

A Guide to
Spiritual Awakening



All is One

JUP, SODHAR, SOHILA
ENGLISH

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INTRODUCTION

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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



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

ikOankaar sat naam karataa purakh nirabhau niravair akaal
moorat ajoonee saibha(n) gur prasaadh ||

"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 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 God with these Virtues.
2. As God 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.

ੴ

ikOankaar

One God 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 God 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

karataa purakh

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



ਨਿਰਭਉ

nirabhau

Neither does he fear nor instill fear.

ਨਿਰਵੈਰੁ

niravair

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

ajoonee

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

ਸੈਭੰ

saibha(n)

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



ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

gur prasaadh ॥

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

॥ 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॥

aadh sach jugaadh 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 - God 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 hoviee je 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 hoviee je lai 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 ॥

bhukhiala bhukh na utaree je ba(n)naa pureeaa 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 siaanapaa lakh hoh 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 sachiaaraa hoieeai kiv kooRai 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 rajaiee chalanaa naanak likhiala 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 ॥

hukamee hovan aakaar hukam na kahiala jaaiee ||

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 ॥

hukamee hovan jeeaa hukam milai vaddialaiee ||

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 ॥

hukamee utam neech hukam likh dhukh sukh paie'eeh ||

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 ॥

eikanaa hukamee bakhasees ik hukamee sadhaa

bhavaie'eeh ||

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 ਹੁਕਮ ਨ ਕੋਇ ॥

hukamai a(n)dhar sabh ko baahar hukam na koi ||

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

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

naanak hukamai je bujhai ta haumai kahai na koi ||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 God/Conscience receive the Divine power within, and their lives reflect that Divine force

ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥

gaavai ko dhaat 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 vaddiaaieeaa chaar ||

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



ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥

gaavai ko vidhiaa vikham veechaar ||

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

ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹੁ ॥

gaavai ko saaj kare tan kheh ||

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 ਦੇਹੁ ॥

gaavai ko jeea lai fir dheh ||

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 dhisai dhoor ||

They realise the Lord within who was considered far away

ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

gaavai ko vekhai haadharaa hadhoor ||

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

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥

kathanaa 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 ॥

dhedhaa dhe laidhe thak paeh ||

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 juga(n)tar khaahee khaeh ||

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

ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥

hukamee hukam chalaae raahu ||

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

ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

naanak vighasai veparavaahu ||3||

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

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥

saachaa saahib saach nai bhaakhiaa bhaau apaar ||

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

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

aakheh ma(n)geh dheh dheh dhaat kare dhaataar ॥

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

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥

fer k agai rakheeaai jit dhisai dharabaar ॥

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

ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

muhau k bolan boleaaai jit sun dhare piaar ॥

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 ॥

a(n)mirat velaa sach naau vaddiaaiee veechaar ॥

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

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥

karamee aavai kapaRaa nadharee mokh dhuaar ॥

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

ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

naanak evai jaaneeaaai sabh aape sachiaar ॥4॥

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



ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥

thaapiaa na jai keetaa na hoi ||

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

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥

aape aap nira(n)jan soi ||

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

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥

jin seviaa tin paiaa maan ||

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

ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥

naanak gaaveeaaai 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 ॥

gaaveeaaai suneeaaai man rakheeaaai bhaau ||

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

ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

dhukh parahar sukh ghar lai jai ||

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 naadha(n) gurmukh vedha(n) gurmukh rahiaa
samaiee ||*

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

ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

gur ieesar gur gorakh baramaa gur paarabatee maiee ||

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 ॥

je hau jaanaa aakhaa naahee kahanaa kathan na jaiee ||

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 dheh bujhaiee ||

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

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

sabhanaa jeeaa kaa ik dhaataa so mai visar na jaiee ||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 ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥

teerath naavaa je tis bhaavaa vin bhaane k nai 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 ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥

jetee sirath upaiee vekhaa vin karamaa k milai liee ॥

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 je 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 dheh bujhaiee ॥

So we must ask for this understanding from the Guru within

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

sabhanaa jeeaa kaa ik dhaataa so mai visar na jaiiee ॥੬॥

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 ਦਸੂਣੀ ਹੋਇ ॥

je jug chaare aarajaa hor dhasoonee hoi ||

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 kha(n)ddaa vich jaaneeai naal chalai sabh koi ||

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 ॥

cha(n)gaa naau rakhai kai jas keerat jag lei ||

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 ॥

je tis nadhar na aaviee ta vaat na puchhai ke ||

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 a(n)ddhar keeT kar dhosee dhos dhare ||

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



ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥

naanak niragun gun kare gunava(n)tiaa gun dhe ||

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॥

tehaa koi na sujhiee j tis gun koi kare ||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 ॥

suniaai 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 ॥

suniaai 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 ॥

suniaai dheep loa 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 ॥

suniaai poh 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 bhagataa sadhaa vigaas ||

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

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥੬

suniaai dhookh 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 ॥

suniaai ieesar baramaa i(n)dh ||

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 ॥

suniaai mukh saalaahan ma(n)dh ||

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



ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥

suniaai jog jugat tan bhedh ||

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

ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥

suniaai saasat simirat vedh ||

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

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagataa sadhaa vigaas ||

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

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

suniaai dhookh paap kaa naas ||9||

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 ॥

suniaai sat sa(n)tokh giaan ||

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

ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

suniaai aThasaTh kaa isanaan ||

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



ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥

suniaai paR paR paaveh 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 ॥

suniaai laagai sahaj dhiaan ||

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

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagataa sadhaa vigaas ||

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

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

suniaai dhookh 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 ॥

suniaai saraa gunaa ke gaeh ||

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

ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

suniaai sekh peer paatisaeh ||

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



ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥

suniaai a(n)dhe paaveh raahu ||

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

ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

suniaai haath hovai asagaahu ||

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

ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

naanak bhagataa sadhaa vigaas ||

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

ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

suniaai dhookh 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 ॥

ma(n)ne kee gat kahee na jai ||

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

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

je ko kahai pichhai pachhutai ||

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



ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥

kaagadh kalam na likhanahaar ||

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

ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥

ma(n)ne kaa beh 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 nira(n)jan hoi ||

