

REHRAS

Rehras is the evening prayer and is on the eighth page of Shri Guru Granth Sahib. It has in it the 27th stanza of Japji Sahib with minor variations and has nine more stanzas, all in praise of the Lord and His Name. In course of time, "Kabiyobach Benti, Chaupai" of Shri Guru Gobind Singh, first five and last stanza of "Anand Sahib" and five more stanzas by Guru Arjan Dev have been added to Rehras.

The word Rehras is a modified version of the Persian word "Rahi - Rast" meaning a straight path or a formal procedure. Although this heading is not given in the Guru Granth Sahib, it has become established as the title from the line "Hari Kirat Hamri Rehras" i.e. praise of the Lord is straight path for us.

I' sipije bjlj qhvj 1 nm

O l daej f t j ds nm

I' sip a l j w h j I' z i p w h j d u a p W d h l i W l q j v [n n r j u l a i [V j s
b v l w b l . t j w a [a i [r j r S h j i [n n w a [a i [i j e f i g d l R p w h g b d h
w a [a i [e j r S h j i [n n e j r d V a z V ' f r S p f j S g W l a i p e j r { i j u j Z i q p
s b j i [n n e j r d V a z V ' d y a p e f a p d v d t u j S d V d v d t d v d t Z i q p W g y j i [n n
e j r d V a z V ' H g l i p W h q j s t r g l h d V a i [l s j l r j i [n n e j r d V a z V '
d H s = d H s j l d S W h l s t r d a b j s d i V j v [n n e j r d V a z V ' d l Z l q j Z g b s d i
e j r d V a z V ' l j Z W g y j i [n n e j r d V a z V ' u a g l a g l a t g e j r d V a z V '
r g i w i j i [n n e j r d V a z V ' f b l c a f C d V i t g l i u p e p u p e p r f s j V j v [n n
e j r d V a z V ' q h S g b j q V p q h d V l p e p q A p f d H b j v [n n e j r d V a z V '
i a V R f j H l a i [b n l d n a g i o V j v [n n e j r d V a z V ' u Z q h j W v l l j
e j r d V a z V ' t j S g y j i [n n e j r d V a z V ' t e q e v W h q e j w d i w d i
i t [a i [Z j i [n n l H g a z V ' e j r d V u ' a z p F j r d V i a [a i [F e a i l j v [n n
h t i w a [a z V ' e j r d V l [q { d y d a V b j r d V V j V w p d w b j W g y j i [n n l H g
l H g l s j l y p l j d h W p l j y j l j y g V j H g n n h { F g h l g u j d H V u j l g i y V j
d u d V i y j H g n n i e g i e g F j a g w d i w d i d u V l g q j d H b j d u d V R f j H g n n
w d i w d i s t { w g a j b j f S j d u R p d a l s g r d c b j H g n n u ' d a l p F j r { l H g
Nitnem _____ (297)

wilg dxdi hpvqp V wi Sj ujHg nm l' fjdal jhp ljhj fdal jdhWp VjVw
ihSp iujHg nm1nm

so drurg Aw smhl w 1]

○ si gur pBvid]

so druqywklywso Gruklyw ij qubih srb smw y] vj yqyy
nwl Ank As Mw kyyqyyvw xhwy] kyyqyyrg prl isa
khIAih kyyqyygwx hwy] gwin qdno pvx upw I bM rugw Y
ryw DmudAw y] gwin qdno icqugqu il iK jw in il iK
il iK Dmublwy] gwin qdno es rubRmwdyI s d in qyysdw
svwy] gwin qdno eNRNBs ix bYdyiq Awdir nwl y] gwin
qdno isD smw I AMir gwin qdno s w blwy] gwin qdno
jqI sqI sM KI gwin qdno vIr krwy] gwin qdno pM q
pV in rKIs r j guj guv dwnwl y] gwin qdno mdx I Awmmu
md in sugumCupeAw y] gwin qdno rn apw qyyATs il
qIrQ nwl y] gwin qdno j d mhwl s w gwin qdno Kw I
cwy] gwin qdno KM m M bRmfw kir kir rKyqyyDwy]
sye qdno gwin jo qdubw in ryyqyyBgq rswl y] har kyy
qdno gwin symYic iq n Aw in n w kuikAwblwy] s cees ce
sdwscus w buswsw I nwee] hYBI hcs I jw n jw I
rcnwij in rcwee] rM rM Bw I kir kir ij ns I mveAwij in
apwee] kir kir dYkI w Awpx wij a iqs dI vifAw ee] jo
iqsuBwYs ceekrs I i Pir hkmun krx wj wee] so pwiqs w
swawpiqs w h bunw k rhx urj wee] 1]

So Dar Rag Asa Mahalla- 1

Ik onkar Sat Gur Prasad.

*1) So dur keha, so ghar keha, jit bahi sarab samale. 2) Waje
tere naad anek asankhan, kete tere wavanhare. 3) Kete tere
raag pari siu kahiahi, kete gawanhare. 4) Gawan tudhno
pawan pani baisantar, gave raja Dharam duare. 5) Gawan
tudhno Chit Gupat likh janan likh likh Dharam bichare. 6)
Gawan tudhno Isar, Brahma, Devi; sohan tere sada saware.
7) Gawan thdhno Indr indrasan baithe devtian dur naale. 8)
Gawan tudhno sidh samadhi under gawan tudhno sadh
Nitnem _____ (298)*

bichare. 9) Gawan tudhno jati, sati, santokhi; gawan tudhno veer karare. 10) Gawan tudhno pandit paran rakhisar jug jug Veda naale. 11) Gawan tudhno mohania manmohan surug muchh paiaale. 12) Gawan tudhno rattan upaai tere ath sath tirath naale. 13) Gawan tudhno jodh mahabal soora, gawan tudhno khane chaare. 14) Gawan tudhno khand mandal brahmandaa kari kari rakhe tere dhaare. 15) Sei tudhno gawan jo tudh bhawan rate tere bhagat rasaale. 16) Hore kete tudhno gawan se mai chit na awan Nanak kia bichaare. 17) Soi soi sadaa sach sahib saachaa saachee nai. 18) Hai bhi, hosi, jai na jaasi, rachna jin rachaai. 19) Rangi rangi bhaati kar kar jinsi maya jin upaai. 20) Kar kar dekhai kitaa aapnaa jiu tis di wadiaai. 21) Jo tis bhawe soi karsi phir hukan na karna jaai. 22) So patishah saha patsahib Nanak rahan rajaai. (1)

This composition is same as 27th stanza of Japji Sahib with minor variations in spellings to suit its setting on Assa meter of music which lends itself to a more devotional tone.

Sri Guru Nanak Dev has described the mansion and the entrance from where the Lord manages the affairs of the Universe. Thus it contains description of His creation paying obeisance to Him and singing His praise. This creation is divided in three categories:-

- (i) Beings of the invisible or subtle world i.e. Gods like wind god, water god, fire god, Lord Dharam Raj, Chitra Gupta, Shiva, Brahma, Indira other celestial beings and musicians etc.
- (ii) Spiritual Beings on this earth. These are the Sidhas, yogis, saints, rishis and sages etc. Apart from these, even those who possess special qualities or powers like brave fighters, places of pilgrimages, precious objects like gems, wealth and other creations of this earth.
- (iii) Planets, galaxies and Universes outside our known Universe.

It seems that the purpose of including this composition in the Rehras is to create a feeling of ecstasy (Vismad) in the mind of the disciple so as to make one forget the worries and toils
Nitnem _____ (299)

of day's work in the evening and thus remain absorbed in the Supreme Being in the night.

1. It is said that somebody asked Shri Guru Nanak Dev about the grandeur of the Lord's Mansion, where Lord resides and takes care of his creation and the beauty of its entrance. Replying to the question the next fifteen lines contain Guruji's explanation the grandeur of His abode and the subsequent six lines are in praise of the Lord.
2. Countless are the musical instruments and countless are those who play upon these instruments.
3. Countless ragas (musical notes and measures) are sung by countless musicians in the praise of glory of the Lord.
4. All the elements like air, water fire etc. sing His praise, so also Dharam Raj (God of Justice) is singing His praises at His door.
5. The mythical scribe (Chitra Gupta who records one's gross and subtle actions, based on which Dharam Raj decides one's future in next incarnation) also sings His praise.
6. The incarnations like Shiva, Brahma and Parvati who have been exalted by Him and thus look very beautiful also sing His praise.
7. The King of Gods, Indira sitting on his throne along with other gods sing his praise at His door.
8. The Sidhas in their meditation and the Sadhus in their self inquiry are singing His praise.
9. Those who have won victories over their emotions, the zealots and those, the celibate ones along with the heroes are singing His praise.
10. The Pundits (the wise ones), great rishies (poet seers) along with Vedas of respective ages which they study are singing His praise.
11. The beauties of heaven, earth and nether worlds who entice the mind are also singing His praise.
12. The most precious objects like gems, as also the sixty eight places of pilgrimage created by the Lord also sing his praise.
13. The warriors and the brave of great might and also

everything created through four sources of life (birth through womb, egg, and sweat and seed germination in the earth or cell bifurcation) sing His praise.

14. The whole Universe, its regions and all its parts created and sustained by Him sing His praise.
15. Those who are fully absorbed in His love and who please Him sing His praise.
16. In addition to the above categories, many more, whom I do not know are singing His praise
17. He and He alone is the truth. Yes, the master is true and so is His glory and Name.
18. He is, He shall be, He shall ever be, He who has created the Universe is Eternal.
19. He created nature (maya) and produced variety of colours, kinds and species.
20. He takes care of His creation as becoming of His greatness.
21. He does that only what pleases Him. No one else can tell Him what should be done or what should not be done.
22. He is the King of kings. Guru Nanak Dev says, the right thing is to live as per His will and command. (1)

Answer mhl w 1]

I pS rcj bjt{ I FpwH nm wrcrcj cgnj hH nm wqda fjdH V wdhbj
 ujdH nm whS{ rjv[aji [i h[I qjdH nm1 nm rc[qji [I jdhWj edhi eFgi j
 eSg ehgi j nm wH V ujS{ aji j waj wrcpygi j nm1 nm i hjRp nm l dF
 I ji ag dqv I ji da wqjHg nm l F wqda dqv wqda fjHg nm debjVg
 dZbjVg eji eji hjHg nm whSp V ujHg aji g davp rdcbjHg nm2 nm l dF
 l a l dF af l dF ydebjHgbj nm dl Zj fj tj wgbj rdcbjHgbj nm aZp
 drSpdl Zg dwV{ V fjHgbj nm wi dq dqv{ Vjhg njdw i hjHgbj nm3 nm bjtS
 rjvj dwbj rji j nm dl xag Fi [aji [Fcji j nm dul paP s[h dal { dwbj
 yji j nm VjVw l yp l rji Shji j nm4 nm2 nm

Answer mhl w 1]

six vfwAwKYsBukæ] kyfufwfwfI'whæ] kImiq pwe
 n kihAwj ve] khx Yv v[yqyyrhys mve] 1] vfymsys vhw
 Nitnem _____ (301)

gihrgIrwgnIghIrw] kœ n j w YqywkqwkkyfucIrw] 1]
 rhwa] siB sqI imil smiq kmveé] sB klmiq imil klmiq
 pveé] igAwI iDAwI gr gnhveé] khxun j veé qyI iqlu
 vifAveé] 2] siB sq siB qp siB clgAveAw] isDwpuKw
 kIAwvifAveAw] qDuivx uisDI iknYn pveAw] krim iml Y
 nwhI Twik rhveAw] 3] AvKx vñ wikAwvqww] isPqI Bry
 qyyBhw] ij su qU dñ iqSY ikAw cww] nwak scu
 svwx hww] 4] 2]

Assa Mahalla - 1

1) Suni wada akhe sabh koi 2) Kewad wada ditha hoi. 3) Kimat pai na kahia jai. 4) Kahine wale tere rahe samae. (1). 5) Wade mere Sahiba, gaher gambhira, guni gahira. 6) Koi na jane tera keta kewad chira.(Rahau). 7) Sabh surti mil surati kamai. 8) Sabh kimat mil kimat pai. 9) Gyani dhyani gur gur hai. 10) Kahan na jai teri til wadiai. (2). 11) Sabh sut sabh tup sabh changiayian. 12) Sidha Purkha kia wadiayian. 13) Tudh win sidhi kine na paia. 14) Karam milai nahi thak rahaia. (3). 15) Akhan wala kia vecharaa. 16) Sifti bhare tere bhandaraa. 17) Jis tu deh tise kia charaa. 18) Nanak sach sawaaranharaa. (4) (2).

This stanza is in the Assa meter of music by Shri Guru Nanak Dev. The environment of ecstasy created by previous stanza continues here. Guru Ji has disclosed a great secret by saying that those who describe Him i.e. the humans are within limits but the Lord is limitless. Therefore no body is capable of fully describing the Lord. Guru Ji further says that his path of praising the Lord in state of ecstasy (Vismad) is not meant to reach the limits of the Lord but to get absorbed in Him so as to enjoy the Bliss of His Existence. This is precisely why He is remembered as "Sat-Chit-Ananda" i.e. Existence - Knowledge- Bliss.

