

Kabit 1

Gurmukhi

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

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ਸੋਰਠਾ

ਆਦਿ ਪੁਰਖ ਆਦੇਸ ਓਨਮ ਸ੍ਰੀ ਸਤਿਗੁਰ ਚਰਨ ॥

ਘਟ ਘਟ ਕਾ ਪਰਵੇਸ ਏਕ ਅਨੇਕ ਬਿਬੇਕ ਸਸਿ ॥੧॥੧॥

ਦੋਹਰਾ

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ਛੰਦ

ਘਟ ਘਟ ਕਾ ਪਰਵੇਸ ਸੇਸ ਪਹਿ ਕਹਤ ਨ ਆਵੈ ।

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ਆਦਿ ਮਧਿ ਅਰੁ ਅੰਤੁ ਹੁਤੇ ਹੁਤ ਹੈ ਪੁਨਿ ਹੋਨਮ ।

ਆਦਿ ਪੁਰਖ ਆਦੇਸ ਚਰਨ ਸ੍ਰੀ ਸਤਿਗੁਰ ਓਨਮ ॥੩॥੧॥

English

One God, By the Grace of the Guru

Words of Gurdas Bhalla

Sorath:

My Supplication to Ad(i) Purakh (Primordial Lord), salutation the holy feet of the True Guru (who is the embodiment of the Lord)

Like the moon, who though one, resides everywhere and in everyone and yet remains one.

Dohra:

Salutation in the holy feet of Satguru, the embodiment of glorious Waheguru who is the Primeval Lord.

He is like the moon, Who though one is present everywhere and yet remains one.

Channt:

Waheguru (Lord) who is all-pervading and whose extent cannot be defined even by Sheshnag (a mythological serpent with thousand heads),

Whose praises Ved, Bhats and all others have been singing since eons and yet say-not this, not even this.

Who was there in the beginning, in between era and will remain in future,

My supplication to Him through the holy feet of the True Guru in which He is totally effulgent. (1)

Kabit 2

Gurmukhi

ਸੋਰਠਾ

ਅਬਿਗਤਿ ਅਲਖ ਅਭੇਵ ਅਗਮ ਅਪਾਰ ਅਨੰਤ ਗੁਰ ।

ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਵ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ॥੧॥੨॥

ਦੋਹਰਾ

ਅਗਮ ਅਪਾਰ ਅਨੰਤ ਗੁਰ ਅਬਿਗਤ ਅਲਖ ਅਭੇਵ ।

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬ੍ਰਹਮ ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਵ ॥੨॥੨॥

ਛੰਦ

ਸਤਿਗੁਰ ਨਾਨਕ ਦੇਵ ਦੇਵ ਦੇਵੀ ਸਭ ਧਿਆਵਹਿ ।

ਨਾਦ ਬਾਦ ਬਿਸਮਾਦ ਰਾਗ ਰਾਗਿਨਿ ਗੁਨ ਗਾਵਹਿ ।

ਮੁੰਨ ਸਮਾਧਿ ਅਗਾਧਿ ਸਾਧ ਸੰਗਤਿ ਸਪਰੰਪਰ ।

ਅਬਿਗਤਿ ਅਲਖ ਅਭੇਵ ਅਗਮ ਅਗਮਿਤਿ ਅਪਰੰਪਰ ॥੩॥੨॥

English

Sorath:

Eternal, imperceptible, fearless, beyond reach, illimitable, infinite and destroyer of the darkness of ignorance

Waheguru (Lord) who is transcendental and immanent in the form of Guru Nanak Dev.

Dohra:

The embodiment of formless God, who is imperishable, beyond description, inaccessible, illimitable, infinite and destroyer of darkness of ignorance.

Satgur (True Guru) Nanak Dev is the immanent form of God.

Channt:

All gods and goddesses contemplate on the True Guru, Guru Nanak Dev.

They along with minstrels of heaven sing his praises to the accompaniment of musical instruments producing ecstatic music.

Saints and holy men in his company (Guru Nanak) go in deep meditation and state of nothingness,

And get absorbed in the eternal, imperceptible, infinite, fearless, and inaccessible Lord (Satguru). (2)

Kabit 3

Gurmukhi

ਸੋਰਠਾ

ਜਗਮਗ ਜੋਤਿ ਸਰੂਪ ਪਰਮ ਜੋਤਿ ਮਿਲ ਜੋਤਿ ਮਹਿ ।
ਅਦਭੁਤ ਅਤਹਿ ਅਨੂਪ ਪਰਮ ਤਤੁ ਤਤਹਿ ਮਿਲਿਓ ॥੧॥੩॥

ਦੋਹਰਾ

ਪਰਮ ਜੋਤਿ ਮਿਲਿ ਜੋਤਿ ਮਹਿ ਜਗਮਗ ਜੋਤਿ ਸਰੂਪ ।
ਪਰਮ ਤਤੁ ਤਤਹਿ ਮਿਲਿਓ ਅਦਭੁਤ ਅਤ ਹੀ ਅਨੂਪ ॥੨॥੩॥

ਛੰਦ

ਅਦਭੁਤ ਅਤਿ ਹੀ ਅਨੂਪ ਰੂਪ ਪਾਰਸ ਕੈ ਪਾਰਸ ।
ਗੁਰ ਅੰਗਦ ਮਿਲਿ ਅੰਗ ਸੰਗ ਮਿਲਿ ਸੰਗ ਉਧਾਰਸ ।
ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਸੂਝ ਗਤਿ ਓਤਿ ਪੋਤਿ ਮਹਿ ।
ਜਗਮਗ ਜੋਤਿ ਸਰੂਪ ਜੋਤਿ ਮਿਲਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ॥੩॥੩॥

English

Sorath:

The light eternal of Guru Nanak Dev melded into the light of Guru Angad Dev who acquired effulgence like the former.

With the light of Guru Nanak merging with that of Guru Angad Dev Ji, the latter became wondrous in form and beyond words of praise.

Dohra:

Light supreme (Guru Nanak Dev Ji) merged in Guru Angad Dev's light who himself became light divine.

Truth of Guru Nanak merged with the essence of Guru Angad transforming him into astonishing form.

Channt:

Guru Angad coming in contact with Guru Nanak the philosopher-stone, became a philosopher-stone himself. His form too became wondrous.

Becoming inseparable from Guru Nanak, Lehna Ji became Guru Angad and then whosoever came in touch with him (Guru Angad) was liberated.

Guru Angad Ji integrated himself like warp and weft with Guru Nanak, the possessor of Divine power of the Lord.

Light merged with light so much that whosoever came in contact with light embodiment (Guru Angad) , became resplendent too.

Kabit 4

Gurmukhi

ਸੋਰਠਾ

ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸ਼ਟਿ ਨਿਵਾਸ ਅੰਮ੍ਰਿਤ ਬਚਨ ਅਨਹਦ ਸਬਦ ।

ਸਤਿਗੁਰ ਅਮਰ ਪ੍ਰਗਾਸ ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਭਏ ॥੧॥੪॥

ਦੋਹਰਾ

ਅੰਮ੍ਰਿਤ ਬਚਨ ਅਨਹਦ ਸਬਦ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸ਼ਟਿ ਨਿਵਾਸ ।

ਮਿਲਿ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਭਏ ਸਤਿਗੁਰ ਅਮਰ ਪ੍ਰਗਾਸ ॥੨॥੪॥

ਛੰਦ

ਸਤਿਗੁਰ ਅਮਰ ਪ੍ਰਗਾਸ ਤਾਸ ਚਰਨਾਮ੍ਰਤ ਪਾਵੈ ।

ਕਾਮ ਨਾਮ ਨਿਹਿਕਾਮ ਪਰਮਪਦ ਸਹਜ ਸਮਾਵੈ ।

ਗੁਰਮੁਖਿ ਸੰਧਿ ਸੁਗੰਧ ਸਾਧ ਸੰਗਤਿ ਨਿਜ ਆਸਨ ।

ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸ਼ਟਿ ਨਿਵਾਸ ਅੰਮ੍ਰਿਤ ਮੁਖ ਬਚਨ ਪ੍ਰਗਾਸਨ ॥੩॥੪॥

English

Sorath: I

n the divine glimpse of Guru Amar Das dwells the elixir of life. (On whomsoever he casts his look, he makes him immortal). His elixir-like words are like unstruck music.

Resplendent True Guru Amar Das Ji became elixir-like after meeting Guru Angad Dev Ji. He now makes others calm and mortal.

Dohra:

Meditating on unstruck melodious Divine Word, the sight and utterances of Guru Amar Das Ji, started showering elixir of life.

Meeting Guru Angad Dev Ji, elixir-like cool, tranquil and granter of emancipation, Satgur Amar Das too became the same.

Channt:

Satgur Amar Das Ji who is light refulgent, whosoever partakes nectar-like wash of his feet,

Becomes free from all desires is absorbed in high state of spirituality and equipoise.

By the fragrance of Naam Simran of Guru Amar Das Ji, the Guru's obedient seeker finds stability in the company of holy men and Lord's devotees

In the elixir-like vision of Guru Amar Das lies the nectar of life and his words provide elixir-like luminance of Naam of the Lord. (4)

Kabit 5

Gurmukhi

ਸੋਰਠਾ

ਬ੍ਰਹਮਾਸਨ ਬਿਸ਼੍ਵਾਮ ਗੁਰ ਭਏ ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲਿ ।

ਗੁਰਮੁਖਿ ਰਮਤਾ ਰਾਮ ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਭਏ ॥੧॥੫॥

ਦੋਹਰਾ

ਗੁਰ ਭਏ ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲਿ ਬ੍ਰਹਮਾਸਨ ਬਿਸ਼੍ਵਾਮ ।

ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਭਏ ਗੁਰਮੁਖਿ ਰਮਤਾ ਰਾਮ ॥੨॥੫॥

ਛੰਦ

ਗੁਰਮੁਖਿ ਰਮਤਾ ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟਾਇਓ ।

ਸਬਦ ਸੁਰਤਿ ਗੁਰੁ ਗਿਆਨ ਧਿਆਨ ਗੁਰ ਗੁਰੁ ਕਹਾਇਓ ।

ਦੀਪ ਜੋਤਿ ਮਿਲਿ ਦੀਪ ਜੋਤਿ ਜਗਮਗ ਅੰਤਰਿ ਉਰ ।

ਗੁਰਮੁਖਿ ਰਮਤਾ ਰਾਮ ਸੰਧਿ ਗੁਰਮੁਖਿ ਮਿਲਿ ਭਏ ਗੁਰ ॥੩॥੫॥

English

Sorath:

*Satguru who resides in Waheguru (Brahm), meeting such Guru-conscious person (Guru Amar Das), and becoming one with him
he too
acquired all traits of Guru.*

*Through the blessings of Naam Simran of the principal Guru Satguru (Amar Das Ji), Guru Ram Das Ji too became
prime Guru.*

Dohra:

*In the association of prime Guru (Guru Amar Das Ji) he too became Guru and found refuge in the holy
feet of the Lord.*

*The Guru-conscious person whose name is Ram Das, by perpetual meditation on Lord's name, became Guru-oriented and
virtuous (Satguru)*

Channt:

*Through God-conscious Guru Amar Das Ji and by the blessing of meditation on His name, the virtuous Ram Das emerged
as Guru Ram Das (slave of the Lord).*

Because of knowledge of Guru Shabad and consciously uniting with Him, Guru Ram Das became known as principal Guru.

The flame of a beacon lights up another lamp.

*Thus Guru Ram Das became principal Guru through the blessings of Simran of Lord's name and his association with Guru
Amar Das Ji. (5)*

Kabit 6

Gurmukhi

ਸੋਰਠਾ

ਆਦਿ ਅੰਤਿ ਬਿਸਮਾਦ ਫਲ ਦ੍ਰੁਮ ਗੁਰ ਸਿਖ ਸੰਧ ਗਤਿ ।

ਆਦਿ ਪਰਮ ਪਰਮਾਦਿ ਅੰਤ ਅਨੰਤ ਨ ਜਾਨੀਐ ॥੧॥੬॥

ਦੋਹਰਾ

ਫਲ ਦ੍ਰੁਮ ਗੁਰਸਿਖ ਸੰਧ ਗਤਿ ਆਦਿ ਅੰਤ ਬਿਸਮਾਦਿ ।

ਅੰਤ ਅਨੰਤ ਨ ਜਾਨੀਐ ਆਦਿ ਪਰਮ ਪਰਮਾਦਿ ॥੨॥੬॥

ਛੰਦ

ਆਦਿ ਪਰਮ ਪਰਮਾਦਿ ਨਾਦ ਮਿਲਿ ਨਾਦ ਸਬਦ ਧੁਨਿ ।

ਸਲਿਲਹਿ ਸਲਿਲ ਸਮਾਇ ਨਾਦ ਸਰਤਾ ਸਾਗਰ ਸੁਨਿ ।

ਨਰਪਤਿ ਸੁਤ ਨ੍ਰਿਪ ਹੋਤ ਜੋਤਿ ਗੁਰਮੁਖਿ ਗੁਨ ਗੁਰ ਜਨ ।

ਰਾਮ ਨਾਮ ਪਰਸਾਦਿ ਭਏ ਗੁਰ ਤੇ ਗੁਰੁ ਅਰਜਨ ॥੩॥੬॥

English

Sorath:

Just as the puzzle of seed and tree as to who came first is strange and perplexing, similarly strange is understanding the meeting of Guru and Sikh.

This mystery of the beginning and end is beyond comprehension. Lord is beyond, away and infinite.

Dohra:

Guru Ram Das caused the meeting of Guru and Sikh in the same wondrous way of fruit and tree.

That perspective is infinite and no one can understand it. It is beyond, away and still away out of the reach of mortals.

Channt:

Just as the sound of musical instruments melds with the words (of song/hymns), similarly Guru Ram Das and Guru Arjan became indistinguishable.

Just as the river water becomes inseparable from the water of the ocean, Guru Arjan became one with Guru Amar Das by engrossing himself in his precepts and following them obediently.

Just as son of a king becomes king, similarly Guru Arjan born as son to Guru Ram Das became an enlightened soul by singing the eulogies of Lord-a boon blessed to him by Satguru.

By the grace of Guru Ram Das, Arjan Dev succeeded him as Guru Arjan Dev.

Kabit 7

Gurmukhi

ਸੋਰਠਾ

ਪੂਰਨ ਬ੍ਰਹਮ ਬਿਬੇਕ ਆਪਾ ਆਪ ਪ੍ਰਗਾਸ ਹੁਇ ।

ਨਾਮ ਦੋਇ ਪ੍ਰਭ ਏਕ ਗੁਰ ਗੋਬਿੰਦ ਬਖਾਨੀਐ ॥੧॥੭॥

ਦੋਹਰਾ

ਆਪਾ ਆਪ ਪ੍ਰਗਾਸ ਹੋਇ ਪੂਰਨ ਬ੍ਰਹਮ ਬਿਬੇਕ ।

ਗੁਰ ਗੋਬਿੰਦ ਬਖਾਨੀਐ ਨਾਮ ਦੋਇ ਪ੍ਰਭ ਏਕ ॥੨॥੭॥

ਛੰਦ

ਨਾਮ ਦੋਇ ਪ੍ਰਭ ਏਕ ਟੇਕ ਗੁਰਮੁਖਿ ਠਹਰਾਈ ।

ਆਦਿ ਭਏ ਗੁਰ ਨਾਮ ਦੁਤੀਆ ਗੋਬਿੰਦ ਬਡਾਈ ।

ਹਰਿ ਗੁਰ ਹਰਿਗੋਬਿੰਦ ਰਚਨ ਰਚਿ ਥਾਪਿ ਓਥਾਪਨ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਬਿਬੇਕ ਪ੍ਰਗਟ ਹੁਇ ਆਪਾ ਆਪਨ ॥੩॥੭॥

English

Sorath:

Being supreme conscious and knowledgeable; it seems God Himself has descended as light divine in the form of Guru Hargobind.

One may hold them (Guru Hargobind) and Gobind different due to their names, but in reality, God Himself has appeared in the form of Hargobind.

Dohra

: Guru Hargobind the enlightened is manifest of Lord. He is granter of spiritual knowledge.

Guru and Gobind are just two separate names, but in reality it is Lord Himself who is manifest.

Channt:

Guru and Gobind though are two different names, in reality He himself is refulgent

Sikhs ever in attendance of Guru has this strong belief that, first He was called Guru Arjan and then he gave this honour of Guruship to Hargobind.

God Lord is Guru Arjan Himself and then He Himself became Hargobind.

The Omnipotent Lord who created the cosmos, established it and has singular authority of destroying it; it seems He Himself has taken the form of Hargobind to reveal all knowledge about Himself. (7)

Kabit 8

Gurmukhi

ਸੋਰਠਾ

ਬਿਸਮਾਦਹਿ ਬਿਸਮਾਦ ਅਸਚਰਜਹਿ ਅਸਚਰਜ ਗਤਿ ।

ਆਦਿ ਪੁਰਖ ਪਰਮਾਦਿ ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਭਏ ॥੧॥੮॥

ਦੋਹਰਾ

ਅਸਚਰਜਹਿ ਅਸਚਰਜ ਗਤਿ ਬਿਸਮਾਦਹਿ ਬਿਸਮਾਦ ।

ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਭਏ ਆਦਿ ਪੁਰਖ ਪਰਮਾਦਿ ॥੨॥੮॥

ਛੰਦ

ਆਦਿ ਪੁਰਖ ਪਰਮਾਦਿ ਸ੍ਵਾਦ ਰਸ ਗੰਧ ਅਗੋਚਰ ।

ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਅਸ ਪਰਸ ਸੁਰਤਿ ਮਤਿ ਸਬਦ ਮਨੋਚਰ ।

ਲੋਗ ਬੇਦ ਗਤਿ ਗਿਆਨ ਲਖੇ ਨਹੀਂ ਅਲਖ ਅਭੇਦਾ ।

ਨੇਤ ਨੇਤ ਕਰਿ ਨਮੋ ਨਮੋ ਨਮ ਸਤਿਗੁਰ ਦੇਵਾ ॥੩॥੮॥

English

Sorath:

*God - manifest Satguru's play is ecstatic and blissful, astonishing beyond astonishment,
unimaginably wondrous, and amazing beyond perception.*

Dohra:

*(Describing the wondrous state of Guru who is immanent of the Lord), we have reached the awesome of awesome state,
in the most enrapturing ecstatic state,*

wonderfully strange condition of transcendence seeing the magnificence of the Lord .

Channt:

*Primordial Lord (God) has no beginning. He is beyond and still farther. He is free of such mundane worldly pleasures
like taste, desires and fragrances.*

He is beyond vision, touch, reach of mind, intelligence and words.

The imperceptible and unattached Lord cannot be known by study of Vedas and through other earthly knowledge.

*Satguru who is embodiment of Lord and inhabits His divine radiance is infinite. Thus, he is worthy of salutation and
obeisance in all the three times-past, present and future. (8)*

Kabit 9

Gurmukhi

ਕਬਿਤ

ਦਰਸਨ ਦੇਖਤ ਹੀ ਸੁਧਿ ਕੀ ਨ ਸੁਧਿ ਰਹੀ ਬੁਧਿ ਕੀ ਨ ਬੁਧਿ ਰਹੀ ਮਤਿ ਮੈ ਨ ਮਤਿ ਹੈ ।

ਸੁਰਤਿ ਮੈ ਨ ਸੁਰਤਿ ਅਉ ਧਿਆਨ ਮੈ ਨ ਧਿਆਨੁ ਰਹਿਓ ਗਿਆਨ ਮੈ ਨ ਗਿਆਨ ਰਹਿਓ ਗਤਿ ਮੈ ਨ ਗਤਿ ਹੈ ।

ਧੀਰਜੁ ਕੋ ਧੀਰਜੁ ਗਰਬ ਕੋ ਗਰਬੁ ਗਇਓ ਰਤਿ ਮੈ ਨ ਰਤਿ ਰਹੀ ਪਤਿ ਰਤਿ ਪਤਿ ਮੈ ।

ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਬਿਸਮੈ ਬਿਸਮ ਅਸਚਰਜੈ ਅਸਚਰਜ ਅਤਿ ਅਤਿ ਹੈ ॥੧॥੯॥

English

Kabit

A glimpse of (Satguru) left me bereft of all my consciousness, senses, intelligence, cleverness and all other considered wisdom of the world.

I lost my awareness, attachment of mind with insignificant matters, desires to acquire base or futile ego inflating knowledge and other worldly predicaments.

My patience was lost and so was my vanity. There was no life in me and I was bereft of my existence even.

The glimpse of Satguru is capable of amazing one with wondrous feelings. These are astonishing and marvellous and there is no end to this amazement. (9)

Kabit 10

Gurmukhi

ਦਸਮ ਸਥਾਨ ਕੇ ਸਮਾਨਿ ਕਉਨ ਭਉਨ ਕਹਓ ਗੁਰਮੁਖਿ ਪਾਵੈ ਸੁ ਤਉ ਅਨਤ ਨ ਪਾਵਈ ।

ਉਨਮਨੀ ਜੋਤਿ ਪਟੰਤਰ ਦੀਜੈ ਕਉਨ ਜੋਤਿ ਦਇਆ ਕੈ ਦਿਖਾਵੈ ਜਾਹੀ ਤਾਹੀ ਬਨਿ ਆਵਈ ।

ਅਨਹਦ ਨਾਦ ਸਮਸਰਿ ਨਾਦ ਬਾਦ ਕਓਨ ਸ੍ਰੀ ਗੁਰ ਸੁਨਾਵੇ ਜਾਹਿ ਸੋਈ ਲਿਵ ਲਾਵਈ ।

ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਤੁਲਿ ਨ ਅੰਮ੍ਰਿਤ ਰਸ ਅਪਿਓ ਪੀਆਵੈ ਜਾਹਿ ਤਾਹੀ ਮੈ ਸਮਾਵਈ ॥੨॥੧੦॥

English

What other place of mystic abode can I say than the tenth concealed opening of a human being? Only the Guru conscious person can reach it by the grace of True Guru by meditating on His name.

What light can be equated with the radiance one receives at the time of spiritual enlightenment?

What melodious musical sound can be equal to the melodious unstruck musical sound of divine word?

There is no other elixir capable of making one immortal than the one that flows perpetually in the concealed opening (Dasam Duar) of a human being. And one who is blessed by the True Guru (Satguru) to receive this elixir of immortality obtains it by His g

Kabit 11

Gurmukhi

ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਬੀਸ ਇਕੀਸ ਈਸ ਇਤ ਤੇ ਉਲੰਘਿ ਉਤ ਜਾਇ ਠਹਰਾਵਈ ।

ਚਰਮ ਦ੍ਰਿਸਟਿ ਮੂਦ ਪੇਖੇ ਦਿਬ ਦ੍ਰਿਸਟਿ ਕੈ ਜਗਮਗ ਜੋਤਿ ਓੜਨਮਨੀ ਸੁਧ ਪਾਵਈ ।

ਸੁਰਤਿ ਸੰਕੋਚਤ ਹੀ ਬਜਰ ਕਪਾਟ ਖੋਲਿ ਨਾਦ ਬਾਦ ਪਰੈ ਅਨਹਤ ਲਿਵ ਲਾਵਈ ।

ਬਚਨ ਬਿਸਰਜਤ ਅਨ ਰਸ ਰਹਿਤ ਹੁਇ ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਅਪਿਉ ਪੀਆਵਈ ॥੧੧॥

English

Meeting with Guru, a Sikh receives the Lord's word to meditate upon and by his untiring and resolute efforts become one with Him. He frees himself from the worldly matters and lives in harmony in the realm of the Lord.

He shuts his eyes from mundane worldly attractions and lives in the spiritual wisdom that helps him feel His presence in everything.

Weaning his thoughts away from the worldly attractions, his doors of ignorance are opened; he is distracted from all sources of worldly pleasures and he gets engrossed in listening to celestial songs and music.

Renouncing the worldly matters and shedding all attachment with worldly pleasures, he drinks deep the elixir that flows continuously in his (Dasam Duar) the celestial door of the body. (11)

Kabit 12

Gurmukhi

ਜਉ ਲਉ ਅਨਰਸ ਬਸਿ ਤਉ ਲਉ ਨਹੀ ਪ੍ਰੇਮ ਰਸੁ ਜਉ ਲਉ ਆਨ ਧਿਆਨ ਆਪਾ ਆਪੁ ਨਹੀ ਦੇਖੀਐ ।

ਜਉ ਲਉ ਆਨ ਗਿਆਨ ਤਉ ਲਉ ਨਹੀ ਅਧਿਆਤਮ ਗਿਆਨ ਜਉ ਲਉ ਨਾਦ ਬਾਦ ਨ ਅਨਾਹਦ ਬਿਸੇਖੀਐ ।

ਜਉ ਲਉ ਅਹੰਬੁਧਿ ਸੁਧਿ ਹੋਇ ਨ ਅੰਤਰਿ ਗਤਿ ਜਉ ਲਉ ਨ ਲਖਾਵੈ ਤਉ ਲਉ ਅਲਖ ਨ ਲੇਖੀਐ ।

ਸਤਿ ਰੂਪ ਸਤਿਨਾਮ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ ਏਕ ਭੇਖੀਐ ॥੧੨॥

English

So long a human being remains absorbed in worldly attractions and pleasures, he cannot know love. So long his attention is focused on something else, he cannot realize self.

(Renouncing Lord) as long as one is busy acquiring knowledge of mundane worldly things, he remains bereft of spiritual wisdom. As long as one remains involved in worldly pleasures one cannot hear the unstruck celestial music of divine word.

As long as one remains proud and arrogant, one cannot realise self. Till such time True Guru does not initiate a person with the boon of Lord's name and propitiate the Lord, one cannot realise the 'formless God'.

The knowledge of Almighty lies in the consecrating words of the True Guru that leads one to reality of His name and form. By uniting his mind with His name, the Lord who prevails in various forms gets revealed.

(12)

Kabit 13

Gurmukhi

ਨਾਨਾ ਮਿਸਟਾਨ ਪਾਨ ਬਹੁ ਬਿੰਜਨਾਦਿ ਸ੍ਵਾਦ ਸੀਚਤ ਸਰਬ ਰਸ ਰਸਨਾ ਕਹਾਈ ਹੈ ।

ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਅਮਿਤ ਬਡਾਈ ਹੈ ।

ਸਕਲ ਸੁਰਤਿ ਅਸਪਰਸ ਅਉ ਰਾਗ ਨਾਦ ਬੁਧਿ ਬਲ ਬਚਨ ਬਿਬੇਕ ਟੇਕ ਪਾਈ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿਨਾਮ ਸਿਮਰਤ ਸਫਲ ਹੁਇ ਬੋਲਤ ਮਧੁਰ ਧੁਨਿ ਸੁੰਨ ਸੁਖਦਾਈ ਹੈ ॥੧੩॥

English

Tongue that enjoys many forms of sweet and savoury foods, drinks and is relisher of all the tastes is called gustation. Eyes see good and bad, beautiful and ugly and is therefore known as vision power.

Ears for their ability to hear all sorts of sounds, melodies etc. are called hearing power. With the use of all these faculties, one obtains knowledge of various things, focuses one's mind in meaningful thoughts and earns worldly respect.

The skin brings awareness of things through touch. Enjoyment of music and songs, intellect, strength, speech and dependence on discrimination is the boon of the Lord.

But all these senses of knowledge are useful if a person obtains the boon of Guru's wisdom, dwells his mind in the name of the Immortal Lord and sings the sweet paeans of the Lord's name. Such tune and melody of His name is bestower of bliss and happiness.

Kabit 14

Gurmukhi

ਪ੍ਰੇਮ ਰਸ ਬਸਿ ਹੁਇ ਪਤੰਗ ਸੰਗਮ ਨ ਜਾਨੈ ਬਿਰਹ ਬਿਛੋਹ ਮੀਨ ਹੁਇ ਨ ਮਰਿ ਜਾਨੈ ਹੈ ।

ਦਰਸ ਧਿਆਨ ਜੋਤਿ ਮੈ ਨ ਹੁਇ ਜੋਤੀ ਸਰੂਪ ਚਰਨ ਬਿਮੁਖ ਹੋਇ ਪ੍ਰਾਨ ਠਹਰਾਨੈ ਹੈ ।

ਮਿਲਿ ਬਿਛਰਤ ਗਤਿ ਪ੍ਰੇਮ ਨ ਬਿਰਹ ਜਾਨੀ ਮੀਨ ਅਉ ਪਤੰਗ ਮੋਹਿ ਦੇਖਤ ਲਜਾਨੈ ਹੈ ।

ਮਾਨਸ ਜਨਮ ਧ੍ਰਿਗੁ ਧੰਨਿ ਹੈ ਤ੍ਰਿਗਦ ਜੋਨਿ ਕਪਟ ਸਨੇਹ ਦੇਹ ਨਰਕ ਨ ਮਾਨੈ ਹੈ ॥੧੪॥

English

In order to become one with my dear beloved, I, a deceitful lover, not possessed by his love, did not learn from a moth how to die in separation from him, nor did I learn from fish how to die in the separation of beloved.

And here I am who is not making any effort to merge in my Lord by keeping his refulgence in my heart; and yet with all this recalcitrance, I am alive.

I have not understood the intensity of love and consequence of death as is in the case of a moth and flame or fish and water, and therefore both moth and fish feel ashamed of my; fraudulent love.

Being a deceitful friend, my human life is damnable, whereas the reptilian species are worth appreciation for their love of their beloveds like the moth and fish. Because of my fraudulent love I will not even get a place in hell. (14)

Kabit 15

Gurmukhi

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਸ੍ਵਾਦ ਬਿਸਮਾਦ ਅਤਿ ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਕਹਤ ਨ ਆਵਈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਗੰਧ ਪਰਮਦਭੁਤ ਸੀਤਲ ਕੋਮਲ ਪਰਸਤ ਬਨਿ ਆਵਈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧ ਗੁਰ ਸਿਖ ਸੰਧ ਮਿਲਿ ਅਲਖ ਲਖਾਵਈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਅੰਗਿ ਅੰਗਿ ਕੋਟ ਸੋਭਾ ਮਾਇਆ ਕੈ ਦਿਖਾਵੈ ਸੋ ਤੋ ਅਨਤ ਨ ਧਾਵਈ ॥੧੫॥

English

The spiritual happiness of a devout Sikh of Guru who meditates on Lord's name, the bliss and his spiritual happiness is wonderful beyond explanation.

The peace and joy of a Guru-conscious person diffuses wonderful fragrance. Its tranquility and softness can only be realised when

it is relished. There is no limit of the divine peace and wisdom of such a Guru-oriented person. It can understood best when

One who is a devout Sikh of Guru, the glory of his spiritual, knowledge gets reflected in every limb of his body umpteen times. Every hair of his body becomes alive with divine effulgence.

By his grace, whosoever is shown this state of spiritual bliss, does not wander about anywhere. (15)

Kabit 16

Gurmukhi

ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਗਤਿ ਸਤਿਗੁਰ ਪਰਚੇ ਪਰਮਪਦ ਪਾਏ ਹੈ ।

ਸੂਰ ਸਰ ਸੋਖਿ ਪੋਖਿ ਸੋਮ ਸਰ ਪੂਰਨ ਕੈ ਬੰਧਨ ਦੇ ਮ੍ਰਿਤ ਸਰ ਅਪੀਅ ਪਿਆਏ ਹੈ ।

ਅਜਰਹਿ ਜਾਰਿ ਮਾਰਿ ਅਮਰਹਿ ਭ੍ਰਾਤਿ ਛਾਡਿ ਅਸਥਿਰ ਕੰਧ ਹੰਸ ਅਨਤ ਨ ਧਾਏ ਹੈ ।

ਆਦੈ ਆਦ ਨਾਦੈ ਨਾਦ ਸਲਲੈ ਸਲਿਲ ਮਿਲਿ ਬ੍ਰਹਮੈ ਬ੍ਰਹਮ ਮਿਲਿ ਸਹਜ ਸਮਾਏ ਹੈ ॥੧੬॥

English

By practicing Naam Simran (meditation on Lord's name) one can turn the wind-like wayward mind into sharp and swift movement of fish. Developing association with the word of True Guru, one attains noble state.

Nectar of life (blissful peace) is obtained only by meditation. By burning away the indestructible ego and by killing the imperishable mind, leaving all doubts and suspicions, those who stabilise their body, their life-force finds a direction.

By burning away the indestructible ego and by killing the imperishable mind, leaving all doubts and suspicions, those who stabilise their body, their life-force finds a direction.

As the space merges with space, air with air and water mixes up with its source, so does the life-force integrates with the radiance of the Lord and supreme bliss is experienced. (16)

Kabit 17

Gurmukhi

ਚਿਰੰਕਾਲ ਮਾਨਸ ਜਨਮ ਨਿਰਮੋਲ ਪਾਏ ਸਫਲ ਜਨਮ ਗੁਰ ਚਰਨ ਸਰਨ ਕੈ ।

ਲੋਚਨ ਅਮੋਲ ਗੁਰ ਦਰਸ ਅਮੋਲ ਦੇਖੇ ਸ੍ਰਵਨ ਅਮੋਲ ਗੁਰ ਬਚਨ ਧਰਨ ਕੈ ।

ਨਾਸਕਾ ਅਮੋਲ ਚਰਨਾਰਬਿੰਦ ਬਾਸਨਾ ਕੈ ਰਸਨਾ ਅਮੋਲ ਗੁਰਮੰਤ੍ਰ ਸਿਮਰਨ ਕੈ ।

ਹਸਨ ਅਮੋਲ ਗੁਰਦੇਵ ਸੇਵ ਕੈ ਸਫਲ ਚਰਨ ਅਮੋਲ ਪਰਦਛਨਾ ਕਰਨ ਕੈ ॥੧੭॥

English

*After wandering many births, this human life is obtained. But the birth becomes successful only when one takes the refuge
the holy feet of a True Guru.*

*Eyes are invaluable only when they see a glimpse of the Lord ugh the form of Sat guru. Ears are
fruitful if they listen the precepts and command of Satguru attentively.*

*Nostril's are worthy only when they smell the fragrance of dust of Satguru's lotus-feet. The tongue becomes invaluable when it
recites the word of the Lord given as consecration by Satguru Ji.*

*Hands are invaluable only when they involve in the comforting service of Satguru and feet become precious when they ever
stroll about in the vicinity of Satguru. (17)*

Kabit 18

Gurmukhi

ਦਰਸ ਧਿਆਨ ਦਿਬਿ ਦ੍ਰਿਸਟਿ ਪ੍ਰਗਾਸ ਭਈ ਕਰੁਨਾ ਕਟਾਛ ਦਿਬਿ ਦੇਹ ਪਰਵਾਨ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬਜਰ ਕਪਾਟ ਖੁਲੇ ਪ੍ਰੇਮ ਰਸ ਰਸਨਾ ਕੈ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਬਾਸਨਾ ਸੁਬਾਸ ਹਸਤ ਪੂਜਾ ਪ੍ਰਨਾਮ ਸਫਲ ਸੁ ਗਿਆਨ ਹੈ ।

ਅੰਗ ਅੰਗ ਬਿਸਮ ਸੂਬੰਗ ਮੈ ਸਮਾਇ ਭਏ ਮਨ ਮਨਸਾ ਥਕਤ ਬ੍ਰਹਮ ਧਿਆਨ ਹੈ ॥੧੮॥

English

Focusing mind on the form of True Guru, one is enlightened with celestial vision of knowledge. By the grace of True Guru, the human form acquires Godly refulgence making its coming to this world a success.

Concentrating the mind on the divine word, the rock strong doors of ignorance become ajar. The acquisition of knowledge then blesses one with the treasure of Lord's name.

The touching and feeling of the dust of True Guru's feet enlivens the fragrance of Lord's name in the mind. Involving the hands in His prayer and service, one is blessed with true and real spiritual knowledge.

Thus every hair of a person becomes glorious and he merges with the light divine. All his vices and desires end and his mind dwells in the love of Lord's feet. (18)

Kabit 19

Gurmukhi

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਅਤਿ ਅਸਚਰਜ ਮੈ ਹੇਰਤ ਹਿਰਾਨੇ ਆਨ ਧਿਆਨ ਬਿਸਰਾਨੇ ਹੈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਗੰਧ ਰਸ ਬਿਸਮ ਹੁਇ ਅਨ ਰਸ ਬਾਸਨਾ ਬਿਲਾਸ ਨ ਹਿਤਾਨੇ ਹੈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਅਦਭੁਤ ਅਸਥਾਨ ਮ੍ਰਿਤ ਮੰਡਲ ਅਸਥਲ ਨ ਲੁਭਾਨੇ ਹੈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਸੰਗਤਿ ਮਿਲਾਪ ਦੇਖ ਆਨ ਗਿਆਨ ਧਿਆਨ ਸਭ ਨਿਰਸ ਕਰਿ ਜਾਨੇ ਹੈ ॥੧੯॥

English

The contentment that a devout Sikh gets from meditating on His name is so mystical that he (Gursikh) forgets all other worldly pleasures.

With the fragrance of spiritual peace Guru-conscious person lives in a state of bliss and forgets all other worldly enjoyments.

Those who live in the conscious presence of True Guru live a state of perpetual bliss. The perishable pleasures of the destructible world entice and attract them no more

In the company of spiritually elevated souls and seeing their state of ecstasy of uniting with the Lord, they consider all wisdom and attractions of the world as worthless. (19)

Kabit 20

Gurmukhi

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਦਇਆ ਕੈ ਦਿਖਾਵੈ ਜਾਹਿ ਤਾਹਿ ਆਨ ਰੂਪ ਰੰਗ ਦੇਖੇ ਨਾਹੀ ਭਾਵਈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਮਇਆ ਕੈ ਚਖਾਵੈ ਜਾਹਿ ਤਾਹਿ ਅਨਰਸ ਨਹੀਂ ਰਸਨਾ ਹਿਤਾਵਈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਅਗਹੁ ਗਹਾਵੈ ਜਾਹਿ ਸਰਬ ਨਿਧਾਨ ਪਰਸਨ ਕਉ ਨ ਧਾਵਈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਅਲਖ ਲਖਾਵੈ ਜਾਹਿ ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਵਾਹੀ ਬਨਿ ਆਵਈ ॥੨੦॥

English

*One who is blessed by Satguru with spiritual wisdom, he does not like to see any other form or attraction.
Nothing else can give tranquility and peace to such a blessed person.*

One who is blessed with spiritual pleasure by the True Guru, he does not relish any other pleasures.

*A devout Sikh who is blessed with the spiritual pleasure that no one can reach to, he need not run
after other worldly relishments.*

*Only he who is blessed with self-realization (spiritual knowledge) can feel its pleasure and this cannot be explained. The devotee
himself can only appreciate the pleasure of that state. (20)*

Kabit 21

Gurmukhi

ਸਿਧ ਨਾਥ ਜੋਗੀ ਜੋਗ ਧਿਆਨ ਮੈ ਨ ਆਨ ਸਕੇ ਬੇਦ ਪਾਠ ਕਰਿ ਬ੍ਰਹਮਾਦਿਕ ਨ ਜਾਨੇ ਹੈ ।

ਅਧਿਆਤਮ ਗਿਆਨ ਕੈ ਨ ਸਿਵ ਸਨਕਾਦਿ ਪਾਏ ਜੋਗ ਭੋਗ ਮੈ ਨ ਇੰਦ੍ਰਾਦਿਕ ਪਹਿਚਾਨੇ ਹੈ ।

ਨਾਮ ਸਿਮਰਨ ਕੈ ਸੇਖਾਦਿਕ ਨ ਸੰਖ ਜਾਨੀ ਬ੍ਰਹਮਚਰਜ ਨਾਰਦਾਦਕ ਹਿਰਾਨੇ ਹੈ ।

ਨਾਨਾ ਅਵਤਾਰ ਕੈ ਅਪਾਰ ਕੋ ਨ ਪਾਰ ਪਾਇਓ ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰਸਿਖ ਮਨ ਮਾਨੇ ਹੈ ॥੨੧॥

English

The Supreme, absolute, true Lord whom Sidhs, Yogis and Naths could not bring in their perception, who could not be known by Brahma and other deities despite contemplation of Vedas;

The Lord who could not be realised by Shiva and four sons of Brahma, nor by Indra and other such deities who resorted myriad yags and penances;

Whom Shesh Naag with his thousand tongues could not comprehend and speak out all names of the Lord; bewildered by His magnificence, even the celibate sage Narad gave up the search out of frustration,

About the infinitude of which Lord, Vishnu in spite of manifesting in so many incarnations, could know nothing. Satguru manifests Him in the heart of his obedient devotee. (21)

Kabit 22

Gurmukhi

ਗੁਰ ਉਪਦੇਸ਼ ਰਿਦੈ ਨਿਵਾਸ ਨਿਮ੍ਰਤਾ ਨਿਵਾਸ ਜਾਸੁ ਧਿਆਨ ਗੁਰ ਮੁਰਤਿ ਕੈ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈ ।

ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਉਨਮਾਨ ਗਿਆਨ ਸਹਜ ਸੁਭਾਇ ਸਰਬਾਤਮ ਕੈ ਸਮ ਹੈ ।

ਹਉਮੈ ਤਿਆਗਿ ਤਿਆਗੀ ਬਿਸਮਾਦ ਕੋ ਬੈਰਾਗੀ ਭਏ ਮਨ ਓ ਨਮਨ ਲਿਵ ਗੰਮਿਤਾ ਅਗੰਮ ਹੈ ।

ਸੂਖਮ ਅਸਥੂਲ ਮੂਲ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ ਜੀਵਨ ਮੁਕਤਿ ਨਮੋ ਨਮੋ ਨਮੋ ਨਮ ਹੈ ॥੨੨॥

English

The Sikh in whose heart resides the percept of Guru, and by focusing his mind in the holy feet of the Lord through Simran, the omnipresent Lord dwells in him;

He who lodges the holy word of the True Guru, contemplates on spiritual knowledge and in the process realises that One Supreme Lord exists in all, thus treats all as equals;

He who sheds his ego and becomes an ascetic by virtue of Simran, yet live a detached worldly life; reaches the inaccessible Lord,

He who recognises one Lord manifested in all things subtle and absolute; that Guru-conscious person is emancipated even when living a worldly life. (22)

Kabit 23

Gurmukhi

ਦਰਸਨ ਜੋਤਿ ਨ ਜੋਤੀ ਸਰੂਪ ਹੁਇ ਪਤੰਗ ਸਬਦ ਸੁਰਤਿ ਮ੍ਰਿਗ ਜੁਗਤਿ ਨ ਜਾਨੀ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਨ ਮਧੁਪ ਗਤਿ ਬਿਰਹ ਬਿਓਗ ਹੁਇ ਨ ਮੀਨ ਮਰਿ ਜਾਨੈ ਹੈ ।

ਏਕ ਏਕ ਟੇਕ ਨ ਟਰਤ ਹੈ ਤ੍ਰਿਗਦ ਜੋਨਿ ਚਾਤੁਰ ਚਤਰ ਗੁਨ ਹੋਇ ਨ ਹਿਰਾਨੈ ਹੈ ।

ਪਾਹਨ ਕਠੋਰ ਸਤਿਗੁਰ ਸੁਖ ਸਾਗਰ ਮੈ ਸੁਨਿ ਮਮ ਨਾਮ ਜਮ ਨਰਕ ਲਜਾਨੈ ਹੈ ॥੨੩॥

English

Like a moth, I do not sacrifice myself over the radiant glimpse True Guru, nor do I know the method of lodging the music of True Guru's words as is the wont of a deer;

Like a bumble bee mad for the nectar of lotus flower loses his life when the flower closes, but I have not sacrificed myself unto the lotus like feet of my Satguru, nor have Known the pangs of separation from my Satguru like a fish when out of water;

The living being of lower species do not backtrack their steps dying for their love that is based on just one virtue. But I with all my wisdom do not carry any trait like these beings, I do not sacrifice myself unto my True Guru creatures do;

Satguru is ocean of peace and tranquillity but I am like a stone (who is least influenced by any precept of the True Guru) despite living near Him. Hearing the name of a sinner like the messenger of hell would feel ashamed of me. (23)

Kabit 24

Gurmukhi

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਚੰਚਲ ਅਚਲ ਭਏ ਮਹਾ ਮਲ ਮੂੜ ਧਾਰੀ ਨਿਰਮਲ ਕੀਨੇ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਜੋਨਿ ਕੈ ਅਜੋਨਿ ਭਏ ਕਾਲ ਸੈ ਅਕਾਲ ਕੈ ਅਮਰ ਪਦ ਦੀਨੇ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਹਉਮੈ ਖੋਇ ਹੋਇ ਰੇਨ ਤ੍ਰਿਕੁਟੀ ਤ੍ਰਿਬੇਨੀ ਪਾਰਿ ਆਪਾ ਆਪ ਚੀਨੇ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਬਰਨ ਅਬਰਨ ਭਏ ਭੈ ਭ੍ਰਮ ਨਿਵਾਰਿ ਡਾਰਿ ਨਿਰਭੈ ਕੈ ਲੀਨੇ ਹੈ ॥੨੪॥

English

Those frolicsome persons who toil on the name of the Lord with devotion and love become peaceful and tranquil. Those who are filled with dross become neat and clean.

Those who practiced the consecration of True Guru saved themselves from the repeated births in the life of various species and achieved immortality.

Those who toil on the Naam Simran of the Lord with full devotion and love, become humble by renouncing ego and crossing all hurdles merge into Him.

They are free from caste, creed, race and colour-based social inequalities and becoming fearless merge with the Fearless Lord.
(24)

Kabit 25

Gurmukhi

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਅਧਮ ਅਸਾਧ ਸਾਧ ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਜੰਤ ਸੰਤ ਨਾਮ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਅਬਿਬੇਕੀ ਹੁਇ ਬਿਬੇਕੀ ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਕਾਮ ਨਿਹਕਾਮ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਅਗਿਆਨੀ ਬ੍ਰਹਮਗਿਆਨੀ ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਸਹਜ ਬਿਸ੍ਰਾਮ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਜੀਵਨ ਮੁਕਤਿ ਭਏ ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਨਿਹਚਲ ਧਾਮ ਹੈ ॥੨੫॥

English

By adopting and accepting the Guru's word as true and immortal, a lowly and base person can become pious. By concentrating on the precepts of Guru, even a lowly and trivial person can rise to become a holy man.

The thoughtless and ignorant person becomes rational and considerate once he accepts the truth of Guru's wisdom. He also becomes free from all desires and wants.

One who is wandering in the darkness of ignorance becomes a Brahm Gyani once he accepts the truth of Guru's wisdom and teachings. By practicing the teachings of Guru with full devotion and confidence, one reaches a state of equipoise.

By accepting Guru's teachings as true and practicing them with concentration, devotion and faith, one attains salvation when still alive and secures a place in the higher realms of the Lord. (25)

Kabit 26

Gurmukhi

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਬੈਰ ਨਿਰਬੈਰ ਭਏ ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਰਬ ਮੈ ਜਾਨੇ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਭੇਦ ਨਿਰਭੇਦ ਭਏ ਦੁਬਿਧਾ ਬਿਧਿ ਨਿਖੇਧ ਖੇਦ ਬਿਨਾਸਨੇ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਬਾਇਸ ਪਰਮਹੰਸ ਗਿਆਨ ਅੰਸ ਬੰਸ ਨਿਰਗੰਧ ਗੰਧ ਠਾਨੇ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਕਰਮ ਭਰਮ ਖੋਏ ਆਸਾ ਮੈ ਨਿਰਾਸ ਹੁਇ ਬਿਸ਼ਾਸ ਉਰ ਆਨੇ ਹੈ ॥੨੬॥

English

Those who abide by Guru's teachings with faith and sincerity are without rancour. They carry no enmity for anyone because they have realised His presence in everybody.

Those who practice the teachings of the Guru are free from discriminatory temperament. All are alike for them. The sense of dualism and attitude of condemnation of others disappear from their mind.

Those crow-like dross-filled persons who adopt Guru's wisdom as truth are able to shed all the dross and become clean and pious. A miniscule of spiritual knowledge help them spread the fragrance of the Lord like Sandalwood.

Those who abide by the teachings of the Guru destroy all their doubts of rites and rituals. They become unattached with worldly desires and imbibe the intellect of the Guru in their hearts. (26)

Kabit 27

Gurmukhi

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਸਿੰਬਲ ਸਫਲ ਭਏ ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਬਾਂਸ ਮੈ ਸੁਗੰਧ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਕੰਚਨ ਭਏ ਮਨੂਰ ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਪਰਖਤ ਅੰਧ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਕਾਲਕੂਟ ਅੰਮ੍ਰਿਤ ਹੁਇ ਕਾਲ ਮੈ ਅਕਾਲ ਭਏ ਅਸਥਿਰ ਕੰਧ ਹੈ ।

ਗੁਰਮਤਿ ਸਤਿ ਕਰਿ ਜੀਵਨ ਮੁਕਤ ਭਏ ਮਾਇਆ ਮੈ ਉਦਾਸ ਬਾਸ ਬੰਧ ਨਿਰਬੰਧ ਹੈ ॥੨੭॥

English

*Those who sincerely and faithfully follow the teachings of the True Guru turn into a fruit-bearing tree from a silk cotton tree (Simbal). That is to say that they become worthy from what good for nothing they were earlier.
It is like egoistic bamboo tree*

Those who toil their lives on the teachings of Guru become glittering like gold (those who are highly noble and pious) from burnt out iron sludge (useless persons). The ignorants acquire assayer intellect and become knowledgeable.

Those who imbibe Guru's teachings as true are filled with spiritual happiness shedding all the attachment with maya. They do not fear death any more and their body rests in the memory of the Lord forever.

such people are emancipated from the love and attachment of worldly pleasures despite staying and living their life-span in this world. (27)

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰ ਸਿਖ ਸੰਧ ਮਿਲੇ ਸਸਿ ਘਰਿ ਸੂਰਿ ਪੂਰ ਨਿਜ ਘਰਿ ਆਏ ਹੈ ।

ਓ ਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਤ੍ਰਿਬੈਨੀ ਪ੍ਰਸੰਗ ਤ੍ਰਿਕੁਟੀ ਉਲੰਘਿ ਸੁਖ ਸਾਗਰ ਸਮਾਏ ਹੈ ।

ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਚਤੁਰਥ ਪਦ ਗੰਮਿਤਾ ਕੈ ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਅਮਿਅ ਚੁਆਏ ਹੈ ।

ਚਕਈ ਚਕੋਰ ਮੋਰ ਚਾਤ੍ਰਕ ਅਨੰਦਮਈ ਕਦਲੀ ਕਮਲ ਬਿਮਲ ਜਲ ਛਾਏ ਹੈ ॥੨੮॥

English

The union of Guru and Sikh leads the Sikh to focus his mind on the divine word. The irha, pingla and Sukhmana enter the tenth door of the Sikh making him realise himself and granting him spiritual peace.

Practicing Naam Simran, the frolicsome mind becomes peaceful and crossing all hurdles gets engrossed in the realm of peace and

tranquillity-the Dasam Dwar. They are not to bear the torments of yogic practices.

A practitioner of Naam detaches himself from the three pronged influence of mammon i.e. the worldly attractions and reach the stage of absolute.

Just as Chakvi (Sun bird) seeing sun, Chakor (moon bird) seeing moon, rain bird and peacock seeing clouds get into wondrous stage of bliss, similarly a Gunnuh (Guru conscious person) who practices Naam Simran keeps progressing like a lotus flower in the

Kabit 29

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰਸਿਖ ਸੰਧ ਮਿਲੇ ਪੰਚ ਪਰਪੰਚ ਮਿਟੇ ਪੰਚ ਪਰਧਾਨੇ ਹੈ ।

ਭਾਗੈ ਭੈ ਭਰਮ ਭੇਦ ਕਾਲ ਅਉ ਕਰਮ ਖੇਦ ਲੋਗ ਬੇਦ ਉਲੰਘਿ ਉਦੋਤ ਗੁਰ ਗਿਆਨੇ ਹੈ ।

ਮਾਇਆ ਅਉ ਬ੍ਰਹਮ ਸਮ ਦਸਮ ਦੁਆਰ ਪਾਰਿ ਅਨਹਦ ਰੁਨਝਨ ਬਾਜਤ ਨੀਸਾਨੇ ਹੈ ।

ਉਨਮਨ ਮਗਨ ਗਗਨ ਜਗਮਗ ਜੋਤਿ ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਪਰਮ ਨਿਧਾਨੇ ਹੈ ॥੨੯॥

English

With the meeting of Guru and Sikh, and engrossment of the latter in the divine word, he is able to counter the deceit of five vices-kam, krodh, lobh, moh and ahankar. The five virtues of Truth, Contentment, Compassion, Devotion and Patience become paramou

All his doubts, fear and discriminatory feelings are destroyed. He is not hunted by the worldly discomforts those accrue from worldly activities.

With his conscious awareness firmly lodged in the mystical tenth opening, the worldly attractions and Lord appears alike to him. He sees the image of the Lord in every creature of the world. And in such a state, he remains engrossed in the celestial music

In such a high spiritual state, he enjoys heavenly bliss and the divine light shines in him. He is ever relishing the divine elixir of Naam. (29)

Kabit 30

Gurmukhi

ਗ੍ਰਿਹ ਮਹਿ ਗ੍ਰਿਹਸਤੀ ਹੁਇ ਪਾਇਓ ਨ ਸਹਜ ਘਰਿ ਬਨਿ ਬਨਵਾਸ ਨ ਉਦਾਸ ਡਲ ਪਾਇਓ ਹੈ ।

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਨ ਅਕਥ ਕਥਾ ਬਿਚਾਰੀ ਸਿਧਾਸਨ ਕੈ ਨ ਨਿਜ ਆਸਨ ਦਿੜਾਇਓ ਹੈ ।

ਜੋਗ ਧਿਆਨ ਧਾਰਨ ਕੈ ਨਾਥਨ ਦੇਖੇ ਨ ਨਾਥ ਜਗਿ ਭੋਗ ਪੂਜਾ ਕੈ ਨ ਅਗਹੁ ਗਹਾਇਓ ਹੈ ।

ਦੇਵੀ ਦੇਵ ਸੇਵ ਕੈ ਨ ਅਹੰਮੇਵ ਟੇਵ ਟਾਰੀ ਅਲਖ ਅਭੇਵ ਗੁਰਦੇਵ ਸਮਝਾਇਓ ਹੈ ॥੩੦॥

English

Without Guru's teaching and all by himself a householder engrossed in all household duties cannot reach the state of oneness with Lord nor renouncing the world and living in jungles can he attain Him

By becoming a scholar, reading scriptures no one can become knowledgeable of the magnificence of the Lord and describe Him. Nor by doing Yogic practices can one merge in Him.

Yogis, Naths could not realise Him by their strenuous yogic practices, nor can He be attained by doing yags etc.

Serving gods and goddesses one cannot get rid of one's ego. All this worship and offerings before these gods and goddesses only inflate the ego. The Lord who is beyond reach and description can only be reached with the teachings, knowledge and wisdom of t

Kabit 31

Gurmukhi

ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਚਤੁਰਥ ਗੁਨ ਗੰਮਿਤਾ ਕੈ ਪੰਚ ਤਤ ਉਲੰਘਿ ਪਰਮ ਤਤ ਵਾਸੀ ਹੈ ।

ਖਟ ਰਸ ਤਿਆਗਿ ਪ੍ਰੇਮ ਰਸ ਕਉ ਪ੍ਰਾਪਤਿ ਭਏ ਪੂਰ ਸੁਰਿ ਸਪਤ ਅਨਹਦ ਅਭਿਆਸੀ ਹੈ ।

ਅਸਟ ਸਿਧਾਂਤ ਭੇਦ ਨਾਥਨ ਕੈ ਨਾਥ ਭਏ ਦਸਮ ਸਥਲ ਸੁਖ ਸਾਗਰ ਬਿਲਾਸੀ ਹੈ ।

ਉਨਮਨ ਮਗਨ ਗਗਨ ਹੁਇ ਨਿਝਰ ਝਰੈ ਸਹਜ ਸਮਾਧਿ ਗੁਰ ਪਰਚੇ ਉਦਾਸੀ ਹੈ ॥੩੧॥

English

*detaching himself from the worldly attractions and the three its of maya, a Guru-conscious person acquires fourth state and discarding
all adorations of the body lives in the memory the Lord.*

He is not enamoured by the tastes of worldly things, and enjoys the bliss of love of the Lord; and celestial music by keeping Him in his mind all the time

he renounces yog and ways of Naths and surpasses them ;all-spiritually, and reaching the ultimate, enjoys all happiness and peace.

because of his high spiritual state and residing his conscious awareness in the Dasam Dwar, he gets detached from worldly things and remains in a state of bliss. (31)

Kabit 32

Gurmukhi

ਦੁਬਿਧਾ ਨਿਵਾਰਿ ਅਬਰਨ ਹੁਇ ਬਰਨ ਬਿਖੈ ਪਾਂਚ ਪਰਪੰਚ ਨ ਦਰਸ ਅਦਰਸ ਹੈ ।

ਪਰਮ ਪਾਰਸ ਗੁਰ ਪਰਸਿ ਪਾਰਸ ਭਏ ਕਨਿਕ ਅਨਿਕ ਧਾਤੁ ਆਪਾ ਅਪਰਸ ਹੈ ।

ਨਵ ਦੁਆਰ ਦੁਆਰ ਪਾਰਿਬ੍ਰਮਾਸਨ ਸਿੰਘਾਸਨ ਮੈ ਨਿਝਰ ਝਰਨਿ ਰੁਚਤ ਨ ਅਨ ਰਸ ਹੈ ।

ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਬੀਸ ਇਕੀਸ ਈਸ ਅਨਹਦ ਗਦ ਗਦ ਅਭਰ ਭਰਸ ਹੈ ॥੩੨॥

English

*By perpetual meditation on Lord's name, a Guru-conscious person distances himself from duality and caste discrimination. He
frees himself from
the grip of five vices (lust, anger, greed, ego and attachment) nor does he entangle himself in the rationales
o*

*Just as an iron piece when touched with a philosopher-stone becomes gold, similarly a devotee meeting Guru becomes a pious
and a clean man.*

*Overcoming the pleasures of the nine doors of the body, he rests his faculties in the tenth door, where the
divine elixir flows perpetually that turn him away from all other pleasures.*

*Be assured that the meeting of Guru and a disciple, makes a disciple realise Lord and virtually becomes like Him.
His heart then remains immersed in the celestial music. (32)*

Kabit 33

Gurmukhi

ਚਰਨ ਕਮਲ ਭਜਿ ਕਮਲ ਪ੍ਰਗਾਸ ਭਏ ਦਰਸ ਦਰਸ ਸਮਦਰਸ ਦਿਖਾਏ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਅਨਹਦ ਲਿਵਲੀਨ ਭਏ ਓਨਮਨ ਮਗਨ ਗਗਨ ਪੁਰ ਛਾਏ ਹੈ ।

ਪ੍ਰੇਮ ਰਸ ਬਸਿ ਹੁਇ ਬਿਸਮ ਬਿਦੇਹ ਭਏ ਅਤਿ ਅਸਚਰਜ ਮੋ ਹੋਰਤ ਹਿਰਾਏ ਹੈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧਿ ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਕਹਤ ਨ ਆਏ ਹੈ ॥੩੩॥

English

By taking refuge of Sat guru's lotus feet, a devotee's mind JO blooms like lotus flower. By the blessings of a True Guru, he treats and conducts himself alike with all and sundry. He carries no rancour for anyone.

Such Guru-conscious person attaches his mind in the unstruck celestial music and enjoying heavenley bliss, rests his mind in the Dasam Dwar.

Enamoured by the love of Lord, he does not remain conscious of his body any more. This is such a wondrous state that surprises everyone.

The spiritually ecstatic state of a Guru's disciple cannot even be praised. It is beyond contemplation and indescribable too. (33)

Kabit 34

Gurmukhi

ਦੁਰਮਤਿ ਮੇਟਿ ਗੁਰਮਤਿ ਹਿਰਦੈ ਪ੍ਰਗਾਸੀ ਖੋਏ ਹੈ ਅਗਿਆਨ ਜਾਨੇ ਬ੍ਰਹਮ ਗਿਆਨ ਹੈ ।

ਦਰਸ ਧਿਆਨ ਆਨ ਧਿਆਨ ਬਿਸਮਰਨ ਕੈ ਸਬਦ ਸੁਰਤਿ ਮੋਨਿ ਬ੍ਰਤ ਪਰਵਾਨੇ ਹੈ ।

ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਹੁਇ ਅਨ ਰਸ ਰਹਤ ਹੁਇ ਜੋਤੀ ਮੈ ਜੋਤਿ ਸਰੂਪ ਸੋਹੰ ਸੁਰ ਤਾਨੇ ਹੈ ।

ਗੁਰ ਸਿਖ ਸੰਧ ਮਿਲੇ ਬੀਸ ਇਕੀਸ ਈਸ ਪੂਰਨ ਬਿਬੇਕ ਟੇਕ ਏਕ ਹੀਯੇ ਆਨੇ ਹੈ ॥੩੪॥

English

When a disciple meets his Guru and he works hard and toil himself on his precepts, he gets rid of base intellect and divine intelligence is revealed to him. He sheds his ignorance and acquires His knowledge.

By the glimpse of the True Guru and focusing his mind, he weans away his attention from worldly pleasures and concentrates the divine word in his consciousness and closes his mind from all other attractions.

In His love, leaving all worldly pleasures, getting absorbed in His Naam, he keeps on remembering Him all the time.

Believe it for Sure that by meeting with Guru, a Guru conscious person becomes one with Lord and all his life depends on Naam Simran-an exclusive support of the Lord. (34)

Kabit 35

Gurmukhi

ਰੋਮ ਰੋਮ ਕੋਟਿ ਬ੍ਰਹਿਮਾਂਡ ਕੋ ਨਿਵਾਸ ਜਾਸੁ ਮਾਨਸ ਅਉਤਾਰ ਧਾਰ ਦਰਸ ਦਿਖਾਏ ਹੈ ।

ਜਾ ਕੇ ਓਅੰਕਾਰ ਕੈ ਅਕਾਰ ਹੈ ਨਾਨਾ ਪ੍ਰਕਾਰ ਸ੍ਰੀਮੁਖ ਸਬਦ ਗੁਰ ਸਿਖਨੁ ਸੁਨਾਏ ਹੈ ।

ਜਗ ਭੋਗ ਨਈਬੇਦ ਜਗਤ ਭਗਤ ਜਾਹਿ ਅਸਨ ਬਸਨ ਗੁਰਸਿਖਨ ਲਡਾਏ ਹੈ ।

ਨਿਗਮ ਸੇਖਾਇ ਕਬਤ ਨੇਤ ਨੇਤ ਕਰਿ ਪੂਰਮ ਬ੍ਰਹਮ ਗੁਰਸਿਖਨੁ ਲਖਾਏ ਹੈ ॥੩੫॥

English

Supreme Lord, whose each hair support millions of cosmos has incarnated as Satguru in human form.

The Omniprotector Lord who has many forms, appearing as Guru has given sermon to his disciples in person.

The God for whose propitiation yags are performed, food and offerings are made, the same Lord takes the form of Guru now coddling his Sikhs by distributing food and to his disciples.

The supreme Creator, whom Shesh Nag and others have calling by innumerable names, now manifests as Guru showing Himself to His devotees (The Sikhs). (35)

Kabit 36

Gurmukhi

ਨਿਰਗੁਨ ਸਰਗੁਨ ਕੈ ਅਲਖ ਅਬਿਗਤ ਗਤਿ ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਰੂਪ ਪ੍ਰਗਟਾਏ ਹੈ ।

ਸਰਗੁਨ ਸ੍ਰੀ ਗੁਰ ਦਰਸ ਕੈ ਧਿਆਨ ਰੂਪ ਅਕੁਲ ਅਕਾਲ ਗੁਰਸਿਖਨੁ ਦਿਖਾਏ ਹੈ ।

ਨਿਰਗੁਨ ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਅਨਹਦ ਧੁਨਿ ਸਬਦ ਬੇਧੀ ਗੁਰ ਸਿਖਨੁ ਸੁਨਾਏ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਨਿਹਕਾਮ ਧਾਮ ਗੁਰਸਿਖ ਮਧੁਕਰ ਗਤਿ ਲਪਟਾਏ ਹੈ ॥੩੬॥

English

The Supreme Lord whose countenance is beyond perception, who is indestructible, despite being formless took human form and revealed Himself as Guru.

God in His immanent form as Satguru who is beyond all castes, creed and race make the Sikhs realise the true form of God.

The heart piercing melodious tune which Satguru sings to his Sikhs is in fact manifestation of True Lord.

Fragrance of the dust (of the lotus feet of such Satguru) with which the Sikhs remain attached is capable of destroying all worldly desires. (36)

Kabit 37

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਬੇਲ ਹੁਇ ਚੰਬੇਲੀ ਗਤਿ ਮੂਲ ਸਾਖਾ ਪੜ੍ਹ ਕਰਿ ਬਿਬਿਧ ਬਿਥਾਰ ਹੈ ।

ਗੁਰਸਿਖ ਪੁਹਪ ਸੁਬਾਸ ਨਿਜ ਰੂਪ ਤਾ ਮੈ ਪ੍ਰਗਟ ਹੁਇ ਕਰਤ ਸੰਸਾਰ ਕੋ ਉਧਾਰ ਹੈ ।

ਤਿਲ ਮਿਲਿ ਬਾਸਨਾ ਸੁਬਾਸ ਕੋ ਨਿਵਾਸ ਕਰਿ ਆਪਾ ਖੋਇ ਹੋਇ ਹੈ ਫੁਲੇਲ ਮਹਕਾਰ ਹੈ ।

ਗੁਰਮੁਖਿ ਮਾਰਗ ਮੈ ਪਤਿਤ ਪੁਨੀਤ ਰੀਤਿ ਸੰਸਾਰੀ ਹੁਇ ਨਿਰੰਕਾਰੀ ਪਰਉਪਕਾਰ ਹੈ ॥੩੭॥

English

Satguru, manifestation of Almighty God, is like jasmine creeper of which He Himself is the root and all His devotees and pious persons are its leaves and branches.

Pleased at the services of His devotees (like Bhai Lehna Ji, Baba Amar Das Ji, etc.) Satguru turns those devotees by His grace and makes them into fragrance-spreading flowers and by manifesting in them is liberating the world.

Just as sesame seed loses its existence and becomes scent when unites with the fragrance of the flowers, the devotees too lose themselves to the Lord through meditation and spread divine fragrance in the world.

Sikhism has a tradition of changing sinners into holy persons. And in this path, this is a very righteous task and service towards others. Those engrossed in material world are converted into God-loving and godly persons. They are detached from maya (mamm

Kabit 38

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਬਿਰਖ ਬਿਥਾਰ ਧਾਰ ਮੁਨ ਕੰਦ ਸਾਖਾ ਪੜ੍ਹ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ।

ਤਾ ਮੈ ਨਿਜ ਰੂਪ ਗੁਰਸਿਖ ਫਲ ਕੋ ਪ੍ਰਗਾਸ ਬਾਸਨਾ ਸੁਬਾਸ ਅਉ ਸ੍ਵਾਦ ਉਪਕਾਰ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਰਸਿਕ ਹੁਇ ਚਾਖੇ ਚਰਨਾਮ੍ਰਿਤ ਸੰਸਾਰ ਕੋ ਉਧਾਰ ਹੈ ।

ਗੁਰਮੁਖਿ ਮਾਰਗ ਮਹਾਤਮ ਅਕਥ ਕਥਾ ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਨਮਸਕਾਰ ਹੈ ॥੩੮॥

English

Satguru, a total form of complete Lord is like a fragrant tree, whose spread has many branches, leaves, flowers in the form of Sikhs.

By the strenuous toil of devoted Sikhs like Bhai Lehna Ji and Baba Amar Das Ji, the True Guru illuminated His own light in them. Engulfed in the desire of worship and fragrance of the Lord, these pious souls are keen to spread and distribute the elixir-li

Such Gursikhs enjoying the fragrance of the dust of Lord's lotus-feet emancipate others from the world.

The glory of the path of Sikhism cannot be described. All that we can say is that He is infinite, infinite and beyond and is worthy of our salutes myriad times. (38)

Kabit 39

Gurmukhi

ਬਰਨ ਬਰਨ ਬਹੁ ਬਰਨ ਗੋਬੰਸ ਜੈਸੇ ਏਕ ਹੀ ਬਰਨ ਦੁਹੇ ਦੂਧ ਜਗ ਜਾਨੀਐ ।

ਅਨਿਕ ਪ੍ਰਕਾਰ ਫਲ ਫੂਲ ਕੈ ਬਨਾਸਪਤੀ ਏਕੈ ਰੂਪ ਅਗਨਿ ਸਰਬ ਮੇ ਸਮਾਨੀਐ ।

ਚਤੁਰ ਬਰਨ ਪਾਨ ਚੂਨਾ ਅਉ ਸੁਪਾਰੀ ਕਾਥਾ ਆਪਾ ਖੋਇ ਮਿਲਤ ਅਨੂਪ ਰੂਪ ਠਾਨੀਐ ।

ਲੋਗਨ ਮੇ ਲੋਗਾਚਾਰ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰ ਸਬਦ ਸੁਰਤਿ ਉਨਮਨ ਉਨਮਾਨੀਐ ॥੩੯॥

English

Just as the cows are of many breeds and colours, yet the whole world knows that they all yield milk of the same colour.

There are many species of fruit and flower trees but all carry the same latent fire in them.

Four different colours-beetle leaf, Supari (beetle nut), Kattha (extract of the bark of accacia) and lime shed their own colour and merge in each other in a Paan and make beautiful red colour.

Similarly the Guru-conscious person (Gurmukh) renounces various worldly pleasures and adopts one colour of the formless God. And because of the blessings of his Guru who has taught him to unite with the divine word and his mind, he achieves higher spiritu

Kabit 40

Gurmukhi

ਸੀਂਚਤ ਸਲਿਲ ਬਹੁ ਬਰਨ ਬਨਾਸਪਤੀ ਚੰਦਨ ਸੁਬਾਸ ਏਕੈ ਚੰਦਨ ਬਖਾਨੀਐ ।

ਪਰਬਤ ਬਿਖੈ ਉਤਪਤ ਹੁਇ ਅਸਟ ਧਾਤ ਪਾਰਸ ਪਰਸਿ ਏਕੈ ਕੰਚਨ ਕੈ ਜਾਨੀਐ ।

ਨਿਸ ਅੰਧਕਾਰ ਤਾਰਾ ਮੰਡਲ ਚਮਤਕਾਰ ਦਿਨ ਦਿਨਕਰ ਜੋਤਿ ਏਕੈ ਪਰਵਾਨੀਐ ।

ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰ ਸਬਦ ਸੁਰਤਿ ਉਨਮਨ ਉਨਮਾਨੀਐ ॥੪੦॥

English

By irrigation, several kinds of plants and vegetation can be grown but when they come in touch with sandalwood they are all called sandalwood (because they have the same fragrance).

Eight metals are obtained from mountain but when each one of them are touched by philosopher-stone become gold.

In the darkness of the night, many stars shine but during the day, the light of one Sun alone is considered authentic.

Similarly a Sikh who lives life according to the advice of his Guru becomes divine in all respects, even when he is living life as a worldly person. Due to the lodging of the divine word in his mind, he is known to be living in heavenly state. (40)

Kabit 41

Gurmukhi

ਜੈਸੇ ਕੁਲਾ ਬਧੂ ਗੁਰ ਜਨ ਮੈ ਘੁਘਟ ਪਟ ਸਿਹਜਾ ਸੰਜੋਗ ਸਮੈ ਅੰਤਰੁ ਨ ਪੀਅ ਸੈ ।

ਜੈਸੇ ਮਣਿ ਅਛਤ ਕੁਟੰਬ ਹੀ ਸਹਿਤ ਅਹਿ ਬੰਕ ਤਨ ਸੂਧੋ ਬਿਲ ਪੈਸਤ ਹੁਇ ਜੀਅ ਸੈ ।

ਮਾਤਾ ਪਿਤਾ ਅਛਤ ਨ ਬੋਲੈ ਸੁਤ ਬਨਿਤਾ ਸੈ ਪਾਛੇ ਕੈ ਦੈ ਸਰਬਸੁ ਮੋਹ ਸੁਤ ਤੀਅ ਸੈ ।

ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰ ਸਬਦ ਸੁਰਤਿ ਉਨਮਨ ਮਨ ਹੀਅ ਸੈ ॥੪੧॥

English

Just as a daughter-in-law covers herself with veil in front of the elders of the house, but keeps no distance from her husband at the time of sharing his bed;

Just as a snake remains crooked when with female snake and his family, but becomes straight when it enters in the burrow;

Just as a son avoids talking to his wife in front of his parents, but when alone showers all his love upon her,

Similarly a devoted Sikh appears worldly among others but having attached his mind with Guru's word, he rises spiritually and realises the Lord. Quintessence: One may maintain oneself as a worldly person outwardly but inwardly one keeps oneself attached

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Kabit 42

Gurmukhi

ਜੋਗ ਬਿਖੈ ਭੋਗ ਅਰੁ ਭੋਗ ਬਿਖੈ ਜੋਗ ਜਤ ਗੁਰਮੁਖਿ ਪੰਥ ਜੋਗ ਭੋਗ ਸੈ ਅਤੀਤ ਹੈ ।

ਗਿਆਨ ਬਿਖੈ ਧਿਆਨ ਅਰੁ ਧਿਆਨ ਬਿਖੈ ਬੇਧੇ ਗਿਆਨ ਗੁਰਮਤਿ ਗਤਿ ਗਿਆਨ ਧਿਆਨ ਕੈ ਅਜੀਤ ਹੈ ।

ਪ੍ਰੇਮ ਕੈ ਭਗਤਿ ਅਰੁ ਭਗਤਿ ਕੈ ਪ੍ਰੇਮ ਨੇਮ ਅਲਖ ਭਗਤਿ ਪ੍ਰੇਮ ਗੁਰਮੁਖਿ ਰੀਤਿ ਹੈ ।

ਨਿਰਗੁਨ ਸਰਗੁਨ ਬਿਖੈ ਬਿਸਮ ਬਿਸ਼ਾਸ ਰਿਦੈ ਬਿਸਮ ਬਿਸ਼ਾਸ ਪਾਰਿ ਪੂਰਨ ਪ੍ਰਤੀਤਿ ਹੈ ॥੪੨॥

English

Where yogic practitioners have innate desire for worldly relishments and the worldly people desire to become yogi, but those treading the path of Guru maintain a very different and unique desire in their hearts than the yogis.

Those following the path of Gyan (knowledge) keep their mind focused on contemplation while those in contemplation are wandering for Gyan. But the state of a person treading the path of his Guru is above those persons who are pursuing Gyan or Dhyan (contemplation).

Followers of path of love yearn for devotion and those on path of devotion desire love, but the innate desire of Guru-conscious person is to remain engrossed in loving worship of God.

Many seekers hold a faith on the worship of Transcendental Lord while others hold a strange view of worship of God. Perhaps their belief and understanding is half baked. But the disciples of Guru hold their faith on the Lord much above these strange devotees.

Kabit 43

Gurmukhi

ਕਿੰਚਤ ਕਟਾਛ ਦਿਬਿ ਦੇਹ ਦਿਬਿ ਦ੍ਰਿਸ਼ਟਿ ਹੁਇ ਦਿਬਿ ਜੋਤਿ ਕੋ ਧਿਆਨੁ ਦਿਬਿ ਦ੍ਰਿਸ਼ਟਾਤ ਕੈ ।

ਸਬਦ ਬਿਬੇਕ ਟੇਕ ਪ੍ਰਗਟ ਹੁਇ ਗੁਰਮਤਿ ਅਨਹਦ ਗੰਮਿ ਉਨਮਨੀ ਕੋ ਮਤਾਤ ਕੈ ।

ਗਿਆਨ ਧਿਆਨ ਕਰਨੀ ਕੈ ਉਪਜਤ ਪ੍ਰੇਮ ਰਸੁ ਗੁਰਮੁਖਿ ਸੁਖ ਪ੍ਰੇਮ ਨੇਮ ਨਿਜ ਕ੍ਰਾਂਤਿ ਕੈ ।

ਚਰਨ ਕਮਲ ਦਲ ਸੰਪਟ ਮਧੁਪ ਗਤਿ ਸਹਜ ਸਮਾਧਿ ਮਧ ਪਾਨ ਪ੍ਰਾਨ ਸਾਂਤਿ ਕੈ ॥੪੩॥

English

With just a miniscule of clement look of Satguru, the body and looks of a disciple of the Guru become divine. He then starts seeing the presence of the Lord all around him.

By meditating on Gur Shabad (Guru's Word) and taking its refuge, Guru's precepts are revealed to him. When he reaches the state of listening to unstruck melody of the divine word, he enjoys the bliss of higher state of equipoise.

Concentrating on the knowledge of the True Guru, listening to his counsel, practicing contemplation and living life according to His command, a feeling of love grows and blossoms. And in living this life of love, a Guru-conscious person realises the radia

As the bumble bee attains the divine bliss by drinking the elixir and getting shut in the box-like petals of a lotus flower, similarly in order to provide spiritual peace to his life, a true seeker enjoins the lotus-like feet of Guru and drinks deep by co

Gurmukhi

ਸੂਆ ਗਹਿ ਨਲਿਨੀ ਕਉ ਉਲਟਿ ਗਹਾਵੈ ਆਪੁ ਹਾਥ ਸੈ ਛਡਾਏ ਛਾਡੈ ਪਰ ਬਸਿ ਆਵਈ ।

ਤੈਸੇ ਬਾਰੰਬਾਰ ਟੇਰਿ ਟੇਰਿ ਕਹੇ ਪਟੇ ਪਟੇ ਆਪਨੇ ਹੀ ਨਾਓ ਸੀਖਿ ਆਪ ਹੀ ਪੜਾਈ ।

ਰਘੁਬੰਸੀ ਰਾਮ ਨਾਮੁ ਗਾਲ ਜਾਮਨੀ ਸੁ ਭਾਖ ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ ਬੁਧਿ ਪ੍ਰਗਟਾਵਈ ।

ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਸਾਧ ਸੰਗ ਮਿਲੇ ਆਪਾ ਆਪੁ ਚੀਨਿ ਗੁਰਮੁਖਿ ਸੁਖ ਪਾਵਈ ॥੪੪॥

English

A parrot catcher fixes a rotating pipe/tube on which a parrot comes and sits. The pipe rotates and the parrot hangs upside down. He does not let go the pipe. The parrot catcher then comes and frees his claws. Thus he becomes a slave.

As the parrot is trained and taught to say words, he repeatedly speak those words. He learns to speak his own name and he teaches it to others as well.

A parrot learns to pronounce the name of Ram from the devotees of Ram. From the wicked and unrighteous, he learns bad names. In the company of Greeks, he learns their language. He develops his intellect according to the company he keeps.

Similarly in the company of holy men, and taking the refuge of the lotus-like feet of the Satguru, the Sikh in attendance of his Guru realises his self and enjoys the true bliss and peace. (44)

Kabit 45

Gurmukhi

ਦ੍ਰਿਸ਼ਟਿ ਮੈ ਦਰਸ ਦਰਸ ਮੈ ਦ੍ਰਿਸ਼ਟਿ ਦ੍ਰਿਗ ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਅਦਰਸ ਗੁਰ ਧਿਆਨ ਹੈ ।

ਸਬਦ ਮਹ ਸੁਰਤਿ ਸੁਰਤਿ ਮਹ ਸਬਦ ਧੁਨਿ ਸਬਦ ਸੁਰਤਿ ਅਗਮਿਤਿ ਗੁਰ ਗਿਆਨ ਹੈ ।

ਗਿਆਨ ਧਿਆਨ ਕਰਨੀ ਕੈ ਪ੍ਰਗਟਤ ਪ੍ਰੇਮ ਰਸੁ ਗੁਰਮਤਿ ਗਤਿ ਪ੍ਰੇਮ ਨੇਮ ਨਿਰਬਾਨ ਹੈ ।

ਪਿੰਡ ਪ੍ਰਾਨ ਪ੍ਰਾਨਪਤਿ ਬੀਸ ਕੋ ਬਰਤਮਾਨ ਗੁਰਮੁਖ ਸੁਖ ਇਕ ਈਸ ਮੋ ਨਿਧਾਨ ਹੈ ॥੪੫॥

English

In the vision of Guru-conscious persons rests the image of the True Guru, and in the eyes of the True Guru, rests the glimpse of the disciple. Because of this attention of Satguru, these disciples keep away from the worldly attractions.

They remain engrossed in the words of the Guru and the tune of these words remain lodged in their consciousness. But the knowledge of word and consciousness is beyond reach.

By following the teachings of the True Guru and moulding one's character in accordance with the contemplation of Lord's qualities,

a sense of love develops. The well defined routine of Guru's philosophy, leads one to free oneself from the worldly shackles

Living life in the world, a Guru-conscious person always believes that his life belongs to the Master of Life-God. Remaining engrossed in One Lord is the wealth of happiness of the Guru-conscious persons. (45)

Kabit 46

Gurmukhi

ਮਨ ਬਚ ਕ੍ਰਮ ਹੁਇ ਇਕਤ੍ਰ ਛਤ੍ਰਪਤਿ ਭਏ ਸਹਜ ਸਿੰਘਾਸਨ ਕੈ ਅਬਿ ਨਿਹਚਲ ਰਾਜ ਹੈ ।

ਸਤ ਅਉ ਸੰਤੋਖ ਦਇਆ ਧਰਮ ਅਰਥ ਮੇਲਿ ਪੰਚ ਪਰਵਾਨ ਕੀਏ ਗੁਰਮਤਿ ਸਾਜ ਹੈ ।

ਸਕਲ ਪਦਾਰਥ ਅਉ ਸਰਬ ਨਿਧਾਨ ਸਭਾ ਸਿਵ ਨਗਰੀ ਸੁਬਾਸ ਕੋਟਿ ਛਬਿ ਛਾਜ ਹੈ ।

ਰਾਜਨੀਤਿ ਰੀਤਿ ਪ੍ਰੀਤਿ ਪਰਜਾ ਕੈ ਸੁਖੈ ਸੁਖ ਪੂਰਨ ਮਨੋਰਥ ਸਫਲ ਸਬ ਕਾਜ ਹੈ ॥੪੬॥

English

A Guru-conscious person feels like a mighty king when he is able to concentrate his mind on words and acts as per the teachings of Gum. When he is able to rest in a state of equipoise, he feels like an emperor of infallible kingdom.

By imbibing the five virtues of Truth, Contentment, Compassion, Righteousness and Purpose in accordance with the teachings of the Gum, he becomes acceptable and an honourable person.

All materials and worldly treasures are his. The divine abode of Dasam Dwar is his fort where the continuous presence of melodious Naam makes him a unique and glorious person.

The loving and affectionate treatment of such a king-like disciple of the True Guru with other human beings is his statesmanship that spreads happiness, peace and success all around him. (46)

Kabit 47

Gurmukhi

ਚਰਨ ਸਰਨਿ ਮਨ ਬਚ ਕ੍ਰਮ ਹੁਇ ਇਕਤ੍ਰ ਗੰਮਿਤਾ ਤ੍ਰਿਕਾਲ ਤ੍ਰਿਭਵਨ ਸੁਧਿ ਪਾਈ ਹੈ ।

ਸਹਜ ਸਮਾਧਿ ਸਾਧਿ ਅਗਮ ਅਗਾਧਿ ਕਥਾ ਅੰਤਰਿ ਦਿਸੰਤਰ ਨਿਰੰਤਰੀ ਜਤਾਈ ਹੈ ।

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਿੰਡ ਪ੍ਰਾਨ ਪ੍ਰਾਨਪਤਿ ਗਤਿ ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਸੋਹ ਲਿਵ ਲਾਈ ਹੈ ।

ਦਰਪਨ ਦਰਸ ਅਉ ਜੰਤ੍ਰ ਧਨਿ ਜੰਤ੍ਰੀ ਬਿਧਿ ਓਤ ਪੋਤਿ ਸੂਤੁ ਏਕੈ ਦੁਬਿਧਾ ਮਿਟਾਈ ਹੈ ॥੪੭॥

English

When a Guru-conscious person achieves harmony with his mind, words and actions, and by the blessings of the refuge of True Guru, he acquires knowledge of times and the three worlds.

By practicing on Naam, a Guru-conscious person lives in a state of equipoise. Any description of that state is beyond our comprehension. It is indescribable. By dint of that state, he becomes aware of all that is happening in every nook and corner of the

By the union of Guru and Sikh, the seeker feels the presence of the Lord of Cosmos in his body and his life-giving support; and when he achieves oneness with God, he remains engrossed in the memory of Lord.

As the mirror and image in it, music and the musical instrument, waft and woof of a cloth are all part of each other and inseparable, so does the Guru-conscious person becomes one with God and is freed of all doubts of duality. (47)

Kabit 48

Gurmukhi

ਚਰਨ ਸਰਨਿ ਮਨ ਬਚ ਕ੍ਰਮ ਹੁਇ ਇਕਤ੍ਰ ਤਨ ਤ੍ਰਿਭਵਨ ਗਤਿ ਅਲਖ ਲਖਾਈ ਹੈ ।

ਮਨ ਬਚ ਕਰਮ ਕਰਮ ਮਨ ਬਚਨ ਕੈ ਬਚਨ ਕਰਮ ਮਨ ਉਨਮਨੀ ਛਾਈ ਹੈ ।

ਗਿਆਨੀ ਧਿਆਨੀ ਕਰਨੀ ਜਿਉ ਗੁਰ ਮਹੂਆ ਕਮਾਦਿ ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਭਾਠੀ ਕੈ ਚੁਆਈ ਹੈ ।

ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਪੂਰਨ ਹੁਇ ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੇ ਸਹਜ ਸਮਾਈ ਹੈ ॥੪੮॥

English

Because of the refuge of True Guru and moulding his mind, words and actions as per His teachings, a Guru-conscious person learns the happenings of the three worlds innately. He recognises the true Lord residing within.

With the harmony of actions, mind and words, the thoughts of the mind, the utterance of the words and actions performed are influenced.

*As wine is brewed from jaggery, sugarcane and Madhuca Indica flowers, so does a Guru-conscious person obtains the unique flow
of elixir of Naam when Gyan of his Guru's precepts, Dhyan (concentration of mind) on these precepts and clean actions are perform*

Guru-conscious person satiates himself by drinking deep the loving elixir of Lord's name and by his union with the divine word of the True Guru, he resides in a state of equipoise. (48)

Kabit 49

Gurmukhi

ਬਿਬਿਧਿ ਬਿਰਖ ਬਲੀ ਫਲ ਫੂਲ ਮੂਲ ਸਾਖਾ ਰਚਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ।

ਬਰਨ ਬਰਨ ਫਲ ਬਹੁ ਬਿਧਿ ਸ੍ਵਾਦ ਰਸ ਬਰਨ ਬਰਨ ਫੂਲ ਬਾਸਨਾ ਬਿਥਾਰ ਹੈ ।

ਬਰਨ ਬਰਨ ਮੂਲ ਬਰਨ ਬਰਨ ਸਾਖਾ ਬਰਨ ਬਰਨ ਪਤ੍ਰ ਸੁਗਨ ਅਚਾਰ ਹੈ ।

ਬਿਬਿਧਿ ਬਨਾਸਪਤਿ ਅੰਤਰਿ ਅਗਨਿ ਜੈਸੇ ਸਕਲ ਸੰਸਾਰ ਬਿਖੇ ਏਕੈ ਏਕੰਕਾਰ ਹੈ ॥੪੯॥

English

The vegetation is seen in many forms like trees, creepers, fruit, flowers, roots and branches. This beautiful creation of the Lord unfolds itself in many forms of wonderful artistic skills.

These trees and creepers bear fruits of different tastes and flavour, flowers of myriad shape and colour. All of them spread various types of fragrance.

The trunks of the trees and creepers, their branches and leaves are of many kind and each leaves a different effect.

As the latent fire in all these types of vegetation is the same, so do the God-loving persons find One Lord dwelling in the hearts of all the living beings in this world. (49)

Kabit 50

Gurmukhi

ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਦ੍ਰਿਸਟਿ ਦਰਸ ਲਿਵ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ ਲਿਵ ਲਾਈ ਹੈ ।

ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ ਸੁਧਿ ਪਾਈ ਹੈ ।

ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਸ੍ਵਾਮੀ ਸੇਵਕ ਹੁਇ ਗੁਰਮੁਖਿ ਨਿਹਕਾਮ ਕਰਨੀ ਕਮਾਈ ਹੈ ।

ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਕਰਨੀ ਸੁ ਗਿਆਨ ਧਿਆਨ ਗੁਰਮੁਖਿ ਪ੍ਰੇਮ ਨੇਮ ਸਹਜ ਸਮਾਈ ਹੈ ॥੫੦॥

English

When the devoted Guru-conscious person becomes one with the True form of the True Lord, his vision enjoins the holy sight of Guru. He who practices meditation on Lord's name remains attached with the words of wisdom of the True Guru.

By the union of True Guru and his disciple (Gursikh) the disciple obeys the command of his Guru very sincerely and faithfully. By meditating on the Lord, he learns to reflect on the True Guru.

Thus union of a disciple with Guru imbibes the trait of service of the Master. He serves all without reward or desire as he has learnt that he is serving Him who resides in all.

Such a person emerges as a person with ideal actions by virtue of the meditation and reflection on Lord. In the process, he attains equipoise and remains engrossed in it. (50)

Kabit 51

Gurmukhi

ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੇ ਬ੍ਰਹਮ ਧਿਆਨ ਲਿਵ ਏਕੰਕਾਰ ਕੈ ਆਕਾਰ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ।

ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੇ ਬ੍ਰਹਮ ਗਿਆਨ ਲਿਵ ਨਿਰੰਕਾਰ ਓਅੰਕਾਰ ਬਿਬਿਧਿ ਬਿਥਾਰ ਹੈ ।

ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਸ੍ਵਾਮੀ ਸੇਵ ਸੇਵਕ ਹੁਇ ਬ੍ਰਹਮ ਬਿਬੇਕ ਪ੍ਰੇਮ ਭਗਤਿ ਅਚਾਰ ਹੈ ।

ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੇ ਪਰਮਦਭੁਤ ਗਤਿ ਨੇਤ ਨੇਤ ਨੇਤ ਨਮੋ ਨਮੋ ਨਮਸਕਾਰ ਹੈ ॥੫੧॥

English

When a Guru-conscious person lives in harmony with his Guru, his mind is absorbed in the remembrance of God. He then realises that all forms are actually His forms.

And when he establishes his relationship with Him, he realises through the medium of meditation on His name that Formless Lord has manifested Himself in various forms and shapes.

The union of a devoted Sikh with True Guru renders him with an attitude of service and benevolence and he yearns to be available at His service. He then develops character of loving devotion and divine reflection.

The state of union of a God-conscious person and his True Guru is glorious and full of astonishment. No other state can equal it. He is worthy of salutation infinite time, again and again. (51)

Kabit 52

Gurmukhi

ਗੁਰਮੁਖਿ ਮਨ ਬਚ ਕਰਮ ਇਕਤ੍ਰ ਭਏ ਅੰਗ ਅੰਗ ਬਿਸਮ ਸ੍ਰਬੰਗ ਮੈ ਸਮਾਏ ਹੈ ।

ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਕੇ ਮਦੋਨ ਰਸਨਾ ਥਕਤ ਭਈ ਕਹਿਤ ਨ ਆਏ ਹੈ ।

ਜਗਮਗ ਪ੍ਰੇਮ ਜੋਤਿ ਅਤਿ ਅਸਚਰਜ ਮੈ ਲੋਚਨ ਚਕਤ ਭਏ ਹੇਰਤ ਹਿਰਾਏ ਹੈ ।

ਰਾਗ ਨਾਦ ਬਾਦ ਬਿਸਮਾਦ ਪ੍ਰੇਮ ਧੁਨਿ ਸੁਨਿ ਸ੍ਰਵਨ ਸੁਰਤਿ ਬਿਲੈ ਬਿਲੈ ਬਿਲਾਏ ਹੈ ॥੫੨॥

English

By practicing the teachings of Guru with mind, words and action, the devoted Sikh in attendance keeps every limb of his body in the memory of blissful Omnipresent Lord all the time.

He remains in a state of trance by drinking the loving elixir of Naam: He relishes not any other pleasure of life anymore.

The wonderful elixir that has caused him to live such a celestial state of trance is indescribable.

The radiance of love for Naam Simran exists in him a strange form that surprises all the beholders. (52)

Kabit 53

Gurmukhi

ਗੁਰਮੁਖਿ ਮਨ ਬਚ ਕਰਮ ਇਕਤ੍ਰ ਭਏ ਪੂਰਨ ਪਰਮਪਦ ਪ੍ਰੇਮ ਪ੍ਰਗਟਾਏ ਹੈ ।

ਲੋਚਨ ਮੈ ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਰਸ ਗੰਧ ਸੰਧਿ ਸ੍ਰਵਨ ਸਬਦ ਸੁਤਿ ਗੰਧ ਰਸ ਪਾਏ ਹੈ ।

ਰਸਨਾ ਮੈ ਰਸ ਗੰਧ ਸਬਦ ਸੁਰਤਿ ਮੇਲ

ਨਾਸ ਬਾਸੁ ਰਸ ਸੁਤਿ ਸਬਦ ਲਖਾਏ ਹੈ

ਰੋਮ ਰੋਮ ਰਸਨਾ ਸ੍ਰਵਨ ਦ੍ਰਿਗ ਨਾਸਾ ਕੋਟਿ ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਿੰਡ ਪ੍ਰਾਨ ਮੈ ਜਤਾਏ ਹੈ ॥੫੩॥

English

By virtue of the harmonious state of mind, words and actions, a Guru's disciple who is blessed with the loving elixir of Naam Simran, reaches a highly conscious state.

By virtue of the fragrance of Naam relishment, he is blessed with True Guru-like glimpse. His ears perpetually hear His celestial music.

This harmonious integration of word and consciousness renders his tongue to be sweet and comfort-giving.

The exhaling of his breath too is fragrant and reflects his high state of harmonious relationship between his mental faculties and Naam.

Thus by perpetual meditation on Him, with the relishing fragrance of Lord's name residing on his tongue, eyes, ears and nostrils, a Guru-conscious person realises the presence of Lord who abides in millions of cosmoses within himself. (53)

Kabit 54

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਆਪ ਆਪਨ ਹੀ ਆਪਿ ਸਾਜਿ ਆਪਨ ਰਚਿਓ ਹੈ ਨਾਉ ਆਪਿ ਹੈ ਬਿਚਾਰਿ ਕੈ ।

ਆਦਿ ਗੁਰ ਦੁਤੀਆ ਗੋਬਿੰਦ ਕਹਾਇਉ ਗੁਰਮੁਖ ਰਚਨਾ ਅਕਾਰ ਓਅੰਕਾਰ ਕੈ ।

ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ ਗੁਰਮੁਖਿ ਪਾਵੈ ਭੇਦ ਗੁਰਮੁਖਿ ਲੀਲਾਧਾਰੀ ਅਨਿਕ ਅਉਤਾਰ ਕੈ ।

ਗੁਰ ਗੋਬਿੰਦ ਅਓ ਗੋਬਿੰਦ ਗੁਰ ਏਕਮੇਕ ਓਤਿ ਪੋਤਿ ਸੂਤ੍ਰ ਗਤਿ ਅੰਬਰ ਉਚਾਰ ਕੈ ॥੫੪॥

English

Omniscient and Omnipotent God Himself has created His own form and has named Himself as (Guru) Nanak.

The second name that He called Himself is Gobind. The transcendental Lord took the immanent form to appear as the first Guru.

Lord Himself is the precept of Vedas and He Himself knows all the secrets that lie therein. Lord Himself has created this wonderful act and is manifesting in many forms and bodies

Like waft and woof of a cloth, both Guru and Gobind (God) are not different to each other. (54)

Kabit 55

Gurmukhi

ਜੈਸੇ ਬੀਜ ਬੋਇ ਹੋਤ ਬਿਰਖ ਬਿਥਾਰ ਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਨਿਰੰਕਾਰ ਏਕੰਕਾਰ ਹੈ ।

ਜੈਸੇ ਏਕ ਬਿਰਖ ਸੈ ਹੋਤ ਹੈ ਅਨੇਕ ਫਲ ਤੈਸੇ ਗੁਰ ਸਿਖ ਸਾਧ ਸੰਗਤਿ ਅਕਾਰ ਹੈ ।

ਦਰਸ ਧਿਆਨ ਗੁਰ ਸਬਦ ਗਿਆਨ ਗੁਰ ਨਿਰਗੁਨ ਸਰਗੁਨ ਬ੍ਰਹਮ ਬੀਚਾਰ ਹੈ ।

ਗਿਆਨ ਧਿਆਨ ਬ੍ਰਹਮ ਸਥਾਨ ਸਾਵਧਾਨ ਸਾਧ ਸੰਗਤਿ ਪ੍ਰਸੰਗ ਪ੍ਰੇਮ ਭਗਤਿ ਉਧਾਰ ਹੈ ॥੫੫॥

English

As the seed sown develops into a tree and with time it expands, so has a True Guru emerged out of the one divine form of the all knowing, all powerful, Omnipotent God.

As a tree yields countless fruits, so is the gathering of many disciples (Gursikhs) of the True Guru.

Focusing mind on the holy form of True Guru who is the immanent manifestation of Lord, his percepts in the shape of word, its contemplation and understanding of the Transcendental form of God is in reality the contemplation of immanent Lord.

By assembling in the holy congregation at the appointed place and meditating on Lord's name with total concentration and loving worship, can one sail through the worldly ocean. (55)

Kabit 56

Gurmukhi

ਫਲ ਫੂਲ ਮੂਲ ਫਲ ਮੂਲ ਫਲ ਫਲ ਮੂਲ ਆਦਿ ਪਰਮਾਦਿ ਅਰੁ ਅੰਤ ਕੈ ਅਨੰਤ ਹੈ ।

ਪਿਤ ਸੁਤ ਸੁਤ ਪਿਤ ਸੁਤ ਪਿਤ ਪਿਤ ਸੁਤ ਉਤਪਤਿ ਗਤਿ ਅਤਿ ਗੂੜ ਮੂਲ ਮੰਤ ਹੈ ।

ਪਥਿਕ ਬਸੇਰਾ ਕੋ ਨਿਬੇਰਾ ਜਿਉ ਨਿਕਸਿ ਬੈਠ ਇਤ ਉਤ ਵਾਰ ਪਾਰ ਸਰਿਤਾ ਸਿਧਤ ਹੈ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੁਰ ਅਬਿਗਤ ਗਤਿ ਸਿਮਰਤ ਸਿਖ ਸੰਤ ਹੈ ॥੫੬॥

English

From fruit one begets a seed and seed develops into a tree to give fruit, and this process continues. This system of growth has been in vogue before the beginning. Its end is beyond the end.

Father begets a son and the son then becomes a father and begets son. Thus continues the system of father-son-father. This convention of creation has very deep quintessence.

As the end of journey of a traveller depends upon his embarking a boat and then de-embarking from it, crossing the river defines its near and far ends, and these ends keep changing depending upon which direction a traveller is crossing the river from.

Similarly all powerful, all knowing Guru is God Himself. He is both Guru and God. This incomprehensible state can best be understood by a Guru-conscious person. (56)

Kabit 57

Gurmukhi

ਗੁਰਮੁਖਿ ਪੰਥ ਗਹੇ ਜਮਪੁਰਿ ਪੰਥ ਮੇਟੇ ਗੁਰਸਿਖ ਸੰਗ ਪੰਚ ਦੂਤ ਸੰਗ ਤਿਆਗੇ ਹੈ ।

ਚਰਨ ਸਰਨਿ ਗੁਰ ਕਰਮ ਭਰਮ ਖੋਏ ਦਰਸ ਅਕਾਲ ਕਾਲ ਕੰਟਕ ਭੈ ਭਾਗੇ ਹੈ ।

ਗੁਰ ਉਪਦੇਸ ਵੇਸ ਬਜ੍ਹ ਕਪਾਟ ਖੁਲੇ ਸਬਦ ਸੁਰਤਿ ਮੂਰਛਤ ਮਨ ਜਾਗੇ ਹੈ ।

ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਸਰਬ ਨਿਧਾਨ ਪਾਏ ਜੀਵਨ ਮੁਕਤਿ ਗੁਰ ਗਿਆਨ ਲਿਵ ਲਾਗੇ ਹੈ ॥੫੭॥

English

Treading the path of Guru's percepts, a Sikh is freed from the fear of death. By keeping company of the holy Sangat (congregation) even vices like lust, anger, avarice, attachment and pride are shed.

By taking the refuge of Satguru, one destroys all effects of the past deeds. And beholding the God-like form of Satguru, the fear of death disappears.

Abiding by the sermons of the Satguru, all desires and apprehensions vanish. By engrossing the mind in the holy words of the Guru, the mammon-gripped unconscious mind becomes alert.

Even a subtle element of grace of the Satguru is no less than all the worldly treasures. By engrossing the mind in the word and Naam blessed by the Satguru, one achieves salvation while still alive and living life.
(57)

Kabit 58

Gurmukhi

ਗੁਰਮੁਖਿ ਪੰਥ ਸੁਖ ਚਾਹਤ ਸਕਲ ਪੰਥ ਸਕਲ ਦਰਸ ਗੁਰ ਦਰਸ ਅਧੀਨ ਹੈ ।

ਸੁਰ ਸੁਰਸਰਿ ਗੁਰ ਚਰਨ ਸਰਨ ਚਾਹੈ ਬੇਦ ਬ੍ਰਹਮਾਦਿਕ ਸਬਦ ਲਿਵ ਲੀਨ ਹੈ ।

ਸਰਬ ਗਿਆਨਿ ਗੁਰੁ ਗਿਆਨ ਅਵਗਾਹਨ ਮੈ ਸਰਬ ਨਿਧਾਨ ਗੁਰ ਕ੍ਰਿਪਾ ਜਲ ਮੀਨ ਹੈ ।

ਜੋਗੀ ਜੋਗ ਜੁਗਤਿ ਮੈ ਭੋਗੀ ਭੋਗ ਭੁਗਤਿ ਮੈ ਗੁਰਮੁਖਿ ਨਿਜ ਪਦ ਕੁਲ ਅਕੁਲੀਨ ਹੈ ॥੫੮॥

English

All religions yearn for the comfort and peace of the path of Guru-conscious people. All cults and religions are subservient and in attendance to the path of Guru

All gods and their holy rivers yearn for the refuge of Satguru Ji. Brahma the creator of Vedas also longs to attach his mind in the words of Guru.

All the religions are seekers of the Naam Simran. By the blessings of the Guru, one gets all the treasures of the world just as a fish receives life-supporting water.

Just as the Yogis are perpetually immersed in practicing yogic exercises and a worldly man is ever engrossed in enjoying the relishments, similarly the devoted Sikhs remain engrossed in the higher spiritual state through Naam Simran and keep themselves
un

Kabit 59

Gurmukhi

ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਗਤਿ ਸੁਖਮਨਾ ਸੰਗਮ ਕੈ ਬ੍ਰਹਮ ਸਥਾਨ ਹੈ ।

ਸਾਗਰ ਸਲਿਲ ਗਹਿ ਗਗਨ ਘਟਾ ਘਮੰਡ ਉਨਮਨ ਮਗਨ ਲਗਨ ਗੁਰ ਗਿਆਨ ਹੈ ।

ਜੋਤਿ ਮੈ ਜੋਤੀ ਸਰੂਪ ਦਾਮਨੀ ਚਮਤਕਾਰ ਗਰਜਤ ਅਨਹਦ ਸਬਦ ਨੀਸਾਨ ਹੈ ।

ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਬਰਖਾ ਅੰਮ੍ਰਿਤ ਜਲ ਸੇਵਕ ਸਕਲ ਫਲ ਸਰਬ ਨਿਧਾਨ ਹੈ ॥੫੯॥

English

By the practice of Naam Simran, Guru-conscious disciples are able to control the wayward and frolicsome mind and with sharp fish-like movement harbour their consciousness in the Dasam Dwar (tenth opening), the meeting place of Irha, Pingla and Sukhmana.

T

With their consciousness resting in the Dasam Dwar, they integrate themselves in the light eternal of the Lord just as the river merges with the water of the ocean. They remain in the ecstatic state of Naam Simran and all their interest and devotion remain

By melding into the super radiance of the Lord, they enjoy the blissful electric radiance of the union. They hear the sound of unstruck music loud and clear.

They perpetually enjoy the continuous flow of the divine elixir in the Dasam Dwar and the seekers obtain all the fruits and treasures. (59)

Kabit 60

Gurmukhi

ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ ਬੇਦਨ ਮੈ ਬੇਦ ਬਿਚਾਰ ਲੋਗ ਬੇਦ ਬੀਸ ਇਕੀਸ ਗੁਰ ਗਿਆਨ ਹੈ ।

ਜੋਗ ਮੈ ਨ ਜੋਗ ਭੋਗ ਮੈ ਨ ਖਾਨ ਪਾਨ ਜੋਗ ਭੋਗਾਤੀਤ ਉਨਮਨ ਉਨਮਾਨ ਹੈ ।

ਦ੍ਰਿਸਟ ਦਰਸ ਧਿਆਨ ਸਬਦ ਸੁਰਤਿ ਗਿਆਨ ਗਿਆਨ ਧਿਆਨ ਲਖ ਪ੍ਰੇਮ ਪਰਮ ਨਿਧਾਨ ਹੈ ।

ਮਨ ਬਚ ਕ੍ਰਮ ਸ੍ਰਮ ਸਾਧਨਾਧਯਾਤਮ ਕ੍ਰਮ ਗੁਰਮੁਖ ਸੁਖ ਸਰਬੋਤਿਮ ਨਿਧਾਨ ਹੈ ॥੬੦॥

English

A Guru-conscious seeker lives like a worldly being in the society and conducts himself as a knowledgeable person among the scholars. And yet for him, all these are worldly deeds and keeps him unsullied from them. He remains engrossed in the memory of the

The yogic practices do not provide a seeker with the true union of the Lord. The worldly pleasures are also devoid of true comfort and peace. Thus a Guru-conscious person keeps himself free from such distractions and enjoys the true bliss by engrossing hi

Guru-conscious person's vision is always focused on the glimpse of his Guru. His mind is always engrossed in repeated remembrance of Lord's name. In acquiring such divine awareness, he is able to receive the divine treasure of love of the Lord.

Whatever good he does with mind, words and actions, is all spiritual. He enjoys all the happiness in the supreme treasure of Naam Simran. (60)

Kabit 61

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਧਾਵਤ ਬਰਜਿ ਰਾਖੇ ਨਿਹਚਲ ਮਤਿ ਮਨ ਉਨਮਨ ਭੀਨ ਹੈ ।

ਸਾਗਰ ਲਹਰਿ ਗਤਿ ਆਤਮ ਤਰੰਗ ਰੰਗ ਪਰਮੁਦਭੁਤ ਪਰਮਾਰਥ ਪ੍ਰਬੀਨ ਹੈ ।

ਗੁਰ ਉਪਦੇਸ ਨਿਰਮੋਲਕ ਰਤਨ ਧਨ ਪਰਮ ਨਿਧਾਨ ਗੁਰ ਗਿਆਨ ਲਿਵ ਲੀਨ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਸੋਹੰ ਹੰਸੋ ਏਕਾ ਮੇਕ ਆਪਾ ਆਪੁ ਚੀਨ ਹੈ ॥੬੧॥

English

By engrossing the mind in the divine word, a Guru-conscious seeker is able to arrest his wandering mind. That stabilises his memory in the meditation of Naam raising him to a higher spiritual state.

The sea and the waves are one and the same. Similarly by becoming one with the Lord, the spiritual waves experienced are astonishing and gloriously unique. Guru-conscious people are only capable of understanding and experiencing the spiritual state.

The Guru-conscious person obtains the invaluable jewel like treasure of Naam by the precepts of Guru. And once he obtains it, he remains engrossed in the practicing of Naam Simran.

By the harmonious union of Guru and Sikh (disciple) the Sikh attaches his mind in the divine word that enables his self to become one with the Supreme soul. Thus he is able to recognise what he truly is.

(61)

Kabit 62

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਅਵਗਾਹਨ ਬਿਮਲ ਮਤਿ ਸਬਦ ਸੁਰਤਿ ਗੁਰ ਗਿਆਨ ਕੋ ਪ੍ਰਗਾਸ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਸਮ ਦ੍ਰਿਸਟਿ ਕੈ ਦਿਬਿ ਜੋਤਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਨਭੈ ਅਭਿਆਸ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਪਰਮਾਰਥ ਪਰਮਪਦ ਸਬਦ ਸੁਰਤਿ ਸੁਖ ਸਹਜ ਨਿਵਾਸ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਹੁਇ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬਿਸਮ ਬਿਸ਼ਾਸ ਹੈ ॥੬੨॥

English

The Sikh who remains in service of his Guru, whose mind is engrossed in his teachings, who practices remembering Lord; his intellect becomes sharp and high. That enlightens his mind and soul with the light of Guru's knowledge.

With Guru's word residing in the memory, seeing and treating all alike, he experiences the divine refulgence in his soul. By attachment of his mind in the divine word, he becomes a practitioner of Fearless Lord's Naam Simran.

By this union a Guru-conscious person achieves emancipation, the supreme spiritual state. He then rests in a state of perpetual comfort and peace and lives in a state of blissful equipoise.

And by imbibing the divine word in his memory, Guru conscious person lives in the love of the Lord. He relishes the divine elixir forever. An astonishing devotion for the Lord develops in his mind then. (62)

Gurmukhi

ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਲਿਵ ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਘਟ ਘਟਿ ਕਾਸ ਜਲ ਅੰਤਰਿ ਧਿਆਨ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਜੰਤ੍ਰੁ ਹੁਨਿ ਜੰਤ੍ਰੀ ਉਨਮਨ ਉਨਮਾਨ ਹੈ ।

ਗੁਰਮੁਖਿ ਮਨ ਬਚ ਕਰਮ ਇਕਤ੍ਰ ਭਏ ਤਨ ਤ੍ਰਿਭਵਨ ਗਤਿ ਗੰਮਿਤਾ ਗਿਆਨ ਹੈ ।

ਏਕ ਅਉ ਅਨੇਕ ਮੇਕ ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ ਸ੍ਰੋਤ ਸਰਤਾ ਸਮੁੰਦ੍ਰ ਆਤਮ ਸਮਾਨ ਹੈ ॥੬੩॥

English

When a devoted Sikh meets True Guru, his vision gets absorbed in the sight/glimpse of the Guru. And then his soul recognises everyone as if He resides in all; like the sky/space resides equally in all the water pitchers.

The union of a True Guru and a Sikh blesses the Sikh with the capability of remaining engrossed in the words/precepts of the Guru. As a musician gets totally engrossed in the tune that he is playing, so is the case of a Sikh's absorption in his Guru.

With the concentration of mind and Guru's words in a Guru devotee, he realises all the happenings of the three worlds within his body.

By the help of divine knowledge, the soul of a Guru devotee becomes harmonious with One Lord who is present in every bit of His creation. This union is like the merging of a river water in the ocean.

Gurmukhi

ਗੁਰਮੁਖਿ ਮਨ ਬਚ ਕਰਮ ਇਕਤ੍ਰ ਭਏ ਪਰਮਦਭੁਤ ਗਤਿ ਅਲਖ ਲਖਾਏ ਹੈ ।

ਅੰਤਰ ਧਿਆਨ ਦਿਬ ਜੋਤ ਕੋ ਉਦੋਤੁ ਭਇਓ ਤ੍ਰਿਭਵਨ ਰੂਪ ਘਟ ਅੰਤਰਿ ਦਿਖਾਏ ਹੈ ।

ਪਰਮ ਨਿਧਾਨ ਗੁਰ ਗਿਆਨ ਕੋ ਪ੍ਰਗਾਸੁ ਭਇਓ ਗੰਮਿਤਾ ਤ੍ਰਿਕਾਲ ਗਤਿ ਜਤਨ ਜਤਾਏ ਹੈ ।

ਆਤਮ ਤਰੰਗ ਪ੍ਰੇਮ ਰਸ ਮਧ ਪਾਨ ਮਤ ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਹੋਰਤ ਹਿਰਾਏ ਹੈ ॥੬੪॥

English

The obedient slaves of Guru, being dyed in the hue of Naam Simran (with their mind, speech and actions being harmonious) sees the astonishing and transcendental Lord God conspicuous.

And when he looks inward (concentrates his faculties within), he sees the divine light refulgent within. He sees the happenings of the three worlds in his consciousness.

When the supreme treasure of Guru's Gyan (Divine knowledge) becomes effulgent in the mind of a Guru conscious person, he becomes aware of all the three worlds. And even then, he does not go astray from his objective of absorption of self into the vastness

Such a devotee remains in a state of trance drinking deep the divine elixir of ecstasy. This wonderful state is beyond description. One feels amazed at this state. (64)

Kabit 65

Gurmukhi

ਬਿਨੁ ਰਸ ਰਸਨਾ ਬਕਤ ਜੀ ਬਹੁਤ ਬਾਝੇ ਪ੍ਰੇਮ ਰਸ ਬਸਿ ਭਏ ਮੋਨਿ ਬ੍ਰਤ ਲੀਨ ਹੈ ।

ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਕੈ ਮਦੋਨ ਅੰਤਰ ਧਿਆਨ ਦ੍ਰਿਗ ਦੁਤੀਆ ਨ ਚੀਨ ਹੈ ।

ਪ੍ਰੇਮ ਨੇਮ ਸਹਜ ਸਮਾਧਿ ਅਨਹਦ ਲਿਵ ਦੁਤੀਆ ਸਬਦ ਸ੍ਰਵਨੰਤਰਿ ਨ ਕੀਨ ਹੈ ।

ਬਿਸਮ ਬਿਦੇਹ ਜਗ ਜੀਵਨ ਮੁਕਤਿ ਭਏ ਤ੍ਰਿਭਵਨ ਅਉ ਤ੍ਰਿਕਾਲ ਗੰਮਿਤਾ ਪ੍ਰਬੀਨ ਹੈ ॥੬੫॥

English

Without tasting the elixir of Naam, an insipid tongue speaks much trash. On the contrary, by indulging in repeated utterance of His name, a devotee becomes sweet of tongue and pleasant of disposition.

By drinking the elixir-like Naam, a devotee remains in a state of exhilaration. He starts seeing inward and depends not on anyone else.

The devoted traveller on the path of Naam stays in a state of equipoise and remains absorbed in the celestial melody of divine words music. He hears no other sound in his ears.

And in this blissful state, he is free of body and still alive. He is free from all worldly things and is emancipated while still living. He becomes capable of knowing the happenings of the three worlds and of the three periods. (65)

Gurmukhi

ਸਕਲ ਸੁਗੰਧਤਾ ਮਿਲਤ ਅਰਗਜਾ ਹੋਤ ਕੋਟਿ ਅਰਗਜਾ ਮਿਲਿ ਬਿਸਮ ਸੁਬਾਸ ਕੈ ।

ਸਕਲ ਅਨੂਪ ਰੂਪ ਕਮਲ ਬਿਖੈ ਸਮਾਤ ਹੋਰਤ ਹਿਰਾਤ ਕੋਟਿ ਕਮਲਾ ਪ੍ਰਗਾਸ ਕੈ ।

ਸਰਬ ਨਿਧਾਨ ਮਿਲਿ ਪਰਮ ਨਿਧਾਨ ਭਏ ਕੋਟਿਕ ਨਿਧਾਨ ਹੁਇ ਚਕਿਤ ਬਿਲਾਸ ਕੈ ।

ਚਰਨ ਕਮਲ ਗੁਰ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧਿ ਗੁਰਸਿਖ ਮਧੁਕਰ ਅਨਭੈ ਅਭਿਆਸ ਕੈ ॥੬੬॥

English

When sandalwood, musk, camphor and saffron are mixed; a fragrant paste is formed, But millions of such pastes are worthless before the fragrance of the lotus like feet of Satguru Ji.

All the beauties of the world are absorbed in Lakshmi (the consort of Vishnu) but the beautiful radiance of Lord's feet is many times more blissful and pleasant than millions of Lakshmis,

The wealth of the world put together becomes supreme and invaluable assets. But all the peace and comforts obtainable from many times more wealth is not even a counterpart of the comforts obtained from the spiritual bliss of the Lord,

The glory of the lotus feet of a True Guru is beyond the perception of a man. The devoted Sikhs enjoy and relish the elixir of the lotus feet of Fearless God through engrossing themselves in Naam Simran. (66)

Kabit 67

Gurmukhi

ਰਤਨ ਪਾਰਖ ਮਿਲਿ ਰਤਨ ਪਰੀਖਾ ਹੋਤ ਗੁਰਮੁਖਿ ਹਾਟ ਸਾਟ ਰਤਨ ਬਿਉਹਾਰ ਹੈ ।

ਮਾਨਕ ਹੀਰਾ ਅਮੋਲ ਮਨਿ ਮੁਕਤਾਹਲ ਕੈ ਗਾਹਕ ਚਾਹਕ ਲਾਭ ਲਭਤਿ ਅਪਾਰ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਅਵਗਾਹਨ ਬਿਸਾਹਨ ਕੈ ਪਰਮ ਨਿਧਾਨ ਪ੍ਰੇਮ ਨੇਮ ਗੁਰਦੁਆਰ ਹੈ ।

ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲਿ ਸੰਗਮ ਸਮਾਗਮ ਕੈ ਮਾਇਆ ਮੈ ਉਦਾਸ ਭਵ ਤਰਤ ਸੰਸਾਰ ਹੈ ॥੬੭॥

English

The genuineness of a gem can only be assayed by some connoisseur of the trade. Similarly an alert and attentive Sikh of the Guru trades in the purchase of jewel like Naam at the shop of a True Guru.

He who is genuinely interested in the trading of the diamonds, pearls, rubies and precious stones, he alone makes maximum profit out of it. Similarly true devotees and disciples of the Guru trade in the commodity of True Naam and make their life profitable

By engrossing the mind in the divine word and trading in the commodity of Naam and Shabad (divine word), True Guru blesses his disciple with the treasure of love.

When a true servant meets with True Guru; when he joins the loving and devoted congregation of the Guru, such a disciple who is ever in attendance of the Guru remains aloof and unsullied of maya (mammon). He sails across the worldly ocean with impunity. (

Kabit 68

Gurmukhi

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ ਨਿਜ ਘਰ ਸਹਜ ਸਮਾਧਿ ਲਿਵ ਲਾਗੀ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ ਗੁਰਮਤਿ ਰਿਦੈ ਜਗਮਗ ਜੋਤਿ ਜਾਗੀ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਦੁਰਮਤਿ ਭਾਗੀ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ ਮਾਇਆ ਮੈ ਉਦਾਸ ਬਾਸ ਬਿਰਲੇ ਬੈਰਾਗੀ ਹੈ ॥੬੮॥

English

A Gursikh (disciple of the Gum) immersed in the pleasure of the elixir of Naam of the Lord remains stable of mind and fully conscious of his self. His mind is ever absorbed in the memory of God.

One who remains engrossed in the elixir-like Naam of the Lord is blessed by the wisdom of Gum. The higher wisdom and his toil of remembering the Lord perpetually reveals the supernatural form of God radiance in his mind.

One who is absorbed in the lotus-like holy feet of the True Guru, keeps drinking the elixir Naam from the inexhaustible source of the Lord. Thus he destroys his sullied wisdom.

One who remains absorbed in the lotus-like holy feet of the True Guru remains unsoiled by the effect of maya (mammon). Only a rare person achieves renunciation from material attractions of the world. (68)

Gurmukhi

ਜੈਸੇ ਨਾਉ ਬੁਡਤ ਸੈ ਜੋਈ ਨਿਕਸੈ ਸੋਈ ਭਲੋ ਬੁਡਿ ਗਏ ਪਾਛੇ ਪਛਤਾਇਓ ਰਹਿ ਜਾਤ ਹੈ ।

ਜੈਸੇ ਘਰ ਲਾਗੇ ਆਗਿ ਜੋਈ ਬਚੈ ਸੋਈ ਭਲੋ ਜਰਿ ਬੁਝੇ ਪਾਛੇ ਕਛੁ ਬਸੁ ਨ ਬਸਾਤ ਹੈ ।

ਜੈਸੇ ਚੋਰ ਲਾਗੇ ਜਾਗੇ ਜੋਈ ਰਹੈ ਸੋਈ ਭਲੋ ਸੋਇ ਗਏ ਰੀਤੋ ਘਰ ਦੇਖੇ ਉਠਿ ਪ੍ਰਾਤ ਹੈ ।

ਤੈਸੇ ਅੰਤ ਕਾਲ ਗੁਰ ਚਰਨ ਸਰਨਿ ਆਵੈ ਪਾਵੈ ਮੋਖ ਪਦਵੀ ਨਾਤਰ ਬਿਲਲਾਤ ਹੈ ॥੬੯॥

English

Blessed are those who are saved from a capsizing boat. If drowned, there would be nothing but repentance.

All those who escape from a burning house are blessed people. Nothing can be done if one is burnt into ashes.

As one wakes up when the thief is committing theft, whatever is left behind by him is bonus and blessing. Otherwise one would find the house empty in the morning.

Similarly if a wayward person comes to the refuge of Guru even at the near end of his life, he can achieve a state of emancipation. Otherwise he would fall in the hands of angels of death and keep wailing. (69)

Gurmukhi

ਅੰਤ ਕਾਲ ਏਕ ਘਰੀ ਨਿਗ੍ਰਹ ਕੈ ਸਤੀ ਹੋਇ ਧੰਨਿ ਧੰਨਿ ਕਹਤ ਹੈ ਸਕਲ ਸੰਸਾਰ ਜੀ ।

ਅੰਤ ਕਾਲ ਏਕ ਘਰੀ ਨਿਗ੍ਰਹ ਕੈ ਜੋਧਾ ਜੁਝੈ ਇਤ ਉਤ ਜਤ ਕਤ ਹੋਤ ਜੈ ਜੈ ਕਾਰ ਜੀ ।

ਅੰਤ ਕਾਲ ਏਕ ਘਰੀ ਨਿਗ੍ਰਹ ਕੈ ਚੋਰੁ ਮਰੈ ਫਾਸੀ ਕੈ ਸੂਰੀ ਚਢਾਏ ਜਗ ਮੈ ਧਿਕਾਰ ਜੀ ।

ਤੈਸੇ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਕੈ ਅਸਾਧ ਸਾਧ ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ ਮਾਨਸ ਅਉਤਾਰ ਜੀ ॥੭੦॥

English

Controlling her mind and with utmost determination, when a woman jumps into the pyre of her husband and self immolates herself, the whole world applauds her effort of being a loving and devoted wife.

As a brave warrior lays down his life fighting for his noble cause determinedly till the end, he is applauded here, there and everywhere as a martyr.

Contrary to this, as a thief determinedly makes up his mind to commit theft, if caught, he is jailed, hanged or punished, he is degraded and rebuked the world over

Similarly one becomes bad and wicked with base wisdom whereas accepting and abiding by Guru's wisdom makes a person noble and virtuous. A human being makes his life a success or failure according to the company he keeps or his devotion to the holy congreg

Kabit 71

Gurmukhi

ਆਦਿ ਕੈ ਅਨਾਦਿ ਅਰ ਅੰਤਿ ਕੈ ਅਨੰਤ ਅਤਿ ਪਾਰ ਕੈ ਅਪਾਰ ਨ ਅਥਾਹ ਥਾਹ ਪਾਈ ਹੈ ।

ਮਿਤਿ ਕੈ ਅਮਿਤਿ ਅਰ ਸੰਖ ਕੈ ਅਸੰਖ ਪੁਨਿ ਲੇਖ ਕੈ ਅਲੇਖ ਨਹੀ ਤੋਲ ਕੈ ਤੋਲਾਈ ਹੈ ।

ਅਰਧ ਉਰਧ ਪਰਜੰਤ ਕੈ ਅਪਾਰ ਜੰਤ ਅਗਮ ਅਗੋਚਰ ਨ ਮੋਲ ਕੈ ਮੁਲਾਈ ਹੈ ।

ਪਰਮਦੁਤੁ ਅਸਚਰਜ ਬਿਸਮ ਅਤਿ ਅਬਿਗਤਿ ਗਤਿ ਸਤਿਗੁਰ ਕੀ ਬਡਾਈ ਹੈ ॥੭੧॥

English

As the imperishable God is beyond beginning though He is the beginning of all; as He is beyond end since He is the end of all; as He is beyond the farthest conceivable extent as He is unfathomable, so is the praise of the True Guru just like that of Lord.

As the imperishable God is beyond measurement, beyond counting, beyond perception, beyond weighing; so is the praise of a True Guru.

As the Almighty is limitless, inaccessible, beyond the perception of senses and evaluation, so is the praise of the True Guru.

As God Almighty is absolutely marvellous, astonishing and very strange, so is the praise of True Guru. (71)

Kabit 72

Gurmukhi

ਚਰਨ ਸਰਨਿ ਗੁਰ ਤੀਰਥ ਪੁਰਬ ਕੋਟਿ ਦੇਵੀ ਦੇਵ ਸੇਵ ਗੁਰ ਚਰਨਿ ਸਰਨ ਹੈ ।

ਚਰਨ ਸਰਨਿ ਗੁਰ ਕਾਮਨਾ ਸਕਲ ਫਲ ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਅਵਤਾਰ ਅਮਰਨ ਹੈ ।

ਚਰਨ ਸਰਨਿ ਗੁਰ ਨਾਮ ਨਿਹਕਾਮ ਧਾਮ ਭਗਤਿ ਜੁਗਤਿ ਕਰਿ ਤਾਰਨ ਤਰਨ ਹੈ ।

ਚਰਨ ਸਰਨਿ ਗੁਰ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧ ਹਰਨ ਭਰਨ ਗਤਿ ਕਾਰਨ ਕਰਨ ਹੈ ॥੭੨॥

English

Refuge of a True Guru is equivalent to pilgrimage of millions of holy places. Service of millions of gods and goddesses is also equivalent to living in the service of True Guru.

All desires fructify in the holy refuge of True Guru. All the miraculous powers remain in attendance forever.

Meditation on Lord's name carried out in the refuge of the True Guru but with no reward at the back of the mind, is the place of all the comforts and peace in the world. A devoted Sikh absorbs himself in Naam Simran and sails across the worldly ocean besi

The glory of the refuge of a True Guru is beyond perception. Like eternal Lord, it destroys all base deeds and vices and fills a person with virtues. (72)

Gurmukhi

ਗੁਰਸਿਖ ਏਕਮੇਕ ਰੋਮ ਮਹਿਮਾ ਅਨੰਤ ਅਗਮ ਅਪਾਰ ਗੁਰ ਮਹਿਮਾ ਨਿਧਾਨ ਹੈ ।

ਗੁਰਸਿਖ ਏਕਮੇਕ ਬੋਲ ਕੋ ਨ ਤੋਲ ਮੋਲ ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਅਗਮਿਤਿ ਗਿਆਨ ਧਿਆਨ ਹੈ ।

ਗੁਰਸਿਖ ਏਕਮੇਕ ਦ੍ਰਿਸ਼ਟਿ ਦ੍ਰਿਸ਼ਟਿ ਤਾਰੈ ਸ੍ਰੀ ਗੁਰ ਕਟਾਛ ਕ੍ਰਿਪਾ ਕੋ ਨ ਪਰਮਾਨ ਹੈ ।

ਗੁਰਸਿਖ ਏਕਮੇਕ ਪਲ ਸੰਗ ਰੰਗ ਰਸ ਅਬਿਗਤ ਗਤਿ ਸਤਿਗੁਰ ਨਿਰਬਾਨ ਹੈ ॥੭੩॥

English

By virtue of inexhaustible toil of Naam Simran in the service of a True Guru, the praise of a hair of a Gursikh is infinite. Then the inaccessible Satguru with countless virtues is a treasure house of praises.

Those who obey the commands of their True Guru; those who are one with their Guru; their words are beyond evaluation. Then the divine words of a True Guru, his Gyan (knowledge) and reflection on his precepts is beyond comprehension.

When one who is in harmony with True Guru, who meditates on His name, his one glimpse is good enough to sail the recipient across the ocean. Then the intensity of power of a True Guru is incomprehensible.

The company of a person for a second, who is deep into the meditation of Lord's name bless one with happiness, ecstasy and elixir of life. Like indestructible Lord, Satguru is an epitome of eternal bliss. (73)

Kabit 74

Gurmukhi

ਬਰਨ ਬਰਨ ਬਹੁ ਬਰਨ ਘਟਾ ਘਮੰਡ ਬਸੁਧਾ ਬਿਰਾਜਮਾਨ ਬਰਖਾ ਅਨੰਦ ਕੈ ।

ਬਰਨ ਬਰਨ ਹੁਇ ਪ੍ਰਫੁਲਿਤ ਬਨਾਸਪਤੀ ਬਰਨ ਬਰਨ ਫਲ ਫੂਲ ਮੂਲ ਕੰਦ ਕੈ ।

ਬਰਨ ਬਰਨ ਖਗ ਬਿਬਿਧ ਭਾਖਾ ਪ੍ਰਗਾਸ ਕੁਸਮ ਸੁਗੰਧ ਪਉਨ ਗਉਨ ਸੀਤ ਮੰਦ ਕੈ ।

ਰਵਨ ਗਵਨ ਜਲ ਥਨ ਤ੍ਰਿਨ ਸੋਭਾ ਨਿਧਿ ਸਫਲ ਹੁਇ ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਕੈ ॥੭੪॥

English

The gathering of thick and different hue of clouds in the sky causes rain that beautifies the Earth spreading happiness all around.

That also causes colourful flowers to bloom. The vegetation wears a fresh and new look.

With fragrance of the colourful flowers carried by cool breeze and fruits of different shape, size and taste, birds of various species come and sing songs merrily.

Enjoying all these attractions of the rainy season become more fruitful and enjoyable by putting hard work on the meditation of Lord's name as is advised by Satguru. (74)

Kabit 75

Gurmukhi

ਚੀਟੀ ਕੈ ਉਦਰ ਬਿਖੈ ਹਸਤੀ ਸਮਾਇ ਕੈਸੇ ਅਤੁਲ ਪਹਾਰ ਭਾਰ ਭ੍ਰਿੰਗੀਨ ਉਠਾਵਈ ।

ਮਾਛਰ ਕੈ ਡੰਗ ਨ ਮਰਤ ਹੈ ਬਸਿਤ ਨਾਗੁ ਮਕਰੀ ਨ ਚੀਤੇ ਜੀਤੇ ਸਰਿ ਨ ਪੂਜਾਵਈ ।

ਤਮਚਰ ਉਡਤ ਨ ਪਹੂਚੈ ਆਕਾਸ ਬਾਸ ਮੂਸਾ ਤਉ ਨ ਪੈਰਤ ਸਮੁੰਦ੍ਰ ਪਾਰ ਪਾਵਈ ।

ਤੈਸੇ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਨੇਮ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ ਗੁਰਮੁਖਿ ਸਾਗਰ ਜਿਉ ਬੂੰਦ ਹੁਇ ਸਮਾਵਈ ॥੭੫॥

English

As an elephant cannot be contained in the stomach of an ant, as a small flying insect cannot lift the weight of a mountain,

As a mosquito sting cannot kill the king of snakes, a spider can neither win a tiger nor match with it,

As an owl cannot fly and reach the sky, nor can a rat swim across the ocean and reach the far side,

So are the ethics of love of our beloved Lord difficult and beyond for us to understand. It is a very serious subject. As a drop of water merges with the water of the ocean, so does a devoted Sikh of the Guru becomes one with his beloved Lord. (75)

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਅਵਗਾਹਨ ਕੈ ਸਾਧਸੰਗਿ ਆਤਮ ਤਰੰਗ ਗੰਗ ਸਾਗਰ ਲਹਰਿ ਹੈ ।

ਅਗਮ ਅਬਾਹਿ ਆਹਿ ਅਪਰ ਅਪਾਰ ਅਤਿ ਰਤਨ ਪ੍ਰਗਾਸ ਨਿਧਿ ਪੂਰਨ ਗਹਰਿ ਹੈ ।

ਹੰਸ ਮਰਜੀਵਾ ਗੁਨ ਗਾਹਕ ਚਾਹਕ ਸੰਤ ਨਿਸ ਦਿਨ ਘਟਿਕਾ ਮਹੂਰਤ ਪਹਰ ਹੈ ।

ਸ੍ਵਾਂਤ ਬੂੰਦ ਬਰਖਾ ਜਿਉ ਗਵਨ ਘਟਾ ਘਮੰਡ ਹੋਤ ਮੁਕਤਾਹਲ ਅਉ ਨਰ ਨਰਹਰ ਹੈ ॥੭੬॥

English

When a Sikh joins in the holy congregation and become engrossed in the divine word, the ecstasy of the spiritual waves felt by him is like the waves of the ocean.

The ocean-like Lord is beyond our reach and its depth is unfathomable. One who stays engrossed in Naam Simran and adulations of the Lord is able to realise the jewel-like treasure of the Almighty.

The true disciple and seeker of the Lord remains a trader for the jewel-like traits of the Lord's name and he is never affected by the time of the day or night, watch, auspiciousness of the time and other rites and rituals.

As the Swati raindrop becomes a precious pearl when it falls on a clam in the deep sea, similarly when a Sikh experiences the divine unstruck music in the tenth opening (Dasam Duar) as a result of Naam Simran, he becomes God from the form of a human being

Kabit 77

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਜੋਤ ਕੋ ਉਦੋਤ ਭਇਓ ਤ੍ਰਿਭਵਨ ਅਉ ਤ੍ਰਿਕਾਲ ਅੰਤਰਿ ਦਿਖਾਏ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰਮਤਿ ਕੋ ਪ੍ਰਗਾਸ ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਅਲਖ ਲਖਾਏ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਹੁਇ ਅਪੀਆ ਪੀਆਏ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸੋਹੰ ਸੋਹ ਅਜਪਾ ਜਾਪ ਸਹਜ ਸਮਾਧਿ ਸੁਖ ਸਾਗਰ ਸਮਾਏ ਹੈ ॥੭੭॥

English

With the absorption of his mind in the divine word, a devoted servant of the Guru experiences the radiance of the Lord within, and in such a state, he becomes aware of the happenings three worlds and in the three periods.

With the lodging of the divine word in the consciousness Guru-conscious person, he experiences the refulgence of the divine wisdom within. And in this state, he establishes a relationship with the God and enjoys lasting bliss. He then understands the unknown.

By his engrossment in the word, he experiences a perpetual flow of elixir of Naam from the Dasam Dwar and he continuously enjoys its relishment.

This engrossment of his consciousness attaches him with the comforting and peace-giving Lord and he remains absorbed meditating on His name. (77)

Kabit 78

Gurmukhi

ਆਧਿ ਕੈ ਬਿਆਧਿ ਕੈ ਉਪਾਧਿ ਕੈ ਤ੍ਰਿਦੋਖ ਹੁਤੇ ਗੁਰਸਿਖ ਸਾਧ ਗੁਰ ਬੈਦ ਪੈ ਲੈ ਆਏ ਹੈ ।

ਅੰਮਿਤ ਕਟਾਛ ਪੇਖ ਜਨਮ ਮਰਨ ਮੇਟੇ ਜੋਨ ਜਮ ਭੈ ਨਿਵਾਰੇ ਅਭੈ ਪਦ ਪਾਏ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਜ ਲੇਪਨ ਕੈ ਦੀਖਿਆ ਸੀਖਿਆ ਸੰਜਮ ਕੈ ਅਉਖਦ ਖਵਾਏ ਹੈ ।

ਕਰਮ ਭਰਮ ਖੋਏ ਧਾਵਤ ਬਰਜਿ ਰਾਖੇ ਨਿਹਚਲ ਮਤਿ ਸੁਖ ਸਹਜ ਸਮਾਏ ਹੈ ॥੭੮॥

English

The disciple servant of the Guru brings all those who suffer from physical, psychic or ailments of mind, to the doctor like True Guru.

The True Guru obliterates their cycle of re-incarnation by casting one clement look of grace upon them. He makes them free of all psychosis of death and thus they attain a state of fearlessness.

By providing support to all those who come to his refuge, by consecrating them with practice of meditation and imparting them with divine knowledge, he provides them with the medication of Naam and restraint.

And thus the ailing persons sheds away the network of rites and rituals controlling the wandering mind for enjoyment of false pleasures. They then stay in stable disposition and acquire state of equipoise. (78)

Kabit 79

Gurmukhi

ਬੋਹਿਥਿ ਪ੍ਰਵੇਸ਼ ਭਏ ਨਿਰਭੈ ਹੁਇ ਪਾਰਗਾਮੀ ਬੋਹਿਥ ਸਮੀਪ ਬੁਝਿ ਮਰਤ ਅਭਾਗੇ ਹੈ ।

ਚੰਦਨ ਸਮੀਪ ਦੂਰੰਧ ਸੋ ਸੁਰੰਧ ਹੋਹਿ ਦੁਰੰਤਰ ਤਰ ਗੰਧ ਮਾਰੁਤ ਨ ਲਾਗੇ ਹੈ ।

ਸਿਹਜਾ ਸੰਜੋਗ ਭੋਗ ਨਾਰਿ ਗਰ ਹਾਰਿ ਹੋਤ ਪੁਰਖ ਬਿਦੇਸਿ ਕੁਲ ਦੀਪਕ ਨ ਜਾਗੇ ਹੈ ।

ਸ੍ਰੀ ਗੁਰੂ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਸਿਮਰਨ ਗਿਆਨ ਧਿਆਨ ਗੁਰਮੁਖ ਸੁਖਫਲ ਪਲ ਅਨੁਰਾਗੇ ਹੈ ॥੭੯॥

English

Once someone boards a ship, he is confident of sailing across the sea. But many unfortunates die even when the ship is near about.

Fragrance less trees acquire fragrance when they grow near Sandalwood trees. But those trees which are located far away do not receive fragrant breeze of Sandalwood as it cannot reach them.

To enjoy the pleasure of nocturnal bed, a faithful wife clings to her husband. But one whose husband is away don't even feel like lighting a lamp in her home.

Similarly a Guru-conscious, slave disciple who holds the True Guru close receives the celestial comfort by abiding by the counsel, sermon and loving by remembering His name every second that the clement True Guru has so kindly blessed him with. One who do

Kabit 80

Gurmukhi

ਚਰਨ ਕਮਲ ਕੇ ਮਹਾਤਮ ਅਗਾਧਿ ਬੋਧਿ ਅਤਿ ਅਸਚਰਜ ਮੈ ਨਮੋ ਨਮੋ ਨਮ ਹੈ ।

ਕੋਮਲ ਕੋਮਲਤਾ ਅਉ ਸੀਤਲ ਸੀਤਲਤਾ ਕੈ ਬਾਸਨਾ ਸੁਬਾਸੁ ਤਾਸੁ ਦੁਤੀਆ ਨ ਸਮ ਹੈ ।

ਸਹਜ ਸਮਾਧਿ ਨਿਜ ਆਸਨ ਸਿੰਘਾਸਨ ਸ੍ਵਾਦ ਬਿਸਮਾਦ ਰਸ ਗੰਮਿਤ ਅਗਮ ਹੈ ।

ਰੂਪ ਕੈ ਅਨੂਪ ਰੂਪ ਮਨ ਮਨਸਾ ਬਕਤ ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਬਿਸਮੈ ਬਿਸਮ ਹੈ ॥੮੦॥

English

The praise of the lotus feet of Satguru Ji is comprehension. It is indeed wonderful. Salutations time and again.

They are tender than the tenderness of the whole world. They are indeed comfortably cool. No other fragrance matches them.

The disciple, who lives ever in attendance of the holy feet of the True Satguru Ji and has worked hard on meditation of Lord's name, has relished the supernatural elixir of Naam Simran.

The beauty of Satguru's lotus feet is exemplary. The desire and faculty of mind tires describing it. Their praise indescribable. This wonder of wonders is astonishing. (80)

Kabit 81

Gurmukhi

ਸਤਿਗੁਰ ਦਰਸਨ ਸਬਦ ਅਗਾਧਿ ਬੋਧ ਅਭਿਗਤਿ ਗਤਿ ਨੇਤ ਨੇਤ ਨਮੋ ਨਮੋ ਹੈ ।

ਦਰਸ ਧਿਆਨ ਅਰੁ ਸਬਦ ਗਿਆਨ ਲਿਵ ਗੁਪਤ ਪ੍ਰਗਟ ਠਟ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈ ।

ਨਿਰਗੁਨ ਸਰਗੁਨ ਕੁਸਮਾਵਲੀ ਸੁਗੰਧਿ ਏਕ ਅਉ ਅਨੇਕ ਰੂਪ ਗਮਿਤਾ ਅਗਮ ਹੈ ।

ਪਰਮਦਭੁਤ ਅਚਰਜੈ ਅਸਚਰਜ ਮੈ ਅਕਥ ਕਥਾ ਅਲਖ ਬਿਸਮੈ ਬਿਸਮ ਹੈ ॥੮੧॥

English

Understanding the deep philosophy and his precept is highly unfathomable matter that is beyond comprehension. Like the imperishable Lord, it is beyond and infinite and worthy of salutation time and again.

By concentrating mind in his philosophy and attaching the mind in Naam Simran, one realises the omnipresent Lord in the entire expanse created by Him.

One Transcendental Lord is appearing in countless immanent forms. Like the fragrance of a flower bed, He, the inaccessible can be realised and felt.

The precept and philosophy of the True Guru is utmost admirable. It is most astonishing and beyond description. He is beyond understanding and stranger than the strangest. (81)

Kabit 82

Gurmukhi

ਸਤਿਗੁਰ ਦਰਸ ਧਿਆਨ ਗਿਆਨ ਅੰਜਮ ਕੈ ਮਿਤ੍ਰ ਸਤ੍ਰਤਾ ਨਿਵਾਰੀ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈ ।

ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਆਦਿ ਕਉ ਆਦੇਸ ਉਸਤਤਿ ਨਿੰਦਾ ਮੇਟਿ ਗੰਮਿਤਾ ਅਗਮ ਹੈ ।

ਚਰਨ ਸਰਨਿ ਗਹੇ ਧਾਵਤ ਬਰਜਿ ਰਾਖੇ ਆਸਾ ਮਨਸਾ ਥਕਤ ਸਫਲ ਜਨਮ ਹੈ ।

ਸਾਧੁ ਸੰਗਿ ਪ੍ਰੇਮ ਨੇਮ ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਕਾਮ ਨਿਹਕਾਮ ਨਿਹਕਰਮ ਕਰਮ ਹੈ ॥੮੨॥

English

By concentrating mind on the vision and by toiling on Naam Simran with rapt attention, one destroys all enmity and friendship and experiences presence of One Lord God.

By imbibing the words of the Guru in one's heart and by the counsel of the True Guru can one indulge in His praise humbly. All desires of praise and slander are destroyed and one reaches the inaccessible Lord.

By taking the refuge of a True Guru, a mind chasing vices and other evil pleasures come to rest. All desires and expectations end. Thus a human birth becomes a success.

By joining the holy congregation of a God-like True Guru. the loving promise or pious resolution is fulfilled and one reaches the state of emancipation while still alive (Jeevan Mukh). One feels pacified towards worldly desires and indulges more in noble

Kabit 83

Gurmukhi

ਸਤਿਗੁਰ ਦੇਵ ਸੇਵ ਅਲਖ ਅਭੇਵ ਗਤਿ ਸਾਵਧਾਨ ਸਾਧ ਸੰਗ ਸਿਮਰਨ ਮਾਤ੍ਰ ਕੈ ।

ਪਤਿਤ ਪੁਨੀਤ ਰੀਤਿ ਪਾਰਸ ਕਰੈ ਮਨੂਰ ਬਾਂਸੁ ਮੈ ਸੁਬਾਸ ਦੇ ਕੁਪਾਤ੍ਰਹਿ ਸੁਪਾਤ੍ਰ ਕੈ ।

ਪਤਿਤ ਪੁਨੀਤ ਕਰਿ ਪਾਵਨ ਪਵਿਤ੍ਰ ਕੀਨੇ ਪਾਰਸ ਮਨੂਰ ਬਾਂਸ ਬਾਸੈ ਦੂਮ ਜਾਤ੍ਰ ਕੈ ।

ਸਰਿਤਾ ਸਮੁੰਦ੍ਰ ਸਾਧਸੰਗਿ ਤ੍ਰਿਖਾਵੰਤ ਜੀਅ ਕ੍ਰਿਪਾ ਜਲ ਦੀਜੈ ਮੋਹਿ ਕੰਠ ਛੇਦ ਚਾਤ੍ਰਕੈ ॥੮੩॥

English

*Keeping company of holy persons wakefully, serving the effulgent True Guru and practicing continuous Naam Simran the
indescribable and incomprehensible
Lord is perceived.*

*In the true tradition of converting sinners into pious individuals, by the sermon of Naam Simran, a True Guru changes
the iron slag-like base persons into gold/philosopher-stone. And by instilling the fragrance of Naam Simran in the bamboo-like
arrogant
i*

*Whoever is made noble by Satguru, he strives to make others noble too. Vices ridden, iron-slag-like person becomes pure like
gold or even philosopher-stone. And a bamboo-like arrogant person becoming humble with the practicing of Lord's name
acquires frag*

*The company of holy and True Guru is like rivers and lakes from where his disciples drink the elixir of
Naam and quench their thirst. I, an unfortunate person am still thirsty because I am full of ill traits
and vices. Please be clement on me and grant me*

Kabit 84

Gurmukhi

ਬੀਸ ਕੇ ਬਰਤਮਾਨ ਭਏ ਨ ਸੁਬਾਸੁ ਬਾਂਸੁ ਹੇਮ ਨ ਭਏ ਮਨੂਰ ਲੋਗ ਬੇਦ ਗਿਆਨ ਹੈ ।

ਗੁਰਮੁਖਿ ਪੰਥ ਇਕੀਸ ਕੋ ਬਰਤਮਾਨ ਚੰਦਨ ਸੁਬਾਸੁ ਬਾਂਸ ਬਾਸੈ ਦੂਮ ਆਨ ਹੈ ।

ਕੰਚਨ ਮਨੂਰ ਹੋਇ ਪਾਰਸ ਪਰਸ ਭੇਟਿ ਪਾਰਸ ਮਨੂਰ ਕਰੈ ਅਉਰ ਠਉਰ ਮਾਨ ਹੈ ।

ਗੁਰਸਿਖ ਸਾਧ ਸੰਗ ਪਤਿਤ ਪੁਨੀਤਿ ਰੀਤਿ ਗੁਰਸਿਖ ਸੰਧ ਮਿਲੇ ਗੁਰਸਿਖ ਜਾਨਿ ਹੈ ॥੮੪॥

English

By the common folk wisdom, knowledge of religious books and the dealings of the worldly people, a bamboo cannot acquire fragrance nor can the iron waste become gold. It is the undeniable truth of Guru's intellect that a bamboo-like arrogant person cannot

The path of Sikhism is a path of One God. The sandalwood like True Guru blesses a bamboo-like arrogant person with humility and Naam making him full of virtuous qualities. His dedication to Naam Simran instills fragrance into other similar persons.

Vice laden iron waste-like person becomes philosopher-stone by touching Paaras (philosopher stone) like True Guru. The True Guru converts the wasted person into gold like virtuous. He earns respect everywhere.

The congregation of holy and true disciples of a True Guru is capable of making the sinners into pious persons. One who joins the congregation of true Sikhs of Satguru is also known as Guru's disciple. (84)

Gurmukhi

ਚਰਨ ਸਰਨਿ ਗੁਰ ਭਈ ਨਿਹਚਲ ਮਤਿ ਮਨ ਉਨਮਨ ਲਿਵ ਸਹਜ ਸਮਾਏ ਹੈ ।

ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ ਪਰਮਦਭੁਤ ਪ੍ਰੇਮ ਨੇਮ ਉਪਜਾਏ ਹੈ ।

ਗੁਰਸਿਖ ਸਾਧਸੰਗ ਰੰਗ ਹੁਇ ਤੰਬੋਲ ਰਸ ਪਾਰਸ ਪਰਸਿ ਧਾਤੁ ਕੰਚਨ ਦਿਖਾਏ ਹੈ ।

ਚੰਦਨ ਸੁਗੰਧ ਸੰਧ ਬਾਸਨਾ ਸੁਬਾਸ ਤਾਸ ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਕਹਤ ਨ ਆਏ ਹੈ ॥੮੫॥

English

In the refuge of Satguru the intellect becomes stable. The mind attaches itself with state divine and rests in equipoise.

With the mind engrossing into the teachings of Satguru and divine word residing for ever in the memory, astonishing loving devotion is generated.

In the company of devoted, slave Sikhs, noble and pious persons, one gets dyed in the hue of colour as beetle leaf, beetle nut, lime, cardamom and catechu mix together to become red beside giving pleasant smell. As other metals become gold when touched wi

As the fragrance of sandalwood makes other trees equally fragrant, so does the touch of the holy feet, a glimpse of the True Guru, and with' the union of the divine word and the conscious mind; the company of pious and noble persons, fragrance blossoms. T

Kabit 86

Gurmukhi

ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਪੂਰਨ ਹੁਇ ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਕਹਤ ਨ ਆਏ ਹੈ ।

ਗਿਆਨ ਧਿਆਨ ਸਿਆਨ ਸਿਮਰਨ ਬਿਸਮਰਨ ਕੈ ਬਿਸਮ ਬਿਦੇਹ ਬਿਸਮਾਦ ਬਿਸਮਾਏ ਹੈ ।

ਆਦਿ ਪਰਮਾਦਿ ਅਰੁ ਅੰਤ ਕੈ ਅਨੰਤ ਭਏ ਥਾਹ ਕੈ ਅਥਾਹ ਨ ਅਪਾਰ ਪਾਰ ਪਾਏ ਹੈ ।

ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਬੀਸ ਇਕੀਸ ਈਸ ਸੋਹੰ ਸੋਈ ਦੀਪਕ ਸੈ ਦੀਪਕ ਜਗਾਇ ਹੈ ॥੮੬॥

English

The union between Guru and Sikh is full of pleasure and happiness. It cannot be described. By the strenuous practice of meditation on the Guru blessed Naam and by relishing the elixir of love, a Sikh feels totally satiated.

Forgetting the worldly boasts of knowledge, involvements, wisdoms and other achievements, practicing the Simran strenuously, a Sikh loses the awareness of his existence and he merges in the astonishing of astonishing state.

By reaching the high divine state and becoming one with the Lord who is beyond the beginning, and even the eons, a Sikh goes beyond the beginning and end. He becomes unfathomable and because of his oneness with Him, his extent cannot be comprehended.

This union of Guru and Sikh surely makes a Sikh like God Himself. This union makes him dwell in His name. He perpetually utters-Thou! Thou! Lord! Lord! and he enlightens the beacon of Naam. (86)

Kabit 87

Gurmukhi

ਸਤਿਗੁਰ ਚਰਨ ਸਰਨਿ ਚਲਿ ਜਾਏ ਸਿਖ ਤਾ ਚਰਨ ਸਰਨਿ ਜਗਤੁ ਚਲਿ ਆਵਈ ।

ਸਤਿਗੁਰ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੈ ਸਿਖ ਆਗਿਆ ਤਾਹਿ ਸਕਲ ਸੰਸਾਰਹਿ ਹਿਤਾਵਈ ।

ਸਤਿਗੁਰ ਸੇਵਾ ਭਾਇ ਪ੍ਰਾਨ ਪੂਜਾ ਕਰੈ ਸਿਖ ਸਰਬ ਨਿਧਾਨ ਅਗ੍ਰਭਾਗਿ ਲਿਵ ਲਾਵਈ ।

ਸਤਿਗੁਰ ਸੀਖਿਆ ਦੀਖਿਆ ਹਿਰਦੇ ਪ੍ਰਵੇਸ ਜਾਹਿ ਤਾ ਕੀ ਸੀਖ ਸੁਨਤ ਪਰਮਪਦ ਪਾਵਈ ॥੮੭॥

English

A Sikh who devotedly goes to the refuge of a True Guru, has the whole world falling at his feet.

