

ANAND SAHIB : THE SONG OF BLISS

The Anand Sahib is composed by Shri Guru Amar Das the third Guru. It is said that this composition came about when Guru Ji's grandson was born (Shri Mohri's son). According to tradition when people congratulated him by saying "Anand", which means bliss, Guruji corrected them by saying that this was not real bliss. It is then that he explained the real meaning of bliss in the composition "Anand Sahib".

Anand Sahib is recited at the time of preparing Amrit for the baptism ceremony in the Sikh religion. It is also recited at all the ceremonies and other auspicious occasions either in full or the first five and the last paragraphs only.

rwkll I mhl w 3 Anpu < siqgr pBwid]
bVsp FdHbj qli g qjH[l daeji P q{ fjdBbj nm l daeji pa fjdBbj l hu
l [ag qdV rugbj rjZjHgbj nm ije iaV firji figbj lWs ejrS
bjHgbj nm lWs' a ejrhp hi g wji j qdV duVg r l jdBbj nm wh{ VjVwp
bVsp h'bj l daeji P q{ fjdBbj nm nm

rwkll I mhl w 3 AnUdu l AdMr s iqgr pBwid]
AwMhuBeAwmyl mve siqgUmYpveAw] siqgmuq pveAwshj
syI min vj lAwvDveAw] rvg rqn prvr priAwsbd gwX
AveAw] sbdoq gwhuhrl kywmin ij nI vsveAw] khYnwku
AwMhu hAw s iqgUmYpveAw] 1]

*Ram kali Mahalla 3. Anand. Ik Oankar Satgur Prasadi.
1) Anand bhaia meri mai, Satguru main paaia. 2) Satgur ta
paaia sahaj seti mun wajia wadhaia. 3) Raag ratan parvar
paria sabad gavan aiya. 4) Sabdo ta gawhu Hari kera mun
jinni wasaia. 5) Kahai Nanak anand hoa Satguru mai paaia.(1)*

This first stanza is the invocatory verse. In this verse the
Nitnem _____ (178)

Guru speaks about the state of being, when one achieves the Bliss or ecstasy of having attained the Lord. He says that he has realised the True Teacher, the Lord. Reiterating that this state becomes possible because of the state of "Sehaj" or equipoise i.e. not affected by the pleasant and unpleasant occurrences of daily life.

The full implications of Sehaj are explained by Shri Guru Amar Das in Sri Raga on page 68 of the Guru Granth Sahib. This augments the thought of the first stanza. Sehaj is the state beyond the mind and intellect where one rises above knowledge and experiences the Lord's Grace. It is where one meets the True Master, and attains the Lord's protection or Grace.

Similar to Shri Japji sahib and Sukhmani sahib, the Anand sahib is a complete course consisting of instructions which explain the path to realise the final state of bliss or ecstasy. This has been covered in 40 stanzas. However, only the first five and the last (40th) stanzas only are included in Rehras so as to create state of bliss in the devotee.

Composition of the third Master in the Ram kali style of music. Anand. The God is One, both manifest and unmanifest. By His grace.

- 1) O my mother! I am in the state of bliss as I have realised my true Teacher the Lord.
- 2) The attainment of the True Teacher was possible because of my having attained the state of equipoise or perfect peace and balance (Sehaj). Now my mind is full of congratulatory messages.
- 3) The unsurpassed masters of divine music, their families and the celestial beings have come to celebrate and sing the word and praise the Lord.
- 4) O saints! In whose heart the Lord's Name resides, sing the word of the Lord.
- 5) Guru Nanak Dev says that on attainment of the True Teacher, he is in the state of bliss or Anand. (1)

H[qV qñi bj aP l sj i hp hdi Vjv[nm hdi Vjdv i hp aP qV qñi [sñt
 l dF dr l ji Sj nm begwji p Yhp wi [añi j wji u l dF l rji Sj nm l FVj
 evj l qi op l ðjgg l' dwRp qVhp dr l ji [nm wh{ VjVwp qV qñi [l sj i hp
 hdi Vjv[nm2nm

E nm mycAw qUsdw rhu hir nñy] hir nñl rhu qUmM
 myydK siB iv swx w] Amk wu Adu kry qy w kwj siB
 svwx w] sBnw gl w smr Qus Awñl so ika mmhu iv swy]
 khY nñaku mm myy sdw rhu hir nñy] 2]

1) E mun meria tu sada rahu Hari naale. 2) Hari naal rahu tu mun mere dookh sabh visarna. 3) Angikaar Oh kare tera karaj sabh svarna. 4) Sabhna galan samrath Swami so kiu munhu visarae. 5) Kahe Nanak mun mere sada rahu Hari naale. (2).

On having attained the state of "Anand", Guru Ji lays stress on the necessity of remaining united with the Lord. He says that it shall destroy all the grief and sorrow and enable all our work to proceed effortlessly and perfectly.

- 1) O my mind! Always abide in the Lord Hari.
- 2) O my mind! When you abide in the Lord, He shall remove all your miseries and sufferings.
- 3) The Lord is always present alongside you; holds your hand and accomplishes your tasks in perfect manner.
- 4) When the Lord is perfect in all respects and Omnipotent, so why to forget Him?
- 5) Guru Nanak Dev Ji again asks his mind to always abide in the Lord. (2).

l jy[l jñWj dwbj Vjhg zdi añi { nm zdi a añi { l Fp dw Aph{ du l p sñh
 l p fjrH[nm l sj dl xda l vjh añi g Vjqp qdV r l jrH[nm Vjqp duV w{
 qdV rd l bj rju[l Ws zVñi [nm wh{ VjVwp l y[l jñW dwbj Vjhg zdi
 añi { nm3nm

swcys vñbwik Awñvñ I Gir qyY] Gir q qyYs Buik Cuh Yij su
 djh supwE] sdwis Piq sl vñ qyñ nñu min vswE] nñu

**ij n kYmin visAwvjysbd Gnyy] khYnwkus cysvhib
ikAwvnhI Gir qyY] 3]**

1) Saache Sahiba! Kia nahin ghari tere. 2) Ghari ta tere sabh kichh hai, jis deh so pawye. 3) Sada sift salah teri, Naam mun wasawye. 4) Naam jinkei mun wasia waje sabad ghanere. 5) Kahe Nanak Sache Sahib kia nahin ghari tere. (3)

In this stanza the Guru prays to the Lord and says that though there is nothing which is not available in His house, the recipients of His grace are those whom He chooses to give. This is the basic teaching which most people forget when they think that the God's grace can be obtained just by fulfilling punishing austerities. Shri Guru Nanak Dev has already explained this in the Mool Mantra of Japji Sahib, where the term "Gur Prasadi" means that as He is the True Teacher, realisation can be reached with His Grace only.

- 1) O Lord! What is it, which is not available in your house?
- 2) There is everything in your house, but the ones who receive are those chosen by you.
- 3) O Lord! (Such gifted persons) are ever singing your praise; and are meditating on your Name in their minds.
- 4) In whose mind Your Name resides, Your Word (un-struck music or anahad shabad) is always ringing in their ears.
- 6) Guru Nanak Dev praises the True Lord restating that there is nothing which is not there in His house (3)

**I jyj Vjqpqij bjZji' nm I jypVjqpbZji pqij dudV Ftj I dF erjHgbj nm
wdi I Jda I pt qdV bjdH rdl bj dudV dHAj I dF fpjHgbj nm I sj wpi WjSp
wgaj epi PdirBhp dul sgbj Hbh rdcbjHgbj nm wh(VjVwp I Shp I ahp
I Wds Zi hp dfbji' nm I jyj Vjqpqij bjZji' nm4nm**

**swcw nwnu myw AvDvro] swcu nwnu ADwru myw ij in BKw
siB gvveAw] kir sWq sK min Ave visAw ij in eCw
siB pjveAw] sdw kubw ukIqwgud ivt hu ijs dIAw Eih
vifAveAw] khYnwku s n hu s Mhu sbid Drhu ipAwro]
swcw nwnu myw AvDvro] 4]**

1) Saacha Naam meraa adhaaro. 2) Sach Naam adhaar mera jin bhukhaan sabh gavaian. 3) Kar saant sukh mun aai wasia jin ichhan sabh pujaian. 4) Sada kurbaan kita Guru vitahu jis dian eh wadiaaian. 5) Kahe Nanak sunhu santau sabad dharau piaaro. 6) Saacha Naam mera adhaaro. (4)

When the mind is controlled by ego, it is never satisfied. It wants more and more. But when it takes refuge under the Lord's Name, all the desires and needs are satiated. The mind becomes cool; peaceful and happiness prevails everywhere. In this stanza, the Guru teaches us to love God's Word which alone sustains in the world.

- 1) The true Lord's Name is my support and the reason of my existence.
- 2) This True Name has dispelled my all cravings and desires.
- 3) Now peace resides in my mind and all my yearnings are satiated.
- 4) This is all due to the blessings of my Guru and I am always ready to surrender myself to him.
- 5) Guru Nanak Dev hence implores all the saints to love the God's Word.
- 6) As the True Lord's Name alone is my support. (4)

rju[fy lWs daap zdi lFje{ nm zdi lFje{ lWs rju[wvj duap
zdi Zji gbj nm fy sb aZp rdl wga[wjv pwBwp qjdi bj nm Zpi wi dq
fjdHbj aZp duV wRpdl Vjdq hdi w{ vje{ nm wh{ VjVwp ah ltp hbj
daap zdi bVhs rju[m6nm

vj ypm s bd iqq uGir s BwY] Gir s BwYs bd vj ykl wij qu
Gir DwIAw] pm dU qDuvis kIykw ukMkumvirAw] Dir
krim pveAw qDuijn ka is nvm hir kYl wgy] khYn wku
qh sKuhAw iqq uGir Anhd vj y] 5]

1) Waje punch sabad tit ghar subhage. 2) Ghar subhage sabad waje kala jit ghar dharia. 3) Panch doot tudh wus kite kaal kantik maria. 4) Dhur karam paia tudh jin kau se Naam Hari ke laage. 5) Kahai Nanak tah sukh hoa tit ghar anhad waje. (5).

In this stanza Guru Ji has explained that one's attachment to the Lord's Name is possible only with His Grace. Peace, happiness and listening of anahad music are the blessings which are a result of meditating on the Lord's Name. The five vices i.e. lust, anger, greed, attachment and pride as well as the fear of death are all expelled.

