

A Guide to  
Inner Awakening



JUP, SO DAR, SOHILA  
**ENGLISH**



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## FOREWORD

Gurbani (the words of universal enlightenment) is an ocean of Divine Wisdom. It is not meant for ritualistic reading. Rather, it is meant to study and implement to bring positive transformation within the self. All of Gurbani is poetic, and that's why it becomes complicated if we read the literal translations. To understand the message of Gurbani, the literal translation of the words has been deliberately avoided in this present book. Our effort is to present the core message of each line for the readers. Remember: no one in the past, present, or future can claim that their interpretation of Gurbani is final and the correct one. We acknowledge this in our humble effort. We are presenting you whatever we have understood up to this point of time. Let's study the Guru's teachings and implement them in our lives.

Well Wishes to All.

All is One.



Bhai Inderjit Singh Goraya



## UNIVERSAL MESSAGE

The values that enlighten a person and make them noble are not limited to any one religion, region, or nation. These values are like precious jewels, available to everyone as a universal gift and part of humanity's shared heritage.

The way of life described in Gurbani is meant for all of humanity. Its teachings apply equally to everyone, no matter their background or faith—be they Hindu, Muslim, Sikh, Christian, Jain, Buddhist, Parsi, or from any other belief system. By living these values, individuals can improve their lives and foster harmony with others.

This pure way of life is called Sikhi. Those who embrace the priceless wisdom shared by the Guru Sahibs humbly become students of this path, dedicated to self-improvement. Such individuals stand firmly against societal evils and injustice.

Let us cherish this shared treasure of humanity, and reflect deeply on the messages it conveys.



## MY JOURNEY

My journey towards divine started by serving langer (free community food) to needy people in the downtown area in Edmonton, Alberta, Canada. These people live in pathetic conditions because majority of them are homeless and drug addicted. For many year we tried to bring a change in their mindset by offering them free meals, jobs, and other opportunities to get them off the streets. We couldn't make any substantial change in their lives, and we are continuing putting our efforts for their welfare.

While serving the people I become interested in understanding the philosophy of Gurbani and started listening to Bhai Sarabjit Singh Dhunda, Ranjit Singh Dhandariyawale, Veer Bhupinder Singh Ji, Bhai Inderjit Singh Goraya, and Dr. Karminder Singh Dhillon. After listening to all of them, I got inclined to learn and understand the message of Gurbani.

To bring harmony in the world, I feel that we should reach our young generation for their character building. We need to make programs for children to involve them in community services and educate them about the value education. We also need to reach out the parents and encourage them to get involved with their children in this initiative. To bring a change in the society, we must share the universal message of Gurbani. To spread the message of love, peace and harmony throughout the world, we are committed to make the message of Gurbani available in maximum number of languages.

All is One.



Manjit Singh Nerval  
Sikhs for humanity



ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar

sat naam kartaa purakh nirbha-o nirvair  
akaal moorat ajoonee saibhaN gur parsaad.

This composition is usually called the 'Mool Mantra'. Mantra in Sikhi is never a set of words which when chanted for certain times brings some outer miracles. In Sikhi, Mantar is the teachings/wisdom of the Guru. The whole Gurbani is a Mantra, internalizing and implementing it in life results in Oneness with the Divine within.

So, Mool Mantra consists of the basic tenets of Gurmat or the basic principles of Guru's wisdom. Guruji provides us the precious principles regarding the Godly Virtues in the Mool Mantra which serves the following aims-

1. To define/realise Creator
2. As Creator lives in us, we internalize these Godly Virtues to merge in it.
3. To use Mool Mantra as the foundation/reference principle to understand the real message of Gurbani.

That's why the Mool Mantra is found 568 times in Guru Granth Sahib, so we must keep it in mind while we read and study Gurbani.

**Note:** Mool Mantar is not part of Jap Bani or any other bani. It is an independent composition and as said above Mool Mantar is the reference to understand each and every shabad of Gurbani and that's why it comes again and again in Guru Granth Sahib.



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**ik-oNkaar**

One Creator who is equally present in all. One in all, and all in One. He is not present only in some special body, place, or time. One Creator is present in all, at all places, and, at all times.

ਸਤਿ ਨਾਮੁ

**sat naam**

His primal virtue is His Eternal Existence. He is forever. He is the life in all. Life within us is the virtue of His existence.

ਕਰਤਾ ਪੁਰਖੁ

**kartaa purakh**

He is the Creator. And is residing in its own creation. The Creative power in all living beings is His virtue.

ਨਿਰਭਉ

**nirbha-o**

Neither does he fear nor instill fear.

ਨਿਰਵੈਰੁ

**nirvair**

He is devoid of enmity. Neither He hates nor takes sides with someone against others.

ਅਕਾਲ ਮੂਰਤਿ

**akaal moorat**

He is beyond time. Unlike the physical world, He never changes or ends with time.



ਅਜੂਨੀ

**ajoonnee**

He never comes in Birth. Creator is never incarnated. He never had parents. He is not a person.

ਸੈਭੰ

**saibhaN**

He is not created by someone else. He never needs support from someone else. He is on His own.

ਗੁਰ ਪ੍ਰਸਾਦਿ

**gur parsaad.**

Only through Guru's wisdom by internalizing these Godly virtues we can know and be One with Creator.

॥ ਜਪੁ ॥

**jap.**

The name of the composition/bani ahead is 'Jup'. Jup here means the process of contemplating the teachings of the Guru as contained in the bani Jup, and implementing them in life.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

**aad sach jugaad sach.**

**hai bhee sach naanak hosee bhee sach. ||1||**

This is the first shloka of Jup Bani. Jup has two shlokas, one in the beginning and one at the end. There are 38 Pauris/Stanzas. This first shloka means - Creator is with us all the while since our beginning/conception. He is with us now, and will always be throughout our existence.





ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥

**sochai soch na hova-ee jay sochee lakh vaar.**

We can wash our body a hundred thousand times at holy pilgrimages, but can't be pure as the filth of mind never goes with outer bathing.

ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥

**chupai chup na hova-ee jay laa-ay rahaa liv taar.**

We may sit long in silent meditation but the inner chaos never goes away with this outer act.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥

**bhukhi-aa bhukh na utree jay bannaa puree-aa bhaar.**

We may gather heaps of outer material but our mind can never be satisfied with these outer achievements

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥

**sahas si-aanpaa lakh hohi ta ik na chalai naal.**

All our outer cleverness/pretenses fail on the path to become really pure from within

ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥

**kiv sachi-aaraa ho-ee-ai kiv koorhai tutai paal.**

Then, how can we become pure/enlightened from within? How to get rid of the inner malice?

ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ॥੧॥

**hukam rajaa-ee chalnaa naanak likhi-aa naal. ||1||**

When we live according to the Inner Divine/Conscience, only then do we become pure from within



ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

**hukmee hovan aakaar hukam na kahi-aa jaa-ee.**

When we follow the inner Divine we create a whole new self. The power/beauty of that Inner Voice/Conscience cannot be put in words.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥

**hukmee hovan jee-a hukam milai vadi-aa-ee.**

When we follow that Inner Divine we get a whole new life within. We absorb in the glorious Divine virtues when we follow that inner Divine voice.

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

**hukmee utam neech hukam likh dukh sukh paa-ee-ah.**

Those who live according to the Divine within rise towards inner happiness. When we fail to heed it we fall towards inner suffering.

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥

**iknaa hukmee bakhsees ik hukmee sadaa bhavaa-ee-ah.**

Those who live in submission to the Inner Divine are always blessed within. When we fail to live that Hukam our mind keeps on wandering in vain

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮੁ ਨ ਕੋਇ ॥

**hukmai andar sabh ko baahar hukam na ko-ay.**

All our inner achievements come by following the inner voice of Conscience. Nothing good comes by disobeying it.

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

**naanak hukmai jay bujhai ta ha-umai kahai na ko-ay. ||2||**

If we start following the Inner Divine, our mind will stop falling into a malicious ego.



ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥

**gaavai ko taan hovai kisai taan.**

Those who follow the Inner Voice (Hukam) of Conscience receive the Divine power within, and their lives reflect that Divine force

ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

**gaavai ko daat jaanai neesaan.**

Those who follow the Inner Divine, their lives reflect the Divine Virtues (gifts of the Hukam) as the indicators/signs of the path towards Inner Purity

ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥

**gaavai ko gun vadi-aa-ee-aa chaar.**

They exercise Divine Virtues and the glory of positive transformation of character

ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

**gaavai ko vidi-aa vikham veechaar.**

They imbibe in the realization of the Inner Divine which is claimed incomprehensible by others

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹ ॥

**gaavai ko saaj karay tan khayh.**

Those who live in Divine Hukam, they chisel out a beautiful pure mind. And dust out the malice from within

ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥

**gaavai ko jee-a lai fir dayh.**

Submitting to the inner Lord, they receive the understanding about inner purity and then pass this wisdom to their mind-intellect-consciousness



ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

**gaavai ko jaapai disai door.**

They realise the Lord within who was considered far away

ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

**gaavai ko vaykhai haadraa hadoor.**

One who lives in the Divine Hukam observes the Lord very near.

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥

**kathnaa kathee na aavai tot.**

Following and exercising the inner voice of the Lord they remain with no shortage/shortcomings

ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥

**kath kath kathee kotee kot kot.**

As they keep on internalizing and living in the Hukam the Divine virtues in them grow manifold

ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥

**daydaa day laiday thak paahi.**

The Lord within keeps on providing us with wisdom for a pure self, and the mind who receives/follows it ultimately gives up wandering.

ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥

**jugaa jugantar khaahee khaahi.**

Such a mind keeps on internalizing the Divine Wisdom to transform from inner impurities to real purity.

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

**hukmee hukam chalaay raahu.**

When we make our mind to follow the path as shown by the Inner Divine



ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

naanak vigsai vayparvaahu. ||3||

Our mind lives in bliss leaving behind all Fears-Worries-Anxieties.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥

saachaa saahib saach naa-ay bhaakhi-aa bhaa-o apaar.

The merciful Lord with its eternal wisdom keeps on guiding us with love

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

aakhahi mangahi dayhi dayhi daat karay daataar.

whenever we ask for any assistance/way-out, the Inner Lord provides us with understanding and solutions

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥

fayr ke agai rakhee-ai jit disai darbaar.

We must turn our mind from vices to the Inner Divine so that we face the seat of the Lord within always

ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

muhou ke bolan bolee-ai jit sun Dharay pi-aar.

Our mind shall have such conversation with the inner Lord with which we develop love with the Lord within

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥

amrit vaylaa sach naa-o vadi-aa-ee veechaar.

We must make our time/life immortal (not dying in vices) y internalizing the glorious Divine Virtues



ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

**karmee aavai kaprhaa nadree mokh du-aar.**

The virtues with which we earn true respect and get free from the inner malice

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

**naanak ayvai jaanee-ai sabh aapay sachiaar. ||4||**

By doing so everything within us turns truthful/pure (alike as the Lord)

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

**thaapi-aa na jaa-ay keetaa na ho-ay.**

No one can establish or make us truthful/pure from outside

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

**aapay aap niranjan so-ay.**

This happens only when we submit to the inner Divine and free ourselves from the inner malice

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥

**jin sayvi-aa tin paa-i-aa maan.**

Those who serve (follow) the Inner Divine they are blessed with the glory of being truthful

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

**naanak gaavee-ai gunee niDhaan.**

This is the way how our life should sing/exercise the Hukam to receive the treasure of Divine Virtues

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥

**gaavee-ai sunee-ai man rakhee-ai bhaa-o.**

As we sing/live those virtues our mind develops love for them



ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

dukh parhar sukh ghar lai jaa-ay.

We get rid of the sufferings (brought upon by the vices), and in comes joy and peace (with virtues like contentment and patience)

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥

gurmukh naadaN gurmukh vaydaN

gurmukh rahi-aa samaa-ee.

That Divine Guru within us guides us, and practicing/implementing it we merge in it

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

gur eesar gur gorakh barmaa gur paarbatee maa-ee.

That inner voice of Guru/Wisdom nurtures us, protects us from vices, creates beauty/purity in us, and helps us overcome vices

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥

jay ha-o jaanaa aakhaa naahee kahnaa kathan na jaa-ee.

If we think that we can overcome vices with our worldly wise mind then remember that egoist intellect will lead us nowhere

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

guraa ik dayhi bujhaa-ee.

