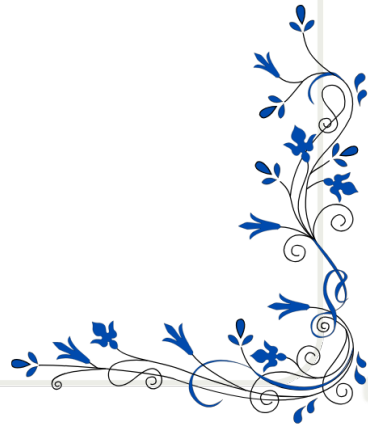


A garland of Gurbani

*The Shabads of
Sri Guru Tegh Bahadur Jee*

Edited by
Harjinder Singh







ਗੁਰੂ ਤੇਗ ਬਹਾਦੁਰ ਆਂ ਸਰਾਪਾ ਅਫ਼ਜ਼ਾਲ

Guroo Teg(h) Bahaadhur aa(n) saraapaa aphazaal
Guru Teg Bahadur was the storehouse of
elevated moralities and virtues,

ਜ਼ੀਨਤ-ਆਰਾਇ ਮਹਿਫਲਿ ਜਾਹੇ ਜਲਾਲ ॥ ੯੯ ॥

Zeenata-aarai mahifal jaaho jalaal || 99 ||

He was instrumental in enhancing the
gaiety and pomp of congregations that
sung Vaheguru's praise. (99)

ਅਨਵਾਰਿ ਹੱਕ ਅਜ ਵਜੂਦਿ ਪਾਕਿਸ਼ ਰੌਸ਼ਨ


Anavaar hak az vajoodh paakish rauashan
The rays of truth derive their brightness
from his sacred torso,

ਹਰ ਦੇ ਆਲਮ ਜਿ ਫੈਜਿ ਫਜਲਸ਼ ਰੌਸ਼ਨ ॥ ੧੦੦ ॥

Har dho aalam z phaiz phajalash
rauashan || 100 ||

And, both the worlds are bright because
of his grace and blessings. (100)

(Bhai Nand Lal Ji, Ganjnama)

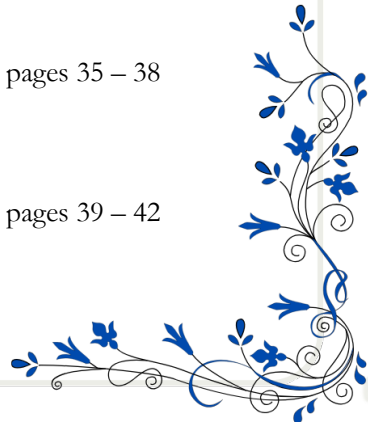







CONTENTS

Translators Note	pages 1-2
Editors Preface	pages 3-4
Sri Guru Tegh Bahadur Jee	pages 5-6
Introduction to Raags	pages 7-10
ਰਾਗੁ ਗਉੜੀ Raag Guari	page 11
ਸਾਧੇ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥ saadho man kaa maan tiaagau	pages 12-16
ਸਾਧੇ ਰਚਨਾ ਰਾਮ ਬਨਾਈ ॥ saadho rachanaa raam banaice	pages 17 – 21
ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥ praanee kau har jas man nahee aavai	pages 22 – 26
ਸਾਧੇ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥ saadho ih man gahio na jaicee	pages 27 – 30
ਸਾਧੇ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਉ ॥ saadho gobi(n)dh ke gun gaavau	pages 31 – 34
ਕੇਉ ਮਾਈ ਭੂਲਿਓ ਮਨੁ ਸਮਝਾਵੈ ॥ kouuo maiee bhoolio man samajhaavai	pages 35 – 38
ਸਾਧੇ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥ Saadho raam saran bisaraamaa	pages 39 – 42





ਮਨ ਰੇ ਕਹਾ ਭਇਓ ਤੈ ਬਉਰਾ ॥

man re kahaa bhio tai bauraa ||

pages 43 – 46

ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥

nar achet paap te ddar re ||

pages 47 – 50

ਰਾਗੁ ਆਸਾ Raag Aasa

page 51

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ ॥

birathaa kahau kaun siau man kee ||

pages 52 – 54

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ Raag Devgandhari

page 55

ਯਹ ਮਨੁ ਨੈਕ ਨ ਕਹਿਓ ਕਰੈ ॥

yeh man naik na kahio karai ||

pages 56 – 58

ਸਭ ਕਿਛੁ ਜੀਵਤ ਕੇ ਬਿਵਹਾਰ ॥

sabh kichh jeevat ko bivahaar ||

pages 59 – 60

ਜਗਤ ਮੈ ਝੂਠੀ ਦੇਖੀ ਪ੍ਰੀਤਿ ॥

jagat mai jhooThee dhekhee preet ||

pages 61 – 63

ਰਾਗੁ ਬਿਹਾਗੜਾ Raag Bihagrra

page 64

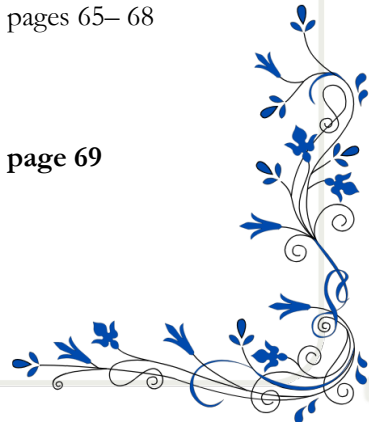
ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੇਉ ਜਾਨੈ ॥

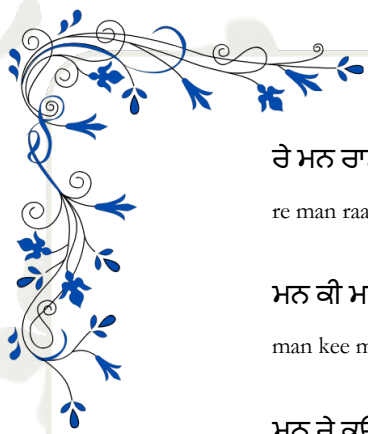
har kee gat neh kouoo jaanai ||

pages 65– 68

ਰਾਗੁ ਸੋਰਠਿ Raag Sorath

page 69





ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥

re man raam siau kar preet ||

pages 70 – 72

ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ ॥

man kee man hee mach rahee ||

pages 73 – 76

ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥

man re kaun kumat tai leenee ||

pages 77 – 81

ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੇ ॥

man re prabh kee saran bichaaro ||

pages 82 – 92

ਪ੍ਰਾਨੀ ਕਉਨੁ ਉਪਾਉ ਕਰੈ ॥

praanee kaun upaau karai ||

pages 93 – 96

ਮਾਈ ਮੈ ਕਿਹਿ ਬਿਧਿ ਲਖਉ ਗੁਸਾਈ ॥

maiee mai keh bidh lakhau gusaiee ||

pages 97 – 99

ਮਾਈ ਮਨੁ ਮੇਰੇ ਬਸਿ ਨਾਹਿ ॥

maiee man mero bas nach ||

pages 100 – 103

ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ ॥

re nar ieh saachee jeea dhaar ||

pages 104 – 106

ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥

eeh jag meet na dhekhio koiee ||

pages 107 – 110

ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ ॥

man re gahio na gur upadhes ||

pages 111 – 113

ਜੇ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

jo nar dhukh mai dhukh nahee maanai ||

pages 114 – 116

ਪ੍ਰੀਤਮ ਜਾਨਿ ਲੇਹੁ ਮਨ ਮਾਹੀ ॥

preetam jaan leh man maahee ||

pages 117 – 119

ਰਾਗੁ ਧਨਾਸਰੀ Raag Dhanaasree

page 120

ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥

kaahe re ban khojan jaicee ||

pages 121 – 123

ਸਾਧੇ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥

saadho ih jag bharam bhulaanaa ||

pages 124 – 126

ਤਿਹ ਜੋਗੀ ਕਉ ਜੁਗਤਿ ਨ ਜਾਨਉ ॥

teh jogee kau jugat na jaanau ||

pages 127 – 129

ਅਬ ਮੈ ਕਉਨੁ ਉਪਾਉ ਕਰਉ ॥

ab mai kaun upaau karau ||

pages 130 – 132

ਰਾਗੁ ਜੈਤਸਰੀ Raag Jaitsri

page 133

ਭੂਲਿਓ ਮਨੁ ਮਾਇਆ ਉਰਝਾਇਓ ॥


bhoolio man maiaa urajhaio ||

pages 134 – 136

ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥

har joo raakh leh pat meree ||

pages 137 – 139



ਮਨ ਰੇ ਸਾਚਾ ਗਹੇ ਬਿਚਾਰਾ ॥
man re saachaa gaho bichaaraa ॥

pages 140 – 142

ਰਾਗੁ ਟੋਡੀ Raag Todee

page 143

ਕਹਉ ਕਹਾ ਅਪਨੀ ਅਧਮਾਈ ॥
kahau kaha apanee adhamaiee ॥

pages 144 – 146

ਰਾਗੁ ਤਿਲੰਗ Raag Tilang

page 147

ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ...
chetanaa hai tau chet lai ...

pages 148 – 150

ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ ...
jaag leho re manaa jaag leho ...

pages 151 – 153

ਹਰਿ ਜਸੁ ਰੇ ਮਨਾ ਗਾਇ ਲੈ ...
har jas re manaa gai lai ...

pages 154 – 156

ਰਾਗੁ ਬਿਲਾਵਲੁ Raag Bilaval

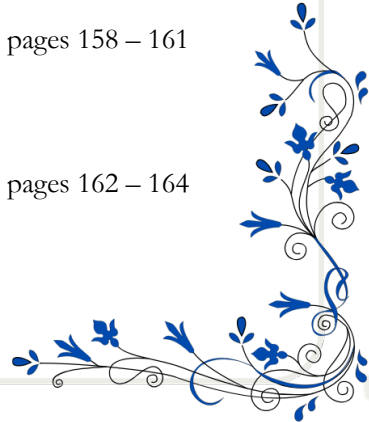
page 157


ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮੁ ਪਛਾਨੇ ॥
dhukh harataa har naam pachhaano ॥

pages 158 – 161

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੁ ਪਾਵੈ ॥
har ke naam binaa dhukh paavai ॥

pages 162 – 164





ਜਾ ਮੈ ਭਜਨੁ ਰਾਮ ਕੇ ਨਾਂਹੀ ॥
jaa mai bhajan raam ko naahee ॥

pages 165 – 166

ਰਾਗੁ ਰਾਮਕਲੀ Raag Ramkali

page 168

ਰੇ ਮਨ ਓਟਿ ਲੇਹੁ ਹਰਿ ਨਾਮਾ ॥
re man oT leh har naamaa ॥

pages 169 – 172

ਸਾਧੇ ਕਉਨ ਜੁਗਤਿ ਅਬ ਕੀਜੈ ॥
saadhoo kaun jugat ab keejai ॥

pages 173 – 176

ਪ੍ਰਾਨੀ ਨਾਰਾਇਨ ਸੁਧਿ ਲੇਹਿ ॥
praanee naarain sudh leh ॥

pages 177 – 180

ਰਾਗੁ ਮਾਰੂ Raag Maaroo

page 181

ਹਰਿ ਕੇ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ ॥
har ko naam sadhaa sukhadhaiee ॥

pages 182 – 184

ਅਬ ਮੈ ਕਹਾ ਕਰਉ ਰੀ ਮਾਈ ॥
ab mai kahaa karau ree maiee ॥

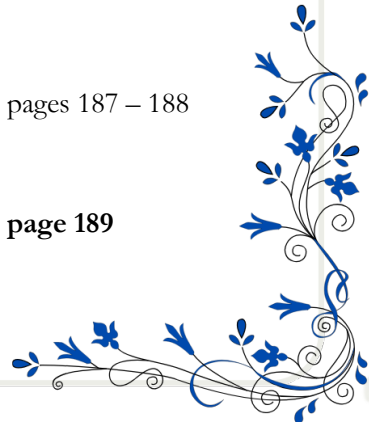
pages 185 – 186

ਮਾਈ ਮੈ ਮਨ ਕੇ ਮਾਨੁ ਨ ਤਿਆਗਿਓ ॥
maiee mai man ko maan na tiaagio ॥

pages 187 – 188

ਰਾਗੁ ਬਸੰਤ Raag Basant

page 189



ਸਾਧੇ ਇਹੁ ਤਨੁ ਮਿਥਿਆ ਜਾਨਉ ॥ pages 190 – 192

saadhoo ih tan mithiaa jaanau ॥

ਪਾਪੀ ਹੀਐ ਮੈ ਕਾਮੁ ਬਸਾਇ ॥ pages 193 – 195

paapee heeaaai mai kaam basai ॥

ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥ pages 196 – 198

maiee mai dhan paio har naam ॥

ਮਨ ਕਹਾ ਬਿਸਾਰਿਓ ਰਾਮ ਨਾਮੁ ॥ pages 199 – 201

man kahaa bisaario raam naam ॥

ਕਹਾ ਭੂਲਿਓ ਰੇ ਝੂਠੇ ਲੋਭ ਲਾਗੁ ॥ pages 202 – 203

kahaa bhoolio re jhooThe lobh laag ॥

ਰਾਗੁ ਸਾਰੰਗ Raag Saarang

page 204

ਹਰਿ ਬਿਨੁ ਤੇਰੇ ਕੇ ਨ ਸਹਾਈ ॥ pages 205 – 207

har bin tero ko na sahaiee ॥

ਕਹਾ ਮਨ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਹੀ ॥ pages 208 – 210

kahaa man bikhiaa siau lapaTaahee ॥

ਕਹਾ ਨਰ ਅਪਨੇ ਜਨਮੁ ਗਵਾਵੈ ॥ pages 211 – 212

kahaa nar apano janam gavaavai ॥

ਮਨ ਕਰਿ ਕਬਹੂ ਨ ਹਰਿ ਗੁਨ ਗਾਇਓ ॥ pages 213 – 216

man kar kabahoo na har gun gaio ॥



ਰਾਗੁ ਜੈਜਾਵੰਤੀ Raag Jaijavanti

page 217

ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥ pages 218 – 222
raam simar raam simar ihai terai kaaj hai ॥

ਰਾਮੁ ਭਜੁ ਰਾਮੁ ਭਜੁ ਜਨਮੁ ਸਿਰਾਤੁ ਹੈ ॥ pages 223- 224
raam bhaj raam bhaj janam siraat hai ॥

ਰੇ ਮਨ ਕਉਨ ਗਤਿ ਹੋਇ ਹੈ ਤੇਰੀ ॥ pages 225 – 227
re man kaun gat hoi hai teree ॥

ਬੀਤ ਜੈਹੈ ਬੀਤ ਜੈਹੈ ਜਨਮੁ ਅਕਾਜ ਰੇ ॥ pages 228 – 230
beet jaihai beet jaihai janam akaaj re ॥

ਸਲੋਕ ਮਹਲਾ ੯ ॥ Salok Mahalla Navaa

Pages 231 - 273





Translators Note

With the grace of Vaheguru,¹ the Akaal Publishers team were blessed to make a video series of 59 Shabads (hymns) of Sri Guru Tegh Bahadur Jee in 2021 to celebrate his 400th Parkash Gurpurab². You can view this video series on Akaal Publishers Youtube Channel.

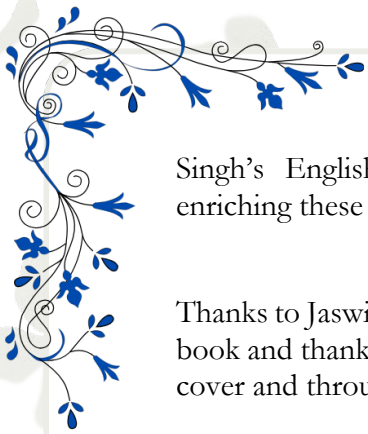
Unfortunately, we were unable to complete this series with a video of the final Shabad of Sri Guru Tegh Bahadur Jee which is known as Salok Mahalla 9. However, Sikh2Inspire have produced a video series on this Shabad on their Youtube Channel.

We have now completed the English translation of Salok Mahalla 9, and it is now included in this book too, so we now have the complete set of all Shabads of Sri Guru Tegh Bahadur Jee included herein.

The English translations of the Shabads have been primarily made from the first published translation of Sri Guru Granth Sahib, which is commonly known as the ‘Fareedkoth Vala Teeka.’ This translation of Gurbani was written by a combination of Sikh spiritualists and intellectuals, who discussed the meanings of Gurbani and collectively produced a translation of each line and verse. The original translation is mostly in antiquated Sheskriti/Punjabi/Hindi – it takes some time to grasp for people with English as their first language. We also made use of the Bhai Sant Singh and Bhai Manmohan

¹ The word for God for Sikhs is generally ‘Vaheguru’ which means wondrous enlightener. We will use the word Vaheguru to denote God throughout this publication, rather than use the generic term Vaheguru.

² Gurpurab means birthday, or the day of taking on human embodiment as an Avatar does.



Singh's English translations of Gurbani to assist us in enriching these translations.

Thanks to Jaswinder Kaur for her artwork for the cover of this book and thanks to Harvir Singh for the graphic design of the cover and throughout the book.

Please forgive our shortcomings in compiling this book, and we welcome any feedback.

Team Akaal Publishers

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Editor's Preface

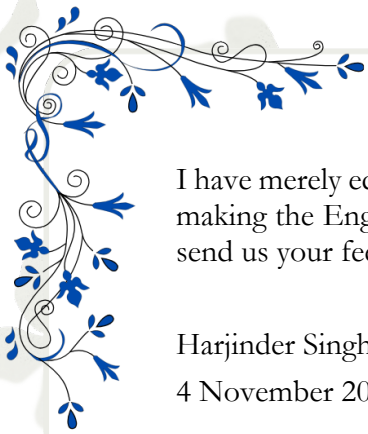
I must begin with an apology. It has taken 3 years for this book to finally come to fruition. Nothing happens before it's time. Everything occurs with Vaheguru's plan and timing. I would like to extend thanks to Vaheguru, Sri Guru Nanak Dev Jee and Sri Guru Tegh Bahadur Jee for inspiration, guidance and the good grace to present this anthology. The release of this publication coincides with the 350th Joti Jyot³ or Shaheedi⁴ anniversary of Sri Guru Tegh Bahadur Sahib Jee.

This publication attempts to comprehend the wisdom of the Fareedkoth Vala Teeka to simplify it into English, I am sure we have made many an error in trying to reach their dizzy heights of scholarly wisdom. I would also like to extend gratitude to the Khalis Foundation for www.sikhitothemax.com which makes such endeavours easier by using their Gurbani database. Thanks, is also extended to Bhai Sant Singh and Bhai Manmohan Singh too for their English translations of Gurbani.

Thanks to Rajveer Kaur and Jaswinder Kaur for proofreading the translations. Thanks to Dalraj Singh for doing the voiceovers for the video series of these Shabads. Thanks to Rasleen Kaur for reviewing the Raag descriptions.

³ Joti Jyot means merging one's physical form back into God, like how a light merges with another light. It is an honorific term used for the spiritually enlightened when they leave earth.

⁴ Shaheedi means martyrdom. The Guru was martyred for upholding the religious freedom of Hindus and all those persecuted by the Mughal regime.



I have merely edited existing translations. Forgive my errors in making the English translations of the Shabads and please do send us your feedback.

Harjinder Singh

4 November 2025



Sri Guru Tegh Bahadur Jee

Sri Guru Tegh Bahadur Jee embodied his human form at Gurdwara Guru Ke Mehal, Amritsar (1621 – 1675). Guru Jee was born to Mata (mother) Nanaki Jee, and his Pita (father) was Sri Guru Hargobind Sahib Jee, the sixth Guru Jee. Sri Guru Tegh Bahadur Jee married Mata Gujari Jee, and in 1666, they were blessed with a son, becoming the father of Sri Guru Gobind Singh Jee, who would become the tenth Guru Jee.

Sri Guru Tegh Bahadur, in English, translates to ‘*The Supreme enlightener sword valiant*’:

‘*Sri*’ means supreme,

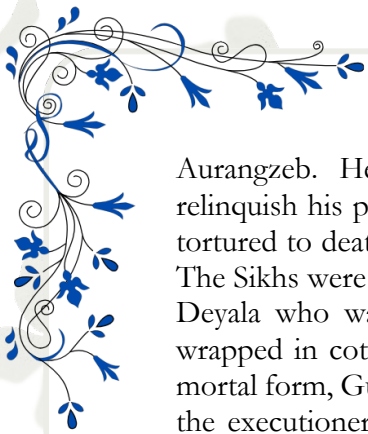
‘*Guru*’ means enlightener. A Guru that brings you out of the darkness of ignorance and into the light of divine wisdom,

‘*Tegh*’ means sword and,

‘*Bahadur*’ describes being valiant.

Throughout his youth, Guru Jee engaged in battles alongside his father, Sri Guru Hargobind Sahib Jee, and displayed his valiant nature and prowess of the sword.

In later years he spent a considerable amount of time at Baba Bakala in heartfelt meditation. This period of meditation culminated in his anointment as the ninth Guru Jee. He preached and spread the enlightenment of Sikhi wherever he travelled, spending an extensive period in the East (in areas which are now in the East of India and parts of Bangladesh). Guru Jee would later settle at Anandpur Sahib, a city that he founded and depart from there to give the sacrifice of his life to uphold religious freedom. In Delhi, Guru Jee stood unflinching, in the temptations and deals offered by the ruler,



Aurangzeb. He chose to sacrifice himself but did not relinquish his principles, watching three of his beloved Sikhs tortured to death before he gave the sacrifice of his own life. The Sikhs were Bhai Mati Das who was sworn into two, Bhai Deyala who was boiled alive and Bhai Sati Das who was wrapped in cotton and set alight. But even in shredding his mortal form, Guru Jee lived true to his name and the sword of the executioner could not cut a thread when challenged by Guru Jee; Guru Jee's head came off voluntarily and found its way to Bhai Jetha Jee also known as Bhai Jeevan Singh Jee, who would transfer it to Anandpur Sahib for cremation at where Gurdwara Sis Ganj Sahib, Anandpur, stands today. The Mughals were incapable of recovering Guru Jee's body as Bhai Lakhi Shah recovered the sacred body and set his whole house alight to cremate Guru Jee's body in stealth. Gurdwara Rakab Ganj Sahib, Delhi pinpoints the place of cremation.

Guru Jee left his most profound legacy in Gurbani: words of detachment, words of devout love. These sacred words live and breathe into our spiritual consciousness at all major Sikh festivals when Guru Jee's Saloks are read to complete the readings of Sri Guru Granth Sahib Jee.

Let us now begin this blessed opportunity to understand Guru Jee's Gurbani.

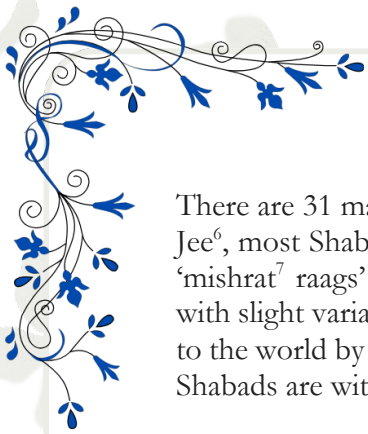


Introduction to Raags

Raag – the word ‘raag’ has many meanings, first and foremost it is referring to a musical melody. The ‘raag’ will have a set of rules on how to build a musical melody, including indications of the flow of these musical notes. Culminated, this creates a specific ‘raag’ with its own name and identity, including indications of what time it should be played. In the Sikh perspective of Gurbani – the Sikh Guru’s revelatory, inspirational and liberating Shabads have largely been written in ‘raags.’ Gurbani is thus both musical and scriptural. It can be read and musically sung.

The word ‘raag’ also means colour. Thus, the colour of the raags of Gurbani are expressed in the messages of each of the Shabads. These colours come out in different ways in each raag in line with the themes being expressed. The time of day that the raag is sung also affects this colourful expression and transference of that colour into our psyche, spirit and lives.

The word ‘raag’ also means love. Gurbani is but an expression of pure unadulterated love with the divine, which does not cease at death, rather it is eternal and immortalising. Gurbani is the continuous love letter to the beloved Vaheguru, for whom we are all feminine soul brides, as He, Vaheguru denotes the seed of one and all. This gendering theme of Gurbani is expressed throughout Sri Guru Granth Sahib Jee and looks beyond the gender boundaries of modernity, charactering us all, as wives to Vaheguru, regardless of our biological gender.



There are 31 main or ‘shudh⁵ raags’ in Sri Guru Granth Sahib Jee⁶, most Shabads are contained in these raags. There are 31 ‘mishrat⁷ raags’ which are extensions of these 31 main raags with slight variations. There are a total of 60 Shabads revealed to the world by Sri Guru Tegh Bahadur Jee, fifty nine of these Shabads are within these 31 raags.

Some Shabads in Sri Guru Granth Sahib Jee are not in any raag, these are on 1353 – 1430 ang⁸s these are the concluding Shabads of Sri Guru Granth Sahib Jee. These were not ascertained specific raags but within raag traditions they are sung in certain raags according to the make-up of the Shabads, in which certain melodies/raags can be used to sing them.

Further information on the raags for each Shabad can be found on www.jawadditaksal.org we have used their knowledge base to help us with descriptions of the raags herein. To get more information specifically about the make-up of the melodies and rules for them, please do visit their website as we have not included that information in this publication. We also took some thematic information about the raags from www.sikhiwiki.com. We are sorry if any of the information herein is inaccurate.

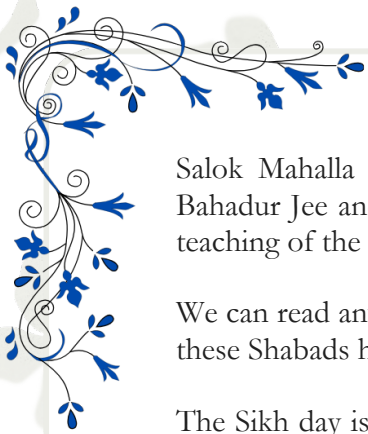
Raag Jaijavanti has four Shabads by Sri Guru Tegh Bahadur Jee in Sri Guru Granth Sahib Jee. This raag is exclusive to the ninth Guru.

⁵ Shudh means pure

⁶ The current eternal Guru of the Sikhs, a profound anthology of Shabads.

⁷ Mishrat means mixed

⁸ Ang means limb. Sikhs see the leaves/pages of Sri Guru Granth Sahib as limbs, as they see Guru Jee as a living embodiment of the Guru.



Salok Mahalla Nava is the last Shabad by Sri Guru Tegh Bahadur Jee and is in no raag. This is the last testament and teaching of the Guru before his Shaheedi (martyrdom).

We can read any Shabad at any time of day but the singing of these Shabads has a decorum in line with the raag they are in.

The Sikh day is made up of 8 quarters, which doesn't follow the same format as the current 24 hours per day of the Gregorian day. We also have 24 hours in our day but the allocation of hours between the am and pm time periods is different.

We divide a day into 3 hour quarters (pehars) across 24 hours. These pehars are broken down as follows:

1st quarter of the day = 3 hours from the start of dawn
5am/6am to 8am/9am (start and end times depend on your location for these hours and all those following)

2nd quarter = 3 hours

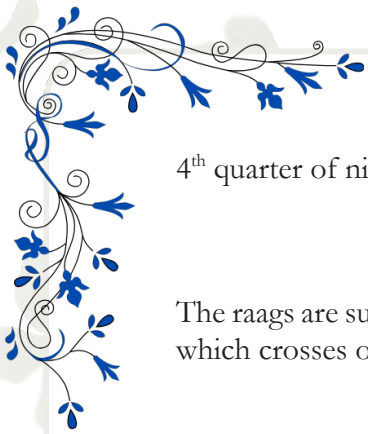
3rd quarter = 3 hours

4th quarter of the day = 3 hours which end with sunseting

1st quarter of night = 3 hours when night begins (5pm/6pm to 8pm/9pm)

2nd quarter of night = 3 hours

3rd quarter of night = 3 hours



4th quarter of night = the last 3 hours of night,
ending with dawn
(2am/3am to 5am/6am)

The raags are sung in this framework of timing of the 24 hours
which crosses over 2 days of the Gregorian calendar.



ਰਾਗੁ ਗਉੜੀ

Raag Gauri

Gauri is a raag of a serious nature. In the current age which is Kaljug – the age of sin, we suffer in multiple ways due to the environments we live in and the society we interact with. Gauri personifies this suffering we may be undergoing and the craving of the grace of Vaheguru that we feel. We must dive inside our minds to tranquilize ourselves, reflecting this, Shabads in this raag cover serious topics such as the mind, intellect, thought processing, the personality, the soul/atma, death and liberation.

This raag has the most Shabads of any raag in Sri Guru Granth Sahib Jee.

Time: First quarter of night
Starts in the evening 5pm/6pm until 8/9pm



1

Sri Guru Tegh Bahadur Jee was travelling between different places of pilgrimage and enlightening all the people he encountered. A lot of saints accompanied him on this journey. The following verse was revealed to teach these saints about the path of detachment which leads to liberation (mukti):

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

There is One Creator Vaheguru.

By the True Guru's grace, Vaheguru is realised.

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੯ ॥

raag gauRee mahalaa navaa ||

Raag Gauri (musical tune),


The ninth Guru, Sri Guru Tegh Bahadur Jee

ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥

saadho man kaa maan tiaagau ||

O Saints! Forsake the pride of your mind.

Pride or ego is seen as the most critical impediment in the realisation of Vaheguru. Humility is its panacea. The saints travelling with Guru Jee may have been adored by the public. They may have been very intelligent or adept in the metaphysics of spirituality. They may have taken pride in forsaking worldly pleasures. All these things could have led to



their pride/ego, which is multi-faceted, multi-dimensional and has the potential to ruin one's spiritual progress.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ

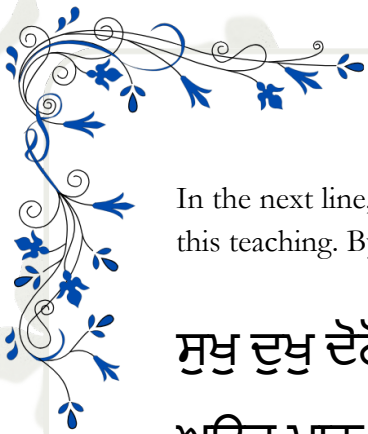
ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ ॥੧॥ ਰਹਾਉ ॥

kaam karodh sa(n)gat dhurajan kee

taa te ahinis bhaagau || 1 || rahaau ||

**Sexual desire, anger and the company of evil people -
run away from them, day and night (24 hours) || 1 ||
Pause and reflect.**

This is the central focus of the whole verse as it says 'Rahaau,' meaning to pause and reflect, denoting that this is the principal theme of the verse. We should still our thoughts and reflect on what we have done today in relation to this line of enlightenment. If you have a TV, a phone, a tablet or a PC then you'll most likely subscribe or watch content on one of the following providers of visual content, such as Netflix, Amazon Prime or Youtube. Now, Guru Jee is specifically teaching us to 'run away or shun the company of evil people,' which translates to those who are devoid of spirituality. Should you search the most popular content on these channels, it would most likely be dominated by aspects of sexual desire and anger. Guru Sahib is specifically telling us to steer clear of these things at all times. It is a choice we must make: we choose our destiny and its fruits, depending on what actions we take.



In the next line, Guru Jee shows us the fruit of implementing this teaching. By evading evil company, we attain salvation:

ਸੁਖੁ ਦੁਖੁ ਦੋਨੇ ਸਮ ਕਰਿ ਜਾਨੈ

ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥

sukh dhukh dhono sam kar jaanai
aaur maan apamaanaa ||

**One who knows that anguish and pleasure
are both the same, as are honour and dishonour,**

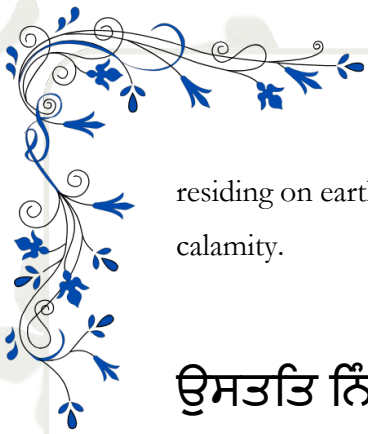
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ

ਤਿਨਿ ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥੧॥

harakh sog te rahai ateetaa tin jag tat pachhaanaa
||1||

**and remains detached from joy and sorrow,
realizes the true essence in the world. ||1||**

This refers to mental conditioning. Disciplined and spiritual beings who realise the true essence of Vaheguru whilst on earth, achieve such a state, by differentiating between the eternal and non-eternal, developing what we call 'Bibek Buddhi' or intellect of discernment. They are always at peace, are always tranquil, for they have mastered their emotions, body and thoughts. They reign like spiritual monarchs whilst



residing on earth and are never truly disturbed by any event or calamity.


ਉਸਤਤਿ ਨਿੰਦਾ ਦੇਊ ਤਿਆਗੈ

ਖੇਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥

ausatat ni(n)dhaa dhouoo tiaagai
khojai padh nirabaanaa ||

They renounce both praise and slander; seeking instead the state of nirvana – a state which is free of any anguish and is pure bliss personified.

Thus, they do not praise others, avoiding investing in the person's pride, nor do they slander others to create negativity; rather they are equal in their outlook for all. They concentrate their efforts in discovering the internal state of nirvana, no longer being concerned with external pursuits of making or breaking alliances to serve their needs. Accordingly, they no longer praise or slander anyone, as it doesn't serve their spiritual purpose.



ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ

ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥੨॥੧॥

jan naanak ih khel ka'Than hai

kinahoo(n) gurmukh jaanaa ||2||1||

The servant of Nanak says, “This is such a difficult game; only a few know it through the teachings of the Guru.” ||2||1||

This game of life is difficult to conquer but we all experience the superpower of Sri Guru Nanak’s Sikhi during our lives. Thus, Sikhi teaches us how to overcome these challenges to achieve spiritual enlightenment.

Raag Gauri, Ang 219- 220,

Sri Guru Granth Sahib Jee



2

ਗਉੜੀ ਮਹਲਾ ੯ ॥

gauRee mahalaa navaa ||

**Raag Gauri (musical tune),
The ninth Guru, Sri Guru Tegh Bahadur Jee**

ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ ॥

saadho rachanaa raam banaiee ||

**O saints, the all-pervading Vaheguru
has made the creation.**

‘ਰਾਮ Raam’

The word ‘Raam’ here refers to God who is all pervading, existing in all that we see. This word teaches us to recognize the power of God behind everything. This word will be summarily translated as ‘all-pervading Vaheguru’ henceforth throughout this publication.

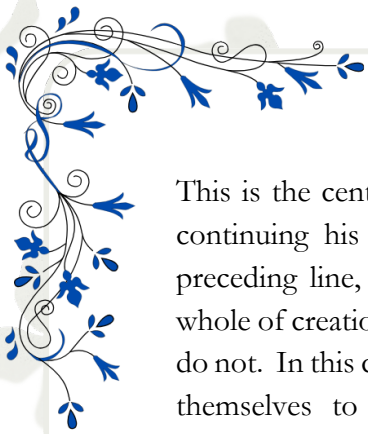
ਇਕਿ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਮਾਨੈ

ਅਚਰਜੁ ਲਖਿਓ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

eik binasai ik asathir maanai

acharaj lakhio na jaiee ||1|| rahaau ||

**One person passes away and the other thinks that
he/she will live forever - this is a wonder beyond
understanding! ||1|| Pause and reflect.**



This is the central focus of the Shabad, in which Maharaj is continuing his teachings about pride and humility. In the preceding line, Maharaj mentioned Vaheguru has made the whole of creation, thus Vaheguru has this creative power – we do not. In this creation, one person dies and the other believes themselves to be immortal. The wonder of Vaheguru's creation and His creatures is beyond description, as it is so vast. Those that feel immortal are usually drowned in false ego, even though they can see the signs of decay and impending death of one and all around them. They are deluded by the entrapments of youthfulness, power and other delusions of the world. The state of mind of these individuals is explained further in the following lines:

ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ

ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ ॥

kaam karodh moh bas praanee

har moorat bisaraiee ||

The mortal is in the power of lust, wrath and worldly attachment, forgetting the nature (form) of the all-fulfilling Vaheguru.



‘ਹਰਿ Har’

The word ‘Har’ has many meanings/translations:

- Vaheguru that is providing life to all vegetation making it green and filling all spaces, meeting everyone’s needs.
- The destroyer of all sins.

There are more translations for this word, but we think the above two encapsulate the majority of meanings for Gurbani.

We will now proceed to translate the word ‘Har’ as all-fulfilling’ henceforth, to capture the above two meanings. So, the same Vaheguru provides life, sustains it and can destroy all our sins.

ਝੂਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ


ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥੧॥

jhooThaa tan saachaa kar maanio

jiau supanaa rainaiee ||1||

The body is false, but they believe it to be true (immortal); like the possessions of a dream at night.

||1||



ਜੇ ਦੀਸੈ ਸੇ ਸਗਲ ਬਿਨਾਸੈ

ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ ॥

jo dheesai so sagal binaasai

jiau baadhar kee chhaiee ||

**Whatever is seen, shall all pass away
like the fleeting shadow of a cloud.**

ਜਨ ਨਾਨਕ ਜਗੁ ਜਾਨਿਓ ਮਿਥਿਆ

ਰਹਿਓ ਰਾਮ ਸਰਨਾਈ ॥੨॥੨॥

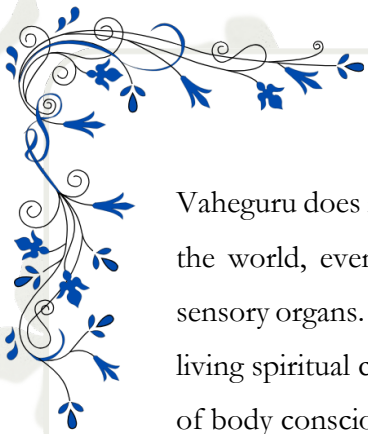
jan naanak jag jaanio mithiaa

rahio raam saranaiee ||2||2||

The servant Nanak states,

**“One who knows the world to be mythical,
dwells in the Sanctuary of the Lord.” ||2||2||**

The spiritually adept attach themselves to immortality, not mortality as only Vaheguru remains constant throughout time:



Vaheguru does not change. They realise the mythical nature of the world, even if they live in physical bodies, which have sensory organs. They remain firm in the sanctuary of the Guru, living spiritual conscious lives, relinquishing primary thoughts of body consciousness.

Raag Gauri, Ang 219,

Sri Guru Granth Sahib Jee



3

ਗਉੜੀ ਮਹਲਾ ੯ ॥

gauRee mahalaa navaa ||

Raag Gauri (musical tune),

The ninth Guru, Sri Guru Tegh Bahadur Jee

ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥

praanee kau har jas man nahee aavai ||

The praise of the all-fulfilling Vaheguru does not come to dwell in the minds of mortals.

ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ

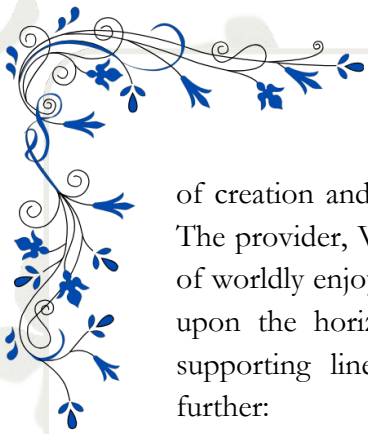
ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ahinis magan rahai maiaa mai

kahu kaise gun gaavai || 1 || rahaau ||

Day and night, they remain engrossed in the illusion of the world (maya). How can they sing Vaheguru's virtues? || 1 || Pause and reflect.

This is the central focus of the Shabad and Maharaj is teaching us about the state of mind of the majority, in Kaljug. Where mortal beings are continuously engrossed in the entrapments



of creation and forsake the creator who provides for them. The provider, Vaheguru, is forgotten in the ill-gotten pursuit of worldly enjoyments: singing the benefactor's praises is not upon the horizon for these individuals. In the following supporting lines, Maharaj elucidates their state of mind further:

ਪੂਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ

ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥

poot meet maiaa mamataa siau
ieh bidh aap ba(n)dhaavai | |

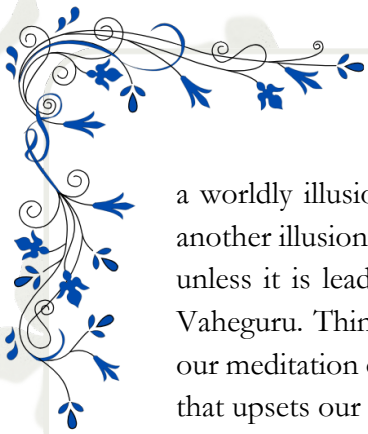
They bind themselves to children, friends and worldly illusion (maya) through possessiveness.

This binding leads to a continuation of being entrapped in materialism, leading to continual reincarnation.

ਮਾਇਆ – Maya

Maya – worldly illusion, all matter, all that we see in creation. Something that seems to exist but doesn't.

This term of 'maya' will be translated as 'worldly illusion' in summary herein. But, first more on this concept, Sikhs believe that only the eternal is in true existence, that is Vaheguru. Everything else we see and experience is temporary and merely



a worldly illusion. Sometimes an illusion is needed to dispel another illusion. We are to falsify what we see and experience, unless it is leading us to divine wisdom and a realisation of Vaheguru. Things that reduce our effectiveness in perfecting our meditation of Vaheguru are to be relinquished or anything that upsets our minds spiritual equilibrium.

Some refer to maya as simply matter and Vaheguru as force.

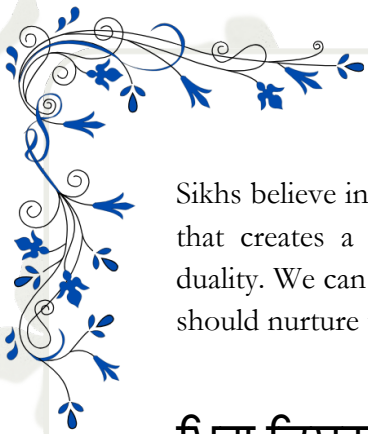
Maya is indescribable and undefinable in trueness as it's so vast. Understanding it philosophically may take strenuous effort, stripping away the layers of maya is what helps us realise Vaheguru. So, to contextualise this concept, we might get lost in belief of the physical world, once we raise our spiritual consciousness and wisdom, we can start relinquishing previous beliefs, behaviours and habits of both the mind and body.

Sri Guru Amar Das Jee defines maya in Anand Sahib in the following way,

ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ

ਮੇਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ ॥

This is maya/worldly illusion, when you forget the all-fulfilling Vaheguru, get attached to worldly things and entertain love for a second person/thing (duality). (Ramkali, 217)




Sikhs believe in seeing everything as Vaheguru, thus anything that creates a diversion from loving Vaheguru is seen as duality. We can complete our worldly tasks and functions but should nurture true love only for Vaheguru.

ਮਿ੍ਰਗ ਤਿ੍ਰਸਨਾ ਜਿਉ ਝੁਠੇ ਇਹ ਜਗ
ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ ॥੧॥

mirag tirasanaa jiau jhooTho ih jag
dhekh taas uTh dhaavai ||1||

**Like the deer's delusion, this world is false;
and yet, beholding it, they chase after it. ||1||**

The deer mistakenly hallucinates by seeing water reflected in the sand. It then chases this non-existent water from point-to-point. All it achieves is an increase in its thirst and never attains the ever-elusive water to quench its thirst. This is the individuals' state of mind: in pursuit of enjoying the world, one is never truly satiated. The person spends his/her days chasing the ultimate high, which eludes them, as it doesn't exist in the places in which they are searching.



ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ

ਮੂੜ ਤਾਹਿ ਬਿਸਰਾਵੈ ॥

bhugat mukat kaa kaaran suaamee
mooR taeh bisaraavai ||

The husband lord, Vaheguru is the cause of earthly pleasures and salvation. The mortal fool forsakes Him.

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ

ਕੋਊ ਭਜਨੁ ਰਾਮ ਕੇ ਪਾਵੈ ॥੨॥੩॥

jan naanak koTan mai

kouoo bhajan raam ko paavai ||2||3||

The servant Nanak says,

“Amongst millions, there is one, who attains the all-pervasive Vaheguru’s true devotion.” ||2||3||

Attaining Vaheguru’s true devotion is referring to oneness in meditation through perfected concentration, leading to salvation, a permanent bliss and peace: for this is what all of humanity wants, needs and pursues – a constant high and peace of mind. This is only attained by grace and rare beings attain this state. Many aspirants experience the enjoyment of spiritual progression but very few experience its perfection.

Raag Gauri, Ang 219, Sri Guru Granth Sahib Jee



4

ਗਉੜੀ ਮਹਲਾ ੯ ॥

gauRee mahalaa navaa ||

**Raag Gauri (musical tune),
The ninth Guru, Sri Guru Tegh Bahadur Jee**

ਸਾਧੇ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥

saadho ih man gahio na jaiee ||

O Saints, this mind cannot be restrained.

But why can it not be restrained? Guru Sahib answers in the next line:

ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ

ਯਾ ਤੇ ਥਿਰੁ ਨ ਰਹਾਈ ॥੧॥ ਰਹਾਉ ॥

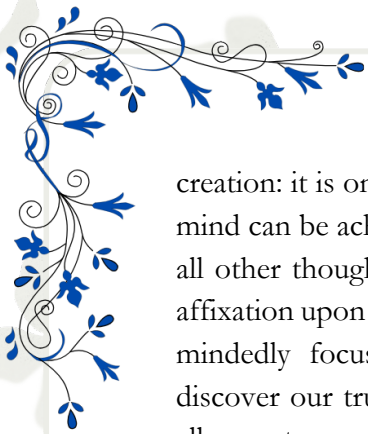
cha(n)chal tirasanaa sa(n)g basat hai

yaa te thir na rahaiee ||1|| rahaau ||

**Fickle desires for materialistic objects dwell within the
mind, so it cannot remain steady. ||1||**

Pause and reflect.

This is the central focus of the Shabad. In the first two lines, Maharaj has set out the problem of conquering the mind. Maharaj is saying the problem lays in our pursuit of desires in



creation: it is only by ceasing these desires that stillness of the mind can be achieved. If we are to focus, we need to shut out all other thoughts, this concentration will bring one minded affixation upon Vaheguru – that is our aim. To become single-mindedly focussed upon Vaheguru. If we truly want to discover our true identity, we must enable practices that can allow us to see our true reflection. Stillness of the mind brings clarity and will slowly unravel our true reflection and identity, of being one with Vaheguru.

Maharaj now clarifies and explains what other vices lead to our spiritual downfall, other than desires:

ਕਠਨ ਕਰੋਧ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ

ਜਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥

kaṠhan karodh ghaṠ hee ke bheetar

jeh sudh sabh bisaraiee | |

**Extreme anger is within the heart,
which causes all sense to be forgotten.**

This extreme anger is hardened within us; it pours out when unfulfillment of desires is encountered and makes a person lose all sense of reality, causing destructive behaviours and outcomes.



ਰਤਨੁ ਗਿਆਨੁ ਸਭ ਕੇ ਹਿਰਿ ਲੀਨਾ

ਤਾ ਸਿਉ ਕਛੁ ਨ ਬਸਾਈ ॥੧॥

ratan giaan sabh ko hir leenaa

taa siau kachh na basaiee || 1 ||

This wrath has snatched away the jewel of divine wisdom in all. Nothing can control it.

Maharaj further elucidates this point in the next line:


ਜੋਗੀ ਜਤਨ ਕਰਤ ਸਭਿ ਹਾਰੇ

ਗੁਨੀ ਰਹੇ ਗੁਨ ਗਾਈ ॥

jogee jatan karat sabh haare gunee rahe gun gaiee ||

The yogis have tried everything and failed; the virtuous have grown weary of singing Vaheguru's virtues, yet the mind still cannot be restrained.

So, if you were to think of yogis of the past who were adept in breathing techniques called ‘pranayama’, many such yogis encountered Sri Guru Nanak Dev Jee and Maharaj wrote about these encounters extensively in Japjee Sahib, Sidh Gosht and throughout Gurbani. These yogis tried to convince Sri Guru Nanak Dev Jee to become a yogi and, when they failed, they would try many tricks to scare Maharaj into conversion through their mystical powers. At times their anger would be expressed, due to their ignorance of realising Sri Guru Nanak Dev Jee had come to save and liberate them, rather than get



converted by them. Even virtuous people tire of becoming defeated by the mind, but nobody should lose hope. Maharaj teaches us:

ਜਨ ਨਾਨਕ ਹਰਿ ਭਏ ਦਇਆਲਾ

ਤਉ ਸਭ ਬਿਧਿ ਬਨਿ ਆਈ ॥੨॥੪॥

jan naanak har bhe dhiaalaa tau sabh bidh ban aaiee
||2||4||

The servant Nanak says,
“When the all-fulfilling Vaheguru becomes merciful,
then every effort is successful.” ||2||4||

The grace of Sri Guru Nanak Dev Jee will surely rain down upon us if we make earnest efforts - our job is to make those efforts and beg for grace. Subsequently, fulfilment will follow, but we must be patient and stubborn, in our pursuit of spirituality. Human nature is such that we want spiritual rewards very quickly; for worldly ones, we toil for years and lifetimes. If you think about your life goals, we pay mortgages on properties, have payment plans for cars and many other things. A mortgage could be anything from 15-35 years long, we toil for that many years to fulfil the payments. In the same way, we must have a long-term commitment to Vaheguru. Yes, spirituality is more powerful, and rewards may come quicker, but we have to persevere in our pursuit of it, in order to not lose hope, when things might not go to plan.

Raag Gauri, Ang 219, Sri Guru Granth Sahib Jee



5

ਗਉੜੀ ਮਹਲਾ ੯ ॥

gauRee mahalaa navaa ||

Raag Gauri (musical tune),

The ninth Guru, Sri Guru Tegh Bahadur Jee

ਸਾਧੇ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਉ ॥

saadho gobi(n)dh ke gun gaavau ||

O Saints, sing the virtues of the master of the world –
Vaheguru (Gobind translates to master of the world).

ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ

ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਉ ॥੧॥ ਰਹਾਉ ॥

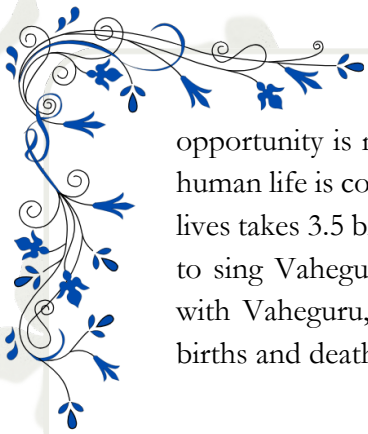
maanas janam amolak paio

birathaa kaeh gavaavau ||1|| rahaau ||

You have obtained the priceless jewel of this human life,
why are you uselessly wasting it? ||1||

Pause and reflect.

We believe in a cycle of reincarnation in which there are 8.4 million life forms. Human life is the only life of that sum total that you get the opportunity to realise Vaheguru. This



opportunity is not available in another life form. This is why human life is considered priceless. The full cycle of 8.4 million lives takes 3.5 billion years to traverse. Maharaj is imploring us to sing Vaheguru's virtues, for this will lead to our oneness with Vaheguru, resulting in our salvation from the cycle of births and deaths. Maharaj explains further:

ਪਤਿਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ

ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਆਵਉ ॥

patit puneet dheen ba(n)dh har
saran taeh tum aavau ||

The all-fulfilling Vaheguru is the purifier of sinners and the support of the meek - this is why you should enter His sanctuary.

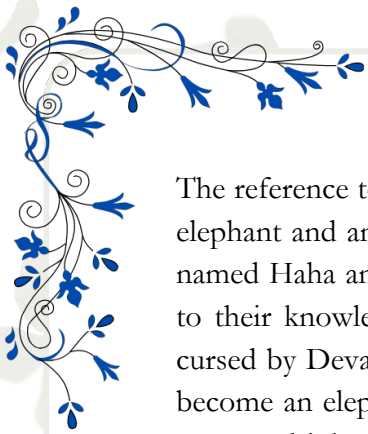
This line teaches us that we all have hope. We just need to walk into Vaheguru's sanctuary to attain His support.

ਗਜ ਕੇ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ

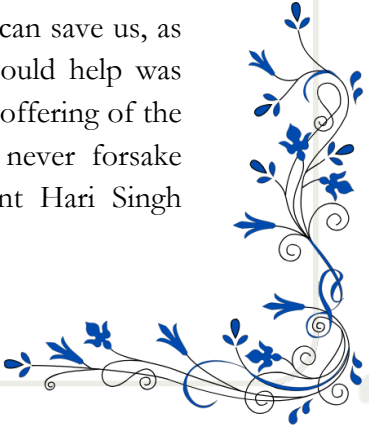
ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵਉ ॥੧॥


gaj ko traas miTio jeh simarat
tum kaahe bisaraavau ||1||

Remembering Vaheguru, the elephant's fear was removed; so why do you forget Him? ||1||



The reference to the elephant here relates to a story about an elephant and an octopus. There were two celestial musicians named Haha and Hoohoo. They became very egotistical due to their knowledge in music. As a result of this, they were cursed by Deval Rishi, an ancient saint, making one of them become an elephant and the other an octopus. The elephant came to drink water from a lake that is about 25km away from Patna Sahib. The octopus lived in this lake. The octopus had its arms outstretched when the elephant walked into the lake to drink water. The octopus wrapped its legs around the elephant and dragged it into deeper waters. The elephant feared for its life and was drowning - only its trunk remained out of the water. It saw a lotus flower and, with its trunk, made an offering to Vaheguru of the lotus flower and mentally begged Vaheguru to save him. It is a tradition that you always make an offering of a gift or money when offering a heartfelt supplication to God, thus the elephant could only muster the lotus flower as an offering at this time of calamity, hence he offered it, then begged to be saved. Vaheguru came and cut the octopuses' arms asunder, saving the elephant. In the same way, in all moments of fear and threat, Vaheguru can and will save us, if we make heartfelt pleas. We should make pleas to Vaheguru to save us from drowning in the metaphorical attachment of the world that the octopus represents, which is ignorance. The elephant had the wisdom that can save us, as the elephant knew that the only thing that could help was Vaheguru and he made that plea and made an offering of the lotus flower. For these reasons, we should never forsake Vaheguru. This story is taken from the Sant Hari Singh Randhava Vale's translation of this Shabad.





ਤਜਿ ਅਭਿਮਾਨ ਮੋਹ ਮਾਇਆ ਫੁਨਿ

ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ ॥

taj abhimaan moh maiaa fun

bhajan raam chit laavau ||

Renounce your egotistical pride and your emotional attachment to worldly illusion (maya). Focus your consciousness on the all-pervasive Vaheguru's meditation.

ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ

ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ ॥੨॥੫॥

naanak kahat mukat pa(n)th ih

gurmukh hoi tum paavau ||2||5||

Says Nanak, "This is the path to liberation.

Become a follower of the Guru – a Gurmukh⁹ and attain liberation. ||2||5||

Raag Gauri, Ang 219,

Sri Guru Granth Sahib Jee

⁹ The word 'Gurmukh' refers to someone who always faces the Guru, obeying the Guru in everything that they do. Gurmukhs epitomize the ideal Sikh.



6

ਗਉੜੀ ਮਹਲਾ ੯ ॥

gauRee mahalaa navaa ||

Raag Gauri (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਕੇਉ ਮਾਈ ਭੂਲਿਓ ਮਨੁ ਸਮਝਾਵੈ ॥

kouoo maiee bhoolio man samajhaavai ||

Only the rare ones instruct their minds

away from worldly illusion (maya).

But why does everyone not do this? Maharaj answers in the next line:

ਬੇਦ ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ ਕਰਿ

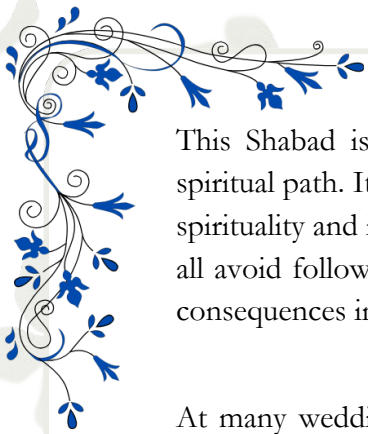
ਨਿਮਖ ਨ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

bedh puraan saadh mag sun kar

nimakh na har gun gaavai ||1|| rahaau ||

This mind listens to the 4 Vedas, the 18 Puraanas and the instructions of Saints but it still does not sing the virtues of the all-fulfilling Vaheguru, for even an instant.

||1|| Pause and reflect.



This Shabad is directed at people who do not walk on a spiritual path. Its intention is to engage them in the pursuit of spirituality and it also humbles those walking on the path. We all avoid following good advice at times, and we pay for the consequences in the results of our actions.

At many weddings we may witness what Maharaj is talking about in this Shabad. At a wedding, the religious ceremony is something many people attend out of compulsion and, for some, this may be the only visit they make to a Gurdwara in a long time. The teachings imparted on the wedding day fall on deaf ears a lot of the time, people can be seen talking throughout the religious ceremony and being completely uninterested.

Similarly, at large religious festivals, or what we call 'Jor Mele', people who are religious may attend food stalls or visit different stations serving langar, laughing, joking, and being jovial, whilst the speakers continue to bellow spiritual teachings: again, the teachings may be ignored in this setting too.

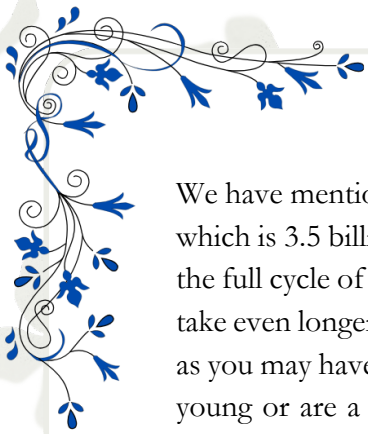
ਦੁਰਲਭ ਦੇਹ ਪਾਇ ਮਾਨਸ ਕੀ

ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥

dhuralabh dheh pai maanas kee

birathaa janam siraavai ॥

**Having obtained the scarcely obtainable human body,
he/she passes their life in vain.**



We have mentioned earlier about there being 8.4 million lives, which is 3.5 billion years to a human life, should you complete the full cycle of reincarnation. There is also a risk that you may take even longer to get a chance in human birth to realise God, as you may have been that sinful in previous lives, that you die young or are a stillborn, and you re-enter the cycle of births and deaths immediately after this short human life, thus extending even the stated 3.5 billion years.


ਮਾਇਆ ਮੋਹ ਮਹਾ ਸੰਕਟ ਬਨ

ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਵੈ ॥੧॥

maiaa moh mahaa sa(n)kaT ban taa siau
ruch upajaavai ||1||

The attachment to worldly illusion (maya) is an agonisingly difficult forest (to traverse), yet the person develops affection for it.

We all know life is short and we are all destined to pass away. We are born into, and leave, the world naked. Yet, we spend our lives in accumulating possessions and nurturing relationships, which in turn causes suffering. Spiritual practice of Vaheguru's meditation and good actions go with us to the afterlife. We have become stuck in the wilderness of the forest of maya, not seeing the wood from the trees. Vaheguru is the wood and maya is the tree. Vaheguru is present in everything



yet we misapply Vaheguru's power, which Maharaj teaches us about next:

ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਪ੍ਰਭੁ

ਤਾ ਸਿਉ ਨੇਹੁ ਨ ਲਾਵੈ ॥

a(n)tar baahar sadhaa sa(n)g prabh
taa siau neh na laavai ॥

Inside and outside, Vaheguru is always with them,
and yet, they do not enshrine love for Vaheguru.

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ

ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ ॥੨॥੬॥

naanak mukat taeh tum maanahu
jeh ghaT raam samaavai ॥2॥6॥

Nanak says, "Know that those whose hearts are filled
with the all-pervading Vaheguru are liberated."
॥2॥6॥

Raag Gauri, Ang 219,
Sri Guru Granth Sahib Jee



7

ਗਉੜੀ ਮਹਲਾ ੯ ॥

gauRee mahalaa navaa ||

Raag Gauri (musical tune),
The ninth Guru, Sri Guru Tegh Bahadur Jee

ਸਾਧੇ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥

saadho raam saran bisaraamaa ||

**O Saints, in the all-pervading Vaheguru's sanctuary
there is rest (meaning peaceful pleasure).**

This Shabad describes the state of those blessed spiritualists, who have attained salvation and have discovered divine wisdom.

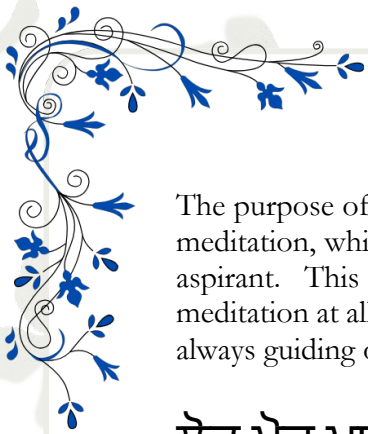
ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕੇ ਇਹ ਗੁਨ

ਸਿਮਰੇ ਹਰਿ ਕੇ ਨਾਮਾ ॥੧॥ ਰਹਾਉ ॥

bedh puraan paRe ko ieh gun simare har ko naamaa
||1|| rahaau ||

**The virtue obtained in studying the 4 Vedas and
18 Puranas is for the mortal to meditate upon
Vaheguru's Name¹⁰. ||1|| Pause and reflect.**

¹⁰ This concept of Vaheguru's Name will come up repeatedly, this refers to 'Naam' which can be the word 'Vaheguru' and Mool Mantar (the opening prayer of Gurbani, the first few lines of Japji Sahib), more loosely it can refer to remembering the teachings of Gurbani or



The purpose of studying and reading scriptures is to enshrine meditation, which is imbued into every breath of the spiritual aspirant. This becomes a physical practice of hearing meditation at all times and a guiding principle of the scripture, always guiding one's conduct.

ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ

ਅਉ ਬਿਖਿਅਨ ਕੀ ਸੇਵਾ ॥

lobh moh maiaa mamataa fun
aau bikhian kee sevaa ||

**Greed, emotional attachment to Maya, possessiveness,
and the service of poisonous evil,**


ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ

ਸੋ ਮੂਰਤਿ ਹੈ ਦੇਵਾ ॥੧॥

harakh sog parasai jeh naahan
so moorat hai dhevaa ||1||

**happiness and sadness are not touched by that person
who is an embodiment of the luminous Vaheguru.**

meditating upon them. Imbuing this Name of God is central to achieving liberation.



ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਏ ਸਭ
ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ ॥

surag narak a(n)mirat bikh e sabh
tiau ka(n)chan ar paisaa | |


Heaven and hell, ambrosial nectar and poison, gold and copper - these are all equal to those who are liberated.

Thus, the liberated have developed a uniform outlook by seeing Vaheguru in everything: they see the same Vaheguru pervading in the heavens and hells. They see ambrosial nectar and poison as both the creations of Vaheguru. They see gold and copper coins or currency as one and the same, due to viewing them as just different types of base metals. They are not disturbed by the contrived value we have assigned to these metals – they just see them as metals.

ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾ ਕੈ
ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥੨॥

ausatat ni(n)dhaa e sam jaa kai
lobh moh fun taisaa | |2| |

**Praise and slander are all the same to them,
as are greed and attachment. | |2| |**



ਦੁਖ ਸੁਖ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ
ਤਿਹ ਤੁਮ ਜਾਨਹੁ ਗਿਆਨੀ ॥

dhukh sukh e baadhe jeh naahan
teh tum jaanau giaanee ||

**They are not bound by pleasure and anguish
- know that they are the truly wise.**

External events, which may cause a normal person pleasure or anguish, are seen equally by those who have attained liberation. They see it all as the play of Vaheguru and do not feel emotionally excited in either situation.

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ
ਇਹ ਬਿਧਿ ਕੇ ਜੇ ਪ੍ਰਾਨੀ ॥੩॥੭॥

naanak mukat taeh tum maanau
ieh bidh ko jo praanee ||3||7||

**Nanak says, "Those who live in this way, know them to
be liberated." ||3||7||**

**Raag Gauri, Ang 220,
Sri Guru Granth Sahib Jee**



8

ਗਉੜੀ ਮਹਲਾ ੯ ॥

gauRee mahalaa navaa | |

Raag Gauri (musical tune).

The ninth Guru, Sri Guru Tegh Bahadur Jee

ਮਨ ਰੇ ਕਹਾ ਭਇਓ ਤੈ ਬਉਰਾ ॥

man re kahaa bhio tai bauraa | |

O mind, why have you gone insane?

ਅਹਿਨਿਸਿ ਅਉਧ ਘਟੈ ਨਹੀ ਜਾਨੈ

ਭਇਓ ਲੋਭ ਸੰਗਿ ਹਉਰਾ ॥੧॥ ਰਹਾਉ ॥


ahinis audh ghaTai nahee jaanai

bhio lobh sa(n)g hauraa | |1| | rahaau | |

Don't you know that your life is decreasing, day and night? Your life is made worthless with greed. | |1| |

Pause and reflect.

Maharaj is defining insanity as being imbued in greed and pursuing materialism. Our mission upon earth is to achieve oneness with Vaheguru. Therefore, it is insane to waste this gift of human life, spurning the opportunity to gain unification with Vaheguru.



ਜੋ ਤਨੁ ਤੈ ਅਪਨੇ ਕਰਿ ਮਾਨਿਓ

ਅਰੁ ਸੁੰਦਰ ਗ੍ਰਿਹ ਨਾਰੀ ॥

jo tan tai apano kar maanio
ar su(n)dhar gireh naaree ||

**That body, which you believe to be your own,
and your beautiful home and wife**

ਇਨ ਮੈ ਕਛੁ ਤੇਰੇ ਰੇ ਨਾਹਨਿ

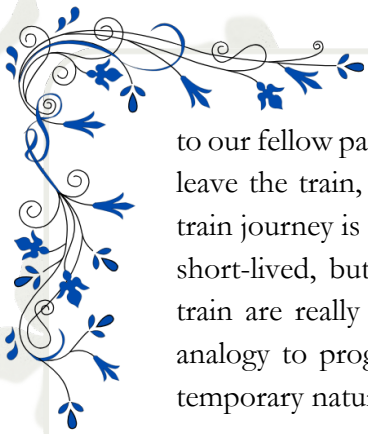
ਦੇਖੇ ਸੋਚ ਬਿਚਾਰੀ ॥੧॥

ein mai(n) kachh tero re naahan
dhekho soch bichaaree || 1 ||

**- none of these are yours. See this,
reflect upon it and comprehend it. ||1||**

Human beings have the capacity to think; this capability of thinking can be used wisely through the pursuit of obtaining divine wisdom or it can be improperly employed when entangled in materialism. Here, Maharaj is imploring us to think correctly, to realise that we own nothing and that no one belongs to us.

We can be described as travellers: here for a temporary amount of time. When you board a train, you enter a compartment in which you travel to your destination. In that compartment, there may be other passengers. We do not develop attachment



to our fellow passengers, we do not kick and scream when they leave the train, or when we depart from it, as we realise the train journey is only temporary. In the same way, our lives are short-lived, but we may forget this. The passengers on the train are really our family members. We need to apply this analogy to progress our thoughts towards the reality of the temporary nature of worldly relationships.

ਰਤਨ ਜਨਮੁ ਅਪਨੇ ਤੈ ਹਾਰਿਓ

ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ ॥

ratan janam apano tai haario

gobi(n)dh gat nahee jaanee ||

**You have wasted the precious jewel of this human life;
you do not know the way of the master of this world
(Vaheguru).**


ਨਿਮਖ ਨ ਲੀਨ ਭਇਓ ਚਰਨਨ ਸਿੰਉ

ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥੨॥

nimakh na leen bhio charanan si(n)au

birathaa aaudh siraanee ||2||

**You have not been absorbed in the Lord's Feet, even for
an instant. Your life has passed away in vain! ||2||**



ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਸੁਖੀਆ

ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥

kahu naanak soiee nar sukheea raam naam gun
gaavai ||

Says Nanak, "That man is happy, who sings the virtues
of the all-pervasive Vaheguru's Name."

ਅਉਰ ਸਗਲ ਜਗੁ ਮਾਇਆ ਮੋਹਿਆ

ਨਿਰਭੈ ਪਦੁ ਨਹੀ ਪਾਵੈ ॥੩॥੮॥

aur sagal jag maiaa mohiaa
nirabhai padh nahee paavai || 3 || 8 ||

The rest of the world is enticed by worldly illusion
(maya); they do not obtain the state of fearless dignity
(of the liberated). || 3 || 8 ||

Raag Gauri, Ang 220,
Sri Guru Granth Sahib Jee



9

ਗਉੜੀ ਮਹਲਾ ੯ ॥

gauRee mahalaa navaa | |

Raag Gauri (musical tune).

The ninth Guru, Sri Guru Tegh Bahadur Jee

ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥


nar achet paap te ddar re | |

People should fear sins committed unknowingly.

This means we should fear all sorts of sins, and to not intentionally sin, at least.

A secondary translation would be, “Oh foolish person, be afraid of sinning!” Gurbani is profound and can have many meanings - this line definitely has a minimum of two translations as described above.

If one were to ask: What if I relinquish sin? What am I to do then? Guru Jee says:



ਦੀਨ ਦਇਆਲ ਸਗਲ ਭੈ ਭੰਜਨ

ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਪਰੁ ਰੇ ॥੧॥ ਰਹਾਉ ॥

dheen dhiaal sagal bhai bha(n)jan
saran taeh tum par re || 1 || rahaau ||

**Seek the sanctuary of the Lord, merciful to the meek,
the destroyer of all fears. || 1 || Pause and reflect.**

When we are under threat, we might go to someone more powerful for protection and we might offer our services or gifts to the person helping us. Correspondingly, we need to surrender to Vaheguru for Vaheguru is the superpower of all. This is the central focus of the Shabad, teaching us to surrender at Vaheguru's sanctuary.

ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ ਗਾਵਤ

ਤਾ ਕੇ ਨਾਮੁ ਹੀਐ ਮੇ ਧਰੁ ਰੇ ॥

bedh puraan jaas gun gaavat
taa ko naam heeai mo dhar re ||

**The 4 Vedas and the 18 Puraanas sing Vaheguru's
praises; enshrine Vaheguru's Name in your heart.**



ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੇ

ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ ਸਭ ਹਰੁ ਰੇ ॥੧॥

paavan naam jagat mai har ko
simar simar kasamal sabh har re ||1||

In the world, Vaheguru's Name is purifying. In your mind and with your words, meditate upon Vaheguru's Name and all your sins will be washed away. ||1||

Meditation of Vaheguru has the power to cleanse sins of this life and past lives. It is the most powerful mechanism in the universe: tap into its energy and purify whatever you want, as it has the power to evade all borders and can enter realms of this world, the afterlife and all the realms of the universe.


ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ

ਕਛੁ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ ॥

maanas dheh bahur neh paavai kachhoo upaau
mukat kaa kar re ||

**You shall not obtain this human body again;
make the effort - try to achieve liberation!**

Our chance to attain liberation is now. We have no idea of how long we will be in the cycle of reincarnation and we may never get the chance again. We need to live in the now. Make the effort now: not tomorrow, not next week but now!



ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰੁਨਾਮੈ

ਭਵ ਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ ॥੨॥੯॥੨੫१॥

naanak kahat gai karunaa mai

bhav saagar kai paar utar re ||2||9||251||

Says Nanak, “Sing of the Lord of compassion (Vaheguru), and cross over the terrifying world-ocean.”

||2||9||251||


The numbers 2, 9 and 251 at the end of this Shabad have the following significance:

2 - 2 verses in this Shabad.

9 - This is the 9th Shabad of Sri Guru Tegh Bahadur Jee here in this Raag.

251 - The total number of Shabads in this Raag up to this point, which is 20 Shabads by Sri Guru Nanak Dev Jee, 18 Shabads by Sri Guru Amar Das Jee, 32 Shabads by Sri Guru Ram Das Jee, 172 Shabads by Sri Guru Arjan Dev Jee and the 9 Shabads by Sri Guru Tegh Bahadur Jee.

**Raag Gauri, Ang 220,
Sri Guru Granth Sahib Jee**



ਰਾਗੁ ਆਸਾ

Raag Aasa

Raag Aasa personifies fulfilment of hopes, giving us strength to overcome the challenges of the world and inspiring us with courage. It is sung before the world awakens to its day-to-day duties, thus singing it in the mornings sets up the person with a positive mindset to accomplish whatever tasks they have in the day to come. It is also sung in evenings when one may be coming home after completing work of the day, imparting consoling and inspiring thoughts that you can still succeed.

Time: Sunrise and sunset, early morning and early evening.



10

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

There is One Creator Vaheguru.

By the True Guru's grace, Vaheguru is realised.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੯ ॥

raag aasaa mahalaa navaa ||

Raag Aasa (musical tune).

The ninth Guru, Sri Guru Tegh Bahadur Jee


Guru Jee explains the state of the mind in this Shabad:

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ ॥

birathaa kahau kaun siau man kee ||

Who should I tell the condition of the mind?

The Fareedkoth Teeka also adds that this supplication is being made to the Guru - apart from the Guru, to whom can I confess the condition of my mind?



ਲੋਭਿ ਗ੍ਰਸਿਓ ਦਸ ਰੂ ਦਿਸ ਧਾਵਤ

ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ ॥੧॥ ਰਹਾਉ ॥

lobh grasio dhas hoo dhis dhaavat
aasaa laagio dhan kee || 1 || rahaau ||

**The mind is engrossed in greed, running around in the ten directions, in attempts to accumulate more wealth.
|| 1 || Pause and reflect ||**

Most of us exercise this behaviour at some point in life, in the hope that the wealth we accumulate will solve our problems in the world; but we are just faced with other problems, either in the pursuit of this wealth and/or when we accumulate it.


ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ

ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥

sukh kai het bahut dhukh paavat
sev karat jan jan kee ||

For the sake of happiness, he/she suffers great pain and waits upon every individual.

The person leads a life of servitude in the hope of attaining wealth, which he/she believes will provide happiness.



ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ

ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ ਕੀ ॥੧॥

dhuaareh dhuaar suaan jiau ddolat neh sudh raam
bhajan kee ||1||

Like a dog, he/she wanders from door-to-door and is not conscious of the all-pervading Vaheguru's meditation.

ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੇਵਤ

ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ ॥

maanas janam akaarath khovat
laaj na lok hasan kee ||

You lose this human life in vain and you are not even ashamed when others laugh at you.

ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ

ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ ॥੨॥੧॥੨੩੩॥

naanak har jas kiau nahee gaavat kumat binaasai tan
kee ||2||1||233||

Nanak says, "Why do you not sing the all-fulfilling Vaheguru's virtues? By doing so, you can be rid of the evil intellect of your body." ||2||1||233||

**Raag Aasa, Ang 411,
Sri Guru Granth Sahib Jee**



ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ

Raag Devgandhari

While one is immersed in this raag, one realises that happiness is at the feet of Vaheguru, and the urge to relinquish false love/attachment to the world is instilled.