- 1) The Lord's Word is manifest in all the five senses of the fortunate devotee i.e. celestial music of all the five types is playing in his heart. (The five types of music are generated by wire instruments, instruments mounted with leather top, metal striking against metal, pitcher and the wind instruments like flute etc.)
- 2) Such celestial music is playing only in those fortunate hearts in whom all the powers of the Lord become manifest.
- 3) For such a devotee, all the five evils (lust, anger, greed, attachment and ego) are conquered and the fear of death which constantly pricks like a thorn is finally destroyed.
- 4) Only those devotees are engaged in the meditation of the Lord's Name, who have the good fortune to be so blessed by the great and merciful Lord.
- 5) Guru Nanak Dev says that with such good fortune, devotees are in bliss and the celestial music is always playing in their hearts.

swcl il vY ibnu dh inmxl] dh inmxl il vY buJhu ikAw kry
 vcrIAw] qDubwJusmrQ kie nhl ikpw kir bnvrIAw] es nau
 hru Qvau nhl sbid l wig svrIAw] khY nwnku il vY buJhu ikAw
 kry vcrIAw]6]

swcI il vYibnudh inmw I] dh inmw I il vYbwJhuikAwkry
 vcrIAw] qDubwJusmrQ kie nhl ikpwkir bnvrIAw] es
 nau hru Qvau nhl sbid l wig svrIAw] khY nwnku il vY
 bwJhu ikAw kry vcrIAw]6]

*1) Saachi live bin deh nimani. 2) Deh nimani live bajhau kia
 kare vecharia. 3) Tudh bajh samrath koi nahi kripa kar*
 Nitnem _____ (183)

**Banwaria.. 4) Es nau hore thau nahi sabad laag savaaria.
5) Kahe Nanak livai bajhahu kia kare vecharia. (6)**

In this stanza, Guru Ji has described what is "saachi liv" i.e. divine absorption or Dhyana. Our physical body is made of five physical elements and is perishable and thus not a permanent thing. When we are separated from the Lord, we think that we are the body. Just like the body is helpless without the soul, a human being separated from the Lord is lost in the world and helpless. So to remove this vulnerability, one must get reconnected with the Lord again by practising divine absorption. Once we develop strong aspiration for the Lord, He shall bless us with his true love and "saachi liv".

- 1) The physical body is meek and helpless without true sustained loving remembrance or "saachi liv" of the Lord.
- 2) Our physical body is vulnerable and incapable of achieving anything worthwhile without the sustained loving remembrance of the Lord.
- 3) O Lord! All the forests are whose rosary? There is nobody else who is all powerful. Therefore kindly bestow your Grace on me.
- 4) Except You! There is nobody capable of supporting this insignificant body. Therefore kindly help me to evolve by making me to be one with your holy Word.
- 5) Guru Nanak Dev says that without the sustained loving remembrance of the Lord's Name, this helpless body can not achieve anything. (6)

**Ainpu Ainpu sBuko khY Ainpu gurUqyj vixAw] j vixAw Ainpu sdw
gr qyik@w kryipAvirAw] kir ikrpw ikl ivK ktyigAw Ajnu
swirAw] AMrhuij n kw mhuqtw iqn kw sbduscYsvirAw] khY
nanku ehu Anpu hY Ainpu gr qyj vixAw]7]**

**Aw MuAw Nus Buko khY Aw MugUqyj vix Aw] j vix AwAw Mu
sdwgr qyik@wkryipAvirAw] kir ikrpwikl ivK kt yigAw
Ajnus virAw] AMrhuij n kw mduqtw iqn kw sbduscY
svirAw] khYnwkuelyuAw MuhYAw MugUqyj vix Aw] 7]**

1) Anand anand sabh ko kahe, anand Guru te jania. 2) Jania anand sada Gur te, kripa kar piaria. 3) Kar kirpa kil vikh kate gyan anjan saria. 4) Andarahu jin ka moh tuta tin ka sabad sache savaria. 5) Kahe Nanak eh anand hai, anand Gur te jania. (7)

All beings are in search of happiness and everybody has his own definition of happiness. The happiness obtained through material objects is always temporary and is followed by misery after one loses the object of desire. In this stanza Guru Ji explains what the true happiness or bliss is, its source, and the internal changes in the devotee as a result the Lord's grace. As a result of this grace, all the sins of the devotee are destroyed, the divine knowledge dawns on him thus opening his divine vision. The devotee develops detachment and accepts God's will. As a result, all efforts of the devotee are successful.

- 1) Everybody talks of bliss but the real bliss is only when one is blessed by the True Teacher.
- 2) The true bliss is always learnt from the True Teacher when the beloved Lord showers His grace.
- 3) As a result of His grace, all sins of the devotee are destroyed and the collyrium of Divine knowledge is bestowed in his eyes.
- 4) This results in his detachment from the worldly objects i.e. he develops detachment as he accepts the will of the Lord as his own will. Then his work is always successful.
- 5) Guru Nanak Dev yet again says that, this is the true bliss and it is blessed by the True Teacher the Lord. (7)

**bwbw ij suqldjh sel j nupwY] pwYq soj nudjh ij s nohir ikAw
krih vpwAw] ieik Brim BUyIPrih dh idis ieik nwm l wig
svwAw] gr prswl mnu BieAw inrml ij nw Buxw Bwvey] khY
nwnku ij su djh ipAwry sel j nu pwvey]8]**

**bwbw ij suqUdjh sœl j nupwY] pwYq soj nudjh ij s
no hœr ikAw krih vpwAw] ieik Brim BUyIPrih dh
idis ieik nwm l wig svwAw] gr prswl mnu BieAw**

**inml uij nwBw wBwey] khYnwkuij sudjh ipAwys æI j nu
pwey] 8]**

1) Baba jis Tu deh soi jan pawae. 2) Pawae ta so jan dehi jis no hore kia karhe vechariya. 3) Ik bharam bhoole phirehi dah dis ik Naam lag svaariya. 4) Gur prasaadi mun bhaiya nirmal jina bhana bhavai. 5) Kahe Nanak jis dehi piare soi jan pawvai. (8)

In this stanza, Guru Ji has answered a very common but pertinent question. Can one attain self-realisation through one's own efforts like study of scriptures, good actions and yogic practices etc? Guru Ji here reiterates that only those devotees who are blessed by the Lord attain self-realisation, while others only roam about aimlessly in all the ten directions. The hearts of the blessed ones also become pure by accepting and following His Will and being attached to His Name.

- 1) O my Lord! Only those ones get bliss or self-realisation whom You choose to bless.
- 2) Yes, only those on whom You bestow the bliss get it. What can poor insignificant mortals achieve otherwise?
- 3) Some wander hither and thither in all the ten directions while some lucky ones are endowed with His grace.
- 4) On whom the Grace of the Lord is bestowed, their minds are purified.
- 5) Guru Nanak Dev says that only those on whom the beloved Lord chooses to confer the bliss get it. (8)

**Awvhu sMh ipAwirho AkQ kl krh khwxl] krh khwxl AkQ krl
ikqu diAwry pweIAY] qnu mnu Dnu sBu saip gr kau hkim mlhAY
pweIAY] hkm mu mlhhu grU kyw gwvhu scl bwxl] khY nwnku sXhu
sMhu kiQhu AkQ khwxl] 9]**

**AwhusM ipAwirho AkQ kI krh khw I] krh khw I AkQ
kyl ikqu dAwry pweIAY] qnumnu Dnus Busaip gr kau hkim
mMAY pweIAY] hkm mu mMhu grU kyw gwvhu scl bw I]
khY nwaku sMhu sMhu kiQhu AkQ khw I] 9]**

1) Avahu sant piarho akath ki karh kahani. 2) Karah kahani akath keru kitt duare paaie. 3) Tun mun dhun sabh saup gur kau hukam manie paiye. 4) Hukam manihu guru kera gavahu sachi bani. 5) Kahai Nanak sunhu santahu kathihu akath kahani. (9)

In this stanza, Guru Ji repeats the value of total surrender; following His Will, and singing His praise are the means of attaining Him.

- 1) O saints! Come, let us relate the story of the Lord who is beyond words.
- 2) Yes, let us relate the story of the indescribable Lord and find the path to attain Him.
- 3) Surrender everything i.e. body, mind and wealth to the Lord, attune yourself to His Will. This way you will attain Him.
- 4) Accept the Will of the Lord and sing His true Word.
- 5) Guru Nanak Dev says; O saints! Listen and relate the story of the ineffable Lord. (9)

ey mn cktI w cqrnel iknY n pnieAw] cqrnel n pnieAw iknY ql
 six mth mjrAw] eh mvieAw mthxl ij in eguBrim Bt vieAw] mvieAw
 q mthxl iqnyklql ij in Tgal I pnelAw] krbwxuklw iqsYivthu
 ij in mhu mlTw I vieAw] khY nwnku mn cktI cqrnel iknY n
 pnieAw] 10]

eymn cMl w cqrnel iknYn pnieAw] cqrnel n pnieAw iknY
 q Us ik mth mjrAw] eh mvieAw mthxl ij in eguBrim Bt vieAw]
 mvieAw q mthxl iqnyklql ij in Tgal I pnelAw] krbwxuklw
 iqsYivthu ij in mhu mlTw I vieAw] khY nwnku mn cMl cqrnel
 iknYn pnieAw] 10]

1) Ei mun chanchalaa chaturai kine na paaia. 2) Chaturai na paaia kine tu suni mun meria. 3) Eh maia mohni jin et bharam bhulaia. 4) Maia ta mohni tine kiti jin thagauli paaia. 5) Kurban kita tise vitahu jin moha meetha laaia. 6) Kahe Nanak mun chanchal chaturai kine na paaia. (10)

In this stanza, Guru Ji speaks about the futility of worldly cleverness, wisdom and Maya which is the Lord's creative and illusive power. These qualities are useless as they cannot take one to the Lord. Here a subtle point has been spelt out by Guru Ji as he explains that Maya, attachment and ego though considered to be obstacles in the path of God, have been created with a purpose by Him. To explain this, he uses the analogy of fire. It burns and destroys everything but when used intelligently, it also cooks our food, runs our engines and factories. Similarly, if we take Maya as His manifestation, attach ourselves to will and word of the Lord, let go of the ego, this obstruction turns into a means of attaining the Lord.

