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Bara Maha (Steek)
(Tukhari and Majh)

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BARA MAHA IN GURMAT LITERATURE

Bara Maha is a form of ancient folk poetry in Panjabi language. It is a union of nature and love. It contains heart rending, emotional discription of pangs of separation and then the experience of comfort and peace at the re-union with the beloved.

Bara Maha is based on the twelve months of the Indian calender. It is not bound by the verse scheme or mode. Only mention of the name of month in the beginning is essential. The changes that are brought about in the seasons and environment with the changing twelve months in bound to effect human mind and his behaviour. The blossoming of flowers, lightening and thunder during the rainy seasons followed by perpetual drizzle, blowing of soft cool breeze is sure to bring the memories of the cover in the heart of a beloved. Therefore, the theme of the *Bara Maha* during early period had been the state of mind of a love-lorn heroine. The first eleven months describe the state of mind when the beloved is suffering in the separation of her lover while the re-union and the ecstasy of re-union is the spirit of the twelveth month. It describes the comfort, peace and immense happiness at the long awaited union.

The development of *Bara Maha* is believed to be from the *Khat-Ritû* of Sanskrit. Which is based on the six seasons. *Khat-Ritû* description is also found in *Apbransh Sanskrit*. Later on, *Bara Maha* was used in Hindi literature. According to Prof. Piara Singh Padam, the oldest *Bara Maha* in Hindi literature is found in *Padmavat* of Jâesî. This folk poetry became much popular gradually and it found its

place in almost all the languages of North India. We can find some excellent writing of *Bara Maha* in Bangla, Hindi, Panjabi, Rajasthani, Gujrati and Marathi literature.

This folk-poetry became so popular that even the poets of Bhagati period also adopted it. They brought appropriate change in its contents. They portrayed individual soul as a heroine and beloved God as a hero.

The first *Bara Maha* of Panjabi literature was written by Guru Nanak Dev Ji that is recorded in the beginning of *Tukhari Raag* in Sri Guru Granth Sahib. Thus, this is an original contribution of *Gurmat* literature to the Panjabi literature. This first *Bara Maha* is a fine example of poetic excellence. Then Guru Arjan Dev Ji also composed a *Bara Maha* in *Maajh Raag* that is recorded on page 133 of Sri Guru Granth Sahib.

The following are the views of Dr. Taran Singh in regard to both the above *Bara Mahas*.

“Baring the *Vaar* form of folk poetry, Guru Sahib have not composed so much poetry on any other theme than the theme of time that is found recorded in Sri Guru Granth Sahib *Peharey, Din–Rain(i), Thithî, Satwârey, Ruttân* and *Bara Maha* are some famous examples of poetry associated with time. *Gurmat* advise us to make the best of every breathe that we take and strive to achieve the ideal. This invaluable human birth can best be utilised if a person does not waste even a second. It was this precept that Guru Ji wanted to affirm in the mind of a human being for which they composed the *Bani*.”

Sri Guru Granth Sahib has two *Bara Maha* included in it. One composed by Guru Nanak Dev Ji in *Tukhari Raag* is an excellent specimen describing the nature. *Bara Maha* composed by Guru Arjan Dev Ji in *Raag Majh* motivates a person to make his life a success through spiritual living. The human soul is seen wailing to reunite with his original and primary source that is Lord. The final peace accrues from the union with Lord. These *Bara Maha* compositions are the supreme form of loving worship.

BARA MAHA TUKHARI

Prof. Kulwant Singh has expressed his views on the contents of *Bara Maha* contained in Sri Guru Granth Sahib in the following words.

“*Bara Maha Tukhari* described the restlessness of a feminine soul through the twelve months. The human soul experiences his/her triviality having been separated from its origin. She is now indulging in purification of her soul through discipline and penance. She has now realised that God is omnipotent and He can only be reached by His grace. Worship and devotion can reach a human soul to him. When the human soul is much disturbed and sad due to separation of Lord, beautiful weather feels like distress and discomfort to her. The raining and lightening clouds look frightening to her. The flying birds and the insects further aggravate her pangs of separation. Loneliness hurts, and the comfort providing bed feels like bed of thorns. The feminine soul is alone and there is no one to console her. All her ornamentation and make up is worthless since

these can never impress the beloved Lord. The seasons are changing. Cold follows the Summer and then it changes into snowfall. The vegetation starts withering and that further kindles the fire of separation in her heart. She thinks that if God Lord embraces her in His lap, she would have benefitted from all her ornamentation and make up. She takes the refuge of the Lord to allay all these tribulations. By imbibing virtues in her, she is able to please the Lord and all her tribulations end. Months, seasons, dates, hours etc start feeling good to her. The atmosphere becomes a blessed one and she is able to achieve the stable God-Lord (Husband).”

This *Bara Maha* discloses one aspect abundantly that a human being is a part of the Lord, but for some reasons, he has separated from his primary source. The major cause of his separation is ego. A human wanders about due to ego and duality. He remains in a state of distress. Unless he imbibe virtues in himself, union with Lord is not possible. He must experience, feel and see His presence permeating in the whole Universe. And for the achievement of this union and its ecstasy, God’s grace is most essential.

BARA MAHA MAAJH

Following the footsteps of Guru Nanak Dev Ji, Guru Arjan Dev Ji also adopted the folk poetry style for his compositions. *Bara Maha Maajh* is also a love song of love lorn human mind that is anxious to achieve spiritual height and longs to re-unite with Lord. Having described the bearing of pangs of separation in the first eleven months,

the re-union of the separated soul with his master is described in the twelveth months.

The theme of this *Bara Maha* is spiritual. Guru Arjan Dev Ji has kept spiritual sermons as his aim in this composition. He has stated that a human soul is wandering at various places since many births and is feeling the distress of this separation. This is his agonising state of separation that is cause of all his ailments (*Parmesar de bhuliân viâpan sabhey rog*). At last by meditation on His *Naam*, *Satsangat* and refuge of holy men, he is able to achieve '*Jah te upjî tah milî*' state that takes him to the final stage of life, Guru Sahib has re-affirmed the importance of *Naam*, the Omnipresence of Lord and supremacy of character in the background of nature and its description. This *Bara maha* has intense presence of emotion and philosophy.

GURMAT AND SANGRAND

After understanding the meanings of both *Tukhari* and *Majh Raag Bara Maha*, it becomes clear that it describes the state of separation from the Lord, acute longings for re-uniting with Him and the state of happiness and peace that accrues after this union. Not a word has been mentioned about the piety of *Sangrand* (First day of the new month). But there is a major confusion amongst the Sikh *Sangat* that the day of *Sangrand* is a pious and holy day. It is under these sentiments that special functions are held in Gurudawaras and people throng to hear the name of the month that is about to commence or has commenced. It is their belief that hearing the name of the month from a

respected person will help them pass the entire month without any trouble. Such beliefs have spread due to ignorance of *Gurmat*. Let us understand what *Sangrand* means : and then seek guidance from *Gurbânî* regarding their piety or impiety.

Sangrand

The *Sangrand* (ਸੰਗਰਾਂਦ) is a distorted version of 'Sankrântî' (ਸਕ੍ਰਾਂਤਿ) that means entering of the Sun from one house into the other. The twelve months of the Bikrmajit year are related to the movement of the Sun. On every first day of the Indian Calender month, the Sun leaves the old house and enters into the new house. Twelve months have twelve houses. Those who worship Sun, the day of *Sangrand* is sacred because the Sun leaves one house (Raas) and enters into the other. The Sun worshippers perform special prayers on this day so that the Sun god may cast a kind eye on them through out the new month. But we the Sikhs are not the worshippers of the Sun. We worship *Akal Purakh*. Therefore what relationship do we have for *Sangrand* ? Why do we observe it to be a sacred day. Our preachers, *Kirtani Jathas*, *Kathakars* often make an *Ardas* (Supplication) that so and so Sikh has made an offerings of so much money on this pious day of *Sangrand*...and so on. If we are not the worshippers of the Sun, how has the concept of piety of *Sangrand* entered our life? How have we made all other days as impious?

THE PURPOSE OF WRITING *BARA MAHA*

A look at the ancient literature of the country will reveal that the entire literature is related to various walks of life. Composing and singing of new songs with the changes in seasons, new folk songs, songs related to the episodes of our daily life, songs sung on happy occasions like *Ghoriân, Sithanian, Suhag* etc sung on marriages are part of our life. Similary poets composed ballads of brave warriors, sung them with a view to generate new zeal in the lives of the countrymen. *Vaars, Seeharphi, Bara Maha* are part of such creations that became popular amongst the people.

Guru Nanak Dev Ji had to create a new way of life amongst the people. Poetry attracts a mind more than the prose. Therefore Guru Ji used those meters and form of verses which were more popular in the Panjab. Similarly Guru Arjan Dev Ji composed *Bara Maha* in *Râg Maajh*. Both these *Bara Mahas* had nothing to do with the *Sangrand* or the Sun. This was just a form of verses prevalent in the country those were used. Guru Ji observed that the people are so used to reading substandard literature composed in these form of verses. So by creating *Bara Mah* in those verses, Guru Ji tried to wean away gullible Sikhs from worthless literature to the worship of the Lord. Whatever sermon is contained in every month of the *Bara Maha bânîs*, it is not worldly but divine. Nowhere has it been mentioned in *Bara Maha* that so and so month is bad or good. We have created such differences. Guru Sahib have composed 14 stanzas in *Bara Maha* and not

10

Bara Maha (Steek)—(Tukhari and Majh)

12 stanzas. The last line of the last stanza gives very definite order to the Sikh—

***Mâh divas mûrat bhaley,
Jis kao nadr(i) karey.*** (Page 136)

(All months, days and propitious hours are good for him who enjoys the grace of the Almighty.)

And more proofs are—

* ***Sat(i)gur bâjhauhñ andh(u) gubar(u).
Thitî vâh seveh mugadh gavâr.*** (Page 843)

* ***Soî divas bhalâ merey bhâi.
Her(i) gun gâey paramgat(i) pâi.*** (Page 395)

* ***Nânak soî dinas(u) suhâvarhâ,
jit(u) Prabhû âvai chit(i).
Jit(u) din(i) visarai Pâbrahm(u),
fit bhalerî rut(i).*** (Page 318)

* ***Din(u), rain(i) sabh suhâvaney piârey,
jit(u) japîai Her(i) nâon.*** (Page 432)

* ***Sâ velâ, so mûrat(u), sâ gharhî,
so muhat(u) safal hai, meri jindarihîey,
jit(u) Her(i) merâ chit(i) âvai Râm.*** (Page 540)

* ***Puchhat na jotik aur veyd thit(i) vâh kachh(u),
greh au nachhatr kî n shankâ urdhârî hai.***
(Kabit, Bhai Gurdas Ji, Page 448)

Guru Sahib has called them foolish and ignorant who believe in *Sangrand* or hold these days as pious and worthy of worship. But without deliberating on the words of Guru Sahib we are shouting and propagating the piety of *Sangrand* and other such like days.

Some Doubts and Suspicions on Account of *Sangrand*

When a person considers *Sangrand* to be a specially good day, he goes to Gurudawara and expects/longs to meet some saintly person on such a so called auspicious occasion. Look! how differences are being created amongst the men. Someone is good and someone is bad when *Gurbânî* teaches us that we are all one, equal and children of one God.

Not only this, our mothers and sisters will ask that the name of the month be pronounced by a particular person and not by a woman. See how hatred is being spread by women against women through *Sangrand*. Today, that woman who had been so well supported by Guru Nanak in his *bânî* (*so kion mandâ âkhîai...*) has become so bad that one is not prepared to listen to the name of the month spoken by her. O Sikhs of the Guru! consider, is it *Gurmat* to create differences amongst women and holding men higher than women. It is also demanded that the *Granthi* Sikh of the Gurudawara should recite the name of the month. And when he speaks out the name of the month, the whole *Sangat* starts uttering *Waheguru...Waheguru*. One may not remember *Waheguru* otherwise, but he must say it out of fear of retribution of the month. So much scare of the new month is felt in their hearts. No sermon has been given yet the attending Sikhs express so much concern and feel the importance of the month.

And if ever he faces some problem during the month, he attributes it to some person associating him with evil and bad influence he may have met on *Sangrand* day. What a strange thing it is that a Sikh goes to Gurudawara to shed all such doubts and suspicions, yet he is getting caught in the quagmire of suspicions more and more. *Sangrand* is one such event that is effecting him no end.

