

PORTRAIT OF A SIKH GURU

INDIA'S GURU MARTYR GURU EGH BAHADUR

HIS LIFE

HIS MARTYRDOM

HIS HYMNS

Dr Hakam Singh Jaswinder Singh Chadha



	›�������� _ঀ ₴ົ ��������
Ф Ф	Table of Contents
Ŵ	
¢ ¢	DedicationI
•••••	Table of Contents Dedication Foreward II Foreward II Acknowledgements V Comments VI Preface X Part 1 Life & Martyrdom of Guru Tegh Bahadur Chapter 1: Birth and Education Chapter 2: Early Impressions 5 Chapter 3: Pilgrimage and Marriage 9 Chapter 4: Battle of Kartar Pur 20
Û Q Q	AcknowledgementsV
ف ف	CommentsVI
••••	PrefaceX
Ŷ	Part 1
ф Ф	Fail I
Ŷ	Life & Martyrdom of
Ŷ	Guru Tegh Bahadur 🔅
Ŷ	Φ
	Chapter 1: Birth and Education1
****	Chapter 2: Early Impressions5
¢ ¢	Chapter 3: Pilgrimage and Marriage9
¢ ¢	Chapter 4: Battle of Kartar Pur13
¢ ¢ ¢	Chapter 5: From Kirat Pur to Bakala20
¢	Chapter 6: Ominous Signs on
\$ \$ \$	Political Horizon
$\mathbf{\Phi}$	Chapter 7: Baba Bakalay
∲ ¢¢	<i>\</i> \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \

	ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ [ୄ] ୖୄ _ୖ ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ ଡ଼
\$ \$ \$	
₩ ₩	Guru
Û Q Q	Chapter 9: Visit to Amritsar45
÷ ¢ ¢	Chapter 10: To Kirat Pur via Malwa47
••••	Chapter 11: Founding of Anand Pur49
¥ ¢	Chapter 12: Eastern Odyssey52
¢ ¢	Chapter 13: Back to Punjab70
~~~	Chapter 14: Aurangzeb's Atrocities
¢	Chapter 15: The Martyrdom82
***	Chapter 8: The Generous and Forgiving Guru
⊕ ⊕	Introduction to Shabadavali
¢ ¢	Shabads of Guru Tegh Bahadur115
0 0 0	Saloks of Guru Tegh Bahadur246
)	Help Chapter
₩₫	᠈ᡧ᠋᠋ᠿ᠋ᡎ᠋ᢙᡧᠿᠿᠿᠿᠿᠿᠿᠿᠿᠿᠿᠿᠿᠿᠿᠿᠿ

\$ \$	₽₽₽₽₽₽₽₽₽ ©₽₽₽₽₽₽₽₽ ©
ê O	Dedication $\stackrel{*}{\oplus}$
****	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 Aurengzeb 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 men- tioned, 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.
00000000000000000000000000000000000000	<section-header>Dedication The book is dedicated to the ethical and honest. Thank God for these that the world carries on despite the visible and concealed carrage 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 teath and destruction. History is full of the names. Some names like that of Aurengzeb 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 gh Bahadur has said this eternal truth. Muta will last, is His Name, the saintly Can is mentioned, the reader pays his respects as he reads about them. Guru gh Bahadur has said this eternal truth. Mat will last, is His Name, the saintly Can is mentioned, the reader pays his respects as he reads about them. Guru be and Glory of the Guru Bose who have contemplated in the world O' Namak, and followed the Guru's word Cet 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. Output Output Output Detuction Detuctio</section-header>
\. @	۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵ ۵

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ $-\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ গন্তি

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 nonnegotiable 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-₽ ₽₽₽₽₽₽₽₽₽₽₽₽₽

П

@@@@@@@@@@ $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ବ୍ୟୁ

- ⊕⊕⊕⊕⊕⊕ 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 Ŵ and civilization. It changed India forever. That's why Φ ¢ Guru Tegh Bahadur retains such fascination even to-Ф day, 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 Ŷ in India, to the rise of Islamic fundamentalism, and $\hat{\Phi}$ even the many fundamentalist Christian sects that ar-**@@@@@@@**@ gue 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 Ò Jaswinder Singh Chadha provides a historical account ¢ of the life of Guru Tegh Bahadur. It presents a man of $\textcircled{\begin{tabular}{c} \label{tabular} \end{tabular} \\ \hline \end{tabu$ 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 ¢ Ŷ are in the Guru Granth. Even better, the verses are pre-Ŵ Ô

@@@@@@@@@@ $\dot{\Phi} \Phi \Phi$ Ш

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ণন্তি sented in the original G
(Devnagri) scripts along
in English. As I write th
difficulties in translating
spired, mystical and divin
Sikhism is now no longe
of origin – but is spread
try without Sikhs. Many
miliarity with any langua
are also many non-Sikhs a
curious about their Sikh
come the language in whith
people everywhere.
Hakam Singh and Jaswin
dered a most compelling
ing this book.
December 2, 2002
I.J. Singh, DDS, PhD
Professor & Coordinator
Anatomical Sciences
New York University Den
345 East 24 Street
New York, NY 10010-408
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W
W</li 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 Hakam Singh and Jaswinder Singh Chadha have rendered a most compelling and useful service in produc-New York University Dental Centre New York, NY 10010-4086 **@@@@@@@@@@**@ IV

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$

୩ଟି

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$

ACKNOWLEDGEMENTS

@@@@@ This book has been completed in very difficult circum-¢ stances and it is with the Grace of God that it is finally see-¢ ing the light of day. Many individuals have given their sup-Ф port and encouraging words so that the story of Guru Tegh Ф 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.

¢ Ŵ Finally the support and encouragement of the family is difficult to state in words for it has come at all stages through-Ò out the entire period of writing this book. With grateful ٢ Ŵ thanks.

\$ \$ \$ \$ Waheguru Ji Ka Khalsa Waheguru Ji Ki Fateh $\Theta \oplus \Theta \oplus \Theta \oplus \Theta$

Jaswinder Singh Chadha

- **Dr Hakam Singh**

٩

\$\$\$\$\$

୧ଟି ¢ $\mathbf{0}$ 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. **@@@@@@@@@@**

VI

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98

}}}}} 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

Gurmukh Singh, retired Principal, UK Civil Service ΦΦΦΦΦΦΦΦΦΦΦ VII

ৢ ৢ ৻ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩			
 ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥ ♥	*₽₽₽¢		
	*		
Guru Tegh Bahadur was indeed a liberated person, one who saw joy and yet so much pain without flinching	¥₽₽		
	₽ D		
nating 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	¥ ₽		
<u>Member, Central Gurdwara London</u>			
• 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	₽ D		
world and to educate the masses about Guru Tegh Ba-	Þ		
ϕ 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 Singn Panjab Radio, London: www.panjabradio.co.uk	¥∕ ⊉		
	Þ		
This work has been compiled with great dedication	₽		
been weaved into the English translation. Each verse	Þ		
focuses on the essence of Guru Tegh Bahadur's mes-	₽		
sage and every endeavour has been made to remain	Þ		
(\mathbf{Q}) loyal to the Guru's central concepts. The difficult task (\mathbf{Q})	₽		
ΦΦΦΦΦΦΦΦΦΦΦ VIII ΦΦΦΦΦΦΦΦΦΦ			

¢¢¢¢¢¢¢¢¢¢¢	1 <u>3</u>	ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼
 of interpretation has be author and his personal Gurbani is exquisitely de Sardarni Navleen Ka Guru Nanak Secondar Guru Nanak Secondar O O	een caref commitm elivered. aur, Hea y School	nent and reflection on the studies, the studies, the studies is th
Ŷ	,	ýý, Ý
♥ ♠		\$
Ŵ Ø		Ŵ
Ŵ		Ŵ
\$		Ŷ
Ŵ		Ŵ
Ŵ.		Ŵ
Ŵ		Ŵ
₽		Ŷ
¢		Ŵ
Ť.		Ŵ
Ŷ		Ŷ
₩ @		Ŵ
Č		Ŵ
Ŵ.		Ŵ
\$ ♠		\$
W O		₩ Ø
Å		Ť
P		¢
₩ m		(W)
Ŵ Ŵ		Ŵ
Ŵ		Ŵ
•		Ŷ
₩ ©		Sector Se
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	IX 《	₽₽₽₽₽₽₽₽₽₽

·**@@@@@@@@@@**@

## PREFACE

গন্তি

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 knawing 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 Brahmincreated 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

·����������� X

98

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.

ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ 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

XI

• • • • • • • • • • • • • • • • • • •	ঀ৾৾য়৾৾৾	ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼	•
Ф Ф			୦ ୧୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫
ý M			<b>A</b>
\$ \$	PART	1	Ŵ
\$			¢
\$			Ŵ
\$			¢ ¢
Ŵ.			Ŵ
<b>\$</b>			¢ Ø
\$ \$			Ť
\$ \$			¢ Ø
Ф			Ŵ
₩ ©			¢ Ø
LIFE & M	ARTYR	DOM OF	Ŵ
Φ			e Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Aliante Alia
			Ŵ
	IEGH	IBAHADUK	₩ Ø
<b>\$</b>			Ŵ
Ψ Φ			₩ Ø
\$			Ŵ
Ψ Φ			Ŵ
ý.			Ŵ
Ф Ф			Ŵ
Ф Ф			¢ ¢
ж Ф			Ŵ
എ. എ	ന കാകാകാരി	ს, (ტ) (ტ) (ტ) (ტ) (ტ) (ტ)	¢ toto
****	****	* * * * * * * * * *	**

**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 approached Guru Har Gobind Budha said and 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". Ф Guru Har Gobind smiled, got up and proceeded ٢

**@@@@@@@@@@@**@ 1 ���������

᠃���������

### $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ୩ଟି ି

Ф 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.

ବନ୍ତି

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 

<del>}}}}}</del> 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 child, Baba Tegh Bahadur had as a 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.

<del>ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼</del> 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, Ŷ poetry, history and arithmetic under the tutelage of Ŵ Ý Bhai Gurdas and Baba Budha. As he grew up he was Ф taught Hindu as well as Islamic philosophies and was Ф  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 2

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$  $-\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ঀঢ়ি

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 Ŷ personality that had the tenderness of a poet, resolve Φ 3

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 9ર્સ ે Ф 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

ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ 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.

<u> ବଟ୍ଟି</u> ି <del>ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼</del> **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 Φ 

5

�������� 98 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.

<del>}}}}</del> 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

In the mean time the imperial party returned to Lahore Ť 

98

nded-ness of the Sikhs was forcibly snatched plained that the Guru that he had plans of Furthermore the Guru age on the coronation ged Shah Jahan who t of army to punish the on. The army reached Veero's wedding day. or them. A fierce battle ight valiantly from the mritsar) and thus gave f the Guru to evacuate the Imperial army, the battle in a one to nd. The invading army was killed. Veero was performed the time the Sikhs who the battle were being and Baba Tegh Bahadur the occasion of a victory his sister, he also saw ions of the Sikhs who the lesson for him was the integral part of ones all such happenings as without complaining to n internal peace and alls such persons as  $\Psi \oplus \Psi \oplus \Psi \oplus \Psi \oplus \Psi \oplus \Psi \oplus \Psi$ 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 ******** 7

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ Ð Gurmukh".
In the next 2-3 years
departure (from this w
were near and dear to
influenced his life. Bal
Bibi Kaulan were amor
Gurditta, Mata Damod
afterwards.
The next year, when Ba
years old, brought a mi
Baba Hari Rai, the second
born. The same year a
Tegh Bahadur, Baba An
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O 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 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. 8

••••• ••••• Ф ণন্তি <del>ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼</del> **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 had forcibly Gobind Pur. 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 ٩ the Guru.

- ٩
- 蝍

 $\Phi \Phi \Phi$ 9 **\$\$\$** 

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ঀ৾৾য়৾৾৾

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.

 $\mathbf{0}$ 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 **\$\$\$\$\$** 10

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.

প্ৰস্থী

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 Ф Bibi Gujari, the daughter of Bhai Lal Chand and Bibi ٩ **@@@@@@@@@@**@ 11

Ф

<b>@@@@@@@@@@</b> @	¢ ¢
<ul> <li>Bishan Kaur of Kartar Pur. Both were devout Sikhs</li> <li>Bishan Kaur of Kartar Pur. Both were devout Sikhs</li> <li>with sincere dedication to the house of Guru Nanak.</li> <li>Soon after betrothal the marriage ceremony was also</li> <li>performed with great pomp and show. Bibi Gujari's</li> <li>brother, Kirpal Chand, also had deep devotion for the</li> <li>Guru and had a desire to devote his life in the service of</li> <li>the Guru. So after the marriage he came with his sister</li> <li>and lived with the Guru's family and spent the rest of</li> <li>his life in the service of the Guru and the Sangat.</li> </ul>	****
	00000
<ul> <li>his life in the service of the Guru and the Sangat.</li> <li>his life in the service of the Guru and the Sangat.</li> <li>his life in the service of the Guru and the Sangat.</li> <li>his life in the service of the Guru and the Sangat.</li> </ul>	
\$ \$ \$ \$ \$ \$ \$	00000
\$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$	\$ \$ \$

**@@@@@@@@@**@ ণন্ধি ¢ **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 Kalvan 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.

<del>}}}}</del> 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 armv 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 Ŵ **@@@@@@@@@@**@  $\Phi \Phi \Phi$ 13

<del>}}}}}</del> where he could promote peaceful environment. Ahlur. Furthermore he Guru Nanak had made ing milk of pir's goats. ed to live near the town te. Therefore Guru Har Raja Kalyan Chand to will visit him shortly. rditta to purchase land art building suitable ily and for the visiting moved with his family f his brother-in-law and e at Daroli, the Guru owned by a Muslim g with his wife was his found out that the two by a Sikh of Guru Har Guru's stable. He was is generals, Lal Beg, to on and punish the Guru. incursion he presented ousand soldiers to fight attle ensued in which ned by both sides and isively defeated. One i's army, Painda Khan,  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 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 Kirat Pur and start near 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.

98

Ф

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 

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, Painda Khan, Ċ ₲₲₲₲₲₲₲₲₲₽

14

•••••• ୩ଟି

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

\$\$\Phi Painda 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. Painda Khan was sitting with the Guru at that time. The Guru gave the hawk to Baba Gurditta and the rest of the items to Painda Khan and asked him to come to the court wearing that dress and

<del>}}}}}</del> 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 Ф ₲₲₲₲₲₲₲₲₲ 15

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ <u> ୩ଟି</u> ି  $\oplus \oplus \oplus \oplus \oplus$ ٢ wife to get those gifts from Painda Khan. After intense pressure from his wife and daughter, Painda Khan reluctantly parted with the gifts. When Painda Khan did

not go to the Guru's court in that attire and the weapons Ť the Guru questioned him for the reason. Painda Khan Ò 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 Ŵ to do with the hawk, the Guru asked Painda Khan to Φ ٢ find out the truth. Painda Khan went to Osman's house Φ and found the hawk there. He was furious with his son-Ф 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 Φ few days. Painda Khan went and swore before the Guru ٩ Φ that the hawk was not with Osman. Guru Har Gobind Ф asked Bhai Bidhi Chand to go to Osman's house and Ф find out the truth. Within a short time Bhai Bidhi Chand Ф returned not only with the hawk but also the horse, the ¢ ¢ dress and the weapons. Guru Har Gobind terminated both Painda Khan and Osman Khan from his ¢ employment hoping that they would repent on their Ò misdeeds and ask for forgiveness. Painda Khan was full Φ of remorse and was ready to apologize. Osman, Φ ¢ Ф however, goaded him instead to avenge this insult by Ó Ф  $\Phi \Phi \Phi$  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 16

ବଞ୍ଚି Φ 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.
- Ф

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$  $\Phi \Phi \Phi$ 17

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98 Ф

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.

<del>}}}}}</del> Guru Har Gobind was ir on the invitation of Kahlur, and to visit Pir ssage from the Sikhs of s that Kale Khan was lughal army. The Guru preparations to defend at to all the Sikhs and ticipate in the imminent and admirer, Rai Jodh, soldiers A large number Guru's call. On their ission to his sons, Baba adur to take part in the arrived in the outskirts the started. Baba Tegh d showed his skill with e. Both sides sustained Khan and Qutab Khan da Khan wanted to have a Guru Har Gobind. He re the Guru was and The Guru asked him to tinda Khan charged but of his attack. The Guru ance. This time also he ure to harm the Guru in Khan really furious. to attack, in great rage, time. Guru Har Gobind  $\Psi \Phi \Phi$ 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, ٩ Painda Khan charged a third time. Guru Har Gobind Ò **••••••••**
$\phi \phi \phi$ ୳ୖୖୖୖୖଟ counter attacked saying
brave soldier attacks".
Khan and mortally wou
down on the ground at
near. At that time he reference of the Gu
Guru Har Gobind had d
sitting close to Painda I
his shield from the sun
and said, "Forgive r
Master. I have sinned
with my ungratefulness
own hands". Guru Ha
whatever he said and Pa
Seeing the Guru busy
Osman Khan rushed to
strike him with his swort
intent and shot an
instantaneously.
Though Guru Har Go
losses of life were sust
Baba Tegh Bahadur wa
valour and mastery ov
Har Gobind decided to
probability of frequent
where he could devote
pursuits and preaching
Nanak. counter attacked saying, "let me show you how a brave soldier attacks". So saving he struck Painda Khan and mortally wounded him. Painda 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 Painda Khan shielding his face with his shield from the sun. Painda 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 Painda Khan breathed his last. Seeing the Guru busy talking to Painda Khan. Osman Khan rushed towards him and was ready to strike him with his sword. But Baba Gurditta saw his that killed arrow Osman

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

19

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98 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

Himalavan mountains. This place was in the Northŵ Eastern corner of Punjab, far from Lahore as well as ۵ Delhi and away from the main roads. Kalvan Chand, the  $\Phi$  Raja of Kahlur, in whose territory Kirat Pur was  $\Phi$  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 Ŵ Shah. He visited the Pir and reminded him of Guru Ŷ 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 Ý Nanak's mission. Soon majority of people in the area ¢ embraced the Sikh faith. Next year the sad news, of  $\oplus \oplus \oplus \oplus \oplus$ 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 fagir towards enhancing peace Ф

·����������� 20

*୩ଟି* ି between the Mughal emperors and the house of Baba Tegh Bahadur vividly Guru Nanak. 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 under Gurditta passed away 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.
- <del>ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼</del> 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. Ŵ

21

**੧** ਉੱ

\$\$\Phi 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. day the the Guru announced in 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 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 meditation Bakala in and **@@@@@@@@@@@**@ **@@@@@@@@@@** 22

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$  $\cdot \Phi \Phi$ 98 contemplation.

<del>}}}}}</del> 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 around the room and had continuous gathered 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 Ф **\$\$\$\$\$\$** �������� 23

98 ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ 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 Ŵ Ŵ ٩ empire. His brother-in-law, Kirpal Chand, who had Φ  $\Theta \oplus \Theta \oplus \Theta \oplus \Theta$ 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 Ō Ō Ý sessions in addition to performing her duties as an Ť Ŷ ¢ exemplary devoted wife. She took great care of aging <del>@@@@@@@@@@@@@@@@@@@@@@@</del>@ Ф Mata Nanaki and ran the household with great 24

**\$\$\$** ••••••••• 98

# **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 Aurangzeb. Thus there was a feeling of great regard and friendship from the royal family towards Guru Hari Rai.

ER 6 olitical Horizon ough a period of peace ble and just rule of lest son of Shah Jahan, the viceroy of Punjab, eaning towards Sufism. Guru Nanak and had a Rai. It was the antidote at had saved the life of d because of the poison ing younger brother feeling of great regard 1 family towards Guru buntry coupled with the furu resulted in a large rat Pur to listen to his burses on the teachings ful and convincing that d many fold during his ictly followed the last Guru Har Gobind. He cavalry for emergency from the internecine tayed at friendly terms However, this period of ckly.  $\Psi \oplus \Psi \oplus \Psi \oplus \Psi \oplus \Psi \oplus \Psi \oplus \Psi$ 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.

25  $\phi \phi \phi$ ମ୍ବର୍ଟ୍ ¢

II. The royal doctors of the emperor was too long. As a result a one started among the aurangzeb, Murad and l struggle in which se of his cunning, by and their families. He son. Dara, after having fied towards Multan On his way to Multan where Guru Hari Rai in invitation from Baba Guru Amar Das. The h due regard and gave al support but refused for succession. to the throne spent ng his power and his brothers. He was a se ambition was to outry to Islam. He knew gard for Guru Hari Rai g his retreat towards to punish the Guru but l proof that the Guru bigoted Hindus and win the favour of stories about Dara's and added that Sikh that were disparaging  $\Psi \Psi \Psi$ In 1657 Shah Jahan
declared that the compositive of the end 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 consolidating 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 Some bigoted Hindus 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 26

·��������� ঀস্তি

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 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

Mirza Raja Jai Singh, advisors of Aurangzeb also had a great regard spel the effect of these flatterers. They spoke of Guru Nanak and d mind of the emperor angzeb wanted to meet ask some questions an invitation was sent o Delhi and meet the me invitation, asked his i and explain the Sikh Rai was only 14 years illiant scholar of Sikh acquired some occult t he would be the next t Hari Rai to fearlessly rictly in the light of the uphold the integrity of representative he was court. He was given a tich the Guru Hari Rai fantra. questions on the Sikh to the satisfaction of or asked him to show ed, one after the other, ressed the emperor  $\Phi \Phi \Phi$ 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, Ф miracles which 72 impressed Φ 27

**@@@@@@@@@**@ 98

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 nothing was 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 Φ

28

**\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$** 

**\$\$\$\$\$\$** 

ণস্তি 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

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 **@@@@@@@@@**@ 29

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ବଞ୍ଚି Ф 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

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

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 **@@@@@@@@@@** 30

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$  $\cdot \oplus \oplus$ পষ্টি Punjab did not give him any respect specially

because every one knew that Guru Hari Rai had discarded him for his disrespect to the

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.

Punjab did not give because every one kn discarded him for h scriptures.
Finally he approached
Several prominent Sikk
Rai from creating a crist affairs of religion. They Chand who had tried si capture the Guruship fr arrogant young Ram
powers and favours that not listen to this wise co
On the complaint of Ray summon Guru Hari Krist imperial summon may meddling of the Gove asked Raja Jai Singh fo
most trusted minister
responsibility to persuit come to Delhi and
Aurangzeb that until
regarding the succession
his guest. Aurangzeb a one of his personal co
Guru Hari Krishan to
Krishan agreed to this
Delhi along with his m
few trusted Sikhs. He
Singh and his son, Ram any respect specially at Guru Hari Rai had srespect to the Sikh of ror Aurangzeb for help. Delhi tried to stop Ram bringing politics in the ed the example of Prithi tactics but had failed to uru Arjan Dev. But the flattered by his occult angzeb had shown, did . di, Aurangzeb agreed to o Delhi. Fearing that an istrued by the Sikhs as at in their religion, he help. Raja Jai Singh, the Aurangzeb, took the Guru Hari Krishan to took assurance from emperor was satisfied e, the Guru will stay as to it and the Raja sent s with gifts to request to Delhi. Guru Hari uest and proceeded to Mata Sulakhani, and a received by Raja Jai o with great respect and  $\Psi \Psi \Psi$ 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

31

��������� ��������� ୶ଟି <del>}}}}}</del> made to stay as their guest in his bungalow.

Raia 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 jealously 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").

**@@@@@@@@@@** 

 $\cdot \oplus \oplus$ 98 Φ <del>ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼</del> 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 Krishan. Under the pressure of 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. 33

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98 **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 ••••• 34 •••••••••••

পষ্টি  $\cdot \oplus \oplus$ 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

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,

๎��������� 35

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ମ୍ବଟ୍ରି Of all the twenty two
probably the most s
following of many inno
his lies because he was
volume of the Adi Gra
Dev. He claimed that
Krishan uttered the wor
actually in Bakala. Fun
eldest son of Baba Gur
Hargobind, and real gra
Krishan, he was the leg
the Guruship. Howeve
knew that he was lying
at the time of demise of
also remembered that I
Gobind by not attending
of his father. It was a
prominent Sikhs that E
person pointed out by G
was the only Sodhi-print
time in question and he
Uncle) to Guru Hari Kr
Baba Tegh Bahadur
claimed the Guruship
confusion.
While this uncertainty
Sikhs, a reputed trader
Makhan Shah entered
entourage of over one I
bullock carts. Makhan
Sikh from the village of 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

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. **\\$** 36

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98

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 praved 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.

htractors who supplied y through land and sea of carts and a fleet of cent supply trip through t caught in a storm. He hat the ship was in great the prayed to God and and vowed that as soon d go to the Guru and coins for charitable d safely out of the s soon as the business entourage to fulfill his hat Guru Hari Krishan eaching Delhi, he came in had passed away and to be at Bakala. On sed and puzzled to see ship. He knew that only but who would that be. anak to help him reveal olication he went to all r the other, and placed of these pretenders. otion and showered e said a single word isit or his vow. He was failure of his mission ext morning. That night umbly praying to Guru  $\Psi \Psi \Psi$ **}** 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 praved 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. devotion Everyone praised his 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 Φ 37

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98

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". 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 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 **@@@@@@@@@@** 38

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

\$\$\Phi 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 а 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 **@@@@@@@@@@** 39

পষ্টি

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

40

# **@@@@@@@@@@**@

**@@@@@@@@@**@ ๎๛๛๛๛๛๛๛๛๛๛ 98

## CHAPTER 8

### The Generous and Forgiving Guru

ER 8 Forgiving Guru winding up their shops r, Dhir Mal, who had al following because of crafty leadership of by of the Adi Granth, n, got enraged. He felt to naught. The wicked esort to violence. He hadur were killed, the fall in Dhir Mal's lap. ed by anger and hatred he agreed to follow aces of his success in adur were very slim as s soldiers were around the opportunity. For a Dhir Mal's camp. This a that he had accepted sed movement of men Pur was construed as ala for Kartarpur. Little vas collecting arms and cheme. informed Sheehan that  $\Psi \Psi \Psi$ 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.

<del>}}}}}</del> 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 ٢ **```**` 41

••••••• 98

Makhan Shah and h
Makhan Shah and h
Bahadur's place and leave Bakala. Sheeha
moment for which he
days. He took all his
and muskets and n
Bahadur's house. Dh
A few Sikhs like Kn
Guru Tegh Bahadur),
Bhai Jetha, Bhai Day
the Guru at that time s
intentions. So they ge
weapons, sticks or s
Guru Tegh Bahadur
tried to call him to
closer, aimed with his
Bahadur. The bullet
aimed, and instead gr
As Mata Nanaki saw
body she ran and sh
before Sheehan could
Dhir Mal for stoopi
Chand attacked Shee
from his hands. In t
towards Makhan Sha
attack. Dhir Mal's n
would soon arrive with
plundered the place,
and started retreating.
Mata Nanaki, with the 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 Kripal Chand (brother in law of Guru Tegh Bahadur), Bhai Mati Das, Bhai Sati Das, Bhai Jetha, Bhai Davala 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 ¢ **@@@@@@@@@@**@ 42

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.

Tegh Bahadur inside
Wound, which was
Bahadur urged every
about the damage and
Sikhs were extremed
the wicked perpetrato
As soon as Makhan
rushed towards Gur
reaching there he saw
of what had happened
like all other Sikhs a
lesson. They all mare
On reaching there to
Some spies of Dhir M
Makhan Shah with
Sikhs was on his w
immediately leave for
could carry. Makhar
followed Dhir Mal a
gone very far. They
men, handcuffed him
and brought them be
with the goods they
house. They also br
Adi Granth (compile
until then was in the
Makhan Shah had r
Makhan Shah had r 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 43

**ФФФФФФФФФФ**  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98 Φ looted from the Guru's Makhan Shah and the Guru's orders, release returned the goods ex
Granth, and let them lead the Adi Granth belonge legitimate Guru. But th Bahadur of this excepted all that was gretreat.
Retreat.
Retreat.</ 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 44

PTER 9 Amritsar ived an invitation from Baba arhia, who as elder Sikhs had of succession of Baba Tegh ip, to visit Amritsar. Guru he invitation because he had nage to the place where his great grandfather had spent preached the word of Guru happened to be his own had many fond memories of number of Sikhs including ntourage proceeded towards ere he went directly to Hari emple) to pay his homage. precinct he found that Harji Pithi Chand, who controlled ed the Kirtan (devotional e entrance gate locked. He radition of the shrine of non-le feared that Guru Tegh capture the shrine and thus is Masands' livelihood. The hear Akal Takhat, in front of Golden Temple, bowed his hear Akal Takhat, in front of Golden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, in front of Solden Temple, bowed his hear Akal Takhat, �������� ֎֎֎֎֎֎֎֎֎ 98 0**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 nonstop 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 Ф 

**@@@@@@@@@**@ 98

\$\$\Phi <del>}}}}}</del> 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 Tegh Guru Bahadur for their behaviour. they accompanied So Makhan Shah to Valla village where the Guru was 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

₲₲₲₲₲₲₲₲₲₲ **@@@@@@@@@**@ 46

੶��������� 98 **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 `**@@@@@@@@@@**@ 47

**@@@@@@@@@@** 98

rea. Considering the se, Dhir Mal sent with gold thread work would have it the two at the same time. The see two sets of robes of Guruship. Who, they nd who, the impostor. sted that the gift of the mple, must be heavier to the two robes were each other. The scale Bahadur's robes. The Mal's robes and every Tegh Bahadur took a our of Malwa region. ths. He celebrated the an and then travelling and other villages veek of April. His elder toons, Deep Chand and the welcome to him. the area. diocese. 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

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.

48

**@@@@@@@@@**@  $\Phi$ 98 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.

R 11 nand Pur ahadur realized that in d Kirat Pur would not was looking for a place solated and away from dhis like Dhir Mal. At s place to be endowed him, was essential for suits. out for such a place news that Raja Tara d passed away on May vas one of the 52 rajas ased from the Gwalior oned by the Emperor ng Raja Deep Chand, e family of the Guru. loser relations with the h resulted in a lot of the Guru. Raja Deep to Guru Tegh Bahadur es of her husband. The the desire to the Rani to in the state of Kehlur. ear that the Guru had  $\Psi \Phi \Phi$ 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 Makhowal tract in the state of Kehlur. The Rani was pleased to hear that the Guru had ¢ **[•] [•] [•]** 49

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ Ф 98 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 Makhowal tract for five hundred rupees and founded a city that was originally named "Chak Nanaki" but was later

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

Avarice is the root cause of mental distress.

**@@@@@@@@@@**@ 50

A Guruward person ( his/her faculties unde worldly scenes does
considers God his
circumstances, at all the for one Supreme Being
A person is emancipation world, if he/she shuns
Will.
A mind in equipoise price
A state of true comfort
other than that of God
A person with Divine one or any thing nor trice
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O
O< •••••• 98 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 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 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. **@@@@@@@@@@** 51

	∙�������� _¶ €ົ ♦�����	
¢	CHAPTER 12	¢ ¢
Ф Ф		
Ť	The Eastern Odyssey	¢ Ø
Ť		Ť
¢	In the mean time the political scene in the country	0000
Ŷ	-	Ť
¢	after his succession to the throne of the Mughal	Ŵ
¢	empire, which he had usurped by imprisoning his	¢
Ф	father and killing all his brothers and their families,	¢
¢	Aurangzeb felt that in order to strengthen his position	Ŷ
⊕⊕⊕⊕⊕⊕	it would be imperative to gain the favour of the	Ŷ
Ŷ	Muslim clergy who exercised great influence over	Ŵ
Ŷ		الله
Ť		00000000000000000000000000000000000000
¢	that they had little or no choice other than embracing	ŵ
٩	Islam. Therefore, as a first step, in 1665 he levied	Ŵ
$\Phi \Phi $	Jazia (religious tax) on all non-Muslims. He had	¢
Ф	earlier sent some very expensive gifts to the high	Ŷ
φ	priest of Mecca but they were not accepted for what	Ŷ
¢	Aurangzeb had done to his father and brothers in	<b>P</b>
Ŵ	order to capture the throne. However, after he	Ŵ
¢	-	Ŵ
¢	were readily accepted and he was conferred the title	₩ ©
Ť	of "defender of the faith", with which name he is still	0000
¢	remembered in Muslim circles.	Ť
٩		Ŵ
À.		Á.

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 52

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$  $\cdot \oplus \oplus$ Ф 98

⊕⊕⊕⊕⊕⊕⊕ 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 Ŷ 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.

<del>}}}}}</del> <del>@@@@@@@@@</del> It was towards the end of 1665 when Guru Tegh received the invitation. He the Bahadur gave responsibility of overseeing the on going construction ٩ of the new town to some prominent Sikhs like Bhai ٩ Sadhu, Bhai Des Raj, Bhai Multani and Bhai Rame 0with 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 Ò December 1665 for the tour of Eastern parts of India. Ф He camped at Kans Tilla, near Mathura (a beautiful Ф **\@@@@@@@@@@** 53 @@@@@@@@@@@@ Gurdwara, Manji Sahib stands there today). From there he visited Brindaban and Gokul. After staying there for three days he proceeded to Agra.

Gurdwara, Manji Sa
Gurdwara, Manji Sa
there he visited Brind there for three days he
A devout Sikh lady,
had prepared with a
Guru. She had spun
sewn the dress with
the Guru would come
and put it on. Guru
house, put the dress
The place is now a 0
Mai Thaan", which
devout lady. The C
month and preached
special emphasis on
only one God and co
He gave special empl
holder, who discharg
best of his ability and
money with his less
than that of an ascetic
but still had to depe
livelihood.
From Agra, Guru Te
camped outside the c
The Sangat requested
where they had alre
stay. Guru Tegh Bah
spent some time in th 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

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 Ф **\$\$\$\$\$** 54
98 Gurdwaras in his memory. From here the Guru proceeded to Kanpur.

A vogi named Malook Das used to live in Kanpur. He was a strict vegetarian (Vaishnav). When he heard that Guru Tegh Bahadur was vegetarian he told his disciples that he would not go to see the Guru because he was a nonvegetarian. 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 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 Ċ 55

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 Φ **─**��������� 56

•••••• 98

\$\$\Phi t the Guru was staying Mal. According to his Aal got up early in the eave for a bath at the hadur told him that he er because the Ganges then asked him to dig awahari Mal, who had , immediately started digging for only a few in of clean water of e even today. the congregation and on and his incurable whose heart was full cople, asked him to sit otional music). As the lt relief from his pain. treated by his court ured of his horrible n Banaras, Guru Tegh ere he stayed for two od, "Chacha Phaggoo". Gaya and paid homage ory of the visit of Guru re for a week the Guru had started as a result me difficult. Therefore  $\Psi \Psi \Psi$ 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

After staying for two weeks in Banaras, Guru Tegh Bahadur left for Sasram where he stayed for two weeks with his devoted Masand, "Chacha Phaggoo". 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 **@@@@@@@@@@@**@ 57

98

o stay at Patna until the in a garden outside the Nawab Raheem Baksh, wab came and met the ssed by the personality that he gave away, as ning land to the Guru. "Guru ka Bagh" or the a Guru Tegh Bahadur f Emperor Shah Jahan Aurangzeb. ru decided to move on vas going to be more condition of roads and Mata Gujari was not in a position to left Mata Gujari, her and Bhai Dayal Das at Bengal. Before leaving, Das in charge of the ha in early October of hai Sati Das and Bhai ficult and the progress d road conditions. His re the Sikhs gave him a beautiful Gurdwaras, ngat, are built there to isit. From there they lwara Pipal Patti Pakki  $\Psi \Psi \Psi$ 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 bad to 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 Ф 58

·��������� 98

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 fagirs 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.

Sangat reminds one of i wrote a letter (hukam Sangat of Patna asking family. The next stop wheard that the Sikhs of money in order to make and entertainment of his the city and proceeded was a centre of Suff diamonds at that time.
entourage went to Make for a few days and the they reached in March of the they reached in March of the sixth Guru, Nanake early sixteenth century (congregation) there. La Das, had established a there. The sixth Guru, Almast there for mission adjoining areas. When Dacca, at that time, Bha missionary centre and Hassisting him. Bhai Bu very dedicated Sikhs. The money for the centre's nama) that Guru Tegh of Dacca, the names of included Bhai Bulaki
Chabil Das and Bhai S it. Guru Tegh Bahadur from Monghyr to the o take good care of his Bhagal Pur. The Guru ity had been collecting angements for the stay . He refused to go into wards Malda. This city rs and a market for a short stay the Guru's Pura where they stayed arted for Dacca where 7. had visited Dacca in a the third Guru, Amar ji (missionary centre) Gobind, had sent Bhai work. As a result there Sikhs in this city and Tegh Bahadur reached a was in charge of the ulaki Das Masand was Das and his wife were levoted their time and c. In a letter (hukam ur wrote to the Sangat inent Sikhs mentioned Bhai Bhag Mal, Bhai Mal. 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.

59

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

At that time Shaista I Mumtaz Mahal (the w was the governor of Be
the house of Guru N
arrangements to make
Bahadur as comfortal
circumstances.
While at Dacca, Bulaki a portrait of the Guru
found this out he imme
do this job. The artist ha
face part of the portra
difficult to focus on th
celestial glow. So Ge
completed the face port
in a way, it is a sel
According to those wh
portion painted by the
painted by the Guru st
done.
As already mentioned,
Bahadur had received
political importance. Si
prison. A treaty betweet
been signed with the
According to this treaty
of his forts to the empe
Raja Jai Singh had gua
had promised that he wo
court. However, whe 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

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 Ŵ 60 \$\$\$\$\$\$\$\$

·��������� 93

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 wishfulfilling 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.

 $\mathbf{0}$ 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 61

Image: A and the dedicated Sikh.
Image: A and the dedicated Sikh.
Image: A and the dedication of the sikhs present there that sincerity and dedication of his language. From the ellected Bhai Natha had built a well. His pious living and any people to Sikhism.
Image: A and the sincerity and dedication of his language. From the ellected Bhai Natha had built a well. His pious living and any people to Sikhism.
Image: A and the sincerity and dedication of his language. From the ellected Bhai Natha had built a well. His pious living and any people to Sikhism.
Image: A and the sincerity and dedication of the sincerity and dedication of the sincerity and dedication of his language. From the ellected Bhai Natha had built a well. His pious living and hy people to Sikhism.
Image: A and the sincerity and the since A a the second  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ P **9**8 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 holding 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

▫◍◍◍◍◍◍◍◍◍◍ ণস্তি

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

While at Dacca the Guru heard the news of sudden and mysterious death of Raia 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

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 Ф **@@@@@@@@@@**@ **``** 63

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98

a strong army to punish e the prestige of the ja Ram Singh for this n of picking him is ellian cunningness of or the escape of Shivaji Raja Ram Singh and t. So he thought that if expedition then Assam npire. This would more cape of Shivaji and a n. If, on the other hand, killed, the chances of n his state (Ambar) in ted. With this plan in aja Ram Singh to his gave him orders in the and the expedition to after the rainy season. Ram Singh stopped at Guru Tegh Bahadur's ig there. He met Mata and came to know that al and was planning to was happy to hear the ceresses of Assam who the armies of invaders vanted some spiritual n order to protect his s of these sorceresses. Ida, a renowned centre  $\Psi \Psi \Psi$ 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 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 ¢ 64

of Sufi fagirs at that time and had succeeded in having five leading Sufi fagirs 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

98

୕ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼

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 **\u00ed \u00ed \u @@@@@@@@@@**@ 65

Ò

98 <del>}}}}}</del> 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 fagirs 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 • • • **\$\$\$\$\$\$\$\$\$\$** 66

 $\cdot \oplus \oplus$ ବ୍ୟଟି

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 the Ahom He armv. 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 Dhwaj 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 time both sides were more Furthermore the Guru himself **@@@@@@@@@@** 67

\$\$\$\$\$\$  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ବ୍ୟଟି

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.

mediated. As a result finalized. According withdrew his claim on withdrew his claim on withdrew his claim on commemorate this even constructed by both arm today and is known as the famous Kamakhya visited this temple. A finalized the famous Kamakhya visited this temple. A finalized the early part of 1670. If there for some time. W at Dacca, Bhai Dayal D. Patna visited and inform the country in general He gave details of the part of visitin Nanak had gone durin proceeded towards C towards the end of April Where a Gurdwara, know stands. From Calcutta Burdwan on an invitation had became a devout S days at Burdwan the C via Cuttak and Bhubane 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 became a devout Sikh. After staying for a few days at Burdwan the Guru left for Jagan Nath Puri via Cuttak and Bhubaneshwar.

**@@@@@@@@@@**@ 68

At Jagan Nath Puri the weeks. He got a well concompressions where he Guru Nanak. He spectrum superiority of a househe honest work and shat fortunate human beings Being and does not believel clear explanation of Guru humble but divine persenter attended these discourses attended these discourses
At Jagan Nath Puri the weeks. He got a well concomplete the second state of the second state  $\cdot \Phi \Phi$ ବନ୍ତି ¢ stayed for a couple of ed there and held daily ched the teachings of emphasized on the /ho earns his living by s earnings with less tates on one Supreme neaningless rituals. His had magical effect on . Many people who ne his Sikhs. 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 specially emphasized 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. 69

••••••  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ Ф <u> এ</u>চি **@@@@@@@@@**@ CHAPTER 13 Back to Puniab Guru Tegh Bahadur had intended to go South from Puri Ŷ 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

gravity of the situation he dealecticat 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
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.

Φ 70

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.

<u>କ୍ଷି</u> ି

 $\cdot \Phi \Phi$ 

\$\$\Phi 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 Barelli 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.

his family there and wanted to wait until enough to tolerate the velling. Also, probably, tical situation in Punjab think of some possible 0 and reached Banaras Bagh. At this spot the and stands today. From hjahan Pur. The Sangat welcome to the Guru ished by Bhai Jattu, a From here Guru Tegh Matta via Barelli and e at the shrine of Guru velled to Moradabad, ur where he reached in Lakhnaur. Guru Tegh and then left for Delhi in the second week of ard the cruel death of Ram Singh who, by the zeb, was made to fight y a dagger. The bigot the most loyal Rajput ushpa Devi, the wife of her for the untimely andson. Through Rani  $\Psi \Psi \Psi$ Mata Guiari'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 condoled her for the untimely ¢ deaths of her husband and grandson. Through Rani Ф 71

987  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ¢ 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 eve on his activities. The Guru stayed in Delhi for about a fortnight and then proceeded to Anand Pur.

Pushpa Devi he cam
Pushpa Devi he cam
Aurangzeb's court. T
Tegh Bahadur's presers
eye on his activities.
about a fortnight and
By the time Guru Te
the construction of the
a large number of S
town to make it the
received a warm weld
in anticipation of his
Pur from all over Pu
country. Soon large
started in which Gur
discourses. Since the
Punjab for a long tim
region came with the
areas. However, Gura
at Anand Pur for sor
the situation that wa
policies of the emper
family from Patna
proper education and
The Guru stayed for a sending for his familetter to his mother, N
Bakala, to come to
grandson. She imme
see Gobind Rai for the 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 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.

Ø

**@@@@@@@@@@**@ 72

98

On receiving Guru Tegh Bahadur's letter Mata Gujari and Bhai Kirpal Chand started making preparations to move to Punjah. 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 palanguin for young Gobind Rai to travel in comfort. And the Sangats of other areas sent expensive gifts for the

Bahadur's letter Mata hand started making b. Bhai Dayal Das, the ted the information to gal. Bhai Bulaki Das, beautiful palanquin for in comfort. And the expensive gifts for the "" " 1, Mata Gujari, Uncle obind Rai along with tna for Punjab. They o Mirzapur where they m here they went to and Lucknow. Every re accorded a warm ungats. From Lucknow abala and to Lakhnaur lived. They stayed at then travelled to Roper ginning of 1672. From where Baba Suraj Mal egh Bahadur) and his to them and showered ung Gobind Rai. Guru rominent Sikhs from They took them in the dreds of Sikhs were garlands and flowers, e palanquin of Gobind lcome, from the holy **\$** 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 staved 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 Surai 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 Ŷ Rai and sang, hymns of welcome, from the holy Φ **\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$** 73

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 overioved to see her grandson and showered her love on him.

Granth. On reaching
Granth. On reaching
as Chak Nanaki up t
recited five stanzas of
name of the town b
bliss). Holy mother N
there, was overjoyed
showered her love on
Guru Tegh Bahadur
the education of Go
learned teachers of
Punjabi to teach these
some time, when G
handle sword, bow a
the time, Guru Tegh
nephews (the sons
renowned fighters,
(Gobind Rai) in the
various weapons. The
who taught Gobind R
Pandit Kirpa Ram ----Bhai Harja Rai -----Munshi Pir Mohamm
Pandit Sahib Chand -Soon after making t
Bangar region (of Pu
from Anand Pur towa
Raj Pura, Dharam Ga
Pilkhani, and Patiala.
these places had bee 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 Φ 74

 $\cdot \oplus \oplus$ গন্থ them. There was a great enthusiasm among the Sikhs to welcome the Guru and to listen to his divine

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, 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,

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

 $\Phi \Phi \Phi$ 75

## **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.

CHA
CHA
Aurangz
On returning from his to
Tegh Bahadur heard inno
on Hindus by the Mug
mentioned, the emperod
Jazia (personal tax on a
orders to all his governe
to convert all Hindus to
In reality Aurangzeb way
contradictions. His maid
power by any means. He
deadly against rituality
Hindus. But at the same
many meaningless rituality
maladies. He posed hind
time and again broke
ensure an enemy that he
He was very fond of set
any and every holy peroperson failed to show
incarcerated or even mut
many famous Sufi faqin
own eldest son, prince
that the prince might de
done to his father, Sha
that he liquidated man
who became so influent
to throw him out. Raja <del>}}}}}</del> 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 ritualistic worship practiced bv 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 failed to show a miracle then he was incarcerated or even murdered. For example he killed many famous Sufi fagirs. 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 **@@@@@@@@@@** 76

**\$\$\$\$** • • • • • • • • • • • • • • • • • গন্ধ 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 But when Satnamis. superstitions. 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.

zeb's directions, while South India. i Muslim he was against Satnamis, who were ers, revolted, Aurangzeb banner of the army that as so much against idol ted the sale of clay and gods and goddesses. years to consolidate his ne. Once he felt that he ies he started working rished dream of making society. Actually even f Gujrat he had ordered bus Chintaman temple. istoric Hindu temples e governor of Deccan. monarch of the country plan that he had long ted creating all kinds of lim (Hindu) subjects. y the first step in that is issued according to old jobs in the revenue ery large majority of was Hindus. As a result had the option of either g their jobs and starve. mtly, accepted Islam. <del>}}}}</del> 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. Ŵ 77

98

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 year had the uncomparable 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 fagirs were mercilessly killed (as a Sunni Muslim he considered even the Sufis as 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 78  **@@@@@@@@@**@ 98 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 Φ 79

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ Φ পষ্ট

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 pindrop 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. **@@@@@@@@@**@ Ò 80

**@@@@@@@@@**@  $\cdot \oplus \oplus$ Φ 98  $\mathbf{0}$ 

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.

**@@@@@@@@@**@ 81

୩ଟି R 15 rdom agents the emperor had dur was a very humble very large following in also in Afghanistan and ke a deity. He received followers but spent all e strictly professed the nd preached them to who came to him. He o was omnipotent and nly and no one else. He eedom of worship for nly criticized the icies of the emperor numan beings were the od and were therefore ont this unusual person piritual throne of Guru Iru Nanak had worked iself had seen many the son of the seventh as very fond of seeing Bahadur also to show v issued orders for the  $\Phi \Phi \Phi$ 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 openly had discriminatory sectarian policies of the emperor because he believed that all human beings were the children of the same one God and were therefore

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. Ф

82

987 Ŵ

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

Guru Tegh Bahadur along with his four close associates, Bhai Mati Das, Bhai Sati Das, Bhai Daval 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

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 Ф  $\dot{\Phi} \Phi \Phi$ 83

98 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

the Guru Tegh Bahadur by nullifying the magic on all this information s mind to persuade and his mind and embrace e Guru was summoned was offered a suitable or dignitaries. After emperor asked what u exhibited to have got i Tegh Bahadur replied im by his father, Guru a great warier and had four battles. In one of h Bahadur) had also dly fourteen years old father, for his fighting d given him this name me will come when he nique feat of sword that e in future could equal. hadur, had now arrived. but digressed and said, burself in conflict with ts whose caste system, s religious rituals have ak, the founder of your standard bearer you are replied, "I am strictly uru Nanak whose first  $\Phi \Phi \Phi$ So after a few days of rest the Guru was summoned to the royal court where he was offered a suitable offered to 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 warier 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 84

**@@@@@@@@@**@ 98 words, after he had the vision of God, were, "there is Hindu and no Musalman". He no 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 蝍 85

<del>}}}}}</del> <del>}}}}}</del> 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 highly placed courtiers who had recently his converted to Islam. But the Guru as well as his companions totally rejected his offer saving 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.

98

**@@@@@@@@@**@

**@@@@@@@@@**@

The Sikhs of Delhi were extremely disappointed at the turn the events had taken. They knew that now Ð **@@@@@@@@@@** 86

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 the officers anger among responsible for the security of the Guru was so great that they could not approach him, at least for some

98

·���������

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 87

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ବନ୍ଥି 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 Ò Ŵ becomes a lesson for others. He also said that the Guru  $\Phi$ be made to witness their deaths so that he realizes what Ø kind of death awaits him if he fails to agree to his ¢ (Aurangzeb's) proposal.

Ŷ Guru Tegh Bahadur and his companions were taken to the police station of Chandni Chowk and kept in Ť separate cages of such small dimensions that a person Ò could only stand in them. The three companions of the Φ Ф Guru, Bhai Mati Das, Bhai Sati Das and Bhai Daval Φ 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.

¢

 $\hat{\Phi}$ Guru Tegh Bahadur saw his three brave companions  $\mathbf{\Phi}$ facing death with unbelievable calm - with smile on  $\oplus \oplus \oplus \oplus \oplus \oplus$ 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 Ŵ him, was safe and healthy and will stay so for centuries Φ to come. He then sent a message to Bhai Gurditta, who Φ Ŷ was still in Delhi and had somehow been spared the Ò **@@@@@@@@@@**@ 88

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.

୩ଟି

•••••

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.

 $\mathbf{0}$ Sikh who had acquired occult powers by A 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 **\$\$\$\$** 89

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98 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 predicting the person. Some were even that 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 Φ **@@@@@@@@@@** 90
98

fatal blow. Guru Tegh Bahadur was sitting, with his eves 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 of 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

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

<del>}}}}}</del> Shortly after the ceremony was over the heart breaking news of martyrdom of Guru Tegh Bahadur Ŵ  $\Phi \Phi \Phi$   $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98

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 selfsacrifice 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 Ŷ present, neither the Guru's head nor his body was Ò **\$\$\$\$ @@@@@@@@@@@** 92

 $\cdot \oplus \oplus$ Φ 98

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 Ф calmly bowed before her husband's head and prayed Φ   $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ବଞ୍ଚି to Almighty to give her strength and courage to carry

the with exemplarv out her duties same 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"...

<del>}}}}}</del> 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.

94

-

•

98 ᠃��������� 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.

98

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

Guru Granth Sahib on styles. Accordingly he the hymns, embodied th
The first section of Shu
on Sri Raag, this is for Raag Majh, Raag Gau
compositions of the Gu
are arranged in a seque
Nanak, then Guru A
Raag Types: Music is Gurbani and Gurbani music) are a great tradit text of Shri Guru C
Guru Granth Sahib are Guru Tegh Bahadur's
Raag types. All these
elsewhere in the other h Granth Sahib but Gu
additional Raag, Jaijaw
elsewhere and is unique
56 to 59 in the presen
styles, provide the
background behind the
Raag are tailored to be ag type or the Musical ed the musical style for Guru Granth Sahib. Granth Sahib is based by sections based on g Asa and so on. The l Bhagats in each Raag rst the hymns of Guru Guru Amardas, Guru a Tegh Bahadur. These sitions of the saints, abtle differences in the d as Ghar 1, Ghar 2 etc a prime importance in s (concerts of divine the Sikh religion. The Sahib incorporates a It is positioned at the Mala. The hymns in d on thirty-one Raags. ni is based on fifteen types have been used embodied in Shri Guru the Bahadur used one nich has not been used three hymns, Shabads The Raags or musical d atmosphere or a ng of the hymns. The the different hours of the  $\Phi \Phi \Phi$ 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 general atmosphere background behind the singing of the hymns. The Raaga are tailored to be sung at different hours of the 98

٩ ବ୍ୟରି Ť day. Raag Jajjawanti 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 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 There is one, only one Free from rebirths. He is A self existent luminary The grace of the Guru 99

♥♥♥♥♥♥♥♥♥ **@@@@@@@@@@** ୩ଟିି 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.

