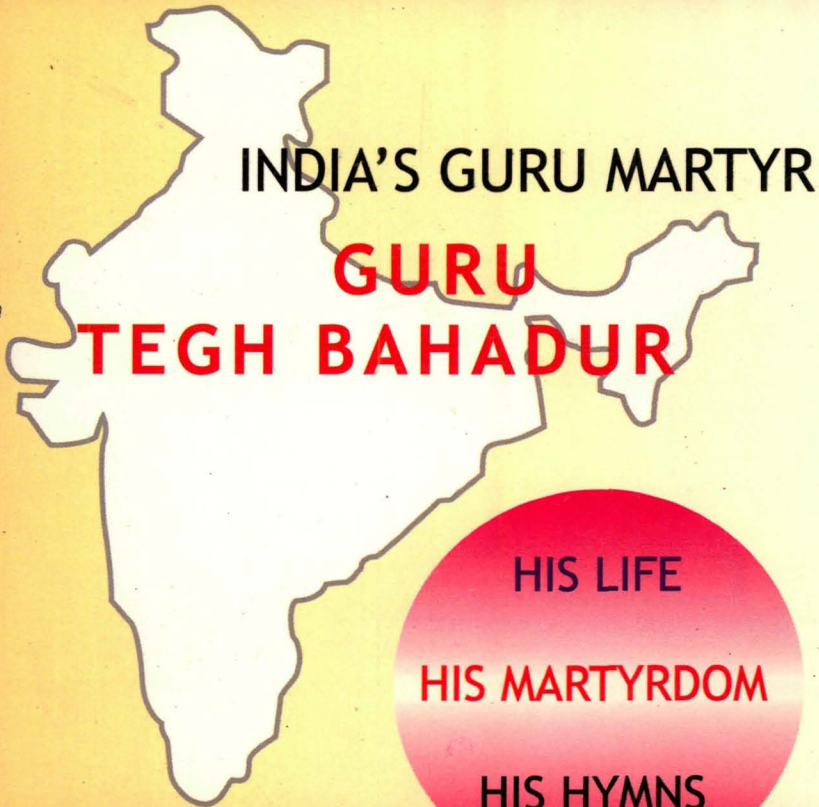




PORTRAIT OF A SIKH GURU



Dr Hakam Singh
Jaswinder Singh Chadha



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Dedication

The book is dedicated to the ethical and honest. Thank God for these that the world carries on despite the visible and concealed carnage and destruction through the egoists riding their bigoted high horses of untruth.

Many a men and women have aspired to be recorded in history and have gone to extreme lengths to achieve this, often causing death and destruction. History is full of the names. Some names like that of Aurenzzeb provoke a feeling of revulsion, but there are innumerable others that are skipped over as if these were sheer words. Only when names like Ram, Krishan, Christ, Mohhamed, Buddha, Guru Nanak or the saintly clan is mentioned, the reader pays his respects as he reads about them. Guru Tegh Bahadur has said this eternal truth,

**What will last, is His Name, the saintly
And Glory of the Guru
Those who have contemplated in the world
O' Nanak, and followed the Guru's word**

**Let the ambitious beware that they will not last unless they
get down to a life of love and service to the humanity, within
the framework of God's will.**

FOREWARD

The ninth Guru of the Sikhs – Guru Tegh Bahadur – occupies a very special niche in the psyche of not only the Sikhs but also all Indians. His life deserves a wider audience than that of Sikhs alone.

He was the second Sikh Guru to be martyred. In early 17th century, the Muslim rulers of India had become fanatically intolerant and both Guru Arjan and Guru Tegh Bahadur were martyrs to the cause of religious freedom, but in the case of the ninth Guru the issue was cast in harsher and clearer terms.

Guru Tegh Bahadur was not a Hindu. He followed none of the Hindu practices or its doctrines. Yet, he was willing to lay down his life so that Hindus would retain the right to practice their own faith. What hung in the balance was the right of a people to religious freedom – freedom of choice. These are principles that in this 21st century we all recognize as sacrosanct.

To us these rights appear inalienable and non-negotiable but Guru Tegh Bahadur's life demonstrated that this was not always the case.

For a people under siege the question always is – who will speak for me? Guru Tegh Bahadur demonstrated that to speak against injustice is every person's obli-

gation. A life of righteousness means the ability to see “Us” in “them and “them” in “Us.””

His sacrifice progressed to the formation of the Khalsa. That was a defining moment in Indian history, culture and civilization. It changed India forever. That’s why Guru Tegh Bahadur retains such fascination even today, over 300 years later, for Sikhs and non-Sikhs – indeed all who know even a little of Indian history.

If we look around we cannot fail to see the many pockets of religious intolerance that are still evident world wide – from *Hindutva* that is so aggressively promoted in India, to the rise of Islamic fundamentalism, and even the many fundamentalist Christian sects that argue for aggressive conversions of people that are not “true believers” in their eyes. The ideas and spirit of Guru Tegh Bahadur are needed again, if not his sacrifice.

The first part of this joint work by Hakam Singh and Jaswinder Singh Chadha provides a historical account of the life of Guru Tegh Bahadur. It presents a man of many accomplishments – a soldier extraordinary, a seer and saint unmatched in his vision, and of his courage in sacrifice.

Then it does something unusual. The second part this book has rendered in simple, serviceable English verse translations of the writings of Guru Tegh Bahadur that are in the Guru Granth. Even better, the verses are pre-

sented in the original Gurmukhi, Roman and Hindi (Devnagri) scripts along with an attractive translation in English. As I write this I am not unmindful of the difficulties in translating poetry – particularly the inspired, mystical and divine verses of the Guru Granth.

Sikhism is now no longer limited to Punjab – its land of origin – but is spread worldwide. There is no country without Sikhs. Many of them have little or no familiarity with any language other than English. There are also many non-Sikhs all over the world who remain curious about their Sikh neighbours. English has become the language in which we can communicate with people everywhere.

Hakam Singh and Jaswinder Singh Chadha have rendered a most compelling and useful service in producing this book.

December 2, 2002

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ACKNOWLEDGEMENTS

This book has been completed in very difficult circumstances and it is with the Grace of God that it is finally seeing the light of day. Many individuals have given their support and encouraging words so that the story of Guru Tegh Bahadur and his compositions can be taken to a wider audience.

The research works by Dr Trilochan Singh and Professor Satbir Singh on the life and times of Guru Tegh Bahadur Ji have been most useful reference material and these sources are gratefully acknowledged.

The authors are especially grateful to efforts by various Gursikhs. Sardar Rajinder Singh Bhasin (London), Sardar Gurmukh Singh and Sardar Sarup Singh of the Sikh Missionary Society (UK). Sardar Harbans Singh Noor from Baltimore, USA has liased throughout. Special thanks are conveyed to Bhupinder Singh (www.sikhspirit.com) for his efforts in finalising the book.

Finally the support and encouragement of the family is difficult to state in words for it has come at all stages throughout the entire period of writing this book. With grateful thanks.

Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh

**Jaswinder Singh Chadha
Dr Hakam Singh**

COMMENTS

On behalf of the Sikh Forum (UK) I wish to applaud the efforts of Jaswinder Singh Chadha and Dr Hakam Singh in creating a truly wonderful piece in the Sikh literature. Their dedication, devotion and perseverance entwined with their vast knowledge has produced an immensely informative and touching exposé on the life and times of Sri Guru Tegh Bahadur Ji.

Portrait of the Sikh Guru, India's Guru martyr, Guru Tegh Bahadur must be recommend to every Sikh particularly the younger generation who should be aware of the awe inspiring sacrifice by the Guru which remains unparalleled in religious history.

Gurbachan Singh, Sikh Forum UK

The narrative by Dr. Hakam Singh, in this compendium tells the life story of Guru Tegh Bahadur, and circumstances leading to his martyrdom, on November 11, 1675 in defence of freedom of religion. The poetic rendering, in English, of Guru Tegh Bahadur's devotional compositions and sermons tells the true nature of this devotee of God, preacher of equipoise in moments of joy or sorrow, praise or criticism, gain or loss, even in face of flattery or slander. Whereas he advised to abide by the Divine Will, he preached for truthful and meritorious living, to be honoured in the Lord's Court.

S Harbans Singh Noor, Journalist, Baltimore, USA.



When I was asked to read a draft of “India’s Guru Martyr Guru Tegh Bahadur”, a *translation* of the Guru’s Bani (Word) in poetic form, I was reminded of Prof. Arthur Arberry’s comment in his introduction to “The Koran *Interpreted*” in another context. He wrote of, “..critics ambitious to measure the ocean of prophetic eloquence with the thimble of pedestrian analysis.” Translation of the Guru’s Word from the Source of Ultimate Reality is not within the scope of human intellect. Translation in verse poses even a greater challenge. Yet, the meaning of Gurbani is revealed to each humble student of the Guru – the Sikh – through personal spiritual experience. That revelation is then expressed as a personal *interpretation*, as in this poetic version of Guru Tegh Bahadur’s Bani. It is a reflection of the Guru’s Word in a dedicated human soul – and what a beautiful reflection it is!

What I find striking about this poetic expression is that it retains the original message and intended impact with clarity and simplicity. The reader experiences the Ninth Guru personality speaking about the need for inner detachment through Naam Simran (constant God awareness), while living a full life. The language is attractive and readable. This publication will be another significant step in taking the Guru’s universal message for the benefit of humankind to the wider multicultural audience.

Gurmukh Singh, retired Principal, UK Civil Service

If he values friends and foes alike
 And doesn't succumb to joys or pain
 Nanak, listen my mind, such a man
 May be regarded as a liberated person

Guru Tegh Bahadur was indeed a liberated person, one who saw joy and yet so much pain without flinching one bit. It is high time that his story was aired to a wide audience and this book, combining both his fascinating life story with his haunting verses of truth, is a wonderful way to begin to understand the Guru.

Bhupinder Singh, the Inter Faith Network for the UK, editor of www.SikhSpirit.com and Committee Member, Central Gurdwara London

It is a great honour to say few words about this book (India's Guru Martyr-- Guru Tegh Bahadur). Both the Authors have put in a lot of effort to illuminate the world and to educate the masses about Guru Tegh Bahadur Sahib Ji's philosophy and unparalleled actions in the history of the world. This is a masterpiece in the religious field. I hope people will take full advantage of this marvellous work.

Jasvir Singh Panjab Radio, London :
www.panjabradio.co.uk

This work has been compiled with great dedication and devotion. The poetical intricacies have ingeniously been weaved into the English translation. Each verse focuses on the essence of Guru Tegh Bahadur's message and every endeavour has been made to remain loyal to the Guru's central concepts. The difficult task



of interpretation has been carefully mastered by the author and his personal commitment and reflection on Gurbani is exquisitely delivered.

**Sardarni Navleen Kaur, Head of Sikh Studies,
Guru Nanak Secondary School, Hayes, London.**

PREFACE

Much wisdom has been accumulated in Hindu scriptures over the centuries. Innumerable sages and seers, rishis and wise men of varied denominations have contributed to the wisdom that is included in Vedas, Shastras and other scriptural treasures. Obviously, as elsewhere, there was a need to sift the best in order to propagate it to the lay person and educate him/her to ethical life and spirituality.

Sadly the appearance of Brahmins as the guiding class has gradually been gnawing at the very roots of the Hindu wisdom. Firstly, the fourth Varna (the Shudras) has been denied the access to the scriptures. To the other two Varnas (Kshatriyas and Vaishyas) they have given a bagful of rituals geared towards providing bread and butter for the Purohit (Brahmin) than guiding the people towards ethical living and liberation.

Rather than bringing out the best of the Hindu philosophy the Brahmins have focused on condemning Buddhism, Jainism and Sikhism in order to divert the attention of the flock to their own shortcomings.

The Sikh Gurus, Guru Nanak through Guru Gobind Singh made colossal efforts towards the uplift of the Indian masses by guiding them out of the Brahmin-created maze of hollow rituals - to free the country from the clutches of the tyrannical Mughal rule and in the process provided the country with the invaluable

spiritual treasure, Guru Granth Sahib. The Brahmin class could have done well to bring the wisdom of the Sikh Gurus to the Indian masses but have instead concentrated in opposing the Sikh Gurus right from the beginning; their first complaint was lodged with the emperor Akbar who threw it out as unworthy. However, the cunning Brahmin succeeded in contributing towards the martyrdom of the fifth Guru, Arjan Dev.

The ninth Guru, Tegh Bahadur, whose biography and poetical compositions are the subject of the present book, had his own share of opposition. Dispite that the Guru sacrificed his life to uphold the value of freedom of worship for Hindus at the time of Emperor Aurangzeb who was hell bent on annihilation of the Hindu religion. The book, Medieval India, by Professor Satish Chandra is a prominent stance of this attitude of misrecording the life of Shri Guru Tegh Bahadur.

There are many wise and thoughtful Brahmins whose voice needs to be heard. It will be nice if they teach the Hindu masses the meaning of true religion than follow those who are wasting their time crying 'a wolf'.

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PART I

LIFE & MARTYRDOM OF
SHRI GURU TEGH BAHADUR

Guru Tegh Bahadur

CHAPTER 1 Birth and Education

It was early morning of Sunday, April 1, 1621. The sunrise was still a couple of hours away. Guru Har Gobind, the sixth Master, was sitting in meditation by the side of 'Pothi Sahib' (later known as Guru Granth Sahib) in Hari Mandir (Golden Temple), Amritsar, listening to the melodious kirtan of 'Asa de var', being sung by the bards, Babak and Abdulla, when a sikh came running from the direction of Guru's residence. A bright smile was on his face indicating that he had some happy news to deliver. However, as he entered Hari Mandir, he did not have the courage to interrupt the kirtan. So he sat down in a corner and eagerly awaited the conclusion of the kirtan. As soon as the last stanza of Asa di var was completed he got up, reached Baba Budha, the high priest, sitting behind the Pothi Sahib, and whispered something in his ear. Baba Budha smiled but continued with the proceedings of the morning prayer. As the services concluded, Baba Budha approached Guru Har Gobind and said something to him. He then addressed the congregation and said aloud, "dear brothers and sisters, by the permission of our true emperor I break to you the happy news of arrival of fifth baby boy in the Guru's house. For this we all felicitate our divine Master".

Guru Har Gobind smiled, got up and proceeded

towards Akal Takhat where, according to his daily routine, he addressed the congregation. Then he asked Baba Budha, Bhai Gurdas and Bhai Bidhi Chand to accompany him to bless the newly born baby.

They reached the room where the baby was lying with his mother, Mata Nanaki, on a comfortable bed. To the surprise of the Sikhs, Guru Har Gobind touched the tender feet of the baby and bowed his head in reverence. Sensing the surprise of the Sikhs, he said, "this baby has a noble spirit like his grand father, Guru Arjan Dev, and is ordained by Almighty to accomplish great tasks like him". Baba Budha then said a supplication to God thanking Him for His kindness and prayed for the health and long life of the baby. Guru Har Gobind then gave the name Tegh Bahadur to the baby.

Even as a child, Baba Tegh Bahadur had an inclination to be silent and meditative. However, he was an eager learner and was active and energetic in completing the tasks given to him. He was tender hearted and compassionate and tried to help all his companions whenever they needed him.

At relatively early age of four his education was started according to the traditions of Guru's house. He was trained to become a scholar of Sikh philosophy, a poet, a musician and a soldier. He studied languages, poetry, history and arithmetic under the tutelage of Bhai Gurdas and Baba Budha. As he grew up he was taught Hindu as well as Islamic philosophies and was

given training in logic, theology and metaphysics. Extensive military training was given to him, as was compulsory for all the children of Guru Har Gobind, by Bhai Bidhi Chand. Even at the tender age of twelve he became an accomplished rider and marksman and started joining his father on hunting expeditions. His mastery over music and poetry is clearly evident from the fact that he has written extremely beautiful poetic compositions in most of the Ragas in which the first five Gurus wrote theirs. In addition he composed in Jai Jai Wanti Raga that was not a part of Gurmat Sangeet (music of Sikh tradition) curriculum before his time.

In addition to the formal education he learned a lot from the spiritual discourses between the Sufi Pir, Mian Mir, and his father, Guru Har Gobind, who often visited the Sufi saint and took Baba Tegh Bahadur along with him.

Being the youngest of the six children of the sixth Master, he was the focus of affection of all his brothers in general and of his only sister, Bibi Veero in particular. Holy mother Nanaki took extra care for his health and welfare. All this love and affection showered on him resulted in a personality full of compassion and concern for one and all.

The effect of training, under teachers like Guru Har Gobind, Baba Budha, Bhai Gurdas and Bhai Bidhi Chand, was that Baba Tegh Bahadur developed a personality that had the tenderness of a poet, resolve



and courage of a brave soldier, analytical capacity of a logician and mysticism of a spiritual leader. He was embodiment of devotion, service and self-sacrifice for humanity.

He had little or no affinity for worldly goods and comforts. Once when he was given a new dress to wear on the occasion of the wedding of his elder brother, Baba Gurditta, he gave it away to a poor boy, who according to him, had no clothes and therefore needed the dress more than him. Unlike some of his brothers he did not encourage the Masands (Guru's deputies posted in various areas to collect tithe from the Sikhs) to give him any presents. He believed in the teachings of Guru Nanak to live an honest life in humility. He would therefore associate with poor and humble but spiritually rich people rather than those who possessed worldly riches.



CHAPTER 2

Early Impressions

It is believed that the events happening in the early part of ones life have a long lasting impression and thus play a vital role in the development of ones personality. Several very significant events occurred in Guru Tegh Bahadur's early life whose effect is clearly reflected in his poetic compositions as well as the impeccable character he exhibited in the face of difficult situation in the later part of his life.

Baba Tegh Bahadur was only seven years old when his nine years old brother, Atal Rai, worked a miracle by bringing one of his dead playmates back to life. His father, Guru Har Gobind was very unhappy to hear this. He called Atal Rai and told him that the foremost principle in the house of Guru Nanak was, "**Hukam Rajai Chalna**", or to stay happy and contented in God's will which Atal Rai had violated. On hearing this Atal Rai bowed before his father and went to the lake of Amritsar. There he took a dip, sat in a 'samadhi' and discarded his body to atone the violation of God's will.

It was a great shock to the tender heart of Baba Tegh Bahadur, specially because he loved Atal Rai more than any of his other siblings. However, he learned a lesson out of this sad incident that it was extremely important for a Sikh to abide by the will of God even

if in doing so one had to sacrifice ones life.

Soon Baba Tegh Bahadur had to sustain a shock of a different nature. The date of wedding of Bibi Veero, his only sister, was fixed for the later part of that year. In the meantime an unexpected episode occurred which changed the course of events.

A few days before the wedding a hunting party led by the Mughal emperor, Shah Jahan, was following a falcon in the forest between Lahore and Amritsar. At the same time a hunting party of Sikhs under the leadership of Bhai Bidhi Chand had also been following the same falcon. After a brief chase the emperor left for Lahore and asked his companion, Ghulam Rasool Khan, to lead the hunting party and capture the falcon. The Sikhs, however, succeeded in capturing the falcon before the imperial party could reach it. On approaching the Sikh hunting party Ghulam Rasool claimed the falcon and asked Bhai Bidhi Chand to hand it over to him. On Bidhi Chand's refusal a skirmish ensued in which a few members of the imperial party were wounded and killed. The Sikhs came and narrated the episode to Guru Har Gobind who, anticipating the forthcoming trouble, sent a message to the in-laws of Bibi Veero to wait with the marriage party at Jhabal village because there was some trouble with the imperial army. It was therefore not advisable to perform the ceremony at Amritsar.

In the mean time the imperial party returned to Lahore

and complained of the high-handed-ness of the Sikhs to the emperor that the falcon was forcibly snatched from them. They further complained that the Guru had built a fort indicating that he had plans of rebelling against the emperor. Furthermore the Guru had not come to pay his homage on the coronation of the emperor. This enraged Shah Jahan who immediately sent a detachment of army to punish the Sikhs and bring back the falcon. The army reached Amritsar on the eve of Bibi Veero's wedding day. Guru Har Gobind was ready for them. A fierce battle ensued in which the Sikhs fought valiantly from the fort of Loh Garh (outside Amritsar) and thus gave sufficient time to the family of the Guru to evacuate safely. The commander of the Imperial army, Mukhlis Khan, was killed in the battle in a one to one fight with Guru Har Gobind. The invading army beat a retreat after their leader was killed.

Next day the wedding of Bibi Veero was performed at Jhabal village. At the same time the Sikhs who had given their lives in the battle were being cremated. Thus while the young Baba Tegh Bahadur witnessed the happiness on the occasion of a victory in a battle and the wedding of his sister, he also saw the sorrowful event of cremations of the Sikhs who had been killed in the battle. The lesson for him was that happiness and sorrow are integral part of ones life and those who consider all such happenings as God's will and accept them without complaining to God and live their lives in internal peace and tranquillity. Guru Nanak calls such persons as

“Gurmukh”.

In the next 2-3 years Baba Tegh Bahadur saw the departure (from this world) of several people who were near and dear to him and who had markedly influenced his life. Baba Budha, Bhai Gurdas, and Bibi Kaulan were among them. The mother of Baba Gurditta, Mata Damodri, also passed away shortly afterwards.

The next year, when Baba Tegh Bahadur was eleven years old, brought a mixture of good and bad news. Baba Hari Rai, the second son of Baba Gurditta was born. The same year another older brother of Baba Tegh Bahadur, Baba Ani Rai, passed away.

CHAPTER 3

Pilgrimage and Marriage

After Bibi Veero's marriage Guru Har Gobind came back to Amritsar, stayed there for some time and then took his family on a pilgrimage tour of the places where Guru Angad Dev and Guru Amar Das had spent their days of pontificate. They first went to Taran Taran, a town founded by the fifth Master, Guru Arjan Dev, and visited the leper enclave established by him. Then they went to Khadoor where the second Master, Guru Angad Dev, had spent all 13 year of his Guruship. From there they went to Goindwal where Baba Sunder, the nephew of Guru Amar Das received them with great love and respect. After staying there for a few days, Guru Har Gobind left his family there and proceeded to Kartar Pur along with his warriors because he was expecting another clash with the imperial forces.

While at Kartar Pur, several Sikhs and other citizens came to Guru Har Gobind and complained that Bhagwan Das Gharar, the haughty landlord of Gobind Pur, had forcibly evicted them, the legitimate owners, and was threatening of further punishment if they complained to the authorities. Every one knew that he had close relations with the governor of the area. Therefore no one raised any protest and instead came quietly and complained to the Guru.

Guru Har Gobind sent a message to Bhagwan Das to return the usurped property to the rightful owners but he insulted the messenger and used derogatory language for the Guru also. Guru Har Gobind then went himself to Gobind Pur with a small group of Sikh warriors and tried to reason with Bhagwan Das to settle the matter peacefully. However, Bhagwan Das took Guru's leniency as his weakness and rejected all his peaceful overtures. The arguments developed into a skirmish in which Bhagwan Das was killed and his army was defeated.

Bhagwan Das' son Ratan Chand went to his cousin Karam Chand, the son of Chandu Lal (who had played an active role in the martyrdom of Guru Arjan Dev) who, for some time, had been thinking of avenging the disgraceful death of his father at the hands of Guru Har Gobind. The two together went to their friend Abdulla Khan, the governor of Jullundur, and requested him to help them attack the Guru. They told the governor that if he defeated the Guru he would win favour of the emperor whose forces the Guru had recently defeated. Therefore the emperor would be happy to see the Guru punished.

Abdulla Khan, the governor of Jullundur, got convinced and attacked Guru Har Gobind with all the army under his command. The battle lasted for three days. Abdulla Khan, Karam Chand, Ratan Chand and some of the leading soldiers of the governor's army were killed and Guru Har Gobind was victorious. These victories of the Guru over imperial armies cast

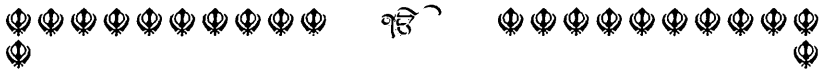
off the spectre of fear of the Mughal army and gave a boost to the courage and spirits of the Sikhs all over the country.

Soon after this battle Guru Har Gobind got the town of Gobind Pura reconstructed. A mosque was built for the Muslims and a temple for the Hindus. This made every one happy.

Hearing of the battle in the area of his jurisdiction, Wazir Khan, the viceroy of Punjab, who happened to be a great admirer and friend of the Guru, sent his envoy to investigate the matter. The envoy reported that the Guru had punished the troublemakers and had restored peace and confidence among the public by redistributing the land to its rightful owners. Wazir Khan was very happy and grateful to Guru Har Gobind for carrying out the job that was supposed to be his.

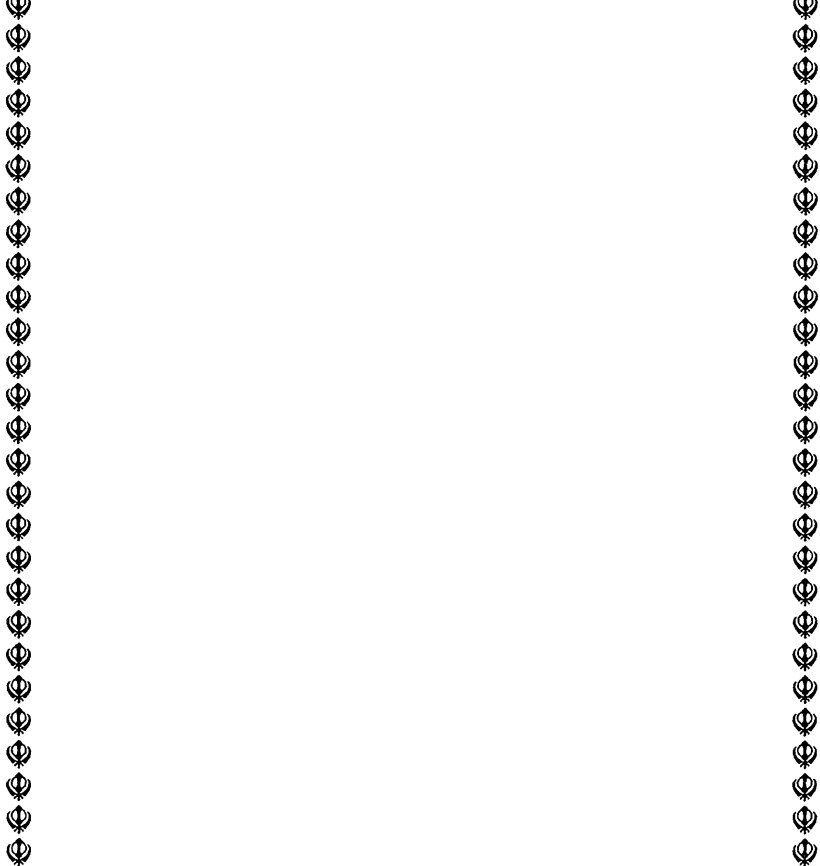
While Guru Har Gobind was busy in the rehabilitation and reconstruction of Gobind Pur, Baba Tegh Bahadur and his elder brothers were completing their spiritual and military training at Goindwal. It took the Guru over a year to finish the task at Gobind Pur. He then returned to Amritsar. At the same time his family also left Goindwal and reached Amritsar.

Another two years of intense training at Amritsar made Baba Tegh Bahadur an accomplished soldier at the age of only eleven. Next year he was betrothed to Bibi Gujari, the daughter of Bhai Lal Chand and Bibi



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Bishan Kaur of Kartar Pur. Both were devout Sikhs with sincere dedication to the house of Guru Nanak. Soon after betrothal the marriage ceremony was also performed with great pomp and show. Bibi Gujari's brother, Kirpal Chand, also had deep devotion for the Guru and had a desire to devote his life in the service of the Guru. So after the marriage he came with his sister and lived with the Guru's family and spent the rest of his life in the service of the Guru and the Sangat.



CHAPTER 4

Battle of Kartar Pur

Guru Har Gobind received an invitation from Sain Das, his brother-in-law and a devoted Sikh, from Daroli. He had built a new house and wanted the Guru to be its first occupant. Almost at the same time the Guru also received another invitation from Raja Kalyan Chand of the state of Kahlur (later known as Bilaspur). The raja had some problems with his neighbouring state and expected that the presence of the Guru on his side would discourage his neighbour to indulge into any drastic action.

At this time a somewhat unstable and tense situation had developed between Guru Har Gobind and the new governor of Lahore (his friend, Wazir Khan, had been transferred to Agra). A Sikh was bringing two beautiful horses from Kabul to present them to the Guru. These horses were forcibly seized by some Mughal officers and presented to the Emperor Shah Jahan. When the Sikh came and complained to Guru Har Gobind, Bhai Bidhi Chand, one of the leading Sikhs and the commander of the Guru's army promised that he will bring the horses back. True to his promise he brought the horses back from the emperor's stable by a remarkably daring feat. This resulted in increased tension between the emperor and Guru Har Gobind.

Under such circumstances the Guru wanted to stay at

a safe distance from Lahore where he could promote Guru Nanak's mission in a peaceful environment. He liked the hilly state of Kahlur. Furthermore he wanted to fulfill the promise, Guru Nanak had made to Pir Budhan Shah, of drinking milk of pir's goats. Pir Budhan Shah also happened to live near the town of Kirat Pur in the Kahlur state. Therefore Guru Har Gobind sent Baba Gurditta to Raja Kalyan Chand to assure him that he (the Guru) will visit him shortly. He also instructed Baba Gurditta to purchase land near Kirat Pur and start building suitable accommodations for the family and for the visiting Sikh devotees. The Guru then moved with his family to Daroli to fulfil the desire of his brother-in-law and sister-in-law.

After staying for some time at Daroli, the Guru moved to Kangar, a village owned by a Muslim landlord, Rai Jodh, who along with his wife was his great admirer.

In the mean time the emperor found out that the two horses had been taken away by a Sikh of Guru Har Gobind and were now in the Guru's stable. He was angered and ordered one of his generals, Lal Beg, to immediately lead an expedition and punish the Guru. When Rai Jodh heard of this incursion he presented his services along with one thousand soldiers to fight on Guru's side. A deadly battle ensued in which heavy casualties were sustained by both sides and the imperial army was decisively defeated. One particular soldier in the Guru's army, Painsa Khan,

exhibited exceptional valor and fighting skill in this battle. Guru Har Gobind, who valued good soldiers, admired Painsa Khan's bravery and loyalty. Gradually he became one of the most trusted companions of the Guru who started treating him as his son.

Painsa Khan wanted to marry his daughter to a young Pathan soldier, Osman Khan. Guru Har Gobind not only gave all the needed monetary help but after the wedding, also gave employment to Osman in his army. Osman Khan was of the same age as Baba Gurditta. The two soon became friends and started going together on hunting expeditions. Osman was a good soldier but was greedy and dishonest. He would not hesitate to cheat where his interest would be served. Flattery was another trait of his personality and he used it to his advantage.

On a Baisakhi day a Sikh brought some exquisite gifts for Guru Har Gobind. These comprised an expensive horse, a beautiful hawk, a soldier's dress and some weapons. Painsa Khan was sitting with the Guru at that time. The Guru gave the hawk to Baba Gurditta and the rest of the items to Painsa Khan and asked him to come to the court wearing that dress and those weapons.

When Osman saw his father-in-law riding that beautiful horse and wearing the expensive dress and rare weapons he immediately decided to possess them. He instigated his mother-in-law through his



wife to get those gifts from Painsa Khan. After intense pressure from his wife and daughter, Painsa Khan reluctantly parted with the gifts. When Painsa Khan did not go to the Guru's court in that attire and the weapons the Guru questioned him for the reason. Painsa Khan replied that he was keeping them for special occasions.

Osman Khan, in the mean time, committed another crime of stealing the hawk from Baba Gurditta. A Sikh found out that Osman had the hawk and informed Baba Gurditta accordingly, who in turn complained to Guru Har Gobind. Since Osman denied that he had anything to do with the hawk, the Guru asked Painsa Khan to find out the truth. Painsa Khan went to Osman's house and found the hawk there. He was furious with his son-in-law. However, in spite of all his efforts he could not persuade Osman to return the hawk to the Guru. His daughter and wife, on the other hand, convinced him that if he took the hawk back then Osman would lose his job. But if he lied to the Guru that the hawk was not with Osman, the whole episode would be forgotten in a few days. Painsa Khan went and swore before the Guru that the hawk was not with Osman. Guru Har Gobind asked Bhai Bidhi Chand to go to Osman's house and find out the truth. Within a short time Bhai Bidhi Chand returned not only with the hawk but also the horse, the dress and the weapons. Guru Har Gobind terminated both Painsa Khan and Osman Khan from his employment hoping that they would repent on their misdeeds and ask for forgiveness. Painsa Khan was full of remorse and was ready to apologize. Osman, however, goaded him instead to avenge this insult by

taking employment with the emperor and teaching the Guru a lesson. He further told his father-in-law that without the help of a commander of his (Painde Khan's) calibre the Guru would be easily defeated and this could bring him fame, wealth and the pleasure of the emperor who wanted to punish the Guru.

Painda Khan and Osman Khan went to Qutab Khan, the governor of Jullundur and presented their plan of invading the Guru who now did not have any fighter equal to either one of them. Qutab Khan was pleased to see the deserters from the Guru's army. He offered them employment and promised to seriously consider their proposal. He really wanted to get the honour of defeating Guru Har Gobind. However, he was hesitant, in view of the previous victories of the Guru, to go it alone. He therefore took Painda Khan to the emperor Shah Jahan who was staying at that time at Lahore. The two together succeeded in instigating the emperor in agreeing to their scheme of sending a powerful expedition against Guru Har Gobind.

Kale Khan, the governor of Peshawar, for some time wanted to avenge the death of his brother Mukhlis Khan who had been killed by the Guru in an earlier battle. He came to know of the emperor's plan and offered to take the command of the expedition. The emperor gave Kale Khan command of an army, fifty thousand strong, and charged him to bring the Guru dead or alive.

In the summer of 1634 Guru Har Gobind was planning to go to Kirat Pur on the invitation of Kalyan Chand, the Raja of Kahlur, and to visit Pir Budhan Shah. An urgent message from the Sikhs of Lahore came with the news that Kale Khan was approaching with a large Mughal army. The Guru immediately started making preparations to defend himself. Messages were sent to all the Sikhs and other friends to come and participate in the imminent battle. His Muslim friend and admirer, Rai Jodh, came with his two thousand soldiers. A large number of Sikhs also answered the Guru's call. On their request, the Guru gave permission to his sons, Baba Gurditta and Baba Tegh Bahadur to take part in the battle.

As soon as the imperial army arrived in the outskirts of Kartar Pur a fierce battle started. Baba Tegh Bahadur fought valiantly and showed his skill with the use of sword and lance. Both sides sustained heavy losses of life. Kale Khan and Qutab Khan were killed in the battle. Painda Khan wanted to have a person-to-person fight with Guru Har Gobind. He brought his horse to where the Guru was and challenged him for a fight. The Guru asked him to charge first. In great fury Painda Khan charged but Guru Har Gobind warded off his attack. The Guru gave Painda Khan another chance. This time also he failed to strike the Guru. Failure to harm the Guru in two attempts made Painda Khan really furious. Without waiting for the Guru to attack, in great rage, Painda Khan charged a third time. Guru Har Gobind

counter attacked saying, “let me show you how a brave soldier attacks”. So saying he struck Painsa Khan and mortally wounded him. Painsa Khan fell down on the ground and realized that his end was near. At that time he remembered the kindness and benevolence of the Guru and his own ingratitude. Guru Har Gobind had dismounted his horse and was sitting close to Painsa Khan shielding his face with his shield from the sun. Painsa Khan started crying and said, “ Forgive me O kind and benevolent Master. I have sinned by returning your kindness with my ungratefulness. Please bury me with your own hands”. Guru Har Gobind promised to do whatever he said and Painsa Khan breathed his last. Seeing the Guru busy talking to Painsa Khan, Osman Khan rushed towards him and was ready to strike him with his sword. But Baba Gurditta saw his intent and shot an arrow that killed Osman instantaneously.

Though Guru Har Gobind was victorious, heavy losses of life were sustained by both sides. Young Baba Tegh Bahadur was praised by everyone for his valour and mastery over the art of fighting. Guru Har Gobind decided to move to a place where the probability of frequent battles was minimum and where he could devote most of his time in spiritual pursuits and preaching the philosophy of Guru Nanak.

CHAPTER 5

From Kirat Pur to Bakala

The search for a quiet and secluded place to carry out his spiritual pursuit led Guru Har Gobind to Kirat Pur, a small village in the foothills of the Shivalik range of Himalayan mountains. This place was in the North-Eastern corner of Punjab, far from Lahore as well as Delhi and away from the main roads. Kalyan Chand, the Raja of Kahlur, in whose territory Kirat Pur was located, was happy to have the Guru near him. He felt that the presence of the Guru would be a deterrent to his enemies.

Soon after arriving in Kirat Pur Guru Har Gobind remembered the promise of Guru Nanak to Pir Budhan Shah. He visited the Pir and reminded him of Guru Nanak's visit. The Pir was delighted to receive the sixth Nanak and immediately served him a cup full of his goats' milk. The guru drank the milk and asked for the blessings of Budhan Shah. The Pir was overwhelmed by such humility of the Guru and blessed the Guru and Baba Tegh Bahadur, who had accompanied him.

Guru Har Gobind now started working on Guru Nanak's mission. Soon majority of people in the area embraced the Sikh faith. Next year the sad news, of passing away of Hazrat Mian Mir, was delivered by the Sikhs from Lahore. Guru Har Gobind spoke very highly of the efforts of the Sufi faqir towards enhancing peace

between the Mughal emperors and the house of Guru Nanak. Baba Tegh Bahadur vividly remembered the days when he visited Hazrat Mian Mir with his father and enjoyed the spiritual discourses between the two great spiritual leaders. He became very sad to hear of the death of the Muslim saint. A couple of years later, in 1638, Baba Gurditta passed away under mysterious circumstances. This was another great shock to Baba Tegh Bahadur, but at the same time it was another lesson of submitting to the will of the Guru and God.

Baba Dhir Mal, the elder son of Baba Gurditta, was at Kartar Pur at the time of his father's death. Guru Har Gobind informed him of his father's death and asked him to come to Kirat Pur to perform the last rites. He also asked Dhir Mal to bring with him the original copy of the Adi Granth that was in his possession. Dhir Mal was a vain and opinionated young man. On hearing the death of his father he felt that he was now the heir apparent of Guru Har Gobind. He also felt that the Adi Granth in his possession was his trump card that could get him the Guruship. He therefore, did not want to part with it at any cost. Furthermore, he was in the company of some Masands who, to serve their own purpose, flattered him and gave him wrong counsel. Dhir Mal ignored the message of Guru Har Gobind and did not go to Kirat Pur. Baba Gurditta's younger son, Baba Hari Rai, was a model child with saintly habits. Guru Har Gobind started showering his affection on Baba Hari Rai.

It was February of 1644 when Guru Har Gobind announced in the congregation that his time to merge into the Infinite had arrived. This news spread all over the country like wild fire. Masands, Sikhs and relatives from everywhere hurried to reach Kirat Pur. Then one day the Guru announced in the congregation that he had selected his grandson, Hari Rai, to succeed him to the spiritual throne of Guru Nanak. Mata Nanaki, the mother of Baba Tegh Bahadur, was rather unhappy to know that her son, who had all the attributes of a preceptor, had been bypassed. She respectfully complained to Guru Har Gobind who replied that Tegh Bahadur was going to live long enough to finally shoulder the responsibility of Guruship. That he was destined to perform a great deed whose time had not yet arrived. Difficult times were approaching in the country and a brave soul would be needed to steer the devotees of Guru Nanak safely through this oncoming storm. He then told that after his death she and Baba Tegh Bahadur should leave Kirat Pur and go to Bakala to live with her parents. In due course of time Baba Tegh Bahadur would receive the divine call.

In a formal ceremony Guru Har Gobind passed the Guruship to Baba Hari Rai by seating him in the middle of the congregation, placing five paise and a coconut and bowing before him after circumambulating him. Then Guru Har Gobind declared that Hari Rai was to be the Guru, the seventh Nanak. He instructed Baba Tegh Bahadur to pass his time at Bakala in meditation and

contemplation.

After a few days Guru Har Gobind entered a room that he had got constructed for himself and left the instructions that no one should try to enter it for five days. For these five days a large number of Sikhs gathered around the room and had continuous recitation of kirtan. On the sixth day (seventh according to Bhai Santokh Singh in Suraj Prakash) Guru Hari Rai, accompanied by Baba Suraj Mal, Baba Tegh Bahadur and Bhai Gurditta (the son of Baba Budha) opened the door. Guru Har Gobind's body was in meditative position but the soul had departed to merge in the Infinite.

Soon after the performance of the last rites for Guru Har Gobind, Baba Tegh Bahadur, according to the instructions of his father, took his family (mother Nanaki, wife Gujari and brother-in-law Kirpal Chand) and left for Bakala (a town near Amritsar where Mata Nanaki's family lived). At Bakala, Bhai Mehra, a rich and devoted Sikh of Guru Har Gobind, offered his house to Baba Tegh Bahadur and his family. This house was built and dedicated by Bhai Mehra to Guru Har Gobind, who had stayed there for some time.

Baba Tegh Bahadur liked the place because of its peaceful and tranquil atmosphere. Also it was a small village, away from the noises and political activities of a large city. Here he could spend his time in meditation and contemplation. He got a basement constructed in the house and started spending most of



his time there in intense meditation. At the same time he did not neglect his household duties. He also kept in touch with the outside world through some devoted Sikhs who would visit him periodically and apprise him of the events of the Sikh world and also of the Mughal empire. His brother-in-law, Kirpal Chand, who had gone back to Kirat Pur to join the army of Guru Hari Rai, also visited Bakala now and then and told whatever he had seen and heard.

Mata Gujari, the wife of Baba Tegh Bahadur, also joined her husband in his meditation and contemplation sessions in addition to performing her duties as an exemplary devoted wife. She took great care of aging Mata Nanaki and ran the household with great efficiency.

CHAPTER 6

Ominous Signs on Political Horizon

The country was passing through a period of peace and prosperity under the able and just rule of Emperor Shah Jahan. The eldest son of Shah Jahan, Dara Shikoh, who was then the viceroy of Punjab, was a pious man with strong leaning towards Sufism. He admired the teachings of Guru Nanak and had a great respect for Guru Hari Rai. It was the antidote provided by Guru Hari Rai that had saved the life of Dara when he was at deathbed because of the poison administered by his cunning younger brother Aurangzeb. Thus there was a feeling of great regard and friendship from the royal family towards Guru Hari Rai.

This feeling of peace in the country coupled with the magnetic personality of the Guru resulted in a large number of people visiting Kirat Pur to listen to his divine discourses. These discourses on the teachings of Guru Nanak were so forceful and convincing that the number of Sikhs multiplied many fold during his Guruship. Guru Hari Rai strictly followed the last words of his grand father, Guru Har Gobind. He maintained an army of 2200 cavalry for emergency purposes but stayed away from the internecine skirmishes of hill rajas and stayed at friendly terms with the Mughal government. However, this period of peace and progress passed quickly.

In 1657 Shah Jahan fell ill. The royal doctors declared that the condition of the emperor was hopeless and he may not last too long. As a result a struggle to succeed to the throne started among the four princes, Dara Shikoh, Aurangzeb, Murad and Shuja. It was a fratricidal struggle in which Aurangzeb succeeded, because of his cunning, by liquidating all his brothers and their families. He also put his sick father in prison. Dara, after having been defeated by Aurangzeb, fled towards Multan but was caught and murdered. On his way to Multan he had stopped at Goindwal, where Guru Hari Rai was visiting at that time on an invitation from Baba Dwarka Das, a descendent of Guru Amar Das. The Guru had received Dara with due regard and gave him spiritual advice and moral support but refused to take his side in the struggle for succession.

Aurangzeb after succeeding to the throne spent some time in consolidating his power and liquidating the supporters of his brothers. He was a fanatic Sunni Muslim whose ambition was to convert all Hindus of the country to Islam. He knew that Dara Shikoh had great regard for Guru Hari Rai whom he had visited during his retreat towards Multan. Therefore he wanted to punish the Guru but could not get an unequivocal proof that the Guru had helped Dara. Some bigoted Hindus and Muslims who wanted to win the favour of Aurangzeb exaggerated the stories about Dara's relations with Guru Hari Rai and added that Sikh Scriptures contained passages that were disparaging

to the Prophet and to Islam. Mirza Raja Jai Singh, who was one of the closest advisors of Aurangzeb and some other advisors who also had a great regard for the Sikh Gurus, tried to dispel the effect of these poisonous allegations of the flatterers. They spoke highly of the teachings of Guru Nanak and succeeded to calm the agitated mind of the emperor for some time. However, Aurangzeb wanted to meet the Guru personally and ask some questions regarding Sikh teachings. So an invitation was sent to Guru Hari Rai to come to Delhi and meet the emperor.

Guru Hari Rai, on receiving the invitation, asked his son, Ram Rai, to go to Delhi and explain the Sikh doctrines to the emperor. Ram Rai was only 14 years old at that time but was a brilliant scholar of Sikh scriptures and had already acquired some occult powers. Everyone thought that he would be the next Guru. He was advised by Guru Hari Rai to fearlessly reply the emperor's queries strictly in the light of the Adi Granth's teachings and uphold the integrity of Guru Nanak's faith whose representative he was going to be in Aurangzeb's court. He was given a copy of the Adi Granth in which the Guru Hari Rai himself had written the Mul Mantra.

Aurengzeb asked him several questions on the Sikh theology. These he answered to the satisfaction of Aurangzeb. Then the emperor asked him to show some miracles. Ram Rai showed, one after the other, 72 miracles which impressed the emperor

considerably. After this he was asked many more incisive questions regarding the teachings of Sikhism. Ram Rai answered all these questions brilliantly thus convincing Aurangzeb that there was nothing derogatory to Islam or the prophet in the Sikh scriptures and that it was a universal faith that strictly believed in one absolute God and exhorted to give due respect to all other religions. But on prompting of a Hindu courtier two lines from one of Guru Nanak's Saloks were quoted to him and he was asked to explain their meaning. These lines apparently are critical of Muslim way of burying the dead. Ram Rai thought that he had created an excellent impression on the emperor and felt that a direct answer to this question might cause to dispel this impression. He therefore wavered and twisted Guru Nanak's original words in order to satisfy the emperor. These lines translated in English go as follows:

“The clay of a Muslim's grave
 Fell in the hands of a potter
 He made pots and/or bricks out of it
 And put them in fire (to bake)
 The poor clay cried and wailed as it burned
 It shed tears of cinders.
 Only the Creator who has created this whole play
 knows,
 Says Nanak, (what befalls the man's soul)”.

The philosophical meaning of these lines are that the soul of a human being leaves the body and does not remain in the grave as is the belief of Islam (and other Semitic faiths). The body becomes dirt and this dirt

may become a brick or a piece of pottery. However, the fate of the soul is known only to God.

Out of fear (of losing grace) Ram Rai said that there was a mistake on the part of the scribe who wrote “Mitti Mussalman Ki”. Actually it was supposed to be, “Mitti Beimaan Ki” or the clay of an agnostic.

When the news reached Guru Hari Rai that his son, out of fear, had distorted the words of Guru Nanak, and thus showed disloyalty to the Sikh faith, he was greatly disturbed. He at once disinherited him and issued a “hukamnama” to the Sikhs of Lahore, where Ram Rai had returned to win back his father’s forgiveness and favour, that he disowned Ram Rai and no one should make him any offerings nor do any favors to him.

Guru Hari Rai’s tender and delicate heart was greatly affected by this shocking episode. He appointed his younger son, Hari Krishan who was only five years old, as his successor and passed away on October 6, 1661. Although Guru Hari Krishan was only five years old at that time yet Guru Hari Rai had full confidence in his capabilities to carry the burden of responsibility of Guruship.

The succession of Aurangzeb to the throne of Mughal empire had brought a reign of terror and oppression for the non-Muslim population of India. The emperor issued orders to demolish the Hindu temples and construct mosques in their places. There

was little or no safety for Hindus. Their property, wealth and even women were not safe and could be taken away on the slightest pretext. The Rajput freedom fighters were totally subdued and the Muslim divines were quiet out of fear, greed and/or to court favours.

Baba Tegh Bahadur had perceived all this through this mind's eye. He had spent almost two decades in deep contemplation and felt that he was now prepared to wake his country from the slumber of cowardice and submission to tyranny. He was, however, waiting for the Divine call to come so that he could get out of his self-imposed seclusion and face the barbaric spirit of the tyrants.

At the tender age of five Baba Hari Krishan, the younger son of Guru Hari Rai was picked by his father to be the next Sikh Guru. Even at this age Hari Krishan had a deep mystic understanding of the scriptures. He proved that Guru Hari Rai's choice was correct. He sent missionaries to all corners of the country and impressed every one with his discourses on Sikh philosophy.

Ram Rai, on hearing that the Guruship had been bestowed on his younger brother became incensed. He thought that his right had been usurped. He forgot that in the house of Guru Nanak it was the worth and not the birth that prevailed. With a small number of followers and his occult powers he tried to impress the Sikhs but even the leading Sikhs of Delhi and



Punjab did not give him any respect specially because every one knew that Guru Hari Rai had discarded him for his disrespect to the Sikh scriptures.