Creating Differences in *Bânî*

Visit a Gurudawara on a *Sangrand* day. All the devotees of *Sangrand* are keenly awaiting to hear the *Path* related to the month. The entire *bânî* being the adulation of the Lord holds the same high status in the life of a Sikh. In the suspicions and doubts of the *Sangrand*, differences are being created in the *bânî*. In reality one is more interested in listening to the name of the month and not *Gurbânî*. Not only this, just visit Sri Darbar Sahib Amritsar on the day of *Sangrand*. Just after the singing of *Asâ-kî-Vâr* ends and the recitation of *Bara Maha Path* commences the devotees start leaving uttering—*Waheguru Waheguru* as soon as the sound of the name of the new month falls on their ears. They do not wait to listen to the entire *Shabad* nor do they feel the need to listen to it.

The shopkeepers seem to have made the best out of this suspicious attitude of the devotees : Where as many imaginary fables related to *Bara Maha* have been created and printed, the page on which the *Baramaha Bânî* is recorded in Sri Guru Granth Sahib is colourfully decorated and beautified. Is *Bara Maha* more special which *Sukhmani Sahib* or *Âsâ-kî-Vâr* is not? If the entire *bânî* enjoys the

same status in the hearts of the Sikhs, isn't giving *Bara Maha* a colourful page not creating difference amongst the other *bânîs* ?

Some More Suspicions

Many *Sangrand* devotees shy away from going abroad on *Sangrand day*. They will not spend even a penny from their hand in the morning. They will not go to a doctor. There are many similar doubts those are harboured by the believers of *Sangrand* much against the teachings of Sri Guru Granth Sahib.

What is the Reality?

We are the devotees of *Akal Purakh* and not of the Sun. Thus all days related to Sun or Moon like solar and lunar eclipse, new moon, full moon, *Sangrand*, two *Ekadashis*, *Ashtamis* or *Dasmis* have nothing to do with the Sikhs. These days have no importance for us. We are the devotees of the Creator and not of His creation. If one has to perform a good deed, one finds the day of full moon or *Sangrand* in complete violation of the Guru's order. He goes to the Brahmins/Pandit and ask him to work out most appropriate time or auspicious occasion. Some days are holy for him while the others are not. The truth is that all humans are blessed with the divine light. All days are alike. When one remembers the Lord, the day and time is blessed one. Some gentlemen express their view that at least for celebrating the *Sangrand*, they visit Gurudawara and listen to *bânî*. Look ! what a wonderful way have we concocted to hide our shortcomings leaving out the teachings of the Guru over our own intelligence. Guru Sahib directs us to

get up early in the morning and sit in the prayer of the Lord. Visit the *Sangat*, go to Gurudawara and spend a while there. He who does not sing adulations of the Lord everyday, does not enjoy the *Sangat* and for the sake of showing to others, visits Gurudawara once a month, can he become *Gurmukh* (God/Guru conscious person)? Would he be able to realise the Lord? Never! because a person is advised to remember Him with every breathe. The breathe that passes in and out without His name is wasted away. So visiting Gurudawara once a month brands a Sikh as idle, lazy and showy. How can a Sikh be lazy and idle? He who does not visit Gurudawara every day, how can he be ever called a Sikh?

Some Humble Requests

1. Consider the *Sangrand* days as a normal day. There is no need to assign it some speciality. Don't hold it in your mind that it is a special day and if anything adverse happens today, it will happen the whole month. Carry no burden on your mind of this day. Uproot and throw away all doubts and suspicions related to *Sangrand day*.

2. There is no need to announce to the *Sangat* the impending day of *Sangrand* during the daily Gurudawara assembly. The days/dates of *Sangrand*, *Amavas* (New Moon), *Pooranmashi* (Full Moon) and so on need not be written on the board. Guru's teaching should only be propagated on these days. Devotees should be advised to keep away from the influence of Brahminism and follow the teaching of the Guru. No undue importance be given to these days in light of the *Gurmat*.

3. It is absolutely self conscious and apostate decision to celebrate *Sangrand*, *Amavas*, *Pooranmashi* and such like days in the Gurudawaras, because, no where it is mentioned in history or in *Gurbânî* that these days have some importance in the life of a Sikh. to celebrate these days in Gurudawaras is to spread apostasy, confirm doubts and suspicions. It is like breaking away from the directions of the Guru and entering into the same dark allays from where our Gurus had taken us out. Instead of these days, we should celebrate *Gurpurbs* and other days of historical importance of the Sikh *Panth*. The tradition of celebrating *Amâvas*, *Pooranmâshi* and such like days in the historic Gurudawaras were commenced by *Udasis* and *Mahants* when these sacred shrines were under their control as a consequence of *Khalsa Panth* being busy fighting the oppression and tyranny of the Mughal rulers. Now these Gurudawaras are in the care of *Panthic* organisations. Therefore we should take directions from *Gurbânî* and preach pure *Gurmat* from these holy places.

4. It is a humble request before the *Granthis*, *Bards* Ministrels, Missionaries and Preachers of the Sikh '*Panth*' not to use in *Ardas*, words declaring or pronouncing the day of *Sangrand* as holy, pious or sacred. We hope and pray that all concerned will recognise their duty and make every effort to help shed maladies from the Sikh traditions.

TUKHÂRÎ CHHANT MAHALLÂ-1 BÂRÂ MÂHÂ

*Ta sunn(i) kirt kammâ purab(i) kamâiâ.
Sir(i) sir(i) sukh sahammâ deih su tû bhalâ.*

(Page 1107)

Meaning of Difficult Words : **Tû sunn(i)**—O Lord! please listen to my prayer; **Kirt**—deeds performed; **Kammâ**—deeds, actions; **Purab(i)**—in early births; **Kamâiâ**—earned; **Sir(i) sir(i)**—on everyones life; **Sahamma**—distress; **Tu deih**—that you give; **Su bhalâ**—it is good for us all.

Meanings : Hey Lord! listen to my prayer. All the comforts and distresses that you bestow on everyone according to the deeds earned by him in all his previous births are right.

*Her(i) rachnâ terî kiâ gat(i), merî
Her(i) bin(u) gharî na jîvâ(ñ).
Pria bajh(u) duhelî, koey n belî,
gurmukh(i) amrit(u) pîvân.*

Meanings of Difficult Words : **Gat(i)**—condition; **Duhelî**—distressed; **Belî**—friend, helper; **Gurmukh(i)**—by the refuge of the Guru.

Meanings : O Lord! I am so much engrossed in the *mâyâ* that you have created. What will be my condition? What is this life without You and without Your memory. I can't even live for a watch. O my dear! without you I am ever in distress and there is no one to help me out of this distress. Be clement upon me and put me in the refuge of a Guru so that I may keep drinking the elixir that would grant me the spiritual life.

*Rachnâ rāch(i) rahey nirankarî,
Prabh man(i) karm sukarmâ.
Nānak, panth(u) nihāley sa dhan,
tū sunn(i) âtam Râmâ.1.*

Meaning of Difficult Words : Nirankarî rachnâ—in the creation of God; Su karmâ—supreme deeds; Panth(u)—path; Nihāley—is looking; Sâ dhan—human being (female); Âtam Râmâ—O Omnipresent Lord; Amrit(u)—elixir that grants spiritual life.

Meanings : We the humans are engrossed in enjoying the mâyâ of the Lord. What life is it? Imbibing the memory of the Lord in the mind is a supreme act and this is the life objective of a human being.

Hey Nanak! say, O Omnipresent Lord; please listen to the prayers of this humble lady (human being) and bless her with Your sight. This lady (human being) is ever watching the paths that may bring You to her.

Gist : Because of the deeds of the previous births, a man remains engrossed in the love of mâyâ and spends a life of sufferings and distress. By His grace, who so ever comes into the refuge of a Guru, drinks deep the elixir that provides him with spiritual life and enjoy the spiritual ecstasy. This is what the objective of a human life is.

*Bâbîhâ prio boley kokil banîa.
Sâ dhan sabh(i) ras cholai ank(i) samâniâ.*

Meaning of Difficult Words : Bâbîhâ—rain bird; Banîa—sweet words; Sa dhan—human being (feminine); Sabh(i)—all; Cholai—relishes, enjoys; Ank(i)—into, as part of.

Meanings : As the rain bird sings, the cuckoo speaks so very melodious tunes, the human being (female) also remembers her Lord uttering sweet words when her mind is moved by the pangs of separation. She then enjoys and relishes all the pleasures of the meeting with her Lord and stays put in His refuge forever.

*Her(i) ank(i) samâniâ jâ Prabh bhâni,
sâ suhâgan(i) nârey.
Nav ghar thâp(i) mahal ghar(u) ûchao
nij ghar(i) vâs(u) murârey.*

Meaning of Difficult Words : Prabh(u) bhâni—dear to the Lord. Suhagan(i)—of good fortune; Nârey—female; Navghar—the body of nine senses; Thâp(i)—main tamed in a system; Uchao—high; Mahal ghar—the abode of the Lord, Lords feet; Nij ghar(i) murârey—in the abode of the Lord, in His own form.

Meanings : When she is loved by the Lord, then she remains attached with the feet of the Lord. That human being (female) is of good fortune. She keeps her senses in a discipline and system and attaches herself with the form of the Lord. She abandons the love of worldly items and takes up the high abode of the Lord.

*Sabh terî tû merâ pritam(u),
nis(i) bâsur rang(i) râvai.
Nānak prio prio chavai babeehâ,
kokil sabad(i) suhâvai.2.*

(Nis(i)—night; Bâsur—day; Rang(i)—love; Râvai—enjoys; Suhâvai—looks beautiful)

Meanings : Hey Nānak! that (female) human being loves and remembers the Lord day and night and says that

all this universe is created by You, you are my master husband. As the rain bird sings *prio...prio*, as the cuckoo, sounds so sweet, so does this human being (female) looks beautiful when she sings the adulations of the Lord through *Gur-Shabad*.

Gist : By the blessings of *Naam*, adulations of the Lord, and keeping his senses of knowledge in a definite code of conduct or discipline, a man can remain above the attachment of the worldly goods. By the *Shabad* of the Guru, his life becomes pure and noble.

*Tû sunn(i) Her(i) ras bhinney,
p̄ritam âpney.
Man(i) tan(i) ravat ravanney,
gharhî n bîsarai.*

Meaning of Difficult Words : **Her(i) ras bhinney**—O elixir drenched Lord; **P̄ritam âpney**—O my beloved; **Man(i)**—in my mind; **Tan(i)**—in my body; **Rawat ravanney**—O permeated Lord; **Bîsarai**—my mind never forgets.

Meanings : O my beloved! O my elixir drenched Lord! O Lord permeated in my mind and body! please listen to my prayer. My mind does not forget you even for a watch (a measure of time according to Indian system).

*Kio ghari bisârî hau(ñ) balihârî,
hau(ñ) jîvân gun gâey.
Nâ koî merâ hau(ñ) kis(u) kerâ,
Her(i) bin(u) rahan(u) nâ jâey.*

(**Bîsarî**—to forget; **Gâey**—by singing; **Kerâ**—of; **Rahan(u) n jâey**—mind does not rest).

Meanings : I cannot forget you even for a watch. I am ever sacrifice unto you. By singing your praises and adulations, I experience spiritual life in me. Without the Lord, I have no one who can stand by me till the end nor am I anyone's companion for ever. Without His memory, my mind does not rest in peace.

*Ot gahî Her(i) charn nivâsey,
bhaey pavitr sarîra.
Nânak drist(i) deeragh sukh pâvai,
gur sabadî man(u) dheerâ.3.*

(**Gahî**—held; **Drist(i)**—sight; **Deeragh**—long; **Dheerâ**—of patience.)

Meanings : Whosoever has taken the refuge of the Lord, who has Lords holy feet residing in his heart; he becomes pure and pious. He becomes magnanimous. He enjoys spiritual bliss. By the grace of *Gur Shabad*, his mind becomes fore bearing.

Gist : By singing His praises, a human being raises the level of his spiritual life. He feels assured that only God is the true companion who will remain with him through out his life.

*Barsai amrit dhâr boond suhâvanî.
Sâjan miley, sahaj subhaey, Her(i) sio p̄rit(i) banî.*

Meaning of Difficult Words : **Barsai**—it rains; **Amrit dhâr boond**—continuous flow of elixir of life that results from each drop of the elixir and raises a man spiritually; **Sahaj**—spiritual stability; **Subhaey**—stable in loving memory.

