ ਨਾਨਕ ਪ੍ਰਭੁ ਪੇਖੰਦਿਆ ॥੨॥

O' Nanak, all his sorrows and maladies got destroyed upon experiencing the sight of God.||2||

ਪਉੜੀ ॥

Pauree:

ਮੇਲਿ ਲੈਹੁ ਦਇਆਲ ਢਹਿ ਪਏ ਦੁਆਰਿਆ ॥

O' merciful God, I have come to Your refuge, unite me with Yourself.

ਰਖਿ ਲੇਵਹੁ ਦੀਨ ਦਇਆਲ ਕ੍ਰਮਤ ਬਹੁ ਹਾਰਿਆ ॥

O' Merciful to the meek, save me; I am now extremely exhausted from wandering.

ਭਗਤਿ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਹਰਿ ਪਤਿਤ ਉਧਾਰਿਆ ॥

It is Your very nature to love Your devotees and save the sinners.

ਤੁਝ ਬਿਨੁ ਨਾਹੀ ਕੋਇ ਬਿਨਉ ਮੋਹਿ ਸਾਰਿਆ ॥

O' God, except You, there is no one else who could fulfill my prayer.

ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਇਆਲ ਸਾਗਰ ਸੰਸਾਰਿਆ ॥੧੬॥

O' merciful Master, help me and pull me out of this world-ocean of vices.
||16||

ਸਲੋਕ ॥

Shalok:

ਸੰਤ ਉਧਰਣ ਦਇਆਲੀ ਆਸਰੰ ਗੋਪਾਲ ਕੀਰਤਨਹ ॥

Those saints who make singing God's praises as their life support, the merciful God saves them from the bonds of Maya.

ਨਿਰਮਲੰ ਸੰਤ ਸੰਗੇਣ ਓਟ ਨਾਨਕ ਪਰਮੇਸੁਰਹ ॥੧॥

O' Nanak, one becomes immaculate and pure by associating with the Saints and seeking the protection of the supreme God. ||1||

ਚੰਦਨ ਚੰਦੁ ਨ ਸਰਦ ਰੁਤਿ ਮੂਲਿ ਨ ਮਿਟਈ ਘਾਂਮ ॥

The anxiety of one's mind due to worldly desires is dispelled neither by sandalwood paste, nor by the moon lit night or the cold season.

ਸੀਤਲੁ ਥੀਵੈ ਨਾਨਕਾ ਜਪੰਦੜੇ ਹਰਿ ਨਾਮੁ ॥੨॥

O' Nanak, the mind becomes tranquil only by meditating on God's Name. ||2||

ਪਉੜੀ ॥

Pauree:

ਚਰਨ ਕਮਲ ਕੀ ਓਟ ਉਧਰੇ ਸਗਲ ਜਨ ॥

O' Nanak, all beings are saved from the fierce worldly desires by seeking the support of God's immaculate Name.

ਸੁਣਿ ਪਰਤਾਪੁ ਗੋਵਿੰਦ ਨਿਰਭਉ ਭਏ ਮਨ ॥

Their minds become fearless by listening to God's praises,

ਤੇਟਿ ਨ ਆਵੈ ਮੂਲਿ ਸੰਚਿਆ ਨਾਮੁ ਧਨ ॥

They amass the wealth of Naam and that wealth never falls short.

ਸੰਤ ਜਨਾ ਸਿਉ ਸੰਗੁ ਪਾਈਐ ਵਡੈ ਪੁਨ ॥

The company of such saints is received by virtue of some great good deeds done in the past

ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਇ ਹਰਿ ਜਸੁ ਨਿਤ ਸੁਨ ॥੧੭॥

These saints meditate on God and listen to His praises at all times . ||17||

ਸਲੋਕ ॥

Shalok

ਦਇਆ ਕਰਣੰ ਦੁਖ ਹਰਣੰ ਉਚਰਣੰ ਨਾਮ ਕੀਰਤਨਹ ॥

God bestows mercy and dispels sorrows of a person who utters His Name and sings His praises.

ਦਇਆਲ ਪੁਰਖ ਭਗਵਾਨਹ ਨਾਨਕ ਲਿਪਤ ਨ ਮਾਇਆ ॥੧॥

O' Nanak, when all pervading God bestows mercy, then such a person doesn't get entrapped in Maya, the worldly riches and power. ||1||

ਭਾਗਿ ਬਲੰਦੜੀ ਬੁਝਿ ਗਈ ਰਖੰਦੜੇ ਪ੍ਰਭੁ ਆਪਿ ॥

The fire-like painful anguish of the worldly desires of a person is put out, because God Himself becomes the savior of the one who remembers Him.

ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਨਾਨਕ ਸੇ ਪ੍ਰਭੁ ਜਾਪਿ ॥੨॥

O' Nanak, meditate on that God who has created this universe. ||2||

ਪਉੜੀ ॥

Pauree:

ਜਾ ਪ੍ਰਭੁ ਭਏ ਦਇਆਲ ਨ ਬਿਆਪੈ ਮਾਇਆ ॥

When God becomes merciful then Maya does not afflict a person.

ਕੋਟਿ ਅਘਾ ਗਏ ਨਾਸ ਹਰਿ ਇਕੁ ਧਿਆਇਆ ॥

Millions of sins are destroyed by meditating on the one God with loving devotion.

ਨਿਰਮਲ ਭਏ ਸਰੀਰ ਜਨ ਧੂਰੀ ਨਾਇਆ ॥

Our body becomes immaculate by humbly serving the devotees of God.

ਮਨ ਤਨ ਭਏ ਸੰਤੋਖ ਪੂਰਨ ਪ੍ਰਭੁ ਪਾਇਆ ॥

In the company of holy persons, one realizes the Perfect God, and his mind and heart become contented.

ਤਰੇ ਕੁਟੰਬ ਸੰਗਿ ਲੇਗ ਕੁਲ ਸਬਾਇਆ ॥੧੮॥

He is saved along with his family and all his ancestors. ||18||

ਸਲੋਕ ॥

Shalok:

ਗੁਰ ਗੋਬਿੰਦ ਗੋਪਾਲ ਗੁਰ ਗੁਰ ਪੂਰਨ ਨਾਰਾਇਣਹ ॥

The Guru is the embodiment of God, the Master of the universe; Guru is the embodiment of the all pervading God.

ਗੁਰ ਦਇਆਲ ਸਮਰਥ ਗੁਰ ਗੁਰ ਨਾਨਕ ਪਤਿਤ ਉਧਾਰਣਹ ॥੧॥

O' Nanak, the Guru is compassionate, all-powerful and the savior of sinners. ||1||

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰਿ ਬੇਹਿਥੈ ਤਾਰਿਅਮੁ ॥

The Guru is like a ship to cross over the dangerous, treacherous and unfathomable world-ocean of vices.

ਨਾਨਕ ਪੂਰ ਕਰੰਮ ਸਤਿਗੁਰ ਚਰਣੀ ਲਗਿਆ ॥੨॥

O' Nanak, perfect is the destiny of those who have sought the refuge of the true Guru and have humbly followed his teachings. ||2||

ਪਉੜੀ ॥

Pauree:

ਧੰਨੁ ਧੰਨੁ ਗੁਰਦੇਵ ਜਿਸੁ ਸੰਗਿ ਹਰਿ ਜਪੇ ॥

Blessed is the Divine Guru in whose company one can remember God.