Finally he approached Emperor Aurangzeb for help. Several prominent Sikhs of Delhi tried to stop Ram Rai from creating a crisis by bringing politics in the affairs of religion. They quoted the example of Prithi Chand who had tried similar tactics but had failed to capture the Guruship from Guru Arjan Dev. But the arrogant young Ram Rai, flattered by his occult powers and favours that Aurangzeb had shown, did not listen to this wise counsel.

On the complaint of Ram Rai, Aurangzeb agreed to summon Guru Hari Krishan to Delhi. Fearing that an imperial summon maybe construed by the Sikhs as meddling of the Government in their religion, he asked Raja Jai Singh for his help. Raja Jai Singh, the most trusted minister of Aurangzeb, took the responsibility to persuade Guru Hari Krishan to come to Delhi and also took assurance from Aurangzeb that until the emperor was satisfied regarding the succession issue, the Guru will stay as his guest. Aurangzeb agreed to it and the Raja sent one of his personal couriers with gifts to request Guru Hari Krishan to come to Delhi. Guru Hari Krishan agreed to this request and proceeded to Delhi along with his mother, Mata Sulakhani, and a few trusted Sikhs. He was received by Raja Jai Singh and his son, Ram Singh with great respect and

made to stay as their guest in his bungalow.

Raja Jai Singh, an astute statesman, watched Guru Hari Krishan closely in order to apprise the emperor correctly. He found that the Guru was very much different in character and personality from his elder brother Ram Rai. Unlike his magician brother, he was dignified and spiritual like a prophet. While Ram Rai was vain, ambitious and sycophant, Guru Hari Krishan was humble but dignified, fearless and indifferent towards the kings and rulers. He was generous and free from jealousy and ill will towards anyone. He had a magnetic personality that drew even his enemies towards him with respect and reverence. While Ram Rai did all he could to earn the patronage of the emperor and his top courtiers, Guru Hari Krishan avoided even meeting with any of them. He met with poor, sick and needy, helping them in anyway that he could.

An epidemic of cholera and small pox was raging in the city. Guru Hari Krishan visited the humble dwellings of sick and destitute with food, clothes and medicine. All the daily offerings made to him by Sikhs were spent in helping the poor and sick. His healing touch gave the gift of life and hope to many. Stories of his healing powers spread all over. It became popularly known that even his sight was enough to dispel agony and sufferings, as Guru Gobind Singh wrote later on (“contemplate on the spirit of Hari Krishan whose sight dispels all sufferings”).

Informers of Aurangzeb gave glowing reports of magnetic personality and healing powers of the Guru which was further substantiated by Raja Jai Singh who persuaded the emperor to leave the issue of succession to the Sikhs. This was evidently in favor of Guru Hari Krishan. Under the pressure of overwhelming support of all his counsels and informers, Aurangzeb accepted Guru Hari Krishan to be the undisputed Guru of Sikhs. He satisfied Ram Rai by giving him an estate of seven villages in the Doon valley where Ram Rai built a centre of his own. The site has now grown into the city of Dehra Doon.



CHAPTER 7

Baba Bakalay

Aurangzeb desired to see Guru Hari Krishan and Raja Jai Singh promised to arrange a meeting. But the next day the Guru fell sick which turned out to be an attack of small pox. On the fifth day of his illness, the Guru indicated to his mother that his worldly journey was nearing its end. So all the prominent Sikhs were summoned to be present. He asked for a coconut, five pice, a rosary and a copy of Adi Granth (articles of spiritual regalia). He placed those articles before him, bowed and said, "Baba Bakalay", which means Baba is at Bakala and discarded his mortal body.

The last words of the Guru spread in no time all over the Sikh world. All eyes were looking towards Bakala to find who was to be the ninth Nanak and many Sikhs started converging on Bakala to be among the first to see the next Guru. On the day Guru Hari Krishan passed away, the only Baba at Bakala was Guru Tegh Bahadur. Almost all the prominent Sikhs had the opinion that Baba Tegh Bahadur was the one pointed out by Guru Hari Krishan. He was the only Sodhi prince in Bakala at that time and in relation also he was the grand father (Baba) of Guru Hari Krishan. He was the only one who had achieved spiritual perfection by intense meditation over a period of 20 years.

To stake their claim to the Guruship, twenty two

pretenders rushed to Bakala and set up their shops there. These included Sodhis of Lahore, the 'mina' Sodhis of Amritsar and some 'masands' who pretended to be Sodhis. They set up their tents on the outskirts of Bakala and employed agents to do propaganda for them. These agents used all means of inducements to the arriving Sikhs, including bribery, in order to win a following for their respective impostor Gurus.

Dhir Mal, the elder son of Baba Gurditta, who had been driven out of Kirat Pur by his grand father, Guru Har Gobind, was the first to reach Bakala. He hired a few cunning touts and pitched his tent that was more imposing than that of any other impostor. He claimed that he was the rightful successor of Guru Hari Krishan because: i) He had the original copy of the Adi Granth and, ii) He was the only direct descendant of Guru Hargobind. Ram Rai kept himself out of the contest and remained at his estate at Dehra Doon.

Through his perception, Baba Tegh Bahadur had felt the blessings of the spirit of Guru Nanak urging him to get ready to assume the spiritual leadership of the Sikh world. But he kept himself aloof and distant from the noise and commotion and declined to challenge the impostors and claim himself as the successor to Guru Nanak's throne. He refused to come out from his life of solitude in spite of entreaties of Mata Nanaki, his mother, and continued persuasion of his close associates including his brother-in-law, Kirpal Chand.

Of all the twenty two impostors, Dhir Mal was probably the most successful in gaining the following of many innocent Sikhs who believed in his lies because he was in possession of the original volume of the Adi Granth compiled by Guru Arjan Dev. He claimed that the time when Guru Hari Krishan uttered the words, “Baba Bakalay”, he was actually in Bakala. Furthermore, since he was the eldest son of Baba Gurditta, the eldest son of Guru Hargobind, and real grandfather (Baba) of Guru Hari Krishan, he was the legitimate successor to him for the Guruship. However, many prominent Sikhs knew that he was lying about his presence in Bakala at the time of demise of Guru Hari Krishan. They also remembered that he had disobeyed Guru Har Gobind by not attending the last rites after the death of his father. It was a general belief among these prominent Sikhs that Baba Tegh Bahadur was the person pointed out by Guru Hari Krishan because he was the only Sodhi-prince present in Bakala at that time in question and he was actually a Baba (Grand Uncle) to Guru Hari Krishan. The problem was that Baba Tegh Bahadur had stayed aloof and not claimed the Guruship during all this time of confusion.

While this uncertainty was bothering most of the Sikhs, a reputed trader and well-known Sikh named Makhan Shah entered the town along with his entourage of over one hundred soldiers, horses and bullock carts. Makhan Shah was a devout Labana Sikh from the village of Zanda in Jehlam District.

He was one of the main contractors who supplied provisions to the Mughal army through land and sea routes. He owned a convoy of carts and a fleet of ships for this purpose. On a recent supply trip through a sea route one of his ships got caught in a storm. He was also in that ship. He felt that the ship was in great danger of sinking. At that time he prayed to God and Guru Nanak to save the ship and vowed that as soon as he landed safely he would go to the Guru and donate five hundred gold coins for charitable purposes.

Makhan Shah's ship landed safely out of the incredibly heavy storm and as soon as the business was concluded he took all his entourage to fulfill his vow because he had heard that Guru Hari Krishan was at Delhi at that time. On reaching Delhi, he came to know that Guru Hari Krishan had passed away and the new Guru was supposed to be at Bakala. On reaching Bakala he was surprised and puzzled to see twenty-two claimants of Guruship. He knew that only one could be the real Guru. But who would that be. He therefore prayed to Guru Nanak to help him reveal the true Guru. After this supplication he went to all the twenty-two tents, one after the other, and placed two gold coins before each of these pretenders. Everyone praised his devotion and showered blessings on him. But none said a single word regarding the purpose of his visit or his vow. He was tired and disappointed at the failure of his mission and was ready to return the next morning. That night he could not sleep and kept humbly praying to Guru

Nanak to reveal himself. In the morning after taking a bath and saying his morning prayer, again in the supplication he requested Guru Nanak to show him the right successor to his throne. As he came out of his tent he said aloud, "Is there another Sodhi prince in Bakala whom I have not seen"? A young boy was passing by. He stopped and said, "Have you seen Baba Tega? He is also a Sodhi Baba but he seldom comes out of his house. Not many people know him although he has been living here for many years". Makhan Shah eagerly asked the address and hurriedly reached the house where Baba Tegh Bahadur lived. When he entered the house, holy Mother Nanaki greeted him. He bowed before her and realized that Baba Tega was none other than the youngest son of Guru Har Gobind. Mata Nanaki pointed towards the basement room where Baba Tegh Bahadur was meditating. Makhan Shah reverently entered the room. As soon as he looked at the calm and serene figure of Baba Tegh Bahadur, his head automatically bowed and an inner voice said, "your search is about to end."

This time he took out five gold coins, placed them before Baba Tegh Bahadur and bowed. Baba Tegh Bahadur opened his eyes, looked at the coins and said, "A Sikh should stay true to his words. You promised five hundred gold coins and are now giving only five?" On hearing these words Makhan Shah jumped in joy, took out five hundred coins, and placed them before Baba Tegh Bahadur and shouted with pleasure, "Guru Laadho Re, Guru Laadho Re (I

have found the Guru, I have found the Guru)". He came running out of the basement, went up the stairs and shouted again and again, "Guru Laadho Re, Guru Laadho Re (I have found the Guru, I have found the Guru)".

Almost at the same time a deputation of prominent Sikhs including the high priest Baba Gurditta (the son of Baba Buddha) and Diwan Dargah Mal, the prime minister of Guru Hari Krishan, reached Bakala from Delhi. They had brought with them the spiritual ceremonial articles (the 5 paise, the rosary and the coconut), which Guru Hari Krishan had placed before him and bowed to the next Guru in his imagination. They had left Delhi immediately after the cremation of Guru Hari Krishan's body on the bank of River Jamuna (Where now stands a beautiful Gurdwara, Bala Sahib). They first went to Kirat Pur where they came to know that several Sodhi pretenders had rushed to Bakala, on hearing what the eighth Guru had uttered before leaving this world, in order to stake a claim on Guruship. They also came to know that the only Sodhi Baba present in Bakala at the time of Guru Hari Krishan's death was Baba Tegh Bahadur.

Considering the chaotic situation, they rushed to Bakala in order to quell this storm of uncertainty. On reaching Bakala they were surrounded by the agents of all impostors to visit "their respective Gurus' tents". Dhir Mal's agents were the largest in number and most persuasive. They even offered some gifts

to entice them to come to Dhir Mal. However, these devoted Sikhs went straight to the house where Baba Tegh Bahadur lived. As soon as they reached and met holy Mother Nanaki, they saw Makhan Shah coming out of the basement, all excited and shouting at the top of his voice, “Guru Laadho Re, Guru Laadho Re (I have found the Guru, I have found the Guru)”. They heard the story from Makhan Shah and were convinced that Baba Tegh Bahadur was indeed the next Guru. So they all went to the basement and bowed before Baba Tegh Bahadur. Bhai Gurditta described the last moments of Guru Hari Krishan and his last words and then he presented the ceremonial articles and requested him to end his seclusion, come out and dispel the confusion and frustration created by the impostors among Sikhs. On Baba Tegh Bahadur’s consent, Bhai Gurditta applied the tilak of pontificate on his forehead.

In the meantime Makhan Shah had ordered all his men to go around and make the announcement that true Guru had been discovered and warn all the Sikhs to beware of the crafty pretenders. Messages were also sent to different parts of the country of this latest development.



CHAPTER 8

The Generous and Forgiving Guru

Slowly the impostors started winding up their shops and leaving Bakala. However, Dhir Mal, who had managed to acquire substantial following because of his clever agents under the crafty leadership of Sheehan and the original copy of the Adi Granth, which he had in his possession, got enraged. He felt that all his efforts had gone to naught. The wicked Sheehan instigated him to resort to violence. He argued that if Guru Tegh Bahadur were killed, the Guruship would automatically fall in Dhir Mal's lap. In utter frustration and blinded by anger and hatred towards Guru Tegh Bahadur, he agreed to follow Sheehan's advice.

Sheehan knew that the chances of his success in assassinating Guru Tegh Bahadur were very slim as long as Makhan Shah and his soldiers were around him. So he quietly waited for the opportunity. For a few days there was quiet in Dhir Mal's camp. This gave everyone the impression that he had accepted the latest situation. An increased movement of men between his camp and Kartar Pur was construed as the preparations to leave Bakala for Kartarpur. Little did they know that Sheehan was collecting arms and men to implement his wicked scheme.

One morning Dhir Mal's spies informed Sheehan that

Makhan Shah and his soldiers had left Guru Tegh Bahadur's place and were probably preparing to leave Bakala. Sheehan thought it to be the opportune moment for which he had been waiting for so many days. He took all his men armed with swords, spear and muskets and marched towards Guru Tegh Bahadur's house. Dhir Mal also accompanied them. A few Sikhs like Kirpal Chand (brother in law of Guru Tegh Bahadur), Bhai Mati Das, Bhai Sati Das, Bhai Jetha, Bhai Dayala and others who were with the Guru at that time saw the coming mob and its evil intentions. So they got ready to fight with whatever weapons, sticks or stones, they could get hold of. Guru Tegh Bahadur saw Dhir Mal in the mob and tried to call him to stop the sinful act he was embarked upon. But in the mean time Sheehan came closer, aimed with his musket and fired at Guru Tegh Bahadur. The bullet missed the head, where it was aimed, and instead grazed the shoulder of the Guru. As Mata Nanaki saw blood coming from the Guru's body she ran and shielded him with her own body before Sheehan could take another aim. She rebuked Dhir Mal for stooping down to that level. Kirpal Chand attacked Sheehan and snatched the musket from his hands. In the mean time a Sikh had run towards Makhan Shah's camp to inform him of the attack. Dhir Mal's men knew that Makhan Shah would soon arrive with his soldiers; so they hurriedly plundered the place, took whatever they could grab and started retreating.

Mata Nanaki, with the help of some Sikhs took Guru

Tegh Bahadur inside the house and dressed his wound, which was only superficial. Guru Tegh Bahadur urged everyone to stay calm and not worry about the damage and loss of property. However, the Sikhs were extremely angry and wanted to punish the wicked perpetrators.

As soon as Makhan Shah heard about the attack he rushed towards Guru Tegh Bahadur's house. On reaching there he saw the damage and came to know of what had happened to the Guru. He was enraged like all other Sikhs and decided to teach Dhir Mal a lesson. They all marched towards Dhir Mal's camp. On reaching there they found the place deserted. Some spies of Dhir Mal had informed him that angry Makhan Shah with his soldiers and other warrior Sikhs was on his way. So he ordered his men to immediately leave for Kartar Pur with whatever they could carry. Makhan Shah and his companions followed Dhir Mal and caught him before they had gone very far. They gave a sound thrashing to his men, handcuffed him along with his close advisors and brought them before Guru Tegh Bahadur along with the goods they had plundered from the Guru's house. They also brought the original copy of the Adi Granth (compiled by Guru Arjan Dev), which until then was in the possession of Dhir Mal.

Guru Tegh Bahadur, on seeing Dhir Mal and Sheehan in hand cuffs ordered them to be released immediately. He also asked that all the goods that Makhan Shah had retrieved, including even those



looted from the Guru's house, be returned to them. Makhan Shah and the Sikhs reluctantly obeyed the Guru's orders, released Dhir Mal and his men, returned the goods except the copy of the Adi Granth, and let them leave. They felt that the copy of the Adi Granth belonged to the congregation and the legitimate Guru. But they did not inform Guru Tegh Bahadur of this exception. Dhir Mal shamelessly accepted all that was given to him and beat a hasty retreat.



CHAPTER 9

Visit to Amritsar

Guru Tegh Bahadur received an invitation from Baba Dwarka Das and Bhai Garhia, who as elder Sikhs had helped in the decision of succession of Baba Tegh Bahadur to the Guruship, to visit Amritsar. Guru Tegh Bahadur accepted the invitation because he had a keen desire to pay homage to the place where his father, grandfather and great grandfather had spent most of their lives and preached the word of Guru Nanak. Amritsar also happened to be his own birthplace with which he had many fond memories of his childhood associated.

He along with a large number of Sikhs including Makhan Shah and his entourage proceeded towards Amritsar. On reaching there he went directly to Hari Mandir (the Golden Temple) to pay his homage. However, on reaching the precinct he found that Harji Mina, the grand son of Prithi Chand, who controlled the shrine, had ordered the Kirtan (devotional singing) stopped and the entrance gate locked. He thus violated the sacred tradition of the shrine of non-stop Kirtan all day. He feared that Guru Tegh Bahadur had come to capture the shrine and thus deprive him of his and his Masands' livelihood. The Guru spent a few hours near Akal Takhat, in front of the main entrance of the Golden Temple, bowed his head to the Sanctum Sanctorum from a distance and



left Amritsar. Many Sikhs including Makhan Shah requested for his permission to punish Harji and his Masands for the act of breaking the sacred Sikh tradition but the Guru refused to allow them to take any such action. He moved to a nearby village, Valla, and spent the night there in the house of a devout Sikh lady, Mata Hariyan. In the mean time, Makhan Shah, who had stayed behind went inside the Golden Temple when the Minas opened the entrance gate after Guru Tegh Bahadur had departed. He told the priests that they had not only broken a long established sacred Sikh tradition by closing the doors and stopping the Kirtan in the shrine but also insulted the Guru. He would have severely punished them for these unholy acts but Guru Tegh Bahadur had ordered him to forgive the sinners like them. The Masands expressed their regret and wished to apologize to Guru Tegh Bahadur for their inappropriate behaviour. So they accompanied Makhan Shah to Valla village where the Guru was staying. They humbly apologized for their misbehaviour and requested the Guru to visit Amritsar again. Guru Tegh Bahadur forgave them and went to Amritsar with them. He paid his homage to the sacred Hari Madir and proceeded towards Goindwal. On the way he stopped at Khadur to visit Guru Angad Dev's grandson. After visiting Baba Dwarka Das at Goindwal the Guru returned to Bakala.

CHAPTER 10

To Kirat Pur via Malwa

On reaching Bakala, Guru Tegh Bahadur received an invitation from Mata Sulakhani, the mother of Guru Hari Krishan, to come to Kirat Pur and take charge of all the personnel and other things that belonged to the Guru's court. These included the egret, horses, army and articles of historical importance, which he was entitled to, as the successor of the eighth Guru. It was therefore decided that the Guru along with his entourage would leave for Kirat Pur after taking care of a few important items that included a tour of Malwa area where a large population of Sikhs lived but no Guru had ever visited there.

After facing failure at Bakala, Dhir Mal returned to Kartar Pur. He was frustrated for the insult he had to endure. It took him some time to recuperate from this mental depression and then he again started intrigues to capture the Guruship. He started sending expensive robes of honor and gifts to Masands all over the country. Guru Tegh Bahadur, after having been pronounced the ninth Nanak, according to the tradition, sent simple robes of honour and hukamnamas (personal letters) to all the Masands within as well as out side the country. Kabul at that time was an important centre of Sikhs. Two Masands, Bhai Cheta and Bhai Gonda



were in charge of the area. Considering the importance of the diocese, Dhir Mal sent exceptionally heavy silk robes with gold thread work to these Masands. As luck would have it the two couriers reached Kabul almost at the same time. The congregation was surprised to see two sets of robes of honor from two claimants of Guruship. Who, they thought, was the real Guru and who, the impostor. Finally one of the Sikhs suggested that the gift of the true Guru, no matter how simple, must be heavier than that of the impostor. So the two robes were weighed on a balance against each other. The scale tilted towards Guru Tegh Bahadur's robes. The congregation returned Dhir Mal's robes and every one was convinced that Guru Tegh Bahadur was the ninth Nanak.

On his way to Kirat Pur, Guru Tegh Bahadur took a rather extensive missionary tour of Malwa region. This took him about five months. He celebrated the Baishkhi of 1665 in Dhamtan and then travelling through Ghuram, Lakhnour and other villages reached Kirat Pur in the last week of April. His elder brother, Suraj Mal, and his sons, Deep Chand and Nand Chand gave a very warm welcome to him.

CHAPTER 11

Founding of Anand Pur

The far-sighted Guru Tegh Bahadur realized that in view of the tough times ahead Kirat Pur would not be a safe place to live at. He was looking for a place that was a bit farther, more isolated and away from the petty jealousy of other Sodhis like Dhir Mal. At the same time he wanted this place to be endowed with natural beauty, which to him, was essential for spiritual and inspirational pursuits.

While he was on the look out for such a place around Kirat Pur he got the news that Raja Tara Chand's son, Raja Deep Chand passed away on May 13, 1665. Raja Tara Chand was one of the 52 rajas Guru Har Gobind had got released from the Gwalior Fort where he was imprisoned by the Emperor Jahangir. His family, including Raja Deep Chand, therefore felt indebted to the family of the Guru. Raja Deep Chand developed closer relations with the house of Guru Nanak, which resulted in a lot of respect and devotion to the Guru. Raja Deep Chand's wife sent a message to Guru Tegh Bahadur to come to attend the last rites of her husband. The Guru reached Bilas Pur and attended the ceremony. At that time he expressed the desire to the Rani to purchase the Makhawal tract in the state of Kehlur. The Rani was pleased to hear that the Guru had

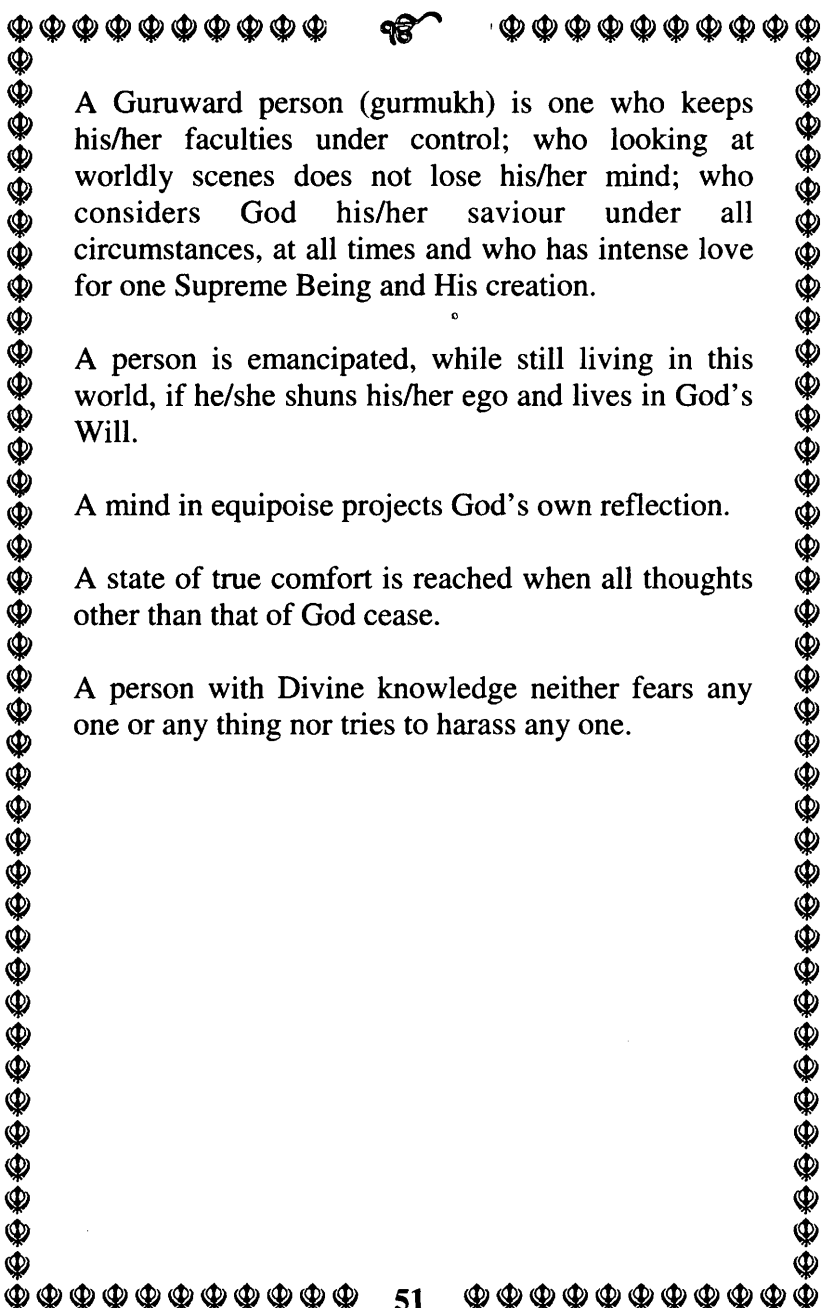


plans to permanently settle within their territory. She wanted to present the area to the Guru but he refused to accept it without paying its fair price. He knew that if he accepted the land as a gift, the raja's descendents could create problems in the future. Finally Guru Tegh Bahadur purchased the Makhawal tract for five hundred rupees and founded a city that was originally named "Chak Nanaki" but was later on renamed Anand Pur.

Bhai Dargah Das was given the responsibility of selecting the site where the town was to be built. On his recommendation, the foundation stone of the town was laid by Bhai Gurditta, the grand son of Baba Budha, on June 19, 1665. As the construction started, many Sikh families came from different parts of Punjab to give their services free of charge to the Guru and help in the construction project. Many came with their families and made the place as their permanent home. Thus in a short time the town had the hustle and bustle as if it had existed for a long time. Now large number of Sikhs started coming from all over the country to listen to the Divine melodies of Guru's musicians and his Gurbani discourses. Some of the topics that Guru Tegh Bahadur often liked to discuss in his sermons were:

Lack of contentment results in worries and stress in life.

Avarice is the root cause of mental distress.



A Guruward person (gurmukh) is one who keeps his/her faculties under control; who looking at worldly scenes does not lose his/her mind; who considers God his/her saviour under all circumstances, at all times and who has intense love for one Supreme Being and His creation.

A person is emancipated, while still living in this world, if he/she shuns his/her ego and lives in God's Will.

A mind in equipoise projects God's own reflection.

A state of true comfort is reached when all thoughts other than that of God cease.

A person with Divine knowledge neither fears any one or any thing nor tries to harass any one.



CHAPTER 12

The Eastern Odyssey

In the mean time the political scene in the country was changing rapidly. In 1665, about eight years after his succession to the throne of the Mughal empire, which he had usurped by imprisoning his father and killing all his brothers and their families, Aurangzeb felt that in order to strengthen his position it would be imperative to gain the favour of the Muslim clergy who exercised great influence over the army. He knew that these religious zealots would be pleased if he suppressed the Hindus to the extent that they had little or no choice other than embracing Islam. Therefore, as a first step, in 1665 he levied Jazia (religious tax) on all non-Muslims. He had earlier sent some very expensive gifts to the high priest of Mecca but they were not accepted for what Aurangzeb had done to his father and brothers in order to capture the throne. However, after he imposed the Jazia, his gifts, which he had sent again, were readily accepted and he was conferred the title of “defender of the faith”, with which name he is still remembered in Muslim circles.

The imposition of Jazia had a fearful effect on the Hindu (and Sikh) population of the country and many Sikhs expressed their fear to Guru Tegh Bahadur. The Guru in turn started emphasizing more forcefully in his discourses that a Gurmukh or Gyani (one with divine knowledge) should not fear any one under any circumstances. At the same time the Guru



started thinking of spreading his message of moral courage among the Sikhs all over the country. For some time in the past he had been considering to visit all the centres where Guru Nanak had gone and had established Sangats (congregations) thus renewing the relationship between the Guru and the Sikhs. So he started making preparations for an extended tour of the country. Aurangzeb got the news of Guru's intended travel plans and invited him to come to Delhi.

It was towards the end of 1665 when Guru Tegh Bahadur received the invitation. He gave the responsibility of overseeing the on going construction of the new town to some prominent Sikhs like Bhai Sadhu, Bhai Des Raj, Bhai Multani and Bhai Rame with the instructions that all the money received as offerings should be spent for the comfort of pilgrims and the construction of the town. In early part of October 1665 Guru Tegh Bahadur left Anand Pur along with his wife, Mata Gujari and brother-in-law, Kirpal Chand for Delhi. Considering the difficulties in travelling over long distances and the age of his mother, Mata Nanaki, the Guru sent her to Bakala, her parental village. He stayed at Delhi for about a month during which period he met the emperor, Aurangzeb. After the meeting the bigot emperor wanted to imprison the Guru but his advisor, Raja Ram Singh mediated and the emperor changed his mind.

Guru Tegh Bahadur left Delhi in the middle of December 1665 for the tour of Eastern parts of India. He camped at Kans Tilla, near Mathura (a beautiful



Gurdwara, Manji Sahib stands there today). From there he visited Brindaban and Gokul. After staying there for three days he proceeded to Agra.

A devout Sikh lady, Mai Bhago, who lived in Agra, had prepared with great devotion, a dress for the Guru. She had spun the yarn, woven the fabric and sewn the dress with her own hands and wished that the Guru would come and accept her humble offering and put it on. Guru Tegh Bahadur stayed at her house, put the dress on and blessed her with Naam. The place is now a Gurdwara known as “Gurdwara Mai Thaan”, which means the roll of fabric of the devout lady. The Guru stayed there for about a month and preached Guru Nanak’s teachings with special emphasis on the importance of worshipping only one God and completely submitting to His will. He gave special emphasis on that the life of a householder, who discharged his duties honestly and to the best of his ability and who shared his honestly earned money with his less fortunate brothers, was better than that of an ascetic who had abandoned his family but still had to depend on the householders for his livelihood.

From Agra, Guru Tegh Bahadur went to Etawah and camped outside the city on the bank of river Jamuna. The Sangat requested the Guru to come to the town where they had already made arrangements for his stay. Guru Tegh Bahadur accepted their request and spent some time in the town also. Both places where the Guru stayed in Etawah have now beautiful

Gurdwaras in his memory. From here the Guru proceeded to Kanpur.

A yogi named Malook Das used to live in Kanpur. He was a strict vegetarian (Vaishnav). When he heard that Guru Tegh Bahadur was a non-vegetarian he told his disciples that he would not go to see the Guru because he was a non-vegetarian. A part of the yogi's daily worship was to prepare food with his own hands and offer it to Lord Vishnu's idol before eating. That day when he prepared the food and brought it to offer to his deity he saw that all his dishes contained pieces of meat. This made him think that the reason for this miracle was the ego, that he had exhibited, of being a vegetarian and thus superior to the Guru in spiritual level, who was a non-vegetarian. He went to Guru Tegh Bahadur and begged for his forgiveness. On his request the Guru visited his ashram and presented him with a book containing the hymns of the Sikh Gurus.

From Kanpur Guru Tegh Bahadur went to Allahabad (Prayag), a holy place of Hindus. Here the Guru gave in charity, food, clothing and other necessary items to the needy and destitute people. He stayed there for about fifteen days. According to Guru Gobind Singh in his autobiography, Bachiter Natak, at Prayag his light entered the womb of Mata Gujari. This was the beginning of the fulfillment of the prophecy of Guru Har Gobind, the sixth Guru. He had told his wife, Mata

Nanaki, that her grandson will be a great person.

From Prayag, Guru Tegh Bahadur went to Mirza Pur and camped where the Gurdwara 'Guru ki Sangat' is now located. The Guru had written ahead of time to some prominent Sikhs of the city including Bhai Hari Krishan, Bhai Chattar Bhuj and Bhai Laloo, of his arrival there. They had made excellent arrangements for the stay of the Guru and his entourage. Throughout the stay the Sangat of Mirza Pur served the Guru with great devotion and enjoyed immensely the divine discourses of Guru Tegh Bahadur.

From Mirza Pur the Guru went to Banaras and camped in a garden outside the city. At this place now stands a Gurdwara called "Gurdwara Guru ka Bagh". On the request of some prominent local Sikhs including Bhai Jawahari Mal, Bhai Ram Rai, Bhai Kirpal Das, Seth Dalpat and Bhai Bhakhari Das the Guru visited the locality in the city now known as "Kotha Shabad". Guru Nanak had visited here and had held discussions with the Brahmins. As a result of his convincing arguments against the meaningless rituals then prevalent among Hindus a large number of people had become his follower. These followers had stayed in touch with the subsequent Gurus. The sixth Master, Guru Har Gobind had also written a letter (Hukam Nama) to them.

During his stay in Banaras, Guru Tegh Bahadur visited the homes of many Sikhs for dinner. Sometimes he also stayed overnight at the homes of

some devout Sikhs. One night the Guru was staying at the house of Bhai Jawahari Mal. According to his daily routine Bhai Jawahari Mal got up early in the morning and was ready to leave for a bath at the river (Ganges). Guru Tegh Bahadur told him that he did not have to go to the river because the Ganges would come to his house. He then asked him to dig the dirt in one of his rooms. Jawahari Mal, who had firm belief in Guru's word, immediately started digging. To his surprise, after digging for only a few feet he discovered a fountain of clean water of Ganges. This fountain is active even today.

One day a leper came to the congregation and described his pitiful condition and his incurable malady. Guru Tegh Bahadur, whose heart was full of compassion for helpless people, asked him to sit and listen to the Kirtan (devotional music). As the Kirtan concluded the leper felt relief from his pain. The Guru then had him treated by his court physicians. Soon he was cured of his horrible disease.

After staying for two weeks in Banaras, Guru Tegh Bahadur left for Sasram where he stayed for two weeks with his devoted Masand, "Chacha Phagoo". He then proceeded to Budh Gaya and paid homage to the shrine built in the memory of the visit of Guru Nanak there. After staying there for a week the Guru moved on to Patna. He reached Patna around May 1666. By then the rainy season had started as a result of which travelling had become difficult. Therefore



Guru Tegh Bahadur decided to stay at Patna until the end of the season. He camped in a garden outside the city. This garden belonged to Nawab Raheem Baksh, the governor of Patna. The nawab came and met the Guru. He was so much impressed by the personality and spiritual level of the Guru that he gave away, as gift, the garden and the adjoining land to the Guru. This garden is now known as "Guru ka Bagh" or the Guru's Garden. While at Patna Guru Tegh Bahadur received the news of death of Emperor Shah Jahan while in the prison of his son Aurangzeb.

After the rainy season the Guru decided to move on further East. The journey was going to be more treacherous due to bad condition of roads immediately after the rains and Mata Gujari was expecting and was therefore not in a position to travel. The Guru therefore left Mata Gujari, her brother, Bhai Kirpal Chand and Bhai Dayal Das at Patna and proceeded towards Bengal. Before leaving, he appointed Bhai Dayal Das in charge of the congregation of the region.

Guru Tegh Bahadur left Patna in early October of 1666 with Bhai Mati Das, Bhai Sati Das and Bhai Gurditta. The journey was difficult and the progress was slow because of the bad road conditions. His first stop was at Badgaon where the Sikhs gave him a very warm welcome. Two beautiful Gurdwaras, Barhi Sangat and Chhoti Sangat, are built there to commemorate the Guru's visit. From there they reached Monghyr where Gurdwara Pipal Patti Pakki



Sangat reminds one of his visit. Guru Tegh Bahadur wrote a letter (hukam nama) from Monghyr to the Sangat of Patna asking them to take good care of his family. The next stop was at Bhagal Pur. The Guru heard that the Sikhs of this city had been collecting money in order to make arrangements for the stay and entertainment of his party. He refused to go into the city and proceeded on towards Malda. This city was a centre of Sufi faqirs and a market for diamonds at that time. After a short stay the Guru's entourage went to Maksood Pura where they stayed for a few days and then departed for Dacca where they reached in March of 1667.

The first Guru, Nanak Dev, had visited Dacca in early sixteenth century and had established a Sangat (congregation) there. Later on the third Guru, Amar Das, had established a Manji (missionary centre) there. The sixth Guru, Har Gobind, had sent Bhai Almast there for missionary work. As a result there was a large population of Sikhs in this city and adjoining areas. When Guru Tegh Bahadur reached Dacca, at that time, Bhai Natha was in charge of the missionary centre and Bhai Bulaki Das Masand was assisting him. Bhai Bulaki Das and his wife were very dedicated Sikhs. They devoted their time and money for the centre's work. In a letter (hukam nama) that Guru Tegh Bahadur wrote to the Sangat of Dacca, the names of prominent Sikhs mentioned included Bhai Bulaki Das, Bhai Bhag Mal, Bhai Chhabil Das and Bhai Sodhari Mal.



At that time Shaista Khan, the brother of Queen Mumtaz Mahal (the wife of Emperor Shah Jahan) was the governor of Bengal. He had great regard for the house of Guru Nanak. Therefore, he made arrangements to make the journey of Guru Tegh Bahadur as comfortable as possible under the circumstances.

While at Dacca, Bulaki Das's mother wanted to have a portrait of the Guru made. When Shaista Khan found this out he immediately sent his court artist to do this job. The artist had difficulty in completing the face part of the portrait. According to him it was difficult to focus on the Guru's face because of a celestial glow. So Guru Tegh Bahadur himself completed the face portion of the portrait. Therefore, in a way, it is a self-portrait and is still there. According to those who have seen the portrait the portion painted by the artist has faded but that painted by the Guru still looks like it was recently done.

As already mentioned, while at Patna, Guru Tegh Bahadur had received news of very significant political importance. Shah Jahan died in his son's prison. A treaty between Aurangzeb and Shivaji had been signed with the efforts of Raja Jai Singh. According to this treaty Shivaji had handed over 23 of his forts to the emperor and was invited to Delhi. Raja Jai Singh had guaranteed Shivaji's safety and had promised that he would be treated properly at the court. However, when Shivaji arrived at the



emperor's court, he was ignored and addressed disrespectfully by the emperor. Raja Ram Singh, the son of Raja Jai Singh, was ordered to keep Shivaji in his custody. Ram Singh was therefore in a very difficult situation. After a few days Shivaji escaped. For this negligence of duty Raja Ram Singh was punished in that he was barred from entering the court and was deprived of his rank and pay. This was deeply felt by Guru Tegh Bahadur and his ministers. Raja Jai Singh and Raja Ram Singh had been of great help to Guru Hari Krishan during his stay at Delhi and in instigating the emperor to refrain from detaining Guru Tegh Bahadur in Delhi when he had started on his eastward journey.

Guru Nanak Dev had visited Dacca in the beginning of sixteenth century. At that time there was a scarcity of drinking water in the city. During his stay Guru Nanak got a well dug whose water was sweet and had miraculous powers of healing. The fame of this well spread quickly and many Hindus and Muslims started coming from distant places to drink this wish-fulfilling water. A temple and tank were built there to commemorate the Guru's visit. As already mentioned the third and the sixth Guru renewed this link with the Sangat of Dacca by sending missionaries. As a result a substantial number of people of this area became followers of Sikhism.

At the time of visit of Guru Tegh Bahadur, Bhai Natha was the head Masand of the Bengal missionary centre with Bhai Bulaki Das as his assistant. Bhai

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Natha was a very pious and dedicated Sikh. However, he had a very caustic tongue and foul mouth. Some Sikhs complained about this to the Guru. When Guru Tegh Bahadur mentioned it to Bhai Natha he used a very abusive word and said, “who are those-----complaining against me”? The Guru smiled and said to the Sikhs present there that they should look at the sincerity and dedication of Bhai Natha and not his language. From the donations that he had collected Bhai Natha had built a beautiful temple and a well. His pious living and dedication attracted many people to Sikhism.

The Sangat of Dacca and Raja Bhagwant Rai, the Diwan of Shaista Khan, the viceroy of Bengal, gave a very warm welcome to Guru Tegh Bahadur. Raja Bhagwant Rai was a Sikh of Guru Nanak and had often discussed the teachings of Sikhism with Shaista Khan who was a very broad-minded person.

Bhai Bulaki Das had built a beautiful house for the Guru where he was made to stay. Guru Tegh Bahadur started holding daily congregational meetings. Soon a large number of people started coming to these meetings to listen to the divine sermons of the Guru. Shaista Khan also visited the Guru and became an admirer.

While at Dacca, Guru Tegh Bahadur received the happy news of birth, at Patna, of his son who was named Gobind Rai. The letter sent by Bhai Dayal Das reached Dacca when Guru Tegh Bahadur was



in the congregation. The Sangat, on hearing this news felicitated the Guru. Great rejoicing was done by holding special thanksgiving congregational meetings and distributing food and clothing to the poor.

From Dacca Guru Tegh Bahadur went to Sylhet and then to Chittagong, He also visited the island of Sondeep where he established a Sangat. He then returned to Dacca and started preparations to go to Assam in order to pay homage to the places visited by Guru Nanak there.

While at Dacca the Guru heard the news of sudden and mysterious death of Raja Jai Singh while he was returning from Deccan. It was suspected that he was poisoned on an order from Aurangzeb. The raja had given personal guarantee to Shivaji for his safety and proper treatment at the court in Delhi. But the emperor had totally ignored this and not only mistreated Shivaji but house-arrested him. Raja Jai Singh was very upset and like a Rajput, must have written some harsh words to the emperor. On the other hand the emperor was very unhappy with Raja Jai Singh's son Raja Ram Singh, who he thought was responsible for the escape of Shivaji. He felt that it could not have happened without an advice from Raja Jai Singh.

Towards the end of 1667 Aurangzeb received the news that the Ahom king had defeated the imperial army and captured Guwahati. Mir Jumla, one of the best generals of his army was killed in this battle. He

immediately decided to send a strong army to punish the Ahom King and restore the prestige of the Mughal army. He picked Raja Ram Singh for this difficult task. The decision of picking him is indicative of the Machiavellian cunningness of Aurangzeb. He was furious for the escape of Shivaji who was in the custody of Raja Ram Singh and wanted to punish him for that. So he thought that if Ram Singh succeeded in this expedition then Assam would become a part of his empire. This would more than compensate for the escape of Shivaji and a revenge for Mir Jumla's death. If, on the other hand, Ram Singh failed and got killed, the chances of which were quite great, then his state (Ambar) in Rajasthan would be confiscated. With this plan in mind Aurangzeb reinstated Raja Ram Singh to his original status in the court and gave him orders in the beginning of 1668 to command the expedition to Assam to recapture Guwahati after the rainy season.

On his way to Assam Raja Ram Singh stopped at Patna and came to know that Guru Tegh Bahadur's wife, Mata Gujari was staying there. He met Mata Gujari and Bhai Dayal Das and came to know that the Guru was already in Bengal and was planning to go to Assam. Raja Ram Singh was happy to hear the news. He had heard of the sorceresses of Assam who had, in the past, annihilated the armies of invaders with their witchcraft. He wanted some spiritual persons to accompany him in order to protect his army from the occult powers of these sorceresses. Already he had stopped at Malda, a renowned centre

of Sufi faqirs at that time and had succeeded in having five leading Sufi faqirs to accompany him. He was hopeful that in view of the cordial relations with his family, Guru Tegh Bahadur might also agree to go to Assam with him. He therefore started quickly for Dacca in order to meet the Guru there before the latter started for Assam.

When Raja Ram Singh reached Dacca he was very cordially received by Shaista Khan, who was a close friend of his father, Raja Jai Singh. After a few days Raja Ram Singh went to see Guru Tegh Bahadur. The Guru received him with the warmth and love one would give to ones own. He had not forgotten the helpful role Raja Jai Singh had played in his release when the emperor wanted to detain him at Delhi. Raja Ram Singh requested the Guru to accompany him to Assam during his expedition. Guru Tegh Bahadur was already planning to go to Assam in order to pay his homage to the shrines that had been established in the memory of Guru Nanak's visits there and to revive the ties with the Sikh Sangats. Since he had already completed the tour of Bengal he agreed to go with the raja and stay with him at least for some time. Raja Ram Singh was very happy to hear this and started making preparations to march towards Assam. Shaista Khan who knew the terrain of the area gave valuable advice to Ram Singh. He also gave the raja a strong detachment of experienced soldiers as his contribution towards the campaign.

Guru Tegh Bahadur and Raja Ram Singh left Dacca

towards the end of December 1668 and reached Assam in February 1669. The Guru and his entourage camped at Dhubri while Raja Ram Singh and his army camped a few miles away. The news that Guru Tegh Bahadur and five Sufi faqirs were accompanying the Mughal army had reached the Ahom commander. Therefore he sent his sorceresses to overpower their occult forces. The sorceresses pitched their camp at a short distance opposite to where Guru Tegh Bahadur was camped. As they started their incantations, the Guru told all his companions to start praying. The sorceresses tried all their powers of destruction but nothing happened to any one in the Guru's camp. In utter frustration their leader, who was known to be a very powerful magician, using her occult powers, hurled a large rock towards the Guru. It flew towards the Guru's camp like a missile, but missed its intended target and struck the ground very close to the Guru's tent. The impact was so great that over half of the rock penetrated the ground. The other half of the rock, sticking out, can be seen even today. Efforts to destroy it have not succeeded. After missing their target the first time the sorceresses hurled a large tree towards Guru Tegh Bahadur. This time also the projectile missed its intended target and struck the ground very close to where the rock had fallen. This tree is also standing where it fell even today. The roots of this tree are mostly above ground but new roots have developed and the tree is very much alive. Guru Tegh Bahadur then shot an arrow towards the sorceresses' camp whereupon they felt that all their



occult powers had been drawn away. Their leader then came to the Guru and begged for his forgiveness. The Guru, as Guru Nanak had advised the sorceress Noor Shah, advised her also to forsake the pursuit of dark powers and lead the life of a pious person in the service of mankind. She followed the advice of Guru Tegh Bahadur and became a dedicated Sikh.

The Ahom commander was disappointed at the failure of their chief sorceress. At the same time he was afraid that Guru Tegh Bahadur might use his powers against the Ahom army. He therefore indicated his willingness to meet with Raja Ram Singh and negotiate a peaceful agreement. The Guru suggested Raja Ram Singh that such a course of action was in the interest of both the parties. It would avoid a very long war and lot of bloodshed and may still end in a stalemate. As both commanders had agreed to sit down together, the Guru left for a visit to Cooch Bihar and other areas of Assam.

On his return from the trip of Cooch Bihar, Guru Tegh Bahadur found that the peace conditions put forth by Raja Ram Singh were not acceptable to the Ahom King, Chakra Dhvaj Singh. As a result several small battles had been fought between the two armies. However, it had soon become clear to both sides that a decisive victory was not easy to achieve. Guru Tegh Bahadur further made this point clear to both the commanders and as a result once again they agreed to sit together. This time both sides were more accommodating. Furthermore the Guru himself

mediated. As a result a peace treaty was soon finalized. According to this treaty Ram Singh withdrew his claim on Guwahati and the Ahom King withdrew his claim on a large portion of Assam. To commemorate this event, a huge dirt-mound was constructed by both armies. This mound stands even today and is known as the mound of peace.

The Ahom king invited Guru Tegh Bahadur to visit the famous Kamakhya temple. The Guru agreed and visited this temple. A partially destroyed document describing this visit is still preserved with the high priest of the temple. After this the Guru left Assam in the early part of 1670. He reached Dacca and stayed there for some time. While Guru Tegh Bahadur was at Dacca, Bhai Dayal Das along with the Sangat from Patna visited and informed the Guru of the news of the country in general and his family in particular. He gave details of the progress of young Gobind Rai.

Guru Tegh Bahadur left Dacca and, according to his original plan of visiting all the places where Guru Nanak had gone during his first missionary tour, proceeded towards Calcutta where he reached towards the end of April 1670. He camped at a place where a Gurdwara, known as "Chhoti Sangat" now stands. From Calcutta Guru Tegh Bahadur went to Burdwan on an invitation of the raja of the state, who had become a devout Sikh. After staying for a few days at Burdwan the Guru left for Jagan Nath Puri via Cuttak and Bhubaneshwar.

At Jagan Nath Puri the Guru stayed for a couple of weeks. He got a well constructed there and held daily congregations where he preached the teachings of Guru Nanak. He specially emphasized on the superiority of a householder who earns his living by honest work and shares his earnings with less fortunate human beings; meditates on one Supreme Being and does not believe in meaningless rituals. His clear explanation of Guru Nanak's philosophy and his humble but divine personality had magical effect on even the haughty Brahmins. Many people who attended these discourses became his Sikhs.

CHAPTER 13

Back to Punjab

Guru Tegh Bahadur had intended to go South from Puri but while he was there only for a couple of weeks he heard the disturbing news of Aurangzeb's new policies of forcible conversions of Hindus to Islam, destroying their worship places and educational institutions and erecting mosques there. He realized that soon the Sikhs would also be the victims of this policy. Realizing the gravity of the situation he abandoned his original plan of visiting the places of Guru Nanak's visits in the South and decided to return to Punjab. He therefore left Puri for Patna via Midna Pur and Gaya. Everywhere on the way he heard the horrible stories of atrocities that were being unleashed on the non-Muslim subjects all over the country. The situation was worsening every day. Historical temples of Hindus were being demolished and in their places mosques were being built. The government employees were being openly forced to convert to Islam otherwise their jobs were in jeopardy. He also came to know of the demolition of the famous temple of Mathura that was constructed by Narsingh Bundela at a cost of over twenty three lakh rupees. Also the name of Mathura had been changed to Islamabad. All these events clearly indicated that Aurangzeb was determined to convert the country into a monolithic Muslim society.