Meanings : That (female) human being in whose mind

fall the drops of rain of Lords adulations and these drops take a form of continuous flow of elixir, blessing her with spiritual stability, she becomes fortunate to develop love for the Lord who comes and meet her sooner or later. The heart of such a devotee becomes a temple for the Lord to come and rest in.

*Her(i) mandir(i) âvai, jâ Prabh bhâvai,
ghan ûbhî gun sârî.
Ghar(i) ghar(i) kant(u) ravai sohâgan(i),
hau(n) kio(n) kant(i) visârî.*

Meaning of Difficult Words : Mandir(i)—in the temple; Jâ—when. Prabh bhâvai—when the Lord likes; Dhan—(female) human being; Ūbhî—excited state; Sârî—takes care of; Ghar(i) ghar(i)—in every heart; Kant(u)—Lord husband; Ravai—enjoys the pleasures; Hau(n)—I, me; Kant(i)—the husband, the Lord husband.

Meanings : When the Lord likes, He comes and settles in the heart of the (female) human being. That human being then sings His praises very excitedly and with zeal. She then says that every fortunate one was enjoying the pleasure of the presence of Lord in her heart why had Lord-husband forgotten her?

*Unav(i) ghan chhâey, bars(u) subhâey,
man(i) tan(i) prem(u) sukhâvai,
Nânak varsai amrit bânî,
kar(i) kirpâ ghar(i) âvai.4.*

Meaning of Difficult Words : Unav(i)—by supplication, by becoming humble; Ghan—cloud; Subhâey—with love; Sukhâvai—renders peace and comfort; Ghar(i)—in the mind.

Meanings : She supplicates before Guru wailingly. O dark clouds ! having come down so mercifully, rain in total love. (O clement Guru! shower the rain of Lord's loving adulations in my heart.) Lord's love creates ecstasy in my mind and body.

Hey Nanak! the blessed heart that receives the shower of bânî, Lord Himself comes and rests in that heart.

Gist : Singing the praises of the Lord keeps the mind of a person free from the vices. He remains ever attracted to the Lord and longs to meet Him.

*Chet(u) basant(u) bhalâ bhavar suhâvarhey.
Ban phooley manjh bâr(i),
mai(n) pir(u) ghar(i) bâhurhai.*

Meaning of Difficult Words : Suhâvarhey—beautiful; Ban—vegetation; Manjh—into; Bâr(i)—open landscape; Mai(n)pir—my husband, the Lord; Bâhurhai—may come.

Meanings : The month of Chet is beautiful. The spring season that falls in Chet is also very dear and adorable. All the landscape is filled with flowers. The bumble bees sitting on these flowers look good. My lotus like heart will also bloom if my Lord husband comes and settles in it.

*Pir(u) ghar(i) nahî âvai,
ghan kio sukh(u) pâvai,
bireh birodh tan(u) chhîjai.
kokil amb(i) suhâvî bolai,
kio(n) dukh(u) ank(i) sahîjai.*

Meaning of Difficult Words : Dhan—women; Bireh—

separation; **Chhîjai**—breaks, becomes unbearable due to sufferings; **Ank(i)**—in the mind.

Meanings : She whose husband Lord does not come and reside in the heart, cannot enjoy the spiritual ecstasy. Her body becomes frail due to the separation of her Lord when all other vices attack and overpower her. Cuckoo sings beautiful songs on the mango trees during the month of *Chet*. One who is separated from her lover does not like these songs nor do they sound sweet to her. They hurt her. She cannot bear the pangs of separation in her heart.

*Bhavar(u) bhavantâ phoolî dâlî,
kio(ñ) jîwan mar(u) mâey.
Nânak chet(i) sahaj(i) sukh pâvai,
Je Her(i) var(i) ghar(i) dhan pâey.*

(**Mar(u)**—death, spiritual death; **Var(u)**—husband, master; **Pâey**—finds)

O my mother! my bumble bee like heart is roaming about on the colourful attractions, flowers and branches of the world leaving the blooming lotus inside me. This is no life. This is spiritual death.

Hey Nanak! the (female) human being will stay in stable state during the spring month of *Chet* and enjoy the spiritual bliss only if she finds her Lord husband in her heart.

Gist : Spring season is very beautiful. Flowers bloom everywhere Cuckoo sits on mango trees and sing melodious tunes. But one who is separated from her husband feels these very pricking. He whose mind wanders about on the worldly attractions leaving the blossoming heart within him,

such life for him is spiritual death. One can enjoy spiritual bliss only when the Lord comes and reside in the heart.

*Vaisâkh(u) bhalâ sâkhâ ves karey.
Dhan dekhai Her(i) duâr(i) âvauh dayâ karey.*

Meaning of Difficult Words : **Sâkhâ**—branches; **Ves karey**—are well dressed; **Dekhai**—waits, expects; **Duâr(i)**—in the door step; **Karey**—by doing so.

Meanings : What a beautiful month *Vaisakh* is. The branches of the trees and plants are adored with soft, petal like delicate leaves—like newly wedded brides are made up wearing fine dresses and ornamentation. Looking at the ornamentation of these branches, a woman separated from her husband feels the pangs and a surge to meet her husband. She comes and stands at the door step of her house waiting and expecting his arrival. Similarly, seeing the ornamentation and make up of the nature, a love drenched woman waits at the door of her heart for the Lord husband to arrive. She prays and waits asking Him to come and reside in her heart.

*Ghar(i) âo piarey dutar târey
tudh(u) bin(u) adh(u) na molo.
Kîmat(i) kaon karey, tudh bhâvâ(ñ),
dekh(i) dikhâvai dholo.*

Meaning of Difficult Words : **Dutar**—which is difficult to swim across; **Târey**—to go across; **Adh(u)**—half a shell; **Molo**—value; **Tudh(u) bhâvâ(n)**—if I start appealing You; **Dikhâvai**—make me see; **Dholo**—my beloved husband.

Meanings : O my dear! come to my house and take

me across this difficult to swim worldly ocean. Without You I am not worth even half a shell. But O my friend Lord! If the true Guru can see You and make me see too so that I may start appealing you, then who can ever evaluate me?

*Dûr(i) na jânâ antar(i) mânâ,
Her(i) kê mahal(u) pachhanâ.
Nânak Vaisakhî Prabh(u) pâvai;
surt(i) sabad(i) man(u) mânâ.6.*

Meanings of Difficult Words : **Jânâ**—I know; **Mânâ**—I believe in; **Mahal(u)**—place of abode; **Pachhana**—recognise, identify; **Vaisakhî**—in the month of vaisâkh; **Mânâ**—became re-assured, satisfied.

Meanings : Then you will not appear distant to me. I shall feel assured that You are residing within me. I shall be able to recognise that place of abode where You reside.

Hey Nanak! Inspired by the beautificence of the nature during the month of Vaisâkh that human being (female) succeeds in meeting her husband Lord whose mind is ever focused in the *Shabad* of the Guru; whose mind feels re-assured and satisfied in His praises.

Gist : He who is seized by the adulations and singing of Lords praises, the natures beauty helps him attach himself with the holy feet of the Lord.

*Mâh Jeth(u) bhalâ, Pritam(u) kio(n) bisrai.
Thal tâpeh sar bhâr, sâ dhan binao karai.*

Meaning of Difficult Words : **Kio(n) bisrai**—how can he be forgotten. **Tâpeh**—are burning; **Sar**—like; **Bhâr**—oven; **Sâ dhan**—human being; **Binao**—prayer.

Meanings : They alone like the month of *Jeth* who never forget their beloved God. Because of the hot breeze the waste land heats up like oven. Similarly burns the hearts of the people who are caught into the fire of passion and desires. Sensing their heat a Gruru conscious human being prays before the holy feet of the Lord.

*Dhan binao kare(ñ)dî gun sâre(ñ)dî
gun sârî Prabh bhâva(ñ).
Sâchai mahal(i) rahai bairâgî,
âvan de(ñ)h ta âvã(ñ).*

Meaning of Difficult Words : **Sâre(n)dî**—takes care of remembers; **Sârî**—I remember; **Prabh bhâvã(n)**—if I am liked by the Lord; **Bairâgî**—free of *mâyâ*; **Âvan de(ñ)h**—if you permit me to come; **Âvân**—I come to you.

Meaning : She takes care of and acquires the traits of the Lord who is free from all the effects of worldly heat. He remains stable in his abode. The human being prays before Him—O Lord! I sing your adulations so that I may become dear to You. If you permit me, I too shall come to Your palace and be saved from the vagaries of external and worldly heat.

*Nimânî nitânî Her(i) bin(u)
kio(ñ) pâvai sukh mahallîn.
Nânak Jeth(i) jânai tis(u) jaisî,
karm(i) milai gun gehlî.7.*

Meaning of Difficult Words : **Mahâlî(ñ)**—in the abode; **Karm**—by His blessings; **Gehlî**—that has to be acknowledged; **Jânai**—develops acquaintance; **Gun gehlî**—one who acquires the traits of the Lord.

Meanings : As long as the human being is separated from the Lord, she remains weak and helpless due to the influence of vices and other negative traits. Thus she can never enjoy the pleasure and comfort of the abode of Lord that is free from all negative qualities.

Hey Nanak! the human being who imbibes the praise of the Lord in her mind during the heat of the month of *Jeth*, she who establishes cognisable relationship with the Lord, becomes peaceful and loving like the Lord. By His grace, she becomes one with Him and remains protected from the heat wave of the immoral acts.

Gist : Most people are always in a disturbed state of mind due to perpetual onslaught of vices, sins and other desires. He who imbibes the memory and adulations of Lord in his mind and remains in His refuge always live a peaceful life. He remains protected from that heat wave of vices and immoral acts.

*Âsârh(u) bhalâ, sûraj gagan(i) tapai.
Dhartî dûkh sahai, sokhai agan(i) bhakhai.*

Meanings : When the month of *Âsârh* is in full bloom, the Sun blazes in the sky. As it dries the moisture from the Earth, the Earth bears the discomfort. The life on Earth feels restless and much discomfort. The Earth burns like fire. The heat of the Sun consumes the water from the Earth.

*Agan(i) ras(u) sokhai, marîai dhokhai
bhî so kirt(u) n hârey.
Rath(u) phirai, chhâiâ dhan tâkai,
tîdh(u) lavai manjh(i) bârey.*

Meanings of Difficult Words : **Ras(u)**—water; **Marîai**—one dies; **Dhokhai**—smoulders, burns slowly; **So**—that Sun; **Kirat(u) na hârey**—does not give up his acts; **Phirai**—goes around; **Dhan**—weak person; **Tâkai**—looks in wait; **Tîdh(u)**—cricket; **Lavai**—shrieks; becomes noisy; **Bâr(i)**—in the wilderness; **Manjh(i) bârey**—in the open country.

Meanings : Every one wails and shrieks in agony and yet the Sun does not give up his deeds. The chariot of the Sun keeps going around and weak person takes refuge in the shade. The cricket also shrieks and wails under a tree out in the open countryside. Everyone tries to save himself from the heat.

*Avgan ba(ñ)dh(i) chali dukh(u) âgai,
sukh(u) tis(u) sâch(u) smâley.
Nânak jis no ih(u) man(u) dîâ,
marn(u) jîvan(u) Prabh nâley.8.*

(**Bâ(ñ)dh(i)**—tied; **Sâch(u)**—stable Lord; **Marn(u) jîvan(u)**—companionship).

Meanings : That human-being who carries a bundle of sins and vices on her head during her life remains effected by the discomfort of such heat psychologically. He who keeps the love and memory of the Lord imbibed in his mind enjoys the spiritual ecstasy.

Hey Nanak! whosoever has been blessed by a mind that keeps the memory of the Lord embedded in, develops a perpetual relationship with Him. Then *Asârh* like heat of the vices does not disturb him anymore.

Gist : Whosoever keeps the memory of the Lord in his

mind is not effected with *Asârh* like heat of the vices through out his life.

*Sâvan sars manâ ghan(i) varseh rut(i) âey.
Mai man(i) tan(i) sauh bhâvai,
pir pardes(i) sidhâey.*

Meaning of Difficult Words : **Sâvan(i)**—in the month of *Sâvan*; **Sars**—be loving, be alive; **Ghan(i)**—clouds; **Âey**—has come; **Mai(ñ) bhâvai**—is dear to me; **Pir**—respected husband; **Sidhâey**—went.