A Sikh of the Guru who abides by the command of his Guru, accepting it to be true; his command is loved by the whole world.

A Sikh of the Guru who serves his Guru with loving devotion at the cost of his life considering such service as worship, all the treasures are mute attendant before him.

A Sikh of the Guru who has the teachings and consecration of his Guru in his heart, listening to his teachings/sermons one can reach supreme spiritual state. (87)

Gurmukhi

ਗੁਰਸਿਖ ਸਾਧਸੰਗ ਰੰਗ ਮੈ ਰੰਗੀਲੇ ਭਏ ਬਾਰਨੀ ਬਿਰੰਧ ਗੰਗ ਸੰਗ ਮਿਲਿ ਗੰਗ ਹੈ ।

ਸੁਰਸੁਰੀ ਸੰਗਮ ਹੁਇ ਪ੍ਰਬਲ ਪ੍ਰਵਾਹ ਲਿਵ ਸਾਗਰ ਅਥਾਹ ਸਤਿਗੁਰ ਸੰਗ ਸੰਗਿ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਨਿਹਚਲ ਚਿਤ ਦਰਸਨ ਸੋਭਾ ਨਿਧਿ ਲਹਰਿ ਤਰੰਗ ਹੈ ।

ਅਨਹਦ ਸਬਦ ਕੈ ਸਰਬਿ ਨਿਧਾਨ ਦਾਨ ਗਿਆਨ ਅੰਸ ਹੰਸ ਗਤਿ ਸੁਮਤਿ ਸ੍ਰਬੰਗ ਹੈ ॥੮੮॥

English

As evil smelling wine when poured into river Ganges become like the water of Ganges, so can vice ridden, maya (mammon) immersed, worldly pleasure seeking individuals get dyed in the hue of Naam Simran when they join the true, Naam immersed holy company of

As the rapid flow of brooks and rivers like Ganges merges into the vast ocean losing all their destructive traits, so can one get absorbed into the ocean like Satguru by keeping the company of true, loving and devoted Sikhs.

The mind stabilises in the fragrant dust of Satguru's feet. The glimpse of infinite praise, myriad colourful waves of Naam appear in his consciousness.

By virtue of Naam Simran and appearance of unstruck music in the consciousness, a Sikh feels he has been blessed with all the treasures of the world. He acquires knowledge of the True Guru that reflects in every hair of his body. (88)

Kabit 89

Gurmukhi

ਗੁਰਮੁਖਿ ਮਾਰਗ ਹੁਇ ਦੁਬਿਧਾ ਭਰਮ ਖੋਏ ਚਰਨ ਸਰਨਿ ਗਹੇ ਨਿਜ ਘਰਿ ਆਏ ਹੈ ।

ਦਰਸ ਦਰਸਿ ਦਿਬਿ ਦ੍ਰਿਸਟਿ ਪ੍ਰਗਾਸ ਭਈ ਅੰਮ੍ਰਿਤ ਕਟਾਛ ਕੈ ਅਮਰ ਪਦ ਪਾਏ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਅਨਹਦ ਨਿਝਰ ਝਰਨ ਸਿਮਰਨ ਮੰਤ੍ਰ ਲਿਵ ਉਨਮਨ ਛਾਏ ਹੈ ।

ਮਨ ਬਚ ਕ੍ਰਮ ਹੁਇ ਇਕਤ੍ਰ ਗੁਰਮੁਖ ਸੁਖ ਪ੍ਰੇਮ ਨੇਮ ਬਿਸਮ ਬਿਸ਼ਾਸ ਉਪਜਾਏ ਹੈ ॥੮੯॥

English

Entering the path of Sikhism destroys suspicions and separatism and by the support of Satguru, one realises self.

By the glimpse of Satguru, one is blessed with a vision that enables one see the Lord all around oneself.

By the clement look of Satguru, one achieves eternal position.

By the union of word and consciousness and by virtue of the sweet tune of Naam, a perpetual flow of divine elixir starts flowing. By continuous repetition of Guru-given incantation, higher spiritual state is achieved.

A Guru-conscious person attains real spiritual comfort and peace by bringing in harmony between mind, words and deeds. That

unique

tradition of Lord's love breeds a wonderful confidence and faith in his mind. (89)

Gurmukhi

ਗੁਰਮੁਖਿ ਆਪਾ ਖੋਇ ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਬਿਸਮ ਬਿਦੇਹ ਗੇਹ ਸਮਤ ਸੁਭਾਉ ਹੈ ।

ਜਨਮ ਮਰਨ ਸਮ ਨਰਕ ਸੁਰਗ ਅਰੁ ਪੁੰਨ ਪਾਪ ਸੰਪਤਿ ਬਿਪਤਿ ਚਿੰਤਾ ਚਾਉ ਹੈ ।

ਬਨ ਗ੍ਰਹ ਜੋਗ ਭੋਗ ਲੋਗ ਬੇਦ ਗਿਆਨ ਪਿਆਨ ਸੁਖ ਦੁਖ ਸੋਗਾਨੰਦ ਮਿਤ੍ਰ ਸਤ੍ਰ ਤਾਉ ਹੈ ।

ਲੋਸਟ ਕਨਿਕ ਬਿਖੁ ਅੰਮ੍ਰਿਤ ਅਗਨ ਜਲ ਸਹਜ ਸਮਾਧਿ ਉਨਮਨ ਅਨੁਰਾਉ ਹੈ ॥੯੦॥

English

The Sikh follower of Guru loses his self and achieves salvation in his life when still alive. Leading a house holder's life, he feels no concern for distress or peace/comfort that comes his way.

And then birth and death, sin and piety, heaven and hell, pleasures and tribulations, worry and happiness all means equal to him.

For such a Guru-conscious person, jungle and home, enjoyment and renunciation, folk traditions and traditions of the scriptures, knowledge and contemplation, peace and distress, sorrow and pleasure, friendship and enmity are all the same.

A lump of earth or gold, poison and nectar, water and fire are all the same for a Guru-conscious person. Because, his love is to remain absorbed in the stable state of perpetual knowledge of the Guru. (90)

Kabit 91

Gurmukhi

ਸਫਲ ਜਨਮ ਗੁਰਮੁਖਿ ਹੁਇ ਜਨਮ ਜੀਤਿਓ ਚਰਨ ਸਫਲ ਗੁਰ ਮਾਰਗ ਰਵਨ ਕੈ ।

ਲੋਚਨ ਸਫਲ ਗੁਰ ਦਰਸਾ ਵਲੋਕਨ ਕੈ ਮਸਤਕ ਸਫਲ ਰਜ ਪਦ ਗਵਨ ਕੈ ।

ਹਸਤ ਸਫਲ ਨਮ ਸਤਗੁਰ ਬਾਣੀ ਲਿਖੇ ਸੁਰਤਿ ਸਫਲ ਗੁਰ ਸਬਦ ਸ੍ਰਵਨ ਕੈ ।

ਸੰਗਤਿ ਸਫਲ ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਮ ਕੈ ਪ੍ਰੇਮ ਨੇਮ ਗੰਮਿਤਾ ਤ੍ਰਿਕਾਲ ਤ੍ਰਿਭਵਨ ਕੈ ॥੯੧॥

English

A human life is usefully spent when one leads it as an obedient Sikh of the True Guru and wins all its benefits. The feet are successful if they tread the path defined by the Guru.

The eyes are successful if they accept the omnipresence of the Lord and see Him everywhere. The forehead is successful if it touches the dust of the path tread by Satguru.

The hands are successful if they are raised in the salutation of Satguru and to write his utterances/compositions. The ears become successful by listening to the glory, adulations of the Lord and words of the Guru.

The congregation of holy and true souls attended by a Sikh is useful as it helps in uniting with the Lord. Thus abiding by the tradition of Naam Simran, he becomes aware of all the three worlds and the three periods. (91)

Kabit 92

Gurmukhi

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ ਸਹਜ ਸਮਾਧਿ ਸੁਖ ਸੰਪਟ ਸਮਾਨੇ ਹੈ ।

ਭੈਜਲ ਭਇਆਨਕ ਲਹਰਿ ਨ ਬਿਆਪਿ ਸਕੈ ਦੁਬਿਧਾ ਨਿਵਾਰਿ ਏਕ ਟੇਕ ਠਹਰਾਨੇ ਹੈ ।

ਦ੍ਰਿਸ਼ਟਿ ਸਬਦ ਸੁਰਤਿ ਬਰਜਿ ਬਿਸਰਜਤ ਪ੍ਰੇਮ ਨੇਮ ਬਿਸਮ ਬਿਸ਼ਾਸ ਉਰ ਆਨੇ ਹੈ ।

ਜੀਵਨ ਮੁਕਤਿ ਜਗਜੀਵਨ ਜੀਵਨ ਮੂਲ ਆਪਾ ਖੋਇ ਹੋਇ ਅਪਰੰਪਰ ਪਰਾਨੇ ਹੈ ॥੯੨॥

English

By becoming a true servant of Satguru Ji, remaining fond of the fragrance of the dust of the holy feet of the True Guru, and in perpetual contemplation, a Sikh permeates himself in the spiritual peace.

Guru-conscious person is never affected by the frightening worldly waves of desires and hopes. He is deemed to have destroyed all duality and taken the refuge of the Lord.

He keeps his eyes away from the evils and ears closed to the slander and praise. Ever engrossed in Naam Simran, he imbibes the celestial faith of the Lord in his mind.

Liberated Guru-conscious Sikh sheds all his ego and becomes a devotee of the infinite Lord, the creator of the World and source of all life on it. (92)

Gurmukhi

ਸਰਿਤਾ ਸਰੋਵਰ ਸਲਿਲ ਮਿਲ ਏਕ ਭਏ ਏਕ ਮੈ ਅਨੇਕ ਹੋਤ ਕੈਸੇ ਨਿਰਵਾਰੋ ਜੀ ।

ਪਾਨ ਚੂਨਾ ਕਾਥਾ ਸੁਪਾਰੀ ਖਾਏ ਸੁਰੰਗ ਭਏ ਬਹੁਰਿ ਨ ਚਤੁਰ ਬਰਨ ਬਿਸਥਾਰੋ ਜੀ ।

ਪਾਰਸ ਪਰਤਿ ਹੋਤ ਕਨਿਕ ਅਨਿਕ ਧਾਤ ਕਨਿਕ ਮੈ ਅਨਿਕ ਨ ਹੋਤ ਗੋਤਾਚਾਰੋ ਜੀ ।

ਚੰਦਨ ਸੁਬਾਸੁ ਕੈ ਸੁਬਾਸਨਾ ਬਨਾਸਪਤੀ ਭਗਤ ਜਗਤ ਪਤਿ ਬਿਸਮ ਬੀਚਾਰੋ ਜੀ ॥੯੩॥

English

When the water of river and lake meet, they become indistinguishable. Then how can they be disintegrated into their earlier form when they have become one?

Chewing beetle leaf, catechu, lime and beetle nut produces deep red colour. But then none of these ingredients can be separated from that red colour.

Many metals turn into gold by a touch of the philosopher-stone. Thereafter they cannot revert back to their original form.

The sandalwood tree imparts fragrance to all the other trees around it. That fragrance cannot then be taken away from them. Similarly the union of the Lord and his devotees is a very strange and astonishing tale. They become one and there is no duality le

Kabit 94

Gurmukhi

ਚਤੁਰ ਬਰਨ ਮਿਲਿ ਸੁਰੰਗ ਤੰਬੇਲ ਰਸ ਗੁਰਸਿਖ ਸਾਧਸੰਗ ਰੰਗ ਮੈ ਰੰਗੀਲੇ ਹੈ ।

ਖਾਂਡ ਘ੍ਰਿਤ ਚੂਨ ਜਲ ਮਿਲੇ ਬਿੰਜਨਾਦਿ ਸ੍ਵਾਦ ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਮੈ ਰਸਿਕ ਰਸੀਲੇ ਹੈ ।

ਸਕਲ ਸੁਗੰਧ ਸਨਬੰਧ ਅਰਗਜਾ ਹੋਇ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬਾਸਨਾ ਬਸੀਲੇ ਹੈ ।

ਪਾਰਸ ਪਰਸਿ ਜੈਸੇ ਕਨਿਕ ਅਨਿਕ ਧਾਤੁ ਦਿਬਿ ਦੇਹ ਮਨ ਉਨਮਨ ਉਨਮੀਲੇ ਹੈ ॥੯੪॥

English

As the union of beetle leaf, beetle nut, lime and catechu produce deep red colour, so do the Sikhs living in the presence of Satguru get dyed in hue of his love and Naam in the company of True and noble Sikhs.

As the mixing of sugar, clarified butter, flour and water results in various types of dainty dishes, similarly Guru-conscious persons become the relishers of elixir like Naam in the company of the holy and noble people who themselves are engrossed in the

As all fragrances when put together result in a perfume of high quality, similarly the servant Sikhs of the Guru become pleasant smelling by virtue of Naam Simran and instilling the words of Guru in their conscious mind.

As many metals turn into gold by the touch of paaras (Philosopher-Stone), so do the devoted Sikhs become refulgent and blossoms in the company of True Guru. (94)

Kabit 95

Gurmukhi

ਪਵਨ ਗਵਨ ਜੈਸੇ ਗੁਡੀਆ ਉਡਤ ਰਹੈ ਪਵਨ ਰਹਤ ਗੁਡੀ ਉਡਿ ਨ ਸਕਤ ਹੈ ।

ਡੋਰੀ ਕੀ ਮਰੋਰਿ ਜੈਸੇ ਲਟੂਆ ਫਿਰਤ ਰਹੈ ਤਾਉ ਹਾਉ ਮਿਟੈ ਗਿਰਿ ਪਰੈ ਹੁਇ ਬਕਤ ਹੈ ।

ਕੰਚਨ ਅਸੁਧ ਜਿਉ ਕੁਠਾਰੀ ਠਹਰਾਤ ਨਹੀ ਸੁਧ ਭਏ ਨਿਹਚਲ ਛਬਿ ਕੈ ਛਕਤ ਹੈ ।

ਦੁਰਮਤਿ ਦੁਬਿਧਾ ਕ੍ਰਮਤ ਚਤੁਰ ਕੁੰਟ ਗੁਰਮਤਿ ਏਕ ਟੇਕ ਮੋਨਿ ਨ ਬਕਤ ਹੈ ॥੯੫॥

English

As a kite keeps aloft in the sky only if there is breeze blowing, and in the absence of breeze it drops down on the ground;

As a top keeps revolving on its axis/spindle as long as the torque provided to it by the thread lasts, where after it drops dead;

As a base gold cannot remain stable in a crucible and on becoming pure, rests and acquire glitter;

So does a person roams about in all the four directions due to duality and base intelligence. But once he takes the refuge of Guru's wisdom, he acquires peace and becomes engrossed within. (95)

Gurmukhi

ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਪੂਰਨ ਹੋਇ ਪਰਮਦਭੁਤ ਗਤਿ ਆਤਮ ਤਰੰਗ ਹੈ ।

ਇਤ ਤੇ ਦ੍ਰਿਸ਼ਟਿ ਸੁਰਤਿ ਸਬਦ ਬਿਸਰਜਤ ਉਤ ਤੇ ਬਿਸਮ ਅਸਚਰਜ ਪ੍ਰਸੰਗ ਹੈ ।

ਦੇਖੈ ਸੁ ਦਿਖਾਵੈ ਕੈਸੇ ਸੁਨੈ ਸੁ ਸੁਨਾਵੈ ਕੈਸੇ ਚਾਖੇ ਸੋ ਬਤਾਵੈ ਕੈਸੇ ਰਾਗ ਰਸ ਰੰਗ ਹੈ ।

ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਅੰਗ ਅੰਗ ਥਕਤ ਹੁਇ ਹੇਰਤ ਹਿਰਾਨੀ ਬੁੰਦ ਸਾਗਰ ਸ੍ਰਬੰਗ ਹੈ ॥੯੬॥

English

A Guru-conscious Sikh feels fully satiated drinking the loving elixir of the nectar-like Naam. He experiences strange and astonishing waves of spiritual ecstasy within.

Relishing the loving elixir, a Guru-conscious person turns his senses away from the worldly engrossments and attaches them with the faculties that help him enjoy the divine pleasures. As a result he experiences strange and astonishing sensations within.

All that he experiences, he cannot make others experience. How can he make others hear the unstruck music that he himself hears? The taste of Naam nectar that he enjoys himself, how can he describe it to others? All these he alone can enjoy.

It is impossible to narrate the state of spiritual delight of such a person. Every part of his body becomes stable in the happiness of this state and one feels flabbergasted. Staying in the holy feet of Satguru, such a person merges in the ocean-like God

Kabit 97

Gurmukhi

ਸਾਧਸੰਗ ਗੰਗ ਮਿਲਿ ਸ੍ਰੀ ਗੁਰ ਸਾਗਰ ਮਿਲੇ ਗਿਆਨ ਧਿਆਨ ਪਰਮ ਨਿਧਾਨ ਲਿਵ ਲੀਨ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਮਧੁਕਰ ਗਤਿ ਚੰਦ੍ਰਮਾ ਚਕੋਰ ਗੁਰ ਧਿਆਨ ਰਸ ਭੀਨ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਮੁਕਤਾਹਲ ਅਹਾਰ ਹੰਸ ਪ੍ਰੇਮ ਪਰਮਾਰਥ ਬਿਮਲ ਜਲ ਮੀਨ ਹੈ ।

ਅੰਮ੍ਰਿਤ ਕਟਾਛ ਅਮਰਾਪਦ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾਲ ਕਮਲਾ ਕਲਪਤਰ ਕਾਮਧੇਨਾਧੀਨ ਹੈ ॥੯੭॥

English

A Sikh ever in attendance of Satguru merges in the ocean-like True Guru through the Ganges-like holy congregation. He remains engrossed in the fountain-head of Cyan (knowledge) and contemplation.

A True Sikh remains absorbed and immersed in the holy dust of the True Guru like a bumble bee and longs for a glimpse of his Guru just as a moon bird experiences pangs of separation of his beloved moon.

Like a swan whose diet is pearls, a true Sikh relishes the pearl-like Naam as his life support. Like a fish, he swims in the cool, clean and comforting waters of spirituality.

By the element and nectar-like glimpse of grace of the True Guru, a true Sikh attains immortality. And then all mythical donors like Kamdhen cow or Kalap brichh and even Lakshmi (Goddess of wealth) serve him diligently. (97)

Kabit 98

Gurmukhi

ਏਕ ਬ੍ਰਹਮਾਂਡ ਕੇ ਬਿਥਾਰ ਕੀ ਅਪਾਰ ਕਥਾ ਕੋਟਿ ਬ੍ਰਹਮਾਂਡ ਕੋ ਨਾਇਕੁ ਕੈਸੇ ਜਾਨੀਐ ।

ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਅਉ ਸਰਬ ਨਿਰੰਤਰਿ ਹੈ ਸੂਖਮ ਸਬੁਲ ਮੂਲ ਕੈਸੇ ਪਹਿਚਾਨੀਐ ।

ਨਿਰਗੁਨ ਅਦ੍ਰਿਸਟ ਮ੍ਰਿਸ਼ਟਿ ਮੈ ਨਾਨਾ ਪ੍ਰਕਾਰ ਅਲਖ ਲਖਿਓ ਨ ਜਾਇ ਕੈਸੇ ਉਰਿ ਆਨੀਐ ।

ਸਤਿਰੂਪ ਸਤਿਨਾਮ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਬ੍ਰਹਮ ਸਰਬਾਤਮ ਕੈ ਮਾਨੀਐ ॥੯੮॥

English

When description of one universe is beyond the ability of a human being then how can the master of millions of universes be known?

God, the cause of all visible and invisible world who is prevailing equally in all and sundry; how can he be reckoned?

God who is not visible in His Transcendental form, and is visible in myriad forms in His immanent form; who cannot be perceived, how can he then be lodged in the mind?

Imperishable of character, of ever stable name, the complete Lord God, becomes known to a devoted Sikh through the Gyan dispensed by True. Guru. He attaches his conscious mind in the word and its tune and realises His presence in every living being. (98)

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੂਰਨ ਸਰਬਮਈ ਪੂਰਨ ਕ੍ਰਿਪਾ ਕੈ ਪਰਪੂਰਨ ਕੈ ਜਾਨੀਐ ।

ਦਰਸ ਧਿਆਨ ਲਿਵ ਏਕ ਅਉ ਅਨੇਕ ਮੇਕ ਸਬਦ ਬਿਬੇਕ ਟੇਕ ਏਕੈ ਉਰ ਆਨੀਐ ।

ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ ਪੇਖਤਾ ਬਕਤਾ ਸ੍ਰੋਤਾ ਏਕੈ ਪਹਿਚਾਨੀਐ ।

ਸੂਖਮ ਸਬੂਲ ਮੂਲ ਗੁਪਤ ਪ੍ਰਗਟ ਠਟ ਨਟ ਵਟ ਸਿਮਰਨ ਮੰਤ੍ਰ ਮਨੁ ਮਾਨੀਐ ॥੯੯॥

English

*Guru-blessed Sikh realises the universal presence of God through the total benefaction and kindness of the complete Guru who
is
manifestation of Supreme God.*

*By absorbing the mind in the form of True Guru and contemplation of Guru's teachings, the Sikh lodges that God
in his heart who is one and is present in all.*

*By keeping the vision of the eyes in the glimpse of Satguru and tuning the ears to the sound of
Guru's utterances, an obedient and devoted Sikh reckons Him as the speaker, listener and watcher.*

*God who is the cause of the visible and invisible expanse, who is playing the game of the world both
as a performer and the apparatus, the mind of a devoted Sikh of Guru gets engrossed in words and
teachings of the Guru. (99)*

Kabit 100

Gurmukhi

ਨਹੀਂ ਦਦਸਾਰ ਪਿਤ ਪਿਤਾਮਾ ਪਰਪਿਤਾਮਾ ਸੁਜਨ ਕੁਟੰਬ ਸੁਤ ਬਾਧਵ ਨ ਭ੍ਰਾਤਾ ਹੈ ।

ਨਹੀ ਨਨਸਾਰ ਮਾਤਾ ਪਰਮਾਤਾ ਬਿਰਧਿ ਪਰਮਾਤਾ ਮਾਮੂ ਮਾਮੀ ਮਾਸੀ ਔ ਮੌਸਾ ਬਿਬਿਧ ਬਿਖਾਤਾ ਹੈ ।

ਨਹੀ ਸਸੁਰਾਰ ਸਾਸੁ ਸੁਸਰਾ ਸਾਰੋ ਅਉਸਾਰੀ ਨਹੀ ਬਿਰਤੀਸੁਰ ਮੈ ਜਾਚਿਕ ਨ ਦਾਤਾ ਹੈ ।

ਅਸਨ ਬਸਨ ਧਨ ਧਾਮ ਕਾਹੂ ਮੈ ਨ ਦੇਖਿਓ ਜੈਸਾ ਗੁਰਸਿਖ ਸਾਧਸੰਗਤ ਕੋ ਨਾਤਾ ਹੈ ॥੧੦੦॥

English

In the paternal hierarchy, there is not one relation; whether grandfather, great grandfather or any other son of the family, ward or brother;

Similarly there isn't any relation, whether it is mother, grandmother or great grandmother, maternal uncle, aunt or any other recognised relationships;

And also there is no relationship in the in-laws family whether mother-in-law, brother-in-law or sister-in-law; nor is their any relationship of family priest, donor or beggar.

Nor has any relationship been seen amongst the friends and close associates who share their eats and drinks as is the relationship of Sikh Sangat (congregation) and a Sikh. (100)

Kabit 101

Gurmukhi

ਜੈਸੇ ਮਾਤਾ ਪਿਤਾ ਪਾਲਕ ਅਨੇਕ ਸੁਤ ਅਨਕ ਸੁਤਨ ਪੈ ਨ ਤੈਸੇ ਹੋਇ ਨ ਆਵਈ ।

ਜੈਸੇ ਮਾਤਾ ਪਿਤਾ ਚਿਤ ਚਾਹਤ ਹੈ ਸੁਤਨ ਕਉ ਤੈਸੇ ਨ ਸੁਤਨ ਚਿਤ ਚਾਹ ਉਪਜਾਵਈ ।

ਜੈਸੇ ਮਾਤਾ ਪਿਤਾ ਸੁਤ ਸੁਖ ਦੁਖ ਸੋਗਾਨੰਦ ਦੁਖ ਸੁਖ ਮੈ ਨ ਤੈਸੇ ਸੁਤ ਠਹਰਾਵਈ ।

ਜੈਸੇ ਮਨ ਬਚ ਕ੍ਰਮ ਸਿਖਨੁ ਲੁਡਾਵੈ ਗੁਰ ਤੈਸੇ ਗੁਰ ਸੇਵਾ ਗੁਰਸਿਖ ਨ ਹਿਤਾਵਈ ॥੧੦੧॥

English

As parents bring up and care for many of their children yet those children do not reciprocate the same way;

As parents love their wards from the core of their hearts, the same intensity of love cannot be generated in the hearts of the children.

As parents feel delighted on the happy occasions of their children and are distressed when they face tribulations, but the children do not feel the reciprocal intensity for their parents;

As Satguru Ji pamper and cuddle the Sikhs with mind, words and deeds, similarly a Sikh cannot express in reciprocation these boons of Satguru Ji with equal intensity. (101)

Kabit 102

Gurmukhi

ਜੈਸੇ ਕਛਪ ਧਰਿ ਧਿਆਨ ਸਾਵਧਾਨ ਕਰੈ ਤੈਸੇ ਮਾਤਾ ਪਿਤਾ ਪ੍ਰੀਤਿ ਸੁਤੁ ਨ ਲਗਾਵਈ ।

ਜੈਸੇ ਸਿਮਰਨ ਕਰਿ ਕੁੰਜ ਪਰਪਕ ਕਰੈ ਤੈਸੇ ਸਿਮਰਨਿ ਸੁਤ ਪੈ ਨ ਬਨਿ ਆਵਈ ।

ਜੈਸੇ ਗਊ ਬਛਰਾ ਕਉ ਦੁਗਧ ਪੀਆਇ ਪੋਖੈ ਤੈਸੇ ਬਛਰਾ ਨ ਗਊ ਪ੍ਰੀਤਿ ਹਿਤੁ ਲਾਵਈ ।

ਤੈਸੇ ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਤੈਸੇ ਕੈਸੇ ਸਿਖ ਗੁਰ ਸੇਵਾ ਠਹਰਾਵਈ ॥੧੦੨॥

English

Just as a she tortoise bears its young ones in sand and takes care of them till they are sufficiently capable of looking after themselves, such love and concern for parents cannot be the characteristic of a child.

Just as a crane teaches its young ones to fly and make them adept by flying many miles, a child cannot do for his parents.

Just as a cow feeds her young one with her milk and brings him up, the young one cannot reciprocate with same feelings the love and affection for the cow.

As a True Guru blesses a Sikh and expresses his love by making him well versed in divine knowledge, contemplation and meditation on Lord's name, how can a devoted Sikh rise to the same level of dedication and devotion in the service of Guru? (102)

Kabit 103

Gurmukhi

ਜੈਸੇ ਮਾਤ ਪਿਤਾ ਕੇਰੀ ਸੇਵਾ ਸਰਵਨ ਕੀਨੀ ਸਿਖ ਬਿਰਲੇ ਈ ਗੁਰ ਸੇਵਾ ਠਹਰਾਵਈ ।

ਜੈਸੇ ਲਛਮਨ ਰਘੁਪਤਿ ਭਾਇ ਭਗਤ ਮੈ ਕੋਟਿ ਮਧੇ ਕਾਹੂ ਗੁਰਭਾਈ ਬਨਿ ਆਵਈ ।

ਜੈਸੇ ਜਲ ਬਰਨ ਬਰਨ ਸਰਬੰਗ ਰੰਗ ਬਿਰਲੇ ਬਿਬੇਕੀ ਸਾਧ ਸੰਗਤਿ ਸਮਾਵਈ ।

ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਬੀਸ ਇਕੀਸ ਈਸ ਪੂਰਨ ਕ੍ਰਿਪਾ ਕੈ ਕਾਹੂ ਅਲਖ ਲਖਾਵਈ ॥੧੦੩॥

English

A rare disciple would stay and serve his Guru just as noble Sarvan served his blind parents so dedicatedly.

Some rare devotee would serve his Guru with so much love and devotion with which Lachhman served his brother Ram.

As water mixes with any colour to acquire the same hue; thus a rare Sikh contemplating and practising meditation merges into the holy gathering of Guru's devotees.

On meeting the Guru and receiving the blessings of initiation from him, a Sikh surely reaches and realises God to become one with Him. Thus a True Guru showers his beneficence on a rare Sikh and lifts him to the divine level of supreme consciousness. (103)

Kabit 104

Gurmukhi

ਲੋਚਨ ਧਿਆਨ ਸਮ ਲੋਸਟ ਕਨਿਕ ਤਾ ਕੈ ਸ੍ਵਨ ਉਸਤਤਿ ਨਿੰਦਾ ਸਮਸਰਿ ਜਾਨੀਐ ।

ਨਾਸਕਾ ਸੁਗੰਧ ਬਿਰਗੰਧ ਸਮ ਤੁਲਿ ਤਾ ਕੈ ਰਿਦੈ ਮਿਤ੍ਰ ਸਤ੍ਰ ਸਮਸਰਿ ਉਨਮਾਨੀਐ ।

ਰਸਨ ਸੁਆਦ ਬਿਖ ਅੰਮ੍ਰਿਤ ਸਮਾਨਿ ਤਾ ਕੈ ਕਰ ਸਪਰਸ ਜਲ ਅਗਨਿ ਸਮਾਨੀਐ ।

ਦੁਖ ਸੁਖ ਸਮਸਰਿ ਬਿਆਪੈ ਨ ਹਰਖ ਸੋਗੁ ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਸਤਿਗੁਰ ਗਿਆਨੀਐ ॥੧੦੪॥

English

For a devoted Sikh of the Guru, a lump of earth and gold are equal in value. Thus, praise and slander for him are the same.

For that devoted Sikh, both fragrance and foul smell means nothing. So he treats both friend and foe alike.

For him the taste of poison is not different from that of nectar. He feels the touch of water and fire alike.

He treats comforts and distresses alike. These two emotions do not influence him. By the benign and magnificence of a True Guru, who has blessed him with Naam, he achieves emancipation while living a house-holder's life. (104)

Kabit 105

Gurmukhi

ਚਰਨ ਸਰਨਿ ਗਹੇ ਨਿਜ ਘਰਿ ਮੈ ਨਿਵਾਸ ਆਸਾ ਮਨਸਾ ਥਕਤ ਅਨਤ ਨ ਧਾਵਈ ।

ਦਰਸਨ ਮਾਤ੍ਰ ਆਨ ਧਿਆਨ ਮੈ ਰਹਤ ਹੋਇ ਸਿਮਰਨ ਆਨ ਸਿਮਰਨ ਬਿਸਰਾਵਈ ।

ਸਬਦ ਸੁਰਤਿ ਮੋਨਿ ਬ੍ਰਤ ਕਉ ਪ੍ਰਾਪਤਿ ਹੋਇ ਪ੍ਰੇਮ ਰਸ ਅਕਥ ਕਥਾ ਨ ਕਹਿ ਆਵਈ ।

ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਪਰਮ ਨਿਧਾਨ ਦਾਨ ਪਰਮਦਭੁਤ ਗਤਿ ਅਤਿ ਬਿਸਮਾਵਈ ॥੧੦੫॥

English

In the refuge of a True Guru, a devoted Sikh resides in higher spiritual plane. All his expectations and desires vanish and his mind does not waver any more.

By the glimpse of True Guru, a devoted Sikh seeks not audience with anyone else. He rids himself of all other remembrances.

By engrossing his mind in the divine word (of Guru), he becomes bereft of all other thoughts. (He gives up all other futile talks). Thus his love for his Lord is beyond description.

By a momentary glimpse of the True Guru, one attains invaluable treasure of His name. The state of such a person is amazing and a cause of surprise for the beholder. (105)

Kabit 106

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਆਪਾ ਖੋਇ ਗੁਰਦਾਸੁ ਹੋਇ ਬਰਤੈ ਬਰਤਮਾਨਿ ਗੁਰ ਉਪਦੇਸ ਕੈ ।

ਹੋਨਹਾਰ ਹੋਈ ਜੋਈ ਜੋਈ ਸੋਈ ਸੋਈ ਭਲੇ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ ਪਰਵੇਸ ਕੈ ।

ਨਾਮ ਨਿਹਕਾਮ ਧਾਮ ਸਹਜ ਸੁਭਾਇ ਚਾਇ ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਹੁਇ ਅੰਮ੍ਰਤ ਅਵੇਸ ਕੈ ।

ਸਤਿਗੁਰੁ ਸਤਿਨਾਮ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਸਰਬਮਈ ਆਦਿ ਕਉ ਅਦੇਸ ਕੈ ॥੧੦੬॥

English

Shedding away the mine and - thine differentiation by the union of mind and divine word, one becomes a humble slave of the Guru. He makes his present a success by perpetual contemplation on His name.

With his mind focused on the name of the Lord; living life according to Guru's teachings, he accepts all happenings as divine Will and blessings.

A devotee living life of a householder, engrossed, in meditation of Lord's name and seized in His love ever enjoys the elixir of His name.

Such a slave of the Guru who by focusing his mind in the Lord regards the indestructible and ever stable Lord permeated in every speck, salutes and pays his obeisance to the force who is the cause of all beginnings. (106)

Kabit 107

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਆਪਾ ਖੋਇ ਗੁਰਦਾਸੁ ਹੋਇ ਬਾਲ ਬੁਧਿ ਸੁਧਿ ਨ ਕਰਤ ਮੋਹ ਦੋਹ ਕੀ ।

ਸ੍ਰਵਨ ਉਸਤਤਿ ਨਿੰਦਾ ਸਮ ਤੁਲ ਸੁਰਤਿ ਲਿਵ ਲੋਚਨ ਧਿਆਨ ਲਿਵ ਕੰਚਨ ਅਉ ਲੋਹ ਕੀ ।

ਨਾਸਕਾ ਸੁਗੰਧ ਬਿਰਗੰਧ ਸਮਸਰਿ ਤਾ ਕੈ ਜਿਹਬਾ ਸਮਾਨਿ ਬਿਖ ਅੰਮ੍ਰਿਤ ਨ ਬੋਹ ਕੀ ।

ਕਰ ਚਰ ਕਰਮ ਅਕਰਮ ਅਪਥ ਪਥ ਕਿਰਤਿ ਬਿਰਤਿ ਸਮ ਉਕਤਿ ਨ ਦੋਹ ਕੀ ॥੧੦੭॥

English

One becomes true disciple only by getting the divine word of Guru absorbed in the mind and becoming a humble slave of the Guru. For virtually a possessor of the child-like wisdom, he is free of deceit and infatuations.

Since his consciousness is engrossed in the name of the Lord; he is least affected by praise or rejection.

Fragrance and foul smell, poison or elixir are the same for him, because his (devotee's) conscious is absorbed in Him.

He remains stable and uniform even if he uses his hands in good or indifferent deeds; or treads path not worthy of appreciation. Such a devotee never harbours any feeling of deceit, falsehood or ill deeds. (107)

Kabit 108

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਆਪਾ ਖੋਇ ਗੁਰਦਾਸੁ ਹੋਇ ਸਰਬ ਮੈ ਪੂਰਨ ਬ੍ਰਹਮੁ ਕਰਿ ਮਾਨੀਐ ।

ਕਾਸਟ ਅਗਨਿ ਮਾਲਾ ਸੂਤ੍ਰ ਗੋਰਸ ਗੋਬੰਸ ਏਕ ਅਉ ਅਨੇਕ ਕੋ ਬਿਬੇਕ ਪਹਚਾਨੀਐ ।

ਲੋਚਨ ਸ੍ਰਵਨ ਮੁਖ ਨਾਸਕਾ ਅਨੇਕ ਸੋਤ੍ਰ ਦੇਖੇ ਸੁਨੈ ਬੋਲੈ ਮਨ ਮੈਕ ਉਰ ਆਨੀਐ ।

ਗੁਰ ਸਿਖ ਸੰਧ ਮਿਲੇ ਸੋਹੰ ਸੋਹੀ ਓਤਿ ਪੋਤਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਤ ਜੋਤੀ ਸਰੂਪ ਜਾਨੀਐ ॥੧੦੮॥

English

By contemplating and absorbing oneself in the name obtained by the blessings of a True Guru, and shedding the feelings of mine and his, one becomes a servant of the Guru. Such a servant acknowledges the presence of one Lord everywhere.

As the same fire exists in all the woods, different beads are arranged in the same thread; as all shades and species of cows yield milk of the same colour; similarly the slave of True Guru achieves the wisdom and knowledge of the presence of one Lord in a

As all that is seen by the eyes, heard by the ears and said by the tongue reaches the mind, similarly the slave of the Guru sees one Lord residing in all beings and lodges Him in his mind.

The union of a Sikh with his Guru makes him utter Lord's name repeatedly and enjoins in Him like warp and weft. When his light merges with light eternal, he too acquires the form of light divine. (108)

Kabit 109

Gurmukhi

ਗਾਂਡਾ ਮੈ ਮਿਠਾਸੁ ਤਾਸ ਛਿਲਕਾ ਨ ਲੀਓ ਜਾਇ ਦਾਰਮ ਅਉ ਦਾਖ ਬਿਖੈ ਬੀਜੁ ਗਹਿ ਡਾਰੀਐ ।

ਆਂਬ ਖਿਰਨੀ ਛਹਾਰਾ ਮਾਝ ਗੁਠਲੀ ਕਠੋਰ ਖਰਬੂਜਾ ਅਉ ਕਲੀਦਾ ਸਜਲ ਬਿਕਾਰੀਐ ।

ਮਧੁ ਮਾਖੀ ਮੈ ਮਲੀਨ ਸਮੈ ਪਾਇ ਸਫਲ ਹੁਇ ਰਸ ਬਸ ਭਏ ਨਹੀ ਤ੍ਰਿਸਨਾ ਨਿਵਾਰੀਐ ।

ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਗੁਰਸਿਖ ਸਾਧਸੰਗਿ ਜਨਮੁ ਸਵਾਰੀਐ ॥੧੦੯॥

English

As the sweet juice of the sugarcane is taken and the cane is discarded; as the seeds in pomegranate and grapes are discarded;

Mango, dates have their endocarps hard; melon and watermelons though sweet release water and become unworthy of consumption very soon;

The honey when cleaned of the bees and the wax become hard to give up eating it;

Similarly a Sikh of the Guru, relishes the elixir-like Naam in the company of holy men and makes his life a success. (109)

Kabit 110

Gurmukhi

ਸਲਿਲ ਮੈ ਧਰਨਿ ਧਰਨਿ ਮੈ ਸਲਿਲ ਜੈਸੇ ਕੁਪ ਅਨਰੂਪ ਕੈ ਬਿਮਲ ਜਲ ਛਾਏ ਹੈ ।

ਤਾਹੀ ਜਲ ਮਾਟੀ ਕੈ ਬਨਾਈ ਘਟਿਕਾ ਅਨੇਕ ਏਕੈ ਜਲੁ ਘਟ ਘਟ ਘਟਿਕਾ ਸਮਾਏ ਹੈ ।

ਜਾਹੀ ਜਾਹੀ ਘਟਿਕਾ ਮੈ ਦ੍ਰਿਸ਼ਟੀ ਕੈ ਦੇਖੀਅਤ ਪੇਖੀਅਤ ਆਪਾ ਆਪੁ ਆਨ ਨ ਦਿਖਾਏ ਹੈ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਏਕੰਕਾਰ ਕੇ ਅਕਾਰ ਬ੍ਰਹਮ ਬਿਬੇਕ ਏਕ ਟੇਕ ਠਹਰਾਏ ਹੈ ॥੧੧੦॥

English

As there is land in water and water inside Earth, like a well that is dug up to obtain neat and cold water;

The same water and earth are used for making pots and pitchers and all of them contain the same type of water.

Whichever pot or pitcher one looks into, one would see the same image in it, and nothing else is seen,

Similarly the complete God pervades in the form of a-Guru and appear in the hearts of Sikhs (as was the case of image in various water-filled pots and pitchers). (110)

Kabit 111

Gurmukhi

ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਪੈਡਾ ਜਾਇ ਚਲ ਸਤਿਗੁਰ ਕੋਟਿ ਪੈਡਾ ਆਗੇ ਹੋਇ ਲੇਤ ਹੈ ।

ਏਕ ਬਾਰ ਸਤਿਗੁਰ ਮੰਤ੍ਰੁ ਸਿਮਰਨ ਮਾਤ੍ਰੁ ਸਿਮਰਨ ਤਾਹਿ ਬਾਰੰਬਾਰ ਗੁਰ ਹੇਤ ਹੈ ।

ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਕਉਡੀ ਅਗੂਭਾਗਿ ਰਾਖੈ ਤਾਹਿ ਗੁਰ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦੇਤ ਹੈ ।

ਸਤਿਗੁਰ ਦਇਆ ਨਿਧਿ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧਿ ਨਮੋ ਨਮੋ ਨਮੋ ਨਮੋ ਨੇਤ ਨੇਤ ਨੇਤ ਹੈ ॥੧੧੧॥

English

*A disciple who walks one step towards Guru to take his refuge and goes to him with devotion and humility,
Guru advances to receive him (devotee) by taking million steps.*

*He who unites with the Lord by remembering the incantation of the Guru even once, the True Guru remembers him
millions of time.*

*He who makes an offering of even a shell before the True Guru with loving worship and faith, the True
Guru blesses him with the countless treasures of invaluable wealth that is Naam.*

*The True Guru is a repository of compassion that is beyond description and understanding. Therefore myriad salutations to Him
because
there is no one else like Him. (111)*

Gurmukhi

ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਪੂਰਨ ਹੁਇ ਉਨਮਨ ਉਨਮਤ ਬਿਸਮ ਬਿਸ਼ਾਸ ਹੈ ।

ਆਤਮ ਤਰੰਗ ਬਹੁ ਰੰਗ ਅੰਗ ਅੰਗ ਛਬਿ ਅਨਿਕ ਅਨੂਪ ਰੂਪ ਉਪ ਕੋ ਪ੍ਰਗਾਸ ਹੈ ।

ਸ੍ਵਾਦ ਬਿਸਮਾਦ ਬਹੁ ਬਿਬਿਧਿ ਸੁਰਤ ਸਰਬ ਰਾਗ ਨਾਦ ਬਾਦ ਬਹੁ ਬਾਸਨਾ ਸੁਬਾਸ ਹੈ ।

ਪਰਮਦਭੁਤ ਬ੍ਰਹਮਾਸਨ ਸਿੰਘਾਸਨ ਮੈ ਸੋਭਾ ਸਭਾ ਮੰਡਲ ਅਖੰਡਲ ਬਿਲਾਸ ਹੈ ॥੧੧੨॥

English

When a devotee meditating on His name is satiated with the drinking of loving nectar of Lord's name, he (devotee) enjoys supernatural ecstatic feeling in higher spiritual planes.

With multi-coloured waves of spiritual thoughts growing in his (devotee) mind, every part of his body conveys the glory of the Lord by emittance of strange and unique radiance.

The relishment of loving elixir of the Lord's name is astonishing. Enchanting tunes of all the musical modes and their consorts are heard in the ears. The nostrils feel the smell of myriad fragrances.

And with the residing of the consciousness in the highest spiritual seat (the tenth orifice), one enjoys the strange and magnificent glory of all the spiritual planes. Staying in that state renders complete stability to the body, mind and soul. It is the

Kabit 113

Gurmukhi

ਬਜਥਾਵੰਤੈ ਜੰਤੈ ਜੈਸੇ ਬੈਦ ਉਪਚਾਰੁ ਕਰੈ ਬਜਥਾ ਬ੍ਰਿਤਾਂਤੁ ਸੁਨਿ ਹਰੈ ਦੁਖ ਰੋਗ ਕਉ ।

ਜੈਸੇ ਮਾਤਾ ਪਿਤਾ ਹਿਤ ਚਿਤ ਕੈ ਮਿਲਤ ਸੁਤੈ ਖਾਨ ਪਾਨ ਪੋਖਿ ਤੋਖਿ ਹਰਤ ਹੈ ਸੋਗ ਕਉ ।

ਬਿਰਹਨੀ ਬਨਿਤਾ ਕਉ ਜੈਸੇ ਭਰਤਾਰੁ ਮਿਲੈ ਪ੍ਰੇਮ ਰਸ ਕੈ ਹਰਤ ਬਿਰਹ ਬਿਓਗ ਕਉ ।

ਤੈਸੇ ਹੀ ਬਿਬੇਕੀ ਜਨ ਪਰਉਪਕਾਰ ਹੇਤ ਮਿਲਤ ਸਲਿਲ ਗਤਿ ਸਹਜ ਸੰਜੋਗ ਕਉ ॥੧੧੩॥

English

As a medicine practitioner listens to the ailment of a patient and treats him for the malady;

As parents fondly and lovingly meet their son, bring him up by serving dainty dishes, feel happy to allay all his distresses;

As a wife separated from her husband for long relieves her pangs of separation and distresses with loving emotions;

Similarly those wise and realised servers of Lord dyed in the hue of Lord's name become humble like water and meets the needy who yearn for the divine solace and clemency. (113)

Kabit 114

Gurmukhi

ਬਿਥਾਵੰਤੇ ਬੈਦ ਰੂਪ ਜਾਚਿਕ ਦਾਤਾਰ ਗਤਿ ਗਾਹਕੈ ਬਿਆਪਾਰੀ ਹੋਇ ਮਾਤ ਪਿਤਾ ਪੂਤ ਕਉ ।

ਨਾਰ ਭਿਰਤਾਰ ਬਿਧਿ ਮਿਤ੍ਰ ਮਿਤ੍ਰਤਾਈ ਰੂਪ ਸੁਜਨ ਕੁਟੰਬ ਸਖਾ ਭਾਇ ਚਾਇ ਸੂਤ ਕਉ ।

ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ ਬੇਦ ਕੈ ਬੇਦ ਬੀਚਾਰ ਗਿਆਨ ਗੁਰ ਏਕੰਕਾਰ ਅਵਧੂਤ ਅਵਧੂਤ ਕਉ ।

ਬਿਰਲੋ ਬਿਬੇਕੀ ਜਨ ਪਰਉਪਕਾਰ ਹੋਤਿ ਮਿਲਤ ਸਲਿਲ ਗਤਿ ਰੰਗ ਸ੍ਰਬੰਗ ਭੂਤ ਕਉ ॥੧੧੪॥

English

Gursikhs with contemplated knowledge extend all help to the needy as an act of welfare, just as a medicine practitioner does for a patient, a donor does for a beggar, a trader for a customer and parents for their son.

As an act of benevolence, the relishers of Lord's name reach the distressed people to render them comfort They are husband to a distressed wife or vice versa, friends to friends and other loved ones; according to the defined moral code.

Sikhs blessed with Guru's wisdom acquire the supreme knowledge of the Lord and meet the common mortals as one of them and as intelligent and wise in the gathering of learned men. They approach the hermits as renouncers.

Such a rational and knowledgeable Sikh is very rare who for the sake of benevolence becomes humble like water and unites with the people of all denominations. (114)

Kabit 115

Gurmukhi

ਦਰਸਨ ਧਿਆਨ ਦਿਬਿ ਦੇਹ ਕੈ ਬਿਦੇਹ ਭਏ ਦ੍ਰਿਗ ਦ੍ਰਿਬ ਦ੍ਰਿਸਟਿ ਬਿਖੈ ਭਾਉ ਭਗਤਿ ਚੀਨ ਹੈ ।

ਅਧਿਆਤਮ ਕਰਮ ਕਰਿ ਆਤਮ ਪ੍ਰਵੇਸ ਪਰਮਾਤਮ ਪ੍ਰਵੇਸ ਸਰਬਾਤਮ ਲਿਉ ਲੀਨ ਹੈ ।

ਸਬਦ ਗਿਆਨ ਪਰਵਾਨ ਹੁਇ ਨਿਧਾਨ ਪਾਏ ਪਰਮਾਰਥ ਸਬਦਾਰਥ ਪ੍ਰਬੀਨ ਹੈ ।

ਤਤੈ ਮਿਲੇ ਤਤ ਜੋਤੀ ਜੋਤਿ ਕੈ ਪਰਮ ਜੋਤਿ ਪ੍ਰੇਮ ਰਸ ਬਸਿ ਭਏ ਜੈਸੇ ਜਲ ਮੀਨ ਹੈ ॥੧੧੫॥

English

By the contemplated vision of the True Guru, the Guru-conscious Sikhs become free of ego while still in their body form. By virtue of divine sight of the True Guru, they acquire the wisdom of loving worship.

By virtue of his spiritual knowledge and righteous actions, a follower of Guru finds peace and tranquillity in his self. By becoming one with Lord, he realises the presence of the divine light in the beings.

By the knowledge acquired through meditation on divine word, a devoted Sikh is accepted by the Guru who blesses him with the treasure of Lord's Naam. He then becomes wise to understand the principles of spirituality.

As the quintessence merges in its origin and become one; as flame of a beacon becomes one with the other flame, so does the soul of a Guru-conscious person merges with the Supreme soul. He gets so engrossed in the pleasure of Lord's love that he remains i

Kabit 116

Gurmukhi

ਅਧਿਆਤਮ ਕਰਮ ਪਰਮਾਤਮ ਪਰਮ ਪਦ ਤਤ ਮਿਲਿ ਤਤਹਿ ਪਰਮਤਤ ਵਾਸੀ ਹੈ ।

ਸਬਦ ਬਿਬੇਕ ਟੇਕ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ ਜੰਤ੍ਰੁ ਧੁਨਿ ਰਾਗ ਨਾਦ ਅਨਭੈ ਅਭਿਆਸੀ ਹੈ ।

ਦਰਸ ਧਿਆਨ ਉਨਮਾਨ ਪ੍ਰਾਨਪਤਿ ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਅਲਖ ਬਿਲਾਸੀ ਹੈ ।

ਅੰਮ੍ਰਿਤ ਕਟਾਛ ਦਿਬਿ ਦੇਹ ਕੈ ਬਿਦੇਹ ਭਏ ਜੀਵਨ ਮੁਕਤਿ ਕੋਊ ਬਿਰਲੇ ਉਦਾਸੀ ਹੈ ॥੧੧੬॥

English

*A rare Guru-conscious person attains the knowledge of spirituality through spiritual deeds and absorbs himself in Him as truth
rejoins
with Truth.*

*As musical instruments produce melodious notes which also represent words in a song, so does a meditation practitioner
merges in
the fearless Lord who pervades in all and sundry.*

*As meditation renders all our breaths one with Lord- the granter of life, so would a Guru-conscious man be engrossed
in Him by contemplating on Him and becomes capable of enjoying all His bliss by this union with Him.*

*By the elixir-like divine glance of the True Guru, he becomes unconscious of his body (needs). Such a person with
renounced and detached inclination is rare to come by. (116)*

Kabit 117

Gurmukhi

ਸੁਪਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਜਾਗਤ ਨ ਦੇਖੀਅਤ ਤਾਰਕਾ ਮੰਡਲ ਪਰਭਾਤਿ ਨ ਦਿਖਾਈਐ ।

ਤਰਵਰ ਛਾਇਆ ਲਘੁ ਦੀਰਘ ਚਪਲ ਬਲ ਤੀਰਥ ਪੁਰਬ ਜਾਤ੍ਰਾ ਥਿਰ ਨ ਰਹਾਈਐ ।

ਨਦੀ ਨਾਵ ਕੋ ਸੰਜੋਗ ਲੋਗ ਬਹੁਰਿਓ ਨ ਮਿਲੈ ਗੰਧੂਬ ਨਗਰ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਬਿਲਾਈਐ ।

ਤੈਸੇ ਮਾਇਐ ਮੋਹ ਧ੍ਰੋਹ ਕੁਟੰਬ ਸਨੇਹ ਦੇਹ ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲਾਈਐ ॥੧੧੭॥

English

Just as dream events cannot be seen while awake, just as stars are not visible after sunrise;

Just as the shadow of a tree keeps changing in size with the falling rays of the sun; and the pilgrimage to the holy places does not last for ever.

As the fellow travellers of a boat do not get to travel together again, as the presence of water due to mirage or the imaginary abode of gods (in space) is an illusion.

So does a Guru-conscious person regards mammon, attachment and love of the body an illusion and he keeps his consciousness focused on the divine word of the Guru. (117)

Kabit 118

Gurmukhi

ਨੈਹਰ ਕੁਆਰਿ ਕੰਨਿਆ ਲਾਡਿਲੀ ਕੈ ਮਾਨੀਅਤਿ ਬਿਆਹੇ ਸਸੁਰਾਰ ਜਾਇ ਗੁਨਨੁ ਕੈ ਮਾਨੀਐ ।

ਬਨਜ ਬਿਉਹਾਰ ਲਗਿ ਜਾਤ ਹੈ ਬਿਦੇਸਿ ਪ੍ਰਾਨੀ ਕਹੀਏ ਸਪੁਤ ਲਾਭ ਲਭਤ ਕੈ ਆਨੀਐ ।

ਜੈਸੇ ਤਉ ਸੰਗ੍ਰਾਮ ਸਮੇ ਪਰ ਦਲ ਮੈ ਅਕੇਲੇ ਜਾਇ ਜੀਤਿ ਆਵੈ ਸੋਈ ਸੂਰੋ ਸੁਭਟੁ ਬਖਾਨੀਐ ।

ਮਾਨਸ ਜਨਮੁ ਪਾਇ ਚਰਨਿ ਸਰਨਿ ਗੁਰ ਸਾਧਸੰਗਤਿ ਮਿਲੈ ਗੁਰਦੁਆਰਿ ਪਹਿਚਾਨੀਐ ॥੧੧੮॥

English

An unmarried daughter is loved by everyone in parental house and enjoys respect in the in-laws house because of her virtues.

As one goes to other cities to trade and earn living, but one is known as an obedient son only when one makes profit;

As a warrior ingresses into enemy ranks and comes out victorious is known as a brave man.

Similarly he who enjoins the holy gatherings, acquire the refuge of the True Guru is accepted in the court of the Lord. (118)

Kabit 119

Gurmukhi

ਨੈਹਰ ਕੁਟੰਬ ਤਜਿ ਬਿਆਹੇ ਸਸੁਰਾਰ ਜਾਇ ਗੁਨਨੁ ਕੈ ਕੁਲਾਬਧੂ ਬਿਰਦ ਕਹਾਵਈ ।

ਪੁਰਨ ਪਤਿਬ੍ਰਤਿ ਅਉ ਗੁਰ ਜਨ ਸੇਵਾ ਭਾਇ ਗ੍ਰਿਹ ਮੈ ਗ੍ਰਿਹੇਸੁਰਿ ਸੁਜਸੁ ਪ੍ਰਗਟਾਵਈ ।

ਅੰਤ ਕਾਲਿ ਜਾਇ ਪ੍ਰਿਅ ਸੰਗਿ ਸਹਿਗਾਮਨੀ ਹੁਇ ਲੋਕ ਪਰਲੋਕ ਬਿਖੈ ਊਚ ਪਦ ਪਾਵਈ ।

ਗੁਰਮੁਖ ਮਾਰਗ ਭੈ ਭਾਇ ਨਿਰਬਾਹੁ ਕਰੈ ਧੰਨ ਗੁਰਸਿਖ ਆਦਿ ਅੰਤ ਠਹਰਾਵਈ ॥੧੧੯॥

English

Just as a girl leaves her parent's house after getting married and earns a respectable name for herself and her husband's family by virtue of her good traits;

Earns the honourable title of all in all and revered one, by devotedly serving her elders and remaining loyal and faithful to her partner;

Departs from this world as an honourable companion of her husband and earns name for herself here and in world hereafter;

So is a Sikh of Guru worthy of praise and adulations from beginning to end who treads the path of the Guru, lives life in the reverential fear of the Lord. (119)

Kabit 120

Gurmukhi

ਜੈਸੇ ਨ੍ਰਿਪ ਧਾਮ ਭਾਮ ਏਕ ਸੈ ਅਧਿਕ ਏਕ ਨਾਇਕ ਅਨੇਕ ਰਾਜਾ ਸਭਨ ਲਡਾਵਈ ।

ਜਨਮਤ ਜਾ ਕੈ ਸੁਤੁ ਵਾਹੀ ਕੈ ਸੁਹਾਗੁ ਭਾਗੁ ਸਕਲ ਰਾਨੀ ਮੈ ਪਟਰਾਨੀ ਸੋ ਕਹਾਵਈ ।

ਅਸਨ ਬਸਨ ਸਿਹਜਾਸਨ ਸੰਜੋਗੀ ਸਬੈ ਰਾਜ ਅਧਿਕਾਰੁ ਤਉ ਸਪੂਤੀ ਗ੍ਰਿਹ ਆਵਈ ।

ਗੁਰਸਿਖ ਸਬੈ ਗੁਰੁ ਚਰਨਿ ਸਰਨਿ ਲਿਵ ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲੇ ਨਿਜ ਪਦੁ ਪਾਵਈ ॥੧੨੦॥

English

As a king has many queens in his palace, each of remarkable beauty, he cajoles and pampers each one of them;

One who bears him a son enjoys higher status in the palace and is declared as the chief among the queens;

Each one of them has the right and opportunities to enjoy the pleasures of the palace and share the bed of the king;

So do the Guru's Sikhs assemble in the refuge of the True Guru. But he who meets with the Lord after losing his self reaches the realm of spiritual peace and comfort. (120)

Kabit 121

Gurmukhi

ਤੁਸ ਮੈ ਤੰਦੁਲ ਬੋਇ ਨਿਪਜੈ ਸਹੰਸੂ ਗੁਨੋ ਦੇਹ ਧਾਰਿ ਕਰਤ ਹੈ ਪਰਉਪਕਾਰ ਜੀ ।

ਤੁਸ ਮੈ ਤੰਦੁਲ ਨਿਰਬਿਘਨ ਲਾਗੈ ਨ ਘੁਨੁ ਰਾਖੇ ਰਹੈ ਚਿਰੰਕਾਲ ਹੋਤ ਨ ਬਿਕਾਰ ਜੀ ।

ਤੁਖ ਸੈ ਨਿਕਸਿ ਹੋਇ ਭਗਨ ਮਲੀਨ ਰੂਪ ਸ੍ਵਾਦ ਕਰਵਾਇ ਰਾਧੇ ਰਹੈ ਨ ਸੰਸਾਰ ਜੀ ।

ਗੁਰ ਉਪਦੇਸ ਗੁਰਸਿਖ ਗ੍ਰਿਹ ਮੈ ਬੈਰਾਗੀ ਗ੍ਰਿਹ ਤਜਿ ਬਨ ਖੰਡ ਹੋਤ ਨ ਉਧਾਰ ਜੀ ॥੧੨੧॥

English

A grain of rice covered by its husk when sowed yields many time more such grains and as rice (a staple food item) do much good in the world.

The rice remains protected against insects as long as it remains in the husk. It remains preserved for long.

Outside the husk, rice breaks. It acquires a darkish hue and slight bitterness. It loses its worldly importance.

So does a Sikh of Guru following the advice of Guru lives a householder's life without being attached and engrossed in it. He does good to others while living with his family members. He does not renounce the family and lives in jungles to emancipate hims

Kabit 122

Gurmukhi

ਹਰਦੀ ਅਉ ਚੂਨਾ ਮਿਲਿ ਅਰੁਨ ਬਰਨ ਜੈਸੇ ਚਤੁਰ ਬਰਨ ਕੈ ਤੰਬੋਲ ਰਸ ਰੂਪ ਹੈ ।

ਦੂਧ ਮੈ ਜਾਵਨੁ ਮਿਲੈ ਦਧਿ ਕੈ ਬਖਾਨੀਅਤ ਖਾਂਡ ਘ੍ਰਿਤ ਚੂਨ ਮਿਲਿ ਬਿੰਜਨ ਅਨੂਪ ਹੈ ।

ਕੁਸਮ ਸੁਗੰਧ ਮਿਲਿ ਤਿਲ ਸੈ ਫੁਲੇਲ ਹੋਤ ਸਕਲ ਸੁਗੰਧ ਮਿਲਿ ਅਰਗਜਾ ਧੂਪ ਹੈ ।

ਦੋਇ ਸਿਖ ਸਾਧਸੰਗੁ ਪੰਚ ਪਰਮੇਸਰ ਹੈ ਦਸ ਬੀਸ ਤੀਸ ਮਿਲੇ ਅਬਿਗਤਿ ਊਪ ਹੈ ॥੧੨੨॥

English

As turmeric and lime when mixed produce red colour, but when betel leaf, lime, betelnut and catechu are all brought together, a very deep red colour is produced;

As a small cogulent added to the milk set it as curd but sugar, flour and clarified butter produces a very tasty dish;

An extract of flowers when mixed with sesame oil become scented oil, but mixing of saffron musk, sandalwood and rose make a very fragrant product called argaja;

So would two Sikhs together make a holy congregation while five of them would represent the Lord. But where ten, twenty or thirty like-minded Sikhs engrossed in the love of the Guru meet, their praise is beyond description. (122)

Gurmukhi

ਏਕ ਹੀ ਗੋਰਸ ਮੈ ਅਨੇਕ ਰਸ ਕੋ ਪ੍ਰਗਾਸ ਦਹਿਓ ਮਹਿਓ ਮਾਖਨੁ ਅਉ ਘ੍ਰਿਤੁ ਉਨਮਾਨੀਐ ।

ਏਕ ਹੀ ਉਖਾਰੀ ਮੈ ਮਿਠਾਸ ਕੋ ਨਿਵਾਸ ਗੁੜੁ ਖਾਂਡ ਮਿਸਰੀ ਅਉ ਕਲੀਕੰਦ ਪਹਿਚਾਨੀਐ ।

ਏਕ ਹੀ ਗੇਹੂ ਸੈ ਹੋਤ ਨਾਨਾ ਬਿੰਜਨਾਦ ਸ੍ਵਾਦ ਭੂਨੇ ਭੀਜੇ ਪੀਸੇ ਅਉ ਉਸੇ ਈ ਬਿਬਿਧਾਨੀਐ ।

ਪਾਵਕ ਸਲਿਲ ਏਕ ਏਕਹਿ ਗੁਨ ਅਨੇਕ ਪੰਚ ਕੈ ਪੰਚਾਮ੍ਰਤ ਸਾਧਸੰਗੁ ਜਾਨੀਐ ॥੧੨੩॥

English

From milk alone several products like curd, butter milk, butter and ghee (clarified butter) are obtained;

Being sweet, sugarcane gives us jaggery cakes, sugar, crystal sugar etc;

Wheat is turned into various forms of dainty dishes; some 'fried, boiled, roasted or minced';

Fire and water have specific traits but when three others (wheat flour, clarified butter and sugar) join with them, elixir like Karhah Parshad results. Similarly coming together of obedient and loyal Sikhs of the Guru in the form of a congregation is cons

Gurmukhi

ਖਾਂਡ ਘ੍ਰਿਤ ਚੂਨ ਜਲ ਪਾਵਕ ਇਕਤ੍ਰ ਭਏ ਪੰਚ ਮਿਲਿ ਪ੍ਰਗਟ ਪੰਚਾਮ੍ਰਤ ਪ੍ਰਗਾਸ ਹੈ ।

ਮ੍ਰਿਗਮਦ ਗਉਰਾ ਚੋਆ ਚੰਦਨ ਕੁਸਮ ਦਲ ਸਕਲ ਸੁਗੰਧ ਕੈ ਅਰਗਜਾ ਸੁਬਾਸ ਹੈ ।

ਚਤੁਰ ਬਰਨ ਪਾਨ ਚੂਨਾ ਅਉ ਸੁਪਾਰੀ ਕਾਥਾ ਆਪਾ ਖੋਇ ਮਿਲਤ ਅਨੂਪ ਰੂਪ ਤਾਸ ਹੈ ।

ਤੈਸੇ ਸਾਧਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਐਸੋ ਸਾਵਧਾਨ ਪੂਰਨ ਬ੍ਰਹਮ ਕੋ ਨਿਵਾਸ ਹੈ ॥੧੨੪॥

English

As coming together of sugar, clarified butter, flour, water and fire produces elixir like Karhah Parshad;

As all aromatic roots and materials like musk, saffron etc. when mixed produce scent.

As betel nut, betel leaf, lime and catechu lose their self-existence and merge with each other to produce a deep red colour more attractive than each one of them;

So is the praise of the holy congregation of saints blessed by the True Guru. It drenches everyone with such hue of Naam Ras that it opens the path for mergence into the Lord. (124)

Kabit 125

Gurmukhi

ਸਹਜ ਸਮਾਧਿ ਸਾਧਸੰਗਤਿ ਮੈ ਸਾਚੁਖੰਡ ਸਤਿਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਕੋ ਨਿਵਾਸ ਹੈ ।

ਦਰਸ ਧਿਆਨ ਸਰਗੁਨ ਅਕਾਲ ਮੂਰਤਿ ਪੂਜਾ ਫੁਲ ਫਲ ਚਰਨਾਮ੍ਰਤ ਬਿਸ਼ਾਸ ਹੈ ।

ਨਿਰੰਕਾਰ ਚਾਰ ਪਰਮਾਰਥ ਪਰਮਪਦ ਸਬਦ ਸੁਰਤਿ ਅਵਗਾਹਨ ਅਭਿਆਸ ਹੈ ।

ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦਾਇਕ ਭਗਤਿ ਭਾਇ ਕਾਮ ਨਿਹਕਾਮ ਧਾਮ ਪੂਰਨ ਪ੍ਰਗਾਸ ਹੈ ॥੧੨੫॥

English

*The congregation of holy men is like Realm of Truth where they get absorbed in the memory of the Lord,
His abode.*

*For the Sikhs of the Guru, focusing of mind on True Guru is like seeing the Transcendental Lord who is
beyond time. There belief of enjoying the magnificence sight of the True Guru is like performing worship with flowers
and fruits.*

*A true servant of Guru realises the supreme state of the Absolute Lord through perpetual meditation and engrossment of his
mind in the divine word.*

*By the loving worship of the Lord, (the bestower of all treasures) in the true holy congregation, a Guru-conscious person
is convinced of no alternate place for him and he rests in complete radiance of the light divine of
the God Lord. (125)*

Kabit 126

Gurmukhi

ਸਹਜ ਸਮਾਧਿ ਸਾਧ ਸੰਗਤਿ ਸੁਕ੍ਰਿਤ ਭੂਮੀ ਚਿਤ ਚਿਤਵਤ ਫਲ ਪ੍ਰਾਪਤਿ ਉਧਾਰ ਹੈ ।

ਬਜਰ ਕਪਾਟ ਖੁਲੇ ਹਾਟ ਸਾਧਸੰਗਤਿ ਮੈ ਸਬਦ ਸੁਰਤਿ ਲਾਭ ਰਤਨ ਬਿਉਹਾਰ ਹੈ ।

ਸਾਧਸੰਗਿ ਬ੍ਰਹਮ ਸਥਾਨ ਗੁਰਦੇਵ ਸੇਵ ਅਲਖ ਅਭੇਵ ਪਰਮਾਰਥ ਆਚਾਰ ਹੈ ।

ਸਫਲ ਸੁਖੇਤ ਹੇਤ ਬਨਤ ਅਮਿਤਿ ਲਾਭ ਸੇਵਕ ਸਹਾਈ ਬਰਦਾਈ ਉਪਕਾਰ ਹੈ ॥੧੨੬॥

English

Engrossed in meditation on His name, holy congregation is the best place to sow the seeds of supreme deeds that satiates all desires and sails one across the worldly ocean.

The company of holy men removes ignorance and opens up the tightly shut doors of knowledge. In the union of consciousness and divine word, one enjoys the benefit of trading in the jewel like Naam.

The service of True Guru in the divine like place of holy congregation leads one to the realisation of the Lord who is imperceptible and indistinguishable.

Loving the fruitful place like holy congregation, one obtains immeasurable gain. Such a congregation is benefactor, helpful and philanthropic for the servers and slaves (of the Lord). (126)

Kabit 127

Gurmukhi

ਗੁਰਮੁਖਿ ਸਾਧ ਚਰਨਾਮ੍ਰਤ ਨਿਧਾਨ ਪਾਨ ਕਾਲ ਮੈ ਅਕਾਲ ਕਾਲ ਬਿਆਲ ਬਿਖੁ ਮਾਰੀਐ ।

ਗੁਰਮੁਖਿ ਸਾਧ ਚਰਨਾਮ੍ਰਤ ਨਿਧਾਨ ਪਾਨ ਕੁਲ ਅਕੁਲੀਨ ਭਏ ਦੁਬਿਧਾ ਨਿਵਾਰੀਐ ।

ਗੁਰਮੁਖਿ ਸਾਧ ਚਰਨਾਮ੍ਰਤ ਨਿਧਾਨ ਪਾਨ ਸਹਜ ਸਮਾਧਿ ਨਿਜ ਆਸਨ ਕੀ ਤਾਰੀਐ ।

ਗੁਰਮੁਖਿ ਸਾਧ ਚਰਨਾਮ੍ਰਤ ਪਰਮਪਦ ਗੁਰਮੁਖਿ ਪੰਥ ਅਬਿਗਤ ਗਤਿ ਨਿਆਰੀਐ ॥੧੨੭॥

English

A Guru-conscious person enjoys the benefits of all the nine treasures in the company of holy men. Despite living in the wheel of time, he remains protected from its wrath. He destroys the poison of the time like snake.

He drinks deep the elixir of the Lord's name sitting in the dust of the feet of holy men. He becomes bereft of caste pride and is able to remove all differences of high and low from his mind.

In the company of holy men and enjoying the treasure of elixir like Naam, he remains engrossed in his self and attached consciously in a state of equipoise.

Relishing the elixir like Naam of the Lord in the company of the holy men, he attains the supreme state. The path of Guru-conscious people is beyond description. It is imperishable and celestial. (127)

Kabit 128

Gurmukhi

ਸਹਜ ਸਮਾਧਿ ਸਾਧਸੰਗਤਿ ਸਖਾ ਮਿਲਾਧ ਗਗਨ ਘਟਾ ਘਮੰਡ ਜੁਗਤਿ ਕੈ ਜਾਨੀਐ ।

ਸਹਜ ਸਮਾਧਿ ਕੀਰਤਨ ਗੁਰ ਸਬਦ ਕੈ ਅਨਹਦ ਨਾਦ ਗਰਜਤ ਉਨਮਾਨੀਐ ।

ਸਹਜ ਸਮਾਧਿ ਸਾਧਸੰਗਤਿ ਜੋਤੀ ਸਰੂਪ ਦਾਮਨੀ ਚਮਤਕਾਰ ਉਨਮਨ ਮਾਨੀਐ ।

ਸਹਜ ਸਮਾਧਿ ਲਿਵ ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਬਰਖਾ ਅੰਮ੍ਰਿਤ ਜਲ ਸਰਬ ਨਿਧਾਨੀਐ ॥੧੨੮॥

English

The method of meeting with the Lord God through meditation in a holy gathering is like the gathering and formation of clouds that cause rain, lightening and thunder.

Acquiring a stable state of contemplation and meditation in the holy congregation, the continuous melody that is heard within should be regarded as sound of thunder of the clouds.

The divine light that radiates during stable state meditation in the holy gathering is like miraculous lightening that blossoms the mind.

The continuous flow of the elixir of Naam that takes place in the tenth door of the body as a result of meditation in the congregation of holy men is like rain of nectar that is the treasure house of all the boons. (128)

Gurmukhi

ਜੈਸੇ ਤਉ ਗੋਬੰਸ ਤਿਨ ਖਾਇ ਦੁਹੇ ਗੋਰਸ ਦੇ ਗੋਰਸ ਅਉਟਾਏ ਦਧਿ ਮਾਖਨ ਪ੍ਰਗਾਸ ਹੈ ।

ਉਖ ਮੈ ਪਿਉਖ ਤਨ ਖੰਡ ਖੰਡ ਕੇ ਪਰਾਏ ਰਸ ਕੇ ਅਉਟਾਏ ਖਾਂਡ ਮਿਸਰੀ ਮਿਠਾਸ ਹੈ ।

ਚੰਦਨ ਸੁਗੰਧ ਸਨਬੰਧ ਕੈ ਬਨਾਸਪਤੀ ਢਾਕ ਅਉ ਪਲਾਸ ਜੈਸੇ ਚੰਦਨ ਸੁਬਾਸ ਹੈ ।

ਸਾਧੁਸੰਗਿ ਮਿਲਤ ਸੰਸਾਰੀ ਨਿਰੰਕਾਰੀ ਹੋਤ ਗੁਰਮਤਿ ਪਰਉਪਕਾਰ ਕੇ ਨਿਵਾਸ ਹੈ ॥੧੨੯॥

English

As a cow grazes on grass and hay yields milk which when heated, cooled and set to coagulate as curd, butter is obtained;

Sugarcane is sweet. It is put through a crusher to obtain its juice that is heated and converted into jaggery cakes and sugar crystals;

As a sandalwood tree infuses its fragrance in the vegetation that grows around it;

So does a worldly person become a humble servant of God in the company of saintly persons. By virtue of the teachings and initiation of Guru, he is blessed with the traits of doing good to all and sundry.

(129)

Kabit 130

Gurmukhi

ਕੋਟਨਿ ਕੋਟਾਨਿ ਮਿਸਟਾਨਿ ਪਾਨ ਸੁਧਾ ਰਸ ਪੁਜਸਿ ਨ ਸਾਧ ਮੁਖ ਮਧੁਰ ਬਚਨ ਕਉ ।

ਸੀਤਲ ਸੁਗੰਧ ਚੰਦ ਚੰਦਨ ਕੋਟਾਨਿ ਕੋਟਿ ਪੁਜਸਿ ਨ ਸਾਧ ਮਤਿ ਨਿਮ੍ਰਤਾ ਸਚਨ ਕਉ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਕਾਮਧੇਨ ਅਉ ਕਲਪਤਰ ਪੁਜਸਿ ਨ ਕਿੰਚਤ ਕਟਾਛ ਕੇ ਰਚਨ ਕਉ ।

ਸਰਬ ਨਿਧਾਨ ਫਲ ਸਕਲ ਕੋਟਾਨਿ ਕੋਟਿ ਪੁਜਸਿ ਨ ਪਰਉਪਕਾਰ ਕੇ ਖਚਨ ਖਉ ॥੧੩੦॥

English

Countless eatables of elixir like sweet tastes are nowhere equal to the sweet words uttered by saintly persons.

The tranquillity and coolness of million moons and fragrance of million sandalwood trees cannot be even a patch on the humility of saintly Sikhs of the Guru.

A little glance of grace and kindness of the True Guru as a result of perpetual meditation of Naam, cannot be compared with millions of heavenly cows (Kamdhenu) and all granting tree (Kalap-brichh).

All treasures and fruits of labour even when multiplied million times cannot reach the philanthropic deeds of Guru's Sikhs. (130)

Kabit 131

Gurmukhi

ਕੋਟਨਿ ਕੋਟਾਨਿ ਰੂਪ ਰੰਗ ਅੰਗ ਅੰਗ ਛਬਿ ਕੋਟਨਿ ਕੋਟਾਨਿ ਸ੍ਵਾਦ ਰਸ ਬਿੰਜਨਾਦ ਕੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਕੋਟਿ ਬਾਸਨਾ ਸੁਬਾਸ ਰਸਿ ਕੋਟਨਿ ਕੋਟਾਨਿ ਕੋਟਿ ਰਾਗ ਨਾਦ ਬਾਦ ਕੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਕੋਟਿ ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਸੁਧਾ ਕੋਟਨਿ ਕੋਟਾਨਿ ਗਿਆਨ ਧਿਆਨ ਕਰਮਾਦਿ ਕੈ ।

ਸਗਲ ਪਦਾਰਥ ਹੁਇ ਕੋਟਨਿ ਕੋਟਾਨਿ ਗੁਨ ਪੁਜਸਿ ਨ ਧਾਮ ਉਪਕਾਰ ਬਿਸਮਾਦਿ ਕੈ ॥੧੩੧॥

English

Countless forms and colours, beauty of various parts of body and enjoying the tastes of meals;

Countless fragrances, sensualities, tastes, singing modes, melodies and sounding of musical instruments;

Countless miraculous powers, elixir like pleasure-giving store houses of goods, contemplation and following of rites and rituals;

*And if all that had been said above become million times more, cannot match with the good done by persons
of saintly temperament. (131)*

Gurmukhi

ਅਜਯਾ ਅਧੀਨਤਾ ਪਰਮ ਪਵਿਤ੍ਰ ਭਈ ਗਰਬ ਕੈ ਸਿੰਘ ਦੇਹ ਮਹਾ ਅਪਵਿਤ੍ਰ ਹੈ ।

ਮੋਨਿ ਬ੍ਰਤ ਗਹੇ ਜੈਸੇ ਉਖ ਮੈ ਪਯੂਖ ਰਸ ਬਾਸ ਬਕਬਾਨੀ ਕੈ ਸੁਗੰਧਤਾ ਨ ਮਿਤ੍ਰ ਹੈ ।

ਮੁਲ ਹੋਇ ਮਜੀਠ ਰੰਗ ਸੰਗ ਸੰਗਾਤੀ ਭਏ ਫੁਲ ਹੋਇ ਕੁਸੰਭ ਰੰਗ ਚੰਚਲ ਚਰਿਤ੍ਰ ਹੈ ।

ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਦਾਦਰ ਅਉ ਮੀਨ ਗਤਿ ਗੁਪਤ ਪ੍ਰਗਟ ਮੋਹ ਦ੍ਰੋਹ ਕੈ ਬਚਿਤ੍ਰ ਹੈ ॥੧੩੨॥

English

A goat, herbivorous animal do good of yielding milk is considered pious and good because of its humble nature but a lion, proud and carnivorous is considered highly impious.

Because of his quiet nature, sugarcane has nectar-like juice in it, but noisy by nature bamboo cannot grasp any fragrance of sandalwood even if it grows close by.

Rubiaceous plant (Majitha) has its colour characteristic in the bottom part of the plant but when joined with a cloth gives it a beautiful red colour and integrates with it.

Similarly a willful or self-oriented person is like a frog whose love for water is fake and a deceit but a God-oriented person is like a fish whose love for water is strange and unique. (132)

Kabit 133

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਧਿਆਨ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨ ਪੂਰਨ ਭਗਤਿ ਸਤਿਗੁਰ ਉਪਦੇਸ ਹੈ ।

ਜੈਸੇ ਜਲ ਆਪਾ ਖੋਇ ਬਰਨ ਬਰਨ ਮਿਲੈ ਤੈਸੇ ਹੀ ਬਿਬੇਕੀ ਪਰਮਾਤਮ ਪ੍ਰਵੇਸ ਹੈ ।

ਪਾਰਸ ਪਰਸਿ ਜੈਸੇ ਕਨਿਕ ਅਨਿਕ ਧਾਤੁ ਚੰਦਨ ਬਨਾਸਪਤੀ ਬਾਸਨਾ ਅਵੇਸ ਹੈ ।

ਘਟਿ ਘਟਿ ਪੂਰਮ ਬ੍ਰਹਮ ਜੋਤਿ ਓਤਿ ਪੋਤਿ ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਆਦਿ ਕਉ ਅਦੇਸ ਹੈ ॥੧੩੩॥

English

Satguru's sermon (in the form of blessing of Naam) is complete contemplation of the Master Lord, His knowledge and is total worship.

As water mixes with several colours and acquires the same hue, similarly a disciple following Guru's advice becomes one with God.

As many metals when touched with philosopher stone become gold, bushes and plants grown in the vicinity of sandalwood attain its fragrance, similarly a devotee following Guru's advice becomes pure and one who spreads the fragrance of goodness all around.

Making prayers and supplications to the Almighty Lord, a wise and rationalist person enjoys the divine radiance of the Omnipresent Lord like warp and weft of a fabric through complete faith and devotion instilled in him by the Guru.
(133)

Kabit 134

Gurmukhi

ਜੈਸੇ ਕਰਪੂਰ ਮੈ ਉਡਤ ਕੋ ਸੁਭਾਉ ਤਾ ਤੇ ਅਉਰ ਬਾਸਨਾ ਨ ਤਾ ਕੈ ਆਗੈ ਠਹਾਰਵਈ ।

ਚੰਦਨ ਸੁਬਾਸ ਕੈ ਸੁਬਾਸਨਾ ਬਨਾਸਪਤੀ ਤਾਹੀ ਤੇ ਸੁਗੰਧਤਾ ਸਕਲ ਸੈ ਸਮਾਵਈ ।

ਜੈਸੇ ਜਲ ਮਿਲਤ ਸੂਬੰਗ ਸੰਗ ਰੰਗੁ ਰਾਖੈ ਅਗਨ ਜਰਾਇ ਸਬ ਰੰਗਨੁ ਮਿਟਾਵਈ ।

ਜੈਸੇ ਰਵਿ ਸਸਿ ਸਿਵ ਸਕਤ ਸੁਭਾਵ ਗਤਿ ਸੰਜੋਗੀ ਬਿਓਗੀ ਦ੍ਰਿਸਟਾਤੁ ਕੈ ਦਿਖਾਵਈ ॥੧੩੪॥

English

As the fragrance of camphor has the characteristic of spreading in the air, thus its smell cannot remain lodged in anything;

But vegetation around a Sandalwood tree become equally fragrant with the aroma released but it;

As water acquires the same colour that is mixed in it, but fire destroys all the colours by burning them (into ashes);

Just as the effect of Sun is undesirable (Tamoguni) while the moon has virtuous effect, similarly a Guru-conscious person behaves peacefully and virtuously while a self willed and apostate person caught in the evil effects of mammon is conspicuous.
(134)

Kabit 135

Gurmukhi

ਸ੍ਰੀ ਗੁਰ ਦਰਸ ਧਿਆਨ ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਗਿਆਨ ਸਸਤ੍ਰ ਸਨਾਹ ਪੰਚ ਦੂਤ ਬਸਿ ਆਏ ਹੈ ।

ਸ੍ਰੀ ਗੁਰ ਚਰਨ ਰੇਨ ਸ੍ਰੀ ਗੁਰ ਸਰਨਿ ਧੇਨ ਕਰਮ ਭਰਮ ਕਟਿ ਅਭੈ ਪਦ ਪਾਏ ਹੈ ।

ਸ੍ਰੀ ਗੁਰ ਬਚਨ ਲੇਖ ਸ੍ਰੀ ਗੁਰ ਸੇਵਕ ਭੇਖ ਅਛਲ ਅਲੇਖ ਪ੍ਰਭੁ ਅਲਖ ਲਖਾਏ ਹੈ ।

ਗੁਰਸਿਖ ਸਾਧਸੰਗ ਗੋਸਟਿ ਪ੍ਰੇਮ ਪ੍ਰਸੰਗ ਨਿੰਮ੍ਰਤਾ ਨਿਰੰਤਰੀ ਕੈ ਸਹਜ ਸਮਾਏ ਹੈ ॥੧੩੫॥

English

Contemplating on the vision of the True Guru and practicing His impressed divine word are the weapons for fighting the five evils like lust, anger, avarice etc.

The refuge of True Guru and by living in the dust of His feet, the ill effects and doubts of all past performed deeds are vanquished. One acquires a state of fearlessness.

By imbibing the divine words of Satguru (True Guru), and by developing an attitude of a true slave, one realises the imperceptible, indeceivable and indescribable Lord.

In the company of holy men of the True Guru, singing Gurbani (Guru's utterances in praise of the Lord) with humility and love, one gets absorbed in the spiritual peace. (135)

Gurmukhi

ਜੈਸੇ ਤਉ ਮਜੀਠ ਬਸੁਧਾ ਸੈ ਖੋਦਿ ਕਾਢੀਅਤ ਅੰਬਰ ਸੁਰੰਗ ਭਏ ਸੰਗ ਨ ਤਜਤ ਹੈ ।

ਜੈਸੇ ਤਉ ਕਸੁੰਭ ਤਜਿ ਮੂਲ ਫੂਲ ਆਨੀਅਤ ਜਾਨੀਅਤ ਸੰਗ ਛਾਡਿ ਤਾਹੀ ਭਜਤ ਹੈ ।

ਅਰਧ ਉਰਧ ਮੁਖ ਸਲਿਲ ਸੂਚੀ ਸੁਭਾਉ ਤਾਂ ਤੇ ਸੀਤ ਤਪਤਿ ਮਲ ਅਮਲ ਸਜਤ ਹੈ ।

ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਊਚ ਨੀਚ ਨੀਚ ਊਚ ਜੀਤ ਹਾਰ ਹਾਰ ਜੀਤ ਲਜਾ ਨ ਲਜਤ ਹੈ ॥੧੩੬॥

English

As the red colouring agent of a Rubiaceous plant is extracted from the bottom part of its stem, and the clothes coloured with it become beautiful to behold, while the colour does not fade;

As the colour of Safflower plant resides in the flower and not in the lower part of the stem, so it is believed to leave or fade away when a cloth is dyed with it, since that is its character;

As the water flows downward while the fire extends upward, the fire is heat and soot-giving while water is cool and free of dross or dirt.

So does the teachings of Guru raises the consciousness of the humble and converts defeat into victory. But the base wisdom lowers the proud and arrogant and converts victory into defeat. The lower level of intelligence makes a person bereft of shame and h

Kabit 137

Gurmukhi

ਗੁਰਮੁਖਿ ਸਾਧਸੰਗੁ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਪੂਰਨ ਬ੍ਰਹਮ ਸਰਬਾਤਮ ਕੈ ਜਾਨੀਐ ।

ਸਹਜ ਸੁਭਾਇ ਰਿਦੈ ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਬਿਹਸਿ ਮਿਲਨ ਸਮਦਰਸ ਧਿਆਨੀਐ ।

ਨਿਮ੍ਰਤਾ ਨਿਵਾਸ ਦਾਸ ਦਾਸਨ ਦਾਸਾਨ ਮਤਿ ਮਧੁਰ ਬਚਨ ਮੁਖ ਬੇਨਤੀ ਬਖਾਨੀਐ ।

ਪੂਜਾ ਪ੍ਰਾਨ ਗਿਆਨ ਗੁਰ ਆਗਿਆਕਾਰੀ ਅਗ੍ਰਭਾਗ ਆਤਮ ਅਵੇਸ ਪਰਮਾਤਮ ਨਿਧਾਨੀਐ ॥੧੩੭॥

English

A Guru-conscious person strings the word divine in the thread of his consciousness in the company of saintly persons. He acknowledges the presence of omnipresent Lord in the form of soul in every one.

He is ever engrossed in the love and faith of the Guru Lord in his mind. He treats all alike and smilingly too.

The Guru-conscious person who ever lives in the presence of the True Guru is always humble and has the intellect of being the slave of slaves (of the Guru). And when he speaks, his words are sweet and full of supplication.

A Guru-oriented person remembers Him with every breath and stays in Lord's presence like an obedient being. Thus his soul remains absorbed in the treasure house of peace and tranquillity. (137)

Kabit 138

Gurmukhi

ਸਤਿ ਰੂਪ ਸਤਿਨਾਮ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ ਸਤਿਗੁਰ ਮਤਿ ਸੁਨਿ ਸਤਿ ਕਰਿ ਮਾਨੀ ਹੈ ।

ਦਰਸ ਧਿਆਨ ਸਮਦਰਸੀ ਬ੍ਰਹਮ ਧਿਆਨੀ ਸਬਦ ਗਿਆਨ ਗੁਰ ਬ੍ਰਹਮਗਿਆਨੀ ਹੈ ।

ਗੁਰਮਤਿ ਨਿਹਚਲ ਪੂਰਨ ਪ੍ਰਗਾਸ ਰਿਦੈ ਮਾਨੈ ਮਨ ਮਾਨੇ ਉਨਮਨ ਉਨਮਾਨੀ ਹੈ ।

ਬਿਸਮੈ ਬਿਸਮ ਅਸਚਰਜੈ ਅਸਚਰਜ ਮੈ ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਗਤਿ ਠਾਨੀ ਹੈ ॥੧੩੮॥

English

The granter of knowledge and contemplation of ever stable form and name (Lord) is True Guru. A Guru-conscious person listens to the teachings of the True Guru and practices His words in his deeds and actions.

By virtue of glimpse and contemplation of the True Guru, a Guru-oriented person treats all uniformly. And as such he is Lord-conscious person and because of the knowledge of the words of Guru, he is Lord aware person.

By practicing the teachings of the True Guru completely and with patience, the light effulgent appears within him. He is filled with the love of the Lord and he acquires higher state of spiritual being.

By the grace of the meditation of Naam of the Lord carried out by the blessings of the True Guru, he stays in most ecstatic, strange and blissful state all the time. (138)

Kabit 139

Gurmukhi

ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਸਤਿਗੁਰ ਸਤਿ ਰੂਪ ਪੂਰਨ ਗਿਆਨ ਸਤਿਗੁਰ ਸਤਿਨਾਮ ਹੈ ।

ਪੂਰਨ ਜੁਗਤਿ ਸਤਿ ਸਤਿ ਗੁਰਮਤਿ ਰਿਦੈ ਪੂਰਨ ਸੇਵ ਸਾਧਸੰਗਤਿ ਬਿਸ੍ਵਾਸ ਹੈ ।

ਪੂਰਨ ਪੂਜਾ ਪਦਾਰਥਿੰਦ ਮਧੁਕਰ ਮਨ ਪ੍ਰੇਮ ਰਸ ਪੂਰਨ ਹੁਇ ਕਾਮ ਨਿਹਕਾਮ ਹੈ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੂਰਨ ਪਰਮ ਨਿਧਿ ਪੂਰਨ ਪ੍ਰਗਾਸ ਬਿਸਮ ਸਥਲ ਧਾਮ ਹੈ ॥੧੩੯॥

English

The True Guru is the true and complete form of the Radiance supreme-the Lord. The blessings of Naam to the Sikhs is the complete knowledge of the True Guru.

The slave Sikh of the True Guru imbibes the teachings of the Guru in his heart according to the manner taught and holds it as total truth. He practices it in the holy congregation very devotedly;

In the worship of the lotus-like feet of the True Guru, the beetle-like mind is satiated with the love elixir of Lord-like Guru and feels free from all other desires and wants.

The storehouse of all treasures are the form of complete form of True Guru. By virtue of the meditation on Naam (obtained from the True Guru) the heart that feels the light effulgence of the Lord, that heart is wondrous and astonishing. (139)

Kabit 140

Gurmukhi

ਦਰਸਨ ਜੋਤਿ ਕੋ ਉਦੋਤ ਅਸਚਰਜ ਮੈ ਤਾਮੈ ਤਿਲ ਛਬਿ ਪਰਮਦਭੁਤ ਛਕਿ ਹੈ ।

ਦੇਖਬੇ ਕਉ ਦ੍ਰਿਸ਼ਟਿ ਨ ਸੁਨਬੇ ਕਉ ਸੁਰਤਿ ਹੈ ਕਹਿਬੇ ਕਉ ਜਿਹਬਾ ਨ ਗਿਆਨ ਮੈ ਉਕਤਿ ਹੈ ।

ਸੋਭਾ ਕੋਟਿ ਸੋਭ ਲੋਭ ਲੁਭਿਤ ਹੁਇ ਲੋਟ ਪੋਟ ਜਗਮਗ ਜੋਤਿ ਕੋਟਿ ਓਟਿ ਲੈ ਛਿਪਤਿ ਹੈ ।

ਅੰਗ ਅੰਗ ਪੇਖ ਮਨ ਮਨਸਾ ਥਕਤ ਭਈ ਨੇਤ ਨੇਤ ਨਮੋ ਨਮੋ ਅਤਿ ਹੂ ਤੇ ਅਤਿ ਹੈ ॥੧੪੦॥

English

The divine radiance of True Guru's light is astonishing. Even a miniscule part of that light is beautiful, marvellous and quaint.

Eyes have no power to see, ears have no power to hear and tongue has no power to describe the beauty of that light divine. Nor are there words in the world to describe it.

Numerous praises, lights of glittering lamp hide behind curtains before this supernatural light.

A very momentary glimpse of that divine effulgence ends all the notions and options of the mind. The praise of such glimpse is infinite, most wondrous and marvellous. Thus He should be saluted again and again. (140)

Kabit 141

Gurmukhi

ਛਬਿ ਕੈ ਅਨੇਕ ਛਬ ਸੋਭਾ ਕੈ ਅਨੇਕ ਸੋਭਾ ਜੋਤਿ ਕੈ ਅਨੇਕ ਜੋਤਿ ਨਮੋ ਨਮੋ ਨਮ ਹੈ ।

ਉਸਤੁਤਿ ਉਪਮਾ ਮਹਾਤਮ ਮਹਿਮਾ ਅਨੇਕ ਏਕ ਤਿਲ ਕਥਾ ਅਤਿ ਅਗਮ ਅਗਮ ਹੈ ।

ਬੁਧਿ ਬਲ ਬਚਨ ਬਿਬੇਕ ਜਉ ਅਨੇਕ ਮਿਲੇ ਏਕ ਤਿਲ ਆਦਿ ਬਿਸਮਾਦਿ ਕੈ ਬਿਸਮ ਹੈ ।

ਏਕ ਤਿਲ ਕੈ ਅਨੇਕ ਭਾਂਤਿ ਨਿਹਕਾਂਤਿ ਭਈ ਅਬਿਗਤਿ ਗਤਿ ਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈ ॥੧੪੧॥

English

Myriad beauties and many praises salute the beauty and praise of divine effulgence of the True Guru.

Praise of the True Guru equal to a sesame seed is beyond many praises, comparisons, and glories described.

*If all the wisdom, strength, powers of speech, and worldly knowledge combine, these would be astonished by a momentary
initial
glimpse of the True Guru.*

*All the beauties become insipid and fade away before a momentary glimpse of the divine light of the True Guru.
Therefore grandeur of complete God like True Guru is beyond apprehension. (141)*

Kabit 142

Gurmukhi

ਦਰਸਨ ਜੋਤਿ ਕੋ ਉਦੋਤ ਅਸਚਰਜ ਮੈ ਕਿੰਚਤ ਕਟਾਛ ਕੈ ਬਿਸਮ ਕੋਟਿ ਧਿਆਨ ਹੈ ।

ਮੰਦ ਮੁਸਕਾਨਿ ਬਾਨਿ ਪਰਮਦਭੁਤਿ ਗਤਿ ਮਧੁਰ ਬਚਨ ਕੈ ਥਕਤ ਕੋਟਿ ਗਿਆਨ ਹੈ ।

ਏਕ ਉਪਕਾਰ ਕੇ ਬਿਥਾਰ ਕੋ ਨ ਪਾਰਾਵਾਰੁ ਕੋਟਿ ਉਪਕਾਰ ਸਿਮਰਨ ਉਨਮਾਨ ਹੈ ।

ਦਇਆਨਿਧਿ ਕ੍ਰਿਪਾਨਿਧਿ ਸੁਖਨਿਧਿ ਸੋਭਾਨਿਧਿ ਮਹਿਮਾ ਨਿਧਾਨ ਗੰਮਿਤਾ ਨ ਕਾਹੂ ਆਨ ਹੈ ॥੧੪੨॥

English

A sight of the divine refulgence of the True Guru is full of astonishment. A momentary glance of grace of the True Guru baffles millions of contemplation.

Sweet smiling nature of the True Guru is marvellous. Millions of understandings and perceptions are paltry before his elixir like utterances.

The grandeur of a blessing of the True Guru is fathomless. And therefore, to remember other good deeds is trifle and meaningless.

He is a treasure-house of kindness and ocean of clemency and sea of comforts. He is such a vast storehouse of praise and coffer of grandeur that no one else can reach it. (142)

Kabit 143

Gurmukhi

ਕੋਟਨਿ ਕੋਟਾਨਿ ਆਦਿ ਬਾਦਿ ਪਰਮਾਦਿ ਬਿਖੈ ਕੋਟਨਿ ਕੋਟਾਨਿ ਅੰਤ ਬਿਸਮ ਅਨੰਤ ਮੈ ।

ਕੋਟਿ ਪਾਰਾਵਾਰ ਪਾਰਾਵਾਰੁ ਨ ਅਪਾਰ ਪਾਵੈ ਬਾਹ ਕੋਟਿ ਥਕਤ ਅਬਾਹ ਅਪਰਜੰਤ ਮੈ ।

ਅਬਿਗਤਿ ਗਤਿ ਅਤਿ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ ਗੰਮਿਤਾ ਨ ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਮੰਤ ਮੈ ।

ਅਲਖ ਅਭੇਦ ਅਪਰੰਪਰ ਦੇਵਾਧਿ ਦੇਵ ਐਸੇ ਗੁਰਦੇਵ ਸੇਵ ਗੁਰਸਿਖ ਸੰਤ ਮੈ ॥੧੪੩॥

English

True Guru is the true form of that Lord who has countless atoms subsumed in, who has millions of astonishments absorbed in His awesome form.

God whose near and far end cannot even be perceived by millions of ocean, millions of depths who feel defeated at the fathomlessness of the Lord, the True Guru is embodiment of such a Lord.

Lord whose form is so awesome and marvellous, whom no one can perceive, whose knowledge is imperceptible, many incantations uttered in total contemplation cannot reach him, such is the form of the True Guru.

God who is beyond reach, whose secret cannot be known, who is infinite, who is God of gods, the service of such-like True Guru can only be performed in the congregation of saints and Gursikhs. (True God can only be meditated upon in the company of holy me

Kabit 144

Gurmukhi

ਆਦਿ ਪਰਮਾਦਿ ਬਿਸਮਾਦਿ ਗੁਰਏ ਨੇਮਹ ਪ੍ਰਗਟ ਪੂਰਨ ਬ੍ਰਹਮ ਜੋਤਿ ਰਾਖੀ ।

ਮਿਲਿ ਚਤੁਰ ਬਰਨ ਇਕ ਬਰਨ ਹੁਇ ਸਾਧਸੰਗ ਸਹਜ ਧੁਨਿ ਕੀਰਤਨ ਸਬਦ ਸਾਖੀ ।

ਨਾਮ ਨਿਹਕਾਮ ਨਿਜ ਧਾਮ ਗੁਰਸਿਖ ਸ੍ਰਵਨ ਧੁਨਿ ਗੁਰਸਿਖ ਸੁਮਤਿ ਅਲਖ ਲਾਖੀ ।

ਕਿੰਚਤ ਕਟਾਛ ਕਰਿ ਕ੍ਰਿਪਾ ਦੈ ਜਾਹਿ ਲੈ ਤਾਹਿ ਅਵਗਾਹਿ ਪ੍ਰਿਐ ਪ੍ਰੀਤਿ ਚਾਖੀ ॥੧੪੪॥

English

*Salutation to the True Guru the wondrous form of the (root of all) Lord, in whom God Himself has lodged
His light effulgent.*

*In the congregation assembled before God-like True Guru, praises of the Lord are sung and recited. All four varnas (caste
based sections of the society) then integrate into one caste society.*

*A Sikh of the Guru whose base is Lord's name, listens to the melodious paeans of the Lord's praise. He
then realises his self that helps him perceive the imperceptible.*

*The True Guru showers his benediction in very small measure on such a person who gets engrossed in it and
relishes the loving elixir of Lord's love. (144)*

Kabit 145

Gurmukhi

ਸਬਦ ਕੀ ਸੁਰਤਿ ਅਸਫੁਰਤਿ ਹੁਇ ਤੁਰਤ ਹੀ ਜੁਰਤਿ ਹੈ ਸਾਧਸੰਗ ਮੁਰਤ ਨਾਹੀ ।

ਪ੍ਰੇਮ ਪਰਤੀਤਿ ਕੀ ਰੀਤਿ ਹਿਤ ਚੀਤ ਕਰਿ ਜੀਤਿ ਮਨ ਜਗਤ ਮਨ ਦੁਰਤ ਨਾਹੀ ।

ਕਾਮ ਨਿਹਕਾਮ ਨਿਹਕਰਮ ਹੁਇ ਕਰਮ ਕਰਿ ਆਸਾ ਨਿਰਾਸ ਹੁਇ ਝਰਤ ਨਾਹੀ ।

ਗਿਆਨ ਗੁਰ ਧਿਆਨ ਉਰ ਮਾਨਿ ਪੂਰਨ ਬ੍ਰਹਮ ਜਗਤ ਮਹਿ ਭਗਤਿ ਮਤਿ ਛਰਤ ਨਾਹੀ ॥੧੪੫॥

English

In the company of godly people, the mind readily focuses on the divine word. That results in perpetual and uninterrupted meditation on Naam.

As a result of union with holy gathering, the mundane distractions of daily life do not disturb any more. It adheres to the loving code with faith and confidence.

By virtue of keeping company of holy men, a God worshipping Guru-conscious person remains free of worldly desires despite living in their influence. He claims no credit for any deed performed. He remains bereft of all expectations and hopes and feels no d

By the virtue of holy congregation, with the instilling of Lords knowledge and perception in the mind, and feeling His presence around, such a devotee is never cheated or tricked in the world. (145)

Kabit 146

Gurmukhi

ਕੋਟਨਿ ਕੋਟਾਨਿ ਗਿਆਨ ਗਿਆਨ ਅਵਗਾਹਨ ਕੈ ਕੋਟਨਿ ਕੋਟਾਨਿ ਧਿਆਨ ਧਿਆਨ ਉਰ ਧਾਰਹੀ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਸਿਮਰਨ ਸਿਮਰਨ ਕਰਿ ਕੋਟਨਿ ਕੋਟਾਨਿ ਉਨਮਾਨ ਬਾਰੰਬਾਰ ਹੀ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਸੁਰਤਿ ਸਬਦ ਅਉ ਦ੍ਰਿਸਟਿ ਕੈ ਕੋਟਨਿ ਕੋਟਾਨਿ ਰਾਗ ਨਾਦ ਝੁਨਕਾਰ ਹੀ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਪ੍ਰੇਮ ਨੇਮ ਗੁਰ ਸਬਦ ਕਉ ਨੇਤ ਨੇਤ ਨਮੋ ਨਮੋ ਕੈ ਨਮਸਕਾਰ ਹੀ ॥੧੪੬॥

English

For searching the words of True Guru, millions keep the knowledge and contemplation of the Guru in their mind.

*For acquiring the vastness of Guru's perception and contemplation, millions of meditation methods of repeating/
reciting/uttering the words of the
Guru are adopted.*

*Millions of hearing powers try to perceive the divine word of Guru. Millions of singing modes are playing melodious tunes
before the enchanting notes of Gur Shabad (Guru's words).*

*Abiding by many codes of love and discipline, millions salute the words of the True Guru repeatedly calling it infinite,
infinite and beyond. (146)*

Kabit 147

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਨ ਅਕੁਲੀਨ ਭਏ ਚਤਰ ਬਰਨ ਮਿਲਿ ਸਾਧਸੰਗ ਜਾਨੀਐ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਨ ਜਲ ਮੀਨ ਗਤਿ ਗੁਹਜ ਗਵਨ ਜਲ ਪਾਨ ਉਨਮਾਨੀਐ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਨ ਪਰਬੀਨ ਭਏ ਪੂਰਨ ਬ੍ਰਹਮ ਏਕੈ ਏਕ ਪਹਿਚਾਨੀਐ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਨ ਪਗ ਰੀਨ ਭਏ ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਉਰ ਆਨੀਐ ॥੧੪੭॥

English

With the union of the divine word and mind, a Guru-conscious person becomes free of high and low caste based differences. According to them, joining the ideal assembly of saintly people, the four castes become one only.

One who is engrossed in the divine word should be considered like a fish in water who lives and eat in the water. Thus the Guru-conscious person latently continue with the practicing of Naam Simran (meditation) and enjoy the elixir of divine name.

Guru-oriented people absorbed in the divine word become aware completely. They acknowledge the presence of One Lord in all the living beings.

Those who are engrossed in the Gur Shabad (Divine Word) become humble of disposition and feel like dust of the feet of holy men. It is because they are perpetually practicing meditation on Lord's name. (147)

Kabit 148

Gurmukhi

ਗੁਰਮੁਖਿ ਧਿਆਨ ਕੈ ਪਤਿਸਟਾ ਸੁਖੰਬਰ ਲੈ ਅਨਕਿ ਪਟੰਬਰ ਕੀ ਸੋਭਾ ਨ ਸੁਹਾਵਈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਗਿਆਨ ਮਿਸਟਾਨ ਪਾਨ ਨਾਨਾ ਬਿੰਜਨਾਦਿ ਸ੍ਵਾਦ ਲਾਲਸਾ ਮਿਟਾਵਈ ।

ਪਰਮ ਨਿਧਾਨ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਪਰਮਾਰਥ ਕੈ ਸਰਬ ਨਿਧਾਨ ਕੀ ਇਛਾ ਨ ਉਪਜਾਵਈ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਕਿੰਚਤ ਕ੍ਰਿਪਾ ਕਟਾਛ ਮਨ ਮਨਸਾ ਥਕਤ ਅਨਤ ਨ ਧਾਵਈ ॥੧੪੮॥

English

By the grace of True Guru, a Guru-conscious person appreciates no other apparel than the comfort giving dress of respect and honour acquired by virtue of perpetual engrossment of the mind in the Lord.

He also feels no more desire for other foods after relishing the soul comforting sweet elixir like food of Naam Simran (Meditation on Lord's name).

Having attained access to the love filled treasure of the Lord, a Guru-obedient person desires for no other treasures.

By a miniscule grace of God-like True Guru for practicing meditation on Lord's name, all expectations of a Guru-oriented person are defeated. Except for indulgence in Naam Simran, they wander nowhere else. (148)

Gurmukhi

ਧੰਨਿ ਧੰਨਿ ਗੁਰਸਿਖ ਸੁਨਿ ਗੁਰਸਿਖ ਭਏ ਗੁਰਸਿਖ ਮਨਿ ਗੁਰਸਿਖ ਮਨ ਮਾਨੇ ਹੈ ।

ਗੁਰਸਿਖ ਭਾਇ ਗੁਰਸਿਖ ਭਾਉ ਚਾਉ ਰਿਦੈ ਗੁਰਸਿਖ ਜਾਨਿ ਗੁਰਸਿਖ ਜਗ ਜਾਨੇ ਹੈ ।

ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲੈ ਗੁਰਸਿਖ ਪੂਰਨ ਹੁਇ ਗੁਰਸਿਖ ਪੂਰਨ ਬ੍ਰਹਮ ਪਹਚਾਨੇ ਹੈ ।

ਗੁਰਸਿਖ ਪ੍ਰੇਮ ਨੇਮ ਗੁਰਸਿਖ ਸਿਖ ਗੁਰ ਸੋਹੰ ਸੋਈ ਬੀਸ ਇਕੀਸ ਉਰਿ ਆਨੇ ਹੈ ॥੧੪੯॥

English

Blessed is he who accepting Guru's advice become his disciple (devotee). In the process his mind is reassured in the True Guru.

By accepting his (Guru's) teachings with faith, love and enthusiasm develops in the heart of a devotee. He who labours on the teachings of Guru with singular mind, becomes known as a true Sikh of the Guru the world over.

The union of Guru and his Sikh by virtue of strenuous meditation on Lord's name that enables him practice Guru's teachings sincerely and adeptly, the Sikh then recognises the complete Lord.

The sincerity of the Sikh in labouring on the teachings of his Guru brings both together to the extent of becoming one. Believe it! By repeated incantations of Waheguru, Waheguru (Lord) and Tuhi Tuhi (He alone, He alone), he lodges the Lord in his heart.

Kabit 150

Gurmukhi

ਸਤਿਗੁਰ ਸਤਿ ਸਤਿਗੁਰ ਸਤਿ ਸਤਿ ਰਿਦੈ ਭਿਦੈ ਨ ਦੁਤੀਆ ਭਾਉ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਹੈ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੁਰਨ ਸਰਬਮਈ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ ਸਕਲ ਕੇ ਮੀਤ ਹੈ ।

ਨਿਰਬੈਰ ਨਿਰਲੋਪ ਨਿਰਾਧਾਰ ਨਿਰਲੰਭ ਨਿਰੰਕਾਰ ਨਿਰਬਿਕਾਰ ਨਿਰਚਲ ਚੀਤ ਹੈ ।

ਨਿਰਮਲ ਨਿਰਮੋਲ ਨਿਰੰਜਨ ਨਿਰਾਹਾਰ ਨਿਰਮੋਹ ਨਿਰਭੇਦ ਅਛਲ ਅਜੀਤ ਹੈ ॥੧੫੦॥

English

True Guru has eternal form. His teachings are also for ever. He is never ridden with duality. He is free of the three traits of mammon (Tamas, Rajas and Saty).

Complete God Lord who is one and yet present in everyone, who is friend of everyone, manifests His form in True Guru, (Satguru).

God-like True Guru is free of all animosity. He is beyond the influence of maya (mammon). He requires nobody's support, nor takes anyone's refuge. He is formless, beyond the grip of five vices and is ever stable of mind.

God-like True Guru is free of dross. He cannot be evaluated. He is beyond the smudge of maya (mammon). He is free of all bodily needs like food and sleep etc; He has no attachment with anyone and is free of all differences. He tricks no one, nor can be tr

Gurmukhi

ਸਤਿਗੁਰ ਸਤਿ ਸਤਿਗੁਰ ਕੇ ਸਬਦ ਸਤਿ ਸਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਗੁਰਮੁਖਿ ਜਾਨੀਐ ।

ਦਰਸਨ ਧਿਆਨ ਸਤਿ ਸਬਦ ਸੁਰਤਿ ਸਤਿ ਗੁਰਸਿਖ ਸੰਗ ਸਤਿ ਸਤਿ ਕਰ ਮਾਨੀਐ ।

ਦਰਸ ਬ੍ਰਹਮ ਧਿਆਨ ਸਬਦ ਬ੍ਰਹਮ ਗਿਆਨ ਸੰਗਤਿ ਬ੍ਰਹਮਥਾਨ ਪ੍ਰੇਮ ਪਹਿਚਾਨੀਐ ।

ਸਤਿਰੂਪ ਸਤਿਨਾਮ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ ਕਾਮ ਨਿਰਕਾਮ ਉਨਮਨ ਉਨਮਾਨੀਐ ॥੧੫੧॥

English

True Lord (Satguru) is truth. His word is truth. His holy congregation is truth but this truth is realized only when one presents oneself before the True Lord (Satguru).

Contemplation on His vision is truth. Union of consciousness with Guru's word is truth. Company of the Sikhs of the Guru is truth but all this reality can be accepted only by becoming an obedient Sikh.

Vision of the True Guru is like vision and meditation of Lord. The sermon of the True Guru is the divine knowledge. The congregation of the Sikhs of the True Guru is the abode of the Lord. But this truth can only be realised when love resides in the mind.

The remembrance of the eternal and true name of the True Lord is contemplation and awareness of the True Guru. But this can only be realised after becoming bereft of all lusts and worldly desires and raising the soul to a higher realm. (151)

Kabit 152

Gurmukhi

ਗੁਰਮੁਖਿ ਪੂਰਨ ਬ੍ਰਹਮ ਦੇਖੇ ਦ੍ਰਿਸ਼ਟਿ ਕੈ ਗੁਰਮੁਖਿ ਸਬਦ ਕੈ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈ ।

ਗੁਰਮੁਖਿ ਪੂਰਨ ਬ੍ਰਹਮ ਸੁਤਿ ਸ੍ਰਵਨ ਕੈ ਮਧੁਰ ਬਚਨ ਕਹਿ ਬੇਨਤੀ ਬਿਸਮ ਹੈ ।

ਗੁਰਮੁਖਿ ਪੂਰਨ ਬ੍ਰਹਮ ਰਸ ਗੰਧ ਸੰਧਿ ਪ੍ਰੇਸ ਰਸ ਚੰਦਨ ਸੁਗੰਧ ਗਮਾਗਮ ਹੈ ।

ਗੁਰਮੁਖਿ ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਰਬ ਮੈ ਗੁਰਮੁਖਿ ਪੂਰਨ ਬ੍ਰਹਮ ਨਮੋ ਨਮ ਹੈ ॥੧੫੨॥

English

An obedient Sikh of the Guru sees the Lord pervading everywhere. By his utterances and expressions, he shows His presence to others as well.

Guru's obedient slave hears the melodious sound of the complete God with his own ears by his very sweetly spoken words. He makes supplications which have marvellous sweetness in them.

Guru-conscious person always relishes the elixir of Lord's name even if he is lured by the combined attractions of his sense of smell and taste. The wondrous elixir obtained as a result of his love for the Lord is far more fragrant than the Sandalwood.

Guru-oriented person considers the True Guru as a form of all-pervading Lord God. He makes his salutations and supplications to him again and again. (152)

Kabit 153

Gurmukhi

ਦਰਸ ਅਦਰਸ ਦਰਸ ਅਸਚਰਜ ਮੈ ਹੇਰਤ ਹਿਰਾਨੇ ਦ੍ਰਿਗ ਦ੍ਰਿਸ਼ਟਿ ਅਗਮ ਹੈ ।

ਸਬਦ ਅਗੋਚਰ ਸਬਦ ਪਰਮਦਭੁਤ ਅਕਥ ਕਥਾ ਕੈ ਸ੍ਰੁਤਿ ਸ੍ਰਵਨ ਬਿਸਮ ਹੈ ।

ਸ੍ਵਾਦ ਰਸ ਰਹਿਤ ਅਪੀਅ ਪਿਆ ਪ੍ਰੇਮ ਰਸ ਰਸਨਾ ਥਕਤ ਨੇਤ ਨੇਤ ਨਮੋ ਨਮ ਹੈ ।

ਨਿਰਗੁਨ ਸਰਗੁਨ ਅਬਿਗਤਿ ਨ ਗਹਨ ਗਤਿ ਸੂਖਮ ਸਭੁਲ ਮੂਲ ਪੂਰਨ ਬ੍ਰਹਮ ਹੈ ॥੧੫੩॥

English

A vision of the Lord is beyond the knowledge of the six philosophies (of Hinduism). That vision is astonishing and wondrous. One is amazed at its sight. But that marvellous sight is beyond the capabilities of these eyes that can only see outwardly.

The form of divine word of the Lord is beyond speech and language. It is extremely wonderful. Even a description made and heard with ears is capable of sending one into a trance.

For His vision, relishing the elixir of Naam with love is beyond the worldly tastes. It is indeed unique. The tongue feels tired of making salutations to Him repeatedly and saying-Thou art infinite! Thou art infinite.

No one can reach the latent and patent characteristics of the Transcendental and Immanent God who is complete in both forms: The complete and absolute God is the source of all the visible and invisible cosmos. (153)

Kabit 154

Gurmukhi

ਖੁਲੇ ਸੇ ਬੰਧਨ ਬਿਖੈ ਭਲੇ ਹੀ ਸੀਚਾਨੇ ਜਾਤੇ ਜੀਵ ਘਾਤ ਕਰੈ ਨ ਬਿਕਾਰੁ ਹੋਇ ਆਵਈ ।

ਖੁਲੇ ਸੇ ਬੰਧਨ ਬਿਖੈ ਚਕਈ ਭਲੀ ਜਾਤੇ ਰਾਮ ਰੇਖ ਮੇਟਿ ਨਿਸਿ ਪ੍ਰਿਅ ਸੰਗੁ ਪਾਵਈ ।

ਖੁਲੇ ਸੇ ਬੰਧਨ ਬਿਖੈ ਭਲੇ ਹੈ ਸੁਆ ਪ੍ਰਸਿਧ ਸੁਨਿ ਉਪਦੇਸੁ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਵਈ ।

ਮੋਖ ਪਦਵੀ ਸੈ ਤੈਸੇ ਮਾਨਸ ਜਨਮ ਭਲੇ ਗੁਰਮੁਖਿ ਹੋਇ ਸਾਧਸੰਗਿ ਪ੍ਰਭ ਧਿਆਵਈ ॥੧੫੪॥

English

A falcon is better in captivity as it would keep him away from killing other birds.

A red-legged partridge (Chakvi) is better in captivity that enables her meet her partner at night contrary to the curse of Sri Ram Chander.

A parrot is better in cage where he can receive sermons from his master and repeat the name of the Lord perpetually.

Similarly being born in a human body is better since it helps an individual to be an obedient slave of the True Guru and remembers the Lord in the holy company of Lord's beloveds rather than acquiring emancipation outwardly.
(154)

Kabit 155

Gurmukhi

ਜੈਸੇ ਸੁਆ ਉਡਤ ਫਿਰਤ ਬਨ ਬਨ ਪ੍ਰਤਿ ਜੈਸੇ ਈ ਬਿਰਖ ਬੈਠੇ ਤੈਸੇ ਫਲੁ ਚਾਖਈ ।

ਪਰ ਬਸਿ ਹੋਇ ਜੈਸੀ ਜੈਸੀ ਐ ਸੰਗਤਿ ਮਿਲੈ ਸੁਨਿ ਉਪਦੇਸ ਤੈਸੀ ਭਾਖਾ ਲੈ ਸੁ ਭਾਖਈ ।

ਤੈਸੇ ਚਿਤ ਚੰਚਲ ਚਪਲ ਜਲ ਕੋ ਸੁਭਾਉ ਜੈਸੇ ਰੰਗ ਸੰਗ ਮਿਲੈ ਤੈਸੇ ਰੰਗ ਰਾਖਈ ।

ਅਧਮ ਅਸਾਧ ਜੈਸੇ ਬਾਰੁਨੀ ਬਿਨਾਸ ਕਾਲ ਸਾਧਸੰਗ ਗੰਗ ਮਿਲਿ ਸੁਜਨ ਭਿਲਾਖਈ ॥੧੫੫॥

English

As a parrot flies from one tree to the other and eats fruit that is available on them;

In captivity, the parrot speaks language that he learns from the company that he keeps;

So is the nature of this frolicsome mind that like water is very unstable and instable since it acquires colour that it mixes with.

A lowly person and a sinner desires for liquor on his death bed, while a noble person desires company of noble and saintly persons when time for this departure from the world approaches. (155)

Kabit 156

Gurmukhi

ਜੈਸੇ ਜੈਸੇ ਰੰਗ ਸੰਗਿ ਮਿਲਤ ਸੇਤਾਂਬਰ ਹੁਇ ਤੈਸੇ ਤੈਸੇ ਰੰਗ ਅੰਗ ਅੰਗ ਲਪਟਾਇ ਹੈ ।

ਭਗਵਤ ਕਥਾ ਅਰਪਨ ਕਉ ਧਾਰਨੀਕ ਲਿਖਤ ਕ੍ਰਿਤਾਸ ਪੜ੍ਹ ਬੰਧ ਮੋਖਦਾਇ ਹੈ ।

ਸੀਤ ਗ੍ਰੀਖਮਾਦਿ ਬਰਖਾ ਤ੍ਰਿਬਿਧਿ ਬਰਖ ਮੈ ਨਿਸਿ ਦਿਨ ਹੋਇ ਲਘੁ ਦੀਰਘ ਦਿਖਾਇ ਹੈ ।

ਤੈਸੇ ਚਿਤ ਚੰਚਲ ਚਪਲ ਪਉਨ ਗਉਨ ਗਤਿ ਸੰਗਮ ਸੁਗੰਧ ਬਿਰਗੰਧ ਪ੍ਰਗਟਾਇ ਹੈ ॥੧੫੬॥

English

Every fibre of a white cloth in contact with any colour acquires the same hue.

Paper made of kritas leaf (considered to be impious) when used for recording the praises and paeans of the Lord, becomes capable of freeing one from the bondage of repeated births.

The periods of day light and the ambient conditions varies during summer, rainy season and winter;

So is the instable and frolicsome mind that blows like breeze. The air acquires fragrance or foul smell when it passes over stacks of flowers or heap of filth. Similarly a human mind acquires good traits in the company of good persons and ill traits when

Kabit 157

Gurmukhi

ਚਤੁਰ ਪਹਰ ਦਿਨ ਜਗਤਿ ਚਤੁਰ ਜੁਗ ਨਿਸਿ ਮਹਾ ਪਰਲੈ ਸਮਾਨਿ ਦਿਨ ਪ੍ਰਤਿ ਹੈ ।

ਉਤਮ ਮਧਿਮ ਨੀਚ ਤ੍ਰਿਗੁਣ ਸੰਸਾਰ ਗਤਿ ਲੋਗ ਬੇਦ ਗਿਆਨ ਉਨਮਾਨ ਆਸਕਤਿ ਹੈ ।

ਰਜਿ ਤਮਿ ਸਤਿ ਗੁਨ ਅਉਗਨ ਸਿਮ੍ਰਤ ਚਿਤ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਬਿਰਲੋਈ ਗੁਰਮਤਿ ਹੈ ।

ਚਤੁਰ ਬਰਨ ਸਾਰ ਚਉਪਰ ਕੋ ਖੇਲ ਜਗ ਸਾਧਸੰਗਿ ਜੁਗਲ ਹੋਇ ਜੀਵਨ ਮੁਕਤਿ ਹੈ ॥੧੫੭॥

English

In the four epoch world, consider the four quarters of day of life and the four quarters of night as great calamity, a game that is being played regularly.

Like the dice of Chaoparh-a black-gammon like game, the progress of the worldly game is sometimes supreme, modest or low. People living in the three traits of maya are entangled in debating about the worldly and spiritual knowledge.

A rare Guru-oriented, Guru follower holds these three traits of maya (Rajas, Tamas and Satv) as evil and strives to get rid of them.

The world is a game of four coloured dice. As in the game of Chaoparh where two dice are used and often fall favourably, one can achieve salvation from repeated births by keeping and adopting the company of godly men. (157)

Gurmukhi

ਜੈਸੇ ਰੰਗ ਸੰਗ ਮਿਲਤ ਸਲਿਲ ਮਿਲ ਹੋਇ ਤੈਸੋ ਤੈਸੋ ਰੰਗ ਜਗਤ ਮੈ ਜਾਨੀਐ ।

ਚੰਦਨ ਸੁਗੰਧ ਮਿਲਿ ਪਵਨ ਸੁਗੰਧ ਸੰਗਿ ਮਲ ਮੂਤ੍ਰ ਸੂਤ੍ਰ ਬ੍ਰਿਗੰਧ ਉਨਮਾਨੀਐ ।

ਜੈਸੇ ਜੈਸੇ ਪਾਕ ਸਾਕ ਬਿੰਜਨ ਮਿਲਤ ਘ੍ਰਿਤ ਤੈਸੋ ਤੈਸੋ ਸ੍ਵਾਦ ਰਸੁ ਰਸਨਾ ਕੈ ਮਾਨੀਐ ।

ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ ਮੂਰੀ ਅਉ ਤੰਬੋਲ ਰਸ ਖਾਏ ਤੇ ਪਹਿਚਾਨੀਐ ॥੧੫੮॥

English

As water acquires colour that it comes in contact with, so is the effect of good and bad company regarded in the world.

Air in contact with sandalwood acquires fragrance, while it becomes foul smelling when in contact with filth.

Clarified butter acquires the taste of the vegetable and other items cooked and fried in it.

The nature of good and bad people is not latent; like the taste of a radish leaf and betel leaf that is recognised on eating. Similarly good and evil persons may look alike outwardly but their good and bad characteristics can be known by keeping their com

Kabit 159

Gurmukhi

ਬਾਲਕ ਕਿਸੋਰ ਜੋਬਨਾਦਿ ਅਉ ਜਰਾ ਬਿਵਸਥਾ ਏਕ ਹੀ ਜਨਮ ਹੋਤ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ।

ਜੈਸੇ ਨਿਸਿ ਦਿਨਿ ਤਿਥਿ ਵਾਰ ਪਛ ਮਾਸੁ ਰੁਤਿ ਚਤੁਰ ਮਾਸਾ ਤ੍ਰਿਬਿਧਿ ਬਰਖ ਬਿਥਾਰ ਹੈ ।

ਜਾਗਤ ਸੁਪਨ ਅਉ ਸਖੋਪਤਿ ਅਵਸਥਾ ਕੈ ਤੁਰੀਆ ਪ੍ਰਗਾਸ ਗੁਰ ਗਿਆਨ ਉਪਕਾਰ ਹੈ ।

ਮਾਨਸ ਜਨਮ ਸਾਧਸੰਗ ਮਿਲਿ ਸਾਧ ਸੰਤ ਭਗਤ ਬਿਬੇਕੀ ਜਨ ਬ੍ਰਹਮ ਬੀਚਾਰ ਹੈ ॥੧੫੯॥

English

Just as one go through childhood, adolescence, youth and old age in one lifespan.

As days, nights, dates, weeks, months, four seasons are the spread of one year;

As wakefulness, dream sleep, deep slumber and a state of nothingness (Turi) are different states;

*Similarly meeting with saintly people and contemplating on Lord's glory and grandeur during human life, one becomes a godly person,
a saint, a devotee and a wise man. (159)*

Kabit 160

Gurmukhi

ਜੈਸੇ ਚਕਈ ਮੁਦਿਤ ਪੇਖਿ ਪ੍ਰਤਿਬਿੰਬ ਨਿਸਿ ਸਿੰਘ ਪ੍ਰਤਿਬਿੰਬ ਦੇਖਿ ਰੂਪ ਮੈ ਪਰਤ ਹੈ ।

ਜੈਸੇ ਕਾਚ ਮੰਦਰ ਮੈ ਮਾਨਸ ਅਨੰਦਮਈ ਸ੍ਵਾਨ ਪੇਖਿ ਆਪਾ ਆਪੁ ਭੂਸ ਕੈ ਮਰਤ ਹੈ ।

ਜੈਸੇ ਰਵਿ ਸੁਤਿ ਜਮ ਰੂਪ ਅਉ ਧਰਮਰਾਇ ਧਰਮ ਅਧਰਮ ਕੈ ਭਾਉ ਭੈ ਕਰਤ ਹੈ ।

ਤੈਸੇ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਕੈ ਅਸਾਧ ਸਾਧ ਆਪਾ ਆਪੁ ਚੀਨਤ ਨ ਚੀਨਤ ਚਰਤ ਹੈ ॥੧੬੦॥

English

As a red-legged partridge (chakvi) feels happy seeing its image and regarding it as her paramour, whereas a lion jumps in the well when he sees his image in the water and regards it as his rival;

As a person feels ecstatic watching his image in the mirror-studded house while a dog barks perpetually considering all images as other dogs;

As the son of Sun becomes an object of fear for the unrighteous people in the form of angel of death, but loves the righteous people by projecting himself as the king of righteousness;

So do the deceiver and trickster not recognise themselves due to their base wisdom. On the contrary, Godly people acquire the wisdom of the True Guru and recognise their real self. (160)

Kabit 161

Gurmukhi

ਜੈਸੇ ਤਉ ਸਲਿਲ ਮਿਲਿ ਬਰਨ ਬਰਨ ਬਿਖੈ ਜਾਹੀ ਜਾਹੀ ਰੰਗ ਮਿਲੈ ਸੋਈ ਹੁਇ ਦਿਖਾਵਈ ।

ਜੈਸੇ ਘ੍ਰਿਤ ਜਾਹੀ ਜਾਹੀ ਪਾਕ ਸਾਕ ਸੰਗ ਮਿਲੈ ਤੈਸੇ ਤੈਸੇ ਸ੍ਵਾਦ ਰਸ ਰਸਨਾ ਚਖਾਵਈ ।

ਜੈਸੇ ਸ੍ਵਾਂਗੀ ਏਕੁ ਹੁਇ ਅਨੇਕ ਭਾਤਿ ਭੇਖ ਧਾਰੈ ਜੋਈ ਜੋਈ ਸ੍ਵਾਂਗ ਕਾਛੈ ਸੋਈ ਤਉ ਕਹਾਵਈ ।

ਤੈਸੇ ਚਿਤ ਚੰਚਲ ਚਪਲ ਸੰਗ ਦੋਖੁ ਲੇਖ ਗੁਰਮੁਖਿ ਹੋਇ ਏਕ ਟੇਕ ਠਹਰਾਵਈ ॥੧੬੧॥

English

*As water acquires the hue of colour that is mixed in it, As the clarified butter conveys to the tongue
the taste of the vegetable and other items cooked in it,*

*As a mimic has a definite character of his own adopts different characters for mimicry but he is known by
the character that he is mimicking at that moment,*

*So does a man of frolicsome mind takes to vices in the company of those whose minds are restless and
playful.*

But an obedient Sikh of the True Guru becomes God-oriented in the company and teachings of the True Guru. (161)

Kabit 162

Gurmukhi

ਸਾਗਰ ਮਥਤ ਜੈਸੇ ਨਿਕਸੇ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਪਰਉਪਕਾਰ ਨ ਬਿਕਾਰ ਸਮਸਰਿ ਹੈ ।

ਬਿਖੁ ਅਚਵਤ ਹੋਤ ਰਤਨ ਬਿਨਾਸ ਕਾਲ ਅਚਏ ਅੰਮ੍ਰਿਤ ਮੂਏ ਜੀਵਤ ਅਮਰ ਹੈ ।

ਜੈਸੇ ਤਾਰੋ ਤਾਰੀ ਏਕ ਲੋਸਟ ਸੈ ਪ੍ਰਗਟ ਹੁਇ ਬੰਧ ਮੋਖ ਪਦਵੀ ਸੰਸਾਰ ਬਿਸਥਰ ਹੈ ।

ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਸਨ ਅਉ ਮਜੀਠ ਗਤਿ ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਟੇਵਸੈ ਨ ਟਰ ਹੈ ॥੧੬੨॥

English

Churning of ocean produced nectar and poison. Despite coming out of the same ocean, the goodness of nectar and harm of poison is not the same.

Poison ends the jewel-like life whereas nectar resuscitates or revives the dead making him immortal.

As the key and the lock are made of the same metal, but a lock results in bondage whereas a key frees the bonds.

Similarly a man does not give up his base wisdom but a person of Godly disposition never falters from the wisdom and teachings of the Guru. (162)

Kabit 163

Gurmukhi

ਬਰਖਾ ਸੰਜੋਗ ਮੁਕਤਾਹਲ ਓਰਾ ਪ੍ਰਗਾਸ ਪਰਉਪਕਾਰ ਅਉ ਬਿਕਾਰੀ ਤਉ ਕਹਾਵਈ ।

ਓਰਾ ਬਰਖਤ ਜੈਸੇ ਧਾਨ ਪਾਸ ਕੋ ਬਿਨਾਸੁ ਮੁਕਤਾ ਅਨੂਪ ਰੂਪ ਸਭਾ ਸੋਭਾ ਪਾਵਈ ।

ਓਰਾ ਤਉ ਬਿਕਾਰ ਧਾਰਿ ਦੇਖਤ ਬਿਲਾਇ ਜਾਇ ਪਰਉਪਕਾਰ ਮੁਕਤਾ ਜਿਉ ਠਹਿਰਾਵਈ ।

ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਦੁਰੈ ਨ ਦੁਰਾਵਈ ॥੧੬੩॥

English

In the rainy season, both pearl and hailstones are produced. Being of the same form, a pearl is considered good doer while the hailstone causes damage.

Hailstones destroy/damage crops and other vegetation, whereas a pearl is praised for its beauty and lustrous form.

Being damaging in nature, a hailstone melts away in no time, whereas a good doer pearl remains stable.

Similar is the effect of the company of vice/evil and virtuous people. The supreme wisdom acquired by the teachings of a True Guru and polluted intellect due to base wisdom cannot be hidden. (163)

Gurmukhi

ਲਜਾ ਕੁਲ ਅੰਕਸੁ ਅਉ ਗੁਰ ਜਨ ਸੀਲ ਡੀਲ ਕੁਲਾਬਧੂ ਬ੍ਰਤ ਕੈ ਪਤਿਬ੍ਰਤ ਕਹਾਵਈ ।

ਦੁਸਟ ਸਭਾ ਸੰਜੋਗ ਅਧਮ ਅਸਾਧ ਸੰਗੁ ਬਹੁ ਬਿਬਿਚਾਰ ਧਾਰਿ ਗਨਕਾ ਬੁਲਾਵਈ ।

ਕੁਲਾਬਧੂ ਸੁਤ ਕੋ ਬਖਾਨੀਅਤ ਗੋਤ੍ਰਾਚਾਰ ਗਨਿਕਾ ਸੁਆਨ ਪਿਤਾ ਨਾਮੁ ਕੋ ਬਤਾਵਈ ।

ਦੁਰਮਤਿ ਲਾਗਿ ਜੈਸੇ ਕਾਗੁ ਬਨ ਬਨ ਫਿਰੈ ਗੁਰਮਤਿ ਹੰਸ ਏਕ ਟੇਕ ਜਸੁ ਭਾਵਈ ॥੧੬੪॥

English

Because of the good of the family honour, displaying calm and tranquil behaviour before the elders of the house and following the right ethos expected of a married woman, a daughter-in-law of a good family is called faithful and virtuous.

A woman who keeps company of evil people, doing acts highly condemnable and indulging in licentious deeds is called a whore.

The son of a virtuous woman furthers the family lineage but who can tell the name of the father of a whore's son.

As a self-willed person of crow-like temperament wanders all over, a Guru-oriented person of swan-like attitude enjoys respect by taking the refuge of Lords name as taught and initiated to him by his Guru. (164)

Kabit 165

Gurmukhi

ਮਾਨਸ ਜਨਮੁ ਧਾਰਿ ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ ਗੁਰ ਤੇ ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਬਿਬਿਧਿ ਬਿਧਾਨੀ ਹੈ ।

ਸਾਧੁਸੰਗਿ ਪਦਵੀ ਭਗਤਿ ਅਉ ਬਿਬੇਕੀ ਜਨ ਜੀਵਨ ਮੁਕਤਿ ਸਾਧੂ ਬ੍ਰਹਮਗਿਆਨੀ ਹੈ ।

ਅਧਮ ਅਸਾਧ ਸੰਗ ਚੋਰ ਜਾਰ ਅਉ ਜੁਆਰੀ ਠਗ ਬਟਵਾਰਾ ਮਤਵਾਰਾ ਅਭਿਮਾਨੀ ਹੈ ।

ਅਪੁਨੇ ਅਪੁਨੇ ਰੰਗ ਸੰਗ ਸੁਖੁ ਮਾਨੈ ਬਿਸੁ ਗੁਰਮਤਿ ਗਤਿ ਗੁਰਮੁਖਿ ਪਹਿਚਾਨੀ ਹੈ ॥੧੬੫॥

English

In the human birth, one is influenced by good or bad company. Thus the teachings of Guru instills virtues whereas bad company fills a person with base wisdom.

In the company of true people, one attains a position of a devotee, an analytical person, liberated alive and possessor of divine knowledge.

Association with evil and vice-ridden people turns a man into thief, gambler, deceitful, dacoit, addict and arrogant.

The whole world enjoys peace and pleasures in their own way. But a rare person has understood the intensity of the blessing of Guru's teaching and happiness it gives. (165)

Kabit 166

Gurmukhi

ਜੈਸੇ ਤਉ ਅਸਟ ਧਾਤੂ ਡਾਰੀਅਤ ਨਾਉ ਬਿਖੈ ਪਾਰਿ ਪਰੈ ਤਾਹਿ ਤਉ ਵਾਰ ਪਾਰ ਸੋਈ ਹੈ ।

ਸੋਈ ਧਾਤੁ ਅਗਨਿ ਮੈ ਹਤ ਹੈ ਅਨਿਕ ਰੂਪ ਤਉ ਜੋਈ ਸੋਈ ਪੈ ਸੁ ਘਾਟ ਠਾਟ ਹੋਈ ਹੈ ।

ਸੋਈ ਧਾਤੁ ਪਾਰਸਿ ਪਰਸ ਪੁਨਿ ਕੰਚਨ ਹੁਇ ਮੋਲ ਕੈ ਅਮੋਲਾਨੂਪ ਰੂਪ ਅਵਲੋਈ ਹੈ ।

ਪਰਮ ਪਾਰਸ ਗੁਰ ਪਰਸਿ ਪਾਰਸ ਹੋਤ ਸੰਗਤਿ ਹੁਇ ਸਾਧਸੰਗ ਸਤਸੰਗ ਪੋਈ ਹੈ ॥੧੬੬॥

English

As a bundle of eight metals loaded in a boat will reach the other bank without any change in its form or colour during transit,

When these metals are put in fire, they melt and acquire the form of fire. It is then turned into beautiful ornaments of metal better looking than each individually.

But when it comes in contact with philosopher-stone, it turns into gold. Beside becoming invaluable, it also becomes beautiful and attractive to look at.

Similarly in the company of God-oriented and holy men, one becomes holy. Meeting with True Guru, the Supreme of all philosopher-stones, one becomes like a philosopher-stone. (166)

Kabit 167

Gurmukhi

ਜੈਸੇ ਘਰ ਲਾਗੈ ਆਗਿ ਭਾਗਿ ਨਿਕਸਤ ਖਾਨ ਪ੍ਰੀਤਮ ਪਰੋਸੀ ਧਾਇ ਜਰਤ ਬੁਝਾਵਈ ।

ਗੋਧਨ ਹਰਤ ਜੈਸੇ ਕਰਤ ਪ੍ਰਕਾਰ ਗੋਪ ਗਾਉ ਮੈ ਗੁਹਾਰ ਲਾਗਿ ਤੁਰਤ ਛਡਾਵਈ ।

ਬੂਡਤ ਅਥਾਹ ਜੈਸੇ ਪ੍ਰਬਲ ਪ੍ਰਵਾਹ ਬਿਥੈ ਪੇਖਤ ਪੈਰਊਆ ਵਾਰ ਪਾਰ ਲੈ ਲਗਾਵਈ ।

ਤੈਸੇ ਅੰਤ ਕਾਲ ਜਮ ਜਾਲ ਕਾਲ ਬਿਆਲ ਗ੍ਰਸੇ ਗੁਰਸਿਖ ਸਾਧ ਸੰਤ ਸੰਕਟ ਮਿਟਾਵਈ ॥੧੬੭॥

English

As the owner of the house that catches fire escapes from the inferno to save his life, but sympathetic neighbours and friends rush to put the fire off,

As a herdsman shouts for help when his cattle are being stolen, the village folks chase the thieves and recover the cattle,

As a person may be drowning in rapid and deep water and an expert swimmer rescues him and reaches him on the other bank to safety,

Similarly, when death-like snake is entangling a person in the throes of death, seeking help of saintly and holy persons allay that distress. (167)

Kabit 168

Gurmukhi

ਨਿਹਕਾਮ ਨਿਹਕ੍ਰੋਧ ਨਿਰਲੋਭ ਨਿਰਮੋਹ ਨਿਹਮੇਵ ਨਿਹਟੇਵ ਨਿਰਦੋਖ ਵਾਸੀ ਹੈ ।

ਨਿਰਲੇਪ ਨਿਰਬਾਨ ਨਿਰਮਲ ਨਿਰਬੈਰ ਨਿਰਬਿਘਨਾਇ ਨਿਰਾਲੰਬ ਅਥਿਨਾਸੀ ਹੈ ।

ਨਿਰਾਹਾਰ ਨਿਰਾਧਾਰ ਨਿਰੰਕਾਰ ਨਿਰਬਿਕਾਰ ਨਿਰਚਲ ਨਿਹਕ੍ਰਾਤਿ ਨਿਰਭੈ ਨਿਰਾਸੀ ਹੈ ।

ਨਿਹਕਰਮ ਨਿਹਭਰਮ ਨਿਹਸਰਮ ਨਿਹਸ੍ਵਾਦ ਨਿਰਬਿਵਾਦ ਨਿਰੰਜਨ ਸੁੰਨਿ ਮੈ ਸੰਨਿਆਸੀ ਹੈ ॥੧੬੮॥

English

An obedient disciple of True Guru is free of lust, anger, avarice, attachment, arrogance, base habits and other vices.

He is free of the influence of mammon (maya), bondage, dross, animosity, hindrances and support. He is indestructible of form.

*He is free of all desires of taste, not dependent on the grace of gods and goddesses, transcendental of form,
independent of all support, free of vices and doubts, fearless and stable of mind.*

*He is a recluse beyond rites and rituals, infatiguable, undesirous of all worldly tastes and relishments, beyond all worldly
disputes
and discords, not smudged by the mammon (maya), who lives in a state of trance and tranquil thoughts. (168)*

Gurmukhi

ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗਿ ਪਰਮਦਭੁਤ ਪ੍ਰੇਮ ਪੂਰਨ ਪ੍ਰਗਾਸੇ ਹੈ ।

ਪ੍ਰੇਮ ਰੰਗ ਮੇ ਅਨੇਕ ਰੰਗ ਜਿਉ ਤਰੰਗ ਗੰਗ ਪ੍ਰੇਮ ਰਸ ਮੇ ਅਨੇਕ ਰਸ ਹੁਇ ਬਿਲਾਸੇ ਹੈ ।

ਪ੍ਰੇਮ ਗੰਧ ਸੰਧਿ ਮੈ ਸੁਗੰਧ ਸੰਬੰਧ ਕੋਟਿ ਪ੍ਰੇਮ ਸੂਤਿ ਅਨਿਕ ਅਨਾਹਦ ਉਲਾਸੇ ਹੈ ।

ਪ੍ਰੇਮ ਅਸਪਰਸ ਕੋਮਲਤਾ ਸੀਤਲਤਾ ਕੈ ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਬਿਸਮ ਬਿਸ਼ਾਸੇ ਹੈ ॥੧੬੯॥

English

Supernatural love grows in the heart of an obedient disciple of the Guru when he lodges the divine word in his consciousness and keeps the company of holy men.

The company of saintly persons and perpetual Naam Simran, creates a loving hue like the waves of river Ganges that generates multi-coloured effects. The Guru-conscious person enjoys many elixirs in this loving state.

Due to the practicing of Naam Simran, that fragrance is the combination of millions of fragrances. And the unstruck Music emerging from the loving fragrance of God, contains the pleasure of many modes of singing.

None can reach the sensitivity and coolness of that love generated by Naam Simran). The pleasures and ecstasy are describable. It generates marvellous faith. (169)

Kabit 170

Gurmukhi

ਪ੍ਰੇਮ ਰੰਗ ਸਮਸਰਿ ਪੁਜਸਿ ਨ ਕੋਊ ਰੰਗ ਪ੍ਰੇਮ ਰੰਗ ਪੁਜਸਿ ਨ ਅਨ ਰਸ ਸਮਾਨਿ ਕੈ ।

ਪ੍ਰੇਮ ਗੰਧ ਪੁਜਸਿ ਨ ਆਨ ਕੋਊਐ ਸੁਗੰਧ ਪ੍ਰੇਮ ਪ੍ਰਭੁਤਾ ਪੁਜਸਿ ਪ੍ਰਭੁਤਾ ਨ ਆਨ ਕੈ ।

ਪ੍ਰੇਮ ਤੋਲੁ ਤੁਲਿ ਨ ਪੁਜਸਿ ਤੋਲੁ ਤੁਲਾਧਾਰ ਮੋਲੁ ਪ੍ਰੇਮ ਪੁਜਸਿ ਨ ਸਰਬ ਨਿਧਾਨ ਕੈ ।

ਏਕ ਬੋਲ ਪ੍ਰੇਮ ਕੈ ਪੁਜਸਿ ਨਹੀ ਬੋਲ ਕੋਊਐ ਗਿਆਨ ਉਨਮਾਨ ਅਸ ਥਕਤ ਕੋਟਾਨਿ ਕੈ ॥੧੭੦॥

English

No colour or shade can reach the hue of love nor anyone can reach near the elixir of love.

The loving fragrance produced as a result of contemplation on Guru's words cannot be reached by any other fragrance in the world, nor any praise of the world can match the praise of love resulted from Naam Simran.

*The mergence of Guru's words in the consciousness cannot be measured by any balance or measures. The invaluable love cannot
be reached by any treasure of the world.*

A loving word resulting from the Naam Simran cannot be matched by any explanation or elucidation of the world. Millions of volumes have consumed themselves trying to estimate this state. (170)

Kabit 171

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਚਰਨ ਕਮਲ ਜਸ ਆਨਦ ਸਹਜ ਸੁਖ ਬਿਸਮ ਕੋਟਾਨਿ ਹੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਸੋਭ ਲੋਭ ਕੈ ਲੁਭਿਤ ਹੋਇ ਕੋਟਨਿ ਕੋਟਾਨਿ ਛਬਿ ਛਬਿ ਕੈ ਲੁਭਾਨ ਹੈ ।

ਕੋਮਲਤਾ ਕੋਟਿ ਲੋਟ ਪੋਟ ਹੁਇ ਕੋਮਲਤਾ ਕੈ ਸੀਤਲਤਾ ਕੋਟਿ ਓਟ ਚਾਹਤ ਹਿਰਾਨਿ ਹੈ ।

ਅੰਮ੍ਰਿਤ ਕੋਟਾਨਿ ਅਨਹਦ ਗਦ ਗਦ ਹੋਤ ਮਨ ਮਧੁਕਰ ਤਿਹ ਸੰਪਟ ਸਮਾਨਿ ਹੈ ॥੧੭੧॥

English

*Millions of comforts of the world fall inadequate before the calming ecstasy of singing the praises of the True Guru,
the epitome of Lord, the celestial knower.*

*Millions of grandeurs of the world are allured by the glory of the holy feet of the True Guru. Millions
of worldly beauties go into trance over the beauty of the feet of True Guru.*

*Millions of tenderness's of the world are sacrificed over the tenderness of feet of the True Guru. Millions of calmness's
seek His refuge and are amazed.*

*Millions of nectars are going gaga over the nectar of the holy feet of True Guru. As a bumble bee
enjoys the sweet nectar of the flower by sucking deep into it, so does a Guru-conscious person remains immersed
in the fragrance of the holy feet of the True*

Gurmukhi

ਸੋਵਤ ਪੈ ਸੁਪਨ ਚਰਿਤ ਚਿਤ੍ਰ ਦੇਖੀਓ ਚਾਹੇ ਸਹਜ ਸਮਾਧਿ ਬਿਖੈ ਉਨਮਨੀ ਜੋਤਿ ਹੈ ।

ਸੁਰਾਪਾਨ ਸ੍ਵਾਦ ਮਤਵਾਰਾ ਪ੍ਰਤਿ ਪ੍ਰਸੰਨ ਜਿਉ ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਅਨਭੈ ਉਦੋਤ ਹੈ ।

ਬਾਲਕ ਪੈ ਨਾਦ ਬਾਦ ਸਬਦ ਬਿਧਾਨ ਚਾਹੈ ਅਨਹਦ ਧੁਨਿ ਰੁਨ ਝੁਨ ਸੁਤਿ ਸ੍ਰੋਤ ਹੈ ।

ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਸੋਈ ਜਾਨੈ ਜਾ ਮੈ ਬੀਤੈ ਚੰਦਨ ਸੁਗੰਧ ਜਿਉ ਤਰੋਵਰ ਨ ਗੋਤ ਹੈ ॥੧੭੨॥

English

If someone desires to see the happenings of a dream in reality, it is not possible. Similarly the divine radiance of the celestial light generated due to Naam Simran cannot be described.

As a drunkard feels satisfied and happy drinking liquor and he alone knows about it, similarly the continuous flow of the elixir of Naam generates divine awareness that is indescribable.

Just as a child is unable to explain the notes of music in various modes, similarly a Guru-conscious person who listens to the unstruck music cannot describe its sweetness and melody.

The melody of unstruck music and continuous fall of elixir as a result is beyond description. One who has the process going in his mind, experiences it. Just as the trees which are fragranced by a Sandalwood are not regarded different than the Sandalwood

Kabit 173

Gurmukhi

ਪ੍ਰੇਮ ਰਸ ਕੋ ਪ੍ਰਤਾਪੁ ਸੋਈ ਜਾਨੈ ਜਾ ਮੈ ਬੀਤੇ ਮਦਨ ਮਦੋਨ ਮਤਿਵਾਰੋ ਜਗ ਜਾਨੀਐ ।

ਘੁਰਮ ਹੋਇ ਘਾਇਲ ਸੋ ਘੁਮਤ ਅਰੁਨ ਦ੍ਰਿਗ ਮਿਤ੍ਰ ਸਤ੍ਰੁਤਾ ਨਿਲਜ ਲਜਾ ਹੂ ਲਜਾਨੀਐ ।

ਰਸਨਾ ਰਸੀਲੀ ਕਥਾ ਅਕਥ ਕੈ ਮੋਨ ਬ੍ਰਤ ਅਨ ਰਸ ਰਹਿਤ ਨ ਉਤਰ ਬਖਾਨੀਐ ।

ਸੁਰਤਿ ਸੰਕੋਚ ਸਮਸਰਿ ਅਸਤੁਤਿ ਨਿੰਦਾ ਪਗ ਡਗਮਗ ਜਤ ਕਤ ਬਿਸਮਾਨੀਐ ॥੧੭੩॥

English

He alone can appreciate the greatness of Lord's love-elixir who experiences it. It is just like a drunkard who is considered crazy by the world.

Just as a warrior wounded in the battlefield wanders around with his eyes blazing red, he shams the feeling of friendship and animosity,

One enamoured by the love of God has his speech nectar-like due to perpetual recitation of Lord's indescribable traits. He adopts silence and is free from all other desires. He talks to no one and remains relishing the sweetness of Lord's naam.

He keeps all his desires under wrap. Praise and insult is all alike to him. In the stupor of Naam he is seen living a life of wonders and marvels. (173)

Gurmukhi

ਤਨਕ ਹੀ ਜਾਵਨ ਕੈ ਦੂਧ ਦਧ ਹੋਤ ਜੈਸੇ ਤਨਕ ਹੀ ਕਾਂਜੀ ਪਰੈ ਦੂਧ ਫਟ ਜਾਤ ਹੈ ।

ਤਨਕ ਹੀ ਬੀਜ ਬੋਇ ਬਿਰਖ ਬਿਥਾਰ ਹੋਇ ਤਨਕ ਹੀ ਚਿਨਗ ਪਰੇ ਭਸਮ ਹੁਇ ਸਮਾਤ ਹੈ ।

ਤਨਕ ਹੀ ਖਾਇ ਬਿਖੁ ਹੋਤ ਹੈ ਬਿਨਾਸ ਕਾਲ ਤਨਕ ਹੀ ਅੰਮ੍ਰਿਤ ਕੈ ਅਮਰੁ ਹੋਇ ਗਾਤ ਹੈ ।

ਸੰਗਤਿ ਅਸਾਧ ਸਾਧ ਗਨਿਕਾ ਬਿਵਾਹਿਤਾ ਜਿਉ ਤਨਕ ਮੈ ਉਪਕਾਰ ਅਉ ਬਿਕਾਰ ਘਾਤ ਹੈ ॥੧੭੪॥

English

As a little coagulant turns the milk into curd, whereas a little citric acid would split it;

*As a small seed grows into a mighty tree, but a spark of fire falling on such a mighty tree
reduces it to ashes,*

As a small quantity of poison causes death, whereas a little elixir makes a person imperishable,

*So is the company of self-willed and Guru-willed people that can be compared with a harlot and a loyal married
woman respectively. Company of self-willed/self-oriented persons cause much damage and destruction to good deeds. On the
contrary the company
of*

Gurmukhi

ਸਾਧੁ ਸੰਗਿ ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਕੈ ਬ੍ਰਹਮ ਧਿਆਨ ਸੋਈ ਤਉ ਅਸਾਧਿ ਸੰਗਿ ਦ੍ਰਿਸ਼ਟਿ ਬਿਕਾਰ ਹੈ ।

ਸਾਧੁ ਸੰਗਿ ਸਬਦ ਸੁਰਤਿ ਕੈ ਬ੍ਰਹਮ ਗਿਆਨ ਸੋਈ ਤਉ ਅਸਾਧਿ ਸੰਗਿ ਬਾਦੁ ਅਹੰਕਾਰ ਹੈ ।

ਸਾਧੁ ਸੰਗਿ ਅਸਨ ਬਸਨ ਕੈ ਮਹਾ ਪ੍ਰਸਾਦ ਸੋਈ ਤਉ ਅਸਾਧਿ ਸੰਗਿ ਬਿਕਮ ਅਹਾਰ ਹੈ ।

ਦੁਰਮਤਿ ਜਨਮ ਮਰਨ ਹੁਇ ਅਸਾਧਿ ਸੰਗਿ ਗੁਰਮਤਿ ਸਾਧਸੰਗਿ ਮੁਕਤਿ ਦੁਆਰ ਹੈ ॥੧੭੫॥

English

When the vision rests on the congregation of holy people, one's consciousness attaches with the Lord. The same vision turns into vices in the company of self-willed people.

