



Sidh Gosht

ਸਿਧ ਗੋਸ਼ਟਿ

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ ॥ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

One Universal Creator God. By The Grace Of The True Guru:

STANZA 2

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸਟਿ

raamakalee mahalaa pehilaa sidh gosaT

Raamkalee, First Mehlā, Sidh Gosht ~ Conversations With The Siddhas:

STANZA 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ikOankaar satigur prasaadh ||

One Universal Creator God. By The Grace Of The True Guru:

STANZA 4

ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਣਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੋ ॥

sidh sabhaa kar aasan baiThe sa(n)t sabhaa jaikaaro ||

The Siddhas formed an assembly; sitting in their Yogic postures, they shouted, ""Salute this gathering of Saints.""

ਤਿਸੁ ਆਗੈ ਰਹਰਾਸਿ ਹਮਾਰੀ ਸਾਚਾ ਅਪਰ ਅਪਾਰੋ ॥

tis aagai raharaas hamaaree saachaa apar apaaro ||

I offer my salutation to the One who is true, infinite and incomparably beautiful.

ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ ॥

masatak kaaT dharee tis aagai tan man aagai dheau ||

I cut off my head, and offer it to Him; I dedicate my body and mind to Him.

ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ ॥੧॥

naanak sa(n)t milai sach paieeaaai sahaj bhai jas leau ||1||

O Nanak, meeting with the Saints, Truth is obtained, and one is spontaneously blessed with distinction. ||1||

STANZA 5

ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ ॥

kiaa bhaveeaaai sach soochaa hoi ||

What is the use of wandering around? Purity comes only through Truth.

ਸਾਚ ਸਬਦ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

saach sabadh bin mukat na koi ||1|| rahaau ||

Without the True Word of the Shabad, no one finds liberation. ||1||Pause||

STANZA 6

ਕਵਨ ਤੁਮੇ ਕਿਆ ਨਾਉ ਤੁਮਾਰਾ ਕਉਨੁ ਮਾਰਗੁ ਕਉਨੁ ਸੁਆਓ ॥

kavan tume kiaa naau tumaaraa kaun maarag kaun suaao ||

"Who are you? What is your name? What is your way? What is your goal?

ਸਾਚੁ ਕਹਉ ਅਰਦਾਸਿ ਹਮਾਰੀ ਹਉ ਸੰਤ ਜਨਾ ਬਲਿ ਜਾਓ ॥

saach kahau aradhaas hamaaree hau sa(n)t janaa bal jaao ||

We pray that you will answer us truthfully; we are a sacrifice to the humble Saints.

ਕਹ ਬੈਸਹੁ ਕਹ ਰਹੀਐ ਬਾਲੇ ਕਹ ਆਵਹੁ ਕਹ ਜਾਹੋ ॥

keh baisahu keh raheaaai baale keh aavahu keh jaaho ||

Where is your seat? Where do you live, boy? Where did you come from, and where are you going?

ਨਾਨਕੁ ਬੋਲੈ ਸੁਣਿ ਬੈਰਾਗੀ ਕਿਆ ਤੁਮਾਰਾ ਰਾਹੋ ॥੨॥

naanak bolai sun bairaagee kiaa tumaaraa raaho ||2||

Tell us, Nanak - the detached Siddhas wait to hear your reply. What is your path?""||2||

STANZA 7

ਘਟਿ ਘਟਿ ਬੈਸਿ ਨਿਰੰਤਰਿ ਰਹੀਐ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਏ ॥

ghaT ghaT bais nira(n)tar raheeaai chaaleh satigur bhaae ||

He dwells deep within the nucleus of each and every heart. This is my seat and my home. I walk in harmony with the Will of the True Guru.

ਸਹਜੇ ਆਏ ਹੁਕਮਿ ਸਿਧਾਏ ਨਾਨਕ ਸਦਾ ਰਜਾਏ ॥

sahaje aae hukam sidhaae naanak sadhaa rajaae ||

I came from the Celestial Lord God; I go wherever He orders me to go. I am Nanak, forever under the Command of His Will.

ਆਸਣਿ ਬੈਸਣਿ ਥਿਰੁ ਨਾਰਾਇਣੁ ਐਸੀ ਗੁਰਮਤਿ ਪਾਏ ॥

aasan baisan thir naarain aasee gurmat paae ||

I sit in the posture of the eternal, imperishable Lord. These are the Teachings I have received from the Guru.

ਗੁਰਮੁਖਿ ਬੂਝੈ ਆਪੁ ਪਛਾਣੈ ਸਚੇ ਸਚਿ ਸਮਾਏ ॥੩॥

gurmukh boojhai aap pachhaanai sache sach samaae ||3||

As Gurmukh, I have come to understand and realize myself; I merge in the Truest of the True. ||3||

STANZA 8

ਦੁਨੀਆ ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ ਕਿਉ ਕਰਿ ਪਾਈਐ ਪਾਰੋ ॥

dhuneeaa saagar dhutar kaheeaai kiau kar paieeaai paaro ||

"The world-ocean is treacherous and impassable; how can one cross over?"

ਚਰਪਟੁ ਬੋਲੈ ਅਉਧੂ ਨਾਨਕ ਦੇਹੁ ਸਚਾ ਬੀਚਾਰੋ ॥

charapaT bolai aaudhoo naanak dheh sachaa beechaaro ||

Charpat the Yogi says, O Nanak, think it over, and give us your true reply."

ਆਪੇ ਆਖੈ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ ਦੀਜੈ ॥

aape aakhai aape samajhai tis kiaa utar dheejai ||

What answer can I give to someone, who claims to understand himself?

ਸਾਚੁ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ ਕਿਆ ਬੈਸਣੁ ਦੀਜੈ ॥੪॥

saach kahahu tum paaragaraamee tujh kiaa baisan dheejai ||4||

I speak the Truth; if you have already crossed over, how can I argue with you? ||4||

STANZA 9

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ ॥

jaise jal meh kamal niraalam muragaiee nai saane ||

The lotus flower floats untouched upon the surface of the water, and the duck swims through the stream;

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ ॥

surat sabadh bhav saagar tareeai naanak naam vakhaane ||

with one's consciousness focused on the Word of the Shabad, one crosses over the terrifying world-ocean. O

Nanak, chant the Naam, the Name of the Lord.

ਰਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੋ ॥

raheh ikaa(n)t eko man vasiaa aasaa maeh niraaso ||

One who lives alone, as a hermit, enshrining the One Lord in his mind, remaining unaffected by hope in the midst of hope,

ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ ॥੫॥

agam agochar dhekh dhikhaae naanak taa kaa dhaaso ||5||

sees and inspires others to see the inaccessible, unfathomable Lord. Nanak is his slave. ||5||

STANZA 10

ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਹਮਾਰੀ ਪੂਛਉ ਸਾਚੁ ਬੀਚਾਰੋ ॥

sun suaamee aradhaas hamaaree poochhau saach beechaaro ||
"Listen, Lord, to our prayer. We seek your true opinion.

ਰੋਸੁ ਨ ਕੀਜੈ ਉਤਰੁ ਦੀਜੈ ਕਿਉ ਪਾਈਐ ਗੁਰ ਦੁਆਰੋ ॥

ros na keejai utar dheejai kiau paieeai gur dhuaaro ||
Don't be angry with us - please tell us: How can we find the Guru's Door?"

ਇਹੁ ਮਨੁ ਚਲਤਉ ਸਚ ਘਰਿ ਬੈਸੈ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੋ ॥

eih man chalatau sach ghar baisai naanak naam adhaaro ||
This fickle mind sits in its true home, O Nanak, through the Support of the Naam, the Name of the Lord.

ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਕਰਤਾ ਲਾਗੈ ਸਾਚਿ ਪਿਆਰੋ ॥੬॥

aaape mel milaae karataa laagai saach piaaro ||6||
The Creator Himself unites us in Union, and inspires us to love the Truth. ||6||

STANZA 11

ਹਾਟੀ ਬਾਟੀ ਰਹਹਿ ਨਿਰਾਲੇ ਰੂਖਿ ਬਿਰਖਿ ਉਦਿਆਨੇ ॥

haaTee baaTee raheh niraale rookh birakh udhiaane ||
"Away from stores and highways, we live in the woods, among plants and trees.

ਕੰਦ ਮੂਲੁ ਅਹਾਰੋ ਖਾਈਐ ਅਉਧੂ ਬੋਲੈ ਗਿਆਨੇ ॥

ka(n)dh mool ahaaro khaieeai aaudhoo bolai giaane ||
For food, we take fruits and roots. This is the spiritual wisdom spoken by the renunciates.

ਤੀਰਥਿ ਨਾਈਐ ਸੁਖੁ ਫਲੁ ਪਾਈਐ ਮੈਲੁ ਨ ਲਾਗੈ ਕਾਈ ॥

teerath naieeai sukh fal paieeai mail na laagai kaiee ||
We bathe at sacred shrines of pilgrimage, and obtain the fruits of peace; not even an iota of filth sticks to us.

ਗੋਰਖ ਪੂਤੁ ਲੋਹਾਰੀਪਾ ਬੋਲੈ ਜੋਗ ਜੁਗਤਿ ਬਿਧਿ ਸਾਈ ॥੭॥

gorakh poot lohaareepaa bolai jog jugat bidh saiee ||7||

Luhaareepaa, the disciple of Gorakh says, this is the Way of Yoga."||7||

STANZA 12

ਹਾਟੀ ਬਾਟੀ ਨੀਦ ਨ ਆਵੈ ਪਰ ਘਰਿ ਚਿਤੁ ਨ ਡੁਲਾਈ ॥

haaTee baaTee needh na aavai par ghar chit na dduolaiee ||

In the stores and on the road, do not sleep; do not let your consciousness covet anyone else's home.

ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਟੇਕ ਨ ਟਿਕਈ ਨਾਨਕ ਭੂਖ ਨ ਜਾਈ ॥

bin naavai man Tek na Tikiee naanak bhookh na jaiee ||

Without the Name, the mind has no firm support; O Nanak, this hunger never departs.

ਹਾਟੁ ਪਟਣੁ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰੋ ॥

haaT paTan ghar guroo dhikhaiaa sahaje sach vaapaaro ||

The Guru has revealed the stores and the city within the home of my own heart, where I intuitively carry on the true trade.

ਖੰਡਿਤ ਨਿਦ੍ਰਾ ਅਲਪ ਅਹਾਰੰ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੋ ॥੮॥

kha(n)ddit nidhraa alap ahaara(n) naanak tat beechaaro ||8||

Sleep little, and eat little; O Nanak, this is the essence of wisdom. ||8||

STANZA 13

ਦਰਸਨੁ ਭੇਖ ਕਰਹੁ ਜੋਗਿੰਦ੍ਰਾ ਮੁੰਦ੍ਰਾ ਝੋਲੀ ਖਿੰਥਾ ॥

dharasan bhekh karahu jogi(n)dhraa mu(n)dhraa jholee khi(n)thaa ||

"Wear the robes of the sect of Yogis who follow Gorakh; put on the ear-rings, begging wallet and patched coat.

ਬਾਰਹ ਅੰਤਰਿ ਏਕੁ ਸਰੇਵਹੁ ਖਟੁ ਦਰਸਨ ਇਕ ਪੰਥਾ ॥

baareh a(n)tar ek sarevahu khaT dharasan ik pa(n)thaa ||

Among the twelve schools of Yoga, ours is the highest; among the six schools of philosophy, ours is the best path.

ਇਨ ਬਿਧਿ ਮਨੁ ਸਮਝਾਈਐ ਪੁਰਖਾ ਬਾਹੁੜਿ ਚੋਟ ਨ ਖਾਈਐ ॥

ein bidh man samajhaieeai purakhaa baahuR choT na khaieeai ||

This is the way to instruct the mind, so you will never suffer beatings again.""

ਨਾਨਕੁ ਬੋਲੈ ਗੁਰਮੁਖਿ ਬੁਝੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੯॥

naanak bolai gurmukh boojhai jog jugat iv paieeai ||9||

Nanak speaks: the Gurmukh understands; this is the way that Yoga is attained. ||9||

STANZA 14

ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁਦ੍ਰਾ ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ ॥

a(n)tar sabadh nira(n)tar mudhraa haumai mamataa dhoor karee ||

Let constant absorption in the Word of the Shabad deep within be your ear-rings; eradicate egotism and attachment.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ ॥

kaam karodh aha(n)kaar nivaarai gur kai sabadh su samajh paree ||

Discard sexual desire, anger and egotism, and through the Word of the Guru's Shabad, attain true understanding.

