It is the same light

the enlightening wisdom of

Sri Guru Granth Sahib
(SGGS)

an interpretation by
Daljit Singh Jawa

Volume 6: SGGS  (P 1001-1200)
Dedicated to the loving memory of my parents

SARDAR HARI SINGH JAWA
&
SARDARNI KARTAR KAUR

who provided an atmosphere in which their children could grow spiritually
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The transliteration used in this volume was originally done by Dr. Kulbir Singh Thind, using a schematic developed by him.

The author is very thankful to his nephew Aman Wasu for providing a beautiful photo of a scene from Hawaii for the front cover of this volume.

The author sincerely appreciates the services of Sikh Net, who have been tirelessly working on developing the web site and making available Gurbani in all its different forms, languages, and fonts to the Gurbani lovers throughout the world.

The author is very grateful to the management and staff of Jus Punjabi for the publicity provided by them on the release of first volume.

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## GLOSSARY

Of Some Non English Terms

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<tr>
<th>Word</th>
<th>Approx. Meaning</th>
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<tr>
<td>Amrit</td>
<td>Nectar, holy water used at the time of Sikh initiation ceremony</td>
</tr>
<tr>
<td>Ashtpadis</td>
<td>Stanzas with eight phrases</td>
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<tr>
<td>Chautukaiy</td>
<td>Stanzas of four phrases</td>
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<tr>
<td>Dutukaiy</td>
<td>Couplets of two phrases</td>
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<tr>
<td>Ghar</td>
<td>Beat for the musical measure</td>
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<tr>
<td>Granth</td>
<td>Holy Scripture</td>
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<tr>
<td>Gurbani</td>
<td>Guru’s word (or composition)</td>
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<tr>
<td>Guru</td>
<td>Spiritual Teacher, Sikh prophet</td>
</tr>
<tr>
<td>Maya</td>
<td>Worldly riches and power, worldly attachment, worldly illusion</td>
</tr>
<tr>
<td>Mehla</td>
<td>Term followed by a number indicating the Guru-who authored a particular hymn in Sri Guru Granth Sahib</td>
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<tr>
<td>Nanak</td>
<td>The first Sikh Guru, name used by all the Gurus whose hymns are included in SGGS</td>
</tr>
<tr>
<td>Panchpada</td>
<td>A stanza of five phrases</td>
</tr>
<tr>
<td>Paurri</td>
<td>Step of a stair case, stanza in an epic</td>
</tr>
<tr>
<td>Rag, Raag</td>
<td>Musical measure</td>
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<tr>
<td>Sahib</td>
<td>Suffix for Respect</td>
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<tr>
<td>Salok</td>
<td>Couplet or short stanza</td>
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<td>Shabad</td>
<td>Sound, word, hymn</td>
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<tr>
<td>Sikh</td>
<td>Disciple, Follower of Sikhism</td>
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<tr>
<td>Sri</td>
<td>Prefix for Respect, such as Sir</td>
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<tr>
<td>Sri Guru Granth Sahib (SGGS)</td>
<td>Sikh Holy Scripture and eternal Guru</td>
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<tr>
<td>Turya</td>
<td>A high spiritual state of mind</td>
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<tr>
<td>Vaar</td>
<td>Epic, a long poem with stanzas and Paurris</td>
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<tr>
<td>Waheguru</td>
<td>Wondrous preceptor, God</td>
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</table>
Sikhism comes to us from history and the lives of the Founder-Gurus along with their writings; as also some selected compositions of saints and bards revered in that time and culture.

Many of these poets and bards, came from all castes and divisions of Hinduism, others were from Islam. In the Indian culture of the day, these men would never ever sit together to share their beliefs and practices, nor break bread together, and absolutely would not be caught on the adjoining pages of the same holy book. Yet that is exactly what the Guru Granth, the Sikh scripture, does. When Guru Arjan compiled the first recension of Sikh scripture in 1604, he included the writings of Hindus – both of low castes and high – and also of Muslims. If Judeo-Christian scriptural writings had been freely available at that time, I have little doubt that some would have found inclusion and commentary in this tome – the Adi Granth.

Fully a century later, with minor modifications and the inclusion of the writings of Guru Tegh Bahadur, the ninth Sikh Master, the living Word of the Adi Granth was anointed as the Guru Granth (now respectfully referred as Sri Guru Granth Sahib). Three centuries have now passed.

Even though the northwest part of the Indian subcontinent is where they arose, historically Sikhs were never really limited to Punjab. The past century has seen large and significant Sikh communities in the United States, Canada and Great Britain, with impressive pockets in much of the European Union, and also in East Africa and many parts of South East Asia.

There is now a sea change in reality. There are generations of Sikhs being raised outside Punjabi ambience all across the world. Almost three million Sikhs now live outside Punjab and India. Adding complexity to this narrative is the fact that Sri Guru Granth Sahib was compiled in the language and the cultural context of the times, yet its message speaks across the bounds of time, geography, and culture.

Guru Nanak, the Founder of the faith, was born in 1469. His writings form a large corpus of the Guru Granth that was finalized by the tenth Master, Guru Gobind Singh in 1708. The script of Sri Guru Granth Sahib is the Guru-designed Gurmukhi; the languages used are many – the lexicon comes from most of the languages extant in India at that time, including Arabic, Persian, the scholarly language of Sanskrit, the language of poetry Braj Bhasha and of course, Punjabi – the native language of Punjab, which itself is a fascinating mélange of the languages of the many invaders who found their way into Punjab through the Khyber pass. These include the Caucasians and Greeks, as well as people from Iran, and what we now term the Middle East. There are many more.

Much of Sikh teaching, therefore, is cast in the metaphoric structure of Indic mythology. Not that this mythology is integral to the Sikh message, but the teaching has to
be in the contextual framework of the language, vocabulary and culture of the times. Only then can a student find meaning in it. The entire teaching is in the form of inspired, divine poetry, and like all good poetry that is not doggerel, the reader needs to pause a moment to make sense of the metaphoric language along with its many possible meanings and applications. A literal rendering just will not do.

Keep in mind that Sri Guru Granth Sahib deals with eternal themes that have occupied mankind forever, matters that we are seemingly hard wired for in our DNA: the sense of self, the nature of God and man and the relationship between them, the Creator and Creation and mankind’s fragile but crucial place in it--from which we then find ways to interpret life and death and principles by which to live and die. This is heavy-duty stuff – though we sometimes dismiss it simply as the “meaning of life” or the “MOL” moment that every life has. The meaning is in the interpretation, and every generation has to explore it anew. This also means that good people will fight over minutiae as well as differ over the broader context.

Obviously then, for a new generation of Sikhs growing up outside the cultural and linguistic milieu of Punjab and Punjabi language, discovering and nurturing a sense of intimacy with the Guru’s message is not so simple a matter. I know of what I speak, for I’ve been there.

This is exactly what Daljit Singh Jawa has to contend with. It is no easy task. It’s the kind of work that no one can claim or hope to finish entirely. So Jawa has tried a different tack. He provides the original text (reproduced from Dr. Kulbir Singh Thind’s seminal work) in one column and in the next column he gives a transliteration of the original in Romanized script (schematically developed by Dr. Kulbir Singh Thind), so that the novice can read the text reasonably competently.

I have to add that his transliteration is easy on the eyes; he skips most diacritical marks and the bells and whistles that are so critical to a linguist. One could argue that it leaves the reader without the ability to read or mine the words for their exact meaning, but it helps the reader over the greatest of hurdles without the complexity of fine embroidery. Jawa’s approach undoubtedly benefits the average reader and perhaps whets his/her appetite to delve further into the intricacies of the language and that’s all to the good. And then the icing on the cake: Jawa reserves sufficient space on every page to provide not a literal translation of a hymn (shabad), but a conceptual statement of its essential message in serviceable English, often minus the mythological baggage. I find this an essential and most attractive feature of Daljit Singh Jawa’s painstaking work.

Many complete translations of Siri Guru Granth Sahib in English are available; I know of at least five, and many more translations of selected parts exist. There is no official, approved version. Personally, I like this. I celebrate them all. We may not always agree with any one translation; I don’t, and hope that nor will you. What the many viewpoints do is to propel you, the reader, on a path for yourself. And what can be better than that? This is a large canvas that Daljit Singh Jawa has painted. I hope readers will enjoy it as I have done – particularly the millions who now live outside Punjab and Punjabi ambit and yet are intimately attached to or curious about the Sikh message.

I.J. Singh
July, 2014
PREFACE

Author Daljit Singh Jawa

Dear Readers,

This brief explanation of Sri Guru Granth Sahib is the author’s humble submission to you after a continuous effort of more than nineteen years. Right at the outset, let me confess that I am no scholar, and no literary figure, who could truly and accurately translate, interpret, or explain what is written in the great scripture called Sri Guru Granth Sahib (SGGS). This is merely a modest attempt to address the need of those readers who want to understand, enjoy, and appreciate what is written in this holy book but being born and raised outside Punjab, India, are not familiar with the language, culture, history or context in which SGGS was originally composed and written more than 500 years ago. The one message, which is both implicit, and explicit in this holy scripture, and which the author particularly wants to share with the rest of the world is that we have been all created by the same one Creator, and “It is The Same Light” which pervades in us all. As such, we are the children of the same parent. Therefore, we should all live like brothers and sisters, always loving each other, and our Creator.

The author is very much grateful to the great Punjabi and English translators whose works he consulted, and kept in front of him while completing this explanation. These eminent scholars include Dr. Sahib Singh, Gyani Harbans Singh, Dr. Bhai Vir Singh, Sardar Manmohan Singh, and Dr. Gopal Singh. In addition the author is grateful to all his family members, friends, and other well wishers, who helped him in this effort.

The author wants to specially acknowledge and commend S. Gurbaksh Singh Saggu of Patiala (India), who originally transcribed, typed, and formatted the entire Manuscript. In addition he acknowledges his brother Dr. Manjit Singh jawa, and Deb Albertson of Indiana for their excellent editing work.

I hope the readers would find this work to be helpful in better understanding the divine message, which the Sikh Gurus, great Hindu devotees, Muslim mystics, and other saints want to convey to us for the enrichment of our worldly life, and the eternal peace of our soul.

Daljit Singh Jawa
Jawa222@gmail.com

June, 2014
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<tr>
<td>aa</td>
<td>bother, cot, father, cart, palm</td>
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<tr>
<td>ñ</td>
<td>This adds nasal tone to ‘aa’</td>
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<tr>
<td>ñ</td>
<td>tip, banish, active, pit, it, give</td>
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<tr>
<td>ee</td>
<td>Nose bleed, bee, feed, beat,</td>
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<tr>
<td>u</td>
<td>bull, pull, full, cure hood, book</td>
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<tr>
<td>oo</td>
<td>cool, pool, boot, tool, rule</td>
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<tr>
<td>ay</td>
<td>ray, say, day, hay, bay</td>
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<tr>
<td>ai</td>
<td>mat, map, bad, lad, glad, rat, bat,</td>
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<tr>
<td>o</td>
<td>bone, know, toe, note, go</td>
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<tr>
<td>ou</td>
<td>out, pound, now, loud</td>
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<tr>
<td>N</td>
<td>indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc</td>
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<td>N or M</td>
<td>indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc</td>
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It is the same light
In the opening paragraph of the previous shabad, Guru Ji observed that we don’t even remember that eternal God who is all powerful and who is going to be our only helper and companion in the end, but we keep running after Maya (worldly wealth and power), which is very short lived and is of no use in the end. In this shabad, he shows us the mirror of our life, and tells us that not only do we run after worldly wealth, but also stealthily commit many sins for its sake. He warns us that God knows everything we do or even think about, and ultimately our sins become the cause of our suffering. Reminding us about the all-knowing God and the end state of our body for the sake of which we commit so many sins, Guru Ji says: “(O man), the inner Knower of all hearts knows everything that you do (or think); so how could you hide anything from Him? (Remember that), the hands and feet (with which you commit all those sins) fall off in an instant when (at the time of death, these) are burnt in fire along with the rest of the body.”(1)

Now commenting on our foolish and ungrateful conduct, Guru Ji says: “O foolish man, you have forsaken God from your mind. (In spite of) surviving at the rations supplied (by Him), you remain unfaithful (to Him. At the time of death, you would be subjected to such punishment, as if) you are being torn apart right in front of your eyes.”(1-pause)

In closing, Guru Ji warns: “(O man, because of your ungratefulness), an incurable malady has arisen in your body, which cannot be cured in any way. Nanak has come to this conclusion that by forsaking God (one has always) suffered the worst pain.”(2-8)
The message of this *shabad* is that what to speak of our actions; we cannot hide even our thoughts from God. Therefore if forsaking God, we commit or even think of any sins for the sake of false worldly pleasures, we would make our body liable to the pain of incurable disease, and the soul to extreme torture.

In the previous *shabad*, Guru Ji warned us that what to speak of our actions; we cannot hide even our thoughts from God. Therefore if forsaking God, we commit or even think of any sins for the sake of false worldly pleasures, we would make our body liable to the pain of incurable disease and the soul to extreme torture. In this *shabad*, he tells us how we can avoid pain and enjoy eternal peace by emulating the conduct of saintly people.

Describing what the saints or devotees of God do, Guru Ji says: “(O’ my friends, the devotees of God) have enshrined the lotus feet (the immaculate Name) of God in their minds and day after day they sing the praises of God. (For) without Him, there is no other. (They firmly believe that) it is He, who was there in the beginning, is there in the (present or) middle, and would be there until the end.”(1)

Briefly stating the saints’ belief, he says: “(The saints believe that God) Himself is the support of the saints.”(1-pause)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), He in whose control is the entire world, that formless God is all by Himself. Therefore Nanak says, that they who have caught hold (of the shelter) of that eternal (God), have obtained peace and no pain can afflict them afterwards.”(2-9)

*The message of this shabad* is that if we want to end our sufferings and obtain eternal peace, then we need to seek the shelter of that eternal and all-powerful God and enshrine His immaculate Name in our hearts.
In the previous *shabad* (2-8), Guru Ji warned us that we should realize that what to speak of our actions, we cannot hide even our thoughts from God. Therefore if forsaking God, we commit any sins for the sake of false worldly pleasures; we would make our body liable to the pain and suffering of incurable disease, and the soul to extreme torture. Therefore in this *shabad*, he asks us why do we forsake God, who is the Master of all and provides us all kinds of comforts, and why do we run after the worldly wealth which lasts for a few days only?

So once again addressing us, Guru Ji says: “O’ ignorant man, why have you forsaken from your mind (that God) who is the giver of peace to your life breaths and soul? Drinking the low quality intoxicant (of worldly riches), you have gone crazy and wasted the invaluable (human life) in vain.”(1)

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**Maaroo Mehla-5 Ghar-3**

Paraan sukha-daat jee-a sukha-daat tum kaahay bisaari-o agi-aanath.
Hochhaa mad chaakh ho-ay tum baavar dulabh janam akaarath. ||1||

Ray nar aisee karahe i-aanath.
Taj sarangDhar bharam too bhoolaa mohi lapti-o deasee sang saanath. ||1||

DharneeDhar ti-aag neech kul sayveh ha-o ha-o karaat bihaavath.
Fokat karam karahe agi-aanee manmukh anDh kahaavath. ||2||

Saat hoata asat kar maani-aa jo binsaat so nihchal jaanath.
Par kee ka-o apnee kar pakree aisay bhool bhulaanath. ||3||

Khatre barahman sood vais sabh ayyai naam taraanath.
Gur naanak updays kahaat hai jo sunai so paar paraanath. ||4||

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**It is the same light**

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**Maaroo Mehla 5 ghar 3**

*ik-o*¹⁰kaar satgur parsaad.*

Mehla-5 Ghar-3
Commenting on our foolish behavior, he says: “O’ man, you are indulging in such ignorant behavior that forsaking God the supporter of universe, you are lost in doubt and attached to the slave girl (Maya, the worldly riches).”(1-pause)

Elaborating on our foolish conduct, Guru Ji says: “(O’ man), abandoning the Supporter of the earth, you are serving the low caste (Maya), and in this way your life is passing in the obsession of satisfying your ego. O’ ignorant man, you are doing useless deeds, (and therefore in spite of having eyes), you are being called the self-conceited blind (fool).”(2)

Continuing to show us the mirror of our life conduct, Guru Ji says: “(O’ man, that God) who is eternal, you deem Him false (or nonexistent), but the perishable (world) you deem as immortal. You are lost in such false beliefs, that (the worldly wealth), which would (one day) belong to others, you are holding on to it (as if) it is yours (forever).”(3)

Guru Ji concludes this shabad by telling us how people belonging to all castes (and all races or economic classes can save themselves from the allurements of false worldly involvements and cross over the worldly ocean. He says: “(O’ my friends, people belonging to all castes, whether they are) Khatri, Brahmin, Shudra, or Vaish, are all ferried across (the worldly ocean) by meditating on the) one Name (of God only). Guru Nanak is uttering this divine sermon, and whoever listens (and acts upon it), is ferried across (the worldly ocean).”(4-1-10)

The message of this shabad is that if we want to be emancipated, then instead of falling in love with the worldly riches and power and trying to amass it by all kinds of right or wrong means, we should fall in love with that God who is the giver of bliss and support to our life and soul and meditate on His Name.
Maaroo Mehla-5

In the previous shabad, while commenting on our general conduct Guru Ji stated that we are indulging in such ignorant behavior, that forsaking God who is the supporter of universe, we are lost in doubt, and are attached to the worldly love and the company of the slave girl (Maya or worldly riches and power). But many of us are indulging in much worse behavior. Moved by our passions like lust, anger, and greed, we are stealthily having illicit relations with others, indulging in rape, plunder, and even murder. In this shabad, Guru Ji sternly warns us against all such crimes, and reminds us about the terrible consequences.

First trying to remove our misconceptions that nobody is watching our misdeeds and no harm can come to us, Guru Ji says: “(O foolish man, that God) hiding from whom you do (evil deeds), is always with you. (In this way, you are only) deceiving the human beings (and not) God. By forsaking God, the sexual pleasures, which you are enjoying, (you are subjecting yourself to such punishment, as if you are going to) embrace red hot pillars.”(1)

Therefore, Guru Ji asks: “(O’ man), why do you go to the house of another (to satisfy your lust). O’ filthy, heartless and lustful donkey, have you not heard about the judge of righteousness (who is going to severely punish you)?”(1-pause)
Commenting on the misconceptions of those of us who in spite of leading a sinful life, think that they would obtain salvation, he says: “(O’ man, your situation is as if) you have put stones of evil deeds around your neck, while carrying a load of slanders on your head. You have to cross this vast terrible (worldly) ocean; (with such kind of loads) you cannot reach across (to the yonder shore or obtain salvation by continuing to indulge in such sinful deeds).” (2)

Commenting further on our miserable situation, Guru Ji says: “(O’ man), you have turned your eyes (away from God), and are so afflicted with lust, anger, greed, and worldly attachment, that you never get a chance to lift your head, (and see that in front of you) is a vast terrible ocean, which you cannot cross, (while carrying such loads on your head).” (3)

Now, comparing the above behavior with the conduct of a spiritually wise person who remains free from any evil, in spite of living among evil society, Guru Ji says: “(O’ man, in spite of living in the world), a divinely wise person remains detached (from it), like the sun and moon remain detached (and unaffected by the filth on which their rays may be falling). Just as fire always remains unaffected by (the dirt on the burning wood, similarly a divinely wise person) by his or her very nature remains immaculate (in spite of living in evil company).” (4)

Describing, who are those fortunate persons who are blessed with such true wisdom, he says: “Whose destiny is awakened and living under the shelter of the Guru, who lovingly obeys the Guru’s command, (obtains such new understanding, as if) a curtain has been removed (from his or her eyes). O’ servant Nanak, whom (the Guru) has given the medicine of the mantra of Name, doesn’t suffer the agony of (going through myriads of) wombs.” (5)

In closing, Guru Ji says: “O’ man, it is in this way that one crosses over (the worldly ocean). You should remember God (and respond to evil temptations, as if) you are dead and (except for God), shed any other love.” (Pause second-2-11)

The message of the shabad is that we should remember that we cannot hide our evil deeds from God, and we will have to suffer terrible punishment in hell for our sins. Therefore, we should remain immaculate like sun, moon, and fire and remain so detached from evil temptations of the world as if we are dead.

<table>
<thead>
<tr>
<th>Maaro mehlaa 5.</th>
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<tr>
<td>baahar dhoodhan tay chhoot paray gur ghar hee maahi dikhaa-i-aa thaa.</td>
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<tr>
<td>anbha-o achraj roop parabh paykhi-aa mayraa man chhod na kathoo jaa-i-aa thaa.</td>
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In the previous many shabads, Guru Ji has been advising us to meditate on God’s Name under Guru’s instruction. A question naturally arises in many minds, why it is necessary to seek Guru’s instruction, why can one not meditate on God’s Name on one’s own. The answer to this question is that it is almost impossible to meditate on any body’s Name, unless one can see that person. For this purpose, many people go to jungles or mountains to search God and see Him in person. But since God doesn’t have any particular form or shape and doesn’t reside in lonely places, but resides in our heart itself, we need the guidance of an expert guide or Guru who can teach us how to feel the presence and actually see that God with our inner or spiritual eyes. In this shabad, Guru Ji relates to us his own experience and tells how his Guru has shown him that God in his heart itself and what kinds of blessings he is enjoying after that revelation.

He says: “(O’ my friends), I have been saved from (the inconvenience of trying to) search for Him outside (in jungles and mountains), because the Guru has shown (that God) within my heart itself. (O’ my friends, that God who is) fear free, after seeing that (God) of wondrous beauty through my inner senses, my mind doesn’t go anywhere.”(1)
So Guru Ji proclaims: “(O my friends), I have obtained that perfect God, the precious jewel. This priceless (jewel), cannot be bought at any price, it is the perfect Guru who, showing his mercy has helped me procure it (and experience God’s presence within me).” (1-pause)

Describing the process how the Guru helped him realize God and what has been happening since then, he says: “(O my friends), that God is invisible and beyond the comprehension of our ordinary sense organs. But when (I) met the saint Guru, he made me sing praises of the indescribable God (and helped me realize His presence within me). Now the melody of non stop (divine) word is ringing in the tenth gate (the secret place in my brain, and I am experiencing such a unique kind of peace and divine bliss in my mind, as if) a steady stream of the nectar of Name is flowing (in it).” (2)

Elaborating on the bliss he is now enjoying, Guru Ji says: “(O my friends, now) I don’t feel any shortage, and all the (worldly) desire of my mind has been stilled, (and in its place) is enshrined the inexhaustible store (of divine wealth). By serving again and again at the feet of the Guru (and reflecting on his immaculate word), my uncultured mind has been reshaped into a new civilized mould, (and) it has tasted the relish of the nectar of Name.” (3)

Guru Ji concludes this shabad by describing the present state of his mind. He says: “(O my friends, by tasting the relish of nectar of Name), my mind has obtained such a state of peace and poise, that whatever thoughts come and go, it remains in poise, and it even sports (with those thoughts, but doesn’t let them spoil my peace of mind). Nanak says that when the Guru dispelled his doubt, he obtained to the palace of that God (in his heart itself).” (4-3-12)

The message of this shabad is that if we want to experience God, then there is no need for us to go to jungles, mountains, or pilgrimage places. All we need to do is to listen to the Guru’s advice and meditate on God’s Name under his guidance. One day, we would realize that God within ourselves, and then our mind would not feel a shortage of anything and would be filled with a unique state of peace and poise.
In previous so many shabads, Guru Ji has been pointing out to us how, instead of meditating on God’s Name, we keep wasting our time in running after worldly wealth and other false pleasures, which are not going to be of any use in the end. In this shabad again, Guru Ji stresses the importance of meditating on God’s Name right now.

Using the metaphor of sowing a crop at the appropriate time (called Wattar), Guru Ji says: “(O’ man, He who has) created and embellished you, you are) not at all interested in that very (God, but remember that) if in a wrong season we sow a wrong (seed), then it neither bears any flower nor any fruit. (This human birth is the best opportunity to re-unite with God. Therefore, instead of wasting your time in worldly pursuits, meditate on God’s Name).”

So addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, this (human birth is like the appropriate time, when the soil is in the right condition or) Wattar to sow the seed of (God’s) Name. Therefore, with full attention of your mind, sow (the seed of Name in the farm of your heart), because this is the best time for it.”

Advising us to abandon other false involvements, and meditate on God’s Name, he says: “O’ man, renouncing the doubt and repeated urgings of your mind, go and seek the shelter of the true Guru, (and meditate on God’s Name). However, only in whose destiny it is so written from the very beginning, that one alone does this deed.”

Sharing his own experience, Guru Ji says: “(O’ my friends), one who is imbued with God’s love, that one’s service is approved (in God’s court). In (my body) field has grown (a rich crop of God’s Name), which never falls short.”
It is the same light

Concluding the *shabad* by describing the bliss he is enjoying by meditating on God’s Name, Guru Ji says: “(O my friends), I have obtained the invaluable commodity (of God’s Name), which never abandons me. Nanak says, “I have obtained such a (spiritual) peace, that I feel fully satiated.”(4-4-13)

The message of this *shabad* is that our human birth is the most opportune time to meditate on God’s Name. Therefore, renouncing our false worldly involvements we should hasten to seek the guidance of the true Guru (Granth Sahib Ji), and meditate on God’s Name with full attention and dedication of our mind. Then God will approve our efforts and bless us with peace in this life and honor after that.

*Maaroo Mehlaa 5.*

footo aaⁿdaa bharam kaa maneh bha-i-o pargaas.
kaatee bayree pagah ṭay gur keenee band khalaas. ||1||

aaavan jaan rahi-o.
tapaṭ karhaahaa buj̣h ga-i-aa gur seetal naam deee-o. ||1|| rahaa-o.

jab ṭay saaDhoo sang bha-i-aa ta-o chhod ga-ay nighaar.
jis kee atak tis ṭay chhutee ta-o kahaa karai kotvaar. ||2||

chookaa bhaaraa karam kaa ho-ay nihkarmaa.
saagar tay kandhai charhay gur keenay Dharmaa. ||3||

sach thaan sach baithkaa sach su-aa-o baajaa-i-aa.
sach poonjee sach vakhro naanak qhar paa-i-aa. ||4||5||14||

*Maaroo Mehla-5*

In the previous two *shabads*, Guru Ji told us about the blessings one obtains by seeking the shelter of the Guru and sowing the seeds of God’s Name under his shelter. In this *shabad*, he shares with us his own experience, and tells us what kinds of
blessings he obtained, when he sought the shelter of the Guru and listened to his immaculate advice.