In the holy company, one realises the Lord through the union of the True Guru's words and the consciousness. But the same consciousness becomes a cause of arrogance and discord in the company of ill reputed persons.

By virtue of the company of Guru-conscious persons simplicity in life and eating becomes supreme blessing. But eating (of meat etc.) in the company of ill-famed and self-willed people become painful and distressing.

Due to base wisdom, the company of the self-willed people become a cause of birth and death repeatedly. On the contrary, adopting Guru's wisdom and keeping company of holy persons become a cause of emancipation. (175)

Kabit 176

Gurmukhi

ਗੁਰਮਤਿ ਚਰਮ ਦ੍ਰਿਸ਼ਟਿ ਦਿਬਿ ਦ੍ਰਿਸ਼ਟਿ ਹੁਇ ਦੁਰਮਤਿ ਲੋਚਨ ਅਛਤ ਅੰਧ ਕੰਧ ਹੈ ।

ਗੁਰਮਤਿ ਸੁਰਤਿ ਕੈ ਬਜਰ ਕਪਾਟ ਖੁਲੇ ਦੁਰਮਤਿ ਕਠਿਨ ਕਪਾਟ ਸਨਬੰਧ ਹੈ ।

ਗੁਰਮਤਿ ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਦੁਰਮਤਿ ਮੁਖਿ ਦੁਰਬਚਨ ਦੁਰਗੰਧ ਹੈ ।

ਗੁਰਮਤਿ ਸਹਜ ਸੁਭਾਇ ਨ ਹਰਖ ਸੋਗ ਦੁਰਮਤਿ ਬਿਗ੍ਰਹ ਬਿਰੋਧ ਕ੍ਰੋਧ ਸੰਧਿ ਹੈ ॥੧੭੬॥

English

Accepting the initiation sermon of the True Guru turns the outward vision of a person into divine vision. But the base wisdom makes a person blind despite the presence of eyes. Such a person is bereft of knowledge.

With the sermon of the True Guru, the tight shut doors of the consciousness become ajar whereas this does not happen in the case of a person of base wisdom and self will.

By adopting the counsel of the True Guru, one relishes the elixir of God's love perpetually. But base wisdom emanates foul smell from the mouth as a result of ill and bad words spoken.

Adopting the wisdom of True Guru produces true love and peace. He is never touched by happiness or sorrow in this state. However, base wisdom remains a cause of discord, quarrels and distress. (176)

Gurmukhi

ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਸੰਗਤਿ ਅਸਾਧ ਸਾਧ ਕਾਮ ਚੇਸਟਾ ਸੰਜੋਗ ਜਤ ਸਤਵੰਤ ਹੈ ।

ਕ੍ਰੋਧ ਕੇ ਬਿਰੋਧ ਬਿਖੇ ਸਹਜ ਸੰਤੋਖ ਮੋਖ ਲੋਭ ਲਹਰੰਤਰ ਧਰਮ ਧੀਰ ਜੰਤ ਹੈ ।

ਮਾਇਆ ਮੋਹ ਦੋਹ ਕੈ ਅਰਥ ਪਰਮਾਰਥ ਸੈ ਅਹੰਮੇਵ ਟੇਵ ਦਇਆ ਦ੍ਰਵੀਭੁਤ ਸੰਤ ਹੈ ।

ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਚਿਤ ਮਿਤ੍ਰ ਸਤ੍ਰਤਾ ਸੁਭਾਵ ਪਰਉਪਕਾਰ ਅਉ ਬਿਕਾਰ ਮੂਲ ਮੰਤ ਹੈ ॥੧੭੭॥

English

The impure intelligence and company of evil persons generates lust and passion but adopting the teachings of True Guru, makes a person disciplined and chaste.

The impure wisdom entangles a person in the waves of hatred and greed under the influence of anger, whereas in the company of saints he attains, humility, patience and kindness.

A person with base wisdom is ever engrossed in the love of maya (mammon). He becomes deceitful and arrogant. But with the intellect of the True Guru, one becomes clement, kind, humble and saintly.

One with impure intellect remains absorbed in base deeds and is ridden with animosity. On the contrary a Guru-conscious person is friendly and of good dispositions. Welfare and good of all is his mission in life, whereas a person of nefarious intellect en

Kabit 178

Gurmukhi

ਸਤਿਗੁਰ ਸਿਖ ਰਿਦੈ ਪ੍ਰਥਮ ਕ੍ਰਿਪਾ ਕੈ ਬਸੈ ਤਾ ਪਾਛੈ ਕਰਤ ਆਗਿਆ ਮਇਆ ਕੈ ਮਨਾਵਈ ।

ਆਗਿਆ ਮਾਨਿ ਗਿਆਨ ਗੁਰ ਪਰਮ ਨਿਧਾਨ ਦਾਨ ਗੁਰਮੁਖਿ ਸੁਖਿ ਫਲ ਨਿਜ ਪਦ ਪਾਵਈ ।

ਨਾਮ ਨਿਹਕਾਮ ਧਾਮ ਸਹਜ ਸਮਾਧਿ ਲਿਵ ਅਗਮ ਅਗਾਧਿ ਕਥਾ ਕਹਤ ਨ ਆਵਈ ।

ਜੈਸੇ ਜੈਸੇ ਭਾਉ ਕਰਿ ਪੂਜਤ ਪਦਾਰਥਿੰਦ ਸਕਲ ਸੰਸਾਰ ਕੈ ਮਨੋਰਥ ਪੁਜਾਵਈ ॥੧੭੮॥

English

The True Guru becomes clement and enters the heart of a Sikh first. Then he asks the Sikh to meditate on Naam and showers his kindness to make him meditate.

Obeying the command of the True Guru, a Guru-conscious person indulges in Naam Simran- a supreme treasure of the Lord and enjoys the spiritual comfort. He also attains the ultimate spiritual state.

In that spiritual realm, he achieves that high state of Naam where all desires of reward or fruit vanish. Thus he gets engrossed in a deep concentration. This state is beyond description.

With whatever desires and sentiments one worships the True Guru, He fulfils all his wants and desires. (178)

Kabit 179

Gurmukhi

ਜੈਸੇ ਪ੍ਰਿਅ ਭੇਟਤ ਅਧਾਨ ਨਿਰਮਾਨ ਹੋਤ ਬਾਂਛਤ ਬਿਧਾਨ ਖਾਨ ਪਾਨ ਅਗ੍ਰਭਾਗਿ ਹੈ ।

ਜਨਮਤ ਸੁਤ ਖਾਨ ਪਾਨ ਕੋ ਸੰਜਮੁ ਕਰੈ ਸੁਤ ਹਿਤ ਰਸ ਕਸ ਸਕਲ ਤਿਆਗਿ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਕਾਮਨਾ ਪੁਜਾਇ ਨਾਮ ਨਿਹਕਾਮ ਧਾਮ ਅਨਤ ਨ ਲਾਗਿ ਹੈ ।

ਨਿਸਿ ਅੰਧਕਾਰ ਭਵ ਸਾਗਰ ਸੰਸਾਰ ਬਿਖੈ ਪੰਚ ਤਸਕਰ ਜੀਤਿ ਸਿਖ ਹੀ ਸੁਜਾਗਿ ਹੈ ॥੧੭੯॥

English

As a wife presents herself to her husband with humility and becomes pregnant, the husband brings her all the foods of her liking and taste.

On birth of a son, she abstains from eating all that may be harmful to the child.

Similarly taking the refuge of the True Guru with devotion; the desires of a Gursikh are fulfilled. He is blessed with the Naam by the True-Guru which is the source of desirelessness. One craves for nothing more and observes no rituals.

A Sikh who has received the boon of elixir-like Naam can win over the five evils cautiously and swims across worldly ocean that is frightening like a dark night. (179)

Gurmukhi

ਸਤਿਗੁਰ ਆਗਿਆ ਪ੍ਰਤਿਪਾਲਕ ਬਾਲਕ ਸਿਖ ਚਰਨ ਕਮਲ ਰਜ ਮਹਿਮਾ ਅਪਾਰ ਹੈ ।

ਸਿਵ ਸਨਕਾਦਿਕ ਬ੍ਰਹਮਾਦਿਕ ਨ ਗੰਮਿਤਾ ਹੈ ਨਿਗਮ ਸੇਖਾਦਿ ਨੇਤ ਨੇਤ ਕੈ ਉਚਾਰ ਹੈ ।

ਚਤੁਰ ਪਦਾਰਥ ਤ੍ਰਿਕਾਲ ਤ੍ਰਿਭਵਨ ਚਾਹੈ ਜੋਗ ਭੋਗ ਸੁਰਸਰ ਸਰਧਾ ਸੰਸਾਰ ਹੈ ।

ਪੂਜਨ ਕੇ ਪੂਜ ਅਰੁ ਪਾਵਨ ਪਵਿਤ੍ਰ ਕਰੈ ਅਕਥ ਕਥਾ ਬੀਚਾਰ ਬਿਮਲ ਬਿਥਾਰ ਹੈ ॥੧੮੦॥

English

A devotee who obeys the command of the True Guru with the innocence of a child, the glory of the dust of his feet is infinite.

Shiv, Sanak etc., the four sons of Brahma and other gods of Hindu triology cannot reach the praise of the Sikh of Guru who obeys the command of doing Naam Simran. Even the Vedas and Shesh Naag praise the glory of such a disciple saying-great, limitless.

All the four desirable goals-dharam, arth, kam and mokh, three times (past, present and future) desire refuge of such a devotee. The Yogis, householders, river Ganges the river of the gods and the whole world devotion craves for the dust of the feet of su

The dust of the feet of a disciple of the True Guru blessed with the Naam Simran is sacred even for those who are believed to be pious souls as it purifies them further. The state of such a person is beyond elucidation and his views are pure and clear. (1

Gurmukhi

ਗੁਰਮੁਖਿ ਸੁਖਿ ਫਲ ਚਾਖਤ ਭਈ ਉਲਟੀ ਤਨ ਸਨਾਤਨ ਮਨ ਉਨਮਨ ਮਾਨੇ ਹੈ ।

ਦੁਰਮਤਿ ਉਲਟਿ ਭਈ ਹੈ ਗੁਰਮਤਿ ਰਿਦੈ ਦੁਰਜਨ ਸੁਰਜਨ ਕਰਿ ਪਹਿਚਾਨੇ ਹੈ ।

ਸੰਸਾਰੀ ਸੈ ਉਲਟਿ ਪਲਟਿ ਨਿਰੰਕਾਰੀ ਭਏ ਬਗ ਬੰਸ ਹੰਸ ਭਏ ਸਤਿਗੁਰ ਗਿਆਨੇ ਹੈ ।

ਕਾਰਨ ਅਧੀਨ ਦੀਨ ਕਾਰਨ ਕਰਨ ਭਏ ਹਰਨ ਭਰਨ ਭੇਦ ਅਲਖ ਲਖਾਨੇ ਹੈ ॥੧੮੧॥

English

Enjoying the taste of the pleasure-giving True Guru blessed Naam elixir, practicing the command of the Guru diligently, the inclinations of such Sikhs of the Guru turn away from the worldly attractions.

The base intellect is shed and the wisdom of Guru comes and resides in them. They are then known not as unworthy of trust but persons of divine traits.

Freeing themselves from the affairs of the world, the mammon entangled people become the devotees of the formless God. By the True Guru blessed knowledge, they become praise worthy like a swan from that of a heron like inclination.

By obeying the command of Guru of doing Naam Simran, those who were under the influence of worldly affairs now become their masters. They become aware of the Lord's indefinable traits who is the creator, the sustainer and destroyer of all things in the Un

Gurmukhi

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਚਾਖਤ ਉਲਟੀ ਭਈ ਜੋਨਿ ਕੈ ਅਜੋਨਿ ਭਏ ਕੁਲ ਅਕੁਲੀਨ ਹੈ ।

ਜੰਤਨ ਤੇ ਸੰਤ ਅਉ ਬਿਨਾਸੀ ਅਬਿਨਾਸੀ ਭਏ ਅਧਮ ਅਸਾਧ ਭਏ ਸਾਧ ਪਰਬੀਨ ਹੈ ।

ਲਾਲਚੀ ਲਲੂਜਨ ਤੇ ਪਾਵਨ ਕੈ ਪੂਜ ਕੀਨੇ ਅੰਜਨ ਜਗਤ ਮੈ ਨਿਰੰਜਨਈ ਦੀਨ ਹੈ ।

ਕਾਟਿ ਮਾਇਆ ਫਾਸੀ ਗੁਰ ਗ੍ਰਿਹ ਮੈ ਉਦਾਸੀ ਕੀਨੇ ਅਨਭੈ ਅਭਿਆਸੀ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਰਸ ਭੀਨ ਹੈ ॥੧੮੨॥

English

*State of Guru-conscious disciples blessed by the True Guru with elixir of Naam turns opposite from the worldly involvements
and
are rid of the cycle of birth and death, ego and attachment.*

*Such persons who are ever relishing the Naam like elixir of the True Guru become saintly from the worldly beings.
The mortal beings become immortal. They become noble and worthy persons from their ill bred and low status.*

*The pleasure giving Naam elixir turns the greedy and covetous people into pure and worthy beings. Living in the world,
makes them untouchable and unaffected by the worldly attractions.*

*With the initiation of a Sikh by the True Guru, his bondage of maya (mammon) is sheared. He becomes indifferent
from it. The practice of Naam Simran makes a person fearless, and immerses him in the love-elixir of beloved
Lord. (182)*

Kabit 183

Gurmukhi

ਸਤਿਗੁਰ ਦਰਸ ਧਿਆਨ ਅਸਚਰਜ ਮੈ ਦਰਸਨੀ ਹੋਤ ਖਟ ਦਰਸ ਅਤੀਤ ਹੈ ।

ਸਤਿਗੁਰ ਚਰਨ ਸਰਨਿ ਨਿਹਕਾਮ ਧਾਮ ਸੇਵਕੁ ਨ ਆਨ ਦੇਵ ਸੇਵਕੀ ਨ ਪ੍ਰੀਤਿ ਹੈ ।

ਸਤਿਗੁਰ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਮੂਲਮੰਤ੍ਰ ਆਨ ਤੰਤ੍ਰ ਮੰਤ੍ਰ ਕੀ ਨ ਸਿਖਨ ਪ੍ਰਤੀਤਿ ਹੈ ।

ਸਤਿਗੁਰ ਕ੍ਰਿਪਾ ਸਾਧਸੰਗਤਿ ਪੰਗਤਿ ਸੁਖ ਹੰਸ ਬੰਸ ਮਾਨਸਰਿ ਅਨਤ ਨ ਚੀਤ ਹੈ ॥੧੮੩॥

English

The contemplation on the vision of True Guru for a devotee is wonderful. Those who see the True Guru in their vision go beyond the teachings of the six philosophies (of Hinduism).

The refuge of the True Guru is the home of desirelessness. Those in the refuge of True Guru hold no love for serving any other god.

Engrossing the mind in the words of the True Guru is the supreme incantation. The true disciples of the Guru hold no faith in any other form of worship.

*It is by the grace of True Guru that one gets the pleasure of sitting and enjoying the holy gathering.
The swan-like Guru-conscious people attach their mind in the highly respected divine company of holy people and nowhere else.
(183)*

Kabit 184

Gurmukhi

ਘੋਸਲਾ ਮੈ ਅੰਡਾ ਤਜਿ ਉਡਤ ਅਕਾਸਚਾਰੀ ਸੰਧਿਆ ਸਮੇ ਅੰਡਾ ਹੋਤਿ ਚੇਤਿ ਫਿਰਿ ਆਵਈ ।

ਤਿਰੀਆ ਤਿਆਗ ਸੁਤ ਜਾਤ ਬਨ ਖੰਡ ਬਿਖੈ ਸੁਤ ਕੀ ਸੁਰਤਿ ਗ੍ਰਿਹ ਆਇ ਸੁਖ ਪਾਵਈ ।

ਜੈਸੇ ਜਲ ਕੁੰਡ ਕਰਿ ਛਾਡੀਅਤ ਜਲਚਰੀ ਜਬ ਚਾਹੇ ਤਬ ਗਹਿ ਲੇਤ ਮਨਿ ਭਾਵਈ ।

ਤੈਸੇ ਚਿਤ ਚੰਚਲ ਕ੍ਰਮਤ ਹੈ ਚਤੁਰ ਕੁੰਟ ਸਤਿਗੁਰ ਬੋਹਿਥ ਬਿਹੰਗ ਠਹਰਾਵਈ ॥੧੮੪॥

English

*Just as a bird flies away in the open sky from the comfort of its nest, leaving its egg behind
but returns due to its concern for the baby bird in the egg,*

*Just as a labour woman leaves her child home under compulsion and goes to the jungle to pick up firewood,
but keeps the memory of her child in the mind and finds comfort on returning home;*

Just as a pool of water is made and fish released in it to be caught again at one's will.

*So does the frolicsome mind of a human being wanders in all the four directions. But due to the ship-like
Naam blessed by the True Guru, the wandering bird-like mind comes and rests in the self. (184)*

Gurmukhi

ਚਤੁਰ ਬਰਨ ਮੈ ਨ ਪਾਈਐ ਬਰਨ ਤੇਸੋ ਖਟ ਦਰਸਨ ਮੈ ਨ ਦਰਸਨ ਜੋਤਿ ਹੈ ।

ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਬੇਦ ਸਾਸਤ੍ਰ ਸਮਾਨਿ ਖਾਨ ਰਾਗ ਨਾਦ ਬਾਦ ਮੈ ਨ ਸਬਦ ਉਦੋਤ ਹੈ ।

ਨਾਨਾ ਬਿੰਜਨਾਦਿ ਸ੍ਵਾਦ ਅੰਤਰਿ ਨ ਪ੍ਰੇਮ ਰਸ ਸਕਲ ਸੁਗੰਧ ਮੈ ਨ ਗੰਧਿ ਸੰਧਿ ਹੋਤ ਹੈ ।

ਉਸਨ ਸੀਤਲਤਾ ਸਪਰਸ ਅਪਰਸ ਨ ਗਰਮੁਖ ਸੁਖ ਫਲ ਤੁਲਿ ਓਤ ਪੋਤ ਹੈ ॥੧੮੫॥

English

There is nothing as marvellous available for the Guru-conscious persons in the four castes (Brahmin, Khatri et al.) like the wonderful elixir-like Naam of the Lord. Even the six philosophical scriptures do not have the glory and grandeur of the divine rad

The treasure that Guru-conscious people possess is not available in the Vedas, Shastras and Simritis. The melody that is available with them as a result of Guru's words is not found in any musical mode.

The relishment that Guru-conscious persons enjoy is so wonderful that it is not available in any type of food. The ecstatic fragrance that they enjoy is not available in any other form of fragrances.

The pleasure of Naam-like elixir that the Guru-conscious people enjoy is beyond all comforts of allaying or relieving hot or cold conditions by cool or hot means respectively. The hot and cold conditions keep altering but the relishment of Naam elixir rem

Kabit 186

Gurmukhi

ਲਿਖਨੁ ਪੜਨ ਤਉ ਲਉ ਜਾਨੈ ਦਿਸੰਤਰ ਜਉ ਲਉ ਕਹਤ ਸੁਨਤ ਹੈ ਬਿਦੇਸ ਕੇ ਸੰਦੇਸ ਕੈ ।

ਦੇਖਤ ਅਉ ਦੇਖੀਅਤ ਇਤ ਉਤ ਦੋਇ ਹੋਇ ਭੇਟਤ ਪਰਸਪਰ ਬਿਰਹ ਅਵੇਸ ਕੈ ।

ਖੋਇ ਖੋਇ ਖੋਜੀ ਹੋਇ ਖੋਜਤ ਚਤੁਰ ਕੁੰਟ ਮ੍ਰਿਗ ਮਦ ਜੁਗਤਿ ਨ ਜਾਨਤ ਪ੍ਰਵੇਸ ਕੈ ।

ਗੁਰਸਿਖ ਸੰਧਿ ਮਿਲੇ ਅੰਤਰਿ ਅੰਤਰਜਾਮੀ ਸ੍ਵਾਮੀ ਸੇਵ ਸੇਵਕ ਨਿਰੰਤਰਿ ਆਦੇਸ ਕੈ ॥੧੮੬॥

English

So long the husband is away on business or work tour, the wife keeps receiving his commands and news of well being through letters. They exchange their emotions through letters.

So long the husband and wife are not together, they indulge in looking here and there. But when they meet they become one in the wake of their separation. Similarly so long a seeker remains away from his deity Guru, he indulges in other means of spiritual

Just as a deer keeps wandering and searching for the musk that he keeps smelling and is unaware of the means to find it, so would a seeker keep wandering till he meets with True Guru and learns the way of God-realisation.

When a disciple meets with Guru, the all knowing Lord then comes and resides in the heart of the disciple. He then meditates, contemplates and worships the Master Lord as a slave and serves His command and will. (186)

Gurmukhi

ਦੀਪਕ ਪਤੰਗ ਸੰਗ ਪ੍ਰੀਤਿ ਇਕ ਅੰਗੀ ਹੋਇ ਚੰਦ੍ਰਮਾ ਚਕੋਰ ਘਨ ਚਾਤ੍ਰਕ ਨ ਹੋਤ ਹੈ ।

ਚਕਈ ਅਉ ਸੂਰ ਜਲਿ ਮੀਨ ਜਿਉ ਕਮਲ ਅਲਿ ਕਾਸਟ ਅਗਨ ਮ੍ਰਿਗ ਨਾਦ ਕੋ ਉਦੋਤ ਹੈ ।

ਪਿਤ ਸੁਤ ਹਿਤ ਅਰੁ ਭਾਮਨੀ ਭਤਾਰ ਗਤਿ ਮਾਇਆ ਅਉ ਸੰਸਾਰ ਦੁਆਰ ਮਿਟਤ ਨ ਛੋਤਿ ਹੈ ।

ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪ ਸਾਚੇ ਲੋਕ ਪਰਲੋਕ ਸੁਖਦਾਈ ਓਤਿ ਪੋਤਿ ਹੈ ॥੧੮੭॥

English

*Love of a lamp and a moth (winged insect) is one-sided. Similarly is the love of Chakor with the moon
and of rain bird (Papiha) with clouds;*

*Just as love of Casarca ferruginea (Chakv) with Sun, fish with water, a bumble bee with lotus flower, wood and
fire, a deer and musical sound is one-sided,*

*So is the love of father with son, wife and husband, attachment with worldly attractions is one-sided and like chronic
contagious disease cannot be eradicated.*

*Contrary to the above union and grandeur of the True Guru with his Sikhs is True. It is uniform like
warp and woof of a cloth. It is comforting in the world beyond. (187)*

Kabit 188

Gurmukhi

ਲੋਗਨ ਮੈ ਲੋਗਾਚਾਰ ਅਨਿਕ ਪ੍ਰਕਾਰ ਪਿਆਰ ਮਿਥਨ ਬਿਉਹਾਰ ਦੁਖਦਾਈ ਪਹਚਾਨੀਐ ।

ਬੇਦ ਮਿਰਜਾਦਾ ਮੈ ਕਹਤ ਹੈ ਕਥਾ ਅਨੇਕ ਸੁਨੀਐ ਨ ਤੈਸੀ ਪ੍ਰੀਤਿ ਮਨ ਮੈ ਨ ਮਾਨੀਐ ।

ਗਿਆਨ ਉਨਮਾਨ ਮੈ ਨ ਜਗਤ ਭਗਤ ਬਿਖੈ ਰਾਗ ਨਾਦ ਬਾਦਿ ਆਦਿ ਅੰਤਿ ਹੂ ਨ ਜਾਨੀਐ ।

ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਜੈਸੋ ਤੈਸੋ ਨ ਤ੍ਰਿਲੋਕ ਬਿਖੇ ਅਉਰ ਉਰ ਆਨੀਐ ॥੧੮੮॥

English

There are several types of worldly loves but all these are false and considered a source of distress.

Several love episodes are found used in the Vedas in order to explain certain point but none is heard or believed to be anywhere near the love of a Sikh with his Guru and holy congregation.

Such true love cannot be found in methods and statements of knowledge, in saying of pious persons in the melodies sung in various modes with accompaniment of musical instruments from one end of world to the other.

The expression of love between the Sikhs and the holy congregation of the True Guru has unique grandeur and such love cannot find its match in anyone's heart in the three worlds. (188)

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੂਰਨ ਕ੍ਰਿਪਾ ਜਉ ਕਰੈ ਹਰੈ ਹਉਮੈ ਰੋਗੁ ਰਿਦੈ ਨਿੰਮ੍ਰਤਾ ਨਿਵਾਸ ਹੈ ।
ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਨ ਸਾਧਸੰਗਿ ਮਿਲਿ ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਦੁਬਿਧਾ ਬਿਨਾਸ ਹੈ ।
ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਪੂਰਨ ਹੋਇ ਬਿਸਮ ਬਿਸਵਾਸ ਬਿਖੈ ਅਨਭੈ ਅਭਿਆਸ ਹੈ ।
ਸਹਜ ਸੁਭਾਇ ਚਾਇ ਚਿੰਤਾ ਮੈ ਅਤੀਤ ਚੀਤ ਸਤਿਗੁਰ ਸਤਿ ਗੁਰਮਤਿ ਗੁਰ ਦਾਸ ਹੈ ॥੧੮੯॥

English

When the True Guru, an embodiment of complete and the only Lord becomes clement, he destroys the melody of ego, instilling humility in the heart.

By the kindness of the True Guru, one gets attached with Word Guru (Shabad Guru) in the company of saintly persons. The sentiment of loving worship destroys the duality from the mind.

*By the magnificence of the True Guru, the relishing of loving elixir-like Naam, one feels satiated. Becoming wondrous and devoted,
one indulges in the meditation on the name of fearless Lord.*

With the kindness of True Guru renouncing fear and worry one gets into a state of ecstasy and by adopting consecration of True Guru one becomes a slave of the Guru. (189)

Gurmukhi

ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗਿ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਚੀਤ ਆਸਾ ਮੈ ਨਿਰਾਸ ਹੈ ।

ਨਾਮ ਨਿਹਕਾਮ ਧਾਮ ਸਹਜ ਸੁਭਾਇ ਰਿਦੈ ਬਰਤੈ ਬਰਤਮਾਨ ਗਿਆਨ ਕੋ ਪ੍ਰਗਾਸ ਹੈ ।

ਸੂਖਮ ਸਥਲ ਏਕ ਅਉ ਅਨੇਕ ਮੇਕ ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ ਬ੍ਰਹਮ ਬਿਸਵਾਸ ਹੈ ।

ਚਰਨ ਸਰਨਿ ਲਿਵ ਆਪਾ ਖੋਇ ਹੁਇ ਰੇਨ ਸਤਿਗੁਰ ਸਤ ਗੁਰਮਤਿ ਗੁਰ ਦਾਸ ਹੈ ॥੧੯੦॥

English

An obedient disciple of the True Guru lodges the Guru's word in his consciousness in the holy company of God-loving people. He protects his mind from the influence of maya (mammon) and remains free from the worldly options and conceptions.

Living and dealing with the world, the Naam of the Lord which is treasure-house of indifference to the worldly attractions gets lodged in his mind. Thus the divine light effulges in his heart.

The Supreme Lord who manifests in perceptible and subtle ways in everything of the world becomes his support when he contemplates on Him. He reposes his confidence in that Lord alone.

By engrossing and attaching the mind in the refuge of the holy feet of the True Guru, one destroys his egocentricity and adopts humility. He lives in the service of holy men and becomes a true servant of the Guru by accepting the teachings of the True Gur

Gurmukhi

ਹਉਮੈ ਅਭਿਮਾਨ ਕੈ ਅਗਿਆਨਤਾ ਅਵਗਿਆ ਗੁਰ ਨਿੰਦਾ ਗੁਰ ਦਾਸਨ ਕੈ ਨਾਮ ਗੁਰਦਾਸ ਹੈ ।

ਮਹੁਰਾ ਕਹਾਵੈ ਮੀਠਾ ਗਈ ਸੋ ਕਹਾਵੈ ਆਈ ਰੂਠੀ ਕਉ ਕਹਤ ਤੁਠੀ ਹੋਤ ਉਪਹਾਸ ਹੈ ।

ਬਾਂਝ ਕਹਾਵੈ ਸਪੂਤੀ ਦੁਹਾਗਨਿ ਸੁਹਾਗਨਿ ਕੁਰੀਤਿ ਸੁਰੀਤਿ ਕਾਟਿਓ ਨਕਟਾ ਕੋ ਨਾਸ ਹੈ ।

ਬਾਵਰੋ ਕਹਾਵੈ ਭੋਰੋ ਆਂਧਰੈ ਕਹੈ ਸੁਜਾਖੋ ਚੰਦਨ ਸਮੀਪ ਜੈਸੇ ਬਾਸੁ ਨ ਸੁਬਾਸ ਹੈ ॥੧੯੧॥

English

Under the influence of self-pride, ego and ignorance, I show scant respect to the Guru and indulge in slander of his servants. Yet I have named myself the slave of Guru.

This is like poisonous root or tuber of Aconytum Ferox (Mitha Mauhra) that is called sweet or an infected eye that is called 'akh ai hai' and one who suffers from smallpox is said to have been visited and blessed by mother (Mata). This is a big joke.

Just out of fun a barren woman is called Saputi (one blessed with sons), an abandoned woman is called happily married, it is no different than calling an evil rite as auspicious or one with chopped nose as beautiful.

Just as a crazy person is addressed as simpleton, or a blind person who can see are all a crazy and wrong expressions, Similarly a bamboo tree even if it thrives in the close proximity of a Sandalwood tree cannot acquire its fragrance, so would a person I

Gurmukhi

ਗੁਰਸਿਖ ਏਕਮੇਕ ਰੋਮ ਨ ਪੁਜਸਿ ਕੋਟਿ ਹੋਮ ਜਗਿ ਭੋਗ ਨਈਬੇਦ ਪੂਜਾਚਾਰ ਹੈ ।

ਜੋਗ ਧਿਆਨ ਗਿਆਨ ਅਧਿਆਤਮ ਰਿਧਿ ਸਿਧਿ ਨਿਧੋ ਜਪ ਤਪ ਸੰਜਮਾਦਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ।

ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਬੇਦ ਸਾਸਤ੍ਰ ਅਉ ਸਾਅੰਗੀਤ ਸੁਰਸਰ ਦੇਵ ਸਬਲ ਮਾਇਆ ਬਿਸਥਾਰ ਹੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਸਿਖ ਸੰਗਤਿ ਅਸੰਖ ਜਾ ਕੈ ਸ੍ਰੀ ਗੁਰ ਚਰਨ ਨੇਤ ਨੇਤ ਨਮਸਕਾਰ ਹੈ ॥੧੯੨॥

English

No one, not even millions of offerings to the fire, celestial feasts, offerings to the gods and other forms of worship, rites and rituals can reach even a hair of a Sikh who has become one with his True Guru.

Many forms of Yogas contemplations, exercises to control the body and other disciplines of Yoga, miraculous powers and other forms of obstinate worships cannot reach to match a hair of a Guru's Sikh.

All the Simritis, Vedas, Purans, other scriptures, music, rivers like Ganges, abodes of gods and expanse of mammon in the entire Universe can reach the praise of a hair of a Guru's Sikh who has become one with the True Guru.

Countless are the congregations of such Sikhs of the Guru. Such a True Guru is beyond count. He is infinite. We salute at His holy feet again and again. (192)

Kabit 193

Gurmukhi

ਚਰਨ ਕਮਲ ਰਜ ਗੁਰਸਿਖ ਮਾਥੈ ਲਾਗੀ ਬਾਛਤ ਸਕਲ ਗੁਰਸਿਖ ਪਗ ਰੇਨ ਹੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਕੋਟਿ ਕਮਲਾ ਕਲਪਤਰ ਪਾਰਸ ਅੰਮ੍ਰਿਤ ਚਿੰਤਾਮਨਿ ਕਾਮਧੇਨ ਹੈ ।

ਸੁਰਿ ਨਰ ਨਾਥ ਮੁਨਿ ਤ੍ਰਿਭਵਨ ਅਉ ਤ੍ਰਿਕਾਲ ਲੋਗ ਬੇਦ ਗਿਆਨ ਉਨਮਾਨ ਜੇਨ ਕੇਨ ਹੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਸਿਖ ਸੰਗਤਿ ਅਸੰਖ ਜਾ ਕੈ ਨਮੋ ਨਮੋ ਗੁਰਮੁਖ ਸੁਖਫਲ ਦੇਨ ਹੈ ॥੧੯੩॥

English

A Sikh of the Guru who is blessed by the holy dust of the feet of the True Guru (who receives the boon of Naam Simran from the True Guru), the entire Universe crave for the dust of his feet.

Millions of goddesses of wealth, tree of Indra's heavenly garden (Kalap- Variksh), philosopher stones, elixirs, distress removing forces and heavenly cows (Kamdhenu) desire the touch of such a Sikh of the Guru.

Millions of gods, humans, sages, master yogis, all the three worlds, the three times, wondrous knowledge of Vedas and many such estimates beg for the holy dust of the feet of such a disciple of the Guru.

There are numerous congregations of such Sikhs of the True Guru. I bow again and again before such True Guru who is the blesser of such elixir-like Naam that provides comfort and peace. (193)

Gurmukhi

ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਅਤਿ ਭਾਵਨੀ ਭਗਤ ਭਾਇ ਚਾਇ ਕੈ ਚਈਲੇ ਹੈ ।

ਦ੍ਰਿਸਟਿ ਦਰਸ ਲਿਵ ਅਤਿ ਅਸਚਰਜ ਮੈ ਬਚਨ ਤੰਬੋਲ ਸੰਗ ਰੰਗ ਹੁਇ ਰੰਗੀਲੇ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਨ ਜਲ ਮੀਨ ਗਤਿ ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਕੈ ਰਸਿਕ ਰਸੀਲੇ ਹੈ ।

ਸੋਭਾ ਨਿਧਿ ਸੋਭ ਕੋਟਿ ਓਟ ਲੋਭ ਕੈ ਲੁਭਿਤ ਕੋਟਿ ਛਬਿ ਛਾਹ ਛਿਪੈ ਛਬਿ ਕੈ ਛਬੀਲੇ ਹੈ ॥੧੯੪॥

English

The glory and grandeur of the Sikhs of Guru who are one with the True Guru and are perpetually in touch with His holy feet is beyond mention. Such Sikhs are ever motivated to meditate more and more on the Lord's name.

The vision of the Sikhs of the Guru is ever fixed in the astonishing form of the True Guru. Such Sikhs are ever dyed in the hue of Naam Simran that they repeatedly meditate on like perpetually chewing betel leaf and nut.

Like a fish meeting water, the divine word of the True Guru when lodged in the mind, they remain engrossed in Lord's name. They themselves become nectar-like by constant meditation on the elixir-like Naam that they keep relishing all the time.

These pious Sikhs are store-house of adulations. Millions of adulations crave for their praise and seek their refuge. They are so handsome and beautiful that millions of beautiful forms are nothing before them. (194)

Gurmukhi

ਗੁਰਸਿਖ ਏਕਮੇਕ ਰੋਮ ਕੀ ਅਕਥ ਕਥਾ ਗੁਰਸਿਖ ਸਾਧਸੰਗਿ ਮਹਿਮਾ ਕੋ ਪਾਵਈ ।

ਏਕ ਓਅੰਕਾਰ ਕੇ ਬਿਥਾਰ ਕੋ ਨ ਪਾਰਾਵਾਰੁ ਸਬਦ ਸੁਰਤਿ ਸਾਧਸੰਗਤਿ ਸਮਾਵਈ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਾਧਸੰਗਿ ਮੈ ਨਿਵਾਸ ਦਾਸਨ ਦਾਸਾਨ ਮਤਿ ਆਪਾ ਨ ਜਤਾਵਈ ।

ਸਤਿਗੁਰ ਗੁਰ ਗੁਰਸਿਖ ਸਾਧਸੰਗਤਿ ਹੈ ਓਤਿ ਪੋਤਿ ਜੋਤਿ ਵਾ ਕੀ ਵਾ ਹੀ ਬਨਿ ਆਵਈ ॥੧੯੫॥

English

The glory of a hair of a Sikh who has become one with the True Guru cannot be narrated. Then who can fathom the greatness of a congregation of such glorious Sikhs?

The One Formless God whose expanse is limitless is always permeating in the congregation of devotees absorbed in His name.

The True Guru who is manifest of the Lord resides in the congregation of holy men. But such Sikhs who are united with True Guru are very humble and they remain servants of Lord's servants. They shed all their ego.

True Guru is great and so are His disciples who constitute his holy congregation. The light divine of such a True Guru, entangled in the holy gathering like warp and 'weft of a cloth. Grandeur of such True Guru befits only Him and nobody can reach Him. (1

Gurmukhi

ਪਵਨਹਿ ਪਵਨ ਮਿਲਤ ਨਹੀ ਪੇਖੀਅਤ ਸਲਿਲੇ ਸਲਿਲ ਮਿਲਤ ਨਾ ਪਹਿਚਾਨੀਐ ।

ਜੋਤੀ ਮਿਲੇ ਜੋਤਿ ਹੋਤ ਭਿੰਨ ਭਿੰਨ ਕੈਸੇ ਕਰਿ ਭਸਮਹਿ ਭਸਮ ਸਮਾਨੀ ਕੈਸੇ ਜਾਨੀਐ ।

ਕੈਸੇ ਪੰਚਤਤ ਮੇਲੁ ਖੇਲੁ ਹੋਤ ਪਿੰਡ ਪ੍ਰਾਨ ਬਿਛੁਰਤ ਪਿੰਡ ਪ੍ਰਾਨ ਕੈਸੇ ਉਨਮਾਨੀਐ ।

ਅਬਿਗਤ ਗਤਿ ਅਤਿ ਬਿਸਮ ਅਸਚਰਜ ਮੈ ਗਿਆਨ ਧਿਆਨ ਅਗਮਿਤਿ ਕੈਸੇ ਉਰ ਆਨੀਐ ॥੧੯੬॥

English

Air mixed with air and water mixed with water cannot be distinguished.

How can light merging with another light be seen separately? How can ashes mixed with ashes be distinguished?

Who knows how a body constituted of five elements take shape? How can one discern what happens to the soul when it leaves the body?

Similarly no one can assess the state of such Sikhs who have become one with the True Guru. That state is astonishing and wonderful. It cannot be known through the knowledge of scriptures nor through contemplation. One cannot even make an estimate or a gu

Gurmukhi

ਚਾਰ ਕੁੰਟ ਸਾਤ ਦੀਪ ਮੈ ਨ ਨਵ ਖੰਡ ਬਿਖੈ ਦਹਿ ਦਿਸ ਦੇਖੀਐ ਨ ਬਨ ਗ੍ਰਿਹ ਜਾਨੀਐ ।

ਲੋਗ ਬੇਦ ਗਿਆਨ ਉਨਮਾਨ ਕੈ ਨ ਦੇਖਿਓ ਸੁਨਿਓ ਸੁਰਗ ਪਇਆਲ ਮ੍ਰਿਤ ਮੰਡਲ ਨ ਮਾਨੀਐ ।

ਭੂਤ ਅਉ ਭਵਿਖ ਨ ਬਰਤਮਾਨ ਚਾਰੋ ਜੁਗ ਚਤੁਰ ਬਰਨ ਖਟ ਦਰਸ ਨ ਪਿਆਨੀਐ ।

ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪ ਜੈਸੇ ਤੈਸੇ ਅਉਰ ਠਉਰ ਸੁਨੀਐ ਨ ਪਹਿਚਾਨੀਐ ॥੧੯੭॥

English

Glory of the union of True Guru and the devotees cannot be known or estimated in all the four directions, seven seas, in all the forests and nine regions.

This grandeur has not been heard or read in wondrous knowledge of the Vedas. It is not believed to exist in heavens, nether regions nor in the worldly regions.

It cannot be perceived in the four eons, three periods, four sections of the society and even in the six philosophical Scriptures.

The union of True Guru and his Sikhs is so indescribable and marvellous that such state is not heard or seen anywhere else. (197)

Gurmukhi

ਉਖ ਮੈ ਪਿਊਖ ਰਸ ਰਸਨਾ ਰਹਿਤ ਹੋਇ ਚੰਦਨ ਸੁਬਾਸ ਤਾਸ ਨਾਸਕਾ ਨ ਹੋਤ ਹੈ ।

ਨਾਦ ਬਾਦ ਸੁਰਤਿ ਬਿਹੂਨ ਬਿਸਮਾਦ ਗਤਿ ਬਿਬਿਧ ਬਰਨ ਬਿਨੁ ਦ੍ਰਿਸਟਿ ਸੋ ਜੋਤਿ ਹੈ ।

ਪਾਰਸ ਪਰਸ ਨ ਸਪਰਸ ਉਸਨ ਸੀਤ ਕਰ ਚਰਨ ਹੀਨ ਧਰ ਅਉਖਧੀ ਉਦੋਤ ਹੈ ।

ਜਾਇ ਪੰਚ ਦੋਖ ਨਿਰਦੋਖ ਮੋਖ ਪਾਵੈ ਕੈਸੇ ਗੁਰਮੁਖਿ ਸਹਜ ਸੰਤੋਖ ਹੁਇ ਅਛੋਤ ਹੈ ॥੧੯੮॥

English

Sugarcane has elixir-like sweet juice but it has no tongue to enjoy it. Sandalwood has fragrance but the tree is without nostrils to enjoy the smell.

Musical instruments produce sound to bring awe to the listeners but it is without the ears that can listen to its melody. Myriads of colour and shapes are there to attract the eyes but they are without any ability to see such beauty themselves.

Philosopher-stone has power to turn any metal into gold but it is without any sense of touch even to feel cold or heat. Many herbs grow in the earth but without hands and feet, it can do nothing to reach anywhere.

A person who has all the five senses of knowledge and is also deeply infected by the five vices of relishment, smell, hearing, touch and seeing, how can he achieve salvation that is viceless. Only the obedient Sikhs of Guru who obey the command of a True

Kabit 199

Gurmukhi

ਨਿਹਫਲ ਜਿਹਥਾ ਹੈ ਸਬਦ ਸੁਆਦਿ ਹੀਨ ਨਿਹਫਲ ਸੁਰਤਿ ਨ ਅਨਹਦ ਨਾਦ ਹੈ ।

ਨਿਹਫਲ ਦ੍ਰਿਸਟਿ ਨ ਆਪਾ ਆਪੁ ਦੇਖੀਅਤਿ ਨਿਹਫਲ ਸੁਆਸ ਨਹੀ ਬਾਸੁ ਪਰਮਾਦੁ ਹੈ ।

ਨਿਹਫਲ ਕਰ ਗੁਰ ਪਾਰਸ ਪਰਸ ਬਿਨੁ ਗੁਰਮੁਖਿ ਮਾਰਗ ਬਿਹੂਨ ਪਗ ਬਾਦਿ ਹੈ ।

ਗੁਰਮੁਖਿ ਅੰਗ ਅੰਗ ਪੰਗ ਸਰਬੰਗ ਲਿਵ ਦ੍ਰਿਸਟਿ ਸੁਰਤਿ ਸਾਧ ਸੰਗਤਿ ਪ੍ਰਸਾਦਿ ਹੈ ॥੧੯੯॥

English

A tongue without savouring the elixir-like Naam and ears that are without hearing the unstruck melody of recitation of Lord's name are useless and vain.

The eyes that do not see the true vision of thyself and the breaths that do not smell of Lord's fragrance are no good either.

The hands that have not touched the philosopher-stone like feet of the True Guru are of no use. Those feet which have not treaded towards the door of the True Guru are no good either.

Every limb of the Sikhs who are obedient to the True Guru are pious. By the grace of the company of holy people, their mind and vision remains focused in meditation on Naam and glimpse of the True Guru.
(199)

Gurmukhi

ਪਸ਼ੂਆ ਮਾਨੁਖ ਦੇਹ ਅੰਤਰਿ ਅੰਤਰੁ ਇਹੈ ਸਬਦ ਸੁਰਤਿ ਕੋ ਬਿਬੇਕ ਅਬਿਬੇਕ ਹੈ ।

ਪਸ਼ੁ ਹਰਿਹਾਉ ਕਹਿਓ ਸੁਨਿਓ ਅਨਸੁਨਿਓ ਕਰੈ ਮਾਨਸ ਜਨਮ ਉਪਦੇਸ ਰਿਦੈ ਟੇਕ ਹੈ ।

ਪਸ਼ੂਆ ਸਬਦ ਹੀਨ ਜਿਹਬਾ ਨ ਬੋਲਿ ਸਕੈ ਮਾਨਸ ਜਨਮ ਬੋਲੈ ਬਚਨ ਅਨੇਕ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਸੁਨਿ ਸਮਝਿ ਬੋਲੈ ਬਿਬੇਕੀ ਨਾਤੁਰ ਅਚੇਤ ਪਸ਼ੁ ਪ੍ਰੇਤ ਹੂ ਮੈ ਏਕ ਹੈ ॥੨੦੦॥

English

The only difference in human and animal body is that a human is aware of the union of consciousness and the holy word of the Guru but animal has no such knowledge nor any ability.

If an animal is asked to stay away from green fields, or pasture land, it ignores it but a human being lodges the teachings of the True Guru in his heart and adheres to it.

Devoid of words, an animal cannot speak with its tongue but a human can speak several words.

If a man listens, understands and speaks the words of Guru, he is a wise and intelligent person. Otherwise he too is one among the ignorant animal and a fool. (200)

Gurmukhi

ਸਬਦ ਸੁਰਤ ਹੀਨ ਪਸ਼ੁਆ ਪਵਿਤ੍ਰ ਦੇਹ ਖੜ ਖਾਏ ਅੰਮ੍ਰਿਤ ਪ੍ਰਵਾਹ ਕੋ ਸੁਆਉ ਹੈ ।

ਗੋਬਰ ਗੋਮੂਤ੍ਰ ਸੂਤ੍ਰ ਪਰਮ ਪਵਿਤ੍ਰ ਭਏ ਮਾਨਸ ਦੇਹੀ ਨਿਖਿਧ ਅੰਮ੍ਰਿਤ ਅਪਿਆਉ ਹੈ ।

ਬਚਨ ਬਿਬੇਕ ਟੇਕ ਸਾਧਨ ਕੈ ਸਾਧ ਭਏ ਅਧਮ ਅਸਾਧ ਖਲ ਬਚਨ ਦੁਰਾਉ ਹੈ ।

ਰਸਨਾ ਅੰਮ੍ਰਿਤ ਰਸ ਰਸਿਕ ਰਸਾਇਨ ਹੁਇ ਮਾਨਸ ਬਿਖੈ ਧਰ ਬਿਖਮ ਬਿਖੁ ਤਾਉ ਹੈ ॥੨੦੧॥

English

One who has no perception of Guru's words is far inferior than an animal who eats hay and grass and yields nectar like milk.

According to Hindu mythology, cowdung and cow's urine are considered sacred but cursed is a human body that eats elixir-like food and spreads filth all around.

Those who take the support of the knowledgeable sermons of the True Guru and practice these in their life are superb saintly persons. On the contrary, those who shy away from the teachings of the True Guru are low of status, evil and foolish.

By meditation on His name, such saintly persons themselves become the fountains of elixir-like Naam. Those who are bereft of the words of the Guru and are engrossed in maya are scary like poisonous snakes and full of venom.
(201)

Kabit 202

Gurmukhi

ਪਸ਼ੂ ਖੜਿ ਖਾਤ ਖਲ ਸਬਦ ਸੁਰਤਿ ਹੀਨ ਮੋਨਿ ਕੋ ਮਹਾਤਮੁ ਪੈ ਅੰਮ੍ਰਿਤ ਪ੍ਰਵਾਹ ਜੀ ।

ਨਾਨਾ ਮਿਸਟਾਨ ਖਾਨ ਪਾਨ ਮਾਨਸ ਮੁਖ ਰਸਨਾ ਰਸੀਲੀ ਹੋਇ ਸੋਈ ਭਲੀ ਤਾਹਿ ਜੀ ।

ਬਚਨ ਬਿਬੇਕ ਟੇਕ ਮਾਨਸ ਜਨਮ ਫਲ ਬਚਨ ਬਿਹੂਨ ਪਸੁ ਪਰਮਿਤਿ ਆਹਿ ਜੀ ।

ਮਾਨਸ ਜਨਮ ਗਤਿ ਬਚਨ ਬਿਬੇਕ ਹੀਨ ਬਿਖਧਰ ਬਿਖਮ ਚਕਤ ਚਿਤੁ ਚਾਹਿ ਜੀ ॥੨੦੨॥

English

An animal eats green grass and hay. He is bereft of all knowledge of Lord's word. Due to his inability to speak, gives nectar-like milk.

A man eats and enjoys many types of food materials with his tongue but he becomes praiseworthy only if his tongue is sweetened with the sweetness of Lord's name.

Purpose of human life is to take refuge in the meditation of His Naam. But one devoid of the teachings of the True Guru is the worst kind of animal.

One who is bereft of teachings of True Guru, craves and wanders in search of worldly pleasure and remains vexed for their acquisition. His state is like a dangerous poisonous snake. (202)

Gurmukhi

ਦਰਸ ਧਿਆਨ ਬਿਰਹਾ ਬਿਆਪੈ ਦ੍ਰਿਗਨ ਹੁਇ ਸ੍ਰਵਨ ਬਿਰਹੁ ਬਿਆਪੈ ਮਧੁਰ ਬਚਨ ਕੈ ।

ਸੰਗਮ ਸਮਾਗਮ ਬਿਰਹੁ ਬਿਆਪੈ ਜਿਹਬਾ ਕੈ ਪਾਰਸ ਪਰਸ ਅੰਕਮਾਲ ਕੀ ਰਚਨ ਕੈ ।

ਸਿਹਜਾ ਗਵਨ ਬਿਰਹਾ ਬਿਆਪੈ ਚਰਨ ਹੁਇ ਪ੍ਰੇਮ ਰਸ ਬਿਰਹ ਸ੍ਰਬੰਗ ਹੁਇ ਸਚਨ ਕੈ ।

ਰੋਮ ਰੋਮ ਬਿਰਹ ਬ੍ਰਿਥਾ ਕੈ ਬਿਹਬਲ ਭਈ ਸਸਾ ਜਿਉ ਬਹੀਰ ਪੀਰ ਪ੍ਰਬਲ ਤਚਨ ਕੈ ॥੨੦੩॥

English

Just as a married woman temporarily separated from her husband feels the pangs of separation, her inability to hear the sweet sound of her husband distresses her, so do the Sikhs suffer the pangs of separation.

Just as a wife feels a strong desire to speak to her husband after a long separation, her fond desire to feel her husband against her breast troubles her, so do the Sikhs long to feel the divine embrace of their True Guru.

As reaching the nuptial bed of her husband troubles the wife when her husband is not there but she is filled with passion and love; so does a Sikh separated from his Guru craves like a fish out of water to touch the True Guru.

A separated wife feels love sickness in every hair of her body and remains distressed like a rabbit that has been surrounded by hunters from all sides. So does a Sikh feel the pangs of separation and longs to meet his True Guru at the earliest. (203)

Gurmukhi

ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਬਦਨ ਅਨੂਪ ਰੂਪ ਅਤਿ ਅਸਚਰਜ ਮੈ ਨਾਇਕ ਕਹਾਈ ਹੈ ।

ਲੋਚਨ ਕੀ ਪੁਤਰੀ ਮੈ ਤਨਕ ਤਾਰਕਾ ਸਿਆਮ ਤਾ ਕੋ ਪ੍ਰਤਿਬਿੰਬ ਤਿਲ ਬਨਿਤਾ ਬਨਾਈ ਹੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਛਬਿ ਤਿਲ ਛਿਪਤ ਛਾਹ ਕੋਟਨਿ ਕੋਟਾਨਿ ਸੋਭ ਲੋਭ ਲਲਚਾਈ ਹੈ ।

ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੇ ਨਾਇਕ ਕੀ ਨਾਇਕਾ ਭਈ ਤਿਲ ਕੇ ਤਿਲਕ ਸਰਬ ਨਾਇਕਾ ਮਿਟਾਈ ਹੈ ॥੨੦੪॥

English

A momentary look of the True Guru brings a very attractive and ecstatic look on the face of wife-like Sikh of the True Guru. She (Sikh) then is honoured to be an astoundingly beautiful heroine.

With the casting of a look of grace by the True Guru, the small black spot in the eyes of True Guru leaves a mole on the face of the wife-like Sikh. Such a mole enhances the beauty of the wife-like Sikh further.

Beauties of the world get hidden in the shadow of that mole and millions desire eagerly to covet glory of that mole.

The grace that a wife-like Sikh gets by an impression of True Guru's kind glance makes her the maid of the Master of millions of celestial regions. Because of that mole, she surpasses all other seeker-wives in beauty. None can match her. (204)

Kabit 205

Gurmukhi

ਸੁਪਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਬਾਨਕ ਬਨੇ ਬਚਿਤ੍ਰ ਪਾਵਨ ਪਵਿਤ੍ਰ ਮਿਤ੍ਰ ਆਜ ਮੇਰੇ ਆਏ ਹੈ ।

ਪਰਮ ਦਇਆਲ ਲਾਲ ਲੋਚਨ ਬਿਸਾਲ ਮੁਖ ਬਚਨ ਰਸਾਲ ਮਧੁ ਮਧੁਰ ਪੀਆਏ ਹੈ ।

ਸੋਭਿਤ ਸਿਜਾਸਨ ਬਿਲਾਸਨ ਦੇ ਅੰਕਮਾਲ ਪ੍ਰੇਮ ਰਸ ਬਿਸਮ ਹੁਇ ਸਹਜ ਸਮਾਏ ਹੈ ।

ਚਾਤ੍ਰਕ ਸਬਦ ਸੁਨਿ ਅਖੀਆ ਉਘਰਿ ਗਈ ਭਈ ਜਲ ਮੀਨ ਗਤਿ ਬਿਰਹ ਜਗਾਏ ਹੈ ॥੨੦੫॥

English

*Himself holy and capable of making other pious-the friendly True Guru has come into my dream beautifully attired and adored.
It is indeed a wonderful marvel for me.*

*Beloved Lord is sweet of words, big eyed and clement of form. Believe me! It is like He blessing us
with honeyed elixir.*

*He looked pleased and honoured me by occupying my bedlike heart. I was lost in the love filled trance of
Nam Amrit that merged me into a state of equipoise.*

*Enjoying the bliss of divine dream, I was woken up by the voice of rain-bird and that broke my celestial
dream. The awe and marvel of love-filled state disappeared reawakening the pangs of separation. I was restless like a
fish out of water. (205)*

Gurmukhi

ਦੇਖਬੇ ਕਉ ਦ੍ਰਿਸਟਿ ਨ ਦਰਸ ਦਿਖਾਇਬੇ ਕਉ ਕੈਸੇ ਪ੍ਰਿਅ ਦਰਸਨੁ ਦੇਖੀਐ ਦਿਖਾਈਐ ।

ਕਹਿਬੇ ਕਉ ਸੁਰਤਿ ਹੈ ਨ ਸ੍ਰਵਨ ਸੁਨਬੇ ਕਉ ਕੈਸੇ ਗੁਨਨਿਧਿ ਗੁਨ ਸੁਨੀਐ ਸੁਨਾਈਐ ।

ਮਨ ਮੈ ਨ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਮੈ ਨ ਮਨ ਨਿਹਚਲ ਹੁਇ ਨ ਉਨਮਨ ਲਿਵ ਲਾਈਐ ।

ਅੰਗ ਅੰਗ ਭੰਗ ਰੰਗ ਰੂਪ ਕੁਲ ਹੀਨ ਦੀਨ ਕੈਸੇ ਬਹੁਨਾਇਕ ਕੀ ਨਾਇਕਾ ਕਹਾਈਐ ॥੨੦੬॥

English

I neither have enlightened eyes to have a glimpse of my unique, radiant and dear lover nor have I the power to show His glimpse to anyone. Then how can one see or even show a glimpse of the lover?

I do not have the wisdom to describe the virtues of my beloved who is treasure-house of goodness. Nor do I have ears to listen to his adulations. Then how should we listen and recite the panegyrics of the fountain of merits and excellence?

The mind neither inhabits the teachings of the True Guru nor does it engross itself in the sermons of Guru. The mind does not achieve stability in the words of Guru. Then how can one get engrossed in higher spiritual state?

My whole body is aching. I, the meek and devoid of respect, has neither beauty nor high caste. Then how can I become and be known as the most favourite love of my Master Lord? (206)

Kabit 207

Gurmukhi

ਬਿਰਹ ਬਿਓਗ ਰੋਗੁ ਦੁਖਤਿ ਹੁਇ ਬਿਰਹਨੀ ਕਹਤ ਸੰਦੇਸ ਪਥਿਕਨ ਪੈ ਉਸਾਸ ਤੇ ।

ਦੇਖਹ ਤ੍ਰਿਗਦ ਜੋਨਿ ਪ੍ਰੇਮ ਕੈ ਪਰੇਵਾ ਪਰ ਕਰ ਨਾਰਿ ਦੇਖਿ ਟਟਤ ਅਕਾਸ ਤੇ ।

ਤੁਮ ਤੋ ਚਤੁਰਦਸ ਬਿਦਿਆ ਕੇ ਨਿਧਾਨ ਪ੍ਰਿਅ! ਤ੍ਰਿਅ ਨ ਛਡਾਵਹੁ ਬਿਰਹ ਰਿਪ ਰਿਪ ਤ੍ਰਾਸ ਤੇ ।

ਚਰਨ ਬਿਮੁਖ ਦੁਖ ਤਾਰਿਕਾ ਚਮਤਕਾਰ ਹੇਰਤ ਹਿਰਾਹਿ ਰਵਿ ਦਰਸ ਪ੍ਰਗਾਸ ਤੇ ॥੨੦੭॥

English

The to pangs of separation and disunion from her beloved husband, a distressed wife heaves big sighs and sends messages to her beloved husband through the wayfarers.

My beloved! Look how a lovelorn pigeon, a species of devious origin, impatiently flies down from high sky to his mate.

My beloved! You are a store-house of all the knowledge; why don't you rid your woman from the pangs of separation?

The twinkling stars frighten everyone during the dark night, so am I being distressed by the separation from your holy feet. All these distressing twinkling stars will disappear soon as your Sun-like effulgent glimpse become visible. (207)

Gurmukhi

ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਤਾਹਿ ਦੇਖਿ ਅਉ ਦਿਖਾਵੈ ਆਪ ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਮਿਲਿ ਸੋਭਾ ਦੇ ਸੁਹਾਵਈ ।

ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਮੁਖ ਬਚਨ ਸੁਨਾਵੈ ਤਾਹਿ ਸਬਦਿ ਸੁਰਤਿ ਗੁਰ ਗਿਆਨ ਉਪਜਾਵਈ ।

ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਦਹ ਦਿਸਿ ਪ੍ਰਗਟਾਵੈ ਤਾਹਿ ਸੋਈ ਬਹੁਨਾਇਕ ਕੀ ਨਾਇਕਾ ਕਹਾਵਈ ।

ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਸਿਹਜਾਸਨਿ ਮਿਲਾਵੈ ਤਾਹਿ ਪ੍ਰੇਮ ਰਸ ਬਸ ਕਰਿ ਅਪੀਉ ਪੀਆਵਈ ॥੨੦੮॥

English

The seeker woman, who is liked by the True Guru Master, is glanced at with a look of clemency by the beloved Master who reveals Himself to her. By His clemency and glimpse, the hapless woman is blessed with goodness making her praiseworthy.

One who is liked by the beloved Master, is blessed with His divine words. By the union of His words and consciousness, He enlightens her with Guru's sermons.

The seeker woman who is loved by her True Guru, is revealed by Him in all the ten directions of the world. Then she is addressed and known as supreme beloved of the Master who is the master of many more seeker brides.

The seeker bride who is liked by beloved True Guru, is united with Him on the mind like divine bed. Enamoured by her love, He makes her drink deep the elixir of Naam Amrit. (208)

Gurmukhi

ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਤਾਹਿ ਸੁੰਦਰਤਾ ਕੈ ਸੁਹਾਵੈ ਸੋਈ ਸੁੰਦਰੀ ਕਹਾਵੈ ਛਬਿ ਕੈ ਛਬੀਲੀ ਹੈ ।

ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਤਾਹਿ ਬਾਨਕ ਬਧੂ ਬਨਾਵੈ ਸੋਈ ਬਨਤਾ ਕਹਾਵੈ ਰੰਗ ਮੈ ਰੰਗੀਲੀ ਹੈ ।

ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਤਾ ਕੀ ਸਬੈ ਕਾਮਨਾ ਪੁਜਾਵੈ ਸੋਈ ਕਾਮਨੀ ਕਹਾਵੈ ਸੀਲ ਕੈ ਸੁਸੀਲੀ ਹੈ ।

ਜੋਈ ਪ੍ਰਿਅ ਭਾਵੈ ਤਾਹਿ ਪ੍ਰੇਮ ਰਸ ਲੈ ਪੀਆਵੈ ਸੋਈ ਪ੍ਰੇਮਨੀ ਕਹਾਵੈ ਰਸਕ ਰਸੀਲੀ ਹੈ ॥੨੦੯॥

English

The female living being (jeev Istri) who has found favour with the True Guru Master the manifest form of the Lord, becomes virtuous and praiseworthy due to the blessing of spiritual beauty to her. That truly is called the beauty.

She who is loved by her beloved master, is made into a highly adorable bride by Him. One who is ever engrossed in the hue of Lord's meditation is truly a blessed married woman.

The (seeker) female living being who gains the favour of her beloved master has all her desires fulfilled by Him. By virtue of her superior nature, she is well behaved and that makes her famous as beautiful lady in the true sense.

The seeker woman who is liked by dear True Guru, she is blessed with relishing the Nam elixir of Lord's love. One who drinks deep the divine elixir is loved one in the true sense. (209)

Gurmukhi

ਬਿਰਹ ਬਿਓਗ ਸੋਗ ਸੇਤ ਰੂਪ ਹੁਇ ਕ੍ਰਿਤਾਸ ਟੁਕ ਟੁਕ ਭਏ ਪਾਤੀ ਲਿਖੀਐ ਬਿਦੇਸ ਤੇ ।

ਬਿਰਹ ਅਗਨਿ ਸੇ ਸਵਾਨੀ ਮਾਸੁ ਕ੍ਰਿਸਨ ਹੁਇ ਬਿਰਹਨੀ ਭੇਖ ਲੇਖ ਬਿਖਮ ਸੰਦੇਸ ਤੇ ।

ਬਿਰਹ ਬਿਓਗ ਰੋਗ ਲੇਖਨਿ ਕੀ ਛਾਤੀ ਫਾਟੀ ਰੁਦਨ ਕਰਤ ਲਿਖੈ ਆਤਮ ਅਵੇਸ ਤੇ ।

ਬਿਰਹ ਉਸਾਸਨ ਪ੍ਰਗਾਸਨ ਦੁਖਿਤ ਗਤਿ ਬਿਰਹਨੀ ਕੈਸੇ ਜੀਐ ਬਿਰਹ ਪ੍ਰਵੇਸ ਤੇ ॥੨੧੦॥

English

A sentient woman (devoted Sikh) separated from her beloved True Guru writes letter to her beloved stating that his separation and long disjunction has made her complexion paper white while her limbs are losing their strength to the extent of falling apart

The separated woman writes the state of her distress and the pangs she has been bearing. She wails that his separation has virtually turned the colour of her skin black.

Crying from the core of her heart, the separated woman writes that because of the distress of bearing separation, even the breast of the pen that she is writing with has cracked.

Heaving cold sighs and lamenting, she expresses her distressed state and asks how could anyone live when the weapon of separation had penetrated deep into her heart. (210)

Kabit 211

Gurmukhi

ਪੂਰਬ ਸੰਜੋਗ ਮਿਲਿ ਸੁਜਨ ਸਗਾਈ ਹੋਤ ਸਿਮਰਤ ਸੁਨਿ ਸੁਨਿ ਸ੍ਰਵਨ ਸੰਦੇਸ ਕੈ ।

ਬਿਧਿ ਸੈ ਬਿਵਾਹੇ ਮਿਲਿ ਦ੍ਰਿਸਟਿ ਦਰਸ ਲਿਵ ਬਿਦਿਮਾਨ ਧਿਆਨ ਰਸ ਰੂਪ ਰੰਗ ਭੇਸ ਕੈ ।

ਰੈਨ ਸੈਨ ਸਮੇ ਸੂਤ ਸਬਦ ਬਿਬੇਕ ਟੇਕ ਆਤਮ ਗਿਆਨ ਪਰਮਾਤਮ ਪ੍ਰਵੇਸ ਕੈ ।

ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਉਲੰਘ ਇਕਤ੍ਰ ਹੋਇ ਪ੍ਰੇਮ ਰਸ ਬਸਿ ਹੋਤ ਬਿਸਮ ਅਵੇਸ ਕੈ ॥੨੧੧॥

English

Deeds of previous births bring together noble people and they join in the form of holy congregation to establish union with True Guru. Such a maid who is betrothed thus hears the messages of her True Guru master from others and remembers them.

When according to tradition, marriage is solemnised, that is to say she is consecrated by Guru and an accord gets established between them, then her mind is engrossed in the form, colour, attire and pleasure of the master True Guru.

At night when it is time for people to sleep, a seeker of the Lord takes refuge in the knowledge of the divine words and achieving soulful ecstasy through practicing of Naam, unites in the holy feet of the Lord.

Contemplating thus she (jeev istri) crosses all the stages of knowledge and becomes one with dear beloved and influenced by His loving pleasure, she gets engrossed in wondrous and marvellous spiritual state. (211)

Kabit 212

Gurmukhi

ਏਕ ਸੈ ਅਧਿਕ ਏਕ ਨਾਇਕਾ ਅਨੇਕ ਜਾ ਕੈ ਦੀਨ ਕੈ ਦਇਆਲ ਹੁਇ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਧਾਰੀ ਹੈ ।

ਸਜਨੀ ਰਜਨੀ ਸਸਿ ਪ੍ਰੇਮ ਰਸ ਅਉਸਰ ਮੈ ਅਬਲੇ ਅਧੀਨ ਗਤਿ ਬੇਨਤੀ ਉਚਾਰੀ ਹੈ ।

ਜੋਈ ਜੋਈ ਆਗਿਆ ਹੋਇ ਸੋਈ ਸੋਈ ਮਾਨਿ ਜਾਨਿ ਹਾਥ ਜੋਰੇ ਅਗ੍ਰਭਾਗਿ ਹੋਇ ਆਗਿਆਕਾਰੀ ਹੈ ।

ਭਾਵਨੀ ਭਗਤਿ ਬਾਇ ਚਾਇਕੈ ਚਈਲੋ ਭਜਉ ਸਫਲ ਜਨਮੁ ਧੰਨਿ ਆਜ ਮੇਰੀ ਬਾਰੀ ਹੈ ॥੨੧੨॥

English

The dear beloved who has not one but many obedient consorts; the dispenser of kindness on the distressed, the beloved has been clement on me.

That moonlit night (the auspicious moment) when the time for me to belong to and enjoy the loving elixir of the Lord came, this humble maid slave in all the humility made a supplication before the beloved True Guru;

Oh beloved! Whatever will be your command, I shall obey implicitly. I shall ever serve you obediently and with humility.

I shall serve you with dedication and devotion of loving worship in my heart. This moment when you have so kindly blessed me with your consecration, my human birth has become purposeful since my turn to meet my beloved Lord has come. (212)

Gurmukhi

ਪ੍ਰੀਤਮ ਕੀ ਪੁਤਰੀ ਮੈ ਤਨਕ ਤਾਰਕਾ ਸਿਆਮ ਤਾ ਕੋ ਪ੍ਰਤਿਬਿੰਬੁ ਤਿਲੁ ਤਿਲਕੁ ਤ੍ਰਿਲੋਕ ਕੋ ।

ਬਨਿਤਾ ਬਦਨ ਪਰਿ ਪ੍ਰਗਟ ਬਨਾਇ ਰਾਖਿਓ ਕਾਮਦੇਵ ਕੋਟਿ ਲੋਟ ਪੋਟ ਅਵਿਲੋਕ ਕੋ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਰੂਪ ਕੀ ਅਨੂਪ ਰੂਪ ਛਬਿ ਸਕਲ ਸਿੰਗਾਰੁ ਕੋ ਸਿੰਗਾਰੁ ਸੂਬ ਬੋਕ ਕੋ ।

ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਤਿਲ ਕੀ ਅਤੁਲ ਸੋਭਾ ਸੁਰਸਤੀ ਕੋਟ ਮਾਨ ਭੰਗ ਧਿਆਨ ਕੋਕ ਕੋ ॥੨੧੩॥

English

When the True Guru casts a sight of grace on the seeker woman, the thin black star-like line in the pupil of my beloved True Guru has cast a very subtle image on the face of the seeker woman that is adoring and beseeming like a mole in the three worlds.

That subtle image of the star like shining line has made beauty so conspicuous and astonishing that millions of cupids are becoming restless. Heaving cold sighs and lamenting, she expresses her distressed state and asks how could anyone live when the wea

The unique beauty as a result of that mole cannot be matched by millions of beautiful forms. The beauty of that mole is beyond the beauty of all adoring things of the world.

By virtue of a little kindness of the True Guru, the fame and glory of that miniscule mole is infinite. It is capable of shattering the pride of millions of goddesses of beauty. Even a red legged partridge (Allectoris graeca) engrossed in looking at the m

Gurmukhi

ਸ੍ਰੀ ਗੁਰ ਦਰਸ ਧਿਆਨ ਖਟ ਦਰਸਨ ਦੇਖੈ ਸਕਲ ਦਰਸ ਸਮ ਦਰਸ ਦਿਖਾਏ ਹੈ ।

ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਪੰਚ ਸਬਦ ਗਿਆਨ ਗੰਮਿ ਸਰਬ ਸਬਦ ਅਨਹਦ ਸਮਝਾਏ ਹੈ ।

ਮੰਤ੍ਰ ਉਪਦੇਸ ਪਰਵੇਸ ਕੈ ਅਵੇਸ ਰਿਦੈ ਆਦਿ ਕਉ ਆਦੇਸ ਕੈ ਬ੍ਰਹਮ ਬ੍ਰਹਮਾਏ ਹੈ ।

ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਹੁਇ ਏਕ ਅਉ ਅਨੇਕ ਕੇ ਬਿਬੇਕ ਪ੍ਰਗਟਾਏ ਹੈ ॥੨੧੪॥

English

One who has fixed his attention on the vision of the True Guru. is not reassured by the six schools of philosophy nor towards other religious sects. He sees all philosophies in the vision of one True Guru.

One who has received Guru's consecration hears melodies of five types of musical instruments deep in his soul because the unstruck music that has appeared in his being due to perpetual meditation on Lord's name has all the melodies in it.

By practicing meditation on the Lord, He comes and resides he in the heart. In this state an initiated disciple sees the all-pervading Lord everywhere.

The Sikh who is blessed with knowledge, contemplation and Simran by the True Guru and who relishes the loving elixir, learns the truth of one Lord who pervades in all despite being one. (214)

Kabit 215

Gurmukhi

ਸਤਿ ਬਿਨੁ ਸੰਜਮੁ ਨ ਪਤਿ ਬਿਨੁ ਪੂਜਾ ਹੋਇ ਸਚ ਬਿਨੁ ਸੋਚ ਨ ਜਨੇਉ ਜਤ ਹੀਨ ਹੈ ।

ਬਿਨੁ ਗੁਰ ਦੀਖਿਆ ਗਿਆਨ ਬਿਨੁ ਦਰਸਨ ਧਿਆਨ ਭਾਉ ਬਿਨੁ ਭਗਤਿ ਨ ਕਥਨੀ ਭੈ ਭੀਨ ਹੈ ।

ਸਾਂਤਿ ਨ ਸੰਤੋਖ ਬਿਨੁ ਸੁਖੁ ਨ ਸਹਜ ਬਿਨੁ ਸਬਦ ਸੁਰਤਿ ਬਿਨੁ ਪ੍ਰੇਮ ਨ ਪ੍ਰਬੀਨ ਹੈ ।

ਬ੍ਰਹਮ ਬਿਬੇਕ ਬਿਨੁ ਹਿਰਦੈ ਨ ਏਕ ਟੇਕ ਬਿਨੁ ਸਾਧਸੰਗਤ ਨ ਰੰਗ ਲਿਵ ਲੀਨ ਹੈ ॥੨੧੫॥

English

Except the name of the stable and firm Lord, no other deed is righteous. Except for the prayer and worship of Master Lord, worship of gods/goddesses is futile. No piety is beyond the truth and wearing of sacred thread without morality is futile.

Without obtaining initiation from a True Guru, no knowledge is worthwhile. No contemplation is useful except that of the True Guru. No worship is worth anything if not performed love, nor any view point expressed can invite respect.

Without patience and contentment, peace cannot reside. No true peace and comfort is achievable without acquiring a state of equipoise.

Similarly no love can be stable without the union of the word and mind (consciousness).

Without deliberation on His name, one cannot establish faith in the heart and without the holy congregation of divine and saintly persons, engrossment in Lord's name is not possible. (215)

Kabit 216

Gurmukhi

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ ਚਰਨ ਕਮਲ ਤਾਹਿ ਜਗ ਮਧੁਕਰ ਹੈ ।

ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਧੁਨਿ ਸੁਨਿ ਗਦ ਗਦ ਹੋਇ ਅੰਮ੍ਰਿਤ ਬਚਨ ਤਾਹਿ ਜਗਤ ਉਧਰਿ ਹੈ ।

ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਗੁਰ ਦਇਆ ਨਿਧਾਨ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਦੋਖ ਦੁਖ ਹਰਿ ਹੈ ।

ਸ੍ਰੀ ਗੁਰ ਦਾਸਨ ਦਾਸ ਦਾਸਨ ਦਾਸਾਨ ਦਾਸ ਤਾਸ ਨ ਇੰਦ੍ਰਾਦਿ ਬ੍ਰਹਮਾਦਿ ਸਮਸਰਿ ਹੈ ॥੨੧੬॥

English

A Sikh who is engrossed in the elixir-like name of the Lord by virtue of the holy dust of the feet of True Guru (due to His company) has the whole world becoming his devotees.

A Sikh of the Guru whose every hair blooms hearing the melody of True Guru blessed Naam Simran, his elixir-like words can sail the world across the worldly ocean.

A Sikh of the Guru who receives even a very small blessing of the True Guru, becomes capable of giving away all the treasures and allaying the distresses of the others.

A Sikh who serves the servants of the slaves of the True Guru (who becomes down to earth humble) cannot even be equated with god Indra, Brahma and all the gods and goddesses put together. (216)

Kabit 217

Gurmukhi

ਜਬ ਤੇ ਪਰਮ ਗੁਰ ਚਰਨ ਸਰਨਿ ਆਏ ਚਰਨ ਸਰਨਿ ਲਿਵ ਸਕਲ ਸੰਸਾਰ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਚਰਨਾਮ੍ਰਿਤ ਕੈ ਚਾਹਤ ਚਰਨ ਰੇਨ ਸਕਲ ਅਕਾਰ ਹੈ ।

ਚਰਨ ਕਮਲ ਸੁਖ ਸੰਪਟ ਸਹਜ ਘਰਿ ਨਿਹਚਲ ਮਤਿ ਪਰਮਾਰਥ ਬੀਚਾਰ ਹੈ ।

ਚਰਨ ਕਮਲ ਗੁਰ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧਿ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਕੈ ਨਮਸਕਾਰ ਹੈ ॥੨੧੭॥

English

Since the time a human being takes the refuge in the holy feet of the True Guru, the people of the world then start contemplating in the refuge of his feet.

By taking the foot-wash of the True Guru while staying in His refuge, the entire mankind desires to be blessed by his holy feet.

By living in the peaceful refuge of the lotus-like feet of the True Guru, one gets absorbed in a state of equipoise. Because of higher spiritual wisdom, they become stable of mind and consciousness.

The glory of the lotus-like feet of the True Guru is beyond comprehension, It is limitless, infinite. He is worthy of salutation again and again. (217)

Kabit 218

Gurmukhi

ਚਰਨ ਕਮਲ ਗੁਰ ਜਬ ਤੇ ਰਿਦੈ ਬਸਾਏ ਤਬ ਤੇ ਅਸਥਿਰਿ ਚਿਤਿ ਅਨਤ ਨ ਧਾਵਹੀ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਚਰਨਾਮ੍ਰਿਤ ਕੈ ਪ੍ਰਾਪਤਿ ਅਮਰ ਪਦ ਸਹਜਿ ਸਮਾਵਹੀ ।

ਚਰਨ ਕਮਲ ਗੁਰ ਜਬ ਤੇ ਧਿਆਨ ਧਾਰੇ ਆਨ ਗਿਆਨ ਧਿਆਨ ਸਰਬੰਗ ਬਿਸਰਾਵਹੀ ।

ਚਰਨ ਕਮਲ ਗੁਰ ਮਧੁਪ ਅਉ ਕਮਲ ਗਤਿ ਮਨ ਮਨਸਾ ਥਕਿਤ ਨਿਜ ਗ੍ਰਹਿ ਆਵਈ ॥੨੧੮॥

English

Since the time a human being attaches his mind with the lotus like feet of the True Guru, his mind becomes stable and it does not wander anywhere.

The refuge of the True Guru's feet provides one with the foot-wash of the True Guru that helps him acquire inimitable state and engrossment in equipoise.

Since the holy feet of the True Guru got lodged in the heart of a devotee (the devotee took His refuge), the mind of the devotee has shed all other comforts and is absorbed in the meditation of His name.

Since the fragrance of the holy lotus-feet of the True Guru got lodged in the mind of the devotee, all other fragrances have become prosaic and indifferent for him. (218)

Kabit 219

Gurmukhi

ਬਾਰੀ ਬਹੁ ਨਾਇਕ ਕੀ ਨਾਇਕਾ ਪਿਆਰੀ ਕੇਰੀ ਘੇਰੀ ਆਨਿ ਪ੍ਰਬਲ ਹੁਇ ਨਿੰਦ੍ਰਾ ਨੈਨ ਛਾਇ ਕੈ ।

ਪ੍ਰੇਮਨੀ ਪਤਿਬ੍ਰਤਾ ਚਇਲੀ ਪ੍ਰਿਅ ਆਗਮ ਕੀ ਨਿੰਦ੍ਰਾ ਕੋ ਨਿਰਾਦਰ ਕੈ ਸੋਈ ਨ ਭੈ ਭਾਇ ਕੈ ।

ਸਖੀ ਹੁਤੀ ਸੋਤ ਥੀ ਭਈ ਗਈ ਸੁਖਦਾਇਕ ਪੈ ਜਹਾ ਕੇ ਤਹੀ ਲੈ ਰਾਖੇ ਸੰਗਮ ਸੁਲਾਇ ਕੈ ।

ਸੁਪਨ ਚਰਿਤ੍ਰ ਮੈ ਨ ਮਿਤ੍ਰਹਿ ਮਿਲਨ ਦੀਨੀ ਜਮ ਰੂਪ ਜਾਮਨੀ ਨ ਨਿਬਰੈ ਬਿਹਾਇ ਕੈ ॥੨੧੯॥

English

Known as favourite and loved one of the Master who has many women, when her turn to receive her Master's blessings came she was over-powered by the sleep of ignorance. The sleep-filled eyes made me unaware of everything.

But those Sikh sentient beings who were filled with love in their hearts when they heard that their Master was coming, they forsake sleep and remained alert in their faith and love for the meeting.

Despite being favourite of my Master, I remained sleeping in ignorance. I remained bereft of meeting my comfort-giving beloved. I remained wherever I was, separated and bereft of His love and blessings. This is what sleep of ignorance did to me.

This dream like happening did not let me meet my beloved. Now the death-like night of separation neither ends nor terminates. (219)

Kabit 220

Gurmukhi

ਰੂਪ ਹੀਨ ਕੁਲ ਹੀਨ ਗੁਨ ਹੀਨ ਗਿਆਨ ਹੀਨ ਸੋਭਾ ਹੀਨ ਭਾਗ ਹੀਨ ਤਪ ਹੀਨ ਬਾਵਰੀ ।

ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਹੀਨ ਸਬਦ ਸੁਰਤਿ ਹੀਨ ਬੁਧਿ ਬਲ ਹੀਨ ਸੂਧੇ ਹਸਤ ਨ ਪਾਵ ਰੀ ।

ਪ੍ਰੀਤ ਹੀਨ ਰੀਤਿ ਹੀਨ ਭਾਇ ਭੈ ਪ੍ਰਤੀਤ ਹੀਨ ਚਿਤ ਹੀਨ ਬਿਤ ਹੀਨ ਸਹਜ ਸੁਭਾਵ ਰੀ ।

ਅੰਗ ਅੰਗ ਹੀਨ ਦੀਨਾਧੀਨ ਪਰਾਚੀਨ ਲਗਿ ਚਰਨ ਸਰਨਿ ਕੈਸੇ ਪ੍ਰਾਪਤ ਹੁਇ ਰਾਵਰੀ ॥੨੨੦॥

English

I the sentient seeker am without attractive looks, do not belong to high caste as deemed of Sikhs of the Guru, without the virtues of Naam, empty of Guru's knowledge, without any praiseworthy traits, unlucky because of vices, bereft of the service of Guru

I am bereft of the kind looks and glimpse of the True Guru, without meditation, weak of power and wisdom, of warped hands and feet because of not doing service of the Guru.

I am vacuous of my beloved's love, unaware of Guru's teachings, hollow of devotion, unstable of mind, poor of the wealth of meditation and even lacking in calmness of nature.

I am inferior from every aspect of life. I don't become humble in order to please my beloved. With all these shortcomings, O my True Guru! How can I acquire the refuge of your holy feet. (220)

Kabit 221

Gurmukhi

ਜਨਨੀ ਸੁਤਹਿ ਬਿਖੁ ਦੇਤ ਹੇਤੁ ਕਉਨ ਰਾਖੈ ਘਰੁ ਮੁਸੈ ਪਾਹਰੁਆ ਕਹੋ ਕੈਸੇ ਰਾਖੀਐ ।

ਕਰੀਆ ਜਉ ਬੋਰੈ ਨਾਵ ਕਹੋ ਕੈਸੇ ਪਾਵੈ ਪਾਰੁ ਅਗੂਆਉ ਬਾਟ ਪਾਰੈ ਕਾ ਪੈ ਦੀਨੁ ਭਾਖੀਐ ।

ਖੇਤੈ ਜਉ ਖਾਇ ਬਾਰਿ ਕਉਨ ਧਾਇ ਰਾਖਨਹਾਰੁ ਚਕ੍ਰਵੈ ਕਰੈ ਅਨਿਆਉ ਪੂਛੈ ਕਉਨੁ ਸਾਖੀਐ ।

ਰੋਗੀਐ ਜਉ ਬੈਦੁ ਮਾਰੈ ਮਿਤ੍ਰੁ ਜਉ ਕਮਾਵੈ ਦੋਹੁ ਗੁਰ ਨ ਮੁਕਤੁ ਕਰੈ ਕਾ ਪੈ ਅਭਿਲਾਖੀਐ ॥੨੨੧॥

English

If a mother poisons her son then who will love him? If a watchman robs the house then how can it be protected?

If a boatman sinks the boat, then how can the passengers reach the shore beyond? If the-leader cheats on the way, then who can be prayed for justice?

If the protecting fence starts eating the crop (caretaker starts destroying the crop) then who will take care of it? If a king becomes unjust who will examine the witness?

If a physician kills the patient, a friend betrays his friend, then who can be trusted? If a Guru does not bless his disciple with salvation, then who else can be expected to be saved? (221)

Kabit 222

Gurmukhi

ਮਨ ਮਧੁਕਰਿ ਗਤਿ ਭ੍ਰਮਤ ਚਤੁਰ ਕੁੰਟ ਚਰਨ ਕਮਲ ਸੁਖ ਸੰਪਟ ਸਮਾਈਐ ।

ਸੀਤਲ ਸੁਗੰਧ ਅਤਿ ਕੋਮਲ ਅਨੂਪ ਰੂਪ ਮਧੁ ਮਕਰੰਦ ਤਸ ਅਨਤ ਨ ਧਾਈਐ ।

ਸਹਜ ਸਮਾਧਿ ਉਨਮਨ ਜਗਮਗ ਜੋਤਿ ਅਨਹਦ ਧੁਨਿ ਰੁਨਝੁਨ ਲਿਵ ਲਾਈਐ ।

ਗੁਰਮੁਖਿ ਬੀਸ ਇਕੀਸ ਸੋਹੰ ਸੋਈ ਜਾਨੈ ਆਪਾ ਅਪਰੰਪਰ ਪਰਮਪਦੁ ਪਾਈਐ ॥੨੨੨॥

English

The mind wanders like a bumble bee in all four directions. But by coming into the refuge of True Guru and by the blessings of Naam Simran, he merges into peace and comfort of equipoise.

Once the calming, scented, delicate and very beautiful elixir-like holy dust of the feet of True Guru is received, the mind does not wander in any direction.

On account of his association with the holy feet of the True Guru, by remaining in a state of divine will and tranquil state of meditation and ever enjoying a glimpse of the light effulgent, he remains engrossed in the melodious unstruck celestial music.

Believe it! An obedient Sikh of the True Guru becomes aware of the One Lord who is beyond all limits. And thus he reaches the supreme spiritual state. (222)

Kabit 223

Gurmukhi

ਮਨ ਮ੍ਰਿਗ ਮ੍ਰਿਗਮਦ ਅਛਤ ਅੰਤਰਗਤਿ ਭੂਲਿਓ ਕ੍ਰਮ ਖੋਜਤ ਫਿਰਤ ਬਨ ਮਾਹੀ ਜੀ ।

ਦਾਦਰ ਸਰੋਜ ਗਤਿ ਏਕੈ ਸਰਵਰ ਬਿਖੈ ਅੰਤਰਿ ਦਿਸੰਤਰ ਹੁਇ ਸਮਝੈ ਨਾਹੀ ਜੀ ।

ਜੈਸੇ ਬਿਖਿਆਧਰ ਤਜੈ ਨ ਬਿਖਿ ਬਿਖਮ ਕਉ ਅਹਿਨਿਸਿ ਬਾਵਨ ਬਿਰਖ ਲਪਟਾਹੀ ਜੀ ।

ਜੈਸੇ ਨਰਪਤਿ ਸੁਪਨੰਤਰ ਭੇਖਾਰੀ ਹੋਇ ਗੁਰਮੁਖਿ ਜਗਤ ਮੈ ਭਰਮ ਮਿਟਾਹੀ ਜੀ ॥੨੨੩॥

English

Human mind is like a fast running deer who has Naam-like musk within him. But under various doubts and misgivings, he keeps searching it in forest.

Frog and lotus flower live in the same pond but despite that the frog-like mind does not know lotus as if he is residing in a foreign land. The frog eats moss and not lotus flower. Such is the state of mind who is not aware of the Naam Amrit co-existing w

As a snake never sheds his venom although he keeps coiled around a sandalwood tree so is the state of that person who does not shed his vices even in the holy congregation.

The state of our wandering mind is like a king who becomes a beggar in his dream. But the mind of a Sikh of the Guru dispels all his doubts and misgivings with the power of Naam Simran and recognising his self, lives a purposeful, contented and a happy li

Gurmukhi

ਬਾਇ ਹੁਇ ਬਘੁਲਾ ਬਾਇ ਮੰਡਲ ਫਿਰੈ ਤਉ ਕਹਾ ਬਾਸਨਾ ਕੀ ਆਗਿ ਜਾਗਿ ਜੁਗਤਿ ਨ ਜਾਨੀਐ ।

ਕੂਪ ਜਲੁ ਗਰੋ ਬਾਧੇ ਨਿਕਸੈ ਨ ਹੁਇ ਸਮੁੰਦ੍ਰ ਚੀਲ ਹੁਇ ਉਡੈ ਨ ਖਗਪਤਿ ਉਨਮਾਨੀਐ ।

ਮੂਸਾ ਬਿਲ ਖੋਦ ਨ ਜੋਗੀਸੁਰ ਗੁਫਾ ਕਹਾਵੈ ਸਰਪ ਹੁਇ ਚਿਰੰਜੀਵ ਬਿਖੁ ਨ ਬਿਲਾਨੀਐ ।

ਗੁਰਮੁਖਿ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਚੀਤ ਹੁਇ ਅਤੀਤ ਹਉਮੈ ਖੋਇ ਹੋਇ ਰੇਨ ਕਾਮਧੇਨ ਮਾਨੀਐ ॥੨੨੪॥

English

So what if someone through spiritual powers become a whirlwind of air and wanders in the atmosphere when all desires are kindred in his mind and he does not know how to get rid of them?

Just as water drawn out of a well with a pitcher tied to a rope does not become an ocean and a vulture, who roams about in the sky looking for corpses, cannot be accepted as god of birds, similarly, an evil-filled man cannot claim to be a spiritually awak

A rat living in a burrow cannot be called a saint in a cave. Similarly, a person who has done no good to anyone is like a rat even if he puts himself through rigorous penance to realise his beloved God. If one acquires long life like a snake, one cannot d

But an obedient Sikh of the Guru keeps himself clear from the effect of tri-traits of maya and is a recluse by heart. He loses his ego and becomes an epitome of humility by serving all and accomplishing others' tasks admirably. (224)

Kabit 225

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਆਤਮ ਅਵੇਸ ਪ੍ਰਮਾਤਮ ਪ੍ਰਬੀਨ ਹੈ ।

ਤਤੈ ਮਿਲਿ ਤਤ ਸ੍ਵਾਂਤ ਬੁੰਦ ਮੁਕਤਾਹਲ ਹੁਇ ਪਾਰਸ ਕੈ ਪਾਰਸ ਪਰਸਪਰ ਕੀਨ ਹੈ ।

ਜੋਤ ਮਿਲਿ ਜੋਤਿ ਜੈਸੇ ਦੀਪਕੈ ਦਿਪਤ ਦੀਪ ਹੀਰੈ ਹੀਰਾ ਬੇਧੀਅਤ ਆਪੈ ਆਪਾ ਚੀਨ ਹੈ ।

ਚੰਦਨ ਬਨਾਸਪਤੀ ਬਾਸਨਾ ਸੁਬਾਸ ਗਤਿ ਚਤਰ ਬਰਨ ਜਨ ਕੁਲ ਅਕੁਲੀਨ ਹੈ ॥੨੨੫॥

English

With the union of a disciple coming in the refuge of True Guru and when his mind is engrossed in the divine word, he becomes an adept in uniting his self with the Supreme soul.

As the mythical rain-drop (Swati) turns into a pearl when it falls on an Oyster shell and becomes highly valuable, so would a person become when his heart is filled with the elixir-like Naam of the Lord. Uniting with Supreme, he too becomes like Him. Like

As an oil lamp lights the other, so does a true devotee (Gursikh) meeting with True Guru becomes an embodiment of His light and shines in the diamond like a diamond. He reckons his self then.

All the vegetation around a sandalwood tree becomes fragrant. Similarly the people of all the four castes become of higher caste after meeting with True Guru. (225)

Kabit 226

Gurmukhi

ਗੁਰਮਤਿ ਸਤਿ ਰਿਦੈ ਸਤਿਗੁਰ ਦੇਖੇ ਦ੍ਰਿਗ ਸਤਿਨਾਮ ਜਿਹਬਾ ਕੈ ਪ੍ਰੇਮ ਰਸ ਪਾਏ ਹੈ ।

ਸਬਦ ਬਿਬੇਕ ਸਤਿ ਸ੍ਰਵਨ ਸੁਰਤਿ ਨਾਦ ਨਾਸਕਾ ਸੁਗੰਧਿ ਸਤਿ ਆਘ੍ਰਨ ਆਘਾਏ ਹੈ ।

ਸੰਤ ਚਰਨਾਮ੍ਰਤ ਹਸਤ ਅਵਲੰਬ ਸਤਿ ਪਾਰਸ ਪਰਸਿ ਹੋਇ ਪਾਰਸ ਦਿਖਾਏ ਹੈ ।

ਸਤਿਗੁਰੁ ਸਤਿਨਾਮ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਅਲਖ ਲਖਾਏ ਹੈ ॥੨੨੬॥

English

By lodging the teachings of the True Guru in the heart, the eyes of the Sikh of the Guru sees the True Lord pervading in everyone everywhere. He repeats the name of the Lord incessantly and relishes the loving nectar of Naam Simran all the time.

Having listened to the true words of wisdom from the Guru, the ears of a disciple remain engrossed in listening to that tune. Smelling the fragrance of the Naam, his nostrils are satiated by the sweet smell of the Naam.

With the hands getting a touch of the feet of the True Guru, a Sikh of the Guru is seen to have become a philosopher stone like the True Guru Himself.

Thus relishing the words of the Guru with all five senses and his becoming one with the True Guru, a Sikh of the Guru becomes aware of the Lord whose form and name is eternal. All this happens through the knowledge dispensed by the True Guru. (226)

Gurmukhi

ਆਤਮਾ ਤ੍ਰਿਬਿਧੀ ਜੜ੍ਹ ਕੜ੍ਹ ਸੈ ਇਕੜ੍ਹ ਭਏ ਗੁਰਮਤਿ ਸਤਿ ਨਿਹਚਲ ਮਨ ਮਾਨੇ ਹੈ ।

ਜਗਜੀਵਨ ਜਗ ਜਗ ਜਗਜੀਵਨ ਮੈ ਪੂਰਨ ਬ੍ਰਹਮਗਿਆਨ ਧਿਆਨ ਉਰ ਆਨੇ ਹੈ ।

ਸੂਖਮ ਸਬੂਲ ਮੂਲ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ ਗੋਰਸ ਗੋਬੰਸ ਗਤਿ ਪ੍ਰੇਮ ਪਹਿਚਾਨੇ ਹੈ ।

ਕਾਰਨ ਮੈ ਕਾਰਨ ਕਰਨ ਚਿਤ੍ਰਿ ਮੈ ਚਿਤੇਰੇ ਜੰਤ੍ਰ ਧੁਨਿ ਜੰਤ੍ਰੀ ਜਨ ਕੈ ਜਨਕ ਜਾਨੇ ਹੈ ॥੨੨੭॥

English

With the acquisition of True Guru's consecration and His wisdom, the mind wandering in three traits of maya becomes stable and then it feels reassured in the words of the Guru.

One who has received the elixir-like Name of the Lord, practiced it, sees the Lord and the world intermingled. That Sikh of the Guru imbibes the knowledge in his heart since it has been blessed by the complete God-like True Guru.

The loving hue of Lord's name, the Sikh of the Guru recognises the presence of the Lord in gross and imperceptible species just as well species of cows yield same type of milk.

He realises that the Lord is permeated in His creation as is a painter in his painting, a tune in the musical instrument and qualities of father in his son. (227)

Gurmukhi

ਨਾਇਕੁ ਹੈ ਏਕੁ ਅਰੁ ਨਾਇਕਾ ਅਸਟ ਤਾ ਕੈ ਏਕ ਏਕ ਨਾਇਕਾ ਕੇ ਪਾਂਚ ਪਾਂਚ ਪੂਤ ਹੈ ।

ਏਕ ਏਕ ਪੂਤ ਗ੍ਰਿਹ ਚਾਰਿ ਚਾਰਿ ਨਾਤੀ ਏਕੈ ਏਕੈ ਨਾਤੀ ਦੋਇ ਪਤਨੀ ਪ੍ਰਸੂਤ ਹੈ ।

ਤਾਹੂ ਤੇ ਅਨੇਕ ਪੁਨਿ ਏਕੈ ਏਕੈ ਪਾਂਚ ਪਾਂਚ ਤਾ ਤੇ ਚਾਰਿ ਚਾਰਿ ਸੁਤਿ ਸੰਤਤਿ ਸੰਭੂਤ ਹੈ ।

ਤਾ ਤੇ ਆਠ ਆਠ ਸੁਤਾ ਸੁਤਾ ਸੁਤਾ ਆਠ ਸੁਤ ਐਸੇ ਪਰਵਾਰੁ ਕੈਸੇ ਹੋਇ ਏਕ ਸੂਤ ਹੈ ॥੨੨੮॥

English

There is only one master of the house. He has eight wives and each wife has five sons.

Every son has four sons. Thus every grandson of the master has two child-bearing wives.

Then several children were born of those wives. Each bore five sons and then four more sons.

Each of these sons produced eight daughters and then eight sons came forth from each daughter. One who has such a big family, how can he be stringed in one thread. This is the spread of the mind. Its expanse has no end. How can a mind with such vast spread

Gurmukhi

ਏਕ ਮਨੁ ਆਠ ਖੰਡ ਖੰਡ ਖੰਡ ਪਾਂਚ ਟੂਕ ਟੂਕ ਟੂਕ ਚਾਰਿ ਫਾਰ ਫਾਰ ਦੋਇ ਫਾਰ ਹੈ ।

ਤਾਹੂ ਤੇ ਪਈਸੇ ਅਉ ਪਈਸਾ ਏਕ ਪਾਂਚ ਟਾਂਕ ਟਾਂਕ ਟਾਂਕ ਮਾਸੇ ਚਾਰਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ।

ਮਾਸਾ ਏਕ ਆਠ ਰਤੀ ਰਤੀ ਆਠ ਚਾਵਰ ਕੀ ਹਾਟ ਹਾਟ ਕਨੁ ਕਨੁ ਤੋਲ ਤੁਲਾਧਾਰ ਹੈ ।

ਪੁਰ ਪੁਰ ਪੂਰਿ ਰਹੇ ਸਕਲ ਸੰਸਾਰ ਬਿਖੇ ਬਸਿ ਆਵੈ ਕੈਸੇ ਜਾ ਕੋ ਏਤੋ ਬਿਸਥਾਰ ਹੈ ॥੨੨੯॥

English

A maund (Indian weight measure of past) divided into eight parts makes eight parts of five seer each. Each part when divided into five parts make five pieces of one seer (Indian weight measure) each. If each seer divided into four parts, then each quarter

These half paos are then reduced to Sarsahi. Each Sarsahi contains five Tank. Each Tank has four Mashas. Thus these weight measures have much spread.

One masha contains eight ratis (a small red and black seed of Allarams, used as a weight measure by jewellers for weighing gold) and one rati has eight grains of rice. Thus are being weighed items in a shop.

This is the spread of a maund in the cities of the world. A mind which has such an expanse of lust, anger, avarice attachment, arrogance, desires and other vices, how can that mind be controlled? (229)

Kabit 230

Gurmukhi

ਖਗਪਤਿ ਪ੍ਰਬਲ ਪਰਾਕ੍ਰਮੀ ਪਰਮਹੰਸ ਚਾਤੁਰ ਚਤੁਰ ਮੁਖ ਚੰਚਲ ਚਪਲ ਹੈ ।

ਭੁਜਬਲੀ ਅਸਟ ਭੁਜਾ ਤਾ ਕੇ ਚਾਲੀਸ ਕਰ ਏਕ ਸਉ ਅਰ ਸਾਠਿ ਪਾਉ ਚਾਲ ਚਲਾਚਲ ਹੈ ।

ਜਾਗ੍ਰਤ ਸੁਪਨ ਅਹਿਨਿਸਿ ਦਹਿਦਿਸ ਧਾਵੈ ਤ੍ਰਿਭਵਨ ਪ੍ਰਤਿ ਹੋਇ ਆਵੈ ਏਕ ਪਲ ਹੈ ।

ਪਿੰਜਰੀ ਮੈ ਅਛਤ ਉਡਤ ਪਹੁਚੈ ਨ ਕੋਊ ਪੁਰ ਪੁਰ ਪੂਰ ਗਿਰ ਤਰ ਥਲ ਜਲ ਹੈ ॥੨੩੦॥

English

Mind is like a large Garud (a bird that according to Hindu mythology is the transport of Lord Vishnu) that has very sharp flight, is very powerful, shrewd, clever, well aware of happenings in all four directions and is brisk like electricity.

Like a maund, the mind is also powerful with eight arms (eight arms of maund-each of 5 seers) 40 hands (each hand is one seer of a maund). Thus it has 160 feet (each feet of a maund is of one pao). Its gait is very sharp and not likely to stop anywhere.

This mind awake or asleep, day or night keeps wandering in all ten directions all the time. It visits all the three worlds in no time.

A bird in a cage cannot fly, but mind though in cage of the body flies to places where no one can reach. It has reach to the cities, mountains, jungles, in the water and even the deserts. (230)

Kabit 231

Gurmukhi

ਜੈਸੇ ਪੰਛੀ ਉਡਤ ਫਿਰਤ ਹੈ ਅਕਾਸਚਾਰੀ ਜਾਰਿ ਡਾਰਿ ਪਿੰਜਰੀ ਮੈ ਰਾਖੀਅਤਿ ਆਨਿ ਕੈ ।

ਜੈਸੇ ਗਜਰਾਜ ਗਹਬਰ ਬਨ ਮੈ ਮਦੋਨ ਬਸਿ ਹੁਇ ਮਹਾਵਤ ਕੈ ਅੰਕੁਸਹਿ ਮਾਨਿ ਕੈ ।

ਜੈਸੇ ਬਿਖਿਆਧਰ ਬਿਖਮ ਬਿਲ ਮੈ ਪਤਾਲ ਗਹੇ ਸਾਪਹੇਰਾ ਤਾਹਿ ਮੰਤ੍ਰਨ ਕੀ ਕਾਨਿ ਕੈ ।

ਤੈਸੇ ਤ੍ਰਿਭਵਨ ਪ੍ਰਤਿ ਭ੍ਰਮਤ ਚੰਚਲ ਚਿਤ ਨਿਹਚਲ ਹੋਤ ਮਤਿ ਸਤਿਗੁਰ ਗਿਆਨ ਕੈ ॥੨੩੧॥

English

Just as a high flying bird keep flying to distant places, but once it is caught with the help of a net and put in a cage, it cannot fly anymore.

Just as a frolicsome elephant roams about in the dense jungle excitedly, it is brought under control under the fear of a goad once captured.

Just as a snake lives in deep and winding burrow is caught by snake-charmer with mystic incantations.

Similarly the mind that wanders in all the three worlds become calm and steady with teachings and advice of the True Guru. By practicing meditation on the Naam obtained from the True Gum, its wandering ends. (231)

Gurmukhi

ਰਚਨਾ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਬਿਸਮ ਬਚਿਤ੍ਰਪਨ ਏਕ ਮੈ ਅਨੇਕ ਭਾਂਤਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ਹੈ ।

ਲੋਚਨ ਮੈ ਦ੍ਰਿਸ਼ਟਿ ਸ੍ਰਵਨ ਮੈ ਸੁਰਤਿ ਰਾਖੀ ਨਾਸਕਾ ਸੁਬਾਸ ਰਸ ਰਸਨਾ ਉਚਾਰ ਹੈ ।

ਅੰਤਰ ਹੀ ਅੰਤਰ ਨਿਰੰਤਰੀਨ ਸੋਭਨ ਮੈ ਕਾਹੂ ਕੀ ਨ ਕੋਊ ਜਾਨੈ ਬਿਖਮ ਬੀਚਾਰ ਹੈ ।

ਅਗਮ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਜਾਨੀਐ ਚਿਤੇਰੋ ਕੈਸੇ ਨੇਤ ਨੇਤ ਨੇਤ ਨਮੋ ਨਮੋ ਨਮਸਕਾਰਿ ਹੈ ॥੨੩੨॥

English

The picture of miraculous creation of the Lord is full of astonishment and wonder. How has He spread such countless variations and diversities in this one picture?

He has filled energy in the eyes to see, in the ears to hear, in the nostrils to smell and in the tongue to taste and relish.

What is difficult to understand is that each of these senses has so much difference in them that one does not know how the other is engaged.

The picture of creation of the Lord that is beyond comprehension, how can then its creator and His creation be understood? He is limitless, infinite in all the three periods and is worthy of salutations repeatedly. (232)

Kabit 233

Gurmukhi

ਮਾਇਆ ਛਾਇਆ ਪੰਚ ਦੂਤ ਭੂਤ ਉਦਮਾਦ ਠਟ ਘਟ ਘਟ ਘਟਿਕਾ ਮੈ ਸਾਗਰ ਅਨੇਕ ਹੈ ।

ਅਉਧ ਪਲ ਘਟਿਕਾ ਜੁਗਾਦਿ ਪਰਜੰਤ ਆਸਾ ਲਹਰਿ ਤਰੰਗ ਮੈ ਨ ਤ੍ਰਿਸਨਾ ਕੀ ਟੇਕ ਹੈ ।

ਮਨ ਮਨਸਾ ਪ੍ਰਸੰਗ ਧਾਵਤ ਚਤੁਰ ਕੁੰਟ ਛਿਨਕ ਮੈ ਖੰਡ ਬ੍ਰਹਮੰਡ ਜਾਵਦੇਕ ਹੈ ।

ਆਧਿ ਕੈ ਬਿਆਧਿ ਕੈ ਉਪਾਧਿ ਕੈ ਅਸਾਧ ਮਨ ਸਾਧਿਬੇ ਕਉ ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਹੈ ॥੨੩੩॥

English

*Lust, anger etc., the five vices are shadows of maya (mammon). These have created turbulence in human beings like demons.
Many oceans of vices and evils are in rage in me mind of a human being as a result
of these.*

*Human life is very brief but his expectations and desires are of eons. There are waves of vices in the
ocean-like mind whose cravings are unimaginable.*

*Under the influence of all these cravings and desires, the mind roams about in all four directions and reaches regions
beyond in split second time.*

*Despite its engrossment in worries, physical ailments and many types of other maladies, it cannot be stopped from wandering.
The
refuge of the True Guru is the only means of controlling it. (233)*

Kabit 234

Gurmukhi

ਜੈਸੇ ਮਨੁ ਲਾਗਤ ਹੈ ਲੇਖਕ ਕੋ ਲੇਖੇ ਬਿਖੈ ਹਰਿ ਜਸੁ ਲਿਖਤ ਨ ਤੈਸੇ ਠਹਿਰਾਵਈ ।

ਜੈਸੇ ਮਨ ਬਨਜੁ ਬਿਉਹਾਰ ਕੇ ਬਿਬਾਰ ਬਿਖੈ ਸਬਦ ਸੁਰਤਿ ਅਵਗਾਹਨੁ ਨ ਭਾਵਈ ।

ਜੈਸੇ ਮਨੁ ਕਨਿਕ ਅਉ ਕਾਮਨੀ ਸਨੇਹ ਬਿਖੈ ਸਾਧਸੰਗ ਤੈਸੇ ਨੇਹੁ ਪਲ ਨ ਲਗਾਵਈ ।

ਮਾਇਆ ਬੰਧ ਧੰਧ ਬਿਖੈ ਆਵਧ ਬਿਹਾਇ ਜਾਇ ਗੁਰ ਉਪਦੇਸ ਹੀਨ ਪਾਛੈ ਪਛੁਤਾਵਈ ॥੨੩੪॥

English

Just as the mind of an accountant is ever engrossed in maintaining and writing accounts of worldly affairs, it does not focus on writing the paeans of the Lord.

As the mind is engrossed in trading and business, it does not like to involve and engross itself in the meditation of Lord's name.

Just as a man is enamoured by gold and love of woman, he does not show that type of love in his heart for a moment for the congregation of holy men.

Life is spent in the worldly bondages and affairs. One bereft of practicing and following the teachings of True Guru repents when one's time to depart from this world draws near. (234)

Kabit 235

Gurmukhi

ਜੈਸੇ ਮਨੁ ਧਾਵੈ ਪਰ ਤਨ ਧਨ ਦੂਖਨਾ ਲਉ ਸ੍ਰੀ ਗੁਰ ਸਰਨਿ ਸਾਧਸੰਗ ਲਉ ਨ ਆਵਈ ।

ਜੈਸੇ ਮਨੁ ਪਰਾਧੀਨ ਹੀਨ ਦੀਨਤਾ ਮੈ ਸਾਧਸੰਗ ਸਤਿਗੁਰ ਸੇਵਾ ਨ ਲਗਾਵਈ ।

ਜੈਸੇ ਮਨੁ ਕਿਰਤਿ ਬਿਰਤਿ ਮੈ ਮਗਨੁ ਹੋਇ ਸਾਧਸੰਗ ਕੀਰਤਨ ਮੈ ਨ ਠਹਿਰਾਵਈ ।

ਕੂਕਰ ਜਿਉ ਚਉਚ ਕਾਢਿ ਚਾਕੀ ਚਾਟਿਬੇ ਕਉ ਜਾਇ ਜਾ ਕੇ ਮੀਠੀ ਲਾਗੀ ਦੇਖੈ ਤਾਹੀ ਪਾਛੈ ਧਾਵਈ ॥੨੩੫॥

English

Just as the mind runs after other's woman, other's wealth and vituperation of others, it does not come to the refuge of the True Guru and assembly of noble people.

Just as the mind remains involved in inferior, disrespectful service of others, it does not do similar service of the True Guru and holy assembly of saintly persons.

Just as the mind remains engrossed in the worldly affairs, it does not attach itself with the adulations of God and pious congregation.

Just as a dog runs to lick the millstone, so does a greedy person run after him with whom he sees the sweet avarice of maya (mammon). (235)

Kabit 236

Gurmukhi

ਸਰਵਰ ਮੈ ਨ ਜਾਨੀ ਦਾਦਰ ਕਮਲ ਗਤਿ ਮ੍ਰਿਗ ਮ੍ਰਿਗਮਦ ਗਤਿ ਅੰਤਰ ਨ ਜਾਨੀ ਹੈ ।
ਮਨਿ ਮਹਿਮਾ ਨ ਜਾਨੀ ਅਹਿ ਬਿਖੂ ਬਿਖਮ ਕੈ ਸਾਗਰ ਮੈ ਸੰਖ ਨਿਧਿ ਹੀਨ ਬਕ ਬਾਨੀ ਹੈ ।
ਚੰਦਨ ਸਮੀਪ ਜੈਸੇ ਬਾਂਸ ਨਿਰਗੰਧ ਕੰਧ ਉਲੂਐ ਅਲਖ ਦਿਨ ਦਿਨਕਰ ਧਿਆਨੀ ਹੈ ।
ਤੈਸੇ ਬਾਂਝ ਬਧੂ ਮਮ ਸ੍ਰੀ ਗੁਰ ਪੁਰਖ ਭੇਟ ਨਿਹਚਲ ਸੇਬਲ ਜਿਉ ਹਉਮੈ ਅਭਿਮਾਨੀ ਹੈ ॥੨੩੬॥

English

*A frog living in a pool is unaware of the presence of a lotus flower growing in the same pool.
Even a deer is unaware of the musk pod that he is carrying within his body.*

*Just as a poisonous snake because of its poison is not aware of the invaluable pearl that he carries in
his hood and a conch shell keeps wailing although it lives in the ocean but unaware of the wealth
stored therein.*

*As a bamboo plant remains bereft of fragrance despite living in the close proximity of a Sandalwood tree, and as
an owl keeps his eyes shut during the day behaving ignorantly of the Sun,*

*Similarly, because of my ego and pride, I like an infertile woman remained fruitless despite acquiring the touch of True
Guru. I am no better than the tall fruitless tree like silk Cotton. (236)*

Kabit 237

Gurmukhi

ਬਰਖਾ ਚਤੁਰਮਾਸ ਭਿਦੋ ਨ ਪਖਾਨ ਸਿਲਾ ਨਿਪਜੈ ਨ ਧਾਨ ਪਾਨ ਅਨਿਕ ਉਪਾਵ ਕੈ ।

ਉਦਿਤ ਬਸੰਤ ਪਰਫੁਲਿਤ ਬਨਾਸਪਤੀ ਮਉਲੈ ਨ ਕਰੀਰੁ ਆਦਿ ਬੰਸ ਕੇ ਸੁਭਾਵ ਕੈ ।

ਸਿਹਜਾ ਸੰਜੋਗ ਭੋਗ ਨਿਹਫਲ ਬਾਝ ਬਧੂ ਹੁਇ ਨ ਆਧਾਨ ਦੁਖੋ ਦੁਬਿਧਾ ਦੁਰਾਵ ਕੈ ।

ਤੈਸੇ ਮਮ ਕਾਗ ਸਾਧਸੰਗਤਿ ਮਰਾਲ ਸਭਾ ਰਹਿਓ ਨਿਰਾਹਾਰ ਮੁਕਤਾਹਲ ਅਪਿਆਵ ਕੈ ॥੨੩੭॥

English

Just as a stone accumulates no water even during monsoon rains and does not become soft, it can yield no crop despite diligent efforts,

Just as all the trees and bushes blossom in the spring season, but due to peculiarity of the species, (Acacia arabica) Keekar trees do not flower,

Just as an infertile woman remains bereft of pregnancy despite enjoying nuptial bed with her husband, and she keeps hiding her distress.

Similarly I, a crow (used to eating filth) remained bereft of pearl-like food of Naam Simran even in the company of swans. (237)

Kabit 238

Gurmukhi

ਕਪਟ ਸਨੇਹ ਜੈਸੇ ਢੋਕਲੀ ਨਿਵਾਵੈ ਸੀਸੁ ਤਾ ਕੈ ਬਸਿ ਹੋਇ ਜਲੁ ਬੰਧਨ ਮੈ ਆਵਈ ।

ਡਾਰਿ ਦੇਤ ਖੇਤ ਹੁਇ ਪ੍ਰਫੁਲਿਤ ਸਫਲ ਤਾ ਤੇ ਆਪਿ ਨਿਹਫਲ ਪਾਛੇ ਬੋਝ ਉਕਤਾਵਈ ।

ਅਰਧ ਉਰਧ ਹੁਇ ਅਨੁਕ੍ਰਮ ਕੈ ਪਰਉਪਕਾਰ ਅਉ ਬਿਕਾਰ ਨ ਮਿਟਾਵਈ ।

ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਸੰਗਤਿ ਸੁਭਾਵ ਗਤਿ ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਸੁਖ ਦੁਖ ਪਾਵਈ ॥੨੩੮॥

English

Just as Dhekuli (an improvised bag like contraption made of leather in which a long log is used as a lever to drag water from shallow wells) bends displaying false humility seeing which the water is entrapped in its love;

It spills the water in the field and as a result of benevolent nature of the water, the crop becomes green and fruit bearing, but Dhekuli of fake humility remains empty and itself lifting its own weight;

Thus the Dhekuli keeps going up and down continuo the water does not shed its benevolent nature nor does Dhekuli leave its nature of displaying fake love.

So would we face distress in the company of self-oriented self-willed people while association with Guru-conscious people enlightens the mind with Guru's wisdom which highly comforting. (238)

Gurmukhi

ਜੈਸੇ ਤਉ ਕੁਚੀਲ ਪਵਿਤ੍ਰਤਾ ਅਤੀਤ ਮਾਖੀ ਰਾਖੀ ਨ ਰਹਿਤ ਜਾਇ ਬੈਠੇ ਇਛਾਚਾਰੀ ਹੈ ।

ਪੁਨਿ ਜਉ ਅਹਾਰ ਸਨਬੰਧ ਪਰਵੇਸੁ ਕਰੈ ਜਰੈ ਨ ਅਜਰ ਉਕਲੇਦੁ ਖੇਦੁ ਭਾਰੀ ਹੈ ।

ਬਧਿਕ ਬਿਧਾਨ ਜਿਉ ਉਦਿਆਨ ਮੈ ਟਾਟੀ ਦਿਖਾਇ ਕਰੈ ਜੀਵ ਘਾਤ ਅਪਰਾਧ ਅਧਿਕਾਰੀ ਹੈ ।

ਹਿਰਦੈ ਬਿਲਾਉ ਅਰੁ ਨੈਨ ਬਗ ਧਿਆਨੀ ਪ੍ਰਾਨੀ ਕਪਟ ਸਨੇਹੀ ਦੇਹੀ ਅੰਤ ਹੁਇ ਦੁਖਾਰੀ ਹੈ ॥੨੩੯॥

English

Just as a dirty and defiled fly sits here and there at its will and does not stop even when made to fly away repeatedly, so do dross-filled and evil-doers come to the holy congregation and impose their will on others;

And then if the same fly enters our stomach along with food, being indigestible, makes us vomit causing much distress. Like fly, unauthorised persons cause much disturbance in the holy company.

Just as a hunter uses a mock contraption to hunt wild animals, he becomes eligible for punishment of his sins. So would a deceitful person be punished who keeps deceiving gullible people in his garb of a saint or a loving devotee.

Similarly one whose heart (like a he-cat) is ever engrossed in avarice, who harbours ill intentions and fake love in his eyes like a heron, falls a prey to the angels of death and is put through untold sufferings.
(239)

Gurmukhi

ਗਊ ਮੁਖ ਬਾਘੁ ਜੈਸੇ ਬਸੈ ਮ੍ਰਿਗਮਾਲ ਬਿਖੈ ਕੰਗਨ ਪਹਿਰਿ ਜਿਉ ਬਿਲਈਆ ਖਗ ਮੋਹਈ ।

ਜੈਸੇ ਬਗ ਧਿਆਨ ਧਾਰਿ ਕਰਤ ਅਹਾਰ ਮੀਨ ਗਨਿਕਾ ਸਿੰਗਾਰ ਸਾਜਿ ਬਿਭਿਚਾਰ ਜੋਹਈ ।

ਪੰਚ ਬਟਵਾਰੋ ਭੇਖਧਾਰੀ ਜਿਉ ਸਘਾਤੀ ਹੋਇ ਅੰਤਿ ਫਾਸੀ ਡਾਰਿ ਮਾਰੈ ਦ੍ਰੋਹ ਕਰ ਦ੍ਰੋਹਈ ।

ਕਪਟ ਸਨੇਹ ਕੈ ਮਿਲਤ ਸਾਧਸੰਗਤਿ ਮੈ ਚੰਦਨ ਸੁਗੰਧ ਬਾਂਸ ਗਠੀਲੋ ਨ ਬੋਹਈ ॥੨੪੦॥

English

Just as a lion posing cow-like innocence enters a herd of deer, or a cat deceives the birds impressing upon them that she has just returned from pilgrimage and thus holy,

Just as a heron shows himself contemplating standing on one leg in water but pounces on small fish as these come near him, a whore adores herself like married Woman and waits for a lust-filled person to visit her,

Just as a dacoit adopts the garb of a noble person and become a murderer and kills others with a noose around their neck, turning out to be untrusting and treacherous.

Similarly, if a person with mock and fake love comes to the company of saintly persons, he does not acquire or assimilate the good influence of the holy congregation, just as a knotted bamboo tree acquire no fragrance despite growing in the near proximity

Gurmukhi

ਆਦਿ ਹੀ ਅਧਾਨ ਬਿਖੈ ਹੋਇ ਨਿਰਮਾਨ ਪ੍ਰਾਣੀ ਮਾਸ ਦਸ ਗਨਤ ਹੀ ਗਨਤ ਬਿਹਾਤ ਹੈ ।

ਜਨਮਤ ਸੁਤ ਸਭ ਕੁਟੰਬ ਅਨੰਦ ਮਈ ਬਾਲ ਬੁਧਿ ਗਨਤ ਬਿਤੀਤ ਨਿਸਿ ਪ੍ਰਾਤ ਹੈ ।

ਪਢਤ ਬਿਹਾਵੀਅਤ ਜੋਬਨ ਮੈ ਭੋਗ ਬਿਖੈ ਬਨਜ ਬਿਉਹਾਰ ਕੇ ਬਿਥਾਰ ਲਪਟਾਤ ਹੈ ।

ਬਢਤਾ ਬਿਆਜ ਕਾਜ ਗਨਤ ਅਵਧ ਬੀਤੀ ਗੁਰ ਉਪਦੇਸ ਬਿਨੁ ਜਮਪੁਰ ਜਾਤ ਹੈ ॥੨੪੧॥

English

A human form is first created in the mother's womb and the ten months period of conception just role by;

With the birth of a son the whole family rejoices. The days of fun and frolic of his childhood and infancy just pass with everyone 'enjoying his pranks.

He then studies, marries and gets entangled in the enjoyments of youth, looking after his business and other mundane worldly affairs.

He thus spends his life involved in worldly affairs. As a result, the interest on all his bad deeds and subtle impressions of past birth increases. And so he leaves for his abode in.-the other world without acquiring initiation/consecration at the hands o

Kabit 242

Gurmukhi

ਜੈਸੇ ਚਕਈ ਚਕਵਾ ਬੰਧਿਕ ਇਕਤ੍ਰ ਕੀਨੇ ਪਿੰਜਰੀ ਮੈ ਬਸੇ ਨਿਸਿ ਦੁਖ ਸੁਖ ਮਾਨੇ ਹੈ ।

ਕਹਤ ਪਰਸਪਰ ਕੋਟਿ ਸੁਰਜਨ ਵਾਰਉ ਓਟ ਦੁਰਜਨ ਪਰ ਜਾਹਿ ਗਹਿ ਆਨੇ ਹੈ ।

ਸਿਮਰਨ ਮਾਤ੍ਰ ਕੋਟਿ ਆਪਦਾ ਸੰਪਦਾ ਕੋਟਿ ਸੰਪਦਾ ਆਪਦਾ ਕੋਟਿ ਪ੍ਰਭ ਬਿਸਰਾਨੇ ਹੈ ।

ਸਤਿਗੁਰੁ ਸਤਿਨਾਮ ਸਤਿਗੁਰੁ ਗਿਆਨ ਧਿਆਨ ਸਤਿਗੁਰੁ ਮਤਿ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਨੇ ਹੈ ॥੨੪੨॥

English

As a bird-catcher catches male and female ruddy sheldrake (Chakvi, Chakva) and put them in the same cage where they remain together for the night, they happily bear the pain of being prisoners because they are spared the pangs of separation for the night.

They feel so grateful to the hunter for catching them together and lodging them in the same cage that they sacrifice millions of good people unto him who has given them both a shelter.

If millions of distresses fall upon a person who is a regular practitioner of Naam Simran, he considers them as having come to aid in his meditation and union with Lord. And if God is slipping out of the memory, then all the luxurious items of life that g

The practitioner of Lord's name regard His name that the True Guru has blessed him with as the eternal truth and living for ever. He regards and accepts the teachings of True Guru as true and true only. He meditates on Naam with complete devotion. (242)

Kabit 243

Gurmukhi

ਪੁਨਿ ਕਤ ਪੰਚ ਤਤ ਮੇਲੁ ਖੇਲੁ ਹੋਇ ਕੈਸੇ ਭ੍ਰਮਤ ਅਨੇਕ ਜੋਨਿ ਕੁਟੰਬ ਸੰਜੋਗ ਹੈ ।

ਪੁਨਿ ਕਤ ਮਾਨਸ ਜਨੰਮ ਨਿਰਮੋਲਕ ਹੁਇ ਦ੍ਰਿਸਟਿ ਸਬਦ ਸੁਰਤਿ ਰਸ ਕਸ ਭੋਗ ਹੈ ।

ਪੁਨਿ ਕਤ ਸਾਧਸੰਗੁ ਚਰਨ ਸਰਨਿ ਗੁਰ ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਪ੍ਰੇਮ ਮਧੁ ਪ੍ਰਜੋਗ ਹੈ ।

ਸਫਲੁ ਜਨਮੁ ਗੁਰਮੁਖ ਸੁਖਫਲ ਚਾਖ ਜੀਵਨ ਮੁਕਤਿ ਹੋਇ ਲੋਗ ਮੈ ਅਲੋਗ ਹੈ ॥੨੪੩॥

English

*After wandering in many species of life, I have been able to get a chance of living a family life
as a human being. When will I get this body of five elements again?*

*When will I get this invaluable birth as human being again? A birth when I shall be able to enjoy
the relishments of sight, taste, hearing etc.*

*This is an opportunity of uniting into the knowledge, contemplation, meditation and enjoying the loving elixir-like Naam that the
True
Guru has blessed me with.*

*An obedient Sikh of the True Guru endeavours to make this birth a success by living his worldly life and
yet remaining aloof. He relishes and repeatedly drink deep the elixir-like Naam that the True Guru has blessed him
with and thus he becomes emancipate*

Kabit 244

Gurmukhi

ਰਚਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਬਿਸਮ ਬਚਿਤਰਪਨ ਚਿਤ੍ਰਹਿ ਚਿਤੈ ਚਿਤੈ ਚਿਤੈਰਾ ਉਰ ਆਨੀਐ ।

ਬਚਨ ਬਿਬੇਕ ਟੇਕ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ ਸੁਨਿ ਧੁਨਿ ਜੰਤ੍ਰ ਜੰਤ੍ਰਧਾਰੀ ਉਨਮਾਨੀਐ ।

ਅਸਨ ਬਸਨ ਧਨ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਕਰੁਨਾ ਨਿਧਾਨ ਸੁਖਦਾਈ ਪਹਿਚਾਨੀਐ ।

ਕਥਤਾ ਬਕਤਾ ਸ੍ਰੋਤਾ ਦਾਤਾ ਭੁਗਤਾ ਸ੍ਰਬਗਿ ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਾਧਸੰਗਿ ਜਾਨੀਐ ॥੨੪੪॥

English

The process and event of creation is full of wonder, marvel, colourful and picturesque. Watching and appreciating the beautiful and picturesque creation, one should lodge the Creator in the heart.

By the support of the words of Guru, and practicing of these words, one should see the presence of the Almighty in everything; just as listening to the tune of a musical instrument one feels the presence of the player in that melody.

One should recognise the provider of peace and comfort, the treasure-house of kindness from the food, bedding, wealth and donation of all other treasures that He has blessed us with.

The utterer of all words, demonstrator of everything, the listener, the donor of all things and relisher of all pleasures. the Omnipotent complete Lord like True Guru is known in the holy congregation of saintly people only. (244)

Kabit 245

Gurmukhi

ਲੋਚਨ ਸ੍ਰਵਨ ਮੁਖ ਨਾਸਕਾ ਹਸਤ ਪਗ ਚਿਹਨ ਅਨੇਕ ਮਨ ਮੇਕ ਜੈਸੇ ਜਾਨੀਐ ।

ਅੰਗ ਅੰਗ ਪੁਸਟ ਤੁਸਟਮਾਨ ਹੋਤ ਜੈਸੇ ਏਕ ਮੁਖ ਸ੍ਵਾਦ ਰਸ ਅਰਪਤ ਮਾਨੀਐ ।

ਮੂਲ ਏਕ ਸਾਖਾ ਪਰਮਾਖਾ ਜਲ ਜਿਉ ਅਨੇਕ ਬ੍ਰਹਮ ਬਿਬੇਕ ਜਾਵਦੇਕਿ ਉਰ ਆਨੀਐ ।

ਗੁਰਮੁਖਿ ਦਰਪਨ ਦੇਖੀਆਤ ਆਪਾ ਆਪੁ ਆਤਮ ਅਵੇਸ ਪਰਮਾਤਮ ਗਿਆਨੀਐ ॥੨੪੫॥

English

As the mind is associated with eyes, ears, mouth, nose, hand, feet etc., and other limbs of the body; it is the driving force behind them:

As tasty and wholesome food is eaten by the mouth that makes every limb of the body strong, and blooming;

As watering the trunk of a tree conveys water to its many big or small branches. So far as the question of the universe arises, one should bring to mind the thought of one Lord who is all-pervading.

As one sees self in the mirror, so does an obedient disciple of the Guru focuses his mind in his self (a miniscule part of the Lord-soul) and recognises the all-pervading Lord. (245)

Kabit 246

Gurmukhi

ਜਤ ਸਤ ਸਿੰਘਾਸਨ ਸਹਜ ਸੰਤੋਖ ਮੰਤ੍ਰੀ ਧਰਮ ਧੀਰਜ ਧੁਜਾ ਅਬਿਚਲ ਰਾਜ ਹੈ ।

ਸਿਵ ਨਗਰੀ ਨਿਵਾਸ ਦਇਆ ਦੁਲਹਨੀ ਮਿਲੀ ਭਾਗ ਤਉ ਭੰਡਾਰੀ ਭਾਉ ਭੋਜਨ ਸਕਾਜ ਹੈ ।

ਅਰਥ ਬੀਚਾਰ ਪਰਮਾਰਥ ਕੈ ਰਾਜਨੀਤਿ ਛਤ੍ਰਪਤਿ ਛਿਮਾ ਛਤ੍ਰ ਛਾਇਆ ਛਬ ਛਾਬ ਹੈ ।

ਆਨਦ ਸਮੂਹ ਸੁਖ ਸਾਂਤਿ ਪਰਜਾ ਪ੍ਰਸੰਨ ਜਗਮਗ ਜੋਤਿ ਅਨਹਦਿ ਧੁਨਿ ਬਾਜ ਹੈ ॥੨੪੬॥

English

The obedient Gursikh of the True Guru has truth and true morals as his throne while patience and contentment are his ministers. His flag is the eternal persevering righteousness.

That Sikh of the Guru resides in the tenth opening like capital of his body. Kindness is his prime queen. His past deeds and fortune is his treasurer while love is his royal feast and food. He is not a slave of worldly delicacies,

His policy of reigning is to establish a kingdom of humility and righteousness. Forgiveness is his canopy under which he sits. The comforting and peace giving shade of his canopy is known all around.

Peace and comfort to all are his happy subjects. By the practice of Naam Simran and his capital being in the tenth door where the divine radiance is ever effulgent, the unstruck melody is constantly playing in his capital.
(246)

Kabit 247

Gurmukhi

ਪਾਂਚੋ ਮੁੰਦ੍ਰਾ ਚਕ੍ਰਖਟ ਭੇਦਿ ਚਕ੍ਰਵਹਿ ਕਹਾਏ ਉਲੁੰਘਿ ਤ੍ਰਿਬੇਨੀ ਤ੍ਰਿਕੁਟੀ ਤ੍ਰਿਕਾਲ ਜਾਨੇ ਹੈ ।

ਨਵ ਘਰ ਜੀਤਿ ਨਿਜ ਆਸਨ ਸਿੰਘਾਸਨ ਮੈ ਨਗਰ ਅਗਮਪੁਰ ਜਾਇ ਠਹਰਾਨੇ ਹੈ ।

ਆਨ ਸਰਿ ਤਿਆਗਿ ਮਾਨਸਰ ਨਿਹਚਲ ਹੰਸੁ ਪਰਮ ਨਿਧਾਨ ਬਿਸਮਾਹਿ ਬਿਸਮਾਨੇ ਹੈ ।

ਉਨਮਨ ਮਗਨ ਗਗਨ ਅਨਹਦ ਧੁਨਿ ਬਾਜਤ ਨੀਸਾਨ ਗਿਆਨ ਧਿਆਨ ਬਿਸਰਾਨੇ ਹੈ ॥੨੪੭॥

English

By the perpetual practice of Naam Simran, a Guru-conscious person discards the five ear-rings and six stages of spiritual planes of the Yogi and is known as a an emperor. He crosses the stages of Tribeni and Trikuti and becomes aware of the happenings in

Controlling all the nine sensual organs he reaches the tenth gate-the throne of highest spiritual realm. The place that is difficult to reach, he reaches there very conveniently.

Such a Guru-conscious swan-like disciple gives up company of the self-willed people and resides in the Mansarover lake-like congregation of

holy persons. He practices the Naam like treasure there and achieves marvellous and astonishing spiritual state.

He thus gets absorbed in the highest spiritual state. He listens to such melodious tunes in his tenth door that he forgets and discards all other worldly interests. (247)

Kabit 248

Gurmukhi

ਅਵਘਟਿ ਉਤਰਿ ਸਰੋਵਰਿ ਮਜਨੁ ਕਰੈ ਜਪਤ ਅਜਪਾ ਜਾਪੁ ਅਨਭੈ ਅਭਿਆਸੀ ਹੈ ।

ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਬਰਖਾ ਅਕਾਸ ਬਾਸ ਜਗਮਗ ਜੋਤਿ ਅਨਹਦ ਅਬਿਨਾਸੀ ਹੈ ।

ਆਤਮ ਅਵੇਸ ਪਰਮਾਤਮ ਪ੍ਰਵੇਸ ਕੈ ਅਧਯਾਤਮ ਗਿਆਨ ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਦਾਸੀ ਹੈ ।

ਜੀਵਨ ਮੁਕਤਿ ਜਗਜੀਵਨ ਜੁਗਤਿ ਜਾਨੀ ਸਲਿਲ ਕਮਲ ਗਤਿ ਮਾਇਆ ਮੈ ਉਦਾਸੀ ਹੈ ॥੨੪੮॥

English

Crossing the difficult discipline of the Yogi; a Guru-oriented person bathes himself in the mystical tenth door of the spiritual realm. He dwells in the elixir-like Naam and becomes practitioner of fearless Lord.

He experiences a continuous flow of the celestial nectar in the mystical tenth opening. He experiences light divine and continuous playing of celestial unstruck melody.

A Guru-oriented person settles in self and gets absorbed in the Lord God. By virtue of his spiritual knowledge all the miraculous powers now become his slaves.

One, who, in this life has learnt the means of reaching the Lord is liberated while still alive. He remains unaffected by worldly matters (maya), like a lotus flower that lives in water and is not affected by it.
(248)

Kabit 249

Gurmukhi

ਚਰਨ ਕਮਲ ਸਰਨਿ ਗੁਰ ਕੰਚਨ ਭਏ ਮਨੂਰ ਕੰਚਨ ਪਾਰਸ ਭਏ ਪਾਰਸ ਪਰਸ ਕੈ ।

ਬਾਇਸ ਭਏ ਹੈ ਹੰਸ ਹੰਸ ਤੇ ਪਰਮਹੰਸ ਚਰਨ ਕਮਲ ਚਰਨਾਮ੍ਰਤ ਸੁਰਸ ਕੈ ।

ਸੇਬਲ ਸਕਲ ਫਲ ਸਕਲ ਸੁਗੰਧ ਬਾਸੁ ਸੂਕਰੀ ਸੈ ਕਾਮਧੇਨ ਕਰੁਨਾ ਬਰਸ ਕੈ ।

ਸ੍ਰੀ ਗੁਰ ਚਰਨ ਰਜੁ ਮਹਿਮਾ ਅਗਾਧ ਬੋਧ ਲੋਗ ਬੇਦ ਗਿਆਨ ਕੋਟਿ ਬਿਸਮ ਨਮਸ ਕੈ ॥੨੪੯॥

English

By acquiring the philosophical stone-like art of Naam Simran in the refuge of the lotus-like feet of True Guru, the mammon-entangled living beings who are like iron sludge turn into bright and shining gold. They become like the True Guru Himself.

By enjoying the nectar-like union with True Guru's feet, crow-like low people also become wise and rational like swans, and then attain wise and supreme intelligence.

With the blessings of True Guru, life of a Silk cotton treelike deceitful person becomes fruitful. Egoistic person like bamboo becomes fragrant with humility and submissive sentiments. From a filth eating pig with polluted intelligence, he becomes a kind-

Understanding grandeur of the dust of Satguru's lotus feet is very difficult. Millions of marvellous knowledge of Vedas are astonished too and bow before such knowledge. (249)

Kabit 250

Gurmukhi

ਕੋਟਨਿ ਕੋਟਾਨਿ ਅਸਚਰਜ ਅਸਚਰਜਮੈ ਕੋਟਨਿ ਕੋਟਾਨਿ ਬਿਸਮਾਦਿ ਬਿਸਮਾਦ ਹੈ ।

ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਹੁਇ ਕੋਟਾਨਿ ਕੋਟਿ ਗਦਗਦ ਹੋਤ ਕੋਟਿ ਅਨਹਦ ਨਾਦ ਹੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਉਨਮਨੀ ਗਨੀ ਜਾਤ ਨਹੀ ਕੋਟਨਿ ਕੋਟਾਨਿ ਕੋਟਿ ਸੁੰਨ ਮੰਡਲਾਦਿ ਹੈ ।

ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗਿ ਅੰਤ ਕੈ ਅਨੰਤ ਪ੍ਰਭੁ ਆਦਿ ਪਰਮਾਦਿ ਹੈ ॥੨੫੦॥

English

*Millions of astonishments are feeling astonished at the grandeur of a Guru-conscious person who has been able to achieve
union*

of mind and Guru's words in the holy gathering. Millions of trances are feeling surprised and astonished.

*Millions of strangeness's are feeling astonished. Millions of tunes are feeling pleasure and ecstasy listening to the unstruck
melody of*

the word in the consciousness.

*Millions of states of knowledge become redundant before the ecstasy of the engrossment of the united state of the word
and consciousness.*

*A Guru-oriented person practices union of Guru's blessed words in his consciousness in the company of saintly persons. He
focuses*

his mind on the Lord who is infinite and sans beginning. (250)

Kabit 251

Gurmukhi

ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਸਾਧਸੰਗ ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਹੈ ।

ਸੋਹੰ ਸੋ ਅਜਪਾ ਜਾਪੁ ਚੀਨੀਅਤ ਆਪਾ ਆਪ ਉਨਮਨੀ ਜੋਤਿ ਕੋ ਉਦੋਤ ਹੁਇ ਪ੍ਰਬਲ ਹੈ ।

ਅਨਹਦ ਨਾਦ ਬਿਸਮਾਦ ਰੁਨਝੁਨ ਸੁਨਿ ਨਿਝਰ ਝਰਨਿ ਬਰਖਾ ਅੰਮ੍ਰਿਤ ਜਲ ਹੈ ।

ਅਨਭੈ ਅਭਿਆਸ ਕੋ ਪ੍ਰਗਾਸ ਅਸਚਰਜ ਮੈ ਬਿਸਮ ਬਿਸ਼ਾਸ ਬਾਸ ਬ੍ਰਹਮ ਸਥਲ ਹੈ ॥੨੫੧॥

English

Practicing Naam Simran in the holy congregation and inverting the breaths, the wind-like frolicsome mind who is very swift like a fish reaches the tenth mystical door where he engrosses himself in perpetual union of words and consciousness. He does not ha

And likewise, due to the philosopher-stone like perpetual meditation that he remains engrossed in without any conscious effort, he becomes aware of himself. In the state when the mind is God-oriented, the bright effulgence of the Lord's name appears.

This state of strong God-oriented refulgence, he hears the melodious tunes of the unstruck music and remains in a state of trance.

This experience that is felt in the tenth opening of the body, its radiance is astonishing and full of ecstasy. The stay of the mind in the mystical tenth door is of strange faith. (251)

Kabit 252

Gurmukhi

ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਸਮਦਰਸ ਧਿਆਨ ਧਾਰਿ ਦੁਬਿਧਾ ਨਿਵਾਰਿ ਏਕ ਟੇਕ ਗਹਿ ਲੀਜੀਐ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਅਸਤੁਤਿ ਨਿੰਦਾ ਛਾਡਿ ਅਕਥ ਕਥਾ ਬੀਚਾਰਿ ਮੋਨਿ ਬ੍ਰਤ ਕੀਜੀਐ ।

ਜਗਜੀਵਨ ਮੈ ਜਗ ਜਗ ਜਗਜੀਵਨ ਕੋ ਜਾਨੀਐ ਜੀਵਨ ਮੂਲ ਜੁਗੁ ਜੁਗੁ ਜੀਜੀਐ ।

ਏਕ ਹੀ ਅਨੇਕ ਅਉ ਅਨੇਕ ਏਕ ਸਰਬ ਮੈ ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ ਪ੍ਰੇਮ ਰਸ ਪੀਜੀਐ ॥੨੫੨॥

English

With harbouring the thought of seeing all alike and beholding the Lord and discarding feelings of I, my or me from the mind, 'acquire the support of the Lord.

Leaving praise and slander of others, one should Endeavour, to unite the divine words of the Guru in the mind, feel engrossed in it. Its contemplation is beyond description. So it is best to remain quiet.

Consider God, the Creator and the Universe-His creation is as one. And once God is known thus, then one lives for many eons.

If one understands that His light pervades in all the Living beings and light of all living beings pervades in Him. Then this knowledge of the Lord dispenses loving elixir to seeker. (252)

Gurmukhi

ਅਬਿਗਿਤਿ ਗਤਿ ਕਤ ਆਵਤ ਅੰਤਰਿ ਗਤਿ ਅਕਥ ਕਥਾ ਸੁ ਕਹਿ ਕੈਸੇ ਕੈ ਸੁਨਾਈਐ ।

ਅਲਖ ਅਪਾਰ ਕਿਧੋ ਪਾਈਅਤਿ ਪਾਰ ਕੈਸੇ ਦਰਸੁ ਅਦਰਸੁ ਕੋ ਕੈਸੇ ਕੈ ਦਿਖਾਈਐ ।

ਅਗਮ ਅਗੋਚਰੁ ਅਗਹੁ ਗਹੀਐ ਧੋ ਕੈਸੇ ਨਿਰਲੰਬੁ ਕਉਨ ਅਵਲੰਬ ਠਹਿਰਾਈਐ ।

ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੈ ਸੋਈ ਜਾਨੈ ਜਾ ਮੈ ਬੀਤੇ ਬਿਸਮ ਬਿਦੇਹ ਜਲ ਬੁੰਦ ਹੁਇ ਸਮਾਈਐ ॥੨੫੩॥

English

How can the mysteries of the eternal Lord be brought into mind? He cannot be described. How can He be explained through words?

How can we reach the beyond end of the infinite Lord? How can the invisible Lord be shown?

The Lord who is beyond the reach of the senses and perception, how can the Lord who cannot be caught be held and known? The Lord Master needs no support. Who can be assigned as His support?

Only the Guru-conscious seeker experiences the infinite Lord who himself goes through that state and who is completely immersed in the True Guru blessed elixir-like words of the Guru. Such a Guru-conscious person feels free of his body bondages. He merges

Kabit 254

Gurmukhi

ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਸਾਧਸੰਗਿ ਮਿਲਿ ਪੂਰਨ ਬ੍ਰਹਮ ਪ੍ਰੇਮ ਭਗਤਿ ਬਿਬੇਕ ਹੈ ।

ਰੂਪ ਕੈ ਅਨੂਪ ਰੂਪ ਅਤਿ ਅਸਚਰਜ ਮੈ ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਲਿਵ ਟਰਤ ਨ ਏਕ ਹੈ ।

ਰਾਗ ਨਾਦ ਬਾਦ ਬਿਸਮਾਦ ਕੀਰਤਨ ਸਮੈ ਸਬਦ ਸੁਰਤਿ ਗਿਆਨ ਗੋਸਟਿ ਅਨੇਕ ਹੈ ।

ਭਾਵਨੀ ਭੈ ਭਾਇ ਚਾਇ ਚਾਹ ਚਰਨਾਮ੍ਰਤ ਕੀ ਆਸ ਪ੍ਰਿਯਾ ਸਦੀਵ ਅੰਗ ਸੰਗ ਜਾਵਦੇਕ ਹੈ ॥੨੫੪॥

English

Guru-conscious persons assemble in the company of saintly persons and meditating on the loving name of the Lord acquire knowledge of his loving worship.

He who is amazing and most beautiful being of the form of the True Guru, a Guru-conscious person cannot cast his eyes away even if he tries doing it.

For a Guru-conscious person, the melody of wonder and astonishment is the singing of paeans of the Lord to the accompaniment of musical instruments. Engrossing the mind in the divine word is like participating in many debates and discussions.

With devotion, respect and love for the Lord and craze for meeting Him, Guru-oriented person is ever desirous of obtaining the elixir of the feet of the True Guru. Every limb of such a devotee craves and hopes to meet the dear Lord. (254)

Kabit 255

Gurmukhi

ਹੋਮ ਜਗ ਨਈਬੇਦ ਕੈ ਪੂਜਾ ਅਨੇਕ ਜਪ ਤਪ ਸੰਜਮ ਅਨੇਕ ਪੁੰਨ ਦਾਨ ਕੈ ।

ਜਲ ਬਲ ਗਿਰ ਤਰ ਤੀਰਥ ਭਵਨ ਭੂਮਿ ਹਿਮਾਚਲ ਧਾਰਾ ਅਗ੍ਰ ਅਰਪਨ ਪ੍ਰਾਨ ਕੈ ।

ਰਾਗ ਨਾਦ ਬਾਦ ਸਾਅੰਗੀਤ ਬੇਦ ਪਾਠ ਬਹੁ ਸਹਜ ਸਮਾਧਿ ਸਾਧਿ ਕੋਟਿ ਜੋਗ ਧਿਆਨ ਕੈ ।

ਚਰਨ ਸਰਨਿ ਗੁਰ ਸਿਖ ਸਾਧਸੰਗਿ ਪਰਿ ਵਾਰਿ ਡਾਰਉ ਨਿਗ੍ਰਹ ਹਠ ਜਤਨ ਕੋਟਾਨਿ ਕੈ ॥੨੫੫॥

English

*Performing ritualistic worships, making offerings to the gods, performing worship of many kinds, living life in penance and Strict discipline,
making charity;*

*Roaming in deserts, water bodies mountains, places of pilgrimage and wasteland, giving up life while approaching the snow clad
summits
of Himalaya;*

*Performing recitation of Vedas, singing in modes to the accompaniment of musical instruments, practicing obstinate exercises
of Yoga, and indulging
in millions of contemplations of Yogic discipline;*

*Abstaining the senses from vices and trying other obstinate practices of Yoga, all this is sacrificed by a Guru-conscious person
over the company of saintly persons and the refuge of the True Guru. All these practices are trivial and
inane. (255)*

Kabit 256

Gurmukhi

ਮਧੁਰ ਬਚਨ ਸਮਸਰਿ ਨ ਪੁਜਸ ਮਧ ਕਰਕ ਸਬਦਿ ਸਰਿ ਬਿਖ ਨ ਬਿਖਮ ਹੈ ।

ਮਧੁਰ ਬਚਨ ਸੀਤਲਤਾ ਮਿਸਟਾਨ ਪਾਨ ਕਰਕ ਸਬਦ ਸਤਪਤ ਕਟੁ ਕਮ ਹੈ ।

ਮਧੁਰ ਬਚਨ ਕੈ ਤ੍ਰਿਪਤਿ ਅਉ ਸੰਤੋਖ ਸਾਂਤਿ ਕਰਕ ਸਬਦ ਅਸੰਤੋਖ ਦੋਖ ਸੂਮ ਹੈ ।

ਮਧੁਰ ਬਚਨ ਲਗਿ ਅਗਮ ਸੁਗਮ ਹੋਇ ਕਰਕ ਸਬਦ ਲਗਿ ਸੁਗਮ ਅਗਮ ਹੈ ॥੨੫੬॥

English

Sweetness of honey cannot match the sweetness of sweetly spoken words. No poison is as discomforting as bitter words.

Sweet words cools the mind as cold drinks cool the body and provide comfort (during summer), but highly bitter thing is nothing compared to very sharp and harsh words.

Sweet words render one with peace, satiation and contentment whereas harsh words create restlessness, vice and fatigue.

Sweet words make a difficult task easy to perform whereas harsh and bitter words make an easy task difficult to accomplish. (256)

Kabit 257

Gurmukhi

ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਸਾਧਸੰਗਿ ਮਿਲਿ ਭਾਨ ਗਿਆਨ ਜੋਤਿ ਕੋ ਉਦੋਤ ਪ੍ਰਗਟਾਇਓ ਹੈ ।

ਨਾਭ ਸਰਵਰ ਬਿਖੈ ਬ੍ਰਹਮ ਕਮਲ ਦਲ ਹੋਇ ਪ੍ਰਫੁਲਿਤ ਬਿਮਲ ਜਲ ਛਾਇਓ ਹੈ ।

ਮਧੁ ਮਕਰੰਦ ਰਸ ਪ੍ਰੇਮ ਪਰਪੂਰਨ ਕੈ ਮਨੁ ਮਧੁਕਰ ਸੁਖ ਸੰਪਟ ਸਮਾਇਓ ਹੈ ।

ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਮੋਦ ਅਮੋਦ ਲਿਵ ਉਨਮਨ ਹੁਇ ਮਨੋਦ ਅਨਤ ਨ ਧਾਇਓ ਹੈ ॥੨੫੭॥

English

An obedient Sikh of the Guru unites the divine word with his consciousness in the company of saintly persons. That illuminates a light of Guru's knowledge in his mind

As a lotus flower blooms with the rise of the Sun, so does the lotus in the navel-region pond of a Sikh of the Guru blossoms with the rising of the Sun of Guru's knowledge that helps him make spiritual progress. Meditation of Naam then progresses with eve

With the development as described above, the bumble beelike mind absorbs in the peace-giving fragrant elixir of Naam captured by love. He is engrossed in the bliss of Naam Simran.

The description of the ecstatic state of a Guru oriented person absorbed in His name is beyond words. Intoxicated in this higher spiritual state, his mind does not wander anywhere else. (257)

Gurmukhi

ਜੈਸੇ ਕਾਚੋ ਪਾਰੋ ਮਹਾ ਬਿਖਮ ਖਾਇਓ ਨ ਜਾਇ ਮਾਰੇ ਨਿਹਕਲੰਕ ਹੁਇ ਕਲੰਕਨ ਮਿਟਾਵਈ ।

ਤੈਸੇ ਮਨ ਸਬਦ ਬੀਚਾਰਿ ਮਾਰਿ ਹਉਮੈ ਮੋਟਿ ਪਰਉਪਕਾਰੀ ਹੁਇ ਬਿਕਾਰਨ ਘਟਾਵਈ ।

ਸਾਧੁਸੰਗਿ ਅਧਮੁ ਅਸਾਧੁ ਹੁਇ ਮਿਲਤ ਚੂਨਾ ਜਿਉ ਤੰਬੋਲ ਰਸੁ ਰੰਗੁ ਪ੍ਰਗਟਾਵਈ ।

ਤੈਸੇ ਹੀ ਚੰਚਲ ਚਿਤ ਭ੍ਰਮਤ ਚਤੁਰ ਕੁੰਟ ਚਰਨ ਕਮਲ ਸੁਖ ਸੰਪਟ ਸਮਾਵਈ ॥੨੫੮॥

English

Just as raw mercury is very harmful to eat but when treated and processed, it becomes edible and a medicine to cure many ailments.

So should the mind be treated with the words of wisdom of the Guru. Dispelling ego and pride, then becoming benevolent it reduces other vices. It frees the evil and vice-ridden people from evil deeds.

When a lowly person joins the saintly congregation, he too becomes superior just as lime when joined by a betel leaf and other ingredients yield beautiful red colour.

So would a base and frolicsome mind wandering in four directions get absorbed in the blissful spiritual state by coming into the refuge of the holy feet of the True Guru and the blessing of the saintly assembly. (258)

Gurmukhi

ਗੁਰਮੁਖਿ ਮਾਰਗ ਹੁਇ ਧਾਵਤ ਬਰਜਿ ਰਾਖੇ ਸਹਜ ਬਿਸ੍ਰਾਮ ਧਾਮ ਨਿਹਚਲ ਬਾਸੁ ਹੈ ।

ਚਰਨ ਸਰਨਿ ਰਜ ਰੂਪ ਕੈ ਅਨੂਪ ਊਪ ਦਰਸ ਦਰਸਿ ਸਮਦਰਸਿ ਪ੍ਰਗਾਸੁ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬਜਰ ਕਪਾਟ ਖੁਲੇ ਅਨਹਦ ਨਾਦ ਬਿਸਮਾਦ ਕੋ ਬਿਸਵਾਸੁ ਹੈ ।

ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਅਲੇਖ ਲੇਖ ਕੇ ਅਲੇਖ ਭਏ ਪਰਦਛਨਾ ਕੈ ਸੁਖ ਦਾਸਨ ਕੇ ਦਾਸ ਹੈ ॥੨੫੯॥

English

A Guru-conscious person is able to arrest the wandering of the mind by following the teachings of the Guru. He is thus able to live in stable, peaceful and equipoise state.