ਖਿੰਥਾ ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ ॥

khi(n)thaa jholee bharipur rahiaa naanak taarai ek haree ||

For your patched coat and begging bowl, see the Lord God pervading and permeating everywhere; O Nanak, the One Lord will carry you across.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਪਰਖੈ ਗੁਰ ਕੀ ਬਾਤ ਖਰੀ ॥੧੦॥

saachaa saahib saachee naiee parakhai gur kee baat kharee ||10||

True is our Lord and Master, and True is His Name. Analyze it, and you shall find the Word of the Guru to be True. ||10||

STANZA 15

ਉਧਉ ਖਪਰੁ ਪੰਚ ਭੂ ਟੋਪੀ ॥

uoo(n)dhau khapar pa(n)ch bhoo Topee ||

Let your mind turn away in detachment from the world, and let this be your begging bowl. Let the lessons of the five elements be your cap.

ਕਾਂਇਆ ਕੜਾਸਣੁ ਮਨੁ ਜਾਗੋਟੀ ॥

kaa(n)iaa kaRaasan man jaagoTee ||

Let the body be your meditation mat, and the mind your loin cloth.

ਸਤੁ ਸੰਤੋਖੁ ਸੰਜਮੁ ਹੈ ਨਾਲਿ ॥

sat sa(n)tokh sa(n)jam hai naal ||

Let truth, contentment and self-discipline be your companions.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ॥੧੧॥

naanak gurmukh naam samaal ||11||

O Nanak, the Gurmukh dwells on the Naam, the Name of the Lord. ||11||

STANZA 16

ਕਵਨੁ ਸੁ ਗੁਪਤਾ ਕਵਨੁ ਸੁ ਮੁਕਤਾ ॥

kavanu su gupataa kavanu su mukataa ||

"Who is hidden? Who is liberated?"

ਕਵਨੁ ਸੁ ਅੰਤਰਿ ਬਾਹਰਿ ਜੁਗਤਾ ॥

kavanu su a(n)tar baahar jugataa ||
Who is united, inwardly and outwardly?

ਕਵਨੁ ਸੁ ਆਵੈ ਕਵਨੁ ਸੁ ਜਾਇ ॥

kavanu su aavai kavanu su jai ||
Who comes, and who goes?

ਕਵਨੁ ਸੁ ਤਿਭਵਣਿ ਰਹਿਆ ਸਮਾਇ ॥੧੨॥

kavanu su tirabhavan rahiaa samai ||12||
Who is permeating and pervading the three worlds?""||12||

STANZA 17

ਘਟਿ ਘਟਿ ਗੁਪਤਾ ਗੁਰਮੁਖਿ ਮੁਕਤਾ ॥

ghaT ghaT gupataa gurmukh mukataa ||
He is hidden within each and every heart. The Gurmukh is liberated.

ਅੰਤਰਿ ਬਾਹਰਿ ਸਬਦਿ ਸੁ ਜੁਗਤਾ ॥

a(n)tar baahar sabadh su jugataa ||
Through the Word of the Shabad, one is united, inwardly and outwardly.

ਮਨਮੁਖਿ ਬਿਨਸੈ ਆਵੈ ਜਾਇ ॥

manmukh binasai aavai jai ||
The self-willed manmukh perishes, and comes and goes.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਇ ॥੧੩॥

naanak gurmukh saach samai ||13||
O Nanak, the Gurmukh merges in Truth. ||13||

STANZA 18

ਕਿਉ ਕਰਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ ॥

kiau kar baadhaa sarapan khaadhaa ||

"How is one placed in bondage, and consumed by the serpent of Maya?

ਕਿਉ ਕਰਿ ਖੋਇਆ ਕਿਉ ਕਰਿ ਲਾਧਾ ॥

kiau kar khoiaa kiau kar laadhaa ||

How does one lose, and how does one gain?

ਕਿਉ ਕਰਿ ਨਿਰਮਲੁ ਕਿਉ ਕਰਿ ਅੰਧਿਆਰਾ ॥

kiau kar niramal kiau kar a(n)dhiaaraa ||

How does one become immaculate and pure? How is the darkness of ignorance removed?

ਇਹੁ ਤਤੁ ਬੀਚਾਰੈ ਸੁ ਗੁਰੂ ਹਮਾਰਾ ॥੧੪॥

eih tat beechaarai su guroo hamaaraa ||14||

One who understands this essence of reality is our Guru."||14||

STANZA 19

ਦੁਰਮਤਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ ॥

dhuramat baadhaa sarapan khaadhaa ||

Man is bound by evil-mindedness, and consumed by Maya, the serpent.

ਮਨਮੁਖਿ ਖੋਇਆ ਗੁਰਮੁਖਿ ਲਾਧਾ ॥

manmukh khoiaa gurmukh laadhaa ||

The self-willed manmukh loses, and the Gurmukh gains.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥

satigur milai a(n)dheraa jai ||

Meeting the True Guru, darkness is dispelled.

ਨਾਨਕ ਹਉਮੈ ਮੇਟਿ ਸਮਾਇ ॥੧੫॥

naanak haumai meT samai ||15||

O Nanak, eradicating egotism, one merges in the Lord. ||15||

STANZA 20

ਸੁੰਨ ਨਿਰੰਤਰਿ ਦੀਜੈ ਬੰਧੁ ॥

su(n)n nira(n)tar dheejai ba(n)dh ||

Focused deep within, in perfect absorption,

ਉਡੈ ਨ ਹੰਸਾ ਪੜੈ ਨ ਕੰਧੁ ॥

auddai na ha(n)saa paRai na ka(n)dh ||

the soul-swan does not fly away, and the body-wall does not collapse.

ਸਹਜ ਗੁਫਾ ਘਰੁ ਜਾਣੈ ਸਾਚਾ ॥

sahaj gufaa ghar jaanai saachaa ||

Then, one knows that his true home is in the cave of intuitive poise.

ਨਾਨਕ ਸਾਚੇ ਭਾਵੈ ਸਾਚਾ ॥੧੬॥

naanak saache bhaavai saachaa ||16||

O Nanak, the True Lord loves those who are truthful. ||16||

STANZA 21

ਕਿਸੁ ਕਾਰਣਿ ਗ੍ਰਿਹੁ ਤਜਿਓ ਉਦਾਸੀ ॥

kis kaaran girahu tajio udhaasee ||

"Why have you left your house and become a wandering Udaasee?

ਕਿਸੁ ਕਾਰਣਿ ਇਹੁ ਭੇਖੁ ਨਿਵਾਸੀ ॥

kis kaaran ih bhekh nivaasee ||

Why have you adopted these religious robes?

ਕਿਸੁ ਵਖਰ ਕੇ ਤੁਮ ਵਣਜਾਰੇ ॥

kis vakhar ke tum vanajaare ||
What merchandise do you trade?

ਕਿਉ ਕਰਿ ਸਾਥੁ ਲੰਘਾਵਹੁ ਪਾਰੇ ॥੧੭॥

kiau kar saath la(n)ghaavahu paare ||17||
How will you carry others across with you?""||17||

STANZA 22

ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥

gurmukh khojat bhe udhaasee ||
I became a wandering Udaasee, searching for the Gurmukhs.

ਦਰਸਨ ਕੈ ਤਾਈ ਭੇਖ ਨਿਵਾਸੀ ॥

dharasan kai taiee bhekh nivaasee ||
I have adopted these robes seeking the Blessed Vision of the Lord's Darshan.

ਸਾਚ ਵਖਰ ਕੇ ਹਮ ਵਣਜਾਰੇ ॥

saach vakhar ke ham vanajaare ||
I trade in the merchandise of Truth.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ ॥੧੮॥

naanak gurmukh utaras paare ||18||
O Nanak, as Gurmukh, I carry others across. ||18||

STANZA 23

ਕਿਤੁ ਬਿਧਿ ਪੁਰਖਾ ਜਨਮੁ ਵਟਾਇਆ ॥

kit bidh purakhaa janam vaTaiaa ||
"How have you changed the course of your life?

ਕਾਹੇ ਕਉ ਤੁਝ ਇਹੁ ਮਨੁ ਲਾਇਆ ॥

kaahe kau tujh ih man laiaa ||

With what have you linked your mind?

ਕਿਤੁ ਬਿਧਿ ਆਸਾ ਮਨਸਾ ਖਾਈ ॥

kit bidh aasaa manasaa khaiee ||

How have you subdued your hopes and desires?

ਕਿਤੁ ਬਿਧਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ ॥

kit bidh jot nira(n)tar paiee ||

How have you found the Light deep within your nucleus?

ਬਿਨੁ ਦੰਤਾ ਕਿਉ ਖਾਈਐ ਸਾਰੁ ॥

bin dha(n)taa kiau khaieeaa saar ||

Without teeth, how can you eat iron?

ਨਾਨਕ ਸਾਚਾ ਕਰਹੁ ਬੀਚਾਰੁ ॥੧੯॥

naanak saachaa karahu beechaar ||19||

Give us your true opinion, Nanak. ""||19||

STANZA 24

ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ ॥

satigur kai janame gavan miTaiaa ||

Born into the House of the True Guru, my wandering in reincarnation ended.

ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ ॥

anahat raate ih man laiaa ||

My mind is attached and attuned to the unstruck sound current.

ਮਨਸਾ ਆਸਾ ਸਬਦਿ ਜਲਾਈ ॥

manasaa aasaa sabadh jalaiee ||

Through the Word of the Shabad, my hopes and desires have been burnt away.

ਗੁਰਮੁਖਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ ॥

gurmukh jot nira(n)tar paiee ||

As Gurmukh, I found the Light deep within the nucleus of my self.

ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ ॥

traī gun meTe khaieeaaī saar ||

Eradicating the three qualities, one eats iron.

ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰੁ ॥੨੦॥

naanak taare taaranahaar ||20||

O Nanak, the Emancipator emancipates. ||20||

STANZA 25

ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ ॥

aadh kau kavan beechaar katheeale su(n)n kahaa ghar vaaso ||

"What can you tell us about the beginning? In what home did the absolute dwell then?

ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਕਥੀਅਲੇ ਘਟਿ ਘਟਿ ਕਵਨ ਨਿਵਾਸੋ ॥

giaan kee mudhraa kavan katheeale ghaT ghaT kavan nivaaso ||

What are the ear-rings of spiritual wisdom? Who dwells in each and every heart?

ਕਾਲ ਕਾ ਠੀਗਾ ਕਿਉ ਜਲਾਈਅਲੇ ਕਿਉ ਨਿਰਭਉ ਘਰਿ ਜਾਈਐ ॥

kaal kaa Theegaa kiau jalaieeale kiau nirabhau ghar jaieeaaī ||

How can one avoid the attack of death? How can one enter the home of fearlessness?

ਸਹਜ ਸੰਤੋਖ ਕਾ ਆਸਣੁ ਜਾਣੈ ਕਿਉ ਛੇਦੇ ਬੈਰਾਈਐ ॥

sahaj sa(n)tokh kaa aasan jaanai kiau chhedhe bairaiieeai ||

How can one know the posture of intuition and contentment, and overcome one's adversaries?""

ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੈ ਤਾ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੋ ॥

gur kai sabadh haumai bikh maarai taa nij ghar hovai vaaso ||

Through the Word of the Guru's Shabad, egotism and corruption are conquered, and then one comes to dwell in the home of the self within.

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸੁ ਸਬਦਿ ਪਛਾਣੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ ॥੨੧॥

jini rach rachiaa tis sabadh pachhaanai naanak taa kaa dhaaso ||21||

One who realizes the Shabad of the One who created the creation - Nanak is his slave. ||21||

STANZA 26

ਕਹਾ ਤੇ ਆਵੈ ਕਹਾ ਇਹੁ ਜਾਵੈ ਕਹਾ ਇਹੁ ਰਹੈ ਸਮਾਈ ॥

kahaa te aavai kahaa ih jaavai kahaa ih rahai samaiee ||

"Where did we come from? Where are we going? Where will we be absorbed?

