

## **Anand Sahib**

raamakalee mahalaa teejaa ana(n)dhu

Raamkalee, Third Mehla, Anand The Song Of Bliss:

ikOankaar satigur prasaadh ||

One Universal Creator God. By The Grace Of The True

Guru:

ana(n)dhu bhiaa meree maae satiguroo mai paiaa

|| satigur ta paiaa sahaj setee man vajeeaa

vaadhaieeaa || raag ratan paravaar pareeaa sabadh

gaavan aaieeaa || sabadho ta gaavahu haree keraa

man jinee vasaiaa || kahai naanak ana(n)dhu hoaa

satiguroo mai paiaa || 1 ||

I am in ecstasy, O my mother, for I have found my True

Guru. I have found the True Guru, with intuitive ease,

and my mind vibrates with the music of bliss.

The jewelled melodies and their related celestial

harmonies have come to sing the Word of the Shabad.

The Lord dwells within the minds of those who sing the  
Shabad. Says Nanak, I am in ecstasy, for I have found  
my True Guru. ||1||

e man meriaa too sadhaa rahu har naale || har naal  
rahu too ma(n)n mere dhookh sabh visaaranaa ||  
a(n)geekaar oh kare teraa kaaraj sabh savaaranaa ||  
sabhanaa galaa samarath suaamee so kiau manahu  
visaare || kahai naanak ma(n)n mere sadhaa rahu har  
naale ||2||

O my mind, remain always with the Lord. Remain  
always with the Lord, O my mind, and all sufferings will  
be forgotten. He will accept You as His own, and all  
your affairs will be perfectly arranged. Our Lord and  
Master is all-powerful to do all things, so why forget  
Him from your mind? Says Nanak, O my mind, remain  
always with the Lord. ||2||

saache saahibaa kiaa naahee ghar terai || ghar  
ta terai sabh kichh hai jis dheh su paave || sadhaa sifat

salaeh teree naam man vasaave || naam jin kai man  
vasiaa vaaje sabadh ghanere || kahai naanak sache  
saahib kiaa naahee ghar terai ||3||

O my True Lord and Master, what is there which is not  
in Your celestial home? Everything is in Your home;  
they receive, unto whom You give. Constantly singing  
Your Praises and Glories, Your Name is enshrined in the  
mind. The divine melody of the Shabad vibrates for  
those, within whose minds the Naam abides. Says  
Nanak, O my True Lord and Master, what is there  
which is not in Your home? ||3||

saachaa naam meraa aadhaaro || saach naam adhaar  
meraa jin bhukhaa sabh gavaieeaa || kar saa(n)t sukh  
man aai vasiaa jin ichhaa sabhpujaieeaa || sadhaa  
kurabaan keetaa guroo viTahu jis dheeeaa eh  
vaddiaaieeaa || kahai naanak sunahu sa(n)tahu sabadh  
dharahu piaaro || saachaa naam meraa aadhaaro

||4||

The True Name is my only support. The True Name is my only support; it satisfies all hunger. It has brought peace and tranquility to my mind; it has fulfilled all my desires. I am forever a sacrifice to the Guru, who possesses such glorious greatness. Says Nanak, listen, O Saints; enshrine love for the Shabad. The True Name is my only support. ||4||

vaaje pa(n)ch sabadh tit ghar sabhaagai || ghar  
sabhaagai sabadh vaaje kalaa jit ghar dhaareeaa ||  
pa(n)ch dhoot tudh vas keete kaal ka(n)Tak maariaa ||  
dhur karam paiaa tudh jin kau s naam har kai laage ||  
kahai naanak teh sukh hoaa tit char anahadh vaaje  
||5||

The Panch Shabad, the five primal sounds, vibrate in that blessed house. In that blessed house, the Shabad vibrates; He infuses His almighty power into it. Through You, we subdue the five demons of desire, and slay Death, the torturer. Those who have such pre-ordained

destiny are attached to the Lord's Name. Says Nanak,  
they are at peace, and the unstruck sound current  
vibrates within their homes. || 5 ||

saachee livai bin dheh nimaanee || dheh nimaanee  
livai baajhahu kiaa kare vechaareeaa || tudh baajh  
samarath koi naahee kirapaa kar banavaareeaa || es  
nau hor thaau naahee sabadh laag savaareeaa || kahai  
naanak livai baajhahu kiaa kare vechaareeaa || 6 ||