Coming into the refuge of the True Guru and feeling the holy dust of the True Guru's feet, a Guru-conscious person becomes beautiful of radiance. Beholding a glimpse of the True Guru, he is enlightened with the rare quality of treating all living beings a

By the union of Guru's teachings with consciousness and achieving absorption in Naam, his ego and arrogance of self-assertion is destroyed. Hearing the sweet tune of Naam Simran, he experiences an astonishing state.

By imbibing the unreachable teachings of the Guru in mind, a Guru-conscious person is freed from rendering account of his life before God. By the circumambulation of the True Guru, he achieves spiritual comfort. Living in humility, he serves as servant of

Gurmukhi

ਗੁਰਸਿਖ ਸਾਧ ਰੂਪ ਰੰਗ ਅੰਗ ਅੰਗ ਛਬਿ ਦੇਹ ਕੈ ਬਿਦੇਹ ਅਉ ਸੰਸਾਰੀ ਨਿਰੰਕਾਰੀ ਹੈ ।

ਦਰਸ ਦਰਸਿ ਸਮਦਰਸ ਬ੍ਰਹਮ ਧਿਆਨ ਸਬਦ ਸੁਰਤਿ ਗੁਰ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ਹੈ ।

ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਲੇਖ ਕੈ ਅਲੇਖ ਚਰਨ ਸਰਨਿ ਕੈ ਬਿਕਾਰੀ ਉਪਕਾਰੀ ਹੈ ।

ਪਰਦਛਨਾ ਕੈ ਬ੍ਰਹਮਾਦਿਕ ਪਰਿਕ੍ਰਮਾਦਿ ਪੂਰਨ ਬ੍ਰਹਮ ਅਗ੍ਰਭਾਗਿ ਆਗਿਆਕਾਰੀ ਹੈ ॥੨੬੦॥

English

An obedient Sikh of the True Guru becomes divinely of form and complexion. Every limb of his body radiates the glow of the Guru. He becomes free of all external adorations. He acquires celestial traits and gives up worldly characteristics.

By beholding a glimpse of the True Guru, he becomes uniform of behaviour and all knowing. By the union of Guru's words with his mind, he becomes contemplator of the Lord.

With the acquisition of True Guru's teachings and lodging it in the heart, he is freed from rendering all accounts of his life. By the refuge of the True Guru, he becomes benevolent from vice-ridden.

The Guru's disciple who becomes obedient of complete Godlike True Guru, and is always at His service; he is respected and sacrificed unto by all the gods just because he has sacrificed himself over his True Guru. (260)

Kabit 261

Gurmukhi

ਗੁਰਮੁਖਿ ਮਾਰਗ ਹੁਇ ਭ੍ਰਮਨ ਕੋ ਭ੍ਰਮ ਖੋਇਓ ਚਰਨ ਸਰਨਿ ਗੁਰ ਏਕ ਟੇਕ ਧਾਰੀ ਹੈ ।

ਦਰਸ ਦਰਸ ਸਮਦਰਸ ਧਿਆਨ ਧਾਰਿ ਸਬਦ ਸੁਰਤਿ ਕੈ ਸੰਸਾਰੀ ਨਿਰੰਕਾਰੀ ਹੈ ।

ਸਤਿਗੁਰ ਸੇਵਾ ਕਰਿ ਸੁਰਿ ਨਰ ਸੇਵਕ ਹੈ ਮਾਨਿ ਗੁਰ ਆਗਿਆ ਸਭਿ ਜਗੁ ਆਗਿਆਕਾਰੀ ਹੈ ।

ਪੂਜਾ ਪ੍ਰਾਨ ਪ੍ਰਾਨਪਤਿ ਸਰਬ ਨਿਧਾਨ ਦਾਨ ਪਾਰਸ ਪਰਸ ਗਤਿ ਪਰਉਪਕਾਰੀ ਹੈ ॥੨੬੧॥

English

By becoming a traveller on the path set by the True Guru, disciple of the Guru sheds the illusion of wandering at places and takes the refuge of the holy feet of the True Guru.

Concentrating his mind on the True Guru, he starts looking at others as equal. By the union of the True Guru's blessed teaching in his consciousness, he becomes divine from being worldly.

By serving the True Guru diligently, gods and other humans become his servants. Having obeyed the command of the True Guru, the whole world then starts obeying him.

By worshipping the life granting and bestower of all treasures of the world, he becomes like a philosopher-stone. Whosoever comes in his contact, he does good turn to him. (261)

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਮਹਿਮਾ ਕਹੈ ਸੁ ਥੋਰੀ ਕਥਨੀ ਬਦਨੀ ਬਾਦਿ ਨੇਤ ਨੇਤ ਨੇਤ ਹੈ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੂਰਨ ਸਰਬਮਈ ਨਿੰਦਾ ਕਰੀਐ ਸੁ ਕਾ ਕੀ ਨਮੋ ਨਮੋ ਹੇਤ ਹੈ ।

ਤਾਹੀ ਤੇ ਬਿਵਰਜਤ ਅਸੁਤਤਿ ਨਿੰਦਾ ਦੋਊ ਅਕਥ ਕਥਾ ਬੀਚਾਰਿ ਮੋਨਿ ਬ੍ਰਤ ਲੇਤ ਹੈ ।

ਬਾਲ ਬੁਧਿ ਸੁਧਿ ਕਰਿ ਦੇਹ ਕੈ ਬਿਦੇਹ ਭਏ ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਬਿਸਮ ਸੁਚੇਤ ਹੈ ॥੨੬੨॥

English

How much one may praise the True Guru, the embodiment of the complete God on the Earth, is still not enough. It is futile to say in words because He is infinite, limitless and fathomless.

True Guru the embodiment of all-pervading Lord is completely manifested in all living beings. Then who should be cursed and slandered? He is worthy of salutation again and again.

And it is for this reason that a Guru-conscious person is forbidden to praise or slander anyone. He remains engrossed in the contemplation of the indescribable True Guru of unique form.

A disciple of the Guru advances towards the state of living dead by leading a life of childlike innocence and discarding all external adorations. But he is ever alert and conscious of mind in a strange way. (262)

Kabit 263

Gurmukhi

ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪ ਅਤਿ ਪ੍ਰੇਮ ਕੈ ਪਰਸਪਰ ਬਿਸਮ ਸਥਾਨ ਹੈ ।

ਦ੍ਰਿਸਟਿ ਦਰਸ ਕੈ ਦਰਸ ਕੈ ਦ੍ਰਿਸਟਿ ਹਰੀ ਹੇਰਤ ਹਿਰਾਤ ਸੁਧਿ ਰਹਤ ਨ ਧਿਆਨ ਹੈ ।

ਸਬਦ ਕੈ ਸੁਰਤਿ ਸੁਰਤਿ ਕੈ ਸਬਦ ਹਰੇ ਕਹਤ ਸੁਨਤ ਗਤਿ ਰਹਤ ਨ ਗਿਆਨ ਹੈ ।

ਅਸਨ ਬਸਨ ਤਨ ਮਨ ਬਿਸਮਰਨ ਹੁਇ ਦੇਹ ਕੈ ਬਿਦੇਹ ਉਨਮਤ ਮਧੁ ਪਾਨ ਹੈ ॥੨੬੩॥

English

The importance of assembling in the company of obedient disciples of the True Guru is very significant. Because of love with the True Guru, this place is wonderful.

The disciple of the Guru looks for a glimpse of the True Guru. Because of a sight of the True Guru, his attention from other interests wane away. By His glimpse, he becomes unaware of all that is around him.

In the company of Guru's disciples, one hears the melody of Guru's words and that dispels listening of other melodies cram the mind. In the listening and uttering of Guru's words, one does not like to listen to or hear any other knowledge.

In this divine state, a Guru's Sikh forgets all his physical needs of eating, wearing, sleeping etc. He becomes free from physical adorations and relishes the Naam Amrit, ever living an ecstatic state. (263)

Gurmukhi

ਜੈਸੇ ਲਗ ਮਾਤ੍ਰਹੀਨ ਪੜਤ ਅਉਰ ਕਉ ਅਉਰ ਪਿਤਾ ਪੂਤ ਪੂਤ ਪਿਤਾ ਸਮਸਰਿ ਜਾਨੀਐ ।

ਸੁਰਤਿ ਬਿਹੂਨ ਜੈਸੇ ਬਾਵਰੋ ਬਖਾਨੀਅਤ ਅਉਰ ਕਹੇ ਅਉਰ ਕਛੇ ਹਿਰਦੈ ਮੈ ਆਨੀਐ ।

ਜੈਸੇ ਗੁੰਗ ਸਭਾ ਮਧਿ ਕਹਿ ਨ ਸਕਤ ਬਾਤ ਬੋਲਤ ਹਸਾਇ ਹੋਇ ਬਚਨ ਬਿਧਾਨੀਐ ।

ਗੁਰਮੁਖਿ ਮਾਰਗ ਮੈ ਮਨਮੁਖ ਥਕਤ ਹੁਇ ਲਗਨ ਸਗਨ ਮਾਨੇ ਕੈਸੇ ਮਾਨੀਐ ॥੨੬੪॥

English

Just as a word devoid of vowel symbol would sound different, word 'pita' and 'putt' would be read alike.

Just as a person is called demented when not in his full senses, he understands different than what is being said.

Just as a mute person cannot express himself in any gathering, even if he tries to utter a word, he becomes a laughing stock for all,

No self-oriented or self-willed person can tread the path of Guru-conscious persons. How can one feel persuaded to tread the path of Guru-conscious people when one is bound by the omens-good or bad. (264)

Kabit 265

Gurmukhi

ਕੋਟਨਿ ਕੋਟਾਨਿ ਛਬਿ ਰੂਪ ਰੰਗ ਸੋਭਾ ਨਿਧਿ ਕੋਟਨਿ ਕੋਟਾਨਿ ਕੋਟਿ ਜਗਮਗ ਜੋਤਿ ਕੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਰਾਜ ਭਾਗ ਪ੍ਰਭਤਾ ਪ੍ਰਤਾਪੁ ਕੋਟਨਿ ਕੋਟਾਨਿ ਸੁਖ ਅਨੰਦ ਉਦੋਤ ਕੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਰਾਗ ਨਾਦਿ ਬਾਦ ਗਿਆਨ ਗੁਨ ਕੋਟਨਿ ਕੋਟਾਨਿ ਜੋਗ ਭੋਗ ਓਤ ਪੋਤਿ ਕੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਤਿਲ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧਿ ਨਮੋ ਨਮੋ ਦ੍ਰਿਸਟਿ ਦਰਸ ਸਬਦ ਸ੍ਰੋਤ ਕੈ ॥੨੬੫॥

English

Despite presence of millions of beauties, forms, complexions, treasure-houses of splendour and glory, presence of lights effulgent;

Appearing of kingdoms, rules, grandeurs and glory, comforts and peace;

Despite presence of millions of tunes and melodies of music, classical knowledge, pleasures and relishments integrated like weft and woof,

All these glories are paltry. The glory of merging once consciousness in the words of Guru, a glimpse of and a graceful look of the True Guru is beyond expression. Salutations to Him again and again. (265)

Kabit 266

Gurmukhi

ਅਹਿਨਿਸਿ ਭ੍ਰਮਤ ਕਮਲ ਕੁਮੁਦਨੀ ਕੋ ਸਸਿ ਮਿਲਿ ਬਿਛਰਤ ਸੋਗ ਹਰਖ ਬਿਆਪਹੀ ।

ਰਵਿ ਸਸਿ ਉਲੰਘਿ ਸਰਨਿ ਸਤਿਗੁਰ ਗਹੀ ਚਰਨ ਕਮਲ ਸੁਖ ਸੰਪਟ ਮਿਲਾਪਹੀ ।

ਸਹਜ ਸਮਾਧਿ ਨਿਜ ਆਸਨ ਸੁਬਾਸਨ ਕੈ ਮਧੁ ਮਕਰੰਦ ਰਸੁ ਲੁਭਿਤ ਅਜਾਪਹੀ ।

ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਹੁਇ ਬਿਸ੍ਵਾਮ ਨਿਰਕਾਮ ਧਾਮ ਉਨਮਨ ਮਗਨ ਅਨਾਹਦ ਅਲਾਪਹੀ ॥੨੬੬॥

English

The lotus flower keeps waiting for a glimpse of the Sun during the day while Nymphaea lotus (kumudini) is ever eager to behold the moon. Lotus flower feels happy to meet the Sun during the day while at night, it feels distressed. On the contrary a Nymphaea

Going beyond the attitude of the Sun and Moon where they meet or separate from their beloved, a Guru-conscious person takes the refuge of the True Guru, and remains absorbed in the tranquil and comforting holy feet of the True Guru.

Just as a bumble bee is enamored by the fragrance of a flower and remains enticed in its love, so does a Guru-oriented person remains engrossed in the fragrance of elixir-like Naam in the seat of the mystical tenth door.

Free from the influence of three traits of the maya (mammon), a Guru-conscious person is ever absorbed in singing the melody of the Naam in the mystical tenth door state of high spirituality. (266)

Gurmukhi

ਰਵਿ ਸਸਿ ਦਰਸ ਕਮਲ ਕੁਮੁਦਨੀ ਹਿਤ ਭ੍ਰਮਤ ਭ੍ਰਮਤ ਮਨੁ ਸੰਜੋਗੀ ਬਿਓਗੀ ਹੈ ।

ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਗੁਰੁ ਚਰਨ ਕਮਲ ਰਸ ਮਧੁ ਮਕਰੰਦ ਰੋਗ ਰਹਤ ਅਰੋਗੀ ਹੈ ।

ਨਿਹਚਲ ਮਕਰੰਦ ਸੁਖ ਸੰਪਟ ਸਹਜ ਧੁਨਿ ਸਬਦ ਅਨਾਹਦ ਕੈ ਲੋਗ ਮੈ ਅਲੋਗੀ ਹੈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧ ਜੋਗ ਭੋਗ ਅਲਖ ਨਿਰੰਜਨ ਪ੍ਰਜੋਗੀ ਹੈ ॥੨੬੭॥

English

Both lotus and Nymphaea lotus crave for a sight of The Sun and The Moon respectively. Because of their meeting and separating frequently, their love is besmirched.

A Guru-conscious person is ever engrossed in the elixir-like relishment of True Guru's feet after freeing himself from the influence of three traits of maya (mammon). His love is blemishless.

Such a God-oriented person stays free from the worldly affairs and remains engrossed in the mystical tenth door because of the unstruck music melody that keeps playing ere.

The wondrous state and glory of such a Guru-oriented person is beyond explanation and description. Guru-oriented person remains absorbed in the Lord who is imperceptible, beyond worldly pleasures, yet who is a yogi and a relisher (Bhogi) as well.
(267)

Gurmukhi

ਜੈਸੇ ਦਰਪਨ ਬਿਖੇ ਬਦਨੁ ਬਿਲੋਕੀਅਤ ਐਸੇ ਸਰਗੁਨ ਸਾਖੀ ਭੂਤ ਗੁਰ ਧਿਆਨ ਹੈ ।

ਜੈਸੇ ਜੰਤ੍ਰੁ ਧੁਨਿ ਬਿਖੇ ਬਾਜਤ ਬਜੰਤ੍ਰੀ ਕੋ ਮਨੁ ਤੈਸੇ ਘਟ ਘਟ ਗੁਰ ਸਬਦ ਗਿਆਨ ਹੈ ।

ਮਨ ਬਚ ਕ੍ਰਮ ਜਤ੍ਰੁ ਕਤ੍ਰੁ ਸੈ ਇਕਤ੍ਰੁ ਭਏ ਪੂਰਨ ਪ੍ਰਗਾਸ ਪ੍ਰੇਮ ਪਰਮ ਨਿਧਾਨ ਹੈ ।

ਉਨਮਨ ਮਗਨ ਗਗਨ ਅਨਹਦ ਧੁਨਿ ਸਹਜ ਸਮਾਧਿ ਨਿਰਾਲੰਬ ਨਿਰਬਾਨ ਹੈ ॥੨੬੮॥

English

As one sees one's face in the mirror, so is the True Guru, the image of Transcendental God that can be comprehended by concentrating the mind on True Guru.

Just as the player's mind is in harmony with the tune that he is playing on his musical instrument, so is the knowledge of absolute God merged in the words of the True Guru.

By virtue of contemplation on the lotus feet of the True Guru and practicing his teachings in life, concentrating the mind that wanders about due to spurious utterances and deeds, a Guru-conscious person becomes a lover of the great treasure of Lord's nam

By contemplation on the lotus feet and practicing of Guru's teachings, a disciple of the Guru acquires higher spiritual state. He then remains engrossed in the melodious tune that keeps playing in his mystical tenth door. In the state of equipoise that he

Gurmukhi

ਕੋਟਨਿ ਕੋਟਾਨਿ ਧਿਆਨ ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਮਿਲਿ ਅਤਿ ਅਸਚਰਜ ਮੈ ਹੋਰਤ ਹਿਰਾਏ ਹੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਗਿਆਨ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ ਮਹਿਮਾ ਮਹਾਤਮ ਨ ਅਲਖ ਲਖਾਏ ਹੈ ।

ਤਿਲ ਕੀ ਅਤੁਲ ਸੋਭਾ ਤੁਲਤ ਨ ਤੁਲਾਧਾਰ ਪਾਰ ਕੈ ਅਪਾਰ ਨ ਅਨੰਤ ਅੰਤ ਪਾਏ ਹੈ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਚੰਦ੍ਰ ਭਾਨ ਜੋਤਿ ਕੋ ਉਦੋਤੁ ਹੋਤ ਬਲਿਹਾਰ ਬਾਰੰਬਾਰ ਨ ਅਘਾਏ ਹੈ ॥੨੬੯॥

English

The wondrous and marvellous state that befalls upon a Sikh of the True Guru when he integrates his vision in that of the Lord, defeats millions of other contemplations.

The importance of union of Guru's words in the consciousness of a Guru-devoted Sikh is beyond comprehension. That glory and grandeur cannot be reached by the knowledge of millions of books and tomes.

Even a little glory equivalent to a sesame seed in respect of a Sikh who has achieved union of Guru's words and mind beside keeping his mind focused for a glimpse of the Guru is beyond assessment and evaluation. That grandeur cannot be weighed. Its beyond

As a result of the light effulgence in the Sikh of the Guru who has perpetually practiced in his mind the contemplation on the words of the Guru millions of Moons and Suns go sacrifice unto him again and again. (269)

Gurmukhi

ਕੋਟਿ ਬ੍ਰਹਮਾਂਡ ਜਾਂ ਕੇ ਏਕ ਰੋਮ ਅਗ੍ਰਭਾਗਿ ਪੂਰਨ ਪ੍ਰਗਾਸ ਤਾਸ ਕਹਾ ਧੋ ਸਮਾਵਈ ।

ਜਾਂ ਕੇ ਏਕ ਤਿਲ ਕੋ ਮਹਾਤਮ ਅਗਾਧਿ ਬੋਧ ਪੂਰਨ ਬ੍ਰਹਮ ਜੋਤਿ ਕੈਸੇ ਕਹਿ ਆਵਈ ।

ਜਾ ਕੇ ਓਅੰਕਾਰ ਕੇ ਬਿਥਾਰ ਕੀ ਅਪਾਰ ਗਤਿ ਸਬਦ ਬਿਬੇਕ ਏਕ ਜੀਹ ਕੈਸੇ ਗਾਵਈ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਮਹਿਮਾ ਅਕਥ ਕਥਾ ਨੇਤਿ ਨੇਤਿ ਨੇਤਿ ਨਮੋ ਨਮੋ ਕਰਿ ਆਵਈ ॥੨੭੦॥

English

The Lord who has millions of Universes existing in the tip of His each hair, to what extent is His complete radiance spread?

The Lord-significance of whose marvellous and wonderful radiance equal to a sesame seed is beyond description, how can His complete light be described?

The Lord whose complete extent and expanse is infinite, how can a tongue describe His divine word and His divine form the True Guru?

Praise and panegyrics of the True Guru who is an image of the complete Lord is beyond mention and elucidation. The best way to express one's love and respect for Him is to salute Him again and again while addressing Him- "O Lord, Master! You are infinite,

Kabit 271

Gurmukhi

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ ਮਨੁ ਮਧੁਕਰ ਸੁਖ ਸੰਪਟ ਸਮਾਨੇ ਹੈ ।

ਪਰਮ ਸੁਗੰਧ ਅਤਿ ਕੋਮਲ ਸੀਤਲਤਾ ਕੈ ਬਿਮਲ ਸਥਲ ਨਿਹਚਲ ਨ ਡੁਲਾਨੇ ਹੈ ।

ਸਹਜ ਸਮਾਧਿ ਅਤਿ ਅਗਮ ਅਗਾਧਿ ਲਿਵ ਅਨਹਦ ਰੁਨਝੁਨ ਧੁਨਿ ਓਰ ਗਾਨੇ ਹੈ ।

ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਪਰਮ ਨਿਧਾਨ ਦਾਨ ਆਨ ਗਿਆਨ ਧਿਆਨੁ ਸਿਮਰਨ ਬਿਸਰਾਨੇ ਹੈ ॥੨੭੧॥

English

*The bumble bee-like mind of a Guru-oriented person acquires strange comfort and peace by meditating on the nectar-like dust
of
the feet of the True Guru.*

*Because of the influence of strange fragrance and very delicate calmness in the elixir-like Name of the Lord, he resides
in the mystical tenth door in such a stable state that he does not wander any more.*

*In a state of equipoise and by virtue of inaccessible and immeasurable concentration, he keeps repeating the sweet rune of
Naam continuously.*

*By acquiring the great treasure of the Lord's name who is light supreme and complete in all respects, he forgets
all other forms of remembrances, contemplations and worldly awareness's. (271)*

Gurmukhi

ਰਜ ਤਮ ਸਤ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਹੰਕਾਰ ਹਾਰਿ ਗੁਰ ਗਿਆਨ ਬਾਨ ਕ੍ਰਾਂਤਿ ਨਿਹਕ੍ਰਾਂਤਿ ਹੈ ।

ਕਾਮ ਨਿਹਕਾਮ ਨਿਹਕਰਮ ਕਰਮ ਗਤਿ ਆਸਾ ਕੈ ਨਿਰਾਸ ਭਏ ਭ੍ਰਾਤ ਨਿਹਭ੍ਰਾਂਤਿ ਹੈ ।

ਸ੍ਵਾਦ ਨਿਹਸ੍ਵਾਦੁ ਅਰੁ ਬਾਦ ਨਿਹਬਾਦ ਭਏ ਅਸਪ੍ਰੇਹ ਨਿਸਪ੍ਰੇਹ ਗੋਹ ਦੇਹ ਪਾਂਤਿ ਹੈ ।

ਗੁਰਮੁਖਿ ਪ੍ਰੇਮ ਰਸ ਬਿਸਮ ਬਿਦੇਹ ਸਿਖ ਮਾਇਆ ਮੈ ਉਦਾਸ ਬਾਸ ਏਕਾਕੀ ਇਕਾਂਤਿ ਹੈ ॥੨੭੨॥

English

By virtue of initiation by the Guru and practicing of meditation on the Lord's name, all the traits of maya (Raja, Sato, Tamo) and vices like lust, anger, avarice, attachment and pride are defeated. Their influence also becomes negligible.

With the acquisition of Guru's knowledge, a Guru-oriented person loses attachment with all desires, and all his actions become benevolent.

All his worldly desires end and his wandering stops.

A Guru-oriented person becomes free of all attachments and relishments by virtue of Guru's teachings. Engrossed in Naam Simran, he does not indulge in other debates and arguments. He becomes totally desireless and contented. His attachment with worldly at

By virtues of Naam Simran, a follower of Guru's teachings become free of all his body needs. He remains in a state of . trance and unsullied in maya. He is ever engrossed in the memory of the Lord.

(272)

Kabit 273

Gurmukhi

ਪ੍ਰਿਥਮ ਹੀ ਤਿਲ ਬੋਏ ਧੂਰਿ ਮਿਲਿ ਬੂਟ ਬਾਧੈ ਏਕ ਸੈ ਅਨੇਕ ਹੋਤ ਪ੍ਰਗਟ ਸੰਸਾਰ ਮੈ ।

ਕੋਊ ਲੈ ਚਬਾਇ ਕੋਊ ਖਾਲ ਕਾਢੈ ਰੇਵਰੀ ਕੈ ਕੋਊ ਕਰੈ ਤਿਲਵਾ ਮਿਲਾਇ ਗੁਰ ਬਾਰ ਮੈ ।

ਕੋਊ ਉਖਲੀ ਡਾਰਿ ਕੂਟਿ ਤਿਲਕੁਟ ਕਰੈ ਕੋਊ ਕੋਲੂ ਪੀਰਿ ਦੀਪ ਦਿਪਤ ਅੰਧਿਆਰ ਮੈ ।

ਜਾ ਕੇ ਏਕ ਤਿਲ ਕੋ ਬੀਚਾਰੁ ਨ ਕਹਤ ਆਵੈ ਅਬਿਗਤਿ ਗਤਿ ਕਤ ਆਵਤ ਬੀਚਾਰ ਮੈ ॥੨੭੩॥

English

A sesame seed is Sown that mixes with earth to become a plant. One seed gives several seeds and spreads in the world in many forms.

Some munch them (sesame seeds), some coat sugar balls with them (Rewari) while others mix them with jaggery syrup and make cake/biscuit like eatables.

Some grind them and mix them with milk paste to make a form of sweet-meat, some squeeze them to extract oil and use it for burning lamp and lighting up their homes.

*When multiplicity of one sesame seed of the creator cannot be explained, how can the unknowable, formless Lord be known?
(273)*

Gurmukhi

ਰਚਨਾ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਬਿਸਮ ਬਚਿਤ੍ਰਪਨ ਏਕ ਚੀਟੀ ਕੋ ਚਰਿਤ੍ਰ ਕਹਤ ਨ ਆਵਹੀ ।

ਪ੍ਰਥਮ ਹੀ ਚੀਟੀ ਕੇ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪ ਦੇਖੋ ਸਹਸ ਅਨੇਕ ਏਕ ਬਿਲ ਮੈ ਸਮਾਵਹੀ ।

ਅਗ੍ਰਭਾਗੀ ਪਾਛੈ ਏਕੈ ਮਾਰਗ ਚਲਤ ਜਾਤ ਪਾਵਤ ਮਿਠਾਸ ਬਾਸੁ ਤਹੀ ਮਿਲਿ ਧਾਵਈ ।

ਭ੍ਰਿੰਗੀ ਮਿਲਿ ਤਾਤਕਾਲ ਭ੍ਰਿੰਗੀ ਰੂਪ ਹੁਇ ਦਿਖਾਵੈ ਚੀਟੀ ਚੀਟੀ ਚਿਤ੍ਰ ਅਲਖ ਚਿਤੇਰੈ ਕਤ ਪਾਵਹੀ ॥੨੭੪॥

English

The picture of miraculous creation of the Creator-God is full of wonder and awe. We cannot even describe the deeds of a small ant created by Him.

Just see how thousands of ants get organised in a small burrow/hole.

All of them tread and walk on the same path that is defined by the leading ant. Wherever they smell sweetness, they all reach there.

Meeting an insect with wings, they adopt their life-style. When we are unable to know the wonders of a small ant, how can we know the super naturalness of the Creator who has created countless things in this universe?
(274)

Kabit 275

Gurmukhi

ਰਚਨਾ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਬਿਸਮ ਬਚਿਤ੍ਰਪਨ ਘਟ ਘਟ ਏਕ ਹੀ ਅਨੇਕ ਹੁਇ ਦਿਖਾਇ ਹੈ ।

ਉਤ ਤੇ ਲਿਖਤ ਇਤ ਪਵਤ ਅੰਤਰਗਤਿ ਇਤਹੂ ਤੇ ਲਿਖਿ ਪ੍ਰਤਿ ਉਤਰ ਪਠਾਏ ਹੈ ।

ਉਤ ਤੇ ਸਬਦ ਰਾਗ ਨਾਦ ਕੋ ਪ੍ਰਸੰਨੁ ਕਰਿ ਇਤ ਸੁਨਿ ਸਮਝਿ ਕੈ ਉਤ ਸਮਝਾਏ ਹੈ ।

ਰਤਨ ਪਰੀਖਿਜਨਾ ਪੇਖਿ ਪਰਮਿਤਿ ਕੈ ਸੁਨਾਵੈ ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੇ ਅਲਖ ਲਖਾਏ ਹੈ ॥੨੭੫॥

English

Creation of the wonderful play of the creator's creation is amazing and astonishing. He alone resides in all in several shapes and forms.

Just as a letter is written by somebody who sends it to someone in another city, it is read there and after understanding it sends back a reply.

Just as a singer sings a song in a mode and tune that pleases someone who understands it and educate others about it.

Just as a jewel evaluator inspects a jewel, learns about its characteristics and educate others about it, so would a Guru oriented Sikh who has become one with True Guru by virtue of His teachings and words, he alone can brief and educate others about the

Kabit 276

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੂਰਨ ਕ੍ਰਿਪਾ ਕੈ ਦੀਨੈ ਸਾਚੁ ਉਪਦੇਸੁ ਰਿਦੈ ਨਿਹਚਲ ਮਤਿ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੀਨ ਜਲ ਮੀਨ ਭਏ ਪੂਰਨ ਸਰਬਮਈ ਪੈ ਘ੍ਰਿਤ ਜੁਗਤਿ ਹੈ ।

ਸਾਚੁ ਰਿਦੈ ਸਾਚੁ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ਗੰਧ ਰਸ ਸਪੂਰਨ ਪਰਸਪਰ ਭਾਵਨੀ ਭਗਤਿ ਹੈ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਦ੍ਰੁਮ ਸਾਖਾ ਪਤ੍ਰ ਫੂਲ ਫਲ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ ਸਤਿਗੁਰ ਸਤਿ ਹੈ ॥੨੭੬॥

English

*Perfect Guru, embodiment of complete Lord becoming kind lodges true sermon in the heart of a disciple of the Guru.
That makes him stable of intelligence and saves him from wanderings.*

*Engrossed in the word, his condition becomes like that of a fish enjoying the bliss of his surroundings. He then
realises the presence of God in everyone just as fat, that is present in all milks.*

*God, the true Master resides in the heart of a Sikh who is ever engrossed in the word of the
Guru. He sees the presence of the Lord everywhere. He hears Him with his ears, enjoys the sweet smell
of His presence with his nostrils, and relishes the name of*

*True Guru who is eternal of form has dispensed this knowledge that just as the seed resides in the trees,
plants, branches, flowers etc, one God who is perfect and all-knowing pervades in all. (276)*

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਪੂਰਨ ਪਰਮਜੋਤਿ ਓਤਿ ਪੋਤਿ ਸੂਤ੍ਰ ਗਤਿ ਏਕ ਹੀ ਅਨੇਕ ਹੈ ।

ਲੋਚਨ ਸ੍ਰਵਨ ਸ੍ਰੋਤ ਏਕ ਹੀ ਦਰਸ ਸਬਦ ਵਾਰ ਪਾਰ ਕੁਲ ਗਤਿ ਸਰਿਤਾ ਬਿਬੇਕ ਹੈ ।

ਚੰਦਨ ਬਨਾਸਪਤੀ ਕਨਿਕ ਅਨਿਕ ਧਾਤੁ ਪਾਰਸ ਪਰਸਿ ਜਾਨੀਅਤ ਜਾਵਦੇਕ ਹੈ ।

ਗਿਆਨ ਗੁਰ ਅੰਜਨ ਨਿਰੰਜਨ ਅੰਜਨ ਬਿਬੇ ਦੁਬਿਧਾ ਨਿਵਾਰਿ ਗੁਰਮਤਿ ਏਕ ਟੇਕ ਹੈ ॥੨੭੭॥

English

The complete Lord has permeated Himself in His creation like weft and woof of a cloth. Despite being one, He has manifested Himself into many forms. The complete light of the perfect Lord resides in the consummate Guru like weft and woof.

Although eyesight and hearing power of ears is different, yet their engrossment in divine words is alike. Just as both banks of a river are alike, so is the True Guru and the Lord.

Plants of various varieties growing in the close proximity of sandalwood tree are alike for the reason that they all acquire fragrance of sandalwood. Also by the touch of philosopher-stone, all metals whatever they are, become gold and therefore alike. Si

A seeker disciple of the Guru, who gets collorium of knowledge in his eyes from the True Guru, is free of all blemishes of maya even while living in it. He sheds all duality and takes refuge in the wisdom of the Guru. (277)

Kabit 278

Gurmukhi

ਦਰਸ ਧਿਆਨ ਲਿਵ ਦ੍ਰਿਸਟਿ ਅਚਲ ਭਈ ਸਬਦ ਬਿਬੇਕ ਸ੍ਰੁਤਿ ਸ੍ਰਵਨ ਅਚਲ ਹੈ ।

ਸਿਮਰਨ ਮਾਤ੍ਰੁ ਸੁਧਾ ਜਿਹਬਾ ਅਚਲ ਭਈ ਗੁਰਮਤਿ ਅਚਲ ਉਨਮਨ ਅਸਥਲ ਹੈ ।

ਨਾਸਕਾ ਸੁਬਾਸੁ ਕਰ ਕੋਮਲ ਸੀਤਲਤਾ ਕੈ ਪੂਜਾ ਪਰਨਾਮ ਪਰਸ ਚਰਨ ਕਮਲ ਹੈ ।

ਗੁਰਮੁਖਿ ਪੰਥ ਚਰ ਅਚਰ ਹੁਇ ਅੰਗ ਅੰਗ ਪੰਗ ਸਰਬੰਗ ਬੁੰਦ ਸਾਗਰ ਸਲਿਲ ਹੈ ॥੨੭੮॥

English

By engrossment of his mind in the vision of True Guru, a true servant disciple of Guru achieves stability of mind. By the sound of exposition of Guru's words and Naam Simran, his power of reflection and recollection also stabilizes.

By relishing the elixir-like Naam with tongue, his tongue desires nothing else. By virtue of his initiation and Guru's wisdom, he stays attached with his spiritual side of life.

The nostrils enjoy the fragrance of the dust of True Guru's holy feet. Touching and sensing the tenderness and coolness of His holy feet and the head touching the holy feet, he becomes stable and tranquil.

The feet become still following the path of the True Guru. Every limb becomes pious and like a drop of water mixing with the water of the ocean, he is absorbed in the service of the True Guru. (278)

Kabit 279

Gurmukhi

ਦਰਸਨ ਸੋਭਾ ਦ੍ਰਿਗ ਦ੍ਰਿਸ਼ਟਿ ਗਿਆਨ ਗੰਮਿ ਦ੍ਰਿਸ਼ਟਿ ਧਿਆਨ ਪ੍ਰਭ ਦਰਸ ਅਤੀਤ ਹੈ ।

ਸਬਦ ਸੁਰਤਿ ਪਰੈ ਸੁਰਤਿ ਸਬਦ ਪਰੈ ਜਾਸ ਬਾਸੁ ਅਲਖ ਸੁਬਾਸੁ ਨਾਸ ਰੀਤ ਹੈ ।

ਰਸ ਰਸਨਾ ਰਹਿਤ ਰਸਨਾ ਰਹਿਤ ਰਸ ਕਰ ਅਸਪਰਸ ਪਰਸਨ ਕਰਾਜੀਤ ਹੈ ।

ਚਰਨ ਗਵਨ ਗੰਮਿ ਗਵਨ ਚਰਨ ਗੰਮਿ ਆਸ ਪਿਆਸ ਬਿਸਮ ਬਿਸ਼ਾਸ ਪ੍ਰਿਅ ਪ੍ਰੀਤ ਹੈ ॥੨੭੯॥

English

Seeing the well adored God-like True Guru with one's eyes, the devoted Sikh of the True Guru acquires the divine knowledge. By the focusing of mind in the vision of Lord Guru, one is freed from watching the worldly merriments.

When the sound of Naam Simran enters the ears, the ability of concentration of a Guru's disciple turns away from other sounds and modes. The fragrance of the Guru's words that is so supernatural, the nostrils become free of all other smells.

The tongue of practitioner of meditation becomes engrossed in the pleasure of Naam Simran and it becomes bereft of all other worldly tastes. The hands when able to touch and feel the untouchable Lord are freed from the impressions of touching worldly thin

The feet of a Guru-oriented person tread towards the path of the True Guru. They give up travelling or going in other directions. For him his lone desire of meeting the beloved Lord is unique and marvellous. (279)

Gurmukhi

ਗੁਰਮੁਖਿ ਸਬਦ ਸੁਰਤਿ ਹਉਮੈ ਮਾਰਿ ਮਰੈ ਜੀਵਨ ਮੁਕਤਿ ਜਗਜੀਵਨ ਕੈ ਜਾਨੀਐ ।

ਅੰਤਰਿ ਨਿਰੰਤਰਿ ਅੰਤਰ ਪਟ ਘਟਿ ਗਏ ਅੰਤਰਜਾਮੀ ਅੰਤਰਿਗਤਿ ਉਨਮਾਨੀਐ ।

ਬ੍ਰਹਮਮਈ ਹੈ ਮਾਇਆ ਮਾਇਆਮਈ ਹੈ ਬ੍ਰਹਮ ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ ਏਕੈ ਪਹਿਚਾਨੀਐ ।

ਪਿੰਡ ਬ੍ਰਹਮੰਡ ਬ੍ਰਹਮੰਡ ਪਿੰਡ ਓਤ ਪੋਤਿ ਜੋਤੀ ਮਿਲਿ ਜੋਤਿ ਗੋਤ ਬ੍ਰਹਮ ਗਿਆਨੀਐ ॥੨੮੦॥

English

A Guru-conscious person is freed from his self and ego by engrossment in Naam Simran. He is liberated from the worldly bonds and develops close association with the life-giving Lord.

All his differences, doubts and suspicions are destroyed by virtue of Naam Simran. He is ever enjoying His memory in his heart.

To a Guru-oriented person, the spread of maya is like God and He Himself becomes visible using it. He thus recognises the Lord by the support of the divine knowledge.

Since he is aware of the divine knowledge, he is then known to belong to the family of the 'Savants of God' (Bramgyani). He mingles his own light with light eternal of the Lord and realises that his self and universe are woven with each other like weft and

Kabit 281

Gurmukhi

ਚਰਨ ਸਰਨਿ ਗੁਰ ਧਾਵਤ ਬਰਜਿ ਰਾਖੈ ਨਿਹਚਲ ਚਿਤ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸ ਹੈ ।

ਜੀਵਨ ਕੀ ਆਸਾ ਅਰੁ ਮਰਨ ਕੀ ਚਿੰਤਾ ਮਿਟੀ ਜੀਵਨ ਮੁਕਤਿ ਗੁਰਮਤਿ ਕੋ ਪ੍ਰਗਾਸ ਹੈ ।

ਆਪਾ ਬੋਇ ਹੋਨਹਾਰੁ ਹੋਇ ਸੋਈ ਭਲੋ ਮਾਨੈ ਸੇਵਾ ਸਰਬਾਤਮ ਕੈ ਦਾਸਨ ਕੋ ਦਾਸ ਹੈ ।

ਸ੍ਰੀ ਗੁਰ ਦਰਸ ਸਬਦ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਸਰਬਮਈ ਬ੍ਰਹਮ ਬਿਸ਼ਾਸ ਹੈ ॥੨੮੧॥

English

The unique servant of the True Guru keeps the wandering mind under control by taking the refuge of the Guru and practicing meditation on the consecrated words of the Guru. His mind becomes stable and he rests in the comfort of his self (soul).

He loses the desire for a long life and fear of death disappears. He becomes free of all worldly bonds while still alive. The teachings and wisdom of the Guru takes over his mind.

He discards and destroys his self-assertion and accepts the dispensation of the Almighty as fair and just. He serves all living beings and thus becomes a slave of the slaves.

By practicing the words of Guru, he acquires the divine knowledge and contemplation. And thus he is assured that the perfect God Lord pervades in all. (281)

Gurmukhi

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਕਾਮ ਨਿਹਕਾਮ ਕੀਨੇ ਗੁਰਮੁਖਿ ਉਦਮ ਨਿਰੁਦਮ ਉਕਤਿ ਹੈ ।

ਗੁਰਮੁਖਿ ਮਾਰਗ ਹੁਇ ਦੁਬਿਧਾ ਭਰਮ ਖੋਏ ਚਰਨ ਸਰਨਿ ਗਹੇ ਨਿਹਚਲ ਮਤਿ ਹੈ ।

ਦਰਸਨ ਪਰਸਤ ਆਸਾ ਮਨਸਾ ਬਕਿਤ ਸਬਦ ਸੁਰਤਿ ਗਿਆਨ ਪ੍ਰਾਨ ਪ੍ਰਾਨਪਤਿ ਹੈ ।

ਰਚਨਾ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਬਿਸਮ ਬਚਿਤ੍ਰਪਨ ਚਿਤ੍ਰ ਮੈ ਚਿਤੇਰ੍ਹਾ ਕੋ ਬਸੇਰਾ ਸਤਿ ਸਤਿ ਹੈ ॥੨੮੨॥

English

A disciple coming face to face of the Guru frees himself from all desires and wants by receiving the unique and comforting words of the True. Guru. Thus he frees himself from the worldly encumbrances with the strength of his meditation and consecration.

Treading the path of Guru, he destroys all his duality and doubts. The refuge of the True Guru makes his mind stable.

By the glimpse of the True Guru, all his desires and sensualities get tired and become ineffective. Remembering the Lord with every breath, he becomes totally aware of the Lord, the master of our lives.

The multiform creations of the Lord are wondrous and astonishing. The Guru-oriented disciple realises the presence of the Lord in this whole picture as true and eternal. (282)

Kabit 283

Gurmukhi

ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਸੁਨਿ ਸ੍ਰਵਨ ਕਪਾਟ ਖੁਲੇ ਨਾਦੇ ਮਿਲਿ ਨਾਦ ਅਨਹਦ ਲਿਵ ਲਾਈ ਹੈ ।

ਗਾਵਤ ਸਬਦ ਰਸੁ ਰਸਨਾ ਰਸਾਇਨ ਕੈ ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਭਾਠੀ ਕੈ ਚੁਆਈ ਹੈ ।

ਹਿਰਦੈ ਨਿਵਾਸ ਗੁਰ ਸਬਦ ਨਿਧਾਨ ਗਿਆਨ ਧਾਵਤ ਬਰਜਿ ਉਨਮਨਿ ਸੁਧਿ ਪਾਈ ਹੈ ।

ਸਬਦ ਅਵੇਸ ਪਰਮਾਰਥ ਪ੍ਰਵੇਸ ਧਾਰਿ ਦਿਬਿ ਦੇਹ ਦਿਬਿ ਜੋਤਿ ਪ੍ਰਗਟ ਦਿਖਾਈ ਹੈ ॥੨੮੩॥

English

Listening to the sermon of the True Guru, ignorance of a Guru-conscious disciple is removed. He is then absorbed in the amalgamation of the melodies of Guru's words and divine mystical tunes of the unstruck music, perpetually playing in the tenth door.

Reciting the Lord's name that is the treasure-house of all the pleasures, a continuous flow of elixir takes place from the furnace-like tenth door.

Guru's words are the source of all knowledge. By its installation in the mind, a Guru-oriented person stops wandering in ten directions and acquire awareness of the mind that is God-oriented.

Becoming one with Guru's words, a Guru-oriented person achieves salvation. The divine light of the Lord then glows and radiates in him. (283)

Gurmukhi

ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਧ ਕੋ ਪ੍ਰਤਾਪ ਅਤਿ ਪ੍ਰੇਮ ਕੈ ਪਰਸਪਰ ਪੂਰਨ ਪ੍ਰਗਾਸ ਹੈ ।

ਦਰਸ ਅਨੂਪ ਰੂਪ ਰੰਗ ਅੰਗ ਅੰਗ ਛਬਿ ਹੋਰਤ ਹਿਰਾਨੇ ਦ੍ਰਿਗ ਬਿਸਮ ਬਿਸ਼ਾਸ ਹੈ ।

ਸਬਦ ਨਿਧਾਨ ਅਨਹਦ ਰੁਨਝੁਨ ਧੁਨਿ ਸੁਨਤ ਸੁਰਤਿ ਮਤਿ ਹਰਨ ਅਭਿਆਸ ਹੈ ।

ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ ਪਰਮਦਭੁਤ ਗਤਿ ਪੂਰਨ ਬਿਲਾਸ ਹੈ ॥੨੮੪॥

English

Significance of meeting of Guru and Guru-oriented men is limitless. Because of deep love in the heart of the Sikh of the Guru, light divine then glows in him.

Seeing the beauty of the True Guru, His form, colour and image of His every limb, the eyes of a Guru-loving person are astonished. It also generates craving in his mind to see and behold the True Guru.

By inexhaustible practicing of meditation on Guru's words, a soft and mellow tune of unstruck music appears in the mystical tenth door. Perpetual hearing of it causes him to remain in a state of trance.

By focusing his vision in the True Guru and keeping the mind engrossed in the teachings and sermons of the Guru, he acquires a state of perfect and complete bloom. (284)

Kabit 285

Gurmukhi

ਗੁਰਮੁਖਿ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪ ਅਤਿ ਪੂਰਨ ਪ੍ਰਗਾਸ ਪ੍ਰੇਮ ਨੇਮ ਕੈ ਪਰਸਪਰ ਹੈ ।

ਚਰਨ ਕਮਲ ਰਜ ਬਾਸਨਾ ਸੁਬਾਸ ਰਾਸਿ ਸੀਤਲਤਾ ਕੋਮਲ ਪੂਜਾ ਕੋਟਾਨਿ ਸਮਸਰਿ ਹੈ ।

ਰੂਪ ਕੈ ਅਨੂਪ ਰੂਪ ਅਤਿ ਅਸਚਰਜਮੈ ਨਾਨਾ ਬਿਸਮਾਦ ਰਾਗ ਰਾਗਨੀ ਨ ਪਟੰਤਰ ਹੈ ।

ਨਿਝਰ ਅਪਾਰ ਧਾਰ ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਪਰਮਦਭੁਤ ਗਤਿ ਆਨ ਨਹੀ ਸਮਸਰਿ ਹੈ ॥੨੮੫॥

English

Significance of an obedient disciple of True Guru meeting with His congregation is highly astonishing. Having adhered to all conditions and code of mutual love, light divine of the perfect Lord glows in him.

With the acquisition of elixir-like Naam in the fragrant presence of True Guru, he experiences such tranquillity that no worship of the world can equate with.

Because of spiritual beauty, a Guru-oriented person is beautiful of form. In a state of awe and wonder, he is absorbed in trance-giving melody that cannot be compared with any form or mode of singing in the world.

By perpetual practicing of meditation on elixir-like Naam, a perpetual flow of the divine elixir takes place from the mystical tenth door. This state is incomparable with any other in the world for its sheer ecstasy and bliss. (285)

Gurmukhi

ਨਵਨ ਗਵਨ ਜਲ ਸੀਤਲ ਅਮਲ ਜੈਸੇ ਅਗਨਿ ਉਰਧ ਮੁਖ ਤਪਤ ਮਲੀਨ ਹੈ ।

ਬਰਨ ਬਰਨ ਮਿਲਿ ਸਲਿਲ ਬਰਨ ਸੋਈ ਸਿਆਮ ਅਗਨਿ ਸਰਬ ਬਰਨ ਛਬਿ ਛੀਨ ਹੈ ।

ਜਲ ਪ੍ਰਤਿਬਿੰਬ ਪਾਲਕ ਪ੍ਰਫੁਲਿਤ ਬਨਾਸਪਤੀ ਅਗਨਿ ਪ੍ਰਦਗਧ ਕਰਤ ਸੁਖ ਹੀਨ ਹੈ ।

ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਸੰਗਮ ਸੁਭਾਵ ਗਤਿ ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਸੁਖ ਦੁਖ ਹੀਨ ਹੈ ॥੨੮੬॥

English

As water flows downwards and consequently remains cold and clear, but fire goes upward and therefore burns and causes pollution.

Water when mixed with different colours also turns into same shades but fire that blackens ruin the complexion and beauty of all that comes in its contact.

Water is like mirror, clean and good doer. It helps in the growth of vegetation, plants and trees. Fire consumes and burns the vegetation and destroys them. Therefore, it is distressing.

Similar are the behaviour patterns of Guru-oriented and self oriented people. A Guru-oriented person gives peace and comfort to all since he lives under the refuge and direction of Guru; whereas a self-willed person is cause of sufferings for all because

Kabit 287

Gurmukhi

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਹੰਮੇਵ ਕੈ ਅਸਾਧ ਸਾਧ ਸਤ ਧਰਮ ਦਇਆ ਰਥ ਸੰਤੋਖ ਕੈ ।

ਗੁਰਮਤਿ ਸਾਧਸੰਗ ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਦੁਰਮਤਿ ਕੈ ਅਸਾਧ ਸੰਗ ਦੁਖ ਦੋਖ ਕੈ ।

ਜਨਮ ਮਰਨ ਗੁਰ ਚਰਨ ਸਰਨਿ ਬਿਨੁ ਮੋਖ ਪਦ ਚਰਨ ਕਮਲ ਚਿਤ ਚੋਖ ਕੈ ।

ਗਿਆਨ ਅੰਸ ਹੰਸ ਗਤਿ ਗੁਰਮੁਖਿ ਬੰਸ ਬਿਖੈ ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਖੀਰ ਨੀਰ ਸੋਖ ਪੋਖ ਕੈ ॥੨੮੭॥

English

Self-willed persons remain engrossed in vices like lust, anger, greed, attachment, pride, whereas Guru-conscious persons are kind, sympathetic and contented.

In the company of saintly persons, one attains faith, love and devotion; whereas in the company of base and fake people, one gets pain, suffering and base wisdom.

Without the refuge of the True Guru self-oriented persons fall in the cycle of birth and death. Obedient Sikhs of the Guru drink deep the nectar of Guru's words, imbibe them in their heart and thus achieve salvation.

In the clan of Guru-conscious persons, knowledge is clean and invaluable like swans. Just as a swan is capable of separating milk from water, so do the Guru-oriented Sikhs discard all that is base and feel satiated with superior deeds. (287)

Kabit 288

Gurmukhi

ਹਾਰਿ ਮਾਨੀ ਝਗਰੋ ਮਿਟਤ ਰੋਸ ਮਾਰੇ ਸੈ ਰਸਾਇਨ ਹੁਇ ਪੋਟ ਡਾਰੇ ਲਾਗਤ ਨ ਡੰਡੁ ਜਗ ਜਾਨੀਐ ।

ਹਉਮੇ ਅਭਿਮਾਨ ਅਸਥਾਨ ਉਚੇ ਨਾਹਿ ਜਲੁ ਨਿਮਤ ਨਵਨ ਥਲ ਜਲੁ ਪਹਿਚਾਨੀਐ ।

ਅੰਗ ਸਰਬੰਗ ਤਰਹਰ ਹੋਤ ਹੈ ਚਰਨ ਤਾ ਤੇ ਚਰਨਾਮ੍ਰਤ ਚਰਨ ਰੇਨ ਮਾਨੀਐ ।

ਤੈਸੇ ਹਰਿ ਭਗਤ ਜਗਤ ਮੈ ਨਿਮਰੀਭੂਤ ਜਗ ਪਗ ਲਗਿ ਮਸਤਕਿ ਪਰਵਾਨੀਐ ॥੨੮੮॥

English

*Accepting defeat ends all discords. Shedding anger gives much peace. If we discard the results/income of all our deeds/business,
we
are never taxed. This fact is known to the whole world.*

*The heart where ego and pride dwells is like a high ground where no water can accumulate. Lord cannot stay
either.*

*Feet are located at the lowest end of the body. That is why the dust of the feet and the
foot wash are regarded sacred and thus respected.*

*So is the devotee and worshipper of God who is sans pride and full of humility. The whole world falls
at his feet and consider their forehead blessed. (288)*

Gurmukhi

ਪੂਜੀਐ ਨ ਸੀਸੁ ਈਸੁ ਉਚੈ ਦੇਹੀ ਮੈ ਕਹਾਵੈ ਪੂਜੀਐ ਨ ਲੋਚਨ ਦ੍ਰਿਸਟਿ ਦ੍ਰਿਸਟਾਂਤ ਕੈ ।

ਪੂਜੀਐ ਨ ਸ੍ਰਵਨ ਦੁਰਤਿ ਸਨਬੰਧ ਕਰਿ ਪੂਜੀਐ ਨ ਨਾਸਕਾ ਸੁਬਾਸ ਸ੍ਵਾਸ ਕ੍ਰਾਂਤ ਕੈ ।

ਪੂਜੀਐ ਨ ਮੁਖ ਸ੍ਵਾਦ ਸਬਦ ਸੰਜੁਗਤ ਕੈ ਪੂਜੀਐ ਨ ਹਸਤ ਸਕਲ ਅੰਗ ਪਾਂਤ ਕੈ ।

ਦ੍ਰਿਸਟਿ ਸਬਦ ਸੁਰਤਿ ਗੰਧ ਰਸ ਰਹਿਤ ਹੁਇ ਪੂਜੀਐ ਪਦਾਰਥਿੰਦ ਨਵਨ ਮਹਾਂਤ ਕੈ ॥੨੮੯॥

English

Head is located above all other parts of the body but is not worshipped. Nor are eyes worshipped which see far in the distance.

Ears are not worshipped for their power of hearing nor nostrils for their ability to smell and breathe.

Mouth which enjoys all the tastes and make speech, is not worshipped nor the hands which nourish all other limbs.

Feet which are devoid of ability to see, talk, hear, smell or taste are worshipped for their traits of humility.
(289)

Kabit 290

Gurmukhi

ਨਵਨ ਗਵਨ ਜਲ ਨਿਰਮਲ ਸੀਤਲ ਹੈ ਨਵਨ ਬਸੁੰਧਰ ਸਰਬ ਰਸ ਰਾਸਿ ਹੈ ।

ਉਰਧ ਤਪਸਿਆ ਕੈ ਸ੍ਰੀ ਖੰਡ ਬਾਸੁ ਬੋਹੈ ਬਨ ਨਵਨ ਸਮੁੰਦ੍ਰ ਹੋਤ ਰਤਨ ਪ੍ਰਗਾਸ ਹੈ ।

ਨਵਨ ਗਵਨ ਪਗ ਪੂਜੀਅਤ ਜਗਤ ਮੈ ਚਾਹੈ ਚਰਨਾਮ੍ਰਤ ਚਰਨ ਰਜ ਤਾਸ ਹੈ ।

ਤੈਸੇ ਹਰਿ ਭਗਤ ਜਗਤ ਮੈ ਨਿਮਰੀਭੂਤ ਕਾਮ ਨਿਹਕਾਮ ਧਾਮ ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਹੈ ॥੨੯੦॥

English

Water that flows downward is always cool and clear. The earth that remains under the feet of all is the treasure-house of all the goods that are pleasurable and worth relishing.

Sandalwood tree wilted under the weight of its branches and leaves as if in supplication, spreads its fragrance and makes all the vegetation in the near vicinity fragrant.

Of all the limbs of body, feet which remain on earth and at the lowest end of the body are worshipped. The whole world desires nectar and dust of holy feet.

Similarly the worshippers of the Lord live as humble human beings in the world. Unsullied by the worldly sensualities, they remain stable and unmoved in unique love and devotion. (290)

Kabit 291

Gurmukhi

ਸਬਦ ਸੁਰਤਿ ਲਿਵਲੀਨ ਜਲ ਮੀਨ ਗਤਿ ਸੁਖਮਨਾ ਸੰਗਮ ਹੁਇ ਉਲਟਿ ਪਵਨ ਕੈ ।

ਬਿਸਮ ਬਿਸਾਸ ਬਿਖੈ ਅਨਭੈ ਅਭਿਆਸ ਰਸ ਪ੍ਰੇਮ ਮਧੁ ਅਪੀਉ ਪੀਐ ਗੁਹਜੁ ਗਵਨ ਕੈ ।

ਸਬਦ ਕੈ ਅਨਹਦ ਸੁਰਤਿ ਕੈ ਉਨਮਨੀ ਪ੍ਰੇਮ ਕੈ ਨਿਝਰ ਧਾਰ ਸਹਜ ਰਵਨ ਕੈ ।

ਤ੍ਰਿਕੁਟੀ ਉਲੰਘਿ ਸੁਖ ਸਾਗਰ ਸੰਜੋਗ ਭੋਗ ਦਸਮ ਸਥਲ ਨਿਹਕੇਵਲੁ ਭਵਨ ਕੈ ॥੨੯੧॥

English

Just as a fish swims through towards upstream swiftly, so does a disciple of Guru engrossed in the Guru's word crosses the confluence of all the three veins (Irha, Pingla and Sukhmana) with the methodology of reverse breathing/air.

*Becoming fearless in the strange devotion and love, engrossed in the practice of Naam Simran and reaching there through strangely
mysterious ways, one drinks deep the loving eternal nectar.*

By plentiful practicing of meditation on Guru's teachings, the mind starts listening to the unstruck melody. As a result, it changes its stance and becomes God-oriented. Then one relishes the continuous flow of the divine nectar that is produced as a resu

By crossing the confluence of three nerves, one enjoys the bliss of meeting the Lord. The mystical door there is the unique place of enjoying peace, union, relishment and pleasure. (291)

Gurmukhi

ਜੈਸੇ ਜਲ ਜਲਜ ਅਉ ਜਲ ਦੁਧ ਸੀਲ ਮੀਨ ਚਕਈ ਕਮਲ ਦਿਨਕਰਿ ਪ੍ਰਤਿ ਪ੍ਰੀਤ ਹੈ ।

ਦੀਪਕ ਪਤੰਗ ਅਲਿ ਕਮਲ ਚਕੋਰ ਸਸਿ ਮ੍ਰਿਗ ਨਾਦ ਬਾਦ ਘਨ ਚਾਤ੍ਰਕ ਸੁ ਚੀਤ ਹੈ ।

ਨਾਰਿ ਅਉ ਭਤਾਰੁ ਸੁਤ ਮਾਤ ਜਲ ਤ੍ਰਿਖਾਵੰਤ ਖੁਧਿਆਰਥੀ ਭੋਜਨ ਦਾਰਿਦ੍ਰ ਧਨ ਮੀਤ ਹੈ ।

ਮਾਇਆ ਮੋਹ ਦ੍ਰੋਹ ਦੁਖਦਾਈ ਨ ਸਹਾਈ ਹੋਤ ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਹੈ ॥੨੯੨॥

English

Just as a lotus flower loves water, water has affinity for milk, fish loves water, ruddy Sheldrake and lotus love the sun;

A winged insect (patanga) is attracted to the flame of the light, a black bee is crazy of the fragrance of the lotus flower, a red legged partridge is ever craving for a glimpse of the moon, a deer has affinity for music, while a rain-bird is ever alert f

As a wife loves her husband, a son is deeply attached with his mother, a thirsty man craves for water, a hungry for food, and a pauper is always trying to befriend wealth.

But all these loves, craves, affinities are three characteristics of maya (mammon). Therefore their love is deceit and trick that causes sufferings. None of these affections stand by a person at the final hour of him life. Love of a Sikh and his Guru is b

Kabit 293

Gurmukhi

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ ਅੰਗ ਅੰਗ ਬਿਸਮ ਸ੍ਰਬੰਗ ਮੈ ਸਮਾਨੇ ਹੈ ।

ਦ੍ਰਿਸਟਿ ਦਰਸ ਲਿਵ ਦੀਪਕ ਪਤੰਗ ਸੰਗ ਸਬਦ ਸੁਰਤਿ ਮ੍ਰਿਗ ਨਾਦ ਹੁਇ ਹਿਰਨੇ ਹੈ ।

ਕਾਮ ਨਿਹਕਾਮ ਕ੍ਰੋਧਾਕ੍ਰੋਧ ਨਿਰਲੋਭ ਲੋਭ ਮੋਹ ਨਿਰਮੋਹ ਅਹੰਮੇਵ ਹੂ ਲਜਾਨੇ ਹੈ ।

ਬਿਸਮੈ ਬਿਸਮ ਅਸਚਰਜੈ ਅਸਚਰਜ ਮੈ ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਅਸਥਾਨੇ ਹੈ ॥੨੯੩॥

English

The loving disciples of the True Guru whose every limb of the body is intoxicated in the elixir-like Naam of the Lord remain absorbed in the Lord whose form is awesome and enrapturing.

As a moth is always absorbed in love of light, so is a devotee's mind focused on a glimpse of the True Guru. As a deer is enchanted by the tune of Ghanda Herha (a musical instrument of old times) so does a devotee remain engrossed in the melodious tune of

A Guru-oriented Sikh is free from the effects of lust, anger, avarice, attachment and shy of pride and other vices.

The mind of Guru-conscious and practitioners of Naam resides in the mystical tenth door. This is a place that is full of ecstasy, astonishing beyond astonishments and most amazing. (293)

Gurmukhi

ਦਰਸਨ ਜੋਤਿ ਕੋ ਉਦੋਤ ਸੁਖ ਸਾਗਰ ਮੈ ਕੋਟਿਕ ਉਸਤਤ ਛਬਿ ਤਿਲ ਕੋ ਪ੍ਰਗਾਸ ਹੈ ।

ਕਿੰਚਤ ਕ੍ਰਿਪਾ ਕੋਟਿਕ ਕਮਲਾ ਕਲਪਤਰ ਮਧੁਰ ਬਚਨ ਮਧੁ ਕੋਟਿਕ ਬਿਲਾਸ ਹੈ ।

ਮੰਦ ਮੁਸਕਾਨਿ ਬਾਨਿ ਖਾਨਿ ਹੈ ਕੋਟਾਨਿ ਸਸਿ ਸੋਭਾ ਕੋਟਿ ਲੋਟ ਪੋਟ ਕੁਮੁਦਨੀ ਤਾਸੁ ਹੈ ।

ਮਨ ਮਧੁਕਰ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ ਸਹਜ ਸਮਾਧਿ ਲਿਵ ਬਿਸਮ ਬਿਸ੍ਵਸ ਹੈ ॥੨੯੪॥

English

The radiance of the light of the True Guru, the ocean of happiness and comfort is repository of all the happiness of the world. A glimmer of light no more than a sesame seed has generated radiance of millions of beauties and adulations in the world.

A little kind look of the True Guru has millions of goddesses of wealth and celestial trees capable of fulfilling all desires, hidden in it. Elixir immersed sweet words of the True Guru has millions of relishments of the world.

*The habit of soft and slow smile of the True Guru is the source of praise of millions of moons.
The glory of millions of nymphaea flowers is sacrifice unto it.*

A devoted and loving Sikh of the Guru enamoured by the elixir-like relishment of Naam Simran practiced through the teachings of the True Guru remains absorbed in a state of equipoise and astonishing devotion of the Lord. (294)

Kabit 295

Gurmukhi

ਚਰਨ ਸਰਨਿ ਰਜ ਮਜਨ ਮਲੀਨ ਮਨ ਦਰਪਨ ਮਤ ਗੁਰਮਤਿ ਨਿਹਚਲ ਹੈ ।

ਗਿਆਨ ਗੁਰ ਅੰਜਨ ਦੇ ਚਪਲ ਖੰਜਨ ਦ੍ਰਿਗ ਅਕੁਲ ਨਿਰੰਜਨ ਧਿਆਨ ਜਲ ਥਲ ਹੈ ।

ਭੰਜਨ ਭੈ ਭ੍ਰਮ ਅਰਿ ਗੰਜਨ ਕਰਮ ਕਾਲ ਪਾਂਚ ਪਰਪੰਚ ਬਲਬੰਚ ਨਿਰਦਲ ਹੈ ।

ਸੇਵਾ ਕਰੰਜਨ ਸਰਬਾਤਮ ਨਿਰੰਜਨ ਭਏ ਮਾਇਆ ਮੈ ਉਦਾਸ ਕਲਿਮਲ ਨਿਰਮਲ ਹੈ ॥੨੯੫॥

English

By taking True Guru's shelter and meditating on the Lord's name, the mind polluted by vices become clear like a mirror.

Under the, influence of mind and intelligence, putting colorium. of Guru's teachings in the bird-like playful eyes, the consciousness gets engrossed in the Lord Almighty who is caste and creedless, beyond the blemish of maya and residing in oceans and des

Such celestial cogitation, (Reflection) of Lord is capable of ridding myriads suspicions, destroyer of vices and virtues that a person in the dragnet of births and deaths. It shatters the five enemies and their tricks as well.

A Guru-conscious person, seeing the light of mammon-less Lord effulging in all the living beings and serving the mankind devotedly becomes like unsullied Lord. Renouncing attachment of maya, he saves himself from grave vices and become pure and clean (of

Gurmukhi

ਚੰਦ੍ਰਮਾ ਅਛਤ ਰਵਿ ਰਾਹ ਨ ਸਕਤ ਗ੍ਰਸਿ ਦ੍ਰਿਸਟਿ ਅਗੋਚਰੁ ਹੁਇ ਸੂਰਜ ਗ੍ਰਹਨ ਹੈ ।

ਪਛਮ ਉਦੋਤ ਹੋਤ ਚੰਦ੍ਰਮੈ ਨਮਸਕਾਰ ਪੂਰਬ ਸੰਜੋਗ ਸਸਿ ਕੇਤ ਖੇਤ ਹਨਿ ਹੈ ।

ਕਾਸਟ ਮੈ ਅਗਨਿ ਮਗਨ ਚਿਰੰਕਾਲ ਰਹੈ ਅਗਨਿ ਮੈ ਕਾਸਟ ਪਰਤ ਹੀ ਦਹਨ ਹੈ ।

ਤੈਸੇ ਸਿਵ ਸਕਤ ਅਸਾਧ ਸਾਧ ਸੰਗਮ ਕੈ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਦੁਸਹ ਸਹਨ ਹੈ ॥੨੯੬॥

English

With the presence of the moon, Rahu cannot devour the Sun, But when the Sun hides from the moon, the solar eclipse takes place. (Here the moon is symbol of noble person in whose company the maya does not devour the hot natured Sun).

East and West are the directions of Sun and Moon respectively. When two days after the new moon day, the moon becomes visible in the West, all salutes him (according to Indian traditions). But on full moon day, the moon rises in the East and it is not ecl

The fire remains hidden in wood for long but as soon as wood touches fire, it burns (Here fire is symbolic of low sinful man whereas cool-minded wood is shown as a God-fearing person).

Similarly, keeping company of wicked-minded self-willed persons, one has to suffer pain and distress but keeping company of Guru-oriented persons, one achieves salvation. (296)

Gurmukhi

ਸਾਧ ਕੀ ਸੁਜਨਤਾਈ ਪਾਹਨ ਕੀ ਰੇਖ ਪ੍ਰੀਤਿ ਬੈਰ ਜਲ ਰੇਖ ਹੁਇ ਬਿਸੇਖ ਸਾਧ ਸੰਗ ਮੈ ।

ਦੁਰਜਨਤਾ ਅਸਾਧ ਪ੍ਰੀਤਿ ਜਲ ਰੇਖ ਅਰੁ ਬੈਰੁ ਤਉ ਪਾਖਾਨ ਰੇਖ ਸੇਖ ਅੰਗ ਅੰਗ ਮੈ ।

ਕਾਸਟ ਅਗਨਿ ਗਤਿ ਪ੍ਰੀਤਿ ਬਿਪਰੀਤਿ ਸੁਰਸਰੀ ਜਲ ਬਾਰੁਨੀ ਸਰੂਪ ਜਲ ਗੰਗ ਮੈ ।

ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਅਜਯਾ ਸਰਪ ਗਤਿ ਉਪਕਾਰੀ ਅਉ ਬਿਕਾਰੀ ਢੰਗ ਹੀ ਕੁਢੰਗ ਮੈ ॥੨੯੭॥

English

The loving relationship of Guru-oriented persons is like a line drawn on stone slab and is indelible. That is, the significance of company of Guru oriented persons is, that there is no ill feeling or animosity.

Love of self oriented persons is momentary like a line drawn on water while their enmity remains like a line on a stone slab. It becomes part of their limb.

The love of Guru-oriented persons is like that of wood which keeps the fire hidden in it whereas that of self-willed persons is contrary to it. Pure water of river Ganges when mixed with wine becomes polluted but when wine is mixed with the water of river

A person with base and impure mind is like a snake who commits evil due to its bad trait. It is always ready to harm. But a Guru-oriented person is like a goat which is always ready to do a good deed. (297)

Kabit 298

Gurmukhi

ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਸੰਗਤਿ ਅਸਾਧ ਸਾਧ ਕਾਸਟ ਅਗਨਿ ਗਤਿ ਟੇਵ ਨ ਟਰਤ ਹੈ ।

ਅਜਯਾ ਸਰਪ ਜਲ ਗੰਗ ਬਾਰੁਨੀ ਬਿਧਾਨ ਸਨ ਅਉ ਮਜੀਠ ਖਲ ਪੰਡਿਤ ਲਰਤ ਹੈ ।

ਕੰਟਕ ਪੁਹਪ ਸੈਲ ਘਟਿਕਾ ਸਨਾਹ ਸਸਤ੍ਰੁ ਹੰਸ ਕਾਗ ਬਗ ਬਿਆਧ ਮ੍ਰਿਗ ਹੋਇ ਨਿਬਰਤ ਹੈ ।

ਲੋਸਟ ਕਨਿਕ ਸੀਪ ਸੰਖ ਮਧੁ ਕਾਲਕੂਟ ਸੁਖ ਦੁਖਦਾਇਕ ਸੰਸਾਰ ਬਿਚਰਤ ਹੈ ॥੨੯੮॥

English

Like wood and fire, the companies of Manmukh and Gurmukh dispense base wisdom and Guru's intelligence respectively. Wood hordes the

fire within but fire destroys the wood. Both good and bad do not refrain from their nature.

A goat is good doer while a snake causes distress by its bite. River Ganges purifies the wine poured in it, while a drop of wine in Ganges water pollutes it. A rope of jute binds while Rubia munjista plant colours fast. Similarly fools and intelligent men

Thorn gives pain while a flower emits fragrance. A pitcher gives cold water while a stone breaks the pitcher. An armour coat saves while a weapon causes injury. Swan is of good intellect while a crow and heron eat flesh. A hunter hunts a deer while the de

Iron made into weapons gives distress, while gold is comfort giving. A shell makes a swati drop into a pearl whereas a conch only wails. Nectar makes a person immortal while poison kills. Similarly Gurmukhs do good to all whereas Manmukhs dispense distres

Gurmukhi

ਦਾਦਰ ਸਰੋਜ ਬਾਸ ਬਾਵਨ ਮਰਾਲ ਬਗ ਪਾਰਸ ਬਖਾਨ ਬਿਖੁ ਅੰਮ੍ਰਿਤ ਸੰਜੋਗ ਹੈ ।

ਮ੍ਰਿਗ ਮ੍ਰਿਗਮਦ ਅਹਿ ਮਨਿ ਮਧੁ ਮਾਖੀ ਸਾਖੀ ਬਾਝ ਬਧੂ ਨਾਹ ਨੇਹ ਨਿਹਫਲ ਭੋਗ ਹੈ ।

ਦਿਨਕਰ ਜੋਤਿ ਉਲੂ ਬਰਖੈ ਸਮੈ ਜਵਾਸੋ ਅਸਨ ਬਸਨ ਜੈਸੇ ਬ੍ਰਿਥਾਵੰਤ ਰੋਗ ਹੈ ।

ਤੈਸੇ ਗੁਰਮਤਿ ਬੀਜ ਜਮਤ ਨ ਕਾਲਰ ਮੈ ਅੰਕੁਰ ਉਦੋਤ ਹੋਤ ਨਾਹਿਨ ਬਿਓਗ ਹੈ ॥੨੯੯॥

English

A frog and lotus flower, a bamboo and sandalwood tree, a crane and a swan, an ordinary stone and a philosopher-stone, nectar and poison may come together, yet do not adopt each other's characteristics.

Deer has musk in its naval, a cobra has a pearl in its hood, a bee lives with honey, a sterile woman gets to meet with her husband with love but all in vain.

Just as Sun's light for an owl, rain for a wild herb (javran-alhogi maunosum) and clothes and food for a patient are like disease.

Similarly sullied and vice-ridden hearts cannot be fertile to the seeds of Guru's sermons and teachings. It just does not sprout. Such a person remains separated from his God. (299)

Kabit 300

Gurmukhi

ਸੰਗਮ ਸੰਜੋਗ ਪ੍ਰੇਮ ਨੇਮ ਕਉ ਪਤੰਗੁ ਜਾਨੈ ਬਿਰਹ ਬਿਓਗ ਸੋਗ ਮੀਨ ਭਲ ਜਾਨਈ ।

ਇਕ ਟਕ ਦੀਪਕ ਧਿਆਨ ਪ੍ਰਾਨ ਪਰਹਰੈ ਸਲਿਲ ਬਿਓਗ ਮੀਨ ਜੀਵਨ ਨ ਮਾਨਈ ।

ਚਰਨ ਕਮਲ ਮਿਲਿ ਬਿਛੁਰੈ ਮਧੁਪ ਮਨੁ ਕਪਟ ਸਨੇਹ ਪ੍ਰਿਯੁ ਜਨਮੁ ਅਗਿਆਨਈ ।

ਨਿਹਫਲ ਜੀਵਨ ਮਰਨ ਗੁਰ ਬਿਮੁਖ ਹੁਇ ਪ੍ਰੇਮ ਅਰੁ ਬਿਰਹ ਨ ਦੋਊ ਓਰ ਆਨਈ ॥੩੦੦॥

English

The loving atmosphere that gets generated when a lover is about to meet his beloved can best be known by a moth. The pang of separation is best described by a fish that has been separated from its beloved water.

A moth burns itself for the love of the flame that he keeps watching and playing with. Similarly a fish separated from water has no meaning of life. She dies when out of it.

These living beings i.e. moth and fish lay down their lives in love of their beloveds. On the other hand an evil person's mind is like a black bee that hops from one flower to the other. It separates from the holy feet of True Guru, even after meeting Him

A follower of his own heart turned away from the refuge of the Guru, who does not feel the pangs of separation and love of the holy feet of the. True Guru, has wasted away his birth and death thus living a worthless life. (300)

Kabit 301

Gurmukhi

ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਲਿਵ ਦੇਖੈ ਅਉ ਦਿਖਾਵੈ ਸੋਈ ਸਰਬ ਦਰਸ ਏਕ ਦਰਸ ਕੈ ਜਾਨੀਐ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਕਹਤ ਸੁਨਤ ਸੋਈ ਸਰਬ ਸਬਦ ਏਕ ਸਬਦ ਕੈ ਮਾਨੀਐ ।

ਕਾਰਨ ਕਰਨ ਕਰਤਗਿ ਸਰਬਗਿ ਸੋਈ ਕਰਮ ਕ੍ਰਤੂਤਿ ਕਰਤਾਰੁ ਪਹਿਚਾਨੀਐ ।

ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨੁ ਏਕ ਹੀ ਅਨੇਕ ਮੇਕ ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ ਏਕੈ ਉਰਿ ਆਨੀਐ ॥੩੦੧॥

English

An obedient disciple of the Guru who has focused his vision in the glimpse of the True Guru, he observes the impermeable Lord everywhere and every place. He makes others see Him too. He regards and understands that all philosophies are present in His sigh

When a Guru-oriented person acquires the teachings of the True Guru, his mind gets absorbed in the practicing of Lord's Naam Simran. He then speaks and hears the words of the True Guru deep in his soul. He regards all singing modes engrossed in the melody

In this state of immersion in the elixir of Naam, a Guru oriented slave recognises the cause of all causes, the knower of all deeds and capable of knowing all; who is the doer of all the deeds-the Doer and Creator,

And thus a Guru-conscious person becomes aware of One God through the knowledge blessed by the True Guru and perpetual contemplation of Him, Such a person leans on none else for support except One All-pervading Lord, (301)

Gurmukhi

ਕਿੰਚਤ ਕਟਾਛ ਮਾਇਆ ਮੋਹੇ ਬ੍ਰਹਮੰਡ ਖੰਡ ਸਾਧਸੰਗ ਰੰਗ ਮੈ ਬਿਮੋਹਤ ਮਗਨ ਹੈ ।

ਜਾ ਕੇ ਓਅੰਕਾਰ ਕੈ ਅਕਾਰ ਹੈ ਨਾਨਾ ਪ੍ਰਕਾਰ ਕੀਰਤਨ ਸਮੇ ਸਾਧਸੰਗ ਸੋ ਲਗਨ ਹੈ ।

ਸਿਵ ਸਨਕਾਦਿ ਬ੍ਰਹਮਾਦਿ ਆਗਿਆਕਾਰੀ ਜਾ ਕੇ ਅਗ੍ਰਭਾਗ ਸਾਧ ਸੰਗ ਗੁਨਨੁ ਅਗਨ ਹੈ ।

ਅਗਮ ਅਪਾਰ ਸਾਧ ਮਹਿਮਾ ਅਪਾਰ ਬਿਖੈ ਅਤਿ ਲਿਵ ਲੀਨ ਜਲ ਮੀਨ ਅਭਗਨ ਹੈ ॥੩੦੨॥

English

The Lord whose one transverse glance can infatuate millions of people of the regions and realms in maya, that God, enamoured by the love of the assembly of true God-loving meditating people remains absorbed in them.

The Lord whose expanse and forms are indescribable, He remains involved in the pious people through the singing of His hymns of praise.

The Lord who has the services of all the three deities and the four sons of Brahma at His beck and call and obedience, that Lord of countless traits remains obedient in the company of the holy and saintly persons who are ever engrossed in Him.

Praise of congregation immersed in His loving remembrance is beyond comprehension. A Guru-conscious devotee remains in love with Him like a fish in water. (302)

Kabit 303

Gurmukhi

ਨਿਜ ਘਰ ਮੇਰੇ ਸਾਧਸੰਗਤਿ ਨਾਰਦ ਮੁਨਿ ਦਰਸਨ ਸਾਧਸੰਗ ਮੇਰੇ ਨਿਜ ਰੂਪ ਹੈ ।

ਸਾਧਸੰਗਿ ਮੇਰੇ ਮਾਤਾ ਪਿਤਾ ਅਉ ਕੁਟੰਬ ਸਖਾ ਸਾਧਸੰਗਿ ਮੇਰੇ ਸੁਤ ਸ੍ਰੇਸ਼ਟ ਅਨੂਪ ਹੈ ।

ਸਾਧਸੰਗ ਸਰਬ ਨਿਧਾਨੁ ਪ੍ਰਾਨ ਜੀਵਨ ਮੈ ਸਾਧਸੰਗਿ ਨਿਜੁ ਪਦ ਸੇਵਾ ਦੀਪ ਧੂਪ ਹੈ ।

ਸਾਧਸੰਗਿ ਰੰਗ ਰਸ ਭੋਗ ਸੁਖ ਸਹਜ ਮੈ ਸਾਧਸੰਗਿ ਸੋਭਾ ਅਤਿ ਉਪਮਾ ਅਉ ਊਪ ਹੈ ॥੩੦੩॥

English

Lord (Bhagwan) tells sage Narad, O dear devotee! Congregation of Guru-conscious and true people is my abode if company is my glimpse.

Company of godlike people of the True Guru is like my friends and whole family. The company of true is my beautiful and supreme son.

Congregation is a treasure-house of all comforts and happiness. It is my life-support. Congregation of true people is means of gaining higher spiritual state. It is also a place of performing service which is true worship.

Company of Guru beloveds is a place of relishing the elixir of Naam Simran and enjoying spiritual peace. The glory and grandeur of the holy congregation is beyond praise unique and wondrous. (303)

Gurmukhi

ਅਗਮ ਅਪਾਰ ਦੇਵ ਅਲਖ ਅਭੇਵ ਅਤਿ ਅਨਿਕ ਜਤਨ ਕਰਿ ਨਿਗ੍ਰਹ ਨ ਪਾਈਐ ।

ਪਾਈਐ ਨ ਜਗ ਭੋਗ ਪਾਈਐ ਨ ਰਾਜ ਜੋਗ ਨਾਦ ਬਾਦ ਬੇਦ ਕੈ ਅਗਹੁ ਨ ਗਹਾਈਐ ।

ਤੀਰਥ ਪੁਰਬ ਦੇਵ ਦੇਵ ਸੇਵਕੈ ਨ ਪਾਈਐ ਕਰਮ ਧਰਮ ਬ੍ਰਤ ਨੇਮ ਲਿਵ ਲਾਈਐ ।

ਨਿਹਫਲ ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੈ ਅਚਾਰ ਸਬੈ ਸਾਵਧਾਨ ਸਾਧਸੰਗ ਹੁਇ ਸਬਦ ਗਾਈਐ ॥੩੦੪॥

English

The Lord who is highly inaccessible, infinite, light effulgent and beyond comprehension, cannot be reached by controlling the senses with all available means.

He cannot even be realised through holding/performing of Yag, hom (offerings to fire god), holding of feast for holy men, nor through Raj Yog. He cannot be reached through playing of musical instruments nor recitation of Vedas.

Such God of gods can also not be reached by visiting places of pilgrimage, celebrating days considered auspicious or by the service of gods. Even fasts of myriad kind cannot even bring Him closer. Contemplations are futile as well.

All the methods of God-realisation are of no use. He can only be realised by singing His paeans in the company of holy men and meditating on Him with concentrated and singular mind. (304)

Kabit 305

Gurmukhi

ਸੁਪਨ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਜੋਈ ਦੇਖੇ ਸੋਈ ਜਾਨੈ ਦੂਸਰੋ ਨ ਦੇਖੇ ਪਾਵੈ ਕਹੈ ਕੈਸੇ ਜਾਨੀਐ ।

ਨਾਲ ਬਿਖੇ ਬਾਤ ਕੀਏ ਸੁਨੀਅਤ ਕਾਨ ਦੀਏ ਬਕਤਾ ਅਉ ਸੋਤਾ ਬਿਨੁ ਕਾ ਪੈ ਉਨਮਾਨੀਐ ।

ਪਘੁਲਾ ਕੇ ਮੂਲ ਬਿਖੇ ਜੈਸੇ ਜਲ ਪਾਨ ਕੀਜੈ ਲੀਜੀਐ ਜਤਨ ਕਰਿ ਪੀਏ ਮਨ ਮਾਨੀਐ ।

ਗੁਰ ਸਿਖ ਸੰਧਿ ਮਿਲੇ ਗੁਹਜ ਕਥਾ ਬਿਨੋਦ ਗਿਆਨ ਧਿਆਨ ਪ੍ਰੇਮ ਰਸ ਬਿਸਮ ਬਿਧਾਨੀਐ ॥੩੦੫॥

English

*The miracle of a dream is known to the one who has seen it. No one else can see it.
Then how can anyone else know about it?*

*If something is spoken in one end of a tube and the other end is put in one's own ears,
then only he alone would know who has said or heard what. No one else can know.*

*Just as a lotus flower or any other plant draws water through its roots from the soil, the flower or
plant alone knows about the state of its bloom, who drinks according to his desire.*

*The event of a Sikh meeting with his Guru and obtaining initiation from him is very wondrous, blissful and mysterious.
The description of the knowledge obtained from the True Guru, contemplation on Him, His love and ecstasy is very
strange to describe. No*

Gurmukhi

ਨਵਨ ਗਵਨ ਜਲ ਸੀਤਲ ਅਮਲ ਜੈਸੇ ਅਗਨਿ ਉਰਧ ਮੁਖ ਤਪਤ ਮਲੀਨ ਹੈ ।

ਸਫਲ ਹੁਇ ਆਂਬ ਝੁਕੇ ਰਹਤ ਹੈ ਚਿਰੰਕਾਲ ਨਿਵੈ ਨ ਅਰਿੰਡ ਤਾਂ ਤੇ ਆਰਬਲਾ ਛੀਨ ਹੈ ।

ਚੰਦਨ ਸੁਬਾਸ ਜੈਸੇ ਬਾਸੀਐ ਬਨਾਸਪਤੀ ਬਾਸੁ ਤਉ ਬਡਾਈ ਬੂਡਿਓ ਸੰਗ ਲਿਵਲੀਨ ਹੈ ।

ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਅਹੰਬੁਧਿ ਨਿੰਮ੍ਰਤਾ ਕੈ ਸਨ ਅਉ ਮਜੀਠ ਗਤਿ ਪਾਪ ਪੁੰਨ ਕੀਨ ਹੈ ॥੩੦੬॥

English

Just as water flowing downward remains cool and clear of contamination but fire that goes upward causes heat and pollution;

Just as a mango tree bends down when it yields fruit, and lives a long life, but a castor oil seed plant does not bend. It would break if we bend it, it breaks. Thus it has a short span of life.

Just as the sweet smell of a small sized sandalwood tree gets infused in the vegetation around it, but a tall and high bamboo plant arrogant of its size absorbs no fragrance of the sandalwood tree.

Similarly evil and apostate people bound by their pride and ego commit sins. On the contrary those good people who live in the way of the Guru and are humble, do good work like Rubia munjista (Majith). (The fibre for making a rope grows high up and is use

Gurmukhi

ਸਕਲ ਬਨਾਸਪਤੀ ਬਿਖੈ ਦ੍ਰੁਮ ਦੀਰਘ ਦੁਇ ਨਿਹਫਲ ਭਏ ਬੂਡੇ ਬਹੁਤ ਬਡਾਈ ਕੈ ।

ਚੰਦਨ ਸੁਬਾਸਨਾ ਕੈ ਸੋਬੁਲ ਸੁਬਾਸ ਹੋਤ ਬਾਂਸੁ ਨਿਰਗੰਧ ਬਹੁ ਗਾਂਠਨੁ ਢਿਠਾਈ ਕੈ ।

ਸੋਬਲ ਕੇ ਫਲ ਤੂਲ ਖਗ ਮ੍ਰਿਗ ਛਾਇਆ ਤਾ ਕੈ ਬਾਂਸੁ ਤਉ ਬਰਨ ਦੋਖੀ ਜਾਰਤ ਬੁਰਾਈ ਕੈ ।

ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਹੋਤਿ ਸਾਧਸੰਗਤਿ ਕੈ ਤ੍ਰਿਸਟੈ ਨ ਗੁਰ ਗੋਪਿ ਦ੍ਰੋਹ ਗੁਰਭਾਈ ਕੈ ॥੩੦੭॥

English

Amongst all the vegetation, both Silk cotton (Simhal) and Bamboo are the tallest but feeling proud of their size and greatness, they remain failures.

At least a Silk cotton tree do acquire some fragrance from a Sandalwood tree but due to the obstinacy of the knots, a Bamboo tree remains bereft of Sandalwood smell.

The cotton of the Silk cotton tree is put to use. The vast expanse of the tree provides shade for birds and other animals, but a Bamboo is family destroyer and due to its evil nature, it burns the other Bamboos that it rubs with.

Similarly an apostate Sikh becomes an obedient of the Guru by obtaining his sermons and enjoying the company of godly persons. But one who turns his face despite belonging to Guru, who is guilty of doing wrong to his Guru-brothers pushed around from door

Gurmukhi

ਬਿਰਖ ਬਲੀ ਮਿਲਾਪ ਸਫਲ ਸਘਨ ਛਾਇਆ ਬਾਸੁ ਤਉ ਬਰਨ ਦੋਖੀ ਮਿਲੇ ਜਰੈ ਜਾਰਿ ਹੈ ।

ਸਫਲ ਹੁਇ ਤਰਹਰ ਝੁਕਤਿ ਸਕਲ ਤਰ ਬਾਂਸੁ ਤਉ ਬਡਾਈ ਬੂਡਿਓ ਆਪਾ ਨ ਸੰਮਾਰ ਹੈ ।

ਸਕਲ ਬਨਾਸਪਤੀ ਸੁਧਿ ਰਿਦੈ ਮੋਨਿ ਗਹੇ ਬਾਂਸੁ ਤਉ ਰੀਤੋ ਗਠੀਲੋ ਬਾਜੇ ਧਾਰ ਮਾਰਿ ਹੈ ।

ਚੰਦਨ ਸਮੀਪ ਹੀ ਅਛਤ ਨਿਰਗੰਧ ਰਹੇ ਗੁਰਸਿਖ ਦੋਖੀ ਬਜ੍ਹ ਪ੍ਰਾਨੀ ਨ ਉਧਾਰਿ ਹੈ ॥੩੦੮॥

English

Many fruit-bearing trees along with creepers climbing upon them become dense of shade. They provide comfort to all wayfarers.

But

Bamboo that rubs with each other becomes cause of its own destruction through fire and for others as well who are near it.

All other fruit-bearing trees bow down but a Bamboo tree sublimed in his own praise keep accumulating pride.

All fruit trees remain at peace at heart and are silent of disposition. They produce no sounds. But the tall Bamboo is hollow from inside and is knotted. It wails and produces noise.

He who remains proud and hypocrite despite living in the close proximity of Sandalwood like True Guru, (remains fragrance-less) and

does not acquire Guru's wisdom, such a person whoever wishes ill of Guru's disciples can never sail across the worldly ocean

Gurmukhi

ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪ ਐਸੋ ਪ੍ਰੇਮ ਕੈ ਪਰਸਪਰ ਪਗ ਲਪਟਾਵਹੀ ।

ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ ਲਿਵ ਲਾਵਹੀ ।

ਏਕ ਮਿਸਟਾਨ ਪਾਨ ਲਾਵਤ ਮਹਾ ਪ੍ਰਸਾਦਿ ਏਕ ਗੁਰਪੁਰਬ ਕੈ ਸਿਖਨੁ ਬੁਲਾਵਹੀ ।

ਸਿਵ ਸਨਕਾਦਿ ਬਾਛੈ ਤਿਨ ਕੇ ਉਚਿਸਟ ਕਉ ਸਾਧਨ ਕੀ ਦੁਖਨਾ ਕਵਨ ਫਲ ਪਾਵਹੀ ॥੩੦੯॥

English

The glory of the meeting of obedient and truthful persons of the True Guru is such that they bend down to touch each others feet regardless of their high or low status or age.

Having seen the True Guru and by the divine effect of words residing in their mind, such Sikhs of the Guru remain engrossed in perfect Lord by virtue of Guru's knowledge and contemplation. The effect is always visible on them.

Many of these devotees of the Guru bring dainty dishes for the consumption of the saintly persons of the congregation. Others send invitations to the Sikhs of Guru and hold Religious functions on the days associated with their Gurus.

Even gods like Shiv, Sanak crave for the leftovers of such Sikhs of the Guru who are blessed with divine traits of Naam Simran. What good will one reap who thinks ill of such godly ones? It is evident that such a person will be severely 'shed in the court

Kabit 310

Gurmukhi

ਜੈਸੇ ਬੋਝ ਭਰੀ ਨਾਵ ਆਂਗੁਰੀ ਦੁਇ ਬਾਹਰਿ ਹੁਇ ਪਾਰ ਪਰੈ ਪੂਰ ਸਬੈ ਕੁਸਲ ਬਿਹਾਤ ਹੈ ।

ਜੈਸੇ ਏਕਾਹਾਰੀ ਏਕ ਘਰੀ ਪਾਕਸਾਲਾ ਬੈਠਿ ਭੋਜਨ ਕੈ ਬਿੰਜਨ ਸ੍ਵਾਦਿ ਕੇ ਅਘਾਤ ਹੈ ।

ਜੈਸੇ ਰਾਜ ਦੁਆਰ ਜਾਇ ਕਰਤ ਜੁਹਾਰ ਜਨ ਏਕ ਘਰੀ ਪਾਛੈ ਦੇਸ ਭੋਗਤਾ ਹੁਇ ਖਾਤ ਹੈ ।

ਆਠ ਹੀ ਪਹਰ ਸਾਠਿ ਘਰੀ ਮੈ ਜਉ ਏਕ ਘਰੀ ਸਾਧ ਸਮਾਗਮੁ ਕਰੈ ਨਿਜ ਘਰ ਜਾਤ ਹੈ ॥੩੧੦॥

English

A fully loaded boat remains above water-level by no more than two fingers. Everyone rejoices when all the travellers are able to disembark on the other bank/shore;

Just as a person who eats food once in 24 hours (though hungry) feels his hunger satiated when he spends sometime in the kitchen where the food is being prepared;

Just as a servant shows much respect at the door of the king or his master, and later on, he reaps the fruit of his service when he himself becomes landlord.

Similarly, if a person keeps company of holy men who are perpetually meditating on Lord's name for a watch out of 24 hrs (24 hrs=60 watches), he is able to rest in his own self and would realise the God gradually. (310)

Kabit 311

Gurmukhi

ਕਾਰਤਕ ਜੈਸੇ ਦੀਪਮਾਲਕਾ ਰਜਨੀ ਸਮੇਂ ਦੀਪ ਜੋਤਿ ਕੋ ਉਦੋਤ ਹੋਤ ਹੀ ਬਿਲਾਤ ਹੈ ।

ਬਰਖਾ ਸਮੇਂ ਜੈਸੇ ਬੁਦਬੁਦਾ ਕੋ ਪ੍ਰਗਾਸ ਤਾਸ ਨਾਮ ਪਲਕ ਮੈ ਨ ਤਉ ਠਹਿਰਾਤ ਹੈ ।

ਗ੍ਰੀਖਮ ਸਮੇਂ ਜੈਸੇ ਤਉ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਚਰਿਤ੍ਰ ਝਾਈ ਸੀ ਦਿਖਾਈ ਦੇਤ ਉਪਜਿ ਸਮਾਤ ਹੈ ।

ਤੈਸੇ ਮੋਹ ਮਾਇਆ ਛਾਇਆ ਬਿਰਖ ਚਪਲ ਛਲ ਛਲੈ ਛੈਲ ਸ੍ਰੀ ਗੁਰ ਚਰਨ ਲਪਟਾਤ ਹੈ ॥੩੧੧॥

English

Just as on festival of Diwali, that falls in the Indian month of Kartik, many earthen lamps are lit at night, and their light go off after a short period;

Just as bubbles appear on water when rain-drops on it, and very soon these bubbles explode and disappear from the surface;

Just as a thirsty deer is disillusioned of the presence of water, the hot shimmering sand (mirage) that disappears in time then he reaches that spot;

So is the love of Maya that keeps changing its master like the shadow of a tree. But the Naam practitioner devotee of the Guru who remains engrossed in the holy feet of the True, he is able to control the attractive and trickster maya with ease. (311)

Kabit 312

Gurmukhi

ਜੈਸੇ ਤਉ ਬਸਨ ਅੰਗ ਸੰਗ ਮਿਲਿ ਹੁਇ ਮਲੀਨ ਸਲਿਲ ਸਾਬੁਨ ਮਿਲਿ ਨਿਰਮਲ ਹੋਤ ਹੈ ।

ਜੈਸੇ ਤਉ ਸਰੋਵਰ ਸਿਵਾਲ ਕੈ ਅਛਾਦਿਓ ਜਲੁ ਝੋਲਿ ਪੀਏ ਨਿਰਮਲ ਦੇਖੀਐ ਅਛੋਤ ਹੈ ।

ਜੈਸੇ ਨਿਸ ਅੰਧਕਾਰ ਤਾਰਕਾ ਚਮਤਕਾਰ ਹੋਤ ਉਜੀਆਰੋ ਦਿਨਕਰ ਕੇ ਉਦੋਤ ਹੈ ।

ਤੈਸੇ ਮਾਇਆ ਮੋਹ ਭ੍ਰਮ ਹੋਤ ਹੈ ਮਲੀਨ ਮਤਿ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ ਜਗਮਗ ਜੋਤਿ ਹੈ ॥੩੧੨॥

English

Just as clothes become soiled by their touching the body but are washed clean with water and soap

Just as the water in a pond is covered with thin film of algae and dropped leaves, but by brushing aside the film with hand, clean drinkable water appears.

Just as the night is dark even with the twinkling of stars but with the rising Sun-light spreads all over.

So does the love of maya sully the mind. But by the teachings of True Guru and His contemplation, it becomes radiant. (312)

Kabit 313

Gurmukhi

ਅੰਤਰ ਅਛਿਤ ਹੀ ਦਿਸੰਤਰਿ ਗਵਨ ਕਰੈ ਪਾਛੈ ਪਰੇ ਪਹੁਚੈ ਨ ਪਾਇਕੁ ਜਉ ਧਾਵਈ ।

ਪਹੁਚੈ ਨ ਰਬੁ ਪਹੁਚੈ ਨ ਗਜਰਾਜੁ ਬਾਜੁ ਪਹੁਚੈ ਨ ਖਗ ਮ੍ਰਿਗ ਫਾਂਧਤ ਉਡਾਵਈ ।

ਪਹੁਚੈ ਨ ਪਵਨ ਗਵਨ ਤ੍ਰਿਭਵਨ ਪ੍ਰਤਿ ਅਰਧ ਉਰਧ ਅੰਤਰੀਛ ਹੁਇ ਨ ਪਾਵਈ ।

ਪੰਚ ਦੂਤ ਭੂਤ ਲਗਿ ਅਧਮੁ ਅਸਾਧੁ ਮਨੁ ਗਹੇ ਗੁਰ ਗਿਆਨ ਸਾਧਸੰਗਿ ਬਸਿ ਆਵਈ ॥੩੧੩॥

English

Despite well hidden in the body, mind still reaches far off places. If someone tries to chase it, he just cannot reach it.

No chariot, a swift horse or even Airawat (a legendary elephant) can reach it. Neither a fast flying bird nor a galloping deer can match it.

Even the wind which has its reach in the three worlds cannot reach it. One who is capable of reaching the land of the world beyond, cannot win the race of mind.

Inveigled by the five vices of maya that has embraced it like a demon, the low and incorrigible mind can only be controlled and disciplined if it accepts the initiation of the True Guru through the kind blessings of saintly and true devotees of the Lord.

Gurmukhi

ਆਧਰੇ ਕਉ ਸਬਦ ਸੁਰਤਿ ਕਰ ਚਰ ਟੇਕ ਬਹਰੇ ਚਰਨ ਕਰ ਦ੍ਰਿਸਟਿ ਸਬਦ ਹੈ ।

ਗੂੰਗੈ ਟੇਕ ਚਰ ਕਰ ਦ੍ਰਿਸਟਿ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲੂਲੇ ਟੇਕ ਦ੍ਰਿਸਟਿ ਸਬਦ ਸੁਤਿ ਪਦ ਹੈ ।

ਪਾਗੁਰੇ ਕਉ ਟੇਕ ਦ੍ਰਿਸਟਿ ਸਬਦ ਸੁਰਤਿ ਕਰ ਟੇਕ ਏਕ ਏਕ ਅੰਗ ਹੀਨ ਦੀਨਤਾ ਅਛਦ ਹੈ ।

ਅੰਧ ਗੂੰਗ ਸੁੰਨ ਪੰਗ ਲੁੰਜ ਦੁਖ ਪੁੰਜ ਮਮ ਅੰਤਰ ਕੇ ਅੰਤਰਜਾਮੀ ਪਰਬੀਨ ਸਦ ਹੈ ॥੩੧੪॥

English

A blind person has support of the words, ability to hear, hands and feet. A deaf has much reliance on his hands feet, vision of the eyes and the words that he speaks.

A dumb has support of ears for listening, feet, hands vision of the eyes. A handless person relies much on eyes speech, hearing and feet.

One who is lame or without legs rely on sight of his eyes speech, ability to hear, and use of his hands. Despite capacitated of one limb or faculty, the dependence on others remain hidden.

But I am blind, dumb, deaf, maimed of hand and feet a mass of suffering. O my True Lord! You are the wisest and completely informed of all my innate pains. O My Lord, please be merciful and remove all my pains. (314)

Kabit 315

Gurmukhi

ਆਂਧਰੇ ਕਉ ਸਬਦ ਸੁਰਤਿ ਕਰ ਚਰ ਟੇਕ ਅੰਧ ਗੁੰਗ ਸਬਦ ਸੁਰਤਿ ਕਰ ਚਰ ਹੈ ।

ਅੰਧ ਗੁੰਗ ਸੁੰਨ ਕਰ ਚਰ ਅਵਲੰਬ ਟੇਕ ਅੰਧ ਗੁੰਗ ਸੁੰਨ ਪੰਗ ਟੇਕ ਏਕ ਕਰ ਹੈ ।

ਅੰਧ ਗੁੰਗ ਸੁੰਨ ਪੰਗ ਲੁੰਜ ਦੁਖ ਪੁੰਜ ਮਮ ਸਰਬੰਗ ਹੀਨ ਦੀਨ ਦੁਖਤ ਅਧਰ ਹੈ ।

ਅੰਤਰ ਕੀ ਅੰਤਰਜਾਮੀ ਜਾਨੈ ਅੰਤਰਗਤਿ ਕੈਸੇ ਨਿਰਬਾਹੁ ਕਰੈ ਸਰੈ ਨਰਹਰ ਹੈ ॥੩੧੫॥

English

A blind person has the-support of power of speech, hands and feet. And if someone is blind and dumb as well, then he is dependent on others for listening power, hands and feet.

If someone is blind, deaf and dumb, he has support of hands and feet. But if one is blind, deaf, dumb and lame, he has support only of hands.

But I am a bundle of pains and sufferings, because I am blind, deaf, dumb, crippled and have no support. I am deeply distressed.

Oh Omnipotent Lord! You are Omniscient. How can I tell you my pain, how will I live and how will I cross this worldly ocean of life. (315)

Kabit 316

Gurmukhi

ਚਕਈ ਚਕੋਰ ਮ੍ਰਿਗ ਮੀਨ ਭ੍ਰਿੰਗ ਅਉ ਪਤੰਗ ਪ੍ਰੀਤਿ ਇਕ ਅੰਗੀ ਬਹੁ ਰੰਗੀ ਦੁਖਦਾਈ ਹੈ ।

ਏਕ ਏਕ ਟੇਕ ਸੈ ਟਰਤ ਨ ਮਰਤ ਸਬੈ ਆਦਿ ਅੰਤਿ ਕੀ ਚਾਲ ਚਲੀ ਆਈ ਹੈ ।

ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਐਸੋ ਲੋਗ ਪਰਲੋਗ ਸੁਖਦਾਇਕ ਸਹਾਈ ਹੈ ।

ਗੁਰਮਤਿ ਸੁਨਿ ਦੁਰਮਤਿ ਨ ਮਿਟਤ ਜਾ ਕੀ ਅਹਿ ਮਿਲਿ ਚੰਦਨ ਜਿਉ ਬਿਖੁ ਨ ਮਿਟਾਈ ਹੈ ॥੩੧੬॥

English

The love of a Ruddy Sheldrake with Sun, Allictoris gracea with Moon, deer with melody of Ghandey Herhey, fish with water, a black bee with lotus flower and of a moth with light is one-sided. Such one-sided love is often painful in many ways.

All these lovers do not abstain from their faith of one-sided love and in the process give away their lives. This tradition of worldly love is going on since the beginning of ages.

But the importance of two-sided love of a Sikh of the Guru and his True Guru is such that can prove helpful and peaceful in this world and the world beyond.

With such comforting love of the Guru available close at hand, if one does not listen to the teachings of the Guru and who does not dispel one's base wisdom, then such a person is no better than a snake who does not shed his venom even after embracing San

Gurmukhi

ਮੀਨ ਕਉ ਨ ਸੁਰਤਿ ਜਲ ਕਉ ਸਬਦ ਗਿਆਨੁ ਦੁਬਿਧਾ ਮਿਟਾਇ ਨ ਸਕਤ ਜਲੁ ਮੀਨ ਕੀ ।

ਸਰ ਸਰਿਤਾ ਅਥਾਹ ਪ੍ਰਬਲ ਪ੍ਰਵਾਹ ਬਸੈ ਗ੍ਰਸੈ ਲੋਹ ਰਾਖਿ ਨ ਸਕਤ ਮਤਿ ਹੀਨ ਕੀ ।

ਜਲੁ ਬਿਨੁ ਤਰਫਿ ਤਜਤ ਪ੍ਰਿਅ ਪ੍ਰਾਨ ਮੀਨ ਜਾਨਤ ਨ ਪੀਰ ਨੀਰ ਦੀਨਤਾਈ ਦੀਨ ਕੀ ।

ਦੁਖਦਾਈ ਪ੍ਰੀਤਿ ਕੀ ਪ੍ਰਤੀਤ ਮੀਨ ਕੁਲ ਦ੍ਰਿੜ ਗੁਰਸਿਖ ਬੰਸ ਪ੍ਰਿਗੁ ਪ੍ਰੀਤਿ ਪਰਧੀਨ ਕੀ ॥੩੧੭॥

English

A fish is not a ware that the water will assist nor does water have knowledge of speech or hearing in order to help the fish in distress. Therefore the water cannot allay its pain while it is in distress.

Fish resides in the vast and rapid flow of the river. But when it swallows the iron bait of an angler, the bemused fish cannot be saved by water-her beloved.

Removed from water, a fish writhes in pain for life having been separated from its beloved (life support). But the water is not aware of the sufferings of the fish.

The entire clan of fish is bearing with this one-sided love for eons. But the love of a Guru and his disciple is always two-sided. Guru helps the Sikh in distress. But one who being in the clan, leaves the love of True Guru, submits himself and serves spu

Kabit 318

Gurmukhi

ਦੀਪਕ ਪੈ ਆਵਤ ਪਤੰਗ ਪ੍ਰੀਤਿ ਰੀਤਿ ਲਗਿ ਦੀਪ ਕਰਿ ਮਹਾ ਬਿਪਰੀਤ ਮਿਲੇ ਜਾਰਿ ਹੈ ।

ਅਲਿ ਚਲਿ ਆਵਤ ਕਮਲ ਪੈ ਸਨੇਹ ਕਰਿ ਕਮਲ ਸੰਪਟ ਬਾਂਧਿ ਪ੍ਰਾਨ ਪਰਹਾਰਿ ਹੈ ।

ਮਨ ਬਚ ਕ੍ਰਮ ਜਲ ਮੀਨ ਲਿਵਲੀਨ ਗਤਿ ਬਿਛੁਰਤ ਰਾਖਿ ਨ ਸਕਤ ਗਹਿ ਡਾਰਿ ਹੈ ।

ਦੁਖਦਾਈ ਪ੍ਰੀਤਿ ਕੀ ਪ੍ਰਤੀਤਿ ਕੈ ਮਰੈ ਨ ਟਰੈ ਗੁਰਸਿਖ ਸੁਖਦਾਈ ਪ੍ਰੀਤਿ ਕਿਉ ਬਿਸਾਰਿ ਹੈ ॥੩੧੮॥

English

A moth approaches a light out of love but the attitude of a lamp is to the contrary. It sings him to death.

Fulfilling his desire for love, a black bee approaches a lotus flower. But as the Sun sets, the lotus flower closes its petals and snuffs out life from the black bee.

It is the character of fish to stay in water but when a fisherman or angler catches it with the help of a net or a hook, and throws it out of the water, the water does not help it in anyway.

Despite being one-sided, the painful love of moth, black bee and fish is full of faith and trust. Every lover dies for its beloved but doesn't give up loving. Contrary to this one-sided love, the love of Guru and his Sikh is two-sided. True Guru loves His

Kabit 319

Gurmukhi

ਦੀਪਕ ਪਤੰਗ ਦਿਬਿ ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਹੀਨ ਸ੍ਰੀ ਗੁਰ ਦਰਸ ਧਿਆਨ ਤ੍ਰਿਭਵਨ ਗੰਮਿਤਾ ।

ਬਾਸਨਾ ਕਮਲ ਅਲਿ ਕ੍ਰਮਤ ਨ ਰਾਖਿ ਸਕੈ ਚਰਨ ਸਰਨਿ ਗੁਰ ਅਨਤ ਨ ਗੰਮਿਤਾ ।

ਮੀਨ ਜਲ ਪ੍ਰੇਮ ਨੇਮ ਅੰਤਿ ਨ ਸਹਾਈ ਹੋਤ ਗੁਰ ਸੁਖ ਸਾਗਰ ਹੈ ਇਤ ਉਤ ਸੰਮਿਤਾ ।

ਏਕ ਏਕ ਟੇਕ ਸੇ ਟਰਤ ਨ ਮਰਤ ਸਬੈ ਸ੍ਰੀ ਗੁਰ ਸ੍ਰਬੰਗੀ ਸੰਗੀ ਮਹਾਤਮ ਅੰਮ੍ਰਿਤਾ ॥੩੧੯॥

English

What light of vision could he have found in an oil beacon, the moth becomes devoid of even seeing it since it dies on its flame. But the contemplation of True Guru's sight illuminates the vision of the slave of Guru that he is able to see all the happenin

A black bee is fascinated by the smell of a lotus flower. However a lotus flower cannot stop him from visiting other flowers. But a devoted Sikh coming into the refuge of True Guru does not go anywhere else.

A fish sees through her love for water till the end. But when hooked to a bait, the water does not help her and can't save her. However a Sikh who is ever swimming in the safe ocean of True Guru is always helped by Him here and in the world beyond.

The love of moth, black bee and fish is one-sided. They never give up this one-sided infatuation and die living in the love of their beloved. But the love of True Guru emancipates one from the cycle of birth and death. Why should anyone turn his face away

Kabit 320

Gurmukhi

ਦੀਪਕ ਪਤੰਗ ਮਿਲਿ ਜਰਤ ਨ ਰਾਖਿ ਸਕੈ ਜਰੇ ਮਰੇ ਆਗੇ ਨ ਪਰਮਪਦ ਪਾਏ ਹੈ ।

ਮਧੁਪ ਕਮਲ ਮਿਲਿ ਕ੍ਰਮਤ ਨ ਰਾਖਿ ਸਕੈ ਸੰਪਟ ਮੈ ਮੂਏ ਸੈ ਨ ਸਹਜ ਸਮਾਏ ਹੈ ।

ਜਲ ਮਿਲਿ ਮੀਨ ਕੀ ਨ ਦੁਬਿਧਾ ਮਿਟਾਇ ਸਕੀ ਬਿਛੁਰਿ ਮਰਤ ਹਰਿ ਲੋਕ ਨ ਪਠਾਏ ਹੈ ।

ਇਤ ਉਤ ਸੰਗਮ ਸਹਾਈ ਸੁਖਦਾਈ ਗੁਰ ਗਿਆਨ ਧਿਆਨ ਪ੍ਰੇਮ ਰਸ ਔਮ੍ਰਿਤ ਪੀਆਏ ਹੈ ॥੩੨੦॥

English

Coming near the flame of oil lamp, the lamp cannot save the moth from burning. This type of death cannot provide salvation in the world beyond.

A lotus flower cannot stop a black bee from visiting other flowers. So, if a black bee gets shut up in the box of lotus petals when the Sun sets, it cannot merge with Lord Almighty.

Separating from water, the pain suffered by a fish cannot be removed by water. Thus, a death of this type cannot land the fish in heaven.

Meeting the True Guru provides support and assistance in this world and the world beyond. Such a love is the outcome of contemplation and meditation on the teachings and consecration of the True Guru. It fills the Sikh with elixir-like love of the True Gu

Kabit 321

Gurmukhi

ਦੀਪਕ ਪਤੰਗ ਅਲਿ ਕਮਲ ਸਲਿਲ ਮੀਨ ਚਕਈ ਚਕੋਰ ਮ੍ਰਿਗ ਰਵਿ ਸਸਿ ਨਾਦ ਹੈ ।

ਪ੍ਰੀਤਿ ਇਕ ਅੰਗੀ ਬਹੁ ਰੰਗੀ ਨਹੀ ਸੰਗੀ ਕੋਊ ਸਬੈ ਦੁਖਦਾਈ ਨ ਸਹਾਈ ਅੰਤਿ ਆਦਿ ਹੈ ।

ਜੀਵਤ ਨ ਸਾਧਸੰਗ ਮੂਏ ਨ ਪਰਮਗਤਿ ਗਿਆਨ ਧਿਆਨ ਪ੍ਰੇਮ ਰਸ ਪ੍ਰੀਤਮ ਪ੍ਰਸਾਦਿ ਹੈ ।

ਮਾਨਸ ਜਨਮੁ ਪਾਇ ਸ੍ਰੀ ਗੁਰ ਦਇਆ ਨਿਧਾਨ ਚਰਨ ਸਰਨਿ ਸੁਖਫਲ ਬਿਸਮਾਦ ਹੈ ॥੩੨੧॥

English

A moth, black bee, fish, ruddy Sheldrake, (Allectoris gracea) and a deer loves flame of a lamp, lotus flower, water, Sun, moon and sound of music produced by Ghanda Herha respectively.

All their love being one-sided is very painful that does not help neither in the beginning nor in the end.

These living beings of subhuman life can neither be blessed with holy congregation of true devotees nor salvation after death. They cannot even be the recipient of Guru's teachings, His contemplation and the divine nectar that the grace of True Guru can d

Coming to the refuge of the True Guru, the store-house of mercy and that too in the life of a human being and practicing on the True Guru-given Naam Simran can bless one with that unique fruit of comfort and peace. (321)

Kabit 322

Gurmukhi

ਗੁਰਮੁਖਿ ਪੰਥ ਗੁਰ ਧਿਆਨ ਸਾਵਧਾਨ ਰਹੇ ਲਹੈ ਨਿਜੁ ਘਰ ਅਰੁ ਸਹਜ ਨਿਵਾਸ ਜੀ ।

ਸਬਦ ਬਿਬੇਕ ਏਕ ਟੇਕ ਨਿਹਚਲ ਮਤਿ ਮਧੁਰ ਬਚਨ ਗੁਰ ਗਿਆਨ ਕੋ ਪ੍ਰਗਾਸ ਜੀ ।

ਚਰਨ ਕਮਲ ਚਰਨਾਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਪ੍ਰੇਮ ਰਸ ਬਸਿ ਭਏ ਬਿਸਮ ਬਿਸ਼ਾਸ ਜੀ ।

ਗਿਆਨ ਧਿਆਨ ਪ੍ਰੇਮ ਨੇਮ ਪੂਰਨ ਪ੍ਰਤੀਤ ਚੀਤਿ ਬਨ ਗ੍ਰਿਹ ਸਮਸਰਿ ਮਾਇਆ ਮੈ ਉਦਾਸ ਜੀ ॥੩੨੨॥

English

Treading the path of Sikhism, he who remains alert in the form of the True Guru, recognises his self and lives in a state of equipoise thereafter.

By the single support of the teachings of True Guru, his mind becomes stable. As a result of his comforting utterances, his practice of Naam Simran blossoms.

By the acquisition of the initiation of the True Guru and elixir-like Naam, nectar-like love resides in his mind. Unique and wondrous devotion grows in his heart.

Fulfilling all the loving requirements with devotion and love, he who stays alert in the teachings and the presence of the True Guru, living in the jungle or in the house is alike for him. He remains unsullied from the effects of maya despite living in it

Kabit 323

Gurmukhi

ਮਾਰਬੇ ਕੋ ਤ੍ਰਾਸੁ ਦੇਖਿ ਚੋਰ ਨ ਤਜਤ ਚੋਰੀ ਬਟਵਾਰਾ ਬਟਵਾਰੀ ਸੰਗਿ ਹੁਇ ਤਕਤ ਹੈ ।

ਬੇਸ਼੍ਵਾਰਤੁ ਬ੍ਰਿਥਾ ਭਏ ਮਨ ਮੈ ਨਾ ਸੰਕਾ ਮਾਨੈ ਜੁਆਰੀ ਨ ਸਰਬਸੁ ਹਾਰੇ ਸੈ ਥਕਤ ਹੈ ।

ਅਮਲੀ ਨ ਅਮਲ ਤਜਤ ਜਿਉ ਧਿਕਾਰ ਕੀਏ ਦੋਖ ਦੁਖ ਲੋਗ ਬੇਦ ਸੁਨਤ ਛਕਤ ਹੈ ।

ਅਧਮ ਅਸਾਧ ਸੰਗ ਛਾਡਤ ਨ ਅੰਗੀਕਾਰ ਗੁਰਸਿਖ ਸਾਧਸੰਗ ਛਾਡਿ ਕਿਉ ਸਕਤ ਹੈ ॥੩੨੩॥

English

Despite fear of death lurking around, a thief doesn't give up Stealing. A dacoit keeps targeting other wayfarers along with other members of his gang.

Knowing that his visit to the house of a whore can cause him serious disease, a licentious person still doesn't feel hesitant to go there. A gambler never feels tired of gambling even after losing all his assets and the family.

An addict keeps consuming drugs and intoxicants despite monitions, learning the effects of drug abuse from religious scriptures and people who have societal interests at heart, just can't give up his addiction.

Even all these low and base people cannot give up their deeds, then how can an obedient devotee of Guru leave company of true and noble people? (323)

Gurmukhi

ਦਮਕ ਦੇ ਦੋਖ ਦੁਖੁ ਅਪਜਸ ਲੈ ਅਸਾਧ ਲੋਕ ਪਰਲੋਕ ਮੁਖ ਸਿਆਮਤਾ ਲਗਾਵਹੀ ।

ਚੋਰ ਜਾਰ ਅਉ ਜੁਆਰ ਮਦਪਾਨੀ ਦੁਕ੍ਰਿਤ ਸੈਂ ਕਲਹ ਕਲੇਸ ਭੇਸ ਦੁਬਿਧਾ ਕਉ ਧਾਵਹੀ ।

ਮਤਿ ਪਤਿ ਮਾਨ ਹਾਨਿ ਕਾਨਿ ਮੈ ਕਨੋਡੀ ਸਭਾ ਨਾਕ ਕਾਨ ਖੰਡ ਡੰਡ ਹੋਤ ਨ ਲਜਾਵਹੀ ।

ਸਰਬ ਨਿਧਾਨ ਦਾਨਦਾਇਕ ਸੰਗਤਿ ਸਾਧ ਗੁਰਸਿਖ ਸਾਧੂ ਜਨ ਕਿਉ ਨ ਚਲਿ ਆਵਹੀ ॥੩੨੪॥

English

A self-willed and base person acquires vices, sufferings and bad name after spending his wealth. He earns a stigma on himself both in this world and the world hereafter.

A thief, immoral person, gambler and an addict is always involved in some discord or dispute on account of his base and infamous deeds.

Such an evil-doer loses his intellect, respect, esteem and glory; and after bearing the punishment of cutting of nose or ear, he feels no shame in the society despite the stigma that he carries. Becoming more shameless, he keeps indulging in his nefarious

When such ill-doers and infamous people do not abstain from doing bad deeds, then why should a Sikh of the Guru not come to the congregation of true and saintly persons that is capable of blessing one with all the treasures? (If they do not feel shy of do

Kabit 325

Gurmukhi

ਜੈਸੇ ਤਉ ਅਕਸਮਾਤ ਬਾਦਰ ਉਦੋਤ ਹੋਤ ਗਗਨ ਘਟਾ ਘਮੰਡ ਕਰਤ ਬਿਥਾਰ ਜੀ ।

ਤਾਹੀ ਤੇ ਸਬਦ ਧੁਨਿ ਘਨ ਗਰਜਤ ਅਤਿ ਚੰਚਲ ਚਰਿਤ੍ਰ ਦਾਮਨੀ ਚਮਤਕਾਰ ਜੀ ।

ਬਰਖਾ ਅੰਮ੍ਰਿਤ ਜਲ ਮੁਕਤਾ ਕਪੂਰ ਤਾ ਤੇ ਅਉਖਧੀ ਉਪਾਰਜਨਾ ਅਨਿਕ ਪ੍ਰਕਾਰ ਜੀ ।

ਦਿਬਿ ਦੇਹ ਸਾਧ ਜਨਮ ਮਰਨ ਰਹਿਤ ਜਗ ਪ੍ਰਗਟਤ ਕਰਬੇ ਕਉ ਪਰਉਪਕਾਰ ਜੀ ॥੩੨੫॥

English

Just as deep dark clouds appear in the sky all of a sudden and spread themselves in all the directions.

Their thunder produces a very strong sound and sprightly lightning flashes.

Then sweet, cold, nectar-like raindrops from where a swati drop falls on oyster to produce a pearl, camphor when it falls on a plantain beside producing many useful herbs.

Like good-doer cloud, the body of Guru-conscious disciple is divine. He is free from the cycle of birth and death. He comes to this world to do good. He helps others reach and realise Lord. (325)

Kabit 326

Gurmukhi

ਸਫਲ ਬਿਰਖ ਫਲ ਦੇਤ ਜਿਉ ਪਾਖਾਨ ਮਾਰੇ ਸਿਰਿ ਕਰਵਤ ਸਹਿ ਗਹਿ ਪਾਰਿ ਪਾਰਿ ਹੈ ।

ਸਾਗਰ ਮੈ ਕਾਢਿ ਮੁਖੁ ਫੋਰੀਅਤ ਸੀਪ ਕੇ ਜਿਉ ਦੇਤ ਮੁਕਤਾਹਲ ਅਵਗਿਆ ਨ ਬੀਚਾਰਿ ਹੈ ।

ਜੈਸੇ ਖਨਵਾਰਾ ਖਾਨਿ ਖਨਤ ਹਨਤ ਘਨ ਮਾਨਕ ਹੀਰਾ ਅਮੋਲ ਪਰਉਪਕਾਰ ਹੈ ।

ਊਖ ਮੈ ਪਿਊਖ ਜਿਉ ਪ੍ਰਗਾਸ ਹੋਤ ਕੋਲੂ ਪਚੈ ਅਵਗੁਨ ਕੀਏ ਗੁਨ ਸਾਧਨ ਕੈ ਦੁਆਰ ਹੈ ॥੩੨੬॥

English

Just as a tree laden with fruit drops fruit to the person who throws stone at it, then it bears the pain of a saw on its head and in the form of a raft or boat takes the iron saw across the river;

Just as an oyster is taken out of the sea, is broken and it yields a pearl to the one who breaks it open and feels not the insult that it faces;

Just as a labourer strives the ore in a mine with his shovel and pick-axe and the mine rewards him with precious stones and diamonds;

Just as sweet nectar-like juice is extracted out by putting it through a crusher, so are the evil-doers treated with sympathy and welfare by the true and saintly persons when they come to them. (326)

Kabit 327

Gurmukhi

ਸਾਧੁਸੰਗਿ ਦਰਸਨ ਕੋ ਹੈ ਨਿਤਨੇਮੁ ਜਾ ਕੋ ਸੋਈ ਦਰਸਨੀ ਸਮਦਰਸ ਧਿਆਨੀ ਹੈ ।

ਸਬਦ ਬਿਬੇਕ ਏਕ ਟੇਕ ਜਾ ਕੈ ਮਨਿ ਬਸੈ ਮਾਨਿ ਗੁਰ ਗਿਆਨ ਸੋਈ ਬ੍ਰਹਮਗਿਆਨੀ ਹੈ ।

ਦ੍ਰਿਸਟਿ ਦਰਸ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਮਿਲਿ ਪ੍ਰੇਮੀ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਉਨਮਨ ਉਨਮਾਨੀ ਹੈ ।

ਸਹਜ ਸਮਾਧਿ ਸਾਧਸੰਗਿ ਇਕ ਰੰਗ ਜੋਈ ਸੋਈ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਨਿਰਬਾਨੀ ਹੈ ॥੩੨੭॥

English

He who is regular in seeing and visiting the saintly persons, is the contemplator of the Lord in the true sense. He sees all alike and feels the presence of Lord in everyone.

He who holds the contemplation of Guru's words as his primary support and lodges it in his heart is the true follower of the Guru's teachings and knower of the Lord in true sense.

He whose vision is focused on seeing the True Guru and hearing power concentrated on hearing the divine words of Guru, is a lover of his beloved Lord in the true sense.

He who is dyed in the love of one Lord engrosses himself deep meditation of the Lord's name in the company of the saintly persons is truly liberated and a clean Guru-oriented individual. (327)

Gurmukhi

ਦਰਸ ਧਿਆਨ ਧਿਆਨੀ ਸਬਦ ਗਿਆਨ ਗਿਆਨੀ ਚਰਨ ਸਰਨਿ ਦ੍ਰਿੜ ਮਾਇਆ ਮੈ ਉਦਾਸੀ ਹੈ ।

ਹਉਮੈ ਤਿਆਗਿ ਤਿਆਗੀ ਬਿਸਮਾਦ ਕੈ ਬੈਰਾਗੀ ਭਏ ਤ੍ਰਿਗੁਨ ਅਤੀਤਿ ਚੀਤ ਅਨਭੈ ਅਭਿਆਸੀ ਹੈ ।

ਦੁਬਿਧਾ ਅਪਰਸ ਅਉ ਸਾਧ ਇੰਦ੍ਰੀ ਨਿਗ੍ਰਹਿ ਕੈ ਆਤਮ ਪੂਜਾ ਬਿਬੇਕੀ ਸੁੰਨ ਮੈ ਸੰਨਿਆਸੀ ਹੈ ।

ਸਹਜ ਸੁਭਾਵ ਕਰਿ ਜੀਵਨ ਮੁਕਤਿ ਭਏ ਸੇਵਾ ਸਰਬਾਤਮ ਕੈ ਬ੍ਰਹਮ ਬਿਸ਼ਾਸੀ ਹੈ ॥੩੨੮॥

English

He who focuses his mind on the vision of the True Guru is a true contemplator. He who is aware of the Guru's teachings is wise in the real sense. Such a person is free of all bondages of maya when he stays in the refuge of True Guru.

A true renouncer is one who has forsaken ego and pride; and attached himself with the name of the Lord. He is an ascetic when he feels engrossed in the ecstatic hues of the Lord. Having kept his mind free from the effect of maya, he is the true practitioner.

Having lost his feelings of mine and yours, he is free of all touches. Since he has control over his senses, he is a saintly person or a hermit. Due to worshipping of the Lord, he is full of true wisdom. Since he remains engrossed in absolute Lord, he is

Since he is naturally involved in the worldly duties, he is liberated while still alive (Jeevan Mukh). Seeing the divine light pervading in all, and serving His creation, he holds total faith on Almighty God. (328)

Gurmukhi

ਜੈਸੇ ਜਲ ਅੰਤਰਿ ਜੁਗੰਤਰ ਬਸੈ ਪਾਖਾਨ ਭਿਦੈ ਨ ਰਿਦੈ ਕਠੋਰ ਬੂਡੈ ਬਜ੍ਹ ਭਾਰ ਕੈ ।

ਅਠਸਠਿ ਤੀਰਥ ਮਜਨ ਕਰੈ ਤੋਬਰੀ ਤਉ ਮਿਟਤ ਨ ਕਰਵਾਈ ਭੋਏ ਵਾਰ ਪਾਰ ਕੈ ।

ਅਹਿਨਿਸਿ ਅਹਿ ਲਪਟਾਨੋ ਰਹੈ ਚੰਦਨਹਿ ਤਜਤ ਨ ਬਿਖੁ ਤਉ ਹਉਮੈ ਅਹੰਕਾਰ ਕੈ ।

ਕਪਟ ਸਨੇਹ ਦੇਹ ਨਿਹਫਲ ਜਗਤ ਮੈ ਸੰਤਨ ਕੋ ਹੈ ਦੋਖੀ ਦੁਬਿਧਾ ਬਿਕਾਰ ਕੈ ॥੩੨੯॥

English

Just as a stone stays in water for ages, yet it never softens since it is hard-hearted. Because of its density and solid mass, it sinks;

Just as colocynth (Tumma) does not lose its bitterness even it is washed both from inside and outside at sixty-eight places of pilgrimage

Just as a snake keeps entangled with the trunk of a Sandalwood tree all his life but because of the pride of long age, it does not shed its venom;

Similarly, he who is debased and spurious at heart, has deceitful and suspicious love. His life in the world is useless and futile. He is a slanderer of saintly and Guru-oriented persons and is caught in the mesh of vices and sins account of his 'mine' an

Kabit 330

Gurmukhi

ਜੈਸੇ ਨਿਰਮਲ ਦਰਪਨ ਮੈ ਨ ਚਿਤ੍ਰ ਕਛੁ ਸਕਲ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਦੇਖਤ ਦਿਖਾਵਈ ।

ਜੈਸੇ ਨਿਰਮਲ ਜਲ ਬਰਨ ਅਤੀਤ ਰੀਤ ਸਕਲ ਬਰਨ ਮਿਲਿ ਬਰਨ ਬਨਾਵਈ ।

ਜੈਸੇ ਤਉ ਬਸੰਧਰਾ ਸੁਆਦ ਬਾਸਨਾ ਰਹਿਤ ਅਉਖਧੀ ਅਨੇਕ ਰਸ ਗੰਧ ਉਪਜਾਵਈ ।

ਤੈਸੇ ਗੁਰਦੇਵ ਸੇਵ ਅਲਖ ਅਭੇਦ ਗਤਿ ਜੈਸੇ ਜੈਸੇ ਭਾਉ ਤੈਸੀ ਕਾਮਨਾ ਪੁਜਾਵਈ ॥੩੩੦॥

English

Just as a clean mirror has no image in it, but when one looks in it, it shows all the details in their true colours,

Just as clean water is bereft of all shades of colours, but acquires the colour that it mixes with,

Just as Earth is free of all tastes and desires but produces myriads of herbs of different effects, plants capable of giving many types of medicinal and aromatic extracts,

Similarly with whatever sentiment one performs service of indescribable and inaccessible Lord-like True Guru, one's desires are filled accordingly. (330)

Kabit 331

Gurmukhi

ਸੁਖ ਦੁਖ ਹਾਨਿ ਮ੍ਰਿਤ ਪੂਰਬ ਲਿਖਤ ਲੇਖ ਜੰਤ੍ਰਨ ਕੈ ਨ ਬਸਿ ਕਛੁ ਜੰਤ੍ਰੀ ਜਗਦੀਸ ਹੈ ।

ਭੋਗਤ ਬਿਵਸਿ ਮੇਵ ਕਰਮ ਕਿਰਤ ਗਤਿ ਜਸਿ ਕਰ ਤਸਿ ਲੇਪ ਕਾਰਨ ਕੋ ਈਸ ਹੈ ।

ਕਰਤਾ ਪ੍ਰਧਾਨ ਕਿਧੋ ਕਰਮ ਕਿਧੋ ਹੈ ਜੀਉ ਘਾਟਿ ਬਾਝਿ ਕਉਨ ਕਉਨ ਮਤੁ ਬਿਸ੍ਵਾਬੀਸ ਹੈ ।

ਅਸਤੁਤਿ ਨਿੰਦਾ ਕਹਾ ਬਿਆਪਤ ਹਰਖ ਸੋਗ ਹੋਨਹਾਰ ਕਹੋ ਕਹਾਂ ਗਾਰਿ ਅਉ ਅਸੀਸ ਹੈ ॥੩੩੧॥

English

All events of happiness and sorrow, gain and loss, birth and death etc., take place according to what has been written by the Almighty or is preordained. Nothing is in the hands of living beings. It is all in the hands of the Almighty.

All living beings bear the fruits of what they had done. Whatever deeds they perform, they are rewarded accordingly. He the Almighty Himself involves the human beings in the performance of various deeds/actions.

And thus surprised, a question rises in everyone's minds who is the primary cause, God, human being or the action itself? Which of these causes is more or less? What is definitely right? Nothing can be said with any degree of assurance.

How does one go through praise and slander, pleasure or sorrow? What is a blessing and what is a curse? Nothing can be said conclusively. One can only reason that all is happening and being caused by the Lord Himself. (331)

Kabit 332

Gurmukhi

ਮਾਨਸਰ ਪਰ ਜਉ ਬੈਠਾਈਐ ਲੇ ਜਾਇ ਬਗ ਮੁਕਤਾ ਅਮੋਲ ਤਜਿ ਮੀਠ ਬੀਨਿ ਖਾਤ ਹੈ ।

ਅਸਥਨ ਪਾਨ ਕਰਬੇ ਕਉ ਜਉ ਲਗਾਈਐ ਜੋਕ ਪੀਅਤ ਨ ਪੈ ਲੈ ਲੋਹੁ ਅਚਏ ਅਘਾਤ ਹੈ ।

ਪਰਮ ਸੁਗੰਧ ਪਰਿ ਮਾਖੀ ਨ ਰਹਤ ਰਾਖੀ ਮਹਾ ਦੁਰਗੰਧ ਪਰਿ ਬੇਗਿ ਚਲਿ ਜਾਤ ਹੈ ।

ਜੈਸੇ ਗਜ ਮਜਨ ਕੇ ਡਾਰਤ ਹੈ ਛਾਰੁ ਸਿਰਿ ਸੰਤਨ ਕੈ ਦੋਖੀ ਸੰਤ ਸੰਗੁ ਨ ਸੁਹਾਤ ਹੈ ॥੩੩੨॥

English

If a heron is taken to Mansarovar lake, he will only be picking up small fish instead of invaluable pearls.

If a leech is put to the teats of a cow, it will not suckle milk but suck blood to satiate its hunger.

A fly when placed on a fragrant article does not stay there but hurriedly reaches where filth and stench is present.

Just as an elephant sprinkles dust on its head after bathing in clean water, so do the slanderers of saintly persons do not like the company of true and noble persons. (332)

Kabit 333

Gurmukhi

ਗੁਰਮਤਿ ਸਤਿ ਏਕ ਟੇਕ ਦੁਤੀਆ ਨਾ ਸਤਿ ਸਿਵ ਨ ਸਕਤ ਗਤਿ ਅਨਭੈ ਅਭਿਆਸੀ ਹੈ ।

ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਜੀਤ ਨ ਹਾਰ ਨ ਹਰਖ ਸੋਗ ਸੰਜੋਗ ਬਿਓਗ ਮੇਟਿ ਸਹਜ ਨਿਵਾਸੀ ਹੈ ।

ਚਤੁਰ ਬਰਨ ਇਕ ਬਰਨ ਹੁਇ ਸਾਧਸੰਗ ਪੰਚ ਪਰਪੰਚ ਤਿਆਗਿ ਬਿਸਮ ਬਿਸ਼ਾਸੀ ਹੈ ।

ਖਟ ਦਰਸਨ ਪਰੈ ਪਾਰ ਹੁਇ ਸਪਤਸਰ ਨਵ ਦੁਆਰ ਉਲੰਘਿ ਦਸਮਈ ਉਦਾਸੀ ਹੈ ॥੩੩੩॥

English

Obedient disciple of the True Guru considers the support of Guru teachings and wisdom as authentic and true. He has no one else in his heart other than One God. He does not recognise god-Shiv or goddess-Shakti as a means of emancipation. He remains a medi

He remains unsullied of the influence of maya. Defeat or victory, happiness or sorrow does not disturb or please him. He remains absorbed in supreme spiritual state discarding all thoughts of achievements and failures.

By joining true congregation he destroys the differences of high low caste and belongs to One God. Detaching from the love of five elements, he takes to Naam Simran of the wondrous God Lord and holds his faith in Him.

*A Gursikh stays in the company of true seekers beyond the garbs of the six philosophical schools. He frees himself from the bonds of nine doors of the body and lives blissfully in of the tenth door (Dasam Dwar).
(333)*

Kabit 334

Gurmukhi

ਨਦੀ ਨਾਵ ਕੋ ਸੰਜੋਗ ਸੁਜਨ ਕੁਟੰਬ ਲੋਗੁ ਮਿਲਿਓ ਹੋਇਗੋ ਸੋਈ ਮਿਲੇ ਆਗੈ ਜਾਇ ਕੈ ।

ਅਸਨ ਬਸਨ ਧਨ ਸੰਗ ਨ ਚਲਤ ਚਲੇ ਅਰਪੇ ਦੀਜੈ ਧਰਮਸਾਲਾ ਪਹੁਚਾਇ ਕੈ ।

ਆਠੋ ਜਾਮ ਸਾਠੇ ਘਰੀ ਨਿਹਫਲ ਮਾਇਆ ਮੋਹ ਸਫਲ ਪਲਕ ਸਾਧ ਸੰਗਤਿ ਸਮਾਇ ਕੈ ।

ਮਲ ਮੂੜ ਧਾਰੀ ਅਉ ਬਿਕਾਰੀ ਨਿਰੰਕਾਰੀ ਹੋਤ ਸਬਦ ਸੁਰਤਿ ਸਾਧਸੰਗ ਲਿਵ ਲਾਇ ਕੈ ॥੩੩੪॥

English

The union with friends, family members and other acquaintances in this world is like voyagers in a boat that lasts for a short period of time. Therefore whatever is donated for good deeds in this world will be received in the world beyond.

Food, clothing and wealth does not go with one in the next world. Whatever has been assigned to the Guru in the true company is what one's wealth or earnings are for life beyond.

Spending all the time in the love of maya and its actions are futile but enjoying the company of saintly persons even for a few seconds is a big achievement and useful.

By uniting the words/teachings of the Guru with mind, and by the grace of holy company, this filth-filled and vice-ridden human being becomes an obedient disciple of the Guru. (334)

Kabit 335

Gurmukhi

ਹਉਮੈ ਅਭਿਮਾਨ ਅਸਥਾਨ ਤਜਿ ਬੰਝ ਬਨ ਚਰਨ ਕਮਲ ਗੁਰ ਸੰਪਟ ਸਮਾਇ ਹੈ ।

ਅਤਿ ਹੀ ਅਨੂਪ ਰੂਪ ਹੋਰਤ ਹਿਰਾਨੇ ਦ੍ਰਿਗ ਅਨਹਦ ਗੁੰਜਤ ਸ੍ਰਵਨ ਹੂ ਸਿਰਾਏ ਹੈ ।

ਰਸਨਾ ਬਿਸਮ ਅਤਿ ਮਧੁ ਮਕਰੰਦ ਰਸ ਨਾਸਿਕਾ ਚਕਤ ਹੀ ਸੁਬਾਸੁ ਮਹਕਾਏ ਹੈ ।

ਕੋਮਲਤਾ ਸੀਤਲਤਾ ਪੰਗ ਸਰਬੰਗ ਭਏ ਮਨ ਮਧੁਕਰ ਪੁਨਿ ਅਨਤ ਨਾ ਧਾਏ ਹੈ ॥੩੩੫॥

English

The black bee like mind of a Guru-oriented person who is attached with the congregation of saintly persons, forsakes pride and ego which is like a jungle of bamboos. He leaves attachment and infatuations. Enamoured by the lotus-like feet of the True Guru,

Seeing the most beautiful form of the True Guru, his eyes are amazed. Listening to the pleasing and enchanting notes of the words of Guru, his ears feel calm and tranquil.

Relishing the sweet elixir-like dust of the feet of the True Guru, the tongue enjoys strange bliss and pleasure. The nostrils are amazed by the sweet smell of that dust of the True Guru.

Experiencing the calmness and tenderness of the sweet smell of the holy feet of the True Guru, all limbs of the body become stable. The black bee like mind then does not wander anywhere else and remains attached with lotus-like feet. (335)

Kabit 336

Gurmukhi

ਬਾਂਸਨਾ ਕੋ ਬਾਸੁ ਦੂਤ ਸੰਗਤਿ ਬਿਨਾਸ ਕਾਲ ਚਰਨ ਕਮਲ ਗੁਰ ਏਕ ਟੇਕ ਪਾਈ ਹੈ ।

ਭੈਜਲ ਭਇਆਨਕ ਲਹਰਿ ਨ ਬਿਆਪਿ ਸਕੈ ਨਿਜ ਘਰ ਸੰਪਟ ਕੈ ਦੁਬਿਧਾ ਮਿਟਾਈ ਹੈ ।

ਆਨ ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਸਿਮਰਨ ਕੈ ਪ੍ਰੇਮ ਰਸ ਬਸਿ ਆਸਾ ਮਨਸਾ ਨ ਪਾਈ ਹੈ ।

ਦੁਤੀਆ ਨਾਸਤਿ ਏਕ ਟੇਕ ਨਿਹਚਲ ਮਤਿ ਸਹਜ ਸਮਾਧਿ ਉਨਮਨ ਲਿਵ ਲਾਈ ਹੈ ॥੩੩੬॥

English

He who has taken the refuge of the lotus-like feet of the True Guru, is freed from attraction of all other smells and involvement in the five vices.

The worldly waves of wants and desires cannot influence him anymore. Having engrossed himself in the Self, he has destroyed all type of duality.

The black bee like lover of the lotus-feet of the True Guru, forgets all other type of knowledge, contemplations and incantations of meditations. He has destroyed all his wants and desires by virtue of his love for the lotus feet of the True Guru.

A Sikh of the Guru who is lover of the lotus feet (of the Guru) sheds his duality. He remains absorbed in the refuge of the lotus feet. In the higher spiritual state, he is absorbed in the stable contemplation of the Lord. (336)

Kabit 337

Gurmukhi

ਚਰਨ ਕਮਲ ਰਜ ਮਸਤਕਿ ਲੇਪਨ ਕੈ ਭਰਮ ਕਰਮ ਲੇਖ ਸਿਆਮਤਾ ਮਿਟਾਈ ਹੈ ।

ਚਰਨ ਕਮਲ ਚਰਨਾਮ੍ਰਿਤ ਮਲੀਨ ਮਨਿ ਕਰਿ ਨਿਰਮਲ ਦੂਤ ਦੁਬਿਧਾ ਮਿਟਾਈ ਹੈ ।

ਚਰਨ ਕਮਲ ਸੁਖ ਸੰਪਟ ਸਹਜ ਘਰਿ ਨਿਹਚਲ ਮਤਿ ਏਕ ਟੇਕ ਠਹਰਾਈ ਹੈ ।

ਚਰਨ ਕਮਲ ਗੁਰ ਮਹਿਮਾ ਅਗਾਧਿ ਬੋਧਿ ਸਰਬ ਨਿਧਾਨ ਅਉ ਸਕਲ ਫਲਦਾਈ ਹੈ ॥੩੩੭॥

English

The application of the holy dust of the lotus-like feet of the true Guru obliterates the dross of all deeds performed in the previous births under the influence of doubts, suspicions and lack of faith.

By quaffing the nectar-like elixir of the holy feet of the True Guru, the dross of the mind is dispensed and one becomes clean (of heart). He is also freed from the influence of the five evils and other dualities.

Engrossed in the meditation of the holy name, one lives in abode of God. The consciousness becomes stable and in the refuge of the Lord.

The knowledge of the glory of True Guru's holy feet is limitless and vast. He is the store-house of all material goods and a perfect and complete donor. (337)

Kabit 338

Gurmukhi

ਚਰਨ ਕਮਲ ਰਜ ਮਜਨ ਕੈ ਦਿਬਿ ਦੇਹ ਮਹਾ ਮਲਮੂਤ੍ਰ ਧਾਰੀ ਨਿਰੰਕਾਰੀ ਕੀਨੇ ਹੈ ।

ਚਰਨ ਕਮਲ ਚਰਨਾਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਚੀਤ ਆਪਾ ਆਪ ਚੀਨੇ ਹੈ ।

ਚਰਨ ਕਮਲ ਨਿਜ ਆਸਨ ਸਿੰਘਾਸਨ ਕੈ ਤ੍ਰਿਭਵਨ ਅਉ ਤ੍ਰਿਕਾਲ ਗੰਮਿਤਾ ਪ੍ਰਬੀਨੇ ਹੈ ।

ਚਰਨ ਕਮਲ ਰਸ ਗੰਧ ਰੂਪ ਸੀਤਲਤਾ ਦੁਤੀਆ ਨਾਸਤਿ ਏਕ ਟੇਕ ਲਿਵ ਲੀਨੇ ਹੈ ॥੩੩੮॥

English

Bathing in the holy dust of the True Guru's feet, the body of an individual acquires golden hue. One who is evil of thoughts, becomes Guru-oriented and divine of temperaments.

By relishing the elixir of the True Guru's feet, the mind is freed from the triple traits of maya (mammon). He then recognises his self.

By instilling the lotus-like holy feet of the True Guru in self, I.e. mind, one becomes aware of all the three times and the three worlds.

By relishing the coolness, sweetness, fragrance and beauty of the lotus-like feet of the True Guru, the duality disappears from the mind. One remains absorbed in the refuge and support of the holy feet (of the True Guru). (338)

Kabit 339

Gurmukhi

ਚਰਨ ਕਮਲ ਰਜ ਮਜਨ ਪ੍ਰਤਾਪ ਅਤਿ ਪੁਰਬ ਤੀਰਥ ਕੋਟਿ ਚਰਨ ਸਰਨਿ ਹੈ ।

ਚਰਨ ਕਮਲ ਰਜ ਮਜਨ ਪ੍ਰਤਾਪ ਅਤਿ ਦੇਵੀ ਦੇਵ ਸੇਵਕ ਹੁਇ ਪੂਜਤ ਚਰਨ ਹੈ ।

ਚਰਨ ਕਮਲ ਰਜ ਮਜਨ ਪ੍ਰਤਾਪ ਅਤਿ ਕਾਰਨ ਅਧੀਨ ਹੁਤੇ ਕੀਨ ਕਾਰਨ ਕਰਨ ਹੈ ।

ਚਰਨ ਕਮਲ ਰਜ ਮਜਨ ਪ੍ਰਤਾਪ ਅਤਿ ਪਤਿਤ ਪੁਨੀਤ ਭਏ ਤਾਰਨ ਤਰਨ ਹੈ ॥੩੩੯॥

English

Bathing in the holy dust of the lotus feet of the True Guru has great significance. Millions of places of pilgrimage reside in the refuge of the True Guru. One is deemed to have visited all the holy places by the touch of the dust of His holy feet.

The glory and grandeur of the dust of True Guru's holy feet supreme. All gods and goddesses worship Him as His humble servants. (worship of all gods and goddesses lie in feet of the True Guru).

The significance of bathing in the dust of the holy feet of True Guru is so great that he who is ever under the causes, himself becomes the creator of those causes, by becoming a devoted slave of the True Guru.

Importance of touching of True Guru's holy feet is so supreme that a human being badly soiled in sins of maya becomes pious in his refuge. He even becomes a ship for others to sail across the worldly ocean.
(339)

Kabit 340

Gurmukhi

ਮਾਨਸਰ ਹੰਸ ਸਾਧਸੰਗਤਿ ਪਰਮਹੰਸ ਧਰਮਧੁਜਾ ਧਰਮਸਾਲਾ ਚਲ ਆਵਈ ।

ਉਤ ਮੁਕਤਾਹਲ ਅਹਾਰ ਦੁਤੀਆ ਨਾਸਤਿ ਇਤ ਗੁਰ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲਾਵਹੀ ।

ਉਤ ਖੀਰ ਨੀਰ ਨਿਰਵਾਰੋ ਕੈ ਬਖਾਨੀਅਤ ਇਤ ਗੁਰਮਤਿ ਦੁਰਮਤਿ ਸਮਝਾਵਹੀ ।

ਉਤ ਬਗ ਹੰਸ ਬੰਸ ਦੁਬਿਧਾ ਨ ਮੋਟਿ ਸਕੈ ਇਤ ਕਾਗ ਪਾਗਿ ਸਮ ਰੂਪ ਕੈ ਮਿਲਾਵਹੀ ॥੩੪੦॥

English

Just as swans visit lake Mansarover, so do the righteous people with divine wisdom visit the holy congregation of Lord's loving servants/devotees.

There, at Mansarover, the swans relish pearls as their food and nothing else; so do these devotees engross their minds in the holy Naam of the Lord and remains attached with His divine words.

The swans are believed to disintegrate milk in its constituents of water and milk; while here in the holy congregation, one learns about those who are Guru-oriented and self-oriented.

The temperament of herons cannot be changed into those of swans but here in the holy congregation, those who are like filth-eating crows are transformed into holy and devoted persons through the hue of Naam blessed by the True Guru. (340)

Kabit 341

Gurmukhi

ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਪ ਕੋ ਪ੍ਰਤਾਪੁ ਛਿਨ ਸਿਵ ਸਨਕਾਦਿ ਬ੍ਰਹਮਾਦਿਕ ਨ ਪਾਵਹੀ ।

ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਬੇਦ ਸਾਸਤ੍ਰ ਅਉ ਨਾਦ ਬਾਦ ਰਾਗ ਰਾਗਨੀ ਹੂ ਨੇਤ ਨੇਤ ਕਰਿ ਗਾਵਹੀ ।

ਦੇਵੀ ਦੇਵ ਸਰਬ ਨਿਧਾਨ ਅਉ ਸਕਲ ਫਲ ਸੂਰਗ ਸਮੂਹ ਸੁਖ ਧਿਆਨ ਧਰ ਧਿਆਵਹੀ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਸਤਿਗੁਰ ਸਾਵਧਾਨ ਜਾਨਿ ਗੁਰਸਿਖ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਲਾਵਹੀ ॥੩੪੧॥

English

Even gods like Shiv, Brahma, Sanak etc. are unable to acquire the importance of the congregation that one achieves by keeping the company of the obedient and devoted disciples of the True Guru even for a second.

A very short while spent in the holy congregation is sung as infinite, infinite by various religious scriptures like Simritis, Purans, Vedas beside the musical instruments, and various modes of singing.

All goddesses, gods, treasures, fruits and comforts of heaven sing and remember the peace that they enjoyed even with a fractional association with congregation of the saints.

The obedient disciples attach their mind and engross themselves in the words of the True Guru with singular mind considering the True Guru to be complete and perfect form of Lord. (341)

Kabit 342

Gurmukhi

ਰਚਨਾ ਚਰਿਤ੍ਰ ਚਿਤ੍ਰ ਬਿਸਮ ਬਚਿਤ੍ਰਪਨ ਕਾਹੂ ਸੋ ਨ ਕੋਊ ਕੀਨੇ ਏਕ ਹੀ ਅਨੇਕ ਹੈ ।

ਨਿਪਟ ਕਪਟ ਘਟ ਘਟ ਨਟ ਵਟ ਨਟ ਗੁਪਤ ਪ੍ਰਗਟ ਅਟਪਟ ਜਾਵਦੇਕ ਹੈ ।

ਦ੍ਰਿਸ਼ਟਿ ਸੀ ਦ੍ਰਿਸ਼ਟਿ ਨ ਦਰਸਨ ਸੋ ਦਰਸੁ ਬਚਨ ਸੋ ਬਚਨ ਨ ਸੁਰਤਿ ਸਮੇਕ ਹੈ ।

ਰੂਪ ਰੇਖ ਲੇਖ ਭੇਖ ਨਾਦ ਬਾਦ ਨਾਨਾ ਬਿਧਿ ਅਗਮ ਅਗਾਧਿ ਬੋਧ ਬ੍ਰਹਮ ਬਿਬੇਕ ਹੈ ॥੩੪੨॥

English

Miracle of His creation is wondrous and astonishing. No human being has been created like another. Yet His light prevails in all.

This world is an illusion. But every creation that is part of this entangled illusion, He, Himself is causing these wondrous acts both conspicuously and latently like a juggler.

In this creation, no one looks alike, talks alike, thinks alike or sees alike. No one's wisdom is the same.

Living beings are of myriad forms, fortune, posture, sound and rhythm. All this is beyond comprehension and knowledge. In fact it is beyond human capability to understand the strange and wondrous creation of the Lord. (342)

Kabit 343

Gurmukhi

ਸਤਿਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਨ ਬ੍ਰਹਮ ਧਿਆਨ ਸਤਿਨਾਮੁ ਸਤਿਗੁਰ ਤੇ ਪਾਰਬ੍ਰਹਮ ਹੈ ।

ਸਤਿਗੁਰੁ ਸਬਦ ਅਨਾਹਦ ਬ੍ਰਹਮ ਗਿਆਨ ਗੁਰਮੁਖਿ ਪੰਥ ਸਤਿ ਗੰਮਿਤਾ ਅਗੰਮ ਹੈ ।

ਗੁਰਸਿਖ ਸਾਧਸੰਗ ਬ੍ਰਹਮ ਸਥਾਨ ਸਤਿ ਕੀਰਤਨ ਸਮੇਂ ਹੁਇ ਸਾਵਧਾਨ ਸਮ ਹੈ ।

ਗੁਰਮੁਖਿ ਭਾਵਨੀ ਭਗਤਿ ਭਾਉ ਚਾਉ ਸਤਿ ਸਹਜ ਸੁਭਾਉ ਗੁਰਮੁਖਿ ਨਮੋ ਨਮ ਹੈ ॥੩੪੩॥

English

True of form, the True Guru is the embodiment of the perfect Lord. Focusing on True Guru is truly focusing on the Lord. True Guru helps us realise the Lord of Eternal Name.