1. By listening to others, every body is describing Him as great.
2. But His real greatness can be known only if one is able to actually see Him.
3. Those who describe Him, merge in Him

4. Those who describe Him are only a part of Him. Therefore they are unable to assess and describe Him. (A part can not assess the whole, like a fish can not describe the limits of ocean). (1)
5. My Lord, You are great, serene and tranquil and possessor of all virtues.
6. No body can assess Your domain. (1) (Rahau)
7. If all the wise men of intuition exercise their wisdom and intuition.
8. If all the evaluators of the world try to evaluate.
9. All the scholars, sages, masters of various schools of thought,
10. Cannot describe Your greatness to the minutest detail (as small as a seed of sesame plant) (2)
11. All Truth, all austerities and all goodness (merit of austerities).
12. All miracles, all merits of the adepts.
13. The intuitive powers, nobody has found them without Your grace.
14. No body can have these except those who are blessed by Your Grace.(3)
15. Those who try to describe You, have their limitations.
16. But Your treasures are full of great virtues.
17. Those on which You bless Your mercy only can get the virtues. No body can get anything by one's own might.
18. Guru Nanak Dev says, Truth alone can save and elevate us.(4) (2)

ANSWERS 1]

bjtj ugrj drl i { qdi ujRp nm bjtdS bRtj Ijy VjRp nm Ijy Vjq
 wg vje { FIt nm Rpp FIt { tjdH yvgbth sIt nm1 nm I' dwRp drl i { qf g
 qjdH nm Ijy IjdhWpl jy { VjdH nm1 nm i hjRpm Ijy Vjq wg davprdcbjHg nm
 bjdt ow { wqda Vhg fjHg nm u { l dF dqv w { bjtS fjdh nm rcj V
 hr { zjdB V ujdH nm2 nm Vj Yhpqi { V hr { l' epnm sjsj i h { V ydv { Fepm
 eSpHh' hi pVjhg wth nm Vj w' hbj Vj w' hth nm3 nm ufcpbjdf afc
 a f g sjda nm dudV dsVpvd i w { wgag i jda nm tl qpdr l ji dh a { wqujda nm
 VjVw Vjr { WjNp I Vjda nm4 nm3 nm

A᳚ w m h l w 1]

A᳚Kw j l w i v s r Y m i r j w a] A᳚K i x A a K w s w e w n w a] s w e y
n w n k i l l w Y B K] a q u B K Y K w e c l I A i h d K] 1] s o i k a
i v s r Y m y l m w e] s w e w s w i h b u s w e Y n w e] 1] r h w a] s w e y n w n
k I i q l u v i f A w e e] A w i K Q k y k l m i q n h I p w e e] j y s i B i m i l
k Y A w K x p w i h] v f w n h o Y G w i t n j w e] 2] n w E h u m r Y n
h o Y s o g u] d j w r h Y n c k Y B o g u] g a u E h o h o r u n w I k o e]
n w k o h o A w n w k o h o e] 3] j y f u A w i p q y f q y l d w i q] i j i n
i d n u k i r k Y k l q I r w i q] K s m u i v s w i h q y k m j w i q] n w k
n w Y b w J u s n w i q] 4] 3]

Assa Mahalla 1

1) Aakha jivaa visrai mar jau. 2) Aakhan aukha saachaa nau.
3) Saache naam ki laage bhookh. 4) Ut bhookhe khai chaliahi
dookh. (1) 5) So kiu visrai meri mai. 6) Sachaa sahib sachaa
nai (1) (Rahau). 7) Saache naam ki til wadiai 8) Aakh thake
kimat nahi paai. 9) Je sabh mil ke aakhan pai 10) Wada na
hove ghaat na jai. (2). 11) Na oh marai na howai sogu. 12)
Dedaa rahai na chookai bhog. 13) Gun ehohore nahi koi. 14)
Na ko hoa na ko hoi. (3). 15) Jewad aap tewad teri daat. 16)
Jin din kari kai kiti raat. 17) Khasam visaare te kamjaat. 18)
Nanak nawe bajh snaat. (4) (3).

This stanza is a composition of Shri Guru Nanak Dev in the Assa meter of music. In the path of ecstasy (Vismad) there are two essential components; (1) Praise of the Lord and (2) Remembrance of Lord's Name. Thus practioners of the ecstasy path fly on the two wings of Lord's praise and His Name

The last two stanzas are in the praise of the Lord's attributes. The first two stanzas too describe the greatness of the Lord's Name.

In this composition Guru Ji has revealed several secrets like:-

- (i) Remembrance of Lord's Name is difficult (Because of our samskaras or the accumulated residual tendencies of past births prevent us from doing this.)

- (ii) These obstacles are destroyed if one develops deep aspiration for the Lord.
- (iii) The Lord is Truth, Unique and without an equal. So is His Name which is the source to approach Him.
- (iv) The Lord never deserts us.
- (v) He is very benevolent, giver of all gifts. His gifts never cease. He gave us the gift of the day to work followed by the night to rest.
- (vi) His gift of His Name is as great as Him.
- (vii) Therefore we should never forget Him and His Name.
 - 1) I am alive only so long as I remember Him. Forgetting Him is like death.
 - 2) Remembrance of His True Name is difficult (Because of our accumulated residual tendencies of past births.(samskaras)
 - 3) and 4) (Such difficulties) can be destroyed with deep aspiration and a hunger for His Name. This will destroy all sufferings and obstacles in the remembrance of His Name. (1)
 - 5) and 6) O my mother! The Lord is the Truth, so is His Name. Why should I forget Him and His Name? (1) (Rahau)
 - 7) and 8) So many people have attempted and got tired of describing His greatness and His Name. They could hardly succeed in explaining the minute details which are small like the seeds of a sesame plant.
 - 9) and 10) If all people join to describe His greatness, the Lord's greatness will neither increase nor decrease. (Praising the Lord is only for our own evolution and not for assessing His limits) (2)
 - 11) The Lord never dies so His devotees do not have to feel sad.
 - 12) He gives His gifts continuously and we can ever consume them continuously and still they will not finish.
 - 13) and 14) His greatest quality is that there is nobody else like Him. There has never been and there shall never be some body equal to Him. (3)

- 15.) He is great and His gift of His Name is as great as Him
 16.) He created day (for work) followed by night. (for rest)
 17) and 18) Anybody that deserts the Lord and His Name is of a very low category, like a worm. Guru Nanak Dev says so. (4) (3)

rwgugjrl mhl w 4]

hdi w[uV l daeþ l afi tj dWVRpwi Rpeþ fjdl nm hq wgi [dvi q
 l daeþ l i Sjhg wdi sdHbj Vjqp fi ejdl nm1nm qþ [qga eþ s' r q'
 wRpjq Vjqp fi ejdl nm eþ qda Vjqp qþ j fjv l tjHg hdi wgi da hqi g
 i hi jdl nm1nm i hjRpnm hdi uV w[rc Fje rcþ [duV hdi hdi l i Zj
 hdi dfbjl nm hdi hdi Vjqp dqv{ da fajldh dqdv l eda eþ
 fi ejdl nm2nm duV hdi hdi hdi ilp Vjqp V fj dHbj a[FjehgS uq
 fjdl nm u' l daeþ l i dS l eda Vhg bjH[dZepugr[dZepugrjdl nm3nm
 duV hdi uV l daeþ l eda fjHg daV Zþi ql adw dvdtbj dvtjdl nm
 ZVp ZVp l a l eda duap hdi ilp fj dHbj dqdv uV VjVw Vjqp
 fi ejdl nm4nm4nm

rwgugjrl mhl w 4]

hir kyj n siqgur s qp Kwibna kra gur pvis] hm kIryikm
 siqgur s ix wækir deAwnwuprgvis] 1] myymiq gudy mo
 ka rwn n wuprgvis] gumiq n wu myw p l a s Kwehir kIriq
 hmrl rhvis] 1] rhwa] hir j n kyvf Bvg vfyij n hir
 hir s rdwhir ipAws] hir hir n wuiml Yiq Bqws ih imil s Bq
 gu prgis] 2] ij n hir hir hir rs un wuun pveAwqyBvgh k
 j m pvis] j os iqgur s rix s Bq nh I Ave id Buj Iv yid Buj Iv vis
] 3] ij n hir j n siqgur s Bq pweiqn Dir msqik il iKAw
 il Kvis] DnuD Mus qs Bq ij quhir rs upveAwimil j n n w k
 n wuprgvis] 4] 4]

Rag Gujri Mahalla - 4

- 1) Hari ke jan Satgur sat purkhaa binau karau Gur paas. 2)
 Hum kire kiram Satgur sarnai kar dayiaa naam pragaas. (1).
 3) Mere meet Gurdev mokau Ram naam pragaas. 4) Gurnat
 naam mera pran sakhaai Hari keerat hamari rehras. (1)
 (Rahau). 5) Harijan ke wad bhag wadere jin Hari Hari

saradha Hari piyaas. 6) Hari Hari naam milai triptaseh mil sangat gun pragaas. (2). 7) Jin Hari Hari Hari rus naam na payia te bhagheen jum paas. 8) Jo Satgur saran sangat nahin aye dhrig jiweh dhrig jiwas. (3). 9) Jin Hari jan Satgur sangat paai tin dhur mastak likhiala likhaas. 10) Dhan dhan sat sangat jit Hari rus paai mil jan Nanak naam pragaas. (4) (4).

This stanza is in Gurbani meter of music and is compiled by Shri Guru Ramdas, the 4th Master. In the views of Sikh scholars, when Guru Ram Das succeeded Guru Amar Das, Guru Amar Das wanted to grant him a boon. In response he recited this composition. At this emotional moment, Guru Ram Das paid highest regards to Guru Amar Das by addressing him as "Sat Guru", "Sat Purkha" and "Guru" and requested for the Lord's Name. He has praised the Lord's Name as well as those who have aspiration or hunger for the Lord's Name. He has called those who are not attached to His Name as unlucky and their life as waste, worth contempt. Those who got the company of saints are lucky.

1. O Being of the Lord, the True Master, a True Soul and my illuminator, I most humbly pray to you.
2. I am a creature of very low order like insects or germs, yet I have come to seek your protection and grace. Kindly bless me and illuminate me with the light of Lord's Name.
(1)
3. O my beloved Grand Master, enlighten me with the Lord's Name.
4. Master's precepts and the Lord's Name is my life support and the Lord's praise my prayer. (1) (Rahau)
5. Those men of the Lord who have been blessed with the aspiration, deep thirst and faith in the Lord are very lucky.
6. Their thirst is satiated when in the company of the saints, their minds are illuminated and they are blessed with Divine qualities and the Lord's Name.(2)
7. Those who have not yet been able to attain the Lord and rejoice in His Name are the unlucky ones. They will end up with the messengers of death.

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8. Those who have not yet sought company of saints and shelter of the True Master, their present, past and future lives are only worthy of contempt. (3)
9. Those men of the Lord who obtained the company of True Master, it was because of their good destiny written on their forehead.
10. Those persons are worthy of praise who got the bliss of the company of saints and rejoice in the Lord's Name. Guru Nanak Dev (Guru Ramdas) says that the Lord's Name has illuminated them. (4) (4)

rwgu gJ ri mhl w 5]

wjh[i [qV dyardh Rspq uj bjhdi hdi ugRp fdi bj nm l v foi qdh
 ua RfjH[aj wj di uwp bje(wdi Zdi bj nm1 nm qj [qjZR pug l a l e da
 dqv[l p adi bj nm e j fi l j ds fi q fsp fj dHbj l v[wj l B hdi bj
 nm1 nm hjRpn uVdV dfaj vW l p WdVaj wH V dwl wg Zdi bj nm dl di
 dl di di uwp l Wjh[njw p wjh[qV FRp wdi bj nm2 nm Rk[Rk bjr{ l {
 wl j dal p fJA{ Wyi [Adi bj nm daV wrSp tvjr{ wrSp y e jr{ qV qdh
 dl qi Vp wdi bj nm3 nm l dF dVZjV sl bl B dl ZjV njw p wi av Zdi bj nm
 uV VjVw Wdv Wdv l s Wdv ujHgb(a j j bapV fji j rdi bj nm4 nm5 nm

rwgugJ ri mhl w 5]

kwlyrynm icqv ih admuj wAw hir j la pirAw] sY pQ r
 mih j m apvE qwk wirj kuAw Ykir DirAw] 1] myymDa j I
 sqs gq iml ys uq irAw] gr prs wid prm pdupe Aws kyk w t
 hirAw] 1] rhv] j n in ipqwl dk sq binqwk e n iks kI
 DirAw] is ir is ir j kus MlyTvk uk w ynm Ba kirAw] 2]
 a f ya l f Aw Ys Yk e s wi q sup v C Ybc ry CirAw] iq n kvx uK l w Y
 kvx uc gw Ynm mih is mmuk irAw] 3] siB inDw ds Ast
 isDw Tvkr kr q l DirAw] j n nw k bil bil sd bil j ve Ey
 qyw AMun pww irAw] 4] 5]

Rag Gujri Maha 5

1) Kahe re mun chitweh udam ja ahar Hari jiu pariaa. 2) Sail pathar mahi junt upai ta ka rijak aage kari dhariaa. (1). 3) Mere madhau ji sat sangat mile so tariya. 4) Gur prasaad param pad paaiya sooke kast hariyaa. (1) Rahau. 5) Janan Nitnem _____ (308)

pitaa loke sut banitaa koi na kiski dhariaa. 6) Siri siri rijak sumbahe thakur kahe mun bhau kariaa. (2). 7) Oode oodi awe sai kosa tis paachhai bachare chhariaa. 8) Tin Kawan khilaawe Kawan chugaawe mun mahi simran kariaa. (3). 9) Sabhi nidhaan dus ashat sidhaan thakur kartal dhariaa. 10) Jan Nanak bali bali sud bali jaaiyai tera unt na para wariaa. (4) (5)

The devotees often ask whether one should follow the path of action or inaction in their worldly lives. Here Guru Arjan Dev beautifully explains that one should make an effort to work with faith in the Lord who is the sustainer of every one without any worry or anxiety. As He takes care of even the creatures in stones and rocks as well as the offspring of sea gulls who are left behind when their parents fly away thousands of miles.