He says: “(O’ my friends, when I listened to the immaculate Baani of the Guru, I obtained such a new understanding, as if) the egg of my doubt has split open and my mind has been illuminated with the light (of divine wisdom. Further I felt, as if) the Guru has cut off the shackle from my feet, and has liberated me from the prison (of worldly attachment).”(1)

Stating what the Guru did for him and what was the end result, Guru Ji says: “(O’ my friends), the Guru, has blessed me with the soothing (elixir) of Name, (which has so pacified my troubled mind, as if) the burning frying pan (of worldly desire in it) has cooled down, and my coming and going (or the cycle of birth and death) has ceased.”(1-pause)

Continuing to describe the blessings, he has received since the time he has been in the company of saint (Guru), he says: “(O’ my friends), since the time I have been blessed with the company of the saint (Guru, the demons of death who used to) keep an eye on me have gone away leaving me alone. Because, when I was released by (that God), who had put me in bondage, then what can even the jailor (or the judge of righteousness) do?”(2)

Therefore expressing his gratitude to the Guru, he says: “(O’ my friends, now I feel so blessed in my heart, as if) all the load of (my sinful) deeds has been taken off (my head), and I have become selfless. (In short), the Guru has done such a favor (to me that instead of drowning in the worldly) ocean; I have risen to the bank (and obtained salvation”).(3)

In closing, Guru Ji says: “(O’ my friends, the Guru) has blessed me with a true purpose of life, and an eternal seat in God’s lotus feet. In short, Nanak has obtained the true wealth and commodity (of God’s Name) in his heart.”(4-5-14)

The message of this shabad is that if we want to get rid of all our doubts, soothe our ever burning mind, cut away the fetters of the worldly affairs, and obtain release from the fear of death, then we should seek the guidance of the Guru, who may provide us with such immaculate knowledge that our mind is illuminated with divine wisdom and we are ferried across the worldly ocean.

The message of this shabad is that if we want to get rid of all our doubts, soothe our ever burning mind, cut away the fetters of the worldly affairs, and obtain release from the fear of death, then we should seek the guidance of the Guru, who may provide us with such immaculate knowledge that our mind is illuminated with divine wisdom and we are ferried across the worldly ocean.
ho-ay udaasee garihu taj chali-o chhutkai naahee naathaa. ||1||

jee-a kee kai peh baat kahaa.
aap mukaṭ mo ka-o parabh maylay aiso kahaa laahaa. ||1|| raha-o.
tapsee kar kai dayhee saaDhee manoo-aa dah dis Dhaanaa.
baraamchaar baraamchaj keenaa hirdai bha-i-aa gumaana.
sani-aasee ho-ay kai tirtha bharmi-o us meh kroDh bigaanaa. ||2||

ghoongar baaDh bha-ay raamdaaasaa rotee-an kay opaavaa.
baraṭ naym karam khat keenay baahar bhaykh diхаavaa.
geet naad mukh raag alaapay man nahee har har gaavaa. ||3||

harakah sog lobh moh rahat heh nirmal har kay sanṭaa.
tin kee Dhoorh paa-ay man mayraa jaa da-i-aa karay bhagvantaa.
kaho naanak gur pooraa mili-aa ṭaaN uṭtree man kee chinṭaa. ||4||

mayraa antarjaamee har raa-i-aa.
sabh kichh jaanai mayray jee-a kaa pareetam bisar ga-ay bakbaa-i-aa. ||1|| raha-o doojaa. ||6||15||

Maaroo Mehra-5

In the previous so many shabads, Guru Ji has been impressing upon us the absolute necessity of having the guidance of the Guru, but we human beings take this instruction in our own distorted way. Some of us go and start following a pundit or a scholar without knowing his own true character. Others renounce the world to become recluses or religious dancers, under the leadership of some previous person in this
It is the same light
Therefore, Guru Ji concludes the *shabad* by expressing his gratitude to God, and sharing with us his present state of mind. He says: “(O’ my friends), my God is the inner knower of thoughts. The Beloved of my soul knows everything in my mind. (Whom He meets), from that one’s mind are dispelled all outward worldly utterances.”(1-pause second-6-15)

The message of this *shabad* is that there is no need for us to run after the so-called holy and religious persons, who might be fasting or doing yogic postures or uttering *Vedas* or religious books, but themselves are unable to control the outgoings of their own minds. All we need to do is to pray to God to bless us with guidance of the true Guru (Granth Sahib Ji). By listening and faithfully acting on the advice contained therein, the wanderings of our mind would cease, and slowly we would become so pure and free from evil impulses such as greed and attachment, that one day God may deem us fit for union Him.

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**maaroo mehlaa 5.**

kot laakh sarab ko raajaa jis hirdai naam tumaaraa.
jaa ka-o naam na dee-aa mayrai satgur say mar janneh gaavaaraa. ||1||

mayray satgur hee pat raakh.
cheet aaavahi tab hee pat pooree bisraat ralee-ai khaak. ||1|| raha-o.

roop rang khusee-aa man bhogan tay tay chhidar vikaaraa.
har kaa naam niDhaan kali-aanhaa sookh sahj ih saaraa. ||2||

maa-i-aa rang birang khinai meh Ji-o baadar kee chhaa-i-aa.
say laal bha-ay goorhrai rang raaṭay jin gur mil har har gaa-i-aa. ||3||

ooch mooch apaar su-aamee agam darbaraar.
aamno vadi-aa-ee sobhaa naanak khasam pi-aaaraa. ||4||7||16||
In the previous shabad, Guru Ji told us about that person or the true Guru who himself is emancipated and can also provide us the right guidance to liberate ourselves from our false impulses, and worldly involvements, so that becoming pure we may truly meditate on God’s Name and obtain emancipation. In this shabad, Guru Ji tells us what kind of bliss and feelings those people obtain who meet the true Guru and then meditate on God's Name under his guidance.

First addressing God, Guru Ji acknowledges the bliss of His Name and says: “(O God, the person) within whom is Your Name, is like the king of all the millions and billions (of people. But) those uncivilized people, whom my true Guru hasn’t blessed with (Your) Name, keep dying to be born again (and keep suffering the pains of births and deaths).”

Therefore praying to his Guru and to God, Guru Ji says: O’ my true Guru, you yourself please preserve my honor. (O’ God), only when (You) abide in my mind, (my honor) remains whole, and (the moment we) forsake You, we (lose our honor entirely, as if) we are reduced to dust.” (1-pause)

Comparing the ordinary worldly pleasures and revelries with the blessings of God’s Name, Guru Ji says: “(O’ my friends), as many are the beauteous and colorful shows and pleasures in which we indulge for the enjoyment of mind, they are the holes of sins (in our lives. On the other hand), God’s Name is the treasure of salvation and it brings supreme peace and poise (to one’s mind).” (2)

Contrasting the short lived worldly pleasures with the everlasting bliss of singing God’s praise, Guru Ji says: “(O’ man), like the shadow of clouds, all the worldly pleasures lose their charm in an instant. But they who by meeting the Guru, have sung praises of God, get (so imbued with the love of God, as if they have been) dyed deep red (in His love).” (3)

Guru Ji concludes this shabad by describing the firm faith and belief of such devotees in their God. He says: “(O’ my friends, they who are imbued with the fast color of God’s love, believe that) the infinite Master is the highest of the high and beyond the comprehension (of our ordinary senses) is His court. O’ Nanak, (they believe that God) is their beloved Master, and it is only by meditating on His Name, that they obtain honor and glory.” (4-7-16)

The message of this shabad is that if we want to obtain honor in the court of that limitless God, and if we want to obtain ever lasting state of peace, pleasure, and emancipation then instead of getting strayed in false worldly affairs and entertainments, we should seek the guidance of the Guru and following his advice sing praises of God and meditate on His Name.
maaroo mehlaa 5 ghar 4

ik-o'kaar satgur parsaaad.

o-ankaar utpaat tee.
kee-aa dinas sabb raattee.
van tarin taribhavan paanee.
chaar bayd chaaray kraanee.
khand deep sabb lo-aa.
ayk kavaavai tay sabb ho-aa. ||1||
karnaiaaraa boojhku ray.
satgur milai taa soojhain ray. ||1||
rhaa-o.

tarai gun kee-aa pasaaraa.
narak surag avtaaraa.
ha-umai aavai jaa-ee.
man tikan na paavai raa-ee.

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baajh guroo gubaaraa.
imil satgur nistaaraa. ||2||

ha-o ha-o karam kamaanay.
tay tay banDh galaanay.
mayree mayree Dharaaree.
ohaa pair lohaaree.
gur mil ayk pachhaanai.
jis hovai bhaag maathaanai. ||3||

so mili-aa je har man bhaa-i-aa.
so bhoolaa je parabhoo bhulaa-i-aa.
nah aaphu moorkh gi-anee.
je karaavai so naam vakhaanee.
tayraa anth na paaravaaraa.
jan naanak sad balihaaraa. ||4||1||17||
In the previous shabad, Guru Ji advised us that if we want to obtain honor in the court of that limitless God, and if we want to obtain an everlasting state of peace, pleasure, and emancipation then instead of getting strayed in false worldly affairs and entertainments, we should seek the guidance of the Guru and following his advice, sing praises of God and meditate on His Name. In fact this is the message of Guru Sahib not only in this shabad, but also in most of other previous shabads as well. Naturally a question might arise in one’s mind, why it is necessary to obtain the guidance of the Guru in meditating on God’s Name and to always remember Him with love and dedication? The short answer to this question is that it is only the Guru who can educate us about the reality of everything, including this world, the human nature, the real cause of our sufferings, and how can we get rid of all our pain and obtain a state of eternal peace and happiness. In this shabad, Guru Ji provides a more detailed answer to our query.

First telling us, who has created this universe and all other phenomena in it, Guru Ji says: “(O my friends), it is the one eternal God who has created this creation. It is He who made the day and all the nights. It was upon the issuance of His one command that all forests and blades, the three worlds, the waters, the four Vedas, the four sources of creation, the continents, islands, and all the worlds came into existence.” (1)

Therefore, Guru Ji says: “(O my friends), realize the (ultimate) Doer (of everything. But it is only) when one meets the true Guru, that one understands (the reality).” (1-pause)

Now Guru Ji educates us about the fundamental reason, why we keep going through hell and heaven and continuous cycles of birth and death. He says: “(O my friends, it is God Himself), who has created the expanse (of the universe) based on three qualities or impulses of Maya in the creatures (for vice, virtue, and power. Because of which, many) take birth in hell and many in heaven. Due to ego (one) keeps coming and going (in and out of this world and one’s) mind doesn’t remain stable (in any one state) even for a moment. Without the (guidance of) the Guru one remains in the darkness (of spiritual ignorance. Only upon) meeting the true Guru (and listening to him, that one) obtains emancipation (from ego which is the main cause of one’s suffering and continuous pains of births and deaths).” (2)

Explaining how our ego leads us to evil deeds and painful consequences, and how one can save oneself from all these troubles, Guru Ji says: “(O my friends), as many are the deeds we perform to satisfy our ego, that many become the bonds around our neck. The selfishness, with which we are obsessed, becomes like a shackle in our feet (and leads us to commit many evil deeds for which we have to suffer punishment including imprisonment). But in whose destiny, it is so written, meeting the Guru, realizes the one (God, as the father of all and therefore doesn’t hurt any one).” (3)

However, to impress upon us that it is only by God’s grace, that one meets God, Guru Ji says: “(O my friends, that person) alone is united (with God), who is pleasing to
His mind. But whom God Himself has strayed is lost. On one’s own, no one is a fool or a wise person, howsoever (God) makes one do; one is known by that Name. Therefore, I say: “O’ God), there is no end or limit (to Your power). Devotee Nanak is always a sacrifice (to You).”(4-1-17)

The message of this shabad is that if we want to be saved from the pains of the rounds of births and deaths then following the guidance of the true Guru (Granth Sahib Ji), we should realize that it is God who has created the entire universe, and all creatures are like brothers and sisters. Therefore shedding our ego and selfishness, we should love and respect them all, irrespective of their good or bad deeds.

maaroo mehlaa 5.

mohnee mohi lee-ay taarai gunee-aa.
lobh vi-aapee jhootee dunee-aa.
mayree mayree kar kai sanchee ant kee baar sagal lay chhalee-aa. ||1||
nirbha-o nirankaar da-i-alee-aa.
jee-a jant saglay partipalee-aa. ||1||
rahaa-o.

aykai saram kar gaadee gadhai.
ayk supnai daam na chhadhai.
raaj kamaa-ay karee jin thailae taa kai sang na chanchal chalee-aa. ||2||
ayk paraan pind tay pi-aaree.
ayk sanchee taj baap mehtaaree.
sut meet bharaat tay guhjee taa kai nikat na ho-ee khalee-aa. ||3||
ho-ay a-uDhoot baithay laa-ay taaree.
jogee jaatee pandit beechaaree.
garihi marhee masaaqee ban meh bastay ooth tinaa ki laagee palee-aa. ||4||
kaatay banDhan thaakur jaa kay.
har har naam basi-o jee-a taa kai.
saaDhsang bha-ay jan muktay gat paa-ee naanak nadar nihlee-aa. ||5||2||18||
Maaroo Mehla-5

In stanza (2) of the previous shabad, Guru Ji stated that it is God Himself, who has created the expanse of the universe based on three qualities or impulses of Maya in the creatures (for vice, virtue, and power, which lead people to hell or heaven. One of the most prominent means of gaining power and satisfying the other two impulses for vice and virtue is Maya or the worldly wealth. In this shabad, Guru Ji describes in detail, how we human beings keep running after this Maya, try to hoard it, and keep it hidden even from our dearest relatives, but still this Maya deserts us in life or soon after our death. He also tells us about those fortunate ones, who are liberated from the bonds of this deceiving entity.

Describing, how Maya has entrapped the humans in its web, Guru Ji says: “(O’ my friends), the captivating Maya has enticed (the mortals, who are swayed by) the three impulses (for vice, virtue, and power). The entire illusory world is afflicted with greed. Every body amasses it, (saying) “it as mine, it is mine”, but in the end it deceives (deserts) all.”(1)

Therefore, Guru Ji advises: “(O’ my friends), it is that fearless, formless, and merciful (God), who provides sustenance to all the creatures.”(1-pause)

Guru Ji now shows us the mirror of our own life, how we keep thinking about Maya, even in our dreams and keep hoarding it, but it never accompanies us. He says: “(O’ my friends), there is someone, who after collecting it through hard labor, buries it under ground. There is someone, who doesn’t forget about (worldly) wealth even in dreams. But even those, who becoming kings amass a treasure, this mercurial (Maya) doesn’t accompany them.”(2)

Describing, how it doesn’t stay even with those who deem it dearer than their life breaths, he says: “(O’ my friends), there are some to whom (this Maya) is dearer than their life and body. There are some, who have amassed it, even if they had to desert their fathers and mothers (for its sake. But) even those who kept it hidden from their sons, friends, and brothers, it has not stayed near them either (and has deserted them in the end).”(3)

A question may arise in our minds, what about those who on their own abandon this worldly wealth and become yogis, pundits or recluses. Guru Ji points out that in their case this Maya may take a different shape, but it doesn’t spare even them. He says: “(O’ my friends), there are some who, becoming detached, sit in a trance. There are others, who become yogis, celibates, pundits or thinkers. They make their homes in cremation grounds, or reside in jungles, but (this Maya) goes and catches hold of them also (in the form of desire for recognition, service, following, or power).”(4)

Guru Ji concludes the shabad by telling us who those are who get liberated from the bonds of Maya. He says: “(O’ my friends), they whose bonds, the Master Himself cuts off, in their mind is enshrined God’s Name. O’ Nanak, they who have been blessed
with His glance of grace, joining the company of the saints they have obtained salvation.” (5-2-18)

The message of this shabad is that if we want to be free from the fetters of Maya, the greed for worldly riches and power, and obtain salvation from the worldly existences altogether, then we should seek the company of the saints and meditate on God’s Name.

 maaroo mehlaa 5.

simrahu aik niranjan so-oo.

jaa tay birthaa jaat na ko-oo.

maat garabh meh jin partipaari-aa.

jee-o pind day saaj savaari-aa.

so-ee biDhaataa khin khin japee-ai.

jis simrat avgun sabh dhakee-ai.

charan kamal ur antar Dhaarahu.

bikhi-aa ban tay jee-o uDhaarahu.

karan palaah miteh billaataa.

jap govid bharam bha-o faataa.

saaDhsang virlaa ko paa-ay.

naanak taa kai bal bal jaa-ay. ||1||

raam naam man tan aaDhaaraa.

jo simrai tis kaa nistaaraa. ||1|| raha-oo.

mithi-aa vasat sat kar maanee.

hiit laa-i-o sath moorh agi-anee.

kaam kroDh lobh maad maataa.

ka-udee baalalai janam gavaat-aa.

apnaa chhod paraa-i-ai raataa.

maa-i-aa maad man tan sang jaat-aa.

tarisan na boojhai karat kalolaa.

ooone aas mithi-aa sabh bolaa.

aavat ikaylaa jaat ikaylaa.

SGGS P-1005

ham tum sang jhootay sabh bolaa.

paa-ay thag-uree aap bhulaa-i-o.

naanak kiraat na jaa-ay mitaa-i-o. ||2||
Maaroo Mehla-5

In the previous shabad, Guru Ji advised us that if we want to be free from the fetters of Maya, the greed for worldly riches and power and obtain salvation from the worldly existences altogether, then we should seek the company of the saints and meditate on God’s Name. In this shabad, he tells us why we need to worship God, how without meditating on His Name we keep suffering through millions of species and therefore what should be our prayer before Him.

First briefly describing the reasons, why we should worship God, Guru Ji says: “(O’ my friends), contemplate on that one immaculate God, from whose (door) no one returns empty handed; who has preserved us in the mother’s womb, and embellished us by giving us this life and body. Yes, we should remember that God, each and every moment, worshiping whom all our faults are covered (and remain hidden from others).”
Continuing his advice, he says: “(O’ my friends), enshrine the immaculate lotus feet (the Name) of that God in your heart and save your soul from the ocean of sinful worldly temptations. By meditating on God, all our woes and wailings cease, and the curtain of doubt and dread is torn off. However, it is a rare person who obtains (the gift of God’s Name, through) the company of saint (Guru). Nanak is a sacrifice to him again and again.”(1)

Giving the gist of his message right here, Guru Ji says: “(O’ my friends), God's Name is the mainstay of our mind and body, whosoever contemplates it, that person is emancipated.”(1

Pause)

Now Guru Ji shows us the mirror of our own life, how we are engrossed in the false pursuits of worldly wealth, and who it is, who has actually misguided us onto this wrong path. So chastising us he says: “O’ blind ignorant fool, you have deemed an illusory thing to be real, and have imbued yourself in love with it. You are intoxicated with the wine of lust, anger, and greed, and for the sake of a shell, you have wasted your (precious human) life. Forsaking your own (God, who always is by your side), you are imbued with the love (of worldly wealth, which will soon) belong to someone else. Being intoxicated with *Maya* (the worldly wealth), you think that everything would go along with your body and mind. While indulging in revelries, your (fire like) desire never gets quenched. Always your hope remains unfulfilled, and all your utterances are false. (But, the truth is that a man) comes alone and goes alone, and all the talks about “me”, and “you” (to be together) are false utterances. But administering the intoxicating potion (of *Maya*, God has Himself) strayed (the human beings), and O’ Nanak the writ (of God, based on our past deeds) cannot be erased.”(2)

Describing what happens to the soul of a person who remains guided by the intoxication of *Maya* and does not meditate on God's Name, Guru Ji says: “(O’ my friends, one who remains blinded with the allurements of worldly riches and pleasures, and who is not imbued with the love of God’s Name), wanders around blindly in many species of animals, birds, and ghosts. (The God’s mansion), where one has (really) to go, one doesn’t get to stay there, and without a place there, one again and again rises up and wanders around (in various wombs). In (man’s) body and mind, is a great expanse (of worldly) desires. The poor fellow has been deceived by self-conceit. (For this reason), one commits many sins (and consequently) suffers many punishments, the estimate of those (punishments) cannot be described. On being separated from God, one is put in hell, where there is neither (one’s) mother, relative, friend, or wife (who could help). But O’ Nanak, on whom God the Master becomes kind , (that person) is ferried across (the sea of troubles).”(3)

Guru Ji concludes the *shabad* by telling us how, ultimately a person finds liberation from the continuous pains of births and deaths, and shows us how to pray to God for showing mercy and ending our pains of births and deaths. He says: “(O’ my friends, ultimately) after getting exhausted of wandering (in myriads of existences, the soul) comes to the shelter of God, who is the Master of the meek, and both father and
The message of this shabad is that if we want to avoid going through the pains of unending rounds of birth and death in myriads of species, then we should meditate on God’s Name, as per the immaculate advice of the saint (Guru Granth Sahib), in whom God has embodied Himself.

Maaroo Mehlaa 5

Maaroo Mehla 5

Guru Ji started the previous shabad, by asking us to contemplate on that one immaculate God, from whose (door) no one returns empty handed, who has preserved us in the mother’s womb and embellished us by giving us this life and body. But still many of us don’t have full faith in God, and keep wandering at the doors of false gurus, lesser gods, statues, and astrologers, and keep suffering. In this shabad, Guru Ji once again assures us that our God is most merciful, and kind to all those who humbly seek His shelter.

Addressing us in a very loving and assuring manner, Guru Ji says: “O’ people, why do you let your mind waver? (Rest assured that) the heart captivating God is (very) kind to the poor (and the meek).”(1)
Stating what he has learned about his Guru, he says: “(O’ my friends), I have learnt that the benevolent Guru God is the Giver (of all beings), is a brave protector of those who seek His shelter, and He Himself saves their honor.” (1- pause)

Describing, how far God goes to help His devotees, Guru Ji says: “(O’ my friends, the Guru God) accepts whatever (His) devotees say, and is always a provider of peace to them.” (2)

Therefore Guru Ji directly prays to God and says: “(O’ God), bestow this one kindness upon your (own servant), that I may (always) meditate on (Your) one Name.” (3)

Guru Ji concludes the shabad by saying: “(O’ God), ridding (himself) of all other doubts, humble Nanak begs only for Your Name, (please bless him with that boon).” (4-4-20)

The message of this shabad is that we should have full faith in the mercy and protection of God, and without wandering in other places; we should seek the protection of God and the gift of His Name.

In the previous shabad Guru Ji advised us that we should have full faith in the mercy and protection of God, and without wandering in other places; we should seek the protection of God and the gift of His Name. In this shabad, he shows us how much he himself respects and loves that God.
He says: “(O’ my friends), my God is extremely powerful, (and) I am but a poor servant (of His).” (1)

Now stating, how loving and merciful his God is, Guru Ji says: “(O’ my friends), my dear (God) is the captivator of the hearts of all. That beloved Spouse of mine is the life of my mind and breaths. He gives me the gift (of life).” (1-Pause)

As for other lesser gods, goddesses, and other false gurus, who make divine claims, Guru Ji says: “(O’ my friends), I have seen all others (who make tall claims, and have concluded that) except for (Him), there is no other (like Him).” (2)

Once again describing the benevolence of God and His eternal presence, Guru Ji says: “(O’ my friends, that God) supports and sustains all His creatures. He was there, is there, and will be there (in the future).” (3)

In conclusion, Guru Ji prays: “O’ God, show mercy upon me, that Nanak may remain yoked to Your service.” (4-5-21)

The message of this shabad is that except God, there is no other power or lesser god, who can help or sustain us. Therefore, we should always pray to Him for His mercy and the gift of His loving devotion.

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In the previous shabad, Guru Ji advised us that except for God, there is no other power or lesser god, who can help or sustain us. Therefore, we should always pray to God for His mercy and the gift of His loving devotion. But since God is invisible and incomprehensible, it is very difficult to perform His loving devotion. We need somebody who can help us fall in love with God, and that person is the true Guru. In this shabad, Guru Ji prays to God to unite him with that true Guru, who may inspire and teach him to meditate on God’s Name.

Therefore addressing God, Guru Ji says: “O” sanctifier of sinners and emancipating (God), I am a sacrifice to You again and again. Please unite me with such a saint, (meeting) whom I may meditate on God’s Name.”(1)

Showing his utmost devotion and humility, Guru Ji says: (O” God), nobody knows me, I am known (only as a) servant of Yours, and this alone is my support and prop.”(1

Explaining further how much he depends on God for his very survival, Guru Ji says: “O” the Supporter and Sustainer of all, I the meek one make a prayer. You alone know Your ways, (but make such an arrangement, that You may be like) water (for me), and I may be (like a) fish (in that water).”(2)

Continuing his prayer before God, Guru Ji says: “O” the perfect Master of the entire expanse, I have come to Your shelter. You alone are pervading in all the spheres and divisions of the earth.”(3)

Concluding his prayer, Guru Ji says: “O” eternal imperishable God, You are captivating, indescribable, and infinite. Nanak wishes that I may obtain the gift of the dust of the feet (the humble service) of Your servants.”(4-6-22)

The message of this shabad is that except for God, we don’t have anywhere else to go for our sustenance, and survival. Therefore, we should pray to Him to bless us with the company and service of the saint (Guru) so that under his guidance we may meditate on His Name and pray for His protection.
It is the same light

Sri Guru Granth Sahib

Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us that except for God, we don’t have anywhere else to go for our sustenance and survival. Therefore, we should pray to Him to bless us with the company and service of the saint (Guru) so that under his guidance we may meditate on God’s Name and pray for His protection. In this *shabad*, he tells us about the blessings and gifts those saints of God obtain, who realize the message of their Guru and obtain the gift of God’s Name.

He says: “(O’ my friends), the saints who have understood the message of their Guru, always remain satiated. Nothing can be said about (the spiritual state of that saint), who has been blessed with the glory of (God's) Name.”

Summarizing the value of God’s Name, Guru Ji says: “(O’ my friends), such a priceless and lovable jewel is the (God's) Name, that its worth cannot be assayed.”

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Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us that except for God, we don’t have anywhere else to go for our sustenance and survival. Therefore, we should pray to Him to bless us with the company and service of the saint (Guru) so that under his guidance we may meditate on God’s Name and pray for His protection. In this *shabad*, he tells us about the blessings and gifts those saints of God obtain, who realize the message of their Guru and obtain the gift of God’s Name.

He says: “(O’ my friends), the saints who have understood the message of their Guru, always remain satiated. Nothing can be said about (the spiritual state of that saint), who has been blessed with the glory of (God's) Name.”