The Guru-blessed unstruck word is eternal of form and this is the means of divine knowledge and His realisation. The Guru-wise path defined by the True Guru is eternal of form, but this path is beyond reach.

The assembly of Guru's obedient and saintly disciples is the abode of the eternal Lord. Singing His praises through Gurbani with singular mind, a devoted disciple becomes one with God, the Lord.

The heart of a Guru-conscious disciple of the Guru is ever filled with loving devotion and enthusiasm of His worship. Salute such a cool-natured Guru-conscious disciple again and again. (343)

Kabit 344

Gurmukhi

ਨਿਰੰਕਾਰ ਨਿਰਾਧਾਰ ਨਿਰਾਹਾਰ ਨਿਰਬਿਕਾਰ ਅਜੋਨੀ ਅਕਾਲ ਅਪਰੰਪਰ ਅਭੇਦ ਹੈ ।

ਨਿਰਮੋਹ ਨਿਰਬੈਰ ਨਿਰਲੇਪ ਨਿਰਦੋਖ ਨਿਰਭੈ ਨਿਰੰਜਨ ਅਤਹ ਪਰ ਅਤੇਵ ਹੈ ।

ਅਬਿਗਤਿ ਅਗਮ ਅਗੋਚਰ ਅਗਾਧਿ ਬੋਧਿ ਅਚੁਤ ਅਲਖ ਅਤਿ ਅਛਲ ਅਛੇਵ ਹੈ ।

ਬਿਸਮੈ ਬਿਸਮ ਅਸਚਰਜੈ ਅਸਚਰਜ ਮੈ ਅਦਭੁਤ ਪਰਮਦਭੁਤ ਗੁਰਦੇਵ ਹੈ ॥੩੪੪॥

English

The eternal form of the Lord whose embodiment is True Guru, is formless, who is bereft of all support, who has no desire of any food, who is free of all vices, free of entering wombs to take birth, who is imperishable, limitless and who cannot be fathomed

He is sans attachment, animosity, free of all allurements and stigmas, fearless, uninfluenced by maya and is beyond the beyond.

Whose extent cannot be known, is imperceptible, beyond the senses, whose expanse is unknowable, who is ever stable, beyond perceptions, is beyond deception nor can be hurt by anyone.

Knowing Him is most baffling, amazing and astonishing that can make anyone blissfully ecstatic. The effulgent of form the True Guru is the form of such an eternal and radiant God Lord. (344)

Kabit 345

Gurmukhi

ਕਾਰਤਕ ਮਾਸ ਰੁਤਿ ਸਰਦ ਪੂਰਨਮਾਸੀ ਆਠ ਜਾਮ ਸਾਠਿ ਘਰੀ ਆਜੁ ਤੇਰੀ ਬਾਰੀ ਹੈ ।

ਅਉਸਰ ਅਭੀਚ ਬਹੁਨਾਇਕ ਕੀ ਨਾਇਕਾ ਹੁਇ ਰੂਪ ਗੁਨ ਜੋਬਨ ਸਿੰਗਾਰ ਅਧਿਕਾਰੀ ਹੈ ।

ਚਾਤਿਰ ਚਤੁਰ ਪਾਠ ਸੇਵਕ ਸਹੇਲੀ ਸਾਠਿ ਸੰਪਦਾ ਸਮਗ੍ਰੀ ਸੁਖ ਸਹਜ ਸਚਾਰੀ ਹੈ ।

ਸੁੰਦਰ ਮੰਦਰ ਸੁਭ ਲਗਨ ਸੰਜੋਗ ਭੋਗ ਜੀਵਨ ਜਨਮ ਧੰਨਿ ਪ੍ਰੀਤਮ ਪਿਆਰੀ ਹੈ ॥੩੪੫॥

English

It is the month of Karlik, and winter season with full moon night. In these eight watches, here is your chance to meet your beloved at any time. (Guru Nanak Dev Ji was born on this day).

Therefore, you too be the rightful person to meet the beloved Lord of myriad other female-like seekers, with your loving devotion, love, worship like beauty and adornment of youthful virtues on this auspicious moment of star configuration.

You are alert and adept in Naam Simran, the sixty main veins of your body are your friends and in your obedience, and you are the possessor of equipoise, beauteous treasure and other items of great value.

In this auspicious occasion, acquiring the union of the temple-like body with the beloved Lord on the nuptial bed of the heart will make your human birth and life a blessed one. And thus you become the beloved of your dear and loving husband (God). (345)

Kabit 346

Gurmukhi

ਦਿਨਕਰ ਕਿਰਨਿ ਸੁਹਾਤ ਸੁਖਦਾਈ ਅੰਗ ਰਚਤ ਸਿੰਗਾਰ ਅਭਰਨ ਸਖੀ ਆਇ ਕੈ ।

ਪ੍ਰਿਥਮ ਉਬਟਨਾ ਕੈ ਸੀਸ ਮੈ ਮਲਉਨੀ ਮੇਲਿ ਮਜਨ ਉਸਨ ਜਲ ਨਿਰਮਲ ਭਾਏ ਕੈ ।

ਕੁਸਮ ਅਵੇਸ ਕੇਸ ਬਾਸਤ ਫੁਲੇਲ ਮੇਲ ਅੰਗ ਅਰਗਜਾ ਲੇਪ ਹੋਤ ਉਪਜਾਇ ਕੈ ।

ਚੀਰ ਚਾਰ ਦਰਪਨ ਮਧਿ ਆਪਾ ਆਪੁ ਚੀਨਿ ਬੈਠੀ ਪਰਜੰਕ ਪਰਿ ਧਾਵਰੀ ਨ ਧਾਇ ਕੈ ॥੩੪੬॥

English

(Before the girl is married off, the bride is adorned with ornaments and jewellery) and the rays of Sun falling on her, make her look more good. Her friends come to embellish her more.

Paste of herbs, oil and salts is rubbed on her body, the hair are massaged with scents and oil and then shampooed with lukewarm water. Her body then starts radiating like gold.

Adorning the hair with flowers, applying the mixture of fragranced and scented mixture on the body, the feeling of romance and love is incited.

Wearing beautiful dresses, seeing her beautiful form in the mirror, she occupies the bed of her dear husband. Then her wandering mind does not wander any more and becomes stable and restful. (346)

Gurmukhi

ਕਕਹੀ ਦੈ ਮਾਗ ਉਰਝਾਏ ਸੁਰਝਾਏ ਕੇਸ ਕੁੰਕਮ ਚੰਦਨ ਕੋ ਤਿਲਕ ਦੇ ਲਲਾਰ ਮੈ ।

ਅੰਜਨ ਖੰਜਨ ਦ੍ਰਿਗ ਬੇਸਰਿ ਕਰਨ ਫੂਲ ਬਾਰੀ ਸੀਸ ਫੂਲ ਦੈ ਤਮੋਲ ਰਸ ਮੁਖ ਦੁਆਰ ਮੈ ।

ਕੰਠਸਰੀ ਕਪੋਤਿ ਮਰਕਤ ਅਉ ਮੁਕਤਾਹਲ ਬਰਨ ਬਰਨ ਫੂਲ ਸੋਭਾ ਉਰ ਹਾਰ ਮੈ ।

ਚਚਰਚਰੀ ਕੰਕਨ ਮੁੰਦਿਕਾ ਮਹਦੀ ਬਨੀ ਅੰਗੀਆ ਅਨੂਪ ਛੁਦ੍ਰਪੀਠਿ ਕਟ ਧਾਰ ਮੈ ॥੩੪੭॥

English

She should comb her entangled hair and create a neat parting in her hair, apply a dot of saffron and sandalwood on her forehead.

Put collyrium in her frolicsome eyes, a ring in the nose, earrings, wear dome-shaped ornament on the head and wait at the main entrance chewing betel leaf.

Wear diamond and pearl-studded necklace and adorn her heart with colourful flowers of virtuous qualities,

Wear colourful rings in her fingers, bracelets, bangles on her wrists, apply henna on her hands, wear a beautiful bodice and a black thread with trinkets around her waist. Note: All the above adornments are related to the virtues and Naam Simran of the Si

Kabit 348

Gurmukhi

ਸੋਭਿਤ ਸਰਦ ਨਿਸਿ ਜਗਮਗ ਜੋਤਿ ਸਸਿ ਪ੍ਰਥਮ ਸਹੇਲੀ ਕਹੈ ਪ੍ਰੇਮ ਰਸੁ ਚਾਖੀਐ ।

ਪੂਰਨ ਕ੍ਰਿਪਾ ਕੈ ਤੇਰੈ ਆਇ ਹੈ ਕ੍ਰਿਪਾਨਿਧਾਨ ਮਿਲੀਐ ਨਿਰੰਤਰ ਕੈ ਹੁਇ ਅੰਤਰੁ ਨ ਰਾਖੀਐ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸ ਲੁਭਿਤ ਹੁਇ ਮਨ ਮਧੁਕਰ ਸੁਖ ਸੰਪਟ ਭਿਲਾਖੀਐ ।

ਜੋਈ ਲਜਾਇ ਪਾਈਐ ਨ ਪੁਨਿ ਪਦਮ ਦੈ ਪਲਕ ਅਮੋਲ ਪ੍ਰਿਅ ਸੰਗ ਮੁਖ ਸਾਖੀਐ ॥੩੪੮॥

English

Note: Abandon bashfulness and enjoy the love of the beloved husband at the time of meeting Him. It is a wintry night and the Moon is spreading its light all around. A friend of the holy congregation urges to obtain Guru's sermons in order to enjoy .

And when the clement Lord in His complete blessings comes and rests on your bed-like heart, then meet Him without any reservations and inhibitions.

May the frolicsome mind remain longing for the fragrant dust of the lotus feet of the Lord.

Guru-conscious persons testify that any seeker bride who remains shy and bashful at the time of meeting with husband Lord, loses that rare opportunity. She is then unable to obtain the invaluable moment even after spending countless money. (348)

Kabit 349

Gurmukhi

ਕੰਚਨ ਅਸੁਧ ਜੈਸੇ ਭ੍ਰਮਤ ਕੁਠਾਰੀ ਬਿਖੈ ਸੁਧ ਭਏ ਭ੍ਰਮਤ ਨ ਪਾਵਕ ਪ੍ਰਗਾਸ ਹੈ ।

ਜੈਸੇ ਕਰ ਕੰਕਨ ਅਨੇਕ ਮੈ ਪ੍ਰਗਟ ਧੁਨਿ ਏਕੈ ਏਕ ਟੇਕ ਪੁਨਿ ਧੁਨਿ ਕੋ ਬਿਨਾਸ ਹੈ ।

ਖੁਧਿਆ ਕੈ ਬਾਲਕ ਬਿਲਲਾਤ ਅਕੁਲਾਤ ਅਤ ਅਸਥਨ ਪਾਨ ਕਰਿ ਸਹਜਿ ਨਿਵਾਸ ਹੈ ।

ਤੈਸੇ ਮਾਇਆ ਭ੍ਰਮਤ ਭ੍ਰਮਤ ਚਤੁਰ ਕੁੰਟ ਧਾਵੈ ਗੁਰ ਉਪਦੇਸ ਨਿਹਚਲ ਗ੍ਰਿਹਿ ਪਦ ਬਾਸ ਹੈ ॥੩੪੯॥

English

As impure gold when heated in a crucible, keep on moving here and there but when purified becomes stable and glitters like fire.

If many bangles are worn in one arm, they keep making noise by striking with each other but when melted and made into one become quiet and noiseless.

Just as a child cries when hungry but becomes quiet and peaceful after suckling milk from his mother's breasts.

Similarly a human mind engulfed in worldly attachments and love keeps on wandering all over. But by the sermons of the True Guru, he becomes stable and calm. (349)

Kabit 350

Gurmukhi

ਜੈਸੇ ਦੀਪ ਦਿਪਤ ਭਵਨ ਉਜੀਆਰੋ ਹੋਤ ਸਗਲ ਸਮਗ੍ਰੀ ਗ੍ਰਿਹਿ ਪ੍ਰਗਟ ਦਿਖਾਤ ਹੈ ।

ਓਤਿ ਪੋਤ ਜੋਤਿ ਹੋਤ ਕਾਰਜ ਬਾਛਤ ਸਿਧਿ ਆਨਦ ਬਿਨੋਦ ਸੁਖ ਸਹਜਿ ਬਿਹਾਤ ਹੈ ।

ਲਾਲਚ ਲੁਭਾਇ ਰਸੁ ਲੁਭਿਤ ਨਾਨਾ ਪਤੰਗ ਬੁਝਤ ਹੀ ਅੰਧਕਾਰ ਭਏ ਅਕੁਲਾਤ ਹੈ ।

ਤੈਸੇ ਬਿਦਿਮਾਨਿ ਜਾਨੀਐ ਨ ਮਹਿਮਾ ਮਹਾਂਤ ਅੰਤਿਰੀਛ ਭਏ ਪਾਛੈ ਲੋਗ ਪਛੁਤਾਤ ਹੈ ॥੩੫੦॥

English

Just as a house is lit up when a lamp is lighted in it, it makes everything visible clearly;

With light spreading all around, all the tasks can be accomplished with ease and the time passes in peace and happiness;

Just as many moths are enamoured by the light of the lamp but are distressed when the light goes off and darkness descends;

Just as the living beings do not appreciate the importance of the lighted lamp, but repent for not taking advantage of it when the lamp goes off, similarly the people repent and feel sad for not taking advantage of the presence of the True Guru after they

Kabit 351

Gurmukhi

ਜੈਸੇ ਦੀਪ ਦਿਪਤ ਮਹਾਤਮੇ ਨ ਜਾਨੈ ਕੋਊ ਬੁਝਤ ਹੀ ਅੰਧਕਾਰ ਭਟਕਤ ਰਾਤਿ ਹੈ ।

ਜੈਸੇ ਦ੍ਰੁਮ ਅੰਗਨਿ ਅਛਿਤ ਮਹਿਮਾ ਨ ਜਾਨੈ ਕਾਟਤ ਹੀ ਛਾਂਹਿ ਬੈਠਬੇ ਕਉ ਬਿਲਲਾਤ ਹੈ ।

ਜੈਸੇ ਰਾਜਨੀਤਿ ਬਿਖੈ ਚੈਨ ਹੁਇ ਚਤੁਰਕੁੰਟ ਛਤ੍ਰ ਢਾਲਾ ਚਾਲ ਭਏ ਜੰਤ੍ਰ ਕੰਤ੍ਰ ਜਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਸਾਧ ਸੰਗਮ ਜੁਗਤਿ ਜਗ ਅੰਤਰੀਛ ਭਏ ਪਾਛੇ ਲੋਗ ਪਛੁਤਾਤ ਹੈ ॥੩੫੧॥

English

Just as the significance of a lit lamp is not appreciated by anyone, but when it is extinguished, one has to wander in the darkness.

Just as a tree in the courtyard is not appreciated, but when felled or uprooted one longs for its shade.

Just as enforcement of law and order of the kingdom ensures peace and prosperity everywhere, but chaos prevails when enforcement is compromised.

So is the unique opportunity for the Sikhs of the Guru to meet with the saintly True Guru. Once missed, everyone repents. (351)

Kabit 352

Gurmukhi

ਜਉ ਜਾਨੈ ਅਨੂਪ ਰੂਪ ਦ੍ਰਿਗਨ ਕੈ ਦੇਖੀਅਤ ਲੋਚਨ ਅਛਤ ਅੰਧ ਕਾਹੇ ਤੇ ਨ ਪੇਖਹੀ ।

ਜਉ ਜਾਨੈ ਸਬਦੁ ਰਸ ਰਸਨਾ ਬਖਾਨੀਅਤ ਜਿਹਬਾ ਅਛਤ ਕਤ ਗੁੰਗ ਨ ਸਰੇਖ ਹੀ ।

ਜਉਪੈ ਜਾਨੇ ਰਾਗ ਨਾਦ ਸੁਨੀਅਤ ਸ੍ਰਵਨ ਕੈ ਸ੍ਰਵਨ ਸਹਤ ਕਿਉ ਬਹਰੇ ਬਿਸੇਖ ਹੀ ।

ਨੈਨ ਜਿਹਬਾ ਸ੍ਰਵਨ ਕੋ ਨ ਕਛੁਐ ਬਸਾਇ ਸਬਦ ਸੁਰਤਿ ਸੋ ਅਲਖ ਅਲੇਖ ਹੀ ॥੩੫੨॥

English

If we believe that we see the beauty of the nature because of our eyes, then why can't a blind person who has no eyes, enjoy the same spectacle?

If we believe that we speak sweet words because of our tongue, then why can't a dumb person with his tongue intact speak these words?

If we accept that we hear sweet music because of ears, then why can't a deaf person hear it with his ears intact?

In fact, eyes, tongue and ears have no power of their own. Only the union of the consciousness with the words can describe or enable us to enjoy what we see, speak or hear. This is also true for knowing the indescribable Lord. Engrossing the consciousness

Kabit 353

Gurmukhi

ਜਨਨੀ ਜਤਨ ਕਰਿ ਜੁਗਵੈ ਜਠਰ ਰਾਖੈ ਤਾ ਤੇ ਪਿੰਡ ਪੂਰਨ ਹੁਇ ਸੁਤ ਜਨਮਤ ਹੈ ।

ਬਹੁਰਿਓ ਅਖਾਦਿ ਖਾਦਿ ਸੰਜਮ ਸਹਿਤ ਰਹੈ ਤਾਹੀ ਤੇ ਪੈ ਪੀਅਤ ਅਰੋਗਪਨ ਪਤ ਹੈ ।

ਮਲਮੂਤ੍ਰ ਧਾਰ ਕੋ ਬਿਚਾਰ ਨ ਬਿਚਾਰੈ ਚਿਤ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ਬਾਲੁ ਤਉ ਤਨ ਗਤ ਹੈ ।

ਤੈਸੇ ਅਰਭਕੁ ਰੂਪ ਸਿਖ ਹੈ ਸੰਸਾਰ ਮਧਿ ਸ੍ਰੀ ਗੁਰ ਦਇਆਲ ਕੀ ਦਇਆ ਕੈ ਸਨ ਗਤ ਹੈ ॥੩੫੩॥

English

Just as a pregnant woman takes all possible care of herself during her pregnancy and on completion of the period gives birth to a baby boy;

Then she observes and controls her eating habits meticulously and rigidly that helps the young child to grow healthy by consuming his mother's milk.

The mother cares not about all the filth of the child and brings him up to give him a healthy body.

So is a disciple (Sikh), like a child in this world who like the mother is blessed by the Guru with Naam Simran that ultimately emancipates him. (353)

Gurmukhi

ਜੈਸੇ ਤਉ ਜਨਨੀ ਖਾਨ ਪਾਨ ਕਉ ਸੰਜਮੁ ਕਰੈ ਤਾ ਤੇ ਸੁਤ ਰਹੈ ਨਿਰਬਿਘਨ ਅਰੋਗ ਜੀ ।

ਜੈਸੇ ਰਾਜਨੀਤਿ ਰੀਤ ਚਕ੍ਰਵੈ ਚੇਤੰਨ ਰੂਪ ਤਾ ਤੇ ਨਿਹਚਿੰਤ ਨਿਰਭੈ ਬਸਤ ਲੋਗ ਜੀ ।

ਜੈਸੇ ਕਰੀਆ ਸਮੁੰਦ੍ਰ ਬੋਹਬ ਮੈ ਸਾਵਧਾਨ ਤਾ ਤੇ ਪਾਰਿ ਪਹੁਚਤ ਪਥਿਕ ਅਸੋਗ ਜੀ ।

ਤੈਸੇ ਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ ਲਿਵ ਤਾਂ ਤੇ ਨਿਰਦੋਖ ਸਿਖ ਨਿਜਪਦ ਜੋਗ ਜੀ ॥੩੫੪॥

English

Just as a would-be mother takes care of what she eats so that the child in her womb remains healthy.

Just as a good ruler remains alert in the enforcement of law and order so as to keep his subjects safe, fearless of any harm and happy.

Just as a sailor is ever alert while sailing his boat in the ocean so that he takes all his passengers safely to other shore.

Similarly, the God-like True Guru is ever alert to bless his loving and devoted servant with knowledge and ability to focus his mind in Lord's name. And thus a Sikh of the Guru keeps himself free of all vices and becomes eligible for higher spiritual stat

Gurmukhi

ਜਨਨੀ ਸੁਤਹਿ ਜਉ ਧਿਕਾਰ ਮਾਰਿ ਪਿਆਰੁ ਕਰੈ ਪਿਆਰ ਝਿਰਕਾਰੁ ਦੇਖਿ ਸਕਤ ਨ ਆਨ ਕੋ ।

ਜਨਨੀ ਕੋ ਪਿਆਰੁ ਅਉ ਧਿਕਾਰ ਉਪਕਾਰ ਹੇਤ ਆਨ ਕੋ ਧਿਕਾਰ ਪਿਆਰ ਹੈ ਬਿਕਾਰ ਪ੍ਰਾਨ ਕੋ ।

ਜੈਸੇ ਜਲ ਅਗਨਿ ਮੈ ਪਰੈ ਬੂਡ ਮਰੈ ਜਰੈ ਤੈਸੇ ਕ੍ਰਿਪਾ ਕ੍ਰੋਧ ਆਨਿ ਬਨਿਤਾ ਅਗਿਆਨ ਕੋ ।

ਤੈਸੇ ਗੁਰਸਿਖਨ ਕਉ ਜੁਗਵਤ ਜਤਨ ਕੈ ਦੁਬਿਧਾ ਨ ਬਿਆਪੈ ਪ੍ਰੇਮ ਪਰਮ ਨਿਧਾਨ ਕੋ ॥੩੫੫॥

English

The mother scolds and spans the child but cannot tolerate anyone else scolding, spanking and loving him.

Mothers scolding and spanking of the child is for his benefit but when someone else does it, it is indeed painful.

(Although water is cold and fire is hot) falling in water drowns while jumping into fire burns a person to death. Similarly it is foolish to believe on the kindness or anger of another woman. (It is utter foolishness to lay faith on any other god/goddess

Just like mother, the True Guru makes every effort and attaches the Sikhs in the love of the Supreme Lord, the source of everything. And thus they are never infatuated or attracted by the love or anger of any god/goddess or spurious saint. (355)

Kabit 356

Gurmukhi

ਜੈਸੇ ਕਰ ਗਹਤ ਸਰਪ ਸੁਤ ਪੇਖਿ ਮਾਤਾ ਕਹੈ ਨ ਪੁਕਾਰ ਫੁਸਲਾਇ ਉਰ ਮੰਡ ਹੈ ।

ਜੈਸੇ ਬੇਦ ਰੋਗੀ ਪ੍ਰਤਿ ਕਹੈ ਨ ਬਿਥਾਰ ਖ੍ਰਿਥਾ ਸੰਜਮ ਕੈ ਅਉਖਦ ਖਵਾਇ ਰੋਗ ਡੰਡ ਹੈ ।

ਜੈਸੇ ਭੂਲਿ ਚੁਕਿ ਚਟੀਆ ਕੀ ਨ ਬੀਚਾਰੈ ਪਾਧਾ ਕਹਿ ਕਹਿ ਸੀਖਿਆ ਮੂਰਖਤ ਮਤਿ ਖੰਡ ਹੈ ।

ਤੈਸੇ ਪੇਖਿ ਅਉਗੁਨ ਕਹੈ ਨ ਸਤਿਗੁਰ ਕਾਹੂ ਪੂਰਨ ਬਿਬੇਕ ਸਮਝਾਵਤ ਪ੍ਰਚੰਡ ਹੈ ॥੩੫੬॥

English

Just as seeing a snake in the hands of her son, the mother does not shout but very calmly endears him to herself.

Just as a physician does not disclose the details of ailment to the patient but serves him medicine within strict preventions and makes him well.

Just as the teacher does not take the mistake of his student to heart, and instead he removes his ignorance by imparting him with necessary lesson.

Similarly, the True Guru says nothing to a vice-infested disciple. Instead, he is blessed with complete knowledge. He makes him understand and changes him into a sharp-minded wise person. (356)

Kabit 357

Gurmukhi

ਜੈਸੇ ਮਿਸਟਾਨ ਪਾਨ ਪੋਖਿ ਤੋਖਿ ਬਾਲਕਹਿ ਅਸਥਨ ਪਾਨ ਬਾਨਿ ਜਨਨੀ ਮਿਟਾਵਈ ।

ਮਿਸਰੀ ਮਿਲਾਇ ਜੈਸੇ ਅਉਖਦ ਖਵਾਵੈ ਬੈਦੁ ਮੀਠੇ ਕਰਿ ਖਾਤ ਰੋਗੀ ਰੋਗਹਿ ਘਟਾਵਈ ।

ਜੈਸੇ ਜਲੁ ਸੀਚਿ ਸੀਚਿ ਧਾਨਹਿ ਕ੍ਰਿਸਾਨ ਪਾਲੈ ਪਰਪਕ ਭਏ ਕਟਿ ਘਰ ਮੈ ਲੈ ਲਿਆਵਈ ।

ਤੈਸੇ ਗੁਰ ਕਾਮਨਾ ਪੁਜਾਇ ਨਿਹਕਾਮ ਕਰਿ ਨਿਜ ਪਦ ਨਾਮੁ ਧਾਮੁ ਸਿਖੈ ਪਹੁਚਾਵਈ ॥੩੫੭॥

English

Just as a mother weans away the child from sucking her breast by feeding him with sweet meats.

Just as a physician serves medicine coated with sugar to his patient who readily swallows it, the physician thus cures the patient.

Just as a farmer irrigates his fields and brings up crops of rice and wheat and when ripe, harvests them and brings it home.

So does a True Guru free a Sikh from the worldly affairs and fulfils his desire of consecration. Thus he raises the Sikh high up spiritually through perpetual Naam Simran. (357)

Gurmukhi

ਗਿਆਨ ਧਿਆਨ ਪ੍ਰਾਨ ਸੁਤ ਰਾਖਤ ਜਨਨੀ ਪ੍ਰਤਿ ਅਵਗੁਨ ਗੁਨ ਮਾਤਾ ਚਿਤ ਮੈ ਨ ਚੇਤ ਹੈ ।

ਜੈਸੇ ਭਰਤਾਰਿ ਭਾਰਿ ਨਾਰਿ ਉਰ ਹਾਰਿ ਮਾਨੈ ਤਾ ਤੇ ਲਾਲੁ ਲਲਨਾ ਕੋ ਮਾਨੁ ਮਨਿ ਲੇਤ ਹੈ ।

ਜੈਸੇ ਚਟੀਆ ਸਭੀਤ ਸਕੁਚਤ ਪਾਧਾ ਪੇਖਿ ਤਾ ਤੇ ਭੂਲਿ ਚੂਕਿ ਪਾਧਾ ਛਾਡਤ ਨ ਹੇਤ ਹੈ ।

ਮਨ ਬਚ ਕ੍ਰਮ ਗੁਰ ਚਰਨ ਸਰਨਿ ਸਿਖਿ ਤਾ ਤੇ ਸਤਿਗੁਰ ਜਮਦੂਤਹਿ ਨ ਦੇਤ ਹੈ ॥੩੫੮॥

English

Just as a son leaves his understanding, perception and protection of his life in the care of his mother, and she too does not think of her son's merits and demerits.

Just as a wife filled with love of her husband, bears all the load of her husband on her mind, the husband too makes loving and respectful room for her in his heart.

Just as a student feels petrified at the sight of the teacher and as a reaction, the teacher too ignores his mistakes under the influence of this reverential fear and does not give up loving him.

Similarly, a Sikh of the Guru who takes the refuge of the True Guru with devotion and love in his heart, the True Guru does not let him fall in the hands of angels of death when he is about to leave for the world beyond. The True Guru provides him a place

Gurmukhi

ਕੋਟਨਿ ਕੋਟਾਨਿ ਕਾਮ ਕਟਕ ਹੁਇ ਕਾਮਾਰਥੀ ਕੋਟਨਿ ਕੋਟਾਨਿ ਕ੍ਰੋਧ ਕ੍ਰੋਧੀ ਵੰਤ ਆਹਿ ਜੀ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਲੋਭ ਲੋਭੀ ਹੁਇ ਲਾਲਚੁ ਕਰੈ ਕੋਟਨਿ ਕੋਟਾਨਿ ਮੋਹ ਮੋਹੈ ਅਵਗਾਹਿ ਜੀ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਅਹੰਕਾਰ ਅਹੰਕਾਰੀ ਹੁਇ ਰੂਪ ਰਿਪ ਸੰਪੈ ਸੁਖ ਬਲ ਛਲ ਚਾਹਿ ਜੀ ।

ਸਤਿਗੁਰ ਸਿਖਨ ਕੇ ਰੋਮਹਿ ਨ ਚਾਂਪ ਸਕੈ ਜਾਂ ਪੈ ਗੁਰ ਗਿਆਨ ਧਿਆਨ ਸਸਤ੍ਰਨ ਸਨਾਹਿ ਜੀ ॥੩੫੯॥

English

If countless means of inciting lust in a consecrated and practitioner of meditation on Lord's name befall upon a Sikh of the Guru, he is also invaded by unlimited means that can put him in rage;

If he is visited by millions and millions of allurements of greed and attachments to entangle him;

Millions and millions of such temptations are visited upon him like enemies that would make him proud, enticing him with wealth, luxuries and physical power;

These evil forces cannot even harm a hair of the body of these Sikhs of the Guru who are blessed with the weapons and armour of the knowledge and consecration of True Guru. (In other words, no amount of temptations and worldly allurements can influence th

Gurmukhi

ਜੈਸੇ ਤਉ ਸੁਮੇਰ ਉਚ ਅਚਲ ਅਗਮ ਅਤਿ ਪਾਵਕ ਪਵਨ ਜਲ ਬਿਆਪ ਨ ਸਕਤ ਹੈ ।

ਪਾਵਕ ਪ੍ਰਗਾਸ ਤਾਸ ਬਾਨੀ ਚਉਗੁਨੀ ਚੜਤ ਪਉਨ ਗੌਨ ਧੂਰਿ ਦੂਰਿ ਹੋਇ ਚਮਕਤਿ ਹੈ ।

ਸੰਗਮ ਸਲਲ ਮਲੁ ਧੋਇ ਨਿਰਮਲ ਕਰੈ ਹਰੈ ਦੁਖ ਦੇਖ ਸੁਨਿ ਸੁਜਸ ਬਕਤਿ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਜੋਗੀ ਤ੍ਰਿਗੁਨ ਅਚੀਤ ਚੀਤ ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਰਸ ਅੰਮ੍ਰਿਤ ਛਕਤਿ ਹੈ ॥੩੬੦॥

English

As Sumer mountain is believed to be very high, immovable and inaccessible, it is least influenced by fire, air and water;

It shines and blazes in fire many times more while the air removes its dust making it glitter far more,

Water pouring on it makes it clean washing away all its dross. It dispels the distresses of the world by providing them with many herbs and medicinal plants. Because of all these virtuous qualities, people sing the glory of Sumer mountain.

Similarly the mind of the Sikhs attached with the lotus feet of Guru is free from the triple influence of maya (mammon). He accumulates no dross. Like Sumer mountain, he is stable, inaccessible, pious, free of all dross of vices and who allay others suffer

Kabit 361

Gurmukhi

ਜੈਸੇ ਸੁਕਦੇਵ ਕੇ ਜਨਮ ਸਮੇਂ ਜਾ ਕੋ ਜਾ ਕੋ ਜਨਮ ਭਇਓ ਤੇ ਸਕਲ ਸਿਧਿ ਜਾਨੀਐ ।

ਸ੍ਵਾਂਤਰ੍ਯੁੰਦ ਜੋਈ ਜੋਈ ਪਰਤ ਸਮੁੰਦ੍ਰ ਬਿਖੈ ਸੀਪ ਕੈ ਸੰਜੋਗ ਮੁਕਤਾਹਲ ਬਖਾਨੀਐ ।

ਬਾਵਨ ਸੁਗੰਧ ਸੰਬੰਧ ਪਉਨ ਗਉਨ ਕਰੈ ਲਾਗੈ ਜਾਹੀ ਜਾਹੀ ਦ੍ਰੁਮ ਚੰਦਨ ਸਮਾਨੀਐ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਸੰਗ ਜੋ ਜੋ ਜਾਗਤ ਅੰਮ੍ਰਿਤ ਜੋਗ ਸਬਦੁ ਪ੍ਰਸਾਦਿ ਮੋਖ ਪਦ ਪਰਵਾਨੀਐ ॥੩੬੧॥

English

According to a story in Mahabharat, everyone born at the time of the birth of sage Sukdev is considered divine and liberated.

Every drop of rain that falls in the sea during the Nakshatra of Swati is believed to become a pearl when it comes in contact with an oyster.

When wind blows touching the sandalwood trees, it spreads its fragrance among all the trees who also start smelling like Sandalwood.

Similarly, all those Sikhs of the Guru who wake up in the ambrosial hour in order to enjoy the holy company of the Sikh blessed by the True Guru with the practicing of Lord's name, become eligible for salvation by virtue of consecration of Naam that they

Kabit 362

Gurmukhi

ਤੀਰਥ ਜਾਤ੍ਰਾ ਸਮੇਂ ਨ ਏਕ ਸੈ ਆਵਤ ਸਬੈ ਕਾਹੂ ਸਾਧੂ ਪਾਛੈ ਪਾਪ ਸਬਨ ਕੇ ਜਾਤ ਹੈ ।

ਜੈਸੇ ਨਿਪੁ ਸੈਨਾ ਸਮਸਰਿ ਨ ਸਕਲ ਹੋਤ ਏਕ ਏਕ ਪਾਛੈ ਕਈ ਕੋਟਿ ਪਰੇ ਖਾਤ ਹੈ ।

ਜੈਸੇ ਤਉ ਸਮੁੰਦ੍ਰ ਜਲ ਬਿਮਲ ਬੋਹਿਬ ਬਸੈ ਏਕ ਏਕ ਪੈ ਅਨੇਕ ਪਾਰਿ ਪਹੁਚਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਸਾਖਾ ਅਨਿਕ ਸੰਸਾਰ ਦੁਆਰ ਸਨਮੁਖ ਓਟ ਗਹੇ ਕੋਟ ਬਿਆਸਾਤ ਹੈ ॥੩੬੨॥

English

All pilgrims on pilgrimage are not alike. But when a rare hermit of higher spiritual state enjoins them, the sins of all of them perish.

As all soldiers in a king's army are not equally valiant, but together under a brave and courageous general they become a force to reckon with.

Just as a ship leads the other ships to the safety of the shore through tumultuous ocean, many passengers of these ship also reach the safety of the other end.

Similarly, there are numerous teachers and disciples at the worldly level, but one who has taken the refuge of the True Guru, an embodiment of the Lord, millions sail across the worldly ocean with his support. (362)

Kabit 363

Gurmukhi

ਭਾਂਜਨ ਕੈ ਜੈਸੇ ਕੋਊ ਦੀਪਕੈ ਦੁਰਾਏ ਰਾਖੇ ਮੰਦਰ ਮੈ ਅਛਤ ਹੀ ਦੂਸਰੇ ਨ ਜਾਨਈ ।

ਜਉ ਪੈ ਰਖਵਈਆ ਪੁਨਿ ਪ੍ਰਗਟ ਪ੍ਰਗਾਸ ਕਰੈ ਹਰੈ ਤਮ ਤਿਮਰ ਉਦੋਤ ਜੋਤ ਠਾਨਈ ।

ਸਗਲ ਸਮਗ੍ਰੀ ਗ੍ਰਿਹਿ ਪੇਖਿਐ ਪ੍ਰਤਛਿ ਰੂਪ ਦੀਪਕ ਦਿਪਈਆ ਤਤਖਨ ਪਹਿਚਾਨਈ ।

ਤੈਸੇ ਅਵਘਟ ਘਟ ਗੁਪਤ ਜੋਤੀ ਸਰੂਪ ਗੁਰ ਉਪਦੇਸ ਉਨਮਾਨੀ ਉਨਮਾਨਈ ॥੩੬੩॥

English

If a beacon is lit but kept under cover, no one can see anything in that room despite the presence of an oil lamp there.

But he who has hidden the lamp removes its cover and light up the room, the darkness of room is dispelled.

Then one is able to see everything and even he who has lit the lamp can be recognised.

Similarly, God resides latently in the tenth door of this sacred and invaluable body. By the incantation blessed by the True Guru and perpetual practicing on it, one realises Him and feels His presence there. (363)

Kabit 364

Gurmukhi

ਜੈਸੇ ਬ੍ਰਿਥਾਵੰਤ ਜੰਤ ਅਉਖਦ ਹਿਤਾਇ ਰਿਦੈ ਬ੍ਰਿਥਾ ਬਲੁ ਬਿਮੁਖ ਹੋਇ ਸਹਜਿ ਨਿਵਾਸ ਹੈ ।

ਜੈਸੇ ਆਨ ਧਾਤ ਮੈ ਤਨਕ ਹੀ ਕਲੰਕ ਡਾਰੇ ਅਨਕ ਬਰਨ ਮੇਟਿ ਕਨਕਿ ਪ੍ਰਗਾਸ ਹੈ ।

ਜੈਸੇ ਕੋਟਿ ਭਾਰਿ ਕਰ ਕਾਸਟਿ ਇਕਤ੍ਰਤਾ ਮੈ ਰੰਚਕ ਹੀ ਆਂਚ ਦੇਤ ਭਸਮ ਉਦਾਸ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਉਪਦੇਸ ਉਰ ਅੰਤਰ ਪ੍ਰਵੇਸ ਭਏ ਜਨਮ ਮਰਨ ਦੁਖ ਦੋਖਨ ਬਿਨਾਸ ਹੈ ॥੩੬੪॥

English

Just as a medicine suits a person, he gets cured and becomes peaceful and comfortable.

Just as adding some chemicals in the metals give them a shining lustre and their original colour vanishes.

Just as a small amount of fire can reduce millions of heaps of woods into ashes and destroy it.

Similarly, when the teachings of the True Guru resides in the mind of a seeker, his cycle of birth and death and all his sins are destroyed. (364)

Gurmukhi

ਜੈਸੇ ਅਨੀ ਬਾਨ ਕੀ ਰਹਤ ਟੂਟਿ ਦੇਹੀ ਬਿਖੈ ਚੁੰਬਕ ਦਿਖਾਏ ਤਤਕਾਲ ਨਿਕਸਤ ਹੈ ।

ਜੈਸੇ ਜੋਕ ਤੋਂਬਰੀ ਲਗਾਈਤ ਰੋਗੀ ਤਨ ਐਚ ਲੇਤ ਰੁਧਰ ਬ੍ਰਿਥਾ ਸਮੁ ਖਸਤ ਹੈ ।

ਜੈਸੇ ਜੁਵਤਿਨ ਪ੍ਰਤਿ ਮਰਦਨ ਕਰੈ ਦਾਈ ਗਰਭ ਸਬੰਭਨ ਹੁਇ ਪੀੜਾ ਨ ਗ੍ਰਸਤ ਹੈ ।

ਤੈਸੇ ਪਾਂਚੇ ਦੂਤ ਭੂਤ ਬਿਭਰਮ ਹੁਇ ਭਾਗਿ ਜਾਤਿ ਸਤਿਗੁਰ ਮੰਤ ਜੰਤ ਰਸਨਾ ਰਸਤ ਹੈ ॥੩੬੫॥

English

Just as the tip of an arrow breaks inside the wound on the body and it is pulled out with the help of a magnet.

Just as a leech is put on the boil of a patient that sucks out all the dirty blood and pus thus relieving the patient of the pain.

Just as a midwife massages the stomach of a pregnant lady to relieve her of pain and discomfort.

Similarly, he who has been blessed with the divine word by the True Guru to meditate on and he practices it ardently enjoying the elixir-like Naam with his tongue, is able to dispel the influence of the five demons i.e., lust, anger, attachment, greed and

Kabit 366

Gurmukhi

ਜੈਸੇ ਤਉ ਸਫਲ ਬਨ ਬਿਖੇ ਬਿਰਖ ਬਿਬਿਧਿ ਜਾ ਕੋ ਫਲੁ ਮੀਨੋ ਖਗ ਤਾਪੋ ਚਲਿ ਜਾਤਿ ਹੈ ।

ਜੈਸੇ ਪਰਬਤ ਬਿਖੇ ਦੇਖੀਐ ਪਾਖਾਨ ਬਹੁ ਜਾ ਮੈ ਤੋ ਹੀਰਾ ਖੋਜੀ ਖੋਜ ਖਨਵਾਰਾ ਲਲਚਾਤ ਹੈ ।

ਜੈਸੇ ਤਉ ਜਲਧਿ ਮਧਿ ਬਸਤ ਅਨੰਤ ਜੰਤ ਮੁਕਤਾ ਅਮੋਲ ਜਾਮੈ ਹੰਸ ਖੋਜ ਖਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਹੈ ਅਸੰਖ ਸਿਖ ਜਾ ਮੈ ਗੁਰ ਗਿਆਨ ਤਾਹਿ ਲੋਕ ਲਪਟਾਤ ਹੈ ॥੩੬੬॥

English

Just as a fruit orchard has many types of fruit trees, but birds fly only to the one which has sweet fruit.

Numerous types of stones are available in the mountains but one in search of diamond longs to see the stone that can yield one a diamond.

Just as a lake is inhabited by many forms of marine life, but a swan visits only that lake which has pearls in its oyster.

Similarly-numerous Sikhs reside in the refuge of the True Guru. But he who has the knowledge of Guru residing in his heart, people feel attracted and enamoured to him. (366)

Kabit 367

Gurmukhi

ਜੈਸੇ ਸਸਿ ਜੋਤਿ ਹੋਤ ਪੂਰਨ ਪ੍ਰਗਾਸ ਤਾਸ ਚਿਤਵਤ ਚਕ੍ਰਤ ਚਕੋਰ ਧਿਆਨ ਧਾਰ ਹੀ ।

ਜੈਸੇ ਅੰਧਕਾਰ ਬਿਖੇ ਦੀਪ ਹੀ ਦਿਪਤ ਦੇਖਿ ਅਨਿਕ ਪਤੰਗ ਓਤ ਪੋਤਿ ਹੋਇ ਗੁੰਜਾਰ ਹੀ ।

ਜੈਸੇ ਮਿਸਟਾਨ ਪਾਨ ਜਾਨ ਕਾਜ ਭਾਂਜਨ ਮੈ ਰਾਖਤ ਹੀ ਚੀਟੀ ਕੋਟਿ ਲੋਭ ਲੁਭਤ ਅਪਾਰ ਹੀ ।

ਤੈਸੇ ਪਰਮ ਨਿਧਾਨ ਗੁਰ ਗਿਆਨ ਪਰਵਾਨ ਜਾਮੈ ਸਕਲ ਸੰਸਾਰ ਤਾਸ ਚਰਨ ਨਮਸਕਾਰ ਹੀ ॥੩੬੭॥

English

Just as a geek partridge is spellbound by the radiation of moonlight and keep on looking at it with rapt attention.

Just as countless moths and insects gather around the flame of lamp lighted in dark place.

Just as ants gather around the pot in which some sweet meats have been kept.

Similarly, the whole world bows at the feet of that Sikh of the Guru who is blessed with the supreme treasure i.e. divine word by the true guru and is well lodged in the heart of the Sikh by perpetual practice. (367)

Kabit 368

Gurmukhi

ਜੈਸੇ ਫੂਲ ਫੂਲੇ ਤੇਤੇ ਫਲ ਨ ਲਾਗੈ ਦ੍ਰੁਮ ਲਾਗਤ ਜਿਤੇਕੁ ਪਰਪਕ ਨ ਸਕਲ ਹੈ ।

ਜੇਤੇ ਸੁਤ ਜਨਮਤ ਜੀਅਤ ਨ ਰਹੈ ਨ ਤੇਤੇ ਜੀਅਤ ਹੈ ਜੇਤੇ ਤੇਤੇ ਕੁਲ ਨ ਕਮਲ ਹੈਂ ।

ਦਲ ਮਿਲ ਜਾਤ ਜੇਤੇ ਸੁਭਟ ਨ ਹੋਇ ਤੇਤੇ ਜੇਤਕ ਸੁਭਟ ਜੂਝ ਮਰਤ ਨ ਥਲ ਹੈਂ ।

ਆਰਸੀ ਜੁਗਤਿ ਗੁਰ ਸਿਖ ਸਭ ਹੀ ਕਹਾਵੈ ਪਾਵਕ ਪ੍ਰਗਾਸ ਭਏ ਵਿਰਲੇ ਅਚੱਲ ਹੈਂ ॥੩੬੮॥

English

All the flowers that blossom on a tree do not yield fruit. And whatever number of fruits appear, do not ripe to be eaten ultimately.

All sons born do not survive to live but all those who live do not bring name and fame to their family.

All those who join the army are not valiant soldiers. And those who are brave warriors do not die fighting in the battlefield.

A glass embedded in a finger ring cracks when brought near fire but a genuine stone is unaffected. Similarly like a genuine stone, everyone is known as a Sikh but a few emerge genuine when put through trials. (368)

Kabit 369

Gurmukhi

ਜੈਸੇ ਅਹਿ ਅਗਨਿ ਕਉ ਬਾਲਕ ਬਿਲੋਕ ਧਾਵੈ ਗਹਿ ਗਹਿ ਰਾਖੈ ਮਾਤਾ ਸੁਤ ਬਿਲਲਾਤ ਹੈ ।

ਬ੍ਰਿਖਾਵੰਤ ਜੰਤ ਜੈਸੇ ਚਾਹਤ ਅਖਾਦਿ ਖਾਦਿ ਜਤਨ ਕੈ ਬੈਦ ਜੁਗਵਤ ਨ ਸੁਹਾਤ ਹੈ ।

ਜੈਸੇ ਪੰਥ ਅਪੰਥ ਬਿਬੇਕਹਿ ਨ ਬੂਝੈ ਅੰਧ ਕਟਿ ਗਹੇ ਅਟਪਟੀ ਚਾਲ ਚਲਿਓ ਜਾਤ ਹੈ ।

ਤੈਸੇ ਕਾਮਨਾ ਕਰਤ ਕਨਿਕ ਅਉ ਕਾਮਨੀ ਕੀ ਰਾਖੈ ਨਿਰਲੇਪ ਗੁਰਸਿਖ ਅਕੁਲਾਤ ਹੈ ॥੩੬੯॥

English

Because of its shining characteristic, a child runs to catch hold of snake and fire, but his mother keeps stopping him from doing so resulting in the wailing of the child.

Just as an ailing person wishes to eat food that is not good for his recovery and the physician constantly persuades him to exercise control and prevention and that helps the patient recover.

Just as a blind person is unaware of the good and bad paths, and walks in a zig zag manner even by feeling the path with his walking stick.

So does a Sikh longs to enjoy the pleasure of a woman and others wealth and is ever anxious to possess them, but the True Guru wants to keep his Sikh free from these allurements. (369)

Kabit 370

Gurmukhi

ਜੈਸੇ ਮਾਤਾ ਪਿਤਾ ਅਨੇਕ ਉਪਜਾਤ ਸੁਤ ਪੁੰਜੀ ਦੇ ਦੇ ਬਨਜ ਬਿਉਹਾਰਹਿ ਲਗਾਵਹੀ ।

ਕਿਰਤ ਬਿਰਤ ਕਰਿ ਕੋਊ ਮੂਲਿ ਖੋਵੈ ਰੋਵੈ ਕੋਊ ਲਾਭ ਲਭਤਿ ਕੈ ਚਉਗੁਨੋ ਬਢਾਵਹੀ ।

ਜੈਸੇ ਜੈਸੇ ਜੋਈ ਕੁਲਾ ਧਰਮ ਹੈ ਕਰਮ ਕਰੈ ਤੈਸੇ ਤੈਸੇ ਜਸੁ ਅਪਜਸੁ ਪ੍ਰਗਟਾਵਹੀ ।

ਤੈਸੇ ਸਤਿਗੁਰ ਸਮਦਰਸੀ ਪੁਹੁਪ ਗਤ ਸਿਖ ਸਾਖਾ ਬਿਬਿਧਿ ਬਿਰਖ ਫਲ ਪਾਵਹੀ ॥੩੭੦॥

English

Just as parents give birth and raise many children and then support them with money and material to put them into trading business;

And out of them, one may lose all that he has invested in business and cry while other may earn much profit to enhance his investment fourfold;

Every member of the family works and conducts himself according to the family traditions, and every son earns good or bad name according to the deeds performed by them.

Similarly, the True Guru is like a flower that offers fragrance to all in equal measures but because of their higher or lower consciousness, the Sikhs obtain many types of blessings from him. Those who abide by His sermon, benefit while others who may get

Kabit 371

Gurmukhi

ਜੈਸੇ ਨਰਪਤਿ ਬਹੁ ਬਨਤਾ ਬਿਵਾਹ ਕਰੈ ਜਾ ਕੈ ਜਨਮਤ ਸੁਤ ਵਾਹੀ ਗ੍ਰਿਹਿ ਰਾਜ ਹੈ ।

ਜੈਸੇ ਦਧਿ ਮਧਿ ਚਹੂੰ ਓਰ ਮੈ ਬੋਹਥ ਚਲੈ ਜੋਈ ਪਾਰ ਪਹੁਚੈ ਪੂਰਨ ਸਬ ਕਾਜ ਹੈ ।

ਜੈਸੇ ਖਾਨਿ ਖਨਤ ਅਨੰਤ ਖਨਵਾਰਾ ਖੋਜੀ ਹੀਰਾ ਹਾਥਿ ਚੜੈ ਜਾ ਕੈ ਤਾ ਕੈ ਬਾਜੁ ਬਾਜ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਨਵਤਨ ਅਉ ਪੁਰਾਤਨਾਦਿ ਕਾ ਪਰਿ ਕਟਾਛਿ ਕ੍ਰਿਪਾ ਤਾ ਕੈ ਛਬਿ ਛਾਜ ਹੈ ॥੩੭੧॥

English

Just as a king marries many young maids, but she who produces him a son has the kingdom in her home.

Just as ships sail in the ocean from all directions, but the ship that reaches its destination safely and on time, its travellers are benefited the most.

As the miners dig the mines and one who is able to dig out or locate a diamond indulges in merry-making and festivities.

So are many old and new Sikhs of the True Guru. But those who are blessed with His clemency and look of grace, become noble, beautiful, wise and respectable through meditation of Naam. (371)

Gurmukhi

ਬੂੰਦ ਬੂੰਦ ਬਰਖ ਪਨਾਰੇ ਬਹਿ ਚਲੈ ਜਲੁ ਬਹੁਰਿਓ ਉਮਗਿ ਬਹੈ ਬੀਬੀ ਬੀਬੀ ਆਇ ਕੈ ।

ਤਾ ਤੇ ਨੇਰਾ ਨੇਰਾ ਭਰਿ ਚਲਤ ਚਤਰ ਕੁੰਟ ਸਰਿਤਾ ਸਰਿਤਾ ਪ੍ਰਤਿ ਮਿਲਤ ਹੈ ਜਾਇ ਕੈ ।

ਸਰਿਤਾ ਸਕਲ ਜਲ ਪ੍ਰਬਲ ਪ੍ਰਵਾਹ ਚਲਿ ਸੰਗਮ ਸਮੁੰਦ੍ਰ ਹੋਤ ਸਮਤ ਸਮਾਇ ਕੈ ।

ਜਾ ਮੈ ਜੈਸੀਐ ਸਮਾਈ ਤੈਸੀਐ ਮਹਿਮਾ ਬਡਾਈ ਓਛੈ ਅਉ ਗੰਭੀਰ ਧੀਰ ਬੁਝੀਐ ਬੁਲਾਇ ਕੈ ॥੩੭੨॥

English

Every drop of rain joins the other and together they flow from the roof-tops into the streets and then in the storm water drains; And overflowing its banks, the water flows through many rivulets and join the main stream or rivers;

And all the water of the rivers flow to achieve union with sea and once it falls in it, become one with it. It loses its individuality. The truth is, whatever are the traits of a person, he is praised and recognised accordingly (Some may behave mean, fro

Just as a diamond held in hand seems very small but when evaluated and sold, fills the coffers. Just as a cheque/draft carried on person has no weight but when cashed at the other end yields much money

Just as seed of a banyan tree is very small but when sown grows into big tree and spreads all over. Similar is the significance of the lodging of true Guru's teachings in the hearts of obedient Sikhs of the Guru. This is reckoned only on reaching the divi

Kabit 373

Gurmukhi

ਜੈਸੇ ਹੀਰਾ ਹਾਥ ਮੈ ਤਨਕ ਸੋ ਦਿਖਾਈ ਦੇਤ ਮੋਲ ਕੀਏ ਦਮਕਨ ਭਰਤ ਭੰਡਾਰ ਜੀ ।

ਜੈਸੇ ਬਰ ਬਾਧੇ ਹੁੰਡੀ ਲਾਗਤ ਨ ਭਾਰ ਕਛੁ ਆਗੈ ਜਾਇ ਪਾਈਅਤ ਲਛਮੀ ਅਪਾਰ ਜੀ ।

ਜੈਸੇ ਬਟਿ ਬੀਜ ਅਤਿ ਸੂਖਮ ਸਰੂਪ ਹੋਤ ਬੋਏ ਸੈ ਬਿਬਿਧਿ ਕਰੈ ਬਿਰਖਾ ਬਿਸਥਾਰ ਜੀ ।

ਤੈਸੇ ਗੁਰ ਬਚਨ ਸਚਨ ਗੁਰਸਿਖਨ ਮੈ ਜਾਨੀਐ ਮਹਾਤਮ ਗਏ ਹੀ ਹਰਿਦੁਆਰ ਜੀ ॥੩੭੩॥

English

Just as a diamond held in hand seems very small but when evaluated and sold, fills the coffers.

Just as a cheque/draft carried on person has no weight but when cashed at the other end yields much money

Just as seed of a banyan tree is very small but when sown grows into big tree and spreads all over.

Similar is the significance of the lodging of true Guru's teachings in the hearts of obedient Sikhs of the Guru. This is reckoned only on reaching the divine court of the Lord. (The practitioners of Naam are honoured in His court). (373)

Gurmukhi

ਜੈਸੇ ਮਦ ਪੀਅਤ ਨ ਜਾਨੀਐ ਮਰੰਮੁ ਤਾ ਕੋ ਪਾਛੈ ਮਤਵਾਰੋ ਹੋਇ ਛਕੈ ਛਕ ਜਾਤਿ ਹੈ ।

ਜੈਸੇ ਭਾਰਿ ਭੇਟਤ ਭਤਾਰਹਿ ਨ ਭੇਦੁ ਜਾਨਹਿ ਉਦਿਤ ਅਧਾਨ ਆਨ ਚਿਹਨਿ ਦਿਖਾਤ ਹੈ ।

ਕਰਿ ਪਰਿ ਮਾਨਕੁ ਨ ਲਾਗਤ ਹੈ ਭਾਰੀ ਤੋਲ ਮੋਲ ਸੰਖਿਆ ਦਮਕਨ ਹੇਰਤ ਹਿਰਾਤਿ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਨਿ ਮਾਨੈ ਸਿਖ ਜਾਨੈ ਮਹਿਮਾ ਜਉ ਸੁਖ ਸਾਗਰ ਸਮਾਤ ਹੈ ॥੩੭੪॥

English

Just as a man drinking wine is unaware of its effect on him and he keeps consuming more till he falls unconscious.

Just as a wife making love with her husband is unaware of the effect at that time but it appears in the form of her pregnancy.

Just as one feels no weight of a diamond on one's hand but when sold, amazes all with the money that it brings forth.

So does a Sikh of the Guru listens to the elixir-like sermon of the True Guru and adopts it with mind, words and deeds. He then realises its greatness and merges in the Lord-the ocean of all comforts and peace. (A Naam practitioner only knows the ecstasy

Kabit 375

Gurmukhi

ਜੈਸੇ ਮਛ ਕਛ ਬਗ ਹੰਸ ਮੁਕਤਾ ਪਾਖਾਨ ਅੰਮ੍ਰਿਤ ਬਿਖੈ ਪ੍ਰਗਾਸ ਉਦਧਿ ਸੈ ਜਾਨੀਐ ।

ਜੈਸੇ ਤਾਰੇ ਤਾਰੀ ਤਉ ਆਰਸੀ ਸਨਾਹ ਸਸਤ੍ਰੁ ਲੋਹੁ ਏਕੁ ਸੇ ਅਨੇਕ ਰਚਨਾ ਬਖਾਨੀਐ ।

ਭਾਂਜਨ ਬਿਬਿਧਿ ਜੈਸੇ ਹੋਤੁ ਏਕੁ ਮਿਰਤਕਾ ਸੈ ਖੀਰ ਨੀਰ ਬਿੰਜਨਾਦਿ ਅਉਖਦੁ ਸਮਾਨੀਐ ।

ਤੈਸੇ ਦਰਸਨ ਬਹੁ ਬਰਨ ਆਸ੍ਰਮ ਧ੍ਰਮ ਸਕਲ ਗ੍ਰਿਹਸਤੁ ਕੀ ਸਾਖਾ ਉਨਮਾਨੀਐ ॥੩੭੫॥

English

As the marine dependent life like fish, tortoise, heron, swan, pearls precious stones and nectar is known to be related to water (like, sea etc.)

Just as a lock, key, sword, armour jacket and other weapons are made from the same iron,

Just as many type of earthenware are made from the clay in which milk, water, eatables and medicines are stored;

Similarly, many forms of philosophical tomes, the four caste system, the four abodes of life and religions are known as the branches of the household life. (They all are there because of the household life). (375)

Kabit 376

Gurmukhi

ਜੈਸੇ ਸਰਿ ਸਰਿਤਾ ਸਕਲ ਮੈ ਸਮੁੰਦ੍ਰ ਬਡੋ ਮੇਰ ਮੈ ਸੁਮੇਰ ਬਡੋ ਜਗਤੁ ਬਖਾਨ ਹੈ ।

ਤਰਵਰ ਬਿਖੈ ਜੈਸੇ ਚੰਦਨ ਬਿਰਖੁ ਬਡੋ ਧਾਤੁ ਮੈ ਕਨਕ ਅਤਿ ਉਤਮ ਕੈ ਮਾਨ ਹੈ ।

ਪੰਛੀਅਨ ਮੈ ਹੰਸ ਮ੍ਰਿਗ ਰਾਜਨ ਮੈ ਸਾਰਦੂਲ ਰਾਗਨ ਮੈ ਸਿਰੀਰਾਗੁ ਪਾਰਸ ਪਖਾਨ ਹੈ ।

ਗਿਆਨਨ ਮੈ ਗਿਆਨੁ ਅਰੁ ਧਿਆਨਨ ਮੈ ਧਿਆਨ ਗੁਰ ਸਕਲ ਧਰਮ ਮੈ ਗ੍ਰਿਹਸਤੁ ਪ੍ਰਧਾਨ ਹੈ ॥੩੭੬॥

English

Just as in the world, the sea is considered biggest among the lakes, rivers etc.; and Sumer mountain amongst all the mountains.

Just as a sandalwood tree and gold is considered supreme amongst the trees and metals respectively.

Just as swan is supreme amongst the birds, the lion amongst the feline family, Sri Rag amongst the mode of singing and philosopher-stone among the stones.

Just as the knowledge imparted by the True Guru is supreme of all knowledge, and concentration of mind on True Guru is superb, so is the family life ideal and superior of all the religions (ways of life). (376)

Kabit 377

Gurmukhi

ਤੀਰਥ ਮਜਨ ਕਰਬੈ ਕੋ ਹੈ ਇਹੈ ਗੁਨਾਉ ਨਿਰਮਲ ਤਨ ਤ੍ਰਿਖਾ ਤਪਤਿ ਨਿਵਾਰੀਐ ।

ਦਰਪਨ ਦੀਪ ਕਰ ਗਹੇ ਕੋ ਇਹੈ ਗੁਨਾਉ ਪੇਖਤ ਚਿਹਨ ਮਗ ਸੁਰਤਿ ਸੰਮਾਰੀਐ ।

ਭੇਟਤ ਭਤਾਰ ਨਾਰਿ ਕੋ ਇਹੈ ਗੁਨਾਉ ਸ੍ਵਾਂਤਬੁੰਦ ਸੀਪ ਗਤਿ ਲੈ ਗਰਬ ਪ੍ਰਤਿਪਾਰੀਐ ।

ਤੈਸੇ ਗੁਰ ਚਰਨਿ ਸਰਨਿ ਕੋ ਇਹੈ ਗੁਨਾਉ ਗੁਰ ਉਪਦੇਸ ਕਰਿ ਹਾਰੁ ਉਰਿ ਧਾਰੀਐ ॥੩੭੭॥

English

The significance of bathing at places of pilgrimage is that body becomes clean and free of all desires and attractions.

Holding of mirror in the hand shows one the shape of features and body structure. Carrying a lamp in hand makes one aware of the path one walks on.

The union of husband and wife is like swati drop falling in an oyster that develops into a pearl. The wife becomes pregnant and she takes care of her pearl-like child in her womb.

Similarly, a disciple taking refuge of the True Guru and getting initiation from him is that the Sikh of the Guru adopts the teachings of the True Guru in his heart and lives his life accordingly. (377)

Kabit 378

Gurmukhi

ਜੈਸੇ ਮਾਤਾ ਪਿਤਾ ਨ ਬੀਚਾਰਤ ਬਿਕਾਰ ਸੁਤ ਪੋਖਤ ਸਪ੍ਰੇਮ ਬਿਹਸਤ ਬਿਹਸਾਇ ਕੈ ।

ਜੈਸੇ ਬ੍ਰਿਥਾਵੰਤ ਜੰਤ ਬੈਦਹਿ ਬ੍ਰਿਤਾਂਤ ਕਹੈ ਪਰਖ ਪਰੀਖਾ ਉਪਚਾਰਤ ਰਸਾਇ ਕੈ ।

ਚਟੀਆ ਅਨੇਕ ਜੈਸੇ ਏਕ ਚਟਿਸਾਰ ਬਿਖੈ ਬਿਦਿਆਵੰਤ ਕਰੈ ਪਾਧਾ ਪ੍ਰੀਤਿ ਸੈ ਪੜਾਇ ਕੈ ।

ਤੈਸੇ ਗੁਰਸਿਖਨ ਕੈ ਅਉਗੁਨ ਅਵਗਿਆ ਮੇਟੈ ਬ੍ਰਹਮ ਬਿਬੇਕ ਸੈ ਸਹਜ ਸਮਝਾਇ ਕੈ ॥੩੭੮॥

English

Just as the parents take no notice of the faults of their son and bring him up in happy and pleasant atmosphere.

Just as a patient suffering from pain explains his ailment to the physician, ignoring his carelessness in maintaining his health, the physician administers medicine lovingly after thorough investigation,

Just as there are many students in a school, the teacher does not look into their childish pranks and nuisance but teaches them devotedly to make them knowledgeable,

So does the True Guru bless the Sikhs in His refuge with divine knowledge and high state of equipoise, thus obliterating their ill deeds performed in ignorance. (378)

Kabit 379

Gurmukhi

ਜੈਸੇ ਤਉ ਕਰਤ ਸੁਤ ਅਨਿਕ ਇਆਨਪਨ ਤਉ ਨ ਜਨਨੀ ਅਤੁਗਨ ਉਰਿ ਧਾਰਿਓ ਹੈ ।

ਜੈਸੇ ਤਉ ਸਰਨਿ ਸੂਰਿ ਪੂਰਨ ਪਰਤਗਿਆ ਰਾਖੈ ਅਨਿਕ ਅਵਗਿਆ ਕੀਏ ਮਾਰਿ ਨ ਬਿਡਾਰਿਓ ਹੈ ।

ਜੈਸੇ ਤਉ ਸਰਿਤਾ ਜਲੁ ਕਾਸਟਹਿ ਨ ਬੋਰਤ ਕਰਤ ਚਿਤ ਲਾਜ ਅਪਨੋਈ ਪ੍ਰਤਿਪਾਰਿਓ ਹੈ ।

ਤੈਸੇ ਹੀ ਪਰਮ ਗੁਰ ਪਾਰਸ ਪਰਸ ਗਤਿ ਸਿਖਨ ਕੋ ਕਿਰਤੁ ਕਰਮੁ ਕਛੁ ਨਾ ਬਿਚਾਰਿਓ ਹੈ ॥੩੭੯॥

English

Just as a mother ignores many of her son's amateurish deeds and brings him up with love and care.

Just as a warrior abides by his woe/pledge in respect of one who comes in his refuge and despite his showing disrespect does not kill him.

Just as a log of wood does not sink in river, since it carries a latent respect that he (river) has helped the tree grow by providing it with life-giving water.

So is the great benefactor True Guru who like a philosopher stone is capable of turning the Sikhs into gold-like metal. He does not dwell on their erstwhile deeds and by blessing them with Naam Simran, make them virtuous like Himself. (379)

Kabit 380

Gurmukhi

ਜੋਈ ਕੁਲਾ ਧਰਮ ਕਰਮ ਕੈ ਸੁਚਾਰ ਚਾਰ ਸੋਈ ਪਰਵਾਰਿ ਬਿਖੈ ਸ੍ਰੇਸਟੁ ਬਖਾਨੀਐ ।

ਬਨਜੁ ਬਿਉਹਾਰ ਸਾਚੋ ਸਾਹ ਸਨਮੁਖ ਸਦਾ ਸੋਈ ਤਉ ਬਨਉਟਾ ਨਿਹਕਪਟ ਕੈ ਮਾਨੀਐ ।

ਸੁਆਮ ਕਾਮ ਸਾਵਧਾਨ ਮਾਨਤ ਨਰੇਸ ਆਨ ਸੋਈ ਸ੍ਵਾਮਿ ਕਾਰਜੀ ਪ੍ਰਸਿਧਿ ਪਹਿਚਾਨੀਐ ।

ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਰਿਦਿ ਅੰਤਰਿ ਹੈ ਸਬਦ ਸੁਰਤਿ ਸੋਈ ਸਿਖ ਜਗ ਜਾਨੀਐ ॥੩੮੦॥

English

He who performs all deeds according to his family traditions, behaves well and kindly is known as an ideal person in the family.

He who is honest of all his dealings, alone is considered guileless and sincere before his master, the rich merchant.

He who acknowledges the authority of his king and performs his master's tasks with care and devotion is always recognised as the ideal servant of the master (king).

Similarly, an obedient Sikh of the Guru who lodges the teachings of True Guru in his mind and engrosses his consciousness in the divine word is known the world over. (380)

Gurmukhi

ਜਲ ਕੈ ਧਰਨ ਅਰੁ ਧਰਨ ਕੈ ਜੈਸੇ ਜਲੁ ਪ੍ਰੀਤਿ ਕੈ ਪਰਸਪਰ ਸੰਗਮੁ ਸਮਾਰਿ ਹੈ ।

ਜੈਸੇ ਜਲ ਸੀਚ ਕੈ ਤਮਾਲਿ ਪ੍ਰਤਿਪਾਲੀਅਤ ਬੋਰਤ ਨ ਕਾਸਟਹਿ ਜੂਲਾ ਮੈ ਨ ਜਾਰਿ ਹੈ ।

ਲੋਸਟ ਕੈ ਜੜਿ ਗੜਿ ਬੋਹਥਿ ਬਨਾਈਅਤ ਲੋਸਟਹਿ ਸਾਗਰ ਅਪਾਰ ਪਾਰ ਪਾਰ ਹੈ ।

ਪ੍ਰਭ ਕੈ ਜਾਨੀਜੈ ਜਨੁ ਜਨ ਕੈ ਜਾਨੀਜੈ ਪ੍ਰਭ ਤਾ ਤੇ ਜਨ ਕੋ ਨ ਗੁਨ ਅਉਗੁਨ ਬੀਚਾਰਿ ਹੈ ॥੩੮੧॥

English

Just as water has love for earth and earth for water, both respond and acknowledge their love for each other.

Just as water irrigates useful trees like Tamal, brings them up, and it does not sink the tree (wood) that it has reared, nor let it burn in fire.

Iron is forged and moulded to fix wooden planks together to make boats and ships. Because of its association with wood, iron too is able to cross the ocean to the other side.

A devoted disciple is known from his Master God and God is recognised through His servant. That is why Master Lord does not recognise the virtues and vices of his slave (He even takes those seekers across the worldly ocean who keep the company of His slav

Kabit 382

Gurmukhi

ਬਿਆਹ ਸਮੇਂ ਜੈਸੇ ਦੁਹੰ ਓਰ ਗਾਈਅਤਿ ਗੀਤ ਏਕੈ ਹੁਇ ਲਭਤਿ ਏਕੈ ਹਾਨਿ ਕਾਨਿ ਜਾਨੀਐ ।

ਦੁਹੰ ਦਲ ਬਿਖੈ ਜੈਸੇ ਬਾਜਤ ਨੀਸਾਨ ਤਾਨ ਕਾਹੂ ਕਉ ਜੈ ਕਾਹੂ ਕਉ ਪਰਾਜੈ ਪਹਿਚਾਨੀਐ ।

ਜੈਸੇ ਦੁਹੰ ਕੂਲਿ ਸਰਿਤਾ ਮੈ ਭਰਿ ਨਾਉ ਚਲੈ

ਕੋਊ ਮਾਝਿਧਾਰਿ ਕੋਊ ਪਾਰਿ ਪਰਵਾਨੀਐ

ਧਰਮ ਅਧਰਮ ਕਰਮ ਕੈ ਅਸਾਧ ਸਾਧ ਊਚ ਨੀਚ ਪਦਵੀ ਪ੍ਰਸਿਧ ਉਨਮਾਨੀਐ ॥੩੮੨॥

English

Just as in celebration of marriage, songs are sung both in the bride and bridegroom's house, the bridegroom's side stands to gain through dowry and arrival of the bride whereas the bride's family loses in wealth and their daughter.

Just as drums are beaten by both sides before commencement of battle, one wins and the other loses ultimately.

Just as a boat sets out fully loaded with passengers from both banks of a river,

one sails across while the other may sink half way.

Similarly, by virtue of their good deeds, the obedient Sikhs of the Guru achieve high status in society while those who indulge in vices are easily recognised by their bad deeds. (382)

Gurmukhi

ਪਾਹਨ ਕੀ ਰੇਖ ਆਦਿ ਅੰਤਿ ਨਿਰਬਾਹੁ ਕਰੈ ਟਰੈ ਨ ਸਨੇਹੁ ਸਾਧ ਬਿਗ੍ਰਹੁ ਅਸਾਧ ਕੋ ।

ਜੈਸੇ ਜਲ ਮੈ ਲਕੀਰ ਧੀਰ ਨ ਧਰਤਿ ਤਤ ਅਧਮ ਕੀ ਪ੍ਰੀਤਿ ਅਉ ਬਿਰੁਧ ਜੁਧ ਸਾਧ ਕੋ ।

ਬੋਹਰਿ ਉਖਾਰੀ ਉਪਕਾਰੀ ਅਉ ਬਿਕਾਰੀ ਸਹਜਿ ਸੁਭਾਵ ਸਾਧ ਅਧਮ ਉਪਾਧ ਕੋ ।

ਗੁੰਜਾਫਲ ਮਾਨਕ ਸੰਸਾਰਿ ਤੁਲਾਧਾਰਿ ਬਿਖੈ ਤੋਲਿ ਕੈ ਸਮਾਨਿ ਮੋਲ ਅਲਪ ਅਗਾਧਿ ਕੋ ॥੩੮੩॥

English

Just as a line drawn on a stone cannot be effaced and lasts till the stone perishes, so is the love of holy men with the Lord's feet and of vicious persons with evil.

Just as line drawn on water does not last for a moment, so does the love of a wicked person and opposition or discord of a noble man vanishes in a wink.

Just as cactus is painful due to its thorns and sugarcane is comforting and pleasant for its sweet juice, so is the temperament of an evil person who raises unpleasant situations while a saintly person remains peaceful and Endeavours to spread peace and h

Just as a ruby and a seed of Abrus Precatorius (Ratti) both being red in colour may look alike but the seed of Abrus Precatorius (Ratti) is insignificant in value as compared to ruby. Similarly a noble and an evil person may look same but an evil person i

Gurmukhi

ਜੈਸੇ ਕੁਲਾ ਬਧੂ ਅੰਗ ਰਚਤਿ ਸੀਗਾਰ ਖੋੜਿ ਤੇਈ ਗਨਿਕਾ ਰਚਤ ਸਕਲ ਸਿਗਾਰ ਜੀ ।

ਕੁਲਾ ਬਧੂ ਸਿਹਜਾ ਸਮੇ ਰਮੇ ਭਤਾਰ ਏਕ ਬੇਸ੍ਵਾ ਤਉ ਅਨੇਕ ਸੈ ਕਰਤ ਬਿਭਚਾਰ ਜੀ ।

ਕੁਲਾਬਧੂ ਸੰਗਮੁ ਸੁਜਮ ਨਿਰਦੋਖ ਮੋਖ ਬੇਸ੍ਵਾ ਪਰਸਤ ਅਪਜਸ ਹੁਇ ਬਿਕਾਰ ਜੀ ।

ਤੈਸੇ ਗੁਰਸਿਖਨ ਕਉ ਪਰਮ ਪਵਿਤ੍ਰ ਮਾਇਆ ਸੋਈ ਦੁਖਦਾਇਕ ਹੁਇ ਦਹਤਿ ਸੰਸਾਰ ਜੀ ॥੩੮੪॥

English

Just as a lady of a noble house adorns herself with sixteen types of embellishments and even a harlot does the same;

The lady of the noble house enjoys the bed of one person her husband, whereas a harlot shares her bed with many persons;

For her love of her husband, the lady of the noble house is praised, admired and is free of any calumny whereas a prostitute earns notoriety for her blemishes and offering herself to others.

Similarly the mammon (maya) becomes good for obedient Sikhs of the Guru who use it for good of others according to the teachings of the Guru. But the same mammon becomes troublesome to the worldly people and causes them distress and sufferings. (384)

Gurmukhi

ਸੋਈ ਲੋਹਾ ਬਿਸੁ ਬਿਖੈ ਬਿਬਿਧਿ ਬੰਧਨ ਰੂਪ ਸੋਈ ਤਉ ਕੰਚਨ ਜੋਤਿ ਪਾਰਸ ਪ੍ਰਸੰਗ ਹੈ ।

ਸੋਈ ਤਉ ਸਿੰਗਾਰ ਅਤਿ ਸੋਭਤ ਪਤਿਬ੍ਰਿਤਾ ਕਉ ਸੋਈ ਅਭਰਨੁ ਗਨਿਕਾ ਰਚਤ ਅੰਗ ਹੈ ।

ਸੋਈ ਸ੍ਵਾਂਤਿਬੁੰਦ ਮਿਲ ਸਾਗਰ ਮੁਕਤਾਫਲ ਸੋਈ ਸ੍ਵਾਂਤਬੁੰਦ ਬਿਖ ਭੇਟਤ ਭੁਅੰਗ ਹੈ ।

ਤੈਸੇ ਮਾਇਆ ਕਿਰਤ ਬਿਰਤ ਹੈ ਬਿਕਾਰ ਜਗ ਪਰਉਪਕਾਰ ਗੁਰਸਿਖਨ ਸ੍ਰਬੰਗ ਹੈ ॥੩੮੫॥

English

Iron is used for making handcuffs, chains and fetters while the same iron when brought in contact with the philosopher stone becomes gold and glitters.

A noble lady adorns herself with various embellishments and these make her more respectable and impressive whereas the same adornments are condemned on a lady of ill repute and bad character.

A drop of rain during Swati constellation when falls on an oyster in the sea and becomes an expensive pearl whereas it becomes venom if it drops in the mouth of a snake.

Similarly, mammon is evil of character for the worldly people but for the obedient Sikhs of the True Guru, it is highly philanthropic since it does good to many in their hands. (385)

Gurmukhi

ਕਊਆ ਜਉ ਮਰਾਲ ਸਭਾ ਜਾਇ ਬੈਠੇ ਮਾਨਸਰ ਦੁਚਿਤ ਉਦਾਸ ਬਾਸ ਆਸ ਦੁਰਗੰਧ ਕੀ ।

ਸ੍ਵਾਨ ਜਿਉ ਬੈਠਾਈਐ ਸੁਭਗ ਪ੍ਰਜੰਗ ਪਾਰ ਤਿਆਗਿ ਜਾਇ ਚਾਕੀ ਚਾਟੈ ਹੀਨ ਮਤ ਅੰਧ ਕੀ ।

ਗਰਧਬ ਅੰਗ ਅਰਗਜਾ ਜਉ ਲੇਪਨ ਕੀਜੈ ਲੋਟਤ ਭਸਮ ਸੰਗਿ ਹੈ ਕੁਟੇਵ ਕੰਧ ਕੀ ।

ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧਸੰਗਤਿ ਨ ਪ੍ਰੀਤਿ ਚੀਤਿ ਮਨਸਾ ਉਪਾਧ ਅਪਰਾਧ ਸਨਬੰਧ ਕੀ ॥੩੮੬॥

English

If a crow joins the company of swans on the bank of lake Mansarover (a sacred lake in Himalayas) he will feel morose and in two minds since he cannot find any sullage there.

Just as a dog is made to sit on a comfortable bed, being of base wisdom and foolish he will leave it and go to lick millstone.

If a donkey is applied with paste of sandalwood, saffron and musk etc., he will still go and roll in the dust as is his character.

Similarly, those of base wisdom and turned away from the True Guru have no love or attraction for the company of saintly persons. They are ever engrossed in creating troubles and doing ill deeds. (386)

Kabit 387

Gurmukhi

ਨਿਰਾਧਾਰ ਕੋ ਅਧਾਰੁ ਆਸਰੋ ਨਿਰਾਸਨ ਕੋ ਨਾਥੁ ਹੈ ਅਨਾਥਨ ਕੋ ਦੀਨ ਕੋ ਦਇਆਲੁ ਹੈ ।

ਅਸਰਨਿ ਸਰਨਿ ਅਉ ਨਿਰਧਨ ਕੋ ਹੈ ਧਨ ਟੇਕ ਅੰਧਰਨ ਕੀ ਅਉ ਕ੍ਰਿਪਨ ਕ੍ਰਿਪਾਲੁ ਹੈ ।

ਅਕ੍ਰਿਤਘਨ ਕੇ ਦਾਤਾਰ ਪਤਤਿ ਪਾਵਨ ਪ੍ਰਭ ਨਰਕ ਨਿਵਾਰਨ ਪ੍ਰਤਗਿਆ ਪ੍ਰਤਿਪਾਲੁ ਹੈ ।

ਅਵਗੁਨ ਹਰਨ ਕਰਨ ਕਰਤਗਿਆ ਸ੍ਵਾਮੀ ਸੰਗੀ ਸਰਬੰਗਿ ਰਸ ਰਸਕਿ ਰਸਾਲੁ ਹੈ ॥੩੮੭॥

English

God is support of all those who are without any support. He is refuge of those who have no one to take care of them. He is the master of all those who are orphans. He is the haven of mercy for the destitutes.

Those who are unable to obtain shelter anywhere, He provides them refuge. For the poor, His name is the real treasure. For blind, He is the walking stick. He showers His kindness even on misers.

To the ungrateful, he is the provider of their needs. He makes the sinners pious. He saves the sinners from hell fire and abides by His character of kind, clement, benevolent and sustainer.

He destroys the vices and knows all the latent deeds of everyone. He is a companion who stands by in all thick and thin situations. Such a Lord is the treasure-house of elixir for those who relish His divine nectar. (387)

Kabit 388

Gurmukhi

ਕੋਇਲਾ ਸੀਤਲ ਕਰ ਕਰਤ ਸਿਆਮ ਗਹੇ ਪਰਸ ਤਪਤ ਪਰਦਗਧ ਕਰਤ ਹੈ ।

ਕੂਕਰ ਕੇ ਚਾਟਤ ਕਲੇਵਰਹਿ ਲਾਗੈ ਛੋਤਿ ਕਾਟਤ ਸਰੀਰ ਪੀਰ ਧੀਰ ਨ ਧਰਤ ਹੈ ।

ਫੂਟਤ ਜਿਉ ਗਾਗਰਿ ਪਰਤ ਹੀ ਪਖਾਨ ਪਰਿ ਪਾਹਨ ਪਰਤਿ ਪੁਨਿ ਗਾਗਰਿ ਹਰਤ ਹੈ ।

ਤੈਸੇ ਹੀ ਅਸਾਧ ਸੰਗਿ ਪ੍ਰੀਤ ਹੂ ਬਿਰੋਧ ਬੁਰੇ ਲੋਕ ਪਰਲੋਕ ਦੁਖ ਦੋਖ ਨ ਟਰਤ ਹੈ ॥੩੮੮॥

English

A burnt out coal when held in hand blackens it but causes burns when held if burning. (Coal is problematic both when cold or burning)

Just as dog's lick is contagious and causes unbearable pain when it bites. (Dogs lick and bite both are troublesome).

Just as a pitcher breaks when dropped on a stone, and it also breaks when stone drops on it. (A stone is destroyer of a pitcher in every way).

So is developing loving relationship with evil-minded persons. Loving him or showing dissent towards him is equally bad. Thus one cannot escape from pain and sufferings of this world and the world hereafter. (388)

Gurmukhi

ਛਤ੍ਰ ਕੇ ਬਦਲੇ ਜੈਸੇ ਬੈਠੇ ਛਤਨਾ ਕੀ ਛਾਂਹ ਹੀਰਾ ਅਮੋਲਕ ਬਦਲੇ ਫਟਕ ਕਉ ਪਾਈਐ ।

ਜੈਸੇ ਮਨ ਕੰਚਨ ਕੇ ਬਦਲੇ ਕਾਚੁ ਗੁੰਜਾਫਲੁ ਕਾਬਰੀ ਪਟੰਬਰ ਕੇ ਬਦਲੇ ਓਢਾਈਐ ।

ਅੰਮ੍ਰਿਤ ਮਿਸਟਾਨ ਪਾਨ ਕੇ ਬਦਲੇ ਕਰੀਫਲ ਕੇਸਰ ਕਪੂਰ ਜਿਉ ਕਚੂਰ ਲੈ ਲਗਾਈਐ ।

ਭੇਟਤ ਅਸਾਧ ਸੁਖ ਸੁਕ੍ਰਿਤ ਸੂਖਮ ਹੋਤ ਸਾਗਰ ਅਥਾਹ ਜੈਸੇ ਬੇਲੀ ਮੈ ਸਮਾਈਐ ॥੩੮੯॥

English

Sitting under a small umbrella leaving the royal canopy and taking a glass crystal in place of a diamond would be a foolish act.

Accepting glass pieces in place of rubies, seeds of Abrus Precatorius in place of gold or wearing a tattered blanket in place of silk apparel would be an indication of base wisdom.

Leaving aside dainty dishes, one eats insipid fruits of Acacia tree, and apply paste of wild turmeric in place of fragrant saffron and camphor, would be an act of total ignorance.

Similarly, meeting with an evil and vice-ridden person, all comforts and good deeds shrink to such a size as if an ocean has been reduced to the size of a small cup. (389)

Kabit 390

Gurmukhi

ਕੰਚਨ ਕਲਸ ਜੈਸੇ ਬਾਕੋ ਭਏ ਸੂਧੋ ਹੋਇ ਮਾਟੀ ਕੋ ਕਲਸੁ ਫੂਟੋ ਜੁਰੈ ਨ ਜਤਨ ਸੈ ।

ਬਸਨ ਮਲੀਨ ਧੋਏ ਨਿਰਮਲ ਹੋਤ ਜੈਸੇ ਉਜਰੀ ਨ ਹੋਤ ਕਾਂਬਰੀ ਪਤਨ ਸੈ ।

ਜੈਸੇ ਲਕੁਣੀ ਅਗਨਿ ਸੇਕਤ ਹੀ ਸੂਧੀ ਹੋਇ ਸ੍ਵਾਨ ਪੂਛਿ ਪਟੰਤਰੋ ਪ੍ਰਗਟ ਮਨ ਤਨ ਸੈ ।

ਤੈਸੇ ਗੁਰਸਿਖਨ ਸੁਭਾਉ ਜਲ ਮੈ ਨ ਗਤਿ ਸਾਕਤ ਸੁਭਾਵ ਲਾਖ ਪਾਹੁਨ ਗਤਨ ਸੈ ॥੩੯੦॥

English

Just as a golden pitcher if dented can be set right whereas an earthenware pitcher can never be restored to its original shape when broken.

Just as a dirty cloth can be made clean by washing, whereas a black blanket can never become white till reduced to tatters.

Just as a wooden stick when heated on fire can be straightened, but a dog's tail can never be straightened despite numerous efforts.

So is the nature of True Guru-oriented obedient Sikhs who are tender and malleable like water and wax. On the other hand, the temperament of mammon-loving person is rigid and hard like shellac and stone and thus is destructive.
(390)

Gurmukhi

ਕੋਊ ਬੇਚੈ ਗੜਿ ਗੜਿ ਸਸਤ੍ਰ ਧਨਖ ਬਾਨ ਕੋਊ ਬੇਚੈ ਗੜਿ ਗੜਿ ਬਿਬਿਧਿ ਸਨਾਹ ਜੀ ।

ਕੋਊ ਬੇਚੈ ਗੋਰਸ ਦੁਗਧ ਦਧ ਘ੍ਰਿਤ ਨਿਤ ਕੋਊ ਬੇਚੈ ਬਾਰੁਨੀ ਬਿਖਮ ਸਮ ਚਾਹ ਜੀ ।

ਤੈਸੇ ਹੀ ਬਿਕਾਰੀ ਉਪਕਾਰੀ ਹੈ ਅਸਾਧ ਸਾਧ ਬਿਖਿਆ ਅੰਮ੍ਰਿਤ ਬਨ ਦੇਖੇ ਅਵਗਾਹ ਜੀ ।

ਆਤਮਾ ਅਚੇਤ ਪੰਛੀ ਧਾਵਤ ਚਤੁਰਕੁੰਟ ਜੈਸੇ ਈ ਬਿਰਖ ਬੈਠੇ ਚਾਖੇ ਫਲ ਤਾਹ ਜੀ ॥੩੯੧॥

English

Someone manufactures bows and arrows used for killing while others fabricate armour coats and shields to defend against these weapons.

Someone sells nourishing foods like milk, butter, curd etc. to make the body strong while others produce items like wine etc. that are harmful and destructive to the body.

So is a base and low person who spreads evil whereas an obedient Guru-oriented saintly person of the True Guru desires and endeavours to dispense good for all. Treat it like bathing in a sea of poison or jumping into a reservoir of nectar.

Like an innocent bird, a human mind wanders in all four directions. Whatever tree it sits on, it would get that fruit to eat. In the company of evil-doers, the mind will only pick up dross whereas one collects virtues from the company of Guru-conscious sa

Kabit 392

Gurmukhi

ਜੈਸੇ ਏਕ ਜਨਨੀ ਕੈ ਹੋਤ ਹੈ ਅਨੇਕ ਸੁਤ ਸਭ ਹੀ ਮੈ ਅਧਿਕ ਪਿਆਰੋ ਸੁਤ ਗੋਦ ਕੋ ।

ਸਿਆਨੇ ਸੁਤ ਬਨਜ ਬਿਉਹਾਰ ਕੇ ਬੀਚਾਰ ਬਿਧੇ ਗੋਦ ਮੈ ਅਚੇਤੁ ਹੇਤੁ ਸੰਪੈ ਨ ਸਹੋਦ ਕੋ ।

ਪਲਨਾ ਸੁਵਾਇ ਮਾਇ ਗ੍ਰਿਹਿ ਕਾਜਿ ਲਾਗੈ ਜਾਇ ਸੁਨਿ ਸੁਤ ਰੁਦਨ ਪੈ ਪੀਆਵੈ ਮਨ ਮੋਦ ਕੋ ।

ਆਪਾ ਖੋਇ ਜੋਈ ਗੁਰ ਚਰਨਿ ਸਰਨਿ ਗਹੇ ਰਹੇ ਨਿਰਦੋਖ ਮੋਖ ਅਨਦ ਬਿਨੋਦ ਕੋ ॥੩੯੨॥

English

Just as a mother has many sons but one in her lap is the dearest to her;

*The elder sons remain engrossed in their commercial activities but one in lap is ignorant of all allurements of wealth,
commodities and love of brothers and sisters;*

*Leaving the innocent baby in a cradle, the mother keeps attending other domestic chores but listening to the baby's cry,
she comes running and feeds the child.*

*Like the innocent child, he who loses his self and takes the refuge of the holy feet of the True
Guru, is blessed with the consecration of Naam-Simran-Mantar that saves him from the worldly vices; and relishing the bliss
of Naam Simran he achieves salvati*

Gurmukhi

ਕਰਤ ਨ ਇਛਾ ਕਛੁ ਮਿਤ੍ਰ ਸਤ੍ਰੁਤ ਨ ਜਾਨੈ ਬਾਲ ਬੁਧਿ ਸੁਧਿ ਨਾਹਿ ਬਾਲਕ ਅਚੇਤ ਕਉ ।

ਅਸਨ ਬਸਨ ਲੀਏ ਮਾਤਾ ਪਾਛੈ ਲਾਗੀ ਡੋਲੈ ਬੋਲੈ ਮੁਖ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਤ ਹੇਤ ਕਉ ।

ਬਾਲਕੈ ਅਸੀਸ ਦੈਨਹਾਰੀ ਅਤਿ ਪਿਆਰੀ ਲਾਗੈ ਗਾਰਿ ਦੈਨਹਾਰੀ ਬਲਿਹਾਰੀ ਡਾਰੀ ਸੇਤ ਕਉ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਸਮਦਰਸੀ ਅਨੰਦਮਈ ਜੈਸੇ ਜਗੁ ਮਾਨੈ ਤੈਸੇ ਲਾਗੈ ਫਲੁ ਖੇਤ ਕਉ ॥੩੯੩॥

English

Due to his childlike wisdom and unawareness of all sorts, a child is innocent, He desires nothing, nor does he harbour any hostility or friendship with anyone;

His mother out of love keeps wandering behind him with food and clothing and utters elixir-like loving words for her son;

The mother loves her friends who keep showering blessings on her son but one who abuses him or say ill words for him destroys her peace of mind and creates duality.

Like the innocent child, the obedient Sikh of the Guru maintains impartiality. He treats all alike and by virtue of the relishing of the Naam Ras blessed by the True Guru, stays in a state of bliss. Whatever way is he recognised and known by the worldly p

Kabit 394

Gurmukhi

ਜੈਸੇ ਦਰਪਨਿ ਦਿਬਿ ਸੂਰ ਸਨਮੁਖ ਰਾਖੈ ਪਾਵਕ ਪ੍ਰਗਾਸ ਹੋਟ ਕਿਰਨ ਚਰਿਤ੍ਰ ਕੈ ।

ਜੈਸੇ ਮੇਘ ਬਰਖਤ ਹੀ ਬਸੰਧਰਾ ਬਿਰਾਜੈ ਬਿਬਿਧਿ ਬਨਾਸਪਤੀ ਸਫਲ ਸੁਮਿਤ੍ਰ ਕੈ ।

ਭੈਟਤ ਭਤਾਰਿ ਨਾਰਿ ਸੋਭਤ ਸਿੰਗਾਰਿ ਚਾਰਿ ਪੂਰਨ ਅਨੰਦ ਸੁਤ ਉਦਿਤਿ ਬਚਿਤ ਕੈ ।

ਸਤਿਗੁਰ ਦਰਸਿ ਪਰਸਿ ਬਿਗਸਤ ਸਿਖ ਪ੍ਰਾਪਤ ਨਿਧਾਨ ਗਿਆਨ ਪਾਵਨ ਪਵਿਤ੍ਰ ਕੈ ॥੩੯੪॥

English

As a magnifying lens placed before the rays of the sun produces fire.

Just as earth looks good with rainfall and like a good friend produces fruits and flowers.

*Just as the conjugal union of a well adorned and embellished woman with her husband gives birth to a son
and the wife is highly pleased.*

*Similarly an obedient disciple of the Guru feels pleased and blossoms at the sight of the True Guru. And by
acquiring the treasure-house of divine knowledge and consecration of Naam Simran from his True Guru, he becomes a pious
person. (394)*

Kabit 395

Gurmukhi

ਜੈਸੇ ਕੁਲਾਬਧੂ ਬੁਧਿਵੰਤ ਸਸੁਰਾਰ ਬਿਖੈ ਸਾਵਧਾਨ ਚੇਤਨ ਰਹੈ ਅਚਾਰ ਚਾਰ ਕੈ ।

ਸਸੁਰ ਦੇਵਰ ਜੇਠ ਸਕਲ ਕੀ ਸੇਵਾ ਕਰੈ ਖਾਨ ਪਾਨ ਗਿਆਨ ਜਾਨਿ ਪ੍ਰਤਿ ਪਰਵਾਰਿ ਕੈ ।

ਮਧੁਰ ਬਚਨ ਗੁਰਜਨ ਸੈ ਲਜਾਵਾਨ ਸਿਹਿਜਾ ਸਮੈ ਰਸ ਪ੍ਰੇਮ ਪੂਰਨ ਭਤਾਰ ਕੈ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਸਰਬਾਤਮ ਪੂਜਾ ਪ੍ਰਬੀਨ ਬ੍ਰਹਮ ਧਿਆਨ ਗੁਰ ਮੂਰਤਿ ਅਪਾਰ ਕੈ ॥੩੯੫॥

English

Just as an intelligent daughter-in-law of a good family deals with everybody attentively, consciously and decently in her in-laws house;

Realizing that this is her husband's family, takes care of food and all other needs of her father-in-law, brothers-in-law and other members of the family diligently and respectfully;

She talks with all elders of the family respectfully, politely and abashedly. Similarly a devoted disciple of the True Guru is adept in observing respect towards all human beings.

But within himself, he remains focused on the divine sight of the God-like True Guru. (According to Bhai Gurdas Ji, practicing on the Guru's words and meditating on Lord's name given by the True Guru is contemplation on the vision of True Guru). (395)

Kabit 396

Gurmukhi

ਤੀਰਥ ਪੁਰਬ ਦੇਵ ਜਾਤ੍ਰਾ ਜਾਤ ਹੈ ਜਗਤੁ ਪੁਰਬ ਤੀਰਥ ਸੁਰ ਕੋਟਨਿ ਕੋਟਾਨਿ ਕੈ ।

ਮੁਕਤਿ ਬੈਕੁੰਠ ਜੋਗ ਜੁਗਤਿ ਬਿਬਿਧ ਫਲ ਬਾਂਛਤ ਹੈ ਸਾਧ ਰਜ ਕੋਟਿ ਗਿਆਨ ਧਿਆਨ ਕੈ ।

ਅਗਮ ਅਗਾਧਿ ਸਾਧਸੰਗਤਿ ਅਸੰਖ ਸਿਖ ਸ੍ਰੀ ਗੁਰ ਬਚਨ ਮਿਲੇ ਰਾਮ ਰਸ ਆਨਿ ਕੈ ।

ਸਹਜ ਸਮਾਧਿ ਅਪਰੰਪਰ ਪੁਰਖ ਲਿਵ ਪੂਰਨ ਬ੍ਰਹਮ ਸਤਿਗੁਰ ਸਾਵਧਾਨ ਕੈ ॥੩੯੬॥

English

People of the world visit various places of pilgrimage on various days considered auspicious by them. But such days and holy places associated with gods are numerous.

Millions of seekers of Salvation, heaven and many methods of performing Yoga, worldly knowledge and contemplations long for the holy dust of the feet of saintly True Guru.

There are numerous devoted Sikhs of the True Guru in the holy assembly of the inaccessible and serene True Guru who receive the sermon of how to reach the blissful state of enjoying ambrosial name of the Lord through meditation.

Such Sikhs of the Guru engross themselves in the silent meditation of Lord's name-an initiation that imperceptible, inaccessible, perfect and God-like True Guru has blessed them with. Their engrossment is highly attentive and in a state of serenity. (All

Gurmukhi

ਦ੍ਰਿਗਨ ਕਉ ਜਿਹਬਾ ਸ੍ਰਵਨ ਜਉ ਮਿਲਹਿ ਜੈਸੇ ਦੇਖੇ ਤੈਸੇ ਕਹਿ ਸੁਨਿ ਗੁਨ ਗਾਵਹੀ ।

ਸ੍ਰਵਨ ਜਿਹਬਾ ਅਉ ਲੋਚਨ ਮਿਲੈ ਦਿਆਲ ਜੈਸੇ ਸੁਨੈ ਤੈਸੇ ਦੇਖਿ ਕਹਿ ਸਮਝਾਵਹੀ ।

ਜਿਹਬਾ ਕਉ ਲੋਚਨ ਸ੍ਰਵਨ ਜਉ ਮਿਲਹਿ ਦੇਵ ਜੈਸੇ ਕਹੈ ਤੈਸੇ ਸੁਨਿ ਦੇਖਿ ਅਉ ਦਿਖਾਵਹੀ ।

ਨੈਨ ਜੀਹ ਸ੍ਰਵਨ ਸ੍ਰਵਨ ਲੋਚਨ ਜੀਹ ਜਿਹਬਾ ਨ ਸ੍ਰਵਨ ਲੋਚਨ ਲਲਚਾਵਹੀ ॥੩੯੭॥

English

If eyes get tongue and ears, then whatever it sees and hears with ears, it will then describe the reality and convey it.

If by the kindness of Almighty, the ears get tongue and eyes, then they will speak with tongue, what they see with eyes and hear.

If the Almighty God bless the tongue with eyes .and ears it will say what it sees with eyes and hears with ears.

Eyes need co-operation of tongue and ears, the ears need full co-operation of tongue and eyes but just as Guru Nanak on page 1091 of Guru Granth Sahib says 'Jeebh rasayan chuni rati lal lavaaye' (Sucking the elixir-like Naam, meditating on Lord's name,

Kabit 398

Gurmukhi

ਆਪਨੋ ਸੁਅੰਨਿ ਜੈਸੇ ਲਾਗਤ ਪਿਆਰੋ ਜੀਅ ਜਾਨੀਐ ਵੈਸੋ ਈ ਪਿਆਰੋ ਸਕਲ ਸੰਸਾਰ ਕਉ ।

ਆਪਨੋ ਦਰਬੁ ਜੈਸੇ ਰਾਖੀਐ ਜਤਨ ਕਰਿ ਵੈਸੋ ਈ ਸਮਝਿ ਸਭ ਕਾਹੂ ਕੇ ਬਿਉਹਾਰ ਕਉ ।

ਅਸਤੁਤਿ ਨਿੰਦਾ ਸੁਨਿ ਬਿਆਪਤ ਹਰਖ ਸੋਗ ਵੈਸੀਐ ਲਗਤ ਜਗ ਅਨਿਕ ਪ੍ਰਕਾਰ ਕਉ ।

ਤੈਸੇ ਕੁਲ ਧਰਮੁ ਕਰਮ ਜੈਸੋ ਜੈਸੋ ਕਾ ਕੋ ਉਤਮ ਕੈ ਮਾਨਿ ਜਾਨਿ ਬ੍ਰਹਮ ਬ੍ਰਿਥਾਰ ਕਉ ॥੩੯੮॥

English

Just as one loves one's son by heart, so are their sons loved by all others in the world.

Just as one takes full care of one's wealth and assets, so should one treat other's business and profession monetarily.

Just as one feels happy listening to one's praise and disturbed on listening slander about oneself, so should one acknowledge and think that others would feel the same.

Similarly, whatever is the business or profession of a person according to his family tradition, it should be accepted as supreme and most appropriate for him. (No one should be hurt on this account). This is enough to understand the Omnipresence of the L

Kabit 399

Gurmukhi

ਜੈਸੇ ਨੈਨ ਬੈਨ ਪੰਖ ਸੁੰਦਰ ਸ੍ਰਬੰਗ ਮੋਰ ਤਾ ਕੇ ਪਗ ਓਰ ਦੇਖਿ ਦੋਖ ਨ ਬੀਚਾਰੀਐ ।

ਸੰਦਲ ਸੁਗੰਧ ਅਤਿ ਕੋਮਲ ਕਮਲ ਜੈਸੇ ਕੰਟਕਿ ਬਿਲੋਕ ਨ ਅਉਗਨ ਉਰਧਾਰੀਐ ।

ਜੈਸੇ ਅੰਮ੍ਰਿਤ ਫਲ ਮਿਸਟਿ ਗੁਨਾਦਿ ਸ੍ਵਾਦ ਬੀਜ ਕਰਵਾਈ ਕੈ ਬੁਰਾਈ ਨ ਸਮਾਰੀਐ ।

ਤੈਸੇ ਗੁਰ ਗਿਆਨ ਦਾਨ ਸਬਹੂੰ ਸੈ ਮਾਂਗਿ ਲੀਜੈ ਬੰਦਨਾ ਸਕਲ ਭੂਤ ਨਿੰਦਾ ਨ ਤਕਾਰੀਐ ॥੩੯੯॥

English

Just as a peacock's eyes, call, feathers and all other limbs are beautiful, one should not condemn him for his ugly feet. (see the merits alone).

Just as Sandalwood is very fragrant and lotus flower very delicate, one should not bring to mind their demerit of the fact that a snake generally wraps itself around the sandalwood tree while a lotus flower has thorn on its stem.

Just as a mango is sweet and delicious but its kernal's bitterness should not be thought of.

Similarly one should take Guru's word and his sermons from everyone and everywhere. Everyone should be respected also. No one should be ever slandered and condemned for his demerit.

Kabit 400

Gurmukhi

ਪਾਰਸ ਪਰਸ ਦਰਸ ਕਤ ਸਜਨੀ ਕਤ ਵੈ ਨੈਨ ਬੈਨ ਮਨ ਮੋਹਨ ।

ਕਤ ਵੈ ਦਸਨ ਹਸਨ ਸੋਭਾ ਨਿਧਿ ਕਤ ਵੈ ਗਵਨ ਭਵਨ ਬਨ ਸੋਹਨ ।

ਕਤ ਵੈ ਰਾਗ ਰੰਗ ਸੁਖ ਸਾਗਰ ਕਤ ਵੈ ਦਇਆ ਮਇਆ ਦੁਖ ਜੋਹਨ ।

ਕਤ ਵੈ ਜੋਗ ਭੋਗ ਰਸ ਲੀਲਾ ਕਤ ਵੈ ਸੰਤ ਸਭਾ ਛਬਿ ਗੋਹਨ ॥੪੦੦॥

English

O my Guru-conscious friend! like a philosopher-stone, the touch of which changes a metal into gold, where is the glimpse of the True Guru that makes a person supreme and valuable like gold? Where are those enamoring eyes and sweet invaluable words?

Where is that smiling face with beautiful teeth, where is the hearth and home and his majestic walk in the fields and gardens?

Where is the treasure of peace and comfort? The treasure of singing His praises through Naam and bani (Guru's compositions). Where is that look of kindness and benevolence that is sailing myriad devotees across the worldly ocean?

Where is the engrossment in the Lord through practicing of Naam, strange and wondrous feeling of enjoying the bliss of Lord's name and where is that congregation assembled in the divine presence of the saintly True Guru that sings the praises of the might

Kabit 401

Gurmukhi

ਕਬ ਲਾਗੈ ਮਸਤਕਿ ਚਰਨਨ ਰਜ ਦਰਸੁ ਦਇਆ ਦ੍ਰਿਗਨ ਕਬ ਦੇਖਉ ।

ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਨਉ ਕਬ ਸ੍ਰਵਨਨ ਕਬ ਰਸਨਾ ਬੇਨਤੀ ਬਿਸੇਖਉ ।

ਕਬ ਕਰ ਕਰਉ ਡੰਡਉਤ ਬੰਦਨਾ ਪਗਨ ਪਰਿਕ੍ਰਮਾਦਿ ਪੁਨ ਰੇਖਉ ।

ਪ੍ਰੇਮ ਭਗਤ ਪ੍ਰਤਿਛਿ ਪ੍ਰਾਨਪਤਿ ਗਿਆਨ ਧਿਆਨ ਜੀਵਨ ਪਦ ਲੇਖਉ ॥੪੦੧॥

English

When will my forehead be anointed with the holy dust of the feet of True Guru and when will I see the clement and merciful face of the True Guru with my own eyes?

When will I hear the sweet ambrosial-like and elixir-giving words of my True Guru with my own ears? When will I be able to make a humble supplication of my distress with my own tongue before him?

When will I be able to lie prostrate like a staff before my True Guru and salute him with folded hands? When will I be able to employ my feet in the circumambulation of my True Guru?

True Guru who is the manifest of the Lord, provider of knowledge, contemplation, granter of salvation and sustainer of life when will I be able to realise Him clearly through my loving worship? (Bhai Gurdas Ji is expressing his pangs of separation from hi

Kabit 402

Gurmukhi

ਬਿਰਖੇ ਬਇਆਰ ਲਾਗੈ ਜੈਸੇ ਹਹਿਰਾਤਿ ਪਾਤਿ ਪੰਛੀ ਨ ਧੀਰਜ ਕਰਿ ਠਉਰ ਠਹਰਾਤ ਹੈ ।

ਸਰਵਰ ਘਾਮ ਲਾਗੈ ਬਾਰਜ ਬਿਲਖ ਮੁਖ ਪ੍ਰਾਨ ਅੰਤ ਹੰਤ ਜਲ ਜੰਤ ਅਕੁਲਾਤ ਹੈ ।

ਸਾਰਦੂਲ ਦੇਖੈ ਮ੍ਰਿਗਮਾਲ ਸੁਕਚਿਤ ਬਨ ਵਾਸ ਮੈ ਨ ਤ੍ਰਾਸ ਕਰਿ ਆਸ੍ਰਮ ਸੁਹਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਅੰਗ ਸ੍ਰਾਂਗਿ ਭਏ ਬੈ ਚਕਤਿ ਸਿਖ ਦੁਖਤਿ ਉਦਾਸ ਬਾਸ ਅਤਿ ਬਿਲਲਾਤ ਹੈ ॥੪੦੨॥

English

Just as the leaves and branches of a tree start trembling under the influence of fast wind and even the birds lose trust of their nests;

Just as lotus flowers wither away under the sharp heat of the Sun and aquatic life of the water feels distressed as if their lives were coming to an end;

Just as the herd of deers find solace and safety in their small hiding places in the jungle when they see the lion in the vicinity;

Similarly, the Sikhs of the Guru are frightened, amazed, distressed and morose seeing the body/limbs of a spurious Guru marked with artificial marks of recognition. Even the Sikhs most close to the Guru feel restless. (402)

Kabit 403

Gurmukhi

ਓਲਾ ਬਰਖਨ ਕਰਖਨ ਦਾਮਨੀ ਬਯਾਰਿ ਸਾਗਰ ਲਹਰਿ ਬਨ ਜਰਤ ਅਗਨਿ ਹੈ ।

ਰਾਜੀ ਬਿਰਾਜੀ ਭੂਕੰਪਕਾ ਅੰਤਰ ਬ੍ਰਿਥਾ ਬਲ ਬੰਦਸਾਲ ਸਾਸਨਾ ਸੰਕਟ ਮੈ ਮਗਨੁ ਹੈ ।

ਆਪਦਾ ਅਧੀਨ ਦੀਨ ਦੂਖਨਾ ਦਰਿਦ੍ਰ ਛਿਦ੍ਰ ਭ੍ਰਮਤਿ ਉਦਾਸ ਰਿਨ ਦਾਸਨਿ ਨਗਨ ਹੈ ।

ਤੈਸੇ ਹੀ ਸ੍ਰਿਸਟਿ ਕੋ ਅਦ੍ਰਿਸਟੁ ਜਉ ਆਇ ਲਾਗੈ ਜਗ ਮੈ ਭਗਤਨ ਕੇ ਰੋਮ ਨ ਭਗਨ ਹੈ ॥੪੦੩॥

English

If hails be falling, lightening be making thunderous sounds, storm be raging, stormy waves be rising in the ocean and forests may be burning with fire;

The subjects be without their king, earthquakes be experienced, one may have been troubled by some deep innate pain and for some offence may have been lodged in the jail;

*Many tribulations may overpower him, may be distressed by false accusations, poverty may have crushed him, may be wandering for
loan and caught in the slavery, may be straying aimlessly but in acute hunger;*

*And even if more of such worldly tribulations and distresses may befall upon Guru-loving, obedient and meditating persons dear
to
the True Guru, they are least troubled by them and live life ever in bloom and happiness. (403)*

Gurmukhi

ਜੈਸੇ ਚੀਟੀ ਕ੍ਰਮ ਕ੍ਰਮ ਕੈ ਬਿਰਖ ਚੜ੍ਹੇ ਪੰਛੀ ਉਡਿ ਜਾਇ ਬੈਸੇ ਨਿਕਟਿ ਹੀ ਫਲ ਕੈ ।

ਜੈਸੇ ਗਾਡੀ ਚਲੀ ਜਾਤਿ ਲੀਕਨ ਮਹਿ ਧੀਰਜ ਸੈ ਘੋਰੇ ਦਉਰਿ ਜਾਇ ਬਾਏ ਦਾਹਨੇ ਸਬਲ ਕੈ ।

ਜੈਸੇ ਕੋਸ ਭਰਿ ਚਲਿ ਸਕੀਐ ਨ ਪਾਇਨ ਕੈ ਆਤਮਾ ਚਤੁਰ ਕੁੰਟ ਧਾਇ ਆਵੈ ਪਲ ਕੈ ।

ਤੈਸੇ ਲੋਗ ਬੇਦ ਭੇਦ ਗਿਆਨ ਉਨਮਾਨ ਪਛ ਗੰਮ ਗੁਰ ਚਰਨ ਸਰਨ ਅਸਥਲ ਕੈ ॥੪੦੪॥

English

Just as an ant crawls up the tree very slowly to reach the fruit, whereas a bird flies and reaches it instantly.

Just as a bullock cart moving in the ruts of the path reaches its destination slowly but a horse moving on either side of the path moves fast and reaches the destination quickly.

Just as one does not cover even a mile in a few seconds but the mind reaches and wanders around in four directions in a split second.

Similarly, the knowledge of Vedas and worldly affairs is based on arguments and exchange of views. This method is like the movement of an ant. But by taking the refuge of the True Guru, one reaches the infallible and stable places of the Lord in no time.

Kabit 405

Gurmukhi

ਜੈਸੇ ਬਨ ਰਾਇ ਪਰਫੁਲਤ ਫਲ ਨਮਿਤਿ ਲਾਗਤ ਹੀ ਫਲ ਪਤ੍ਰ ਪੁਹਪ ਬਿਲਾਤ ਹੈ ।

ਜੈਸੇ ਤ੍ਰੀਆ ਰਚਤ ਸਿੰਗਾਰ ਭਰਤਾਰ ਹੇਤਿ ਭੇਟਤ ਭਰਤਾਰ ਉਰ ਹਾਰ ਨ ਸਮਾਤ ਹੈ ।

ਬਾਲਕ ਅਚੇਤ ਜੈਸੇ ਕਰਤ ਲੀਲਾ ਅਨੇਕ ਸੁਚਿਤ ਚਿੰਤਨ ਭਏ ਸਭੈ ਬਿਸਰਾਤ ਹੈ ।

ਤੈਸੇ ਖਟ ਕਰਮ ਧਰਮ ਸ੍ਰਮ ਗਿਆਨ ਕਾਜ ਗਿਆਨ ਭਾਨ ਉਦੈ ਉਡ ਕਰਮ ਉਡਾਤ ਹੈ ॥੪੦੫॥

English

Just as trees and other vegetation grow for fruits and flowers but as soon as they bear fruits, their leaves and fruits drop.

Just as a wife adorns and embellishes herself for the love of her husband, but in his embrace, she doesn't even like the necklace she wears as it is considered an impediment in their complete union.

Just as an innocent child plays many games in his childhood but forgets them all once he grows up.

Similarly, the six forms of righteous deeds which are performed diligently for gaining knowledge, disappear like stars when the great knowledge of the Guru shines in its Sun like glory. All those deeds seem futile. Sagle karam dharam jug sodhe. Bin(u) nav

Kabit 406

Gurmukhi

ਜੈਸੇ ਹੰਸ ਬੋਲਤ ਹੀ ਡਾਕਨ ਹਰੈ ਕਰੇਜੋ ਬਾਲਕ ਤਾਹੀ ਲੋ ਧਾਵੈ ਜਾਨੈ ਗੋਦਿ ਲੇਤ ਹੈ ।

ਰੋਵਤ ਸੁਤਹਿ ਜੈਸੇ ਅਉਖਦ ਪੀਆਵੈ ਮਾਤਾ ਬਾਲਕੁ ਜਾਨਤ ਮੋਹਿ ਕਾਲਕੂਟ ਦੇਤ ਹੈ ।

ਹਰਨ ਭਰਨ ਗਤਿ ਸਤਿਗੁਰ ਜਾਨੀਐ ਨ ਬਾਲਕ ਜੁਗਤਿ ਮਤਿ ਜਗਤ ਅਚੇਤ ਹੈ ।

ਅਕਲ ਕਲਾ ਅਲਖ ਅਤਿ ਹੀ ਅਗਾਧ ਬੋਧ ਆਪ ਹੀ ਜਾਨਤ ਆਪ ਨੇਤ ਨੇਤ ਨੇਤ ਹੈ ॥੪੦੬॥

English

Just as a malicious woman enamors a child with her sweet and gullible talk that attracts the child to her who thinks she would bestow her love upon him.

Just as a mother administer medicine to her suffering and crying son but the child feels she is serving him poison.

*The intellect of the worldly beings is also like this child. They do not know the traits of God-like True Guru who is fully capable of destroying all the vices in them. In this regard, Bhai gurdas ji says:
"Avgun lai gun vikanai vachnai da sura". Var. 13/*

The True Guru is perfect in all respects. He is beyond our perception. No one can fathom his vast knowledge. He alone knows His own capabilities. All that can be said is-He is Infinite, Infinite, Infinite. (406)

Gurmukhi

ਦੈਤ ਸੁਤ ਭਗਤ ਪ੍ਰਗਟਿ ਪ੍ਰਹਿਲਾਦ ਭਏ ਦੇਵ ਸੁਤ ਜਗ ਮੈ ਸਨੀਚਰ ਬਖਾਨੀਐ ।

ਮਧੁਪੁਰ ਬਾਸੀ ਕੰਸ ਅਧਮ ਅਸੁਰ ਭਏ ਲੰਕਾ ਬਾਸੀ ਸੇਵਕ ਭਭੀਖਨ ਪਛਾਨੀਐ ।

ਸਾਗਰ ਗੰਭੀਰ ਬਿਖੇ ਬਿਖਿਆ ਪ੍ਰਗਾਸ ਭਈ ਅਹਿ ਮਸਤਕਿ ਮਨ ਉਚੈ ਉਨਮਾਨੀਐ ।

ਬਰਨ ਸਥਾਨ ਲਘੁ ਦੀਰਘ ਜਤਨ ਪਰੈ ਅਕਥ ਕਥਾ ਬਿਨੋਦ ਬਿਸਮ ਨ ਜਾਨੀਐ ॥੪੦੭॥

English

Bhagat Prehlad who made everyone in the city meditate on the name of the Lord, took birth in the house of evil-minded Harnakash. But Sanichar (Saturn) the son of Sun is believed to be an inauspicious and distressing constellation in the world.

Of the six sacred cities, one is Mathura which was ruled by a vice-ridden demon-like king called Kansa. Also, Bhabhikhan a God-loving devotee was born in Lanka, the infamous city of Ravan.

The deep ocean yielded the death-giving poison. It is also believed that the most poisonous snake has an invaluable jewel in its head.

So, considering someone high or low, good or bad because of the place of his birth or family lineage is just a misconception. This is an indescribable and wondrous play of the Lord that no one can know. (407)

Kabit 408

Gurmukhi

ਚਿੰਤਾਮਨਿ ਚਿਤਵਤ ਚਿੰਤਾ ਚਿਤ ਤੇ ਚੁਰਾਈ ਅਜੋਨੀ ਅਰਾਧੇ ਜੋਨਿ ਸੰਕਟਿ ਕਟਾਏ ਹੈ ।

ਜਪਤ ਅਕਾਲ ਕਾਲ ਕੰਟਕ ਕਲੇਸ ਨਾਸੇ ਨਿਰਭੈ ਭਜਨ ਕ੍ਰਮ ਭੈ ਦਲ ਭਜਾਏ ਹੈ ।

ਸਿਮਰਤ ਨਾਥ ਨਿਰਵੈਰ ਬੈਰ ਭਾਉ ਤਿਆਗਿਓ ਭਾਗਿਓ ਭੇਦੁ ਖੇਦੁ ਨਿਰਭੇਦ ਗੁਨ ਗਾਏ ਹੈ ।

ਅਕੁਲ ਅੰਚਲ ਗਹੇ ਕੁਲ ਨ ਬਿਚਾਰੈ ਕੋਊ ਅਟਲ ਸਰਨਿ ਆਵਾਗਵਨ ਮਿਟਾਏ ਹੈ ॥੪੦੮॥

English

Perpetual remembrance of the Lord the fulfiller all the desires and wants, removes all worries from the mind. Worshipping the Lord who is free of birth and death cycle, one is able to achieve emancipation from entering into life of various species.

By contemplating on that Timeless Supreme Lord, fear of death vanishes and one becomes fearless. Singing praises of the Lord, all impressions of fear and suspicions are erased from the mind.

Remembering repeatedly the name of the Lord who is sans animosity, all feelings of hate and enmity disappear. And those who sing His paeans with devoted mind, find themselves free of all dualities.

He who holds the apron of the casteless and classless Lord, is never noticed for his caste and family lineage. One is able to destroy the cycles of incarnation by coming to the refuge of stable and immovable Lord.
(408)

Gurmukhi

ਬਾਛੈ ਨ ਸ੍ਵਰਗ ਬਾਸ ਮਾਨੈ ਨ ਨਰਕ ਤ੍ਰਾਸ ਆਸਾ ਨ ਕਰਤ ਚਿਤ ਹੋਨਹਾਰ ਹੋਇ ਹੈ ।

ਸੰਪਤ ਨ ਹਰਖ ਬਿਪਤ ਮੈ ਨ ਸੋਗ ਤਾਹਿ ਸੁਖ ਦੁਖ ਸਮਸਰਿ ਬਿਹਸ ਨ ਰੋਇ ਹੈ ।

ਜਨਮ ਜੀਵਨ ਮ੍ਰਿਤ ਮੁਕਤਿ ਨ ਭੇਦ ਖੇਦ ਗੰਮਿਤਾ ਤ੍ਰਿਕਾਲ ਬਾਲ ਬੁਧਿ ਅਵਲੋਇ ਹੈ ।

ਗਿਆਨ ਗੁਰ ਅੰਜਨ ਕੈ ਚੀਨਤ ਨਿਰੰਜਨਹਿ ਬਿਰਲੇ ਸੰਸਾਰ ਪ੍ਰੇਮ ਭਗਤ ਮੈ ਕੋਇ ਹੈ ॥੪੦੯॥

English

An obedient disciple of the True Guru neither asks for heaven nor does he fear hell. He does not keep any longing or desire in his mind. Instead he believes that whatever God does is just right.

Acquisition of wealth does not make him happy. In the times of distress, he is never morose. Instead he treats distresses and comforts alike and does not lament or rejoice on them.

He is not afraid of birth and death and has no desire of salvation. He is least affected by the worldly dualities and remain in a state of equipoise. He is aware of all the three periods of life and know all the happenings of the world. Yet he always look

Who ever is blessed with the collyrium of knowledge of the True Guru, recognises the mammon-free Lord God. But such a person who is able to achieve that state is rare in the world. (409)

Kabit 410

Gurmukhi

ਜੈਸੇ ਤਉ ਮਿਠਾਈ ਰਾਖੀਐ ਛਿਪਾਇ ਜਤਨ ਕੈ ਚੀਟੀ ਚਲਿ ਜਾਇ ਚੀਨਿ ਤਾਹਿ ਲਪਟਾਤ ਹੈ ।

ਦੀਪਕ ਜਗਾਇ ਜੈਸੇ ਰਾਖੀਐ ਦੁਰਾਇ ਗ੍ਰਿਹਿ ਪ੍ਰਗਟ ਪਤੰਗ ਤਾ ਮੈ ਸਹਜਿ ਸਮਾਤਿ ਹੈ ।

ਜੈਸੇ ਤਉ ਬਿਮਲ ਜਲ ਕਮਲ ਇਕਾਂਤ ਬਸੈ ਮਧੁਕਰ ਮਧੁ ਅਚਵਨ ਤਹ ਜਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰਮੁਖਿ ਜਿਹ ਘਟ ਪ੍ਰਗਟ ਪ੍ਰੇਮ ਸਕਲ ਸੰਸਾਰੁ ਤਿਹਿ ਦੁਆਰ ਬਿਲਲਾਤ ਹੈ ॥੪੧੦॥

English

Just as sweetmeats are hidden carefully and yet ants reach it with impunity and cling to them,

*Just as a lit lamp is carefully hidden in the house, yet a moth is able to find it and
merges in its flame,*

*Just as the lotus flower of fresh and clean water blooms in solitary place, but the black bee always reaches
it to enjoy its elixir,*

*So does a devoted disciple of the True Guru whose heart is kindled with the Love of the Lord, the
whole world beseeches and whines at his door. (410)*

Kabit 411

Gurmukhi

ਬਾਜਤ ਨੀਸਾਨ ਸੁਨੀਅਤ ਚਹੂੰ ਓਰ ਜੈਸੇ ਉਦਤ ਪ੍ਰਧਾਨ ਭਾਨ ਦੁਰੈ ਨ ਦੁਰਾਏ ਸੈ ।

ਦੀਪਕ ਸੈ ਦਾਵਾ ਭਏ ਸਕਲ ਸੰਸਾਰੁ ਜਾਨੈ ਘਟਕਾ ਮੈ ਸਿੰਧ ਜੈਸੇ ਛਿਪੈ ਨ ਛਿਪਾਏ ਸੈ ।

ਜੈਸੇ ਚਕਵੈ ਨ ਛਾਨੋ ਰਹਤ ਸਿੰਘਾਸਨ ਸੈ ਦੇਸ ਮੈ ਦੁਹਾਈ ਫੇਰੇ ਮਿਟੇ ਨ ਮਿਟਾਏ ਸੈ ।

ਤੈਸੇ ਗੁਰਮੁਖਿ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਕੋ ਪ੍ਰਗਾਸੁ ਜਾਸੁ ਗੁਪਤੁ ਨ ਰਹੈ ਮੋਨਿ ਬ੍ਰਿਤ ਉਪਜਾਏ ਸੈ ॥੪੧੧॥

English

*Just as the beat of the drum is heard on all four sides (its sound cannot be hidden) and when
the supreme celestial body-sun rises, its light cannot be concealed;*

*Just as the whole world knows that light emanates from a lamp, and the ocean cannot be contained in a
small earthenware pitcher;*

*Just as an emperor sitting on the throne of his mighty empire cannot remain hidden; he is known among the
subjects of his kingdom and that glory and fame is hard to destroy;*

*Similarly, the Guru-oriented Sikh whose heart is enlightened by the love of the Lord and His meditation, cannot remain hidden.
His silence gives him away. (411)*

Kabit 412

Gurmukhi

ਜਉ ਪੈ ਦੇਖਿ ਦੀਪਕ ਪਤੰਗ ਪਛਮ ਨੋ ਤਾਕੈ ਜੀਵਨ ਜਨਮੁ ਕੁਲ ਲਾਛਨ ਲਗਾਵਈ ।

ਜਉ ਪੈ ਨਾਦ ਬਾਦ ਸੁਨਿ ਮ੍ਰਿਗ ਆਨ ਗਿਆਨ ਰਾਚੈ ਪ੍ਰਾਨ ਸੁਖ ਹੁਇ ਸਬਦ ਬੇਧੀ ਨ ਕਹਾਵਈ ।

ਜਉ ਪੈ ਜਲ ਸੈ ਨਿਕਸ ਮੀਨ ਸਰਜੀਵ ਰਹੈ ਸਹੈ ਦੁਖ ਦੂਖਨਿ ਬਿਰਹੁ ਬਿਲਖਾਵਈ ।

ਸੇਵਾ ਗੁਰ ਗਿਆਨ ਧਿਆਨ ਤਜੈ ਭਜੈ ਦੁਬਿਧਾ ਕਉ ਸੰਗਤ ਮੈ ਗੁਰਮੁਖ ਪਦਵੀ ਨ ਪਾਵਈ ॥੪੧੨॥

English

If a moth sees a lit lamp and turns his face away from it, he defiles his life, birth and family.

Hearing the voice of musical instruments, if a deer ignores it and engrosses himself in some other thought, he may save his life but he can no more be known to belong to the family who love the music of Ghanda Herha, (an instrument to the sound of which d

If a fish stays alive after coming out of water, she will have to bear the ignominy of stigmatising its clan, whimper and suffer pangs for having separated from its beloved water.

Similarly, if a devoted Sikh renounces True Guru's service, His teachings and contemplation of His name, is engrossed in worldly quandary, he then cannot attain the status of an obedient disciple of the True Guru in the holy congregation of Guru. (412)

Kabit 413

Gurmukhi

ਜੈਸੇ ਏਕ ਚੀਟੀ ਪਾਛੈ ਕੋਟ ਚੀਟੀ ਚਲੀ ਜਾਤਿ ਇਕ ਟਕ ਪਗ ਡਗ ਮਗਿ ਸਾਵਧਾਨ ਹੈ ।

ਜੈਸੇ ਕੁੰਜ ਪਾਤਿ ਭਲੀ ਭਾਂਤਿ ਸਾਂਤਿ ਸਹਜ ਮੈ ਉਡਤ ਆਕਾਸਚਾਰੀ ਆਗੈ ਅਗਵਾਨ ਹੈ ।

ਜੈਸੇ ਮ੍ਰਿਗਮਾਲ ਚਾਲ ਚਲਤ ਟਲਤ ਨਾਹਿ ਜਤ੍ਰ ਤਤ੍ਰ ਅਗ੍ਰਭਾਗੀ ਰਮਤ ਤਤ ਧਿਆਨ ਹੈ ।

ਕੀਟੀ ਖਗ ਮ੍ਰਿਗ ਸਨਮੁਖ ਪਾਛੈ ਲਾਗੇ ਜਾਹਿ ਪ੍ਰਾਨੀ ਗੁਰ ਪੰਥ ਛਾਡ ਚਲਤ ਅਗਿਆਨ ਹੈ ॥੪੧੩॥

English

Just as millions of ants follow the path blazed by an ant, walk on it very attentively without faltering a step;

Just as cranes fly in a disciplined formation very cautiously in peace and patience and all of them are led by one crane;

Just as a herd of deers never stagger from their sharp march following their leader and all proceed so very attentively,

Ants, cranes and deers keep following their leader, but supreme leader of all the species who leaves the well defined path of the True Guru, is surely a fool and a highly ignorant person. (413)

Gurmukhi

ਜੈਸੇ ਪ੍ਰਿਅ ਸੰਗਮ ਸੁਜਸੁ ਨਾਇਕਾ ਬਖਾਨੈ ਸੁਨਿ ਸੁਨਿ ਸਜਨੀ ਸਗਲ ਬਿਗਸਾਤ ਹੈ ।

ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਰਸ ਬਿਸਮ ਹੁਇ ਸੋਭਾ ਦੇਤ ਮੋਨਿ ਗਹੇ ਮਨ ਮੁਸਕਾਤ ਹੈ ।

ਪੂਰਨ ਅਧਾਨ ਪਰਸੂਤ ਸਮੈ ਰੁਦਨ ਸੈ ਗੁਰਜਨ ਮੁਦਿਤ ਹੁਇ ਤਾਹੀ ਲਪਟਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰਮੁਖਿ ਪ੍ਰੇਮ ਭਗਤ ਪ੍ਰਗਾਸ ਜਾਸੁ ਬੋਲਤ ਬੈਰਾਗ ਮੋਨਿ ਸਬਹੁ ਸੁਹਾਤ ਹੈ ॥੪੧੪॥

English

Just as a wife describes her union with her husband to her friends who feel pleased hearing the details;

She fantasizes her union and goes into a state of ecstasy thinking about it. She expresses the beauty of the moment in her silence;

On completion of her pregnancy and at the time of giving birth to the child, she cries in labour pain and her whimper pleases the elderly ladies of the house who express their love for her;

Similarly, a devoted Guru-conscious slave of the True Guru, whose heart is kindled with love of the Lord by virtue of his loving meditation and contemplation on Lord's name, speaks in a state of renunciation from the world. Although he observes silence mo

Kabit 415

Gurmukhi

ਜੈਸੇ ਕਾਛੀ ਫਲ ਹੇਤ ਬਿਬਿਧਿ ਬਿਰਖ ਰੋਧੇ ਨਿਹਫਲ ਰਹੈ ਬਿਰਖੈ ਨ ਕਾਹੂ ਕਾਜ ਹੈ ।

ਸੰਤਤਿ ਨਮਿਤਿ ਨ੍ਰਿਪ ਅਨਿਕ ਬਿਵਾਹ ਕਰੈ ਸੰਤਤਿ ਬਿਹੂਨ ਬਨਿਤਾ ਨ ਗ੍ਰਿਹ ਛਾਜਿ ਹੈ ।

ਬਿਦਿਆ ਦਾਨ ਜਾਨ ਜੈਸੇ ਪਾਥਾ ਚਟਸਾਰ ਜੋਰੈ ਬਿਦਿਆ ਹੀਨ ਦੀਨ ਖਲ ਨਾਮ ਉਪਰਾਜਿ ਹੈ ।

ਸਤਿਗੁਰ ਸਿਖ ਸਾਖਾ ਸੰਗ੍ਰਹੈ ਸੁਗਿਆਨ ਨਮਿਤਿ ਬਿਨ ਗੁਰ ਗਿਆਨ ਪ੍ਰਿਥ ਜਨਮ ਕਉ ਲਾਜਿ ਹੈ ॥੪੧੫॥

English

Just as a gardener plants saplings of many trees for obtaining fruits, but one which does not bear any fruit becomes useless.

Just as a king marries many women for obtaining a heir of his kingdom, but the queen who does not bear him a child is not liked by anyone in the family.

Just as a teacher opens a school but the child who remains illiterate is called lazy and foolish.

Similarly, True Guru holds a congregation of his disciples in order to impart them with supreme form of knowledge (Naam). But he who remains bereft of Guru's teachings, is worthy of condemnation and is a blotch on the human birth. (415)

Kabit 416

Gurmukhi

ਸੁਰਸਰੀ ਸੁਰਸਤੀ ਜਮਨਾ ਗੋਦਾਵਰੀ ਗਇਆ ਪ੍ਰਾਗਿ ਸੇਤ ਕੁਰਖੇਤ ਮਾਨਸਰ ਹੈ ।

ਕਾਸੀ ਕਾਤੀ ਦੁਆਰਾਵਤੀ ਮਾਇਆ ਮਥੁਰਾ ਅਜੁਧਿਆ ਗੋਮਤੀ ਆਵੰਤਕਾ ਕੇਦਾਰ ਹਿਮਧਰ ਹੈ ।

ਨਰਬਦਾ ਬਿਬਿਧਿ ਬਨ ਦੇਵ ਸਥਲ ਕਵਲਾਸ ਨੀਲ ਮੰਦਰਾਚਲ ਸੁਮੇਰ ਗਿਰਵਰ ਹੈ ।

ਤੀਰਥ ਅਰਥ ਸਤ ਧਰਮ ਦਇਆ ਸੰਤੋਖ ਸ੍ਰੀ ਗੁਰ ਚਰਨ ਰਜ ਤੁਲ ਨ ਸਗਰ ਹੈ ॥੪੧੬॥

English

Rivers like Ganges, Saraswati, Jamuna, Godavari and places of pilgrimage like Gaya, Prayagraj, Rameshwram, Kurukshetra and Mansarovar lakes are located in India.

So are the holy cities of Kashi, Kanti, Dwarka, Mayapuri, Mathura, Ayodhya, Avantika and river Gomti. The temple of Kedarnath in the snow clad hills is a sacred place.

Then river like Narmada, temples of gods, tapovans, Kailash, the abode of Shiva, Neel mountains, Mandrachal and Sumer are places worth going on a pilgrimage to.

To seek the virtues of Truth, contentment, benevolence and righteousness, the holy places are idolized and worshipped. But all these are not equal to even the dust of the lotus feet of the True Guru. (Taking refuge of Satguru is supreme of all these place

Kabit 417

Gurmukhi

ਜੈਸੇ ਕੁਆਰ ਕੰਨਿਆ ਮਿਲਿ ਖੇਲਤ ਅਨੇਕ ਸਖੀ ਸਕਲ ਕੋ ਏਕੈ ਦਿਨ ਹੋਤ ਨ ਬਿਵਾਹ ਜੀ ।

ਜੈਸੇ ਬੀਰ ਖੇਤ ਬਿਖੈ ਜਾਤ ਹੈ ਸੁਭਟ ਜੇਤੇ ਸਬੈ ਨ ਮਰਤ ਤੇਤੇ ਸਸਤ੍ਰੁਨ ਸਨਾਹ ਜੀ ।

ਬਾਵਨ ਸਮੀਪ ਜੈਸੇ ਬਿਬਿਧਿ ਬਨਾਸਪਤੀ ਏਕੈ ਬੇਰ ਚੰਦਨ ਕਰਤ ਹੈ ਨ ਤਾਹਿ ਜੀ ।

ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਜਾਤੁ ਹੈ ਜਗਤ ਜੀਵਨ ਮੁਕਤਿ ਪਦ ਚਾਹਿਤ ਹੈ ਜਾਹਿ ਜੀ ॥੪੧੭॥

English

Just as many virgin maids assemble and play with each other but all of them are not married off on the same day.

Just as many warriors go to the battlefield fully armed and protected with armour coat do not die in the battlefield.

Just as there are many trees and plants around a grove of sandalwood trees, but all are not blessed with the fragrance of Sandalwood at once.

Similarly, the whole world may go to the refuge of the True Guru but he alone attains the status of living emancipated who 'is liked by Him. (That particular disciple who serves Guru with faith and devotion). (417)

Kabit 418

Gurmukhi

ਜੈਸੇ ਗੁਆਰ ਗਾਇਨ ਚਰਾਵਤ ਜਤਨ ਬਨ ਖੇਤ ਨ ਪਰਤ ਸਬੈ ਚਰਤ ਅਘਾਇ ਕੈ ।

ਜੈਸੇ ਰਾਜਾ ਧਰਮ ਸਰੂਪ ਰਾਜਨੀਤ ਬਿਧੈ ਤਾ ਕੇ ਦੇਸ ਪਰਜਾ ਬਸਤ ਸੁਖ ਪਾਇ ਕੈ ।

ਜੈਸੇ ਹੋਤ ਖੇਵਟ ਚੇਤੰਨਿ ਸਾਵਧਾਨ ਜਾ ਮੈ ਲਾਗੈ ਨਿਰਬਿਘਨ ਬੋਹਥ ਪਾਰਿ ਜਾਇ ਕੈ ।

ਤੈਸੇ ਗੁਰ ਉਨਮਨ ਮਗਨ ਬ੍ਰਹਮ ਜੋਤ ਜੀਵਨ ਮੁਕਤਿ ਕਰੈ ਸਿਖ ਸਮਝਾਇ ਕੈ ॥੪੧੮॥

English

Just as cowherd grazer grazes his cows very attentively in the jungle and does not let them wander into some fields, and they graze to their satisfaction.

Just as a king who is righteous and just, his subjects live in peace and prosperity.

Just as a sailor is very alert and conscious of his duties, that ship touches the yonder shore without any adverse happenings.

Similarly, the True Guru who has merged with the Light divine of the Lord, like warp and weft of a cloth, alone can make a disciple living emancipated with His teachings. (418)

Gurmukhi

ਜੈਸੇ ਘਾਉ ਘਾਇਲ ਕੋ ਜਤਨ ਕੈ ਨੀਕੋ ਹੋਤ ਪੀਰ ਮਿਟਿ ਜਾਇ ਲੀਕ ਮਿਟਤ ਨ ਪੇਖੀਐ ।

ਜੈਸੇ ਫਾਟੇ ਅੰਬਰੋ ਸੀਆਇ ਪੁਨਿ ਓਵੀਅਤ ਨਾਗੋ ਤਉ ਨ ਹੋਇ ਤਉ ਬੇਗਰੀ ਪਰੇਖੀਐ ।

ਜੈਸੇ ਟੂਟੈ ਬਾਸਨੁ ਸਵਾਰ ਦੇਤ ਹੈ ਠਠੇਰੋ ਗਿਰਤ ਨ ਪਾਨੀ ਪੈ ਗਠੀਲੋ ਭੇਖ ਭੇਖੀਐ ।

ਤੈਸੇ ਗੁਰ ਚਰਨਿ ਬਿਮੁਖ ਦੁਖ ਦੇਖਿ ਪੁਨਿ ਸਰਨ ਗਹੇ ਪੁਨੀਤ ਪੈ ਕਲੰਕੁ ਲੇਖ ਲੇਖੀਐ ॥੪੧੯॥

English

Just as the wound gets cured with medicine and the pain also vanishes, but the scar of the wound is never seen to vanish.

Just as a torn cloth stitched and worn does not bare the body but the seam of the stitch is visible and conspicuous.

Just as a broken utensil is repaired by coppersmith and even the water does not leak from it, but it is repaired form stays.

Similarly, a disciple who has turned away from the holy feet of the True Guru comes back to the Guru's refuge when he feels the pain of his actions. Although he is freed of his sins and becomes pious, yet the .blemish of his apostasy remains. (419)

Gurmukhi

ਦੇਖਿ ਦੇਖਿ ਦ੍ਰਿਗਨ ਦਰਸ ਮਹਿਮਾ ਨ ਜਾਨੀ ਸੁਨ ਸੁਨ ਸਬਦੁ ਮਹਾਤਮ ਨ ਜਾਨਿਓ ਹੈ ।

ਗਾਇ ਗਾਇ ਗੰਮਿਤਾ ਗੁਨ ਗਨ ਗੁਨ ਨਿਧਾਨ ਹਸਿ ਹਸਿ ਪ੍ਰੇਮ ਕੋ ਪ੍ਰਤਾਪੁ ਨ ਪਛਾਨਿਓ ਹੈ ।

ਰੋਇ ਰੋਇ ਬਿਰਹਾ ਬਿਓਗ ਕੋ ਨ ਸੋਗ ਜਾਨਿਓ ਮਨ ਗਹਿ ਗਹਿ ਮਨੁ ਮੁਘਦੁ ਨ ਮਾਨਿਓ ਹੈ ।

ਲੋਗ ਬੇਦ ਗਿਆਨ ਉਨਮਾਨ ਕੈ ਨ ਜਾਨਿ ਸਕਿਓ ਜਨਮ ਜੀਵਨੇ ਪ੍ਰਿਗੁ ਬਿਮੁਖ ਬਿਹਾਨਿਓ ਹੈ ॥੪੨੦॥

English

Seeing many colourful festivities with eyes, an ignorant person could not appreciate the glory of the glimpse of the True Guru. He did not even learn the importance of Naam Simran, having heard praises and slanders all the times.

Singing praises of worldly things and people day and night, he did not reach the ocean of virtues-the True Guru. He wasted his time in idle talks and laughs but did not recognise the wondrous love of the True Lord.

Wailing and crying for maya, he spent his life-time but never felt the pangs of separation of the True Guru. The mind remained engrossed in the worldly affairs but it was foolish enough not to take the refuge of the True Guru.

Engrossed in the shallow prattles and ritualistic knowledge of Vedas and Shastras, the foolish being could not know the supreme knowledge of the True Guru. The birth and lifetime of such a person is worthy of condemnation that he has spent as a renegade f

Kabit 421

Gurmukhi

ਕੋਟਨਿ ਕੋਟਾਨਿ ਮਨਿ ਕੋ ਚਮਤਕਾਰ ਵਾਰਉ ਸਸੀਅਰ ਸੂਰ ਕੋਟ ਕੋਟਨਿ ਪ੍ਰਗਾਸ ਜੀ ।

ਕੋਟਨਿ ਕੋਟਾਨਿ ਭਾਗਿ ਪੂਰਨ ਪ੍ਰਤਾਪ ਛਬਿ ਜਗਿਮਗਿ ਜੋਤਿ ਹੈ ਸੁਜਸ ਨਿਵਾਸ ਜੀ ।

ਸਿਵ ਸਨਕਾਦਿ ਬ੍ਰਹਮਾਦਿਕ ਮਨੋਰਥ ਕੈ ਤੀਰਥ ਕੋਟਾਨਿ ਕੋਟ ਬਾਛਤ ਹੈ ਤਾਸ ਜੀ ।

ਮਸਤਕਿ ਦਰਸਨ ਸੋਭਾ ਕੋ ਮਹਾਤਮ ਅਗਾਧਿ ਬੋਧ ਸ੍ਰੀ ਗੁਰ ਚਰਨ ਰਜ ਮਾਤ੍ਰ ਲਾਗੈ ਜਾਸ ਜੀ ॥੪੨੧॥

English

Shine of millions and millions of gems and pearls, light of countless Suns and Moons, are paltry and worthy of sacrifice over the obedient Sikh whose forehead is able to kiss the dust of the feet of the True Guru.

The glory of millions of fortunate people and the glow of supreme honour is trivial before the beautiful sheen of the forehead that has acquired the dust of the feet of the True Guru.

Shiv Ji, the four sons of Brahma (Sanak etc.), Brahma himself, that is the three prime gods of Hindu pantheon crave for the glorious dust of the True Guru's feet. Countless places of pilgrimage also long for this dust.

The forehead that acquires a small amount of dust of the lotus feet of the True Guru, the glory of his glimpse is beyond description. (421)

Kabit 422

Gurmukhi

ਖਗ ਮ੍ਰਿਗ ਮੀਨ ਪਤੰਗ ਚਰਾਚਰ ਜੋਨਿ ਅਨੇਕ ਬਿਖੈ ਕ੍ਰਮ ਆਇਓ ।

ਸੁਨਿ ਸੁਨਿ ਪਾਇ ਰਸਾਤਲ ਭੂਤਲ ਦੇਵਪੁਰੀ ਪ੍ਰਤ ਲਉ ਬਹੁ ਧਾਇਓ ।

ਜੋਗ ਹੂ ਭੋਗ ਦੁਖਾਦਿ ਸੁਖਾਦਿਕ ਧਰਮ ਅਧਰਮ ਸੁ ਕਰਮ ਕਮਾਇਓ ।

ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤ ਆਇ ਗੁਰੂ ਮੁਖ ਦੇਖ ਗੁਰੂ ਸੁਖ ਪਾਇਓ ॥੪੨੨॥

English

Swaiye: A living being has wandered in many species of birds, animals, fish, insects, root and conscious beings.

He wandered in the nether regions, earth and heaven in order to practice whatever sermons he had heard.

He kept performing good and bad deeds bearing the comforts and sufferings of various practices of Yoga.

He got tired going through these countless rigours of many births and then comes to the refuge of the True Guru. By adopting and accepting the teachings of the True Guru and beholding His glimpse, he is able to achieve the great spiritual comfort and peace.

Kabit 423

Gurmukhi

ਚਾਹਿ ਚਾਹਿ ਚੰਦ੍ਰ ਮੁਖ ਚਾਇ ਕੈ ਚਕੋਰ ਚਖਿ ਅੰਮ੍ਰਿਤ ਕਿਰਨ ਅਚਵਤ ਨ ਅਘਾਨੇ ਹੈ ।

ਸੁਨਿ ਸੁਨਿ ਅਨਹਦ ਸਬਦ ਸ੍ਰਵਨ ਮ੍ਰਿਗ ਅਨੰਦੁ ਉਦੋਤ ਕਰਿ ਸਾਂਤਿ ਨ ਸਮਾਨੇ ਹੈ ।

ਰਸਕ ਰਸਾਲ ਜਸੁ ਜੰਪਤ ਬਾਸੁਰ ਨਿਸ ਚਾਤ੍ਰਕ ਜੁਗਤ ਜਿਹਬਾ ਨ ਤ੍ਰਿਪਤਾਨੇ ਹੈ ।

ਦੇਖਤ ਸੁਨਤ ਅਰੁ ਗਾਵਤ ਪਾਵਤ ਸੁਖ ਪ੍ਰੇਮ ਰਸ ਬਸ ਮਨ ਮਗਨ ਹਿਰਾਨੇ ਹੈ ॥੪੨੩॥

English

Just as Allectoris graeca (chakor) longs for the moon because of the eyes that keep seeing it and is never satiated drinking the nectar-like rays, so does a devoted Sikh of the Guru is never satiated with the glimpse of the True Guru.

Just as a deer engrossed by hearing the melodious tune of the musical instrument called Ghanda Herha, but is never satiated hearing it. So is a devoted Sikh never satiated hearing the melody of the unstruck music of Naam Amrit.

Just as the rain-bird is never tired of crying for the nectar like Swati drop day and night, similarly the tongue of a devoted and obedient disciple of Guru is never tired of repeatedly uttering the ambrosial Naam of the Lord.

Like Allectoris graeca, deer and rain-bird, the indescribable celestial happiness that he gets by the vision of the True Guru, hearing the melodious unstruck sound and singing the praises of the Lord Almighty, he remains in a state of ecstasy.

Kabit 424

Gurmukhi

ਸਲਿਲ ਨਿਵਾਸ ਜੈਸੇ ਮੀਨ ਕੀ ਨ ਘਟੈ ਰੁਚ ਦੀਪਕ ਪ੍ਰਗਾਸ ਘਟੈ ਪ੍ਰੀਤਿ ਨ ਪਤੰਗ ਕੀ ।

ਕੁਸਮ ਸੁਬਾਸ ਜੈਸੇ ਤ੍ਰਿਪਤਿ ਨ ਮਧੁਪ ਕਉ ਉਡਤ ਅਕਾਸ ਆਸ ਘਟੈ ਨ ਬਿਹੰਗ ਕੀ ।

ਘਟਾ ਘਨਘੋਰ ਮੋਰ ਚਾਤ੍ਰਕ ਰਿਦੈ ਉਲਾਸ ਨਾਦ ਬਾਦ ਸੁਨਿ ਰਤਿ ਘਟੈ ਨ ਕੁਰੰਗ ਕੀ ।

ਤੈਸੇ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਰਸ ਰਸਕ ਰਸਾਲ ਸੰਤ ਘਟਤ ਨ ਤ੍ਰਿਸਨਾ ਪ੍ਰਬਲ ਅੰਗ ਅੰਗ ਕੀ ॥੪੨੪॥

English

Just as penchant for water for a fish never decreases and a moth's love for the flame of an oil lamp never wanes.

Just as a black bee is never satiated enjoying the fragrance of the flowers, a bird's desire to fly in sky never decreases.

Just as hearing the thunder of the collected clouds gladdens the heart of a peacock and the rain-bird, and love of a deer for hearing the sweet music of Chanda Herha does not diminish.

So is the love of a Guru-conscious saint, the seeker of ambrosial nectar for his dear True Guru. The longing of love for his Guru that has permeated in every limb of his body and is flowing rapidly never decreases. (424)

Kabit 425

Gurmukhi

ਸਲਿਲ ਸੁਭਾਵ ਦੇਖੇ ਬੋਰਤ ਨ ਕਾਸਟਹਿ ਲਾਹ ਗਹੈ ਕਹੈ ਅਪਨੋਈ ਪ੍ਰਤਿਪਾਰਿਓ ਹੈ ।

ਜੁਗਵਤ ਕਾਸਟ ਰਿਦੰਤਰਿ ਬੈਸੰਤਰਹਿ ਬੈਸੰਤਰ ਅੰਤਰਿ ਲੈ ਕਾਸਟਿ ਪ੍ਰਜਾਰਿਓ ਹੈ ।

ਅਗਰਹਿ ਜਲ ਬੋਰਿ ਕਾਵੈ ਬਾਡੈ ਮੋਲ ਤਾ ਕੋ ਪਾਵਕ ਪ੍ਰਦਗਧ ਕੈ ਅਧਿਕ ਅਉਟਾਰਿਓ ਹੈ ।

ਤਊ ਤਾ ਕੋ ਰੁਧਰੁ ਚੁਇ ਚੋਆ ਹੋਇ ਸਲਲ ਮਿਲ ਅਉਗਨਹਿ ਗੁਨ ਮਾਨੈ ਬਿਰਦੁ ਬੀਚਾਰਿਓ ਹੈ ॥੪੨੫॥

English

Look at water, the nature of it never drowns wood in it. It regards the wood as his own having brought it up by irrigating it and thus keeps the shame of this relationship.

Wood keeps fire in it latently but taking the wood in itself the fire burns it (wood) to ashes.

The wood of Gularia Agalocha (Agar) resurfaces in water after sinking for sometime. This sinking increases the value of the wood. For burning it well in fire, it is boiled in water.

Then its essence mixes well in water that becomes sweet smelling. For extracting the essence of the wood, the water has to bear the heat of the fire. But for its calm and tolerant nature, water changes its demerits into merits and thus fulfils its duties

Gurmukhi

ਸਲਿਲ ਸੁਭਾਵ ਜੈਸੇ ਨਿਵਨ ਗਵਨ ਗੁਨ ਸੀਚੀਅਤ ਉਪਬਨ ਬਿਰਵਾ ਲਗਾਇ ਕੈ ।

ਜਲਿ ਮਿਲਿ ਬਿਰਖਹਿ ਕਰਤ ਉਰਧ ਤਪ ਸਾਖਾ ਨਏ ਸਫਲ ਹੁਇ ਝਖ ਰਹੈ ਆਇ ਕੈ ।

ਪਾਹਨ ਹਨਤ ਫਲਦਾਈ ਕਾਟੇ ਹੋਇ ਨਉਕਾ ਲੋਸਟ ਕੈ ਛੇਦੈ ਭੇਦੇ ਬੰਧਨ ਬਧਾਇ ਕੈ ।

ਪ੍ਰਬਲ ਪ੍ਰਵਾਹ ਸੁਤ ਸਤ੍ਰ ਗਹਿ ਪਾਰਿ ਪਰੇ ਸਤਿਗੁਰ ਸਿਖ ਦੋਖੀ ਤਾਰੈ ਸਮਝਾਇ ਕੈ ॥੪੨੬॥

English

*Just as the nature of water is to flow downward, and that enables it to irrigate the plants and saplings
planted in the garden,*

*On meeting with water, even the tree goes through the rigours of penance by standing erect and with new branches
sprouting and fruit appearing, it bows downward, (its union with water makes it humble).*

*Having acquired humility with its association with water, it yields fruit to even those who throw stones at it. When
cut, a boat is made of its wood which takes people from one bank of the river to the
other. The wood is first cut with steel and then nail*

*The rapid flow of water brings the wood, its reared son along with its enemy (iron) and takes it across
to the other bank. Like the humble and philanthropic nature of water, the True Guru does not deliberate on
the vices of the slanderers of the Guru's Si*

Kabit 427

Gurmukhi

ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਕਰਿ ਭੈ ਭਵਨ ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਚਾਇ ਕੈ ਚਈਲੇ ਹੈ ।

ਸੰਗਮ ਸੰਜੋਗ ਭੋਗ ਸਹਜ ਸਮਾਧਿ ਸਾਧ ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਕੈ ਰਸਕ ਰਸੀਲੇ ਹੈ ।

ਬ੍ਰਹਮ ਬਿਬੇਕ ਟੇਕ ਏਕ ਅਉ ਅਨੇਕ ਲਿਵ ਬਿਮਲ ਬੈਰਾਗ ਫਬਿ ਛਬਿ ਕੈ ਛਬੀਲੇ ਹੈ ।

ਪਰਮਦਭੁਤ ਗਤਿ ਅਤਿ ਅਸਚਰਜਮੈ ਬਿਸਮ ਬਿਦੇਹ ਉਨਮਨ ਉਨਮੀਲੇ ਹੈ ॥੪੨੭॥

English

Guru-conscious persons imbibe the teachings of the Guru in their hearts. They maintain utmost devotion and love for the Lord in this fearsome world. They remain in a state of bliss by their faith in loving worship and live life enthusiastically.

