

Rehraas: The Light for the Evening

A TRANSLATION FOR HELPING TO UNDERSTAND THE MESSAGE OF REHRAAS

In each and every Age (period of history),
Vaheguru, the King of the Universe, creates devotees and looks after their honour.
Vaheguru killed the wicked King Harnaakhash and saved (his saintly son) Prahlaad Ji.

Vaheguru turned his back on the ego-filled slanderers,
And instead turned to face Bhagat Naam Dev Ji (i.e. Vaheguru revealed Himself to him).

Servant Nanak (Ji says-) the devotees served Vaheguru in such a way
that at the end (i.e. in the most challenging situations) Vaheguru saved them.

||4||13||20||

(Sri Guru Granth Sahib Ji: Ang 451)

Salok (verse), by the First Nanak:

Suffering becomes medicine (when you remember Vaheguru),
and worldly pleasures becomes disease (when we become spiritually distracted).
When you have true (spiritual) pleasure then no disease affects you.

O Vaheguru! You are the Creator who does everything;
I am nobody. When I try to do anything in ego, it fails. ||1||

I surrender before You, who pervades in nature.

Your limits are unknown. ||1||Pause and reflect||

Your Light is within all Your creation,
and You are known through Your Light;

Your almighty power is pervading everywhere.

You are the True Master, whose Praise is so beautiful.

One who sings it, is carried across (the ocean of life).

(Guru) Nanak says: Speak the stories of the Divine Creator;

whatever Vaheguru is doing, He is doing Himself. ||2||1||

(Sri Guru Granth Sahib Ji: Ang 469)

The Ultimate One is the source of all, through its Sacred Sound it expands and
creates;

the Eternal Truth;

the Giver of Wisdom & Grace.

Written in Raag Aasaa (the emotion of hope) through the First Nanak:

‘So-dar’ – ‘The Door to the Divine’– (the name of the scriptural prayer):

The world - the doorway to Your Divine House - is so amazing,
and the Divine-House where you sit and take care of all is so unique and incredible!

Infinite beautiful music flows and vibrates from You,

played by countless musicians.

Infinite musical melodies come from You

that are sung by countless musicians.

The wind, water, and fire sing in harmony Your divine tune (i.e. glorify You),

and so does Dharam Raaj (the appointed judge of the next world) sing in harmony Your tune at Your Door.

Chitar Gupat (the appointed powers that record our actions)

and Dharam Raaj (the appointed judge of the next world) who judges this record, sing in harmony Your tune (i.e. glorify You).

The forces of 'destruction' (Shiva), 'creation' (Brahma),

and higher-beings beyond this world (Devis) created and fashioned by You sing in harmony Your tune (i.e. glorify You).

The appointed powers of the skies sing in harmony Your tune (i.e. glorify You) along with other higher beings (devtas) at Your Door.

The Sidhs (miracle-workers) sitting in meditative poses sing Your tune, and the holy saints sing in harmony Your tune (i.e. glorify You) in deep contemplation.

The disciplined, the truthful, and the contented sing, as well as courageous warriors, sing in harmony Your tune (i.e. glorify You by remaining within the Divine Law).

Religious scholars, learned saints, and reciters of the religious texts of the Vedas throughout the ages, sing in harmony Your tune (i.e. glorify You).

The mind-captivating illusions of the upper-worlds, this world, and the lower-worlds, all sing in harmony Your tune (i.e. glorify You by remaining within the Divine Law).

The jewels (saintly people) created by You along with the places blessed by them sing in harmony Your tune (i.e. glorify You by remaining within the Divine Law).

The brave and mighty warriors sing; the spiritual heroes and the four sources of creation

sing in harmony Your tune (i.e. glorify You).

The planets, solar systems, and galaxies created and arranged by Your Hand, sing in harmony Your tune (i.e. glorify You by remaining within the Divine Law).

They alone sing in harmony Your tune (i.e. glorify You), who are pleasing to Your Will.

Your devotees are filled with the Bliss of devotion to You.

So many more sing in harmony Your tune that they do not come to mind.

(Guru) Nanak (Ji) says- how can I consider them all?

That Eternal One is True, Forever True, and Eternal is Their Name.

Vaheguru exists now and shall always be.

Vaheguru shall not depart, even when this created Universe departs.

Vaheguru created the world-play (Maya)

with various species of different colours and kinds.