**\$\$\$\$ @@@@@@@@@@**@ 100

Φ 98 <del>}}}}}</del> **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 Ò  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 101

( <b>d</b> ) ( <b>d</b> )	ፆ�������  [₽] , ₼�������	ക
٠ ۳	*****	Ť
Ŵ	Contemplation of His Name is stressed as the most	Ŵ
¢	important virtue in the present age of Kaljug. Guru	¢
Ŷ	Tegh Bahadur describes it as,	¢
¢	Tegn Danadul deserioes it as,	Ŷ
<b>P</b>	What must a man do	<b>P</b>
\$ \$	Adopt what path	Ŵ
₩ ©	That he could earn	₩ ف
ش	Worship of the Lord	ð
Ť	And destroy the fear of death	ŵ
Ŷ	What deeds must one do	Ŷ
Ŷ	Coin what type of advection	Φ
Ŷ	Gain what type of education	Φ
<b>P</b>	Follow what religious persuasion And what name is that Guru	P
Ŷ	Whose devotion	Ŷ
\$ \$	Will halp him got across	پ
₩ M	Will help him get across	₩ ش
Å.	The fearsome worldly ocean	ð
Ť	In Kaljug, our age, our time	Ť
Ŵ	Its just One Name, that is prime	Ŵ
Ý	It is His contemplation	¢
¢	That earns one salvation	¢
¢	No other religious philosophy	¢
Ŷ	Equals it, this secret is scribed	Ŷ
¥	Described in Vedic narrations	Ŵ
₩ ¢	He, whom we call <i>Gosein</i>	¥¥ ش
ش	Remains unaffected	ð
Ť	Untouched by joys and pain	Ť
Ŵ	Like a reflection in a mirror	Ŵ
Ŷ	The Lord resides in every one	Ŷ
¢	Shahad Na 10 ( Dava Sawath Mahla 0, SCCS	¢
Ŷ	Shabad No 19 ( Raag Sorath Mehla 9, SGGS,	Ŷ
₩ ¢	page 631)	Ŷ
\$*************************************	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 <i>Kaljug</i> , 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 <i>Gosein</i> 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)	Ŵ
∰ መ.đ	<b>ፆ</b> ቁቁቁቁቁቁቁቁ 102 ቁቁቁቁቁቁቁ	¥¥ ش
* *	*********** 102 ********	¥

	¢¢¢¢¢¢¢¢¢¢ ¢
<del>\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$</del>	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
¥@@	has said,
¢	Everyone utters His Name
₩ Ø	Says it again and again But coldom does around
Ť	But seldom does anyone Imbibe it in the heart
Ŵ	Those who Imbibe the Lord
¢	Within their heart, says Nanak
<b>P</b>	Are the ones who will earn
Ŵ	The state of salvation
Ŵ	
€ ⊕	(Raag Wadhans Mehla 3, SGGS page 565)
⊕ ⊕ ⊕ •	It is not easy to imbibe His love in the heart. Guru W Nanak warns,
<b>P</b>	Without gathering virtues
€⊕	Worship can't be done
¢ ¢	Japji, Pauri 21
<b>₽</b> ₽ ₽	Guru Tegh Bahadur explains why it is difficult. to $( \begin{tabular}{c} \begin{tabular}{c} \begin{tabular}{c} \end{tabular} \end{tabular}$
* ⊕ ⊕	Thoughts of His glory
¢	Don't trigger one's mental chord
Ŷ	Wrapped up in <i>Maya</i> , night and day
Ŵ	How could a man contemplate the Lord
¢ ¢	Maya and Mumta, friends and sons
	$\Phi \Phi $

Φ¢	�������� <del>1</del> <u>₹</u> ` <b>Ф</b> ФФФФФФФ	Ф
¢		φ
<b>P</b>	To these one binds one's person	P
Ŷ	Enamoured of it all	Ŷ
Ŵ	One chases the world illusion	Ŵ
¥	Like a deer that goes	ش
₩ ¢	Chasing a false reflection	₩ ©
Ť	The fool forgets the Lord	Ť
ŵ	Who provides him his sustenance	ŵ
Ŵ	And gets him his salvation	Ŷ
¢	Perhaps one, in many a million	Ф
Ŷ	Savs Nanak, may earn	Ф
Ψ	The gift of His contemplation	φ
Ŷ		Ŷ
۱	Shabad No 3 (Raag Gauri Mehla 9, SGGS	ж Ф
₩ (D)	nage 219)	₩ ش
Ť	puge 21)	Ť
Ť	Then again in one go, he paints a fuller picture for	ð
۵.	those who wish to reach the lofty heights and earn	Ŵ
Ŵ	themselves the glory of salvation.	¢
¢	uteniserves the gifty of salvation	Ф
¢	A man who won't accept	Φ
<b>P</b>	A man who won't accept Advarsition on distrong	¢
Ŷ	Auversities as uistress	Ŵ
₩ m	Four or hannings	Щ Ф
ش	And who will account	\$ ¢
٠ ش	Cold the same as dust	Ť
۵.	And he wen't flatter	$\hat{\Phi}$
Ŵ	Anu ne won i natter Or indulgo in slondor	Ŷ
¢	And is devoid of grood	Ф
¢	And is devoid of greed	Φ
Ŷ	And will store	P
Ŵ	Anu wiii Stay Abaya hanninasa ar dismay	Ŵ
₩	Above happiness or dismay	<b>*</b>
₩ ©	And will not bother	¢ ¢
ΨΨ	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 ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ 104 ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕ ⊕	<del>}}}}}</del>

\$	₽������� ෟ₴ົ ♥������	Ф
Φ		Ф
¢	About honour or dishonour	Ŷ
<b>P</b>	And he has relinguished	Ŷ
Ŵ	Aspirations and expectations	Ŵ
¥.	Lives a life of Nirasa	<del>ل</del>
₩ m	A detached disposition	ф Ф
¥٣	And doesn't surrender	Ť
Ť	To lust or anger	Ť
Ŵ	Within him, resides the Lord	ŵ
Ŷ	Through the grace of the Guru	¢
Φ	Comes awareness of this view	Ф
Ŷ	O' Nanak, the man then merges	Φ
<b>P</b>	In Gobind, the Lord and Master	Ŷ
<u>ب</u>	As water does in water	ش
₩ ف		¢
Ť	Shabad No 25, (Raag Sorath Mehla 9, SGGS	Ť
ŵ	page 631)	Ť
Ŵ	P-Be (001)	Ŷ
¢	Guru Tegh Bahadur draws heavily from the rich	Ф
¢	religious tradition of Hinduism to emphasise the	¢
<b>P</b>	importance of contemplation. He cites examples of	Ŷ
<b>P</b>	Dhruv, Prehlad, Ajamal, Gainka, Darupti and Gajendra	Ŷ
₩.	the elephant. These are all well known and off repeated	Ŵ
¢₩ ¢	tales.	₩ ©
Ť		Ť
Ŵ	Oh my mind	$\hat{\Phi}$
Ŵ	Think about the shelter	Ŷ
Ф	That comes from God	Ф
¢	Worshipping Him	Φ
<b>P</b>	Ganka was saved	<b>P</b>
<del>@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@</del>	Imbibe Him, that Lord	¥ M
₩ ©	Within your heart	₩ ©
Ŷ	Uttering His Name	Ť
پ		Ť
	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 Data and the state of	$\hat{\Phi}$

	シ����	98	�����	
<ul> <li>Dhruw</li> <li>A fearl</li> <li>And an</li> <li>He wip</li> <li>That's</li> <li>Why h</li> <li>Forgot</li> <li>Soon a</li> <li>Support</li> <li>Soon a</li> <li>Support</li> <li>It was</li> <li>Its seiz</li> <li>How sl</li> <li>The gr</li> <li>As it ui</li> <li>And sa</li> <li>The ele</li> <li>And sa</li> <li>The ele</li> <li>And sa</li> <li>Was sa</li> <li>Was sa</li> <li>Nanak</li> <li>On Go</li> <li>With H</li> <li>You with</li> <li>Support</li> <li>It is no</li> </ul>	could attain			GS on or over
A fearl	less state			¢
And ar	n immortal fate			<b>W</b>
🐞 He wip	es off the suffer	ring		¢
That's	the way of God			۵.
🔅 Why h	ave you, oh min	ıd		Ŷ
Forgot	ten that Lord			Ŷ
Soon a	s the elephant s	0		Ŵ
	rt from the Mer	ciful Loi	rd	¥۲ ش
t was	released			Ť
Its seiz	ure ceased			Ŵ
How si	hould I describe			Ŷ
	andeur of His N ttered " <i>Ram</i> ''	vame		Ŵ
♥ Asitu ♥ And sa	ing His ovation			¢
The ele	ephant earned l	iberation		Ť
$\Phi$ And A	<i>jamal</i> , the sinne		·	Ŵ
As the	world is aware	-		Ŷ
🖉 Was sa	wed in an insta	nt bare		Ŷ
🖗 Nanak	says contempla	ite		¢
🐞 On Go	d the great			Ť
🔹 With H	Him in your tho	ught		Ŵ
🌵 You wi	ill get ferried ac	ross		Ŷ
₩		C		
♥Sha		aag Sora	th Mehla 9, SG	GS ₩
	51)			Ť
It is no	nt just uttering k	out medit	ating the Lord fr	om 🇳
the den	• •		ads to redemption	on $\hat{\mathbf{v}}$
salvatio			e concentrated le	ove 💩
$\oint$ for the	Lord can ferry y			Ŵ
Ŵ				Ŵ
•				
♥♥♥♥₵	୬ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼	106 🥨	৽������	₽₽₽₽

	₽������� [₽] <del>₁</del> ₽∕ •₽₽₽₽₽₽₽	Ф
Ф		Ф
<del>@@@@@@@</del>	Sadho, O' saintly folks	¢
Ŷ	How should one kill	Ø
Ŵ	One's wickedness	Ŵ
Ŵ	And drench one's mind	Ŵ
₩ ¢	In the glory of His worship	₩ m
Ť	The mind is caught In Maya delights	Ŵ
<del>@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@</del>	And fails to see the wisdom light	Ť
Ŷ	What name in the world is he	Ŵ
¢	Whose worship and devotion	¢
Ф	Can help one earn salvation	Ф
Ŷ	The saintly folks	Φ
<b>P</b>	In a benevolent bliss	<b>P</b>
₩ Ø	Have graced a thought	¥ m
₩ (D)	And that is this	₩ ش
Ť	Regard one to have performed	Ť
Ŵ	All acts of religiosity	Ť
Ŵ	If he has sung His praise, His glory	٩
Ф	A man who imbibes in the heart	¢
¢	The Name of the Lord	Ф
<b>P</b>	Just an instant of a night or day	Ø
Ŵ.	His awe of death abates	Ŵ
ش	And he earns himself	₩ ¢
Ť	Nanak, a blessed state	Ť
<del>@@@@@@@@@@@</del>		Ť
Ŷ	Shabad No 42 (Raag Ramkali Mehla 9, SGGS	ŵ
¢	page 902)	¢
¢	L . 9 /	Ф
<b>P</b>	Salient Features of Guru Tegh Bahadur's Bani	¢
₩ ¢		Ŷ
₩ m	The language: Although Shri Guru Tegh Bahadur was	Ŵ
\$ ¢	born in Amritsar and spent a great deal of time in	₩ @
Ŷ	Punjab, yet his hymns and shaloks show a strong	*
۲		Ť
	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 $\Psi \oplus \Psi \oplus$	¢

	୬ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ୖୢୄୠୄୖୖୖୖୖ୕ୖୢୄୄୄୄୄୄୄୖୖୖୖୖୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄ	
•••••	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.	
<del>@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@</del>	<b>Introspection:</b> 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 <i>Ram</i> The body will perish	
¢	And you will end up facing the <i>Yam</i> What are these thoughts	
⊕ ⊕	You seem to invoke	
Ŵ	Accepting the world for real This mountain of smoke	
₩ ©		
Ŵ	Shabad No 50 (Raag Basant Mehla 9, SGGS	Þ
⊕ ⊕	page 1186)	2
Ŵ	The sinning heart	
¢	Is loaded with lust	
₩ ©	It just can't bind	0
Ť	The wayward mind	þ
¢	Jogis, Jangams	2
<b>P</b>	And Sanyasis, the	2
₩ Ø	Seekers of Sanyas	2
	>ቝ፝፞፝፞፝ቝቝቝቝቝቝቑዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀዀ	Ì

	₽₲₲₲₲₲₲₲₲	
¢		Φ
<b>P</b>	Are trapped in it	Ŷ
Ŷ	All en masse	Ŷ
Ŷ		Ŷ
Ŵ	Shabad No 48 ( Raag Basant Mehla 9, SGGS	∰
Ŵ	page 1186)	¥
۲	page 1100)	₩ M
ش	My mind, hold on	ж Ф
Ť	To this dictum of truth	ж Ф
Ť	That save the Name of the Lord	Ť
Ť	That save the Name of the Loru The would is just a muth	Ť
Ŵ	The world is just a myth	Ŵ
Ŷ	Shahad Na 22 (Daag Jaitsari Mahla 0 SCCS	Ŷ
Ф	Shabad No 33 (Raag Jaitsari, Mehla 9, SGGS	Ф
¢	page 702)	Ф
¢	The booms on advising the monomial using I ister to	¢
¢	He keeps on advising the mercurial mind. Listen to	Ŷ
<b>P</b>	me my mind, he is saying again and again.	Ŷ
Ŵ	TT	Ŵ
¥.	He who gave you wealth, happiness	₩ m
ش	A lovely place to live and your body	₩ m
¥ ش	Says Nanak, why don't you, oh my mind	₩ (D)
٠ ش	Contemplate Him, the God Almighty	Ť
Ť		Ť
۵.	Salok No 8 (Sloks Mehla 9, SGGS page 1427)	Ť
ŵ		$\hat{\Phi}$
Ŵ	One who has given up the ego	٩
¢۷	And woken up to the creator God	¢
¢	Nanak, believe it, its true my mind	Ф
¢	The man has earned his freedom	Ф
Ŷ		¢
<b>P</b>	Salok No 19 (Sloks Mehla 9, SGGS page 1427)	¢
<del>@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@</del>		<del>ଌଌଌଌଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼</del>
¥	As the bubbles, in an endless array	∰
₩ ¢		∰
₩ @_@	<b>₽\$</b> \$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$	₩
* *	*********** 103 **********	¥

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98 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, ve saintly folks This world is caught In doubts and delusions It has sold itself to Mava 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) Bairaag: The mental state of a continuous and intense longing for God is called bairaag. To access 

	����	9 <del>5</del> )	ৢ৾৾ড়ড়ড়ড়ড়ড়ড়ড়	₽₽ ₽
	ment. Bairaag of Guru Tegh B vising one to ac worldly lures. elinquishing ev or mountains. I a full worldly ures of Maya, th ents to friends a has been recon	is a recur Bahadur's ccept bair	inquish any other kind ring theme that comes bani again and again aag and detach oneself ent in the Sikh tradition and spending time in n detachment amounts emaining uninfluenced possessions including ns. by all the Sikh Gurus. Guru Ramdas, Guru	999999999999999
<ul> <li>Arjande</li> <li>terms by</li> </ul>	v, yet it is descr Guru Tegh Bal	ibed in m hadur.	ost vivid and emphatic	
<ul> <li>When G</li> <li>Bairaag</li> <li>Throug</li> <li>And sta</li> </ul>	od graces you appears in the h bairaag you i y within His co	with His mind reach the onfine		•••••
∯ ⊕Guru A	mardas, Raag	Gujri Me	hla 3, SGGS page 490	€ €
<ul> <li>Those w</li> <li>Are inde</li> <li>They ar</li> </ul>	ho serve the L eed a blessed lo e swathed in lo	ord ot ve		****
<ul> <li>With Hi</li> <li>Content</li> <li>Within</li> </ul>	s Name, the Ti and at peace family and abo	rue Word de		<b>\$</b>
<ul> <li>♥ Yet stee</li> <li>● Are Bai</li> </ul>	ped in His love raagis of Truer	mode		900E
∯Salo ⊕ Mehla 4) ∲ \$ \$ \$ \$	k Mehla 4, SG 中中中中中	GGS page 111 <b>\$</b>	e 1246 ( Var Sarang, ♥������	¢

He who discards all
Lives in *Bairaag*, the
Nanak, listen my mi
Is destined to earn a
.....Salok no 17 (Slot)
Fearlessness: The the
rather strongly from the
saintly sing repeated of eternal bliss but G
Lord to impart him fa
he had conquered the
confrontation with A
impending death did the
Sloks 53 and 54: The
poetic composition c
composition is based
couplet comes as a
Guru Tegh Bahadur a
situation like the on
waiting to be executed
Aurengzeb and feels
such dire circumstance
The strength d
And it seems
Yet there is hope
As was rence
In the next Salok, t ••••••• 98 <del>}}}}}</del> He who discards all vices Lives in *Bairaag*, 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 

Ŷ 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.

পস্টি

᠃���������

## 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 ٩ written a great deal of remarkable 'bani', he did not Ф include even a single hymn of his own in Shri Guru  $\oplus \oplus \oplus \oplus \oplus \oplus$ Granrth 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 Ŵ individuals have committed untold miseries on their ¢ ¢ fellow humans simply to become a part of the history. Φ ¢

`**���**�**�**����  $\Phi \Phi \Phi$ 113

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ୍ୟଟ୍ତି Guru Tegh Bahadur pr this Salok 56. What will last, is And the Gl Those who have cc O' Nanak, and foll Only the saintly shall b truth. Many an individu of history and people re read about Christ, M Buddha or Guru Nanak reverence and try to imb Guru Tegh Bahadur proclaims a profound truth in 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. 114

	�������� q5^ ������
Ť	
Ŵ	
Ŷ	
ф Ф	
Ť	
Ŵ	
Ŷ	
ф Ф	SHABADAVALI
Ť	SHADADAVALI
Ŷ	
<b>P</b>	
₩ Ø	
$\tilde{\Phi}$	
Ŷ	
₩ m	
Ť	
Ŷ	
<b>P</b>	
₩ Ø	
Ť	
Ŷ	SHABADS & SHALOKS
\$ €	OF SHRI GURU TEGH BAHADUR
Ť	
Ŵ	
¢	
₩ Ø	(Please note that in every Shabad the Rhao part is in bold type)
ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼	
Ŷ	
¢	
₩ ΦΦ	<b><b>\$</b></b>

Ğ <del></del> <b>Ğ<del></del> <u></u> </b>		<del>0000000000000000000000000000000000000</del>
Ŷ		٩
Ŷ	(1st Shabad)	Ŷ
¢		Ф
¢	First Shabad in Rag Gauri Mehla 9	Φ
Ŷ	SEES made 210	Ŷ
<b>P</b>	SGGS, page 219	\$
<b>W</b>		Ŷ
¥.	96 ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੂ ਤਿਆਗਉ ॥	Ŵ
۱	ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸੁਖੁ ਦੁਖੁ	₩ ش
₩ ش	ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ	¢ ش
Ť	ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥ ੧ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥ ਜਨ	ð
۵.	ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ ॥ ੨ ॥ ੧ ॥	Ť
Ŵ		$\hat{\mathbf{\Phi}}$
Ŷ		¢
Ŷ	Ekonkar Satgur Parsad. Rag Gauri Mehla 9. Sadho Man ka maan ti-	Ф
¢	yagou. Kaam karodh sangat durjan ki, tate ahnish bhagao - 1 - Rahao.	Ф
Ŷ	Sukh dukh dono sam kar janai, aur maan upmana. Harakh soug te ra-	Φ
<b>P</b>	hey atita, tin jag tat pachana - 2. Ustat ninda dou tiyagay, khojey pad	<b>P</b>
<b>W</b>	nirbana. Jan Nanak eh khel kathan hai, kinhu gurmukh jana - 2 - 1	Ŷ
<b>W</b>		Ŵ
ش		ش
ش		¥ ش
Ť		Ť
Ť	96 सतिगुर प्रसादि ॥ रागु गउुड़ी महला १ ॥ साधो मन का मानु तिआगउु ॥	Ť
Ŵ	कामु क्रोधु संगति दुरजन की ता ते अहिनिसि भागउु ॥ १ ॥ रहाउु ॥ सुखु दुखु	$\tilde{\Phi}$
Ŵ	दोनो सम करि जानै अउुरु मानु अपमाना ॥ हरख सोग ते रहै अतीता तिनि जगि	Ŵ
Ŵ	ततु पछाना ॥ १ ॥ उुसतति निंदा दोउू तिआगै खोजै पदु निरबाना ॥ जन नानक	¢
Ф	इिंहु खेलु कठनु है किनहूं गुरमुखि जाना ॥ २ ॥ १ ॥	Ф
Φ		Ф
¢		Φ
<b>P</b>		¢
<b>W</b>		Ŵ
₩ Φ		Ŵ
	<u> </u> ወቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀቀ	₩ ©
Ŵ	***************************************	¥

	৽৾৾৾ড়৾৾৾ড়৾ড়৾৾ড়	98	\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	
ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼				¥ ¢
۰. ش				¢.
۵.	1	st Sha	had	ě
Ŵ			buu	Ŵ
<u>ف</u>	Final Shah	nd in On	Gauni Mahla O	Ŵ
Ŷ		-	g Gauri Mehla 9	¢
Ŷ	e	óGGS, pa	ge 219	¢
Ŷ				<b>Q</b>
Ŷ	<b>O</b> a dh			<b>W</b>
Ŷ			intly folks	Ŷ
¥			ge of vanity	¥
*			ht and day	¥
₩ •		rom lust,	anger d company	¥¥ ش
* •		you will a		¥ ش
¥ Ø			d suffering	Ű.
Ť.			e the same	Ť.
Ť.		likewise		Ŵ
<u>ل</u>		onour or i		Ŵ
۵			ay detached	Ŵ
\$			appiness	Ŵ
\$		pains of		¢
Ŷ		•	n grasped	Ŷ
₽			existence	<b>P</b>
₽ •	Abando	n flattery	and slander	Ŷ
¥		e these tw		Ŵ
*		d look for		Ŵ
*	The st	tate of su	blime bliss	Ŵ
₩			e is difficult	¥
₩ 10		ficult gam		ش
* •			or the saintly	¥ ش
<b>*</b>	Come	es to pas	s this way	Ď
Ť				Ť
۵.				Ŵ
ف				ŵ
\$				ŧ ¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢¢
����	\$\$\$	₽ 117	�������	<b>ΦΦΦ</b>

ବଞ୍ଚି  $\mathbf{0}$ 2nd Shabad Second Shabad in Rag Gauri Mehla 9 SGGS, page 219 ਗੳੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ ॥ ਇਕਿ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰ ਮਾਨੈ ਅਚਰਜ ਲਖਿਓ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਾਮ ਕੋਧ ਮੋਹ ਬਸਿ ਪਾਨੀ ਹਰਿ ਮੁਰਤਿ ਬਿਸਰਾਈ ॥ ਝੂਠਾ ਤਨੂ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥ ९ ॥ ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਊ ਬਾਦਰ ਕੀ ਛਾਈ ॥ ਜਨ ਨਾਨਕ ਜਗ ਜਾਨਿਓ ਮਿਥਿਆ ਰਹਿਓ Gauri Mehla 9. Sadho rachna Ram banai Ek binsey ek asthir maaney, achraj lakhiyon na jaee - 1 - Rahao. Kam karodh moh bas prani Har murat 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. गउडी महला १ ॥ साधो रचना राम बनाइी ॥ डिकि बिनसै डिक असथिर मानै अचरजु लखिए न जाड़ी ॥ १ ॥ रहाउु ॥ काम क्रोध मोह बसि प्रानी हरि मुरति बिसराइी ॥ झूठा तनु साचा करि मानिए जिउु सुपना रैनाइी ॥ १ ॥ जो दीसै सो सगल बिनासै जिउ बादर की छाड़ी ॥ जन नानक जग जानिए मिथिआ रहिए राम  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 118

♥♥♥♥♥♥♥♥♥ ₁ ₴^  ♥♥♥♥♥♥♥♥	
•	Ŷ
<b>Q</b>	Ŷ
	Ŷ
• 2nd Shabad	Ŷ
	¥
Second Shabad in Rag Gauri Mehla 9	Ŵ
SGGS, page 219	¥
•	Ŵ
×	Ŵ
Sadho, yea saintly folks	ش
<i>Ram</i> created, 'what a creation'	¥ ش
W Here one is seen to die	¥ ش
Yet the other will decry	Ŵ
© Considers it a permanent station	Ŵ
Indeed an astonishing notion	Ť
That defies description	Ť
© Gripped in anger	Ť
Lustful and greedy	ŵ
The man has forgotten	Ŵ
The image of God Almighty	Ŵ
False vision of one's body	Ŷ
Is accepted as true	Ŷ
Like a dream dreamt at night	Ф
This is just a false view	¢
All that you see	¢
Will disappear and go	Ŷ
As does a cloud's shadow	Ŷ
Nanak, accept this world	Ŷ
To be a myth	Ŷ
And stay within His shelter	Ŷ
And His bliss	Ŷ
Ψ.	Ŷ
$\Psi$	Ŷ
<ul> <li>And Shabad</li> <li>Age ond Shabad in Rag Gauri Mehla 9 SGGS, page 219</li> <li>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</li> </ul>	<del>\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$</del>
¥	Ŷ
¥	Ŵ
¥ 	Ŵ
<b>\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$</b>	$   \Phi                                  $

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$  $\cdot \oplus \oplus$ ণস্তি Third Shabad in SGGS
Iftird Shabad in SgGS are area.
Iftird Shabad in SggS area.
Iftird Shabad in Sgg Ф 3rd Shabad Third Shabad in Rag Gauri Mehla 9 SGGS, page 219 ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਪਾਨੀ ਕਉ ਹਰਿ ਜਸੂ ਮਨਿ ਨਹੀ ਆਵੈ ॥ ਅਹਿਨਿਸਿ ਮਗਨੂ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੁਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਊ ਇਹ ਬਿਧਿ ਆਪੂ ਬੰਧਾਵੈ ॥ ਮਿਗ ਤ੍ਰਿਸਨਾ ਜਿਊ ਝੂਠੋ ਇਹੂ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ ॥ ੧ ॥ ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨ ਸਆਮੀ ਮੁੜ ਤਾਹਿ ਬਿਸਰਾਵੈ ॥ ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋੳ ਭਜਨ ਰਾਮ ਕੋ ਪਾਵੈ ॥ 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 bisrawey. Jan Nanak koutan main kou, bhajan Ram ko pawey - 2 - 3. गउुड़ी महला १ ॥ प्रानी कउु हरि जसु मनि नही आवे ॥ अहिनिसि मगन रहै माइिआ मै कहु कैसे गुन गावै ॥ १ ॥ रहाउु ॥ पूत मीत माइिआ ममता सिउु इह बिधि आप बंधावे ॥ मिग तिसना जिउ झुठो इिहु जग देखि तासि उठि धावै ॥ १ ॥ भुगति मुकति का कारनु सुआमी मुड़ ताहि बिसरावै ॥ जन नानक कोटन मै कोउ भजन राम को पावै ॥ २ ॥ ३ ॥ **@@@@@@@@@@**@ 120

♥♥₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	
Thoughts of His glory SGGS, 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 sustenance	~ ¢&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&
<b>W</b>	Ŷ
Trd Shahad	Ŵ
• 3rd Shabad	ش
Ψ Φ	ه
Third Shabad in Rag Gauri Mehla 9	Ť
گ∰ کوGS, page 219	Ť
ŵ.	ŵ
ŵ.	Ŵ
ŵ.	Ŷ
Φ	¢
$\Phi$	¢
Thoughts of His glory	Ŷ
Don't trigger one's mental chord	P
Wrapped up in <i>Maya</i> , night and day	Ŷ
W How could a man contemplate the Lord	Ŷ
Maya and Mumta, friends and sons	¥
To these one binds one's person	Ŵ
Enamoured of it all	الله
One chases the world illusion	¥ ف
Like a deer that goes	Ť
Chasing a false reflection	Ť
The fool forgets the Lord	Ť
Who provides him his sustenance	Ť
And gets him his salvation	Ŵ
<ul> <li>Perhaps one, in many a million</li> <li>Says Nanak, may earn</li> </ul>	Ý
The gift of His contemplation	Ŷ
	Φ
$\Phi$	¢
$\Phi$	Ŷ
•	Ŷ
<b>\$</b>	Ŷ
¥	¥
¥	¥.
¥ •	₩ Å
Ψ ΦΦΦΦΦΦΦΦΦΦΦΦ 121 ΦΦΦΦΦΦΦΦΦ	₩ 10.00
$\Phi \Phi $	⋫₩

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ੶��������� 9<del>3</del> Herein Andrese State 4th Shabad Fourth Shabad in Rag Gauri Mehla 9 SGGS, page 219 ਗਊੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਇਹੂ ਮਨੂ ਗਹਿਓ ਨ ਜਾਈ ॥ ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੂ ਹੈ ਯਾ ਤੇ ਬਿਰ ਨ ਰਹਾਈ ॥ ੧ ॥ ਰਹਾੳ ॥ ਕਠਨ ਕਰੋਧ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਜਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥ ਰਤਨੂ ਗਿਆਨੂ ਸਭ ਕੋ ਹਿਰਿ ਲੀਨਾ ਤਾ ਸਿਊ ਕਛ ਨ ਬਸਾਈ ॥ ९ ॥ ਜੋਗੀ ਜਤਨ ਕਰਤ ਸਭਿ ਹਾਰੇ ਗਨੀ ਰਹੇ ਗਨ ਗਾਈ ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਭਏ ਦਇਆਲਾ ਤਉ ਸਭ ਬਿਧਿ ਬਨਿ ਆਈ ॥ २ ॥ ੪ ॥ Gauri Mehla 9. Sadho eh man gaheo na jaee. Chanchal trishna sang basat hai, ya te thir na rahai - 1 - Rahao. Kathan karodh ghat hi ke bhitar, 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. गउुड़ी महला १ ॥ साधो इिंहु मनु गहिए न जाड़ी ॥ चंचल त्रिसना संगि बसतु है या ते थिरु न रहाइी ॥ १ ॥ रहाउु ॥ कठन करोध घट ही के भीतरि जिह सुधि सभ बिसराइी ॥ रतनु गिआनु सभ को हिरि लीना ता सिउु कछु न बसाइी ॥ १ ॥ जोगी जतन करत सभि हारे गुनी रहे गुन गाइी ॥ जन नानक हरि भई दड़िआला तुरु सभ बिधि बनि आईी ॥ २ ॥ ४ ॥ 

₲₲₲₲₲₲₲₲₲ ₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	Ф
<ul> <li>4th Shabad</li> <li>Fourth Shabad in Rag Gauri Mehla 9 SGGS, page 219</li> <li>Sadho, yea saintly folks</li> <li>You just can't hold this mind</li> <li>Accompanied by restless surges</li> <li>Of 'desires galore'</li> <li>How could it be held any more</li> <li>Harsh anger within the body</li> <li>Waylays the conscious ability</li> <li>The jewel of wisdom is won over</li> <li>And there is no redress</li> <li>An escape from this captivity</li> <li>The Jogis have tried and failed</li> <li>Despite the relentless effort</li> <li>The wise have kept on</li> <li>Singing glories of 'His Person'</li> <li>Nanak, when the Lord Himself</li> <li>Bestows His benevolent grace</li> <li>Things just click in</li> <li>And fall into place</li> <li>W W W W W W W W W W W W W W W W W W W</li></ul>	<b>P</b>
Ŷ	₽
	₽.
• 4th Shabad	₩
	₩ 100
🕷 🛛 🕈 Fourth Shabad in Rag Gauri Mehla 9	₩ 100
<b>SGGS</b> , page 219	₩ D
	* •
Φ (	Ť
φ i	Ť
	٠
Sadho, yea saintly folks	$\hat{\Phi}$
You just can't hold this mind	٩
Accompanied by restless surges	¢
Of 'desires galore'	$\mathbf{P}$
W How could it be held any more	₽
Harsh anger within the body	Ф
Waylays the conscious ability	₽
The jewel of wisdom is won over	Ŷ
And there is no redress	₽
An escape from this captivity	₽ A
The <i>Jogis</i> have tried and failed	¥.
Despite the relentless effort	¥.
The wise have kept on	¥
Singing glories of 'His Person'	棠
Nanak, when the Lord Himself	₩ 1
Bestows His benevolent grace	₩ m
Things just click in	¢
And fall into place	÷
φ (	÷
* •	Ť
Ū,	$\hat{\Phi}$
۵. (	$\tilde{\Phi}$
ů,	٩
φ (	Φ
φ ·	Φ
<u></u>	Φ

 

 abad

 g Gauri Mehla 9

 Age 219

 veg II ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ

 ਪੀਤਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹੀਰ ਸਰਨਿ

 ਸਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ

 Ewr ਵੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ II

 vg gawou. Manas janam amolak

 ao. Patit punit deen bandh Har,

 itiou jeh simrat, tum kahey bisphun, bhajan Ram chit laawo

 hoe tum pawou - 2 - 5.

 5th Shabad Fifth Shabad in Rag Gauri Mehla 9 SGGS, page 219 ਗਊੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਊ ॥ ਮਾਨਸ ਜਨਮੂ ਅਮੋਲਕੂ ਪਾਇਓ ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪਤਿਤ ਪਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਆਵਊ ॥ ਗਜ ਕੋ ਤ੍ਰਾਸੂ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵੳ ॥ ੧ ॥ ਤਜਿ ਅਭਿਮਾਨ ਮੋਹ ਮਾਇਆ ਫ਼ਨਿ ਭਜਨ ਰਾਮ ਚਿਤ ਲਾਵੳ ॥ ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹ 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 mitjou jeh simrat, tum kahey bisrawao - 1. Tai abhimaan moh maya phun, bhajan Ram chit laawo . Nanak kehat mukat panth eh, Gurmukh hoe tum pawou - 2 - 5. गउुड़ी महला १ ॥ साधो गोबिंद के गुन गावउु ॥ मानस जनमु अमोलकु पाइिए बिरथा काहि गवावउु ॥ १ ॥ रहाउु ॥ पतित पुनीत दीन बंध हरि सरनि ताहि तुम आवउु ॥ गज को त्रासु मिटिए जिह सिमरत तुम काहे बिसरावउु ॥ १ ॥ तजि अभिमान मोह माइिआ फुनि भजन राम चितु लावउु ॥ नानक कहत मुकति पंथ इह गुरमुखि होड़ि तुम पावउ ॥ २ ॥ ५ ॥

♥♥₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	) ¢
۰. ۵	۰ ش
٠ ۵	۰ ش
🏺 🔨 5th Shabad 🔿	÷
	₩ ش
₩ ()	₩ m
Fifth Shabad in Rag Gauri Mehla 9	₩ m
SGGS, page 219	Ŵ
• • • • • • • • • • • • • • • • • • •	¥,
<b>W</b>	¥
	¥
Ψ	Ŷ
Sadho, yea saintly folks	Ŷ
Sing glories of God Almighty	Ŷ
Having been awarded	Ŷ
A precious human birth	Ŷ
Why loose it indeed	Ŷ
In deeds of no worth	¢
Come over to His sanctuary	Ф
To the saviour of sinners	$\mathbf{\Phi}$
A friend of the poor and needy	¢
It was the Lord's worship	Ŷ
That helped the elephant	Ý
Overcome its fear	¢
	Ý
In time of adversity	Ŷ
Why should you forget Him	Ŵ
The God Almighty	Ŵ
Give up <i>Maya</i> , lures of love	ŵ
And the urge of vanity	ŵ
Put your thoughts in Him	Ť
Praises of His Majesty	Ť
This is the road to freedom	۰ ش
Says Nanak, you could earn it	¢
By being a <i>Gurmukh o</i> r the saintly	¥ ش
	<del>الله</del>
b Sth Shabad Fifth Shabad in Rag Gauri Mehla 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	$\mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} $
¥ (h)	₩ m
Ψ Φ	¥
	<b>*</b>
<b>\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$</b>	¢ (

Ф ( Ф	₽₲₼₼₼₼₼₼₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	¢
Ť		ð
٠ ف		ŵ
Ŵ	6th Shabad	Ŵ
¢	onrondodd	¢
Ф	Sixth Shabad in Rag Gauri Mehla 9	Ф
Φ	SEES made 210	Φ
<b>P</b>	SGGS, page 219	Φ
Ŷ		¢
Ŷ	ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਕੋਉ ਮਾਈ ਭੁਲਿਓ ਮਨੂ ਸਮਝਾਵੈ ॥ ਬੇਦ ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ	Ŵ
۳	ਕਰਿ ਨਿਮਖ ਨ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦੁਰਲਭ ਦੇਹ ਪਾਇ ਮਾਨਸ ਕੀ	₩ ش
¢۲	ਬਿਰਥਾ ਜਨਮੂ ਸਿਰਾਵੈ ॥ ਮਾਇਆ ਮੋਹ ਮਹਾ ਸੰਕਟ ਬਨ ਤਾ ਸਿਊ ਰੁਚ	₩ ش
Ť	ਉਪਜਾਵੈ ॥ ੧ ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਪ੍ਰਭੂ ਤਾ ਸਿਊ ਨੇਹੁ ਨ ਲਾਵੈ ॥ ਨਾਨਕ	Ť
ŵ	ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੂ ਜਿਹ ਘਟਿ ਰਾਮੂ ਸਮਾਵੈ ॥ ੨ ॥ ੬ ॥	ŵ
Ŵ		¢
Ŵ		¢
Ф		Ф
¢		Ф
<b>P</b>	Gauri Mehla 9. Kou mayi bhuleyo man samjhawe. Beyd puran sadh	¢
<b>W</b>	mag sun kar, nimakh na Har gun gawey - 1 - Rahao. Durlabh deh	Ŵ
Ŵ	payee manas kee, birtha Janam sirawey . Maya moh maha sankat ban,	<u>م</u>
₩ M	ta seou rach upjawey -1. Antar bahar sada sang Parabh, ta seou neh	¢¥ ش
¥۲	na lawey – 1. Nanak mukat tahi tum manoh, jih ghat Ram samawey - 2 -	Ť
Ť	6.	٢
$\hat{\Phi}$		$\tilde{\Phi}$
Ŷ		٩
Ф		Ф
¢	गउुड़ी महला १ ॥ कोउू माझी भूलिए मनु समझावै ॥ बेद पुरान साध मग सुनि	Ф
¢	करि निमख न हरि गुन गावै ॥ १ ॥ रहाउु ॥ दुरलभ देह पाइि मानस की बिरथा	¢
<b>P</b>	जनमु सिरावै ॥ माइिआ मोह महा संकट बन ता सिउु रुच उुपजावै ॥ १ ॥ अं-	Ŷ
Ŵ	तरि बाहरि सदा संगि प्रभु ता सिउु नेहु न लावै ॥ नानक मुकति ताहि तुम	Ŵ
₩ m	मानहु जिह घटि रामु समावै ॥ २ ॥ ६ ॥	Ŵ
<del>@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@</del>		Ŵ
Ť		Ť
Ť		Ť
	İst terret teret terret terret terret terret terret terret terret tere	٩
₲₳₳₳₳₳₳₳ <i>₼</i> ₽ <u></u> ₳₳₳₳₳₳		
----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------	
<b>\$</b>	Ŷ	
₩ Φ	ش	
6th Shabad	¥¥ ش	
	Ŵ	
	Ť	
🐞 🛛 Sixth Shabad in Rag Gauri Mehla 9	Ŵ	
🖞 SGGS, page 219	Ŵ	
ф.	Ŵ	
φ .	Ý	
O' mum, will someone	¢	
Make this mind to understand	¢	
And see the way	¢	
Its lost, its gone astray	<b>P</b>	
It hears the Veds, Purans	Ŵ	
And sermons of the saintly	Ŵ	
But it won't for a moment	Ŵ	
Sing His glory	الله الله	
Having had acquired	ش	
The precious human birth	¥ب ش	
It spends the life	Ť	
<ul> <li>In pursuits of no worth</li> <li>It enhances its lure</li> </ul>	Ŵ	
For Maya and attachments galore	Ť	
A most dangerous wild for sure	Ŵ	
But it won't love	Ŵ	
The Lord any more	Ŷ	
One who is always with it	Ŵ	
Both indoors and outdoor	¢	
Nanak, regard that man as free	¢	
Who has imbibed within his heart	Ŷ	
The love of God Almighty	Ŷ	
Ψ	Ŷ	
<b>\$</b>	Ŵ	
<ul> <li>And see the way</li> <li>Bisth Shabad in Rag Gauri Mehla 9 SGGS, page 219</li> <li>O' mum, will someone</li> <li>Make this mind to understand And see the way</li> <li>Its lost, its gone astray</li> <li>It hears the Veds, Purans</li> <li>And seermons of the saintly</li> <li>But it won't for a moment</li> <li>Sing His glory</li> <li>Having had acquired</li> <li>The precious human birth It spends the life</li> <li>In pursuits of no worth It enhances its lure</li> <li>For Maya and attachments galore</li> <li>A most dangerous wild for sure But it won't love</li> <li>The Lord any more</li> <li>One who is always with it Both indoors and outdoor</li> <li>Nanak, regard that man as free</li> <li>Who has imbibed within his heart The love of God Almighty</li> </ul>	<del>}}}}}</del>	
₩	Ŵ	
¥ ©	₩ \$	
፝ ቝ፞፞፝፝፝፝፝፝፝፝፝፝ ፝ቝ፟፝፝፝፝፝ቝቝቝቝቝቑቑኯኯኯኯኯኯኯኯኯኯኯኯኯኯኯኯኯኯኯኯኯኯኯኯኯ	ΦΨ	
$\mathbf{w}\mathbf{w}\mathbf{w}\mathbf{w}\mathbf{w}\mathbf{w}\mathbf{w}\mathbf{w}\mathbf{w}\mathbf{w}$	¥¥	

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ੶��������� 9<del>8</del> 7th Shahad Seventh Shabad in Rag Gauri Mehla 9 SGGS, page 220 ਗੳੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥ ਬੇਦ ਪਰਾਨ ਪੜੇ ਕੋ ਇਹ ਗਨ ਸਿਮਰੇ ਹਰਿ ਕੋ ਨਾਮਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਅਉ ਬਿਖਿਅਨ ਕੀ ਸੇਵਾ ॥ ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ ਸੋ ਮੁਰਤਿ ਹੈ ਦੇਵਾ ॥ ٩ ॥ ਸਰਗ ਨਰਕ ਅੰਮਿਤ ਬਿਖ ਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰ ਪੈਸਾ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾ ਕੈ ਲੋਭ ਮੋਹ ਫਨਿ ਤੈਸਾ ॥ २ ॥ ਦਖ ਸਖ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤਮ ਜਾਨੳ ਗਿਆਨੀ ॥ ਨਾਨਕ ਮਕਤਿ ਤਾਹਿ ਤਮ ਮਾਨੳ ਇਹ ਬਿਧਿ ਕੋ 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 गउड़ी महला १ ॥ साधो राम सरनि बिसरामा ॥ बेद पुरान पड़े को इह गुन सिमरे हरि को नामा ॥ १ ॥ रहाउ ॥ लोभ मोह माड़िआ ममता फुनि अउ बि-ि खअन की सेवा ॥ हरख सोग परसै जिह नाहनि सो मरति है देवा ॥ १ ॥सरग नरक अंम्रित बिखु हे सभ तिउ कंचन अर पैसा ॥ उसतति निंदा हे सम जा कै लोभ मोह फूनि तैमा ॥ २ ॥ दुखु सुखु हे बाधे जिह नाहनि तिह तुम जानउ गिआनी ॥ नानक मकति ताहि तम मानउ डिह विधि को जो पानी ॥ ३ ॥ ९ ॥ **@@@@@@@@@@** 128

��������� ₇ 3^
$\Phi$
Φ Φ
•
Tth Shabad
•
🗣 🛛 Seventh Shabad in Rag Gauri Mehla 9 👘 🖗
SGGS, page 220
$\Psi$ $\Psi$
Ψ Ψ Φ
Ŷ Ŷ
W W
<ul> <li>Oh saintly folks</li> </ul>
• Within Lord's sanctuary
$\Phi$ Lies the peace of mind $\Phi$
<ul> <li>A state of blissful harmony</li> </ul>
Provide of Silverta Indianory &
© Earns you the gift ©
© Of worshipping His Name
© Love and attachments
Maya, Mumta, and the greed
<ul> <li>Only serve the baser self</li> </ul>
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
\$ \$
\$ \$
Ŵ Ŵ
Ŵ Ŵ
<ul> <li>Th Shabad</li> <li>Seventh Shabad in Rag Gauri Mehla 9 SGGS, page 220</li> <li>Oh saintly folks</li> <li>Within Lord's sanctuary</li> <li>Lies the peace of mind</li> <li>A state of blissful harmony</li> <li>Reading of <i>Veds and Purans</i></li> <li>Earns you the gift</li> <li>Of worshipping His Name</li> <li>Love and attachments</li> <li>Maya, Munta, and the greed</li> <li>Only serve the baser self</li> <li>The vicious creed</li> <li>One who is untouched</li> <li>Within joys of happiness</li> <li>Or the pains of distress</li> <li>Is an image of the Lord</li> <li>A divine in essence</li> </ul>
¥ ¥
* *
¥ ¥
7th Shabad         Seventh Shabad in Rag Gauri Mehla 9         SGGS, 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         Or the pains of distress         Is an image of the Lord         A divine in essence

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ঀষ্ট Ф ..contd.. 7th Shahad Seventh Shabad in Rag Gauri Mehla 9 SGGS, page 220 ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥ ਬੇਦ ਪਰਾਨ ਪੜੇ ਕੋ ਇਹ ਗਨ ਸਿਮਰੇ ਹਰਿ ਕੋ ਨਾਮਾ ॥ ੧ ॥ ਰਹਾੳ ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫਨਿ ਅੳ ਬਿਖਿਅਨ ਕੀ ਸੇਵਾ ॥ ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ ਸੋ ਮਰਤਿ ਹੈ ਦੇਵਾ ॥ ٩ ॥ ਸਰਗ ਨਰਕ ਅੰਮਿਤ ਬਿਖ ਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰ ਪੈਸਾ ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾ ਕੈ ਲੋਭ ਮੋਹ ਫਨਿ ਤੈਸਾ 🛛 २ 🛛 ਦਖ ਸਖ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤਮ ਜਾਨੳ ਗਿਆਨੀ ॥ ਨਾਨਕ ਮਕਤਿ ਤਾਹਿ ਤਮ ਮਾਨੳ ਇਹ ਬਿਧਿ ਕੋ 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 orani - 3 - 7. गउड़ी महला १ ॥ साधो गम सर्गन विसरामा ॥ वेद पुरान पड़े को इंह गुन सिमरे हरि को नामा ॥ १ ॥ रहाउ़ ॥ लोभ मोह माइिआ ममता फुनि अउु वि-ि खअन की मेवा ॥ हरख सोग परमै जिह नाहनि सो मुर्गत है देवा ॥ १ ॥सुरग नरक अंम्रित बिखु इे सभ तिउ़ कंचन अरु पैसा ॥ उुसतति निंदा इे सम जा कै लोभ मोह फ़नि तैसा ॥ २ ॥ दुख़ सुख़ इे बाधे जिह नाहनि तिह तुम जानउु गिआनी ॥ नानक मुकति ताहि तुम मानउ इिंह बिधि को जो प्रानी ॥ ३ ॥ ७ ॥ 130

₲₲₲₲₲₡₽ <u></u> ₽₽ <u>₽</u> ₽ <u>₽</u> ₽ <u>₽</u> ₽₽₽₽₽₽₽	
<b>\$</b>	<b>P</b>
contd	Ŵ
7th Shabad	¢ ¢
	Ŵ
	Ť
Seventh Shabad in Rag Gauri Mehla 9	Ŵ
ରୁ କିର୍ପିରି, page 220	Ŵ
φ .	Ŷ
$\mathbf{\Phi}$	¢
Φ.	Ŷ
If the thoughts	Ŷ
Of heaven or hell	<b>P</b>
Nectars or poisons	Ŷ
Copper or gold	Ŵ
Have no hold	₩ ش
On him and he regards	¥ ش
An honour conferred, the same	ش
As he does a stance of shame	ŵ
And if indeed	Ŵ
He is free from loves	Ŵ
And the urge of greed	¢
And he is not bound	Ŷ
By the joys of happiness	Ŷ
Or hurts of distress     Regard him then	Φ
<ul> <li>As a <i>Gyani</i> in essence</li> </ul>	Ŷ
<ul> <li>As a Gyan in essence</li> <li>He who lives this way</li> </ul>	Ŵ
O' Nanak, believe him to be	ش
Liberated and free	¥ ش
	پ
Ť.	Ť
Ū.	Ŵ
contd Th 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	ଡ଼ ୧୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫
ŵ.	\$
Φ	¢
$\Phi$	<b>P</b>
<b><b>\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$</b></b>	$\Phi \Phi$

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ▫◍◍◍◍◍◍◍◍◍◍ 98 Ф 8th Shabad Cighth Shabad in Rag Gauri Mehla 9 SGGS, page 220 ਗੳੜੀ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਕਹਾ ਭਇਓ ਤੈ ਬੳਰਾ ॥ ਅਹਿਨਿਸਿ ਅਉਧ ਘਟੈ ਨਹੀ ਜਾਨੈ ਭਇਓ ਲੋਭ ਸੰਗਿ ਹਊਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜੋ ਤਨ ਤੈ ਅਪਨੋ ਕਰਿ ਮਾਨਿਓ ਅਰ ਸੁੰਦਰ ਗਿਹ ਨਾਰੀ ॥ ਇਨ ਮੈਂ ਕਛ ਤੇਰੋ ਰੇ ਨਾਹਨਿ ਦੇਖੋ ਸੋਚ ਬਿਚਾਰੀ ॥ ੧ ॥ ਰਤਨ ਜਨਮ ਅਪਨੋ ਤੈ ਹਾਰਿਓ ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ ॥ ਨਿਮਖ ਨ ਲੀਨ ਭਇਓ ਚਰਨਨ ਸਿੱਉਂ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥ ੨ ॥ ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰ ਸੁਖੀਆ ਰਾਮ ਨਾਮ ਗਨ ਗਾਵੈ ॥ ਅਉਰ ਸਗਲ ਜਗ ਮਾਇਆ ਮੋਹਿਆ ਨਿਰਭੈ ਪਦ 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 nahan, 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. गउुड़ी महला १ ॥ मन रे कहा भड़िए तै बउुरा ॥ अहिनिसि अउुध घटै नही जानै Ŷ भइिए लोभ संगि हुउुरा ॥ १ ॥ रहाउु ॥ जो तन तै अपनो करि मानिए अरु सुंदर ग्रिह नारी ॥ इन मैं कछ तेरो रे नाहनि देखो सोच बिचारी ॥ १ ॥ रतन जनम् Ф Ф अपनो तै हारिए गोबिंद गति नही जानी ॥ निमख न लीन भड़िए चरनन सिंउ Ф बिरथा अउध सिरानी ॥ २ ॥ कहु नानक सोड़ी नरु सुखीआ राम नाम गुन गावै ॥ अउर सगल जग माड़िआ मोहिआ निरभै पद नहीं पावै ॥ ३ ॥ ८ ॥ ����������

<b>\$\$\$\$\$\$\$\$\$\$\$\$</b>	
•	<b>P</b>
<b>Q</b>	<b>P</b>
Cut Shata 1	¥.
Sth Shabad	₩.
₩ •	۲
Cighth Shabad in Rag Gauri Mehla 9	₩ ش
ର୍ଭି କିର୍ପିରି, page 220	¢₩ ش
Φ	÷
ж Ф	Ť
• How come, oh mind	Ť
• You are all confused	۵
Loosing out in greed galore	Ŵ
You aren't aware any more	Ŵ
That life is ticking away	¢
W Night and day	Ф
The body that you think is yours	¢
And the beautiful wife at home	<b>P</b>
None of these are yours for sure	Ŷ
These shall go	<b>P</b>
P Reflect and you will know	<b>P</b>
You have lost your jewel like birth	<b>W</b>
And haven't known the Lord	¥.
His glory and His worth	الله
You didn't attune yourself	₩ ش
To His 'Pious feet'	÷
<ul> <li>Or imbibe within His glory</li> </ul>	Ť
V Not even momentarily	ð
And let your life go by	٠
In worthless activity	٠
Says Nanak, he alone is happy	Ŷ
Who sings His glory The rest are duped in <i>Maya</i>	Ŷ
And fail to access	¢
<ul> <li>Sth Shabad</li> <li>Cighth Shabad in Rag Gauri Mehla 9 SGGS, page 220</li> <li>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</li> <li>The body that you think is yours And the beautiful wife at home None of these are yours for sure These shall go</li> <li>Reflect and you will know</li> <li>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'</li> <li>Or imbibe within His glory Not even momentarily And let your life go by In worthless activity</li> <li>Says Nanak, he alone is happy Who sings His glory</li> <li>The state of fearlessness</li> </ul>	<del>@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@</del>
	¢
Φ	¢
	Ŷ
<b>\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$</b>	Ф

Φ	<ul> <li>(中中中中中中中中中中中中中中中中中中中中中中中中中中中中中中中中中中中中</li></ul>	Ф
Ŷ	9th Shabad         Ninth Shabad in Rag Gauri Mehla 9 SGGS, page 219         algal Horse ੯ ॥ तर अचेउ ਪਾਪ 3 डव रो ॥ दीत दष्टिभारू मवाठ वाण्डउ उग दे तापु ਹीओ भे पतु रो ॥ १ ॥ वराष्ट्री ॥ देप पुरात नाम तुत वाण्डउ उग दे तापु गीओ भे पतु रो ॥ १ ॥ वराष्ट्री ॥ देप पुरात नाम तुत वाण्डउ उग दे तापु गीओ भे पतु रो ॥ भारतम देरा घटुति तरा पार्ट बङ्ख ਉपाष्ट्री भूवाउ वा वतु रो ॥ तत्रत्व वराउ वाण्टि वतुत्र भे डब्मावार वे पापि ਉउवु रो ॥ २ ॥ 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.         गदुडी महला १ ॥ नर अप्वेत पाप ते डरु रे ॥ दीन दडिआल सगल भे भंजन सर्तन ताहि तम परु रे ॥ १ ॥ रहारु ॥ बेद पुरान जास गुन गावत ता को नामु हीओ मो धरु रे ॥ पावन नामु जगति मे हरि को सिमारि सिमारि कसमल सभ हरे ॥ १ ॥ मानस देह बहुरि नह पावे कछ उुपाडु मुकति का करु रे ॥ नानक कहत गाडि करुना मे भवसागर के पारि उुतरु रे ॥ २ ॥ १ ॥ १ ॥         ФФФФФФФФФФ 134       ФФФФФФФФФФФФФ	Φ
Ψ		Ψ
Ŷ	011 81 1 1	Ψ.
Ŵ	<pre>9th Shabad</pre>	¥.
Ŷ		₩.
. ¥	Ninth Shabad in Rag Gauri Mehla 9	¥
¥ ش	SGGS, page 219	₩ 
¥ ش		÷
¥ ش		¢
Ŵ	ਗਉੜੀ ਮਹਲਾ ੯ ॥ ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥ ਦੀਨ ਦਇਆਲ ਸਗਲ ਭੈ ਭੰਜਨ	Ť
Ť	ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਪਰੁ ਰੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ ਗਾਵਤ ਤਾ ਕੋ 👘	Ť
Ŵ	ਨਾਮੁ ਹੀਐ ਮੋ ਧਰੂ ਰੇ ॥ ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੋ ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ	Ť
Ŵ	ਸਭ ਹਰੂ ਰੇ ॥ ੧ ॥ ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੂ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੂ ਰੇ ॥	$\hat{\Phi}$
Ŵ	ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰਨਾ ਮੈਂ ਭਵਸਾਗਰ ਕੈ ਪਾਰਿ ਉੱਤਰ ਰੋ ॥ ੨ ॥ ੯ ॥	Ŷ
Ý		Ф
¢		Ф
¢		Φ
¢		<b>P</b>
Ŷ	Gauri Mehla 9. Nar achet pap tey dar rey. Deen daiyal sagal bhay bhan-	Ψ
Ŷ	jan, saran tahi tum par rey -1- Rahao. Beyd puran jas gun gawat, ta ko	Ψ.