1. O my mind, why are you worried while in action, when the Lord Himself is engaged in your sustenance.
2. He created lives in the rocks and stones and also provides them with food. (1)
3. O my Lord! Those, who attain the company of saints, are liberated.
4. They achieve the highest levels with the mercy and grace of their True Master like dry timber becoming green and alive again. (Just like a hard hearted person becoming a pious soul.) (1) (Rahau)
5. Mother, father, friends, sons, wife etc, and nobody will come to your rescue at the last moment.
6. The lord provides food etc. to every one. Therefore why there is anxiety in your mind? (2)
7. The (sea gulls) fly away thousands of miles leaving offspring behind.
8. Who feeds and takes care of the offspring behind? (Answer) It is the Lord whom the birds remember in their mind. (3)
9. All the treasures and the eighteen mystical and psychic powers are readily available to be given by the Lord as they are placed on His palm (To be bestowed on eligible devotee)

10. Guru Nanak Dev says, O Lord! Nobody has been able to assess Your limits; therefore he is ready to sacrifice himself over the Lord so many times. (4)(5)

rwgu Aws mhl w 4 so prKu

< siqgr pBvid]

I' fip tp dVi.uVp hdi fip tp dVi.uVp hdi beq beq bfjij nm l dF
 dZbjrdh l dF dZbjrdh aZpug hdi Iy[dl i uShjij nm l dF ugb apji[
 ug aPugbj wj sjajij nm hdi dZbjrhpl ahpug l dF slt dr l ji Shjij nm
 hdi bjf[njwip hdi bjf[l rwp ug dwbj VjVw ua dryjij nm l nm aP
 zB zB baadi liW dViadi ug hdi H[w' fip tp l qjSj nm dHdw sja[
 dHdw Ftji g ug l dF aji[yu drcjSj nm aP bjf[sjaj bjf[Fpaaj ug
 hRp aZp dVp bri p V ujSj nm aP fji Whqp Wp ap Wp ap ug aji[dwbj
 eS bjdrt rtjSj nm u' l rth u' l rth aZp ug uVp VjVwp daV
 wpi WjSj nm 2 nm

rwgu Aws mhl w 4 so prKu

< siqgr pBvid]

sopuKu in rj Mnuh ir puKu in rj Mnuh ir Agm w Agm Apw w] siB
 iDAw ih siB iDAw ih q duj I hir s cyis rj x h w w] siB j IA
 q m w y j I q Mj I Awk w d w w w] hir iDAw hus Mnuh I siB dK
 i v s w x h w w] hir A p y T w k m u h i r A p y s y k u j I i k A w n w k j M
 i v c w w] 1] q M G t G t A m i r s r b i n r j I h i r E k o p u K u s m w w]
 eik d w y e i k B K w I j I s i B q y y c g i v f w w] q M A p y d w w
 A p y B g q w j I h a q d u i b n u A v r u n j w w] q M p w b R m u b A M u
 b y A m u j I q y y i k A w g u A w i K v K w w] j o s y i h j o s y i h q d u
 j I j n u n w k u i q n k u b w w] 2]

*Rag Assa Mahalla 4 So Purkh
 Ik Oankar Sat Guru Parsaadi*

*1) So purakh niranjan Hari purakh niranjan Hari agma agum
 apaara. 2) Sabh dhiaweh sabh dhiaweh tudh ji Hari sache
 sirjanhaaraa. 3) Sabh jia tumaare ji tu jia ka dataraa. 4) Hari
 dhiawahu santahu ji sabh dookh wisaranharaa. 5) Hari aape
 thakur Hari aape sewak ji kia Nanak junt wicharaa. (1) 6) Tu
 ghat ghat antar sarab nirantar ji Hari eko purakh Samanaa.*

7) Ik daate ik bhikharee ji sabh tere choj widanaa. 8) Tu aape daataa ape bhugtaa ji hau tudh bin awar na janaa. 9) Tu Parbraham beant beant ji tere kia gun aakh wakhanaa. 10) Jo sewahe jo sewahe tudh ji jun Nanak tin kurbanaa. (2).

This composition is by Shri Guru Ram Das in the Assa meter of music. It expresses combined emotions of prayer to and praise of the Lord. It also describes the greatness of the devotee who meditates on Him and the benefits of remembering the Lord's Name. Regular repetitions are to create a sense of ecstasy and bliss. As it is a long composition, it has been divided into two parts for translation.

The Lord is one, both unmanifest and manifest. By the grace of the True Master.

1. O Lord! You are beyond Your Maya (manifest creation). O Hari! You are not affected by Maya. O Hari! You are beyond human comprehension and reach.
2. O True Creator! Everybody prays to You.
3. All are Your creations. They are therefore only praying to You because You are the only provider.
4. O saints! Remember the Lord who is capable of destroying all your sorrows.
5. The Lord is Himself the Master as well as the servant of His creation. (Refer to line three above) Guru Nanak Dev says that how a humble being like him can do the assessment of His roles. (1)
6. O Lord, You are present in every being's heart and have always been so. You are Unique and Omnipresent.
7. You turn some into givers and some into beggars. It is all a part of Your wonderful play.
8. You are the giver and You are the enjoyer of Your gifts. (It is because Lord is in every being). Therefore I do not know anyone except You.
9. You are the Supreme Being without any limits and ends. How can I describe Your activities and qualities?
10. Guru Nanak Dev says that he would surrender himself to those who meditate on the Lord. (2)

hdi dZbjrdh hdi dZbjrdh aZpug I[uV upe qdh Itrjlg nm I[qpvap
I[qpvap FH[duV hdi dZbjdHbj ug daV aBg ug wg xjlg nm duV
dVi FRpduV hdi dVi FRpdZbjdHbj ug daV wj FRpI Fperjlg nm duV
I[rbj duV I[rbj qij hdi ug a[hdi hdi iBf Iqjlg nm I[ZVpI
ZVpduV hdi dZbjdHbj ug uVpVjVwpdaV Wdv ujlg nmBnm aij g Feda
aij g Feda Fcji ug Fi[dWba Wbaj nm aij[Fea aij[Fea IvjhdV
aZpug hdi bdVw bVlw bVaj nm aij g bdVw aij g bdVw wi dh hdi
fBj ug afp ajfdh ufdh Wbaj nm aij[bVlw aij[bVlw fCdh Whp
dl dqda Ijla ug wdi dwdi bj tBp wi q wij nm I[Fea I[Fea
Fv[uV VjVw ug u'Fjrdh qij[hdi Feraj nmAmApbjds fji tpbfi.fip
wij ug aZp u'rcpbri pV wHg nm aP u'ep u'ep H[w' Isj Isj aPH[w'
ug aPdVhyvpwi aj I Hg nm aZpbjff[Fjr{ I Hg ri a{ug aPbjff[wi dh
I p hHg nm aZpbjff[dl t dB IF RfjHg ug aZpbjff[dl idu IF eHg nm
uVp VjVwp eS ejr{ wi a[w[ug u' IFI{ wj ujSHg nmBnm1 nm

hir iDAwih hir iDAwih qDujI syj n jg mih sKvvsI]
symkqusymkquBE ij n hir iDAwAwjI iqn qUI j m kI
PwsI] ij n inrBa ij n hir inrBa iDAwAwjI iqn kwBa sBu
gvwsI] ij n syAwj n syAwmywhirj Iqyhirhirrhp smwsI]
syDMusyDMuj n hir iDAwAwjI j nunwkuqn bil j vsI]3]
qyl Bgiq qyl Bgiq Bhw jI BryibAM bAMw] qyyBgg qyy
Bgg slwin qDujI hir Aink Anx Anhw] qyl Aink qyl
Aink krih hir pUwjI qpuqwh j pih bAMw] qyyAnx qyy
Anx pVih bhuis imRj swsq jI kir ikirAwKt ukrm krmw]
syBgg syBgg Bl yj n nuk jI j oBwih myyhir BgvMw]4]
qMAvid pKuaAprMrukqwI qDuj yfuAvrun kœe] qMj gu
j guEko sdwsdwqMEkojI qMihcl ukqwswœe] qDuApy
BwYsœévryYjI qMApykrih suhœe] qDuApyisRit sB
apwéjI qDuApyisrij sB gœe] jnununwkuqn gwYkrqy
kyjI j o sBsY kw j wœe]5]1]

11) Hari dhiaweh Hari Dhiaweh tudh ji se jun jug mahi
sukhwasee. 12) Se mukt se mukt bhaye jin Hari dhiaya ji tin
tooti jum ki phasee. 13) Jin nirbhau jin Hari nirbhau dhiaya
ji tin ka bhau sabh gawasee. 14) Jin sewia jin sewia mera Hari

ji te Hari Hari roop samasee. 15) Se dhun se dhun jin Hari dhiaya ji jan Nanak tin bali jasee. (3). 16) Teri bhagat teri bhagat bhandaar ji bhare beant beantaa. 17) Tere bhagat tere bhagat salaahan tudh ji Hari anik anek anantaa. 18) Teri anik teri anik karih Hari poojaa ji tup tapeh japeh beantaa. 19) Tere anek tere anek pareh bahu simirit saast ji kari kiriaa khat karak karantaa. 20) Se bhagat se bhagat bhale jan Nanak ji jo bhaweh mere Hari bhagwantaa. (4) 21) Tun aadi purukh aprumpur karta ji tudh jewad awar na koyee. 22) Tun jug jug eko sada sada tun eko ji tun nihchal karta soyee. 23) Tudh aape bhawe soi wartai ji tun aape kareh so hoyee. 24) Tudh aape srist sabh upaayi ji tudh aape sirij sabh goyee. 25) Jan Nanak gun gawai kartai ke ji jo sabhsai ka janoyee. (5) (1).

11. Those persons, who remember the Lord in this age (called Kaliyug or the Dark Age), will live in happiness and bliss.
12. Those persons, who remember the Lord shall be liberated from the cycle of birth and death. Therefore the noose of the messenger of death shall be cut for them.
13. Those who remember the Fearless Lord, all their fears shall be destroyed.
14. Those who remember Lord Hari, they shall be absorbed in Him.
15. Those persons who remember the Lord are great and worthy. Guru Nanak Dev says that he would sacrifice himself over such persons. (3)
16. The treasures of Your devotion and remembrance of Your Name are full.
17. O Lord Hari! Your countless saints praise You endlessly.
18. O Lord Hari! Countless of Your devotees worship You, undergo countless austerities and other devotional practices.
19. Countless of Your devotees study holy books (Simrities - there are 31 of them) containing instructions on the subject of devotion, philosophies (Shastras - there are six of them) and conduct ritual worship as well as other social and moral practices as enjoined in these holy books.

(Note: For six Shastras, please refer to 2nd stanza of Kirtan Sohila)
Nitnem _____ (313)

20. Guru Nanak Dev says, such saints are the noble ones who are approved by You O Lord Hari! (4)
21. O Lord! From the very start of creation or time immemorial, You are the continuous Creator and there is none equal to You.
22. O Lord! You are the Only One throughout the ages (Satyayug, Treta, Dwapar and Kaliyug). You are always Unique. You are the Eternal Creator.
23. O Lord! Your Will always prevails. Whatever You do, it happens.
24. O Lord! It is You who created the Universe and it is You who shall wind it up unto Yourself at Your Will.
25. Guru Nanak Dev says, he sings the praise only of the Creator Lord who is Omniscient. (5) (1)

Answer 4

aPwi aj l dybjj p qcj l JHg nm u' aRp Fjr{ l Hg ogl g u' aP s l h l Hg
 hRp fjHg nm nm i hjRp nm l F a j g a P l F V g d Z b j d H b j nm d u l V' d* fj
 wi dh dadV Vjq i aVp f j d H b j nm e j q p t v j Z j q V q p t e r j d H b j nm a z p
 b j d f d r A t C b j b j d f d q v j d H b j nm nm a P s i g b j R p l F a N h g q j d h nm
 a N d W V p s l j w H g V j d h nm u g b u a l d F a j j t l v p nm d r u t t e d q d v
 d r A p C b j l u' e g q l v p nm 2 nm

Answer 4

q M k r q w s i c A w u m f w s W e e] j o q a B w Y s a e Q I s I j o q M l j h
 s a e e h a p v e e] l] r h v a] s B q y l q M s B n I i D A v e A w] i j s
 n o i k p w k r i h i q i n n v a r q n u p v e A w] g u m i K l w d w m m m i K
 g v v e A w] q D u A v i p i v C d V A w A v i p i m l v e A w] l] q M l r i A v a s B
 q u l h I m v h] q u l i b n u d j w k a e n v h] j I A j M s i B q y w
 K j y u] i v j o g i m i l i v C u l A w s J o g I m y u] 2]

Assa Mahalla 4

1) Tun karta sachiaar maida saain. 2) Jo tau bhawe soi thisee jo tun deh soi hau paayee. (1) (Rahau). 3) Sabh teri tun sabhani dhiaayiaa. 4) Jis no kripaa kareh tin naam rattan paiyaa. 5) Gurmukh ladhaa munmukh gawaiyaa. 6) Tudh aap vichhoriyaa aap milaaiyaa. (1). 7) Tun dariayu sabh tujh hi mahi. 8) Tujh Nitnem _____ (314)

aPwdi wdi r]tdh ujSdh lth nm uV VjVw e] qft fi eBphth nm4m2nm

ij s no qUj w weih sœéj nuj w Y] hir gm sd hI AwK
vKw Y] ij in hir syAw iq in sKupwAw] shjyhI hir
nvm s mveAw] 3] qUAvpykrqw qyw kIAw sBu hœ] qDu
ibnu dJw Avrun kœ] qUkir kir vKih j w ih sœ]
j n nwak gumiK prgt u hœ] 4]