Time: Second quarter of the day
8/9am to 11am/12pm



11

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

There is One Creator Vaheguru.

By the True Guru's grace, Vaheguru is realised.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥

raag dhevaga(n)dhaaree mahalaa navaa ||

Raag Devgandhari (musical tune).

The ninth Guru, Sri Guru Tegh Bahadur Jee

ਯਹ ਮਨੁ ਨੈਕ ਨ ਕਹਿਓ ਕਰੈ ॥

yeh man naik na kahio karai ||

This mind does not follow my advice one tiny bit.

ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ


ਦੁਰਮਤਿ ਤੇ ਨ ਟਰੈ ॥੧॥ ਰਹਾਉ ॥

seekh sikhai rahio apanee see

dhuramat te na Tarai ||1|| rahaau ||

I am so tired of giving the mind instructions - it will not refrain from its evil-mindedness. ||1|| Pause and reflect.

Guru Jee is taking on the role of spiritual aspirants in this Shabad, in order to guide them through their problems, deliver solutions for them. Let us see what Guru Jee instructs further:



ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੇ
ਹਰਿ ਜਸੁ ਨਹਿ ਉਚਰੈ ॥


madh maiaa kai bhio baavaro har jas neh ucharai ||
The mind has gone insane with the intoxication of worldly illusion (maya); it does not sing the praise of the all-fulfilling Vaheguru.

The problem stems from the intoxication with the illusion of the world, maya, and pride over one's position or possessions. The solution is to sing Vaheguru's praises, which brings humility, and the corrective mind set, as opposed to having destructive thoughts and performing negative acts.

ਕਰਿ ਪਰਪੰਚੁ ਜਗਤ ਕਉ ਡਹਕੈ
ਅਪਨੇ ਉਦਰੁ ਭਰੈ ॥੧॥

kar parapa(n)ch jagat kau ddahakai apano udhar
bharai ||1||
Practicing deception, the person tries to cheat the world, and so fills his/her belly. ||1||

The mind is engaged in thoughts of deception and in agreement with it, the body then commits deceit to cheat others of their wealth. The person is engaged in accumulating wealth to fulfil his/her needs.



ਸੁਆਨ ਪੂਛ ਜਿਉ ਹੋਇ ਨ ਸੂਧੇ
ਕਹਿਓ ਨ ਕਾਨ ਧਰੈ ॥

suaan poochh jiau hoi na soodho
kahio na kaan dharai ||

Like a dog's tail, the mind does not straighten and lends
not its ear to what I tell it.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ
ਜਾ ਤੇ ਕਾਜੁ ਸਰੈ ॥੨॥੧॥

kahu naanak bhaj raam naam nit jaa te kaaj sarai
||2||1||

Says Nanak, "Meditate daily upon the all-fulfilling
Vaheguru, and all your affairs shall be accomplished
(liberation will be attained). ||2||1||

Raag Dev Gandhaaree, Ang 536,
Sri Guru Granth Sahib Jee



12

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥

dhevaga(n)dhaaree mahalaa navaa ||
Raag Devgandhari (musical tune).
The ninth Guru, Sri Guru Tegh Bahadur Jee

ਸਭ ਕਿਛੁ ਜੀਵਤ ਕੇ ਬਿਵਹਾਰ ॥

sabh kichh jeevat ko bivahaar ||
All your worldly affairs only last, whilst you are alive.

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਪ


ਅਰੁ ਫੁਨਿ ਗ੍ਰਿਹ ਕੀ ਨਾਰਿ ॥੧॥ ਰਹਾਉ ॥

maat pitaa bhaiee sut ba(n)dhap
ar fun gireh kee naar ||1|| rahaau ||
Your mother, father, brother, son, relatives and the wife
of your home, only exist whilst you are alive.
Pause and reflect.

ਤਨ ਤੇ ਪ੍ਰਾਨ ਹੋਤ ਜਬ ਨਿਆਰੇ

ਟੇਰਤ ਪ੍ਰੇਤਿ ਪੁਕਾਰਿ ॥

tan te praan hot jab niaare Terat pret pukaar ||
They all call you a ghost, when the soul is separated
from your body at death.



Love and attachment to the same body turns into revulsion and fear.

ਆਧ ਘਰੀ ਕੇਉ ਨਹਿ ਰਾਖੈ

ਘਰ ਤੇ ਦੇਤ ਨਿਕਾਰਿ ॥੧॥

aadh gharee kouoo neh raakhai

ghar te dhet nikaar ||1||

Nobody keeps your dead body even for a few minutes and they expel it from their home.

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਜਗ ਰਚਨਾ

ਯਹ ਦੇਖਹੁ ਰਿਦੈ ਬਿਚਾਰਿ ॥

mirag tirasanaa jiau jag rachanaa

yeh dhekhahu ridhai bichaar ||

The created world is like a mirage.

See and realise this. Reflect upon it in your heart.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ

ਜਾ ਤੇ ਹੋਤ ਉਧਾਰ ॥੨॥੨॥

kahu naanak bhaj raam naam nit jaa te hot udhaar

||2||2||

Says Nanak, "Daily recite the Name of the all-pervading Vaheguru, by which liberation is attained."

Raag Dev Gandhaaree, Ang 536,

Sri Guru Granth Sahib Jee



13

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥

dhevaga(n)dhaaree mahalaa navaa ||
Raag Devgandhari (musical tune).
The ninth Guru, Sri Guru Tegh Bahadur Jee

ਜਗਤ ਮੈ ਝੂਠੀ ਦੇਖੀ ਪ੍ਰੀਤਿ ॥


jagat mai jhooThee dhekhee preet ||
In this world, I have seen false love.

ਅਪਨੇ ਹੀ ਸੁਖ ਸਿਉ ਸਭ ਲਾਗੇ

ਕਿਆ ਦਾਰਾ ਕਿਆ ਮੀਤ ॥੧॥ ਰਹਾਉ ॥

apane hee sukh siau sabh laage
kiaa dhaaraa kiaa meet ||1|| rahaau ||
Whether they are spouses or friends, all are
concerned only with their own happiness. ||1||
Pause and reflect.

This is the central focus of the Shabad. Everyone is pursuing their own happiness, deep down that is the selfishness that we all pursue. This is aptly exemplified when someone dies: we are usually crying and mourning due to the loss of happiness connected with maintaining a relationship with that person. At their death, we are faced with a loss of that happiness or fulfilment, that he or she provided.



ਮੇਰਉ ਮੇਰਉ ਸਭੈ ਕਹਤ ਹੈ
ਹਿਤ ਸਿਉ ਬਾਧਿਓ ਚੀਤ ॥

merau merau sabhai kahat hai
hit siau baadhio cheet ॥

All say, 'You are mine, you are mine,' for their own
benefit and attach their consciousness to you with love.

This is a reciprocal process, trapping both individuals in
attachment to one another.

ਅੰਤਿ ਕਾਲਿ ਸੰਗੀ ਨਹ ਕੇਉ
ਇਹ ਅਚਰਜ ਹੈ ਰੀਤਿ ॥੧॥

a(n)t kaal sa(n)gee neh kouoo
ieh acharaj hai reet ॥1॥


But at the very last moment, none shall go along with
you. How extraordinary are the ways of the world!

॥1॥

ਮਨ ਮੂਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ
ਸਿਖ ਦੈ ਹਾਰਿਓ ਨੀਤ ॥

man moorakh ajahoo neh samajhat
sikh dhai haario neet ॥

The foolish mind has not yet reformed itself, although
I have grown weary of continually instructing it.



ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ

ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ ॥੨॥੩॥੬॥੩੮॥੪੭॥

naanak bhaujal paar parai

jau gaavai prabh ke geet ||2||3||6||38||47||

O Nanak, one crosses over the terrifying world-ocean
by singing the praises of Vaheguru.

||2||3||6||38||47||

The solution to these problems of false love and temporary relations is offered here: simply engross yourself in the eternal Vaheguru and you will be ferried across the terrifying world-ocean. In this world-ocean we face many turbulent challenges in it's rough seas. Singing Vaheguru's praises will give us smooth sailing over this ocean.

||2||3||6||38||47||

The numbers at the end of the Shabad signify the following:

2 - signifies the end of the second verse of this Shabad.

3 - signifies there were three Shabads by Sri Guru Tegh Bahadur Jee in this Raag, which end here.

6 - signifies that there were six Shabads by Sri Guru Raam Das Jee in this Raag.

38 - signifies the total Shabads by Sri Guru Arjan Dev Jee in this Raag.

47 - signifies the total number of Shabads of this Raag.

**Raag Dev Gandhaaree, Ang 536,
Sri Guru Granth Sahib Jee**



ਰਾਗੁ ਬਿਹਾਗੜਾ

Raag Bihagrra

Raag Bihagra is a very melodious and an effective night raag. Bihagra expresses the pangs of separation from our beloved Vaheguru. This separation can be removed by becoming imbued with the Shabad, so that we always breathe and practice it.

Time: Second quarter of the night

8/9pm to 11pm/12am



14

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

There is One Creator Vaheguru.

By the True Guru's grace, Vaheguru is realised.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥

raag bihaagaRaa mahalaa navaa ||

Raag Bihaagrra (musical tune).

The ninth Guru, Sri Guru Tegh Bahadur Jee

ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਊ ਜਾਨੈ ॥

har kee gat neh kouoo jaanai ||

No one knows the state of the all-fulfilling Vaheguru.

We don't know what Vaheguru does (in totality), nor can we know what is Vaheguru's true nature (in totality).

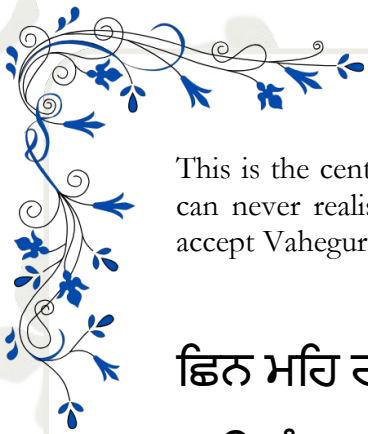
ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ

ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ ॥੧॥ ਰਹਾਉ ॥

jogee jatee tapee pach haare ar bahu log siaane

||1|| rahaau ||

The Yogis, the celibates, those doing acts of penance, and all sorts of intellectuals have failed (in knowing Vaheguru's state). ||1|| Pause and reflect.



This is the central theme of the Shabad, teaching us that we can never realise the vastness of Vaheguru; we should just accept Vaheguru is too vast and beyond our comprehension.

ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ
ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥

chhin meh raau ra(n)k kau kariee
raau ra(n)k kar ddaare ||


In an instant, Vaheguru transforms the beggar into a king, and the king into a beggar.

We will have seen people become very poor very quickly, but we also see some people become rich overnight – this is Vaheguru’s play as Vaheguru has the power to create such circumstances.

ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ
ਯਹ ਤਾ ਕੇ ਬਿਵਹਾਰੇ ॥੧॥

reete bhare bhare sakhanaavai
yeh taa ko bivahaare ||1||

Vaheguru fills what is empty and empties what is full - such are Vaheguru’s ways. ||1||




ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ
ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥

apane maiaa aap pasaaree aapeh dhekhanahaaraa ||
**Vaheguru spreads out the web of worldly illusion
(maya) and beholds it.**

ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ
ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥੨॥

naanaa roop dhare bahu ra(n)gee
sabh te rahai niaaraa ||2||
**Vaheguru assumes so many forms, and plays so many
games, yet Vaheguru remains detached from it all.
||2||**

Vaheguru assumes many forms in Sargun form. We can see this in the visible world through all the elements and materials of creation. Vaheguru's true nature is detached from all creation - this is called Nirgun form or Vaheguru that is invisible, not elemental in any way. This Nirgun form of Vaheguru is what is eternal, it is non-changing, and Sargun only comes into being when Vaheguru so desires.



ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ

ਜਿਹ ਸਭ ਜਗੁ ਭਰਮਾਇਓ ॥

aganat apaar alakh nira(n)jan

jeh sabh jag bharamaio ||

Vaheguru is incalculable, infinite, incomprehensible and free of the blemishes of worldly illusion (maya).

Vaheguru has lured the entire world (in His play of maya).

ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ

ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ ਲਾਇਓ ॥੩॥੧॥੨॥

sagal bharam taj naanak praanee

charan taeh chit laio ||3||1||2||

Says Nanak, o mortal, lay aside all doubts

and fix your mind on Vaheguru's feet (Shabad).

In conclusion, Guru Jee is imploring us to affix ourselves in meditation, which will eventually free us from any doubts about Vaheguru, thus leading to the realisation of divine wisdom.

Raag Bihagrra, Ang 537,

Sri Guru Granth Sahib Jee



ਰਾਗੁ ਸੋਰਠਿ

Raag Sorath

Sorath is a very simple and sweet raag, but it will only be appealing when the person is seeking Vaheguru's Name. Raag Sorath is used to convey a strong sense of faith and belief in the divine. It encourages listeners to seek Vaheguru's Name and immerse themselves in His praise.

Time: Second quarter of the night

8/9pm to 11pm/12am



15

ਸੋਰਠਿ ਮਹਲਾ ੯

soraTh mahalaa navaa
Raag Sorath (musical tune).
The ninth Guru, Sri Guru Tegh Bahadur Jee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||
There is One Creator Vaheguru.
By the True Guru's grace, Vaheguru is realised.

ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥

re man raam siau kar preet ||
O mind of mine, love the all-pervading Vaheguru.

ਸ੍ਰਵਨ ਗੋਬਿੰਦ ਗੁਨੁ ਸੁਨਉ

ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤਿ ॥੧॥ ਰਹਾਉ ॥

sravan gobi(n)dh gun sunau ar gaau rasanaa geet
||1|| rahaau ||
With your ears, hear the glorious praises of the master of
the world (Vaheguru), and with your tongue, sing songs
of praise. ||1|| Pause and reflect ||

This is the central focus of the Shabad, teaching us to imbue
ourselves in meditation and contemplation of Vaheguru.



ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੇ

ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥

kar saadhasa(n)gat simar maadhoo

hoh patit puneet ||

**Join the company of the holy and meditate on
Vaheguru: even sinners are purified like this.**

ਕਾਲੁ ਬਿਆਲੁ ਜਿਉ ਪਰਿਓ ਡੋਲੈ

ਮੁਖੁ ਪਸਾਰੇ ਮੀਤ ॥੧॥

kaal biaal jiau pario ddolai

mukh pasaare meet || 1 ||

**Death roams about like a serpent with a wide-open
mouth, O friend.**

Death can strike at any time, so we should make the best use of our time and live in the present, by not over-indulging in the past or future. We should join the company of elevated spiritualists or join the holy congregation in meditation. As a result, our time is made fruitful. This will ensure that we have done everything we possibly could have, when death does befall us.



ਆਜੁ ਕਾਲਿ ਫੁਨਿ ਤੋਹਿ ਗ੍ਰਸਿ ਹੈ

ਸਮਝਿ ਰਾਖਉ ਚੀਤਿ ॥

aaj kaal fun toh gras hai samajh raakhau cheet ||

Today or tomorrow, eventually death will seize you –
understand this and keep it in mind.

ਕਹੈ ਨਾਨਕੁ ਰਾਮੁ ਭਜਿ ਲੈ

ਜਾਤੁ ਅਉਸਰੁ ਬੀਤ ॥੨॥੧॥

kahai naanak raam bhaj lai jaat aausar beet || 2 || 1 ||

Says Nanak, “Meditate upon the all-pervading
Vaheguru; this opportunity is slipping away!” || 2 || 1 ||

Raag Sorath, Ang 631,

Sri Guru Granth Sahib Jee



16

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

soraTh mahalaa navaa | |
Raag Sorath (musical tune).
The ninth Guru, Sri Guru Tegh Bahadur Jee

ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ ॥

man kee man hee maeh rahee | |
The mind's desire remains in the mind, unfulfilled.

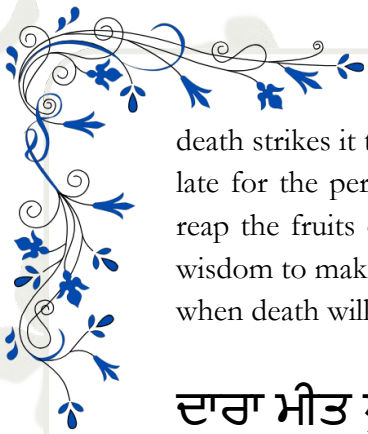
ਨਾ ਹਰਿ ਭਜੇ ਨ ਤੀਰਥ ਸੇਵੇ ਚੇਟੀ ਕਾਲਿ ਗਹੀ

॥੧॥ ਰਹਾਉ ॥

naa har bhaje na teerath seve choTee kaal gahee
| |1| | rahaau | |
**The person does not meditate on the all-fulfilling
Vaheguru, nor perform Seva¹¹ (voluntary service) at
places of pilgrimage. Death swoops down, unexpectedly
seizing the person by the hair. | |1| | Pause and reflect.**

This is the central focus of the Shabad, Maharaj is teaching us about the state of mind of a person who is deluded by the pursuit of their mind's desires. Meditation or Seva are both neglected when one pursues their own desires, thus when

¹¹ Seva is voluntary service, but it is religiously defined in Sikhi, as something you do without thought of any reward, it is to be done without desire. It is an act of pure devotion, done to efface one's ego and spiritually uplift the person conducting it. Vaheguru's Name should be meditated upon whilst doing any Seva too.



death strikes it takes away any chance of redemption. It is too late for the person to correct their wrongs as they can only reap the fruits of their actions after death. Let's possess the wisdom to make our present fruitful, now, as we have no idea when death will descend upon us.

ਦਾਰਾ ਮੀਤ ਪੂਤ ਰਥ ਸੰਪਤਿ

ਧਨ ਪੂਰਨ ਸਭ ਮਹੀ ॥

dhaaraa meet poot rath sa(n)pat
dhan pooran sabh mahee ||

Wife, friends, children (family), chariots (vehicles of transportation), property, total wealth of the entire world,

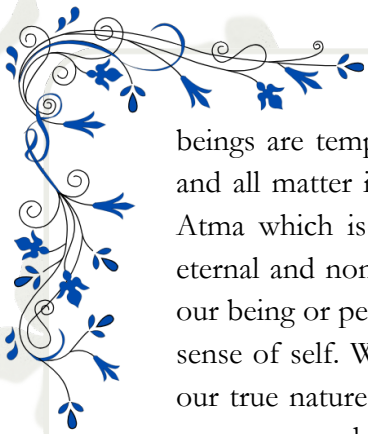
ਅਵਰ ਸਗਲ ਮਿਥਿਆ ਏ ਜਾਨਉ

ਭਜਨੁ ਰਾਮੁ ਕੇ ਸਹੀ ॥੧॥

avar sagal mithiaa e jaanau bhajan raam ko sahee
||1||

- know that all of these are mythical. The all-pervading Vaheguru's meditation alone is true. ||1||

The word ਮਿਥਿਆ is often translated to mean 'false'; it is more accurately translated to mean 'mythical'. All that we see is mythical but as we are in a physical body, in a physical material world, we struggle to grasp this truth. Sikhi teaches us that the only thing that is true or unmythical is Vaheguru: Vaheguru is the only constant and eternal being, all other



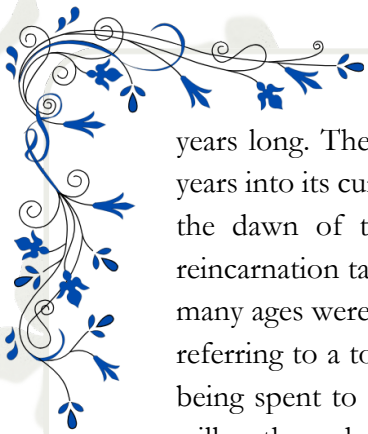
beings are temporary, timed and limited. Force is Vaheguru and all matter is mythical. In our bodies, we have a soul or Atma which is Vaheguru's cosmic energy within us, being eternal and non-changing. This Atma is not our 'jeev-bhaav' our being or personality, which is attached to creation, or our sense of self. What we must do is erode our ego and realise our true nature. Through self-realisation of the Atma within us, we comprehend the mythical nature of all that we see, hear, touch and interact with. Additionally, we appreciate the permeation of Vaheguru through every atom and pore of this creation and recognise our true function and role in the world. The Atma is like a witness who sees everything as it truly exists and powers all that exists within our bodies. We need to tap into the Atma and discover its true nature to attain self-realisation which leads in turn to Vaheguru realisation.

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ

ਮਾਨਸ ਦੇਹ ਲਹੀ ॥

firat firat bahute jug haario maanas dheh lahee ||
Wandering, wandering around for so many ages (in different lifeforms), finally the person obtained this human body.

The word ਜੁਗ translates to an 'age or aeon.' Sikhi believes in a cycle of four of these ages. We are currently living in the age of sin called 'Kaljug.' The cycle of the ages starts with Satjug, which has a length of 1,728,000 years, followed by Tretajug which is 129,600 years long, followed by Dwapurjug which is 864,00 years long, lastly followed by Kaljug which is 432,000



years long. The current age of Kaljug is approximately 5000 years into its current cycle, so we have a long way to go before the dawn of the age of truth or Satjug. A full cycle of reincarnation takes 3.5 billion years. Where Guru Jee has said many ages were lost wandering in different lifeforms, they are referring to a total cycle of 810 times of the four 'jugs' (ages) being spent to cover this amount of time. Thus, many of us will go through many 'jugs' in reincarnation before ever getting the chance of human life ever again, if we get the chance at all. This also puts this Gurbani Shabad into perspective:

ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ ॥

kiee janam sail gir kariaa ||

In so many incarnations, you were rocks and mountains. (176 Ang, Sri Guru Arjan Dev Jee)

We may have even passed lives as rocks and mountains, only moving onto the next lifeform upon destruction of the rock or mountain, or its disintegration.

ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ

ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥੨॥੨॥

naanak kahat milan kee bareea

simarat kahaa nahee ||2||2||

Says Nanak, "This is the opportunity to meet Vaheguru; why don't you meditate and remember Him?"

||2||2||

Raag Sorath, Ang 631, Sri Guru Granth Sahib Jee



17

ਸੋਰਠਿ ਮਹਲਾ ਯ ॥

soraTh mahalaa navaa | |

Raag Sorath (musical tune).

The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥

man re kaun kumat tai leenee | |

O mind, what evil-mindedness have you developed?

ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ

ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ ॥੧॥ ਰਹਾਉ ॥

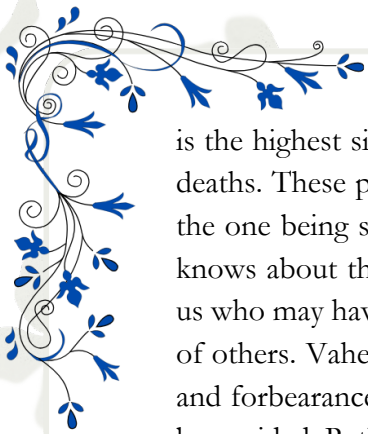
par dhaaraa ni(n)dhiaa ras rachio

raam bhagat neh keenee | | 1 | | rahaau | |

You are engrossed in the pleasures of other men's wives, and slander; you have not done any devotional worship of the all-pervading Vaheguru. | | 1 | |

Pause and reflect.

This verse is clearly directed at the sinful as it is pointing out to the sinner that the Lord sees everything. The word ਰਾਮ/raam translates to 'omnipresent Lord'. So even if the world might not learn of adulterous affairs or rendezvous that one may engage in, the person can never escape the gaze of the Lord. The world finding out of your secret sins is of no real significance as the ultimate Vaheguru always knows – this



is the highest significance, as it leads to our future births and deaths. These people also engage in slander of others. Again, the one being slandered may not learn of this, but Vaheguru knows about the slandering. This is also a warning to any of us who may have wandering eyes or entertain lustful thoughts of others. Vaheguru sees all and we should all strive for faith and forbearance. Similarly, any negative talk of others should be avoided. Rather, we should address the points directly with the person instead of creating ill-feelings about them with others and fuel negativity.

ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ

ਧਨ ਜੋਰਨ ਕਉ ਧਾਇਆ ॥

mukat pa(n)th jaanio tai naahan

dhan joran kau dhaiaa | |

The person does not know the way to liberation but runs about chasing wealth.

Wealth is temporary and does not bring eternal pleasure as it brings temporary reprieves in a material world. We should limit its pursuit, to just make our lives comfortable with enough wealth to live, to practice devotion without impediment



ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ

ਬਿਰਥਾ ਆਪੁ ਬੰਧਾਇਆ ॥੧॥

a(n)t sa(n)g kaahoo nahee dheenaa

birathaa aap ba(n)dhaiaa ||1||

In the end, nothing shall go along with you; you have entrapped yourself in vain. ||1||

All wealth accumulated is of no avail in the afterlife, yet so much time may have been lost in its pursuit. The pursuit of devotion would lead to peace here and rewards in the afterlife. This is the wealth we should accumulate - the wealth of Naam, Vaheguru's Name, not materialism.

ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਗੁਰ ਜਨੁ ਸੇਵਿਓ


ਨਹ ਉਪਜਿਓ ਕਛੁ ਗਿਆਨਾ ॥

naa har bhajio na gur jan sevio

neh upajio kachh giaanaa ||

You have not meditated upon the all-fulfilling Vaheguru; you have not served the Guru, or His humble servants; spiritual wisdom has not welled up within you.

These were the things that a person should have done. However, they missed this golden opportunity of human life through other pursuits.



ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ

ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥੨॥

ghaT hee maeh nira(n)jan terai tai khojat udhiaanaa
||2||

**The Immaculate Vaheguru is within your heart,
and yet you search for Him in the wilderness. ||2||**

The atma/soul within us is Vaheguru, yet many of us never look inside, rather searching endlessly outside.

ਬਹੁਤੁ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ

ਅਸਥਿਰ ਮਤਿ ਨਹੀ ਪਾਈ ॥

bahut janam bharamat tai haario
asathir mat nahee paice ||

**You have wandered through many, many births; you are
exhausted but have still not found a way out of this
endless cycle.**

We can all say how old we are, but who can state how long they have been in reincarnation? Some might answer with billions, trillions of years or even since time began. That is the reality - we miss the chance in human life of liberation. Thus, we are bound for thousands upon thousands of years in other lifeforms. We grow weary in all these births and deaths, yet we still find no peace.



ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ

ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥੩॥੩॥

maanās dheh pai padh har bhaj naanak baat bataiee

||3||3||

Now that you have obtained this human body, meditate on the all-fulfilling Vaheguru's feet (the Shabad); Nanak advises this. ||3||3||

This is Guru Jee imploring us to grab the present and take charge of our lives by devoting to Vaheguru, to halt our endless suffering.

**Raag Sorath, Ang 631/632,
Sri Guru Granth Sahib Jee**



18

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

soraTh mahalaa navaa ||

Raag Sorath (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੇ ॥

man re prabh kee saran bichaaro ||

O mind, contemplate the sanctuary of Vaheguru.

If this sanctuary is obtained, what is the result? Guru Jee answers with:

ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ ਉਧਰੀ

ਤਾ ਕੇ ਜਸੁ ਉਰ ਧਾਰੇ ॥੧॥ ਰਹਾਉ ॥

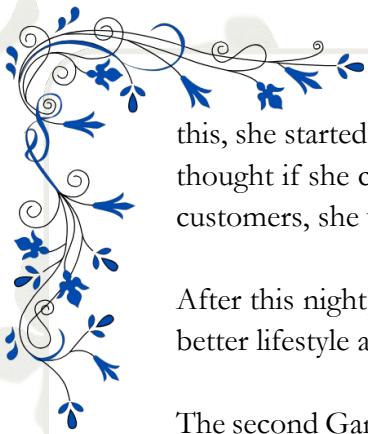
jeh simarat ganakaa see udharee taa ko jas ur dhaaro

||1|| rahaau ||

Meditating on Vaheguru, Ganika the prostitute was liberated; enshrine His praises within your heart.

||1|| **Pause and reflect.**

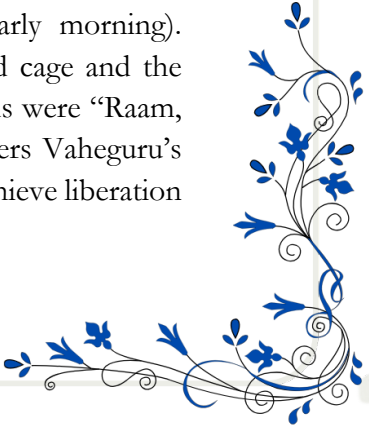
There were two prostitutes referred to as Ganika. The first one was also known as Pingala, and she lived in the kingdom of the King Janak (Raja Janak). One night she had no customers and was pining to be visited. When half the night passed like




this, she started to think of how accursed her lifestyle was and thought if she concentrated on receiving Vaheguru as she did customers, she would surely have attained liberation by now.

After this night, she imbued herself in meditation, receiving a better lifestyle and attaining liberation.

The second Ganika led a life of prostitution, with the intention of feeding her greed. One night, there was a storm, and a Saint took shelter in the rain next to her home, and he was very cold, with his teeth clattering away. Ganika felt sympathy for the Saint waiting in the cold and she invited him in to take shelter. She made a fire for the saint to warm and dry his clothes. When the storm receded, he got up to leave. Ganika then fell at his feet, clasping them and said, “I am a grave sinner, who unlike a reputable woman that serves her husband, I sleep with many men daily, to fulfil my greed for money. Please teach me, how I can save myself from my sinful ways.” The Saint replied, “Take this parrot (which he was also carrying with him in a cage). Wake up and bathe in the morning, then teach the parrot to meditate on Vaheguru by saying “Raam, Raam.” In this way you shall be saved.” Ganika started to do this daily and stopped her sinful actions. One day, a snake came and bit and poisoned the parrot, killing it. Ganika woke up as normal and thought the parrot was sleeping, when it did not reply to her daily meditation of “Raam, Raam.” She put her hand in the cage in the darkness (as it was still early morning). Unbeknown to her, the snake was in the bird cage and the snake also bit and poisoned her. Her last words were “Raam, Raam” and she was liberated. If one remembers Vaheguru’s name or Vaheguru at the time of death, they achieve liberation as is taught in the following Shabad:





ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ

ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ ॥

a(n)t kaal naarain simarai
aaisee chi(n)taa meh je marai ||

**At the very last moment, one who thinks of the Lord,
and dies in such thoughts,**

ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ

ਪੀਤੰਬਰੁ ਵਾ ਕੇ ਰਿਦੈ ਬਸੈ ॥੫॥੨॥

badhat tilochan te nar mukataa
peeta(n)bar vaa ke ridhai basai || 5 || 2 ||

**says Trilochan, that man shall be liberated; Vaheguru
will abide in his heart. || 5 || 2 || (Ang 526)**

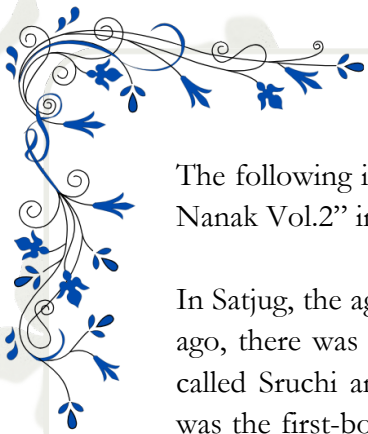
So, these are the results of taking Vaheguru's sanctuary - even sinners, such as prostitutes, found liberation. Surely, we can too, if we keep the faith and persevere.

ਅਟਲ ਭਇਓ ਧੂਅ ਜਾ ਕੈ ਸਿਮਰਨਿ

ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥

aTal bhio dhraooa jaa kai simaran
ar nirabhai padh paiaa ||

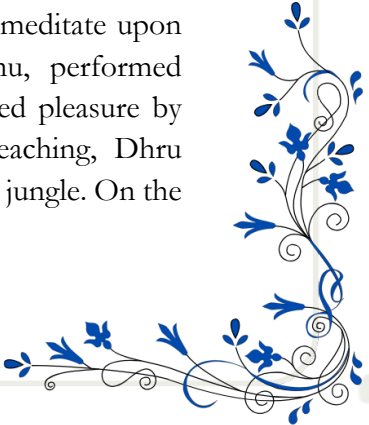
**Meditating on Vaheguru, Dhru became immortal,
and obtained the liberated state of fearlessness.**

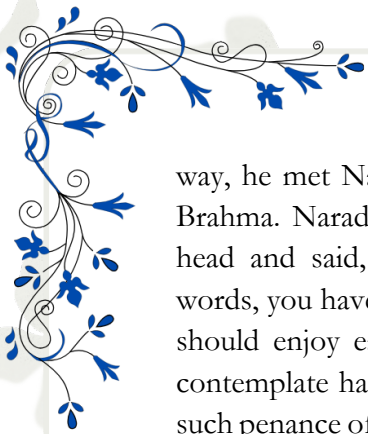


The following is an extract from our book, “The Great Guru Nanak Vol.2” in which the story of Dhru is narrated:

In Satjug, the age of truth which occurred thousands of years ago, there was a king called Uttaanpad. He had two queens called Sruchi and Suneeta. The king favoured Sruchi. Dhru was the first-born and Suneeta was his mother. Sruchi’s son, Uttam, was born afterwards. Once, when Dhru was five years old, he went to his father, Uttaanpad. His father lovingly met him and sat him upon his lap. Seeing this, Sruchi was angered and grabbed Dhru by the arm. She removed him from his father’s lap. She wanted her son to be crowned king and did not want Dhru to get close to his father. Sruchi said to Dhru, “If you desire the throne then die and be reborn to me.” Seeing all this, the king did not say anything.

Crying, Dhru went to his mother and was very hurt and angry. He told his mother what had happened. Dhru’s mother was very upset hearing about Sruchi’s behaviour. She sat Dhru in her laps and said, “Oh son, anguish and pleasure are the fruits of our actions. From previous good actions, we get pleasure and from previous bad actions, we get anguish. I am a queen, but in my previous life I did no bhagti (devotion to Vaheguru). For this reason, I am not even treated as fairly as a slave girl (many slave girls were attendants in kingdoms at the time). If you desire the kingdom then single-mindedly meditate upon Vaheguru. Your grandfather (paternal) Manu, performed many yags (sacrificial ceremonies) and obtained pleasure by meditating upon Vaheguru.” Hearing this teaching, Dhru bowed to his mother and left to meditate in the jungle. On the



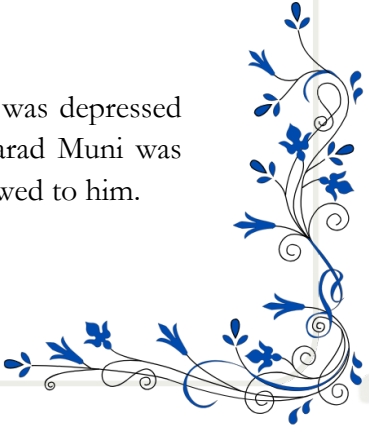


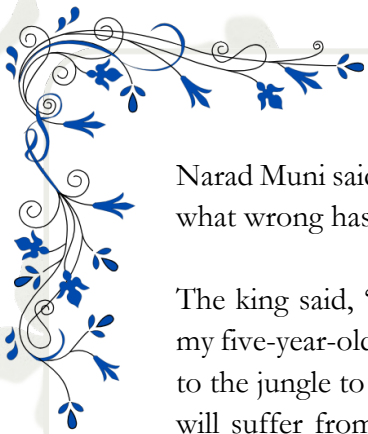
way, he met Narad Muni, a famous saint who is the son of Brahma. Narad blessed Dhru by putting his hand upon his head and said, “Oh son, upon hearing your stepmother’s words, you have come to the jungle. You are but a child, who should enjoy eating, drinking and playing. You should not contemplate happiness and sadness, or why it occurs. Doing such penance of meditation is not right. Go home to live there. There is no pleasure in the jungle as there are many wild beasts there. They will make you suffer. If you meditate for a long time and try many methods, you will still not attain Vaheguru. When you enter your youth, then do this.”

Hearing Narad Muni’s words, Dhru clasped his hands and said, “I am a bad person! Hearing my stepmother’s words, my chest is burning. You always live for altruism. The stage that my grandfather did not even reach – I want to attain that.”

Hearing these words of faith from Dhru, Narad Muni was elated and said, “I was testing you. The path of liberation that your mother has taught you is correct. Go to the jungle and meditate upon Vishnu. I will give you Gurmantar (words invested into a disciple from their Guru). You meditate upon this Gurmantar, with single minded concentration then you will obtain whatever you desire.” In this way, Narad Muni imparted Gurmantar to Dhru. Dhru bowed to Narad Muni and went deeper into the jungle.

Narad Muni then went to the king. The king was depressed after being separated from his son, Dhru. Narad Muni was seated respectfully by the king and the king bowed to him.





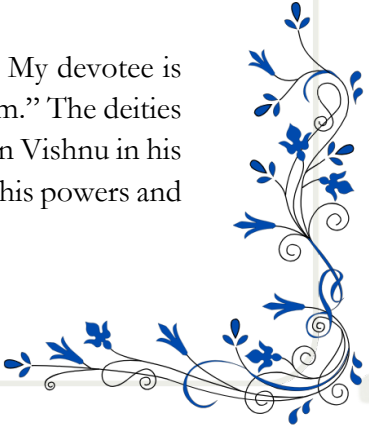
Narad Muni said, “Oh king, why is your forehead full of stress, what wrong has taken place?”