ਗੁਰ ਕ੍ਰਿਪਾਲ ਜਬ ਭਏ ਤ ਅਵਗੁਣ ਸਭਿ ਛਪੇ ॥

When the Guru becomes merciful, then all of one's vices are dispelled.

ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ਨੀਚਹੁ ਉਚ ਥਪੇ ॥

Guru, the embodiment of God, uplifts and exalts the lowly.

ਕਾਟਿ ਸਿਲਕ ਦੁਖ ਮਾਇਆ ਕਰਿ ਲੀਨੇ ਅਪ ਦਸੇ ॥

Cutting away the painful noose of Maya, He makes us His devotees,

ਗੁਣ ਗਾਏ ਬੇਅੰਤ ਰਸਨਾ ਹਰਿ ਜਸੇ ॥੧੯॥

and now, with our tongue, we can sing the virtues and praises of the infinite God. ||19||

ਸਲੋਕ ॥

Shalok:

ਦ੍ਰਿਸਟੰਤ ਏਕੇ ਸੁਨੀਅੰਤ ਏਕੇ ਵਰਤੰਤ ਏਕੇ ਨਰਹਰਹ ॥

They behold only One God, hear only one God, and for them only one God is pervading everywhere.

ਨਾਮ ਦਾਨੁ ਜਾਚੰਤਿ ਨਾਨਕ ਦਇਆਲ ਪੁਰਖ ਕ੍ਰਿਪਾ ਕਰਹ ॥੧॥

O' Nanak, on whom the merciful God bestows grace, they beg from Him the gift of His Naam. ||1||

ਹਿਕੁ ਸੇਵੀ ਹਿਕੁ ਸੰਮਲਾ ਹਰਿ ਇਕਸੁ ਪਹਿ ਅਰਦਾਸਿ ॥

This is my prayer before the one God, that I may always remember Him and enshrine Him in my heart.

ਨਾਮ ਵਖਰੁ ਧਨੁ ਸੰਚਿਆ ਨਾਨਕ ਸਚੀ ਰਾਸਿ ॥੨॥

O' Nanak, those who have amassed the commodity and wealth of Naam, this wealth of theirs is everlasting.||2||

ਪਉੜੀ ॥

Pauree:

ਪ੍ਰਭ ਦਇਆਲ ਬੇਅੰਤ ਪੂਰਨ ਇਕੁ ਏਹੁ ॥

Only the merciful and infinite God is pervading everywhere.

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਦੂਜਾ ਕਹਾ ਕੇਹੁ ॥

He by Himself is everything, who else can I speak of?

ਆਪਿ ਕਰਹੁ ਪ੍ਰਭ ਦਾਨੁ ਆਪੇ ਆਪਿ ਲੇਹੁ ॥

O' God, You Yourself bestow gifts, and You Yourself receive them.

ਆਵਣ ਜਾਣਾ ਹੁਕਮੁ ਸਭੁ ਨਿਹਚਲੁ ਤੁਧੁ ਥੇਹੁ ॥

The cycles of birth and death of human beings is by Your command, but Your abode is eternal.

ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਦੇਹੁ ॥੨੦॥੧॥

Nanak begs of You, O' God, bestow mercy and bless me with Naam
||20||1||

ਜੈਤਸਰੀ ਬਾਣੀ ਭਗਤਾ ਕੀ

Raag Jaitsree, The hymns of the Devotees:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru:

ਨਾਥ ਕਛੁਅ ਨ ਜਾਨਉ ॥

O my Master-God, I know nothing.

ਮਨੁ ਮਾਇਆ ਕੈ ਹਾਥਿ ਬਿਕਾਨਉ ॥੧॥ ਰਹਾਉ ॥

My mind is so badly influenced by Maya, as if it is sold out to it.||1||Pause||

ਤੁਮ ਕਹੀਅਤ ਹੋ ਜਗਤ ਗੁਰ ਸੁਆਮੀ ॥

O' God, You are called the Master of the universe,

ਹਮ ਕਹੀਅਤ ਕਲਿਜੁਗ ਕੇ ਕਾਮੀ ॥੧॥

but we are the lustful people of Kalyug. ||1||

ਇਨ ਪੰਚਨ ਮੇਰੇ ਮਨੁ ਜੁ ਬਿਗਾਰਿਓ ॥

The five vices (lust, anger, greed, attachment and ego) have corrupted my mind so much,

ਪਲੁ ਪਲੁ ਹਰਿ ਜੀ ਤੇ ਅੰਤਰੁ ਪਾਰਿਓ ॥੨॥

that at every moment they lead me away from You.||2||

ਜਤ ਦੇਖਉ ਤਤ ਦੁਖ ਕੀ ਰਾਸੀ ॥

Wherever I look, I see loads of pain and suffering.

ਅਜੋਂ ਨ ਪਤਾਇ ਨਿਗਮ ਭਏ ਸਾਖੀ ॥੩॥

In spite of the fact that the scriptures like Vedas are testifying that infatuation with the vices have terrible consequences, my mind is still allured by these.||3||

ਗੋਤਮ ਨਾਰਿ ਉਮਾਪਤਿ ਸੁਆਮੀ ॥

Gautam's wife, Ahilya, and the god Shiva, the husband of Parvati,

ਸੀਸੁ ਧਰਨਿ ਸਹਸ ਭਗ ਰਾਮੀ ॥੪॥

God Brahma and god Indra, with thousands of womb marks on his body, were all ruined by these vices in various ways. ||4||

ਇਨ ਦੂਤਨ ਖਲੁ ਬਧੁ ਕਰਿ ਮਾਰਿਓ ॥

These demons (vices) have so badly damaged my foolish mind,

ਬਡੇ ਨਿਲਾਜੁ ਅਜਹੁ ਨਹੀ ਹਾਰਿਓ ॥੫॥

that even now this extremely shameless mind hasn't got tired of them.||5||

ਕਹਿ ਰਵਿਦਾਸ ਕਹਾ ਕੈਸੇ ਕੀਜੈ ॥

Ravi Daas says: O' God, where should I go and what should I do now?

ਬਿਨੁ ਰਖੁਨਾਥ ਸਰਨਿ ਕਾ ਕੀ ਲੀਜੈ ॥੬॥੧॥

Instead of God's protection, whose support should I seek? ||6||1||

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ ॥

There is only one God whose Name is 'of eternal existence'. He is the creator of the universe, all-pervading, without fear, without enmity, independent of time, beyond the cycle of birth and death and self revealed. He is realized by the Guru's grace.

ਰਾਗੁ ਟੋਡੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥

Raag Todee, fourth Guru, first beat:

ਹਰਿ ਬਿਨੁ ਹਰਿ ਨ ਸਕੈ ਮਨੁ ਮੇਰਾ ॥

My mind cannot rest without remembering God.

ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨੁ ਹਰਿ ਪ੍ਰਭੁ ਗੁਰੁ ਮੇਲੇ ਬਹੁਰਿ ਨ ਭਵਜਲਿ ਫੇਰਾ ॥੧॥ ਰਹਾਉ ॥

When the Guru unites someone with God, the beloved creator of life, that person is freed from the dreadful cycle of birth and death. ||1||Pause||

ਮੈਰੈ ਹੀਅਰੈ ਲੋਚ ਲਗੀ ਪ੍ਰਭੁ ਕੇਰੀ ਹਰਿ ਨੈਨਹੁ ਹਰਿ ਪ੍ਰਭੁ ਹੇਰਾ ॥

O' my friend, my heart was gripped by a yearning that I may behold God with my own eyes.

ਸਤਿਗੁਰਿ ਦਇਆਲਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਪਾਧਰੁ ਹਰਿ ਪ੍ਰਭੁ ਕੇਰਾ ॥੧॥

The merciful Guru has implanted the Name of God in me; this is the path leading to the union with God. ||1||

ਹਰਿ ਰੰਗੀ ਹਰਿ ਨਾਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਹਰਿ ਗੋਵਿੰਦ ਹਰਿ ਪ੍ਰਭੁ ਕੇਰਾ ॥

One who has received the Name of God of countless virtues,

ਹਰਿ ਹਿਰਦੈ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਗਾ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ ਚੰਗੇਰਾ ॥੨॥

that Name of God seems pleasing to his heart, mind and body, and good fortune dawns on him. ||2||

ਲੋਭ ਵਿਕਾਰ ਜਿਨਾ ਮਨੁ ਲਾਗਾ ਹਰਿ ਵਿਸਰਿਆ ਪੁਰਖੁ ਚੰਗੇਰਾ ॥

But, the all pervading immaculate God remains forgotten to those who remain engrossed in greed and evils.

ਓਇ ਮਨਮੁਖ ਮੂੜ ਅਗਿਆਨੀ ਕਹੀਅਹਿ ਤਿਨ ਮਸਤਕਿ ਭਾਗੁ ਮੰਦੇਰਾ ॥੩॥

Those self-conceited persons are called spiritually ignorant fools and deem that misfortune has dawned on them. ||3||

ਬਿਬੇਕ ਬੁਧਿ ਸਤਿਗੁਰ ਤੇ ਪਾਈ ਗੁਰ ਗਿਆਨੁ ਗੁਰੂ ਪ੍ਰਭ ਕੇਰਾ ॥

The Guru has revealed to them the spiritual wisdom, and they have received discerning intellect from the true Guru.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਗੁਰੂ ਤੇ ਪਾਇਆ ਧੁਰਿ ਮਸਤਕਿ ਭਾਗੁ ਲਿਖੇਰਾ ॥੪॥੧॥

O' Nanak, people with pre-ordained good destiny have received Naam from the Guru. ||4||1||

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੧ ਦੁਪਦੇ

Raag Todee, fifth Guru, first beat, couplets:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There is one eternal God, realized by the grace Of the true Guru:

ਸੰਤਨ ਅਵਰ ਨ ਕਾਹੁ ਜਾਨੀ ॥

The true saints do not depend on anybody other than God.

ਬੇਪਰਵਾਹ ਸਦਾ ਰੰਗਿ ਹਰਿ ਕੈ ਜਾ ਕੇ ਪਾਖੁ ਸੁਆਮੀ ॥ ਰਹਾਉ ॥

Those who have God's protection, always remain carefree and imbued with the love of God. ||Pause||

ਉਚੁ ਸਮਾਨਾ ਠਾਕੁਰ ਤੇਰੇ ਅਵਰ ਨ ਕਾਹੁ ਤਾਨੀ ॥

O' God, your glory is vast; no one else has more power.

ਐਸੇ ਅਮਰੁ ਮਿਲਿਓ ਭਗਤਨ ਕਉ ਰਾਚਿ ਰਹੇ ਰੰਗਿ ਗਿਆਨੀ ॥੧॥

The devotees have found the immortal Master; those spiritually wise devotees remain imbued in His love. ||1||

ਰੋਗ ਸੋਗ ਦੁਖ ਜਰਾ ਮਰਾ ਹਰਿ ਜਨਹਿ ਨਹੀ ਨਿਕਟਾਨੀ ॥

The fears of disease, sorrow, pain, old age and death do not even approach the devotees of God.

ਨਿਰਭਉ ਹੋਇ ਰਹੇ ਲਿਵ ਏਕੈ ਨਾਨਕ ਹਰਿ ਮਨੁ ਮਾਨੀ ॥੨॥੧॥

O'Nanak, those devotees live fear-free by remaining attuned to God; they have surrendered themselves to Him. ||2||1||

ਟੋਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, fifth Guru:

ਹਰਿ ਬਿਸਰਤ ਸਦਾ ਖੁਆਰੀ ॥

By forsaking God, one always gets entrapped in Maya and is disgraced.

ਤਾ ਕਉ ਧੋਖਾ ਕਹਾ ਬਿਆਪੈ ਜਾ ਕਉ ਓਟ ਤੁਹਾਰੀ ॥ ਰਹਾਉ ॥

O' God, Maya cannot deceive any one who has Your support. ||Pause||

ਬਿਨੁ ਸਿਮਰਨ ਜੇ ਜੀਵਨੁ ਬਲਨਾ ਸਰਪ ਜੈਸੇ ਅਰਜਾਰੀ ॥

Life without lovingly remembering God, is like living the life of a serpent (which, even though lives for a long time, keeps releasing poison, hurting others).

ਨਵ ਖੰਡਨ ਕੇ ਰਾਜੁ ਕਮਾਵੈ ਅੰਤਿ ਚਲੈਗੇ ਹਾਰੀ ॥੧॥

One may rule over the earth, but in the end, without remembering God with adoration, he shall depart from this world, losing the game of life. ||1||

ਗੁਣ ਨਿਧਾਨ ਗੁਣ ਤਿਨ ਹੀ ਗਾਏ ਜਾ ਕਉ ਕਿਰਪਾ ਧਾਰੀ ॥

Only that person sings praises of God, the treasure of virtues, on whom he has bestowed His grace.

ਸੇ ਸੁਖੀਆ ਧੰਨੁ ਉਸੁ ਜਨਮਾ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰੀ ॥੨॥੨॥

He is blessed and leads a peaceful life; Nanak is dedicated to such a fortunate person. ||2||2||

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ

Raag Todee, fifth Guru, second beat, quartets:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There is one God, realized by the grace of the true Guru:

ਧਾਇਓ ਰੇ ਮਨ ਦਹ ਦਿਸ ਧਾਇਓ ॥

The human mind keeps wandering in all the ten directions.

ਮਾਇਆ ਮਗਨ ਸੁਆਦਿ ਲੋਭਿ ਮੇਹਿਓ ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ ਭੁਲਾਇਓ ॥ ਰਹਾਉ ॥

It remains engrossed in worldly riches, enticed by the relishes of greed; God Himself has led it astray. ||Pause||

ਹਰਿ ਕਥਾ ਹਰਿ ਜਸ ਸਾਧਸੰਗਤਿ ਸਿਉ ਇਕੁ ਮੁਹਤੁ ਨ ਇਹੁ ਮਨੁ ਲਾਇਓ ॥

One does not attune his mind, even for a moment, to the gospel of God, His praises, or the company of saintly persons.