*11) Jis no tu janaaih soi jan janai. 12) Hari gun sud hi aakh
wakhaanai. 13) Jin Hari sewiyaa tin sukh paiyaa. 14) Sahije hi
Hari Naam samaiyaa. (3) 15) Tu aape karta teraa kiya sabh
hoi. 16) Tudh bin dooja awar na koi. 17) Tu kari kari wekheh
jaaneh soi. 18) Jan Nanak Gurmukh pargat hoi. (4) (2).*

11. Only those on whom You bestow Divine Knowledge, come to know You.
12. After that they are always singing Your praise and discuss only Your merits.
13. Those who serve the Lord (Hari) are always in bliss and enjoy happiness.
14. They are absorbed in the Lord's Name effortlessly. (3)
15. You are the creator and everything happens as ordained by You.
16. Except You, there is nobody who can do anything.
17. You create all that exists, take care of it and cherish it.
18. Guru Nanak Dev, the servant of the Lord says that, by His grace, the Self- realized saints come into being in this world. (4) (2)

Ans w mhl w 1

daap liri C{ FHgv[dVrj l j f jSg f jrwp daVdh wgbj nm f wupqh fep
Vhg yjv{ hq s]tj ah cWgbv[nm1nm qV H]vpV y]adl qC qVj nm hdi
dVl i a a]i[e]s edvbj nm1nm i hjRpnm Vj hRp uag l ag Vhg fdCbj
q] t q]eZj uVqp FdHbj nm f]rda VjVw daV wg l i Sj duV aPVjhg
rgl di bj nm2m3nm

Ans w mhl w 1

iqq usrv rVY Be] y in v s w p w I p w ku iq n ih kIAw] pMj u
Nitnem _____ (316)

**mch pgunhI cwt Yhm dKwqh fBIAI y] 1] mm Ekun cyis
 mV mnw] hir ibsrq qyygm gil Aw] 1] rhva] nwha j qI
 sqI nhI piVAwmBK mgDwj nmubeAw] pRviq nwk iqn
 kI srx w j n qUnvI vIs irAw] 2] 3]**

Assa Mahalla 1

1) Tit sarvararai bhaile niwasaa paani pawak tinhi kia. 2) Pankaj moh pug nahi chaalai hum dekha tah doobiale. 3) Mun ek na chetus moor manaa. 4) Hari bisrat tere gun galia (1) (Rahau) 5) Na hau jatee satee nahi pariyaa moorakh mughdhaa Janam bhaiyaa. 6) Paranwat Nanak tin ki sarnaa jin tu nahi visariyaa. (2) (3).

In this composition in the Assa meter, Guru Nanak Dev counsels his mind to remember the Lord's Name with a beautiful example. This world is like a big lake in which the Lord has created water and fire (the opposing forces). There is so much mud like a quagmire that one's feet will not be stable and so many people go under this mud. To escape this fate, he advises us to remember the Lord lest the hangman's noose falls on our neck.

The last two lines are a prayer saying that he has not done any remembrance, austerities or studied the scriptures. He humbly seeks protection of those who never forget the Lord. (Because they have the power to save others)

1. O my mind, your abode is in such a lake (the manifest world) created by Him in which there are both water and fire (the opposing forces).
2. In this (world) there is so much mud (marsh of attachments and desires) that it is difficult to get a proper foothold. I have seen many people drowning in this marsh. (1)
3. O my mind, even after seeing all this, you are still not remembering the One Lord.
4. By forgetting the Lord, all your virtuous qualities will be lost.(1) (Rahau)
5. I am neither undergoing austerities, meditation nor studied scriptures. My life is passing in foolish thoughtless ways.

6. Most humbly I seek protection of those who never forget the Lord. (2) (3)

Answer mhl w 5

FHg fijfda qjVt shj gbj nm eWwS dqvS wg dHh aji g Wi gbj nm
brdi wju aji { dwa { V wjq nm dqvp l jZ l eta Fup wtrv Vjq nm nm
l i ujdq vjep Fruv ai V w { nm uVqp dWoj uja ide qjdHbj w { nm nm
i hjRpm ufp afp l uqp Zi qp V wqjdHbj nm l rj l jZ V ujdVbj hdi
ij dHbj nm whpVjVw hq Vgy wi qj nm l i dS fi [wg ij thpl i qj nm 2 nm 4 nm

Answer mhl w 5

Beéprvpiq mwaK dhyAaw] gabM iml x kI eh qyI briAw]
Avir ky qyYikq Yn kwn] iml us d s hq Bj ukyl nwn] 1]
s nym l wuBvj l qm kY] j nmuibBwj w rlg mveAwkY] 1]
rhva] j puqpus MmuDrmun kmeAw] syws d n j v mAw
hir veAw] khunwak hm nIc k mW] srix pryki rKhu
s mmw] 2] 4]

Assa Mahalla 5

1) Bhai prapat manukh dehuriyaa. 2) Gobind milan ki eh teri bariyaa. 3) Awar kaaj tere kitai na kaam. 4) Mil sadh sangat bhuj kewal naam. 5) Srunjam laag bhawjal taran kai. 6) Janam brithaa jaat rung maya kai (1) (Rahau) 7) Japu tapu sanjam dharam na kamaiyaa. 8) Sewa sadh na jaaniyaa Hari rayaa. 9) Kahu Nanak hum neech krunmaa. 10) Saran pare ki rakhahu sarmaa. (2) (4).

This composition in the Assa meter is by Guru Arjan Dev. Here he offers guidance by saying that this human birth is an opportunity to realize the Lord. All other activities will be of no use. He therefore advises to seek company of sages and to remember the Lord's Name, to get engaged in activities which would help in crossing this ocean of Maya. Attachment to the worldly objects will only be a waste of life.

The last four lines are a prayer to the Lord to save his honour because he has not done any of the virtuous activities stated earlier.

- 1) and 2) O my mind! Now that you have got human body; this is an opportunity to attain the Lord.
- 3) and 4) Meditate only on the Lord's Name in the company of saints because all other actions will be of no avail to achieve this purpose. (1)
- 5) and 6) Therefore get engaged in activities that will enable you to cross this ocean of Maya. Otherwise, the life is being wasted away, contaminated by Maya. (1) (Rahau Pause and ponder)
- 7) I have not performed any meditation, austerities, self control or moral actions.
- 8) Nor have I served the sages and learnt about the path to attain the Lord.
- 9) Guru Nanak Dev says that he is only a lowly being.
- 10) Therefore he prays to the Lord, to save his honour now that he has surrendered to Him. (2) (4)

fjda l jhg 10 nm wdWI' Wjy WvAg nm y'FHg nm
 hqi g wi' hjo s{ iAj nm fV hH dya wg dHAj nm ar yiVV qV
 i h{ hqij nm bfVj ujV wi' fda fji j nm1 nm hqi [s] B IF{ apj zjrhp nm
 bjfp hjo s{ qth Wyjrhp nm l jg WI { q' fdi rji j nm l f' dw dl ,t IF{
 wi ajij nm2 nm q' iAj dV u wdi s{ wdi l { nm IF Wq V w" bju l zdi l { nm
 fV hH hqi g bj l j nm alti FuV wg i h{ dfbj l j nm3 nm apdh Ajdc
 wHg bri V dZUjYB nm u' Wi yjh' l p apj a[fjR0 nm l f' w dl ,t hqi j
 aji g bth nm yV yV l a= hqi j [qji g bth nm4 nm bjf hjo s{ qN(R) wdi l { nm
 qi V wjv wj ajl dV rdi l { nm h' l' l sj hqi j fAj nm l g bdl Zpu uP
 wdi l hp iAj nm5 nm

i kfrl kgh ÉÈ æ dfCk; ks Ckko Cksurh æ pks bz æ
 gejh djks gkFk nS jPNk æ iju gkb fpr dh bPNk æ ro pjuu
 eu jgS gekjk æ viuk tku djks ifrikjk æÉæ gejs nq V l HKS rø
 ?kkogqæ vki q gkFk nS eksf Ckpkogq æ l q' kh Ckl S eksjs ifjokjk æ
 l ød fl D[k l HKS djrkjk æÉæ eks jPNk fut dj nS dfj; Sæ l Hk
 Cksu dks vkt l ækj; Sæ iju gkb gekjh vkl k æ rkj Hktu dh
 jgSfi vkl k æÉæ røfg NkFM dkbz voj u fjk; kmQ æ tks Ckj pgka
 l q rø rs i kmQ æ l ød fl D[k gekjs rkjhvfg æ pøu pøu l k

gekjs ekjhvfg a lcc vki gkfk nSeq-SmCkfj; Scc eju dky dk _kkl
fuofj; Scc gntks l nk gekjs iPNk cc l h vfl]kq: twdfj; gqjPNk cc lcc

Patshahi 10 Kabyo Baach Bainti Chaupai

1) Hamri karo haath de ruchhaa. 2) Pooran hoi chit ki ichha.
3) Tav charnan mun rahe hamaraa. 4) Apanaa jaan karo
pritpaaraa. (1) 5) Hamre dusat sabhai tum ghawahu. 6) Aap
haath deh mohi bachawahu. 7) Sukhi basai moro pariwaraa.
8) Sewak sikh sabhai kartaraa. (2). 9) Mo rachhaa nij kar de
kariyai. 10) Sabh bairan ko aaj sunghariyai. 11) Pooran hoi
hamari aasaa. 12) Tori Bhajan ki rahai pyasaa. (3). 13)
Tumahi chhadi koi awar na dhiyaun. 14) Jo bur chahon su
tum te paaun. 15) Sewak sikh hamaare tariyeh. 16) Chun chun
satr hamare maarieh. (4). 17) Aap haath dai mujhai ubariyai.
18) Maran kaal ka tras niwariyai. 19) Hoojo sada hamare
pachhaa. 20) Sri Asidhuj joo kariyahu rachhaa. (5).

This composition is by Shri Guru Gobind Singh the tenth Master. This is a prayer to the Supreme Being for granting devotion, His Name, protection to himself and his disciples as well as victories in his battles with his enemies.

Although Guru Gobind Singh's life was full of battles and adventures, yet he has composed a vast spiritual literature enshrined in Shri Dasam Granth. This composition being a long one, has been broken into five parts to maintain continuity of the text and translation.

Ik Oankar Sri Waheguru ji ki fateh. Composition by the Tenth Master. Chaupai

1. O Lord, protect me with your benevolent hands.
2. (So that) the desires of my heart are fulfilled.
3. (The desires are) My mind should always be directed towards Your feet.
4. Nurture me as one of Your own. (1)
5. O Lord, destroy all my enemies.
6. Protect me with Your own hands.
7. O Lord, my family should live happily.

8. O Creator Lord, (my family includes) my disciples, attendants also. (2)
9. O Lord, please protect me by placing Your own hands over me.
10. Please destroy all my enemies (like evil desires, anger, lust, pride etc.)
11. All my hopes and noble desires be fulfilled like;
12. I should always have thirst for Your devotion. (3)
13. I should not pray to anybody except You.
14. What ever boon or grace I desire, I should obtain from You.
15. Grant liberation to all my disciples and attendants.
16. Destroy all my enemies after locating each one of them. (4)
17. O Lord! Save me by providing protection of Your own hands.
18. Destroy my dread of time and death.
19. And 20) O Lord! With the sign of a sword in Your flag i.e. the Supreme Being! Always support and protect me. (5)

ijdt vhpqdh ijtVhji | nm ljdH W la l hjdH dfbji | nm sgV WZps# BV
w| haj nm apj h' fip g yapi sl waj nm6nm wjv fjdH W#qj WfpZij nm
wjv fjdH dl r uPbraij nm wjv fjdH wdi dVI Vpfwjij nm l wv wjv
wj wgbj aqij nm7nm urV wjv ueg dl r wgY nm W#s iju W#qj uP
ogY nm urV wjv lF vw l rjij nm Vql wji h{ajdh hqij nm8nm urV
wjv lF uea WVjl' nm s#r s#u AV R#fujl' nm bjds b#la H#v/
brajij nm l Hg ep l qdNI hphqij nm9nm Vql wji dal hg w' hqij g nm
l wv fuj duV bjf l rjig nm dl rwV w' dl re# l #t sgY nm l aV
w' fv q' WZ wgY nm10nm

jkf[k ysg efg jk[kugkjs : l kfgCk l r l gkb fi vkjs :c nhu Ck#kq
nd Vu e gark :c r# gks i gh prj nl d#rk :c# :c dky i kb Ckgek
Cki q]kj :c dky i kb fl o twvorjk :c dky i kb dj fckl uqizckl k :c
l dy dky dk dhvk rekl k :c# :c tou dky tkkh fl o dhvks :c
Ckn jkt Ckgek twFhvk :c tou dky l Hk ykd l okj :c uel dkj
gSrkfg gekj :c# :c tou dky l Hk tXkr Ckuk; ks :c n# n# tPNu
mi tk; ks :c vkfn v#r , e vorjk :c l kbZ Xk# l ef>; gqgekjk :c# :c

uel dkj frl gh dksgekjh æ I dy iztk ftu vki I okjh æ fl odu
dks fl o Xkq I qk nhvks æ I \$kq dks iy eks Ck]k dhvks æÆÈæ

21) *Raakh lehu mohi rakhahaare.* 22) *Sahib sant sahai piare.*
23) *Deen bandhu dustan ke hanta.* 24) *Tumho puri chatur dus
kantaa. (6).* 25) *Kaal pai Brahma bup dharaa.* 26) *Kaal pai
Sivjoo avtraa.* 27) *Kaal pai kari Bisan prkaasaa.* 28) *Sakal
kaal ka kia tamasaa. (7).* 29) *Jawan kaal jogi Siv kio.* 30) *Bed
raaj Brahma joo theo.* 31) *Jawan kaal sabh lok sawaraa.* 32)
Namaskaar hai tahi hamaraa. (8). 33) *Jawan kaal sabh jagat
banayo.* 34) *Dev dait jachhan upjayo.* 35) *Aadi unt aike
awtaaraa.* 36) *Soi guru samjhiyo hamaraa. (9).* 37) *Namaskaar
tis hi ko hamaree.* 38) *Sakal praja jin aap sawaree.* 39) *Sivkan
ko siwgun sukh deeyo.* 40) *Satran ko palmo badh keeyo. (10).*

In stanzas 7, 8 and 9, the Guru has clarified a very important issue i.e. the truth about Divine incarnations like lord Shiva, Brahma and Vishnu. He says that as desired by the Supreme Being, the incarnations come to the world for specific job and it is not correct to equate the incarnations with the Supreme Being. This has also been explained by Guru Nanak Dev in stanza 30 of the Japji Sahib.