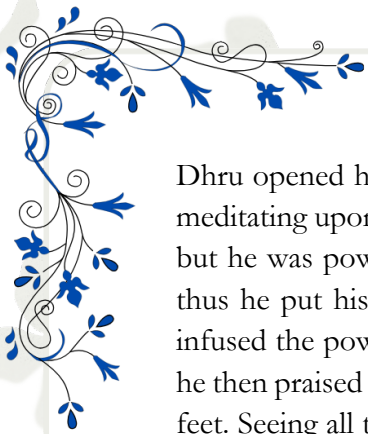
The king said, “Oh great saint, I am ignorant. I relinquished my five-year-old son, who has no fault of his own. He has gone to the jungle to perform meditative penance. In the jungle, he will suffer from hunger, thirst and a host of difficulties and pain. How will he endure all this?”

Narad Muni said, “Oh king, do not worry about your son, as Vaheguru is all pervading. Your son is engrossed in Vaheguru’s meditation, and he will come back to you in a short time. He will be praised all over the world upon his return.” Saying this, Narad Muni left.

Dhru started doing very difficult penance: after every three days, he would eat some fruits from the jungle. He passed the first month like this. In the second month, he started eating only grass. In the third month, he ate dry leaves and drank water only. In the fourth month, he ate every twelve days. In the fifth month, he survived only on air and stood on one foot whilst meditating. When he did such stringent penance, even the earth started to waiver and people felt scared. The deities went to Vishnu and said, “Oh beloved, all beings are in anguish – remove this anguish.”

Vishnu said, “Do not feel scared, my children. My devotee is performing a great penance. I will now go to him.” The deities left after hearing this. Dhru was meditating upon Vishnu in his heart. Vishnu broke Dhru’s concentration with his powers and





Dhru opened his eyes. He now saw the same Vishnu he was meditating upon, in front of him. Dhru tried to praise Vishnu, but he was powerless to do so. Vishnu knew Dhru's desire, thus he put his conch on Dhru's lips and pulled away. This infused the power to sing Vishnu's praises, inside of him and he then praised him profusely. Then, he bowed upon Vishnu's feet. Seeing all this, Vishnu was pleased and said, "Oh prince, I know all your desires. Now, take up your seat on the highest platform, that no one else has ever attained. You will now rule as the king for 36,000 years, after which you will achieve the highest kingdom." Dhru became the king for 36,000 years as his brother died in a battle. At death, Dhru was given an eternal kingdom as the ruler of the northern star, which continues to this day.

ਦੁਖ ਹਰਤਾ ਇਹ ਬਿਧਿ ਕੇ ਸੁਆਮੀ


ਤੈ ਕਾਹੇ ਬਿਸਰਾਇਆ ॥੧॥

dhukh harataa ieh bidh ko suaamee

tai kaahe bisaraiaa || 1 ||

Vaheguru removes suffering in this way –

why have you forgotten Him? ||1||



ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ

ਗਜ ਗਰਾਹ ਤੇ ਛੂਟਾ ॥

jab hee saran gahee kirapaa nidh
gaj garaeh te chhooTaa ||

As soon as the elephant took to the protective sanctuary of Vaheguru, the ocean of mercy, he escaped from the octopus (as previously narrated in a Shabad earlier).

ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ

ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੂਟਾ ॥੨॥

mahamaa naam kahaa lau baranau
raam kahat ba(n)dhan teh tooTaa ||2||

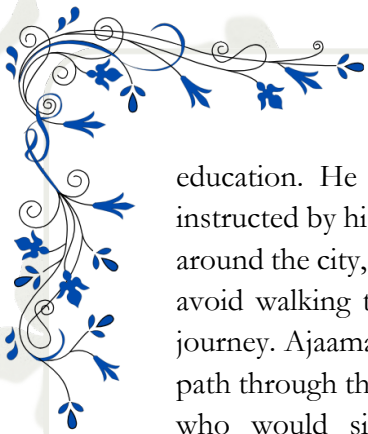
How much can I describe the glorious praises of Vaheguru's Name? Whoever chants the all-pervading Vaheguru's Name, their bonds of reincarnation are destroyed. ||2||

ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੇ

ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥

ajaamal paapee jag jaane nimakh maeh nisataaraa ||
Ajaamal, known throughout the world as a sinner, was redeemed in an instant.

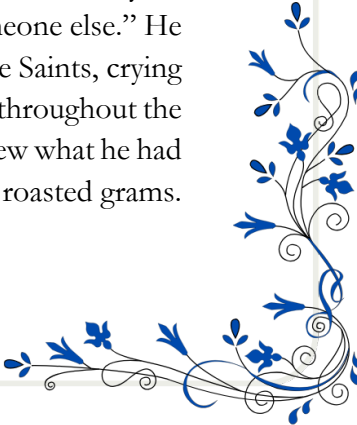
Ajaamal was the son of the chief Pandit (Hindu priest) of the kingdom in which they resided. His father had him inducted into a Saint's hermitage (ashram) to receive religious

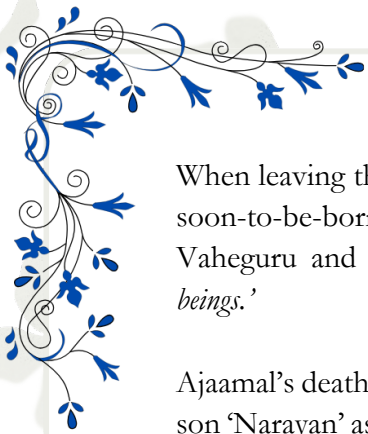


education. He used to walk daily to the ashram. He was instructed by his Guru at the ashram that he must always walk around the city, when coming and going from the ashram, and avoid walking through the city. This added 2.5 miles to his journey. Ajaamal studied a lot of scriptures and once took the path through the city. There were many prostitutes in the city, who would sit outside their windows trying to attract customers. Ajaamal was in his youth, and he was overpowered by lust. He started to make frequent visits to the prostitutes. He was so enamoured that he stopped his religious education and would daily go to a specific prostitute. He was already married and was committing adultery.

The king learnt of Ajaamal's sinful ways and banished him, along with the prostitute, from the city. All Ajaamal's belongings and properties were given to his wife, whom he had been cheating on. Ajaamal now started to live in a forest outside the city and daily he would hunt birds to eat. He had six children with the prostitute whilst living here.

One day, a storm was causing torrential rain and Ajaamal's prostitute wife saw two saints walking past in the rain. She offered them shelter in their hut. She respectfully washed their hands and feet with warm water. When Ajaamal returned from his daily hunt of birds, she said, "We won't eat meat today, as there are two Saints here. Give the meat to someone else." He did that and then came and fell at the feet of the Saints, crying and begging for liberation. Ajaamal was known throughout the kingdom as the 'sinner Ajaamal' as everyone knew what he had done. The Saints stayed the night and were fed roasted grams.





When leaving the hut, the Saints advised Ajaamal to name his soon-to-be-born son, 'Narayan.' 'Narayan' is a name of Vaheguru and translates to *'that Vaheguru which exists in all beings.'*

Ajaamal's death approached, and he called out the name of his son 'Narayan' as he could see the scary death's angels, who had come to take him to the afterlife. He died, but instead of going to hell, he went to the heavens and was liberated and taken away by angelic beings rather than the frightful death's angels. He had called out the name of his son, but as he was educated and knew the meaning of the word 'Narayan,' he had been mentally remembering Vaheguru whenever he called out his son. So, at his last breath, he was thinking of Vaheguru – this is how he attained liberation.

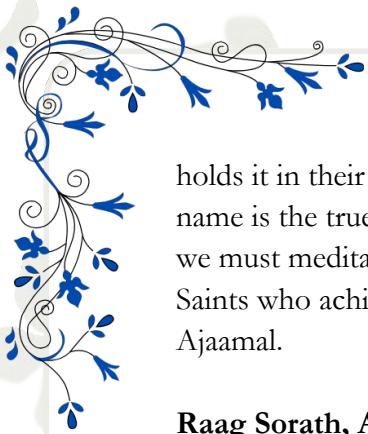
ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ

ਪਾਰਾ ॥੩॥੪॥

naanak kahat chet chi(n)taaman tai bhee utareh
paaraa || 3 || 4 ||

Says Nanak, "Remember Vaheguru's Name, which is like chintaamani, the jewel which fulfils all desires, and you too, shall be ferried across the world ocean and saved. || 3 || 4 ||

In the Puranas of the Hindu faith, they talk of a jewel called chintaamani, which can fulfil any wish of the person that



holds it in their palm. Guru Sahib teaches us Vaheguru's name is the true chintaamani, which can fulfil all our desires - we must meditate upon it with faith, as did all the sinners and Saints who achieved liberation such as Ganika, Dhru and Ajaamal.

**Raag Sorath, Ang 632,
Sri Guru Granth Sahib Jee**



19

Guru Jee poses questions to a seeker of Vaheguru, and answers them in the following Shabad:

ਸੋਰਠਿ ਮਹਲਾ ਏ ॥

soraTh mahalaa navaa ||
Raag Sorath (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਪ੍ਰਾਨੀ ਕਉਨੁ ਉਪਾਉ ਕਰੈ ॥

praanee kaun upaau karai ||
Guru Jee - What efforts should the mortal make?

ਜਾ ਤੇ ਭਗਤਿ ਰਾਮ ਕੀ ਪਾਵੈ ਜਮ ਕੇ ਤ੍ਰਾਸੁ ਹਰੈ

॥੧॥ ਰਹਾਉ ॥

jaa te bhagat raam kee paavai jam ko traas harai
||1|| rahaau ||

Do that which makes you obtain the all-pervading Vaheguru's devotional service and dispels the fear of death's messengers. Pause and reflect.

Guru Jee is teaching us that these are the efforts we should make to discover Vaheguru; once we engage in devotional worship, the fear of death will be dispelled. We will no longer fear death's messengers coming to beat and drag us away - rather we will know, we are walking on the correct path and nothing terrible awaits us in the afterlife.



ਕਉਨੁ ਕਰਮ ਬਿਦਿਆ ਕਹੁ ਕੈਸੀ

ਧਰਮੁ ਕਉਨੁ ਫੁਨਿ ਕਰਈ ॥

kaun karam bidhiala kahu kaisee
dharam kaun fun kariee ||

Which actions, what study and what religious practices should one engage in?

ਕਉਨੁ ਨਾਮੁ ਗੁਰ ਜਾ ਕੈ ਸਿਮਰੈ

ਭਵ ਸਾਗਰ ਕਉ ਤਰਈ ॥੧॥

kaun naam gur jaa kai simarai
bhav saagar kau tariee || 1 ||

Guru Jee - What is that great Name, by the remembering of which the mortal crosses the dreadful ocean (of the world)?

ਕਲ ਮੈ ਏਕੁ ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ

ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥

kal mai ek naam kirapaa nidh jaeh japai gat paavai ||
In Kaljug, the Name of the one Vaheguru who is the treasure of mercy; meditating upon it, one obtains liberation.



ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮ ਨਾਹਨਿ

ਇਹ ਬਿਧਿ ਬੇਦੁ ਬਤਾਵੈ ॥੨॥

aaur dharam taa kai sam naahan
ieh bidh bedh bataavai ||2||

**No other religious action is comparable to this
meditation of Vaheguru; so, state the Vedas. ||2||**

But what is this treasure of mercy Vaheguru like? Where does
this Vaheguru reside? Guru Jee answers:

ਸੁਖੁ ਦੁਖੁ ਰਹਤ ਸਦਾ ਨਿਰਲੇਪੀ

ਜਾ ਕਉ ਕਹਤ ਗੁਸਾਈ ॥

sukh dhukh rahat sadhaa niralepee
jaa kau kahat gusaiee ||

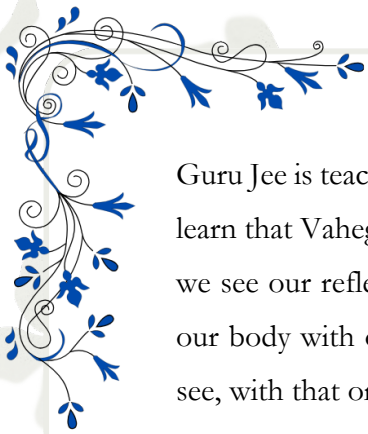
**He is beyond pain and pleasure, forever detached; He is
called the Lord of the world.**

ਸੇ ਤੁਮ ਹੀ ਮਹਿ ਬਸੈ ਨਿਰੰਤਰਿ

ਨਾਨਕ ਦਰਪਨਿ ਨਿਆਈ ॥੩॥੫॥

so tum hee meh basai nira(n)tar
naanak dharapan niaaiee ||3||5||

**Vaheguru dwells within you, O Nanak, like your
reflection in a mirror. ||3||5||**



Guru Jee is teaching us that when we realise Vaheguru, we will learn that Vaheguru was always within us. Furthermore, when we see our reflection in a mirror, we will no longer associate our body with our identity, but rather identify everything we see, with that one Vaheguru.

**Raag Sorath, Ang 632,
Sri Guru Granth Sahib Jee**



20

Guru Jee now takes on the role of a devotee of Vaheguru and shows us how to make yearnings and humble supplications:

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

soraTh mahalaa navaa | |

Raag Sorath (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਮਾਈ ਮੈ ਕਿਹਿ ਬਿਧਿ ਲਖਉ ਗੁਸਾਈ ॥

maiee mai keh bidh lakhau gusaiee | |

O Saints, with what method can I come to know the Lord of the world?

The word **ਮਾਈ** here translates to ‘the mother who gives birth to the Godly,’ this is the congregation of the holy/ Saints - they give birth and nurture such blessed beings.

ਮਹਾ ਮੋਹ ਅਗਿਆਨਿ ਤਿਮਰਿ


ਮੋ ਮਨੁ ਰਹਿਓ ਉਰਝਾਈ ॥੧॥ ਰਹਾਉ ॥

mahaa moh agiaan timar

mo man rahio urajhaiee | | 1 | | rahaau | |

In the darkness of intense worldly attachments and spiritual ignorance, my mind remains entangled.

Pause and reflect.



ਸਗਲ ਜਨਮ ਭਰਮ ਹੀ ਭਰਮ ਖੋਇਓ
ਨਹ ਅਸਥਿਰੁ ਮਤਿ ਪਾਈ ॥

sagal janam bharam hee bharam khoio
neh asathir mat paiee ||

**Deluded by doubt, I have wasted my whole life.
I have not obtained a stable intellect.**

ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸ ਬਾਸੁਰ
ਨਹ ਛੂਟੀ ਅਧਮਾਈ ॥੧॥


bikhiaasakat rahio nis baasur
neh chhooTee adhamaiee ||1||

**I remain under the influence of poisonous vices, night
and day, and I have not renounced the lowly thoughts of
my mind, which make me commit grave sins. ||1||**

ਸਾਧਸੰਗੁ ਕਬਹੂ ਨਹੀ ਕੀਨਾ
ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ ॥

saadhasa(n)g kabahoo nahee keenaa
neh keerat prabh gaiee ||

**I never joined the congregation of the holy and I did not
sing Vaheguru's praises.**



ਜਨ ਨਾਨਕ ਮੈ ਨਾਹਿ ਕੇਉ ਗੁਨੁ

ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ ॥੨॥੬॥

jan naanak mai naeh kouoo

gun raakh leho saranaiee ||2||6||

The servant Nanak says, “I have no virtues at all.

Keep me in your sanctuary, Vaheguru.” ||2||6||

Raag Sorath, Ang 632,
Sri Guru Granth Sahib Jee



21

This Shabad continues with the theme of humbly supplicating to Vaheguru:

ਸੋਰਠਿ ਮਹਲਾ ਢ ॥

soraTh mahalaa navaa ||

**Raag Sorath (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee**

ਮਾਈ ਮਨੁ ਮੇਰੇ ਬਸਿ ਨਾਹਿ ॥

maiee man mero bas naeh ||

O Saints, my mind is not under my control.

ਨਿਸ ਬਾਸੁਰ ਬਿਖਿਅਨ ਕਉ ਧਾਵਤ

ਕਿਹਿ ਬਿਧਿ ਰੇਕਉ ਤਾਹਿ ॥੧॥ ਰਹਾਉ ॥


nis baasur bikhian kau dhaavat

keh bidh rokau taeh ||1|| rahaau ||

Night and day, my mind runs after poisonous vices.

With what method can I restrain it? ||1||

Pause and reflect.




ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੇ ਮਤ ਸੁਨਿ
ਨਿਮਖ ਨ ਹੀਏ ਬਸਾਵੈ ॥

bedh puraan simirat ke mat sun
nimakh na he'ee basaavai ||
**Hearing the teachings of the Vedas, Puranas, and
Simirtis, one enshrines them not in his/her heart, even
for an instant.**

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿਉ ਰਚਿਓ
ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥੧॥

par dhan par dhaaraa siau rachio
birathaa janam siraavai ||1||
**Engrossed in the wealth and women of others, his life
passes away uselessly. ||1||**

The person may be engrossed in the wealth of others by constantly comparing themselves to someone else and competing. It could also mean someone who is constantly engrossed in theft and fraud of others' wealth. The person may be engrossed in other women/men outside of their marital relationship by constantly viewing content based around women/men, they are attracted to, rather than enshrining singular faithfulness to their wife/husband. Some may also commit adulterous acts, engrossing themselves in always thinking about this.



ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੇ

ਸੂਝਤ ਨਹ ਕਛੁ ਗਿਆਨਾ ॥

madh maiaa kai bhio baavaro
soojhat neh kachh giaanaa ||

He has gone insane with the intoxication of maya (worldly illusion) and does not understand any spiritual wisdom.

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ

ਤਾ ਕੇ ਮਰਮੁ ਨ ਜਾਨਾ ॥੨॥

ghaT hee bheetar basat nira(n)jan
taa ko maram na jaanaa ||2||

Within his body, the immaculate Vaheguru dwells, but he does not know this secret. ||2||

But how can one come to realise this, about Vaheguru?
Guru Jee answers with:

ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ

ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ ॥

jab hee saran saadh kee aai
dhuramat sagal binaasee ||

The moment I entered the sanctuary of the Saints faithfully, then all my evil intent was dispelled.



ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ

ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥੩॥੭॥

tab naanak chetio chi(n)taaman

kaaTee jam kee faasee ||3||7||

**Nanak says, “Then I remembered the wish-fulfilling
Vaheguru, the true Chintaamani, and my death's noose
was snapped. I attained immortality and liberation.”**

Chintamani is described as a jewel that fulfils wishes and/or it is also described as the alchemists' philosophers stone which converts base metals into gold. Our chintamani is Vaheguru's Name, it fulfils all our desires.

**Raag Sorath, Ang 632,
Sri Guru Granth Sahib Jee**



22

Guru Jee teaches us:

ਸੋਰਠਿ ਮਹਲਾ ਯੰ ॥

soraTh mahalaa navaa | |
Raag Sorath (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ ॥


re nar ieh saachee jeea dhaar | |
'O human-being, grasp this truth firmly in your mind.

ਸਗਲ ਜਗਤੁ ਹੈ ਜੈਸੇ ਸੁਪਨਾ

ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ ॥੧॥ ਰਹਾਉ ॥

sagal jagat hai jaise supanaa
binasat lagat na baar | |1| | rahaau | |
The whole world is just like a dream.
It takes no time to end. | |1| | Pause and reflect.

Guru Jee elaborates on this point by giving an analogy in the next line:




ਬਾਰੂ ਭੀਤਿ ਬਨਾਈ ਰਚਿ ਪਚਿ
ਰਹਤ ਨਹੀ ਦਿਨ ਚਾਰਿ ॥

baaroo bheet banaiee rach pach
rahat nahee dhin chaar ||
**It is like a wall of sand, built and plastered with care,
which doesn't last even for four days,**

ਤੈਸੇ ਹੀ ਇਹ ਸੁਖ ਮਾਇਆ ਕੇ
ਉਰਝਿਓ ਕਹਾ ਗਵਾਰ ॥੧॥

taise hee ieh sukh maiaa ke urajhio kahaa gavaar
||1||
**so are the pleasures of worldly illusion (maya). Why are
you entangled in them, you ignorant fool? ||1||**

In Gurbani, time is always referred to as being fleeting and short-lived. Here, Maharaj has said four days of enjoyment ruins our spiritual advancement. How unfortunate are we, if we indulge in false material pursuits for years, let alone days? Our time is now, today, and every day until we lose this opportunity of liberation in human life. Maharaj further elaborates:



ਅਜਹੂ ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ

ਭਜਿ ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ ॥

ajahoo samajh kachh bigario naahin bhaj le naam
muraar ||

**Come to your senses today - it is not yet too late!
Meditate on Vaheguru's Name, which abolishes all
attachments.**

ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ ਸਾਧਨ ਕਉ

ਭਾਖਿਓ ਤੇਹਿ ਪੁਕਾਰਿ ॥੨॥੮॥

kahu naanak nij mat saadhan kau
bhaakhio toh pukaar ||2||8||

**Says Nanak, this is the wisdom of the Saints, which I
proclaim loudly to you. ||2||8||**

**Raag Sorath, Ang 633,
Sri Guru Granth Sahib Jee**



23

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

soraTh mahalaa navaa ||

**Raag Sorath (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee**

ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥

eeh jag meet na dhekhio koiee ||
I have seen no friend in this world.

ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ

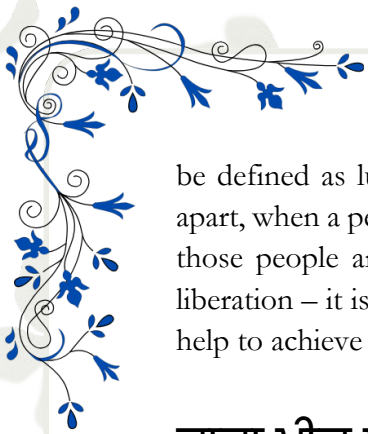
ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

sagal jagat apanai sukh laagio

dhukh mai sa(n)g na hoiee ||1|| rahaau ||

**The whole world is attached to its own pursuit of
pleasure and, when experiencing trouble, none is your
companion. Pause and reflect.**

This is the harsh truth, which many of us do not realise; sometimes those who do realise it, only come to the realisation after going through devastating events. Every human being is in the pursuit of their own happiness. This is usually attached to three requisites of maya/illusions of the world which can



be defined as lust, wealth and status. Most relationships fall apart, when a person cannot provide one of these. In Gurmat, those people are only true to you, who want you to attain liberation – it is the greatest gift, to bless another person with help to achieve liberation.

ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ

ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਗੇ ॥

dhaaraa meet poot sanaba(n)dhee
sagare dhan siau laage ||


Your partners (wives/husbands), friends, children and associates - all are attached to wealth.

ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਓ ਨਰ ਕਉ

ਸੰਗੁ ਛਾਡਿ ਸਭ ਭਾਗੇ ॥੧॥

jab hee niradhan dhekhio nar kau
sa(n)g chhaadd sabh bhaage || 1 ||

They all leave you when they see you have become poor and destitute.



ਕਹੰਉ ਕਹਾ ਯਿਆ ਮਨ ਬਉਰੇ ਕਉ

ਇਨ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥

kaha(n)au kahaa yiaa man baure kau
in siau neh lagaio ||

So, what should I say to this crazed mind,
which is affectionately attached to them?

ਦੀਨਾ ਨਾਥ ਸਕਲ ਭੈ ਭੰਜਨ

ਜਸੁ ਤਾ ਕੇ ਬਿਸਰਾਇਓ ॥੨॥

dheenaa naath sakal bhai bha(n)jan
jas taa ko bisaraio ||2||

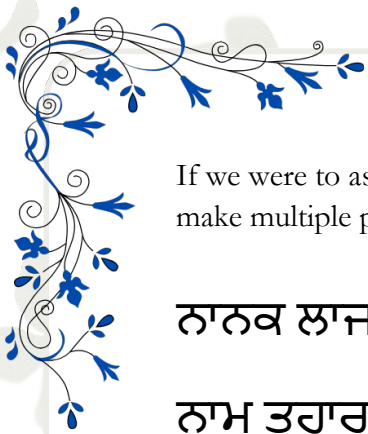
I have forgotten to praise Vaheguru, the master of the
meek and the destroyer of all fears. ||2||

ਸੁਆਨ ਪੂਛ ਜਿਉ ਭਇਓ ਨ ਸੂਧਉ

ਬਹੁਤੁ ਜਤਨੁ ਮੈ ਕੀਨਉ ॥

suaan poochh jiau bhio na soodhau
bahut jatan mai keenau ||

The mind is like a dog's tail, which will never straighten
out, it will not change, no matter how many things I try.



If we were to ask, then what can be done? The person must make multiple pleas to Vaheguru in the following way:

ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ

ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥੩॥੯॥

naanak laaj biradh kee raakhahu

naam tuhaarau leenau ||3||9||

Says Nanak, please Vaheguru, uphold the honour of your innate nature; for I have taken up your support by meditating upon your Name. ||3||9||

**Raag Sorath, Ang 633,
Sri Guru Granth Sahib Jee**



24

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

soraTh mahalaa navaa | |
Raag Sorath (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee

A fake Saint came to Guru Jee and asked what will become of him. Guru Jee replied:

ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ ॥


man re gahio na gur upadhes | |
O mind, you have not embraced the Guru's Teachings.

ਕਹਾ ਭਇਓ ਜਉ ਮੂਡੁ ਮੁਡਾਇਓ

ਭਗਵਉ ਕੀਨੇ ਭੇਸੁ ॥੧॥ ਰਹਾਉ ॥

kahaa bhio jau moodd muddaio
bhagavau keeno bhes | |1| | rahaau | |
What is the use of shaving your head, and wearing ochre robes? | |1| | Pause and reflect.

Some traditions in South Asia propagate the shaving of heads and wearing ochre robes. This is usually followed by monastic traditions. The ochre robes signify fire, thus one wearing them is declaring to the world that he/she has burnt all desires for worldly pursuits and only has spirituality in mind. Yet, today, we have multi-million-dollar enterprises run by such people.



ਸਾਚ ਛਾਡਿ ਕੈ ਝੂਠਹ ਲਾਗਿਓ
ਜਨਮੁ ਅਕਾਰਥੁ ਖੋਇਓ ॥

saach chhaadd kai jhooTheh laagio
janam akaarath khoio ||
**Abandoning the truth, you cling to falsehood.
Your life is uselessly wasting away.**

ਕਰਿ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੇਖਿਓ
ਪਸੁ ਕੀ ਨਿਆਈ ਸੋਇਓ ॥੧॥

kar parapa(n)ch udhar nij pokhio
pas kee niaaiee soio ||1||
**Practicing hypocrisy, you fill your belly,
and then sleep like a beast. ||1||**

ਰਾਮ ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ
ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥

raam bhajan kee gat nahee jaanee
maiaa haath bikaanaa ||
**You do not know the power of the all-pervading
Vaheguru's meditation; you have sold yourself to the
pursuit of materialism. You serve the wealthy to
accumulate wealth for yourself.**



ਉਰੜਿ ਰਹਿਓ ਬਿਖਿਅਨ ਸੰਗਿ ਬਉਰਾ

ਨਾਮੁ ਰਤਨੁ ਬਿਸਰਾਨਾ ॥੨॥

aurajh rahio bikhian sa(n)g bauraa
naam ratan bisaraanaa || 2 ||

**Your mind has gone mad in the company of vices
and has forsaken the jewel of Vaheguru's Name.**

ਰਹਿਓ ਅਚੇਤੁ ਨ ਚੇਤਿਓ ਗੋਬਿੰਦ

ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥

rahio achet na chetio gobi(n)dh
birathaa aaudh siraanee ||

**You remain unconscious, not consciously remembering
the master of the world (Vaheguru); your life is passing
away in vain.**

You should implore Vaheguru's assistance in the following
way:

ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਉ

ਭੂਲੇ ਸਦਾ ਪਰਾਨੀ ॥੩॥੧੦॥

kahu naanak har biradh pachhaanau bhoole sadhaa
paraanee || 3 || 10 ||

**Says Nanak, O all-fulfilling Vaheguru, please, confirm
your innate nature by blessing this mortal who
continually makes errors. || 3 || 10 ||**

Raag Sorath, Ang 633, Sri Guru Granth Sahib Jee



25

ਸੋਰਠਿ ਮਹਲਾ ਯ ॥

soraTh mahalaa navaa | |

**Raag Sorath (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee**

Guru Jee now describes the state of mind and virtues of a person who is liberated:

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

jo nar dhukh mai dhukh nahee maanai | |

That man, who amid anguish, does not feel anguish,

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ

ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥


sukh saneh ar bhai nahee jaa kai

ka(n)chan maaTee maanai | | 1 | | rahaau | |

**who has no affection for pleasure has no fear of anyone
and views gold and dust equally. | | 1 | |**

Pause and reflect.

This state of mind is of tranquillity and equipoise; someone whose mind is still at all times. For this person has conquered their basic instincts and emotions, to see Vaheguru in all that they see and experience.



ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ
ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥


neh ni(n)dhiaa neh usatat jaa kai
lobh moh abhimaanaa | |
Who is not swayed by either slander or praise,
nor affected by greed, attachment or pride.

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ
ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥

harakh sog te rahai niaarau
naeh maan apamaanaa | | 1 | |
And who remains unaffected by joy or sorrow,
or honour and dishonour.

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ
ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

aasaa manasaa sagal tiaagai jag te rahai niraasaa | |
Who renounces all hopes and yearnings and remains
desire-free in the world.



ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ

ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

kaam karodh jeh parasai naahan
teh ghaT braham nivaasaa || 2 ||
**And who lust and wrath touch not –
within their minds Vaheguru abides.**

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ

ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

gur kirapaa jeh nar kau keenee
teh ieh jugat pachhaanee ||
**That man, blessed by the Guru's Grace,
understands this method (to attain Vaheguru).**

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ

ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥

naanak leen bhio gobi(n)dh siau
jiau paanee sa(n)g paanee || 3 || 11 ||
**O Nanak, this person merges with the master of the
world (Vaheguru), like water merges with water.
|| 3 || 11 ||**

**Raag Sorath, Ang 633,
Sri Guru Granth Sahib Jee**



26

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

soraTh mahalaa navaa ||
Raag Sorath (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਪ੍ਰੀਤਮ ਜਾਨਿ ਲੇਹੁ ਮਨ ਮਾਹੀ ॥

preetam jaan leh man maahee ||
O mind, get to know the most beloved Vaheguru.
Only Vaheguru is your true sanctuary, all else just want

ਅਪਨੇ ਸੁਖ ਸਿਉ ਹੀ ਜਗੁ ਫਾਂਧਿਓ


ਕੇ ਕਾਹੂ ਕੇ ਨਾਹੀ ॥੧॥ ਰਹਾਉ ॥

apane sukh siau hee jag faa(n)dhio
ko kaahoo ko naahee ||1|| rahaau ||
to fulfil their own pleasures via you; in the world,
no one is loyal to you. ||1|| Pause and reflect.

ਸੁਖ ਮੈ ਆਨਿ ਬਹੁਤੁ ਮਿਲਿ ਬੈਠਤ

ਰਹਤ ਚਹੂ ਦਿਸਿ ਘੇਰੈ ॥

sukh mai aan bahut mil baiThat
rahat chahoo dhis gherai ||
In good times, many come and sit together,
surrounding you on all four sides.



ਬਿਪਤਿ ਪਰੀ ਸਭ ਹੀ ਸੰਗੁ ਛਾਡਿਤ
ਕੇਉ ਨ ਆਵਤ ਨੇਰੈ ॥੧॥

bipat paree sabh hee sa(n)g chhaaddit
kouoo na aavat nerai ||1||
**But when hardships come, they all leave
and no one comes near you. ||1||**


ਘਰ ਕੀ ਨਾਰਿ ਬਹੁਤੁ ਹਿਤੁ ਜਾ ਸਿਉ
ਸਦਾ ਰਹਤ ਸੰਗ ਲਾਗੀ ॥

ghar kee naar bahut hit jaa siau sadhaa rahat sa(n)g
laagee ||
**Your wife, whom you love so much, and who has
remained ever attached to you,**

ਜਬ ਹੀ ਹੰਸ ਤਜੀ ਇਹ ਕਾਂਇਆ
ਪ੍ਰੇਤ ਪ੍ਰੇਤ ਕਰਿ ਭਾਗੀ ॥੨॥

jab hee ha(n)s tatee ieh kaa(n)iaa pret pret kar
bhaagee ||2||
**runs away crying, "Ghost! Ghost!" as soon
as the soul leaves this body (at death). ||2||**

The soul is referred to as a 'hans' here, which is a bar headed duck mentioned earlier. The reason for the soul being compared to this duck is that both are seen to have discernment, in that the duck can separate milk from water



and the Godly can separate the temporary from the eternal. The eternal in this analogy is seen to be milk and water is seen as temporary (also referred to as materialism).

ਇਹ ਬਿਧਿ ਕੇ ਬਿਉਹਾਰੁ ਬਨਿਓ ਹੈ
ਜਾ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥

eeh bidh ko biauhaar banio hai jaa siau neh lagaio ||
This is the way they act - those whom we love so much.

ਅੰਤ ਬਾਰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਜੀ
ਕੇਉ ਕਾਮਿ ਨ ਆਇਓ ॥੩॥੧੨॥੧੩੯॥

a(n)t baar naanak bin har jee
kouoo kaam na aaio || 3 || 12 || 139 ||
At the last moment (in death), O Nanak, no one is of
any use at all except the dear all-fulfilling Vaheguru.
|| 3 || 12 || 139 ||

The numbers at the end of the Shabad signify:

3 - the end of the third verse for the number three,
12 - number twelve signifies twelve Shabads by Sri Guru Tegh
Bahadur Jee in Sorath Raag
139 - signifies the total of Shabads by the first, third, fourth,
fifth and ninth Gurus in Sorath Raag in this section of Sri Guru
Granth Sahib Jee.

**Raag Sorath, Ang 633,
Sri Guru Granth Sahib Jee**



ਰਾਗੁ ਧਨਾਸਰੀ

Raag Dhanaasree

Dhanaasree raag is a very old and melodious raag. Dhanasree primarily explores themes of spiritual awakening, devotion to God, and the realization of one's true self through divine grace. It emphasizes the importance of surrendering to Vaheguru's will, seeking refuge in His Name, and experiencing the joy of divine love.

The Aartis sung by all Bhagats¹² and Sri Guru Nanak Dev Jee are composed in this raag.

Time: Third quarter of the day
11am/12pm to 2pm/3pm

¹² The 'Bhagats' were enlightened souls whose writings were also included in Sri Guru Granth Sahib Jee. The Bhagats were from the Bhakti movement.



27

In this Shabad, Sri Guru Tegh Bahadur Jee describes the all-pervasive quality of Vaheguru.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

There is One Creator Vaheguru.

By the True Guru's grace, Vaheguru is realised.

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

dhanaasaree mahalaa navaa ||

Raag Dhanaasree (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥

kaahe re ban khojan jaiee ||

Why do you go looking for Vaheguru in the forest?

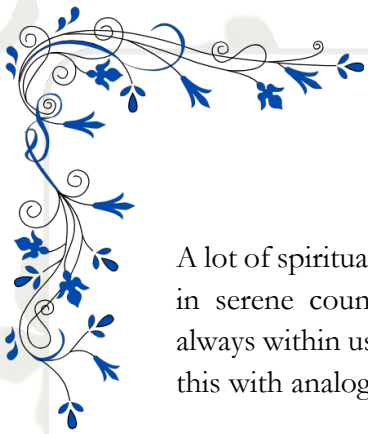
ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੇਹੀ ਸੰਗਿ ਸਮਾਈ

॥੧॥ ਰਹਾਉ ॥

sarab nivaasee sadhaa alepaa tohee sa(n)g samaiee

||1|| rahaau ||

Vaheguru dwells everywhere, remaining unattached and He is always with you. Pause and reflect.



A lot of spiritual seekers of Vaheguru try finding Him by living in serene countryside. But all along Vaheguru was and is always within us. He is realised from within. Guru Jee explains this with analogies:

ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ

ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥

puhap madh jiau baas basat hai
mukar maeh jaise chhaiee | |

Like the fragrance which remains in the flower, and like the reflection in the mirror,

ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ

ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥੧॥

taise hee har base nira(n)tar
ghaT hee khojahu bhaiee | |1| |

The all-fulfilling Vaheguru dwells within you; search for Him within yourself, oh wise ones. | |1| |



ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੇ ਜਾਨਹੁ

ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ ॥

baahar bheetar eko jaanahu

ih gur giaan bataiee ||

**Outside and inside, know that there is only the One
Vaheguru; the Guru has imparted this wisdom to me.**

ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ

ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥੨॥੧॥

jan naanak bin aapaa cheenai

miTai na bhram kee kaiee ||2||1||

**Servant Nanak says without self-realisation, the filth of
ignorance is not removed. ||2||1||**

Raag Dhanaasree, Ang 684,

Sri Guru Granth Sahib Jee



28

In this Shabad the question of, *‘Why does the person not achieve self-realisation?’* is discussed and the traits of the self-realised are shared.

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

dhanaasaree mahalaa navaa ||
Raag Dhanaasree (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਸਾਧੇ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥


saadho ih jag bharam bhulaanaa ||
O holy people, the whole world is deluded by doubt.

ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ ਛੋਡਿਆ

ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥੧॥ ਰਹਾਉ ॥

raam naam kaa simaran chhoddiaa
maiaa haath bikaanaa ||1|| rahaau ||
**People have forsaken the meditative remembrance of
the all-pervading Vaheguru’s Name and sold
themselves to worldly illusion (maya). ||1||
Pause and reflect.**

Rather than meditating and bringing ourselves to our true nature of being one with Vaheguru, we spend the majority of our time pursuing materialism. Even spiritual aspirants do this - they sell themselves to the pursuit of these things, forgetting or ignoring the very teachings that they meditate upon.



ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ
ਤਾ ਕੈ ਰਸਿ ਲਪਟਾਨਾ ॥

maat pitaa bhaiee sut banitaa
taa kai ras lapaTaanaa ||

**Mother, father, siblings, children and spouse – people
are entangled in enjoyments of them.**

Be this love, attachment, socialising, the central theme is the
ਰਸਿ/enjoyment of these, which deludes us from our true
mission of human life.

ਜੋਬਨੁ ਧਨੁ ਪ੍ਰਭਤਾ ਕੈ ਮਦ ਮੈ
ਅਹਿਨਿਸਿ ਰਹੈ ਦਿਵਾਨਾ ॥੧॥


joban dhan prabhataa kai madh mai
ahinis rahai dhivaanaa ||1||

**In the pride of youth, wealth and glory, day and night
people remain foolishly intoxicated. ||1||**

ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ
ਤਾ ਸਿਉ ਮਨੁ ਨ ਲਗਾਨਾ ॥

dheen dhiaal sadhaa dhukh bha(n)jan
taa siau man na lagaanaa ||

**Vaheguru is merciful to the meek, and the eternal
destroyer of all anguish but the mortal does not affix
his/her mind upon Him.**



ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕਿਨਹੂ

ਗੁਰਮੁਖਿ ਹੋਇ ਪਛਾਨਾ ॥੨॥੨॥

jan naanak koTan mai kinahoo

gurmukh hoi pachhaanaa ||2||2||

Servant Nanak says, among millions, only a rare few realize Vaheguru; they do this by putting the Guru first, in all that they do. ||2||2||

Among millions we will find one true aspirant of Vaheguru, one that has self-realisation and God-realisation. How did they achieve this? By putting the Guru first in all that they did. This is what the word ਗੁਰਮੁਖਿ means, to put the Guru first. Most of us can read the philosophy and theoretical teachings of Gurbani, but the very rare ones out of us, rigorously test the teachings through disciplined practices. They then bore the fruits of actualisation, by knowing, rather than just believing.

Raag Dhanaasree, Ang 684, Sri Guru Granth Sahib Jee



29

The Sikhs supplicated to Guru Jee and asked,
“Who is a true Yogi?” Guru Jee replied:

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

dhanaasaree 127ahala navaa | |
Raag Dhanaasree (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਤਿਹ ਜੇਗੀ ਕਉ ਜੁਗਤਿ ਨ ਜਾਨਉ ॥

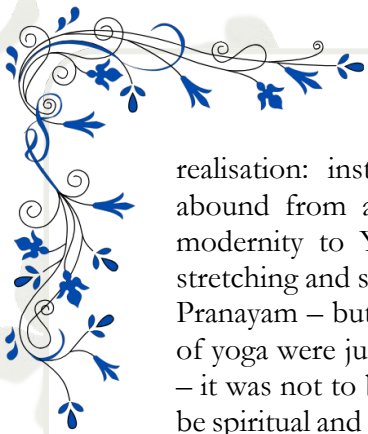
teh jogee kau jugat na jaanau | |
Know that this Yogi does not know
the method to know Vaheguru.

ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ

ਜਿਹ ਘਟਿ ਮਾਹਿ ਪਛਾਨਉ ॥੧॥ ਰਹਾਉ ॥

lobh moh maiaa mamataa fun
jeh ghaT maeh pachhaanau | |1| | rahaau | |
As this Yogi is engrossed in attachment to greed,
emotional attachment, and is in pursuit of wealth in
his/her mind | |1| |Pause and reflect.

‘Yoga’ translates to ‘joining oneself to Vaheguru’ so a Yogi is supposed to embody this. Globally, there has been an explosion in the practice of Yoga. This is mostly led by people described by Guru Jee in this Shabad. You rarely find a truly self-realised soul leading his/her students to attain this



realisation: instead, extortionate fees and sexual scandals abound from all walks of yoga schools. The attraction in modernity to Yoga is the relaxation of the body through stretching and stilling the mind via breathing techniques called Pranayam – but these tools in traditional and ancient schools of yoga were just tools to assist the process of self-realisation – it was not to be the focus of yogic practice. The aim was to be spiritual and God conscious, but this has become secondary and tertiary in many cases, to body consciousness, and following your yoga teacher.

ਪਰ ਨਿੰਦਾ ਉਸਤਤਿ ਨਹ ਜਾ ਕੈ
ਕੰਚਨ ਲੋਹ ਸਮਾਨੇ ॥

par ni(n)dhaa usatat neh jaa kai
ka(n)chan loh samaano | |
**One who does not slander or praise others,
who looks upon gold and iron alike,**

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ
ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੇ ॥੧॥

harakh sog te rahai ateetaa
jogee taeh bakhaano | | 1 | |
**and who is also free from joy and sorrow
- this is a true Yogi.**

This is the description of a truly self-realised Yogi.
These virtues are paramount as described above.



ਚੰਚਲ ਮਨੁ ਦਹਦਿਸਿ ਕਉ ਧਾਵਤ

ਅਚਲ ਜਾਹਿ ਠਹਰਾਨੇ ॥

cha(n)chal man dheh dhis kau dhaavat
achal jaeh Thaharaano ||

**The restless mind wanders in the ten directions
- it needs to be pacified and restrained.**

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੇ ਜੇ ਨਰੁ

ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨੇ ॥੨॥੩॥

kahu naanak ieh bidh ko jo nar
mukat taeh tum maano ||2||3||

**Says Nanak, whoever knows this technique
is judged to be liberated. ||2||3||**

We should take guidance off such Yogis, not from fake ones referred to earlier.

**Raag Dhanaasree, Ang 685,
Sri Guru Granth Sahib Jee**



30

Guru Jee teaches us how to supplicate in the following Shabad:

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥

dhanaasaree mahalaa navaa ||
Raag Dhanaasree (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਅਬ ਮੈ ਕਉਨੁ ਉਪਾਉ ਕਰਉ ॥

ab mai kaun upaau karau ||
O Vaheguru, what efforts should I make?

ਜਿਹ ਬਿਧਿ ਮਨ ਕੇ ਸੰਸਾ ਚੁਕੈ

ਭਉ ਨਿਧਿ ਪਾਰਿ ਪਰਉ ॥੧॥ ਰਹਾਉ ॥

jeh bidh man ko sa(n)saa chookai
bhau nidh paar parau ||1|| rahaau ||
Which efforts would lead to my mind's doubts to end
and help me cross the terrible fearful ocean (of the
world)? ||1|| Pause and reflect.

ਜਨਮੁ ਪਾਇ ਕਛੁ ਭਲੇ ਨ ਕੀਨੇ

ਤਾ ਤੇ ਅਧਿਕ ਡਰਉ ॥

janam pai kachh bhalo na keeno
taa te adhik ddarau ||
Obtaining this human incarnation, I have done no good
deeds; this makes me very afraid!



ਮਨ ਬਚ ਕ੍ਰਮ ਹਰਿ ਗੁਨ ਨਹੀ ਗਾਏ

ਯਹ ਜੀਅ ਸੋਚ ਧਰਉ ॥੧॥

man bach karam har gun nahee gaae
yeh jee soch dharau || 1 ||

In thought, word and deed, I have not sung the all-fulfilling Vaheguru's praises; this thought worries me.
|| 1 ||

ਗੁਰਮਤਿ ਸੁਨਿ ਕਛੁ ਗਿਆਨੁ ਨ ਉਪਜਿਓ

ਪਸੁ ਜਿਉ ਉਦਰੁ ਭਰਉ ॥

gurmat sun kachh giaan na upajio
pas jiau udhar bharau ||

I listened to the Guru's teachings, but spiritual wisdom did not well up within me; like a beast, I filled my belly.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਬਿਰਦੁ ਪਛਾਨਉ ਤਬ ਹਉ

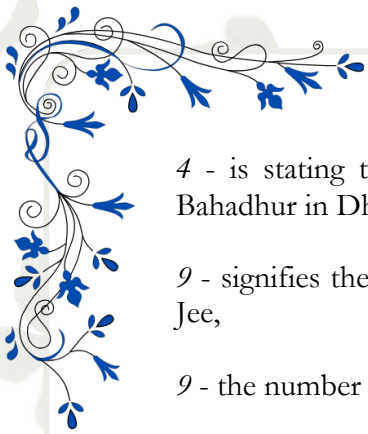
ਪਤਿਤ ਤਰਉ ॥੨॥੪॥੯॥੯॥੧੩॥੫੮॥੪॥੯੩॥

kahu naanak prabh biradh pachhaanau tab hau patit
tarau || 2 || 4 || 9 || 9 || 13 || 58 || 4 || 93 ||

Says Nanak, "O Vaheguru, please confirm your innate nature of grace - for only then, can I, the sinner, be saved." || 2 || 4 || 9 || 9 || 13 || 58 || 4 || 93 ||

The numbers at the end of this Shabad signify the following:

2 - signifies the second verse ending here,



4 - is stating this is the fourth Shabad by Sri Guru Tegh Bahadur in Dhanasree Raag,

9 - signifies the number of Shabads by Sri Guru Nanak Dev Jee,

9 - the number of Shabads by Sri Guru Amar Das Jee,

13 - is the number of Shabads by Sri Guru Ram Das Jee,

58 - is the number of Shabads by Sri Guru Arjan Dev Jee,

4 - is the total number of Shabads by Sri Guru Tegh Bahadur Jee in this Raag,

93 - signifies the total number of Shabads in this section.

**Raag Dhanaasree, Ang 685,
Sri Guru Granth Sahib Jee**



ਰਾਗੁ ਜੈਤਸਰੀ

Raag Jaitsri

Jaitsri brings about peace and happiness. To get happiness one must leave the mind's lazy nature and seek the Guru's grace by imbibing the jewel of Vahegurur's Name in one's heart. Jaitsri gives practical life advice and teaches us about the true nature of the world and our function within it.

Time: Fourth quarter of the day
2pm/3pm to 5pm/6pm



31

Sri Guru Tegh Bahadur Jee is teaching us what we should do in this life:

ਜੈਤਸਰੀ ਮਹਲਾ ੯

jaitasaree mahalaa navaa

Raag Jaitsri (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

There is One Creator Vaheguru.

By the True Guru's grace, Vaheguru is realised.

ਭੂਲਿਓ ਮਨੁ ਮਾਇਆ ਉਰਝਾਇਓ ॥

bhoolio man maiaa urajhaio ||

My mind is deluded and entangled in maya.

ਜੇ ਜੇ ਕਰਮ ਕੀਓ ਲਾਲਚ ਲਗਿ

ਤਿਹ ਤਿਹ ਆਪੁ ਬੰਧਾਇਓ ॥੧॥ ਰਹਾਉ ॥

jo jo karam kee laalach lag

teh teh aap ba(n)dhaio ||1|| rahaau ||

Engaged in greed, whatever I do

only binds me down further. ||1|| Pause and reflect.



ਸਮਝ ਨ ਪਰੀ ਬਿਖੈ ਰਸ ਰਚਿਓ

ਜਸੁ ਹਰਿ ਕੇ ਬਿਸਰਾਇਓ ॥

samajh na paree bikhai ras rachio
jas har ko bisaraio ||

I have not cultivated beneficial understanding - rather,
I am engrossed in poisonous vices and have forgotten
the praise of the all-fulfilling Vaheguru.

ਸੰਗਿ ਸੁਆਮੀ ਸੇ ਜਾਨਿਓ ਨਾਹਿਨ

ਬਨੁ ਖੋਜਨ ਕਉ ਧਾਇਓ ॥੧॥

sa(n)g suaamee so jaanio naahin
ban khojan kau dhaio ||1||

My husband Lord (Vaheguru) is with me always, but I
do not know Him. Instead, I run to forests, seeking
Him. ||1||

ਰਤਨੁ ਰਾਮੁ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ

ਤਾ ਕੇ ਗਿਆਨੁ ਨ ਪਾਇਓ ॥

ratan raam ghaT hee ke bheetar
taa ko giaan na paio ||

The jewel of the all-pervading Vaheguru is within me,
but I have not cultivated this wisdom (from the Guru).



ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਓ ॥੨॥੧॥

jan naanak bhagava(n)t bhajan bin
birathaa janam gavaio ||2||1||

Servant Nanak says, “Without meditating on Vaheguru,
human life is wasted.” ||2||1||

The overall teaching from this Shabad is for us all to imbue humility and make pleas to Vaheguru, to save us from our sinful nature. We need to meditate and cultivate the Guru’s wisdom, then we shall surely achieve the liberation the Guru wants to grant us.

**Raag Jaitsri, Ang 702,
Sri Guru Granth Sahib Jee**

32

Guru Jee teaches us how to supplicate in the following Shabad:

ਜੈਤਸਰੀ ਮਹਲਾ ਢ ॥

jaitasaree mahalaa navaa ||
Raag Jaitsri (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥

har joo raakh leh pat meree ||
Dear all-fulfilling Vaheguru, please, save my honour!

ਜਮ ਕੇ ਤ੍ਰਾਸ ਭਇਓ ਉਰ ਅੰਤਰਿ


ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥੧॥ ਰਹਾਉ ॥

jam ko traas bhio ur a(n)tar
saran gahee kirapaa nidh teree ||1|| rahaau ||
The fear of death's messengers has entered my heart; I
cling to the protection of your sanctuary Vaheguru, for
you are the ocean of mercy. ||1|| Pause and reflect.

ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ

ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥

mahaa patit mugadh lobhee fun
karat paap ab haaraa ||
I am a great sinner, foolish and greedy; but now, at last,
I have grown weary of committing sins.



ਭੈ ਮਰਬੇ ਕੇ ਬਿਸਰਤ ਨਾਹਿਨ

ਤਿਹ ਚਿੰਤਾ ਤਨੁ ਜਾਰਾ ॥੧॥

bhai marabe ko bisarat naahin

teh chi(n)taa tan jaaraa ||1||

I cannot forget the fear of dying,

this anxiety is consuming my body like a fire. ||1||

ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ

ਦਹਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥

ke'ee upaav mukat ke kaaran

dheh dhis kau uTh dhaiaa ||

I have been trying to liberate myself,

running around in the ten directions.

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ

ਤਾ ਕੇ ਮਰਮੁ ਨ ਪਾਇਆ ॥੨॥

ghaT hee bheetar basai nira(n)jan

taa ko maram na paiaa ||2||

The pure, immaculate Vaheguru abides within me,

but I have not cultivated this wisdom. |2| |



ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ

ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥

naahin gun naahin kachh jap tap kaun karam
ab keejai ||

I have no virtues, and I know nothing about meditation
or austerities; what should I do now?

ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ

ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ ਦੀਜੈ ॥੩॥੨॥

naanak haar pario saranaagat abhai dhaan
prabh dheejai ||3||2||

Nanak says, "I admit defeat: I seek Your sanctuary. O
Vaheguru, please bless me with the gift of fearlessness."
||3||2||

Fearlessness here is alluding to liberation. For when one has
nothing left to fear, they are liberated, as they have wisdom of
the true reality of everything, no longer needing to fear any
consequence, as they are one with the all-powerful Vaheguru.

**Raag Jaitsri, Ang 703,
Sri Guru Granth Sahib Jee**



33

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥

jaitasaree mahalaa navaa ॥

Raag Jaitsri (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee

ਮਨ ਰੇ ਸਾਚਾ ਗਹੇ ਬਿਚਾਰਾ ॥

man re saachaa gaho bichaaraa ॥

O my mind, embrace true contemplation (which leads to divine wisdom).


ਰਾਮ ਨਾਮ ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੇ


ਸਗਰੇ ਇਹੁ ਸੰਸਾਰਾ ॥੧॥ ਰਹਾਉ ॥

raam naam bin mithiaa maano

sagaro ih sa(n)saaraa ॥1॥ rahaau ॥

Vaheguru's Name which we meditate upon, both repetitively as a mantra and scripturally in prayers, is the only truth in this world as it leads to enlightenment. Contemplation of it falsifies everything else, imparting realisation of the pervasiveness of Vaheguru.





ਜਾ ਕਉ ਜੋਗੀ ਖੋਜਤ ਹਾਰੇ

ਪਾਇਓ ਨਾਹਿ ਤਿਹ ਪਾਰਾ ॥

jaa kau jogee khojat haare paio naeh teh
paaraa ||

Vaheguru, whom the Yogis have grown weary of
searching for, cannot know His limit.

ਸੋ ਸੁਆਮੀ ਤੁਮ ਨਿਕਟਿ ਪਛਾਨੇ

ਰੂਪ ਰੇਖ ਤੇ ਨਿਆਰਾ ॥੧॥

so suaamee tum nikaT pachhaano
roop rekh te niaaraa ||1||

Recognise that the husband Lord, your master
Vaheguru, is near at hand but He has no form or
feature.¹³ ||1||

¹³ This is talking of the Nirguna concept of Vaheguru, this is His true eternal nature, which exists in all timeframes. Nirguna means without characteristics, this true form of Vaheguru is outside of creation, birth and death. The best way to describe it is pure cosmic energy.



ਪਾਵਨ ਨਾਮੁ ਜਗਤ ਮੈ ਹਰਿ ਕੇ

ਕਬਹੂ ਨਾਹਿ ਸੰਭਾਰਾ ॥

paavan naam jagat mai har ko kabahoo naeh
sa(n)bhaaraa ||

Purification is attained by implementing the Name of
the all-fulfilling Vaheguru in the world, yet you never
meditate upon it.

ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ

ਰਾਖਹੁ ਬਿਰਦੁ ਤੁਹਾਰਾ ॥੨॥੩॥

naanak saran pario jag ba(n)dhan
raakhahu biradh tuhaaraa ||2||3||

Nanak has entered the sanctuary of the one Vaheguru,
before whom the whole world bows down; please,
preserve and protect me (from anguish) as is Your
innate nature. ||2||3||

Raag Jaitsri, Ang 703,
Sri Guru Granth Sahib Jee



ਰਾਗੁ ਟੋਡੀ

Raag Todee

Todee is a very famous, easy but serious raag. It teaches us divine wisdom and humility, by breaking us from our worldly habits.

Time: Second quarter of the day.
8am/9am to 11am/12pm



34

In this Shabad, Guru Jee takes on the role of a spiritual aspirant and humbly supplicates in front of Vaheguru:

ਟੋਡੀ ਮਹਲਾ ਢ

Toddee mahalaa navaa
Raag Todee (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||
There is One Creator Vaheguru.
By the True Guru's grace, Vaheguru is realised.


ਕਹਉ ਕਹਾ ਅਪਨੀ ਅਧਮਾਈ ॥

kahau kahaa apanee adhamaiee ||
What can I say about my corrupt nature?

ਉਰਝਿਓ ਕਨਕ ਕਾਮਨੀ ਕੇ ਰਸ

ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ ॥੧॥ ਰਹਾਉ ॥

aurajhio kanak kaamanee ke ras
neh keerat prabh gaiee ||1|| rahaau ||
I am entangled in enjoyments of attachment to gold and
women, and I have not sung Vaheguru's praise.
||1|| Pause and reflect.



Gold here can also mean accumulation of wealth.

ਜਗ ਝੂਠੇ ਕਉ ਸਾਚੁ ਜਾਨਿ ਕੈ
ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਈ ॥


jag jhooThe kau saach jaan kai
taa siau ruch upajaiee ||
Deeming the false world to be true,
I have become enamoured with it.

ਦੀਨ ਬੰਧ ਸਿਮਰਿਓ ਨਹੀ ਕਬਹੂ
ਰੇਤ ਜੁ ਸੰਗਿ ਸਹਾਈ ॥੧॥

dheen ba(n)dh simario nahee kabahoo
hot ju sa(n)g sahaiee ||1||
I have never contemplated the friend of the poor
(Vaheguru), who is always my companion and helper.
||1||

ਮਗਨ ਰਹਿਓ ਮਾਇਆ ਮੈ ਨਿਸਦਿਨਿ
ਛੁਟੀ ਨ ਮਨ ਕੀ ਕਾਈ ॥

magan rahio maiaa mai nis dhin
chhuTee na man kee kaiee ||
I remain intoxicated in worldly illusion (maya), night
and day, and the filth of my mind will not depart.



ਕਹਿ ਨਾਨਕ ਅਬ ਨਾਹਿ ਅਨਤ ਗਤਿ
ਬਿਨੁ ਹਰਿ ਕੀ ਸਰਨਾਈ ॥੨॥੧॥੩੧॥

keh naanak ab naeh anat gat
bin har kee saranaiee ||2||1||31||
Says Nanak, "Without the all-fulfilling Vaheguru's
sanctuary, I cannot find liberation in any other way, so I
am at your door now. ||2||1||31||

The number 2 at the end of this Shabad signifies the ending of the second verse.

The number 1 signifies there was one Shabad by Sri Guru Tegh Bahadur Jee in Todee Raag.

The number 31 signifies 1 Shabad by Sri Guru Ram Das Jee and 30 shabads by Sri Guru Arjan Dev Jee in Todee Raag.

**Raag Todee, Ang 718,
Sri Guru Granth Sahib Jee**



ਰਾਗੁ ਤਿਲੰਗ

Raag Tilang

Tilang is a very famous, easy and melodious raag. Tilang is full of the feeling of having tried hard to impress, but the feeling that the effort made, has not been appreciated. However, the atmosphere is not of anger or upset, but of brooding, as the person you are trying to impress, is very dear to you.

In the Shabads composed for this raag, the question asked is, *'Why should one cling to all the evils of this life?'*, when the Guru has shown the way to true happiness and fulfilment.

Time: Third quarter of the day
11am/12pm to 2pm/3pm

There are two Shabads in Raag Tilang included herein, the first is in Raag Tilang Kafi which is to be sung during the second quarter of the night.



35

To teach us about 'Bairaag' - having no attachment to the world, Guru Jee utters the following Shabad:

ਤਿਲੰਗ ਮਹਲਾ ੯ ਕਾਫੀ

tila(n)g mahalaa navaa kaafee

Raag Tilang (musical tune), The Ninth Guru, Sri Guru Tegh Bahadur Jee, in Kaafi Raagni (musical tune).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

There is One Creator Vaheguru.

By the True Guru's grace, Vaheguru is realised.

ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿਦਿਨਿ ਮੈ ਪ੍ਰਾਨੀ ॥

chetanaa hai tau chet lai

nis dhin mai praanee ||

If you are to remember Vaheguru and meditate, then do it night and day.

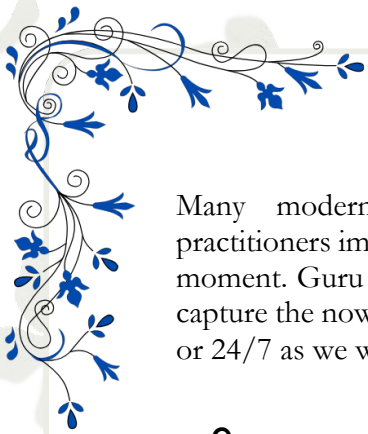
ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਬਿਹਾਤੁ ਹੈ

ਫੂਟੈ ਘਟ ਜਿਉ ਪਾਨੀ ॥੧॥ ਰਹਾਉ ॥

chhin chhin aaudh bihaat hai

fooTai ghaT jiau paanee ||1|| rahaau ||

Every second, life is passing away like water leaving a cracked pitcher. Pause and reflect.



Many modern-day, self-help guides and mindfulness practitioners implore people to live in the present, to be in the moment. Guru Jee is instructing us to live in the present and capture the now, by meditating upon Vaheguru day and night, or 24/7 as we would say today.

ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੂਰਖ ਅਗਿਆਨਾ ॥

har gun kaeh na gaavahee
moorakh agiaanaa ||

Why do you not sing the glorious praises of the all-fulfilling Vaheguru, you ignorant fool?

ਝੂਠੈ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੁ ਪਛਾਨਾ ॥੧॥

jhooThai laalach laag kai
neh maran pachhaanaa ||1||

You are attached to false greed, and you do not even recognise your impending death. ||1||

If one were to ask, but what can I do now? Instruct me, tell me what methods I should undertake to the correct path. Guru Jee replies:

ਅਜਹੂ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੇ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ ॥

ajahoo kachh bigario nahee
jo prabh gun gaavai ||

Even now, your path is not destroyed, if you now start singing Vaheguru's praise.



ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜਨ ਤੇ

ਨਿਰਭੈ ਪਦੁ ਪਾਵੈ ॥੨॥੧॥

kahu naanak teh bhajan te
nirabhai padh paavai ॥2॥1॥

Says Nanak, “By meditating upon Vaheguru, you shall
obtain the state of fearlessness (liberation).” ||2||1||

Meditation upon Vaheguru is the most powerful activity on earth so Guru Jee in this Shabad teaches us that even if you are a sinner, if you turn to Vaheguru with true devotion, then you can still achieve liberation. Vaheguru is the most forgiving, thus the past is the past, so long as we improve our now and plant seeds of virtue for our future.

**Raag Tilang, Ang 726,
Sri Guru Granth Sahib Jee**



36

ਤਿਲੰਗ ਮਹਲਾ ਯ ॥

tila(n)g mahalaa navaa ||
Raag Tilang (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ

ਕਹਾ ਗਾਫਲ ਸੋਇਆ ॥

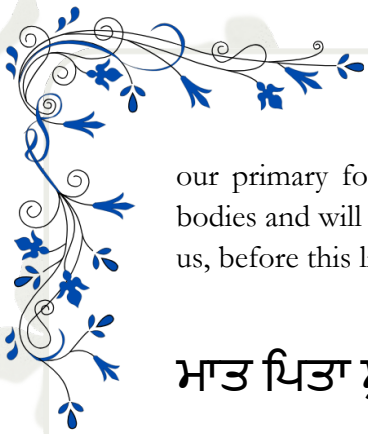
jaag leh re manaa jaag leh
kahaa gaafal soiaa ||
Wake up, o mind! Wake up (to meditation)!
Why are you sleeping unaware?

ਜੇ ਤਨੁ ਉਪਜਿਆ ਸੰਗ ਹੀ

ਸੋ ਭੀ ਸੰਗਿ ਨ ਹੋਇਆ ॥੧॥ ਰਹਾਉ ॥

jo tan upajiaa sa(n)g hee
so bhee sa(n)g na hoiaa ||1|| rahaau ||
That body, which you were born with, shall not go
along with you in the end. | | 1 | | Pause and reflect.

Here, Guru Jee is imploring us to become soul conscious as opposed to being engrossed in “body consciousness”. We need to awake to our soul/atma, which is Vaheguru within us - our body is a tool to realise this, but it should not become



our primary focus. We are not our bodies. We live in our bodies and will one day leave them behind. The soul is within us, before this life and after this life.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ ॥

maat pitaa sut ba(n)dh jan
hit jaa siau keenaa ||

Mother, father, children and relatives whom you love,

ਜੀਉ ਛੂਟਿਓ ਜਬ ਦੇਹ ਤੇ

ਡਾਰਿ ਅਗਨਿ ਮੈ ਦੀਨਾ ॥੧॥


jeeau chhooTio jab dheh te
ddaar agan mai dheenaa ||1||

will throw your body into the cremation fire when your
soul departs from it. ||1||

ਜੀਵਤ ਲਉ ਬਿਉਹਾਰੁ ਹੈ

ਜਗ ਕਉ ਤੁਮ ਜਾਨਉ ॥

jeevat lau biauhaar hai jag kau tum jaanau ||
Realise that your worldly affairs and relationships only
exist whilst you are alive. (Thus are temporary).



ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੈ

ਸਭ ਸੁਫਨ ਸਮਾਨਉ ॥੨॥੨॥

naanak har gun gai lai

sabh sufan samaanau ||2||2||

Nanak says, "Sing the virtues of the all-fulfilling
Vaheguru; everything else is like a dream." || 2 || 2 ||

Raag Tilang, Ang 726,
Sri Guru Granth Sahib Jee



37

ਤਿਲੰਗ ਮਹਲਾ ਯ ॥

tila(n)g mahalaa navaa ॥
Raag Tilang (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਹਰਿ ਜਸੁ ਰੇ ਮਨਾ ਗਾਇ ਲੈ ਜੋ ਸੰਗੀ ਹੈ ਤੇਰੇ ॥

har jas re manaa gai lai jo sa(n)gee hai tero ॥
Sing the all-fulfilling Vaheguru's praises, O' mind; He is
always with you.

ਅਉਸਰੁ ਬੀਤਿਓ ਜਾਤੁ ਹੈ

ਕਹਿਓ ਮਾਨ ਲੈ ਮੇਰੇ ॥੧॥ ਰਹਾਉ ॥

aausar beetio jaat hai
kahio maan lai mero ॥1॥ rahaau ॥
Your human life is passing away; accept what I tell you.
॥1॥ Pause and reflect.

ਸੰਪਤਿ ਰਥ ਧਨ ਰਾਜ ਸਿਉ

ਅਤਿ ਨੇਹੁ ਲਗਾਇਓ ॥

sa(n)pat rath dhan raaj siau at neh lagaio ॥
You have become very enamoured with property,
chariots (vehicles), wealth and power.



ਕਾਲ ਫਾਸ ਜਬ ਗਲਿ ਪਰੀ

ਸਭ ਭਇਓ ਪਰਾਇਓ ॥੧॥

kaal faas jab gal paree sabh bhio paraio ||1||

When the noose of death tightens around your neck,
they will all belong to others. ||1||

ਜਾਨਿ ਬੂਝ ਕੈ ਬਾਵਰੇ ਤੈ ਕਾਜੁ ਬਿਗਾਰਿਓ ॥

jaan boojh kai baavare tai kaaj bigaario ||

O crazed one, you have intentionally ruined your path to
salvation.

ਪਾਪ ਕਰਤ ਸੁਕਚਿਓ ਨਹੀ

ਨਹ ਗਰਬੁ ਨਿਵਾਰਿਓ ॥੨॥

paap karat sukachio nahee neh garab

nivaario ||2||

You did not restrain yourself from committing sins, and
you did not eradicate your ego. ||2||

ਜਿਹ ਬਿਧਿ ਗੁਰ ਉਪਦੇਸਿਆ ਸੇ ਸੁਨੁ ਰੇ ਭਾਈ ॥

jeh bidh gur upadhesiaa so sun re bhaiee ||

So, listen to the teachings imparted by the Guru, O'
brother.



ਨਾਨਕ ਕਹਤ ਪੁਕਾਰਿ ਕੈ

ਗਹੁ ਪ੍ਰਭ ਸਰਨਾਈ ॥੩॥੩॥

naanak kahat pukaar kai
gahu prabh saranaiee ॥3॥3॥

Nanak proclaims, undertake the protection and
sanctuary of Vaheguru. | 3 | 3 |

Raag Tilang, Ang 727,
Sri Guru Granth Sahib Jee



ਰਾਗੁ ਬਿਲਾਵਲੁ

Raag Bilaval

Bilaval Raag is a very famous and old raag. The Shabads uttered in this raag mostly describe a unique happiness and bliss, which one gets while on one's spiritual journey. But this happiness of Bilaval is not attained, if one is in love with others. Bilaval adorns only those who meditate the Name of Vaheguru.

Time: Second quarter of the day
8am/9am – 11am/12pm

38

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ਦੁਪਦੇ

raag bilaaval mahalaa navaa dhupadhe
Raag Bilaval (musical tune), The Ninth Guru,
Sri Guru Tegh Bahadur Jee, 2 stanzas.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||
There is One Creator Vaheguru.
By the True Guru's grace, Vaheguru is realised.

ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮੁ ਪਛਾਨੇ ॥

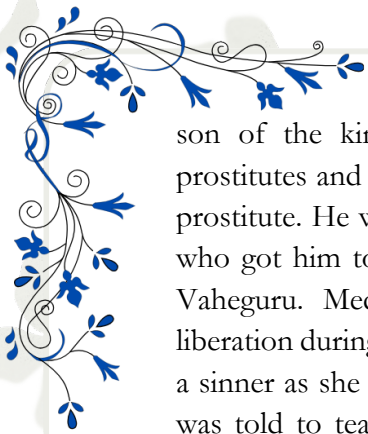
dhukh harataa har naam pachhaano ||
Realise that the Name of the all-fulfilling
Vaheguru is the dispeller of sorrow.

ਅਜਾਮਲੁ ਗਨਿਕਾ ਜਿਹ ਸਿਮਰਤ

ਮੁਕਤ ਭਏ ਜੀਅ ਜਾਨੇ ॥੧॥ ਰਹਾਉ ॥

ajaamal ganikaa jeh simarat
mukat bhe jeea jaano ||1|| rahaau ||
Sinners, like Ajamal and Ganikaa, were liberated by
meditating upon Vaheguru – remember and recognise
this in your heart. ||1|| Pause and reflect.

Earlier in this publication, we have described who Ajamal and Ganika were, but just to jog your memories, Ajamal was the



son of the king's Pandit who started to frequently visit prostitutes and was banished from the kingdom along with a prostitute. He was liberated through the teachings of a Saint, who got him to name his son Narayan, which is a name of Vaheguru. Meditation of this name got him to achieve liberation during his last moments of life. Ganika was similarly a sinner as she was a prostitute, who was gifted a parrot and was told to teach the parrot the word 'Raam'. In turn, she meditated on 'Raam' which is a name of Vaheguru, leading her to liberation.

ਗਜ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਛਿਨਹੂ ਮਹਿ

ਜਬ ਹੀ ਰਾਮੁ ਬਖਾਨੇ ॥

gaj kee traas miTee chhinahoo meh jab hee
raam bakhaano ||


The elephant's fear of being trapped by the octopus departed in an instant as soon as he chanted the all-pervading Vaheguru's Name (which led to him being freed from the octopus).

ਨਾਰਦ ਕਹਤ ਸੁਨਤ ਧ੍ਰੁਅ ਬਾਰਿਕ

ਭਜਨ ਮਾਹਿ ਲਪਟਾਨੇ ॥੧॥

naaradh kahat sunat dhraooa baarik
bhajan maeh lapaTaano ||1||

Listening to Naarad's teachings, the child Dhru was absorbed in profound meditation. ||1||



ਅਚਲ ਅਮਰ ਨਿਰਭੈ ਪਦੁ ਪਾਇਓ

ਜਗਤ ਜਾਹਿ ਹੈਰਾਨੇ ॥

achal amar nirabhai padh paio
jagat jaeh hairaano ||

He obtained the immovable, eternal state of
fearlessness, and all the world was amazed.

Dhru attained liberation through his meditations as a 5-year-old.


ਨਾਨਕ ਕਹਤ ਭਗਤ ਰਛਕ ਹਰਿ

ਨਿਕਟਿ ਤਾਹਿ ਤੁਮ ਮਾਨੇ ॥੨॥੧॥

naanak kahat bhagat rachhak har nikaT taeh
tum maano ||2||1||

Says Nanak, "The all-fulfilling Vaheguru is the
protector of His devotees - believe that He is close to
you. ||2||1||

We believe Vaheguru is permeating in everything. We do not
believe in a Vaheguru that only resides in heavens. We believe
Vaheguru is nearer to us than our hands and feet. Bhagat
Ravidas Jee says:



ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ

ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ॥੪॥੧॥

kehi ravidhaas haathh pai naerai
sehajae hoe s hoee ||4||1||

Says Ravi Daas, “Vaheguru is nearer than our own hands and feet. This is realised intuitively (by those who meditate upon Vaheguru).” ||4||1|| (657 Ang)

Due to this proximity of the permeating Vaheguru, He is always at hand and accessible. We just need to tune our mind into His frequency.

**Raag Bilaval, Ang 830,
Sri Guru Granth Sahib Jee**



39

Guru Jee describes the elevated state of those who are liberated whilst alive and explains the glory of Vaheguru's Name in the following Shabad:

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ॥

bilaaval mahalaa navaa ||

Raag Bilaval (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੁ ਪਾਵੈ ॥

har ke naam binaa dhukh paavai ||

Without the Name of the all-fulfilling Vaheguru, you
shall suffer from sorrow.

ਭਗਤਿ ਬਿਨਾ ਸਹਸਾ ਨਹ ਚੁਕੈ

ਗੁਰੁ ਇਹੁ ਭੇਦੁ ਬਤਾਵੈ ॥੧॥ ਰਹਾਉ ॥

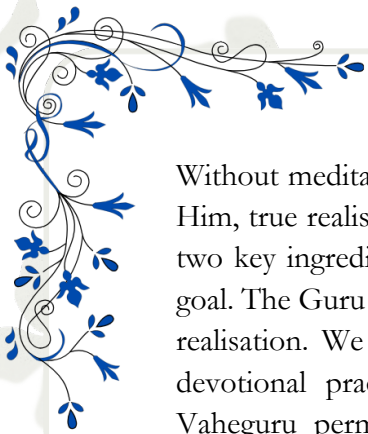
bhagat binaa sahasaa neh chookai

gur ih bhedh bataavai ||1|| rahaau ||

Without devotional worship, doubt is not dispelled.

The Guru has revealed this secret. ||1||

Pause and reflect.



Without meditation upon Vaheguru's Name and devotion to Him, true realisation of Vaheguru cannot be achieved. These two key ingredients support all those who achieve this lofty goal. The Guru is openly declaring this secret key to achieving realisation. We should heed this advice and test it through devotional practices, for then we will start experiencing Vaheguru permeating everywhere and climb the steps to gaining God-realisation.

ਕਹਾ ਭਇਓ ਤੀਰਥ ਬ੍ਰਤ ਕੀਏ

ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ ॥

kahaa bhio teerath brat ke'ee
raam saran nahee aavai ||


Of what use are pilgrimages and fasts, if one does not enter the sanctuary of the all-pervading Vaheguru?