Guru Tegh Bahadur stayed at Patna for about three

months. He decided to leave his family there and travel to Punjab himself. He wanted to wait until young Gobind Rai was old enough to tolerate the hardships of long distance travelling. Also, probably, he wanted to appraise the political situation in Punjab and give himself some time to think of some possible solution to this grave problem.

He left Patna in May of 1670 and reached Banaras where he camped in Leechi Bagh. At this spot the beautiful Gurdwara Brahm Kund stands today. From Banaras the Guru went to Shahjahan Pur. The Sangat of this city gave a very warm welcome to the Guru (This Sangat had been established by Bhai Jattu, a Sikh of Guru Arjan Dev). From here Guru Tegh Bahadur proceeded to Nanak Matta via Bareilly and Pili Bheet. He paid his homage at the shrine of Guru Nanak there and then travelled to Moradabad, Hardwar, Ambala and Lakhnaur where he reached in early September 1670.

Mata Gujari's family lived in Lakhnaur. Guru Tegh Bahadur spent a few days there and then left for Delhi via Panipat. He reached Delhi in the second week of September, 1670. He had heard the cruel death of Kishan Singh, the son of Raja Ram Singh who, by the order of the Emperor Aurangzeb, was made to fight with a tiger, armed with only a dagger. The bigot Aurangzeb had thus rewarded the most loyal Rajput family. The Guru met Rani Pushpa Devi, the wife of Raja Jai Singh and consoled her for the untimely deaths of her husband and grandson. Through Rani

Pushpa Devi he came to know of the situation in Aurangzeb's court. The emperor was aware of Guru Tegh Bahadur's presence in the capital and kept an eye on his activities. The Guru stayed in Delhi for about a fortnight and then proceeded to Anand Pur.

By the time Guru Tegh Bahadur reached Anand Pur the construction of the town had been completed and a large number of Sikh families had moved to the town to make it their permanent home. The Guru received a warm welcome. A large number of Sikhs, in anticipation of his arrival, had gathered in Anand Pur from all over Punjab and Western parts of the country. Soon large congregational gatherings started in which Guru Tegh Bahadur gave Gurbani discourses. Since the Guru had been absent from Punjab for a long time, Sangats from all parts of the region came with the requests for him to visit their areas. However, Guru Tegh Bahadur wanted to stay at Anand Pur for some time to seriously think over the situation that was developing as a result of the policies of the emperor. He also wanted to bring his family from Patna and make arrangements for proper education and training of young Gobind Rai.

The Guru stayed for over a year at Anand Pur before sending for his family from Patna. He also sent a letter to his mother, Mata Nanaki, who was living at Bakala, to come to Anand Pur to be with her grandson. She immediately came to Anand Pur to see Gobind Rai for the first time.

On receiving Guru Tegh Bahadur's letter Mata Gujari and Bhai Kirpal Chand started making preparations to move to Punjab. Bhai Dayal Das, the head priest at Patna, transmitted the information to all Sangats of Bihar and Bengal. Bhai Bulaki Das, the Masand at Dacca, sent a beautiful palanquin for young Gobind Rai to travel in comfort. And the Sangats of other areas sent expensive gifts for the Guru and his family.

Towards the later part of 1671, Mata Gujari, Uncle Kirpal Chand and young Gobind Rai along with some Sikhs started from Patna for Punjab. They travelled to Baksar and then to Mirzapur where they stayed for a few days. From here they went to Banaras, Alahabad, Ayudhya, and Lucknow. Every city they reached, they were accorded a warm welcome by the local Sikh Sangats. From Lucknow they traveled to Hardwar, Ambala and to Lakhnaur where Mata Gujari's family lived. They stayed at Lakhnaur for some time and then travelled to Roper where they reached in the beginning of 1672. From Roper they went of Kirat Pur where Baba Suraj Mal (the elder brother of Guru Tegh Bahadur) and his family gave a warm welcome to them and showered their love and affection on young Gobind Rai. Guru Tegh Bahadur sent some prominent Sikhs from Anand Pur to receive them. They took them in the form of a procession. Hundreds of Sikhs were standing on the way with garlands and flowers, which they showered over the palanquin of Gobind Rai and sang, hymns of welcome, from the holy



Granth. On reaching Anand Pur, which was known as Chak Nanaki up to this time, young Gobind Rai recited five stanzas of Anand Sahib. Since then the name of the town became Anand Pur (the city of bliss). Holy mother Nanaki, who had already reached there, was overjoyed to see her grandson and showered her love on him.

Guru Tegh Bahadur made special arrangements for the education of Gobind Rai. He employed highly learned teachers of Sanskrit, Persian, Arabic and Punjabi to teach these languages and literature. After some time, when Gobind Rai was old enough to handle sword, bow and arrow and other weapons of the time, Guru Tegh Bahadur specially invited his nephews (the sons of Bibi Veero), who were renowned fighters, to Anand Pur to train him (Gobind Rai) in the arts of fighting and use of various weapons. The names of some of the teachers who taught Gobind Rai are:

Pandit Kirpa Ram -----Sanskrit,
Bhai Harja Rai -----Punjabi-Gurmukhi,
Munshi Pir Mohammed ----Persian,
Pandit Sahib Chand -----Brij Bhasha (Hindi)

Soon after making these arrangements Guru Tegh Bahadur started on his missionary tour of Malwa and Bangar region (of Punjab and Rajasthan). He started from Anand Pur towards the end of 1673 and visited Raj Pura, Dharam Garh, Ugani, Manwal, Ali Majra, Pilkhani, and Patiala. For a long time the Sangats of these places had been waiting for the Guru to visit

them. There was a great enthusiasm among the Sikhs to welcome the Guru and to listen to his divine discourses.

From Patiala, Guru Tegh Bahadur went to Guru Sar, Thera Sahib, Naulakha, Tihalpur, Nandpur, Sabo Ki Talwandi (Damdama Sahib), Bahadur Garh, Sunam, Sangrheri, Bahra, Heerewal, Gosidpura, Bachona, Sangrur, Bhawani Garh, Fagguwal, Kamalpur, Akoi, Jeedban, Garwahi, Sekha, Sardul Garh, Rajgreh Kubba, Dhuri, Bambad, Tapa Mandi, Lehal Kalan, Gaja, Gobind Pura, Patra, Makror, Bhulra, Mandami, Mallewal, Ralla, Baghel Chatar Singh, Kot Dharam, Gahri Nazir, Dhamtan, Thanesar, Pehowa, Kurukshetar, Khanpur, Kahara Sahib, Bani Badar Pur, Maniar Pur, Deohri Sahib, Barna, Pundri Road, Jarna, Gorgarh, Jhiwar Heri, Marwa, Ratauli, and Jagadhari.

While Guru Tegh Bahadur was still on his tour of Malwa-Bangar region, he heard the news that Khatak Pathans in the North Western part of the country had rebelled against the Delhi government. The situation was so bad that the emperor himself had to take the command of his army to quell this rebellion. He had left the capital in April and had made Hasan Abdal, a city in the North Western corner of Punjab, as his head quarter during the campaign.

CHAPTER 14

Aurangzeb's Atrocities

On returning from his tour in the end of 1674, Guru Tegh Bahadur heard innumerable stories of atrocities on Hindus by the Mughal government. As already mentioned, the emperor by a decree, had imposed Jazia (personal tax on all non-Muslims) and had sent orders to all his governors to use all possible means to convert all Hindus to Islam.

In reality Aurangzeb was a complex person full of contradictions. His main aim seems to be to stay in power by any means. He being a Sunni Muslim was deadly against ritualistic worship practiced by Hindus. But at the same time he himself performed many meaningless rituals to ward off calamities and maladies. He posed himself as a pious Muslim but time and again broke his vows taken on Koran to ensure an enemy that he had no ill will towards him. He was very fond of seeing miracles and would ask any and every holy person to show one. If the holy person failed to show a miracle then he was incarcerated or even murdered. For example he killed many famous Sufi faqirs. He poisoned and killed his own eldest son, prince Sultan, because he suspected that the prince might do to him what he himself had done to his father, Shah Jahan. He was so paranoid that he liquidated many of his prominent courtiers who became so influential that he felt they might try to throw him out. Raja Jai Singh is an example. He

was poisoned under Aurangzeb's directions, while returning from a campaign in South India.

He posed that as a pious Sunni Muslim he was against superstitions. But when Satnamis, who were rumoured to have occult powers, revolted, Aurangzeb attached amulets with every banner of the army that marched against them. He was so much against idol worship that he even prohibited the sale of clay and wooden toys depicting Hindu gods and goddesses.

It took Aurangzeb about eight years to consolidate his power after usurping the throne. Once he felt that he had liquidated all his enemies he started working towards realizing his long cherished dream of making India a monolithic Muslim society. Actually even while he was the governor of Gujrat he had ordered the demolition of the famous Chintaman temple. Similarly he got many historic Hindu temples demolished when he was the governor of Deccan. Now that he was all-powerful monarch of the country he decided to implement his plan that he had long drawn out in his mind. He started creating all kinds of problems for his non-Muslim (Hindu) subjects. Imposition of Jazia was only the first step in that direction. Another order was issued according to which only Muslims could hold jobs in the revenue department. Until then a very large majority of employees in this department was Hindus. As a result of this order these employees had the option of either converting to Islam or leaving their jobs and starve. Many of them, consequently, accepted Islam.

However, to Aurangzeb this was not the satisfactory rate of progress towards the achievement of his goal. His next step, which he took in 1669, was to order the closure of all the learning institutions of Hindus. According to him the Sanskrit books taught nothing but false knowledge and were therefore the work of Satan; and as a devout Muslim it was his sacred duty to stop the spread of falsehood that originates from the Satan. He also ordered in 1669 the demolition of the famous Vishwanath temple of Banaras and after another year had the incomparable temple of Mathura demolished. According to another order all the temples constructed in the past ten years were to be razed to the ground. He established a separate department of demolition in order to accelerate this process. Many Hindu holy men as well as some Muslim Sufi faqirs were mercilessly killed (as a Sunni Muslim he considered even the Sufis as heretics). In protest several minor revolts and uprisings did take place. But Aurangzeb did not have enough farsight to judge the long-term repercussions of his policies. So he stuck doggedly to his plan of quick and total conversion of India to Islam.

He thought that if Brahmins, who were the superior caste among the Hindus and were the teachers of all the rest of Hindus, were converted to Islam then conversion of the remaining Hindus would become easier. He therefore issued special orders to all his governors to use all means at their disposal to convert all Brahmins in their territory to Islam. Special awards and honours were promised for



efficiency in this important project.

In spite of the promises of rewards some just governors like Shaista Khan of Bengal either completely ignored the order or started slowly and half-heartedly towards its implementation. However, there were some zealots who made it their first priority. The foremost among such zealots was Iftikhar Khan, the governor of Kashmir, who started acting on this order with great enthusiasm. He first tried to give the Brahmins of his province enticements of high posts and land grants. This resulted in many conversions. But this did not meet with the goal that he had fixed for himself. So he gave the remaining Brahmins an ultimatum that if they did not accept Islam by a certain date they along with their families would be put to death.

A large number of Brahmins got together to think of a solution to this grave problem. They finally decided to go to Amar Nath (the cave where a snow Shivling forms every year) and pray to Lord Shiva to save them from this catastrophe. While they were praying there, one of the participants, Pandit Kirpa Ram, had a vision of Lord Shiva who told him that they should go to Punjab to the Sikh Guru, Tegh Bahadur, who would solve their problem. Thus a deputation of Brahmins, under the leadership of Pandit Kirpa Ram, proceeded to Anand Pur to meet with Guru Tegh Bahadur.

They reached Anand Pur when Guru Tegh Bahadur



was sitting in the morning prayer session listening to Kirtan. The arrival of this group of disappointed and weary Brahmins, many of whom were crying, resulted in consternation in the congregation. The musicians stopped the Kirtan and there was a pin-drop silence in the congregation. Guru Tegh Bahadur opened his eyes and saw Pandit Kirpa Ram coming towards him. He came and stood in front of the Guru and with tears in his eyes narrated the pitiful plight of the Brahmins. The Guru listened to the horrible tales of atrocities and became quiet for some time.

At that moment young Gobind Rai entered the congregational hall and was surprised to see absolute quiet and his father in deep thought. He came forward and after bowing respectfully to his father asked the reason for the unusual quiet in the morning prayer session. Guru Tegh Bahadur explained to him the situation of the Brahmins. Gobind Rai asked what was the solution to such a difficult problem. The Guru answered that a truly pious and holy person will have to sacrifice his life. The nine years old Gobind Rai immediately replied, “there could not be any body holier than you father. Offer your self and save these people”. Guru Tegh Bahadur smiled, embraced Gobind Rai and told the Brahmins to go and convey the message to the emperor (through their governor) that if Guru Tegh Bahadur accepted Islam they all would follow him.

He could foresee his own martyrdom but was satisfied with the mettle exhibited by his young son.





He was sure that after he was gone, Gobind Rai would be able to lead the Sikhs, through the dark period ahead. The Brahmins were surprised to hear such brave words from such a young boy. At the same time, on hearing the reply of Guru Tegh Bahadur, their disappointment changed into hope. They could now see that their problem would be solved.

On reaching Kashmir the Brahmins conveyed the decision of Guru Tegh Bahadur to their governor, who in turn immediately sent a message to the emperor. Aurangzeb was quite pleased to get the message. He felt that his task had become easier than he had thought. It was quite easy to convert one person rather than a very large number of Brahmins with varying degrees of devotion to their religion. Now, he thought, once Guru Tegh Bahadur is made to accept Islam then, in a short time his dream of making India the capital of Islamic world would become a reality.

CHAPTER 15

The Martyrdom

From the reports of his secret agents the emperor had gathered that Guru Tegh Bahadur was a very humble and pious person. He had a very large following in not only all parts of India but also in Afghanistan and these followers revered him like a deity. He received large sums of money from his followers but spent all of it on charitable causes. He strictly professed the teachings of Guru Nanak and preached them to Hindus as well as Muslims who came to him. He believed in one Creator who was omnipotent and taught everyone to fear Him only and no one else. He was a strong supporter of freedom of worship for everyone and had openly criticized the discriminatory sectarian policies of the emperor because he believed that all human beings were the children of the same one God and were therefore equal.

Aurangzeb was eager to confront this unusual person who was now occupying the spiritual throne of Guru Nanak. He had heard that Guru Nanak had worked many miracles and he himself had seen many miracles worked by Ram Rai, the son of the seventh Nanak. Therefore he, who was very fond of seeing miracles, wanted Guru Tegh Bahadur also to show some to him. He immediately issued orders for the Guru to be brought to Delhi.

On hearing the news of emperor's orders, Guru Tegh Bahadur started making preparations to leave Anand Pur. All the Sikhs realized that the Guru was embarking upon a course of action, which in all probability, would lead to his martyrdom. The atmosphere at Anand Pur was grim. Some Sikhs were even talking as to why the Guru had agreed to help save the religious symbols of Hindus which Guru Nanak and all the subsequent Gurus had openly condemned. Only some leading Sikhs knew that it was for the rights for everyone to practice his religion rather than the Hindus only for which the Guru had put his life at stake.

Guru Tegh Bahadur along with his four close associates, Bhai Mati Das, Bhai Sati Das, Bhai Dayal Das and the high priest Bhai Gurditta left Anand Pur for Delhi. He stopped at Saifabad and some other places on the way and after a month reached Delhi where he was arrested.

In the beginning, the Guru and his companions were kept under house arrest in a comfortable place. They were allowed to rest for a few days and Sikhs of Delhi were allowed to visit him and pay their homage. Aurangzeb hoped that with lenient treatment he would probably be able to persuade the Guru to accept Islam. From Ram Rai, who had been in the emperor's court for several years, he had learned a lot about the philosophy and theology of Sikhism. He could gather that there were a number of common points in the teachings of Islam and Sikhism. He had



not yet forgotten the help that Guru Tegh Bahadur had given to Raja Ram Singh by nullifying the magic of Ahom sorceresses. Based on all this information he had worked out a plan in his mind to persuade and convince the Guru to change his mind and embrace Islam.

So after a few days of rest the Guru was summoned to the royal court where he was offered a suitable seat normally offered to dignitaries. After preliminary pleasantries, the emperor asked what heroism of sword had the Guru exhibited to have got the name Tegh Bahadur? Guru Tegh Bahadur replied that the name was given to him by his father, Guru Har Gobind, who himself was a great warrior and had defeated the Mughal armies in four battles. In one of these battles he (Guru Tegh Bahadur) had also participated when he was hardly fourteen years old and won the admiration of his father, for his fighting skills. However, his father had given him this name for a different reason; that a time will come when he (Tegh Bahadur) will show a unique feat of sword that no one, in the past nor anyone in future could equal. That time, said Guru Tegh Bahadur, had now arrived. The emperor took the hint, but digressed and said, "why are you trying to put yourself in conflict with the government for the Hindus whose caste system, idol worship and meaningless religious rituals have been condemned by Baba Nanak, the founder of your monotheistic religion, whose standard bearer you are today?" Guru Tegh Bahadur replied, "I am strictly following the teachings of Guru Nanak whose first



words, after he had the vision of God, were, “there is no Hindu and no Musalman”. He strongly emphasized that all human beings were created by one God and were therefore equal. No one had the right to consider or treat others as inferior. What you are doing is similar to the caste system of Hindus. They consider Shudras inferior and you are treating all Hindus inferior to Muslims. They have as much right to worship according to their beliefs as the Muslims have. Do not play God; let Him decide who is better”. Aurangzeb was not used to hearing such direct answers. He was getting annoyed. However, thinking that conversion of this one person will open the floodgate of conversions to Islam he controlled himself and continued discussions with Guru Tegh Bahadur. He said, “bringing those who were misled towards one God was not unjust but an act of great merit. Guru Nanak did it with his spiritual power while I was doing it with my temporal power. God gave these powers to both of us and we both have used them for His cause”. Guru Tegh Bahadur replied, “ use of force and threat of death to God’s creatures is never condoned by Him. Guru Nanak never asked any one to follow his path. He always said to Hindus to be good Hindus and to Muslims to be good Muslims in order to be worthy of God’s grace”.



Aurangzeb could not answer the forceful arguments of Guru Tegh Bahadur. The idea of conversion of infidels to Islam had occupied his mind for such a long time and was so deeply engraved that any



arguments, howsoever forceful, could not wipe it out. He therefore changed the subject to the personal conversion of the Guru. First he tried to entice the Guru and his companions by promises of great wealth and high offices in the government. To illustrate his point he gave the examples of several of his highly placed courtiers who had recently converted to Islam. But the Guru as well as his companions totally rejected his offer saying that, to them, moral principles were of greater importance than high offices and wealth. The emperor was now at the end of his patience. He wanted to punish the Guru on any pretext. He asked the Guru to show a miracle. The Guru replied, "only God, if He wishes, can make happen something that is supernatural or a miracle. For a mortal to show a miracle is tantamount to going against the will of God. Showing a miracle under pressure is equivalent to committing a sin. Under no circumstances will I commit such a sin". Aurangzeb, a ruthless egoist, got enraged at such a blunt reply of the Guru. He ordered that the Guru be taken away, put in solitary confinement and all possible means be used to make him accept Islam. There were several leading courtiers who were impressed by the pious personality of Guru Tegh Bahadur and felt that the emperor had embarked on a course that would eventually lead to disaster. However, considering the wrath of Aurangzeb, no one uttered a single word of opposition.

The Sikhs of Delhi were extremely disappointed at the turn the events had taken. They knew that now



the life of the Guru was definitely in great danger. They tried to use their wealth as well as influence to somehow get close to the Guru and discuss if anything could be done to avert this disaster. But the fear of emperor's anger among the officers responsible for the security of the Guru was so great that they could not approach him, at least for some time.

The officers and the Mullahs charged with the duty of convincing Guru Tegh Bahadur tried every means at their disposal to break his resolve but met with a stone wall. Aurangzeb was eagerly waiting to hear the news that the Guru had agreed to embrace Islam and was sending special couriers every few hours to bring this news. But with the return of each courier with the news of Guru's steadfastness he got disappointed and at the same time angry and frustrated.

After a few days Aurangzeb's anger had reached a point when he lost his sense of proportion. He ordered the Guru and his companions to be brought in the court. On their arrival he threatened the Guru with severe punishment for his obstinacy and even threatened his life. The Guru calmly answered that such threats were nothing to deter him from treading on the path of Dharma. During this argument the emperor used some unsavoury words for the Guru. This made the Guru's companions lose their temper. Bhai Mati Das said, "it is because the boon granted by Guru Nanak to your great grand father Babar that you are sitting on this throne which you actually

usurped from your elder brother Dara. Now you are being ungrateful to use such language for the descendent of Guru Nanak. In great rage Aurangzeb ordered that the three companions of the Guru be taken away and killed in the most horrible ways so that it becomes a lesson for others. He also said that the Guru be made to witness their deaths so that he realizes what kind of death awaits him if he fails to agree to his (Aurangzeb's) proposal.

Guru Tegh Bahadur and his companions were taken to the police station of Chandni Chowk and kept in separate cages of such small dimensions that a person could only stand in them. The three companions of the Guru, Bhai Mati Das, Bhai Sati Das and Bhai Dayal Das were first tortured. But when they refused to consider forsaking their Dharma then Bhai Mati Das was tied between two logs and sawn off in two halves; Bhai Dayal Das was thrown in a cauldron of boiling water and Bhai Sati Das was wrapped in cotton and burnt alive.

Guru Tegh Bahadur saw his three brave companions facing death with unbelievable calm - with smile on their faces and Japu Ji on their lips all through their martyrdom. He immediately bowed and thanked God saying, he was now certain that the roots of the plant of Sikhism, whose seed was sown by Guru Nanak and tender love and care given by the eight Gurus following him, was safe and healthy and will stay so for centuries to come. He then sent a message to Bhai Gurditta, who was still in Delhi and had somehow been spared the



imprisonment like other companions of the Guru, that he should take the traditional ceremonial articles (a coconut, five pice and saffron) to Anand Pur and perform the ceremony to pass the Guruship to Gobind Rai as the tenth Nanak. Bhai Gurditta reluctantly left Delhi with a heavy heart knowing that he would never again see Guru Tegh Bahadur and proceeded to Anand Pur.

The officers saw that even after watching the horrible deaths of his companions the Guru had not changed his mind. They informed the emperor accordingly. In utter frustration the emperor gave a last chance to Guru Tegh Bahadur to either show a miracle or accept Islam or accept death. When the Guru refused to either show miracle or accept Islam, the emperor ordered that he be executed the next day. Announcement was made in the city that the Sikh Guru will be beheaded in Chandni Chowk the next day and the people were urged to come and watch.

A Sikh who had acquired occult powers by meditation and recitation of Naam came to the Guru, in spite of heavy guard, and requested that he be given permission to show one last miracle. He would annihilate Delhi along with the royal family and the supporters of Aurangzeb. Guru Tegh Bahadur replied, “ the very first lesson Guru Nanak gave us was to stay within the Will of God. Showing miracles under pressure or as an expression of anger was against His will and therefore a sin. If God has

bestowed upon you some unusual powers, use them to serve the humanity”. The Sikh immediately apologized and promised to live in humility in the service of mankind.

The next day a large crowd had gathered to watch the ghastly act. Many praised the courage and resolve of Guru Tegh Bahadur. Some of them, who had watched the deaths of the Guru’s companions, were crying to think what kind of death was awaiting the Guru.

According to his daily routine, Guru Tegh Bahadur was allowed to take a bath in the morning after which he recited his morning prayers. He was then brought to the place where he was to be executed. His face was calm and peaceful and a divine aura was perceivable around his person. That made all the onlookers wonder why the bigot Aurangzeb was bent upon such an atrocious treatment to such a Godly person. Some were even predicting that the beginning of the end of the Mughal Empire had started that day.

After some time Qazi Abdul Wahab, the royal judge, entered the arena. He addressed the Guru and read aloud his fatwa (verdict according to Islamic law). He announced that the punishment for refusing to accept Islam, as ordered by the Emperor Aurangzeb, the defender of faith, was death for Tegh Bahadur. At this point the executioner, who was waiting at a short distance, came forward and drew his sword for the

❀ fatal blow. Guru Tegh Bahadur was sitting, with his eyes closed, meditating on God. His face was totally devoid of any expression of fear. The officer on duty gave his order, the executioner struck his sword and Guru Tegh Bahadur's head was cut off and fell at some distance. A heart-breaking cry rose from the crowd that emotionally shook even the onlookers who had come there to have fun.

❀ Suddenly a large dark cloud appeared from nowhere and covered the whole sky. At the same time a strong dust storm started blowing. It became pitch dark and the crowd started dispersing in fear that a nature's catastrophe was about to happen. At that point Bhai Jaita, a sweeper who was standing in the front row of the crowd, came forward, quickly picked up the severed head of the Guru, wrapped it in the old shawl that he was having on and ran away towards Anand Pur.

❀ In the mean time, Bhai Gurditta had reached Anand Pur. According to the instructions of Guru Tegh Bahadur, he presented the ceremonial articles to Gobind Rai in the morning congregation. He then placed a saffron mark on his (Gobind Rai's) forehead and declared that the ninth Master, Guru Tegh Bahadur had passed the Guruship to Baba Gobind Rai who from this moment on was the tenth Guru of the Sikhs.

❀ Shortly after the ceremony was over the heart breaking news of martyrdom of Guru Tegh Bahadur



reached Anand Pur. The tenth Master, Gobind Rai received the news with perfect composure and said: “Guru Tegh Bahadur shattered his earthly pot (human body) on the head of the king of Delhi and proceeded to the abode of God.

No one has ever done such a unique act (of self-sacrifice for others faith). On his death there was mourning in the world but joyous shouts of glory were resounding in the heaven”.

In Chandni Chowk the darkness was increasing and many of the onlookers had departed. Many Sikh devotees, however, had stayed. They now started moving closer to where the Guru’s body was lying in order to touch his feet. The guards on duty were unsuccessfully trying to keep the crowd away from the body. At that time a convoy of bullock carts belonging to Lakhi Shah, the royal contractor, who supplied provisions and other materials for the army stationed in the red fort, was passing. Lakhi Shah’s eldest son, Nigahia, and his brothers who were accompanying the convoy, shouted, “stay away, make way for the convoy of the royal contractor”. This created a chaotic situation and the cordon of guards around the body got dispersed. It was pitch dark and because of the dust storm compounded by the dust raised by the passing convoy it was extremely hard to open ones eyes. The convoy passed and after some time the storm subsided. Now it was possible to open ones eyes and see at some distance. To the amazement of all still present, neither the Guru’s head nor his body was

there. Everyone thought that was the miracle the Guru had indicated to the emperor. The Sikhs and other devotees and admirers of Guru Tegh Bahadur, including the police chief Abdulla were glad that the disappearance of head and body of the Guru would deprive the emperor the vicarious pleasure of exhibiting them to the public.

Lakhi Shah and his sons had carried the body by hiding it in the bags of cotton in one of the carts. They took the body to their home in Raisina village, a few miles from Delhi (presently near the Parliament House, New Delhi). With great respect they placed the body on a bed. Around it they placed whatever wood and clothes they could get their hands on, and set the house on fire. Soon the whole house burned down. After the fire died they picked up the remains of the Guru, put them in an urn and buried it at the same spot (now a magnificent Gurdwara, Rakab Ganj, stands there).

Bhai Jaita, the sweeper (belonging to Rangreta caste, a subcaste of the Shudra class), carried the head of Guru Tegh Bahadur. He covered the distance of about 150 miles to Anand Pur in amazingly short time. When he reached there Guru Gobind Rai was in the morning congregational meeting listening to the divine Kirtan. Bhai Jaita placed the head before him and prostrated. The Guru got up, embraced Bhai Jaita and said, "Rangreta Guru ka Beta" (O Rangreta, you are Guru's son). Mata Gujari came forward and calmly bowed before her husband's head and prayed



to Almighty to give her strength and courage to carry out her duties with the same exemplary determination as her husband had exhibited. Mata Nanaki did cry but at the same time thanked God for giving her son the capacity to carry out the holy task of protecting the faith of helpless Hindus and for the freedom of worship for all.

The head was cremated on November 11, 1675, close to the Guru's residence. A beautiful Gurdwara, Sis Ganj currently stands there. Guru Gobind Singh in his autobiography, "Bachittar Natak", writes: "He gave his life for protecting the frontal mark and sacred thread (of Hindus).

In the age of Kali he performed a supremely heroic act.

He gave up his head but did not give up his conviction"..

The courage with which the head and body of Guru Tegh Bahadur were removed in spite of heavy imperial guard indicates that the martyrdom of the Guru shook up the nation from the slumber of cowardice and fear of the Mughal Empire. An incredible awakening had started within a few days after the martyrdom. Hitherto unthinkable acts of attempts on the life of Aurangzeb were made. The catalytic effect of this unique event was the beginning of the great awakening among the Sikhs that climaxed in a few years in the formation of Khalsa by Guru Gobind Singh.



PART II

SHABADAVALI

SHABADS & SALOKS OF
SHRI GURU TEGH BAHADUR



Introduction to Shabadavali

Shri Guru Granth Sahib

The fifth Guru Arjan Dev compiled the Aad Granth from the hymns of his predecessor Gurus, Guru Nanak, Guru Angad, Guru Amardas, Guru Ramdas, his own compositions and the hymns collected from several Indian saints, whose thought was compatible with the Sikh Gurus. The Aad Granth was installed in Shri Harmandar Sahib or the Golden temple at Amritsar in the year 1604. It became a sourcebook of Gurbani. Guru Gobind Singh, in the year 1705 gave a final shape to the Aad Granth after adding utterances of the ninth Guru, Guru Tegh Bahadur. Soon afterwards, in the year 1708, Guru Gobind Singh declared the Aad Granth as the future Guru of the Sikhs, just before he passed away. It is now the revered book of the Sikh scriptures, the eternal Shabad Guru of the Sikhs and is respectfully called Shri Guru Granth Sahib. The entire compositions contained in Shri Guru Granth Sahib are known as Gurbani.

Format of Shri Guru Granth Sahib: Classification of the compositions of the Sikh Gurus and the Bhagats or saints, embodied in Shri Guru Granth Sahib was a very difficult task and needed scholastic approach. Guru Arjan Dev did a marvellous job of this. All the compositions contained in the Granth Sahib are poetic and are recommended to be sung to music. Guru Arjan based his classification of Shri

Guru Granth Sahib on the Raag type or the Musical styles. Accordingly he specified the musical style for the hymns, embodied the Shri Guru Granth Sahib.

The first section of Shri Guru Granth Sahib is based on Sri Raag, this is followed by sections based on Raag Majh, Raag Gauri, Raag Asa and so on. The compositions of the Gurus and Bhagats in each Raag are arranged in a sequence, first the hymns of Guru Nanak, then Guru Angad, Guru Amardas, Guru Ramdas, Guru Arjandev, Guru Tegh Bahadur. These are followed by the compositions of the saints, starting with Bhagat Kabir. Subtle differences in the rhythm of a Raag are identified as Ghar 1, Ghar 2 etc

Raag Types: Music is given a prime importance in Gurbani and Gurbani kirtans (concerts of divine music) are a great tradition of the Sikh religion. The text of Shri Guru Granth Sahib incorporates a composition about the Raags. It is positioned at the very end and is called Raag Mala. The hymns in Guru Granth Sahib are based on thirty-one Raags. Guru Tegh Bahadur's Gurbani is based on fifteen Raag types. All these Raag types have been used elsewhere in the other hymns embodied in Shri Guru Granth Sahib but Guru Tegh Bahadur used one additional Raag, Jaijawanti which has not been used elsewhere and is unique to his three hymns, Shabads 56 to 59 in the present text. The Raags or musical styles, provide the general atmosphere or a background behind the singing of the hymns. The Raaga are tailored to be sung at different hours of the

day. Raag Jaijawanti comes from Rajasthan region of India. It is sung at the time of the soldiers departing for battlefield. Their family and associates sing and pray for the soldiers to come back victorious or fight themselves to the glory of death.

Authorship of the hymns: Guru Nanak used his own name in his compositions but all other Gurus have used the pen name Nanak in their compositions. The compositions of different Gurus are identified in Shri Guru Granth Sahib by the word 'Mehla'. The compositions of Guru Tegh Bahadur are designated as Mehla 9.

Invocation: Most chapters in Shri Guru Granth Sahib, embodying a specific Raag starts with 'complete invocation', Ekonkar, Sat Naam, Karta Purakh, Nirbhau, Nirwair, Akal Murat, Ajooni, Saibhang, Gur Parsad; the preamble of Guru Nanak's composition Japji Sahib. It means,

**There is one, only one
With true identity
Who does it all
He has no fear
Or enmity
An eternal entity
Free from rebirths, He is
A self existent luminary
Attainable through
The grace of the Guru**

and the first hymn from each Guru starts with Ekonkar Sat Gur Parsad, which means,

**There is one, only one
With His grace
Grace of the True
God Himself or Sat Guru**

The first shabad in Raag Gauri, Mehla 9 starts as 'Ekonkar, Sat Gur Parsad, Raag Gauri Mehla 9, but subsequent shabads begin simply as Raag Gauri Mehla 9. The invocation uses the words 'Gur Parsad' but the hymns start with the words ' Sat Gur Parsad'. This implies that the hymn has been graced by the Lord Himself.

Hymn types: There are several type of poetic compositions embodied in Shri Guru Granth Sahib based on standard hymn types identified in Indian poetic compositions. There are Chaupadis, Ashtpadis, Shaloks, Pauris, Chhants, Swayyas, etc.

Rahao: The first part of every hymn summarises the basic thought contained in the hymn and is punctuated with the word 'Rahao' or a pause. The theme identified in the Rahao part is then developed in the subsequent composition. In the present translation the 'Rahao' theme is identified in bold letters. **Gurbani from Guru Tegh Bahadur comprises of 59 Shabads and 57 Shaloks.**

Teachings of Guru Tegh Bahadur

The basic teachings of Guru Tegh Bahadur is essentially the same as enunciated by Guru Nanak, augmented and propagated by the subsequent Gurus. The emphasis laid on different aspects varies. And each Guru has his own distinct style. Before coming to the salient features of the Gurbani of Shri Guru Tegh Bahadur, let us look at the basic teachings of Sikhism. Contemplation of the Name of the Lord, or the Shabad Guru is the most fundamental concept of the Sikh faith. Guru Nanak in his preamble to the Japji Sahib has defined the nature of God and has stressed that we should meditate on Him.

**There is one, only one
With true identity
Who does it all
He has no fear
Or enmity
An eternal entity
Free from rebirths, He is
A self existent luminary
Attainable through
The grace of the Guru
Stay immersed in Him
Through thoughtful chant
He is true from eternity
Was true in the past
Is true in the present
Nanak, He shall be true
In future ages too**

..... Japji Sahib



Contemplation of His Name is stressed as the most important virtue in the present age of Kaljug. Guru Tegh Bahadur describes it as,

**What must a man do
Adopt what path
That he could earn
Worship of the Lord
And destroy the fear of death
What deeds must one do
Gain what type of education
Follow what religious persuasion
And what name is that Guru
Whose devotion
Will help him get across
The fearsome worldly ocean
In *Kaljug*, our age, our time
Its just One Name, that is prime
It is His contemplation
That earns one salvation
No other religious philosophy
Equals it, this secret is scribed
Described in Vedic narrations
He, whom we call *Gosein*
Remains unaffected
Untouched by joys and pain
Like a reflection in a mirror
The Lord resides in every one**

....Shabad No 19 (Raag Sorath Mehla 9, SGGS, page 631)



Contemplation of His name is not just uttering His name but it should come from the recesses of one's heart. This is what Guru Amardas, the third Sikh Guru has said,

**Everyone utters His Name
Says it again and again
But seldom does anyone
Imbibe it in the heart
Those who Imbibe the Lord
Within their heart, says Nanak
Are the ones who will earn
The state of salvation**

.....(Raag Wadhans Mehla 3, SGGS page 565)

It is not easy to imbibe His love in the heart. Guru Nanak warns,

**Without gathering virtues
Worship can't be done**

.....Japji, Pauri 21

Guru Tegh Bahadur explains why it is difficult. to contemplate,

**Thoughts of His glory
Don't trigger one's mental chord
Wrapped up in *Maya*, night and day
How could a man contemplate the Lord
Maya and *Mumta*, friends and sons**



**To these one binds one's person
Enamoured of it all
One chases the world illusion
Like a deer that goes
Chasing a false reflection
The fool forgets the Lord
Who provides him his sustenance
And gets him his salvation
Perhaps one, in many a million
Says Nanak, may earn
The gift of His contemplation**

**.....Shabad No 3 (Raag Gauri Mehla 9, SGGS
page 219)**

Then again in one go, he paints a fuller picture for those who wish to reach the lofty heights and earn themselves the glory of salvation..

**A man who won't accept
Adversities as distress
Or succumb to loves
Fear or happiness
And who will accept
Gold the same as dust
And he won't flatter
Or indulge in slander
And is devoid of greed
Lures of love or pride
And will stay
Above happiness or dismay
And will not bother**





About honour or dishonour
And he has relinquished
Aspirations and expectations
Lives a life of *Nirasa*
A detached disposition
And doesn't surrender
To lust or anger
Within him, resides the Lord
Through the grace of the Guru
Comes awareness of this view
O' Nanak, the man then merges
In *Gobind*, the Lord and Master
As water does in water

.....Shabad No 25, (Raag Sorath Mehla 9, SGGS page 631)

Guru Tegh Bahadur draws heavily from the rich religious tradition of Hinduism to emphasise the importance of contemplation. He cites examples of Dhruv, Prehlad, Ajamal, Gainka, Darupti and Gajendra the elephant. These are all well known and oft repeated tales.

Oh my mind
Think about the shelter
That comes from God
Worshipping Him
***Ganka* was saved**
Imbibe Him, that Lord
Within your heart
Uttering His Name



***Dhruv* could attain
A fearless state
And an immortal fate
He wipes off the suffering
That's the way of God
Why have you, oh mind
Forgotten that Lord
Soon as the elephant sought
Support from the Merciful Lord
It was released
Its seizure ceased
How should I describe
The grandeur of His Name
As it uttered "*Ram*"
And sang His ovation
The elephant earned liberation
And *Ajamaal*, the sinner
As the world is aware
Was saved in an instant bare
Nanak says contemplate
On God the great
With Him in your thought
You will get ferried across**

**.....Shabad No 18(Raag Sorath Mehla 9, SGGS
page 631)**

It is not just uttering but meditating the Lord from the depths of one's heart that leads to redemption or salvation. Even a moments True concentrated love for the Lord can ferry you across.



**Sadho, O' saintly folks
How should one kill
One's wickedness
And drench one's mind
In the glory of His worship
The mind is caught In *Maya* delights
And fails to see the wisdom light
What name in the world is he
Whose worship and devotion
Can help one earn salvation
The saintly folks
In a benevolent bliss
Have graced a thought
And that is this
Regard one to have performed
All acts of religiosity
If he has sung His praise, His glory
A man who imbibes in the heart
The Name of the Lord
Just an instant of a night or day
His awe of death abates
And he earns himself
Nanak, a blessed state**

**.....Shabad No 42 (Raag Ramkali Mehla 9, SGGS
page 902)**

Salient Features of Guru Tegh Bahadur's Bani

The language: Although Shri Guru Tegh Bahadur was born in Amritsar and spent a great deal of time in Punjab, yet his hymns and shaloks show a strong

influence of Eastern Hindi, the dialects of Bihar state (Patna region). Maybe much of these hymns were written during his travels in the east. The hymns are melodious, composed in simple and easily understood vocabulary, easy and enjoyable to sing.

Introspection: The life style of Shri Guru Tegh Bahadur was distinct and very different from the other Gurus. He spent a great deal of his time in meditation and introspection. His hymns are therefore directed inwards, analysing the mind, and cultivating it.

**O' my mind, why did you
Abandon the Name of *Ram*
The body will perish
And you will end up facing the *Yam*
What are these thoughts
You seem to invoke
Accepting the world for real
This mountain of smoke**

.....Shabad No 50 (Raag Basant Mehla 9, SGGS page 1186)

**The sinning heart
Is loaded with lust
It just can't bind
The wayward mind
Jogis, Jangams
And *Sanyasis, the*
Seekers of *Sanyas***



Are trapped in it
All *en masse*

.....Shabad No 48 (Raag Basant Mehla 9, SGGS
page 1186)

My mind, hold on
To this dictum of truth
That save the Name of the Lord
The world is just a myth

.....Shabad No 33 (Raag Jaitsari, Mehla 9, SGGS
page 702)

He keeps on advising the mercurial mind. Listen to
me my mind, he is saying again and again.

He who gave you wealth, happiness
A lovely place to live and your body
Says Nanak, why don't you, oh my mind
Contemplate Him, the God Almighty

.....Salok No 8 (Sloks Mehla 9, SGGS page 1427)

One who has given up the ego
And woken up to the creator God
Nanak, believe it, its true my mind
The man has earned his freedom

.....Salok No 19 (Sloks Mehla 9, SGGS page 1427)

As the bubbles, in an endless array



**Will grow and die on water
Nanak, listen my mate, that way
Was the world created by Creator**

**.....Salok No 25 (Sloks Mehla 9, SGGS page
1427)**

Then again he soliloquises, seeks responses from his
mother or shouts out to the saintly.

**Sadho, ye saintly folks
This world is caught
In doubts and delusions
It has sold itself to *Maya*
Given up His contemplation**

**.....Shabad No 28 (Sloks Mehla 9, SGGS page
1427)**

**My mind, dear mom
Is not within my hold
Night and day, it chases
Vice and viciousness
How should I
Bring it to harness**

**.....Shabad No 21 (Sloks Mehla 9, SGGS page
1427)**

Bairaaag: The mental state of a continuous and
intense longing for God is called bairaaag. To access

this state of mind, one has to relinquish any other kind of attachment. Bairaag is a recurring theme that comes out from Guru Tegh Bahadur's bani again and again. He is advising one to accept bairaag and detach oneself from the worldly lures. Detachment in the Sikh tradition is not relinquishing everything and spending time in jungles or mountains. In Sikhism detachment amounts to living a full worldly life but remaining uninfluenced by the lures of Maya, the worldly possessions including attachments to friends and relations.

Bairaag has been recommended by all the Sikh Gurus. Guru Nanak, Guru Amardas, Guru Ramdas, Guru Arjandev, yet it is described in most vivid and emphatic terms by Guru Tegh Bahadur.

**When God graces you with His fear
Bairaag appears in the mind
Through bairaag you reach the Lord
And stay within His confine**

..Guru Amardas, Raag Gujri Mehla 3, SGGS page 490

**Those who serve the Lord
Are indeed a blessed lot
They are swathed in love
With His Name, the True Word
Content and at peace
Within family and abode
Yet steeped in His love
Are Bairaagis of Truer mode**

**.....Salok Mehla 4, SGGS page 1246 (Var Sarang,
Mehla 4)**

He who discards all vices
 Lives in *Bairraag*, the unconcerned state
 Nanak, listen my mind, this type of man
 Is destined to earn a glistening fate

.....Salok no 17 (Sloks Mehla 9, SGGS page 1427)

Fearlessness: The theme of fearlessness comes out rather strongly from Guru Tegh Bahadur's bani. The saintly sing repeatedly to achieve nirvana or a state of eternal bliss but Guru Tegh Bahadur prays for the Lord to impart him fearlessness. It is remarkable that he had conquered the fear of death and hence his confrontation with Aurengzeb and his vision of the impending death did not bother him at all.

Sloks 53 and 54: These two shaloks are a part of poetic composition called 'the dohera'. This type of composition is based on two couplets, the second couplet comes as a rejoinder to the first one. Shri Guru Tegh Bahadur appears to be contemplating on a situation like the one in which he finds himself, waiting to be executed on the orders of Emperor Aurengzeb and feels that the Lord alone can help in such dire circumstances..

**The strength drains off in confinement
 And it seems as if nothing will fend
 Yet there is hope of His support, O' Nanak
 As was rendered to that elephant**

In the next Salok, the rejoinder to this one, he is

positively euphoric that the Lord will prevail. And indeed he passed the acid test and relinquished his worldly posture in an ebullient spirit or chardi kala.

**Strength appears, fetters get sheared
Anything and everything is possible
Nanak, its all in Your hands, O' Lord
You are the one who lends support**

Some eminent scholars, notably Prof. Gurbachan Singh Talib and Dr. Trilochan Singh have given a historic twist to the content of these two Shaloks.. They argue that the first Salok was written by Guru Tegh Bahadur whilst in confinement and was dispatched to the young Guru Gobind Singh who responded back in the form of the Salok 54, signifying the undaunted spirit of the young Gobind. Both these Shaloks were recorded in Shri Guru Granth Sahib, by Guru Gobind Singh as the Shaloks of Guru Tegh Bahadur. It is amazing that any gursikh should expect Guru Gobind Singh to record anything but the truth. Another notable feature of Guru Gobind Singh's character is that despite his having written a great deal of remarkable 'bani' , he did not include even a single hymn of his own in Shri Guru Granth Sahib. So doing, the Guru has emphasised to his Sikhs, the attribute of relinquishing 'ego'.

Salok 56: Most of us earthlings are clamouring to be counted in history and some ruthless and despotic individuals have committed untold miseries on their fellow humans simply to become a part of the history.

Guru Tegh Bahadur proclaims a profound truth in this Salok 56.

**What will last, is His Name, the saintly
And the Glory of the Guru,
Those who have contemplated in the world
O' Nanak, and followed the Guru's word**

Only the saintly shall be remembered and that is the truth. Many an individuals are recorded in the pages of history and people read about them but when they read about Christ, Mohammed, Ram, Krishan, Buddha or Guru Nanak, they read about them with reverence and try to imbibe their teachings.



SHABADAVALI

SHABADS & SHALOKS OF SHRI GURU TEGH BAHADUR

(Please note that in every Shabad the Rhao part is in bold type)

1st Shabad

First Shabad in Rag Gauri Mehla 9
ਭੰਗੜ, page 219

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੇ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਖੁ ਦੁਖੁ
ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ
ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥ ੧ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਉ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥ ਜਨ
ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥ ੨ ॥ ੧ ॥

Ekonkar Satgur Parsad. Rag Gauri Mehla 9. Sadho Man ka maan ti-
yagou. Kaam karodh sangat durjan ki, tate ahnish bhagao - 1 - Rahao.
Sukh dukh dono sam kar janai, aur maan upmana. Harakh soug te ra-
hey atita, tin jag tat pachana - 2. Ustat ninda dou tiyagay, khojey pad
nirbana. Jan Nanak eh khel kathan hai, kinhu gurmukh jana - 2 - 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਗਗੁ ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਤੁ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਤੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਖੁ ਦੁਖੁ
ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਤੁਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ ਜਗਿ
ਤਤੁ ਪਛਾਨਾ ॥ ੧ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਉ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥ ਜਨ ਨਾਨਕ
ਭਿੰਨੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥ ੨ ॥ ੧ ॥



1st Shabad

First Shabad in Rag Gauri Mzhlā 9
SGGS, page 219

Sadho, yea saintly folks
Abandon the urge of vanity
Keep away, night and day
From lust, anger
And the wicked company
If you will accept
Happiness and suffering
As if these were the same
And likewise feel alike
In honour or in shame
And if you can stay detached
From joys of happiness
And pains of distress
You have then grasped
The essence of existence
Abandon flattery and slander
Give these two a miss
And look for *Nirvana*
The state of sublime bliss
Nanak, this game is difficult
A difficult game to play
A rare *Gurmukh* or the saintly
Comes to pass this way

2nd Shabad

Second Shabad in Rag Gauri Mehla 9
ਭਗੰਗ, page 219

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ ॥ ਇਕਿ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਮਾਨੈ
ਅਚਰਜੁ ਲਖਿਓ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ
ਬਿਸਰਾਈ ॥ ਝੂਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥ ੧ ॥ ਜੇ ਦੀਸੈ ਸੇ
ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ ॥ ਜਨ ਨਾਨਕ ਜਗੁ ਜਾਨਿਓ ਮਿਥਿਆ ਰਹਿਓ
ਰਾਮ ਸਰਨਾਈ ॥ ੨ ॥ ੨ ॥

Gauri Mehla 9. Sadho rachna Ram banai Ek binsey ek asthir maaney,
achraj lakhiyon na jae - 1 - Rahao. Kam karodh moh bas prani Har mu-
rat bisraee . Jhootha tan saacha kar maniyo, jiyon supana renai - 1. Jo
deeshai so sagal binasey, jion baadar ki chhaee Jan Nanak jag janiyo
mithiya, rahiyo Ram sarnai - 2 - 2.