Summarizing the value of God’s Name, Guru Ji says: “(O’ my friends), such a priceless and lovable jewel is the (God's) Name, that its worth cannot be assayed.”(1-pause)
Now describing the blessings enjoyed by those who are blessed with the gift of God’s Name, Guru Ji says: “(O’ my friends, they who have obtained the gift of God’s Name), their mind is convinced (about the power) of the invisible (God). In the shelter of the Guru, they have realized the essence of (divine) wisdom. Even, while seeing (and dealing with) all people they remain attuned (to God); they have shed any ego from their minds.”(2)

Continuing to describe the gifts obtained by those, who are blessed with the gift of God’s Name, Guru Ji says: “(O’ my friends, they who obtain the gift of Name, their mind stops running after worldly wealth, as if) immovable has become their state (of mind. Taking) instruction from the Guru, they recognize (God’s) mansion. Attuning (their mind to) the Guru, they remain awake (and alert to the worldly temptations), and remain yoked to the worship of God.”(3)

In conclusion, Guru Ji says: “(O’ my friends), they in whose hands have come the store of God’s (Name), remain fully satiated, and in a natural sort of way they remain absorbed in meditation (of God). But O’ Nanak, it is only through the Guru, (that anybody has) obtained this (treasure).”(4-7-23)

The message of this shabad is that if we want to obtain that state where we feel fully satiated, and if we want to recognize the mansion of that all powerful God, then we should seek the shelter of our Guru, and beg him to bless us with the Mantra God’s Name.
In the previous shabad, Guru Ji advised us that if we want to obtain that state where we feel fully satiated, and if we want to recognize the mansion of that all powerful God, then we should seek the shelter of our Guru and beg him to bless us with the Mantra God’s Name. Therefore in this shabad, Guru Ji addresses his own mind, actually ours, to renounce its false intellect, follow the Guru’s advice and meditate on God’s Name.

He says: “(O’ my mind), renounce all your cleverness and meeting the Guru, shed (your false) pride. Every thing else is false (and perishable. Only God is eternal, therefore) with your tongue (always) utter God’s Name.”(1)

Addressing his mind again, he says: “O’ my mind, with your ears listen to God's Name. (By doing so) your sins of myriads of births will be washed off, and the demon of death won’t be able to bother you at all.”(1-pause)

Summarizing the benefits of meditating God’s Name, Guru Ji says: “(O’ my friends, one who meditates on God's Name), is not afflicted with any kind of sorrow, dependency or fear, and one obtains peace and poise. (In short), by Guru’s grace, Nanak says that meditation on God is the quintessence of all wisdom.”(2-1-24)

The message of this shabad is that if we want to obtain true peace and comfort, and wash off all our past sins, then shedding all our false pride, we should listen to the Guru and meditate on God's Name.
In the previous shabad, Guru Ji told us that if we want to obtain true peace and comfort and wash off all our past sins, then shedding all our false pride, we should listen to the Guru and meditate on God's Name. In this shabad, he shows us the opposite side and tells us what happens to those who do not care to meditate on God’s Name and remain engrossed in their family affairs or false worldly pleasures.

He says: “(O my friends), they who have forsaken God’s Name, I have seen them (being completely ruined, as if) being reduced to ashes. All these revelries and attachments with sons, friends, and wife, (ultimately) break down.”(1)

Therefore advising his own mind, Guru Ji says: “O my mind, utter God’s Name day after day. (One who does that), doesn’t burn in the fiery ocean (of worldly desire, and it) provides peace and comfort to one’s mind and body.”(1-

In conclusion, Guru Ji says: “(O man, just as) the shade of a tree disappears, or just as with the blowing of wind, rain (goes away, similarly all these worldly pleasures quickly pass away. Therefore) O’ Nanak, meeting with the saint Guru, resolutely perform God’s worship, (because this is the only thing), which would be of use to you (in the end).”(2-25)

The message of this shabad is that they who do not meditate on God’s Name are totally ruined. All the worldly pleasures, and affections of our relatives and friends are very short-lived. The only thing, which will last forever and is of real use to us in the end, is God’s Name. Therefore, instead of wasting our time in false worldly pleasures, we should follow Guru’s teachings and meditate on God’s Name.

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maaloo mehlaa 5.

purakh pooran sukhaa daataa sang baasto neet.
marai na aavai na jaa-ay binsai bi-aapat usan na seeet. ||1||

mayray man naam si-o kar pareet.
chayt man meh har har niDhaanaa ayh nirmal reet. ||1|| rahaa-o.

kirpaal da-i-aal gopaal gobid jo japai

naval navtan chatur sundar man naanak tis sang beeDh. ||2||3||26||
In the previous shabad, Guru Ji advised us that they who do not meditate on God’s Name are totally ruined. All the worldly pleasures, and affections of our relatives and friends are very short-lived. The only thing, which will last forever and is of real use to us in the end, is God’s Name. Therefore, instead of wasting our time in false worldly pleasures, we should follow Guru’s teachings and meditate on God’s Name. In this shabad, Guru Ji once again tells us about the merits of God and the blessings obtained by meditating on His Name.

He says: “(O’, my mind), that perfect God is the Giver of all comforts and He always abides with us. He neither dies, nor comes or goes, nor perishes, and is not afflicted by heat or cold (or pain and pleasure).”(1)

Therefore again addressing his own mind, he says: “O’ my mind, get imbued with the love of God’s Name. Cherish in your mind that God, who is the treasure (of all virtues). This alone is the immaculate way (of conducting one’s life).”(1)

Summarizing the blessings one obtains by worshipping God, Guru Ji says: “(O’ my friends), that God is merciful and benevolent sustainer of the entire universe. Whoever worships (Him), is blessed with success (in life). That God is always fresh, young, wise, and handsome, (therefore) O’ Nanak keep (your mind) pierced with His love.”(2-3-26)

The message of this shabad is that if we want to obtain success in life and enjoy true peace and pleasure, then we should imbue ourselves with the love of God and always cherish His Name in our mind.
It is the same light

Most of us some times get lost in the complicated philosophies and discourses delivered by the so called pundits and scholars, but still don’t know what we should do to end our suffering and obtain true happiness. In this shabad, Guru Ji tells us precisely, what we need to do and what should be the attitude of our mind, so that all our tasks are fulfilled honorably, we obtain salvation from the worldly pains and again reunite with God, and enjoy eternal bliss.

Guru Ji says: “(O my friend), whether walking, sitting, sleeping or awake, keep in mind the Guru’s mantra (his advice). Further, joining the company of the saint (Guru), seek the shelter (of God; by doing so you) would cross over the dreadful (worldly) ocean; (your comings and goings in and out of this world would cease forever).”(1)

Addressing his own mind, and us again, Guru Ji says: “(O my mind), enshrine (God’s) Name in your heart. (O my friend), fully dedicating your mind and body, imbue yourself with God’s love God and forsake all else.”(1-pause)

In conclusion, Guru Ji says: “(O my friend), our soul, body, and mind (all) belong to God, (therefore) shed off all your self-conceit. Nanak (says: “O my friend), worship God, (by doing so) all your objectives would be accomplished, and you would never lose (the game of life).”(2-4-27)

The message of this shabad is that if we want all our objectives are fulfilled, and we are emancipated from this dreadful worldly ocean, then we should always remember the advice of Guru (Granth Sahib Ji), and meditate on God’s Name with full love and dedication of our mind and body.

Sri Guru Granth Sahib

Maaroo Mehla-5

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It is the same light

maaroo mehlaa 5.

taj aap binsee taap rayn saaDhoo thee-o.
tiseh paraapatnaam Tayraa kar kirpaa jis
dee-o. ||1||

mayray man naam amrit pee-o.
aan saad bisaar hochhay amar jug jug
jee-o. ||1|| rahaa-o.

naam ik ras rang naamaa naam laagee
lee-o.
meet saajan sakhaa banDhap har ayk
naanak kee-o. ||2||5||28||
Maaroo Mehl-5

In the previous shabad, Guru Ji advised us that if we want all our objectives fulfilled and we are emancipated from this dreadful worldly ocean, then we should always remember the advice of Guru and meditate on God’s Name with full love and dedication of our mind and body. In this shabad, he tells us what else we need to do in this direction and what will be the blessings we would enjoy by following that advice.

Addressing his mind (and indirectly us), Guru Ji says: “(O my mind), shed your self-conceit, and serve the saint Guru so humbly, as if you have) become the dust of the saints feet; (by doing so) your fever (like agony) would vanish. (“But O’ God, Nanak says: “that one alone obtains Your Name, whom showing Your mercy, You give (this gift).”(1)

So again addressing his mind, Guru Ji says: “O’ my mind, renouncing all other shallow (and insipid) tastes (of false worldly pleasures) drink the nectar of (God’s) Name and becoming (spiritually) immortal live ages after ages.”(1-pause)

Guru Ji concludes the shabad by describing the state of mind of a person who is truly imbued with the love of God’s Name. He says: “(O my friends, the person) who is imbued with the love of God’s Name, continually keeps enjoying the relish of uttering God’s Name. O’ Nanak, such a person has made the one God as his or her friend, well-wisher, mate, and relative.”(2-5-28)

The message of this shabad is that if we want to become spiritually immortal and live forever united with God, then forsaking all other false worldly pleasures we should enjoy the relish of God’s Name, and consider God as our only true friend, mate, and well-wisher.
In the previous shabad, Guru Ji told us that if we want to become spiritually immortal and live forever united with God, then forsaking all other false worldly pleasures we should enjoy the relish of God's Name, and consider God as our only true friend, mate, and well-wisher. In this shabad, he again tells us how God saves us, even in this worldly ocean, and urges us to have complete faith in that God.

Addressing his own mind, Guru Ji says: “(O’ my mind, that God) who saves and protects us in the womb of our mother, doesn’t let the heat (of that place) afflict us. Use your sense of discrimination and understand that the same Master (who saved you there in the mother’s womb), would also save you here (in this world).”(1)

Therefore addressing his mind again, Guru Ji says: “O’ my mind, depend upon the support of God's Name. Realize that (God) who has created you and who is the one and only cause and doer of everything.”(1-pause)

In conclusion, Guru Ji says: “(O’ my friend), shed your cleverness, renounce all (holy) garbs, and remember (God) in your mind. Nanak (says), by always meditating on God, innumerable (beings) have been ferried across.”(2-6-29)

The message of this shabad is that if we want to be saved from all sufferings in this world, and ferried across this worldly ocean then we should always meditate on God, and depend upon His support alone.

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Maaroo Mehla-5

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मारू भाृोण ५

पाति पावन नाम जा को आनाथ को न नाथ.
महाह भाृ-जल माहिं तलहो जा को लिखी-माथ.

महाबोधि भूजिन अक्ष्म जा जे लिखी भाम.

महादि भूजिन अक्ष्म जा जे लिखी-माथ.

बुध सं-महान गुण जा.

महाक भूजिन अक्ष्म जा जे लिखी-माथ.

सादहसंगत गुण भूजिन कब्र राम अंग्रित भाम.

सादहसंगत गुण भूजिन कब्र राम अंग्रित भाम.

सादहसंगत गुण भूजिन कब्र राम अंग्रित भाम.

saaDhsangat gun uchaaran har naam amrit paath.
karahu kirkaa muraar maaDha-o sun naanak jeevai gaath. ||2||7||30||

It is the same light

Page - 45 of 972
In the previous shabad, Guru Ji advised us that if we want to be saved from all sufferings in this world, and ferried across this worldly ocean then we should always meditate on God, and depend on His support alone. In this shabad, Guru Ji again describes the excellences of God, tells us what the best way is to meditate on His Name, and also tells us, what happens to those who do not care to remember Him.

Stating the unique virtues and powers of God, Guru Ji says: “(O’ my friends), He whose Name is purifier of the sinners, and who is the support of the supportless is like a barge (to ferry us across the) vast worldly ocean, (but God is available only to those) in whose destiny it is so written.”(1)

Describing, what happens to those who do not remember God, Guru Ji says: “(O’ my friends), without meditating on the cause and doer of every thing, who could save them all by extending His hand, (if He doesn’t come in their mind, then without meditating on God’s Name, myriads of boat loads of people have been drowned (in the worldly ocean)).”(1-pause)

Guru Ji concludes the shabad by telling us the best way to remember God, and for what we should pray to Him. He says: “(O’ my friends), to sing praises (of God) in the company of saints, is the immortalizing way of meditating on God’s Name. (Therefore, pray to God and say): O’ (God), the slayer of demons, show mercy that Nanak may live listening to Your eternal discourse.”(2-7-30)

The message of this shabad is that without meditating on God’s Name we will be drowned in this worldly ocean and keep suffering the pains of birth and death. So if we want to be ferried across this worldly ocean, then in the company of the saints we should sing God’s praises, and beg for the gift of His Name.

maaloo anjulee mehlaa 5 ghar 7

maaro anjulee mehla 5 ghar 7

ik-o-ṅkaar satgur parsaaad.

sanjog vijog Dharahu hee hoo-aa.
panch Dhaat kar puṭlaa kee-aa.
saahai kai furmaa-i-arhai jee dayhee vich jee-o aa-ay pa-i-aa. ||1||

jithai agan bhakhai bharhhaaray.
ooraDh mukh mahaa gubaaray.
saas saas samaalay so-ee othai khasam chhadaa-ay la-i-aa. ||2||
In this Anjalli (prayer with folded hands), Guru Ji educates us about the reality of life, how a human being is created in the first instance; what one does during one’s life and who is considered a winner or the achiever of life’s purpose.

First describing the origin of human life, Guru Ji says: “(O’ my friends), union or separation (between a soul and body) happens as pre-ordained (by God). Assembling together the five elements (air, water, fire, earth, and ether, a human) puppet is made, and then as per the command of the Master, the soul comes to reside in the body.”(1)

Now describing, how the fetus survives in the mother’s fiery womb, Guru Ji says: “(O’ my friends, in the mother’s womb), where fire roars with ferocity, and (the fetus) is hanging upside down in pitch darkness, there (it) remembers (that God) with each and every breath, and the Master saves (it from death).”(2)

Next describing what happens when the human being comes out of the womb into the world, Guru Ji says: “But, when one comes out of the womb, then forsaking the Master, one attunes one’s mind to the world. Therefore, one keeps coming and going, and is rotated through (myriads of) existences, and is not allowed to stay in any one place.”(3)

Guru Ji concludes the shabad by telling us about those who depart from the world as winners, and are spared from the rounds of births and deaths. He says: “(O’ my friends), all beings and creatures are created by that (God). That compassionate (God) on His own has saved (many from the rounds of births and deaths). But, O’ Nanak, who departs from here after winning the purpose of life, that one’s advent (in this world) is approved (in God’s court).”(4-1-31)

The message of this shabad is that we should realize that it is God who saves us in the fierce fire of mother’s womb, and just as we remember God there, we should keep remembering Him in this world as well. If we do that, God in His mercy would save us from any further pains of birth and death, and would re-unite us with Him, which is the real objective of this precious human life.
In the previous shabad, Guru Ji advised us to realize that it is God who saves us in the fierce fire of mother’s womb, and just as we remember God there, we should keep remembering Him in this world as well. In this shabad, he again stresses the point, that it is God who saves and helps us, whenever we are in any difficult situation.

He says: “(O’ my friends, in times of disease and distress), neither any physician, nor his medicine, nor brother, nor sister can be of any help. It is God alone, who is our (true) helper.”(1)

Therefore, Guru Ji advises: “(O’ my friends), worship that supreme (God), on whose doing (everything) happens, and (whose Name) washes the filth of one’s sins.”(2)

Elaborating upon the excellencies of God, Guru Ji says: “(O’ my friends) that God, immovable is whose abode, resides in each and every heart and pervades everywhere.”(3)

He adds: “(O’ my friends) that God, perfect are whose deeds, neither comes nor goes, and is always in our company.”(4)
In conclusion, Guru Ji says: “(O’ my friends, that God) is the savior of His devotees. The saintly persons survive worshipping (that God, who is) the mainstay of their life breath. (In short), that Master is capable of causing and doing (everything), and Nanak is a sacrifice to Him.” (5-2-32)

The message of this shabad is that it is only God, who helps or saves us from any disease or suffering, and if He is not on our side, then no doctor or relative can save us. Therefore, we should always meditate on the Name of that all-powerful God, who is the cause and doer of everything.

*Detail of Shabads: M: 1=12, M: 3=5, M: 4=8, M: 5=32, Total=57*

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*Maaroo Mehla-9*

In the previous shabad, Guru Ji clearly told us that it is only God, who helps or saves us from any disease or suffering, and if He is not on our side, then no doctor or relative can save us. Therefore, we should always meditate on the Name of that all-powerful God, who is the cause and doer of everything. In this shabad, Guru Ji quotes three legendary examples to illustrate this fact.

First he cites the story Of Aja Mall, who was a court priest, but to satisfy his lust started living a life of sin, in the company of a prostitute, and had many illegitimate children with her. But, on the advice of a saint, he named his last-born child as *Naarayan* (God). One day on his deathbed, when he was calling for his son *Naarayan*, he started calling for the true God Himself, and asking for forgiveness. In His mercy God pardoned all his sins and granted him salvation.
Next Guru Ji gives the example of a prostitute, named Ganika. She too, on the advice of a saint started, teaching a parrot to utter God’s Name. While teaching the parrot, she herself got so absorbed in God’s Name that all her sins were washed off, and God emancipated her also.

Lastly Guru Ji quotes the story of Daropadi, from the legend of Mahabharata, who was the queen of five Pandov princes, but as misfortune had it they lost her in gamble to their rival cousin Daryodhan. She was about to be completely disrobed and dishonored in the open court, when she meditated on God Krishna and prayed for His help. Listening to her prayer, God so arranged that no matter how fast or for how long the servants of the villain king Daryodhan tried to take off the cloth wrapped around her body, she remained covered. Ultimately in complete exhaustion they gave up, and her honor was saved.

So first citing the stories of Aja mall, and Ganika, Guru Ji says: “(O my friends), God’s Name is always peace giving, meditating on which Ajamall was saved, and even (a prostitute like) Ganika was emancipated.”(1-pause)

Next relating to the legend of Daropadi, he says: “When in the royal court, the queen of five princes thought of God’s Name (for help), the compassionate (God) emancipated her from misery and enhanced His (own) glory.”(1)

In closing, he says: (O my friends), any one who has sung praises of that (God), the treasure of mercy, He has become that person’s helper. Therefore Nanak says: “On this very assurance, (I) have come and got hold of His shelter.”(2-1)

The message of this shabad is that as per His tradition, God always comes to the support of His devotees, and protects their honor. Therefore, if we want any guaranteed support or help in case of any emergency or trouble, then we should seek the shelter of that God and keep meditating on His Name.

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In the previous shabad, Guru Ji cited many legendary examples to show us that it is God's Name who is the true helper of human beings in the most difficult circumstances. In this shabad, putting himself in our situation he tells us, what would be the state of our mind when our end is near and we realize that instead of meditating on God’s Name, we have wasted our entire life in committing sins, and soon leaving all our wealth to others we would depart from the world and suffer the punishment awaiting us.

So on our behalf, Guru Ji says: “O’ mother, I have wasted all my life in vicious deeds, and have never contemplated upon God. What can I do now (to save myself from the punishment awaiting me)?”

Depicting the state of mind of a person who is counting his or her last breaths and feels as if the noose of death is tightening around his or her neck, Guru Ji says: “(O’ my friends), when the demon of death puts the noose of death around the neck, one loses all one’s senses. Except for God’s Name, who can help that person in such dire predicament?”

Guru Ji concludes this shabad by describing the remorseful thoughts passing through the mind of a person on his or her last breaths, and says: “(O’ my friends), the wealth which I had thought as mine, has become another (person’s property) in an instant. Nanak says, that this regret remains in my mind; “why I never sang praises of God.”

The message of this shabad is that if we don’t want to repent at the time, when the noose of death is around our neck, then right now we should meditate on God’s Name, which alone can help and save us in the end.

maaloo mehla 9.

maal-o-ee mai man ko maan na tī-aagi-o. maa-i-aa kay mad janam siraa-i-o raam bhajan nahee laagi-o. ||1|| raha-o.
jam ko dand pari-o sir oopar tab sovat tāi jaagi-o.
kahaa hot ab kai pachhuṭaa-ay chhootat naahin bhaagi-o. ||1||

ih chiṇṭaa upjee ghat meh jab gur charnan anuraagi-o.
sufal janam naanak tab hoo-aa ja-o parabh jas meh paagi-o. ||2||3||
In the previous shabad, Guru Ji advised us that if we don’t want to repent at the time, when the noose of death is around our neck, then right now we should meditate on God’s Name, which alone can help and save us in the end. In this shabad, he puts himself in that situation, when one realizes that one has wasted one’s life so far in egoistic pursuits and then goes to a true Guru for enlightenment.

As if talking to his mother, Guru Ji says: “O’ my mother, (now I repent that) I never got rid of the arrogance of my mind. I spent my entire life in the intoxication of worldly riches, but never attuned myself to worship of God.”(1-pause)

Describing how one realizes and repents one’s past mistakes when one is faced with death, such as a sudden heart attack, but at that time nothing can be done to make amends, Guru Ji says: “(O’ my friends, ordinarily one remains unaware in worldly pursuits), it is only when the blow of (demon of) death strikes one’s head, that one wakes up from one’s sleep. But, nothing can be gained by repenting now, because one cannot escape (death) by running away.”(1)

Guru Ji concludes the shabad, by telling us, when this kind of awakening comes to our mind and what happens after that. He says: “(O’ my friends), when one imbues oneself with the feet of the Guru (his immaculate Gurbani), then this worry arises in one’s mind (that without God’s Name, the life is going waste). O’ Nanak, only then does one’s life become fruitful (and then listening to Guru’s advice), one dedicates oneself to singing praises of God.”(2-3)

The message of this shabad is that death can strike us at any time, and without meditating on God’s Name, we wouldn’t be able to escape the punishment by the demons of death. Therefore, instead of repenting at the time of death, following Guru’s advice, right now we should start meditating on God’s Name and singing His praise.

It is the same light
It is the same light
In many previous shabads, Guru Ji has advised us that if we want to enjoy true peace and happiness, in eternal union with our beloved spouse (God), then we should meditate on His Name with love and dedication. But instead of doing that, we keep doing ritualistic reading of holy books or roaming around holy places in the false belief that by doing so, we would please God and re-unite with Him. In this shabad, Guru Ji tells us how so many people have got exhausted trying such things, but they haven’t succeeded in pleasing God. So he tells us, what is the sure-shot way of uniting with God, how we can learn that way and achieve the real purpose of our life.

He says: “(O’ my friends), innumerable silent sages have exhausted themselves reciting or listening to Vedas and Puranaas. Similarly wearing holy garbs, many others have got tired of roaming around the sixty-eight holy places. (But they couldn’t please God). Because that eternal and immaculate God is only pleased by one’s purity of mind.”(1)

Therefore addressing God, Guru Ji says: “O’ God, You never get old, and You are immortal, all the rest (of the world) is transitory. One who meditates on the elixir of (Your) Name with love, gets rid of one’s most serious woe.”(1-pause)

Therefore telling us what we really need to do, Guru Ji says: “(O’ my friends), we should only read about God’s (Name) and understand God, (because it is only) by meditating on (God’s) Name under Guru’s instruction, that emancipation (is obtained). Because only the perfect Guru’s advice is perfect, (which is obtained) by reflecting on his perfect word (the Gurbani. The essence of this advice is) that (God’s) Name (contains the merits of bathing at all the) sixty eight holy places, and is the destroyer of all (kinds of) sins and vices.”(2)
Now Guru Ji explains the futility of all such efforts as bathing at holy places, or doing ritualistic reading of holy books, by giving a common example from Indian village households. He says: “(O’ my friends, if one who) shakes water, and churns water, but looks for butter (then you know, that) one is a blind ignorant fool. (Similarly we cannot obtain the bliss of God’s Name by performing empty rituals. It is only, when) following Guru’s instruction, we churn the milk (of Guru’s word), that we obtain the (butter, or) treasure of God’s Name. But the self-conceited ones do not realize this essence and remain absorbed in their animal like intellect.”(3)

Next comparing the state and fate of those who live and die in their self-conceit, with those who follow Guru’s advice, Guru Ji says: “(O’ my friends), the one who dies in one’s sense of ego and I-am ness, dies again and again to be re-born. But, the one who dies to the word of the Guru (following the advice of the Guru, completely erases one’s self-conceit), doesn’t die a second time (and go through cycles of births and deaths again. Not only that,) but by Guru’s grace, the one in whose mind (God) the life of the world comes to reside, saves one’s entire lineage.”(4)

Many of us think that we can become very happy if we can acquire lot of worldly wealth by any means. But, as is the case with many rich and famous people, we ultimately realize that worldly wealth doesn’t provide true and lasting happiness. Therefore, Guru Ji tells us what the true commodity is, which can provide us everlasting happiness. He says: “(O’ my friends), the true commodity and true business (which can bring us everlasting happiness) is the God's Name, The one who reflects on the Guru’s instruction, (realizes that the true) profit in this world is the profit of Name, and to do business for the love of other (worldly wealth) is to daily suffer a loss in this world.”(5)

Commenting on the way of life of such a Guru following person, he says: “(O’ my friends, the one) who participates in a true (saintly) congregation, true (and) holy is that place, and true (and sacred) are the houses and places (where that one sits). True is the food, true is the love, and eternal (God’s) Name is that one’s support (and sustenance). By reflecting on the true word (of the Guru, such a person) becomes satiated (from worldly desires).”(6)

Now comparing the above with the life of a person, who indulges in worldly pleasures, Guru Ji says: “(O’ my friends), when we indulge in the relishes of (worldly) kingdoms, we keep getting consumed by pains and pleasures. (Even if by becoming famous, we) assume a big name, (by doing so) we put a big load of sin around our neck, because any gift (or recognition given) by a human being cannot be an eternal gift. O’ God, only You are the sublime donor.”(7)

In conclusion, Guru Ji says: “(O’ God), You are an unperceivable, unfathomable, invisible, and limitless Master. If by (reflecting on the Guru’s world, we) find Your door, (we know that) there lie the storehouses filled with salvation. O’ Nanak, by dealing in the true trade (of meditating on God’s Name), one’s union with Him never ends.”(8-1)
The message of this shabad is that if we want to find true and everlasting happiness, then instead of amassing worldly wealth and power, performing ritualistic readings of scriptures, or bathing at holy places, we should reflect on the wisdom of the Guru’s word (or Gurbani) and meditate on God’s Name.

It is the same light
In the previous shabad, Guru Ji advised us that if we want to find true and everlasting happiness, then instead of amassing worldly wealth and power, performing ritualistic readings of scriptures, or bathing at holy places, we should reflect on the wisdom of the Guru’s word (or Gurbani) and meditate on God’s Name. But in spite of this repeated advice, most of us keep blindly running after worldly wealth and power, and many times don’t even hesitate to commit serious crimes to satisfy our greed or lust, with the result that if not in this life, then definitely after death, we suffer severe punishment for our misdeeds and then there is no body to help or save us.