Meanings : Due to immense heat of the Sun during the months of *Asârh*, the vegetation withers, the grass and hay dries up. Thereafter comes the cloud during the month of *Sâvan*. The rain that follows pleases all creatures and make the grass green. The greenery makes a person say with emotion—O my mind! the rainy season has come, the clouds are bringing down rain; you too should feel elated and come into exuberance and feel the love and longings for the Lord.

Watching the black clouds on the horizon sends a pang into the heart of a woman whose husband has gone away from her. These happenings that cause exuberance in her mind hurt her more and feeling the pain of separation she says—“O mother! Looking at these clouds I am feeling the love for my Lord in every trichome of my body but my Lord husband has gone away to a distant land.

*Pir(u) ghar(i) nahî âvai, marîai havai,
dâman(i) chamak(i) drâey.
Sej ikelî kharî duhelî marn(i) bhaiâ dukh(u) mâey.*

Meaning of Difficult Words : **Hâvai**—sigh; **Dâman(i)**—lightening; **Chamak(i)**—shining; **Kharî**—much; **Duhelî**—troublesome.

Meanings : The absence of my husband Lord is making me sob and sigh. His absence is no better than death to me. The lightening is frightening me. My empty bed without my Lord husband is much troublesome to me. The separation of my husband is like death to me.

*Her(i) bin(u) nî(ñ)d bhûkh kauh kaisî,
kâpar(u) tan(i) na sukhâvey.
Nânak sâ sohâgan(i) kantî pir kai ank(i) samâvey.9.*

Meaning of Difficult Words : **Kauh**—please tell; **Tan(i)**—on the body; **Sukhâvey**—feels comfortable; **Kantî**—who has a husband, who is loved by her husband; **Ank(i)**—embrace; **Samâvey**—accommodated.

Meaning : He/She who has love of the Lord husband in his/her heart, separated from Him, he/she cannot even sleep eat without meeting the master. No clothings adore his/her body. Nothing that provides body comfort attracts him/her.

O Nanak! that human being can only be the fortunate one to receive and enjoy the love of the Lord who remains engrossed in the memory of the Lord.

Gist : Whosoever develops love for the Lord in his/her heart through singing His praises, nothing that provides him/her with physical comforts attract him/her anymore.

*Bhâdao bharm(i) bhulî, bhar(i) joban(i) pachhutânî.
Jal thal nîr(i) bharey bars rutey rang(u) mânî.*

Meaning of Difficult Words : **Bharm(i)**—in wanderings; **Bhulī**—gone astray; **Bhar(i) joban(i)**—in the youth; **Nir(i)**—in water; **Baras Rutey**—during rainy season; **Rang(u) mâni**—enjoys.

Meanings : The month of *Bhâdaon* (Bhadra) is coming. The pits and small ponds are now full of water from the rain. One can enjoy this scene but she who slipped due to arrogance of youth had to repent in the separation of her husband. The water filled potholes, depressions and ponds did not please her.

*Barsai nis(i) kâlî, kio(ñ) sukh(u) bâlî
dâdar mor lavantey.
Prio prio chavai, bâbîha boley
bhuiangham phireh dasantey.*

Meaning of Difficult Words : **Nis(i)**—during the night; **Dâdar**—frog; **Lavantey**—sound; **Chavai**—speaks, makes sound; **Bhuiangham**—snake.)

Meanings : The rain comes down during the black night, the frogs croak; peacocks scream, the rain bird also sounds his *prio-prio*. But the lady who is not in the company of her husband can get no pleasure from all these melodies. To her, the snakes seem to be biting all around during the month of *Bhadaon*.

*Machhar dung, sâir bhar subhar,
bin(u) Her(i) kio(ñ) sukh(u) pâîai.
Nânak pooch(i) chalao gur apuney,
Jah Prabh(u) tah hî jâîai.10.*

Meaning of Difficult Words : **Sâir**—sea, pond or reservoir; **Bhar subhar**—full to the brim.

Meanings : Similarly the human being who realises that the separation from her Lord husband is very painful, she never enjoys any other form of entertainment as these are bereft of all spiritual ecstasy.

Hey Nanak! say that I shall follow the advise of my Guru and tread the path of my Lord and go where I shall meet my husband Lord.

Gist : He who follows the teachings of Guru and becomes accustomed to the singing of Lords adulations, never enjoys any other form of worldly entertainment. He is only satisfied by the spiritual boon that the Lord then showers on him.

*Asun(i) âo pirâ sâ dhan jhoor(i) mu-ee.
Tâ milîai Prabh meley dûjai bhâey khu-ee.*

Meaning of Difficult Words : **Asun(i)**—in the month of Asun (Asuj); **Pirâ**—O dear husband; **Sa dhan**—lady/Women; **Jhûr(i)**—sighing; **Tâ**—only then; **Prabh**—Hey Lord; **Meley**—if You cause the meeting to happen; **Dûjai bhâey**—in the love of some one other than the Lord; **Khu-ee**—went astray from the real path of life.

Meanings : After the stuffy atmosphere of *Bhadaon* comes the pleasant season of *Asuj* that creates a longing in the heart of the wife (human being) to meet her husband. The human being who has seen the distresses and discomforts due to attacks of vices and other evils due to her separation from her Lord husband now prays—O Lord husband! please come and reside in my heart. Separated from You I am sighing and sobing and dying the spiritual death. Having been caught in the love of *mâyâ*, I have gone

astray. O Lord! one can meet You only when You become clement and bless one with Your grace.

*Jhûth(i) vigutî tâ pir mutî
kukah kâh si phuley.
Âgai ghâm pichhai rut(i) jâdâ
dekh chalat man doley.*

Meaning of Difficult Words : **Vigutî**—wasted, spoiled, degraded; **Mutî**—who has been left; **Pir**—O dear husband; **kukah;** **kâh**—kind of reed grass and Tamarix; **Agai**—has gone past; **Ghâm**—heat wave; **Pichhai**—behind the heat wave; **Jâdâ**—winter months (here it means weakness).

Meanings : Ever since I am caught in the false attachment of the worldly pleasures and is feeling degraded and wasted, I am separated from You O Lord. My hair have gone white like the flowers of Tamarix and reed grass that grows on the river bank during the month of Asuj. My body temperature too has come down—i.e. I have now become weak. My mind is much disturbed at this development as I have still not held Your sight.

*Dahdes(i) sâkh harî hariâval
sahaj(i) pakai so mîthâ.
Nânak Asun(i) milauh piârey
sat(i) gur bhaey basîthâ.*

(**Sahaj(i)**—in a stable condition; **Basîth**—pleader, advocate).

Meanings : Seeing the white flowers of reed grass and Tamarix, the mind shakes. But seeing the green branches all around one gets confidence that whosoever remains in a stable state is fortunate to enjoy the sweet pleasure of Lord's meeting.

Hey Nânak! You too make a supplication to the Lord during the sweet season of *Asuj* that O My dear Lord! be kind and meet me through the Guru.

Gist : He who is caught in the false attachment of worldly goods remain detached from the holy feet of the Lord. But he who takes the refuge of the Guru, by His grace becomes stable against the attacks of *mâyâ* and he soon realises the ecstasy of Lords meeting.

*Katak(i) kirt(u) paiâ jo Prabh bhâiâ.
Deepak(u) sahaj(i) balai tat(i) jalâiâ.*

Meaning of Difficult Words : **Katak(i)**—during the month of Katak when the farmers bring home the crop of maize, rabi etc; **Kirt(u)**—of the performed deeds; **Paiâ**—is obtained; **Jo**—whosoever; **Prabh bhâiâ**—it pleases the Lord; **Deepak(u)**—the beacon that gives spiritual knowledge; **Balai**—lights up; **Tat(i)**—deep relationship with the Lord; **Jalâiâ**—caused to light up.

Meanings : As the farmer brings home in Katak the rabi crop that he had sown during *Sâvan*, similarly everyone gets the fruit of all the accumulated proclivities of the past deeds.

O brother, whosoever becomes dear to the Lord according to the good deeds performed, a beacon of spiritual knowledge lights up in his heart as a result of the spiritual stability.

*Deepak ras teylo dhan pir meylo
dhan omâhai sarsî.
Avgan mârî marai n sîjhai,
gun(i) mârî tâ marsî.*

Meaning of Difficult Word : **Deepak ras teylo**—the oil of pleasure of the spiritual knowledge; **Omâhai**—in the enthusiasm; **Sarsî**—enjoys; **Mârî**—spiritual death; **Sîjhai**—succeeds; **Gun(i)**—the praises of the Lord; **Mârî**—destroyed the vices; **Marsî**—will remain safe from the vices.

Meanings : This beacon is lit by the Lord as a result of His clemency and close relationship with Him. The oil that burns in the beacon is that which provides spiritual light. That human being enjoys the spiritual pleasure in the enthusiasm of being close to the Lord.

O brother! he/she whose life has been destroyed by the vices his spiritual life also ends. They do not succeed in their life. But whosoever succeeds in destroying the vices through singing the praises of the Lord, she/he (human being) will remain protected from the attack of evil habits and sins.

*Nâm(u) bhagat(i) de nij ghar(i) baitho
ajauh tinârhî âsâ.
Nânak milauh kapt dar kholauh,
ek gharhî khat(u) mâsâ.12.*

Meaning of Difficult Words : **De**—gives; **Nij ghar(i)**—in one's heart; **Tinârhî**—theirs; **Kapt**—door planks; **Dar**—door; **Khat(u)** **mâsâ**—six months.

Meanings : Hey Nanak ! whosoever is blessed by the Lord with His name, His worship, he remain stable in his heart instead of wandering in the world. He always long to meet the Lord. He always pray—O Emperor Lord! please be kind to meet me. Please open the door planks that have

caused separation between us. Separation of one watch is like six months separation with You.

Gist : Whosoever is blessed by the Lord with His adulations, his mind is lit up by the oil of spiritual knowledge. Such a person cannot bear separation of even one watch (ghari) with his Lord.

*Manghar mah(u) bhalâ,
Her(i) gun ank(i) smâvaey.
Gunvantî gun ravai,
mai(ñ) pir(u) nihchal(u) bhâvaey.*

Meaning of Difficult Words : **Gun**—because of good traits; **Ank(i)**—in the mind; **Her(i) samâvaey**—God comes and resides; **Gun ravai**—who remembers Lord's traits; **Mai(ñ) pir(u)**—my husband Lord; **Nihchal(u)**—eternal; **Bhâvaey**—is dear to Him.

Meanings : Human being in whose heart resides the Lord as blessing of singing His praises, the month of Maghar feels good for him. The eternal Lord is dear to that human being who is ever engrossed in singing His praises.

*Nihchal(u) chatur(u) sujân(u) bidhâtâ
chanchal(u) jagat(u) sabâiâ.
Giân(u) dhian(u) gun ank(i) smâney,
Prabh bhâney tâ bhâiâ.*

Meaning of Difficult Words : **Bidhâtâ**—the Creator; **Chanchal(u)**—perishable; **Sabâiâ**—all; **Giân**—rapport/recognition with Lord; **Dhiân**—concentration of mind; **Prabh bhâney**—when God wills; **Tâ**—then.

Meaning : The entire universe is perishable except the Lord who is eternal, Creator, clever and wise. He/she who

establishes a deep relationship with the Lord, achieves concentration of his/her mind in the holy feet of the Lord. Lord's traits come and reside in his/her mind. All this pleases that human being since it happens by the divine will.

*Geet nâd kavit kavey sun(i),
Râm nâm(i) dukh(u) bhâgai.
Nânak sâ dhan nâh piârî,
abh bhagtî pir âgai.13.*

Meaning of Difficult Words : **Geet nâd kavey**—the poems of adulations of the Lord; **Nâh piârî**—dear to the Lord husband; **Abh**—mind; **Nâh**—master, husband; **Abh bhagtî**—loving from the core of one's heart.

Meaning : By listening to the songs of praise of the Lord, by engrossing the mind in the memory of the Lord, all the tribulations are removed.

Hey Nanak! that human being becomes dear to the Lord husband. He/she presents his/her love for the Lord before Him.

Gist : He who remains engrossed in the adulations of the Lord develops a lasting love relationship with Him. No distress can cause discomfort to him then.

