Rahras
and
Kirtan Sohila
Rahras and Kirtan Sohila

Dr. G.S. Chauhan

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Sbi sbtboël jsoboTpí jín

Translation by
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Foreword

The author, Dr. G.S Chauhan, is an Electrical Engineer and a retired General Manager from the Indian Railways. After retirement in 1991, he has taken up the study of the Sikh scriptures and also those of the other Indian Religions. He has already brought out English translations of Guru Nanak Dev's Japji Sahib, Guru Arjan Dev's Sukhmani Sahib, Bani of Bhagats and Sikhan di Bhagat Mala (The Gospel of the Sikh Gurus).

Likewise, in the present book, RAHRAS and KIRTAN SOHILA, he has translated the original text of gurbani in English. All these books, except the Gospel of the Sikh Gurus, are in the tri-lingual format i.e. the original bani in Gurmukhi and Dev Nagri Scripts with translation in English Language, for the benefit of the non-Gurmukhi-knowing Sikhs and the people of other faiths. Thus, the author has done a great service in spreading the message of Guru Nanak Sahib all over the globe under the aegis of the Pingalwara, which distributes its entire literature 'free of cost' among the general public.

The further beauty of his labour is that the entire exercise is selfless; i.e. except 'Sukhmani Sahib' which was printed by the Pingalwara on its own, the cost of printing of the other three books and the present one has been borne by the author himself. As such, his missionary zeal is not only commendable but also adorable and emulative. We, in Pingalwara, like his wide range of readers, are therefore all praise for this nobility and wish him

(5) Rahras and Kirtan Sohila
all the very best in his future life.

On my part, I am personally thankful to the author for entrusting me with the sacred duty of proof-reading and getting the book printed under the aegis of the Pingalwara. I am also thankful to Dr. Inderjit Kaur, Chairperson, All India Pingalwara Charitable Society (Regd.), Amritsar for giving her kind 'go-head' in this noble cause.

Ar. Mukhtar Singh Goraya,
Hony. Secretary,
Pingalwara, Amritsar.
Preface

"Rahras is the evening prayer and is at page 8 of Shri Guru Granth Sahib. It comprises of 27th stanza of Japji Sahib with minor variations and 9 more stanzas, all in praise of the Lord and His Name. In due 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.

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

There are large number of English translations of Japji Sahib, Sukhmani Sahib and Anand Sahib. A friend told me that no English translation of Rahras was available. So I have made an humble effort to translate Rahras and Kirtan Sohila, the bed time prayers in simple spoken English. I presume it will be useful to the devotees in non-Punjabi-speaking areas in India and in foreign countries. I shall be grateful for bringing any mistakes to my notice so that these may be corrected in the next edition.

Thanks are due to my son-in-law Sardar Premjit Singh Retd Group Captain in Indian Air Force and Puneet Kaur my grand daughter for typing the book on computer. May Waheguru bless them.

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(7) Rahras and Kirtan Sohila
So Dar Rag Assa Mahalla - 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 so as to create more devotion.

Sri Guru Nanak Dev has described His abode and its entrance from where He 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) These are beings of invisible or subtle world i.e Gods like wind god, water god, fire god, Lord Dharam Raj, Chitra Gupta, Shiva, Brahma, Indira and the celestial
(ii) Spiritual Beings on this earth. These are the Sidhas, Yogis, Saints, Rishies, 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 creation of this earth.
(iii) Planets, galaxies and Universe outside our known Universe.

The purpose of including this composition in the first place in Rahras seems to create a feeling of ecstasy (Vismad) in the mind of the disciple so as to make one forget the worries and toils of day's work in the evening and thus remain absorbed in the Supreme Being in the night.

------------------ (8) Rahras and Kirtan Sohila ------------------
सो दूर गान आसा महला ।

(9) Rahras and Kirtan Sohila
1. It seems somebody asked this question from Shri Guru Nanak Dev: how grand is the entrance and how grand is the mansion where Lord resides and takes care of His creation?

In the next 15 lines, the grandeur of His abode is explained. The subsequent 6 lines are in praise of the Lord.

2. Countless are the musical instruments and countless are those who play upon these instruments.

3. Countless musicians sing 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 praise 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 so beautiful, also sing His praise.