Ŵ	nam hiey mo dhar rey. Pawan nam jagat mai Har ko, simar simar kas-	Ψ
Ŵ	mal sabh har rey –1. Manas deh boher neh paway, kuch upao mukat ka	∰
¥ ش	kar rey. Nanak kehat gaye karuna mai, bhav sagar key paar uttar rey -	₩ m
¥ ش	2 - 9.	ф Ф
¥ ش		Ť
Ť		ð
Ŵ		Ť
Ŵ		$\tilde{\Phi}$
Ŵ	<ul> <li>गउुड़ी महला १ ॥ नर अचेत पाप ते डेरु रे ॥ दीन दझिआल सगल भै भंजन</li> </ul>	Ŷ
Ý	सरनि ताहि तुम परु रे ॥ १ ॥ रहाउु ॥ बेद पुरान जास गुन गावत ता को	Ф
¢	नामु ही औ मों धरु रे ॥ पावन नामु जगति मै हरि को सिमरि सिमरि कसमल सभ	Ф
¢	हरु रे ॥ १ ॥ मानस देह बहुरि नह पानै कछू उुपाउु मुकति का करु रे ॥ नानक	Φ
Ŷ	कहत गाइ करुना मै भवसागर कै पारि उतर रे ॥ २ ॥ १ ॥	Φ
Ŷ		P
<b>P</b>		Ŷ
Ŷ	) 	₩
Ŷ	\ <b>\$</b> \$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$	¥

₲₲₲₲₲₲₡₲₡₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽	�����
\$\$ \$\$ \$\$ \$\$ \$\$ \$\$ \$\$ \$\$ \$\$ \$\$ \$\$ \$\$ \$\$	• • • • • • • •
₩ (ħ)	ش
*	×
ath Shahad	¥.
• 9th Shabad	¥
•	Ŵ
Ninth Shabad in Rag Gauri Mehl	la 9 🕷
SGGS, page 219	ý (
W WIGH, puge 219	¥
<b>\$</b>	Ŷ
φ.	Ŷ
Oh thoughtless man	Ŷ
Pray fear a life of sinful activit	y 🌳
Seek refuge with the Lord	• •
A shelter in His sanctuary	Ŷ
He who is benevolent to the po	or 🌵
And dispels fears in everybod	v \$
Veds and Purans have sung His g	lorv 🌵
Enshrine that Lord	¢
His Name within your heart	¢
Purge all your viciousness	Ŵ
Pulge all your viciousliess	Ŵ
By contemplating the Lord	Ŵ
For His Name is pious	Ŵ
A saviour of the world	Ŵ
You will not gain	ŵ
The human birth again	ŵ
So you must plan	ŵ
And act to earn salvation	ŵ
Says Nanak, sing praises	ŵ
Of the Lord of benevolence	Ť
And get ferried across	ж Ф
The fearsome sea of existence	Ś.
₩ ſ	ж Ф
₩ 	¥ ¢
<ul> <li>9th Shabad</li> <li>Ninth Shabad in Rag Gauri Mehl SGGS, page 219</li> <li>Oh thoughtless man Pray fear a life of sinful activit Seek refuge with the Lord A shelter in His sanctuary He who is benevolent to the po And dispels fears in everybod Veds and Purans have sung His g 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</li> </ul>	<ul> <li><b>b x y</b></li> <li><b>b y</b></li> <li><b>b y</b></li> <li><b>c r</b></li> <li><b>y</b></li> <li><b>φ φ φ φ φ φ φ φ φ φ</b></li></ul>
*	×
*	¥.
*	¥
	~ ^ ^ *
<b>\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$</b>	₩₩₩₩₩₩

Φ¢	୬������� ¹ 3 [,] ∿������	Ф
	e në në në në në në në soor në	Ŷ
Ŵ		٢
ŵ		Ŵ
۵.	10th Shabad	ŵ
۵.		ð
٠ ش		Ť
۰ ش	A Shabad in Rag Asa Mehla 9	ð
ж Ф	SGGS, page 411	ж Ф
<del>ن</del> ه		<b>፠</b>
¥		ж Ф
*	ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੂ ਆਸਾ ਮਹਲਾ ੯ ॥ ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਊ ਮਨ	<b>፠</b>
*	ਕੀ ॥ ਲੋਭਿ ਗ੍ਰਸਿਓ ਦਸ ਹੁ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ ॥ ੧ ॥ ਰਹਾਉ ॥	الله الله
¥.	ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੂ ਦੁਖ਼ੂ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥ ਦੁਆਰਹਿ ਦੁਆਰਿ	
¥.		Ŵ
¥.	ਸੁਆਨ ਜਿਊ ਡੋਲਤ ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ ਕੀ ॥ ੧ ॥ ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ	¥
¥.	ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ ॥ ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ	¥
¥.	<b>ଙ୍ଗ ॥ ୦ ॥ ୦ ୩</b>	¥
¥		Ŵ
Ŷ		Ŵ
Ŷ		Ŵ
Ŷ	Ek Onkar Satgur Parsad. Rag Asa Mehla 9 . Birtha kahou kaun siou	Ψ
Ŷ	man ki. Lobh garsiou dus hoo dis dhawat, asa lagou dhan ki - 1 - Ra-	Ŷ
Ŷ	hao. Sukh kay hait bahut dukh pawat, sev karat jan jan ki - 1. Dwar	Ŷ
Ŷ	dwar swan jiou dolat neh sudh Ram bhajan ki -1. Manas janam akarath	Ŷ
φ	khowat, laj na lok hasan ki. Nanak Har jas kiou nahi gawat, kumat bi-	Φ
Ŷ	nasey tan ki - 2 - 1.	Ŷ
Ŷ	, <u>, , , , , , , , , , , , , , , , , , </u>	Ŷ
Ŷ		φ
Ŷ		¢
Ŷ		Φ
¢	96 सितिगुर प्रसादि ॥ रागु आसा महला १ ॥ बिरथा कहउु कउुन सिउु मन	Ф
$\mathbf{\Phi}$	की ॥ लोभि गर्मिए दस हू दिस धावत आसा लागिए धन की ॥ १ ॥ रहाउु ॥	Ф
¢	सुख कै हेति बहुतु दुखु पावत सेव करत जन जन की ॥ दुआरहि दुआरि सुआन	Ф
<del>@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@</del>	जिंदु डोलत नह सुध राम भजन की ॥ १ ॥ मानस जनम अकारथ खोवत लाज	<del>ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼</del>
Ф	न लोक हसन की ॥ नानक हरि जस किंदु नहीं गावत कुमति बिनासै तन	Ф
¢	की ॥ २ ॥ १ ॥	Ф
Ŵ	491 11 77 11 7 11	¢
Ŷ		٩
Ŷ		Ŵ
	<b>&gt;\$</b> \$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$	Ŵ

��������� ₉ ₴ၳ ♥�������	) (D
Φ	Ŷ
	Ŷ
• 10th Shabad >	Φ
$\mathbf{Q}$	Ŷ
Shahad in Dad stee Mohla a	Ŷ
A Shabad in Rag Asa Mehla 9	Ŷ
sGGS, page 411	Ŷ
₩ ♠	Ŵ
Whom do I reveal	¥
© The status of my mind	Ŵ
© Gripped in greed, it sways	۲
Runs amuck, ten different ways	ش
It itches	ش
W Hoping for riches	÷
It slaves for many a men	Ť
Bears the brunt of much pain	Ť
In pursuit of happiness	Ť
It wants to gain	Ŵ
It swings, restless and unsure	Ŵ
Like a dog that knocks	Ŵ
From door to door	Ŷ
It isn't aware any more	Ф
Of contemplating of His lofty lore	Φ
Worship of the God Almighty	¢
It is loosing the human birth	Ŷ
In worthless activity	<b>Q</b>
It isn't even bothered	¢
Of being laughed at by society	Ŷ
O' Nanak, why don't you sing	Ŷ
Grandeur of the God Almighty	Ŷ
It will purge your being	Ŷ
Of the vicious mentality	Ŷ
₩ •	Ŵ
×	₩
<ul> <li>Interview of the second /li></ul>	
	w ∭
<b>@@@@@@@@@@@</b> 137 @@@@@@@@@@@@	' ¥

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ঀষ্ট <del>}}}}}</del> 11th Shabad First Shabad in Rag Devgandhari Mehla 9 SGGS, page 536 **96 ਸਤਿਗਰ ਪਸਾਦਿ ॥ ਰਾਗ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥ ਯਹ ਮਨ ਨੈਕ ਨ ਕਹਿਓ** ਕਰੈ ॥ ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ ਦਰਮਤਿ ਤੇ ਨ ਟਰੈ ॥ ੧ ॥ ਰਹਾੳ ॥ ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਹਰਿ ਜਸ ਨਹਿ ਉਚਰੈ ॥ ਕਰਿ ਪਰਪੰਚ ਜਗਤ ਕਉ ਡਹਕੈ ਅਪਨੋ ਉਦਰ ਭਰੈ ॥ ੧ ॥ ਸਆਨ ਪਛ ਜਿਉ ਹੋਇ ਨ ਸਧੋ ਕਹਿਓ ਨ ਕਾਨ ਧਰੈ ॥ ਕਹ ਨਾਨਕ ਭਜ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਕਾਜ ਸਰੈ ॥ २ ॥ ٩ ॥ Ek Onkar Satour Prasad, Rag Devoandhari 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 parpunch jagat kou dehkey, apno udar bharey - 1. Suwan pooch jiou hoey na sudho, keheou na kaan dharey. Kaho Nanak bhai Ram nam nit. ia tey kaaj sarey - 2 - 1. 98 सितिगुर प्रसादि ॥ रागु देवगंधारी महला १ ॥ यह मनु नैक न कहिए करै ॥ सीख सिखाइि रहिए अपनी सी दुरमति ते न टरै ॥ १ ॥ रहाउ़ ॥ मदि माइिआ कै भइिए बावरो हरि जसु नहि उुचरै ॥ करि परपंचु जगत कउु डहकै अपनो उदर भरे ॥ १ ॥ सुआन पूछ जिउँ होईि न सुधो कहिए न कान धरे ॥ कह नानक भज राम नाम नित जा ते काज सरै ॥ २ ॥ १ ॥ **@@@@@@@@@@**@ 138

��������	98	��������
$\Phi$	•	
Ŵ.		¢
\$		\$
$\bullet$ $<$ 11	th Shal	$\Rightarrow \qquad \forall \qquad \forall$
•		•
		•
first Shabad in	n Rag Vev	gandhari Mehla 9 🏻 🏚
¢ S	GGS, page	z 536 🔍 🔍
Ŷ		<b>\$</b>
Ŷ		Ŷ
•		
	mind won	it listen 🔍
	ed to my a	
	ve tried to	train it
But it w	on't deter	from vice
	xicated with	
	as become	crazy 🖤
	n't utter His	
	on't sing Hi	s giory 🏾 🆤
	aged in de	ception w
	cheats the	world *
	ust concen	
	n filling its turns a dea	
	d refuses to	$\Psi$
	iko o dog'e	
	ike a dog's will not str	aightan
	ak, pray co	ntemplato
O Nali     On the	glories of "	The Great'
	ll helps you	ir tasks
\$ G	et accompli	ished
\$	accomp.	\$ Shea
\$		Ŷ
ф.		Ŷ
		Ŷ
φ.		Ŷ
Ŷ		Ŷ
•		aidhari Mehla 9 a 536 a 536 a 536 a 536 a 536 a 536 a casy a crazy a crazy a crazy a grandeur s glory ception a ordd a casy a crazy a
$ \begin{array}{c} & & & & & & & & & & & & & & & & & & &$	▶ 139 🗳	৽��������

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ १न्द्रे ¢ <del>````</del> 12th Shabad Second Shabad in Rag Devgandhari Mehla 9 SGGS, page 536 ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥ ਸਭ ਕਿਛੂ ਜੀਵਤ ਕੋ ਬਿਵਹਾਰ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਪ ਅਰ ਫਨਿ ਗਿਹ ਕੀ ਨਾਰਿ ॥ ੧ ॥ ਰਹਾੳ ॥ ਤਨ ਤੇ ਪਾਨ ਹੋਤ ਜਬ ਨਿਆਰੇ ਟੇਰਤ ਪੇਤਿ ਪਕਾਰਿ ॥ ਆਧ ਘਰੀ ਕੋੳ ਨਹਿ ਰਾਖੈ ਘਰ ਤੇ ਦੇਤ ਨਿਕਾਰਿ ॥ ੧ ॥ ਮਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਜਗ ਰਚਨਾ ਯਹ ਦੇਖਹ ਰਿਦੈ ਬਿਚਾਰਿ ॥ ਕਹ ਨਾਨਕ ਭਜ 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 niyarey, teyrat paret pukaar . Aadh ghari kou nahi rakhay, ghar tey deyet nikar - 1. Mirg tirasana jiou jag rachna, yeh dekhou ridhey bichaar . Kaho Nanak bhaj Ram nam nit, Ja tey hot udhar - 2 - 2. देवगंधारी महला १ ॥ सभ किछ् जीवत को बिवहार ॥ मात पिता भाइी सुत बंधप अरु फ़ुनि ग्रिह की नारि ॥ १ ॥ रहाउु ॥ तन ते प्रान) होत जब निआरे टेरत प्रेति पुकारि ॥ आध घरी कोउ नहि राखै घर ते देत निकारि ॥ १ ॥ म्रिग त्रिसना जिउ जग रचना यह देखहु रिदै बिचारि ॥ कहु नानक भजु राम नाम नित जा ते होत उुधार ॥ २ ॥ २ ॥ **\$\$\$** 140

¢¢¢¢¢¢¢¢¢¢ ₁₴ၳ ¢¢¢¢¢¢¢	Φ¢
12th Shabad     Sceond Shabad in Rag Pevgandhari 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	<b>P</b>
₩ 	Ŵ
🖗 🤇 12th Shabad 🔿	₩ ©
	¥ ش
× · · ·	Ť
Second Shabad in Rag Devgandhari Mehla 9	Ť
<b>\$GG\$</b> , page 536	Ŵ
Ф	Ŵ
ŵ.	Ý
φ .	Ý
$\Phi$	¢
Everything in the world	Ŷ
Is geared to the living	Ŷ
To those who are alive	Ŷ
Your mother, your father, sons,	Ŷ
Brothers and relations	Ŵ
Image: Weight of the one at home, your wife	ش
When the life departs the body	¥ب ش
They begin to call you a ghost	Ŵ
<ul> <li>No one keeps you in any more</li> <li>Not even for a while</li> </ul>	Ť
And shunt you out of door	Ŵ
And shull you out of door	Ŵ
The thought becomes clear	Ŵ
The world is an illusion	Ŵ
Like the delusion of a deer	¢
Always contemplate, O' Nanak	Ŷ
On the Name of the Lord	Ŷ
Its your saviour in the world	Ŷ
$\Psi$	Ŷ
<b>\$</b>	Ŷ
₩	Ŵ
₩	Ŵ
ж Ф	₩ @
× (D)	₩ ¢
¥ Ф	₩ ©
፝፞፝፞፞፞፞፞፝፝፝ ଦେଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ 141 ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼	ጠ መ

ФФФФФФФФФФ
I3th
Third Shabad in Resold in Resolution i °��������� 98 13th Shabad Third Shabad in Rag Devgandhari Mehla 9 SGGS, page 536 ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥ ਜਗਤ ਮੈਂ ਝੂਠੀ ਦੇਖੀ ਪੀਤਿ ॥ ਅਪਨੇ ਹੀ ਸੁਖ ਸਿਊ ਸਭ ਲਾਗੇ ਕਿਆ ਦਾਰਾ ਕਿਆ ਮੀਤ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੇਰਉ ਮੇਰਉ ਸਭੈ ਕਹਤ ਹੈ ਹਿਤ ਸਿਉ ਬਾਧਿਓ ਚੀਤ ॥ ਅੰਤਿ ਕਾਲਿ ਸੰਗੀ ਨਹ ਕੋਉ ਇਹ ਅਚਰਜ ਹੈ ਰੀਤਿ ॥ ੧ ॥ ਮਨ ਮੁਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ ਸਿਖ ਦੈ ਹਾਰਿਓ ਨੀਤ ॥ ਨਾਨਕ ਭਉਜਲੂ ਪਾਰਿ ਪਰੈ Devgandhari Mehla 9. Jagat mei jhoothi dekhi preet . Apaney hi sukh 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 bhaujal paar paray, jaou gawey Prabh key geet - 2 - 3. देवगंधारी महला १ ॥ जगत मै झुठी देखी प्रीति ॥ अपने ही सुख सिउु सभ लागे किआ दारा किआ मीत ॥ १ ॥ रहाउ़ ॥ मेरउ़ मेरउ़ सभै कहत है हित सिउ बाधिए चीत ॥ अंति कालि संगी नह कोउ इिंह अचरज है रीति ॥ १ ॥ मन मुरख अजह नह समझत सिख दै हारिए नीत ॥ नानक भउुजल पारि परै जउु 142

\$\$\$\$\$\$\$\$\$\$\$\$\$	ΦΦ
• • • • • • • • • • • • • • • • • • • •	ŤΦ
Ý.	Ŵ
Φ	_ ¢
• 13th Shabad	Ū.
	Ŵ
$\Phi$	Ū.
Third Shabad in Rag Devgandhari Mehla 9	Ŵ
∲ & &GG\$, page 536	Ŵ
<b>\$</b>	Ý
φ.	Ŵ
All love here is false	Ŵ
👾 That is the way	Ŵ
I have known the world	Ŵ
All are concerned with the self	Ý
Their own well being	Ý
Their own comfort	Ý
It may be your wife	¢
Or it may be your mate	Ý
Its mine, its mine, they cry	¢
Their mind geared to 'l'	¢
When one reaches the end	¢
There is none	¢
A companion or a friend	Ŷ
Astonishing though	¢
The custom here is so	¢
This is the way the world does go	Ŷ
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	Ŷ
The perilous worldly ocean	Ŷ
•	Ŷ
Ψ.	Ŷ
Ψ.	Ŷ
Ŷ	Ŷ
Ŷ	Ŷ
<ul> <li>Isth Shabad</li> <li>Third Shabad in Rag Devgandhari Mehla 9 SGGS, page 536</li> <li>All love here is false That is the way</li> <li>I have known the world</li> <li>All are concerned with the self</li> <li>Their own well being</li> <li>Their own comfort</li> <li>It may be your wife</li> <li>Or it may be your wife</li> <li>Or it may be your mate</li> <li>Its mine, its mine, they cry</li> <li>Their mind geared to 'l'</li> <li>When one reaches the end</li> <li>There is none</li> <li>A companion or a friend</li> <li>Astonishing though</li> <li>The custom here is so</li> <li>This is the way the world does go</li> <li>But the foolish mind won't accept it</li> <li>I try endlessly to advise it</li> <li>O' Nanak, those who glorify the Lord</li> <li>Sing songs of His adoration</li> <li>Shall get ferried across</li> <li>The perilous worldly ocean</li> </ul>	Ŷ
<ul> <li>Isth Shabad</li> <li>Third Shabad in Rag Devgandhari Mehla 9 SGGS, page 536</li> <li>All love here is false That is the way</li> <li>I have known the world</li> <li>All are concerned with the self</li> <li>Their own well being</li> <li>Their own comfort</li> <li>It may be your wife</li> <li>Or it may be your wife</li> <li>Or it may be your mate</li> <li>Its mine, its mine, they cry</li> <li>Their mind geared to 'l'</li> <li>When one reaches the end</li> <li>There is none</li> <li>A companion or a friend</li> <li>Astonishing though</li> <li>The custom here is so</li> <li>This is the way the world does go</li> <li>But the foolish mind won't accept it</li> <li>I try endlessly to advise it</li> <li>O' Nanak, those who glorify the Lord</li> <li>Sing songs of His adoration</li> <li>Shall get ferried across</li> <li>The perilous worldly ocean</li> </ul>	₽₽

İ4th Shabad         First Shabad in Rag Behagra Mehla 9 SGGS, page 537         Print Shabad in Rag Behagra Mehla 9 SGGS, page 537         Print Shabad in Rag Behagra Mehla 9 SGGS, page 537         Print Shabad in Rag Behagra Mehla 9 SGGS, page 537         Print Shabad in Rag Behagra Mehla 9.1 9 11 00 % 6a afg acell or% da afg arg arg arg arg arg arg arg arg arg ar
First Shabad in Rag Behagra Mehla 9
SGGS, page 537
ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋ
ਜਾਨੈ ॥ ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਰਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਛਿ
ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥ ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤ
ਕੋ ਬਿਵਹਾਰੇ ॥ ੧ ॥ ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥ ਨਾ ਰੂਪੂ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥ ੨ ॥ ਅਗਨਤ ਅਪਾਰੂ ਅਲਖ ਨਿਰੰਜ
ਰੂਪੁੱਧਰ ਕਹੁ ਨਗੇ। ਸਭ 5 ਰਹੇ ਨਿਆਰਾ ॥ ੨ ॥ ਅਗਨਤ ਅਧਾਰੂ ਅਨਥ ਨਿਰਜ ਜਿਹ ਸਭ ਜਗੂ ਭਰਮਾਇਓ ॥ ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿ
ਸ਼ਾਰ ਸਭਾ ਜਿਹਾ ਭਰਸ ਦਰ ਜਾ ਸਰਕ ਭਰਸ ਰਜ ਨਾਲਕ ਪ੍ਰਦਾ ਰਗਨ ਰਜਰ ਜਹ ਲਾਇਓ ॥ ੩ ॥ ੧ ॥ ੨ ॥
Ek Onkar Satgur Prasad. Rag Bihagara Mehla 9. Har ki gat nahi kot
janey. Jogi jati tapi pach harey, ar bahu log siyaney - 1 - Rahao . Chhir
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 bharmaeyo. Sagal bharam ta
Nanak parani, charan tahey chit laeyo –3 - 1 - 2.
98 सतिगुर प्रसादि ॥ रागु बिहागड़ा महला १ ॥ हरि की गति नहि कोउु
जाने ॥ जोगी जती तपी पचि हारे अरु बहु लोग सिआने ॥ १ ॥ रहाउु ॥ छिन
महि राउु रंक कउु करड़ी राउु रंक करि डारे ॥ रीते भरे भरे सखनावे यह ता क
बिवहारे ॥ १ ॥ अपनी माड़िआ आपि पसारी आपहि देखनहारा ॥ नाना रूपु धे बहु रंगी सभ ते रहै निआरा ॥ २ ॥ अगनत अपारु अलख निरंजन जिह सभ जग
े बहु रंग समें ते रहे निआर्श ॥ २ ॥ अगनते अपीर अलख निरंजने जिह समें जु भरमाडिए ॥ सगल भरम तजि नानक प्राणी चरनि ताहि चित
लाइए ॥ ३ ॥ १ ॥ २ ॥
) लाइए॥३॥१॥२॥ )

	እ
<b>\$</b>	୬������� ₁ ₴⌒ •�������
₩ m	×
₩ 	N N N N N N N N N N N N N N N N N N N
۲	11th Shahad
*	(14th Shabad)
₩ m	
¥	First Shabad in Rag Behagra Mehla 9 👘 🕷
¥	SGGS, page 537
¥.	
¥	*
¥	×
*	×
¥	× (1)
¥	×
*	*
*	
*	No one does know $\label{eq:started}$
ش	The essence of the Lord
¥ m	Jogis, Jattis, Tappis, the lot
*	Have tried but lost
ش	So have many more
₩ ش	Folks of a wiser core
₩ 	Instantly, He could swing
۲	A beggar into a king
ش	And may likewise bring
ش	Into being a beggar, a king
ش	He fills up the empty ones
*	And empties the others
*	Those already full
ش	This is His behaviour
۲	тарана и страна и стр Подати и страна и страна и страна и страна и страна и страна и страна и страна и страна и страна и страна и стран
ش	<del>بر</del> ۵
ش	ж Ф
ش	тарана Ф
₩ ش	۲. ۵
* @	Idth Shabad First Shabad in Rag Behagra Mehla 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
*	۲ ۵
*	ж Ф
`്ക് ക ക	>ΦΦΦΦΦΦΦΦ 145 ΦΦΦΦΦΦΦΦΦΦ
¥ ¥ ¥	***************************************

$\Phi$	₽₽₽₽₽₽₽₽₽₽ [™] €₽₽₽₽₽₽₽₽₽	$\mathbf{\Phi}$
¢	· · · · · · · · · · · · · · · · · · ·	<u>ف</u>
Ŵ	contd	<u>ف</u>
Ŵ		Ť
ŵ	14th Shabad	۵
ŵ	14112 0120000	٠ ف
ŵ		Ď
۰ ش	First Shabad in Rag Behagra Mehla 9	۵.
Ť	SGGS, page 537	۵.
۰ ش	, .	۵.
۰ ش		Ť.
<del>ا</del> لله		* ©
¥ ش	96 ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੂ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਉ	* (1)
¥ ش	ਜਾਨੈ ॥ ਜੋਗੀ ਜਤੀ ਤੁਪੀ ਪਚਿ ਹਾਰੇ ਅਰ ਬਹੁ ਲੋਗ ਸਿਆਨੇ ॥ ੧ ॥ ਰਹਾਉ ॥ ਛਿਨ	÷
ش		÷
ش	ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥ ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ	₩ 100
ش	ਕੋ ਬਿਵਹਾਰੇ ॥ ੧ ॥ ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥ ਨਾਨਾ	¥
ش	ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥ ੨ ॥ ਅਗਨਤ ਅਪਾਰੂ ਅਲਖ ਨਿਰੰਜਨ	₩ 100
¥	ਸਿਹ ਸਭ ਜਗੂ ਭਰਮਾਇਓ ॥ ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੂ	₩ 100
¥	ਲਾਇਓ ॥ ੩ ॥ ੧ ॥ ੨ ॥	₩ 
*		¥
Ŵ		₩ 1
¥	Ek Onkar Satgur Prasad. Rag Bihagara Mehla 9. Har ki gat nahi kou	₩ 1
¥	janey. Jogi jati tapi pach narey, ar bahu log siyaney - 1 - Rahao . Chhin	₩ 
۲	meh rao rank kaou karayi, rao rank kar daarey . Reetey bharey bharey	¥ M
×	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 bharmaeyo. Sagal bharam taj Nanak parani, charan tahey chit laeyo –3 - 1 - 2.	¥
¥.	Nallak paralil, charan taney chit laeyo =5 = 1 = 2.	₩.
¥.		₩.
*	98 मितिगुर प्रसादि ॥ रागु विहागड़ा महला १ ॥ हरि की गति नहि कोउु	₩.
¥.	जानै ॥ जोगी जती तपी पचि हारे अरु वहु लोग सिआने ॥ १ ॥ रहाउु ॥ छिन	₩.
¥	महि गउु रंक कउु करही गउु रंक करि डारे ॥ रीते भरे भरे सखनावै यह ता को	¥
¥	विवहारे ॥ १ ॥ अपनी माड़िआ आपि पसारी आपहि देखनहारा ॥ नाना रूपु धरे	₩
×	बहु रंगी सभ ते रहै निआरा ॥ २ ॥ अगनत अपार अलख निरंजन जिह सभ जगु	¥
<b>~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~</b>	बहु रंगा समें ते रहे गिआरों ॥ २ ॥ अगनत अपीर अलख निरंजन जिह समें जगु भरमाइए ॥ सगल भरम तजि नानक प्राणी चरनि ताहि चितु ।	<del>0000000000000000000000000000000000000</del>
Ŵ	भरमाइिए ॥ सगल भरम तजि नानक प्राणी चरनि ताहि चितु ।	₩
Ŵ	लाइए॥३॥१॥२॥	₩.
		₩
<b>\$</b>		
\$\$ (\$	₽ <b>ФФФФФФФФФ</b> 146 ФФФФФФФФФ	Ф

,

������	シ���	93	����	�����
Ŷ				Ŷ
Ŷ				contd 🏾 🆤
₩ ŵ	1.1.1	<u>et</u> 1		Ŷ
Ŷ	$\leq$ 14t	h Shal	bad	) ¥
¥				س
<b>ж</b> f	^r irst Shabad i	n Rag B	ehagra Me	hla 9 🕷
₩ ©	୬ଗ	GS, page	2 537	Ť.
ж Ф				Ť
۵.				Ŵ
Ŵ				Ŵ
Ŵ				Ŵ
Ŵ				¢
Ŷ		s Himself	spread	Ŷ
Ŷ		vn create	d <i>Maya</i>	Ŷ
<b>P</b>		His own	creation	<b>W</b>
₩ ♠		e sees it	Himself	Ŵ
Ŵ		way it fun	ctions	Ŵ
₩		anifests H	HIMSEIT	¥¥ ش
₩ ©		ours and nuch vari	snapes	¥ Ø
₩ ©		emains d	alion	Ť.
Ť		he world	creation	Ť
Ŵ	Endless, in	finite and	immaculat	e 🇳
Ŵ		describat	ble Lord	Ŭ 🖗
\$		ades the	world	Ŷ
Ŷ		our doubt	s, O' Nanał	, Ф
Ŷ		ncentrate	, oh man	Ŷ
Ŷ		rt and you	ur thoughts	Ŷ
₩ Â	On the h	oly feet o	f the Lord	Ŷ
Ŵ		•		Ŵ
Ŵ				ش
۱. ۱. ۱.				×
₩ ش				, w
<b>⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕</b> ⊕				Ť
۵.				Ť
Ŵ				Ŵ
<b>@</b> @@@@@@	∕♥♥♥♥♥	147 🏼 🏶	) <b>\$ \$ \$ \$</b>	contd contd hla 9 e c 4 4 4 4 4 4 4 4 4 4 4 4 4

	₽�������  ₁ 8^ , @������	
<b>P</b>		<b>P</b>
Ŵ		Ŷ
¥.	15th Shahad	∰
ش	15th Shabad	ф Ф
₩ ش		ж Ф
٠ ش	First Shabad in Rag Sorath M¢hla 9	Ť
Ť	SGGS, page 631	٢
Ŵ	· -	Ť
Ŵ		Ŵ
Ŷ	ਸੋਰਠਿ ਮਹਲਾ ੯ੁੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰੇ ਮਨ ਰਾਮ ਸਿਊ ਕਰਿ ਪ੍ਰੀਤਿ ॥ ਸੂਵਨ	Ŷ
Ф	ਗੋਬਿੰਦ ਗੁਨੂ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤਿ ॥ ੧ ॥ ਰਹਾਉ ॥ ਕਰਿ ਸਾਧਸੰਗਤਿ	Φ
¢	ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥ ਕਾਲੁ ਬਿਆਲੁ ਜਿਉ ਪਰਿਓ ਡੋਲੈ ਮੁਖੁ ਪਸਾਰੇ	Ф
¢	ਮੀਤ ॥ ੧ ॥ ਆਜੁ ਕਾਲਿ ਫੁਨਿ ਤੋਹਿ ਗ੍ਰਸਿ ਹੈ ਸਮਝਿ ਰਾਖਉ ਚੀਤਿ ॥ ਕਹੈ ਨਾਨਕੁ	Φ
Ψ	ਰਾਮੁ ਭਜਿ ਲੈ ਜਾਤੁ ਅਉਸਰੁ ਬੀਤ ॥ ੨ ॥ ੧ ॥	Ŷ
<b>P</b>		Ŷ
Ŵ		Ŵ
۲		الله الله
₩ ش		¢۲ ش
۲	Sorath Mehla 9. Ek Onkar Satgur Parsad. Rey man Ram siou kar preet.	Ť
Ť	Sarwan Gobind gun sunou, aur gaou rasna geet - 1 - Rahao. Kar	ð
Ť	sadhsangat simar Madho, hohey patit punit . Kal biaal jiou pareou dolay, mukh pasaarey meet - 1. Aaj kal phun tohey garas hai, samajh	Ť
Ŵ	rakhiou cheet. Kahey Nanak Ram bhaj lai, jaat aosar beet - 2 - 1.	$\hat{\Phi}$
Ŷ		Ŷ
¢		Ф
Ф		Ф
Φ		Φ
Ŷ		φ
Ψ	सोरठि महला १ १९ सितिगुर प्रसादि ॥ रे मन राम सिंउु करि प्रीति ॥ स्रवन	¢
Ŷ	गोबिंद गुनु सुनउु अरु गाउु रसना गीति ॥ १ ॥ रहाउु ॥ करि साधसंगति सिमरु	Ŷ
Ŵ	माधो होहि पतित पुनीत ॥ कालु बिआलु जिउु परिए डोलै मुखु पसारे	Ŵ
۱	मीत ॥ १ ॥ आजु कालि फुनि तोहि ग्रसि है समझि राखउु चीति ॥ कहै नानकु	¥
₩ @	रामु भजि लै जातु अउुसरु बीत ॥ २ ॥ १ ॥	<b>ም</b>
Ť		Ť
Ť		Ť
<b>~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~</b>		<b>0</b>
	<b>₽</b> \$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$	¢

₲₳₳₳₳₳₳₳₳ ⁴ ₴₯ ₳₳₳₳₳₳₳	₽Ф
Tirst Shabad in Rag Sorath Mehla 9 SGGS, page 631	<b>P</b>
₩ Å	Ŷ
15th Shahad	Ŵ
15th Shabad	ش
Ψ Φ	¥ ف
🐞 🛛 🕈 First Shabad in Rag Sorath Mehla 9	Ť
۵GGS, page 631	Ť
Ū.	Ŵ
φ.	Ŵ
ŵ.	Ŷ
Love the Lord, my mind	¢
Sing His glory, my tongue	¢
And my ears	¢
Hear His glorious song	¢
Contemplate the Lord	Ŷ
With Sadhsangat,	Ŷ
<ul> <li>A gathering of the holy</li> </ul>	Ŵ
And purge off	ش
<ul> <li>Your sins tally</li> </ul>	Ŵ
Like an impending doom	Ť
With its mouth wide open	Ŵ
With its mouth wide open	Ŵ
Prowls the beastly death	Ŷ
Today or tomorrow, it will	Φ
Snap you in its mouth	¢
Beware, for that's the truth	¢
Says Nanak, turn to the Lord	Ŷ
Contemplate 'The High'	Ŷ
For the opportunity	Ŷ
Goes and will pass you by	¥
¥	Ŵ
ж Ф	₩ @
¥ (D)	ش
* (D)	¥ ه
ж Ф	Ť
<ul> <li>I5th Shabad</li> <li>First Shabad in Rag Sorath Mehla 9 SGGS, page 631</li> <li>Love the Lord, my mind Sing His glory, my tongue And my ears</li> <li>Hear His glorious song</li> <li>Contemplate the Lord</li> <li>With Sadhsangat,</li> <li>A gathering of the holy</li> <li>And purge off</li> <li>Your sins tally</li> <li>Like an impending doom</li> <li>With its mouth wide open</li> <li>Prowls the beastly death</li> <li>Today or tomorrow, it will</li> <li>Snap you in its mouth</li> <li>Beware, for that's the truth</li> <li>Says Nanak, turn to the Lord</li> <li>Contemplate 'The High'</li> <li>For the opportunity</li> <li>Goes and will pass you by</li> </ul>	₽∳

		Φ
₩		ф Ф
₩ ش		₩ ش
Ť	<16th Shabad	Ť
Ť	10112 Shabau	Ť
ŵ		$\tilde{\Phi}$
Ŵ	Second Shabad in Rag Sorath Mehla 9	$\hat{\Phi}$
¢	SGGS, page 631	¢
Ф		Ф
¢	ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ ॥ ਨਾ ਹਰਿ ਭਜੇ ਨ ਤੀਰਥ ਸੇਵੇ	Φ
Ψ	ਚੋਟੀ ਕਾਲਿ ਗਹੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਦਾਰਾ ਮੀਤ ਪੂਤ ਰਥ ਸੰਪਤਿ ਧਨ ਪੂਰਨ ਸਭ	Ŷ
<b>P</b>	ਮਹੀ ॥ ਅਵਰ ਸਗਲ ਮਿਬਿਆ ਏ ਜਾਨਉ ਭਜਨੂ ਰਾਮੂ ਕੋ ਸਹੀ ॥ ੧ ॥ ਫਿਰਤ ਫਿਰਤ	<b>P</b>
Ŷ		Ŵ
۲	ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥ ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ	الله الله
₩ ش	ਕਹਾ ਨਹੀ ॥ ੨ ॥ ੨ ॥	₩ ش
Ť		Ť
Ť		Ť
Ŵ		$\hat{\Phi}$
Ŷ		Ŷ
Ф	Sorath Mehla 9. Man ki man hi mahey rahi. Na Har bhajey na tirath	Ф
¢	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	Ф
Ŷ	firat bahutey joug hario, manas dhey lahi. Nanak kehat milan ki bariya,	Φ
<b>P</b>	simrat kaha nahi -2- 2.	<b>P</b>
<b>W</b>		Ŵ
۳		₩ m
₩ ©		₩ Ø
Ť		Ť
Ť	सोरठि महला १ ॥ मन की मन ही माहि रही ॥ ना हरि भजे न तीरथ सेवे चोटी	Ť
Ŵ	कालि गही ॥ १ ॥ रहाउु ॥ दारा मीत पूत रथ संपति धन पूरन सभ मही ॥	٩
Ŷ	अवर सगल मिथिआ इे जानउु भजनु रामु को सही ॥ १ ॥ फिरत फिरत बहुते	Ŷ
¢	जुग हारिए मानस देह लही ॥ नानक कहत मिलन की बरीआ सिमरत कहा	¢
<b>~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~</b>	नही ॥ २ ॥ २ ॥	<b>0</b>
¢		¢
Ŷ		Ŷ
Ŷ		<b>P</b>
	እ. ስ. ሲ. ሲ. ሲ. ሲ. ሲ. ሲ. ሲ. ሲ <b>1 ደ</b> ሲ. ሲ ሲ ሲ ሲ	Ŵ
ΨŸ	<b>D\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$</b>	¥

ৢ৾৾ড়৾৾ড়৾৾ড়৾ড়৾৾ড়৾ড়৾৾ড়৾৾ড়৾৾৽ ড়৾৾ড়ড়৾ড়ড়ড়ড়ড়৾ড়৾	
W	₩ m
₩ Φ	¢ ¢
16th Shabad	¢
	Ť
	Ť
🖞 🔹 Second Shabad in Rag Sorath Mehla 9	۵
ال ال ال ال ال ال ال ال ال ال ال ال ال ا	Ŵ
<b>\$</b>	Ý
$\mathbf{\Phi}$	Ф
I didn't contemplate	$\mathbf{\Phi}$
On the glories of His grace	Φ
Nor did I serve	Ŷ
At any holy place	<b>P</b>
All that was in my mind	₩.
Stayed in there	₩.
As death caught up with me	₩ @
<ul> <li>And held my lock of hair</li> <li>Contents of the world entire,</li> </ul>	₩ (0)
The friends, the wife, one's sons,	Ť
Carriages, property or the wealth,	Ť
Are just an illusion	$\hat{\Phi}$
Take them all for a myth	Ŷ
A sheer delusion	Ŷ
Contemplation of the Lord alone	Ф
Is right, a wiser course of action	¢
Having exhausted yourself	<b>P</b>
From eons of wandering	<b>P</b>
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	Å.
Why don't you contemplate	Ť
<ul> <li>Idth Shabad</li> <li>Second Shabad in Rag Sorath Mehla 9 SGGS, page 631</li> <li>I didn't contemplate</li> <li>On the glories of His grace</li> <li>Nor did I serve</li> <li>At any holy place</li> <li>All that was in my mind</li> <li>Stayed in there</li> <li>As death caught up with me</li> <li>And held my lock of hair</li> <li>Contents of the world entire,</li> <li>The friends, the wife, one's sons,</li> <li>Carriages, property or the wealth,</li> <li>Are just an illusion</li> <li>Take them all for a myth</li> <li>A sheer delusion</li> <li>Contemplation of the Lord alone</li> <li>Is right, a wiser course of action</li> <li>Having exhausted yourself</li> <li>From birth to birth, you came</li> <li>Arrived here in human frame</li> <li>Here and now is the chance</li> <li>O'Nanak, your opportunity</li> <li>To meet the God Almighty</li> <li>Why don't you contemplate</li> <li>On the glories of the 'Great'</li> </ul>	<del>}}}}</del>
$\tilde{\Phi}$	$\hat{\Phi}$
₩ ₩	¢
������ <b>�</b> ���� 151 <b>�</b> �������	Ŷ

•••••• 9**8** Ð  $\mathbf{G}$ 17th Shabad Third Shabad in Rag Sorath Mehla 9 SGGS, page 631 ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਕਉਨ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥ ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ ॥ ੧ ॥ ਰਹਾੳ ॥ ਮਕਤਿ ਪੰਥ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ ਧਨ ਜੋਰਨ ਕਉ ਧਾਇਆ ॥ ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੂ ਬੰਧਾਇਆ ॥ ९ ॥ ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਗੁਰ ਜਨੂ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ ਕਛੂ ਗਿਆਨਾ ॥ ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥ २ ॥ ਬਹੁਤ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ ਨਹੀ ਪਾਈ ॥ ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜ Sorath Mehla 9 . Man rey kaun kamat tay leeni. Par dara nindiya ras rachio, 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 bhai, Nanak baat सोरठि महला १ ॥ मन रे कउुनु कुमति तै लीनी ॥ पर दारा निंदिआ रस रचिए राम भगति नहि कीनी ॥ १ ॥ रहाउु ॥ मुकति पंथु जानिए तै नाहनि धन जोरन कउु धाइिआ ॥ अंति संग काहू नही दीना बिरथा आपु बंधाइिआ ॥ १ ॥ ना हरि भजिए न गुर जनु सेविए नह उपजिए कछु गिआना ॥ घट ही माहि निरंजन् तेरै तै खोजत उुद्रिआना ॥ २ ॥ बहुतु जनम भरमत तै हारिए अमथिर मति नही पाड़ी ॥ मानस देह पाड़ि पद हरि भजु नानक बात बताड़ी ॥ ३ ॥ ३ ॥ ���������� 152

♥♥♥♥	¢¢¢¢¢¢ <del>18</del> ° •¢¢¢¢¢¢¢	¢ ¢
Ŵ.		
Ŵ		
۵.	(17th Shabad)	
ŵ		
Ŵ		
Ŵ	Third Shabad in Rag Sorath Mehla 9	
Ŵ	SGGS, page 631	
Ŵ		
¢		
¢		
Ŷ		
Ŷ		
Ŷ		
Ŷ	What vicious advice	
Ŷ	Did you surrender to, oh mind	
Ŷ	Staying occupied with slander	
Ŵ	And being obsessed	
Ŵ	With wives of others	
Ŵ	You have ignored	
ش	Worshiping the Lord	
₩ m	You haven't known	
ش	The road to liberation	
¥ ش	And have just run	
ж Ф	After wealth accumulation	
Ť.	When it will all end	
Ŵ	There will be none around	
Ŵ	You are keeping yourself	
Ŵ	Needlessly bound	
<b>Ö</b>		
<u>ف</u>		
Ŷ		
¢		
¢		
¢	Third Shabad in Rag Sorath Mehla 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 Nou 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 Suedlessly bound	
¢		
ക		

**\$\$\$\$\$\$\$\$\$\$**  $\cdot \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ পন্ত ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ <del>}}}}}</del> ..Contd.. 17th Shahad Third Shabad in Rag Sorath Mehla 9 SGGS, page 631 ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਕੳਨ ਕਮਤਿ ਤੈ ਲੀਨੀ ॥ ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮੁਕਤਿ ਪੰਥੂ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ ਧਨ ਜੋਰਨ ਕੳ ਧਾਇਆ ॥ ਅੰਤਿ ਸੰਗ ਕਾਹੁ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪ ਬੰਧਾਇਆ ॥ ੧ ॥ ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਗਰ ਜਨ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ ਕਛ ਗਿਆਨਾ ॥ ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥ ੨ ॥ ਬਹਤ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ ਨਹੀ ਪਾਈ 🛚 ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜ ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥ Э ॥ Э ॥ Sorath Mehla 9. Man rey kaun kamat tay leeni. Par dara nindiya ras rachio, 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. सौरठि महला १ ॥ मन रे कउुनु कुमति तै लीनी ॥ पर दारा निंदिआ रस रचिए गम भगति नहि कीनी ॥ १ ॥ ग्हाउ़ ॥ मुकति पंथु जानिए तै नाहनि धन जोग्न कुउ धाइिआ ॥ अंति संग काहू नही दीना विग्था आप बंधाइिआ ॥ १ ॥ ना हरि भजिए न गुर जनु सेविए नह उुपजिए कछु गिआना ॥ घट ही माहि निरंजनु तेरै तै खोजत उुदिआना ॥ २ ॥ बहुतु जनम भरमत तै हारिए असथिर मति नही पाईी ॥ मानस देह पाड़ि पद हरि भजु नानक बात बताड़ी ॥ ३ ॥ ३ ॥ ٩  $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 154

ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ୣଡ଼ୢୖୠୖ	<b>\ \ \ \ \ \ \ \ \ \</b>
$\Phi$	Ý.
$\mathbf{\Phi}$	contd 🏼 🏶
•	<b>(</b>
17th Shat	$\Rightarrow$ $\Rightarrow$ bac
•	•
Third Shabad in Rag &	Soreth Mable Q
🖗 මිලිලිම්, page	2 63 I
Ψ.	Ŷ
<b>P</b>	Ŷ
<b>\$</b>	Ŷ
	the end of the second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second second sec
You didn't worship	o the Lord 🛛 🦞
Or serve His sair	ntiy flock 🥥
Neither did any wis	sdom true
Dawn within	you 🖤
He, the Lord is v	with you 🖤
Within your h	neart 🖤
Yet you seek	HIM W
In jungles and th	le forest 🛛 🖤
Worn out and	DIOST W
Wandering through	many a birth 🖤
You have not g	jained *
Any poise or peace	erui nearth *
W Nanak tells thes	e words *
Attune yours	
To pious feet of Go	
Now that you	nave
<ul> <li>Been awarded the h</li> </ul>	iuman body
Ŵ	Ű.
ŵ.	Ű.
ŵ.	Ŵ
ŵ.	Ŵ
<ul> <li>I7th Shala</li> <li>Third Shabad in Rag S SGGS, page</li> <li>You didn't worship</li> <li>You didn't worship</li> <li>SGGS, page</li> <li>You didn't worship</li> <li>SGGS, page</li> <li>You have not is</li> <li>Any poise or peace</li> <li>Nanak tells thes</li> <li>Attune your</li> <li>To pious feet of Go</li> <li>Now that you</li> <li>Been awarded the have</li> </ul>	contd $\bigcirc$ $\bigcirc$ $\bigcirc$ $\bigcirc$ $\bigcirc$ $\bigcirc$ $\bigcirc$ $\bigcirc$
\$	Ŵ
\$	Ŵ
\$	Ŵ
<b>[•] [•] /b>	♥♥♥♥♥♥♥♥♥

**@@@@@@@@@**@ ੶��������� ୩ଟ୍ଟି <del>}}}}}</del> 18th Shabad Fourth Shabad in Rag Sorath Mehla 9 SGGS. page 632 ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਪਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੋ ॥ ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ ਉਧਰੀ ਤਾ ਕੋ ਜਸੁ ਉਰ ਧਾਰੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਟਲ ਭਇਓ ਧ੍ਰਅ ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਰੂ ਨਿਰਭੈ ਪਦ ਪਾਇਆ ॥ ਦੁਖ ਹਰਤਾ ਇਹ ਬਿਧਿ ਕੋ ਸੁਆਮੀ ਤੈ ਕਾਹੇ ਬਿਸਰਾਇਆ ॥ ९ ॥ ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੁਟਾ ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੁਟਾ ॥ २ ॥ ਅਜਾਮਲੂ ਪਾਪੀ ਜਗ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥ ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ੳਤਰਹਿ ਪਾਰਾ ॥ 🤉 ॥ 🖇 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. सोरठि महला १ ॥ मन रे प्रभ की सरनि बिचारो ॥ जिह सिमरत गनका सी उुधरी ता को जसु उुर धारो ॥ १ ॥ रहाउु ॥ अटल भइिए ध्रूअ जा कै सिमरनि अर निरभै पद पाइिआ ॥ दुख हरता इिंह बिधि को सुआमी तै काहे बिसराडिआ ॥ १ ॥ जब ही सरनि गही किरपा निधि गज गराह ते छटा ॥ महमा नाम कहा लउ बरनउ राम कहत बंधन तिह तूटा ॥ २ ॥ अजामल पापी जग् जाने निमख माहि निसतारा ॥ नानक कहत चेत चिंतामनि तै भी उतरहि पारा ॥ ३ ॥ ४ **\\$** 156

	$ \mathbf{A} \mathbf{A} \mathbf{A} \mathbf{A} \mathbf{A} \mathbf{A} \mathbf{A} \mathbf{A}$		in in in		$\phi$	
<b>~</b> ~~~~~~~~	棠ୡୡୡ	42	\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\\	₽���		¢
Ŷ						Å
Ŷ						Ŵ
Ŷ				_		P
Ŷ	< 181	th Sh	abad	>		Ф
\$						Ф
Ý ~		1.0				Ý
<b>b t</b> o	ourth Shaba		-	n Menia 9	)	Ť
Ŵ	50	IGS, pa	g¢ 632			ŵ
۰			-			۵,
۰.						ā
ж Ф						ð
₩ ſ						Ť
×						×
*						*
₩ ♠						¥
Ŷ		<b>.</b> .				¥
Ŵ		Oh my n				Ŷ
Ŷ			he shelte			Ŷ
Ŷ	That	comes f	rom Goo	d		Ŷ
Ŷ	Wa	orshippi	ng Him			Ŷ
Ŷ	Ga	nka was	saved			Ŷ
Ŷ	Imbit	be Him, i	that Loro	d		Ф
Ŷ		thin you				Ф
Ŷ		ering His				Ф
Ŷ		nruv coul				Ф
Ŷ		fearless				Ф
¢			ortal fate			Ф
Ŵ			e sufferir	na		¢
Ŵ	•		iy of God	-		٢
Ŵ						٢
ŵ			i, oh min	u		Ō
ŵ	FOR	gotten th	ial Lord			ŵ
Ť.						ŵ
ж Ф						ð
ж Ф						ð
\$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$						$\mathbf{G}$
* (1)						₩ ¢
₩ 						₩ @
*						*
*	<b>๛๛๛๛</b>			• <u></u>	$ \mathbf{A} \mathbf{A} \mathbf{A} \mathbf{A} $	*
$\Phi \Phi $	**	157	$\Psi \Psi \Psi \Psi$	₽₽₽₽	₩₩₩	¥

**\$\$\$\$** ੶��������� ঀ৾৾য় <del>}}}}}</del> contd. 18th Shabad Fourth Shabad in Rag Sorath Mehla 9 SGGS, page 631 ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਪੁਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੋ ॥ ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ ਉਧਰੀ ਤਾ ਕੋ ਜਸੁ ਉਰ ਧਾਰੋ ॥ ੧ ॥ ਰਹਾਉ ॥ ਅਟਲ ਭਇਓ ਧੁਅ ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਰ ਨਿਰਭੈ ਪਦ ਪਾਇਆ ॥ ਦਖ ਹਰਤਾ ਇਹ ਬਿਧਿ ਕੋ ਸਆਮੀ ਤੈ ਕਾਹੇ ਬਿਸਰਾਇਆ ॥ ੧ ॥ ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੁਟਾ 11 ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੁਟਾ ॥ ੨ ॥ ਅਜਾਮਲ ਪਾਪੀ ਜਗ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥ ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ੳਤਰਹਿ ਪਾਰਾ || 3 || 8 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. सोर्गठ महला हु ॥ मन रे पुभ की सरनि बिचारो ॥ जिह सिमरत गनका सी उंधरी ता को जम् उुर धारो ॥ १ ॥ रहाउु ॥ अटल भड़िए ध्रुअ जा कै सिमरनि अर निरमे पद् पाइिआ ॥ दुख हरता इिंह विधि को मुआमी तै काहे विसराइआ ॥ १ ॥ जब ही सरनि गही किरपा निधि गज गराह ते छुटा ॥ महमा नाम कहा लउ बरनउु राम कहत बंधन तिह तूटा ॥ २ ॥ अजामलु पापी जगु जाने निमख माहि निसतारा ॥ नानक कहत चेत चिंतामनि तै भी उतरहि पारा ॥ ३ ॥ ४ ���������

	����	98	ৢ৾৾৾৾৾৾৾৾৾৾৾৾৾৾৾৾৾৾৾	> � � � �	
\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$				contd	୫ ୧୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫
W W					ش
Ŵ	181	h She	had	>	Ť
Ŵ			ibuu		ŵ
ŵ.	<b>6</b> 4 6 1 1	1.0	. 6 41 14	11 0	Ŵ
Ŵ	Fourth Shabe		-	znia 9	Ý
Ŵ	20	ggs, pag	3e 631		Ŵ
Ŷ					¢
Ŷ					¢
Ŷ					¢
Ŷ					Ŷ
₩ A					Ŷ
Ŵ	0				Ŷ
Ŵ			hant sought		Ŵ
<b>*</b>	••		Merciful Lor	a	¥
₩ (D)		was rele			¥¥ ش
ж Ф		seizure o should l			¥ ش
W (D)			His Name		<del>ا</del>
ŵ		it uttered			Ť
Ŵ		sang His			Ŵ
Ŵ			ned liberatio	n	Ŵ
Ψ́	•		ne sinner		Ý
Ŷ		ne world			¢
Ŷ			instant bare	;	Ŷ
Ŷ			ntemplate		Ŷ
<b>Q</b>		God the			Ŷ
₩ A			ur thought		Ŷ
¥	You wi	ll get ferr	ied across		¥
Ŵ					Ŵ
Ŵ					¥ ش
₩ (D)					¥۲ ش
×					Ŵ
Ť					Ť
۵.					Ť
۵.					Ŵ
<b>`</b> \$ <b>\$</b> \$	�����	159	����¢	) <b>\$ \$ \$ \$</b>	ΦŴ

 

 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
 •
  $\cdot \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ qR <del>୲</del>ୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄ 19th Shabad Fifth Shabad in Rag Sorath Mehla 9 SGGS, page 632 ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਪਾਨੀ ਕਉਨੂ ਉਪਾਉ ਕਰੈ ॥ ਜਾ ਤੇ ਭਗਤਿ ਰਾਮ ਕੀ ਪਾਵੈ ਜਮ ਕੋ ਤਾਸ ਹਰੇ ॥ ९ ॥ ਰਹਾੳ ॥ ਕੳਨ ਕਰਮ ਬਿਦਿਆ ਕਹ ਕੈਸੀ ਧਰਮ ਕਉਨ ਫਨਿ ਕਰਈ ॥ ਕੳਨ ਨਾਮ ਗਰ ਜਾ ਕੈ ਸਿਮਰੈ ਭਵ ਸਾਗਰ ਕੳ ਤਰਈ ॥ ੧ ॥ ਕਲ ਮੈ ਏਕ ਨਾਮ ਕਿਰਪਾ ਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥ ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮ ਨਾਹਨਿ ਇਹ ਬਿਧਿ ਬੇਦ ਬਤਾਵੈ ॥ २ ॥ ਸੁਖੂ ਦੁਖੂ ਰਹਤ ਸਦਾ ਨਿਰਲੇਪੀ ਜਾ ਕਉ ਕਹਤ ਗਸਾਈ ॥ ਸੋ ਤਮ 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 kehat Gosai. So tum hi meh basev nirantar. Nanak daroan nivai - 3 - 5. सोरठि महला १ ॥ प्रानी कडुनु उुपाडु करे ॥ जा ते भगति राम की पावे जम को त्रासु हरै ॥ १ ॥ रहाउु ॥ कउुनु करम बिदिआ कहु कैसी धरमु कउुनु फुनि करही ॥ कउुनु नामु गुर जा कै सिमरै भव सागर कउु तरही ॥ १ ॥ कल मै इेकु नाम किरपा निधि जाहि जपै गति पावै ॥ अउ़ुर धरम ता कै सम नाहनि इिह बिधि बेदु बतावै ॥ २ ॥ सुखु दुखु रहत सदा निरलेपी जा कउ़ कहत गुसाईी ॥ सो तम ही महि बसै निरंतरि नानक दरपनि निआड़ी ॥ ३ ॥ ५ ॥ ๎๛๛๛๛๛๛๛๛๛๛ 160

₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽
Igth Shabad Fifth Shabad in Rag Sorath Mehla 9 SGGS, 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 <i>Kaijug</i> , 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 <i>Gosein</i> Remains unaffected Untouched by joys and pain Like a reflection in a mirror The Lord resides in every one
• • • • • • • • • • • • • • • • • • •
19th Shabad
Fifth Shahad in Oad Samuth Makla o
Fifth Shabad in Rag Sorath Mehla 9
ତି କରିଥି କରୁ କରୁ କରୁ କରୁ କରୁ କରୁ କରୁ କରୁ କରୁ କରୁ
¢
Þ
What must a man do
Adopt what path
D That he could earn Q
Worship of the Lord
And destroy the fear of death
What deeds must one do
Gain what type of education
<ul> <li>Follow what religious persuasion</li> <li>And what name is that Guru</li> </ul>
Whose devotion
Will help him get across
The fearsome worldly ocean
In <i>Kaljug</i> , 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 <i>Gosein</i>
Remains unaffected
Untouched by joys and pain
Like a reflection in a mirror
The Lord resides in every one
ም b) (ዕ)
፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟

<b>\$</b>	₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	ക
		¢
¥		¥
¥		¥
Ŷ		Ŵ
Ŷ	20th Shabad	Ŷ
Ø		Ф
¢	Sinth Shahad in Dad Samath Mahla O	Ф
$\mathbf{\Phi}$	Sixth Shabad in Rag Sorath Mehla 9	Ф
¢	SGGS, page 632	¢
Ŵ		Ŵ
Ŵ		ŵ
۵.	ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮੈ ਕਿਹਿ ਬਿਧਿ ਲਖਉ ਗੁਸਾਈ ॥ ਮਹਾ ਮੋਹ ਅਗਿਆਨਿ	ð
¢	ਤਿਮਰਿ ਮੋ ਮਨੂ ਰਹਿਓ ਉਰਝਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਗਲ ਜਨਮ ਭਰਮ ਹੀ ਭਰਮ	ж Ф
¥۳	ਖੋਇਓ ਨਹ ਅਸਥਿਰ ਮਤਿ ਪਾਈ ॥ ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸ ਬਾਸ਼ੁਰ ਨਹ ਛੁਟੀ	፠
*		۲
*	ਅਧਮਾਈ ॥ ੧ ॥ ਸਾਧਸੰਗੁ ਕਬਹੂ ਨਹੀ ਕੀਨਾ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ ॥ ਜਨ ਨਾਨਕ	¥
¥	ਮੈ ਨਾਹਿ ਕੋਊ ਗੁਨੁ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ ॥ ੨ ॥ ੬ ॥	¥
¥		Ŵ
Ŷ		Ŷ
Ŷ		Ŷ
Ф		Ф
¢		Ф
Ф	Sorath Mehla 9 . Mayi mai kaih bidh lakho Gosai. Maha moh agian	Ф
¢	timer mo man rahio urjhaee -1- Rahao. Sagal janam bharam hi bharam	Ф
¢	khoyio, nah asthir mat paee. Bikhiyahsakat rahio nis basar, nah chooti	¢
Ŵ	adhmayi -1. Sadh sang kabhoo nahi keena, nah keerat Prabh gayi . Jan	٩
ŵ	Nanak mai nahi kou gun, rakh lehu sarnaayi - 2 - 6.	ŵ
٠ ف		ð
۰		ð
۰ ش		* (10)
¥۲		ж Ф
×	सोरठि महला ६ ॥ माइी मै किहि बिधि लखउु गुसाइी ॥ महा मोह अगिआनि	₩ ش
*		۲ ش
¥	तिमरि मो मनु रहिए उुरझाड़ी ॥ १ ॥ रहाउु ॥ सगल जनम भरम ही भरम	¥
¥	खोइिए नह असथिर मति पाईी ॥ बिखिआसकत रहिए निस बासुर नह छूटी	Ŷ
<b>~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~</b>	अधमाइी ॥ १ ॥ साधसंगु कबहू नही कीना नह कीरति प्रभ गाइी ॥ जन नानक	Ŵ
Ŷ	मै नाहि कोउू गुनु राखि लेहु सरनाइी ॥ २ ॥ ६ ॥	Ŷ
Ŷ		¢
Ф		Ф
Ф		Ф
Ф		<del>}}}}}</del>
	<b>₽</b> \$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$	¢
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	<b>@@@@@@@@@</b> @@	
---	--	
\$	Sector Se	
ŵ.	Ŵ	
20th Sh	shad @	
	labau 🗳	
ж Ф	Ť.	