*Pokh(i) tukhâr(u) parhai van(u) trin(u) ras(n) sokhai.
Âvat kî nâhî man(i) tan(i) vaseh(n) mukhey.*

(**Tukhar(u)**—extreme cold, frost; **Ras(u)**—Dampness; **Sokhai**—dries it; **Vaseh(n)**—You dwell; **Mukhey**—in the mouth, on the tongue.)

Meanings : Frost is caused during the month of *Pokh*. It dries the dampness from all vegetation. He whose mind becomes cold/frosty towards the Lord; he who forgets the sweet memory of the Lord from his mind; God extracts the elixir of happy living from his life. Hey Lord! Why don't You come and reside in my heart, my body and on my tongue so that my life does not become insipid.

*Man(i) tan(i) rav(i) rahiâ jagjîwan(u),
gur sabadî rang(u) mânî.
Andaj jeraj setaj utbhuj,
ghat(i) ghat(i) jot(i) smânî.*

Meaning of Difficult Words : **Jagjîwan(u)**—life of the world; **Mânî**—enjoys, relishes; **Andaj**—from the egg; **Jeraj**—born out of membrane; **Setaj**—from grit and sweat; **Utbhuj**—like plants; **Ghat(i) ghat(i)**—in every body.

Meanings : The person who has the support of the world i.e. Lord residing in his body and mind, he enjoys the ecstasy of Lords company by attaching himself with the words of his Guru. He observes the light eternal in every being who is born in any one of the ways of birth, i.e. *Andaj, Jeraj, Setej* and *Utbhuj*.

*Darsan(u) deuh dayâpat(i) dâtey
gat(i) pâvao(ñ) mat(i) deho.
Nânak rang(i) ravai ras(i) rasiâ
Her(i) sio prît(i) saneho.14.*

Meaning of Difficult Words : **Gat(i)**—high, spiritual state; **Pâvao(n)**—I may obtain; **Mat(i)**—wisdom; **Rang(i)**—love; **Ras(i)**—with pleasure; **Rasiâ**—lover; **Saneho**—love.

Meanings : O kind blesser and donor! let me have a

glimpse of You, grant me wisdom so that I may be able to obtain a higher spiritual state and see You everywhere.

Hey Nanak! he who develops love with the Lord, gets engrossed in His Lord, remembers His traits and is ever in an ecstatic state.

Gist : Forgetting Lord, one becomes indifferent and this dries up the elixir of love from his life. God's adulations generate higher spiritual state in the mind of a person and sustains it.

*Magh(i) punît bhaee, tîrath(u) antar(i) jâniâ.
Sâjan sahaj(i) miley gun geh ank(i) samâniâ.*

Meaning of Difficult Words : **Magh(i)**—in the month of *Mâgh*, **Punît**—a sacred place on the bank of a river; **Antar(i)**—in the heart; **Geh**—by obtaining it, by possessing.

Meanings : In the month of *Mâgh* people go to Prayag and other holy places. They bathe there and consider it a pious deed. But he who recognises the pilgrimage in his heart, his life is sanctified. He who imbibes Lords traits in his heart and remains engrossed in His feet, achieve a stable state where he meets his Lord friend.

*Prîtam gun ankey sun(i) Prabh bankey,
tudh(u) bhâva(ñ) sar(i) nâvâ(ñ).
Gang Jamun tah benî sangam
sât samund smâvâ(ñ).*

Meaning of Difficult Words : **Ankey**—in the heart; **Sun(i)**—hearing Your virtues; **Bankey**—beautiful; **Sar(i)**—in the holy tank, at the place of pilgrimage; **Tah**—in that spiritual state; **Beni sangam**—confluence of Ganges, Jamuna and Saraswati.

Meanings : O beautiful beloved Lord! If I am able to earn your favour and love by dwelling Your virtues in my heart and hearing Your glory, I shall consider it having bathed at the place of pilgrimage. Your holy feet are the confluence of Ganges, Jamuna and Saraswati for me. I hold that all the seven seas are assimilated or accommodated there.

*Punn dân pûja pamesur
jug(i) jug(i) eko jâtâ.
Nânak mâgh(i) mahâ ras(u) Her(i) jap(i)
athsath(i) tîrath nâtâ.15.*

Meanings : He who developed a close relationship with the Lord in every era, is deemed to have performed all pilgrimages, charity and virtuous deeds.

Hey Nanak! Instead of bathing at places of pilgrimage during the month of *Mâgh*, whosoever had meditated on Lords name and relished the elixir of His name, he is deemed to have bathed at sixty eight holy places of Hindus.

Gist : People visit Prayag on the first day of Magh month of Indian calendar and bathe there considering it to be a holy and sacred act that washes away all the sins. But dwelling the praises and glory of the Lord in one's heart is like bathing at sixty eight places of pilgrimage.

*Phalgun(i) man(i) rahsî prem(u) subhâiâ.
Andin(u) rahas(u) bhaiâ, âp(u) gavâiâ.*

(**Rahsî**—became happy, blossomed; **Subhâiâ**—felt good; **Andin(u)**—every day; **Rahas**—happiness, in a state of pleasure;

Âp(u)–self).

Meanings : After severe winter during *Pokh* and *Magh* comes the month of *Phalgun* that is kind and soft on all human beings. The vegetation blooms. People celebrate and joins the nature through the festival of *Holi*—a festival of colour. But he/she who dwells the sweet love of Lord in his/her heart feels the real ecstasy. He/she who has surrendered himself/herself before the Lord feels the bloom of His presence all the time.

*Man moh(u) chukâiâ jâ tis(u) bhâiâ
kar(i) kirpâ ghar(i) âo.
Bahutey ves karî pir bâjhauh(ñ)
mahalî lahâ nâ thâo(ñ).*

Meaning of Difficult Words : **Man moh(u)**—the attachment with *mâyâ* that a mind seeks; **Âo**—come, reside; **Karî**—I do; **Mahalî**—in the house of the Lord, in the feet of the Lord; **Lahâ na**—can't find. **Thâo(n)**—place.

Meanings : To shed self hood is not an easy task. When Lord showers His grace, then the human being ends his love and attachment with *mâyâ* from his mind. God also becomes clement and starts residing in his heart.

Without meeting the Lord, I have done much religious ornamentation (external religious deeds) yet I could not find a place in His feet.

*Hâr dor ras pât patamber
pir(i) lorhî sîgârî.
Nanak meyl(i) la-ee gur(i) âpnai,
ghar(i) var(u) pâiâ nârî.16.*

Meaning of Difficult Words : **Pât patamber**—silken clothes; **Pir(i)**—husband; **Lorhî**—liked and accepted; **Gur(i) âpnai**—through his Gurû; **Var(u)**—Lord—husband.

Meanings : He/she who is liked and accepted by the Lord husband, is deemed to have been adorned with all the silken clothes and ornaments.

Hey Nanak! the human being whom the Lord unites with Himself through the Guru, finds the presence of the Lord husband in the house like mind.

Gist : He who takes the refuge of the Guru, sings His praises and ends his selfhood from his mind, finds the Lord residing within. But to shed the selfhood is not an easy task. He alone succeeds who is blessed by God with His grace.

*Bey dus mâh rutî thitî vâr bhaley.
Gharhî, moorat, pal sâchey âey sahaj(i) miley.*

Meaning of Difficult Words : **Bey**—two; **Dus**—ten; **Bey dus mah**—twelve months; **Thitî**—waning and waxing of the Moon; **Vâr**—days; **Bhaley**—auspicious; **Moorat**—inauguration; **Sâchey**—eternal God; **Âey**—having come; **Sahaj(i)**—in state of equipoise.

Meanings : He/she who has the ever stable Lord resting in his/her mind; all the days, watches, seasons, *thith* etc are auspicious for him/her. He/she has no doubt or suspicion left in his/her mind about *Sangrand*, *amâvas* being pious or sacred.

*Prabh miley piârey kârj sârey
kartâ sabh bidh(i) jânai.*

***Jin(i) sîgârî tiseh(i) piârî
meyl(u) bhaiâ rang(u) mânai.***

Meaning of Difficult Words : **Sârey**—succeeded; **Bidh(i)**—in such manner; **Jin(i)**—the Lord who; **Sîgârî**—who was made pure. **Tiseh(i)**—the same Lord; **Rang(u)**—spiritual bliss.

Meanings : That person does not wait and look for an auspicious occasion to start any new work. He who is sure that with the support of Lord all tasks are successfully completed, because He knows all the ways and means of doing a thing right. But He Himself gives this understanding to the human beings and He Himself loves them. By His grace, human being unite with the Lord- husband and then he/she enjoys the spiritual bliss.

***Ghar(i) sej suhâvî jâ pir(i) râvî
gurmukh(i) mastak(i) bhâgo.
Nânak ahinis(i) râvai prîtam(u)
Her(i) var(u) thir(u) suhâgo.***

(**Râvî**—united; **Mastak(i)**—on the forehead; **Suhâgo**—good fortune.)

Meanings : By the teachings of the Guru, whosoever had his/her fortune becoming prominent or conspicuous and the Lord husband attached him/her with His feet, his/her mind became beautiful. Hey Nanak! such a fortunate person remains attached with the Lord day and night. Lord husband becomes his/her eternal *Suhâg* (a lady whose husband is alive is a *Suhagan*).

Gist : He who makes Lord's praise as the support of his life, he is never bothered by the doubts and suspicions

of *Sangrand* or *Amâvas* or any other similar days. He does not hold these days as sacred or holy. He does not look for some special auspicious occasion to commence any work. He is always sure that by taking Lord's refuge, all works and projects will be completed successfully.

BARAMAHA MAJH MAHALLA-5 GHAR(U)-4

Ek Onkar Sat(i)gur Prasâd(i)

*Kirt(i) karm ke vîchhurhey
kar(i) kirpâ meylauh Râm.
Char(i) kunt dahdis bhramey
thak(i) âey Prabh kî sâm.*

Meaning of Difficult Words : **Kirt(i)**—work, toil, labour; **Ke**—according; **Kunt**—directions; **Dahdis**—in ten directions; **Sâm**—refuge.

Meanings : O Lord! we are separated from You due to our deeds and work that we had done. Please be kind and unite us with Yourself. Caught in the love and attachment of *mâyâ*, we are wandering in all the ten directions to achieve peace. O Lord! tired, we have now come to Your refuge.

*Dheyn(u) dudhai te bâhrî, kitai n âvai kâm.
Jal bin(u) sâkh kumlâvatî upjeh nâhî dâm.*

(**Dheyn**—cow; **Bâhrî**—without, **Sâkh**—crop; **Dâm**—price, money)

Meanings : As the cow who does not yield milk is no good, as the crop dries without water and the produce cannot be harvested, that field cannot yield any money, similarly without Lords name, our life is a waste.

*Her(i) nâh nâ milîai sâjanai,
kat pâîai bisrâm.
Jit(u) ghar(i) Her(i) kant(u) na pragat-ee
bhath(i) nagar se grâm.*

Meaning of Difficult Words: **Nah**—husband; **Kat**—how, from

46

Bara Maha (Steek)—(Tukhari and Majh)

where; **Bisrâm**—comfort; **Jit(u)**—in which; **Jit(u) ghar(i)**—in the mind; **Bhath(i)**—heated oven; **Se**—like, **Grâm**—village.

Meanings : No other place can provide one with peace except meeting the Lord-husband. And how can one get this peace? Unless the Lord comes and resides in one's heart, the villages and towns are no better than heated oven for him.

*Sarb sîgâr tambol ras, sunn(u) dehî sabh khâm.
Prabh suâmi kant vihûnîâ, mît sajjan sabh jâm.*

Meanings of Difficult Words : **Sarb**—all; **Tambol**—betel leaf folded with catechu and lime paste; **Sunn(u)**—including; **Dehî**—body; **Khâm**—perishable, worthless; **Sabh**—all; **Jâm**—angels of death.

Meanings : Without the company of her husband, a woman finds all her ornamentation and make up, betel leaf and other pleasures a waste. Without the memory of master, Lord husband, all friends and dear relatives are no better than enemy of the life force.

*Nânak kî benantîâ
kar(i) kirpâ dijai nâm(u).
Her(i) meylauh suâmi sang(i) Prabh
jis kâ nihchal dhâm.1.*

(**Sang(i)**—with Yourself; **Dhâm**—abode)

Meanings : Nanak prays that O Lord! grant me the boon of Your name. Hey Lord! keep me united with Your holy feet as all other supports are perishable. Your abode is ever stable.