7. The king of gods, Indira sitting on his throne alongwith other gods sings His praise at His door.

------------------- (10) Rahras and Kirtan Sohila -------------------
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 converted ones alongwith the heroes are singing His praise.
10. The Pundits (the wise ones), great Rishies (seers) alongwith 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 68 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 the 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)

(11) Rahras and Kirtan Sohila
This stanza is in Assa meter of music by Shri Guru Nanak Dev. The environment of ecstasy created by previous stanza continues here also. Guru Ji has disclosed a great secret by saying that those who describe Him i.e. 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.

आ म आज १।।

सदाक साधन घूर्ण घूर्ण।। वैष्णव दर्शन र वासुंदर भाषन।। वह चढ़े वह चढ़े वह चढ़े भाषन।। प।। ज्ञान ज्ञान गोकुल गोकुल।। वैमह न वैमह दे वैमह दे।। बयो बयो।।

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आसा महला ।।

रुणिय बहा आये सभू कोई।। केहि बहा झीला होइ।। कौमतूति पाई न कहिया जाई।। कहै वह तेरे समाई।।

आसामहला (12) Rahras and Kirtan Sohila
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 cannot assess the whole, like a fish cannot describe the limits of ocean). (1)
5. My Lord, You are great, serene and tranquil and possessor of all virtues.
6. Nobody 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 Him.
9. O Lord! All the scholars, sages, masters of various schools of thought,
10. Cannot describe Your greatness to the smallest extent (as small a seed of sesame plant) (2)
11. All Truth, 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 powers 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 cannot but speak on your Greatness.
18. Guru Nanak Dev says, Truth alone can save and elevate us. (4-2)

13 Rahras and Kirtan Sohila
Assa Mahalla – 1 (3)

This stanza is composition of Shri Guru Nanak Dev in 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 practitioners of the ecstasy path fly on the two wings of Lord’s praise and His Name.

In the last two stanzas, Lord’s praise has been described. Now in this stanza and the next one, greatness of the Lord’s Name is described.

In this composition Guru Ji has revealed several very important secrets like:-
(i) Remembrance of Lord’s Name is difficult (because our accumulated residual tendencies of past births prevent us from doing so.)
(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 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.

__________________ (14) Rahras and Kirtan Sohila __________________
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 (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 achieving minute results like seed 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 never consume them completely i.e. cannot finish them.

13. And 14. His greatest quality is that there is no body else like Him. There has never been and there shall never be somebody equal to Him. (3)

15. He is great and gift of His Name is as great as Him.

16. He created day (for work) followed by night (for rest).

17. And 18. Anybody who deserts the Lord and His Name is of very low category person like a worm. Guru Nanak Dev says so. (4) (3)
This stanza in Gujri meter of music is by Shri Guru Ramdas, the 4th Master. In the views of Sikh scholars, when Guru Ram Das succeeded Guru Amar Das, he was asked by Guru Amar Das to ask for 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! Illuminate 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.

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, obtained it only 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)
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 effort but instead of worry and anxiety, work with faith in the Lord who is the sustainer of every one. He even takes care of creatures in stones and rocks as well as the offspring of sea gulls who fly away thousands of miles leaving them behind in native lands.
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 provides them food there also. (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. (It is like a hard hearted person becoming a pious soul.) (1) (Rahau)
5. Mother, father, friends, sons, wife etc, and no body 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 their 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! No body has been able to assess Your limits; therefore he is ready to sacrifice himself over the Lord so many times. (4) (5)
Rag Assa Mahalla 4 So Purkh

1 Onkar Sat Guru Parsad

This composition is by Shri Guru Ram Das in 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. Repeated repetitions are to create a sense of ecstasy and bliss.
राह्रास और किर्तन सोहिला

राह्रास और किर्तन सोहिला

राह्रास और किर्तन सोहिला
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 praying to You only 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 3 above) Guru Nanak Dev says that how can a humble being like him 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 make some as donors and some as beggars. It is all 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 sacrifice himself over those who meditate on the Lord. (2)

11. Those persons who remember the Lord in Kaliyuga (Dark Age), they 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 for them shall be cut.