Without the true love of devotion, the body is without  
honor. The body is dishonored without devotional  
love; what can the poor wretches do? No one except  
You is all-powerful; please bestow Your Mercy, O Lord  
of all nature. There is no place of rest, other than the  
Name; attached to the Shabad, we are embellished  
with beauty. Says Nanak, without devotional love,  
what can the poor wretches do? || 6 ||

aana(n)dh aana(n)dh sabh ko kahai aana(n)dh guroo te  
jaaniaa || jaaniaa aana(n)dh sadhaa gur te kirapaa kare

piaariaa || kar kirapaa kilavikh ka Te giaan a(n)jan  
saariaa || a(n)dharahu jin kaa moh tu Taa tin kaa  
sabadh sachai savaariaa || kahai naanak eh ana(n)dh  
hai aana(n)dh gur te jaaniaa ||7||

Bliss, bliss – everyone talks of bliss; bliss is known only  
through the Guru. Eternal bliss is known only through  
the Guru, when the Beloved Lord grants His Grace.

Granting His Grace, He cuts away our sins; He blesses  
us with the healing ointment of spiritual wisdom.

Those who eradicate attachment from within  
themselves, are adorned with the Shabad, the Word of  
the True Lord. Says Nanak, this alone is bliss – bliss  
which is known through the Guru. ||7||

baabaa jis too dheh soiee jan paavai || paavai ta so jan  
dheh jis no hor kias kareh vechaariaa || eik bharam  
bhoole fireh dheh dhis ik naam laag savaariaa || gur  
parasaadhee man bhiaa niramal jinaa bhaanaa bhaave  
|| kahai naanak jis dheh piaare soiee jan paave ||8||

O Baba, he alone receives it, unto whom You give it. He alone receives it, unto whom You give it; what can the other poor wretched beings do? Some are deluded by doubt, wandering in the ten directions; some are adorned with attachment to the Naam. By Guru's Grace, the mind becomes immaculate and pure, for those who follow God's Will. Says Nanak, he alone receives it, unto whom You give it, O Beloved Lord.

||8||

aavahu sa(n)t piaariho akath kee kareh kahaanee ||  
kareh kahaanee akath keree kit dhuaarai paieeaaai ||  
tan man dhan sabh saup gur kau hukam ma(n)niaai  
paieeaaai || hukam ma(n)nih guroo keraa gaavahu  
sachee baanee || kahai naanak sunahu sa(n)tahu  
kathih akath kahaanee ||9||

Come, Beloved Saints, let us speak the Unspoken Speech of the Lord. How can we speak the Unspoken Speech of the Lord? Through which door will we find

Him? Surrender body, mind, wealth, and everything to the Guru; obey the Order of His Will, and you will find Him. Obey the Hukam of the Guru's Command, and sing the True Word of His Bani. Says Nanak, listen, O Saints, and speak the Unspoken Speech of the Lord.

||9||

e man cha(n)chala chaturaiee kinai na paiaa ||  
chaturaiee na paiaa kinai too sun ma(n)n meriaa || eh  
maiaa mohanee jin et bharam bhulaiaa || maiaa ta  
mohanee tinai keetee jin Thagaulee paieeaa ||  
kurabaan keetaa tisai viTahu jin moh mee Thaa laiaa ||  
kahai naanak man cha(n)chal chaturaiee kinai na paiaa

||10||

O fickle mind, through cleverness, no one has found the Lord. Through cleverness, no one has found Him; listen, O my mind. This Maya is so fascinating; because of it, people wander in doubt. This fascinating Maya was created by the One who has administered this



portion. I am a sacrifice to the One who has made  
emotional attachment sweet. Says Nanak, O fickle  
mind, no one has found Him through cleverness.

||10||

e man piaariaa too sadhaa sach samaale || eh  
kuTa(n)b too j dhekhadhaa chalai naahee terai naale ||  
saath terai chalai naahee tis naal kiau chit laieeaai ||  
aaisaa ka(n)m moole na keechai jit a(n)t  
pachhotaieeaai || satiguroo kaa upadhes sun too hovai  
terai naale || kahai naanak man piaare too sadhaa  
sach samaale ||11||