- 1) O my fickle mind! Remember, no one has realised the Lord with cleverness or worldly intelligence.
- 2) O my mind! Listen to me, no one has realised the Lord with cleverness.
(Please note the repetition serves to drive home the point.)
- 3) This Maya, the creative and illusive power of the Lord enthralled and its illusionary nature has led many mortals astray.
- 4) It is the God Himself who has created this temptress Maya, who goes about misleading the mortals with her charms.
- 5) I surrender to such a Lord, who through His Maya rendered attachment so sweet to the mortals. (Maya is not evil; it has been created for a purpose and has its own function and glory)
- 6) Guru Nanak Dev declares, O my mind! No one has attained the Lord through cleverness. (10)

eymn ipAwirAw qUsdw scusmw y] ehuktMuqUij dKdw clYnwhl
 qYnwhl y] swQ qYclYnwhl iqsunwhl ikauicqu lweIAY] Ašw
 kMu ml y n klcy ij qu Alq pCqweIAY] siqgrU kw apdsu six ql
 hwY qYnwhl y] khY nwnku mn ipAwry ql s dw scu smw y]11]

eymn ipAwirAw qUsdwscusmw y] ehuktMuqUij dKdw
 clYnwhl qYnwhl y] swQ qYclYnwhl iqsunwhl ikauicqu

l v e I A Y] A ʒ w k M u m l j y n k l c Y i j q u A M] p C q v e I A Y] s i q g u l
 k w a p d ʒ u s i k q U h o Y q y Y n v l y] k h Y n v k u m m i p A w y q U s d w
 s c u s m v l y] 11]

1. Ei mun piaaria tu sada sach samaale. 2. Eh kutumb tu jo dekhda chale nahi tere naale. 3. Saath tere chale nahi tis naal kiu chit laaie. 4. Aisa kunm moole na keechai jit unt pachhotaie. 5. Satguru ka updes sunn tu hovai tere naale. 6. Kahai Nanak mun piaare tu sadaa such samaale. (11)

In this stanza, Guru Ji explains the pitfalls of loving transient and temporary things like worldly possessions and even our family. The effect of attachment to an object is that the mind takes the form of that object. **Thus attachment to temporary objects renders the mind temporary i.e. prey to repeated births and death. Another universal truth revealed in the fourth line is that one should take care to never perform any act for which one has to repent later.** Therefore the Guru advises us to follow the True Teacher's instructions as only those will accompany one beyond this mundane world.

- 1) O my beloved mind! Always remember the True Lord.
- 2) This family which you are seeing shall not go with you after death.
- 3) Why get attached to the objects which shall not accompany you after death?
- 4) Never perform any deed for which you have to repent later.
- 5) Instead, listen to and follow the instructions of the True Teacher, which shall surely accompany and protect you after death.
- 6) Guru Nanak Dev says, O my beloved mind! Always remain absorbed in the True Lord. (11)

A g m A g c r w q r w A l h u n p w i e A w] A l h u n p w i e A w i k n l q r w A u p x w
 A u p u q l j u x h y] j I A j l h s i B K j u q r w i k A w k o A w i K v K u x e y] A w K i h
 q v K i h s B u q h i j i n j g q u a p w i e A w] k h l n u n k u q l s d w A g h u h l
 q r w A l h u n p w i e A w] 12]

Agm Agc r w q y w A m n p v i e A w] A m n p v i e A w i k n Y q y w A v x w
 A v p u j U j w h y] j I A j M s i B K y u y w i k A w k o A v i K v K w e y]
 A v K i h q v K i h s B u q l i Y i j i n j g q u a p v i e A w] k h Y n w k u q U
 s d w A g m u h Y q y w A m n p v i e A w] 12]

1) Agam agochra tera annt na paaiya. 2) Anto na paaiya kine tera aapna aap tu janhe. 3) Jia jant sabh khel tera kia ko aakh vakhanye. 4) Aakhahe ta vaikhahe sabh tuhai jin jagat upaaya. 5) Kahe Nanak tu sada agam hai tera ant na paaiya. (12)

In this stanza Guru Ji has described the Lord as being beyond the comprehension of the human mind, speech and the five senses. In the 10th stanza it is stated that the Lord cannot be realized by cleverness, since all the cleverness comes from mind, speech and senses, it elucidates the futility of cleverness. It is further stated that nobody has assessed the limits of the Lord, just like the river which although joins and becomes a part of the ocean still cannot find the limits of the ocean. Once a river joins the ocean, it no longer remains a river but becomes a part of the ocean.

This however does not mean that it is impossible to attain the Lord. Once we realise this fact, our ego will vanish and our journey towards bliss will become easier.

- 1) O Lord! You are beyond human mind, speech and wisdom. Nobody has ever been able to fathom your limits.
- 2) Nobody has ever known your limits. Only you know your limits.
- 3) Since all the objects of the world are your creation, how can the creation assess the creator?
- 4) O Lord! You have created this world; therefore only your writ works everywhere.
- 5) Guru Nanak Dev says, O Lord! You are beyond human mind, speech, five senses and wisdom and nobody has ever comprehended your limits. (12)

sir nr min j n A l l h k u K j d y s u A l l h k u g r q y p v i e A w] p v i e A w A l l h k u
 Nitnem _____ (190)

- 5) Guru Nanak Dev says that on whom the Lord showers His Grace becomes the receiver of the nectar of the Lord's Name. (13)

Bgqw kl cwl inrwI] cwl w inrwI Bgqwh kyI ibKm mwrig
cl xw] I bul BuAhkwrugij iqBnw bhqunwhI bI xw] KlhAhuqKI
vwl huinkl equmwrig j wxw] gr prswdI ij nI Avpuqij Aw hir
vwsnw smwxI] khY nwnku cwl Bgqw j ghuj gw inrwI] 14]

BgqwkI cwl inrwI] cwl winrwI Bgqwh kyI ibKm mwrig
cl xw] I bul BuAhMwruqij iqBnw bhqunwhI bI xw] KM Ahu
iqKI vwl huinkl equmwrig j w w] gr prswdI ij nI Avpuqij Aw
hir vws nws mw I] khY nwnkucwl Bgqw j ghuj gw inrwI] 14]

1) Bhagtaa ki chaal nirali. 2) Chaala nirali bhagtaah kerī bikhām maarag chalanāa. 3) Lab lobh ahankaar taji trisna bahut nahi bolna. 4) Khaniahu tikhi valhu nikki ait marag chalanāa. 5) Gur prasaadi jinni aap tajiāa Hari vasnaa samaani. 6) Kahe Nanak chaal bhagtaa jughu jug niralī. (14)

In this stanza, the state of the mind of a saint who is perfect in all respects is described. The lives of the saints are different from the worldly people. The path of the saints is extremely difficult because to traverse that path one has to shed avarice, ego, and desire as well as reduce interaction through speech. Their path is like walking on the edge of a sharp weapon and is finer than human hair. They have to introspect, locate and weed out their faults.

- 1) The way of life of the saints is strange and different from the worldly people.
- 2) The way of life of the saints is strange because they have to tread on a very difficult and hazardous path.
- 3) They have to shed their avarice, lust, ego, desires and also to have minimum interaction through speech. (This is to cause minimum disturbance in their minds)
- 4) This path is as dangerous as walking on a double edged sword and is finer than human hair.

- 5) With the Grace of the True Teacher, one is able to accomplish it, but only after one gets rid of ego. After this the aroma of the Lord permeates within them.
- 6) Guru Nanak Dev says, age after age, the way of the saints has been strange.(14)

ij au qllcl wieih iqv cl h sAwml hru ikAw j wxw gk qry] ij v
 qllcl wieih iqv cl h ij nw mwrig pwwhy] kir ikrpw ij n nwim
 l wieih is hir hir sdw iDAwhy] ij s no kQw sAwieih Awpxl is
 grdAwYsKupwwhy] khYnw kuscyswhb ij au BwYiqvYcl why] 15]

ij au qUcl wieih iqv cl h sAwml hru ikAwj w wgn qyy]
 ij v qUcl wieih iqvYcl h ij nwmwrig pwhy] kir ikrpw ij n
 nwim l wieih is hir hir sdw iDAwhy] ij s no kQwsAwieih
 Awpxl is grdAwYsKupwwhy] khYnw kuscyswhb ij au
 BwYiqvYcl why] 15]

- 1) Jiu tu chalaaih tiv chaleh Suaami hore kia jana gun tere.
- 2) Jiv tu chalaaih tive chaleh jinaa maarag paavahe.
- 3) Kari kirpa jin Naam laaeh si Hari Hari sada dhiaavahe.
- 4) Jis no katha sunaaeh aapani si gurduaare sukh paavahe.
- 5) Kahe Nanak sache sahib jiu bhavetive chalaavhe. (15)

In this stanza, Guru Ji explains that only after the devotee abides in the Lord and surrenders completely to His Will, is he blessed with ability to be absorbed in His Name. Thus everything happens only with the Grace of the Lord.

- 1) O Lord! There is no better way to know Your divine qualities except following Your Will after total surrender.
- 2) Only those, to whom You show the way, follow Your guided path.
- 3) With Your grace, those who are attached to the Lord's Name are always absorbed in the Lord Hari.
- 4) Only those, to whom You relate Your story, obtain the blessings at Your door.
- 5) Guru Nanak Dev says, O True Lord! You make me follow Your Will. (15)

ehusohlw sbdushwv] sbdoshwv sdw soh lw siqgrlshwvAw]
 ehuiqn kYmlh visAw ij n Druhul iKAw AwieAw] ieik iPrih Gnry
 krih gl w gl I iknYn pwieAw] khYnwnku sbdu soh lw siqgrl
 shwvAw]16]

ehusohlw sbdushwv] sbdoshwv sdw soh lw siqgrlshwvAw]
 ehuiqn kYmlh visAw ij n Druhul iKAw AwieAw] ieik iPrih Gnry
 krih gl w gl I iknYn pwieAw] khYnwnku sbdu soh lw siqgrlshwvAw] 16]

1) Eh sohila sabad suhavaa. 2) Sabdo suhavaa sadaa sohilaa satiguru sunaaiia. 3) Aih tin ke mun vasiaa jin dhurhu likhiaa aaiya. 4) Ik phirih ghanere karih gala galin kine na paaiya. 5) Kahe Nanak sabad Sohila satguru sunaaiya. (16)

"Anand Sahib" is an auspicious message that the bliss of the Lord's Name is awaiting the devotee. There are some people who only talk about the difficult path of devotion but do not walk on it. Guru Ji says that such people are only roaming about in ignorance as no one has ever attained the Lord by mere talk.