Having created the creation, He watch over it Himself, by His Greatness.

He does whatever He pleases. No order can be issued to Him.

He is the King, the Master of kings.

Nanak remains happily subject to His Will

(i.e., by glorifying You by harmoniously remaining within the Divine Law). ||1||1||

Written in Raag Aasaa (the emotion of hope), by the Fourth Nanak:

O Vaheguru! Hearing of Your Greatness, everyone calls You Great.

But just how Great You are – this is known only to those who have seen You.

No one can truly estimate or claim to describe You.

Those who talk of You become absorbed in You. ||1||

O my Great Master! You are deep, content, and the Ocean of Excellence.

No one knows the vastness of Your Expanse. ||1||Pause for reflection||
 To find Your greatness, when all meditators met one another to contemplate.
 These meditators, determined to assess Your worth,
 gathered all Your valuable qualities they knew of,
 and tried to put a value on You.
 In the same way the possessors of knowledge, deep-thinkers,
 and teachers (gurus) of teachers tried to describe You.
 However, none of them can describe even a tiny bit of Your Greatness. ||2||
 (O Vaheguru! In this world) there are all acts of charity, enduring devotions, good
 deeds,
 and impressive acts of miracle-men,
 however, no one has accomplished anything without You.
 Whatever is attained by Your Grace (kind blessings) remains and no one can stop it.
 ||3||
 Trying to describe Your greatness, what can this poor helpless soul do?
 Your Treasures are overflowing with Your Praises.
 What influences or power can anyone else have over of someone
 who has received the Treasure of Your Praises?
 (Guru) Nanak (Ji says)– O forever Eternal Lord! You are the Beautifier of all souls.
 ||4||2||

Written in the Raag (musical theme) of Aasaa (emotion of hope), by the First Nanak:

Chanting the Holy Name, I am spiritually alive;
 forgetting it, I am spiritually dead.
 (Despite know this,) it is very difficult to chant the True Name of Vaheguru.
 When one feels hunger (desire) for remembering the True Name of Vaheguru,
 then that spiritual hunger will eat up (i.e. destroy) one's pains and troubles. ||1||
 O my intellect! How can I forget Vaheguru,
 who is True Master of all, and True is Their Name. ||1||Pause for reflection||
 Describing even a tiny bit of the Greatness of the True Name of Vaheguru,
 people have grown tired and been unable to put a value on Their Greatness.
 Even if everyone were to gather together and speak (of the Virtues) of Vaheguru,
 Vaheguru would not become any greater or any lesser (i.e. smaller). ||2||
 Vaheguru does not die, nor is there reason to mourn (or be sad).
 Vaheguru continues to give, and Their supplies never run short.
 This Quality is Vaheguru's alone; there is no one else like Them.
 There never has been, and there never will be. ||3||
 O Vaheguru! As Great as You are, so are Your Gifts great.
 The One who created the day also created the night.
 Forgetting the Divine Master, Vaheguru, one becomes a low life
 (i.e. who has forgotten their duties for fulfilling the objective of human life).
 (Guru) Nanak (Ji says)– those who have no connection with Vaheguru
 become of low status. ||4||3||

Written in the Raag (musical theme) of Goojaree (emotion of prayer), by the Fourth
 Nanak:

As a humble devotee of the True Guru who is Truly Wise,
 I make this prayer request:
 O True Guru! I am like a tiny ant coming to You,
 Kindly place me in Your Refuge (i.e., care),
 please be kind and fill me with the Light of Naam (Vaheguru's Living Presence in His
 Sacred Name & Vibration). ||1||
 O my Friend and Divine Guru!
 Please fill me with the Light of Vaheguru's Naam within me.
 May the Naam revealed by the Guru become the companion of my breaths
 and to glorify Vaheguru becomes my life's vocation. ||1||Pause for reflection||
 The servants of Vaheguru have the greatest good fortune;
 they have faith and spiritually longing for Him.
 Obtaining the holy meditation of the Name of Vaheguru they are satisfied;
 joining the Holy Company their virtues shine forth. ||2||
 Those who find no joy in holy meditation,
 those unfortunate people are caught by Messengers of Death (when they die).
 Not spending time with the Guru or the company of the Holy,
 One damns themselves by making their life and hopes meaningless. ||3||
 Those devotees of Vaheguru, who have obtained the holy company of the True Guru
 are considered to have inherited good fortune (from previous lives),
 which is recorded on their foreheads.
 Blessed, blessed is the True Sangat (holy company),
 where the taste (experience) of Vaheguru is obtained.
 (Guru) Nanak (Ji says)– meeting with the devotees of the Lord (in the holy
 congregation),
 enlightenment of Naam comes. ||4||4||