🐞 🛛 Sixth Shabad in Ra	g Sorath Mehla 9 🛛 👸	
ର୍ଭୁ ଚିର୍ପିରି, pr	age 632 🔬	
ŵ.	Ŵ	
Ŵ	¢	
\$	Ŷ	
How do I disc	ern the Lord	
The Gosein,	dear mom 🖤	
For my mind s	stays caught	
In dark igi	norance Ψ	
From a		
 Of the migl Deluded in end 	dlass doubts	
 Deluded in end I have lost all 	life in futility	
 I didn't earn 	any poise Ψ	
Any peace	or stability	
 Day and night, 	my thoughts Ψ	
Stayed held to	a vicious rot	
And the degra	ading dross	
Has never	got lost 🖤	
I have never look	ked and sought	
Sadhsangat,	the holy lot	
W Nor did I e	ever sing 🛛 🎇	
Glories of the G	Glorious God 🛛 🚆 🕷	
The man Nanak, (O' God Almighty 🛛 🕷	
Has no virtues	and he begs	
Pray bless him \	our sanctuary	
Ф.	Ť	
Ŵ	Ŵ	
 20th Sh Sixth Shabad in Ra SGGS, pa How do I discant GGS, pa How do I discant GGS, pa How do I discant GGS, pa How do I discant For my mind s In dark iga From a Of the miga Deluded in end I have lost all I didn't earn Any peace Day and night, Stayed held to And the degra Has never I have never look Sadhsangat, Nor did I e Glories of the O The man Nanak, O Has no virtues Pray bless him N 	abad g Sorath Mehla 9 age 632 ern the Lord dear mom stays caught norance feed hty greed dless doubts life in futility any poise or stability my thoughts a vicious rot ading dross got lost ked and sought the holy lot ever sing Glorious God D' God Almighty and he begs four sanctuary	
\$		
\$\$\$	₲₲₲₲₲₲₲₲	

@@@@@@@@@@ `**@@@@@@@@@@**@ 98 }}}}}} 21st Shabad Seventh Shabad in Rag Sorath Mehla 9 SGGS, page 631 ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮਨੂ ਮੇਰੋ ਬਸਿ ਨਾਹਿ ॥ ਨਿਸ ਬਾਸੂਰ ਬਿਖਿਅਨ ਕਉ ਧਾਵਤ ਕਿਹਿ ਬਿਧਿ ਰੋਕਊ ਤਾਹਿ ॥ ੧ ॥ ਰਹਾਊ ॥ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੇ ਮਤ ਸਨਿ ਨਿਮਖ ਨ ਹੀਏ ਬਸਾਵੈ ॥ ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿੳ ਰਚਿਓ ਬਿਰਥਾ ਜਨਮ ਸਿਰਾਵੈ ॥ ੧ ॥ ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਸੁਝਤ ਨਹ ਕਛੂ ਗਿਆਨਾ ॥ ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੂ ਤਾ ਕੋ ਮਰਮੂ ਨ ਜਾਨਾ ॥ २ ॥ ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ ਦਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ ॥ ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ ਜਮ ਕੀ 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 hiyey 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 aavio, durmat sagal binasi. Tab Nanak chetio Chintaman, सोरठि महला १ ॥ माड़ी मनु मेरो बसि नाहि ॥ निस बासुर बिखिअन कुउ धावत किहि बिधि रोकउु ताहि ॥ १ ॥ रहाउु ॥ बेद पुरान सिम्रिति के मत सुनि निमख न हीडे बसावै ॥ पर धन पर दारा सिउ रचिए बिरथा जनम सिरावे ॥ १ ॥ मदि माइिआ के भड़िए बावरो सूझत नह कछु गिआना ॥ घट ही भीतरि बसत निरंजनु ता को मरमु न जाना ॥ २ ॥ जब ही सरनि साध की आइए दुरमति सगल बिनासी ॥ तब नानक चेतिए चिंतामनि काटी जम की ₲₲₲₲₲₲₲₲ 164

ж Ф		
Ť.	21st Shabad	
ŵ	Zist Shubuu	
Ý	Squarth Shahad in Dad Sarath Mahla O	
Ŷ	Seventh Shabad in Rag Sorath Mehla 9	
P	ଚଟିଟିର, page 631	
Ŷ		
₩ Å	This mind, dear mom	
ф Ф	Is not within my hold Night and day, it runs	
ж Ф	After vice and viciousness	
۵.	How should I	
ŵ	Bring it to harness	
Ŷ	It won't imbibe in heart	
Ŷ	The wisdom that it hears	
Ŷ	Vedas, Purans, Simritis, the lot	
₽	Not even for an instant bare	
₩ Å	It stays caught	
\$ \$	In pursuit of others wealth	
₩ ©	And obsessed	
٠ ش	With wives of others	
۵ ۵	It goes on and on Westing the life energy	
Ŵ	Wasting the life span Intoxicated with <i>Maya</i>	
Ý	Its crazy and won't see	
Ŷ	The enlightenment key	
₩ A	It has failed to glean	
Ŵ	Secret of the Lord within	
₩ m	But soon as it sought sadhsangat	
፠ መ	Came over to the holy	
ж Ф	The viciousness was gone	
⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕	It parted company	
۵.	Then Nanak sang His muse	
ŵ	And chopped off the Yama's noose	

@@@@@@@@@@ °♥♥♥♥♥♥♥♥♥♥ ମ୍ବଟ୍ଥି

 Ф
 22n0

 Ф
 Cighth Shabad

 ©
 Äðfö ਮਹਲਾ ੯ ॥ ð ਨਰ ਇਹ ਸਾ

 ¶
 मैðfö ਮਹਲਾ ੯ ॥ ð ਨਰ ਇਹ ਸਾ

 ¶
 मैðfö ਮਹਲਾ ੯ ॥ ð ਨਰ ਇਹ ਸਾ

 ¶
 मैðfö ਮਹਲਾ ੯ ॥ ð ਨਰ ਇਹ ਸਾ

 ¶
 मैðfö ਮਹਲਾ ੯ ॥ ð ਨਰ ਇਹ ਸਾ

 ¶
 मैðfö ਮਹਲਾ ੯ ॥ ð ਨਰ ਇਹ ਸਾ

 ¶
 मिठमड लगड ਨ ਬਾਰ ॥ ٩ ॥ ਰਹਾ

 ©
 ਓਨ ਚਾਰਿ ॥ ਤੈਸੇ ਹੀ ਇਹ ਸੁਖ ਮਾ

 ¶
 मਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭੀਂ

 ¶
 ਸਪਨ ਕਉ ਭਾਖਿਓ ਤੋਹਿ ਪੁਕਾਰਿ ॥

 ¶
 ©

 ©
 Sorath Mehla 9. Rey man eh sa

 \$upna, binsat lagat na baar -1 rehat nahi din chaar. Taysey hi ð

 ¶
 Nanak nij mat sadhan kau, bhak

 ¶
 सोरठि महला १ ॥ रे नर इह साद

 ¶
 सोरठि महला १ ॥ रे नर इह साद

 ¶
 सोरठि महला १ ॥ रे नर इह साद

 ¶
 सोरठि महला १ ॥ रे नर इह साद

 ¶
 सोरठि महला १ ॥ तेसे ही इह सुख मा

 ¶
 समझि कछ बिगरिए नाहिनि भजि लं

 ¶
 समझि कछ बिगरिए नाहिनि भजि लं

 ¶
 भाखिए तोहि पुकारि ॥ ३ ॥ ८

 ¶
 भाखिए तोहि पुकारि ॥ ३ ॥ ८

 022nd Shabad Cighth Shabad in Rag Sorath Mehla 9 SGGS, page 633 ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ ॥ ਸਗਲ ਜਗਤ ਹੈ ਜੈਸੇ ਸਪਨਾ ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਾਰੂ ਭੀਤਿ ਬਨਾਈ ਰਚਿ ਪਚਿ ਰਹਤ ਨਹੀ ਦਿਨ ਚਾਰਿ ॥ ਤੈਸੇ ਹੀ ਇਹ ਸਖ ਮਾਇਆ ਕੇ ੳਰਝਿਓ ਕਹਾ ਗਵਾਰ ॥ ੧ ॥ ਅਜਹੂ ਸਮਝਿ ਕਛ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭਜਿ ਲੇ ਨਾਮ ਮਰਾਰਿ ॥ ਕਹ ਨਾਨਕ ਨਿਜ ਮਤ ਸਾਧਨ ਕੳ ਭਾਖਿਓ ਤੋਹਿ ਪਕਾਰਿ ॥ ੩ ॥ ੮ ॥ Sorath Mehla 9. Rey man eh saachi jiay 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, urihio kaha gawaar -1. Ajhoo samajh kachhu bigrio nahin, bhaj ley naam Murar . Kahu Nanak nij mat sadhan kau, bhakhio tohi pukaar - 2 - 8. सोरठि महला १ ॥ रे नर इिंह साची जीअ धारि ॥ सगल जगतु है जैसे सुपना बिनसत लगत न बार ॥ १ ॥ रहाउु ॥ बारू भीति बनाइी रचि पचि रहत नही दिन चारि ॥ तैसे ही इह सुख माइिआ के उरझिए कहा गवार ॥ १ ॥ अजह समझि कछ बिगरिए नाहिनि भजि ले नाम मुरारि ॥ कह नानक निज मत साधन कउ भाखिए तोहि पकारि ॥ ३ ॥ ८ ॥ 166

 Cighth 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
 Cighth Shabad in Rag Sorath Mehla 9 Cighth 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
 Cighth Shabad in Rag Sorath Mehla 9 Cighth 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
 Cighth Shabad in Rag Sorath Mehla 9 Cighth Shabad in Rag Sorath Mehla 9 SGGS, page 633 Keep it in your mind Oh man, this dictum of truth 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
 Cighth 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
 Cighth Shabad in Rag Sorath Mehla 9 SGGS, page 633 Keep it in your mind Oh man, this dictum of truth 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
 Cighth shabad in Rag solatin Metha 9 SGGS, page 633 Keep it in your mind Oh man, this dictum of truth 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
 Keep it in your mind 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 Are like a wall of sand Well made and compacted on
 Keep it in your mind Oh man, this dictum of truth 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 <i>M</i>aya, oh man Are like a wall of sand Well made and compacted on
 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 <i>M</i>aya, oh man Are like a wall of sand Well made and compacted on
 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 <i>M</i>aya, oh man Are like a wall of sand Well made and compacted on
 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 <i>M</i>aya, oh man Are like a wall of sand Well made and compacted on
 The world is like a dream That will take no time to end It shall be gone in an instant The joys of <i>M</i>aya, oh man Are like a wall of sand Well made and compacted on
 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
 It shall be gone in an instant The joys of Maya, oh man Are like a wall of sand Well made and compacted on
The joys of <i>M</i> aya, oh man Are like a wall of sand Well made and compacted on
Are like a wall of sand Well made and compacted on
Well made and compacted on
🐞 But still it doesn't last
In a few days
t 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
Ū Ū
ŵ ŵ
ŵ ŵ
Φ Φ
Ф Ф
[•] [•] /b>

 Φ $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ▫Ტ�������� 98 23rd Shabad Ninth Shabad in Rag Sorath Mehla 9 SGGS, page 633 ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਇਹ ਜਗਿ ਮੀਤ ਨ ਦੇਖਿਓ ਕੋਈ ॥ ਸਗਲ ਜਗਤ ਅਪਨੈ ਸਖਿ ਲਾਗਿਓ ਦਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ॥ ੧ ॥ ਰਹਾੳ ॥ ਦਾਰਾ ਮੀਤ ਪੁਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ ਸਿਊ ਲਾਗੇ ॥ ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਊ ਨਰ ਕਊ ਸੰਗ ਛਾਡਿ ਸਭ ਭਾਗੇ ॥ ੧ ॥ ਕਹੱੳ ਕਹਾ ਯਿਆ ਮਨ ਬੳਰੇ ਕੳ ਇਨ ਸਿੳ ਨੇਹ ਲਗਾਇਓ ॥ ਦੀਨਾ ਨਾਬ ਸਗਲ ਭੈ ਭੰਜਨ ਜਸ ਤਾ ਕੋ ਬਿਸਰਾਇਓ ॥ २ ॥ ਸੁਆਨ ਪੁਛ ਜਿਊ ਭਇਓ ਨ ਸੁਧਊ ਬਹੁਤੂ ਜਤਨ ਮੈ ਕੀਨੳ ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹ ਨਾਮ ਤਹਾਰੳ 11 ਲੀਨੳ ॥ ੩ ॥ ੯ ॥ Sorath Mehla 9. Eh jag meet na dekhip 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 via man baurey kou, in sio neh lagavio. Deena nath sagal bhay bhanjan, jas ta ko bisravio - 2. Suwan pooch iivo bhavio na soodho, bahut jatan mai kinou. Nanak laaj birad ki rakhou, naam tuharou leenvo - 3 - 9. सोरठि महला १ ॥ इह जगि मीतु न देखिए कोईी ॥ सगल जगतु अपनै सुखि लागिए दुख मै संगि न होड़ी ॥ १ ॥ रहाडु ॥ दारा मीत पूत सनबंधी सगरे धन सिउ लागे ॥ जब ही निरधन देखिए नर कउ संग छाडि सभ भागे ॥ १ ॥ कहंउ कहा यिआ मन बउुरे कउु इन सिउु नेहु लगाइए ॥ दीना नाथ सगल भै भंजन जसु ता को बिसराइिए ॥ २ ॥ सुआन पूछ जिउु भइिए न सूधउु बहुतु जतनु मै कीनउ ॥ नानक लाज बिरद की राखह नाम तुहारउ लीनउ ॥ ३ ॥ ६ ॥ ♥♥♥♥♥♥♥♥♥♥ 168

₲₼₼₼₼₼₼₼₼₼ ₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	¢
Φ	Ŷ
• • • • • • • • • • • • • • • • • • •	P
•	Ŷ
• 23rd Shabad	Ф́
•	φ,
Ninth Shabad in Rag Sorath Mehla 9	Ŷ
SEES made 677	Ŷ
ର୍କ୍ତ କରିମିର୍କ୍ତ କରିଥିନ କରୁହ 633	P
Φ.	Ŷ
	¢ ·
One finds no friend	Ŷ
Or a mate here in the world	Ŷ
The whole world stays engrossed	Ŷ
In its own happiness	Ŷ
One finds that there is none	P
In suffering and in pain	Ŷ
One's wife, the sons, the mates,	\$
The lot of relations, everybody	\$
Are chasing after money	Ŵ
When they find the man is poor	Ŷ
They run away from him	Ŷ
Abandon his company	Ŵ
What do I tell this crazy mind	Ŷ
In love with such company	Φ
It has forgotten to sing His glory	Ŷ
Glories of the God Almighty	P
He who dispels all fear	Ŷ
Tends the poor and needy	P
This mind won't straighten,	Ŷ
Its like a dog's tail	Ŷ
I have tried my best	Ŷ
But to no avail	Ŷ
Nanak, dear Lord, grant me	Ŷ
The gift of Your praise	Ŷ
From Your store of innate grace	Ŷ
 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 	Ŷ
φ	Ŷ
 District State of the second stat	P
\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$	Ŷ

9B ¢ 24th Shabad Tenth Shabad in Rag Sorath Mehla 9 SGGS. Dage 633 ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਗਹਿਓ ਨ ਗਰ ਉਪਦੇਸ਼ ॥ ਕਹਾ ਭਇਓ ਜਉ ਮੁਡ ਮਡਾਇਓ ਭਗਵੳ ਕੀਨੋ ਭੇਸ ॥ ੧ ॥ ਰਹਾੳ ॥ ਸਾਚ ਛਾਡਿ ਕੈ ਝਠਹ ਲਾਗਿਓ ਜਨਮ ਅਕਾਰਥ ਖੋਇਓ ॥ ਕਰਿ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੋਖਿਓ ਪਸ ਕੀ ਨਿਆਈ ਸੋਇਓ ॥ 9 ॥ ਰਾਮ ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਮਾਇਆ ਹਾਬਿ ਬਿਕਾਨਾ ॥ ੳਰਝਿ ਰਹਿਓ ਬਿਖਿਅਨ ਸੰਗਿ ਬੳਰਾ ਨਾਮ ਰਤਨ ਬਿਸਰਾਨਾ ॥ ੨ ॥ ਰਹਿਓ ਅਚੇਤੁ ਨ ਚੇਤਿਓ ਗੋਬਿੰਦ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥ ਕਹ ਨਾਨਕ ਹਰਿ ਬਿਰਦ ਪਛਾਨਉ ਭਲੇ ਸਦਾ ਪੁਰਾਨੀ ॥ 3 ॥ 90 ॥ Sorath Mehla 9. Man rev gehou na gur updes. Kaha bhaivo jou mound mundio bhaqou 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 Gobind birtha audh sirani. Kaho Nanak Har bird pachhanou bhooley sada parani - 3-10. सोरठि महला १ ॥ मन रे गहिए न गुर उपदेसु ॥ कहा भइिए जउु मूडु मुडाइिए भगवउ कीनो भेस ॥ १ ॥ रहाउ ॥ साच छाडि कै झठह लागिए जनम अकारथ खोइिए ॥ करि परपंच उुदर निज पोखिए पसु की निआइी सोइिए ॥ १ ॥ राम भजन की गति नहीं जानी माड़िआ हाथि विकाना ॥ उरझि रहिए विखिअन संगि बउरा नाम रतन विसराना ॥ २ ॥ रहिए अचेत न चेतिए गोविंद विरथा अउध सिरानी ॥ कह नानक हरि बिरद्र पछानउ भूले सदा परानी ॥ ३ ॥ १० ॥ 170

୦୦୦୦୦୦୦୦୦୦୦ ୦୦୦୦୦୦୦୦	^ • @@@@@@@@@@
\$*************************************	**************************************
* •	¥ (b)
₩ ()	* •
91th 9	shabad 🏷
	shabau *
*	¥
Tenth Shabad in '	Rag Sorath Mehla 9 🛛 🎇
💥 ଚଟେଣ୍ଡ,	page 633
*	, W
*	¥
₩	¥
Ŵ	¥
\$	¥
\$	Ŵ
₩ 	w mind
	ny mind Φ
V You nave	en't adhered
U I o the serm	on of the Guru
What good	will it do you 🖤
Shaving o	off your head 🛛 🖤
Cr if yo	ou don on 🛛 🖤
An appeara	nce in saffron Ψ
Abandon 🌪	ing the truth
And clinging	to lies uncouth
You have way	asted your birth 🛛 🌳
In pursuits	s of no worth 🛛 🌳
You act the second s	nrough fraud 🛛 🌳
And just	concentrate
On filling y	/our stomach 🛛 🌳
And ther	n you sleep 🛛 🌳
🗣 🛛 🛛 In an an	imal's vein 🖤
$\mathbf{\Phi}$	Ŷ
Φ	\$
•	\$
 Cath Shabad in SGGS, Cath Shabad in Shabad in SGGS, Cath Shabad in Shabad in Shabad in SGGS, <	Ang Sorath Mehla 9 page 633 Any mind m't adhered on of the Guru will it do you off your head ou don on ince in saffron ing the truth to lies uncouth asted your birth s of no worth hrough fraud concentrate your stomach n you sleep imal's vein $1 \Psi \Psi \Psi \Psi \Psi \Psi \Psi \Psi \Psi \Psi \Psi \Psi \Psi$
\$	\$
\$	\$
\$	Ŵ
<u>ف</u>	Ŵ
[•] [•]	1 ����������

'**@@@@@@@@@@**@ qe ..contd.. bad Sorath Mehla 9 3e 631 Guerry II aor sleft ang ys rre srls a zoo wlatt any for ulter up al formel threw ore large verog gro poroa of large verog gro poroa of large verog gro updes. Kaha bhaiyo jou mound to. Saach chadf kay choothay h uder nij pokhio pasu ki niyayi maya hath bikana. Urjah rihou - 2. Rahio achet na cheteo Go-bird pachhanou bhooley sada Guerry and fage I survey g al faster wilst of y fig figster fig a goe mint of any santay g a figst tiet alasan tin ag a dict in a survey that fig I is a survey g a figst tiet alasan tin ag a dict in a survey that fig I is a survey g a figst tiet alasan tin ag a dict in a survey that fig I is a survey fig I is a survey hat fig I is a survey hat fig I is a survey fig I is a survey hat fig I is a survey fig I i 24th Shabad Tenth Shabad in Rag Sorath Mehla 9 SGGS, page 631 ੋਰਠਿ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸ਼ੁ ॥ ਕਹਾ ਭਇਓ ਜਊ ਮੁਡੂ ਮਡਾਇਓ ਭਗਵੳ ਕੀਨੋ ਭੇਸ ॥ ੧ ॥ ਰਹਾੳ ॥ ਸਾਚ ਛਾਡਿ ਕੈ ਝਠਹ ਲਾਗਿਓ ਜਨਮ ਅਕਾਰਬੁ ਖੋਇਓ ॥ ਕਰਿ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੋਖਿਓ ਪਸ਼ ਕੀ ਨਿਆਈ ਸੋਇਓ ॥ ੧ ॥ ਰਾਮ ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥ ੳਰਝਿ ਰਹਿਓ ਬਿਖਿਅਨ ਸੰਗਿ ਬਉਰਾ ਨਾਮੂ ਰਤਨੂ ਬਿਸਰਾਨਾ ॥ ੨ ॥ ਰਹਿਓ ਅਚੇਤੂ ਨ ਚੇਤਿਓ ਗੋਬਿੰਦ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੂ ਪਛਾਨੳ 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 Gobind birtha audh sirani. Kaho Nanak Har bird pachhanou bhooley sada parani - 3-10. सोरठि महला १ ॥ मन रे गहिए न गुर उपदेस ॥ कहा भड़िए जउ मुडु मुडाईिए भगवउ कीनो भेस ॥ १ ॥ रहाउ ॥ साच छाडि कै झुठह लागिए जनमु अकारथु खोडिए ॥ करि परपंच उदर निज पोखिए पस की निआईी सोडिए ॥ १ ॥ राम भजन की गति नही जानी माड़िआ हाथि बिकाना ॥ उुरझि रहिए बिखिअन संगि बउुरा नामु रतनु बिसराना ॥ २ ॥ रहिए अचेतु न चेतिए गोबिंद बिरथा अउुध सिरानी ॥ कहु नानक हरि बिरदु पछानउु भूले सदा परानी ॥ ३ ॥ १० ॥ ��������� 172

₲₲₲₲₲₲₲₲	98^	����	₽₽₽₽₽₽
 24ti Tenth Shabad Tenth Shabad G Tenth Shabad G <li< th=""><th></th><th></th><th>contd contd a 9 a r/>a 9 </th></li<>			contd contd a 9 a r>a 9
\$ \$			contd 🖤
9/11	h Sh	abad>	₩ Ø
	1 011	abau	W (D)
₩ Φ			, w
Tenth Shabad	in Raş	z Sorath Meh	la 9 💑
۵G	GS, pa	gr 631	Ť
Ŵ			ŵ
Ŵ			Ŵ
Ŵ			\$
Ŵ			Ý
\$			Ŷ
O' my	mind,	you have	Ŷ
🗣 🛛 🖕 Fa	iled to	know	Ŷ
The glo	ry in H	is worship	Ŷ
The ess	sence o	of His glow	Ŷ
For you	i have	been sold	Ŷ
Ψ Το	Maya'	s hold	Ŷ
You have	e staye	d ensnared	Ŵ
	e, o' cr	azy fool	¥ da
An the Name	d you f	orgot	¥ ው
HIS Name	, the pi	recious jewel	¥ ش
	s to HI	m, oh mind	W O
♥ Youn ♥ Thought a	aven t	reflected	С. Ф
And lot w	n the C	and Almighty	Ť
		go a waste activity	Ū.
	lanak	dear Lord	Ŵ
Pray focus	on the	innate grace	Ŵ
Innate a	irace o	f Your own	Ý
• For the e	ever for	rgetful man	Ŷ
♥ Kee	eps err	ing on	Ŷ
\$	<i>,</i> ,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	ing on	Ŷ
Ŷ			Ŷ
Ŵ			Ŷ
\$			Ŷ
			• • • • • •
♥♥♥♥♥♥♥♥♥♥	173	$\Psi \Psi \Psi \Phi \Phi \Phi$	₩₩₩₩₩₩₽

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ମ୍ବଟ୍ଥି }}}}} 25th Shabad Cleventh Shabad in Rag Sorath Mehla 9 SGGS, page 633 ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਜੋ ਨਰੂ ਦੁਖ ਮੈ ਦੁਖੂ ਨਹੀ ਮਾਨੈ ॥ ਸੁਖ ਸਨੇਹੂ ਅਰੂ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥ ੧ ॥ ਰਹਾੳ ॥ ਨਹ ਨਿੰਦਿਆ ਨਹ ੳਸਤਤਿ ਜਾ ਕੈ ਲੋਭ ਮੋਹ ਅਭਿਮਾਨਾ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰੳ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥ ੧ ॥ ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥ ਕਾਮ ਕੋਧ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬਹਮ ਨਿਵਾਸਾ ॥ २ ॥ ਗਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕੳ ਕੀਨੀ ਤਿਹ ਇਹ ਜਗਤਿ ਪਛਾਨੀ ॥ ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਊ 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 ustad iakey 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. सोरठि महला १ ॥ जो नरु दुख मै दुखु नही मानै ॥ सुख सनेहु अरु भै नही जा के कंचन माटी माने ॥ १ ॥ रहाउु ॥ नह निंदिआ नह उुसतति जा के लोभु मोहु अभिमाना ॥ हरख सोग ते रहै निआरउु नाहि मान अपमाना ॥ १ ॥ आसा मनसा सगल तिआगे जग ते रहै निरासा ॥ कामु क्रोधु जिह परसै नाहनि तिह घटि ब्रहमु निवासा ॥ २ ॥ गुर किरपा जिह नर कउु कीनी तिह इिंह जुगति पछानी ॥ नानक लीन भडिए गोबिंद सिउ जिउ पानी संगि पानी ॥ ३ ॥ ११ ॥ **@@@@@@@@@@**@ 174

Ф	�������� q 5 ^ �������	
¢	25th Shabad Cleventh Shabad in Rag Sorath Mehla 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 Above happiness or dismay And will not bother About honour or dishonour And he has relinquished Aspirations and expectations Lives a life of <i>Nirasa</i> 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 <i>Gobind</i> , the Lord and Master As water does in water	}}}}
Ŷ		₩.
<u>ل</u>	95th Shahad	₩ •
Ŵ	25th Shabad	¥ D
ð		Ť.
Ť	Eleventh Shabad in Rag Sorath Mehla 9	٠ ش
Ť	SGGS, page 633	Đ
ŵ	($\hat{\Phi}$
Ŵ		Ŷ
Ŷ	A man who won't accept	Ŷ
Ф	Adversities as distress	Φ
Ф	Or succumb to loves	Ф
Ф	Fear or happiness	Ф
Ф	And who will accept	¢
Φ	Gold the same as dust	P
Φ	And he won't flatter	P
Φ	Or indulge in slander	P
Ŷ	And is devoid of greed	¥
Ŵ	Lures of love or pride	₩.
Ŵ	And will stay	₩
Ŵ	Above happiness or dismay	₩
₩ ¢	And will not bother	₩ Do
Ť	About honour or dishonour	÷
ð	And he has relinquished	* •
ð	Aspirations and expectations	Ť
ð	Lives a life of <i>Nirasa</i>	Ť
Ť	A detached disposition	Đ
ŵ	And doesn't surrender	$\hat{\Phi}$
Ŵ	To lust or anger Within him, resides the Lord	٩
Ŷ	Through the grace of the Guru	¢
Ŷ	Comes awareness of this view	Φ
Ф	O' Nanak, the man then merges	\mathbf{P}
Ф	In <i>Gobind</i> , the Lord and Master	\mathbf{P}
Ф	As water does in water	Ŷ
Ŷ		Ð
Φ		₽
Ø	������� � � 175 @ ��������	Ψ

•••••• 98 }}}}} 26th Shabad Twelfth Shabad in Rag Sorath Mehla 9 SGGS. page 634 ਸੋਰਠਿ ਮਹਲਾ ੯ ॥ ਪੀਤਮ ਜਾਨਿ ਲੇਹ ਮਨ ਮਾਹੀ ॥ ਅਪਨੇ ਸਖ ਸਿੳ ਹੀ ਜਗ ਫਾਂਧਿਓ ਕੋ ਕਾਹ ਕੋ ਨਾਹੀ ॥ ੧ ॥ ਰਹਾੳ ॥ ਸਖ ਮੈ ਆਨਿ ਬਹੁਤ ਮਿਲਿ ਬੈਠਤ ਰਹੁਤ ਚਹ ਦਿਸਿ ਘੇਰੈ। ਬਿਪਤਿ ਪਰੀ ਸਭ ਹੀ ਸੰਗ ਛਾਡਿਤ ਕੋੳ ਨ ਆਵਤ ਨੇਰੈ । ੧ । ਘਰ ਕੀ ਨਾਰਿ ਬਹੁਤ ਹਿਤ ਜਾ ਸਿਊ ਸਦਾ ਰਹੁਤ ਸੰਗ ਲਾਗੀ ॥ ਜਬ ਹੀ ਹੰਸ ਤੁਜੀ ਇਹ ਕਾਂਇਆ ਪੇਤ ਪੇਤ ਕਰਿ ਭਾਗੀ ॥ ੨ ॥ ਇਹ ਬਿਧਿ ਕੋ ਬਿਉਹਾਰ ਬਨਿਓ ਹੈ ਜਾ ਸਿਉ ਨੇਹ ਲਗਾਇਓ ॥ ਅੰਤ ਬਾਰ ਨਾਨਕ ਬਿਨ ਹਰਿ ਜੀ ਕੋਉ ਕਾਮਿ ਨ ਆਇਓ ॥ ਤ ॥ ੧੨ ॥ Sorath Mehla 9. Pritam jaan leho man mahi. Apnai sukh siou hi jag fandhio ko kahu ko nahin - 1 - Rahao. Sukh main aan bahut mil bethat rehat 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. सोरठि महला १ ॥ प्रीतम जानि लेहु मन माही ॥ अपने सुख सिउु ही जगु फाँधिए को काहू को नाही ॥ १ ॥ रहाउ़ ॥ सुख मै आनि बहत मिलि बैठत रहत चह दिसि घेरै॥ बिपति परी सभ ही संगु छाडित कोउ न आवत नेरै ॥ १ ॥ घर की नारि बहुतु हितु जा सिउु सदा रहत संग लागी ॥ जब ही हंस तजी इिह काँड़िआ प्रेत प्रेत करि भागी ॥ २ ॥ इिंह बिधि को बिउ्हारु बनिए है जा सिउ् नेह लगाइिए ॥ अंत बार नानक बिन हरि जी कोउ कामि न आडिए ॥ ३ ॥ १२ ॥ $\Phi \Phi

¢	ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ _{ୖ୳} ୖୖୢୖୖୖ	ÿ
ŵ		2
ŵ		2
$\hat{\Phi}$	26th Shabad	2
Ŵ	2011 Ondodd	Ņ
Ŵ	To the State Or a Sound Matter	2
Ŵ	Twelfth Shabad in Rag Sorath Mehla 9	Į
Ŷ	SGGS, page 634	Į
¢	¢.	Ņ
¢	· · ·	Ņ
Ф	Bear it in mind	Į
Ф	O' beloved of mine	Į
Ф	The world is in a snare	Į
Ф	A web of its own welfare	Į
Ф	No one does care	Ņ
Ф	For others in here	Į
Ф	In good times	Į
Ф	There are many	2
Ф	Who come and flock around you	2
¢	And give you company	2
¢	_ But in times of despair	2
¢	Everyone will abandon you	2
Ŷ	No one comes any near	2
Ŷ	The much loved wife at home	2
Ŷ	Who is always by your side	2
Ŷ	Takes no time to run away	2
Ŷ	As the soul departs the body host	2
Ŷ	She calls you now a ghost	2
Ŷ	This is the way of this world	2
Ŷ	The one you have loved	2
Ŵ	In the end, O' Nanak	2
Ŷ	No one but the Lord	2
Ŵ	Will lend you support	2
Ŵ		2
0000000000000000000000000000000000000	<section-header></section-header>	/ >>
₩		/))
Ŵ		/))
Ŵ	ነው መስጠር የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የሚያስት የ የሚያስት የሚያስት የሚያ	/))
¥	ውውውውውውውውው የአገር የተሰጠቀቀው የ	1

\$	₽������� ₁₴ၳ '�������	Φ
¢		Φ
¢		Φ
Ý	27th Shabad	¢
¢۵	Et ill Olidadd	¢
Ŷ	First Shahad in Oad Chanses with Mahla a	¢
Ф	First Shabad in Rag Dhanasari Mchla 9	Φ
Ф	SGGS, page 684	Ф
Ф		Ф
Ф		Ф
Ф	ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥ ਸਰਬ	Ф
Ф	ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸ਼ੁ	Ф
Ф	ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥ ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ	Ф
Ф	ਭਾਈ ॥ ੧ ॥ ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ ॥ ਜਨ ਨਾਨਕ 🕔	Ф
¢	ਬਿਨੂ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭੂਮ ਕੀ ਕਾਈ ॥ ੨ ॥ ੧ ॥	Ф
Ф		Ф
Ф		Ф
Ф		Ф
¢		Ф
¢		Ф
¢	Ekonkar Satgur Parsad. Dhanasari Mehla 9. Kahey rey ban khojan jaie.	Ф
¢	Sarab niwasi sada alepa tohi sang samai - 1 - Rahao. Puhp mudh jiou	Ф
Ф	bass basat hai mukar maih jaisey chhaie. Taisey hi Har basey nirantar ghat hi khojou bhai - 1. Bahar bhitar eko janou eh gur gyan bataiee. Jan	Ф
¢	Nanak bin aapa cheenai mitey na bharm ki kaiee - 2 - 1.	Ф
Ф	Nanak bin dapa chechai miley na bhann ki kalee 2 1.	Ф
Ф		Ф
Ф		Ф
$\mathbf{\Phi}$	(Φ
Ф		Φ
Ф	१९ सितिगुर प्रसादि ॥ धनासरी महला १ ॥ काहे रे बन खोजन जाइी ॥ सरब	Ф
¢	निवासी सदा अलेपा तोही संगि समाइी ॥ १ ॥ रहाउु ॥ पुहप मधि जिउु बासु	Ф
¢	बसतु है मुकर माहि जैसे छाड़ी ॥ तैसे ही हरि बसे निरंतरि घट ही खोजहु	Ф
¢	भाइी ॥ १ ॥ बाहरि भीतरि इेको जानहु इिहु गुर गिआनु बताइी ॥ जन नानक 👘	Ф
\$	बिनु आपा चीनै मिटै न भ्रम की काइी ॥ २ ॥ १ ॥	\$
¢	•	Ф
Ф		Ф
¢		Ф
Φ		Ф
\$	₽ \$ \$	¢

	98	������	₽₽₽₽
$ \begin{array}{c} & & & & & & & \\ & & & & & & \\ & & & & $		whanasari Mehla 9 se 684 The wild tached where s there our side in a flower n a mirror des within eart, oh brother One Lord de you de too m that comes of the Guru annot dispel delusions ing the self ospection	P
₩ ®			₩ ©
	th Sha	ahad	Ŵ
			Ť
Ť		have and Matle O	Ŵ
first anabad	in Rag v	hanasari Mehla 9	Ŷ
¢ s	oGGS, pag	ze 684	Ŷ
Ŷ			Ŷ
\$			Ŵ
Ŵ			¥
₩ 	Why seek	Him	¥¥ ش
₩ Φ In a	forest or	the wild	Ŵ
ŵ Al	ways del	tached	Ť
Φ Ÿ	et every	where	Ŵ
۲ ۲ (ne Lord is	s there	Ŵ
🌵 🛛 🗛	ays by y	our side	Ŷ
🗣 Like f	ragrance	in a flower	Ŷ
• Or re	eflection in	n a mirror	Ŷ
₩ The	Lord resid	les within	¥
Seek Him	in your he	eart, oh brother	¥¥ ش
	he same (Jne Lord	Ű.
W W	/ho is insi And outsic	de you	Ť
₩ Φ Believe t	hie wiedo	m that comes	ŵ
Erom a	a sermon	of the Guru	Ŵ
O' Nan	ak one c	annot dispel	¢
The	mould of	delusions	Ŷ
Witho	ut analysi	ing the self	Ŷ
A m	ental intro	spection	Ŷ
Ŵ			Ŵ
Ŵ			ش
ж Ф			ж Ф
Ť			Ť
Ť			Ť
			ŵ
<u> </u>	₽ 179	\$\$\$	₽₽₽₽

	₽ФФФФФФФ _ๆ ₴ <u></u> ₽ФФФФФФФФ	Ф
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	<u>28th Shabad</u> Speend Shabad in Rag Phanasari Mchla 9 SGGS, page 684 GGS, page 684	ф Ф
۱ ۱		₩ ش
Ŵ	28th Shabad	Ť
Ť	2011 01/dDdu	Ť
Ť		ð
ŵ	Second Shabad in Rag Dhanasari Mehla 9	$\hat{\Phi}$
Ŵ	SGGS, page 684	Ŵ
Ŵ		¢
¢		Ф
Ф		Ф
Ŷ	ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥ ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ	Φ
P	ਛੋਡਿਆ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ	Ŷ
Ŷ	ਤਾ ਕੈ ਰਸਿ ਲਪਟਾਨਾ ॥ ਜੋਬਨੁ ਧਨੁ ਪ੍ਰਭਤਾ ਕੈ ਮਦ ਮੈ ਅਹਿਨਿਸਿ ਰਹੈ	Ŷ
¥	ਦਿਵਾਨਾ ॥ ੧ ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਮਨੁ ਨ ਲਗਾਨਾ ॥ ਜਨ	Ŵ
۱	ਨਾਨਕ ਕੋਟਨ ਮੈ ਕਿਨਹੂ ਗੁਰਮੁਖਿ ਹੋਇ ਪਛਾਨਾ ॥ ੨ ॥ ੨ ॥	<u>ب</u>
ش		ф Ф
Ť		ا
Ť		Ť
Ť	Dhanasari Mehla 9. Sadho eh jag bharam bhoolana. Ram nam ka sim-	Ť
Ŵ	ran chhodia maya hath bikana - 1 - Rahao. Mat pita bhai sut binta ta	$\tilde{\Phi}$
Ŷ	key ras liptana. Joban tan prahata key mudh mai ahnas rahey diwana -	Ŷ
Ŷ	1. Din dayal sada dukh bhanjan ta siu man na lagana. Jan Nanak kotan mai kinhu gurmukh hoi pachhana - 2 - 2.	Ф
Ф	markinnu gumuki noi pacinana - 2 - 2.	Ф
¢		Φ
P		Ŷ
Ŷ		Ŵ
Ŵ	धनासरी महला १ ॥ साधो इिंहु जगु भरम भुलाना ॥ राम नाम का सिमरनु छो-ि	Ŵ
¥.	डआ माहिआ हाथि बिकाना ॥ १ ॥ रहाउु ॥ मात पिता भाइी सुत बनिता ता कै	\$ \$
ش	रसि लपटाना ॥ जोबनु धनु प्रभुता कै मद मै अहिनिसि रहै दिवाना ॥ १ ॥ दीन	₩ ¢
ش	रास लपटाना ॥ जावनु वनु प्रमता के मद में आहोनास रहा दयाना ॥ र ॥ दान दड़िआल सदा दुख भंजन ता सिंडु मनु न लगाना ॥ जन नानक कोटन मैं किनहू	Ť
Ť	दाइआल सदा दुख मजन ता सिंधु मनु न लगाना ॥ जन नानक काटन म किनहू राज्यवित्र जोव प्रायन ॥ २ ॥ २ ॥	ð
Ŵ	गुरमुखि होइि पछाना ॥ २ ॥ २ ॥	$\hat{\Phi}$
Ŵ		Ť
Ŷ		¢
$\mathbf{\Phi}$		Ф
\$	ፆ �������� 180 � ������	Ф

P	28 econd Shabad Sadh Thi In do It has Given u It s Of fa The wife, Day a With you An To Hi To Bene And a Some Comes t By be		Antly folks e 684 (ntly folks caught delusions if to Maya ntemplation to joys mothers or the brothers crazy ntoxicated or popularity engage presence who is the poor of despair ny a million m, O' Nanak tly person
W		41 81 -	the d
¥	28	ith She	bad
₩ •			
s 🖞	econd Shabad	d in Rag I	Dhanasari Mehla 9
٠ ٩	వ	GGS, pag	¢ 684
۵.			
۲			
\$			
Ŷ			
₽ •	Sadh	o, yea sai	ntly folks
Ŷ ♠	Thi	s world is	caught
*	In do	ubis and	delusions
* /	It nas Given i		If to <i>Maya</i> ntemplation
* •	diven u	tays clung	ito jove
Ť.	Of fa	athers and	mothers
Ŷ	The wife.	the sons of	or the brothers
\$,	And stays	crazy
₽	Day a	ind night, i	ntoxicated
₽ •	With you	ith, wealth	or popularity
	An	d it won't	engage
*	To Hi	is glorious	presence
*/ •)		the Lord,	who is
\$	Bene	evolence to	o the poor
¥		ne in mar	of despair ny a million
۰	Comest	to know Hi	m, O' Nanak
₽	By be	eing a sain	tly person
₽			
₩ ₩			
*			
*/ 10)			
*			

		Ф Ф
Ŵ		Ť
Ŵ		ŵ
Ŵ	29th Shabad	Ŷ
$\mathbf{\Phi}$	-Join Childred	Ф
¢	Third Shabad in Rag Dhanasari Mehla 9	Ф
¢	SEES made Ege	Φ
Ŷ	SGGS, page 685	Φ
P		Ŷ
W	ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਤਿਹ ਜੋਗੀ ਕਉ ਜੁਗਤਿ ਨ ਜਾਨਉ ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ	Ψ
الله	ਮਮਤਾ ਫੁਨਿ ਜਿਹ ਘਟਿ ਮਾਹਿ ਪਛਾਨਊ ॥ ੧ ॥ ਰਹਾਊ ॥ ਪਰ ਨਿੰਦਾ ਉਸਤਤਿ ਨਹ	∰
₩ ش	ਜਾ ਕੈ ਕੰਚਨ ਲੋਹ ਸਮਾਨੋ ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੋ ॥ ੧ ॥	₩ ©
ð	ਚੰਚਲ ਮਨੂ ਦਹ ਦਿਸਿ ਕਊ ਧਾਵਤ ਅਚਲ ਜਾਹਿ ਠਹਰਾਨੋ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ	Ť
Ť	ਕੋ ਜੋ ਨਰ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ ॥੨ ॥ ੩ ॥	Ť
Ŵ		$\tilde{\Phi}$
Ŷ		٩
Ŷ		Φ
Ф		Ф
Ŷ	Dhanagari Mahla Q. Tah jagi ka jugat nah janjay. Lahh mah maya	Φ
Ŷ	Dhanasari Mehla 9. Teh jogi ko jugat nah janiou. Lobh moh maya mumta phun jeh ghat maih pachhanio - 1 - Rahao. Par ninda nah ustad	Φ
Ŷ	ja key kanchan loh samano. Harkh sog teh rahey atita jogi tahey bak-	Ŷ
¥.	hano - 1. Chanchal man deh dis ko dhavat achal jaih tehrano. Koh	₩
Ŵ	Nanak eh bidh ko jo nar mukat tahey tum manou - 2 - 3.	ም
₩ ©		₩ ¢
Ť		Ť
Ť		٢
۵.		Ť
$\hat{\Phi}$	धनासरी महला १ ॥ तिह जोगी कउु जुगति न जानउु ॥ लोभ मोह माइिआ 🕠	Ŷ
Ŷ	ममता फुनि जिह घटि माहि पछानउु ॥ १ ॥ रहाउु ॥ पर निंदा उुसतति नह जा 👘	Ŷ
Ф	के कंचन लोह समानो ॥ हरख सोग ते रहै अतीता जोगी ताहि बखानो ॥ १ ॥ 🛛	Ф
¢	चंचल मनु दह दिसि कउु धावत अचल जाहि ठहरानो ॥ कहु नानक इिह बिधि 🚽	Ф
Φ	को जो नरु मुकति ताहि तुम मानो ॥२ ॥ ३ ॥	Ф
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~		Ŷ
Ŵ		Ŵ
Ŷ		₩
\$ \$	₽����� @ @@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@	000000000000000000000000000000000000

¢¢¢¢¢¢¢¢¢¢ ₁₴⌒ ♥¢¢¢¢¢¢¢¢)
Φ	ł
Φ Φ	/
•	J
🔮 💫 🖉 29th Shabad 🖉 🔮	ł
•	I
🗣 🐘 Third Shabad in Rag Dhanasari M¢hla 9 👘	1
SGGS, page 685	1
Ŷ Ŷ	
If you find within him	
Maya, Mumta and the greed	
A <i>Jogi</i> such as that	
Hasn't known J <i>ugat</i> ,	,
The art of living indeed $\overset{*}{b}$,
🕈 🛛 🛛 One who will not flatter 🖉	,
🖞 Indulge in slander 🖞)
🖞 🛛 🗛 And will hold)
like, both iron and gold 🔅 🖗	,
And will stay untouched	ł
Above happiness or distress	,
May be described)
As a <i>Jogi</i> in essence)
The mercurial mind	ł
Φ Wanders in many a direction Φ	
t must be brought to poice	
It must be brought to poise	
From the waywardness	
Says Nanak, such a man 🛛 🗣	
Who acquires this art	
Gets liberated	
ж Ф	
¢) (D)	,
* •	,
* * •	
Ť, Ť, Ť, Ť, Ť, Ť, Ť, Ť, Ť, Ť, Ť, Ť, Ť, Ť	
29th Shabad Third Shabad in Rag Phanasari Mchla 9 SGGS, 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 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	ł

@@@@@@@@@@ ੶��������� ବ୍ୟ

 abad

 Phanasari Mchla 9

 gc 685

 ofg II fhu fafu ਮਨ ਕੋ ਸੰਸਾ ਚੂਕੈ

 ਨਮੁ ਪਾਇ ਕਛੁ ਭਲੋ ਨ ਕੀਨੋ ਤਾ ਤੇ

 one for any and the uotic II of the the uotic II of the u 30th Shabad Fourth Shabad in Rag Dhanasari Mehla 9 SGGS, page 685 ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥ ਅਬ ਮੈ ਕਉਨੂ ਉਪਾਉ ਕਰਉ ॥ ਜਿਹ ਬਿਧਿ ਮਨ ਕੋ ਸੰਸਾ ਚੁਕੈ ਭਉ ਨਿਧਿ ਪਾਰਿ ਪਰਉ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਨਮੁ ਪਾਇ ਕਛ ਭਲੋ ਨ ਕੀਨੋ ਤਾ ਤੇ ਅਧਿਕ ਡਰੳ ॥ ਮਨ ਬਚ ਕਮ ਹਰਿ ਗਨ ਨਹੀ ਗਾਏ ਯਹ ਜੀਅ ਸੋਚ ਧਰੳ ॥ ੧ ॥ ਗਰਮਤਿ ਸੁਨਿ ਕਛ ਗਿਆਨ ਨ ਉਪਜਿਓ ਪਸ਼ ਜਿਉ ਉਦਰ ਭਰਉ ॥ ਕਹੁ ਨਾਨਕ ਪੁਭ ਬਿਰਦ ਪਛਾਨੳ ਤਬ ਹੳ ਪਤਿਤ ਤਰੳ ॥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. धनासरी महला १ ॥ अब मै कउून उपाउ करउ ॥ जिह बिधि मन को संसा चूकै भउु निधि पारि परउु ॥ १ ॥ रहाउु ॥ जनमु पाइि कछु भलो न कीनो ता ते अधिक डरउू ॥ मन बच क्रम हरि गुन नहीं गाई यह जीअ सोच धरउू ॥ १ ॥ गुरमति सुनि कछु गिआनु न उपजिए पसु जिउु उुदुरु भरउु ॥ कहु नानक प्रभ बिरदु पछानउु तब हुउु पतित तरुउु ॥२ ॥ ४ ॥ 184

₲₲₲₲₲₲₲₲₡₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽ ₽	Ф
Φ	¢
φ.	P
	P
• 30th Shabad	P
•	Ŷ.
Fourth Shabad in Rag Dhanasari Mehla 9	¥.
۵۶۶۵۵۵ کې ۵۶۶ کې ۵۶۶ کې ۵۶۶ کې ۵۶۶ کې ۵۶۶ کې ۵۶۶ کې ۲۰۰۶ کې ۲۰	₩.