13. Those who remember the Fearless Lord, their all fears shall be destroyed.

(1) 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) 10. Guru Nanak Dev says that he would sacrifice himself over those who meditate on the Lord. (2)
14. Those who remember the 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. O Lord! The treasures of your devotion and remembrance of Your Name are full.
17. O Lord Hari! Your countless saints praise You endlessly.
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)
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 beginning-less beginning, You are Continuous Creator and there is none equal to You.
22. O Lord! You are the Only One throughout the ages (Satyayuga, Treta, Dwapar and Kaliyuga). You are always Unique. You are the Eternal Creator.
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)
This composition is also by Guru Ram Das in Assa meter of music. In this, he has very beautifully explained the underlying process of “Gur- Prasad” of Mool Mantra. He has described the Lord as the source of all virtues and gifts. But only those persons get them on whom He showers His grace.

The greatest gift of humans is Self- Realization. This is realized only after a person remembers the Lord’s Name followed by His blessings alongwith His Grace. Then the person is fully absorbed in Him and is continuously engaged in His praise.

आ भ महला ४

उं वच मंज भे ज मंधे ॥ से जी डॉ ने को भे से उं डॉ ते मंधे ज घो ॥ ॥ क ल के ने ज मंधे विभाषण ॥

दिनें धज वर्द मंज रम भं वर्थ ॥ जलू धखम ॥ उं वरंग विभाषण ॥ ॥ ॥

उं हूँ लो भी ज उं जी वर्थ ॥ उं वित टुं लं वेंटी वर्थ ॥

अरम मंट मंट उं वेंट ॥। फिंगुर आपल दिध मंज मंगे भें ॥ ॥।

अरम हूं वरंग विभाषण ॥। उं वरंग विभाषण ॥। उं वरंग विभाषण ॥। उं वरंग विभाषण ॥।

आम महला ४

नुं करता महाम गेड़ सोई ॥ जो तु भावे सोई थोसी जो नुं देह सोई हउ पाई ॥।।

सम तेरी तं समान मिठाई ॥। जिम नो किपा कही तिनि नाम रत्नु पाई ॥।

(25) Rahras and Kirtan Sohila
1. O my Master! You are the True Creator.
2. Whatever You will happens, and whatever You give, I get. (1) (Rahau)
3. The entire Universe is Yours. Every body and everything is remembering You.
4. Only those, on whom You shower Your grace, obtain the jewel of Your Name as gift.
5. Those who are Guru-oriented (Gurmukh) obtain this gift and keep it but the self-oriented (Manmukh) ones loose it.
6. This is how You separate from and join people with Yourself. (1)
7. You are like an ocean. Every being is contained in You only.
9. All creations and living beings are Your play i.e. You bring all creations into being.
10. Those separated from You are re-united by You as per their destiny. (2)
11. Only those, on whom You bestow Divine Knowledge, come to know You.
12. After that they are always singing Your praise and discussing Your merits only.
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 Self-realized saints come into being in this world. (4) (2)
Assa Mahalla 1

In this composition in 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 marsh that one’s feet will not be stable and so many people drown in this mud. To escape this fate, he advises to remember the Lord lest the hangman’s noose falls on their 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).

(28) Rahras and Kirtan Sohila
2. In this (world) there is so much mud (marsh of attachments and desires) that it is difficult to get 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).

--------------- (29) Rahras and Kirtan Sohila --------------
Assa Mahalla 5

This composition in Assa meter is by Guru Arjan Dev. Here he has counseled that the human birth is an opportunity to realize the Lord. Other activities will be of no avail. He therefore advises to seek company of sages and remember the Lord’s Name. 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 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 birth; this is an opportunity to attain the Lord.

(30) Rahras and Kirtan Sohila
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 a being with low actions.
10. Therefore he prays to the Lord to, save his honour now that he has surrendered to Him.(2)(4)
Patshahi 10 Kabyo Baach Bainti Chaupai

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 composed a vast spiritual literature enshrined in Shri Dasam Granth. This composition being a long one, I have broken it into five parts to maintain continuity of the text and translation of the Composition by the Tenth Master. Chaupai
प्रति ही १०। चांदी ये काँच बनाने लगी। चाँदी ये १०।
हम्री कछ हाथ ये रचता। पूरा या ही मित्र की रचना। तब चरण
मन सह हमारा। अति जन को सुलिला। १२। हम्री दुःख सकै तु म।
रहरस और किरतन शोहिला