- 21) O my Protector Lord! Provide me your protection
- 22) You are my saintly Master, supporter and beloved.
- 23) You are the friend of the destitute and destroyer of the evil persons.
- 24) You are the Lord and Master of fourteen regions of creations. (6)
- 25) With the will of Lord, Brahma assumed a human form.
- 26) With the will of the Lord, Shiva was incarnated.
- 27) With the will of the Lord, Vishnu appeared in the world.
- 28) This entire Universe is the play of the Supreme Being. (7)
- 29) It is the Supreme Being who created Supreme Yogi Shiva.
- 30) It is the Supreme Being who created Brahma the author of Vedas.
- 31) It is the Supreme Being who created and beautified the Universe.

- 32) I prostrate before that Supreme Being. (8)
- 33) It is the Supreme Being who created the whole Universe.
- 34) It is He, who created the gods, devils and the demi- gods.
- 35) It is He, who is the same from the beginning to the end i.e. He is not subject to any change, He does not incarnate.
- 36) It is to be understood that it is He who is my Master. (9)
- 37) I prostrate before Him.
- 38) It is He who is caring for all His Creation.
- 39) He has gifted all the virtues to His servants.
- 40) And destroyed all their enemies in a moment (like desire, greed, lust, anger etc). (10)

zB zB w[bai wg ujVa nm Fv[Wp[wg fgi fAjVa nm ygBg a[wyi bloRj nm IF fi d* fj ds† dB wdi xRj nm11nm laV st fjH[a[stg nm lpt fjH[l jZV w[lptg nm Hlw Hlw wg fgi fAjV{ nm zB zB w[fB fB wg ujV{ nm12nm uW Rpswi t wij wi ajij nm fuj Zi a aW sh bfijj nm uW bjwi t wia h' wWhP nm app q{ dqva sh Zi l Fhnm13nm uja[WsV dl † dB IF Zji{ nm bjfp bjfVg WBN Ryji{ nm app IF hg a[i ha dVijvq nm ujVa Ws Fš bi bjvq nm14nm dVi wji dVdl/wji dVi vF nm bjds bVgv bVjds bIF nm aj wj qE%Ryji a Fšj nm uj w' Fš V fjra Wšj nm15nm

?KV ?KV è vrj dh tkur æ Hkys Ckjs dh ihj iNkur æ phVh rs í pj vl Fkyk æ l Hk ij fæik fnd fv dj ðyk æÉÉæ laru nd[k ik, rs nd[kh æ l q[k ik, l k]kq è l q[kh æ , d , d dh ihj iNkuræ ?KV ?KV è iV iV dh tkuræÉÉæ tCk mndj[k djkdjrkjk æ iztk]kjr rCk nsg vikjk æ tCk vkdj[k djr gks dCkg æ rē eSfeyr nsg]kj l Hkg æÉÉæ trs Cknu fl !! fv l Hk]kjs æ vki q vki uh Ck- mpkjSæ rē l Hk gh rs jgr fujkye æ tkur Ckn Hkn vj vkye æÉÉæ fujækj fufCkdj fujyalk æ vkfn vuhy vukfn vl alk æ rk dk ewAmpkjr Hknk æ tk dks Hko u ikor Cknk æÉÉæ

- 41) Ghat ghat ke antar ki janat. 42) Bhale bure ki peer pachhanat. 43) Cheete te kunchar asthulaa. 44) Sabh par kripa drist kar phoolaa. (11). 45) Santan dukh pai te dukhee. 46) Sukh pai sadhan ke sukhee. 47) Ek ek ki peer pachhanai.

48) Ghat ghat ke put put ki jaanai. (12). 49) Jab udkarkh kara kartaraa. 50) Prjaa dharat tub deh apaaraa. 51) Jub akarkh karat ho kabhun. 52) Tum main milat deh dhar sabhun. (13) 53) Jete badan srist sabh dharai. 54) Aap apni boojh ucharai. 55) Tum sabh hi te rahat niralam. 56) Janat bed bhed aru aalam. (14) 57) Nirankar nirbikar nirlambh. 58) Aadi aneel anadi asam bh. 59) Ta ka moorh ucharat bhedaa. 60) Jako bhev na pawat bedaa. (15)

These five stanzas are in praise of the Lord describing as to how He creates the bodies; takes care of them, knows their inner feelings, worries and is Omniscient.

- 41) The Lord knows the innermost feelings of every heart.
- 42) The Lord is aware of the suffering of the virtuous and the evil person. (He does not distinguish)
- 43) and 44) O Lord! You are happy to shower mercy on every being may it be a small ant or a big elephant. (11)
- 45) You are unhappy if the saints have to suffer pain.
- 46) You are happy at the happiness of the saints.
- 47) You are aware of the sufferings in everyone's heart.
- 48) You know the innermost feelings and secrets in every heart. (12)
- 49) When the Lord created this Universe.
- 50) The earth had many life forms.
- 51) When the Lord at His will, winds up His creation.
- 52) Then, all beings are absorbed in Him. (13)
- 53) and 54) All the beings that are born on this earth describe and praise You as per their understanding.
- 55) But You are aloof from all beings.
- 56) You only know the secrets of all the knowledge of Vedas and other holy texts. (14)
- 57) O Lord! You are without form, without faults and without any support.
- 58) You are without beginning, beyond estimation, eternal and beyond birth and death.
- 59) and 60) Even the Vedas have not been able to fathom His Nitnem _____ (324)

secrets. Therefore if somebody attempts to describe His secrets, he will only be called a fool. (15)

aj w' wdi fjhV bVpjjVa nm qhj qC%wAp Fjs V ujVa nm qhJsT
w" wha lsj dl r nm dVi wji wj ygVa Vdh dFr nm16nm bjfpbjfVg
WpZ h{u}ag nm Wi Va dFV dFV apth a}ag nm apij vtj V ujdH fljij nm
dwh dVdZ luj feq lJjij nm17nm Hlw{ iF bVfF liifj nm iw Fl' ijr
whg Ffj nm beu u}i u l}au wgvG nm R}pFpu tjdV Whj i dy sgVg nm18nm
whP x}v ijuj h{ W}hj nm whP dl qdB FU' lwi dHw}hj nm leig dl t dB
dstjdH byFr nm bjds u}ejds liif l}l Fr nm19nm bW iAj q}i g apj
wi' nm dl t RWjdi bdl t lzi' nm sp B dua} R}p}ra R}p}faj nm lww
qvA wi' iS zjaj nm20nm

rk dks dfj ikgu vu}kur cc egk ewA dNq Hkn u tkur cc egkno
dks dgr l nk fl o cc fuj}k} dk phur ufg fhko ccE}cc vki qvki uh
Ck}k gS trh cc Ckjur fhau fhau r}fg rsh cc r}jk y[}k u tkb i l k}k cc
fdg fck}k l tk iEke l d k}k ccE}cc , e }i vuu l }i k cc j}d Hk; ks
jko dgh Hk}k cc v}t t}t l st dhuh cc mrHk}t [}kfu Ck}g jfp
nhuh ccE}cc dgm }y jtk g}S Ck}k cc dgm fl efV Hk; ks l }j b}Bk cc
l Xk}h l l fv fn [}kb vp}lko cc vkfn t}k}fn l }i l q }lko ccE}cc vCk
jPNk ejh r} djks cc fl D [k mCk}fj vfl D [k l }k}k}cc nq}V ftrs mBor
mrik}k cc l dy eyN djks j.k ?}k}k ccE}cc

61) Ta ko kari paahan anumanat. 62) Maha moor kachhu
bhed na janat. 63) Mahandev ko kahat sada siv. 64) Nirankar
ka cheenat nahi bhiv. (16). 65) Aap aapni budh hai jeti. 66)
Barnat bhin bhin tuhi teti. 67) Tumra lakha na jai pasaraa.
68) Kih bidh saja pratham sansaraa. (17). 69) Ekai roop
anoop saroopaa. 70) Runk bhayo rav kahi bhoopaa. 71) Andaj
jeraj setaj kini. 72) Utbhuj khani bahuri rachi dini. (18) 73)
Kahun phool raja haiv baithaa. 74) Kahun simit bhayo sankar
ikaithaa. 75) Sagri srist dikhai achambhav. 76) Aadi Jugadi
saroop suyambhav. (19). 77) Ab rachhaa meri tum karo. 78)
Sikh ubaar asikh sangharo. 79) Dusat jite uthwat utpataa. 80)
Sakal mlechh karo run ghataa. (20).

In these five stanzas also, the Guru continues with praise
Nitnem _____ (325)

of the Lord and describes wonders of His creation. An important issue is explained in stanza (16). He says that since some people do not understand the secret of the Unmanifest God, they worship Him in stones and call an incarnation like Shiva as eternal lord. This is because people describe the Lord as per their understanding. The Lord is One, unchanging and beyond description. He shows his wonders in various forms like creation from mother's womb, egg, sweat and germination from the seed or knot etc. He has provided the needs for sustenance and growth of all types of creation.

- 61) Some people recognize the Lord in the form of stone statues.
 - 62) Those are great fools because they do not know the innermost secrets.
 - 63) Some people call the incarnations like Shiva, the eternal Lord.
 - 64) This is so because they do not know the secrets of Unmanifest Lord. (16)
 - 65) and 66) whatever is the limit of one's understanding, they describe the Lord as such.
 - 67) and 68) O Lord ! Nobody can describe the expanse of Your manifestation and that how You created the Universe in the first instance. (17)
 - 69) O lord! You are only One beautiful Existence beyond description.
 - 70) You have manifested like a pauper here and a king or emperor some where else.
 - 71) You created beings from different sources like the mother's womb, egg, sweat or germination from the seeds or knot of a plant etc.
 - 72) For all types of creations, You have provided appropriate and adequate food. (18)
 - 73) Somewhere You have manifested as Lord Brahma sitting on a lotus flower (for further creation).
 - 74) Somewhere (in the mood to wind up the creation) You
- Nitnem _____ (326)

manifested as Lord Shiva and sitting in deep meditation.

- 75) You are showing Your marvels throughout the Universe.
76) You have created Yourself and are unchanged from the beginning and throughout the ages. ("Saibhang" of Moolmantra) (19)
77) O Lord! Now You protect me.
78) Protect the devotees and annihilate the evil persons.
79) and 80) All the evil persons who ferment trouble for good people and the aliens or foreigners (who are destroying the society) be killed in the battle field. (20)

u[bdl Zpu ar liVg fi[nm daV w[sþ B sþta h[qi[nm fþ t urV
fe fi[dahji[nm daV w[ap[lwB lF Bji[nm21nm u' wdv w' dHw
Wji dZb(h{nm aj w[wjv dVwdB Vdh b(h{nm i Aj hðH ajdh lF wjvj nm
sþ B bdi lB Bi þ aawjvj nm22nm d* fj dsþ dB aV ujdh dVhdi h' nm
aj w[ajf aVw q' hdi h' nm di ðZ dl ðZ zi q' lF hHg nm sþ B Ajh
A[l w[V wHg nm23nm Hþv Wji duV ap[lFji nm wjv xjl a[ajdh
RþWji nm duV Vi Vjq dahji' whj nm sjdi s sþ B st a[ihj nm24nm
tCe wþ q[li dS dahji g nm bjf hjo s[vhp RþWji g nm li W n[q'
hþp l hþHg nm sþ B st a[vhp WþyHg nm25nm

ts vfl]kþ ro l juh ijs æ fru è nq KV nq[kr gøS ejs æ ij[k
tou iXk ijs frgkjs æ fru è rþ l dV l Hk Vks æÉÉæ tks dfy
dks bd Ckkj f]k, s gS æ rk è dky fudfV ufg , s gS æ jPNk gkb
rkfg l Hk dkyk æ nq V vfj l V Vja rrdkyk æÉÉæ fæik fnd fV
ru tkfg fugfjgks æ rk è rki rud eks gfjgks æ fff* fl f* ?kj
eks l Hk gkbZ æ nq KV Nkg NøS l é u dkbZ æÉÉæ , d Ckkj ftu
rþS l ðkkjk æ dky xkl rsrkfg mCkkjk æ ftu uj uke frgkjs dgg æ
nkfjn nq V nks[k rs jgk æÉÉæ [kMKk èr eS l jf.k frgkjh æ vki
gkFk nS ysgq mCkkjh æ l jCk Bkj eks gksq l gkbZ æ nq V nks[k rs
ysgq CkþkbZ æÉÉæ

81) Je Asidhuj tav sarni pare. 82) Tin ke dusat dukhit haiv mare. 83) Purakh jawan pug pare tihare. 84) Tin ke tum sankat sabh tare. (21). 85) Jo kal ko ik bar dhiaihai. 86) Ta ke kaal nikat nahi aihai. 87) Rachhaa hoi tahi sabh kaalaa. 88) Dusat

arisat tare tatkaalaa. (22). 89) Kripa drist tan jahi niharho. 90) Ta ke taap tanak mahi hariho. 91) Ridh sidh ghar mo sabh hoi. 92) Dusat chhah chhaiv sakai na koi. (23) 93) Ek baar jin tumai sambharaa. 94) Kaal phas te tahi ubaaraa. 95) Jin nar naam tiharo kaha. 96) Darid dusat dokh te rahaa. (24) 97) Kharag ket mai sarani tihaaree. 98) Aap haath dai lehu ubaaree. 99) Sarab thaur mo ho sahai. 100) Dusat dokh te lehu bachai. (25).