Enjoying the bliss of the union with God-like Guru and absorbed in a state of inactivity spiritually, they acquire the loving elixir of Naam from the True Guru and are ever engrossed in its practice.

By virtue of refuge, knowledge received from God-like True Guru, their consciousness remains absorbed in the Omni permeated Lord. Due to supreme adornment of unblemished feelings of separation, they look glorious and graceful.

Their state is unique and astonishing. In this amazing condition, they are beyond the attractions of body relishments and remain in a blooming state of bliss. (427)

Kabit 428

Gurmukhi

ਜਉ ਲਉ ਕਰਿ ਕਾਮਨਾ ਕਾਮਾਰਥੀ ਕਰਮ ਕੀਨੇ ਪੂਰਨ ਮਨੋਰਥ ਭਇਓ ਨ ਕਾਹੂ ਕਾਮ ਕੋ ।

ਜਉ ਲਉ ਕਰਿ ਆਸਾ ਆਸਵੰਤ ਹੁਇ ਆਸਰੋ ਗਹਿਓ ਬਹਿਓ ਫਿਰਿਓ ਠਹੁਰ ਪਾਇਓ ਨ ਬਿਸ੍ਵਾਸ ਕੋ ।

ਜਉ ਲਉ ਮਮਤਾ ਮਮਤ ਮੂੰਡ ਬੋਝ ਲੀਨੋ ਦੀਨੋ ਡੰਡ ਖੰਡ ਖੇਮ ਠਾਮ ਠਾਮ ਕੋ ।

ਗੁਰ ਉਪਦੇਸ ਨਿਹਕਾਮ ਅਉ ਨਿਰਾਸ ਭਏ ਨਿਮ੍ਰਤਾ ਸਹਜ ਸੁਖ ਨਿਜ ਪਦ ਨਾਮ ਕੋ ॥੪੨੮॥

English

So long as a human being performed deeds to fulfill his desires or with some aim in mind, neither his performed actions achieved anything nor any of his resolutions bore fruit.

So long a human being remained dependent on others for fulfillment of his desires, he wandered from pillar to post without respite from anywhere.

So long a human being carried the load of I, my, me and yours under the influence of attachment with worldly goods and relations, he kept roving in distress from one place to the other.

One can become unattached and free from all worldly allurements only by taking the refuge of the True Guru and practicing His sermon of Naam Simran that helps one achieve spiritual high, comfort of equipoise and humility. (428)

Kabit 429

Gurmukhi

ਸਤਿਗੁਰ ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਜ ਲੁਭਤ ਹੁਇ ਮਨ ਮਧੁਕਰ ਲਪਟਾਨੇ ਹੈ ।

ਅੰਮ੍ਰਿਤ ਨਿਧਾਨ ਪਾਨ ਅਹਿਨਿਸਿ ਰਸਕਿ ਹੁਇ ਅਤਿ ਉਨਮਤਿ ਆਨ ਗਿਆਨ ਬਿਸਰਾਨੇ ਹੈ ।

ਸਹਜ ਸਨੇਹ ਗੇਹ ਬਿਸਮ ਬਿਦੇਹ ਰੂਪ ਸ੍ਵਾਂਤਬੁੰਦ ਗਤਿ ਸੀਪ ਸੰਪਟ ਸਮਾਨੇ ਹੈ ।

ਚਰਨ ਸਰਨ ਸੁਖ ਸਾਗਰ ਕਟਾਛ ਕਰਿ ਮੁਕਤਾ ਮਹਾਂਤ ਹੁਇ ਅਨੂਪ ਰੂਪ ਠਾਨੇ ਹੈ ॥੪੨੯॥

English

The mind of a devoted Sikh is ever entangled in the sweet smelling dust of the lotus feet of the Lord like a bumble bee. (He is ever engrossed in practicing meditation on Lord's name).

He is ever longing to relish the Naam-elixir day and night. In its bliss and ecstasy, he ignores all other worldly awarenences, allurements and knowledge.

Such a devoted Sikh's mind then lovingly resides in the holy feet of the Lord. He is free of all body desires. Like the Swati drop of rain falling on an oyster, he also is enclosed in the box of Lord's holy feet.

Engrossed in the refuge of ocean of peace-The True Guru, and by His grace, he too becomes an invaluable and an unique pearl like the pearl of the oyster. (429)

Kabit 430

Gurmukhi

ਰੋਮ ਰੋਮ ਕੋਟਿ ਮੁਖ ਮੁਖ ਰਸਨਾ ਅਨੰਤ ਅਨਿਤ ਮਨੰਤਰ ਲਉ ਕਹਤ ਨ ਆਵਈ ।

ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਭਾਰ ਡਾਰ ਤੁਲਾਧਾਰ ਬਿਖੇ ਤੋਲੀਐ ਜਉ ਬਾਰਿ ਬਾਰਿ ਤੋਲ ਨ ਸਮਾਵਈ ।

ਚਤੁਰ ਪਦਾਰਥ ਅਉ ਸਾਗਰ ਸਮੂਹ ਸੁਖ ਬਿਬਿਧਿ ਬੈਕੁੰਠ ਮੋਲ ਮਹਿਮਾ ਨ ਪਾਵਈ ।

ਸਮਝ ਨ ਪਰੈ ਕਰੈ ਗਉਨ ਕਉਨ ਭਉਨ ਮਨ ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਬਦ ਸੁਨਾਵਈ ॥੪੩੦॥

English

If every hair of the body is blessed with millions of mouths and each mouth has numerous tongues, even then the glorious state of the person who relishes Lord's name with them cannot be described over the eons.

If we weigh the load of millions of universes with the spiritual bliss time and again, the great comfort and peace cannot be measured.

All the worldly treasures, seas full of pearls and numerous pleasures of heaven are virtually nothing compared to the glory and grandeur of reciting His name.

The fortunate devout who is blessed with the consecration of Naam by the True Guru, how high a spiritual state can his mind get absorbed in? No one is capable of expressing and describing this condition. (430)

Kabit 431

Gurmukhi

ਲੋਚਨ ਪਤੰਗ ਦੀਪ ਦਰਸ ਦੇਖਨ ਗਏ ਜੋਤੀ ਜੋਤਿ ਮਿਲਿ ਪੁਨ ਉਤਰ ਨ ਆਨੇ ਹੈ ।

ਨਾਦ ਬਾਦ ਸੁਨਬੇ ਕਉ ਸ੍ਰਵਨ ਹਰਿਨ ਗਏ ਸੁਨਿ ਧੁਨਿ ਬਕਤ ਭਏ ਨ ਬਹੁਰਾਨੇ ਹੈ ।

ਚਰਨ ਕਮਲ ਮਕਰੰਦ ਰਸਿ ਰਸਕਿ ਹੁਇ ਮਨ ਮਧੁਕਰ ਸੁਖ ਸੰਪਟ ਸਮਾਨੇ ਹੈ ।

ਰੂਪ ਗੁਨ ਪ੍ਰੇਮ ਰਸ ਪੂਰਨ ਪਰਮਪਦ ਆਨ ਗਿਆਨ ਧਿਆਨ ਰਸ ਭਰਮ ਭੁਲਾਨੇ ਹੈ ॥੪੩੧॥

English

The eyes of a moth who go for a glimpse of the flame of the lamp are never able to come back having engrossed themselves in its light. (So are the devoted disciples of the True Guru who are never able to return after a vision of Him).

The ears of a deer gone to hear the melody of Ghanda Herha (a music instrument) gets so engrossed that he is never able to return. (So are the ears of a Sikh gone to hear ambrosial utterances of his True Guru never want to leave Him)

Embellished with the sweet smelling dust of the lotus feet of the True Guru, the mind of an obedient disciple gets engrossed like the black bee entranced by the sweet smell of the flower.

By virtue of the loving merits of the Naam blessed by the radiant True Guru, a Sikh of the Guru attains supreme spiritual state and rejects all other worldly contemplations and awarenesses that put one in wandering of doubts.
(431)

Kabit 432

Gurmukhi

ਪ੍ਰਥਮ ਹੀ ਆਨ ਧਿਆਨ ਹਾਨਿ ਕੈ ਪਤੰਗ ਬਿਧਿ ਪਾਛੈ ਕੈ ਅਨੂਪ ਰੂਪ ਦੀਪਕ ਦਿਖਾਏ ਹੈ ।

ਪ੍ਰਥਮ ਹੀ ਆਨ ਗਿਆਨ ਸੁਰਤਿ ਬਿਸਰਜਿ ਕੈ ਅਨਹਦ ਨਾਦ ਮ੍ਰਿਗ ਜੁਗਤਿ ਸੁਨਾਏ ਹੈ ।

ਪ੍ਰਥਮ ਹੀ ਬਚਨ ਰਚਨ ਹਰਿ ਗੁੰਗ ਸਾਜਿ ਪਾਛੈ ਕੈ ਅੰਮ੍ਰਿਤ ਰਸ ਅਪਿਓ ਪੀਆਏ ਹੈ ।

ਪੇਖ ਸੁਨ ਅਚਵਤ ਹੀ ਭਏ ਬਿਸਮ ਅਤਿ ਪਰਮਦਭੁਤ ਅਸਚਰਜ ਸਮਾਏ ਹੈ ॥੪੩੨॥

English

Like a moth, an obedient human being of the Guru regards all other concentrations of mind as loss incurring proposition and then, like seeing the light of the lamp (by the moth), he sees the beautiful sight of the True Guru.

Just as a deer discards all other sounds in favour of the melody of Chanda Herha, a disciple of the Guru listens to the sound of unstruck music after obtaining and practicing on Guru's teachings and words.

Like a black bee, giving up its noisy stance and engulfing itself in the fragrance of the lotus-like feet of the Guru, he drinks deep the wondrous elixir of the Naam.

And thus a devoted Sikh of the Guru, seeing the vision of his Guru, hearing the sweet sound of Guru's words and relishing the Naam Amrit (elixir-like name of the Lord) reaches a high state of bliss and merges in the astonishing and supremely strange God.

Kabit 433

Gurmukhi

ਜਾਤਿ ਸਿਹਿਜਾਸਨ ਜਉ ਕਾਮਨੀ ਜਾਮਨੀ ਸਮੈ ਗੁਰਜਨ ਸੁਜਨ ਕੀ ਬਾਤ ਨ ਸੁਹਾਤ ਹੈ ।

ਹਿਮ ਕਰਿ ਉਦਿਤ ਮੁਦਤਿ ਹੈ ਚਕੋਰ ਚਿਤਿ ਇਕ ਟਕ ਧਿਆਨ ਕੈ ਸਮਾਰਤ ਨ ਗਾਤ ਹੈ ।

ਜੈਸੇ ਮਧੁਕਰ ਮਕਰੰਦ ਰਸ ਲੁਭਤ ਹੈ ਬਿਸਮ ਕਮਲ ਦਲ ਸੰਪਟ ਸਮਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਚਲਿ ਜਾਤਿ ਸਿਖ ਦਰਸ ਪਰਸ ਪ੍ਰੇਮ ਰਸ ਮੁਸਕਾਤਿ ਹੈ ॥੪੩੩॥

English

When a wife proceeds to enjoy the union of her husband in his bed at night, no talk of any noble, elderly or holy person appeals to her.

As the moon rises, the ruddy sheldrake is immensely pleased and gazing at it with concentration of mind, is unaware of his own body even.

Just as a bumble bee is so engrossed in the sweet smelling nectar of the flower, that it gets trapped in the box-like lotus flower when the Sun sets.

Similarly a devoted slave disciple goes to the refuge of the holy feet of the True Guru; enjoying His sight and entranced in His love, he keeps smiling within while relishing the divine spectacle. (433)

Kabit 434

Gurmukhi

ਆਵਤ ਹੈ ਜਾ ਕੈ ਭੀਖ ਮਾਗਨਿ ਭਿਖਾਰੀ ਦੀਨ ਦੇਖਤ ਅਧੀਨਹਿ ਨਿਰਾਸੇ ਨ ਬਿਡਾਰ ਹੈ ।

ਬੈਠਤ ਹੈ ਜਾ ਕੈ ਦੁਆਰ ਆਸਾ ਕੈ ਬਿਡਾਰ ਸ੍ਰਾਨ ਅੰਤ ਕਰੁਨਾ ਕੈ ਤੋਰਿ ਟੂਕਿ ਤਾਹਿ ਡਾਰਿ ਹੈ ।

ਪਾਇਨ ਕੀ ਪਨਹੀ ਰਹਤ ਪਰਹਰੀ ਪਰੀ ਤਾਹੂ ਕਾਹੂ ਕਾਜਿ ਉਠਿ ਚਲਤ ਸਮਾਰਿ ਹੈ ।

ਛਾਡਿ ਅਹੰਕਾਰ ਛਾਰ ਹੋਇ ਗੁਰ ਮਾਰਗ ਮੈ ਕਬਹੂ ਕੈ ਦਇਆ ਕੈ ਦਇਆਲ ਪਗਿ ਧਾਰਿ ਹੈ ॥੪੩੪॥

English

Whosoever is visited by a beggar for alms, impressed by his humility, the donor never turns him away disappointed.

Whosoever has a dog coming to his door after discarding all other alternatives, the master of the house out of clemency serves him with a morsel of food.

A shoe keeps lying unattended and uncared, but when its owner has to go out on some work, he too takes care of it then and uses it.

Similarly, he who ever discards his ego and pride and lives in the refuge of the True Guru in utter humility like the dust of His feet, the clement True Guru will definitely shower His benevolence one day and attach him with His feet (He blesses him with

Gurmukhi

ਦ੍ਰੋਪਤੀ ਕੁਪੀਨ ਮਾਤ੍ਰੁ ਦਈ ਜਉ ਮੁਨੀਸਰਹਿ ਤਾ ਤੇ ਸਭਾ ਮਧਿ ਬਹਿਓ ਬਸਨ ਪ੍ਰਵਾਹ ਜੀ ।

ਤਨਕ ਤੰਦੁਲ ਜਗਦੀਸਹਿ ਦਏ ਸੁਦਾਮਾ ਤਾਂ ਤੇ ਪਾਏ ਚਤਰ ਪਦਾਰਥ ਅਥਾਹ ਜੀ ।

ਦੁਖਤ ਗਜਿੰਦ ਅਰਬਿੰਦ ਗਹਿ ਭੇਟ ਰਾਖੇ ਤਾ ਕੈ ਕਾਜੈ ਚਕ੍ਰਪਾਨਿ ਆਨਿ ਗ੍ਰੇ ਗ੍ਰਾਹ ਜੀ ।

ਕਹਾਂ ਕੋਊ ਕਰੈ ਕਛੁ ਹੋਤ ਨ ਕਾਹੂ ਕੇ ਕੀਏ ਜਾ ਕੀ ਪ੍ਰਭ ਮਾਨਿ ਲੇਹਿ ਸਬੈ ਸੁਖ ਤਾਹਿ ਜੀ ॥੪੩੫॥

English

Daropadi gave away a piece of cloth from her head-covering scarf to a sage Durbasha whose loin cloth had been washed away in the river. As a result, when efforts were made to strip her off in the court of Duryodhan, the cloth length coming off her body was

Sudama offered a handful of rice to Krishna Ji, with utmost love and in return, he attained the four aims of life as well as many other treasure-houses of His blessings.

A distressed elephant caught by an octopus, plucked a lotus flower in desperation and offered it to the Lord in humble supplication. He (elephant) was freed from the clutches of the octopus.

What can one do with his own efforts ? Nothing tangible can be achieved by one's own efforts. All this is His blessing. One whose hard work and devotion is accepted by the Lord, gets all peace and comforts from Him. (435)

Kabit 436

Gurmukhi

ਸਰਵਨ ਸੇਵਾ ਕੀਨੀ ਮਾਤਾ ਪਿਤਾ ਕੀ ਬਿਸੇਖ ਤਾ ਤੇ ਗਾਈਅਤ ਜਸ ਜਗਤ ਮੈ ਤਾਹੂ ਕੋ ।

ਜਨ ਪ੍ਰਹਲਾਦਿ ਆਦਿ ਅੰਤ ਲਉ ਅਵਿਗਿਆ ਕੀਨੀ ਤਾਤ ਘਾਤ ਕਰਿ ਪ੍ਰਭ ਰਾਖਿਓ ਪ੍ਰਨੁ ਵਾਹੂ ਕੋ ।

ਦੁਆਦਸ ਬਰਖ ਸੁਕ ਜਨਨੀ ਦੁਖਤ ਕਰੀ ਸਿਧ ਭਏ ਤਤਖਿਨ ਜਨਮੁ ਹੈ ਜਾਹੂ ਕੋ ।

ਅਕਥ ਕਥਾ ਬਿਸਮ ਜਾਨੀਐ ਨ ਜਾਇ ਕਛੁ ਪਹੁਚੈ ਨ ਗਿਆਨ ਉਨਮਾਨੁ ਆਨ ਕਾਹੂ ਕੋ ॥੪੩੬॥

English

Sarwan, the devoted son served his blind parents with love and dedication that has earned him fame and praise in the world.

What a strange play it is of the Lord that instead of serving his father, Bhagat Prahlad disobeyed his father's order that demanded of him not to meditate on the name of God (Ram). The Lord destroyed Harnakash (Prahlad's father) and protected Prahlad thus

It is said that sage Sukdev kept on causing pain to his mother by remaining in her womb for 12 years, but when born he was found to be an established and perfect sage, and all those born at that time turned out to be hermit with divine powers.

His mysterious play is beyond explanation and is astonishing. No one can know on whom will He be kind when and where and who will receive His blessings. (436)

Kabit 437

Gurmukhi

ਖਾਂਡ ਖਾਂਡ ਕਹੈ ਜਿਹਬਾ ਨ ਸ੍ਵਾਦੁ ਮੀਠੈ ਆਵੈ ਅਗਨਿ ਅਗਨਿ ਕਹੈ ਸੀਤ ਨ ਬਿਨਾਸ ਹੈ ।

ਬੈਦ ਬੈਦ ਕਹੈ ਰੋਗ ਮਿਟਤ ਨ ਕਾਹੂ ਕੋ ਦਰਬ ਦਰਬ ਕਹੈ ਕੋਊ ਦਰਬਹਿ ਨ ਬਿਲਾਸ ਹੈ ।

ਚੰਦਨ ਚੰਦਨ ਕਹਤ ਪ੍ਰਗਟੈ ਨ ਸੁਬਾਸੁ ਬਾਸੁ ਚੰਦ੍ਰ ਚੰਦ੍ਰ ਕਹੈ ਉਜੀਆਰੋ ਨ ਪ੍ਰਗਾਸ ਹੈ ।

ਤੈਸੇ ਗਿਆਨ ਗੋਸਟਿ ਕਹਤ ਨ ਰਹਤ ਪਾਵੈ ਕਰਨੀ ਪ੍ਰਧਾਨ ਭਾਨ ਉਦਤਿ ਅਕਾਸ ਹੈ ॥੪੩੭॥

English

*No action but repeated utterances are futile. Repeatedly saying sugar, the tongue is unable to experience sweet taste, nor
shivering
with cold can stop by saying fire! fire!*

*No ailment can be cured by repeated utterance of doctor! doctor! nor can anyone enjoy the luxuries that money buys
just by saying money! money!*

*Just as saying sandalwood! sandalwood, the fragrance of sandalwood cannot spread, nor can the radiance of the moon-light be
experienced
by repeatedly saying moon! moon! unless the moon rises.*

*Similarly, just listening to the holy sermons and discourses, no one can acquire the divine life-style and code of conduct.
The most fundamental need is to practice the lessons in actual life. So by the practice of the Guru's
blessed Naam Simran, the ligh*

Gurmukhi

ਹਸਤ ਹਸਤ ਪੂਛੈ ਹਸਿ ਹਸਿ ਕੈ ਹਸਾਇ ਰੋਵਤ ਰੋਵਤ ਪੂਛੈ ਰੋਇ ਅਉ ਰੁਵਾਇ ਕੈ ।

ਬੈਠੈ ਬੈਠੈ ਪੂਛੈ ਬੈਠਿ ਬੈਠਿ ਕੈ ਨਿਕਟਿ ਜਾਇ ਚਾਲਤ ਚਾਲਤ ਪੂਛੈ ਦਹਦਿਸ ਧਾਇ ਕੈ ।

ਲੋਗ ਪੂਛੈ ਲੋਗਾਚਾਰ ਬੇਦ ਪੂਛੈ ਬੇਦ ਬਿਧਿ ਜੋਗੀ ਭੋਗੀ ਜੋਗ ਭੋਗ ਜੁਗਤਿ ਜੁਗਾਇ ਕੈ ।

ਜਨਮ ਮਰਨ ਭ੍ਰਮ ਕਾਹੂ ਨ ਮਿਟਾਏ ਸਾਕਿਓ ਨਿਹਿਚਲ ਭਏ ਗੁਰ ਚਰਨ ਸਮਾਇ ਕੈ ॥੪੩੮॥

English

A laughing person merrily asks a happy and laughing person various things that can make them laugh. Similarly a crying person asks another crying person matters that causes crying.

A settled person will share with another settled person means of settling down. A person treading a path will ask another on the right path, things that would lead one to the right path.

A worldly person asks the other worldly persons various aspects of worldly affairs. One who studies Vedas would ask about Vedas from another who has the knowledge of Vedas.

All the above do satiate the addiction of a person, but no one has been able to end the birth-death cycle of anyone by such prattles. Those who unite their attention in the holy feet of the Lord, only those obedient disciples of the Guru are able to end t

Kabit 439

Gurmukhi

ਪੂਛਤ ਪਥਕਿ ਤਿਹ ਮਾਰਗ ਨ ਧਾਰੈ ਪਗਿ ਪ੍ਰੀਤਮ ਕੈ ਦੇਸ ਕੈਸੇ ਬਾਤਨੁ ਕੇ ਜਾਈਐ ।

ਪੂਛਤ ਹੈ ਬੈਦ ਖਾਤ ਅਉਖਦ ਨ ਸੰਜਮ ਸੈ ਕੈਸੇ ਮਿਟੈ ਰੋਗ ਸੁਖ ਸਹਜ ਸਮਾਈਐ ।

ਪੂਛਤ ਸੁਹਾਗਨ ਕਰਮ ਹੈ ਦੁਹਾਗਨਿ ਕੈ ਰਿਦੈ ਬਿਬਿਚਾਰ ਕਤ ਸਿਹਜਾ ਬੁਲਾਈਐ ।

ਗਾਏ ਸੁਨੇ ਆਖੇ ਮੀਚੈ ਪਾਈਐ ਨ ਪਰਮਪਦੁ ਗੁਰ ਉਪਦੇਸੁ ਗਹਿ ਜਉ ਲਉ ਨ ਕਮਾਈਐ ॥੪੩੯॥

English

One asks a wayfarer of the beloved Lord's abode, the path to Him but does not tread even a step on it. Without launching oneself on that path, how can one reach the abode of the beloved Lord by mere prattles?

One asks the physician the True Guru, the medicine of curing the malady of ego, but does not consume the medicine with dedicated discipline and precautions. Then how can the ailment of ego be cured and spiritual peace acquired.

One asks from the dear and beloveds of the Lord husband the way of meeting Him, but all her actions and deeds are like of wretched and discarded women. Then how can such a seeker wife with deceitful heart ever be called to the nuptial bed of the husband L

Similarly without inhabiting the Lord in the heart, singing the praises, listening to His discourses and closing eyes for the beloved Lord cannot reach one to the higher spiritual state. Reaffirming of Guru's sermons in the heart and practicing them perpe

Gurmukhi

ਖੋਜੀ ਖੋਜਿ ਦੇਖਿ ਚਲਿਓ ਜਾਇ ਪਹੁਚੇ ਠਿਕਾਨੇ ਅਲਿਸ ਬਿਲੰਬ ਕੀਏ ਖੋਜਿ ਮਿਟ ਜਾਤ ਹੈ ।

ਸਿਹਜਾ ਸਮੇ ਰਮੈ ਭਰਤਾਰ ਬਰ ਨਾਰਿ ਸੋਈ ਕਰੈ ਜਉ ਅਗਿਆਨ ਮਾਨੁ ਪ੍ਰਗਟਤ ਪ੍ਰਾਤ ਹੈ ।

ਬਰਖਤ ਮੇਘ ਜਲ ਚਾੜ੍ਹਕ ਤ੍ਰਿਪਤਿ ਪੀਏ ਮੋਨ ਗਹੇ ਬਰਖਾ ਬਿਤੀਤੇ ਬਿਲਲਾਤ ਹੈ ।

ਸਿਖ ਸੋਈ ਸੁਨਿ ਗੁਰ ਸਬਦ ਰਹਤ ਰਹੈ ਕਪਟ ਸਨੇਹ ਕੀਏ ਪਾਛੇ ਪਛੁਤਾਤ ਹੈ ॥੪੪੦॥

English

Just as a tracker proceeds along the footprints and reaches the desired place, but had he been lazy or complacent, these footprints trail would have been obliterated.

Just as a woman who moving to the bed of her husband at night is fortunate to enjoy the union with her husband is the prime wife of that man. But one who shows arrogance due to ignorance loses the opportunity of this union because of her laziness and comp

Just as a rain-bird may be able to quench his thirst when it is raining, but if he does not open his mouth and the rain stops, then he wails and cry.

Similarly, he alone is an obedient Sikh of the True Guru, who listens to His sermon and adopts it in his life immediately. (He commences practicing of Naam Simran immediately). Otherwise without inhabiting true love in the heart and demonstrating it outwa

Kabit 441

Gurmukhi

ਜੈਸੇ ਬਛਰਾ ਬਿਛਰ ਪਰੈ ਆਨ ਗਾਇ ਬਨ ਦੁਗਧ ਨ ਪਾਨ ਕਰੈ ਮਾਰਤ ਹੈ ਲਾਤ ਕੀ ।

ਜੈਸੇ ਮਾਨਸਰ ਤਿਆਗਿ ਹੰਸ ਆਨਸਰ ਜਾਤ ਖਾਤ ਨ ਮੁਕਤਾਫਲ ਭੁਗਤ ਜੁਗਾਤ ਕੀ ।

ਜੈਸੇ ਰਾਜ ਦੁਆਰ ਤਜਿ ਆਨ ਦੁਆਰ ਜਾਤ ਜਨ ਹੋਤ ਮਾਨੁ ਭੰਗੁ ਮਹਿਮਾ ਨ ਕਾਹੂ ਬਾਤ ਕੀ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਆਨ ਦੇਵ ਕੀ ਸਰਨ ਜਾਹਿ ਰਹਿਓ ਨ ਪਰਤ ਰਾਖਿ ਸਕਤ ਨ ਪਾਤ ਕੀ ॥੪੪੧॥

English

Just as a calf separated from his mother rushes to suck milk from another cow's teats, and he is denied sucking milk by the cow who kicks him away.

Just as a swan leaving Mansarover lake goes to some other lake cannot get his food of pearls to eat from there.

Just as a guard on the door of the king leaves and serves on another's door, it hurts his pride and does not help his glory and grandeur anyway.

Similarly, if a devoted disciple of Guru leaves the refuge of his Guru and goes into the protection of other gods and goddesses, he cannot find his stay there worthwhile nor anyone would show any respect and regard towards him being a blemished sinner. (

Kabit 442

Gurmukhi

ਜੈਸੇ ਘਨਘੋਰ ਮੋਰ ਚਾੜ੍ਹਕ ਸਨੇਹ ਗਤਿ ਬਰਖਤ ਮੇਹ ਅਸਨੇਹ ਕੈ ਦਿਖਾਵਹੀ ।

ਜੈਸੇ ਤਉ ਕਮਲ ਜਲ ਅੰਤਰਿ ਦਿਸੰਤਰਿ ਹੁਇ ਮਧੁਕਰ ਦਿਨਕਰ ਹੇਤ ਉਪਜਾਵਹੀ ।

ਦਾਦਰ ਨਿਰਾਦਰ ਹੁਇ ਜੀਅਤਿ ਪਵਨ ਭਖਿ ਜਲ ਤਜਿ ਮਾਰਤ ਨ ਪ੍ਰੇਮਹਿ ਲਜਾਵਹੀ ।

ਕਪਟ ਸਨੇਹੀ ਤੈਸੇ ਆਨ ਦੇਵ ਸੇਵਕੁ ਹੈ ਗੁਰਸਿਖ ਮੀਨ ਜਲ ਹੇਤ ਠਹਰਾਵਹੀ ॥੪੪੨॥

English

Just as a peacock's and rain-bird's love is confined to the thunder of the clouds and this love is visible only till the rain lasts. (Their love is not lasting.)

Just as a lotus flower closes at sunset but remains in water and the bumble bee keeps hovering over other flowers. But at sunrise when lotus flower opens up, its love for the lotus flower resurfaces. His love is not of permanent nature.

A frog's love with water is very disrespecting. He comes out of water to breathe air. Out of water, it does not die. He thus shames his love for water.

Similarly, a deceitful Sikh with demonstrative love is the follower of other gods and goddesses, whereas the love of a true and obedient Sikh for his True Guru is like fish and water. (He holds no love for anyone else other than the True Guru). (442)

Kabit 443

Gurmukhi

ਪੁਰਖ ਨਿਪੁੰਸਕ ਨ ਜਾਨੇ ਬਨਿਤਾ ਬਿਲਾਸ ਬਾਂਝ ਕਹਾ ਜਾਨੇ ਸੁਖ ਸੰਤਤ ਸਨੇਹ ਕਉ ।

ਗਨਿਕਾ ਸੰਤਾਨ ਕੋ ਬਖਾਨ ਕਹਾ ਗੋਤਚਾਰ ਨਾਹ ਉਪਚਾਰ ਕਛੁ ਕੁਸਟੀ ਕੀ ਦੇਹ ਕਉ ।

ਆਧਰੋ ਨ ਜਾਨੈ ਰੂਪ ਰੰਗ ਨ ਦਸਨ ਛਬਿ ਜਾਨਤ ਨ ਬਹਰੋ ਪ੍ਰਸੰਨ ਅਸਪ੍ਰੇਹ ਕਉ ।

ਆਨ ਦੇਵ ਸੇਵਕ ਨ ਜਾਨੇ ਗੁਰਦੇਵ ਸੇਵ ਜੈਸੇ ਤਉ ਜਵਾਸੋ ਨਹੀ ਚਾਹਤ ਹੈ ਮੇਹ ਕਉ ॥੪੪੩॥

English

Just as an impotent person does not know what pleasure it is to share a union with a woman, and a barren woman cannot know the love and attachment of children.

Just as the lineage of the children of a prostitute cannot be defined, and a leper cannot be cured anyway.

Just as a blind person cannot know the beauty of the face and teeth of a woman and a deaf person cannot feel anyone's anger or happiness since he cannot hear.

Similarly, a devotee and follower of other gods and goddesses, cannot know the celestial bliss of service of true and perfect Guru. Just as camel-thorn (Alhagi maurorum) resents rain. (443)

Kabit 444

Gurmukhi

ਜੈਸੇ ਭੂਲਿ ਬਛੁਰਾ ਪਰਤ ਆਨ ਗਾਇ ਬਨ ਬਹੁਰਿਓ ਮਿਲਤ ਮਾਤ ਬਾਤ ਨ ਸਮਾਰ ਹੈ ।

ਜੈਸੇ ਆਨਸਰ ਕ੍ਰਮ ਆਵੈ ਮਾਨਸਰ ਹੰਸ ਦੇਤ ਮੁਕਤਾ ਅਮੋਲ ਦੋਖ ਨ ਬੀਚਾਰਿ ਹੈ ।

ਜੈਸੇ ਨ੍ਰਿਪ ਸੇਵਕ ਜਉ ਆਨ ਦੁਆਰ ਹਾਰ ਆਵੈ ਚਉਗਨੋ ਬਢਾਵੈ ਨ ਅਵਗਿਆ ਉਰ ਧਾਰ ਹੈ ।

ਸਤਿਗੁਰ ਅਸਰਨਿ ਸਰਨਿ ਦਇਆਲ ਦੇਵ ਸਿਖਨ ਕੋ ਭੂਲਿਬੋ ਨ ਰਿਦ ਮੈ ਨਿਹਾਰ ਹੈ ॥੪੪੪॥

English

Just as a calf goes to another cow for milk by mistake, and on coming back to his mother, she does not recall his mistake and feeds him.

Just as a swan reaches Mansarover lake after wandering to various other lakes, Mansarover lake does not remind him his mistake and serves him with pearls.

Just as a royal attendant, after wandering all over comes back to his master who does not recall him his departure and instead raises his status many time more.

Similarly, the radiant and benevolent True Guru is the support of the destitute. He does not keep in mind the mistakes of those Sikhs who have separated themselves from the door of their Guru and are wandering on the door of gods and goddesses. (444)

Kabit 445

Gurmukhi

ਬਾਂਝ ਬਧੂ ਪੁਰਖੁ ਨਿਪੁੰਸਕ ਨ ਸੰਤਤ ਹੁਇ ਸਲਲ ਬਿਲੋਇ ਕਤ ਮਾਖਨ ਪ੍ਰਗਾਸ ਹੈ ।

ਫਨ ਗਹਿ ਦੁਗਧ ਪੀਆਏ ਨ ਮਿਟਤ ਬਿਖੁ ਮੂਰੀ ਖਾਏ ਮੁਖ ਸੈ ਨ ਪ੍ਰਗਟੇ ਸੁਬਾਸ ਹੈ ।

ਮਾਨਸਰ ਪਰ ਬੈਠੇ ਬਾਇਸੁ ਉਦਾਸ ਬਾਸ ਅਰਗਜਾ ਲੇਪੁ ਖਰ ਭਸਮ ਨਿਵਾਸ ਹੈ ।

ਆਂਨ ਦੇਵ ਸੇਵਕ ਨ ਜਾਨੈ ਗੁਰਦੇਵ ਸੇਵ ਕਠਨ ਕੁਟੇਵ ਨ ਮਿਟਤ ਦੇਵ ਦਾਸ ਹੈ ॥੪੪੫॥

English

Just as a barren woman and an impotent man cannot produce children, and churning of water cannot yield butter.

Just as a poison of a cobra cannot be destroyed by feeding him milk and one cannot get good smell from mouth after eating radish.

Just as a filth-eating crow on reaching lake Mansarover, becomes sad since he cannot get filth which he is so used to eating; and a donkey will roll in dust even if it is given a bath with sweet smelling scents.

Similarly, the servant of other gods cannot realise the ecstasy of serving the True Guru, because the chronic and bad habits of the followers of god cannot perish. (445)

Kabit 446

Gurmukhi

ਜੈਸੇ ਤਉ ਗਗਨ ਘਟਾ ਘਮੰਡ ਬਿਲੋਕੀਅਤਿ ਗਰਜਿ ਗਰਜਿ ਬਿਨੁ ਬਰਖਾ ਬਿਲਾਤ ਹੈ ।

ਜੈਸੇ ਤਉ ਹਿਮਾਚਲਿ ਕਠੋਰ ਅਉ ਸੀਤਲ ਅਤਿ ਸਕੀਐ ਨ ਖਾਇ ਤ੍ਰਿਖਾ ਨ ਮਿਟਾਤ ਹੈ ।

ਜੈਸੇ ਓਸੁ ਪਰਤ ਕਰਤ ਹੈ ਸਜਲ ਦੇਹੀ ਰਾਖੀਐ ਚਿਰੰਕਾਲ ਨ ਠਉਰ ਠਹਰਾਤਿ ਹੈ ।

ਤੈਸੇ ਆਨ ਦੇਵ ਸੇਵ ਤ੍ਰਿਬਿਧਿ ਚਪਲ ਫਲ ਸਤਿਗੁਰ ਅੰਮ੍ਰਿਤ ਪ੍ਰਵਾਹ ਨਿਸ ਪ੍ਰਾਤ ਹੈ ॥੪੪੬॥

English

Just as black clouds are often seen in the sky who make thundering sound but disperse without releasing a drop of rain.

Just as a snow clad mountain is very hard and cold; it yields no eatable nor can the thirst be quenched by eating the snow.

Just as dew wets the body but it cannot be kept at a place for long. It cannot be stored.

So is the fruit of the service of gods who live life in the three traits of maya. Their reward is also influenced by the three traits of mammon. Only the service of the True Guru maintains the flow of the Naam-Bani elixir for ever. (446)

Kabit 447

Gurmukhi

ਬੈਸਨੋ ਅਨੰਨਿ ਬ੍ਰਹਮੰਨਿ ਸਾਲਗ੍ਰਾਮ ਸੇਵਾ ਗੀਤਾ ਭਾਗਵਤ ਸ੍ਰੋਤਾ ਏਕਾਕੀ ਕਹਾਵਈ ।

ਤੀਰਥ ਧਰਮ ਦੇਵ ਜਾਤ੍ਰਾ ਕਉ ਪੰਡਿਤ ਪੂਛਿ ਕਰਤ ਗਵਨ ਸੁ ਮਹੂਰਤ ਸੋਧਾਵਈ ।

ਬਾਹਰਿ ਨਿਕਸਿ ਗਰਧਬ ਸ੍ਵਾਨ ਸਗਨੁ ਕੈ ਸੰਕਾ ਉਪਰਾਜਿ ਬਹੁਰਿ ਘਰਿ ਆਵਈ ।

ਪਤਿਬ੍ਰਤ ਗਹਿ ਰਹਿ ਸਕਤ ਨ ਏਕਾ ਟੇਕ ਦੁਬਧਾ ਅਛਿਤ ਨ ਪਰੰਮ ਪਦੁ ਪਾਵਈ ॥੪੪੭॥

English

If someone is a worshipper of Vishnu, is brahmin by caste, worships (stone) and listens to the recitation of Geeta and Bhagwat in a secluded place;

*Have the auspicious time and date worked out by learned brahmins before proceeding on religious places or visiting the temples
of gods and goddesses located on banks of rivers;*

*But when he sets out of the house and faces a dog or a donkey, he regards it inauspicious and
a doubt arises in his mind forcing him to return home.*

*Despite belonging to a Guru like a faithful wife, if a person does not acknowledge the support of his Guru
firmly and wanders at the door of one god or the other, he cannot reach the supreme state of
Oneness with God having been caught in duality. (447)*

Kabit 448

Gurmukhi

ਗੁਰਸਿਖ ਸੰਗਤਿ ਮਿਲਾਧ ਕੋ ਪ੍ਰਤਾਪ ਐਸੋ ਪਤਿਬ੍ਰਤ ਏਕ ਟੇਕ ਦੁਬਿਧਾ ਨਿਵਾਰੀ ਹੈ ।

ਪੂਛਤ ਨ ਜੋਤਕ ਅਉ ਬੇਦ ਥਿਤਿ ਬਾਰ ਕਛੁ ਗ੍ਰਿਹ ਅਉ ਨਖਤ੍ਰ ਕੀ ਨ ਸੰਕਾ ਉਰ ਧਾਰੀ ਹੈ ।

ਜਾਨਤ ਨ ਸਗਨ ਲਗਨ ਆਨ ਦੇਵ ਸੇਵ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਨੇਹੁ ਨਿਰੰਕਾਰੀ ਹੈ ।

ਸਿਖ ਸੰਤ ਬਾਲਕ ਸ੍ਰੀ ਗੁਰ ਪ੍ਰਤਿਪਾਲਕ ਹੁਇ ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਬ੍ਰਹਮ ਬਿਚਾਰੀ ਹੈ ॥੪੪੮॥

English

The union of a Sikh with his Guru and becoming one with him is like a faithful wife who discards the desire of others and lives in the refuge of one husband.

The Sikh who places his faith in the refuge of one True Guru, does not depend upon astrology or the command of Vedas, nor does he bring any doubt about the auspiciousness of a day/date or constellation of stars/planets to his mind.

Engrossed in the holy feet of Guru, the Sikh does not know anything about the good or bad omens or service of gods and goddesses. He has such inaccessible love with the True Guru, the manifestation of formless Lord, that by lodging the divine word of the

The father Guru protects and brings up the specially virtuous children. Such Sikhs are freed of all rites and rituals by the Guru during their life-time, and instills the ideology and thoughts of one Lord in their mind. (448)

Gurmukhi

ਨਾਰ ਕੈ ਭਤਾਰ ਕੈ ਸਨੇਹ ਪਤਿਬ੍ਰਤਾ ਹੁਇ ਗੁਰਸਿਖ ਏਕ ਟੇਕ ਪਤਿਬ੍ਰਤ ਲੀਨ ਹੈ ।

ਰਾਗ ਨਾਦ ਬਾਦ ਅਉ ਸੰਬਾਦ ਪਤਿਬ੍ਰਤ ਹੁਇ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਕਾਨ ਸਿਖ ਦੀਨ ਹੈ ।

ਰੂਪ ਰੰਗ ਅੰਗ ਸਰਬੰਗ ਹੋਰੇ ਪਤਿਬ੍ਰਤਾ ਆਨ ਦੇਵ ਸੇਵਕ ਨ ਦਰਸਨ ਕੀਨ ਹੈ ।

ਸੁਜਨ ਕੁਟੰਬ ਗ੍ਰਿਹਿ ਗਉਨ ਕਰੈ ਪਤਿਬ੍ਰਤਾ ਆਨ ਦੇਵ ਸਥਾਨ ਜੈਸੇ ਜਲਿ ਬਿਨੁ ਮੀਨ ਹੈ ॥੪੪੯॥

English

Just as a wife is considered faithful who lives life in the love of her husband. So does an obedient Sikh of the Guru take refuge of one Guru-God Lord.

Just as a husband enjoys the subject of mode of singing musical instruments and other conversation, so does a Sikh in the service of the Guru talks and listens nothing other than the sound of the divine words of the Guru.

Just as a faithful wife admires the good looks, colour and beauty of all limbs of her husband, so does a devoted Sikh neither is the follower of any god nor proceeds to see any. Other than one True Guru, the form of True Master, he looks at no one else.

Just as a faithful wife lives amongst the close relatives in her house and goes nowhere else; so does the Sikh of the Guru go nowhere else other than the court of the True Guru and assembly of His devoted and loving Sikhs. Places of other gods and goddess

Gurmukhi

ਐਸੀ ਨਾਇਕਾ ਮੈ ਕੁਆਰ ਪਾਤ੍ਰ ਹੀ ਸੁਪਾਤ੍ਰ ਭਲੀ ਆਸ ਪਿਆਸੀ ਮਾਤਾ ਪਿਤਾ ਏਕੈ ਕਾਹ ਦੇਤ ਹੈ ।

ਐਸੀ ਨਾਇਕਾ ਮੈ ਦੀਨਤਾ ਕੈ ਦੁਹਾਗਨ ਭਲੀ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਿਅ ਪਾਇ ਲਾਇ ਲੇਤ ਹੈ ।

ਐਸੀ ਨਾਇਕਾ ਮੈ ਭਲੇ ਬਿਰਹ ਬਿਓਗ ਸੋਗ ਲਗਨ ਸਗਨ ਸੋਧੇ ਸਰਧਾ ਸਹੇਤ ਹੈ ।

ਐਸੀ ਨਾਇਕਾ ਮਾਤ ਗਰਭ ਹੀ ਗਲੀ ਭਲੀ ਕਪਟ ਸਨੇਹ ਦੁਬਿਧਾ ਜਿਉ ਰਾਹੁ ਕੇਤੁ ਹੈ ॥੪੫੦॥

English

*A virgin maid who is ever hopeful of achieving a place of superior authority in the house of a husband
that her father will find for her one day is far better than a deceitful woman.*

*A woman who has been disassociated with her husband by him and who regrets her actions by her humility, consequence
of which her husband forgives her sins is far better than a deceitful woman.*

*That woman separated from her husband who bearing the pangs of separation is devotedly involved in finding out auspicious
time
and good omens for the reunion is better than a treacherous and deceitful woman.*

*Such a woman of deceitful love should have perished in her mother's womb. Deceit filled love is full of such
duality as the two demons Rahu and Ketu are who cause solar and lunar eclipse. (450)*

Kabit 451

Gurmukhi

ਜੈਸੇ ਜਲ ਕੂਪ ਨਿਕਸਤ ਜਤਨ ਕੀਏ ਸੀਚੀਅਤ ਖੇਤ ਏਕੈ ਪਹੁਚਤ ਨ ਆਨ ਕਉ ।

ਪਥਿਕ ਪਪੀਹਾ ਪਿਆਸੇ ਆਸ ਲਗਿ ਢਿਗ ਬੈਠਿ ਬਿਨੁ ਗੁਨੁ ਭਾਂਜਨ ਤ੍ਰਿਪਤਿ ਕਤ ਪ੍ਰਾਨ ਕਉ ।

ਤੈਸੇ ਹੀ ਸਕਲ ਦੇਵ ਟੇਵ ਸੈ ਟਰਤ ਨਾਹਿ ਸੇਵਾ ਕੀਏ ਦੇਤ ਫਲ ਕਾਮਨਾ ਸਮਾਨਿ ਕਉ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਬਰਖਾ ਅੰਮ੍ਰਿਤ ਹਿਤਿ ਬਰਖ ਹਰਖਿ ਦੇਤ ਸਰਬ ਨਿਧਾਨ ਕਉ ॥੪੫੧॥

English

*Just as water from a well can be drawn by different methods, such as bucket and rope, Persian wheel etc.
and then it is directed to irrigate a field and it goes nowhere else.*

*A traveller and a rain-bird may keep on sitting thirsty near a well but cannot quench their thirst without means
to draw water from the well and therefore cannot assuage their thirst.*

*Likewise, all gods and goddesses can do something within their power. They can reward a devotee for his services only
to that extent and that too of worldly desires.*

*But the complete and perfect God-like True Guru showers the spiritual pleasure-giving ambrosial nectar of Naam, the treasure-
house of all
the happiness and comforts. (The service of gods and goddesses is trivial in benefits whereas that of True Guru
bless*

Kabit 452

Gurmukhi

ਜੈਸੇ ਉਲੂ ਦਿਨ ਸਮੇਂ ਕਾਹੂਐ ਨ ਦੇਖਿਓ ਭਾਵੈ ਤੈਸੇ ਸਾਧਸੰਗਤਿ ਮੇ ਆਨ ਦੇਵ ਸੇਵਕੈ ।

ਜੈਸੇ ਕਉਆ ਬਿਦਿਆਮਾਨ ਬੋਲਤ ਨ ਕਾਹੂ ਭਾਵੈ ਆਨ ਦੇਵ ਸੇਵਕ ਜਉ ਬੋਲੈ ਅਹੰਮੇਵ ਕੈ ।

ਕਟਤ ਚਟਤ ਸ੍ਵਾਨ ਪ੍ਰੀਤਿ ਬਿਪ੍ਰੀਤਿ ਜੈਸੇ ਆਨ ਦੇਵ ਸੇਵਕ ਸੁਹਾਇ ਨ ਕਟੇਵ ਕੈ ।

ਜੈਸੇ ਮਰਾਲ ਮਾਲ ਸੋਭਤ ਨ ਬਗੁ ਠਗੁ ਕਾਢੀਐ ਪਕਰਿ ਕਰਿ ਆਨ ਦੇਵ ਸੇਵਕੈ ॥੪੫੨॥

English

Just as sight of an owl during the day is not appreciated by any body, so is a follower of a god not liked by the disciple of the True Guru in their holy congregation.

Just as a crow cawing is not appreciated by anyone, just as a devotee of a god is not appreciated in the holy assembly of god-like True Guru. (because he may be saying haughty traits of his deity)

Just as a dog licks when he is patted and bites when shouted and scolded at. (both acts are not good),

Just as a heron does not fit in the group of swans and is turned out from there, so does a devotee of some god or goddess not fit into the holy assembly of God-worshipping saints. Such fake devotees should be turned out from these assemblies. (452)

Kabit 453

Gurmukhi

ਜੈਸੇ ਉਲੂ ਆਦਿਤ ਉਦੋਤਿ ਜੋਤਿ ਕਉ ਨ ਜਾਨੇ ਆਨ ਦੇਵ ਸੇਵਕੈ ਨ ਸੂਝੈ ਸਾਧਸੰਗ ਮੈ ।

ਮਰਕਟ ਮਨ ਮਾਨਿਕ ਮਹਿਮਾ ਨ ਜਾਨੇ ਆਨ ਦੇਵ ਸੇਵਕ ਨ ਸਬਦੁ ਪ੍ਰਸੰਗ ਮੈ ।

ਜੈਸੇ ਤਉ ਫਨਿੰਦ੍ਰੁ ਪੈ ਪਾਠ ਮਹਾਤਮੈ ਨ ਜਾਨੈ ਆਨ ਦੇਵ ਸੇਵਕ ਮਹਾਪ੍ਰਸਾਦਿ ਅੰਗ ਮੈ ।

ਬਿਨੁ ਹੰਸ ਬੰਸ ਬਗ ਠਗ ਨ ਸਕਤ ਟਿਕ ਅਗਮ ਅਗਾਧਿ ਸੁਖ ਸਾਗਰ ਤਰੰਗ ਮੈ ॥੪੫੩॥

English

Just as an owl cannot know the greatness of sunlight, similarly a worshipper of other deities cannot have perception of True Guru's advice and company of the holy men.

Just as a monkey does not know the value of pearls and diamonds, so can a follower of other deities not assess the importance of Guru's sermon.

Just as a cobra cannot appreciate nectar-like milk, similarly a follower of other gods cannot understand significance of the blessings of the Guru's word and his consecrated gift of Karhah Parsad.

Just as an egret cannot fit in the flock of swans and has no knowledge of comforting waves of lake Mansarovar. Similarly a worshipper (follower) of other gods cannot stay in the society of devout Sikhs blessed by the True Guru, nor can he understand the d

Kabit 454

Gurmukhi

ਜੈਸੇ ਤਉ ਨਗਰ ਏਕ ਹੋਤ ਹੈ ਅਨੇਕ ਹਾਟੇ ਗਾਹਕ ਅਸੰਖ ਆਵੈ ਬੇਚਨ ਅਰੁ ਲੈਨ ਕਉ ।

ਜਾਪੈ ਕਛੁ ਬੇਚੈ ਅਰੁ ਬਨਜੁ ਨ ਮਾਗੈ ਪਾਵੈ ਆਨ ਪੈ ਬਿਸਾਰੈ ਜਾਇ ਦੇਖੈ ਸੁਖ ਨੈਨ ਕਉ ।

ਜਾ ਕੀ ਹਾਟ ਸਕਲ ਸਮਗ੍ਰੀ ਪਾਵੈ ਅਉ ਬਿਕਾਵੈ ਬੇਚਤ ਬਿਸਾਹਤ ਚਾਹਤ ਚਿਤ ਚੈਨ ਕਉ ।

ਆਨ ਦੇਵ ਸੇਵ ਜਾਹਿ ਸਤਿਗੁਰ ਪੂਰੇ ਸਾਹ ਸਰਬ ਨਿਧਾਨ ਜਾ ਕੈ ਲੈਨ ਅਰੁ ਦੈਨ ਕਉ ॥੪੫੪॥

English

Just as a town has many shops which are visited by many customers who go there to buy or sell their merchandise.

When a customer who has sold something at a shop is unable to buy something from there since it is not available, he visits other shops. Finding his requirements there, he feels happy and relaxed.

A shopkeeper who keeps all types of commodities in his shop and which are sold frequently, a customer generally likes to sell or purchase from there. He feels happy and satisfied.

Similarly, if a follower of other god comes to the refuge of the perfect True Guru, he will find that his store-house is filled with all types of trading commodities (of loving worship). (454)

Kabit 455

Gurmukhi

ਬਨਜ ਬਿਉਹਾਰ ਬਿਖੇ ਰਤਨ ਪਾਰਖ ਹੋਇ ਰਤਨ ਜਨਮ ਕੀ ਪਰੀਖਿਆ ਨਹੀ ਪਾਈ ਹੈ ।

ਲੇਖੇ ਚਿਤ੍ਰਗੁਪਤ ਸੇ ਲੇਖਕਿ ਲਿਖਾਰੀ ਭਏ ਜਨਮ ਮਰਨ ਕੀ ਅਸੰਕਾ ਨ ਮਿਟਾਈ ਹੈ ।

ਬੀਰ ਬਿਦਿਆ ਮਹਾਬਲੀ ਭਏ ਹੈ ਧਨੁਖਧਾਰੀ ਹਉਮੈ ਮਾਰਿ ਸਕੀ ਨ ਸਹਜਿ ਲਿਵ ਲਾਈ ਹੈ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰਦੇਵ ਸੇਵ ਕਲੀ ਕਾਲ ਮਾਇਆ ਮੈ ਉਦਾਸੀ ਗੁਰਸਿਖਨ ਜਤਾਈ ਹੈ ॥੪੫੫॥

English

In the profession of trading, a man can assess and evaluate pearls and diamonds but has not been able to evaluate this precious human birth and his aim of coming to this world.

One can be a good accountant and expert in keeping accounts but has not been able to erase the repeated cycle of his birth and death.

In the profession of fighting in the battlefields, a man may become very brave, strong and powerful, acquire sound knowledge of archery, but has failed to overpower his internal enemies of ego and pride so as to acquire spiritual stability through the tea

Living in the world of maya (mammon), the disciples of the Guru who have remained unsoiled of it have learnt that in this dark eons, the meditation on the name of God-like True Guru is supreme. (455)

Kabit 456

Gurmukhi

ਜੈਸੇ ਆਨ ਬਿਰਖ ਸਫਲ ਹੋਤ ਸਮੇ ਪਾਇ ਸ੍ਰਬਦਾ ਫਲੰਤੇ ਸਦਾ ਫਲ ਸੁ ਸ੍ਵਾਦਿ ਹੈ ।

ਜੈਸੇ ਕੂਪ ਜਲ ਨਿਕਸਤ ਹੈ ਜਤਨ ਕੀਏ ਗੰਗਾ ਜਲ ਮੁਕਤਿ ਪ੍ਰਵਾਹ ਪ੍ਰਸਾਦਿ ਹੈ ।

ਮ੍ਰਿਤਕਾ ਅਗਨਿ ਤੂਲ ਤੇਲ ਮੇਲ ਦੀਪ ਦਿਐ ਜਗਮਗ ਜੋਤਿ ਸਸੀਅਰ ਬਿਸਮਾਦ ਹੈ ।

ਤੈਸੇ ਆਨ ਦੇਵ ਸੇਵ ਕੀਏ ਫਲੁ ਦੇਤ ਜੇਤ ਸਤਿਗੁਰ ਦਰਸ ਨ ਸਾਸਨ ਜਮਾਦ ਹੈ ॥੪੫੬॥

English

Just as a tree bears fruit at a certain time of the year, but there are some trees which bear fruit all the time (like Kalap Variksh) and their fruit is very tasty too.

Just as drawing water from the well demands some effort, but the flow of water in river Ganges is continuous and in plenty.

Just as the combination of an earthen lamp, oil, cotton and fire results in a light-giving lamp that spreads its radiance in a limited place, but the radiance of the moon shines in the whole world and spreads strange happiness all around.

Similarly, whatever quantum of devoted service one performs for a god, one receives reward accordingly. But a vision of the True teacher dispels the fear of angels of death beside blessing I one with many other goods. (All gods grant goods to their follow

Kabit 457

Gurmukhi

ਪੰਚ ਪਰਪੰਚ ਕੈ ਭਏ ਹੈ ਮਹਾਂਭਾਰਥ ਸੇ ਪੰਚ ਮਾਰਿ ਕਾਹੂਐ ਨ ਦੁਬਿਧਾ ਨਿਵਾਰੀ ਹੈ ।

ਗਿ੍ਹ ਤਜਿ ਨਵ ਨਾਥ ਸਿਧਿ ਜੋਗੀਸੁਰ ਹੁਇ ਨ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਨਿਜ ਆਸਨ ਮੈ ਤਾਰੀ ਹੈ ।

ਬੇਦ ਪਾਠ ਪੜਿ ਪੜਿ ਪੰਡਤ ਪਰਬੋਧੈ ਜਗੁ ਸਕੇ ਨ ਸਮੋਧ ਮਨ ਤ੍ਰਿਸਨਾ ਨ ਹਾਰੀ ਹੈ ।

ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰਦੇਵ ਸੇਵ ਸਾਧਸੰਗ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ਹੈ ॥੪੫੭॥

English

During the times of Mahabharat, there had many warriors like the five Pandavas in the past but none ever endeavoured to end his duality by destroying the five vices residing within.

Renouncing home and family, many became the Masters, Sidhs and sages, but none had engrossed his mind in the higher spiritual state by keeping oneself free of the effect of the three traits of maya.

A learned person imparts knowledge to the world by studying the Vedas and other scriptures, but he could not bring around his own mind nor end his worldly desires.

A devoted Sikh of the Guru who in the company of saintly persons, and serving the Lord-like True Guru has engrossed his mind in the divine word, is in reality the real scholar of the Lord. (457)

Kabit 458

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਸਮ ਦੇਖਿ ਸਮਦਰਸੀ ਹੁਇ ਅਕਥ ਕਥਾ ਬੀਚਾਰ ਹਾਰਿ ਮੋਨਿਧਾਰੀ ਹੈ ।

ਹੋਨਹਾਰ ਹੋਇ ਤਾਂ ਤੇ ਆਸਾ ਤੇ ਨਿਰਾਸ ਭਏ ਕਾਰਨ ਕਰਨ ਪ੍ਰਭ ਜਾਨਿ ਹਉਮੈ ਮਾਰੀ ਹੈ ।

ਸੂਖਮ ਸਬੂਲ ਓਅੰਕਾਰ ਕੈ ਅਕਾਰ ਹੁਇ ਬ੍ਰਹਮ ਬਿਬੇਕ ਬੁਧ ਭਏ ਬ੍ਰਹਮਚਾਰੀ ਹੈ ।

ਬਟ ਬੀਜ ਕੋ ਬਿਥਾਰ ਬ੍ਰਹਮ ਕੈ ਮਾਇਆ ਛਾਇਆ ਗੁਰਮੁਖਿ ਏਕ ਟੇਕ ਦੁਬਿਧਾ ਨਿਵਾਰੀ ਹੈ ॥੪੫੮॥

English

A pursuant disciple of the True Guru feels the presence of Lord Almighty in every living being and at all places, becomes impartial and instead of indulging in discussions of Lord's visible plays and performances, remains engrossed in Him.

Whatever is happening, is happening in His will. Thus such a disciple remains unsullied of all his desire. Knowing the traits of the Almighty who is the cause and effect of everything, he loses his pride and ego in accordance with immortal saying of Gurba

He accepts that all big or small forms have come out of One Lord. Adopting the divine wisdom, he becomes Godly in character.

Just as a well-spread banyan tree is born out of a seed, so is His form spreading around in the form of maya. An obedient Sikh of the Guru removes his duality by learning heavily on this one support. (He is never enamored by any god or goddess since he kn

Gurmukhi

ਜੈਸੇ ਤਉ ਸਕਲ ਦ੍ਰੁਮ ਆਪਨੀ ਆਪਨੀ ਭਾਂਤਿ ਚੰਦਨ ਚੰਦਨ ਕਰੈ ਸਰਬ ਤਮਾਲ ਕਉ ।

ਤਾਂਬਾ ਹੀ ਸੈ ਹੋਤ ਜੈਸੇ ਕੰਚਨ ਕਲੰਕੁ ਡਾਰੈ ਪਾਰਸ ਪਰਸੁ ਧਾਤੁ ਸਕਲ ਉਜਾਲ ਕਉ ।

ਸਰਿਤਾ ਅਨੇਕ ਜੈਸੇ ਬਿਬਿਧਿ ਪ੍ਰਵਾਹ ਗਤਿ ਸੁਰਸਰੀ ਸੰਗਮ ਸਮ ਜਨਮ ਸੁਢਾਲ ਕਉ ।

ਤੈਸੇ ਹੀ ਸਕਲ ਦੇਵ ਟੇਵ ਸੈ ਟਰਤ ਨਾਹਿ ਸਤਿਗੁਰ ਅਸਰਨ ਸਰਨਿ ਅਕਾਲ ਕਉ ॥੪੫੯॥

English

Just as all trees grow and spread according to the nature of their species and they cannot impose their influence on others but a sandalwood tree can make all other trees smell like itself.

Just as addition of some special chemical in copper, can convert it into gold, but all metals can become gold by the touch of a philosopher-stone.

Just as the flow of many rivers is different in many ways, but their water becomes pure and sacred once they mingle with water of river Ganges.

Similarly, none of the gods and goddesses change their basic character. (They can reward someone according to their nature).

But

like sandalwood, philosopher-stone and river Ganges, the True Guru takes all under his refuge and blessing them with Naam Amri

Kabit 460

Gurmukhi

ਗਿਰਗਿਟ ਕੈ ਰੰਗ ਕਮਲ ਸਮੇਹ ਬਹੁ ਬਨੁ ਡੋਲੈ ਕਉਆ ਕਹਾ ਧਉਸਵਾਨ ਹੈ ।

ਘਰ ਘਰ ਫਿਰਤ ਮੰਜਾਰ ਅਹਾਰ ਪਾਵੈ ਬੇਸ੍ਵਾ ਬਿਸਨੀ ਅਨੇਕ ਸਤੀ ਨ ਸਮਾਨ ਹੈ ।

ਸਰ ਸਰ ਭ੍ਰਮਤ ਨ ਮਿਲਤ ਮਰਾਲ ਮਾਲ ਜੀਵ ਘਾਤ ਕਰਤ ਨ ਮੋਨੀ ਬਗੁ ਧਿਆਨ ਹੈ ।

ਬਿਨੁ ਗੁਰਦੇਵ ਸੇਵ ਆਨ ਦੇਵ ਸੇਵਕ ਹੁਇ ਮਾਖੀ ਤਿਆਗਿ ਚੰਦਨ ਦੁਰਗੰਧ ਅਸਥਾਨ ਹੈ ॥੪੬੦॥

English

A chameleon who changes the colour of its body so very often looks very much like the form of a lotus flower. But this insect-eating chameleon cannot be holding the merits of a lotus flower. A dead flesh-eating crow that flies here and there cannot reach

Just as a male cat roams about various burrows and houses searching for food, and likewise a whore living life of several vices cannot reach out to a woman of truth, sincerity and virtues.

Just as wandering from pond to pond, one cannot find a flock of swans who live in lake Mansarovar and an egret who kills living beings for food cannot be contemplating.

Similarly, without the service of perfect Guru, if someone becomes a follower of any other god/goddess, it is like a fly who giving up the fragrance of sandalwood goes and sits on foul smelling filth. (460)

Gurmukhi

ਆਨ ਹਾਟ ਕੇ ਹਟੁਆ ਲੇਤ ਹੈ ਘਟਾਇ ਮੋਲ ਦੇਤ ਹੈ ਚੜਾਇ ਡਹਕਤ ਜੋਈ ਆਵੈ ਜੀ ।

ਤਿਨ ਸੈ ਬਨਜ ਕੀਏ ਬਿੜਤਾ ਨ ਪਾਵੈ ਕੋਊ ਟੋਟਾ ਕੋ ਬਨਜ ਪੇਖਿ ਪੇਖਿ ਪਛਤਾਵੈ ਜੀ ।

ਕਾਠ ਕੀ ਹੈ ਏਕੈ ਬਾਰਿ ਬਹੁਰਿਓ ਨ ਜਾਇ ਕੋਊ ਕਪਟ ਬਿਉਹਾਰ ਕੀਏ ਆਪਹਿ ਲਖਾਵੈ ਜੀ ।

ਸਤਿਗੁਰ ਸਾਹ ਗੁਨ ਬੇਚ ਅਵਗੁਨ ਲੇਤ ਸੁਨਿ ਸੁਨਿ ਸੁਜਸ ਜਗਤ ਉਠਿ ਧਾਵੈ ਜੀ ॥੪੬੧॥

English

When a shopkeeper or a trader approaches another but a clever shopkeeper, the later sells his merchandise at a profit and manipulates to buy other's goods at a lesser price.

Dealing with such deceitful shopkeepers cannot be profitable. Every trader repents at conducting a deal at a loss.

Just as a wooden pot can be used for cooking only once, similarly he who indulges in cheating in business exposes his self through his deceitful dealings.

Contrary to the dishonest and deceitful trading, the True Guru is the truthful trader of true commodity. He sells the commodity of Lord's name to the Sikhs who come to trade with Him. In the bargain, He takes away from them all the sins and vices that the

Gurmukhi

ਪੂਰਨ ਬ੍ਰਹਮ ਸਮਸਰਿ ਦੁਤੀਆ ਨਾਸਤਿ ਪ੍ਰਤਿਮਾ ਅਨੇਕ ਹੋਇ ਕੈਸੇ ਬਨਿ ਆਵਈ ।

ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ਪ੍ਰਤਿਮਾ ਮੈ ਕਾਹੇ ਨ ਪ੍ਰਗਟਿ ਹੁਇ ਦਿਖਾਵਈ ।

ਘਰ ਘਰ ਘਰਨਿ ਅਨੇਕ ਏਕ ਰੂਪ ਹੁਤੇ ਪ੍ਰਤਿਮਾ ਸਕਲ ਦੇਵ ਸਥਲ ਹੁਇ ਨ ਸੁਹਾਵਈ ।

ਸਤਿਗੁਰ ਪੂਰਨ ਬ੍ਰਹਮ ਸਾਵਧਾਨ ਸੋਈ ਏਕ ਜੋਤਿ ਮੂਰਤਿ ਜੁਗਲ ਹੁਇ ਪੁਜਾਵਈ ॥੪੬੨॥

English

When the perfect Lord manifests Himself totally in all and there is none like Him, then how can his myriad forms be made and installed in the temples?

When He Himself pervades in all, He Himself listens, speaks and sees, then why is He not seen speaking, listening and seeing in the idols of the temples?

Every house has utensils of many form but made from the same material. Like that material, the light effulgent of the Lord exists in all. But why is that radiance not seen in its full grandeur in the idols installed in various temples?

True Guru is the embodiment of the complete and perfect Lord, the light is one that exists both in Absolute and Transcendental form. The same Effulgent Lord is getting Himself worshipped in the form of True Guru. (462)

Kabit 463

Gurmukhi

ਮਾਨਸਰ ਤਿਆਗਿ ਆਨ ਸਰ ਜਾਇ ਬੈਠੇ ਹੰਸੁ ਖਾਇ ਜਲ ਜੰਤ ਹੰਸ ਬੰਸਹਿ ਲਜਾਵਈ ।

ਸਲਿਲ ਬਿਛੋਹ ਭਏ ਜੀਅਤ ਰਹੈ ਜਉ ਮੀਨ ਕਪਟ ਸਨੇਹ ਕੈ ਸਨੇਹੀ ਨ ਕਹਾਵਈ ।

ਬਿਨੁ ਘਨ ਬੂੰਦ ਜਉ ਅਨਤ ਜਲ ਪਾਨ ਕਰੈ ਚਾਤ੍ਰਕ ਸੰਤਾਨ ਬਿਖੈ ਲਛਨੁ ਲਗਾਵਈ ।

ਚਰਨ ਕਮਲ ਅਲਿ ਗੁਰਸਿਖ ਮੋਖ ਹੁਇ ਆਨ ਦੇਵ ਸੇਵਕ ਹੁਇ ਮੁਕਤਿ ਨ ਪਾਵਈ ॥੪੬੩॥

English

If a swan leaves lake Mansarover and resides in a pond, starts eating living beings from the pond like a heron, he will shame the species of swans.

If a fish survives outside water, then its love for water will be considered false and it would not be called as beloved of water.

If a rain-bird satiates its thirst with a drop of water other than the swati drop, he would stigmatise his family.

A devoted disciple of the True Guru preaches the teachings of the True Guru and achieves emancipation. But a disciple who gives up his love for the True Guru and bows before other gods, self-made saints and sages and worships them; his love with Guru is

Gurmukhi

ਜਉ ਕੋਊ ਮਵਾਸ ਸਾਧਿ ਭੂਮੀਆ ਮਿਲਾਵੈ ਆਨਿ ਤਾ ਪਰਿ ਪ੍ਰਸੰਨ ਹੋਤ ਨਿਰਖ ਨਰਿੰਦ ਜੀ ।

ਜਉ ਕੋਊ ਨ੍ਰਿਪਤਿ ਭ੍ਰਿਤਿ ਭਾਗਿ ਭੂਮੀਆ ਪੈ ਜਾਇ ਧਾਇ ਮਾਰੈ ਭੂਮੀਆ ਸਹਿਤਿ ਹੀ ਰਜਿੰਦ ਜੀ ।

ਆਨ ਕੋ ਸੇਵਕ ਰਾਜ ਦੁਆਰ ਜਾਇ ਸੋਭਾ ਪਾਵੈ ਸੇਵਕ ਨਰੇਸ ਆਨ ਦੁਆਰ ਜਾਤ ਨਿੰਦ ਜੀ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਆਨ ਅਨਤ ਸਰਨਿ ਗੁਰ ਆਨ ਨ ਸਮਰਥ ਗੁਰਸਿਖ ਪ੍ਰਤਿਬਿੰਦ ਜੀ ॥੪੬੪॥

English

If a brave warrior defeats a rebel landlord and brings him into the protection of the king, the king rewards him out of happiness and glory is bestowed upon him.

But if an employee of the king absconds the king and joins the rebel landlord, the king launches a campaign against him and kills both the rebel landlord as well as the disloyal servant.

If someone's employee takes refuge of the king, he earns praise there. But if a servant of the king goes to someone, he earns slander from all around.

Similarly, if a devotee of some god/goddess comes to the True Guru as a devoted disciple, the True Guru bless him with His refuge, initiates him in the meditation of His name. But no god or goddess is capable of granting refuge to any devoted Sikh of the

Kabit 465

Gurmukhi

ਜੈਸੇ ਉਪਬਨ ਆਂਬ ਸੋਂਬਲ ਹੈ ਉਚ ਨੀਚ ਨਿਹਫਲ ਸਫਲ ਪ੍ਰਗਟ ਪਹਚਾਨੀਐ ।

ਚੰਦਨ ਸਮੀਪ ਜੈਸੇ ਬਾਂਸ ਅਉ ਬਨਾਸਪਤੀ ਗੰਧ ਨਿਰਗੰਧ ਸਿਵ ਸਕਤਿ ਕੈ ਜਾਨੀਐ ।

ਸੀਪ ਸੰਖ ਦੋਊ ਜੈਸੇ ਰਹਤ ਸਮੁੰਦ੍ਰ ਬਿਖੈ ਸ੍ਵਾਂਤ ਬੁੰਦ ਸੰਤਤਿ ਨ ਸਮਤ ਬਿਧਾਨੀਐ ।

ਤੈਸੇ ਗੁਰਦੇਵ ਆਨ ਦੇਵ ਸੇਵਕਨ ਭੇਦ ਅਹੰਬੁਧਿ ਨਿੰਮ੍ਰਤਾ ਅਮਾਨ ਜਗ ਮਾਨੀਐ ॥੪੬੫॥

English

Just as there are mango and silk cotton trees in the same garden, but a mango tree is more respected because of the fruits that it yields, whereas the Silk cotton tree being without fruits is considered inferior.

Just as in a jungle, there are sandalwood and bamboo trees. Since bamboo remains devoid of fragrance is known as egoistic and proud, whereas others absorb sandalwood's fragrance and are considered peace and comfort-giving trees.

Just as an oyster and conch shell are found in the same sea but oyster accepting ambrosial drop of rain water yields a pearl whereas a conch shell remains useless. Thus both cannot be graded equal.

Similarly there is a difference between the devotees of the True Guru-the blesser of truth, and gods and goddesses. The followers of gods are proud of their intellect whereas the disciples of True Guru are considered humble and non-arrogant by the world.

Kabit 466

Gurmukhi

ਜੈਸੇ ਪਤਿਬ੍ਰਤਾ ਪਰ ਪੁਰਖੇ ਨ ਦੇਖਿਓ ਚਾਹੈ ਪੂਰਨ ਪਤਿਬ੍ਰਤਾ ਕੈ ਪਤਿ ਹੀ ਕੈ ਧਿਆਨ ਹੈ ।

ਸਰ ਸਰਿਤਾ ਸਮੁੰਦ੍ਰ ਚਾਤ੍ਰਕ ਨ ਚਾਹੈ ਕਾਹੂ ਆਸ ਘਨ ਬੁੰਦ ਪ੍ਰਿਅ ਪ੍ਰਿਅ ਗੁਨ ਗਿਆਨ ਹੈ ।

ਦਿਨਕਰ ਓਰ ਭੋਰ ਚਾਹਤ ਨਹੀ ਚਕੋਰ ਮਨ ਬਚ ਕ੍ਰਮ ਹਿਮਕਰ ਪ੍ਰਿਅ ਪ੍ਰਾਨ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਆਨ ਦੇਵ ਸੇਵ ਰਹਤਿ ਪੈ ਸਹਜ ਸੁਭਾਵ ਨ ਅਵਗਿਆ ਅਭਮਾਨੁ ਹੈ ॥੪੬੬॥

English

Just as a faithful wife does not like to look at another man and being sincere and faithful always supports her husband in her mind.

Just as a rain-bird does not want water from a lake river or sea, but keeps on waiting for Swati drop from the clouds.

Just as a Ruddy sheldrake does not like to look at the Sun even when the Sun is rising because the moon is his beloved in all respects.

So is a devoted disciple of the True Guru who does not worship any other god or goddess except the dearer than his life-True Guru. But, by remaining in a state of tranquility, he neither disrespects anyone nor shows the arrogance of his supremacy. (466)

Kabit 467

Gurmukhi

ਦੋਇ ਦਰਪਨ ਦੇਖੇ ਏਕ ਮੈ ਅਨੇਕ ਰੂਪ ਦੋਇ ਨਾਵ ਪਾਵ ਧਰੈ ਪਹੁਚੈ ਨ ਪਾਰਿ ਹੈ ।

ਦੋਇ ਦਿਸਾ ਗਹੇ ਗਹਾਏ ਸੈ ਹਾਥ ਪਾਉ ਟੂਟੇ ਦੁਰਾਹੇ ਦੁਚਿਤ ਹੋਇ ਧੂਲ ਪਗੁ ਧਾਰਿ ਹੈ ।

ਦੋਇ ਭੂਪ ਤਾ ਕੋ ਗਾਉ ਪਰਜਾ ਨ ਸੁਖੀ ਹੋਤ ਦੋਇ ਪੁਰਖਨ ਕੀ ਨ ਕੁਲਾਬਧੂ ਨਾਰਿ ਹੈ ।

ਗੁਰਸਿਖ ਹੋਇ ਆਨ ਦੇਵ ਸੇਵ ਟੇਵ ਗਹੈ ਸਹੈ ਜਮ ਡੰਡ ਪ੍ਰਿਯ ਜੀਵਨੁ ਸੰਸਾਰ ਹੈ ॥੪੬੭॥

English

Just as looking into two or more mirrors placed side by side show more than one image; and placing feet in two boats does not enable one to sail across the river.

Just as the arms or legs are put to risk of breaking when pulled from both sides at the same time; one often errs in selection of the right path at the cross-road.

Just as a city if ruled by two kings cannot provide peace and comfort to the subjects, nor can a woman wedded to two men can be sincere and loyal or faithful to either family.

Similarly, if a devout Sikh of Guru worships other gods and goddesses to assuage his addiction, what to speak of his liberation, he even bears the punishment of the angels of death. His life is condemned by the world.

(467)

Kabit 468

Gurmukhi

ਜੈਸੇ ਤਉ ਬਿਰਖ ਮੂਲ ਸੀਚਿਐ ਸਲਿਲ ਤਾ ਤੇ ਸਾਖਾ ਸਾਖਾ ਪੜ੍ਹ ਪੜ੍ਹ ਕਰਿ ਹਰਿਓ ਹੋਇ ਹੈ ।

ਜੈਸੇ ਪਤਿਬ੍ਰਤਾ ਪਤਿਬ੍ਰਤਿ ਸਤਿ ਸਾਵਧਾਨ ਸਕਲ ਕੁਟੰਬ ਸੁਪ੍ਰਸੰਨਿ ਧੰਨਿ ਸੋਇ ਹੈ ।

ਜੈਸੇ ਮੁਖ ਦੁਆਰ ਮਿਸਟਾਨ ਪਾਨ ਭੋਜਨ ਕੈ ਅੰਗ ਅੰਗ ਤੁਸਟ ਪੁਸਟਿ ਅਵਿਲੋਇ ਹੈ ।

ਤੈਸੇ ਗੁਰਦੇਵ ਸੇਵ ਏਕ ਟੇਕ ਜਾਹਿ ਤਾਹਿ ਸੁਰਿ ਨਰ ਬਰੰ ਬ੍ਰਹ ਕੋਟ ਮਧੇ ਕੋਇ ਹੈ ॥੪੬੮॥

English

Just as by watering the roots and trunk of a tree, all its leaves and branches become green.

Just as a faithful, truthful, virtuous wife remains attentive in the service of her husband, the whole family praises her, adores her very happily.

Just as the mouth eats sweetmeats and all the limbs of the body feels satiated and strong.

Similarly, the obedient disciple of the Guru who instead of other gods and goddesses is ever keen to obey the command of his Guru, everyone and all the gods praise him and call him blessed. But such an obedient and loyal disciple of the True Guru is very

Gurmukhi

ਸੋਈ ਪਾਰੋ ਖਾਤਿ ਗਾਤਿ ਬਿਬਿਧਿ ਬਿਕਾਰ ਹੋਤ ਸੋਈ ਪਾਰੋ ਖਾਤ ਗਾਤ ਹੋਇ ਉਪਚਾਰ ਹੈ ।

ਸੋਈ ਪਾਰੋ ਪਰਸਤ ਕੰਚਨਹਿ ਸੋਖ ਲੇਤ ਸੋਈ ਪਾਰੋ ਪਰਸ ਤਾਂਬੋ ਕਨਿਕ ਧਾਰਿ ਹੈ ।

ਸੋਈ ਪਾਰੋ ਅਗਹੁ ਨ ਹਾਥਨ ਕੈ ਗਹਿਓ ਜਾਇ ਸੋਈ ਪਾਰੋ ਗੁਟਕਾ ਹੁਇ ਸਿਧ ਨਮਸਕਾਰ ਹੈ ।

ਮਾਨਸ ਜਨਮੁ ਪਾਇ ਜੈਸੀਐ ਸੰਗਤਿ ਮਿਲੈ ਤੈਸੀ ਪਾਵੈ ਪਦਵੀ ਪ੍ਰਤਾਪ ਅਧਿਕਾਰ ਹੈ ॥੪੬੯॥

English

Just as consuming raw mercury produces several ailments in the body but when treated with certain chemicals and purified, can cure many diseases.

Just as gold placed in raw mercury reacts to lose its identity but when the same chemically reacted mercury mixes with copper becomes gold.

The mercury that is so unstable and restless that it cannot be held with hands but the same becomes respectable for yogis and sidhs when converted chemically into small tablets.

Similarly whatever company a person keeps during his life, he attains that capability and status in the world. If he enjoys the congregation of true devotees of the True Guru he achieves salvation by virtue of Guru's teachings. But despite being a discipl

Kabit 470

Gurmukhi

ਕੂਆ ਕੋ ਮੇਢਕੁ ਨਿਧਿ ਜਾਨੈ ਕਹਾ ਸਾਗਰ ਕੀ ਸ੍ਵਾਂਤ ਬੂੰਦ ਮਹਿਮਾ ਨ ਸੰਖ ਜੀਅ ਜਾਨਈ ।

ਦਿਨਕਰਿ ਜੋਤਿ ਕੋ ਉਦੋਤ ਕਹਾ ਜਾਨੈ ਉਲੂ ਸੋਬਲ ਸੈ ਕਹਾ ਖਾਇ ਸੂਹਾ ਹਿਤ ਠਾਨਈ ।

ਬਾਇਸ ਨ ਜਾਨਤ ਮਰਾਲ ਮਾਲ ਸੰਗਤਿ ਕੋ ਮਰਕਟ ਮਾਨਕੁ ਹੀਰਾ ਨ ਪਹਿਚਾਨਈ ।

ਆਨ ਦੇਵ ਸੇਵਕ ਨ ਜਾਨੈ ਗੁਰਦੇਵ ਸੇਵ ਗੁੰਗੇ ਬਹਰੇ ਨ ਕਹਿ ਸੁਨਿ ਮਨੁ ਮਾਨਈ ॥੪੭੦॥

English

Just as a frog living in well cannot know the greatness and extent of the ocean, and the hollow conch shell cannot appreciate the importance of the ambrosial drop of rain water that turns into a pearl when it falls on an oyster.

Just as an owl cannot know the light of the Sun or a parrot cannot eat the insipid fruits of a silk cotton tree nor can he love them.

Just as a crow cannot know the importance of the company of swans nor can a monkey appreciate the value of gems and diamonds.

Similarly, a worshipper of other gods cannot understand the significance of serving True Guru. He is like a deaf and dumb person 'whose mind is not at all receptive to the sermons of the True Guru and therefore cannot act upon them. (470)

Kabit 471

Gurmukhi

ਜੈਸੇ ਘਾਮ ਤੀਖਨ ਤਪਤਿ ਅਤਿ ਬਿਖਮ ਬੈਸੰਤਰਿ ਬਿਹੂਨ ਸਿਧਿ ਕਰਤਿ ਨ ਗ੍ਰਾਸ ਕਉ ।

ਜੈਸੇ ਨਿਸ ਓਸ ਕੈ ਸਜਲ ਹੋਤ ਮੇਰ ਤਿਨ ਬਿਨੁ ਜਲ ਪਾਨ ਨ ਨਿਵਾਰਤ ਪਿਆਸ ਕਉ ।

ਜੈਸੇ ਹੀ ਗ੍ਰੀਖਮ ਰੁਤ ਪ੍ਰਗਟੈ ਪ੍ਰਸੇਦ ਅੰਗ ਮਿਟਤ ਨ ਫੂਕੇ ਬਿਨੁ ਪਵਨੁ ਪ੍ਰਗਾਸ ਕਉ ।

ਤੈਸੇ ਆਵਾਗੌਨ ਨ ਮਿਟਤ ਨ ਆਨ ਦੇਵ ਸੇਵ ਗੁਰਮੁਖ ਪਾਵੈ ਨਿਜ ਪਦ ਕੇ ਨਿਵਾਸ ਕਉ ॥੪੭੧॥

English

Just as the Sun may be very harsh and hot but one is unable to cook food without fire.

Just as dew drenches mountains and hay at night but without drinking water, that dew cannot satiate anyone's thirst.

Just as body perspires during summer season that cannot be dried by blowing at it. Fanning alone dries it and gives comfort.

*Similarly, serving gods cannot emancipate one from repeated births and deaths. One can achieve the higher spiritual state by becoming
an obedient disciple of the True Guru. (471)*

Kabit 472

Gurmukhi

ਆਂਬਨ ਕੀ ਸਧਰ ਕਤ ਮਿਟਤ ਆਂਬਲੀ ਖਾਏ ਪਿਤਾ ਕੋ ਪਿਆਰ ਨ ਪਰੋਸੀ ਪਹਿ ਪਾਈਐ ।

ਸਾਗਰ ਕੀ ਨਿਧਿ ਕਤ ਪਾਈਅਤ ਪੋਖਰ ਸੈ ਦਿਨਕਰਿ ਸਰਿ ਦੀਪ ਜੋਤਿ ਨ ਪੁਜਾਈਐ ।

ਇੰਦ੍ਰ ਬਰਖਾ ਸਮਾਨ ਪੁਜਸ ਨ ਕੂਪ ਜਲ ਚੰਦਨ ਸੁਬਾਸ ਨ ਪਲਾਸ ਮਹਿਕਾਈਐ ।

ਸ੍ਰੀ ਗੁਰ ਦਇਆਲ ਕੀ ਦਇਆ ਨ ਆਨ ਦੇਵ ਮੈ ਜਉ ਖੰਡ ਬ੍ਰਹਮੰਡ ਉਦੈ ਅਸਤ ਲਉ ਧਾਈਐ ॥੪੭੨॥

English

How can the desire of eating ripe mango be satiated by eating raw mango? One cannot receive father-like love from one's neighbour.

How can one find the wealth of oceans from small ponds? nor can the light of a beacon reach the brightness of the Sun.

The water of well cannot reach the water that comes down from the clouds in the form of rain nor can Butea frondosa tree spread fragrance like sandalwood.

Similarly, no god or goddess can have the amount of kindness that the clement True Guru showers on His Sikhs. One may wander in realms and regions from East to West in search of it. (472)

Kabit 473

Gurmukhi

ਗਿਰਤ ਅਕਾਸ ਤੇ ਪਰਤ ਪ੍ਰਿਥੀ ਪਰ ਜਉ ਗਹੈ ਆਸਰੋ ਪਵਨ ਕਵਨਹਿ ਕਾਜਿ ਹੈ ।

ਜਰਤ ਬੈਸੰਤਰ ਜਉ ਧਾਇ ਧਾਇ ਧੂਮ ਗਹੈ ਨਿਕਸਿਓ ਨ ਜਾਇ ਖਲ ਬੁਧ ਉਪਰਾਜ ਹੈ ।

ਸਾਗਰ ਅਪਾਰ ਧਾਰ ਬੂਡਤ ਜਉ ਫੇਨ ਗਹੈ ਅਨਿਥਾ ਬੀਚਾਰ ਪਾਰ ਜੈਬੇ ਕੋ ਨ ਸਾਜ ਹੈ ।

ਤੈਸੇ ਆਵਾ ਗਵਨ ਦੁਖਤ ਆਨ ਦੇਵ ਸੇਵ ਬਿਨੁ ਗੁਰ ਸਰਨਿ ਨ ਮੋਖ ਪਦੁ ਰਾਜ ਹੈ ॥੪੭੩॥

English

Just as a person falling from the sky try to take support of the air, and that support is futile.

Just as a person ablaze in the fire tries to escape from its wrath by catching smoke, he cannot escape from the fire. On the contrary it only shows his foolishness.

Just as a person drowning in the rapid waves of the sea try to save himself catching the surf of the water, such a thought is totally foolish since the surf is not a means of crossing the sea.

Similarly, the cycle of birth and death cannot end by worshipping or serving any god or goddess. Without taking the refuge of the perfect True Guru, no one can achieve salvation. (473)

Kabit 474

Gurmukhi

ਜੈਸੇ ਰੂਪ ਰੰਗ ਬਿਧਿ ਪੂਛੈ ਅੰਧੁ ਅੰਧ ਪ੍ਰਤਿ ਆਪ ਹੀ ਨ ਦੇਖੇ ਤਾਹਿ ਕੈਸੇ ਸਮਝਾਵਈ ।

ਰਾਗ ਨਾਦ ਬਾਦ ਪੂਛੈ ਬਹਰੇ ਜਉ ਬਹਰਾ ਪੈ ਸਮਝੈ ਨ ਆਪ ਤਹਿ ਕੈਸੇ ਸਮਝਾਵਈ ।

ਜੈਸੇ ਗੁੰਗ ਗੁੰਗ ਪਹਿ ਬਚਨ ਬਿਬੇਕ ਪੂਛੈ ਚਾਹੇ ਬੋਲਿ ਨ ਸਕਤ ਕੈਸੇ ਸਬਦੁ ਸੁਨਾਵਈ ।

ਬਿਨੁ ਸਤਿਗੁਰ ਖੋਜੈ ਬ੍ਰਹਮ ਗਿਆਨ ਧਿਆਨ ਅਨਿਥਾ ਅਗਿਆਨ ਮਤ ਆਨ ਪੈ ਨ ਪਾਵਈ ॥੪੭੪॥

English

Just as a blind person asks another blind person about the features and beauty of a person, how can he tell him, when he cannot see anything?

Just as a deaf wishes to know about the tune and rhythm of a song from another person who is also deaf, then what can one who himself is deaf explain to the other deaf?

If a dumb wants to learn something from another dumb, what can anyone who himself is unable to speak, explain to the other dumb?

Similarly it is foolishness to seek spiritual knowledge from other gods and goddesses leaving the True Guru who is perfect manifestation of the Lord. No one else can impart this wisdom or knowledge. (474)

Kabit 475

Gurmukhi

ਅੰਬਰ ਬੋਚਨ ਜਾਇ ਦੇਸ ਦਿਗੰਬਰਨ ਕੇ ਪ੍ਰਾਪਤ ਨ ਹੋਇ ਲਾਭ ਸਹਸੋ ਹੈ ਮੂਲਿ ਕੋ ।

ਰਤਨ ਪਰੀਖਿਆ ਸੀਖਿਆ ਚਾਹੈ ਜਉ ਆਂਧਨ ਪੈ ਰੰਕਨ ਪੈ ਰਾਜੁ ਮਾਂਗੈ ਮਿਥਿਆ ਭ੍ਰਮ ਭੂਲ ਕੋ ।

ਗੁੰਗਾ ਪੈ ਪੜਨ ਜਾਇ ਜੋਤਕ ਬੈਦਕ ਬਿਦਿਆ ਬਹਰਾ ਪੈ ਰਾਗ ਨਾਦ ਅਨਿਥਾ ਅਭੂਲਿ ਕੋ ।

ਤੈਸੇ ਆਨ ਦੇਵ ਸੇਵ ਦੋਖ ਮੋਟਿ ਮੋਖ ਚਾਹੈ ਬਿਨੁ ਸਤਿਗੁਰ ਦੁਖ ਸਹੈ ਜਮ ਸੂਲ ਕੋ ॥੪੭੫॥

English

If a cloth merchant visits a place where everyone lives naked, he is not going to benefit from it. He may lose his principal goods.

If a person wishes to learn the science of evaluating gems from a blind person or asks for the kingdom from paupers, that would be his foolishness and mistake.

If someone wishes to learn astrology or acquire knowledge of Vedas from a dumb person, or wishes to know about music from a deaf person, this would be an utter foolish effort.

Similarly, if anyone tries to get rid of his sins by serving and worshipping other gods and goddesses, and thus achieve salvation, this would be an act of foolishness. Without obtaining initiation of True-name from True Guru, he will only bear the pricks

Kabit 476

Gurmukhi

ਬੀਜ ਬੋਇ ਕਾਲਰ ਮੈ ਨਿਪਜੈ ਨ ਧਾਨ ਪਾਨ ਮੂਲ ਖੋਇ ਰੋਵੈ ਪੁਨ ਰਾਜੁ ਡੰਡ ਲਾਗਈ ।
ਸਲਿਲ ਬਿਲੋਏ ਜੈਸੇ ਨਿਕਸਤ ਨਾਹਿ ਘ੍ਰਿਤਿ ਮਟਕੀ ਮਥਨੀਆ ਹੂ ਫੇਰਿ ਤੋਰਿ ਭਾਗਈ ।
ਭੂਤਨ ਪੈ ਪੂਤ ਮਾਗੈ ਹੋਤ ਨ ਸਪੂਤੀ ਕੋਊ ਜੀਅ ਕੋ ਪਰਤ ਸੰਸੇ ਤਿਆਗੇ ਹੂ ਨ ਤਿਆਗਈ ।
ਬਿਨੁ ਗੁਰਦੇਵ ਆਨ ਸੇਵ ਦੁਖਦਾਇਕ ਹੈ ਲੋਕ ਪਰਲੋਕ ਸੋਕਿ ਜਾਹਿ ਅਨਰਾਗਈ ॥੪੭੬॥

English

*Just as a seed sown in saline and barren land yields not even a leaf, one loses the capital (seed)
and cries at the waste beside forced to pay revenue.*

*Just as churning of water does not yield butter but in the process, one may break the churner and the
earthenware.*

*Just as a barren woman under the influence of witchcraft and black magic seeks blessings of a son from ghosts
and witches, she can't bear a son but instead fears losing her own life. She endeavours to free herself
from their spell but they (ghosts and wit*

*Without acquiring the teachings and wisdom from True Guru, service of other gods and goddesses give distress only. Loving
them
puts one in sufferings both in this world and the world hereafter. (476)*

Kabit 477

Gurmukhi

ਜੈਸੇ ਮ੍ਰਿਗਰਾਜ ਤਨ ਜੰਬੁਕ ਅਧੀਨ ਹੋਤ ਖਗ ਪਤ ਸੁਤ ਜਾਇ ਜੁਹਾਰਤ ਕਾਗ ਹੈ ।

ਜੈਸੇ ਰਾਹ ਕੇਤ ਬਸ ਗ੍ਰਿਹਨ ਮੈ ਸੁਰਿਤਰ ਸੋਭ ਨ ਅਰਕ ਬਨ ਰਵਿ ਸਸਿ ਲਾਗਿ ਹੈ ।

ਜੈਸੇ ਕਾਮਧੇਨ ਸੁਤ ਸੂਕਰੀ ਸਥਨ ਪਾਨ ਐਰਾਪਤ ਸੁਤ ਗਰਧਬ ਅਗ੍ਰਭਾਗ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਸੁਤ ਆਨ ਦੇਵ ਸੇਵਕ ਹੁਇ ਨਿਹਫਲ ਜਨਮੁ ਜਿਉ ਬੰਸ ਮੈ ਬਜਾਗਿ ਹੈ ॥੪੭੭॥

English

Just as a cub becomes subservient to a jackal or a Garud (Ardea argala) bows to a crow.

Just as Sun and Moon resides in the houses of Rahu and Ketu (the two unfriendly mythological demons), or Kalapbrichh the all giving tree of heavens does not fit into the jungle of Calotropis procera.

Just as a calf of ever milk-yielding cow (Kamdhenu) sucks the teats of a she pig, or the young one of Airawat the elephant of god Inder keeps bowing before a donkey.

Similarly, if son of a Guru's Sikh starts worshipping gods and goddesses, his human birth would be a failure just as a son of two fathers would be in a respectable family. (477)

Kabit 478

Gurmukhi

ਜਉ ਪੈ ਤੂੰਬਰੀ ਨ ਬੁਡੇ ਸਰਤ ਪਰਵਾਹ ਬਿਖੈ ਬਿਖਮੈ ਤਉ ਨ ਤਜਤ ਹੈ ਮਨ ਤੇ ।

ਜਉ ਪੈ ਲਪਟੈ ਪਾਖਾਨ ਪਾਵਕ ਜਰੈ ਸੂੜ੍ਹ ਜਲ ਮੈ ਲੈ ਬੋਰਿਤ ਰਿਦੈ ਕਠੋਰਪਨ ਤੇ ।

ਜਉ ਪੈ ਗੁਡੀ ਉਡੀ ਦੇਖੀਅਤ ਹੈ ਆਕਾਸਚਾਰੀ ਬਰਸਤ ਮੋਹ ਬਾਚੀਐ ਨ ਬਾਲਕਨ ਤੇ ।

ਤੈਸੇ ਰਿਧਿ ਸਿਧਿ ਭਾਉ ਦੁਤੀਆ ਤ੍ਰਿਗੁਨ ਖੇਲ ਗੁਰਮੁਖ ਸੁਖਫਲ ਨਾਹਿ ਕ੍ਰਿਤਘਨਿ ਤੇ ॥੪੭੮॥

English

If a colocynth (Tumna) does not sink in fast flowing river and it does not shed its bitterness even in sweet cold water, then what good it is?

If the flame of fire cannot burn the stone, and if due to its rigid nature sinks everything along with it, then what good it is ?

A kite is seen flying in the sky like a bird, but when it starts raining it cannot be saved and retrieved by the children flying it.

Similarly, acquiring miraculous powers like walking on the water, immunity of burning or floating in the sky is indulging in duality and is the influence of the three trait mammon (maya). (Acquiring these cannot free one from internal bitterness, nor can

Kabit 479

Gurmukhi

ਕਉਡਾ ਪੈਸਾ ਰੁਪਈਆ ਸੁਨਈਆ ਕੋ ਬਨਜ ਕਰੈ ਰਤਨ ਪਾਰਖੁ ਹੋਇ ਜਉਹਰੀ ਕਹਾਵਈ ।

ਜਉਹਰੀ ਕਹਾਇ ਪੁਨ ਕਉਡਾ ਕੋ ਬਨਜੁ ਕਰੈ ਪੰਚ ਪਰਵਾਨ ਮੈ ਪਤਸਿਟਾ ਘਟਾਵਈ ।

ਆਨ ਦੇਵ ਸੇਵ ਗੁਰਦੇਵ ਕੋ ਸੇਵਕ ਹੁਇ ਲੋਕ ਪਰਲੋਕ ਬਿਖੈ ਊਚ ਪਦੁ ਪਾਵਈ ।

ਛਾਡਿ ਗੁਰਦੇਵ ਸੇਵ ਆਨ ਦੇਵ ਸੇਵਕ ਹੁਇ ਨਿਹਫਲ ਜਨਮੁ ਕਪੂਤ ਹੁਇ ਹਸਾਵਈ ॥੪੭੯॥

English

Just as one starts dealing in shells in the beginning, then in money, gold coins and then becomes evaluator of diamonds and precious stones. He is then called a jeweller.

But after becoming famous as a jeweller, one starts dealing in shells, he loses his respect among the elite people.

Similarly, if a follower of some god comes into the service of True Guru, he acquires high status in this and the world beyond.

But if someone leaves the service of the True Guru, and becomes a follower of some other god, then he wastes away his human life and he is laughed at by others being known as a bad son. (479)

Kabit 480

Gurmukhi

ਮਨ ਬਚ ਕ੍ਰਮ ਕੈ ਪਤਿਬ੍ਰਤ ਕਰੈ ਜਉ ਨਾਰਿ ਤਾਹਿ ਮਨ ਬਚ ਕ੍ਰਮ ਚਾਹਤ ਭਤਾਰ ਹੈ ।

ਅਭਰਨ ਸਿੰਗਾਰ ਚਾਰ ਸਿਹਜਾ ਸੰਜੋਗ ਭੋਗ ਸਕਲ ਕੁਟੰਬ ਹੀ ਮੈ ਤਾ ਕੋ ਜੈਕਾਰੁ ਹੈ ।

ਸਹਜ ਆਨੰਦ ਸੁਖ ਮੰਗਲ ਸੁਹਾਗ ਭਾਗ ਸੁੰਦਰ ਮੰਦਰ ਛਬਿ ਸੋਭਤ ਸੁਚਾਰੁ ਹੈ ।

ਸਤਿਗੁਰ ਸਿਖਨ ਕਉ ਰਾਖਤ ਗ੍ਰਿਸਤਿ ਮੈ ਸਾਵਧਾਨ ਆਨ ਦੇਵ ਸੇਵ ਭਾਉ ਦੁਬਿਧਾ ਨਿਵਾਰ ਹੈ ॥੪੮੦॥

English

If a wife discharges her duties faithfully and loyally and is devoted to her husband, such a wife is loved dearly by her husband.

Such a lady is blessed with the opportunity of adoring herself and meeting with her husband. Being virtuous she is praised and appreciated by the whole family.

She acquires the comforts of married life gently and gradually. Because of the beauty of her high merits she adores the beautiful mansions with her presence.

Similarly, the Sikhs of the Guru who love the True Guru from the core of their hearts, are kept conscious by the True Guru even when they are spending house-holders life. True Guru removes the duality of their devotion and worship of gods and goddesses. (

Kabit 481

Gurmukhi

ਜੈਸੇ ਤਉ ਪਤਿਬ੍ਰਿਤਾ ਪਤਿਬ੍ਰਿਤਿ ਮੈ ਸਾਵਧਾਨ ਤਾਹੀ ਤੇ ਗ੍ਰਿਹੇਸੁਰ ਹੁਇ ਨਾਇਕਾ ਕਹਾਵਈ ।

ਅਸਨ ਬਸਨ ਧਨ ਧਾਮ ਕਾਮਨਾ ਪੁਜਾਵੈ ਸੋਭਤਿ ਸਿੰਗਾਰ ਚਾਰਿ ਸਿਹਜਾ ਸਮਾਵਈ ।

ਸਤਿਗੁਰ ਸਿਖਨ ਕਉ ਰਾਖਤ ਗ੍ਰਿਹਸਤ ਮੈ ਸੰਪਦਾ ਸਮੂਹ ਸੁਖ ਲੁਭੇ ਤੇ ਲਭਾਵਈ ।

ਅਸਨ ਬਸਨ ਧਨ ਧਾਮ ਕਾਮਨਾ ਪਵਿਤ੍ਰ ਆਨ ਦੇਵ ਸੇਵ ਭਾਉ ਦੁਤੀਆ ਮਿਟਾਵਈ ॥੪੮੧॥

English

Just as a loyal and faithful wife is ever conscious of fulfilling her wifely obligations, and that makes her the prime person of the family.

Her husband fulfils all her needs of bedding, clothing, food, wealth, house and other property, and she in return embellishes herself to enjoy oneness with her husband on the nuptial bed,

Similarly, the True Guru keeps His devoted and obedient Sikhs lovingly in their householders life. With the blessings of ambrosial name of the Lord, he reaches the spiritual peace in their family life.

In the desire of the sacred name, the True Guru blesses His Sikhs with food, bedding, clothing, mansions and other worldly assets. He removes all their duality of serving and following other gods and goddesses. (481)

Gurmukhi

ਲੋਗ ਬੇਦ ਗਿਆਨ ਉਪਦੇਸ਼ ਹੈ ਪਤਿਬ੍ਰਤਾ ਕਉ ਮਨ ਬਚ ਕ੍ਰਮ ਸ੍ਵਾਮੀ ਸੇਵਾ ਅਧਿਕਾਰਿ ਹੈ ।

ਨਾਮ ਇਸਨਾਨ ਦਾਨ ਸੰਜਮ ਨ ਜਾਪ ਤਾਪ ਤੀਰਥ ਬਰਤ ਪੂਜਾ ਨੇਮ ਨਾ ਤਕਾਰ ਹੈ ।

ਹੋਮ ਜਗ ਭੋਗ ਨਈਬੇਦ ਨਹੀ ਦੇਵੀ ਦੇਵ ਸੇਵ ਰਾਗ ਨਾਦ ਬਾਦ ਨ ਸੰਬਾਦ ਆਨ ਦੁਆਰ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖਨ ਮੈ ਏਕ ਟੇਕ ਹੀ ਪ੍ਰਧਾਨ ਆਨ ਗਿਆਨ ਧਿਆਨ ਸਿਮਰਨ ਬਿਬਚਾਰ ਹੈ ॥੪੮੨॥

English

The teachings of folk traditions and Vedas lay down that a faithful and loyal wife has the sole right to serve her husband devotedly in words and actions.

Such a loyal, devoted and faithful wife does not even look at all the futile rites and rituals like; meditations on various names, bathing at places of pilgrimage on specific days, charity, self-imposed discipline, penances, visit to holy places, fasting

For her, sacrificial fire, yoga, offerings, and other rituals connected with worship of gods and goddesses are meaningless. She is not interested in any modes of singing, musical instruments, rationale and illogic or going to any other door.

Similarly, like a faithful wife, the devoted Sikhs of the True Guru, must consider and adopt the refuge of the Guru as their primary means (of happiness and peace). For them, meditating on other incantations or focusing their mind on other teachings and d

Kabit 483

Gurmukhi

ਜੈਸੇ ਪਤਿਬ੍ਰ ਤਾਕਉ ਪਵਿਤ੍ਰ ਘਰਿ ਵਾਤ ਨਾਤ ਅਸਨ ਬਸਨ ਧਨ ਧਾਮ ਲੋਗਚਾਰ ਹੈ ।

ਤਾਤ ਮਾਤ ਭ੍ਰਾਤ ਸੁਤ ਸੁਜਨ ਕੁਟੰਬ ਸਖਾ ਸੇਵਾ ਗੁਰਜਨ ਸੁਖ ਅਭਰਨ ਸਿੰਗਾਰ ਹੈ ।

ਕਿਰਤ ਬਿਰਤ ਪਰਸੂਤ ਮਲ ਮੂਤ੍ਰਧਾਰੀ ਸਕਲ ਪਵਿਤ੍ਰ ਜੋਈ ਬਿਬਿਧਿ ਅਚਾਰ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖਨ ਕਉ ਲੇਪੁ ਨ ਗ੍ਰਿਹਸਤ ਮੈ ਆਨ ਦੇਵ ਸੇਵ ਪ੍ਰਿਗੁ ਜਨਮੁ ਸੰਸਾਰ ਹੈ ॥੪੮੩॥

English

Just as living in her house, bathing, eating and sleeping etc. and discharging her worldly duties according to the social customs and traditions are all sacred for a faithful and loyal wife.

It is her natural duty to embellish herself with ornaments for the happiness of her husband beside serving and respecting parents, brothers, sisters, sons, other elders in the family, friends and other social contacts.

Attending to the household chores, bearing children, bringing them up, keeping them clean and neat is all sacred for a faithful and loyal wife.

Similarly, the disciples of the Guru are never blemished while leading a householder's life. Like loyal and faithful wife, they consider indulgence of worship of any other god over the True Guru as a condemnable act in the world.

(483)

Gurmukhi

ਆਦਿਤ ਅਉ ਸੋਮ ਭੋਮ ਬੁਧ ਹੂੰ ਬ੍ਰਹਸਪਤ ਸ਼ੁਕਰ ਸਨੀਚਰ ਸਾਤੋ ਬਾਰ ਬਾਂਟ ਲੀਨੇ ਹੈ ।

ਬਿਤਿ ਪੱਛ ਮਾਸ ਰੁਤਿ ਲੋਗਨ ਮੈ ਲੋਗਚਾਰ ਏਕ ਏਕੰਕਾਰ ਕਉ ਨ ਕੋਊ ਦਿਨ ਦੀਨੇ ਹੈ ।

ਜਨਮ ਅਸਟਮੀ ਰਾਮ ਨਉਮੀ ਏਕਾਦਸੀ ਭਈ ਦੁਆਦਸੀ ਚਤੁਰਦਸੀ ਜਨਮੁ ਏ ਕੀਨੇ ਹੈ ।

ਪਰਜਾ ਉਪਾਰਜਨ ਕੋ ਨ ਕੋਊ ਪਾਵੈ ਦਿਨ ਅਜੋਨੀ ਜਨਮੁ ਦਿਨੁ ਕਹੈ ਕੈਸੇ ਚੀਨੇ ਹੈ ॥੪੮੪॥

English

Starting from Sunday, all seven days of the week are overtaken by the gods like, Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively.

For fulfillment of all rites and rituals related to god-land, the society has further divided the time into bright and dark period. (waxing and wanning of moon) twelve months and six seasons. But not a day has been set aside for the remembrance and in the

God is free of births but Janam Ashtami, Ram Naumi and Ekadashi are the birth days of Lord Krishna, Lord Rama, and god Haribasar. Duadasi is the day of Vaman god, while Chaudasi is the day of Narsinh. These days have been fixed as birthdays of these gods.

No one can tell the day of the creation of this cosmos. Then how can one know the birthday of such Lord who is Ajuni (beyond birth) ? Thus worship of gods who are born and who die is futile. Worship of eternal Lord is only purposeful. (484)

Gurmukhi

ਜਾ ਕੋ ਨਾਮੁ ਹੈ ਅਜੋਨੀ ਕੈਸੇ ਕੈ ਜਨਮੁ ਲੈ ਕਹਾ ਜਾਨ ਬ੍ਰਤ ਜਨਮਾਸਟਮੀ ਕੋ ਕੀਨੋ ਹੈ ।

ਜਾ ਕੋ ਜਗਜੀਵਨ ਅਕਾਲ ਅਬਿਨਾਸੀ ਨਾਮੁ ਕੈਸੇ ਕੈ ਬਧਿਕ ਮਾਰਿਓ ਅਪਜਸੁ ਲੀਨੋ ਹੈ ।

ਨਿਰਮਲ ਨਿਰਦੋਖ ਮੋਖ ਪਦੁ ਜਾ ਕੇ ਨਾਮਿ ਗੋਪੀਨਾਥ ਕੈਸੇ ਹੁਇ ਬਿਰਹ ਦੁਖ ਦੀਨੋ ਹੈ ।

ਪਾਹਨ ਕੀ ਪ੍ਰਤਿਮਾ ਕੇ ਅੰਧ ਕੰਧ ਹੈ ਪੁਜਾਰੀ ਅੰਤਰਿ ਅਗਿਆਨ ਮਤ ਗਿਆਨ ਗੁਰ ਹੀਨੋ ਹੈ ॥੪੮੫॥

English

The Lord whose name is Ajoni (who is never born), how could He have taken birth. And on what reason has the foolish people fixed the Janam Ashtami (the birthday of Krishan Ji) as a day of fasting?

The Lord whose name is Akal (beyond times), Eternal and who is the life-support of the whole world, how could a hunter had killed Him in the form of Krishan and earned infamy?

The Lord whose name makes a person do good, whose name frees a person from all vices, who is emancipator, how could He be the Master of milkmaids in the form of Krishan and make them suffer in His separation?

Those who are bereft of the initiation of True Guru, support ignorant mind in them. Such ignorants and blind people create the idols of the Life-giving, Imperishable, Timeless and Blemishless Lord reducing Him into gods and then become their followers and

Gurmukhi

ਸੂਰਜ ਪ੍ਰਗਾਸ ਨਾਸ ਉਡਗਨ ਅਗਿਨਤ ਜਿਉ ਆਨ ਦੇਵ ਸੇਵ ਗੁਰਦੇਵ ਕੇ ਧਿਆਨ ਕੈ ।

ਹਾਟ ਬਾਟ ਘਾਟ ਠਾਠੁ ਘਟੈ ਘਟੈ ਨਿਸ ਦਿਨੁ ਤੈਸੋ ਲੋਗ ਬੇਦ ਭੇਦ ਸਤਿਗੁਰ ਗਿਆਨ ਕੈ ।

ਚੋਰ ਜਾਰ ਅਉ ਜੂਆਰ ਮੋਹ ਦ੍ਰੋਹ ਅੰਧਕਾਰ ਪ੍ਰਾਤ ਸਮੈ ਸੋਭਾ ਨਾਮ ਦਾਨ ਇਸਨਾਨ ਕੈ ।

ਆਨ ਸਰ ਮੇਡੁਕ ਸਿਵਾਲ ਘੋਘਾ ਮਾਨਸਰ ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਰ ਸਰਬ ਨਿਧਾਨ ਕੈ ॥੪੮੬॥

English

Just as with Sunrise, the stars disappear; similarly a Sikh feels unconcerned about the worship and service of gods and goddesses due to the knowledge acquired from the True Guru and practicing and focusing of the mind on his words.

Just as the charm of shops, pathways, roads and quays reduce with time, so do the doubts and ignorance created by the worldly knowledge, rationale and illogic of Vedas diminish with the appearance of the True Guru's knowledge.

The activities of thieves, evil persons and gamblers thrive in the darkness of the night but on daybreak the unique influence of bathing and meditation as drilled by the True Guru in His disciples become conspicuous.

*Worshippers of other gods and goddesses can only be the dross of the tri-trait maya or the frogs of some pond and even useless shells in the sand. But in the Mansarovar-like congregation, all treasures and invaluable commodities providing
Naam, blessed by*

Kabit 487

Gurmukhi

ਨਿਸ ਦਿਨ ਅੰਤਰ ਜਿਉ ਅੰਤਰੁ ਬਖਾਨੀਅਤ ਤੇਸੇ ਆਨ ਦੇਵ ਗੁਰਦੇਵ ਸੇਵ ਜਾਨੀਐ ।

ਨਿਸ ਅੰਧਕਾਰ ਬਹੁ ਤਾਰਕਾ ਚਮਤਕਾਰ ਦਿਨੁ ਦਿਨੁਕਰ ਏਕੰਕਾਰ ਪਹਿਚਾਨੀਐ ।

ਨਿਸ ਅੰਧਿਆਰੀ ਮੈ ਬਿਕਾਰੀ ਹੈ ਬਿਕਾਰ ਹੇਤੁ ਪ੍ਰਾਤ ਸਮੇ ਨੇਹੁ ਨਿਰੰਕਾਰੀ ਉਨਮਾਨੀਐ ।

ਰੈਨ ਸੈਨ ਸਮੇ ਠਗ ਚੋਰ ਜਾਰ ਹੋਇ ਅਨੀਤ ਰਾਜਨੀਤਿ ਰੀਤਿ ਪ੍ਰੀਤਿ ਬਾਸੁਰ ਬਖਾਨੀਐ ॥੪੮੭॥

English

Serving and worshipping of gods and goddesses viz-a-viz the True Guru is like the difference between night and day.

In the darkness of night (ignorance), there is much radiance of stars (gods) but with the appearance of True Guru's radiance of knowledge (with the rise of the Sun during the day) God, the Only One becomes conspicuous and obvious.

The vice and evil-doers are enamored by the evil and vicious acts, but by the knowledge of the True Guru, the devoted Sikhs contemplate on the Lord's name at ambrosial hour by becoming one with Him.

At night when the time for sleep comes, the evil designs of treacherous, deceitful and vicious people prevail. But with the daybreak at ambrosial hour (radiance of knowledge by the True Guru) the righteousness and justice of the Lord prevails. (The divine

Kabit 488

Gurmukhi

ਨਿਸ ਦੁਰਿਮਤਿ ਹੁਇ ਅਧਰਮੁ ਕਰਮੁ ਹੇਤੁ ਗੁਰਮਤਿ ਬਾਸੁਰ ਸੁ ਧਰਮ ਕਰਮ ਹੈ ।

ਦਿਨਕਰਿ ਜੋਤਿ ਕੇ ਉਦੋਤ ਸਭ ਕਿਛ ਸੂਝੈ ਨਿਸ ਅੰਧਿਆਰੀ ਭੂਲੇ ਭ੍ਰਮਤ ਭਰਮ ਹੈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਦਿਬਿ ਦੇਹ ਦ੍ਰਿਸਟਿ ਹੁਇ ਆਨ ਦੇਵ ਸੇਵਕ ਹੁਇ ਦ੍ਰਿਸਟਿ ਚਰਮ ਹੈ ।

ਸੰਸਾਰੀ ਸੰਸਾਰੀ ਸੋਗਿ ਅੰਧ ਅੰਧ ਕੰਧ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸੰਧ ਪਰਮਾਰਥ ਮਰਮੁ ਹੈ ॥੪੮੮॥

English

A base wisdom is full of ignorance. It encourages sin and evil deeds. The wisdom given by the True Guru is like the brightness of the day that pronounces righteous deeds.

With the emergence of Sun-like teachings of the True Guru, all that would stand in good stead becomes conspicuous. But consider any idol worship as dark night where one keeps wandering in doubts and suspicions by going wayward from the True path.

By the virtues of Naam obtained from the True Guru an obedient Sikh becomes capable of seeing all that is not visible openly or conspicuously. Whereas the followers of gods and goddesses remain manifested with evil or sinning vision.

The worldly people's association with gods and goddesses for acquiring worldly pleasures from them, is just like a blind person is holding on to the shoulder of a blind person in search of the right path. But those Sikhs who are united with the True Guru

Kabit 489

Gurmukhi

ਜੈਸੇ ਜਲ ਮਿਲਿ ਬਹੁ ਬਰਨ ਬਨਾਸਪਤੀ ਚੰਦਨ ਸੁਗੰਧ ਬਨ ਚੰਚਲ ਕਰਤ ਹੈ ।

ਜੈਸੇ ਅਗਨਿ ਅਗਨਿ ਧਾਤ ਜੋਈ ਸੋਈ ਦੇਖੀਅਤਿ ਪਾਰਸ ਪਰਸ ਜੋਤਿ ਕੰਚਨ ਧਰਤ ਹੈ ।

ਤੈਸੇ ਆਨ ਦੇਵ ਸੇਵ ਮਿਟਤ ਨਹੀ ਕੁਟੇਵ ਸਤਿਗੁਰ ਦੇਵ ਸੇਵ ਭੈਜਲ ਤਰਤ ਹੈ ।

ਗੁਰਮੁਖਿ ਸੁਖਫਲ ਮਹਾਤਮ ਅਗਾਧਿ ਬੋਧ ਨੇਤ ਨੇਤ ਨੇਤ ਨਮੋ ਨਮੋ ਉਚਰਤ ਹੈ ॥੪੮੯॥

English

*Just as water produces vegetation of various colours and forms, but the fragrance of Sandalwood makes all other vegetation
around
it smelling like itself (Just as water brings variety in vegetation, so is the association with gods and goddesses
who make o*

*Just as a metal shines like fire when placed in it, but in reality it is no different than what
it is. But with a touch of philosopher stone, the same metal becomes gold and shines like it.*

*Similarly the service of other gods and goddesses cannot destroy the dross of ego of many births. But successful service
of the reffulgent True Guru sails one across the worldly ocean.*

*Significance and the ecstasy of True Guru blessed Naam Simran is beyond explanation. That is why all supplicate and salute
Him saying repeatedly-Not this, Not this and Not even this. (489)*

Kabit 490

Gurmukhi

ਪ੍ਰਗਟਿ ਸੰਸਾਰ ਬਿਬਿਚਾਰ ਕਰੈ ਗਨਿਕਾ ਪੈ ਤਾਹਿ ਲੋਗ ਬੇਦ ਅਰੁ ਗਿਆਨ ਕੀ ਨ ਕਾਨਿ ਹੈ ।

ਕੁਲਾਬਧੂ ਛਾਡਿ ਭਰਤਾਰ ਆਨ ਦੁਆਰ ਜਾਇ ਲਾਛਨੁ ਲਗਾਵੈ ਕੁਲ ਅੰਕੁਸ ਨ ਮਾਨਿ ਹੈ ।

ਕਪਟ ਸਨੇਹੀ ਬਗ ਧਿਆਨ ਆਨ ਸਰ ਫਿਰੈ ਮਾਨਸਰ ਛਾਡੈ ਹੰਸੁ ਬੰਸੁ ਮੈ ਅਗਿਆਨ ਹੈ ।

ਗੁਰਮੁਖਿ ਮਨਮੁਖ ਦੁਰਮਤਿ ਗੁਰਮਤਿ ਪਰ ਤਨ ਧਨ ਲੇਖ ਨਿਰਲੇਪੁ ਧਿਆਨ ਹੈ ॥੪੯੦॥

English

A whore openly commits vice with other men. She has no regard and respect for the morality or code of conduct as laid down in social and religious books.

But if a lady of respectable family goes to another man tarnishes the image of her family.

An egret with false love in his heart wanders from one pond to the other. But if someone belonging to the family of swans (Sikh of the Guru) leaves the Mansarovar lake like congregation of the True Guru, that ignorant person is a big fool.

An obedient Sikh of the True Guru engrosses his mind in the consecrated words of wisdom of the True Guru, keeps himself unsullied by the evils of other's wealth and other's body. But one separated from the True Guru and worshipper of gods and goddesses, r

Gurmukhi

ਪਾਨ ਕਪੂਰ ਲਉਂਗ ਚਰ ਕਾਰੈ ਆਰੈ ਰਾਖੈ ਬਿਸਟਾ ਬਿਗੰਧ ਖਾਤ ਅਧਿਕ ਸਿਯਾਨ ਕੈ ।

ਬਾਰ ਬਾਰ ਸ੍ਵਾਨ ਜਉ ਪੈ ਗੰਗਾ ਇਸਨਾਨੁ ਕਰੈ ਟਰੈ ਨ ਕੁਟੇਵ ਦੇਵ ਹੋਤ ਨ ਅਗਿਆਨ ਕੈ ।

ਸਾਪਹਿ ਪੈ ਪਾਨ ਮਿਸਟਾਨ ਮਹਾਂ ਅੰਮ੍ਰਿਤ ਕੈ ਉਗਲਤ ਕਾਲਕੂਟ ਹਉਮੈ ਅਭਿਮਾਨ ਕੈ ।

ਤੈਸੇ ਮਾਨਸਰ ਸਾਧਸੰਗਤਿ ਮਰਾਲ ਸਭਾ ਆਨ ਦੇਵ ਸੇਵਕ ਤਕਤ ਬਗੁ ਧਿਆਨ ਕੈ ॥੪੯੧॥

English

If aromatic substances like betel leaf, camphor, clove etc. are placed before a crow, even then by his notion of being wise, he will eat filth and bad smelling things.

If a dog bathes in river Ganges many a time, even then he can't get over his bad habit of eating the left overs. Because of this foolishness, he cannot be of divine disposition.

If a snake is served very sweetened milk, even then intoxicated with pride, he will spill out venom.

Similarly, the Mansarovar lake like congregation is an assembly of Sikhs of the Guru who pick pearls from there. But if this assembly is also visited by a follower of gods and goddesses, he would be looking around at others, their wealth with evil eyes an

Kabit 492

Gurmukhi

ਚਕਈ ਚਕੋਰ ਅਹਿਨਿਸਿ ਸਸਿ ਭਾਨ ਧਿਆਨ ਜਾਹੀ ਜਾਹੀ ਰੰਗ ਰਚਿਓ ਤਾਹੀ ਤਾਹੀ ਚਾਹੈ ਜੀ ।

ਮੀਨ ਅਉ ਪਤੰਗ ਜਲ ਪਾਵਕ ਪ੍ਰਸੰਗਿ ਹੇਤ ਟਾਰੀ ਨ ਟਰਤ ਟੇਵ ਓਰ ਨਿਰਬਾਹੈ ਜੀ ।

ਮਾਨਸਰ ਆਨ ਸਰ ਹੰਸੁ ਬਗੁ ਪ੍ਰੀਤਿ ਰੀਤਿ ਉਤਮ ਅਉ ਨੀਚ ਨ ਸਮਾਨ ਸਮਤਾ ਹੈ ਜੀ ।

ਤੈਸੇ ਗੁਰਦੇਵ ਆਨ ਦੇਵ ਸੇਵਕ ਨ ਭੇਦ ਸਮਸਰ ਹੋਤ ਨ ਸਮੁੰਦ੍ਰ ਸਰਤਾ ਹੈ ਜੀ ॥੪੯੨॥

English

The attention of a Ruddy sheldrake and of Allectoris graeca is always towards Sun and Moon respectively. One loves only that in whom one's mind gets engrossed.

In the context of love, fish loves water while a moth is mad over the flame of fire. Their habit of loving cannot be stopped and they live through their love till their last breath.

In the context of love, a swan is associated with Mansarover while an egret is found in ponds and puddles. There cannot be any equality in the love of high and low.

Similarly, there is much difference in the love of the Sikhs of the Guru and followers of gods and goddesses. True Guru is like ocean full of divine virtues whereas gods and goddesses are like rivers and brooks. Ocean and streams can never be alike. (492)

Gurmukhi

ਪ੍ਰੀਤਿ ਭਾਇ ਪੇਖੈ ਪ੍ਰਤਿਬਿੰਬ ਚਕਈ ਜਿਉਂ ਨਿਸ ਗੁਰਮਤਿ ਆਪਾ ਆਪ ਚੀਨ ਪਹਿਚਾਨੀਐ ।

ਬੈਰ ਭਾਇ ਪੇਖਿ ਪਰਛਾਈ ਕੁਪੰਤਰਿ ਪਰੈ ਸਿੰਘੁ ਦੁਰਮਤਿ ਲਗਿ ਦੁਬਿਧਾ ਕੈ ਜਾਨੀਐ ।

ਗਊ ਸੁਤ ਅਨੇਕ ਏਕ ਸੰਗ ਹਿਲਿ ਮਿਲਿ ਰਹੈ ਸ੍ਵਾਨ ਆਨ ਦੇਖਤ ਬਿਰੁਧ ਜੁਧ ਠਾਨੀਐ ।

ਗੁਰਮੁਖਿ ਮਨਮੁਖ ਚੰਦਨ ਅਉ ਬਾਂਸ ਬਿਧਿ ਬਰਨ ਕੇ ਦੋਖੀ ਬਿਕਾਰੀ ਉਪਕਾਰੀ ਉਨਮਾਨੀਐ ॥੪੯੩॥

English

Just as Ruddy sheldrake looks amorously at her shadow during moonlit nights believing it to be her beloved, so does a Sikh of the Guru recognises the existence of his dear Lord within him and engrosses himself in it.

Just as a lion sees his own shadow in the well and under the influence of his jealous feelings, considers it another lion and pounces upon it; similarly a Manmukh separated from his Guru due to his base wisdom is seen entangled in doubts.

Just as several calves of cow live together in harmony, so do the obedient sons (Sikhs) of the Guru live in love and brotherhood with each other. But a dog cannot stand another dog and fights with him. (So do the self-willed persons are ever ready to pick

The behaviour of Guru-conscious and self-conscious persons is like sandalwood and bamboo. Evil persons fight with others and destroy themselves

as bamboos set themselves on fire. On the contrary, virtuous people are seen doing good to their companions. (

Gurmukhi

ਜਉ ਕੋਊ ਬੁਲਾਵੈ ਕਹਿ ਸ੍ਵਾਨ ਮ੍ਰਿਗ ਸਰਪ ਕੈ ਸੁਨਤ ਰਿਜਾਇ ਧਾਇ ਗਾਰਿ ਮਾਰਿ ਦੀਜੀਐ ।

ਸ੍ਵਾਨ ਸ੍ਵਾਮ ਕਾਮ ਲਾਗਿ ਜਾਮਨੀ ਜਾਗ੍ਰਤ ਰਹੈ ਨਾਦਹਿ ਸੁਨਾਇ ਮ੍ਰਿਗ ਪ੍ਰਾਨ ਹਾਨਿ ਕੀਜੀਐ ।

ਧੁਨ ਮੰਤ੍ਰ ਪੜੈ ਸਰਪ ਅਰਪ ਦੇਤ ਤਨ ਮਨ ਦੰਤ ਹੰਤ ਹੋਤ ਗੋਤ ਲਾਜਿ ਗਹਿ ਲੀਜੀਐ ।

ਮੋਹ ਨ ਭਗਤ ਭਾਵ ਸਬਦ ਸੁਰਤਿ ਹੀਨਿ ਗੁਰ ਉਪਦੇਸ ਬਿਨੁ ਪ੍ਰਿਗੁ ਜਗੁ ਜੀਜੀਐ ॥੪੯੪॥

English

If a forgetful person is addressed by somebody as dog, animal or snake, he comes into rage and pounces on him as if he is going to kill him (Such a person is worst than these three species) because-

A dog remains watchful of his master throughout the night and serves him, and a deer goes to the extent of losing his life when it hears the musical sound of Ghanda Herha.

Bewitched by the sound of snake charmer's flute and incantation of Garud, a snake surrenders himself to the charmer. The charmer breaks his fangs and invoking him with the name of his family, catches him.

He who has turned himself away from the True Guru cannot have dog-like love for his Master Lord. They are even bereft of enchantment of the music (unlike deer) and without the consecration of the True Guru's incantations, their living life in the world is

Kabit 495

Gurmukhi

ਜੈਸੇ ਘਰਿ ਲਾਗੈ ਆਗਿ ਜਾਗਿ ਕੂਆ ਖੋਦਿਓ ਚਾਹੈ ਕਾਰਜ ਨ ਸਿਧਿ ਹੋਇ ਰੋਇ ਪਛੁਤਾਈਐ ।

ਜੈਸੇ ਤਉ ਸੰਗ੍ਰਾਮ ਸਮੇ ਸੀਖਿਓ ਚਾਹੈ ਬੀਰ ਬਿਦਿਆ ਅਨਿਥਾ ਉਦਮ ਜੈਤ ਪਦਵੀ ਨ ਪਾਈਐ ।

ਜੈਸੇ ਨਿਸਿ ਸੋਵਤ ਸੰਗਾਤੀ ਚਲਿ ਜਾਤਿ ਪਾਛੇ ਭੋਰ ਭਏ ਭਾਰ ਬਾਧ ਚਲੇ ਕਤ ਜਾਈਐ ।

ਤੈਸੇ ਮਾਇਆ ਧੰਧ ਅੰਧ ਅਵਧਿ ਬਿਹਾਇ ਜਾਇ ਅੰਤਕਾਲ ਕੈਸੇ ਹਰਿ ਨਾਮ ਲਿਵ ਲਾਈਐ ॥੪੯੫॥

English

Just as while sleeping, someone's house catches fire and he wakes up and starts digging well, he cannot succeed in putting off the fire. Instead, he then repents and cries.

Just as someone wants to learn the art of warfare when the battle is in progress, it is a futile effort. Victory cannot be achieved.

Just as a traveller goes to sleep at night and all his companions proceed further leaving him behind, then where will he go with all his luggage when the day breaks?

Similarly, an ignorant man entangled in worldly love and attachments, spends his life accumulating wealth. How can he engross his mind in the name of the Lord when he is on his last breaths? (495)

Kabit 496

Gurmukhi

ਜੈਸੇ ਤਉ ਚਪਲ ਜਲ ਅੰਤਰ ਨ ਦੇਖੀਅਤਿ ਪੂਰਨ ਪ੍ਰਗਾਸ ਪ੍ਰਤਿਬਿੰਬ ਰਵਿ ਸਸਿ ਕੋ ।

ਜੈਸੇ ਤਉ ਮਲੀਨ ਦਰਪਨ ਮੈ ਨ ਦੇਖੀਅਤਿ ਨਿਰਮਲ ਬਦਨ ਸਰੂਪ ਉਰਬਸ ਕੋ ।

ਜੈਸੇ ਬਿਨ ਦੀਪ ਨ ਸਮੀਪ ਕੋ ਬਿਲੋਕੀਅਤੁ ਭਵਨ ਭਇਆਨ ਅੰਧਕਾਰ ਤ੍ਰਾਸ ਤਸ ਕੋ ।

ਤੈਸੇ ਮਾਇਆ ਧਰਮ ਅਧਮ ਅਛਾਦਿਓ ਮਨੁ ਸਤਿਗੁਰ ਧਿਆਨ ਸੁਖ ਨਾਨ ਪ੍ਰੇਮ ਰਸ ਕੋ ॥੪੯੬॥

English

Just as one cannot see full image of Sun or Moon in unstable and wavy water.

Just as one cannot see the complete beauty of the face of Urvashi the divine fairy in a dirty mirror.

Just as without the light of a lamp, one cannot even see a thing lying close by. A house in darkness looks scary and frightening beside fear of intrusion of thieves.

So is the mind entangled in the darkness of mammon (maya). An ignorant mind cannot enjoy the unique bliss of the contemplation of True Guru and meditation on Lord's name. (496)

Kabit 497

Gurmukhi

ਜੈਸੇ ਏਕ ਸਮੇ ਦ੍ਰੁਮ ਸਫਲ ਸਪਤ੍ਰੁ ਪੁਨ ਏਕ ਸਮੇ ਫੂਲ ਫਲ ਪਤ੍ਰੁ ਗਿਰ ਜਾਤ ਹੈ ।

ਸਰਿਤਾ ਸਲਿਲਿ ਜੈਸੇ ਕਬਹੂੰ ਸਮਾਨ ਬਹੈ ਕਬਹੂੰ ਅਥਾਹ ਅਤ ਪ੍ਰਬਲਿ ਦਿਖਾਤ ਹੈ ।

ਏਕ ਸਮੇ ਜੈਸੇ ਹੀਰਾ ਹੋਤ ਜੀਰਨਾਂਬਰ ਮੈ ਏਕ ਸਮੇ ਕੰਚਨ ਜੜੇ ਜਗਮਗਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਰਾਜਕੁਮਾਰ ਜੋਗੀਸੁਰ ਹੈ ਮਾਇਆਧਾਰੀ ਭਾਰੀ ਜੋਗ ਜੁਗਤ ਜੁਗਾਤ ਹੈ ॥੪੯੭॥

English

Just as a tree is full of fruits and leaves at one time and then at another time, all leaves, fruits etc. fall off.

Just as a stream flows calmly at a place but at another place it is rapid and noisy.

Just as a diamond is wrapped in a (silk) rag at one time. but at another time, the same diamond is inlaid in gold and shines with its grandeur.

Similarly, an obedient Sikh of the Guru is a prince at one time and a supreme ascetic at another time. Even when he is wealthy, he still remains absorbed in the methods of realisation of the Lord. (497)

Gurmukhi

ਅਸਨ ਬਸਨ ਸੰਗ ਲੀਨਿ ਅਉ ਬਚਨ ਕੀਨੇ ਜਨਮ ਲੈ ਸਾਧਸੰਗਿ ਸ੍ਰੀ ਗੁਰ ਅਰਾਧਿ ਹੈ ।

ਈਹਾਂ ਆਏ ਦਾਤਾ ਬਿਸਰਾਏ ਦਾਸੀ ਲਪਟਾਏ ਪੰਚ ਦੂਤ ਭੂਤ ਕ੍ਰਮ ਕ੍ਰਮਤ ਅਸਾਧਿ ਹੈ ।

ਸਾਚੁ ਮਰਨੋ ਬਿਸਾਰ ਜੀਵਨ ਮਿਥਿਆ ਸੰਸਾਰ ਸਮਝੈ ਨ ਜੀਤੁ ਹਾਰੁ ਸੁਪਨ ਸਮਾਧਿ ਹੈ ।

ਅਉਸਰ ਹੁਇ ਹੈ ਬਿਤੀਤਿ ਲੀਜੀਐ ਜਨਮੁ ਜੀਤਿ ਕੀਜੀਏ ਸਾਧਸੰਗਿ ਪ੍ਰੀਤਿ ਅਗਮ ਅਗਾਧਿ ਹੈ ॥੪੯੮॥

English

This human being brings his food and clothing from the Lord when he takes birth and he promises Him that he will keep company of noble souls and meditate on His name.

But once he comes to this world, he forsakes the all-giving God and gets enamored with His maid-servant-maya.. He then wanders in the dragon net of the five demons like lust, anger etc. There is no remedy for his escape.

A human being forgets this truth that the world is false and death is real. He does not understand what is beneficial to him and what causes him loss. Engrossing oneself in the worldly goods is sure defeat, while living life in the contemplation of the Tr

Therefore, O fellow being! the time of this life is passing by. You must win the game of life. Enjoin the holy gathering of saintly souls and develop your love for the infinite Lord. (498)

Kabit 499

Gurmukhi

ਸਫਲ ਜਨੰਮੁ ਗੁਰ ਚਰਨ ਸਰਨਿ ਲਿਵ ਸਫਲ ਦ੍ਰਿਸਟ ਗੁਰ ਦਰਸ ਅਲੋਈਐ ।

ਸਫਲ ਸੁਰਤਿ ਗੁਰ ਸਬਦ ਸੁਨਤ ਨਿਤ ਜਿਹਬਾ ਸਫਲ ਗੁਨ ਨਿਧਿ ਗੁਨ ਗੋਈਐ ।

ਸਫਲ ਹਸਤ ਗੁਰ ਚਰਨ ਪੂਜਾ ਪ੍ਰਨਾਮ ਸਫਲ ਚਰਨ ਪਰਦਛਨਾ ਕੈ ਪੋਈਐ ।

ਸੰਗਮ ਸਫਲ ਸਾਧਸੰਗਤਿ ਸਹਜ ਘਰ ਹਿਰਦਾ ਸਫਲ ਗੁਰਮਤਿ ਕੈ ਸਮੋਈਐ ॥੪੯੯॥

English

Human life is successful if spent in the refuge of the True Guru remembering the Supreme Being. Vision of the eyes is purposeful if it has the desire to see Him.

Their hearing power is fruitful who hear that creative sound of the True Guru all the time. That tongue is blessed if it keeps on uttering the virtues of the Lord.

Hands are blessed if they serve the True Guru and keep on praying to Him at His feet. Those feet are blessed that keep moving circumambulating the True Guru.

Union with saintly congregation is blessed if it brings in a state of equipoise. The mind is blessed only when it imbibes the teachings of the True Guru. (499)

Kabit 500

Gurmukhi

ਕਤ ਪੁਨ ਮਾਨਸ ਜਨਮ ਕਤ ਸਾਧਸੰਗੁ ਨਿਸ ਦਿਨ ਕੀਰਤਨ ਸਮੇ ਚਲਿ ਜਾਈਐ ।

ਕਤ ਪੁਨ ਦ੍ਰਿਸ਼ਟਿ ਦਰਸ ਹੁਇ ਪਰਸਪਰ ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਸੇਵਾ ਲਿਵ ਲਾਈਐ ।

ਕਤ ਪੁਨ ਰਾਗ ਨਾਦ ਬਾਦ ਸੰਗੀਤ ਰੀਤ ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਧੁਨਿ ਸੁਨਿ ਪੁਨਿ ਗਾਈਐ ।

ਕਤ ਪੁਨਿ ਕਰਿ ਕਿਰਤਾਸ ਲੇਖ ਮਸੁਵਾਣੀ ਸ੍ਰੀ ਗੁਰ ਸਬਦ ਲਿਖਿ ਨਿਜ ਪਦੁ ਪਾਈਐ ॥੫੦੦॥

English

After wandering through eighty-four lakh species, we are blessed with this human birth. If we miss this opportunity, when will we get it again and when will we enjoy the company of the saintly persons? Therefore, we should attend the holy congregation day

When will I have face to face glimpse of the True Guru and receive His grace? Therefore I should engross my mind in the loving worship and devotion of the Lord.

When will I get the opportunity of listening to the divine compositions of the True Guru in the accompaniment of musical instruments and sung in the classical mode of singing? Therefore I must find all possible occasions to hear and sing the praises of th

When will I get a chance to write the name of the Lord on the paper-like mind with the conscious-like ink? Therefore I should write the True Guru blessed word on the paper-like heart and reach the self-realisation (through constant meditation). (500)

Kabit 501

Gurmukhi

ਜੈਸੇ ਤਉ ਪਲਾਸ ਪਤ੍ਰ ਨਾਗਬੇਲ ਮੇਲ ਭਏ ਪਹੁਚਤ ਕਰਿ ਨਰਪਤ ਜਗ ਜਾਨੀਐ ।

ਜੈਸੇ ਤਉ ਕੁਚੀਲ ਨੀਲ ਬਰਨ ਬਰਨੁ ਬਿਖੈ ਹੀਰ ਚੀਰ ਸੰਗਿ ਨਿਰਦੋਖ ਉਨਮਾਨੀਐ ।

ਸਾਲਗ੍ਰਾਮ ਸੇਵਾ ਸਮੈ ਮਹਾ ਅਪਵਿਤ੍ਰ ਸੰਖ ਪਰਮ ਪਵਿਤ੍ਰ ਜਗ ਭੋਗ ਬਿਖੈ ਆਨੀਐ ।

ਤੈਸੇ ਮਮ ਕਾਗ ਸਾਧਸੰਗਤਿ ਮਰਾਲ ਮਾਲ ਮਾਰ ਨ ਉਠਾਵਤ ਗਾਵਤ ਗੁਰਬਾਨੀਐ ॥੫੦੧॥

English

*Just as a meritless leaf of Butea frondosa when enjoins a betel leaf can reach the hands of the king
and this is known the world over.*

*Just as blue colour is regarded dirty amongst all the colours, but a dress of that colour when enjoins a
diamond is considered flawless and unadulterated.*

*Just as a conch is high by impious, being the skeleton of a sea worm, but its sounding at the
time of worship of idols, distribution of consecrated offerings and holding of yoga is considered supreme and sacred.*

*Similarly, a congregation of saintly persons in the presence of True Guru is an assembly of swans where I, person
of crow- like temperament indulging in singing of Gurbani not turned out and away. (501)*

Gurmukhi

ਜੈਸੇ ਜਲ ਮਧਿ ਮੀਨ ਮਹਿਮਾ ਨ ਜਾਨੈ ਪੁਨਿ ਜਲ ਬਿਨ ਤਲਫ ਤਲਫ ਮਰਿ ਜਾਤਿ ਹੈ ।

ਜੈਸੇ ਬਨ ਬਸਤ ਮਹਾਤਮੈ ਨ ਜਾਨੈ ਪੁਨਿ ਪਰ ਬਸ ਭਏ ਖਗ ਮ੍ਰਿਗ ਅਕੁਲਾਤ ਹੈ ।

ਜੈਸੇ ਪ੍ਰਿਅ ਸੰਗਮ ਕੈ ਸੁਖਹਿ ਨ ਜਾਨੈ ਤ੍ਰਿਅਾ ਬਿਛੁਰਤ ਬਿਰਹ ਬ੍ਰਿਥਾ ਕੈ ਬਿਲਲਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਆਤਮਾ ਅਚੇਤ ਅੰਤਰ ਪਰਤ ਸਿਮਰਤ ਪਛੁਤਾਤ ਹੈ ॥੫੦੨॥

English

Just as a fish does not understand the importance of water while swimming in it but she realises its importance when separated from it and dies yearning for re-union.

Just as a deer and a bird living in a jungle do not realize its importance but realises its significance when caught and put in a cage by the hunter and wail for going back to the jungle.

Just as a wife does not appreciate the importance of staying with her husband when together but comes to her senses when separated from her husband. She wails and cries due to pangs of separation from him.

Similarly, a seeker living in the refuge of the True Guru remains oblivious of the greatness of Guru. But when separated from Him, repents and laments. (502)

Kabit 503

Gurmukhi

ਭਗਤ ਵਛਲ ਸੁਨਿ ਹੋਤ ਹੋ ਨਿਰਾਸ ਰਿਦੈ ਪਤਿਤ ਪਾਵਨ ਸੁਨਿ ਆਸਾ ਉਰ ਧਾਰਿ ਹੋਂ ।

ਅੰਤਰਜਾਮੀ ਸੁਨਿ ਕੰਪਤ ਹੋ ਅੰਤਰਗਤਿ ਦੀਨ ਕੋ ਦਇਆਲ ਸੁਨਿ ਭੈ ਭ੍ਰਮ ਟਾਰ ਹੋਂ ।

ਜਲਧਰ ਸੰਗਮ ਕੈ ਅਫਲ ਸੋਬਲ ਦ੍ਰੁਮ ਚੰਦਨ ਸੁਗੰਧ ਸਨਬੰਧ ਮੈਲਗਾਰ ਹੋਂ ।

ਅਪਨੀ ਕਰਨੀ ਕਰਿ ਨਰਕ ਹੂੰ ਨ ਪਾਵਉ ਠਉਰ ਤੁਮਰੇ ਬਿਰਦੁ ਕਰਿ ਆਸਰੋ ਸਮਾਰ ਹੋਂ ॥੫੦੩॥

English

O Lord, when I hear that you are beloved of those who worship you all the time, I, who is bereft of your worship become sad and disappointed. But on hearing that you forgive sinners and make them pious, a ray of hope kindles in my heart.

I, the evil-doer, when hear that you are knower of innate feelings and thoughts of everyone, I tremble within. But hearing that you are clement on poor and destitutes, I shed all my fears.

Just as a silk cotton tree (Bombax heptaphyllum) is well spread and high, it does not bear any flower or fruit even during rainy season, but when brought closer to sandalwood tree becomes equally fragrant. So does an egoistic person coming into contact with

Because of my ill deeds, I cannot find a place even in hell. But I am leaning and depending upon your character of merciful, benevolent, clement, and corrector of the evil-doers. (503)

Gurmukhi

ਜਉ ਹਮ ਅਧਮ ਕਰਮ ਕੈ ਪਤਿਤ ਭਏ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਨਾਮ ਪ੍ਰਗਟਾਇਓ ਹੈ ।

ਜਉ ਭਏ ਦੁਖਿਤ ਅਰੁ ਦੀਨ ਪਰਚੀਨ ਲਗਿ ਦੀਨ ਦੁਖ ਭੰਜਨ ਬਿਰਦੁ ਬਿਰਦਾਇਓ ਹੈ ।

ਜਉ ਗ੍ਰਸੇ ਅਰਕ ਸੁਤ ਨਰਕ ਨਿਵਾਸੀ ਭਏ ਨਰਕ ਨਿਵਾਰਨ ਜਗਤ ਜਸੁ ਗਾਇਓ ਹੈ ।

ਗੁਨ ਕੀਏ ਗੁਨ ਸਭ ਕੋਊ ਕਰੈ ਕ੍ਰਿਪਾ ਨਿਧਾਨ! ਅਵਗੁਨ ਕੀਏ ਗੁਨ ਤੋਹੀ ਬਨਿ ਆਇਓ ਹੈ ॥੫੦੪॥

English

If we have fallen from your favour due to our evil and unrighteous deeds, then O Lord! You have made known that You bless the sinners with Your grace and make them good and pious.

If we are suffering due to our ill deeds and sins of the previous births, then O Lord! You have made it conspicuous that You dispel the sufferings of the poor and destitutes.

If we are in the grip of the angels of death and become deserving of a life in hell because of our bad and evil deeds, then O Lord ! The whole world is singing Your paeans that You are the liberator of all from the vagaries of hell.

O store house of clemency! One, who does good to others begets good in returns. But doing good to low and evil doers like us behoves only You. (You alone can bless and forgive the sins and evil deeds of all). (504)

Kabit 505

Gurmukhi

ਜੈਸੇ ਤਉ ਅਰੋਗ ਭੋਗ ਭੋਗਵੈ ਨਾਨਾ ਪ੍ਰਕਾਰ ਬ੍ਰਿਥਾਵੰਤ ਖਾਨਿ ਪਾਨ ਰਿਦੈ ਨ ਹਿਤਾਵਈ ।

ਜੈਸੇ ਮਹਖੀ ਸਹਨਸੀਲ ਕੈ ਧੀਰਜੁ ਧੁਜਾ ਅਜਿਆ ਮੈ ਤਨਕ ਕਲੇਜੋ ਨ ਸਮਾਵਈ ।

ਜੈਸੇ ਜਉਹਰੀ ਬਿਸਾਹੈ ਵੇਚੇ ਹੀਰਾ ਮਾਨਕਾਦਿ ਰੰਕ ਪੈ ਨ ਰਾਖਿਓ ਪਰੈ ਜੋਗ ਨ ਜੁਗਾਵਈ ।

ਤੈਸੇ ਗੁਰ ਪਰਚੈ ਪਵਿਤ੍ਰੁ ਹੈ ਪੂਜਾ ਪ੍ਰਸਾਦਿ ਪਰਚ ਅਪਰਚੇ ਦੁਸਹਿ ਦੁਖ ਪਾਵਈ ॥੫੦੫॥

English

Just as a healthy person eats many types of dishes and eatables but a sick man does not like eating any of them.

Just as a buffalo, because of its tolerance is known to have great patience but a goat on the other hand does not have even a fraction of that patience.

Just as a jeweller trades in diamonds and precious stones but no valuable diamond can be kept with a pauper since he does not have the ability to keep such expensive item.

Similarly, a devotee who remains engaged in the service and remembrance of the Lord, eating the offerings and consecrated food for him is justified. But he who is far removed from obeying the command of the Guru cannot consume the worship offerings. Consu

Kabit 506

Gurmukhi

ਜੈਸੇ ਬਿਖ ਤਨਕ ਹੀ ਖਾਤ ਮਰਿ ਜਾਤਿ ਤਾਤ ਗਾਤਿ ਮੁਰਝਾਤ ਪ੍ਰਤਿਪਾਲੀ ਬਰਖਨ ਕੀ ।

ਜੈਸੇ ਕੋਟਿ ਭਾਰਿ ਤੂਲਿ ਰੰਚਕ ਚਿਨਗ ਪਰੇ ਹੋਤ ਭਸਮਾਤ ਛਿਨ ਮੈ ਅਕਰਖਨ ਕੀ ।

ਮਹਿਖੀ ਦੁਹਾਇ ਦੂਧ ਰਾਖੀਐ ਭਾਂਜਨ ਭਰਿ ਪਰਤਿ ਕਾਂਜੀ ਕੀ ਬੂੰਦ ਬਾਦਿ ਨ ਰਖਨ ਕੀ ।

ਤੈਸੇ ਪਰ ਤਨ ਧਨ ਦੂਖਨਾ ਬਿਕਾਰ ਕੀਏ ਹਰੈ ਨਿਧਿ ਸੁਕ੍ਰਤ ਸਹਜ ਹਰਖਨ ਕੀ ॥੫੦੬॥

English

Just as by taking a very small quantity of poison, one dies instantly, destroying the body that had been reared and sustained over many years.

Just as a can of milk of buffalo contaminated with a drop of citric acid becomes useless and not worth keeping.

Just as a spark of fire can burn millions of bales of cotton in a short time.

Similarly, the vices and sins that one acquires by associating oneself with other's wealth and beauty, one loses the much valuable commodity of happiness, good deeds and peace. (506)

Gurmukhi

ਚੰਦਨ ਸਮੀਪ ਬਸਿ ਬਾਂਸ ਮਹਿਮਾ ਨ ਜਾਨੀ ਆਨ ਦੂਮ ਦੂਰਹ ਭਏ ਬਾਸਨ ਕੈ ਬੋਹੈ ਹੈ ।

ਦਾਦਰ ਸਰੋਵਰ ਮੈ ਜਾਨੀ ਨ ਕਮਲ ਗਤਿ ਮਧੁਕਰ ਮਨ ਮਕਰੰਦ ਕੈ ਬਿਮੋਹੈ ਹੈ ।

ਤੀਰਥ ਬਸਤ ਬਗੁ ਮਰਮੁ ਨ ਜਾਨਿਓ ਕਛੁ ਸਰਧਾ ਕੈ ਜਾਤ੍ਰਾ ਹੇਤ ਜਾਤ੍ਰੀ ਜਨ ਸੋਹੈ ਹੈ ।

ਨਿਕਟਿ ਬਸਤ ਮਮ ਗੁਰ ਉਪਦੇਸ ਹੀਨ ਦੂਰੰਤਰਿ ਸਿਖਿ ਉਰਿ ਅੰਤਰਿ ਲੈ ਪੋਹੈ ਹੈ ॥੫੦੭॥

English

*Even while living in the close proximity of sandalwood, a bamboo has not appreciated its characteristic of spreading its fragrance
whereas other trees become equally fragrant despite their distance from it.*

Staying in a pond, a frog has never appreciated the characteristics of a lotus flower whereas a bumble bee is eternally attracted to its sweet smell even while staying far away from it.

A heron staying at holy places do not realise the spiritual importance of these places of pilgrimage whereas devoted travellers earn a good name for themselves on their return from there.

Similarly, like bamboo, frog and heron, I am devoid of practicing Guru's teachings despite the fact that I live near my Guru. On the contrary Sikhs residing far off acquire Guru's wisdom and lodge it in their heart to practice on. (507)

Gurmukhi

ਜੈਸੇ ਪਰ ਦਾਰਾ ਕੋ ਦਰਸੁ ਢਿ੍ਰਗ ਦੇਖਿਓ ਚਾਹੈ ਤੈਸੇ ਗੁਰ ਦਰਸਨੁ ਦੇਖਤ ਹੈ ਨ ਚਾਹ ਕੈ ।

ਜੈਸੇ ਪਰ ਨਿੰਦਾ ਸੁਨੈ ਸਾਵਧਾਨ ਸੁਰਤਿ ਕੈ ਤੈਸੇ ਗੁਰ ਸਬਦੁ ਸੁਨੈ ਨ ਉਤਸਾਹ ਕੈ ।

ਜੈਸੇ ਪਰ ਦਰਬ ਹਰਨ ਕਉ ਚਰਨ ਧਾਵੈ ਤੈਸੇ ਕੀਰਤਨ ਸਾਧਸੰਗਤਿ ਨ ਉਮਾਹ ਕੈ ।

ਉਲੂ ਕਾਗ ਨਾਗਿ ਧਿਆਨ ਖਾਨ ਪਾਨ ਕਉ ਨ ਜਾਨੈ ਊਚ ਪਦੁ ਪਾਵੈ ਨਹੀ ਨੀਚ ਪਦੁ ਗਾਹ ਕੈ ॥੫੦੮॥

English

Just as a forgetful person does not desire a glimpse of his Guru with the same intensity that he uses his eyes to ogle at other women.

Just as a worldly man listens to the slander of other persons very attentively, he does not listen to the divine words of Guru with same fondness.

Just as a person greedy of wealth walks a distance to cheat another person of his hard earned money, he does not show the same enthusiasm of going to the divine congregation to listen to the adulations of Almighty.