The message of the Inner divine is so pious

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

je ko ma(n)n jaanai man koi ||12||

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

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥

ma(n)nai surat hovai man budh ||

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

ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥

ma(n)nai sagal bhavan kee sudh ||

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



ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥

ma(n)nai muh choTaa naa khai ||

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

ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥

ma(n)nai jam kai saath na jai ||

Accepting the Divine Hukam we leave the companionship of
vices

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

aisaa naam nira(n)jan hoi ||

The message of the Inner divine is so pious

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

je ko ma(n)n jaanai man koi ||13||

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

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥

ma(n)nai maarag Thaaak na pai ||

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

ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥

ma(n)nai pat siau paragaT jai ||

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



ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥

ma(n)nai mag na chalai pa(n)th ॥

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

ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥

ma(n)nai dharam setee sanaba(n)dh ॥

Accepting the Inner Divine we establish relationships with
righteousness within

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

aaisaa naam nira(n)jan hoi ॥

The message of the Inner divine is so pious

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

je ko ma(n)n jaanai man koi ॥14॥

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

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥

ma(n)nai paaveh mokh dhuaar ॥

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

ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥

ma(n)nai paravaarai saadhaar ॥

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



ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥

ma(n)nai tarai taare 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 ॥

ma(n)nai naanak bhavah na bhikh ||

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

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥

aisaa naam nira(n)jan hoi ||

The message of the Inner divine is so pious

ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

je ko ma(n)n jaanai man koi ||15||

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

ਪੰਚ ਪਰਵਾਣੁ ਪੰਚ ਪਰਧਾਨੁ ॥

pa(n)ch paravaan pa(n)ch paradhaan ||

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 ॥

pa(n)che paaveh dharageh 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 ॥

pa(n)che soheh dhar 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 ॥

pa(n)chaa kaa gur ek dhiaan ||

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

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥

je ko kahai karai veechaar ||

Whosoever practices/internalizes the Divine Hukam

ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

karate kai karanai naahee sumaar ||

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

ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥

dhauul dharam dhiaa 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 ॥

sa(n)tokh thaap rakhiaa 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 ॥

je 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 ॥

dhavalai upar ketaa 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 ॥

dharatee 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 te 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 ॥

jeea jaat ra(n)gaa ke naav ||

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

ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥

sabhanaa likhiaa vuRee kalaam ||

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

ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥

eh lekhaa likh jaanai koi ||

Whosoever learns how to bring this change within

ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥

lekhaa likhiaa ketaa hoi ||

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

ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥

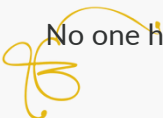
ketaa taan suaalih roop ||

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

ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ ॥

ketee dhaat jaanai kauan 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 pasaau eko kavaau ||

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 te hoe lakh dhareeaaau ||

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

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

kudharat kavan kahaa veechaar ||

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

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaariaa na jaavaa ek vaar ||

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

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tudh bhaavai saiee 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 sadhaa salaamat nira(n)kaar ||16||

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



ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥

asa(n)kh jap asa(n)kh bhaau ||

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 ॥

asa(n)kh poojaa asa(n)kh tap taau ||

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 ॥

asa(n)kh gara(n)th mukh vedh paaTh ||

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

ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਿ ਉਦਾਸ ॥

asa(n)kh jog man raheh udhaas ||

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

ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥

asa(n)kh bhagat gun giaan veechaar

I have limitless ability to realise and implement Divine Virtues



ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥

asa(n)kh satee asa(n)kh dhaataar ॥

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

ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥

asa(n)kh soor muh bhakh saar ॥

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

ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥

asa(n)kh mon liv lai 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 ॥

kudharat kavan kahaa veechaar ॥

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

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaariaa na jaavaa ek vaar ॥

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

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tudh bhaavai saiee 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 sadhaa salaamat nira(n)kaar ||17||

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

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥

asa(n)kh moorakh a(n)dh ghor ||

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

ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥

asa(n)kh chor haraamakhor ||

Within me, there are countless habits of cheating/stealing

ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥

asa(n)kh amar kar jaeh jor ||

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

ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥

asa(n)kh galavadd hatiaa kamaeh ||

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

ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥

asa(n)kh paapee paap kar jaeh ||

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



ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥

asa(n)kh kooRiaar kooRe firaeh ||

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

ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥

asa(n)kh malechh mal bhakh khaeh ||

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

ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥

asa(n)kh ni(n)dhak sir kareh 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 ॥

vaariaa na jaavaa ek vaar ||

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



ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥

jo tudh bhaavai saiee 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 sadhaa salaamat nira(n)kaar ||18||

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

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥

asa(n)kh naav asa(n)kh 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 ॥

aga(n)m aga(n)m asa(n)kh loa ||

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

ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

asa(n)kh kaheh sir bhaar hoi ||

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



ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥

akharee naam akharee saalaeh ॥

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

ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

akharee giaan geet gun gaeh ॥

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

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥

akharee likhan bolan baan ॥

The enlightened mind practices the good constructive
thoughts

ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

akharaa sir sa(n)jog vakhaan ॥

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

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥

jini eh likhe tis sir naeh ॥

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 furamaae tiv tiv paeh ॥

As it exercises Divine virtues it receives more virtues

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥

jetaa keetaa tetaa naau ॥

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 thaau ॥

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

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥

vin naavai naahee ko thaau ॥

Such marvelous is the nature/efficacy of the Inner Divine

ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

vaariaa na jaavaa ek 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 saiee 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 sadhaa salaamat nira(n)kaar ||19||