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ ॥ ਇਕਿ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਮਾਨੈ
ਅਚਰਜੁ ਲਖਿਓ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ
ਬਿਸਰਾਈ ॥ ਝੂਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥ ੧ ॥ ਜੇ ਦੀਸੈ ਸੇ
ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ ॥ ਜਨ ਨਾਨਕ ਜਗੁ ਜਾਨਿਓ ਮਿਥਿਆ ਰਹਿਓ
ਰਾਮ ਸਰਨਾਈ ॥ ੨ ॥ ੨ ॥



2nd Shabad

Second Shabad in Rag Gauri Mehla 9
SGGS, page 219

Sadho, yea saintly folks
Ram created, 'what a creation'
Here one is seen to die
Yet the other will decry
Considers it a permanent station
Indeed an astonishing notion
That defies description
Gripped in anger
Lustful and greedy
The man has forgotten
The image of God Almighty
False vision of one's body
Is accepted as true
Like a dream dreamt at night
This is just a false view
All that you see
Will disappear and go
As does a cloud's shadow
Nanak, accept this world
To be a myth
And stay within His shelter
And His bliss

3rd Shabad

Third Shabad in Rag Gauri Mehla 9
੭੬੬੭, page 219

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥ ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ
ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੂਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ
ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥ ਸ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੁਠੈ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ
ਧਾਵੈ ॥ ੧ ॥ ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ ਮੂੜ ਤਾਹਿ ਬਿਸਰਾਵੈ ॥ ਜਨ ਨਾਨਕ
ਕੋਟਨ ਮੈ ਕੋਊ ਭਜਨ ਰਾਮ ਕੇ ਧਾਵੈ ॥ ੨ ॥ ੩ ॥

Gauri Mehla 9. Prani ko Har jas man nahi aavey. Ahnis magan rahey
maya mai, kaho kaisey gun gawey -1 - Rahao. Poot meet maya mamta
siyo, eh bidh aap bandhawey. Mrig tirishna jiyon jhootho eh jag, dekh
taas uth dhawey - 1. Bhugat mukat ka kaaren Swami, moor taahi bis-
rawey. Jan Nanak koutan main kou, bhajan Ram ko pawey - 2 - 3.

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥ ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ
ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੂਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ
ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥ ਸ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੁਠੈ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ
ਧਾਵੈ ॥ ੧ ॥ ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ ਮੂੜ ਤਾਹਿ ਬਿਸਰਾਵੈ ॥ ਜਨ ਨਾਨਕ
ਕੋਟਨ ਮੈ ਕੋਊ ਭਜਨ ਰਾਮ ਕੋ ਧਾਵੈ ॥ ੨ ॥ ੩ ॥



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3rd Shabad

Third Shabad in Rag Gauri Mēhla 9
ੴੴੴ, page 219

**Thoughts of His glory
Don't trigger one's mental chord
Wrapped up in *Maya*, night and day
How could a man contemplate the Lord
Maya and *Mumta*, friends and sons
To these one binds one's person
Enamoured of it all
One chases the world illusion
Like a deer that goes
Chasing a false reflection
The fool forgets the Lord
Who provides him his sustenance
And gets him his salvation
Perhaps one, in many a million
Says Nanak, may earn
The gift of His contemplation**

4th Shabad

Fourth Shabad in Rag Gauri Mehla 9
ੴਗੴ, page 219

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥ ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ
ਹੈ ਯਾ ਤੇ ਬਿਰੁ ਨ ਰਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਠਨ ਕਰੋਧ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਜਿਹ
ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥ ਰਤਨੁ ਗਿਆਨੁ ਸਭ ਕੇ ਹਿਰਿ ਲੀਨਾ ਤਾ ਸਿਉ ਕਛੁ ਨ
ਬਸਾਈ ॥ ੧ ॥ ਜੋਗੀ ਜਤਨ ਕਰਤ ਸਭਿ ਹਾਰੇ ਗੁਨੀ ਰਹੇ ਗੁਨ ਗਾਈ ॥ ਜਨ ਨਾਨਕ
ਹਰਿ ਭਏ ਦਇਆਲਾ ਤਉ ਸਭ ਬਿਧਿ ਬਨਿ ਆਈ ॥ ੨ ॥ ੪ ॥

Gauri Mehla 9. Sadho eh man gaheo na jae. Chanchal trishna sang
basat hai, ya te thir na rahai - 1 - Rahao. Kathan karodh ghat hi ke bhi-
tar, jeh sudh sab bisrai. Rattan giyaan sab ko hir lina, ta sion kachu na
basai - 1. Jogi jatan karat sab harey, guni rahey gun gayee. Jan Nanak
Har bhayai diyala, tou sab bidh ban aayi - 2- 4.

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਡਿਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥ ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ
ਯਾ ਤੇ ਖਿਰੁ ਨ ਰਹਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਠਨ ਕਰੋਧ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਜਿਹ
ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥ ਰਤਨੁ ਗਿਆਨੁ ਸਭ ਕੇ ਹਿਰਿ ਲੀਨਾ ਤਾ ਸਿਉ ਕਛੁ ਨ
ਬਸਾਈ ॥ ੧ ॥ ਜੋਗੀ ਜਤਨ ਕਰਤ ਸਭਿ ਹਾਰੇ ਗੁਨੀ ਰਹੇ ਗੁਨ ਗਾਈ ॥ ਜਨ ਨਾਨਕ
ਹਰਿ ਭਏ ਦਇਆਲਾ ਤਉ ਸਭ ਬਿਧਿ ਬਨਿ ਆਈ ॥ ੨ ॥ ੪ ॥



4th Shabad

Fourth Shabad in Rag Gauri Muzla 9
SGGS, page 219

Sadho, yea saintly folks
You just can't hold this mind
Accompanied by restless surges
Of 'desires galore'
How could it be held any more
Harsh anger within the body
Waylays the conscious ability
The jewel of wisdom is won over
And there is no redress
An escape from this captivity
The *Jogis* have tried and failed
Despite the relentless effort
The wise have kept on
Singing glories of 'His Person'
Nanak, when the Lord Himself
Bestows His benevolent grace
Things just click in
And fall into place

5th Shabad

Fifth Shabad in Rag Gauri Mehla 9
 ੭੬੬੬, page 219

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਉ ॥ ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ
 ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਤਿਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ ਸਰਨਿ
 ਤਾਹਿ ਤੁਮ ਆਵਉ ॥ ਗਜ ਕੇ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ
 ਬਿਸਰਾਵਉ ॥ ੧ ॥ ਤਜਿ ਅਭਿਮਾਨ ਮੋਹ ਮਾਇਆ ਫੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ ॥
 ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ ॥ ੨ ॥ ੫ ॥

Gauri Mehla 9. Sadho Govind key gun gawou. Manas janam amolak
 paayo, birtha kahey gawawo - 1 - Rahao. Patit punit deen bandh Har,
 saran tahi tum aawo. Gaj ko taras mitiou jeh simrat, tum kahey bis-
 rawao - 1. Taj abhimaan moh maya phun, bhajan Ram chit laawo .
 Nanak kehath mukat panth eh, Gurmukh hoe tum pawou - 2 - 5.

ਗਤੁੜੀ ਸਹਲਾ ੯ ॥ ਸਾਧੋ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਤੁ ॥ ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ
 ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਤੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਤਿਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ ਸਰਨਿ ਤਾਹਿ
 ਤੁਮ ਆਵਤੁ ॥ ਗਜ ਕੇ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵਤੁ ॥ ੧ ॥
 ਤਜਿ ਅਭਿਮਾਨ ਮੋਹ ਮਾਇਆ ਫੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਤੁ ॥ ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ
 ਪੰਥ ਇਹੁ ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਤੁ ॥ ੨ ॥ ੫ ॥



5th Shabad

Fifth Shabad in Rag Gauri Mēhla 9
SGGS, page 219

Sadho, yea saintly folks
Sing glories of God Almighty
Having been awarded
A precious human birth
Why loose it indeed
In deeds of no worth
Come over to His sanctuary
To the saviour of sinners
A friend of the poor and needy
It was the Lord's worship
That helped the elephant
Overcome its fear
In time of adversity
Why should you forget Him
The God Almighty
Give up *Maya*, lures of love
And the urge of vanity
Put your thoughts in Him
Praises of His Majesty
This is the road to freedom
Says Nanak, you could earn it
By being a *Gurmukh* or the saintly

6th Shabad

Sixth Shabad in Rag Gauri Mehla 9
 SGGS, page 219

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਕੋਊ ਮਾਈ ਭੂਲਿਓ ਮਨੁ ਸਮਝਾਵੈ ॥ ਬੇਦ ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ
 ਕਰਿ ਨਿਮਖ ਨ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਰਲਭ ਦੇਹ ਪਾਇ ਮਾਨਸ ਕੀ
 ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥ ਮਾਇਆ ਮੋਹ ਮਹਾ ਸੰਕਟ ਬਨ ਤਾ ਸਿਉ ਰੁਚ
 ਉਪਜਾਵੈ ॥ ੧ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਪ੍ਰਭੁ ਤਾ ਸਿਉ ਨੇਹੁ ਨ ਲਾਵੈ ॥ ਨਾਨਕ
 ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ ॥ ੨ ॥ ੬ ॥

Gauri Mehla 9. Kou mayi bhuleyo man samjhwae. Beyd puran sadh
 mag sun kar, nimakh na Har gun gawey - 1 - Rahao. Durlabh deh
 payee manas kee, birtha Janam sirawey . Maya moh maha sankat ban,
 ta seou rach upjawey -1. Antar bahar sada sang Parabh, ta seou neh
 na lawey - 1. Nanak mukat tahi tum manoh, jih ghat Ram samawey - 2 -
 6.

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਕੋਊ ਮਾਈ ਭੂਲਿਓ ਮਨੁ ਸਮਝਾਵੈ ॥ ਬੇਦ ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ
 ਕਰਿ ਨਿਮਖ ਨ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਰਲਭ ਦੇਹ ਪਾਇ ਮਾਨਸ ਕੀ
 ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥ ਮਾਇਆ ਮੋਹ ਮਹਾ ਸੰਕਟ ਬਨ ਤਾ ਸਿਉ ਰੁਚ ਤੁਪਜਾਵੈ ॥ ੧ ॥ ਅੰ-
 ਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਪ੍ਰਭੁ ਤਾ ਸਿਉ ਨੇਹੁ ਨ ਲਾਵੈ ॥ ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ
 ਮਾਨਹੁ ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ ॥ ੨ ॥ ੬ ॥



6th Shabad

Sixth Shabad in Rag Gauri Mēhla 9
SGGS, page 219

**O' mum, will someone
Make this mind to understand
And see the way
Its lost, its gone astray
It hears the *Veds, Purans*
And sermons of the saintly
But it won't for a moment
Sing His glory
Having had acquired
The precious human birth
It spends the life
In pursuits of no worth
It enhances its lure
For *Maya* and attachments galore
A most dangerous wild for sure
But it won't love
The Lord any more
One who is always with it
Both indoors and outdoor
Nanak, regard that man as free
Who has imbibed within his heart
The love of God Almighty**

7th Shabad

੬੯੯th Shabad in Rag Gauri Mehla 9
 ੬੯੯, page 220

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥ ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕੇ ਇਹ ਗੁਨ
 ਸਿਮਰੇ ਹਰਿ ਕੇ ਨਾਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਅਉ
 ਬਿਖਿਅਨ ਕੀ ਸੇਵਾ ॥ ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ ਸੋ ਮੂਰਤਿ ਹੈ ਦੇਵਾ ॥ ੧ ॥
 ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ
 ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥ ੨ ॥ ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਉ
 ਗਿਆਨੀ ॥ ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਖਿ ਕੇ ਜੋ ਪਾਨੀ ॥ ੩ ॥ ੭ ॥

Gauri Mehla 9. Sadho Ram saran bisrama. Beyd puran paro ko eh gun,
 simrey Har ko nama -1- Rahao. Lobh moh maya mamta phun, auo
 bikhian kee sewa. Harkh soug parsey jeh nahan, so murat heh deva -1.
 Surag narak amrit bikh eh sabh, teeao kanchan aur paisa. Ustat ninda
 eh sam ja kay, lobh moh phun taisa - 2. Dukh sukh eh baadhey jeh
 nahin, teh tum janao giyani. Nanak mukat tah tum manau, eh bidh ko jo
 prani - 3 - 7.

ਗਤੁੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥ ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕੀ ਡਿਠ ਗੁਨ
 ਸਿਮਰੇ ਹਰਿ ਕੀ ਨਾਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਅਤੁ ਬਿ-
 ਖਅਨ ਕੀ ਸੇਵਾ ॥ ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ ਸੋ ਮੂਰਤਿ ਹੈ ਟੇਵਾ ॥ ੧ ॥ ਸੁਰਗ
 ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਡੇ ਸਭ ਤਿਤੁ ਕੰਚਨ ਅਰੁ ਪੈਸਾ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਡੇ ਸਮ ਜਾ ਕੈ
 ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥ ੨ ॥ ਦੁਖੁ ਸੁਖੁ ਡੇ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਤੁ
 ਗਿਆਨੀ ॥ ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਤੁ ਡਿਠ ਬਿਖਿ ਕੀ ਜੋ ਪਾਨੀ ॥ ੩ ॥ ੭ ॥

7th Shabad

Seventh Shabad in Rag Gauri Mehla 9
 SGGGS, page 220

Oh saintly folks
Within Lord's sanctuary
Lies the peace of mind
A state of blissful harmony
Reading of *Veds and Purans*
Earns you the gift
Of worshipping His Name
 Love and attachments
Maya, Mumta, and the greed
 Only serve the baser self
 The vicious creed
 One who is untouched
 Within joys of happiness
 Or the pains of distress
 Is an image of the Lord
 A divine in essence

7th Shabad

Seventh Shabad in Rag Gauri Mehla 9
ੴੴੴ, page 220

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥ ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕੇ ਇਹ ਗੁਨ
ਸਿਮਰੇ ਹਰਿ ਕੇ ਨਾਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਅਉ
ਬਿਖਿਅਨ ਕੀ ਸੇਵਾ ॥ ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ ਸੇ ਮੂਰਤਿ ਹੈ ਦੇਵਾ ॥ ੧ ॥
ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ
ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥ ੨ ॥ ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਉ
ਗਿਆਨੀ ॥ ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੇ ਜੋ ਪ੍ਰਾਨੀ ॥ ੩ ॥ ੭ ॥

Gauri Mehla 9. Sadho Ram saran bisrama. Beyd puran paro ko eh gun,
simrey Har ko nama -1- Rahao. Lobh moh maya mamta phun, auo
bikhian kee sewa. Harkh soug parsey jeh nahan, so murat heh deva -1.
Surag narak amrit bikh eh sabh, teeao kanchan aur paisa. Ustat ninda
eh sam ja kay, lobh moh phun taisa - 2. Dukh sukh eh baadhey jeh
nahin, teh tum janao giyani. Nanak mukat tah tum manau, eh bidh ko jo
prani - 3 - 7.

ਗੁੜੀ ਸਹਲਾ ੯ ॥ ਸਾਧੋ ਗਮ ਸਰਨਿ ਵਿਸਰਾਮਾ ॥ ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕੀ ਇਹ ਗੁਨ
ਸਿਮਰੇ ਹਰਿ ਕੀ ਨਾਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਅਤੁ ਵਿ-
ਖਅਨ ਕੀ ਸੇਵਾ ॥ ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ ਸੋ ਮੂਰਤਿ ਹੈ ਦੇਵਾ ॥ ੧ ॥ ਸੁਰਗ
ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ ॥ ਤੁਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾ ਕੈ
ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥ ੨ ॥ ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਉ
ਗਿਆਨੀ ॥ ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੀ ਜੋ ਪ੍ਰਾਨੀ ॥ ੩ ॥ ੭ ॥



..contd..

7th Shabad

Seventh Shabad in Rag Gauri Mehla 9
SGGS, page 220

If the thoughts
Of heaven or hell
Nectars or poisons
Copper or gold
Have no hold
On him and he regards
An honour conferred, the same
As he does a stance of shame
And if indeed
He is free from loves
And the urge of greed
And he is not bound
By the joys of happiness
Or hurts of distress
Regard him then
As a *Gyani* in essence
He who lives this way
O' Nanak, believe him to be
Liberated and free

8th Shabad

Eighth Shabad in Rag Gauri Mehla 9
 ੳੳੳੳ, page 220

ਗਉਤੀ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਕਹਾ ਭਇਓ ਤੈ ਬਉਰਾ ॥ ਅਹਿਨਿਸਿ ਅਉਧ ਘਟੈ ਨਹੀ
 ਜਾਨੈ ਭਇਓ ਲੋਭ ਸੰਗਿ ਹਉਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਤਨ ਤੈ ਅਪਨੋ ਕਰਿ ਮਾਨਿਓ
 ਅਰੁ ਸੁੰਦਰ ਗ੍ਰਿਹ ਨਾਰੀ ॥ ਇਨ ਮੈਂ ਕਛੁ ਤੇਰੇ ਰੇ ਨਾਹਿਨਿ ਦੇਖੇ ਸੋਚ ਬਿਚਾਰੀ ॥ ੧ ॥
 ਰਤਨ ਜਨਮੁ ਅਪਨੋ ਤੈ ਹਾਰਿਓ ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ ॥ ਨਿਮਖ ਨ ਲੀਨ ਭਇਓ
 ਚਰਨਨ ਸਿੰਓ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥ ੨ ॥ ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਸੁਖੀਆ ਰਾਮ
 ਨਾਮ ਗੁਨ ਗਾਵੈ ॥ ਅਉਰ ਸਗਲ ਜਗੁ ਮਾਇਆ ਮੋਹਿਆ ਨਿਰਭੈ ਪਦੁ ਨਹੀ
 ਪਾਵੈ ॥ ੩ ॥ ੮ ॥

Gauri Mehla 9. Man rey kaha bheyo te baura. Ehnis aoudh ghatey nahi
 janey, bhaeyo lobh sangh houra -1- Rahao . Jo tan tay apno kar manyo,
 aur sunder grah naari. Eh mai kach tero rey nahani, dekho souch
 bichari - 1. Rattan janam apno tay hareyo, Gobind gat nahi jani. Nimakh
 na leen bhaeyo charnan siou, birtha audh sirani - 2. Kaho Nanak soi nar
 sukhiya, Ram nam gun gaway. Aur sagal jag mayaia mohiya, nNirbhey
 pad nahi paway - 3 - 8.

ਗਤੁਤੀ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਕਹਾ ਭਇਓ ਤੈ ਬਉਰਾ ॥ ਅਹਿਨਿਸਿ ਅਉਧ ਘਟੈ ਨਹੀ ਜਾਨੈ
 ਭਇਓ ਲੋਭ ਸੰਗਿ ਹਉਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਤਨ ਤੈ ਅਪਨੋ ਕਰਿ ਮਾਨਿਓ ਅਰੁ ਸੁੰਦਰ
 ਗ੍ਰਿਹ ਨਾਰੀ ॥ ਇਨ ਮੈਂ ਕਛੁ ਤੇਰੇ ਰੇ ਨਾਹਿਨਿ ਟੇਕੇ ਸੋਚ ਬਿਚਾਰੀ ॥ ੧ ॥ ਰਤਨ ਜਨਮੁ
 ਅਪਨੋ ਤੈ ਹਾਰਿਓ ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ ॥ ਨਿਮਖ ਨ ਲੀਨ ਭਇਓ ਚਰਨਨ ਸਿੰਓ
 ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥ ੨ ॥ ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਸੁਖੀਆ ਰਾਮ ਨਾਮ ਗੁਨ
 ਗਾਵੈ ॥ ਅਉਰ ਸਗਲ ਜਗੁ ਮਾਇਆ ਮੋਹਿਆ ਨਿਰਭੈ ਪਦੁ ਨਹੀ ਪਾਵੈ ॥ ੩ ॥ ੮ ॥

੪th Shabad

Eighth Shabad in Rag Gauri Muzla 9
 ਓੳੳੳ, page 220

**How come, oh mind
 You are all confused
 Loosing out in greed galore
 You aren't aware any more
 That life is ticking away
 Night and day**

The body that you think is yours
 And the beautiful wife at home
 None of these are yours for sure
 These shall go

Reflect and you will know
 You have lost your jewel like birth
 And haven't known the Lord
 His glory and His worth
 You didn't attune yourself
 To His 'Pious feet'

Or imbibe within His glory
 Not even momentarily
 And let your life go by
 In worthless activity
 Says Nanak, he alone is happy
 Who sings His glory
 The rest are duped in *Maya*
 And fail to access
 The state of fearlessness

9th Shabad

Ninth Shabad in Rag Gauri Mehla 9
ੳੳੳੳ, page 219

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥ ਦੀਨ ਦਇਆਲ ਸਗਲ ਭੈ ਭੰਜਨ
ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਪਰੁ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ ਗਾਵਤ ਤਾ ਕੇ
ਨਾਮੁ ਹੀਐ ਮੇ ਧਰੁ ਰੇ ॥ ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੇ ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ
ਸਭ ਹਰੁ ਰੇ ॥ ੧ ॥ ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੁ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ ॥
ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰੁਨਾ ਮੈ ਭਵਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ ॥ ੨ ॥ ੯ ॥

Gauri Mehla 9. Nar achet pap tey dar rey. Deen daiyal sagal bhay bhan-
jan, saran tahi tum par rey -1- Rahao. Beyd puran jas gun gawat, ta ko
nam hiey mo dhar rey. Pawan nam jagat mai Har ko, simar simar kas-
mal sabh har rey -1. Manas deh boher neh paway, kuch upao mukat ka
kar rey. Nanak kehat gaye karuna mai, bhav sagar key paar uttar rey -
2 - 9.

ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥ ਦੀਨ ਦਇਆਲ ਸਗਲ ਭੈ ਭੰਜਨ
ਸਰਨਿ ਗਾਹਿ ਤੁਮ ਪਰੁ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ ਗਾਵਤ ਤਾ ਕੇ
ਨਾਮੁ ਹੀਐ ਮੇ ਧਰੁ ਰੇ ॥ ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੇ ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ ਸਭ
ਹਰੁ ਰੇ ॥ ੧ ॥ ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੁ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ ॥ ਨਾਨਕ
ਕਹਤ ਗਾਇ ਕਰੁਨਾ ਮੈ ਭਵਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ ॥ ੨ ॥ ੯ ॥



9th Shabad

Ninth Shabad in Rag Gauri Mzhla 9
ੴੴੴ, page 219

**Oh thoughtless man
Pray fear a life of sinful activity
Seek refuge with the Lord
A shelter in His sanctuary
He who is benevolent to the poor
And dispels fears in everybody
Veds and Purans have sung His glory
Enshrine that Lord
His Name within your heart
Purge all your viciousness
By contemplating the Lord
For His Name is pious
A saviour of the world
You will not gain
The human birth again
So you must plan
And act to earn salvation
Says Nanak, sing praises
Of the Lord of benevolence
And get ferried across
The fearsome sea of existence**

10th Shabad

ੴ Shabad in Rag Asa Mehla 9
 ੭੬੬੭, page 411

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੯ ॥ ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ
 ਕੀ ॥ ਲੋਭਿ ਗ੍ਰਿਸਿਓ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥ ਦੁਆਰਹਿ ਦੁਆਰਿ
 ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਖ ਰਾਮ ਭਜਨ ਕੀ ॥ ੧ ॥ ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੇਵਤ
 ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ ॥ ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ
 ਕੀ ॥ ੨ ॥ ੧ ॥

Ek Onkar Satgur Parsad. Rag Asa Mehla 9 . Birtha kahou kaun siou
 man ki. Lobh garsiou dus hoo dis dhawat, asa lagou dhan ki - 1 - Ra-
 hao. Sukh kay hait bahut dukh pawat, sev karat jan jan ki - 1. Dwar
 dwar swan jiou dolat neh sudh Ram bhajan ki -1. Manas janam akarath
 khawat, laj na lok hasan ki. Nanak Har jas kiou nahi gawat, kumat bi-
 nasey tan ki - 2 - 1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੯ ॥ ਬਿਰਥਾ ਕਹਤੁ ਕਤੁਨ ਸਿਤੁ ਮਨ
 ਕੀ ॥ ਲੋਭਿ ਗ੍ਰਿਸਿਓ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥ ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ
 ਜਿਤੁ ਡੋਲਤ ਨਹ ਸੁਖ ਰਾਮ ਭਜਨ ਕੀ ॥ ੧ ॥ ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ ਲਾਜ
 ਨ ਲੋਕ ਹਸਨ ਕੀ ॥ ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ
 ਕੀ ॥ ੨ ॥ ੧ ॥

10th Shabad

ੴ Shabad in Rag Aisa Mehla 9
SGGS, page 411

**Whom do I reveal
The status of my mind
Gripped in greed, it sways
Runs amuck, ten different ways
It itches**

Hoping for riches
It slaves for many a men
Bears the brunt of much pain
In pursuit of happiness
It wants to gain
It swings, restless and unsure
Like a dog that knocks
From door to door
It isn't aware any more
Of contemplating of His lofty lore
Worship of the God Almighty
It is losing the human birth
In worthless activity
It isn't even bothered
Of being laughed at by society
O' Nanak, why don't you sing
Grandeur of the God Almighty
It will purge your being
Of the vicious mentality

11th Shabad

First Shabad in Rag Devgandhari Mehla 9
੭੬੬੭, page 536

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥ ਯਹ ਮਨੁ ਨੈਕ ਨ ਕਹਿਓ
ਕਰੈ ॥ ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ ਦੁਰਮਤਿ ਤੇ ਨ ਟਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਦਿ
ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਹਰਿ ਜਸੁ ਨਹਿ ਉਚਰੈ ॥ ਕਰਿ ਪਰਪੰਚੁ ਜਗਤ ਕਉ
ਡਹਕੈ ਅਪਨੇ ਉਦਰੁ ਭਰੈ ॥ ੧ ॥ ਸੁਆਨ ਪੁਛ ਜਿਉ ਹੋਇ ਨ ਸੁਧੋ ਕਹਿਓ ਨ ਕਾਨ
ਧਰੈ ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਕਾਜੁ ਸਰੈ ॥ ੨ ॥ ੧ ॥

Ek Onkar Satgur Prasad. Rag Devgandhari Mehla 9. Yeh man naek na
kahiou karay. Seekh sikhaye rahiou apni si, durmat tey na tarey - 1 -
Rahao. Mad maya key bhaou bawro, Har jas neh ucharay. Kar par-
punch jagat kou dehkey, apno udar bharey - 1. Suwan pooch jiu hoey
na sudho, keheou na kaan dharey. Kaho Nanak bhaj Ram nam nit, ja
tey kaaj sarey - 2 - 1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥ ਯਹ ਮਨੁ ਨੈਕ ਨ ਕਹਿਓ ਕਰੈ ॥
ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ ਦੁਰਮਤਿ ਤੇ ਨ ਟਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਦਿ ਮਾਇਆ
ਕੈ ਭਇਓ ਬਾਵਰੋ ਹਰਿ ਜਸੁ ਨਹਿ ਉਚਰੈ ॥ ਕਰਿ ਪਰਪੰਚੁ ਜਗਤ ਕਉ ਡਹਕੈ ਅਪਨੇ
ਉਦਰੁ ਭਰੈ ॥ ੧ ॥ ਸੁਆਨ ਪੁਛ ਜਿਉ ਹੋਇ ਨ ਸੁਧੋ ਕਹਿਓ ਨ ਕਾਨ ਧਰੈ ॥ ਕਹੁ
ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਕਾਜੁ ਸਰੈ ॥ ੨ ॥ ੧ ॥

11th Shabad

First Shabad in Rag Dəvgandhari Məhla 9
 SGGŚ, page 536

**This mind won't listen
 Heed to my advice
 I have tried to train it
 But it won't deter from vice**
 Intoxicated with *Maya*
 It has become crazy
 It doesn't utter His grandeur
 It won't sing His glory
 Engaged in deception
 It cheats the world
 It just concentrates
 On filling its belly
 It turns a deaf ear
 And refuses to hear
 Like a dog's tail
 That will not straighten
 O' Nanak, pray contemplate
 On the glories of 'The Great'
 It will help your tasks
 Get accomplished

12th Shabad

Second Shabad in Rag Devgandhari Mehla 9
 ੭੬੬੬, page 536

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥ ਸਭ ਕਿਛੁ ਜੀਵਤ ਕੇ ਬਿਵਹਾਰ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ
 ਬੰਧਪ ਅਰੁ ਫੁਨਿ ਗ੍ਰਿਹ ਕੀ ਨਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਨ ਤੇ ਪ੍ਰਾਨ ਹੋਤ ਜਬ ਨਿਆਰੇ
 ਟੇਰਤ ਪ੍ਰੇਤਿ ਪੁਕਾਰਿ ॥ ਆਧ ਘਰੀ ਕੋਊ ਨਹਿ ਰਾਖੈ ਘਰ ਤੇ ਦੇਤ ਨਿਕਾਰਿ ॥ ੧ ॥
 ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਜਗ ਰਚਨਾ ਯਹ ਦੇਖਹੁ ਰਿਟੈ ਬਿਚਾਰਿ ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ
 ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਹੋਤ ਉਧਾਰ ॥ ੨ ॥ ੨ ॥

Devgandari Mehla 9. Sabh kich jiwat ko biwhar . Maat pita bhai sut
 bandhap, aur phun gareh ki nar - 1 - Rahao . Tan tey paran hot Jab ni-
 yarey, teyrat paret pukaar . Aadh ghari kou nahi rakhay, ghar tey deyet
 nikar - 1. Mirg tirasana jiu jag rachna, yeh dekhon ridhey bichaar .
 Kaho Nanak bhaj Ram nam nit, Ja tey hot udhar - 2 - 2.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥ ਸਭ ਕਿਛੁ ਜੀਵਤ ਕੋ ਬਿਵਹਾਰ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ
 ਬੰਧਪ ਅਰੁ ਫੁਨਿ ਗ੍ਰਿਹ ਕੀ ਨਾਰਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਨ ਤੇ ਪ੍ਰਾਨ ਹੋਤ ਜਬ ਨਿਆਰੇ
 ਟੇਰਤ ਪ੍ਰੇਤਿ ਪੁਕਾਰਿ ॥ ਆਧ ਘਰੀ ਕੋਊ ਨਹਿ ਰਾਖੈ ਘਰ ਤੇ ਦੇਤ ਨਿਕਾਰਿ ॥ ੧ ॥ ਮ੍ਰਿਗ
 ਤ੍ਰਿਸਨਾ ਜਿਉ ਜਗ ਰਚਨਾ ਯਹ ਦੇਖਹੁ ਰਿਟੈ ਬਿਚਾਰਿ ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ
 ਨਿਤ ਜਾ ਤੇ ਹੋਤ ਉਧਾਰ ॥ ੨ ॥ ੨ ॥

12th Shabad

Second Shabad in Rag Dargandhari Mehla 9
 SGGS, page 536

**Everything in the world
 Is geared to the living
 To those who are alive
 Your mother, your father, sons,
 Brothers and relations
 Or the one at home, your wife
 When the life departs the body
 They begin to call you a ghost
 No one keeps you in any more
 Not even for a while
 And shunt you out of door
 As you probe your heart
 The thought becomes clear
 The world is an illusion
 Like the delusion of a deer
 Always contemplate, O' Nanak
 On the Name of the Lord
 Its your saviour in the world**

13th Shabad

Third Shabad in Rag Dvlgandhari Mehla 9
ੳGGS, page 536

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥ ਜਗਤ ਮੈ ਝੂਠੀ ਦੇਖੀ ਪ੍ਰੀਤਿ ॥ ਅਪਨੇ ਹੀ ਸੁਖ ਸਿਉ ਸਭ
ਲਾਗੇ ਕਿਆ ਦਾਰਾ ਕਿਆ ਮੀਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੇਰਉ ਮੇਰਉ ਸਭੈ ਕਹਤ ਹੈ ਹਿਤ
ਸਿਉ ਬਾਧਿਓ ਚੀਤ ॥ ਅੰਤਿ ਕਾਲਿ ਸੰਗੀ ਨਹ ਕੋਊ ਇਹ ਅਚਰਜ ਹੈ ਰੀਤਿ ॥ ੧ ॥
ਮਨ ਮੁਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ ਸਿਖ ਦੈ ਹਾਰਿਓ ਨੀਤ ॥ ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ
ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ ॥ ੨ ॥ ੩ ॥

Devchandhari Mehla 9. Jagat mei jhoothi dekhi preet . Apaney hi sukh siou sabb
sioun sabh laagey, kiya dara kiya meet. - 1 - Rahao. Mereou mereou
sabhey kehat hai, hit siou baadheou cheet . Ant kaal sanghi nah kou, eh
achraj hai reet -1. Man murkh ajhu neh samjhat, sikh dai haariou neet .
Nanak bhaujall paar paray, jaou gawey Prabh key geet - 2 - 3.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥ ਜਗਤ ਮੈ ਝੂਠੀ ਦੇਖੀ ਪ੍ਰੀਤਿ ॥ ਅਪਨੇ ਹੀ ਸੁਖ ਸਿਉ ਸਭ
ਲਾਗੇ ਕਿਆ ਦਾਰਾ ਕਿਆ ਮੀਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੇਰਉ ਮੇਰਉ ਸਭੈ ਕਹਤ ਹੈ ਹਿਤ
ਸਿਉ ਬਾਧਿਓ ਚੀਤ ॥ ਅੰਤਿ ਕਾਲਿ ਸੰਗੀ ਨਹ ਕੀਤੂ ਡਿਠ ਅਚਰਜ ਹੈ ਰੀਤਿ ॥ ੧ ॥ ਮਨ
ਮੁਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ ਸਿਖ ਦੈ ਹਾਰਿਓ ਨੀਤ ॥ ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ ਜਉ
ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ ॥ ੨ ॥ ੩ ॥



13th Shabad

Third Shabad in Rag Dēvgandhari Mēhla 9
SGGS, page 536

**All love here is false
That is the way
I have known the world
All are concerned with the self
Their own well being
Their own comfort
It may be your wife
Or it may be your mate
Its mine, its mine, they cry
Their mind geared to 'I'
When one reaches the end
There is none
A companion or a friend
Astonishing though
The custom here is so
This is the way the world does go
But the foolish mind won't accept it
I try endlessly to advise it
O' Nanak, those who glorify the Lord
Sing songs of His adoration
Shall get ferried across
The perilous worldly ocean**

14th Shabad

First Shabad in Rag Bihagra Mehla 9
SGGS, page 537

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੇਉ
ਜਾਨੈ ॥ ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਛਿਨ
ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥ ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ
ਕੇ ਬਿਵਹਾਰੇ ॥ ੧ ॥ ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥ ਨਾਨਾ
ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥ ੨ ॥ ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ
ਜਿਹ ਸਭ ਜਗੁ ਭਰਮਾਇਓ ॥ ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ
ਲਾਇਓ ॥ ੩ ॥ ੧ ॥ ੨ ॥

Ek Onkar Satgur Prasad. Rag Bihagara Mehla 9. Har ki gat nahi kou
janey. Jogi jati tapi pach harey, ar bahu log siyaney - 1 - Rahao . Chhin
meh rao rank kaou karayi, rao rank kar daarey . Reetey bharey bharey
sakhnaway, yeh ta ko biwharey - 1. Apni maya aap passari, aaphi dek-
hanhara . Nana roop dharey bahu rangi , sabh tey rahey niara - 2. Ag-
nat apaar alakh niranjan, jeh sabh jag bharmayo. Sagal bharam taj
Nanak parani, charan tahey chit laeyo -3 - 1 - 2.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਤੁ
ਜਾਨੈ ॥ ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਓਨ
ਮਹਿ ਰਾਉ ਰੰਕ ਕਤੁ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥ ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ ਕੀ
ਬਿਵਹਾਰੇ ॥ ੧ ॥ ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥ ਨਾਨਾ ਰੂਪੁ ਧਰੇ
ਬਹੁ ਰੰਗੀ ਸਮ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥ ੨ ॥ ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ ਜਿਹ ਸਮ ਜਗੁ
ਭਰਮਾਇਓ ॥ ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ
ਲਾਇਓ ॥ ੩ ॥ ੧ ॥ ੨ ॥



ੴ

14th Shabad

First Shabad in Rag Bzhagra Mchla 9
SGGS, page 537

**No one does know
The essence of the Lord
Jogis, Jattis, Tappis, the lot
Have tried but lost
So have many more
Folks of a wiser core
Instantly, He could swing
A beggar into a king
And may likewise bring
Into being a beggar, a king
He fills up the empty ones
And empties the others
Those already full
This is His behaviour**

14th Shabad

First Shabad in Rag Bihagra Mehla 9
ੴਗੴ, page 537

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਉ
ਜਾਨੈ ॥ ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗੁ ਸਿਆਨੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਛਿਨ
ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥ ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ
ਕੋ ਬਿਵਹਾਰੇ ॥ ੧ ॥ ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥ ਨਾਨਾ
ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥ ੨ ॥ ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ
ਜਿਹ ਸਭ ਜਗੁ ਭਰਮਾਇਓ ॥ ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ
ਲਾਇਓ ॥ ੩ ॥ ੧ ॥ ੨ ॥

Ek Onkar Satgur Prasad. Rag Bihagara Mehla 9. Har ki gat nahi kou
janyey. Jogi jati tapi pach narey, ar bahu log siyaney - 1 - Rahao . Chhin
meh rao rank kaou karayi, rao rank kar daarey . Reetey bharey bharey
sakhnaway, yeh ta ko biwharey - 1. Apni maya aap passari, aaphi dek-
hanhara . Nana roop dharey bahu rangi , sabh tey rahey niara - 2. Ag-
nat apaar alakh niranjan, jeh sabh jag bharmayeyo. Sagal bharam taj
Nanak parani, charan tahey chit laeyo -3 - 1 - 2.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਗੁਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਉ
ਜਾਨੈ ॥ ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਵਹੁ ਲੋਗੁ ਸਿਆਨੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਛਿਨ
ਮਹਿ ਗੁਗੁ ਰੰਕ ਕਉ ਕਰਈ ਗੁਗੁ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥ ਗੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ ਕੋ
ਕਿਵਹਾਰੇ ॥ ੧ ॥ ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥ ਨਾਨਾ ਰੂਪੁ ਧਰੇ
ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥ ੨ ॥ ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ ਜਿਹ ਸਭ ਜਗੁ
ਭਰਮਾਇਓ ॥ ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ
ਲਾਇਓ ॥ ੩ ॥ ੧ ॥ ੨ ॥

14th Shabad

First Shabad in Rag Behagra Mehla 9
 SGGGS, page 537

He has Himself spread
 His own created *Maya*
 Within His own creation
 And He sees it Himself
 The way it functions
 He manifests Himself
 In colours and shapes
 Of much variation
 But remains distinct
 From the world creation
 Endless, infinite and immaculate
 The indescribable Lord
 Pervades the world
 Give up your doubts, O' Nanak
 And concentrate, oh man
 Your heart and your thoughts
 On the holy feet of the Lord

15th Shabad

First Shabad in Rag Sorath Mehla 9
੭੬੬੭, page 631

ਸੋਰਠਿ ਮਹਲਾ ੯ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥ ਸੁਵਨ
ਗੋਬਿੰਦ ਗੁਨੁ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਿ ਸਾਧਸੰਗਤਿ
ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥ ਕਾਲੁ ਬਿਆਲੁ ਜਿਉ ਪਰਿਓ ਡੋਲੈ ਮੁਖੁ ਪਸਾਰੇ
ਮੀਤ ॥ ੧ ॥ ਆਜੁ ਕਾਲਿ ਫੁਨਿ ਤੋਹਿ ਗ੍ਰਸਿ ਹੈ ਸਮਝਿ ਰਾਖਉ ਚੀਤਿ ॥ ਕਹੈ ਨਾਨਕੁ
ਰਾਮੁ ਭਜਿ ਲੈ ਜਾਤੁ ਅਉਸਰੁ ਬੀਤ ॥ ੨ ॥ ੧ ॥

Sorath Mehla 9. Ek Onkar Satgur Parsad. Rey man Ram siou kar preet.
Sarwan Gobind gun sunou, aur gaou rasna geet - 1 - Rahao. Kar
sadh Sangat simar Madho, hohey patit punit . Kal bial jiu pareou
dolay, mukh pasaarey meet - 1. Aaj kal phun tohey garas hai, samajh
rakhio cheet. Kahey Nanak Ram bhaj lai, jaat aosar beet - 2 - 1.

ਸੋਰਠਿ ਮਹਲਾ ੯ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥ ਸੁਵਨ
ਗੋਬਿੰਦ ਗੁਨੁ ਸੁਨਤੁ ਅਰੁ ਗਾਤੁ ਰਸਨਾ ਗੀਤਿ ॥ ੧ ॥ ਰਹਾਤੁ ॥ ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ
ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥ ਕਾਲੁ ਬਿਆਲੁ ਜਿਉ ਪਰਿਏ ਡੋਲੈ ਮੁਖੁ ਪਸਾਰੇ
ਮੀਤ ॥ ੧ ॥ ਆਜੁ ਕਾਲਿ ਫੁਨਿ ਤੋਹਿ ਗ੍ਰਸਿ ਹੈ ਸਮਝਿ ਰਾਖਤੁ ਚੀਤਿ ॥ ਕਹੈ ਨਾਨਕੁ
ਰਾਮੁ ਭਜਿ ਲੈ ਜਾਤੁ ਅਤੁਸਰੁ ਬੀਤ ॥ ੨ ॥ ੧ ॥



ੴ

15th Shabad

First Shabad in Rag Sorath Mehla 9
SGGS, page 631

**Love the Lord, my mind
Sing His glory, my tongue
And my ears**

Hear His glorious song

Contemplate the Lord

With *Sadhsangat*,

A gathering of the holy

And purge off

Your sins tally

Like an impending doom

With its mouth wide open

Prowls the beastly death

Today or tomorrow, it will

Snap you in its mouth

Beware, for that's the truth

Says Nanak, turn to the Lord

Contemplate 'The High'

For the opportunity

Goes and will pass you by

16th Shabad

Second Shabad in Rag Sorath Mehla 9
 SGGS, page 631

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ ॥ ਨਾ ਹਰਿ ਭਜੇ ਨ ਤੀਰਥ ਸੇਵੇ
 ਚੋਟੀ ਕਾਲਿ ਗਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਾਰਾ ਮੀਤ ਪੂਤ ਰਥ ਸੰਪਤਿ ਧਨ ਪੂਰਨ ਸਭ
 ਮਹੀ ॥ ਅਵਰ ਸਗਲ ਮਿਥਿਆ ਏ ਜਾਨਉ ਭਜਨੁ ਰਾਮੁ ਕੇ ਸਹੀ ॥ ੧ ॥ ਫਿਰਤ ਫਿਰਤ
 ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥ ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ
 ਕਹਾ ਨਹੀ ॥ ੨ ॥ ੨ ॥

Sorath Mehla 9. Man ki man hi mahey rahi. Na Har bhajey na tirath
 sewey, choti kaal gahi -1 - Rahao. Dara meet poot rath sampt, dhan pu-
 ran sab mahi. Awer sagal mithiya ey janou, bhjan Ram ko sahi -1. Firat
 firat bahutey joug hario, manas dhey lahi. Nanak kehat milan ki bariya,
 simrat kaha nahi -2- 2.

ਸੋਰਠਿ ਸਹਲਾ ੯ ॥ ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ ॥ ਨਾ ਹਰਿ ਭਜੇ ਨ ਤੀਰਥ ਸੇਵੇ ਚੋਟੀ
 ਕਾਲਿ ਗਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਾਰਾ ਮੀਤ ਪੂਤ ਰਥ ਸੰਪਤਿ ਧਨ ਪੂਰਨ ਸਭ ਮਹੀ ॥
 ਅਵਰ ਸਗਲ ਮਿਥਿਆ ਏ ਜਾਨਤੁ ਭਜਨੁ ਰਾਮੁ ਕੇ ਸਹੀ ॥ ੧ ॥ ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ
 ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਟੇਹ ਲਹੀ ॥ ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ
 ਨਹੀ ॥ ੨ ॥ ੨ ॥

16th Shabad

Second Shabad in Rag Sorath Mzhlā 9
SGGS, page 631

I didn't contemplate
On the glories of His grace
Nor did I serve
At any holy place
All that was in my mind
Stayed in there
As death caught up with me
And held my lock of hair
 Contents of the world entire,
 The friends, the wife, one's sons,
 Carriages, property or the wealth,
 Are just an illusion
 Take them all for a myth
 A sheer delusion
 Contemplation of the Lord alone
 Is right, a wiser course of action
 Having exhausted yourself
 From eons of wandering
 From birth to birth, you came
 Arrived here in human frame
 Here and now is the chance
 O'Nanak, your opportunity
 To meet the God Almighty
 Why don't you contemplate
 On the glories of the 'Great'

17th Shabad

Third Shabad in Rag Sorath Mehla 9
 ੐੐੐, page 631

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥ ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ
 ਰਚਿਓ ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ
 ਧਨ ਜੋਰਨ ਕਉ ਧਾਇਆ ॥ ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ
 ਬੰਧਾਇਆ ॥ ੧ ॥ ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਗੁਰ ਜਨੁ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ ਕਛੁ
 ਗਿਆਨਾ ॥ ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥ ੨ ॥ ਬਹੁਤੁ ਜਨਮ
 ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ ਨਹੀ ਪਾਈ ॥ ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ
 ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥ ੩ ॥ ੩ ॥

Sorath Mehla 9 . Man rey kaun kamat tay leeni. Par dara nindiya ras ra-
 chio, Ram bhagat nahi keeni -1. Rahao . Mukat panth janio tay naahin,
 dhan joran kao dhia. Ant sang kahu nahi deena, birtha aap bandhaya -
 1. Naa Har bhajiyo na gur jan sevio, neh upjio kachu giyana. Ghat hi
 maahi niranjan teray, tay khojat udiyana -2. Bahut janam bharmat tay
 haario, asthir mat nahi payi. Manas deh payi pad Har bhaj, Nanak baat
 batai -3-3.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥ ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ
 ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ ਧਨ ਜੋਰਨ
 ਕਉ ਧਾਇਆ ॥ ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ ਬੰਧਾਇਆ ॥ ੧ ॥ ਨਾ ਹਰਿ
 ਭਜਿਓ ਨ ਗੁਰ ਜਨੁ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ ਕਛੁ ਗਿਆਨਾ ॥ ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ
 ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥ ੨ ॥ ਬਹੁਤੁ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ ਨਹੀ
 ਪਾਈ ॥ ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥ ੩ ॥ ੩ ॥



17th Shabad

Third Shabad in Rag Sorath Mzhlā 9
SGGS, page 631

**What vicious advice
Did you surrender to, oh mind
Staying occupied with slander
And being obsessed
With wives of others
You have ignored
Worshiping the Lord
You haven't known
The road to liberation
And have just run
After wealth accumulation
When it will all end
There will be none around
You are keeping yourself
Needlessly bound**

17th Shabad

Third Shabad in Rag Sorath Mehla 9
ੴੴੴ, page 631

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥ ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ
ਰਚਿਓ ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ
ਧਨ ਜੋਰਨ ਕਉ ਧਾਇਆ ॥ ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ
ਬੰਧਾਇਆ ॥ ੧ ॥ ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਗੁਰ ਜਨੁ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ ਕਛੁ
ਗਿਆਨਾ ॥ ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥ ੨ ॥ ਬਹੁਤੁ ਜਨਮ
ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ ਨਹੀ ਪਾਈ ॥ ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ
ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥ ੩ ॥ ੩ ॥

Sorath Mehla 9 . Man rey kaun kamat tay leeni. Par dara nindiya ras ra-
chio, Ram bhagat nahi keeni -1. Rahao . Mukat panth janio tay naahin,
dhan joran kao dhia. Ant sang kahu nahi deena. birtha aap bandhaya -
1. Naa Har bhajiyo na gur jan sevio, neh upjio kachu giyana. Ghat hi
maahi niranjan teray, tay khojat udiyana -2. Bahut janam bharmat tay
haario, asthir mat nahi payi. Manas deh payi pad Har bhaj, Nanak baat
batai -3-3.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥ ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ
ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ ਧਨ ਜੋਰਨ
ਕਉ ਧਾਇਆ ॥ ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ ਬੰਧਾਇਆ ॥ ੧ ॥ ਨਾ ਹਰਿ
ਭਜਿਓ ਨ ਗੁਰ ਜਨੁ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ ਕਛੁ ਗਿਆਨਾ ॥ ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ
ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥ ੨ ॥ ਬਹੁਤੁ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ ਨਹੀ
ਪਾਈ ॥ ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥ ੩ ॥ ੩ ॥

17th Shabad

Third Shabad in Rag Sorath Mzha 9
SGGS, page 631

You didn't worship the Lord
 Or serve His saintly flock
 Neither did any wisdom true
 Dawn within you
 He, the Lord is with you
 Within your heart
 Yet you seek Him
 In jungles and the forest
 Worn out and lost
 Wandering through many a birth
 You have not gained
 Any poise or peaceful hearth
 Nanak tells these words
 Attune yourself
 To pious feet of God Almighty
 Now that you have
 Been awarded the human body

18th Shabad

Fourth Shabad in Rag Sorath Mehla 9
 SGGS, page 632

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਚੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੋ ॥ ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ
 ਉਧਰੀ ਤਾ ਕੇ ਜਸੁ ਉਰ ਧਾਰੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਟਲ ਭਇਓ ਪ੍ਰਾਅ ਜਾ ਕੈ ਸਿਮਰਨਿ
 ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥ ਦੁਖ ਹਰਤਾ ਇਹ ਬਿਧਿ ਕੇ ਸੁਆਮੀ ਤੈ ਕਾਰੋ
 ਬਿਸਰਾਇਆ ॥ ੧ ॥ ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੁਟਾ ॥
 ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੂਟਾ ॥ ੨ ॥ ਅਜਾਮਲੁ ਪਾਪੀ
 ਜਗੁ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥ ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ
 ਪਾਰਾ ॥ ੩ ॥ ੪

Sorath Mehla 9 . Man rey Prabh ki saran bicharo . Jeh simrat Ganka si
 udhri, ta ko jas ur dharo - 1- Rahao . Atal bhiyo Dhur ja kay simran, aur
 nirbhay pad paia . Dukh harta eh bidhi ko Swami, tay kahey bisraya - 1.
 Jab hi saran gahi kirpa nidh, gaj garaah tey chhoota . Mehma nam kaha
 laou barnau, Ram kehat banadan teh toota - 2. Ajamal papi jag janey,
 nimakh mahi nistara . Nanak kehat chet Chintaman, tay bhi utreh para -
 3 - 4.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੋ ॥ ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ
 ਤੁਧਰੀ ਤਾ ਕੀ ਜਸੁ ਤੁਰ ਧਾਰੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਟਲ ਭਇਓ ਪ੍ਰਾਅ ਜਾ ਕੈ ਸਿਮਰਨਿ
 ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥ ਦੁਖ ਹਰਤਾ ਇਹ ਬਿਧਿ ਕੇ ਸੁਆਮੀ ਤੈ ਕਾਰੋ
 ਬਿਸਰਾਇਆ ॥ ੧ ॥ ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੁਟਾ ॥ ਮਹਮਾ
 ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੂਟਾ ॥ ੨ ॥ ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ
 ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥ ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ
 ਪਾਰਾ ॥ ੩ ॥ ੪



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18th Shabad

Fourth Shabad in Rag Sorath Mehla 9
SGGS, page 632

Oh my mind
Think about the shelter
That comes from God
Worshipping Him
Ganka was saved
Imbibe Him, that Lord
Within your heart
Uttering His Name
Dhruv could attain
A fearless state
And an immortal fate
He wipes off the suffering
That's the way of God
Why have you, oh mind
Forgotten that Lord

18th Shabad

Fourth Shabad in Rag Sorath Mehla 9
ੴੴੴ, page 631

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੋ ॥ ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ
ਉਧਰੀ ਤਾ ਕੇ ਜਸੁ ਉਰ ਧਾਰੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਟਲ ਭਇਓ ਧੂਮ ਜਾ ਕੈ ਸਿਮਰਨਿ
ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥ ਦੁਖ ਹਰਤਾ ਇਹ ਬਿਧਿ ਕੋ ਸੁਆਮੀ ਤੈ ਕਾਰੋ
ਬਿਸਰਾਇਆ ॥ ੧ ॥ ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੂਟਾ ॥
ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੂਟਾ ॥ ੨ ॥ ਅਜਾਮਲੁ ਪਾਪੀ
ਜਗੁ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥ ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ
ਪਾਰਾ ॥ ੩ ॥ ੪

Sorath Mehla 9 . Man rey Prabh ki saran bicharo . Jeh simrat Ganka si
udhri, ta ko jas ur dharo - 1- Rahao . Atal bhiyo Dhur ja kay simran, aur
nirbhay pad paia . Dukh harta eh bidhi ko Swami, tay kahey bisraya - 1.
Jab hi saran gahi kirpa nidh, gaj garaah tey chhoota . Mehma nam kaha
laou barnau, Ram kehat banadan teh toota - 2. Ajamal papi jag janey,
nimakh mahi nistara . Nanak kehat chet Chintaman, tay bhi utreh para -
3 - 4.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੋ ॥ ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ
ਉਧਰੀ ਤਾ ਕੇ ਜਸੁ ਤੁਰ ਧਾਰੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਟਲ ਭਇਓ ਧੂਮ ਜਾ ਕੈ ਸਿਮਰਨਿ
ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥ ਦੁਖ ਹਰਤਾ ਇਹ ਬਿਧਿ ਕੋ ਸੁਆਮੀ ਤੈ ਕਾਰੋ
ਕਿਸਰਾਇਆ ॥ ੧ ॥ ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੂਟਾ ॥ ਮਹਮਾ
ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੂਟਾ ॥ ੨ ॥ ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ
ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥ ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ
ਪਾਰਾ ॥ ੩ ॥ ੪



..contd..