So, we must ask for this understanding from the Guru within

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

sabhnaa jee-aa kaa ik daataa so mai visar na jaa-ee. ||5||

that I should always remember (submit to) the Lord who provides (guides) in His Divine Hukam everything outside and inside me.



ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਨੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥

**tirath naavaa jay tis bhaavaa vin bhaanay ke naa-ay karee.**

If we are becoming what our Inner Lord likes us to be, then it is a real pilgrimage. If not, what will we get bathing at outer Holy Places/pilgrimages?

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਨੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

**jaytee sirath upaa-ee vaykhaa vin karmaa ke milai la-ee.**

The world/creation full of beauty and purity we are seeking within us, cannot be obtained without accepting/exercising the Divine Hukam

ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

**mat vich ratan javaahar maanik jay ik gur kee sikh sunee.**

Just by listening/accepting the advice of the Inner Guru we can fill our intellect with the pearls/treasure of Divine Wisdom

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥

**guraa ik dayhi bujhaa-ee.**

So we must ask for this understanding from the Guru within

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥

**sabhnaa jee-aa kaa ik daataa so mai visar na jaa-ee. ||6||**

that I should always remember (submit to) the Lord who provides (guides) in His Divine Hukam everything outside and inside me.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥

**jay jug chaaray aarjaa hor dasoonee ho-ay.**

If we improve all the stages of our thought process with Guru's wisdom, our inner beauty will grow manifold





ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ      ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥

**navaa khanda vich jaanee-ai      naal chalai sabh ko-ay.**

If every part of our consciousness exercises divine Wisdom then all of them will accompany us toward inner truthfulness/purity

ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ      ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

**changa naa-o rakhaa-ay kai      jas keerat jag lay-ay.**

If we place that Beautiful virtue of living in Divine Hukam in our hearts, then we receive real recognition in our inner world.

ਜੇ      ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ      ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥

**jay      tis nadar na aavee      ta vaat na puchhai kay.**

But if our focus is not towards this development then we will fail to ask the way to become truthful/pure from the Inner guru

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ      ਕਰਿ ਦੋਸੀ      ਦੋਸੁ ਧਰੇ ॥

**keetaa andar keet      kar dosee      dos Dharay.**

And the blame for the continuous fall of our intellect will be on us only

ਨਾਨਕ      ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ      ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥

**naanak      nirgun gun karay      gunvanti-aa gun day.**

So, we must heed to the Inner Divine to encourage our evil mind to absorb in virtues, and not stop improving while practicing virtues.

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ      ਜਿ ਤਿਸੁ      ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥

**tayhaa ko-ay na sujh-ee      je tis      gun ko-ay karay. ||7||**

There is no one outside who can make our evil mind walk on this path. (This is our inner journey)



**ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥**

**suni-ai siDh peer sur naath.**

Listening (Surrendering) to the inner voice of the Lord we get perfection, higher consciousness, divine virtues and power to be own master

**ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥**

**suni-ai Dharat Dhaval aakaas.**

Listening to the inner divine provides wisdom to support the mind to rise high and vast in thoughts (like the vast sky)

**ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥**

**suni-ai deep lo-a paataal.**

Listening to the inner divine provides the light of wisdom to the mind fallen very low in ignorance and vices

**ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥**

**suni-ai pohi na sakai kaal.**

Listening to the inner divine the mind does not die (indulgence to the point of no return) in vices

**ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥**

**naanak bhagtaa sadaa vigaas.**

One who listens/submits to the inner divine lives in eternal bliss within

**ਸੁਣਿਐ ਦੁਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥**

**suni-ai dookh paap kaa naas. ||8||**

By listening to the inner divine the mind gets rid of all evil and the sufferings born out of those evil thoughts.



ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥

**sun-i-ai eesar barmaa ind.**

Listening to the inner divine we get the power to create a newer/  
pure self, nourish it with virtues, and rule our own self

ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥

**sun-i-ai mukh saalaahan mand.**

Listening to the inner voice of Satguru, the mind leaves the path of  
malice and returns towards divine virtues

ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥

**sun-i-ai jog jugat tan bhayd.**

Listening to the inner divine we learn the way to merge in the Lord  
within

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥

**sun-i-ai saasat simrit vayd.**

Listening/submitting to the inner divine we gather that true wisdom  
which assists us in living truthful/pure

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

**naanak bhagtaa sadaa vigaas.**

One who listens/submit to the inner divine lives in eternal bliss  
within

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

**sun-i-ai dookh paap kaa naas.**

By listening to the inner divine the mind gets rid of all evil and the  
sufferings born out of those evil thoughts.



ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥

**suni-ai sat santokh gi-aan.**

Listening to the inner divine we learn the way to live in truth and contentment/abundance

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

**suni-ai athsath kaa isnaan.**

Listening to our inner Guru we bathe in the real pilgrimage (of Divine Wisdom) within

ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥

**suni-ai parh parh paavahi maan.**

Listening to the Inner Guru we analyze/discover our own mind to receive the real glory of becoming pure within

ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

**suni-ai laagai sahj Dhi-aan.**

Listening to the Inner Divine the mind focuses on the Inner Lord in continuous composure

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

**naanak bhagtaa sadaa vigaas.**

One who listens/submits to the inner Divine lives in eternal bliss within

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

**suni-ai dookh paap kaa naas. ||10||**

By listening to the Inner divine the mind gets rid of all evil and the sufferings born out of those evil thoughts.



ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥

**sun-i-ai saraa gunaa kay gaah.**

Listening to the inner Divine we realise the multitudes of Divine virtues within

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

**sun-i-ai saykh peer paatisaah.**

Listening/Submitting to the Inner Divine we grow rich and powerful in Divine Virtues

ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥

**sun-i-ai anDhay paavahi raahu.**

Listening to the Inner Divine the mind blinded in vices finds real path/clarity in life

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

**sun-i-ai haath hovai asgaahu.**

Listening to the inner Divine our mind finds the support of Divine Wisdom in the ocean of vices

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

**naanak bhagtaa sadaa vigaas.**

One who listens/submits to the inner Divine lives in eternal bliss within

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

**sun-i-ai dookh paap kaa naas. ||11||**

By listening to the Inner divine the mind gets rid of all evil and the sufferings born out of those evil thoughts.



ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥

**mannay kee gat kahee na jaa-ay.**

The liberation obtained by internalizing the Hukam/wisdom can not be obtained with mere talks

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

**jay ko kahai pichhai pachhutaay.**

If someone talks about achieving it with words will regret/fail

ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥

**kaagad kalam na likhanhaar.**

This inner liberation (from malice) cannot be achieved by writing books on wisdom

ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

**mannay kaa bahi karan veechaar.**

One who accepts the inner voice of the Lord, his mind focuses on the words of wisdom

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

**aisaa naam niranjan ho-ay.**

The message of the Inner divine is so pious

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

**jay ko man jaanai man ko-ay. ||12||**

Whosoever accepts it in his/her mind liberates self from all the malice of vices

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥

**mannai surat hovai man buDh.**

Accepting the divine Hukam we learn to take care of our minds and intellect



ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

**mannai sagal bhavan kee suDh.**

Accepting the inner divine we understand/realise whole of the inner world (of thoughts)

ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥

**mannai muhi chotaa naa khaa-ay.**

Accepting the Inner Divine we are no more plundered by the vices

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

**mannai jam kai saath na jaa-ay.**

Accepting the Divine Hukam we leave the companionship of vices

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

**aisaa naam niranjan ho-ay.**

The message of the Inner divine is so pious

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

**jay ko man jaanai man ko-ay. ||13||**

Whosoever accepts it in his/her mind liberates self from all the malice of vices

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥

**mannai maarag thaak na paa-ay.**

Accepting the command of the Inner divine we face no obstacles in the path to inner purity

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥

**mannai pat si-o pargat jaa-ay.**

Accepting the Inner Divine we stand in honor before the Lord within



ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥

**mannai mag na chalai panth.**

Accepting the Inner Divine we leave practicing pretentious and empty outer rituals

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

**mannai Dharam saytee san-banDh.**

Accepting the Inner Divine we establish relationships with righteousness within

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

**aisaa naam niranjan ho-ay.**

The message of the Inner divine is so pious

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

**jay ko man jaanai man ko-ay. ||14||**

Whosoever accepts it in his/her mind liberates self from all the malice of vices

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥

**mannai paavahi mokh du-aar.**

Accepting the Inner divine we find the path to inner liberation in Divine Wisdom

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

**mannai parvaarai saaDhaar.**

Accepting the Inner Divine we purify/emancipate the whole of our inner family - mind, intellect, consciousness





ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥

**mannai tarai taaray gur sikh.**

Accepting the Inner Divine we get rid of vices and save the whole of our thought processes from vices too

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥

**mannai naanak bhavahi na bhikh.**

Accepting the inner Divine we leave desiring happiness and liberation in outer accomplishments

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

**aisaa naam niranjan ho-ay.**

The message of the Inner divine is so pious

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

**jay ko man jaanai man ko-ay. ||15||**

Whosoever accepts it in his/her mind liberates self from all the malice of vices

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥

**panch parvaan panch parDhaan.**

The mind that listens to and accepts the Inner Divine is truly enlightened. It is acknowledged by Lord within and becomes able to lead us to truthfulness/purity

ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

**panchay paavahi dargahi maan.**

Such an enlightened mind receives the glory of being blessed with Divine Virtues at the court of the Inner Lord



ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥

**panchay sohahi dar raajaan.**

The enlightened mind (the inner king of our senses) stands adorned with divine virtues at the place/seat of the Inner Lord

ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥

**panchaa kaa gur ayk Dhi-aan.**

The enlightened mind is always focused on the wisdom of Inner Guru

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥

**jay ko kahai karai veechaar.**

Whosoever practices/internalizes the Divine Hukam

ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

**kartay kai karnai naahee sumaar.**

Realizes that all this enormous blessing (of enlightenment through wisdom) comes from the Lord within

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥

**Dhoul Dharam da-i-aa kaa poot.**

The enlightened mind develops compassion on our inner state, and that compassion gives birth to an urge to support the inner life with Divine wisdom

ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥

**santokh thaap rakhi-aa jin soot.**

Divine wisdom provides the inner self with contentment/patience which helps the mind stay on track on the path to truthfulness/purity



ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥

**jay ko bujhai hovai sachiaar.**

When someone internalizes and implements such wisdom in the inner self, he/she becomes truthful/pure within

ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥

**Dhavlai upar kaytaa bhaar.**

This compassion on the inner state happens only when we realise how much our consciousness is burdened with the vices

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥

**Dhartee hor parai hor hor.**

Not just one, there are multitudes of the expanse of vices/evil within us

ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥

**tis tay bhaar talai kavan jor.**

What support have we sought against all this inner burden? (None). That's why the mind keeps on wavering/wandering in worries, fears and anxieties

ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥

**jee-a jaat rangaa kay naav.**

We live and die numerous high and low different kinds of lives within

ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥

**sabhnaa likhi-aa vurhee kalaam.**

The enlightened mind continuously engraves/implements Divine wisdom on the inner self for its transformation



ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥

ayhu laykhaa likh jaanai ko-ay.

Whosoever learns how to bring this change within

ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥

laykhaa likhi-aa kaytaa ho-ay.

His/her inner world keeps on growing magnificent in Divine Virtues

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥

kaytaa taan su-aalihi roop.

The power of Virtues shapes the Divine beauty in their inner self

ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥

kaytee daat jaanai koun koot.

No one has the power to estimate how much are they being blessed with virtues from the Lord with

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥

keetaa pasaa-o ayko kavaa-o.

This whole magnificently beautiful expanse of inner growth happens only by one act - Heeding to the voice of the Inner Lord

ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

tis tay ho-ay lakh daree-aa-o.

This one act of heeding the Hukam creates vast rivers/flows of divine wisdom in our whole inner being

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudrat kavan kahaa veechaar.

Such incomprehensible is the nature of Hukam/Vision of the Inner Divine



ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

**vaari-aa na jaavaa ayk vaar.**

All we can do is surrender to it till the last of our entirety

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

**jo tuDh bhaavai saa-ee bhalee kaar.**

And believe that whatever our Inner Lord desires from us is best/beneficial to implement in our lives

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

**too sadaa salaamat nirankaar. ||16||**

We must preserve that (focus on the) pious Lord within by accepting His command.