ਜੋਗ ਜਗ ਨਿਹਫਲ ਤਿਹ ਮਾਨਉ

ਜੋ ਪ੍ਰਭ ਜਸੁ ਬਿਸਰਾਵੈ ॥੧॥

jog jag nihafal teh maanau
jo prabh jas bisaraavai ||1||

Know that Yogic practices and sacrificial ceremonies are fruitless, if one forgets singing the praises of Vaheguru. ||1||



ਮਾਨ ਮੋਹ ਦੋਨੇ ਕਉ ਪਰਹਰਿ

ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ ॥

maan moh dhono kau parahar gobi(n)dh ke
gun gaavai ||

One who lays aside both pride and attachment,
sings the glorious praises of the master of the world
(Vaheguru).

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੇ ਪ੍ਰਾਨੀ

ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ ॥੨॥੨॥

kahu naanak ieh bidh ko praanee j
eevan mukat kahaavai ||2||2||

Says Nanak, that mortal is liberated whilst alive.

||2||2||

Raag Bilaval, Ang 830,
Sri Guru Granth Sahib Jee



40

ਬਿਲਾਵਲੁ ਮਹਲਾ ਟ ॥

bilaaval mahalaa navaa ||

Raag Bilaval (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਜਾ ਮੈ ਭਜਨੁ ਰਾਮ ਕੇ ਨਾਂਹੀ ॥

jaa mai bhajan raam ko naahee ||

The person who does not meditate upon the all-pervasive Vaheguru,


ਤਿਹ ਨਰ ਜਨਮੁ ਅਕਾਰਥੁ ਖੋਇਆ

ਯਹ ਰਾਖਹੁ ਮਨ ਮਾਹੀ ॥੧॥ ਰਹਾਉ ॥

teh nar janam akaarath khoiaa

yeh raakhahu man maahee ||1|| rahaau ||

has wasted their human life. Enshrine this teaching in your mind. ||1|| Pause and reflect.



ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ

ਨਹ ਮਨੂਆ ਬਸਿ ਜਾ ਕੇ ॥

teerath karai brat fun raakhai
neh manooaa bas jaa ko ॥

A person may bathe at places of pilgrimage,
keep fasts but cannot control their mind.

ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨੇ

ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ ॥੧॥

nihafal dharam taeh tum maanahu
saach kahat mai yaa kau ॥1॥

Know that such faith is useless.

I speak the truth for such a person's sake. ||1||


Guru Jee is teaching us that internally controlling our mind leads to mastery. If our minds are not becoming more controlled through practices such as bathing at sacred sites and fasting – then what is the point of doing such acts? Guru Jee is imploring us to undertake actions which bring our mind under our grasp.

ਜੈਸੇ ਪਾਹਨੁ ਜਲ ਮਹਿ ਰਾਖਿਓ

ਭੇਦੈ ਨਾਹਿ ਤਿਹ ਪਾਨੀ ॥

jaise paahan jal meh raakhio
bhedhai naeh teh paanee ॥

A stone that is immersed in water never changes its
nature. It remains a stone whilst in the water.



ਤੈਸੇ ਹੀ ਤੁਮ ਤਾਹਿ ਪਛਾਨੇ
ਭਗਤਿ ਹੀਨ ਜੇ ਪ੍ਰਾਨੀ ॥੨॥

taise hee tum taeh pachhaanahu
bhagat heen jo praanee ||2||
Know those without devotional worship are like the
stone in water - they do not change their ways.

ਕਲ ਮੈ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ
ਗੁਰੁ ਯਹ ਭੇਦੁ ਬਤਾਵੈ ॥

kal mai mukat naam te paavat
gur yeh bhedh bataavai ||
In this present era of Kaljug, liberation comes from the
meditation of Vaheguru's Name. The Guru has revealed
this secret.

ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਗਰੂਆ
ਜੇ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥੩॥੩॥

kahu naanak soiee nar garooaa
jo prabh ke gun gaavai ||3||3||
Says Nanak, "Those who sing the praises of Vaheguru
are distinguished. " | 3 | 3 | |

Raag Bilaval, Ang 831,
Sri Guru Granth Sahib Jee



ਰਾਗੁ ਰਾਮਕਲੀ

Raag Ramkali

Raamakalee is a very old and famous raag. It has an important place in the morning raags. This raag is a raag of compassion. It first tranquilises the mind then brings about the nectar of compassion.

The Shabads in this raag dispel questions of the human nature and provide definitive answers to our quest for God-realisation.

Time: First quarter of the day.

5am/6am – 8am/9am



41

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

There is One Creator Vaheguru.

By the True Guru's grace, Vaheguru is realised.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੯ ਤਿਪਦੇ ॥

raag raamakalee mahalaa navaa tipadhe ||

Raag Ramkali (musical tune), The Ninth Guru,
Sri Guru Tegh Bahadur Jee, Three stanzas.

ਰੇ ਮਨ ਓਟਿ ਲੇਹੁ ਹਰਿ ਨਾਮਾ ॥

re man oT leh har naamaa ||

O' my mind, seek the support of the all-fulfilling
Vaheguru's Name, which generates everything.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਰਮਤਿ ਨਾਸੈ

ਪਾਵਹਿ ਪਦੁ ਨਿਰਬਾਨਾ ॥੧॥ ਰਹਾਉ ॥

jaa kai simaran dhuramat naasai

paaveh padh nirabaanaa ||1|| rahaau ||

Meditating upon Vaheguru, your ignorant intellect is
abolished, and you achieve the stage of nirvana
(liberation). Pause and reflect.



ਬਡਭਾਗੀ ਤਿਹਿ ਜਨ ਕਉ ਜਾਨਉ

ਜੇ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ ॥

baddabhaagee teh jan kau jaanahu
jo har ke gun gaavai ||

Know those that sing the all-fulfilling Vaheguru's
praises are very fortunate.


ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਖੋਇ ਕੈ

ਫੁਨਿ ਬੈਕੁੰਠਿ ਸਿਧਾਵੈ ॥੧॥

janam janam ke paap khoi kai
fun baiku(n)Th sidhaavai ||1||

For their sins of countless incarnations are washed off,
and they attain heavenly realms. ||1||

Heavenly realms here is referring to the person attaining an
eternal state of liberation. Once this is done, the liberated
person can choose where to reside (whatever realm/planetary
system that may be).



ਅਜਾਮਲੁ ਕਉ ਅੰਤ ਕਾਲ ਮੈ

ਨਾਰਾਇਨ ਸੁਧਿ ਆਈ ॥

ajaamal kau a(n)t kaal meh
naarain sudh aaiee ||

At his last moment, Ajamal remembered Vaheguru
(Narayan – the eternal God);


ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ

ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ ॥੨॥

jaa(n) gat kau jogeesur baachhat
so gat chhin meh paiee ||2||

The state which even the supreme Yogis desire, such as
Shiva Jee, Ajamal attained that state in an instant. | |2| |

One second of perfected concentration upon Vaheguru can
lead to liberation, which occurred for Ajamal, when he
remembered Vaheguru as he was dying.



ਨਾਹਨ ਗੁਨੁ ਨਾਹਨਿ ਕਛੁ ਬਿਦਿਆ

ਧਰਮੁ ਕਉਨੁ ਗਜਿ ਕੀਨਾ ॥

naahin gun naahin kachh bidhiala dharam
kaun gaj keenaa ||

The elephant had no virtue and no knowledge.

Nor had he performed religious practices.

Yet he was saved in an instant from drowning in the clutches of the octopus as he remembered Vaheguru, who lifted him up out of the water, saving him.

ਨਾਨਕ ਬਿਰਦੁ ਰਾਮ ਕਾ ਦੇਖੇ

ਅਭੈ ਦਾਨੁ ਤਿਹਿ ਦੀਨਾ ॥੩॥੧॥

naanak biradh raam kaa dhekhahu
abhai dhaan teh dheenaa ||3||1||

Nanak says, "Behold the way of the all-pervading

Vaheguru, who bestowed the gift of fearlessness

(liberation), to the elephant and Ajamal." ||3||1||

Raag Ramkalil, Ang 901/2,

Sri Guru Granth Sahib Jee



42

ਰਾਮਕਲੀ ਮਹਲਾ ੯ ॥

raamakalee mahalaa navaa ||

Raag Ramkali (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee.

Guru Jee now shows us how to supplicate in front of Saints to attain spiritual guidance:

ਸਾਧੇ ਕਉਨ ਜੁਗਤਿ ਅਬ ਕੀਜੈ ॥

saadho kaun jugat ab keejai ||

O' Saints, with which analogies should I contemplate upon Vaheguru?


ਜਾ ਤੇ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੈ

ਰਾਮ ਭਗਤਿ ਮਨੁ ਭੀਜੈ ॥੧॥ ਰਹਾਉ ॥

jaa te dhuramat sagal binaasai

raam bhagat man bheejai ||1|| rahaau ||

By which, all ignorance should be dispelled, and my mind may become imbued in devotional worship to the all-fulfilling Vaheguru. ||1|| Pause and reflect.



ਮਨੁ ਮਾਇਆ ਮਹਿ ਉਰਝਿ ਰਹਿਓ ਹੈ

ਬੂਝੈ ਨਹ ਕਛੁ ਗਿਆਨਾ ॥

man maiaa meh urajh rahio hai
boojhai neh kachh giaanaa ||
My mind is entangled in worldly illusion (maya);
it knows nothing at all about spiritual wisdom.

ਕਉਨੁ ਨਾਮੁ ਜਗੁ ਜਾ ਕੈ ਸਿਮਰੈ

ਪਾਵੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥੧॥


kaun naam jag jaa kai simarai
paavai padh nirabaanaa ||1||
Which name of God should one meditate upon to obtain
the state of nirvana (liberation)?

When such a supplication was made, the following occurred:

ਭਏ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੰਤ ਜਨ

ਤਬ ਇਹ ਬਾਤ ਬਤਾਈ ॥

bhe dhiaal kirapaal sa(n)t jan
tab ieh baat bataiee ||
The Saints then became kind and compassionate - they
told me how to do this.



ਸਰਬ ਧਰਮ ਮਾਨੇ ਤਿਹ ਕੀਏ

ਜਿਹ ਪ੍ਰਭ ਕੀਰਤਿ ਗਾਈ ॥੨॥

sarab dharam maano teh ke'ee
jeh prabh keerat gaiee ||2||

Accept that whoever sings Vaheguru's praises has
performed all religious actions. ||2||

ਰਾਮ ਨਾਮੁ ਨਰੁ ਨਿਸਿ ਬਾਸੁਰ ਮੈ

ਨਿਮਖ ਏਕ ਉਰ ਧਾਰੈ ॥

raam naam nar nis baasur meh nimakh ek ur
dhaarai ||

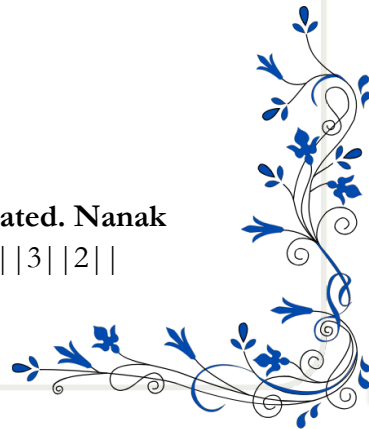
One who enshrines the all-pervading Vaheguru's Name,
even for an instant, during the day or night,

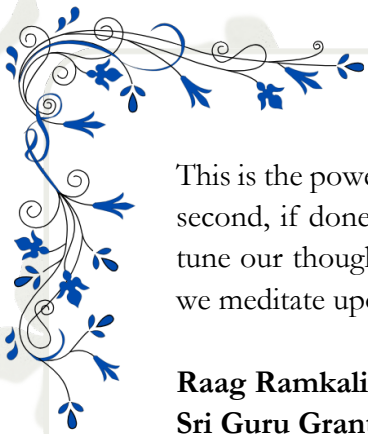
ਜਮ ਕੇ ਤ੍ਰਾਸੁ ਮਿਟੈ ਨਾਨਕ

ਤਿਹ ਅਪੁਨੇ ਜਨਮੁ ਸਵਾਰੈ ॥੩॥੨॥

jam ko traas miTai naanak
teh apuno janam savaarai ||3||2||

has their fear of death's messengers eradicated. Nanak
says, "Their life becomes accomplished." ||3||2||





This is the power of Vaheguru's Name: meditation for a single second, if done correctly, can lead to liberation. We need to tune our thoughts and energy into the Vaheguru mantra that we meditate upon and pray for this moment of perfection.

**Raag Ramkali, Ang 902,
Sri Guru Granth Sahib Jee**



43

ਰਾਮਕਲੀ ਮਹਲਾ ੯ ॥

raamakalee mahalaa navaa ||

Raag Ramkali (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਪ੍ਰਾਨੀ ਨਾਰਾਇਨ ਸੁਧਿ ਲੇਹਿ ॥

praanee naarain sudh leh ||

O' mortal, focus your thoughts on Vaheguru who exists
in all beings.

ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਘਟੈ ਨਿਸ ਬਾਸੁਰ


ਬਿਥਾ ਜਾਤੁ ਹੈ ਦੇਹ ॥੧॥ ਰਹਾਉ ॥

chhin chhin audh ghaTai nis baasur

birathaa jaat hai dheh ||1|| rahaau ||

The age of your body is decreasing every second,
day and night. Pause and reflect.

This human life is more esteemed than that of angels or deities,
for it is only in human life one can achieve emancipation and
salvation from the cycle of births and deaths. Daily, we march
towards impending death of the human body. We should
make the most of this opportunity to realise Vaheguru.



ਤਰਨਾਪੇ ਬਿਖਿਅਨ ਸਿਉ ਖੇਇਓ

ਬਾਲਪਨੁ ਅਗਿਆਨਾ ॥

taranaapo bikhian siau khoio

baalapan agiaanaa ॥

Your childhood passed in ignorance and your youth was
wasted in poisonous vices.

ਬਿਰਧਿ ਭਇਓ ਅਜਹੂ ਨਹੀ ਸਮਝੈ

ਕਉਨੁ ਕੁਮਤਿ ਉਰਝਾਨਾ ॥੧॥

biradh bhio ajahoo nahee samajhai

kaun kumat urajhaanaa ॥1॥

You have grown old, and even now, you do not
understand the ignorant intellect in which you are
entangled. ॥1॥


ਮਾਨਸ ਜਨਮੁ ਦੀਓ ਜਿਹ ਠਾਕੁਰ ਸੇ

ਤੈ ਕਿਉ ਬਿਸਰਾਇਓ ॥

maanas janam dheeo jeh Thaakur so

tai kiau bisaraio ॥

Why have you forgotten your master (Vaheguru),
who blessed you with this human life?



ਮੁਕਤੁ ਹੋਤ ਨਰ ਜਾ ਕੈ ਸਿਮਰੈ

ਨਿਮਖ ਨ ਤਾ ਕਉ ਗਾਇਓ ॥੨॥

mukat hot nar jaa kai simarai
nimakh na taa kau gaio ||2||

Remembering Vaheguru in meditation, one is liberated.
And yet, you do not sing Vaheguru's praises, even for an
instant. ||2||

ਮਾਇਆ ਕੇ ਮਦੁ ਕਹਾ ਕਰਤੁ ਹੈ

ਸੰਗਿ ਨ ਕਾਹੂ ਜਾਈ ॥

maiaa ko madh kahaa karat hai
sa(n)g na kaahoo jaiee ||

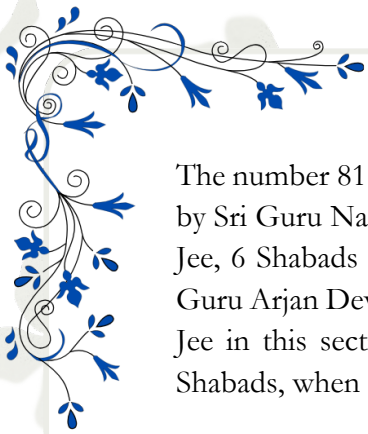
Why are you proud of your wealth?
It will not go along with you.

ਨਾਨਕੁ ਕਹਤੁ ਚੇਤਿ ਚਿੰਤਾਮਨਿ

ਹੋਇ ਹੈ ਅੰਤਿ ਸਹਾਈ ॥੩॥੩॥੮੧॥


naanak kahat chet chi(n)taaman hoi hai a(n)t
sahaiee ||3||3||81||

Says Nanak, "Meditate on Vaheguru, the wish-fulfilling
jewel. In the end (at death) only Vaheguru is of
assistance."



The number 81 at the end of this Shabad indicates 11 Shabads by Sri Guru Nanak Dev Jee, 1 Shabad by Sri Guru Amar Das Jee, 6 Shabads by Sri Guru Ram Das Jee, 60 Shabads by Sri Guru Arjan Dev Jee and 3 Shabads by Sri Guru Tegh Bahadur Jee in this section of Sri Guru Granth Sahib Jee. All these Shabads, when added up, make 81 Shabads in total.

Raag Ramkali, Ang 902, Sri Guru Granth Sahib Jee



ਰਾਗੁ ਮਾਰੂ

Raag Maaroo

Raag Maaroo inspires courage, fearlessness, and detachment from worldly desires, particularly in the face of death or adversity. Shabads in this raag give clear instructions and examples of those who faced adversity but took the sanctuary of Vaheguru and with His grace, overcame them.

Maroo is imploring us to be prepared for death but also cling to the sanctuary of Vaheguru, whenever we need it, both to ensure our safe passage in life here, and hereafter.

Time: Third quarter of the day.

11am-12pm to 2pm/3pm



44

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||
There is One Creator Vaheguru.
By the True Guru's grace, Vaheguru is realised.

ਮਾਰੂ ਮਹਲਾ ੯ ॥

maaroo mahalaa navaa ||
Raag Maaroo (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee.


ਹਰਿ ਕੇ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ ॥

har ko naam sadhaa sukhadhaiee ||
The Name of the all-fulfilling Vaheguru,
is the eternal giver of peace.

ਜਾ ਕਉ ਸਿਮਰਿ ਅਜਾਮਲੁ ਉਧਰਿਓ

ਗਨਿਕਾ ਹੁ ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

jaa kau simar ajaamal udhario
ganikaa hoo gat paiee ||1|| rahaau ||
Meditating upon Vaheguru's Name the disgraced
Ajamal was saved and Ganika the prostitute was
emancipated. ||1|| Pause and reflect.




ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮੈ
ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥

pa(n)chaalee kau raaj sabhaa meh raam
naam sudh aaiee ||

Dropadi, the princess of Panchaala, remembered the all-pervading Vaheguru's Name in the royal court and her honour was saved.

Dropadi's husband, Yudhishtar, wagered her in a game of gambling with his cousin, Duryodhan and lost. Duryodhan had enmity with Yudhishtar and wanted to shame Dropadi, as she had offended him once, by saying that he was blind like his father. Duryodhan seized his opportunity and summoned Dropadi to the royal court as she had become his, as she had been wagered in the game and Yudhishtar had lost. Duryodhan grabbed her and started to disrobe her sari whilst his brother, Dusasan, assisted in holding her (she was their sister-in-law). Whilst all the elders and respected members of the royal court watched on in silence, (as they viewed it to be a fair bet that had been lost), Dropadi frantically searched the court for support, as she held onto her clothes. No one came to her help. She now meditated on Vaheguru's Name and remembered her benefactor and Guru, Sri Krishan Bhagwan. She continued to struggle, whilst remembering Vaheguru. When the last piece of cloth that she was holding onto with her mouth slipped, she completely surrendered to Vaheguru's protection. Thus, the robes that were being tugged by Duryodhan and Dusasan just kept on flowing and did not show her body, as God now protected her honour. They pulled and pulled, yet the robes would not end in length. Thus, they failed in making her naked or compromising her modesty



as Vaheguru intervened when she totally surrendered to His protection.

ਤਾ ਕੇ ਦੂਖੁ ਹਰਿਓ ਕਰੁਣਾਮੈ

ਅਪਨੀ ਪੈਜ ਬਢਾਈ ॥੧॥

taa ko dhookh hario karunaa mai

apanee paij baddaiee ||1||

Vaheguru the embodiment of mercy, removed her suffering; thus, His own glory was increased. ||1||

ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ

ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ ॥

jeh nar jas kirapaa nidh gaio

taa kau bhio sahaiee ||

The person, who sings the praise of Vaheguru, the treasure of mercy, has His help and support.

ਕਹੁ ਨਾਨਕ ਮੈ ਇਹੀ ਭਰੋਸੈ

ਗਹੀ ਆਨ ਸਰਨਾਈ ॥੨॥੧॥

kahu naanak mai ihee bharosai

gahee aan saranaiee ||2||1||

Says Nanak, with this faith I have come into Vaheguru's sanctuary. ||2||1||

Raag Maaroo, Ang 1008,
Sri Guru Granth Sahib Jee



45

ਮਾਰੂ ਮਹਲਾ ਟ ॥

maaroo mahalaa navaa ||
Raag Maaroo (musical tune),
The ninth Guru, Sri Guru Tegh Bahadur Jee.

ਅਬ ਮੈ ਕਹਾ ਕਰਉ ਰੀ ਮਾਈ ॥

ab mai kahaa karau ree maiee ||
What should I do now, O' mother (holy congregation)?

ਸਗਲ ਜਨਮੁ ਬਿਖਿਅਨ ਸਿਉ ਖੋਇਆ


ਸਿਮਰਿਓ ਨਾਹਿ ਕਨ੍ਹਾਈ ॥੧॥ ਰਹਾਉ ॥

sagal janam bikhian siau khoiaa
simario naeh kan(h)aiee ||1|| rahaau ||
I have lost my whole life in poisonous vices and have
not meditated on Vaheguru. ||1|| Pause and reflect.

ਕਾਲ ਫਾਸ ਜਬ ਗਰ ਮਹਿ ਮੇਲੀ

ਤਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥

kaal faas jab gar meh melee
teh sudh sabh bisaraiee ||
When death places the noose around my neck then I
lose all my senses.



ਰਾਮ ਨਾਮ ਬਿਨੁ ਯਾ ਸੰਕਟ ਮੈ
ਕੇ ਅਬ ਹੇਤ ਸਹਾਈ ॥੧॥

raam naam bin yaa sa(n)kaT meh
ko ab hot sahaiee ||1||
Other than the Name of the all-pervading Vaheguru,
who else can be of support in this time of calamity?

ਜੇ ਸੰਪਤਿ ਅਪਨੀ ਕਰਿ ਮਾਨੀ
ਛਿਨ ਮੇ ਭਈ ਪਰਾਈ ॥

jo sa(n)pat apanee kar maanee
chhin mo bhiee paraiee ||
That wealth, which you believed to be your own,
belongs to another in an instant, when you die.

ਕਹੁ ਨਾਨਕ ਯਹ ਸੋਚ ਰਹੀ ਮਨਿ
ਹਰਿ ਜਸੁ ਕਬਹੂ ਨ ਗਾਈ ॥੨॥੨॥

kahu naanak yeh soch rahee
man har jas kabahoo na gaiee ||2||2||
Says Nanak, "The anxiety of not singing the all-
fulfilling Vaheguru's praise will therefore haunt the
person's mind."

Raag Maaroo, Ang 1008,
Sri Guru Granth Sahib Jee



46

ਮਾਰੂ ਮਹਲਾ ਯੰ ॥

maaroo mahalaa navaa ||
Raag Maaroo (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਮਾਈ ਮੈ ਮਨ ਕੇ ਮਾਨੁ ਨ ਤਿਆਗਿਓ ॥

maiee mai man ko maan na tiaagio ||
O' mother (holy congregation), I have not renounced
the ego of my mind.

ਮਾਇਆ ਕੇ ਮਦਿ ਜਨਮੁ ਸਿਰਾਇਓ


ਰਾਮ ਭਜਨ ਨਹੀ ਲਾਗਿਓ ॥੧॥ ਰਹਾਉ ॥

maiaa ke madh janam siraio
raam bhajan nahee laagio ||1|| rahaau ||
I have wasted my life being intoxicated with worldly
illusion (maya); I have not focused myself on meditation
of the all-pervading Vaheguru. ||1|| Pause and reflect.

ਜਮ ਕੇ ਡੰਡੁ ਪਰਿਓ ਸਿਰ ਉਪਰਿ

ਤਬ ਸੋਵਤ ਤੈ ਜਾਗਿਓ ॥

jam ko dda(n)dd pario sir uopar
tab sovat tai jaagio ||
When death's messengers club falls upon your head,
then you awaken from this sleep and feel remorse.



ਕਹਾ ਹੋਤ ਅਬ ਕੈ ਪਛੁਤਾਏ

ਛੂਟਤ ਨਾਹਨਿ ਭਾਗਿਓ ॥੧॥

kahaa hot ab kai pachhutaee

chhooTat naahin bhaagio ||1||

Death's messengers then say, "Of what good is remorse now? Now, you cannot escape (the fruit of your actions)." ||1||

ਇਹ ਚਿੰਤਾ ਉਪਜੀ ਘਟ ਮੈ

ਜਬ ਗੁਰ ਚਰਨਨ ਅਨੁਰਾਗਿਓ ॥

eeh chi(n)taa upajee ghaT meh

jab gur charanan anuraagio ||

When this anxiety (of death) arises in the heart, then, one comes to love the Guru's feet.

ਸੁਫਲੁ ਜਨਮੁ ਨਾਨਕ ਤਬ ਹੂਆ

ਜੋ ਪ੍ਰਭ ਜਸ ਮੈ ਪਾਗਿਓ ॥੨॥੩॥


sufal janam naanak tab hooaa jau prabh jas

meh paagio ||2||3||

When I am absorbed in Vaheguru's praise, my life becomes worthwhile, O Nanak.

Raag Maaroo, Ang 1008,

Sri Guru Granth Sahib Jee



ਰਾਗੁ ਬਸੰਤੁ

Raag Basant

Basant is the spring season in Punjab. Raag Basant in Gurbani primarily focuses on themes of spiritual awakening, the beauty of nature, and the blossoming of the mind in divine love. It symbolizes the arrival of spring, representing a time of rejuvenation and a fresh start, both in the external world and within the human soul. This raag encourages listeners to shed their worldly attachments and cultivate a connection with the divine, experiencing inner peace and joy.

Time: Second quarter of the day.

8am/9am to 11am/12pm.

Shabads in this raag can also be sung any time in spring (basant).

The first Shabad is in Basant Hindol, the other four are in Basant.

Basant Hindol

Time: Anytime in spring season (Basant) and usually it is sung during first quarter of the day.

5am/6am to 8am/9pm



47

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||
There is One Creator Vaheguru.
By the True Guru's grace, Vaheguru is realised.

ਰਾਗੁ ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੯ ॥

raag basa(n)t hi(n)ddol mahalaa navaa ||
Raag Basant Hindol (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਸਾਧੇ ਇਹੁ ਤਨੁ ਮਿਥਿਆ ਜਾਨਉ ॥

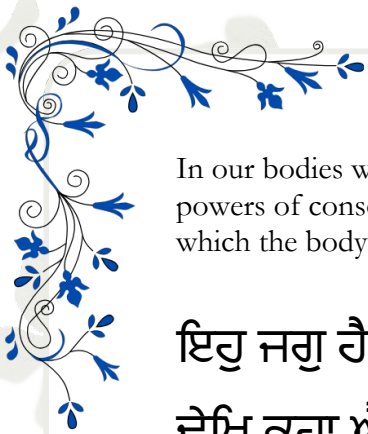
saadhoh ih tan mithiaa jaanau ||
O saints, know that this body is mythical.

The word ਮਿਥਿਆ translates to mythical, meaning false and temporary. All that is temporary is false - only the eternal is true, which is Vaheguru.

ਯਾ ਭੀਤਰਿ ਜੇ ਰਾਮੁ ਬਸਤੁ ਹੈ

ਸਾਚੇ ਤਾਹਿ ਪਛਾਨੇ ॥੧॥ ਰਹਾਉ ॥

yaa bheetar jo raam basat hai
saachoh taeh pachhaano ||1|| rahaau ||
The all-pervading Vaheguru, who dwells within the
body, recognize Him to be real. ||1||
Pause and reflect.



In our bodies we have the soul or atma. This gives us all the powers of consciousness, as it is our energy source, without which the body is just matter.

ਇਹੁ ਜਗੁ ਹੈ ਸੰਪਤਿ ਸੁਪਨੇ ਕੀ
ਦੇਖਿ ਕਹਾ ਐਡਾਨੇ ॥

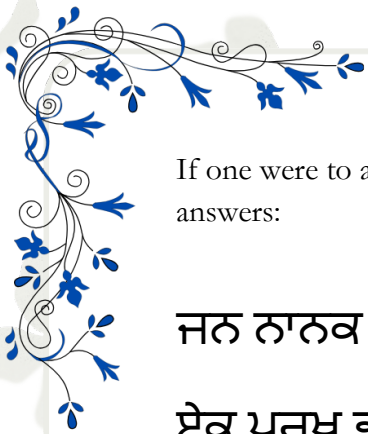
eih jag hai sa(n)pat supane kee
dhekh kahaa aaidano ||
The wealth of this world is dream-like;
why are you proud of it?

ਸੰਗਿ ਤਿਹਾਰੈ ਕਛੁ ਨ ਚਾਲੈ
ਤਾਹਿ ਕਹਾ ਲਪਟਾਨੇ ॥੧॥

sa(n)g tihaarai kachhoo na chaalai
taeh kahaa lapaTaano ||1||
Nothing shall go along with you.
Why do you cling to worldly possessions and wealth?
||1||

ਉਸਤਤਿ ਨਿੰਦਾ ਦੇਉ ਪਰਹਰਿ
ਹਰਿ ਕੀਰਤਿ ਉਰਿ ਆਨੇ ॥

ausatat ni(n)dhaa dhooo parahar
har keerat ur aano ||
Renounce both flattery and slander and enshrine the all-
fulfilling Vaheguru's praise in your mind.



If one were to ask, ‘*Where does Vaheguru reside?*’ Guru Jee answers:

ਜਨ ਨਾਨਕ ਸਭ ਹੀ ਮੈ ਪੂਰਨ

ਏਕ ਪੁਰਖ ਭਗਵਾਨੇ ॥੨॥੧॥

jan naanak sabh hee mai pooran ek purakh
bhagavaano ||2||1||

Servant Nanak says, “The one Lord, Vaheguru, is permeating everywhere.” ||2||1||

Raag Basant Hindol, Ang 1186,
Sri Guru Granth Sahib Jee



48

ਬਸੰਤੁ ਮਹਲਾ ਟ ॥

basa(n)t mahalaa navaa ||

Raag Basant (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਪਾਪੀ ਹੀਐ ਮੈ ਕਾਮੁ ਬਸਾਇ ॥

paapee heeaaai mai kaam basai ||

The abode of lust is in the heart of the sinner.

ਮਨੁ ਚੰਚਲੁ

ਯਾ ਤੇ ਗਹਿਓ ਨ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

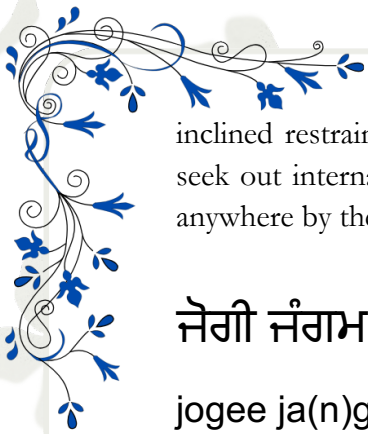
man cha(n)chal

yaa te gahio na jai ||1|| rahaau ||

Due to which the fickle mind cannot be restrained.

||1|| Pause and reflect.

The mind is fickle as it flitters from one thing to the next. Its inert nature is defined as being active and seeking out stimuli. Thus, if one dwells their mind in lust, it becomes even more difficult to restrain, as lust is a vice that permeates touch, speech, smell, mental stimulation, attraction, seeking pleasure and a hope of feeling better. Conversely, the spiritually



inclined restrain and retrain their minds to become still and seek out internal bliss, that can be tapped into, anytime and anywhere by the adept.

ਜੋਗੀ ਜੰਗਮ ਅਰੁ ਸੰਨਿਆਸ ॥

jogee ja(n)gam ar sa(n)niaas ||

The Yogis, wandering ascetics and renunciates

ਸਭ ਹੀ ਪਰਿ ਡਾਰੀ ਇਹ ਫਾਸ ॥੧॥

sabh hee par ddaaree ieh faas ||1||


- this net is cast over them all. ||1||

Guru Jee is showing us here that even spiritual aspirants fall foul to lust. This is due to the existence of reproduction and lust in every single life form we pass through in the 8.4million lives, thus it becomes a habitual and physical tendency that we have become repeatedly accustomed to, historically. The difference in human life is we can conquer it or over-indulge in it, depending upon our nature – we have a choice. Whereas in all other life forms, your lust or reproduction tendency is generally fixed to overpower you once a month, or seasonally as set by nature.

ਜਿਹਿ ਜਿਹਿ ਹਰਿ ਕੇ ਨਾਮੁ ਸਮ੍ਹਾਰਿ ॥

jeh jeh har ko naam sam(h)aar ||

Those who contemplate the name of the all-fulfilling Vaheguru,



ਤੇ ਭਵ ਸਾਗਰ ਉਤਰੇ ਪਾਰਿ ॥੨॥

te bhav saagar utare paar ||2||

they cross over the terrible world-ocean (reaching
Vaheguru).

This is the solution - we must endeavour to achieve in our pursuit of meditation and contemplation, in the same way that we sometimes pursue lust, for then we will surely achieve control over these tendencies.

ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਸਰਨਾਇ ॥

jan naanak har kee saranai ||

Servant Nanak has sought the all-fulfilling Vaheguru's
refuge.

ਦੀਜੈ ਨਾਮੁ ਰਹੈ ਗੁਨ ਗਾਇ ॥੩॥੨॥

dheejai naam rahai gun gai ||3||2||

Please bestow meditation of your Name.

So, I may continue to sing your glorious praises.

||3||2||

Raag Basant, Ang 1186,
Sri Guru Granth Sahib Jee



49

Guru Jee explains their own state in the following Shabad,

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

basa(n)t mahalaa navaa ||

Raag Basant (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥

maiee mai dhan paio har naam ||

O' mother (congregation of the holy), I have gathered
the wealth of the all-fulfilling Vaheguru's Name.


ਮਨੁ ਮੇਰੇ ਧਾਵਨ ਤੇ ਛੂਟਿਓ

ਕਰਿ ਬੈਠੇ ਬਿਸਰਾਮੁ ॥੧॥ ਰਹਾਉ ॥

man mero dhaavan te chhooTio

kar baiTho bisaraam ||1|| rahaau ||

My mind has stopped its wandering and now it has
come to rest (become affixed in remembering
Vaheguru). ||1|| Pause and reflect.



ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਗੀ
ਉਪਜਿਓ ਨਿਰਮਲ ਗਿਆਨੁ ॥


maiaa mamataa tan te bhaagee
upajio niramal giaan ||
Attachment to worldly illusion (maya) has run away
from my body and immaculate divine wisdom has
welled up within me.

ਲੋਭ ਮੋਹ ਏਹ ਪਰਸਿ ਨ ਸਾਕੈ
ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ ॥੧॥

lobh moh eh paras na saakai
gahee bhagat bhagavaan ||1||
Greed and attachment cannot even touch me
as I have grasped hold of devotional worship of
Vaheguru. ||1||

ਜਨਮ ਜਨਮ ਕਾ ਸੰਸਾ ਚੂਕਾ
ਰਤਨੁ ਨਾਮੁ ਜਬ ਪਾਇਆ ॥

janam janam kaa sa(n)saa chookaa ratan
naam jab paiaa ||
When I acquired the jewel of Vaheguru's Name,
my doubt of many births was dispelled (through the
attainment of wisdom).



ਤ੍ਰਿਸਨਾ ਸਕਲ ਬਿਨਾਸੀ ਮਨ ਤੇ

ਨਿਜ ਸੁਖ ਮਾਹਿ ਸਮਾਇਆ ॥੨॥

tirasanaa sakal binaasee man te
nij sukh maeh samaiaa ||2||

My mind was rid of all its desires, when it was absorbed
in the peace of my soul/atma. ||2||

ਜਾ ਕਉ ਹੇਤ ਦਇਆਲੁ ਕਿਰਪਾ ਨਿਧਿ

ਸੇ ਗੋਬਿੰਦ ਗੁਨ ਗਾਵੈ ॥

jaa kau hot dhiaal kirapaa nidh
so gobi(n)dh gun gaavai ||

That person, unto whom the merciful Vaheguru shows
compassion, sings the glorious praises of the master of
the world (Vaheguru).

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੀ ਸੰਪੈ

ਕੇਉ ਗੁਰਮੁਖਿ ਪਾਵੈ ॥੩॥੩॥

kahu naanak ieh bidh kee sa(n)pai
kouoo gurmukh paavai ||3||3||

Says Nanak, "This wealth is gathered only by the
Gurmukhs." ||3||3||

A Gurmukh is someone whose mind is constantly affixed on
the Guru, contemplating the teachings of the Guru and never
turning their back on them.

Raag Basant, Ang 1186, Sri Guru Granth Sahib Jee



50

ਬਸੰਤੁ ਮਹਲਾ ਯੰ ॥

basa(n)t mahalaa navaa ||

Raag Basant (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਮਨ ਕਹਾ ਬਿਸਾਰਿਓ ਰਾਮ ਨਾਮੁ ॥

man kahaa bisaario raam naam ||

O' my mind, why have you forgot the all-pervading
Vaheguru's Name?

ਤਨੁ ਬਿਨਸੈ ਜਮ ਸਿਉ ਪਰੈ ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥

tan binasai jam siau parai kaam ||1|| rahaau ||

When the body perishes, you shall have to deal with
death's messengers. ||1|| Pause and reflect.