18th Shabad

Fourth Shabad in Rag Sorath Mēhla 9
SGGS, page 631

Soon as the elephant sought
Support from the Merciful Lord
It was released
Its seizure ceased
How should I describe
The grandeur of His Name
As it uttered 'Ram"
And sang His ovation
The elephant earned liberation
And *AjamaI*, the sinner
As the world is aware
Was saved in an instant bare
Nanak says contemplate
On God the great
With Him in your thought
You will get ferried across

19th Shabad

Fifth Shabad in Rag Sorath Mehla 9
੭੬੬੭, page 632

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਪ੍ਰਾਨੀ ਕਉਨੁ ਉਪਾਉ ਕਰੈ ॥ ਜਾ ਤੇ ਭਗਤਿ ਰਾਮ ਕੀ ਪਾਵੈ ਜਮ ਕੇ
ਤ੍ਰਾਸੁ ਹਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਉਨੁ ਕਰਮ ਬਿਦਿਆ ਕਹੁ ਕੈਸੀ ਧਰਮੁ ਕਉਨੁ ਫੁਨਿ
ਕਰਈ ॥ ਕਉਨੁ ਨਾਮੁ ਗੁਰ ਜਾ ਕੈ ਸਿਮਰੈ ਭਵ ਸਾਗਰ ਕਉ ਤਰਈ ॥ ੧ ॥ ਕਲ ਮੈ
ਏਕੁ ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥ ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮ ਨਾਹਨਿ
ਇਹ ਬਿਧਿ ਬੇਦੁ ਬਤਾਵੈ ॥ ੨ ॥ ਸੁਖੁ ਦੁਖੁ ਰਹਤ ਸਦਾ ਨਿਰਲੇਪੀ ਜਾ ਕਉ ਕਹਤ
ਗੁਸਾਈ ॥ ਸੇ ਤੁਮ ਹੀ ਮਹਿ ਬਸੈ ਨਿਰੰਤਰਿ ਨਾਨਕ ਦਰਪਨਿ ਨਿਆਈ ॥ ੩ ॥ ੫ ॥

Sorath Mehla 9 . Prani kayun upaou karay. Ja te bhagat Ram ki paway,
jam ko tras haray -1 - Rahao. Kayun karam bidiya koho kaisi, dharam
kaun phun kari. Kyun nam gur ja kay simray bhav sagar kao tari - 1. Kal
mai ek nam kirpa nidh, jahey japai gat pawe. Aur dharam ta kay sam
nahin, eh bidh bed bataway - 2. Sukh dukh rahat sada nirlepi, ja kou ke-
hat Gosai. So tum hi meh basey nirantar, Nanak darpan niyai - 3 - 5.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਪ੍ਰਾਨੀ ਕਤੁਨੁ ਤੁਪਾਤੁ ਕਰੈ ॥ ਜਾ ਤੇ ਭਗਤਿ ਰਾਮ ਕੀ ਪਾਵੈ ਜਮ ਕੋ
ਤਾਸੁ ਹਰੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਤੁਨੁ ਕਰਮ ਬਿਦਿਆ ਕਹੁ ਕੈਸੀ ਧਰਮੁ ਕਤੁਨੁ ਫੁਨਿ
ਕਰਈ ॥ ਕਤੁਨੁ ਨਾਮੁ ਗੁਰ ਜਾ ਕੈ ਸਿਮਰੈ ਭਵ ਸਾਗਰ ਕਤੁ ਤਰਈ ॥ ੧ ॥ ਕਲ ਮੈ ਏਕੁ
ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥ ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮ ਨਾਹਨਿ ਇਹ
ਬਿਧਿ ਬੇਦੁ ਬਤਾਵੈ ॥ ੨ ॥ ਸੁਖੁ ਦੁਖੁ ਰਹਤ ਸਦਾ ਨਿਰਲੇਪੀ ਜਾ ਕਤੁ ਕਹਤ ਗੁਸਾਈ ॥
ਸੇ ਤੁਮ ਹੀ ਮਹਿ ਬਸੈ ਨਿਰੰਤਰਿ ਨਾਨਕ ਦਰਪਨਿ ਨਿਆਈ ॥ ੩ ॥ ੫ ॥

19th Shabad

Fifth Shabad in Rag Sorath Mēhla 9
ੴੴੴ, page 632

**What must a man do
Adopt what path
That he could earn
Worship of the Lord
And destroy the fear of death**
What deeds must one do
Gain what type of education
Follow what religious persuasion
And what name is that Guru
Whose devotion
Will help him get across
The fearsome worldly ocean
In *Kaljug*, our age, our time
Its just One Name, that is prime
It is His contemplation
That earns one salvation
No other religious philosophy
Equals it, the secret is there
Described in Vedic narrations
He, whom we call *Gosein*
Remains unaffected
Untouched by joys and pain
Like a reflection in a mirror
The Lord resides in every one

20th Shabad

Sixth Shabad in Rag Sorath Mehla 9
ੴੴੴ, page 632

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮੈ ਕਿਹਿ ਬਿਧਿ ਲਖਉ ਗੁਸਾਈ ॥ ਮਹਾ ਮੋਹ ਅਗਿਆਨਿ
ਤਿਮਰਿ ਮੇ ਮਨੁ ਰਹਿਓ ਉਰਝਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਗਲ ਜਨਮ ਭਰਮ ਹੀ ਭਰਮ
ਖੋਇਓ ਨਹ ਅਸਥਿਰੁ ਮਤਿ ਪਾਈ ॥ ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸ ਬਾਸੁਰ ਨਹ ਛੁਟੀ
ਅਧਮਾਈ ॥ ੧ ॥ ਸਾਧਸੰਗੁ ਕਬਹੂ ਨਹੀ ਕੀਨਾ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ ॥ ਜਨ ਨਾਨਕ
ਮੈ ਨਾਹਿ ਕੋਊ ਗੁਨੁ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ ॥ ੨ ॥ ੬ ॥

Sorath Mehla 9 . Mayi mai kaih bidh lakho Gosai. Maha moh agian
timer mo man rahio urjhaee -1- Rahao. Sagal janam bharam hi bharam
khoyio, nah asthir mat paae. Bikhayahsakat rahio nis basar, nah chooti
adhmayi -1. Sadh sang kabhoo nahi keena, nah keerat Prabh gayi . Jan
Nanak mai nahi kou gun, rakh lehu sarnaayi - 2 - 6.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮੈ ਕਿਹਿ ਬਿਧਿ ਲਖਉ ਗੁਸਾਈ ॥ ਮਹਾ ਮੋਹ ਅਗਿਆਨਿ
ਤਿਮਰਿ ਮੋ ਮਨੁ ਰਹਿਓ ਉਰਝਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਗਲ ਜਨਮ ਭਰਮ ਹੀ ਭਰਮ
ਖੋਇਓ ਨਹ ਅਸਥਿਰੁ ਮਤਿ ਪਾਈ ॥ ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸ ਬਾਸੁਰ ਨਹ ਛੁਟੀ
ਅਧਮਾਈ ॥ ੧ ॥ ਸਾਧਸੰਗੁ ਕਬਹੂ ਨਹੀ ਕੀਨਾ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ ॥ ਜਨ ਨਾਨਕ
ਮੈ ਨਾਹਿ ਕੋਊ ਗੁਨੁ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ ॥ ੨ ॥ ੬ ॥



20th Shabad

Sixth Shabad in Rag Sorath Mēhla 9
ੜਗੜ, page 632

**How do I discern the Lord
The *Gosein*, dear mom
For my mind stays caught
In dark ignorance
From a feed
Of the mighty greed
Deluded in endless doubts
I have lost all life in futility
I didn't earn any poise
Any peace or stability
Day and night, my thoughts
Stayed held to a vicious rot
And the degrading dross
Has never got lost
I have never looked and sought
Sadhsangat, the holy lot
Nor did I ever sing
Glories of the Glorious God
The man Nanak, O' God Almighty
Has no virtues and he begs
Pray bless him Your sanctuary**

21st Shabad

Seventh Shabad in Rag Sorath Mehla 9
 SGGS, page 631

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮਨੁ ਮੇਰੇ ਬਸਿ ਨਾਹਿ ॥ ਨਿਸ ਬਾਸੁਰ ਬਿਖਿਅਨ ਕਉ
 ਧਾਵਤ ਕਿਹਿ ਬਿਧਿ ਰੋਕਉ ਤਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੇ ਮਤ
 ਸੁਨਿ ਨਿਮਖ ਨ ਹੀਏ ਬਸਾਵੈ ॥ ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿਉ ਰਚਿਓ ਬਿਰਥਾ ਜਨਮੁ
 ਸਿਰਾਵੈ ॥ ੧ ॥ ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੇ ਸੁਝਤ ਨਹ ਕਛੁ ਭਿਆਨਾ ॥ ਘਟ
 ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਜਾਨਾ ॥ ੨ ॥ ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ
 ਆਇਓ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ ॥ ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ ਜਮ ਕੀ
 ਫਾਸੀ ॥ ੩ ॥ ੭ ॥

Sorath Mehla 9. Mayi man mero bas naahi. Nis baasar bikhiyan kau
 thavat, kaih bidh rokou taahi -1 - Rahao. Beyd puran simrat kay mat
 sun, nimakh na hiye basaway. Par dhan par dara sio rachio, birtha
 janam siraway - 1. Mad maya kay bhayio baawro, soojhat nah kachh
 giyana. Ghat hi bhitar basat niranjan, ta ko maram na jana - 2. Jab hi
 saran sadh ki aayio, durmat sagal binasi. Tab Nanak chetio Chintaman,
 kaati jam ki phaasi - 3 - 7.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮਨੁ ਮੇਰੇ ਬਸਿ ਨਾਹਿ ॥ ਨਿਸ ਬਾਸੁਰ ਬਿਖਿਅਨ ਕਉ
 ਧਾਵਤ ਕਿਹਿ ਬਿਧਿ ਰੋਕਉ ਤਾਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੇ ਮਤ ਸੁਨਿ
 ਨਿਮਖ ਨ ਹੀਏ ਬਸਾਵੈ ॥ ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿਉ ਰਚਿਓ ਬਿਰਥਾ ਜਨਮੁ
 ਸਿਰਾਵੈ ॥ ੧ ॥ ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੇ ਸੁਝਤ ਨਹ ਕਛੁ ਭਿਆਨਾ ॥ ਘਟ ਹੀ
 ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਜਾਨਾ ॥ ੨ ॥ ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ
 ਆਇਓ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ ॥ ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ ਜਮ ਕੀ
 ਫਾਸੀ ॥ ੩ ॥ ੭ ॥

21st Shabad

Sevzenth Shabad in Rag Sorath Mzhlā 9
SGGS, page 631

**This mind, dear mom
Is not within my hold
Night and day, it runs
After vice and viciousness
How should I
Bring it to harness
It won't imbibe in heart
The wisdom that it hears
Vedas, Purans, Simritis, the lot
Not even for an instant bare
It stays caught
In pursuit of others wealth
And obsessed
With wives of others
It goes on and on
Wasting the life span
Intoxicated with *Maya*
Its crazy and won't see
The enlightenment key
It has failed to glean
Secret of the Lord within
But soon as it sought *sadhsangat*
Came over to the holy
The viciousness was gone
It parted company
Then Nanak sang His muse
And chopped off the *Yama's* noose**

22nd Shabad

Eighth Shabad in Rag Sorath Mehla 9
 ੭੬੬੭, page 633

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ ॥ ਸਗਲ ਜਗਤੁ ਹੈ ਜੈਸੇ ਸੁਪਨਾ
 ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਾਰੂ ਭੀਤਿ ਬਨਾਈ ਰਚਿ ਪਚਿ ਰਹਤ ਨਹੀ
 ਦਿਨ ਚਾਰਿ ॥ ਤੈਸੇ ਹੀ ਇਹ ਸੁਖ ਮਾਇਆ ਕੇ ਉਰਝਿਓ ਕਹਾ ਗਵਾਰ ॥ ੧ ॥ ਅਜਹੂ
 ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭਜਿ ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ ॥ ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ
 ਸਾਧਨ ਕਉ ਭਾਖਿਓ ਤੋਹਿ ਪੁਕਾਰਿ ॥ ੩ ॥ ੮ ॥

Sorath Mehla 9. Rey man eh saachi jiy dhaar. Sagal jagat hay jaisey
 supna, binsat lagat na baar -1 - Rahao . Baaru bheet banaee rach pach,
 rehat nahi din chaar. Taysey hi eh sukh mayia kay, urjhio kaha gawaar -
 1. Ajhoo samajh kachhu bigrio nahin, bhaj ley naam Murar . Kahu
 Nanak nij mat sadhan kau, bhakhio tohi pukaar - 2 - 8.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ ॥ ਸਗਲ ਜਗਤੁ ਹੈ ਜੈਸੇ ਸੁਪਨਾ
 ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਾਰੂ ਭੀਤਿ ਬਨਾਈ ਰਚਿ ਪਚਿ ਰਹਤ ਨਹੀ
 ਦਿਨ ਚਾਰਿ ॥ ਤੈਸੇ ਹੀ ਇਹ ਸੁਖ ਮਾਇਆ ਕੇ ਉਰਝਿਓ ਕਹਾ ਗਵਾਰ ॥ ੧ ॥ ਅਜਹੂ
 ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭਜਿ ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ ॥ ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ ਸਾਧਨ
 ਕਉ ਭਾਖਿਓ ਤੋਹਿ ਪੁਕਾਰਿ ॥ ੩ ॥ ੮ ॥



22nd Shabad

Eighth Shabad in Rag Sorath Mehla 9
SGGS, page 633

**Keep it in your mind
Oh man, this dictum of truth
The world is like a dream
That will take no time to end
It shall be gone in an instant**
The joys of *Maya*, oh man
Are like a wall of sand
Well made and compacted on
But still it doesn't last
In a few days
It shall be gone
Why get caught
In this *Maya* pool
Oh rustic, oh silly fool
Pray try and understand
While there is time
For nothing as yet is lost
Contemplate the Lord
Nanak shouts it over to you
This tried wisdom, dear man
Of the saintly clan

23rd Shabad

Ninth Shabad in Rag Sorath Mehla 9
 ੭੬੬੭, page 633

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥ ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ
 ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ
 ਸਿਉ ਲਾਗੇ ॥ ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭ ਭਾਗੇ ॥ ੧ ॥
 ਕਹੰਉ ਕਹਾ ਯਿਆ ਮਨ ਬਚੁਰੇ ਕਉ ਇਨ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥ ਦੀਨਾ ਨਾਥ ਸਗਲ
 ਭੈ ਭੰਜਨ ਜਸੁ ਤਾ ਕੇ ਬਿਸਰਾਇਓ ॥ ੨ ॥ ਸੁਆਨ ਪੂਛ ਜਿਉ ਭਇਓ ਨ ਸੁਧਉ ਬਹੁਤੁ
 ਜਤਨੁ ਮੈ ਕੀਨਉ ॥ ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ
 ਲੀਨਉ ॥ ੩ ॥ ੯ ॥

Sorath Mehla 9. Eh jag meet na dekhio koyi. Sagal jagat apnay sukh laagyo, dukh mai sang na hoyi -1 - Rahao. Dara meet poot sanbandhi, sagrey dhan sio laagey. Jab hi nirdhan dekhiyo nar kao, sang chhaad sabh bhagey - 1. Kahou kaha yia man baurey kou, in sio neh lagayio. Deena nath sagal bhay bhanjan, jas ta ko bisrayio - 2. Suwan pooch jiyoo bhayio na soodho, bahut jatan mai kinou. Nanak laaj birad ki rakhou, naam tuharou leenyo - 3 - 9.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥ ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ
 ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ
 ਸਿਉ ਲਾਗੇ ॥ ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭ ਭਾਗੇ ॥ ੧ ॥ ਕਹੰਉ
 ਕਹਾ ਯਿਆ ਮਨ ਬਚੁਰੇ ਕਉ ਇਨ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥ ਦੀਨਾ ਨਾਥ ਸਗਲ ਭੈ ਭੰਜਨ
 ਜਸੁ ਤਾ ਕੇ ਬਿਸਰਾਇਓ ॥ ੨ ॥ ਸੁਆਨ ਪੂਛ ਜਿਉ ਭਇਓ ਨ ਸੁਧਉ ਬਹੁਤੁ
 ਜਤਨੁ ਮੈ ਕੀਨਉ ॥ ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥ ੩ ॥ ੯ ॥



23rd Shabad

Ninth Shabad in Rag Sorath Mchla 9
SGGS, page 633

**One finds no friend
Or a mate here in the world
The whole world stays engrossed
In its own happiness
One finds that there is none
In suffering and in pain
One's wife, the sons, the mates,
The lot of relations, everybody
Are chasing after money
When they find the man is poor
They run away from him
Abandon his company
What do I tell this crazy mind
In love with such company
It has forgotten to sing His glory
Glories of the God Almighty
He who dispels all fear
Tends the poor and needy
This mind won't straighten,
Its like a dog's tail
I have tried my best
But to no avail
Nanak, dear Lord, grant me
The gift of Your praise
From Your store of innate grace**

24th Shabad

Tenth Shabad in Rag Sorath Mehla 9
ਸੋਰਠੀ, ਪਾਠ 633

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ ॥ ਕਹਾ ਭਇਓ ਜਉ ਮੂਢੁ
ਮੁਡਾਇਓ ਭਗਵਉ ਕੀਨੇ ਭੇਸੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਚ ਛਾਡਿ ਕੈ ਝੂਠਹ ਲਾਗਿਓ ਜਨਮੁ
ਅਕਾਰਬੁ ਖੋਇਓ ॥ ਕਰਿ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੋਖਿਓ ਪਸੁ ਕੀ ਨਿਆਈ
ਸੋਇਓ ॥ ੧ ॥ ਰਾਮ ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥ ਉਰਤਿ
ਰਹਿਓ ਬਿਖਿਅਨ ਸੰਗਿ ਬਉਰਾ ਨਾਮੁ ਰਤਨੁ ਬਿਸਰਾਨਾ ॥ ੨ ॥ ਰਹਿਓ ਅਚੇਤੁ ਨ
ਚੇਤਿਓ ਗੋਬਿੰਦ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਉ ਭੂਲੇ
ਸਦਾ ਪਰਾਨੀ ॥ ੩ ॥ ੧੦ ॥

Sorath Mehla 9. Man rey gehou na gur updes. Kaha bhaiyo jou mound
mundio bhagou keeno bhaais - 1 - Rahao. Saach chhadf kay choothay
lagiao janam akarath khoao. Kar parpanch uder nij pokhio pasu ki niyayi
soayo - 1. Ram bhajan ki gat nahin jani maya hath bikana. Urjah rihou
bhikhian sang bowra nam ratan bisrana - 2. Rahio achet na cheteo Go-
bind birtha audh sirani. Kaho Nanak Har bird pachhanou bhooley sada
parani - 3—10.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ ॥ ਕਹਾ ਭਇਓ ਜਤੁ ਮੂਢੁ ਮੁਡਾਇਓ
ਭਗਵਤੁ ਕੀਨੇ ਭੇਸੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਚ ਛਾਡਿ ਕੈ ਝੂਠਹ ਲਾਗਿਓ ਜਨਮੁ ਅਕਾਰਬੁ
ਖੋਇਓ ॥ ਕਰਿ ਪਰਪੰਚ ਤੁਦਰ ਨਿਜ ਪੋਖਿਓ ਪਸੁ ਕੀ ਨਿਆਈ ਸੋਇਓ ॥ ੧ ॥ ਰਾਮ
ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥ ਉਰਤਿ ਰਹਿਓ ਬਿਖਿਅਨ ਸੰਗਿ
ਕਤੁਰਾ ਨਾਮੁ ਰਤਨੁ ਵਿਸਰਾਨਾ ॥ ੨ ॥ ਰਹਿਓ ਅਚੇਤੁ ਨ ਚੇਤਿਓ ਗੋਬਿੰਦੁ ਵਿਰਥਾ ਅਤੁਖ
ਸਿਰਾਨੀ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਵਿਰਦੁ ਪਛਾਨਤੁ ਭੂਲੇ ਸਦਾ ਪਰਾਨੀ ॥ ੩ ॥ ੧੦ ॥



24th Shabad

Tenth Shabad in Rag Sorath Mehla 9
SGGS, page 633

**Oh my mind
You haven't adhered
To the sermon of the Guru
What good will it do you
Shaving off your head
Or if you don on
An appearance in saffron
Abandoning the truth
And clinging to lies uncouth
You have wasted your birth
In pursuits of no worth
You act through fraud
And just concentrate
On filling your stomach
And then you sleep
In an animal's vein**

..contd..

24th Shabad

Tenth Shabad in Rag Sorath Mehla 9
S.G.S., page 631

ਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ ॥ ਕਹਾ ਭਇਓ ਜਉ ਮੁਠੁ
ਮੁਠਾਇਓ ਭਗਵਉ ਕੀਨੋ ਭੇਸੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਚ ਛਾਡਿ ਕੈ ਝੂਠਹ ਲਾਗਿਓ ਜਨਮੁ
ਅਕਾਰਬੁ ਖੋਇਓ ॥ ਕਰਿ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੋਖਿਓ ਪਸੁ ਕੀ ਨਿਆਈ
ਸੋਇਓ ॥ ੧ ॥ ਰਾਮ ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥ ਉਰਠਿ
ਰਹਿਓ ਬਿਖਿਅਨ ਸੰਗਿ ਬਉਰਾ ਨਾਮੁ ਰਤਨੁ ਬਿਸਰਾਨਾ ॥ ੨ ॥ ਰਹਿਓ ਅਚੇਤੁ ਨ
ਚੇਤਿਓ ਗੋਬਿੰਦ ਬਿਰਥਾ ਅਉਧਿ ਸਿਰਾਨੀ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਉ ਭੂਲੇ
ਸਦਾ ਪਰਾਨੀ ॥ ੩ ॥ ੧੦ ॥

Sorath Mehla 9. Man rey gehou na gur updes. Kaha bhaiyo jou mound
mundio bhagou keeno bhaais - 1 - Rahao. Saach chhadf kay choothay
lagiao janam akarath khoao. Kar parpanch uder nij pokhio pasu ki niyayi
soayo - 1. Ram bhajan ki gat nahin jani maya hath bikana. Urjah rihou
bhikhian sang bowra nam ratan bisrana - 2. Rahio achet na cheteo Go-
bind birtha audh sirani. Kaho Nanak Har bird pachhanou bhooley sada
parani - 3—10.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ ॥ ਕਹਾ ਭਇਓ ਜਉ ਮੁਠੁ ਮੁਠਾਇਓ
ਭਗਵਉ ਕੀਨੋ ਭੇਸੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਾਚ ਛਾਡਿ ਕੈ ਝੂਠਹ ਲਾਗਿਓ ਜਨਮੁ ਅਕਾਰਬੁ
ਖੋਇਓ ॥ ਕਰਿ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੋਖਿਓ ਪਸੁ ਕੀ ਨਿਆਈ ਸੋਇਓ ॥ ੧ ॥ ਰਾਮ
ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥ ਉਰਠਿ ਰਹਿਓ ਬਿਖਿਅਨ ਸੰਗਿ
ਬਉਰਾ ਨਾਮੁ ਰਤਨੁ ਬਿਸਰਾਨਾ ॥ ੨ ॥ ਰਹਿਓ ਅਚੇਤੁ ਨ ਚੇਤਿਓ ਗੋਬਿੰਦ ਬਿਰਥਾ ਅਉਧਿ
ਸਿਰਾਨੀ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਉ ਭੂਲੇ ਸਦਾ ਪਰਾਨੀ ॥ ੩ ॥ ੧੦ ॥

..contd..

24th Shabad

Tenth Shabad in Rag Sorath Mēhla 9
ੴ, page 631

O' my mind, you have
Failed to know
The glory in His worship
The essence of His glow
For you have been sold
To *Maya's* hold
You have stayed ensnared
In vice, o' crazy fool
And you forgot
His Name, the precious jewel
Oblivious to Him, oh mind
You haven't reflected
Thought of the God Almighty
And let your life go a waste
In worthless activity
Says Nanak, dear Lord
Pray focus on the innate grace
Innate grace of Your own
For the ever forgetful man
Keeps erring on

25th Shabad

Eleventh Shabad in Rag Sorath Mehla 9
 ੭੬੬੭, page 633

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥ ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ
 ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੇਹੁ
 ਅਭਿਮਾਨਾ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥ ੧ ॥ ਆਸਾ
 ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ
 ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥ ੨ ॥ ਗੁਰੁ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ
 ਪਛਾਨੀ ॥ ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥ ੩ ॥ ੧੧ ॥

Sorath Mehla 9. Jo nar dukh mai dukh nahin maaney. Sukh sneh ar
 bhai nahi ja key kanchan mati maney - 1 - Rahao. Nah nindya nah us-
 tad jakey lobh moh abhimana. Harkh sog tey rehai niara nahin maan
 abhimana - 1. Aasa mansa sagal tyagai jag tey rahey nirasa. Kam
 karodh jeh parsey nahin teh ghat Brahm niwasa - 2. Gur kirpa jeh nar
 ko kini teh eh jugat pachhani. Nanak leen bhaio Gobind siu jiou pani
 sang pani - 3 - 11.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥ ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ
 ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ
 ਅਭਿਮਾਨਾ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥ ੧ ॥ ਆਸਾ
 ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ
 ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥ ੨ ॥ ਗੁਰੁ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ
 ਪਛਾਨੀ ॥ ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥ ੩ ॥ ੧੧ ॥



25th Shabad

Eleventh Shabad in Rag Sorath Mēhla 9
SGGS, page 633

**A man who won't accept
Adversities as distress
Or succumb to loves
Fear or happiness
And who will accept
Gold the same as dust
And he won't flatter
Or indulge in slander
And is devoid of greed
Lures of love or pride
And will stay
Above happiness or dismay
And will not bother
About honour or dishonour
And he has relinquished
Aspirations and expectations
Lives a life of *Nirasa*
A detached disposition
And doesn't surrender
To lust or anger
Within him, resides the Lord
Through the grace of the Guru
Comes awareness of this view
O' Nanak, the man then merges
In *Gobind*, the Lord and Master
As water does in water**

26th Shabad

Twelfth Shabad in Rag Sorath Mehla 9
 SGGS, page 634

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਪ੍ਰੀਤਮ ਜਾਨਿ ਲੇਹੁ ਮਨ ਮਾਹੀ ॥ ਅਪਨੇ ਸੁਖ ਸਿਉ ਹੀ ਜਗੁ
 ਫਾਂਧਿਓ ਕੇ ਕਾਹੂ ਕੇ ਨਾਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਖ ਮੈ ਆਨਿ ਬਹੁਤੁ ਮਿਲਿ ਬੈਠਤ ਰਹਤ
 ਚਹੁ ਦਿਸਿ ਘੋਰੈ ॥ ਬਿਪਤਿ ਪਰੀ ਸਭ ਹੀ ਸੰਗੁ ਛਾਡਿਤ ਕੋਊ ਨ ਆਵਤ ਨੇਰੈ ॥ ੧ ॥
 ਘਰ ਕੀ ਨਾਰਿ ਬਹੁਤੁ ਹਿਤੁ ਜਾ ਸਿਉ ਸਦਾ ਰਹਤ ਸੰਗੁ ਲਾਗੀ ॥ ਜਬ ਹੀ ਹੰਸ ਤਜੀ
 ਇਹ ਕਾਂਇਆ ਪ੍ਰੇਤ ਪ੍ਰੇਤ ਕਰਿ ਭਾਗੀ ॥ ੨ ॥ ਇਹ ਬਿਧਿ ਕੇ ਬਿਉਹਾਰੁ ਬਨਿਓ ਹੈ ਜਾ
 ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥ ਅੰਤ ਬਾਰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਜੀ ਕੋਊ ਕਾਮਿ ਨ
 ਆਇਓ ॥ ੩ ॥ ੧੨ ॥

Sorath Mehla 9. Pritam jaan leho man mahi. Apnai sukh siou hi jag fan-
 dhio ko kahu ko nahin - 1 - Rahao. Sukh main aan bahut mil bethat re-
 hat chahu dis ghairey. Biapat pari sab hi sang chhodat kou na aavat
 nairey - 1. Ghar ki nar bahut hit ja siu sada rehat sang lagi. Jab hi hans
 taji eh kaya praet praet kar bhagi - 2. Eh bidh ko bihar banio hai ja sey
 nihou lagaio. Ant bar Nanak bin Har ji kau kam na aayo - 3 - 12.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਪ੍ਰੀਤਮ ਜਾਨਿ ਲੇਹੁ ਮਨ ਮਾਹੀ ॥ ਅਪਨੇ ਸੁਖ ਸਿਉ ਹੀ ਜਗੁ
 ਫਾਂਧਿਓ ਕੇ ਕਾਹੂ ਕੇ ਨਾਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਖ ਮੈ ਆਨਿ ਬਹੁਤੁ ਮਿਲਿ ਬੈਠਤ ਰਹਤ
 ਚਹੁ ਦਿਸਿ ਘੋਰੈ ॥ ਬਿਪਤਿ ਪਰੀ ਸਭ ਹੀ ਸੰਗੁ ਛਾਡਿਤ ਕੋਊ ਨ ਆਵਤ ਨੇਰੈ ॥ ੧ ॥ ਘਰ
 ਕੀ ਨਾਰਿ ਬਹੁਤੁ ਹਿਤੁ ਜਾ ਸਿਉ ਸਦਾ ਰਹਤ ਸੰਗੁ ਲਾਗੀ ॥ ਜਬ ਹੀ ਹੰਸ ਤਜੀ ਡਿਠ
 ਕਾਂਇਆ ਪ੍ਰੇਤ ਪ੍ਰੇਤ ਕਰਿ ਭਾਗੀ ॥ ੨ ॥ ਡਿਠ ਬਿਧਿ ਕੇ ਬਿਉਹਾਰੁ ਬਨਿਓ ਹੈ ਜਾ ਸਿਉ
 ਨੇਹੁ ਲਗਾਇਓ ॥ ਅੰਤ ਬਾਰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਜੀ ਕੋਊ ਕਾਮਿ ਨ
 ਆਇਓ ॥ ੩ ॥ ੧੨ ॥



26th Shabad

Twelfth Shabad in Rag Sorath Mēhla 9
SĠGĠ, page 634

**Bear it in mind
O' beloved of mine
The world is in a snare
A web of its own welfare
No one does care
For others in here**
In good times
There are many
Who come and flock around you
And give you company
But in times of despair
Everyone will abandon you
No one comes any near
The much loved wife at home
Who is always by your side
Takes no time to run away
As the soul departs the body host
She calls you now a ghost
This is the way of this world
The one you have loved
In the end, O' Nanak
No one but the Lord
Will lend you support

27th Shabad

First Shabad in Rag Dhanasari Mehla 9
 ੭੬੬੬, page 684

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥ ਸਰਬ
 ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ
 ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥ ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ
 ਭਾਈ ॥ ੧ ॥ ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ ॥ ਜਨ ਨਾਨਕ
 ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥ ੨ ॥ ੧ ॥

Ekonkar Satgur Parsad. Dhanasari Mehla 9. Kahey rey ban khojan jaie.
 Sarab niwasi sada alepa tohi sang samai - 1 - Rahao. Puhp mudh jiou
 bass basat hai mukar maih jaisey chhaie. Taisey hi Har basey niranter
 ghat hi khojou bhai - 1. Bahar bhtar eko janou eh gur gyan bataiee. Jan
 Nanak bin aapa cheenai mitey na bharm ki kaiee - 2 - 1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥ ਸਰਬ
 ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ
 ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥ ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ
 ਭਾਈ ॥ ੧ ॥ ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ ॥ ਜਨ ਨਾਨਕ
 ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥ ੨ ॥ ੧ ॥



27th Shabad

First Shabad in Rag Dhanasari Mzha 9
SGGS, page 684

**Why seek Him
In a forest or the wild
Always detached
Yet everywhere
The Lord is there
Always by your side**
Like fragrance in a flower
Or reflection in a mirror
The Lord resides within
Seek Him in your heart, oh brother
Its the same One Lord
Who is inside you
And outside too
Believe this wisdom that comes
From a sermon of the Guru
O' Nanak, one cannot dispel
The mould of delusions
Without analysing the self
A mental introspection

28th Shabad

Second Shabad in Rag Dhanasari Mehla 9
 SGGS, page 684

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥ ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ
 ਛੋਡਿਆ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ
 ਤਾ ਕੈ ਰਸਿ ਲਪਟਾਨਾ ॥ ਜੋਬਨੁ ਧਨੁ ਪ੍ਰਭਤਾ ਕੈ ਮਦ ਮੈ ਅਹਿਨਿਸਿ ਰਹੈ
 ਦਿਵਾਨਾ ॥ ੧ ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਮਨੁ ਨ ਲਗਾਨਾ ॥ ਜਨ
 ਨਾਨਕ ਕੋਟਨ ਮੈ ਕਿਨਹੂ ਗੁਰਮੁਖਿ ਹੋਇ ਪਛਾਨਾ ॥ ੨ ॥ ੨ ॥

Dhanasari Mehla 9. Sadho eh jag bharam bhoollana. Ram nam ka sim-
 ran chhodia maya hath bikana - 1 - Rahao. Mat pita bhai sut binta ta
 key ras liptana. Joban tan prahata key mudh mai ahnas rahey diwana -
 1. Din dayal sada dukh bhanjan ta siu man na lagana. Jan Nanak kotan
 mai kinhu gurmukh hoi pachhana - 2 - 2.

ਧਨਾਸਰੀ ਸਹਲਾ ੯ ॥ ਸਾਧੋ ਡਿਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥ ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ ਛੋ-
 ਡਿਆ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਤਾ ਕੈ
 ਰਸਿ ਲਪਟਾਨਾ ॥ ਜੋਬਨੁ ਧਨੁ ਪ੍ਰਭਤਾ ਕੈ ਮਦ ਮੈ ਅਹਿਨਿਸਿ ਰਹੈ ਦਿਵਾਨਾ ॥ ੧ ॥ ਦੀਨ
 ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਮਨੁ ਨ ਲਗਾਨਾ ॥ ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕਿਨਹੂ
 ਗੁਰਮੁਖਿ ਹੋਇ ਪਛਾਨਾ ॥ ੨ ॥ ੨ ॥



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28th Shabad

Second Shabad in Rag Dhanasari Mzha 9
SGGS, page 684

**Sadho, yea saintly folks
This world is caught
In doubts and delusions
It has sold itself to *Maya*
Given up His contemplation
It stays clung to joys
Of fathers and mothers
The wife, the sons or the brothers
And stays crazy
Day and night, intoxicated
With youth, wealth or popularity
And it won't engage
To His glorious presence
To the Lord, who is
Benevolence to the poor
And a destroyer of despair
Someone in many a million
Comes to know Him, O' Nanak
By being a saintly person**

29th Shabad

Third Shabad in Rag Dhanasari Mehla 9
ੳੳੳੳ, page 685

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਤਿਹ ਜੋਗੀ ਕਉ ਜੁਗਤਿ ਨ ਜਾਨਉ ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ
ਮਮਤਾ ਫੁਨਿ ਜਿਹ ਘਟਿ ਮਾਹਿ ਪਛਾਨਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਰ ਨਿੰਦਾ ਉਸਤਤਿ ਨਹ
ਜਾ ਕੈ ਕੰਚਨ ਲੋਹ ਸਮਾਨੇ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੇ ॥ ੧ ॥
ਚੰਚਲ ਮਨੁ ਦਹ ਦਿਸਿ ਕਉ ਧਾਵਤ ਅਚਲ ਜਾਹਿ ਠਹਰਾਨੇ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ
ਕੇ ਜੋ ਨਰੁ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨੇ ॥੨ ॥ ੩ ॥

Dhanasari Mehla 9. Teh jogi ko jugat nah janiou. Lobh moh maya
mumta phun jeh ghat maih pachhanio - 1 - Rahao. Par ninda nah ustad
ja key kanchan loh samano. Harkh sog teh rahey atita jogi tahey bak-
hano - 1. Chanchal man deh dis ko dhavat achal jaih tehreno. Koh
Nanak eh bidh ko jo nar mukat tahey tum manou - 2 - 3.

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਤਿਹ ਜੋਗੀ ਕਉ ਜੁਗਤਿ ਨ ਜਾਨਉ ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ
ਮਮਤਾ ਫੁਨਿ ਜਿਹ ਘਟਿ ਮਾਹਿ ਪਛਾਨਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਰ ਨਿੰਦਾ ਤੁਸਤਤਿ ਨਹ ਜਾ
ਕੈ ਕੰਚਨ ਲੋਹ ਸਮਾਨੇ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੇ ॥ ੧ ॥
ਚੰਚਲ ਮਨੁ ਦਹ ਦਿਸਿ ਕਉ ਧਾਵਤ ਅਚਲ ਜਾਹਿ ਠਹਰਾਨੇ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ
ਕੇ ਜੋ ਨਰੁ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨੇ ॥੨ ॥ ੩ ॥



29th Shabad

Third Shabad in Rag Dhanasari Mǝhla 9
ੜਗੜ, page 685

**If you find within him
Maya, Mumta and the greed
A Jogi such as that
Hasn't known Jugat,
The art of living indeed
One who will not flatter
Indulge in slander
And will hold
Alike, both iron and gold
And will stay untouched
Above happiness or distress
May be described
As a Jogi in essence
The mercurial mind
Wanders in many a direction
It must be brought to poise
From the waywardness
Says Nanak, such a man
Who acquires this art
Gets liberated**

30th Shabad

Fourth Shabad in Rag Dhanasari Mehla 9
 ੴੴੴ, page 685

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਅਬ ਮੈ ਕਉਨੁ ਉਪਾਉ ਕਰਉ ॥ ਜਿਹ ਬਿਧਿ ਮਨ ਕੋ ਸੰਸਾ ਚੂਕੈ
 ਭਉ ਨਿਧਿ ਪਾਰਿ ਪਰਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਨਮੁ ਪਾਇ ਕਛੁ ਭਲੋ ਨ ਕੀਨੋ ਤਾ ਤੇ
 ਅਧਿਕ ਡਰਉ ॥ ਮਨ ਬਚ ਕ੍ਰਮ ਹਰਿ ਗੁਨ ਨਹੀ ਗਾਏ ਯਹ ਜੀਅ ਸੋਚ ਧਰਉ ॥ ੧ ॥
 ਗੁਰਮਤਿ ਸੁਨਿ ਕਛੁ ਗਿਆਨੁ ਨ ਉਪਜਿਓ ਪਸੁ ਜਿਉ ਉਦਰੁ ਭਰਉ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ
 ਬਿਰਦੁ ਪਛਾਨਉ ਤਬ ਹਉ ਪਤਿਤ ਤਰਉ ॥੨॥ ੪ ॥

Dhanasari Mehla 9. Ab mai kaun upaou karuo. Jeh bidh man ku sansa
 chookey bhau nidh paar paru - 1 - Rahao. Janam paihey kachhu bhalu
 na keeno ta teh adhik daruo. Man bach karam Har gun nahin gaey yah
 jio soch dharu - 1. Gurmat sun kachhu gyan na upjiao pasu jiu udar
 bharu. Koh Nanak Prabh bird pachhano tab hi patit taru - 2 - 4.

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਅਬ ਮੈ ਕਤੁਨੁ ਤੁਪਾਤੁ ਕਰਤੁ ॥ ਜਿਹ ਬਿਧਿ ਮਨ ਕੋ ਸੰਸਾ ਚੂਕੈ
 ਭਤੁ ਨਿਧਿ ਪਾਰਿ ਪਰਤੁ ॥ ੧ ॥ ਰਹਾਤੁ ॥ ਜਨਮੁ ਪਾਇ ਕਛੁ ਭਲੋ ਨ ਕੀਨੋ ਤਾ ਤੇ
 ਅਧਿਕ ਡਰਤੁ ॥ ਮਨ ਬਚ ਕ੍ਰਮ ਹਰਿ ਗੁਨ ਨਹੀ ਗਾਏ ਯਹ ਜੀਅ ਸੋਚ ਧਰਤੁ ॥ ੧ ॥
 ਗੁਰਮਤਿ ਸੁਨਿ ਕਛੁ ਗਿਆਨੁ ਨ ਤੁਪਜਿਐ ਪਸੁ ਜਿਤੁ ਤੁਟਰੁ ਭਰਤੁ ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ
 ਬਿਰਦੁ ਪਛਾਨਤੁ ਤਬ ਹਤੁ ਪਤਿਤ ਤਰਤੁ ॥੨॥ ੪ ॥



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30th Shabad

Fourth Shabad in Rag Dhanasari Mēhla 9
ੴੴੴ, page 685

**What should I do now
Adopt what plan
To overcome the stir in me
My doubts and my delusions
And get ferried across
The fearsome worldly ocean**
Since I were born
I didn't do any deeds of grace
Nor did I engage
In singing His praise
I am afraid of this
Scared of this thought
Gnawing at my heart
Despite hearing the guru's word
The enlightenment key
Eludes me
And I, like an animal
Carry on filling my tummy
Says Nanak, pray see
The essence of God Almighty
Oh sinner, you will then
Get across the sea

31st Shabad

First Shabad in Rag Jaitsari Mēhla 9
SĠGŚ, page 702

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਭੂਲਿਓ ਮਨੁ ਮਾਇਆ ਉਰਝਾਇਓ ॥ ਜੋ
ਜੋ ਕਰਮ ਕੀਓ ਲਾਲਚ ਲਗਿ ਤਿਹ ਤਿਹ ਆਪੁ ਬੰਧਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਮਝ ਨ
ਪਰੀ ਬਿਖੈ ਰਸ ਰਚਿਓ ਜਸੁ ਹਰਿ ਕੇ ਬਿਸਰਾਇਓ ॥ ਸੰਗਿ ਸੁਆਮੀ ਸੋ ਜਾਨਿਓ
ਨਾਹਿਨ ਬਨੁ ਖੋਜਨ ਕਉ ਧਾਇਓ ॥ ੧ ॥ ਰਤਨੁ ਰਾਮੁ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਤਾ ਕੇ
ਗਿਆਨੁ ਨ ਪਾਇਓ ॥ ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਇਓ ॥ ੨ ॥ ੧ ॥

Jaitsiri Mehla 9. Ekonkar Satgur Parsad. Bhooleo man maya urjhaio. Jo
jo karam kiyo lalach lag teh teh aap bandhio - 1 - Rahao. Samajh na
pari bikhey ras rachio jas Har ko bisraio. Sang swami so janio nahin ban
khojan ko dhaio - 1. Ratan Ram ghat hi key bhitar ta ko gyan na payio.
Jan Nanak Bhagwant bhajan bin birtha janam gwaeyio - 2.- 1.

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਭੂਲਿਓ ਮਨੁ ਮਾਇਆ ਉਰਝਾਇਓ ॥ ਜੋ
ਜੋ ਕਰਮ ਕੀਓ ਲਾਲਚ ਲਗਿ ਤਿਹ ਤਿਹ ਆਪੁ ਬੰਧਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਮਝ ਨ
ਪਰੀ ਬਿਖੈ ਰਸ ਰਚਿਓ ਜਸੁ ਹਰਿ ਕੇ ਬਿਸਰਾਇਓ ॥ ਸੰਗਿ ਸੁਆਮੀ ਸੋ ਜਾਨਿਓ
ਨਾਹਿਨ ਬਨੁ ਖੋਜਨ ਕਉ ਧਾਇਓ ॥ ੧ ॥ ਰਤਨੁ ਰਾਮੁ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਤਾ ਕੇ
ਗਿਆਨੁ ਨ ਪਾਇਓ ॥ ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਓ ॥ ੨ ॥ ੧ ॥



31st Shabad

First Shabad in Rag Jaitsari Mēhla 9
SGGS, page 702

**There is one, only one
Attainable through, the grace of Guru**

**The waylaid mind is lost
In *Maya* engrossed
What all it did
In greed galore
Shackled it even more
It didn't know any more
As it relished the venom of vice
And forgot to sing His lofty lore
It didn't feel the presence of Lord
Beside it and ran instead
To seek Him in the forest
It has failed to learn
That the jewel like Lord
Abides in one's heart
Without His contemplation
O' Nanak, the life is lost
It comes to naught**

32nd Shabad

32nd Shabad in Rag Jaitsari Mehla 9
 ੳੳੳੳ, page 703

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥ ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥ ਜਮ ਕੇ ਤ੍ਰਾਸ ਭਇਓ ਉਰ
 ਅੰਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ
 ਫੁਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥ ਭੈ ਮਰਬੇ ਕੇ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨੁ
 ਜਾਰਾ ॥ ੧ ॥ ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥ ਘਟ
 ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ ਤਾ ਕੇ ਮਰਮੁ ਨ ਪਾਇਆ ॥ ੨ ॥ ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ
 ਜਪੁ ਤਪੁ ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥ ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ ਪੁਭ
 ਦੀਜੈ ॥ ੨ ॥ ੨ ॥

Jaitsiri Mehla 9. Har ju rakh leho pat meri. Jam ko tras bhio ur anter sa-
 ran gahi kirpa nidh teri - 1 - Rahao. Maha patit mugadh lobhi phun pap
 karat ab hara. Bhey murbai ko bisrat nahin teh chinta tan jara - 1.
 Kiayey upau mukat kay karan deh dis ko uth dhia. Ghat hi bhitar basey
 Niranjana ta ko maram na paiya - 2. Nahin gun nahin kachhu jup tap
 kaun karam ab keejey. Nanak Har pario sarnagat abhai dan Prabh dee-
 jai - 2.- 2.

