



Anand Sahib

A journey towards spirituality
English Translation

Gutka – Anand Sahib

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

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Anand Sahib

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ

raamkalee mehlaa 3 anand

Raag Raamkalee, Third Guru, Anand ~ The Song Of Bliss:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur parsaad

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

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥

anand bha-i-aa mayree maa-ay satguroo mai paa-i-aa.

O' my mother, a state of bliss has welled up within me because I have met the True Guru.

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥

satgur ta paa-i-aa sahj saytee man vajee-aa vaaDhaa-ee-aa.

Upon meeting the True Guru, I am in a state of intuitive peace and poise as if a joyous melody is vibrating in my mind.

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ ॥

raag ratan parvaar paree-aa sabad gaavan aa-ee-aa.

It appears as if the jewel-like musical measures along with their fairy-like consorts have come to sing the praises of God.

ਸਬਦੇ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥

sabdo ta gaavhu haree kayraa man jinee vasaa-i-aa.

Let us Sing the praises of God along with those who have enshrined God in their mind and are fully delighted.

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥੧॥

khai naanak anand ho-aa satguroo mai paa-i-aa. ||1||

Nanak says, I am in bliss, because I have met the True Guru. ||1||

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥

ay man mayri-aa too sadaa rahu har naalay.

O' my mind, always remain attuned to God.

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੂਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥

har naal rahu too man mayray dookh sabh visaarnaa.

O' my mind, remain focused on God; He shall eradicate all the sorrows.

ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥

angeekaar oh karay tayraa kaaraj sabh savaarnaa.

He shall always help you and shall accomplish all your tasks.

ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥

sabhnaa galaa samrath su-aamee so ki-o manhu visaaray.

Why do you forsake that Master-God from your mind who is capable of doing everythings?

ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥

kahai naanak man mayray sadaa rahu har naalay. ||2||

Nanak says: O' my mind, always remain focused on God. ||2||

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥

saachay saahibaa ki-aa naahee ghar tayrai.

O' eternal God, what is there which is not in Your celestial home?

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥

ghar ta tayrai sabh kichh hai jis deh so paav-ay.

Everything is under Your control, but only that person receives whom You give yourself.

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥

sadaa sifat salaah tayree naam man vasaava-ay.

Then, he always sings Your praises, and enshrines Your Name in the mind.

ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥

naam jin kai man vasi-aa vaajay sabad ghanayray.

The divine melody of the Shabad vibrates in the mind where dwells Naam.

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥

kahai naanak sachay saahib ki-aa naahee ghar tayrai. ||3||

Nanak says, O' the True Master, what is there that You don't have? ||3||

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੇ ॥

saachaa naam mayraa aaDhaaro.

The eternal Naam is my only support.

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥

saach naam aDhaar mayraa jin bhukhaa sabh gavaa-ee-aa.

The True Name is my only support which has eliminated all my greed.

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥

kar saaNt sukh man aa-ay vasi-aa jin ichhaa sabh pujaa-ee-aa.

Bringing peace and tranquility, Naam has manifest eternal in my heart and it has fulfilled all my desires.

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥

sadaa kurbaan keetaa guroo vitahu jis dee-aa ayhi vadi-aa-ee-aa.

I am forever dedicated to the Guru, who possesses such glory and greatness.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੇ ॥

kahai naanak sunhu santahu sabad Dharahu pi-aaro.

Nanak says: Listen O' saints, enshrine in your heart the love for the Guru's word.

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੇ ॥੪॥

saachaa naam mayraa aaDhaaro. ||4||

The Eternal Naam is the support of my life. ||4||

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਰੈ ॥

vaajay panch sabad tit ghar sabhaagai.

That blessed heart feels as if the five primal sounds vibrating in there.

ਘਰਿ ਸਭਾਰੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥

ghar sabhaagai sabad vaajay kalaa jit ghar Dhaaree-aa.

O' God, that blessed heart, in which You have instilled Your power, feels the divine music being played continuously.

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥

panch doot tuDh vas keetay kaal kankak maari-aa.

You have brought under control that person's all the five demons (lust, anger, greed, attachment, and ego), and have removed his fear of death.

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥

Dhur karam paa-i-aa tuDh jin ka-o se naam har kai laagay.

Only those people focused on God's Name, in whose destiny You have put the blessings of Naam from the very beginning.

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥

khai naanak tah sukh ho-aa tit ghar anhad vaajay. ||5||

Nanak says, in that mind peace prevails as if the melody of continuous Divine music is being played. ||5||

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ ॥

saachee livai bin dayh nimaanee.

Without the true longing for God, this human body is completely helpless.

ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥

dayh nimaanee livai baajhahu ki-aa karay vaychaaree-aa.

Without the true longing for God, what can this helpless body do?

ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੇਇ ਨਾਹੀ ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ ॥

tuDh baajh samrath ko-ay naahee kirpaa kar banvaaree-aa.

O' Master of the universe, no one except You is omnipotent; please bestow mercy.

ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ ॥

ays na-o hor thaa-o naahee sabad laag savaaree-aa.

Except You this body has no other support, it can be embellished only by attuning to the Guru's Word.

ਕਹੈ ਨਾਨਕੁ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ ॥੬॥

khai naanak livai baajhahu ki-aa karay vaychaaree-aa. ||6||

Nanak says, without the love for God, what can this helpless body do? ||6||

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੋ ਕਹੈ ਆਨੰਦੁ ਗੁਰੂ ਤੇ ਜਾਣਿਆ ॥

aanand aanand sabh ko kahai aanand guroo tay jaani-aa.

Everyone talks of bliss; but bliss is known only through the Guru.

ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ ॥

jaani-aa aanand sadaa gur tay kirpaa karay pi-aari-aa.

O' my dear friends, only when the Guru shows his grace, one comes to know about the real bliss from the Guru.

ਕਰਿ ਕ੍ਰਿਪਾ ਕਿਲਵਿਖ ਕਟੇ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ ॥

kar kirpaa kilvikh katay gi-aan anjan saari-aa.

Granting His Grace, the Guru destroys all his sins and blesses him with the healing ointment of spiritual wisdom.

ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ ॥

andrahu jin kaa moh tutaa tin kaa sabad sachai savaari-aa.

Those who eradicate attachment for the worldly things from within, their life is embellished by the Eternal God.

ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਅਨੰਦੁ ਹੈ ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ ॥੭॥

kahai naanak ayhu anand hai aanand gur tay jaani-aa. ||7||

Nanak says, this is the true bliss and this kind of bliss can only be known through the Guru. ||7||

ਬਾਬਾ ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੇਈ ਜਨੁ ਪਾਵੈ ॥

baabaa jis too deh so-ee jan paavai.

O' my God, only that person to whom You give, receives this bliss.

ਪਾਵੈ ਤ ਸੇ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੇ ਹੋਰਿ ਕਿਆ ਕਰਹਿ ਵੇਚਾਰਿਆ ॥

paavai ta so jan deh jis no hor ki-aa karahi vaychaari-aa.

Yes, he alone receives this gift of bliss, unto whom You give it; otherwise what can the helpless creatures do?

ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਦਹ ਦਿਸਿ ਇਕਿ ਨਾਮਿ ਲਾਗਿ ਸਵਾਰਿਆ ॥

ik bharam bhoolay fireh dah dis ik naam laag savaari-aa.

There are some who, deluded by doubt, keep wandering in all the ten directions, but there are others whose life You embellish by attaching them to Naam.

ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ ਜਿਨਾ ਭਾਣਾ ਭਾਵਏ ॥

gur parsaadee man bha-i-aa nirmal jinaa bhaanaa bhaav-ay.

By the Guru's Grace, the mind of those becomes immaculate, to whom Your Will is pleasing.

ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਦੇਹਿ ਪਿਆਰੇ ਸੋਈ ਜਨੁ ਪਾਵਏ ॥੮॥

khai nanak jis deh pi-aaray so-ee jan paav-ay. ||8||

Nanak says: O' God, he alone receives this gift of bliss onto whom You bestow it.

ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੇ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ ॥

aavhu sant pi-aariho akath kee karah kahaanee.

Come O' dear saints, let us reflect on the virtues of the indescribable God.

ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ ॥

karah kahaanee akath kayree kit du-aarai paa-ee-ai.

Let us talk about that indescribable God, and think about the way in which He can be realized.

ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ ॥

tan man Dhan sabh sa-up gur ka-o hukam mani-ai paa-ee-ai.

God can be realized by surrendering our body, mind, wealth, and everything to the Guru and by obeying his command.

ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੁ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥

hukam mannihu guroo kayraa gaavhu sachee banee.