Guru Ji begins this shabad by comparing our situation to a ship, which has been launched into a tumultuous ocean without any oar or captain to steer it. He then compares it to another ship which is safe from any kinds of strong winds and is being ably steered by a wise and experienced captain (our Guru), and tells us how by riding this boat, we can safely cross over the worldly ocean. In fact this entire shabad is replete with beautiful metaphors to depict the state of our mind, and how we can save ourselves from the temptations of life and safely re-unite with God, our beloved Spouse.
First he explains how without any guidance or any idea about its ultimate objective, most of the world is blindly engrossed in the false pursuits of worldly wealth and power. Comparing this situation to a ship in dangerous waters, Guru Ji says: “(O my friends, it appears as if the world has) loaded its ship with the poison (of worldly wealth) and launched it into a (vast) sea, in which neither this, nor the yonder shore is visible. (The passengers) have neither any oar in their hands, nor is there any boatman (to steer the ship) in the dreadful sea.”(1)

Summarizing the above situation, he says: “O my respected friends, the world is caught in the great net (of worldly attachments). By Guru’s grace, only they have been saved who have meditated on (God’s) eternal Name.”(1-pause)

Now using the same metaphor of a ship he explains, how the Guru can save a person even in the precarious condition described earlier. He says: “(O my friends), the true Guru is like a ship, (and his) word (is like the captain) who can ferry us across. (The Guru leads us to that place and state of mind, where) there is no (strong wind of worldly temptations), no fire, no water, nor this form (of the ocean, which can do us any harm. Because) there it is only the eternal God with His eternal Name, who can ferry us across the dreadful (worldly) ocean.”(2)

Describing the happy state of those who ride this ship of the Guru by acting on his advice, Guru Ji says: “(O my friends), they who have sought the shelter of the Guru, have crossed over (the worldly ocean) by attuning themselves to the eternal (God. The true Guru) has emancipated them from the circle of coming and going (in and out of this world), by merging their light (soul) in the (supreme) light (of God). The thing is that when through Guru’s instruction, a state of poise wells up (in one’s mind), one remains attuned to the eternal (God).”(3)

However, illustrating the state of mind of ordinary persons and how they may outwardly seem calm, but are seething with rage inside, with the example of a snake shut up in a basket, and how can one’s mind be truly pacified, Guru Ji says: “(O my friends, if we) put a snake in a basket, still the poison and the urge to bite remains in its mind. (Similarly if we adorn ourselves with holy garbs, still our impulses for lust, anger, and greed remain alive in us, waiting for an opportunity to show their ugly heads). However, we should not blame anyone (for our misdeeds, because based on our past deeds), we obtain what is written in our destiny. If one listens to the Guru’s great mantra for neutralizing the poison of the mind and believes in God’s Name, then one lives in a state of (peace and) contentment.”(4)

Giving another example to illustrate how our destiny, based on our past deeds, affects our impulses and how these impulses lead us into trouble again and again, Guru Ji says: “(O my friends, just as) by spreading a net and a hook, we ensnare a crocodile, similarly due to one’s evil intellect one is entangled (in a life of sin), and then repents again and again. Such a person doesn’t realize that (due to these sins, one keeps going through) births and deaths, (but, such a person is also helpless, because) the destiny based on one’s (past) deeds cannot be erased.”(5)
Now Guru Ji points to another very fundamental reason for our evil tendencies, which land us into trouble and how we can overcome this basic problem. He says: “(O’ my friends, God) has created this world by injecting it with the poison of ego (which impels the human beings towards all kinds of evil deeds and leads them into trouble). It is only, when the word (of Guru’s advice) is enshrined (in the mind, that one’s) ego goes away. (Then what to speak of evil tendencies, even) old age cannot touch, because then one always remains attuned to the eternal (God). Such a person, from within whom ego departs, is said to be “emancipated even while alive.”(6)

Next commenting on the state of the world, which is entangled in the web of worldly pursuits, and those who get liberated from such entanglements, Guru Ji says: “(O’ my friends), the world is so bound in (worldly pursuits), that it doesn’t (ever) realize or has any thought (about getting out of this worldly web). The blind foolish apostate has even forgotten, (how he or she is going through the unending cycle of) birth and death. Only those whom the Guru has saved have been emancipated (from this web), by reflecting on the true word (of the Guru).”(7)

Guru Ji concludes the *shabad* by giving a very beautiful example to explain how we can liberate ourselves from this web of worldly bonds once for all and re-unite with God. He says: “(O’ my friends, just as) while in the cage, a parrot lovingly utters only those words which the owner teaches it and (listening to which the owner feels pleased. Similarly, one ought to consider oneself as a parrot caught in the cage of a human body). One should peck at truth and drink the nectar (of God’s Name, and thus please God. So that, when one’s soul) flies out (of this cage of human frame), then it should fly only for one time. (In other words), O’ Nanak, meeting the Guru we should recognize our Master and obtain the door of salvation (from the worldly existences).”(8-2)

The message of this *shabad* is that we should realize that God has created this world by injecting it with the poison of ego, which impels the human beings towards all kinds of evil deeds and leads them into trouble. It is only when we reflect on the Guru’s word and utter God’s Name with true love and devotion, that we can get rid of this poison and obtain the door of salvation and union with God.

*maaroo mehlaa 1.*

| saabad marai taa maar mar bhaago kis peh jaa-o. |
| jis kai dar bhai bhaagai-ai amrit taa ko naa-o. |
| maareh raakhahi ayk too beeja-o naahee thaa-o. ||1||
It is the same light

baabaa mai kuchee kaacha-o maṭhee:n.
naam binaa ko kachh nahee gur poorai
pooree maṭ keen. ||1|| rahaː-o.

avgaːn subhaːr gun nahee bin gun ki-o
ghar jaa-o.
sahj sabaad sukʰ oopjai bin bhaagaa
Dhan naahi.
jin kai naam na man vasai say baaDhay
dookh sahaahi. ||2||

jinee naam visaari-aa say kit aa-ay
sansaar.
aagai paacchhai sukʰ nahee gaaday
laaday chhaar.
vichhurhi-aa maylaa nahee dookh
ghano jaː du-aaːr. ||3||

agai ki-aa jaanaː naahi mai bhoolay too
samjhaa-ay.
bhoolay maarag jo dasay tɨs kai laaga-o
paa-ay.
gur bin daːtːaː ko nahee keemat kahan
na jaa-ay. ||4||

saajaːn daykhaa taa gal milaa saach
pathaa-i-o laykh.
mukh Dhimaanai Dhan kharhee
gurmukh aakhee daykh.
tuDh bhaavai too man vasesh nadree
karam visaykh. ||5||

bhooḵ pɨ-aaso jay bhavai ki-aa tɨs
maaga-o day-ay.
beeaː-o soojhai ko nahee man tan
pooran day-ay.
jin kee-aa tɨn daykʰi-aa aap vadaa-ee
day-ay. ||6||
In the previous shabad, Guru Ji advised us that we should realize that God has created this world by injecting it with the poison of ego, which impels the human beings towards all kinds of evil deeds and leads them into trouble. It is only when we reflect on the Guru’s word and utter God’s Name with true love and devotion that we get rid of this poison and obtain the door of salvation and union with God. In this shabad, he again tells us, how the one who faithfully acts on the Guru’s advice, gets rid of all fears, and obtains salvation. He also shows us the way to approach God and ask Him for the guidance of the Guru and the right way to live our life.

First talking about the way to get rid of our fear including the fear of death, Guru Ji says: “(O my friends, when one) di’es to the word (without questioning acts on Guru’s advice), one overcomes (even the fear of) death. (I have realized that) I cannot run away and go to anyone (to escape it. I have also realized that) immortalizing is the Name of that (God, by living under whose fear) we can escape (the fear of death).”

Therefore addressing God, Guru Ji says: “(O God, in reality) You are the one, who kills or saves a person. Therefore, except for You, (I don’t have) any other place (to go for protection).”(1)

Now Guru Ji shows us the way to confess our own faults and weaknesses, instead of boasting about our self-conceited merits. Addressing God, he says: “(O God, I am dirty (in mind), immature, and without wisdom. The perfect Guru has given this understanding that without (God’s) Name, (one has no merit, and is therefore) nothing.”(1-pause)

Continuing to confess (on our behalf), his weaknesses and also tells what he has learned from his Guru, he says: “(O God, my body is) filled with faults, and there is no merit (in me. I wonder) how can I go to (God’s mansion, my real) home? (My Guru tells me, that) it is by reflecting on the word (of the Guru in a state of) poise, that
peace wells up (in one’s mind), but without (good) fortune this wealth (of Name) is not (obtained), and in whose mind (God’s) Name doesn’t abide, bound (to the rounds of birth and death, they) keep suffering in pain.”(2)

Therefore describing the state of those who do not meditate on God’s Name, Guru Ji says: “(O my friends), they who have forsaken God's Name, (I wonder) why did they come to this world at all? (Because) neither here, nor in the next world, they (would) find any peace. (They are so full of evils and faults, as if they are) carts loaded with ash. For such separated (souls), there is no union (with God), and they would suffer immense pain at the door of death.”(3)

But in his humility, Guru Ji considers himself also as an ignorant person; therefore he says: “(O God), I do not know, what would happen to me in the yond (after death. Therefore, O’ God), You yourself give right understanding to me the strayed one. I would bow to the feet of him, who can show the right path to (me) the lost one. (I have realized that) except the Guru, there is no other giver (or the guide to show the right path, whose) worth cannot be described.”(4)

Guru Ji now uses a very beautiful metaphor to show us how we should keep meditating on God’s Name with a craving to see His sight. Imagining himself to be a young bride, who has written a loving letter to her beloved spouse and is now looking forward to his arrival, Guru Ji says: “(O’ my friends), I have sent a letter of truth (about my intensity of love for Him and His Name, and) if I see (my) Beloved, I would embrace Him to my bosom. (But, a voice within me is saying to me): “O’ crest-fallen bride, standing there (in His wait), by following Guru’s advice, (you can) see Him with (your inner spiritual) eyes. (But O’ God, I realize that You) come to reside in one’s mind, only if it so pleases You, and it is only by Your grace that a person is blessed with the special glory of Your sight.”(5)

Now giving us another very important advice, Guru Ji tells us where to go for fulfilling any of our needs. He says: “(O’ my friends), if some one is roaming about hungry and thirsty (for worldly wealth), what can I ask that one to give (to me). I cannot think of any other (giver, except God) who is fully pervading in our mind and body. He who has created, Himself takes care (of His creatures, and He) Himself blesses (us) with the glory (of His Name).”(6)

Next describing some of the amazing and endearing qualities of that God, who as stated above is residing in each and every heart, Guru Ji says: “(O’ my friends), in the township of the body lives the King, who has a youthful body and like a child stages uniquely amazing plays. He is neither male, nor female, nor bird, but that eternal (God) is embodiment of wisdom. Whatever pleases Him, (that) happens; (therefore I say: “O’ God You are the provider of both wisdom and sweet temper to Your creatures, as if) You are the lamp, and You are the fragrance.”(7)

Concluding the shabad on the basis of his personal experience, Guru Ji says: “(O’ my friends), I have tasted the relish of listening to the (worldly) songs (and other
enjoyments, and I have concluded that all these enjoyments are insipid, and give rise to ailments in the body. But the one to whom the eternal (God) seems pleasing utters the true Name, which ends that one’s sorrow of separation (from God). O’ Nanak, the one who doesn’t forsake (God’s) Name, (truly believes) that only that happens, which pleases that (God, and that is the best thing).”(8-3)

The message of this shabad is that if we want to get rid of all our fears including fear of death, then we should get rid of our ego through the Guru’s word. Further we should confess to God, that we are meritless and have strayed from the right path and pray to Him to unite us with the true Guru who may show us the way to union with Him, and show us God right within our own heart. Then we would forget about all kinds of worldly pleasures and would have firm faith that whatever pleases God is the best.

maaroo mehlaa 1.

saachee kaar kamaavnee hor laalach baad.
ih man saachai mohi-aa jihvaa sach saad.
bin naavai ko ras nahee hor chaleh bikh laad. ||1||

aisaa laalaa mayray laal ko sun khasam hamaaray.
ji-o furmaaveh ti-o chalaa sach laal pi-aaray. ||1|| raha-o.

an-din laalay chaakree golay sir meeraa.
gur bachnee man vaychi-aa sabad man Dheeraa.

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gur pooray saabaas hai kaatai man peeraa. ||2||

laalaa golaa Dhanee ko ki-aa kaha-o vadi-aa-ee-ai.
bhaanai bakhsay poora Dhanee sach kaar kamaa-ee-ai.
vichhurhi-aa ka-o mayl la-ay gur ka-o bal jaa-ee-ai. ||3||
In the previous many shabads, Guru Ji advised us that if we want to re-unite with our beloved God, then we should forsake our entire ego and cheerfully accept whatever He does, whether it seems pleasing or painful. In this shabad, he presents us with a role model to emulate for success in our mission. That role model is that of a purchased slave in olden times who, once sold, was supposed to do everything laalay golay mat khaaree gur kee mat neekhee. saachee surat suhaavanee manmukh mat feekhee. man tan tayraa too parabhoos sach Dheerak Dhur kee. ||4||

saachai baisan uth-naa sach bhojan bhaakhi-aa. chit sachai viito sachaa saachaa ras chaakhi-aa. saachai ghar saachai rakhay gur bachan subhaakhi-aa. ||5||

manmukh ka-o aalas ghano faathay ojaarhee. faathaa chugai nit chogrhee lag banDh vigaarhee. gur parsadee mukaht ho-ay saachay nij taarhee. ||6||

anhat laalaab bayDhi-aa parabhb hayt pi-aaree. bin saachay jee-o bal bala-o jhoothay vaykaaree. baad kaaraa sabb chhodee-aa saachee tar taaree. ||7||

jinee naam visaari-aa tinaa tha-ur na thaa-o. laalai laalach ti-aagi-aa paa-i-aa har naa-o. too bakhsahi taa mayl laihi naanak bal jaa-o. ||8||4||

Maaroo Mehla-1

It is the same light
faithfully which his master ordered him to do and cheerfully live on whatever sustenance his master provided. On top of that, he was supposed to be so faithful to his master that he would sacrifice his own life to save his master from any injury.

There are many legends that many times pleased with the loyalty and honest service of their slaves, some Masters have bestowed untold wealth on their slaves, and even made them their successors. In Indian history, there is a period called the slave period, in which the country was ruled either by a former slave or descendant of a slave. So in this shabad, Guru Ji presents himself to God and states what he wants to do, and how he feels about God so that we may also have that kind of love and devotion for Him.

Describing what he understands about his duty to God, Guru Ji says: “(O’ God, I know, a slave) has to perform his duty truthfully, and for him any other kind of greed is absolutely undesirable. (O’ my friends), the eternal God has captivated this (slave’s) mind (and his) tongue remains absorbed (in enjoying the) relish of the eternal (God’s) Name. Except for the (relish of God’s) Name, no other relish (is of ay interest to him, because he knows that) they who depart from here, after remaining engrossed in other worldly relishes,) depart from here loading themselves with the poison (of sins).”

Therefore, faithfully presenting himself to his Master, Guru Ji says: “(Please), listen O’ my Master, my beloved, my eternal love, I am such a slave of Yours that I live as You command.”

Explaining how he feels about his duty to God, Guru Ji says: “(O’ my friends, it is the duty of the) slave to serve his Master, day and night, (because) the slave (sees) the Master standing over his head (and watching him all the time. The slave, so dutifully follows Guru’s advice, as if he) has sold his mind to the Guru’s words, and it is through the Guru’s words, that his mind is pacified. He hails the perfect Guru, who removes the pain of his heart.”

Guru Ji now describes the merits of a true slave of God. He says: “(O’ my friends), what may I say about the glories (of that person who has become the true slave of God) the Master? When in His pleasure, that perfect Master bestows His grace, (the slave) performs the true service (of meditating on His Name). Therefore, we should be a sacrifice to the Guru, who unites the separated ones (with God).”

Continuing to describe what other blessings and merits a slave acquires by following Guru’s advice, he says: “(O’ my friends, by listening to the) sublime instruction of the Guru, the intellect of the humble slave also has become sublime. Being engaged in the true (service of meditating on God’s Name, his) intellect has become beauteous. But he who follows the dictates of his own mind his intellect remains insipid (and unpleasant to the Master. But O’ my Master, the mind and body (of Your true slave) is Yours, because You are the true support (of all) from the very beginning.”

Now describing how he feels about his daily duty to God, and what kind of bliss a true slave of God enjoys, Guru Ji says: “(O’ my friends, a true slave of God) whether sitting or standing, remains attuned to the eternal (God). Meditation on the eternal
(God) is his food and his speech. His mind always remains attuned to the Eternal; eternal is his wealth, because he has tasted the true relish (of God’s Name. In short), through the word of the Guru, he keeps praising the eternal (God), and keeps his mind attuned to the eternal (God).”(5)

However, contrasting the conduct of such Guru’s followers with the self-conceited persons, who follow the dictates of their own minds, Guru Ji says: “(O’ my friends), a self conceited person is afflicted with immense laziness and remains entrapped in the wilderness (of worldly illusions). Caught in the (net of worldly riches, a self-conceited person) daily keeps pecking (at worldly things). Being attached (to false things), spoils his or her relationship (with God. But such a person can also) get liberated (from these worldly bonds) by following Guru’s advice and by attuning (his or her mind) to the eternal (God).”(6)

Reverting to the conduct of a true slave of God, Guru Ji says: “(O’ my friends, a true) slave remains pierced with the love and affection of the imperishable God. (He firmly believes) that without (meditating on the Name of) the eternal God, the minds of false and evil persons remain burning (in agony. Therefore, the true servant) has abandoned all other useless deeds, and has crossed over (the worldly ocean) by riding the boat of eternal (God’s) Name.”(7)

In conclusion, Guru Ji says: “(O’ my friends, they who have forsaken (God’s) Name, don’t find any refuge or place of rest. (Therefore, a true) slave of God has forsaken his greed (for worldly wealth), and has found (the wealth of) God's Name. O’ God, if You forgive, then You unite them (with You). Nanak is a sacrifice to You.”(8-4)

The message of this shabad is that following the advice of the Guru, we should imbue ourselves so much with God’s love, that we completely surrender our body and mind to Him and obey Him like slaves, and always keep meditating on His Name, so that one day, He may forgive all our sins, and re-unite us with Him.

maaroo mehlaa 1. 

laalai gaabab chhodi-aa gur kai bhai sahj subhaa-ee.
laalai khasam pachhaani-aa vadee vadi-aa-ee.
khasam mili-ai sukh paa-i-aa keemat kahan na jaa-ee. ||1||

laalaa golaa khasam kaa khasmai vadi-aa-ee.
gur parsaaadee ubray har kee sarna-aa-ee. ||1|| rahaa-o.
It is the same light
Maaru Mehla-1

In the previous shabad, Guru Ji showed us by his personal example, how he thinks of himself as a purchased slave of God, and therefore feels it as his sacred duty to faithfully perform, whatever task his Master assigns him and to always keep remembering and praising Him. In this shabad, he elaborates on the character and conduct of a true slave of God, and also tells how important it is to follow the advice of the Guru and meditate on God’s Name.

First summarizing the general attitude and conduct of a true slave of God and the blessings received by him, Guru Ji says: “(O my friends), a true servant (of God) has shed his ego, and under the fear of the Guru, he lives in a state of peace and poise. The true servant has recognized the Master (what the Master likes or dislikes), which has brought him great glory. Upon meeting the Master, he has obtained (such) peace, the worth of which cannot be described.”(1)

Listing the main traits of the true servants of God and the blessings received by them, Guru Ji says: “(O my friends, he who becomes the (true) slave and servant of God, obtains glory from the Master (Himself. In this way, they) who by Guru’s grace have come to the shelter of God, have been ferried across (this worldly ocean).”(1-pause)

Describing the basic duty of God’s slave, Guru Ji says: “(O my friends), from the very beginning, the Master has issued a command for His slave (to obey His will). The slave has recognized (God’s) command, and he remains in His will. When on His own, the great Master showers His grace, then He blesses him with great glory.”(2)

Guru Ji then humbly prays: “(O God), through the Guru’s word, You have given this understanding (to Your servant that) You Yourself are eternal and eternal is all (Your expanse). He alone serves You, whom You Yourself yoke (to it). Without Your service no one has obtained (You), and one remains lost in duality (or love of things other than God).”(3)
Therefore Guru Ji asks and indirectly advises: “(O’ my friends), why should we forsake that God from our mind, who gives to us daily, (and His gifts) keep multiplying every day. (We should realize, that) all our body and soul belong to Him and it is He who has put the breath in us. But only if He shows His mercy that we serve Him, and by serving we merge in that eternal (God).”(4)

Giving some more identification marks of a true slave of God, Guru Ji says: “(O’ my friends), he alone is the (true) slave (of God, who while living in the world, is free from worldly attachment, as if he) dies while alive. His bonds (with the world) are broken, he is emancipated (from the worldly attachments) and he stills the fire of his (worldly) desires. (Then he realizes that) the treasure of God’s Name is present in all, but only a rare Guru following person obtains it.”(5)

But again stressing the point that it is God who blesses someone with the slave like utmost humility and other qualities, Guru Ji says: “(O’ God, on his own) there are no qualities in (Your) slave. Actually the slave is full of faults. But, there is no (great) Giver like You, and You are very forgiving. To obey Your command is the sublime deed for a slave.”(6)

Now describing the greatness of the Guru, by whose grace one becomes a true slave of God, Guru Ji says: “(O’ my friends), the Guru is like an ocean, and a pool of nectar, (he who bathes in this pool, and follows Guru’s advice), obtains the fruit of his desire. (By Guru’s grace), he enshrines in his mind, the commodity of Name, which is immortal. Guru’s service always brings peace, (but he alone is blessed with it) whom God makes to obey His command.”(7)

Guru Ji concludes this shabad by cautioning us about the worldly riches and power. He says: “(O’ my friends), all gold and silver is an illusion and (at the time of death if not earlier, these things become so useless, as if these) are reduced to dust. My true Guru has given me such understanding, that except God’s Name, nothing else accompanies us (beyond this world). Therefore, O’ Nanak, only those who are imbued with the love of God’s Name are truly immaculate, and they remain merged in the eternal (God).”(8-5)

The message of this shabad is that instead of amassing worldly riches and possessions, we should amass the wealth of God’s Name. We should obey the instructions of the Guru and forsake all our greed and self-conceit and become the true slaves of God, by always doing what ever He wants us to do.
It is the same light
Maaroo Mehla-1

Guru Ji concluded the last shabad with the remark that all this gold and silver is an illusion and (at the time of death, if not earlier, these things become so useless, as if these) are reduced to dust. Except for God’s Name, nothing else accompanies us (beyond this world). Guru Ji begins this shabad, by stressing upon the inevitability of death, and futility of amassing worldly wealth or doing any ritual worship, and once again tells us what is the only commodity, which lasts with us forever.

First using the metaphor of olden days practice, of sending little bit torn letters to symbolize the death of someone in the family, Guru Ji says: “(O’ my friends, when) such is the command of God, one’s letter is torn (and orders for one’s death are issued), then one can no longer live (in this world). Since this mind of ours had remained bound to sins, (we have to say: O’ soul bear now the pain (of your past deeds). However, if (during our life, we humbly) approach God like a beggar, then through the (intercession of the) perfect Guru we can get our sins pardoned (and escape punishment).”(1)

Therefore addressing us and God, Guru Ji says: (O’ my friends), by reflecting on the word (of the Guru), understand how we cannot live (forever in this world, sooner or later we have to die; therefore we should meditate on God’s Name, (while there is still time. However except for a few on whom God shows His mercy, we all ignore this advice. O’ God), as per Your infinite command from the very beginning, only those whom You unite, is united with You,”(1-pause)

So, Guru Ji prays for himself (and indirectly shows us for what we should also pray). He says: “(O’ God, bless me that I may always so remain contented in Your will, that) I live as You keep me, and eat what You give. I may conduct myself, as you want me to, and on my lips may always be the nectar of (Your) Name. O’ my Master, (all) glories are in Your hand, and this is the yearning of my heart, that You may unite (me with You).”(2)
Now explaining, why he doesn’t praise anyone else except God, Guru Ji says: “(O my friends), why should we praise that which has been created (by God), and whom that (God) Himself sustains after creating? Therefore, in my mind only that (God) resides, who has created (everything), and for me there is no one else (whom I deem necessary to praise or remember). We should only praise that eternal (God, by praising whom) we obtain true honor (in His court).”(3)

Next commenting on the use of reading religious books like Vedas and Puranaas, instead of meditating on God’s Name, he says: “(O my friends), by reading (religious books, such as Vedas and Puranaas, even) a Pundit doesn’t reach (the mansion of God), because he still remains involved) in many worldly affairs and entanglements. He remains stuck (as if at the) confluence of sin and virtue (or thinking about what is good and what is bad, and remains afflicted with) the hunger (for worldly wealth, and the fear of demon of) death. (But in reality, only that person) escapes the pain of separation (from God) and the fear (of death), whose savior the perfect (God) Himself becomes.”(4)

After talking about the perfect Savior, Guru Ji tells us about the perfect (or truly blessed) human beings. He says: “O my brothers, they (alone) are perfect, whose account is bestowed with honor (in God’s court). Perfect is the intellect of such perfect ones, and they obtain true glory. (In fact, so great is God) that He never feels short while giving (even though, those who receive) may get exhausted, receiving (His gifts).”(5)

Now Guru Ji cites a very beautiful metaphor, to compare the merits of serving the Guru and reflecting on his word (Gurbani), as compared to working hard to amass worldly wealth. He says: “(O my friends), if we search out the brackish sea, we may find that one jewel. It would look beauteous for a few days, (a very short period, but ultimately it loses its value, as if) consumed by dust. However, if we serve the Guru, who is (like) a true ocean, then he blesses us (with so much wealth of God’s Name, that) even by giving to others, it never falls short.”(6)

Elaborating on the blessings obtained by seeking the company of the true Guru, and following his advice, Guru Ji says: “(O my friends), only those who are clean (free from the worldly filth), are pleasing to my God. All the (rest of the world) is filled with the dirt (of worldly evils. A person) soiled (with sins) becomes clean only when coming in touch with the philosopher’s stone (the Guru, he) is drenched (totally immersed in God’s Name). Then such is the glow of a true ruby (of God’s Name) on his face, that its worth cannot be described.”(7)

Commenting further on the worth of God’s Name, Guru Ji says: “(O my friends), by adopting any (outer holy) garbs, or bathing at pilgrimage stations, we cannot search out (this jewel of God’s Name). Even if I ask those who read Vedas (and other holy books, they tell me that) without believing in (God’s Name, the entire world) is being cheated (by worldly desires). O’ Nanak, only that person realizes the worth (of God’s Name), who has met the perfect Guru, and through the Guru given knowledge (meditates on God’s Name).”(8-6)
The message of this shabad is that we should fully understand that all of us have to die one day. This is God’s eternal order. However, if we do not want to keep going through painful circles of birth and death, then instead of worldly wealth, we should focus on the wealth of Guru’s shabad (Gurbani as contained in Guru Granth Sahib). Then with the help of Guru given knowledge, we should imbue ourselves with the love for the true Name of God, and we will be blessed with all kinds of peace, pleasure, and bliss.

maaroo mehlaa 1.

manmukh lahar ghar taj vigoochay avraa kay ghar hayra.
garih Dharam gavaa-ay satgur na bhaytai durmat ghooman ghayr.
disantar bhavai paath parh thaakaa tarisnaa ho-ay vaDhayrai.
kaache pindee sabad na cheenaed udar bharai jaisay dhorai. ||1||

baabaa aisee ravaat ravaai sani-aasee.
gur kai sabad aik liv laagey tayrai naam ratay tariptaasee. ||1|| rahaa-o.

gholi gayroo rang charhaa-i-aa vastar bhaykh bhaykhaare.
kaaparh faar banaa-ee khintha jholee maa-i-aadhaar.
ghar ghar maagai jag parboDhai man anDhai pat haaree.
bharam bhulaanaa sabad na cheenaed joo-al baajee haaree. ||2||

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antar agan na gur bin boojhai baahar poo-ar taapai.
gur sayvaa bin bhagat na hovee ki-o kar cheenas aapai.
nindaar kar kar narak nivaasee antar aatam jaapai.
It is the same light
Many times tormented by family problems, or misguided by some fake yogi or guru, a person abandons his family and becomes a yogi, monk, recluse (or sanyasi), and then roams around in different places begging for food and clothes. He thinks that by adopting these holy garbs, he would control his mind, overcome worldly desires, and obtain true peace and bliss of mind. But Guru Ji considers all such things, nothing but foolish and futile practices adopted by some self-conceited persons, and tells us what is the most successful and practical way to obtain peace and bliss of union with God.