आपू हाथा दें माहि हि चा चाहु ।
सुखी चासे मे से परिखा ग ।।

सेवकशिख से कैलत ग ।।
मे रखता निजकर दें करिये ।।

दहे स खे अजसंखर रिये ।।
पू सन हा इ हमा रे अस ।।
रा रा ज की रहे फिस्क ग ।।
तु महि छाड़ि वे हे असर न चिति बु ।।
जो चार चहां सु तु म ते पड़ ।।
सेवकशिख हमा रे त ये अही ।।
चु नि चु नि सा हमा रे मारी अही ।।
अ पहछा दे मुं झू ह ठा सिये ।।
मलत का लीडा स निवरिये ।।
हु जे सा हमा रे फछा ।।
सी अरु जूज़ कौशु रत्ना ।।

गिे ले हु मु हिय चा नहाए ।।
सहिता संत सिा इ फिस रे ।।
दी न हाँ ढु दु सन कें हं त ।।
तु म हाँ पु री चुल र रसकं त ।।
का लप हे दा हमा
हा पु धा ।।
का लप हे सधु असला ।।
का लप हे फिसु सु म का ख ।।
सकल का लमा की अस मा स ।।
जान बा लज्र गो सिस की आ ।।
हा दा रा जहा हमा जू ठी आ ।।
जान का लका लो क्स्ता खा ।।
नमस्कर र है तह हमा गा ।।
जान का लका जा तना नाये ।।
दे बदै तकचन उ पड़े ।।
अ दि अ फिं तनक त गा ।।
से नू रू सफ़ाक्षु हमा गा ।।

नमस्कर रसिही के हमा रे ।।
सकल का बिं आ पस्सा री ।।
सिपाद को सिपा नू न सूँ ढी आ ।।
सूँ न के पत्र मा बा घ बी आ ।।

घट घट के कं बी के जनता ।।
हा ले बा रे की पौरथा नता ।।
जी दे त कृषि असा ला ।।
सा फ्रिक विंड संदू बा मूला ।।
संत दु ख पए 
ते दु खी ।।
सुख प एवं धु न केसु खी ।।
फु की पौर फ्रा नैं ।।
घट घट के फ्रे प की जन ।।
जा उ दकर्का का का मला ।।
प्रा बू घरत का दे ह अगा ।।
जा अ कर्क का तवे का हु ।।
तु मे मलखा दे ह घर हाँ हूँ ।।
जेते का दन फ्रिक्स सा घाँ रे ।।
अ छ नाम च कु दू श्व च तरौे ।।
मु म सा बी ते खतनाग लमा ।।
उ नता के दु द आ आ लमा ।।

निर्र का रत्न फ्ला फ्ला निरा फ्ला ।।
अ दि अ फिं लल दि आमा ।।
ता का मू दु उ चा तप्ता दे ।।
ज के भा वन पन तवारा दे द ।।

को के राज हा म गा नता ।।
महाम मू दु कछ ।।
महा दे व
के ततकसा सिस ।।
निर्र का रकासा चीनतनाग फ्ला बी ।।

16. अ छ नाम च नभी वो म संखा ।।
किन फ्री बी बी बी प्रा संहा म ।।
15. फ्री कु दू पसः ज पुसः ।।
के बा ये व कहे भा वा ।।
14. अ दि जेनजस वारान सी नी ।।
13. उ तका जजहा नि
हा हूँ रूंच दी नी ।।
18. कछूं फूला च हूँ वे वो ठा ।।
कछूं फ्रिक्स फ्रे एक के इक दे ।।
सा री सूरभि दिखा ह अर्ं भा ब ।।
अ दि दु दादि रूप
सु ये भा बा ।।
19. अ छ रू रहरवे मे री तु मकरे ।।
सिख उ दा री अरु संखा संहा गे ।।
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. Whatever 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. Supreme Being, always support and protect me. (5)

1. O my Protector Lord! provide me Your protection
2. You are my saintly Master, supporter and beloved.
3. You are the friend of the destitute and destroyer of the evil persons.
4. You are the Lord and Master of fourteen regions of creations. (6)
5. With the Will of Lord, Brahma assumed a human form.
6. With the will of the Lord, Shiva was incarnated.
7. With the will of the Lord, Vishnu appeared in the world.
8. This entire Universe is the play of the Supreme Being. (7)
9. It is the Supreme Being who created Supreme Yogi Shiva.
10. It is the Supreme Being who created Brahma the author of Vedas.
11. It is the Supreme Being who created and beautified the Universe.
12. I prostrate before that Supreme Being. (8)
13. It is the Supreme Being who created the whole Universe.
14. It is He, who created the gods, devils and the demigods.
15. 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.
16. It is to be understood that it is He who is my Master. (9)
17. I prostrate before Him.
18. It is He who is caring for all His Creation.
19. He has gifted all the virtues to His servants.
20. And destroyed all their enemies in a moment (like desire, greed, lust, anger etc). (10)