O beloved mind, contemplate the True Lord forever.  
This family which you see shall not go along with you.  
They shall not go along with you, so why do you focus  
your attention on them? Don't do anything that you  
will regret in the end. Listen to the Teachings of the  
True Guru – these shall go along with you. Says Nanak,

O beloved mind, contemplate the True Lord forever.

||11||

agam agocharaa teraa a(n)t na paiaa || a(n)to na paiaa  
kinai teraa aapanaa aap too jaanahe || jeea ja(n)t sabh  
khel teraa kiaa ko aakh vakhaane || aakheh ta vekheh  
sabh toohai jin jagat upaiaa || kahai naanak too  
sadhaa aga(n)m hai teraa a(n)t na

paiaa ||12||

O inaccessible and unfathomable Lord, Your limits  
cannot be found. No one has found Your limits; only  
You Yourself know. All living beings and creatures are  
Your play; how can anyone describe You? You speak,  
and You gaze upon all; You created the Universe. Says  
Nanak, You are forever inaccessible; Your limits cannot  
be found. ||12||

sur nar mun jan a(n)mrit khojadhe su a(n)mrit gur te  
paiaa || paiaa a(n)mrit gur kirapaa keenee sachaa man  
vasaiaa || jeea ja(n)t sabh tudh upaae ik vekh parasan

aaiaa || lab lobh aha(n)kaar chookaa satiguroo bhalaa  
bhaiaa || kahai naanak jis no aap tu Thaa tin a(n)mrit  
gur te paiaa ||13||

The angelic beings and the silent sages search for the  
Ambrosial Nectar; this Amrit is obtained from the  
Guru. This Amrit is obtained, when the Guru grants His  
Grace; He enshrines the True Lord within the mind. All  
living beings and creatures were created by You; only  
some come to see the Guru, and seek His blessing.  
Their greed, avarice and egotism are dispelled, and the  
True Guru seems sweet. Says Nanak, those with whom  
the Lord is pleased, obtain the Amrit, through the  
Guru. ||13||

bhagataa kee chaal niraalee || chaalaa niraalee  
bhagataeh keree bikham maarag chalanaa || lab lobh  
aha(n)kaar taj tirasanaa bahut naahee bolanaa ||  
kha(n)niahu tikhee vaalahu nikee et maarag jaanaa ||  
gur parasaadhee jinee aap tajiaa har vaasanaa

samaanee || kahai naanak chaal bhagataa jugahu jug  
niraalee ||14||

The lifestyle of the devotees is unique and distinct. The devotees' lifestyle is unique and distinct; they follow the most difficult path. They renounce greed, avarice, egotism and desire; they do not talk too much. The path they take is sharper than a two-edged sword, and finer than a hair. By Guru's Grace, they shed their selfishness and conceit; their hopes are merged in the Lord. Says Nanak, the lifestyle of the devotees, in each and every age, is unique and distinct. ||14||

jiau too chalaieh tiv chaleh suaamee hor kiaa jaanaa  
gun tere || jiv too chalaieh tivai chaleh jinaa maarag  
paavahe || kar kirapaa jin naam laieh s har har sadhaa  
dhiaavahe || jis no kathaa sunaieh aapanee s  
gurdhuaarai sukh paavahe || kahai naanak sache  
saahib jiau bhaavai tivai chalaavahe ||15||

As You make me walk, so do I walk, O my Lord and

Master; what else do I know of Your Glorious Virtues?  
As You cause them walk, they walk – You have placed  
them on the Path. In Your Mercy, You attach them to  
the Naam; they meditate forever on the Lord, Har, Har.  
Those whom You cause to listen to Your sermon, find  
peace in the Gurdwara, the Guru's Gate. Says Nanak, O  
my True Lord and Master, you make us walk according  
to Your Will. || 15 ||

eh sohilaa sabadh suhaavaa || sabadho suhaavaa  
sadhaa sohilaa satiguroo sunaiaa || eh tin kai ma(n)n  
vasiaa jin dhurahu likhiaa aaiaa || eik fireh ghanere  
kareh galaa galee kinai na paiaa || kahai naanak  
sabadh sohilaa satiguroo sunaiaa || 16 ||