First exposing the conduct of a person who, abandoning his family becomes a recluse or a yogi, Guru Ji says: “(O’ my friends, some times) swayed by emotions of his mind, a self-conceited person abandons his own household, but then looks to other houses (for his survival needs). He forsakes his duty as a householder, (but by doing this, he doesn’t) meet (and obtain the guidance of a) true Guru, and remains trapped in the whirlpool of his bad intellect. He roams around in foreign lands, gets exhausted reading (scriptures, but instead of being quenched, his) worldly desire becomes even more. This man of false intellect doesn’t reflect on the word (of the Guru), and fills his belly like a beast.”(1)

Giving the definition of a true sanyasi, Guru Ji says: “O’ God, a (true) sanyasi lives such a life that through the (Guru’s) word his mind remains attuned to the one God, and being imbued with Your Name, he feels totally satiated.”(1- pause)

Resuming his comments on the conduct of a person who, abandoning his home, becomes a yogi or recluse, Guru Ji says: “Mixing red clay, a self-conceited person
dyes his clothes and adorns the garbs of a beggar. Tearing off some cloth, he makes a
pouch and a wallet to collect food and money donations. Then he goes begging from
door to door and lectures the world (but the blind in mind, has lost his self-respect.
Being lost in doubt, he doesn’t reflect on the word (of the Guru, and wastes his life
without achieving its objective, and thus) loses the game (of life) in gamble.”(2)

Commenting further on the state and fate of such false yogis and *sanyasis*, Guru Ji
says: “Without the (guidance of) the Guru, the fire (of worldly desire) within him is
not extinguished. From outside, (a false yogi) may light a fire (to keep himself warm.
But without following his advice, and) without the service of the Guru, worship of
God cannot be done, so how can he understand his own (spiritual) self. Within him, he
feels that by (unnecessarily) slandering (family life), he is living in hell. By roaming
around the sixty eight holy places, people only ruin themselves in doubt, (because) the
dirt of sins cannot be washed off by (such ritualistic ablutions).”(3)

Continuing to comment on the conduct of such recluses, Guru Ji says: “(To impress
others, such a person) sifts dust, and smears his body with ashes, (but inside) he keeps
thinking about the way to get (worldly) wealth. He doesn’t realize that both inside and
out there is one (God). If any one points out this truth (to him), he gets mad. (Even
though, he) reads (holy books, but still) tells lies, because being without the Guru his
intellect remains the same (as before). He doesn’t meditate on (God’s Name, so) how
can he obtain peace, and without Name how can his life become virtuous?”(4)

Exposing further the futility of such holy garbs or practices without true love for God,
Guru Ji says: “(Someone) shaves his head, someone ties his matted hair into a knot
over his head and then in his arrogance assumes a pose of silence. But still without
love (for God) and divine wisdom, his mind wavers and roams in all the ten
directions. So, forsaking the nectar (of God’s Name), the foolish lover of worldly
wealth keeps drinking this most deadly poison. (However, he too is helpless, because)
his nature molded by past deeds does not get erased, therefore he cannot realize
(God’s) command, (and in spite of becoming a recluse, he) is counted among
animals.”(5)

Commenting on the conduct of another class of yogis, who (wear long patched gowns
and) call themselves *Kaapparryas*, Guru Ji says: “A *Kaapparrya* may hold (a brass
jug, with a bucket like handle, called) *Kamandal* in his hand, but in his mind arises a
huge desire (for worldly goods. Even though he has) abandoned his own wife, (but
still, he is) afflicted with lust, and he has attuned his mind to another’s woman. He
lectures others and makes his disciples, but he himself doesn’t reflect on the word (of
the Guru. Such a person is not a yogi, but a) street clown. Within him is poison (of
evil impulses), but from outside he fakes calmness, therefore the demon of death
punishes him.”(6)

Now Guru Ji tells us, what are the signs and traits of a true *sanyasi*? He says:
“He alone is a true *sanyasi*, who (faithfully) serves the true Guru, and sheds his self
(conceit) from within. He doesn’t expect any kind of food or clothing (from the

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It is the same light  
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people), and accepts whatever he gets without asking. He doesn’t brag or talk unnecessarily, gathers the wealth of compassion, and by meditating on the (God’s) Name, he burns off his dark impulses (or evil tendencies). Blessed is such a householder, sanyasi or a yogi, who attunes his mind to the feet of God (His Name).”(7)

Commenting further on the conduct of a true sanyasi, Guru Ji says: “A (true) sanyasi remains free from (worldly) desires, and remains attuned only to the one (God). He only feels at peace, when he drinks the nectar of God’s (Name), and attunes himself to (the abode of God within) his own heart. Through the Guru’s guidance, he realizes (the right way of life, then) his mind doesn’t waver, and he restrains his mind from wandering. (In this way) following Guru’s instruction, he searches (for God) in the house of his own body, and obtains the commodity of (God’s) Name.”(8)

Guru Ji concludes the shabad by demonstrating the significance of meditation of God’s Name, and following the advice of the Guru. Addressing God, he says: “(O” God), even the primal gods like Brahma, Vishnu, and Shiva, (who are believed to be the gods of creation, sustenance, and death, are considered) supreme, because they are imbued with (Your) Name, and (always) reflect (on You, with true devotion). O’ God, it is Your light which pervades in all the sources of creation, species speaking different languages, and all the living beings in the skies and nether regions. (All those) who keep listening to the melody of Name and Guru’s word, and keep enshrined the God’s Name in their heart, enjoy all kinds of comforts and salvation. But O’ Nanak, without (meditating) on the Name, one is not emancipated; therefore ferry yourself (across the worldly ocean, by riding) the true boat (of God’s Name).”(9-7)

The message of this shabad is that it is useless to abandon one’s household because of some desperation or disappointment with the worldly affairs and become a yogi or sanyasi. Because even when we abandon our household, we still have to go and beg the householders for daily food and sustenance. Even though we might be sitting in front of a fire outside, but inside we still have fires of desires within our mind and we are still being over powered by the evils of lust, anger, and greed. If we want to find true peace of mind, then it doesn’t matter whether we are a householder, or a sanyasi. All we have to do is to reflect on Guru’s word and try to find God within our own heart, and we will realize that it is only by meditating on God’s Name, that we can obtain true peace and swim across this worldly ocean.

It is the same light

maaro mehlaa 1.

maat pitaa sanjog upaa-ay rakaat bind mil pind karay.
antar garabhb uraDh liv laagee so parabh saaray daat karay. ||[1]||
sansaar bhavjal ki-o tarai.
gurmutk naam niranjan paa-ee-ai
afri-o bhaar afaar tarai. ||1|| raha-o.

tay gun visar ga-ay apraadDhee mai
ba-uraa ki-aa kara-o haray.
too daaṭaa da-i-aal sabhai sir ahinis
daat samaar karay. ||2||

chaar pdaaṛath lai jag janmi-aa siv
saktee ghar vaas Dharay.

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laaṛee bhooṛkh maa-i-aa mag johai
mukaat pdaaṛath mohi kararay. ||3||

karan palaav karay nahee paavai it uṭ
dhoodhat thaa kar paray.
kaam kroDh ahaN karh vi-aapay koorh
kutamb si-o pareet karay. ||4||

khaavai bhogai sun sun daykhai pahir
dikhaavai kaal gharay.
bin gur sabaq na aap pachhaanai bin
har naam na kaal taray. ||5||

jaytāa moh ha-umai kar bhoolay
mayree mayree karṭay chheen kharar.
tān Dhan binsai sahsai sahsa ari
pachhutaavai mukh Dhoor paray. ||6||

biraDh bha-i-aa joban tan khis-aa kaf
kantth bīrooDho nainhu neer dharay.
charan rahay kar kampan laagay
saakaṭ raam na ridai haray. ||7||
In the previous shabad, Guru Ji commented upon the life and conduct of yogis, sanyasis, and other such mendicants who, swayed by emotion and a sense of helplessness, abandon their family life and run away from the world in search of peace and enlightenment. But in spite of all their holy garbs, faith rituals, and yogic exercises they are not able to control the wavering and evil tendencies of their mind and keep suffering the pains of birth and death. Now in this shabad, Guru Ji comments on the life of an ordinary householder, who from childhood to old age remains engrossed in Maya (or worldly attachments) in one form or another and until the very end doesn’t turn his or her attention towards God’s Name, which could bring that person eternal peace and salvation from rounds of birth and death.

First describing a human being’s state while still in the womb of the mother, Guru Ji says: “It is through the union of mother and father (that God) creates (the human beings). By bringing together (mother’s) blood, and (father’s) sperm, He creates the
It is the same light
It is the same light
The message of this *shabad* is that it is by God’s command that we are created by the union between our father and mother and are protected in the fiery womb of the mother. But when we come out, we get lost in pursuits of ego, false love, and craving for worldly riches and power. When we become old we loose our senses, our body is afflicted with many maladies, and our body parts stop functioning properly. Then nobody wants to take care of us and ultimately the demon of death drives us to hell. So if we want to avoid such sufferings, we should reflect and act upon the Guru’s word, because in God’s court only the Guru’s recommendation carries weight, and can save us from perpetual pains of birth and death.

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ik-o^nkaar satgur parsaaad.

maaroo kaafee mehlaa 1 ghar 2.

aava-o vanja-o dumnice kittle mitar karay-o.
saa Dhan dho-e na lahai vaadhee ki-o Dheeray-o. ||1||

maidaa man rataa aapnarhay pir naal.
ha-o ghool ghumaee-ee khannee-ai keetee hik bhoree nader nhaal. ||1|| rahaa-o.

pay-ee-arhai dohaagane saahurrhai ki-o jaa-o.
mai gal a-ugan muth-rhee bin pir jhoor maraa-o. ||2||

pay-ee-arhai pir sammlaa saahurrhai ghar vaas.
sukh savanDh sohaagane pir paa-i-aa guntaas. ||3||

layf nhaalee pat kee kaaparh ang banjaa-ay.
pir muitee dohaaganee tin dukhee rain vihaa-ay. ||4||
Maaroo Kaafi Mehla-1 Ghar-2

In the previous shabad, Guru Ji described how we pass through different stages of life and indulge in all kinds of false pleasures and pursuits of worldly wealth. Then after suffering and grieving in the old age, we die and our soul goes through the pains of birth and death again. In this shabad, Guru Ji compares that suffering soul, with a young bride of olden days, when the wife was totally dependant on her spouse for her economic and social survival. In those days, if any woman was divorced or deserted by her husband or even temporarily separated from him, she used to feel absolutely miserable and would always try to win back his affection and reunion.

First describing the state of such a separated bride, Guru Ji says: “(O’ God, just as a bride) separated (from her groom) feels sad and makes many friends (but still remains unhappy, similarly a soul separated from You) keeps coming and going (in and out of this world, but without reuniting with You, she) cannot obtain peace (of mind).”(1)

Now putting himself in the position of a bride, who is imbued with the love of her beloved spouse, and longs for his sight, no matter how brief it is, he says: “(O’ my friends), my mind is so imbued with the love of my Master, that even if just for) an
It is the same light

instant He beholds me with His glance of grace, I would sacrifice myself bit by bit for Him.” (1-pause)

However, in his humility Guru Ji compares himself to a bride who because of her demerits is living in the house of her parents, but passionately wants to go back to her in-laws where her spouse lives, so he says: “(O’ my friends), me the abandoned bride rotting in my parents house wonder, how could I go back to my in-laws place (and reunite with my Spouse)? I have been so deceived by my faults (as if I am wearing) a necklace of vices around my neck, therefore without (the union with my) Spouse I am grieving to death.” (2)

Now as if counseling his own mind, Guru Ji says: “If while in my parents’ house (this world), I cherish my Beloved, then I would be allowed to reside in my in-laws house (as well and enjoy the company of God, my spouse. I know) that the wedded brides who have obtained union with their beloved Spouse, the treasure of virtues, always sleep in peace.” (3)

However, commenting on the state of those brides (souls), who might be enjoying all kinds of worldly pleasures, but are separated from their beloved Spouse (God), Guru Ji says: “(The bride souls), who have been deserted by their Spouse, (even if sleeping in) silken quilts and wearing costly clothes, (still) pass their night (of life) in pain.” (4)

Again putting himself in the position of that separated bride Guru Ji describes, how in spite of enjoying the luxuries of life, the bride feels sad and lonely. He says: “(No matter), how many delicious dishes I may taste, (and no matter) how many (costly) dresses I may wear, (but) without (the company of my) Spouse, my youth is going waste and I the deserted one would keep agonizing in pain and regret.” (5)

Now instead of putting himself in the position of a grieving separated soul, Guru Ji poses as a wise friend and mate of that separated bride (soul), and tells her how she can obtain union with her spouse God. He says: “(O’ my dear friend), if by reflecting on the word of the Guru, one listens to the message of the eternal (God), then one obtain sit (in the court) of the eternal God, and then He looks (at that bride) with a glance of grace and love.” (6)

Continuing his advice, he says: “(O’ my friends, instead of these worldly cosmetics or ritualistic garbs), a divinely wise (bride soul) puts the eye powder of truth (in her eyes, and) she sees that God, who sees (and takes care of) all. But, only a rare person understands this thing after stilling his or her ego and pride by Guru’s grace.” (7)

Guru Ji concludes the shabad, by showing us how to approach God like a humble devoted young bride. Addressing God, he says: “(O’ my Beloved God), those (brides) who are pleasing to You, must be (virtuous) like You. There are many like me, (who keep roaming aimlessly, without anybody to care for them). O’ Nanak, (the bride souls, who) are imbued with the love of the eternal (God), from them their Spouse is never separated.” (8-1-9)
The message of this shabad is that like a deserted bride, our soul keeps coming and going in and out of this world, and keeps bearing the pains of birth and death. If we wish to end this recurring pain of separation, and reside eternally in the mansion of our beloved God, then we should listen to our Guru's word and imbue ourselves with such love and devotion for God’s Name that He may Himself cast a glance of grace on us, and unite us in His eternal union.

**maaroo mehlaa 1.**

naa bhairaa bharjaa-ee aa naa say sasurhee-aah.
sachaa saak na tut-ee gur maylay sahee-aas. ||1||

balihaaree gur aapnay sad balihaarai jaa-o.
gur bin aytta bhav thakee gur pir maylim diitam milaa-ay. ||1|| rahaah-o.

fufee naanee maasee-aa dayr jaythaanrhee-aah.
aavan vanjan naa rahan poor bharay pahee-aaah. ||2||

maamay tai maamaanee-aa bhaa-ir baap na maa-o.
saath laday tin naathee-aa bheerh ghanee daree-aa-o. ||3||

saacha-o rang rangaavlo sakhee hamaaro kant.
sach vichhorhaa naa thee-ai so saho rang ravant. ||4||

sabhay rutee changee-aa jit sachay si-o nayhu.
saa Dhan kant pachhaani-aa sukh sutee nis dayhu. ||5||

patan kookay paat-nee vanjahu Dharuk vilaarh.
kaar pavand-rhay dith mai satgur bohith chaarh. ||6||
In the previous shabad, Guru Ji advised us that like a deserted bride, our soul keeps on coming and going in and out of this world and keeps bearing the pains of birth and death. If we wish to end this recurring pain of separation, and reside eternally in the mansion of our beloved God, then we should listen to the Guru's word and imbue ourselves with such love and devotion for God’s Name, that He may Himself cast a glance of grace on us and unite us in His eternal union. In this shabad, he elaborates on the blessings, which our Guru can bestow on us, and how he can make our relationship with other Guru’s followers and God much more fruitful and lasting than the false and temporary worldly relationships, such as with our brothers, sisters, uncles, and aunts.

He says: “(O’ my friends), neither the relationships with our sisters, sisters-in-law, or mothers-in-law (is ever lasting), only that true relationship doesn’t break, which the Guru brings about between (saintly) friends.”(1)

Not only that, expressing his gratitude to the Guru for uniting him with (God) his beloved spouse, Guru Ji says: “I am a sacrifice to my Guru, and always go as a sacrifice to him, because without the guidance of the Guru I was exhausted (wandering in existences, but now) the Guru has united me in the union of my beloved Spouse (God).”(1-pause)

Next Guru Ji cites a beautiful example to illustrate the very short-lived nature of our worldly relationships. He says: “(O’ my friends, all such relatives as) our paternal and maternal aunts, grandmothers, younger or older brothers-in-law come and go, and do not stay (forever in this world. They are all like the) boat loads of passengers, (who get together for a short while and then soon depart to their different destinations at the end of the voyage).”(2)

Clarifying further, how temporary and short lived are all our worldly relationships, Guru Ji says: “(O’ my friends, our) uncles and aunts, brothers, father, and mother, (with none of them our company lasts forever. Our relationships with them is like those), who have boarded the ship (of life’s journey) with us, out of the big crowd gathered at a river.”(3)
Now telling us who alone lives for ever, and how can we have a lasting relationship with Him, Guru Ji says: “O’ my friends, only (God) our Spouse is eternal and remains imbued with the true color of the love. (The bride soul, who) remains imbued in His love is never separated from that eternal (God), and He enjoys (her) company.”(4)

As for any appropriate time or season for starting our loving relationship with such an eternal Spouse, Guru says: “(O’ my friends), all the seasons are auspicious in which we fall in love with that eternal (God). The bride (soul), who has recognized her Spouse, (always enjoys a happy life, and) sleeps in peace day and night.”(5)

Now Guru Ji gives another beautiful metaphor to urge us to immediately act on the advice of the Guru, and emancipate ourselves from the painful rounds of birth and death. He says: “(O’ my friends), standing at the shore (of the world, like) a boatman (the Guru) is loudly calling us to run and jump (into his ship of God’s Name. I tell you) that I have personally seen all those reaching the other shore, whom (the Guru) boarded on His ship.”(6)

But commenting on the response of different people to the call of the Guru, he says: “(O’ my friends, upon hearing the call of the Guru), some have loaded (their baggage in this ship and have started meditating on God’s Name), and after loading some have already departed (and have reached the yonder shore). But there are others, (who have not cared to listen to the Guru, and being) heavy with the loads (of sins, have drowned in the worldly ocean. In short, they who have) bought the everlasting commodity (of God’s Name, have become one) with the eternal (God).”(7)

However, before concluding the shabad Guru Ji asks us to remember another very important point. He says: “(O’ my friends), we should never say that we are better (than others, in fact) no one should seem to us worse than ourselves. O’ Nanak, one who stills one’s ego like this becomes like the eternal (God).”(8-2-210)

The message of this shabad is that if we want to be ferried across the worldly ocean, and become one with the eternal God, then we should listen to our Guru, and instead of being attached to the short-lived worldly relations, we should develop true love and relationship with the eternal God, by meditating on His Name. Further, we should still our ego to such an extent, that we shouldn’t think that we are superior to others or any body is inferior to us, then we would enjoy the eternal company of God.

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baabaa moorakh haa naavai bal jaa-o.
too kartaa too daanaa beenaa tayrai
naam taraa-o. ||1|| raha-o.

moorakh si-aanaa ayk hai ayk jot du-ay
naa-o.
moorkhaa sir moorakh hai je mannay
nahee naa-o. ||2||
gur du-aarai naa-o paa-ee-ai bin satgur
palai na paa-ay.
satgur kai bhaanai man vasai taa ahinis
rahai liv laa-ay. ||3||
raajaN rangaN roopaN maalaN joban tay
joo-aaaree.
hukmee baaDhay paasai khayle
cha-uparh aykaa saaree. ||4||
jag chatur si-aanaa bharam bhulaanaa
naa-o pandit parheh gaavaaree.
naa-o visaareh bayd samaaleh bikh
bhoolay laykhaaree. ||5||

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tarvar kanthay baagaa
pahirahi kajal jharai.
ayhu sansaar tisai kee kothee jo paisai so
garab jarai. ||6||

ra-yat raajay kahaa sabaa-ay duhu ankar
so jaasee.
kahat naanak gur sachay kee pa-orhee
rahsee alakh nivaasee. ||7||3||11||

Maaroo Mehra-1

Guru Ji concluded the previous shabad, saying: “(O’ my friends), we should never say
that we are better (than others, in fact) no one should seem to us worse than ourselves.
O’ Nanak, the one who stills one’s ego like this becomes like the eternal (God).” Guru
Ji continues this advice by suggesting that we should not label any body as foolish or wise, because every body is acting in accordance with the intellect given to him or her by God. So in this shabad, he emphasizes the importance of meditating on God’s Name, and tells in no uncertain terms, how foolish it is to not believe in God’s Name.

So right at the outset, Guru Ji humbly states: “(O’ God), I neither consider anyone a fool nor wise, (because) being always imbued with the love of my Master, I keep contemplating on His Name day and night, (and don’t spend any time finding faults or merits of others and deciding who is wise and who is foolish).”(1)

Expressing how much he loves God’s Name and what kind of faith he has in it, Guru Ji says: “O’ my respected God, I am so crazy for (Your) Name that I am ready to sacrifice myself for it. You are the Creator (of this world), You are the wise and far-sighted one, and by (meditating on) Your Name, I can cross over (the worldly ocean).”(1-pause)

Giving his own thoughts regarding who is a fool and who is wise, Guru Ji says: “(O’ my friends, first of all I consider that) both a fool and a wise person are in reality one, because in both of them is the one light (of the same God, but they are being called by) two (different) names. (However in my dictionary, that person) is the greatest fool, who doesn’t believe in the Name (or doesn’t believe in the existence of God, and the necessity of remembering Him).”(2)

Now describing, how and from where we can obtain that God’s Name, Guru Ji says: “(O’ my friends), it is only at the door of the Guru (by acting on Guru’s advice), that we obtain God’s Name and without the (guidance of the) true Guru, we don’t get it. (Because it is only) by obeying the command of true Guru, that (the Name) is enshrined in the mind, and one remains attuned (to God), day and night.”(3)

Commenting on the state of those, who instead of meditating on God’s Name remain pre-occupied with the thoughts of worldly power, or remain involved in false worldly pleasures, Guru Ji says: “(O’ my friends), they who remain busy running after dominions, revelries, beautiful women, possessions, and youth are (like) gamblers. (But, they too are helpless, because) bound by the writ (of God, they are conducting their life, as if in a Ludo like game, called) Chauparr, they have to deal with only one piece (of worldly wealth, and for them there is no other purpose of life).”(4)

Commenting further on the misconceptions of the world, and how it is lost in doubt, Guru Ji says: “(The irony of the world is that), the one who is lost in the illusion (of worldly wealth), is deemed as a clever and wise person in the world. Even those, who call themselves Pundits, read the language of fools (or how to amass worldly wealth, because in the end this proves to be a foolish pursuit). Forsaking (God’s) Name, they (claim that they) study Vedas, (but in reality even) the writers (who write such books) are lost in amassing the poison (of worldly wealth).”(5)
There are some people, who even though fully engrossed in the pursuits of worldly wealth, power and pleasures, believe and even claim that in spite of all their worldly involvements, they can stay immaculate and worthy of union with God. Guru Ji removes the false illusions of all such people by citing some beautiful and pictorial examples. He says: “(O my friends, just as no crop grows) in a saline field, a plant on the river bank (doesn’t survive for long), a person wearing white (doesn’t remain unstained, where) black soot is blowing, similarly this world is like a room filled with the fire of worldly desire, whosoever falls in it, gets burnt in ego.” (6)

In conclusion, Guru Ji says: “(O my friends, you can look around and see), where are all those kings and their subjects, (they are all gone, because) whosoever is (present in this world, bounded between) the two (entities of earth and the sky, would (one day) go away (from here). But Nanak says that, the one who leans upon the ladder of the eternal (God, by meditating on His Name), would stay and reside forever with the incomprehensible (God).” (7-3-11)

The message of this shabad is that we should not judge others, and call them foolish or wise. However, we should ourselves remember that the most foolish thing to do in this world is to not believe in God’s Name. Further we should remember that if we keep obsessed with amassing worldly wealth, or enjoying false worldly pleasures, for sure we would get soiled by its sinful ways. Therefore, following Guru’s advice we should concentrate on meditating upon God’s Name, so that one day we may become one with Him and enjoy an eternal life.
sanjogi Dhan pir maylaa hovai.
gurmat vichahu durmat khovai.
rang si-o nit ralee-aa maanai apnay kant pi-aaree jee-o. ||3||
satgur baajhahu vaid na ko-ee.
aapay aap niranjan so-ee.
satgur mili-ai marai mandaa hovai gi-aan beechaaree jee-o. ||4||
ayhu sabad saar jis no laa-ay.
gurmukh tarisnaa bhukh gavaa-ay.
aapan lee-aa kichhoo na paa-ee-ai kar kirpaa kal Dhaaree jee-o. ||5||
agam nigam satguroo dikhaa-ia-aa.
kari karpaa apnai ghar aa-i-aa.
anjan maahi niranjan jaaat jin ka-o nadar tumaaree jee-o. ||6||
guramukh hovai so tat paa-ay.
aapnaa aap vichahu gavaa-ay.
satgur baajhahu sabh DhanDh kamaavai vaykhhu man veechaaree jee-o. ||7||

ik bharam boholay fireh aha\textsuperscript{n}kaaree.
iknaa guramukh ha-umai maaree.
sachai sabad ratay bairaagee hor bharam bhulay gaavaaree jee-o. ||8||
guramukh jinee naam na paa-i-aa.
manmukh birthaa janam gavaa-ia-aa.
agai vin naavai ko baylee nahee boojhai gur beechaaree jee-o. ||9||

amrit naam sadaa sukh-daata.
gur poorai jug chaaray jaaata.
jis too dayve so-ee paa-ay naanak tat beechaaree jee-o. ||10||1||
In the previous shabad, Guru Ji advised us that we should concentrate on meditating on God’s Name, so that one day we may become one with God and enjoy an eternal life. However it is by God’s grace that His Word or Name really gets enshrined in our heart and we are truly imbued with His love. In this shabad, Guru describes what kinds of blessings a person obtains in whose heart God enshrines His Love.