1. The Lord knows the innermost feelings of every heart.
2. The Lord is aware of the suffering of the virtuous and the evil person. (He does not distinguish)
3. And
4. O Lord! You are happy to shower mercy on every being may it be a small ant or a big elephant. (11)
5. You are unhappy if the saints have to suffer pain.
6. You are happy at the happiness of the saints.
7. You are aware of the sufferings in everyone’s heart.
8. You know the innermost feelings and secrets in every heart. (12)
9. When the Lord created this Universe.
10. The earth had many life forms.
11. When the Lord at His will, winds up His creation.
12. Then, all beings are absorbed in Him. (13)
13. And
14. All the beings that are born on this earth describe and praise You as per their understanding.
15. But You are aloof from all beings.
16. You only know the secrets of all the knowledge of Vedas and other holy texts. (14)
17. O Lord! You are without form, without faults and without any support.
18. You are without beginning, beyond estimation, eternal and beyond birth and death.
19. And
20. Even the Vedas have not been able to fathom His secrets. Therefore if somebody attempts to describe His secrets, he will only be called a fool. (15)

1. Some people recognize the Lord in the form of stone statues.
2. Those are great fools because they do not know the innermost secrets.
3. Some people call the incarnations like Shiva as the eternal Lord.
4. This is so because they do not know the secrets of Un manifest Lord. (16)
5. And
6. Whatever is the limit of one’s understanding, they describe the Lord as such.
7. And
8. No body can describe the expanse of Your manifestation and that how You created the Universe in the first instance. (17)
9. O lord! You are only one beautiful Existence beyond description.
10. You have manifested like a pauper here and a king or emperor somewhere else.
11. You created beings in different sources like the mother’s womb, egg, sweat or germination from the seeds or knot of a plant etc.
12. For all types of creations, You have provided appropriate and adequate food. (18)
13. Somewhere You have manifested as Lord Brahma sitting on a lotus flower (for further creation).
14. Somewhere (in the mood to wind up the creation) You manifested as Lord Shiva (who destroys the creation).
15. You are showing Your marvels throughout the Universe.
16. You have created Yourself and are unchanged from the beginning and throughout the ages. (“Saibhang” of Moolmantra) (19)
17. O Lord! Now You protect me.
18. Protect the devotees and annihilate the evil persons.
19. And
20. All the evil persons who ferment trouble for good people and the aliens (who are destroying the Indian society) are killed in the battle-field. (20)

1. Those who surrender to the Supreme Being.
2. Their enemies and tormentors perish under unhappy circumstances.
3. Those persons who seek protection at Your feet.
4. All their calamities are put off. (21)
5. Those who remember the Supreme Being even once.
6. The death does not even come near them.
7. They receive the Lord’s protection at all times.
8. Their sufferings and the perpetrators of their sufferings are put off suddenly. (22)
9. Those who are blessed with the benevolent looks of the Lord.
10. All their maladies are dispelled in no time.
11. All the worldly and spiritual treasures and psychic powers come to their home.
12. No evil person can even touch their shadow. (23)
13. Anybody who remembers You even once.

--------- (39) Rahras and Kirtan Sohila ---------
15. Any person who remembers Your Name.
16. All his sufferings, maladies and tormentors are put off.
   (24)
17. O Supreme Being! (wearer of sword) I seek Your protection.
18. Save me with Your Own hands.
19. Help me in all my endeavors at all times.
20. Save me from my enemies and detractors. (25)
Sweya

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 Lord only 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.

---------- (41) Rahras and Kirtan Sohila ----------
Dohra

This is a prayer to the Supreme Being

1. O Lord! discarding all other sources, I seek refuse in You Only.
2. You have held my arm, so save my honour. I, Gobind (Singh) am Your servant.
Ramkali Mahalla 3 Anand
1 Onkar Satgur Parsad

This is a composition in Ram- Kali Raga by Guru Amar Das. “Anand” literally means bliss, tranquility of mind or state of ecstasy. This composition is of 40 stanzas and describes the actual experience on becoming one with the Lord. This entails three stages; (1) Meeting a true Master – like he met Guru Angad Dev, (2) continuous remembrance of the Lord. (3) Awakening – receiving the Grace of his Beloved Lord. These mystic experiences are entirely different from our worldly experiences with human senses.