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥

**asaNkh jap asaNkh bhaa-o.**

Our vision rises with the implementation of Divine Wisdom, and we realise that we have endless power to execute both good and evil. Such an enlightened mind realizes that within me is limitless power to focus and love

ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥

**asaNkh poojaa asaNkh tap taa-o.**

Endless power resides within the mind to worship (surrender to thoughts), and the mind has limitless power to undertake hardships for any cause

ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥

**asaNkh garanth mukh vayd paath.**

There is limitless power within me to read/study/learn any kind of knowledge



ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥

asaNkh jog man rahahi udaas.

My mind has enormous power to detach itself from distractions for any specific purpose

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥

asaNkh bhagat gun gi-aan veechaar.

I have limitless ability to realise and implement Divine Virtues

ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

asaNkh satee asaNkh daataar.

My mind has enormous capacity to adopt good Divine character, and leave selfishness to exercise sharing

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥

asaNkh soor muh bhakh saar.

I have limitless power within me to face any kind of challenge

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥

asaNkh mon liv laa-ay taar.

A mind devoted to the Divine Hukam/Vision realizes that there is endless power within me to sit focused and calm

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudrat kavan kahaa veechaar.

Such incomprehensible is the nature of Hukam/Vision of the Inner Divine

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaari-aa na jaavaa ayk vaar.

All we can do is surrender to it till the last of our entirety



ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

**jo tuDh bhaavai saa-ee bhalee kaar.**

And believe that whatever our Inner Lord desires from us is best/beneficial to implement in our lives

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

**too sadaa salaamat nirankaar. ||17||**

We must preserve that (focus on the) pious Lord within by accepting His command.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥

**asaNkh moorakh anDh ghor.**

The enlightened mind realizes that I have limitless vices to act in foolishness towards the blinding evil deeds

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

**asaNkh chor haraamkhor.**

Within me, there are countless habits of cheating/stealing

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥

**asaNkh amar kar jaahi jor.**

Within me, I have countless evil abilities to betray/deceive

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

**asaNkh galvadh hati-aa kamaahi.**

Within me are countless vices in which I kill/suppress the goodness in me

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

**asaNkh paapee paap kar jaahi.**

Within me are countless sins/evil thoughts in which I commit the crimes of not heeding the Inner Divine



ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

**asaNkh koorhi-aar koorhay firaahi.**

Within me is my mind filled with endless malice continuously executing evil

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

**asaNkh malaychh mal bhakh khaahi.**

Within me are countless vices that engage me in evil and suffer in them

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

**asaNkh nindak sir karahi bhaar.**

Within me are countless thoughts that make me disrespect the Inner Divine, and gather the burden of vices on my consciousness

ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥

**naanak neech kahai veechaar.**

A mind devoted to the Divine Hukam realizes that I live lowly in vices, and I must heed the Inner Divine to rise from here

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

**vaari-aa na jaavaa ayk vaar.**

All we can do is surrender to it till the last of our entirety

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

**jo tuDh bhaavai saa-ee bhalee kaar.**

And believe that whatever our Inner Lord desires from us is best/beneficial to implement in our lives





ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥

too sadaa salaamat nirankaar. ||18||

We must preserve that (focus on the) pious Lord within by accepting His command.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥

asaNkh naav asaNkh thaav.

The enlightened mind realizes that there are countless seats of the Lord within and without, and every part of this whole creation, in and out is governed by the laws of the Lord

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥

agamm agamm asaNkh lo-a.

One who internalizes Divine Hukam realizes that the creation inside and outside of me has multitudes of layers/expanse

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

asaNkh kehahi sir bhaar ho-ay.

Countless times my mind remains with regrets/failure when trying to comprehend the creation

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

akhree naam akhree saalaah.

There is nothing beyond the Hukam/order and glory of the Lord

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

akhree gi-aan geet gun gaah.

And there is no parallel to such a mind which internalizes/ implements the wisdom derived from the glorious Hukam



ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥

**akhree likhan bolan baan.**

The enlightened mind practices the good constructive thoughts

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

**akhraa sir sanjog vakhaan.**

Heeding to the Inner Divine it writes/achieves the beautiful fate of Oneness with the inner Divine

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

**jin ayhi likhay tis sir naahi.**

One who absorbs Divine Virtues while following the Hukam, gets rid of the load of vices from its consciousness

ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥

**jiv furmaa-ay tiv tiv paahi.**

As it exercises Divine virtues it receives more virtues

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥

**jaytaa keetaa taytaa naa-o.**

And even after receiving these virtues, it knows that this wonderful transformation is the blessing of the Divine Hukam

ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥

**vin naavai naahee ko thaa-o.**

There is no reinforcement other than Divine Hukam to bring the mind to rest

ਕੁਦਰਤਿ ਕਵਣੁ ਕਹਾ ਵੀਚਾਰੁ ॥

**kudrat kavan kahaa veechaar.**

Such marvelous is the nature/efficacy of the Inner Divine



ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

**vaari-aa na jaavaa ayk vaar.**

The mind can only be a sacrifice (to be in a complete submission)  
to such Divine within

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

**jo tuDh bhaavai saa-ee bhalee kaar.**

And develops the faith that whatever the Inner Divine desires/  
plans for me, is best for me.

ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

**too sadaa salaamat nirankaar. ||19||**

O dear mind! You should always uphold/preserve the pious Hukam  
(voice of the Inner Divine)

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥

**bharee-ai hath pair tan dayh.**

When our body gets dirty

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

**paanee Dhotai utras khayh.**

We wash it away with water

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

**moot paleetee kaparh ho-ay.**

When the clothes get dirty

ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

**day saaboon la-ee-ai oh Dho-ay.**

We wash them with soap



ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥

**bharee-ai mat paapaa kai sang.**

My mind-intellect is filled with malice

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

**oh Dhopai naavai kai rang.**

This malice goes away only by heeding to the Inner Divine

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥

**punnee paapee aakhan naahi.**

We can not be good or bad by mere talks

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

**kar kar karnaa likh lai jaahu.**

Whatever (good or bad) we exercise in our inner thoughts, we create our reality like that

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

**aapay beej aapay hee khaahu.**

Whatever (good or evil) we sow in the soil of our mind, becomes the food for our consciousness/values

ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

**naanak hukmee aavhu jaahu. ||20||**

These earned values lead us to inner joys and sufferings as per the Divine Hukam

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥

**tirath tap da-i-aa dat daan.**

We may go to pilgrimages and do charity out of some compassion



ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥

**jay ko paavai til kaa maan.**

But these outer rituals bring very little and temporary goodness (because nothing changed within)

ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

**sunī-aa manī-aa man keetaa bhaa-o.**

But when we start listening and accepting the inner voice of conscience and develop that love/faith in it

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

**antargat tirath mal naa-o.**

We create a pilgrimage within us where our mind continuously bathes to become pure of all malice

ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥

**sabh gun tayray mai naahee ko-ay.**

Such mind realizes that the Inner Lord is the ocean of Divine Virtues and I have none in me

ਵਿਨੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

**vin gun keetay bhagat na ho-ay.**

And if I do not internalize/absorb in those virtues then there will be no devotion (All outer pilgrimages-charity-worship is no devotion)

ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥

**su-asat aath banee barmaa-o.**

When the mind realizes this only then it goes to the inner voice of the Lord that creates wonders



ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

sat suhaan sadaa man chaa-o.

With which there is always bliss and delight to become truthful/  
pure from within

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

kavan so vaylaa vakhat kavan kavan thit kavan vaar.

(Such a delightful mind is at rest and has no rush or doubts about)  
At what time, which date, which day

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥

kavan se rutee maahu kavan jit ho-aa aakaar.

Which season and which month will I get the completion/oneness  
with the Creator within. (It never waits for a specific time, and  
instead works persistently with patience)

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

vayl na paa-ee-aa pandtee je hovai laykh puraan.

I may become a scholar and write books but the wisdom/opportunity  
to meet the Lord within doesn't come with outer intelligence

ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥

vakhat na paa-i-o kaadee-aa je likhan laykh kuraan.

Someone may read and write (go through) all religious texts but  
the way to meet the inner Lord doesn't come from outside

ਥਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥

thit vaar naa jogee jaanai rut maahu naa ko-ee.

Someone may become a Yogi, but with his Yogic acts cannot  
describe that date-day-season for oneness with the inner Divine.  
(It is a continuous process that happens within)



ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

**jaa kartaa sirthee ka-o saajay aapay jaanai so-ee.**

One who walks along the path told by the inner Divine realizes that Lord is behind the wondrous creation of goodness within me

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥

**kiv kar aakhaa kiv saalaahae ki-o varnee kiv jaanaa.**

I cannot create or appreciate, or even comprehend such beautiful inner creation with my own malicious intellect

ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥

**naanak aakhan sabh ko aakhai ik doo ik si-aanaa.**

Although my intellect led by corrupt mind has its own worldly wise thoughts/tricks (but none of these ever work on that path)

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥

**vadaa saahib vadee naa-ee keetaa jaa kaa hovai.**

The Lord who resides within me is supreme, His Hukam/Vision is superior that can bring any goodness in me

ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥੨੧॥

**naanak jay ko aapou jaanai agai ga-i-aa na sohai. ||21||**

an if someone thinks he/she can do it with his/her own intellect, he/she cannot proceed further towards the glory of Divine Virtues

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

**paataalaa paataal lakh aagaasaa aagaas.**

(Our malicious intellect tries its best to find the extremes of the outer world, but never realizes that) I have higher and higher states within my thought process where I can reach practicing virtues, and there are countless lowly states of mind where I keep on falling in vices



ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

**orhak orhak bhaal thakay vayd kahan ik vaat.**

The mind comes to rest from this continuous journey of going up and down only when it listens and accepts the Inner Divine

ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥

**sahas atharah kahan kataybaa asuloo ik Dhaat.**

Once my mind stops counting the outer extremes of creation and starts listening to the inner Divine

ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥

**laykhaa ho-ay ta likee-ai laykhai ho-ay vinaas.**

Only then does all the running/wandering comes to an end, and it realizes that nothing good can be achieved from all those calculations

ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

**naanak vadaa aakhee-ai aapay jaanai aap. ||22||**

Instead, this mind becomes really wise when (rather than trying to find the ends of the outer world) it starts searching its own inner self (that what all bad is filled in my own consciousness and I need to eradicate it from within)

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥

**saalaahie saalaahi ayttee surat na paa-ee-aa.**

We cannot obtain/internalize the Divine Hukam/virtues by mere talks





ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

**nadee-aa atai vaah pavahi samund na jaanee-ahi.**

For this, we have to merge/submit the whole of our consciousness into the Inner Divine just like the rivers merge into the ocean and leave their own identities

ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥

**samund saah sultaan girhaa saytee maal Dhan.**

The ocean of Divine Wisdom is full of treasures of Divine Virtues

ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

**keerhee tul na hovnee jay tis manhu na veesrahi. ||23||**

When someone internalizes Divine Hukam with complete humility and submission, his/her life grows incomparably vast

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥

**ant na siftee kahan na ant.**

Such a humble mind realizes that one cannot find the end to the Lord's glory in words

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

**ant na karnai dayn na ant.**

I can't ever repay what all the Lord provides me in and outside of me

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥

**ant na vaykhan sunan na ant.**

I may say/describe Him Big but can never find an end to His glory within me



ਅੰਤੁ ਨ ਜਾਪੈ      ਕਿਆ ਮਨਿ ਮੰਤੁ ॥

**ant na jaapai      ki-aa man mant.**

I can't even find an end to the mysteries of my own my mind as created by Him

ਅੰਤੁ ਨ ਜਾਪੈ      ਕੀਤਾ ਆਕਾਰੁ ॥

**ant na jaapai      keetaa aakaar.**

I cannot find an end to the unlimited creation (thoughts, feelings, creative powers, etc.) within me

ਅੰਤੁ ਨ ਜਾਪੈ      ਪਾਰਾਵਾਰੁ ॥

**ant na jaapai      paaraavaar.**

The mind absorbed in Divine Hukam realizes that there is no end to the vastness of the Lord's order

ਅੰਤ ਕਾਰਣਿ      ਕੇਤੇ ਬਿਲਲਾਹਿ ॥

**ant kaaran      kaytay billaahi.**

Most of us live in endless distress just because we are more focused on trying to find the ends to the Divine Hukam/Creation

ਤਾ ਕੇ ਅੰਤੁ      ਨ ਪਾਏ ਜਾਹਿ ॥

**taa kay ant      na paa-ay jaahi.**

But engaged in estimations and arguments we fail to realise that we cannot comprehend it

ਏਹੁ ਅੰਤੁ      ਨ ਜਾਣੈ ਕੋਇ ॥

**ayhu ant      na jaanai ko-ay.**

In reality, we don't realise this final thing, that



**ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥**

**bahutaa kahee-ai bahutaa ho-ay.**

The more we say and try to estimate His Creation/Hukam, the more is left to say/explore

**ਵਡਾ ਸਾਹਿਬ ਉਚਾ ਥਾਉ ॥**

**vadaa saahib oochaa thaa-o.**

One who accepts/lives the Hukam realizes that Magnificent Lord lives within me, and that is His Supreme/purest seat

**ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥**

**oochay upar oochaa naa-o.**

And as I place His Hukam/Directions over my thought process, I too become pure (higher consciousness)

**ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥**

**ayvad oochaa hovai ko-ay.**

This way when I attain inner purity (rise in consciousness) by living in Divine Virtues

**ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥**

**tis oochay ka-o jaanai so-ay.**

I recognize and merge into the Divine within

**ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥**

**jayvad aap jaanai aap aap.**

Through self-analysis and improvement within we rise and grow as an image of the same Inner Divine



ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

naanak nadree karmee daat. ||24||

Such a virtuous mind considers internalizing and implementing  
Hukam as the supreme blessing of the inner Lord

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥

bahutaa karam likhi-aa naa jaa-ay.