₩ 8008, 205	¥ •
¥	₩ @
What should I do now	₩ 100
Adopt what plan	₩ (10)
© To overcome the stir in me	÷
 My doubts and my delusions 	Ť
And get ferried across	Ť
© The fearsome worldly ocean	Ť
© Since I were born	$\hat{\Phi}$
I didn't do any deeds of grace	Ŷ
Nor did I engage	Ŷ
In singing His praise	Ф
I am afraid of this	Ф
Scared of this thought	¢
Gnawing at my heart	Ŷ
Despite hearing the guru's word	Ŷ
The enlightenment key	P
Eludes me	Ψ.
And I, like an animal	Ŷ.
Carry on filling my tummy	¥
Says Nanak, pray see	₩ m
The essence of God Almighty	₩ 100
Oh sinner, you will then	₩ (D)
Get across the sea	₩ Ø
₩ Φ	Ť
ж Ф	Ť
Ť.	Ť
Ť.	ŵ
Φ	Ŵ
Joth Shabad Fourth Shabad in Rag Phanasari M¢hla 9 SGGS, 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	Ŷ

\$	₽������� ๅ₴ၳ৾৾ড়������	Ф
Ф		Ф
Φ		٩
Ý	31st Shabad	¢
Ý	olor on ab ad	¢
Ŵ		Ŵ
Ŵ	First Shabad in Rag Jaitsari Mehla 9	Ŵ
ŵ	SGGS, page 702	ŵ
ŵ		ŵ
۵,		Ť
٠ ف	ਜੈਤਸਰੀ ਮਹਲਾ ੯ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਭੂਲਿਓ ਮਨੁ ਮਾਇਆ ਉਰਝਾਇਓ ॥ ਜੋ	ð
Ť	ਜੋ ਕਰਮ ਕੀਓ ਲਾਲਚ ਲਗਿ ਤਿਹ ਤਿਹ ਆਪੂ ਬੰਧਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥ ਸਮਝ ਨ	ð
Ť	ਪਰੀ ਬਿਖੈ ਰਸ ਰਚਿਓ ਜਸੂ ਹਰਿ ਕੋ ਬਿਸਰਾਇਓ ॥ ਸੰਗਿ ਸੁਆਮੀ ਸੋ ਜਾਨਿਓ	ð
۰ ش	ਨਾਹਿਨ ਬਨੂ ਖੋਜਨ ਕਉ ਧਾਇਓ ॥ ੧ ॥ ਰਤਨੂ ਰਾਮੂ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਤਾ ਕੋ	ð
٠ ش	ਗਿਆਨੂ ਨ ਪਾਇਓ ॥ ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੂ ਬਿਰਥਾ ਜਨਮੂ	ð
٠ ش	1004.0 0 4.150 1 HO 0.00 30152 3HO 140 1404. HOU	ð
٠ ش	ਗਵਾਇਓ ॥ ੨ ॥ ੧ ॥	ð
ا		፠
Ť		ж Ф
ش		ж Ф
ش	Jaitsiri Mehla 9. Ekonkar Satgur Parsad. Bhooleo man maya urjhaio. Jo	ж Ф
ش	jo karam kiyo lalach lag teh teh aap bandhio - 1 - Rahao. Samajh na	ж Ф
ا	pari bikhey ras rachio jas Har ko bisraio. Sang swami so janio nahin ban	ക്
ش	khojan ko dhaio - 1. Ratan Ram ghat hi key bhitar ta ko gyan na payio.	ж Ф
¥	Jan Nanak Bhagwant bhajan bin birtha janam gwaeyio - 2 1.	ж Ф
¥		ж Ф
¥		₩ M
¥۲		₩ M
¥		ж М
×	जैतसरी महला १ १४ सितिगुर प्रसादि ॥ भूलिए मनु माइिआ उुरझाइिए ॥ जो	∰
¥	जो करम कीए लालच लगि तिह तिह आपु बंधाइए ॥ १ ॥ रहाउू ॥ समझ न	∰
¥۲	जी फरने केए लोग तेने तित्र जीव प्रवाहित । रोगि स्वक्राने को जनिय जनिय	ф Ф
ش	परी बिखेें रस रचिए जसु हरि को बिसराइए ॥ संगि सुआमी सो जानिए नाहिन	₩ ſ
×	बनु खोजन कउु धाइिए ॥ १ ॥ रतनु रामु घट ही के भीतरि ता को गिआनु न	¥
*	पाइिए ॥ जन नानक भगवंत भजन बिनु बिरथा जनमु गवाइिए ॥ २ ॥ १ ॥	ຶ
@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@		₩
×		₩
*		∰
<u>پُ</u>	ነ እ	୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫
\$	₽ �������� 186 ��������	¥

	シ�����	98	•	₽₽₽₽ ™
ش				ж Ф
ж Ф				, w
Ť	31	st Sh	bade	Ť
Ŵ		at on	abau	đ
Ť				ŵ
Ŵ	First Shaba	id in Rag	g Jaitsari Mehla 9	ŵ
Ŵ	8	GGS, pe	ng¢ 702	Ŵ
ŵ `				Ŵ
Ŵ				¢.
Ŵ	There	e is one	, only one	Ŷ
Ý	Attainable th	rough,	the grace of Guru	,
<u>ف</u>				¢
Ŵ	The w	aylaid n	nind is lost	¢
Ŷ	in <i>i</i>	<i>Maya e</i> n	grossed	¢
Ŷ		What all	it did	¢
Ŷ	l.	n greed	galore	¢
Ŷ	Shac	kled it e	even more	¢
Ŷ	It dic	ln't know	any more	¢
Ŷ	As it relis	shed the	venom of vice	¢
Ŷ	And forg	ot to sing	g His lofty lore	Q
Ŷ	lt didn't fe	el the pr	esence of Lord	A
Ŷ	Besid	le it and	ran instead	¢
Ŷ	To se	ek Him i	n the forest	Ŷ
Ŷ	lth	as failed	l to learn	Ŷ
Ŷ	That	the jewe	el like Lord	¥
Ŷ	Abi	des in or	ne's heart	¥
Ŵ	Witho	ut His co	ntemplation	¥
Ŵ	O' Na	anak, the	e life is lost	*
Ŵ	lto	comes to	naught	*
₩ 				*
₩				*
₩ m				*
ж Ф				¥¥ መ
ж Ф				¥ መ
ж Ф				¥ب ش
× ش	There Attainable th The w In Shac It dio As it relis And forg It didn't fe Besid To se It h That Abia Withou O' Na It dio		abad Jaitsari Mehla 9 age 702 , only one the grace of Guru nind is lost grossed it did galore even more any more venom of vice g His lofty lore esence of Lord ran instead n the forest to learn el like Lord he's heart ntemplation e life is lost n naught	ж Ф
፠ 	ന ക്രക്രക്ക്ക്ക്ക്ക്ക്ക്ക്ക്ക്ക്ക്ക്ക്ക്ക	₽ 187	ϕ	ት ሙ ሙ

@@@@@@@@@@ ▫◍◍◍◍◍◍◍◍◍◍៙ ୩ଟ୍ଟି Ф ଡ଼ 32nd Shabad Second Shabad in Rag Jaitsari Mehla 9 SGGS, page 703 ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥ ਹਰਿ ਜੁ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥ ਜਮ ਕੋ ਤ੍ਰਾਸ ਭਇਓ ਉਰ ਅੰਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥ ੧ ॥ ਰਹਾਊ ॥ ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥ ਭੈ ਮਰਬੇ ਕੋ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨ ਜਾਰਾ ॥ ੧ ॥ ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥ ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੂ ਤਾ ਕੋ ਮਰਮੂ ਨ ਪਾਇਆ ॥ ੨ ॥ ਨਾਹਿਨ ਗੁਨੂ ਨਾਹਿਨ ਕਛੂ ਜਪ ਤਪ ਕੳਨ ਕਰਮ ਅਬ ਕੀਜੈ ॥ ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨ ਪਭ ਦੀਜੈ ॥ ੨ ॥ ੨ ॥ Jaitsiri Mehla 9. Har ju rakh leho pat meri. Jam ko tras bhio ur anter saran 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 sarnagat abhai dan Prabh deeiai - 2.- 2. जैतसरी महला १ ॥ हरि जू राखि लेहु पति मेरी ॥ जम को त्रास भड़िए उुर अं-तरि सरनि गही किरपा निधि तेरी ॥ १ ॥ रहाउु ॥ महा पतित मुगध लोभी फुनि करत पाप अब हारा ॥ भै मरबे को बिसरत नाहिन तिह चिंता तन जारा ॥ १ ॥ कीई उपाव मुकति के कारनि दह दिसि कउ उठि धाइिआ ॥ घट ही भीतरि बसै निरंजनु ता को मरमु न पाइिआ ॥ २ ॥ नाहिन गुनु नाहिन कछु जपु तपु कउुनु करम् अब कीजै ॥ नानक हारि परिए सरनागति अभै दान प्रभ दीजै ॥ २ ॥ २ ॥ 188

¢Φ	›�������� ₁₴⌒ •♥�������	Ņ
¢		Ņ
¢	Ģ	Ņ
Ŷ		Į
Ŷ	32nd Shabad	Į
Ŷ		Ņ
Ŷ	Second Shabad in Rag Jaitsari Mehla 9	2
Ŷ	SGGS, page 703	2
Ŷ	oudo, page 705	2
Ŷ		2
Ŷ		2
Ŵ		2
₩		2))
ж Ф	Save me oh Lord	7 n
¥ ش		/))
۵.	Pray save my honour	پر
Ť	For in my heart)
ŵ	I am scared of Jam	2
Ŵ	The death harbinger)
Ŵ	And seek refuge with You	2
Ý	Seek Your shelter)
¢	O' God Almighty	Ņ
Ŷ	O' Treasure of mercy	2
¢	_ Much depraved	2
¢	Foolish and greedy	2
Ŷ	I am tired already	2
Ŷ	Of my sinful activity	2
Ŷ	And can't overcome	2
Ŵ	The fear of death	2
Ŵ	That worry is killing me	2
¥	Consumes me In agony	/))
₩ m		/))
ж Ф		/ »
ж Ф		/))
٠ ش		,))
Ť	۵ ۵)
۵.)
φψ	Jand Shabad Sgeond Shabad in Rag Jaitsari Mehla 9 SGGS, page 703 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	Ņ

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ পস্ট ..contd..

32nd Shabad

Second Shabad in Rag Jaitsari Mehla 9 SGGS, page 703

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥ ਹਰਿ ਜੁ ਰਾਖਿ ਲੇਹ ਪਤਿ ਮੇਰੀ ॥ ਜਮ ਕੋ ਤਾਸ ਭਇਓ ੳਰ ਅੰਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥ ੧ ॥ ਰਹਾੳ ॥ ਮਹਾ ਪਤਿਤ ਮਗਧ ਲੋਭੀ ਫਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥ ਭੈ ਮਰਬੇ ਕੋ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨ ਜਾਰਾ ॥ ੧ ॥ ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥ ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨ ਤਾ ਕੋ ਮਰਮ ਨ ਪਾਇਆ ॥ ੨ ॥ ਨਾਹਿਨ ਗਨ ਨਾਹਿਨ ਕਛ ਜਪ ਤਪ ਕਉਨ ਕਰਮ ਅਬ ਕੀਜੈ ॥ ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨ ਪਭ ਦੀਜੈ || ੨ || ੨ ||

Jaitsiri Mehla 9. Har ju rakh leho pat meri. Jam ko tras bhio ur anter saran 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. Kiavey upau mukat kay karan deh dis ko uth dhia. Ghat hi bhitar basey Niranian ta ko maram na paiya - 2. Nahin gun nahin kachhu jup tap kaun karam ab keejey. Nanak Har pario sarnagat abhai dan Prabh deejai - 2.- 2.

जैतसरी महला १ ॥ हरि जू राखि लेहु पति मेरी ॥ जम को त्रास भड़िए उुर अं-तरि सरनि गही किरपा निधि तेरी ॥ १ ॥ रहाउ़ ॥ महा पतित मुगध लोभी फुनि करत पाप अब हारा ॥ भै मरबे को बिसरत नाहिन तिह चिंता तन जारा ॥ १ ॥ कीई उुपाव मुकति के कारनि दह दिसि कउु उुठि धाइिआ ॥ घट ही भीतरि बसै निरंजन ता को मरम न पाइिआ ॥ २ ॥ नाहिन गुनु नाहिन कछु जपु तपु कउुनु कीजै नानक हारि परिए सरनागति अभै दान करम अब 1 ਧਾਮ ਟੀ੍ਹੈ । ੨ । ੨ । ¢

 $\Phi \Phi $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 190

\$	ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ୢୠୖୄୢଽୖୄୖୖୖୖୢୄୄୄଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ୡୡ	2
	contd 32nd Shabad Second Shabad in Rag Jaitsari Mehla 9 SGGS, 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	2
¢	contd	2
P	70-151-1-1	2
¥.	32nd Shabad	2))
۲		2))
₩ m	Second Shabad in Rag Jaitsari Mehla 9 💦 🐰	2 53
ش	SGGS, page 703	5
Ť		2
۵.	(2
Ŵ		2
Ŷ		Ì
Ф	· · · · · · · · · · · · · · · · · · ·	Į
¢	I have tried many ways	2
¢	To earn liberation	2
P	Have been running amuck	2
P	In many a direction g But the secret of the Lord	2
¥	Located in my heart	2))
₩ ش	Has eluded me	2 D)
۳	Devoid of all merit	2
Ť	Bereft of His contemplation	>
٠ ف	Or any count of austerities	2
Ŵ	How do I redeem myself	2
¢	Though what activity	Ì
Ф	Defeated and lost	2
¢	I am here at last	2
Ŷ	In Your presence	2
Ŷ	Bless me dear Lord	2
Ŵ	The gift of fearlessness	2 5
₩ ش		2 51
₩ ش		2 ()
¥ ش		5
@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@		Ś
Ť		2
$\hat{\Phi}$		2
Ŵ		2
\$	₽���� ����� 191 ����������	Į

\$	₽������� ๅ₴ၳ৾ড়������	Ф
@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@	उउरात Shabad Third Shabad in Rag Jaitsari Mehla 9 SGGS, page 703 मैंउमवी भएल ६ ॥ भठ ने मण्च गरे विचल ा गम ठाभ विठ भिषिष्म भारे मगते विट्य मंमण् ॥ १ ॥ वराष्ट्रे ॥ मा वष्ठे मेगी भेमउ एवे पार्ट्स ठार्एव उठ एव ॥ में मुभ्रम्भी इम ठिवटि पढारे हुप वेथ डे ठिआजा ॥ १ ॥ पार्ट्स ठार्म्य तांड में एवि वे वययु ठांचि मंडार्च्या ॥ ठारुव्र मवठि पार्ट्स ना प्रेस्ट वाययु विराट् उपार्च ॥ २ ॥ व ा प्रेस्ट वाय के दे ठिआजा ॥ १ ॥ पार्ट्स ठाम्य वांड में एवि वे वययु ठांचि मंडार्च्या ॥ ठारुव्र मवठि पार्ट्स ना प्रेस्ट वाययु विराट् उपार्च ॥ २ ॥ व ॥ 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. नैतसरी महला १ ॥ मन रे साचा गहो बिचारा ॥ राम नाम बिनु मिथिआ मानो मगरो डिह संसारा ॥ १ ॥ रहाउ ॥ जा करु जोगी खोजत हारे पाडिए नाहि तिह पारा ॥ सो सुआमी तुम निकटि पछानो रूप रेख ते निआरा ॥ १ ॥ पावन नामु जान मै हरि को कबहू नाहि संभारा ॥ नानक सरनि परिए जग बंदन राखह बिरदु तुहारा ॥ २ ॥ ३ ॥ ФФФФФФФФФФФ 192 ФФФФФФФФФФФФФФФФФ	φ
P		¢
Ŷ	77.181.1.1	Ŷ
¥.	33rd Shabad	∰
₩ ش		Щ Ш
¥۲	Third Shabad in Rag Jaitsari Mehla 9	\$ ¢
ش	SGGS, page 703	Ť
Ť		ð
Ť		٢
ŵ	ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥ ਮਨ ਰੇ ਸਾਚਾ ਗਹੋ ਬਿਚਾਰਾ ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੋ	ŵ
Ŵ	ਸਗਰੋ ਇਹੁ ਸੰਸਾਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਾ ਕਉ ਜੋਗੀ ਖੋਜਤ ਹਾਰੇ ਪਾਇਓ ਨਾਹਿ ਤਿਹ	Ŵ
Ý	ਪਾਰਾ ॥ ਸੋ ਸੁਆਮੀ ਤੁਮ ਨਿਕਟਿ ਪਛਾਨੋ ਰੂਪ ਰੇਖ ਤੇ ਨਿਆਰਾ ॥ ੧ ॥ ਪਾਵਨ ਨਾਮੁ	¢
¢	ਜਗਤ ਮੈ ਹਰਿ ਕੋ ਕਬਹੂ ਨਾਹਿ ਸੰਭਾਰਾ ॥ ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ ਰਾਖਹੁ	Ф
¢	ਬਿਰਦੁ ਤੁਹਾਰਾ ॥ ੨ ॥ ੩ ॥	Ф
Ŷ		φ
P		φ
Ŷ		Ŷ
¥.		Ŵ
¥.	Jaitsiri Mehla 9. Man rey sacha gaho bichara. Ram nam bin mithiya	ل ا
₩ ش	maano sagro eh sansara - 1 - Rahao. Ja ko jogi khojat harey paiyo	₩ M
¥۲ ش	nahin teh para. So Swami tum nikat pachhano roop rekh teh niara - 1.	ж Ф
٠ ش	Pawan nam jagat mai Har ko kabhu nahin sambhara. Nanak saran pu-	Ť
Ť	rio jag bandhan rakho bird tuhara - 2 - 3.	Ť
ŵ		$\tilde{\Phi}$
Ŵ		Ŷ
¢		¢
Ф		Ф
Ф	जैतसरी महला १ ॥ मन रे साचा गहो बिचारा ॥ राम नाम बिनु मिथिआ मानो	Ф
¢	सगरो इिंहु संसारा ॥ १ ॥ रहाउु ॥ जा कउु जोगी खोजत हारे पाइिए नाहि तिह	Ф
¢	पारा ॥ सो सुआमी तुम निकटि पछानो रूप रेख ते निआरा ॥ १ ॥ पावन नामु	φ
P	जगत मै हरि को कबहू नाहि संभारा ॥ नानक सरनि परिए जग बंदन राखहु	¢
Ŷ	बिरदु तुहारा ॥ २ ॥ ३ ॥	Ψ
¥.		Ŵ
₩ m		₩
₩ Ø		ም
	₽ \$	₩
* `	*****	*

₽₽₽₽₽ <u>₽</u> ₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	
 33rd Shabad Third Shabad in Rag Jaitsari Mehla 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 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 	\$ \$ 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9 9
P	Ŷ
	Ŷ
• 33rd Shabad	¥
	Ŵ
Third Shabad in Rag Jaitsari Mehla	9
SGGS, page 703	ж Ф
	Ť.
Ť.	Ť.
My mind, pray hold on	Ť
To this dictum of truth	ŵ
That save the Name of the Lord	Ŵ
b The whole world is just a myth	Ŵ
The Lord, whom the <i>Jogis</i>	Ŷ
Have sought but didn't find	Ŷ
An end of His confine	Ŷ
That Lord, that divine glow	Ŷ
You should know	Ŷ
Is next to you	Ŷ
Though shorn of shape	Ŷ
Confines or view	Ŵ
The Name of the Lord	¥
Signature Is pious in the world	· ¥
Yet you didn't cherish it	¥۲ ش
Saved it or preserved	₩ ©
Adored Lord of the world	, w
Bless us in Your eternal grace	Ť
W Nanak is at Your feet	Ť
♥ In Your holy retreat	Ŵ
ŵ.	Ŵ
ŵ.	Ŵ
$\mathbf{\Phi}$	Ŷ
$\mathbf{\Phi}$	¢
$\mathbf{\Phi}$	Ŷ
Ŷ	Ŷ
•	••••
\$	�����

\$	₽������� ෟ₴ི `♥������	Φ
Ŷ		٩
Ŵ		٩
Ŵ		Ŷ
Ŵ	34th Shabad	$\hat{\Phi}$
Ŵ	91112 Oldodd	٩
ŵ		ŵ
ŵ	First Shabad in Rag Todi Mehla 9	ŵ
ŵ	SGGS, page 718	ð
۵.		ŵ
۰ ش		ð
٠ ش	ਟੋਡੀ ਮਹਲਾ ੯ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਕਹਉ ਕਹਾ ਅਪਨੀ ਅਧਮਾਈ ॥ ਉਰਝਿਓ	ð
۰ ش	ਕਨਕ ਕਾਮਨੀ ਕੇ ਰਸ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥ ਜਗ ਝੂਠੇ ਕਉ ਸਾਚੁ	ð
٠ ش	ਜਾਨਿ ਕੈ ਤਾ ਸਿਊ ਰੁਚ ਉਪਜਾਈ ॥ ਦੀਨ ਬੰਧ ਸਿਮਰਿਓ ਨਹੀ ਕਬਹੂ ਹੋਤ ਜੁ ਸੰਗਿ	ð
٠ ش	ਸਹਾਈ ॥ ੧ ॥ ਮਗਨ ਰਹਿਓ ਮਾਇਆ ਮੈ ਨਿਸ ਦਿਨਿ ਛੁਟੀ ਨ ਮਨ ਕੀ ਕਾਈ ॥	ð
٠ ش	ਕਹਿ ਨਾਨਕ ਅਬ ਨਾਹਿ ਅਨਤ ਗਤਿ ਬਿਨੂ ਹਰਿ ਕੀ ਸਰਨਾਈ ॥ ੨ ॥ ੧ ॥	ð
÷	and blog way one was one rad one of was sent a line of the sent of	ð
ش		Ť
÷		ð
÷		ð
٠ ش		ð
۰ ش	Todi Mehla 9. Ekonkar Satgur Parsad. Kahou kaha apni adhmai. Urjheo	ð
ð	kanak kamini key ras nah kirat Prabh gayi - 1 - Rahao. Jag jhoothey ko	ð
۰ ش	saach jaan kay ta saou rach upjai. Din bandh simrio nahi kabhu hout jo	ð
٠ ش	sangh sahi - 1. Magan reho maya mai nis din chhooti nah man ki kaee.	Ť
٠ ش	Keh Nanak ab nahin anant gat bin Har ki sarnai - 2 - 1.	ð
٠ ش		ð
÷		ð
٠ ش		Ť
۵.		Ť
۰ ش	टोडी महला १ ९४ सितिगुर प्रसादि ॥ कहउु कहा अपनी अधमाड़ी ॥ उुरझिए	Ť
٠ ش	कनक कामनी के रस नह कीरति प्रभ गाईी ॥ १ ॥ रहाउु ॥ जग झूठे कउु साचु	ð
٠ ش	जानि के ता सिंउु रुच उुपजाईी ॥ दीन बंध सिमरिए नहीं कबहूँ होत जु संगि	ð
٠ ش	सहाड़ी ॥ १ ॥ मगन रहिए माड़िआ मै निस दिनि छुटी न मन की काड़ी ॥ कहि	ð
٠ ش	नानक अब नाहि अनत गति बिनु हरि की सरनाइी ॥ २ ॥ १ ॥	ð
@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@	उदाती Shabad Status अति Shabad in Rag Todi Mehla 9 SGGS, page 718 टेडी भएड पि मिडिजुल पूमारि ॥ वएषि वए लग लग तो के वम तरा वीवडि पूछ गाएँ ॥ १ ॥ वएषि ॥ ना छुठे विष्ठ माण् नार्त ते उर मिष्ठि चुल छिनाएँ ॥ सा वराष्ठि वरा भयती भयमारी ॥ छित्तिर्छ वतव व्यभती वे वम तरा वीवडि पूछ गाएँ ॥ १ ॥ वराष्ठि गरी वययु ये उ मु मॅलि मरार्ट भी भी वा भारता वर्णि भार्ट भा भी तिम स्टित इटी त भत वी वाष्टी ॥ वरी ठारतव अच तरीय भत्रउ गाँउ चितु यति वी मतराष्टी ॥ २ ॥ १ ॥ 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 kaee. Keh Nanak ab nahin anant gat bin Har ki sarnai - 2 - 1. टोडी महला १ ९७ सतिगुर प्रसादि ॥ कहाउ कहा अपनी अधमाईी ॥ उुरझिए कत्तक कामनी के रस नह कीरति प्रभ गाई ॥ १ ॥ रहाउ ॥ जग झुठे कउ सायु जानि के ता सिंउ उच उुपजाई ॥ दीन बंध सिमारिए नही कबहू होत जु संगि सहाई ॥ १ ॥ मगन रहिए माइिआ मी निस दिनि छुटी न मन की काईा ॥ कहि नानक अब नाहि उनत गति बिनु हरि की सरनाईी ॥ २ ॥ १ ॥ ФФФФФФФФФФФФФФФФФФФФФФФФФФФФФФФФФФФ	* ©
ش		¢
÷		ا
Ť		* ©
	\$\$\$\$\$\$\$\$\$\$\$\$\$	الله
*	***************************************	¥

�������� ?∂° \$ ¢ \$ ¢ \$ ¢ \$	♥♥
Ψ.	¢
Q	Ŷ
	Ŷ
34th Shabad	¥
	Ŵ
🕷 🛛 🕈 First Shabad in Rag Todi Mehla 9	ش
SGGS, page 718	ش
ф.	Ť
—	Ť
There is one, only one	ŵ
Attainable through, the grace of True Guru	Ŵ
Who should I tell	Ý
The depth of my depravity	Ф
Lost in the hold	Φ
© Cost in the hold	¢
I did not engage	Ŷ
In singing His praise	Ŷ
b I have indulged	Ŵ
Happily and with faith	₩ m
In a false world	Ŵ
As if it were the truth	Ť
l didn't worship	Ť
That friend of the poor	Ŵ
🖕 The God Almighty	Ŷ
🖗 Who stands by you	Ф
Supports everybody	Ф
Day and night	Ŷ
I have stood caught	¢
In Maya engrossed	Ŷ
The vicious coat on my mind	Ŷ
Has never been lost	¥
34th Shabad First Shabad in Rag Todi Mghla 9 SGGS, 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	₩ 100
 Without seeking a refreat At the Lord's pious feet 	¥ ش
	Ť
ж Ф	Ť
ϕ ϕ ϕ ϕ ϕ ϕ ϕ ϕ	۶Ŵ

		Φ
$\mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} $		መ
₩ ف		ф Ф
Ť	< 35th Shabad	Ť
$\hat{\Phi}$	JJIII Olidbdd	$\tilde{\Phi}$
Ŵ	The state of the s	Ŷ
¢	First Shabad in Rag Tilang Mehla 9	Ф
Ф	SGGS, page 726	Ф
Φ		Ŷ
P	ਤਿਲੰਗ ਮਹਲਾ ੯ ਕਾਫੀ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ	P
W	ਦਿਨਿ ਮੈ ਪ੍ਰਾਨੀ ॥ ਛਿਨੂ ਛਿਨੁਉਧਬਿਹਾਤੂ ਹੈ ਫੁਟੈ ਘਟ ਜਿਊ ਪਾਨੀ ॥ ੧ ॥ ਰਹਾਊ ॥	Ŷ
ش	ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੁਰਖ ਅਗਿਆਨਾ ॥ ਝੁਠੈ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੂ	\$ \$
Ŵ	ਪਛਾਨਾ ॥ ੧ ॥ ਅਜਹੂ ਕਛੂ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪੁਭ ਗੁਨ ਗਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਤਿਹ	Ť
Ť	ਭਜਨ ਤੇ ਨਿਰਭੈ ਪਦੁ ਪਾਵੈ ॥ ੨ ॥ ੧ ॥	Ť
ŵ		$\tilde{\Phi}$
Ŵ		Ŷ
¢		¢
Ф		Ф
Φ	Tilang Mehla 9. Kafi Ekonkar. Satgur Parsad. Chetana hai to chet lai nis	¢
P	din mai prani. Chhin chhin audh bihat hai futai ghat jiou pani - 1 - Ra-	Ŷ
W	hao. Har gun kahey na gavaihey murakh agyana. Jhoothey lalach laag	Ŵ
₩ ش	key nahin maran pachhana - 1. Ajhu kachhu bigreyou nahin jo Prabh	ф Ф
الله	gun gavey. Koh Nanak teh bhajan teh nirbhai pad pavey - 2 - 1.	Ť
Ť		٢
ŵ		Φ
Ŷ		Ŷ
¢		Ф
Ф	तिलम्ग महला १ काफी १९ सितिगुर प्रसादि ॥ चेतना है तउु चेत लै निसि दिनि	Ф
Φ	मै प्रानी ॥ छिनु छिनुउुधबिहातु है फूटै घट जिउु पानी ॥ १ ॥ रहाउु ॥ हरि गुन	Ф
P	काहि न गावही मूरख अगिआना ॥ झूठै लालचि लागि कै नहि मरनु	¢
W	पछाना ॥ १ ॥ अजहू कछु बिगरिए नहीं जो प्रभ गुन गावै ॥ कहु नानक तिह	Ŵ
	भजन ते निरभै पदु पावै ॥ २ ॥ १ ॥	ф Ф
\$ \$ \$		\mathbf{G}
Ť		٢
$\tilde{\Phi}$		Φ
Ŵ	\$	Ŷ

₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	₽₽
• • • • • • • • • • • • • • • • • • • •	<u>ْ</u>
ŵ.	Ý
\$	Ŷ
35th Shabad	Φ
	¢
First Shahad in Dad Tiland Mahla Q	Ŷ
First Shabad in Rag Tilang Mehla 9	Ŷ
୍କି କ୍ରିଟିରି, page 726	¢
$\mathbf{\Phi}$	Ŷ
Ф <u> </u>	¢
There is one, only one	Ŷ
Attainable through, the grace of True Guru	Ŷ
•	Ŷ
If you wish to contemplate	Ŷ
Contemplate the Lord	Ŷ
Then get down to it	Ŷ
Stay night and day	Ŷ
Incessant in His thought	Ŵ
Moment by moment	Ŵ
The life ticks away	Ŵ
As water drips	ش
Image: Weight of a cracked pot of clay	₩ @
Why don't you engage	¥ب ش
In singing His praise	¥ ش
W Oh ignorant fool	بر
Held to false greed	ش
You have failed to see	ش
The death decreed	Ť
Nothing is lost as yet	Ť
If you will still engage	ŵ
In singing His praise	Ť
His contemplation, O' Nanak,	ŵ
Will helps you access	ŵ
Φ The state of fearlessness	ŵ
 Josth Shabad First Shabad in Rag Tilang Mehla 9 SGGS, 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 	Ŵ
۵. Example 2. Example	Ŵ
Ψ̈́	Ŵ
35th Shabad First Shabad in Rag Tilang Mehla 9 SGGS, 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	₽₩

	₽������� ₉ ₽ [∽] , ₽₽₽₽₽₽	Ф
¢		Ф
Ŷ		Ф
Ŷ		Ф
¢	─ 36th Shabad >	Ф
Ŷ		Ф
Φ	Second Shabad in Rag Tilang Mehla 9	φ
Ŷ	SEES mode 700	Φ
Φ	SGGS, page 726	φ
Ŷ		φ
Φ	ਤਿਲੰਗ ਮਹਲਾ ੯ ॥ ਜਾਗ ਲੇਹੂ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੂ ਕਹਾ ਗਾਫਲ ਸੋਇਆ ॥ ਜੋ ਤਨੂ	Φ
Φ	ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗਿ ਨ ਹੋਇਆ ॥ ੧ ॥ ਰਹਾਉ ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ	φ
P		φ
Ŷ	ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ ॥ ਜੀਉ ਛੂਟਿਓ ਜਬ ਤੇ ਡਾਰਿ ਅਗਨਿ ਮੈ ਦੀਨਾ ॥ ੧ ॥	Ψ
Ŷ	ਜੀਵਤ ਲਉ ਬਿਉਹਾਰੁ ਹੈ ਜਗ ਕਉ ਤੁਮ ਜਾਨਉ ॥ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੈ ਸਭ	Ŷ
Ŷ	ਸੁਫਨ ਸਮਾਨਉ ॥ ੨ ॥ ੨ ॥	Ψ
W		Ψ
Ŵ		Ψ
¥.		ٹ
Ŵ		∰
Ŵ	Tilang Mehla 9. Jaag leho rey mana jaag leho kaha gafal soiya. Jo tan	∰
ش	upjaiya sang hi so bhi sang na hoiya - 1 - Rahao. Maat pita sut bandh	ຶ
ش	jan hit ja sio kina. Jiou chootio jab tey dar agan ma dina - 1. Jiwat lou	ж Ф
ش	biohar hai jag ko tum janiou. Nanak Har gun gaey laih sab sufan	ф Ф
₩ ش	samanio - 2 - 2 .	ф Ф
ش		ф Ф
٠ ش		ж Ф
Ŵ		ж Ф
Ť		Ť
Ť	तिलम्ग महला १ ॥ जाग लेहु रे मना जाग लेहु कहा गाफल सोइिआ ॥ जो तनु	Ť
ŵ	उुपजिआ संग ही सो भी संगि न होड़िआ ॥ १ ॥ रहाउु ॥ मात पिता सुत बंध	Đ
ŵ	जन हितु जा सिउु कीना ॥ जीउु छूटिए जब ते डारि अगनि मै दीना ॥ १ ॥	Ť
Ŵ	जीवत लुउ बिउुहार है जग कुउ तुम जानउ ॥ नानक हरि गुन गाइि लै सभ	٠
Ŵ	सुफन समानउ ॥ २ ॥ २ ॥	Ť
Ŵ	<u><u></u></u> <u></u>	Ť
@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@	15 SGGB Shabad Second Shabad in Rag Tilang Mehla 9 SGGS, page 726 SKGS, u our ores Albew II A sy fill and Distribution of the sy fill and Distres of the sy fill and Distres of the sy f	Φ
Ŵ		Ť
Ŵ		¢
\$	₽����� @ � @ 198 @ @ @@@@@@@	Ŷ
		·
♥♥♥♥♥♥♥♥♥ °₹` ♥♥♥♥♥♥♥♥	Þ	
--	----------	
Φ		
Φ		
•		
South Shabad		
Second Shabad in Rag Tilang Mehla 9		
SEES made 796		
کې ۵GG8, page 726	2	
Ŷ.	9	
Φ	2	
Awake my mind		
Pray wake up and arise	9	
Why are you asleep		
In a listless sleep	2	
Even that, your body		
That came here with you	2	
Will not give you company	2	
Your mum, your dad, your sons		
All those whom you have loved	2	
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		
Y Only till you are alive		
Nanak, let us sing His glory		
Sing songs of His esteem		
For all that is here	b	
Is like a dream	b)	
	b)	
	b)	
	b)	
	D)	
	D)	
Second Shabad in Rag Tilang Mehla 9 SGGS, page 726 Makke 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	Ď	
тарана и страна и стр При страна и br>При страна и	Ď	
Ť (Č	Ď	
•••••••••••••		

 ФФФФФФФФФФ
 Ф

 Ф
 37th

 Ф
 Third Shabad in

 Ф
 5860 нову С II об ни д ну ну

 Ф
 1360 нову С II об ни д ну ну

 Ф
 5860 нову С II об ни д ну ну

 Ф
 1360 нову С II об ни д ну ну

 Ф
 1360 нову С II об ни д ну ну

 Ф
 1360 нову С II об ни д ну ну

 Ф
 1360 нову С II об ни д ну ну

 Ф
 1360 нову С II об ни д ну ну

 Ф
 1360 нову С II об ни д ну ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1360 нову С II об ни д ну

 Ф
 1370 нову С II °©©©©©©©©©©© 98 37th Shabad Third Shabad in Rag Tilang Mehla 9 SGGS, page 727 ਤਿਲੰਗ ਮਹਲਾ ੯ ॥ ਹਰਿ ਜਸੂ ਰੇ ਮਨਾ ਗਾਇ ਲੈ ਜੋ ਸੰਗੀ ਹੈ ਤੇਰੋ ॥ ਅਉਸਰੂ ਬੀਤਿਓ ਜਾਤ ਹੈ ਕਹਿਓ ਮਾਨ ਲੈ ਮੇਰੋ ॥ ੧ ॥ ਰਹਾੳ ॥ ਸੰਪਤਿ ਰਥ ਧਨ ਰਾਜ ਸਿੳ ਅਤਿ ਨੇਹ ਲਗਾਇਓ ॥ ਕਾਲ ਫਾਸ ਜਬ ਗਲਿ ਪਰੀ ਸਭ ਭਇਓ ਪਰਾਇਓ ॥ ੧ ॥ ਜਾਨਿ ਬਝ ਕੈ ਬਾਵਰੇ ਤੈ ਕਾਜ ਬਿਗਾਰਿਓ ॥ ਪਾਪ ਕਰਤ ਸਕਚਿਓ ਨਹੀ ਨਹ ਗਰਬ ਨਿਵਾਰਿਓ ॥ २ ॥ ਜਿਹ ਬਿਧਿ ਗਰ ਉਪਦੇਸਿਆ ਸੋ ਸਨ ਰੇ ਭਾਈ ॥ ਨਾਨਕ ਕਹਤ ਪਕਾਰਿ ਕੈ ਗਹ ਪਭ 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. तिलम्ग महला १ ॥ हरि जस रे मना गाइ लै जो संगी है तेरो ॥ अउसर बीतिए जातु है कहिए मान लै मेरो ॥ १ ॥ रहाउु ॥ संपति रथ धन राज सिउु अति नेहु लगाइए ॥ काल फास जब गलि परी सभ भइए पराइए ॥ १ ॥ जानि बुझ कै बावरे तै काज़ बिगारिए ॥ पाप करत सकचिए नही नह गरब निवारिए ॥ २ ॥ जिह बिधि गुर उपदेसिआ सो सुनु रे भाईी ॥ नानक कहत पुकारि कै गहु प्रभ ��������� 200

₲₲₲₲₲₲₡₽₽ <u>₺</u> ₺ <u>₺</u> ₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	₽₽
 37th Shabad Third Shabad in Rag Tilang Mehla 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 	¢
Ŷ	P
	Ŷ
37th Shabad	Ŷ
	Ŷ
Third Shabad in Rag Tilang Mchla 9	Ŷ
S GGS, page 727	¥
	¥
×	Ŵ
♥ O' my mind, pray go on	ش
And sing His glory	ش
© For He is your companion	ش
W He is your company	¥ ش
Pray heed to me	¥ ش
For the opportunity	ش
Will pass you by	Ť
All that you have loved	Ť
The wealth, these possessions	Ť
The carriages and this reign	Ŵ
Shall pass on to others	Ŵ
In their domain	Ŷ
When the noose of death	Ý
Will overcome your neck	Ф
Knowingly oh fool, you have wrecked	¢
Destroyed the act	¢
You didn't deter from sin	Ŷ
Or refrain from vain intent	¢
Listen to the sermon, oh brother	¢
As it comes from the Guru	¢
Stay within His sanctuary	Ŷ
Nanak shouts it aloud to you	Ŷ
	Ŷ
₩ •	Ŷ
*	¥
*	¥
*	¥
₩ ₼₼₼₼₼₼₼₼₼₼₼₼₼	• *
\\$\\$\\$\\$	¥Ψ

<u> </u>	₽ФФФФФФФФ q₴ၳ [຺] ФФФФФФФФ	ଡ଼
Ť		Ť
Ŵ	38th Shabad	Ŷ
Ф	<u>oon ondoud</u>	Ф
P	First Shabad in Rag Bilawal M¢hla 9	P
₩ Ø	SGGS, page 830	₩ M
Ť		Ť
$\tilde{\Phi}$		$\tilde{\Phi}$
Φ	ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ਦੁਪਦੇ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮੁ	Ŷ
¢	ਪਛਾਨੋ ॥ ਅਜਾਮਲੁ ਗਨਿਕਾ ਜਿਹ ਸਿਮਰਤ ਮੁਕਤ ਭਏ ਜੀਅ ਜਾਨੋ ॥੧॥ ਰਹਾਉ ॥	(
₩	ਗਜ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਛਿਨਹੂ ਮਹਿ ਜਬ ਹੀ ਰਾਮੁ ਬਖਾਨੋ ॥ ਨਾਰਦ ਕਹਤ ਸੁਨਤ ਧ੍ਰੂਅ ਬਾਰਿਕ ਭਜਨ ਮਾਹਿ ਲਪਟਾਨੋ ॥੧॥ ਅਚਲ ਅਮਰ ਨਿਰਭੈ ਪਦੁ ਪਾਇਓ ਜਗਤ ਜਾਹਿ	₩ M
Ŵ	ਕਾਰਕ ਭਜਨ ਸਾਹ ਲੱਖਣਾਨ ॥ 1॥ ਅਚਲ ਅਸਰ ਨਿਰਭ ਪੰਦੂ ਪਾਟਰ ਜਗਤ ਜਾਹ ਹੈਰਾਨੋ ॥ ਨਾਨਕ ਕਹਤ ਭਗਤ ਰਛਕ ਹਰਿਨਿਕਟਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ ॥ ੨॥ ੧॥	¢
Ť	000 1 000 405 505 064 01010412 510 5M MO 121111	Ť
Ŷ		Ŷ
Φ		Φ
P		P
₩ Ø	Raag Bilawal Mehla 9. Dopaday Ekonkar Satgur Parsad. Dukh harta	₩ Ø
Ť	Har nam pachhano. Ajamal Ganka jeh simrat mukat bhai jiay jano - 1 -	Ť
Ŷ	Rahao. Gaj ki traas miti chhinhu meh jab hi Ram bakhanou. Narad keht	Ŷ
Φ	sunat Dhru barak bhajan meh liptano - 1. Achal amar nirbhai pad paiyou jagat jaihey herano. Nanak keht bhagat rachhak Har nikat tahey tum	Ф
P	mano - 2 - 1.	P
₩ Ø		₩ Ø
Ť		Ť
$\hat{\Phi}$		۵
Ŷ	रागु बिलावलु महला १ दुपदे १९ सितिगुर प्रसादि ॥ दुख हरता हरि नामु	Φ
Ŷ	पछानो ॥ अजामलु गनिका जिह सिमरत मुकत भई जीअ जानो ॥१॥ रहाउु ॥	P
₩ m	गज की त्रास मिटी छिनहू महि जब ही रामु बखानो ॥ नारद कहत सुनत धूअ बारिक भजन माहि लपटानो ॥१॥ अचल अमर निरभै पदु पाइिए जगत जाहि	₩ m
Ť	बारिक नजन नाह लपटाना गरा अपले अनेर निरम पदु पाइर जनत जाह हैरानो ॥ नानक कहत भगत रछक हरिनिकटि ताहि तुम मानो ॥२॥१॥	Ť
$\tilde{\Phi}$		$\tilde{\Phi}$
Φ		Φ
¢		Φ
¢ ¢	\$ \$ \$\$	₩ Φ
· T ·	· · · · · · · · · · · · · · · · · · ·	Ŧ

���������� ₉ ₽҇` �������	φ φ
Ť.	Ť
ф	Ť
38th Shabad	Ť
	Ť
Ö	Ť
🐞 🛛 🕈 First Shabad in Rag Bilawal Mehla 9	Ŵ
ର୍ଭୁ କରୁ କରୁ କରୁ କରୁ କରୁ କରୁ କରୁ କରୁ କରୁ କର	ŵ
Ū.	ŵ
Ū.	ŵ
Φ	ŵ
t is His Name	Ŵ
That kills your grief	Ŵ
© Overcomes your pain	Ŵ
Recognise it, as you know	Ŵ
Ajamal and Ganka earned liberation	Ŵ
Through His contemplation	Ŵ
And through His thought	Ŷ
The fear in the elephant	¢
Was lifted off in an instant	¢
The child, <i>Dhruv</i> , as he heard	Ŷ
What Narad said	Ŷ
Draped himself In His worship	Ŷ
He overcame all fear	Ŷ
Earned himself an eternal bliss	Ŷ
The world has stood	Ŷ
Astonished at this	Ŷ
The Lord, O' Nanak	Ŷ
Is always at hand	Ŷ
And a saviour of His saints	Ŷ
\$	Ŷ
	Ŷ
Q	Ŷ
¥	¥
A solution of the solution of	ଡ଼ୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄୄ
₩	Ŵ
₩	Ŵ
\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	₩
<u><u></u></u> <u><u></u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> <u></u> 	'₩₩

\$	♥♥♥♥♥♥♥♥♥ ╕₴^ [຺] ♥♥♥♥♥♥♥♥	Ф
P	39th Shabad Second Shabad in Rag Bilawal Mehla 9 SGGS, page 830 ফিrege Hore t II offa à ਨਾਮ ਬਿਨਾ ਦੁਖ਼ ਪਾਵੇ III ਭਗੀਤ ਬਿਨਾ ਸਹਸਾ ਨਹ ਬੁਕੇ ਗੁਰੁ ਇਹੁ ਭੇਦੁ ਬਤਾਵੇ IIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIIII	•
₩ Ø		Ŵ
Ŵ	39th Shabad	₩ ¢
Ť	Jylli ollabau	ð
Ŵ		Ŵ
Ŷ	Second Shabad in Rag Bilawal Mehla 9	¢
¢	SGGS, page 830	Ф
Φ		Ф
P	ਬਿਲਾਵਲੂ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੂ ਪਾਵੈ ॥ ਭਗਤਿ ਬਿਨਾ ਸਹਸਾ ਨਹ	P
Ŵ	ਚੁਕੈ ਗੁਰੂ ਇਹੁ ਭੇਦੂ ਬਤਾਵੈ ॥੧॥ ਰਹਾਉ ॥ ਕਹਾ ਭਇਓ ਤੀਰਥ ਬੁਤ ਕੀਏ ਰਾਮ	Ŵ
ش	ਸਰਨਿ ਨਹੀਂ ਆਵੈ ॥ ਜੋਗ ਜਗ ਨਿਹਫਲ ਤਿਹ ਮਾਨਊ ਜੋ ਪ੍ਰਭ ਜਸੂ ਬਿਸਰਾਵੈ ॥੧॥	\$ \$
Ť	ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ	Ť
ŵ	ਪਾਨੀ ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ ॥੨॥੨॥	Ť
Ŵ		Ŵ
¢		¢
Ŷ		Ф
P		¢
Ŵ	Bilawal Mehla 9. Har key nam bina dukh paavey. Bhagat bina sehsa na	Ŵ
∵ ∰	chookey gur eh bhed batavey - 1 - Rahao. Kaha bheo tirath barat kiyai	₩ ¢
Ŵ	Ram saran nahin aawai. Joug jag nehfal teh manou jou Prabh jas bis-	Ť
Ť	rawai - 1. Maan moh douno ko parhar Gobind key gun gavey. Koh	Ť
Ŵ	Nanak eh bidh kou prani jeevan mukat kahawai - 2 - 2.	Ŵ
Ŷ		¢
Ŷ		Φ
P		¢
Ŵ	बिलावलु महला २ ॥ हरि के नाम बिना दुखु पावै ॥ भगति बिना सहसा नह	Ŵ
ش	चुकै गुरु हिंहु भेदु बतावै ॥१॥ रहाउु ॥ कहा भड़िए तीरथ ब्रत कीई राम सरनि	₩ ¢
Ŵ	नहीं आवै ॥ जोग जग निहफल तिह मानउ जो प्रभ जस बिसरावै ॥१॥ मान	Ť
Ť	मोह दोनों कुउ परहरि गोबिंद के गुन गावे ॥ कहु नानक इह बिधि को प्रानी	٢
ŵ	जीवन मकति कहावै ॥२॥२॥	$\hat{\mathbf{\Phi}}$
Ŷ		¢
¢		Ф
Ø		Φ
P	***	¢
Ψ	\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$	Ψ

\$\$\$\$\$\$\$\$\$\$\$\$\$\$	ΦΦ
Φ	
Φ	¢
\$	¢
• 39th Shabad >	¢
•	¢
© Second Shabad in Rag Bilawal Mehla 9	¢
See Success and a second standard in Ray Dilawal Menia 9	Ŷ
୍ଦି କିର୍ପିରି, page 830	Ŷ
Φ	Ŷ
Ŷ	Ŷ
The Guru reveals this secret	Ŷ
You will end up in grief	Ŷ
Without worshiping the Lord	Ŷ
You won't overcome your doubts	Ŷ
Without devotion to God	Ŷ
What good is pilgrimage	Ŷ
Or rendering a fast	Ŷ
If you haven't sought	Ŷ
The shelter of Lord	¥
Hosting the Yagas	Ŵ
Or living a <i>Jogic</i> tradition	Ŵ
Are a wasted lot	ش
If one forgets the Lord	¢¥ ش
Give up the bonds of love	¥¥ ش
And your vanity	¥ ش
And sing songs of His glory	¥ ش
A man strung to such action	ش
Say Nanak, will be known	ن ه
To have lived in liberation	۰. ۳
Ť.	Ť
Φ	Ŵ
Φ	ŵ
Φ	Ŵ
Ŵ	Ŵ
39th Shabad Second Shabad in Rag Bilawal Mehla 9 SGGS, page 830 The Guru reveals this secret You will end up in grief Without worshiping 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	୫ ୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫
φ.	Ŵ
φ.	Ŵ
[•] • • • • • • • • • •	Φ¢

୩ଟ୍ଟି }}}}} 40th Shabad Third Shabad in Rag Bilawal Mehla 9 SGGS, page 831 ਬਿਲਾਵਲੂ ਮਹਲਾ ੯ ॥ ਜਾ ਮੈ ਭਜਨੂ ਰਾਮ ਕੋ ਨਾਹੀ ॥ ਤਿਹ ਨਰ ਜਨਮੂ ਅਕਾਰਥੂ ਖੋਇਆ ਯਹ ਰਾਖਹ ਮਨ ਮਾਹੀ ॥੧॥ ਰਹਾੳ ॥ ਤੀਰਥ ਕਰੈ ਬਤ ਫਨਿ ਰਾਖੈ ਨਹ ਮਨੂਆ ਬਸਿ ਜਾ ਕੋ ॥ ਨਿਹਫਲ ਧਰਮ ਤਾਹਿ ਤਮ ਮਾਨਹ ਸਾਚ ਕਹਤ ਮੈ ਯਾ ਕੳ ॥ ੧॥ ਜੈਸੇ ਪਾਹਨ ਜਲ ਮਹਿ ਰਾਖਿਓ ਭੇਦੈ ਨਾਹਿ ਤਿਹ ਪਾਨੀ ॥ ਤੈਸੇ ਹੀ ਤਮ ਤਾਹਿ ਪਛਾਨਹੁ ਭਗਤਿ ਹੀਨ ਜੋ ਪਾਨੀ ॥੨॥ ਕਲ ਮੈ ਮਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ ਗੁਰੂ ਯਹ ਭੇਦੂ ਬਤਾਵੈ ॥ ਕਹ ਨਾਨਕ ਸੋਈ ਨਰੂ ਗਰੂਆ ਜੋ ਪੁਭ 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 rakhiou 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. बिलावल महला १ ॥ जा मै भजनु राम को नाही ॥ तिह नर जनमु अकारथु खोइिआ यह राखहु मन माही ॥१॥ रहाउु ॥ तीरथ करै ब्रत फुनि राखै नह मनुआ बसि जा को ॥ निहफल धरम् ताहि तुम मानह् साचु कहत मै या कउु ॥ १॥ जैसे पाहनु जल महि राखिए भेदै नाहि तिह पानी ॥ तैसे ही तुम ताहि पछानह भगति हीन जो प्रानी ॥२॥ कल मै मकति नाम ते पावत गर यह भेद बतावै ॥ कह नानक सोडी नर गरआ जो प्रभ के गन गावै ॥३॥३॥ Φ **@@@@@@@@@@ @@@@@@@@@** 206

ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ୢ୶ୖୖୢଽୖ	୬�������
$\mathbf{\Phi}$	Ý
ŵ.	¢
\$	Ŵ
40th Shabad	
	•
	1 M. 11. 0
Third Shabad in Rag Bilawa	n Menia 9
ال کے کھی کھی کھی کھی کھی کھی کھی کھی کھی کھی	¢
Ý.	Φ
ψ.	¢
Keep this though	nt 🍥
Enshrined in your n	nind 🔅
That one who is dev	void 🔶
Of the glory of His conte	mplation 🔅
Looses his birth	, ⁻
His life comes to no v	worth 🌵
Let me tell it to yo	u 🌵
Believe it for its tru	e 🌵
That fasting, pilgrima	age 🏼 🆤
And acts of religios	itv 🌵
Are a wasted activity	tv 🌵
If you can not find	₿
A control over the m	ind 🖤
A person who is dev	oid 🌵
Of devotion to the Ma	ister 🌵
Is like a stone	\$
That doesn't wet in w	ater 🏶
In our times of <i>Kaljug</i> , lit	
© Comes through His N	ame 🌵
Via His contemplati	on Ψ
The Guru has revea	led 🌵
 This secret mode of a 	ction Ψ
One, who sings His ov	vation Ψ
Nanak, he alone does	win Ψ
An honourable ment	ion Ψ
 Aoth Shabad Third Shabad in Rag Bilawa SGGS, page 831 Keep this though Enshrined in your n Keep this though Enshrined in your n That one who is dev Of the glory of His contex Looses his birth His life comes to no v Let me tell it to yo Believe it for its tru That fasting, pilgrima And acts of religios Are a wasted activi If you can not find A control over the m A person who is dev Of devotion to the Ma Is like a stone That doesn't wet in w In our times of <i>Kaljug</i>, lit Comes through His N Via His contemplati The Guru has revea This secret mode of a One, who sings His ov Nanak, he alone does 	Al Mehla 9 Al Me
\$	
\$	ጶ��������

}}}}} }}}}} 41st Shabad First Shabad in Rag Ramkali Mehla 9 SGGS, page 901 ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੂ ਰਾਮਕਲੀ ਮਹਲਾ ੯ ਤਿਪਦੇ ॥ ਰੇ ਮਨ ਓਟ ਲੇਹੂ ਹਰਿ ਨਾਮਾ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਦਰਮਤਿ ਨਾਸੈ ਪਾਵਹਿ ਪਦ ਨਿਰਬਾਨਾ ॥ ੧ ॥ ਰਹਾਉ ॥ ਬਡਭਾਗੀ ਤਿਹ ਜਨ ਕੳ ਜਾਨਹ ਜੋ ਹਰਿ ਕੇ ਗਨ ਗਾਵੈ ॥ ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਖੋਇ ਕੈ ਫਨਿ ਬੈਕੁੰਠਿ ਸਿਧਾਵੈ ॥ ੧ ॥ ਅਜਾਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਧਿ ਆਈ ॥ ਜਾਂ ਗਤਿ ਕੳ ਜੋਗੀਸਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ ॥ २ ॥ ਨਾਹਿਨ ਗੁਨੂ ਨਾਹਿਨ ਕਛ ਬਿਦਿਆ ਧਰਮ ਕਉਨੂ ਗਜਿ ਕੀਨਾ ॥ ਨਾਨਕ ਬਿਰਦੂ ਰਾਮ ਕਾ ਦੇਖਹੁ ਅਭੈ ਦਾਨ 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. Badbhaqi 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. ९४ सितगुर प्रसादि ॥ रागु रामकली महला १ तिपदे ॥ रे मन एट लेहु हरि नामा ॥ ज कै सिमरनि दूरमति नासै पावहि पदु निरबाना ॥ १ ॥ रहाउु ॥ बडभागी तिह जन कउु जानहु जो हरि के गुन गावै ॥ जनम जनम के पाप खोइि कै फ़ुनि बैकुंठि सिधावै ॥ १ ॥ अजामल कउु अंत काल महि नाराइिन सुधि आई। ॥ जाँ गति कउ जोगीसुर बाछत सो गति छिन महि पाई। ॥ २ ॥ नाहिन गुनु नाहिन कछु बिदिआ धरमु कउुनु गजि कीना ॥ नानक बिरदु राम का देखहु अभै दानु तिह दीना ॥ ३ ॥ १ ॥ Ф ���������

পস্তি

°**♥♥♥♥♥♥♥**♥♥

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$

��������� °§ ^ •������	ÞФ
¥ (0)	ش
₩ (D)	ش
11at Shahad	ش
41st Shabad	Ŵ
₩	Ŵ
First Shabad in Rag Ramkali Mehla 9	¥
SGGS, page 901	¥
	¥
¥	¥
	Ŷ
There is one, only one	Ŷ
• Attainable through the grace of True Guru	Ŷ
	Ŷ
Seek support in the Name of Lord	Ŷ
Oh mind, for through His contemplation	Ŷ
The viciousness gets lost	Ŷ
And one earns liberation	φ
Those who contemplate God	Ŷ
Believe it, they are a blessed lot	Ŷ
Their sins of many a birth	Ŷ
Are wiped off and they earn	Ŷ
Admittance to heaven	Ŷ
Ajamal woke up to the Lord	Ŷ
Towards his very end	¢
Instantly to acquire	¢
A status, to which	¢
The <i>Jogisars</i> aspire	¢
And that elephant	¢
It had no merit or education	Φ
Or claim to acts of religion	¢
Yet, look at the Lord	¢
Look at His innate grace	Ŷ
LOOK at his illinate grace	Ý
He blessed the elephant	Ŵ
Φ With a fearless state	Ŵ
 Alst Shabad First Shabad in Rag Ramkali Mehla 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 Ajamal 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 	~ ¢&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&&
Ū,	ŵ
Ū.	ŵ
$\dot{\Phi}$ ϕ	۵.