- 1) This "Anand Sahib" is the Lord's auspicious message of forthcoming bliss in praise of Him.
- 2) This Lord's Word and auspicious message has been related by the True Teacher and is always pleasant.
- 3) It abides in the heart of only those, whom the Lord has destined.
- 4) Those who only talk about devotion, but do not follow this difficult path in practice, always roam about in deep ignorance. As nobody has ever attained the Lord by mere talk.
- 5) Guru Nanak Dev says that this auspicious message of bliss has been related by the True teacher. (16)

pivquheysj nw ij nl hir iDAwAw] hir iDAwAw pivquheygrmK
 ij nl iDAwAw] pivqu mwqw ipqw ktB sihq isau pivqu shiq
 sbwAw] khdy pivqu sxdy pivqu sy pivqu ij nl mjin vswAw]
 khYnwnku sy pivqu ij nl grmK hir hir iDAwAw]17]

pivquhœysyj nwij nI hir iDAvieAw] hir iDAvieAw pivqu
 hœygmik ij nI iDAvieAw] pivquwq wipqwk tM s ihq is au
 pivqus hq s bveIAw] khdy pivqus n dy pivqus ypivquij nI
 mM vs vieAw] khYnwakusypivquij nI gmik hir hir
 iDAvieAw] 17]

*1) Pavitt hoe se jana jinni Hari Dhiaya. 2) Hari dhiaya pavitt
 hoe Gurmukh jinni dhiaya. 3) Pavitt mata pita kutumb sahit
 siu pavitt sangat sabaiya. 4) Kahade pavitt sunde pavitt se
 pavitt jinni mun vasaaiya. 5) Kahe Nanak se pavitt jinni
 Gurmukh Hari Hari dhiaaya. (17)*

This stanza speaks about the effect of the Lord's Name. It is very profound and it purifies the devotee from inside though its effect may not be visible on the surface. Swami Ramdas of Anand ashram, Kanhagad (Kerala India) has very appropriately described its effect to be like that of the small woodworm whose existence is not visible on the outside, while it makes the entire tree hollow from inside. Guru Ji has described that along with the purified devotee, his parents, extended family, the congregation and all those who recite and listen to the Name are also purified. This is augmented by the last line of the sloka at the end of Japji Sahib which says, "Those who have remembered the Lord's Name and done their labours successfully go back to the Lord with bright faces. They also carry many more with them."

- 1) Those beings who meditate on Lord Hari's Name are purified.
- 2) Those who by the Guru's grace meditate on Him become pure.
- 3) Their father, mother, families in fact all their associates are also purified.
- 4) Those who recite the Lord's Name and those who listen to and abide it in their hearts are purified.
- 5) Guru Nanak Dev says that those who with their Guru's grace meditate on the Lord's Name are purified. (17)

krml shj un aḥj Yivxushj Yshsw n j vie] nh j vie shsw ikq
 sḥim rhy krm kmvey] shsYj lauml lxuhYikqusḥim Dqwj vey]
 mḥuDuḥusbid l wghuhir isaurhhuicqul vie] khYnwukugr prswdl
 shj u apj Yiehu shsw iev j vie]18]

krml shj un aḥj Yivxushj Yshsw n j vie] nh j vie shsw
 ikqYsḥim rhykrm kmvey] shsYj lauml lxuhYikqusḥim
 Dqwj vey] mḥuDuḥusbid l wghuhir isaurhhuicqul vie]
 khYnwukugr prswdl shj u apj Yiehu shsw iev j vie] 18]

*1) Karmee Sehaj na upjai vinn sahaje sahsaa naa jaai. 2) Nahi
 jaai sahsaa kite sanjam rahe karam kamai. 3) Sahse jiu malin
 hai kit sanjam dhota jai. 4) Mun dhovahu sabad laagahu Hari
 siu rahau chitt laai. 5) Kahe Nanak Gur parasaadi sahaj upjai
 ih sahsaa iv jai. (18)*

In this stanza Guru Ji has explained that the much sought after state of "Sehaj" which is a prerequisite for attaining bliss can not be acquired merely by good actions or good karma. The Maya's illusion and ignorance which are responsible for making our minds unclean can be expelled by "Sehaj" and not by any other means.

- 1) The state of Sehaj cannot be attained by any good deeds only; and the illusion and ignorance cannot be expelled without Sehaj.
- 2) The illusions are not expelled by any deeds howsoever difficult austerities one may perform.
- 3) Our minds are made unclean by ignorance and illusions. So how are our minds purified?
- 4) The mind can be purified by attuning to the word of the Lord, and once the mind is purified, fix it on Lord Hari.
- 5) Guru Nanak Dev says that with the grace of the True Teacher, Sehaj is attained and all illusions and ignorance are expelled. (18)

j lAhu ml ybwhrhui nrml] bwhrhui nrml j lAhu q ml yiqnl j nmw
 j lYhvirAw] eh iqsnw vfw rgul gw mrxumnhuivswirAw] vpw

mih nmu aqmusosakh nhl iPrh ij aubqul Aw] khYnunkuj n
scuqij Aw kVyl wgyiqnl j nmu j AY huirAw]19]

j IAhumYybh rhuinrml] bhrh uinrml j IAhuq mYyiqnI
j nmuj AY huirAw] ey iqs nwf wrqul gwmx umh uiv s virAw
v yw mih nmu aqmusosakh nhl iPrh ij aubqul Aw] khY
nwkuj n scuqij Aw kVyl wgyiqnI j nmuj AY huirAw] 19]

*1) Jiahu maile baharau nirmal. 2) Baharau nirmal
jiau ta maile, tini Janam jue haariya. 3) Aih tisna wada rog
laga maran manahu visaariya. 4) Vedan mahi Naam uttam so
sunhe nahin phirih jiu betaaliaa. 5) Kahe Nanak jin sach tajia
koraai laage tini Janam jue haariya. (19)*

Some people do not practice the correct method of getting
rid of illusions and ignorance described in the foregoing. They
superficially indulge in good deeds, clean their worldly image
but their minds remain polluted. Guru Ji says that these people
have lost their lives in gamble. They have forgotten about death
and are attached to desires and craving. All holy books have
described the Lord's Name as the best remedy for craving. Such
people do not follow this instruction and having gambled away
their lives are left to wander about endlessly like ghosts.

- 1) Some people are having unclean minds but are clean
outside (in the worldly sense.)
- 2) Those who are clean outside but whose minds are unclean
have gambled away this precious human life.
- 3) Having forgotten death they are suffering due to their
fixation to desires and cravings.
- 4) They do not listen to the advice given in the holy books
like Vedas that the Lord's Name is cure for all ailments.
They therefore wander about like evil spirits.
- 5) Guru Nanak Dev says that those who forsake Truth and
are attached to untruth, illusion and ignorance; gamble
away their lives. (19)

j IAhuinrml bhrh uinrml] bhrhuq inrml j IAhuinrml siqgr
Nitnem _____ (197)

qykrxl kmxl] kV kl sie phcYnwhl mnsW sic smxl] j nmu
rqnuij nl KitAw Bl ysyvxj wry] khYnwnku ij n mhuinrml usdw
rhh gr nwl y]20]

j IAhuinrml bwrhuinrml] bwrhuq inrml j IAhuinrml
siqgr qykrx I kmw I] kV kI sde phYnwhI mnsW sic
smw I] j nmurqnuij nI Kit AwBl ysyvxj wry] khYnwnku
ij n mhuinrml usdw rhh gr nwl y] 20]

*1) Jiahu nirmalbaharau nirmal. 2) Baharautanirmal jiahu nirmal
Satigur te karani kamaani 3) Koor ki soi pahuche nahi mansaa
sach samani. 4) Janam rattan jinni khatia bhale se wanjaare. 5)
Kahe Nanak jin mun nirmal sadaa rahai gur naale. (20)*

In this stanza Guru Ji describes the state of those people who are pure both outside and inside. Such people are always attached to the Truth and do not even hear about untruth. These sages have made their lives worthwhile. Having lived their lives in a good way and by earning good karma they have proved to be good businessmen.

- 1) They are pure in their mind and from outside.
- 2) Those are the sages who after learning the worthwhile work of abiding in the Lord's Name from the True Teacher have purified their minds and outward life.
- 3) Such sages do not even hear about falsehood and the desires of their mind are merged in the Truth.
- 4) Such sages have made this human life which is as precious as jewels successful and are good traders.
- 5) Guru Nanak Dev says that those whose minds are pure are always merged in their True teacher. (20)

j yko isKu grU sgl snmKu hwY] hwYq snmKu isKu kEl j IAhu rhY
gr nwl y] gr kycrn ihrdY iDAwey Ahgr AwqmY smwl y] Awpu Cif
sdw rhY prxY gr ibnu Avru n j wY key] khY nwnku sXhu slqhu
so isKu snmKu hey] 21]

j yko isKugU sgl snmKu hwY] hwYq snmKu isKu kEl

Nitnem _____ (198)

**j IA h u h Y g r n v t y] g r k y c m i h r d Y i D A v e y A m r A w m Y s m v t y]
 A p u C i f s d w r h Y p r x Y g r i b n u A v r u n j w Y k o e y] k h Y n w k u
 s n h u s m h u s o i s K u s n m K u h o e y] 21]**

1) Je ko sikh Guru seti sanmukh hovai. 2) Hovai ta sanmukh sikh koi jiahu rahe Gur naale. 3) Gur ke charan hirdai dhiaaye antar atme samaale. 4) Aap chhaadi sada rahe parane Gur bin avar na jane koi. 5) Kahe Nanak sunhu santahu so sikh sanmukh hoi. (21)

In this stanza, Guru Ji has explained the correct meaning of being in the presence of the True Teacher. Mere physical presence is not enough. The devotee should be with the Guru with heart and soul all the time, completely surrender to him, renounce his ego and seek support and guidance from the Guru alone.