ਬਿਗਸਿਓ ਪੇਖਿ ਰੰਗੁ ਕਸੁੰਭ ਕੇ ਪਰ ਗ੍ਰਿਹੁ ਜੇਹਨਿ ਜਾਇਓ ॥੧॥

Like the short-lived color of the safflower, he feels attracted on seeing the property of other people. ||1||

ਚਰਨ ਕਮਲ ਸਿਉ ਭਾਉ ਨ ਕੀਨੋ ਨਹ ਸਤ ਪੁਰਖੁ ਮਨਾਇਓ ॥

He neither developed any love for God's lotus feet (His immaculate Name), nor he tried to please God.

ਧਾਵਤ ਕਉ ਧਾਵਹਿ ਬਹੁ ਭਾਤੀ ਜਿਉ ਤੇਲੀ ਬਲਦੁ ਕ੍ਰਮਾਇਓ ॥੨॥

Instead, he keeps chasing the short lived worldly riches, going around like an oilman's ox. ||2||

ਨਾਮ ਦਾਨੁ ਇਸਨਾਨੁ ਨ ਕੀਓ ਇਕ ਨਿਮਖ ਨ ਕੀਰਤਿ ਗਾਇਓ ॥

Further, he does not remember God, nor does he perform any charitable deeds or ever sing God's praises.

ਨਾਨਾ ਝੂਠਿ ਲਾਇ ਮਨੁ ਤੇਖਿਓ ਨਹ ਬੁਝਿਓ ਅਪਨਾਇਓ ॥੩॥

By diverting to myriads of falsehoods, he has appeased his mind, but has not recognized his own true self. ||3||

ਪਰਉਪਕਾਰ ਨ ਕਬਹੂ ਕੀਏ ਨਹੀ ਸਤਿਗੁਰੁ ਸੇਵਿ ਧਿਆਇਓ ॥

He has neither performed any charitable deeds for others, nor followed the Guru's teachings or meditated on God.

ਪੰਚ ਦੂਤ ਰਚਿ ਸੰਗਤਿ ਗੋਸਟਿ ਮਤਵਾਰੇ ਮਦ ਮਾਇਓ ॥੪॥

He keeps entangled in the company of the five demons (lust, anger, greed, attachment, and ego), and remains intoxicated Maya. ||4||

ਕਰਉ ਬੇਨਤੀ ਸਾਧਸੰਗਤਿ ਹਰਿ ਭਗਤਿ ਵਛਲ ਸੁਣਿ ਆਇਓ ॥

I submit and say, O' God, upon hearing that You love Your devotees, I have sought Your shelter.

ਨਾਨਕ ਭਾਗਿ ਪਰਿਓ ਹਰਿ ਪਾਛੈ ਰਾਖੁ ਲਾਜ ਅਪੁਨਾਇਓ ॥੫॥੧॥੩॥

O' God, (I) Nanak have come running after You, please accept me as Your own and save my honor. ||5||1||3||

ਟੋਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, fifth Guru:

ਮਾਨੁਖੁ ਬਿਨੁ ਬੁਝੈ ਬਿਰਥਾ ਆਇਆ ॥

Any human being who doesn't understand the purpose of life, deem that person's coming into the world as fruitless.

ਅਨਿਕ ਸਾਜ ਸੀਗਾਰ ਬਹੁ ਕਰਤਾ ਜਿਉ ਮਿਰਤਕੁ ਓਢਾਇਆ ॥ ਰਹਾਉ ॥

He may be embellishing himself with a myriad of decorations and ornaments, but doing so would be like dressing up a dead body. ||Pause||

ਧਾਇ ਧਾਇ ਕ੍ਰਿਪਨ ਸ੍ਰਮੁ ਕੀਨੇ ਇਕਤ੍ਰੁ ਕਰੀ ਹੈ ਮਾਇਆ ॥

With great effort and exertion, the miser toils to amass the worldly riches,

ਦਾਨੁ ਪੁੰਨੁ ਨਹੀ ਸੰਤਨ ਸੇਵਾ ਕਿਤ ਹੀ ਕਾਜਿ ਨ ਆਇਆ ॥੧॥

but, if he does not perform any charitable deeds and service of the saints with it, then all his wealth has served no purpose. ||1||

ਕਰਿ ਆਭਰਣ ਸਵਾਰੀ ਸੇਜਾ ਕਾਮਨਿ ਥਾਟੁ ਬਨਾਇਆ ॥

Living, without understanding the purpose of life, is like a woman who decks herself with myriad of ornaments, decorations and various other pursuits,

ਸੰਗੁ ਨ ਪਾਇਓ ਅਪੁਨੇ ਭਰਤੇ ਪੇਖਿ ਪੇਖਿ ਦੁਖੁ ਪਾਇਆ ॥੨॥

but if she does not obtain the company of her husband, then looking at these things she grieves. ||2||

ਸਾਰੇ ਦਿਨਸੁ ਮਜ਼ੂਰੀ ਕਰਤਾ ਤੁਹੁ ਮੁਸਲਹਿ ਛਰਾਇਆ ॥

Without realizing its purpose, one's life is like that of a person who may labor all day thrashing husk with a pestle,

ਖੇਦੁ ਭਇਓ ਬੇਗਾਰੀ ਨਿਆਈ ਘਰ ਕੈ ਕਾਮਿ ਨ ਆਇਆ ॥੩॥

or like a forced laborer who works for someone without wages, but does nothing for his own household. ||3||

ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਜਾ ਕਉ ਪ੍ਰਭ ਕੇ ਤਿਸੁ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਇਆ ॥

But when God bestows mercy on His devotee, He implants Naam in the devotee's heart.

ਸਾਧਸੰਗਤਿ ਕੈ ਪਾਛੈ ਪਰਿਅਉ ਜਨ ਨਾਨਕ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥੪॥੨॥੪॥

O' Nanak, the devotee then seeks and follows the guidance of the saintly congregation and enjoys the sublime essence of Naam. ||4||2||4||

ਟੋਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, fifth Guru:

ਕ੍ਰਿਪਾ ਨਿਧਿ ਬਸਹੁ ਰਿਦੈ ਹਰਿ ਨੀਤ ॥

O' God, the Treasure of mercy, always remains enshrined in my heart.

ਤੈਸੀ ਬੁਧਿ ਕਰਹੁ ਪਰਗਾਸਾ ਲਾਰੈ ਪ੍ਰਭ ਸੰਗਿ ਪ੍ਰੀਤਿ ॥ ਰਹਾਉ ॥

O' God, please enlighten such wisdom in me that I may be imbued in love for You. ||Pause||

ਦਾਸ ਤੁਮਾਰੇ ਕੀ ਪਾਵਉ ਧੁਰਾ ਮਸਤਕਿ ਲੇ ਲੇ ਲਾਵਉ ॥

O' God, please bless me so that I may humbly serve your devotees and apply the dust of their feet to my forehead.

ਮਹਾ ਪਤਿਤ ਤੇ ਹੋਤ ਪੁਨੀਤਾ ਹਰਿ ਕੀਰਤਨ ਗੁਨ ਗਾਵਉ ॥੧॥

In this way, from a great sinner, I may become an immaculate person and sing Your praises and reflect on Your virtues.||1||

ਆਗਿਆ ਤੁਮਰੀ ਮੀਠੀ ਲਾਗਉ ਕੀਓ ਤੁਹਾਰੇ ਭਾਵਉ ॥

O' God, bless me that Your will may always deem sweet to me and whatever You do, should seem pleasing to me.