When we write/internalize the blessing of Divine virtues within, it  
never goes away

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

vadaa daataa til na tamaa-ay.

The Supreme Lord within is devoid of any desire (of being praised for  
blessings). One who merges in Him also leaves all such expectations

ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥

kaytay mangahi joDh apaar.

Walking on the path towards oneness they only ask for the power  
to be a brave fighter against their inner vices

ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥

kayti-aa ganat nahee veechaar.

They implement the virtues in their lives and never get into  
calculations (of what they have achieved)

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

kaytay khap tutahi vaykaar.

Their strong determination makes countless vices give up



ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥

**kaytay lai lai mukar paahi.**

Walking/Proceeding towards inner truthfulness/purity such mind receives bounties of Divine virtues and keeps on turning away from vices

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

**kaytay moorakh khaahee khaahi.**

Their determination eats up (ends) the inner foolishness of the malicious mind

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥

**kayti-aa dookh bhookh sad maar.**

They realise separation from the Divine Self as the cause of their inner suffering and develop a hunger/need to end that distance. And for that, they call/seek help from the Inner Divine

ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

**ayhi bhe daat tayree daataar.**

This gift of Divine Love obtained through self-analysis is also a gift from the Inner Lord

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥

**band khalaasee bhaanai ho-ay.**

This way living in the Divine Hukam the mind sets itself free from the bondage of vices

ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥

**hor aakh na sakai ko-ay.**

None of the vices/malicious thoughts can tempt such a mind towards evil



ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥

jay ko khaa-ik aakhan paa-ay.

If some negativity tries to come from in or out

ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥

oh jaanai jaytee-aa muhi khaa-ay.

It faces strong resistance from the determined/virtuous mind

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥

aapay jaanai aapay day-ay.

When such a mind receives/learns from the Inner divine and distributes that power of perception to the senses

ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥

aakhahi se bhe kay-ee kay-ay.

All of those senses (innumerable states of consciousness) also say/exercise the directions

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥

jis no bakhsay sifat saalaah.

A mind that has been saved from vices by imbibing in the Divine Virtues

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

naanak paatisaahē paatisaahu. ||25||

Is the virtuous emperor of the inner kingdom (Is no more a slave to temptations and vices)

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥

amul gun amul vaapaar.

This inner emperor acquires precious virtues through the precious inner trade (giving away vices to earn virtues)



**ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥**

**amul vaapaaree-ay amul bhandaar.**

Precious are those who trade in (exercise) virtues to become a precious storehouse (inspiration) of virtues within

**ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥**

**amul aavahi amul lai jaahi.**

Heeding to the Inner Divine one comes (closer) to the precious Lord within and takes away precious Virtues from Him

**ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥**

**amul bhaa-ay amulaa samaahi.**

Such a mind develops an unending liking for the precious Divine Virtues internalizing which it stays merged in the Inner Divine

**ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ ॥**

**amul Dharam amul deebaan.**

Such a mind continuously exercise the precious Wisdom received from the Inner Lord and establish precious Divine court for their decisions in life

**ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥**

**amul tul amul parvaan.**

In this inner court the mind analysis/balances its thoughts, and while improving/transforming the thought process for good receives precious recognition within

**ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥**

**amul bakhsees amul neesaan.**

This way it obtains the precious grace from the inner Lord and proceeds further towards the precious sign/destination of being truthful/pure from within



ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥

**amul karam amul furmaan.**

This path of enlightenment is led by precious wisdom and the Hukam/guidance from the Inner divine

ਅਮੁਲੇ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥

**amulo amul aakhi-aa na jaa-ay.**

Thus by working on (internalizing/implementing) Divine Virtues the mind keeps on becoming more precious. Such a state of mind is beyond words

ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

**aakh aakh rahay liv laa-ay.**

Numerous are those who try to achieve everything by mere words

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥

**aakhahi vayd paath puraan.**

Numerous talkers wrote huge amounts of wisdom in texts

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

**aakhahi parhay karahi vakhi-aan.**

And numerous are those who talk about what is written in those books

ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥

**aakhahi barmay aakhahi ind.**

Many pretend to be creators of wisdom and many become the kings of heaven just in their talks/words





ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥

**aakhahi gopee tai govind.**

Many have been made gods and many of their disciples just in words/talks

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥

**aakhahi eesar aakhahi siDh.**

The talkers claim to be the caretakers of the world and perfect in everything

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥

**aakhahi kaytay keetay buDh.**

In mere talks many claim to be the most bright-minded (enlightened) ones

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥

**aakhahi daanav aakhahi dayv.**

In talks, we may establish someone as a devil and some other as an angel

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥

**aakhahi sur nar mun jan sayv.**

Empty claims of talks may make people serve those asserted to be sages and saints

ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥

**kaytay aakhahi aakhan paahi.**

Many such talkers try to become truthful/pure within by mere words



ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥

**kaytay kahi kahi uth uth jaahi.**

And most spend their entire lives in such empty talk

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥

**aytay keetay hor karayhi.**

There may come more who claim the same way

ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥

**taa aakh na sakahi kay-ee kay-ay.**

Even then the fact remains that the state of inner enlightenment/  
truthfulness cannot be achieved by mere talks

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥

**jayvad bhaavai tayvad ho-ay.**

You have to become/transform yourself as the Lord within you  
wants to be (There's no other way)

ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥

**naanak jaanai saachaa so-ay.**

This is the way how you realise the Divine Self

ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ ॥

**jay ko aakhai boluvigaarh.**

But if someone still tries to claim in his/her ego to achieve this with  
his/her own worldly wisdom

ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

**taa likee-ai sir gaavaaraa gaavaar. ||26||**

It is the height of foolishness and nothing less. (The worldly wise  
ego doesn't help in the way of self-realization)



ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

**so dar kayhaa so ghar kayhaa jit bahi sarab samaalay.**

Leaving ego aside, the mind starts searching/exploring the house/  
seat of the Lord within who takes care (guides us) through His  
Hukam/Directions

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

**vaajay naad anayk asankhaa kaytay vaavanhaaray.**

Heeding to that Inner Divine our countless thoughts start  
resonating/exercising the Divine Hukam

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

**kaytay raag paree si-o kahee-an kaytay gaavanhaaray.**

The Inner Divine guides us through numerous soft/simple directions  
from within and our mind humbled with virtues starts singing/  
implementing them within

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

**gaavahi tuhno pa-un paanee baisantar**

**gaavai raajaa Dharam du-aaray.**

Like the whole of outer natural elements that work in sync with  
natural laws, the mind absorbed in Divine virtues sings/surrenders  
itself to the Hukam/Law of the Lord inside

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

**gaavahi chit gupat likh jaaneh**

**likh likh Dharam veechaaray.**

Such mind sings/works on the hidden side of the inner self to  
transform it by practicing Divine Hukam (Dharam)



**ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥**

**gaavahi eesar barmaa dayvee sohan sadaa savaaray.**

That enlightened mind always sings/works to beautify the inner self by improving it with the Divine intellect that creates, nourishes and protects the Godly virtues within us

**ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥**

**gaavahi ind idaasan baithay dayviti-aa dar naalay.**

Singing/Implementing Divine Hukam, the mind sits on the inner throne of higher consciousness along with the divine virtues (It rules heaven inside)

**ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥**

**gaavahi siDh samaaDhee andar gaavan saaDh vichaaray.**

Such an enlightened mind sings/attains perfection by contemplating Divine Wisdom. It keeps on perfecting itself from within by exercising the Divine Hukam

**ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥**

**gaavan jatee satee santokhee gaavahi veer karaaray.**

Such enlightened mind sings/exercises real purity, charity, contentment, and becomes the real warrior continuously fighting with the malice and vices within

**ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥**

**gaavan pandit parhan rakheesar jug jug vaydaa naalay.**

An enlightened mind sings/implements the Hukam by studying and contemplating the Divine Wisdom to transform the inner self consistently.



ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥

gaavahi mohnnee-aa man mohan

surgaa machh pa-i-aalay.

Singing/Living in the Divine Virtues the totality of such mind is always attracted/devoted to Virtues/goodness

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

gaavan ratan upaa-ay tayray athsath tirath naalay.

Singing/executing the Divine Hukam creates the precious gems of Divine Wisdom, and this wisdom becomes the pilgrimage within to wash away the inner malice

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥

gaavahi joDh mahaabal sooraa gaavahi khaanee chaaray.

Singing/implementing Divine Hukam the whole of the mind becomes a brave fighter against the vices within.

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

gaavahi khand mandal varbhandaa

kar kar rakhay Dhaaray.

Singing/Exercising the Divine Hukam all our individual thoughts, their collection, and the entire mind is absorbed in the Law of the Divine

ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

say-ee tuDhuno gaavahi jo tuDh bhaavan

ratay tayray bhagat rasaalay.

Singing/Heeding to the Divine Hukam we live imbued in Divine love, devotion, and in the essence of Divine Virtues



ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ  
ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥

hor kaytay gaavan say mai chit na aavan  
naanak ki-aa veechaaray.

Those who sing/heed to the inner Divine don't let ego enter their thoughts. How can I comprehend their virtuous state of mind?

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

so-ee so-ee sadaa sach saahib saachaa saachee naa-ee.

They are always focused on the Inner divine who is eternally present within with its perpetual/unfailing Hukam

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

hai bhee hosee jaa-ay na jaasee rachnaa jin rachaa-ee.

They are always immersed in the Inner Divine following whom leads to the creation of a truthful/enlightened self

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

rangee rangee bhaatee kar kar jinsee maa-i-aa jin upaa-ee.

Due to their focus on the Inner Divine, they are saved from the various colors/effects of Maaya/illusions born out of malicious mind

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

kar kar vaykhai keetaa aapnaa jiv tis dee vadi-aa-ee.

As they are busy in creating and taking care of such beauty within themselves which really is a blessing of the Lord

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

jo tis bhaavai so-ee karsee hukam na karnaa jaa-ee.