- 1) If a disciple desires to be in the presence of the Guru.
- 2) He can only be in the presence of the Guru if his heart is with the Guru.
- 3) The disciple should worship the feet of the Guru and carefully preserve Guru's teachings in his heart.
- 4) He should renounce his ego; seek the support of the Guru and nobody else.
- 5) O saints listen! Only such a disciple can be considered in the presence of the Guru, says Guru Nanak Dev. (21)

**j y k o g r q y v n k u h v l i b n u s i q g r m k i q n p w v l] p w v l m k i q n
 h r Q Y k e l p C h u i b b k I A w j v e y] A n k j h I B r i m A w v i v x u s i q g r
 m k i q n p w e y] i P i r m k i q p w e y l v i g c r x l s i q g r U s b d u s k w e y]
 k h l n n k u v l c v i r d k h u i v x u s i q g r m k i q n p w e y] 22]**

**j y k o g r q y v n k u h v l i b n u s i q g r m k i q n p w Y] p w Y m k i q
 n h r Q Y k e l p C h u i b b k I A w j v e y] A n k j h I B r i m A w Y i v x u
 s i q g r m k i q n p w e y] i P i r m k i q p w e y l v i g c r x I s i q g r U s b d u
 s n v e y] k h Y n w k u l c v i r d k h u i v x u s i q g r m k i q n p w e y] 22]**

*1) Je ko Gur te vaimukh hovai bin Satgur mukti na paavai.
 Nitnem _____ (199)*

2) Paavai mukati na hore thai koi puchhahu bibekiaa jai. 3) Anek juni bharam aave vin Satgur makti na paaye. 4) Phir mukati paaye laagi charani Satgur sabad sunaaye. 5) Kahe Nanak vichaar dekhau vin Satgur mukti na paaye. (22)

In this stanza, the state of a disciple who for some reason like illusion, fear or doubt deserts his master and the seeds of hatred against the master are sown in his heart. Guru Ji says that such a disciple shall never be liberated. He may go to any other source but shall not get emancipation. The sin of deserting and hating the master shall earn him millions of incarnations. Finally, when such a devotee surrenders at the feet of the master, with the grace of the master, the master shall liberate him by reciting the Word of the Lord.

- 1) If any disciple deserts his Master, he shall not be liberated without the grace of his Master.
- 2) He shall not be liberated by any other source. This can be verified from any person with discrimination.
- 3) Such a disciple may go through innumerable incarnations but shall not be liberated without the grace of his Master.
- 4) Then finally, when such a disciple surrenders at the feet of the Master, the Master shall liberate him by reciting the Word of God to him.
- 5) Guru Nanak Dev advises to reflect on this fact that without the grace of the Master, nobody can be liberated. (22)

Awvhuisk siqgrUkyipAvirhogvhuscl bwxl] bwxl q gvwugru
 krl bwxlAw isir bwxl] ij n kaundir krmuhvYihrdYiqnw smwxl]
 plvhuAlhkusdw rhuhir rlg j iphuswrg pwxl] khYnwku sdw
 gvwuheh scl bwxl]23]

Aw hu isK siqgrU ky ipAvirho g v h u s c I b w I] b w I
 q g w h u g u k y I b w I A w i s i r b w I] i j n k a u n d i r k r m u
 h v Y i h r d Y i q n w s m w I] p l v h u A l h k u s d w r h u h i r r l g
 j i p h u s w r g p w I] k h Y n w k u s d w g w h u e h s c I
 b w I] 23]

1) Aavahu sikh Satgur ke piaarihu gaavahu sachi baani. 2) Baani ta gaavahu Guru kerī baaniaa siri baani. 3) Jin kau nadir karam hovai hirdai tinaa samani. 4) Peevahu amrit sadaa rahau Hari rang japihu sarang paani. 5) Kahe Nanak sadaa gavahu aih sachi bani. (23)

In this stanza, Guru Ji has described the recipe which shall save the disciple from desertion; however as the path may be difficult, Guru Ji advises the devotee to sing the Word given by the Master which shall always reside in his heart.

- 1) O disciples of the True Master! Come and sing the Word of the True Lord.
- 2) This Lord's Word is given by the True Master and is the Supreme Word.
- 3) This Lord's Word gets enshrined in the hearts of only those on whom the Lord has showered His Grace.
- 4) Always remain attached to the Lord Hari, worship Him, and thus derive the nectar of His Name.
- 5) Guru Nanak Dev says, always sing only the True Name of the Lord. (23)

siqgrlibnw hr kcl hYbwxl] bwxl q kcl siqgrlibwJhu hr kcl
 bwxl] khdykcysx dykykc ॥ AwK vKwxl] hir hir inq krih
 rsnw kihAw kCU n j wxl] icquij n kw ihir l ieAw mwieAw bd in
 peyrvwxl] khY n nku siqgrlibwJhu hr kcl bwxl]24]

s i q g u l i b n w h r k c I h Y b w I] b w I q k c I s i q g u l b w J h u h r
 k c I b w I] k h d y k c y s x d y k y k c ॥ A w K v K w I]
 h i r h i r i n q k r i h r s n w k i h A w k C U n j w I] i c q u i j n
 k w i h i r l i e A w m w i e A w b d i n p e y r v w I] k h Y n n k u s i q g u l
 b w J h u h r k c I b w I] 24]

1) Satgur binaa hore kachee hai bani. 2) Baani ta kachee Satgur bajhahu hore kachee bani. 3) Kahade kachee sunde kache kachee aakh vakhaani. 4) Hari Hari nitt karhe rasanaa kahiaa kachhoo na jaani. 5) Kahe Nanak Satgur bajhahu hore kachee bani. (24)

In this stanza, Guru Ji describes what the real word of God is and what the false word is. Whatever the Self-realised True Masters who have experienced the Lord say is the True Word. The word given by intellectuals, pretenders and hypocrites is all bogus because they utter the word mechanically, without having experienced the Lord, as they are under the influence of Maya.

- 1) Except the word give by the true teacher, every other word is false.
- 2) The word that is not given by the true teacher is false.
- 3) Those who utter such (bogus) words as well those who listen to it are all false because the word is uttered by false person.
- 4) Such people may recite the name of Hari daily with their tongues mechanically without knowing anything about its significance.
- 5) Guru Nanak Dev says that the word not given by True Master is always false.(24)

**gr kw sbdu rqlhu hY hIry ij qu j Vwau] sbdu rqnuij qu mhu l wgw
 ehuhAw smwau] sbd sqI mnuimil Aw scYI wAw Bwau] Awpyhrw
 rqnuij s no dje buwie] khY nwnku sbdu rqnuij hY hIrw ij qu
 j Vwau]25]**

**gr kws bduq Muh Yh Iryij qu j Vwau] s bduq nuij q umhu l wgw
 ehuhAw smwau] sbd sqI mnuimil Aw scYI wAw Bwau] Awpyhrw
 rqnuij s no dje buwie] khY nwnku sbdu rqnuij hY hIrw ij qu j
 Vwau] 25]**

1) Gur ka sabad ratan hai hire jit jarau. 2) Sabad ratan jit mun laagaa aih hoaa samaao. 3) Sabad seti mun miliaa sachai laaiya bhau. 4) Aape hira ratan aape jis no dai bujhai. 5) Kahe Nanak sabad ratan hai hiraajit jadau. (25)

In this stanza, Guru Ji says that the True Teacher's Word is as precious as a diamond studded jewel. Those disciples, whose mind is attuned to the Guru's Word, develop great love
 Nitnem _____ (202)

for the Lord. This deep understanding comes only to those whom the Lord makes it known.

- 1) The Guru's Word is like a diamond studded precious jewel.
- 2) Whoever has endeared himself to this jewel of Guru's Word is finally absorbed in it.
- 3) When the mind is attuned to the Word, it enshrines love for the Lord Himself.
- 4) The Lord Himself is the jewel as well the diamond, but this understanding comes only to those whom He makes it known.
- 5) Guru Nanak Dev says that the Lord's Word is the diamond studded jewel. (25)

isv skiq Awip apwie kYkrqw Awpy hkmv vrqwey] hkmv vrqwey
Awip vYgurmik iksYbulwey] qdYbDn hWYmkqusbudmjn vswey]
gurmik jis noAwip krysuhWYeks isaui v l wey] khYnunkuAwip
krqw Awpy hkmv bulwey] 26]

isv skiq Awip apwie kYkrqwAwpy hkmv vrqwey] hkmv vrqwey
Awip vYgurmik iksYbulwey] qdYbDn hWYmkqusbudmjn
vswey] gurmik jis noAwip krysuhWYeks isaui v l wey]
khYnunkuAwip krqw Awpy hkmv bulwey] 26]

1) Siva sakati aap upaai kai karta aap hukum vartaai. 2) Hukum vartaai aap vekhai Gurmukh kisai bujhaai. 3) Torai bandhan hovai mukut sabad mun vasaai. 4) Gurmukh jis no aap kare so hovai aikas siu liv laaye. 5) Kahe Nanak aap karta aape hukum bujhaai. (26)

In this stanza, very deep philosophy of the process of evolution is explained by Guru Ji. The Lord created His manifest as well unmanifest aspects and then, as per His command created the universe. The Lord Himself creates and preserves the creation as per His Will. He makes it known only to rare sages. The process of evolution involves stages like stone, vegetable, animal and humans which are at different

levels of evolution. The higher levels have more freedom and intelligence.

In the third line the Guru says that if the devotee preserves His Word in his mind, the Lord removes his fetters and bestows liberation on him.