This song of praise is the Shabad, the most beautiful  
Word of God. This beauteous Shabad is the everlasting  
song of praise, spoken by the True Guru. This is  
enshrined in the minds of those who are so pre-  
destined by the Lord. Some wander around, babbling

on and on, but none obtain Him by babbling. Says  
Nanak, the Shabad, this song of praise, has been  
spoken by the True Guru. ||16||

pavit hoe se janaa jinee har dhiaaiaa || har dhiaaiaa  
pavit hoe gurmukh jinee dhiaaiaa || pavit maataa pitaa  
kuTa(n)b sahit siau pavit sa(n)gat sabaieeaa || kahadhe  
pavit sunadhe pavit se pavit jinee ma(n)n vasaiaa ||  
kahai naanak se pavit jinee gurmukh har har dhiaaiaa  
||17||

Those humble beings who meditate on the Lord  
become pure. Meditating on the Lord, they become  
pure; as Gurmukh, they meditate on Him. They are  
pure, along with their mothers, fathers, family and  
friends; all their companions are pure as well. Pure are  
those who speak, and pure are those who listen;  
those who enshrine it within their minds are pure. Says  
Nanak, pure and holy are those who, as Gurmukh,  
meditate on the Lord, Har, Har. ||17||

karamēe sahaḥ na uopajai vin sahaḥai sahasaa na jai ||  
neh jai sahasaa kitai sa(n)jam rahe karam kamaae ||  
sahasai jeeau maleen hai kit sa(n)jam dhotaa jaae ||  
ma(n)n dhovahu sabadh laagahu har siau rahahu chit  
lai || kahai naanak gur parasaadhee sahaḥ upajai ih  
sahasaa iv jai ||18||

By religious rituals, intuitive poise is not found; without  
intuitive poise, skepticism does not depart. Skepticism  
does not depart by contrived actions; everybody is  
tired of performing these rituals. The soul is polluted  
by skepticism; how can it be cleansed? Wash your  
mind by attaching it to the Shabad, and keep your  
consciousness focused on the Lord. Says Nanak, by  
Guru's Grace, intuitive poise is produced, and this  
skepticism is dispelled. ||18||

jeeahu maile baaharahu niramal || baaharahu niramal  
jeeahu ta maile tinee janam jooai haariaa || eh  
tisanaa vaddaa rog lagaa maran manahu visaariaa ||

vedhaa meh naam utam so suneh naahee fireh jiau  
betaaliaa || kahai naanak jin sach tajiiaa kooRe laage  
tinee janam jooaai haariaa || 19 ||

Inwardly polluted, and outwardly pure. Those who are outwardly pure and yet polluted within, lose their lives in the gamble. They contract this terrible disease of desire, and in their minds, they forget about dying. In the Vedas, the ultimate objective is the Naam, the Name of the Lord; but they do not hear this, and they wander around like demons. Says Nanak, those who forsake Truth and cling to falsehood, lose their lives in the gamble. || 19 ||

jeeahu niramal baaharahu niramal || baaharahu ta  
niramal jeeahu niramal satigur te karanee kamaanee ||  
kooR kee soi pahuchai naahee manasaa sach samaanee  
|| janam ratan jinee khaTiaa bhale se vanajaare ||  
kahai naanak jin ma(n)n niramal sadhaa raheh gur  
naale || 20 || Inwardly pure, and outwardly pure.



Those who are outwardly pure and also pure within,  
through the Guru, perform good deeds. Not even an  
iota of falsehood touches them; their hopes are  
absorbed in the Truth. Those who earn the jewel of this  
human life, are the most excellent of merchants.  
Says Nanak, those whose minds are pure, abide with  
the Guru forever. ||20||

je ko sikh guroo setee sanamukh hovai || hovai ta  
sanamukh sikh koiee jeeahu rahai gur naale || gur ke  
charan hiradhai dhiaae a(n)tar aatamai samaale || aap  
chhadd sadhaa rahai paranai gur bin avar na jaanai koe  
|| kahai naanak sunahu sa(n)tahu so sikh sanamukh  
hoe ||21||