ਜੇ ਤੂ ਦੇਹਿ ਤਹੀ ਇਹੁ ਤ੍ਰਿਪਤੈ ਆਨ ਨ ਕਤਹੂ ਧਾਵਉ ॥੨॥

I may feel contented with whatever You give me, and I may not go elsewhere for anything. ||2||

ਸਦ ਹੀ ਨਿਕਟਿ ਜਾਨਉ ਪ੍ਰਭ ਸੁਆਮੀ ਸਗਲ ਰੇਣ ਹੋਇ ਰਹੀਐ ॥

O' my Master-God, I may always deem You near me; we may always live humbly like the dust of the feet of others.

ਸਾਧੂ ਸੰਗਤਿ ਹੋਇ ਪਰਾਪਤਿ ਤਾ ਪ੍ਰਭੁ ਅਪੁਨਾ ਲਹੀਐ ॥੩॥

When we get to join the company of the Guru, then we realize God. ||3||

ਸਦਾ ਸਦਾ ਹਮ ਛੇਹਰੇ ਤੁਮਰੇ ਤੂ ਪ੍ਰਭੁ ਹਮਰੇ ਮੀਰਾ ॥

O' God, forever and ever, I am Your little servant and You are my Master.

ਨਾਨਕ ਬਾਰਿਕ ਤੁਮ ਮਾਤ ਪਿਤਾ ਮੁਖਿ ਨਾਮੁ ਤੁਮਾਰੇ ਖੀਰਾ ॥੪॥੩॥੫॥

O' God, Nanak is Your child and You are my mother and my father; Your Name is like milk in my mouth. ||4||3||5||

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਦੁਪਦੇ

Raag Todee, fifth Guru, second beat, couplets:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru.

ਮਾਗਉ ਦਾਨੁ ਠਾਕੁਰ ਨਾਮ ॥

O' God, I beg for the gift of Your Name.

ਅਵਰੁ ਕਛੁ ਮੇਰੈ ਸੰਗਿ ਨ ਚਾਲੈ ਮਿਲੈ ਕ੍ਰਿਪਾ ਗੁਣ ਗਾਮ ॥੧॥ ਰਹਾਉ ॥

Nothing else is going to accompany me in the end; if You bestow mercy, then I may be blessed with singing Your praises. ||1||Pause||

ਰਾਜੁ ਮਾਲੁ ਅਨੇਕ ਭੋਗ ਰਸ ਸਗਲ ਤਰਵਰ ਕੀ ਛਾਮ ॥

All such things as kingdom, possession, or myriad of enjoyments are all like the shadow of a tree;

ਧਾਇ ਧਾਇ ਬਹੁ ਬਿਧਿ ਕਉ ਧਾਵੈ ਸਗਲ ਨਿਰਾਰਥ ਕਾਮ ॥੧॥

even though a human being ceaselessly runs and adopts different ways to acquire these, yet all his efforts are futile. ||1||

ਬਿਨੁ ਗੋਵਿੰਦ ਅਵਰੁ ਜੇ ਚਾਹਉ ਦੀਸੈ ਸਗਲ ਬਾਤ ਹੈ ਖਾਮ ॥

To wish for anything other than God's Name, seems entirely unjustifiable.

ਕਹੁ ਨਾਨਕ ਸੰਤ ਰੇਨ ਮਾਗਉ ਮੇਰੇ ਮਨੁ ਪਾਵੈ ਬਿਸੁਆਮ ॥੨॥੧॥੬॥

Nanak says, I beg for the gift of humble service of the saints, so that my mind may find peace and tranquility. ||2||1||6||

ਟੋਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, Fifth Guru:

ਪ੍ਰਭ ਜੀ ਕੇ ਨਾਮੁ ਮਨਹਿ ਸਾਧਾਰੈ ॥

O' my friend, the Name of the reverend God provides support to the mind,

ਜੀਅ ਪ੍ਰਾਨ ਸੁਖ ਇਸੁ ਮਨ ਕਉ ਬਰਤਨਿ ਏਹ ਹਮਾਰੈ ॥੧॥ ਰਹਾਉ ॥

it is the life, breath and solace of this mind of mine; for me it is like a very precious thing for everyday use. ||1||Pause||

ਨਾਮੁ ਜਾਤਿ ਨਾਮੁ ਮੇਰੀ ਪਤਿ ਹੈ ਨਾਮੁ ਮੇਰੈ ਪਰਵਾਰੈ ॥

For me, Naam is my social status, Naam is my honor and Naam my family.

ਨਾਮੁ ਸਖਾਈ ਸਦਾ ਮੇਰੈ ਸੰਗਿ ਹਰਿ ਨਾਮੁ ਮੇ ਕਉ ਨਿਸਤਾਰੈ ॥੧॥

Naam is my companion who is always with me, and it is God's Name which is going to ferry me across the world ocean of vices. ||1||

ਬਿਖੈ ਬਿਲਾਸ ਕਹੀਅਤ ਬਹੁਤੇਰੇ ਚਲਤ ਨ ਕਛੁ ਸੰਗਾਰੈ ॥

A lot is talked about the existence of sinful pleasures, but none of these accompany any one in the end.

ਇਸਟੁ ਮੀਤੁ ਨਾਮੁ ਨਾਨਕ ਕੇ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਭੰਡਾਰੈ ॥੨॥੨॥੭॥

Nanak's dearest friend is God's Name; God's Name is the wealth in my treasury. ||2||2||7||

ਟੋਡੀ ਮਃ ੫ ॥

Raag Todee, Fifth Guru:

ਨੀਕੇ ਗੁਣ ਗਾਉ ਮਿਟਹੀ ਰੋਗ ॥

O' my friend, sing the sublime praises of God; all the afflictions are cured by doing so.

ਮੁਖ ਊਜਲ ਮਨੁ ਨਿਰਮਲ ਹੋਈ ਹੈ ਤੇਰੇ ਰਹੈ ਈਹਾ ਊਹਾ ਲੋਗੁ ॥੧॥ ਰਹਾਉ ॥

You would receive honor, your mind would become immaculate and you would be peaceful both here and hereafter. ||1||Pause||

ਚਰਨ ਪਖਾਰਿ ਕਰਉ ਗੁਰ ਸੇਵਾ ਮਨਹਿ ਚਰਾਵਉ ਭੋਗ ॥

I follow the Guru's teachings with utmost respect and humility and surrender my mind as offering to him.

ਛੋਡਿ ਆਪਤੁ ਬਾਦੁ ਅਹੰਕਾਰਾ ਮਾਨੁ ਸੇਈ ਜੋ ਹੋਗੁ ॥੧॥

O' my friend, renounce your self-conceit, contentious nature and egotism, and happily accept whatever happens as the will of God. ||1||

ਸੰਤ ਟਹਲ ਸੇਈ ਹੈ ਲਾਗਾ ਜਿਸੁ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖੇਗੁ ॥

Only the one with preordained destiny is blessed with the opportunity to serve the Guru and follow his teachings.