Gist : Under the impression of the deeds done, a human

being forgets God. The fire of vices burn his mind like an oven. Thus he is never at peace with himself and he wastes away his life without achieving anything.

*Chet(i) govind(u) arâdhîai hovai anand ghanâ.
Sant janâ mil(i) pâîai rasnâ nâm(u) bhanâ.*

(**Chet(i)**—in the month of Chet; **Rasnâ**—tongue; **Bhanâ**—utterance)

Meanings : Spring arrives with the arrival of the month of *Chet*. The blossoming orchards all around gives pleasure to the mind. If we remember God, it will definitely add to the existing pleasure making it spiritual experience. But this blessing of uttering Lord's name with the tongue is given to the Guru conscious persons.

*Jin(i) pâîâ Prabh(u) âpnâ, âey tiseh ganâ.
Ik(u) khin(u) tis(u) bin(u) jîwanâ birthâ janam(u) janâ.*

(**Jin(i)**—the person who has; **Tiseh**—to him; **Âey ganâ**—consider his arrival purposeful; **Janâ**—consider it.)

Meanings : Consider that person's birth as useful who has achieved the company of the Lord by the help of *Nâm Simran*. Life of even one second spent without the memory of the Lord is worthless.

*Jal(i) thal(i) mahîal(i) pûriâ, raviâ vich(i) vanâ.
So Prabh(u) chit(i) n âv-ee kitrhâ dukh(u) gânâ.*

(**Mahîal(i)**—in sky, on the Earth)

Meanings : The Lord who is present on the Earth, in the water, in the space/sky, in the vegetation and everywhere

else, and if He does not reside in the heart of a human being, the distress and sufferings of such a person cannot be described.

*Jinî râviâ so Prabhû tinnâ bhâg(u) mannâ.
Her(i) darsan kao man(u) lochdâ Nânak piâs manâ.
Chet(i) milâey so Prabhû tis kai pâey lagân.2.*

Meaning of Difficult Words : **Manna**—in abundance; **Kao**—to; **Manâ**—in the mind; **Tis kai pâey lagân**—to the feet of that person. **Lagân**—I bow to, I touch.

Meanings : Those who have the Omnipresent Lord residing in their mind, their fortune opens up and is awakened.

Nânak's mind also longs for a sight of the Lord. Nânak has the thirst of His glimpse in his mind. "Whosoever helps me realise/meet my God, I shall fall at his feet with gratitude", says Nanak.

Gist : By the blessings of Lord's name, a man remains in a state of bliss. He alone is alive who remembers the Lord all the time. But this boon of *Nâm Simran* is obtained from *Sadh Sangat*.

*Vaisâkh(i) dhîran(i) kio(ñ) vâdiâ
jinnâ prem bichhoh(u).
Her(i) sâjan(u) purakh(u) visâr(i) kai
lagî mâyâ dhoh(u).*

Meaning of Difficult Words : **Dhîran(i) kioñ**—could they have patience; **Vadiâ**—separated from husband; **Bichhoh**—separation; **Prem Bichhoh**—absence of love; **Mâyâ dhoh(u)**—*mâyâ* that enchants the mind.

Meanings : Vaisâkh brings day of desires and expectations for every man and woman. But those women who are separated from their husband can never find their heart at peace. Those who have absence of love in their heart, how can such a person achieve patience? Such a person has forsaken the mighty Lord and is deeply engrossed in the accumulation of *mâyâ*, the enchantress.

*Putr kalatr nâ sung(i) dhanâ
Her(i) avinâsî oh(u).
Palach(i) palach(i) saglî mûee,
jhûthai dhandhai moh(u).*

Meaning of Difficult Words : **Kalatr**—wife; **palach(i)**—involved deeply; **Dhandhai Moh(u)**—love of the profession.

Meanings : Son, Wife, wealth or any other asset does not stand by a person till the end. One eternal Lord is his true companion. The love of perishable profession is also attracting and involving everyone. The entire world is getting caught in the quagmire of *mâyâ* and is dying spiritual death.

*Ikas(u) Her(i) ke nâm(u) bin(u) agai laîeh(i) khohey.
Dae visâr(i) viguchanâ Prabh bin(u) avar(u) n koey.*

(**Laîeh(i) khohey**—are snatched away; **Agai**—much before; **Dae**—dear Lord; **Viguchanâ**—are degraded, fruitless wandering)

Meanings : Except the meditation on Lords name, all deeds performed are snatched away or taken away before death. These cannot become part of high spiritual life.

Forsaking loving God results in degradation in the world. Except the Lord, no one else can be the companion of this life.

*Prîtam charnî jo lagey,
tin kee nirmal soey.
Nânak kî Prabh bentî
Prabh milauh prâpat(i) hoey.
Vaisakh(u) suhâvâ tân lagai
jâ sant bhetai Her(i) soey.3.*

(**Soey**—admiration; **Prâpat(i) hoey**—the yearning of my heart is fulfilled; **Bhetai**—may meet.)

Meanings : Those who join the holy feet of the beloved Lord, they enjoy admiration and fame in the world and world hereafter.

O Lord! It is my prayer to You at Your door that I may get Your glimpse to my heart content (As the seasons change the vegetation all around blossoms making the environment beautiful. But this life can only be like the month of *Vaisakh* if it meets with the saint Lord).

Gist : Except meditation on the name of Lord, all other deeds that we perform cannot become part of our spiritual life. A man bereft of Lords *Nâm Simran* leads a life of sufferings. All the beauty around does not please him and it causes more distress to him.

*Her(i) Jeth(i) jurhandâ lorhîai,
jis agai sabh(i) nivann(i).
Her(i) sajan dâvan(i) lagiâ(n)
kisai n deî bann(i).*

Meaning of Difficult Words : **Jeth(i)**—in the month of Jeth; **Her(i) Jeth jurhandâ lorhîai**—we should seek to join the feet of the Lord; **Nivann(i)**—bow before; **Sajan dâvan(i)**—in the apron of friend. **Kisai na dey-ee bann(i)**—He does not permit any angel

of death to tie up anyone.

Meanings : The Lord before whom everyone bows, we should unite ourselves with His feet in the month of *Jeth*. If we keep attached with the hem of the Lord-friend, He does not permit any angel of death to come and tie up that person and take him away, It means remaining attached with the Lord's feet removes all fear of death.

Mânak motî nâm(u) Prabh un lagai nâhî sunn(i).
Rang sabhey Nârâinai jetey man(i) bhâvann(i).

(**Rang jetey**—all the colour; **Nârâinai**—of the Lord; **Bhâvann(i)**—are loved).

Meanings : People strive to accumulate diamonds, pearls, rubies and other precious stones but they are always scared of theft of all those valuables. Lord's name is such a precious treasure compared to diamonds etc that can never be stolen. All the wonderous things which are taking place in the world feel much dear and enchanting with Lords name in the heart.

Jo Her(i) lorhey so karey, soî jee karann(i).
Jo Prabh kîtey âpney, seî kahîeh(i) dhann(i).

(**Karann(i)**—they do; **Prabh(i)**—Lord; **Kahîeh(i)**—are said to be).

Meanings : It is also realised that God and His creatures do only those deeds which are liked by Him.

Those people who are blessed by the Lord with the boon of His praises, receive adulations in the world.

Âpan lââ je milai vichhurh(i) kio(n) rovann(i).

Sâdhû sung(u) prâpatey, Nânak rung mânan(i).
Her Jeth(i) rangeelâ tis(u) dhanî
jis(u) kai bhâg(u) mathann(i).4.

(**Vichhurh(i)**—by separating from God; **Sâdhû sung(u)**—company of Guru; **Tis(u)**—that man; **Jis kai bhâg(u) mathann(i)**—on whose forehead.)

Meanings : But God cannot be realised by the sole efforts of the living beings. If it was possible; then why should people suffer by separating themselves from Him. Hey Nanak! those alone enjoy the pleasure of the company of the Lord, who are blessed with the company of Guru. And such person whose fortune wakes up, the month of *Jeth* feels good to him. He unites with the master-Lord.

Gist : The treasure of Lords name always stand by a person. He who does *Nâm Simran* earns honour and respect in the world and in the world hereafter. And this boon is received from the Guru by coming into his refuge.

Âsârh(u) tapandâ tis(u) lagai
Her(i) nah(u) na jinnâ pâs(i).
Jagjîwan purakh(u) tiâg(i) kai,
mânas sandî âs.

(**Nâh(u)**—husband; **Jagjîwan purakh(u)**—support of life on the planet, Lord; **Sandî**—of).

Meanings : The heat of *Âsârh* month is felt by those human beings whose heart is empty of the memory of Lord husband. Those who depend upon human beings for every thing in their lives leaving God who is the supreme support of the world, also feel the heat and bear the sufferings.

*Duai bhâey viguchîai gal(i) paî su jam kî phâs.
Jehâ bijai so lunai mathai jo likhiâs(u).*

Meaning of Difficult Words : **Duai bhâey**—in love of other (except the Lord); **Viguchîai**—face degradation; **Gal(i)**—around the neck; **Lunai**—reaps; **Mathai**—on the forehead.

Meanings : To depend upon someone other than the Lord who is omnipotent makes a person degraded and less of honour. Whatever support he seeks is not without the call of death. Thus seeking help from some one who himself is perishable is in no way a wise act. Such a person spends his life in perpetual fear. All that he does is written on his forehead and he reaps the fruit accordingly.

*Rain(i) vihânî pachhutânî uth(i) chalî ga—ee niras.
Jin kao sâdhû bhetîai, so dargah hoey khalâs(u).*

(**Rain(i)**—night, life; **Kao**—to; **Bhetîai**—meets; **Sâdhû**—Guru; **Khalâs(u)**—emancipated).

Meanings : Human being who forsakes or omit Lord—the giver of life to the world spends his/her life in repentance. Such a person (male or female) departs from the world with a broken heart.

Those who are able to meet with Guru, become free of all encumberances in the court of the Lord. They are respected and honoured.

*Kar(i) kirpâ Prabh âpnî terey darsan hoey piâs.
Prabh tudh(u) bin(u) dûjâ ko nahî, Nânak kî ardâs(i).
Âsarh(u) suhandâ tis(u) lagai, jis(u) man Her(i) charn nivâs.5.*

(**Hoey**—may it remain; **Nirâs**—dejected, broken hearted person).

Meanings : O Lord! Nânak prays before You. Shower Your kindness so that I may remain longing and craving for Your sight. O Lord! I have no one else that I can rely upon except You. He who has Lord's memory implanted in his mind, the hot month of *Asârh* also feels good to him. He is not affected by the sufferings and tribulations of the world.

Gist : He who forgets God and looks for support of other human beings faces degradation all his life. All his worldly distresses are not fulfilled. He who has God's memory residing in his mind spends whole life comfortably and in happiness.

*Sâvan(i) sarsî kâmanî charn kamal sio(n) piâr(u).
Man(u) tan rattâ sach rang(i) iko nâm(u) adhâr(u).*

Meaning of Difficult Words : **Sarsî**—full of life, full of elixirs; **Kâmanî**—human being (female); **Sach rang(i)**—in the love of the true one; **Adhâr(u)**—support.)

Meanings : As everything becomes green and full of life with the rain in the month of *Savan*, so does that human being become full of life who attaches her/his mind with the holy feet of the Lord. Her/his mind and body is dyed in the hue of love of the Lord. Lord's name becomes the support of her/his life.

*Bikhiâ rung kûrhâviâ
disan(i) sabhey chhârr(u).
Her(i) amrit(u) boond suhâvanî
mil(i) sâdhû pîvanhâr(u).*

Meaning of Difficult Words : **Bikhiâ rung**—in the love of

mâyâ; **Disan(i)**—are seen; **Chhâr(u)**—ashes; **Sâdhû**—Guru; **Pîvanhâr(u)**—fit to consume.

Meanings : The perishable miracles of *mâyâ* appears ashes to him then. As the rain drops appear good in the rainy season, similarly he who loves the holy feet of the Lord, is ever enamoured by the drop of elixir that provides him with spiritual life. Meeting the Guru and by following his teachings, such a person becomes worthy of relishing a drop of such elixir. Small words of Lord's praise sound sweet to him. After meeting with his Guru, he listens to them very fondly.