If a Sikh turns to the Guru with sincere faith, as  
sunmukh if a Sikh turns to the Guru with sincere faith,  
as sunmukh, his soul abides with the Guru. Within his  
heart, he meditates on the lotus feet of the Guru; deep  
within his soul, he contemplates Him. Renouncing

selfishness and conceit, he remains always on the side of the Guru; he does not know anyone except the Guru. Says Nanak listen, O Saints: such a Sikh turns towards the Guru with sincere faith, and becomes sunmukh. ||21||

je ko gur te vemukh hovai bin satigur mukat na paavai  
|| paavai mukat na hor thai koiee puchhahu bibekeeeaa  
jaae || anek joonee bharam aavai vin satigur mukat na  
paae || fir mukat paae laag charanee satiguroo sabadh  
sunaee || kahai naanak veechaar dhekhahu vin satigur  
mukat na paae ||22||

One who turns away from the Guru, and becomes baymukh – without the True Guru, he shall not find liberation. He shall not find liberation anywhere else either; go and ask the wise ones about this. He shall wander through countless incarnations; without the True Guru, he shall not find liberation. But liberation is attained, when one is attached to the feet of the True

Guru, chanting the Word of the Shabad. Says Nanak,  
contemplate this and see, that without the True Guru,  
there is no liberation. ||22||

aavahu sikh satiguroo ke piaariho gaavahu sachee  
baanee || baanee ta gaavahu guroo keree baaneeaa  
sir baanee || jin kau nadhar karam hovai hiradhai tinaa  
samaanee || peevahu a(n)mrit sadhaa rahahu har  
ra(n)g japih saarigapaanee || kahai naanak sadhaa  
gaavahu eh sachee baanee ||23||

Come, O beloved Sikhs of the True Guru, and sing the  
True Word of His Bani. Sing the Guru's Bani, the  
supreme Word of Words. Those who are blessed by  
the Lord's Glance of Grace – their hearts are imbued  
with this Bani. Drink in this Ambrosial Nectar, and  
remain in the Lord's Love forever; meditate on the  
Lord, the Sustainer of the world. Says Nanak, sing this  
True Bani forever. ||23||

satiguroo binaa hor kachee hai baanee || baanee ta  
kachee satiguroo baajhahu hor kachee baanee ||  
kahadhe kache sunadhe kache kacha(n)ee aakh  
vakhaanee || har har nit kareh rasanaa kahiaa kachhoo  
na jaanee || chit jin kaa hir liaa maiaa bolan pe  
ravaanee || kahai naanak satiguroo baajhahu hor  
kachee baanee ||24||

Without the True Guru, other songs are false. The  
songs are false without the True Guru; all other songs  
are false. The speakers are false, and the listeners are  
false; those who speak and recite are false. They may  
continually chant, 'Har, Har' with their tongues, but  
they do not know what they are saying. Their  
consciousness is lured by Maya; they are just reciting  
mechanically. Says Nanak, without the True Guru,  
other songs are false. ||24||

gur kaa sabadh rata(n)n hai heere jit jaRaau || sabadh  
ratan jit ma(n)n laagaa eh hoaa samaau || sabadh

setee man miliaa sachai laiaa bhaau || aape heeraa  
ratan aape jis no dheh bujhai || kahai naanak sabadh  
ratan hai heeraa jit jaRaau || 25 ||

The Word of the Guru's Shabad is a jewel, studded with diamonds. The mind which is attached to this jewel, merges into the Shabad. One whose mind is attuned to the Shabad, enshrines love for the True Lord. He Himself is the diamond, and He Himself is the jewel; one who is blessed, understands its value. Says Nanak, the Shabad is a jewel, studded with diamonds.

|| 25 ||

siv sakat aap upai kai karataa aape hukam varataae ||  
hukam varataae aap vekhai gurmukh kisai bujhaae ||  
toRe ba(n)dhan hovai mukat sabadh ma(n)n vasaee ||  
gurmukh jis no aap kare su hovai ekas siau liv laae ||  
kahai naanak aap karataa aape hukam bujhaae || 26 ||

He Himself created Shiva and Shakti, mind and matter; the Creator subjects them to His Command. Enforcing