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

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥

bhareeaaai hath pair tan dheh ||

When our body gets dirty

ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥

paanee dhotai utaras kheh ||

We wash it away with water

ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥

moot paleetee kapaR hoi ||

When the clothes get dirty

ਦੇ ਸਾਬੁਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

dhe saaboon lieeaaai oh dhoi ||

We wash them with soap

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥

bhareeaaai mat paapaa kai sa(n)g ||

My mind-intellect is filled with malice

ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥

oh dhopai naavai kai ra(n)g ||

This malice goes away only by heeding to the Inner Divine



ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥

pu(n)nee paapee aakhan naeh ||

We can not be good or bad by mere talks

ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥

kar kar karanaa likh lai jaahu ||

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

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥

aape beej aape 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 hukamee aavahu jaahu ||20||

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

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥

teerath tap dhiaa dhat dhaan ||

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

ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥

je ko paavai til kaa maan ||

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



ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥

suniaa ma(n)niaa man keetaa bhaau ||

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

ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

a(n)taragat teerath mal naau ||

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 tere mai naahee koi ||

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

ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥

vin gun keete bhagat na hoi ||

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 ॥

suasat aath baanee baramaau ||

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 sadhaa man chaau ||

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

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

kavanu su velaa 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 s rutee maahu kavan jit hoaa aakaar ||

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

ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥

vel na paieeaa pa(n)ddatee j hovai lekh 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 paio kaadheeaha j likhan lekh 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 koiee ॥

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 karataa siraThee kau saaje aape jaanai soiee ॥

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 saalaahiee kiau varaneee 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 dhoo ik siaanaa ॥

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 ॥

vaddaa saahib vaddee naiee 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 je ko aapau jaanai agai giaa 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

ੳੳਕ ੳੳਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥

oRak oRak bhaal thake vedh 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 aThaareh kahan katebaa 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 ॥

lekhaa hoi ta likheeaai lekhai hoi 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 vaddaa aakheeaai aape 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 ॥

saalaahee saalaeh etee surat na paieeaa ||

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

ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

nadheea atai vaeh paveh samu(n)dh na jaane'eeh ||

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 ॥

samu(n)dh saeh sulataan girahaa setee maal dhan ||

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



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

keeRee tul na hovanee je tis manahu na veesareh ||23||

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

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥

a(n)t na sifatee kahan na a(n)t ||

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

ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

a(n)t na karanai dhen na a(n)t ||

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

ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥

a(n)t na vekhan sunan na a(n)t ||

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

ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥

a(n)t na jaapai kias man ma(n)t ||

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



ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥

a(n)t na jaapai keetaa aakaar ||

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

ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥

a(n)t 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 ॥

a(n)t kaaran kete bilalaeh ||

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 ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥

taa ke a(n)t na paae jaeh ||

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

ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥

eh a(n)t na jaanai koi ||

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



ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

bahutaa kaheeaai bahutaa hoi ॥

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

ਵਡਾ ਸਾਹਿਬ ਉਚਾ ਥਾਉ ॥

vaddaa saahib uoochaa thaaui ॥

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

ਉਚੇ ਉਪਰਿ ਉਚਾ ਨਾਉ ॥

uooche upar uoochaa naau ॥

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

ਏਵਡੁ ਉਚਾ ਹੋਵੈ ਕੋਇ ॥

evadd uoochaa hovai koi ॥

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

ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥

tis uooche kau jaanai soi ॥

I recognize and merge into the Divine within



ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥

jevadd 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 nadharee karamee dhaat ॥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 likhiala naa jai ॥

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

ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥

vaddaa dhaataa til na tamai ॥

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 ॥

kete ma(n)geh 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 ॥

ketiaa ganat nahee veechaar ॥

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

ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

kete khap tuTeh vekaar ॥

Their strong determination makes countless vices give up

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥

kete lai lai mukar paeh ॥

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

ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

kete moorakh khaahee khaeh ॥

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

ਕੇਤਿਆ ਦੁਖ ਭੂਖ ਸਦ ਮਾਰ ॥

ketiaa dhookh bhookh sadh 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 ॥

eh bh dhaat teree dhaataar ॥

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

ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥

ba(n)dh khalaasee bhaanai hoi ॥

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 koi ॥

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

ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥

je ko khaik aakhan pai ॥

If some negativity tries to come from in or out

ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥

oh jaanai jeteeaa muh khai ॥

It faces strong resistance from the determined/virtuous
mind

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥

aape jaanai aape dheI ॥

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



ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥

aakheh s bh keiee kei ||

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

ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥

jis no bakhase sifat saalaeh ||

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

ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

naanak paatisaahae 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 vaapaare'e amul bha(n)ddaar ||