*Van(u) tin(u) Prabh sang(i) maoliâ
samrath purakh(i) apâr(u).
Her(i) milnai no man(i) lochdâ
karm(i) milâvanhâr(u).*

(**Tin(u)**—grass; **Maoliâ**—blooms; **Karm(i)**—by His grace.)

Meanings : The Lord who has caused the entire vegetation of the world to blossom and bloom, the Lord who is capable of doing anything, is universally present and is beyond comprehension, my mind longs to meet Him. But that Lord unites a mortal with Himself by His grace.

*Jinî sakhîey Prabh(u) pâiâ hau(ñ) tin kai sad balihâr.
Nânak Her(i) jî mayâ kar(i) sabad(i) savârnhâr(u).
Sâvan(u) tinâ suhâganî jin Râm nâm(u) ur(i)hâr(u).6.*

(**Mayâ**—kindness; **Sabad(i)**—through shabad; **Ur(i)**—in the mind.)

Meanings : I am sacrifice into those Guru conscious friends who have achieved union with God.

Hey Nanak! pray and say! Hey God! please be kind to me. You alone can set my life right through the word of the Guru.

The month of *Sâvan* brings pleasure and bloom in the mind of those devotees who support a garland of Lords name in their heart. In other words, Lord's name lives in their hearts perpetually.

Gist : Those who have Lords love in their heart, those who make Lord's name as their life support, he/she considers the wordly pleasures as menial. He on whom the Lord showers His blessings, He keeps him in the refuge of a Guru and bless him with this boon.

*Bhâduey bharm(i) bhulânîa, dûjai lagâ heyt(u).
Lakh sîgâr banâiâ kâraj(i) nâhî keyt(u).*

(**Bharm(i)**—in the wandering; **Bhulânîa**—goes astray; **Heyt(u)**—love; **Kâraj(i) nâhî keyt(u)**—is no work.)

Meanings : As a man feels restless in the humid and sultry weather of *Bhâdaon* month, similarly he who falls in love with some one other than God, wanders and goes astray from the path of life. He may do many kind of make up and ornamentations, but all that is worthless.

*Jit(u) din(i) deh binsasî
tit(u) velai kehsan(i) preyt(u).
Pakarh(i) chalâin(u) dût(i) jam,
kisai n deynî bheyt(u).*

Meaning of Difficult Words : (**Jit(u)**—the day; **Deh**—body; **kehsan(i)**—will say; **Binsasî**—will perish; **Pret(u)**—unholy, impious; **Pakar(i)**—by catching; **na denî**—will not give.

Meanings : The day a person's body perishes, when he dies, every relative and friend will say that he has passed away. (The impious body is lying here and it be removed immediately.) The angels of death catch hold of the life and take it away without telling anybody where they are taking it.

*Chhad(i) kharhotey khinai mâhey
jin sio lagâ heyt(u).
Hath marorhai tan(u) kapey
siâhauh hoâ seyt(u).*

(Siâhauh—from black; **Seyt(u)**—white, **Kapey**—trembles).

Meanings : All those relations and acquaintances with whom he maintains contact all his life, leave his side in a second.

When the death comes, a man repents. His body trembles and suffers. He becomes pale and white from being black and brown. He changes his colours many a time due to a feeling of uneasiness.

*Jehâ bijai so lunai
karmâ sandarhâ khey(u).
Nânak Prabh(u) sarnâgatî
charn bohith Prabh deyt(u).
Se Bhâduey nark(i) na pâieh
gur(u) rakhan vâlâ heyt(u).7.*

(Lunai—harvests; **Khey(u)**—field; **Bohith**—ship; **Na pâieh**—are not found; **Heyt(u)**—one who loves, holds dear; **Sandarhâ**—of.)

Meanings : This body is the field of the deeds done by a person. Whatever he sows in it, he harvests the same. He reaps the fruit according to his action.

Hey Nanak! those who are supported by Guru, those who are loved by the Guru are not put into hell. By the kindness of Guru, they come into the refuge of God. Guru then puts them on the ship like holy feet of the Lord and they sail across the worldly ocean successfully.

Gist : We can reap/harvest from a field whatever we sow in it. Similarly whatever deeds a person perform in his life with this body, he accumulates similar type of sacraments in his mind. So the love for perishable goods of the world puts him on a path that leads him astray. And the irony is that these worldly goods do not accompany him after his death. The true asset of a man is love for the Almighty that he earns by coming into the refuge of a Guru. This love always accompany him wherever he goes.

*Asun(i) prem umâhrhâ
kio(n) milîai Her(i) jâey.
Man(i) tan(i) piâs darsan ghânî,
Koî ân(i) milâvai mâey.*

Meaning of Difficult Words : **Umâhrhâ**—yearns, longs, **Jâey**—by going (to him); **Kio(n)**—how? some way or the other; **Ghânî**—much; **Ân(i)**—brings it; **Mâey**—Lord husband.

Meanings : After the humid and sultry weather of *Bhadaon* month, the sweet weather of *Asuj* is creating much longing in the mind to see and meet my Lord husband, My mind yearns to meet my Lord. My mind and body is extremely thirsty for a glimpse of my beautiful Lord. My heart desires that some body may help me meet my Lord.

*Sant sahâi prem ke hau(n) tin kai lâgâ(n) pâey.
Vin(u) Prabh kio(n) sukh(u) pâiai, dûjî nâhi jâey.*

(**Tin kai lâgân pâey**—I may attach myself with their feet; **Jâey**—place).

Meanings : Hearing that saintly people help others in enhancing their love for the Lord, I have now come to their refuge. Without the Lord, no other place can give me peace and comfort because it is not available at any other place.

*Jinnî châkhiâ prem ras(u) se tripat(i) rahey âghâey.
Ap(u) tiâg(i) bintî kareh lehauh Prabhû larh(i) lâey.*

(**Ras(u)**—happiness; **Rahey âghâey**—satiated; **Âp(u)**—selfhood).

Meanings : Those lucky ones who have tasted the love of the Lord once, forget the tastes and pleasures of the worldly goods. They feel satiated from all worldly goods. Forsaking their selfhood, they keep praying—O Lord! keep us attached with Your hem?

*Jo Her(i) kant(i) milâiâ, si vichharh(i) kateh na jâey.
Prabh vin(u) dûjâ ko nahî, Nânak Her(i) sarnâey.
Asû sukhî vasandîâ(n) jinnâ mayâ Her(i) râey.*

(**Kant(i)**—husband; **Kateh**—any other place; **Mayâ**—kindness).

Meanings : He/She who has been attached by the Lord with Himself; does not like separating from Him anymore. He/She is convinced that other than Lords refuge, no place can provide eternal comfort. He/She remains in the refuge of the Lord. Those women on whom Lord becomes clement in *Asuj* live in peace and comfort.

Gist : No place and comfort can come without remembering God. There is no other place where peace can be found. But this boon is obtained only by taking the

refuge of the Guru and spending time in holy congregation (*Sâdh Sangat*). And this combination of *Sadh Sangat* and refuge of the Guru is acquired by the grace of the Lord. One should keep praying before Him saying—O Lord! keep us attached to Your feet.

*Katik(i) karm kamâvaney dos(u) na kâhû jog(u).
Parmesar te bhuliân viâpan(i) sabhey rog.*

(**Kâhû jog**—attributable to whom; **Viâpan(i)**—over power.)

Meanings : If one remains separated from his/her Lord husband in the beautiful season of the month of *Katik*, then it is the result of one's own deeds. No one else can be blamed. Losing memory of the Lord in the month of *Katik* means inviting sufferings and tribulations.

*Vemukh hoey Râm te lagan(i) janam vijog.
Khin meh kaorhey hoey gaey jitrhey mâyâ bhog.*

(**Râm te**—from God; **Lagan(i)**—one gets, one invites; **Janam vijog**—separation of many births; **Mâyâ bhog**—pleasures of the world.)

Meanings : Those who have kept their mind distracted from the memory of the Lord in this birth; get long separation of many births from Him. All the pleasures of *mâyâ* for which God has been forgotten become distressing and cause sufferings.

*Vich(u) na koî kar(i) sakai kis thai roveh roj.
Kîâ kichhû n hova-ee likhiâ dhur(i) sanjog.*

(**Vich(u)**—mediator; **Kis thai**—to whom else?; **Dhur(i)**—from the house of God.)

Meanings : In such a distressing state, there is no point wailing before any body every day. The cause of distress is separation from the Lord. And no one can mediate to remove this separation. His own efforts can bear no fruit because all that happens is what had been written in his lot based on the deeds of his previous births.

*Vadbhagî merâ Prabh(u) milai
tân utreh sabh(i) biog.
Nânak kao Prabh râkh leh(i)
merey sâhib bandî moch.
Katik(i) hovai sâdh sang(u)
binseh sabhey soch.9.*

(**Biog**—sufferings of separation; **Bandî moch**—releaser from jail; **Binseh**—are destroyed; **Soch**—worry.)

Meanings : By a stroke of good fortune, if Lord Himself comes and meet, then all sufferings caused by separation are destroyed.

Nanak prays before mighty Lord—the emancipator from the bonds of *mâyâ* to save him from the attachment of worldly goods.

Those who are able to join the *Sadh Sangat* in the beautiful month of *Katik* are completely relieved of the pangs and sufferings of separation from the Lord.

Gist : If we slip away from the memory of the Lord, all sufferings and tribulations over power us. We are separated from Him for long. All those worldly pleasures for which we forget Him also become painful. Then the sufferer can do nothing about it. On whomsoever He showers His kindness

and unites him with the *Sangat* of the Guru, He relieves him from the shackles of *mâyâ*.

*Manghar(i) mâhey suhandiâ(n)
Her(i) pir sang(i) baitharhiâh.
Tin kî sobhâ kiâ ganî
je sâhib(i) melarhiâh.
Tan(u) man(u) maoliâ Râm sio
sang(i) sâdh sahelarhiâh.*

Meaning of Difficult Words : **Mâhey**—in the month of; **Pir sang(i)**—with their husbands; **Kiâ ganî**—what can I say?; **Je**—who; **Sâhib(i)**—Lord has; **Râm sio**—with God; **Sang(i)sâdh sahelarhiâ(n)**—with the *Satsanghis*, with the holy assembly.

Meanings : In the cold month of *Manghar*, those human beings (females) look good who are sitting with their Lord-husband. Those who are united with the master-Lord, their praise and glory is indescribable. In the company of holy men (*Sat Sanghis*) and their mind attached with the memory of the Lord, their body and mind is always in a blooming state.

*Sâdh janâ te bâhrî
se rahan(i) ikelarhiâh(n).
Tin dukh(u) na kab-hû utarai,
se jam kai vas(i) parhiâh.*

(**Bâhrî**—without; **Te**—from).

Meanings : But those who are bereft of the company of *Sat Sanghis*, are branded as left out or discarded. They are like a rotten sesame plant that is left in the field and no one owns it. So a person when alone and not in the company of holy gathering is susceptible to vices and is

often attacked by them. The sufferings that these vices inflict are difficult to shed. They remain in the hold of angels of death.

**Jinnî râviâ Prabh(u) âpnâ se disan(i) nit kharhîâh.
Rattan jawehar lâ Her(i) kanth(i) tinâ jarhîâh.**

(Disan(i)—are seen; Kharhîâh—attentive, conscious; Kanth(i)—in the mind.)

Meanings : Those human beings (females) who have enjoyed the pleasure of the company of Lord husband, are always alert and conscious of the attack of vices and evil forces. No evil can cause harm to them because Lord's virtues are embedded in her mind—like necklace of rubbies, pearls and diamond worn around the neck.

**Nânak bânychhai dhûr(i) tin
Prabh sarnî dar(i) parhîâh.
Manghar(i) Prabh(u) âradhanâ
bauharh na janamarhîâh.10.**

(Bânychhai—demands, asks for; Dar(i)—on the door; Bauharh(i)—again).

Meanings : Nanak seeks the dust of the holy feet of those Sat Sanghis who remain attached with the door of the Lord, those who remain in the refuge of the Lord. Remembering God (through Simran) during the month of Manghar relieves a person from the cycle of birth and death.

Gist : A person who remains in the company of Guru and attaches his/her mind in the memory of the Lord, his/her mind and body remains blooming. Those people earn glory in the world and world hereafter. He is ever aware and

conscious of the attacks of vices and evil forces. He who becomes casual and averse to the memory of the Lord spends his life in discomfort and distress. Lust and passions, desires and wants keep him engaged always.