* * * * * * * * * * * * * * * * * * *	~ **

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ 98 42nd Shahad Second Shabad in Rag Ramkali Mehla 9 SGGS, page 902 ਰਾਮਕਲੀ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਕਉਨ ਜਗਤਿ ਅਬ ਕੀਜੈ ॥ ਜਾ ਤੇ ਦਰਮਤਿ ਸਗਲ ਬਿਨਾਸੈ ਰਾਮ ਭਗਤਿ ਮਨ ਭੀਜੈ ॥ ੧ ॥ ਰਹਾੳ ॥ ਮਨ ਮਾਇਆ ਮਹਿ ੳਰਝਿ ਰਹਿਓ ਹੈ ਬਝੈ ਨਹ ਕਛ ਗਿਆਨਾ ॥ ਕਉਨ ਨਾਮ ਜਗ ਜਾ ਕੈ ਸਿਮਰੈ ਪਾਵੈ ਪਦ ਨਿਰਬਾਨਾ ॥ ੧ ॥ ਭਏ ਦਇਆਲ ਕਿਪਾਲ ਸੰਤ ਜਨ ਤਬ ਇਹ ਬਾਤ ਬਤਾਈ ॥ ਸਰਬ ਧਰਮ ਮਾਨੋ ਤਿਹ ਕੀਏ ਜਿਹ ਪਭ ਕੀਰਤਿ ਗਾਈ 🛛 ২ 🖷 ਰਾਮ ਨਾਮ ਨਰ ਨਿਸਿ ਬਾਸਰ ਮਹਿ ਨਿਮਖ ਏਕ ੳਰਿ ਧਾਰੈ ॥ ਜਮ ਕੋ ਤਾਸ ਮਿਟੈ ਨਾਨਕ ਤਿਹ ਅਪਨੋ ਜਨਮ ਸਵਾਜੈ॥ 3 ॥ 2 ॥ Ramkali Mehla 9. Sadho kayun jugat ab keejay. Ja te durmat sagal binasay, Ram bhagat man bheejay - 1 - Rahao. Man maya meh urajh rahio 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 kiev, jeh Prabh keerat gaavi - 2. Ram nam nar nis basur mahi, nimakh ek ur dhaaray. Jam ko tras mitay Nanak, tih apno janam sawaray - 3 - 2. रामकली महला १ ॥ साधो कउुन जुगति अब कीजै ॥ जा ते दुरमति सगल बिनासै राम भगति मन भीजे ॥ १ ॥ रहाउ ॥ मनु माइिआ महि उुरझि रहिए है ¢ बूझै नह कछु गिआना ॥ कउुनु नाम जगु जा कै सिमरै पावै पद निरबाना ॥ १ ॥ ¢ भेडे दडिआल किपाल संत जन तब डिंह बात बताडी ॥ सरब धरम मानो तिह कीई जिह प्रभ कीरति गाड़ी ॥ २ ॥ राम नाम नर निसि बासर महि निमख इेक उरि धारै ॥ जम को त्रास मिटै नानक तिह अपनो जनम सवारै ॥ ३ ॥ २ ॥ Φ $\Phi \Phi 210

��������� ₉ 8^	Ð
ŵ.	Ŵ
•	Ŵ
42nd Shabad	٩
	ŵ
	Ŵ
Second Shabad in Rag Ramkali Mehla 9	ŵ
€ SGGS, page 902	ŵ
ŵ.	Ŵ
ц Ф	٢
🖞 Sadho, O' saintly folks	Ŵ
How should one kill	Ŵ
© One's wickedness	Ŷ
And drench one's mind	٩
In the glory of His worship	Ŵ
The mind is caught In Maya delights	٩
And fails to see the wisdom light	٩
What name in the world is he	Ŵ
Whose worship and devotion	Ŵ
© Can help one earn salvation	٩
The saintly folks	٢
In a benevolent bliss	Ŵ
Have graced a thought	Ý
And that is this	Ŷ
P Regard one to have performed	¢
All acts of religiosity	¢
If he has sung His praise, His glory	Φ
A man who imbibes in the heart	Φ
The Name of the Lord	Φ
Just an instant of a night or day	Ф
His awe of death abates	¢
And he earns himself	¢
And the earlis fillinsell	¢
Nanak, a blessed state	Ý
φ ·	Ŷ
Φ	¢
Φ	¢
And drench one's mind in the glory of His worship The mind is caught In Maya delights 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	$\mathbf{\hat{\Theta}} \mathbf{\hat{\Theta}} \hat{$
[•] [•] /b>	¢

@@@@@@@@@@ °��������� ବ୍ୟଞ୍ଚି 43rd Shabad Third Shabad in Rag Ramkali Mehla 9 SGGS, page 902 ਰਾਮਕਲੀ ਮਹਲਾ ੯ ॥ ਪਾਨੀ ਨਾਰਾਇਨ ਸੂਧਿ ਲੇਹਿ ॥ ਛਿਨੂ ਛਿਨੂ ਅਊਧ ਘਟੈ ਨਿਸਿ ਬਾਸਰ ਬਿਥਾ ਜਾਤ ਹੈ ਦੇਹ ॥ ੧ ॥ ਰਹਾੳ ॥ ਤਰਨਾਪੋ ਬਿਖਿਅਨ ਸਿੳ ਖੋਇਓ ਬਾਲਪਨ ਅਗਿਆਨਾ ॥ ਬਿਰਧਿ ਭਇਓ ਅਜਹੁ ਨਹੀ ਸਮਝੈ ਕਉਨ ਕੁਮਤਿ ਉਰਝਾਨਾ ॥ ੧ ॥ ਮਾਨਸ ਜਨਮੂ ਦੀਓ ਜਿਹ ਠਾਕੁਰਿ ਸੋ ਤੈ ਕਿਉ ਬਿਸਰਾਇਓ ॥ ਮੁਕਤੂ ਹੋਤ ਨਰ ਜਾ ਕੈ ਸਿਮਰੈ ਨਿਮਖ ਨ ਤਾ ਕਉ ਗਾਇਓ ॥ ੨ ॥ ਮਾਇਆ ਕੋ ਮਦੂ ਕਹਾ ਕਰਤੂ ਹੈ ਸੰਗਿ ਨ ਕਾਹੂ ਜਾਈ ॥ ਨਾਨਕੁ ਕਹਤੂ 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 urjhana -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 sahavi - 3 - 3. रामकली महला १ ॥ प्रानी नाराइिन सुधि लेहि ॥ छिनु छिनु अउुध घटै निसि बासुर ब्रिथा जातु है देह ॥ १ ॥ रहाउु ॥ तरनापो बिखिअन सिउु खोइिए बालपनु अगिआना ॥ बिरधि भइिए अजहू नही समझै कउून कुमति उुरझाना ॥ १ ॥ मानस जनमु दीए जिह ठाकुरि सो तै किउ बिसराइिए ॥ मुकतु होत नर जा के सिमरे निमख न ता कउु गाइिए ॥ २ ॥ माइिआ को मदु कहा करत है संगि न काहू जाड़ी ॥ नानक कहत चेति चिंतामनि होड़ि है अंति सहाडी ॥ ३ ॥ ३ ॥ **@@@@@@@@@@** 212

Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф			Ramkali Mehla 9 ge 902 Lord o' man moment ad by day the life r being sted away ost in ignorance cked pursuits hen you are old understood s thoughts u engrossed the Lord it you forth a human birth ag His glory omentarily ontemplation your liberation your liberation your up to is <i>Maya</i> web ill go with you late the Lord s the one to fend in the end	
۵.				
Ŵ	43	rd St	abad	
Ŵ				
Ф ті	nird Shahad	in Dad	Ramkali Mehla 9	
• ''	ni u Snabau Sn	in rug iGS, pa	da 009	
₩ A	e e	Jue, pa	gk 902	
Ŵ				
ش	Wake u	n to the	e Lord o' man	
Ŵ	Marke u	ment by	moment	
Ŵ	Bv	night ar	nd by day	
۵.	, D	epletes	the life	
Ŵ	A	Ind you	r being	
\$	ls be	eing wa	sted away	
Ŷ	Childhoo	d was lo	ost in ignorance	
₽	The yo	uth in wi	cked pursuits	
₩	And even	now, w	hen you are old	
Ŵ	You	haven't	understood	
ش	Wha	at viciou	s thoughts	
Ŵ	Have	Kept you	J engrossed the Lord	
ŵ	Who	hrough	it you forth	
Ŵ	Bestow	ed vou a	a human birth	
¢	You	don't sir	g His glory	
Ŷ	Not	even m	omentarily	
© ♠	One w	hose co	ontemplation	
Ŵ	Can ea	rn you, y	our liberation	
₩	W	hat are y	ou up to	
ж Ф	Fester	ing in th	is <i>Maya</i> web	
* Ø	Nothing) here w	ill go with you	
Ŵ	Pray c	ontemp	late the Lord	
ŵ	U' Nanak,	TOT HE	s the one to fend	
\$	Sup	port you	in the end	
¢				

\$	₽������� ₁₴ົ [,] ♥������	Ф
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~		Ф
Ŷ		φ
¢		¢
Ŷ	44th Shabad	Φ
¢		Ф
¢	First Shabad in Rag Maru Mehla 9	Φ
Ф	s in si onabau in Rag Maru Menia y	Ф
Ф	SGGS, page 1008	¢
Ŷ		P
Ŷ	ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਮਾਰੂ ਮਹਲਾ ੯ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ ॥ ਜਾ ਕਉ	¢
Φ		P
Ŷ	ਸਿਮਰਿ ਅਜਾਮਲੁ ਉਧਰਿਓ ਗਨਿਕਾ ਹੂ ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥ ਪੰਚਾਲੀ ਕਉ ਰਾਜ	P
Ŷ	ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥ ਤਾ ਕੋ ਦੂਖ਼ੂ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ	Φ
¢	ਬਢਾਈ ॥੧॥ ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ ॥ ਕਹੁ	¢
Ŷ	ਨਾਨਕ ਮੈੈ ਇਹੀ ਭਰੋਸੈ ਗਹੀ ਆਨਿ ਸਰਨਾਈ ॥੨॥੧॥	Ŷ
Ŷ		Ŷ
Ŷ		Φ
Φ		Ŷ
Ŷ		Ŷ
Ŷ	Ekonkar Satgur Prasad. Maaru Mehla 9. Har ko naam sada sukhdayi.	φ
Ŷ	Ja kau simar Ajamal udhriyo, Ganika hu gat payi - 1 - Rahao. Panchali	Ψ
Ŷ	kou raj sabha meh, Ram nam sudh aayi. Ta ko dukh hario karuna mai,	Ŵ
Ŷ	apni paej badayi -1. Jeh nar jas kirpa nidh gayio, ta kao bhayo sahayi.	Ŷ
Ŷ	Kaho Nanak mai ehi bharosay, gahi aan sarnayi - 2 - 1.	Ŵ
Ŷ		Ŵ
Ŷ		Ŵ
¥		¥
¥.		¥
Ŵ	98 सतिगुर प्रसादि ॥ मारू महला १ ॥ हरि को नामु सदा सुखदाइी ॥ जा कउु	¥
¥.	सिमरि अजामलु उधरिए गनिका हू गति पाईी ॥१॥ रहाउु ॥ पंचाली कउु राज	Ŵ
¥.	ासमार अजामलु उवारए गानका हू गात पाइन गरा। रहा दु ॥ पंपाला कुंदु राज	×
¥	सभा महि राम नाम सुधि आड़ी ॥ ता को दूखु हरिए करुणा मै अपनी पैज	¥
Ŵ	बढाइी ॥१॥ जिह नर जसु किरपा निधि गाइिए ता कउु भडि्ए सहाइी ॥ कहु	×
Ŵ.	नानक मै डिही भरोसै गही आनि सरनाइी ॥२॥१॥	Ŵ
¥.		Ŵ
Ŵ		Ŵ
Ŷ		₩
Ŧ	$\begin{array}{c} 44th Shabad \\ \hline \\ \hline \\ \hline \\ \hline \\ \hline \\ \hline \\ \hline \\ \hline \\ \hline \\ $	⊯
Ŵ	₽� �������� 214 �� � ����	¥

ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ୣ୶ଵୖୄ	`
$\mathbf{\Phi}$	
Ŵ.	Φ
•	•
\bullet < 44th δ	habad > 🌵
•	(
First Shahad in F	Rag Maru Mehla 9 🛛 🖁 🕷
Second Se	age 1008 0
۵۵۵۵, ۲ ۵	азр 1000 — Ф Ф
. (D)	× (D)
(D)	W (D)
ж Ф	Ť.
w Name of	f the Lord
© Is alway	Ψ is a bliss
Through His	contemplation
Ajamal gaine	d deliverance
And Ganka	was granted Ψ
A state of b	olessedness 🌵
Panchali woke	up to His Name
🗣 In the Ro	yal durbar 🛛 🌳
P The Mer	ciful Lord
Wiped off	her terror 🛛 🖉
He thus of the thus of the thus of the the the the the the the the the the	enhanced 👋
Glory of His p	ersonal stance
Those w	vho sang
Praises of the I	benevolent Lord
Earn His	s support
In this belief	and thought
	me and sought
	with the Lord
ŵ.	ý.
Ŵ.	Ψ.
\$	φ
 Addth S First Shabad in F SGGS, p SGGS	Aag Maru Mehla 9 bage 1008 the Lord s a bliss contemplation d deliverance was granted blessedness up to His Name yal durbar ciful Lord ther terror enhanced ersonal stance who sang benevolent Lord s support and thought me and sought with the Lord
Ŷ	Ŷ
\$	\$
\$	• • • • • • • • • • • • • • • • • • • •
\$;

 $\cdot \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus$ }}}}} 92

 abad

 ag Maru Mchla 9

 ac 1008

 I II मगल नत्रभु विधिभत निष्ठि

 II बरक दग्म नव गठ भारा भेली

 मंबट भारा वे भव राउ मराष्टी॥

 शे वर्गे वे भव राउ मराष्टी॥

 शे वर्गे वे भव राउ मराष्टी॥

 शे वर्गे वे भव राउ मराष्टी॥

 शे वर्गे वे भव राउ मराष्टी॥

 शे वर्गे वे भव राउ मराष्टी॥

 शे वर्गे वे भव राउ मराष्टी॥

 शे वर्गे वे भव राउ मराष्टी॥

 शे वर्गे वे भव राउ मराष्टी॥

 शे वर्गे वे भव राज मरा

 भवा वे पर महि मेली तिह

 महि को अब होत सहाइी॥१॥ जो

 १ म कहु नानक यह सोच रही मनि

 भवा कहु पानक यह सोच रही मनि

 45th Shabad Second Shabad in Rag Maru Mehla 9 SGGS. page 1008 ਮਾਰ ਮਹਲਾ ੯ ∥ ਅਬ ਮੈ ਕਹਾ ਕਰੳ ਰੀ ਮਾਈ ∥ ਸਗਲ ਜਨਮ ਬਿਖਿਅਨ ਸਿੳ ਖੋਇਆ ਸਿਮਰਿਓ ਨਾਹਿ ਕਨਾਈ ॥੧॥ ਰਹਾੳ ॥ ਕਾਲ ਫਾਸ ਜਬ ਗਰ ਮਹਿ ਮੇਲੀ ਤਿਹ ਸਦਿ ਸਭ ਬਿਸਰਾਈ॥ ਰਾਮ ਨਾਮ ਬਿਨ ਯਾ ਸੰਕਟ ਮਹਿ ਕੋ ਅਬ ਹੋਤ ਸਹਾਈ॥ ੧॥ ਜੋ ਸੰਪਤਿ ਅਪਨੀ ਕਰਿ ਮਾਨੀ ਛਿਨ ਮਹਿ ਭਈ ਪਰਾਈ ॥ ਕਹ ਨਾਨਕ ਯਹ ਸੋਚ ਰਹੀ ਮਨਿ ਹਰਿ ਜਸ ਕਬਹੁ ਨ ਗਾਈ ॥੨॥੨॥ Maaru Mehla 9. Ab mai kaha karu ri maavi. 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 bhavi paravi. Kaho Nanak veh souch rahi man. Har jas kabhu na daavi - 2 - 2. मार महला १ ॥ अब मै कहा करउ री माइी ॥ सगल जनम् बिखिअन सिउ खोइिआ सिमरिए नाहि कनाड़ी ॥१॥ रहाउु ॥ काल फास जब गर महि मेली तिह सदि सभ बिसराडी॥ राम नाम बिन या संकट महि को अब होत सहाडी॥१॥ जो संपति अपनी करि मानी छिन महि भडी पराडी ॥ कह नानक यह सोच रही मनि हरि जस् कबह् न गाइी ॥२॥२॥ **@@@@@@@@@@@**@ 216

 45th Shabad Second Shabad in Rag Maru Mehla 9 SGGS, 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
 45th Shabad Second Shabad in Rag Maru Mehla 9 SGGS, 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 When the noose of death Was felt over my neck My senses were numbed And I felt like a wreck Who could help me
 45th Shabad Second Shabad in Rag Maru Mehla 9 SGGS, 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 When the noose of death Was felt over my neck My senses were numbed And I felt like a wreck Who could belo me
 45th Shabad Second Shabad in Rag Maru Mehla 9 SGGS, 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 When the noose of death Was felt over my neck My senses were numbed And I felt like a wreck Who could belo me
 Second Shabad in Rag Maru Mehla 9 SGGS, 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 belo me
 Second Shabad in Rag Maru Mehla 9 SGGS, 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 When the noose of death Was felt over my neck My senses were numbed And I felt like a wreck Who could belo me
 SGGS, page 1008 O' mother of mine 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 When the noose of death Was felt over my neck My senses were numbed And I felt like a wreck Who could belo me
 O' mother of mine O' mother of mine What do I do now Having lost all my life In viciousness and vice I didn't pursue I didn't pursue Devotion to Kanhai When the noose of death When the noose of death Was felt over my neck My senses were numbed And I felt like a wreck Who could belo me
 O' mother of mine O' mother of mine What do I do now Having lost all my life Having lost all my life In viciousness and vice I didn't pursue 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 belo me
 O' mother of mine O' mother of mine What do I do now Having lost all my life In viciousness and vice I didn't pursue I didn't pursue Devotion to Kanhai When the noose of death When the noose of death Was felt over my neck My senses were numbed And I felt like a wreck Who could belo me
O' mother of mine Image: Constraint of the system of t
What do I do now Invicious all my life Having lost all my life Invicious ness and vice Invicious ness and vice Ididn't pursue Ididn't pursue Ididn't pursue Devotion to Kanhai V When the noose of death V Was felt over my neck V And I felt like a wreck V Who could belo me V
 Having lost all my life In viciousness and vice I didn't pursue 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 belo me
 In viciousness and vice I didn't pursue 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 belo me
 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 belo me
Image: Construction of the imag
 When the noose of death Was felt over my neck My senses were numbed And I felt like a wreck Who could belo me
 Was felt over my neck My senses were numbed And I felt like a wreck Who could belo me
 My senses were numbed And I felt like a wreck Who could help me
 And I felt like a wreck Who could belo me
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
¥ ¥ መ
ው • · · · · · · · · · · · · · · · · · · ·
× ¥ (b)
* * Ø Ø
* * Ø Ø
፟፟፟፟፟፟፟፟፝፝፞፞፞፝፝፞፝፝፝ ଦିହେନ୍ଦ୍ର ଦେନ୍ଦ୍ର ଦେନ୍ ଦେନ୍ ଦେନ୍ ଦେନ୍ ଦେନ୍ ଦେନ୍ ଦେନ୍ ଦେନ୍

	¢¢¢¢¢¢¢¢¢° [;] €°`¢¢¢¢¢¢¢¢	
Ŵ		Ŵ
Ŵ		Ŵ
Ŷ	46th Shabad	Ŵ
¢	Tomenubuu	Ý
Ф	Third Shahad in Dad Many Mahla O	Ф
Ф	Third Shabad in Rag Maru Mehla 9	Ф
Φ	SGGS, page 1008	Φ
Φ		Φ
Ŷ	ਮਾਰੂ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮੈ ਮਨ ਕੋ ਮਾਨੂ ਨ ਤਿਆਗਿਓ ॥ ਮਾਇਆ ਕੇ ਮਦਿ ਜਨਮੂ	¢
Ŷ	ਸਿਰਾਇਓ ਰਾਮ ਭਜਨਿ ਨਹੀ ਲਾਗਿਓ ॥੧॥ ਰਹਾਉ ॥ ਜਮ ਕੋ ਡੰਡੂ ਪਰਿਓ ਸਿਰ	Ŷ
¥.	ਉਪਰਿ ਤਬ ਸੋਵਤ ਤੈ ਜਾਗਿਓ ॥ ਕਹਾ ਹੋਤ ਅਬ ਕੈ ਪਛੁਤਾਏ ਛੁਟਤ ਨਾਹਿਨ	Ŵ
₩ m	ਭਾਗਿਓ ॥੧॥ ਇਹ ਚਿੰਤਾ ਉਪਜੀ ਘਟ ਮਹਿ ਜਬ ਗੁਰ ਚਰਨਨ ਅਨੁਰਾਗਿਓ ॥ ਸੁਫਲੁ	الله الله
Ŵ	ਤਾਂਗੱਚ " (" ਦਿੱਚ ਚਿਤਾ ਤੁੱਧਜਾ ਘੱਟ ਸਾਰ ਜੱਬ ਗੁਰ ਚਰਨਨ ਅਨੁਰਾਗਰ " ਸੁਫਲੂ ਜਨਮੂ ਨਾਨਕ ਤਬ ਹੁਆ ਜਉ ਪ੍ਰਭ ਜਸ ਮਹਿ ਪਾਗਿਓ ॥੨॥੩॥	Ŵ
Ť	ברעים כיטמ כם האי בה לא בע עומ היומף ולוובוו	ð
Ť		Ť
ŵ		Ť
Ŷ		Ŵ
Ý		¢
Ф	Maaru Mehla 9. Maayi ma man ko maan na teyagio. Maya ke mad	Ф
Ф	janam sirayio, Ram bhajan nahi lagio - 1 - Rahao. Jam ko dand pario sir ooper, tab sovat tay jaagio. Kaha hout ab kay pachhtaey, chhootat	Ф
Ψ	nahin bhagio -1. Eh chinta oupji ghat meh, tab gur charnan anuragio.	¢
Ŷ	Sufal janam Nanak tab huya, jiau Prabh jas meh paagiyo - 2 - 3.	Ŷ
W		Ŵ
₩ ش		Ŵ
₩ ¢		₩ ش
Ť		Ť
٢	मारू महला १ ॥ माइी मै मन को मानु न तिआगिए ॥ माइिआ के मंदि जनमु	ð
Ŵ	सिराइिए राम भजनि नही लागिए ॥१॥ रहाउु ॥ जम को डंडु परिए सिर उूपरि	ŵ
Ŷ	तब सोवत तै जागिए ॥ कहा होत अब के पछुताई छूटत नाहिन भागिए ॥१॥	Ŵ
¢	इिह चिंता उुपजी घट महि जब गुर चरनन अनुरागिए ॥ सुफलु जनमु नानक तब	¢
Ф	हुआ जुउ प्रभ जस महि पागिए ॥२॥३॥	Ф
0		0000000000000000000000000000000000000
¢		Ŷ
Ψ		¢
Ŷ	^^^^	Ŷ
Ŵ	\$	Ψ

	▷������� qS^ •�������
Ŷ	W
P	Ŷ
Q	
Ŵ	46th Shabad
¥.	
۲	Third Shabad in Rag Maru Mehla 9
₩ ش	SGGS, page 1008
¥ Ø	vi ev 🗰
Ŵ	С. Ф
Ť	Dear mother of mine
ŵ	l didn't abandon
Ŵ	The vanity in my mind 🔹 🖗
Ý	And have lived on
Ŷ	In <i>Mayan</i> intoxication 🛛 🖤
Ŷ	And didn't devote myself 🛛 🛛 🏶
Ŷ	To His contemplation
Ŷ	A blow over my head
Ŷ	From the death's harbinger
Ŵ	Woke me up from this slumber Ψ
¥	But what good does come
₩ m	From repentance and regret
₩ ©	There was no escape
ش	No running away from fate
٠ ش	Soon as this worry erupted in me
Ť	I sought the holy retreat
ŵ	A help at Guru's feet The life was fulfilled
Ŵ	O' Nanak, soon as I set foot
Ŵ	In the world of His worship
¢	
Ŷ	(A) (A) (A) (A) (A) (A) (A) (A) (A) (A)
Ŷ	Ŷ
Ψ	Ŷ
୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫୫	A6th Shabad Third Shabad in Rag Maru Mchla 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
¥	× ×
¥	
*	»�������� 219 ���������
**	/********** 217 ***************

\$\$\$ 98 }}}}} 47th Shabad First Shabad in Rag Basant Hindol Mehla 9 SGGS, page 1186 ੴਸਤਿਗਰ ਪਸਾਦਿ ॥ ਰਾਗ ਬਸੰਤ ਹਿੰਡੋਲ ਮਹਲਾ ੯ ॥ ਸਾਧੋ ਇਹ ਤਨ ਮਿਥਿਆ ਜਾਨਉ ॥ ਯਾ ਭਤਿਰਿ ਜੋ ਰਾਮੂ ਬਸਤੂ ਹੈ ਸਾਚੋ ਤਾਹਿ ਪਛਾਨੋ ॥੧॥ ਰਹਾੳ ॥ ਇਹ ਜਗ ਹੈ ਸੰਪਤਿ ਸਪਨੇ ਕੀ ਦੇਖਿ ਕਹਾ ਐਡਾਨੋ ॥ ਸੰਗਿ ਤਿਹਾਰੈ ਕਛ ਨ ਚਾਲੈ ਤਾਹਿ ਕਹਾ ਲਪਿਟਾਨੋ ॥੧॥ ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਉ ਪਰਹਰਿ ਹਰਿ ਕੀਰਤਿ ਉਰਿ ਆਨੋ ॥ ਜਨ ਨਾਨਕ ਸਭ ਹੀ ਮੈ ਪੂਰਨ ਏਕ ਪੂਰਖ ਭਗਵਾਨੋ ॥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. 98 सतिगुर प्रसादि ॥ रागु बसंतु हिंडोल महला १ ॥ साधो इिंहु तनु मिथिआ जानउु ॥ या भतिरि जो रामु बसतु है साचो ताहि पछानो ॥१॥ रहाउु ॥ इिंहु जगु है संपति सुपने की देखि कहा औडानो ॥ संगि तिहारै कछ न चालै ताहि कहा लपिटानो ॥१॥ उसतति निंदा दोउू परहरि हरि कीरति उरि आनो ॥ जन नानक सभ ही मै पुरन इक परख भगवानो ॥२॥१॥ **@@@@@@@@@@@**@ **\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$** 220

ക ക ക	\ \ \ \ \ \ \ \ \ \		. എ. എ. എ. എ.	₽₽₽₽₽₽
	₩₩₩₩₩₩	18	***	*****
×				¥
¥				¥
Ŵ	1711	Sh . 1		Ŵ
Ŵ	<u>4/10</u>	Shat	bad S	Ŵ
Ŵ				Ŵ
*	First Shabad in Ray	g Basar	nt Hindol M	lehla 9 🕷
Ŵ		d, page	1186	· • •
Ŵ	0000	, puop		Ŵ
¥.				¥
¥				Ŵ
¥.				Ŵ
¥	• • •	.		Ŵ
₩	Sadho, (O' saint	IN TOIKS	¥ m
¥	Regard th	is body	of yours	¥ m
₩		ly as a i	myth	¥ m
₩	Recognis	se only	the Lord	፠
¥	Within	it, as th	e truth	¥ m
Ŵ		rld arou	nd you	¥ m
¥	You eye v	with mu	ch greed	¥ m
₩		ist a dre	am	¥ m
₩ m	A dream	of poss	essions	¥ m
₩ m	Nothing v	will last	with you	¥ m
₩	Why clin	g to this	illusion	× m
×	Abando	on both f	flattery	× m
₩ 	And any sl	anderou	us thought	× m
₩ m	And bring the	e worshi	p of the Lor	d 🕷
₩	То	your he	art	× m
₩	O' Nanak	, its just	the Lord	× (D)
₩ m	Who perva	ades ev	erywhere	× ¢
₩ 	Abides	in every	/ heart	× m
₩ m		-		×
₩ m				× m
₩				×
ଡ଼				ش
* ©				ش
* ©				ም
₩ (1)				¥
*	••••	221 🏼 🏶	തത്തെ	4 + + + + + + + + + + + + + + + + + + +
$\mathbf{W} \mathbf{W} \mathbf{W} \mathbf{W}$	*****	441 W	` * * * * * *	* * * * * *

		¢
Ŵ		Ť
Ŵ		$\hat{\Phi}$
Ŷ	48th Shabad	Ф
¢		Φ
Ŷ	Second Shabad in Rag Basant Mehla 9	P
₩	SGGS, page 1186	ф М
Ŵ		¢
Ť		$\hat{\Phi}$
Ŵ	ਬਸੰਤੂ ਮਹਲਾ ੯ ॥ ਪਾਪੀ ਹੀਐ ਮੈ ਕਾਮੁ ਬਸਾਇ ॥ਮਨੁ ਚੰਚਲੁ ਯਾ ਤੇ ਗਹਿਓ ਨ	Ŷ
Ŷ	ਜਾਇ ॥੧॥ ਰਹਾਉ ॥ ਜੋਗੀ ਜੰਗਮ ਅਰੁ ਸੰਨਿਆਸ ॥ ਸਭ ਹੀ ਪਰਿ ਡਾਰੀ ਇਹ	Φ
Ŷ	ਫਾਸ ॥੧॥ ਜਿਹਿ ਜਿਹਿ ਹਰਿ ਕੋ ਨਾਮੁ ਸਮ੍ਾਰਿ ॥ ਤੇ ਭਵ ਸਾਗਰ ਉਤਰੇ ਪਾਰਿ ॥੨॥	Φ
Ŷ	ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਸਰਨਾਇ॥ ਦੀਜੈ ਨਾਮੁ ਰਹੈ ਗੁਨ ਗਾਇ ॥੩॥੨॥	₩
₩ Ø		Щ Ф
Ŵ		Ť
Ŵ		$\hat{\Phi}$
Ŷ		Ŷ
Ŷ	Pasant Mohla Q. Paani hiay mai kaom basai. Man abanahal yaa ta ga	¢
P	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	P
₩ M	phaas - 1. Jaih jaih Har ko Naam samar, te bhav sagar utrey paar – 2.	₩ @
Ŵ	Jan Nanak Har ki sarnayi, deejay naam rahey gun gaayi - 3 - 2.	¢
Ť		$\tilde{\Phi}$
Ŷ		Ŷ
Φ		Ф
P		P
Ŵ	बसंतु महला १ ॥ पापी ही छै मै कामु बसाइि ॥मनु चंचलु या ते गहिए न	Ψ
Ŵ	जाइ ॥१॥ रहाउू ॥ जोगी जंगम अरु संनिआस ॥ सभ ही परि डारी इह फास ॥	¢
Ť	१॥ जिहि जिहि हरि को नामु समारि ॥ ते भव सागर उतरे पारि ॥२॥ जन	Ť
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	नानक हरि की सरनाइि॥ दीजे नामु रहै गुन गाइि ॥३॥२॥	$\hat{\Phi}$
Ý		Ф
¢		¢
Ŷ		P
₩ Ø		₩ @
	₽�������� 222 �������	$\mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} $
ጥ የ	ጽጥ ጥ ጥ ጥ ጥ ጥ ጥ ጥ ጥ መመመ ጥ ጥ ጥ ጥ ጥ ጥ ጥ ጥ ጥ ጥ	ч.

.

•••••• 98 Ф Ò 49th Shabad Third Shabad in Rag Basant Mehla 9 SGGS, page 1186 ਬਸੰਤ ਮਹਲਾ ੯ ॥ ਮਾਈ ਮੈ ਧਨ ਪਾਇਓ ਹਰਿ ਨਾਮ ॥ ਮਨ ਮੇਰੋ ਧਾਵਨ ਤੇ ਛਟਿਓ ਕਰਿ ਬੈਠੋ ਬਿਸਰਾਮ ॥੧॥ ਰਹਾੳ ॥ ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਗੀ ੳਪਜਿਓ ਨਿਰਮਲ ਗਿਆਨ ॥ ਲੋਭ ਮੋਹ ਏਹ ਪਰਸਿ ਨ ਸਾਕੈ ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ ॥੧॥ ਜਨਮ ਜਨਮ ਕਾ ਸੰਸਾ ਚੁਕਾ ਰਤਨ ਨਾਮ ਜਬ ਪਾਇਆ॥ ਤਿਸਨਾ ਸਕਲ ਬਿਨਾਸੀ ਮਨ ਤੇ ਨਿਜ ਸ਼ਖ ਮਾਹਿ ਸਮਾਇਆ ॥੨॥ ਜਾ ਕਉ ਹੋਤ ਦਇਆਲ ਕਿਰਪਾ ਨਿਧਿ ਸੋ ਗੋਬਿੰਦ ਗਨ ਗਾਵੈ ॥ ਕਹ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੀ ਸੰਪੈ ਕੋੳ ਗਰਮਖਿ ਪਾਵੈ ॥੩॥੩॥ Basant Mehla 9. Mayi mai dhan payio Har naam. Man mero dhavan te chhotio, kar baitho bisraam -1- Rahao. Maya mamata tan tey bhaagi, upijo nirmal gyan. Lobh moh eh paras na saakay, gahi bhagat Bhagwaan - 1. Janam janam ka sansa chooka, rattan naam jab pava. Trishna sakal binasi man te, nii sukh mahi samaya - 2. Ja kau hout daval kirpa nidh, so Gobind gun gaavay. Kaho Nanak eh bidhi ki sanpay, kou gurmukh paavay - 3 - 3. बसंतु महला १ ॥ माड़ी मै धनु पाड़िए हरि नामु ॥ मनु मेरो धावन ते छूटिए करि बैठो बिसराम् ॥१॥ रहाउ ॥ माइिआ ममता तन ते भागी उपजिए निरमल गिआन् ॥ लोभ मोह इेह परसि न साकै गही भगति भगवान ॥१॥ जनम जनम का संसा चुका रतन् नाम् जब पाइिआ। व्रिसना सकल बिनासी मन ते निज सुख माहि समाइिआ ॥२॥ जा कउु होत दड़िआलु किरपा निधि सो गोबिंद गुन गावै ॥ कह नानक इिंह बिधि की संपै कोउू गुरमुखि पावै ॥३॥३॥ Φ `**���**�**�**���� 224

���������� ₁₴ົ ����	�����
 49th Shabad Third Shabad in Rag Basant Mel 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 	
\$	Ŷ
	Ŷ
49th Shabad) ¥
ф.	Ŵ
Third Shabad in Rag Basant Mel	າໄຊ 9 🕷
SGGS, page 1186	¥ Ø
W	Ŵ
Ť.	Ť
Dear mum, I have found	Ŵ
The wealth of His Name	Ŵ
Wy mind is at peace	\$
And waywardness is gone	Ú 🖗
Maya and Mumta	¢
Have disappeared from me	Ŷ
And born within, I see	Ŷ
The enlightening thought	Ŷ
Attachments and greed	Ŷ
Touch me no more	Ŵ
Within my hold	Ŵ
Of His worship's fold	ش
Soon as I found	¥ (D)
His jewel like Name	Ť.
I was spared	Ť.
The bother of being born	Ť
Again and again Desires disappeared	ŵ
And a self sustaining	Ŵ
Happiness appeared	Ŵ
Those, whom the Merciful Lord	ч Ф
Bestows His benevolent grace	\$
Sing His glory, sing His praise	Ŷ
O' Nanak, award of this art	Ŷ
Comes to a rare few	Ŷ
<i>Gurmukhs</i> or the saintly lot	Ŷ
¥	Ŷ
፝፝፝ ፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟፟	~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~
\\$	₩₩₩₩₩₩

\$	ଡ଼ଡ଼ଢ଼ଡ଼ଢ଼ଢ଼ଢ଼ଢ଼ _{ୖ୳ୖ} ଽୖୖ୕	Ф
Ŵ		٩
Ŵ		٢
Ŵ	50th Shabad	Ŵ
Ŵ	Sour endoud	Ŵ
٠ ف		Ŵ
ŵ	Fourt Shabad in Rag Basant Mehla 9	ŵ
ŵ	SGGS, page 1186	ŵ
ŵ		ŵ
ŵ		Ŵ
ŵ	ਬਸੰਤੁ ਮਹਲਾ ੯ ॥ ਮਨ ਕਹਾ ਬਿਸਾਰਿਓ ਰਾਮ ਨਾਮੁ ॥ ਤਨੁ ਬਿਨਸੈ ਜਮ ਸਿਉ ਪਰੈ	ŵ
ŵ	ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥ ਇਹੁ ਜਗੁ ਧੂਏ ਕਾ ਪਹਾਰ॥ ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ ॥	Ť
ŵ	੧॥ ਧਨੂ ਦਾਰਾ ਸੰਪਤਿ ਗ੍ਰੇਹ ॥ ਕਛੂ ਸੰਗਿ ਨ ਚਾਲੈ ਸਮਝ ਲੇਹ ॥੨॥ ਇਕ ਭਗਤਿ	ŵ
ŵ	ਨਾਰਾਇਨ ਹੋਇ ਸੰਗਿ ॥ ਕਹੂ ਨਾਨਕ ਭਜੂ ਤਿਹ ਏਕ ਰੰਗਿ ॥੩॥੪॥	ŵ
Ŵ		Ŵ
Ŵ		Ŵ
Ŵ		٩
ŵ		Ŵ
Ŵ		Ŵ
Ŵ		Ŵ
Ŵ	Basant Mehla 9. Man kaha bisariyo Ram naam. Tan binsay jam siu	٩
Ŵ	parey kaam - Rahao. Eh jag dhuye ka pahar. Tay saacha maniya keh	٢
٩	bichar - 1. Dhan dara sampat greh. Kach sang na chaalay, samajh leh -	٩
Ŵ	Ik bhagat Narayan hoi sang. Kaho Nanak bhaj teh ek rang - 3- 4.	٩
Ŵ		Ŵ
Ŷ		Ŵ
Ŷ		¢
Ŷ		¢
Ŵ		¢
Ŵ	बसंतु महला १ ॥ मन कहा बिसारिए राम नामु ॥ तनु बिनसै जम सिउु परै	Ŵ
Ŵ	कामुं ॥१॥ रहाउु ॥ इिहु जगु धूइे का पहार॥ तै साचा मानिआ किह बिचारि ॥	¢
Ŵ	१॥ धनु दारा संपति ग्रेह ॥ कछु संगि न चालै समझ लेह ॥२॥ इिक भगति	٩
Ŵ	नाराइन होइ संगि ॥ कहु नानक भजु तिह इेक रंगि ॥३॥४॥	Ŷ
@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@		\$@}}}} } } } } } } } } } } } } } } } } }
٩		٩
Ŵ		٩
Ŵ		٩
Ŵ		Ø
¢۵	\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$	٩

ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼	98	�����	���
\$			Ŷ
			Ŷ
•	1 01	1 1	Ŷ
$\stackrel{\text{\tiny (1)}}{=}$ $\underbrace{50t}$	h She	abad	Ŷ
₩ 			Ŵ
🕷 🕴 Fourt Shabad	l in Rag	Basant Mehla 9	*
\$ \$ 6	iGS, pag	te 1186	¥ب ش
Ф			Ť.
ж Ф			Ť
ф.			Ŵ
Ŵ			Ŵ
O' My n	nind, wl	hy did you	Ŵ
Abandor	n the Na	ime of Ram	Ŵ
The t	ody wi	ll perish	Ŷ
And you w	vill be fa	icing the Jam	Ŷ
What	kind of	thoughts	Ŷ
You You	seem to	o invoke	Ŷ
P Acceptin	ig this w	orld for real	Ŷ
W Its a m	ountain	of smoke	Ŷ
Your	wife, yo	ur home _.	¥
Wealth an	nd these	possessions	ش
Won't	accomp	bany you	¥ب ش
Pray ur	nderstan	d, pray do	ж Ф
Worshi	portne	Lord alone	Ť
	II be in t	ne ena mochion	ŵ
	sole col	mpanion	ŵ
With a s	ingle mi	plate the Lord inded heart	Ŵ
Ŵ WIII A S	single m	nueu neart	Ŵ
\$			Ŷ
\$			Ŷ
\$			Ŷ
 Gott Fourt Shabad Fourt Shabad Fourt Shabad Gott Fourt Shabad Gott Gott Gott Gott Gott Fourt Shabad Gott /ul>		Basant Mehla 9 Basant Mehla 9 Be 1186 hy did you ime of Ram Il perish cring the Jam thoughts o invoke orld for real of smoke ur home possessions bany you id, pray do Lord alone he end mpanion plate the Lord inded heart	Ŷ
P			Ŷ
\$			Ŷ
\$			Ŷ
\mathbf{w}			
₩₩₩₩₩₩₩₩₩₩₩	227	♥♥♥♥♥♥	$\psi \psi \psi \psi$

	•••••••••••••••••••••••••••••••••••••••	Ф
$\mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} $		\$
W		\$ \$
₩ m	51st Shabad	¢۲ ش
Ť	JISI ONADAU	Ť
Ť		ð
ŵ	Fifth Shabad in Rag Basant Mehla 9	$\hat{\Phi}$
Ŵ	SGGS, page 1187	Ŵ
Ý		¢
Ф	ਬਸੰਤੂ ਮਹਲਾ ੯ ॥ ਕਹਾ ਭੁਲਿਓ ਰੇ ਝੂਠੇ ਲੋਭ ਲਾਗ ॥ ਕਛੂ ਬਿਗਰਿਓ ਨਾਹਿਨ ਅਜਹੂ	Ф
Φ		Ф
Ŷ	ਜਾਗ ॥੧॥ ਰਹਾਉ ॥ ਸਮ ਸੁਪਨੈ ਕੈ ਇਹੁ ਜਗੁ ਜਾਨੁ ॥ ਬਿਨਸੈ ਛਿਨ ਮੈ ਸਾਚੀ ਮਾਨੁ ॥	φ
Ŷ	੧॥ ਸੰਗਿ ਤੇਰੈ ਹਰਿ ਬਸਤ ਨੀਤ ॥ ਨਿਸ ਬਾਸੁਰ ਭਜੁ ਤਾਹਿ ਮੀਤ ॥੨॥ਬਾਰ ਅੰਤ ਕੀ	Ŷ
Ŵ	ਹੋਇ ਸੁਹਾਇ ॥ ਕਹੁ ਨਾਨਕ ਗੁਨ ਤਾ ਕੇ ਗਾਇ ॥੩॥੫॥	Ŵ
الله		ф Ф
₩ ¢		Ť
Ť		ð
Ť		Ť
Ŵ		Ŵ
Ý	Basant Mehla 9. Kaha bhooliyo re jhoothey lobh laag. Kach bigrio nahin	¢
Ф	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 -	Ф
Φ	2. Baar ant ki hoye sahayi. Kaho Nanak gun ta ke gaiey - 3 - 5.	Φ
Φ		Φ
Ŷ		Ŵ
W		Ŵ
₩ m		₩ ¢
Ŵ		ð
Ť	बसंतु महला १ ॥ कहा भूलिए रे झूठे लोभ लाग ॥ कछु बिगरिए नाहिन अजहु	ð
Ť	जाग ॥१॥ रहाउु ॥ सम सुपनै के इिंहु जगु जानु ॥ बिनसैँ छिन मै साची मानु ॥	Ť
Ŵ	१॥ संगि तेरै हॅरि बसत नीत ॥ निस बासुर भेजु ताहि मीत ॥२॥बार अंत की	Ŵ
Ŷ	होड़ि सुहाड़ि ॥ कहु नानक गुन ता के गाड़ि ॥३॥५॥	Ŷ
¢	· · ·	Ф
Ф		¢
¢		¢
Ŷ		Φ
	^^^	¥
Ŵ	\\$	Ψ

•

Ф	\$\$\$\$\$\$\$\$\$\$\$\$\$\$	Ф
Ť	₲₵₵₵₵₵₵₵₵₲	¥
Ť		₩ M
ж Ф		s M
¢ ش	51st Shabad	₩ M
₩ m	JISI ONADAU	₩
¢ ش		₩
₩ m	Fifth Shabad in Rag Basant Mehla 9	₩ M
¥ m	SGGS, page 1187	₩ m
Ŵ		ж Ф
Ŵ		₩ M
×		₩ ſ
Ŵ	Where are you lost	₩ m
¥.	Adhered to a false greed	₩ M
×	Wake up, wake up, I say	₩ m
Ŵ	For nothing on yet	₩ m
Ŵ	For nothing as yet	₩ M
₩ ش	Has gone astray	₩ M
₩ m	The world is like a dream	₩ 100
Ŵ	Take it for a myth	₩ 100
×	It will be gone in an instant	₩
ش	Believe it, for this is the truth	₩ @
¥ m	The Lord is always with you	ም
Ŵ	Night and day, pray contemplate	₩
Ŵ	On the Lord, my mate	₩
Ŵ	He alone will fend	₩
₩ ش	Support you in the end	₩ M
₩ ش	Says Nanak, pray engage	₩
¥,	In singing His praise	₩ 1
الله الله		₩
الله الله		₩ 100
¥ Å		₩ M
×		₩ @
Ŵ		₩ M
¥,		¥
*	Jist 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 or 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 Supsort you you you you you you you you you you	₩
₩		₩
Ŵ		₩
¥		₩
¥	ϕ	¥
¥		¥

\$	₽������� ⁴ €∕` [,] ♥������	Ф
	ת היה היה היה אלא אלא אישר אישר אישר אישר אישר אישר אישר איש	
Ŵ		Ŵ
Ŵ		ŵ
ŵ	52nd Shabad	ŵ
ŵ	JZIIG GIIGDad	Đ
ŵ		ŵ
ŵ	First Shabad in Rag Sarang Mehla 9	Ō
۵.	SGGS, page 1231	Ť
ŵ		ŵ
۵.		Ť
۵.	ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਹਰਿ ਬਿਨੁ ਤੇਰੋ ਕੋ ਨ ਸਹਾਈ ॥	Đ
ŵ	ਕਾਂ ਕੀ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ ਕੋ ਕਾਹੂ ਕੋ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥ ਧਨੁ ਧਰਨੀ ਅਰੁ	Đ
۵.	ਸੰਪਤਿ ਸਗਰੀ ਜੋ ਮਾਨਿਓ ਅਪਨਾਈ ॥ ਤਨ ਛੁਟੈ ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਕਹਾ ਤਾਹਿ	Đ
٠ ف	ਲਪਟਾਈ ॥੧॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿੱਉ ਰੁਚਿ ਨ ਬਢਾਈ ॥ ਨਾਨਕ	Ō
ŵ	ਕਹਤ ਜਗਤ ਸਭ ਮਿਥਿਆ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥੨॥੧॥	ŵ
ŵ		Ť
ŵ		Đ
ŵ		Đ
ŵ		ŵ
ŵ		Ŵ
Ŵ	Ek Onkar Satgur Prasad. Raag Sarang Mehla 9. Har bin tero ko na sa-	ŵ
Ŵ	hayi. Kaan ki maat pita sut binta, ko kaahu ko bhayi -1- Rahao. Dhan	Ŵ
Ŵ	dharni ar sampati sagri, jo maneyo apnayi. Tan chhootey kachu sang	Ŵ
ŵ	na chaalay, kaha taahey laptayi -1. Deen dayal sada dukh bhanjan, ta	Ŵ
Ŵ	siu ruch na badayi. Nanak kehat jagat sab mithiya, jiu supna rainayi - 2 -	ŵ
ŵ	1.	Ŵ
Ŵ		ŵ
Ŵ		Ŵ
Ŵ		Ŵ
Ŵ	98 सितिगुर प्रसादि ॥ रागु सारंग महला १ ॥ हरि बिनु तेरो को न सहाइी ॥ काँ	Ŵ
Ŵ	की मात पिता सुत बनिता को काहू को भाइी ॥१॥ रहाउु ॥ धनु धरनी अरु	Ŵ
Ŵ	संपति सगरी जो मानिए अपनाइी 🔋 तन छूटै कछु संगि न चालै कहा ताहि	Ŵ
Ŵ	लपटाड़ी ॥१॥ दीन दड़िआल सदा दुख भंजन ता सिंउु रुचि न बढाड़ी ॥ नानक	Ŵ
Ŵ	कहत जगत सभ मिथिआ जिउु सुपना रैनाइी ॥२॥१॥	Ť
@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@		Ŵ
Ŵ		٩
Ŵ		ŵ
Ŵ		Ŵ
¢ «	₽���� ����� 230 ��������	}}}}}

ଡ଼ଡ଼ଡ଼ଢ଼ଢ଼ଢ଼ଢ଼ଡ଼ଡ଼ଡ଼	98	`\$ \$ \$ \$
		Ŷ
Q		Ŷ
•	1.01	
• <u>52</u> r	nd Sha	abad
₩ 		¥
🖇 🛛 🕈 First Shabad	l in Rag	Sarang Mehla 9 🛛 🕷
Se Se	iGS, pag	0.1231
¥ ~ ~ ~	, pu ₀	<u>به</u>
¥		* •
There is		oort for you
But Him		d Almighty
		ll, no other
	whose ar	\mathbf{x} these $\mathbf{\Phi}$
The fail		ne mother
		the brother
	ou think a	Φ s vours Φ
ŵ The	land, this	wealth Ø
And ti		sessions
Aren't	•	npanions
W Nothing		banies you
Ŵ W	/hen the	body
Aband		company 🌵
What f	-	u clinging
v To t	this lot ar	nd why
You	ı didn't er	nhance Ψ
♥ Yo	ur love fo	or Him 🖤
The The	e God Alı	miahty 🌳
A dis	peller of	distress
An	d benevo	plence
To the	e poor ar	nd needv
Savs Nan		vorld creation
Is like a c		st an illusion
•	, , ,	Ŵ
 Solution Sol		abad Sarang Mehla 9 Sarang Mehla 9<
\$		Ŷ
*		¥.
*		\mathbb{Y}
$\Phi \Phi $	231	₽₽₽₽₽₽₽₽₽₽

		Φ
@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@		6666666666666666666666666666666666666
ф Ф		ф Ф
Ť	53rd Shabad	Ť
Ŵ	Join Sindbud	¢۵
Ф	Second Shabad in Rag Sarang Mehla 9	Ŷ
¢	SGGS, page 1231	P
₩ Ø	adda, bage 1251	Ф Ф
Ŵ		¢ Ø
Ť	ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਕਹਾ ਮਨ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਹੀ ॥ ਯਾ ਜਗ ਮਹਿ ਕੋਊ ਰਹਨੂ	Ť
Ŷ	ਨ ਪਾਵੈ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹੀ ॥੧॥ ਰਹਾਉ ॥ ਕਾਂ ਕੋ ਤਨੁ ਧਨੁ ਸੰਪਤਿ ਕਾਂ ਕੀ	Ŵ
Φ	ਕਾ ਸਿਊ ਨੇਹੁ ਲਗਾਹੀ ॥ ਜੋ ਦੀਸੇ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਊ ਬਾਦਰ ਕੀ ਛਾਹੀ ॥੧॥	¢
₩ Ø	ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣਿ ਸੰਤਨ ਗਹੁ ਮੁਕਤਿ ਹੋਹਿ ਛਿਨ ਮਾਹੀ ॥ ਜਨ ਨਾਨਕ ਭਗਵੰਤ	P
₩ ©	ਭਜਨ ਬਿਨੁ ਸ਼ੁਖ਼ੁ ਸੁਪਨੈ ਭੀ ਨਾਹੀ ॥੨॥੨॥	₩ Φ
Ť		Ŵ
Ŵ		ŵ
Φ		¢
Ŷ	Sarang Mehla 9. Kaha man bikhiya siu laptahi. Ya jag maih kou rehan	P
₩ Ø	na pavai, ik awaih ik jaahi - 1- Rahao. Kan ko tan dhan sampat kan ki,	ф ф
Ŵ	ka siu neh lagai. Jo deesay so sagal binasay, jiu badar ki chhahi - 1. Taj	۲
Ť	abhimaan saran santan gahu, mukat hohi chhin maahi. Jan Nanak	$\tilde{\Phi}$
Ŷ	Bhagwant bhajan bin, sukh supnay bhi naahi - 2 - 2.	Ŷ
¢		¢
P		\$ ₽
Ŵ	•	ش
Ť	सारंग महला १ ॥ कहा मन बिखिआ सिउु लपटाही ॥ या जग महि कोउू रहनु	Ť
Ŵ	न पावे इिकि आवहि इिकि जाही ॥१॥ रहाँउु ॥ काँ को तनु धनु संपति काँ को	Ŵ.