They do what the Inner Lord likes/wishes. They never try to overrule the voice of the conscience



ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੨੭॥

**so paatisaahu saahaa paatisaahib**

**naanak rahan rajaa-ee. ||27||**

Thus by living in accordance with the Inner Divine become the kings of kings (Ruler of their body, mind, and consciousness. Free of slavery of vices and temptations)

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥

**munda santokh saram pat jholee Dhi-aan kee karahi bibhoot.**

Living in accordance with the inner Divine we receive real contentment through which we work hard towards achieving the honor of Divine Virtues, and we live focused on the Inner voice of the conscience/Divine

ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

**khinthaa kaal ku-aaree kaa-i-aa jugat dandaa parteet.**

Remembering the impermanence of physical life we free ourselves from vices and always have faith in the Divine Wisdom being received from within

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

**aa-ee panthee sagal jamaatee man jeetai jag jeet.**

We follow the superior most path of treating all equally, conquer our own mind thereby winning over all the inner world of thoughts, emotions and feelings

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

**aadays tisai aadays.**

We must submit in obeisance to the Inner Divine



ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

**aad aneel anaad anaahat jug jug ayko vays. ||28||**

The only One, Unchanging, Eternal and Unblemished Lord who is the voice of our conscience

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥

**bhugat gi-aan da-i-aa bhandaraan ghat ghat vaajeh naad.**

The Divine Intellect makes us work for Divine virtues for our own benefit. When we do it, every part of our inner universe resonates with the Divine Hukam

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

**aap naath naathee sabh jaa kee riDh siDh avraa saad.**

Following the Inner Divine we become such a master of our own Inner Self that then reigns over our whole consciousness. Such consciousness realizes that all outer (illusion of) power and perfection is the food of the malicious mind

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

**sanjog vijog du-ay kaar chalaaveh laykhay aavahi bhaag.**

Such consciousness works continuously to absorb Divine Virtues and to get rid of vices from within. This way it builds a beautiful destiny for itself

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

**aadays tisai aadays.**

We must submit in obeisance to the Inner Divine

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥

**aad aneel anaad anaahat jug jug ayko vays. ||29||**

The only One, Unchanging, Eternal and Unblemished Lord who is the voice of our conscience





ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

**aykaa maa-ee jugat vi-aa-ee tin chaylay parvaan.**

The voice of the Divine Intellect plays within us always. Those who heed to it are the real enlightened ones.

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

**ik sansaaree ik bhandaaaree ik laa-ay deebaan.**

This divine Intellect creates the world of Divine Virtues, nourishes/preserves them and helps us to differentiate between the good and bad within us

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

**jiv tis bhaavai tivai chalaavai jiv hovai furmaan.**

As the Inner divine wishes, this Voice makes us walk on the path of truthfulness as per the Divine Hukam

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

**oh vaykhai onaa nadar na aavai bahutaa ayhu vidaan.**

And one bigger task of this Divine Intellect is that when it comes across any evil/weak thought it eliminates it from our consciousness

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

**aadays tisai aadays.**

We must submit in obeisance to the Inner Divine

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥

**aad aneel anaad anaahat jug jug ayko vays. ||30||**

The only One, Unchanging, Eternal and Unblemished Lord who is the voice of our conscience



**ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥**

**aasan lo-ay lo-ay bhandaar.**

Living in accordance with the Divine Hukam develops the seats of endless treasures of Divine Wisdom within

**ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥**

**jo kichh paa-i-aa so aykaa vaar.**

And this endless wisdom is obtained through the one and only Divine Hukam/conscience within

**ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥**

**kar kar vaykhai sirjanhaar.**

Internalizing and exercising this wisdom we recognize the Lord within

**ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥**

**naanak sachay kee saachee kaar.**

Internalizing and heeding to the Divine wisdom is the real service to the Inner Lord

**ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥**

**aadays tisai aadays.**

We must submit in obeisance to the Inner Divine

**ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥**

**aad aneel anaad anaahat jug jug ayko vays. ||31||**

The only One, Unchanging, Eternal and Unblemished Lord who is the voice of our conscience



**ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥**

**ik doo jeebhoh lakh hohi lakh hoveh lakh vees.**

If something really could happen with mere talks, then let our one tongue be replaced with two, Lakh or even millions of tongues

**ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥**

**lakh lakh gayrhaa aakhee-ahi ayk naam jagdees.**

And with all those, we continuously chant/repeat certain specific words/word (nothing good comes out of such mechanical repetition)

**ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥**

**ayt raahi pat pavrhee-aa charhee-ai ho-ay ikees.**

On the path to inner enlightenment, we need to climb up the ladder of Inner transformation by exercising Divine virtues to finally merge in the Inner Divine

**ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥**

**sun galaa aakaas kee keetaa aa-ee rees.**

But we only hear/read about such transformation, get excited and only wish to achieve it without working on our inner self downtrodden in vices

**ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੇ ਠੀਸ ॥੩੨॥**

**naanak nadree paa-ee-ai koorhee koorhai thees. ||32||**

We forget that the grace of Oneness with the Inner Divine is achieved only by heeding to His words. And the expectation of such life by mere chanting/repetition of words is good for nothing



ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥

**aakhan jor chupai nah jor.**

Talking/chanting with the tongue, or remaining silent has no power whatsoever to achieve oneness within

ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥

**jor na mangan dayan na jor.**

Neither Wishing/asking (and not working within), nor offerings (outer charity) has any power towards enlightenment

ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥

**jor na jeevan maran nah jor.**

Outer birth and Death has nothing to do with merging in the Lord within (till we bring any positive transformation within)

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥

**jor na raaj maal man sor.**

Neither does all that worldly kingdoms, treasures have any power to bring Oneness. All this is just our mind's noise (that I can achieve everything with money)

ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥

**jor na surtee gi-aan veechaar.**

Mere outer conscious readings and discussions have no power (till we internalize that wisdom within)

ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥

**jor na jugtee chhutai sansaar.**

All that worldly wisdom/cleverness has no power to free us from the malice of vices



ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥

**jis hath jor kar vaykhai so-ay.**

If someone thinks he/she can do it with the worldly cleverness, he/she must try

ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

**naanak utam neech na ko-ay. ||33||**

The presence or absence of all these outer powers does not determine whether a person is superior or inferior on the path of self realization

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

**raatee rutee thitee vaar. pavan paanee agnee paataal.**

All the elements of nature create the outer life bound in time

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥

**tis vich Dhartee thaap rakhee Dharam saal.**

And the Earth/Earthly life is established and kept within the limits of that time and natural laws. Similarly within the outer body of elements governed under time, is the inner Earth of our consciousness where we must sit to understand and implement the divine Hukam/voice of the Inner Lord/Conscience.

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥

**tis vich jee-a jugat kay rang.**

In that consciousness, we get instructions from the Inner Divine about the ways to live beautifully

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

**tin kay naam anayk anant.**

It is a limitless treasure of such Dharam -beautiful ways of life-within us



**ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥**

**karmee karmee ho-ay veechaar.**

When we analyze/check each of our actions in accordance with this Dharam/Divine Wisdom

**ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥**

**sachaa aap sachaa darbaar.**

Our mind moves towards truthfulness/inner purity and finds a place within to keep on taking decisions as per the Divine Hukam

**ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥**

**tithai sohan panch parvaan.**

Such mind is celebrated at the eternal Darbar/Seat of the Inner Divine

**ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥**

**nadree karam pavai neesaan.**

Through the blessing of the Inner Lord, such a mind keeps on covering the milestones towards Oneness with the Divine Self

**ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥**

**kach pakaa-ee othai paa-ay.**

It keeps on receiving/exercising the instructions from within to transform the thought process to an enlightened one

**ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥**

**naanak ga-i-aa jaapai jaa-ay. ||34||**

This happens only by going in and listening/implementing the Divine wisdom



**ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥**

**Dharam khand kaa ayho Dharam.**

The rule of DharamKhand - the state of learning the right ways to live- is

**ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥**

**gi-aan khand kaa aakhhu karam.**

to work towards the GyanKhand - the state of continuous learning from the Divine Hukam

**ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥**

**kaytay pavan paanee vaisantar kaytay kaan mahays.**

To learn/realise that countless Divine Virtues are already there within the body/life made up of the natural elements

**ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥**

**kaytay barmay ghaarhat gharhee-ahi roop rang kay vays.**

There is limitless power within to chisel out multitudes of good-bad thoughts

**ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥**

**kaytee-aa karam bhoomee mayr kaytay**

**kaytay Dhoo updays.**

In the various states of our mind/consciousness, there are the highest of the high virtues, and the guidance/instructions towards the straight path towards Inner Oneness

**ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥**

**kaytay ind chand soor kaytay kaytay mandal days.**

In all parts of our inner creation are the unlimited sources of higher wisdom, the humbling Divine Virtues and the showering powers of Divine Wisdom



ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥

**kaytay siDh buDh naath kaytay kaytay dayvee vays.**

Within us are the multitudes of higher consciousness ready to help us climb/rise up spiritually

ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

**kaytay dayv daanav mun kaytay kaytay ratan samund.**

To realise that there are unlimited powers within us that help us study/contemplate on the Divine Wisdom within to obtain the precious gems of Divine Virtues for a beautiful life

ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥

**kaytee-aa khaanee kaytee-aa banee kaytay paat narind.**

To realise that within us is continuous creation of thoughts from different grounds which in different ways make us satisfied

ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

**kaytee-aa surtee sayvak kaytay naanak ant na ant. ||35||**

Multitudes of consciousness and the actions serving those consciousness. There is no end to this inner creation

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥

**gi-aan khand meh gi-aan parchand.**

In this state of learning -GyanKhand- the stress/focus is on studying/analyzing the inner self (because we cannot make any change without realizing/analyzing ourselves)

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

**tithai naad binod kod anand.**

By analyzing and working on self-realization we receive bliss within





**ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥**

**saram khand kee banee roop.**

Now the mind turns towards -ShramKhand- the state where it works from inner transformation based on the knowledge of the self. This state of mind is about inner beauty

**ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥**

**tithai ghaarhat gharhee-ai bahut anoop.**

Here we carve/chisel out beautiful, very beautiful self

**ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥**

**taa kee-aa galaa kathee-aa naa jaahi.**

The process of reshaping our consciousness is not a subject of mere talks. It takes hard work

**ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥**

**jay ko kahai pichhai pachhutaay.**

If someone says he/she can change it with mere words, will regret in the end

**ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥**

**tithai gharhee-ai surat mat man buDh.**

It takes hard dedicated work to transform the consciousness, intellect and the direction of the mind

**ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥**

**tithai gharhee-ai suraa siDhaa kee suDh. ||36||**

The awakened state within is shaped through the wisdom of the Divine/Guru



ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥

**karam khand kee banee jor.**

The mind that continuously/dedicatedly works on inner transformation is powered by the Divine Hukam from within

ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥

**tithai hor na ko-ee hor.**

No other power (of malice and vices) works within such mind

ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥

**tithai joDh mahaabal soor.**

Every part of such mind is a brave powerful warrior against the vices

ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥

**tin meh raam rahi-aa bharpoor.**

Every part of such consciousness is inhabited by the Lord (focused on the Divine Hukam)

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥

**tithai seeto seetaa mahimaa maahi.**

Every thought in such consciousness is sewn/centered on the Inner Divine

ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

**taa kay roop na kathnay jaahi.**

The beauty of such a mind filled with Divine virtues cannot be described

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥

**naa ohi mareh na thaagay jaahi.**

Such mind neither dies (ceases to follow Hukam) nor is plundered (left with no virtues) by the vices



ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

**jin kai raam vasai man maahi.**

As every part of such consciousness is focused on the Inner Divine

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥

**tithai bhagat vaseh kay lo-a.**

Within such mind happens the process of submitting self to the Inner Lord in the light/guidance of the Divine Hukam

ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥

**karahi anand sachaa man so-ay.**

This process leads to the real eternal bliss within through Enlightenment/Truthfulness/Inner Purity

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥

**sach khand vasai nirankaar.**

Powered with the continuous grace/force of the Inner Divine, the mind reaches the state -SachKhand- within, where resides eternally the One Lord

ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥

**kar kar vaykhai nadar nihaal.**

Internalizing/exercising the Divine voice of conscience it finds the Lord within and lives in peace/bliss

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥

**tithai khand mandal varbhand.**

Every part of such Divine consciousness is absorbed in Divine Love

ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

**jay ko kathai ta ant na ant.**

No one can say/think an end to such graceful state of mind



ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥

**tithai lo-a lo-a aakaar.**

Such -SachKhand- state of mind is fully immersed in the light of Divine Wisdom

ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥

**jiv jiv hukam tivai tiv kaar.**

It acts only in accordance with the instructions/Hukam from the Inner Divine

ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥

**vaykhai vigsai kar veechaar.**

There remains only One Lord (mind has merged in it) who takes care of everything and blesses with its glorious virtues

ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ ॥੩੭॥

**naanak kathnaa karrhaa saar. ||37||**

This state of Oneness with the Inner Divine is incomprehensible (You can only realise that bliss by reaching there)

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥

**jat paahaaraa Dheeraj suni-aar.**

The path to the SachKhand -Realm of Truth/Purity- within is by working with self-control/discipline and patience/perseverance

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

**ahran mat vayd hathee-aar.**

on our intellect/consciousness with help of Divine Wisdom



**ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥**

**bha-o khalaa agan tap taa-o.**

Keeping self in the Divine Hukam work diligently to internalize/  
implement the Wisdom of the Inner Divine

**ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥**

**bhaaNdaa bhaa-o amrit tit dhaal.**

Only then the nectar of Divine Love seeps into the bowl of our  
consciousness

**ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥**

**gharhee-ai sabad sachee taksaal.**

In the word/wisdom of the Guru keeps on shaping/creating a new  
reformed self within

**ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥**

**jīn ka-o nadar karam tīn kaar.**

Those who are observant of this path of inner growth, absorb in  
the word of the Inner Divine into their actions

**ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥੩੮॥**

**naanak nadree nadar nihaal. ||38||**

And with this divine blessing of transformation they (become the  
image of the Inner Divine) receive the eternal bliss/blossoming  
within



ਸਲੋਕੁ ॥

salok.