- 1) The Creator Himself has created His unmanifest (consciousness) and manifest (Maya) forms. All This is according to His command (Hukum)
- 2) The Lord Himself creates and preserves the creation as per His Will. He makes this fact known to very rare sages.
- 3) The Lord Himself breaks the shackles of karma, grants liberation and enshrines His Word in the devotee's mind.
- 4) It is only He who turns devotees God ward and attunes their minds to Himself.
- 5) Guru Nanak Dev says that it is only He who makes one understand His Will. (26)

isimiq sarsqrpm pwp bclwrdyqqYswr n jwxl] qqYswr n jwxl
grUbwJhuqqYswr n jwxl] iqhl gkl sMwruBm sqw siqAw rYx
ivhwI] gr ikrpwqysyj n jwgyij nwhir min visAw bd ih Amr
bwI] khYnwakusoqqupweyij s noAnidnuhir il v l wYj wq
rYx ivhwI]27]

isimiq sarsqrpm pwp bclwrdyqqYswr n jwI] qqYswr n
jwI grUbwJhuqqYswr n jwI] iqhl gkl sMwruBm sqw
siqAw rYx ivhwI] gr ikrpwqysyj n jwgyij nwhir min
visAw bd ih Amr bwI] khYnwakusoqqupweyij s no
Anidnuhir il v l wYj wq rYx ivhwI]27]

- 1) Simiriti sasatar punn paap bicharde tatte saar na jaani.
- 2) Tatte saar na jaani Guru bajhahu tatte saar na jaani.
- 3) Tihi guni bharam sansaar suta sutia raini vihaani.
- 4) Gur kirpaa te se jun jaage jinni Hari mun vasia bolahi amrit baani.
- 5) Kahe Nanak so tut paayi jisno andin Hari liv laage jaagat raini vihani. (27)

In this stanza, Guru ji explains that the holy books only
Nitnem _____ (204)

talk about virtues and sins and miss the basic thing i.e. epitome (most perfect state) This is because the holy books talk about the things within the human intelligence and senses i. e. three qualities of Maya but the Lord is beyond the Maya. The scriptures can not therefore teach about the Lord. This has to be taught by only the True Master.

Another important aspect explained is that the whole world is under the influence of three gunas or qualities (Tamasic, Rajasic, and Sattvic) These gunas cause illusion and ignorance and the whole world is asleep under their influence. The True Teacher can only take the devotee beyond Maya.

- 1) Many people study Holy Scriptures like Simrities and Shastras for the purpose of self-realisation. These books only describe what are virtues and sins. They do not reveal the divine knowledge.
- 2) Without the True Teacher they cannot know about essence of divine knowledge.
- 3) The whole world is asleep lulled by the three qualities of Maya and is in slumber during most of their lives.
- 4) By the Guru's grace, only those remain awake in whose hearts the Lord resides and who utter the nectar of the Word of the Lord.
- 5) Guru Nanak Dev says, only those persons attain true knowledge that are always absorbed in the love of the Lord and pass the night of human lives awake (remembering the Lord's Name) (27)

**mṛqṡ ky adr mih pṛqṡw kry so ikau mnhu ivsṡrIAY] mnhu ikau
ivsṡrIAY eyfu dṡqṡw ij Agin mih Aṡṡwru phṡṡwey] Es no ikhu
pṡh n skl ij s nauAṡpxl il v l wey] Aṡpxl il v Aṡpyl weygmik
sdw smwl IAY] khY nṡnku eyfu dṡqṡw so ikau mnhu ivsṡrIAY]28]**

**mṛqṡ ky adr mih pṛqṡw kry so ikau mnhu ivsṡrIAY]
mnhu ikau ivsṡrIAY eyfu dṡqṡw ij Agin mih Aṡṡwru
phṡṡwey] Aṡ no ikhupṡh n skl ij s nauAṡpxl il v
l wey] Aṡpxl il v Aṡpyl weygmik sdw smwl IAY] khY**

nwku e y f u d w s o i k a u m h u i v s w [AY] 28]

- 1) *Mata ke udar mahi pratipaal kare so kiu manhu visaariye.*
- 2) *Manhu kiu visaariye aivad daata ji agan mahi ahaar pahuchavai.*
- 3) *Os no kih pohi na saki jis nau aapni liv laavai.*
- 4) *Aapani liv aape layai Gurmukh sada samaliye.*
- 5) *Kahe Nanak aivad daata so kiu manahu visaariye. (28)*

In this stanza, Guru Ji has praised the Lord for taking our care even in the mother's womb. So why should we forget such a kind, protective and generous Lord? When the Lord blesses somebody with His love, no harm can come to him. Anybody blessed with Lord's love is always with the Lord.

- 1) Why distance the Lord from our minds who protects and feeds us even in the womb of our mother?
- 2) Why forget such a great benefactor who supplies us with food even in the fire of the mother's womb during conception?
- 3) One who is blessed by the Lord with His love, no harm can come to such a person.
- 4) He Himself makes one cherish Him. By Guru's grace, always remember such Lord.
- 5) Guru Nanak Dev says, so why forget Him from our minds such a great benefactor? (28)

**j ʒI Agin adr mih qʒI buhir mwieAw] mwieAw Agin sB ieko
j ʒI krqYKj urcwieAw] j w i q s u B w q w j ʒhAw prvir BI w BwieAw]
il v Cwkl l gl iqʒnw mwieAw Amru vrqwieAw] eʒ mwieAw ij qu
hir ivsrYmhuapj YBaudj w l wieAw] khYnwku gr prs w l ij nw
il v l wgl iqn l ivcy mwieAw pwieAw]29]**

**j ʒI Agin adr mih qʒI buhir mwieAw] mwieAw Agin
sB ieko j ʒI krqYKj urcwieAw] j w i q s u B w q w j ʒhAw
prvir BI w BwieAw] il v Cwkl l gl iqʒnw mwieAw Amru
vrqwieAw] eʒ mwieAw ij qu hir ivsrYmhuapj YBaudj w
l wieAw] khYnwku gr prs w l ij nw il v l wgl iqn l ivcy
mwieAw pwieAw]29]**

1) Jaisi agan udar mahi taisi baahar maaiya. 2) Maaiya agan sabh iko jehi kartai khel rachaiya. 3) Ja Tis bhaana ta janmiaa parvaar bhalaa bhaaiya. 4) Liv chhurki lagi trisnaa maaiya amar vartaaiya. 5) Aih maaiya jit Hari visrai moh upjai bhau dooja laaiya. 6) Kahe Nanak gur parasaadi jinaa liv laagi tini wiche maaiya paaiya. (29)

In this stanza, Guru Ji has explained that just like fire (heat) in the mother's womb protects and nurtures the baby, Maya or God's creative and illusive power nurtures the creation in the worldly life. After the birth, the child's love for the Lord departs and it comes under the effect of Maya. In the last line, Guru Ji clarifies that those who are blessed by the Lord, they realize Him even though living in the midst of Maya.

- 1) Maya or the Lord's creative and illusive power outside in the world and the protective fire in the mother's womb are similar.
- 2) It is the play of the Creator Lord that He has made Maya and fire in the mother's womb comparable.
- 3) A human is born as per His Will and after birth, the child is pleased with the family.
- 4) (As the child gains senses), his love for the Lord departs and under the influence of Maya, worldly desires arise.
- 5) It is all the effect of Maya due to which Lord Hari is forgotten, attachments arise and the love for objects other than the Lord develops.
- 6) Guru Nanak Dev says that those whom the Lord with his Grace blesses with His love attain Him even in the midst of Maya. (29)

hir Awip Amil kuhYmil n pwieAw j wie] mil n pwieAw j wie iksY
ivthu rhy l k ivl l wie] Ašw siqgruj yiml Yiqs no isrusapIAY
ivchu Awpuj wie] ij s dw j lauiqsu imil rhY hir vsY min Awie]
hir Awip Amil kuhY Bwg iqnw ky nunkw ij n hir pl Y pwie]30]

hir Awip Amil kuhYmil n pwieAw j wie] mil n pwieAw
j wie iksY ivt hu rhy l k ivl l wie] Ašw s i q g m u j y i m l Y
i q s n o i s r u s a p I A Y i v c h u A w p u j w i e] i j s d w j l a u i q s u

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imil rhYhir vsYmin Avie] hir Avip Amh kuhYBwg iqnw
kynwkwij n hir pl Ypvie] 30]

1) Hari aap amuluk hai mul na paaiya jai. 2) Mul na paaiya jai kisai vitahu rahe loke vilalayi. 3) Aisa Satgur je milai tis no siru saupiai vichahu aap jai. 4) Jis da jiu tis mil rahai Hari vasai mun aayi. 5) Hari aap amuluk hai bhaag tina ke Nanaka jin Hari pallai pai. (30)

In this stanza, Guru Ji has explained that the Lord is beyond any worldly price and thus is invaluable. Hence any desperate effort to attain the Lord by offering wealth and other worldly objects would be in vain.

It is possible to attain the Lord if one is lucky to approach a True Master, who destroys the ego of the devotee. One should completely surrender to the master as he shall join him with the Lord from whom one was separated.

- 1) The Lord Hari is priceless and nobody has been able to evaluate the Lord.
- 2) Lot of people have made desperate efforts at evaluation but nobody has ever succeeded.
- 3) In case one meets the Perfect Master by meeting whom one's ego is destroyed, one should offer even one's head to the Master.
- 4) By the grace of the Perfect Master, one shall attain the Lord from whom one was separated (under the influence of Maya) and the Lord shall reside in such a person's heart.
- 5) Guru Nanak Dev says, though the Lord is invaluable, those persons are indeed blessed in whose hearts and mind the Lord chooses to reside. (30)

hir rvis myl mnu vxj wrw] hir rvis myl mnu vxj wrw siqgr qy
rvis j wxl] hir hir inq j iphuj lAhu l whw KithuidhwVI] ehuDnu
iqnw imil Aw ij n hir AwpYBuxw] khYnwnkuhir rvis myl mnuhAw
vxj wrw] 31]

hir rvis myl mnu vxj wrw] hir rvis myl mnu vxj wrw siqgr
Nitnem _____ (208)

qy rvis j w I] hir hir inq j iphu j I A h u l w w K i t h u
 id h w I] e j u D n u i q n w i m i l A w i j n h i r A w p y B w w] k h Y
 n w a k u h i r r v i s m y l m n u h o A w v x j w w] 31]

1) Hari raas meri mun vanjaara. 2) Hari raas meri mun vanjaara Satgur te raas jani. 3) Hari Hari nitt japiahu jiahu laha khatiahu dihaaree. 4) Ehu dhun tina milia jin Hari aape bhaanaa. 5) Kahai Nanak Hari raas meri mun hoa vanjaaraa. (31)

In this stanza, Guru Ji has called the self-realised sages the businessmen who do their business with the capital of the God's Name given to them by the Perfect Master. Daily meditation on the Lord's name is the daily wages or the profit earned by them. The profit or wages is in the form of high spirits, peace, happy cool mind and the everlasting bliss.