**Pokh(i) tukhâr(u) na viâp-ee,
kanth(i) miliâ Her(i) nâh(u).
Man(u) beydhiâ charnârbind,
darsan(i) lagrhâ sâh(u).**

Meaning of Difficult Words : Pokh(i)—in the month of Poh; Tukhâr(u)—frost, extreme cold; N viâp-ee—does not impress; Kanth(i)—in the heart; Nah(u)—husband, master; Beydhiâ—is pierced; Charnârbind—lotus feet; Darsan(i)—in the glimpse of; Sah(u)—every breath.

Meanings : A human being who is attached with the master-Lord both in heart and body never feels the bite of the frost or extreme cold. Such a person is never impressed by the vagaries of evil forces and vices. It is because the mind of such a person is ever focused and yearns on seeing a pious glimpse of the wonderful Lord. His/her mind is pierced by the holy feet of the Lord. In other words, such a person is ever attached with His feet.

**Ot govind gopal râey,
sewâ suâmî lâh(u).
Bikhiâ poh(i) na sak-ee,
mil(i) sâdhû gun gâh(u).**

(Lah(u)—profit; Bikhiâ—mâyâ; Sadhû—Gurû; Gun gah(u)—reflection on virtues.

Meanings : He/She who has taken the support of

Gobind and *Gopal* (names of God) has earned the gain of serving Lord-master. No amount of influence of *mâyâ* can cause harm to him/her. Such persons immerse themselves in the praises of the Lord by the teachings and kindness of the Guru.

***Jah te upjî tah milî
sachî prit(i) smâh(u).
Kar(u) gah(i) lînî Pârbrâhm
bauhrh(i) nâ vichhurhîâh(u).***

(**Jah te**—the Lord from whom; **Smâh(u)**—concentration/focusing of mind; **Kar(u)**—hand; **Gah(i)**—hold; **Pârbrâhm**—the Lord Himself.)

Meanings : She remains engrossed in the memory of God who has created her. Her mind remains focussed and concentrated in the love of the Lord. Lord holds her by the hand and places her in His holy feet. She is so much enamoured by His feet that she never wants to leave them.

***Bâr jâo(n) lakh berîâ Her(i) sajjan aggam agâh(u).
Sarm pa-ee Nârâinai Nânak dar(i) paeêâh(u).
Pokh(u) sohandâ (Suhandâ) sarb sukh,
jis(u) baksey veparvâh(u).11.***

Meaning of Difficult Words : **Bar(i) jâo(n)**—I go sacrifice unto; **Berîâ**—times; **Aggam**—inaccessible; **Agah(u)**—beyond comprehension; **Sarm pa-ee**—had to maintain honour; **Dar(i)**—on the door; **Sohandâ**—looks beautiful, feels pleasing.

Meanings : The Lord friend is inaccessible and beyond comprehension. I am sacrifice unto Him lakhs of times. Hey Nanak! He is very merciful. Those who fall at His door are

bestowed with honour by Him.

The month of *Poh* feels good to him on whom He bestows His clemency. He receives all the comforts and peace in life.

Gist : He on whom God casts His sight of grace, should consider it his primary duty to sing Lords praises by attaching himself with the holy feet of the Lord. He regards this as his most valuable earnings of his life. The life of selfishness and selfhood disappears and he longs to see the Lord all the time. He who falls on His door is given refuge by Him and it becomes His duty to look after him. *Mâyâ* fails to cause influence on such a person.

***Mâgh(i) majjan sung(i) sâdhuâ(n)
dhûrhî kar(i) isnân(u).
Her(i) kê nâm(u) dhiâey sun(i)
sabhnâ no kar(i) dân(u).
Janam karm mal(u) uttarai
man te jâey gumân(u).***

Meaning of Difficult Words : **Mâgh(i)**—in the month of *Mâgh*. (The first day of *Magh* is considered very sacred amongst the Hindus. They consider bathing at Prayag as a very sacred rite.); **Majjan**—a dip; **Dân(u)**—chanting of Lord's name; **Janam(u) karm mal(u)**—the dross of many births that we have accumulated as a result of ill deeds; **Gumân(u)**—pride.

Meanings : Bathing at Prayag and other places of pilgrimage is considered a very sacred ritual amongst the Hindu on the first day of the month of *Magh*. O brother! Join the *Sangat* of the Guru conscious people. This is the real bathing at the places of pilgrimage. Bathe in the dust of

their feet. Meditate on Lord's name, listen to the adulations of the Lord, distribute this charity amongst the others. This will remove the dross of many births that you have accumulated since. The pride of being something different and independent will disappear from your mind then.

Kâm(i) krodh(i) na mohîai, binsai lobh(u) suân(u).
Sachai mârg(i) chaldiân ustat(i) karey jahân(u).
Athsath(i) tîrath sagal punn, jî dayâ parvân(u).

Meaning of Difficult Words : **Kâm(i)**—in desires and lust; **Krodh(i)**—In anger; **Mohîai**—are not swindled or cheated; **Suân(u)**—dog; **Mârg(i)**—path; **Ustat(i)**—praise; **Athsath(i)**—sixty eight.

Meanings : By *Nâm Simran* one is not caught in the grip of lust, desires and anger. The dog like greed also disappears. (Greed makes a man run from one door to the other). The world showers praise on a person who treads on such a truthful path. He who does *Nâm Simran* is deemed to have done bathing at sixty eight places of pilgrimage, made all the religious tasks/deeds. (Like showing mercy on other living beings and other righteous deeds).

Jis no devai dayâ kar(i) soî purakh(u) sujân(u).

(**Sujân**—wise, intelligent.)

Meanings : By His kindness whosoever is rewarded with the boon of *Nam Simran*, he becomes a wise man who knows the right path leading to a successful life.

Jinnâ miliâ Prabh(u) âpnâ
Nânak tin kurbân(u).
Mâgh(i) suchey se kândîeh,
jîn pûrâ gur(u) meharvân(u).12.

(**Kândîeh**—are addressed as, are said to be).

Meanings : Hey Nanak! say that those who have met with the dear Lord, I am sacrifice unto them. Those alone are called pure in the month of *Magh* on whom the Lord is clement and merciful and who are granted the boon of *Nâm Simran*.

Gist : He who sings the praises of the Lord in the company of Guru, his life becomes pious and pure. It is as good as having done pilgrimage and bathing at sixty eight holy places. He becomes free from the influence of lust, passion, anger and other vices. He earns respect in the world by treading on the path enunciated by the Guru.

Phalgun(i) anand upârjanâ
Her(i) sajjan pargatey âey.
Sant sahâi Râm ke
kar(i) kirpâ dîâ milâey.

(**Upârjanâ**—appears, becomes known; **Sahâi Râm ke**—help meet God)

Meanings : After the severe months of winter comes the colour riot month of *Phalgun* when the people enjoy themselves in much merry making fun and frolic. The colourful festival of Holi falls in this month. But those who have the presence of the Lord in their hearts enjoy spiritual bliss during this month. Those saints and holymen who are known to help the devotees reach God help these seekers and attach them with the feet of the Lord.

Seyj suhâvî sarb sukh, hun(i) dukhâ nâhi jâey.
lchh punnî vad bhâganî var(u) pâiâ Her(i) râey.

(**Seyj**—mind, heart; **Jâey**—place; **Var(u)**—husband Lord)

Meanings : Their bed-like mind becomes beautiful. They receive all the comforts and peace in life. They have no place for sufferings to reside in their heart. Those fortunate human beings have their hearts desires fulfilled. They then meet the husband Lord.

*Mil(i) sahîâ mangal(u) gâv-hee
geet govind alâey.
Her(i) jehâ avar(u) n dis-ae
koî dûjâ lavai ne lâey.*

Meaning of Difficult Words : **Gâv-hee**—they sing; **Mangal(u)**—songs those create spiritual bliss, songs of praise; **Alâey**—by uttering; **Disae**—is seen; **Lavai**—near; **Lavai n lâey**—no where near.

Meanings : Those *Satsangî* join friends and together they sing songs of adoration and admiration of the Lord which create spiritual ecstasy. They do not see anybody else anywhere near the Lord or who can even be remotely near Him.

*Halat(u) palat(u) sawârion(u)
nihchal ditian(u) jâey.
Sansâr sâgar te rakhian(u)
bauhrh(i) Na janmai dhâey.*

Meaning of Difficult Words : **Halat(u)**—this world; **Palat(u)**—world hereafter; **Sawârion(u)**—that Lord set it right; **Ditian(u)**—the Lord gave; **Rakhian(u)**—the Lord kept; **Dhâey**—wanderings.

Meanings : The Lord set right the world and world hereafter of those *Sat Sanghis* and gave them such a

stable place in His feet that never shakes. God has saved them from the worldly ocean by extending His hand to them. They are saved from repeated wanderings of birth and death.

*Jehvâ eyk anek gun tarey Nânak charnî pâey.
Phalgun(i) nit salâhîai jis no til nâ tamâey.13.*

(**Pâey**—by going into the refuge; **Til(u)**—by very small amount; **Tamâey**—greed).

Meanings : Say Nanak! that we have only one tongue and He has many traits. We are unable to describe them. But those who seek His refuge, fall at His holy feet and swim through the worldly ocean.

Instead of finding pleasures from such festivals as Holi, one should sing praises of the Lord. He has no desire to be called great or listening to His own praises but singing His praises is beneficial to us.

Gist : Singing adulation of God in the company of noble souls raise the life a person so high that it removes the chasm that he experiences with God. He remains in a state of ecstasy. No sufferings and distress come anywhere near him. His world and world hereafter become peaceful and happy. He sails through the storms of life safely.

*Jinn(i) jinn(i) nâm(u) dhiâiâ, tin ke kâj sarey.
Her(i) gur(u) pûrâ âradhiâ dargah such(i) kharey.*

(**Jinn(i)**—all those; **Sarey**—completed them successfully; **Kharey**—emancipated; **Dargah sach(i)**—in the presence of ever stable Lord.)

Meanings : He who remembered Lord's name repeatedly, had all their works completed successfully. Those who worshipped the Lord through the Guru, are totally emancipated in the presence of the eternal Lord.

Sarb sukhâ nidh(i) charn Her(i)
bhaojal(u) bikham(u) tarey.
Prem bhagat(i) tin pâîâ
bikhiâ nâhey jarey.

Meaning of Difficult Words : **Nidh(i)**—treasure; **Bhaojal(u)**—wordly ocean; **Bikham(u)**—difficult; **Tin**—they; **Bikhiâ**—mâyâ.

Meanings : Lord's feet are the treasure house of all the comforts. Those who attach themselves with His feet cross the worldly ocean safely and honourably. They receive love and worship of the Lord. They do not consume themselves in the fire of desires for worldly goods.

Kûrh gaey dubidhâ nasî
pûran sach(i) bharey.
Pâbrahm Prabh(u) se(n)vadey
man andar(i) ek(u) dharey.

Meaning of Difficult Words : **Kûrh**—useless and false needs; **Dubidhâ**—the two mindedness; **Sach(i)**—with the true Lord; **Bharey**—remain engrossed; **Dharey**—remains in.

Meanings : All their useless false needs and desires end. The wandering of their mind also ends. They are completely entrenched with the Almighty. They keep the memory of one supreme light in their mind and keep meditating on it.

Mâh divas mûrat bhaley, jis kao nadr(i) karey.

Nânak(u) mangai dars dâ(u) kirpâ karauh Harey.14.

(**Mâh**—month; **Divas**—days; **Moorat**—auspicious day; **Jis kao**—on whom.)

Meanings : Those who are blessed with the grace of the Lord, He bestows the treasure of His name upon them. All days, months and auspicious moments are good for them. They are never seized with the doubts and suspicions of *Sangrand* and such like days. Hey Lord! be clement upon me. I (Nanak) seek Your glimpse at Your door.

Gist : A person who remembers the Almighty will have all his worldly tasks accomplished successfully. They are liberated in the court of the Lord. For him, all days and months are auspicious. He is never swayed by the belief that *Sangrand* and such like days are sacred. When ever they commence any new work he does not settle for a particular day considering it to be auspicious. Such a person always make a supplication at the door of the Lord.

Note : After composing the entire *Bârâ Mâh*, Guru Arjan Dev Ji warns and cautions his Sikhs that those who seek Lord's support, all days are good for them. The days like *Sangrand*, *Amavas* or *Pooranmashi* are in no way specially sacred or pious.