This is the second and last Shlok of Jup baani

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

pavan guroo paanee pitaa maataa Dharat mahat.

With every breath, in this body made up of the natural elements

ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥

divas raat du-ay daa-ee daa-i-aa khaylai sagal jagat.

Throughout the different stages of life, our mind creates world of its own (plays within)

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੁਰਿ ॥

chang-aa-ee-aa buri-aa-ee-aa vaachai Dharam hadoor.

It listens/heeds to the Inner Divine and learns the difference between good and bad to realise the right path of life

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੇ ਕੇ ਦੁਰਿ ॥

karmee aapo aapnee kay nayrhai kay door.

Realizes that all my deeds (thoughts, actions) can either take me near to the Inner Divine or far from it. (The Lord never goes anywhere; Always remain constantly within)

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

jinee naam Dhi-aa-i-aa ga-ay maskat ghaal.

Those who focused on the divine Virtues and worked diligently on them

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

naanak tay mukh ujlay kaytee chhutee naal. ||1||

Become radiant/enlightened within, and are liberated/freed from the vices





ਸੋ ਦਰੁ

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

**so dar raag aasaa mehlaa 1**

This shabad is by the first Nanak Ji in Raag Aasa. Title is The place/ seat of the Lord

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

**ik-oNkaar satgur parsaad.**

There is One Lord who's present in all, at all times, whose existence is eternal, and is known/realized through the word/wisdom of the Guru

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

**so dar tayraa kayhaa so ghar kayhaa**

**jit bahi sarab samaalay.**

Leaving ego aside, the mind starts searching/exploring the house/ seat of the Lord within who takes care (guides us) through His Hukam/Directions

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥

**vaajay tayray naad anayk asankhaa**

**kaytay tayray vaavanhaaray.**

Heeding to that Inner Divine our countless thoughts start resonating/exercising the Divine Hukam

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

**kaytay tayray raag paree si-o kahee-ahi**

**kaytay tayray gaavanhaaray.**

The Inner Divine guides us through numerous soft/simple directions from within and our mind humbled with virtues starts singing/ implementing them within





ਗਾਵਨਿ ਤੁਧਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

**gaavan tuDhno pavan paanee baisantar**

**gaavai raajaa Dharam du-aaray.**

Like the whole of outer natural elements that work in sync with natural laws, the mind absorbed in Divine virtues sings/surrenders itself to the Hukam/Law of the Lord inside

ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥

**gaavan tuDhno chit gupat likh jaanan**

**likh likh Dharam beechaaray.**

Such mind sings/works on the hidden side of the inner self to transform it by practicing Divine Hukam (Dharam)

ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥

**gaavan tuDhno eesar barahmaa dayvee**

**sohan tayray sadaa savaaray.**

That enlightened mind always sings/works to beautify the inner self by improving it with the Divine intellect that creates, nourishes and protects the Godly virtues within us

ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

**gaavan tuDhno indar indaraasan baithay**

**dayviti-aa dar naalay.**

Singing/Implementing Divine Hukam, the mind sits on the inner throne of higher consciousness along with the divine virtues (It rules heaven inside)



ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ ॥

**gaavan tuDhno siDh samaaDhee andar**

**gaavan tuDhno saaDh beechaaray.**

Such an enlightened mind sings/attains perfection by contemplating the Divine Wisdom. It keeps on perfecting itself from within by exercising the Divine Hukam

ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ ॥

**gaavan tuDhno jatee satee santokhee**

**gaavan tuDhno veer karaaray.**

Such an enlightened mind sings/exercises the real purity, charity, contentment, and becomes the real warrior continuously fighting with the malice and vices within

ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

**gaavan tuDhno pandit parhan rakheesur**

**jug jug vaydaa naalay.**

An enlightened mind sings/implements the Hukam by studying and contemplating the Divine Wisdom to transform the inner self consistently.

ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥

**gaavan tuDhno mohnee-aa man mohan**

**surag machh pa-i-aalay.**

Singing/Living in the Divine Virtues the totality of such mind is always attracted/devoted to Virtues/goodness



ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

**gaavan tuDhno ratan upaa-ay tayray athsath tirath naalay.**

Singing/executing the Divine Hukam creates the precious gems of Divine Wisdom, and this wisdom becomes the pilgrimage within to wash away the inner malice

ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ ॥

**gaavan tuDhno joDh mahaabal sooraa**

**gaavan tuDhno khaanee chaaray.**

Singing/implementing Divine Hukam the whole of the mind becomes a brave fighter against the vices within.

ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥

**gaavan tuDhno khand mandal barahmandaa**

**kar kar rakhay tayray Dhaaray.**

Singing/Exercising the Divine Hukam all our individual thoughts, their collection, and the entire mind is absorbed in the Law of the Divine

ਸੇਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

**say-ee tuDhno gaavan jo tuDh bhaavan**

**ratay tayray bhagat rasaalay.**

Singing/Heeding to the Divine Hukam we live imbued in Divine love, devotion and in the essence of Divine Virtues

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥

**hor kaytay tuDhno gaavan say mai chit na aavan**

**naanak ki-aa beechaaray.**

Those who sing/heed to the inner Divine don't let ego enter their thoughts. How can I comprehend their virtuous state of mind?



ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

**so-ee so-ee sadaa sach saahib saachaa saachee naa-ee.**

They are always focused on the Inner divine who is eternally present within with its perpetual/unfailing Hukam

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

**hai bhee hosee jaa-ay na jaasee rachnaa jin rachaa-ee.**

They are always immersed in the Inner Divine following who leads to the creation of a truthful/enlightened self

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

**rangee rangee bhaatee kar kar jinsee maa-i-aa jin upaa-ee.**

Due to their focus on the Inner Divine they are saved from the various colors/effects of Maaya/illusions born out of malicious mind

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

**kar kar daykhai keetaa aapnaa ji-o tis dee vadi-aa-ee.**

As they are busy in creating and taking care of such beauty within themselves which really is a blessing of the Lord

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

**jo tis bhaavai so-ee karsee fir hukam na karnaa jaa-ee.**

They do what the Inner Lord likes/wishes. They never try to overrule the voice of the conscience

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥

**so paatisaahu saahaa patisaahib naanak rahan rajaa-ee. ||1||**

Thus by living in accordance with the Inner Divine become the kings of kings (Ruler of their body, mind and consciousness. Free of slavery of vices and temptations)



ਆਸਾ ਮਹਲਾ ੧ ॥

**aasaa mehlaa 1.**

Shabad by the first Nanak Ji in Raag Aasa

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥

**sun vadaa aakhai sabh ko-ay.**

Everyone says God is great just by hearing from others

ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥

**kayvad vadaa deethaa ho-ay.**

but how great you are O Lord! can only be known by realizing you within

ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥

**keemat paa-ay na kahi-aa jaa-ay.**

You cannot be bought/measured for any worldly amount, Nor can be described in words

ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥

**kahnai vaalay tayray rahay samaa-ay. ||1||**

Those who realise you live in Oneness with you

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥

**vaday mayray saahibaa gahir gambheeraa gunee gaheeraa.**

My Lord! you are the ocean of Divine Virtues

ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥

**ko-ay na jaanai tayraa kaytaa kayvad cheeraa. ||1|| rahaa-o.**

No one can ever know the span/reach of your Hukam (The Divine Order)



ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥

sabh surtee mil surat kamaa-ee.

All who try to find the end/extent of the Hukam through all outer thinking

ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥

sabh keemat mil keemat paa-ee.

All who try to assess your glory through outer material amounts

ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥

gi-aanee Dhi-aanee gur gurhaa-ee.

And all those scholars and meditators who claim to be superior by reading/studying books

ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥

kahan na jaa-ee tayree til vadi-aa-ee. ||2||

All of then too can not estimate the vast of your Divine Hukam/Order

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥

sabh sat sabh tap sabh chang-aa-ee-aa.

All the goodness, virtues, hard work someone is putting in towards Divine realization

ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥

siDhaa purkhaa kee-aa vadi-aa-ee-aa.

And all that glory of wisdom to take oneself towards perfection/oneness



ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥

**tuDh vin siDhee kinai na paa-ee-aa.**

All this cannot be achieved without living in (heeding to) your Hukam (The voice of the Inner Divine)

ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥

**karam milai naahee thaak rahaa-ee-aa. ||3||**

One who exercises/internalizes your Hukam (Will) never faces any stop/hurdle in the achievement of Divine virtues/glory

ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥

**aakhan vaalaa ki-aa vaychaaraa.**

One who internalizes/lives in these Divine virtues never becomes helpless/vulnerable

ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥

**siftee bharay tayray bhandaraa.**

Because he/she becomes a storehouse of Virtues within

ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥

**jis too deh tisai ki-aa chaaraa.**

None of the vices can overpower one who gathers such merit from the Inner Divine

ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥

**naanak sach savaaranhaaraa. ||4||2||**

Because the Inner Divine has adorned him/her from within



ਆਸਾ ਮਹਲਾ ੧ ॥

**aasaa mehlaa 1.**

Shabad by first Nanak Ji in Raag Aasa

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

**aakhaa jeevaa visrai mar jaa-o.**

If I internalize the divine Hukam (The inner voice of the Conscience), only then I live. Otherwise I keep on dying in vices

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥

**aakhan a-ukhaa saachaa naa-o.**

But for the malicious mind, it is very difficult to heed/submit to the Inner Divine

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੁਖ ॥

**saachay naam kee laagai bhookh.**

Those who develop the urge to implement/exercise the Hukam in their lives

ਉਤੁ ਭੁਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥

**ut bhookhai khaa-ay chalee-ahi dookh. ||1||**

This urge/hunger makes them eat/follow the Divine Will. And in this way they get rid of inner suffering

ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥

**so ki-o visrai mayree maa-ay.**

O dear intellect of mine! Never ignore the voice of the Inner Divine

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

**saachaa saahib saachai naa-ay. ||1|| rahaa-o.**

The true master who is within guides you with His eternal wisdom/Hukam





ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥

**saachay naam kee til vadi-aa-ee.**

Even a little of the glory of that Divine Hukam/Will

ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥

**aakh thakay keemat nahee paa-ee.**

is so magnificent that our very existence becomes too short to fathom it out

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥

**jay sabh mil kai aakhan paahi.**

Even if we all try to estimate/cognize His glory together

ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥

**vadaa na hovai ghaat na jaa-ay. ||2||**

we cannot reduce His magnificence to words, nor can claim the end to it

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥

**naa oh marai na hovai sog.**

The Lord (and his eternal Hukam) within us never dies out, nor is wrong/regretful ever

ਦੇਦਾ ਰਹੈ ਨ ਚੁਕੈ ਭੋਗੁ ॥

**daydaa rahai na chookai bhog.**

It always guides us with the Divine wisdom from within us. This wondrous inner process never comes to an end

ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥

**gun ayho hor naahee ko-ay.**

This is the biggest virtue of that Inner Divine, which is never to be found in the voices of the malicious mind (vices)



ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥੩॥

naa ko ho-aa naa ko ho-ay. ||3||

There's no other guide like this Inner voice of Conscience. Never ever will be

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥

jayvad aap tayvad tayree daat.

As pure/true it lives within us, so is its exceptional benefaction of Divine virtues

ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥

jin din kar kai keetee raat.

The benefaction/boon of virtues that bring the light (day) of wisdom, and draws a night/end to the ignorance/vices

ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥

khasam visaareh tay kamjaat.

Those who disregard such Inner Lord, they indulge in ignoble acts

ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੩॥

naanak naavai baajh sanaat. ||4||3||

In the absence of divine Virtues they keep on falling low/corrupt



ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

raag goojree mehlaa 4.