ਏਸੁ ਸਬਦ ਕਉ ਜੋ ਅਰਥਾਵੈ ਤਿਸੁ ਗੁਰ ਤਿਲੁ ਨ ਤਮਾਈ ॥

es sabadh kau jo arathaavai tis gur til na tamaiee ||

One who reveals the meaning of this Shabad is the Guru, who has no greed at all.

ਕਿਉ ਤਤੈ ਅਵਿਗਤੈ ਪਾਵੈ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੋ ॥

kiau tatai avigatai paavai gurmukh lagai piaaro ||

How can one find the essence of the unmanifest reality? How does one become Gurmukh, and enshrine love for the Lord?

ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਕਰਤਾ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰੋ ॥

aape surataa aape karataa kahu naanak beechaaro ||

He Himself is consciousness, He Himself is the Creator; share with us, Nanak, your wisdom.""

ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ ॥

hukame aavai hukame jaavai hukame rahai samaiee ||

By His Command we come, and by His Command we go; by His Command, we merge in absorption.

ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚੁ ਕਮਾਵੈ ਗਤਿ ਮਿਤਿ ਸਬਦੇ ਪਾਈ ॥੨੨॥

poore gur te saach kamaavai gat mit sabadhe paiee ||22||

Through the Perfect Guru, live the Truth; through the Word of the Shabad, the state of dignity is attained. ||22||

STANZA 27

ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ ॥

aadh kau bisamaadh beechaar katheeale su(n)n nira(n)tar vaas leea ||

We can only express a sense of wonder about the beginning. The absolute abided endlessly deep within Himself then.

ਅਕਲਪਤ ਮੁਦ੍ਰਾ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰੀਅਲੇ ਘਟਿ ਘਟਿ ਸਾਚਾ ਸਰਬ ਜੀਆ ॥

akalapat mudhraa gur giaan beechaareeale ghaT ghaT saachaa sarab jeeaa ||

Consider freedom from desire to be the ear-rings of the Guru's spiritual wisdom. The True Lord, the Soul of all, dwells within each and every heart.

ਗੁਰ ਬਚਨੀ ਅਵਿਗਤਿ ਸਮਾਈਐ ਤਤੁ ਨਿਰੰਜਨੁ ਸਹਜਿ ਲਹੈ ॥

gur bachanee avigat samaieeai tat nira(n)jan sahaj lahai ||

Through the Guru's Word, one merges in the absolute, and intuitively receives the immaculate essence.

ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਣੀ ਸੇਵੈ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ ॥

naanak dhoojee kaar na karanee sevai sikhu su khoj lahai ||

O Nanak, that Sikh who seeks and finds the Way does not serve any other.

ਹੁਕਮੁ ਬਿਸਮਾਦੁ ਹੁਕਮਿ ਪਛਾਣੈ ਜੀਅ ਜੁਗਤਿ ਸਚੁ ਜਾਣੈ ਸੋਈ ॥

hukam bisamaadh hukam pachhaanai jeeaa jugat sach jaanai soiee ||

Wonderful and amazing is His Command; He alone realizes His Command and knows the true way of life of His creatures.

ਆਪੁ ਮੇਟਿ ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥੨੩॥

aap meT niraalam hovai a(n)tar saach jogee kaheeeai soiee ||23||

One who eradicates his self-conceit becomes free of desire; he alone is a Yogi, who enshrines the True Lord deep within. ||23||

STANZA 28

ਅਵਿਗਤੋ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣੁ ਥੀਆ ॥

avigato niramail upaje niragun te saragun theeaa ||

From His state of absolute existence, He assumed the immaculate form; from formless, He assumed the supreme form.

ਸਤਿਗੁਰ ਪਰਚੈ ਪਰਮ ਪਦੁ ਪਾਈਐ ਸਾਚੈ ਸਬਦਿ ਸਮਾਇ ਲੀਆ ॥

satigur parachai param padh paieeaa saachai sabadh samai leeaa ||

By pleasing the True Guru, the supreme status is obtained, and one is absorbed in the True Word of the Shabad.

ਏਕੇ ਕਉ ਸਚੁ ਏਕਾ ਜਾਣੈ ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕੀਆ ॥

eke kau sach ekaa jaanai haumai dhoojaa dhoor keeaa ||

He knows the True Lord as the One and only; he sends his egotism and duality far away.

ਸੋ ਜੋਗੀ ਗੁਰ ਸਬਦੁ ਪਛਾਣੈ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸੁ ਥੀਆ ॥

so jogee gur sabadh pachhaanai a(n)tar kamal pragaas theeaa ||

He alone is a Yogi, who realizes the Word of the Guru's Shabad; the lotus of the heart blossoms forth within.

ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ ॥

jeevat marai taa sabh kichh soojhai a(n)tar jaanai sarab dhiaa ||

If one remains dead while yet alive, then he understands everything; he knows the Lord deep within himself, who is kind and compassionate to all.

ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ ॥੨੪॥

naanak taa kau milai vaddaiee aap pachhaanai sarab jeeaa ||24||

O Nanak, he is blessed with glorious greatness; he realizes himself in all beings. ||24||

STANZA 29

ਸਾਚੋ ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ ਸਾਚੇ ਸੂਚੇ ਏਕ ਮਇਆ ॥

saachau upajai saach samaavai saache sooche ek miaa ||

We emerge from Truth, and merge into Truth again. The pure being merges into the One True Lord.

ਝੂਠੇ ਆਵਹਿ ਠਵਰ ਨ ਪਾਵਹਿ ਦੂਜੈ ਆਵਾ ਗਉਣੁ ਭਇਆ ॥

jhooThe aaveh Thavar na paaveh dhoojai aavaa gaun bhiaa ||

The false come, and find no place of rest; in duality, they come and go.

ਆਵਾ ਗਉਣੁ ਮਿਟੈ ਗੁਰ ਸਬਦੀ ਆਪੇ ਪਰਖੈ ਬਖਸਿ ਲਇਆ ॥

aavaa gaun miTai gur sabadhee aape parakhai bakhas liaa ||

This coming and going in reincarnation is ended through the Word of the Guru's Shabad; the Lord Himself analyzes and grants His forgiveness.

ਏਕਾ ਬੇਦਨ ਦੂਜੈ ਬਿਆਪੀ ਨਾਮੁ ਰਸਾਇਣੁ ਵੀਸਰਿਆ ॥

ekaa bedhan dhoojai biaapee naam rasain veesariaa ||

One who suffers from the disease of duality, forgets the Naam, the source of nectar.

ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਮੁਕਤੁ ਭਇਆ ॥

so boojhai jis aap bujhaae gur kai sabadh su mukat bhiaa ||

He alone understands, whom the Lord inspires to understand. Through the Word of the Guru's Shabad, one is liberated.

ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹਉਮੈ ਦੂਜਾ ਪਰਹਰਿਆ ॥੨੫॥

naanak taare taaranahaaraa haumai dhoojaa parahariaa ||25||

O Nanak, the Emancipator emancipates one who drives out egotism and duality. ||25||

STANZA 30

ਮਨਮੁਖਿ ਭੂਲੈ ਜਮ ਕੀ ਕਾਣਿ ॥

manmukh bhoolai jam kee kaan ||

The self-willed manmukhs are deluded, under the shadow of death.

ਪਰ ਘਰੁ ਜੋਹੈ ਹਾਣੇ ਹਾਣਿ ॥

par ghar johai haane haan ||

They look into the homes of others, and lose.

ਮਨਮੁਖਿ ਭਰਮਿ ਭਵੈ ਬੇਬਾਣਿ ॥

manmukh bharam bhavai bebaan ||

The manmukhs are confused by doubt, wandering in the wilderness.

ਵੇਮਾਰਗਿ ਮੂਸੈ ਮੰਤ੍ਰਿ ਮਸਾਣਿ ॥

vemaarag moosai ma(n)tr masaan ||

Having lost their way, they are plundered; they chant their mantras at cremation grounds.

ਸਬਦੁ ਨ ਚੀਨੈ ਲਵੈ ਕੁਬਾਣਿ ॥

sabadh na cheenai lavai kubaan ||

They do not think of the Shabad; instead, they utter obscenities.

ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਸੁਖੁ ਜਾਣਿ ॥੨੬॥

naanak saach rate sukh jaan ||26||

O Nanak, those who are attuned to the Truth know peace. ||26||

STANZA 31

ਗੁਰਮੁਖਿ ਸਾਚੇ ਕਾ ਭਉ ਪਾਵੈ ॥

gurmukh saache kaa bhau paavai ||

The Gurmukh lives in the Fear of God, the True Lord.

ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜੁ ਘੜਾਵੈ ॥

gurmukh baanee aghaR ghaRaavai ||

Through the Word of the Guru's Bani, the Gurmukh refines the unrefined.

ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥

gurmukh niramal har gun gaavai ||

The Gurmukh sings the immaculate, Glorious Praises of the Lord.

ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥

gurmukh pavitr param padh paavai ||

The Gurmukh attains the supreme, sanctified status.

ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥

gurmukh rom rom har dhiaavai ||

The Gurmukh meditates on the Lord with every hair of his body.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ ॥੨੭॥

naanak gurmukh saach samaavai ||27||

O Nanak, the Gurmukh merges in Truth. ||27||

STANZA 32

ਗੁਰਮੁਖਿ ਪਰਚੈ ਬੇਦ ਬੀਚਾਰੀ ॥

gurmukh parachai bedh beechaaree ||

The Gurmukh is pleasing to the True Guru; this is contemplation on the Vedas.

ਗੁਰਮੁਖਿ ਪਰਚੈ ਤਰੀਐ ਤਾਰੀ ॥

gurmukh parachai tareeai taaree ||

Pleasing the True Guru, the Gurmukh is carried across.

ਗੁਰਮੁਖਿ ਪਰਚੈ ਸੁ ਸਬਦਿ ਗਿਆਨੀ ॥

gurmukh parachai su sabadh giaanee ||

Pleasing the True Guru, the Gurmukh receives the spiritual wisdom of the Shabad.

ਗੁਰਮੁਖਿ ਪਰਚੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੀ ॥

gurmukh parachai a(n)tar bidh jaanee ||

Pleasing the True Guru, the Gurmukh comes to know the path within.

ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਲਖ ਅਪਾਰੁ ॥

gurmukh paieeaaai alakh apaar ||

The Gurmukh attains the unseen and infinite Lord.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਦੁਆਰੁ ॥੨੮॥

naanak gurmukh mukat dhuaar ||28||

O Nanak, the Gurmukh finds the door of liberation. ||28||

STANZA 33

ਗੁਰਮੁਖਿ ਅਕਥੁ ਕਥੈ ਬੀਚਾਰਿ ॥

gurmukh akath kathai beechaar ||

The Gurmukh speaks the unspoken wisdom.

ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਸਪਰਵਾਰਿ ॥

gurmukh nibahai saparavaar ||

In the midst of his family, the Gurmukh lives a spiritual life.

ਗੁਰਮੁਖਿ ਜਪੀਐ ਅੰਤਰਿ ਪਿਆਰਿ ॥

gurmukh japeeaaai a(n)tar piaar ||

The Gurmukh lovingly meditates deep within.

ਗੁਰਮੁਖਿ ਪਾਈਐ ਸਬਦਿ ਅਚਾਰਿ ॥

gurmukh paieeai sabadh achaar ||

The Gurmukh obtains the Shabad, and righteous conduct.

ਸਬਦਿ ਭੇਦਿ ਜਾਣੈ ਜਾਣਾਈ ॥

sabadh bhedh jaanai jaanaiee ||

He knows the mystery of the Shabad, and inspires others to know it.

ਨਾਨਕ ਹਉਮੈ ਜਾਲਿ ਸਮਾਈ ॥੨੯॥

naanak haumai jaal samaiee ||29||

O Nanak, burning away his ego, he merges in the Lord. ||29||

STANZA 34

ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ ॥

gurmukh dharatee saachai saajee ||

The True Lord fashioned the earth for the sake of the Gurmukhs.