O' saintly people, obey the Guru's Command, and sing the praises of God

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ ॥੯॥

khai naanak sunhu santahu kathihu akath kahaanee. ||9||

Nanak says, listen O' saints, reflect on the virtues of the Indescribable God. ||9||

ਏ ਮਨ ਚੰਚਲਾ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥

ay man chanchlaa chaturaa-ee kinai na paa-i-aa.

O fickle mind, through cleverness, no one has ever realized God.

ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ ਤੂ ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ ॥

chaturaa-ee na paa-i-aa kinai too sun man mayri-aa.

O' my mind, listen, nobody has ever realized God through cleverness

ਏਹ ਮਾਇਆ ਮੋਹਣੀ ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥

ayh maa-i-aa mohnee jin ayt bharam bhulaa-i-aa.

This Maya is so fascinating; which has strayed all in doubt

ਮਾਇਆ ਤ ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ ਜਿਨਿ ਠਗਉਲੀ ਪਾਈਆ ॥

maa-i-aa ta mohnee tinai keetee jin thag-ulee paa-ee-aa.

This fascinating Maya has been created by the same God who has also administered this deceiving potion of worldly illusion to the mortals.

ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ ਲਾਇਆ ॥

kurbaan keetaa tisai vitahu jin moh meethaa laa-i-aa.

I dedicate myself to God who has made attachment to Maya so sweet.

ਕਹੈ ਨਾਨਕੁ ਮਨ ਚੰਚਲ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ ॥੧੦॥

khai naanak man chanchal chaturaa-ee kinai na paa-i-aa. ||10||

Nanak says, O my mercurial mind, no one has realized God through cleverness. ||10||

ਏ ਮਨ ਪਿਆਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥

ay man pi-aari-aa too sadaa sach samaalay.

O' my dear mind, always remember the eternal God with love and devotion.

ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ ॥

ayhu kutamb too je daykh-daa chalai naahee tayrai naalay.

This family which you see shall not go along with you after death.

ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ ॥

saath tayrai chalai naahee tis naal ki-o chit laa-ee-ai.

Why do you emotionally attach yourself to that which is not going to accompany you in the end?

ਐਸਾ ਕੰਮ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ ॥

aisaa kamm moolay na keechai jit ant pachhotaa-ee-ai.

Never do such a deed at all, for which you will repent in the end.

ਸਤਿਗੁਰੂ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ ॥

satguroo kaa updays sun too hovai tayrai naalay.

Listen to the teachings of the True Guru, which will remain with you forever.

ਕਹੈ ਨਾਨਕੁ ਮਨ ਪਿਆਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ ॥੧੧॥

kahai naanak man pi-aaray too sadaa sach samaalay. ||11||

Nanak says, O' my dear mind, always lovingly remember the eternal God.||11||

ਅਗਮ ਅਗੋਚਰਾ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

agam agocharaa tayraa ant na paa-i-aa.

O' unfathomable and unperceivable God, nobody has ever found Your limit.

ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ ॥

anto na paa-i-aa kinai tayraa aapnaa aap too jaanhay.

Yes, no one has found Your limits and only You know Yourself.

ਜੀਅ ਜੰਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ਕਿਆ ਕੇ ਆਖਿ ਵਖਾਣਏ ॥

jee-a jant sabh khayl tayraa ki-aa ko aakh vakhaana-ay.

All living beings and creatures are Your play; how can anyone describe You?

ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂਹੈ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ॥

aakhahi ta vaykheh sabh toohai jin jagat upaa-i-aa.

It is You who has created this world, it is You who speak through every living being and take care of them.

ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥੧੨॥

kahai naanak too sadaa agamm hai tayraa ant na paa-i-aa. ||12||

Nanak says, O' God! You are always incomprehensible and nobody has ever found the limit of Your virtues. ||12||

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥

sur nar mun jan amrit khojday so amrit gur tay paa-i-aa.

The angels and sages search for the ambrosial Nectar; but this nectar is only obtained from the Guru.

ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ ॥

paa-i-aa amrit gur kirpaa keenee sachaa man vasaa-i-aa.

The one upon whom the Guru has shown his mercy has received the nectar of Naam because he has enshrined the eternal God in his mind.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ ॥

jee-a jant sabh tuDh upaa-ay ik vaykh parsan aa-i-aa.

O' God, all living beings are created by You; many people on seeing the Guru come before him to seek his blessings.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ਸਤਿਗੁਰੁ ਭਲਾ ਭਾਇਆ ॥

lab lobh ahaNkaar chookaa satguroo bhalaa bhaa-i-aa.

Their greed and egotism is dispelled, and the True Guru seems pleasing.

ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੇ ਆਪਿ ਤੁਠਾ ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ ॥੧੩॥

kahai naanak jis no aap tuthaa tin amrit gur tay paa-i-aa. ||13||

Nanak says, only the one upon whom God has become gracious, have received the nectar of Naam from the Guru. ||13||

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ ॥

bhagtaa kee chaal niraalee.

The lifestyle of the devotees is unique and distinct.

ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ ॥

chala niraalee bhagtaah kayree bikham maarag chalnaa.

Yes, the devotees' lifestyle is unique and distinct; they follow the most difficult path.

ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ ॥

lab lobh ahaNkaar taj tarisnaa bahut naahee bolnaa.

They renounce greed, egotism and worldly desires; they do not talk much about themselves.

ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ ॥

khanni-ahu tikhee vaalahu nikee ayt maarag jaanaa.

The path they follow in life is sharper than a two-edged sword, and finer than a hair (arduous and challenging). c

ਗੁਰੁ ਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ ॥

gur parsadee jinee aap taji-aa har vaasnaa samaanee.

By the Guru's grace, those who have shed their self-conceit; their desire for maya vanishes in God's remembrance

ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ਜੁਗਹੁ ਜੁਗੁ ਨਿਰਾਲੀ ॥੧੪॥

kahai naanak chaal bhagtaa jugahu jug niraalee. ||14||

Nanak says, age after age the lifestyle of God's devotees has remained unique and distinct. ||14||

ਜਿਉ ਤੂ ਚਲਾਇਹਿ ਤਿਵ ਚਲਹ ਸੁਆਮੀ ਹੋਰੁ ਕਿਆ ਜਾਣਾ ਗੁਣ ਤੇਰੇ ॥

ji-o too chalaai-ihitiv chalah su-aamee hor ki-aa jaanaa gun tayray.

O' Master-God, as You wish, Your creatures conduct themselves accordingly; I do not know any more about Your Virtues.

ਜਿਵ ਤੂ ਚਲਾਇਹਿ ਤਿਵੈ ਚਲਹ ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ ॥

jiv too chalaai-ihitivai chalah jinaa maarag paavhay.

On whatever path You put us, we conduct ourselves as per You wish.

ਕਰਿ ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਇਹਿ ਸਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਵਹੇ ॥

kar kirpaa jin naam laai-ihise har har sadaa Dhi-aavhay.

Showing mercy, whom You attune to Naam, they always lovingly remember You.

ਜਿਸ ਨੇ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ ॥

jis no kathaa sunaa-ihī aapnee se gurdu-aarai sukh paavhay.

Those to whom You recite the divine words of Your praises, enjoy peace
through the Guru in the holy congregation.

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ ॥੧੫॥

kahai naanak sachay saahib ji-o bhaavai tivai chalaavahay. ||15||

Nanak says, O' eternal God, as You wish, You make the creatures conduct
themselves accordingly. ||15||

ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ ॥

ayhu sohilaa sabad suhaavaa.

This song of bliss is the most beautiful Divine Word.

ਸਬਦੇ ਸੁਹਾਵਾ ਸਦਾ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥

sabdo suhaavaa sadaa sohilaa satguroo sunaa-i-aa.

The true Guru has recited this eternal song of joy, which is embellished with
the Divine Word.

ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ ॥

ayhu tin kai man vasi-aa jin Dharahu likhi-aa aa-i-aa.

This song of bliss is enshrined in the minds of those who are so predestined.

ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ ਕਰਹਿ ਗਲਾ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ ॥

ik fireh ghanayray karahi galaa galee kinai na paa-i-aa.

Many mortals wander around, boasting about their shallow knowledge, but
nobody has ever realized God and received bliss by mere talks.

ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ॥੧੬॥

kahai naanak sabad sohilaa satguroo sunaa-i-aa. ||16||

Nanak says that the true Guru has recited the bliss giving Divine Word. ||16||

ਪਵਿਤੁ ਹੋਏ ਸੇ ਜਨਾ ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ ॥

pavit ho-ay say janaa jinee har Dhi-aa-i-aa.

The life of those devotees have become pure, who have meditated on God.

ਹਰਿ ਧਿਆਇਆ ਪਵਿਤੁ ਹੋਏ ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ॥

har Dhi-aa-i-aa pavit ho-ay gurmukh jinee Dhi-aa-i-aa.