Normally the first five and the last stanza are recited or sung in every religious ceremony. Accordingly these have been annexed with the evening prayer of “Rahras”.

_________________ (43) Rahras and Kirtan Sohila ______________
रहरस और कृतन सोहिला 

रहरस और कृतन सोहिला

रहरस और कृतन सोहिला

रहरस और कृतन सोहिला
1. O my mother! I am in the state of bliss as I have attained my True Master.
2. The attainment of the True Teacher was possible because of my state of equipoise ("Sehaj"). Now my mind is full of congratulatory messages.
3. All the families of Ragas (musical meters) and celestial have come to sing the praise of the Lord.
4. O saints! In whose heart the Lord resides, sing the word of the Lord.
5. Guru Nanak Dev says, on attainment of the True Teacher, he is in the state of Bliss. (1)

1. O my mind! Always abide in the Lord Hari.
2. O my mind! When you abide in the Lord, He dispels all of your maladies.
3. He holds your hand in all of your actions and accomplishes your tasks perfectly.
4. O my mind, why do you forget the Lord, He is perfect in all respects and is Omnipotent.
5. Guru Nanak Dev again advises his mind to always abide in the Lord. (2)

1. O my True Master! What is it that is not available in your house?
2. Though everything is available in Your house but only those get them, whom You choose to give.

(45) Rahras and Kirtan Sohila
3. (Such gifted persons) are ever singing Your praise and remember Your Name in their hearts.
4. In whose mind the Name resides, His word always rings in their mind.
5. Guru Nanak Dev praising the True Lord says that there is nothing which is not available in His house. (3)

1. The Lord’s True Name is my support.
2. The True Name which is my support has dispelled all my hungers and cravings.
3. Now my mind is at peace and full of happiness. This has satiated all of my desires.
4. This is due to greatness of my True Teacher that I am always willing to sacrifice myself for him.
5. Guru Nanak Dev addresses the saints to love the Word of the Lord. (Gurbani)
6. The Lord’s True Name is my support. (4)

1. In the fortunate (devotee’s) heart, the Lord’s Word is manifest in all the five senses i.e. Celestial unstuck music of all the five types is playing in his heart.
2. Such celestial music plays in only those hearts where all the powers of the Lord are manifest.
3. For such devotees, all the five evils (like lust, anger, greed, attachment, and ego) are subjugated and the thorn of the fear of death is destroyed.
4. Only those devotees abide in His Name who have been blessed with His merciful writ.
5. Guru Nanak Dev says that such devotees are in bliss on account of His merciful writ. In their hearts, celestial music is always playing. (5)

46 Rahras and Kirtan Sohila
1. O lucky ones! Listen to the true words of (Shri) Anand (Sahib) and all your desires shall be fulfilled.
2. (Guru Amar Das says that) he has attained the Supreme Being and all his sorrows are dispelled.
3. By listening to True Word of Gurbani, all his sorrows, physical diseases and troubles are gone.
4. He got the True Word from his Perfect Master (Guru Angad Dev) and now by listening to it, the saints and the friends are highly pleased.
5. Since the Supreme Being is Himself embodied in the Holy Word, all those who recite or listen to it are purified.
6. Guru Nanak Dev humbly states that since when he is attached to the holy feet of his Perfect Master, he is hearing the unstuck Divine music. (40) (1)
Mundawani Mahalla 5

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 in Lord.

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 (eats) practices these and (digests) these three great virtues i.e. do not go bragging about one’s accomplishments, but accepts these as the Lord’s grace or “Prasad”, such a 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 these is how one can cross the ocean of ignorance and realize Divine Knowledge i.e. everything is the Lord’s play. (1)
Slok Mahalla 5

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 thank the Lord for having completed the onerous task of compiling the holy Shri Guru Granth Sahib.