ਤਿਸ ਮਹਿ ਓਪਤਿ ਖਪਤਿ ਸੁ ਬਾਜੀ ॥

tis meh opat khapat su baajee ||

There, he set in motion the play of creation and destruction.

ਗੁਰ ਕੈ ਸਬਦਿ ਰਪੈ ਰੰਗੁ ਲਾਇ ॥

gur kai sabadh rapai ra(n)g lai ||

One who is filled with the Word of the Guru's Shabad enshrines love for the Lord.

ਸਾਚਿ ਰਤਉ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ ॥

saach ratau pat siau ghar jai ||

Attuned to the Truth, he goes to his home with honor.

ਸਾਚ ਸਬਦ ਬਿਨੁ ਪਤਿ ਨਹੀ ਪਾਵੈ ॥

saach sabadh bin pat nahee paavai ||

Without the True Word of the Shabad, no one receives honor.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸਾਚਿ ਸਮਾਵੈ ॥੩੦॥

naanak bin naavai kiau saach samaavai ||30||

O Nanak, without the Name, how can one be absorbed in Truth? ||30||

STANZA 35

ਗੁਰਮੁਖਿ ਅਸਟ ਸਿਧੀ ਸਭਿ ਬੁਧੀ ॥

gurmukh asaT sidhee sabh budhee ||

The Gurmukh obtains the eight miraculous spiritual powers, and all wisdom.

ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰੀਐ ਸਚ ਸੁਧੀ ॥

gurmukh bhavajal tareeai sach sudhee ||

The Gurmukh crosses over the terrifying world-ocean, and obtains true understanding.

ਗੁਰਮੁਖਿ ਸਰ ਅਪਸਰ ਬਿਧਿ ਜਾਣੈ ॥

gurmukh sar apasar bidh jaanai ||

The Gurmukh knows the ways of truth and untruth.

ਗੁਰਮੁਖਿ ਪਰਵਿਰਤਿ ਨਰਵਿਰਤਿ ਪਛਾਣੈ ॥

gurmukh paravirat naravirat pachhaanai ||

The Gurmukh knows worldliness and renunciation.

ਗੁਰਮੁਖਿ ਤਾਰੇ ਪਾਰਿ ਉਤਾਰੇ ॥

gurmukh taare paar utaare ||

The Gurmukh crosses over, and carries others across as well.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨਿਸਤਾਰੇ ॥੩੧॥

naanak gurmukh sabadh nisataare ||31||

O Nanak, the Gurmukh is emancipated through the Shabad. ||31||

STANZA 36

ਨਾਮੇ ਰਾਤੇ ਹਉਮੈ ਜਾਇ ॥

naame raate haumai jai ||

Attuned to the Naam, the Name of the Lord, egotism is dispelled.

ਨਾਮਿ ਰਤੇ ਸਚਿ ਰਹੇ ਸਮਾਇ ॥

naam rate sach rahe samai ||

Attuned to the Naam, they remain absorbed in the True Lord.

ਨਾਮਿ ਰਤੇ ਜੋਗ ਜੁਗਤਿ ਬੀਚਾਰੁ ॥

naam rate jog jugat beechaar ||

Attuned to the Naam, they contemplate the Way of Yoga.

ਨਾਮਿ ਰਤੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥

naam rate paaveh mokh dhuaar ||

Attuned to the Naam, they find the door of liberation.

ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥

naam rate tirabhavan sojhee hoi ||

Attuned to the Naam, they understand the three worlds.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੩੨॥

naanak naam rate sadhaa sukh hoi ||32||

O Nanak, attuned to the Naam, eternal peace is found. ||32||

STANZA 37

ਨਾਮਿ ਰਤੇ ਸਿਧ ਗੋਸਟਿ ਹੋਇ ॥

naam rate sidh gosaT hoi ||

Attuned to the Naam, they attain Sidh Gosht - conversation with the Siddhas.

ਨਾਮਿ ਰਤੇ ਸਦਾ ਤਪੁ ਹੋਇ ॥

naam rate sadhaa tap hoi ||

Attuned to the Naam, they practice intense meditation forever.

ਨਾਮਿ ਰਤੇ ਸਚੁ ਕਰਣੀ ਸਾਰੁ ॥

naam rate sach karanee saar ||

Attuned to the Naam, they live the true and excellent lifestyle.

ਨਾਮਿ ਰਤੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰੁ ॥

naam rate gun giaan beechaar ||

Attuned to the Naam, they contemplate the Lord's virtues and spiritual wisdom.

ਬਿਨੁ ਨਾਵੈ ਬੋਲੈ ਸਭੁ ਵੇਕਾਰੁ ॥

bin naavai bolai sabh vekaar ||

Without the Name, all that is spoken is useless.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ ॥੩੩॥

naanak naam rate tin kau jaikaar ||33||

O Nanak, attuned to the Naam, their victory is celebrated. ||33||

STANZA 38

ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ ॥

poore gur te naam paiaa jai ||

Through the Perfect Guru, one obtains the Naam, the Name of the Lord.

ਜੋਗ ਜੁਗਤਿ ਸਚਿ ਰਹੈ ਸਮਾਇ ॥

jog jugat sach rahai samai ||

The Way of Yoga is to remain absorbed in Truth.

ਬਾਰਹ ਮਹਿ ਜੋਗੀ ਭਰਮਾਏ ਸੰਨਿਆਸੀ ਛਿਅ ਚਾਰਿ ॥

baareh meh jogee bharamaae sa(n)niaasee chhia chaar ||

The Yogis wander in the twelve schools of Yoga; the Sannyasis in six and four.

ਗੁਰ ਕੈ ਸਬਦਿ ਜੋ ਮਰਿ ਜੀਵੈ ਸੋ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

gur kai sabadh jo mar jeevai so paae mokh dhuaar ||

One who remains dead while yet alive, through the Word of the Guru's Shabad, finds the door of liberation.

ਬਿਨੁ ਸਬਦੈ ਸਭਿ ਦੂਜੈ ਲਾਗੇ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥

bin sabadhai sabh dhoojai laage dhekhahu ridhai beechaar ||

Without the Shabad, all are attached to duality. Contemplate this in your heart, and see.

ਨਾਨਕ ਵਡੇ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥੩੪॥

naanak vadde se vaddabhaagee jinee sach rakhiala ur dhaar ||34||

O Nanak, blessed and very fortunate are those who keep the True Lord enshrined in their hearts. ||34||

STANZA 39

ਗੁਰਮੁਖਿ ਰਤਨੁ ਲਹੈ ਲਿਵ ਲਾਇ ॥

gurmukh ratan lahai liv lai ||

The Gurmukh obtains the jewel, lovingly focused on the Lord.

ਗੁਰਮੁਖਿ ਪਰਖੈ ਰਤਨੁ ਸੁਭਾਇ ॥

gurmukh parakhai ratan subhai ||

The Gurmukh intuitively recognizes the value of this jewel.

ਗੁਰਮੁਖਿ ਸਾਚੀ ਕਾਰ ਕਮਾਇ ॥

gurmukh saachee kaar kamai ||
The Gurmukh practices Truth in action.

ਗੁਰਮੁਖਿ ਸਾਚੇ ਮਨੁ ਪਤੀਆਇ ॥

gurmukh saache man pateesai ||
The mind of the Gurmukh is pleased with the True Lord.

ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਏ ਤਿਸੁ ਭਾਵੈ ॥

gurmukh alakh lakhaae tis bhaavai ||
The Gurmukh sees the unseen, when it pleases the Lord.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਚੋਟ ਨ ਖਾਵੈ ॥੩੫॥

naanak gurmukh choT na khaavai ||35||
O Nanak, the Gurmukh does not have to endure punishment. ||35||

STANZA 40

ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥

gurmukh naam dhaan isanaan ||
The Gurmukh is blessed with the Name, charity and purification.

ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

gurmukh laagai sahaj dhiaan ||
The Gurmukh centers his meditation on the celestial Lord.

ਗੁਰਮੁਖਿ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥

gurmukh paavai dharageh maan ||
The Gurmukh obtains honor in the Court of the Lord.

ਗੁਰਮੁਖਿ ਭਉ ਭੰਜਨੁ ਪਰਧਾਨੁ ॥

gurmukh bhau bha(n)jan paradhaan ||

The Gurmukh obtains the Supreme Lord, the Destroyer of fear.

ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਰਾਏ ॥

gurmukh karanee kaar karaae ||

The Gurmukh does good deeds, and inspires others to do so.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ॥੩੬॥

naanak gurmukh mel milaee ||36||

O Nanak, the Gurmukh unites in the Lord's Union. ||36||

STANZA 41

ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ॥

gurmukh saasatr simirat bedh ||

The Gurmukh understands the Simritees, the Shaastras and the Vedas.

ਗੁਰਮੁਖਿ ਪਾਵੈ ਘਟਿ ਘਟਿ ਭੇਦ ॥

gurmukh paavai ghaT ghaT bhedh ||

The Gurmukh knows the secrets of each and every heart.

ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ ॥

gurmukh vair virodh gavaavai ||

The Gurmukh eliminates hate and envy.

ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ ॥

gurmukh sagalee ganat miTaavai ||

The Gurmukh erases all accounting.

ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤਾ ॥

gurmukh raam naam ra(n)g raataa ||

The Gurmukh is imbued with love for the Lord's Name.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਖਸਮੁ ਪਛਾਤਾ ॥੩੭॥

naanak gurmukh khasam pachhaataa ||37||

O Nanak, the Gurmukh realizes his Lord and Master. ||37||

STANZA 42

ਬਿਨੁ ਗੁਰ ਭਰਮੈ ਆਵੈ ਜਾਇ ॥

bin gur bharamai aavai jai ||

Without the Guru, one wanders, coming and going in reincarnation.

ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ ਥਾਇ ॥

bin gur ghaal na paviee thai ||

Without the Guru, one's work is useless.

ਬਿਨੁ ਗੁਰ ਮਨੂਆ ਅਤਿ ਡੋਲਾਇ ॥

bin gur manooaa at ddolai ||

Without the Guru, the mind is totally unsteady.

ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ ਨਹੀ ਬਿਖੁ ਖਾਇ ॥

bin gur tirapat nahee bikh khai ||

Without the Guru, one is unsatisfied, and eats poison.

ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਸੈ ਮਰਿ ਵਾਟ ॥

bin gur biseear ddasai mar vaaT ||

Without the Guru, one is stung by the poisonous snake of Maya, and dies.

ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਘਾਟੇ ਘਾਟ ॥੩੮॥

naanak gur bin ghaaTe ghaaT ||38||

O Nanak without the Guru, all is lost. ||38||

STANZA 43

ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੈ ॥

jis gur milai tis paar utarai ||

One who meets the Guru is carried across.

ਅਵਗਣ ਮੇਟੈ ਗੁਣਿ ਨਿਸਤਾਰੈ ॥

avagan meTai gun nisataarai ||

His sins are erased, and he is emancipated through virtue.

ਮੁਕਤਿ ਮਹਾ ਸੁਖ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ ॥

mukat mahaa sukh gur sabadh beechaar ||

The supreme peace of liberation is attained, contemplating the Word of the Guru's Shabad.

ਗੁਰਮੁਖਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥

gurmukh kadhe na aavai haar ||

The Gurmukh is never defeated.

ਤਨੁ ਹਟੜੀ ਇਹੁ ਮਨੁ ਵਣਜਾਰਾ ॥

tan haTaRee ih man vanajaaraa ||

In the store of the body, this mind is the merchant;

ਨਾਨਕ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰਾ ॥੩੯॥

naanak sahaje sach vaapaaraa ||39||

O Nanak, it deals intuitively in Truth. ||39||

STANZA 44

ਗੁਰਮੁਖਿ ਬਾਂਧਿਓ ਸੇਤੁ ਬਿਧਾਤੈ ॥

gurmukh baa(n)dhio set bidhaatai ||

The Gurmukh is the bridge, built by the Architect of Destiny.

ਲੰਕਾ ਲੂਟੀ ਦੈਤ ਸੰਤਾਪੈ ॥

la(n)kaa looTee dhait sa(n)taapai ||

The demons of passion which plundered Sri Lanka - the body - have been conquered.

ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿ ਰਾਵਣੁ ॥

raamacha(n)dh maario eh raavan ||

Ram Chand - the mind - has slaughtered Raawan - pride;

ਭੇਦੁ ਬਭੀਖਣੁ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ ॥

bhedh babheekhan gurmukh parachain ||

the Gurmukh understands the secret revealed by Babheekhan.

ਗੁਰਮੁਖਿ ਸਾਇਰਿ ਪਾਹਣੁ ਤਾਰੇ ॥

gurmukh sair paahan taare ||

The Gurmukh carries even stones across the ocean.

ਗੁਰਮੁਖਿ ਕੋਟਿ ਤੇਤੀਸ ਉਧਾਰੇ ॥੪੦॥

gurmukh koT tetees udhaare ||40||

The Gurmukh saves millions of people. ||40||

STANZA 45

ਗੁਰਮੁਖਿ ਚੁਕੈ ਆਵਣੁ ਜਾਣੁ ॥

gurmukh chookai aavan jaan ||

The comings and goings in reincarnation are ended for the Gurmukh.

ਗੁਰਮੁਖਿ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥

gurmukh dharageh paavai maan ||

The Gurmukh is honored in the Court of the Lord.

ਗੁਰਮੁਖਿ ਖੋਟੇ ਖਰੇ ਪਛਾਣੁ ॥

gurmukh khoTe khare pachhaan ||

The Gurmukh distinguishes the true from the false.

ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

gurmukh laagai sahaj dhiaan ||

The Gurmukh focuses his meditation on the celestial Lord.

ਗੁਰਮੁਖਿ ਦਰਗਹ ਸਿਫਤਿ ਸਮਾਇ ॥

gurmukh dharageh sifat samai ||

In the Court of the Lord, the Gurmukh is absorbed in His Praises.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੰਧੁ ਨ ਪਾਇ ॥੪੧॥

naanak gurmukh ba(n)dh na pai ||41||

O Nanak, the Gurmukh is not bound by bonds. ||41||

STANZA 46

ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਏ ॥

gurmukh naam nira(n)jan paae ||

The Gurmukh obtains the Name of the Immaculate Lord.

ਗੁਰਮੁਖਿ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥

gurmukh haumai sabadh jalaae ||

Through the Shabad, the Gurmukh burns away his ego.

ਗੁਰਮੁਖਿ ਸਾਚੇ ਕੇ ਗੁਣ ਗਾਏ ॥

gurmukh saache ke gun gaae ||

The Gurmukh sings the Glorious Praises of the True Lord.

ਗੁਰਮੁਖਿ ਸਾਚੈ ਰਹੈ ਸਮਾਏ ॥

gurmukh saachai rahai samaae ||

The Gurmukh remains absorbed in the True Lord.

ਗੁਰਮੁਖਿ ਸਾਚਿ ਨਾਮਿ ਪਤਿ ਉਤਮ ਹੋਇ ॥

gurmukh saach naam pat uootam hoi ||

Through the True Name, the Gurmukh is honored and exalted.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਗਲ ਭਵਣ ਕੀ ਸੋਝੀ ਹੋਇ ॥੪੨॥

naanak gurmukh sagal bhavan kee sojhee hoi ||42||

O Nanak, the Gurmukh understands all the worlds. ||42||

STANZA 47

ਕਵਣ ਮੂਲੁ ਕਵਣ ਮਤਿ ਵੇਲਾ ॥

kavan mool kavan mat velaa ||

"What is the root, the source of all? What teachings hold for these times?

ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥

teraa kavan guroo jis kaa too chelaa ||

Who is your guru? Whose disciple are you?

ਕਵਣ ਕਥਾ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ ॥

kavan kathaa le rahahu niraale ||

What is that speech, by which you remain unattached?

ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ ॥

bolai naanak sunahu tum baale ||

Listen to what we say, O Nanak, you little boy.

ਏਸੁ ਕਥਾ ਕਾ ਦੇਇ ਬੀਚਾਰੁ ॥

es kathaa kaa dheh beechaar ||

Give us your opinion on what we have said.

ਭਵਜਲੁ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ ॥੪੩॥

bhavajal sabadh la(n)ghaavanahaar ||43||

How can the Shabad carry us across the terrifying world-ocean?""||43||

STANZA 48

ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ ॥

pavan ara(n)bh satigur mat velaa ||

From the air came the beginning. This is the age of the True Guru's Teachings.

ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥

sabadh guroo surat dhun chelaa ||

The Shabad is the Guru, upon whom I lovingly focus my consciousness; I am the chaylaa, the disciple.

ਅਕਥ ਕਥਾ ਲੇ ਰਹਉ ਨਿਰਾਲਾ ॥

akath kathaa le rahau niraalaa ||

Speaking the Unspoken Speech, I remain unattached.

ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਗੁਰ ਗੋਪਾਲਾ ॥

naanak jug jug gur gopaalaa ||

O Nanak, throughout the ages, the Lord of the World is my Guru.

ਏਕੁ ਸਬਦੁ ਜਿਤੁ ਕਥਾ ਵੀਚਾਰੀ ॥

ek sabadh jit kathaa veechaaree ||

I contemplate the sermon of the Shabad, the Word of the One God.

ਗੁਰਮੁਖਿ ਹਉਮੈ ਅਗਨਿ ਨਿਵਾਰੀ ॥੪੪॥

gurmukh haumai agan nivaaree ||44||

The Gurmukh puts out the fire of egotism. ||44||

STANZA 49

ਮੈਣ ਕੇ ਦੰਤ ਕਿਉ ਖਾਈਐ ਸਾਰੁ ॥

main ke dha(n)t kiau khaieeai saar ||

"With teeth of wax, how can one chew iron?"

ਜਿਤੁ ਗਰਬੁ ਜਾਇ ਸੁ ਕਵਣੁ ਆਹਾਰੁ ॥

jit garab jai su kavan aahaar ||

What is that food, which takes away pride?

ਹਿਵੈ ਕਾ ਘਰੁ ਮੰਦਰੁ ਅਗਨਿ ਪਿਰਾਹਨੁ ॥

hivai kaa ghar ma(n)dhar agan piraahan ||

How can one live in the palace, the home of snow, wearing robes of fire?

ਕਵਨ ਗੁਫਾ ਜਿਤੁ ਰਹੈ ਅਵਾਹਨੁ ॥

kavan gufaa jit rahai avaahan ||

Where is that cave, within which one may remain unshaken?

ਇਤ ਉਤ ਕਿਸ ਕਉ ਜਾਣਿ ਸਮਾਵੈ ॥

eit ut kis kau jaan samaavai ||

Who should we know to be pervading here and there?

ਕਵਨ ਧਿਆਨੁ ਮਨੁ ਮਨਹਿ ਸਮਾਵੈ ॥੪੫॥

kavan dhiaan man maneh samaavai ||45||

What is that meditation, which leads the mind to be absorbed in itself?""||45||

STANZA 50

ਹਉ ਹਉ ਮੈ ਮੈ ਵਿਚਹੁ ਖੋਵੈ ॥

hau hau mai mai vichahu khovai ||

Eradicating egotism and individualism from within,

ਦੂਜਾ ਮੇਟੈ ਏਕੋ ਹੋਵੈ ॥

dhoojaa meTai eko hovai ||

and erasing duality, the mortal becomes one with God.

ਜਗੁ ਕਰੜਾ ਮਨਮੁਖੁ ਗਾਵਾਰੁ ॥

jag karaRaa manmukh gaavaar ||

The world is difficult for the foolish, self-willed manmukh;

ਸਬਦੁ ਕਮਾਈਐ ਖਾਈਐ ਸਾਰੁ ॥

sabadh kamaieeai khaieeai saar ||

practicing the Shabad, one chews iron.

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ॥

a(n)tar baahar eko jaanai ||

Know the One Lord, inside and out.

ਨਾਨਕ ਅਗਨਿ ਮਰੈ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ॥੪੬॥

naanak agan marai satigur kai bhaanai ||46||

O Nanak, the fire is quenched, through the Pleasure of the True Guru's Will. ||46||

STANZA 51

ਸਚ ਭੈ ਰਾਤਾ ਗਰਬੁ ਨਿਵਾਰੈ ॥

sach bhai raataa garab nivaarai ||

Imbued with the True Fear of God, pride is taken away;

ਏਕੋ ਜਾਤਾ ਸਬਦੁ ਵੀਚਾਰੈ ॥

eko jaataa sabadh veechaarai ||

realize that He is One, and contemplate the Shabad.

ਸਬਦੁ ਵਸੈ ਸਚੁ ਅੰਤਰਿ ਹੀਆ ॥

sabadh vasai sach a(n)tar heeaa ||

With the True Shabad abiding deep within the heart,

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਰੰਗਿ ਰੰਗੀਆ ॥

tan man seetal ra(n)g ra(n)geaaa ||

the body and mind are cooled and soothed, and colored with the Lord's Love.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਅਗਨਿ ਨਿਵਾਰੈ ॥

kaam karodh bikh agan nivaare ||

The fire of sexual desire, anger and corruption is quenched.

ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰੇ ॥੪੭॥

naanak nadharee nadhar piaare ||47||

O Nanak, the Beloved bestows His Glance of Grace. ||47||

STANZA 52

ਕਵਨ ਮੁਖਿ ਚੰਦੁ ਹਿਵੈ ਘਰੁ ਛਾਇਆ ॥

kavan mukh cha(n)dh hivai ghar chhaiaa ||

"The moon of the mind is cool and dark; how is it enlightened?"

ਕਵਨ ਮੁਖਿ ਸੂਰਜੁ ਤਪੈ ਤਪਾਇਆ ॥

kavan mukh sooraj tapai tapaiaa ||
How does the sun blaze so brilliantly?

ਕਵਨ ਮੁਖਿ ਕਾਲੁ ਜੋਹਤ ਨਿਤ ਰਹੈ ॥

kavan mukh kaal johat nit rahai ||
How can the constant watchful gaze of Death be turned away?

ਕਵਨ ਬੁਧਿ ਗੁਰਮੁਖਿ ਪਤਿ ਰਹੈ ॥

kavan budh gurmukh pat rahai ||
By what understanding is the honor of the Gurmukh preserved?

ਕਵਨੁ ਜੋਧੁ ਜੋ ਕਾਲੁ ਸੰਘਾਰੈ ॥

kavan jodh jo kaal sa(n)ghaarai ||
Who is the warrior, who conquers Death?

ਬੋਲੈ ਬਾਣੀ ਨਾਨਕੁ ਬੀਚਾਰੈ ॥੪੮॥

bolai baanee naanak beechaarai ||48||
Give us your thoughtful reply, O Nanak."||48||

STANZA 53

ਸਬਦੁ ਭਾਖਤ ਸਸਿ ਜੋਤਿ ਅਪਾਰਾ ॥

sabadh bhaakhat sas jot apaaraa ||
Giving voice to the Shabad, the moon of the mind is illuminated with infinity.

ਸਸਿ ਘਰਿ ਸੂਰੁ ਵਸੈ ਮਿਟੈ ਅੰਧਿਆਰਾ ॥

sas ghar soor vasai miTai a(n)dhiaaraa ||
When the sun dwells in the house of the moon, the darkness is dispelled.

ਸੁਖੁ ਦੁਖੁ ਸਮ ਕਰਿ ਨਾਮੁ ਅਧਾਰਾ ॥

sukh dhukh sam kar naam adhaaraa ||

Pleasure and pain are just the same, when one takes the Support of the Naam, the Name of the Lord.

ਆਪੇ ਪਾਰਿ ਉਤਾਰਣਹਾਰਾ ॥

aape paar utaaranahaaraa ||

He Himself saves, and carries us across.

ਗੁਰ ਪਰਚੈ ਮਨੁ ਸਾਚਿ ਸਮਾਇ ॥

gur parachai man saach samai ||

With faith in the Guru, the mind merges in Truth,

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ ॥੪੯॥

pranavat naanak kaal na khai ||49||

and then, prays Nanak, one is not consumed by Death. ||49||

STANZA 54

ਨਾਮ ਤਤੁ ਸਭ ਹੀ ਸਿਰਿ ਜਾਪੈ ॥

naam tat sabh hee sir jaapai ||

The essence of the Naam, the Name of the Lord, is known to be the most exalted and excellent of all.

ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਕਾਲੁ ਸੰਤਾਪੈ ॥

bin naavai dhukh kaal sa(n)taapai ||

Without the Name, one is afflicted by pain and death.

ਤਤੋ ਤਤੁ ਮਿਲੈ ਮਨੁ ਮਾਨੈ ॥

tato tat milai man maanai ||

When one's essence merges into the essence, the mind is satisfied and fulfilled.

ਦੂਜਾ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਨੈ ॥

dhoojaa jai ikat ghar aanai ||

Duality is gone, and one enters into the home of the One Lord.

ਬੋਲੈ ਪਵਨਾ ਗਗਨੁ ਗਰਜੈ ॥

bolai pavanaa gagan garajai ||

The breath blows across the sky of the Tenth Gate and vibrates.

ਨਾਨਕ ਨਿਹਚਲੁ ਮਿਲਣੁ ਸਹਜੈ ॥੫੦॥

naanak nihachal milan sahajai ||50||

O Nanak, the mortal then intuitively meets the eternal, unchanging Lord. ||50||

STANZA 55

ਅੰਤਰਿ ਸੁੰਨੰ ਬਾਹਰਿ ਸੁੰਨੰ ਤ੍ਰਿਭਵਣ ਸੁੰਨ ਮਸੁੰਨੰ ॥

a(n)tar su(n)na(n) baahar su(n)na(n) tirabhavan su(n)n masu(n)na(n) ||

The absolute Lord is deep within; the absolute Lord is outside us as well. The absolute Lord totally fills the three worlds.

ਚਉਥੇ ਸੁੰਨੈ ਜੋ ਨਰੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ ਨ ਪੁੰਨੰ ॥

chauthē su(n)nai jo nar jaanai taa kau paap na pu(n)na(n) ||

One who knows the Lord in the fourth state, is not subject to virtue or vice.

ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ ॥ ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥

ghaT ghaT su(n)n kaa jaanai bheau || aadh purakh nira(n)jan dheau ||

One who knows the mystery of God the Absolute, who pervades each and every heart, knows the Primal Being, the Immaculate Divine Lord.

ਜੋ ਜਨੁ ਨਾਮ ਨਿਰੰਜਨ ਰਾਤਾ ॥

jo jan naam nira(n)jan raataa ||

That humble being who is imbued with the Immaculate Naam,

ਨਾਨਕ ਸੋਈ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥੫੧॥

naanak soiee purakh bidhaataa ||51||

O Nanak, is himself the Primal Lord, the Architect of Destiny. ||51||

STANZA 56

ਸੁੰਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥

su(n)no su(n)n kahai sabh koiee ||

"Everyone speaks of the Absolute Lord, the unmanifest void.

ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ ॥

anahat su(n)n kahaa te hoiee ||

How can one find this absolute void?

ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥

anahat su(n)n rate se kaise ||

Who are they, who are attuned to this absolute void?"

ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ ॥

jis te upaje tis hee jaise ||

They are like the Lord, from whom they originated.

ਓਇ ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥

oi janam na mareh na aaveh jaeh ||

They are not born, they do not die; they do not come and go.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ ॥੫੨॥

naanak gurmukh man samajhaeh ||52||

O Nanak, the Gurmukhs instruct their minds. ||52||

STANZA 57

ਨਉ ਸਰ ਸੁਭਰ ਦਸਵੈ ਪੂਰੇ ॥

nau sar subhar dhasavai poore ||

By practicing control over the nine gates, one attains perfect control over the Tenth Gate.

ਤਹ ਅਨਹਤ ਸੁੰਨ ਵਜਾਵਹਿ ਤੂਰੇ ॥

teh anahat su(n)n vajaaveh toore ||

There, the unstruck sound current of the absolute Lord vibrates and resounds.

ਸਾਚੈ ਰਾਚੇ ਦੇਖਿ ਹਜੂਰੇ ॥

saachai raache dhekh hajoore ||

Behold the True Lord ever-present, and merge with Him.

ਘਟਿ ਘਟਿ ਸਾਚੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥

ghaT ghaT saach rahiaa bharapoore ||

The True Lord is pervading and permeating each and every heart.

ਗੁਪਤੀ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥

gupatee baanee paragaT hoi ||

The hidden Bani of the Word is revealed.

ਨਾਨਕ ਪਰਖਿ ਲਏ ਸਚੁ ਸੋਇ ॥੫੩॥

naanak parakh le sach soi ||53||

O Nanak, the True Lord is revealed and known. ||53||

STANZA 58

ਸਹਜ ਭਾਇ ਮਿਲੀਐ ਸੁਖੁ ਹੋਵੈ ॥

sahaj bhai mileeai sukh hovai ||

Meeting with the Lord through intuition and love, peace is found.

ਗੁਰਮੁਖਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ ॥

gurmukh jaagai needh na sovai ||

The Gurmukh remains awake and aware; he does not fall sleep.

ਸੁੰਨ ਸਬਦੁ ਅਪਰੰਪਰਿ ਧਾਰੈ ॥

su(n)n sabadh apara(n)par dhaarai ||

He enshrines the unlimited, absolute Shabad deep within.

ਕਹਤੇ ਮੁਕਤੁ ਸਬਦਿ ਨਿਸਤਾਰੈ ॥

kahate mukat sabadh nisataarai ||

Chanting the Shabad, he is liberated, and saves others as well.

ਗੁਰ ਕੀ ਦੀਖਿਆ ਸੇ ਸਚਿ ਰਾਤੇ ॥

gur kee dheekhiala se sach raate ||

Those who practice the Guru's Teachings are attuned to the Truth.

ਨਾਨਕ ਆਪੁ ਗਵਾਇ ਮਿਲਣ ਨਹੀ ਭ੍ਰਾਤੇ ॥੫੪॥

naanak aap gavai milan nahee bhraate ||54||

O Nanak, those who eradicate their self-conceit meet with the Lord; they do not remain separated by doubt.

||54||

STANZA 59

ਕੁਬੁਧਿ ਚਵਾਵੈ ਸੋ ਕਿਤੁ ਠਾਇ ॥

kubudh chavaavai so kit Thai ||

"Where is that place, where evil thoughts are destroyed?

ਕਿਉ ਤਤੁ ਨ ਬੂਝੈ ਚੋਟਾ ਖਾਇ ॥

kiau tat na boojhai choTaa khai ||

The mortal does not understand the essence of reality; why must he suffer in pain?"

ਜਮ ਦਰਿ ਬਾਧੇ ਕੋਇ ਨ ਰਾਖੈ ॥

jam dhar baadhe koi na raakhai ||

No one can save one who is tied up at Death's door.

ਬਿਨੁ ਸਬਦੈ ਨਾਹੀ ਪਤਿ ਸਾਖੈ ॥

bin sabadhai naahee pat saakhai ||

Without the Shabad, no one has any credit or honor.

ਕਿਉ ਕਰਿ ਬੂਝੈ ਪਾਵੈ ਪਾਰੁ ॥

kiau kar boojhai paavai paar ||

"How can one obtain understanding and cross over?"

ਨਾਨਕ ਮਨਮੁਖਿ ਨ ਬੁਝੈ ਗਵਾਰੁ ॥੫੫॥

naanak manmukh na bujhai gavaar ||55||

O Nanak, the foolish self-willed manmukh does not understand. ||55||

STANZA 60

ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ ॥

kubudh miTai gur sabadh beechaar ||

Evil thoughts are erased, contemplating the Word of the Guru's Shabad.

ਸਤਿਗੁਰੁ ਭੇਟੈ ਮੋਖ ਦੁਆਰ ॥

satigur bheTai mokh dhuaar ||

Meeting with the True Guru, the door of liberation is found.

ਤਤੁ ਨ ਚੀਨੈ ਮਨਮੁਖੁ ਜਲਿ ਜਾਇ ॥

tat na cheenai manmukh jal jai ||

The self-willed manmukh does not understand the essence of reality, and is burnt to ashes.

ਦੁਰਮਤਿ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਇ ॥

dhuramat vichhuR choTaa khai ||

His evil-mindedness separates him from the Lord, and he suffers.

ਮਾਨੈ ਹੁਕਮੁ ਸਭੇ ਗੁਣ ਗਿਆਨ ॥

maanai hukam sabhe gun giaan ||

Accepting the Hukam of the Lord's Command, he is blessed with all virtues and spiritual wisdom.

ਨਾਨਕ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥੫੬॥

naanak dharageh paavai maan ||56||

O Nanak, he is honored in the Court of the Lord. ||56||

STANZA 61

ਸਾਚੁ ਵਖਰੁ ਧਨੁ ਪਲੈ ਹੋਇ ॥

saach vakhar dhan palai hoi ||

One who possesses the merchandise, the wealth of the True Name,

ਆਪਿ ਤਰੈ ਤਾਰੇ ਭੀ ਸੋਇ ॥

aap tarai taare bhee soi ||

crosses over, and carries others across with him as well.

ਸਹਜਿ ਰਤਾ ਬੂਝੈ ਪਤਿ ਹੋਇ ॥

sahaj rataa boojhai pat hoi ||

One who intuitively understands, and is attuned to the Lord, is honored.

ਤਾ ਕੀ ਕੀਮਤਿ ਕਰੈ ਨ ਕੋਇ ॥

taa kee keemat karai na koi ||

No one can estimate his worth.

ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥

jeh dhekhaa teh rahiaa samai ||

Wherever I look, I see the Lord permeating and pervading.

ਨਾਨਕ ਪਾਰਿ ਪਰੈ ਸਚ ਭਾਇ ॥੫੭॥

naanak paar parai sach bhai ||57||

O Nanak, through the Love of the True Lord, one crosses over. ||57||

STANZA 62

ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਥੀਅਲੇ ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ ਸੰਸਾਰੋ ॥

s sabadh kaa kahaa vaas katheeale jit tareeai bhavajal sa(n)saaro ||

"Where is the Shabad said to dwell? What will carry us across the terrifying world-ocean?

ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਕਹੀਐ ਤਿਸੁ ਕਹੁ ਕਵਨੁ ਅਧਾਰੋ ॥

traī sat a(n)gul vaīee kaheeeai tis kahu kavan adhaaro ||

The breath, when exhaled, extends out ten finger lengths; what is the support of the breath?

ਬੋਲੈ ਖੇਲੈ ਅਸਥਿਰੁ ਹੋਵੈ ਕਿਉ ਕਰਿ ਅਲਖੁ ਲਖਾਏ ॥

bolai khelai asathir hovai kiau kar alakh lakhaae ||

Speaking and playing, how can one be stable and steady? How can the unseen be seen?""

ਸੁਣਿ ਸੁਆਮੀ ਸਚੁ ਨਾਨਕੁ ਪ੍ਰਣਵੈ ਅਪਣੇ ਮਨ ਸਮਝਾਏ ॥

sun suaamee sach naanak pranavai apane man samajhaae ||

Listen, O master; Nanak prays truly. Instruct your own mind.

ਗੁਰਮੁਖਿ ਸਬਦੇ ਸਚਿ ਲਿਵ ਲਾਗੈ ਕਰਿ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਏ ॥

gurmukh sabadhe sach liv laagai kar nadharee mel milaee ||

The Gurmukh is lovingly attuned to the True Shabad. Bestowing His Glance of Grace, He unites us in His Union.

ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਪੂਰੈ ਭਾਗਿ ਸਮਾਏ ॥੫੮॥

aape dhaanaa aape beenaa poorai bhaag samaae ||58||

He Himself is all-knowing and all-seeing. By perfect destiny, we merge in Him. ||58||

STANZA 63

ਸੁ ਸਬਦ ਕਉ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ ॥

s sabadh kau nira(n)tar vaas alakha(n) jeh dhekhaa teh soiee ||

That Shabad dwells deep within the nucleus of all beings. God is invisible; wherever I look, there I see Him.

ਪਵਨ ਕਾ ਵਾਸਾ ਸੁੰਨ ਨਿਵਾਸਾ ਅਕਲ ਕਲਾ ਧਰ ਸੋਈ ॥

pavan kaa vaasaa su(n)n nivaasaa akal kalaa dhar soiee ||

The air is the dwelling place of the absolute Lord. He has no qualities; He has all qualities.