Written in the Raag (musical theme) of Goojaree (emotion of prayer), by the Fifth
 Nanak:

Why, O mind, do you over think and worry,
 when the Dear Lord Himself provides and cares for you and everyone?
 (Why do you worry?) Vaheguru has planned and provides nourishment
 to even the living beings that He has created within big rocks of mountains. ||1||
 O Master of the World! One who joins the True Sangat (holy congregation) is saved.
 Like dried-up wood becoming full of life and blossoming,
 with the Guru's Grace, they obtain the highest spiritual sate (i.e. inner joy). ||1||
 Pause for reflection||
 (O mind!) Mother, father, people (friends and relations), child, and spouse (etc.)
 – none of them are anyone's true support.
 (O mind!) When Vaheguru provides sustenance (food) for each and every person,
 then why are you so afraid and worried? ||2||
 (Look!) leaving behind its young children, the crane bird flies hundreds of miles away
 from its home and then comes back.
 Who feeds the crane bird's children and provides food?
 The crane bird just remembers them in its mind. ||3||
 All treasures and supernatural powers are held in the Palm of Vaheguru's Hand.
 Servant Nanak (says –) forever surrender and dedicate yourself to Vaheguru,
 (and say, O Vaheguru,) there is no limit or boundary to Your end. ||4||5||

The Ultimate One is the source of all, through its Sacred Sound it expands and creates; the Truth; the Giver of Wisdom & Grace.

Written in the Raag (musical theme) of Aasaa (emotion of hope), by the Fourth Nanak:

‘So Purakh’ – ‘The Divine Being’– (the name of the scriptural prayer):

Although Vaheguru is present in all, He remains Pure.
He is Beyond Reach and Limitless.
All meditate, all meditate on You, Vaheguru, O True Creator.
All living beings are Yours- You are the Giver of all souls.
O Saints! Meditate on Vaheguru, the Dispeller of all sorrow.
(Being in present in all,) He is the Master as well as the Servant.
(Guru) Nanak (Ji says-) what are we poor beings without Him! ||1||
You are constant in each and every heart, and in all things.
O Beloved Lord, you are the One.
Some are givers, and some are beggars. This is all Your Wondrous Play.
You Yourself are the Giver, and You Yourself are the Enjoyer.
I know no other than You.
You are the Supreme Lord, Limitless and Infinite.
What Virtues of Yours can I speak of and describe?
Servant Nanak adores those who serve You, O Beloved Lord. ||2||
Those who humble devotees who meditate on You, dwell in peace in this world.
Those who mediate on You, O Vaheguru, are liberated (freed)
and escape the trap of death (i.e. become fearless of death).
Those who meditate on the Fearless, O Fearless Vaheguru
- all their fears go away.
Those who forever serve You, my Beloved
- they merge into Your divine-form.
Blessed are they who meditate on You, O Vaheguru.
Servant Nanak adores them. ||3||
Devotion to You is a treasure overflowing, infinite and beyond measure.
Your devotees praise You, O Beloved Lord, in many and various and countless ways.
For You, many, so very many perform worship of You;
they practice disciplined meditation and chant endlessly.
For You, many, so very many read the various holy scriptures.
They perform rituals and religious rites.
Servant Nanak says: those devotees are blessed
- who are pleasing to You, O my Beloved Vaheguru. ||4||
You are the very beginning (of the entire world), You are present within all,
You are limitless, and the Creator of all.
There is no other as great as You.
Throughout all the ages (time periods) You remain the same! You are forever the same!
You Yourself are unshakeable and the Creator of all.
Whatever pleases You, comes to happen.
That occurs what You cause to happen.
You Yourself created the entire universe, and having fashioned it,
You Yourself shall make it all disappear.