Yes, those who have lovingly meditated on God through the Guru have become immaculate.

ਪਵਿਤੁ ਮਾਤਾ ਪਿਤਾ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਪਵਿਤੁ ਸੰਗਤਿ ਸਬਾਈਆ ॥

pavit maataa pitaa kutamb sahit si-o pavit sangat sabaa-ee-aa.

Their mother, father, their families, and all those who come in their contact have been sanctified.

ਕਹਦੇ ਪਵਿਤੁ ਸੁਣਦੇ ਪਵਿਤੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਮੰਨਿ ਵਸਾਇਆ ॥

kahday pavit sunday pavit say pavit jinee man vasaa-i-aa.

God's Name is such a source of bliss that those who utter and those who listen become pure. Those who enshrine it within their minds also become immaculate.

ਕਹੈ ਨਾਨਕੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ ॥੧੭॥

kahai naanak say pavit jinee gurmukh har har Dhi-aa-i-aa. ||17||

Nanak says that, all those who have meditated on God's Name have become pure. ||17||

ਕਰਮੀ ਸਹਜੁ ਨ ਉਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ ॥

karmee sahj na oopjai vin sahjai sahsaa na jaa-ay.

State of intuitive poise doesn't well up through ritualistic deeds, and without intuitive poise, skepticism does not depart.

ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੇ ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ ॥

nah jaa-ay sahsaa kitai sanjam rahay karam kamaa-ay.

People have given up after trying all kinds of deeds, because skepticism does not depart by mere ritualistics deeds.

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ ॥

sahsai jee-o maleen hai kit sanjam Dhotaa jaa-ay.

The mind is polluted by skepticism; how can it be cleansed?

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥

man Dhovahu sabad laagahu har si-o rahhu chit laa-ay.

Clean your mind by attuning to the Guru's word, and keep your consciousness focused on God.

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਉਪਜੈ ਇਹੁ ਸਹਸਾ ਇਵ ਜਾਇ ॥੧੮॥

khai naanak gur parsadee sahj upjai ih sahsaa iv jaa-ay. ||18||

Nanak says, by Guru's Grace intuitive poise wells up, and this skepticism is dispelled. ||18||

ਜੀਅਹੁ ਮੈਲੇ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥

jee-ahu mailay baahrahu nirmal.

Some people, outwardly appear to be pure but their minds are filthy with vices.

ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ ਤਿਨੀ ਜਨਮੁ ਜੁਐ ਹਾਰਿਆ ॥

baahrahu nirmal jee-ahu ta mailay tinee janam joo-ai haari-aa.

Yes, those who are outwardly pure and polluted within, have lost their human life in this game.

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ ॥

ayh tisnaa vadaa rog lagaa maran manhu visaari-aa.

They are afflicted with the terrible disease of worldly desires, and have forsaken even the thought of death from their minds.

ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਸੇ ਸੁਣਹਿ ਨਾਹੀ ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ ॥

vaydaa meh naam utam so suneh naahee fireh ji-o baytaali-aa.

In the Vedas, God's Name has been declared supreme, but they don't listen to this advice and keep on wandering like ghosts.

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਸਚੁ ਤਜਿਆ ਕੂੜੇ ਲਾਗੇ ਤਿਨੀ ਜਨਮੁ ਜੁਐ ਹਾਰਿਆ ॥੧੯॥

khai naanak jin sach taji-aa koorhay laagay tinee janam joo-ai haari-aa. ||19||

Nanak says, those who forsake Truth (God) and cling to falsehood (Maya), have lost their human life in this game. ||19||

ਜੀਅਹੁ ਨਿਰਮਲ ਬਾਹਰਹੁ ਨਿਰਮਲ ॥

jee-ahu nirmal baahrahu nirmal.

Those who are pure from inside and immaculate from outside as well.

ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ ਜੀਅਹੁ ਨਿਰਮਲ ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ ਕਮਾਣੀ ॥

baahrahu ta nirmal jee-ahu nirmal satgur tay karnee kamaanee.

Those who have learned their conduct and way of life from the true Guru, yes they are pure from inside and immaculate from outside.

ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ ਮਨਸਾ ਸਚਿ ਸਮਾਣੀ ॥

koorh kee so-ay pahuchai naahee mansaa sach samaanee.

Not even an iota of falsehood touches them and their desires for Maya end in devotional worship.

ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ ਭਲੇ ਸੇ ਵਣਜਾਰੇ ॥

janam ratan jinee khati-aa bhalay say vanjaaray.

Best are the traders of Naam, who have achieved the purpose of human life by earning the wealth of Naam.

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਮੰਨੁ ਨਿਰਮਲੁ ਸਦਾ ਰਹਹਿ ਗੁਰ ਨਾਲੇ ॥੨੦॥

khai naanak jin man nirmal sadaa raheh gur naalay. ||20||

Nanak says, those whose mind is pure, always remain focused on the Guru's word. ||20||

ਜੇ ਕੋ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ॥

jay ko sikh guroo saytee sanmukh hovai.

If any disciple wants to become truly faithful to the Guru.

ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ ॥

hovai ta sanmukh sikh ko-ee jee-ahu rahai gur naalay.

Yes, if any disciple wants to become faithful to the Guru, then he has to follow the Guru's teachings sincerely)

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਧਿਆਏ ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ ॥

gur kay charan hirdai Dhi-aa-ay antar aatmai samaalay.

He should contemplate on the Guru's teachings and enshrine them in the inner conscience.

ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ ॥

aap chhad sadaa rahai parnai gur bin avar na jaanai ko-ay.

Renouncing self-conceit, such a person should always depend on the Guru, and except for the Guru, should not follow anybody else for spiritual guidance.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸੇ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ ॥੨੧॥

khai nanak sunhu santahu so sikh sanmukh ho-ay. ||21||

Nanak says, listen, O Saints: such a disciple turns toward the Guru with sincere faith, and becomes faithful to the Guru. ||21||

ਜੇ ਕੋ ਗੁਰ ਤੇ ਵੇਮੁਖੁ ਹੋਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ ॥

jay ko gur tay vaimukh hovai bin satgur mukat na paavai.

If someone turns away from the Guru's word, without following the True Guru's teachings, he shall not find liberation from Maya.

ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰ ਥੈ ਕੋਈ ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਏ ॥

paavai mukat na hor thai ko-ee puchhahu bibaykee-aa jaa-ay.

One can never find liberation from the bond of Maya anywhere else; go and ask the wise ones about this.

ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥

anayk joonee bharam aavai vin satgur mukat na paa-ay.

Such a person wanders through countless births, but without following the True Guru's teachings, he shall not find liberation from the bonds of Maya.

ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ ਸਤਿਗੁਰੁ ਸਬਦੁ ਸੁਣਾਏ ॥

fir mukat paa-ay laag charnee satguroo sabad sunaa-ay.

Liberation from the bonds of Maya is received only by coming to the Guru's refuge, because only the true Guru teaches the righteous way in life through Divine Word.

ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ ॥੨੨॥

khai nanak vichaar dekhu vin satgur mukat na paa-ay. ||22||

Nanak says, contemplate this and see, that without the True Guru's word, one does not receive liberation from the bonds of Maya. ||22||

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੇ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ ॥

aavhu sikh satguroo kay pi-aariho gaavhu sachee banee.

O beloved disciples of the True Guru, come and sing the Guru's Divine Words.

ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ ॥

banee ta gaavhu guroo kayree baanee-aa sir banee.

Sing the Divine words, the supreme words (Bani) of all, uttered by the Guru.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ ॥

jin ka-o nadar karam hovai hirdai tinaa samaanee.

These Divine Words uttered by the Guru get enshrined in the heart of those who are blessed with God's glance of grace.

ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗਿ ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ ॥

peevhu amrit sadaa rahhu har rang japihu saarigpaanee.

Partake the Ambrosial Nectar of Naam, remain imbued with God's Love forever, and meditate on God with loving devotion.

ਕਹੈ ਨਾਨਕੁ ਸਦਾ ਗਾਵਹੁ ਏਹ ਸਚੀ ਬਾਣੀ ॥੨੩॥

kahai nanak sadaa gaavhu ayh sachee banee. [23]

Nanak says, forever sing these Divine hymns uttered by the Guru forever. ||23||

ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ ॥

satguroo binaa hor kachee hai banee.

The words uttered by anyone other than the True Guru are false.

ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥

banee ta kache satguru baajhahu hor kachi banee.

Yes, without being uttered or approved by the true Guru, all other hymns are false.

ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕਚੇ ਕਚੀ ਆਖਿ ਵਖਾਣੀ ॥

kahday kachay sunday kachay kacheeN aakh vakhaanee.

False are the reciters, false are the listeners, and false are those who discourse on false Bani.

ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ ਕਹਿਆ ਕਛੂ ਨ ਜਾਣੀ ॥

har har nit karahi rasnaa kahi-aa kachhoo na jaanee.

They may continually recite God's Name with their tongues, but they do not understand what they are reciting.

ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ ॥

chit jin kaa hir la-i-aa maa-i-aa bolan pa-ay ravaanee.

Their conscious has been deceived by Maya, they are just reciting words without any understanding.

ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ ॥੨੪॥

khai nanak satguru baajhahu hor kachi banee. ||24||

Nanak says that without being uttered or approved by the true Guru, all other Bani (word) is false. ||24||

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨੁ ਹੈ ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ ॥

gur kaa sabad ratann hai heeray jit jarhaa-o.

The Word of the Guru is like a priceless gift studded with the virtues of God.

ਸਬਦੁ ਰਤਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ ਏਹੁ ਹੋਆ ਸਮਾਉ ॥

sabad ratan jit man laagaa ayhu ho-aa samaa-o.

The one whose mind is attuned to the Guru's invaluable word, merges in this.

ਸਬਦ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ ਸਚੈ ਲਾਇਆ ਭਾਉ ॥

sabad saytee man mili-aa sachai laa-i-aa bhaa-o.

One whose mind is focused on the Guru's word, he develops love for the eternal God.

ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਆਪੇ ਜਿਸ ਨੇ ਦੇਇ ਬੁਝਾਇ ॥

aapay heeraa ratan aapay jis no day-ay bujhaa-ay.

The one whom God blesses this understanding, realizes that God's Name and the word of His praises are priceless.

ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਰਤਨੁ ਹੈ ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ ॥੨੫॥

khai nanak sabad ratan hai heera jit jarhaa-o. ||25||

Nanak says, the Guru's word is like a priceless gift studded with the invaluable virtues of God. ||25||

ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ ॥

siv sakat aap upaa-ay kai kartaa aapay hukam vartaa-ay.

After creating the soul and Maya, the Creator subjects them to His Command.

ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥

hukam vartaa-ay aap vaykhai gurmukh kisai bujhaa-ay.

Enforcing His Order, He Himself sees the play between the mind and Maya; He gives the understanding about this play only to a rare Guru's follower.

ਤੇੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥

torhai banDhan hovai mukat sabad man vasaa-ay.

Such a person enshrines the Guru's word in the mind, and he is emancipated by breaking the bonds of Maya.

ਗੁਰਮੁਖਿ ਜਿਸ ਨੇ ਆਪਿ ਕਰੇ ਸੁ ਹੋਵੈ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ ॥

gurmukh jis no aap karay so hovai aykas si-o liv laa-ay.

The one whom God Himself blesses the wisdom to follow the Guru's teaching, he lovingly attunes his mind to God.

ਕਹੈ ਨਾਨਕੁ ਆਪਿ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ ॥੨੬॥

kahai naanak aap kartaa aapay hukam bujhaa-ay. ||26||

Nanak says, He Himself is the Creator, and Himself reveals His Command. ||26||

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥

simrit saastar punn paap beechaarday tatai saar na jaanee.

The readers of Smritis and the Shastras reflect upon good and evil, but they do not understand the true essence of reality.

ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ਗੁਰੂ ਬਾਝਹੁ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ॥

tatai saar na jaanee guroo baajhahu tatai saar na jaanee.

Yes, they do not understand the true essence of reality and without the Guru's teachings they can not know the true essence of reality.

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥

tihee gunee sansaar bharam sut||25||aa suti-aa rain vihaanee.

The entire world is engrossed in the three modes of Maya and doubt; it passes the night of its life in the sleep of ignorance.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

gur kirpaa tay say jan jaagay jinaa har man vasi-aa boleh amrit banee.

By the Guru's Grace only those people remain awake from this sleep of ignorance within whom God dwells and who chant the Guru's ambrosial word.

ਕਹੈ ਨਾਨਕੁ ਸੇ ਤਤੁ ਪਾਏ ਜਿਸ ਨੇ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ ॥੨੭॥

kahai naanak so tat paa-ay jis no an-din har liv laagai jaagat rain vihaanee.

||27||

Nanak says that only that person realizes the essence reality (God), who is always imbued with the love of God, and who spends his life remaining awake and alert to the allurements of Maya. ||27||

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥

maataa kay udar meh partipaal karay so ki-o manhu visaaree-ai.

Why should one forsake that God who provides sustenance in the womb of the mother?

ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪਹੁਚਾਵਏ ॥

manhu ki-o visaaree-ai ayvad daataa je agan meh aahaar pahuchaava-ay.

Yes, why forget from the mind such a Great benefactor, who provides sustenance in the fire of the womb?

ਓਸ ਨੇ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ ॥

os no kihu pahi na sakee jis na-o aapnee liv laav-ay.

Nothing can harm the one, whom God imbues with His Love.

ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ ॥

aapnee liv aapay laa-ay gurmukh sadaa samaalee-ai.

God Himself instills His love, therefore following the Guru's teachings, we should always keep remembering Him with love and devotion.

ਕਹੈ ਨਾਨਕੁ ਏਵਡੁ ਦਾਤਾ ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥੨੮॥

kahai naanak ayvad daataa so ki-o manhu visaaree-ai. ||28||

Nanak says, why forget such a Great benefactor from the mind?

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥

jaisee agan udar meh taisee baahar maa-i-aa.

As the fire is inside the womb, so is the desire for Maya outside.

ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥

maa-i-aa agan sabh iko jayhee kartai khayl rachaa-i-aa.

The fire in womb, and the burning desire for Maya (worldly riches and power) are similar in nature; such is the play, the Creator has set up.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ ॥

jaa tis bhaanaa taa jammi-aa parvaar bhalaa bhaa-i-aa.

When God so wishes, the child is born, and the family is very pleased.

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ ॥

liv chhurhkee lagee tarisnaa maa-i-aa amar vartaa-i-aa.

Love for God wears off, and the child becomes attached to worldly desires; the script of Maya runs its course.

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੇਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥

ayh maa-i-aa jit har visrai moh upjai bhaa-o doojaa laa-i-aa.

It is this Maya, because of which God is forgotten, emotional attachment and love for duality wells up.

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ ॥੨੯॥

kahai nanak gur parsadee jinaa liv lagee tinee vichay maa-i-aa paa-i-aa. ||29||

Nanak says, by Guru's Grace, those who remain attuned to God have realized Him, while living in the midst of Maya.

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ॥

har aap amulak hai mul na paa-i-aa jaa-ay.

God Himself is priceless; His worth cannot be estimated.

ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ ਰਹੇ ਲੋਕ ਵਿਲਲਾਇ ॥

mul na paa-i-aa jaa-ay kisai vitahu rahay lok villaa-ay.

Yes, His worth cannot be estimated by anybody, people have grown weary of trying.

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਿਸ ਨੇ ਸਿਰੁ ਸਉਪੀਐ ਵਿਚਹੁ ਆਪੁ ਜਾਇ ॥

aisaa satgur jay milai tis no sir sa-upee-ai vichahu aap jaa-ay.

If one meets and follows the teachings of such a True Guru, self-conceit vanishes, then one should totally surrender himself to that Guru.

ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥

jis daa jee-o tis mil rahai har vasai man aa-ay.

When one remains imbued with the love of God, then God, to whom one belongs, comes to dwell in his mind.

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਨਕਾ ਜਿਨ ਹਰਿ ਪਲੈ ਪਾਇ ॥੩੦॥

har aap amulak hai bhaag tinaa kay naankaa jin har palai paa-ay. ||30||

O' Nanak, God Himself is priceless but they become very fortunate whom God unites to the Guru.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ॥

har raas mayree man vanjaaraa.

God's Name is my wealth and my mind is a trader of Naam

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ਸਤਿਗੁਰ ਤੇ ਰਾਸਿ ਜਾਣੀ ॥

har raas mayree man vanjaaraa satgur tay raas jaanee.

Yes, God's Name is my true wealth and my mind is a trader of Naam. It is from the true Guru that I have come to know about this wealth.

ਹਰਿ ਹਰਿ ਨਿਤ ਜਪਿਹੁ ਜੀਅਹੁ ਲਾਹਾ ਖਟਿਹੁ ਦਿਹਾੜੀ ॥

har har nit japihu jee-ahu laahaa khatihu dihaarhee.

O' human beings, meditate every day on God's Name with loving devotion and earn its profit (bliss) everyday.

ਏਹੁ ਧਨੁ ਤਿਨਾ ਮਿਲਿਆ ਜਿਨ ਹਰਿ ਆਪੇ ਭਾਣਾ ॥

ayhu Dhan tinaa mili-aa jin har aapay bhaanaa.

Only those have received this wealth, whom God has Himself liked to give.