Shabad by the fourth Nanak Ji in Raag Gujri

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

har kay jan satgur satpurkhaa bina-o kara-o gur paas.

I pray to you my real companion -the source of Wisdom Satguru

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ

॥੧॥

ham keeray kiram satgur sarnaa-ee

kar da-i-aa naam pargaas. ||1||

I am living despicable in ignorance; Bless me with the light/clarity through Divine Virtues

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੋ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

mayray meet gurdayv mo ka-o raam naam pargaas.

My Guruji! Do enlighten me with the Divine Virtues

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ

॥੧॥ ਰਹਾਉ ॥

gurmat naam mayraa paraan sakhaa-ee

har keerat hamree rahraas. ||1|| rahaa-o.

The virtues obtained through the Guru's wisdom are my real companions, and my real capital/reserve for the ups and downs of the path of life



ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ  
ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥

har jan kay vad bhaag vadayray jin  
har har sarDhaa har pi-aas.

Fortunate are those who have developed the thirst/urge of absorbing in Divine Virtues through the Guru's Wisdom

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ  
ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥

har har naam milai tariptaasahi  
mil sangat gun pargaas. ||2||

They come into contentment through those virtues and continuously work on enlightening themselves in the company of Divine Wisdom

ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ  
ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥

jin har har har ras naam na paa-i-aa  
tay bhaagheen jam paas.

But those who have not developed such thirst are so unfortunate that they are preyed upon by the vices

ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ  
ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

jo satgur saran sangat nahee aa-ay  
Dharig jeevay Dharig jeevaas. ||3||

Those who do not internalize the Divine Wisdom their life keep on living low/despicable



ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ  
ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥

jīn har jan satgur sangat paa-ee  
tin Dhur mastak likhi-aa likhaas.

Those who practice the Guru's wisdom, absorb in Divine Virtues in their consciousness/intellect

ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ  
ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੪॥

Dhan Dhan satsangat jit har ras paa-i-aa  
mil jan naanak naam pargaas. ||4||4||

Blessed is the company of Divine wisdom where we receive Divine Love and Light of Divine Virtues

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

raag goojree mehlā 5.

Shabad (Poetic composition) by the fifth Nanak Ji

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

kaahay ray man chitvahi udam jaa aahar har jee-o pari-aa.

O my mind! Why do you live anxious/worried? The source of life -The Lord- is with you!

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ

ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥੧॥

sail pathar meh jant upaa-ay  
taa kaa rijak aagai kar Dhari-aa. ||1||

He has created creatures in hard rocks and provides them there too



ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥

**mayray maaDha-o jee satsangat milay so tari-aa.**

Those who accompany/follow the Divine Wisdom within, get rid of the ocean of worries/anxieties

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥ ਰਹਾਉ ॥

**gur parsaad param pad paa-i-aa sookay kaasat hari-aa.**

**||1|| rahaa-o.**

Through Guru's wisdom/guidance, we achieve that superior state of Oneness with the Lord within, where all worries/fears transform into faith/peace

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥

**janan pitaa lok sut banitaa ko-ay na kis kee Dhari-aa.**

O dear! No one in this entire creation depends on someone else (other than the Lord) for the sustenance of life

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥

**sir sir rijak sambaaahay thaakur kaahay man bha-o kari-aa. ||2||**

The Lord provides to all; Why are you worried?

ਊਡੇ ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥

**ooday ood aavai sai kosaa tis paachhai bachray chhari-aa.**

Look, the birds fly hundreds of miles leaving behind their young ones

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ

ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥

**tin kavan khalaavai kavan chugaavai**

**man meh simran kari-aa. ||3||**

Remember the Lord who provides for the birds as well as their young ones



ਸਭਿ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥

sabh niDhaan das asat sidhaan thaakur kar tal Dhari-aa.

Realise this from the company of Divine Wisdom that the Lord has already placed all powers and treasures in our hands

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ

ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੫॥

jan naanak bal bal sad bal jaa-ee-ai

tayraa ant na paraavari-aa. ||4||5||

Instead of worrying we must live in gratitude towards the countless bounties

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪

raag aasaa mehlaa 4

This Shabad is by fourth Nanak Ji in Raag Aasa

ਸੋ ਪੁਰਖੁ

so purakh

The title is So Purakh - That Creator Lord

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ik-oNkaar satgur parsaad.

There is One Lord who's present in all, at all times, whose existence is eternal, and is known/realized through the word/wisdom of the Guru

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ

ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥

so purakh niranjan har purakh niranjan

har agmaa agam apaaraa.

The Omnipresent Lord is unblemished, and full of virtues



ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ  
ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥

**sabh Dhi-aavahi sabh Dhi-aavahi tuDh jee**  
**har sachay sirjanhaaraa.**

(So, pray) O Lord! All of the living world is always in your consideration  
(under your watch)

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥

**sabh jee-a tumaaray jee tooN jee-aa kaa daataaraa.**

You have created all and you bless all with all the powers and virtues

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੁਖ ਵਿਸਾਰਣਹਾਰਾ ॥

**har Dhi-aavahu santahu jee sabh dookh visaaranhaaraa.**

O my Dear Senses! Stay focused on the (will of) the Inner Divine.  
Only then you'll get rid of suffering (born out of vices)

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ  
ਵਿਚਾਰਾ ॥੧॥

**har aapay thaakur har aapay sayvak jee**  
**ki-aa naanak jant vichaaraa. ||1||**

That Lord is not separate from His creation. what am I without Him?

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ ॥

**tooN ghat ghat antar sarab nirantar jee**  
**har ayko purakh samaanaa.**

O Lord! You live in all -equally and at all times

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

**ik daatay ik bhaykhaaree jee sabh tayray choj vidaanaa.**

Whatever I see as rich and poor is a wondrous game of yours  
(beyond my comprehension)





ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ  
ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥

tooN aapay daataa aapay bhugtaa jee  
ha-o tuDh bin avar na jaanaa.

You are the Provider, and You yourself live in the receivers - What shall I think of else?

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥

tooN paarbarahm bay-ant bay-ant jee  
tayray ki-aa gun aakh vakhaanaa.

O Lord! You're limitless, and I can never decipher your virtues with my worldly wise intellect

ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ ॥੨॥

jo sayveh jo sayveh tuDh jee  
jan naanak tin kurbaanaa. ||2||

I am a sacrifice to those who serve (live according to) your will

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ  
ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥

har Dhi-aavahi har Dhi-aavahi tuDh jee  
say jan jug meh sukhvaasee.

Those who remember/realise the Lord present in all, live in peace

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ  
ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥

say mukat say mukat bha-ay jin har Dhi-aa-i-aa jee  
tin tootee jam kee faasee.

Because they live free from the vices and break the nooses of all fears/worries born out of those vices



ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ  
ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥

**jin nirbha-o jin har nirbha-o Dhi-aa-i-aa jee**  
**tin kaa bha-o sabh gavaasee.**

Those who heed the fearless Lord within get themselves free from all fears

ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ  
ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥

**jin sayvi-aa jin sayvi-aa mayraa har jee**  
**tay har har roop samaasee.**

Those who serve (follow) the Inner Divine become one with the Lord

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ  
ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥੩॥

**say Dhan say Dhan jin har Dhi-aa-i-aa jee**  
**jan naanak tin bal jaasee. ||3||**

Blessed are those who live in accordance with the Inner Divine.

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥

**tayree bhagat tayree bhagat bhandaar jee**  
**bharay bi-ant bay-antaa.**

O Lord! Living in your devotion (heeding to the Inner Divine) one gets blessed with treasures of Divine Virtues



ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ ॥

**tayray bhagat tayray bhagat salaahan tuDh jee  
har anik anayk anantaa.**

Although many claim to be True devotees and may praise you in words

ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ  
ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥

**tayree anik tayree anik karahi har poojaa jee  
tap taapeh jaapeh bay-antaa.**

Many are those who worship you in different ways and exercise tough rituals outwardly

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ  
ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥

**tayray anayk tayray anayk parheh baho simrit saasat jee  
kar kiri-aa khat karam karantaa.**

Many are those who read religious scriptures and follow all outer religious practices

ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ  
ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥੪॥

**say bhagat say bhagat bhalay jan naanak jee  
jo bhaaveh mayray har bhagvantaa. ||4||**

But, only those are the true devotees who please you (by living according to your Hukam/will)



ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ  
ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

**toon aad purakh aprampar kartaa jee**  
**tuDh jayvad avar na ko-ee.**

O Lord! You're our beginning, our Creator. No one equals you.

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ ॥

**toon jug jug ayko sadaa sadaa toon ayko jee**  
**toon nihchal kartaa so-ee.**

O Creator Lord! I must realise that you create all and lives in all equally

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥

**tuDh aapay bhaavai so-ee vartai jee**  
**toon aapay karahi so ho-ee.**

Whatever pleases you, only that should happen within me (I must surrender only to it). Only that should happen through me what you want from me

ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ  
ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ ॥

**tuDh aapay sarisat sabh upaa-ee jee**  
**tuDh aapay siraj sabh go-ee.**

I must realise that it is your Hukam/will that creates and ends the whole creation inside me and outside too



ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ

ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੇਈ ॥੫॥੧॥

jan naanak gun gaavai kartay kay jee

jo sabhsai kaa jaano-ee. ||5||1||

I must internalize this virtue that you do whatever is best for all

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlaa 4.

Shabad by fourth Nanak Ji in Raag Aasa

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

toon kartaa sachiaar maidaa saaN-ee.

O Creator of all! You're my master Lord

ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

jo ta-o bhaavai so-ee theesee

jo tooN deh so-ee ha-o paa-ee. ||1|| rahaa-o.

Bless me with this understanding that whatever pleases you should transpire in me. What you give me (the wisdom/directions) from within, I should receive/implement in my life

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥

sabh tayree tooN sabhnee Dhi-aa-i-aa.

All this creation is yours O lord! And you take care of all (You guide all towards a truthful life)

ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

jis no kir paa karahi tin naam ratan paa-i-aa.

Those who receive/achieve the precious wealth of Divine Virtues, it is the blessing of your Divine Hukam (voice within them)



ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥

**gurmukh laaDhaa manmukh gavaa-i-aa.**

Those who heed the Guru's words receive this treasure, and those who followed the worldly wise mind do lose everything (internally)

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥

**tuDh aap vichhorhi-aa aap milaa-i-aa. ||1||**

Those who follow the malicious mind separate themselves from you O Lord! Those who heed the Guru's wisdom merge into you

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥

**tooN daree-aa-o sabh tujh hee maahi.**

You are the source of all virtues and peace

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥

**tujh bin doojaa ko-ee naahi.**

There is none other than you who can provide such bounties

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥

**jee-a jant sabh tayraa khayl.**

The whole of the living world plays/lives in your Hukam/will

ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥

**vijog mil vichhurhi-aa sanjogee mayl. ||2||**

Those who deny your will suffer separation from the Inner Lord. Those heed to the Hukam merge into you

ਜਿਸ ਨੋ ਤੂੰ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥

**jis no too jaanaa-ihī so-ee jan jaanai.**

Only they can realise this who have become one with you by living in your Divine Will



ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥

har gun sad hee aakh vakhaanai.

And exercise/internalize Divine Virtues always.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖ ਪਾਇਆ ॥

jin har sayvi-aa tin sukh paa-i-aa.

Those who serve/internalize the Hukam/Order of the inner Divine, live in peace

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

sehjay hee har naam samaa-i-aa. ||3||

They receive tranquility by heeding the Divine Wisdom, and live absorbed in the Divine Virtues

ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥

too aapay kartaa tayraa kee-aa sabh ho-ay.

Dear Lord! You are the creator/doer within us. Everything (all our capacities/powers) are by virtue of your creation

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

tuDh bin doojaa avar na ko-ay.

Without you no one else is capable of creating anything within us.

ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥

too kar kar vaykheh jaaneh so-ay.

Only that mind realises you that heeds to your will finding you within

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

jan naanak gurmukh pargat ho-ay. ||4||2||

By submitting to Guru's wisdom the mind discovers you within



ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

Shabad by first Nanak Ji in Raag Aasa

ਤਿਤੁ ਸਰਵਰਤੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

tit saravrarhai bha-eelay nivaasaa

paanee paavak tineh kee-aa.

We live burning in the fire of unending desires/vices

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥੧॥

pankaj moh pag nahee chaalai

ham daykhaa tah doobee-alay. ||1||

And we are so stuck in the attachments to these vices/desires that we can't move out of them. Instead, we keep on drowning in them

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥

man ayk na chaytas moorh manaa.