ਕਹੁ ਨਾਨਕ ਏਕ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕਰਣੈ ਜੋਗੁ ॥੨॥੩॥੮॥

Nanak says, other than the one God, there is no one who is able to bless someone with this opportunity. ||2||3||8||

ਟੋਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, fifth Guru:

ਸਤਿਗੁਰ ਆਇਓ ਸਰਣਿ ਤੁਹਾਰੀ ॥

O' true Guru, I have come to Your refuge,

ਮਿਲੈ ਸੁਖੁ ਨਾਮੁ ਹਰਿ ਸੇਭਾ ਚਿੰਤਾ ਲਾਹਿ ਹਮਾਰੀ ॥੧॥ ਰਹਾਉ ॥

please remove my anxiety; bestow mercy and bless me with God's Name which is the celestial peace and glory for me. ||1||Pause||

ਅਵਰ ਨ ਸੂਝੈ ਦੂਜੀ ਠਾਹਰ ਹਾਰਿ ਪਰਿਓ ਤਉ ਦੁਆਰੀ ॥

O' God! I cannot think of any other source of support; I am completely exhausted and have come to Your refuge.

ਲੇਖਾ ਛੇਡਿ ਅਲੇਖੈ ਛੁਟਹ ਹਮ ਨਿਰਗੁਨ ਲੇਹੁ ਉਬਾਰੀ ॥੧॥

O' God, ignore the accounts of my misdeeds, I can be saved only if my deeds are not accounted for; I am unvirtuous, please save me from the vices. ||1||

ਸਦ ਬਖਸਿੰਦੁ ਸਦਾ ਮਿਹਰਵਾਨਾ ਸਭਨਾ ਦੇਇ ਅਧਾਰੀ ॥

God is always forgiving, always merciful and provides sustenance to all beings.

ਨਾਨਕ ਦਾਸ ਸੰਤ ਪਾਛੈ ਪਰਿਓ ਰਾਖਿ ਲੇਹੁ ਇਹ ਬਾਰੀ ॥੨॥੪॥੯॥

Devotee Nanak prays, O' God! I have come to the Guru's refuge, please save me from the vices during this lifetime. ||2||4||9||

ਟੋਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, Fifth Guru:

ਰਸਨਾ ਗੁਣ ਗੋਪਾਲ ਨਿਧਿ ਗਾਇਣ ॥

O' my friend, by singing the praises of God, the treasure of virtues,

ਸਾਂਤਿ ਸਹਜੁ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਸਗਲੇ ਦੁਖ ਪਲਾਇਣ ॥੧॥ ਰਹਾਉ ॥

tranquility, spiritual poise and delight wells up in the mind, and all sorrows depart. ||1||Pause||

ਜੇ ਮਾਗਹਿ ਸੇਈ ਸੇਈ ਪਾਵਹਿ ਸੇਵਿ ਹਰਿ ਕੇ ਚਰਣ ਰਸਾਇਣ ॥

By lovingly remembering God, the source of bliss, people receive whatever they ask for.

ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਤੇ ਛੂਟਹਿ ਭਵਜਲੁ ਜਗਤੁ ਤਰਾਇਣ ॥੧॥

They are released from the future births and deaths, and cross over the terrifying world-ocean of vices. ||1||

ਖੇਜਤ ਖੇਜਤ ਤਤੁ ਬੀਚਾਰਿਓ ਦਾਸ ਗੋਵਿੰਦ ਪਰਾਇਣ ॥

By searching continuously, the devotees understand the essence of reality and remain dependent on the support of God of the universe.

ਅਬਿਨਾਸੀ ਖੇਮ ਚਾਹਹਿ ਜੇ ਨਾਨਕ ਸਦਾ ਸਿਮਰਿ ਨਾਰਾਇਣ ॥੨॥੫॥੧੦॥

O' Nanak, if you desire eternal bliss, then always lovingly remember the all-pervading God. ||2||5||10||

ਟੋਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, Fifth Guru:

ਨਿੰਦਕੁ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਾਟਿਓ ॥

When the Guru bestows mercy on a slanderer, he stops slandering.

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਦਇਆਲਾ ਸਿਵ ਕੈ ਬਾਣਿ ਸਿਰੁ ਕਾਟਿਓ ॥੧॥ ਰਹਾਉ ॥

The Supreme God becomes merciful on him; the Guru destroys his ego with the divine knowledge as if his head is chopped off with shiva's arrow.

||1||Pause||

ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਚ ਕਾ ਪੰਥਾ ਥਾਟਿਓ ॥

The web of Maya and the fear of death can not even come near him, because he has adopted the path of truth.

ਖਾਤ ਖਰਚਤ ਕਿਛੁ ਨਿਖੁਟਤ ਨਾਹੀ ਰਾਮ ਰਤਨੁ ਧਨੁ ਖਾਟਿਓ ॥੧॥

He earns the jewel like precious wealth of God's Name, which never falls short even after spending on himself and sharing with others. ||1||

ਭਸਮਾ ਭੂਤ ਹੋਆ ਖਿਨ ਭੀਤਰਿ ਅਪਨਾ ਕੀਆ ਪਾਇਆ ॥

That habit of slandering because of which the slanderer was enduring misery is reduced to ashes in an instant.

ਆਗਮ ਨਿਗਮੁ ਕਰੈ ਜਨੁ ਨਾਨਕੁ ਸਭੁ ਦੇਖੈ ਲੋਕੁ ਸਬਾਇਆ ॥੨॥੬॥੧੧॥

Devotee Nanak describes this incomprehensible divine principle and the entire world is watching this wondrous change in a slanderer. ||2||6||11||

ਟੋਡੀ ਮਃ ੫ ॥

Raag Todee, Fifth Guru:

ਕਿਰਪਨ ਤਨ ਮਨ ਕਿਲਵਿਖ ਭਰੇ ॥

O' the miser, your body and mind are full of sins because you are not spending your breaths for remembering God,

ਸਾਧਸੰਗਿ ਭਜਨੁ ਕਰਿ ਸੁਆਮੀ ਢਾਕਨ ਕਉ ਇਕੁ ਹਰੇ ॥੧॥ ਰਹਾਉ ॥

Therefore, join the holy congregation and lovingly remember the Master-God; it is the one God alone who is able to cover your sins. ||1||Pause||

ਅਨਿਕ ਛਿਦ੍ਰੁ ਬੋਹਿਥ ਕੇ ਛੁਟਕਤ ਥਾਮ ਨ ਜਾਹੀ ਕਰੇ ॥

When numerous holes appear in a boat, they cannot be plugged with hands, similarly the sins of your mind can't be covered with your own efforts;

ਜਿਸ ਕਾ ਬੋਹਿਥੁ ਤਿਸੁ ਆਰਾਧੇ ਖੋਟੇ ਸੰਗਿ ਖਰੇ ॥੧॥

Lovingly remember the One, to whom this boat-like body and mind belongs; in His company your sinful sensory organs will become pious. ||1||

ਗਲੀ ਸੈਲ ਉਠਾਵਤ ਚਾਹੈ ਓਇ ਊਹਾ ਹੀ ਹੈ ਧਰੇ ॥

This is like people wanting to lift up the mountain with mere words, but it just stays there.