Ф	का सिउु नेहु लगाही ॥ जो दीसे सो सगल बिनासे जिउु बादर की छाही ॥१॥	¢
Ŷ	तजि अभिमानु सरणि संतन गहु मुकति होहि छिन माही ॥ जन नानक भगवंत	P
₩ Ø	भजन बिनु सुखु सुपनै भी नाही ॥२॥२॥	₩ ©
Ť		Ť
Ŵ		۵.
		Ф́
\$	D \$	Ŷ

♥♥♥♥♥♥♥♥♥ ¶₽` ♥♥♥♥♥♥♥♥	¢Φ
Φ	¢
$\mathbf{\Phi}$	¢
	¢
• 53rd Shabad	Ŷ
•	P
Second Shabad in Rag Sarang Mehla 9	Ŷ
SGGS, page 1231	Ŷ
() (0.00, puze 1251	¥
₩ 	Ŵ
₩ Φ	ش
Why are you oh mind	¥ ش
 Clung to viciousness and vice 	Ŵ
No one is here to stay	Ť
© One comes in the world	ŵ
The other is on his way	Ť
Whose is this body	Ŵ
The wealth and these possessions	Ŵ
To which, one does one's love avow	Ý
Like the shadow of a cloud	Ŷ
All that you see shall go	Ŷ
Abandon your vanity	Ŷ
And seek refuge	Ŷ
With the saintly	Ŷ
You will be freed	Ŷ
Liberated instantly	∕ ₩
There is no happiness	Ŵ
Nanak, even in a dream	ش
If you don't engage	¥ Ø
In singing His praise	ش
* •	Ť
т Ф	Ť
Ū.	Ť
ŵ.	Ŵ
 53rd Shabad Second Shabad in Rag Sarang Mehla 9 SGGS, 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 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 	0000000000000000000000000000000000000
\$	Ŷ
Φ	Φ
\\$	$\Phi \Phi$

	¢¢¢¢¢¢¢¢¢ ₃중 ^ˆ ¢¢¢¢¢¢¢¢	
P		P
Ŵ		Ŵ
₩	Edth Shahad	Ŵ
₩ m	54th Shabad	₩ ش
¥۲		Ť
Ť	Third Shabad in Rag Sarang Mehla 9	ð
Ť	SGGS, page 1231	ð
ŵ		ŵ
ŵ		Ŵ
Ŷ	ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਕਹਾ ਨਰ ਅਪਨੋ ਜਨਮੁ ਗਵਾਵੈ ॥ ਮਾਇਆ ਮਦਿ ਬਿਖਿਆ ਰਸਿ	Ŷ
Ŵ	ਰਚਿਓ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥ ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨੋ ਦੇਖਿ	¢
Ф	ਕਹਾ ਲੋਭਾਵੈ ॥ ਜੋ ਉਪਜੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ ॥੧॥ ਮਿਥਿਆ ਤਨੁ	Ф
Ф	ਸਾਚੋ ਕਰਿ ਮਾਨਿਓ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥ਜਨ ਨਾਨਕ ਸੋਊ ਜਨੁ ਮੁਕਤਾ ਰਾਮ	¢
Φ	ਭਜਨ ਚਿਤੁ ਲਾਵੈ ॥੨॥੩॥	¢
Ŷ		P
Ŷ		Ŷ
W		Ŵ
Ŵ		Ŵ
۱ ۱ ۱ ۱	Sarang Mehla 9. Kaha nar apno janam gavavay. Maya mad bikhiya ras	¥ ش
Ť	rachio, Ram saran nahi avay - 1. Rahao. Eh sansar sagal hai supno,	Ť
Ť	dekh kaha lobhavay. Jo upjay so sagal binasay, rehan na kou paavay -	Ť
Ť	1. Mithiya tan saacho kar maneyo, eh bidh aap bandhavay. Jan Nanak	ŵ
$\hat{\Phi}$	sou jan mukta, Ram bhajan chit laavay - 2 - 3.	Ŵ
¢		¢
Ф		Ф
Φ		Φ
Ŷ		P
P	सारंग महला १ ॥ कहा नर अपनो जनमु गवावै ॥ माइिआ मदि बिखिआ रसि	Ŷ
Ŵ	रचिए राम सरनि नहीं आवे ॥१॥ रहाउु ॥ इिंहु संसारु सगल है सुपनो देखि	Ŵ
¥.	कहा लोभावै ॥ जो उुपजे सो सगल बिनासै रहनु न कोउू पावै ॥१॥ मिथिआ तनु	Ŵ
Ŵ	साचो करि मानिए इिह बिधि आपु बंधावै ॥जन नानक सोउू जनु मुकता राम भजन चितु लावै ॥२॥३॥	₩ ش
الله	454 120 614 121	Ŵ
$\mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} $		}}}} } } } } } } } } } } } } } } } } }
٢		Ť
$\tilde{\Phi}$		$\tilde{\Phi}$
	\$	Ŵ
	シ������	
--	---	
$\mathbf{\Phi}$	Ŷ	
Ŷ	Ŷ	
	\$	
• 54th Shabad		
•	Ŵ	
Third Shabad in Rag Sarang	Mehla 9 💥	
SGGS , page 1231		
	¥	
¥	¥	
\\ ش	×	
w w	×	
Why does a man	Ű.	
Waste his birth away	, with the second second second second second second second second second second second second second second se	
Intoxicated in Maya	Ť	
© Ravished in vice	ŵ	
 He takes up a vicious w 	av 🇳	
And will not seek to ent	ter 🏶	
The Lord's shelter	Ŵ	
The world creation	¢	
Is a dream, all untrue	Ŷ	
Why does he greed	Ŷ	
Over this false view	Ŷ	
Nothing will stay intact	Ŷ	
The created will all destruction	uct 🦉	
Thinking this myth of a bo	ody 🆞	
To be true, this though	t 🎬	
Keeps one bound	¥	
Keeps one caught	¥	
Nanak, he alone is free	• ¥	
Who has the Lord in the h	eart 🎇	
And His glory, in His thou	ght 🎇	
¥ س	¥ Ø	
 54th Shabad Third Shabad in Rag Sarang SGGS, page 1231 Why does a man Waste his birth away Intoxicated in Maya Ravished in vice He takes up a vicious w And will not seek to ent 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 The created will all destruct Thinking this myth of a bo To be true, this though Keeps one bound Keeps one caught Nanak, he alone is free Who has the Lord in the h And His glory, in His thou 	¥ (D)	
ж Ф	ж Ф	
Ť	Ś.	
Ū.	Ť	
•••••••••••••	=	

	₽������� ෟ₴ၳ৾ ₩₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	¢
€€€€€€€€€€€€€€€€€€€€€€€€€€€€ €€€€€€	55th Shabad Fourth Shabad in Rag Sarang Mehla 9 SGGS, page 1231 ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਮਨ ਕਰਿ ਕਬਹੁ ਨ ਹਰਿ ਗੁਨ ਗਾਇਓ ॥ ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸਿ ਬਾਸੁਰ ਕੀਨੋ ਅਪਨੇ ਭਾਇਓ ॥ ॥ ਰਹਾਉ ॥ ਗੁਰ ਉਪਦੇਸ਼ੁ ਸੁਨਿਓ ਨਹਿ ਕਾਨਨਿ ਪਰ ਦਾਰਾ ਲਪਟਾਇਓ ॥ ਪਰ ਨਿੰਦਾ ਕਾਰਨਿ ਬਹੁ ਧਾਵਤ ਸਮਝਿਓ ਨਹ ਸਮਝਾਇਓ ॥ ॥ ਕਹਾ ਕਹਉ ਮੈ ਅਪੁਨੀ ਕਰਨੀ ਜਿਹ ਬਿਧਿ ਜਨਮੁ ਗਵਾਇਓ ॥ ਕਹਿ ਨਾਨਕ ਸਭ ਅਉਗਨ ਮੋ ਮਹਿ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਇਓ ॥ ੨॥ ॥ Sarang Mehla 9. Man kar kabhoo na Har gun gayio. Bikhiyasakat rahiyo nis basur, keeno apno bhayeo - 1- Rahao. Gur updesh 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 sarnaiou - 2- 4. ਸਾरंग महला १ ॥ मन करि कबहू न हरि गुन गाइिए ॥ बिखिआसकत रहिए तिसि बासुर कीनो अपनो भाइिए ॥१॥ रहाउु ॥ गुर उुपदेमु सुनिए नहि कानति पर दारा लपटाइिए ॥ पर निंदा कारनि बहु धावत समझिए नह समझाइिए ॥१॥ कहा कहउु मै अपुनी करनी जिह बिधि जनमु गवाइिए ॥ कहि नानक सभ अउुगन मो महि राखि लेहु सरनाइिए ॥२॥४॥	Φ
¢,	EFAL Shahad	Ф Ф
¢.	55th Shabad	Ť
¢		Ť
¢	Fourth Shabad in Rag Sarang Mehla 9	Ŷ
¢	ଚିର୍ପିରି, page 1231	¢
¢ V		ф Ф
Ť	ਸਾਰੰਗ ਮਹਲਾ ੯ ॥ ਮਨ ਕਰਿ ਕਬਹੁ ਨ ਹਰਿ ਗੁਨ ਗਾਇਓ ॥ ਬਿਖਿਆਸਕਤ ਰਹਿਓ	Ť
Ŵ	ਨਿਸਿ ਬਾਸੁਰ ਕੀਨੋ ਅਪਨੋ ਭਾਇਓ ॥੧॥ ਰਹਾਉ ॥ ਗੁਰ ਉਪਦੇਸ਼ੁ ਸੁਨਿਓ ਨਹਿ ਕਾਨਨਿ	$\bar{\Phi}$
Ŷ	ਪਰ ਦਾਰਾ ਲਪਟਾਇਓ ॥ ਪਰ ਨਿੰਦਾ ਕਾਰਨਿ ਬਹੁ ਧਾਵਤ ਸਮਝਿਓ ਨਹ ਸਮਝਾਇਓ ॥	Φ
W	੧॥ ਕਹਾ ਕਹਉ ਮੈ ਅਪੁਨੀ ਕਰਨੀ ਜਿਹ ਬਿਧਿ ਜਨਮੁ ਗਵਾਇਓ ॥ ਕਹਿ ਨਾਨਕ ਸਭ	Ф Ф
Ŵ	ਅਉਗਨ ਮੋ ਮਹਿ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਇਓ ॥੨॥੪॥	¢
$\tilde{\Phi}$		$\tilde{\Phi}$
Ŷ		Φ
Ŷ		Φ
₩ Ø	Sereng Mehle O. Men key kehkee ne Hey gun gevie. Dikkiveseket rehive	መ
Ť	Sarang Mehla 9. Man kar kabhoo na Har gun gayio. Bikhiyasakat rahiyo nis basur, keeno apno bhayeo - 1- Rahao. Gur updesh sunio nahi	Ť
Φ	kanan, par dara laptayio. Par ninda kaaran bahu dhawat, samjhio nah	Φ
¢	samjhayio - 1. Kaha kahu mai apni karni, jaih bidh janam gawayo. Keh	Φ
₩ Ø	Nanak sabh augun mo meh, raakh lehu sarnaiou - 2- 4.	Ф Ф
Ŵ		¢
Ŵ		Φ
¢		Φ
P	सारंग महला १ ॥ मन करि कबहू न हरि गुन गाइिए ॥ बिखिआसकत रहिए	Ф Ф
Ŵ	निसि बासुर कीनो अपनो भाइिए ॥१॥ रहाउु ॥ गुर उपदेसु सुनिए नहि काननि	ф Ф
Ŵ	पर दारा लपटाइिए ॥ पर निंदा कारनि बहु धावत समझिए नह समझाइिए ॥१॥ कहा कहउु मै अपुनी करनी जिह बिधि जनमु गवाइिए ॥ कहि नानक सभ	$\hat{\Phi}$
Φ	कहा कहुउ में अपुनी करना जिह ाबाय जनमु गवाइए ॥ कोह नानक सम अंडुगन मो महि राखि लेह सरनाइिए ॥२॥४॥	¢
P		P
₩ Ø		₩ ©
۵.		Ť
\$	ዾ ፞፞፝፝፝ቝቝ፝፝፝፝፝ቝቝ፝፝ቝ፝ቝ፝፝ዾ፝ዀ፝፝፝ዾ፝ዀ፝ዀዀዀዀዀዀዀዀዀዀ	Ŷ

@@@@@ @	୬ଡ଼ଢ଼ଢ଼ଢ଼	98	•••••	φφφ
Ŷ				Ŷ
Ŷ				Ŷ
Ŷ		4 04		Ŷ
Ŷ	$\leq 55^{\circ}$	th Shai	bad $>$	Ŷ
Ŷ				Ŷ
ም የ	ourth Shaha	d in Rag	Sarang Mehla 9	Ŷ
₩ ·		iga, page		· •
Ŵ		Jue, puge	. 1201	¥
W				Ŵ
₩				Ŵ
₩ m	l have n		l His glory	¥ m
₩ m			of my heart	¥۲ ش
ж Ф		d night, l		¥ ش
W W			is thought	¥ ش
Ŵ		ave just f	-	. 🗳
۵.		ctates of		· ·
ŵ		in't lend m		ŵ
ŵ		the Guru's		Ŵ
Ŵ		ave stayed		Ŵ
Ŵ			of the others	Ŵ
Ŷ		ld run a lo		$\mathbf{\Phi}$
Ŷ		ander and		Ŷ
Ŷ		anderous t		Ŷ
Ŷ		aven't und		Ŷ
P	lf ma	de to unde	erstand	Ŷ
₩ ♠	Ho	w do I des	cribe	Ŷ
Ŷ	The de	eds that u	undid me	Ŷ
Ŵ	Wasted	l my birth,	my being	Ŵ
Ŵ	Says Nar	nak," all vie	cious traits,	Ŵ
¥	Are	e lodged ir	n me	¥
₩	Save me, O'	Lord, in Y	our sanctuary"	¥
₩ m				. *
₩ ©				¥ ش
⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕⊕ ⊕⊕				@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@
Ť				¥ ف
Ť				Ŵ
	୬ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼	237 🎕	,	¢φ¢
ጥ ጥ ጥ ጥ ጥ	ጉ ጉ ጉ ጉ ጉ	 . *	~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	ተ ተ

	₽₲₲₲₲₲₲₡₽₽₽ [₽] ₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	
¢ Ø		ش
@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@		Ť
Ť	56th Shabad	ð
۵	Join Shabad	ð
Ŵ		Ŵ
Ŷ	First Shabad in Rag Jaijaiwanti Mehla 9	Ŷ
¢	SGGS, page 1352	¢
¢		Ф
Φ	ਰਾਗੂ ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਰਾਮੂ ਸਿਮਰਿ ਰਾਮੂ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥	¢
Ŷ	ਮਾਇਆ ਕੋ ਸੰਗੂ ਤਿਆਗੂ ਪ੍ਰਭ ਜੁ ਕੀ ਸਰਨਿ ਲਾਗੂ ॥ ਜਗਤ ਸੁਖ ਮਾਨੂ ਮਿਥਿਆ ਝੂਠੋ	φ
Ŷ	ਸਭ ਸਾਜੂ ਹੈ ॥੧॥ ਰਹਾਉ ॥ ਸੁਪਨੇ ਜਿਉ ਧਨੂ ਪਛਾਨੂ ਕਾਹੇ ਪਰਿ ਕਰਤ ਮਾਨੂ ॥ ਬਾਰੂ	Ŷ
۲	ਕੀ ਭੀਤਿ ਜੈਸੇ ਬਸੁਧਾ ਕੋ ਰਾਜੂ ਹੈ ॥੧॥ ਨਾਨਕੁ ਜਨੂ ਕਹਤੂ ਬਾਤ ਬਿਨਸਿ ਜੈਹੈ ਤੇਰੋ	Ŵ
₩ ©	ਕਾ ਭਾਤ ਜਸ ਕਸੂਪ ਕ ਚਾਜੂ ਦੇ ॥ 1॥ ਨਾਨਕ ਜਨੂ ਕਹੁਤੂ ਕਾਤੇ ਕਿਨਾਸ ਜਦ ਤਚ ਗਾਤੂ ॥ ਛਿਨੂ ਛਿਨੂ ਕਰਿ ਗਇਓ ਕਾਲੂ ਤੈਸੇ ਜਾਤੂ ਆਜੂ ਹੈ ॥੨॥੧॥	¢۲ س
٠ ش	מו- מו- מו מי מו בע מיס א איס איט ט ויאוועו	Ť
Ť		٢
ŵ		Ō
Ŵ		٩
Ŷ		Ф
¢	Raag Jaijawanti Mehla 9. Ram simar Ram simar, ehay terou kaaj hai. Maya ko sang tiyag, Prabhju ki saran laag. Jagat sukh maan mithiya,	Ф
¢	jhootho sabh saaj hai - 1- Rahao. Supney jiu dhan pachan, kahey par	Φ
P	karat maan. Baaru ki bheet jaisey, basudha ko raj hai - 1. Nanak jan ke-	¢
P	hat baat, binas jaihay tero gaat. Chhin chhin kar gayio kaal, taisey jaat	Ŷ
W	aaj hai - 2 - 1.	Ŵ
₩ m		¢ې ش
ش		Ť
Ť		Ť
۵.	रागु जैजावंती महला ६ ॥ रामु सिमरि रामु सिमरि इिहै तेरै काजि है ॥ माइिआ	$\bar{\Phi}$
Ŵ	को संगु तिआगु प्रभ जू की सरनि लागु ॥ जगत सुख मानु मिथिआ झूठो सभ	Ŵ
Ŷ	साजु है ॥१॥ रहाउु ॥ सुपने जिउु धनु पछानु काहे परि करत मानु ॥ बारू की	¢
$\mathbf{\Phi}$	भीति जैसे बसुधा को राजु है ॥१॥ नानकु जनु कहतु बात बिनसि जैहै तेरो	Ф
⊕⊕⊕⊕	गातु ॥ छिनु छिनु करि गइिए कालु तैसे जातु आजु है ॥२॥१॥	}}}}}
Ø		Φ
Ŵ		æ
Ŵ		₩
ም	> \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	ም
* *	*********** 430 ********	¥

ΦΦ	������� _¶ ₴ົ ♦₽₽₽₽₽₽₽
¢	Ф.
¢	\$
$\mathbf{\Phi}$	≤ 56th Shabad >
Ŷ	
Ŷ	First Shabad in Rag Jaijaiwanti Mehla 9 🛛 🖞
Ŷ	SGGS, page 1352
Ŷ	oudo, page 1502 0
Ŷ	\$
Ŵ	
Ŷ	Contemplate on Him
Ŵ	Contemplate the Lord
Ŵ	For this is your job
¥.	Your mission in the world
₩ m	Give up <i>Maya's</i> company
₩ m	And seek yourself a refuge
ж Ф	In the Lord's sanctuary
¥ ش	Regard the world happiness
ا	Only a myth, just an illusion
۵.	For all this is false
Ť	This whole creation Treat all wealth as a dream
۵.	Abandon its vain esteem
Ŵ	This world command
Ŵ	Is like a wall of sand
Ŵ	Nanak tells you, oh man
Ý	All about your being shall be gone
¢	Moment by moment went yesterday
¢	So shall go today, this day
¢	So shall go today, this day
¢	
Ŷ	
Ŷ	<u> </u>
@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@	Joth Shabad First Shabad in Rag Jaijaiwanti Mghla 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 Neat 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
Ψ	Ŷ
Ŵ	Ŷ
Ŵ	Ŵ
₩	\mathbb{Y}
ΨΨ	������ � � 239 ��������

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ প্লি ألم المحافظ

 Abad

 Jaijaiwanti Mehla 9

 Jeijaiwanti Mis 100

 Jeijaiwanti Mehla 9

 Jeijaiwanti Mehla 102

 Jeijaiwante 102

 Jeijaiwante 102
 57th Shabad Second Shabad in Rag Jaijaiwanti Mehla 9 SGGS, page 1352 ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਰਾਮ ਭਜ ਰਾਮ ਭਜ ਜਨਮ ਸਿਰਾਤ ਹੈ ॥ ਕਹੳ ਕਹਾ ਬਾਰ ਬਾਰ ਸਮਝਤ ਨਹ ਕਿਉ ਗਵਾਰ ॥ ਬਿਨਸਤ ਨਹ ਲਗੈ ਬਾਰ ਓਰੇ ਸਮ ਗਾਤ ਹੈ ॥੧॥ ਰਹਾੳ ॥ ਸਗਲ ਭਰਮ ਡਾਰਿ ਦੇਹਿ ਗੋਬਿੰਦ ਕੋ ਨਾਮ ਲੇਹਿ ॥ ਅੰਤਿ ਬਾਰ ਸੰਗਿ ਤੇਰੈ ਇਹੈ ਏਕੂ ਜਾਤੂ ਹੈ ॥१॥ ਬਿਖਿਆ ਬਿਖੂ ਜਿਊ ਬਿਸਾਰਿ ਪ੍ਰਭ ਕੌ ਜਸ ਹੀਏ ਧਾਰਿ ॥ ਨਾਨਕ ਜਨ ਕਹਿ ਪਕਾਰਿ ਅਉਸਰ ਬਿਹਾਤ ਹੈ ॥੨॥੨॥ Jaijaiwanti Mehla 9. Ram bhaj Ram bhaj janam sirat haj. 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 jiou bisare, Prabh ko jas hiai dhaar. Nanak jan keh pukar, ausar bihaat hai - 2-2. जैजावंती महला १ ॥ रामु भजु रामु भजु जनमु सिरातु है ॥ कहउू कहा बार बार समझत नह किउ गवार ॥ बिनसत नह लगै बार एरे सम गात है ॥१॥ रहाउ ॥ सगल भरम डारि देहि गोबिंद को नामु लेहि ॥ अंति बार संगि तेरै डि्है डेकु जातु है ॥१॥ बिखिआ बिख़ जिउ़ बिसारि प्रभ कौ जस हीई धारि ॥ नानक जन कहि 240

	����	98	` \$	Φ¢
₩ A				Ŷ
Ŵ				Ŵ
Ŵ	57	16 860	had	Ŵ
Ŵ	~ 20	th Sha	Dad	الله
¥				¥
₩ m	Second Shaba	d in Rag J	aijaiwanti Mehla 9	ش
ش	50	ggs, page	z 1352	¥ ش
ش				¥ ش
٠ ش				Ť
Ť				Ť
۵.	M	editate oh	man	Ŵ
ŵ	Cont	emplate t	he Lord	Ŵ
Ŵ		the life el	bbs on	Ŵ
Ŵ	Its conti	nuously a	on the wane	Ŷ
Ŵ		ı have bee	en told	Ý
Φ	T	ime and a	gain	¢
Φ		u don't ur	nderstand	Φ
Ŷ	Oh rus	tic, you fo	olish man	Ŷ
Ŷ	 This li 	fe is like t	nail stone	Ŷ
P		It will g	0	Ŷ
Ŷ	Be	fore you	know	Ŷ
Ŷ	Give	up your d	elusions	Ŷ
Ŵ		template t	he Lord	Ŵ
Ŵ		ame alone	will fend	Ŵ
Ŵ		pany you	in the end	Ŵ
¥		ego the vic	ious rot	ش
₩ m		nd fill your	heart	ش
₩ m		lis gloriou	s thought	¥ ش
₩ Ø		ak gives yo	ou a cry	ش
÷	The oppo	ortunity pa	sses you by	Ŵ
٠ ش				Ť
Ť				ŵ
۵.				Ū.
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~				Ŵ
Ŵ				Ŵ
\$				Ŵ
	ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ୡ	241	bad aijaiwanti Mehla 9 2 1352 man he Lord bbs on on the wane en told gain nderstand oblish man hail stone o know elusions he Lord will fend in the end ious rot heart s thought ou a cry sses you by	ΦŴ

	₲₲₲₲₲₲₲₲₲ ₼₼₼₼₼₼₼ ₼₼₼₼₼₼₼ ₽ ₽ ₽ ₽ ₽ ₽ ₽	
0000000000000000000000000000000000000		Ф
¢	Peril 61 1 1	¢
₩ m	─ 58th Shabad	₩ m
Ŵ		₩ ¢
Ť	Third Shabad in Rag Jaijaiwanti Mehla 9	Ť
$\hat{\Phi}$	SGGS, page 1352	Ŵ
¢		¢
Ф	ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਰੇ ਮਨ ਕਉਨ ਗਤਿ ਹੋਇ ਹੈ ਤੇਰੀ ॥ ਇਹ ਜਗ ਮਹਿ ਰਾਮ	Ф
¢	ਨਾਮੂ ਸੋ ਤਉ ਨਹੀਂ ਸੁਨਿਓ ਕਾਨਿ ॥ ਬਿਖਿਅਨ ਸਿਊ ਅਤਿ ਲੁਭਾਨਿ ਮੰਤ ਨਾਹਿਨ	Φ
Ŷ	ਫੇਰੀ ॥੧॥ ਰਹਾਉ ॥ ਮਾਨਸ ਕੋ ਜਨਮੂ ਲੀਨੂ ਸਿਮਰਨੂ ਨਹ ਨਿਮਖ ਕੀਨੂ ॥ ਦਾਰਾ ਸੁਖ	Ŷ
₩ Ø	ਭਇਓ ਦੀਨੂ ਪਗਹੂ ਪਰੀ ਬੇਰੀ ॥੧॥ ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਸੁਪਨੈ ਜਿਊ ਜਗ	\$ \$
Ť	ਪਸਾਰੂ ॥ ਸਿਮਰਤ ਨਹ ਕਿਉ ਮੁਰਾਰਿ ਮਾਇਆ ਜਾ ਕੀ ਚੇਰੀ ॥੨॥੩॥	Ť
$\tilde{\Phi}$		$\hat{\Phi}$
Ŷ		Ŷ
Ф		Ф
¢		¢
Ŵ	Jaijaiwanti Mehla 9. Rey man kaoun gat hoye hai teri. Eh jag mah Ram	Ŵ
₩ Ø	naam, so tau nahi sunio kaan. Blkhian siu at lubhan, mat nahin pheri -	₩ ¢
Ť	1 - Rahao. Manas ko janam leen, simran neh nimakh keen. Dara sukh	Ť
Ť	bhaiyo deen, paghu pari beri - I. Nanak jan keh pukar, supnay jiou jag	Ť
٩	psaar. Simrat neh kiu Murar, maya ja ki cheri - 2 - 3.	٩
Ф		Ф
¢		¢
Ŷ		P
₩ Ø	जैजावंती महला १ ॥ रे मन कउुन गति होड़ि है तेरी ॥ इिह जग महि राम नाम्	₩ ش
Ť	सो तउु नही सुनिए कानि ॥ बिखिअन सिठु अति लुभानि मति नाहिन फेरी ॥१॥	Ť
$\hat{\Phi}$	रहाउँ ॥ मानस को जनमु लीनु सिमरनु नह निमख कीनु ॥ दारा सुख भड़िए	Ť
$\mathbf{\Phi}$	दीनु पगहु परी बेरी ॥१॥ नानक जन कहि पुकारि सुपनै जिउु जग पसारु ॥	$\hat{\mathbf{\Phi}}$
Ф	सिमरत नह किउु मुरारि माइिआ जा की चेरी ॥२॥३॥	Ф
$\oplus \oplus \oplus \oplus$		$\mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} $
Ŵ		¢
¢		₩ ₩
Ť	<u><u></u></u> \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi 	Ŷ

	₽
• • •	₽
φ (₽.
	₽
• 58 th Shabad •	₽ ₽
Ψ	₽.
Third Shabad in Rag Jaijaiwanti Mehla 9	¥
۵ SGGS, page 1352	*
	₩
	₩
Ψ What fate awaits you	₩ 001
Awaits you my mind	₩ Ф)
Indeed, what kind	* •
Mainstay of this world	Ď.
© Is the Name of the Lord	Ď
But you didn't lend your ear	Ð
© To that divine Word	Ð
© Filled with much greed	٩
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	₩ 100
	¥∕ the state of the state of t
	* •
58th Shabad Third Shabad in Rag Jaijaiwanti Mchla 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 You didn't revert 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	∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂
Ť. d	Ď
Ū,	т Т
•••••••••••••	¥/

		¢
@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@		\mathbf{G}
O	59th Shabad	Ф Ф
Ť	Jill Shabad	Ť
¢	Fourth Shabad in Rag Jaijaiwanti Mehla 9	\$
Ŵ	SGGS, page 1352	Ť
Ŷ		Ŷ
₩ Ø	ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥ ਬੀਤ ਜੈਹੈ ਬੀਤ ਜੈਹੈ ਜਨਮ ਅਕਾਜੂ ਰੇ ॥ ਨਿਸਿ ਦਿਨ ਸੁਨਿ ਕੈ	ф Ф
٩	ਪੁਰਾਨ ਸਮਝਤ ਨਹ ਰੇ ਅਜਾਨ ॥ ਕਾਲੂ ਤਉ ਪਹੂਚਿਓ ਆਨਿ ਕਹਾ ਜੈਹੈ ਭਾਜਿ ਰੇ ॥	Ŷ
⊕ ⊕	੧॥ ਰਹਾਉ ॥ ਅਸਥਿਰੂ ਜੋ ਮਾਨਿਓ ਦੇਹ ਸੋ ਤਉ ਤੇਰਉ ਹੋਇ ਹੈ ਖੇਹ ॥ ਕਿਉ ਨ ਹਰਿ	Ф Ф
Ť	ਕੋ ਨਾਮੁ ਲੇਹਿ ਮੂਰਖ ਨਿਲਾਜ ਰੇ ॥੧॥ ਰਾਮ ਭਗਤਿ ਹੀਏ ਆਨਿ ਛਾਡਿ ਦੇ ਤੈ ਮਨ ਕੋ ਮਾਨੁ ॥ ਨਾਨਕ ਜਨ ਇਹ ਬਖਾਨਿ ਜਗ ਮਹਿ ਬਿਰਾਜ ਰੇ ॥੨॥੪॥	$\mathbf{\Phi}$
¢ ¢	10 1 0'00 HO ICU 49'IO HO HU IQUAD & 12181	Ф Ф
Ŵ		Ŷ
¢		¢
Ŵ	Jaijawanti Mehla 9. Beet jaihay beet jaihay janam akaaj rey. Nis	¢
Ŷ	din sun kay puran, samjhat neh rey ajaan. Kaal tau pahuchio aan, kaha jaihay bhaaj rey - 1 - Rahao. Asthir jo maniyo deh, so	Ŷ
₩ Ø	tau terou hoey hai kheh. Kiu na Har ko naam leh, moorakh nilaaj rey - 1. Ram bhagat hiey aan, chhad dey tai man ko	ф Ф
Ť	maan. Nanak jan eh bakhan, jag mah biraaj rey - 2 - 4.	$\hat{\Phi}$
¢ ¢		Ф Ф
Ť		Ť
¢	जैजावंती महला १ ॥ बीत जैहै बीत जैहै जनमु अकाजु रे ॥ निसि दिनु सुनि कै	\$
Ŵ	पुरान समझत नह रे अजान ॥ कालु तुउ पहूचिए आनि कहा जैहै भाजि रे ॥१॥	\$
Ŷ	रहाउु ॥ असथिर जो मानिए देह सो तउु तेरउु होइि है खेह ॥ किउु न हरि को	Ŷ
₩ ⊕	नामु लेहि मूरख निलाज रे ॥१॥ राम भगति हीई आनि छाडि दे ते मन को मान् ॥ नानक जन इह बखानि जग महि बिराज रे ॥२॥४॥	¢ Ø
٠.		¢
Ф Ф		Ф Ф
		Ŷ
	₽ \$ \$\$\$\$\$\$\$\$\$\$\$\$\$\$	¢

₡ ₼₼₼₼₼₼₼ ₼₼₼ ₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	
Q	P
¥	W
50th Shahad	₩ m
• 59th Shabad	₩ ف
₩ Ø	Ť
Fourth Shabad in Rag Jaijaiwanti Mehla 9	ð
کی ایک کار کار کار کار کار کار کار کار کار کا	ŵ
Ū.	$\hat{\Phi}$
ф.	Ŷ
ŵ.	Ф
The life ebbs on	Φ
It shall be gone, it will go	Φ
Deedless, a wasted show	¢
Despite hearing <i>Purans</i>	Ŷ
Night and day	Ŵ
You don't understand	₩ ش
W Oh ignorant man	₩ ©
Where will you run now	¥۲
When death is at hand	Ť
The body that you thought	Ť
Was permanent	Ŵ
Will get reduced to dust	٩
Why not contemplate On the Lord's Name	Ý
Oh foolish man	Ф
Devoid of shame	¢
Let your heart abide	¢
In the glories of God	P
And your pride	Ŷ
Pray put it aside	¥
Nanak brings you a thought	Ŵ
Live in this world	₩ ©
Honoured and well thought	Ŵ
Ψ Φ	Ť
Ť.	Ť
Φ	$\mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} \mathbf{\Theta} $
59th Shabad Fourth Shabad in Rag Jaijaiwanti M¢hla 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	Ŷ

₲₲₲₲₲₲₲₲ <u>₽</u> ₽ <u>₿</u> ₽ <u>₽</u> ₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	₽₽
Bit Bit	¢
Saloks Mehla 9, SGGS, page 1426	ŵ
	Ŵ
Solole 1 9 7	Ý
Saloks 1, 2, 3	¢
	Ŷ
🖞 ਗੁਨ ਗੋਬਿੰਦ ਗਾਇਓ ਨਹੀ ਜਨਮੁ ਅਕਾਰਥ ਕੀਨੁ ॥	Ŷ
🗅 ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਜਿਹ ਬਿਧਿ ਜਲ ਕਉ ਮੀਨੁ ॥ ੧ ॥	Ŷ
	Ŷ
🆤 ਬਿਖਿਅਨ ਸਿਉ ਕਾਹੇ ਰਚਿਓ ਨਿਮਖ ਨ ਹੋਹਿ ਉਦਾਸੁ ॥	Ŵ
🖤 ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸ ॥ ੨ ॥	ش
₩ Φ	Ŵ
🐞 ਤਰਨਾਪੋ ਇਉ ਹੀ ਗਇਓ ਲੀਓ ਜਰਾ ਤਨੁ ਜੀਤਿ ॥	Ť
💮 ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਅਉਧ ਜਾਤੁ ਹੈ ਬੀਤਿ ॥ ੩ ॥	Ŵ
φ.	Ŵ
Gun Gobind gayeo nahi janam akarath keen	Ŵ
Kaho Nanak Har bhaj mana jih bidh jal kau meen - 1.	¢
	¢
Bikhian siu kaahey rachio nimakh na hohey udaas	Ŷ
Kaho Nanak bhaj Har mana parey na jam ki phaas - 2.	Ŷ
¥	Ŵ
Tarnapou eu hi gayio liyo jara tan jeet	ش
Kaho Nanak bhaj Har mana audh jaat hai beet - 3.	ش
* •	Ť
	Ť
🖉 गुन गोबिंद गाइिए नही जन्मु अकारथ कीनु ॥	Ŵ
🐡 कहु नानक हरि भजु मना जिह बिधि जल कउु मीनु ॥ १ ॥	Ŵ
•	¢
🔹 बिखिअन सिउु काहे रचिए निमख न होहि उुदासु ॥	¢
🔹 कहु नानक भजु हरि मना परै न जम की फास ॥ २ ॥	¢
	Ŷ
तरनापो इंदु ही गईए लीए जरा तनु जीति ॥	Ŷ
कहु नानक भजु हरि मना अउुध जातु है बीति ॥ ३ ॥	Ŵ
₩ Φ	₩ \$
፝፞፝ ፟፝፞፞፞፝፝፝፝፝፝፝ ፝፞፝	t) (t)
***************************************	* *

	Ф
Chankan Satdun Daread	P
Ckonkar Satgur Parsad	Ŷ
Saloks Mehla 9, SGGS, page 1426	Ŷ
•	Ŵ
Saloks 1, 2, 3	¥
	₩ ش
	¥۲ ش
	Ť
	ð
• You have wasted the birth away	٢
 You didn't sing glories of the Master 	٢
Says Nanak, contemplate the Lord	$\tilde{\mathbf{\Phi}}$
 Oh mind, as a fish holds to water 	Ŷ
	٩
\$	¢
•	Ф
	Ф
	Ф
•	Ŷ
Why are you caught in vice and	Ŷ
Won't detach yourself for an instant bare	P
Say Nanak, contemplate the Lord, oh mind	Ŷ
And save yourself from Yama's snare	Ŵ
¥	Ŵ
₩ •	₩ m
	₩ ©
	¢
	ð
The youth is gone, lost just like that	Ť
Old age has taken over the body	ŵ
Nanak, contemplate the Lord my mind	Ŵ
For life depletes continuously	Ŷ
φ.	¢
Charles Satgur Parsad Saloks Mehla 9, SGGS, page 1426 Saloks 1, 2, 3 I I Vou 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 I	$\mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} $
Φ	Ф
Φ	Ф
\\$	Ф

.

	¢¢¢¢¢¢¢¢¢ _{¶\$} ∕`↓¢¢¢¢¢¢¢¢	Ф
¢	Chankan Sataun Danaad	Ψ
Ŵ	Ekonkar Satgur Parsad	Ψ
Ŵ	Saloks Mohalla 9, SGGS, page 1426	¥
₩ ش		¥ m
₩ ش	Saloks 4, 5, 6	₩ m
ð		ж Ф
Ť	ਬਿਰਧਿ ਭਇਓ ਸੂਝੈ ਨਹੀ ਕਾਲੂ ਪਹੁਚਿਓ ਆਨਿ ॥	Ť
ŵ	ਕਹੂ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਕਿਉ ਨ ਭਜੈ ਭਗਵਾਨੂ ॥ ੪ ॥	Ť
Ŵ		Ť
¢	ਧਨੂ ਦਾਰਾ ਸੰਪਤਿ ਸਗਲ ਜਿਨਿ ਅਪੁਨੀ ਕਰਿ ਮਾਨਿ ॥	Ŷ
Ф	ਇਨ ਮੈਂ ਕਛੂ ਸੰਗੀ ਨਹੀਂ ਨਾਨਕ ਸਾਚੀ ਜਾਨਿ ॥ ੫ ॥	¢
Ф		Ф
Φ	ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ ਹਰਿ ਅਨਾਬ ਕੇ ਨਾਬ ॥	Ф
P	ਕਹੂ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ ਸਦਾ ਬਸਤੂ ਤੁਮ ਸਾਬਿ ॥ ੬ ॥	φ
Ŷ	מט טיטמ ושט איטוא אבי מאש איום וו צ וו	Ψ
Ŵ		Ψ
الله الله	Biridh bhayo soojhey nahi kaal pahuchio aan	Ψ
₩ M	Kaho Nanak nar baawrey kiu na bhjay Bhagwan - 4.	₩ m
Ť		ж Ф
ð	Dhan dara sampat sagal jin apni kar maan	Ť
ŵ	In mai kachu sangi nahi Nanak saachi jaan - 5.	Ť
ŵ		Ť
٩	Patit udharan bhay haran Har anath kay naath	$\hat{\Phi}$
¢	Kaho Nanak tih janiay sada basat tum saath - 6.	¢
Ф	t i i i i i i i i i i i i i i i i i i i	Ф
Φ		Ф
¢	बिरधि भइिए सूझै नहीं कालु पहूँचिए आनि ॥	Φ
Φ	कहु नानक नर बावरे किंउु न भजै भगवानु ॥ ४ ॥	Ŷ
Ŷ		Φ
Ŵ	धनु दारा संपति सगल जिनि अपुनी करि मानि ॥	Ψ
Ŵ	इिन मै कछु संगी नही नानक साची जा नि ॥ ५ ॥	¥
₩ M		₩ m
$\mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} \mathbf{G} $	पतित उुधारन भै हरन हरि अनाथ के नाथ ॥	₩ D
Ť	कहु नानक तिह जानीऔ सदा बसतु तुम साथि ॥ ६ ॥	ж Ф
Ť		Ť
$\tilde{\Phi}$	<u><u></u></u>	\$

-



₲₲₲₲₲₲₲₲	℩ℇົ⋰����	�����∳
© Ckonkar © Saloks Mehla © Saloks Mehla © Saloks Mehla © Salo © Sag up fru 3 ag © Sap up fru 3 ag © Sap up fru 3 ag © Tan fru 3 ag © Tan dhan jih tou ko Kaho Nanak nar bay Sabh Nanak nar bay © Tan dhan sanpay sukl Kaho Nanak sun rey ma Sabh sukh daata Rai © Jnrg ug frag frag ring frag ring ring ring ring ring ring ring rin	batgur Parsad	
		<u>پ</u>
Saloks Menia), SGGS, page 14	426 🖤
•		ش
	ks 7, 8, 9	W W
Ф		Ŵ
厳 ਤਨੁ ਧਨੁ ਜਿਹ ਤੋ ਕਉ	ਈਓ ਤਾਂ ਸਿਊ ਨੇਹੁ ਨ ਕੀਨ ॥	Ť
🔹 ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ	ਅਬ ਕਿਊ ਡੋਲਤ ਦੀਨ ॥ ੭ ।	II - 🇳
φ.		Ŵ
👾 ਤਨ ਧਨ ਸੰਪੈ ਸਖ ਦ	ਓ ਅਰੂ ਜਿਹ ਨੀਕੇ ਧਾਮ ॥	Ŵ
🏶 ਕਹ ਨਾਨਕ ਸਨ ਚੇ ਮਨਾ	ਸਿਮਰਤ ਕਾਹਿ ਨ ਰਾਮੂ ॥ ੮	
•		
🗣 ਸਭ ਸਮ ਦਾਤਾ ਗਾ	ਹੈ ਦੁਸਰ ਨਾਹਿਨ ਕੋਇ ॥	Ŷ
🖉 ਸਭ ਸੁੱਖ ਦੇ ਤੋਂ ਪੱ	'ਚ ਦੂਸਰ ਨਸਰਨ ਕਾਟ ॥ ਤੇਹ ਸਿਮਰਤ ਗਤਿ ਹੋਇ ॥ ੯	É II É É
φ αξιοιοα μιο ο μο.	20 1442 012 012 11 0	- " 🌒
Ŵ		Ŵ
Tan dhan iih tou ko	diyo ta siu neh na keen	Ŵ
Kaho Nanak nar bay	rey ab kiu dolat deen - 7.	¥ M
*		W M
Tan dhan sanpay sukl	diyo aur jih neekey dhaar	n 🕉
Kaho Nanak sun rey ma	a simrat kaahey na Ram	- 8.
Cabb auth daata Da	, hai dagaar nachin Kasu	ŵ
Kabo Nanak sun revin	n hai dooser naahin Koey. ana tih simrat gat hoey - 9	, Ŵ
	ana un sinnaí gar nócy - c	,. Ý
\$		Ŵ
🇳 ग्रान्स श्रम निव जो का	नेग जाँ गिर देन न कीन ॥	¢
् गुतनु धनु जिह तो के दु जनन जनन जन सम्बद्ध	दीए ताँ सिउु नेहु न कीन ॥ ब किउु डोलत दीन ॥	Ŷ
🌒 कहु नानक नर बावर 🤅	ାବ ।ବସ୍ତୁ ତାମମ ଦ୍ୱାମ ॥ ଓ ॥	Ŷ
🌑 राज भाग गाँगे गाल र	ए अरु जिह नीके धाम ॥	Ŷ
तनुं वनुं सप सुख त के सन जनस गम ने गम	ए अरु जिंह नाक याम ॥ सिमरत काहि न रामु ॥ ८ ।	L W
कहु नानक सुनु र मन।	तिनरत काहि न रामु ॥ ६ ।	' 🏶
	है दूसर नाहिन कोइि ॥	¥
🗰 तन सुख दाता शर्	ह दूसर नाहन काइ ॥ तिह सिमरत गति होड़ि ॥ १	∎ m
भ कहु नानक सुान र मन। Ф	त्तव (ललरत गात हा।इ ॥ १	u ₩
w Ф		ش
$\mathbf{\hat{\Phi}}$ $\mathbf{\Phi}$		@@@@@@```



	₲₲₲₲₲₲₲ <u></u> ₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	φ
}}}}}	Ckonkar Satgur Parsad Saloks Mehla 9, SGGS, page 1427Saloks Mehla 9, SGGS, page 1427Saloks Mohla 9, SGGS, page 1427Saloks 10, 11, 12Ho fhyas alis urbh iso sep 8 3 Mis 1 ag oroa yo 8 down wigu was 8 3 Mis 1 ag oroa yo 8 down wigu was 8 3 Mis 1 ag oroa yo 8 down wigu was 8 3 Mis 1 ag oroa yo 8 down wigu was 8 down wigu was 9 down wigu wigu was 9 down wigu wigu was 9 down wigu wigu was 9 down wigu wigu was 9 down wigu wigu wigu wigu wigu wigu wigu wigu	蝍
¥ ش	Salaha Mahla O. SEES mada 1407	ж Ф
Ť	Saloks Mehla 9, SGGS, page 1427	Ť
ð	8 1 1 10 11 10	Ť
ð	Saloks 10, 11, 12	Đ
Ŵ		ŵ
$\hat{\Phi}$	ਜਿਹ ਸਿਮਰਤ ਗਤਿ ਪਾਈਐ ਤਿਹ ਭਜੂ ਰੇ ਤੈ ਮੀਤ ॥	$\hat{\Phi}$
Ŷ	ਕਹੂ ਨਾਨਕ ਸ਼ੁਨੂ ਰੇ ਮਨਾ ਅਉਧ ਘਟਤ ਹੈ ਨੀਤ ॥ ੧੦ ॥	¢
¢		¢
Ф	ਪਾਂਚ ਤਤ ਕੋ ਤਨੂ ਰਚਿਓ ਜਾਨਹੂ ਚਤੂਰ ਸੁਜਾਨ ॥	Ф
Ф	ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ ਲੀਨ ਤਾਹਿ ਮੈ ਮਾਨ ॥ ੧੧ ॥	Ф
¢	10 5 6410 0.04. 00 210 4 4.0 1 (1	φ
¢		φ
Φ	ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ ॥	Ψ
Ŷ	ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੂ ਮਨਾ ਭਉ ਨਿਧਿ ਉਤਰਹਿ ਪਾਰਿ ॥ ੧੨ ॥	Ψ
Ŵ		¥
Ŵ	Jih simrat gat payiay taih bhaj rey tai meet	
₩ ش	Kaho Nanak sun rey mana audh ghatat hay neet - 10.	₩ ©
₩ ش	, , ,	₩ ©
ð	Paanch tat kou tan rachio janhu chatur sujaan	Ť
ð	Jih tey upjiou Nanaka leen taahi mai maan - 11.	Ť
ð		Đ
ŵ	Ghat Ghat mai Har Jou basay santen kahiyo pukaar Kaho Nanak taih bhaj mana bhau nidh utrahai paar - 12.	Đ
Ŵ	Kano Nahak tam bilaj mana bilau niun utranal paar - 12.	$\hat{\Phi}$
Ŵ		Ŷ
¢	गुन गोबिंद गाइिए नही जनमु अकारथ कीनु ॥	¢
Ф	कहु नानक हरि भजु मना जिह बिधि जल कउु मीनु ॥ १ ॥	Ф
Ф		Ф
Ф	बिखिअन सिउ काहे रचिए निमख न होहि उुदासु ॥	Ф
Φ	कहु नानक भजु हरि मना परै न जम की फास ॥ २ ॥ 🦷 🛛	Ф
¢	(Ŷ
¢	तरनापो इिंउु ही गड़िए लीए जरा तनु जीति ॥	P
Ŷ	कहु नानक भजु हरि मना अउुध जातु है बीति ॥ ३ ॥	Ŷ
Ŵ		¥
Ŵ		₩
		₩
SU		SU.

	₽
🖤 Ckonkar Satgur Parsad 🛛	₽.
$\Phi = \frac{1}{2} \sum_{i=1}^{n} $	₩
Saloks Mehla 9, SGGS, page 1427	₩ 100
	₩ D
Saloks 10, 11, 12	÷
•	Ď
	Ŷ
• (10) ·	Ŷ
	₽
He, whose worship brings you bliss	₽
Turn to Him and sing His glory mate	₽
W Nanak, listen my mind, the life span	₽.
Ψ Is continuously on the wane	₽
Ψ (C)	₩ 100
Ф (б)	₩/ Φ)
	* •
Č (11)	Ď
	$\hat{\Phi}$
Do you know, oh clever one and wise	Ŷ
One gets created from ingredients five	₽
Believe it Nanak, one does finally merge	P
There, from where one did emerge	₽.
Ŵ (₽.
	₩
	₩ D)
	* •
	*
God abides in every bit, in every heart	<u>ب</u>
The saintly have proclaimed it so	Ð
Nanak, contemplate the God Almighty	₽
And cross oh mind, the ocean of ferocity	₽
 Ckonkar Satgur Parsad Saloks Mghla 9, SGGS, pagg 1427 Saloks 10, 11, 12 IO 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 I1 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 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 	}}}}
¥ (₽
¥ (¥ ₽
\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	¥ •
������� � ��� 253 � �������	¥

φ¢	ФФФФФФФФФ ФФФФФФФФФФФФФФФФФФФФФФФФФФФФФ
\$	Ckonkar Satgur Parsad 🕠 😡
۱ ۱ ۱ ۱ ۱	Salaha Mahla O SEES mada 1497
¥ ش	Saloks Mehla 9, SGGS, page 1427 🛛 🖗
Ť	
Ŵ	Saloks 13, 14, 15
¢۵	Ŵ
$\mathbf{\Phi}$	ਸੁਖੂ ਦੂਖੂ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੂ ਮੋਹੂ ਅਭਿਮਾਨੂ 🛚 🖤
Ŷ	ਕਹੂ ਨਾਨਕ ਸੁਨੂ ਰੇ ਮਨਾ ਸੋ ਮੁਰਤਿ ਭਗਵਾਨ ॥ ੧੩ ॥
Ŷ	
P	ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ ॥ 🖇 🧄
Ŵ	ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥ ੧੪ ॥ 🕠
¥	
¥ ش	ਹਰਖੂ ਸੋਗੂ ਜਾ ਕੈ ਨਹੀ ਬੈਰੀ ਮੀਤ ਸਮਾਨਿ ॥ 🖤
¥ ۵	ਕਹੂ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥ ੧੫ ॥
Ť	מטַ היהמ הוה ס אהי המוש שיוה שיו איין שייי משייה שיו איי ש
۵.	
۵.	Sukh dukh jaih persay nahi lobh moh abhimaan $\hat{\Psi}$
Ŵ	Kaho Nanak sun rey mana so moorat Bhagwan -13.
Φ	$\mathbf{\Phi}$
Ŷ	Ustat nindia naahi jaih kanchan loh samaan 🛛 🕸
Ŷ	Kaho Nanak sunn rey mana mukat taahi taai jaan - 14.
Ŷ	Harakh soug ja kai nahi baairee meet samaan 🍈
Ŷ	Kaho Nanak sunn rey mana mukat taahi taai jaan - 15.
¥.	
₩ ش	
¥ ش	सुखु दुखु जिह परसै नही लोभु मोहु अभिमानु ॥
٠ ش	कहु नानक सुनु रे मना सो मूरति भगवान ॥ १३ ॥ 🖤 🔿
۵.	
Ŵ	उुसतति निंदिआ नाहि जिहि कंचन लोह समानि ॥
Ŵ	कहु नानक सुनि रे मना मुकति ताहि तै जानि ॥ १४ ॥ 💮
¢	• • • • • • • • • • • • • • • • • •
¢	हरखु सोगु जा कै नही बैरी मीत समानि ॥
Ŷ	कहु नानक सुनि रे मना मुकति ताहि तै जानि ॥ १५ ॥ 🗛
Ŷ	\mathbf{P}
¥ A	\mathbb{Q}
ΨΨ	\@@@@@@@@@ 254 @@@@@@@@@@@@@

₲₲₲₲₲₲₲₡₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	
🖤 🛛 Ekonkar Satgur Parsad 🖉	2 >>
Saloks Mehla 9, SGGS, page 1427	/))
Φ Φ Φ Φ Φ	,)
Soloke 17 11 15	2
Saloks 13, 14, 15	2
ф	V
	2
🍨 (13) 🗣	2
	7 3
If joys and pains don't touch him	1))
Nor does the lure of love, pride or greed	,)
Nanak, listen my mind, this kind of man	2
Is an image of the Lord indeed	2
¢ ¢	9
	1
	/))
	1 3
If he won't flatter or indulge in slander	,)
And values gold and iron, just the same)
Nanak, listen my mind, such a man	2
May be regarded as a liberated person	9
Q C C C C C C C C C C C C C C C C C C C	2
¥ ¥) n
	/ n
	,)
	,)
$\hat{\mathbf{\Phi}}$ If he values the friends and foe alike $\hat{\mathbf{\Phi}}$	9
And doesn't succumb to joys or pain)
Nanak, listen my mind, such a man)
 Ckonkar Satgur Parsad Saloks Mehla 9, SGGS, page 1427 Saloks 13, 14, 15 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 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 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)
¥ ¥	/
¥ ወ ሰ	/)
* * Ø Ø)
 Ckonkar Satgur Parsad Saloks Mehla 9, SGGS, page 1427 Saloks 13, 14, 15 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 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 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)

₽₽₽ [,] ₿₽₽₽₽₽₽₽₽₽₽₽₽₽	₽₽₽₽₽₽₽₽₽
 Ckonkar Satgur Parsa Saloks Mchla 9, SGGS, pag Saloks Mchla 9, SGGS, pag Saloks 16, 17, 18 Barg ag et sofo ofo B Hoss woo ag oroa gfo d Hos for Sub Hoss woo ag oroa gfo d Hos for Sub Hoss woo ag oroa gfo d Hos for Sub Sub Sub ag oroa go d Hos for Sub Sub ag oroa go d Hos for Sub Sub ag oroa go d Hos for Sub Sub ag oroa go d Hos for Sub Sub ag oroa go d Hos for Sub Sub ag oroa go d Hos for Su	d ¢ 1427 ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓ ↓
	u 🖤
🗣 👘 Saloks Mehla 9, SGGS, pag	¢1427 🖤
	. (D)
Saloks 16, 17, 18	> *
Ŵ.	, w
🕷 🕺 ਭੈ ਕਾਹੁ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ	il 💮
🖤 ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ	แ ๆ ธ์ แ
Ŷ.	Ŵ
🖗 ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਰ	п и 🗳
🖤 ਕਹੁ ਨਾਨਕ ਸੁਨੂ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗ ॥	່ "
	¢ "
🕸 🚓 ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦ	
	си <u>л</u> и Ф
🔹 ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ	114E II 🖗
•	Ŷ
	Ŷ
Bhay kahu ko dait nah nah bhay maanat Kaha Nanak guna ray mana giyani taabai bakk	aan 🖞
Kaho Nanak sunn rey mana giyani taahai baki	iaan - 10. 🖤
Jihi bikhiya sagli taji leeo bhaikh bairaa	¥۲ ش
Kaho Nanak sunn rey mana taih nar maathey b	haag - 17.