Servant Nanak says: sing the Praises of the Dear Creator, the Knower of all. ||5||1||

Written in the Raag (musical theme) of Aasaa (emotion of hope), by the Fourth Nanak:

You are the True Creator, my Master.
Whatever pleases You comes to pass.
As You give, so we receive. ||1||Pause for reflection||
All belong to You, all meditate on you.
Those who are blessed by You are able to obtain the Jewel of Naam, the Holy Name.
The Gurmukhs (Guru-centred people) find the jewel,
whilst the Manmukhs (ego-centred people) lose it.
You Yourself separate and then reunite souls with Yourself. ||1||
You are like River of Life, within which all living beings exist (like waves).
There is no one (else like You,) except You.
All living beings are Your play.
Receiving human birth, we become drifted away from You,
but with great good fortune the drifted ones become re-united with You (again). ||2||
They alone whom You inspire to understand, come to know (the Truth),
and forever chant and repeat Your Praises.
One who serves You obtains peace,
and slowly becomes absorbed into Naam (the Divine Living Presence in Vaheguru's Sacred Name & Vibration). ||3||
You Yourself are the Creator.
Everything that happens is by Your Doing. There is no one except You.
Creating the creation, You look over it and understand it.
Servant Nanak says: (the unseen) Vaheguru reveals Himself
to one who follows the Guru's Wisdom. ||4||2||

Written in the Raag (musical theme) of Aasaa (emotion of hope), by the First Nanak:

People live in that pool like world,
where instead of water, the fire (of desires) has been created.
In the swamp of emotional attachment, their feet cannot move (towards spirituality).
I have seen people drowning there. ||1||
O foolish mind! In your mind, why don't you remember the Ultimate One (Vaheguru)!
Forgotten Vaheguru, your virtues (good qualities) shall rot away. ||1||
Pause for reflection||
(Pray to Vaheguru that-) I have no control over my senses, nor truthful, nor learned;
I am passing my life like a stupid fool.
Nanak prays- Please keep me in the Sanctuary of those who have not forgotten You,
O Vaheguru! ||2||3||

Written in the Raag (musical theme) of Aasaa (emotion of hope), by the Fifth Nanak:

This human body has been given to you.

This is your chance to meet the Creator of the Universe.
Nothing else will work (for your soul)!
Join the Saadh Sangat (holy congregation) and meditate on the Jewel of Naam. ||1||
(O soul!) Make every effort to cross over this terrifying life'ocean
because you are wasting your life uselessly in the love of Maya (world-illusion).
||1||Pause for reflection||
(O soul!) you have not practiced devotion, self-discipline, or righteous living.
You have not served the Holy Guru nor recognised the Universal Divine-King.

(Guru) Nanak (Ji) says: (Call out and pray to Vaheguru): "My actions are lowly!
Coming in Your Sanctuary, please preserve my honour!" ||2||4||
(Sri Guru Granth Sahib Ji: Ang 9-12)

Prayer-request of the Poet (the Tenth Guru).

Benti Chaupai - the prayer of seeking divine protection.
O Vaheguru! Give me Your Hand of support, protect me.
Please fulfill this heart's desire.
May my mind forever remain in Your Feet (humbling Holy Presence).
Knowing me as Your own servant, please look after me. ||377||
Destroy all my inner enemies.
Giving me Your Hand of protection keep me safe.
O my Divine Creator! May my family live in peace,
along with all devotees & disciples. ||378||
Giving me Your Hand of support, may you protect me,
and destroy all my inner enemies, right now.
May this wish of mine be fulfilled
that the thirst for Your devotional-worship continues in me forever. ||379||
Bless me that I may never leave You to worship anyone else.
May I draw all the strength (blessings) I desire, from You alone.
May I be saved with the devoted disciples,
And my inner demons destroyed one by one. ||380||
Please give me Your Hand of support and save me.
Kindly destroy the fear of the time of death.
Kindly always be by my side.
O Great One, who has the banner of the Sword of Justice, please protect me. ||381||
Please keep me safe O Divine Protector,
as You are the Master of the saints and Beloved Helper.
You are the friend of the weak, and the destroyer of the tyrants.
You are the master of the entire universe. ||382||
(Only You can help me, as) Brahma was born but subject to Time (death),
and in the same way Shiva came on earth and was subject to Time (death).
In the same way, Vishnu appeared in the world but was subject to Time (death).
You created the world as a play with time limits. ||383||
In Your play, Shiva chose to live simply, i.e. detached from worldliness,
and Brahma became an expert in studying the philosophy of the Vedas.
In Your game all the universe is limited by Time.
I humbly bow before You, who makes this all happen. ||384||
Your divine play that created all the universe,