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



ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥

amul aaveh amul lai jaeh ||

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 bhai amulaa samaeh ||

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 dheebaana ||

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 paravaana ||

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 bakhasees amul neesaana ||

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 furamaan ॥

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

ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥

amulo amul aakhiaa na jai ॥

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 rahe liv lai ॥

Numerous are those who try to achieve everything by mere words

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥

aakheh vedh paaTh puraan ॥

Numerous talkers wrote huge amounts of wisdom in texts

ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥

aakheh paRe kareh vakhiaan ॥

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



ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦੁ ॥

aakheh baramē aakheh i(n)dh ||

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

ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦੁ ॥

aakheh gopee tai govi(n)dh ||

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

ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧੁ ॥

aakheh ieesar aakheh sidh ||

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

ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧੁ ॥

aakheh kete keete budh ||

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

ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵੁ ॥

aakheh dhaanav aakheh dhev ||

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

ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵੁ ॥

aakheh sur nar mun jan sev ||

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



ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥

kete aakheh aakhan paeh ॥

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

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥

kete keh keh uTh uTh jaeh ॥

And most spend their entire lives in such empty talk

ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥

ete keete hor kareh ॥

There may come more who claim the same way

ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥

taa aakh na sakeh keiee kei ॥

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

ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥

jevadd bhaavai tevadd hoi ॥

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 soi ॥

This is the way how you realise the Divine Self



ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾੜੁ ॥

je ko aakhai boluvigaaR ||

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 likheesai 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 ਦੁਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

so dhar kehaa so ghar kehaa jit beh sarab samaale ||

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 ॥

vaaje naadh anek asa(n)khaa kete vaavanahaare ||

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

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

kete raag paree siau kaheean kete gaavanahaare ||

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 ॥

gaaveh tuhano paun paanee baisa(n)tar gaavai raajaa dharam
dhuaare ॥

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 ॥

gaaveh chit gupat likh jaaneh likh likh dharam veechaare ॥

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 ॥

gaaveh ieesar baramaa dhevee sohan sadhaa savaare ॥

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 ॥

gaaveh i(n)dh idhaasan baiThe dhevatiaa dhar naale ॥

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 ॥

gaaveh sidh samaadhee a(n)dhar gaavan saadh vichaare ॥

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 sa(n)tokhee gaaveh veer karaare ॥

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 pa(n)ddit paRan rakheesar jug jug vedhaa naale ॥

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 ॥

gaaveh mohaneeaa man mohan suragaa machh piaale ॥

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 upaae tere aThasaTh teerath naale ॥

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 ॥

gaaveh jodh mahaabal sooraa gaaveh khaanee chaare ||

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 ॥

gaaveh kha(n)dd ma(n)ddal varabha(n)ddaa kar kar rakhe
dhaare ||

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 ॥**

seiee tudhuno gaaveh jo tudh bhaavan rate tere bhagat
rasaale ||

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 kete gaavan se mai chit na aavan naanak kiaa veechaare ||

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 ॥

soiee soiee sadhaa sach saahib saachaa saachee naiee ॥

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 jai na jaasee rachanaa jin rachaiee ॥

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 ॥**

ra(n)gee ra(n)gee bhaatee kar kar jinasee maiaa jin upaiee ॥

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 vekhai keetaa aapanaa jiv tis dhee vaddiaaiee ॥

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 soiee karasee hukam na karanaa jaiee ॥

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 rajaiee ||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 ॥

mu(n)dhaa sa(n)tokh saram pat jhooli dhiaan kee kareh
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 ॥

khi(n)thaa kaal kuaaree kaiaa jugat dda(n)ddaa parateet ||

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 ॥

aaiee pa(n)thee 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 ॥

aadhes tisai aadhes ||

We must submit in obeisance to the Inner Divine



ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ

॥੨੮॥

aadh aneel anaadh anaahat jug jug eko ves ||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 giaan dhiaa bha(n)ddaaran ghaT ghaT vaajeh naadh ||

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 avaraa saadh ||

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 ॥

sa(n)jog vijog dhui kaar chalaaveh lekhe aaveh 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 ॥

aadhes tisai aadhes ||

We must submit in obeisance to the Inner Divine

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ

॥੨੯॥

aadh aneel anaadh anaahat jug jug eko ves ||29||

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

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

ekaa maiee jugat viaaiee tin chele paravaan ||

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 ॥

eik sa(n)saaree ik bha(n)ddaaree ik laae dheebaan ||

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 furamaan ||

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 vekhai onaa nadhar na aavai bahutaa eh viddaan ||

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 ॥

aadhes tisai aadhes ||

We must submit in obeisance to the Inner Divine

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ

॥੩੦॥

aadh aneel anaadh anaahat jug jug eko ves ||30||

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

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥

aasan loi loi bha(n)ddaar ||

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 paiaa su ekaa vaar ||

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



ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥

kar kar vekhai sirajanahaar ||

Internalizing and exercising this wisdom we recognize the
Lord within

ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥

naanak sache kee saachee kaar ||

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

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

aadhes tisai aadhes ||

We must submit in obeisance to the Inner Divine

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ

॥੩੧॥

aadh aneel anaadh anaahat jug jug eko ves ||31||

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

ਇਕ ਦੁ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

eik dhoo jeebhau lakh hoh 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 geRaa aakhe'eeh ek naam jagadhees ||

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 ॥

et raeh pat pavaReeaa chaReeai hoi 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 aaiee 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 ਕੂੜੈ ਠੀਸ ॥੩੨॥

naanak nadhreee paieeai kooRee kooRai 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 neh 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 ma(n)gan dhen 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 neh 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 suratee giaan veechaar ||

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



ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥

jor na jugatee chhuTai sa(n)saar ॥

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 vekhai soi ॥

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 koi ॥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 aganee paataal ॥

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

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥

tis vich dharatee 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 jeeaa jugat ke ra(n)g ||

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

ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

tin ke naam anek ana(n)t ||

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

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥

karamee karamee hoi veechaar ||

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

ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

sachaa aap sachaa dharabaar ||

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 pa(n)ch paravaan ||

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



ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥

nadharee 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 pakaiee othai pai ||