Ψ · · · · ·	Ŭ U
Jaih maya mamta taji sabh tey bheyo ud	aas 💮
Kaho Nanak sunn rey mana taih ghat Braham r	niwas - 18. 🏾 🕷
٠	Ť
ŵ.	\$
🖕 भै काहू कउु देत नहि नहि भै मानत आन	11 🔬
🖕 कहु नानक सुनि रे मना गिआनी ताहि बखानि ।	। १६ ॥ 🗳
$\mathbf{\Phi}$	Ŷ
🌻 जिहि बिखिआ सगली तजी लीए भेख बैराग	ʻII 🗘
🏶 कहु नानक सुनु रे मना तिह नर माथै भाग ॥	१७॥ 🕸
φ	Ŷ
🆤 जिहि माइिआ ममता तजी सभ ते भइिए उुदा	सु॥ 🌳
🆤 कहु नानक सुनु रे मना तिह घटि ब्रहम निवासु	॥ १⊏ ॥
¥	Ŷ
•	\mathbb{A}
\$	₽₽₽₽₽₽₽₽



₲ ₼₼₼₼₼₼₼₼₼ ₼₽ <u>₽</u> _ <u></u> ₼₼₼₼₼₼₼₼₼₼₼	
Скопкат Satgur Parsad Saloks Mehla 9, SGGS, page 1427 Saloks Mehla 9, SGGS, page 1427 Saloks 19, 20, 21 त्वा एग्ठी उप्टीमें उनी वठन वामु पढां ति ॥ वरु ठाठव दर्गु भूवींड ठव्र वाछ में गर्जु ॥ १९ ॥ होग दिनु ते ठाठव डातै में वर्ग वाचि व ठाभु ॥ होग दिनु ते ठाठव डातै महरू चेंचि डिच वाभ ॥ २० ॥ तिग दिनु ते ठाठव डातै महरू चेंचि डिच वाभ ॥ २० ॥ तिग दिनु ते ठाठव डातै महरू चेंचि ठिच वाभ ॥ २० ॥ तिग दिनु ते ठाठव डातै महरू चेंचि ठिच वाभ ॥ २० ॥ तिग दिनु ते ठाठव डातै महरू चेंचि ठाउ वाभ ॥ २० ॥ तेंगे 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. जिहि प्रानी हरुमै तजी करता रामु पछानि ॥ कहु नानक वहु मुकति नु दिह मन साची मानु ॥ ११ ॥ मे नासन दुरमति हरन कलि मै हरि को नामु ॥ विहाबा गुन गोबिंद भजहु करन सुनहु हरि नामु ॥ कहु नानक सुनि रे मना परहि न जम क धाम ॥ २१ ॥)
ψ Cronrai edigur parada ψ	/ a
Saloks Mehla 9, SGGS, page 1427	,)
)
Saloks 19, 20, 21)
)
ŵ ŵ)
👾 ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮੂ ਪਛਾਨਿ ॥ 🗳)
🌵 ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਰੁ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨੂ ॥ ੧੯ ॥ 🌵)
φ φ)
🖤 ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ ਕਲਿ ਮੈ ਹਰਿ ਕੋ ਨਾਮੁ ॥)
© ਨਿਸਿ ਦਿਨੂ ਜੋ ਨਾਨਕ ਭਜੈ ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ ॥ ੨੦ ॥ Ď)
)
🖤 🗘 👾 🖤 🖤	/ 0
🖤 । ਜਿਹੱਕਾ ਗੁੰਨ ਗੀਕਦ ਭਜੂਰ ਕਰਨ ਮੁਨਰੂ ਹੀਰ ਨਾਮੂ ॥ 🗣	, 0
עט געט מיט מיזמי אומיט מאמי עשוט מאא מעיא ווייע וויייע עט עט איז מעירא אויע אווייע וויייע אוויע עשוט מאא גערא אוויע גע	9
Č Č)
🖞 Aih prani houmay taji karta Ram pachhaan 🧿)
Kaho Nanak weh mukat nar eh man saachi maan - 19.)
Phay papan doormat baran kal mai Har ka paam)
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.)
	/
🖤 🖇 🖤 🖤	7 1)
 कह नानक वहु मुकति नरु इह मन साची मानु ॥ १९ ॥ 	,)
भ कहु गांगक पहु नुकाल गरु ।इंह मन साथा मानु ॥ (C ॥ भ Ф Ф	9
र्क 🗣 भै नासन दुरमति हरन कलि मै हरि को नामु ॥ 🗣	,)
🌳 निसि दिन् जो नानक भजै सफल होहि तिह काम ॥ २० ॥	2
	9
🔶 जिहबा गुन गोबिंद भजहु करन सुनहु हरि नामु ॥	2
कहु नानक सुनि रे मना परहि न जम क धाम ॥ २१ ॥	2
	P
•	2
\$	V



	৽₲₲₲₲₲	98	[,]	@@@ @
ଡ଼	Ekonkar	Satdur	Parsad ه, page 1427 ه, page 122 attract at the page 122 attract at the page 122 attract at the page 122 attract at the page 122 attract at the page 122 attract at the page 122 attract at the page 122 attract at the page 122 attract at the page 122 attract at the page 122 attract at the page 123	Ŵ
₩				¥
\$ \$	aloks Mehla	9, 300	D, page 1427	¥¥ ش
ж Ф				¥ ش
ж Ф	Saloka	s 22, 23	3,24⊃	ش
ж Ф				ش
ж Ф				Ű.
Ť	ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ	ਤਜ਼ੀ ਸ਼ੋਰ ਪੋਰ	ਅਹੰਕਾਰ ॥	Ŵ
ŵ	ਕਹ ਨਾਨਕ ਆਪਨ ਤ	ਤਜ ਲਭ ਮਹ ਜੋ ਘਰਿਤਰ ਦੇ		Ŵ
Ŵ	מט היהמ מישה ש	a wāau us	<i>ס</i> עיס וו איז וו	Ŵ
ŵ			0 0	Ŵ
Ŵ	ੂ ਜਿਊ ਸੁਪਨਾ ਅਰੁ	ਪੱਖਨਾ ਅਸ ਜਰ	। ਕਉ ਜਾਨ ॥	Ŵ
\$	ਇਨ ਮੈ ਕਛੁ ਸਾਚੋ ਨਰ	ਹੀ ਨਾਨਕ ਬਿਨੁ	ਭਗਵਾਨ ॥ २३ ॥	Ŵ
Ŵ				Ŵ
¢	ਨਿਸਿ ਦਿਨੂ ਮਾਇਅ	ਆ ਕਾਰਨੇ ਪ੍ਰਾਨੀ	ਡੋਲਤ ਨੀਤ ॥	Ý
Ŷ	ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਊ	ਨਾਰਾਇਨੂ ਜਿਹ	ਹ ਚੀਤਿ ॥ ੨੪ ॥	¢
Ŷ	-			¢
Ŷ	lo propi momto	taiou labh ma	h chankaar	Ŷ
Ŷ	Jo prani mamta Kaho Nanak aapan	tajay ioon mo	anankaar avtudbaar - 22	Ŷ
Ŷ	Nalio Naliak aapan	teray auran in	syl uullaal = 22.	Ŷ
Ŷ	Jiu supna ar pe	ekhna aisev ia	ia kao iaan	Ŷ
₩µ Ir	n mai kachu saacho r	nahi Nanak bi	n Bhagwan - 23.	Ŷ
Ŷ			0	Ŵ
Ŵ	Nis din maya k	kaarney prani	dolat neet	Ŵ
*	Koutan mai Nanak	kou Narayan	jeh cheet - 24.	Ŵ
¥				Ŵ
ж Ф	जो प्रानी ममता	तजै लोभ मोह	अहंकार ॥	፠
ж Ф	कहु नानक आपन त	नरै अउरन लेत	उधार ॥ २२ ॥	ش
ж Ф	3		3	¥ ش
Ť.	जिडु सुपना अरु पे	खना औसे जग	कउ जानि ॥	Ŵ
Ť	इिन मै कछ साचो नह	डी नानक बिन	भगवान ॥ २३ ॥	Ť
ŵ				Ŵ
ŵ	निसि दिन् माइिअ	र कारने पानी व	होलत नीत ॥	Ŵ
Ŵ	कोटन मै नानक को	र नारादिन जिब	र चीति ॥ २४ ॥	Ŵ
\$		x		Ŵ
Ŵ				Ŵ
$\Phi \Phi \Phi \Phi \Phi$	• \$ \$ \$ \$ \$ \$ \$	260 \$	• • • • • • • • •	\$



	�������� ๅ ₴ົ [↓] �������	Ф
}}}}}	Ekonkar Satgur Parsad	ଡ଼
Ŵ		\$ \$
₩ ش	Saloks Mehla 9, SGGS, page 1427	\$ \$
Ť		₩ ¢
ð	Saloks 25, 26, 27	Ť
Ť		ð
Ť	ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ ॥	ŵ
Ŷ	ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੂ ਨਾਨਕ ਸੁਨਿ ਮੀਤ ॥ ੨੫ ॥	Ŷ
¢		¢
Ф	ਪ੍ਰਾਨੀ ਕਛੂ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥	Ф
Φ	ਕੁਹੂ ਨਾਨਕ ਬਿਨੂ ਹਰਿ ਭਜਨ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥ ੨੬ ॥	Ф
Φ	40 004 140 010 910 403 310 10 64 11 42 11	φ
Ŷ	ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥	Ŷ
æ	איז איזיד איזיג איזיג איזיג איזיג איזיג איזיג איזיג איזיג איזיג איזיג איזיג איזיג איזיג איזיג איזיג איזיג איזיג	Ŷ
Ŵ	ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ ॥ ੨੭ ॥	¥,
ф Ф		ф Ф
Ť	Jaisey jal te budbuda upjay binsay neet	Ť
ð	Jag rachna taisey rachi kaho Nanak sunn meet - 25.	Ť
ð		Ť
ŵ	Prani kachu na chetayi madh maya kay andh	Ť
٩	Kaho Nanak bin har bhajan parat taahi jam phandh - 26	٩
Ф	Jao sukh kao chahay sada saran Ram ki leh	¢
Ф	Kaho Nanak sunn rey mana durlabh manukh deh - 27.	Ф
Φ		Ф
Ŷ		Ŷ
Ŷ	जैसे जल ते बुदबुदा उुपजै बिनसै नीत ॥	Ŷ
Ŵ	जग रचना तैसे रची कहु नानक सुनि मीत ॥ २५ ॥	Ŷ
ش	ગે વેલે લેવા વેલું માંગવે સુપા માલ મુખ્યત્વા મુખ્યત્વા મુખ્યત્વે છે.	¥
ф Ф	प्रानी कछू न चेतड़ी मदि माइिआ के अंधु ॥	₩ M
ش	कहु नानक बिनु हरि भजन परत ताहि जम फंध ॥ २६ ॥	₩ ©
ð		÷
ð	जुर सुख कुरु चाहै सदा सरनि राम की लेह ॥	Ť
$\tilde{\Phi}$	कहु नानक सुनि रे मना दुरलभ मानुख देह ॥ २७ ॥	$\tilde{\Phi}$
$\hat{\Phi}$		$\tilde{\Phi}$
¢		Ŵ
¢	\$	Φ



₲₲₲₲₲₲₡₽₽₽ <u>₽₽</u> <u></u>	₽
Chapter Satain Dansad	₽
Ckonkar Satgur Parsad	₽
Saloks Mehla 9, SGGS, page 1428	¥
¥	¥
Saloks 28, 29, 30	*
	₩
Ф (b)	₩ 100
🕷 ਮਾਇਆ ਕਾਰਨਿ ਧਾਵਹੀ ਮੂਰਖ ਲੋਗ ਅਜਾਨ ॥	₩ Do
🕷 ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਨ ॥ २੮ ॥	₩ D
т Ф	÷
🖤 ਜੋ ਪ੍ਰਾਨੀ ਨਿਸਿ ਦਿਨੂ ਭਜੈ ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੂ ॥	Ď
↓ ਹਰਿ ਜਨ ਹਰਿ ਅੰਤਰੂ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨ ॥ ੨੯ ॥	Ť
	Đ
🖤 ਮਨੂ ਮਾਇਆ ਮੈ ਫਧਿ ਰਹਿਓ ਬਿਸਰਿਓ ਗੋਬਿੰਦ ਨਾਮੂ ॥	Đ
	$\hat{\Phi}$
🖤 ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੀਵਨ ਕਉਨੇ ਕਾਮ ॥ ੩੦ ॥	Ф
ŵ (Þ
Maya kaaran dhavahi moorakh loug ajaan	\$
Kaho Nanak bin Har bhajan birtha janam siraan - 28.	Ф
•	Ф
Jo prani nis din bhjay roop Ram tih jaan	Ф
Har jan Har antar nahi Nanak saachi maan - 29.	Ф
Mann maya mai fadh raheyo bisrio Gobind naam	₽
Kaho Nanak bin Har bhajan jiwan kowney kaam - 30.	₽
	₽
Ψ (¥
🗰 माइिआ कारनि धावही मूरख लोग अजान ॥	₩
₩ कहु नानक बिनु हरि भजन बिरथा जनमु सिरान ॥ २८ ॥	棠
	棠
🖤 जो प्रानी निसि दिनु भजै रूप राम तिह जानु ॥	ℋ
🖤 हरि जन हरि अंतर नहीं नानक साची मानु ॥ २१ ॥	₩ Di
Ψ s s s s s s s s s s s s s s s s s s s	₩ D
🖤 मनु माइिआ मै फधि रहिए बिसरिए गोबिंद नामु ॥	¥ D
 Ckonkar Satgur Parsad Saloks Mchla 9, SGGS, page 1428 Saloks Mchla 9, SGGS, page 1428 Saloks 28, 29, 30 Управона и по по по по по по по по по по по по по	*
$\Phi \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad \qquad$	*
$\mathbf{\Phi}$	Ť
$ar{\Phi}$ % % % % % % % % % % % % % % % % % % %	<u>}</u>



\$\$\$	₽₽₽₽	98	' \$ \$ \$	• • • • • • •	$\Phi \Phi$
•		•			Ū.
Φ	Ckonkar &	batgur	Parsac	1	¢
Salc	ks Mehla S). SGG	is. Dage	2 1427	¢
Ŷ		,,			¢
\$	Salake	21 2	0 22	`	¢
\$	Saloks	51, 5	2,00		¢
Φ					¢
¢	ਪ੍ਰਾਨੀ ਰਾਮੂ ਨ ਚੇਤ	ਜੀ ਪਟਿਤ ਪ	ਇਆ 🖨 ਅੰਜ	· 11	¢
\$	-		୍ରା ଦେଶଂ ଘ ଏଥି ଦି	"	¢
🕸 ਕਹੁ	ਨਾਨਕ ਹਰਿ ਭਜਨ ਕਿ	ਬਨੂ ਪਰਤ	ਤਾਹ ਜਮ ਫਧ	39	¢
Ŷ	_	_			¢
¢	ਸੁਖ ਮੈ ਬਹ ਸੰਗੀ ਭ	ਭਏ ਦੁਖ ਮੈ	ਸੰਗਿ ਨ ਕੋਇ	Г Ш	¢
🏶 वर्	਼ ਨਾਨਕ ਹਰਿ ਭਜੂ ਮ	ਮਨਾ ਅੰਤਿ ਸ	ਸਹਾਈ ਹੋਇ ।	I 32 II	¢
Ŷ					¢
(\$)	ਅ ਜਨਮ ਭਰਮਤ ਵਿ	ਇਸ ਇ	ਾਓ ਨ ਜਮ ਕੋ	ਤਾਸ 11	¢
() तन	ਨਾਨਕ ਹਰਿ ਭਜੂ ਮ) प्रजन्मि साम	1 22 II 7 U II	¢
¢ من	0.00 010 90 1	0.1002	מיפוט מיאָ ו	11 22 II	¢
Φ					¢
Ф Р	rani Ram na che	tayi mad	maya kay a	ndh	¢
🕸 Kaho Na	nak Har bhajan	bin parat	tahai jam p	handh - 31	¢
¢					¢
🔹 Sukh i	nai bahu sangi t		kh mai sang	na koey	¢
🔹 Kaho	o Nanak Har bha	j mana ar	nt sahayi ho	ey - 32	¢
Φ.					¢
Jana Jana	am janam bharm		itio na jam l	(o tras	¢
A Kano I	Nanak Har bhaj r	nana niro	nay pavan i	Daas - 33	\$
Φ					¢
Φ		}			\$
•	्रप्रानी रामु न चेतई र्ल		इआ के अधु। ——————	II	Ŵ
🗣 कह	नानक हरि भजन वि	बनु परत त	॥ह जम फध	11 38 11	Ý
Ý	a	~ -			Ý
Ý	सुख मै बह संगी भ	~	सींग न कोइि	N N	¢
🖕 कह्	रु नानक हरि भजु म	ाना अंति स	रहाड़ी होड़ि ॥	३२ ॥	Ŵ
Ŵ.					Ý
🌞 जन	ाम जनम भरमत फि	र्तरए मिटिए	ान जम को व्र	ासु ॥	Ŵ
Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф Ф	्नानक हरि भजु म	ाना निरभै प	नावहि बासु ॥	33 II	Ŵ
<u>ف</u>	5				Ŵ
\$					Ŵ
\$\$\$\$\$\$\$\$\$\$\$\$\$	₽₽₽₽₽	266	����	(P) (P) (P) (P) (P) (P) (P) (P) (P) (P)	ΦŴ



	₲₲₲₲₲₲₲₡₽ <mark>₽</mark> ₷₽ <mark>₽₽₽₽</mark> ₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	Ф
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	Ekonkar Satgur Parsad	∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂∂
Ŵ		₩
Ŵ	Saloks Mehla 9, SGGS, page 1427	棠
₩ ©		₩ Ф)
Ť	Saloks 34, 35, 36	÷
ð		÷,
Ť	ਜਤਨ ਬਹੁਤੂ ਮੈਂ ਕਰਿ ਰਹਿਓ ਮਿਟਿਓ ਨ ਮਨ ਕੋ ਮਾਨੂ ॥	Ť
Ŵ	ਦੁਰਮਤਿ ਸਿਊ ਨਾਨਕ ਫਧਿਓ ਰਾਖਿ ਲੇਹੁ ਭਗਵਾਨ ॥ ੩੪ ॥	$\tilde{\Psi}$
Ŷ		\$
Ф	ਬਾਲ ਜੁਆਨੀ ਅਰੂ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥	٩
Ф	ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੂ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨੂ ॥ ੩੫ ॥	₽
Φ	00 0.00 010 9H0 140 1404. H9 01 H.G II 44 II	₽
Ŷ	(₽
P	ਕਰਣੋ ਹੁਤੋ ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ ॥ () 	₽
Ŵ	ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤ ਅੰਧ ॥ ੩੬ ॥ 🛛 🖓	₩
<u>ب</u>		₩ 100
₩ ش	Jatan bahut mai kar rahiyo mitio na man ko maan	₩ D
Ť	Durmat siu Nanak phadhio raakh leho Bhagwan - 34	* •
Ť	(Ď
$\tilde{\Phi}$	Baal juyani aur biradh foun teen avastha jaan	Ð
Ŷ	Kaho Nanak Har bhajan bin birtha sabh hi maan - 35	Φ
Ŷ	(٩
Ф	Karno huto su na kiyo pario lobh kay phandh	٩
Ф	Nanak samio rem gayeo ab kiou rovat andh - 36	₽
Ф		₽
Ŷ	जतन बहुतु मै करि रहिए मिटिए न मन को मानु ॥	₽
P	दुरमति सिंउु नानक फधिए राखि लेहु भगवान ॥ ३४ ॥	₽
Ŵ		₩.
¥	बाल जुआनी अरु बिरधि फुनि तीनि अवसथा जानि ॥	₩
ф Ф	कहु नानक हरि भजन बिनु बिरथा सभ ही मानु ॥ ३५ ॥	¥∕ 100
₩ ©		₩ D
Ť	करणो हुतो सु ना कीए परिए लोभ के फंध ॥	Ť,
Ť	नानक समिए रमि गईिए अब किंदु रोवत अंध ॥ ३६ ॥	*
$\bar{\Phi}$		Đ
$\tilde{\mathbf{\Phi}}$		Ď
Ŵ	\\$	٩



Ф	₽₽₽₽₽₽₽ [,] ₽₽₽₽₽₽₽₽	Ф
P	Ekonkar Satgur Parsad	¢
Ŵ		
₩ ش	Saloks Mehla 9, SGGS, page 1427	∰
¢ ش		ф Ф
ð	Saloks 37, 38, 39	Ť
Ť		Ť
Ŵ		$\tilde{\Phi}$
Ŵ	ਮਨੂ ਮਾਇਆ ਮੈ ਰਮਿ ਰਹਿਓ ਨਿਕਸਤ ਨਾਹਿਨ ਮੀਤ ॥	$\hat{\Phi}$
¢	ਨਾਨਕ ਮੂਰਤਿ ਚਿਤ੍ਰ ਜਿਉ ਛਾਡਿਤ ਨਾਹਿਨ ਭੀਤਿ ॥ ੩੭ ॥	¢
Ф		Ф
Ф	ਨਰ ਚਾਹਤ ਕਛੂ ਅਉਰ ਅਉਰੈ ਕੀ ਅਉਰੈ ਭਈ ॥	Ф
Ŷ	ਚਿਤਵਤ ਰਹਿਓ ਠਗਉਰ ਨਾਨਕ ਫਾਸੀ ਗਲਿ ਪਰੀ ॥ ੩੮ ॥	Ŷ
P		Ψ
Ŵ	ਜਤਨ ਬਹੁਤ ਸੁਖ ਕੇ ਕੀਏ ਦੁਖ ਕੋ ਕੀਓ ਨ ਕੋਇ ॥	¥
<u>م</u>	ਕਹੂ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਹਰਿ ਭਾਵੈ ਸੋ ਹੋਇ ॥ ੩੯ ॥	₩ m
¢¥ ش		₩ M
Ť	Man maya mai rum rahio niksat nahin meet	Ť
ð	Nanak Murat chitar jiu chhadat nahin bheet - 37	Ť
$\tilde{\Phi}$		$\tilde{\Phi}$
$\hat{\Phi}$	Nar chaahat kachu aur auray ki auray bhayi	$\hat{\Phi}$
Ŷ	Chitvat rahio thagour Nanak phasi gal pari - 38	Ŷ
Ф	latan babut sula ka kisus duka ka kisus kaus	Ф
Ф	Jatan bahut sukh ke kiaye dukh ko kio na koye Kaho Nanak sunn rey mana Har bhaavay so hoye - 39	Ф
Ф	Naho Wahak Suhn rey mana mar bilaavay so hoye - 33	φ
Φ		Φ
Ŷ	मनु माइिआ मै रमि रहिए निकसत नाहिन मीत ॥	¥.
Ŵ	नानक मूरति चित्र जिउु छाडित नाहिन भीति ॥ ३७ ॥	¥
الله		₩ m
₩ ش	नर चाहत कछु अउुर अउुरै की अउुरै भईी ॥	₩ D
Ť	चितवत रहिए ठगउुर नानक फासी गलि परी ॥ ३⊏ ॥	ж Ф
ð		Ť
Ť	जतन बहुत सुख के कीई दुख को कीए न कोइि ॥	Ť
ଡ଼	कहु नानक सुनि रे मना हरि भावेै सो होड़ि ॥ ३९ ॥	\mathbf{G}
Ŵ	(¢
¢	(\$
Ф	\\$	Ф
<u></u>		

🖗 Ckonkar Satgur Parsad 🖗		
 Solotie Mable O. SEES node 1497 		
Saloks Mehla 9, SGGS, page 1427		
Saloks 37, 38, 39		
ф ф		
\$ •		
• (37) •		
Ψ The mind is staying caught Ψ		
Ψ It doesn't withdraw from it, O' Nanak Ψ		
Ť Ť		
Ū Ū		
$\dot{\Phi}$ (\overline{zz}) $\dot{\Phi}$		
Č (38) Č		
• • • • • • • • • • • • • • • • • • •		
Man pins his hopes on something		
 But something else befalls his luck With his thoughts forward on despit 		
 With his thoughts focused on deceit Nanak, a noose drops over his neck 		
ψ Nahak, a hoose drops over his neck ψ		
фф		
Φ I have tried my best for happiness Φ		
But didn't plan at all for any distress		
 ➡ Nanak, listen my mind, what will be 		
Is what the Lord Himself will decree		
 Ckonkar Satgur Parsad Saloks Mghla 9, SGGS, 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 		
¥ (0) (0)		
Ť Ť		
 Ckonkar Satgur Parsad Saloks Mehla 9, SGGS, 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 \$		

	\\$\$\$
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	टिkonkar Satgur Parsad Saloks Mehla 9, SGGS, page 1427 Saloks Mehla 9, SGGS, page 1427 Saloks 40, 41, 42 मगर विंचर वे मन वे स्पं गंगा ॥ मगर विंचर वे मन वे स्पं गंगा ॥ प्राक्त भंग मिमन दिंग पुरा वेदीय स्पर्भ ॥ मुठे भए वया बते नगा मुधरे निष्ठि नगु ॥ मुठे भए वया बते नगा मुधरे निष्ठि नगु ॥ मता मु वर्यि राग्य वेदीय राग्य किंदि में भींठ ॥ मिंग पुग्ती रावि नमा वर्यि ठाठव दिंगि नगा नींडि ॥ ४२ ॥ 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. जगत भिखारी फिरतु हे सभ को दाता रामु ॥ कह नानक मन सिमपु तिह पूरन होवहि काम ॥ ४० ॥ द्व करतु है देह को बिनसै छिन मै मीत ॥ गिहि पानी हरि नमु कहा करै जगु सुपने जिउ जानु ॥ दिन मै कछ तरेग नही नानक तिहि जगु जीति ॥ ४२ ॥ परवु करतु है देह को बिनसै छिन मै मीत ॥ जिह पानी हरि नमु कहिए नानक तिहि जगु जीति ॥ ४२ ॥
Ŵ	
ش	Saloks Mehla 9, SGGS, page 1427 🛛 🌒
₩ (D)	
ж Ф	Saloks 40, 41, 42
۵.	
Ŵ	
\$	ਜਗਤੂ ਭਿਖਾਰੀ ਫਿਰਤੂ ਹੈ ਸਭ ਕੋ ਦਾਤਾ ਰਾਮੁ ॥ 🍈
Ŵ	ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ ਪੂਰਨ ਹੋਵਹਿ ਕਾਮ ॥ ੪੦ ॥ 🛛 🔬
Ŷ	$\mathbf{\Phi}$
Ŷ	ਝੂਠੈ ਮਾਨੁ ਕਹਾ ਕਰੈ ਜਗੁ ਸੁਪਨੇ ਜਿਉ ਜਾਨੁ 🛚 🖤
P	ਇਨ ਮੈ ਕਛੁ ਤੇਰੋ ਨਹੀ ਨਾਨਕ ਕਹਿਓ ਬਖਾਨਿ ॥ ੪੧ ॥ 🛛 🆤
Ŵ	Ŵ
Ŵ	ਗਰਬੁ ਕਰਤੂ ਹੈ ਦੇਹ ਕੋ ਬਿਨਸੈ ਛਿਨ ਮੈ ਮੀਤ ॥
₩ m	ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਰਿ ਜਸੂ ਕਹਿਓ ਨਾਨਕ ਤਿਹਿ ਜਗੂ ਜੀਤਿ ॥ ੪੨ ॥
₩ (D)	
¢	Jagat bhikhari firat hai sabh ko daata Ram
Ť.	Kaho Nanak man simar teh puran howaih kaam - 40.
Ŵ	. Č
Ŵ	Jhoothay maan kaha karai jag supney jiu jaan 🛛 💮
Ŵ	In mai kachh tero nahi Nanak kahiyo bakhaan - 41.
¢	Carab karat bai dab ka binaay abbin mai maat
Ŷ	Garab karat hai deh ko binsay chhin mai meet
Ŷ	
Ŷ	Ŵ
Ŵ	जगतु भिखारी फिरतु है सभ को दाता रामु ॥
₩ m	कहु नानक मन सिमरु तिह पूरन होवहि काम ॥ ४० ॥ 🗰 🕷
₩ ©	(D)
ж Ф	झूठै मानु कहा करै जगु सुपने जिउु जानु ॥ 🛛 🕷
¢	इिन मै कछु तेरो नही नानक कहिए बखानि ॥ ४१ ॥ 🙀 🕅
Ŵ	
Ф́	गरवु करतु है देह को बिनसै छिन मै मीत ॥
\$	जिहि प्रानी हरि जसु कहिए नानक तिहि जगु जीति ॥ ४२ ॥ 🗳
¢	•
	$\mathbf{\Phi}$
$\Phi \Phi \Phi \Phi$	ወወወወ 0 00 00 00 00 00 00 00 00 00 00 00 00 0



	¢¢¢¢¢¢¢¢¢°;₹°`,¢¢¢¢¢¢¢¢	Ф
¢	Chanton Satdur Daread	₽
Ŷ	Ckonkar Satgur Parsad	¥.
Ŵ	Saloks Mehla 9, SGGS, page 1427	₩
Ŵ		₩
*	Saloks 43, 44, 45	₩ 1
ش		₩ m
¥		÷
ð	ਜਿਹ ਘਟਿ ਸਿਮਰਨੂ ਰਾਮ ਕੋ ਸੋ ਨਰੂ ਮੁਕਤਾ ਜਾਨੂ ॥	Ť.
ð	ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੂ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੂ ॥ ੪੩ ॥	Ť
ð		Ť
ŵ	ਏਕ ਭਗਤਿ ਭਗਵਾਨ ਜਿਹ ਪ੍ਰਾਨੀ ਕੈ ਨਾਹਿ ਮਨਿ ॥	٠
Ŷ	ਜੈਸੇ ਸੁਕਰ ਸੁਆਨ ਨਾਨਕ ਮਾਨੋ ਤਾਹਿ ਤਨੂ ॥ ੪੪ ॥	٩
Ŷ		¢
¢		Ф
Ф	ਸੁਆਮੀ ਕੋ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ ਸੁਆਨ ਤਜਤ ਨਹੀ ਨਿਤ ॥	Ф
Ф	ਨਾਨਕ ਇਹ ਬਿਧਿ ਹਰਿ ਭਜਉ ਇਕ ਮਨਿ ਹੁਇ ਇਕਿ ਚਿਤਿ ॥ ੪੫ ॥	Ф
¢		Ф
¢	Jeh ghat simran Ram ko so nar mukta jaan	₽
¢	Teh nar Har antar nahi Nanak saachi maan - 43.	P
Ŵ	Ek bhagat bhagwan jeh prani kay naahi munn	Ŷ
Ŵ	Jaisey sooker suyan Nanak mano tahi tan - 44.	¥
Ŵ		¥
₩ m	Swami ko greh jiu sada suyan tajat nahi nit	₩ 100
₩ ©	Nanak eh bidh Har bhajo ik man hoey ik chit - 45.	₩ D
¥ Ø		÷
Ť	जिह घटि सिमरनु राम को सो नुरु मुकता जानु ॥	Ť
ð	तिहि नर हरि अंतर नहीं नानक साची मानु ॥ ४३ ॥	ð
ŵ	तिहि पर हार अतुर पहा पापक साथा मागु ॥ ठ२ ॥ ($\tilde{\Phi}$
ŵ	इेक भगति भगवान जिह प्रानी कै नाहि मनि ॥	$\hat{\Phi}$
Ŷ	वैसे सूकर सुआने नानक मानो ताहि त <u>न</u> ु ॥ ४४ ॥	¢
¢	जस सूचर सुआग गांगक मांगा ताह तेनु ॥ ०० ॥	Ф
Ф	सुआमी को ग्रिहु जिउु सदा सुआन तजत नही नित ॥	Ф
Ф	सुआमा का ग्रह गणुड सदा सुआम तेणत नहा गित ॥ नानक इह बिधि हरि भजुडु इिक मनि हुडि डिकि चिति ॥ ४५ ॥	Ф
\$	ମାମକ । ଅନ୍ୟ ମହାର ହାଏ କାରମି । ଅର୍ଥ ମହାର । ମାଧା ॥ ହନ୍ମ ॥	\$
Ф		φ
¢		Φ
Ф	\\$	\mathbf{P}

\$\$\$\$\$\$\$\$\$\$\$\$
 Ckonkar Satgur Parsad
Sololia Mobile O. SEES mode 1407
Saloks Mehla 9, SGGS, page 1427
\$ Salaha 17 11 15
Saloks 43, 44, 45
φ φ
• (43) •
W We who is imbuild to Uis doubtion (0)
 ♥ 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
φ φ
Ф Ф
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
Ψ Ψ Φ
\$ (b) (b) (c) (c) (c) (c) (c) (c) (c) (c) (c) (c
$\begin{pmatrix} 45 \\ \bullet \end{pmatrix}$
As a dog will never abandon
Hold of a master's threshold
Φ Nanak, contemplate Him that way Φ
$\overset{()}{\oplus}$ Single minded and one thought
w c w
 Ckonkar Satgur Parsad Saloks Mehla 9, SGGS, page 1427 Saloks 43, 44, 45 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 As a dog will never abandon Hold of a master's threshold Nanak, contemplate Him that way Single minded and one thought
ŵ ŵ
Φ Φ
` \$

	¢¢¢¢¢¢¢¢	
Ŷ	Chapter Sataun Danad)
Ŷ	Ekonkar Satgur Parsad)
Ŷ	Saloks Mehla 9, SGGS, page 1427 🛛 🗣	2
Ŵ	¥	,
Ŵ	Saloks 46, 47, 48	2
Ŵ		7 N
¥	State of the second sec	7 n
₩ m	ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੂ ॥ 🛛 🙀	/))
₩ m	ਨਾਨਕ ਨਿਹਫਲੂ ਜਾਤ ਤਿਹ ਜਿਊ ਕੁੰਚਰ ਇਸਨਾਨੂ ॥ ੪੬ ॥ 🛛 🖞	/))
ش	۵۵۵ (۲۵۵۵) ۲۵۱۵ و ۲۱۱۶ و ۲۵۵ (۲۵۱۸) ۲۵۱ و ۲۵۵ (۲۵۵ (۲۵۵۵) ۵	,)
ж Ф	ਆ ਇਸਤ ਜੋਰਿਸ਼ ਪੁਰਸ ਤਰਸਾਈ ਵੈਂਦ ਹੋਇਤ ਤੇ ਜੀਸ ॥ (ੈੈ	0
ж Ф	ਸਿਰੁ ਕੰਪਿਓ ਪਗ ਡਗਮਗੇ ਨੈਨ ਜੋਤਿ ਤੇ ਹੀਨ ॥	,)
٠ ش	ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਭਈ ਤਊ ਨ ਹਰਿ ਰਸਿ ਲੀਨ॥ ੪੭॥ 🖇	2
٠ ش)
٠	ਨਿਜ ਕਰਿ ਦੇਖਿਓ ਜਗਤੁ ਮੈ ਕੋ ਕਾਹੂ ਕੋ ਨਾਹਿ ॥ 🛛 🕅)
ŵ	ਨਾਨਕ ਬਿਰੁ ਹਰਿ ਭਗਤਿ ਹੈ ਤਿਹ ਰਾਖੋ ਮਨ ਮਾਹਿ ॥ ੪੮ ॥ 🛛 🖉	2
۵.	Ū.	2
Ŵ	Teerath barat ar daan kar mann mai dharay gumaan 🛛 🖞	2
Ŵ	Nanak nehfal jaat teh jiu kunchar isnaan - 46.)
¢	¢)
¢	Sir kampio pag dagmagai nain joat te heen	2
¢	Kaho Nanak eh bidh bhayi tau na har ras leen - 47.	Ì
¢	Niji kar daktiva jagat maj ka katu ka pagta)
$\mathbf{\Phi}$	Nij kar dekhyo jagat mai ko kahu ko naahe)
Ŷ		y
Ŷ		9
Ŷ	तीरथ बरत अरु दान करि मन मै धूरै गुमानु ॥ 🛛 🗬	9
Ŷ	नानक निहफलु जात तिह जिउु कुंचर इिसनानु ॥ ४६ ॥ 🛛 🗘	2
Ŷ	\$	2
Ŷ	सिरु कंपिए पग डगमगे नैन जोति ते हीन ॥ 🔍	2
Ŷ	कहु नानक इिंह बिधि भइी तउू न हरि रसि लीन ॥ ४७ ॥ 🛛 🌳	2
Ŷ		2
Ŷ	निज करि देखिए जगुतु मै को काहू को नाहि ॥	2
6666666666666666666666666666666666666	Konkar Satgur Parsad Saloks Mehla 9, SGGS, page 1427Saloks Mehla 9, SGGS, page 1427Saloks 46, 47, 48Saloks 46, 47, 48Satur Satur	1
Ŵ		/
¥ m	¥	/))
፠ _	\ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \ \	/ >>
₩₩	\\$	/

@ @@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@@	
🖞 Ekonkar Satgur Parsad 🧔	2 5
Φ Salake Mahla Q SEES and 1497 Φ	/))
Saloks Mehla 9, SGGS, page 1427	,)
© Salaha AC AT AS	2
Saloks 46, 47, 48	y
¢)
	Ÿ
• (46) •	2
	2
Pilgrimages, fasts and donations	2 >>
Rendered to boost one's ego	,))
 Nanak, are like an elephant's bath Go unrewarded, a wasted show 	2
	2
¢ ¢	y
Ф <u></u>	y
	2
	2
 His head shakes, he staggers on his feet 	/))
Φ And the sight in his eyes has gone Φ	,)
 Even now, in a state like this, says Nanak 	,)
The man won't turn to His contemplation	2
¢ ¢	2
ф ф	9
	2
♥ (48)	2
	/ >>
$\overset{\Psi}{\oplus}$ No one in here is for anyone else $\overset{\Psi}{\oplus}$	1 3
$\overset{*}{\oplus}$ That is the way I have known the world	,)
Worship of the Lord alone is permanent	2
 Ckonkar Satgur Parsad Saloks Mehla 9, SGGS, 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 	2
ф (ф	9
• • •)
\$)
	2
\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$\\$	1

	₲₲₲₲₲₲₲₡₽ [₼] ₿₽ [₼] ₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽
¢	Ekonkar Satgur Parsad 🛛 🖗
¥,	
ж Ф	Saloks Mehla 9, SGGS, page 1429 🛛 🏾 🏶
ل ه ش	
ð	Saloks 49, 50, 5D
٢	Т. П. C.
ŵ	
Ŷ	ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥
¢	ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨਾ ਰਹੈ ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤਿ ॥ ੪੯ ॥ 🛛 🖗
Ф	$\mathbf{\Phi}$
Φ	ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥ 🛛 🌳
Ŷ	ਕਹੁ ਨਾਨਕ ਥਿਰੂ ਕਛੂ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ ॥ ੫੦ ॥ 🛛 🌳
Ŷ	Ŵ
Ŵ	ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ ॥
₩	ਇਹੂ ਮਾਰਗੂ ਸੰਸਾਰ ਕੋ ਨਾਨਕ ਥਿਰੂ ਨਹੀ ਕੋਇ ॥ ੫੧ ॥ 🙀 🙀
\$ \$	Ф
Ť	Jag rachna sabh jhooth hai jaan leho rey meet
Ť	Kaho Nanak thir na rahay jiu baalu ki bheet - 49.
ŵ	· · · · · · · · · · · · · · · · · · ·
Ŷ	Ram gayo Raavan gayo ja ko baho parwar
¢	Kaho Nanak thir kach nahin supney jiu sansar - 50.
Ф	Chinta ta ki kijiav ja anhani baav
Ф	Chinta ta ki kijiay jo anhoni hoey Eh marag sansar ko Nanak thir nahi koye - 51.
φ	
¢	
Ŵ	जग रचना सभ झूठ है जानि लेहु रे मीत ॥ 🛛 🖗
ش	कहि नानक थिरु ना रहै जिउु बालू की भीति ॥ ४१ ॥ 🖇 📣
¢¥ ش	ਸਾਸ ਸ਼ਹਿਸ ਸਰਤ ਸਹਿਸ ਤਾ ਰਤ ਰਗ ਸਾਹਮ
Ť	रामु गइिए रावनु गइिए जा कउु बहु परवारु ॥
ð	कहु नानक थिर कुछ नहां सुपन जिंदु संसारु ॥ ३० ॥ 🕷
ð	र्के चिंता ता की कीजीऔ जो अनहोनी होड़ि ॥
ŵ	हिंहु मारंगु संसार को नानक थिर नहीं कोई ॥ ५१ ॥
0000000000000000000000000000000000000	Konkar Satgur Parsad Saloks Mehla 9, SGGS, page 1429Saloks 49, 50, 50And over Har Bo 0 and Kay 0, 50, 50And over Har Bo 0 and Kay 0, 50, 50And over Har Bo 0 and Kay 0, 50, 50And over Har Bo 0 and Kay 0, 50, 50And over Har Bo 0 and Kay 0, 50, 50And over Har Bo 0 and Kay 0, 50, 50And over Har Bo 0 and Kay 0, 50, 50And over A far over A far Bo 0 and Kay 0, 50And over A far A over A far Bo 0 and Kay 0, 50And Andrew A over A far Bo 0 and Kay 1, 100And over A far Bo 0 and Kay 1, 100And rear Ray 0, 200 (200 (200 (200 (200 (200 (200 (2
¢	$\mathbf{\Phi}$
Ф	$\mathbf{\Phi}$
Ф	\$



	ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ଡ଼ _ୖ ୲ୖୖ୕ୖ	y
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	Skonkar Satgur Parsad saloks Mehla 9, SGGS, page 1427Saloks 52, 53, 54Saloks 52, 53, 54A gufner ä tanfa 0 uð wrg ð arfen n nora of of go nrite é sins nam finren nu up nBorna of of go nrite é sins nam finren nu up nBorna va ge af de de de de de de de de de de de de de	2
¥		/))
₩ ش	Saloks Mehla 9, SGGS, page 1427 🛛 🏾 🏾	7))
₩ ¢		, n
Ť	Saloks 52, 53, 54	,)
Ť	(C)	,)
ŵ		2
Ŷ	ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੋ ਆਜੁ ਕੈ ਕਾਲਿ ॥ 🖉	y
¢	ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥ ੫੨ ॥ 🔅 🔅	y
Ф	(¢	Ņ
¢	ਦੋਹਰਾ 🛚 ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੂ ਨ ਹੋਤ ਉਪਾਇ 🖷 🛛 🍳	2
¢	ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਗਜ ਜਿਉ ਹੋਰੁ ਸਹਾਇ ॥ ੫੩ ॥ 🔍	I
P	(g	2
P	ਬਲੂ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੂ ਕਿਛੂ ਹੋਤੂ ਉਪਾਇ ॥ 🖇 🎢	2
Ŵ.	ਨਾਨਕ ਸਭੂ ਕਿਛ ਤੁਮਰੈ ਹਾਥ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ ॥ ੫੪ ॥ 🦽	2 \\
₩ ش		2 n
₩ ف	Jo upjio so binas hai paro aaj kai kaal 🔍	1))
Ť	Nanak Har gun gaye ley chhad sagal janjaal - 52.	,)
Ť	(C	,)
۵	Bal chhutkio bandhan parey kachoo na hoat upaey	,)
Ŵ	Kaho Nanak ab ot Har gaj jiu hohu sahay - 53. 🧔	y
¢	Dal hava haadhaa abbuday aabb kiabbu hayd yaaya	Ņ
Ф	Bal hoya bandhan chhutey sabh kichhu hout upaye Nanak sabh kichh tumray haath mai tum hi hoyt sahay - 54.	Ņ
Φ	Nahak sabit kicini tuniray haatit martum ni noyt sahay - 54.	Ņ
Ŷ	जो उुपजिए सो बिनसि है परो आजु कै कालि ॥ 🛛 🙀	2
P	नानक हरि गुन गाइि ले छाडि सगल जंजाल ॥ ५२ ॥ 🖉	2
W		2
Ŵ.	दोहरा ॥ बल् छुटकिए बंधन परे कछू न होत उुपाड़ि ॥ 🛛 🔮	2
الله	कहु नानक अब एट हरि गज जिउु होहु सहाइि ॥ ५३ ॥ 🛛 🔮	7))
₩ ش	भेद गागिय जल १८ होर गण भिंदु होह सहगई ॥ ३२ ॥ 🕅 🕅	1))
ش	बलु होआ बंधन छुटे सभु किछु होतु उुपाइि ॥ 🖇	/))
Ť	नानक सभु किछु तुमरै हाथ मै तुम ही होत सहाइ ॥ ५४ ॥ 🛛 🗣	,)
$\tilde{\Phi}$		"
Ŵ	, d)
Ŵ		"
	��������� 280 ��������	9

ффффффффф 4 <u>8</u>
 Ckonkar Satgur Parsad
Saloks Mehla 9, SGGS, page 1427
Saloks 52, 53, 54
ф ф
ê (
ŵ (52) ŵ
Ψ What comes into being shall perish Ψ
Today or tomorrow, it will happen
Ψ Sing glories of the Lord, and abandon Ψ
Ψ O' Nanak, tangles of the world creation Ψ
Ф Ф
¥ ¥
🖞 (53) 🖞
ŵ ŵ
And it seems as if nothing will fend
Yet there is hope of His support, O' Nanak
As was rendered to that elephant
¥ ¥
Strength appears, fetters get sheared
Anything and everything is possible
Φ You are the one who lends support Φ
 Ckonkar Satgur Parsad Saloks Møhla 9, SGGS, page 1427 Saloks 52, 53, 54 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 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
Ψ Ψ
Ψ Ψ Φ
፝፝፝፝፝ ፟፝፝፞፞፝፝፝፝፝፝፝፝፝፝፝፝፝ ፝፞፝፝፝፝

	¢¢¢¢¢¢¢¢¢° [,] €°`¢¢¢¢¢¢¢¢	
Ŷ	Ckonkar Satgur Parsad 🛛 🖗)
Ŵ)
₩ ش	Saloks Mehla 9, SGGS, page 1427 🛛 🏾 🏾	/ n
¥ ش		, 0
Ť	Saloks 55, 56, 57	ò
ð	Ū.	,
ŵ)
Ŷ	ਸੰਗ ਸਖਾ ਸਭਿ ਤਜਿ ਗਏ ਕੋਊ ਨ ਨਿਬਹਿਓ ਸਾਥਿ ॥ 🙀)
Ф	ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਪਤਿ ਮੈ ਟੇਕ ਏਕ ਰਘੁਨਾਥ ॥ ੫੫ ॥ 🛛 🔅)
Ф	¢	9
Φ	ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥ 🛛 🍳)
¢	ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤੂ ॥ ੫੬ ॥ 🛛 🇳)
Ŷ	Ŷ)
Ŵ	ਰਾਮ ਨਾਮੂ ਉਰ ਮੈ ਗਹਿਓ ਜਾ ਕੈ ਸਮ ਨਹੀ ਕੋਇ ॥ 🦷 🙀)
₩ M	ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ ਦਰਸੂ ਤੁਹਾਰੋ ਹੋਇ ॥ ੫੭ ॥ 🧄	/ n
ж Ф		, 9
ð		ģ
Ť	Sang sakha sabh taj gaye kou na nibhiyo saath	9
$\hat{\Phi}$	Kaho Nanak eh bipat mai tek ek Raghunath - 55.)
٩	Naam raheyo sadhu rahiyo rahiyo Gur Gobind)
Ф	Kaho Nanak eh jagat mai kin japio Gur mant - 56.)
Ф	, , , , , , , , , , , , , , , , , , ,)
Φ	Ram naam ur mai gahio ja kay sam nahi koye 🔍)
Ŷ	Jeh simrat sankat mitay daras tuharo hoey - 57.)
Ŷ	¥)
Ŵ	संग सखा सभि तजि गई कोउू न निबहिए साथि ॥ 🛛 🙀	/
₩ M	कहु नानक इिंह बिपति मैं टेक इेक रघुनाथ ॥ ५५ ॥ 🙀	/ »
₩ ش		,)
Ť	नामु रहिए साधू रहिए रहिए गुरु गोबिंदु ॥ 🛛 🖉	,)
Ť	कहु नानक इिंह जगत मै किन जपिएँ गुर मंतु ॥ ५६ ॥ 🛛 🕲	9
ŵ		>
~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	Konkar Satgur Parsad Saloks Mehla 9, SGGS, page 1427Saloks Mehla 9, SGGS, page 1427Saloks 55, 56, 57אור אוד זון זון זון זון זון זון זון זון זון זון)
٩	जिह सिमरत संकट मिटै दरसु तुहारो होइि ॥ ५७ ॥ 🛛 🗳)
Ф	¢	9
Ф	¢)
Ф	ቁቁቁቁቁቁቁቁቁ 282 ቁቁቁቁቁቁቁቁ)

,



.

�������� 987

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 Ramavan 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 Ramavana, 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.
- $\hat{\mathbf{\Phi}}$ Hari: name of Vishnu, one of the three super gods in Φ **•••••••••••••**

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ $\cdot \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus$ ୩ଟ୍ଟି 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 蝍 **\\$\\$\\$\$** also associated with calumniating and thus creating problems between various gods and other mythological personalities.

98 ^

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 off-repeated name of the Lord brought salvation to Ganka.

ଡ଼ 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

@@@@@@@@@@

᠃�������� ণস্তি the lake. When the elephant felt really desperate, it called on the Lord. Within an instant, it became fear-

less 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 Dhruy.

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 Φ 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.

୩ଟି

·���������

hruv then asked if there lo to avert such a catas-at meditation on God's lems. nother Dhruv, who was o leave his home, go to tation on God's Name. nome and proceeded to-ng found out the reason his servants to the forest k. The king told them to r had given his promise e throne. The servants the king's message to had only started on the on and already the king successor to his throne. in practicing the medi-is mind he rejected the d on to the forest. At he met with the sage rpose for which he had o the forest. Narad then which he had embarked full of perils. Dhruv, and steadfast, and told o face any difficulty in arad was impressed by e procedures of medita-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 Dhruy'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 medita-

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ ঀষ্ট Ф 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).

0Panchali: 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, Dhritrashtra, who was blind, succeeded the throne and took the responsibility of bringing up his young nephews.

Dhritrashtra 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. Yudhishter, the oldest of the Pandora brothers, got ensnared into this sinister scheme of Duryodhan and Ó

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

୩ଟି

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

•••••• *ণ*ন্ত**ি** े

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 if 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

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 **```**

Ò 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.

98

๎๛๛๛๛๛๛๛๛๛

@@@@@@@@@@

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 ٩ construction to Baba Budha and Bhai Gurdas. On this ¢ takhat Baba Budha performed the investiture cere-Φ mony at which Guru Har Gobind put on two swords, Ò

 $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$ $\cdot \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus \oplus$ ୩ଟି 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 Daval Das: Bhai Daval Das belonged to a familv 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 Daval 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 Daval Das as the in charge of all the missionary centres in the East (Bihar, Bengal and UP) and neighbouring areas. He staved in Patna until Guru Tegh Bahadur returned from Assam.

When Guru Tegh Bahadur left Anandpur for Delhi, to ٩

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.

98

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

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. Ò

@@@@@@@@@@ 98 Ò

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 ٩

Φ 98 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. One 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 Ð

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.

ବ୍ୟଟିଂ

Miscellaneous

 $\phi \phi

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.

Gvani: The word gvan means knowledge and gvani 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.

.Iatti: An individual who has relinquished his passions and abandoned the world.

.Jogis: Yogis, Hindu ascetics.

Jogisars: An accompalished 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 Ò 298 \$\$\$\$\$\$\$\$\$\$\$\$\$ $\Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi \Phi$

๎๛๛๛๛๛๛๛๛ $\mathbf{\Phi}$ 98

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

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 sadhsan-

Sadho: Sadh means a saint. Sadho means O' saintly

Ò

@¢ ©	₽ФФФФФФФ ₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽₽	
¢ ¢ ¢	 Sanyasis: Those who abandon the world and so refuge at holy places. It is regarded as the fourth r gious order in the Hindu tradition. Simritis: A sacred tradition. Scriptures of oral tration. Tappi: Those who undergo austerities, bear all kin of pain as a means for self mortification. Ved: Vedas, four Vedas, are the basic scriptures Hindu religion. Yagas: Yags are a great Hindu institution. Commu prayers wherein burning ghee in the fire is central. Yama: The god of death, who shows up at the fit hour, binds one's soul and drags one to His cowherein the fate is decided. 	ന
₩ ₩ ₩	Similar: A sacred tradition. Scriptures of oral tration.	ıdi-
¢ ¢	Tappi : Those who undergo austerities, bear all kin of pain as a means for self mortification.	nds 🇳
¢ ¢	Ved: Vedas, four Vedas, are the basic scriptures Hindu religion.	of
₩ ₩ ₩	Yagas: Yags are a great Hindu institution. Commu prayers wherein burning ghee in the fire is central.	nal 🖗
¢ ¢	Yama: The god of death, who shows up at the finhour, binds one's soul and drags one to His co	nal 🍈 ourt 💿
₩	wherein the fate is decided.	¢ ¢
₩ @ @		₩ © Ø
ê Ç		¢ ¢
œ œ @		\$ \$ \$
₩ Φ Φ		Ŭ O
¢ ¢		Ŭ O
\$ € €		9 9 9
¥ ⊕ ⊕		Å Ø
\$		\$ \$
₩ ¢¢	ፆ ቁቁቁቁቁቁቁቁ 300 ቁቁቁቁቁቁ	»���

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 Tech 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.



Rs 500