His Order, He Himself sees all. How rare are those who,  
as Gurmukh, come to know Him. They break their  
bonds, and attain liberation; they enshrine the Shabad  
within their minds. Those whom the Lord Himself  
makes Gurmukh, lovingly focus their consciousness on  
the One Lord. Says Nanak, He Himself is the Creator;  
He Himself reveals the Hukam of His Command. || 26 ||

simirat saasatr pu(n)n paap beechaaradhe tatai saar na  
jaanee || tatai saar na jaanee guroo baajhahu tatai  
saar na jaanee || tihee gunee sa(n)saar bhram sutaa  
sutiaa rain vihaanee || gur kirapaa te se jan jaage jinaa  
har man vasiaa boleh a(n)mirat baanee || kahai  
naanak so tat paae jis no anadhin har liv laagai jaagat  
rain vihaanee || 27 ||

The Simritees and the Shaastras discriminate between  
good and evil, but they do not know the true essence  
of reality. They do not know the true essence of reality  
without the Guru; they do not know the true essence

of reality. The world is asleep in the three modes and doubt; it passes the night of its life sleeping. Those humble beings remain awake and aware, within whose minds, by Guru's Grace, the Lord abides; they chant the Ambrosial Word of the Guru's ni. Says Nanak, they alone obtain the essence of reality, who night and day remain lovingly absorbed in the lord; they pass the night of their life awake and aware. || 27 ||

maataa ke udhar meh pratipaal kare so kiau manahu  
visaareeaai || manahu kiau visaareeaai evadd dhaataa  
jagan meh aahaar pahuchaave || os no kih poh na  
sakee jis nau aapanee liv laave || aapanee liv aape laae  
gurmukh sadhaa samaaleeaai || kahai naanak evadd  
dhaataa so kiau manahu visaareeaai || 28 ||

He nourished us in the mother's womb; why forget Him from the mind? Why forget from the mind such a Great Giver, who gave us sustenance in the fire of the womb? Nothing can harm one, whom the Lord inspires

to embrace His Love. He Himself is the love, and He Himself is the embrace; the Gurmukh contemplates Him forever. Says Nanak, why forget such a Great Giver from the mind? ||28||.

jaisee agan udhar meh taisee baahar maiaa || maiaa  
agan sabh iko jehee karatai khel rachaiaa || jaa tis  
bhaanaa taa ja(n)miaa paravaar bhalaa bhaiaa || liv  
chhuRakee lagee tirasanaa maiaa amar varataiaa || eh  
maiaa jit har visarai moh upajai bhaau dhoojaa laiaa ||  
kahai naanak gur parasaadhee jinaa liv laagee tinee  
viche maiaa paiaa ||29||

As is the fire within the womb, so is Maya outside. The fire of Maya is one and the same; the Creator has staged this play. According to His Will, the child is born, and the family is very pleased. Love for the Lord wears off, and the child becomes attached to desires; the script of Maya runs its course. This is Maya, by which the Lord is forgotten; emotional attachment and love



of duality well up. Says Nanak,  
by Guru's Grace, those who enshrine love for the Lord  
find Him, in the midst of Maya. || 29 ||

har aap amulak hai mul na paiaa jai || mul na paiaa jai  
kisai viTahu rahe lok vilalai || aaisaa satigur je milai tis  
no sir saupeeaai vichahu aap jai || jis dhaa jeeau tis mil  
rahai har vasai man aai || har aap amulak hai bhaag  
tinaa ke naanakaai jin har palai pai || 30 ||

The Lord Himself is priceless; His worth cannot be  
estimated. His worth cannot be estimated, even  
though people have grown weary of trying. If you meet  
such a True Guru, offer your head to Him; your  
selfishness and conceit will be eradicated from within.  
Your soul belongs to Him; remain united with Him, and  
the Lord will come to dwell in your mind. The Lord  
Himself is priceless; very fortunate are those, O Nanak,  
who attain to the Lord. || 30 ||

har raas meree man vanajaaraa || har raas meree man  
vanajaaraa satigur te raas jaanee || har har nit japih  
jeeahu laahaa khaTih dhihaaRee || eh dhan tinaa  
miliaa jin har aape bhaanaa || kahai naanak har raas  
meree man hoaa vanajaaraa ||31||