- 1) The Lord is my capital and my mind is the businessman.
- 2) The Lord is my capital and my mind is businessman, the capital which is the Lord's Name I have received from my Perfect Master.
- 3) O my heart! Remember the Name of the Lord daily, and then you will be rewarded with the daily wages.
- 4) It's only the lucky people blessed by the Lord who get the capital of the Lord's Name.
- 5) Guru Nanak Dev says that the Lord's Name is his capital and his mind is the businessman. (31)

eyrsnw qUAn ris rviC rhl qyI ipAwS n j vie] ipAwS n j vie hrcqu
 ikqY ij cru hir rsupl Y n pvie] hir rsupvie pl Y plAY hir rsu bh i V
 n iq B n w l w g Y A vie] e j u h i r r s u k r m l p w e I A Y s i q g u i m l Y j s u A vie]
 k h Y n w a k u h i r A n r s s i B v l s r y j w h i r v s Y m i n A vie] 32]

eyrsnw qUAn ris rviC rhl qyI ipAwS n j vie] ipAwS
 n j vie hrcqu ikqY ij cru hir rsupl Y n pvie] hir rsu
 pvie pl Y plAY hir rsu bh i V n iq B n w l w g Y A vie] e j u
 h i r r s u k r m l p w e I A Y s i q g u i m l Y j s u A vie] k h Y n w a k u
 h i r A n r s s i B v l s r y j w h i r v s Y m i n A vie] 32]

1) Ai rasna tu anras raach rahee teri piaas na jai. 2) Piaas na jai horat kitai jichar Hari rus pallai na pai. 3) Hari rus paai pallai peeai Hari rus bahur na trisnaa laagai aai. 4) Eh Hari rus karmee paaiye Satgur milai jis aai. 5) Kahai Nanak hori anrus sabh veesrai ja Hari rus vasai mun aai. (32)

In this stanza, Guru Ji has explained the form and nature of wages. The wages are in the form of elixir of the Lord's Name which satiates all desires. Other things, tastes and enjoyments only result in increase of desires. Actually one is running behind worldly things in an attempt to fill a void within us. However nothing will satisfy us except the Name of the Lord.

- 1) O my tongue! You are engrossed in other tastes; therefore your cravings are not satisfied.
 - 2) Your cravings shall not go away unless you obtain the elixir of the Lord's Name.
 - 3) If you obtain the elixir of the Lord's Name, drink it, then your cravings shall disappear forever.
 - 4) This elixir of the Lord's Name is obtained through the Perfect Master by the grace of the Lord.
 - 5) Guru Nanak Dev says, when the Lord resides in one's heart, the desires for all other tastes are forgotten forever.
- (32)

ey srlrw mjrAw hir qm mih j iq rKI qw qUj g mih AwieAw] hir j iq rKI qDuivic qw qUj g mih AwieAw] hir Awpy mwcw Awpy ipqw ij in j lauapwie j gquidKwieAw] gr prsrdl biJAw qw cl qu hAw cl qundrl AwieAw] khYnunkuisBit kw ml uricAw j iq rKI qw qUj g mih AwieAw]33]

ey srlrw mjrAw hir qm mih j iq rKI qw qUj g mih AwieAw] hir j iq rKI qDuivic qw qUj g mih AwieAw] hir Awpy mwcw Awpy ipqw ij in j lauapwie j gquidKwieAw] gr prsrdl biJAw qw cl qu hAw cl qundrl AwieAw] khYnunkuisBit kw ml uricAw j iq rKI qw qUj g mih AwieAw]33]

1) *Ei sarira meriaa, Hari tum mahi jote rukhi ta tu jug mahi aaiyaa.* 2) *Hari jote rukhi tudh vich ta tu jug mahi aaiyaa.* 3) *Hari aape mata aape pitaa jin jiu upaaye jagat dikhaaiya.* 4) *Gur parsaaadi bujhiaa ta chalat hoa chalet nadree aaiya.* 5) *Kahai Nanak jagat ka mool rachiyaa jote rakhee ta tu jug mahi aaiya.* (33)

In this stanza, Guru Ji says that our physical body is temporary. The Lord is the father, mother and the creator; the light and the life are given by Him. The Lord is the creator and sustainer of the world. The human body and every other visible thing are temporary and only the light or the soul inside us is eternal.

- 1) O my body! You came into the world only when the Lord put His light in you.
- 2) You came into this world only when the Lord put His light in you.
- 3) The Lord Hari is Himself your mother and father. It is He who, by creating the soul or consciousness enabled you to see the world.
- 4) When by the grace of the Perfect Master, a miracle takes place when one realises this fact; then the world is seen as mere play and transient.
- 5) Guru Nanak Dev says that the Lord created the source of the universe. Only when He put His light into you, you came into the world. (33)

min cwaBieAw pB AvgmusixAw] hir mbl u gvausKI igRumNru
 bixAw] hir gwaumbl u inq sKleysgu dKu n ivAwpay] gr crn
 l wgy idn sBgy Awpxw ipru j wpey] Anhq bwxl gr sbid j wxl
 hir nnuu hir rsu Bgo] khY nnuu ku pBu Awip imil Aw krX kwx
 j go]34]

min cwaBieAw pB AvgmusixAw] hir mbl u gvausKI
 igRumNru bixAw] hir gwaumbl u inq sKleysgu dKu
 n ivAwpay] gr cm l wgy idn sBgy Awpxw ipru j wpey]
 Anhq bwxl gr sbid j wxl hir nnuu hir rsu Bgo] khY
 nnuu ku pBu Awip imil Aw krX kwx j go]34]

1) Mun chaao bhaiya Prabhu aagam suniaa. 2) Hari mangal gaao sakhi grihu mandir baniaa. 3) Hari gaao mangal nitt sakhiye sogu dookh na viaapaye. 4) Gur charan laage din subhaage aapnaa pir jaapye. 5) Anhat baani Gur sabad jaani Hari nam Hari rus bhogo. 6) Kahe Nanak Prabhu aap miliaa karan kaaran jogo. (34)

As explained in the last stanza, the human body is the dwelling of the Divine Light, so by dedicated continuous remembrance and love of the Lord, the body may be transformed into a temple of the Lord.

"Hari mandir eh sarir hai, gyan pargat hoi." (Guru Granth Sahib Page 1346) i.e. This body is the Lord's temple and the jewel of Divine Knowledge manifests in this body. So Guru Ji is urging his friends to sing praise of the Lord in thanksgiving. The practice of the Lord's Name is transformed into the "Unspoken Word" (anahad shabad) The body, mind and the intellect are tuned to the Lord's frequency. This is the state where the Lord Himself has been realised.

- 1) Since when I heard about coming of the Lord; my mind is full of joy and inspiration.
- 2) O my friends! Sing the praise of the Lord. My house or my body has become a temple of the Lord.
- 3) Sing the songs of joy and praise of the Lord daily. Then no sorrow or woe shall touch you.
- 4) When by the grace of my Master I touched his feet and he made me realise my beloved Lord; it was a very fortunate day.
- 5) It was through my Master's Word that I heard the unspoken Word (anahad) of the Lord. Since then I am enjoying the elixir of the Lord's Name continuously.
- 6) Guru Nanak Dev says that he met the Lord who Himself is the cause and creator of all the creation. (34)

ey srlrw mjrAw iesuj g mih Awie kYikAw qDukrm kmwieAw] ik krm kmwieAw qDu srlrw jw qlj g mih AwieAw] ij in hir qrw

rcnuricAw so hir min n vsiAw] gr prsdl hir mlh visAw
 plib il iKAw pveAw] khYnwkuehsrlruprvxuhAw ij in siqgr
 isauicqu l iAw] 35]

eys rfrwjrAwies uj g mih Ave kYikAwq Dukm kmveAw]
 ik krm kmveAwq Dus rfrwj wq Uj g mih AveAw] ij in hir
 qywrnuricAwo hir min n vsiAw] gr prsdl hir mlh
 visAw plib il iKAw pveAw] khYnwkuehsrlruprvxuhAw
 ij in siqgr isauicqu l iAw] 35]

- 1) *Ei sarira meriaa is jug mahi aike kia tudh karam kamaia.*
- 2) *Ki karam kamaia tudh sarira ja tu jug mahi aaiya.*
- 3) *Jin Hari tera rachan rachiaa so Hari mun na vasaaiya.*
- 4) *Gur parasaadi Hari mun vasiya poorab likhiya paaiya.*
- 5) *Kahe Nanak ih sarir parvaan hoa jin Satgur siu chitt laaiya. (35)*

In this stanza, Guru Ji is questioning his body about its achievements since it came into this world. He sternly tells the body that it never thought of the Lord in its mind who created it. The body answers that with the grace of the Master; the Lord Hari has come and resides in its mind. Guru Ji then reminds the body not to become complacent. The achievement of the Lord's coming was not the result of its efforts but was predestined as the result of good past karma.

- 1) O my body! What is your achievement since you came into this world?
- 2) What is your achievement, O my body! Since you arrived in this world?
- 3) You have not enshrined the Lord who created you in your mind.
- 4) With the grace of the Master, the Lord has come and resides in my mind. But it was predestined due to result of my past karma.
- 5) Guru Nanak Dev says that only those beings are approved by the Lord who attach their minds and hearts to the Lord.
(35)

ey nqhu mjrho hir qm mih j iq Dri hir ibnuAvrun dKhu kæl]
 hir ibnuAvrun dKhu kæl ndrI hir inhwi Aw] ehu ivsu sBuru
 qm dKdy ehu hir kw rpu hY hir rpu ndrI AwieAw] gr prswl
 biJAw j w vKw hir iekuhY hir ibnuAvrun kæl] khY nwnkuejh
 nqR AD sy siqgir imil AY idb idB it hæl] 36]

ey nqhu mjrho hir qm mih j iq Dri hir ibnuAvrun dKhu
 kæl] hir ibnuAvrun dKhu kæl ndrI hir inhwi Aw] ehu
 ivsu sBuru qm dKdy ehu hir kw rpu hY hir rpu ndrI AwieAw]
 gr prswl biJAw j w vKw hir iekuhY hir ibnuAvrun kæl]
 khY nwnkuejh nqRAM sy siqgir imil AY idb idB it hæl] 36]

1) Ei netroh merioh Hari tum mahi jote dharee, Hari bin awar naa dekhahu koi. 2) Hari bin awar na dekhahu koi nadree Hari nihaaliaa. 3) Eh viss sansaar tum dekhade, eh Hari ka roop hai, Hari roop nadri aaiya. 4) Gur parsaa di bujhiyaa, jaa vekhaa Hari ik hai, Hari bin awar na koi. 5) Kahe Nanak eh netar andh se, Satgur miliai dib drishti hoi. (36)

In this stanza, Guru ji has addressed his eyes. He tells them that the light in them is the gift of the Lord; therefore they should not see anything except Him. Since all the universe is only His form, therefore see and recognize it as the form of the Lord. It means that we should look at every thing as His power and beauty. The realisation that the Lord is one and there is nothing except Him comes only with the grace of the Lord. The Guru says that before meeting his Master, his eyes were blind but now with his Master's grace he has been blessed with clairvoyant vision capable of seeing the Lord beyond the normal visible world.