also gave birth to higher beings out of this world of different kinds.
 You alone stay the same from start till end of time.
 Hence, I accept You alone as my Guru. ||385||
 I only salute You,
 who has created all people and looks after them.
 You give goodness and peace to the humble devotees,
 And remove the enemies of evil thoughts in one go. ||386||
 You are the inner Knower of all,
 and know the pains of all hearts of both the good and the bad.
 From a tiny ant to a huge elephant and others
 - You cast Your limitless blessings and graceful glance upon all. ||387||
 You are pained when the saints are given pain,
 and Your happy when the saints are happy.
 You understand the pains of each and every heart,
 and know the innermost workings of all living beings. ||388||
 When You use Your Creative Power,
 countless people take on bodies.
 When You contemplate on ending the Universe,
 all life (souls) will merge back into You. ||389||
 All life in the world with bodies
 describe You using their own thoughts.
 You remain unstuck from everyone.
 The wise understand this mystery of Yours. ||390||
 You are without shape, without evil desires, without any support.
 You are from the beginning, pure without stain, without start, and beyond birth-cycle.
 Fools boastfully claim to know Your secrets,
 which even the most knowledgeable do not know. ||391||
 Those who consider You a stone (statue),
 are great fools who lack true understanding.
 Anyone who calls 'Maha Dev' (also known as 'Shiva') the Forever Eternal God,
 does not have a clue about Your Formless Form. ||392||
 According to each and every person's own (limited) understanding,
 everyone describes (and glorifies) You in various different ways.
 The limits of Your creation can never be known,
 nor how in the beginning You created the Universe. ||393||
 You have one unparalleled form, yet You are manifested in various forms.
 Throughout different places, You manifest Yourself in the poor and the rulers.
 You made creatures born from eggs, wombs, and perspiration
 and then produced the vegetable kingdom. ||394||
 At times You sit as the Creator-King,
 and at times You dissolve the creation, acting as as the Destroyer.
 You show Your wonders to all Your creation.
 You are the very beginning, before the Ages, and beautifully self-existent. ||395||
 Please protect me now.
 Give me the Sikh way of thinking and get rid of opposing thoughts.
 Destroy my inner enemies that create mischief.
 Destroy all bad desires that I will face in the battlefield of life. ||396||
 You are the Sword of Justice! Whosoever seeks Your protection,
 their enemies destroy themselves through suffering pain.
 Those who fall at Your Feet (i.e., humbly submit to Your Presence),

You remove all their afflictions and troubles. ||397||
 Those who meditate on You even once (with complete focus and devotion),
 they cannot be approached by the Messengers of Death.
 They remain protected at all times.
 All their enemies and sorrows get removed an instant. ||398||
 Whoever receives Your kind blessings,
 has their troubles taken away in an instant.
 All spiritual powers come into the home of their body,
 and no enemy of vice or sinful thought can even touch their shadows. ||399||
 Whoever remembers You even once,
 You save them from being entrapped by Death (i.e., saved from the fear of death).
 Those meditates on Your Name,
 overcome poverty, enemies, and sufferings. ||400||
 I come to Your protection whose flag has the Sword of Justice.
 Give me Your Hand and save me.
 Extend Your support to me in all places I go.
 Forever save me from the tyrants of evil desires and sins. ||401||
 (Dasam Granth: p. 1386-1388)

Svaiyya (verse):

Vaheguru! Since I have held on to Your Feet (humbling held Your Divine Word),
 I don't look at anyone else for help.
 Whether its Rama or Muhammad, the religious texts of the Puraans or Quran,
 they speak of different beliefs, but I do not accept even one of them.
 The different religious texts of the Simritees, Shaastars, and all the Vedas,
 speak of different religious approaches, but I do not recognise even one of them.
 Vaheguru! O Divine Sword of Justice! This is all Your Grace.
 It is You who has spoken all of this, not me. ||863||

Dohra (two-lined verse):

Having abandoned all other doors,
 I have chosen to come to Your door.
 O Vaheguru! Holding my arm protect my honour
 - I am Your servant. ||864||

(Dasam Granth: p. 290)

The Ultimate One is the source of all, through its Sacred Sound it expands and
 creates;
 the Truth; the Giver of Wisdom & Grace.
 Written in the Raag (musical theme) of Ramkalee (emotion of being corrected by a
 teacher), by the Third Nanak:
 Anand – The Song of Bliss.