The Lord is my capital; my mind is the merchant. The  
Lord is my capital, and my mind is the merchant;  
through the True Guru, I know my capital. Meditate  
continually on the Lord, Har, Har, O my soul, and you  
shall collect your profits daily. This wealth is obtained  
by those who are pleasing to the Lord's Will. Says  
Nanak, the Lord is my capital, and my mind is the  
merchant. ||31||

e rasanaa too an ras raach rahee teree piaas na jai ||  
piaas na jai horat kitai jichar har ras palai na pai || har  
ras pai palai peeaai har ras bahuR na tirasanaa laagai  
aai || eh har ras karamree paieeaai satigur milai jis aai  
|| kahai naanak hor an ras sabh veesare jaa har vasai

man aai ||32||

O my tongue, you are engrossed in other tastes, but your thirsty desire is not quenched. Your thirst shall not be quenched by any means, until you attain the subtle essence of the Lord. If you do obtain the subtle essence of the Lord, and drink in this essence of the Lord, you shall not be troubled by desire again. This subtle essence of the Lord is obtained by good karma, when one comes to meet with the True Guru. Says Nanak, all other tastes and essences are forgotten, when the Lord comes to dwell within the mind. ||32||

e sareeraa meriaa har tum meh jot rakhee taa too jag  
meh aaiaa || har jot rakhee tudh vich taa too jag meh  
aaiaa || har aape maataa aape pitaa jin jeeau upai  
jagat dhikhaiaa || gur parasaadhee bujhiaa taa chalat  
hoaa chalat nadharee aaiaa || kahai naanak sirasaT kaa  
mool rachiaa jot raakhee taa too jag meh aaiaa || 33||

O my body, the Lord infused His Light into you, and

then you came into the world. The Lord infused His  
Light into you, and then you came into the world. The

Lord Himself is your mother, and He Himself is your  
father; He created the created beings, and revealed the  
world to them. By Guru's Grace, some understand, and  
then it's a show; it seems like just a show. Says Nanak,  
He laid the foundation of the Universe, and infused His

Light, and then you came into the world. || 33 ||

man chaau bhiaa prabh aagam suniaa || har ma(n)gal  
gaau sakhee girahu ma(n)dhar baniaa || har gaau  
ma(n)gal nit sakhe'ee sog dhookh na viaape || gur  
charan laage dhin sabhaage aapanaa pir jaape ||  
anahat baanee gur sabadh jaanee har naam har ras  
bhogo || kahai naanak prabh aap miliaa karan kaaran  
jogo || 34 ||

My mind has become joyful, hearing of God's coming.

Sing the songs of joy to welcome the Lord, O my  
companions; my household has become the Lord's

Mansion. Sing continually the songs of joy to welcome the Lord, O my companions, and sorrow and suffering will not afflict you. Blessed is that day, when I am attached to the Guru's feet and meditate on my Husband Lord. I have come to know the unstruck sound current and the Word of the Guru's Shabad; I enjoy the sublime essence of the Lord, the Lord's Name. Says Nanak, God Himself has met me; He is the Deor, the Cause of causes. ||34||

e sareeraa meriaa is jag meh aai kai kiaa tudh karam kamaiaa || k karam kamaiaa tudh sareeraa jaa too jag meh aaiaa || jin har teraa rachan rachiaa so har man na vasaiaa || gur parasaadhee har ma(n)n vasiaa poorab likhiaa paiaa || kahai naanak eh sareer paravaan hoaa jin satigur siau chit laiaa ||35||

O my body, why have you come into this world? What actions have you committed? And what actions have you committed, O my body, since you came into this

world? The Lord who formed your form – you have not enshrined that Lord in your mind. By Guru's Grace, the Lord abides within the mind, and one's pre-ordained destiny is fulfilled. Says Nanak, this body is adorned and honored, when one's consciousness is focused on the True Guru. ||35||

e netrahu meriho har tum meh jot dharee har bin avar  
na dhekhahu koiee || har bin avar na dhekhahu koiee  
nadharee har nihaaliaa || eh vis sa(n)saar tum  
dhekhadhe eh har kaa roop hai har roop nadharee  
aaiaa || gur parasaadhee bujhiaa jaa vekhaa har ik hai  
har bin avar na koiee || kahai naanak eh netr a(n)dh se  
satigur miliaai dhib dhirasaT hoiee ||36||

O my eyes, the Lord has infused His Light into you; do not look upon any other than the Lord. Do not look upon any other than the Lord; the Lord alone is worthy of beholding. This whole world which you see is the image of the Lord; only the image of the Lord is seen.