At death, if we have sinned then scary death's messengers
come to collect us, to take us to our next destination. If we
have been virtuous, then angelic peaceful entities come to
collect us, to take us to our next destination.

ਇਹੁ ਜਗੁ ਧੁਏ ਕਾ ਪਹਾਰ ॥

eih jag dhooe kaa pahaar ||

This world is just a mountain of smoke (temporary).



ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ ॥੧॥

tai saachaa maaniaa keh bichaar ||1||

What makes you think that it is real? ||1||

Here, Guru Jee is imploring us to consider the reality of the world. A mountain of smoke would diminish quickly, so too does our life and the superimposed reality we create through our thinking and actions. Superimposed on the reality, that is just Vaheguru. Once our mind gets clarity of reality through the teachings of the Guru, the superimposition of false ignorance is dispelled and the light of wisdom shines through.

ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਗ੍ਰੇਹ ॥

dhan dhaaraa sa(n)pat greh ||

Wealth, spouse, property and household

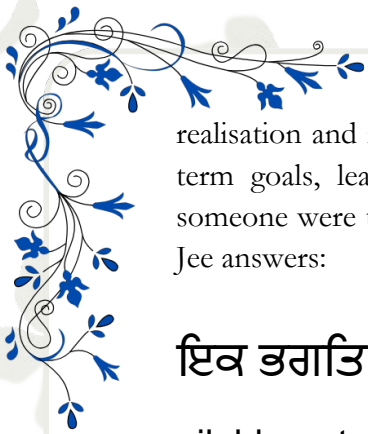
ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਸਮਝ ਲੇਹ ॥੨॥

kachh sa(n)g na chaalai samajh leh ||2||

- none of them shall go along with you - realise this.

||2||

We spend our lives engrossed in actions related to wealth accumulation, partners and property. None of these go with us. They are just here, in the world. So, we need to realise our higher purpose, which is the true long-term goal of spiritual



realisation and not spurn this chance of human life on short term goals, leading to our eventual demise, spiritually. If someone were to ask, *'Does anything go with you at death?'* Guru Jee answers:

ਇਕ ਭਗਤਿ ਨਾਰਾਇਨ ਹੋਇ ਸੰਗਿ ॥

eik bhagat naarain hoi sa(n)g ||

Only devotion to Vaheguru shall go with you.

ਕਹੁ ਨਾਨਕ ਭਜੁ ਤਿਹ ਏਕ ਰੰਗਿ ॥੩॥੪॥

kahu naanak bhaj teh ek ra(n)g ||3||4||

Says Nanak, "Thus meditate on Vaheguru with single-minded love." || 3 | 4 |

Raag Basant, Ang 1186,
Sri Guru Granth Sahib Jee



51

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥

basa(n)t mahalaa navaa ||

Raag Basant (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਕਹਾ ਭੂਲਿਓ ਰੇ ਝੂਠੇ ਲੋਭ ਲਾਗ ॥

kahaa bhoolio re jhooThe lobh laag ||

Why are you getting attached to false greed?

You are forgetting your purpose.

ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਨਿ

ਅਜਹੁ ਜਾਗ ॥੧॥ ਰਹਾਉ ॥

kachh bigario naahin ajahu jaag ||1|| rahaau ||


Nothing has been lost yet - there is still time to wake up

(from the sleep of ignorance). ||1| Pause and reflect.

ਸਮ ਸੁਪਨੈ ਕੈ ਇਹੁ ਜਗੁ ਜਾਨੁ ॥

sam supanai kai ih jag jaan ||

Know that this world is on a par to a dream (both are mythical).



ਬਿਨਸੈ ਛਿਨ ਮੈ ਸਾਚੀ ਮਾਨੁ ॥੧॥

binasai chhin mai saachee maan ||1||

In an instant, the world shall perish - accept this truth.

||1||

ਸੰਗਿ ਤੇਰੈ ਹਰਿ ਬਸਤ ਨੀਤ ॥

sa(n)g terai har basat neet ||

The all-fulfilling Vaheguru constantly abides with you.

ਨਿਸ ਬਾਸੁਰ ਭਜੁ ਤਾਹਿ ਮੀਤ ॥੨॥

nis baasur bhaj taeh meet ||2||

O' my friend, night and day, meditate on Vaheguru.

||2||

ਬਾਰ ਅੰਤ ਕੀ ਹੋਇ ਸਹਾਇ ॥

baar a(n)t kee hoi sahai ||

At your last moment, Vaheguru shall be your support.


ਕਹੁ ਨਾਨਕ ਗੁਨ ਤਾ ਕੇ ਗਾਇ ॥੩॥੫॥

kahu naanak gun taa ke gai ||3||5||

Says Nanak, "For this reason sing Vaheguru's praises."

||3||5||

Raag Basant, Ang 1187, Sri Guru Granth Sahib Jee



ਰਾਗੁ ਸਾਰੰਗ

Raag Saarang

Sarang's character is soothing, and it can extinguish the minds smouldering selfishness and negative nature. The emotions of Sarang quench the minds burning desires, by expressing and highlighting the soul's pure and true thoughts. This is a positive and fulfilling change.

The sweet notes of this raag can be heard on the shepherd's flute and on the harp (been) of the snake charmer. On hearing these notes the snake gets mesmerized and starts dancing. Sarang has a cool effect. Hence it is sung at the peak of noon. To cool down the heat of the burning mind (burning due to desires) Guru Sahib has based the entire content of Saarang raag on the greatness of Shabad.

Time: Third quarter of the day

11am/12pm to 2pm/3pm



52

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

There is One Creator Vaheguru.

By the True Guru's grace, Vaheguru is realised.

ਰਾਗੁ ਸਾਰੰਗ ਮਹਲਾ ੯ ॥

raag saara(n)g mahalaa navaa ||

Raag Saarang (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਹਰਿ ਬਿਨੁ ਤੇਰੇ ਕੇ ਨ ਸਹਾਈ ॥

har bin tero ko na sahaiee ||

No one is your help and support, except the all-fulfilling Vaheguru.

You may ask: *'What about my family and friends?'* Guru Jee answers:

ਕਾਂ ਕੀ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ

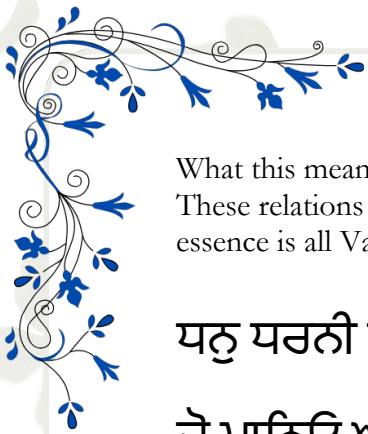
ਕੇ ਕਾਹੂ ਕੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

kaa(n) kee maat pitaa sut banitaa

ko kaahoo ko bhaiee ||1|| rahaau ||

Who is your mother or father? Who is your child or wife?

Who is your brother? || 1 || Pause and reflect.



What this means is that none of them will be of support.
These relations are creations of our mind - the underlying
essence is all Vaheguru, who powers one and all.

ਧਨੁ ਧਰਨੀ ਅਰੁ ਸੰਪਤਿ ਸਗਰੀ

ਜੇ ਮਾਨਿਓ ਅਪਨਾਈ ॥

dhan dharanee ar sa(n)pat sagaree
jo maanio apanaiee ||

All the wealth, land and property which you consider
your own

ਤਨ ਛੂਟੈ ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ

ਕਹਾ ਤਾਹਿ ਲਪਟਾਈ ॥੧॥

tan chhooTai kachh sa(n)g na chaalai
kahaa taeh lapaTaiee ||1||


- when you leave your body, none of it shall go along
with you. Why do you cling to them? ||1||

ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ

ਤਾ ਸਿਉ ਰੁਚਿ ਨ ਬਢਾਈ ॥

dheen dhiaal sadhaa dhukh bha(n)jan
taa siau ruch na baddaiee ||

Vaheguru is merciful to the meek and is forever the
destroyer of fear, and yet you do not develop any loving
relationship with Him.



ਨਾਨਕ ਕਹਤ ਜਗਤ ਸਭ ਮਿਥਿਆ

ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥੨॥੧॥

naanak kahat jagat sabh mithiaa

jiau supanaa rainaiee ||2||1||

Says Nanak, "The whole world is mythical, like a dream at night." ||2||1||

Raag Sarang, Ang 1231, Sri Guru Granth Sahib Jee



53

ਸਾਰੰਗ ਮਹਲਾ ਯੰ ॥

saara(n)g mahalaa navaa ||

Raag Saarang (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਕਹਾ ਮਨ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਹੀ ॥

kahaa man bikhiaa siau lapaTaahee ||

O' mind, why are you engrossed in poisonous vices?

ਯਾ ਜਗ ਮਹਿ ਕੇਉ ਰਹਨੁ ਨ ਪਾਵੈ

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥

yaa jag meh kouoo rahan na paavai

ik aaveh ik jaahee ||1|| rahaau ||

No one is allowed to remain in this world; one comes,
and another departs. ||1|| Pause and reflect.

ਕਾਂ ਕੇ ਤਨੁ ਧਨੁ ਸੰਪਤਿ ਕਾਂ ਕੀ


ਕਾ ਸਿਉ ਨੇਹੁ ਲਗਾਹੀ ॥

kaa(n) ko tan dhan sa(n)pat kaa(n) kee

kaa siau neh lagaahie ||

Whose body, wealth and property are these?

With whom are you cultivating love?



ਜੇ ਦੀਸੈ ਸੇ ਸਗਲ ਬਿਨਾਸੈ

ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਹੀ ॥੧॥

jo dheesai so sagal binaasai
jiau baadhar kee chhaahee ||1||

Whatever is seen, shall all disappear, like the shade of a passing cloud. ||1||


All these things we lay claim to, such as our body, wealth and property, are temporary gifts from Vaheguru, but we forget Him, the benefactor. Guru Jee is imploring us to cultivate love for Vaheguru and relinquish our possessiveness for all worldly things.

ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣਿ ਸੰਤਨ ਗਹੁ

ਮੁਕਤਿ ਹੋਹਿ ਛਿਨ ਮਾਹੀ ॥

taj abhimaan saran sa(n)tan gahu
mukat hoh chhin maahee ||

Abandon your ego and enter the sanctuary of the saints (congregation); you shall then be liberated in an instant.



ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ

ਸੁਖੁ ਸੁਪਨੈ ਭੀ ਨਾਹੀ ॥੨॥੨॥

jan naanak bhagava(n)t bhajan bin
sukh supanai bhee naahee ||2||2||

Servant Nanak says, "Without meditating on Vaheguru
you get no peace, not even in your dreams." ||2||2||

Raag Sarang, Ang 1231, Sri Guru Granth Sahib Jee



54

ਸਾਰੰਗ ਮਹਲਾ ਯ ॥

saara(n)g mahalaa navaa ||
Raag Saarang (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਕਹਾ ਨਰ ਅਪਨੇ ਜਨਮੁ ਗਵਾਵੈ ॥

kahaa nar apano janam gavaavai ||
O' human, why have you wasted your life?


ਮਾਇਆ ਮਦਿ ਬਿਖਿਆ ਰਸਿ ਰਚਿਓ

ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥

maiaa madh bikhiaa ras rachio
raam saran nahee aavai ||1|| rahaau ||
Intoxicated with worldly illusion (maya), its riches and
involved in corrupt pleasures, you have not entered the
sanctuary of the all-pervading Vaheguru. ||1||
Pause and reflect.

ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨੇ ਦੇਖਿ ਕਹਾ ਲੋਭਾਵੈ ॥

eih sa(n)saar sagal hai supano dhekh kahaa
lobhaavai ||
This whole world is just a dream; why does seeing it fill
you with greed?



ਜੇ ਉਪਜੈ ਸੇ ਸਗਲ ਬਿਨਾਸੈ

ਰਹਨੁ ਨ ਕੇਉ ਪਾਵੈ ॥੧॥

jo upajai so sagal binaasai
rahan na kouoo paavai ||1||

Everything that has been created will be destroyed -
nothing will remain. ||1||

ਮਿਥਿਆ ਤਨੁ ਸਾਚੇ ਕਰਿ ਮਾਨਿਓ

ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥

mithiaa tan saacho kar maanio
ieh bidh aap ba(n)dhaavai ||

You see this mythical body as true, in this way, you have
placed yourself in bondage (births and deaths).

ਜਨ ਨਾਨਕ ਸੇਉ ਜਨੁ ਮੁਕਤਾ

ਰਾਮ ਭਜਨ ਚਿਤੁ ਲਾਵੈ ॥੨॥੩॥

jan naanak souoo jan mukataa
raam bhajan chit laavai ||2||3||

Servant Nanak says, "That person is liberated,
whose consciousness lovingly meditates on the all-
pervading Vaheguru." ||2||3||

Raag Sarang, Ang 1231, Sri Guru Granth Sahib Jee



55

Guru Jee shows us how to supplicate in the following shabad:

ਸਾਰੰਗ ਮਹਲਾ ਯ ॥

saara(n)g mahalaa navaa ||

Raag Saarang (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਮਨ ਕਰਿ ਕਬਹੂ ਨ ਹਰਿ ਗੁਨ ਗਾਇਓ ॥

man kar kabahoo na har gun gaio ||

I never attentively sang the praises of the all-fulfilling
Vaheguru.


ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸਿ ਬਾਸੁਰ

ਕੀਨੇ ਅਪਨੇ ਭਾਇਓ ॥੧॥ ਰਹਾਉ ॥

bikhiaasakat rahio nis baasur keeno apano
bhaio ||1|| rahaau ||

I remained under the influence of poisonous vices,
night and day; I did whatever I pleased. ||1||

Pause and reflect.



ਗੁਰ ਉਪਦੇਸੁ ਸੁਨਿਓ ਨਹਿ ਕਾਨਨਿ

ਪਰ ਦਾਰਾ ਲਪਟਾਇਓ ॥

gur upadhes sunio neh kaanan par dhaaraa
lapaTaio ||

I never listened to the Guru's Teachings; I was
entangled with others' spouses.


In the house of the Guru, the teaching is that we remain faithful to one partner, who is our husband or wife. This relationship only exists in wedlock. We are not supposed to fantasise about or engage in sexual relationships with others outside of wedlock.

ਪਰ ਨਿੰਦਾ ਕਾਰਨਿ ਬਹੁ ਧਾਵਤ

ਸਮਝਿਓ ਨਹ ਸਮਝਾਇਓ ॥੧॥

par ni(n)dhaa kaaran bahu dhaavat
samajhio neh samajhaio ||1||

I ran all around slandering others; I was taught the
teachings of the scriptures to not do this, but I never
learnt. ||1||



ਕਹਾ ਕਹਉ ਮੈ ਅਪੁਨੀ ਕਰਨੀ

ਜਿਹ ਬਿਧਿ ਜਨਮੁ ਗਵਾਇਓ ॥

kahaa kahau mai apunee karanee
jeh bidh janam gavaio ॥

How can I even describe my actions? This is how I
wasted my life.

ਕਹਿ ਨਾਨਕ ਸਭ ਅਉਗਨ ਮੇ ਮੈ

ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਇਓ ॥੨॥੪॥੩॥੧੩॥੧੩੯॥੪॥੧

੫੯॥

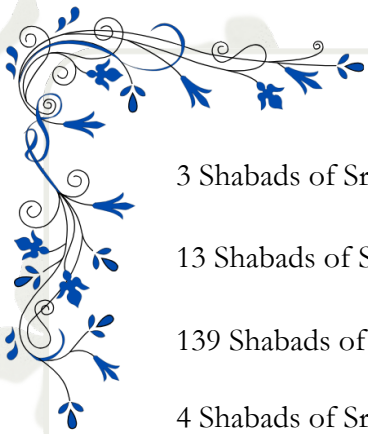
keh naanak sabh aaugan mo meh

raakh leh saranaio ||2||4||3||13||139||4||159||

Says Nanak, "I am totally filled with faults. I have come
to Your sanctuary - please save me, O Lord!"


||2||4||3||13||139||4||159||

The numbers at the end of the Shabad signify the following:
the 2 signifies the end of the second verse, the 4 signifies this
is the fourth Shabad of Sri Guru Tegh Bahadur Jee. The
following numbers signify the total number of Shabads of the
respective Gurus in this section of Sri Guru Granth Sahib Jee:



3 Shabads of Sri Guru Nanak Dev Jee,
13 Shabads of Sri Guru Ram Das Jee,
139 Shabads of Sri Guru Arjan Dev Jee,
4 Shabads of Sri Guru Tegh Bahadur Jee,
Totalling 159 Shabads.

**Raag Sarang, Ang 1231,
Sri Guru Granth Sahib Jee**



ਰਾਗੁ ਜੈਜਾਵੰਤੀ

Raag Jaijavanti

Jaijavanti has a recognisable melody when read or sung that makes it unique. The themes of the Shabads are imploring us to meditate, to fulfil our duty of obedience to Vaheguru, relinquishing our attachment to the world.

Time: Second quarter of the night
8pm/9pm – 11pm/12am



56

ੴ

ikOankaar

There is one universal illuminator (creator).

ਸਤਿਨਾਮੁ

satnaam

His name is eternal (true).

ਕਰਤਾ ਪੁਰਖੁ

karataa purakh

He is the doer.

ਨਿਰਭਉ


Nirabhau

Without fear.

ਨਿਰਵੈਰੁ

Niravair

Without hate.



ਅਕਾਲ ਮੂਰਤਿ

akaal moorat
His image is timeless.

ਅਜੂਨੀ

Ajoonee
Without birth.

ਸੈਭੰ


saibha(n)
Self-illuminated.

ਗੁਰਪ੍ਰਸਾਦਿ ॥

gur prasaadh |
Realised with the Guru's grace.

ਰਾਗੁ ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

raag jaijaava(n)tee mahalaa navaa ||
Raag Jaijavanti (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee.



ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥

raam simar raam simar ihai terai kaaj hai ||
Meditate on the all-pervading Vaheguru - meditate on
the all-pervading Vaheguru, as this alone shall be of use
to you.

ਮਾਇਆ ਕੇ ਸੰਗੁ ਤਿਆਗੁ

ਪ੍ਰਭ ਜੁ ਕੀ ਸਰਨਿ ਲਾਗੁ ॥

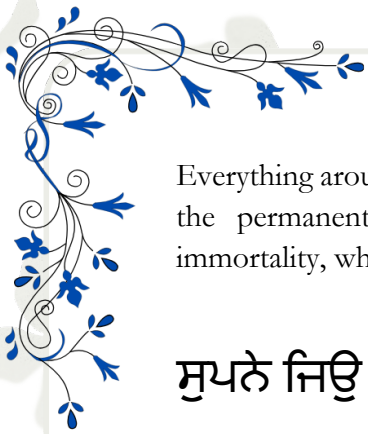
maiaa ko sa(n)g tiaag prabh joo kee saran laag ||
Abandon associating with worldly illusion (maya) and
go to the sanctuary of Vaheguru.

ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ

ਝੂਠੇ ਸਭ ਸਾਜੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

jagat sukh maan mithiaa
jhooTho sabh saaj hai ||1|| rahaau ||
Know that the pleasures of the world are mythical, all
that you see is false (temporary).

Maya is all the materialism that we see in the world, be it
money or physical relations. We must awaken to the true
reality of Vaheguru and overcome the belief in the mythical
and temporary world that we see, as only Vaheguru is eternal.



Everything around us is dying - we need to attach ourselves to the permanent pleasure of the bliss of Vaheguru and immortality, which is our identity: oneness with Vaheguru.

ਸੁਪਨੇ ਜਿਉ ਧਨੁ ਪਛਾਨੁ

ਕਾਰੇ ਪਰਿ ਕਰਤ ਮਾਨੁ ॥

supane jiau dhan pachhaan

kaahe par karat maan ||

Recognise that this wealth is false like a dream.


Why are you so proud of it?

ਬਾਰੂ ਕੀ ਭੀਤਿ ਜੈਸੇ ਬਸੁਧਾ ਕੇ ਰਾਜੁ ਹੈ ॥੧॥

baaroo kee bheet jaise basudhaa ko raaj hai ||1||

The empires of the earth are like walls of sand
(temporary). ||1||

Walls of sand fall with the slightest of movement or water, but we have developed ignorant faith in the world that we see, thinking it is here for a long time. We believe in empires lasting for a long time, when in actual fact they are short lived. In Vaheguru's view an empire is just a simple wall of sand, it is minute and temporary in Vaheguru's view of time and reality. We must elevate our vision and understanding to realise this.



ਨਾਨਕੁ ਜਨੁ ਕਹਤੁ ਬਾਤ

ਬਿਨਸਿ ਜੈਹੈ ਤੇਰੇ ਗਾਤੁ ॥

naanak jan kahat baat binas jaihai tero gaat ||
Servant Nanak says, "Your body shall perish and pass
away."

ਛਿਨੁ ਛਿਨੁ ਕਰਿ ਗਇਓ ਕਾਲੁ

ਤੈਸੇ ਜਾਤੁ ਆਜੁ ਹੈ ॥੨॥੧॥

chhin chhin kar gio kaal taise jaat aaj hai ||2||1||
Moment by moment, yesterday passed. Today shall
pass like this, too. ||2||1||

Raag Jaijavantee, Ang 1352,
Sri Guru Granth Sahib Jee



57

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ਟ ॥

jaijaava(n)tee mahalaa navaa ||
Raag Jaijavanti (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਰਾਮੁ ਭਜੁ ਰਾਮੁ ਭਜੁ ਜਨਮੁ ਸਿਰਾਤੁ ਹੈ ॥

raam bhaj raam bhaj janam siraat hai ||
Meditate on the all-pervading Vaheguru, meditate on
the all-pervading Vaheguru; your life is slipping away.

ਕਹਉ ਕਹਾ ਬਾਰ ਬਾਰ


ਸਮਝਤ ਨਹ ਕਿਉ ਗਵਾਰ ॥

kahau kahaa baar baar
samajhat neh kiau gavaar ||
Why am I telling you this again and again?
You fool - why don't you understand?

ਬਿਨਸਤ ਨਹ ਲਗੈ ਬਾਰ

ਓਰੇ ਸਮ ਗਾਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

binasat neh lagai baar
ore sam gaat hai ||1|| rahaau ||
The body is like the hail - it shall vanish in no time.
Pause and reflect.



ਸਗਲ ਭਰਮ ਡਾਰਿ ਦੇਹ ਗੋਬਿੰਦ ਕੇ ਨਾਮੁ ਲੇਹ ॥

sagal bharam ddaar dheh

gobi(n)dh ko naam leh ||

Give up all your doubts and utter the master of the world's Name (Vaheguru).

ਅੰਤਿ ਬਾਰ ਸੰਗਿ ਤੇਰੇ ਇਹੈ ਏਕੁ ਜਾਤੁ ਹੈ ॥੧॥

a(n)t baar sa(n)g terai ihai ek jaat hai ||1||

At the very last moment, this alone shall go along with you. ||1||

ਬਿਖਿਆ ਬਿਖੁ ਜਿਉ ਬਿਸਾਰਿ

ਪ੍ਰਭ ਕੇ ਜਸੁ ਹੀਏ ਧਾਰਿ ॥

bikhiaa bikh jiau bisaar

prabh kau jas he'ee dhaar ||

Forsake poisonous vices and enshrine the praise of Vaheguru in your heart.

ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰ

ਅਉਸਰੁ ਬਿਹਾਤੁ ਹੈ ॥੨॥੨॥

naanak jan keh pukaar

ausar bihaat hai ||2||2||

Servant Nanak proclaims that this opportunity (to meditate) is slipping away. ||2||2||

Raag Jaijavantee, Ang 1352, Sri Guru Granth Sahib Jee



58

In the following Shabad, Guru Jee teaches us about the mind:

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥

jaijaava(n)tee mahalaa navaa ||

Raag Jaijavanti (musical tune),

The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਰੇ ਮਨ ਕਉਨ ਗਤਿ ਹੋਇ ਹੈ ਤੇਰੀ ॥

re man kaun gat hoi hai teree ||

O' mind, how will you attain liberation (without meditation)?


ਇਹ ਜਗ ਮੈ ਰਾਮ ਨਾਮੁ

ਸੇ ਤਉ ਨਹੀ ਸੁਨਿਓ ਕਾਨ ॥

eeh jag meh raam naam

so tau nahee sunio kaan ||

In this world, the all-pervading Vaheguru's Name is priceless and yet you have not heard it with your ears.



ਬਿਖਿਅਨ ਸਿਉ ਅਤਿ ਲੁਭਾਨਿ

ਮਤਿ ਨਾਹਿਨ ਫੇਰੀ ॥੧॥ ਰਹਾਉ ॥

bikhian siau at lubhaan
mat naahin feree ||1|| rahaau ||

You are totally engrossed in poisonous vices; you have not turned your mind away from them at all. ||1||
Pause and reflect.

ਮਾਨਸ ਕੇ ਜਨਮੁ ਲੀਨੁ

ਸਿਮਰਨੁ ਨਹ ਨਿਮਖ ਕੀਨੁ ॥

maanas ko janam leen simaran neh nimakh
keen ||


You obtained this human life, but you have not meditated on Vaheguru for an instant.

ਦਾਰਾ ਸੁਖ ਭਇਓ ਦੀਨ

ਪਗਹੁ ਪਰੀ ਬੇਰੀ ॥੧॥

dhaaraa sukh bhio dheen pagahu paree
berree ||1||

For the sake of sexual pleasure, you have become subservient to your wife and your feet are now fettered in attachment to her.



ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ

ਸੁਪਨੈ ਜਿਉ ਜਗੁ ਪਸਾਰਿ ॥

naanak jan keh pukaar
supanai jiau jag pasaar ||

Servant Nanak proclaims, "The vast expanse of this world is just a dream."

ਸਿਮਰਤ ਨਹ ਕਿਉ ਮੁਰਾਰਿ

ਮਾਇਆ ਜਾ ਕੀ ਚੇਰੀ ॥੨॥੩॥

simarat neh kiau muraar maiaa jaa kee
cheree ||2||3||

Why not meditate on Vaheguru? Even maya (worldly illusion/all creation) is His slave. ||2||3||

Raag Jaijavantee, Ang 1352,
Sri Guru Granth Sahib Jee



59

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ਯ ॥

jaijaava(n)tee mahalaa navaa ||
Raag Jaijavanti (musical tune),
The Ninth Guru, Sri Guru Tegh Bahadur Jee.

ਬੀਤ ਜੈਹੈ ਬੀਤ ਜੈਹੈ ਜਨਮੁ ਅਕਾਜ ਰੇ ॥

beet jaihai beet jaihai janam akaaj re ||
Slipping away - your life is uselessly slipping away.

ਨਿਸਦਿਨ ਸੁਨਿ ਕੈ ਪੁਰਾਨ ॥


ਸਮਝਤ ਨਹ ਰੇ ਅਜਾਨ ॥

nis dhin sun kai puraan
samajhat neh re ajaan ||
Night and day, you listen to the Puranas
but you do not understand them, you ignorant fool!

ਕਾਲ ਤਉ ਪਹੂਚਿਓ ਆਂਨਿ

ਕਹਾ ਜੈਹੈ ਭਾਜਿ ਰੇ ॥੧॥ ਰਹਾਉ ॥

kaal tau pahoochio aan
kahaa jaihai bhaaj re ||1|| rahaau ||
Death has arrived - now where will you run? ||1||
Pause and reflect.



ਅਸਥਿਰੁ ਜੇ ਮਾਨਿਓ ਦੇਹ

ਸੇ ਤਉ ਤੇਰਉ ਹੋਇ ਹੈ ਖੇਹ ॥

asathir jo maanio dheh
so tau terau hoi hai kheh ||

You believed that this body is permanent, but it shall
turn to dust.

ਕਿਉ ਨ ਹਰਿ ਕੇ ਨਾਮੁ ਲੇਹ

ਮੂਰਖ ਨਿਲਾਜ ਰੇ ॥੧॥

kiau na har ko naam leh
moorakh nilaaj re ||1||

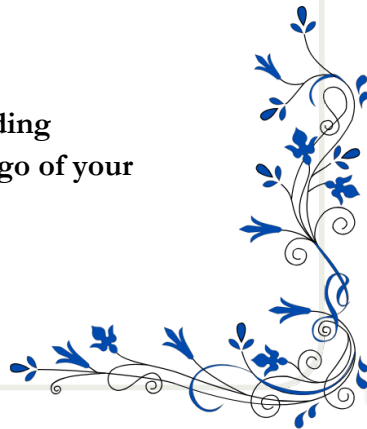
Why don't you meditate on the Name of the all-fulfilling
Vaheguru, you shameless fool? ||1||


ਰਾਮ ਭਗਤਿ ਹੀਏ ਆਨਿ

ਛਾਡਿ ਦੇ ਤੈ ਮਨ ਕੇ ਮਾਨੁ ॥

raam bhagat he'ee aan
chhaadd dhe tai man ko maan ||

Imbue devotional worship of the all-pervading
Vaheguru in your heart and abandon the ego of your
mind.





ਨਾਨਕ ਜਨ ਇਹ ਬਖਾਨ

ਜਗ ਮੈ ਬਿਰਾਜੁ ਰੇ ॥੨॥੪॥

naanak jan ieh bakhaan
jag meh biraaaj re ||2||4||

Servant Nanak says, "This is the way to live in the world." ||2||4||

Abandoning our ego and imbuing devotional worship will lead to liberation whilst we are alive and realising the state of nirvana/bliss.

**Raag Jaijavantee, Ang 1352,
Sri Guru Granth Sahib Jee**



60

ਸਲੋਕ ਮਹਲਾ ੯ ॥

Salok Mahalla Navaa

The word ‘Salok’ can mean verse. Our preferred translation of this word would be ‘the verse that takes you to the Guru’s realm.’ The word ‘lok’ translates to realm or place. The ‘s’ in the word ‘Salok’ indicates a place/realm that is better than where you are now. These Saloks do transfer the reader to the heart of the Guru and imbue a spirit of detachment from the world and lead to an attachment to Vaheguru.

This Shabad is the final testament of Sri Guru Tegh Bahadur Jee Maharaj, it is read with much devotion at the end of complete readings of Sri Guru Granth Sahib Jee. It is said that whoever listens to it attentively at this time, will get the reward of reading the whole of Sri Guru Granth Sahib.


As mentioned earlier, there is no raag defined for this Shabad, but musicians and readers have made up some common melodies which can be heard throughout the Sikh world.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

There is One Creator Vaheguru.

By the True Guru's grace, Vaheguru is realised.



ਸਲੋਕ ਮਹਲਾ ੯ ॥

salok mahalaa navaa ||

Salok, Sri Guru Tegh Bahadur Jee

A salok is a stanza, this Bani is all in Saloks. It installs detachment from the world in us (bairaag).

ਗੁਨ ਗੋਬਿੰਦ ਗਾਇਓ ਨਹੀ

ਜਨਮੁ ਅਕਾਰਥ ਕੀਨੁ ॥

gun gobi(n)dh gaio nahee janam akaarath
keen ||

Your life is rendered useless, if you do not sing the
praises of the master of the world (Vaheguru).

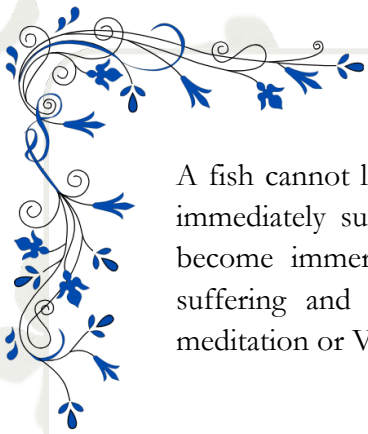
This human life is only granted to us to realise Vaheguru, it is
the only life form on earth which is blessed to be able to realise
Vaheguru.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ

ਜਿਹ ਬਿਧਿ ਜਲ ਕਉ ਮੀਨੁ ॥੧॥

kahu naanak har bhaj manaa
jeh bidh jal kau meen ||1||

Says Nanak, "Meditate upon the all-fulfilling Vaheguru;
immerse your mind in Him, like a fish in water." ||1||



A fish cannot live without water, when taken out from it, it immediately suffers and starts to die. Similarly, we should become immersed in Vaheguru's meditation like this, so suffering and death is felt, when we forget Vaheguru's meditation or Vaheguru.

ਬਿਖਿਅਨ ਸਿਉ ਕਾਰੇ ਰਚਿਓ

ਨਿਮਖ ਨ ਹੋਹਿ ਉਦਾਸੁ ॥

bikhian siau kaahe rachio

nimakh na hoh udhaas ||

Why are you engrossed in poison (of sin and corruption)? You are not detached from it, even for a second!

ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ

ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸ ॥੨॥

kahu naanak bhaj har manaa

parai na jam kee faas ||2||

Says Nanak, "Meditate upon the all-fulfilling Vaheguru, and you shall not be caught in the noose of death."

||2||

Maharaj is saying we still have time to save ourselves, redeem ourselves and we should take steps to do this.



ਤਰਨਾਪੇ ਇਉ ਹੀ ਗਇਓ

ਲੀਓ ਜਰਾ ਤਨੁ ਜੀਤਿ ॥

taranaapo iau hee gio leeo jaraa tan jeet ||
Your youth has passed away like this (engrossed in sin),
and old age has overtaken your body (you can no longer
use it functionally).

ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ

ਅਉਧ ਜਾਤੁ ਹੈ ਬੀਤਿ ॥੩॥


kahu naanak bhaj har manaa
aau dh jaat hai beet ||3||
Says Nanak, “Meditate upon the all-fulfilling Vaheguru;
your life is passing away!” | |3| |

Here, Guru Jee is saying even if you passed your youth being
engrossed in the world, your body is now giving up on you in
old age, so at least now heed the advice to meditate, whilst you
still have the chance to do so.

ਬਿਰਧਿ ਭਇਓ ਸੂਝੈ ਨਹੀ

ਕਾਲੁ ਪਹੂਚਿਓ ਆਨਿ ॥

biradh bhio soojhai nahee
kaal pahoochio aan ||
You have become old, and you do not understand that
death is near you.



ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ

ਕਿਉ ਨ ਭਜੈ ਭਗਵਾਨੁ ॥੪॥

kahu naanak nar baavare
kiau na bhajai bhagavaan ||4||
Says Nanak, "Oh mad person! Why do you not
remember and meditate on Vaheguru? ||4||

Meaning meditate upon Vaheguru now.

ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਸਗਲ

ਜਿਨਿ ਅਪੁਨੀ ਕਰਿ ਮਾਨਿ ॥

dhan dhaaraa sa(n)pat sagal
jin apunee kar maan ||
Your wealth, spouse, and all the possessions which you
claim as your own


ਇਨ ਮੈ ਕਛੁ ਸੰਗੀ ਨਹੀ

ਨਾਨਕ ਸਾਚੀ ਜਾਨਿ ॥੫॥

ein mai kachh sa(n)gee nahee
naanak saachee jaan ||5||
- none of these shall go along with you in the end.

O Nanak, know this as true. ||5||

We are mere visitors upon earth for a limited time, we should
try to focus on our mission of self-realisation and not get
engrossed in wealth, husbands/wives and property, like the



rest of the world. If we do get engrossed in these things, then we are not grasping the truth, the Guru is imploring us to hold on to.

ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ

ਹਰਿ ਅਨਾਥ ਕੇ ਨਾਥ ॥

patit udhaaran bhai haran
har anaath ke naath ||


The all-fulfilling Vaheguru liberates sinners, He is the
destroyer of fear & the master of the masterless.

ਕਹੁ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ

ਸਦਾ ਬਸਤੁ ਤੁਮ ਸਾਥ ॥੬॥

kahu naanak teh jaaneeai
sadhaa basat tum saath ||6||

Says Nanak, "Realize and know Him,
who is always with you." || 6 |



ਤਨੁ ਧਨੁ ਜਿਹ ਤੋਕਉ ਦੀਓ

ਤਾਂ ਸਿਉ ਨੇਹੁ ਨ ਕੀਨ ॥

tan dhan jeh to kau dheeo

taa(n) siau neh na keen ||

He has given you your body and wealth,

but you are not in love with Him.

We should never be ungrateful for what Vaheguru blesses us with. Gratitude and humility are virtues we need to nurture, because pride might make us think we ourselves are responsible for making money or wealth accumulation, but it is all due to the grace of Vaheguru.

ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ

ਅਬ ਕਿਉ ਡੋਲਤ ਦੀਨ ॥੭॥

kahu naanak nar baavare

ab kiau ddolat dheen ||7||

Says Nanak, “You are insane! Why do you now shake and tremble so helplessly like a slave (in pursuit of worldly things)?” ||7||

You are not in control. Humility nurtures this understanding. Believing that you are in control can lead to feelings of uncertainty and instability, as well as emotional responses such as anger and stress, and potential mental health challenges.



ਤਨੁ ਧਨੁ ਸੰਪੈ ਸੁਖ ਦੀਓ ਅਰੁ ਜਿਹ ਨੀਕੇ ਧਾਮ ॥

tan dhan sa(n)pai sukh dheeo
ar jeh neeke dhaam ||
Vaheguru has given you your body, wealth, property,
a beautiful home and all kinds of happiness.

ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ

ਸਿਮਰਤ ਕਾਹਿ ਨ ਰਾਮ ॥੮॥

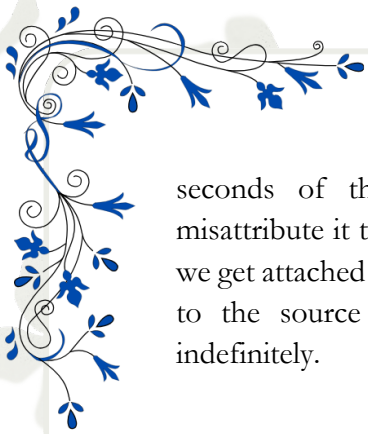
kahu naanak sun re manaa
simarat kaeh na raam ||8||
Says Nanak, “Listen, oh mind of mine: why don't you
meditate upon the all-pervading Vaheguru?” ||8||

Show gratitude for the multitude of gifts you have been blessed with, this gratitude then leads to more blessings, it reciprocates more powerfully than anything else in the universe.

ਸਭ ਸੁਖਦਾਤਾ ਰਾਮੁ ਹੈ ਦੂਸਰ ਨਾਹਿਨ ਕੋਇ ॥

sabh sukh dhaataa raam hai dhoosar naahin koi ||
The all-pervasive Vaheguru is the giver of all pleasure,
there is no other (who provides this pleasure/sukh).

All of creation is powered by Vaheguru, so all pleasure can be traced back to Vaheguru. The problem is we experience split



seconds of the reflective power of this pleasure and misattribute it to things in creation rather than its source. So, we get attached to creation rather than the source. Connecting to the source allows us to experience endless pleasure, indefinitely.

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ

ਤਿਹ ਸਿਮਰਤ ਗਤਿ ਹੋਇ ॥੯॥

kahu naanak sun re manaa

the simarat gat hoi ||9||

Says Nanak, "Listen, oh mind of mine:

meditate upon Him and you will attain liberation.

||9||


ਜਿਹ ਸਿਮਰਤ ਗਤਿ ਪਾਈਐ

ਤਿਹ ਭਜੁ ਰੇ ਤੈ ਮੀਤ ॥

jeh simarat gat paiecaai teh bhaj re tai meet ||

Remembering Him in meditation, liberation is

achieved. Meditate on Him, O friend.



ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ
ਅਉਧ ਘਟਤ ਹੈ ਨੀਤ ॥੧੦॥

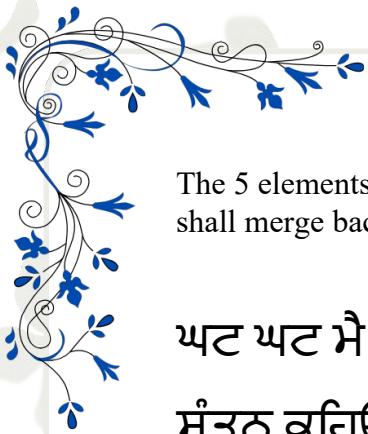
kahu naanak sun re manaa
aaudh ghaTat hai neet ||10||
Says Nanak, "Listen, oh my mind:
your life is passing away daily!" ||10||

ਪਾਂਚ ਤਤ ਕੇ ਤਨੁ ਰਚਿਓ
ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥

paa(n)ch tat ko tan rachio j
aanahu chatur sujaan ||
Oh, wise one, realise that your body is created of the
five elements (by Vaheguru).

ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ
ਲੀਨ ਤਾਹਿ ਮੈ ਮਾਨੁ ॥੧੧॥

jeh te upajio naanakaa
leen taeh mai maan ||11||
Believe that you shall merge once again into the One,
O Nanak, from whom you originated. ||11||



The 5 elements will merge back into the elements, and you shall merge back into the source that is Vaheguru one day.

ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ

ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ ॥

ghaT ghaT mai har joo basai

sa(n)tan kahio pukaar ||

The dear all-fulfilling Vaheguru abides in each heart;
the Saints proclaim this. (That Vaheguru is near not far).

ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੁ ਮਨਾ

ਭਉਨਿਧਿ ਉਤਰਹਿ ਪਾਰਿ ॥੧੨॥

kahu naanak teh bhaj manaa

bhau nidh utareh paar ||12||

Says Nanak, "Meditate upon Him, and you


shall traverse the terrifying world-ocean." ||12||

ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥

sukh dhukh jeh parasai nahee

lobh moh abhimaan ||

One who is not touched by pleasure or pain, greed,
emotional attachment and egotistical pride




ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ
ਸੈ ਮੂਰਤ ਭਗਵਾਨ ॥੧੩॥

kahu naanak sun re manaa
so moorat bhagavaan ||13||
- says Nanak, "Listen, oh my mind:
that person is the very image of Vaheguru." ||13||

Thus, if we become tranquil, build up our toleration power (titiksha) we will remain equanimous in all situations regardless of what life presents to us. We will not have fleeting emotions of happiness and sadness; we will have complete control over our emotions. If we relinquish greed, attachment and ego, then these things together, will make us the image of Vaheguru.

ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ
ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ ॥

ausatat ni(n)dhiaa naeh jeh
ka(n)chan loh samaan ||
One who is beyond praise and slander,
who looks upon gold and iron alike



ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ

ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੪॥

kahu naanak sun re manaa
mukat taeh tai jaan ||14||

- says Nanak, "Listen, oh my mind: know that such a person is liberated. ||14||

ਹਰਖੁ ਸੋਗੁ ਜਾ ਕੈ ਨਹੀ ਬੈਰੀ ਮੀਤ ਸਮਾਨ ॥

harakh sog jaa kai nahee

bairee meet samaan ||

One who is not affected by happiness or sadness,
who looks upon friend and foe alike

ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ

ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨ ॥੧੫॥

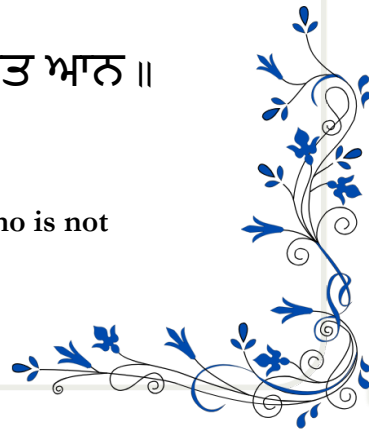
kahu naanak sun re manaa
mukat taeh tai jaan ||15||


- says Nanak, "listen, oh my mind: know that such a person is liberated." ||15||

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥

bhai kaahoo kau dhet neh
neh bhai maanat aan ||

One who does not frighten anyone, and who is not
afraid of anyone else





ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ

ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥੧੬॥

kahu naanak sun re manaa
giaanee taeh bakhaan ||16||

- says Nanak, "Listen, oh my mind:

that person is called spiritually wise." ||16||

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ

ਲੀਓ ਭੇਖ ਬੈਰਾਗ ॥

jeh bikhiaa sagalee tajee
leo bekh bairaag ||

One who has forsaken all poisonous sins


and wears the dress of detachment

ਕਹੁ ਨਾਨਕ ਸੁਨ ਰੇ ਮਨਾ

ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗ ॥੧੭॥

kahu naanak sun re manaa
teh nar maathai bhaag ||17||

- says Nanak, "Listen, oh my mind: good destiny is
written on that person's forehead." ||17||



ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ

ਸਭ ਤੇ ਭਇਓ ਉਦਾਸ ॥

jeh maiaa mamataa taje
sabh te bhio udhaas ॥

One who renounces worldly illusion (maya) and
possessiveness and is detached from everything

ਕਹੁ ਨਾਨਕ ਸੁਨ ਰੇ ਮਨਾ

ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥੧੮॥

kahu naanak sun re manaa
teh ghaT braham nivaas ॥18॥

- says Nanak, "Listen, oh my mind:
Vaheguru abides in that person's heart. ||18||

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮ ਪਛਾਨ ॥

jeh praanee haumai taje
karataa raam pachhaan ॥

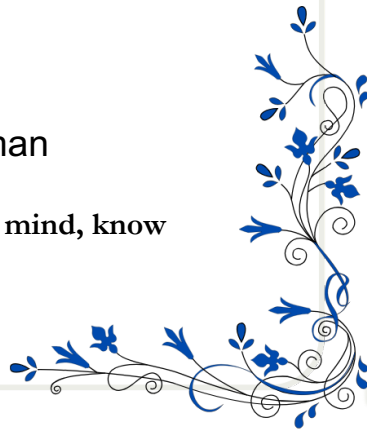
That mortal, who forsakes egotism, and realizes the
Creator and all-pervading Vaheguru,


ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਰੁ

ਇਹ ਮਨ ਸਾਚੀ ਮਾਨ ॥੧੯॥

kahu naanak vahu mukat nar ieh man
saachee maan ॥19॥

- says Nanak, "That person is liberated; O mind, know
this as true." ||19||





ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ
ਕਲਿ ਮੈ ਹਰਿ ਕੇ ਨਾਮ ॥

bhai naasan dhuramat haran
kal mai har ko naam ||

In this age of Kaljug (age of sin), the Name of the all-fulfilling Vaheguru is the destroyer of fear and the eradicator of evil-mindedness (durmat).

ਨਿਸਦਿਨਿ ਜੇ ਨਾਨਕ ਭਜੈ
ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ ॥੨੦॥


nis dhin jo naanak bhajai
safal hoh teh kaam ||20||

Nanak says, "Whoever meditates on Vaheguru's Name night and day, sees all of his/her works brought to fruition. ||20||"

ਜਿਹਬਾ ਗੁਨ ਗੋਬਿੰਦ ਭਜਹੁ
ਕਰਨ ਸੁਨਹੁ ਹਰਿ ਨਾਮ ॥

jihabaa gun gobi(n)dh bhajahu
karan sunahu har naam ||

Recite with your tongue the praises of the master of the world (Vaheguru); with your ears, hear the all-fulfilling Vaheguru's Name.



ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ

ਪਰਹਿ ਨ ਜਮ ਕੈ ਧਾਮ ॥੨੧॥

kahu naanak sun re manaa

pareh na jam kai dhaam ||21||

Says Nanak, "Listen, oh my mind: then you shall not have to go to the house of death's messengers." | |21| |

ਜੇ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ॥

jo praanee mamataa tajai

lobh moh aha(n)kaar ||

That mortal who renounces possessiveness, greed, emotional attachment and egotism

ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ

ਅਉਰਨ ਲੇਤ ਉਧਾਰ ॥੨੨॥

kahu naanak aapan tarai

aauran let udhaar ||22||


- says Nanak, "That person is saved, and he/she saves many others as well." | |22| |

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥

jiau supanaa ar pekhanaa

aaise jag kau jaan ||

Realise that this world is like a dream and like a puppet show (unreal, fictitious).



ਇਨ ਮੈ ਕਛੁ ਸਾਚੇ ਨਹੀ

ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥੨੩॥

ein mai kachh saacho nahee

naanak bin bhagavaan ||23||

Nanak says other than Vaheguru nothing is true in it
(this world). ||23||

ਨਿਸਿਦਿਨਿ ਮਾਇਆ ਕਾਰਨੇ

ਪ੍ਰਾਨੀ ਡੋਲਤ ਨੀਤ ॥

nis dhin maiaa kaarane praanee ddolat neet ||

In the pursuit of maya (illusions of creation)

the mortal wanders constantly night and day.

These illusions of creation include the pursuit of wealth, property, spouses and the delusion of finding happiness in creation, in multitudes of ways.

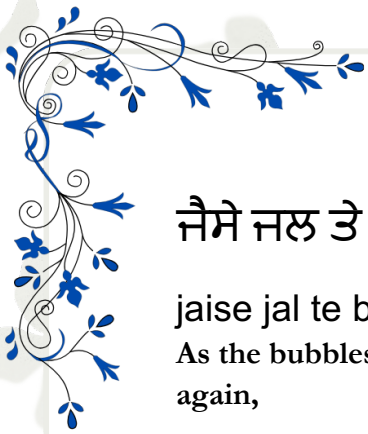
ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਊ

ਨਾਰਾਇਨ ਜਿਹ ਚੀਤਿ ॥੨੪॥

koTan mai naanak kouoo

naarain jeh cheet ||24||

Among millions, O Nanak, there is scarcely anyone,
who keeps Vaheguru in their consciousness
(remembrance). ||24||



ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ ॥

jaise jal te budhabudhaa upajai binasai neet ||
As the bubbles in the water well up and disappear
again,

ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ

ਕਹੁ ਨਾਨਕ ਸੁਨ ਮੀਤ ॥੨੫॥

jag rachanaa taise rachee
kahu naanak sun meet ||25||
so is the universe created; says Nanak,
“Listen, O friend!” | |25| |

ਪ੍ਰਾਨੀ ਕਛੂ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧ ॥

praaneee kachhoo na chetiee madh maiaa kai
a(n)dh ||
The mortal does not remember Vaheguru, even for a
moment; he/she is blinded by the intoxication/wine of
worldly illusion (maya).



ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ

ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥੨੬॥

kahu naanak bin har bhajan parat taeh jam
fa(n)dh ||26||

Says Nanak, “Without meditating on the all-fulfilling
Vaheguru, he is caught by the noose of death.” || 26 ||

ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥

jau sukh kau chaahai
sadhaa saran raam kee leh ||

If you yearn for eternal peace, then seek the sanctuary of
the all-pervading Vaheguru.


ਕਹੁ ਨਾਨਕ ਸੁਨ ਰੇ ਮਨਾ

ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ ॥੨੭॥

kahu naanak sun re manaa dhuralabh
maanukh dheh ||27||

Says Nanak, “Listen, oh my mind: this human body is
rarely obtained, make the most of it.” || 27 ||

The human life is the only lifeform in which we can realise
Vaheguru. In the cycle of 8.4 million lives, it comes only once.
The whole cycle of lives takes 3.5 billion years to complete. So,



we are taking a massive risk and gamble when not making the most of this opportunity to become one with Vaheguru.

ਮਾਇਆ ਕਾਰਨਿ ਧਾਵਹੀ ਮੂਰਖ ਲੋਗ ਅਜਾਨ ॥

maiaa kaaran dhaavahee
moorakh log ajaan ||

For the sake of maya (illusions of creation), the fools and ignorant people run all around (in pursuit of happiness).

ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨਿ

ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਨ ॥੨੮॥

kahu naanak bin har bhajan
birathaa janam siraan ||28||

Says Nanak, "Without meditating on the all-fulfilling Vaheguru, life passes away uselessly." ||28||

ਜੇ ਪ੍ਰਾਨੀ ਨਿਸਿਦਿਨਿ ਭਜੈ ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੁ ॥

jo praanee nis dhin bhajai
roop raam teh jaan ||

That mortal who meditates upon Vaheguru night and day - know him/her to be the embodiment of the all-pervading God.



ਹਰਿਜਨ ਹਰਿ ਅੰਤਰੁ ਨਹੀ

ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੨੯॥

har jan har a(n)tar nahee
naanak saachee maan ||29||


There is no difference between the all-fulfilling
Vaheguru and His humble servant.
Nanak says, "Know this as true." | |29| |

ਮਨੁ ਮਾਇਆ ਮੈ ਫਧਿ ਰਹਿਓ

ਬਿਸਰਿਓ ਗੋਬਿੰਦ ਨਾਮੁ ॥

man maiaa mai fadh rahio
bisario gobi(n)dh naam ||

The mortal is entangled in worldly illusion (maya),
forgetting the Name of the master of the world (God).



ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ

ਜੀਵਨ ਕਉਨੇ ਕਾਮ ॥੩੦॥

kahu naanak bin har bhajan
jeevan kaune kaam ||30||

Says Nanak, "Without meditating on the all-fulfilling
Vaheguru, what is the use of this human life?" || 30 ||

ਪ੍ਰਾਨੀ ਰਾਮ ਨ ਚੇਤਈ ਮਦ ਮਾਇਆ ਕੈ ਅੰਧ ॥

praanee raam na chetiee madh maiaa kai
a(n)dh ||


The mortal does not think of the all-pervading
Vaheguru; he/she is blinded by the wine of worldly
illusion, maya (ego).

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ

ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥੩੧॥

kahu naanak har bhajan bin
parat taeh jam fa(n)dh ||31||

Says Nanak, "Without meditating on the all-fulfilling
Vaheguru, he/she is caught in the noose of death."
|| 31 ||



ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੇਇ ॥

sukh mai bahu sa(n)gee bhe
dhukh mai sa(n)g na koi ||

**In good times, there are many companions around,
but in bad times, there is no one at all.**

When you have money people will clamour to you. However, when you are destitute, face adversity, have family or health problems, most people will not be of any help or assistance, and you will see very little of those same people that were there in the good times.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ

ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥੩੨॥

kahu naanak har bhaj manaa
a(n)t sahaiee hoi ||32||

Says Nanak, “Oh mind of mine, meditate on the all-fulfilling Vaheguru; He shall be your only support in the end (afterlife).” ||32||

Vaheguru is always of support in all timeframes, all dimensions and all realms. We cannot say the same for the people in our lives.



ਜਨਮ ਜਨਮ ਭਰਮਤ ਫਿਰਿਓ

ਮਿਟਿਓ ਨ ਜਮ ਕੇ ਤ੍ਰਾਸੁ ॥

janam janam bharamat firio
miTio na jam ko traas ||

Mortals wander lost and confused through countless
lifetimes; their fear of death is never removed.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ

ਨਿਰਭੈ ਪਾਵਹਿ ਬਾਸੁ ॥੩੩॥

kahu naanak har bhaj manaa
nirabhai paaveh baas ||33||


Says Nanak, "Meditate on the all-fulfilling Vaheguru,
and you shall dwell in fearlessness." ||33||

ਜਤਨ ਬਹੁਤੁ ਮੈ ਕਰਿ ਰਹਿਓ

ਮਿਟਿਓ ਨ ਮਨ ਕੇ ਮਾਨੁ ॥

jatan bahut mai kar rahio
miTio na man ko maan ||

(Supplicate in this way), I have tried so many things,
but the pride of my mind has not been dispelled.



ਦੁਰਮਤਿ ਸਿਉ ਨਾਨਕ ਫਧਿਓ

ਰਾਖਿ ਲੇਹੁ ਭਗਵਾਨਿ ॥੩੪॥

dhuramat siau naanak fadhio
raakh leh bhagavaan ||34||

I am engrossed in evil-mindedness, O Nanak.
Please save me Vaheguru. ||34||

ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧ ਫੁਨਿ

ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥

baal juaanee ar biradh fun
teen avasathaa jaan ||


Childhood, youth and old age –
know these as the three stages of life.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ

ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨ ॥੩੫॥

kahu naanak har bhajan bin
birathaa sabh hee maan ||35||

Says Nanak, “Without meditating on the
all-fulfilling Vaheguru, everything is useless.” ||35||



ਕਰਣੈ ਹੁਤੇ ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ ॥

karano huto su naa keeo
pario lobh kai fa(n)dh ||
You have not done what you should have done;
you are entangled in the web of greed.

ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ

ਅਬ ਕਿਉ ਰੋਵਤ ਅੰਧ ॥੩੬॥

naanak samio ram gio
ab kiau rovat a(n)dh ||36||
Nanak says, “Your time is past and gone; why are you
crying now, you blind fool?” ||36||

This is what death’s messengers say to us when we repent at death. At that point we cry, realising that our time is now up and we didn’t make the most of the time we had, we know then that we are to be punished in the afterlife.

ਮਨੁ ਮਾਇਆ ਮੈ ਰਮਿ ਰਹਿਓ

ਨਿਕਸਤ ਨਾਹਿਨਿ ਮੀਤ ॥

man maaeiaa mai ram rehiou
nikasath naahin meeth ||
The mind is absorbed in maya (illusions of creation) –
it cannot escape it, my friend.



ਨਾਨਕ ਮੂਰਤਿ ਚਿਤ੍ਰ ਜਿਉ

ਛਾਡਿਤ ਨਾਹਨਿ ਭੀਤ ॥੩੭॥

naanak moorath chithr jio
shhaaddith naahin bheeth ॥37॥

Nanak says, "It is like an artwork painted/etched onto a wall - it cannot leave it." ||37||

Our mind has become entangled and entwined in the pursuit of worldly illusions, not realising it's true purpose that it is the light/form of Vaheguru. We should have etched Vaheguru into our hearts but many of us unfortunately etch materialism or attachments into it.

ਨਰ ਚਾਹਤ ਕਛੁ ਅਉਰ ਅਉਰੈ ਕੀ ਅਉਰੈ ਭਈ ॥


nar chaahath kashh aour aourai kee aourai bhee ||
The man wishes for something, but something different happens.

ਚਿਤਵਤ ਰਹਿਓ ਠਗਉਰ

ਨਾਨਕ ਫਾਸੀ ਗਲਿ ਪਰੀ ॥੩੮॥

chithavath rehiou thagour
naanak faasee gal patee ||38||

He plots to deceive others, O Nanak, but he places the noose around his own neck instead. ||38||



ਜਤਨ ਬਹੁਤ ਸੁਖ ਕੇ ਕੀਏ
ਦੁਖ ਕੇ ਕੀਓ ਨ ਕੇਇ ॥


jathan bahuth sukh kae keeae
dhukh ko keou n koe ||
**People make all sorts of efforts to find peace and
pleasure, but no one tries to earn sorrow.**

ਕਹੁ ਨਾਨਕ ਸੁਨ ਰੇ ਮਨਾ
ਹਰਿ ਭਾਵੈ ਸੇ ਹੋਇ ॥੩੯॥

kahu naanak sun rae manaa
har bhaavai so hoe ||39||
**Says Nanak, "Listen, oh my mind: whatever pleases the
all-fulfilling Vaheguru comes to pass." ||39||**

ਜਗਤੁ ਭਿਖਾਰੀ ਫਿਰਤੁ ਹੈ
ਸਭ ਕੇ ਦਾਤਾ ਰਾਮ ॥

jagath bhikhaaree firath hai
sabh ko dhaathaa raam ||
**The world wanders around begging, but the all-
pervading Vaheguru is the giver of all.**



ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ

ਪੂਰਨ ਹੋਵਹਿ ਕਾਮ ॥੪੦॥

kahu naanak man simar thih
pooran hovehi kaam ||40||

Says Nanak, "Meditate in remembrance of Him, and all
your works will be successful." ||40||

ਝੂਠੈ ਮਾਨੁ ਕਹਾ ਕਰੈ ਜਗੁ ਸੁਪਨੇ ਜਿਉ ਜਾਨ ॥


jhoothai maan kehaa karai jag supanae jio jaan ||
Why do you take such false pride in yourself? You must
know that the world is just a dream.

ਇਨ ਮੈ ਕਛੁ ਤੇਰੇ ਨਹੀ

ਨਾਨਕ ਕਹਿਓ ਬਖਾਨ ॥੪੧॥

ein mai kashh thaero nehee
naanak kehiou bakhaan ||41||

None of this is yours; Nanak proclaims this truth.
||41||



ਗਰਬੁ ਕਰਤੁ ਹੈ ਦੇਹ ਕੇ
ਬਿਨਸੈ ਛਿਨ ਮੈ ਮੀਤਿ ॥

garab karath hai dhaeh ko
binasai shhin mai meeth ॥

You are so proud of your body; it shall perish in an instant, my friend.

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਰਿ ਜਸੁ ਕਹਿਓ
ਨਾਨਕ ਤਿਹਿ ਜਗੁ ਜੀਤਿ ॥੪੨॥


jih praanee har jas kehiou
naanak thihi jag jeeth ॥42॥

That mortal who exalts the all-fulfilling Vaheguru, O Nanak, he/she conquers the world. | 42 |

ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੇ
ਸੈ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ ॥

jih ghatt simaran raam ko so nar mukathaa jaan ॥

That person, who always meditates upon the all-pervading Vaheguru in his/her heart is liberated - know this well.



ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੁ ਨਹੀ
ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੪੩॥

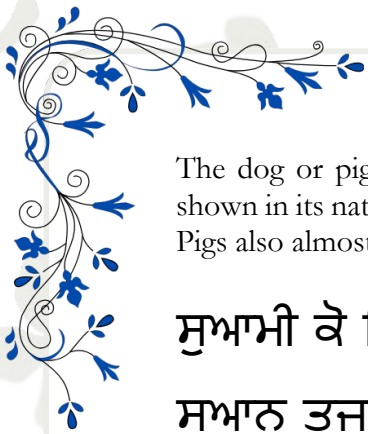
thihi nar har anthar nehee
naanak saachee maan ||43||
There is no difference between that person and the all-
fulfilling Vaheguru: Nanak says, "Accept this as the
truth." ||43||

ਏਕ ਭਗਤਿ ਭਗਵਾਨ
ਜਿਹ ਪ੍ਰਾਨੀ ਕੈ ਨਾਹਿ ਮਨ ॥

eak bhagath bhagavaan
jih praanee kai naahi man ||
That person, who does not feel devotion to Vaheguru in
his/her mind

ਜੈਸੇ ਸੂਕਰ ਸੁਆਨ
ਨਾਨਕ ਮਾਨੇ ਤਾਹਿ ਤਨ ॥੪੪॥

jaisae sookar suaan
naanak maano thaahi than ||44||
- Nanak says, "Know that his/her body is like that of a
pig, or a dog." ||44||



The dog or pig is never content, it is always greedy, this is shown in its nature of always being able to eat more if offered. Pigs also almost eat anything at all if possible.

ਸੁਆਮੀ ਕੇ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ

ਸੁਆਨ ਤਜਤ ਨਹੀ ਨਿਤ ॥

suaamee ko grihu jio sadhaa

suaan thajath nehee nith ||

A dog never abandons the home of his master.

ਨਾਨਕ ਇਹ ਬਿਧਿ ਹਰਿ ਭਜਉ

ਇਕ ਮਨ ਹੁਇ ਇਕਿ ਚਿਤ ॥੪੫॥

naanak eih bidhh har bhajo

eik man hue eik chith ||45||

Nanak says, "In just the same way, meditate on the all-fulfilling Vaheguru, single-mindedly, with one-pointed consciousness." || 45 ||


ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ

ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥

theerathh barath ar dhaan kar

man mai dhharai gumaan ||

Those who make pilgrimages to sacred shrines, observe ritualistic fasts and make donations to charity, while still taking pride in their minds



ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹਿ

ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥੪੬॥

naanak nihafal jaath thih jio kunchar eisanaan ||46||
- Nanak says, "Their actions are useless, like the elephant who bathes and then rolls in the dust afterwards. ||46||

ਸਿਰੁ ਕੰਪਿਓ ਪਗ ਡਗਮਗੈ ਨੈਨ ਜੇਤਿ ਤੇ ਹੀਨ ॥

sir kanpiou pag ddagamagae nain joth thae heen ||
In old age, the head shakes, the feet stagger, and the eyes become dull and weak.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਭਈ

ਤਉ ਨ ਹਰਿ ਰਸ ਲੀਨ ॥੪੭॥

kahu naanak eih bidhh bhee
thoo n har ras leen ||47||
Says Nanak, "This is your condition. And even now, you have not savoured the sublime essence of the all-fulfilling Vaheguru. ||47||



ਨਿਜ ਕਰਿ ਦੇਖਿਓ ਜਗਤੁ ਮੈ ਕੇ ਕਾਹੂ ਕੇ ਨਾਹਿ ॥

nij kar dhaekhiou jagath mai ko kaahoo ko naahi ||
I had looked upon the world as my own, but no one
belongs to anyone else.

ਨਾਨਕ ਥਿਰੁ ਹਰਿ ਭਗਤਿ ਹੈ

ਤਿਹ ਰਾਖੇ ਮਨ ਮਾਹਿ ॥੪੮॥

naanak thhir har bhagath hai
thih raakho man maahi ||48||

Nanak says, "Only devotional worship of the all-
fulfilling Vaheguru is permanent; enshrine this in your
mind." ||48||

ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥

jag rachanaa sabh jhooth hai
jaan laehu rae meeth ||

The world and its affairs are totally false; know this well,
my friend.

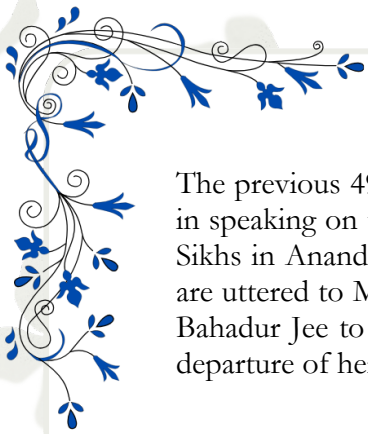
ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨਾ ਰਹੈ

ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤ ॥੪੯॥

kehi naanak thhir naa rehai
jio baaloo kee bheeth ||49||

Says Nanak, "it is like a wall of sand;
it shall not endure." ||49||





The previous 49 Saloks were uttered by Maharaj as teachings in speaking on the nature of the mind. They were sent to the Sikhs in Anandpur Sahib, from Delhi. The next three Saloks are uttered to Mata Nanaki Jee, the mother of Sri Guru Tegh Bahadur Jee to teach her to accept the inevitable impending departure of her son from earth.

ਰਾਮ ਗਇਓ ਰਾਵਨੁ ਗਇਓ


ਜਾਕਉ ਬਹੁ ਪਰਵਾਰ ॥

raam gaeiou raavan gaeiou jaa ko bahu paravaar ॥
Sri Raam Chandar passed away, as did Raavan, even though he had lots of relatives.

Here, Guru Jee is teaching his mother that Avatars like Sri Raam Chandar had to also leave the earth. Even Raavan, who opposed Sri Raam Chandar, had to leave, even though he was also very powerful and had a massive family to support him. Raavan had 100,000 sons, 125,000 grandsons, thus a very big family network. Bhagat Kabir Jee says,

ਇਕੁ ਲਖੁ ਪੂਤ ਸਵਾ ਲਖੁ ਨਾਤੀ ॥

eik lakh pooth savaa lakh naathee ॥
One hundred thousand, one hundred & twenty-five thousand grandsons.



ਤਿਹ ਰਾਵਨ ਘਰ ਦੀਆ ਨ ਬਾਤੀ ॥੨॥

thih raavan ghar dheaaa n baathee ||2||
- but in that house of Raavan, the lamps and wicks have
gone out. || 2 | |

There is no light for the future, all of them died in battle with
Sri Raam Chandar Jee and there is no one to lead the feast
(sradh) for the deceased.

ਚੰਦੁ ਸੂਰਜੁ ਜਾ ਕੇ ਤਪਤ ਰਸੋਈ ॥

chandh sooraj jaa kae thapath rasoee ||
The moon and the sun cooked his food (he had
conquered these deities, and they thus served him in his
kitchen).

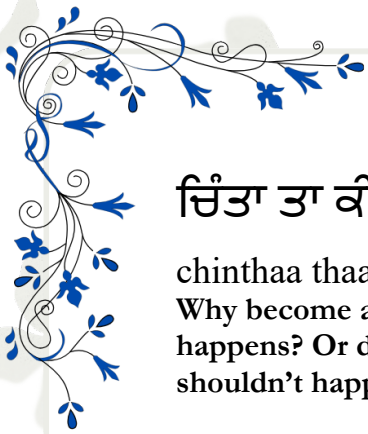
ਬੈਸੰਤਰੁ ਜਾ ਕੇ ਕਪਰੇ ਧੋਈ ॥੩॥

baisanthar jaa kae kaparae dhoee ||3||
The fire (deity) washed his clothes. || 3 | | (Ang 481)

ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਕਛੁ ਨਹੀ

ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰਿ ॥੫੦॥

kahu naanak thhir kashh nehee
supanae jio sansaar ||50||
Says Nanak, "Nothing lasts forever; the world is like a
dream." || 50 | |



ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ ॥

chinthaa thaa kee keejeeai jo anehonee hoe ||
Why become anxious, when something unexpected
happens? Or death befalls someone. Or what we think
shouldn't happen, occurs.

ਇਹ ਮਾਰਗੁ ਸੰਸਾਰ ਕੇ

ਨਾਨਕ ਥਿਰੁ ਨਹੀ ਕੋਇ ॥੫੧॥

eihu maarag sansaar ko
naanak thhir nehee koe ||51||
This is the way of the world. Nanak says, "Nothing is
stable or permanent." || 51 ||

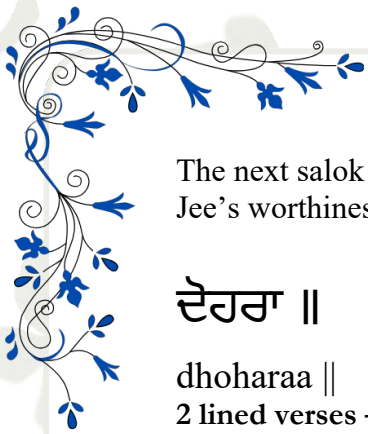
ਜੋ ਉਪਜਿਓ ਸੇ ਬਿਨਸਿ ਹੈ ਪਰੇ ਆਜੁ ਕੇ ਕਾਲ ॥

jo oupajiou so binas hai paro aaj kai kaal ||
Whatever has been created shall be destroyed; everyone
shall perish, today or tomorrow.

ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ

ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥੫੨॥

naanak har gun gaae lae shhaadd sagal janjaal ||52||
Nanak says, "Sing the praises of the all-fulfilling
Vaheguru, and give up all other entanglements."
|| 52 ||



The next salok was written to test Sri Guru Gobind Singh Jee's worthiness of becoming the next Guru.

ਦੋਹਰਾ ॥

dhoharaa ॥
2 lined verses – Dohra.

ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ

ਕਛੂ ਨ ਹੋਤ ਉਪਾਇ ॥

bal shhuttakiou bandhhan parae
kashhoo n hoth oupaae ॥
My strength has been exhausted, and I am in bondage;
I cannot do anything at all.


ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ

ਰਾਜਿ ਜਿਉ ਹੋਹੁ ਸਹਾਇ ॥੫੩॥

kahu naanak ab outt har gaj jio hohu sehaae ॥53॥
Says Nanak, "Now, the all-fulfilling Vaheguru is my
support; He will help me, as He did the elephant."
॥53॥

Sri Guru Gobind Singh Jee replied with the following verse.¹⁴

¹⁴ In some sarroops (recensions) of Sri Guru Granth Sahib Jee from the Guru era, Patshahi 10 or Mahalla 10 is written here before this Shabad.



ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭ ਕਿਛੁ ਹੋਤ ਉਪਾਇ ॥

bal hoaa bandhhan shhuttaa

sabh kishh hoth oupaae ||

My strength has been restored, and my bonds have been broken; now, I can do everything.

ਨਾਨਕ ਸਭ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ

ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ ॥੫੪॥

naanak sabh kishh thumarai haathh mai

thum hee hoth sehaae ||54||

Oh Guru Nanak: everything is in Your hands.

You are my Helper and Support. || 54 ||

In the first line of this Salok Guru Jee is also saying you are all strength, it is sourced from you, thus it can be used to break your shackles. In the second line Sri Guru Gobind Singh Jee is saying you are all powerful and everything is in your hands.

In answer to this Sri Guru Tegh Bahadur Jee sent a Sikh with an answer of three further Saloks and the appointment of Sri Guru Gobind Singh Jee as the next Guru. Firstly, they write about the way of the world,



ਸੰਗ ਸਖਾ ਸਭ ਤਜਿ ਗਏ

ਕੇਉ ਨ ਨਿਬਹਿਓ ਸਾਥ ॥

sang sakhaa sabh thaj geae
kooo n nibehiou saathh ॥

My associates and companions have all deserted me;
no one remains with me.

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਪਤਿ ਮੈ

ਟੇਕ ਏਕ ਰਾਖਨਾਥ ॥੫੫॥

kahu naanak eih bipath mai
ttaek eaek raghunaathh ॥55॥

Says Nanak, "In this tragedy,
the Lord Vaheguru alone is my support." ॥55॥

This Shabad will resonate when we face calamities and Vaheguru becomes our only support. Many Sikhs in Delhi denied being Sikhs and did not aid the Guru when they were imprisoned, for some are only there for the good times and at challenging times they are not loyal to help or save you, and self-preservation takes precedence.

Guru Jee now shows what is of support,



ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰ ਗੋਬਿੰਦ ॥

naam rehiou saadhoo rehiou rehiou gur gobindh ॥

The Naam remains; the Holy Saints remain.

The Guru, the master of the world (Vaheguru), remains.

Guru Jee is teaching us that he had Vaheguru's Name as his support & he had a Saint with him in the form of Bhai Gurditta (a descendant of Baba Buddha Jee) and he had the next Guru, Sri Guru Gobind Singh Jee, who is the form of Vaheguru.

ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ

ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤੁ ॥੫੬॥


kahu naanak eih jagath mai

kin japiou gur manth ॥56॥

Says Nanak, "How rare are those who chant the Guru's

Mantra in this world?" || 56 ||

Guru Jee supplicates in the last Salok,



ਰਾਮ ਨਾਮੁ ਉਰਿ ਮੈ ਗਹਿਓ

ਜਾ ਕੈ ਸਮ ਨਹੀ ਕੋਇ ॥

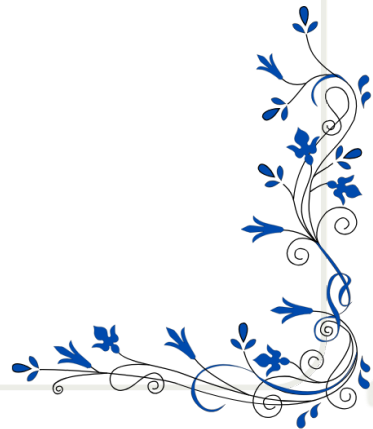
raam naam our mai gehiou jaa kai sam nehee koe ||
I have enshrined the all-pervading Vaheguru's Name
within my heart; there is nothing equal to it.

ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ

ਦਰਸੁ ਤੁਹਾਰੇ ਹੋਇ ॥੫੭॥੧॥

jih simarath sankatt mittai
dharas thuhaaro hoe ||57||1||
Meditating in remembrance on it, my troubles are taken
away; I have received the blessed sight of your Darshan
(sight of Vaheguru). ||57||1||

Dhan Sri Guru Tegh Bahadur Jee Maharaj
Dhan Sri Guru Tegh Bahadur Jee Maharaj
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