In these five stanzas, the Guru has described the gains of surrendering to the Supreme Being. Such persons who surrender themselves, their enemies die in unhappy circumstances and full protection is provided to them by the Lord at all times.

- 81) Those who surrender to the Supreme Being.
- 82) Their enemies and tormentors perish under unhappy circumstances.
- 83) Those persons who seek protection of Your feet.
- 84) All their calamities are put off. (21)
- 85) Those who remember the Supreme Being even once.
- 86) Death does not even come near them.
- 87) They receive the Lord's protection at all times.
- 88) Their sufferings and the perpetrators of their sufferings are put off suddenly.(22)
- 89) Those who are blessed with the benevolent looks of the Lord.
- 90) All their maladies are dispelled in no time.
- 91) All the worldly and spiritual treasures and psychic powers come to their home.
- 92) No evil person can even touch their shadow. (23)
- 93) Anybody who remembers You even once.
- 94) You save him from the noose of death.
- 95) Any person who remembers Your Name.
- 96) All his sufferings, maladies and tormentors are put off. (24)

- 97) O Supreme Being (wearer of sword) I seek your protection.
 98) Save me with Your Own hands.
 99) Help me in all my endeavors at all times.
 100) Save me from my enemies and detractors. (25)

I j

fJdH eh| uW a| appi| aW a| wRP bJt ai| Vhk bjVU' nm ijq i hqg
 fñjV wñjV bVw whç qa Hlw V qjVU' nm dl Bqqa Ijl a=Wš IF{ Whp
 Fš whç hq Hlw V ujVU' nm I g bdl fjV d* fj appi g wdi q{ V whU'
 IF ahh WtjVU' nm

Loš k cc

i kb Xkgs tCk rs rñjs rCk rs dkm0 vka[k rjs ugha vWU; kscç jke jghe
 i gku í jku vusd dgñ er , d u ekU; kscç fl ñer I kl _k Ckn I HKS
 Ckgq Hkn dgñ ge , d u tWU; kscç I h vfl i ku fDñi k rñjh dfj
 eS u d»ks I Hk rñfg Ck[kWU; kscç

Sweya.

- 1) *Paain gahe jub te tumre tub te kou aankh tare nahin aanyo.*
 2) *Raam Rahim puraan Quran anek kahen mut ek na maanyo.*
 3) *Sinmrit sastr bed sabhai bahu bhed kahen hum ek na jaanyo.* 4) *Sri aspaan kripa tumri kari mai na kahyo sabh tohi bakhaanyo.*

In this stanza Shri Guru Gobind Singh thanks the Supreme Being on completion of a composition. He says that since he took refuge in the Almighty; he does not recognize any incarnation or the secrets given by holy books. He gives credit to the Supreme Lord for all what he has said in the composition.

1. O Lord! Since I had the vision of Your feet, my eyes do not want to look at anything else.
2. Incarnations like Ram and Rahim, holy texts like Puranas and Quran have said so many things, but I do not accept any of these.
3. Holy texts like Vedas, Simrities, and Shastras etc have revealed so many secrets, but I do not recognize them.
4. O Supreme Being! It is all Your grace. I have not said

anything on my own. It is all revealed to me by You.

shij m
I ev spji wRp Ajdc w{ edhY apji' spji m
WJdh eh[wg vju bl eW/s sji apji m

nkgjk cc
I Xky nqkj dm NkM é Xkfgvks rkgjks nqkj cc
Ckfg Xkgs dh ykt vl XkksCkan nkl rkgj cc

Dohra

- 1) *Sagal duaar kau chhadi kai gahio tuharo duaar.*
- 2) *Baanhi gahe kee laaj us Gobind daas tuhaar.*

This is a prayer to the Supreme Being

1. O Lord, discarding all other sources, I seek refuge in You Only.
2. You have held my arm, so save my honour. I, Gobind (Singh) am Your servant.

rwkll mhl w 3 Anpu < siqgr pBvid]

bVsp FdHbj qfi g qjH[l daep P q{ fjdHbj m l daep p a fjdHbj l hu
l jag qdV rugbj rjZjHgbj m ije iaV firji figbj lWs ejrS
bjHgbj m lWs' a ejrhphi g wfi j qdV duVg r ljdHbj m wh{ VjVwp
bVsp hbj l daep P q{ fjdHbj m m m

rwkll mhl w 3 Anldu1 Advr siqgr pBvid]

AnNuBeAwmyl mE siqguUmYpveAw] siqguq pveAwshj
syI min vj lAwvDveAw] rwg rqn prvr priAwsbd gwX
AveAw] sbdoq gwhuhrl kywmin ij nI vsveAw] khYnva ku
AnNuhcAw siqguUmYpveAw] 1]

Ram kali Mahalla 3. Anand. Ik Oankar Satgur Prasadi.

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) 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 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.

- 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 q[li bj aP I sj i hp hdi Vjv[nm hdi Vjdv i hp aP qV q[s[
 l dF dr I ji Sj nm b[egwji p Yhp wi [a[j wji u l dF l rji Sj nm l FVj
 evj l qi op l [bjqg l' d[VRp qVhp dr I ji [nm wh{ VjVwp qV q[[I sj i hp
 hdi Vjv[nm 2nm

E nm mjAw qUsdw rhu hir n[y] hir n[il rhu qUmM
 myy dK s iB iv s[w] A[k w u Adu kry q y w kwj s iB
 s v[w] s Bnw gl w sm rQus A w l so ika mnhu iv s w y]
 kh Y n[w ku m M myy s dw rhu hir n[y] 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 visare. 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 jdhWj dwbj Vjhg zdi a[{ nm zdi a a[{ l Fp d[vAph{ du l p s[th
 l p fjrH[nm l sj dl xda l vjh a[g Vjqp qdV r l jrH[nm Vjqp duV w{
 qdV rd l bj rju[l Ws zV[[nm wh{ VjVwp l y[l jdhW dwbj Vjhg zdi
 a[{ nm 3nm

swcys vñhwikAwnvñI Gir qyY] Gir q qyYs BuikCuhYij su
 dñh supwE] sdwisPiq slvñ qyY nwnumin vswE] nwnu
 ij n kYmin visAwvñyysbd Gnyy] khYnwkuscysvñb
 ikAwnvñI 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 jin kei 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)

Ijy Vjqpqñj bjZji' nñ IjyVjqpbZji pqñj dudV Fñtj I dF erjHgbj nñ
 wdi I Jda I ãt qdV bjdH rdñ bj dudV dñAj I dF fñjHgbj nñ I sj wñ WjSp
 wgaj eñ P drBhp dñ I sgbj Hñh rdcbjHgbj nñ wh(VjVwp I ãhp I ahp
 I Wds Zi hp dñbjji' nñ Ijy Vjqpqñj bjZji' nñA nñ

swc w nwnu myw Avñro] swc u nwnu Avñru myw ij in BKw
 sñB gvñAw] kir sWñ sñK min Ave visAw ij in eCw
 sñB pñvñAw] sdw kubw ukñw gñU ivt hu ij s dñAw Eñh

vifAw] khYnwkus nhus Mhus bid DrhuipAw] swew
 nwmumyw AvDwo] 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 everybody 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 I Ws daap zdi I Fje{ nm zdi I Fje{ I Ws 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 I t p hbj
 daap zdi bVhs rju[mBnm

vj y pM s bd i qqu Gir s BwY] Gir s BwYs bd vj ykl wij qu
 Gir DwIAw] pM d h q Duvis k l y k w uk M kum v r Aw] Dir
 krim p v Aw q Du i j n ka is n m hir k Y l w y] kh Y n w ku
 qh s K u h Aw i qqu Gir Anhd v j 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 kankantak maria. 4) Dhur karam paia tudh jinkau 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.

bVsp l [shp rcFjeh' l ev qVio fll [m fji Whqp fllp fjdhbj Rpi [l ev drl [m sr l i'e l ajf Rpi [l [sg l yg WjSg m la l juV FH [l i l [fl [ej a [ujSg m l [sa [fVga wha [fdrapl daej pi dhbj Fi fl [m dVVrda VjVwp ej yiS vje [rju [bVhs al [m40m1m

Andus hufBwgho sgl mncQ pty] pwbBmupBupwAw
 Nitnem _____ (335)

aqrysgl ivs by] dK rg sMp aqrys nI scI bw I] sM
 sy n BE srs yphgr qyj w I] s n qypn h khqypivqus iq gm
 rihAw Brp by] ibnv M n waku gr crx l wgy vj y Anhd
 q by] 40] 1]

1) Anand sunhu wadbhagiho sagal manorath poore. 2) Parbraham Prabhu paiyaa utre sagal visoore. 3) Dookh rog santaap utre suni sachhee baani. 4) Sant sajan bhaye sarse poore gur te jaani. 5) Sunte puneet kahate pavitt Satgur rahiaa bharpoore. 6) Binwant Nanak Gur charan laage waje anhad toore. (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 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) (1)

mp h w x l m h l w 5

ojv drdy daB V r l a P f H g Y l a p l a t p r g y j i ' n n b B l q a V j q p n j w j
 w j f d H Y d u l w j l F l p b Z j i ' n n u l w ' t j r { u l w ' F y { d a l w j h d H

RZji' nm Hh rIapaug Vh ujHg dVa dVa i tpRpi Zji' nm aq IJji p
yiV vde aigb{ IFp VjVw Whq flji' nm1nm

mNwx I mhl w 5

Qw ivic iqM vsqUpeAo squsMkuvIcwo] AMR nvmu
Tkr kw peAo ijs kw sBsuaDwo] jyko KwYjy
ko BMYiqs kw hœ aDwo] Eh vsquqjI nh jwéinq
inq rKu air Dwo] qm sMwucm lig qriAYsBunwk
bEm pswo]1]

Mundawani Mahalla 5

1) Thaal vich tin wastu paiyo, sut, santokh wichaaro. 2) Amrit naam thakur ka paaiyo jis ka sabhas adhaaro. 3) Je ko khawe je ko bhunchai tis ka hoi udhaaro. 4) Eh vastu taji nah jaai nit nit rukh uridhaaro. 5) Tum sansaar charan lug tareeyai sabhu Nanak Brham pasaaro. (1).

This composition is by Shri Guru Arjan Dev in "Mundawani" Raga. "Mundawani" means a riddle or puzzle. Here the Guru has explained the greatest puzzle i.e. how to receive Divine Knowledge i.e. every thing is Lord Brahm and it is all His creation.

To start with the devotee is offered three things i.e.

1) Truth 2) contentment and 3) power of discrimination to decide what is real and unreal. When the devotee masters these three qualities, then the Lord blesses one with His Name. The Lord's Name must abide in ones heart all the time, and then one shall cross the ocean of attachments and ignorance and realize the fact that everything is the Lord's creation.

1. The Lord has offered three things (to the humans) in a platter i.e. (1) Truth, (2) Contentment and (3) Discrimination or self inquiry.
2. (Once these are mastered) then the Lord bestows the nectar of His Name which is the support of everything.
3. If somebody recites it (eats) and practices (digests) these three great virtues i.e. does not go bragging about his

accomplishments, but accepts these as the Lord's grace or "Prasaad", that person is liberated.

4. These virtues should never be forgotten but made to abide in one's heart all the time.
5. Guru Nanak Dev says that this is how one can cross the ocean of ignorance and realize Divine Knowledge i.e. everything is the Lord's play.

sl k mhl w 5]

aIj wga j uja' Vjhg qV' u'ep wgaHg nm q(dVi epSbji [w' eSp Vjhg
bjf[ai l p fdHYHg nm ai l p fdHbj dqi j qda hHg l dae j p l uSp
dqdvbj nm VjVw Vjqv{ aj ugrJ aVp qVp ogr{ hdi bj nm nm

sl k mhl w 5]

qyw kIq w j w o n v I m Y o j o g u k I q e e] m Y i n r g i k A w y k o
g u n v I A w y q r s u p e A w e] q r s u p e A w i m h r w i q h e e
s i q g u s j x u i m i l A w] n w k n w u i m l Y q W j I v W q n u m u
Q I v Y h i r A w] 1]

Slok Mahalla 5

1) Tera kita jaato nahin maino jog kitoyee. 2) Mai nirguniaare ko gun nahi aape taras payioyee. 3) Taras payiyaa mihramti hoi Satgur sajan miliaa. 4) Nanak Naam milai ta jiwani tun mun thiwai hariyaa. (1)

This sloka by Shri Guru Arjan Dev is the last composition at the end of Shri Guru Granth Sahib just before "Rag mala". This is to express deep gratefulness to the Lord for uniting him, a virtue less person and for having completed the onerous task of compiling the holy Shri Guru Granth Sahib.