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਹੋਆ ਵਣਜਾਰਾ ॥੩੧॥

kahai naanak har raas mayree man ho-aa vanjaaraa. ||31||

Nanak says: God's Name is my true wealth, and the mind has become its trader.

ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ ॥

ay rasnaa too an ras raach rahee tayree pi-aas na jaa-ay.

O my tongue, you are engrossed in tasting many different relishes, this way your yearning for worldly tastes would not go away

ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੈ ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ ॥

pi-aas na jaa-ay horat kitai jichar har ras palai na paa-ay.

Yes, your desire for different worldly tastes shall not go away by any means, until you attain the subtle essence of God's Name.

ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ ਪੀਐ ਹਰਿ ਰਸੁ ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥

har ras paa-ay palai pee-ai har ras bahurh na tarisnaa laagai aa-ay.

If you do receive the subtle essence of God's Name, and partake this essence of God's Name, then you shall not be troubled by any other desire again.

ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ ॥

ayhu har ras karmee paa-ee-ai satgur milai jis aa-ay.

By God's grace, this subtle essence of God's Name is received by the one who follows the teachings of the True Guru

ਕਹੈ ਨਾਨਕੁ ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩੨॥

khai naanak hor an ras sabh veesray jaa har vasai man aa-ay. ||32||

Nanak says that when the bliss of Naam resides in the mind, all other worldly relishes are forgotten.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥

ay sareeraa mayri-aa har tum meh jot rakhee taa too jag meh aa-i-aa.

O my body, when God infused His divine Light into you, then you came into the world.

ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥

har jot rakhee tuDh vich taa too jag meh aa-i-aa.

Yes, only when God placed His divine light in you, then you came into this world.

ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ ॥

har aapay maataa aapay pitaa jin jee-o upaa-ay jagat dikhaa-i-aa.

God Himself is the mother and Himself the father, who after creating the human being, takes care of the beings.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ ਚਲਤੁ ਨਦਰੀ ਆਇਆ ॥

gur parsaaadee bujhi-aa taa chalat ho-aa chalat nadree aa-i-aa.

When by Guru's grace, one understood the reality of this world, then he realizes that this world is a play and nothing but a play of God.

ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਾਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥੩੩॥

khai nanak sarisat ka mool rachiaa jot raakhee taa too jag mein aa-i-aa. ||33||

Nanak says, that when God laid the foundation of the universe and placed His divine light in you, only then you came into this world.

ਮਨਿ ਚਾਉ ਭਇਆ ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ ॥

man chaa-o bha-i-aa parabh aagam suni-aa.

My mind has become joyful, when I realized the presence of God in my heart.

ਹਰਿ ਮੰਗਲੁ ਗਾਉ ਸਖੀ ਗਿਰੁ ਮੰਦਰੁ ਬਣਿਆ ॥

har mangal gaa-o sakhee garihu mandar bani-aa.

O my friend ; sing songs of joy, because my heart has become a temple for God.

ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ ਸੇਗੁ ਦੂਖੁ ਨ ਵਿਆਪਏ ॥

har gaa-o mangal nit sakhee-ay sog dookh na vi-aapa-ay.

Yes, O' my friend, always sing joyful songs of God's praises; by doing so no sorrow or pain ever afflicts.

ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਆਪਣਾ ਪਿਰੁ ਜਾਪਏ ॥

gur charan laagay din sabhaagay aapnaa pir jaap-ay.

Blessed are the days when I am attached to the Guru's word and I lovingly meditate on my Master-God.

ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੇ ॥

anhath banee gur sabad jaanee har naam har ras bhogo.

It is through the Guru's word, that I have realized the continuous melody of God's praises, and now I am enjoying the relish of God's Name.

ਕਹੈ ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ਕਰਣ ਕਾਰਣ ਜੋਗੇ ॥੩੪॥

kahai naanak parabh aap mili-aa karan kaaran jogo. ||34||

Nanak says, God Himself, who is capable of doing everything, has met me.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥

ay sareeraa mayri-aa is jag meh aa-ay kai ki-aa tuDh karam kamaa-i-aa.

O' my body, what worthwhile deeds have you done by coming into this world?

ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥

ke karam kamaa-i-aa tuDh sareeraa jaa too jag meh aa-i-aa.

Yes, O my body, since you came into this world, what good deeds have you done?

ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ਸੇ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ ॥

jin har tayraa rachan rachi-aa so har man na vasaa-i-aa.

You have not enshrined in your mind that God who created you.

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ॥

gur parsadee har man vasi-aa poorab likhi-aa paa-i-aa.

By the Guru's Grace, God dwells in the mind of the person whose pre-ordained destiny is fulfilled.

ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ ਜਿਨਿ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥੩੫॥

kahai naanak ayhu sareer parvaan ho-aa jin satgur si-o chit laa-i-aa. ||35||

Nanak says, he who has focused his mind on the Guru's teachings, has achieved the purpose of human life and is approved in God's presence.

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੇ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ॥

ay naytarahu mayriho har tum meh jot Dharee har bin avar na daykhhu ko-ee.

O' my eyes, God has infused His Light into you; therefore do not behold anybody other than God (rather see God pervading in everybody and everywhere).

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ ॥

har bin avar na daykhu ko-ee nadree har nihaali-aa.

Do not see anything else except God pervading everywhere, God alone is worthy of beholding

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ ॥

ayhu vis sansaar tum daykh-day ayhu har kaa roop hai har roop nadree aa-i-aa.

O' my eyes, this entire world which you are beholding is the manifestation of God; it is this form of God, which my eyes are seeing.

ਗੁਰੁ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥

gur parsadee bujhi-aa jaa vaykhaa har ik hai har bin avar na ko-ee.

By the Guru's Grace, I have realized this, and now wherever I see, I only see one God, and except God there is no one else.

ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰੁ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ ॥੩੬॥

khai naanak ayhi naytar anDh say satgur mili-ai dib darisat ho-ee. ||36||

Nanak says: Previously these eyes were spiritually blind, upon meeting the true Guru the divine light came in them and now these eyes see God everywhere.

ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੇ ਸਾਚੈ ਸੁਨਣੈ ਨੇ ਪਠਾਏ ॥

ay sarvanhu mayriho saachai sunnai no pathaa-ay.

O my ears, you are sent here only to listen God's praises.

ਸਾਚੈ ਸੁਨਣੈ ਨੇ ਪਠਾਏ ਸਰੀਰਿ ਲਾਏ ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ ॥

saachai sunnai no pathaa-ay sareer laa-ay sunhu sat banee.

Yes, you are attached to the body and sent here to listen to the Guru's divine words of God's praises.

ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ ॥

jit sunee man tan hari-aa ho-aa rasnaa ras samaanee.

The mind and body are rejuvenated by listening to the Guru's divine words of God's praises and the tongue becomes immersed in the nectar of Naam.

ਸਚੁ ਅਲਖ ਵਿਡਾਣੀ ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ ॥

sach alakh vidaanee taa kee gat kahee na jaa-ay.

God is so wondrous and incomprehensible, His state cannot be described.

ਕਹੈ ਨਾਨਕੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸੁਣਹੁ ਪਵਿਤ੍ਰੁ ਹੋਵਹੁ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ॥੩੭॥

kahai nanak amrit naam sunhu pavitar hovhu saachai sunnai no pathaaay. ||37||

Nanak says, listen to the ambrosial Naam and become immaculate, you were created only to listen to the divine Word.

ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥

har jee-o gufaa andar rakh kai vaajaa pavan vajaa-i-aa.

Placing the soul in the body-cave, God blew the breath of life into it like blowing air into a musical instrument.

ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ ॥

vajaa-i-aa vaajaa pa-un na-o du-aaray pargat kee-ay dasvaa gupat

rakhaa-i-aa.

Yes, God blew the breath of life into the body and revealed the nine body organs through the nine doors (two eyes, two ears, two nostrils, one tongue, and two outlets for urine and excreta) but He kept the tenth door hidden.

ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ ॥

gurdu-aarai laa-ay bhaavnee iknaa dasvaa du-aar dikhaa-i-aa. |

To whom God blessed with love for Naam through the Guru, He revealed them the tenth door also.

ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ ॥

tah anayk roop naa-o nav niDh tis daa ant na jaa-ee paa-i-aa.

In that supreme spiritual state where the tenth door has been revealed, one realizes the limitless wealth of God's Name in many beautiful forms.

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਪਿਆਰੈ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ ॥੩੮॥

kahai nanak har piaarai jeeo gufaa andar rakh kai vajaa pavan vajaaiaa. ||38||

Nanak says, placing the soul in the body-cave, dear God blew the breath of life into it like blowing air into a musical instrument.

ਏਹੁ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਘਰਿ ਗਾਵਹੁ ॥

ayhu sachaa sohila saachai ghar gaavhu.