ਜੇਰੁ ਸਕਤਿ ਨਾਨਕ ਕਿਛੁ ਨਾਹੀ ਪ੍ਰਭੁ ਰਾਖਹੁ ਸਰਣਿ ਪਰੇ ॥੨॥੭॥੧੨॥

Nanak says, O' God! We humans have no power to take off the weight of these sins; please protect us, we have come to Your refuge. ||2||7||12||

ਟੋਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, Fifth Guru:

ਹਰਿ ਕੇ ਚਰਨ ਕਮਲ ਮਨਿ ਧਿਆਉ ॥

I lovingly remember the immaculate Name of God within my mind.

ਕਾਢਿ ਕੁਠਾਰੁ ਪਿਤ ਬਾਤ ਹੰਤਾ ਅਉਖਧੁ ਹਰਿ ਕੇ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

Just as Kuthar (potion) cures a person from diseases of bile and gas, similarly God's Name is a cure for ailments like anger and greed etc. ||1||Pause||

ਤੀਨੇ ਤਾਪ ਨਿਵਾਰਣਹਾਰਾ ਦੁਖ ਹੰਤਾ ਸੁਖ ਰਾਸਿ ॥

God removes all the three major maladies (mental, physical and social) of a person; He is the destroyer of sorrows and provider of celestial peace.

ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗੈ ਜਾ ਕੀ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ ॥੧॥

No obstacles block the spiritual path of one who prays before God. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਬੈਦ ਨਾਰਾਇਣ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭ ਏਕ ॥

By the Guru's grace one understands that God is the physician who removes all the afflictions of beings; God alone is the Doer, the Cause of causes.

ਬਾਲ ਬੁਧਿ ਪੂਰਨ ਸੁਖਦਾਤਾ ਨਾਨਕ ਹਰਿ ਹਰਿ ਟੇਕ ॥੨॥੮॥੧੩॥

O' Nanak, God is the benefactor of perfect celestial peace and support to the innocent-minded people. ||2||8||13||

ਟੋਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, Fifth Guru:

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸਦ ਜਾਪਿ ॥

O' brother, always remember God's Name with adoration.

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਵਸਦੀ ਕੀਨੀ ਆਪਿ ॥੧॥ ਰਹਾਉ ॥

(Anyone who has lovingly remembered God), bestowing mercy, He enshrined his divine virtues in his heart. ||1||Pause||

ਜਿਸ ਕੇ ਸੇ ਫਿਰਿ ਤਿਨ ਹੀ ਸਮ੍ਰਹਾਲੇ ਬਿਨਸੇ ਸੇਗ ਸੰਤਾਪ ॥

God, to whom we belong, takes care of us and all our sorrows and worries are destroyed.

ਹਾਥ ਦੇਇ ਰਾਖੇ ਜਨ ਅਪਨੇ ਹਰਿ ਹੋਏ ਮਾਈ ਬਾਪ ॥੧॥

By extending His support, God protects His devotees from every affliction and He Himself becomes their mother and father. ||1||

ਜੀਅ ਜੰਤ ਹੋਏ ਮਿਹਰਵਾਨਾ ਦਯਾ ਧਾਰੀ ਹਰਿ ਨਾਥ ॥

God is benevolent on all beings and creatures; He is merciful on all.

ਨਾਨਕ ਸਰਨਿ ਪਰੇ ਦੁਖ ਭੰਜਨ ਜਾ ਕਾ ਬਡ ਪਰਤਾਪ ॥੨॥੯॥੧੪॥

O' Nanak, I am in refuge of that God who is the destroyer of sorrows and the highest is whose glory. ||2||9||14||

ਟੋਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, Fifth Guru:

ਸ੍ਰਾਮੀ ਸਰਨਿ ਪਰਿਓ ਦਰਬਾਰੇ ॥

O' the Master-God! I have come to Your refuge; yes, I have come to Your presence.

ਕੋਟਿ ਅਪਰਾਧ ਖੰਡਨ ਕੇ ਦਾਤੇ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਉਧਾਰੇ ॥੧॥ ਰਹਾਉ ॥

O' God, You are the destroyer of millions of sins, other than You, who else can save me? ||1||Pause||

ਖੋਜਤ ਖੋਜਤ ਬਹੁ ਪਰਕਾਰੇ ਸਰਬ ਅਰਥ ਬੀਚਾਰੇ ॥

After researching in many ways and reflecting on meanings of different things given in the scriptures, I have come to the conclusion,

ਸਾਧਸੰਗਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ਮਾਇਆ ਰਚਿ ਬੰਧਿ ਹਾਰੇ ॥੧॥

that the supreme spiritual status is attained only in the company of the Guru; the game of life is lost by engrossing in the bonds of love for Maya. ||1||

ਚਰਨ ਕਮਲ ਸੰਗਿ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ਸੁਰਿ ਜਨ ਮਿਲੇ ਪਿਆਰੇ ॥

The love for the immaculate Name of God wells up in the mind of a person who meets with the saintly people.

ਨਾਨਕ ਅਨਦ ਕਰੇ ਹਰਿ ਜਪਿ ਜਪਿ ਸਗਲੇ ਰੋਗ ਨਿਵਾਰੇ ॥੨॥੧੦॥੧੫॥

O' Nanak, he removes all his afflictions and enjoys bliss by always lovingly remembering God. ||2||10||15||

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੩ ਚਉਪਦੇ

Raag Todee, Fifth Guru, Third Beat, Four stanzas:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਹਾਂ ਹਾਂ ਲਪਟਿਓ ਰੇ ਮੂੜ੍ਹੇ ਕਛੁ ਨ ਥੇਰੀ ॥

O' fool, you are clinging to worldly riches and power and your love for it is not insignificant either.

ਤੇਰੇ ਨਹੀ ਸੁ ਜਾਨੀ ਮੇਰੀ ॥ ਰਹਾਉ ॥

The Maya which you consider to be yours, is not yours. ||Pause||

ਆਪਨ ਰਾਮੁ ਨ ਚੀਨੋ ਖਿਨੁਆ ॥

God alone is our true companion, but You do not remember Him, even for an instant.

ਜੇ ਪਰਾਈ ਸੁ ਅਪਨੀ ਮਨੁਆ ॥੧॥

This maya which will soon belong to others, you believe to be your own. ||1||

ਨਾਮੁ ਸੰਗੀ ਸੇ ਮਨਿ ਨ ਬਸਾਇਓ ॥

Naam is the real companion, but You have not enshrined it in your mind.

ਛੇਡਿ ਜਾਹਿ ਵਾਹੁ ਚਿਤੁ ਲਾਇਓ ॥੨॥

You have attached your consciousness to worldly riches and power which would eventually abandon you. ||2||

ਸੇ ਸੰਚਿਓ ਜਿਤੁ ਭੂਖ ਤਿਸਾਇਓ ॥

You have amassed that which would keep you yearning for more of it.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੇਸਾ ਨਹੀ ਪਾਇਓ ॥੩॥

You have not acquired ambrosial Naam, the sustenance for life's journey.
||3||

ਕਾਮ ਕ੍ਰੋਧਿ ਮੋਹ ਕ੍ਰੂਪਿ ਪਰਿਆ ॥

You have fallen into the pit of lust, anger and emotional attachment.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਕੇ ਤਰਿਆ ॥੪॥੧॥੧੬॥

O' Nanak, by the Guru's grace, only a rare person comes out of this pit and swims across the worldly ocean of vices. ||4||1||16||

ਟੇਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, Fifth Guru:

ਹਮਾਰੈ ਏਕੈ ਹਰੀ ਹਰੀ ॥

In my heart, I depend on the support of one God alone.