ਨਦਰਿ ਕਰੇ ਸਬਦੁ ਘਟ ਮਹਿ ਵਸੈ ਵਿਚਹੁ ਭਰਮੁ ਗਵਾਏ ॥

nadhar kare sabadh ghaT meh vasai vichahu bharam gavaae ||

When He bestows His Glance of Grace, the Shabad comes to abide within the heart, and doubt is eradicated from within.

ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਨਾਮੋ ਮੰਨਿ ਵਸਾਏ ॥

tan man niramal niramal baanee naamuo ma(n)n vasaae ||

The body and mind become immaculate, through the Immaculate Word of His Bani. Let His Name be enshrined in your mind.

ਸਬਦਿ ਗੁਰੂ ਭਵਸਾਗਰੁ ਤਰੀਐ ਇਤ ਉਤ ਏਕੋ ਜਾਣੈ ॥

sabadh guroo bhavasaagar tareeai it ut eko jaanai ||

The Shabad is the Guru, to carry you across the terrifying world-ocean. Know the One Lord alone, here and hereafter.

ਚਿਹਨੁ ਵਰਨੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੈ ॥੫੯॥

chihaan varan nahee chhaiaa maiaa naanak sabadh pachhaanai ||59||

He has no form or color, shadow or illusion; O Nanak, realize the Shabad. ||59||

STANZA 64

ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਅਉਧੁ ਸੁੰਨ ਸਚੁ ਆਹਾਰੋ ॥

traī sat a(n)gul vaīee aaudhoo su(n)n sach aahaaro ||

O reclusive hermit, the True, Absolute Lord is the support of the exhaled breath, which extends out ten finger lengths.

ਗੁਰਮੁਖਿ ਬੋਲੈ ਤਤੁ ਬਿਰੋਲੈ ਚੀਨੈ ਅਲਖ ਅਪਾਰੋ ॥

gurmukh bolai tat birolai cheenai alakh apaaro ||

The Gurmukh speaks and churns the essence of reality, and realizes the unseen, infinite Lord.

ਤ੍ਰੈ ਗੁਣ ਮੇਟੈ ਸਬਦੁ ਵਸਾਏ ਤਾ ਮਨਿ ਚੂਕੈ ਅਹੰਕਾਰੋ ॥

traī guṇ meTai sabadh vasaāe taa man chookai aha(n)kaaro ||

Eradicating the three qualities, he enshrines the Shabad within, and then, his mind is rid of egotism.

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਰਿ ਨਾਮਿ ਲਗੈ ਪਿਆਰੋ ॥

a(n)tar baahar eko jaanai taa har naam lagai piaaro ||

Inside and out, he knows the One Lord alone; he is in love with the Name of the Lord.

ਸੁਖਮਨਾ ਇੜਾ ਪਿੰਗੁਲਾ ਬੂਝੈ ਜਾ ਆਪੇ ਅਲਖੁ ਲਖਾਏ ॥

sukhamanaa iRaa pi(n)gulaa boojhai jaa aape alakh lakhaae ||

He understands the Sushmana, Ida and Pingala, when the unseen Lord reveals Himself.

ਨਾਨਕ ਤਿਹੁ ਤੇ ਊਪਰਿ ਸਾਚਾ ਸਤਿਗੁਰ ਸਬਦਿ ਸਮਾਏ ॥੬੦॥

naanak tih te uopar saachaa satigur sabadh samaae ||60||

O Nanak, the True Lord is above these three energy channels. Through the Word, the Shabad of the True Guru, one merges with Him. ||60||

STANZA 65

ਮਨ ਕਾ ਜੀਉ ਪਵਨੁ ਕਥੀਅਲੇ ਪਵਨੁ ਕਹਾ ਰਸੁ ਖਾਈ ॥

man kaa jeeau pavan katheeale pavan kahaa ras khaiee ||

"The air is said to be the soul of the mind. But what does the air feed on?"

ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਅਉਧੂ ਸਿਧ ਕੀ ਕਵਨ ਕਮਾਈ ॥

giaan kee mudhraa kavan aaudhoo sidh kee kavan kamaiee ||

What is the way of the spiritual teacher, and the reclusive hermit? What is the occupation of the Siddha?"

ਬਿਨੁ ਸਬਦੈ ਰਸੁ ਨ ਆਵੈ ਅਉਧੂ ਹਉਮੈ ਪਿਆਸ ਨ ਜਾਈ ॥

bin sabadhai ras na aavai aaudhoo haumai piaas na jaiee ||

Without the Shabad, the essence does not come, O hermit, and the thirst of egotism does not depart.

ਸਬਦਿ ਰਤੇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ ਸਾਚੇ ਰਹੇ ਅਘਾਈ ॥

sabadh rate a(n)mirat ras paiaa saache rahe aghaiee ||

Imbued with the Shabad, one finds the ambrosial essence, and remains fulfilled with the True Name.

ਕਵਨ ਬੁਧਿ ਜਿਤੁ ਅਸਥਿਰੁ ਰਹੀਐ ਕਿਤੁ ਭੋਜਨਿ ਤ੍ਰਿਪਤਾਸੈ ॥

kavan budh jit asathir raheesai kit bhojan tirapataasai ||

"What is that wisdom, by which one remains steady and stable? What food brings satisfaction?"

ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ ਸਤਿਗੁਰ ਤੇ ਕਾਲੁ ਨ ਗ੍ਰਾਸੈ ॥੬੧॥

naanak dhukh sukh sam kar jaapai satigur te kaal na graasai ||61||

O Nanak, when one looks upon pain and pleasure alike, through the True Guru, then he is not consumed by Death. ||61||

STANZA 66

ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਮਾਤਾ ॥

ra(n)g na raataa ras nahee maataa ||

If one is not imbued with the Lord's Love, nor intoxicated with His subtle essence,

ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਜਲਿ ਬਲਿ ਤਾਤਾ ॥

bin gur sabadhai jal bal taataa ||

without the Word of the Guru's Shabad, he is frustrated, and consumed by his own inner fire.

ਬਿੰਦੁ ਨ ਰਾਖਿਆ ਸਬਦੁ ਨ ਭਾਖਿਆ ॥

bi(n)dh na raakhiaa sabadh na bhaakhiaa ||

He does not preserve his semen and seed, and does not chant the Shabad.

ਪਵਨੁ ਨ ਸਾਧਿਆ ਸਚੁ ਨ ਅਰਾਧਿਆ ॥

pavan na saadhiaa sach na araadhiaa ||

He does not control his breath; he does not worship and adore the True Lord.

ਅਕਥ ਕਥਾ ਲੇ ਸਮ ਕਰਿ ਰਹੈ ॥

akath kathaa le sam kar rahai ||

But one who speaks the Unspoken Speech, and remains balanced,

ਤਉ ਨਾਨਕ ਆਤਮ ਰਾਮ ਕਉ ਲਹੈ ॥੬੨॥

tau naanak aatam raam kau lahai ||62||

O Nanak, attains the Lord, the Supreme Soul. ||62||

STANZA 67

ਗੁਰ ਪਰਸਾਦੀ ਰੰਗੇ ਰਾਤਾ ॥

gur parasaadhee ra(n)ge raataa ||

By Guru's Grace, one is attuned to the Lord's Love.

ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਾਚੇ ਮਾਤਾ ॥

a(n)mrit peeaa saache maataa ||

Drinking in the Ambrosial Nectar, he is intoxicated with the Truth.

ਗੁਰ ਵੀਚਾਰੀ ਅਗਨਿ ਨਿਵਾਰੀ ॥

gur veechaaree agan nivaaree ||
Contemplating the Guru, the fire within is put out.

ਅਪਿਉ ਪੀਓ ਆਤਮ ਸੁਖ ਧਾਰੀ ॥

apiau peeo aatam sukh dhaaree ||
Drinking in the Ambrosial Nectar, the soul settles in peace.

ਸਚੁ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ ॥

sach araadhiaa gurmukh tar taaree ||
Worshipping the True Lord in adoration, the Gurmukh crosses over the river of life.

ਨਾਨਕ ਬੂਝੈ ਕੋ ਵੀਚਾਰੀ ॥੬੩॥

naanak boojhai ko veechaaree ||63||
O Nanak, after deep contemplation, this is understood. ||63||

STANZA 68

ਇਹੁ ਮਨੁ ਮੈਗਲੁ ਕਹਾ ਬਸੀਅਲੇ ਕਹਾ ਬਸੈ ਇਹੁ ਪਵਨਾ ॥

eih man maigal kahaa baseeale kahaa basai ih pavanaa ||
"Where does this mind-elephant live? Where does the breath reside?"

ਕਹਾ ਬਸੈ ਸੁ ਸਬਦੁ ਅਉਧੂ ਤਾ ਕਉ ਚੁਕੈ ਮਨ ਕਾ ਭਵਨਾ ॥

kahaa basai su sabadh aaudhoo taa kau chookai man kaa bhavanaa ||
Where should the Shabad reside, so that the wanderings of the mind may cease?"

ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲੇ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਇਹੁ ਮਨੁ ਪਾਏ ॥

nadhar kare taa satigur mele taa nij ghar vaasaa ih man paae ||
When the Lord blesses one with His Glance of Grace, he leads him to the True Guru. Then, this mind dwells in its own home within.

ਆਪੈ ਆਪੁ ਖਾਇ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਏ ॥

aapai aap khai taa niramal hovai dhaavat varaj rahaae ||

When the individual consumes his egotism, he becomes immaculate, and his wandering mind is restrained.

ਕਿਉ ਮੂਲੁ ਪਛਾਣੈ ਆਤਮੁ ਜਾਣੈ ਕਿਉ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ ॥

kiau mool pachhaanai aatam jaanai kiau sas ghar soor samaavai ||

"How can the root, the source of all be realized? How can the soul know itself? How can the sun enter into the house of the moon?"

ਗੁਰਮੁਖਿ ਹਉਮੈ ਵਿਚਹੁ ਖੋਵੈ ਤਉ ਨਾਨਕ ਸਹਜਿ ਸਮਾਵੈ ॥੬੪॥

gurmukh haumai vichahu khovai tau naanak sahaj samaavai ||64||

The Gurmukh eliminates egotism from within; then, O Nanak, the sun naturally enters into the home of the moon. ||64||

STANZA 69

ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ ਰਹੈ ॥

eih man nihachal hiradhai vaseeale gurmukh mool pachhaan rahai ||

When the mind becomes steady and stable, it abides in the heart, and then the Gurmukh realizes the root, the source of all.

ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ ॥

naabh pavan ghar aasan baisai gurmukh khojat tat lahai ||

The breath is seated in the home of the navel; the Gurmukh searches, and finds the essence of reality.

ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ ॥

s sabadh nira(n)tar nij ghar aachhai tirabhavan jot su sabadh lahai ||

This Shabad permeates the nucleus of the self, deep within, in its own home; the Light of this Shabad pervades the three worlds.

ਖਾਵੈ ਦੂਖ ਭੂਖ ਸਾਚੇ ਕੀ ਸਾਚੇ ਹੀ ਤ੍ਰਿਪਤਾਸਿ ਰਹੈ ॥

khaavai dhookh bhookh saache kee saache hee tirapataas rahai ||

Hunger for the True Lord shall consume your pain, and through the True Lord, you shall be satisfied.

ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ਬਿਰਲੋ ਕੋ ਅਰਥਾਵੈ ॥

anahadh baanee gurmukh jaanee biralo ko arathaavai ||

The Gurmukh knows the unstruck sound current of the Bani; how rare are those who understand.

ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਭਾਖੈ ਸਚਿ ਰਪੈ ਰੰਗੁ ਕਬਹੂ ਨ ਜਾਵੈ ॥੬੫॥

naanak aakhai sach subhaakhai sach rapai ra(n)g kabahoo na jaavai ||65||

Says Nanak, one who speaks the Truth is dyed in the color of Truth, which will never fade away. ||65||

STANZA 70

ਜਾ ਇਹੁ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਤਉ ਮਨੁ ਕੈਠੈ ਰਹਤਾ ॥

jaa ih hiradhaa dheh na hotee tau man kaiThai rahataa ||

"When this heart and body did not exist, where did the mind reside?