O my Dear Mind! You're a fool to not focus on the Lord (Not implementing the instructions of the Inner Divine)

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥

har bisrat tayray gun gali-aa. ||1|| rahaa-o.

Remember, you'll lose whatever good you have with you when you neglect the Inner Divine

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥

naa ha-o jatee satee nahee parhi-aa

moorakh mugDhaa janam bha-i-aa.

(To get rid of the fire of vices, pray) O Lord! I am neither a saint nor a scholar. I have been a fool (indulge in vices) throughout my life





ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ  
ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੩॥

paranvat naanak tin kee sarnaa  
jin too naahee veesri-aa. ||2||3||

I pray you to provide me the company of those Divine Virtues under whose guidance/lead I may never forget you (and your divine Hukam)

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

Shabad by the Fifth Nanak Ji in Raag Aasa

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

bha-ee paraapat maanukh dayhuree-aa.

O Dear Mind! This human body that you have got is enough for all outer activities. (efforts and achievements)

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

gobind milan kee ih tayree baree-aa.

But this is the opportunity for you to be one with the Inner Lord (to live life beautifully/purposefully)

ਅਵਰਿ ਕਾਜ ਤੇਰੇ ਕਿਤੇ ਨ ਕਾਮ ॥

avar kaaj tayrai kitai na kaam.

No outer rituals can be helpful in getting rid of the inner sufferings born out of vices within

ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

mil saaDhsangat bhaj kayval naam. ||1||

Internalize only Divine Virtues in the company of Guru (Divine Wisdom)



**ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥**

**saraNjaam laag bhavjal taran kai.**

Prepare yourself to swim across the vast ocean of vices within

**ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥**

**janam baritha jaat rang maa-i-aa kai. ||1|| rahaa-o.**

You are wasting your life/time indulged only in the illusions of outer pleasures and pains

**ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥**

**jap tap sanjam Dharam na kamaa-i-aa.**

(Pray to the Lord) I haven't practiced any meditation, hardships or religious disciplines O Lord!

**ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥**

**sayvaa saaDh na jaani-aa har raa-i-aa.**

Nor did I internalize Virtues in the company of the good

**ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥**

**kaho naanak ham neech karammaa.**

I commit to heinous/disgraceful acts indulged in vices

**ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥**

**saran paray kee raakho sarmaa. ||2||4||**

Only in your refuge (complete submission to the Inner Divine) can I save my honor





## ਸੋਹਿਲਾ

sohilaa

The name of this Composition/Baani is Sohela. Sohila means The songs of appreciation

ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧

raag ga-orhee deepkee mehlaa 1

Shabad/Poetic composition by the first Guru Ji in Raag Gauri Deepki

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ik-oNkaar satgur porsaad.

There is One Lord who's present in all, at all times, whose existence is eternal, and is known/realized through the word/wisdom of the Guru

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥

jai ghar keerat aakhee-ai kartay kaa ho-ay beechaaro.

The state of mind in which you can understand the glory of the Lord

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੋ ॥੧॥

tit ghar gaavhu sohilaa sivrihu sirjanhaaro. ||1||

Stay focused in that state of mind to sing/internalize the glories/gratitude of the Lord

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥

tum gaavhu mayray nirbha-o kaa sohilaa.

Dear Mind! Sing/exercise the divine Virtues of fearlessness

ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

ha-o vaaree jit sohilai sadaa sukh ho-ay. ||1|| rahaa-o.

Internalizing these virtues brings eternal bliss/peace



ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥

**nit nit jee-arhay samaalee-an daykhaigaa dayvanhaar.**

The True Lord takes care of you (always supports you), and will be with you forever

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੨॥

**tayray daanai keemat naa pavai tis daatay kavan sumaar. ||2||**

The worldly wisdom cannot afford/provide any good to get rid of fears, but the submission to the Divine Hukam/Will has all powers to do so

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥

**sambat saahaa likhi-aa mil kar paavhu tayl.**

Like all preparations start once the date/time of marriage is fixed, similarly, you (O Mind!) fix the target of merging in the Inner Divine, and start preparing for it by absorbing divine Virtues

ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥

**dayh sajan aseesrhee-aa ji-o hovai saahib si-o mayl.**

**||3||**

An take in the blessings/teachings of the Guru through which you can meet (be one) with the Lord within

ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ ॥

**ghar ghar ayho paahuchaa sad-rhay nit pavann.**

To all the states of your consciousness spread the eternal message of the voice of the Inner Divine/Conscience

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥

**sadhanhaaraa simree-ai naanak say dih aavann. ||4||1||**

And when you'll focus on this voice/will of the Lord from within the day/time of that Divine Union will come



ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

**raag aasaa mehlaa 1.**

Shabad by the first Nanak Ji in Raag Aasa

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

**chhi-a ghar chhi-a gur chhi-a updays.**

Although in the outer world, there are different schools of thought, their own Gurus/Teachers, and their different messages

ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥੧॥

**gur gur ayko vays anayk. ||1||**

But within us, there is only one True Lord who in different ways through His Divine Hukam leads us to righteousness

ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥

**baabaa jai ghar kartay keerat ho-ay.**

The state of mind in which we can sing/submit to the Lord's will

ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥੧॥ ਰਹਾਉ ॥

**so ghar raakh vadaa-ee to-ay. ||1|| rahaa-o.**

We must preserve that state (Stay submitted and focused). This is the real virtue

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਬਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥

**visu-ay chasi-aa gharhee-aa pahraa**

**thitee vaaree maahu ho-aa.**

Like in outer creation, the movement of the Sun has given us different lengths of time

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥

**sooraj ayko rut anayk.**

The position of the Sun also brings different seasons



**ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥**

**naanak kartay kay kaytay vays.**

Similarly, the One Creator Lord within us guides us in different ways in our consciousness. (We need to sit within to contemplate on Him)

**ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥**

**raag Dhanaasree mehlaa 1.**

Shabad by the first Nanak ji in Raag Dhanaasri

**ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥**

**gagan mai thaal rav chand deepak banay  
taarika mandal janak motee.**

When I look at the Sun, Moon, and the Stars

**ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥੧॥**  
**Dhoop mal-aanlo pavan chavro karay  
sagal banraa-ay foolant jotee. ||1||**

And feel the fragrant wind from the mountains, the trees, and the nature filled with flowers, I must ask myself

**ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥**

**kaisee aartee ho-ay. bhav khandnaa tayree aartee.**

That How can I worship you, O Lord! (Your worship is not dependent on some ritualistic plates with lamps, flowers, pearls, incense sticks, fans etc.)



ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

**anhataa sabad vaajant bhayree. ||1|| rahaa-o.**

The melodious music of the Divine Hukam/Order resonates throughout the creation -in and outside me. (Your worship does not depend on any outer music/instrument)

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ

ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥

**sahas tav nain nan nain heh tohi ka-o**

**sahas moorat nanaa ayk tohee.**

All these thousands of eyes and faces around me are yours, O Lord! Yet you don't have any specific face or set of eyes which I should worship

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ

ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥

**sahas pad bimal nan ayk pad ganDh bin**

**sahas tav ganDh iv chalat mohee. ||2||**

All these thousands of feet are yours, O Lord! and yet no specific feet which I should worship. All these thousands of smells around me are yours, O Lord! Yet there's no specific fragrance that I should use to please you.

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

**sabh meh jot jot hai so-ay.**

All around me contain the light of the same Lord





ਤਿਸ ਦੇ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

**tis dai chaanan sabh meh chaanan ho-ay.**

For all are alive/illuminated because of the presence of the same Lord in them. (Then how can I consider him separate and worship him separately?)

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥

**gur saakhee jot pargat ho-ay.**

Through the wisdom of the Guru, we realise the Divine Light within us

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

**jo tis bhaavai so aartee ho-ay. ||3||**

And after such realization when we start doing what pleases the Inner Divine - this is the real Worship

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਗੀ ਪਿਆਸਾ ॥

**har charan kaval makrand lobhit mano**

**andino mohi aahee pi-aasaa.**

Through Guru's wisdom when I develop the thirst/urge to submit to the Inner Divine

ਕਿਰਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ

ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੪॥੩॥

**kirpaa jal deh naanak saaring ka-o**

**ho-ay jaa tay tayrai naa-ay vaasaa. ||4||3||**

Only then my mind receives the nectar of Divine Wisdom with which I merge in the Lord within



ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

raag ga-orhee poorbee mehlaa 4.

Shabad by the fourth Nanak ji in Raag Gauri Poorabi

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥

kaam karoDh nagar baho bhari-aa

mil saaDhoo khandal khanda hay.

The only way to destroy the heaps of vices like lust and anger within us is by internalizing/practicing Guru's wisdom

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ

ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥

poorab likhat likhay gur paa-i-aa

man har liv mandal mandaa hay. ||1||

All those evil thoughts already written/engraved on our minds wash away when Guru's wisdom is poured/absorbed in. And doing this our mind rises up in Divine Love

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥

kar saaDhoo anjulee pun vadaa hay.

Dear Mind! Fold your hands (Go humble) to Guru -the source of Divine Wisdom- to know the way to get rid of vices

ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

kar dand-ut pun vadaa hay. ||1|| rahaa-o.

Submit completely to the Guru's wisdom. This is the biggest virtue.



ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥

saakat har ras saad na jaani-aa

tin antar ha-umai kandaa hay.

A mind engrossed in vices doesn't know Divine Love, and instead has a big ego

ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ

ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥

ji-o ji-o chaleh chubhai dukh paavahi

jamkaal saheh sir dandaa hay. ||2||

This thorn of Ego pinches at each step of life and brings suffering. In Ego such mind is continuously beaten up by the fears born out of vices

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ

ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥

har jan har har naam samaanay

dukh janam maran bhav khanda hay.

The lovers of the Divine live absorbed in Divine Virtues and they get rid of the daily deaths/suffering brought upon by Ego

ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥

abhinaasee purakh paa-i-aa parmaysar

baho sobh khand barahmandaa hay. ||3||

They merge into the eternal Lord within who fills them up with real glory/beauty



ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥

**ham gareeb maskeen parabh tayray**

**har raakh raakh vad vadaa hay.**

(To get rid of that ego, pray) I am too small/empty (of goodness) from within, O Lord!

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ

ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥

**jan naanak naam aDhaar tayk hai**

**har naamay hee sukh mandaa hay. ||4||4||**

I only have the support of your Divine Virtues that can bring eternal joy/peace within

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

**raag ga-orhee poorbee mehlaa 5.**

Shabad by the fifth Nanak Ji in Raag Gauri Purabi

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥

**kara-o baynantee sunhu mayray meetaa**

**sant tahal kee baylaa.**

O Dear Mind! I request you to realise that this the time for you to serve (heed to) the Guru

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥

**eehaa khaat chalhu har laahaa aagai basan suhaylaa. ||1||**

If you earn/internalize the Guru's wisdom now you can live easily ahead (in all circumstances)



ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥

ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

a-oDh ghatai dinas rainaaray.

man gur mil kaaj savaaray. ||1|| rahaa-o.

With every passing day and night, your life passes by. Meet (submit yourself to) the Guru to fulfill your purpose of life

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥

ih sansaar bikaar sansay meh tari-o barahm gi-aanee.

Vices have made us fill our lives with fears and worries. The only way out is by implementing the Divine Wisdom

ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ

ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥੨॥

jisahi jagaa-ay pee-aavai ih ras

akath kathaa tin jaanee. ||2||

This wisdom wakes you up from the slumber of vices, fills you with divine love, and shows you the path to meet the Lord within you

ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥

jaa ka-o aa-ay so-ee bihaajhahu

har gur tay maneh basayraa.

Earn/Realise the purpose for which you have come to the Guru. Absorb in love for the Divine through Guru's wisdom

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੩॥

nij ghar mahal paavhu sukh sehjay

bahur na ho-igo fayraa. ||3||

You'll find the palace/seat of peace within you. And you won't wander in further search for happiness



ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥

**antarjaamee purakh biDhaatay sarDhaa man kee pooray.**

(For such happiness, pray) You know all that happens within me, O Lord! Kindly grant my wish

ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥੪॥੫॥

**naanak daas ihai sukh maagai mo ka-o kar santan kee  
Dhooray. ||4||5||**

All I ask in the name of happiness is that I must completely submit myself to the wisdom/guidance of the true Guru.





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Email us at [allisone1469@gmail.com](mailto:allisone1469@gmail.com)