Like an owl, I do not know the value of radiance of True Guru, like a crow am not aware of the sweet smelling traits of the True Guru nor do I know the relishment of the elixir like Naam just as a she snake is unaware of the elixir like milk. Thus I cannot

Kabit 509

Gurmukhi

ਜੈਸੇ ਰੈਨਿ ਸਮੇ ਸਬ ਲੋਗ ਮੈ ਸੰਜੋਗ ਭੋਗ ਚਕਈ ਬਿਓਗ ਸੋਗ ਭਾਗ ਹੀਨੁ ਜਾਨੀਐ ।

ਜੈਸੇ ਦਿਨਕਰਿ ਕੈ ਉਦੋਤਿ ਜੋਤਿ ਜਗਮਗ ਉਲੂ ਅੰਧ ਕੰਧ ਪਰਚੀਨ ਉਨਮਾਨੀਐ ।

ਸਰਵਰ ਸਰਿਤਾ ਸਮੁੰਦ੍ਰ ਜਲ ਪੂਰਨ ਹੈ ਤ੍ਰਿਖਾਵੰਤ ਚਾਤ੍ਰਕ ਰਹਤ ਬਕ ਬਾਨੀਐ ।

ਤੈਸੇ ਮਿਲਿ ਸਾਧਸੰਗਿ ਸਕਲ ਸੰਸਾਰ ਤਰਿਓ ਮੋਹਿ ਅਪਰਾਧੀ ਅਪਰਾਧਨੁ ਬਿਹਾਨੀਐ ॥੫੦੯॥

English

Just as everyone enjoys the company of their dear ones at night, but a ruddy sheldrake is considered unfortunate having been separated from its beloved.

Just as sunrise brightens up the place but an owl is seen hidden in dark alleys and walls.

Ponds, streams and oceans are seen to be full to the brim with water, but longing for rain, a rain-bird remains thirsty and keeps wailing and crying for that Swati drop.

Similarly by associating themselves with the congregation of the True Guru, the whole world is sailing across the worldly ocean but I, the sinner is spending all his life in evil deeds and vices. (509)

Kabit 510

Gurmukhi

ਜੈਸੇ ਫਲ ਫੂਲਹਿ ਲੈ ਜਾਇ ਬਨ ਰਾਇ ਪ੍ਰੀਤਿ ਕਰੈ ਅਭਿਮਾਨੁ ਕਹੈ ਕੈਸੇ ਬਨਿ ਆਵੈ ਜੀ ।

ਜੈਸੇ ਮੁਕਤਾਹਲ ਸਮੁੰਦ੍ਰਹਿ ਦਿਖਾਵੈ ਜਾਇ ਬਾਰ ਬਾਰ ਹੀ ਸਰਾਹੈ ਸੋਭਾ ਤਉ ਨ ਪਾਵੈ ਜੀ ।

ਜੈਸੇ ਕਨੀ ਕੰਚਨ ਸੁਮੇਰ ਸਨਮੁਖ ਰਾਖਿ ਮਨ ਮੈ ਗਰਬੁ ਕਰੈ ਬਾਵਰੋ ਕਹਾਵੈ ਜੀ ।

ਤੈਸੇ ਗਿਆਨ ਧਿਆਨ ਠਾਨ ਪ੍ਰਾਨ ਦੈ ਰੀਝਾਇਓ ਚਾਹੈ ਪ੍ਰਾਨਪਤਿ ਸਤਿਗੁਰ ਕੈਸੇ ਕੈ ਰੀਝਾਵੈ ਜੀ ॥੫੧੦॥

English

Just as someone takes a handful of fruits and flowers to present it to the king of the jungle where fruits and flowers abound, and then feels proud of his present, how can he be liked?

Just as someone takes a handful of pearls to the treasure house of pearls-ocean, and praises his pearls again and again, he does not earn any appreciation.

Just as someone presents a small piece of gold nugget to Sumer mountain (the home of gold) and feels proud of his gold, he would be called a fool.

Similarly if someone talks of knowledge and contemplations and pretends to surrender himself with a view to please and entice the True Guru, he cannot succeed in his nefarious designs of pleasing the True Guru the master of all life. (510)

Kabit 511

Gurmukhi

ਜੈਸੇ ਚੌਆ ਚੰਦਨੁ ਅਉ ਧਾਨ ਪਾਨ ਬੇਚਨ ਕਉ ਪੂਰਬਿ ਦਿਸਾ ਲੈ ਜਾਇ ਕੈਸੇ ਬਨਿ ਆਵੈ ਜੀ ।

ਪਛਮ ਦਿਸਾ ਦਾਖ ਦਾਰਮ ਲੈ ਜਾਇ ਜੈਸੇ ਮ੍ਰਿਗ ਮਦ ਕੇਸੁਰ ਲੈ ਉਤਰਹਿ ਧਾਵੈ ਜੀ ।

ਦਖਨ ਦਿਸਾ ਲੈ ਜਾਇ ਲਾਇਚੀ ਲਵੰਗ ਲਾਇ ਬਾਦਿ ਆਸਾ ਉਦਮ ਹੈ ਬਿੜਤੋ ਨ ਪਾਵੈ ਜੀ ।

ਤੈਸੇ ਗੁਨ ਨਿਧਿ ਗੁਰ ਸਾਗਰ ਕੈ ਬਿਦਿਮਾਨ ਗਿਆਨ ਗੁਨ ਪ੍ਰਗਟਿ ਕੈ ਬਾਵਰੋ ਕਹਾਵੈ ਜੀ ॥੫੧੧॥

English

Just as someone takes the products grown in the East like rice, betel, sandalwood to sell there, he cannot gain anything in their trading.

Just as someone takes the products grown in the West like grapes and pomegranates, and those commodities grown in the North like saffron and musk to the West and North respectively, what gain does he get out of such trading?

Just as someone takes commodities like cardamom and clove to South where these are grown, all his efforts of earning any profit would be futile.

Similarly if someone tries to display his traits and knowledge before the True Guru who Himself is ocean of knowledge and divine traits, such a person will be called a fool. (511)

Kabit 512

Gurmukhi

ਛਲਨੀ ਮੈ ਜੈਸੇ ਦੇਖੀਅਤ ਹੈ ਅਨੇਕ ਛਿਦ੍ਰ ਕਰੈ ਕਰਵਾ ਕੀ ਨਿੰਦਾ ਕੈਸੇ ਬਨਿ ਆਵੈ ਜੀ ।

ਬਿਰਖ ਬਿਬੂਰ ਭਰਪੂਰ ਬਹੁ ਸੁਰਨ ਸੈ ਕਮਲੈ ਕਟੀਲੋ ਕਹੈ ਕਹੂ ਨ ਸੁਹਾਵੈ ਜੀ ।

ਜੈਸੇ ਉਪਹਾਸੁ ਕਰੈ ਬਾਇਸੁ ਮਰਾਲ ਪ੍ਰਤਿ ਛਾਡਿ ਮੁਕਤਾਹਲ ਦੁਗੰਧ ਲਿਵ ਲਾਵੈ ਜੀ ।

ਤੈਸੇ ਹਉ ਮਹਾ ਅਪਰਾਧੀ ਅਪਰਾਧਿ ਭਰਿਓ ਸਕਲ ਸੰਸਾਰ ਕੋ ਬਿਕਾਰ ਮੋਹਿ ਭਾਵੈ ਜੀ ॥੫੧੨॥

English

Just as a sieve has so many holes and if it slanders an earthen pot, then how can it be respected.

Just as an acacia tree which is full of thorns call a lotus flower thorny, this allegation will not be appreciated by anyone.

Just as leaving pearls, a filth-eating crow cracks a joke on swan, the eater of pearls of lake Mansarover, this is nothing but his dirtiness.

Similarly sin-filled I, am a big sinner. The sin of slandering the whole world pleases me. (512)

Kabit 513

Gurmukhi

ਆਪਦਾ ਅਧੀਨ ਜੈਸੇ ਦੁਖਤ ਦੁਹਾਗਨ ਕਉ ਸਹਜਿ ਸੁਹਾਗ ਨ ਸੁਹਾਗਨ ਕੋ ਭਾਵਈ ।

ਬਿਰਹਨੀ ਬਿਰਹ ਬਿਓਗ ਮੇ ਸੰਜੋਗਨਿ ਕੋ ਸੁੰਦਰ ਸਿੰਗਾਰਿ ਅਧਿਕਾਰੁ ਨ ਸੁਹਾਵਈ ।

ਜੈਸੇ ਤਨ ਮਾਂਝਿ ਬਾਂਝਿ ਰੋਗ ਸੋਗ ਸੰਸੋ ਸ੍ਰਮ ਸਉਤ ਕੇ ਸੁਤਹਿ ਪੇਖਿ ਮਹਾਂ ਦੁਖ ਪਾਵਈ ।

ਤੈਸੇ ਪਰ ਤਨ ਧਨ ਦੂਖਨ ਤ੍ਰਿਦੋਖ ਮਮ ਸਾਧਨ ਕੋ ਸੁਕ੍ਰਤ ਨ ਹਿਰਦੈ ਹਿਤਾਵਈ ॥੫੧੩॥

English

Just as a distressed, divorced woman cannot bear to see or tolerate the loving and happy union of another woman with her husband,

Just as a woman separated from her husband and bearing the pangs of separation cannot tolerate the embellishments of another woman who is united with her husband,

Just as a distressed and fatigued woman suffering from her inability to bear a child feels much distressed on seeing the son of her co-wife,

Similarly I am infested with three chronic ailments-namely other's women, other's wealth and slander. And that is why praise of the devoted and loving Sikhs of the True Guru does not please me. (513)

Gurmukhi

ਜਲ ਸੈ ਨਿਕਾਸ ਮੀਨੁ ਰਾਖੀਐ ਪਟੰਬਰਿ ਮੈ ਬਿਨੁ ਜਲ ਤਲਫ ਤਜਤ ਪ੍ਰਿਅ ਪ੍ਰਾਨ ਹੈ ।

ਬਨ ਸੈ ਪਕਰ ਪੰਛੀ ਪਿੰਜਰੀ ਮੈ ਰਾਖੀਐ ਤਉ ਬਿਨੁ ਬਨ ਮਨ ਓਨਮਨੋ ਉਨਮਾਨ ਹੈ ।

ਭਾਮਨੀ ਭਤਾਰਿ ਬਿਛੁਰਤ ਅਤਿ ਛੀਨ ਦੀਨ ਬਿਲਖ ਬਦਨ ਤਾਹਿ ਭਵਨ ਭਇਆਨ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਬਿਛੁਰਤਿ ਸਾਧਸੰਗਤਿ ਸੈ ਜੀਵਨ ਜਤਨ ਬਿਨੁ ਸੰਗਤ ਨ ਆਨ ਹੈ ॥੫੧੪॥

English

A fish removed from water, though kept in silk cloth yet dies having been separated from her beloved water.

Just as a bird is caught from the jungle and put in a beautiful cage with very delicious food, his mind is seen to be restless without the freedom of the jungle.

Just as a pretty woman becomes weak and grieved on separation from her husband. Her face looks perplexed and confused and she feels scared of her own home.

Similarly separated from the saintly congregation of the True Guru, a Sikh of the Guru wails, tosses and turns, feels miserable and perplexed. Without the company of saintly souls of the True Guru, he has no other aim in life. (514)

Kabit 515

Gurmukhi

ਜੈਸੇ ਟੂਟੇ ਨਾਗਬੇਲ ਸੈ ਬਿਦੇਸ ਜਾਤਿ ਸਲਲਿ ਸੰਜੋਗ ਚਿਰੰਕਾਲ ਜੁਗਵਤ ਹੈ ।

ਜੈਸੇ ਕੁੰਜ ਬਚਰਾ ਤਿਆਗ ਦਿਸੰਤਰਿ ਜਾਤਿ ਸਿਮਰਨ ਚਿਤਿ ਨਿਰਬਿਘਨ ਰਹਤ ਹੈ ।

ਗੰਗੋਦਿਕ ਜੈਸੇ ਭਰਿ ਭਾਂਜਨ ਲੈ ਜਾਤਿ ਜਾਤ੍ਰੀ ਸੁਜਸੁ ਅਧਾਰ ਨਿਰਮਲ ਨਿਬਹਤ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਅੰਤਰਿ ਸਿਖ ਸਬਦੁ ਸੰਗਤਿ ਗੁਰ ਧਿਆਨ ਕੈ ਜੀਅਤ ਹੈ ॥੫੧੫॥

English

Just as betel leaves plucked from the creeper are sent to distant places and if kept in damp cloth remains useful for long,

Just as a crane deposits her young ones and fly out to distant land but always remember them in her mind as a result of which they remain alive and grow,

Just as travellers carry water of river Ganges in their container, and being of superior disposition it stays good for long,

Similarly if a Sikh of the True Guru somehow get separated from his Guru, he remains invigorated by virtue of holy congregation, meditation on His name and contemplating and focusing his mind in the holy feet of his True Guru. (515)

Kabit 516

Gurmukhi

ਜੈਸੇ ਬਿਨੁ ਪਵਨੁ ਕਵਨ ਗੁਨ ਚੰਦਨ ਸੈ ਬਿਨੁ ਮਲਿਆਗਰ ਪਵਨ ਕਤ ਬਾਸਿ ਹੈ ।

ਜੈਸੇ ਬਿਨੁ ਬੈਦ ਅਵਖਦ ਗੁਨ ਗੋਪਿ ਹੋਤ ਅਵਖਦ ਬਿਨੁ ਬੈਦ ਰੋਗਹਿ ਨ ਗ੍ਰਾਸ ਹੈ ।

ਜੈਸੇ ਬਿਨੁ ਬੋਹਿਥਨ ਪਾਰਿ ਪਰੈ ਖੇਵਟ ਸੈ ਖੇਵਟ ਬਿਹੁੰਨ ਕਤ ਬੋਹਿਥ ਬਿਸ੍ਵਾਸੁ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਨਾਮੁ ਬਿਨੁ ਗੰਮ ਨ ਪਰਮਪਦੁ ਬਿਨੁ ਗੁਰ ਨਾਮ ਨਿਹਕਾਮ ਨ ਪ੍ਰਗਾਸ ਹੈ ॥੫੧੬॥

English

*Just as a sandalwood tree cannot impart its fragrance to others without breeze and without the air of malay mountain,
how can the atmosphere become fragranced,*

*Just as a physician know the merit of every herb or medicine and without medicine, no physician can cure an
ailing person,*

Just as no one can cross the ocean without sailor nor can it be crossed without a ship,

*Similarly without the boon of Lord's name given by the True Guru, God cannot be realised. And without Naam the
liberator from the worldly desires and blessed by the True Guru, no one can acquire spiritual effulgence. (516)*

Kabit 517

Gurmukhi

ਜੈਸੇ ਕਾਚੋ ਪਾਰੋ ਖਾਤ ਉਪਜੈ ਬਿਕਾਰ ਗਾਤਿ ਰੋਮ ਰੋਮ ਕੈ ਪਿਰਾਤਿ ਮਹਾ ਦੁਖ ਪਾਈਐ ।

ਜੈਸੇ ਤਉ ਲਸਨ ਖਾਏ ਮੋਨਿ ਕੈ ਸਭਾ ਮੈ ਬੈਠੇ ਪ੍ਰਗਟੈ ਦੁਰਗੰਧ ਨਾਹਿ ਦੁਰਤ ਦੁਰਾਈਐ ।

ਜੈਸੇ ਮਿਸਟਾਨ ਪਾਨਿ ਸੰਗਮ ਕੈ ਮਾਖੀ ਲੀਲੇ ਹੋਤ ਉਕਲੇਦ ਖੇਦੁ ਸੰਕਟ ਸਹਾਈਐ ।

ਤੈਸੇ ਹੀ ਅਪਰਚੇ ਪਿੰਡ ਸਿਖਨ ਕੀ ਭਿਖਿਆ ਖਾਏ ਅੰਤ ਕਾਲ ਭਾਰੀ ਹੋਇ ਜਮ ਲੋਕ ਜਾਈਐ ॥੫੧੭॥

English

Just as consuming raw mercury causes such a disorder in the body that causes pain in every limb and one feels discomfort.

Just as after eating garlic one may remain silent in an assembly, even then its foul odour cannot be hidden.

Just as a person may swallow a fly while eating sweetmeat, he vomits immediately. He bears much suffering and distress.

Similarly an ignorant person consumes the offerings made by the devotees of the True Guru. He suffers much at the time of his death. He has to face the wrath of the angels of death. (517)

Gurmukhi

ਜੈਸੇ ਮੇਘ ਬਰਖਤ ਹਰਖਤਿ ਹੈ ਕ੍ਰਿਸਾਨਿ ਬਿਲਖ ਬਦਨ ਲੋਧਾ ਲੋਨ ਗਰਿ ਜਾਤ ਹੈ ।

ਜੈਸੇ ਪਰਫੁਲਤ ਹੁਇ ਸਕਲ ਬਨਾਸਪਤੀ ਸੁਕਤ ਜਵਾਸੋ ਆਕ ਮੂਲ ਮੁਰਝਾਤ ਹੈ ।

ਜੈਸੇ ਖੇਤ ਸਰਵਰ ਪੂਰਨ ਕਿਰਖ ਜਲ ਊਚ ਥਲ ਕਾਲਰ ਨ ਜਲ ਠਹਿਰਾਤ ਹੈ ।

ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਗੁਰਸਿਖ ਰਿਦੈ ਸਾਕਤ ਸਕਤਿ ਮਤਿ ਸੁਨਿ ਸਕੁਚਾਤ ਹੈ ॥੫੧੮॥

English

Just as a farmer is delighted to see the rainfall but the face of a weaver becomes ashen and he feels restless and miserable.

Just as all the vegetation turns green with the fall of rain but the plant of camel thorn (Alhagi maurorum) withers while akk (Calotropis procera) dries out right from its roots.

Just as ponds and fields are filled with water when it rains, but no water can accumulate on mounds and saline land.

Similarly, the sermon of the True Guru permeates in the mind of a Sikh of the Guru, that always keeps him in a state of bloom and happiness. But a self-oriented person who is in the grip of the worldly attractions is ever engrossed in mammon (maya). Thus

Kabit 519

Gurmukhi

ਜੈਸੇ ਰਾਜਾ ਰਵਤ ਅਨੇਕ ਰਵਨੀ ਸਹੇਤ ਸਕਲ ਸਪੁਤੀ ਏਕ ਬਾਂਝ ਨ ਸੰਤਾਨ ਹੈ ।

ਸੀਚਤ ਸਲਿਲ ਜੈਸੇ ਸਫਲ ਸਕਲ ਦ੍ਰੁਮ ਨਿਹਫਲ ਸੋਂਬਲ ਸਲਿਲ ਨਿਰਬਾਨਿ ਹੈ ।

ਦਾਦਰ ਕਮਲ ਜੈਸੇ ਏਕ ਸਰਵਰ ਬਿਖੈ ਉਤਮ ਅਉ ਨੀਚ ਕੀਚ ਦਿਨਕਰਿ ਧਿਆਨ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਹੈ ਸਕਲ ਜਗੁ ਚੰਦਨ ਬਨਾਸਪਤੀ ਬਾਂਸ ਉਨਮਾਨ ਹੈ ॥੫੧੯॥

English

Just as a king loves many queens who all bear him a son, but there may be one who is barren, who cannot bear any issue.

Just as irrigating the trees help them bear fruits but the cotton silk tree remains fruitless. It does not accept the influence of water.

Just as a frog and a lotus flower live in one pond but lotus is supreme since it faces Sun and frog is low since it remains engrossed in mud.

Similarly the whole world comes into the refuge of the True Guru. Devoted Sikhs of the True Guru who expel sandalwood-like fragrance obtain the elixir-like Naam from Him and become fragrant too. But a bamboo-like arrogant, knotty and self wise person rema

Kabit 520

Gurmukhi

ਜੈਸੇ ਬਛੁਰਾ ਬਿਲਲਾਤ ਮਾਤ ਮਿਲਬੇ ਕਉ ਬੰਧਨ ਕੈ ਬਸਿ ਕਛੁ ਬਸੁ ਨ ਬਸਾਤ ਹੈ ।

ਜੈਸੇ ਤਉ ਬਿਗਾਰੀ ਚਾਹੈ ਭਵਨ ਗਵਨ ਕੀਓ ਪਰ ਬਸਿ ਪਰੇ ਚਿਤਵਤ ਹੀ ਬਿਹਾਤ ਹੈ ।

ਜੈਸੇ ਬਿਰਹਨੀ ਪ੍ਰਿਅ ਸੰਗਮ ਸਨੇਹੁ ਚਾਹੈ ਲਾਜ ਕੁਲ ਅੰਕਸ ਕੈ ਦੁਰਬਲ ਗਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਸੁਖ ਚਾਹੈ ਸਿਖੁ ਆਗਿਆ ਬਧ ਰਹਤ ਬਿਦੇਸ ਅਕੁਲਾਤ ਹੈ ॥੫੨੦॥

English

Just as a calf writhes and wriggles to meet his mother but tethered with rope makes him helpless.

Just as a person caught in forced or unpaid labour wants to go home and spends time planning while remaining in other's control.

Just as a wife separated from her husband wants love and union but cannot do so for fear of family shame and thus loses her physical attraction.

Similarly a true disciple wants to enjoy the pleasures of the refuge of True Guru but bound by his command he wanders around dejectedly in another place. (520)

Kabit 521

Gurmukhi

ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਅਪਵਾਦ ਬਾਦ ਬਲ ਛਲ ਬੰਚ ਪਰਪੰਚ ਹੀ ਕਮਾਤ ਹੈ ।

ਮਿਤ੍ਰ ਗੁਰ ਸ੍ਵਾਮ ਦ੍ਰੋਹ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਗੋਬਧ ਬਧੁ ਬਿਸ੍ਵਾਸ ਬੰਸ ਬਿਪ੍ਰ ਘਾਤ ਹੈ ।

ਰੋਗ ਸੋਗ ਹੁਇ ਬਿਓਗ ਆਪਦਾ ਦਰਿਦ੍ਰ ਛਿਦ੍ਰ ਜਨਮੁ ਮਰਨ ਜਮ ਲੋਕ ਬਿਲਲਾਤ ਹੈ ।

ਕ੍ਰਿਤਘਨ ਬਿਸਿਖ ਬਿਖਿਆਦੀ ਕੋਟਿ ਦੋਖੀ ਦੀਨ ਅਧਮ ਅਸੰਖ ਮਮ ਰੋਮ ਨ ਪੁਜਾਤ ਹੈ ॥੫੨੧॥

English

He who keeps his interest in other person's wife, wealth and who indulges in other's slander, trickery and cheating,

*He who betrays a friend, Guru and master, who is caught in the vices of lust, anger, greed and attachment,
who kills cow, woman, cheats, betrays his family and murders Brahmin,*

*Who is suffering due to various ailments and distresses, who is troubled, lazy and vice-ridden who is caught in the
cycle of birth and death and is in the stranglehold of the angels of death,*

*Who is ungrateful, venomous and user of arrow-like sharp words, who is miserable due to countless sins, vices or imperfections;
such countless evil-doers cannot match even a hair of my sins. I am many time more evil than them.*

(521)

Kabit 522

Gurmukhi

ਬੇਸ਼੍ਰਾ ਕੇ ਸਿੰਗਾਰ ਬਿਬਿਚਾਰ ਕੋ ਨ ਪਾਰੁ ਪਾਈਐ ਬਿਨੁ ਭਰਤਾਰ ਕਾ ਕੀ ਨਾਰ ਕੈ ਬੁਲਾਈਐ ।

ਬਗੁ ਸੇਤੀ ਜੀਵ ਘਾਤ ਕਰਿ ਖਾਤ ਕੇਤੇ ਕੋ ਮੋਨਿ ਗਹਿ ਧਿਆਨ ਧਰੇ ਜੁਗਤ ਨ ਪਾਈਐ ।

ਭਾਂਡ ਕੀ ਭੰਡਾਈ ਬੁਰਵਾਈ ਨ ਕਹਤ ਆਵੈ ਅਤਿ ਹੀ ਢਿਠਾਈ ਸੁਕਚਤ ਨ ਲਜਾਈਐ ।

ਤੈਸੇ ਪਰ ਤਨ ਧਨ ਦੂਖਨ ਤ੍ਰਿਦੋਖ ਮਮ ਅਧਮ ਅਨੇਕ ਏਕ ਰੋਮ ਨ ਪੁਜਾਈਐ ॥੫੨੨॥

English

The embellishments of a whore and her relationships with many men cannot be fathomed. Without a husband, whose wife can she be known as?

A heron is white like a swan but it kills many living beings to appease his appetite. To do this evil act, he stands in perfect silence, but in doing so, he does not achieve the know-how of yog.

One cannot explain the shamelessness of the actions and words used by a mimic. He does not shy away from using bad words out of sheer obstinacy.

Similarly, like these low character people, I am low too. I am a chronic patient of the three diseases, that is looking at others wealth, woman and slandering others. Numerous sinners cannot match even a hair of my sinful life. I am lowest of all the low

Kabit 523

Gurmukhi

ਜੈਸੇ ਚੋਰ ਚਾਹੀਐ ਚੜਾਇਓ ਸੂਰੀ ਚਉਬਟਾ ਮੈ ਚੁਹਟੀ ਲਗਾਇ ਛਾਡੀਐ ਤਉ ਕਹਾ ਮਾਰ ਹੈ ।

ਖੋਟਸਾਰੀਓ ਨਿਕਾਰਿਓ ਚਾਹੀਐ ਨਗਰ ਹੂੰ ਸੈ ਤਾ ਕੀ ਓਰ ਮੋਰ ਮੁਖ ਬੈਠੇ ਕਹਾ ਆਰ ਹੈ ।

ਮਹਾਂ ਬਜ੍ਹ ਭਾਰੁ ਡਾਰਿਓ ਚਾਹੀਐ ਜਉ ਹਾਥੀ ਪਰ ਤਾਹਿ ਸਿਰ ਛਾਰ ਕੇ ਉਡਾਏ ਕਹਾਂ ਭਾਰ ਹੈ ।

ਤੈਸੇ ਹੀ ਪਤਤਿ ਪਤਿ ਕੋਟ ਨ ਪਾਸੰਗ ਭਰਿ ਮੋਹਿ ਜਮਡੰਡ ਅਉ ਨਰਕ ਉਪਕਾਰ ਹੈ ॥੫੨੩॥

English

Just as a thief should be crucified on a cross, but if he is just pinched and let off, it is no punishment for him,

Just as manufacturer of counterfeit coins should be exiled. But if we just turn our face away from him, it is no punishment for him,

As an elephant may be loaded with heavy weight but if just a bit of dust is sprinkled on him, it is no burden for him,

Similarly millions of sins are not even counterweight of my sins. But to punish me with abode in hell and entrusting me to the angels of death is showing mercy on me. (523)

Gurmukhi

ਜਉ ਪੈ ਚੋਰੁ ਚੋਰੀ ਕੈ ਬਤਾਵੈ ਹੰਸ ਮਾਨਸਰ ਛੂਟਿ ਕੈ ਨ ਜਾਇ ਘਰਿ ਸੂਰੀ ਚਾੜਿ ਮਾਰੀਐ ।

ਬਾਟ ਮਾਰ ਬਟਵਾਰੋ ਬਗੁ ਮੀਨ ਜਉ ਬਤਾਵੈ ਤਤਖਨ ਤਾਤਕਾਲ ਮੁੰਡ ਕਾਟਿ ਡਾਰੀਐ ।

ਜਉ ਪੈ ਪਰ ਦਾਰਾ ਭਜਿ ਮ੍ਰਿਗਨ ਬਤਾਵੈ ਬਿਟੁ ਕਾਨ ਨਾਕ ਖੰਡ ਡੰਡ ਨਗਰ ਨਿਕਾਰੀਐ ।

ਚੋਰੀ ਬਟਵਾਰੀ ਪਰ ਨਾਰੀ ਕੈ ਤ੍ਰਿਦੋਖ ਮਮ ਨਰਕ ਅਰਕ ਸੁਤ ਡੰਡ ਦੇਤ ਹਾਰੀਐ ॥੫੨੪॥

English

If a thief steals and yet declare himself pious like swans of lake Mansarover, he is not forgiven but is crucified and killed.

If a wayside dacoit declares himself kind and good doer of the wayside travellers just as a heron feels towards the fish and frogs in a pond, his claim cannot be accepted and he should be beheaded there and then.

Just as a lecherous person declares himself chaste and celibate like the deers of a jungle after committing adultery with some other woman, he is not let off on his statement. Instead his nose and ears are chopped off and he is expelled from the city.

A thief, dacoit and a lecherous man is punished so severely for one crime they commit. But I am a sufferer of all these three ailments like tuberculosis. So punishing me for all these sins, the angels of death will get tired. (524)

Kabit 525

Gurmukhi

ਜਾਤ ਹੈ ਜਗਤ੍ਰ ਜੈਸੇ ਤੀਰਥ ਜਾਤ੍ਰਾ ਨਮਿਤ ਮਾਝ ਹੀ ਬਸਤ ਬਗ ਮਹਿਮਾ ਨ ਜਾਨੀ ਹੈ ।

ਪੂਰਨ ਪ੍ਰਗਾਸ ਭਾਸਕਰਿ ਜਗਮਗ ਜੋਤ ਉਲੁ ਅੰਧ ਕੰਧ ਬੁਰੀ ਕਰਨੀ ਕਮਾਨੀ ਹੈ ।

ਜੈਸੇ ਤਉ ਬਸੰਤ ਸਮੇ ਸਫਲ ਬਨਾਸਪਤੀ ਨਿਹਫਲ ਸੈਂਬਲ ਬਡਾਈ ਉਰ ਆਨੀ ਹੈ ।

ਮੋਹ ਗੁਰ ਸਾਗਰ ਮੈ ਚਾਖਿਓ ਨਹੀ ਪ੍ਰੇਮ ਰਸੁ ਤ੍ਰਿਖਾਵੰਤ ਚਾਤ੍ਰਕ ਜੁਗਤ ਬਕਬਾਨੀ ਹੈ ॥੫੨੫॥

English

Just as the whole world go to places of pilgrimage, but the egret living there has not appreciated the greatness of these places,

Just as bright light spreads all around when the Sun rises, but an owl has committed so many ill deeds that he remains hidden in dark caves and burrows,

Just as all vegetation bears flowers and fruits during spring season but a cotton silk tree who has brought in him the praise of being big and mighty, remains bereft of flowers and fruits.

Despite living near the vast ocean like True Guru, I, the unfortunate one, had not tasted the divine elixir obtained by His loving worship. I have only been making noise of my thirst like a rain-bird. I have only indulged in empty arguments and contemplat

Gurmukhi

ਜੈਸੇ ਗਜਰਾਜ ਗਾਜਿ ਮਾਰਤ ਮਨੁਖ ਸਿਰਿ ਡਾਰਤ ਹੈ ਛਾਰ ਤਾਹਿ ਕਹਤ ਅਰੋਗ ਜੀ ।

ਸੁਆ ਜਿਉ ਪਿੰਜਰ ਮੈ ਕਹਤ ਬਨਾਇ ਬਾਝੇ ਪੇਖ ਸੁਨ ਕਹੈ ਤਾਹਿ ਰਾਜ ਗ੍ਰਿਹਿ ਜੋਗ ਜੀ ।

ਤੈਸੇ ਸੁਖ ਸੰਪਤਿ ਮਾਇਆ ਮਦੋਨ ਪਾਪ ਕਰੈ ਤਾਹਿ ਕਹੈ ਸੁਖੀਆ ਰਮਤ ਰਸ ਭੋਗ ਜੀ ।

ਜਤੀ ਸਤੀ ਅਉ ਸੰਤੋਖੀ ਸਾਧਨ ਕੀ ਨਿੰਦਾ ਕਰੈ ਉਲਟੋਈ ਗਿਆਨ ਧਿਆਨ ਹੈ ਅਗਿਆਨ ਲੋਗ ਜੀ ॥੫੨੬॥

English

Just as a giant elephant trumpets, kill people and throws dust on himself, he is known to be healthy (Those who are intoxicated in their arrogance, cruel or who kick up dust are good according to the world).

Just as a parrot in a cage listens to others conversation and copies them. Those who listen and see him, opine that he is very wise and knowledgeable. He is fit to live in king's palace. (To the world, he who talks much is a wise person).

Similarly a person enjoys and engrosses himself in countless materialistic pleasures and commits sins. People call him happy and comfortable.

(In the eyes of the world, material things are means of happiness and comfort).

The ignorant world's perception is contrary (to the truth of Guru's words). The world slanders those who are disciplined, truthful, contented and supreme. (526)

Kabit 527

Gurmukhi

ਜਉ ਗਰਬੈ ਬਹੁ ਬੁੰਦ ਚਿਤੰਤਰਿ ਸਨਮੁਖ ਸਿੰਧ ਸੋਭ ਨਹੀ ਪਾਵੈ ।

ਜਉ ਬਹੁ ਉਡੈ ਖਗਧਾਰ ਮਹਾਬਲ ਪੇਖ ਅਕਾਸ ਰਿਦੈ ਸੁਕਚਾਵੈ ।

ਜਿਉ ਬ੍ਰਹਮੰਡ ਪ੍ਰਚੰਡ ਬਿਲੋਕਤ ਗੂਲਰ ਜੰਤ ਉਡੰਤ ਲਜਾਵੈ ।

ਤੂੰ ਕਰਤਾ ਹਮ ਕੀਏ ਤਿਹਾਰੇ ਜੀ ਤੋ ਪਹਿ ਬੋਲਨ ਕਿਉ ਬਨਿ ਆਵੈ ॥੫੨੭॥

English

If a drop of water feels proud of its greatness in its mind, it does not earn a good name or praise before the vast ocean.

If a bird flies high and far putting much effort, he is sure to feel ashamed of its effort seeing the infinitely vast expanse of the sky.

Just as the fruit of a kind of fig tree (cotton boll in full bloom) sees the vast expanse of the Universe after coming out of the fruit, he feels shy of his insignificant existence.

Similarly O True Guru, You are an epitome of the all doing Lord and we are insignificant creation. How can we speak before you? (527)

Kabit 528

Gurmukhi

ਤੋ ਸੋ ਨ ਨਾਥੁ ਅਨਾਥ ਨ ਮੋ ਸਰਿ ਤੋ ਸੋ ਨ ਦਾਨੀ ਨ ਮੋ ਸੋ ਭਿਖਾਰੀ ।

ਮੋ ਸੋ ਨ ਦੀਨ ਦਇਆਲੁ ਨ ਤੋ ਸਰਿ ਮੋ ਸੋ ਅਗਿਆਨੁ ਨ ਤੋ ਸੋ ਬਿਚਾਰੀ ।

ਮੋ ਸੋ ਨ ਪਤਤਿ ਨ ਪਾਵਨ ਤੋ ਸਰਿ ਮੋ ਸੋ ਬਿਕਾਰੀ ਨ ਤੋ ਸੋ ਉਪਕਾਰੀ ।

ਮੇਰੇ ਹੈ ਅਵਗੁਨ ਤੂ ਗੁਨ ਸਾਗਰ ਜਾਤ ਰਸਾਤਲ ਓਟ ਤਿਹਾਰੀ ॥੫੨੮॥

English

O True Guru! there is no Master like You. But there is no one as dependent as I am. There is no one as great a donor as You and there is no beggar as needy as me.

No one is as miserable as I am but none is as clement as You. No one is as ignorant as I am but there is no one as knowledgeable as You.

There is no one who has fallen so low in his deeds and actions as I am. But there is no one else who can purify anyone as much as you. There is no one as sinful as I am and none who can do good as much as you can.

I am full of faults and demerits but You are an ocean of virtues. You are my refuge on my way to hell. (528)

Kabit 529

Gurmukhi

ਉਲਟਿ ਪਵਨ ਮਨ ਮੀਨ ਕੀ ਚਪਲ ਗਤਿ ਦਸਮ ਦੁਆਰ ਪਾਰ ਅਗਮ ਨਿਵਾਸ ਹੈ ।

ਤਹ ਨ ਪਾਵਕ ਪਵਨ ਜਲ ਪ੍ਰਿਥਮੀ ਅਕਾਸ ਨਾਹਿ ਸਸਿ ਸੂਰ ਉਤਪਤਿ ਨ ਬਿਨਾਸ ਹੈ ।

ਨਾਹਿ ਪਰਕਿਰਤਿ ਬਿਰਤਿ ਪਿੰਡ ਪ੍ਰਾਨ ਗਿਆਨ ਸਬਦ ਸੁਰਤਿ ਨਹਿ ਦ੍ਰਿਸਟਿ ਨ ਪ੍ਰਗਾਸ ਹੈ ।

ਸ੍ਵਾਮੀ ਨਾ ਸੇਵਕ ਉਨਮਾਨ ਅਨਹਦ ਪਰੈ ਨਿਰਾਲੰਬ ਸੁੰਨ ਮੈ ਨ ਬਿਸਮ ਬਿਸ੍ਵਾਸ ਹੈ ॥੫੨੯॥

English

Kabit - By practicing Naam Simran and breathing exercises, the fish-like sharp and wind-like fast blowing mind acquires a stable place beyond the tenth door which is inaccessible.

At that place neither the effect of five elements like air, fire etc., nor of Sun or Moon or even of creation is experienced.

It experiences no effect of any material desires nor of body or life sustaining elements. It is unaware of words and sounds. No effect of any light or vision exists there.

Beyond that divine state and in the inaccessible region, there is no master and no follower. In that non-existent realm of inactivity and hibernation, one is never in any form of wondrous state (wondrous or unusual events do not take place any more).

Kabit 530

Gurmukhi

ਜੈਸੇ ਅਹਿਨਿਸਿ ਮਦਿ ਰਹਤ ਭਾਂਜਨ ਬਿਖੈ ਜਾਨਤ ਨ ਮਰਮੁ ਕਿਧਉ ਕਵਨ ਪ੍ਰਕਾਰੀ ਹੈ ।

ਜੈਸੇ ਬੇਲੀ ਭਰਿ ਭਰਿ ਬਾਂਟਿ ਦੀਜੀਅਤ ਸਭਾ ਪਾਵਤ ਨ ਭੇਦੁ ਕਛੁ ਬਿਧਿ ਨ ਬੀਚਾਰੀ ਹੈ ।

ਜੈਸੇ ਦਿਨਪ੍ਰਤਿ ਮਦੁ ਬੇਚਤ ਕਲਾਲ ਬੈਠੇ ਮਹਿਮਾ ਨ ਜਾਨਈ ਦਰਬ ਹਿਤਕਾਰੀ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਸਬਦ ਕੇ ਲਿਖਿ ਪੜਿ ਗਾਵਤ ਹੈ ਬਿਰਲੇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਦੁ ਅਧਿਕਾਰੀ ਹੈ ॥੫੩੦॥

English

Just as wine remains in a bottle day and night but that bottle/ pot does not know its characteristics.

Just as in a party, wine is distributed in cups, but that cup does not know its (wine) secret nor thinks about it.

Just as a wine merchant sells wine all the time during the day but his greed of wealth does not know the significance of its intoxication.

Similarly many write Gur Shabad and Gurbani, sing and read it but. a rare person among them harbours loving desire of relishing and acquiring the divine elixir from it. (530)

Kabit 531

Gurmukhi

ਤਿਨੁ ਤਿਨੁ ਮੇਲਿ ਜੈਸੇ ਛਾਨਿ ਛਾਈਅਤ ਪੁਨ ਅਗਨਿ ਪ੍ਰਗਾਸ ਤਾਸ ਭਸਮ ਕਰਤ ਹੈ ।

ਸਿੰਧ ਕੇ ਕਨਾਰ ਬਾਲੂ ਗ੍ਰਿਹਿ ਬਾਲਕ ਰਚਤ ਜੈਸੇ ਲਹਰਿ ਉਮਗਿ ਭਏ ਧੀਰ ਨ ਧਰਤ ਹੈ ।

ਜੈਸੇ ਬਨ ਬਿਖੇ ਮਿਲ ਬੈਠਤ ਅਨੇਕ ਮ੍ਰਿਗ ਏਕ ਮ੍ਰਿਗਰਾਜ ਗਾਜੇ ਰਹਿਓ ਨ ਪਰਤ ਹੈ ।

ਦ੍ਰਿਸ਼ਟਿ ਸਬਦੁ ਅਰੁ ਸੁਰਤਿ ਧਿਆਨ ਗਿਆਨ ਪ੍ਰਗਟੇ ਪੂਰਨ ਪ੍ਰੇਮ ਸਗਲ ਰਹਤ ਹੈ ॥੫੩੧॥

English

Just as a hut is built putting each straw and twig together but fire raises it to the ground in no time.

Just as children make houses of sand on the sea-shore, but with one wave of water all of them collapse and merge with the sand around.

Just as many animals like deer etc. sit together but with one roar of the lion who comes there, all of them run away,

Similarly focusing of eyesight at a point, reciting an incantation repeatedly and absorbing the mind in many ways of meditation and contemplations and many other forms of spiritual practices collapse like mud walls with the emergence of complete love of t

Kabit 532

Gurmukhi

ਚੰਦਨ ਕੀ ਬਾਰਿ ਜੈਸੇ ਦੀਜੀਅਤ ਬਬੂਰ ਦੂਮ ਕੰਚਨ ਸੰਪਟ ਮਧਿ ਕਾਚੁ ਗਹਿ ਰਾਖੀਐ ।

ਜੈਸੇ ਹੰਸ ਪਾਸਿ ਬੈਠਿ ਬਾਇਸੁ ਗਰਬ ਕਰੈ ਮ੍ਰਿਗ ਪਤਿ ਭਵਨੁ ਮੈ ਜੰਬਕ ਭਲਾਖੀਐ ।

ਜੈਸੇ ਗਰਧਬ ਗਜ ਪ੍ਰਤਿ ਉਪਹਾਸ ਕਰੈ ਚਕਵੈ ਕੋ ਚੋਰ ਡਾਂਡੇ ਦੂਧ ਮਦ ਮਾਖੀਐ ।

ਸਾਧਨ ਦੁਰਾਇ ਕੈ ਅਸਾਧ ਅਪਰਾਧ ਕਰੈ ਉਲਟੀਐ ਚਾਲ ਕਲੀਕਾਲ ਭ੍ਰਮ ਭਾਖੀਐ ॥੫੩੨॥

English

Just as a plant of acacia is protected with the twigs of sandalwood or a glass crystal is stored in a gold box for safety.

just as a filth-eating crow expresses pride of his beauty and life-style or a jackal expresses his desire to go into the lion's den,

Just as a donkey makes fun of an elephant and an emperor be punished by a thief; wine expresses its anger on milk.

These are all the contrary moves of the dark age (Kalyug). The noble souls are suppressed while the culprits indulge in doing sins. (Vice and sins are rampant while noble souls are hiding themselves in this dark age). (532)

Kabit 533

Gurmukhi

ਜੈਸੇ ਬਿਨੁ ਲੋਚਨ ਬਿਲੋਕੀਐ ਨ ਰੂਪ ਰੰਗਿ ਸ੍ਵਨ ਬਿਹੁੰਨ ਰਾਗ ਨਾਦ ਨ ਸੁਨੀਜੀਐ ।

ਜੈਸੇ ਬਿਨੁ ਜਿਹਬਾ ਨ ਉਚਰੈ ਬਚਨ ਅਰ ਨਾਸਕਾ ਬਿਹੁੰਨ ਬਾਸ ਬਾਸਨਾ ਨ ਲੀਜੀਐ ।

ਜੈਸੇ ਬਿਨੁ ਕਰ ਕਰਿ ਸਕੈ ਨ ਕਿਰਤ ਕ੍ਰਮ ਚਰਨ ਬਿਹੁੰਨ ਭਉਨ ਗਉਨ ਕਤ ਕੀਜੀਐ ।

ਅਸਨ ਬਸਨ ਬਿਨੁ ਧੀਰਜੁ ਨ ਧਰੈ ਦੇਹ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਪ੍ਰੇਮ ਰਸੁ ਪੀਜੀਐ ॥੫੩੩॥

English

Just as without eyes a face cannot be seen and without ears, no musical note can be heard.

Just as without tongue, no word can be spoken and without nose no fragrance can be smelled.

Just as without hands no accomplishable work can be done and without feet no place can be reached.

Just as without food and clothes a body cannot be kept healthy; similarly without the teachings and divine words obtainable from the True Guru, the wondrous elixir of Lord's love cannot be relished. (533)

Kabit 534

Gurmukhi

ਜੈਸੇ ਫਲ ਸੈ ਬਿਰਖ ਬਿਰਖੁ ਸੈ ਹੋਤ ਫਲ ਅਤਿਭੂਤਿ ਗਤਿ ਕਛੁ ਕਹਨ ਨ ਆਵੈ ਜੀ ।

ਜੈਸੇ ਬਾਸੁ ਬਾਵਨ ਮੈ ਬਾਵਨ ਹੈ ਬਾਸੁ ਬਿਖੈ ਬਿਸਮ ਚਰਿਤ੍ਰੁ ਕੋਊ ਮਰਮੁ ਨ ਪਾਵੈ ਜੀ ।

ਕਾਸਟਿ ਮੈ ਅਗਨਿ ਅਗਨਿ ਮੈ ਕਾਸਟਿ ਹੈ ਅਤਿ ਅਸਚਰਜੁ ਹੈ ਕਉਤਕ ਕਹਾਵੈ ਜੀ ।

ਸਤਿਗੁਰ ਮੈ ਸਬਦ ਸਬਦ ਮੈ ਸਤਿਗੁਰ ਹੈ ਨਿਰਗੁਨ ਗਿਆਨ ਧਿਆਨ ਸਮਝਾਵੈ ਜੀ ॥੫੩੪॥

English

Just as a seed of the fruit gives a tree and the tree yields the same fruit; this strange phenomena hardly comes into any say or conversation,

Just as fragrance resides in sandalwood and sandalwood lives in its fragrance, none can know the deep and wonderful secret of this phenomena,

Just as wood houses fire and fire has wood burning in it; it is a marvellous phenomena. It is also called a strange spectacle.

Similarly the name of the Lord resides in True Guru and True Guru resides in His (Lord) name. He alone can understand this mystery of the Absolute God who has obtained knowledge from True Guru and who meditates on Him. (534)

Kabit 535

Gurmukhi

ਜੈਸੇ ਤਿਲਿ ਬਾਸੁ ਬਾਸੁ ਲੀਜੀਅਤਿ ਕੁਸਮ ਸੈ ਤਾਂ ਤੇ ਹੋਤ ਹੈ ਫੁਲੇਲਿ ਜਤਨ ਕੈ ਜਾਨੀਐ ।

ਜੈਸੇ ਤਉ ਅਉਟਾਇ ਦੂਧ ਜਾਵਨ ਜਮਾਇ ਮਥਿ ਸੰਜਮ ਸਹਤਿ ਘ੍ਰਿਤਿ ਪ੍ਰਗਟਿ ਕੈ ਮਾਨੀਐ ।

ਜੈਸੇ ਕੂਆ ਖੋਦ ਕੈ ਬਸੁਧਾ ਧਸਾਇ ਕੌਰੀ ਲਾਜੁ ਕੈ ਬਹਾਇ ਡੋਲਿ ਕਾਢਿ ਜਲੁ ਆਨੀਐ ।

ਗੁਰ ਉਪਦੇਸ ਤੈਸੇ ਭਾਵਨੀ ਭਗਤਿ ਭਾਇ ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਪਹਿਚਾਨੀਐ ॥੫੩੫॥

English

Just as fragrance is taken from flowers and then it is put in sesame that with some effort yields scented oil.

Just as milk is boiled, converted to curd and then churned yields butter, with some more effort even clarified butter (Ghee) is obtained.

Just as earth is excavated to dig a well and thereafter (on appearance of water) the side walls of the well are lined, then water is pulled out with the help of rope and bucket.

Similarly, if the sermon of the True Guru is practiced diligently, with love and devotion, with every breath, the Lord-God becomes conspicuously permeated in every living being. (535)

Kabit 536

Gurmukhi

ਜੈਸੇ ਤਉ ਸਰਿਤਾ ਜਲੁ ਕਾਸਟਹਿ ਨ ਬੋਰਤ ਕਰਤ ਚਿਤ ਲਾਜ ਅਪਨੋਈ ਪ੍ਰਤਿਪਾਰਿਓ ਹੈ ।

ਜੈਸੇ ਤਉ ਕਰਤ ਸੁਤ ਅਨਿਕ ਇਆਨ ਪਨ ਤਉ ਨ ਜਨਨੀ ਅਵਗੁਨ ਉਰਧਾਰਿਓ ਹੈ ।

ਜੈਸੇ ਤਉ ਸਰੰਨ ਸੂਰ ਪੂਰਨ ਪਰਤਗਿਆ ਰਾਖੈ ਲਖ ਅਪਰਾਧ ਕੀਏ ਮਾਰਿ ਨ ਬਿਡਾਰਿਓ ਹੈ ।

ਤੈਸੇ ਹੀ ਪਰਮ ਗੁਰ ਪਾਰਸ ਪਰਸ ਗਤਿ ਸਿਖਨ ਕੋ ਕਿਰਤ ਕਰਮੁ ਕਛੂ ਨ ਬੀਚਾਰਿਓ ਹੈ ॥੫੩੬॥

English

Just as the water of streams and rivers does not sink the wood, it (water) has the shame of the fact that it has irrigated and brought the wood up;

Just as a son commits many mistakes but his mother who has given him birth never recounts them (she still keeps loving him).

Just as a culprit who may have myriad vices is not killed by a brave warrior in whose refuge he may have come, the warrior protects him and thus fulfils his virtuous traits.

Similarly the supreme benevolent True Guru does not dwell on any of the faults of His Sikhs. He is like touch of philosopher-stone (True Guru removes dross of the Sikhs in His refuge and makes them gold-like precious and pure). (536)

Kabit 537

Gurmukhi

ਜੈਸੇ ਜਲ ਧੋਏ ਬਿਨੁ ਅੰਬਰ ਮਲੀਨ ਹੋਤ ਬਿਨੁ ਤੇਲ ਮੇਲੇ ਜੈਸੇ ਕੇਸ ਹੁੰ ਭਇਆਨ ਹੈ ।

ਜੈਸੇ ਬਿਨੁ ਮਾਂਜੇ ਦਰਪਨ ਜੋਤਿ ਹੀਨ ਹੋਤ ਬਰਖਾ ਬਿਹੁੰਨ ਜੈਸੇ ਖੇਤ ਮੈ ਨ ਧਾਨ ਹੈ ।

ਜੈਸੇ ਬਿਨੁ ਦੀਪਕੁ ਭਵਨ ਅੰਧਕਾਰ ਹੋਤ ਲੋਨੇ ਘ੍ਰਿਤਿ ਬਿਨੁ ਜੈਸੇ ਭੋਜਨ ਸਮਾਨ ਹੈ ।

ਤੈਸੇ ਬਿਨੁ ਸਾਧਸੰਗਤਿ ਜਨਮ ਮਰਨ ਦੁਖ ਮਿਟਤ ਨ ਭੈ ਭਰਮ ਬਿਨੁ ਗੁਰ ਗਿਆਨ ਹੈ ॥੫੩੭॥

English

Just as a cloth not washed with water remains dirty; and the hair remains disheveled and entangled without application of oil;

Just as a glass not cleaned cannot let the light come through and just as no crop grows in a field without rain,

Just as a house remains in darkness without a lamp and just as food tastes insipid without salt and ghee,

Similarly without the company of saintly souls and devotees of the True Guru, the distress of repeated births and death cannot be wiped out. Nor can worldly fears and suspicions be destroyed without practicing on the sermon of the True Guru. (537)

Kabit 538

Gurmukhi

ਜੈਸੇ ਮਾਂਝ ਬੈਠੇ ਬਿਨੁ ਬੋਹਿਥਾ ਨ ਪਾਰ ਪਰੈ ਪਾਰਸ ਪਰਸੈ ਬਿਨੁ ਧਾਤ ਨ ਕਨਿਕ ਹੈ ।

ਜੈਸੇ ਬਿਨੁ ਗੰਗਾ ਨ ਪਾਵਨ ਆਨ ਜਲੁ ਹੈ ਨਾਰ ਨ ਭਤਾਰਿ ਬਿਨੁ ਸੁਤਨ ਅਨਿਕ ਹੈ ।

ਜੈਸੇ ਬਿਨੁ ਬੀਜ ਬੋਏ ਨਿਪਜੈ ਨ ਧਾਨ ਧਾਰਾ ਸੀਪ ਸ੍ਵਾਂਤ ਬੂੰਦ ਬਿਨੁ ਮੁਕਤਾ ਨ ਮਾਨਕ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨਿ ਗੁਰ ਭੇਟੇ ਬਿਨੁ ਜਨਮ ਮਰਨ ਮੇਟਿ ਜਨ ਨ ਜਨ ਕਹੈ ॥੫੩੮॥

English

Just as without embarking a ship, ocean cannot be crossed and without the touch of philosopher-stone, iron, copper or other metals cannot be turned into gold.

Just as no water is considered sacred other than the water of .river Ganges, and no child can be born without conjugal union of husband and wife.

Just as without sowing seeds, no crop can grow and no pearl can be formed in an oyster unless the swati drop of rain falls on it.

Similarly without taking refuge and consecration of True Guru, there is no other method or force that can end the repeated cycle of birth and death. One who is without the divine word of the Guru cannot be called a human being. (538)

Kabit 539

Gurmukhi

ਜੈਸੇ ਤਉ ਕਹੈ ਮੰਜਾਰ ਕਰਉ ਨ ਅਹਾਰ ਮਾਸ ਮੂਸਾ ਦੇਖਿ ਪਾਛੈ ਦਉਰੇ ਧੀਰ ਨ ਧਰਤ ਹੈ ।

ਜੈਸੇ ਕਉਆ ਰੀਸ ਕੈ ਮਰਾਲ ਸਭਾ ਜਾਇ ਬੈਠੇ ਛਾਡਿ ਮੁਕਤਾਹਲ ਦੁਰਗੰਧ ਸਿਮਰਤ ਹੈ ।

ਜੈਸੇ ਮੋਨਿ ਗਹਿ ਸਿਆਰ ਕਰਤ ਅਨੇਕ ਜਤਨ ਸੁਨਤ ਸਿਆਰ ਭਾਖਿਆ ਰਹਿਓ ਨ ਪਰਤ ਹੈ ।

ਤੈਸੇ ਪਰ ਤਨ ਪਰ ਧਨ ਦੂਖ ਨ ਤ੍ਰਿਦੋਖ ਮਨ ਕਹਤ ਕੈ ਛਾਡਿਓ ਚਾਹੈ ਟੇਵ ਨ ਟਰਤ ਹੈ ॥੫੩੯॥

English

*Just as a tom cat says that he has stopped eating meat but as soon as he sees a mouse
runs after him (cannot control his desire to eat him up).*

*Just as a crow goes and sit among swans but leaving aside pearls which is the food of swans, he
always desires to eat filth and dross.*

*Just as a jackal may try myriad times to keep quiet but listening to other jackals just by the force
of habit, cannot help howling.*

*Similarly the three vices of ogling at other's wife, keeping an eye on other's wealth and slander are inhabiting in
my mind like a chronic disease. Even if someone tells me to leave them, this bad habit cannot go
away.*

Kabit 540

Gurmukhi

ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਕੋਟਾਨਿ ਬਖਾਨ ਬਹੁ ਭਾਗਵਤ ਬੇਦ ਬਿਆਕਰਨ ਗੀਤਾ ।

ਸੇਸ ਮਰਜੇਸ ਅਖਲੇਸ ਸੁਰ ਮਹੇਸ ਮੁਨ ਜਗਤੁ ਅਰ ਭਗਤਿ ਸੁਰ ਨਰ ਅਤੀਤਾ ।

ਗਿਆਨ ਅਰ ਧਿਆਨ ਉਨਮਾਨ ਉਨਮਨ ਉਕਤਿ ਰਾਗ ਨਾਦਿ ਦਿਜ ਸੁਰਮਤਿ ਨੀਤਾ ।

ਅਰਧ ਲਗ ਮਾਤ੍ਰ ਗੁਰ ਸਬਦ ਅਖਰ ਮੇਕ ਅਗਮ ਅਤਿ ਅਗਮ ਅਗਾਧਿ ਮੀਤਾ ॥੫੪੦॥

English

Jholana - If all the 31 Simrities, 18 Purans, Bhagvad Geeta, four Vedas and their grammar become millions and speak,

If Shesh Nag of thousands of tongues, Dharamraj, Kuber and other gods, Shiva and hermits and saints of the whole world, noble men get together in millions and speak;

*If seekers of many type of knowledge, contemplations and wise men who discuss various subjects, people of higher spiritual state,
who can speak about various skills, all the Ragas and their seven notes, knowledgeable scholars, goddess Saraswati and many*
s

O friend! all the above will fall woefully short of saying the praise of a syllable of the True Guru's blessed Naam Gur Mantar. The significance of Guru's words is beyond the extent of all knowledge. (540)

Kabit 541

Gurmukhi

ਦਰਸਨੁ ਦੇਖਿਓ ਸਕਲ ਸੰਸਾਰੁ ਕਹੈ ਕਵਨ ਦ੍ਰਿਸਟਿ ਸਉ ਮਨ ਦਰਸ ਸਮਾਈਐ ।

ਗੁਰ ਉਪਦੇਸ ਸੁਨਿਓ ਸੁਨਿਓ ਸਭ ਕੋਊ ਕਹੈ ਕਵਨ ਸੁਰਤਿ ਸੁਨਿ ਅਨਤ ਨ ਧਾਈਐ ।

ਜੈ ਜੈ ਕਾਰ ਜਪਤ ਜਗਤ ਗੁਰਮੰਤ੍ਰ ਜੀਹ ਕਵਨ ਜੁਗਤ ਜੋਤੀ ਜੋਤਿ ਲਿਵ ਲਾਈਐ ।

ਦ੍ਰਿਸਟਿ ਸੁਰਤ ਗਿਆਨ ਧਿਆਨ ਸਰਬੰਗ ਹੀਨ ਪਤਤ ਪਾਵਨ ਗੁਰ ਮੂੜ ਸਮਝਾਈਐ ॥੫੪੧॥

English

The whole world claims to have seen. But what is that marvellous sight which engrosses the mind in the looks of the Guru?

Everyone claims to have listened to the Guru's sermon. But what is that unique voice, hearing which the mind does not wander away?

The whole world praises the Guru's incantations and recite it too. But what is that mean which will attach the mind in the radiant Lord.

A fool who is devoid of such limbs and appendages that provide him with knowledge of the True Guru and contemplation, True Guru-the maker of pious people out of sinners, bless them with such divine knowledge through Naam Simran.
(541)

Kabit 542

Gurmukhi

ਜੈਸੇ ਖਾਂਡ ਖਾਂਡ ਕਹੈ ਮੁਖਿ ਨਹੀ ਮੀਠਾ ਹੋਇ ਜਬ ਲਗ ਜੀਭ ਸ੍ਵਾਦ ਖਾਂਡੁ ਨਹੀਂ ਖਾਈਐ ।

ਜੈਸੇ ਰਾਤ ਅੰਧੇਰੀ ਮੈ ਦੀਪਕ ਦੀਪਕ ਕਹੈ ਤਿਮਰ ਨ ਜਾਈ ਜਬ ਲਗ ਨ ਜਰਾਈਐ ।

ਜੈਸੇ ਗਿਆਨ ਗਿਆਨ ਕਹੈ ਗਿਆਨ ਹੂੰ ਨ ਹੋਤ ਕਛੁ ਜਬ ਲਗੁ ਗੁਰ ਗਿਆਨ ਅੰਤਰਿ ਨ ਪਾਈਐ ।

ਤੈਸੇ ਗੁਰ ਧਿਆਨ ਕਹੈ ਗੁਰ ਧਿਆਨ ਹੂ ਨ ਪਾਵਤ ਜਬ ਲਗੁ ਗੁਰ ਦਰਸ ਜਾਇ ਨ ਸਮਾਈਐ ॥੫੪੨॥

English

Just as by saying sugar, sugar, one cannot feel sweet taste of sugar in the mouth. Unless sugar is placed on the tongue, it cannot feel its taste.

In a dark night, saying lamp, lamp does not dispel darkness unless lamp is lit.

Just by saying Gian (Knowledge) again and again, knowledge cannot be obtained. It can only be acquired by lodging His name in the heart.

Similarly just repeatedly asking for a glimpse of True Guru, one cannot acquire contemplation of the True Guru. This is possible only when one engrosses oneself up to the soul in the ardent desire of a glimpse of the True Guru. (542)

Kabit 543

Gurmukhi

ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨ ਬੇਦ ਸਾਸਤ੍ਰ ਬਿਰੰਚ ਬਿਆਸ ਨੇਤ ਨੇਤ ਸੁਕ ਸੇਖ ਜਸ ਗਾਇਓ ਹੈ ।

ਸਿਉ ਸਨਕਾਦਿ ਨਾਰਦਾਇਕ ਰਖੀਸੁਰਾਦਿ ਸੁਰ ਨਰ ਨਾਥ ਜੋਗ ਧਿਆਨ ਮੈ ਨ ਆਇਓ ਹੈ ।

ਗਿਰ ਤਰ ਤੀਰਥ ਗਵਨ ਪੁੰਨ ਦਾਨ ਬ੍ਰਤ ਹੋਮ ਜਗ ਭੋਗ ਨਈਬੇਦ ਕੈ ਨ ਪਾਇਓ ਹੈ ।

ਅਸ ਵਡਭਾਗਿ ਮਾਇਆ ਮਧ ਗੁਰਸਿਖਨ ਕਉ ਪੂਰਨਬ੍ਰਹਮ ਗੁਰ ਰੂਪ ਹੁਇ ਦਿਖਾਇਓ ਹੈ ॥੫੪੩॥

English

All the 31 Simritis, 18 Puranas, 4 Vedas, 6 Shastras, Brahma the scholar of Vedas, sage Vyas, supreme scholar Sukdev and Shesh Nag of thousand tongues sing the praises of the Lord but have not been able to fathom Him. They address Him as infinite, infinit

Shiv, four sons of Brahma, Narad and other sages, gods, men of substance, nine heads of Jogis could not perceive God in their contemplation and meditation.

They could not realise that infinite Lord even by roaming in jungles, mountains and places of pilgrimage, making charity, fasting, doing hom-yag and offering food and other delicacies to the gods.

Such fortunate and enjoying the worldly maya are the Sikhs of the Guru who are seeing the inaccessible Lord in the manifested state of a True Guru. (543)

Kabit 544

Gurmukhi

ਬਾਹਰ ਕੀ ਅਗਨਿ ਬੁਝਤ ਜਲ ਸਰਤਾ ਕੈ ਨਾਉ ਮੈ ਜਉ ਅਗਨਿ ਲਾਗੈ ਕੈਸੇ ਕੈ ਬੁਝਾਈਐ ।

ਬਾਹਰ ਸੈ ਭਾਗਿ ਓਟ ਲੀਜੀਅਤ ਕੋਟ ਗੜ ਗੜ ਮੈ ਜਉ ਲੂਟਿ ਲੀਜੈ ਕਹੈ ਕਤ ਜਾਈਐ ।

ਚੋਰਨ ਕੈ ਤ੍ਰਾਸ ਜਾਇ ਸਰਨਿ ਗਹੈ ਨਰਿੰਦ ਮਾਰੈ ਮਹੀਪਤਿ ਜੀਉ ਕੈਸੇ ਕੈ ਬਚਾਈਐ ।

ਮਾਇਆ ਡਰ ਡਰਪਤ ਹਾਰ ਗੁਰਦੁਆਰੈ ਜਾਵੈ ਤਹਾ ਜਉ ਮਾਇਆ ਬਿਆਪੈ ਕਹਾ ਠਹਰਾਈਐ ॥੫੪੪॥

English

Fire burning outside the stream can be extinguished with the water of the stream, but if the boat in the river catches fire, how can that be extinguished?

Escaping from the attack of a robber while out in the open, one can run and take shelter in a fort or such other place but when someone robs in the fort, what can be done then?

If for fear of thieves one takes refuge with a ruler and if the ruler starts punishing, then what can be done ?

Fearing the dragon-net of worldly compulsions, if one goes to the door of Guru, and if maya overpowers on him there too, then there is no escape. (544)

Kabit 545

Gurmukhi

ਸਰਪ ਕੈ ਤ੍ਰਾਸ ਸਰਨਿ ਗਹੈ ਖਰਪਤਿ ਜਾਇ ਤਹਾ ਜਉ ਸਰਪ ਗ੍ਰਾਸੈ ਕਹੈ ਕੈਸੇ ਜੀਜੀਐ ।

ਜੰਬਕ ਸੈ ਭਾਗਿ ਮ੍ਰਿਗਰਾਜ ਕੀ ਸਰਨਿ ਗਹੈ ਤਹਾ ਜਉ ਜੰਬਕ ਹਰੈ ਕਹੈ ਕਹਾ ਕੀਜੀਐ ।

ਦਾਰਿਦ੍ਰ ਕੈ ਚਾਪੈ ਜਾਇ ਸਮਰ ਸਮੇਰ ਸਿੰਧ ਤਹਾ ਜਉ ਦਾਰਿਦ੍ਰ ਦਹੈ ਕਾਹਿ ਦੋਸੁ ਦੀਜੀਐ ।

ਕਰਮ ਭਰਮ ਕੈ ਸਰਨਿ ਗੁਰਦੇਵ ਗਹੈ ਤਹਾ ਨ ਮਿਟੈ ਕਰਮੁ ਕਉਨ ਓਟ ਲੀਜੀਐ ॥੫੪੫॥

English

If for the fear of snake, one takes shelter of Garud and yet the snake comes and bite there, how can one survive then?

For the fear of a Jackal, if one takes refuge of a lion what can be done if jackal comes and kills there ?

*Distressed by poverty if someone goes and takes refuge in a gold mine, Sumer mountain or ocean-the treasure-house of diamonds;
and if he is still distressed by poverty, then who should be blamed?*

In order to liberate oneself from the wandering and effect of the deeds performed, one takes the support of True Guru. And if even then the cycle of deeds and actions do not end, then whose refuge should be sought. (545)

Gurmukhi

ਜੈਸੇ ਤਉ ਸਕਲ ਨਿਧਿ ਪੂਰਨ ਸਮੁੰਦ੍ਰ ਬਿਖੈ ਹੰਸ ਮਰਜੀਵਾ ਨਿਹਚੈ ਪ੍ਰਸਾਦੁ ਪਾਵਹੀ ।

ਜੈਸੇ ਪਰਬਤ ਹੀਰਾ ਮਾਨਕ ਪਾਰਸ ਸਿਧ ਖਨਵਾਰਾ ਖਨਿ ਜਗਿ ਵਿਖੈ ਪ੍ਰਗਟਾਵਹੀ ।

ਜੈਸੇ ਬਨ ਬਿਖੈ ਮਲਿਆਗਰ ਸੌਧਾ ਕਪੂਰ ਸੋਧ ਕੈ ਸੁਬਾਸੀ ਸੁਬਾਸ ਬਿਹਸਾਵਹੀ ।

ਤੈਸੇ ਗੁਰਬਾਨੀ ਬਿਖੈ ਸਕਲ ਪਦਾਰਥ ਹੈ ਜੋਈ ਜੋਈ ਖੋਜੈ ਸੋਈ ਸੋਈ ਨਿਪਜਾਵਹੀ ॥੫੪੬॥

English

Just as treasures of pearls and diamonds are found in the sea, but only a seasoned evaluator of these precious stones who can dive deep into the bottom of sea can surely enjoy the pleasure of picking them up from there.

Just as mountains have diamonds, rubies and philosopher stones those can purify metals into gold, but only an adept excavator can bring them out before the world.

Just as a jungle has many aromatic trees like sandalwood, camphor etc., but only a perfumery expert can bring their fragrance out.

Similarly Gurbani has all the precious items but whosoever would search and research them, he would be rewarded with those items that he so fondly desires. (546)

Kabit 547

Gurmukhi

ਪਰ ਤ੍ਰਿਅ ਦੀਰਘ ਸਮਾਨਿ ਲਘੁ ਜਾਵਦੇਕ ਜਨਨੀ ਭਗਨੀ ਸੁਤਾ ਰੂਪ ਕੈ ਨਿਹਾਰੀਐ ।

ਪਰ ਦਰਬਾਸਹਿ ਗਊ ਮਾਸ ਤੁਲਿ ਜਾਨਿ ਰਿਦੈ ਕੀਜੈ ਨ ਸਪਰਸੁ ਅਪਰਸ ਸਿਧਾਰੀਐ ।

ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਜੋਤਿ ਓਤਿ ਪੋਤਿ ਅਵਗੁਨੁ ਗੁਨ ਕਾਹੂ ਕੋ ਨ ਬੀਚਾਰੀਐ ।

ਗੁਰ ਉਪਦੇਸ ਮਨ ਧਾਵਤ ਬਰਜਿ ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਦੂਖ ਨ ਨਿਵਾਰੀਐ ॥੫੪੭॥

English

So far as other women are concerned, regard elder to you as mother; one of your age as sister and younger than yourself as your daughter.

Let the desire for other's wealth be treated like beef that is not to be touched, and remain away from it.

Consider the radiance of complete Lord residing in every body like warp and weft and dwell not on anybody's merits and demerits.

By virtue of True Guru's sermon, keep the wandering of the mind in ten directions under control and abstain it from looking at other's woman, other's wealth and slander. (547)

Kabit 548

Gurmukhi

ਜੈਸੇ ਪ੍ਰਾਤ ਸਮੇਂ ਖਗੇ ਜਾਤ ਉਡਿ ਬਿਰਖ ਸੈ ਬਹੁਰਿ ਆਇ ਬੈਠਤ ਬਿਰਖ ਹੀ ਮੇ ਆਇ ਕੈ ।

ਚੀਟੀ ਚੀਟਾ ਬਿਲ ਸੈ ਨਿਕਸਿ ਧਰ ਗਵਨ ਕੈ ਬਹੁਰਿਓ ਪੈਸਤ ਜੈਸੇ ਬਿਲ ਹੀ ਮੇ ਜਾਇ ਕੈ ।

ਲਰਕੈ ਲਰਿਕਾ ਰੂਠਿ ਜਾਤ ਤਾਤ ਮਾਤ ਸਨ ਭੂਖ ਲਾਗੈ ਤਿਆਗੈ ਹਠ ਆਵੈ ਪਛੁਤਾਇ ਕੈ ।

ਤੈਸੇ ਗ੍ਰਿਹ ਤਿਆਗਿ ਭਾਗਿ ਜਾਤ ਉਦਾਸ ਬਾਸ ਆਸਰੋ ਤਕਤ ਪੁਨਿ ਗ੍ਰਿਹਸਤ ਕੋ ਧਾਇ ਕੈ ॥੫੪੮॥

English

Just as birds flyaway from the tree in the morning and return to the tree in the evening,

Just as ants and insects come out of their burrows and walk about on the ground and return back to the burrow after their wandering,

Just as a son leaves the house after an argument with his parents, and when experiences hunger gives up his obduracy and returns repentantly,

Similarly, a man forsakes life of a householder and goes to the jungle for a hermit's life. But unable to achieve spiritual happiness and after wandering here and there returns to his family (One can realise God as a householder by keeping oneself unsullied)

Kabit 549

Gurmukhi

ਕਾਹੂ ਦਸਾ ਕੇ ਪਵਨ ਗਵਨ ਕੈ ਬਰਖਾ ਹੈ ਕਾਹੂ ਦਸਾ ਕੇ ਪਵਨ ਬਾਦਰ ਬਿਲਾਤ ਹੈ ।

ਕਾਹੂ ਜਲ ਪਾਨ ਕੀਏ ਰਹਤ ਅਰੋਗ ਦੋਹੀ ਕਾਹੂ ਜਲ ਪਾਨ ਬਿਆਪੇ ਬ੍ਰਿਥਾ ਬਿਲਲਾਤ ਹੈ ।

ਕਾਹੂ ਗ੍ਰਿਹ ਕੀ ਅਗਨਿ ਪਾਕ ਸਾਕ ਸਿਧਿ ਕਰੈ ਕਾਹੂ ਗ੍ਰਿਹ ਕੀ ਅਗਨਿ ਭਵਨੁ ਜਰਾਤ ਹੈ ।

ਕਾਹੂ ਕੀ ਸੰਗਤ ਮਿਲਿ ਜੀਵਨ ਮੁਕਤਿ ਹੁਇ ਕਾਹੂ ਕੀ ਸੰਗਤਿ ਮਿਲਿ ਜਮੁਪੁਰਿ ਜਾਤ ਹੈ ॥੫੪੯॥

English

Just as wind blowing from a particular direction causes rain while another direction blows the clouds away.

Just as drinking some water keeps the body healthy while some other water causes one to fall sick. It troubles the patient no end.

Just as the fire of a house helps in cooking but the fire raged in another house burns the house to ashes'

Similarly someone's company liberates, while other's company leads one to hell. (549)

Kabit 550

Gurmukhi

ਪ੍ਰੀਤਮ ਕੇ ਮੇਲ ਖੇਲ ਪ੍ਰੇਮ ਨੇਮ ਕੈ ਪਤੰਗੁ ਦੀਪਕ ਪ੍ਰਗਾਸ ਜੋਤੀ ਜੋਤਿ ਹੂ ਸਮਾਵਈ ।

ਸਹਜ ਸੰਜੋਗ ਅਰੁ ਬਿਰਹ ਬਿਓਗ ਬਿਖੇ ਜਲ ਮਿਲਿ ਬਿਛੁਰਤ ਮੀਨ ਹੁਇ ਦਿਖਾਵਈ ।

ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਥਕਤਿ ਚਕਤ ਹੋਇ ਸਬਦ ਬੇਧੀ ਕੁਰੰਗ ਜੁਗਤਿ ਜਤਾਵਈ ।

ਮਿਲਿ ਬਿਛੁਰਤ ਅਰੁ ਸਬਦ ਸੁਰਤਿ ਲਿਵ ਕਪਟ ਸਨੇਹ ਸਨੋਹੀ ਨ ਕਹਾਵਈ ॥੫੫੦॥

English

For meeting the dear True Guru, an obedient disciple plays the game of love and merges his self into the light divine of the True Guru in a manner as is done by a moth who perishes on his beloved flame.

The state of a devoted Sikh for meeting with True Guru in order to relish the spiritual ecstasy is like that of a fish in water. And one who is separated from water looks like dying with pangs of separation.

Like a deer engrossed in the musical sound of Ghanda Herha, the mind of a true devotee enjoys the divine bliss engrossed in the word of the Guru.

The disciple who is able to engross his mind in the divine word, and yet separates himself from True Guru, his love is false. He cannot be called a true lover. (550)

Kabit 551

Gurmukhi

ਦਰਸਨ ਦੀਪ ਦੇਖਿ ਹੋਇ ਨ ਮਿਲੈ ਪਤੰਗੁ ਪਰਚਾ ਬਿਹੁੰਨ ਗੁਰਸਿਖ ਨ ਕਹਾਵਈ ।

ਸੁਨਤ ਸਬਦ ਧੁਨਿ ਹੋਇ ਨ ਮਿਲਤ ਮ੍ਰਿਗ ਸਬਦ ਸੁਰਤਿ ਹੀਨੁ ਜਨਮੁ ਲਜਾਵਈ ।

ਗੁਰ ਚਰਨਾਮ੍ਰਿਤ ਕੈ ਚਾੜ੍ਹਕੁ ਨ ਹੋਇ ਮਿਲੈ ਰਿਚੈ ਨ ਬਿਸਵਾਸੁ ਗੁਰ ਦਾਸ ਹੁਇ ਨ ਹੰਸਾਵਈ ।

ਸਤਿਗੁਰੁ ਸਤਿਨਾਮੁ ਸਤਿਗੁਰ ਗਿਆਨ ਧਿਆਨ ਏਕ ਟੇਕ ਸਿਖ ਜਲ ਮੀਨ ਹੁਇ ਦਿਖਾਵਈ ॥੫੫੧॥

English

If a glimpse of the True Guru does not turn a disciple in a state that of a moth who is prepared to sacrifice himself unto his beloved lamp, then he cannot be called a true disciple of the Guru.

Hearing the melodious words of True Guru, if a disciple's state does not become like that of a deer who goes into a trance at the sound of Ghanda Herha, then without lodging of Lord's name in his deep within, he has wasted his precious life.

For the acquisition of Naam-like elixir from the True Guru if a disciple does not meet the True Guru with complete faith like the rain-bird yearning for the Swati drop, then he has no faith for the True Guru in his mind nor can he be His devoted follower.

A devoted disciple of the True Guru engrosses his mind in the divine word, practices it and swims in the loving lap of the True Guru as a fish swims in water merrily and contented. (551)

Kabit 552

Gurmukhi

ਉਤਮ ਮਧਿਮ ਅਰੁ ਅਧਮ ਤ੍ਰਿਬਿਧਿ ਜਗੁ ਆਪਨੋ ਸੁਅੰਨੁ ਕਾਹੂ ਬੁਰੋ ਤਉ ਨ ਲਾਗਿ ਹੈ ।

ਸਭ ਕੋਊ ਬਨਜੁ ਕਰਤ ਲਾਭ ਲਭਤ ਕਉ ਆਪਨੋ ਬਿਉਹਾਰੁ ਭਲੋ ਜਾਨਿ ਅਨਰਾਗਿ ਹੈ ।

ਤੈਸੇ ਅਪਨੇ ਅਪਨੇ ਇਸਟੈ ਚਾਹਤ ਸਭੈ ਅਪਨੇ ਪਹਰੇ ਸਭ ਜਗਤੁ ਸੁਜਾਗਿ ਹੈ ।

ਸੁਅੰਨੁ ਸਮਰਥ ਭਏ ਬਨਜੁ ਬਿਕਾਨੇ ਜਾਨੈ ਇਸਟ ਪ੍ਰਤਾਪੁ ਅੰਤਿਕਾਲਿ ਅਗ੍ਰਭਾਗਿ ਹੈ ॥੫੫੨॥

English

Just as no category of society, high, middle or low class considers their son bad or evil,

Just as everyone do business in order to earn profit, but they all consider their own profession to be the best and therefore love it,

Similarly everyone respect and love their own deity and in their life-time, are ever ready and conscious of worshipping him,

Just as a son when grown up understands the art of business and trading and acquires proficiency, similarly on receiving initiation from the True Guru, a devoted disciple learns that the knowledge, ambrosial name blessed by the True Guru is capable of lib

Kabit 553

Gurmukhi

ਆਪਨੋ ਸੁਅੰਨੁ ਸਭ ਕਾਹੂਐ ਸੁੰਦਰ ਲਾਗੈ ਸਫਲੁ ਸੁੰਦਰਤਾ ਸੰਸਾਰ ਮੈ ਸਰਾਹੀਐ ।

ਆਪਨੋ ਬਨਜੁ ਬੁਰੇ ਲਾਗਤ ਨ ਕਾਹੂ ਰਿਦੈ ਜਾਇ ਜਗੁ ਭਲੋ ਕਹੈ ਸੋਈ ਤਉ ਬਿਸਾਹੀਐ ।

ਆਪਨੇ ਕਰਮੁ ਕੁਲਾ ਧਰਮ ਕਰਤ ਸਭੈ ਉਤਮੁ ਕਰਮੁ ਲੋਗ ਬੇਦ ਅਵਗਾਹੀਐ ।

ਗੁਰ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਇ ਸਬ ਕੋਊ ਕਹੈ ਮਾਇਆ ਮੈ ਉਦਾਸੁ ਰਾਖੈ ਸੋਈ ਗੁਰ ਚਾਹੀਐ ॥੫੫੩॥

English

To everyone, his/her son looks beautiful. But one whom others praise is certainly beautiful.

No one dislikes his profession, but one should trade only those commodities which are praised by others.

Everyone follows rites and traditions of one's family, but all deeds which are as per scriptures and according to social traditions are considered supreme.

Everyone says that no salvation can be achieved without a Guru, but one requires such a capable True Guru who can guide a person to salvation through His advice while living a householder's life, in a society and enjoying all material comforts. (553)

Kabit 554

Gurmukhi

ਬੇਦ ਬਿਰੰਚਿ ਬਿਚਾਰੁ ਨ ਪਾਵਤ ਚਕ੍ਰਿਤ ਸੇਖ ਸਿਵਾਦਿ ਭਏ ਹੈ ।

ਜੋਗ ਸਮਾਧਿ ਅਰਾਧਤ ਨਾਰਦ ਸਾਰਦ ਸੁਕ੍ਰ ਸਨਾਤ ਨਏ ਹੈ ।

ਆਦਿ ਅਨਾਦਿ ਅਗਾਦਿ ਅਗੋਚਰ ਨਾਮ ਨਿਰੰਜਨ ਜਾਪ ਜਏ ਹੈ ।

ਸ੍ਰੀ ਗੁਰਦੇਵ ਸੁਮੇਵ ਸੁਸੰਗਤਿ ਪੈਰੀ ਪਏ ਭਾਈ ਪੈਰੀ ਪਏ ਹੈ ॥੫੫੪॥

English

Brahma studied and reflected on the Vedas yet could not fathom the beginning and the end of the infinite Lord. Sheshnag, with his thousand tongues and Shiv Ji are falling into ecstatic state singing His paeans and contemplating on His extent.

Sage Narad, goddess Saraswati, Shukracharya and Sanatan the sons of Brahma are bowing before Him after contemplating on Him in meditation.

The Lord who is since the beginning of the beginning, is beyond the beginning is spread beyond the comprehension of mind and senses. Such mammonless and blemishless Lord is being meditated upon by all.

The True Guru who is engrossed in such God is absorbed and permeated in the congregation of supreme people. O brother! I fall, yes I fall on the holy feet of such a True Guru. (554)

Kabit 555

Gurmukhi

ਜੈਸੇ ਮਧੁ ਮਾਖੀ ਸੀਚਿ ਸੀਚਿ ਕੈ ਇਕਤ੍ਰ ਕਰੈ ਹਰੈ ਮਧੁ ਆਇਤਾ ਕੇ ਮੁਖਿ ਛਾਰੁ ਡਾਰਿ ਕੈ ।

ਜੈਸੇ ਬਛ ਹੇਤ ਗਊ ਸੰਚਤ ਹੈ ਖੀਰ ਤਾਹਿ ਲੇਤ ਹੈ ਅਹੀਰੁ ਦੁਹਿ ਬਛਰੇ ਬਿਡਾਰਿ ਕੈ ।

ਜੈਸੇ ਧਰ ਖੋਦਿ ਖੋਦਿ ਕਰਿ ਬਿਲ ਸਾਜੈ ਮੂਸਾ ਪੈਸਤ ਸਰਪੁ ਧਾਇ ਖਾਇ ਤਾਹਿ ਮਾਰਿ ਕੈ ।

ਤੈਸੇ ਕੋਟਿ ਪਾਪ ਕਰਿ ਮਾਇਆ ਜੋਰਿ ਜੋਰਿ ਮੂੜ ਅੰਤਿ ਕਾਲਿ ਛਾਡਿ ਚਲੈ ਦੋਨੋ ਕਰ ਝਾਰਿ ਕੈ ॥੫੫੫॥

English

*Just as honey bee hops from flower to flower and collects honey, but a honey collector smokes the bees away,
and takes the honey.*

*Just as a cow collects milk in her teats for the calf, but a milkman uses the calf to bring
down her milk. He ties the calf away, milks the cow and takes it away.*

*Just as a rodent digs up earth to make a burrow but a snake enters the burrow and eats away
the rodent.*

*Similarly an ignorant and foolish person indulges in umpteen sins, collects wealth and leaves this world empty-handed. (All his
earnings
and material goods prove worthless ultimately). (555)*

Kabit 556

Gurmukhi

ਜਾ ਕੇ ਅਨਿਕ ਫਨੰਗ ਫਨਗ੍ਰ ਭਾਰ ਧਰਨਿ ਧਾਰੀ ਤਾਹਿ ਗਿਰਧਰ ਕਹੈ ਕਉਨ ਸੀ ਬਡਾਈ ਹੈ ।

ਜਾ ਕੋ ਏਕ ਬਾਵਰੋ ਬਿਸ੍ਵਨਾਥ ਨਾਮ ਕਹਾਵੈ ਤਾਹਿ ਬ੍ਰਿਜਨਾਥ ਕਹੈ ਕਉਨ ਅਧਿਕਾਈ ਹੈ ।

ਅਨਿਕ ਅਕਾਰ ਓਅੰਕਾਰ ਕੇ ਬਿਥਾਰੇ ਜਾਹਿ ਤਾਹਿ ਨੰਦ ਨੰਦਨ ਕਹੈ ਕਉਨ ਸੋਭਤਾਈ ਹੈ ।

ਜਾਨਤ ਉਸਤਤਿ ਕਰਤ ਨਿੰਦਿਆ ਅੰਧ ਮੂੜ ਐਸੇ ਅਰਾਧਥੇ ਤੇ ਮੋਨਿ ਸੁਖਦਾਈ ਹੈ ॥੫੫੬॥

English

The Creator who has placed very heavy Earth on the tip of one of the thousand hoods of Sheshnag, what praise is His if we call him Girdhar because he has lifted a mountain?

Shiv, a lascivious person created by the Lord who calls himself Vishwanath, if we call that Creator master of Braj Bhumi, then what praise of His it is? (The extent of His creation is limitless).

The Lord who has created countless forms, to call Him son of Nand is no matter of praise for Him.

Ignorant and foolish devotees call it His praise. Infact they are slandering the Lord. It is better to remain silent rather than say such praises. (556)

Kabit 557

Gurmukhi

ਜੈਸੇ ਤੋ ਕੰਚਨੈ ਪਾਰੋ ਪਰਸਤ ਸੋਖ ਲੇਤ ਅਗਨਿ ਮੈ ਡਾਰੇ ਪੁਨ ਪਾਰੋ ਉਡ ਜਾਤ ਹੈ ।

ਜੈਸੇ ਮਲ ਮੂੜ੍ਹ ਲਗ ਅੰਬਰ ਮਲੀਨ ਹੋਤ ਸਾਬਨ ਸਲਿਲ ਮਿਲਿ ਨਿਰਮਲ ਗਾਤ ਹੈ ।

ਜੈਸੇ ਅਹਿ ਗ੍ਰੰਥੇ ਬਿਖ ਬਜਾਪਤ ਸਗਲ ਅੰਗ ਮੰਤ੍ਰ ਕੈ ਬਿਖੈ ਬਿਕਾਰ ਸਭ ਸੁ ਬਿਲਾਤ ਹੈ ।

ਤੈਸੇ ਮਾਯਾ ਮੋਹ ਕੈ ਬਿਮੋਹਤ ਮਗਨ ਮਨ ਗੁਰ ਉਪਦੇਸ ਮਾਯਾ ਮੂਲ ਮੁਰਝਾਤ ਹੈ ॥੫੫੭॥

English

Just as mercury touching gold conceals its real colour but when put in a crucible regains its luster, while the mercury evaporates.

Just as clothes become dirty with filth and dust but when washed with soap and water become clean again.

Just as snake-bite spreads poison in the whole body but with recitation of Garur jaap (a Mantra) all ill effects are destroyed.

Similarly by listening to True Guru's word and meditating on it, all the effects of worldly vices and attachment are eliminated. (All the influence of worldly things (Maya) ends.) (557)

Kabit 558

Gurmukhi

ਜੈਸੇ ਪਾਟ ਚਾਕੀ ਕੇ ਨ ਮੂੰਡ ਕੇ ਉਠਾਏ ਜਾਤ ਕਲਾ ਕੀਏ ਲੀਏ ਜਾਤ ਔਚਤ ਅਚਿੰਤ ਹੀ ।

ਜੈਸੇ ਗਜ਼ ਕੇਹਰ ਨ ਬਲ ਕੀਏ ਬਸ ਹੋਤ ਜਤਨ ਕੈ ਆਨੀਅਤ ਸਮਤ ਸਮਤ ਹੀ ।

ਜੈਸੇ ਸਰਿਤਾ ਪ੍ਰਬਲ ਦੇਖਤ ਭਯਾਨ ਰੂਪ ਕਰਦਮ ਚੜ੍ਹ ਪਾਰ ਉਤਰੈ ਤੁਰਤ ਹੀ ।

ਤੈਸੇ ਦੁਖ ਸੁਖ ਬਹੁ ਬਿਖਮ ਸੰਸਾਰ ਬਿਖੈ ਗੁਰ ਉਪਦੇਸ ਜਲ ਜਲ ਜਾਇ ਕਤ ਹੀ ॥੫੫੮॥

English

Just as grinding stone of a water grinding mill cannot be taken away by lifting on head but can be pulled away using some method or machine.

Just as a lion and an elephant cannot be controlled by force, but with the use of special methods can be brought under control conveniently.

Just as a flowing river look dangerous but can be crossed in a boat easily and quickly.

Similarly, pain and sufferings are unbearable and leave a person in an unstable state. But with the advice and initiation of a True Guru, all pain and sufferings are washed away and one becomes quiet, calm and composed. (558)

Kabit 559

Gurmukhi

ਜੈਸੇ ਤੋਂ ਮਰਾਲ ਮਾਲ ਬੈਠਤ ਹੈ ਮਾਨਸਰ ਮੁਕਤਾ ਅਮੋਲ ਖਾਇ ਖਾਇ ਬਿਗਸਾਤ ਹੈ ।

ਜੈਸੇ ਤੋਂ ਸੁਜਨ ਮਿਲਿ ਬੈਠਤ ਹੈ ਪਾਕਸਾਲ ਅਨਿਕ ਪ੍ਰਕਾਰ ਬਿੰਜਨਾਦਿ ਰਸ ਖਾਤ ਹੈ ।

ਜੈਸੇ ਦੂਮ ਛਾਯਾ ਮਿਲ ਬੈਠਤ ਅਨੇਕ ਪੰਛੀ ਖਾਇ ਫਲ ਮਧੁਰ ਬਚਨ ਕੈ ਸੁਹਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਮਿਲ ਬੈਠਤ ਧਰਮਸਾਲ ਸਹਜ ਸਬਦ ਰਸ ਅੰਮ੍ਰਿਤ ਅਘਾਤ ਹੈ ॥੫੫੯॥

English

Just as a flock of swans reaches lake Mansarover and feels pleased eating pearls there

Just as friends get together in a kitchen and enjoy several dainty dishes together,

Just as several birds collect in the shade of a tree and eating its sweet fruits produce melodious sounds,

*Similarly, faithful and obedient disciple get together in a Dharamsala and by contemplating on His elixir-like name feel happy
and
satisfied. (559)*

Kabit 560

Gurmukhi

ਜੈਸੇ ਬਨਤ ਬਚਿਤ੍ਰ ਅਭਰਨ ਸਿੰਗਾਰ ਸਜਿ ਭੇਟਤ ਭਤਾਰ ਚਿਤ ਬਿਮਲ ਅਨੰਦ ਹੈ ।

ਜੈਸੇ ਸਰੁਵਰ ਪਰਿਫੁਲਤ ਕਮਲ ਦਲ ਮਧੁਕਰ ਮੁਦਤ ਮਗਨ ਮਕਰੰਦ ਹੈ ।

ਜੈਸੇ ਚਿਤ ਚਾਹਤ ਚਕੋਰ ਦੇਖ ਧਿਆਨ ਧਰੈ ਅੰਮ੍ਰਿਤ ਕਿਰਨ ਅਚਵਤ ਹਿਤ ਚੰਦ ਹੈ ।

ਤੈਸੇ ਗਾਯਬੋ ਸੁਨਾਯਬੋ ਸੁਸਬਦ ਸੰਗਤ ਮੇਂ ਮਾਨੋ ਦਾਨ ਕੁਰਖੇਤ੍ਰ ਪਾਪ ਮੂਲ ਕੰਦ ਹੈ ॥੫੬੦॥

English

Just as a wife embellished with many form of ornaments feel happy meeting her husband with all the love in her heart,

Just as a bumble bee feels satiated drinking the elixir from the lotus flower.

Just as Ruddy sheldrake looks at the moon with rapt attention and drinks its ambrosial rays with his heart and mind;

Similarly, reciting and singing the supreme hymns/words of the True Guru in a congregation assembled in the presence of the True Guru is capable of destroying sins from the roots-just as it is believed that charity made in Kurukshetra destroys all the sin

Kabit 561

Gurmukhi

ਜੈਸੇ ਕਿਰਤਾਸ ਗਰ ਜਾਤ ਜਲ ਬੁੰਦ ਪਰੀ ਘ੍ਰਿਤ ਸਨਬੰਧ ਜਲ ਮਧ ਸਾਵਧਾਨ ਹੈ ।

ਜੈਸੇ ਕੋਟ ਭਾਰ ਤੂਲ ਤਨਕ ਚਿਨਗ ਜਰੈ ਤੇਲ ਮੇਲ ਦੀਪਕ ਮੈਂ ਬਾਤੀ ਬਿਦਮਾਨ ਹੈ ।

ਜੈਸੇ ਲੋਹੇ ਬੂਡ ਜਾਤ ਸਲਲ ਮੈਂ ਡਾਰਤ ਹੀ ਕਾਸਟ ਪ੍ਰਸੰਗ ਗੰਗ ਸਾਗਰ ਨ ਮਾਨ ਹੈ ।

ਤੈਸੇ ਜਮ ਕਾਲ ਬਜਾਲ ਸਗਲ ਸੰਸਾਰ ਗ੍ਰਾਸੈ ਸਤਿਗੁਰ ਭੇਟਤ ਹੀ ਦਾਸਨ ਦਸਾਨ ਹੈ ॥੫੬੧॥

English

Just as paper perishes or decays when water falls on it, but when smeared with fat, tolerates the effect of water superbly.

Just as millions of bales of cotton get destroyed with a spark of fire, but when associated with oil as a wick, gives out light and lives longer.

Just as iron sinks as soon as it is thrown in water, but when attached with wood, it floats and disregards the waters of river Ganges or even sea.

Similarly death-like snake is swallowing everyone. But once consecration from the Guru in the form of Naam is obtained, then the angel of death becomes slave of the slaves. (561)

Gurmukhi

ਜੈਸੇ ਖਾਂਡ ਚੂਨ ਘ੍ਰਿਤ ਹੋਤ ਘਰ ਬਿਥੇ ਪੈ ਪਾਹੁਨਾ ਕੈ ਆਏ ਪੂਰੀ ਕੈ ਖੁਵਾਇ ਖਾਈਐ ।

ਜੈਸੇ ਚੀਰ ਹਾਰ ਮੁਕਤਾ ਕਨਕ ਆਭਰਨ ਪੈ ਬਜਾਹੁ ਕਾਜ ਸਾਜਿ ਤਨ ਸੁਜਨ ਦਿਖਾਈਐ ।

ਜੈਸੇ ਹੀਰਾ ਮਾਨਿਕ ਅਮੋਲ ਹੋਤ ਹਾਟ ਹੀ ਮੈਂ ਗਾਹ ਕੈ ਦਿਖਾਇ ਬਿੜਤਾ ਬਿਸੇਖ ਪਾਈਐ ।

ਤੈਸੇ ਗੁਰਬਾਨੀ ਲਿਖ ਪੋਥੀ ਬਾਂਧਿ ਰਾਖੀਅਤ ਮਿਲ ਗੁਰਸਿੱਖ ਪੜਿ ਸੁਨਿ ਲਿਵ ਲਾਈਐ ॥੫੬੨॥

English

Just as flour, sugar and oil are kept at home, and on arrival of some guests, sweet dishes are prepared, served and eaten.

Just as beautiful dresses, pearl necklace and gold jewellery are in possession but are worn on special occasions like marriage and are shown to others.

Just as valuable pearls and jewels are kept in the shop, but shopkeeper shows them to the customer to sell and earn profit.

Similarly Gurbani is written in a book form, it is bound and preserved. But when the Sikhs of Guru assemble in a congregation, that book is read and heard and it helps one attach the mind in the holy feet of the Lord.

Kabit 563

Gurmukhi

ਜੈਸੇ ਨਰਪਤਿ ਬਨਿਤਾ ਅਨੇਕ ਬਜਾਹਤ ਹੈ ਜਾ ਕੇ ਸੁਤ ਜਨਮ ਹੂ ਤਾਂਹੀ ਗ੍ਰਿਹ ਰਾਜ ਹੈ ।

ਜੈਸੇ ਦਧ ਬੋਹਥ ਬਹਾਇ ਦੇਤ ਚਹੂੰ ਓਰ ਜੋਈ ਪਾਰ ਪਹੁੰਚੈ ਪੂਰਨ ਸਭ ਕਾਜ ਹੈ ।

ਜੈਸੇ ਖਾਨ ਖਨਤ ਅਨੰਤ ਖਨਵਾਰੋ ਖੋਜੈ ਹੀਰਾ ਹਾਥ ਆਵੈ ਜਾ ਕੈ ਤਾਂ ਕੇ ਬਾਜੁ ਬਾਜ ਹੈ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਨਵਤਨ ਅਉ ਪੁਰਾਤਨ ਪੈ ਜਾਂ ਪਰ ਕ੍ਰਿਪਾ ਕਟਾਛ ਤਾਂ ਕੈ ਛਬਿ ਛਾਜ ਹੈ ॥੫੬੩॥

English

Just as a king marries many women, but one who gives birth to a son is honoured with bestowing of kingdom.

Just as many ships sail in all directions of the sea, but one that reaches the shore beyond proves profitable.

Just as several mine diggers dig for diamonds, but one who finds a diamond enjoys the celebrations of his find.

Similarly, a Sikh of the Guru whether new or old devotee who gets a look of grace of the True Guru, earns honour, glory and praise. (563)

Kabit 564

Gurmukhi

ਜੈਸੇ ਬੀਰਾਰਾਧੀ ਮਿਸਟਾਨ ਪਾਨ ਆਨ ਕਹੁ ਖੁਵਾਵਤ ਮੰਗਾਇ ਮਾਂਗੈ ਆਪ ਨਹੀ ਖਾਤ ਹੈ ।

ਜੈਸੇ ਦ੍ਰੁਮ ਸਫਲ ਫਲਤ ਫਲ ਖਾਤ ਨਾਂਹਿ ਪਥਕ ਪਖੇਰੂ ਤੋਰ ਤੋਰ ਲੇ ਜਾਤ ਹੈ ।

ਜੈਸੇ ਤੋਂ ਸਮੁੰਦ੍ਰ ਨਿਧਿ ਪੂਰਨ ਸਕਲ ਬਿਧ ਹੰਸ ਮਰਜੀਵਾ ਹੇਰਿ ਕਾਢਤ ਸੁਗਾਤ ਹੈ ।

ਤੈਸੇ ਨਿਹਕਾਮ ਸਾਧ ਸੋਭਤ ਸੰਸਾਰ ਬਿਖੈ ਪਰਉਪਕਾਰ ਹੇਤ ਸੁੰਦਰ ਸੁਗਾਤ ਹੈ ॥੫੬੪॥

English

Just as worshipper of brave (in Sikand Puran 52 Bir's Nandi, Bhirangi, Hanuman, Bhairav, etc. are mentioned) asks for sweet, distributes to all but does not eat any himself.

Just as a tree bears sweet fruits but does not eat them itself. Instead birds, travellers pluck and eat them.

Just as ocean is full of all sorts of precious pearls and stones but those who have swan like temperament dives in it and relish them.

Similarly, there are many saints and hermits (who have no self interest and are always ready to do good to others without any gain to themselves) their lives become successful helping others.

Gurmukhi

ਜੈਸੇ ਦੀਪ ਜੋਤ ਲਿਵ ਲਾਗੈ ਚਲੇ ਜਾਤ ਸੁਖ ਗਹੇ ਕਰ ਦੁਚਿਤੁ ਹੈ ਭਟਕਾ ਸੇ ਭੇਟ ਹੈ ।

ਜੈਸੇ ਦਧ ਕੂਲ ਬੈਠ ਮੁਕਤਾ ਚੁਨਤ ਹੰਸ ਪੈਰਤ ਨ ਪਾਵੈ ਪਾਰ ਲਹਰ ਲਪੇਟ ਹੈ ।

ਜੈਸੇ ਨਿਖ ਅਗਨਿ ਕੈ ਮਧਜ ਭਾਵ ਸਿਧ ਹੋਤ ਨਿਕਟ ਬਿਕਟ ਦੁਖ ਸਹਸਾ ਨ ਮੇਟ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਸਬਦ ਸਨੇਹ ਕੈ ਪਰਮ ਪਦ ਮੂਰਤ ਸਮੀਪ ਸਿੰਘ ਸਾਧ ਕੀ ਅਖੇਟ ਹੈ ॥੫੬੫॥

English

Just as focusing the mind in the light of a lamp helps walk steadily, but once the lamp is held in hand, one becomes unsure to step forward because the shadow of the hand caused by the lamp light impairs the vision.

Just as a swan picks pearls on the bank of lake Mansarovar, but when swimming in the water, can find no pearl nor can go across. He may get caught in the waves.

Just as keeping fire in the middle is more helpful to all for warding off cold, but if placed too near creates fear of burning. Thus the discomfort of cold is supplemented by the fear of burning.

Similarly loving the advice and teachings of Guru and lodging it in the consciousness, one reaches supreme state. But to focus on any form of the Guru and then expecting/longing for nearness of the Lord is like falling a prey to snake or lion. (It is a sp

Kabit 566

Gurmukhi

ਸ੍ਵਾਮਿ ਕਾਜ ਲਾਗ ਸੇਵਾ ਕਰਤ ਸੇਵਕ ਜੈਸੇ ਨਰਪਤਿ ਨਿਰਖ ਸਨੇਹ ਉਪਜਾਵਹੀ ।

ਜੈਸੇ ਪੂਤ ਚੋਚਲਾ ਕਰਤ ਬਿਦਯਮਾਨ ਦੇਖਿ ਦੇਖਿ ਸੁਨਿ ਸੁਨਿ ਆਨੰਦ ਬਢਾਵਹੀ ।

ਜੈਸੇ ਪਾਕਸ਼ਾਲਾ ਮਧਿ ਬਿੰਜਨ ਪਰੋਸੈ ਨਾਰਿ ਪਤਿ ਖਾਤ ਪਜਾਰ ਕੈ ਪਰਮ ਸੁਖ ਪਾਵਹੀ ।

ਤੈਸੇ ਗੁਰ ਸਬਦ ਸੁਨਤ ਸ੍ਰੋਤਾ ਸਾਵਧਾਨ ਗਾਵੈ ਰੀਝ ਗਾਯਨ ਸਹਜ ਲਿਵ ਲਾਵਹੀ ॥੫੬੬॥

English

Just as a worker serves the king whole-heartedly and the king feels happy to see him.

Just as a son shows his childish pranks to his father, seeing and hearing these father pampers and cuddles him.

Just as a wife serves the food fondly that she had prepared so lovingly in the kitchen, her husband eats it with pleasure and that pleases her immensely.

Similarly, the devoted followers of the Guru hear the divine words of the Guru with rapt attention. Then the singer of these hymns also sing with deep emotion and love that helps both the listeners and the singers absorb their mind in the essence of Guru'

Kabit 567

Gurmukhi

ਜੈਸੇ ਪੇਖੈ ਸਜਾਮ ਘਟਾ ਗਗਨ ਘਮੰਡ ਘੋਰ ਮੋਰ ਐ ਪਪੀਹਾ ਸੁਭ ਸਬਦ ਸੁਨਾਵਹੀ ।

ਜੈਸੇ ਤੋ ਬਸੰਤ ਸਮੇ ਮੌਲਤ ਅਨੇਕ ਆਬ ਕੋਕਲਾ ਮਧੁਰ ਧੁਨਿ ਬਚਨ ਸੁਨਾਵਹੀ ।

ਜੈਸੇ ਪਰਫੁਲਤ ਕਮਲ ਸਰਵਰੁ ਵਿਖੈ ਮਧੁਪ ਗੁੰਜਾਰਤ ਅਨੰਦ ਉਪਜਾਵਹੀ ।

ਤੈਸੇ ਪੇਖ ਸ੍ਰੋਤਾ ਸਾਵਧਾਨਹ ਗਾਇਨ ਗਾਵੈ ਪ੍ਰਗਟੈ ਪੂਰਨ ਪ੍ਰੇਮ ਸਹਜਿ ਸਮਾਵਹੀ ॥੫੬੭॥

English

Just as peacocks and rain-birds make pleasing sounds seeing the dark clouds in the sky and hearing their thunder.

Just as mango and many other trees bloom during spring season, when cuckoos become ecstatic and make very sweet sounds sitting on these trees.

Just as lotus flowers bloom in a pond attracting bumble bees who come flying making pleasant sound.

Similarly, seeing the listeners sitting in singular mind, the singers sing the divine hymns in deep devotion and attention that creates an atmosphere of loving tranquility absorbing both the singers and the listeners in divine state of ecstasy. (567)

Kabit 568

Gurmukhi

ਜੈਸੇ ਅਹਿਨਿਸ ਅੰਧਿਆਰੀ ਮਣਿ ਕਾਢ ਰਾਖੈ ਕ੍ਰੀੜਾ ਕੈ ਦੁਰਾਵੈ ਪੁਨ ਕਾਹੂ ਨ ਦਿਖਾਵਹੀ ।

ਜੈਸੇ ਬਰ ਨਾਰ ਕਰ ਸਿਹਜਾ ਸੰਜੋਗ ਭੋਗ ਹੋਤ ਪਰਭਾਤ ਤਨ ਛਾਦਨ ਛੁਪਾਵਹੀ ।

ਜੈਸੇ ਅਲ ਕਮਲ ਸੰਪਟ ਅਚਵਤ ਮਧ ਭੋਰ ਭਏ ਜਾਤ ਉਡ ਨਾਤੋ ਨ ਜਨਾਵਹੀ ।

ਤੈਸੇ ਗੁਰਸਿਖ ਉਠ ਬੈਠਤ ਅੰਮ੍ਰਿਤ ਜੋਗ ਸਭ ਸੁਧਾ ਰਸ ਚਾਖ ਸੁਖ ਤ੍ਰਿਪਤਾਵਹੀ ॥੫੬੮॥

English

Just as during dark nights, snake takes out its jewel, plays around with it and then hides it and does not show to anyone.

Just as a virtuous wife enjoys the pleasure of the company of her husband at night and as the day breaks, re-drapes herself.

Just as a bumble bee closed in the box-like lotus flower keep sucking the sweet elixir and flies away in the morning as soon as the flower blooms again without acknowledging any relationship with it.

Similarly, an obedient disciple of the True Guru absorbs himself in the meditation of the Lord's name and feels satiated and blissful relishing the elixir like Naam. (But he does not mention his blissful state of the ambrosial hour to anyone). (568)

Gurmukhi

ਸਿਹਜਾ ਸੰਜੋਗ ਪ੍ਰਿਯ ਪ੍ਰੇਮ ਰਸ ਖੇਲ ਜੈਸੇ ਪਾਛੈ ਬਧੂ ਜਨਨ ਸੈ ਗਰਭ ਸਮਾਵਹੀ ।

ਪੂਰਨ ਅਧਾਨ ਭਏ ਸੋਵੈ ਗੁਰਜਨ ਬਿਖੈ ਜਾਗੈ ਪਰਸੂਤ ਸਮੈ ਸਭਨ ਜਗਾਵਹੀ ।

ਜਨਮਤ ਸੁਤ ਖਾਨ ਪਾਨ ਮੈ ਸੰਜਮ ਕਰੈ ਤਾਂ ਤੇ ਸੁਤ ਸੰਮੂਖ ਹੂ ਸੁਖਹ ਦਿਖਾਵਹੀ ।

ਤੈਸੇ ਗੁਰ ਭੇਟਤ ਭੈ ਭਾਇ ਸਿਖ ਸੇਵਾ ਕਰੈ ਅਲਪ ਅਹਾਰ ਨਿੰਦ੍ਰਾ ਸਬਦ ਕਮਾਵਹੀ ॥੫੬੯॥

English

*Just as a newly wedded bride uniting with her husband on the nuptial bed and after their love making lodges
the seed of the child in her womb;*

*And on confirmation of her pregnancy sleeps in the company of other elderly ladies of the house, and on delivering
the child, keeps herself and other elders awake at night;*

*And on birth of a son, she observes all preventions and precautions in her eating habits so as to ensure
sound development of the son who will ultimately become a source of their comforts.*

*Similarly an obedient Sikh of the True Guru serves Him with complete devotion after surrendering himself before Him and
abiding
by His teachings. For obtaining the pleasure of Lord's union, he eats frugally and sleeps a little; and in
the holy congregatio*

Kabit 570

Gurmukhi

ਜੈਸੇ ਅਨਚਰ ਨਰਪਤ ਕੀ ਪਛਾਨਿ ਭਾਖਾ ਬੋਲਤ ਬਚਨ ਖਿਨ ਬੁਝ ਬਿਨ ਦੇਖ ਹੀ ।

ਜੈਸੇ ਜੌਹਰੀ ਪਰਖ ਜਾਨਤ ਹੈ ਰਤਨ ਕੀ ਦੇਖਤ ਹੀ ਕਹੈ ਖਰੋ ਖੋਟੋ ਰੂਪ ਰੇਖ ਹੀ ।

ਜੈਸੇ ਖੀਰ ਨੀਰ ਕੋ ਨਿਬੇਰੋ ਕਰਿ ਜਾਨੈ ਹੰਸ ਰਾਖੀਐ ਮਿਲਾਇ ਭਿੰਨ ਭਿੰਨ ਕੈ ਸਰੇਖ ਹੀ ।

ਤੈਸੇ ਗੁਰ ਸਬਦ ਸੁਨਤ ਪਹਿਚਾਨੈ ਸਿਖ ਆਨ ਬਾਨੀ ਕ੍ਰਿਤਮੀ ਨ ਗਨਤ ਹੈ ਲੇਖ ਹੀ ॥੫੭੦॥

English

Just as an attendant on king waits behind him and recognises his sound and utterances without even seeing the king.

Just as a gemologist knows the art of evaluating the precious stones and is able to declare whether a stone is fake or genuine by a look on its form.

Just as a swan knows how to separate milk and water and is able to do in no time.

Similarly, a true Sikh of the True Guru recognises which composition is fake and which one is genuine, created by the True Guru as soon as he hears it. He discards what is not genuine in no time and keeps it in no account. (570)

Kabit 571

Gurmukhi

ਬਾਯਸ ਉਡਹ ਬਲ ਜਾਉ ਬੇਗ ਮਿਲੈ ਪੀਯ ਮਿਟੈ ਦੁਖ ਰੋਗ ਸੋਗ ਬਿਰਹ ਬਿਯੋਗ ਕੋ ।

ਅਵਧ ਬਿਕਟ ਕਟੈ ਕਪਟ ਅੰਤਰ ਪਟ ਦੇਖਉ ਦਿਨ ਪ੍ਰੇਮ ਰਸ ਸਹਜ ਸੰਜੋਗ ਕੋ ।

ਲਾਲ ਨ ਆਵਤ ਸੁਭ ਲਗਨ ਸਗਨ ਭਲੇ ਹੋਇ ਨ ਬਿਲੰਬ ਕਛੁ ਭੇਦ ਬੇਦ ਲੋਕ ਕੋ ।

ਅਤਿਹਿ ਆਤੁਰ ਭਈ ਅਧਿਕ ਔਸੇਰ ਲਾਗੀ ਧੀਰਜ ਨ ਧਰੋ ਖੋਜੋ ਧਾਰਿ ਭੇਖ ਜੋਗ ਕੋ ॥੫੭੧॥

English

I am sacrifice unto you O Crow! go and convey my message to my beloved to come and meet me soon so as to allay my sufferings, distresses and pangs of separation;

O my beloved! separated from you, the life has become hard to spend. I am living in ignorance. Then how will I ever get the opportunity of uniting with my husband Lord to relish His love for ever?

Time and omen appear auspicious, yet the dear beloved is not coming. Hopefully the cause of the delay in His arrival is not my worldly attachments.

O my dear beloved! much delay has taken place in meeting with You and I am very anxious and impatient to meet You. I can hold on to my patience no more. Should I then dress up as a (female) yogi and search You? (571)

Kabit 572

Gurmukhi

ਅਗਨਿ ਜਰਤ ਜਲ ਬੁਡਤ ਸਰਪ ਗ੍ਰਸਹਿ ਸਸਤ੍ਰੁ ਅਨੇਕ ਰੋਮ ਰੋਮ ਕਰਿ ਘਾਤ ਹੈ ।

ਬਿਰਥਾ ਅਨੇਕ ਅਪਦਾ ਅਧੀਨ ਦੀਨ ਗਤਿ ਗ੍ਰੀਖਮ ਔ ਸੀਤ ਬਰਖ ਮਾਹਿ ਨਿਸ ਪ੍ਰਾਤ ਹੈ ।

ਗੋ ਦ੍ਰਿਜ ਬਧੂ ਬਿਸ੍ਵਾਸ ਬੰਸ ਕੋਟਿ ਹਤਯਾ ਤ੍ਰਿਸਨਾ ਅਨੇਕ ਦੁਖ ਦੋਖ ਬਸ ਗਾਤ ਹੈ ।

ਅਨਿਕ ਪ੍ਰਕਾਰ ਜੋਰ ਸਕਲ ਸੰਸਾਰ ਸੋਧ ਪੀਯ ਕੇ ਬਿਛੋਹ ਪਲ ਏਕ ਨ ਪੁਜਾਤ ਹੈ ॥੫੭੨॥

English

Pain in the body due to burns, drowning in water, snakebite or wounds received by the strike of weapons;

Sufferings of many distresses, spending days in summer, winter and even rainy seasons and bearing these discomforts;

Distresses of the body due to killing of a cow, brahmin, a woman, trust, family and many such-like sins and stigmas performed under the influence of desires.

All the pains of the world put together cannot reach the pain of separation of the Lord even for a moment. (All worldly distresses are trivial compared to the pangs of separation of the Lord). (572)

Kabit 573

Gurmukhi

ਪੂਰਨਿ ਸਰਦ ਸਸਿ ਸਕਲ ਸੰਸਾਰ ਕਹੈ ਮੇਰੇ ਜਾਨੇ ਬਰ ਬੈਸੰਤਰ ਕੀ ਊਕ ਹੈ ।

ਅਗਨ ਅਗਨ ਤਨ ਮਧਯ ਚਿਨਗਾਰੀ ਛਾਡੈ ਬਿਰਹ ਉਸਾਸ ਮਾਨੋ ਫੰਨਗ ਕੀ ਫੂਕ ਹੈ ।

ਪਰਸਤ ਪਾਵਕ ਪਖਾਨ ਫੂਟ ਟੂਟ ਜਾਤ ਛਾਤੀ ਅਤਿ ਬਰਜਨ ਹੋਇ ਦੋਇ ਟੂਕ ਹੈ ।

ਪੀਯ ਕੇ ਸਿਧਾਰੇ ਭਾਰੀ ਜੀਵਨ ਮਰਨ ਭਏ ਜਨਮ ਲਜਾਯੋ ਪ੍ਰੇਮ ਨੇਮ ਚਿਤ ਚੂਕ ਹੈ ॥੫੭੩॥

English

The light of full moon is considered cool and comforting by the whole world. But to me (suffering the pangs of separation of the beloved) it is like a burning wood.

This pain of separation is causing countless fiery sparks in the body. The sighs of separation are like hissing sound of a cobra,

Thus fire of separation is so strong that even stones break into pieces when they touch it. Despite much effort my chest is breaking into pieces. (I can't bear the pain of separation anymore).

Separation of the beloved Lord has made both living life and death burdensome. I must have made a blunder in abiding by the vows and promises of love that I had made that is sullyng my human birth. (The life is going to waste). (573)

Kabit 574

Gurmukhi

ਬਿਨ ਪ੍ਰਿਯ ਸਿਹਜਾ ਭਵਨ ਆਨ ਰੂਪ ਰੰਗ ਦੇਖੀਐ ਸਕਲ ਜਮਦੂਤ ਭੈ ਭਯਾਨ ਹੈ ।

ਬਿਨ ਪ੍ਰਿਯ ਰਾਗ ਨਾਦ ਬਾਦ ਗਜਾਨ ਆਨ ਕਥਾ ਲਾਗੈ ਤਨ ਤੀਛਨ ਦੁਸਹ ਉਰ ਬਾਨ ਹੈ ।

ਬਿਨ ਪ੍ਰਿਯ ਅਸਨ ਬਸਨ ਅੰਗ ਅੰਗ ਸੁਖ ਬਿਖਯਾ ਬਿਖਮੁ ਔ ਬੈਸੰਤਰ ਸਮਾਨ ਹੈ ।

ਬਿਨ ਪ੍ਰਿਯ ਮਾਨੋ ਮੀਨ ਸਲਲ ਅੰਤਰਗਤ ਜੀਵਨ ਜਤਨ ਬਿਨ ਪ੍ਰੀਤਮ ਨ ਆਨ ਹੈ ॥੫੭੪॥

English

*Without the presence of my beloved by my side, all these comfortable beds, mansions and other colourful forms look
frightening
like the angels/demons of death.*

*Without the Lord, all modes of singing, their melodies, musical instruments and other episodes spreading knowledge touch the
body as
sharp arrows pierce the heart.*

*Without dear beloved, all delicious dishes, comfort-giving beds and other pleasures of various kind look like poison and horrible
fire.*

*Just as a fish has no other aim than living in the company of its beloved water, I have no
other purpose of life than living with my beloved Lord. (574)*

Kabit 575

Gurmukhi

ਪਾਇ ਲਾਗ ਲਾਗ ਦੂਤੀ ਬੇਨਤੀ ਕਰਤ ਹਤੀ ਮਾਨ ਮਤੀ ਹੋਇ ਕਾਹੈ ਮੁਖ ਨ ਲਗਾਵਤੀ ।

ਸਜਨੀ ਸਕਲ ਕਹਿ ਮਧੁਰ ਬਚਨ ਨਿਤ ਸੀਖ ਦੇਤਿ ਹੁਤੀ ਪ੍ਰਤਿ ਉਤਰ ਨਸਾਵਤੀ ।

ਆਪਨ ਮਨਾਇ ਪ੍ਰਿਅ ਟੇਰਤ ਹੈ ਪ੍ਰਿਅ ਪ੍ਰਿਅ ਸੁਨ ਸੁਨ ਮੋਨ ਗਹਿ ਨਾਯਕ ਕਹਾਵਤੀ ।

ਬਿਰਹ ਬਿਛੋਹ ਲਗ ਪੂਛਤ ਨ ਬਾਤ ਕੋਊ ਬ੍ਰਿਥਾ ਨ ਸੁਨਤ ਠਾਢੀ ਦ੍ਵਾਰਿ ਬਿਲਲਾਵਤੀ ॥੫੭੫॥

English

When the maid-servant bringing the message of my dear husband used to fall on my feet and pray, I in my arrogance would not even look at or even speak with her.

My friends used to ever advise me with sweet words but , I used to reply them haughtily and send them away.

Then, when the beloved Lord himself used to come and call me-O darling! O dear one! I used to keep silent just to feel important.

And now when I am suffering the pangs of separation of my husband, no one even come to ask me what state I am living in. Standing on my beloved's door I am crying and wailing. (575)

Kabit 576

Gurmukhi

ਯਾਹੀ ਮਸਤਕ ਪੇਖ ਰੀਝਤ ਕੋ ਪ੍ਰਾਨ ਨਾਥ ਹਾਥ ਆਪਨੈ ਬਨਾਇ ਤਿਲਕ ਦਿਖਾਵਤੇ ।

ਯਾਹੀ ਮਸਤਕ ਧਾਰਿ ਹਸਤ ਕਮਲ ਪ੍ਰਿਯ ਪ੍ਰੇਮ ਕਥਿ ਕਥਿ ਕਹਿ ਮਾਨਨ ਮਨਾਵਤੇ ।

ਯਾਹੀ ਮਸਤਕ ਨਾਹੀ ਨਾਹੀ ਕਰਿ ਭਾਗਤੀ ਹੀ ਧਾਇ ਧਾਇ ਹੇਤ ਕਰਿ ਉਰਹਿ ਲਗਾਵਤੇ ।

ਸੋਈ ਮਸਤਕ ਧੁਨਿ ਧੁਨਿ ਪੁਨ ਰੋਇ ਉਠੋਂ ਸ੍ਵਪਨੇ ਹੂ ਨਾਥ ਨਾਹਿ ਦਰਸ ਦਿਖਾਵਤੇ ॥੫੭੬॥

English

My beloved master used to feel pleased seeing my forehead. Adoring it, he used to put mark of consecration on it and ask me to see it.

My beloved then used to keep her soft hands on my forehead and with loving stories used to please me-the arrogant one.

I used to run away saying No! No! and chasing me, he used to hug me very lovingly resting my forehead on his chest.

But now on separation, I lament and cry with the same forehead, but my beloved master does not even appear in my dreams. (576)

Kabit 577

Gurmukhi

ਜੈਸੇ ਤੋ ਪ੍ਰਸੂਤ ਸਮੇ ਸਤ੍ਰੂ ਕਰਿ ਮਾਨੈ ਪ੍ਰਿਐ ਜਨਮਤ ਸੁਤ ਪੁਨ ਰਚਤ ਸਿੰਗਾਰੈ ਜੀ ।

ਜੈਸੇ ਬੰਦਸਾਲਾ ਬਿਧੇ ਭੂਪਤ ਕੀ ਨਿੰਦਾ ਕਰੈ ਛੁਟਤ ਹੀ ਵਾਹੀ ਸ੍ਰਾਮਿ ਕਾਮਹਿ ਸਮ੍ਹਾਰੈ ਜੀ ।

ਜੈਸੇ ਹਰ ਹਾਇ ਗਾਇ ਸਾਸਨਾ ਸਹਤ ਨਿਤ ਕਬਹੂੰ ਨ ਸਮਝੈ ਕੁਟੇਵਹਿ ਨ ਡਾਰੈ ਜੀ ।

ਤੈਸੇ ਦੁਖ ਦੋਖ ਪਾਪੀ ਪਾਪਹਿ ਤਜਾਗੋਜ ਚਾਰੈ ਸੰਕਟ ਮਿਟਤ ਪੁਨ ਪਾਪਹਿ ਬੀਚਾਰੈ ਜੀ ॥੫੭੭॥

English

Just as a woman considers her husband as her enemy at the time of undergoing labour pains, but after the birth of the child, she re-indulges in adorning and embellishing herself in order to please and entice her husband,

Just as a well-wisher of a king is put in jail for some mistake and on his release the same courtier performs the assigned task as a true well-wisher of the king,

Just as a thief when caught and imprisoned is ever lamenting but as soon as his sentence ends, re-indulges in theft not learns from his punishment,

Similarly, a sinful man wants to leave his evil deeds because of pain and sufferings that these have caused him but as soon as the sentenced punishment period is over, re-indulges in these vices. (577)

Kabit 578

Gurmukhi

ਜੈਸੇ ਬੈਲ ਤੇਲੀ ਕੋ ਜਾਨਤ ਕਈ ਕੋਸ ਚਲੋਂ ਨੈਨ ਉਘਰਤ ਵਾਹੀ ਠਾਉ ਹੀ ਠਿਕਾਨੇ ਹੈ ।

ਜੈਸੇ ਜੇਵਰੀ ਬਟਤ ਆਂਧਰੋ ਅਚਿੰਤ ਚਿੰਤ ਖਾਤ ਜਾਤ ਬਛਰੋ ਟਟੇਰੋ ਪਛਤਾਨੇ ਹੈ ।

ਜੈਸੇ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਲੋ ਧਾਵੈ ਮ੍ਰਿਗ ਤ੍ਰਿਖਾਵੰਤ ਆਵਤ ਨ ਸਾਂਤਿ ਭ੍ਰਮ ਭ੍ਰਮਤ ਹਿਰਾਨੇ ਹੈ ।

ਤੈਸੇ ਸ੍ਵਪਨੰਤਰੁ ਦਿਸੰਤਰ ਬਿਹਾਯ ਗਈ ਪਹੁੰਚ ਨ ਸਕੋਂ ਤਹਾਂ ਜਹਾਂ ਮੋਹਿ ਜਾਨੇ ਹੈ ॥੫੭੮॥

English

Just as a blind folded bullock of an oilman keeps going around the extractor and he thinks he has travelled many miles, but when his blindfold is removed, sees himself standing at the same place.

Just as a blind person keeps twisting a rope without care when at the same time, the calf is eating it. But when he feels for the work done by him so far, repents to know that much of it has been eaten away;

Just as a deer keeps running towards a mirage, but the absence of water does not satiate his thirst and he feels distressed wandering.

Similarly, wandering in the country and beyond, I have spent my life in a dream. I have not been able to reach where I had to go. (I have failed to re-unite myself with God). (578)

Kabit 579

Gurmukhi

ਸੁਤਨ ਕੇ ਪਿਤਾ ਅਰ ਕ੍ਰਾਤਨ ਕੇ ਕ੍ਰਾਤਾ ਭਏ ਭਾਮਨ ਭਤਾਰ ਹੇਤ ਜਨਨੀ ਕੇ ਬਾਰੇ ਹੈਂ ।

ਬਾਲਕ ਕੈ ਬਾਲ ਬੁਧਿ ਤਰੁਨ ਸੈ ਤਰੁਨਾਈ ਬ੍ਰਿਧ ਸੈ ਬ੍ਰਿਧ ਬਿਵਸਥਾ ਬਿਸਥਾਰੇ ਹੈਂ ।

ਦ੍ਰਿਸਟ ਕੈ ਰੂਪ ਰੰਗ ਸੁਰਤ ਕੈ ਨਾਦ ਬਾਦ ਨਾਸਕਾ ਸੁਗੰਧਿ ਰਸ ਰਸਨਾ ਉਚਾਰੇ ਹੈਂ ।

ਘਟਿ ਅਵਘਟਿ ਨਟ ਵਟ ਅਦਭੁਤ ਗਤਿ ਪੂਰਨ ਸਕਲ ਭੂਤ ਸਭ ਹੀ ਤੈ ਨਜਾਰੇ ਹੈ ॥੫੭੯॥

English

My wondrous beloved master is son of sons, brother of brothers, beloved husband of wife and mother of child.

He is childlike with children, youngman among the youth, old with elderly people.

He is beautiful to look at, listener of the musical melodies, relishers of fragrances and utterer of sweet words with his tongue.

Like a performer of strange acts, the beloved master is existing in strange form both in and out of the bodies. He is present in all bodies and yet is separate from all. (579)

Kabit 580

Gurmukhi

ਜੈਸੇ ਤਿਲ ਪੀੜ ਤੇਲ ਕਾਢੀਅਤ ਕਸਟੁ ਕੈ ਤਾਂ ਤੇ ਹੋਇ ਦੀਪਕ ਜਰਾਏ ਉਜਿਆਰੋ ਜੀ ।

ਜੈਸੇ ਰੋਮ ਰੋਮ ਕਰਿ ਕਾਟੀਐ ਅਜਾ ਕੋ ਤਨ ਤਾਂ ਕੀ ਤਾਤ ਬਾਜੈ ਰਾਗ ਰਾਗਨੀ ਸੋ ਪਿਆਰੋ ਜੀ ।

ਜੈਸੇ ਤਉ ਉਟਾਇ ਦਰਪਨ ਕੀਜੈ ਲੋਸਟ ਸੇਤੀ ਤਾਂ ਤੇ ਕਰ ਗਹਿ ਮੁਖ ਦੇਖਤ ਸੰਸਾਰੋ ਜੀ ।

ਤੈਸੇ ਦੂਖ ਭੂਖ ਸੁਧ ਸਾਧਨਾ ਕੈ ਸਾਧ ਭਏ ਤਾ ਹੀ ਤੇ ਜਗਤ ਕੋ ਕਰਤ ਨਿਸਤਾਰੋ ਜੀ ॥੫੮੦॥

English

Just as oil is extracted with much effort and when that oil is put in a lamp and lit, spreads light.

Just as a goat's meat is cut into pieces while the strings made of its intestines are used in musical instruments that produce melodies in various Ragas.

Just as a lump of special sand is melted and turned into glass and the whole world holds it in hand to see their face.

Similarly, one living through all sufferings and tribulations obtains Naam from the True Guru and practices it to discipline one's mind; and with success in penance becomes a person of high virtues. He attaches the worldly people with the True Guru.

Kabit 581

Gurmukhi

ਜੈਸੇ ਅੰਨਾਦਿ ਆਦਿ ਅੰਤ ਪਰਯੰਤ ਹੰਤ ਸਗਲ ਸੰਸਾਰ ਕੋ ਆਧਾਰ ਭਯੋ ਤਾਂਹੀ ਸੈਂ ।

ਜੈਸੇ ਤਉ ਕਪਾਸ ਤ੍ਰਾਸ ਦੇਤ ਨ ਉਦਾਸ ਕਾਢੈ ਜਗਤ ਕੀ ਓਟ ਭਏ ਅੰਬਰ ਦਿਵਾਹੀ ਸੈਂ ।

ਜੈਸੇ ਆਪਾ ਖੋਇ ਜਲ ਮਿਲੈ ਸਭਿ ਬਰਨ ਮੈਂ ਖਗ ਮ੍ਰਿਗ ਮਾਨਸ ਤ੍ਰਿਪਤ ਗਤ ਯਾਹੀ ਸੈਂ ।

ਤੈਸੇ ਮਨ ਸਾਧਿ ਸਾਧਿ ਸਾਧਨਾ ਕੈ ਸਾਧ ਭਏ ਯਾਹੀ ਤੇ ਸਕਲ ਕੋ ਉਧਾਰ ਅਵਗਾਹੀ ਸੈਂ ॥੫੮੧॥

English

Just as grains are beaten and crushed right from the beginning and having lost their identity they become the support and sustenance of the whole world.

Just as cotton bears the pain of ginning and spinning and loses its identity to become cloth and cover the bodies of the people of the world.

Just as water loses its identity and becomes one with all colours and bodies and this character of destroying its own identity makes it capable of satiating others need.

Similarly, those who took consecration from the True Guru and practiced Naam Simran to discipline their minds become superior persons.

They are the emancipator of the whole world by attaching them with Guru. (581)

Kabit 582

Gurmukhi

ਸੰਗ ਮਿਲਿ ਚਲੇ ਨਿਰਬਿਘਨ ਪਹੁੰਚੇ ਘਰ ਬਿਛਰੇ ਤੁਰਤ ਬਟਵਾਰੋ ਮਾਰ ਡਾਰ ਹੈਂ ।

ਜੈਸੇ ਬਾਰ ਦੀਏ ਖੇਤ ਛੁਵਤ ਨ ਮ੍ਰਿਗ ਨਰ ਛੇਡੀ ਭਏ ਮ੍ਰਿਗ ਪੰਖੀ ਖੇਤਹਿ ਉਜਾਰ ਹੈਂ ।

ਪਿੰਜਰਾ ਮੈ ਸੁਆ ਜੈਸੇ ਰਾਮ ਨਾਮ ਲੇਤ ਹੇਤੁ ਨਿਕਸਤਿ ਖਿਨ ਤਾਂਹਿ ਗ੍ਰਸਤ ਮੰਜਾਰ ਹੈ ।

ਸਾਧਸੰਗ ਮਿਲਿ ਮਨ ਪਹੁੰਚੇ ਸਹਜ ਘਰਿ ਬਿਚਰਤ ਪੰਚੇ ਦੂਤ ਪ੍ਰਾਨ ਪਰਿਹਾਰ ਹੈਂ ॥੫੮੨॥

English

Just as a man travelling in the company of others reaches home safely but one who gets separated, is robbed by dacoits and killed.

Just as a fenced field cannot be touched by humans and animals but an unfenced field is destroyed by passers-by and animals.

Just as a parrot shouts Ram Ram when in a cage but as soon as it gets out of cage, it is pounced upon by a cat and is eaten away.

Similarly, the mind of a human being acquires higher spiritual state when it unites with God-like True Guru. But when separated from the True Guru, it wanders about and is destroyed (spiritually) by the five vices-lust, anger, avarice, attachment and pride

Kabit 583

Gurmukhi

ਜੈਸੇ ਤਾਤ ਮਾਤ ਗ੍ਰਿਹ ਜਨਮਤ ਸੁਤ ਘਨੇ ਸਕਲ ਨ ਹੋਤ ਸਮਸਰ ਗੁਨ ਗਥ ਜੀ ।

ਚਟੀਆ ਅਨੇਕ ਜੈਸੇ ਆਵੈਂ ਚਟਸਾਲ ਬਿਖੇ ਪੜਤ ਨ ਏਕਸੇ ਸਰਬ ਹਰ ਕਥ ਜੀ ।

ਜੈਸੇ ਨਦੀ ਨਾਵ ਮਿਲਿ ਬੈਠਤ ਅਨੇਕ ਪੰਥੀ ਹੋਤ ਨ ਸਮਾਨ ਸਭੈ ਚਲਤ ਹੈਂ ਪਥ ਜੀ ।

ਤੈਸੇ ਗੁਰ ਚਰਨ ਸਰਨ ਹੈਂ ਅਨੇਕ ਸਿਖ ਸਤਿਗੁਰ ਕਰਨ ਕਾਰਨ ਸਮਰਥ ਜੀ ॥੫੮੩॥

English

Just as several sons are born to a parent, but all are not virtuous to the same extent.

Just as there are several students in a school, but all of them are not proficient in understanding a subject to the same extent.

Just as several passengers travel in a boat, but all of them have different destinations. Everyone goes his own way leaving the boat.

Similarly, several Sikhs of different aptitude take refuge of the True Guru, but the cause of all causes--the capable True Guru makes them alike by bestowing on them the elixir of Naam. (583)

Kabit 584

Gurmukhi

ਜੈਸੇ ਜਨਮਤ ਕੰਨਯਾ ਦੀਜੀਐ ਦਹੇਜ ਘਨੋ ਤਾ ਕੇ ਸੁਤ ਆਗੈ ਬਯਾਹੇ ਬਹੁ ਪੁਨ ਲੀਜੀਐ ।

ਜੈਸੇ ਦਾਮ ਲਾਈਅਤ ਪ੍ਰਥਮ ਬਨਜ ਬਿਧੇ ਪਾਛੈ ਲਾਭ ਹੋਤ ਮਨ ਸਕੁਚ ਨ ਕੀਜੀਐ ।

ਜੈਸੇ ਗਊ ਸੇਵਾ ਕੈ ਸਹੇਤ ਪ੍ਰਤਿਪਾਲੀਅਤ ਸਕਲ ਅਖਾਦ ਵਾ ਕੋ ਦੂਧ ਦੁਹਿ ਪੀਜੀਐ ।

ਤੈਸੇ ਤਨ ਮਨ ਧਨ ਅਰਧ ਸਰਨ ਗੁਰ ਦੀਖਯਾ ਦਾਨ ਲੈ ਅਮਰ ਸਦ ਸਦ ਜੀਜੀਐ ॥੫੮੪॥

English

Just as in the marriage of daughter born in a house, much dowry is given. And when her sons are married, much dowry is received from their in-laws house;

Just as one spends money from one's pocket at the time of commencement of a business and then to earn profit, one should not hesitate to ask enhanced price;

Just as a cow is reared with love and care, she is served fodder and other items not eaten by human beings, and she yields milk that is drunk.

Similarly, falling in the refuge of the True Guru, one surrenders all (body, mind and wealth) to Him. Then obtaining the incantation of Naam from the True Guru, one achieves emancipation and is freed from repeated deaths and births.
(584)

Kabit 585

Gurmukhi

ਜੈਸੇ ਲਾਖ ਕੋਰਿ ਲਿਖਤ ਨ ਕਨ ਭਾਰ ਲਾਗੈ ਜਾਨਤ ਸੁ ਸ੍ਰਮ ਹੋਇ ਜਾ ਕੈ ਗਨ ਰਾਖੀਐ ।

ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਕਹੈ ਪਾਈਐ ਨ ਅਮਰ ਪਦ ਜੋ ਲੋ ਜਿਹ੍ਵਾ ਕੈ ਸੁਰਸ ਅੰਮ੍ਰਿਤ ਨ ਚਾਖੀਐ ।

ਬੰਦੀ ਜਨ ਕੀ ਅਸੀਸ ਭੂਪਤਿ ਨ ਹੋਇ ਕੋਊ ਸਿੰਘਾਸਨ ਬੈਠੇ ਜੈਸੇ ਚਕ੍ਰਵੈ ਨ ਭਾਖੀਐ ।

ਤੈਸੇ ਲਿਖੇ ਸੁਨੇ ਕਹੇ ਪਾਈਐ ਨਾ ਗੁਰਮਤਿ ਜੋ ਲੋ ਗੁਰ ਸਬਦ ਕੀ ਸੁਜੁਕਤ ਨ ਲਾਖੀਐ ॥੫੮੫॥

English

Just as writing figures representing millions and billions amount involve no burden at all, but if that much money is counted and placed on someone's head, he alone knows the burden he is carrying.

Just as repeatedly saying Amrit, Amrit does not bestow one with liberation unless the supreme elixir is tasted.

Just as praises showered by a Bhatt (bard) does not make a person a king unless he sits on the throne and become known as a king with vast empire.

Similarly, one cannot obtain the wisdom of True Guru by just hearing or saying unless the skill of practicing devotedly the Gurus' words obtained from the True Guru is known. (585)

Kabit 586

Gurmukhi

ਜੈਸੇ ਤਉ ਚੰਪਕ ਬੇਲ ਬਿਬਧ ਬਿਥਾਰ ਚਾਰੁ ਬਾਸਨਾ ਪ੍ਰਗਟ ਹੋਤ ਫੁਲ ਹੀ ਮੈ ਜਾਇ ਕੈ ।

ਜੈਸੇ ਦ੍ਰੁਮ ਦੀਰਘ ਸ੍ਵਰੂਪ ਦੇਖੀਐ ਪ੍ਰਸਿਧ ਸ੍ਵਾਦ ਰਸ ਹੋਤ ਫਲ ਹੀ ਮੈ ਪੁਨ ਆਇ ਕੈ ।

ਜੈਸੇ ਗੁਰ ਗਿਆਨ ਰਾਗ ਨਾਦ ਹਿਰਦੈ ਬਸਤ ਕਰਤ ਪ੍ਰਕਾਸ ਤਾਸ ਰਸਨਾ ਰਸਾਇ ਕੈ ।

ਤੈਸੇ ਘਟ ਘਟ ਬਿਖੈ ਪੂਰਨ ਬ੍ਰਹਮ ਰੂਪ ਜਾਨੀਐ ਪ੍ਰਤਯਛ ਮਹਾਂਪੁਰਖ ਮਨਾਇ ਕੈ ॥੫੮੬॥

English

Just as Champa (Michelia champacca) creeper is spread all over but its fragrance is felt only in its flowers.

Just as a tree is seen to spread all over but sweetness or bitterness of its character is known only from tasting its fruit.

Just as the Naam incantation of the True Guru, its melody and tune resides in the heart but its radiance is present on the tongue drenched with elixir-like Naam.

Similarly, the Supreme Lord is residing completely in everyone's heart but He can be realised only by taking the refuge of True Guru and great souls. (586)

Kabit 587

Gurmukhi

ਜੈਸੇ ਬ੍ਰਿਥਾਵੰਤ ਜੰਤ ਪੂਛੈ ਬੈਦ ਬੈਦ ਪ੍ਰਤਿ ਜੋ ਲੋ ਨ ਮਿਟਤ ਰੋਗ ਤੋ ਲੋ ਬਿਲਲਾਤ ਹੈ ।

ਜੈਸੇ ਭੀਖ ਮਾਂਗਤ ਭਿਖਾਰੀ ਘਰਿ ਘਰਿ ਡੋਲੈ ਤੋ ਲੋ ਨਹੀਂ ਆਵੈ ਚੈਨ ਜੋ ਲੋ ਨ ਅਘਾਤ ਹੈ ।

ਜੈਸੇ ਬਿਰਹਨੀ ਸੌਨ ਸਗਨ ਲਗਨ ਸੋਧੈ ਜੋ ਲੋ ਨ ਭਤਾਰ ਭੈਣੇ ਤੋ ਲੋ ਅਕੁਲਾਤ ਹੈ ।

ਤੈਸੇ ਖੋਜੀ ਖੋਜੈ ਅਲ ਕਮਲ ਕਮਲ ਗਤਿ ਜੋ ਲੋ ਨ ਪਰਮ ਪਦ ਸੰਪਟ ਸਮਾਤ ਹੈ ॥੫੮੭॥

English

Just as a patient describes his pain and discomfort to many physicians and doctors and ask for necessary cure, and till such times he is cured and become healthy, he keeps crying and wailing due to pain.

Just as a beggar wanders from door to door in search of alms and he is not satisfied till his hunger is appeased.

Just as a wife separated from her husband, searches for auspicious moments, omens and remains restless till her dear husband meets her.

Similarly, like a bumble bee searching for lotus flowers and getting arrested in the box-like flower while sucking its nectar, a bumble bee-like seeker desiring union with his beloved Lord keeps searching for the elixir-like name till he obtains it from T

Kabit 588

Gurmukhi

ਪੇਖਤ ਪੇਖਤ ਜੈਸੇ ਰਤਨ ਪਾਰੁਖੁ ਹੋਤ ਸੁਨਤ ਸੁਨਤ ਜੈਸੇ ਪੰਡਿਤ ਪ੍ਰਬੀਨ ਹੈ ।

ਸੁੰਘਤ ਸੁੰਘਤ ਸੌਧਾ ਜੈਸੇ ਤਉ ਸੁਬਾਸੀ ਹੋਤ ਗਾਵਤ ਗਾਵਤ ਜੈਸੇ ਗਾਇਨ ਗੁਨੀਨ ਹੈ ।

ਲਿਖਤ ਲਿਖਤ ਲੇਖ ਜੈਸੇ ਤਉ ਲੇਖਕ ਹੋਤ ਚਾਖਤ ਚਾਖਤ ਜੈਸੇ ਭੋਗੀ ਰਸੁ ਭੀਨ ਹੈ ।

ਚਲਤ ਚਲਤ ਜੈਸੇ ਪਹੁਚੈ ਠਿਕਾਨੈ ਜਾਇ ਖੋਜਤ ਖੋਜਤ ਗੁਰ ਸਬਦੁ ਲਿਵਲੀਨ ਹੈ ॥੫੮੮॥

English

Just as one becomes an expert gemologist watching and studying gems; and listening to words full of knowledge makes one clever, wise and a scholar.

Just as smelling various fragrances, one acquires much knowledge to become a perfumist and practicing singing preludes, one becomes expert in singing.

Just as one becomes a writer by writing essays and articles on various topics; and tasting various edible commodities, one becomes an expert taster.

Just as walking on a path leads one to some place, similarly, searcher of spiritual knowledge takes refuge in the feet of the True Guru who initiates him to practicing Naam Simran that introduces him to his self and then he absorbs his consciousness in th

Kabit 589

Gurmukhi

ਜੈਸੇ ਅਲ ਕਮਲ ਕਮਲ ਬਾਸ ਲੇਤ ਫਿਰੈ ਕਾਹੂੰ ਏਕ ਪਦਮ ਕੈ ਸੰਪਟ ਸਮਾਤ ਹੈ ।

ਜੈਸੇ ਪੰਛੀ ਬਿਰਖ ਬਿਰਖ ਫਲ ਖਾਤ ਫਿਰੈ ਬਰਹਨੇ ਬਿਰਖ ਬੈਠੇ ਰਜਨੀ ਬਿਹਾਤ ਹੈ ।

ਜੈਸੇ ਤੋ ਬਜਾਪਾਰੀ ਹਾਟਿ ਹਾਟਿ ਕੈ ਦੇਖਤ ਫਿਰੈ ਬਿਰਲੈ ਕੀ ਹਾਟਿ ਬੈਠ ਬਨਜ ਲੇ ਜਾਤ ਹੈ ।

ਤੈਸੇ ਹੀ ਗੁਰ ਸਬਦ ਰਤਨ ਖੋਜਤ ਖੋਜੀ ਕੋਟਿ ਮਧੇ ਕਾਹੂ ਸੰਗ ਰੰਗ ਲਪਟਾਤ ਹੈ ॥੫੮੯॥

English

Just as a bumble bee hops from one lotus flower to -another, but sucking nectar from anyone flower at the time of Sunset, it gets arrested in its box-like petals,

Just as a bird keeps hoping from one tree to the other eating all types of fruits but spends night on a branch of any tree,

Just as a trader keeps seeing commodities in every shop but purchases goods from anyone of them,

Similarly, the seeker of jewel-like Guru's words searches the jewel mine-the True Guru. Amongst many fake Gurus, there is a rare saintly person in whose holy feet a liberation seeker absorbs his mind. (He searches for the True Guru, obtains the elixir of

Kabit 590

Gurmukhi

ਜੈਸੇ ਦੀਪ ਦੀਪਤ ਪਤੰਗ ਲੋਟ ਪੋਤ ਹੋਤ ਕਬਹੂੰ ਕੈ ਜ਼ਾਰਾ ਮੈ ਪਰਤ ਜਰ ਜਾਇ ਹੈ ।

ਜੈਸੇ ਖਗ ਦਿਨਪ੍ਰਤਿ ਚੋਗ ਚੁਗਿ ਆਵੈ ਉਡਿ ਕਾਹੂ ਦਿਨ ਫਾਸੀ ਫਾਸੈ ਬਹੁਰੋਜ ਨ ਆਇ ਹੈ ।

ਜੈਸੇ ਅਲ ਕਮਲ ਕਮਲ ਪ੍ਰਤਿ ਖੋਜੈ ਨਿਤ ਕਬਹੂੰ ਕਮਲ ਦਲ ਸੰਪਟ ਸਮਾਇ ਹੈ ।

ਤੈਸੇ ਗੁਰਬਾਨੀ ਅਵਗਾਹਨ ਕਰਤ ਚਿਤ ਕਬਹੂੰ ਮਗਨ ਹੈ ਸਬਦ ਉਰਝਾਇ ਹੈ ॥੫੯੦॥

English

Just as a moth is enamored by the flame of a lamp, circles around it, and one day falls in the flame and burns himself.

Just as a bird picks grains and worms the whole day and return to his nest as the sun sets, but some day, it is caught in the net of a bird catcher and does not return to its nest.

Just as a black bee keep searching and smelling elixir from various lotus flowers, but one day it is caught in the boxlike flower.

Similarly, a seeker perpetually dives in Gurbani, but some day he becomes so engrossed in Gurbani that he is absorbed in Guru's words. (590)

Kabit 591

Gurmukhi

ਜੈਸੇ ਪੋਸਤੀ ਸੁਨਤ ਕਹਤ ਪੋਸਤ ਬੁਰੇ ਤਾਂ ਕੇ ਬਸਿ ਭਯੋ ਛਾਡੋਜ ਚਾਹੈ ਪੈ ਨ ਛੂਟਈ ।

ਜੈਸੇ ਜੁਆ ਖੇਲ ਬਿਤ ਹਾਰ ਬਿਲਖੇ ਜੁਆਰੀ ਤਉ ਪਰ ਜੁਆਰਨ ਕੀ ਸੰਗਤ ਨ ਟੁਟਈ ।

ਜੈਸੇ ਚੋਰ ਚੋਰੀ ਜਾਤ ਹਿੰਦੈ ਸਹਕਤ ਪੁਨ ਤਜਤ ਨ ਚੋਰੀ ਜੋ ਲੋ ਸੀਸ ਹੀ ਨ ਛੂਟਈ ।

ਤੈਸੇ ਸਭ ਕਹਤ ਸੁਨਤ ਮਾਯਾ ਦੁਖਦਾਈ ਕਾਹੂ ਪੈ ਨ ਜੀਤੀ ਪਰੈ ਮਾਯਾ ਜਗ ਲੂਟਈ ॥੫੯੧॥

English

Just as a poppy husk addict calls this addiction bad, but caught in its web, even if he wants to leave it can't do so.

Just as a gambler loses all his money and wails, even then he cannot leave the company of other gamblers.

Just as a thief is scared of being caught when he goes out to steal, yet he does not leave stealing till he runs into trouble (is caught, imprisoned or hanged).

Just as all humans declare mammon (maya) a troublesome necessity, yet it cannot be won over by anyone. On the contrary, it is plundering the whole world. (It is entangling people in its net and taking them away from the holy feet of the Lord.) (591)

Kabit 592

Gurmukhi

ਤਰੁਵਰੁ ਗਿਰੇ ਪਾਤ ਬਹੁਰੋ ਨ ਜੋਰੇ ਜਾਤ ਐਸੋ ਤਾਤ ਮਾਤ ਸੁਤ ਕ੍ਰਾਤ ਮੋਹ ਮਾਯਾ ਕੋ ।

ਜੈਸੇ ਬੁਦਬੁਦਾ ਓਰਾ ਪੇਖਤ ਬਿਲਾਇ ਜਾਇ ਐਸੋ ਜਾਨ ਤਜਾਗਹੁ ਭਰੋਸੇ ਕ੍ਰਮ ਕਾਯਾ ਕੋ ।

ਤ੍ਰਿਣ ਕੀ ਅਗਨਿ ਜਰਿ ਬੁਝਤ ਨਬਾਰ ਲਾਗੈ ਐਸੀ ਆਵਾ ਔਧਿ ਜੈਸੇ ਨੇਹੁ ਦ੍ਰੁਮ ਛਾਯਾ ਕੋ ।

ਜਨਮ ਜੀਵਨ ਅੰਤਕਾਲ ਕੇ ਸੰਗਾਤੀ ਰਾਚਹੁ ਸਫਲ ਔਸਰ ਜਗ ਤਬ ਹੀ ਤਉ ਆਇਆ ਕੋ ॥੫੯੨॥

English

Just as leaves broken from the branches of a tree cannot be re-attached, similarly; father, mother, son, brother are relations that came into being due to chance of previous births. Like the leaves of a tree they will not re-unite again. None of these wil

Just as a bubble of water and a hail perishes in no time, similarly, give up the belief and illusion that this body will stay for long or forever.

The fire of hay takes no time to extinguish, and just as developing attachment with the shade of a tree is futile, so is the period of our life. Loving it is worthless.

Therefore, absorb yourself in the Naam of the True Lord throughout your life-span since this is the only asset that will go with you and is the companion for ever. Only then should you consider your birth in this world a success.

Gurmukhi

ਕੋਊ ਹਰ ਜੋਰੈ ਬੋਵੈ ਕੋਊ ਲੁਨੈ ਕੋਊ ਜਾਨੀਐ ਨ ਜਾਇ ਤਾਂਹਿ ਅੰਤ ਕੌਨ ਖਾਇਐ ।

ਕੋਊ ਗੜੈ ਚਿਨੈ ਕੋਊ ਕੋਊ ਲੀਧੈ ਪੋਚੈ ਕੋਊ ਸਮਝ ਨ ਪਰੈ ਕੌਨ ਬਸੈ ਗ੍ਰਿਹ ਆਇਐ ।

ਕੋਊ ਚੁਨੈ ਲੋੜੈ ਕੋਊ ਕੋਊ ਕਾਤੈ ਬੁਨੈ ਕੋਊ ਬੁਝੀਐ ਨ ਓਵੈ ਕੌਨ ਅੰਗ ਸੈ ਬਨਾਇਐ ।

ਤੈਸੇ ਆਪਾ ਕਾਛ ਕਾਛ ਕਾਮਨੀ ਸਗਲ ਬਾਛੈ ਕਵਨ ਸੁਹਾਗਨਿ ਹੈ ਸਿਹਜਾ ਸਮਾਇਐ ॥੫੯੩॥

English

For obtaining some grains, just as someone ploughs the field, someone else sows the seed and guards it, and when the crop is ready, somebody comes and reaps it. But it cannot be known who ultimately will eat that grain.

Just as someone digs the foundation of a house, somebody else lays the bricks and plasters it, but no one knows who would come to live in that house.

Just as before getting the cloth ready, someone picks cotton, someone gins and spins it, while some other person prepares the cloth. But it cannot be known whose body will adorn the dress made of this cloth.

Similarly, all seekers of God hope and expect union with God and prepare themselves in all possible way for this union. But no one knows which of these seekers would ultimately be fortunate to unite with husband-Lord and share the mind like nuptial bed.