He says: “(O my friends), in whom (God) enshrines His love, imperceptibly remains attuned to the eternal word (of the Guru, and God’s love. Such a person) alone knows the pain (of this love, and its cure), no one else knows its cure.”(1)

However, Guru Ji wants to make it clear that all this happens as per God’s own will. Therefore he says: “(O my friends), on His own God unites a person with Him, and He Himself imbues a person with His love. O God, only that person knows the value of Your love on whom is Your grace.”(1-pause)

Now describing the blessings, a person receives who is so blessed with God’s love, Guru Ji says: “(O my friends, the one in whom God enshrines His love), in that one shines a divine light (of wisdom, which) removes all doubt, and by Guru’s grace, one obtains the supreme status (of salvation. The person who) understands this technique is a true yogi, who by reflecting on the Guru’s word, becomes a (divinely) thoughtful (person).”(2)

However Guru Ji makes it clear that it is only by good fortune, that union between the bride (soul) and (God) the Spouse takes place. Therefore, he says: “(O my friends), it is by good fortune that the union between the bride (soul) and the Groom (God) takes place. (Before that) by following Guru’s instruction, she sheds off her ego from within. Then with loving adoration, each day she enjoys the pleasures (of His company) and becomes the beloved of her Spouse.”(3)

He also wants to tell us that except for the true Guru, there is no one else who can cure the pain of separation from God. Therefore, he says: “(O my friends), except the true Guru there is no real physician (who can cure the pain of divine love, because it is only the Guru who makes us realize that everywhere), the immaculate God is pervading all by Himself. Upon meeting the true Guru, the evil (within one) dies and one becomes a thoughtful person.”(4)

Now describing the merits of this divine knowledge contained in the word of the Guru, he says: “(O my friends), within whom (God) enshrines this sublime word (of the Guru) through the Guru, (God) removes all that person’s thirst and hunger (for worldly pleasures. However, we should keep in mind), that by our own efforts, we don’t obtain anything. It is only when showing His mercy, God exercises His power (that we achieve success).”(5)

Elaborating on the divine wisdom and the merits, which the Guru imparts on his true followers, he says: “(O my friends, whom) the true Guru has revealed the essence of
the *Vedas* and *Shastras*, (by Guru’s grace), that one has come to his or her (real home or God’s mansion in the heart. In this way, O’ God), they on whom is Your grace, have realized the immaculate (God, while still living in the) midst of this world full of evils and sins.”(6)

Summarizing the blessings obtained by a Guru’s follower, Guru Ji says: “(O’ my friends), one who becomes Guru’s follower, realizes the essence (of Guru’s advice). Therefore, sheds off self-conceit from within. But you can reflect and see for yourself that without the true Guru’s (guidance), the entire world is running after (worldly) pursuits.”(7)

However, Guru Ji notes that all people don’t follow the Guru’s advice, and there are many who follow the self-conceit of their own minds, and keep performing ritualistic deeds; comparing their fate with the Guru’s followers, he says: “(O’ my friends), there are some self-conceited ones, who keep roaming around lost in illusion (of false ritualistic worships). While there are others, who by Guru’s grace, have stilled their ego. The ones who are imbued with the true word (of the Guru) are the (truly) detached ones, all other ignorant ones are simply wandering, lost in doubt.”(8)

Therefore, stressing on the absolute necessity of meditating on God’s Name, Guru Ji says: “(O’ my friends), those self-conceited ones, who by following Guru’s advice have not obtained the wealth of (God’s) Name, have (simply) wasted their (valuable) life. In the hereafter (in God’s court), except for (God’s) Name, there is no mate (of ours, who can help us. But it is only a rare person, who) realizes this thing by reflecting on the Guru’s word.”(9)

In conclusion, Guru Ji says: “(O God, Your) nectar Name is always the giver of bliss. Throughout all the four ages, it has been realized through the perfect Guru. Nanak has realized this essence, that only that person obtains (it), whom You give (this gift).”(10-1)

The message of this *shabad* is that if through the Guru, we have not learned to amass the wealth of God’s Name then we are simply wasting our human life in vain. Because in God’s court, it is only the Name, which can save us from the punishment at the hands of the demon of death, and the pains of perpetual rounds of birth and death.
In many previous shabads, Guru Ji advised us that this human life is a one-time opportunity for us to meditate on God’s Name, and reunite with our beloved Spouse, from whom we have been separated for so many ages, and have been suffering through myriads of painful existences. But in spite of the repeated advice of our Guru and many other divinely wise persons and saints, we still keep wasting our time in false worldly pleasures and family involvements. In this shabad, once again Guru Ji is trying to wake us up from our sleep of ignorance in the false worldly affairs, and advise us not to let this opportunity pass without achieving its objective of re-union with God.

So addressing us in a most intimate way, Guru Ji says: “O’ ignorant one, after wandering through 8.4 million (myriad of) species, you have now obtained this very difficult to obtain (human) birth.”(1)
Then pointing to the foolish way in which we are letting this invaluable opportunity go waste, Guru Ji says: “O’ fool, you are engrossed in false (worldly) relishes. While the immortalizing nectar (of God’s Name) is available right beside, you, you are still entangled in the poison (of worldly riches and power).”(1-pause)

Guru Ji now explains to us our foolishness and wastage of time with another metaphor of a peddler. He says: “(O’ my friend), you had come to this world to earn and buy rubies and jewels (of God’s Name), but you are going back, (as if) loading yourself with barren clay, (because none of the worldly wealth would be of any use to you after death.”(2)

Giving the reason why the worldly possessions amassed by man are useless, he says: “(O’ man), the real house (of God) in which you have to (permanently) reside, has not crossed your mind. (Otherwise, you would have realized and not wasted your time in amassing worldly wealth and possessions, because none of these are of any use there).”(3)

Now pointing to another important thing that we ignore, Guru Ji says: “(O’ man), even for an instant you have not uttered the praise of that God, who is immortal, indivisible, and Giver of peace to the soul.”(4)

Reminding us about our true destination, he says: “(O’ man), you have totally forgotten (the abode of God), where you have to go. Even for a moment, you have not reflected on that.”(5)

Noting what we have been doing instead, Guru Ji says: “(O’ foolish one), looking at your sons, wife, house, and other possessions, you have remained entangled in these (worldly attachments).”(6)

However, in his compassion Guru Ji recognizes man’s helplessness in this matter and says: “(The mortal is also helpless), because to whatever (deed) one was yoked (by God), one is engaged in that, and keeps doing those deeds.”(7)

In his humility even for himself, Guru Ji says: “(O’ my friends), when (God) became merciful, I obtained the company (and guidance of) the saint (Guru, and then) devotee Nanak meditated on God.”(8-1)

The message of this shabad is that we should realize that this is a one in a million chance for us as human beings to earn the profit of God’s Name, and instead of wandering again in myriads of species, we can go to our eternal home, and become one with the immortal God. However, we need to remember that on our own nothing is possible, therefore we should never be proud or arrogant about our worship or prayer, instead we should keep praying to God to show His mercy and unite us with the true saint (Guru), so that under his guidance, we keep meditating on God’s Name.
It is the same light

maaroo mehlaa 5.

kar anoograh u raakh leen bha-i-o saaDhoo sang.
har naam ras rasnaa uchaaray misat goorhaa rang. ||1||

mayray maan ko asthaan.
meet saajan sakhaa banDhap antarjaamee jaan. ||1|| rahaao-o.

sansaar saagar jin upaa-i-o saraan parabh kee gahee.
gur parsaaDee parabh araADhay jamkankar kichh na kahee. ||2||

mokh muktaA du-aar jaa ki saan riDaD bhandaar.
jee-a jugaat sujaan su-aamee sadaa rakhanhaaar. ||3||

dookh darad kalays binsahi jis basai man maahi.
miraA narak asthaan bikh-rihay bikh
na pohai taahi. ||4||

riDh siDh nav niDh jaa ki amritaA
parvaah.
aad anAiy maDh pooran ooch agam
agaah. ||5||

siDh saaDhik dayv mun jan bayd
karaA uchaar.
simar su-aamee sukh saaj bhuA'cheh
nahee anTr paaraavaar. ||6||

anik paraachhaat miteh kInh meh riDai
jap bhagvaan.
paavnaa tay mahaa paavan kot daan
isnaan. ||7||
In the previous shabad, Guru Ji advised us that we should keep praying to God to show His mercy and unite us with the saint (Guru), so that under his guidance we may meditate on God’s Name. In this shabad, he tells us what kinds of blessings a person obtains on whom God shows His mercy and blesses that person with the company of a saint (Guru).

He says: “Showing His mercy, the one whom God has saved from the worldly distractions, is blessed with the company of the saint (Guru). Then imbued in the intense and sweet love (of God, such a person) utters God’s Name with great relish.”(1)

Describing, what kinds of things, such a person says regarding God, Guru Ji says: “(O my friends, such a person says): “That Knower of all hearts is the repository of my honor. He is my friend, buddy, mate, and acquaintance.”(1-pause)

Continuing to describe the blessings obtained by such a person, who has sought the refuge of God, Guru Ji says: “(O my friends), the one who has caught hold of the refuge of God who has created this worldly ocean, by Guru’s grace, meditates on that God, and then (what to speak of others), even the demon of death doesn’t bother that person at all.”(2)

Clarifying how in addition to the grace of God, the guidance of the Guru is essential for our salvation, Guru Ji says: “(O my friends), that God is always our Savior. He shows us the way to enlighten our soul, and it is at His door that one finds salvation, (but that God) the store house of salvation, is in the heart of the saint (Guru).”(3)

Now describing the blessings obtained by a person in whose heart God comes to reside, Guru Ji says: “In whose mind (God comes) to reside, all that person’s pains, sufferings, and troubles vanish. None of (the fears of) death, hell, dreadful places, or the poison of worldly riches can afflict such a person.”(4)

Stressing upon the powers and blessings in the hand of God, Guru Ji says: “(O my friends), that God in whose hands are the powers to perform miracles, all the nine treasures (of wealth), and in whose place flow the streams of rejuvenating nectar (of Name, that God) is the highest of the high, incomprehensible, and unfathomable, (He) was present in the beginning, is present now in the middle, and would be there even after the end.”(5)
Describing, what kind of bliss the saintly people and other holy persons enjoy, who worship that God, Guru Ji says: “(O my friends), all the adepts, yogis, seekers, gods, silent sages, and the devotees who recite Vedas, by worshipping that God, enjoy such peace and poise, which has no end or limit.”(6)

Therefore, once again stating the merits of meditating on God’s Name, Guru Ji says: “(O my friends), by meditating on God’s Name from the core of your heart, an unaccountable number of sins are erased in a moment. (Meditation on God’s Name) is the most immaculate worship, and is better than millions of baths (at holy places).”(7)

In conclusion, Guru Ji says: “(O my friends), for the saints, (God’s Name) is their power, intellect, understanding, life, and everything. O’ God, this is the prayer of Nanak, please never go out of my mind.”(8-2)

The message of this shabad is that it is God, who is our real friend and helper, who can provide us support in the time of needs and save us from the worldly problems and tortures of hell. He resides in the hearts of saints. Therefore if under the guidance of the saint Guru we meditate on His Name from the core of our heart, then millions of our sins would be erased in a moment and we would enjoy a state of eternal peace and bliss.

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charan talai ugaahi baisi-o saram na rahi-o sareer.
mahaa saagar nah vi-aapai khineh utri-o teer. ||2||

chandan agar kapor laypan tis sangay nahee pareet.
bistaa mootar khod til til man na manee bipreet. ||3||
In the previous *shabad*, Guru Ji told us that it is God who is our real friend and helper, who can provide us support in the time of need, save us from worldly problems and tortures of hell. He resides in the hearts of saints. Therefore if under the guidance of the saint Guru we meditate on His Name from the core of our heart, then millions of our sins are destroyed in an instant. The question arises, why in the previous and so many other *shabads*, Guru Ji praises the saints and urges us to seek their guidance. In this *shabad*, he describes the immaculate way of life, the saints live, and how with equal compassion and grace they try to do good not only to their friends, but also even to their enemies without bothering about their high or low status or their virtues and vices.

First giving the example of a tree, Guru Ji says: “(Even if a person) has cut down (a tree) with a sharp tool, (the tree) hasn’t held a grudge in its mind. Instead, it has accomplished his purpose, and didn’t blame him even a little bit.”(1)
Now addressing his mind (and indirectly us, Guru Ji says): “O’ my mind, keep meditating on God day after day, and listen to the way of life of the saints (of that God), who is kind, merciful, and illuminating Master of the earth.”(1-pause)

Next citing the example of a boat, he says: “Just as when after trampling under his feet a (tired) man sits in a boat, then the fatigue in his body goes away. He is not at all afflicted or terrified by the great ocean, and in a moment lands on the (other) shore. (Similarly, one who takes the shelter of a saint, is quickly ferried across the worldly ocean).”(2)

Now explaining, how a saint remains indifferent to honor or dishonor, he says: “If someone plasters (the earth) with (fragrant) sandal, aloe or camphor, it doesn’t fall in love with him. (On the other hand, if somebody) dumps ordure and urine on it, or digs it up at every place, it doesn’t hate him. (Similar is the attitude of a saint to honor and dishonor).”(3)

As for showing mercy to all regardless of their low or high status, vice or virtue, Guru Ji says: “(Just as the sky) spreads its peace giving canopy evenly over high and low, sinners and saints, and doesn’t care, who is his friend or foe, and considers all beings as equal, (similarly a saint extends his mercy to all without any discrimination).”(4)

Giving another example to illustrate the equality with which a saint treats all, he says: “(Just as when) with its blazing light, the sun rises (in the sky), it destroys the darkness and its rays come in contact both with the pure and the impure (both good and evil persons, but the sun) doesn’t feel any pain in its mind. (Similarly the saints do good to all).”(5)

Now describing, how a saint goes around spreading his message of love and divine awakening, Guru Ji says: “(The air) spreads its cool fragrance over all places alike. Wherever it reaches, it touches that place (with its soothing fragrance), without having even a little bit of doubt (in its mind. Similarly, wherever a saint arrives, he spreads his message of love, and the wealth of God’s Name, without bothering whether his listeners are worthy of such favors or not).”(6)

Giving another example to illustrate the warmth with which a saint receives all those who come to him, he says: “(Just as, when any person, whether of) good or evil character comes near (the fire), his cold goes away. (That fire), doesn’t bother to know, who is its own and who is a stranger, and always maintains its nature in a state of poise. (Similarly a saint seeks the welfare of all who come to him, without bothering who is his own, and who is a stranger).”(7)

Guru Ji concludes the shabad by describing how the saints of God become so pure and virtuous. He says: “(O’ my friends), by remaining in the shelter of God (the saints) become the wards of God, and they remain so imbued with (God’s love, as if this) mind of theirs has become red (in His love). Therefore O’ Nanak, sing praises (of God) every day. (Because, they who have done so, on them) God has become gracious.”(8-3)
The message of this shabad is that we should daily sing praises of God and meditate on His Name, so that God may bless us also with the heavenly qualities of love, mercy, kindness, and compassion for all, irrespective of their status, state of mind, or their behavior towards us.

Generally we mortals always wish for light, sunshine, wealth, and pleasures in our life. We wish and pray that our life may pass enjoying dainty dishes, dancing in nightly parties, and living in palatial houses, and all such luxuries. In this shabad, Guru Ji tells us for what we should really beg God, which makes our life fruitful in every way.
Regarding the shine and light, Guru Ji says: “(O’ my friends), of all the lights, the most pleasing is the light (or wisdom) with which the courtyard of our mind gets illuminated with the light of God’s (Name).”(1)

Therefore, as for the kind of meditation, he recommends: “(O’ my friends, out of all) meditations, the best meditation is to meditate on God’s Name again and again.”(2)

Many faiths ask us to renounce this or that thing or habit, but Guru Ji says: “(O’ my friends), of all the things to be renounced, best is the renunciation of lust, anger, and greed.”(3)

Now telling us what the best thing is, which we should beg from God, he says: “(O’ my friends), of all the things to beg for, the best thing is to beg the Guru for (the gift of) God’s praise.”(4)

Some people keep awake late in the night for nightly parties, some thieves and other evil people remain awake doing sinful deeds, but Guru Ji says: “(O’ my friends), if you want to remain awake (in the night), then the most fruitful is the awakening in singing praises of God (and meditating on His Name late in the night).”(5)

Now noticing our attachment with our family, friends, and worldly possessions, Guru Ji says: “(O’ my friends), of all the attachments, the best attachment is the attuning of our mind to the feet (the word) of the Guru.”(6)

However, Guru Ji wants to tell us that everybody is not blessed with this immaculate way of life as described above. He says: “(O’ my friends), this way (of life) is acquired only by the one in whose destiny it is so written (by God).”(7)

In conclusion, he notes: “O’ Nanak, say that everything done by that (person) is excellent who comes to God’s shelter.”(8-1-4)

The message of this shabad is that instead of asking for false worldly wealth and pleasures, we should ask God to bless us with the guidance of the Guru, who may help us in shedding our lust, anger, and greed, and bless us with the boon of singing God’s praise and meditating on His Name day and night.

maaroo mehlaa 5.

aa-o jee too aa-o hamaarai har jas sarvan sunaavanaa. ||1|| rahaa-o.
tuDh aavaat mayraa man tan hari-aa har jas tum sang gaavnaa. ||1||
saņt kirpaa tay hirdai vaasai doojaa bhaa-o mitaavnaa. ||2||
In the previous *shabad*, Guru Ji advised us that instead of asking for false worldly wealth and pleasures, we should ask God to bless us with the guidance of the Guru, who may help us in shedding our lust, anger, and greed and bless us with the boon of singing God’s praise and meditating on His Name day and night. In this *shabad*, he humble prays to his Guru to come and recite God’s praise to him. He also tells how happy he is, when he feels that the Guru has actually come into his heart, and he is enjoying the wonder of seeing God in his heart.

So very respectfully inviting his Guru, he says: “Come, O’ my reverend (Guru), please do come into (the house of my heart), and recite the praise of God into my ears.”(1-pause)

Giving the reason, why he so sincerely asks the Guru to come into the house (of his heart), he says: “(O’ my dear Guru), with your arrival my mind and body bloom (in joy), because in your company I get to sing praise of God.”(1)

Stating another reason for inviting the saint (Guru) into his heart, Guru Ji says: “(O’ my friends), by the saints’ grace, (God) comes to reside in our heart and our sense of duality (or love of worldly things) is removed.”(2)

Describing what happens when a devotee of God shows mercy, Guru Ji says: “(O’ my friends), through the mercy of a devotee, one’s intellect is illuminated (with divine wisdom) and one’s evil intellect and vices are abandoned.”(3)
Listing, what other blessings we obtain, when we see the sight of the saint (Guru) and listen to his advice, Guru Ji says: “(O’ my friends), upon beholding the sight of the (true Guru and listening to his advice our life) becomes immaculate, after that we are not put in the womb (and made to suffer the pains of birth and death) again.”(4)

Next addressing God, Guru Ji states what other boons a person enjoys, who becomes pleasing to Him. Guru Ji says: “(O’ God, one) who has become pleasing to Your mind, has obtained all the nine treasures and miraculous powers.”(5)

Therefore, stating how much he depends upon the support of the saint (Guru), he says: “(O’ my friends), except for the saint (Guru), I don’t have any other support and I can’t think of any other to whom I could go (for help).”(6)

Now showing extreme humility, Guru Ji says: “(O’ my friends), no one is ready to provide any shelter (or guidance) to a meritless person (like me, therefore) it is only in the company of saints that I could merge (in God).”(7)

Guru Ji concludes the shabad by describing, what kind of a miracle, the Guru has shown him. He says: “O’ Nanak say that the Guru has shown such a miracle, that I am already enjoying the bliss of union with (God) in my mind.”(8-2-5)

The message of this shabad is that we should pray to our Guru to come and enshrine the message of his immaculate word (Gurbani) in our heart, so that we may meditate on God’s Name with true love and devotion. Then we will obtain all the desires of our heart, including true peace and bliss of union with God.

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maaroo mehlaa 5.

jeevnaa safal jeevan sun har jap jap sad jeevnaa. ||1|| raha-o.

peevnaa jit man aaghaavai naam amrit ras peevnaa. ||1||

khaavnaa jit bhookh na laagai sanṭokh saada tariṭeevnaa. ||2||

painnaa rakh pat parmaysur fir naagay nahee theevnaa. ||3||

bhognaa man maDhay har ras sanṭsangat meh leevnaa. ||4||
Maaroo Mehla-5

In the previous shabad (8-1-4), Guru Ji advised us that instead of asking for false worldly wealth, and pleasures, we should ask God to bless us with the guidance of the Guru, and meditate on His Name day and night. In this shabad, he tells us how to make our life fruitful, and what to eat, drink, wear, or enjoy to achieve that purpose.

First defining fruitful life, Guru Ji says: “(O my friends), among the ways of living, that living is fruitful, in which one lives by always listening to and repeating God’s Name.”(1-pause)

As for what to drink, he says: “(O my friends, one) ought to drink such a drink, with which one’s mind is satiated. (For that), one should drink the nectar of God’s (Name).”(1)

Now suggesting what to eat, Guru Ji says: “(O my friends), one should eat such (a food), after (eating which) one doesn’t feel hungry again (for worldly things), and one always remains contented and satiated.”(2)

As for what to wear, he says: “We should wear that kind of wear, which saves our honor before God, and we don’t have to become naked again (and go through the rounds of birth and death again).”(3)

Guru Ji doesn’t even forbid us from enjoying ourselves, but he says: “(O my friends, that kind of enjoyment (is the best, when) within our mind we enjoy the relish of merging in the congregation of saintly persons.”(4)

As for what kind of a dress we ought to sew for ourselves, he says: “(O my friends, we should sew that kind of dress, in which), without any needle and without any thread, one sews (attunes one’s) mind to the devotion of God.”(5)
Many people get intoxicated with alcohol or other drugs, which give them a feeling of happiness, but it soon fades away, and then they have to take these drugs again and again. Guru Ji says: (O’ my friends), they who are intoxicated with the relish of God’s (Name), their intoxication doesn’t fade ever again.”(6)

Therefore, summarizing the blessings of God’s Name, he says: “(O’ my friends, the one) whom the merciful God has blessed with (the nectar of God’s Name, deem that one has) obtained all the treasures.”(7)

In conclusion, Guru Ji says: “O’ Nanak, (the true) peace lies in the service of saints, therefore we should (so humbly serve the saints, and obediently act on their command, as if) we drink the wash of saint’s feet.”(8-3-6)

The message of this shabad is that if we want to make our life fruitful, and depart from here as winners, then instead of enjoying false worldly pleasures, we should enjoy the pleasure of meditating on God’s Name in the company of saints and always remain intoxicated in the love of God.
It is the same light

All humans in this world are looking for peace, happiness, and contentment in their own different ways. But the irony is that almost everybody, instead of feeling happy and cheerful, seems discontented, sad, and worried. In this shabad, Guru Ji comments on this general state of human beings and tells the way to obtain true peace, happiness, and contentment.