Sing this true song of praises of God in the holy congregation

ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ ਘਰਿ ਸਾਚੈ ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੇ ॥

gaavhu ta sohila ghar saachai jithai sadaa sach Dhi-aavhay.

Yes, sing this song of bliss in the holy congregation, where they always lovingly meditate on the eternal God.

ਸਚੇ ਧਿਆਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਬੁਝਾਵਹੇ ॥

sacho Dhi-aavahi jaa tuDh bhaaveh gurmukh jinaa bujhaavhay.

O' God, they meditate on You only when it so pleases You, and to whom You bless with this understanding through the Guru.

ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ ਜਿਸੁ ਬਖਸੇ ਸੇ ਜਨੁ ਪਾਵਹੇ ॥

ih sach sabhnaa kaa khasam hai jis bakhsay so jan paavhay.

The eternal God is the Master of all, only they realize Him upon whom He becomes gracious.

ਕਹੈ ਨਾਨਕੁ ਸਚੁ ਸੋਹਿਲਾ ਸਚੈ ਘਰਿ ਗਾਵਹੇ ॥੩੯॥

kahai naanak sach sohilaa sachai ghar gaavhay. ||39||

Nanak says, joining the holy congregation, they sing the praise of God.

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੇ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

anad sunhu vadbhaageeho sagal manorath pooray.

O' fortunate ones, listen to the song of bliss; by listening to this song, all your wishes shall be fulfilled.

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੁਰੇ ॥

paarbarahm parabh paa-i-aa utray sagal visooray.

Those who have listened to the song of bliss have realized God, and all their worries have been removed

ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥

dookh rog santaap utray sunee sachee banee.

By listening to the Divine Word, all their sorrows and miseries have departed.

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥

sant saajan bha-ay sarsay pooray gur tay jaanee.

By understanding the divine word from the true Guru, all the saints and friends become delighted.

ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥

suntay puneet kahtay pavit satgur rahi-aa bharpooray.

Those who listen to or utter the word of the Guru, become immaculate as they see the true Guru in this hymn, the song of bliss.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥

binvant naanak gur charan laagay vaajay anhad tooray. ||40||1||

Nanak humbly submits that those who focus on the Guru's word, bliss wells up within them as if non-stop divine melodies are playing in their mind.

ਅਰਦਾਸ

ARDAS

Prayer

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ ॥

Ek-Oankar. Waheguroo Ji Ki Fateh

God is One. All victory is of the Wondrous Guru (God).

ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ।

Sri Bhagouti ji Sahai

May the respected sword (God in the form of the Destroyer of evil doers) help us!

ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦॥

Vaar Sri Bhagouti Ji Ki Paatshaahee Dasvee

Ode of the respected sword recited by the Tenth Guru.

ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈਂ ਧਿਆਇ ॥

Pritham Bhagouti Simar Kai, Guru Naanak Layee Dhiyae

First remember the sword (God in the form of Destroyer of evil doers); then remember Nanak (dwell on his spiritual contribution).

ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈਂ ਸਹਾਇ ॥

Angad Gur Te Amar Das, Raamdaasai Hoye Sahai

Then remember and meditate upon Guru Angad, Guru Amar Das and Guru Ram Das; May they help us! (dwell on their spiritual contribution)

ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੇ ਸਿਮਰੋ ਸ੍ਰੀ ਹਰਿਰਾਇ ॥

Arjan Hargobind No Simrou Sri Har Rai

Remember and meditate upon Guru Arjan, Guru Hargobind and Respected Guru Har Rai. (dwell on their spiritual contribution)

ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੈ ਸਭਿ ਦੁਖ ਜਾਇ ॥

Sri HarKrishan Dhiyaa-eeai Jis Dhithi Sabh Dukh Jaye

Remember and meditate upon respected Guru Har Krishan, by having the sight of whom, all pains vanish. (dwell on their spiritual contribution)

ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥

Teg Bahadur Simareeai Ghar No Nidh Avai Dhai

Remember Guru Tegh Bahadur and then nine sources of spiritual wealth will come hastening to your home.

ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ ॥

Sabh Thai Ho-e Sahaai

Oh God! kindly help us everywhere by *showing us the path*.

ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ ॥

Dasvaa Paatshaah Guru Gobind Singh Ji Sabh Thai Ho-e Sahaai

Remember the respected Tenth Guru Gobind Singh (*dwelling on his spiritual contribution*). Oh God! kindly help us everywhere by *showing us the path*.

**ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ
ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!**

Dasa Paatsaahaa Di Jot Sri Guru Granth Sahib Ji, De Paath Deedaar Daa
Dhiyaan Dhar Ke Bolo Ji Waheguroo

Think and meditate upon the divine light of the Ten Kings contained in the respected Guru Granth Sahib and turn your thoughts to the divine teachings of and get pleasure by the sight of Guru Granth Sahib; Utter Wahe Guru (*Wondrous God*)!

**ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ ਜਪੀਆਂ, ਤਪੀਆਂ,
ਜਿਨ੍ਹਾ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ,
ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ ! ਬੋਲੇ ਜੀ
ਵਾਹਿਗੁਰੂ!**

Panja Piyariya, Chauhaa Sahibzadiya, Chaliya Mukhtiya, Huthiya, Jupiya,
Tupiya, Jina Nam Jupiya, Vand Shakiya, Deg Chalaeee, Teg Vaahee, Dekh
Ke Andhith Keetaa, Tinhaa Piariyaa, Sachiaariyaa Dee Kamaeee, Da Dhiyaan
Dhar Ke Bolo Ji Waheguroo

Think of the deeds of the Five Beloved Ones, of the four sons (*of Guru Gobind Singh*); of the Forty Martyrs; of the brave Sikhs of indomitable determination; of the devotees steeped in the colour of the Naam; of those who were absorbed in the Naam; of those who remembered the Naam and shared their food in companionship; of those who started free kitchens; of those who wielded their swords (*for preserving truth*); of those who overlooked others shortcomings; All the aforesaid were pure and truly devoted ones; Utter Wahe Guru (*Wondrous God*)!

ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੇਪਰੀਆਂ ਲੁਹਾਈਆਂ, ਚਰਖੜੀਆਂ ਤੇ ਚੜੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

[Jinaa Singhaa Singhneeyaa Ne Dharam Het Sees Dithe, Bund Bund Kuttai, Khopriya Luhaiya, Charukriya Te Churhe, Aariaa Naal Chiraae Ge, Gurdwaraiya Di Seva Layee Kurbaniya Keethiya, Dharam Nehee Haariye, Sikhi Kesaa Suwaasaa Naal Nibaahee, Tina Dee Kamaaee Daa Dhiyaan Dhar Ke Bolo Ji Waheguroo](#)

Think of and remember the unique service rendered by those brave Sikh men as well as women, who sacrificed their heads but did not surrender their Sikh Religion; Who got themselves cut to pieces from each of the joints of the body; Who got their scalps removed; Who were tied and rotated on the wheels and broken into pieces; Who were cut by saws; Who were flayed alive; Who sacrificed themselves to upkeep the dignity of the Gurdwaras; Who did not abandon their Sikh faith; Who kept their Sikh Religion and saved their long hair till their last breath; Utter Wahe Guru (*Wondrous God*)!

ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!

[Saarey Takhta Sarbat Gurdwariya Daa Dhiyaan Dhur Ke Bolo Ji Waheguroo](#)

Turn your thoughts to all of the seats of Sikh Religion and all the Gurdwaras; utter Wahe Guru (*Wondrous God*)!

**ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੇ ਵਾਹਿਗੁਰੂ,
ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ।**

Prithme Sarbat Khaalsaa Ji Ki Ardaas Hai Ji, Sarbat Khaalsaa Ji Ko
Waheguroo Waheguroo Waheguroo Chit Aavai Chit Aavan Ka Sadkaa
Surab Sukh Hovai

First the entire respected Khalsa make this supplication that may they meditate on Your Name; and may all pleasures and comforts come through such meditation.

**ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫਤਹਿ,
ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੇ ਜੀ
ਵਾਹਿਗੁਰੂ!**

Jahaa Jahaa Khaalsaa Ji Saahib, Tahaa Tahaa Ruchhiya Riyaa-it, Deg Teg
Fateh, Bira Ki Paij, Panth Ki Jeet, Sree Saahib Ji Sahaai Khaalse Ji Ko Bol
Baaley, Bolo Ji Waheguroo

Wherever respected Khalsa is present, give Your protection and grace; May the free kitchen and sword never fail; Maintain the honour of your devotees; Confer victory upon the Sikh people; May the respected sword always come to our assistance; May the Khalsa always get honours; Utter Wahe Guru (Wondrous God)!

**ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ,
ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ਚੌਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੋ
ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!!!**

Sikhaa Noo Sikhee Daan, Kesh Daan, Rehit Daan, Bibek Daan, Bharosaa
Daan, Daanaa Sir Daan Naam Daan, Chounkiyaa Jhande Bunge Jugo Jug
Attal, Dharam Ka Jai Kaar Bolo Ji Waheguroo

Kindly confer upon the Sikhs the gift of Sikhism, the gift of long hair, the gift of observing Sikh laws, the gift of divine knowledge, the gift of firm faith, the gift of belief and the biggest gift of Name. O God! May the choirs, the mansion and the banners exist forever; may the truth ever triumph; utter Wahe Guru (Wondrous God)!

ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ।

Sikhaa Daa Man Neevaa, Mat Uchee, Mat Pat Daa Raakhaa Aap
Waheguroo

May the minds of all the Sikhs remain humble and their wisdom exalted; O God! You are the protector of wisdom.

**ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸੱਚੇ ਪਿਤਾ, ਵਾਹਿਗੁਰੂ!
ਆਪ ਦੇ ਹਜ਼ੂਰ.....ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ।**

Hey Nimaneeaa De Maan, Nitaneeaa De Taan, Nioteeaa Di Ot, Sachey Pita
Waheguroo (Aap Di Hazoor....Di Aardas hai Ji)

O True Father, Wahe Guru! you are the honour of the meek, the Power of the helpless ones, the shelter of the shelterless, we humbly make prayer in your presence.....(*substitute the occasion or prayer made here*).

ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ ਕਰਨੀ। ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ।

Akhar Vaadhaa Ghaataa Bhul Chuk Maaf Karnee, Sarbat De Kaaraj Raas
Karney.

Kindly pardon our errors and shortcomings in reciting the above Prayer.
Kindly fulfill the objects of all.

**ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨ ਚਿੱਤ ਆਵੇ। ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ
ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।**

Seyee Piyare Mel, Jina Miliya Teraa Naam Chit Aavai, Naanak Naam Chardi
Kala, Tere Bhaaney Sarbat Daa Bhalaa

Kindly cause us to meet those true devotees by meeting whom, we may remember and meditate upon Your Name. O God! through the True Guru Nanak, may Your Name be exalted, and may all prosper according to Your will.

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ

Waheguroo Ji Ka Khaalsaa Waheguroo Ji Ki Fateh

The Khalsa belongs to God; all victory is the victory of God.

Philosophy for the Journey

Philosophy of Sikhism is characterized by logic, comprehensiveness and its "without frills" approach to the spiritual and material world. Its theology is marked by simplicity. In Sikh ethics there is no conflict between the individual's duty to the self and that towards society (sangat).

Sikhism is the youngest world religion founded by Guru Nanak some 500 years ago. It emphasizes the belief in One Supreme Being and the Creator (Waheguru) of the universe. It offers a simple straight path to eternal bliss and spreads a message of love and universal brotherhood. Sikhism is strictly a monotheistic faith and recognizes God as the only One who is not subject to limits of time or space. Sikhism believes that there is only one God, who is the Creator, Sustainer, Destroyer and does not take human form. The theory of incarnation has no place in Sikhism. It does not attach any value to gods and goddesses and other deities.

In Sikhism the ethics and religion go together. One must inculcate moral qualities and practice virtues in everyday life in order to step towards spiritual development. Qualities such as honesty, compassion, generosity, patience and humility can only be built up by efforts and perseverance. The lives of our Great Gurus are a source of inspiration in this direction.

The Sikh religion teaches that the goal of human life is to break the cycle of birth and death and merge with God. This can be accomplished by following the teachings of the Guru, meditation on the Holy Name (Naam) and performance of acts of service and charity.

Naam Marg emphasizes daily devotion to the remembrance of God. One has to control the five feelings, viz., Kam (Desire), Krodh (anger), Loabh (greed), Moh (worldly attachment) and Ahankar (pride) to achieve salvation. The rituals and routine practices like fasting and pilgrimage, omens and austerities are rejected in Sikh religion. The goal of human life is to merge with God and this is accomplished by following the teachings of Guru Granth Sahib. Sikhism emphasizes Bhagti Marg or the path of devotion. It does,

however, recognize the importance of Gian Marg (Path of Knowledge) and Karam Marg (Path of Action). It lays greatest stress on the need for earning God's Grace in order to reach the spiritual goal.

Sikhism is a modern, logical, and practical religion. It believes that normal family-life (Grahast) is no barrier to salvation. Celibacy or renunciation of the world is not necessary to achieve salvation. It is possible to live detached in the midst of worldly ills and temptations. A devotee must live in the world and yet keep his head above the usual tension and turmoil. He must be a scholarly soldier, and saint for God.

Sikhism is a cosmopolitan and a "secular religion" and thus rejects all distinctions based on caste, creed, race or sex. It believes all human beings are equal in the eyes of God. The Gurus stressed on equality of women and rejected female infanticide and Sati (widow burning) practice. They also actively propagated widow remarriage and rejected purdah system (women wearing veils). In order to keep the mind focused on Him one must meditate on the holy Name (Naam) and perform the acts of service and charity. It is considered honorable to earn one's livelihood through honest work (Kirat Karna) and not by begging or dishonest means. Vand Chhakna, sharing with others, is also a social responsibility. The individual is expected to help those in need, through the Daswandh (10% of his earnings). Seva, community service is also an integral part of Sikhism. The free community kitchen (langar) found at every gurdwara and open to people of all religions is one expression of this community service.

Sikh religion advocates optimism and hope. It does not accept the ideology of pessimism. The Gurus believed that this life has a purpose and a goal. It offers an opportunity for self and God realization. Moreover man is responsible for his own actions. He cannot claim immunity from the results of his actions. He must therefore be very vigilant in what he does.

The Sikh Scripture, Guru Granth Sahib, is the Eternal Guru. This is the only religion which has given the Holy Book the status of a religious preceptor. There is no place for a living human Guru (Dehdhari) in Sikh religion.

Courtesy www.sikhpoint.com.

Role Of Women

The principles of Sikhism state that women have the same souls as men and possess an equal right to cultivate their spirituality. They can lead religious congregations, take part in the Akhand Path (the continuous recitation of the Holy Scriptures), perform *Kirtan* (congregational singing of hymns), work as Granthis (priests). They can participate in all religious, cultural, social, and secular activities. Sikhism was the first major world religions giving equality to men and women. Guru Nanak, preached gender-based equality, and the gurus who succeeded him encouraged women to take a full part in all the activities of Sikh worship and practice.

The Guru Granth Sahib states,

"Women and men, all are created by God. All this is God's play. Says Nanak, all thy creation is good and Holy" -SGGS p.304

Sikh history has recorded the role of women portraying them as equal in service, devotion, sacrifice, and bravery to men. Many examples of women's moral dignity, service, and self-sacrifice are written in the Sikh tradition.

According to Sikhism, men and women are two sides of the same coin. In the system of interrelations and interdependence where man takes birth from woman, and woman is born of man's seed. According to Sikhism a man cannot feel secure and complete in his life without a woman, and a man's success is related to the love and support of the woman who shares her life with him, and vice versa. Guru Nanak said:

"[it] is a woman who keeps the race going" and that we should not "consider woman cursed and condemned, [when] from woman are born leaders and kings." SGGS Page 473.

Salvation: An important point to raise is whether a religion considers women capable of achieving salvation, realisation of God here or the highest spiritual realm. The Guru Granth Sahib states,

“In all beings is the Lord pervasive, the Lord pervades all forms male and female” (Guru Granth Sahib, p.605).

From the above statement from the Guru Granth Sahib, the light of God rests equally with both sexes. Both men and women can therefore attain equally salvation by following Guru’s teachings. In many religions, a woman is considered a hindrance to man’s spirituality, but not in Sikhism. The Guru rejects this. In ‘Current Thoughts on Sikhism’, Alice Basarke states,

“the first Guru put woman on a par with man...woman was not a hindrance to man, but a partner in serving God and seeking salvation”.