ਨਾਭਿ ਕਮਲ ਅਸਥੰਭੁ ਨ ਹੋਤੋ ਤਾ ਪਵਨੁ ਕਵਨ ਘਰਿ ਸਹਤਾ ॥

naabh kamal asatha(n)bh na hoto taa pavan kavan ghar sahataa ||

When there was no support of the navel lotus, then in which home did the breath reside?

ਰੂਪੁ ਨ ਹੋਤੋ ਰੇਖ ਨ ਕਾਈ ਤਾ ਸਬਦਿ ਕਹਾ ਲਿਵ ਲਾਈ ॥

roop na hoto rekh na kaiee taa sabadh kahaa liv laiee ||

When there was no form or shape, then how could anyone lovingly focus on the Shabad?

ਰਕਤੁ ਬਿੰਦੁ ਕੀ ਮਜ਼ੀ ਨ ਹੋਤੀ ਮਿਤਿ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥

rakat bi(n)dh kee maRee na hotee mit keemat nahee paiee ||

When there was no dungeon formed from egg and sperm, who could measure the Lord's value and extent?

ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਨ ਜਾਪੀ ਕਿਉ ਕਰਿ ਜਾਪਸਿ ਸਾਚਾ ॥

varan bhekh asaroop na jaapee kiau kar jaapas saachaa ||

When color, dress and form could not be seen, how could the True Lord be known?""

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਇਬ ਤਬ ਸਾਚੋ ਸਾਚਾ ॥੬੬॥

naanak naam rate bairaagee ib tab saacho saachaa ||66||

O Nanak, those who are attuned to the Naam, the Name of the Lord, are detached. Then and now, they see the Truest of the True. ||66||

STANZA 71

ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੂ ਤਉ ਮਨੁ ਸੁੰਨਿ ਰਹੈ ਬੈਰਾਗੀ ॥

hiradhaa dheh na hotee aaudhoo tau man su(n)n rahai bairaagee ||

When the heart and the body did not exist, O hermit, then the mind resided in the absolute, detached Lord.

ਨਾਭਿ ਕਮਲੁ ਅਸਥੰਭੁ ਨ ਹੋਤੋ ਤਾ ਨਿਜ ਘਰਿ ਬਸਤਉ ਪਵਨੁ ਅਨਰਾਗੀ ॥

naabh kamal asatha(n)bh na hoto taa nij ghar basatau pavan anaraagee ||

When there was no support of the lotus of the navel, the breath remained in its own home, attuned to the Lord's Love.

ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਨ ਹੋਤੀ ਤਉ ਅਕੁਲੀਣਿ ਰਹਤਉ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥

roop na rekhiaa jaat na hotee tau akuleen rahatau sabadhu su saar ||

When there was no form or shape or social class, then the Shabad, in its essence, resided in the unmanifest Lord.

ਗਉਨੁ ਗਗਨੁ ਜਬ ਤਬਹਿ ਨ ਹੋਤਉ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਆਪੇ ਨਿਰੰਕਾਰੁ ॥

gaun gagan jab tabeh na hotau tirabhavan jot aape nira(n)kaar ||

When the world and the sky did not even exist, the Light of the Formless Lord filled the three worlds.

ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਸੁ ਏਕੋ ਏਕੋ ਸਬਦੁ ਵਿਡਾਣੀ ॥

varan bhekh asaroopu su eko eko sabadh viddaane ||

Color, dress and form were contained in the One Lord; the Shabad was contained in the One, Wondrous Lord.

ਸਾਚ ਬਿਨਾ ਸੂਚਾ ਕੋ ਨਾਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਣੀ ॥੬੭॥

saach binaa soochaa ko naahee naanak akath kahaanee ||67||

Without the True Name, no one can become pure; O Nanak, this is the Unspoken Speech. ||67||

STANZA 72

ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ ॥

kit kit bidh jag upajai purakhaa kit kit dhukh binas jaiee ||

"How, in what way, was the world formed, O man? And what disaster will end it?"

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ॥

haumai vich jag upajai purakhaa naam visariaai dhukh paiee ||

In egotism, the world was formed, O man; forgetting the Naam, it suffers and dies.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥

gurmukh hovai su giaan tat beechaarai haumai sabadh jalaee ||

One who becomes Gurmukh contemplates the essence of spiritual wisdom; through the Shabad, he burns away his egotism.

ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ ॥

tan man niramal niramal baanee saachai rahai samaae ||

His body and mind become immaculate, through the Immaculate Bani of the Word. He remains absorbed in Truth.

ਨਾਮੇ ਨਾਮਿ ਰਹੈ ਬੈਰਾਗੀ ਸਾਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰੇ ॥

naame naam rahai bairaagee saach rakhiaa ur dhaare ||

Through the Naam, the Name of the Lord, he remains detached; he enshrines the True Name in his heart.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਕਦੇ ਨ ਹੋਵੈ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੇ ॥੬੮॥

naanak bin naavai jog kadhe na hovai dhekhahu ridhai beechaare ||68||

O Nanak, without the Name, Yoga is never attained; reflect upon this in your heart, and see. ||68||

STANZA 73

ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਬਦੁ ਬੀਚਾਰੈ ਕੋਇ ॥

gurmukh saach sabadh beechaarai koi ||

The Gurmukh is one who reflects upon the True Word of the Shabad.

ਗੁਰਮੁਖਿ ਸਚੁ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥

gurmukh sach baanee paragaT hoi ||

The True Bani is revealed to the Gurmukh.

ਗੁਰਮੁਖਿ ਮਨੁ ਭੀਜੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥

gurmukh man bheejai viralaa boojhai koi ||

The mind of the Gurmukh is drenched with the Lord's Love, but how rare are those who understand this.

ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥

gurmukh nij ghar vaasaa hoi ||

The Gurmukh dwells in the home of the self, deep within.

ਗੁਰਮੁਖਿ ਜੋਗੀ ਜੁਗਤਿ ਪਛਾਣੈ ॥

gurmukh jogee jugat pachhaanai ||

The Gurmukh realizes the Way of Yoga.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਏਕੋ ਜਾਣੈ ॥੬੯॥

gurmukh naanak eko jaanai ||69||

O Nanak, the Gurmukh knows the One Lord alone. ||69||

STANZA 74

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ ॥

bin satigur seve jog na hoiee ||

Without serving the True Guru, Yoga is not attained;

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ ॥

bin satigur bheTe mukat na koiee ||
without meeting the True Guru, no one is liberated.

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ ॥

bin satigur bheTe naam paiaa na jai ||
Without meeting the True Guru, the Naam cannot be found.

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾਇ ॥

bin satigur bheTe mahaa dhukh pai ||
Without meeting the True Guru, one suffers in terrible pain.

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ ॥

bin satigur bheTe mahaa garab gubaar ||
Without meeting the True Guru, there is only the deep darkness of egotistical pride.

ਨਾਨਕ ਬਿਨੁ ਗੁਰ ਮੁਆ ਜਨਮੁ ਹਾਰਿ ॥੭੦॥

naanak bin gur muua janam haar ||70||
O Nanak, without the True Guru, one dies, having lost the opportunity of this life. ||70||

STANZA 75

ਗੁਰਮੁਖਿ ਮਨੁ ਜੀਤਾ ਹਉਮੈ ਮਾਰਿ ॥

gurmukh man jeetaa haumai maar ||
The Gurmukh conquers his mind by subduing his ego.

ਗੁਰਮੁਖਿ ਸਾਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥

gurmukh saach rakhiaa ur dhaar ||
The Gurmukh enshrines Truth in his heart.

ਗੁਰਮੁਖਿ ਜਗੁ ਜੀਤਾ ਜਮਕਾਲੁ ਮਾਰਿ ਬਿਦਾਰਿ ॥

gurmukh jag jeetaa jamakaal maar bidhaar ||

The Gurmukh conquers the world; he knocks down the Messenger of Death, and kills it.

ਗੁਰਮੁਖਿ ਦਰਗਹ ਨ ਆਵੈ ਹਾਰਿ ॥

gurmukh dharageh na aavai haar ||

The Gurmukh does not lose in the Court of the Lord.

ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਸੁ ਜਾਣੈ ॥

gurmukh mel milaae suo jaanai ||

The Gurmukh is united in God's Union; he alone knows.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ ॥੭੧॥

naanak gurmukh sabadh pachhaanai ||71||

O Nanak, the Gurmukh realizes the Word of the Shabad. ||71||

STANZA 76

ਸਬਦੈ ਕਾ ਨਿਬੇੜਾ ਸੁਣਿ ਤੂ ਅਉਧੂ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਨ ਹੋਈ ॥

sabadhai kaa nibeRaa sun too aaudhoo bin naavai jog na hoiee ||

This is the essence of the Shabad - listen, you hermits and Yogis. Without the Name, there is no Yoga.

ਨਾਮੇ ਰਾਤੇ ਅਨਦਿਨੁ ਮਾਤੇ ਨਾਮੈ ਤੇ ਸੁਖੁ ਹੋਈ ॥

naame raate anadhin maate naamai te sukh hoiee ||

Those who are attuned to the Name, remain intoxicated night and day; through the Name, they find peace.

ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ ਨਾਮੇ ਸੋਝੀ ਪਾਈ ॥

naamai hee te sabh paragaT hovai naame sojhee paiee ||

Through the Name, everything is revealed; through the Name, understanding is obtained.

ਬਿਨੁ ਨਾਵੈ ਭੇਖ ਕਰਹਿ ਬਹੁਤੇਰੇ ਸਚੈ ਆਪਿ ਖੁਆਈ ॥

bin naavai bhekh kareh bahutere sachai aap khuaaiee ||

Without the Name, people wear all sorts of religious robes; the True Lord Himself has confused them.

ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਅਉਧੂ ਜੋਗ ਜੁਗਤਿ ਤਾ ਹੋਈ ॥

satigur te naam paieeaa aaudhoo jog jugat taa hoiee ||

The Name is obtained only from the True Guru, O hermit, and then, the Way of Yoga is found.

ਕਰਿ ਬੀਚਾਰੁ ਮਨਿ ਦੇਖਹੁ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਈ ॥੭੨॥

kar beechaar man dhekhahu naanak bin naavai mukat na hoiee ||72||

Reflect upon this in your mind, and see; O Nanak, without the Name, there is no liberation. ||72||

STANZA 77

ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣੈ ॥

teree gat mit toohai jaaneh kiaa ko aakh vakhaanai ||

You alone know Your state and extent, Lord; What can anyone say about it?

ਤੂੰ ਆਪੇ ਗੁਪਤਾ ਆਪੇ ਪਰਗਟੁ ਆਪੇ ਸਭਿ ਰੰਗ ਮਾਣੈ ॥

too aape gupataa aape paragaT aape sabh ra(n)g maanai ||

You Yourself are hidden, and You Yourself are revealed. You Yourself enjoy all pleasures.

ਸਾਧਿਕ ਸਿਧ ਗੁਰੂ ਬਹੁ ਚੇਲੇ ਖੋਜਤ ਫਿਰਹਿ ਫੁਰਮਾਣੈ ॥

saadhik sidh guroo bahu chele khojat fireh furamaanai ||

The seekers, the Siddhas, the many gurus and disciples wander around searching for You, according to Your Will.

ਮਾਗਹਿ ਨਾਮੁ ਪਾਇ ਇਹ ਭਿਖਿਆ ਤੇਰੇ ਦਰਸਨ ਕਉ ਕੁਰਬਾਣੈ ॥

maageh naam pai ieh bhikhiaa tere dharasan kau kurabaanai ||

They beg for Your Name, and You bless them with this charity. I am a sacrifice to the Blessed Vision of Your Darshan.

ਅਬਿਨਾਸੀ ਪ੍ਰਭਿ ਖੇਲੁ ਰਚਾਇਆ ਗੁਰਮੁਖਿ ਸੋਝੀ ਹੋਈ ॥

abinaasee prabh khel rachaiaa gurmukh sojhee hoiee ||

The eternal imperishable Lord God has staged this play; the Gurmukh understands it.

ਨਾਨਕ ਸਭਿ ਜੁਗ ਆਪੇ ਵਰਤੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥੭੩॥੧॥

naanak sabh jug aape varatai dhoojaa avar na koiee ||73||1||

O Nanak, He extends Himself throughout the ages; there is no other than Him. ||73||1||



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