1. O Lord, I can never appreciate Your benevolence that You have united me with Yourself.
2. I am virtue less, lack all good qualities, yet You have taken pity on me (and blessed me with Your Grace).
3. Out of pity, You have made me Your confidant and blessed me with the nectar of Your compassion and also

gave me true friend and Master (in Guru Ramdas).

4. Guru Nanak Dev says that he feels being alive only on receiving the Lord's Name. This makes his body and mind blissful. (1)

paVI]

dao{ aP I qi op duo{ wH VjdH nm Yo{ aI g it beVg Rsi qjdh nm
 l pS w{ uq w{ sB VjdH aI { Adc ujdH nm FRpvp dWtqp bI ejhp eI
 l Wsg fjdi fjdh nm duV wRp veg dfbjI bBkqap l pI H tjdH nm wdv
 qdh Hh' fVp eS eIrs ejdh nm l FI { V' dwi fjvp l qjV{ l jdh l jdh nm
 dVi oj wH V ujdH du bjr{ aZp bjdH nm9nm

paVI]

iq QYq Us mQu ij QYkœ nvh] AvYqyI rK AgnI adr
 mvh] sIx kYjm kydÛ nve qyY Cif jvh] Bajlu
 ibKmu Asg ugr sbdI pvr pvh] ij n ka lgl ipAw
 AmBuseY Kvih] kil mih Ehop mugu govM gvih] sBsY
 no ikrpv usmœ ysvh svh] ibrQw kœ n jve ij AwY
 qDu Avih]9]

Pauri

- 1) Tithai tu samrath jithai koi nahi.
- 2) Othai teri rakh Agni udar mahi.
- 3) Sun kai jum ke doot nai tere chhadi jahi.
- 4) Bhaujal bikhram asgah gur sabdi paari paahi.
- 5) Jin kau lagee piyaas amrit sei khaahi.
- 6) Kali mahi eho punn gun Gobind gaahi.
- 7) Sabhsai no kirpaal samaale sahi sahi.
- 8) BIRTHAA koi na jaai ji aawe tudhu aahi.
- 9).

This Pauri is from Ram kali ki Vaar Mahalla 5 on page 962 of the Shri Guru Granth Sahib and expresses gratefulness to the Lord for providing protection where there is nobody to help. Shri Guru Arjan Dev further stresses the need to remember the Lord in every breath.

1. O Supreme God! You are most powerful at every place. Even where there is no body to protect, your protection is available.
2. Like, You protect even in the fire of the mother's womb.

3. At the last moment of a person, after listening to Your Name, even the messengers of death leave a person.
4. This ocean of worldly maya is endless and difficult, but with the grace of Your Word, it can be crossed.
5. But the nectar of the Master's word is taken by only those lucky persons who have the thirst for it.
6. In this dark age of Kaliyug, the greatest virtue is to inquire into the qualities of the Lord.
7. O Lord! You are the greatest protector and save every body at every breath.
8. Whosoever comes to You at Your door with a request does not go back empty handed i. e. You fulfill everybody's desires. (9).

sI kumū 5]

Amir gurAurDxw ij hvw j ip gr nvaau] ngr siqgrupKxw srxl
srxw gr nvaau] siqgr spI riqAw drgh pweIAYTvaau] khunink
ikrpw kryij s noeh vQudje] j g mih aqm kwFIaih ivrl ykpl
kje]1]

sI dkumū 5]

Amir guAurDxw ij hvw j ip gr nvaau] ngr siqgrupKxw
srxI srxw gr nvaau] siqgr spI riqAwdrg h pweIAYTvaau]
khunink ikrpwkryij s noeh vQudje] j g mih aqm kwFIaih
ivrl ykpl kje]1]

Slok Mahalla 5

*1) Antar guru araadhnaa jihwaa jap gur naau. 2) Netree
Satgur pekhnaa srwanee sunanaa gur nau. 3) Satgur setee
ratiaa dargah paaiyai thau. 4) Kahu Nanak kirpaa kare jis no
eh wathu dei. 5) Jug mahi uttam kadhieh wirle keyee kei. (1).*

In this composition the Guru has described the state of a Self-realized person or a jivan mukta. (To get more information on this subject refer to eighteenth to twentieth ashtapadis in author's Sukhmani Sahib English translation published by All India Pingalwara Charitable Society (Regd.) Amritsar Punjab, India. It is distributed free.)

1. (Everybody should) meditate on the Lord's Name in his heart and repeat His Name with the tongue.
2. One should see Him every where with one's eyes and listen to His Name with one's ears.
3. Those who are imbued with the Lord's grace, obtain honourable place in His court.
4. The Lord blesses only such persons with this precious wisdom, on whom He is pleased.
5. There are very rare persons like this in the world; such persons are called the exalted ones. (1)

mÚ 5]

rKyrKxhwir Awip abwirAnu] gr ki pYI pwie kuj swirAnu]
 hAw Awip dieAwI umnhun ivswirAnu] swD j nw kY sMg Bvj l u
 qwirAnu] sukq inMk dSt iKn mwh ibdwrAnu] iqsuswhb kl
 tk nwk mny mwh] ij suismrq sKu hie sgl y dK j wh]2]

mÚ 5]

rKyrKx hwr Awip abwirAnu] gr ki pYI pwie kuj swirAnu]
 hAw Awip dieAwI umnhun ivswirAnu] swD j nw kY sMg Bvj l u
 qwirAnu] sukq inMk dSt iKn mwh ibdwrAnu] iqsuswhb
 kI tk nwk mny mwh] ij suismrq sKu hie sgl y dK
 j wh]2]

Mahalla 5

1) Rakhe rukhanhaari aap ubaarian. 2) Gur ki pairi pai kaaj sawaarian. 3) Hoa aap dayiaal manhu na wisaariyan. 4) Sadh janaa kai sang bhawjal taarian. 5) Saakat nindak dust khin mahi bidaarian. 6) Tis Sahib kee tek Nanak manai mahi. 7) Jis simrit sukh hoi sagle dookh jaahi. (2)

1. The Savior Lord has saved us and liberated us and spiritually delivered us.
2. He has accomplished all of our affairs by blessing us with the company of the Master.
3. He is so gracious on us that He does not forget us from his mind.

4. With the company of the saints, He has made us cross this worldly ocean.
5. He has destroyed all our envious, jealous, enemies etc. in twinkling of the eye.
6. We seek the support of only such Lord in our mind.
7. By remembering whom, all our maladies are destroyed.
(2)

r R

KIRTAN SOHILA

Though popularly known as "Kirtan Sohila", the name of this composition as given in Sri Guru Granth Sahib is only "Sohila" meaning song of prosperity or auspiciousness. This is recited at night before retiring to bed and also after cremation ceremony in a Gurdwara or any other clean place.

Originally, it contained only the first three stanzas by Shri Guru Nanak Dev and was recited in the afternoon. Shri Guru Angad Dev once noticed that Shri Guru Nanak Dev's feet were bleeding. On inquiry he told that one cowherd was reciting Sohila while grazing cattle in the fields with such devotion that he followed him bare foot. The sharp leftover stumps in the field had caused the injuries and bleeding. After this incident, Guru Angad Dev decided that Sohila be recited at night instead of the day time.

Shri Guru Arjan Dev added one stanza by Guru Ramdas and another of his own and included "Sohila" in Shri Guru Granth Sahib on pages 12 and 13

sōhl w rgu gāVI dlpkl mhl w 1 < siqgr pBvid]
u{zdi wgi da bjtgb(wi a[wj hūH Wgyji' nm daap zdi ejrhp l thvj
dl rdi hpd l i uShji' nm nm apj ejrhp qj [dVi FRpwj l thvj nm hRp rji g
duap l thv{ l sj l p hūH nm nm i hjRp nm dVa dVa ugbC[l qjv gb dV
s{tēj s{Shji p nm aji [sjV{ wq qda Vj fr{ da l p sja[wrSp l pji p nm 2 nm
l Wda l jhj dvt b j d qdv wdi fjrhp a{p nm shp l uS bl gl C gbj duRp
hr{ l jdhW dl Rp q{p nm 3 nm zdi zdi Hh' fjh yj l sC[dVa fr dV nm
l sShji j dl qi gb{ VjVw l [dsh bjr dV nm 4 nm nm

sōhl w rgu gāVI dlpkl mhl w 1 < siqgr pBvid]
j YGir kIriq AwKIEykrqykw hœ blcwo] iquGir gwhu
sōhl w isvirhu is rj x hwo] 1] qm gwhu myy inrBa kw
sōhl w] ha vwl ij qusōhl Ysdws K hœ] 1] rhwa]

in q in q j IAVysmI AIn dKgdYx h wu] qyydwYkImiq
 nwpvYiqs udwYkvx usmwu] 2] sMiq s w il iKAwimil
 kir pwhuqyu] dYusjx AsIsVIAwij a hōYswhb isa
 myu] 3] Gir Gir Eho p w s dVying pvM] sdx hww
 ismrEy n w k sy idh AwM] 4] 1]

Sohila. Rag Gauri Deepki Mahalla 1 Ik Oankar Sat Gur Parsaad
 1) Jai ghari kirat aakhiai karte ka hoi beechaaro. 2) Tit ghar
 gaawahu Sohila sivarhu sirjanhaaro. (1). 3) Tum gavahu mere
 nirbhau ka Sohila. 4) Hau wari jit sohilai sada sukh hoi. (1)
 (Rahau). 5) Nit nit jiare samaalian dekhaigaa devanhaar. 6)
 Tere daanai kimat na pawai tis daate kawan sumaar. (2). 7)
 Sambat saha likhiaa mili kar paawahu tel. 8) Dehu sajan
 aseesriaa jiu howai sahib siu mel. (3). 9) Ghari ghari eho
 paahuchaa sadre nit pawani. 10) Sadanhaaraa simriai Nanak
 se dih aawnni. (4) (1)

This composition is by Shri Guru Nanak Dev in "Gauri
 Deepki Raga". It appears these are the answers to the questions
 put to Guru Ji by some saints.

(Question: Which is place like forest, pilgrim centre etc
 which is most suitable and beneficial for singing the praise of
 the Lord?)

1. Any house where praise of the Lord is sung or His
 greatness is being deliberated.
2. Sing the praise of the Lord in that house and remember
 His Name. (1)
3. (O saints!) You sing the praise of the Fearless Lord.
4. I surrender myself over such "Sohila" or the Lord's praise
 which always gives one happiness and bliss. (1) (Rahau)

(Question: If we engage ourselves in singing the Lord's
 praise, then who will provide for us?)

5. The Lord is taking care of all beings day in and day out.
 The same provider Lord shall also look after you.
6. You can not evaluate the gifts of the Lord. The Lord's
 benevolence is beyond estimation. (2)

In the next 4 lines Guru Ji explains as to why the urgency of singing the Lord's praise and remembering His Name. The moment of our death is pre- decided and the time is running out. In fact he is asking the saints to bless him because death means meeting his Creator just like the wife's departure to her husband's home.

7. O saints! The time of meeting my Creator Lord is approaching. Therefore give me the oil of your love and blessings. (Symbolic marriage of human soul and the Lord on death of the body.)
8. O friends! Bless me so that I may meet my Lord. (3)
9. Every house is receiving messages to recall people from this world (i.e. people are dying in some house or the other) every day.
10. Therefore Guru Nanak Dev says, remember the Lord who is calling us because the day of death is certain. (4) (1)

Ans w mhl w 1]

dAb zi dAb ej dAb Rfs! nm ej pejpHw' r! bVw nm1nm WjWj
 u(zdi wi a[wgi da hH nm l' zi pijtprcjHg atH nm1nm i hjRpm dr l p[
 ydl bj zCgbj fhi j doag rji g qjhp hbj nm l il upHw' i pa bVw nm
 VjVw wi a[w[wpa[r! m2m2nm

Ans w mhl w 1]

iCA Gr iCA gr iCA apdy] gmigmEko vs Anx] 1]
 bVw j YGir krqyk Iriq hce] soGruvKufweeqae] 1] rhwa]
 ivs E cis AwGVIAwphrwiQqI vwi mkuhAw] s h j uEko riq
 Anx] nwk krqykykyvvs] 2] 2]

Rag Assa Mahalla 1

*1) Chhia ghar chhia gur chhia Updesh. 2) Gur gur eko ves
 anek. (1). 3) Baba jai ghar karte keerat hoi. 4) So ghar rakh
 wadaai toi. (1) (Rahau). 5) Visue chasiaa ghariaa pahiraa
 thitee waree mahu hoaa. 6) Sooraj eko rut anek. 7) Nanak
 karte ke kete ves. (2) (2).*

This composition is in "Assa Raga" by Guru Nanak Dev. There are always disputes between the followers of different
 Nitnem _____ (345)

rguDnws rI mhl w 1

ggn mYQv uriv cMudIpk bnyqwrkwmMl jnk mqiI] Dpu
ml Awl opvx uc vrokr ys gl bnrve PULLq j qI] 1] kSIAwqI
hœ] BvKInwqyI AwqI] Anhqws bd vj MByI] 1] rhwa]
shs qv nY nn nY hih qdh ka shs mhiq nnwEk qdiI]
shs pd ibml nn Ek pd gM ibnushs qv gM ev clq
mchI]2] sB mih j dq j dq hYsœ] iqs dYcwix sB
mih cwaxuhœ] gr svKI j dq prgtuhœ] jo iqsuBwY
suAwqI hœ]3] hir crx kvl mkrM l dBq mmo Anidno
mch AwI ipAwsw] ikpwjludjh nwak swiM ka hœ jw
qyqyInve vsw] 4] 3]

Rag Dhanasari Mahalla 1

1) Gagan mai thaal ravi chand Deepak bane taarika mandal
janak moti. 2) Dhoop malianlo pawan chavaro kare sagal
banrai foolant joti. (1) 3) Kaisi Aarti hoi. 4) Bhavkhandanaa
teri Aarti. 5) Anhata sabad wajunt bheri. (1) (Rahau). 6) Sahas
tav nain nun nain hahi tohi kau sahas moorat nuna ek tohi.
7) Sahas pud bimal nun ek pud gandh bin sahas tav gandh
iv chalet mohi. (2) 8) Sabh mahi joti joti hai soi. 9) Tis dai
chanan sabh mahi chanan hoi. 10) Gur sakhi joti pargat hoi.
11) Jo tis bhawe su Aarti hoi. (3). 12) Hari charan kamal
makrand lobhit mno andino mohi aahi pyasaa. 13) Kripa jal
dehi Nanak sarang kau hoi ja te terai nai vasaa. (4) (3).