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥ ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥ ਜਮ ਕੇ ਤ੍ਰਾਸ ਭਇਓ ਤੁਰ ਅੰ-
 ਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ
 ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥ ਭੈ ਮਰਬੇ ਕੇ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨੁ ਜਾਰਾ ॥ ੧ ॥
 ਕੀਏ ਤੁਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਤੁ ਤੁਠਿ ਖਾਇਆ ॥ ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ
 ਨਿਰੰਜਨੁ ਤਾ ਕੇ ਮਰਮੁ ਨ ਪਾਇਆ ॥ ੨ ॥ ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ ਕਤੁਨੁ
 ਕਰਮੁ ਅਬ ਕੀਜੈ ॥ ਨਾਨਕ ਹਾਰਿ ਪਰਿਏ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ ਪੁਭ
 ਦੀਜੈ ॥ ੨ ॥ ੨ ॥



32nd Shabad

Second Shabad in Rag Jaitsari Mzhlā 9
SGGS, page 703

**Save me oh Lord
Pray save my honour
For in my heart
I am scared of *Jam*
The death harbinger
And seek refuge with You
Seek Your shelter
O' God Almighty
O' Treasure of mercy
Much depraved
Foolish and greedy
I am tired already
Of my sinful activity
And can't overcome
The fear of death
That worry is killing me
Consumes me In agony**

32nd Shabad

Second Shabad in Rag Jaitsari Mehla 9
ੳੳੳੳ, page 703

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥ ਹਰਿ ਜੁ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥ ਜਮ ਕੇ ਤ੍ਰਾਸ ਭਇਓ ਉਰ
ਅੰਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ
ਫੁਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥ ਭੈ ਮਰਬੇ ਕੇ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨੁ
ਜਾਰਾ ॥ ੧ ॥ ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥ ਘਟ
ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ ਤਾ ਕੇ ਮਰਮੁ ਨ ਪਾਇਆ ॥ ੨ ॥ ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ
ਜਪੁ ਤਪੁ ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥ ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ
ਦੀਜੈ ॥ ੨ ॥ ੨ ॥

Jaitsiri Mehla 9. Har ju rakh leho pat meri. Jam ko tras bhio ur anter sa-
ran gahi kirpa nidh teri - 1 - Rahao. Maha patit mugadh lobhi phun pap
karat ab hara. Bhey murbai ko bisrat nahin teh chinta tan jara - 1.
Kiayey upau mukat kay karan deh dis ko uth dhia. Ghat hi bhitar basey
Niranjan ta ko maram na paiya - 2. Nahin gun nahin kachhu jup tap
kaun karam ab keejey. Nanak Har pario samagat abhai dan Prabh dee-
jai - 2.- 2.

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥ ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥ ਜਮ ਕੀ ਟ੍ਰਾਸ ਭਇਓ ਤੁਰ ਅੰ-
ਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ
ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥ ਭੈ ਮਰਬੇ ਕੀ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨੁ ਜਾਰਾ ॥ ੧ ॥
ਕੀਏ ਤੁਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਤੁ ਤੁਠਿ ਥਾਇਆ ॥ ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ
ਨਿਰੰਜਨੁ ਤਾ ਕੀ ਮਰਮੁ ਨ ਪਾਇਆ ॥ ੨ ॥ ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ ਕਤੁਨੁ
ਕਰਮੁ ਅਬ ਕੀਜੈ ॥ ਨਾਨਕ ਹਾਰਿ ਪਰਿਏ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ
ਦੀਜੈ ॥ ੨ ॥ ੨ ॥



..contd..

32nd Shabad

Second Shabad in Rag Jaitsari Mēhla 9
੭੬੬, page 703

I have tried many ways
To earn liberation
Have been running amuck
In many a direction
But the secret of the Lord
Located in my heart
Has eluded me
Devoid of all merit
Bereft of His contemplation
Or any count of austerities
How do I redeem myself
Though what activity
Defeated and lost
I am here at last
In Your presence
Bless me dear Lord
The gift of fearlessness

33rd Shabad

Third Shabad in Rag Jaitsari Mehla 9
 ੳੳੳੳ, page 703

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਸਾਚਾ ਗਹੋ ਬਿਚਾਰਾ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੋ
 ਸਗਰੋ ਇਹੁ ਸੰਸਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕਉ ਜੋਗੀ ਖੋਜਤ ਹਾਰੇ ਪਾਇਓ ਨਾਹਿ ਤਿਹ
 ਪਾਰਾ ॥ ਸੋ ਸੁਆਮੀ ਤੁਮ ਨਿਕਟਿ ਪਛਾਨੋ ਰੂਪ ਰੇਖ ਤੇ ਨਿਆਰਾ ॥ ੧ ॥ ਪਾਵਨ ਨਾਮੁ
 ਜਗਤ ਮੈ ਹਰਿ ਕੇ ਕਬਹੂ ਨਾਹਿ ਸੰਭਾਰਾ ॥ ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ ਰਾਖਹੁ
 ਬਿਰਦੁ ਤੁਹਾਰਾ ॥ ੨ ॥ ੩ ॥

Jaitsiri Mehla 9. Man rey sacha gaho bichara. Ram nam bin mithiya
 maano sagro eh sansara - 1 - Rahao. Ja ko jogi khojat harey paiyo
 nahin teh para. So Swami tum nikat pachhano roop rekh teh niara - 1.
 Pawan nam jagat mai Har ko kabhu nahin sambhara. Nanak saran pu-
 rio jag bandhan rakho bird tuhara - 2 - 3.

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਸਾਚਾ ਗਹੋ ਬਿਚਾਰਾ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੋ
 ਸਗਰੋ ਇਹੁ ਸੰਸਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕਉ ਜੋਗੀ ਖੋਜਤ ਹਾਰੇ ਪਾਇਓ ਨਾਹਿ ਤਿਹ
 ਪਾਰਾ ॥ ਸੋ ਸੁਆਮੀ ਤੁਮ ਨਿਕਟਿ ਪਛਾਨੋ ਰੂਪ ਰੇਖ ਤੇ ਨਿਆਰਾ ॥ ੧ ॥ ਪਾਵਨ ਨਾਮੁ
 ਜਗਤ ਮੈ ਹਰਿ ਕੇ ਕਬਹੂ ਨਾਹਿ ਸੰਭਾਰਾ ॥ ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ ਰਾਖਹੁ
 ਬਿਰਦੁ ਤੁਹਾਰਾ ॥ ੨ ॥ ੩ ॥



33rd Shabad

Third Shabad in Rag Jaitsari Mzhlā 9
SGGS, page 703

**My mind, pray hold on
To this dictum of truth
That save the Name of the Lord
The whole world is just a myth**
The Lord, whom the *Jogis*
Have sought but didn't find
An end of His confine
That Lord, that divine glow
You should know
Is next to you
Though shorn of shape
Confines or view
The Name of the Lord
Is pious in the world
Yet you didn't cherish it
Saved it or preserved
Adored Lord of the world
Bless us in Your eternal grace
Nanak is at Your feet
In Your holy retreat

34th Shabad

First Shabad in Rag Todi Mehla 9
ੴੴੴ, page 718

ਟੋਡੀ ਮਹਲਾ ੯ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਕਹਉ ਕਹਾ ਅਪਨੀ ਅਧਮਾਈ ॥ ਉਰਝਿਓ
ਕਨਕ ਕਾਮਨੀ ਕੇ ਰਸ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਗ ਝੁਠੇ ਕਉ ਸਾਚੁ
ਜਾਨਿ ਕੈ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਈ ॥ ਦੀਨ ਬੰਧ ਸਿਮਰਿਓ ਨਹੀ ਕਬਹੂ ਹੋਤ ਜੁ ਸੰਗਿ
ਸਹਾਈ ॥ ੧ ॥ ਮਗਨ ਰਹਿਓ ਮਾਇਆ ਮੈ ਨਿਸ ਦਿਨਿ ਛੁਟੀ ਨ ਮਨ ਕੀ ਕਾਈ ॥
ਕਹਿ ਨਾਨਕ ਅਬ ਨਾਹਿ ਅਨਤ ਗਤਿ ਬਿਨੁ ਹਰਿ ਕੀ ਸਰਨਾਈ ॥ ੨ ॥ ੧ ॥

Todi Mehla 9. Ekonkar Satgur Parsad. Kahou kaha apni adhmai. Urjheo
kanak kamini key ras nah kirat Prabh gayi - 1 - Rahao. Jag jhoothey ko
saach jaan kay ta saou rach upjai. Din bandh simrio nahi kabhu hout jo
sangh sahi - 1. Magan reho maya mai nis din chhooti nah man ki kae.
Keh Nanak ab nahin anant gat bin Har ki sarnai - 2 - 1.

ਟੋਡੀ ਮਹਲਾ ੯ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਕਹਤੁ ਕਹਾ ਅਪਨੀ ਅਧਮਾਈ ॥ ਤੁਰਝਿਐ
ਕਨਕ ਕਾਮਨੀ ਕੇ ਰਸ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਗ ਝੁਠੇ ਕਤੁ ਸਾਚੁ
ਜਾਨਿ ਕੈ ਤਾ ਸਿਉ ਰੁਚ ਤੁਪਜਾਈ ॥ ਦੀਨ ਬੰਧ ਸਿਮਰਿਐ ਨਹੀ ਕਬਹੂ ਹੋਤ ਜੁ ਸੰਗਿ
ਸਹਾਈ ॥ ੧ ॥ ਮਗਨ ਰਹਿਐ ਮਾਇਆ ਮੈ ਨਿਸ ਦਿਨਿ ਚੁਟੀ ਨ ਮਨ ਕੀ ਕਾਈ ॥ ਕਹਿ
ਨਾਨਕ ਅਬ ਨਾਹਿ ਅਨਤ ਗਤਿ ਬਿਨੁ ਹਰਿ ਕੀ ਸਰਨਾਈ ॥ ੨ ॥ ੧ ॥

34th Shabad

First Shabad in Rag Todi Mēhla 9
 SGGGS, page 718

**There is one, only one
 Attainable through, the grace of True Guru**

**Who should I tell
 The depth of my depravity
 Lost in the hold
 Of women and gold
 I did not engage
 In singing His praise
 I have indulged
 Happily and with faith
 In a false world
 As if it were the truth
 I didn't worship
 That friend of the poor
 The God Almighty
 Who stands by you
 Supports everybody
 Day and night
 I have stood caught
 In *Maya* engrossed
 The vicious coat on my mind
 Has never been lost
 Nanak, there is no saving now
 Without seeking a retreat
 At the Lord's pious feet**

35th Shabad

First Shabad in Rag Tilang Mehla 9
੭੬੬੭, page 726

ਤਿਲੰਗ ਮਹਲਾ ੯ ਕਾਫੀ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ
ਦਿਨਿ ਮੈ ਪ੍ਰਾਨੀ ॥ ਛਿਨੁ ਛਿਨੁਉਧਬਿਹਾਤੁ ਹੈ ਫੂਟੈ ਘਟ ਜਿਉ ਪਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥
ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੂਰਖ ਅਗਿਆਨਾ ॥ ਝੂਠੈ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੁ
ਪਛਾਨਾ ॥ ੧ ॥ ਅਜਹੂ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਤਿਹ
ਭਜਨ ਤੇ ਨਿਰਭੈ ਪਦੁ ਪਾਵੈ ॥ ੨ ॥ ੧ ॥

Tilang Mehla 9. Kafi Ekonkar. Satgur Parsad. Chetana hai to chet lai nis
din mai prani. Chhin chhin audh bihat hai futai ghat jiou pani - 1 - Ra-
hao. Har gun kahey na gavaihey murakh agyana. Jhoothey lalach laag
key nahin maran pachhana - 1. Ajhu kachhu bigreyou nahin jo Prabh
gun gavey. Koh Nanak teh bhajan teh nirbhai pad pavey - 2 - 1.

ਤਿਲੰਗ ਮਹਲਾ ੯ ਕਾਫੀ ੧੬ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਚੇਤਨਾ ਹੈ ਤਤੁ ਚੇਤ ਲੈ ਨਿਸਿ ਦਿਨਿ
ਮੈ ਪ੍ਰਾਨੀ ॥ ਛਿਨੁ ਛਿਨੁਉਧਬਿਹਾਤੁ ਹੈ ਫੂਟੈ ਘਟ ਜਿਉ ਪਾਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਹਰਿ ਗੁਨ
ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੂਰਖ ਅਗਿਆਨਾ ॥ ਝੂਠੈ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੁ
ਪਛਾਨਾ ॥ ੧ ॥ ਅਜਹੂ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਤਿਹ
ਭਜਨ ਤੇ ਨਿਰਭੈ ਪਦੁ ਪਾਵੈ ॥ ੨ ॥ ੧ ॥

35th Shabad

First Shabad in Rag Tilang Mēhla 9
 ਸਗੜ, page 726

**There is one, only one
 Attainable through, the grace of True Guru**

**If you wish to contemplate
 Contemplate the Lord
 Then get down to it
 Stay night and day
 Incessant in His thought
 Moment by moment
 The life ticks away
 As water drips
 Of a cracked pot of clay
 Why don't you engage
 In singing His praise
 Oh ignorant fool
 Held to false greed
 You have failed to see
 The death decreed
 Nothing is lost as yet
 If you will still engage
 In singing His praise
 His contemplation, O' Nanak,
 Will helps you access
 The state of fearlessness**

36th Shabad

Second Shabad in Rag Tilang Mehla 9
 ੭੬੬੭, page 726

ਤਿਲੰਗ ਮਹਲਾ ੯ ॥ ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ ਕਹਾ ਗਾਫਲ ਸੋਇਆ ॥ ਜੋ ਤਨੁ
 ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗਿ ਨ ਹੋਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ
 ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ ॥ ਜੀਉ ਛੂਟਿਓ ਜਬ ਤੇ ਡਾਰਿ ਅਗਨਿ ਮੈ ਦੀਨਾ ॥ ੧ ॥
 ਜੀਵਤ ਲਉ ਬਿਉਹਾਰੁ ਹੈ ਜਗ ਕਉ ਤੁਮ ਜਾਨਉ ॥ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੈ ਸਭ
 ਸੁਫਨ ਸਮਾਨਉ ॥ ੨ ॥ ੨ ॥

Tilang Mehla 9. Jaag leho rey mana jaag leho kaha gafal soiya. Jo tan
 upjaiya sang hi so bhi sang na hoiya - 1 - Rahao. Maat pita sut bandh
 jan hit ja sio kina. Jiou chootio jab tey dar agan ma dina - 1. Jiwat lou
 biohar hai jag ko tum janiou. Nanak Har gun gaey laih sab sufan
 samano - 2 - 2 .

ਤਿਲੰਗ ਮਹਲਾ ੯ ॥ ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ ਕਹਾ ਗਾਫਲ ਸੋਇਆ ॥ ਜੋ ਤਨੁ
 ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗਿ ਨ ਹੋਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ
 ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ ॥ ਜੀਉ ਛੂਟਿਓ ਜਬ ਤੇ ਡਾਰਿ ਅਗਨਿ ਮੈ ਦੀਨਾ ॥ ੧ ॥
 ਜੀਵਤ ਲਉ ਬਿਉਹਾਰੁ ਹੈ ਜਗ ਕਉ ਤੁਮ ਜਾਨਉ ॥ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੈ ਸਭ
 ਸੁਫਨ ਸਮਾਨਉ ॥ ੨ ॥ ੨ ॥



36th Shabad

Second Shabad in Rag Tilang Mehla 9
SGGS, page 726

**Awake my mind
Pray wake up and arise
Why are you asleep
In a listless sleep
Even that, your body
That came here with you
Will not give you company**
Your mum, your dad, your sons
All those whom you have loved
Friends, relations, everybody
Will chuck you off in a fire
When the life departs your body
You better know o' mind
The world concerns survive
Only till you are alive
Nanak, let us sing His glory
Sing songs of His esteem
For all that is here
Is like a dream

37th Shabad

Third Shabad in Rag Tilang Mēhla 9
ੳੳੳੳ, page 727

ਤਿਲੰਗ ਮਹਲਾ ੯ ॥ ਹਰਿ ਜਸੁ ਰੇ ਮਨਾ ਗਾਇ ਲੈ ਜੋ ਸੰਗੀ ਹੈ ਤੇਰੇ ॥ ਅਉਸਰੁ ਬੀਤਿਓ
ਜਾਤੁ ਹੈ ਕਹਿਓ ਮਾਨ ਲੈ ਮੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਪਤਿ ਰਬ ਧਨ ਰਾਜ ਸਿਉ ਅਤਿ
ਨੇਹੁ ਲਗਾਇਓ ॥ ਕਾਲ ਫਾਸ ਜਬ ਗਲਿ ਪਰੀ ਸਭ ਭਇਓ ਪਰਾਇਓ ॥ ੧ ॥ ਜਾਨਿ
ਬੁਝ ਕੈ ਬਾਵਰੇ ਤੈ ਕਾਜੁ ਬਿਗਾਰਿਓ ॥ ਪਾਪ ਕਰਤ ਸੁਕਚਿਓ ਨਹੀ ਨਹ ਗਰਬੁ
ਨਿਵਾਰਿਓ ॥ ੨ ॥ ਜਿਹ ਬਿਧਿ ਗੁਰ ਉਪਦੇਸਿਆ ਸੋ ਸੁਨੁ ਰੇ ਭਾਈ ॥ ਨਾਨਕ ਕਹਤ
ਪੁਕਾਰਿ ਕੈ ਗਹੁ ਪ੍ਰਭ ਸਰਨਾਈ ॥ ੩ ॥ ੩ ॥

Tilang Mehla 9. Har jas rey mana gaey lay jo sangi hai torou. Ausar
beetou jaat hai kiho maan leh meyrou - 1 - Rahao. Sampat rath dhan raj
siou ut neho lagaiou. Kaal faas jab gal pari sabh bhio paraio - 1. Jan
bhoojh kay bawaray taih kaaj bigariou. Pap karat sukachiou nahin nah
garab niwariou - 2. Jaih bidh gur updeseya so sun reh bhai. Nanak keht
pukar key gaho Prabh sarnai - 3 - 3 .

ਤਿਲੰਗ ਮਹਲਾ ੯ ॥ ਹਰਿ ਜਸੁ ਰੇ ਮਨਾ ਗਾਇ ਲੈ ਜੋ ਸੰਗੀ ਹੈ ਤੇਰੇ ॥ ਅਉਸਰੁ ਬੀਤਿਓ
ਜਾਤੁ ਹੈ ਕਹਿਓ ਮਾਨ ਲੈ ਮੇਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੰਪਤਿ ਰਬ ਧਨ ਰਾਜ ਸਿਉ ਅਤਿ ਨੇਹੁ
ਲਗਾਇਓ ॥ ਕਾਲ ਫਾਸ ਜਬ ਗਲਿ ਪਰੀ ਸਭ ਭਇਓ ਪਰਾਇਓ ॥ ੧ ॥ ਜਾਨਿ ਬੂਝ ਕੈ
ਬਾਵਰੇ ਤੈ ਕਾਜੁ ਬਿਗਾਰਿਓ ॥ ਪਾਪ ਕਰਤ ਸੁਕਚਿਓ ਨਹੀ ਨਹ ਗਰਬੁ ਨਿਵਾਰਿਓ ॥ ੨ ॥
ਜਿਹ ਬਿਧਿ ਗੁਰ ਉਪਦੇਸਿਆ ਸੋ ਸੁਨੁ ਰੇ ਭਾਈ ॥ ਨਾਨਕ ਕਹਤ ਪੁਕਾਰਿ ਕੈ ਗਹੁ ਪ੍ਰਭ
ਸਰਨਾਈ ॥ ੩ ॥ ੩ ॥

37th Shabad

Third Shabad in Rag Tilang Mzha 9
SGGS, page 727

**O' my mind, pray go on
And sing His glory
For He is your companion
He is your company
Pray heed to me
For the opportunity
Will pass you by
All that you have loved
The wealth, these possessions
The carriages and this reign
Shall pass on to others
In their domain
When the noose of death
Will overcome your neck
Knowingly oh fool, you have wrecked
Destroyed the act
You didn't deter from sin
Or refrain from vain intent
Listen to the sermon, oh brother
As it comes from the Guru
Stay within His sanctuary
Nanak shouts it aloud to you**

38th Shabad

First Shabad in Rag Bilawal Mehla 9
੭੬੬੭, page 830

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ਦੁਪਦੇ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮੁ
ਪਛਾਨੇ ॥ ਅਜਾਮਲੁ ਗਨਿਕਾ ਜਿਹ ਸਿਮਰਤ ਮੁਕਤ ਭਏ ਜੀਅ ਜਾਨੇ ॥੧॥ ਰਹਾਉ ॥
ਗਜ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਛਿਨਹੂ ਮਹਿ ਜਬ ਹੀ ਰਾਮੁ ਬਖਾਨੇ ॥ ਨਾਰਦ ਕਹਤ ਸੁਨਤ ਧ੍ਰੁਅ
ਬਾਰਿਕ ਭਜਨ ਮਾਹਿ ਲਪਟਾਨੇ ॥੧॥ ਅਚਲ ਅਮਰ ਨਿਰਭੈ ਪਦੁ ਪਾਇਓ ਜਗਤ ਜਾਹਿ
ਹੈਰਾਨੇ ॥ ਨਾਨਕ ਕਹਤ ਭਗਤ ਰਛਕ ਹਰਿਨਿਕਟਿ ਤਾਹਿ ਤੁਮ ਮਾਨੇ ॥੨॥੧॥

Raag Bilawal Mehla 9. Dopaday Ekankar Satgur Parsad. Dukh harta
Har nam pachhano. Ajamal Ganka jeh simrat mukat bhai jaiy jano - 1 -
Rahao. Gaj ki traas miti chhinhu meh jab hi Ram bakhanou. Narad keht
sunat Dhru barak bhajan meh liptano - 1. Achal amar nirbhai pad paiyou
jagat jaihey herano. Nanak keht bhagat rachhak Har nikat tahey tum
mano - 2 - 1.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ਦੁਪਦੇ ੧ੳ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮੁ
ਪਛਾਨੋ ॥ ਅਜਾਮਲੁ ਗਨਿਕਾ ਜਿਹ ਸਿਮਰਤ ਮੁਕਤ ਭਏ ਜੀਅ ਜਾਨੋ ॥੧॥ ਰਹਾਉ ॥
ਗਜ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਚਿਨਹੂ ਮਹਿ ਜਬ ਹੀ ਰਾਮੁ ਬਖਾਨੋ ॥ ਨਾਰਦ ਕਹਤ ਸੁਨਤ ਧ੍ਰੁਅ
ਬਾਰਿਕ ਭਜਨ ਮਾਹਿ ਲਪਟਾਨੋ ॥੧॥ ਅਚਲ ਅਮਰ ਨਿਰਭੈ ਪਦੁ ਪਾਇਓ ਜਗਤ ਜਾਹਿ
ਹੈਰਾਨੋ ॥ ਨਾਨਕ ਕਹਤ ਭਗਤ ਰਛਕ ਹਰਿਨਿਕਟਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ ॥੨॥੧॥

38th Shabad

First Shabad in Rag Bilawal Mehla 9
 ਸਗੰਠ, page 830

It is His Name
That kills your grief
Overcomes your pain
Recognise it, as you know
Ajmal and Ganka earned liberation
Through His contemplation
 And through His thought
 The fear in the elephant
 Was lifted off in an instant
 The child, *Dhruv*, as he heard
 What *Narad* said
 Draped himself In His worship
 He overcame all fear
 Earned himself an eternal bliss
 The world has stood
 Astonished at this
 The Lord, O' Nanak
 Is always at hand
 And a saviour of His saints

39th Shabad

Second Shabad in Rag Bilawal Mehla 9
 ੭੬੬੬, page 830

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੁ ਪਾਵੈ ॥ ਭਗਤਿ ਬਿਨਾ ਸਹਸਾ ਨਹ
 ਚੁਕੈ ਗੁਰੁ ਇਹੁ ਭੇਦੁ ਬਤਾਵੈ ॥੧॥ ਰਹਾਉ ॥ ਕਹਾ ਭਇਓ ਤੀਰਥ ਬੁਤ ਕੀਏ ਰਾਮ
 ਸਰਨਿ ਨਹੀ ਆਵੈ ॥ ਜੋਗ ਜਗ ਨਿਹਫਲ ਤਿਹ ਮਾਨਉ ਜੋ ਪ੍ਰਭ ਜਸੁ ਬਿਸਰਾਵੈ ॥੧॥
 ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੇ
 ਪ੍ਰਾਨੀ ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ ॥੨॥੨॥

Bilawal Mehla 9. Har key nam bina dukh paavey. Bhagat bina sehसा na
 chookey gur eh bhed batavey - 1 - Rahao. Kaha bheo tirath barat kiyai
 Ram saran nahin aawai. Joug jag nehfal teh manou jou Prabh jas bis-
 rawai - 1. Maan moh douno ko parhar Gobind key gun gavey. Koh
 Nanak eh bidh kou prani jeevan mukat kahawai - 2 - 2.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੁ ਪਾਵੈ ॥ ਭਗਤਿ ਬਿਨਾ ਸਹਸਾ ਨਹ
 ਚੁਕੈ ਗੁਰੁ ਇਹੁ ਭੇਦੁ ਬਤਾਵੈ ॥੧॥ ਰਹਾਉ ॥ ਕਹਾ ਭਇਓ ਤੀਰਥ ਬੁਤ ਕੀਏ ਰਾਮ ਸਰਨਿ
 ਨਹੀ ਆਵੈ ॥ ਜੋਗ ਜਗ ਨਿਹਫਲ ਤਿਹ ਮਾਨਉ ਜੋ ਪ੍ਰਭ ਜਸੁ ਬਿਸਰਾਵੈ ॥੧॥ ਮਾਨ
 ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੇ ਪ੍ਰਾਨੀ
 ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ ॥੨॥੨॥

39th Shabad

Second Shabad in Rag Bilawal Mēhla 9
 ਸੰਗਤ, page 830

**The Guru reveals this secret
 You will end up in grief
 Without worshipping the Lord
 You won't overcome your doubts
 Without devotion to God
 What good is pilgrimage
 Or rendering a fast
 If you haven't sought
 The shelter of Lord
 Hosting the *Yagas*
 Or living a *Jogic* tradition
 Are a wasted lot
 If one forgets the Lord
 Give up the bonds of love
 And your vanity
 And sing songs of His glory
 A man strung to such action
 Say Nanak, will be known
 To have lived in liberation**

40th Shabad

Third Shabad in Rag Bilawal Mēhla 9
 ॐGॐGॐ, page 831

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ॥ ਜਾ ਮੈ ਭਜਨੁ ਰਾਮ ਕੇ ਨਾਹੀ ॥ ਤਿਹ ਨਰ ਜਨਮੁ ਅਕਾਰਥੁ
 ਖੋਇਆ ਯਹ ਰਾਖਹੁ ਮਨ ਮਾਹੀ ॥੧॥ ਰਹਾਉ ॥ ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ ਨਹ
 ਮਨੂਆ ਬਸਿ ਜਾ ਕੇ ॥ ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ ॥
 ੧॥ ਜੈਸੇ ਪਾਹਨੁ ਜਲ ਮਹਿ ਰਾਖਿਓ ਭੇਟੈ ਨਾਹਿ ਤਿਹ ਪਾਨੀ ॥ ਤੈਸੇ ਹੀ ਤੁਮ ਤਾਹਿ
 ਪਛਾਨਹੁ ਭਗਤਿ ਹੀਨ ਜੋ ਪ੍ਰਾਨੀ ॥੨॥ ਕਲ ਮੈ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ ਗੁਰੁ ਯਹ ਭੇਟੁ
 ਬਤਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਗਰੁਆ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥੩॥੩॥

Bilawal Mehla 9. Ja mai bhajan Ram kou nahin. Teh nar janam akarath
 khoya yeh rakhou man mahi - 1 - Rahao. Tirath karey barat phun
 rakhey na manua bas jakou. Nehful dharam tahey tum maanou saach
 keht mai yakou - 1. Jaisey pahan jal mai rakhio bhadey nahai teh pani.
 Tesey hi tum tahey pachhanou bhagat hin jou prani - 2. Kal mai mukat
 nam tey pavat gur yeh bhed batawey. Koh Nanak soi nar garoua jou
 Prabh key gun gavey - 3 - 3.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ॥ ਜਾ ਮੈ ਭਜਨੁ ਰਾਮ ਕੋ ਨਾਹੀ ॥ ਤਿਹ ਨਰ ਜਨਮੁ ਅਕਾਰਥੁ
 ਖੋਇਆ ਯਹ ਰਾਖਹੁ ਮਨ ਮਾਹੀ ॥੧॥ ਰਹਾਉ ॥ ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ ਨਹ
 ਮਨੂਆ ਬਸਿ ਜਾ ਕੋ ॥ ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ ॥
 ੧॥ ਜੈਸੇ ਪਾਹਨੁ ਜਲ ਮਹਿ ਰਾਖਿਓ ਭੇਟੈ ਨਾਹਿ ਤਿਹ ਪਾਨੀ ॥ ਤੈਸੇ ਹੀ ਤੁਮ ਤਾਹਿ
 ਪਛਾਨਹੁ ਭਗਤਿ ਹੀਨ ਜੋ ਪ੍ਰਾਨੀ ॥੨॥ ਕਲ ਮੈ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ ਗੁਰੁ ਯਹ ਭੇਟੁ
 ਬਤਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਗਰੁਆ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥੩॥੩॥



40th Shabad

Third Shabad in Rag Bilawal Mēhla 9
SGGS, page 831

**Keep this thought
Enshrined in your mind
That one who is devoid
Of the glory of His contemplation
Loses his birth
His life comes to no worth**
Let me tell it to you
Believe it for its true
That fasting, pilgrimage
And acts of religiosity
Are a wasted activity
If you can not find
A control over the mind
A person who is devoid
Of devotion to the Master
Is like a stone
That doesn't wet in water
In our times of *Kaljug*, liberation
Comes through His Name
Via His contemplation
The Guru has revealed
This secret mode of action
One, who sings His ovation
Nanak, he alone does win
An honourable mention

41st Shabad

First Shabad in Rag Ramkali Mēhla 9
ੴੴੴ, page 901

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੯ ਤਿਪਦੇ ॥ ਰੇ ਮਨ ਓਟ ਲੇਹੁ ਹਰਿ
ਨਾਮਾ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਰਮਤਿ ਨਾਸੈ ਪਾਵਹਿ ਪਦੁ ਨਿਰਬਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਬਡਭਾਗੀ ਤਿਹ ਜਨ ਕਉ ਜਾਨਹੁ ਜੋ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ ॥ ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਖੋਇ
ਕੈ ਫੁਨਿ ਬੈਕੁੰਠਿ ਸਿਧਾਵੈ ॥ ੧ ॥ ਅਜਾਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਧਿ
ਆਈ ॥ ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ ॥ ੨ ॥ ਨਾਹਿਨ
ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਬਿਦਿਆ ਧਰਮੁ ਕਉਨੁ ਗਜਿ ਕੀਨਾ ॥ ਨਾਨਕ ਬਿਰਦੁ ਰਾਮ ਕਾ ਦੇਖਹੁ
ਅਭੈ ਦਾਨੁ ਤਿਹ ਦੀਨਾ ॥ ੩ ॥ ੧ ॥

Ekonkar Satgur Prasad. Raag Ramkali Mehla 9. Tipdey. Rey man oat
leho Har nama. Ja kay simran durmat nasay, pavah pad nirbana - 1 -
Rahao. Badbhagi tih jan kao janaho, jo Har kay gun gavay. Janam
janam kay paap khoyai kay, phun baykunth sidhavay - 1. Ajamal ko ant
kaal mah, Narayan sudh aayi. Ja gat ko jogisur baachhat, so gat chhin
mahi paayi - 2. Nahin gun, nahin kachu bidiya, dharma kayun gaj
keena. Nanak birad Ram ka dekhou, abhay daan teh deena - 3 - 1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੯ ਤਿਪਦੇ ॥ ਰੇ ਮਨ ਓਟ ਲੇਹੁ ਹਰਿ
ਨਾਮਾ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਰਮਤਿ ਨਾਸੈ ਪਾਵਹਿ ਪਦੁ ਨਿਰਬਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥
ਬਡਭਾਗੀ ਤਿਹ ਜਨ ਕਉ ਜਾਨਹੁ ਜੋ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ ॥ ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ
ਖੋਇ ਕੈ ਫੁਨਿ ਬੈਕੁੰਠਿ ਸਿਧਾਵੈ ॥ ੧ ॥ ਅਜਾਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ
ਸੁਧਿ ਆਈ ॥ ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ ॥ ੨ ॥
ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਬਿਦਿਆ ਧਰਮੁ ਕਉਨੁ ਗਜਿ ਕੀਨਾ ॥ ਨਾਨਕ ਬਿਰਦੁ ਰਾਮ ਕਾ
ਦੇਖਹੁ ਅਭੈ ਦਾਨੁ ਤਿਹ ਦੀਨਾ ॥ ੩ ॥ ੧ ॥



41st Shabad

First Shabad in Rag Ramkali Mzhlā 9
SGGS, page 901

**There is one, only one
Attainable through the grace of True Guru**

**Seek support in the Name of Lord
Oh mind, for through His contemplation**

**The viciousness gets lost
And one earns liberation**

Those who contemplate God
Believe it, they are a blessed lot

Their sins of many a birth
Are wiped off and they earn
Admittance to heaven

AjamaI woke up to the Lord
Towards his very end

Instantly to acquire

A status, to which

The *Jogisars* aspire

And that elephant

It had no merit or education

Or claim to acts of religion

Yet, look at the Lord

Look at His innate grace

He blessed the elephant

With a fearless state

42nd Shabad

Second Shabad in Rag Ramkali Mehla 9
 ੴਗੴ, page 902

ਰਾਮਕਲੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਕਉਨ ਜੁਗਤਿ ਅਬ ਕੀਜੈ ॥ ਜਾ ਤੇ ਦੁਰਮਤਿ ਸਗਲ
 ਬਿਨਾਸੈ ਰਾਮ ਭਗਤਿ ਮਨੁ ਭੀਜੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨੁ ਮਾਇਆ ਮਹਿ ਉਰਝਿ ਰਹਿਓ
 ਹੈ ਬੁਝੈ ਨਹ ਕਛੁ ਗਿਆਨਾ ॥ ਕਉਨੁ ਨਾਮੁ ਜਗੁ ਜਾ ਕੈ ਸਿਮਰੈ ਪਾਵੈ ਪਦੁ
 ਨਿਰਬਾਨਾ ॥ ੧ ॥ ਭਏ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੰਤ ਜਨ ਤਬ ਇਹ ਬਾਤ ਬਤਾਈ ॥ ਸਰਬ
 ਧਰਮ ਮਾਨੋ ਤਿਹ ਕੀਏ ਜਿਹ ਪੁਭ ਕੀਰਤਿ ਗਾਈ ॥ ੨ ॥ ਰਾਮ ਨਾਮੁ ਨਰੁ ਨਿਸਿ ਬਾਸੁਰ
 ਮਹਿ ਨਿਮਖ ਏਕ ਉਰਿ ਧਾਰੈ ॥ ਜਮ ਕੇ ਤ੍ਰਾਸੁ ਮਿਟੈ ਨਾਨਕ ਤਿਹ ਅਪੁਨੋ ਜਨਮੁ
 ਸਵਾਰੈ ॥ ੩ ॥ ੨ ॥

Ramkali Mehla 9. Sadho kayun jugat ab keejay. Ja te durmat sagal bi-
 nasay, Ram bhagat man bheejay - 1 - Rahao. Man maya meh urajh ra-
 hio hai, boojhay neh kuchh giyana. Kayun naam jag ja kay simray,
 pavay pad nirbana -1. Bhaey dayal kripal sant jan, tab eh baat batayi.
 Sarab dharam maano tih kiey, jeh Prabh keerat gaayi - 2. Ram nam nar
 nis basur mahi, nimakh ek ur dhaaray. Jam ko tras mitay Nanak, tih
 apno janam sawaray - 3 - 2.

ਰਾਮਕਲੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਕਉਨ ਜੁਗਤਿ ਅਬ ਕੀਜੈ ॥ ਜਾ ਤੇ ਦੁਰਮਤਿ ਸਗਲ
 ਬਿਨਾਸੈ ਰਾਮ ਭਗਤਿ ਮਨੁ ਭੀਜੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਨੁ ਮਾਇਆ ਮਹਿ ਉਰਝਿ ਰਹਿਓ
 ਹੈ ਬੁਝੈ ਨਹ ਕਛੁ ਗਿਆਨਾ ॥ ਕਉਨੁ ਨਾਮੁ ਜਗੁ ਜਾ ਕੈ ਸਿਮਰੈ ਪਾਵੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥ ੧ ॥
 ਮਏ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੰਤ ਜਨ ਤਬ ਇਹ ਬਾਤ ਬਤਾਈ ॥ ਸਰਬ ਧਰਮ ਮਾਨੋ ਤਿਹ
 ਕੀਏ ਜਿਹ ਪੁਭ ਕੀਰਤਿ ਗਾਈ ॥ ੨ ॥ ਰਾਮ ਨਾਮੁ ਨਰੁ ਨਿਸਿ ਬਾਸੁਰ ਮਹਿ ਨਿਮਖ ਏਕ
 ਤੁਰਿ ਧਾਰੈ ॥ ਜਮ ਕੇ ਤ੍ਰਾਸੁ ਮਿਟੈ ਨਾਨਕ ਤਿਹ ਅਪੁਨੋ ਜਨਮੁ ਸਵਾਰੈ ॥ ੩ ॥ ੨ ॥

42nd Shabad

Second Shabad in Rag Ramkali Mēhla 9
ੴੴੴ, page 902

Sadho, O' saintly folks
How should one kill
One's wickedness
And drench one's mind
In the glory of His worship
 The mind is caught In *Maya* delights
 And fails to see the wisdom light
 What name in the world is he
 Whose worship and devotion
 Can help one earn salvation
 The saintly folks
 In a benevolent bliss
 Have graced a thought
 And that is this
 Regard one to have performed
 All acts of religiosity
 If he has sung His praise, His glory
 A man who imbibes in the heart
 The Name of the Lord
 Just an instant of a night or day
 His awe of death abates
 And he earns himself
 Nanak, a blessed state

43rd Shabad

Third Shabad in Rag Ramkali Mehla 9
ਓਗੋਓ, page 902

ਰਾਮਕਲੀ ਮਹਲਾ ੯ ॥ ਪ੍ਰਾਨੀ ਨਾਰਾਇਨ ਸੁਧਿ ਲੇਹਿ ॥ ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਘਟੈ ਨਿਸਿ
ਬਾਸੁਰ ਬ੍ਰਿਥਾ ਜਾਤੁ ਹੈ ਦੇਹ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਰਨਾਪੋ ਬਿਖਿਅਨ ਸਿਉ ਖੋਇਓ
ਬਾਲਪਨੁ ਅਗਿਆਨਾ ॥ ਬਿਰਧਿ ਭਇਓ ਅਜਹੂ ਨਹੀ ਸਮਝੈ ਕਉਨ ਕੁਮਤਿ
ਉਰਝਾਨਾ ॥ ੧ ॥ ਮਾਨਸ ਜਨਮੁ ਦੀਓ ਜਿਹ ਠਾਕੁਰਿ ਸੋ ਤੈ ਕਿਉ ਬਿਸਰਾਇਓ ॥ ਮੁਕਤੁ
ਹੋਤ ਨਰ ਜਾ ਕੈ ਸਿਮਰੈ ਨਿਮਖ ਨ ਤਾ ਕਉ ਗਾਇਓ ॥ ੨ ॥ ਮਾਇਆ ਕੋ ਮਦੁ ਕਹਾ
ਕਰਤੁ ਹੈ ਸੰਗਿ ਨ ਕਾਹੂ ਜਾਈ ॥ ਨਾਨਕੁ ਕਹਤੁ ਚੇਤਿ ਚਿੰਤਾਮਨਿ ਹੋਇ ਹੈ ਅੰਤਿ
ਸਹਾਈ ॥ ੩ ॥ ੩ ॥

Ramkali Mehla 9. Prani Narayan sudh leh. Chhin chhin audh ghatay nis
basur, birtha jaat hai dehey - 1 - Rahao. Tarnapo bikhian siu khoyio,
baalpan agiana. Biradh bhayo ajhoo nahi samjhay, kayun kumat ur-
jhana -1. Manas janam diou jeh Thakar, so tay kiu bisrayio . Mukat hot
nar ja kay simray, nimakh na ta kau gayio - 2. Maya ko mad kaha karat
hai, sang na kahu jaayi . Nanak kehat chet Chintaman, hoye hai ant sa-
hayi - 3 - 3.

ਰਾਮਕਲੀ ਮਹਲਾ ੯ ॥ ਪ੍ਰਾਨੀ ਨਾਰਾਇਨ ਸੁਧਿ ਲੇਹਿ ॥ ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਘਟੈ ਨਿਸਿ
ਬਾਸੁਰ ਬ੍ਰਿਥਾ ਜਾਤੁ ਹੈ ਦੇਹ ॥ ੧ ॥ ਰਹਾਉ ॥ ਤਰਨਾਪੋ ਬਿਖਿਅਨ ਸਿਉ ਖੋਇਓ
ਬਾਲਪਨੁ ਅਗਿਆਨਾ ॥ ਬਿਰਧਿ ਭਇਓ ਅਜਹੂ ਨਹੀ ਸਮਝੈ ਕਉਨ ਕੁਮਤਿ
ਉਰਝਾਨਾ ॥ ੧ ॥ ਮਾਨਸ ਜਨਮੁ ਦੀਓ ਜਿਹ ਠਾਕੁਰਿ ਸੋ ਤੈ ਕਿਉ ਬਿਸਰਾਇਓ ॥ ਮੁਕਤੁ
ਹੋਤ ਨਰ ਜਾ ਕੈ ਸਿਮਰੈ ਨਿਮਖ ਨ ਤਾ ਕਉ ਗਾਇਓ ॥ ੨ ॥ ਮਾਇਆ ਕੋ ਮਦੁ ਕਹਾ
ਕਰਤੁ ਹੈ ਸੰਗਿ ਨ ਕਾਹੂ ਜਾਈ ॥ ਨਾਨਕੁ ਕਹਤੁ ਚੇਤਿ ਚਿੰਤਾਮਨਿ ਹੋਇ ਹੈ ਅੰਤਿ
ਸਹਾਈ ॥ ੩ ॥ ੩ ॥

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43rd Shabad

Third Shabad in Rag Ramkali Mzha 9
SGGS, page 902

**Wake up to the Lord o' man
Moment by moment
By night and by day
Depletes the life
And your being
Is being wasted away**
Childhood was lost in ignorance
The youth in wicked pursuits
And even now, when you are old
You haven't understood
What vicious thoughts
Have kept you engrossed
You forgot the Lord
Who brought you forth
Bestowed you a human birth
You don't sing His glory
Not even momentarily
One whose contemplation
Can earn you, your liberation
What are you up to
Festering in this *Maya* web
Nothing here will go with you
Pray contemplate the Lord
O' Nanak, for He is the one to fend
Support you in the end

44th Shabad

First Shabad in Rag Maru Mehla 9
ਠੰਗਠੰ, page 1008

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਮਾਰੂ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੇ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ ॥ ਜਾ ਕਉ
ਸਿਮਰਿ ਅਜਾਮਲੁ ਉਧਰਿਓ ਗਨਿਕਾ ਹੂ ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥ ਪੰਚਾਲੀ ਕਉ ਰਾਜ
ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥ ਤਾ ਕੇ ਦੂਖੁ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ
ਬਢਾਈ ॥੧॥ ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ ॥ ਕਹੁ
ਨਾਨਕ ਮੈ ਇਹੀ ਭਰੋਸੈ ਗਹੀ ਆਨਿ ਸਰਨਾਈ ॥੨॥੧॥

Ekonkar Satgur Prasad. Maaru Mehla 9. Har ko naam sada sukhdayi.
Ja kau simar Ajamal udhriyo, Ganika hu gat payi - 1 - Rahao. Panchali
kou raj sabha meh, Ram nam sudh aayi. Ta ko dukh hario karuna mai,
apni paej badayi -1. Jeh nar jas kirpa nidh gayio, ta kao bhayo sahayi.
Kaho Nanak mai ehi bharosay, gahi aan sarnayi - 2 - 1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਮਾਰੂ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੀ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ ॥ ਜਾ ਕਉ
ਸਿਮਰਿ ਅਜਾਮਲੁ ਉਧਰਿਓ ਗਨਿਕਾ ਹੂ ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥ ਪੰਚਾਲੀ ਕਉ ਰਾਜ
ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥ ਤਾ ਕੇ ਦੂਖੁ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ
ਬਢਾਈ ॥੧॥ ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ ॥ ਕਹੁ
ਨਾਨਕ ਮੈ ਇਹੀ ਭਰੋਸੈ ਗਹੀ ਆਨਿ ਸਰਨਾਈ ॥੨॥੧॥



44th Shabad

First Shabad in Rag Maru Mehla 9
SGGS, page 1008

**Name of the Lord
Is always a bliss
Through His contemplation
Ajamal gained deliverance
And *Ganka* was granted
A state of blessedness
Panchali woke up to His Name
In the Royal durbar
The Merciful Lord
Wiped off her terror
He thus enhanced
Glory of His personal stance
Those who sang
Praises of the benevolent Lord
Earn His support
In this belief and thought
Nanak has come and sought
Sanctuary with the Lord**

45th Shabad

Second Shabad in Rag Maru Mehla 9
 ੭੬੬੭, page 1008

ਮਾਰੂ ਮਹਲਾ ੯ ॥ ਅਬ ਮੈ ਕਹਾ ਕਰਉ ਰੀ ਮਾਈ ॥ ਸਗਲ ਜਨਮੁ ਬਿਖਿਅਨ ਸਿਉ
 ਖੋਇਆ ਸਿਮਰਿਓ ਨਾਹਿ ਕਨ੍ਹਾਈ ॥੧॥ ਰਹਾਉ ॥ ਕਾਲ ਫਾਸ ਜਬ ਗਰ ਮਹਿ ਮੇਲੀ
 ਤਿਹ ਸੁਦਿ ਸਭ ਬਿਸਰਾਈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਯਾ ਸੰਕਟ ਮਹਿ ਕੋ ਅਬ ਹੋਤ ਸਹਾਈ॥
 ੧॥ ਜੇ ਸੰਪਤਿ ਅਪਨੀ ਕਰਿ ਮਾਨੀ ਛਿਨ ਮਹਿ ਭਈ ਪਰਾਈ ॥ ਕਹੁ ਨਾਨਕ ਯਹ ਸੋਚ
 ਰਹੀ ਮਨਿ ਹਰਿ ਜਸੁ ਕਬਹੂ ਨ ਗਾਈ ॥੨॥੨॥

Maaru Mehla 9. Ab mai kaha karu ri maayi. Sagal janam bikhian siu
 khoyia, simrio nahi Kanhayi - 1 - Rahao. Kaal phaas jab gar meh meli,
 tih sudh sabh bisrayi. Ram nam bin ya sankat meh, ko ab hot sahayi -1.
 Jo sampat apni kar maani, chhin meh bhayi parayi. Kaho Nanak yeh
 souch rahi man, Har jas kabhu na gaayi - 2 - 2.