ਆਨ ਅਵਰ ਸਿਵਾਣਿ ਨ ਕਰੀ ॥ ਰਹਾਉ ॥

I do not recognize any other. ||Pause||

ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਅਪੁਨਾ ਪਾਇਓ ॥

By great good fortune, I have met my Guru.

ਗੁਰਿ ਮੇ ਕਉ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ॥੧॥

The Guru helped me to enshrine Naam in my heart. ||1||

ਹਰਿ ਹਰਿ ਜਾਪ ਤਾਪ ਬ੍ਰਤ ਨੇਮਾ ॥

My meditation, austerity, fasting and daily religious practice is remembering God with adoration.

ਹਰਿ ਹਰਿ ਧਿਆਇ ਕੁਸਲ ਸਭਿ ਖੇਮਾ ॥੨॥

I enjoy happiness and bliss by always remembering God. ||2||

ਆਚਾਰ ਬਿਉਹਾਰ ਜਾਤਿ ਹਰਿ ਗੁਨੀਆ ॥

Singing God's praises is my good conduct, occupation and social status.

ਮਹਾ ਅਨੰਦ ਕੀਰਤਨ ਹਰਿ ਸੁਨੀਆ ॥੩॥

I enjoy supreme bliss by listening to the hymns of God's praises. ||3||

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਠਾਕੁਰੁ ਪਾਇਆ ॥

Nanak says, the one who has realized God,

ਸਭੁ ਕਿਛੁ ਤਿਸ ਕੇ ਗ੍ਰਿਹ ਮਹਿ ਆਇਆ ॥੪॥੨॥੧੭॥

feels as if everything has come to his heart. ||4||2||17||

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੪ ਦੁਪਦੇ

Raag Todee, Fifth Guru, forth Beat, couplets:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the True Guru:

ਰੂੜੇ ਮਨੁ ਹਰਿ ਰੰਗੇ ਲੋੜੈ ॥

This beautiful mind longs to be imbued with the love of God,

ਗਾਲੀ ਹਰਿ ਨੀਹੁ ਨ ਹੋਇ ॥ ਰਹਾਉ ॥

but God's love is not received by mere words. ||Pause||

ਹਉ ਢੂਢੇਦੀ ਦਰਸਨ ਕਾਰਣਿ ਬੀਬੀ ਬੀਬੀ ਪੇਖਾ ॥

To experience His blessed vision, I have been trying every ritual as if I have been searching for Him from street to street.

ਗੁਰ ਮਿਲਿ ਭਰਮੁ ਗਵਾਇਆ ਰੇ ॥੧॥

Upon meeting the Guru and by following his teachings, I have dispelled my illusion (and have realized that God is within us). ||1||

ਇਹ ਬੁਧਿ ਪਾਈ ਮੈ ਸਾਧੂ ਕੰਨਹੁ ਲੇਖੁ ਲਿਖਿਓ ਧੁਰਿ ਮਾਥੈ ॥

I have obtained this wisdom from the Guru, according to the pre-ordained destiny inscribed upon my forehead.

ਇਹ ਬਿਧਿ ਨਾਨਕ ਹਰਿ ਨੈਣ ਅਲੋਇ ॥੨॥੧॥੧੮॥

O' Nanak, this way, I saw God with my spiritually enlightened eyes.
||2||1||18||

ਟੋਡੀ ਮਹਲਾ ੫ ॥

Raag Todee, Fifth Guru:

ਗਰਬਿ ਗਹਿਲੜੇ ਮੁੜੜੇ ਹੀਓ ਰੇ ॥

O' brother, the foolish heart is in the grip of ego.

ਹੀਓ ਮਹਰਾਜ ਰੀ ਮਾਇਓ ॥ ਡੀਹਰ ਨਿਆਈ ਮੋਹਿ ਫਾਕਿਓ ਰੇ ॥ ਰਹਾਉ ॥

Like a fish snared in a hook, this heart is trapped in the love for Maya (worldly riches and power) created by God. ||Pause||

ਘਣੇ ਘਣੇ ਘਣੇ ਸਦ ਲੋੜੈ ਬਿਨੁ ਲਹਣੇ ਕੈਠੈ ਪਾਇਓ ਰੇ ॥

O' brother, one always keeps on hankering for more and more wealth, but how can he receive more wealth without being predestined?

ਮਹਰਾਜ ਰੇ ਗਾਥੁ ਵਾਹੂ ਸਿਉ ਲੁਭੜਿਓ ਨਿਹਭਾਗੜੇ ਭਾਹਿ ਸੰਜੋਇਓ ਰੇ ॥੧॥

O' brother, one remains engrossed in the love for worldly wealth given by God; the unfortunate one keeps his mind attached to the fire of desires. ||1||

ਸੁਣਿ ਮਨ ਸੀਖ ਸਾਧੂ ਜਨ ਸਗਲੇ ਥਾਰੇ ਸਗਲੇ ਪ੍ਰਾਛਤ ਮਿਟਿਓ ਰੇ ॥

O' my mind, listen to the Guru's teachings, all your sins would be washed off.

ਜਾ ਕੇ ਲਹਣੈ ਮਹਰਾਜ ਰੀ ਗਾਠੜੀਓ ਜਨ ਨਾਨਕ ਗਰਭਾਸਿ ਨ ਪਉੜਿਓ ਰੇ ॥੨॥੨॥੧੯॥

O' Nanak, one who is destined to receive the wealth of Naam from God's treasury, doesn't go through the cycle of birth and death. ||2||2||19||

Journey towards Spirituality

Guru Granth Sahib is an eternal living Guru, a poetic composition of Sikh Gurus, Hindu and Muslim Saints. The compilation is a gift from God through them to all mankind. The vision in the Guru Granth Sahib is of a society based on Divine justice without oppression of any kind. While the Granth acknowledges and respects the scriptures of Hinduism and Islam, it does not imply a moral reconciliation with either of these religions. In Guru Granth Sahib women are highly respected with equal roles as men. Women have the same souls as men and thus possess an equal right to cultivate their spirituality with equal chance of achieving liberation. Women can participate in all religious, cultural, social, and secular activities including leading religious congregations.

Sikhism advocates equality, social justice, service to humanity, and tolerance for other religions. The essential message of Sikhism is spiritual devotion and reverence of God at all times while practicing the ideals of compassion, honesty, humility and generosity in everyday life. The three core tenets of the Sikh religion are meditating and remembering God, Working for Honest living and sharing with others.

Congratulations for making an effort to go on this Spiritual Journey for the soul. The translation can never be close to original, especially when the complete Guru Granth Sahib is in poetry and the use of metaphors makes the task exceedingly difficult. In the Divine message, Hindu & Muslim mythological stories are often used Pralahad , Harnakash, laxmi, Brahma etc. Please do not read them literally but understand their underlying message. The focus is on the fact that God is one and to have union with Him is the goal of human life.

This work has been done over years by several volunteers, to get to you the Divine message in your language. If you have any questions, please feel free to email walnut@gmail.com and we would love to join you on this journey.