O my intellect! Finding the True Guru, I have found true happiness.
 The Guru helped me find peace inside me with ease,

and now happiness flows within my mind.
It feels as if beautiful musical melodies and harmonies have come inside me
to sing the songs of Vaheguru's Praises.
Those who fill their mind with Vaheguru, sing the Word of *Gurbani*.
(Guru) Nanak (Ji) says— having found my True Guru, I have found spiritual joy. ||1||

O my dear mind! Remain always with Vaheguru.
Always staying with Vaheguru, O mind, you will forget all your pains.
Accepting you, Vaheguru will sort out all your affairs.
Vaheguru, the Divine Universal-Master is all-powerful to do all things,
so why forget Vaheguru from your mind?
(Guru) Nanak (Ji) says— O my dear mind, remain always with Vaheguru. ||2||

O my True Master, what is there which is not in Your Home?
Your Home has everything, however they alone receive, unto whom You give.
They, who enshrine Your Holy Name in their mind,
forever sing Your Praises and Glories.
Filling the mind with Your Holy Name, is like hearing countless beautiful instruments.
Many heavenly musical sounds play for those in whose mind Your Name resides.
(Guru) Nanak (Ji) says— O my True Master, what is there which is not in Your
Home? ||3||

The Name of Eternal One is my support (spiritual food).
The Name of the Eternal One is my support (spiritual food),
which gets rid of all hunger (for worldly desires).
The Name of the Eternal One which has fulfilled all desires,
has come to abide in my mind after bringing peace and pleasure to me within.
I forever love and appreciate the Guru who possesses such greatness.
(Guru) Nanak (Ji) says— Listen, O Saints; enshrine love for the Holy Word of the
Guru.
The Name of the Eternal One is my support (spiritual food). ||4||

The five positive emotions (truth, contentment, kindness, righteousness, and
humility)
play inside the home-body of such fortunate ones.
the Sacred Sound flows in the home-body of the fortunate,
within whom You work Your Power.
The five negative emotions (lust, anger, greed, attachment, and ego)
are brought under control by You,
and You kill off the fear of death.
From the very beginning, those who obtain Grace (blessings) from You,
are connected Naam (the Divine Presence in Vaheguru's Sacred Name &
Vibration).
(Guru) Nanak (Ji) says— that person experiences ultimate peace,
and the unstruck holy music (kirtan from divine realm) automatically plays within. ||5||
(Sri Guru Granth Sahib Ji: Ang 917)

O fortunate ones! Listen to the teachings of 'Anand' (Anand Sahib),
in order to complete your spiritual goals.
Connecting with Vaheguru all worries are forgotten.

Troubles, illnesses, and pains go away
for those who truly listen to *Gurbani*.
The saint-friends who learn from the Perfect Guru fill their souls with joy.
The listeners and readers of *Gurbani* become purified,
that they are able to see the Eternal Guru present everywhere.
(Guru) Nanak (Ji) urges: the unstruck sacred music (Kirtan from the divine realm)
plays within the minds of those who remain connected to the Guru's Holy Word.
||40||1||

(Sri Guru Granth Sahib Ji: Ang 922)

The Ultimate One is the source of all, through its Sacred Sound it expands and
creates;
the Truth; the Giver of Wisdom & Grace.
'Mundaavani' –the Final Seal– (the name of the scriptural prayer),
by the Fifth Nanak.

Upon this Sacred Plate (Sri Guru Granth Sahib Ji),
You have placed: Truth, Contentment and Wisdom.
You have also placed in it Naam that gives life to the soul and supports everything.
In this world, those will be saved who eat and enjoy this food of the soul.
Never let go of this food for the soul, and forever keep it carefully in your mind.
Humbly holding on to Holy Word one is saved from the ocean of life,
and Your Light can be seen present expanding across the creation. ||1||

Salok (verse), by the Fifth Guru:

Make me appreciate You,
as I've not been grateful for what You've done for me.
You have shown me kindness,
even though I might not deserve it or have any good.
Showing my kindness,
You blessed me with a best Friend, who is the True Guru.
(Guru) Nanak (Ji) says: Connecting with Naam
my mind and body come to life with joy. ||1||2||

(Sri Guru Granth Sahib Ji: Ang 1429)