While visiting Lord Jagan Nath Temple at Puri (in Orissa - India), when the priests performed "Aarti" (i.e. the ritual worship with lighted lamps in a plate and singing of praise of the deity) Shri Guru Nanak Dev did not participate in it. On inquiry by the priests for his non-participation, he explained that whole Universe was performing the Aarti of the Supreme Being. The sky is the plate, sun and moon are the lamps and the stars are the pearls. Scented breeze of the mountains is the incense. Wind is the whisk and the vegetations are the flowers.

Then the priests said that since his Lord was Un-manifest ("Nirakar"), how would He see and smell the offering. Guru Ji
Nitnem _____ (347)

then explained that He has thousands of eyes yet no eye; thousands of forms yet no form; thousands of lotus feet yet no feet and thousands of noses yet no nose. Because of this the Lord has infatuated him.

Famous Indian actor Late Shri Balraj Sawhney, while studying in Shri Rabindra Nath Tagore's Shanti Niketan University in West Bengal, once asked him; since he has written Aarti of Bharat (India) in the National Anthem "Jana gana mana ----- Jai ho", why has he not composed "Aarti" of the Universe? Shri Tagore referred him to this composition of Shri Guru Nanak Dev and said that nobody could write a better "Aarti" than this.

- 1) (For worshiping the Lord) the sky is the plate, sun and moon are the lamps, the galaxies of the stars are the pearls.
- 2) The scented breeze of the mountains is the incense; wind is the whisk, and O Lord! All the vegetations are the flowers for your worship. (1)
- 3) And 4) O Lord, the destroyer of the cycle of birth and death, this is the way Your "Aarti" is being done. How else it could be done?
- 5) Accompanying Your worship, the unstuck music is the playing of the kettle drums. (1) (Rahau)
- 6) (In the manifest form) You have thousands of eyes and forms yet (in the un-manifest form) You have none.
- 7) (Similarly) You have thousands of holy lotus feet, yet no feet. You have thousands of noses yet no nose. It is these qualities of Yours, which have infatuated me. (2)
- 8) Your Consciousness is the consciousness in every being.
- 9) Your light illuminates every being.
- 10) These aspects can only be realized by instructions of a True Teacher.
- 11) Your "Aarti" is only that what pleases You. (3)
- 12) O Lord! Your lotus feet are the nectar of flowers which fascinate my mind. I am thirsty for them day in day out.
- 13). I am the rain bird. Kindly give me the water of Your Grace so that I may always reside in Your Name, says Guru Nanak Dev. (4) (3)

rwgugaVI pbbI mhl w 4]

wjdcq wi tZ Veip Whp Fdi bj dqdv IjZP tēv tēj h[nm fll dW dvta
dvt[eip fjdhbj qdV hdi dvr qēv qēj h[nm1nm wdi IjZP bēp/g
fVprcj h[nm wdi ccRæ fVprcj h[nm1nm ihjRpnm Ijwa hdi il
IjspV ujdSbj daV badi hRp{ wcj h[nm duRp duRpyvdh yf{ s{tp
fjrdh uqwjvp lhdh dl di ccj h[nm2nm hdi uV hdi hdi Vjdc IqjS
s{tp uVq qi S Fr tēj h[nm bdWVjlg fjtp fjdhbj fi qll ip Whp l F
tē Whqēj h[nm3nm hq eiql qlwgV ff aji hdi ijtp ijtp rc rcj
h[nm uV VjVw Vjqp bZjip Blw h[hdi Vjq[hg l{tp qēj h[nm4nm4nm

rwgugaVI pbbI mhl w 4]

kvim krod ngrubhuBirAwimil sDUKMl Kfwhy] pbb
il Kq il KygnupweAwmin hir il v mll mfwwhy] 1] kir sD
AMhI pnufwwhy] kir fMaq pnufwwhy] 1] rhva] svkq
hir rs swlun jvix Awiqn AMir hamYkfwwhy] ija ija
cl ih cBYdKupwih jmkv ush ih isir ffwwhy] 2] hir j n
hir hir nvim smxydKujnm mrx Bv Kfwwhy] Aibnw I
pukupweAwpmys rubhus B KM bRmfwwhy] 3] hm grlb ms kIn
pB qyyhir rKurvKuvf vfwwhy] j n nva k nwaADwut k
hYhir nwyhI sKumfwwhy] 4] 4]

Rag Gauri Poorbi Mahalla 4

1) Kaami krodh nagar bahu bhariya mili saadhu khandan
khandaa he. 2) Poorab likhit likhe guru paaiya mani Hari liv
mandal manda he. (1). 3) Kari sadhu anjuli pun wada hei. (4)
Kari dandaut pun wada hei. (1) (Rahau). 5) Sakat Hari rus
sadu na jania tin antar haumai kanda hei. 6) Jiu jiu chaleh
chubhai dukh paweh jamkaal sahih sir danda hei. (2). 7)
Harijan Hari Hari Naam samane dukh Janam maran bhav
khandaa hei. 8) Abinasi purukh paiyaa pamesar bahu sobh
khand Brahmada hei. (3). 9) Hum gareeb muskeen prabh
tere Hari rakh rakh wad wada hei. 10) Jun Nanak Naam
adhaar tek hai Hari name hi sukhu manda hei. (4) (4).

This composition is by Guru Ram Das in Gauri Poorbi
Nitnem _____ (349)

Raga. In this Guru Ji has explained that a normal person full of negative traits can be purified and liberated by the company of the saints. Common people attached to worldly objectives become jealous of these noble souls which increases their ego and causes sufferings to them. On the other hand the God-ward people are absorbed in His Name and receive praise in this world and the next.

- 1) Human body and the mind are full of desires and anger. These can be destroyed into bits by the company of saintly Master.
- 2) Such a saint Master is attained only as a result of pre-ordained destiny. Once one gets the Master, one's mind is beautified and is always absorbed in the Lord.
- 3) Pay obeisance to the saints. It is of great merit.
- 4) Prostrate before the saints. It is of great merit. (1) (Rahau)
- 5) The worshippers of the worldly objects do not know the sweet taste of the Lord's Name. They suffer from a sharp thorn of ego inside their mind.
- 6) As their powers and possessions increase, their ego also increases and it causes them great pain. Finally they fall pray to the messenger of the death. (They do not get salvation) (2)

Now Guru Ji describes the state of people who are always absorbed in the Guru.

- 7) Those persons, who are one with the Eternal Lord, are always absorbed in Him and their sufferings of birth and death are terminated by the Lord.
- 8) They attain the Eternal Lord and their respect and the fame spreads over all the continents. (3)
- 9) I am a poor humble person who has surrendered everything to Lord. O Lord! You are the greatest among the great. So kindly save and protect me.
- 10) Guru Nanak Dev says that his only support is His Name. It is only His Name that has relieved his sufferings and he has found bliss in His Name. (4)(4)

rwgugaVI p'bl mhl w 5]

wi RpWVag I Shp qli [qgaj I a Bhv wg Wlvj nm Hghj tjdB yvhp hdi
vjhj bje{ WI Vp I hlvj nm1 nm bRZ zB{ dsVI pi Sji [nm qV eij dqv
wju I rji [nm1 nm i hjRpm dHhpl I ji pdWwji pl I [qdh adi Y Whq debjVg nm
dul dh uejdH fgbjr{ dHhpi I pbwo woj dadV ujVg nm2 nm uj wRp bjH
I Hg dWhjNhp hdi eij a[qVdh WI ij nm dVu zdi qhvpfjrhpl pt I hu
Whpi V hHe' xij nm3 nm bai ujqg fjt dWZja[I iZj qV wg fli nm
VjVw sjl p dHh{ I pt p qje{ q' wRp wdi I aV wg Zi [nm4 nm5 nm

rwgugaVI p'bl mhl w 5]

kra byI s n humymlqws M thl kI byw] ehwKvit cl hu
hir I vaw AwgYbsnushy w] 1] Aad Gt YidnsurYwy] nm
gur mil kyj svwy] 1] rhwa] ehusMwuibkwusMymih
qirAwybEm igAwI] ijsih jgve pIAwYehursuAkQ kQw
iq in j wI] 2] j wka AwE s ceibhwJ h u hir gur qym ih bs yw]
inj Gir mhl upwhus K shj ybhir n h e go Pyw] 3] Amrj wI
puk ibDwysrDwmm kI pty] nwak dwsuehYs Kumvgy mo
ka kir sMn kI Dhy] 4] 5]

Rag Gauri Poorbi Mahalla 5

1) Karau benanti sunhu mere meeta sant tahal ki belaa. 2)
Eehaa khaat chalhu Hari laha agai basan suhelaa. (1). 3)
Audh ghate dins rainare. 4) Mun gur mil kaaj sawaare. (1)
(Rahau). 5) Ih sansaar bikaar sanse mahi tario brham giani.
6) Jisahi jagai peeawai ih rus akath katha tin jaani. (2). 7) Ja
kau aaye soi bihajhahu Hari gur te manhe baseraa. 8) Nij ghar
mahal pawahu sukh sahaje bahur na hoigo phera. (3). 9)
Antarjaami purakh bidhate sardhaa mun ki poore. 10) Nanak
das ihai sukh magari mo kau kar santan ki dhoore. (4) (5).

This composition is by Guru Arjan Dev in Gauri Poorbi Raga. Here Guru Ji advises his dear devotees to make full use of remaining life by remembering the Lord's Name, serve the saints and immerse their minds in the Master's teachings.

1) O my friend! I implore you, kindly listen; this life is the time for serving the saints.

- 2) Here in this birth, earn the virtue of remembering the name of Lord Hari so that it is useful in the after life. (1).
- 3) Your life is reducing every day and night.
- 4) Merge your mind in the teachings of True Master, then all your works are performed correctly. (1) (Rahau)
- 5) Only the knower of the Truth (Braham Giani) can sail through this purposeless and confused world.
- 6) However, who-so-ever is awakened from his sleep of ignorance shall learn the Truth which is beyond words. (2)
- 7) While living in this world, transact that business only for which you have come i.e. make your mind reside in the Lord Hari.
- 8) By doing so, you will realize your Self and shall not take birth again.
- 9) O my Omniscient Lord and judge of our actions! Please fulfill my mind's desire.
- 10) Guru Nanak Dev says he, His servant desires only the comfort of being made the dust of saints' feet. (4) (5).
(This is the classic case of extreme humility of Shri Guru Arjan Dev.)

r R

Appeal

Sewak kau sewa ban agyee.

Hukam boojh parm pad payee.

In the healthy environment of Gurdwara Dehra Sahib Lahore and in the light of the teachings of Gurbani, the work of selfless service which was started by Bhagat Puran Singh at Lahore was implemented after arriving at Amritsar. At the time of partition of the country, on reaching the refugee camp at the Khalsa College, Amritsar on 18-08-1947, Bhagat Puran Singh started the service of suffering humanity with full vigour; which had become need of the hour due to the outbreak of cholera epidemic. After this, he never looked back and for giving the present shape to the Pingalwara, its founder had to struggle very hard, round the clock.

At this time (on 31-01-2012 A.D.) Pingalwara has about 1565 inmates which are being looked after without any discrimination of religion, caste or colour. They include destitute, cripples, sick and insane men, women, children and the aged. Some of them are suffering from incurable diseases and are terminally ill.

In addition to this, a lot of literature is printed and distributed free of cost, free education is given to the poor children, free artificial limbs are provided to the handicapped, and to save and improve the environment, free tree plantation is done in government and common lands, etc. etc.

The daily expenditure of Pingalwara is over Rs. 3,50,000\ (Rs. Three lac fifty thousand) which is being incurred out of the donations and help received from the donors and well-wishers.

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Donors are humbly requested to send donations through money-orders, bank drafts, cheques, etc. so that the good work of selfless service is kept going. E-Banking Account nos. for foreign as well as inland donors are given below:

- Foreign A/c no. 01562010002890, Oriental Bank of Commerce, SharifPura, Amritsar-143001.
- Inland A/c no. 0156201003720, Oriental Bank of Commerce, SharifPura, Amritsar-143001.

Dr. Inderjit Kaur, President
All India Pingalwara Charitable Society (Regd.) Amritsar
Ph. No. 0183-2584713, 2584586, Fax: 0183-2584586