Gurmukhi

ਜੋਈ ਪ੍ਰਭੁ ਭਾਵੈ ਤਾਹਿ ਸੋਵਤ ਜਗਾਵੈ ਜਾਇ ਜਾਗਤ ਬਿਹਾਵੈ ਜਾਇ ਤਾਹਿ ਨ ਬੁਲਾਵਈ ।

ਜੋਈ ਪ੍ਰਭੁ ਭਾਵੈ ਤਾਹਿ ਮਾਨਨਿ ਮਨਾਵੈ ਧਾਇ ਸੇਵਕ ਸ੍ਰੂਪ ਸੇਵਾ ਕਰਤ ਨ ਭਾਵਈ ।

ਜੋਈ ਪ੍ਰਭੁ ਭਾਵੈ ਤਾਹਿ ਰੀਝ ਕੈ ਰਿਝਾਵੈ ਆਪਾ ਕਾਛਿ ਕਾਛਿ ਆਵੈ ਤਾਹਿ ਪਗ ਨ ਲਗਾਵਈ ।

ਜੋਈ ਪ੍ਰਭੁ ਭਾਵੈ ਤਾਹਿ ਸਬੈ ਬਨ ਆਵੈ ਤਾ ਕੀ ਮਹਿਮਾ ਅਪਾਰ ਨ ਕਹਤ ਬਨ ਆਵਈ ॥੫੯੪॥

English

A woman-like seeker whom He likes, Lord goes and wakes her up. But one who spends the night awake, He does not go and talk to her.

The seeker woman who is liked by Him, and even if she is proud and arrogant, He rushes to please her and bring her around. On the other hand, a seeker woman may be seen doing service outwardly, she may not be liked by Him even then.

The seeker woman whom Lord likes and becomes kind upon her, He pleases her but one who adorns herself and come to Him with ego-filled mind, He does not even let her touch His feet.

*A seeker woman whom He likes, all efforts and labour bear fruit. Her grandeur is beyond and difficult to express.
(594)*

Kabit 595

Gurmukhi

ਜੈਸੇ ਤੋਂ ਸਮੁੰਦ ਬਿਖੈ ਬੋਹਥੈ ਬਹਾਇ ਦੀਜੈ ਕੀਜੈ ਨ ਭਰੋਸੋ ਜੋ ਲੋ ਪਹੁਚੈ ਨ ਪਾਰ ਕੋ ।

ਜੈਸੇ ਤੋਂ ਕ੍ਰਿਸਾਨ ਖੇਤ ਹੇਤੁ ਕਰਿ ਜੋਤੈ ਬੋਵੈ ਮਾਨਤ ਕੁਸਲ ਆਨ ਪੈਠੇ ਗ੍ਰਿਹ ਦੁਾਰ ਕੋ ।

ਜੈਸੇ ਪਿਰ ਸੰਗਮ ਕੈ ਹੋਤ ਗਰ ਹਾਰ ਨਾਰਿ ਕਰਤ ਹੈ ਪ੍ਰੀਤ ਪੇਖਿ ਸੁਤ ਕੇ ਲਿਲਾਰ ਕੋ ।

ਤੈਸੇ ਉਸਤਤਿ ਨਿੰਦਾ ਕਰੀਐ ਨ ਕਾਹੂ ਕੇਰੀ ਜਾਨੀਐ ਧੋ ਕੈਸੇ ਦਿਨ ਆਵੈ ਅੰਤ ਕਾਰ ਕੋ ॥੫੯੫॥

English

Just as a ship is set to sail in the sea, but no one can know its fate till the time it reaches the shore beyond.

Just as a farmer happily and delightfully ploughs the field, sows the seed, but he celebrates his happiness only when the harvested grain is brought home.

Just as a wife comes close to her husband to please him, but she considers her love a success only when she bears a son and he loves her.

Similarly, no one should be praised or slandered before time. Who knows what sort of a day may dawn in the end that all his labour may bear fruit or not. (One may tread a wrong path and wander or will be accepted by the Guru ultimately). (595)

Kabit 596

Gurmukhi

ਜੈਸੇ ਚੂਨੋ ਖਾਂਡ ਸ਼੍ਰੋਤ ਏਕਸੇ ਦਿਖਾਈ ਦੇਤ ਪਾਈਐ ਤੋ ਸ੍ਵਾਦ ਰਸ ਰਸਨਾ ਕੈ ਚਾਖੀਐ ।

ਜੈਸੇ ਪੀਤ ਬਰਨ ਹੀ ਹੇਮ ਅਰ ਪੀਤਰ ਹੂ ਜਾਨੀਐ ਮਹਤ ਪਾਰਖਦ ਅਗੂ ਰਾਖੀਐ ।

ਜੈਸੇ ਕਊਆ ਕੋਕਿਲਾ ਹੈ ਦੋਨੋ ਖਗ ਸਜਾਮ ਤਨ ਬੂਝੀਐ ਅਸੁਭ ਸੁਭ ਸਬਦ ਸੁ ਭਾਖੀਐ ।

ਤੈਸੇ ਹੀ ਅਸਾਧ ਸਾਧ ਚਿਹਨ ਕੈ ਸਮਾਨ ਹੋਤ ਕਰਨੀ ਕਰਤੂਤ ਲਗ ਲਛਨ ਕੈ ਲਾਖੀਐ ॥੫੯੬॥

English

Just as both sugar and flour being white look alike, but can only be identified when tasted (one is sweet, the other insipid).

Just as brass and gold bear the same colour, but when both are placed before an examiner, the value of gold is known.

Just as both a crow and a cuckoo is black in colour, but they can be distinguished by their voice. (One is sweet to the ears while the other is noisy and irritating).

Similarly, outer signs of a real and a fake saint look alike but their actions and characteristics can reveal who is genuine among them. (Only then can one know who is good and who is bad). (596)

Kabit 597

Gurmukhi

ਜੈਸੇ ਕਰਪੂਰ ਲੈਨ ਏਕ ਸੇ ਦਿਖਾਈ ਦੇਤ ਕੇਸਰ ਕਸੁੰਭ ਸਮਸਰ ਅਰੁਨਾਈ ਕੈ ।

ਰੂਪੋ ਕਾਂਸੀ ਦੋਨੋ ਜੈਸੇ ਊਜਲ ਬਰਨ ਹੋਤ ਕਾਜਰ ਔ ਚੌਆ ਹੈ ਸਮਾਨ ਸਜਾਮਤਾਈ ਕੈ ।

ਇੰਦ੍ਰਾਇਨ ਫਲ ਅੰਮ੍ਰਿਤ ਫਲ ਪੀਤ ਸਮ ਹੀਰਾ ਔ ਫਟਕ ਸਮ ਰੂਪ ਹੈ ਦਿਖਾਈ ਕੈ ।

ਤੈਸੇ ਖਲ ਦ੍ਰਿਸਟਿ ਮੈਂ ਅਸਾਧ ਸਾਧ ਸਮ ਦੇਹ ਬੂਝਤ ਬਿਬੇਕੀ ਜਲ ਜੁਗਤਿ ਸਮਾਈ ਕੈ ॥੫੯੭॥

English

Just as a camphor and salt being white look alike, petals of saffron and safflower (Carthamus tinctorious) being red, look the same.

Just as silver and bronze shine alike, collyrium and incense stick ash mixed with oil have the same blackness.

Just as colocynth (Tuma) and mango both being yellow look alike, a diamond and a marble bear the same hue.

Similarly, in the eyes of a foolish person, good and bad men are seen the same, but one who is a knowledgeable person with Guru's teachings, knows how to separate milk from water like a swan. He has the ability to distinguish between a saint and a sinner.

Kabit 598

Gurmukhi

ਕਾਲਰ ਮੈਂ ਬੋਏ ਬੀਜ ਉਪਜੈ ਨ ਪਾਨ ਧਾਨ ਖੇਤ ਮੈ ਡਾਰੇ ਸੁ ਤਾਂ ਤੇ ਅਧਿਕ ਅਨਾਜ ਹੈ ।

ਕਾਲਰ ਸੈ ਕਰਤ ਸਬਾਰ ਜਮ ਸਾ ਊਸੁ ਤੋ ਪਾਵਕ ਪ੍ਰਸੰਗ ਤਪ ਤੇਜ ਉਪਰਾਜ ਹੈ ।

ਜਸਤ ਸੰਯੁਕਤ ਹੈ ਮਿਲਤ ਹੈ ਸੀਤ ਜਲ ਅਚਵਤ ਸਾਂਤਿ ਸੁਖ ਤ੍ਰਿਖਾ ਭ੍ਰਮ ਭਾਜ ਹੈ ।

ਤੈਸੇ ਆਤਮਾ ਅਚੇਤ ਸੰਗਤ ਸੁਭਾਵ ਹੇਤ ਸਕਿਤ ਸਕਿਤ ਗਤ ਸਿਵ ਸਿਵ ਸਾਜ ਹੈ ॥੫੯੮॥

English

Just as seed sown in saline land does not grow even a leaf, but if this land is treated with gypsum salt, it gives much yield.

Saline, when mixed with water vaporises and then condenses, but when brought near fire produces a blast.

The same saline salt when brought in contact with zinc container cools the water that gives peace and comfort when drunk. It satiates the craving and thirst.

*Similarly, a human soul under the influence of good and bad company and developing love and attachment with consciousness
maya
becomes consciousnessless. And by loving the conscious benevolent Lord, it also becomes benevolent and conscientious. (598)*

Kabit 599

Gurmukhi

ਕੇਹਰਿ ਅਹਾਰ ਮਾਸ ਸੁਰਹੀ ਅਹਾਰ ਘਾਸ ਮਧੁਪ ਕਮਲ ਬਾਸ ਲੇਤ ਸੁਖ ਮਾਨ ਹੀ ।

ਮੀਨਹਿ ਨਿਵਾਸ ਨੀਰ ਬਾਲਕ ਅਧਾਰ ਖੀਰ ਸਰਪਹ ਸਖਾ ਸਮੀਰ ਜੀਵਨ ਕੈ ਜਾਨ ਹੀ ।

ਚੰਦਹਿ ਚਾਹੈ ਚਕੋਰ ਘਨਹਰ ਘਟਾ ਮੋਰ ਚਾਤ੍ਰਕ ਬੂੰਦਨ ਸ੍ਵਾਂਤ ਧਰਤ ਧਿਆਨ ਹੀ ।

ਪੰਡਿਤ ਬੇਦ ਬੀਚਾਰਿ ਲੋਕਨ ਮੈ ਲੋਕਾਚਾਰ ਮਾਯਾ ਮੋਹ ਮੈ ਸੰਸਾਰ ਗਜਾਨ ਗੁਰ ਗਿਆਨ ਹੀ ॥੫੯੯॥

English

Just as meat is the food of a lion, grass-that of a cow, while a bumble bee feels happy with the fragrance of a lotus flower. Just as a fish likes living in water, a child has support of milk for sustenance and cold breeze is considered friend of a snake.

Just a ruddy sheldrake loves the moon, a peacock is enamored by the black clouds while the rain-bird is always craving for the Swati drop.

Just as a scholar indulges in discourse and exposition while a worldly person is involved in worldly affairs, just as the whole world is immersed in the love of mammon (maya),

Similarly, a Guru-conscious and Guru aware person remains engrossed in the elixir-like name of the Lord blessed by the True Guru. (Practicing of Naam becomes then his life's support). (599)

Kabit 600

Gurmukhi

ਜੈਸੇ ਪੀਤ ਸ੍ਵੈਤ ਸਜਾਮ ਅਰਨ ਵਰਨਿ ਰੂਪ ਅਗ੍ਰਭਾਗਿ ਰਾਖੇ ਆਂਧਰੋ ਨ ਕਛੁ ਦੇਖ ਹੈ ।

ਜੈਸੇ ਰਾਗ ਰਾਗਨੀ ਔ ਨਾਦ ਬਾਦ ਆਨ ਗੁਨ ਗਾਵਤ ਬਜਾਵਤ ਨ ਬਹਰੋ ਪਰੇਖ ਹੈ ।

ਜੈਸੇ ਰਸ ਭੋਗ ਬਹੁ ਬਿੰਜਨ ਪਰੋਸੈ ਆਗੈ ਬ੍ਰਿਥਾਵੰਤ ਜੰਤ ਨਾਹਿ ਰੁਚਿਤ ਬਿਸੇਖ ਹੈ ।

ਤੈਸੇ ਗੁਰ ਦਰਸ ਬਚਨ ਪ੍ਰੇਮ ਨੇਮ ਨਿਧ ਮਹਿਮਾ ਨ ਜਾਨੀ ਮੋਹਿ ਅਧਮ ਅਭੇਖ ਹੈ ॥੬੦੦॥

English

Just as yellow, red, black and white coloured articles placed before a blind person means nothing to him. He can not see them.

Just as a deaf cannot judge the expertise of a person who plays musical instruments, sings or performs other singing related acts.

Just as a sick person when served with dainty dishes, pays scant attention towards them.

Similarly, I who is low and wear a hypocrite garb have not appreciated the value of the words of True Guru which are priceless treasure for fulfilling the pledges and promises of love. (600)

Kabit 601

Gurmukhi

ਕਵਨ ਭਕਤਿ ਕਰਿ ਭਕਤ ਵਛਲ ਭਏ ਪਤਿਤ ਪਾਵਨ ਭਏ ਕੌਨ ਪਤਿਤਾਈ ਕੈ ।

ਦੀਨ ਦੁਖ ਭੰਜਨ ਭਏ ਸੁ ਕੌਨ ਦੀਨਤਾ ਕੈ ਗਰਬ ਪ੍ਰਹਾਰੀ ਭਏ ਕਵਨ ਬਡਾਈ ਕੈ ।

ਕਵਨ ਸੇਵਾ ਕੈ ਨਾਥ ਸੇਵਕ ਸਹਾਈ ਭਏ ਅਸੁਰ ਸੰਘਾਰਣ ਹੈ ਕੌਨ ਅਸੁਰਾਈ ਕੈ ।

ਭਗਤਿ ਜੁਗਤਿ ਅਘ ਦੀਨਤਾ ਗਰਬ ਸੇਵਾ ਜਾਨੈ ਨ ਬਿਰਦ ਮਿਲੈ ਕਵਨ ਕਨਾਈ ਕੈ ॥੬੦੧॥

English

O Lord! what is that worship that has made You the beloved of the worshippers? Which is that apostasy that has made You the forgiver and purifier of the sinners?

Which is that humility that has made You the allayer of the sufferings of the poor? Which is that ego-filled praise that has made You the destroyer of the pride and arrogance?

Which is that service of Your slave that has made You his master and You have helped him? Which is that devilish and demonic trait that has made You the destroyer of the demons.

O my Lord! I have not been able to fathom Your duty and nature. Please be kind and tell me by what form of worship and service that can bring humility in me, destroy my ego and apostasy, can I reach you? (601)

Gurmukhi

ਕੌਨ ਗੁਨ ਗਾਇ ਕੈ ਰੀਝਾਈਐ ਗੁਨ ਨਿਧਾਨ ਕਵਨ ਮੋਹਨ ਜਗ ਮੋਹਨ ਬਿਮੋਹੀਐ ।

ਕੌਨ ਸੁਖ ਦੇ ਕੈ ਸੁਖਸਾਗਰ ਸਰਣ ਗਹੋਂ ਭੂਖਨ ਕਵਨ ਚਿੰਤਾਮਣਿ ਮਨ ਮੋਹੀਐ ।

ਕੋਟਿ ਬ੍ਰਹਮਾਂਡ ਕੇ ਨਾਯਕ ਕੀ ਨਾਯਕਾ ਹੈ ਕੈਸੇ ਅੰਤ੍ਰਜਾਮੀ ਕੌਨ ਉਕਤ ਕੈ ਬੋਹੀਐ ।

ਤਨੁ ਮਨੁ ਧਨੁ ਹੈ ਸਰਬਸੁ ਬਿਸੂ ਜਾਂ ਕੈ ਬਸੁ ਕੈਸੇ ਬਸੁ ਆਵੈ ਜਾਂ ਕੀ ਸੋਭਾ ਲਗ ਸੋਹੀਐ ॥੬੦੨॥

English

Singing what virtues of the treasure-house of merits can we please Him? With what pleasant actions can we enamor the bewitcher of the world?

What comfort can be offered to the sea of comforts that would provide us His refuge? With what embellishments can we captivate the mind of the Lord who fulfils all desires?

How can one become the wife of the Lord-Master of millions of Universes? With what means and methods can the knower of inner things be apprised of the anguish of the mind?

The Lord who has the mind, body, wealth and the world in His control, involvement in whose praise one becomes adorable; how can such a Lord be brought in one's favour? (602)

Gurmukhi

ਜੈਸੇ ਜਲ ਮਿਲ ਦ੍ਰੁਮ ਸਫਲ ਨਾਨਾ ਪ੍ਰਕਾਰ ਚੰਦਨ ਮਿਲਤ ਸਬ ਚੰਦਨ ਸੁਬਾਸ ਹੈ ।

ਜੈਸੇ ਮਿਲ ਪਾਵਕ ਢਰਤ ਪੁਨ ਸੋਈ ਧਾਤ ਪਾਰਸ ਪਰਸ ਰੂਪ ਕੰਚਨ ਪ੍ਰਕਾਸ ਹੈ ।

ਅਵਰ ਨਖੜੁ ਬਰਖਤ ਜਲ ਜਲਮਈ ਸ੍ਵਾਂਤਿ ਬੂੰਦ ਸਿੰਧ ਮਿਲ ਮੁਕਤਾ ਬਿਗਾਸ ਹੈ ।

ਤੈਸੇ ਪਰਵਿਰਤ ਔ ਨਿਵਿਰਤ ਜੋ ਸ੍ਵਭਾਵ ਦੋਊ ਗੁਰ ਮਿਲ ਸੰਸਾਰੀ ਨਿਰੰਕਾਰੀ ਅਭਿਆਸੁ ਹੈ ॥੬੦੩॥

English

Just as all trees and plants yield many types of fruits and flowers by their union with water, but the nearness with sandalwood makes the entire vegetation fragrant like sandalwood.

Just as union with fire melts many metals and on cooling remains the metal that it was, but when touched with philosopher's stone, that metal becomes gold.

Just as rain falling outside the specific period (Nakshatra) according to the position of stars and planets is just falling of water drops, but when it rains during Swati Nakshatras, and a drop falls on the oyster in the sea, it becomes a pearl.

Similarly, engrossed in maya and liberated of maya's influence are two tendencies in the world. But whatever intentions and inclinations one goes to the True Guru, he acquires the trait of worldly or divinely accordingly. (603)

Gurmukhi

ਜੈਸੇ ਬਿਬਿਧ ਪ੍ਰਕਾਰ ਕਰਤ ਸਿੰਗਾਰ ਨਾਰਿ ਭੇਟਤ ਭਤਾਰ ਉਰ ਹਾਰ ਨ ਸੁਹਾਤ ਹੈ ।

ਬਾਲਕ ਅਚੇਤ ਜੈਸੇ ਕਰਤ ਅਨੇਕ ਲੀਲਾ ਸੁਰਤ ਸਮਾਰ ਬਾਲ ਬੁਧਿ ਬਿਸਰਾਤ ਹੈ ।

ਜੈਸੇ ਪ੍ਰਿਯਾ ਸੰਗਮ ਸੁਜਸ ਨਾਯਕਾ ਬਖਾਨੈ ਸੁਨ ਸੁਨ ਸਜਨੀ ਸਕਲ ਬਿਗਸਾਤ ਹੈ ।

ਤੈਸੇ ਖਟ ਕਰਮ ਧਰਮ ਸ੍ਰਮ ਗਯਾਨ ਕਾਜ ਗਯਾਨ ਭਾਨੁ ਉਦੈ ਉਡਿ ਕਰਮ ਉਡਾਤ ਹੈ ॥੬੦੪॥

English

Just as a wife makes over many type of embellishments in order to attract her husband, but once in the embrace of her husband, she does not like even the necklace in her neck.

Just as an innocent child plays many types of games as a child, but as soon as he grows up, he forgets all his childhood preoccupations.

Just as a wife praises before her friends the meeting that she had with her husband and her friends feel happy listening to her details.

*Similarly, the six righteous deeds performed so laboriously for acquisition of knowledge, all of them disappear with the radiance of
Guru's teachings and Naam like the stars disappear with the brightness of the Sun. (All these so-called righteous deeds
ar*

Kabit 605

Gurmukhi

ਜੈਸੇ ਸਿਮਰ ਸਿਮਰ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਰਸ ਬਿਸਮ ਹੋਇ ਸੋਭਾ ਦੇਤ ਮੋਨ ਗਹੇ ਮਨ ਮੁਸਕਾਤ ਹੈ ।

ਪੂਰਨ ਅਧਾਨ ਪਰਸੂਤ ਸਮੇਂ ਰੋਦਤ ਹੈ ਗੁਰਜਨ ਮੁਦਤ ਹੈ ਤਾਹੀ ਲਪਟਾਤ ਹੈ ।

ਜੈਸੇ ਮਾਨਵਤੀ ਮਾਨ ਤਜਾਗਿ ਕੈ ਅਮਾਨ ਹੋਇ ਪ੍ਰੇਮ ਰਸ ਪਾਇ ਚੁਪ ਹੁਲਸਤ ਗਾਤ ਹੈ ।

ਤੈਸੇ ਗੁਰਮੁਖ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਕਾਸ ਜਾਸ ਬੋਲਤ ਬੈਰਾਗ ਮੋਨ ਗਹੇ ਬਹੁ ਸੁਹਾਤ ਹੈ ॥੬੦੫॥

English

Just as a wife recalls her experience of pleasure with her husband and feels happy, becomes quiet and chuckles in her mind exhuming prettiness;

Just as on completion of her pregnancy, she goes into labour and cries due to pain but the elders of the house feel happy seeing the child and they shower love on him time and again;

Just as an honoured pretty woman sheds her pride and arrogance and becomes humble, and on receipt of her husband's love when united with him becomes quiet and smiles within.

Similarly, an obedient disciple of True Guru who experiences light divine as a result of his loving, perpetual meditation on Naam blessed by the Guru, he earns much respect and praise whether he speaks in a detached mood or goes silent in ecstasy. (605)

Kabit 606

Gurmukhi

ਜੈਸੇ ਅੰਧਕਾਰ ਬਿਖੈ ਦਿਪਤ ਦੀਪਕ ਦੇਖ ਅਨਿਕ ਪਤੰਗ ਓਤ ਪੋਤ ਹੁਇ ਗੁੰਜਾਰ ਹੀ ।

ਜੈਸੇ ਮਿਸਟਾਂਨ ਪਾਨ ਜਾਨ ਕਾਨ ਭਾਂਜਨ ਮੈ ਰਾਖਤ ਹੀ ਚੀਟੀ ਲੋਭ ਲੁਭਤ ਅਪਾਰ ਹੀ ।

ਜੈਸੇ ਮ੍ਰਿਦ ਸੌਰਭ ਕਮਲ ਓਰ ਧਾਇ ਜਾਇ ਮਧੁਪ ਸਮੂਹ ਸੁਭ ਸਬਦ ਉਚਾਰਹੀ ।

ਤੈਸੇ ਹੀ ਨਿਧਾਨ ਗੁਰ ਗਿਆਨ ਪਰਵਾਨ ਜਾ ਮੈ ਸਗਲ ਸੰਸਾਰ ਤਾ ਚਰਨ ਨਮਸਕਾਰ ਹੀ ॥੬੦੬॥

English

Just as seeing a lamp lit in the dark, several moths start rumbling around it like warp and weft.

Just as sweetmeats kept in best possible way to protect them from encroachers, yet avarice bewitched ants reach it from all sides.

Just as attracted by the fragrance, a bunch of bumble bees invade lotus flowers resoundingly.

Similarly, an obedient Sikh who is accepted (by the Guru) and in whose mind the words and knowledge of the True Guru the supreme treasure, gets lodged, that Sikh's feet are bowed at by the whole world. (606)

Kabit 607

Gurmukhi

ਰੂਪ ਕੇ ਜੋ ਰੀਝੈ ਰੂਪਵੰਤ ਹੀ ਰਿਝਾਇ ਲੇਹਿ ਬਲ ਕੈ ਜੁ ਮਿਲੈ ਬਲਵੰਤ ਗਹਿ ਰਾਖਹੀ ।

ਦਰਬ ਕੈ ਜੋ ਪਾਈਐ ਦਰਬੇਸੂਰ ਲੇ ਜਾਹਿ ਤਾਹਿ ਕਬਿਤਾ ਕੈ ਪਾਈਐ ਕਬੀਸੂਰ ਅਭਿਲਾਖ ਹੀ ।

ਜੋਗ ਕੈ ਜੋ ਪਾਈਐ ਜੋਗੀ ਜਟਾ ਮੇ ਦੁਰਾਇ ਰਾਖੇ ਭੋਗ ਕੈ ਜੋ ਪਾਈਐ ਭੋਗ ਭੋਗੀ ਰਸ ਚਾਖ ਹੀ ।

ਨਿਗ੍ਰਹ ਜਤਨ ਪਾਨ ਪਰਤ ਨ ਪ੍ਰਾਨ ਮਾਨ ਪ੍ਰਾਨਪਤਿ ਏਕ ਗੁਰ ਸਬਦਿ ਸੁਭਾਖ ਹੀ ॥੬੦੭॥

English

If God-the husband Lord could be enticed by some form of beauty, then beautiful people would have enticed Him. And had He been reached by force, then great warriors would have overpowered Him.

If He could be acquired by money and wealth, rich people would have purchased Him. And if he could be obtained by recitation of a poems then great poets desirous of reaching Him would have reached Him through their art.

If the Lord could be reached by Yogic practices, then the Yogis would have hidden Him in their big tresses. And if he was reachable through consummation of materials, then materialistic people would have reached Him through their relishments.

The Lord dearest than life is not captured or overpowered by controlling or giving up the use of senses or any other efforts. He can only be reached by meditating upon the words of the True Guru. (607)

Kabit 608

Gurmukhi

ਜੈਸੇ ਫਲ ਤੇ ਬਿਰਖ ਬਿਰਖ ਤੇ ਹੋਤ ਫਲ ਅਦਭੁਤ ਗਤਿ ਕਛੁ ਕਹਤ ਨ ਆਵੈ ਜੀ ।

ਜੈਸੇ ਬਾਸ ਬਾਵਨ ਮੈ ਬਾਵਨ ਹੈ ਬਾਸ ਬਿਖੈ ਬਿਸਮ ਚਰਿਤ੍ਰ ਕੋਊ ਮਰਮ ਨ ਪਾਵੈ ਜੀ ।

ਕਾਸ ਮੈ ਅਗਨਿ ਅਰ ਅਗਨਿ ਮੈ ਕਾਸ ਜੈਸੇ ਅਤਿ ਅਸਚਰਯ ਮਯ ਕੌਤਕ ਕਹਾਵੈ ਜੀ ।

ਸਤਿਗੁਰ ਮਹਿ ਸਬਦ ਸਬਦ ਮਹਿ ਸਤਿਗੁਰ ਹੈ ਨਿਗੁਨ ਸਗੁਨ ਗਜਾਨ ਧਜਾਨ ਸਮਝਾਵੈ ਜੀ ॥੬੦੮॥

English

Just as a tree is born out of fruit and fruit grows on the tree this act is wonderous and cannot be explained.

Just as fragrance is in sandalwood and sandalwood is in fragrance, no one can know secret of this astonishing display.

Just as fire exists in wood and wood is fire. This play is no less amazing.

Similarly, the True Guru has word (Naam) and True Guru resides in it. The True Guru alone explains us the focusing of mind on the absolute and transcendental form of divine knowledge. (608)

Gurmukhi

ਜੈਸੇ ਤਿਲ ਬਾਸ ਬਾਸ ਲੀਜੀਅਤ ਕੁਸਮ ਤੇ ਤਾਂ ਤੇ ਹੋਤ ਹੈ ਫੁਲੇਲ ਜਤਨ ਕੈ ਜਾਨੀਐ ।

ਜੈਸੇ ਤੋ ਅਉਟਾਇ ਦੂਧ ਜਾਮਨ ਜਮਾਇ ਮਥ ਸੰਜਮ ਸਹਤ ਘ੍ਰਿਤ ਪ੍ਰਗਟਾਇ ਮਾਨੀਐ ।

ਜੈਸੇ ਕੂਆ ਖੋਦ ਕਰਿ ਬਸੁਧਾ ਧਸਾਇ ਕੋਠੀ ਲਾਜ ਕਉ ਬਹਾਇ ਡੋਲ ਕਾਢਿ ਜਲ ਆਨੀਐ ।

ਗੁਰ ਉਪਦੇਸ ਤੈਸੇ ਭਾਵਨੀ ਭਕਤ ਭਾਇ ਘਟ ਘਟ ਪੂਰਨ ਬ੍ਰਹਮ ਪਹਿਚਾਨੀਐ ॥੬੦੯॥

English

Just as perfume is extracted from flowers and it is mixed in sesame oil and then with some effort, fragrant oil is prepared.

Just as milk is hard boiled, cooled and a small quantity of coagulant is added to turn it into curd. This curd is churned and butter obtained. The butter is then turned into ghee (clarified butter).

Just as earth is dug up to dig a well and then a frame of the size and shape of the well is pushed in, whence a bucket tied with long rope is used to pull out water.

Similarly, if the precept of the True Guru when practiced devotedly and lovingly with every breath, then the perfect Lord becomes imminent in His splendour in everybody and all forms. (609)

Gurmukhi

ਜੈਸੇ ਧਰ ਧਨੁਖ ਚਲਾਈਅਤ ਬਾਨ ਤਾਨ ਚਲੋਜ ਜਾਇ ਤਿਤ ਹੀ ਕਉ ਜਿਤ ਹੀ ਚਲਾਈਐ ।

ਜੈਸੇ ਅਸ੍ਰ ਚਾਬੁਕ ਲਗਾਇ ਤਨ ਤੇਜ ਕਰਿ ਦੋਰੋਜ ਜਾਇ ਆਤੁਰ ਹੁਇ ਹਿਤ ਹੀ ਦਉਰਾਈਐ ।

ਜੈਸੀ ਦਾਸੀ ਨਾਇਕਾ ਕੈ ਅਗ੍ਰਭਾਗ ਠਾਂਢੀ ਰਹੈ ਧਾਵੈ ਤਿਤ ਹੀ ਤਾਹਿ ਜਿਤ ਹੀ ਪਠਾਈਐ ।

ਤੈਸੇ ਪ੍ਰਾਣੀ ਕਿਰਤ ਸੰਜੋਗ ਲਗ ਭ੍ਰਮੇ ਭੂਮ ਜਤ ਜਤ ਖਾਨ ਪਾਨ ਤਹੀ ਜਾਇ ਖਾਈਐ ॥੬੧੦॥

English

Just as an arrow is placed in a bow, the bowstring is pulled and arrow released in the direction in which it is intended to go.

Just as a horse is whipped to make it run faster and agitated, it keeps running in the direction it is made to run

Just as an obedient maid-servant keeps standing in attention in front of her mistress, and she hastes away to the direction she is sent,

Similarly, an individual keeps wandering on this Earth according to the deeds that he had performed (in previous birth). He goes where he is destined to sustain himself. (610)

Kabit 611

Gurmukhi

ਜੈਸੇ ਖਰ ਬੋਲ ਸੁਨ ਸਗੁਨੀਆ ਮਾਨ ਲੇਤ ਗੁਨ ਅਵਗੁਨ ਤਾਂ ਕੋ ਕਛੂ ਨ ਬਿਚਾਰਈ ।

ਜੈਸੇ ਮ੍ਰਿਗ ਨਾਦ ਸੁਨਿ ਸਹੈ ਸਨਮੁਖ ਬਾਨ ਪ੍ਰਾਨ ਦੇਤ ਬਧਿਕ ਬਿਰਦੁ ਨ ਸਮਾਰਹੀ ।

ਸੁਨਤ ਜੁਝਾਊ ਜੈਸੇ ਜੂਝੈ ਜੋਧਾ ਜੁਧ ਸਮੈ ਢਾਡੀ ਕੋ ਨ ਬਰਨ ਚਿਹਨ ਉਰ ਧਾਰਹੀ ।

ਤੈਸੇ ਗੁਰ ਸਬਦ ਸੁਨਾਇ ਗਾਇ ਦਿਖ ਠਗੋ ਭੇਖਧਾਰੀ ਜਾਨਿ ਮੋਹਿ ਮਾਰਿ ਨ ਬਿਡਾਰਹੀ ॥੬੧॥

English

Just as a believer of omens, regards braying of a donkey as a good omen, but pays no attention to the donkey's good or bad qualities.

Just as a deer, attracted by the music of Ghanda Hehra rushes towards its source and is killed by the hunter's arrow, but it does not ponder over his killer qualities.

Just as a battle warrior rushes into the battlefield on hearing the sound of war-drums that fills him with excitement, but he does not bring the form or colour of the drummer in his mind.

Similarly, I a cheat different from inside and outside swindle gullible Sikhs by singing to them the sacred hymns of the Guru. But those Sikhs enamoured by the sweetness of Gurbani and of very generous nature, don't even scold me despite them knowing that

Kabit 612

Gurmukhi

ਰਿਧ ਸਿਧ ਨਿਧ ਸੁਧਾ ਪਾਰਸ ਕਲਪਤਰੁ ਕਾਮਧੇਨੁ ਚਿੰਤਾਮਨਿ ਲਛਮੀ ਸ੍ਰਮੇਵ ਕੀ ।

ਚਤੁਰ ਪਦਾਰਥ ਸੁਭਾਵ ਸੀਲ ਰੂਪ ਗੁਨ ਭੁਕਤ ਜੁਕਤ ਮਤ ਅਲਖ ਅਭੇਵ ਕੀ ।

ਜ਼ਾਲਾ ਜੋਤਿ ਜੈ ਜੈਕਾਰ ਕੀਰਤਿ ਪ੍ਰਤਾਪ ਛਬਿ ਤੇਜ ਤਪ ਕਾਂਤਿ ਬਿਭੈ ਸੋਭਾ ਸਾਧ ਸੇਵ ਕੀ ।

ਅਨੰਦ ਸਹਜ ਸੁਖ ਸਕਲ ਪ੍ਰਕਾਸ ਕੋਟਿ ਕਿੰਚਤ ਕਟਾਛ ਕ੍ਰਿਪਾ ਜਾਂਹਿ ਗੁਰਦੇਵ ਕੀ ॥੬੧੨॥

English

All wealths, miraculous powers, so-called elixirs, philosopher stones, heavenly-trees and cows, pearl that frees a person from all worries and even goddess Lakshami (goddess of wealth) are paltry,

The four elements, piety of character, righteousness, beautiful form, virtues, relishment of material wisdom and means of uniting with inaccessible and indiscriminating Lord are also paltry,

Shining miraculous intellect, praise of the world, glory and grandeur, power, penance, revolutionary praise, luxurious living and service of the holy-men is also no match.

A momentary glimpse of grace by the True Guru provides a slave Sikh with all the bliss, ecstasy, happiness and millions of radiances, who has been blessed with consecration of Lord's name by the Guru. (612)

Kabit 613

Gurmukhi

ਗੁਰ ਉਪਦੇਸਿ ਪ੍ਰਾਤ ਸਮੇ ਇਸਨਾਨ ਕਰਿ ਜਿਹਵਾ ਜਪਤ ਗੁਰਮੰਤ੍ਰ ਜੈਸੇ ਜਾਨਹੀ ।

ਤਿਲਕ ਲਿਲਾਰ ਪਾਇ ਪਰਤ ਪਰਸਪਰ ਸਬਦ ਸੁਨਾਇ ਗਾਇ ਸੁਨ ਉਨਮਾਨ ਹੀ ।

ਗੁਰਮਤਿ ਭਜਨ ਤਜਨ ਦੁਰਮਤ ਕਹੈ ਗਿਆਨ ਧਿਆਨ ਗੁਰਸਿਖ ਪੰਚ ਪਰਵਾਨ ਹੀ ।

ਦੇਖਤ ਸੁਨਤ ਐ ਕਹਤ ਸਬ ਕੋਊ ਭਲੋ ਰਹਤ ਅੰਤਰਿਗਤ ਸਤਿਗੁਰ ਮਾਨਹੀ ॥੬੧੩॥

English

The obedient Sikhs of the True Guru bathe themselves in the ambrosial hour, sit in meditation and recitation of Lord's name as they know and as taught to them by the Guru.

In the congregation of the Sikhs of the Guru, they shower respect and love upon each, sing, listen and reflect on Lord's praises while the marks of acceptance of such acts become conspicuous on their forehead.

The path of Guru's wisdom teaches us adopting and practicing Guru's teachings and shedding base wisdom. Guru-blessed knowledge and concentrating mind on the True Guru is only acceptable.

Outwardly, everyone sees, listens to and describes this Guru defined path. But those who have adopted this path innately are accepted ultimately at the door of the True Guru.

Kabit 614

Gurmukhi

ਜੈਸੇ ਧੋਭੀ ਸਾਬਨ ਲਗਾਇ ਪੀਟੇ ਪਾਥਰ ਸੈ ਨਿਰਮਲ ਕਰਤ ਹੈ ਬਸਨ ਮਲੀਨ ਕਉ ।

ਜੈਸੇ ਤਉ ਸੁਨਾਰ ਬਾਰੰਬਾਰ ਗਾਰ ਗਾਰ ਢਾਰ ਕਰਤ ਅਸੁਧ ਸੁਧ ਕੰਚਨ ਕੁਲੀਨ ਕਉ ।

ਜੈਸੇ ਤਉ ਪਵਨ ਝਕੜੋਰਤ ਬਿਰਖ ਮਿਲ ਮਲਯ ਗੰਧ ਕਰਤ ਹੈ ਚੰਦਨ ਪ੍ਰਬੀਨ ਕਉ ।

ਤੈਸੇ ਗੁਰ ਸਿਖਨ ਦਿਖਾਇ ਕੈ ਬ੍ਰਿਥਾ ਬਿਬੇਕ ਮਾਯਾ ਮਲ ਕਾਟਿ ਕਰੈ ਨਿਜ ਪਦ ਚੀਨ ਕਉ ॥੬੧੪॥

English

*Just as a washerman applies soap to a dirty cloth and then beats it time and again on a slab
to make it clean and bright.*

Just as a goldsmith heats the gold time and again to remove its impurity and makes it pure and shining.

Just as fragrant breeze of Malay mountain shakes other plants violently making them sweet-smelling like sandalwood.

*Similarly, the True Guru makes His Sikhs aware of the troublesome ailments and destroys the dross of maya with His
knowledge, words and Naam, and then makes them aware of their self. (614)*

Kabit 615

Gurmukhi

ਪਾਤਰ ਮੈ ਜੈਸੇ ਬਹੁ ਬਿੰਜਨ ਪਰੋਸੀਅਤ ਭੋਜਨ ਕੈ ਡਾਰੀਅਤ ਪਾਵੈ ਨਾਹਿ ਠਾਮ ਕੋ ।

ਜੈਸੇ ਹੀ ਤਮੋਲ ਰਸ ਰਸਨਾ ਰਸਾਇ ਖਾਇ ਡਾਰੀਐ ਉਗਾਰ ਨਾਹਿ ਰਹੈ ਆਢ ਦਾਮ ਕੋ ।

ਫੂਲਨ ਕੋ ਹਾਰ ਉਰ ਧਾਰ ਬਾਸ ਲੀਜੈ ਜੈਸੇ ਪਾਛੈ ਡਾਰ ਦੀਜੈ ਕਹੈ ਹੈ ਨ ਕਾਹੂ ਕਾਮ ਕੋ ।

ਜੈਸੇ ਕੇਸ ਨਖ ਥਾਨ ਕ੍ਰਿਸਟ ਨ ਸੁਹਾਤ ਕਾਹੂ ਪ੍ਰਿਯ ਬਿਛੁਰਤ ਸੋਈ ਸੂਤ ਭਯੋ ਬਾਮ ਕੋ ॥੬੧੫॥

English

*Just as several eatables are served in a big leaf but after eating these dishes, the leaf is thrown away.
Then it has no place in one's scheme of things.*

Just as betel leaf extract is obtained by masticating the leaf and after enjoying the extract, the residue is thrown away. It is not worth even half a shell.

Just as a garland of flowers is worn around the neck and sweet smell of the flowers is enjoyed, but once these flowers wither away, these are thrown away saying that they are no good now.

Just as hair and nails if plucked from their actual place are very uncomfortable and painful, such is the state of a woman separated from love of her husband. (615)

Kabit 616

Gurmukhi

ਜੈਸੇ ਅਸ਼ੂਨੀ ਸੁਤਹ ਛਾਡਿ ਅੰਧਕਾਰਿ ਮਧ ਜਾਤਿ ਪੁਨ ਆਵਤ ਹੈ ਸੁਨਤ ਸਨੇਹ ਕੈ ।

ਜੈਸੇ ਨਿੰਦ੍ਰਾਵੰਤ ਸੁਪਨੰਤਰ ਦਿਸੰਤਰ ਮੈ ਬੋਲਤ ਘਟੰਤਰ ਚੈਤੰਨ ਗਤਿ ਗੇਹ ਕੈ ।

ਜੈਸੇ ਤਉ ਪਰੇਵਾ ਤ੍ਰਿਯਾ ਤਜਾਗ ਹੁਇ ਅਕਾਸਚਾਰੀ ਦੇਖਿ ਪਰਕਰ ਗਿਰੈ ਤਨ ਬੂੰਦ ਮੇਹ ਕੈ ।

ਤੈਸੇ ਮਨ ਬਚ ਕ੍ਰਮ ਭਗਤ ਜਗਤ ਬਿਖੈ ਦੇਖ ਕੈ ਸਨੇਹੀ ਹੋਤ ਬਿਸਨ ਬਿਦੇਹ ਕੈ ॥੬੧੬॥

English

Just as a mare leaves the house with her master to help him do his work leaving her colt back home and returns home remembering its young one.

Just as a sleeping person visits many cities and countries in his dream, mumbles in his throat, but once out of his sleep performs his household duties attentively.

Just as a he-pigeon leaves his mate and flies in the sky but seeing his mate, he comes down towards her at such a fast pace as a drop of rain falls from the sky,

Similarly a devotee of the Lord lives in this world and his family but when he sees his beloved Satsangis, he becomes ecstatic of mind, words and deeds. (He becomes absorbed in the loving state that the Lord blesses him with through Naam).

Kabit 617

Gurmukhi

ਜੈਸੇ ਜੋਧਾ ਜੁਧ ਸਮੇਂ ਸਸਤ੍ਰ ਸਨਾਹਿ ਸਾਜਿ ਲੋਭ ਮੋਹ ਤਯਾਗਿ ਬੀਰ ਖੇਤ ਬਿਖੈ ਜਾਤ ਹੈ ।

ਸੁਨਤ ਜੁਝਾਉ ਘੋਰ ਮੋਰ ਗਤਿ ਬਿਗਸਾਤ ਪੇਖਤ ਸੁਭਟ ਘਟ ਅੰਗ ਨ ਸਮਾਤ ਹੈ ।

ਕਰਤ ਸੰਗ੍ਰਾਮ ਸ੍ਵਾਮ ਕਾਮ ਲਾਗਿ ਜੂਝ ਮਰੈ ਕੈ ਤਉ ਰਨ ਜੀਤ ਬੀਤੀ ਕਹਤ ਜੁ ਗਾਤ ਹੈ ।

ਤੈਸੇ ਹੀ ਭਗਤ ਮਤ ਭੇਟਤ ਜਗਤ ਪਤਿ ਮੋਨਿ ਐ ਸਬਦ ਗਦ ਗਦ ਮੁਸਕਾਤ ਹੈ ॥੬੧੭॥

English

Just as a brave warrior goes to the battlefield wearing his armour and his weapons, renouncing all his love and attachments.

Listening to the inspiring music of battle songs he blooms like flower and feels happy and proud seeing the army spread like dark clouds in the sky.

Serving his master the king, he is performing his duties and is killed or else if alive, returns to narrate all the happenings of the battlefield.

Similarly, a traveller of the path of devotion and worship becomes consciously one with the master of the world. He either becomes totally silent or singing His praises and paeans, remains in a state of ecstasy. (617)

Kabit 618

Gurmukhi

ਜੈਸੇ ਤਉ ਨਰਿੰਦ ਚੜ੍ਹਿ ਬੈਠਤ ਪ੍ਰਯੋਗ ਪਰ ਚਾਰੋ ਖੁਟ ਸੈ ਦਰਬ ਦੇਤ ਆਨਿ ਆਨਿ ਕੈ ।

ਕਾਹੂ ਕਉ ਰਿਸਾਇ ਆਗਯਾ ਕਰਤ ਜਉ ਮਾਰਬੇ ਕੀ ਤਾਤਕਾਲ ਮਾਰਿ ਡਾਰੀਅਤ ਪ੍ਰਾਨ ਹਾਨ ਕੈ ।

ਕਾਹੂ ਕਉ ਪ੍ਰਸੰਨ ਹੈ ਦਿਖਾਵਤ ਹੈ ਲਾਖ ਕੋਟਿ ਤੁਰਤ ਭੰਡਾਰੀ ਗਨ ਦੇਤਿ ਆਨ ਮਾਨਿ ਕੈ ।

ਤੈਸੇ ਦੇਤ ਲੇਤ ਹੇਤ ਨੇਤ ਕੈ ਬ੍ਰਹਮਗਯਾਨੀ ਲੇਖ ਨ ਲਿਖਤ ਹੈ ਬ੍ਰਹਮਗਯਾਨ ਸਯਾਨ ਕੈ ॥੬੧੮॥

English

Just as when a king comes and sits on his throne, people from all over come to him with their problems and petitions or offerings,

And if the king angrily orders killing of a culprit, that person is executed at once.

And pleased with some noble and virtuous person, he orders giving millions of rupees to the honoured person, the cashier obeys the order and brings the required money immediately.

Just as a king remains impartial while passing judgment on a culprit or a noble person, so does an enlightened person feels God Almighty as the cause of all comforts and tribulations to human being and he himself remains aloof of these being a knower of L

Kabit 619

Gurmukhi

ਅਨਭੈ ਭਵਨ ਪ੍ਰੇਮ ਭਗਤਿ ਮੁਕਤਿ ਦੂਰ ਚਾਰੋ ਬਸੁ ਚਾਰੋ ਕੁੰਟ ਰਾਜਤ ਰਾਜਾਨ ਹੈ ।

ਜਾਗ੍ਰਤ ਸੁਪਨ ਦਿਨ ਰੈਨ ਉਠ ਬੈਠ ਚਲਿ ਸਿਮਰਨ ਸ੍ਰਵਨ ਸੁਕ੍ਰਿਤ ਪਰਵਾਨ ਹੈ ।

ਜੋਈ ਜੋਈ ਆਵੈ ਸੋਈ ਭਾਵੈ ਪਾਵੈ ਨਾਮੁ ਨਿਧ ਭਗਤਿ ਵਛਲ ਮਾਨੋ ਬਾਜਤ ਨੀਸਾਨ ਹੈ ।

ਜੀਵਨ ਮੁਕਤਿ ਸਾਮ ਰਾਜ ਸੁਖ ਭੋਗਵਤ ਅਦਭੁਤ ਛਬਿ ਅਤਿ ਹੀ ਬਿਰਾਜਮਾਨ ਹੈ ॥੬੧੯॥

English

The door of the True Guru is perpetual source of knowledge, a place where His slaves are ever involved in His loving worship and His loving maids are praying for salvation.

That human being is ever accepted at the door of the True Guru who utters and listens to His divine name awake, sleeping, sitting, standing or walking. This for him is the supreme task for him.

All those who come to the door of the True Guru with devotion and love are accepted by the True Guru. He acquires the invaluable treasure of Name. It seems the proclamation of Him being the lover of the worshippers is being sounded on His door in the form

All those human beings who take refuge on the door of the king of kings, they enjoy the wondrous comforts of the treasure of Name and becomes liberated while alive. Such wondrous beauty of the court of the True Guru is becoming well adorned. (619)

Kabit 620

Gurmukhi

ਲੋਚਨ ਬਿਲੋਕ ਰੂਪ ਰੰਗ ਅੰਗ ਅੰਗ ਛਬਿ ਸਹਜ ਬਿਨੋਦ ਮੋਦ ਕਉਤਕ ਦਿਖਾਵਹੀ ।

ਸ੍ਰਵਨ ਸੁਜਸ ਰਸ ਰਸਿਕ ਰਸਾਲ ਗੁਨ ਸੁਨ ਸੁਨ ਸੁਰਤਿ ਸੰਦੇਸ ਪਹੁਚਾਵਹੀ ।

ਰਸਨਾ ਸਬਦੁ ਰਾਗ ਨਾਦ ਸ੍ਵਾਦੁ ਬਿਨਤੀ ਕੈ ਨਾਸਕਾ ਸੁਗੰਧਿ ਸਨਬੰਧ ਸਮਝਾਵਹੀ ।

ਸਰਿਤਾ ਅਨੇਕ ਮਾਨੋ ਸੰਗਮ ਸਮੁੰਦ੍ਰ ਗਤਿ ਰਿਦੈ ਪ੍ਰਿਯ ਪ੍ਰੇਮ ਨੇਮੁ ਤ੍ਰਿਪਤਿ ਨ ਪਾਵਹੀ ॥੬੨੦॥

English

The eyes of a Sikh of the Guru are seeing the adornment of the every limb, colour and form of the True Guru. The bliss of the spiritual knowledge and its wondrous effect is evident.

The ears of a Gursikh have become relishers of the virtues of the True Guru having heard them perpetually, and they are reaching the messages of His wondrous deeds to his consciousness.

The tongue of a Gursikh is uttering the words blessed by the True Guru. Its music is sounding in the tenth door and the pleasure so generated is reaching his consciousness in the form of prayer and the fragrance of Naam Simran is also being conveyed by th

Just as many rivers fall in the sea and yet its thirst is never satiated. So is the love of his dear beloved in the heart of Gursikh where multi-waves of Naam are propagating yet its loving thirst is never satiated. (620)

Kabit 621

Gurmukhi

ਲੋਚਨ ਕ੍ਰਿਪਨ ਅਵਲੋਕਤ ਅਨੂਪ ਰੂਪ ਪਰਮ ਨਿਧਾਨ ਜਾਨ ਤ੍ਰਿਪਤਿ ਨ ਆਈ ਹੈ ।

ਸ੍ਰਵਨ ਦਾਰਿਦ੍ਰੀ ਮੁਨ ਅੰਮ੍ਰਿਤ ਬਚਨ ਪ੍ਰਿਯ ਅਚਵਤਿ ਸੁਰਤ ਪਿਆਸ ਨ ਮਿਟਾਈ ਹੈ ।

ਰਸਨਾ ਰਟਤ ਗੁਨ ਗੁਰੂ ਅਨਗ੍ਰੀਵ ਗੂੜ ਚਾਤ੍ਰਿਕ ਜੁਗਤਿ ਗਤਿ ਮਤਿ ਨ ਅਘਾਈ ਹੈ ।

ਪੇਖਤ ਸੁਨਤਿ ਸਿਮਰਤਿ ਬਿਸਮਾਦ ਰਸਿ ਰਸਿਕ ਪ੍ਰਗਾਸੁ ਪ੍ਰੇਮ ਤ੍ਰਿਸਨਾ ਬਢਾਈ ਹੈ ॥੬੨੧॥

English

Just as the desire of a miser for money is never satiated, so are the eyes of a Sikh of the Guru who have realised that the form of True Guru is a unique treasure seeing which one never feels satisfied.

Just as hunger of a pauper is never satiated, so are the ears of a Gursikh which are ever desirous of hearing the ambrosial words of the True Guru. And yet hearing those elixir-like words, the thirst of his consciousness is not quenched.

The tongue of a Gursikh keeps recalling the prime traits of the True Guru and like a rain-bird who keeps shouting for more, it is never satiated.

The inner self of a Sikh is getting enlightened with blissful light through seeing, hearing and uttering of the wondrous form of True Guru-a treasure-house-nay the fountain-head of all the virtues. Yet the thirst and hunger of such a Gursikh never wanes.

Kabit 622

Gurmukhi

ਦ੍ਰਿਗਨ ਮੈ ਦੇਖਤ ਹੋ ਦ੍ਰਿਗ ਹੂ ਜੋ ਦੇਖਯੋ ਚਾਹੈ ਪਰਮ ਅਨੂਪ ਰੂਪ ਸੁੰਦਰ ਦਿਖਾਈਐ ।

ਸ੍ਰਵਨ ਮੈ ਸੁਨਤ ਜੁ ਸ੍ਰਵਨ ਹੂੰ ਸੁਨਯੋ ਚਾਹੈ ਅਨਹਦ ਸਬਦ ਪ੍ਰਸੰਨ ਹੁਇ ਸੁਨਾਈਐ ।

ਰਸਨਾ ਮੈ ਰਟਤ ਜੁ ਰਸਨਾ ਹੂੰ ਰਸੇ ਚਾਹੈ ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਚੁਆਇ ਕੈ ਚਖਾਈਐ ।

ਮਨ ਮਹਿ ਬਸਹੁ ਮਲਿ ਮਯਾ ਕੀਜੈ ਮਹਾਰਾਜ ਧਾਵਤ ਬਰਜ ਉਨਮਨ ਲਿਵ ਲਾਈਐ ॥੬੨੨॥

English

O my True Guru! I am seeing your beautiful face in my eyes, and if I ever attempt to see anything else with them, then bless me with your wonderful form for me to see all the times.

I am listening your elixir-like words in my ears; and if I ever desire to hear anything else with these ears, then bless me with hearing of unstruck tune of Naam Simran perpetually.

My tongue is continuously recalling Lord's name and if my tongue desires to relish some other elixir, then please bless me with perpetual flow of elixir-like Naam (in my tenth door).

O my Great True Guru! Be clement on me and reside in my heart for ever. Please stop my wandering mind going all over and then engross it in high spiritual state. (622)

Kabit 623

Gurmukhi

ਨਿੰਦ੍ਰਾ ਮੈ ਕਹਾ ਧਉ ਜਾਇ ਖੁਧਯਾ ਮੈ ਕਹਾ ਧਉ ਖਾਇ ਤ੍ਰਿਖਾ ਮੈ ਕਹਾ ਜਰਾਇ ਕਹਾ ਜਲ ਪਾਨ ਹੈ ।

ਹਸਨ ਰੋਵਨ ਕਹਾ ਕਹਾ ਪੁਨ ਚਿੰਤਾ ਚਾਉ ਕਹਾਂ ਭਯ ਭਾਉ ਭੀਰ ਕਹਾ ਧਉ ਭਯਾਨ ਹੈ ।

ਹਿਚਕੀ ਡਕਾਰ ਔ ਖੰਘਾਰ ਜੰਮਹਾਈ ਛੀਕ ਅਪਸਰ ਗਾਤ ਖੁਜਲਾਤ ਕਹਾ ਆਨ ਹੈ ।

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਹੰਮੇਵ ਟੇਵ ਕਹਾਂ ਸਤ ਔ ਸੰਤੋਖ ਦਯਾ ਧਰਮ ਨ ਜਾਨ ਹੈ ॥੬੨੩॥

English

Where does a man reach while asleep? How does he eat when hungry? When thirst flares up, how does it satisfy it? And where does the water consumed creates calmness?

How does it cry or laugh? Then what is worry and glee or elation? What is fear and what is love? What is cowardice and to what extent is dreadfulness?

Where and how does hiccups, belching, phlegm, yawn, sneeze, passing of wind, scratching of body and many other such-like things happen?

What is the nature of lust, anger, greed, attachment and pride? Similarly reality of truth, contentment, kindness and righteousness cannot be known. (623)

Gurmukhi

ਪੰਚ ਤਤ ਮੇਲ ਪਿੰਡ ਲੋਕ ਬੇਦ ਕਹੈਂ ਪਾਂਚੋ ਤਤ ਕਹੈ ਕਾਹੇ ਭਾਂਤਿ ਰਚਤ ਭੇ ਆਦਿ ਹੀ ।

ਕਾਹੇ ਸੇ ਧਰਨ ਧਾਰੀ ਧੀਰਜ ਕੈਸੇ ਬਿਬਾਰੀ ਕਾਹੇ ਸਯੋ ਗੜਯੋ ਅਕਾਸ ਠਾਢੇ ਬਿਨ ਪਾਦ ਹੀ ।

ਕਾਹੇ ਸੌਂ ਸਲਲ ਸਾਜੇ ਸੀਤਲ ਪਵਨ ਬਾਜੇ ਅਗਨ ਤਪਤ ਕਾਹੇ ਅਤਿ ਬਿਸਮਾਦ ਹੀ ।

ਕਾਰਨ ਕਰਨ ਦੇਵ ਅਲਖ ਅਭੇਵ ਨਾਥ ਉਨ ਕੀ ਭੀ ਓਹੀ ਜਾਨੈ ਬਕਨੋ ਹੈ ਬਾਦ ਜੀ ॥੬੨੪॥

English

Common knowledge, Vedas and other religious scriptures say that body is made of five elements. But tell me, how have these five elements come into existence?

How is Earth supported and how is patience spread in it? How is sky secured and how is it existing without any support?

How is water made? How does breeze blow? How is fire hot? All this is very wondrous.

The effulgent Lord is beyond comprehension. No one can know His secret. He is the cause of all happenings. He alone knows the secret of all these things. So it is futile for us to make any statement in connection with creation of Universe. (624)

Kabit 625

Gurmukhi

ਜੈਸੇ ਜਲ ਸਿੰਚ ਸਿੰਚ ਕਾਸਟ ਸਮਥ ਕੀਨੇ ਜਲ ਸਨਬੰਧ ਪੁਨ ਬੋਹਿਥਾ ਬਿਸ਼ਾਸ ਹੈ ।

ਪਵਨ ਪ੍ਰਸੰਗ ਸੋਈ ਕਾਸਟ ਸ੍ਰੀਖੰਡ ਹੋਤ ਮਲਯਾਗਿਰ ਬਾਸਨਾ ਸੁ ਮੰਡ ਪਰਗਾਸ ਹੈ ।

ਪਾਵਕ ਪਰਸ ਭਸਮੀ ਕਰਤ ਦੇਹ ਗੇਹ ਮਿਤ੍ਰ ਸਤ੍ਰ ਸਗਲ ਸੰਸਾਰ ਹੀ ਬਿਨਾਸ ਹੈ ।

ਤੈਸੇ ਆਤਮਾ ਤ੍ਰਿਗੁਨ ਤ੍ਰਿਬਿਧ ਸਕਲ ਸਿਵ ਸਾਧਸੰਗ ਭੇਟਤ ਹੀ ਸਾਧ ਕੋ ਅਭਿਆਸ ਹੈ ॥੬੨੫॥

English

Just as wood is strengthened by drenching it in water for long and then its relation with water by which a faith develops that water will not sink the wood since it has brought it, up; ships are made with it that sail across the sea.

The fragrance of sandalwood of Malay mountain causes happiness. The woods and plants that have been touched by that fragrant breeze also acquire the fragrance of sandalwood.

The same wood reduces houses to ashes when it unites with fire. It also consumes friends, enemies and the whole world.

Just as wood deals differently with water, wind and fire similarly, human soul deals with three characteristics (Rajo, Tamo, Sato) differently that determine the nature of human beings. But by meeting with God-like True Guru and practicing his blessed tea

Kabit 626

Gurmukhi

ਕਵਨ ਅੰਜਨ ਕਰਿ ਲੋਚਨ ਬਿਲੋਕੀਅਤ ਕਵਨ ਕੁੰਡਲ ਕਰਿ ਸ੍ਰਵਨ ਸੁਨੀਜੀਐ ।

ਕਵਨ ਤੰਮੋਲ ਕਰਿ ਰਸਨਾ ਸੁਜਸੁ ਰਸੈ ਕੌਨ ਕਰਿ ਕੰਕਨ ਨਮਸਕਾਰ ਕੀਜੀਐ ।

ਕਵਨ ਕੁਸਮ ਹਾਰ ਕਰਿ ਉਰ ਧਾਰੀਅਤ ਕੌਨ ਅੰਗੀਆ ਸੁ ਕਰਿ ਅੰਕਮਾਲ ਦੀਜੀਐ ।

ਕਉਨ ਹੀਰ ਚੀਰ ਲਪਟਾਇ ਕੈ ਲਪੇਟ ਲੀਜੈ ਕਵਨ ਸੰਜੋਗ ਪ੍ਰਿਯਾ ਪ੍ਰੇਮ ਰਸੁ ਪੀਜੀਐ ॥੬੨੬॥

English

By the use of which collyrium in the eyes can one see the beloved Lord? What ear-rings can help hear his sound?

Which betel leaf when chewed can help the tongue repeat the supreme praise of the beloved Lord? What bangles should be worn in the hands to greet and salute Him?

What flower garland can make Him reside in the heart? What bodice should be worn to embrace Him with hands?

What dress and diamond can be worn to entice Him? With what method can the union of the beloved be relished? The crux of the whole thing is that all embellishments are worthless. Relishing His love can only unite one with Him. (626)

Kabit 627

Gurmukhi

ਗਵਰਿ ਮਹੇਸ ਐ ਗਨੇਸ ਸੈ ਸਹਸ ਰਸੁ ਪੂਜਾ ਕਰ ਬੇਨਤੀ ਬਖਾਨੈਹਿ ਹਿਤ ਚੀਤ ਹੈ ।

ਪੰਡਿਤ ਜੋਤਿਕ ਸੋਧਿ ਸਗੁਨ ਲਗਨ ਗ੍ਰਹ ਸੁਭਾ ਦਿਨ ਸਾਹਾ ਲਿਖ ਦੇਹੁ ਬੇਦ ਨੀਤ ਹੈ ।

ਸਗਲ ਕੁਟੰਬ ਸਖੀ ਮੰਗਲ ਗਾਵਹੁ ਮਿਲ ਚਾੜਹੁ ਤਿਲਕ ਤੇਲ ਮਾਥੇ ਰਸ ਰੀਤਿ ਹੈ ।

ਬੇਦੀ ਰਚਿ ਗਾਠ ਜੋਰ ਦੀਜੀਐ ਅਸੀਸ ਮੋਹਿ ਸਿਹਜਾ ਸੰਜੋਗ ਮੈ ਪ੍ਰਤੀਤ ਪ੍ਰੀਤ ਰੀਤ ਹੈ ॥੬੨੭॥

English

O Parbati, Shiv ji, Ganesh Ji, Surya god, I pray and beg you to be kind to me, be my well-wishers.

O Priest, O astrologer! tell me of an auspicious day according to vedas.

O all my relatives and friends! sing wedding songs, put oil in my hair and anoint me with saffron as is the customs in a marriage.

Raise and decorate the Bedi (sacred place where Hindu marriage rites are performed) for my marriage and bless me that I may have full devotion and love for my beloved Lord Husband, when I meet Him.

Kabit 628

Gurmukhi

ਸੀਸ ਗੁਰ ਚਰਨ ਕਰਨ ਉਪਦੇਸ ਦੀਖਜਾ ਲੋਚਨ ਦਰਸ ਅਵਲੋਕ ਸੁਖ ਪਾਈਐ ।

ਰਸਨਾ ਸਬਦ ਗੁਰ ਹਸਤ ਸੇਵਾ ਡੰਡੋਤ ਰਿਦੈ ਗੁਰ ਗਜਾਨ ਉਨਮਨ ਲਿਵ ਲਾਈਐ ।

ਚਰਨ ਗਵਨ ਸਾਧਸੰਗਤਿ ਪਰਕ੍ਰਮਾ ਲਉ ਦਾਸਨ ਦਾਸਾਨ ਮਤਿ ਨਿਮ੍ਰਤਾ ਸਮਾਈਐ ।

ਸੰਤ ਰੇਨ ਮਜਨ ਭਗਤਿ ਭਾਉ ਭੋਜਨ ਦੇ ਸ੍ਰੀ ਗੁਰ ਕ੍ਰਿਪਾ ਕੈ ਪ੍ਰੇਮ ਪੈਜ ਪ੍ਰਗਟਾਈਐ ॥੬੨੮॥

English

O True Guru! be kind and let my head be in the feet of the True Guru, my ears be always attentive to listen to the words divine, my eyes be seeing your glimpse and thus bless me with true happiness.

O True Guru! be kind and bless me that my tongue may ever repeat and utter the ambrosial words that Guru has blessed me with, the hands may indulge in the service and salutation, the words of wisdom may remain installed in my mind and thus fix my consciou

May my feet advance towards holy Sangat and circumambulate them, and thus absorb my mind in the humility possessed by slaves of the servants.

O True Guru! enlighten in me the loving respect by Your grace, making me dependent upon those holy and noble souls whose support is Lord's name. Grant me their company and food of loving devotion to survive on. (628)

Kabit 629

Gurmukhi

ਗਿਆਨ ਮੇਘ ਬਰਖਾ ਸਰਬਤ੍ਰ ਬਰਖੇ ਸਮਾਨ ਊਚੇ ਤਜ ਨੀਚੇ ਬਲ ਗਵਨ ਕੈ ਜਾਤ ਹੈ ।

ਤੀਰਥ ਪਰਬ ਜੈਸੇ ਜਾਤ ਹੈ ਜਗਤ ਚਲ ਜਾਤ੍ਰਾ ਹੇਤ ਦੇਤ ਦਾਨ ਅਤਿ ਬਿਗਸਾਤ ਹੈ ।

ਜੈਸੇ ਨ੍ਰਿਪ ਸੋਭਤ ਹੈ ਬੈਠਿਓ ਸਿੰਘਾਸਨ ਪੈ ਚਹੂੰ ਓਰ ਤੇ ਦਰਬ ਆਵ ਦਿਨ ਰਾਤ ਹੈ ।

ਤੈਸੇ ਨਿਰਕਾਮ ਧਾਮ ਸਾਧ ਹੈ ਸੰਸਾਰ ਬਿਖੈ ਅਸਨ ਬਸਨ ਚਲ ਆਵਤ ਜੁਗਾਤ ਹੈ ॥੬੨੯॥

English

Just as rain falls alike all over, and the water falling on higher ground flow down to lower ground automatically.

Just as on festivals people go to places of pilgrimage and feels happy making charities.

Just as a king sits on throne and earns admirations, he receives gifts and offerings from all sides both during day and night.

Similarly, the house of God-like True Guru is without desires. Like the rain water, charity at places of pilgrimage and the king, food items, clothes and money of Daswandh keep pouring in the house of the True Guru.

Kabit 630

Gurmukhi

ਜੈਸੇ ਬਾਨ ਧਨੁਖ ਸਹਿਤ ਹੈ ਨਿਜ ਬਸ ਛੂਟਤਿ ਨ ਆਵੈ ਫੁਨ ਜਤਨ ਸੈ ਹਾਥ ਜੀ ।

ਜੈਸੇ ਬਾਘ ਬੰਧਸਾਲਾ ਬਿਖੈ ਬਾਧੋਜ ਰਹੈ ਪੁਨ ਖੁਲੈ ਤੋ ਨ ਆਵੈ ਬਸ ਬਸਹਿ ਨ ਸਾਥ ਜੀ ।

ਜੈਸੇ ਦੀਪ ਦਿਪਤ ਨ ਜਾਨੀਐ ਭਵਨ ਬਿਖੈ ਦਾਵਾਨਲ ਭਏ ਨ ਦੁਰਾਏ ਦੁਰੈ ਨਾਥ ਜੀ ।

ਤੈਸੇ ਮੁਖ ਮਧ ਬਾਣੀ ਬਸਤ ਨ ਕੋਊ ਲਖੈ ਬੋਲੀਐ ਬਿਚਾਰ ਗੁਰਮਤਿ ਗੁਨ ਗਾਥ ਜੀ ॥੬੩੦॥

English

Just as an arrow is in full control (of the warrior) as long as it remains in the bow, but once released cannot come back howsoever one may try.

Just as a lion remains in a cage, but when released cannot be brought under control. Once out of control, it cannot be tamed.

Just as the heat of a lit lamp is not felt by anybody in the house, but if it becomes the fire of the jungle (spreads in the house) then it becomes uncontrollable.

Similarly, no one can know the words on one's tongue. Like an arrow released from the bow, words spoken cannot be taken back. Therefore one should always think and reflect on what one is about to say and all conversation should be in accordance with the w

Kabit 631

Gurmukhi

ਜੈਸੇ ਮਾਲਾ ਮੇਰ ਪੋਈਅਤ ਸਭ ਉਪਰ ਕੈ ਸਿਮਰਨ ਸੰਖਾ ਮੈ ਨ ਆਵਤ ਬਡਾਈ ਕੈ ।

ਜੈਸੇ ਬਿਰਖਨ ਬਿਖੈ ਪੇਖੀਐ ਸੇਬਲ ਉਚੈ ਨਿਹਵਲ ਭਇਓ ਸੋਊ ਅਤਿ ਅਧਿਕਾਰੀ ਕੈ ।

ਜੈਸੇ ਚੀਲ ਪੰਛੀਨ ਮੈ ਉਡਤ ਅਕਾਸਚਾਰੀ ਹੇਰੇ ਮ੍ਰਿਤ ਪਿੰਜਰਨ ਉਚੈ ਮਤੁ ਪਾਈ ਕੈ ।

ਗਾਇਬੋ ਬਜਾਇਬੋ ਸੁਨਾਇਬੋ ਨ ਕਛੂ ਤੈਸੇ ਗੁਰ ਉਪਦੇਸ ਬਿਨਾ ਪ੍ਰਿਥਾ ਚਤੁਰਾਈ ਕੈ ॥੬੩੧॥

English

Just as main bead in a rosary is always put in the string first but being at higher place is not considered along with the other beads when the rosary is turned.

The silk cotton tree is the tallest and mighty among the trees yet it bears useless fruits.

Just as of all the birds that fly high, an eagle is supreme but when flying high, it only looks for dead bodies. What use is its ability to fly high?

Similarly, without the teachings of True Guru, arrogant, cleverness is condemnable. Loud singing, playing or recitation of such a person is meaningless. (631)

Gurmukhi

ਜੈਸੇ ਪਾਂਚੋ ਤਤ ਬਿਥੇ ਬਸੁਧਾ ਨਵਨ ਮਨ ਤਾ ਮੈ ਨ ਉਤਪਤ ਹੁਇ ਸਮਾਤ ਸਭ ਤਾਹੀ ਮੈ ।

ਜੈਸੇ ਪਾਂਚੋ ਆਂਗੁਰੀ ਮੈ ਸੂਖਮ ਕਨੁੰਗੀਆ ਹੈ ਕੰਚਨ ਖਚਤ ਨਗ ਸੋਭਤ ਹੈ ਵਾਹੀ ਮੈ ।

ਜੈਸੇ ਨੀਚ ਜੋਨ ਗਨੀਅਤ ਅਤਿ ਮਾਖੀ ਕ੍ਰਿਮ ਹੀਰ ਚੀਰ ਮਧੁ ਉਪਜਤ ਸੁਖ ਜਾਹੀ ਮੈ ।

ਤੈਸੇ ਰਵਿਦਾਸ ਨਾਮਾ ਬਿਦਰ ਕਬੀਰ ਭਏ ਹੀਨ ਜਾਤ ਊਚ ਪਦ ਪਾਏ ਸਭ ਕਾਹੀ ਮੈ ॥੬੩੨॥

English

Just as Earth is most humble out of the five elements. That is why it produces so much and all that goes back to it.

Just as the little finger of the hand is smallest and frail looking, yet a diamond ring is worn in it.

Just as fly and other insects are counted among the low species, yet some of them produce such valuable things like silk, pearls, honey etc;

Similarly, saints like Bhagat Kabir, Namdev Ji, Bidar and Ravi Das Ji being low born have attained a much higher spiritual level who have blessed humanity with their precept that have made their life peaceful and comfortable.

Kabit 633

Gurmukhi

ਜੈਸੇ ਰੋਗ ਰੋਗੀ ਕੋ ਦਿਖਾਈਐ ਨ ਬੈਦ ਪ੍ਰਤਿ ਬਿਨ ਉਪਚਾਰ ਛਿਨ ਛਿਨ ਹੁਇ ਅਸਾਧ ਜੀ ।

ਜੈਸੇ ਰਿਨ ਦਿਨ ਦਿਨ ਉਦਮ ਅਦਿਆਉ ਬਿਨ ਮੂਲ ਔ ਬਿਆਜ ਬਢੇ ਉਪਜੈ ਬਿਆਧ ਜੀ ।

ਜੈਸੇ ਸਤ੍ਰ ਸਾਸਨਾ ਸੰਗ੍ਰਾਮੁ ਕਰਿ ਸਾਧੇ ਬਿਨ ਪਲ ਪਲ ਪ੍ਰਬਲ ਹੁਇ ਕਰਤ ਉਪਾਧ ਜੀ ।

ਜੋਜੰ ਜੋਜੰ ਭੀਜੈ ਕਾਮਰੀ ਤੋਜੰ ਤੋਜੰ ਭਾਰੀ ਹੋਤ ਜਾਤ ਬਿਨ ਸਤਿਗੁਰ ਉਰ ਬਸੈ ਅਪਰਾਧ ਜੀ ॥੬੩੩॥

English

Just as the ailment of a patient if not told to a physician becomes beyond treatment with every passing moment.

Just as the interest on the borrowed money increases every day if the principle amount is not returned leading to greater problem.

Just as the enemy though warned, if not sorted out in time, makes him powerful with every passing day, can raise rebellion one day.

Similarly, without obtaining true precept from the True Guru, sin resides in the mind of a mammon-effected human being. This sin increases further if not controlled. (633)

Kabit 634

Gurmukhi

ਜੈਸੇ ਕੇਲਾ ਬਸਤ ਬਬੂਰ ਕੈ ਨਿਕਟ ਤਾਂਹਿ ਸਾਲਤ ਹੈਂ ਸੂਰੈਂ ਆਪਾ ਸਕੈ ਨ ਬਚਾਇ ਜੀ ।

ਜੈਸੇ ਪਿੰਜਰੀ ਮੈ ਸੂਆ ਪੜਤ ਗਾਥਾ ਅਨੇਕ ਦਿਨਪ੍ਰਤਿ ਹੋਰਤਿ ਬਿਲਾਈ ਅੰਤਿ ਖਾਇ ਜੀ ।

ਜੈਸੇ ਜਲ ਅੰਤਰ ਮੁਦਤ ਮਨ ਹੋਤ ਮੀਨ ਮਾਸ ਲਪਟਾਇ ਲੇਤ ਬਨਛੀ ਲਗਾਇ ਜੀ ।

ਬਿਨ ਸਤਿਗੁਰ ਸਾਧ ਮਿਲਤ ਅਸਾਧ ਸੰਗਿ ਅੰਗ ਅੰਗ ਦੁਰਮਤਿ ਗਤਿ ਪ੍ਰਗਟਾਇ ਜੀ ॥੬੩੪॥

English

*Just as leaves of a plaintain tree are torn by the thorns of an acacia tree growing within its proximity,
it can not free itself from the hold of the thorns without damaging itself.*

*Just as a parrot in a small cage learns much but he is watched by a cat who one day
catches it and eats it up.*

*Just as a fish feels happy living in water but an angler throws the bait tied at the end of
a strong thread and the fish is enticed to eat it. When the fish bites the bait, it bites
the hook as well making it convenient for the angler to pull it out.*

*Similarly, without meeting the God-like True Guru, and keeping company of base people, one acquires base wisdom that
becomes the
cause of his falling in the hands of angels of death. (634)*

Kabit 635

Gurmukhi

ਕੋਟਿ ਪਰਕਾਰ ਨਾਰ ਸਾਜੈ ਜਉ ਸਿੰਗਾਰ ਚਾਰੁ ਬਿਨੁ ਭਰਤਾਰ ਭੋਟੈ ਸੁਤ ਨ ਖਿਲਾਇ ਹੈ ।

ਸਿੰਚੀਐ ਸਲਿਲ ਨਿਸ ਬਾਸੁਰ ਬਿਰਖ ਮੂਲ ਫਲ ਨ ਬਸੰਤ ਬਿਨ ਤਾਸੁ ਪ੍ਰਗਟਾਇ ਹੈ ।

ਸਾਵਨ ਸਮੇ ਕਿਸਾਨ ਖੇਤ ਜੋਤ ਬੀਜ ਬੋਵੈ ਬਰਖਾ ਬਿਹੂਨ ਕਤ ਨਾਜ ਨਿਪਜਾਇ ਹੈ ।

ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੇਖ ਧਾਰਿ ਪ੍ਰਾਨੀ ਕ੍ਰਮੇ ਭੂਮ ਬਿਨ ਗੁਰ ਉਰਿ ਗਜਾਨ ਦੀਪ ਨ ਜਗਾਇ ਹੈ ॥੬੩੫॥

English

A woman may adore herself with very attractive embellishments but without surrendering to her husband, cannot enjoy the pleasure of playing with her son.

If a tree is watered day and night, it can not bloom with flowers in any other season than spring.

If a farmer ploughs his field and sows seed in it even in the month of Sawan, then without rain the seed cannot sprout.

Similarly, a man may dress himself in any number of disguises and wander the world over. Even then he cannot acquire the radiance of knowledge without the initiation of the True Guru and receiving His precept. (635)

Kabit 636

Gurmukhi

ਜੈਸੇ ਨੀਰ ਖੀਰ ਅੰਨ ਭੋਜਨ ਖੁਵਾਇ ਅੰਤਿ ਗਰੋ ਕਾਟਿ ਮਾਰਤ ਹੈ ਅਜਾ ਸ੍ਵਾਨ ਕਉ ।

ਜੈਸੇ ਬਹੁ ਭਾਰ ਡਾਰੀਅਤ ਲਘੁ ਨੌਕਾ ਮਾਹਿ ਬੂਡਤ ਹੈ ਮਾਝਧਾਰ ਪਾਰ ਨ ਗਵਨ ਕਉ ।

ਜੈਸੇ ਬੁਰ ਨਾਰਿ ਧਾਰਿ ਭਰਨ ਸਿੰਗਾਰ ਤਨਿ ਆਪਿ ਆਮੈ ਅਰਪਤ ਚਿੰਤਾ ਕੈ ਭਵਨ ਕਉ ।

ਤੈਸੇ ਹੀ ਅਧਰਮ ਕਰਮ ਕੈ ਅਧਰਮ ਨਰ ਮਰਤ ਅਕਾਲ ਜਮਲੋਕਹਿ ਰਵਨ ਕਉ ॥੬੩੬॥

English

*Just as a male off-spring of a goat, (a he-goat) is brought up by feeding him with milk and food,
and at last he is killed by cutting his neck.*

*Just as a small boat is loaded with excessive baggage, then it sinks in the middle of a river where
the water is more turbulent. It cannot reach the far bank.*

*Just as a prostitute adorns herself with make up and ornaments to excite other males for indulging in vices with
her, she herself acquires disease and worry in life.*

*Similarly, an immoral person dies before his death by indulging in unrighteous deeds. And when he reaches Yamlok (abode of
angels of death), he bears more punishment and pain. (636)*

Gurmukhi

ਜੈਸੇ ਪਾਕਸ਼ਾਲਾ ਬਾਲਾ ਬਿੰਜਨ ਅਨੇਕ ਰਚੈ ਛੁਅਤ ਅਪਾਵਨ ਛਿਨਕ ਛੋਤ ਲਾਗ ਹੈ ।

ਜੈਸੇ ਤਨ ਸਾਜਤ ਸਿੰਗਾਰ ਨਾਰਿ ਆਨੰਦ ਕੈ ਪੁਹਪਵੰਤੀ ਹੈ ਪ੍ਰਿਯਾ ਸਿਹਜਾ ਤਿਆਗ ਹੈ ।

ਜੈਸੇ ਗ੍ਰਭਧਾਰ ਨਾਰਿ ਜਤਨ ਕਰਤ ਨਿਤ ਮਲ ਮੈ ਗਰਭ ਛੇਦ ਖੇਦ ਨਿਹਭਾਗ ਹੈ ।

ਤੈਸੇ ਸੀਲ ਸੰਜਮ ਜਨਮ ਪਰਜੰਤ ਕੀਜੈ ਤਨਕ ਹੀ ਪਾਪ ਕੀਏ ਤੂਲ ਮੈ ਬਜਾਗ ਹੈ ॥੬੩੭॥

English

Just as a woman cooks many dishes in a kitchen but a small act of unholiness makes the food contaminated or sullied.

Just as a woman embellishes her body and enjoys the union with her husband, but if her menstruation is due, the husband refrains from sharing bed with her.

Just as a woman makes every effort for the safety of her pregnancy, but if her menstruation re-starts, there is every fear of miscarriage. She then feels distressed and is called unfortunate.

Similarly, one should maintain disciplined life and piety of actions. But, if even a small sin is committed, it is like a dreadful fire in a bail of cotton. (One small wrong act destroys all the goodness that had been earned.) (637)

Kabit 638

Gurmukhi

ਚੀਕਨੇ ਕਲਸ ਪਰ ਜੈਸੇ ਨਾ ਟਿਕਤ ਬੂੰਦ ਕਾਲਰ ਮੈਂ ਪਰੇ ਨਾਜ ਨਿਪਜੈ ਨ ਖੇਤ ਜੀ ।

ਜੈਸੇ ਧਰਿ ਪਰ ਤਰੁ ਸੇਬਲ ਅਫਲ ਅਰੁ ਬਿਖਿਆ ਬਿਰਖ ਫਲੇ ਜਗੁ ਦੁਖ ਦੇਤ ਜੀ ।

ਚੰਦਨ ਸੁਬਾਸ ਬਾਂਸ ਬਾਸ ਬਾਸ ਬਾਸੀਐ ਨਾ ਪਵਨ ਗਵਨ ਮਲ ਮੂਤਤਾ ਸਮੇਤ ਜੀ ।

ਗੁਰ ਉਪਦੇਸ ਪਰਵੇਸ ਨ ਮੋ ਰਿਦੈ ਭਿਦੇ ਜੈਸੇ ਮਾਨੋ ਸ੍ਵਾਂਤਿਬੂੰਦ ਅਹਿ ਮੁਖ ਲੇਤ ਜੀ ॥੬੩੮॥

English

Just as a drop of water does not rest on a greasy pitcher and no seed grows in a saline soil.

Just as silk cotton tree is bereft of fruit on this earth, and just as a poisonous tree causes much trouble to the people.

Just as a bamboo tree acquires no fragrance despite living near a sandalwood tree, and just as the air blowing over filth acquires the same bad odour.

Similarly being like a greasy pitcher, saline land, silk cotton tree, bamboo tree and filth-polluted air, the sermon of the True Guru does not pierce my heart (it creates no ambrosial elixir). On the contrary, it feels as if a snake has just taken swati.

Kabit 639

Gurmukhi

ਚੰਦਨ ਸਮੀਪ ਬਸਿ ਬਾਂਸ ਮਹਿਮਾਂ ਨ ਜਾਨੀ ਆਨ ਦੂਮ ਦੂਰ ਭਏ ਬਾਸਨਾ ਕੈ ਬੋਹੇ ਹੈ ।

ਦਾਦਰ ਸਰੋਵਰ ਮੈਂ ਜਾਨੈ ਨ ਕਮਲ ਗਤਿ ਮਕਰੰਦ ਕਰਿ ਮਧਕਰ ਹੀ ਬਿਸੋਹੇ ਹੈ ।

ਸੁਰਸਰੀ ਬਿਥੈ ਬਗ ਜਾਨੈ ਨ ਮਰਮ ਕਛੁ ਆਵਤ ਹੈ ਜਾਤ੍ਰੀ ਜੰਤ੍ਰ ਜਾਤ੍ਰਾ ਹੇਤ ਸੋਹੇ ਹੈ ।

ਨਿਕਟ ਬਸਤ ਮਮ ਗੁਰ ਉਪਦੇਸ ਹੀਨ ਦੂਰ ਹੀ ਦਿਸੰਤਰ ਉਰ ਅੰਤਰ ਲੈ ਪੋਹੇ ਹੈ ॥੬੩੯॥

English

Just as a bamboo has not known the merits of a sandalwood tree having lived near it, but other trees though far away from it still acquire its fragrance.

A frog knows not the goodness of a lotus flower though it stays in the same pond, but bumble bees are crazy of the nectar that is stored in these flowers.

An egret living in the waters of river Ganges does not know the importance of that water, but many people come to the river Ganges on a pilgrimage and feel honoured.

Similarly, though I live near the True Guru, I am bereft of the knowledge of His advice whereas people from far off places come to the True Guru, obtain His sermon and abide it in their heart. (639)

Kabit 640

Gurmukhi

ਨਾਹਿਨ ਅਨੂਪ ਰੂਪ ਚਿਤਵੈ ਕਿਉ ਚਿੰਤਾਮਣਿ ਲੋਨੇ ਹੈ ਨ ਲੋਇਨ ਜੋ ਲਾਲਨ ਬਿਲੋਕੀਐ ।

ਰਸਨਾ ਰਸੀਲੀ ਨਾਹਿ ਬੇਨਤੀ ਬਖਾਨਉ ਕੈਸੇ ਸੁਰਤਿ ਨ ਸ੍ਵਨਨ ਬਚਨ ਮਧੋਕੀਐ ।

ਅੰਗ ਅੰਗਹੀਨ ਦੀਨ ਕੈਸੇ ਬਰ ਮਾਲ ਕਰਉ ਮਸਤਕ ਨਾਹਿ ਭਾਗ ਪ੍ਰਿਯ ਪਗ ਧੋਕੀਐ ।

ਸੇਵਕ ਸ੍ਵਭਾਵ ਨਾਹਿ ਪਹੁਚ ਨ ਸਕਉ ਸੇਵ ਨਾਹਿਨ ਪ੍ਰਤੀਤ ਪ੍ਰਭ ਪ੍ਰਭਤਾ ਸਮੋਕੀਐ ॥੬੪੦॥

English

*My looks are not attractive. Then how can I remember and conceive the beautiful? Lord the fulfiller of desires Lord?
My eyes are not good looking; then how can I see the glimpse of that beloved Lord?*

*My tongue is not ambrosial. Then how can I make an effective request to my beloved? I do not have
such power of hearing that I can enjoy the honey-like words of my beloved Lord?*

*I am weak and imperfect in every part of my body. Then how can I make a superior rosary of
remembrance of my Lord's name? I have no I can bank upon to wash the feet of my beloved.*

*I do not have the temperament of service in my heart; so I cannot reach for the service of my
beloved. Nor do I have that devotion through which I can become one with the greatness of the dear
Lord. (The greatness of the Lord may reside in me.) (640)*

Gurmukhi

ਬੇਸ਼੍ਰਾ ਕੇ ਸਿੰਗਾਰ ਬਿਭਚਾਰ ਕੋ ਨ ਪਾਰਾਵਾਰ ਬਿਨ ਭਰਤਾਰ ਨਾਰਿ ਕਾ ਕੀ ਕੈ ਬੁਲਾਈਐ ।

ਬਗ ਸੇਤ ਗਾਤ ਜੀਵ ਘਾਤ ਕਰਿ ਖਾਤ ਕੇਤੇ ਮੋਨ ਗਹੇ ਪਜਾਨਾ ਧਰੇ ਜੁਗਤ ਨ ਪਾਈਐ ।

ਡਾਂਡ ਕੀ ਡੰਡਾਈ ਬੁਰਵਾਈ ਨ ਕਹਿਤ ਆਵੈ ਅਤਿ ਹੀ ਢਿਠਾਈ ਸੁਕੁਚਤ ਨ ਲਜਾਈਐ ।

ਤੈਸੇ ਪਰ ਤਨ ਧਨ ਦੂਖਨਾ ਤ੍ਰਿਦੇਖ ਮਮ ਪਤਿਤ ਅਨੇਕ ਏਕ ਰੋਮ ਨ ਪੁਜਾਈਐ ॥੬੪੧॥

English

For immoral acts, there is no end for a whore to do up her ornamentation and embellishment. But without a husband, whose wife would she be called as?

The looks of a heron are like that of a swan but it kills many living beings to eat them up. He silently sits in contemplation but such contemplation cannot reach one to the Lord.

The shameless words and foul acts of a Bhand (low caste persons who entertain people on their happy functions) are beyond description. Due to their extreme impudence, they never feel shy of saying and doing anything.

Similarly, like the incurable and deadly disease, I am infested with the ailments of looking at other's woman, other's wealth and slander. Sins of every hair of my body are more intense than the myriad sins of many sinners.

Gurmukhi

ਜਾ ਕੈ ਨਾਇਕਾ ਅਨੇਕ ਏਕ ਸੇ ਅਧਿਕ ਏਕ ਪੂਰਨ ਸੁਹਾਗ ਭਾਗ ਸਉਤੇ ਸਮ ਧਾਮ ਹੈ ।

ਮਾਨਨ ਹੁਇ ਮਾਨ ਭੰਗ ਬਿਛੁਰ ਬਿਦੇਸ ਰਹੀ ਬਿਰਹ ਬਿਯੋਗ ਲਗ ਬਿਰਹਨੀ ਭਾਮ ਹੈ ।

ਸਿਥਲ ਸਮਾਨ ਤ੍ਰੀਯਾ ਸਕੇ ਨ ਰਿਝਾਇ ਪ੍ਰਿਯ ਦਯੋ ਹੈ ਦੁਹਾਗ ਵੈ ਦੁਹਾਗਨ ਸਨਾਮ ਹੈ ।

ਲੋਚਨ ਸ੍ਰਵਨ ਜੀਹ ਕਰ ਅੰਗ ਅੰਗਹੀਨ ਪਰਸਯੋ ਨ ਪੇਖੋਜ ਸੁਨੋਜ ਮੇਰੋ ਕਹਾ ਨਾਮ ਹੈ ॥੬੪੨॥

English

A beloved husband who has many wives and each one better than the other, each one enjoys all the love, attention of husband and other comforts of life.

Separated from her dear husband and living far away from him, she feels her respect getting compromised, beside bearing the pangs of separation and thus is called separated.

Like lazy people, idle wife cannot please her husband and as a result she is known as one who has been abandoned by her husband.

One who enjoys love of her husband is called Suhagan (Happily married). Even separated woman and a Duhagan (unhappy in marriage) also belong to someone and are associated with him, but I have not felt my beloved with any part of my body. I have not seen H

Gurmukhi

ਜੈਸੇ ਜਾਰ ਚੋਰ ਓਰ ਹੋਰਤਿ ਨ ਆਹਿ ਕੋਊ ਚੋਰ ਜਾਰ ਜਾਨਤ ਸਕਲ ਭੂਤ ਹੋਰਹੀ ।

ਜੈਸੇ ਦਿਨ ਸਮੇ ਆਵਾਗਵਨ ਭਵਨ ਬਿਖੇ ਤਾਹੀ ਗ੍ਰਿਹ ਪੈਸਤ ਸੰਕਾਤ ਹੈ ਅੰਧੋਰ ਹੀ ।

ਜੈਸੇ ਧਰਮਾਤਮਾ ਕਉ ਦੇਖੀਐ ਧਰਮਰਾਇ ਪਾਪੀ ਕਉ ਭਇਆਨ ਜਮ ਤ੍ਰਾਹ ਤ੍ਰਾਹ ਟੋਰਹੀ ।

ਤੈਸੇ ਨਿਰਵੈਰ ਸਤਿਗੁਰ ਦਰਪਨ ਰੂਪ ਤੈਸੇ ਹੀ ਦਿਖਾਵੈ ਮੁਖ ਜੈਸੇ ਜੈਸੇ ਫੇਰਹੀ ॥੬੪੩॥

English

Just as in normal circumstances no one pays attention to a thief or a paramour, but once it becomes known, they look like demons.

Just as one keeps going in and out of a house freely, but at night during darkness one feels scared of entering the same house.

Just as the Yamraj (angel of death) is the King of righteousness for a righteous person at the time of his death, but the same Yamraj is a demon for a sinner who. appears to him as a demon and he shouts for help for his safety.

Similarly the True Guru is sans enmity, with a heart as clear and clean as a mirror. He wishes ill of no one. But with whatever type of face one turns towards Him, he sees the True Guru in the same form (For righteous people, He is love and for sinners he

Kabit 644

Gurmukhi

ਜੈਸੇ ਦਰਪਨ ਸੂਧੋ ਸੁਧ ਮੁਖ ਦੇਖੀਅਤ ਉਲਟ ਕੈ ਦੇਖੇ ਮੁਖ ਦੇਖੀਐ ਭਇਆਨ ਸੋ ।

ਮਧੁਰ ਬਚਨ ਤਾਹੀ ਰਸਨਾ ਸੈ ਪਜਾਰੋ ਲਾਗੈ ਕੌਰਕ ਸਬਦ ਸੁਨ ਲਾਗੈ ਉਰ ਬਾਨ ਸੋ ।

ਜੈਸੇ ਦਾਨੋ ਖਾਤ ਗਾਤ ਪੁਸ ਮਿਸ ਸ੍ਵਾਦ ਮੁਖ ਪੋਸਤ ਕੈ ਪੀਏ ਦੁਖ ਬਯਾਪਤ ਮਸਾਨ ਸੋ ।

ਤੈਸੇ ਭ੍ਰਿਤ ਨਿੰਦਕ ਸ੍ਵਭਾਵ ਚਕਈ ਚਕੋਰ ਸਤਿਗੁਰ ਸਮਤ ਸਹਨਸੀਲ ਭਾਨੁ ਸੋ ॥੬੪੪॥

English

Just as the image is real when the mirror is held straight and it becomes aberrated, when the mirror is held upside down. The face looks awful.

Just as sweet words uttered by tongue feel loving to the ears, but bitter words said with the same tongue hurt like arrow.

Just as food eaten with the mouth leaves a good taste in the mouth and if poppy extract is consumed with the same mouth, it is distressing and one gets feeling of near death.

Similarly, the nature of a true servant of the True Guru and a slander is like a Chakvi and Chakor (Chakvi longs for the light of the Sun while a Chakor desires setting of the Sun). The clement nature of the True Guru is like Sun that provides light to al

Gurmukhi

ਜੈਸੇ ਤਉ ਪਪੀਹਾ ਪ੍ਰਿਯ ਪ੍ਰਿਯ ਟੇਰ ਹੇਰੇ ਬੁੰਦ ਵੈਸੇ ਪਤਿਬ੍ਰਤਾ ਪਤਿਬ੍ਰਤ ਪ੍ਰਤਿਪਾਲ ਹੈ ।

ਜੈਸੇ ਦੀਪ ਦਿਪਤ ਪਤੰਗ ਪੇਖਿ ਜ਼ਾਰਾ ਜਰੈ ਤੈਸੇ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਨੇਮ ਪ੍ਰੇਮਨੀ ਸਮਾਰ ਹੈ ।

ਜਲ ਸੈ ਨਿਕਸ ਜੈਸੇ ਮੀਨ ਮਰ ਜਾਤ ਤਾਤ ਬਿਰਹ ਬਿਯੋਗ ਬਿਰਹਨੀ ਬਪੁ ਹਾਰ ਹੈ ।

ਬਿਰਹਨੀ ਪ੍ਰੇਮ ਨੇਮ ਪਤਿਬ੍ਰਤਾ ਕੈ ਕਹਾਵੈ ਕਰਨੀ ਕੈ ਐਸੀ ਕੋਟਿ ਮਧੇ ਕੋਊ ਨਾਰ ਹੈ ॥੬੪੫॥

English

Just as a rain-bird longing for a Swati drop keep wailing making sound of ' Peeu, Peeu' similarly a faithful wife fulfills her wifely duties remembering her husband,

Just as a love-lorn moth burns itself on the flame of an oil lamp, so does a woman faithful in love lives her duties and religion (She sacrifices herself over her husband).

Just as a fish die immediately when brought out of water, so does a woman separated from her husband die of pangs becoming weak in his memory day by day.

A separated faithful, loving and devoted wife who lives her life according to her religion is perhaps one in a billion. (645)

Kabit 646

Gurmukhi

ਅਨਿਕ ਅਨੂਪ ਰੂਪ ਰੂਪ ਸਮਸਰ ਨਾਂਹਿ ਅੰਮ੍ਰਿਤ ਕੋਟਾਨਿ ਕੋਟਿ ਮਧੁਰ ਬਚਨ ਸਰ ।

ਧਰਮ ਅਰਥ ਕਪਟਿ ਕਾਮਨਾ ਕਟਾਛ ਪਰ ਵਾਰ ਡਾਰਉ ਬਿਬਿਧ ਮੁਕਤ ਮੰਦਹਾਸੁ ਪਰ ।

ਸੂਰਗ ਅਨੰਤ ਕੋਟ ਕਿੰਚਤ ਸਮਾਗਮ ਕੈ ਸੰਗਮ ਸਮੂਹ ਸੁਖ ਸਾਗਰ ਨ ਤੁਲ ਧਰ ।

ਪ੍ਰੇਮ ਰਸ ਕੋ ਪ੍ਰਤਾਪ ਸਰ ਕਛੂ ਪੂਜੈ ਨਾਹਿ ਤਨ ਮਨ ਧਨ ਸਰਬਸ ਬਲਿਹਾਰ ਕਰ ॥੬੪੬॥

English

*Many other beautiful forms may be there but none can reach near the effulgent form of the beloved True Guru
nor millions of elixir-like items can reach the sweet words of the True Guru.*

*I sacrifice all four desires of life over a look of grace of my True Guru. I can sacrifice myriad
salvations over a sweet smile of my True Guru. (Dharam, arth, Kaam and mokh are paltry over the smile
and look of grace of the True Guru).*

*Comforts of millions of heavens cannot match even a momentary meeting with True Guru and comforts on total meeting with
Him are beyond the capacity of oceans.*

*No one can reach the glory and loving elixir of the True Guru. I sacrifice my body, mind and wealth
unto Him. (646)*

Kabit 647

Gurmukhi

ਅਛਲ ਅਛੇਦ ਪ੍ਰਭੂ ਜਾ ਕੈ ਬਸ ਬਿਸ੍ਵ ਬਲ ਤੈ ਜੁ ਰਸ ਬਸ ਕੀਏ ਕਵਨ ਪ੍ਰਕਾਰ ਕੈ ।

ਸਿਵ ਸਨਕਾਦਿ ਬ੍ਰਹਮਾਦਿਕ ਨ ਧਿਆਨ ਪਾਵੈ ਤੇਰੇ ਧਿਆਨ ਧਾਰੈ ਆਲੀ ਕਵਨ ਸਿੰਗਾਰ ਕੈ ।

ਨਿਗਮ ਅਸੰਖ ਸੇਖ ਜੰਪਤ ਹੈ ਜਾ ਕੋ ਜਸੁ ਤੇਰੇ ਜਸ ਗਾਵਤ ਕਵਨ ਉਪਕਾਰ ਕੈ ।

ਸੁਰ ਨਰ ਨਾਥ ਜਾਹਿ ਖੋਜਤ ਨ ਖੋਜ ਪਾਵੈ ਖੋਜਤ ਫਿਰਹ ਤੋਹਿ ਕਵਨ ਪਿਆਰ ਕੈ ॥੬੪੭॥

English

O friend! that Transcendent one who cannot be deceived by anyone. He is unbreakable who with His power has subdued the whole world, With what elixir have you been able to enamor Him?

O friend! He who has not even been realised by Sanak, Sananadan and those who have contemplated on Brahma, what embellishments and adornments have attracted Him to you?

O friend! the Lord whose praise is being said in different words by Vedas and Sheshnag, what merits have made Him sing your praise?

God who has not been realised by gods, man and Naths who have laboured untiringly, what type of love has made Him search you? (647)

Kabit 648

Gurmukhi

ਕੈਸੇ ਕੈ ਅਗਹ ਗਹਿਓ ਕੈਸੇ ਕੈ ਅਛਲ ਛਲਿਓ ਕੈਸੇ ਕੈ ਅਭੇਦ ਭੇਦਯੋ ਅਲਖ ਲਖਾਇਓ ਹੈ ।

ਕੈਸੇ ਕੈ ਅਪੇਖ ਪੇਖਯੋ ਕੈਸੇ ਕੈ ਅਗੜ ਗੜਿਯੋ ਕੈਸੇ ਕੈ ਅਪਯੋ ਪੀਓ ਅਜਰ ਜਰਾਇਓ ਹੈ ।

ਕੈਸੇ ਕੈ ਅਜਾਪ ਜਪੋਜ ਕੈਸੇ ਕੈ ਅਥਾਪ ਥਪਯੋ ਪਰਸਿਓ ਅਪਰਸ ਅਗਮ ਸੁਗਮਾਯੋ ਹੈ ।

ਅਦਭੁਤ ਗਤ ਅਸਚਰਜ ਬਿਸਮ ਅਤਿ ਕੈਸੇ ਕੈ ਅਪਾਰ ਨਿਰਾਧਾਰ ਠਹਿਰਾਇਓ ਹੈ ॥੬੪੮॥

English

O friend! how have you acquired the Lord who cannot be seized? How have you tricked Him who cannot be deceived? How have you known His secret whose secret is not revealable? How have you realised Him who cannot be accessed?

How have you seen the Lord who cannot be seen? One who cannot be installed at a place, how have you installed Him in your heart? Whose elixir-like name cannot be consumed by everyone, how have you consumed it? How have you withstood the state produced by

The Lord who is beyond any words of description and repeated utterances, how have you meditated upon Him? How have you lodged Him (in your heart) who cannot be installed? How have you touched Him who is untouchable? And He who is beyond reach, how have yo

The Lord whose every aspect is so amazing, wondrous and beyond comprehension, how have you lodged Him in your heart who is infinite and without form? (648)

Kabit 649

Gurmukhi

ਕਹਿ ਧੋ ਕਹਾ ਭੂ ਰਮਾ ਰੰਮ ਪੂਰਬ ਜਨਮ ਬਿਖੇ ਐਸੀ ਕੌਨ ਤਪਸਿਆ ਕਠਨ ਤੋਹਿ ਕੀਨੀ ਹੈ ।

ਜਾ ਤੇ ਗੁਨ ਰੂਪ ਐ ਕਰਮ ਕੈ ਸਕਲ ਕਲਾ ਸ੍ਰੇਸਟ ਹੈ ਸਰਬ ਨਾਇਕਾ ਕੀ ਛਬਿ ਛੀਨੀ ਹੈ ।

ਜਗਤ ਕੀ ਜੀਵਨ ਜਗਤ ਪਤ ਚਿੰਤਾਮਨ ਮੁਖ ਮੁਸਕਾਇ ਚਿਤਵਤ ਹਿਰ ਲੀਨੀ ਹੈ ।

ਕੋਟ ਬ੍ਰਹਮੰਡ ਕੇ ਨਾਯਕ ਕੀ ਨਾਯਕਾ ਭਈ ਸਕਲ ਭਵਨ ਕੀ ਸ੍ਰਿਯਾ ਤੁਮਹਿ ਦੀਨੀ ਹੈ ॥੬੪੯॥

English

O beautiful Lakshmi ! please tell us what strenuous penance had you performed in your previous births? And how had you performed it that you have defeated all other women in glory and praise?

The happy smile of the master of the Universe that is like Chintamani (a jewel that destroys all worries and fulfills desires) is the sustainer of the Universe.

How have you obtained that jewel of happiness through meditation?

How have you become the mistress of the Master of millions of Universes? How has He bestowed the happiness of all the realms to you ? (649)

Kabit 650

Gurmukhi

ਰੂਪ ਕੋਟਿ ਰੂਪ ਪਰ ਸੋਭਾ ਪਰ ਕੋਟਿ ਸੋਭਾ ਚਤੁਰਾਈ ਕੋਟਿ ਚਤੁਰਾਈ ਪਰ ਵਾਰੀਐ ।

ਗਜਾਨ ਗੁਨ ਕੋਟ ਗੁਨ ਗਜਾਨ ਪਰ ਵਾਰ ਡਾਰੈ ਕੋਟਿ ਭਾਗ ਭਾਗ ਪਰ ਧਰਿ ਬਲਿਹਾਰੀਐ ।

ਸੀਲ ਸੁਭ ਲਛਨ ਕੋਟਾਨ ਸੀਲ ਲਛਨ ਕੈ ਲਜਾ ਕੋਟ ਲਜਾ ਕੈ ਲਜਾਇਮਾਨ ਮਾਰੀਐ ।

ਪ੍ਰੇਮਨ ਪਤਿਬ੍ਰਤਾ ਹੂੰ ਪ੍ਰੇਮ ਅਉ ਪਤਿਬ੍ਰਤ ਕੈ ਜਾ ਕਉ ਨਾਥ ਕਿੰਚਤ ਕਟਾਛ ਕੈ ਨਿਹਾਰੀਐ ॥੬੫੦॥

English

Millions of beautiful faces, millions of praises over her praise and millions of wisdoms are sacrifice unto the wisdom of that woman;

Millions of virtuous knowledge and millions of fortunes are sacrifice unto the knowledge and fortune of that woman;

Millions of praiseworthy traits associated with a well-bred, well-behaved person and millions of shames and modesties are sacrifices unto that woman;

Who is looked at with even a small look of grace by the Lord for her living a life commensurate with her feminine religion and duties. (650)

Kabit 651

Gurmukhi

ਕੋਟਨ ਕੋਟਾਨਿ ਸੁਖ ਪੁਜੈ ਨ ਸਮਾਨਿ ਸੁਖ ਆਨੰਦ ਕੋਟਾਨਿ ਤੁਲ ਆਨੰਦ ਨ ਆਵਹੀ ।

ਸਹਜਿ ਕੋਟਾਨਿ ਕੋਟਿ ਪੁਜੈ ਨ ਸਹਜ ਸਰ ਮੰਗਲ ਕੋਟਾਨਿ ਸਮ ਮੰਗਲ ਨ ਪਾਵਹੀ ।

ਕੋਟਨ ਕੋਟਾਨ ਪਰਤਾਪ ਨ ਪ੍ਰਤਾਪ ਸਰ ਕੋਟਨ ਕੋਟਾਨ ਛਬਿ ਛਬਿ ਨ ਪੁਜਾਵਹੀ ।

ਅਰਥ ਧਰਮ ਕਾਮ ਮੋਖ ਕੋਟਾਨਿ ਹੀ ਸਮ ਨਾਹਿ ਅਉਸਰ ਅਭੀਚ ਨਾਹ ਸਿਹਜ ਬੁਲਾਵਹੀ ॥੬੫੧॥

English

*Millions of comforts and millions of ecstasies cannot reach anywhere near the comforts and ecstasies that are experienced with
His
acquisition.*

*Millions of equipoise states cannot reach the state of His stability, nor can millions of happy songs of praise can
touch the bliss of the happiness blessed by Him.*

Millions of splendours cannot match His splendour nor can millions of adornments reach His form.

*Millions of four desirable elements (dharam, arth, kaam and mokh) cannot reach him who has been blessed with His Naam
and who gets an opportunity of the auspicious invitation of the Master calling the seeker on the nuptial bed
of His heart. (651)*

Kabit 652

Gurmukhi

ਸਫਲ ਜਨਮ ਧੰਨ ਆਜ ਕੋ ਦਿਵਸ ਰੈਨਿ ਪਹਰ ਮਹੂਰਤ ਘਰੀ ਅਉ ਪਲ ਪਾਏ ਹੈਂ ।

ਸਫਲ ਸਿੰਗਾਰ ਚਾਰ ਸਿਹਜਾ ਸੰਜੋਗ ਭੋਗ ਆਗਨ ਮੰਦਰ ਅਤਿ ਸੁੰਦਰ ਸੁਹਾਏ ਹੈਂ ।

ਜਗਮਗ ਜੋਤਿ ਸੋਭਾ ਕੀਰਤਿ ਪ੍ਰਤਾਪ ਛਬਿ ਆਨਦ ਸਹਜਿ ਸੁਖ ਸਾਗਰ ਬਢਾਏ ਹੈਂ ।

ਅਰਥ ਧਰਮ ਕਾਮ ਮੋਖ ਨਿਹਕਾਮ ਨਾਮੁ ਪ੍ਰੇਮ ਰਸ ਰਸਿਕ ਹੈ ਲਾਲ ਮੇਰੇ ਆਏ ਹੈਂ ॥੬੫੨॥

English

*My birth has become successful and fruitful today. This auspicious day, night, watch, moments that have provided me with moments
of union with my Lord are worthy of admiration and salutation.*

All my embellishments of Naam Simran are fruitful today, now that I am about to enjoy the spiritual bliss of union with my Lord on the bed-like heart. My heart-like courtyard and temple-like body are also becoming decorated.

The seas of comfort and bliss are leaping in my stable spiritual state as a result of union with my Lord on the bed of my heart. It is effulgent with divine light. It has blessed me with praise and glory, grandeur and splendour and a beautiful image.

Lord's name that makes dharam, arth, kaam and mokh as no more desirable elements of pursuits; the meditation of that Naam has enamored my beloved Lord in the hue of my love who has now come and taken the seat on my bed-like heart. (652)

Kabit 653

Gurmukhi

ਨਿਸ ਨ ਘਟੈ ਨ ਲਟੈ ਸਸਿਆਰ ਦੀਪ ਜੋਤਿ ਕੁਸਮ ਬਾਸ ਹੂੰ ਨ ਮਿਟੇ ਐ ਸੁ ਟੇਵ ਸੇਵ ਕੀ ।

ਸਹਜ ਕਥਾ ਨ ਘਟੈ ਸ੍ਰਵਨ ਸੁਰਤ ਮਤ ਰਸਨਾ ਪਰਸ ਰਸ ਰਸਿਕ ਸਮੇਵ ਕੀ ।

ਨਿੰਦਾ ਨ ਪਰੈ ਅਰ ਕਰੈ ਨ ਆਰਸ ਪ੍ਰਵੇਸ ਰਿਦੈ ਬਰੀਆ ਸੰਜੋਗ ਅਲਖ ਅਭੇਵ ਕੀ ।

ਚਾਉ ਚਿਤੁ ਚਉਗੁਨੋ ਬਢੈ ਪ੍ਰਬਲ ਪ੍ਰੇਮ ਨੇਮ ਦਯਾ ਦਸ ਗੁਨੀ ਉਪਜੈ ਦਯਾਲ ਦੇਵ ਕੀ ॥੬੫੩॥

English

May this night of enjoying blissful union with my Lord not end, nor should the soothing light of the lamp-like moon recede. May the flowers remain laden with fragrance nor should the power of voiceless voice-meditation decrease from my heart.

May this spiritual stability not recede nor should the sweetness of sound decrease in my ears. With the absorption of the divine elixir, may the desire of my tongue to remain engrossed in that elixir not wane.

May the sleep not burden me nor should laziness effect my heart, because an opportunity of enjoying the inaccessible Lord has been formed (opportunity of enjoying the bliss of union with Lord exists).

Bless me that this desire and enthusiasm of my heart becomes fourfold. May the love within me become more powerful and unbearable and the benevolence of the beloved effulgent Lord appear ten times more for me. (653)

Kabit 654

Gurmukhi

ਨਿਮਖ ਨਿਮਖ ਨਿਸ ਨਿਸ ਪਰਮਾਨ ਹੋਇ ਪਲ ਪਲ ਮਾਸ ਪਰਯੰਤ ਹੂੰ ਬਿਥਾਰੀ ਹੈ ।

ਬਰਖ ਬਰਖ ਪਰਯੰਤ ਘਟਿਕਾ ਬਿਹਾਇ ਜੁਗ ਜੁਗ ਸਮ ਜਾਮ ਜਾਮਨੀ ਪਿਆਰੀ ਹੈ ।

ਕਲਾ ਕਲਾ ਕੋਟਿ ਗੁਨ ਜਗਮਗ ਜੋਤਿ ਸਸਿ ਪ੍ਰੇਮ ਰਸ ਪ੍ਰਬਲ ਪ੍ਰਤਾਪ ਅਧਿਕਾਰੀ ਹੈ ।

ਮਨ ਬਚ ਕ੍ਰਮ ਪ੍ਰਿਯਾ ਸੇਵਾ ਸਨਮੁਖ ਰਹੋਂ ਆਰਸੁ ਨ ਆਵੈ ਨਿੰਦਾ ਆਜ ਮੇਰੀ ਬਾਰੀ ਹੈ ॥੬੫੪॥

English

May every moment of my union with the Lord become night long and every second of this meeting become month long.

May each watch be a year long while each pehar (a quarter of a day) become equal to an epoch.

May each trait of the moon change into millions of traits and enlightens in bright radiance; and the grandeur of love elixir may become more and more powerful.

Now that an opportunity of meeting with Lord on the heart like bed has come up in this invaluable life as a human being, then let me remain engrossed in the voiceless voice meditation of the Lord on account of my mind, words and actions. May I not sleep n

Kabit 655

Gurmukhi

ਜੈਸੀਐ ਸਰਦ ਨਿਸ ਤੈਸੇ ਈ ਪੂਰਨ ਸਸਿ ਵੈਸੇ ਈ ਕੁਸਮ ਦਲ ਸਿਹਜਾ ਸੁਵਾਰੀ ਹੈ ।

ਜੈਸੀ ਏ ਜੋਬਨ ਬੈਸ ਤੈਸੇ ਈ ਅਨੂਪ ਰੂਪ ਵੈਸੇ ਈ ਸਿੰਗਾਰ ਚਾਰੁ ਗੁਨ ਅਧਿਕਾਰੀ ਹੈ ।

ਜੈਸੇ ਈ ਛਬੀਲੈ ਨੈਨ ਤੈਸੇ ਈ ਰਸੀਲੇ ਬੈਨ ਸੋਭਤ ਪਰਸਪਰ ਮਹਿਮਾ ਅਪਾਰੀ ਹੈ ।

ਜੈਸੇ ਈ ਪ੍ਰਬੀਨ ਪ੍ਰਿਯ ਪਜਾਰੋ ਪ੍ਰੇਮ ਰਸਿਕ ਹੈਂ ਵੈਸੇ ਈ ਬਚਿਤ੍ਰ ਅਤਿ ਪ੍ਰੇਮਨੀ ਪਿਆਰੀ ਹੈ ॥੬੫੫॥

English

Just as the night of winter month is, so is the moon radiant this night. The fragrant buds of the flowers have adorned the bed.

On one side is the young age while on the other side is incomparable beauty. Similarly there is adornment of Naam Simran on one side while on the other is plenitude of virtues.

On one side are attractive and shining eyes while on the other hand are sweet words full of nectar. Thus within these the beauty beyond words is sitting in state.

Just as the beloved master is adept in the art of love, so is the strange and astonishing amorous feelings and love of the beloved seeker. (655)

Kabit 656

Gurmukhi

ਜਾ ਦਿਨ ਜਗਤ ਮਨ ਟਹਿਲ ਕਹੀ ਰਿਸਾਇ ਗਜਾਨ ਧਜਾਨ ਕੋਟ ਜੋਗ ਜਗ ਨ ਸਮਾਨ ਹੈ ।

ਜਾ ਦਿਨ ਭਈ ਪਨਿਹਾਰੀ ਜਗਨ ਨਾਥ ਜੀ ਕੀ ਤਾ ਸਮ ਨ ਛਤ੍ਰਧਾਰੀ ਕੋਟਨ ਕੋਟਾਨ ਹੈ ।

ਜਾ ਦਿਨ ਪਿਸਨਹਾਰੀ ਭਈ ਜਗਜੀਵਨ ਕੀ ਅਰਥ ਧਰਮ ਕਾਮ ਮੋਖ ਦਾਸਨ ਦਾਸਾਨ ਹੈ ।

ਛਿਰਕਾਰੀ ਪਨਿਹਾਰੀ ਪੀਸਨਕਾਰੀ ਕੋ ਜੋ ਸੁਖ ਪ੍ਰੇਮਨੀ ਪਿਆਰੀ ਕੋ ਅਕਥ ਉਨਮਾਨ ਹੈ ॥੬੫੬॥

English

*The day Omniscient Lord felt pleased and ordered to perform service, millions of worldly knowledge, meditation, yoga became
paltry on
that auspicious day.*

*The day I received the assignment of filling water for God, the master of the Universe, the comforts of millions
of kingdoms cannot compare with that blessed day.*

*The day I received the assignment of grinding the mill-stone of the Lord, the master of universe and all living
beings, then the four much sought and desired elements of spirituality became slave of the servants.*

*The love-lorn beloved who is blessed with the task of sprinkling of water, grinding of mill-stone and filling of water,
to state her praise, comfort and peace is beyond description. (656)*

Kabit 657

Gurmukhi

ਘਰੀ ਘਰੀ ਟੇਰਿ ਘਰੀਆਰ ਸੁਨਾਇ ਸੰਦੇਸੋ ਪਹਿਰ ਪਹਿਰ ਪੁਨ ਪੁਨ ਸਮਝਾਇ ਹੈ ।

ਜੈਸੇ ਜੈਸੇ ਜਲ ਭਰਿ ਭਰਿ ਬੇਲੀ ਬੂੜਤ ਹੈ ਪੂਰਨ ਹੁਇ ਪਾਪਨ ਕੀ ਨਾਵਹਿ ਹਰਾਇ ਹੈ ।

ਚਹੂੰ ਓਰ ਸੋਰ ਕੈ ਪਾਹਰੂਆ ਪੁਕਾਰ ਹਾਰੇ ਚਾਰੋ ਜਾਮ ਸੋਵਤੇ ਅਚੇਤ ਨ ਲਜਾਇ ਹੈ ।

ਤਮਚੁਰ ਸਬਦ ਸੁਨਤ ਹੀ ਉਘਾਰ ਆਂਖੇ ਬਿਨ ਪ੍ਰਿਯ ਪ੍ਰੇਮ ਰਸ ਪਾਛੈ ਪਛੁਤਾਇ ਹੈ ॥੬੫੭॥

English

The clock is repeatedly and loudly conveying a message after every watch and every pehar (a quarter of a day/night, that the time is rolling by).

As the water clock sinks repeatedly, O human being! you are also sinking your boat of life with ever increasing sins.

The True Guru is warning you repeatedly from all directions; O unattentive and senseless person! the four pehars of your night-like life are being spent sleeping in ignorance. You seemed to have no shame of your concern.

O living being! be aware, open your eyes with the crowing of the cock, be attentive after attending to your body needs, taste the elixir of love with the Lord. Without relishing the Naam Amrit of beloved Lord's name, one would feel repentant ultimately.

Kabit 658

Gurmukhi

ਮਜਨ ਕੈ ਚੀਰ ਚਾਰ ਅੰਜਨ ਤਮੋਲ ਰਸ ਅਭਰਨ ਸਿੰਗਾਰ ਸਾਜ ਸਿਹਜਾ ਬਿਛਾਈ ਹੈ ।

ਕੁਸਮ ਸੁਗੰਧਿ ਅਰ ਮੰਦਰ ਸੁੰਦਰ ਮਾਂਝ ਦੀਪਕ ਦਿਪਤ ਜਗਮਗ ਜੋਤ ਛਾਈ ਹੈ ।

ਸੋਧਤ ਸੋਧਤ ਸਉਨ ਲਗਨ ਮਨਾਇ ਮਨ ਬਾਂਛਤ ਬਿਧਾਨ ਚਿਰਕਾਰ ਬਾਰੀ ਆਈ ਹੈ ।

ਅਉਸਰ ਅਭੀਚ ਨੀਚ ਨਿੰਦ੍ਰਾ ਮੈ ਸੋਵਤ ਖੋਏ ਨੈਨ ਉਘਰਤ ਅੰਤ ਪਾਛੈ ਪਛੁਤਾਈ ਹੈ ॥੬੫੮॥

English

Bathing myself clean, wearing beautiful clothes, putting collyrium in the eyes, eating a betel and adoring myself with various ornaments

I have laid the bed of my Lord. (I have prepared myself for union with my beloved God Lord).

The beautiful bed is decorated with fragrant flowers and the beautiful room is lit up with radiant light.

I have received this human birth after much effort for the union with the Lord God. (I have gone through many births to reach to this stage that is very auspicious).

But losing this opportunity of favourable constellation position for a union with God in the sleep of hateful ignorance, one will only repent when one wakes up (because by then it would be too late). (658)

Kabit 659

Gurmukhi

ਕਰ ਅੰਜੁਲ ਜਲ ਜੋਬਨ ਪ੍ਰਵੇਸੁ ਆਲੀ ਮਾਨ ਤਜਿ ਪ੍ਰਾਨਪਤਿ ਪਤਿ ਰਤਿ ਮਾਨੀਐ ।

ਗੰਧਰਬ ਨਗਰ ਗਤ ਰਜਨੀ ਬਿਹਾਤ ਜਾਤ ਔਸੁਰ ਅਭੀਚ ਅਤਿ ਦੁਲਭ ਕੈ ਜਾਨੀਐ ।

ਸਿਹਜਾ ਕੁਸਮ ਕੁਮਲਾਤ ਮੁਰਝਾਤ ਪੁਨ ਪੁਨ ਪਛੁਤਾਤ ਸਮੇ ਆਵਤ ਨ ਆਨੀਐ ।

ਸੋਈ ਬਰ ਨਾਰਿ ਪ੍ਰਿਯ ਪਜਾਰ ਅਧਿਕਾਰੀ ਪਜਾਰੀ ਸਮਝ ਸਿਆਨੀ ਤੋਸੋ ਬੇਨਤੀ ਬਖਾਨੀਐ ॥੬੫੯॥

English

O! friend entering in youth! abandon all ego and take water (of humility) in your hand, worship the Lord husband the Master of all lives and lodge His love in your heart.

Like an imaginary world, this night-like life being imaginary is passing by. So consider this human birth as an invaluable opportunity that stars have favoured you with for meeting the Lord God.

As the flowers on the nuptial bed withers away, this invaluable time once gone past will not return. One will repent repeatedly.

O dear friend! I pray to you to be wise and understand this important fact, that she alone is supreme seeker female, who becomes dejure owner of her Lord's love and, ultimately becomes His beloved. (659)

Kabit 660

Gurmukhi

ਮਾਨਨ ਨ ਕੀਜੈ ਮਾਨ ਬਦੋ ਨ ਤੇਰੋ ਸਿਆਨ ਮੇਰੋ ਕਹੋਜ ਮਾਨ ਜਾਨ ਔਸੁਰ ਅਭੀਚ ਕੋ ।

ਪ੍ਰਿਯਾ ਕੀ ਅਨੇਕ ਪਜਾਰੀ ਚਿਰੰਕਾਲ ਆਈ ਬਾਰੀ ਲੇਹੁ ਨ ਸੁਹਾਗ ਸੰਗ ਛਾਡਿ ਹਠ ਨੀਚ ਕੋ ।

ਰਜਨੀ ਬਿਹਾਤ ਜਾਤ ਜੋਬਨ ਸਿੰਗਾਰ ਗਾਤ ਖੇਲਹੁ ਨ ਪ੍ਰੇਮ ਰਸ ਮੋਹ ਸੁਖ ਬੀਚ ਕੋ ।

ਅਬ ਕੈ ਨ ਭੇਟੇ ਨਾਥ ਬਹੁਰਿਯੋ ਨ ਆਵੈ ਹਾਥ ਬਿਰਹਾ ਬਿਹਾਵੈ ਬਲਿ ਬਡੋ ਭਾਈ ਮੀਚ ਕੋ ॥੬੬੦॥

English

O my egoistic friend! Don't be proud, I do not consider much wisdom in this pride. Listen to me and regard this human birth as the most auspicious and invaluable time of meeting with the Lord. Make this opportunity a success by taking the initiation of Na

Dear Lord has numerous beloved wives whose hearts are pierced with His ambrosial Naam. After wandering in many species, you have now got the turn to meet with the Lord through this human birth. Why don't you give up your arrogant obduracy and unite with y

This night-like human life is passing away. The youth, body and all its adornments will be left behind. Then why don't you enjoy and relish the loving elixir of your dear husband? And why are you wasting your night-like life in the false pleasures of maya

And if you fail to achieve union with your master Lord in this human birth, you will not get another opportunity. You will have to spend the remainder life in the separation of the Lord. The separation is far more painful than death. (660)

Kabit 661

Gurmukhi

ਜਉ ਲਉ ਦੀਪ ਜੋਤ ਹੋਤ ਨਾਹਿਤ ਮਲੀਨ ਆਲੀ ਜਉ ਲਉ ਨਾਂਹਿ ਸਿਹਜਾ ਕੁਸਮ ਕੁਮਲਾਤ ਹੈ ।

ਜਉ ਲਉ ਨ ਕਮਲਨ ਪ੍ਰਫੁਲਤ ਉਡਤ ਅਲ ਬਿਰਖ ਬਿਹੰਗਮ ਨ ਜਉ ਲਉ ਚੁਹਚੁਹਾਤ ਹੈ ।

ਜਉ ਲਉ ਭਾਸਕਰ ਕੋ ਪ੍ਰਕਾਸ ਨ ਅਕਾਸ ਬਿਖੈ ਤਮਚੁਰ ਸੰਖ ਨਾਦ ਸਬਦ ਨ ਪ੍ਰਾਤ ਹੈ ।

ਤਉ ਲਉ ਕਾਮ ਕੇਲ ਕਾਮਨਾ ਸਕੂਲ ਪੂਰਨ ਕੈ ਹੋਇ ਨਿਹਕਾਮ ਪ੍ਰਿਯ ਪ੍ਰੇਮ ਨੇਮ ਘਾਤ ਹੈ ॥੬੬੧॥

English

*O friend! before dawn when the light of a lamp goes dim and the flowers on the decorated nuptial bed
have not yet withered away,*

*Before the sunrise till the flowers bloom and the bumble bees are not attracted to them and before the dawn
when the birds on the tree have not yet started chirping;*

*Till such time, the Sun shines in the sky and the crowing of the cock and the sound of the
conch blowing is not heard,*

*Till then, free from all worldly desires and in complete pleasure, you should remain engrossed in the bliss of union
with the Lord. This is the time to fulfill the tradition of love with your beloved Lord. (Taking initiation
from the True Guru, this is th*

Kabit 662

Gurmukhi

ਜੋਈ ਮਿਲੈ ਆਪਾ ਖੋਇ ਸੋਈ ਤਉ ਨਾਯਕਾ ਹੋਇ ਮਾਨ ਕੀਏ ਮਾਨਮਤੀ ਪਾਈਐ ਨ ਮਾਨ ਜੀ ।

ਜੈਸੇ ਘਨਹਰ ਬਰਸੈ ਸਰਬਤ੍ਰ ਸਮ ਉਚੈ ਨ ਚੜਤ ਜਲ ਬਸਤ ਨੀਚਾਨ ਜੀ ।

ਚੰਦਨ ਸਮੀਪ ਜੈਸੇ ਬੂਡੋਜ ਹੈ ਬਡਾਈ ਬਾਂਸ ਆਸ ਪਾਸ ਬਿਰਖ ਸੁਬਾਸ ਪਰਵਾਨ ਜੀ ।

ਕ੍ਰਿਪਾ ਸਿੰਧ ਪ੍ਰਿਯ ਤੀਯ ਹੋਇ ਮਰਜੀਵਾ ਗਤਿ ਪਾਵਤ ਪਰਮਗਤਿ ਸਰਬ ਨਿਧਾਨ ਜੀ ॥੬੬੨॥

English

The seeker woman who sheds her ego and meets with dear husband, she alone is the loved wife of the husband. One cannot get honour and respect from the Lord if one feels haughty and egoistic.

Just as clouds rain equally in all places, its water cannot climb up the mounds. Water always go and settles at lower levels.

Just as a bamboo stays in his pride of being high and lofty and remains bereft of the fragrance of sandalwood, but all big and small trees and plants absorb that sweet smell in themselves.

Similarly, to be the wife of the ocean of kindness-dear Lord, one has to sacrifice oneself and become a living dead person. Only then can one acquire the treasure of all treasures (God's name from the True Guru) and reach the supreme divine state. (662)

Kabit 663

Gurmukhi

ਸਿਹਜਾ ਸਮੇ ਅਗਜਾਨ ਮਾਨ ਕੈ ਰਸਾਏ ਨਾਹਿ ਤਨਕ ਹੀ ਮੈ ਰਿਸਾਇ ਉਤ ਕੋ ਸਿਧਾਰੈ ਹੈਂ ।

ਪਾਛੈ ਪਛਤਾਇ ਹਾਇ ਹਾਇ ਕਰ ਕਰ ਮੀਜ ਮੂੰਡ ਧੁਨ ਧੁਨ ਕੋਟਿ ਜਨਮ ਧਿਕਾਰੈ ਹੈਂ ।

ਔਸਰ ਨ ਪਾਵੋਂ ਬਿਲਲਾਉ ਦੀਨ ਦੁਖਤ ਹੈ ਬਿਰਹ ਬਿਯੋਗ ਸੋਗ ਆਤਮ ਸੰਘਾਰੈ ਹੈਂ ।

ਪਰਉਪਕਾਰ ਕੀਜੈ ਲਾਲਨ ਮਨਾਇ ਦੀਜੈ ਤੋ ਪਰ ਅਨੰਤ ਸਰਬੰਸ ਬਲਿਹਾਰੈ ਹੈਂ ॥੬੬੩॥

English

*Due to my pride of youth, wealth and ignorance, I did not please my beloved Lord at the time of my meeting with Him. As a result He became cross with me and left me for some other place.
(I was too preoccupied with enjoying my human life and paid no atten*

After realising the separation of my Lord, I am now repenting and grieving and beating my head, am cursing my millions births of separation from Him.

I cannot get this chance of meeting my Lord for ever anymore. That is why I am wailing, feeling the distress and perturbation. The separation, its pangs and its worry is torturing me.

O friend beloved of my Lord! do me a favour and bring around my separated Lord husband. And for such a favour, I will sacrifice all that I have many times over you. (663)

Kabit 664

Gurmukhi

ਪ੍ਰੇਮ ਰਸੁ ਅਉਸੁਰ ਅਗਜਾਨ ਮੈ ਨ ਆਗਜਾ ਮਾਨੀ ਮਾਨ ਕੈ ਮਾਨਨ ਅਪਨੋਈ ਮਾਨ ਖੋਯੋ ਹੈ ।

ਤਾਂ ਤੇ ਰਿਸ ਮਾਨ ਪ੍ਰਾਨਨਾਥ ਹੂੰ ਜੁ ਮਾਨੀ ਭਏ ਮਾਨਤ ਨ ਮੇਰੇ ਮਾਨ ਆਨਿ ਦੁਖ ਰੋਇਓ ਹੈ ।

ਲੋਕ ਬੇਦ ਗਜਾਨ ਦਤ ਭਗਤ ਪ੍ਰਧਾਨ ਤਾ ਤੇ ਲੁਨਤ ਸਹਸ ਗੁਨੋ ਜੈਸੇ ਬੀਜ ਬੋਯੋ ਹੈ ।

ਦਾਸਨ ਦਾਸਾਨ ਗਤਿ ਬੇਨਤੀ ਕੈ ਪਾਇ ਲਾਗਉ ਹੈ ਕੋਊ ਮਨਾਇ ਦੈ ਸਗਲ ਜਗ ਜੋਯੋ ਹੈ ॥੬੬੪॥

English

In my human birth when it was time to acquire the elixir like love of my beloved Lord, I did not obey the command of my True Guru to toil and practice the teachings of the Guru. Becoming proud of my youth and wealth, I lost the respect that I had in the h

Due to my involvement in worldly pleasures, my Master beloved Lord has become angry with me. Now when I try to bring him around, I fail. O my pious friend! I have now come and expressed my distress before you.

It is a primary axiom of all the folk tales and religious scriptures that one reaps what one had sown. Whatever good or bad we sow, we have to reap many times more than that.

I have searched the whole world, defeated and defected. I have now made myself as the slave of the servants and approaching the slaves of the Lord, I go into their refuge with a prayer-Is there any God-loved servant who can bring around my separated and a

Kabit 665

Gurmukhi

ਫਰਕਤ ਲੋਚਨ ਅਧਰ ਪੁਜਾ ਤਾਪੈ ਤਨ ਮਨ ਮੈ ਅਉਸੇਰ ਕਬ ਲਾਲ ਗ੍ਰਿਹ ਆਵਈ ।

ਨੈਨਨ ਸੈ ਨੈਨ ਅਰ ਬੈਨਨ ਸੇ ਬੈਨ ਮਿਲੈ ਰੈਨ ਸਮੇ ਚੈਨ ਕੋ ਸਿਹਜਾਸਨ ਬੁਲਾਵਈ ।

ਕਰ ਗਹਿ ਕਰ ਉਰ ਉਰ ਸੈ ਲਗਾਇ ਪੁਨ ਅੰਕ ਅੰਕਮਾਲ ਕਰਿ ਸਹਿਜ ਸਮਾਵਈ ।

ਪ੍ਰੇਮ ਰਸ ਅੰਮ੍ਰਿਤ ਪੀਆਇ ਤ੍ਰਿਪਤਾਇ ਆਲੀ ਦਯਾ ਕੈ ਦਯਾਲ ਦੇਵ ਕਾਮਨਾ ਪੁਜਾਵਈ ॥੬੬੫॥

English

With earnest desire of meeting my beloved Lord in my heart, my eyes, lips and arms are quivering. My body temperature is rising while my mind is restless. When will my dear beloved come to abide into my house-like heart?

When will I have my eyes and words (lips) meeting with the eyes and words (lips) of my Lord? And when will my beloved Lord call me to His bed at night to make me enjoy the divine pleasure of this meeting?

When will He hold me by my hand, take me into His embrace, in His lap, around His neck and plunge me into the spiritual ecstasy?

O my co-congregational friends! When will the beloved Lord make me drink the loving elixir of spiritual union and satiate me; and when will the effulgent and kind Lord become benevolent and appease the desire of my mind? (665)

Kabit 666

Gurmukhi

ਲੋਚਨ ਅਨੂਪ ਰੂਪ ਦੇਖਿ ਮੁਰਛਾਤ ਭਏ ਸੇਈ ਮੁਖ ਬਹਿਰਿਓ ਬਿਲੋਕ ਧਿਆਨ ਧਾਰਿ ਹੈ ।

ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਨਿ ਸੁਵਨ ਬਿਮੋਹੇ ਆਲੀ ਤਾਹੀ ਮੁਖ ਬੈਨ ਸੁਨ ਸੁਰਤ ਸਮਾਰਿ ਹੈ ।

ਜਾ ਪੈ ਬੇਨਤੀ ਬਖਾਨਿ ਜਿਹਬਾ ਥਕਤ ਭਈ ਤਾਹੀ ਕੇ ਬੁਲਾਏ ਪੁਨ ਬੇਨਤੀ ਉਚਾਰਿ ਹੈ ।

ਜੈਸੇ ਮਦ ਪੀਏ ਗਿਆਨ ਧਿਆਨ ਬਿਸਰਨ ਹੋਇ ਤਾਹੀ ਮਦ ਅਚਵਤ ਚੇਤਨ ਪ੍ਰਕਾਰ ਹੈ ॥੬੬੬॥

English

O friend! seeing the beautiful form of the beloved, I had become unconscious. Seeing that radiant face again in my inner self, my inner consciousness has anchored on to the stable peace.

O friend! hearing whose ambrosial words, my ears had gone into raptures, now with the ambrosial words from the same tongue entering my consciousness, my inner self has become engrossed in His Naam Simran.

The beloved Lord praying to whom my tongue had got tired, I am praying non-stop to call that Lord on the bed of my heart.

Just as consuming some intoxicating substance, all awareness and consciousness is lost, (a man becomes unconscious), now drinking it in the form of Naam Amrit, it has become a means of inner consciousness. (666)

Kabit 667

Gurmukhi

ਸੁਨਿ ਪ੍ਰਿਯ ਗਵਨ ਸ੍ਰਵਨ ਬਹਰੇ ਨ ਭਏ ਕਾਹੇ ਕੀ ਪਤਿਬ੍ਰਤਾ ਪਤਿਬ੍ਰਤ ਪਾਯੋ ਹੈ ।

ਦ੍ਰਿਸਟ ਪ੍ਰਿਯ ਅਗੋਚਰ ਹੁਇ ਅੰਧਰੇ ਨ ਭਏ ਨੈਨ ਕਾਹੇ ਕੀ ਪ੍ਰੇਮਨੀ ਪ੍ਰੇਮ ਹੂੰ ਲਜਾਯੋ ਹੈ ।

ਅਵਧਿ ਬਿਹਾਏ ਧਾਇ ਧਾਇ ਬਿਰਹਾ ਬਿਆਪੈ ਕਾਹੇ ਕੀ ਬਿਰਹਨੀ ਬਿਰਹ ਬਿਲਖਾਯੋ ਹੈ ।

ਸੁਨਤ ਬਿਦੇਸ ਕੇ ਸੰਦੇਸ ਨਾਹਿ ਛੁਟਯੋ ਰਿਦਾ ਕਉਨ ਕਉਨ ਗਨਉ ਚੁਕ ਉਤਰ ਨ ਆਯੋ ਹੈ ॥੬੬੭॥

English

Why did my ears not turn deaf hearing the departure of my dear beloved? What type of faithful and loyal wife am I and what sort of husband-engrossed religion (life style) have I acquired?

Why did I not go blind when my beloved was disappearing from my vision? What sort of beloved am I ? I have shamed the love.

My life is waning and the separation of my Lord is chasing me and causing me distress. What type of separation is this? The pangs of separations have made me restless.

Why has my heart not burst, receiving the message that my dear beloved will stay away from me in other place? What all blunders made may I count and recall, I have no answer of it. (667)

Gurmukhi

ਬਿਰਹ ਦਾਵਾਨਲ ਪ੍ਰਗਟੀ ਨ ਤਨ ਬਨ ਬਿਖੈ ਅਸਨ ਬਸਨ ਤਾ ਮੈ ਘ੍ਰਿਤ ਪਰਜਾਰਿ ਹੈ ।

ਪ੍ਰਥਮ ਪ੍ਰਕਾਸੇ ਧੂਮ ਅਤਿਹੀ ਦੁਸਹਾ ਦੁਖ ਤਾਹੀ ਤੇ ਗਗਨ ਘਨ ਘਟਾ ਅੰਧਕਾਰ ਹੈ ।

ਭਭਕ ਭਭੂਕੋ ਹੈ ਪ੍ਰਕਾਸਯੋ ਹੈ ਅਕਾਸ ਸਸਿ ਤਾਰਕਾ ਮੰਡਲ ਚਿਨਗਾਰੀ ਚਮਕਾਰ ਹੈ ।

ਕਾ ਸਿਓ ਕਹਉ ਕੈਸੇ ਅੰਤਕਾਲ ਬ੍ਰਿਥਾਵੰਤ ਗਤਿ ਮੋਹਿ ਦੁਖ ਸੋਈ ਸੁਖਦਾਈ ਸੰਸਾਰ ਹੈ ॥੬੬੮॥

English

The separation of my beloved is not only appearing in my body, like the fire of jungle, but all these dainty dishes and dresses instead of giving me comfort are acting like oil in raising the intensity of fire and consequently my sufferings.

Firstly, this separation, because of the sighs associated with it is appearing like smoke and thus unbearable and then this smoke is looking like dark clouds in the sky causing darkness all around.

Even the moon in the sky is looking like a flame. The stars are appearing to me as the sparks of that fire.

Like a patient nearing his death, whom should I tell this state that has resulted due to the fire of separation? All these things (moon, stars, dresses etc.) are becoming uncomfortable and painful for me, whereas all these are highly peace-giving and sour

Gurmukhi

ਏਈ ਅਖੀਆਂ ਜੁ ਪੇਖਿ ਪ੍ਰਥਮ ਅਨੂਪ ਰੂਪ ਕਾਮਨਾ ਪੂਰਨ ਕਰਿ ਸਹਜ ਸਮਾਨੀ ਹੈ ।

ਏਈ ਅਖੀਆਂ ਜੁ ਲੀਲਾ ਲਾਲਨ ਕੀ ਇਕ ਟਕ ਅਤਿ ਅਸਚਰਜ ਹੈ ਹੋਰਤ ਹਿਰਾਨੀ ਹੈ ।

ਏਈ ਅਖੀਆਂ ਜੁ ਬਿਛੁਰਤ ਪ੍ਰਿਯ ਪ੍ਰਾਨਪਤਿ ਬਿਰਹ ਬਿਯੋਗ ਰੋਗ ਪੀਰਾ ਕੈ ਪਿਰਾਨੀ ਹੈ ।

ਨਾਸਕਾ ਸ੍ਰਵਨ ਰਸਨਾ ਮੈ ਅਗ੍ਰਭਾਗ ਹੁਤੀ ਏਈ ਅਖੀਆਂ ਸਗਲ ਅੰਗ ਮੈਂ ਬਿਰਾਨੀ ਹੈ ॥੬੬੯॥

English

These are the very eyes which used to see the extremely beautiful form of the beloved Lord and satisfying their desire would absorb themselves in the spiritual bliss.

These are the eyes that used to go into raptures of bliss seeing the divine wonders of the dear Lord.

These are the eyes that used to suffer the most at the time of separation of the Lord, the Master of my life.

To fulfill the loving relationship with the beloved, these eyes that used to be ahead of all other parts of my body like nose, ears, tongue etc. are now behaving like stranger over all of them. (Being bereft of beloved Lord's glimpse and His wondrous deed)

Kabit 670

Gurmukhi

ਇਕ ਟਕ ਧਿਆਨ ਹੁਤੇ ਚੰਦ੍ਰਮੇ ਚਕੋਰ ਗਤਿ ਪਲ ਨ ਲਗਤ ਸ੍ਵਪਨੈ ਹੂੰ ਨ ਦਿਖਾਈਐ ।

ਅੰਮ੍ਰਿਤ ਬਚਨ ਧੁਨਿ ਸੁਨਤਿ ਹੀ ਬਿਦਯਮਾਨ ਤਾ ਮੁਖ ਸੰਦੇਸੋ ਪਥਕਨ ਪੈ ਨ ਪਾਈਐ ।

ਸਿਹਜਾ ਸਮੈ ਨ ਉਰ ਅੰਤਰ ਸਮਾਤੋ ਹਾਰ ਅਨਿਕ ਪਹਾਰ ਓਟ ਭਏ ਕੈਸੇ ਜਾਈਐ ।

ਸਹਜ ਸੰਜੋਗ ਭੋਗ ਰਸ ਪਰਤਾਪ ਹੁਤੇ ਬਿਰਹ ਬਿਯੋਗ ਸੋਗ ਰੋਗ ਬਿਲਲਾਈਐ ॥੬੭੦॥

English

*I used to see my beloved Lord without a blink of the eye as a ruddy sheldrake looks at moon.
There used to be no break. But now I don't even see Him in a dream.*

*Previously, I used to hear the melody of my beloved's sweet words from His mouth, but now I do not
even receive His messages even from the passers by coming or going this way.*

*Previously, even the interference of the necklace around my neck was not tolerated between us at the time of our
meeting on the nuptial bed, but now many mountain size customs have come up between us. How can I
raise them down and reach my beloved Lord?*

*Previously in my spiritual tranquility, I had the happiness and bliss of being near Him, but I am now crying
with pangs of separation. (670)*

Gurmukhi

ਜਾ ਕੇ ਏਕ ਫਨ ਪੈ ਧਰਨ ਹੈ ਸੋ ਧਰਨੀਧਰ ਤਾਂਹਿ ਗਿਰਧਰ ਕਹੈ ਕਉਨ ਬਡਿਆਈ ਹੈ ।

ਜਾ ਕੇ ਏਕ ਬਾਵਰੋ ਕਹਾਵਤ ਹੈ ਬਿਸ਼ਨਾਥ ਤਾਂਹਿ ਬ੍ਰਿਜਨਾਥ ਕਹੈ ਕੌਨ ਅਧਿਕਾਈ ਹੈ ।

ਸਗਲ ਅਕਾਰ ਓਕਾਰ ਕੇ ਬਿਥਾਰੇ ਜਿਨ ਤਾਂਹਿ ਨੰਦ ਨੰਦ ਕਹੈ ਕਉਨ ਠਕੁਰਾਈ ਹੈ ।

ਉਸਤਤਿ ਜਾਨਿ ਨਿੰਦਾ ਕਰਤ ਅਗਿਆਨ ਅੰਧ ਐਸੇ ਹੀ ਅਰਾਧਨ ਤੇ ਮੋਨ ਸੁਖਦਾਈ ਹੈ ॥੬੭੧॥

English

God created Sheshnag who is believed to be supporting the Earth on one of his thousand heads, and he is called Dharnidhar, and if his creator is called by the name of Girdhar (lifter of Goverdhan mountain-Krishan) what sort of praise is his?

The creator who has created a crazy (Shiv Ji) and is called Vishwanath (master of the Universe), if his creator is called Brijnath (master of Braj region-Sri Krishan) then what is so praiseworthy about him?

The creator who has created this entire expanse, if that creator is called son of Nand-Krishan Ji, then what is so great about him?

(So by such type of worship) ignorant and blind of knowledge consider Lord's worship being performed, but instead, they are slandering Him. Remaining silent is far better than this type of worship. (671)

Kabit 672

Gurmukhi

ਨਖ ਸਿਖ ਲਉ ਸਗਲ ਅੰਗ ਰੋਮ ਰੋਮ ਕਰਿ ਕਾਟਿ ਕਾਟਿ ਸਿਖਨ ਕੇ ਚਰਨ ਪਰ ਵਾਰੀਐ ।

ਅਗਨਿ ਜਲਾਇ ਫੁਨਿ ਪੀਸਨ ਪੀਸਾਇ ਤਾਂਹਿ ਲੈ ਉਡੇ ਪਵਨ ਹੁਇ ਅਨਿਕ ਪ੍ਰਕਾਰੀਐ ।

ਜਤ ਕਤ ਸਿਖ ਪਗ ਧਰੈ ਗੁਰ ਪੰਥ ਪ੍ਰਾਤ ਤਾਹੂ ਤਾਹੂ ਮਾਰਗ ਮੈ ਭਸਮ ਕੈ ਡਾਰੀਐ ।

ਤਿਹ ਪਦ ਪਾਦਕ ਚਰਨ ਲਿਵ ਲਾਗੀ ਰਹੈ ਦਯਾ ਕੈ ਦਯਾਲ ਮੋਹਿ ਪਤਿਤ ਉਧਾਰੀਐ ॥੬੭੨॥

English

*If I cut every part of my body from nails to the top of my head into the size of
a hair and sacrifice them over the holy feet of the Sikhs of Guru'*

*And then these cut parts are burnt in fire, ground to ashes in a mill-stone and these ashes are blown
all over by the wind;*

*Spread these ashes of my body on the paths leading to the door of the True Guru, that the Sikhs
of the Guru take at the ambrosial hour;*

*So that the touch of the feet of the Sikhs treading that path may keep me engrossed in the remembrance
of my Lord. I may then pray before these Gursikhs to take me--the sinner across the worldly ocean. (672)*

Gurmukhi

ਪੰਚ ਬਾਰ ਗੰਗ ਜਾਇ ਬਾਰ ਪੰਚ ਪ੍ਰਾਗ ਨਾਇ ਤੈਸਾ ਪੁੰਨ ਏਕ ਗੁਰਸਿਖ ਕਉ ਨਵਾਏ ਕਾ ।

ਸਿਖ ਕਉ ਪਿਲਾਇ ਪਾਨੀ ਭਾਉ ਕਰ ਕੁਰਖੇਤ ਅਸ੍ਵਮੇਧ ਜਗ ਫਲ ਸਿਖ ਕਉ ਜਿਵਾਏ ਕਾ ।

ਜੈਸੇ ਸਤ ਮੰਦਰ ਕੰਚਨ ਕੇ ਉਸਾਰ ਦੀਨੇ ਤੈਸਾ ਪੁੰਨ ਸਿਖ ਕਉ ਇਕ ਸਬਦ ਸਿਖਾਏ ਕਾ ।

ਜੈਸੇ ਬੀਸ ਬਾਰ ਦਰਸਨ ਸਾਧ ਕੀਆ ਕਾਹੂ ਤੈਸਾ ਫਲ ਸਿਖ ਕਉ ਚਾਪ ਪਗ ਸੁਆਏ ਕਾ ॥੬੭੩॥

English

Providing bathing facility to a Sikh and helping him bathe is an act that is equal to five visits to a place of pilgrimage to river Ganges and an equal number to Prayag.

If a Sikh is served water with love and devotion, then it is an act equal to visiting Kurukshetra. And if a Sikh of the Guru is served meal with love and devotion one is rewarded with blessing obtainable from an Aswmedh Yag.

Just as a hundred temples raised in gold are given away in charity, its reward is equal to teaching one hymn of Gurbani to a Guru's Sikh.

The gain of pressing the feet of a tired Guru's Sikh and putting him to sleep is equal to seeing a noble and godly person a score of times. (673)

Kabit 674

Gurmukhi

ਜੈਸੇ ਤਉ ਅਨੇਕ ਰੋਗੀ ਆਵਤ ਹੈਂ ਬੈਦ ਗ੍ਰਿਹਿ ਜੈਸੇ ਜੈਸੇ ਰੋਗ ਤੈਸੇ ਅਉਖਧੁ ਖੁਵਾਵਈ ।

ਜੈਸੇ ਰਾਜ ਦੁਆਰ ਲੋਗ ਆਵਤ ਸੇਵਾ ਨਮਿਤ ਜੋਈ ਜਾਹੀਂ ਜੋਗ ਤੈਸੀ ਟਹਿਲ ਬਤਾਵਈ ।

ਜੈਸੇ ਦਾਤਾ ਪਾਸ ਜਨ ਅਰਥੀ ਅਨੇਕ ਆਵੈਂ ਜੋਈ ਜੋਈ ਜਾਚੈ ਦੇ ਦੇ ਦੁਖਨ ਮਿਟਾਵਈ ।

ਤੈਸੇ ਗੁਰ ਸਰਨ ਆਵਤ ਹੈਂ ਅਨੇਕ ਸਿਖ ਜੈਸੇ ਜੈਸੇ ਭਾਉ ਤੈਸੀ ਕਾਮਨਾ ਪੁਜਾਵਈ ॥੬੭੪॥

English

Just as several patients come to the house of a medical practitioner, and he administers medicine to each one of them according to their ailment.

Just as myriad people come to the door of the king to serve him, and each one is told to prefer service that he is capable and fit to do;

Just as many needy persons come to a kind-hearted donor and he gives them whatever each one asks, thus allaying distress of each one of them.

Similarly many Sikhs come into the refuge of the True Guru, and whatever devotion and love one has in the mind the , True Guru fulfils it accordingly. (674)

Kabit 675

Gurmukhi

ਰਾਗ ਜਾਤ ਰਾਗੀ ਜਾਨੈ ਬੈਰਾਗੈ ਬੈਰਾਗੀ ਜਾਨੈ ਤਿਆਗਹਿ ਤਿਆਗੀ ਜਾਨੈ ਦੀਨ ਦਇਆ ਦਾਨ ਹੈ ।

ਜੋਗ ਜੁਗਤ ਜੋਗੀ ਜਾਨੈ ਭੋਗ ਰਸ ਭੋਗੀ ਜਾਨੈ ਰੋਗ ਦੋਖ ਰੋਗੀ ਜਾਨੈ ਪ੍ਰਗਟ ਬਖਾਨ ਹੈ ।

ਫੂਲ ਰਾਖ ਮਾਲੀ ਜਾਨੈ ਪਾਨਹਿ ਤੰਬੋਲੀ ਜਾਨੈ ਸਕਲ ਸੁਗੰਧਿ ਗਤਿ ਗਾਂਧੀ ਜਾਨਉ ਜਾਨ ਹੈ ।

ਰਤਨੈ ਜਉਹਾਰੀ ਜਾਨੈ ਬਿਹਾਰੈ ਬਿਉਹਾਰੀ ਜਾਨੈ ਆਤਮ ਪ੍ਰੀਖਿਆ ਕੋਊ ਬਿਬੇਕੀ ਪਹਿਚਾਨ ਹੈ ॥੬੭੫॥

English

A musician alone knows the modes of music and singing and their various forms. Only a renunciator who has given up his attachment with worldly goods know what a detached temperament is, a hermit alone knows what it involves and a donor would know what it

Similarly a Yogi knows the method of strenuous penances that are required to be practiced for realisation of God. A relisher would know how to enjoy the taste and enjoyment of worldly tastes and this can be emphatically stated that a patient alone knows t

A gardener knows how to take care of flowers, a betel leaf seller alone knows how to preserve betel leaves. One can learn the secret of scents from a perfume seller.

Only a jeweller knows how to evaluate and examine the genuineness of a jewel. A trader knows all aspects of business but he who can recognise the reality of spiritual virtues is a rare, wise and knowledgeable person who has imbibed the teachings of Guru .