ਮਾਰੂ ਮਹਲਾ ੯ ॥ ਅਬ ਮੈ ਕਹਾ ਕਰਤੁ ਰੀ ਮਾਈ ॥ ਸਗਲ ਜਨਮੁ ਬਿਖਿਅਨ ਸਿਉ
 ਖੋਇਆ ਸਿਮਰਿਓ ਨਾਹਿ ਕਨ੍ਹਾਈ ॥੧॥ ਰਹਾਉ ॥ ਕਾਲ ਫਾਸ ਜਬ ਗਰ ਮਹਿ ਮੇਲੀ ਤਿਹ
 ਸੁਦਿ ਸਾਭ ਬਿਸਰਾਈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਯਾ ਸੰਕਟ ਮਹਿ ਕੋ ਅਬ ਹੋਤ ਸਹਾਈ॥੧॥ ਜੋ
 ਸੰਪਤਿ ਅਪਨੀ ਕਰਿ ਮਾਨੀ ਚਿਨ ਮਹਿ ਭਈ ਪਰਾਈ ॥ ਕਹੁ ਨਾਨਕ ਯਹ ਸੋਚ ਰਹੀ ਮਨਿ
 ਹਰਿ ਜਸੁ ਕਬਹੂ ਨ ਗਾਈ ॥੨॥੨॥



45th Shabad

Second Shabad in Rag Maru Mehla 9
ੜਗੜ, page 1008

**O' mother of mine
What do I do now
Having lost all my life
In viciousness and vice
I didn't pursue
Devotion to *Kanhai*
When the noose of death
Was felt over my neck
My senses were numbed
And I felt like a wreck
Who could help me
In such calamity
But the God Almighty
The lot of possessions
That I thought were mine
Passed on to others
Instantly, in no time
And the mind, O' Nanak
Kept holding to one thought
Why didn't I ever
Contemplate the Lord**

46th Shabad

Third Shabad in Rag Maru Mehla 9
੭੬੬੭, page 1008

ਮਾਰੂ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮੈ ਮਨ ਕੇ ਮਾਨੁ ਨ ਤਿਆਗਿਓ ॥ ਮਾਇਆ ਕੇ ਮਦਿ ਜਨਮੁ
ਸਿਰਾਇਓ ਰਾਮ ਭਜਨਿ ਨਹੀ ਲਾਗਿਓ ॥੧॥ ਰਹਾਉ ॥ ਜਮ ਕੇ ਡੰਡੁ ਪਰਿਓ ਸਿਰ
ਉਪਰਿ ਤਬ ਸੋਵਤ ਤੈ ਜਾਗਿਓ ॥ ਕਹਾ ਹੋਤ ਅਬ ਕੈ ਪਛੁਤਾਏ ਛੂਟਤ ਨਾਹਿਨ
ਭਾਗਿਓ ॥੧॥ ਇਹ ਚਿੰਤਾ ਉਪਜੀ ਘਟ ਮਹਿ ਜਬ ਗੁਰ ਚਰਨਨ ਅਨੁਰਾਗਿਓ ॥ ਸੁਫਲੁ
ਜਨਮੁ ਨਾਨਕ ਤਬ ਹੁਆ ਜਉ ਪ੍ਰਭ ਜਸ ਮਹਿ ਪਾਗਿਓ ॥੨॥੩॥

Maaru Mehta 9. Maayi ma man ko maan na teyagio. Maya ke mad
janam sirayio, Ram bhajan nahi lagio - 1 - Rahao. Jam ko dand pario sir
ooper, tab sovat tay jaagio. Kaha hout ab kay pachhtaey, chhootat
nahin bhagio -1. Eh chinta ouppi ghat meh, tab gur charnan anuragio.
Sufal janam Nanak tab huya, jiau Prabh jas meh paagiyo - 2 - 3.

ਮਾਰੂ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮੈ ਮਨ ਕੋ ਮਾਨੁ ਨ ਤਿਆਗਿਓ ॥ ਮਾਇਆ ਕੇ ਮਦਿ ਜਨਮੁ
ਸਿਰਾਇਓ ਰਾਮ ਭਜਨਿ ਨਹੀ ਲਾਗਿਓ ॥੧॥ ਰਹਾਉ ॥ ਜਮ ਕੋ ਡੰਡੁ ਪਰਿਓ ਸਿਰ
ਉਪਰਿ ਤਬ ਸੋਵਤ ਤੈ ਜਾਗਿਓ ॥ ਕਹਾ ਹੋਤ ਅਬ ਕੈ ਪਛੁਤਾਏ ਛੂਟਤ ਨਾਹਿਨ
ਭਾਗਿਓ ॥੧॥ ਇਹ ਚਿੰਤਾ ਉਪਜੀ ਘਟ ਮਹਿ ਜਬ ਗੁਰ ਚਰਨਨ ਅਨੁਰਾਗਿਓ ॥ ਸੁਫਲੁ
ਜਨਮੁ ਨਾਨਕ ਤਬ ਹੁਆ ਜਉ ਪ੍ਰਭ ਜਸ ਮਹਿ ਪਾਗਿਓ ॥੨॥੩॥

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46th Shabad

Third Shabad in Rag Maru Mēhla 9
SGGS, page 1008

Dear mother of mine
I didn't abandon
The vanity in my mind
And have lived on
In *Mayan* intoxication
And didn't devote myself
To His contemplation
A blow over my head
From the death's harbinger
Woke me up from this slumber
But what good does come
From repentance and regret
There was no escape
No running away from fate
Soon as this worry erupted in me
I sought the holy retreat
A help at Guru's feet
The life was fulfilled
O' Nanak, soon as I set foot
In the world of His worship

47th Shabad

First Shabad in Rag Basant Hindol Mehla 9
 ੴੴੴ, page 1186

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਇਹੁ ਤਨੁ ਮਿਥਿਆ
 ਜਾਨਉ ॥ ਯਾ ਭਤਿਰਿ ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ ਸਾਚੇ ਤਾਹਿ ਪਛਾਨੇ ॥੧॥ ਰਹਾਉ ॥ ਇਹੁ
 ਜਗੁ ਹੈ ਸੰਪਤਿ ਸੁਪਨੇ ਕੀ ਦੇਖਿ ਕਹਾ ਐਡਾਨੇ ॥ ਸੰਗਿ ਤਿਹਾਰੈ ਕਛੂ ਨ ਚਾਲੈ ਤਾਹਿ
 ਕਹਾ ਲਪਿਟਾਨੇ ॥੧॥ ਉਸਤਤਿ ਨਿੰਦਾ ਦੇਉ ਪਰਹਰਿ ਹਰਿ ਕੀਰਤਿ ਉਰਿ ਆਨੇ ॥ ਜਨ
 ਨਾਨਕ ਸਭ ਹੀ ਮੈ ਪੂਰਨ ਏਕ ਪੁਰਖ ਭਗਵਾਨੇ ॥੨॥੧॥

Ekonkar Satgur Prasad. Raag Basant Hindol Mehla 9. Sadho eh tan
 mithiya janau. Ya bhitar jo Ram basat hai, saacho taahi pachhano - 1 -
 Rahao. Eh jag hai sampat supney ki, dekh kaha aydaano. Sang tiharay
 kachhu na chaalay, tahey kaha liptaano -1. Ustat ninda dou parhar, Har
 keerat ur aano. Jan Nanak sabh hi mai pooran, ek purakh Bhagwano -
 2 - 1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਫਿਹੁ ਤਨੁ ਮਿਥਿਆ
 ਜਾਨਤੁ ॥ ਯਾ ਭਤਿਰਿ ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ ਸਾਚੋ ਤਾਹਿ ਪਛਾਨੋ ॥੧॥ ਰਹਾਉ ॥ ਫਿਹੁ ਜਗੁ
 ਹੈ ਸੰਪਤਿ ਸੁਪਨੇ ਕੀ ਦੇਖਿ ਕਹਾ ਐਡਾਨੋ ॥ ਸੰਗਿ ਤਿਹਾਰੈ ਕਛੂ ਨ ਚਾਲੈ ਤਾਹਿ ਕਹਾ
 ਲਪਿਟਾਨੋ ॥੧॥ ਤੁਸਤਤਿ ਨਿੰਦਾ ਦੇਉ ਪਰਹਰਿ ਹਰਿ ਕੀਰਤਿ ਤੁਰਿ ਆਨੋ ॥ ਜਨ ਨਾਨਕ
 ਸਭ ਹੀ ਮੈ ਪੂਰਨ ਏਕ ਪੁਰਖ ਭਗਵਾਨੋ ॥੨॥੧॥



47th Shabad

First Shabad in Rag Basant Hindol Mehla 9
ੴਗੴ, page 1186

Sadho, O' saintly folks
Regard this body of yours
Simply as a myth
Recognise only the Lord
Within it, as the truth
The world around you
You eye with much greed
Is just a dream
A dream of possessions
Nothing will last with you
Why cling to this illusion
Abandon both flattery
And any slanderous thought
And bring the worship of the Lord
To your heart
O' Nanak, its just the Lord
Who pervades everywhere
Abides in every heart



48th Shabad

Second Shabad in Rag Basant Mehla 9
੭੬੬੭, page 1186

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥ ਪਾਪੀ ਹੀਐ ਮੈ ਕਾਮੁ ਬਸਾਇ ॥ ਮਨੁ ਚੰਚਲੁ ਯਾ ਤੇ ਗਹਿਓ ਨ
ਜਾਇ ॥੧॥ ਰਹਾਉ ॥ ਜੋਗੀ ਜੰਗਮ ਅਰੁ ਸੰਨਿਆਸ ॥ ਸਭ ਹੀ ਪਰਿ ਡਾਰੀ ਇਹ
ਫਾਸ ॥੧॥ ਜਿਹਿ ਜਿਹਿ ਹਰਿ ਕੇ ਨਾਮੁ ਸਮ੍ਹਾਰਿ ॥ ਤੇ ਭਵ ਸਾਗਰ ਉਤਰੇ ਪਾਰਿ ॥੨॥
ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਸਰਨਾਇ ॥ ਦੀਜੈ ਨਾਮੁ ਰਹੈ ਗੁਨ ਗਾਇ ॥੩॥੨॥

Basant Mehla 9. Paapi hiay moi kaam basai. Man chanchal yaa te ga-
hiyo na jaye -1- Rahao. Jogi jangam ur sanyaas, sabh hi par daari eh
phaas - 1. Jaih jaih Har ko Naam samar, te bhav sagar utrey paar - 2.
Jan Nanak Har ki sarnayi, deejay naam rahey gun gaayi - 3 - 2.

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥ ਪਾਪੀ ਹੀਐ ਮੈ ਕਾਮੁ ਬਸਾਇ ॥ ਮਨੁ ਚੰਚਲੁ ਯਾ ਤੇ ਗਹਿਓ ਨ
ਜਾਇ ॥੧॥ ਰਹਾਉ ॥ ਜੋਗੀ ਜੰਗਮ ਅਰੁ ਸੰਨਿਆਸ ॥ ਸਭ ਹੀ ਪਰਿ ਡਾਰੀ ਇਹ
ਫਾਸ ॥੧॥ ਜਿਹਿ ਜਿਹਿ ਹਰਿ ਕੇ ਨਾਮੁ ਸਮ੍ਹਾਰਿ ॥ ਤੇ ਭਵ ਸਾਗਰ ਉਤਰੇ ਪਾਰਿ ॥੨॥ ਜਨ
ਨਾਨਕ ਹਰਿ ਕੀ ਸਰਨਾਇ ॥ ਦੀਜੈ ਨਾਮੁ ਰਹੈ ਗੁਨ ਗਾਇ ॥੩॥੨॥



48th Shabad

Second Shabad in Rag Basant Mzha 9
SGGS, page 1186

**The sinning heart
Is loaded with lust
It just can't bind
The wayward mind**
*Jogis, Jangams
And Sanyasis*
Seekers of *Sanyas*
Are trapped in it
All en masse
Those who held on
To the Name of the Lord
To His contemplation
Have gotten across
The worldly ocean
Nanak seeks refuge, O' Lord
Within Your sanctuary
Pray bless him to go on
Singing Your glory

49th Shabad

Third Shabad in Rag Basant Mehla 9
 ੴੴੴ, page 1186

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥ ਮਨੁ ਮੇਰੇ ਧਾਵਨ ਤੇ ਛੂਟਿਓ
 ਕਰਿ ਬੈਠੇ ਬਿਸਰਾਮੁ ॥੧॥ ਰਹਾਉ ॥ ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਗੀ ਉਪਜਿਓ
 ਨਿਰਮਲ ਗਿਆਨੁ ॥ ਲੋਭ ਮੋਹ ਏਹ ਪਰਸਿ ਨ ਸਾਕੈ ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ ॥੧॥
 ਜਨਮ ਜਨਮ ਕਾ ਸੰਸਾ ਚੂਕਾ ਰਤਨੁ ਨਾਮੁ ਜਬ ਪਾਇਆ ॥ ਤਿਸਨਾ ਸਕਲ ਬਿਨਾਸੀ ਮਨ
 ਤੇ ਨਿਜ ਸੁਖ ਮਾਹਿ ਸਮਾਇਆ ॥੨॥ ਜਾ ਕਉ ਹੋਤ ਦਇਆਲੁ ਕਿਰਪਾ ਨਿਧਿ ਸੇ
 ਗੋਬਿੰਦ ਗੁਨ ਗਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੀ ਸੰਪੈ ਕੋਉ ਗੁਰਮੁਖਿ ਪਾਵੈ ॥੩॥੩॥

Basant Mehla 9. Mayi mai dhan payio Har naam. Man mero dhavan te
 chhotio, kar baihto bisraam -1- Rahao. Maya mamata tan tey bhaagi,
 upjio nirmal gyan. Lobh moh eh paras na saakay, gahi bhagat Bhag-
 waan - 1. Janam janam ka sansa chooka, rattan naam jab paya.
 Trishna sakal binasi man te, nij sukh mahi samaya - 2. Ja kau hout
 dayal kirpa nidh, so Gobind gun gaavay. Kaho Nanak eh bidhi ki san-
 pay, kou gurmukh paavay - 3 - 3.

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥ ਮਨੁ ਮੇਰੇ ਧਾਵਨ ਤੇ ਛੂਟਿਓ
 ਕਰਿ ਬੈਠੇ ਬਿਸਰਾਮੁ ॥੧॥ ਰਹਾਉ ॥ ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਗੀ ਉਪਜਿਓ
 ਨਿਰਮਲ ਗਿਆਨੁ ॥ ਲੋਭ ਮੋਹ ਏਹ ਪਰਸਿ ਨ ਸਾਕੈ ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ ॥੧॥ ਜਨਮ ਜਨਮ
 ਕਾ ਸੰਸਾ ਚੂਕਾ ਰਤਨੁ ਨਾਮੁ ਜਬ ਪਾਇਆ ॥ ਤਿਸਨਾ ਸਕਲ ਬਿਨਾਸੀ ਮਨ ਤੇ ਨਿਜ ਸੁਖ
 ਮਾਹਿ ਸਮਾਇਆ ॥੨॥ ਜਾ ਕਉ ਹੋਤ ਦਇਆਲੁ ਕਿਰਪਾ ਨਿਧਿ ਸੇ ਗੋਬਿੰਦ ਗੁਨ
 ਗਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੀ ਸੰਪੈ ਕੋਉ ਗੁਰਮੁਖਿ ਪਾਵੈ ॥੩॥੩॥

49th Shabad

Third Shabad in Rag Basant Mēhla 9
SGGS, page 1186

**Dear mum, I have found
The wealth of His Name
My mind is at peace
And waywardness is gone**
Maya and Mumta

Have disappeared from me
And born within, I see
The enlightening thought
Attachments and greed
Touch me no more
Within my hold
Of His worship's fold
Soon as I found
His jewel like Name
I was spared

The bother of being born
Again and again
Desires disappeared
And a self sustaining
Happiness appeared
Those, whom the Merciful Lord
Bestows His benevolent grace
Sing His glory, sing His praise
O' Nanak, award of this art
Comes to a rare few
Gurmukhs or the saintly lot

50th Shabad

Fourt Shabad in Rag Basant Mehla 9
 ੭੬੬੭, page 1186

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥ ਮਨ ਕਹਾ ਬਿਸਾਰਿਓ ਰਾਮ ਨਾਮੁ ॥ ਤਨੁ ਬਿਨਸੈ ਜਮ ਸਿਉ ਪਰੈ
 ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥ ਇਹੁ ਜਗੁ ਧੁਏ ਕਾ ਪਹਾਰ॥ ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ ॥
 ੧॥ ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਗ੍ਰੇਹ ॥ ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਸਮਝ ਲੇਹ ॥੨॥ ਇਕ ਭਗਤਿ
 ਨਾਰਾਇਨ ਹੋਇ ਸੰਗਿ ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਤਿਹ ਏਕ ਰੰਗਿ ॥੩॥੪॥

Basant Mehla 9. Man kaha bisariyo Ram naam. Tan binsay jam siu
 parey kaam - Rahao. Eh jag dhuye ka pahar. Tay saacha maniya keh
 bichar - 1. Dhan dara sampat greh. Kach sang na chaalay, samajh leh -
 2. Ik bhagat Narayan hoi sang. Kaho Nanak bhaj teh ek rang - 3- 4.

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥ ਮਨ ਕਹਾ ਬਿਸਾਰਿਓ ਰਾਮ ਨਾਮੁ ॥ ਤਨੁ ਬਿਨਸੈ ਜਮ ਸਿਉ ਪਰੈ
 ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥ ਇਹੁ ਜਗੁ ਧੁਏ ਕਾ ਪਹਾਰ॥ ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ ॥
 ੧॥ ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਗ੍ਰੇਹ ॥ ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਸਮਝ ਲੇਹ ॥੨॥ ਇਕ ਭਗਤਿ
 ਨਾਰਾਇਨ ਹੋਇ ਸੰਗਿ ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਤਿਹ ਏਕ ਰੰਗਿ ॥੩॥੪॥

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50th Shabad

Fourt Shabad in Rag Basant Mehla 9
SGGS, page 1186

**O' My mind, why did you
Abandon the Name of *Ram*
The body will perish
And you will be facing the *Jam*
What kind of thoughts
You seem to invoke
Accepting this world for real
Its a mountain of smoke
Your wife, your home
Wealth and these possessions
Won't accompany you
Pray understand, pray do
Worship of the Lord alone
Shall be in the end
Your sole companion
O' Nanak, contemplate the Lord
With a single minded heart**

51st Shabad

Fifth Shabad in Rag Basant Mehla 9
੭੬੬੭, page 1187

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥ ਕਹਾ ਭੂਲਿਓ ਰੇ ਝੂਠੇ ਲੋਭ ਲਾਗ ॥ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨ ਅਜਹੁ
ਜਾਗ ॥੧॥ ਰਹਾਉ ॥ ਸਮ ਸੁਪਨੈ ਕੈ ਇਹੁ ਜਗੁ ਜਾਨੁ ॥ ਬਿਨਸੈ ਛਿਨ ਮੈ ਸਾਚੀ ਮਾਨੁ ॥
੧॥ ਸੰਗਿ ਤੇਰੈ ਹਰਿ ਬਸਤ ਨੀਤ ॥ ਨਿਸ ਬਾਸੁਰ ਭਜੁ ਤਾਹਿ ਮੀਤ ॥੨॥ ਬਾਰ ਅੰਤ ਕੀ
ਹੋਇ ਸੁਹਾਇ ॥ ਕਹੁ ਨਾਨਕ ਗੁਨ ਤਾ ਕੇ ਗਾਇ ॥੩॥੫॥

Basant Mehla 9. Kaha bhooliyo re jhoothey lobh laag. Kach bigrio nahin
ajhu jaag -1- Rahao. Sam supnay kay eh jag jaan. Binsay chhin mai
saachi maan -1. Sang teray Har basat neet. Nis basur bhaj taahi meet -
2. Baar ant ki hoye sahayi. Kaho Nanak gun ta ke gaiey - 3 - 5.

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥ ਕਹਾ ਭੂਲਿਓ ਰੇ ਝੂਠੇ ਲੋਭ ਲਾਗ ॥ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨ ਅਜਹੁ
ਜਾਗ ॥੧॥ ਰਹਾਉ ॥ ਸਮ ਸੁਪਨੈ ਕੈ ਇਹੁ ਜਗੁ ਜਾਨੁ ॥ ਬਿਨਸੈ ਛਿਨ ਮੈ ਸਾਚੀ ਮਾਨੁ ॥
੧॥ ਸੰਗਿ ਤੇਰੈ ਹਰਿ ਬਸਤ ਨੀਤ ॥ ਨਿਸ ਬਾਸੁਰ ਭਜੁ ਤਾਹਿ ਮੀਤ ॥੨॥ ਬਾਰ ਅੰਤ ਕੀ
ਹੋਇ ਸੁਹਾਇ ॥ ਕਹੁ ਨਾਨਕ ਗੁਨ ਤਾ ਕੇ ਗਾਇ ॥੩॥੫॥



51st Shabad

Fifth Shabad in Rag Basant Mehla 9
SGGS, page 1187

**Where are you lost
Adhered to a false greed
Wake up, wake up, I say
For nothing as yet
Has gone astray**

The world is like a dream
Take it for a myth

It will be gone in an instant
Believe it, for this is the truth
The Lord is always with you
Night and day, pray contemplate
On the Lord, my mate
He alone will fend
Support you in the end
Says Nanak, pray engage
In singing His praise

52nd Shabad

First Shabad in Raag Sarang Mehla 9
 ੴੴੴ, page 1231

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਹਰਿ ਬਿਨੁ ਤੇਰੇ ਕੇ ਨ ਸਹਾਈ ॥
 ਕਾਂ ਕੀ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ ਕੇ ਕਾਹੂ ਕੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥ ਧਨੁ ਧਰਨੀ ਅਰੁ
 ਸੰਪਤਿ ਸਗਰੀ ਜੇ ਮਾਨਿਓ ਅਪਨਾਈ ॥ ਤਨ ਛੁਟੈ ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਕਹਾ ਤਾਹਿ
 ਲਪਟਾਈ ॥੧॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਰੁਚਿ ਨ ਬਢਾਈ ॥ ਨਾਨਕ
 ਕਹਤ ਜਗਤ ਸਭ ਮਿਥਿਆ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥੨॥੧॥

Ek Onkar Satgur Prasad. Raag Sarang Mehla 9. Har bin tero ko na sa-
 hayi. Kaan ki maat pita sut binta, ko kaahu ko bhayi -1- Rahao. Dhan
 dharni ar sampati sagri, jo maneyo apnayi. Tan chhootey kachu sang
 na chaalay, kaha taahey laptayi -1. Deen dayal sada dukh bhanjan, ta
 siu ruch na badayi. Nanak kehat jagat sab mithiya, jiu supna rainayi - 2 -
 1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਹਰਿ ਬਿਨੁ ਤੇਰੇ ਕੋ ਨ ਸਹਾਈ ॥ ਕਾਂ
 ਕੀ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ ਕੋ ਕਾਹੂ ਕੋ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥ ਧਨੁ ਧਰਨੀ ਅਰੁ
 ਸੰਪਤਿ ਸਗਰੀ ਜੋ ਮਾਨਿਓ ਅਪਨਾਈ ॥ ਤਨ ਛੁਟੈ ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਕਹਾ ਤਾਹਿ
 ਲਪਟਾਈ ॥੧॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਰੁਚਿ ਨ ਬਢਾਈ ॥ ਨਾਨਕ
 ਕਹਤ ਜਗਤ ਸਭ ਮਿਥਿਆ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥੨॥੧॥



ੴ

52nd Shabad

First Shabad in Rag Sarang Mehla 9
SGGS, page 1231

**There is no support for you
But Him, the God Almighty
No support at all, no other
For whose are these
The father or the mother
A son, a wife or the brother
All you think as yours
The land, this wealth
And these possessions
Aren't your companions
Nothing accompanies you
When the body
Abandons your company
What for are you clinging
To this lot and why
You didn't enhance
Your love for Him
The God Almighty
A dispeller of distress
And benevolence
To the poor and needy
Says Nanak, the world creation
Is like a dream, just an illusion**

53rd Shabad

Second Shabad in Rag Sarang Mehla 9
 SGGS, page 1231

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਕਹਾ ਮਨ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਹੀ ॥ ਯਾ ਜਗ ਮਹਿ ਕੋਊ ਰਹਨੁ
 ਨ ਪਾਵੈ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥ ਕਾਂ ਕੋ ਤਨੁ ਧਨੁ ਸੰਪਤਿ ਕਾਂ ਕੀ
 ਕਾ ਸਿਉ ਨੇਹੁ ਲਗਾਹੀ ॥ ਜੇ ਦੀਸੇ ਸੇ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਹੀ ॥੧॥
 ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣਿ ਸੰਤਨ ਗਹੁ ਮੁਕਤਿ ਹੋਹਿ ਛਿਨ ਮਾਹੀ ॥ ਜਨ ਨਾਨਕ ਭਗਵੰਤ
 ਭਜਨ ਬਿਨੁ ਸੁਖੁ ਸੁਪਨੈ ਭੀ ਨਾਹੀ ॥੨॥੨॥

Sarang Mehla 9. Kaha man bikhia siu laptahi. Ya jag maith kou rehan
 na pavai, ik awaih ik jaahi - 1- Rahao. Kan ko tan dhan sampat kan ki,
 ka siu neh lagai. Jo deesay so sagal binasay, jiu badar ki chhahi - 1. Taj
 abhimaan saran santan gahu, mukat hohi chhin maahi. Jan Nanak
 Bhagwant bhajan bin, sukh supnay bhi naahi - 2 - 2.

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਕਹਾ ਮਨ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਹੀ ॥ ਯਾ ਜਗ ਮਹਿ ਕੋਊ ਰਹਨੁ
 ਨ ਪਾਵੈ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥ ਕਾਂ ਕੋ ਤਨੁ ਧਨੁ ਸੰਪਤਿ ਕਾਂ ਕੀ
 ਕਾ ਸਿਉ ਨੇਹੁ ਲਗਾਹੀ ॥ ਜੇ ਦੀਸੇ ਸੇ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਹੀ ॥੧॥
 ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣਿ ਸੰਤਨ ਗਹੁ ਮੁਕਤਿ ਹੋਹਿ ਛਿਨ ਮਾਹੀ ॥ ਜਨ ਨਾਨਕ ਭਗਵੰਤ
 ਭਜਨ ਬਿਨੁ ਸੁਖੁ ਸੁਪਨੈ ਭੀ ਨਾਹੀ ॥੨॥੨॥



53rd Shabad

Second Shabad in Rag Sarang Mehla 9

ੴੴ, page 1231

Why are you oh mind
Clung to viciousness and vice
No one is here to stay
One comes in the world
The other is on his way
Whose is this body
The wealth and these possessions
To which, one does one's love avow
Like the shadow of a cloud
All that you see shall go
Abandon your vanity
And seek refuge
With the saintly
You will be freed
Liberated instantly
There is no happiness
Nanak, even in a dream
If you don't engage
In singing His praise

54th Shabad

Third Shabad in Rag Sarang Mehla 9
 ੳੳੳੳ, page 1231

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਕਹਾ ਨਰ ਅਪਨੋ ਜਨਮੁ ਗਵਾਵੈ ॥ ਮਾਇਆ ਮਦਿ ਬਿਖਿਆ ਰਸਿ
 ਰਚਿਓ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥ ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨੋ ਦੇਖਿ
 ਕਹਾ ਲੋਭਾਵੈ ॥ ਜੋ ਉਪਜੈ ਸੇ ਸਗਲ ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ ॥੧॥ ਮਿਥਿਆ ਤਨੁ
 ਸਾਚੇ ਕਰਿ ਮਾਨਿਓ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥ ਜਨ ਨਾਨਕ ਸੇਊ ਜਨੁ ਮੁਕਤਾ ਰਾਮ
 ਭਜਨ ਚਿਤੁ ਲਾਵੈ ॥੨॥੩॥

Sarang Mehla 9. Kaha nar apno janam gavavay. Maya mad bikhiya ras
 rachio, Ram saran nahi avay - 1. Rahao. Eh sansar sagal hai supno,
 dekh kaha lobhavay. Jo upjay so sagal binasay, rehan na kou paavay -
 1. Mithiya tan saacho kar maneyo, eh bidh aap bandhavay. Jan Nanak
 sou jan mukta, Ram bhajan chit laavay - 2 - 3.

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਕਹਾ ਨਰ ਅਪਨੋ ਜਨਮੁ ਗਵਾਵੈ ॥ ਮਾਇਆ ਮਦਿ ਬਿਖਿਆ ਰਸਿ
 ਰਚਿਓ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥ ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨੋ ਦੇਖਿ
 ਕਹਾ ਲੋਭਾਵੈ ॥ ਜੋ ਉਪਜੈ ਸੇ ਸਗਲ ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ ॥੧॥ ਮਿਥਿਆ ਤਨੁ
 ਸਾਚੇ ਕਰਿ ਮਾਨਿਓ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥ ਜਨ ਨਾਨਕ ਸੇਊ ਜਨੁ ਮੁਕਤਾ ਰਾਮ
 ਭਜਨ ਚਿਤੁ ਲਾਵੈ ॥੨॥੩॥



54th Shabad

Third Shabad in Rag Sarang Mehla 9
SGGS, page 1231

**Why does a man
Waste his birth away
Intoxicated in *Maya*
Ravished in vice
He takes up a vicious way
And will not seek to enter
The Lord's shelter
The world creation
Is a dream, all untrue
Why does he greed
Over this false view
Nothing will stay intact
The created will all destruct
Thinking this myth of a body
To be true, this thought
Keeps one bound
Keeps one caught
Nanak, he alone is free
Who has the Lord in the heart
And His glory, in His thought**

55th Shabad

Fourth Shabad in Rag Sarang Mehla 9
 SGGS, page 1231

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਮਨ ਕਰਿ ਕਬਹੂ ਨ ਹਰਿ ਗੁਨ ਗਾਇਓ ॥ ਬਿਖਿਆਸਕਤ ਰਹਿਓ
 ਨਿਸਿ ਬਾਸੁਰ ਕੀਨੋ ਅਪਨੋ ਭਾਇਓ ॥੧॥ ਰਹਾਉ ॥ ਗੁਰ ਉਪਦੇਸੁ ਸੁਨਿਓ ਨਹਿ ਕਾਨਨਿ
 ਪਰ ਦਾਰਾ ਲਪਟਾਇਓ ॥ ਪਰ ਨਿੰਦਾ ਕਾਰਨਿ ਬਹੁ ਧਾਵਤ ਸਮਝਿਓ ਨਹ ਸਮਝਾਇਓ ॥
 ੧॥ ਕਹਾ ਕਹਉ ਮੈ ਅਪੁਨੀ ਕਰਨੀ ਜਿਹ ਬਿਧਿ ਜਨਮੁ ਗਵਾਇਓ ॥ ਕਹਿ ਨਾਨਕ ਸਭ
 ਅਉਗਨ ਮੇ ਮਹਿ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਇਓ ॥੨॥੪॥

Sarang Mehla 9. Man kar kabhoo na Har gun gayio. Bikhiyasakat rahiyo
 nis basur, keeno apno bhayeo - 1- Rahao. Gur updeshe sunio nahi
 kanan, par dara laptayio. Par ninda kaaran bahu dhawat, samjhio nah
 samjhayio - 1. Kaha kahu mai apni karni, jaih bidh janam gawayo. Keh
 Nanak sabh augun mo meh, raakh lehu sarnaio - 2- 4.

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਮਨ ਕਰਿ ਕਬਹੂ ਨ ਹਰਿ ਗੁਨ ਗਾਇਓ ॥ ਬਿਖਿਆਸਕਤ ਰਹਿਓ
 ਨਿਸਿ ਬਾਸੁਰ ਕੀਨੋ ਅਪਨੋ ਭਾਇਓ ॥੧॥ ਰਹਾਉ ॥ ਗੁਰ ਉਪਦੇਸੁ ਸੁਨਿਓ ਨਹਿ ਕਾਨਨਿ
 ਪਰ ਦਾਰਾ ਲਪਟਾਇਓ ॥ ਪਰ ਨਿੰਦਾ ਕਾਰਨਿ ਬਹੁ ਧਾਵਤ ਸਮਝਿਓ ਨਹ ਸਮਝਾਇਓ ॥੧॥
 ਕਹਾ ਕਹਉ ਮੈ ਅਪੁਨੀ ਕਰਨੀ ਜਿਹ ਬਿਧਿ ਜਨਮੁ ਗਵਾਇਓ ॥ ਕਹਿ ਨਾਨਕ ਸਭ
 ਅਉਗਨ ਮੇ ਮਹਿ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਇਓ ॥੨॥੪॥



55th Shabad

Fourth Shabad in Rag Sarang Mehla 9
ੴ, page 1231

**I have never sung His glory
With the fullness of my heart
Day and night, I were lost
In vice and vicious thought
And have just followed
The dictates of my heart
I didn't lend my ears
To the Guru's word
And have stayed instead
Obsessed with wives of the others
I would run a long way
To slander and to stay
In slanderous thought
And haven't understood
If made to understand
How do I describe
The deeds that undid me
Wasted my birth, my being
Says Nanak," all vicious traits,
Are lodged in me
Save me, O' Lord, in Your sanctuary"**

56th Shabad

First Shabad in Rag Jaijaiwanti Mehla 9
 ੴੴੴ, page 1352

ਰਾਗੁ ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥
 ਮਾਇਆ ਕੇ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭ ਜੂ ਕੀ ਸਰਨਿ ਲਾਗੁ ॥ ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੈ
 ਸਭ ਸਾਜੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥ ਸੁਪਨੇ ਜਿਉ ਧਨੁ ਪਛਾਨੁ ਕਾਹੇ ਪਰਿ ਕਰਤ ਮਾਨੁ ॥ ਬਾਰੂ
 ਕੀ ਭੀਤਿ ਜੈਸੇ ਬਸੁਧਾ ਕੇ ਰਾਜੁ ਹੈ ॥੧॥ ਨਾਨਕੁ ਜਨੁ ਕਹਤੁ ਬਾਤ ਬਿਨਸਿ ਜੈਹੈ ਤੇਰੇ
 ਗਾਤੁ ॥ ਛਿਨੁ ਛਿਨੁ ਕਰਿ ਗਇਓ ਕਾਲੁ ਤੈਸੇ ਜਾਤੁ ਆਜੁ ਹੈ ॥੨॥੧॥

Rag Jaijawanti Mehla 9. Ram simar Ram simar, ehay terou kaaj hai.
 Maya ko sang tiyag, Prabhju ki saran laag. Jagat sukh maan mithiya,
 jhootho sabh saaj hai - 1- Rahao. Supney jiu dhan pachan, kahey par
 karat maan. Baaru ki bheet jaisey, basudha ko raj hai - 1. Nanak jan ke-
 hat baat, binas jaihay tero gaat. Chhin chhin kar gayio kaal, taisey jaat
 aaj hai - 2 - 1.

ਰਾਗੁ ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥ ਮਾਇਆ
 ਕੀ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭ ਜੂ ਕੀ ਸਰਨਿ ਲਾਗੁ ॥ ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੈ ਸਭ
 ਸਾਜੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥ ਸੁਪਨੇ ਜਿਉ ਧਨੁ ਪਛਾਨੁ ਕਾਹੇ ਪਰਿ ਕਰਤ ਮਾਨੁ ॥ ਬਾਰੂ ਕੀ
 ਭੀਤਿ ਜੈਸੇ ਬਸੁਧਾ ਕੀ ਰਾਜੁ ਹੈ ॥੧॥ ਨਾਨਕੁ ਜਨੁ ਕਹਤੁ ਬਾਤ ਬਿਨਸਿ ਜੈਹੈ ਤੇਰੇ
 ਗਾਤੁ ॥ ਛਿਨੁ ਛਿਨੁ ਕਰਿ ਗਇਓ ਕਾਲੁ ਤੈਸੇ ਜਾਤੁ ਆਜੁ ਹੈ ॥੨॥੧॥



56th Shabad

First Shabad in Rag Jaijaiwanti Mēhla 9
SGGS, page 1352

**Contemplate on Him
Contemplate the Lord
For this is your job
Your mission in the world
Give up *Maya's* company
And seek yourself a refuge
In the Lord's sanctuary
Regard the world happiness
Only a myth, just an illusion
For all this is false
This whole creation
Treat all wealth as a dream
Abandon its vain esteem
This world command
Is like a wall of sand
Nanak tells you, oh man
All about your being shall be gone
Moment by moment went yesterday
So shall go today, this day**

57th Shabad

Second Shabad in Rag Jaijawi Mēhla 9
 ੬੬੬੬, page 1352

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਰਾਮੁ ਭਜੁ ਰਾਮੁ ਭਜੁ ਜਨਮੁ ਸਿਰਾਤੁ ਹੈ ॥ ਕਹਉ ਕਹਾ ਬਾਰ
 ਬਾਰ ਸਮਝਤੁ ਨਹ ਕਿਉ ਗਵਾਰ ॥ ਬਿਨਸਤੁ ਨਹ ਲਗੈ ਬਾਰ ਓਰੇ ਸਮ ਗਾਤੁ ਹੈ ॥੧॥
 ਰਹਾਉ ॥ ਸਗਲ ਭਰਮ ਡਾਰਿ ਦੇਹਿ ਗੋਬਿੰਦ ਕੇ ਨਾਮੁ ਲੇਹਿ ॥ ਅੰਤਿ ਬਾਰ ਸੰਗਿ ਤੇਰੈ
 ਇਹੈ ਏਕੁ ਜਾਤੁ ਹੈ ॥੧॥ ਬਿਖਿਆ ਬਿਖੁ ਜਿਉ ਬਿਸਾਰਿ ਪੁਭ ਕੋ ਜਸੁ ਹੀਏ ਧਾਰਿ ॥
 ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਅਉਸਰੁ ਬਿਹਾਤੁ ਹੈ ॥੨॥੨॥

Jaijawi Mēhla 9. Ram bhaj Ram bhaj janam sirat hai. Kahu kaha
 baar baar, samjhat neh kiu gawaar. Binsat neh lagay bar, ourey sam
 gaat hai - 1- Rahao. Sagal bhram daar deh, Gobind ko naam leh. Ant
 baar sung teray, ehay ek jaat hai - 1. Bikhian bikh jiu bisare, Prabh ko
 jas hiai dhaar. Nanak jan keh pukar, ausar bihaat hai - 2- 2.

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਰਾਮੁ ਭਜੁ ਰਾਮੁ ਭਜੁ ਜਨਮੁ ਸਿਰਾਤੁ ਹੈ ॥ ਕਹਤੁ ਕਹਾ ਬਾਰ ਬਾਰ
 ਸਮਝਤੁ ਨਹ ਕਿਉ ਗਵਾਰ ॥ ਬਿਨਸਤੁ ਨਹ ਲਗੈ ਬਾਰ ਓਰੇ ਸਮ ਗਾਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥
 ਸਗਲ ਭਰਮ ਡਾਰਿ ਦੇਹਿ ਗੋਬਿੰਦ ਕੇ ਨਾਮੁ ਲੇਹਿ ॥ ਅੰਤਿ ਬਾਰ ਸੰਗਿ ਤੇਰੈ ਇਹੈ ਏਕੁ ਜਾਤੁ
 ਹੈ ॥੧॥ ਬਿਖਿਆ ਬਿਖੁ ਜਿਉ ਬਿਸਾਰਿ ਪੁਭ ਕੋ ਜਸੁ ਹੀਏ ਧਾਰਿ ॥ ਨਾਨਕ ਜਨ ਕਹਿ
 ਪੁਕਾਰਿ ਅਉਸਰੁ ਬਿਹਾਤੁ ਹੈ ॥੨॥੨॥



57th Shabad

Second Shabad in Rag Jajiwanti Mzha 9
SGGS, page 1352

**Meditate oh man
Contemplate the Lord
For the life ebbs on
Its continuously on the wane
You have been told
Time and again
Yet you don't understand
Oh rustic, you foolish man
This life is like hail stone
It will go
Before you know
Give up your delusions
Contemplate the Lord
His Name alone will fend
Accompany you in the end
Forego the vicious rot
And fill your heart
With His glorious thought
Nanak gives you a cry
The opportunity passes you by**

58th Shabad

Third Shabad in Rag Jaijaiwanti Mehla 9
ੴੴੴ, page 1352

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਰੇ ਮਨ ਕਉਨ ਗਤਿ ਹੋਇ ਹੈ ਤੇਰੀ ॥ ਇਹ ਜਗ ਮਹਿ ਰਾਮ
ਨਾਮੁ ਸੇ ਤਉ ਨਹੀ ਸੁਨਿਓ ਕਾਨਿ ॥ ਬਿਖਿਅਨ ਸਿਉ ਅਤਿ ਲੁਭਾਨਿ ਮਤਿ ਨਾਹਿਨ
ਫੇਰੀ ॥੧॥ ਰਹਾਉ ॥ ਮਾਨਸ ਕੇ ਜਨਮੁ ਲੀਨੁ ਸਿਮਰਨੁ ਨਹ ਨਿਮਖ ਕੀਨੁ ॥ ਦਾਰਾ ਸੁਖ
ਭਇਓ ਦੀਨੁ ਪਗਹੁ ਪਰੀ ਬੇਰੀ ॥੧॥ ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਸੁਪਨੈ ਜਿਉ ਜਗ
ਪਸਾਰੁ ॥ ਸਿਮਰਤ ਨਹ ਕਿਉ ਮੁਰਾਰਿ ਮਾਇਆ ਜਾ ਕੀ ਚੇਰੀ ॥੨॥੩॥

Jaijaiwanti Mehla 9. Rey man kaoun gat hoye hai teri. Eh jag mah Ram
naam, so tau nahi sunio kaan. Blkhan siu at lubhan, mat nahin pheri -
1 - Rahao. Manas ko janam leen, simran neh nimakh keen. Dara sukh
bhaiyo deen, paghu pari beri - 1. Nanak jan keh pukar, supnay jiou jag
psaar. Simrat neh kiu Murar, maya ja ki cheri - 2 - 3.

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਰੇ ਮਨ ਕਤੁਨ ਗਤਿ ਹੋਇ ਹੈ ਤੇਰੀ ॥ ਇਹ ਜਗ ਮਹਿ ਰਾਮ ਨਾਮੁ
ਸੋ ਤਤੁ ਨਹੀ ਸੁਨਿਏ ਕਾਨਿ ॥ ਬਿਖਿਅਨ ਸਿਉ ਅਤਿ ਲੁਭਾਨਿ ਮਤਿ ਨਾਹਿਨ ਫੇਰੀ ॥੧॥
ਰਹਾਉ ॥ ਮਾਨਸ ਕੋ ਜਨਮੁ ਲੀਨੁ ਸਿਮਰਨੁ ਨਹ ਨਿਮਖ ਕੀਨੁ ॥ ਦਾਰਾ ਸੁਖ ਭਇਓ
ਦੀਨੁ ਪਗਹੁ ਪਰੀ ਬੇਰੀ ॥੧॥ ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਸੁਪਨੈ ਜਿਉ ਜਗ ਪਸਾਰੁ ॥
ਸਿਮਰਤ ਨਹ ਕਿਉ ਮੁਰਾਰਿ ਮਾਇਆ ਜਾ ਕੀ ਚੇਰੀ ॥੨॥੩॥



58th Shabad

Third Shabad in Rag Jaijaiwanti Mēhla 9
SGGS, page 1352

**What fate awaits you
Awaits you my mind
Indeed, what kind
Mainstay of this world
Is the Name of the Lord
But you didn't lend your ear
To that divine Word
Filled with much greed
For vice and vicious rot
You didn't revert
Your mental thought
Having gained the human birth
You didn't sing His glory
Not even momentarily
Slaving for a wife's need
You fettered your feet
Nanak shouts it over to you
The world-expanse
Is only a dream, an illusive stance
Why don't you worship the Lord
Whom *Maya* serves
As a maid servant**

59th Shabad

Fourth Shabad in Rag Jaijwanti Mehla 9
 SGGS, page 1352

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਬੀਤ ਜੈਹੈ ਬੀਤ ਜੈਹੈ ਜਨਮੁ ਅਕਾਜੁ ਰੇ ॥ ਨਿਸਿ ਦਿਨੁ ਸੁਨਿ ਕੈ
 ਪੁਰਾਨ ਸਮਝਤ ਨਹ ਰੇ ਅਜਾਨ ॥ ਕਾਲੁ ਤਉ ਪਹੂਚਿਓ ਆਨਿ ਕਹਾ ਜੈਹੈ ਭਾਜਿ ਰੇ ॥
 ੧॥ ਰਹਾਉ ॥ ਅਸਥਿਰੁ ਜੋ ਮਾਨਿਓ ਦੇਹ ਸੋ ਤਉ ਤੇਰਉ ਹੋਇ ਹੈ ਖੋਹ ॥ ਕਿਉ ਨ ਹਰਿ
 ਕੋ ਨਾਮੁ ਲੋਹਿ ਮੂਰਖ ਨਿਲਾਜ ਰੇ ॥੧॥ ਰਾਮ ਭਗਤਿ ਹੀਏ ਆਨਿ ਛਾਡਿ ਦੇ ਤੈ ਮਨ ਕੇ
 ਮਾਨੁ ॥ ਨਾਨਕ ਜਨ ਇਹ ਬਖਾਨਿ ਜਗ ਮਹਿ ਬਿਰਾਜੁ ਰੇ ॥੨॥੪॥

Jaijwanti Mehla 9. Beet jaihay beet jaihay janam akaaj rey. Nis
 din sun kay puran, samjhat neh rey ajaan. Kaal tau pahuchio
 aan, kaha jaihay bhaaj rey - 1 - Rahao. Asthir jo maniyo deh, so
 tau terou hoey hai kheh. Kiu na Har ko naam leh, moorakh
 nilaaj rey - 1. Ram bhagat hiey aan, chhad dey tai man ko
 maan. Nanak jan eh bakhan, jag mah biraaj rey - 2 - 4.

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਬੀਤ ਜੈਹੈ ਬੀਤ ਜੈਹੈ ਜਨਮੁ ਅਕਾਜੁ ਰੇ ॥ ਨਿਸਿ ਦਿਨੁ ਸੁਨਿ ਕੈ
 ਪੁਰਾਨ ਸਮਝਤ ਨਹ ਰੇ ਅਜਾਨ ॥ ਕਾਲੁ ਤਤੁ ਪਹੂਚਿਓ ਆਨਿ ਕਹਾ ਜੈਹੈ ਭਾਜਿ ਰੇ ॥੧॥
 ਰਹਾਉ ॥ ਅਸਥਿਰੁ ਜੋ ਮਾਨਿਓ ਦੇਹ ਸੋ ਤਉ ਤੇਰਉ ਹੋਇ ਹੈ ਖੋਹ ॥ ਕਿਉ ਨ ਹਰਿ ਕੋ
 ਨਾਮੁ ਲੋਹਿ ਮੂਰਖ ਨਿਲਾਜ ਰੇ ॥੧॥ ਰਾਮ ਭਗਤਿ ਹੀਏ ਆਨਿ ਛਾਡਿ ਦੇ ਤੈ ਮਨ ਕੋ
 ਮਾਨੁ ॥ ਨਾਨਕ ਜਨ ਇਹ ਬਖਾਨਿ ਜਗ ਮਹਿ ਬਿਰਾਜੁ ਰੇ ॥੨॥੪॥



59th Shabad

Fourth Shabad in Rag Jaijaiwanti Mzha 9
SGGS, page 1352

The life ebbs on
It shall be gone, it will go
Deedless, a wasted show
Despite hearing *Purans*
Night and day
You don't understand
Oh ignorant man
Where will you run now
When death is at hand
The body that you thought
Was permanent
Will get reduced to dust
Why not contemplate
On the Lord's Name
Oh foolish man
Devoid of shame
Let your heart abide
In the glories of God
And your pride
Pray put it aside
Nanak brings you a thought
Live in this world
Honoured and well thought

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E'konkar Satgur Parsad
Saloks Mēhla 9, SGGs, page 1426

Saloks 1, 2, 3

1

**You have wasted the birth away
You didn't sing glories of the Master
Says Nanak, contemplate the Lord
Oh mind, as a fish holds to water**

2

**Why are you caught in vice and
Won't detach yourself for an instant bare
Say Nanak, contemplate the Lord, oh mind
And save yourself from Yama's snare**

3

**The youth is gone, lost just like that
Old age has taken over the body
Nanak, contemplate the Lord my mind
For life depletes continuously**



Ekonkar Satgur Parsad
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Saloks 4, 5, 6

ਬਿਰਧਿ ਭਇਓ ਸੁਝੈ ਨਹੀ ਕਾਲੁ ਪਹੁਚਿਓ ਆਨਿ ॥
 ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਕਿਉ ਨ ਭਜੈ ਭਗਵਾਨੁ ॥ ੪ ॥

ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਸਗਲ ਜਿਨਿ ਅਪੁਨੀ ਕਰਿ ਮਾਨਿ ॥
 ਇਨ ਮੈ ਕਛੁ ਸੰਗੀ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਜਾਨਿ ॥ ੫ ॥

ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ ਹਰਿ ਅਨਾਥ ਕੇ ਨਾਥ ॥
 ਕਹੁ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ ਸਦਾ ਬਸਤੁ ਤੁਮ ਸਾਥਿ ॥ ੬ ॥

Biridh bhayo soojhey nahi kaal pahuchio aan
 Kaho Nanak nar baawrey kiu na bhjay Bhagwan - 4.

Dhan dara sampat sagal jin apni kar maan
 In mai kachu sangi nahi Nanak saachi jaan - 5.

Patit udharan bhay haran Har anath kay naath
 Kaho Nanak tih janiay sada basat tum saath - 6.