Marriage: Guru Nanak recommended *grhastha*—the life of a householder, Instead of celibacy and renunciation, Husband and wife were equal partners and fidelity was enjoined upon both. In the sacred verses, domestic happiness is presented as a cherished ideal and marriage provided a running metaphor for the expression of love for the Divine. Bhai Gurdas, poet of early Sikhism and an authoritative interpreter of the Sikh doctrine, pays high tribute to women. He says:

“A woman, is the favourite in her parental home, loved dearly by her father and mother. In the home of her in-laws, she is the pillar of the family, the guarantee of its good fortune... Sharing in spiritual wisdom and enlightenment and with noble qualities endowed, a woman, the other half of man, escorts him to the door of liberation.” (Varan, V.16)

Equal Status: To ensure equal status between men and women, the Gurus made no distinction between the sexes in matters of initiation, instruction or participation in *sangat* (holy fellowship) and *pangat* (eating together) activities. According to Sarup Das Bhalla, Mahima Prakash, Guru Amar Das disfavoured the use of the veil by women. He assigned women to supervise some communities in disciples and preached against the custom of *sati*. Sikh history records the names of several women, such as Mata Gujri Mai Bhago, Mata Sundari, Rani Sahib Kaur, Rani Sada Kaur and Maharani Jind Kaur, who played important roles in the events of their time

Education: Education is considered very important in Sikhism. It is the key to anyone's success. It is a process of personal development and it is the reason why the 3rd Guru set up many schools. The Guru Granth Sahib states, ***"All divine knowledge and contemplation is obtained through the Guru"*** (Guru Granth Sahib, p.831). Education for all is essential and everyone must work to be the best they can be. Fifty two of the Sikh missionaries sent out by the 3rd Guru were women. In, 'The Role and Status of Sikh Women', Dr Mohinder Kaur Gill writes, ***"Guru Amar Das was convinced that no teachings can take root until and unless they are accepted by women folk"***.

Restrictions on Clothes: Apart from requiring women not to wear a veil, Sikhism makes a simple yet very important statement regarding dress code. This applies to all Sikhs regardless of gender. The Guru Granth Sahib states, ***"Avoid wearing those clothes in which the body is uncomfortable and mind is filled with evil thoughts."*** SGGs, Page 16

Thus, the Sikhs will realise what type of clothes fill the mind with evil thoughts and should avoid them. Sikh women are expected to defend themselves with Kirpan (sword) and others, this is unique for women because it is the first time in history when women were expected to defend themselves and they are not expected to be dependent on men for physical protection.

SGGS Quotes: ***"In the earth and in the sky, I do not see any second. Among all the women and the men, His Light is shining. " Sggs Page 223. From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all. Guru Nanak, SGGs Page 473***

In regard to dowry: "O my Lord, give me thy name as my wedding gift and dowry." Shri Guru Ram Das ji, Page 78, line 18 SGGs

Regarding the practice of Purdah: "Stay, stay, O daughter-in-law - do not cover your face with a veil. In the end, this shall not bring you even half a shell. The one before you used to veil her face; do not follow in her footsteps. The only merit in veiling your face is that for a few days, people will say, "What a noble bride has come". Your veil shall be true only if you skip, dance and sing the Glorious praises of God. -P. 484, SGGS

Women and indeed all souls were strongly encouraged to lead a spiritual life: "Come, my dear sisters and spiritual companions; hug me close in your embrace. Let's join together, and tell stories of our All-powerful Husband Lord."-Guru Nanak, pg 17, SGGS.

"Friend, all other wear ruins happiness, the wear that to the limbs is torment, and with foul thinking fills the mind"-SGGS Page 16.

Importance Of Turban

Turban is and has always been an inseparable part of a Sikh. Since about 1500 A.D and the time of Guru Nanak, the founder of Sikhism, Sikhs have been wearing the turban.

The turban or "*pagri*" often shortened to "*pag*" or "*dastar*" are different words in various dialect for the same article. All these words refer to the garment worn by both men and women to cover their heads. It is a headdress consisting of a long scarf-like single piece of cloth wound round the head or sometimes an inner "hat" or patka. Traditionally in India, the turban was only worn by men of high status in society; men of low status or of lower castes were not allowed to wear a turban.

Although the keeping of unshorn hair was mandated by Guru Gobind Singh as one of the Five K's or five articles of faith, it has long been closely associated with Sikhism since the very beginning of Sikhi in 1469. Sikhism is the only religion in the world in which wearing a turban is mandatory for all adult males. Vast majority of people who wear turbans in the Western countries are Sikhs. The Sikh *pagdi* is also called *dastaar*. *'Dastar'* is a Persian word. It means 'Hand of God' implying His Blessing.

Sikhs are famous for their many and distinctive turbans. Traditionally, the turban represents respectability, and has long been an item once reserved for nobility only. During the Mughal domination of India, only the Muslims were allowed to wear a turban. All non-muslims were strictly barred from wearing one.

Guru Gobind Singh, in defiance of this infringement by the Mughals asked all of his Sikhs to wear the turban. This was to be worn in recognition of the high moral standards that he had charted for his Khalsa followers. He wanted his Khalsa to be distinct and be determined "to stand out from the rest of the world". He wanted them to follow the unique path that had been set out by the Sikh Gurus. Thus, a turbaned Sikh has always stood out from the crowd, as the Guru intended; for he wanted his 'Saint-Soldiers' to not only be easily recognizable, but easily found as well.

When a Sikh man or woman dons a turban, the turban ceases to be just a band of cloth; for it becomes one and the same with the Sikh's head. The turban, as well as the four other articles of faith worn by Sikhs, has an

immense spiritual and temporal significance. While the symbolism associated with wearing a turban are many — sovereignty, dedication, self-respect, courage and piety, but!, the main reason that Sikhs wear a turban is to show--their love, obedience and respect for the founder of the Khalsa Guru Gobind Singh. The above high-lighted words need to be replaced by something else. Could be 'reasons for'

"The turban is our Guru's gift to us. It is how we crown ourselves as the Singhs and Kauras who sit on the throne of commitment to our own higher consciousness. For men and women alike, this projective identity conveys royalty, grace, and uniqueness. It is a signal to others that we live in the image of Infinity and are dedicated to serving all. The turban doesn't represent anything except complete commitment. When you choose to stand out by tying your turban, you stand fearlessly as one single person standing out from six billion people. It is a most outstanding act." (Quoted from Sikhnet).

Humility key Essence In Your Journey

Humility is an important aspect of Sikhism. According to this, Sikhs must bow in humility before God. Humility or Nimrata, in Punjabi are closely related words. **Nimrata** is a virtue that is vigorously promoted in Gurbani. The translation of this Punjabi word is "**Humility**", "**Benevolence**" or "**Humbleness**." Someone whose mind is not distracted by the thought that he or she is better or more important than someone. Problem area - not a correct sentence above

This is an important quality for all humans to nurture and one that is an essential part of a Sikh's mind set and this quality must accompany the Sikh at all times. The other four qualities in the Sikh arsenal are: *Truth (Sat), Contentment (Santokh), Compassion (Daya) and Love(Pyaar)*. These five qualities are essential to a Sikh and it is their duty to meditate and recite Gurbani to inculcate these virtues and make them a part of their personality.

What Gurbani tells us:

"The fruit of humility is intuitive peace and pleasure. With Humility they continue to meditate on God, the Treasure of excellence. The God-conscious being is steeped in humility. One whose heart is mercifully blessed with abiding humility. Sikhism deal Humility as begging bowl before the god,"

Guru Nanak, First Guru Of Sikhism:

"Listening and believing with love and humility in your mind cleanse yourself with the Name, at the sacred shrine deep within."- SGGGS Page 4.

"Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body."-SGGS Page 6.

"In the realm of humility, the Word is Beauty. Forms of incomparable beauty are fashioned there." SGGGS Page 8.

"Modesty, humility and intuitive understanding are my mother-in-law and father-in-law" -SGGS Page 152.

Journey towards Spirituality

Guru Granth Sahib is an eternal living Guru, a poetic composition of Sikh Gurus, Hindu and Muslim Saints. The compilation is a gift from God through them to all mankind. The vision in the Guru Granth Sahib is of a society based on Divine justice without oppression of any kind. While the Granth acknowledges and respects the scriptures of Hinduism and Islam, it does not imply a moral reconciliation with either of these religions. In Guru Granth Sahib women are highly respected with equal roles as men. Women have the same souls as men and thus possess an equal right to cultivate their spirituality with equal chance of achieving liberation. Women can participate in all religious, cultural, social, and secular activities including leading religious congregations.

Sikhism advocates equality, social justice, service to humanity, and tolerance for other religions. The essential message of Sikhism is spiritual devotion and reverence of God at all times while practicing the ideals of compassion, honesty, humility and generosity in everyday life. The three core tenets of the Sikh religion are meditating and remembering God, Working for Honest living and sharing with others.

Congratulations for making an effort to go on this Spiritual Journey for the soul. The translation can never be close to original, especially when the complete Guru Granth Sahib is in poetry and the use of metaphors makes the task exceedingly difficult. In the Divine message, Hindu & Muslim mythological stories are often used Pralahad , Harnakash, laxmi, Brahma etc. Please do not read them literally but understand their underlying message. The focus is on the fact that God is one and to have union with Him is the goal of human life.

This work has been done over years by several volunteers, to get to you the Divine message in your language. If you have any questions, please feel free to email walnut@gmail.com and we would love to join you on this journey.