By Guru's Grace, I understand, and I see only the One  
Lord; there is no one except the Lord. Says Nanak,  
these eyes were blind; but meeting the True Guru, they  
became all-seeing. ||36||

e sravanahu meriho saachai sunanai no paThaae ||  
saachai sunanai no paThaae sareer laae sunahu sat  
baanee || jit sunee man tan hariaa hoaa rasanaa ras  
samaanee || sach alakh viddaanee taa kee gat kahee  
na jaae || kahai naanak a(n)mirat naam sunahu pavitr  
hovahu saachai sunanai no paThaae ||37||

O my ears, you were created only to hear the Truth. To  
hear the Truth, you were created and attached to the  
body; listen to the True Bani. Hearing it, the mind and  
body are rejuvenated, and the tongue is absorbed in  
Ambrosial Nectar. The True Lord is unseen and  
wondrous; His state cannot be described. Says Nanak,  
listen to the Ambrosial Naam and become holy; you  
were created only to hear the Truth. ||37||

har jeeau gufaa a(n)dhar rakh kai vaajaa pavan vajaiaa  
|| vajaiaa vaajaa paun nau dhuaare paragaT ke'ee  
dhasavaa gupat rakhaiaa || gurdhuaarai lai bhaavane  
ikanaa dhasavaa dhuaar dhikhaiaa || teh anek roop  
naau nav nidh tis dhaa a(n)t na jaiee paiaa || kahai  
naanak har piaarai jeeau gufaa a(n)dhar rakh kai vaajaa  
pavan vajaiaa ||38||

The Lord placed the soul to the cave of the body, and  
blew the breath of life into the musical instrument of  
the body. He blew the breath of life into the musical  
instrument of the body, and revealed the nine doors;

but He kept the Tenth Door hidden. Through the  
Gurdwara, the Guru's Gate, some are blessed with  
loving faith, and the Tenth Door is revealed to them.

There are many images of the Lord, and the nine  
treasures of the Naam; His limits cannot be found. Says  
Nanak, the lord placed the soul to the cave of the body,



and blew the breath of life into the musical instrument  
of the body. ||38||

eh saachaa sohilaa saachai ghar gaavahu || gaavahu ta  
sohilaa ghar saachai jithai sadhaa sach dhiaavahe ||  
sacho dhiaaveh jaa tudh bhaaveh gurmukh jinaa  
bujhaavahe || eih sach sabhanaa kaa khasam hai jis  
bakhase so jan paavahe || kahai naanak sach sohilaa  
sachai ghar gaavahe ||39||

Sing this true song of praise in the true home of your  
soul. Sing the song of praise in your true home;  
meditate there on the True Lord forever. They alone  
meditate on You, O True Lord, who are pleasing to  
Your Will; as Gurmukh, they understand. This Truth is  
the Lord and Master of all; whoever is blessed, obtains  
it. Says Nanak, sing the true song of praise in the true  
home of your soul. ||39||

anadh sunahu vaddabhaageeho sagal manorath poore  
|| paarabraham prabh paiaa utare sagal visoore ||

dhookh rog sa(n)taap utare sunee sachee baanee ||  
sa(n)t saajan bhe sarase poore gur te jaanee || sunate  
puneet kahate pavit satigur rahiaa bharapoore ||  
binava(n)t naanak gur charan laage vaaje anahadh  
toore ||40||1||

Listen to the song of bliss, O most fortunate ones; all  
your longings shall be fulfilled. I have obtained the  
Supreme Lord God, and all sorrows have been  
forgotten. Pain, illness and suffering have departed,  
listening to the True Bani. The Saints and their friends  
are in ecstasy, knowing the Perfect Guru. Pure are the  
listeners, and pure are the speakers; the True Guru is  
all-pervading and permeating. Prays Nanak, touching  
the Guru's Feet, the unstruck sound current of the  
celestial bugles vibrates and resounds. ||40||1||

ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਿਹ!