ਬਿਰਧਿ ਭਇਓ ਸੁਝੈ ਨਹੀ ਕਾਲੁ ਪਹੁਚਿਓ ਆਨਿ ॥
 ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਕਿਉ ਨ ਭਜੈ ਭਗਵਾਨੁ ॥ ੪ ॥

ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਸਗਲ ਜਿਨਿ ਅਪੁਨੀ ਕਰਿ ਮਾਨਿ ॥
 ਇਨ ਮੈ ਕਛੁ ਸੰਗੀ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਜਾਨਿ ॥ ੫ ॥

ਪਤਿਤ ਤੁਧਾਰਨ ਭੈ ਹਰਨ ਹਰਿ ਅਨਾਥ ਕੇ ਨਾਥ ॥
 ਕਹੁ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ ਸਦਾ ਬਸਤੁ ਤੁਮ ਸਾਥਿ ॥ ੬ ॥

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Ekonkar Satgur Parsad
Saloks Mohalla 9, SGGGS, page 1426

Saloks 4, 5, 6

4

**You are old and hardly aware
And death awaits you at your door
Says Nanak, oh muddled up man
Why don't you sing His lofty lore**

5

**Wealth, these possessions and
The wife, that you regarded as your own
Believe it Nanak, for this is the truth
None of these is your companion**

6

**Saviour of sinners, dispeller of all fear
Protector of the forsaken and forlorn
Says Nanak, look up to Him, the Lord
Always with you, He is your companion**

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Ekonkar Satgur Parsad
Saloks Mēhla 9, ੜਗਗੜ, page 1426

Saloks 7, 8, 9

7

**You haven't loved the God Almighty
One who gave you wealth and your body
Says Nanak, oh muddled up man, why
Is your faith in turmoil now and unsteady**

8

**He who gave you wealth, happiness
A lovely place to live and your body
Says Nanak, why don't you, my mind
Contemplate Him, the God Almighty**

9

**There is none else but the Lord
Who bestows on you all happiness
Nanak, contemplate the Lord oh mind
It will bring you all the bliss**

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Ekonkar Satgur Parsad
Saloks Mēhla 9, ੳGGS, page 1427

Saloks 10, 11, 12

ਜਿਹ ਸਿਮਰਤ ਗਤਿ ਪਾਈਐ ਤਿਹ ਭਜੁ ਰੇ ਤੈ ਮੀਤ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਅਉਧ ਘਟਤ ਹੈ ਨੀਤ ॥ ੧੦ ॥

ਪਾਂਚ ਤਤ ਕੇ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥
ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ ਲੀਨ ਤਾਹਿ ਮੈ ਮਾਨੁ ॥ ੧੧ ॥

ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੁ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ ॥
ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੁ ਮਨਾ ਭਉ ਨਿਧਿ ਉਤਰਹਿ ਪਾਰਿ ॥ ੧੨ ॥

Jih simrat gat payiay taih bhaj rey tai meet
Kaho Nanak sun rey mana audh ghatat hay neet - 10.

Paanch tat kou tan rachio janhu chatur sujaan
Jih tey upjiou Nanaka leen taahi mai maan - 11.

Ghat Ghat mai Har Jou basay santen kahiyo pukaar
Kaho Nanak taih bhaj mana bhau nidh utrahai paar - 12.

ਗੁਨ ਗੋਬਿੰਦ ਗਾੜਿਏ ਨਹੀ ਜਨਮੁ ਅਕਾਰਥ ਕੀਨੁ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਜਿਹ ਬਿਧਿ ਜਲ ਕਤੁ ਮੀਨੁ ॥ ੧ ॥

ਬਿਖਿਅਨ ਸਿਤੁ ਕਾਹੇ ਰਚਿਏ ਨਿਸਕ ਨ ਹੋਹਿ ਤੁਦਾਸੁ ॥
ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਪੈਰੈ ਨ ਜਮ ਕੀ ਫਾਸ ॥ ੨ ॥

ਤਰਨਾਪੋ ਡਿਤੁ ਹੀ ਗੜਿਏ ਲੀਏ ਜਰਾ ਤਨੁ ਜੀਤਿ ॥
ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਅਤੁਧ ਜਾਤੁ ਹੈ ਕੀਤਿ ॥ ੩ ॥

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Ekonkar Satgur Parsad
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Saloks 10, 11, 12

10

He, whose worship brings you bliss
Turn to Him and sing His glory mate
Nanak, listen my mind, the life span
Is continuously on the wane

11

Do you know, oh clever one and wise
One gets created from ingredients five
Believe it Nanak, one does finally merge
There, from where one did emerge

12

God abides in every bit, in every heart
The saintly have proclaimed it so
Nanak, contemplate the God Almighty
And cross oh mind, the ocean of ferocity

Ekonkar Satgur Parsad
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Saloks 13, 14, 15

ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੇਖੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੇ ਮੁਕਤਿ ਭਗਵਾਨ ॥ ੧੩ ॥

ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥ ੧੪ ॥

ਹਰਖੁ ਸੋਗੁ ਜਾ ਕੈ ਨਹੀ ਬੈਰੀ ਮੀਤ ਸਮਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥ ੧੫ ॥

Sukh dukh jaih persay nahi lobh moh abhimaan
Kaho Nanak sun rey mana so moorat Bhagwan -13.

Ustat nindia naahi jaih kanchan loh samaan
Kaho Nanak sunn rey mana mukat taahi taai jaan - 14.

Harakh soug ja kai nahi baairē meet samaan
Kaho Nanak sunn rey mana mukat taahi taai jaan - 15.

ਸੁਖੁ ਫੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਮੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੇ ਮੁਕਤਿ ਭਗਵਾਨ ॥ ੧੩ ॥

ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥ ੧੪ ॥

ਹਰਖੁ ਸੋਗੁ ਜਾ ਕੈ ਨਹੀ ਬੈਰੀ ਮੀਤ ਸਮਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥ ੧੫ ॥

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Ekonkar Satgur Parsad
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Saloks 13, 14, 15

13

If joys and pains don't touch him
Nor does the lure of love, pride or greed
Nanak, listen my mind, this kind of man
Is an image of the Lord indeed

14

If he won't flatter or indulge in slander
And values gold and iron, just the same
Nanak, listen my mind, such a man
May be regarded as a liberated person

15

If he values the friends and foe alike
And doesn't succumb to joys or pain
Nanak, listen my mind, such a man
May be regarded as a liberated person

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Ekonkar Satgur Parsad
Saloks Mghla 9, ੴੴੴ, page 1427

Saloks 16, 17, 18

ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥ ੧੬ ॥

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਗ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗ ॥ ੧੭ ॥

ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥ ੧੮ ॥

Bhay kahu ko dait nah nah bhay maanat aan
Kaho Nanak sunn rey mana giyani taahai bakhaan - 16.

Jihi bikhia sagli taji leeo bhaikh bairag
Kaho Nanak sunn rey mana taih nar maathey bhaag - 17.

Jaih maya mamta taji sabh tey bhayo udaas
Kaho Nanak sunn rey mana taih ghat Braham niwas - 18.

ਭੈ ਕਾਹੂ ਕਤੁ ਫੇਰ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਕਛਾਨਿ ॥ ੧੬ ॥

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਏ ਭੇਖ ਬੈਰਾਗ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗ ॥ ੧੭ ॥

ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਤੁਦਾਸੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥ ੧੮ ॥

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Ekonkar Satgur Parsad
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Saloks 16, 17, 18

16

He who does not frighten any one
Nor succumb himself to any fear
Nanak, listen my mind, this kind of man
Is a *gyani*, call him a learned seer

17

He who discards all vices
Lives in *Bairaag*, the indifferent state
Nanak, listen my mind, this type of man
Is destined to earn a glistening fate

18

One who discards *Maya*, *Mumta*
And stays indifferent to this lot
Says Nanak, listen to me, my mind
The Lord abides within his heart

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Ekonkar Satgur Parsad
Saloks Mēhla 9, SGGG, page 1427

Saloks 19, 20, 21

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮੁ ਪਛਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਹੁ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨੁ ॥ ੧੯ ॥

ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ ਕਲਿ ਮੈ ਹਰਿ ਕੇ ਨਾਮੁ ॥
ਨਿਸਿ ਦਿਨੁ ਜੇ ਨਾਨਕ ਭਜੈ ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ ॥ ੨੦ ॥

ਜਿਹਬਾ ਗੁਨ ਗੋਬਿੰਦ ਭਜਹੁ ਕਰਨ ਸੁਨਹੁ ਹਰਿ ਨਾਮੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਪਰਹਿ ਨ ਜਮ ਕ ਧਾਮ ॥ ੨੧ ॥

Aih prani houmay taji karta Ram pachhaan
Kaho Nanak weh mukat nar eh man saachi maan - 19.

Bhay nasan doormat haran kal mai Har ko naam
Nis din jo Nanak bhjay safal hoi taih kaam - 20.

Jihba gun Gobind bhajo karan sunho Har naam
Kaho Nanak sunn rey mana parhey na jam kay dhaam - 21.

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮੁ ਪਛਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਹੁ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨੁ ॥ ੧੯ ॥

ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ ਕਲਿ ਮੈ ਹਰਿ ਕੋ ਨਾਮੁ ॥
ਨਿਸਿ ਦਿਨੁ ਜੋ ਨਾਨਕ ਭਜੈ ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ ॥ ੨੦ ॥

ਜਿਹਬਾ ਗੁਨ ਗੋਬਿੰਦ ਭਜਹੁ ਕਰਨ ਸੁਨਹੁ ਹਰਿ ਨਾਮੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਪਰਹਿ ਨ ਜਮ ਕ ਧਾਮ ॥ ੨੧ ॥

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Ekonkar Satgur Parsad
Saloks Mēhla 9, SGGs, page 1427

Saloks 19, 20, 21

19

One who has given up the ego
And woken up to the creator God
Nanak, believe it my mind, its true
The man has earned his freedom

20

In *Kaljug*, it's the Name of the Lord
That wipes off the fear and evil intent
Staying day and night in His worship
Gets all your tasks accomplished

21

Sing songs of his glory, my tongue
And my ears, hear His glorious Name
Say Nanak, listen to me my mind
You will escape the *Yama's* domain

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 Ekonkar Satgur Parsad
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Saloks 22, 23, 24

ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ॥
 ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਉਰਨ ਲੇਤ ਉਧਾਰ ॥ ੨੨ ॥

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥
 ਇਨ ਮੈ ਕਛੁ ਸਾਚੇ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥ ੨੩ ॥

ਨਿਸਿ ਦਿਨੁ ਮਾਇਆ ਕਾਰਨੇ ਪ੍ਰਾਨੀ ਡੋਲਤ ਨੀਤ ॥
 ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਉ ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ ॥ ੨੪ ॥

Jo prani mamta tajay lobh moh ahankaar
 Kaho Nanak aapan teray auran leyt udhaar - 22.

Jiu supna ar pekhna aisey jag kao jaan
 In mai kachu saacho nahi Nanak bin Bhagwan - 23.

Nis din maya kaarney prani dolat neet
 Koutan mai Nanak kou Narayan jeh cheet - 24.

ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ॥
 ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਤੁਰਨ ਲੇਤ ਉਧਾਰ ॥ ੨੨ ॥

ਜਿਤੁ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਤੁ ਜਾਨਿ ॥
 ਇਨ ਮੈ ਕਛੁ ਸਾਚੀ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥ ੨੩ ॥

ਨਿਸਿ ਦਿਨੁ ਮਾਇਆ ਕਾਰਨੇ ਪ੍ਰਾਨੀ ਡੋਲਤ ਨੀਤ ॥
 ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਤ੍ਰ ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ ॥ ੨੪ ॥

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Ekonkar Satgur Parsad
Saloks Mghla 9, SGGG, page 1427

Saloks 22, 23, 24

22

**A man who abandons *Mumta*
Lures of love, pride and greed
Will swim across himself, Nanak
And help others to get freed**

23

**Regard this world like seeing
A play or dreaming of a dream
For nothing here is true, O' Nanak
But Him, the Lord Supreme**

24

**Day and night, always on the go
One chases *Maya* , swaying to and fro
In millions, O' Nanak, may be there is one
Who comes to imbibe the Lord within**

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Ekonkar Satgur Parsad
Saloks Mēhla 9, ੬੬੬੬, page 1427

Saloks 25, 26, 27

ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ ॥
ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ ॥ ੨੫ ॥

ਪ੍ਰਾਨੀ ਕਛੂ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥
ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥ ੨੬ ॥

ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ ॥ ੨੭ ॥

Jaisey jal te budbuda upjay binsay neet
Jag rachna taisey rachi kaho Nanak sunn meet - 25.

Prani kachu na chetayi madh maya kay andh
Kaho Nanak bin har bhajan parat taahi jam phandh - 26..

Jao sukh kao chahay sada saran Ram ki leh
Kaho Nanak sunn rey mana durlabh manukh deh - 27.

ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਤੁਪਜੈ ਬਿਨਸੈ ਨੀਤ ॥
ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ ॥ ੨੫ ॥

ਪ੍ਰਾਨੀ ਕਛੂ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥
ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥ ੨੬ ॥

ਜਤੁ ਸੁਖ ਕਤੁ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਦੁਰਲਭ ਮਾਨੁਖ ਟੇਹ ॥ ੨੭ ॥

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Ekonkar Satgur Parsad
Saloks Mhla 9, SGGs, page 1427

Saloks 25, 26, 27

25

As the bubbles, in an endless array
Will grow and die on water
Nanak, listen my mate, that way
Was the world created by Creator

26

Blinded within *Mayan* intoxication
A man will just not reflect
Without His worship, he is caught
Nanak, gets trapped In *Yama's* net

27

If you seek a lasting happiness
Then take refuge in Lord's domain
Says Nanak, listen to me, my mind
The human birth is a precious gain

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Ekonkar Satgur Parsad
Saloks Mghla 9, SGGS, page 1428

Saloks 28, 29, 30

28

In their pursuit of *Maya*, they run
These foolish folks, the ignorant one
Say Nanak, without His contemplation
They will spend their life in vain

29

He who sings His glory, night and day
Regard him then as an image of the Lord
Believe it, its true, there is no difference
Nanak, between the saintly and the God

30

The mind is ensnared in *Maya*
It has forgotten the Name of God
Says Nanak, what good is this living
Without contemplating the Lord

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Saloks Mēhla 9, ੳGGS, page 1427

Saloks 31, 32, 33

ਪ੍ਰਾਨੀ ਰਾਮੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਪਰਤ ਤਾਰਿ ਜਮ ਫੰਧ ॥ ੩੧ ॥

ਸੁਖ ਮੈ ਬਹ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥ ੩੨ ॥

ਜਨਮ ਜਨਮ ਭਰਮਤ ਫਿਰਿਓ ਮਿਟਿਓ ਨ ਜਮ ਕੇ ਤ੍ਰਾਸੁ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਨਿਰਭੈ ਪਾਵਹਿ ਬਾਸੁ ॥ ੩੩ ॥

Prani Ram na chetayi mad maya kay andh
Kaho Nanak Har bhajan bin parat tahai jam phandh - 31

Sukh mai bahu sangi bhaey dukh mai sang na koey
Kaho Nanak Har bhaj mana ant sahayi hoey - 32

Janam janam bharmat firio mitio na jam ko tras
Kaho Nanak Har bhaj mana nirbhay pavah baas - 33

ਪ੍ਰਾਨੀ ਰਾਮੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥ ੩੧ ॥

ਸੁਖ ਮੈ ਬਹ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥ ੩੨ ॥

ਜਨਮ ਜਨਮ ਭਰਮਤ ਫਿਰਿਓ ਮਿਟਿਓ ਨ ਜਮ ਕੋ ਰਾਸੁ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਨਿਰਭੈ ਪਾਵਹਿ ਬਾਸੁ ॥ ੩੩ ॥

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Ekonkar Satgur Parsad
Saloks Mēhla 9, SGGG, page 1427

Saloks 31, 32, 33

31

Overwhelmed in blinding *Maya*
A man won't reflect on the Lord
Bereft of His contemplation, Nanak
He will be trapped in *Yama's* net

32

There are many a friend in happiness
But in distress, one finds no friend
Contemplate the Lord my mind
Says Nanak, He helps you in the end

33

I have wandered through many a birth
But haven't overcome the fear of death
Say Nanak, contemplate the Lord oh mind
And earn yourself a fear free hearth

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Saloks Mēhla 9, ŚGGS, page 1427

Saloks 34, 35, 36

ਜਤਨ ਬਹੁਤੁ ਮੈ ਕਰਿ ਰਹਿਓ ਮਿਟਿਓ ਨ ਮਨ ਕੇ ਮਾਨੁ ॥
ਦੁਰਮਤਿ ਸਿਉ ਨਾਨਕ ਫਪਿਓ ਰਾਖਿ ਲੇਹੁ ਭਗਵਾਨ ॥ ੩੪ ॥

ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨੁ ॥ ੩੫ ॥

ਕਰਣੋ ਹੁਣੋ ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧੁ ॥
ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤੁ ਅੰਧੁ ॥ ੩੬ ॥

Jatan bahut mai kar rahiyo mitio na man ko maan
Durmat siu Nanak phadhio raakh leho Bhagwan - 34

Baal juyani aur biradh foun teen avastha jaan
Kaho Nanak Har bhajan bin birtha sabh hi maan - 35

Karno huto su na kiyo pario lobh kay phandh
Nanak samio rem gayeo ab kiou rovat andh - 36

ਜਤਨ ਬਹੁਤੁ ਮੈ ਕਰਿ ਰਹਿਓ ਮਿਟਿਓ ਨ ਮਨ ਕੋ ਮਾਨੁ ॥
ਦੁਰਮਤਿ ਸਿਉ ਨਾਨਕ ਫਪਿਓ ਰਾਖਿ ਲੇਹੁ ਭਗਵਾਨ ॥ ੩੪ ॥

ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨੁ ॥ ੩੫ ॥

ਕਰਯੋ ਹੁਣੋ ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧੁ ॥
ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤੁ ਅੰਧੁ ॥ ੩੬ ॥

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Ekonkar Satgur Parsad
Saloks Mēhla 9, SGGs, page 1427

Saloks 34, 35, 36

34

I try a lot to wipe off my ego
But the mind won't let it go
Nanak is caught in a vicious rot
Pray save him dear Lord

35

Childhood, youth, then old age
Three stages in the life of a man
Nanak regard all these a waste
Without His contemplation

36

Caught in greed, you didn't do
All that you should have done
Nanak, why cry now, oh blind one
When the time to do has gone

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Ekonkar Satgur Parsad
Saloks Mēhla 9, SGGG, page 1427

Saloks 37, 38, 39

37

The mind is staying caught
In thoughts of *Maya*, dear Pal
It doesn't withdraw from it, O' Nanak
Like a mural drawn on a wall

38

Man pins his hopes on something
But something else befalls his luck
With his thoughts focused on deceit
Nanak, a noose drops over his neck

39

I have tried my best for happiness
But didn't plan at all for any distress
Nanak, listen my mind, what will be
Is what the Lord Himself will decree

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Saloks Mēhla 9, ŚGGS, page 1427

Saloks 40, 41, 42

ਜਗਤੁ ਭਿਖਾਰੀ ਫਿਰਤੁ ਹੈ ਸਭ ਕੇ ਦਾਤਾ ਰਾਮੁ ॥
ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ ਪੂਰਨ ਹੋਵਹਿ ਕਾਮ ॥ ੪੦ ॥

ਝੂਠੈ ਮਾਨੁ ਕਹਾ ਕਰੈ ਜਗੁ ਸੁਪਨੇ ਜਿਉ ਜਾਨੁ ॥
ਇਨ ਮੈ ਕਛੁ ਤੇਰੇ ਨਹੀ ਨਾਨਕ ਕਹਿਓ ਬਖਾਨਿ ॥ ੪੧ ॥

ਗਰਬੁ ਕਰਤੁ ਹੈ ਦੇਹ ਕੇ ਬਿਨਸੈ ਫਿਨ ਮੈ ਮੀਤੁ ॥
ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਰਿ ਜਸੁ ਕਹਿਓ ਨਾਨਕ ਤਿਹਿ ਜਗੁ ਜੀਤਿ ॥ ੪੨ ॥

Jagat bhikhari firat hai sabh ko daata Ram
Kaho Nanak man simar teh puran howaih kaam - 40.

Jhoothay maan kaha karai jag supney jiu jaan
In mai kachh tero nahi Nanak kahiyo bakhaan - 41.

Garab karat hai deh ko binsay chhin mai meet
Jeh prani Har jas kaheyo Nanak teh jag jeet - 42.

ਜਗਤੁ ਭਿਖਾਰੀ ਫਿਰਤੁ ਹੈ ਸਾਭ ਕੋ ਦਾਤਾ ਰਾਮੁ ॥
ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ ਪੂਰਨ ਹੋਵਹਿ ਕਾਮ ॥ ੪੦ ॥

ਝੂਠੈ ਮਾਨੁ ਕਹਾ ਕਰੈ ਜਗੁ ਸੁਪਨੇ ਜਿਉ ਜਾਨੁ ॥
ਇਨ ਮੈ ਕਛੁ ਤੇਰੇ ਨਹੀ ਨਾਨਕ ਕਹਿਓ ਬਖਾਨਿ ॥ ੪੧ ॥

ਗਰਬੁ ਕਰਤੁ ਹੈ ਦੇਹ ਕੋ ਬਿਨਸੈ ਚਿਨ ਮੈ ਮੀਤੁ ॥
ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਰਿ ਜਸੁ ਕਹਿਓ ਨਾਨਕ ਤਿਹਿ ਜਗੁ ਜੀਤਿ ॥ ੪੨ ॥

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Ekonkar Satgur Parsad
Saloks Mēhla 9, SGGs, page 1427

Saloks 40, 41, 42

40

The world goes around begging
But its only Him who gives it to all
Nanak, oh my mind, His contemplation
Will brings your jobs to completion

41

Why do you gloat in false esteem
Believe it, the world is just a dream
Not a thing in here belongs to you
Explains Nanak, describes it to you

42

The body of yours that you gloat about
Shall vanish in no time, dear mate
O' Nanak, he alone will conquer the world
Who sings glories of the 'Great'

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Ekonkar Satgur Parsad
Saloks Mzhlā 9, SGGG, page 1427

Saloks 43, 44, 45

43

He who is imbued to His devotion
Take him for a liberated person
Truly there is no difference, O' Nanak
Between the Lord and this man

44

A person whose is not imbued
With His love and His devotion
Nanak, his living is in essence
Like a pig or a dog's existence

45

As a dog will never abandon
Hold of a master's threshold
Nanak, contemplate Him that way
Single minded and one thought

ੴ ਸਤਿਗੁਰ ॥
ੴ ਓਕਨਕਾਰ ਸਾਤਗੁਰ ਪਾਸਦ
ੴ ਸਲੋਕ ਸ੍ਰੀ ਮੋਹਿ ੧, ੯੬੬੯, ਪਾਗੇ 1427

ੴ ਸਲੋਕ 46, 47, 48

ੴ ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥
ੴ ਨਾਨਕ ਨਿਹਫਲੁ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥ ੪੬ ॥

ੴ ਸਿਰੁ ਕੰਪਿਓ ਪਗ ਡਗਸਗੇ ਨੈਨ ਜੋਤਿ ਤੇ ਹੀਨ ॥
ੴ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਭਈ ਤਉ ਨ ਹਰਿ ਰਸਿ ਲੀਨ ॥ ੪੭ ॥

ੴ ਨਿਜ ਕਰਿ ਦੇਖਿਓ ਜਗਤੁ ਮੈ ਕੇ ਕਾਹੂ ਕੇ ਨਾਹਿ ॥
ੴ ਨਾਨਕ ਬਿਰੁ ਹਰਿ ਭਗਤਿ ਹੈ ਤਿਹ ਰਾਖੈ ਮਨ ਮਾਹਿ ॥ ੪੮ ॥

ੴ Teerath barat ar daan kar mann mai dharay gumaan
ੴ Nanak nehfal jaat teh jiu kunchar isnaan - 46.

ੴ Sir kampo pag dagmagai nain joat te heen
ੴ Kaho Nanak eh bidh bhayi tau na har ras leen - 47.

ੴ Nij kar dekhyo jagat mai ko kahu ko naahe
ੴ Nanak thir Har bhagat hai teh rakho man maahe - 48.

ੴ ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥
ੴ ਨਾਨਕ ਨਿਹਫਲੁ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥ ੪੬ ॥

ੴ ਸਿਰੁ ਕੰਪਿਓ ਪਗ ਡਗਸਗੇ ਨੈਨ ਜੋਤਿ ਤੇ ਹੀਨ ॥
ੴ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਭਈ ਤਉ ਨ ਹਰਿ ਰਸਿ ਲੀਨ ॥ ੪੭ ॥

ੴ ਨਿਜ ਕਰਿ ਦੇਖਿਓ ਜਗਤੁ ਮੈ ਕੋ ਕਾਹੂ ਕੋ ਨਾਹਿ ॥
ੴ ਨਾਨਕ ਬਿਰੁ ਹਰਿ ਭਗਤਿ ਹੈ ਤਿਹ ਰਾਖੋ ਮਨ ਮਾਹਿ ॥ ੪੮ ॥

ੴ
Ekonkar Satgur Parsad
Saloks Mēhla 9, ŚGGS, page 1427

Saloks 46, 47, 48

46

**Pilgrimages, fasts and donations
Rendered to boost one's ego
Nanak, are like an elephant's bath
Go unrewarded, a wasted show**

47

**His head shakes, he staggers on his feet
And the sight in his eyes has gone
Even now, in a state like this, says Nanak
The man won't turn to His contemplation**

48

**No one in here is for anyone else
That is the way I have known the world
Worship of the Lord alone is permanent
Nanak, keep it enshrined in the heart**

ੴ
Ekonkar Satgur Parsad
Saloks Mēhla 9, ੳGGS, page 1429

Saloks 49, 50, 51

ਜਗ ਰਚਨਾ ਸਭ ਬੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥
ਕਹਿ ਨਾਨਕ ਬਿਰੁ ਨਾ ਰਹੈ ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤਿ ॥ ੪੯ ॥

ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥
ਕਹੁ ਨਾਨਕ ਬਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ ॥ ੫੦ ॥

ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੇ ਅਨਹੋਨੀ ਹੋਇ ॥
ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੇ ਨਾਨਕ ਬਿਰੁ ਨਹੀ ਕੋਇ ॥ ੫੧ ॥

Jag rachna sabh jhooth hai jaan leho rey meet
Kaho Nanak thir na rahay jiu baalu ki bheet - 49.

Ram gayo Raavan gayo ja ko baho parwar
Kaho Nanak thir kach nahin supney jiu sansar - 50.

Chinta ta ki kijjay jo anhoni hoey
Eh marag sansar ko Nanak thir nahi koye - 51.

ਜਗ ਰਚਨਾ ਸਭ ਬੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥
ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨਾ ਰਹੈ ਜਿਤੁ ਬਾਲੂ ਕੀ ਭੀਤਿ ॥ ੪੯ ॥

ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਤੁ ਬਹੁ ਪਰਵਾਰੁ ॥
ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਤੁ ਸੰਸਾਰੁ ॥ ੫੦ ॥

ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ ॥
ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੀ ਨਾਨਕ ਥਿਰੁ ਨਹੀ ਕੋਇ ॥ ੫੧ ॥

ੴ
Ekonkar Satgur Parsad
Saloks Mēhla 9, SGGG, page 1429

Saloks 49, 50, 51

49

The world creation is a myth
You better know this, my friend
It will not stay on, says Nanak
For its like a wall of sand

50

Ram had to go and so did *Ravan*
He who had so many relations
World is like a dream, O' Nanak,
Nothing here has permanence

51

Worry, yes when an unexpected
Comes about and happens
But here in the world, O' Nanak
Nothing at all has permanence

ੴ
Ekonkar Satgur Parsad
Saloks Mehla 9, SGGG, page 1427

Saloks 52, 53, 54

52

What comes into being shall perish
Today or tomorrow, it will happen
Sing glories of the Lord, and abandon
O' Nanak, tangles of the world creation

53

The strength drains off in confinement
And it seems as if nothing will fend
Yet there is hope of His support, O' Nanak
As was rendered to that elephant

54

Strength appears, fetters get sheared
Anything and everything is possible
Nanak, its all in Your hands, O' Lord
You are the one who lends support

ੴ
Ekonkar Satgur Parsad
Saloks Mēhla 9, ੯੬੬੬, page 1427

Saloks 55, 56, 57

55

Friends and mates have all deserted
None among these have lasted with me
Say Nanak, in this time of adversity
Support comes from the God Almighty

56

What will last, is His Name, the saintly
And the Glory of the Guru,
Those who have contemplated in the world
O' Nanak, and followed the Guru's word

57

Enshrine the Name of the Lord
In your heart, nothing equates His mention
Disasters depart through His contemplation
And one earns His glorious vision

Help Chapter

Names of God

In India , God has been called by a variety of names, Ram, Krishan, Swami etc. Sadly the average man confuses between God and the Prophets. Thus Ram, who is the chief character of Ramayan is often regarded as God; some more discerning individuals do understand and make a distinction between this Ram as, the Prophet as Distinct from God, the unknowable creator of the universe. Sikhism has stressed the nature of God and emphasises God as unknowable except through His creation. Yet many names are employed to signify God.

“I am a sacrifice (O Lord), to Your Names, as many as they are”.

.....SGGS, page 1168

Ram: the literal meaning of this (Sanskrit) word is all pervasive, but among Hindu masses it is confused with the King Ram of Ayodhia, the central character in the epic Ramayana, and invariably used for God.

Bhagwan: normally used for Lord Indra (the king of heaven).

Bhagwant: master.

Chintaman: remover of worries.

Gobind: the provider.

Gosein: master of the world.

Hari: name of Vishnu, one of the three super gods in



Hindu mythology.

Kanhai: a name used for Lord Krishna.

Kirpanidh: ocean of mercy.

Murar: one who shatters ignorance, also used for Lord Krishna who killed the demon named mur.

Niranjan: free from darkness (of sins).

Prabhu: master.

Raghunath: used for Lord Rama who belonged to Raghu clan.

Swami: the literal meaning is master; in Sikh scriptures it is used for God.

Mythological characters

Guru Tegh Bahadur has drawn considerably from the well known proverbial tales from well cited legends from Indian mythological literature to illustrate his thoughts. Here is a short explanatory sketch of the characters that have been cited in the hymns and Saloks of Guru Tegh Bahadur.

Narad: A very prominent character in many Hindu mythological stories. There are many stories about his birth (or origin) in various Hindu Puranas (mythological scriptures). According to one such story he came out of the forehead of god Brahma. According to another story he was the son of Kashyap Rishi.

He is said to have composed several mantras of the Rig Veda. He was also the head musician in the Heaven, Veena being his favourite instrument. He is

also associated with calumniating and thus creating problems between various gods and other mythological personalities.

Ajamal: A learned Brahmin, he fell to the charms of a harlot and ended up marrying this prostitute. Six sons were born to this prostitute. They all ended up as bad characters. When the seventh son was born, Ajamal took him to the Guru and the son was named 'Narain', a name commonly used for God Almighty. At the time of his death, when the Yama came to drag him, Ajamal shouted out for his son Narain. On hearing the name of God, the messengers of death ran away. Ajamal escaped punishments and was granted salvation.

Ganka: Ganka lived a sinful life as a prostitute. Completely unaware, a great man dropped into her courtyard. He treated her with great kindness and gave her a parrot and asked her to train it to say 'Ram'. She felt very grateful and fell in love with this parrot and its training. The oft-repeated name of the Lord brought salvation to Ganka.

Gaj (Gajendra, the elephant): The Pandya king, Indrayumina was cursed by the sage Agastya to be born as a dull witted elephant in his next birth for he had insulted a Brahmin. He ended up as a king of the elephants, Gajendra. One day as a leader of its herd this elephant was attacked by a crocodile as it entered a lake for relieving its thirst. The elephant could not escape the stronghold and it was dragged further into

the lake. When the elephant felt really desperate, it called on the Lord. Within an instant, it became fearless and pulled itself out.

Dhruv: King Uttaam Paad had two queens, Suniti and Suruchi. Dhruv was the son from queen Suniti, who was the older of the two. Suruchi, the younger queen also had a son whose name was Uttam. The king loved the younger queen and spent most of his time with her.

The two half brothers used to play together and loved each other like real brothers. One day, after playing in their garden Dhruv and Uttam came together to the palace where Suruchi used to live. The king was at that time sitting with her. As the two (half) brothers saw their father they both ran towards him. The king, ignoring Dhruv, took Uttam into his embrace and set him in his lap with great love and affection. Dhruv, who was older of the two brothers felt hurt because his father had totally disregarded him. He went to his mother, narrated the incident to her, and asked if in reality she was a queen and not a concubine of the king. The queen replied that she was actually the first queen but probably as a result of her 'Karma' of a previous life for which she was deprived of the king's love. This was the reason why the king had not shown affection towards Dhruv.

Dhruv then asked her if it was possible that he would be disinherited and Uttam would succeed to the throne (although he was the eldest son)? The queen

replied that it was possible. Dhruv then asked if there was something that he could do to avert such a catastrophe. The queen replied that meditation on God's Name could solve all the problems.

On hearing this reply of his mother Dhruv, who was only five years old, decided to leave his home, go to the forest and practice meditation on God's Name. That night he quietly left his home and proceeded towards the forest. When the king found out the reason for Dhruv's decision he sent his servants to the forest to find him and bring him back. The king told them to convey to Dhruv that his father had given his promise that he would succeed to the throne. The servants found Dhruv and conveyed the king's message to him. Dhruv thought that he had only started on the path towards God's meditation and already the king was ready to make him the successor to his throne. What if he actually succeeded in practicing the meditation. With this thought in his mind he rejected the offer of the king and proceeded on to the forest.

On the way to the deep forest he met with the sage Narad. Dhruv told him the purpose for which he had left his home and was going to the forest. Narad then warned that the mission on which he had embarked upon was very difficult and full of perils. Dhruv, however, remained undaunted and steadfast, and told Narad that he was prepared to face any difficulty in order to achieve his goal. Narad was impressed by this reply and taught Dhruv the procedures of meditation.

Dhruv went to the deep forest and practiced intense meditation. God was pleased and bestowed upon Dhruv the highest status among Bhaktas (God's devotees).

Panchali: A very prominent character in the Hindu mythological epic, Mahabharat, Dropadi was the daughter of the king of Panchal, a state located in the North-central part of India. For this reason she is also known as 'Panchali'. She was the wife of Arjun, one of the five brothers, known as Pandavs, because they were the sons of king Pandu of Hastana Pur, a state around the current Delhi area. King Pandu died of a curse when his sons were quite young. Their uncle, Dhritrashtira, who was blind, succeeded the throne and took the responsibility of bringing up his young nephews.

Dhritrashtira had one hundred sons of his own. The oldest of them was Duryodhan who was a mean and scheming rascal. He did not want that his cousins should get any part of the state when they come of age. However, he was frustrated and enraged when some elders in the family along with Lord Krishna intervened and Pandavas were given a portion of the state.

Duryodhan, in connivance with his (maternal) uncle Shukni, who was a master cheat at the game of dice, invited Pandavas to this game with high stakes. Yudhishtira, the oldest of the Pandora brothers, got ensnared into this sinister scheme of Duryodhan and

❁ started playing the game of dice. Duryodhan and Shukni, using a set of false dice, cheated and gradually the Pandavas lost their state and all their belongings including themselves. Now they were slaves of Duryodhan, who challenged them to one last throw of dice wherein they could win all that they had lost if they put their wife Dropadi on the stake. Yudhishter, who was a compulsive gambler, accepted this challenge in spite of strong protests from his brothers and some elders.

❁ The dice was thrown and, as expected, Duryodhan won. Thus Dropadi also became his slave. Duryodhan immediately ordered that Dropadi be brought to his court. One of his brothers, Doshasan, went and brought her by mercilessly pulling her by hair. When she reached the royal court Duryodhan told her that some time back she had insulted him by calling him blind like his father. Therefore now he would order that her clothes be removed so that this blind Duryodhan (along with his courtiers) could see her naked. Then he would make her sit on his thigh. He then ordered his brother Doshasan to remove Dropadi's clothes. At this Dropadi remembered Lord Krishna, in whom she had great faith, to save her from this catastrophe. Lord Krishna arrived just in time to intervene and prevent Duryodhan from doing such an atrocious act and thus saved Dropadi or Panchali from being dishonoured.

Prominent Sikhs

Baba Budha: One of the most venerated figures among early Sikhs, Baba Budha was born in 1506 at the village Kathu Nangal near Amritsar. His original name was Burha. As a young boy, one day while he was grazing the family cattle outside his village, he met Guru Nanak who happened to pass by. Burha, on seeing a saintly person, milked one of his cows and brought a bowl full of milk to Guru Nanak. After obeisance, he offered the milk to Guru Nanak and humbly prayed to him, "It is my good fortune that I have had the sight of you, O great one. Please absolve me from the cycle of birth and death". He then narrated the story that once he had seen some soldiers who had camped near his village and mowed down ripe as well as unripe crops. Since then, he said, "it occurred to me that death could also, like the soldiers, mow down young as well as old". The Guru said, "you are only a young boy but you talk like a wise old man (budha). From that day Burha came to be known as Bhai Budha. Later on when he advanced in age he was called 'Baba Budha'.

He became a devoted Sikh of Guru Nanak. Even his marriage at the age of 17 did not distract him from his chosen path.

When Guru Nanak settled at Kartarpur, after his travels, Bhai Budha spent most of his time there. By his devotion and selfless service he attained a very high status among Sikhs. So much so that when Guru



Nanak picked Bhai Lehna (Guru Angad) to succeed him as the second Guru, Bhai Budha was given the enviable task of applying ceremonial tilak (saffron mark on the forehead) to Bhai Lehna.

Baba Budha lived up to a ripe old age and continued to serve the house of Nanak with great devotion. He has unique distinction of applying ceremonial tilak to all the four Gurus who succeeded after Guru Angad.

He led an exemplary clean and holy life of a true Sikh. He devoted himself to tasks such as digging of Baoli at Goindwal and the sacred tank at Amritsar. The tree under which he used to sit and supervise the excavation of the sacred tank still stands in the precinct of the Golden Temple. He subsequently retired to a nearby forest where he tended the livestock for the Guru's Langar (community kitchen).

Guru Arjan Dev placed his young son, Har Gobind, under Baba Budha's training and instruction. In 1604 when the Adi Granth was installed in the Harimandar, Baba Budha was appointed the Granthi, by Guru Arjan Dev. Thus he became the first high priest of the Golden Temple.

Guru Har Gobind, after the martyrdom of Guru Arjan Dev, built a platform called Akal Takhat, in front of Hari Mandar. He entrusted the responsibility of its construction to Baba Budha and Bhai Gurdas. On this takhat Baba Budha performed the investiture ceremony at which Guru Har Gobind put on two swords,

one on each side, symbolizing Miri and Piri (temporal and spiritual) eminence.

In 1631 when Baba Budha passed away at village Ram Das, Guru Har Gobind was present there and gave shoulder to the bier and performed the last rites. Bhai Gurdas did the reading of the Adi Granth in Baba Budha's memory.

Bhai Dayal Das: Bhai Dayal Das belonged to a family of martyrs. His ten brothers were all extremely devoted Sikhs and served with great devotion, Guru Tegh Bahadur and Guru Gobind Singh. They were martyred in various battles that the tenth Master fought and one of his brothers, Bhai Mani Singh, who acted as the scribe of the copy of Guru Granth Sahib that Guru Gobind Singh prepared at Damdama Sahib, was martyred later on. He was cut at every joint of his body.

Bhai Dayal Das was one of the ministers of Guru Tegh Bahadur. He accompanied the Guru during his trip to the eastern parts of the country. After staying for the rainy season in Patna, when the Guru left for Bengal and Assam, he appointed Bhai Dayal Das as the in charge of all the missionary centres in the East (Bihar, Bengal and UP) and neighbouring areas. He stayed in Patna until Guru Tegh Bahadur returned from Assam.

When Guru Tegh Bahadur left Anandpur for Delhi, to



plead the case of Brahmins of Kashmir, Bhai Dayal Das accompanied him along with Bhai Mati Das and Bhai Sati Das. He was arrested with the Guru and brought to Delhi. He refused to accept Islam and was sentenced to death. He was thrown in a cauldron of boiling oil and fried to death.

Bhai Gurdas: Bhai Gurdas was one of the leading figures in early period of Sikh Gurus. He had the unique distinction of being the scribe of the original copy of the Adi Granth compiled by Guru Arjan Dev. He was born in 1551 A.D. in a Bhalla Khatri family. His father, Bhai Ishar Das, was Guru Amar Das' cousin. He lost his mother when he was only three years old and father when he was twelve. While at Goindwal he came in contact with many learned and spiritual people who came to see Guru Amar Das. He later went to Banaras where he studied Sanskrit and Hindu scriptures.

Guru Amar Das initiated him to Sikhism and gave him the responsibility of missionary work. This he carried out in U.P., Rajasthan and hilly areas of Punjab. When Guru Arjan Dev succeeded Guru Ram Das as the fifth Nanak, Bhai Gurdas came to Amritsar and made it his home. Through his devotion and selfless service he achieved a highly respected position among the Sikhs and love of the fifth Master. When Guru Arjan Dev decided to compile the Holy Granth, he chose Bhai Gurdas to be its scribe. The original copy written in his hand is preserved even today at Kartarpur (Distt. Jalandhar), with a Sodhi family.



Bhai Gurdas contributed his manual service in the excavation of the sacred pool at Amritsar. When Guru Har Gobind decided to construct Akal Takhat (in front of the Golden Temple) he entrusted the task to Baba Budha and Bhai Gurdas, the two most revered Sikhs at that time. Guru Har Gobind also gave the responsibility of teaching ancient classics to his son, Baba Tegh Bahadur, to Bhai Gurdas.

Bhai Gurdas offered Ardas (supplication) at the death of Mata Ganga, the consort of Guru Arjan Dev. He recited the Adi Granth and offered Ardas at the time of Baba Budha's death.

Bhai Gurdas was a scholar and poet per excellence, with a deep knowledge of Sikh Philosophy. He composed verses in Punjabi and Brij Bhasha that are considered a part of accepted Sikh canon. These compositions are allowed to be sung/recited along with Gurbani (the utterances of the Gurus) at holy congregations because Guru Arjan Dev put his seal of approval designating them as the key to the holy scripture. Bhai Gurdas led a pious celibate life. He passed away at Goindwal in 1636 A.D.

Bhai Mati Das : Bhai Mati Das, the martyr, was the son of Bhai Hira Lal, a chibber Brahmin of Kairala village (now in Pakistan). His grandfather, Bhai Paraga, had embraced Sikh faith at the time of Guru Har Gobind and had taken part in the battles that the sixth Master fought against Mughal forces. His uncle, Dargah Mal,, served the seventh, eighth and ninth



Gurus, as their diwan (manager of household).

Mati Das and his brother, Sati Das, assisted their uncle in his work during Guru Tegh Bahadur's time. When Dargah Mal retired, Mati Das became the diwan of Guru Tegh Bahadur. He accompanied the Guru during the latter's travels to the Eastern parts of the country. On their way he was arrested along with the Guru at Dhamtan but released on an intervention by Raja Jai Singh.

In 1675 when Guru Tegh Bahadur left for Delhi, from Anandpur, to intervene on behalf of the Brahmins of Kashmir, Mati Das accompanied him. He was arrested along with the Guru under the orders of the Emperor Aurangzeb and taken to Delhi. On his refusal to accept Islam he was put to death. He was tied between two wooden planks and sawn head downwards into two pieces in November, 1675.

Bhai Sati Das: Bhai Sati Das, the martyr, was the younger brother of Bhai Mati Das. He served Guru Tegh Bahadur as a cook. Under imperial orders he was arrested in 1665 at Dhamtan when he was travelling with Guru Tegh Bahadur. On an intervention by Raja Jai Singh, however, they were released.

Bhai Sati Das was again accompanying Guru Tegh Bahadur in 1675 when the latter left Anandpur for Delhi (to plead the case of Brahmins of Kashmir). The Guru and his companions were arrested and brought to Delhi. Like his brother he was asked to

choose between Islam and death and he also refused to forsake his faith. He was put to death on November 1675 by wrapping in cotton that was then set afire.

Miscellaneous

Gurmukh: Gur is the short form of Guru and mukh means face. Gurmukh is referred to a person oriented towards the Guru and God. In the Sikh scriptures, the word refers to a saintly person. Guru oriented, a pious person who is responsive to Guru's teaching.

Gyani: The word gyan means knowledge and gyani means a knowledgeable person. In the present context it refers to a knowledgeable and wise person.

Jangams: These are Yogis or Jogis of the Shiva clan. Priests of the lingayatcult among the Shaivites.

Jatti: An individual who has relinquished his passions and abandoned the world.

Jogis: Yogis, Hindu ascetics.

Jogisars: An accomplished Jogi or Yogi. A Yogi of the first order.

Jugat: The art of living to achieve a goal.

Kaljug: The period of time through which we are passing. Four Jugs or ages have been accepted in Indian thought, Satjug, Doaper, Traita and Kaljug. Kaljug is regarded the most unethical of the four ages. Guru Nanak calls it as a chariot of fire that is driven by lies galore. Sikhism wants the Sikhs to overcome the temptations of Kaljug and rise above it and not to run away from it as has been accepted by many ascetics in the Indian tradition.

Maya: Maya is a very important word of the Indian

tradition and is seen to have crept into western thought. The word means a myth or an illusion. It is used to mean the material world after which the man is continuously hankering. The lures of this material word is accepted as mythical and the major handicap in the path of the man and does not permit him to follow the path of righteousness.

Mumta: A mother's attachment to the child, the word is used for all kinds of human attachments.

Nirasa: Asa means expectation and nirasa means a state of detachment in which one does not seek any worldly rewards.

Nirvana: The word is quite common in the western thought as it has been portrayed in Budhism.

Puran: Puran was the son of Raja Salwan of Sialcot during the first century A.D. His step mother got him his arms and legs amputated as he would not love her. With blessings from Guru Gorakhnath, Puran joined the fold of Jogis. Years later when he came back to Sialkot, his mother asked for his forgiveness and was granted it. Puran has become the legendry hero of Punjab and is known as Puran Bhagat.

Sadhsangat: Sadh means a saint and sangat means company, sadh sangat therefore means company of the holy. Sahsangat has a very significant meaning in the Sikh tradition as it is advocated as an essential ingredient towards enlightenment. The congregations in the Gurudwara or the gatherings in discourses with the guru or the saintly are referred to as the sadhsangat.

Sadho: Sadh means a saint. Sadho means O' saintly persons.

Sanyasis: Those who abandon the world and seek refuge at holy places. It is regarded as the fourth religious order in the Hindu tradition.

Simritis: A sacred tradition. Scriptures of oral tradition.

Tappi: Those who undergo austerities, bear all kinds of pain as a means for self mortification.

Ved: Vedas, four Vedas, are the basic scriptures of Hindu religion.

Yagas: Yags are a great Hindu institution. Communal prayers wherein burning ghee in the fire is central.

Yama: The god of death, who shows up at the final hour, binds one's soul and drags one to His court wherein the fate is decided.

NOTE OF THANKS

The final reading and corrections were done by members of my family, notably:

Amrit ——— my wife

Harpreet ——— my elder son

Jaspreet ——— my younger son

Kulmeen ——— my daughter-in-law

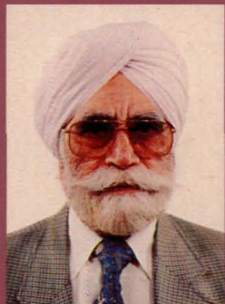
May Satguru keep them in Chardi Kala

I want to pay a special tribute to my Publisher Mr P Bhattacharjee for his untiring skill and work towards perfection

Jaswinder

A polymer chemist and an academician, Dr. Hakam Singh has taught at Delhi University, IIT New Delhi and as a visiting associate professor at University of Southern California.

Later he moved to the aerospace industry and has some thirty research papers and fifty patents to his name. Yet his real love has been in the dispensation of the Sikh values to the people around him. He is one of the founding directors of Sikh Welfare Foundation of North America and has written several articles and books on Sikhism. In this latest book he has been responsible for the detailed history of the life of Guru Tegh Bahadur Ji.



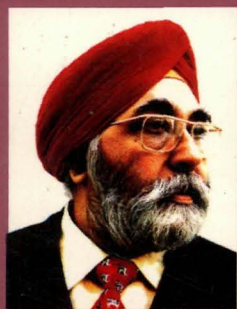
Aurengzeb was hell bent on destroying the Hindu religion by forceful conversion of the Hindus to Islam; Guru Tegh Bahadur took up the challenge and advised the Brahmins to challenge the Mughal to convert the Guru to Islam and they shall follow.

Although as a direct descendent of the house of Nanak, Guru Tegh Bahadur was at variance with aspects of the Hindu religion, yet he took up this cause as he would not let the Hindu population to be denied their basic human right of worship and practice of their own religion.

Aurengzeb failed to break the Guru and the great Guru was martyred along with three of his followers in Chandni Chowk of Delhi.

The execution of Guru Tegh Bahadur expediated the end to the Mughal regime in India. Not only was the Hindu population saved but the liberation of India came about, this process was completed by the great patriot and Guru, Guru Gobind Singh.

Whilst the Gurdwaras of the great Guru, like Sisganj at Delhi draw worshipers day and night, the tomb of Aurengzeb stays a neglected and a despised monument.



After a successful career in Science and Business, Jaswinder Singh Chadha has devoted much of the last 15 years to study of the Sikh religion and Sikh Gurus. A renowned Sikh poet and author of a collection of Sikh Poems on the lives of the Gurus and a translation of Japji Sahib, remarkably all written in English, Jaswinder, in this third book has been responsible for the detailed and careful translation of Guru Tegh Bahadur Ji's writings.

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