Regarding worldly wealth, Guru Ji says: “The one in whose house is an abundance (of worldly wealth, in that one’s) house is worry (lest some one may take it away. The one), in whose house is its shortage, keeps wandering in its pursuit. We find that only that one is in peace, who is free from both these states (has neither abundance nor shortage).” (1)

Some people think that the best way to enjoy life is to completely indulge in family life. Others try to find happiness by renouncing family life altogether, running to jungles and remaining absorbed in studying Vedas or other scriptures. Regarding both these extremes, Guru Ji says: “(O’ my friends), one who is engrossed in enjoying the luxuries of household, (in reality) is living in hell. One, who has renounced (the family life), even though might study Vedas (and other holy scriptures, but that one
still) remains afflicted with anger. The one, who just for the sake of maintaining one’s body does the necessary honest toil (as a house holder), that one’s effort alone accomplishes (the purpose of life).”(2)

In our self-conceit, many of us remain so engrossed in worldly affairs, as if even while awake, we are asleep and unaware of how we are wasting our entire life without any spiritual advancement. Regarding such people, Guru Ji says: “(O’ my friends, the one who) even though awake is actually asleep (in ritualistic worships), that one is being wasted away by doubt. Because without the (guidance) of the Guru, we cannot obtain salvation. It is only in the company of saint (Guru) that our bonds of self-conceit are broken and we realize the One (God) alone everywhere.”(3)

Regarding the dilemma which a person faces, whether or not to perform rituals and observe other customs dictated by scriptures or tradition, Guru Ji says: “(O’ my friends, while living in family life), if one performs (various religious) deeds, one gets bound (in these). If one doesn’t do (these things), then one is maligned. Being engrossed in the (worldly) love, one remains afflicted with anxiety. (The best way is that) by Guru’s grace, one should accept both pain and pleasure with same equanimity and we should see the one God pervading in all hearts.”(4)

Commenting on the state of tension in which one generally remains while living in the world, and how one can get relief, Guru Ji says: “(O’ my friends, while (living) in the world, one remains afflicted by (one or the other) Dread. So one cannot even think about (listening to) the discourse of the indescribable (God, which could remove this dread). Only whom (God) makes to understand (this discourse), that one alone realizes it, and whom God sustains like a child.”(5)

Guru Ji now tells us how a person remains in tension, both by completely renouncing, or running after worldly wealth, and what is the best way to live in the world. He says: “(O’ my friends, even) when after renouncing (the worldly wealth, one becomes a recluse, still its attachment) doesn’t go away. On the other hand, the one who amasses it, (always) has a fear in the mind (about its possible loss. The truth is that), whose honor (God) saves, while still living amongst (the world that saint is given such honor, as if) a royal fan is being waved over his head.”(6)

Therefore, advising us to face the worldly problems bravely, instead of running away from the world, Guru Ji says: “(O’ my friends), one who faces Maya (the worldly problems) like a brave warrior, that one alone (gets so detached from it, as if he or she has died to it. But, the one who runs away from it (to become a yogi or a sanyasi), that one has to wander around in existences. Therefore, one should deem as good, whatever (pain or pleasure, God) distributes to that person. Realizing (God’s) will, we should burn away our bad intellect (and such evil thoughts as God has been unfair to us).”(7)
Guru Ji therefore, concludes this *shabad* by humbly addressing God, and saying: “(O God), to whatever (task) You yoke us, we have to engage in that (job). After creating them You Yourself take care of Your creatures. O’ the Giver of perfect peace to Nanak, if You bless us with (Your Name), only then we can meditate on it.”(8-1-7)

The message of this *shabad* is that we cannot get real happiness, either by amassing wealth or abandoning it, by getting entangled in worldly bonds, or by renouncing the world. We can only obtain happiness, if we realize God’s will and remain contended with what ever pain or pleasure He has given us. For such a state of mind, we should pray to God to bless us with guidance of the Guru and meditation on His Name.
In the previous shabad, Guru Ji told us that we couldn’t get real happiness, either by amassing wealth or by abandoning it, by getting entangled in worldly bonds or by renouncing the world. We can only obtain happiness, if we realize God’s will and remain contended with what ever pain or pleasure, He has given us. For such a state of mind, we should pray to God to bless us with guidance of the Guru and meditation on His Name. In this shabad, he explains how different beings happen to come in contact with each other, how they get separated and move on to different places as per their destinies, and how their future depends upon the deeds, they do in the present life.

Guru Ji illustrates the getting together of so many different human beings, from different cultures, speaking different languages in the same space of the world, with a beautiful metaphor. He says: “(O’ my friends, just as after sunset, different birds and creatures come and sit together on a tree, (similarly we human beings come and live in this world, at about the same time). Some of us are hot tempered and some speak very sweetly. But, just as when sunset ends, and the sun rises again, the (birds) get up and fly off, (similarly as) their life ends, human beings depart (from the world).” (1)

Now describing the fate of those, who indulge in sins in this life, Guru Ji says: “They, who commit sins are definitely cheated out (of the object of life). The demon of death catches them (and punishes them so severely, as if they) are being slaughtered. God has put them in hell, where the judge of righteousness asks them for the account (of their deeds).” (2)

Therefore warning us about our own fate after death, Guru Ji says: “(O’ my friends, at the time of departure from the world), neither any brother, nor any sister (of ours is going to) accompany us. All our possessions, youth, and wealth, we would leave...
behind us (and they, who have not) realized the kind Creator, (would be subjected to such pain), as if they are being pressed like sesame seeds in an oil press.”(3)

Now addressing those of us who indulge in greed and don’t hesitate to commit many sinful deeds for the sake of worldly wealth, he says: “(O’ man), again and again you try to usurp things belonging to others, (but remember that) God is with You, and He sees and hears (whatever you do or say). Swayed by greed for worldly (things), you have fallen in the deep pit, (but) you haven’t realized what would happen next (and what kind of punishment awaits you).”(4)

Guru Ji now shows us the fate, which is awaiting us if we don’t remember God and keep leading a life of sin. He says: “(O’ my friends, because of his misdeeds a man) is born again and again to die and to be born again. (The human being) is subjected to intense punishment (and is made to go through myriads of existences, as if) put on a long journey in foreign lands. That blind (fool) doesn’t recognize that God who made him, therefore the mortal keeps suffering in pain.”(5)

Commenting further on the state of an ordinary human being, who is not blessed with the guidance of the true Guru, he says: “(O’ my friends, the one who is not blessed with the guidance) of the Guru, follows the dictates of one’s own mind, Such a person doesn’t have any contentment or faith (in God), and forsaking the Creator, gets lost and cheated out of (the objective of life). Then one gets saddened by this bad play of the world (and one’s bad experience in it).”(6)

However Guru Ji wants to acknowledge the helplessness of human beings in doing good or bad deeds. He says: “(O’ my friends), it is God who Himself stages the entire play (of the world). Some He pulls out (while others remain) drowned in the strong currents (of the river of worldly attachments). As He makes them to dance, the humans (act and) dance accordingly, as per the dictates of the destiny (written on their) foreheads (based on their past deeds).”(7)

Therefore, Guru Ji concludes the shabad by acknowledging the absolute necessity of God’s grace and the company of saints, and shows us how we should pray to God. He says: “(O’ my friends, only if God) shows mercy, then I can contemplate on the Master. (One who does that) in the company of the saints, is not cast into hell. (Therefore, O’ God,) give the gift of Your nectar Name to Nanak, so that everyday he may keep singing songs of Your praise.”(8-2-8-12-20)

The message of this shabad is that we should remember that we have gathered together in this world for a short time, like birds coming to perch on a tree for passing a night. Soon we would depart from here in accordance with the passing of our life span. Those, who spend their life in accordance with the guidance of the Guru and keep meditating on God’s Name, would obtain salvation from future rounds of birth and death. But those, who following the dictates of their own minds try to usurp things belonging to others, or commit other sinful deeds,
They would suffer terrible punishment, and would keep wandering through myriads of existences. However, we shouldn’t blame any body for his or her conduct, because every one behaves as per his or her pre-ordained destiny based on past deeds. We should only pray to God to bless us with the company of saints and contemplation of His Name.

Detail of shabads or Ashatpadis: M: 1=11, M: 3=1, M: 5=8, Total=20

It is the same light
It is the same light
This is the first **shabad** in the series of sixteen stanzas hymns, uttered by first Guru Nanak Dev Ji. That is why; it is titled “**Maaroo Soalahey Mehla-1**”. Different faiths and cultures have their different understanding and concepts about the world, and its relationship with its Creator. Some believe that the world got evolved on its own and there is no such thing as God or Super Power, who created it. Others believe that God and the world are two different entities, and there are so many other variations in the concepts about God and this world in different faiths and beliefs. In this **shabad**, Guru Ji, tells us what in fact is the relationship between God and the rest of things, places, and creatures in the world.

He says: “(O’ my friends), He alone is the eternal and everlasting (God) and no one else. He, who has created (this world), has also destroyed it. (Therefore O’ God, we have) to live as You keep us, how could we disobey You.” (1)

Describing the relationship between God and all the creatures, Guru Ji says: “(O’ my friends, God) Himself creates, and Himself destroys (them). He Himself yokes each and everyone to his or her task. He Himself ponders over (the deeds of human beings), Himself blesses them with virtues, and Himself puts them on the (right) path.” (2)

Regarding the maker of elements such as air and water, he says: “(O’ my friends, God) Himself is the knower (of all hearts, and) Himself watches (the deeds of His creatures). He feels glad upon creating (and making Himself) manifest. He Himself has created air, water, and fire, and has Himself brought about their union (to create the world).” (3)

Guru Ji wants to make it clear, that it is not just the earth, but that perfect Master also has created all other planets. He says: “(O’ my friends), He Himself is the Sun and the Moon, and His light is perfectly pervading everywhere. He Himself is wise in His meditation, and Himself the brave Guru (who enlightens people with divine wisdom). No death or its noose can touch the one, who has attuned his mind with the eternal (God).” (4)
Now coming to the human beings and the play of the world, Guru Ji says: "(O my friends, God) Himself is the male and Himself the female. (He Himself is playing the male and female roles in this chess like worldly game). He Himself is the dice and Himself the chess piece. He Himself sets the world arena, Himself plays in it and Himself evaluates (it)."(5)

Guru Ji wants to make it clear, that it is not just the human beings in which God is pervading, but He is pervading in each and every creature and every thing else. He says: "(O my friends, God Himself) is the bumble-bee, Himself the flower, fruit, and the tree. He Himself is the water, land, sea and lake. He Himself is the fish, the tortoise, and the creator and cause (of everything. O God), Your form cannot be comprehended."(6)

Describing how God pervades everything else, Guru Ji says: "(O my friends, God) Himself is the day, and Himself the night. He Himself gets pleased through the word of the Guru. From the beginning of ages and even before that, He has been existing without break, and in each and every heart His Word (of command) is working."(7)

Now Guru Ji describes, how God Himself judges and evaluates the deeds of His creatures. He says: "(O my friends, God) Himself is the invaluable jewel of unparalleled beauty. He Himself also examines (each mortal like a jewel, and ensures that it is perfect in weight (of his virtues). Yes, He Himself approves (some one, after) examining one like a jewel on His touchstone. (In short, He is the one who creates and destroys all, as if) He is the one, who is selling and who is buying (these jewel like creatures)."(8)

Describing, how God plays on both sides of every thing, Guru Ji says: "He Himself is the bow, and Himself the bow-man. He Himself is sagacious, Himself handsome, and Himself wise. (In fact), it is He who says, lectures, or listens (to anything). He Himself has made (this worldly) arrangement."(9)

Now explaining the arrangement made by God for sustenance and comfort of His creatures, he says: "(O my friends, God Himself is) the air (which is as essential for physical survival, as) the Guru (is for the spirit, and He Himself is) the water (which is like) the father (for all creatures). The earth is like the mother for all the creatures, because like her, it produces all the food necessary for their survival from its belly. Similarly day and night are like the female and male nurses (in whose laps) the world is playing (the game, which God Himself) is making it to play."(10)

Guru Ji goes on to say: "(O God), You Yourself are the fish, and Yourself the net. You Yourself are the cow, and Yourself the cowherd. In all the creatures of the world is Your light and (every one does), as You command."(11)

But that is not all, Guru Ji adds: "(O my friends, God) Himself is the yogi (detached from the world), and Himself experiences (its pains and pleasures). He Himself enjoys
all the relishes, and He Himself is the supreme power, that unites (the mortals). On His own, He remains speechless and formless, and is fearlessly (absorbed in a trance.”(12)

Now acknowledging, how all the things which we see will ultimately merge back into God, from whom they emerged, Guru Ji addresses God and says: “(O’ God), all sources of creation and speech will (ultimately) merge in You. Everything we see is (subject to) coming and going. (However), they alone are the true salesmen of (God) the eternal Banker, whom the true Guru has imparted this (right) knowledge (about God, and the world).”(13)

Continuing his address to God, Guru Ji says: “(O’ God), the perfect true Guru gives us this understanding, that (You) the eternal (God), are all powerful and pervading (everywhere). You are untouchable and always carefree, who hasn’t even a little bit of avarice (in Him).”(14)

Explaining further what kind of wisdom, the true Guru imparts, he says: “(O’ my friends, the one who truly listens and acts on the Guru’s advice), for that one life and death become irrelevant. Such a person simply enjoys the relish of the poise brought about by the (wisdom contained in the Guru’s) word. In whose mind, worship of God becomes pleasing, (God) the Giver of gifts (Himself) blesses that person with salvation and satiation (from worldly desires).”(15)

Guru Ji concludes the shabad, by addressing God, and saying: “(O’ God, even though You remain detached, but through the Guru, one can gain knowledge (about You, and also realize that) whatever is visible, (ultimately) merges in You. Please bless him with the glory of (Your) Name, Lowly Nanak begs for this charity at Your door.”(16-1)

The message of this shabad is that it is God Himself, who is playing all the roles, in all places, both as male or female, water or fish, and He has provided air, water, earth, day and night to sustain and entertain us like our parents and nurses. Every thing, which we see is perishable, the only entity, who is going to last forever is God Himself. Therefore, if want to obtain salvation, then we should pray to God for the guidance of the Guru and the gift of His Name and loving devotion.
jis karna so kar kar vaykhai.
ko-ay na maytai saachay laykhai.
aapay karay karaa-ay aapay aapay day vadi-aa-ee hay. ||2||

panch chor chanchal chit chaaleh.
par ghar joheh ghar nahee bhaaleh.
kaar-i-aa nagar dhahai dheh dhayree bin sabdai pat jaa-ee hay. ||3||
gur tay boojhai taribhavan soojhai.
mansaa maar manai si-o loojhai.
jo tuDh sayveh say tuDh hee jhayhay nirbha-o baal sakhaa-ee hay. ||4||
aapay surag machh pa-i-alaa.
aapay jot saroopee baalaa.
jataa bikat bikraal saroopee roop na raykh-i-aa kaa-ee hay. ||5||
bayd kataybee bhayd na jaataa.
naa tis maat pitaa sut bharataaa.
saglay sail upaa-ay samaa-ay alakh na lakh-aa jaa-ee hay. ||6||
kar kar thaakee meet ghanayray.
ko-ay na kaatai avgun mayray.
sur nar naath saahib sabhnaa sir bhaa-
yay milai bha-o jaa-ee hay. ||7||
bhoolay chokay maarag paavahi.
aap bhulaa-ay toohai samjhaavahi.
bin naavai mai avar na deesai naavhu
gat mit paa-ee hay. ||8||
In the previous shabad, Guru Ji told us how God is pervading in everything and playing all the roles in seemingly opposite sides. He also told us how everything that we see comes and goes and it is only God who is eternal; therefore we should ask for the gift of His Name alone. In this shabad, he continues to elaborate on the wondrous virtues of God and explains how He Himself is running the show of this world in a most astonishing way.

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| Ampe sime maahit sitarAI || aapay sID saaDhik veechaarAI. |
| Ampe swamau panth gurAI || aapay raajan pancha kaaree. |
| Uraa maavai maavai bhurAI || takhat bhai adlee parabh aapay |
| Amde bhurAI na bhurAI || bharam bhayd bha-o jaa-ee hay. ||10|| |
| Amde bhurAI saaDhik naa bheerAI || aapay kaajee aapay mulaa. |
| Amde bhurAI kyeerAI vIcwrI || aap bhul na kabhoobhulaa. |
| aapay siD saaDhik veechaarAI. || aapay mihar da-i-aapat daataa naa kisai |
| aapay raajan pancha kaaree. || ko bairaa-ee hay. ||10|| |

| jis bakhsay tis day vadi-aa-ee. |
| saahsai daataa til na tamaa-ee. |
| bharpur Dhaar rahi-aa nihkayval gupat |
| pargat saab thaa-ee hay. ||12|| |

| ki-aa saalaahree agam apaarai. |
| saachay sirjhaar muraarai. |
| jis no nadar karay tis maylay mayl milai |
| maylaa-ee hay. ||13|| |

| barahmaa bisan mahays du-aarai. |
| oobhay sayveh alakhp apaarai. |
| hor kaytee dar deesai billaaddee mai |
| ganaat na aavai kaa-ee hay. ||14|| |

| saachhe keeraat saachhe banee. |
| hor na deesai bayd puraannee. |
| poonjee saach sachay gun gaavaa mai |
| Dhar hor na kaa-ee hay. ||15|| |

| jug jug saachhaa hai bhee hoosee. |
| ka-un na moo-aa ka-un na marsee. |
| naanak neech kahai baynanteet dar |
| daykhhu liv laa-ee hay. ||16||2||

**Maaroo Mehla-1**

In the previous *shabad*, Guru Ji told us how God is pervading in everything and playing all the roles in seemingly opposite sides. He also told us how everything that we see comes and goes and it is only God who is eternal; therefore we should ask for the gift of His Name alone. In this *shabad*, he continues to elaborate on the wondrous virtues of God and explains how He Himself is running the show of this world in a most astonishing way.
Starting with the earth and the sky itself, Guru Ji says: “(O’ my friends, God) Himself is the earth, Himself the mythical bull (who supports this earth), and Himself the sky. He Himself makes manifest His eternal virtues. He Himself is the celibate, Himself the giver of charity, and the man of contentment, and He Himself is the doer of all the deeds.”(1)

Guru Ji wants to further clarify that after creating the world, God has not stepped aside and let the universe run on its own. He says: “(O’ my friends), He who has created (this universe, that God also) looks after it after creating it again and again and nobody can erase what the eternal (God) has written (in His command). He Himself does and makes others do everything and Himself gives honor (to those, whom He wishes).”(2)

Next Guru Ji tells us why we do certain undesirable things, which land us in trouble and make us lose our honor. He says: “(O’ my friends), within us live five thieves (the impulses of lust, anger, greed, attachment, and ego), which misguide our mercurial mind. (Swayed by these impulses, human beings) look with covetous eyes into other houses, but do not search their own house. (In this way, afflicted by the sinful habits), our body starts becoming weak and is ultimately ruined; without following the (Guru’s) words (of advice), our honor is lost.”(3)

On the other hand describing the conduct of a Guru following person who seeks and acts on the guidance of the Guru, he says: “(O’ my friends, the one who) obtains (true) understanding from the Guru, to that one (God) is revealed in all the three worlds. (Instead of trying to steal or usurp from others), stilling one’s own desire, one struggles with one’s mind, (and keeps it under control. O’ God, such Guru’s followers), who serve You (by meditating on Your Name), become like You and You the fear free (God), become like their childhood friend.”(4)

Coming back to his theme, how God is pervading in every place and every person, he says: “(O’ God), You Yourself are the heaven, the world, and the underworld (because all the three worlds have emerged out of You). You Yourself are the manifestation of light and the highest of all. You Yourself, (sometimes adopt the form of a yogi) with matted hair (and sometimes adopt) the most dreadful form, and yet You have no form or features.”(5)

Guru Ji now tells, how no one has been able to truly understand God. He says: “(O’ my friends), neither the Vedas, nor Semitic books (Bible, Quran, and Torah), have understood the mystery (of God). He has no mother, father, son, or brother. He has created and demolished all mountains, and that indescribable (God) cannot be described.”(6)

Describing, how that God is the best and most powerful friend, Guru Ji says: “I got exhausted making innumerable friends (including false saints, angels, and gods), but no one could eradicate my faults. That God is the Master of all gods and humans, whom He meets through loving (devotion), all that person’s dread goes away.”(7)
Therefore addressing God, Guru Ji says: “(O’ God), You show the right path to the lost and strayed ones. You Yourself mislead and then Yourself give them right understanding. (Therefore), without (meditating on Your) Name, I cannot see any other (way), and it is only through Your Name that any one has understood Your state and limit.”(8)

Some people make special efforts to visit holy places in search of God, but Guru Ji wants to tell us that all these holy places and rivers reside in God Himself, therefore we don’t need to go anywhere for spiritual enlightenment. He says: “(O’ my friends), Ganges, Yamuna, (and all other holy rivers and places, such as) Brindawan (where god Krishna used to play), Kedar Nath (a holy place in Garhwal, India), Mathura (the birth place of god Krishna), Puri Dwaarka (Dwaarka Puri, South India), Ganga Sagar (The place where river Ganges joins the ocean), Tirbeni (the confluence of rivers Ganges, Yamuna, and Saraswati), and the rest of sixty eight holy places all are contained in (the lap) of God.”(9)

But, it is not just the holy places that are contained in God, Guru Ji says: “(O’ my friends, God) Himself is the adept, Himself the seeker, and Himself the man of contemplation. He Himself is the king and Himself the counsel (or jury) of five. He Himself sits on the throne as a judge, and all the doubt, difference, and fears goes away (in His presence).”(10)

Lest, we may not mistakenly believe that God is contained only in Hindu holy places or holy men, Guru Ji wants to stress that He is pervading in the hearts of people of all faiths including Muslims. Therefore, he says: “(O’ my friends, God) Himself is the Qazi (the Muslim judge and priest), and Himself the Mullah (who calls for prayer). He Himself is infallible and has never made a mistake. He Himself is the merciful donor, and is enemy of none.”(11)

Regarding His compassion and grace, Guru Ji says: “(O my friends), on whom He bestows His grace, He blesses that person with glory. He is the benefactor of all, but doesn’t have even an iota of greed. Pervading in all, that immaculate Being is supporting all, and in visible or invisible form is present in all places.”(12)

Regarding the praise of God, Guru Ji says: “(O’ my friends), how may I praise that incomprehensible and infinite God, who is the eternal Creator of all and Destroyer of demons. On whom He bestows His grace, He unites that person with Himself. Yes, whom He unites with Him (through the holy congregation, He) keeps that person united with Him.”(13)

Now describing, how great is He, and what great powers and entities bow before Him, Guru Ji says: “(O’ my friends, even primal gods like), Brahma, Vishnu and Shiva keep standing at His door, ready to serve that indescribable and infinite God. How many others are seen crying (and praying) at His door, I do not have any account of them.” (14)
To summarize, Guru Ji says: “(O’ my friends), eternal is God’s praise and eternal is His word (or command). Even in Vedas and Puranaas, I cannot see anybody else (who is eternal. God’s Name alone) is the everlasting wealth, therefore I sing only the praises of that eternal (God), and for me there is no other place of support.”(15)

Therefore concluding the shabad, Guru Ji says: “(O’ my friends, that) eternal God has been present, is there now and will be present in all the ages. (Tell me, that except for Him), who has not died, or who would (never) die. Therefore lowly Nanak submits: “(O’ God), sitting in Your court, You are caring for (all creatures).”(16-2)

The message of this shabad is that God is pervading all the lands, skies, oceans, pilgrimage stations, and all other places in the world. God Himself strays people into wrong paths and He Himself brings them back to the right path. It is impossible to praise that indescribable, unfathomable, and infinite God. He alone is eternal, and all else is short-lived, therefore we should only worship Him and no one else.

**maaroo mehlaa 1.**

doojee durmat annee bolee.
kaam kroDh kee kachee cholee.
ghar var sahj na jaanai chhoahar bin pir
need na paa-ee hay. ||1||

antar agan jalai bhatkaaray.
manmukh takay kundaa charaaray.
bin satgur sayvay ki-o sukh paa-ee-ai
saachay haath vadaa-ee hay. ||2||

kaam kroDh ahaNkaar nivaaray.
taskar panch sabad sanghaaray.
gi-aan kharhag lai man si-o loojhai mansaa
maneh samaa-ee hay. ||3||

maa kee rakat pitaa bid Dhaaraa.
moorat soorat kar aaparaa.
jot daat jaytee sabh tayree too kartaa sabh
thaa-ee hay. ||4||

tujh hee kee-aa jamaa marnaa.
gur tay samajh parhee ki-aa darna.
too da-i-aal da-i-aa kar daykheeh dukh
darad sareerahu jaa-ee hay. ||5||
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sachai oopar avar na ḍeesai saachay keemat paa-ee hay. ||8||
aithai go-ilrhaa din chaaray.
khayl tamaasaa DhunDhookaaray.
baajee khayl ga-ay baajeegar ji-o nis supnai bhakhlaa-ee hay. ||9||
tin ka-o takhat milee vadi-aa-ee.
nirbha-o man vasi-aa liv laa-ee.
khandee baharmandee paatneaar puee-ee taribhavan taarhee laa-ee hay. ||10||
saachee nagree takhat sachaavaa.
gurmuṇk saach milai sukh paavaa.
saachay saachai takhat vadaa-ee ha-umai ganaat gavaa-ee hay. ||11||
ganaat gane-ai sahsaa jee-ai.
ki-o sukh paavaai doo-ai thee-ai.
nirmal ayaq niranjan daataa gur pooray tay paṭ paa-ee hay. ||12||
In the previous shabad, Guru Ji impressed upon us that it is God who is pervading all the lands, skies, oceans, holy places, and all other places in the world. In this shabad, he tells us how in spite of all the advice, a human being remains misled in doubt and dread, and keeps suffering the pain of birth and death. Therefore, he once again tells us how by following the advice of the Guru, we can realize God and save ourselves from unnecessary pain and suffering.