- 1) O my eyes! The Lord Hari gave you the light; so do not see anything except the Lord.
- 2) Do not see anything except the Lord. Always keep your eyes focused on Lord Hari.
- 3) This entire visible universe and the world is only a form of the Lord. The Guru says that he sees all this as the form of the Lord.

- 4) By the grace of his Master, he realised the fact that all visible things are the form of the Lord and there is nothing except Him.
- 5) Guru Nanak Dev says that his eyes were blind to this fact. Only on meeting his Master, he was blessed with clairvoyant vision capable of seeing the Lord in all visible objects. (36)

ey sR/xhu mjr ho sWcY sNxY no pTwey] sWcY sNxY no pTwey srlir l wey
 sXhusiq bWxl] ij qu sXl mnu qnu hirAw hAw rsnw ris smWxl]
 scuAl K ivfWxl qW kl giq khI n j wey] khY nWku AMhR nWmu
 sXhu pivqR hW hu sWcY sNxY no pTwey]37]

ey sRx humjho sWcY sNxY no pTwey] sWcY sNxY no pTwey
 srlir l wey sXhusiq bWxl] ij qu sXl mnu qnu hirAw hAw
 rsnw ris smWxl] scuAl K ivfWxl qW kl giq khI n j wey]
 khY nWku AMhR nWmu sXhu pivqR hW hu sWcY sNxY no
 pTwey] 37]

1) Ai sravanahu meriho saachai sunanai no pathaye. 2) Sachai sunane no pathaye sarir laaye sunahu sati baanee. 3) Jit sunee mun tun haria hoa rasanaa rusi samaani. 4) Sach alakh vidaani ta ki gati kahi naa jaye. 5) Kahe Nanak Amrit Naam sunhu, pavitar hovahu saachai sunane no pathaye. (37)

In this stanza, Guru Ji has addressed his ears. He tells them that they were sent to the world and attached to the human body to hear the True Word. Therefore they should only do that. This will regenerate and purify the body and mind; and the tongue will relish the nectar of the Lord's Name; the True Lord who is unfathomable. Guru Ji therefore advises the ears to hear the nectar of the Lord's Name only, get purified in the process; thus accomplish the purpose for which they were sent to the world.

- 1) O my ears! You were sent to the world to hear the Word of the Lord.
- 2) You were sent to hear the True Word; therefore you were attached to the human body. So now hear the True Word.

- 3) By hearing the True Word of the Lord, both the body and the mind are regenerated, purified and the tongue is absorbed in the nectar of the Lord's Name.
- 4) The Lord is unfathomable and wonderful. Nobody has ever been able to describe his state.
- 5) Guru Nanak Dev advises the ears to hear the nectar Name of the Lord and get purified in the process. This would also fulfil their reason for existence. (37)

hir j laugPw Aadir riK kYvYj w pvxu vj wieAw] vj wieAw vYj w
 pak naudaAryprgtukleydsvw gpqurKwieAw] grdAwYI wie
 Bwnl ieknw dsvw dAruidKwieAw] qh AnK rP nwaunv iniD
 iqs dw AMun j wEl pwieAw] khYnwkuhir ipAwYj laugPw AMir
 riK kYvYj w pvxu vj wieAw]38]

hir j laugPw Aadir riK kYvYj w pvx uvj wieAw] vj wieAw
 vYj wpan naudaAryprgt ukleydsvwgpqurKwieAw] gudAwY
 l wie Bwnl ieknw dsvw dAruidKwieAw] qh AnK rP nwa
 unv iniD iqs dw AMun j wEl pwieAw] khYnwkuhir ipAwY
 j laugPw AMir riK kYvYj w pvx uvj wieAw] 38]

1) Hari jiu gufaa undar rakhi kai waja pavan wajaaiyaa. 2) Wajaaiyaa waja pawan nau duaare pargatu kie dasvaa gupat rakhaaiya. 3) Gur duaare lai bhavane iknaa dasvaa duaar dikhaaiya. 4) Tah anek roop nau nav nidhi tis daa unt na jaai paaiya. 5) Kahe Nanak hari piaarai jiu gufaa undar rakh kai waja pavan wajaaiya. (38)

In this stanza, Guru Ji has compared the human body to the cave in which the Lord placed the soul and vital air which makes it work like a musical instrument. The body has nine manifest doors (openings like two eyes, two ears, two nostrils, mouth, anus and the urethra) But the Lord has kept the tenth door as a secret. When, with the grace of the Perfect Master, one develops deep faith in the Lord, the tenth door also opens. With the opening of this tenth door (Sahasrara chakra or the crown chakra on the top of the head which connects us with the Divine); one is blessed with immense knowledge, the Lord's

countless forms, names and other indescribable spiritual wealth. The treasures one gets with the opening of the tenth door are beyond description.

- 1) The Lord placed the soul and the vital air prana in the cave of the human body and played the music of life, like a wind instrument.
- 2) He played the wind musical instrument of human life, made nine manifest openings in the body but kept the tenth opening as a secret.
- 3) By the grace of the Perfect Master, when the deep faith in the Lord is established in the devotee, then he is shown the tenth door also.
- 4) Such exalted souls are blessed with the Lord's countless forms, names, and treasures of the Lord's powers. It is not possible to assess these treasures.
- 5) Guru Nanak Dev says that his beloved Lord has placed the soul and vital air in the human body and is playing the music of life. (38)

ehusicw sôhl w swcY Gir gwvhu] gwvhuq sôhl w Gir swcYij QYsdw
scuiDAwvhy] scoiDAwvih j w qDuBwvih gurmik ij nw buwvhy] iehu
scusBnw kw Ksmu hYij subKsysoj nu pwvhy] khY nunkuscu sôhl w
scY Gir gwvhy] 39]

ehusicw sôhl w swcY Gir gwvhu] gwvhuq sôhl w Gir
swcYij QYsdwscuiDAwvhy] scoiDAwvih j w qDuBwvih
gurmik ij nw buwvhy] iehuscusBnw kw Ksmu hYij subKsysoj
nu pwvhy] khY nunkuscu sôhl w swcY Gir gwvhy] 39]

1) Ehu saachaa sohilaa saachai ghar gavahu. 2) Gavahu ta sohilaa ghar sachai jithe sadaa sach dhiavhe. 3) Sacho dhiavahi jaa tudh bhavahe Gurmukh jinaa bhujavahe. 4) Ehu sach sabhanaa ka khasam hai jis bakhase so jan pavahe. 5) Kahe Nanak sach sohilaa sache ghar gavahe. (39)

Shri Anand Sahib composed by Guru Amar Das is a very important instructive song. It is recited daily at all prayer Nitnem _____ (217)

meetings and every important and happy event in either full or the first five and the last stanza.

In this stanza, Guru Ji directs this composition to be sung in the house of the Lord i.e. the gathering of the devotees where only the Truth or the Lord is remembered. The devotees realise the Truth and get in touch with the True Master once the lord blesses them.

- 1) Sing the song of praise of the lord Shri Anand Sahib in the house of the Lord, the gathering of the devotees where one remembers only the Truth or the Lord.
- 2) Sing this song of praise of the Lord in the gathering of devotees where only the Truth or the Lord is remembered.
- 3) Only those persons whom the Lord blesses, remember the Lord. Because of this, they make contact with the True Master who makes them realise the Lord.
- 4) This Truth is the Master of all creation and beings (the Lord) Only the blessed ones get the gift of praising the Lord with His grace.
- 5) Guru Nanak Dev says that this song of praise of the Lord be sung in the Lord's house i.e. the gathering of saints and devotees. (39)

Andu sikhuvfBwghosgl mnrQ pty] pwr bhmupBupwieAw aqry
 sgl ivsly] dK rg sMw aqrysKI scI bwl] sM syj n Bey
 srsyptgyr qyj wI] sKqypnlq khqypivqusiqqguririhAw Brpty]
 ibnvMq nwkugr crx l wgy vj y Anhd qly]40]1]

Andu sikhuvfBwghosgl mnrQ pty] pwr bhmupBupwieAw
 aqrys gl ivsly] dK rg sMw aqrysKI scI bwl]
 sM syj n Beysrsyptgyr qyj wI] sKqypnlq khqy
 pivqusiqqguririhAw Brpty] ibnvMq nwkugr crx l wgy
 vj y Anhd qly]40]1]

In this last stanza, Guru Amar Das has described the fruit of listening to Anand Sahib. Those who listen to (and practice it), find all their desires fulfilled. They realise the Lord and all their sufferings are dispelled. Guru Ji says that he got this Nitnem _____ (218)

composition from his Perfect Master and all the saints and friends are pleased after listening to it and it shall purify all those who recite it.

- 1) O lucky ones! Listen to the True Word of Shri Anand Sahib and all your desires will be fulfilled.
- 2) Guru Ji says that once he attained the Supreme Lord all his sorrows have disappeared.
- 3) By listening to the True Word (Gurbani) all his sorrows, physical diseases and troubles are gone,
- 4) The True Word (Shri Anand Sahib) was received from his Perfect Master (Shri Guru Angad Dev) Listening to it is very pleasing to the saints and friends.
- 5) Since the Supreme Lord is himself embodied in the holy Word (Gurbani), it purifies all those who recite or listen to it.
- 6) Guru Nanak Dev humbly states that since the time he got attached to the holy feet of his Perfect Master, he is listening to the unsung music of the trumpets. (40)

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