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

ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

naanak giaa jaapai jai ||34||

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

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥

dharam kha(n)dd kaa eho dharam ||

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

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

giaan kha(n)dd kaa aakhahu karam ||

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



ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥

kete pavan paanee vaisa(n)tar kete kaan mahes ॥

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 ॥

kete baram ghaaRat ghaRe'eh roop ra(n)g ke ves ॥

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

ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥

keteeaa karam bhoomee mer kete kete dhoo upadhes ॥

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 ॥

kete i(n)dh cha(n)dh soor kete kete ma(n)ddal dhes ॥

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 ॥

kete sidh budh naath kete kete dhevee ves ॥

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



ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥

kete dhev dhaanav mun kete kete ratan samu(n)dh ||

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 ॥

keteeaa khaanee keteeaa baanee kete paat nari(n)dh ||

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॥

keteeaa suratee sevak kete naanak a(n)t na a(n)t ||35||

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

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥

giaan kha(n)dd meh giaan paracha(n)dd ||

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 naadh binodh kodd ana(n)dh ||

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



ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

saram kha(n)dd kee baanee 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 ghaaRat ghaReeai bahut anoop ॥

Here we carve/chisel out beautiful, very beautiful self

ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥

taa keeaa galaa katheea naa jaeh ॥

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

ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥

je ko kahai pichhai pachhutai ॥

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

ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

tithai ghaReeai 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 ghaReeaaai suraa sidhaa kee sudh ||36||

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

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥

karam kha(n)dd kee baanee 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 koiee 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 rahiaa bharapoor ||

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

ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥

tithai seeto seetaa mahimaa maeh ||

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



ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥

taa ke roop na kathane jaeh ||

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

ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥

naa oh mareh na Thaage jaeh ||

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

ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥

j'in kai raam vasai man maeh ||

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

ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥

tithai bhagat vasesh ke loa ||

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 ॥

kareh ana(n)dh sachaa man soi ||

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



ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥

sach kha(n)dd vasai nira(n)kaar ||

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 vekhai nadhar nihaal ||

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

ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥

tithai kha(n)dd ma(n)ddal varabha(n)dd ||

Every part of such Divine consciousness is absorbed in Divine Love

ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

je ko kathai ta a(n)t na a(n)t ||

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

ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥

tithai loa loa 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 ॥

vekhai vigasai 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 kathanaa karaRaa 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 suniaar ॥

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

ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥

aharan mat vedh hatheeaar ॥

on our intellect/consciousness with help of Divine Wisdom



ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥

bhau khalaa agan tap taau ॥

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

ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥

bhaa(n)ddaa bhaau a(n)mrit tit ddaal ॥

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

ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥

ghaReeaaai sabadh sachee Takasaal ॥

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

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥

ghaReeaaai sabadh sachee Takasaal ॥

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 nadharee nadhar 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 ॥

dhivas raat dhui dhaiee dhaiaa khelai sagal jagat ||

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

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥

cha(n)giaaieeaa buriaaieeaa vaachai dharam hadhoor ||

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 ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

karamee aapo aapanee ke neRai ke dhoor ||

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 dhiaaiaa ge masakat ghaal ||

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

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

naanak te mukh ujale ketee chhuTee naal ||1||

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





ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

so dhar raag aasaa mahalaa pehilaa

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

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

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 dhar teraa kehaa so ghar kehaa jit beh sarab samaale ||

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

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥

vaaje tere naadh anek asa(n)khaa kete tere vaavanahaare ||

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

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

kete tere raag patee siau kahe'eeh kete tere gaavanahaare ||

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 tudhano pavan paanee baisa(n)tar gaavai raajaa
dharam dhuaare ॥

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 tudhano chit gupat likh jaanan likh likh dharam
beechaare ॥

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 tudhano ieesar brahamaa dhevee sohan tere sadhaa
savaare ॥

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 tudhano i(n)dhr i(n)dhraasan baiThe dhevatiaa dhar
naale ॥

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 tudhano sidh samaadhee a(n)dhar gaavan tudhano
saadh beechaare ॥

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 tudhano jatee satee sa(n)tokhee gaavan tudhano
veer karaare ॥

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 tudhano pa(n)ddit paRan rakheesur jug jug vedhaa
naale ॥

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 tudhano mohaneaaa man mohan surag machh piaale ॥

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 tudhano ratan upaae tere aThasaTh teerath naale ॥

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 tudhano jodh mahaabal sooraa gaavan tudhano
khaanee chaare ॥

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 tudhano kha(n)dd ma(n)ddal brahama(n)ddaa kar kar
rakhe tere dhaare ॥

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 ॥

seiee tudhano gaavan jo tudh bhaavan rate tere bhagat rasaale ॥

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 kete tudhano gaavan se mai chit na aavan naanak kiaa
beechaare ॥

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 ॥

soiee soiee sadhaa sach saahib saachaa saachee naiee ॥

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 jai na jaasee rachanaa jin rachaiee ||

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 ॥**

ra(n)gee ra(n)gee bhaatee kar kar jinasee maiaa jin upaiee ||

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 dhekhai keetaa aapanaa jiau tis dhe vaddiaaiee ||

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

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

jo tis bhaavai soiee karasee fir hukam na karanaa jaiee ||

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 rajaiee ||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 mahalaa pehilaa ||