1. O Lord, I can never appreciate Your benevolence that have united me with Yourself.
2. I am virtueless, 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)
Pauri

पौरी ली ॥

रहरास और किरतन सोहिला । श्रीं ते वे कामको हुए सहर्षिया । 

पतिलेख ते वे उड़तनह देव देव हरिनह । उभु त्य शिखर भाग इनन्द्र जात्र क्रिया वर्तनह । 

निच नवं भर मीराबें मिहु उ नोर्ध वर्षनह । 

वर्ण भर्षिया देवे वे ले तु दात वेद वेद वर्षनह । 

श्रीं हें विश्व हं के मंग नाथ । 

शिखर बोधि न सरं हि अंह उधु आद ॥ चं ॥

पउढ़ी ॥

तिथिय न समर्थु जिथें कोइ नाहि ॥ ओये तेरी रथ अग्नि उदर 

माहि ॥ सुणिः के सम के दूत नाइ तेरी छाड़ जाहि ॥ भुजलु 

विश्वमु अभमान गर सवदी पारि पाहि ॥ जिन कउ लगिय विदारम 

अभिन्न रेष्या याहि ॥ कल माहि एहो जूतु गुण गोविंद गाहि ॥ 

सभमें नो किचपलु समालु साहि माहि ॥ विषया कोइ न जाइ 

जि आये तुष्य आहि ॥६॥

1. O Supreme God! You are most powerful at every place. 
   Even where there is no body to protect.
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 Kaliyuga, 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)

------------------ (50) Rahras and Kirtan Sohila ------------------
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 great devotion. So 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.

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.
Sohila
Rag Gauri Deepki Mahalla 1
Onkar Sat Gur Parsad

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

(52) Rahras and Kirtan Sohila
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 sacrifice 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 cannot evaluate the gifts of the Lord. The Lord’s munificence 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 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)
Rag Assa Mahalla 1

This composition is in “Assa Raga” by Guru Nanak Dev. There are always disputes between the followers of different paths of spiritual philosophy. Among the Hindus, there are six schools of thought or philosophy. These six along with their Masters (in brackets) are as under:-

(i) Nayaya (Gautam)    (ii) Visheshak (Kanad)
(iii) Sankhya (Kapil)    (iv) Yoga (Patanjali)
(v) Vedanta (Vayas)     (vi) Mimansa (Jaimani)

Guru Ji says that the Master of all these teachers is only One Lord. He assumes many garbs. It is like one sun which creates many seasons as well as measures of time created by the same sun.

1. There are six schools of spiritual philosophy and there are their six masters. They have given six different sets of instructions (to achieve the same goal i.e. union with the Lord).
2. But the Master of these six masters is only One (The Lord) who appears in many garbs.

3. And

4. O brothers! In whichever school of philosophy, praise of and reflection on the Lord is done, follow that school. Only that one will earn compliments for you. (1) (Rahau)

5. From very small unit of time like time required for blinking of the eyelids to that of days, months and years.

6. All these are caused by only one sun. Yet it makes many seasons.

7. Guru Nanak Dev says that similarly, there is only one Lord but He appears in many garbs. (2) (2).
Rag Dhanasari Mahalla 1

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 Supreme Being’s “Aarti”. 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. Then Guru Ji 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 he has 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.

---------- (56) Rahras and Kirtan Sohila ----------
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.

------------ (57) Rahras and Kirtan Sohila ------------
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)
Rag Gauri Poorbi Mahalla 4

This composition is by Guru Ram Das in Gauri Poorbi 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 preordained 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 Guru-ward people.

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)
Rag Gauri Poorbi Mahalla 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 merge their minds in the Master’s teachings.

1. O my mind, I implore you to listen carefully. This life is the opportune time for service of the saints.
2. Earn the virtues of remembering the Name of the Lord Hari so that your time in the next life is comfortable. (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 indescribable Truth. (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 fulfil 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.)
Appeal

*Sewak Kau sewa ban ayee.*
*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 the 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 31-07-2010 A.D.) Pingalwara has about 1430 inmates which are being looked after without any descrimination of religion, caste, creed or colour. They include destitutes, cripples, sick and insane men, women, children and the aged. Some of them are suffering from incurable diseases.

In addition to this, a lot of literature is printed and distributred 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. (63) Rahras and Kirtan Sohila
3,50,000/- (Rs. Three Lac Fifty Thousand only) which is being incurred out of the donations and help received from the donors and well-wishers.

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.

Dr. Inderjit Kaur  
President  
All India Pingalwara Charitable Society (Regd.) Amritsar.  
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(64) Rahras and Kirtan Sohila