Shabad by the first Nanak Ji in Raag Aasa

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥

sun vaddaa aakhai sabh koi ||

Everyone says God is great just by hearing from others

ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥

kevadd vaddaa ddeeThaa hoi ||

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

ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥

keemat pai na kahiaa jai ||

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



ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥

kahanai vaale tere rahe samai ||1||

Those who realise you live in Oneness with you

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥

vadde mere saahibaa gahir ga(n)bheeraa gunee gaheeraa ||

My Lord! you are the ocean of Divine Virtues

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

koi na jaanai teraa ketaa kevadd cheeraa ||1|| rahaau ||

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

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥

sabh suratee mil surat kamaiee ||

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

ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥

sabh suratee mil surat kamaiee ||

All who try to assess your glory through outer material
amounts

ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥

giaanee dhiaanee gur gurahaiee ||

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



ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥

kahan na jaiee teree til vaddiaaiee ||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 cha(n)giaaieeaa ||

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

ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥

sidhaa purakhaa keeaa vaddiaaieeaa ||

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

ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥

tudh vin sidhee kinai na paieeaa ||

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 Thaaak rahaieeaa ||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 kiaa vechaaraa ॥

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

ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥

sifatee bhare tere bha(n)ddaaraa ॥

Because he/she becomes a storehouse of Virtues within

ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥

jis too dheh tisai kiaa chaaraa ॥

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

ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥

naanak sach savaaranahaaraa ॥4॥2॥

Because the Inner Divine has adorned him/her from within

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mahalaa pehilaa ॥

Shabad by first Nanak Ji in Raag Aasa

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

aakhaa jeevaa visarai mar jaau ॥

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 aukhaa saachaa naau ||

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

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥

saache naam kee laagai bhookh ||

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

ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥

aut bhookhai khai chale'eeh dhookh ||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 kiau visarai meree mai ||

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

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

saachaa saahib saachai nai ||1|| rahaau ||

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

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥

saache naam kee til vaddiaaiee ||

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



ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥

aakh thake keemat nahee paiee ||

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

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥

je sabh mil kai aakhan paeh ||

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

ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥

vaddaa na hovai ghaaT na jai ||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 ॥

dhedhaa 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 eho hor naahee koi ||

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 hoaa naa ko hoi ||3||

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

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥

jevadd aap tevadd teree dhaat ||

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

ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥

jin dhin 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 te kamajaat ||

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 ਗੁਜਰੀ ਮਹਲਾ ੪ ॥

raag goojaree mahalaa chauthhaa ||

Shabad by the fourth Nanak Ji in Raag Gujri



ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

har ke jan satigur satapurakhaa binau karau 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 keere kiram satigur saranaiee kar dhiaa naam paragaas ||1||

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

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੋ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

mere meet gurdhev mo kau raam naam paragaas ||

My Guruji! Do enlighten me with the Divine Virtues

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ
ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

gurmat naam meraa praan sakhaiee har keerat hamaree
raharaas ||1|| rahaau ||

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 ke vadd bhaag vaddere jin har har saradhaa har piaas
॥

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 tirapataaseh mil sa(n)gat gun paragaas
॥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 paiaa te bhaagaheen jam paas ॥

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

ਜੇ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਪ੍ਰਿਗੁ ਜੀਵੇ ਪ੍ਰਿਗੁ
ਜੀਵਾਸਿ ॥੩॥

jo satigur saran sa(n)gat nahee aae dhirag jeeve dhirag
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 ॥

*jin har jan satigur sa(n)gat paiee tin dhur masatak likhiaa
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 dha(n)n satasa(n)gat jit har ras paiaa mil jan naanak
naam paragaas ||4||4||*

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

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

raag goojaree mahalaa panjavaa ||

Shabad (Poetic composition) by the fifth Nanak Ji

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ
ਪਰਿਆ ॥

kaahe re man chitaveh udham jaa aahar har jeeau pariaa ||

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 ja(n)t upaae taa kaa rijak aagai kar dhariaa
॥1॥

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

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥

mere maadhau jee satasa(n)gat mile su tariaa ॥

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 parasaadh param padh paiaa sooke kaasaT hariaa ॥1॥ rahaau ॥

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 koi na kis kee dhariaa ॥

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 sa(n)baahe Thaakur kaahe man bhau kariaa ||2||

The Lord provides to all; Why are you worried?

ਉਡੇ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥

uoodde uodd aavai sai kosaa tis paachhai bachare chhariaa ||

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 simaran kariaa

॥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 dhas asaT sidhaan Thaakur kar tal dhariaa ||

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 sadh bal jaieeaaai teraa a(n)t na
paaraavariaa ||4||5||

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

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪

raag aasaa mahalaa chauthhaa

This Shabad is by fourth Nanak Ji in Raag Aasa

ਸੋ ਪੁਰਖੁ

so purakhu

The title is "So Purakh" - That Creator Lord

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

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 nira(n)jan har purakh nira(n)jan har agamaa agam
apaaraa ||

The Omnipresent Lord is unblemished, and full of virtues



ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ
ਸਿਰਜਣਹਾਰਾ ॥

sabh dhiaaveh sabh dhiaaveh tudh jee har sache
sirajanahaaraa ॥

(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 jeeaa tumaare jee too(n) jeeaa kaa dhaataaraa ॥

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

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੁਖ ਵਿਸਾਰਣਹਾਰਾ ॥

har dhiaavahu sa(n)tahu jee sabh dhookh visaaranahaaraa ॥

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 aape Thaakur har aape sevak jee kiaa naanak ja(n)t
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 ॥

too(n) ghaT ghaT a(n)tar sarab nira(n)tar jee har eko purakh
samaanaa ॥

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

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

eik dhaate ik bhekhaaree jee sabh tere choj viddaanaa ॥
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 ॥

too(n) aape dhaataa aape bhugataa jee hau 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 ॥

too(n) paarabraham bea(n)t bea(n)t jee tere kiaa 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 seveh jo seveh tudh jee jan naanak tin kurabaanaa ||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 dhiaaveh har dhiaaveh tudh jee se jan jug meh
sukhavaasee ||

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 ॥

se mukat se mukat bhe jin har dhiaaiaa 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 nirabhau jin har nirabhau dhiaaiaa jee tin kaa bhau 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 ॥

jīn sevīaa jīn sevīaa meraa har jee te 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॥

*se dha(n)n se dha(n)n jīn har dhīaaīaa 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 ॥

*teree bhagat teree bhagat bha(n)ddaar jee bhare bia(n)t
bea(n)taa ||*
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 ॥

*tere bhagat tere bhagat salaahan tudh jee har anik anek
ana(n)taa ||*
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 ॥

teree anik teree anik kareh har poojaa jee tap taapeh japeh
bea(n)taa ||

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 ॥

tere anek tere anek paReh bahu simirat saasat jee kar kiriaa
khaT karam kara(n)taa ||

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॥

se bhagat se bhagat bhale jan naanak jee jo bhaaveh mere
har bhagava(n)taa ||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 ॥

too(n) aadh purakh apara(n)par karataa jee tudh jevadd avar
na koiee ||

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 ॥

too(n) jug jug eko sadhaa sadhaa too(n) eko jee too(n)
nihachal karataa soiee ॥

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 aape bhaavai soiee varatai jee too(n) aape kareh su
hoiee ॥

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 aape sirasaT sabh upaiee jee tudh aape siraj sabh goiee ॥

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 ਜਾਣੋਈ

॥੫॥੧॥

jan naanak gun gaavai karate ke jee jo sabhasai kaa jaanoiee

॥5॥1॥

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



ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mahalaa chauthhaa ||

Shabad by fourth Nanak Ji in Raag Aasa

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

too(n) karataa sachiaar maiddaa saa(n)iee ||

O Creator of all! You're my master Lord

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

ਰਹਾਉ ॥

jo tau bhaavai soiee theesee jo too(n) dheh soiee hau paiee

||1|| rahaau ||

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 teree too(n) sabhanee dhiaaiaa ||

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 kirapaa kareh tin naam ratan paiaa ||

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 gavaiaa ||

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 vichhoRiaa aap milaiaa ||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 ॥

too(n) dhareeaau sabh tujh hee maeh ||

You are the source of all virtues and peace

ਤੁਝ ਬਿਨੁ ਦੁਜਾ ਕੋਈ ਨਾਹਿ ॥

tujh bin dhoojaa koiee naeh ||

There is none other than you who can provide such
bounties

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥

jeea ja(n)t sabh teraa khel ||

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

ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥

vijog mil vichhuRiaa sa(n)jogee mel ||2||

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



ਜਿਸ ਨੇ ਤੂੰ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥

jis no too jaanaieh soiee 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 sadh hee aakh vakhaanai ||

And exercise/internalize Divine Virtues always.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

jin har seviaa tin sukh paiaa ||

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

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

sahaje hee har naam samaiaa ||3||

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

ਤੂੰ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥

thoo aapae karathaa thaeraa keeaa sabh hoe ||

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

ਤੁਧੁ ਬਿਨੁ ਦੁਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

thudhh bin dhoojaa avar n koe ||

Without you no one else is capable of creating anything
within us.



ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥

thoo kar kar vaekhehi jaanehi soe ||

Only that mind realises you that heeds to your will finding
you within

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

jan naanak guramukh paragatt hoe ||4||2||

By submitting to Guru's wisdom the mind discovers you
within

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mahalaa pehilaa ||

Shabad by first Nanak Ji in Raag Aasa

ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

tit saravaraRai bhieele nivaasaa paanee paavak tineh keeaa ||

We live burning in the fire of unending desires/vices

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥੧॥

pa(n)kaj moh pag nahee chaalai ham dhekhaa teh

ddoobeeale ||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 ek na chetas mooR 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 bisarat tere gun galiaa ||1|| rahaau ||

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 hau jatee satee nahee paRiaa moorakh mugadhaa janam
bhiaa ||

(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॥

pranavat naanak tin kee saranaa jin too naahee veesariaa
||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 mahalaa panjavaa ||

Shabad by the Fifth Nanak Ji in Raag Aasa

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

bhiee paraapat maanukh dhehureea ||

○ Dear Mind! This human body that you have got is enough
for all outer activities. (efforts and achievements)



ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

gobi(n)dh milan kee ieh teree bareeaa ||

But this is the opportunity for you to be one with the Inner Lord (to live life beautifully/purposefully)

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੇ ਨ ਕਾਮ ॥

avar kaaj terai 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 saadhasa(n)gat bhaj keval naam ||1||

Internalize only Divine Virtues in the company of Guru (Divine Wisdom)

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥

sara(n)jaam laag bhavajal taran kai ||

Prepare yourself to swim across the vast ocean of vices within

ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥

janam birathaa jaat ra(n)g maiaa kai ||1|| rahaau ||

You are wasting your life/time indulged only in the illusions of outer pleasures and pains

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥

jap tap sa(n)jam dharam na kamaiaa ||

(Pray to the Lord) I haven't practiced any meditation, hardships or religious disciplines O Lord!



ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥

sevaa saadh na jaaniaa har raiaa ||

Nor did I internalize Virtues in the company of the good

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥

kahu naanak ham neech kara(n)maa ||

I commit to heinous/disgraceful acts indulged in vices

ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥

saran pare kee raakhahu saramaa ||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 gauRee dheepakee mahalaa pehilaa

Shabad/Poetic composition by the first Guru Ji in Raag Gauri Deepki

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

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 aakheeaai karate kaa hoi beechaaro ||

The state of mind in which you can understand the glory of the Lord

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੋ ॥੧॥

tit ghar gaavahu sohilaa sivarih sirajanahaaro ||1||

Stay focused in that state of mind to sing/internalize the glories/gratitude of the Lord

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥

tum gaavahu mere nirabhau kaa sohilaa ||

Dear Mind! Sing/exercise the divine Virtues of fearlessness



ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

hau vaaree jit sohilai sadhaa sukh hoi ||1|| rahaau ||
Internalizing these virtues brings eternal bliss/peace

ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥

nit nit jeeare samaaleean dhekhaigaa dhevanahaar ||
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॥

tere dhaanai keemat naa pavai tis dhaate 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 ॥

sa(n)bat saahaa likhiana mil kar paavahu tel ||
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॥

dheh sajan aseesaReeaa jiau hovai saahib siau mel ||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 eho paahuchaa sadhaRe nit pava(n)n ||

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॥

sadhanahaaraa simareeeai naanak se dheh aava(n)n ||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 mahalaa pehilaa ||

Shabad by the first Nanak Ji in Raag Aasa

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥

chhia ghar chhia gur chhia upadhes ||

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 eko ves anek ||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 karate keerat hoi ||

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 vaddaiee toi ||1|| rahaau ||

We must preserve that state (Stay submitted and focused).

This is the real virtue

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥

visue chasiaa ghaReeaa paharaa thitee vaaree maahu hoaa ||

Like in outer creation, the movement of the Sun has given us different lengths of time

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥

sooraj eko rut anek ||

The position of the Sun also brings different seasons

ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥

naanak karate ke kete ves ||2||2||

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 dhanaasaree mahalaa pehilaa ||

Shabad by the first Nanak ji in Raag Dhanaasri

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ
ਜਨਕ ਮੋਤੀ ॥

gagan mai thaal rav cha(n)dh dheepak bane taarikaa

ma(n)ddal janak motee ||

When I look at the Sun, Moon, and the Stars



ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ
ਜੋਤੀ ॥੧॥

dhoop malaanalo pavan chavaro kare sagal banarai foola(n)t
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 aaratee hoi || bhav kha(n)ddanaa teree aaratee ||
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 ॥

anahataa sabadh vaaja(n)t bheree ||1|| rahaau ||

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 toh kau sahas moorat nanaa ek
tuohee ||

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 padh bimal nan ek padh ga(n)dh bin sahas tav ga(n)dh
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 soi ||

All around me contain the light of the same Lord

ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

tis dhai chaanan sabh meh chaanan hoi ||

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 paragaT hoi ||

Through the wisdom of the Guru, we realise the Divine Light within us

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

jo tis bhaavai su aaratee hoi ||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
ਆਹੀ ਪਿਆਸਾ ॥

har charan kaval makara(n)dh lobhit mano anadhinuo moh
aahee piaasaa ॥

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॥

kirapaa jal dheh naanak saari(n)g kau hoi jaa te terai nai
vaasaa ॥4॥3॥

Only then my mind receives the nectar of Divine Wisdom
with which I merge in the Lord within

ਰਾਗੁ ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ ੪ ॥

raag gauRee poorabee mahalaa chauthhaa ॥

Shabad by the fourth Nanak ji in Raag Gauri Poorabi

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ
ਹੇ ॥

kaam karodh nagar bahu bhariaa mil saadhoo kha(n)ddal
kha(n)ddaa he ॥

The only way to destroy the heaps of vices like lust and
anger within us is by internalizing/practicing Guru's wisdom



ਪੂਰਬ ਲਿਖਤ ਲਿਖੇ ਗੁਰੂ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ
ਮੰਡਾ ਹੇ ॥੧॥

poorab likhat likhe gur paiaa man har liv ma(n)ddal
ma(n)ddaa he ||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 a(n)julee pun vaddaa he ||

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 dda(n)ddaut pun vaddaa he ||1|| rahaau ||

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 saadh na jaaniaa tin a(n)tar haumai ka(n)ddaa
he ||

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॥

jiau jiau chaleh chubhai dhukh paaveh jamakaal saheh sir
dda(n)ddaa he ||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 samaane dhukh janam maran bhav
kha(n)ddaa he ||

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॥

abinaasee purakh paiaa paramesar bahu sobh kha(n)dd
brahama(n)ddaa he ||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 masakeen prabh tere har raakh raakh vadd
vaddaa he ||

(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 Tek hai har naame hee sukh
ma(n)ddaa he ||4||4||

I only have the support of your Divine Virtues that can bring
eternal joy/peace within

ਰਾਗੁ ਗਉੜੀ ਪੁਰਬੀ ਮਹਲਾ ੫ ॥

raag gauRee poorabee mahalaa panjavaa ||
Shabad by the fifth Nanak Ji in Raag Gauri Purabi

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ ॥

karau bena(n)tee sunahu mere meetaa sa(n)t Tahal kee belaa ||
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॥

e'eehaa khaaT chalahu har laahaa aagai basan suhelaa ||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 ॥

e'eehaa khaaT chalahu har laahaa aagai basan suhelaa ||1||
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 ॥

eih sa(n)saar bikaar sa(n)se meh tario braham giaanee ||

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॥

jiseh jagai peeaavai ih ras akath katha 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 kau aae soiee bihaajhahu har gur te maneh baseraa ||

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 paavahu sukh sahaje bahur na hoigo feraa ||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 ॥

a(n)tarajaamee purakh bidhaate saradhaa man kee poore ॥

(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 dhaas ihai sukh maagai mo kau kar sa(n)tan kee
dhoore ॥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





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 Edmonton