Comparing a human being to a misled bride, Guru Ji says: “Being swayed by duality and bad intellect, the (human bride) is blind and deaf (because, she can neither see God with her own eyes, nor can listen to the Guru’s advice. She is so afflicted with evil impulses, as if) she is wearing the frail gown of lust and anger. Her Spouse resides in the house (of her heart, but) the ignorant bride cannot recognize Him, and without the groom she cannot sleep in peace.”(1)

Describing further how the self-conceited human being keeps suffering because of fire like (worldly) desires, Guru Ji says: “(O’ my friends), within (a person) keeps raging the blazing fire (of worldly desire), therefore the self-conceited (person) keeps wandering in all the four directions. But without serving (and following) the true Guru, how can one obtain peace? This honor is in the hands of the eternal (God. He bestows it on whomsoever He pleases).”(2)
Now telling us how through the guidance of the Guru, one obtains peace, he says: “(O my friends, to obtain true peace, one ought) to get rid of lust, anger, and greed. By concentrating on the word (of advice of the Guru), one should slay the five thieves (the evil impulses of lust, anger, greed, attachment, and ego. As if) holding the sword of divine knowledge in the hand, one should battle with the mind, so that one’s (worldly) desire (is slayed and) is absorbed in the mind.”(3)

However recognizing one’s helplessness in being what one is, Guru Ji pleads to God on our behalf and says: “O God, with the blood of the mother and sperm of the father, (it is You, who has) created the (human) figure of infinite beauty. Within all is Your light, whatever they have is Your gift and You the Creator are present in all places.”(4)

Stating what he has learnt from his Guru, he says: “(O, God), it is You who has created the process of birth and death. One, who comes to know (this truth) from the Guru, there remains nothing for that one to be afraid of. Because towards whom You the merciful (God) sees with a glance of grace, all pain and suffering goes out of (that person’s) body.”(5)

Describing what other blessings and immaculate wisdom those people obtain who act on the guidance of the Guru, he says: “(O my friends, they who listen to the immaculate advice of the Guru), abide in their own house (remain attuned to God within them). They drive away their fear (of death). They stop their mind from running after (worldly desires). Their hearts bloom like lotuses, and (their sense organs are) filled (with the bliss of God’s love), because the all-pervading God becomes their close companion.”(6)

However, such Guru guided persons realize and accept some basic facts about life, including the inevitability of death. Therefore, Guru Ji says: “(O my friends, they who reflect on the Guru’s word, realize that) we have come to the arena (of the world) with death already written (in our destiny. They realize that) we cannot stay (forever in the world); for sure, we have to go to the other world. Eternal is this command of the eternal (God). They who remain abiding in the eternal city of God (by always keeping attuned to Him), obtain the glory of union with that eternal (God).”(7)

Guru Ji adds: “(O my friends, they who have obtained true understanding from the Guru, realize that) God Himself has created the entire world. He who has created (the human beings) has also yoked them to their tasks. (To me), no one seems higher than the eternal God. Who can evaluate the worth of that immortal (God)?”(8)

Commenting on the short stay of a human being in this world, Guru Ji says: “(O my friends, a person’s stay in this world) is like the short stay of a cowherd (during rainy season) in a pasture. This world is nothing but a (false) play and a show, (but the human beings don’t realize this, due to the) darkness of ignorance. Like jugglers the humans have come and gone (empty handed from here) after performing their acts. It is just like mumbling in a dream (upon finding some treasure, or seeing a nightmare).”(9)
Now Guru Ji tells us, who are the fortunate ones who are blessed with the greatest divine honor. He says: “(O’ my friends, they have been) bestowed the honor to sit (on the throne, alongside the eternal God), who have attuned themselves to Him, and in whose mind has come to abide that fear free eternal (God). He is present in His meditative trance, in all the continents, solar systems, nether regions, and the three worlds.”(10)

Commenting on the bliss and merits enjoyed by such persons, and the state of their mind, Guru Ji says: “(O’ my friends), true is the (body) town, and true is the throne (of that person’s heart), who by Guru’s grace enjoys the comfort of meeting the eternal (God. Such a person) is blessed with the honor to (sit alongside) the eternal (God) on His eternal throne, (because that person has) completely stopped any count of his or her egoistic (deeds).”(11)

Explaining, why it is necessary to stop counting our egoistic deeds, Guru Ji says: “(O’ my friends), by keeping account of our egoistic (possessions or deeds, there) always remains a dread in our mind. How can one enjoy peace, when one is entangled in duality (loving things other than God), or the three (modes of Maya, the impulses for vice, virtue, or power? We should remember that) it is only the one stainless Donor, who is immaculate, and it is only by (the grace of) the perfect Guru, that anybody has obtained honor (in this and the next world).”(12)

However Guru Ji notes: “(Throughout all the ages, it is only a very rare person, who by Guru’s grace has realized that the eternal God is pervading everywhere, and that person’s mind is imbued with (His) love. By holding on to His refuge, that person has obtained peace, and in his or her mind or body doesn’t remain any dirt (of evil thoughts).”(13)

Elaborating on the blessings enjoyed by a Guru following person, who seeks the support of God, Guru Ji says: “(O’ my friends, one who’s) tongue is imbued with the relish of love for the eternal (God, knows that now) God has become his or her friend and companion, (therefore that person feels) no dread or doubt. Such a person’s ears get satiated listening to Gurbani (the Guru’s word), and that person’s light (soul) remains merged in the (prime) soul (of God).”(14)

Now Guru Ji shares his own state of mind with God, and says: “(O’ God), I have done each and every action of my life, as if) I had placed each and every foot on the ground after a great thought, (lest it is caught in the mud of worldly desires). Wherever I look, I see that (ultimately all seek) Your refuge. Now, whether You give me pain or pleasure, only You are pleasing to my mind, and I am only imbued with Your love.”(15)

In conclusion, Guru Ji says: “(O’ God), they who seek the Guru’s guidance, understand that no one can be our companion in the end. Therefore, they only praise You. O’ Nanak, they who are imbued with (God’s) Name, remain detached (from worldly involvements), and they remain attuned to the home of their self (the God’s abode).”(16-3)
The message of this shabad is that if we want to obtain honor in the court of that God whose throne is eternal, and whose command is pervading in all the three words, then instead of wasting our time in the useless calculations leading to self-conceit, duality or the three modes of Maya, we should follow the advice of the Guru, sing praises of God and remain attuned to His abode, within our own heart.

maaroo mehlaa 1.

aad jugaadee apar apaaray.
aad niranjan khasam hamaaray.
saachay jog jugat veetchaaree saachay taarhee laa-ee hay. ||1||

kayt-rhi-aa jug DhunDhookaarai.
taarhee laa-ee sirjanhaarai.
sach naam saachee vadi-aa-ee saachai takhaat vadaa-ee hay. ||2||

satjug sat santokh sareeraa.
sat sat varat gahir gambeeraa.
sachaa sahib sach parkhai saachai hukam chalaa-ee hay. ||3||

sat santokhe saugt pooraa.
gur kaa sabad manay so sooraa.
saachee dargeh saach nivaasaa maanai hukam rajaa-ee hay. ||4||

satjug saach kahai sabh ko-ee.
sach varat saachaa so-ee.
man mukh saach bharam bha-o bhanjan gurmukh saach sakhaa-ee hay. ||5||

taraytai Dharam kalaa ik chookee.
teen charan ik dubiDhaa sookee.
gurmukh hovai so saach vakhaanai manmukh pachai avaa-ee hay. ||6||

manmukh kaday na dargeh seejhai.
bin sabdai ki-o antar reejhai.
baaDhay aavahi baaDhay jaaveh sojhee boojh na kaa-ee hay. ||7||
It is the same light
There are lots of theories floating around according to different faiths and scientists about God and the creation or evolution of this universe. In this shabad, Guru Ji tells us what were the conditions before God created the universe, how man has been morally going down through the ages and what should we truly beg from the eternal God.

Addressing God Himself, Guru Ji says: “O’ the highest limitless (Being), who was present even before the beginning of ages, O’ the eternal (God), from the very beginning You are our immaculate Master. They who have contemplated on the way to Your union have attuned their mind to the eternal (God).”(1)

Wondering about the conditions before the creation of the universe and how long these conditions continued, Guru Ji says: “(I wonder), for how many ages there has been pitch darkness in which the Creator remained absorbed in His (meditative) trance. Eternal is the Name of that Creator, eternal is His glory, who is sitting forever on His eternal throne.”(2)

Describing how man’s morals changed through time, he says: “(At first it was Sat Yug or the age of truth). In Sat Yug, truth and contentment pervaded in (the human) bodies. The deeply profound true God was pervading everywhere. That true God assays the mortals (on the touchstone of) Truth, and runs the world as per His eternal command.”(3)

Before going further, Guru Ji cautions us and says: “(O’ my friends), the perfect true Guru is (the embodiment of) truth and contentment. The one who obeys the Guru’s word (of advice) is truly brave; (the Guru’s advice is that the one) who obeys God’s will, obtains eternal place in the eternal court (of God).”(4)

Elaborating on the conduct and character of the people in Sat Yug or the age of truth. He says: “(O’ my friends), in Sat Yug everybody uttered truth; everybody conducted himself or herself in truth and perceived the eternal (God) pervading everywhere. In everybody’s mind and tongue was truth, which destroyed all dread and doubt and truth was the friend and companion of all the Guru’s followers.”(5)

Now Guru Ji moves on to the next age, known as Treta (or the third age). Commenting on this period, he says: “In the Treta period, the righteousness lost one of its powers, (as if out of its four legs, now it was standing) on three legs, and the one (impulse of) Duality became dominant (in the hearts of human beings. In such
It is the same light
has taught (how, even in such conditions one can still live righteously). Therefore the self-conceited person does deeds in falsehood and without (the guidance of) the true Guru, one’s doubt doesn’t go away.”(13)

Now describing the merits of the true Guru and how through his guidance, one is able to shed one’s doubt and fear of death, Guru Ji says: “(O’ my friends), the true Guru is (the embodiment) of the carefree Creator (Himself). He has neither the fear of demon of death, nor is dependent upon any human being (for anything). Whosoever serves (and follows his advice), becomes immortal and (even the fear of) death doesn’t bother (such a person).”(14)

Continuing to describe the glories of the Guru, he says: “(O’ my friends), the Creator has (mysteriously) placed Himself in the Guru. Therefore (the Guru has) ferried across myriads of those who have followed his advice. In fact, (the Guru) is giver of (true spiritual) life to all the creatures, and there is no dirt (of evil) in that fear-free (Guru).”(15)

In conclusion, Guru Ji says: “(O’ my friends), all beg (for the charity of Name) from that Guru, the (God’s) store-keeper. That immaculate God Himself is indescribable and without limit. O’ God, Nanak says the truth, and begs You to bestow (this gift on) me that I may (always) live in Your true will (and happily accept, whatever You give me).”(16-4)

The message of this shabad is that with the passage of time the world has so degenerated as if three fourth of Dharma or the sense of righteousness has disappeared from it. However, even in the present time we can obtain salvation, if instead of doing ritualistic deeds such as reading scriptures, doing penances, or bathing at holy places, we follow the Guru’s advice and meditate on God’s Name.

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gurmukh jaag rahay din raatee.
saachay kee liv gurmaat jaatee.
manmukh so-ay rahay say lootay
gurmukh sabaat bhaa-ee hay. ||4||

koorhay aavai koorhay jaavai.
koorhay raatee koorh kamaavai.
sabad milay say dargeh paidHhay gurmukh
surat samaa-ee hay. ||5||

koorh muthee thagee thagvaarhee.
ji-o vaaree ojaarh ujaarhee.
naam binaa kichh saad na laagai har
bisri-ai dukh paa-ee hay. ||6||

bhojan saach milai aaghaa-ee.
naam rataan saachee vadi-aa-ee.
cheenai aap pachhaanaN so-ee jotee jot
milaa-ee hay. ||7||

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naavhu bhulee chotaa khaa-ay.
bahut si-aanap bharam na jaa-ay.
pach pach mu-ay achayt na cheete
ajgar bhaar ladaa-ee hay. ||8||

bin baad biroDhee ko-ee naahee.
mai daykhaalihu tis saalaahkee.
man tan arap milai jagjeevan har si-o
baNat baNaa-ee hay. ||9||

parabh kee gat mit ko-ay na paavai.
jay ko vadaa kahaa-ay vadaa-ee khaaavai.
saachay sahib tot na daaete saalgee thineh
upaa-ee hay. ||10||

vadee vadi-aa-ee vayparvaahay.
aap upaa-ay daan samaahay.
aap da-i-aal door nahee daattaa mili-aa
saH rajaa-ee hay. ||11||
Maaroo Mehla-I

In the previous shabad, Guru Ji told us that with the passage of time the world has so degenerated as if three fourth of Dharma or the sense of righteousness has disappeared from it. However, even in the present time we can obtain salvation, if instead of doing ritualistic deeds such as reading scriptures, doing penances, or bathing at holy places, we follow the Guru’s advice and meditate on God’s Name. In this shabad, he elaborates on the above concept and tells us how those who followed Guru’s advice have obtained true understanding and salvation by meditating on God’s Name, while the egocentrics who did ritualistic deeds, suffered through rounds of birth and death.

First stating the importance of acting on the Guru’s word, he says: “(O’ my friends), God has established His light in all the three worlds; except for Him there is no other. (Whomsoever that) eternal (God) has united with Him, (He has done it) through the (Guru’s) word. When it so pleased Him, they got absorbed in a state of equipoise.”(1)
Describing the attitude of the devotees towards God and how He protects them, Guru Ji says: “He, whose servants (the devotees consider themselves), they only serve Him. (They know that the) indescribable and mysterious (God) is pleased only (when they sing His praises) through the (Guru’s) word. That Creator is the giver of merits to the devotees, and this is His greatness that He forgives (their faults).”(2)

Commenting further on the greatness of God and the limited and false thinking of many self-conceited persons, Guru Ji says: “(O’ my friends, that) eternal God never falls short while bestowing (His boons), but (many) false mortals keep denying, even while receiving (these gifts). They don’t realize at all (His gracious nature, and) don’t feel pleased with that eternal (God). They are lost in doubt and duality, (hoping to get their desires fulfilled from other sources).”(3)

Comparing the conduct of the Guru’s followers and the self-conceited persons, Guru Ji says: “The Guru’s followers, day and night remain awake (alert to the false worldly allurements). From the Guru, they have learnt the way to remain attuned to the eternal (God). So while the self-conceited, have remained asleep (in worldly allurements, and) have been cheated (out of the capital of their life breaths), the Guru’s followers remain whole (and achieve their life objective).”(4)

Continuing his above comparison, Guru Ji says: “A self-conceited soul (bride) comes in this world in falsehood and departs in falsehood. She remains imbued with false (worldly values), and earns only the false (worldly) wealth. But through the word (of the Guru), they who have been united (with God,) are honored in God’s court and through the Guru their mind remains merged (in God).”(5)

But that is not all. Commenting further on the fate of those who are cheated by the false worldly values, Guru Ji says: “(The life of a soul bride, who has been) cheated by falsehood, by the cheats (like the evil impulses of lust, anger, and greed) is like a ruined orchard planted in wilderness. (Ultimately she realizes that) except for (God’s) Name, nothing seems sweet and by forsaking God we suffer in pain, (but then it is too late).”(6)

Now Guru Ji describes the conduct of those who focus on amassing true wealth of God’s Name. He says: “(O’ my friends, they) who are blessed with the true food (of God’s Name), get satiated (from worldly desires. The one, who is blessed with) the jewel of (God’s) Name, obtains everlasting glory (both in this and the next world. But only the one) who examines one’s self realizes (the object of one’s life), and merges his or her soul in the (prime) soul (of God).”(7)

Referring back to those self-conceited ones who, forsaking God’s Name, keep running after worldly wealth, Guru Ji says: “The self-conceited bride (soul), who has strayed away from (God’s) Name, keeps suffering. Even though, she may think herself very (worldly) wise, her doubt doesn’t go away. All such persons, who remain inattentive and do not remember (God), are consumed by burning in sorrows and remain loaded with a very heavy load (of sins).”(8)
Commenting on the general state of the world, Guru Ji says: “(O’ my friends), there is no one, who is not involved in some kind of clash or conflict (with someone else. If there is such a person), show me, and I would praise him. It is only by surrendering our body and mind (and following the guidance of the Guru), instead of the dictates of our own mind that we meet (God), the life of the world. Such is the way, God has designed (for union with Him).”(9)

Now talking about the greatness of God, Guru Ji says: “(O’ my friends), nobody knows the state or limit of God. If somebody feels that he or she is so great that he or she knows the (extent of God, the arrogance of such) greatness consumes a person. It is that eternal God, who has created all (the universe), and He never falls short of bestowing His bounties.”(10)

Continuing to describe the glories of God, Guru Ji says: “(O’ my friends), so great is the glory of God (that even after taking care of such a vast universe), He remains carefree. He Himself creates (all the creatures) and He provides them with their sustenance. That merciful God, the giver of gifts is not far from anybody. (But), whomsoever He has met, He has met in an imperceptible way, in His own will.”(11)

Commenting further on the working of God, he says: “(O’ my friends), there are some, who are afflicted with sorrow; and some are suffering from disease. But whatever God does, He does on His own. Following, Guru’s perfect instruction, one who lovingly worships (God) through His nonstop (divine) word, God reveals Himself to that one.”(12)

Now Guru Ji notes, how instead of following the Guru’s word, many people waste their lives in false ritualistic deeds. He says: “(O’ my friends), there are some who wander around different places naked and hungry. Some die while doing obstinate deeds (such as standing in cold running water, or remaining hungry for many days), but they don’t know the value (of human life). They don’t understand the difference between a high or low (spiritual) state (of mind). Because, it is only by living according to the word (of advice of the) Guru, that one understands this thing.”(13)

Continuing to comment on the state of those, who subject themselves to extreme ritualistic tortures, Guru Ji says: “There are some, who go and bathe at pilgrimage stations, or do not eat food (and survive only on milk). Some light fires (and keep sitting before it, or) torture their bodies (in different ways). They don’t realize that without (meditating on) God’s Name, salvation is not obtained and in no other way, one is ferried across (the worldly ocean)”(14)

But most unfortunate are those, who while going on the right path suddenly get misguided and then are completely lost. Talking about such people, Guru Ji says: “There are some, who forsake Guru’s instruction and get strayed into wrong paths. Such a self-conceited person doesn’t meditate on (God’s) Name and keeps wandering aimlessly. (Such people) keep getting consumed and drowned in their false deeds (for the sake of worldly wealth), and because of their false conduct, death becomes their (sworn) enemy (and subjects them to very harsh punishments).”(15)
In closing, Guru Ji says: "(O’ my friends, everybody) comes (into this world) as per (God’s) will and departs (from here) as per His will. The one who realizes (God) merges in the eternal (God). O’ Nanak, that one alone meets the eternal (God), to whose mind He seems pleasing, and who has acted in accordance with the Guru’s (advice)." (16-5)

The message of this shabad is that if we want to meet God and remain absorbed in the bliss of union with the Master of the universe, then instead of resorting to any ritualistic deeds or torturing ourselves by doing penances, we should listen and act upon the Guru’s word (Gurbani as included in Guru Granth Sahib), and meditate on God’s Name, with true love and devotion.

\begin{align*}
\text{maaloo mehlaa 1.} & \\
\text{aapay kartaa purakh biDhaataa.} & \\
\text{jin aapay aap upaa-ay pachhaataa.} & \\
\text{aapay satgur aapay sayvak aapay sarisat upaa-ee hay. ||1||} & \\
\text{aapay nayrhai naahee dooray.} & \\
\text{boojheh gurmukh say jan pooray.} & \\
\text{tin kee sangaat ahinis laahaa gur sangaat ayy vadaa-ee hay. ||2||} & \\
\text{jug jug sant bhalay parabh taayray.} & \\
\text{har gun gaavahi rasan rasayray.} & \\
\text{ustaat karahi parhar dukh daalad jin naahee chint paraa-ee hay. ||3||} & \\
\text{o-ay jaagaat raheh na soo-ay deeesheh.} & \\
\text{sangaat kul taaray saach pareeesh.} & \\
\text{kalimal mail naahee taay nirmal o-ay raheh bhagaat liv laa-ee hay. ||4||} & \\
\text{boojhu har jan satgur baanee.} & \\
\text{ayhu joban saas hai dayh puraanee.} & \\
\text{aaj kaal mar jaa-ee-ai paraaane har jap jap ridai Dhi-aa-ee hay. ||5||} & \\
\text{chchodahu paraaane koorh kabaarhaa.} & \\
\text{koorh maaray kaal uchhaahaarhaa.} & \\
\text{saakat koorh pacheh man ha-umai duhu maarag pachaa-ee hay. ||6||} & \\
\end{align*}
It is the same light
In the previous shabad, Guru Ji advised us that if we want to meet God and remain absorbed in the bliss of union with the Master of the universe, then instead of resorting to any ritualistic deeds or torturing ourselves by doing penances, we should listen and act upon the Guru’s word (Gurbani as included in Guru Granth Sahib), and meditate on God’s Name with true love and devotion. In this shabad, he tells us some more basic facts about this world and gives us some very practical advice regarding leading our life and obtaining salvation from the perpetual pains of birth and death.

First telling us about the world, Guru Ji says: “(O my friends), God Himself is the Creator (of this world) and pervades everywhere. He Himself has created the creatures and has assumed the responsibility of taking care of them. He Himself is the true Guru (or enlightener), Himself the devotee, and He Himself has created the universe.”(1)

Describing how God is near us all, and how those who realize this fact through the Guru benefit themselves and others, Guru Ji says: “(O my friends, being all pervading, God) Himself is near to all, and not far (from anyone). Through the Guru, they who understand (this fact), become perfect beings (who know the right way to conduct themselves). This is the glory of company of the Guru that one profits day and night by remaining in their company.”(2)

Now Guru Ji addresses God to express his admiration for His saints and says: “O God, blessed are Your saints, in age after age. (Because) with relish they keep singing Your praise. By singing Your praises, they get rid of all their pain and penury and have no worry on any account.”(3)

Describing the general conduct of life of God’s saints, he says: “(O my friends, the saints of God) always remain awake (to worldly enticements), and are never seen asleep (or inattentive to such things). Their company emancipates one’s lineage, because they always distribute (God’s) eternal (Name). Within them, (there is absolutely) no filth (of sins, they live) a pure life and remain absorbed in (God’s) devotion.”(4)
Now in direct and simple words Guru Ji tells us how to lead our life in a truthful and most productive way. He says: “(O’ my friends, by associating) with the devotees of God, understand the word of the true Guru. (Understand that all this) youth, life-breath, and body will (ultimately) become old (and weak). O’ mortals today or tomorrow (sooner or later), we will all die, therefore by meditating on Him again and again, we should contemplate Him in our mind.”(5)

Continuing his advice, Guru Ji says: “O’ human beings, renounce all the talk about the false, short lived worldly attachments. They who are imbued with the false (worldly wealth), the demon of death thrashes them ruthlessly. Because of ego in their minds, Saakats (the worshippers of power) are ruined. They who follow the way of duality (love things other than God, their ego) ruins and consumes them.”(6)

Next forbidding us to engage in any kind of slander or jealousy, he says: “(O’ my friends), abandon (your habit of) slandering, or having any kind of jealousy with others. (They who indulge in these evils, suffer so much in agony, as if) they are being burnt and tortured again and again, and never get any peace. (Therefore), joining the company of saintly persons, praise God’s Name. (By doing so, the) all-pervading God would become your (friend and) helper.”(7)

Also asking us to forsake other evil tendencies, Guru Ji says: “(O’ my friends), abandon the evils (like) lust and anger. Also forsake strife born out of ego and involvement in evil pursuits. If you seek the shelter of the true Guru, then you would rise above (these evils). O’ brothers, this is how we swim across the dreadful (worldly) ocean.”(8)

Now Guru Ji tells us why it is necessary for us to abandon the evil habits mentioned above. He says: “(O’ my friends, when we indulge in the evil habits our future life journey, particularly after death becomes so troublesome and painful, as if) in front of us is a river of pure raging fire, from which leap out the flames of poison. There is nobody (to help, and) the soul is all by itself. The ocean of fire thunderously emits big flames and falling (into that ocean of fire), the self-conceited ones are burnt down.”(9)

But in his compassion Guru Ji still tells us who can save us from such terrible pain and suffering as described above. He says: “(O’ my friends, it is only) the Guru, who can give the gift of emancipation (to a person, from such sufferings). But he gives this gift (of God’s Name, the way to salvation) as he pleases. Only those, who have obtained (this gift), know the way (to obtain it). O’ my brothers, go and ask those who have obtained (the gift of Name, and they would tell you, that) peace is only obtained by serving the true Guru (and following his advice).”(10)

Now describing what happens, if we don’t follow the advice of the Guru, he says: “(O’ my friends), without (the guidance) of the Guru, (human beings) die getting entangled in sins. Then the demon of death hits them with blows on their heads and humiliates them. They, who are bound (in the evil habit of) slander, don’t obtain release (from this evil habit), and they get drowned (and ultimately ruined by their evil habit of) slandering others.”(11)
Therefore, Guru Ji advises: “(O’ human beings, always) speak the truth and recognize the eternal God within (you). If you look carefully (and patiently think in your mind, you would find that) He is not far (from you). Following the Guru’s advice, they, who have embarked on the ship (of God, and have meditated on His Name), have crossed over without any obstruction. (This is how the Guru) helps us to get across the dreadful (worldly) ocean.”(12)

In order to explain, how and why meditating on God’s Name helps us to swim across this worldly ocean, Guru Ji states some basic facts about God’s Name, our body, and the soul in it. He says: “(O’ my friends), within our body resides that (God’s) Name. That imperishable Creator Himself is present (in everybody). Our soul (being a spark of God), never dies, nor can be killed. After creating (the creatures, He) takes care of them in accordance with His command.”(13)

Commenting further on the unique qualities of God and the fate of those worshippers of power, who don’t acknowledge Him, Guru Ji says: “That (God) is immaculate and there is no darkness (of worldly attachment or other evils) in Him. That eternal God Himself sits on the throne (of everyone’s heart). But the worshippers of power are bound in the false (worldly) bonds, they keep dying to be born again, and keep coming and going.”(14)

Contrasting the above, with the conduct and fate of those who act on Guru’s advice, he says: “The servants of the Guru, (who faithfully follow his command) are dear to the true Guru. By reflecting on the word (of the Guru), they sit on the throne (of the heart). They find the quintessence of God (within), and through holy congregation obtain true glory.”(15)

In closing, Guru Ji says: “(O’ my friends), a devotee of God, himself swims across and also ferries across his ancestors. They, who are in his company, also obtain salvation and he ferries them across (the worldly ocean. Therefore) Nanak is a humble slave of that person, who by Guru’s grace has attuned his mind to God.”(16-

The message of this *shabad* is that if we want to avoid the terrible fate which is awaiting us in the form of a sea of fire, and want to avoid being subjected to the torture of birth and death again and again, then we should listen to the Guru’s advice, discard our vices, such as lust, anger, greed, jealousy, and the habit of slandering others. We should realize that God is not far from us, and is present within our own body. Therefore following Guru’s advice we should keep meditating on His Name with true love and devotion.

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**It is the same light**

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**maaroo mehlaa 1.**

kaytay jug vartay gubaarai.

țaarhee laa-ee apar apaarai.

DhunDhookaar niraalam baithaa naa tads DhanDh pasaaraa hay. ||1||
It is the same light
It is the same light

Maaroo Mehla-1

In the previous shabad, Guru Ji told us that if we want to avoid the terrible fate which is awaiting us in the form of a sea of fire, and want to avoid being subjected to the repeated tortures of birth and death, then we should listen to the Guru’s advice, discard our vices such as lust, anger, greed, jealousy, and slandering others. We
should realize that God is not far from us, is present within our own body; therefore following Guru’s advice we should keep meditating on His Name with true love and devotion. In this shabad, he beautifully describes the story of life of a human being, starting even before conception; how a human being was created, how one goes through different stages of life, from childhood to old age, and what is the best way to lead that life and be once again united with that God who created him.

First talking about the situation, before the creation of this universe, Guru Ji says: “Many ages passed in complete darkness (about which nothing can be said). Then the infinite, limitless God was absorbed in His meditative trance. In that darkness (of the unknowable period), God was all by Himself, and there was no expanse, or worldly business.”(1)

Continuing to describe the happenings before the creation of the universe, Guru Ji says: “(God) passed thirty six (unaccountable) eons (about which, nothing is known). He ran (these eras), as He wished. Nobody seems to be His rival (who could question or negate His will). He Himself is (the highest of the high, and) beyond limit.”(2)

Now Guru Ji asks us to understand some basic facts about that God. He says: “(O’ my friends), understand (this fact that even after creating the universe, God) has been existing invisibly throughout all the four ages (called Sat Yug, Treta, Duappar, and Kal Yug). He pervades each and every heart and in each and every body. In every age, only that one (God) alone pervades. But only a rare person understands (this fact) by reflecting on the Guru’s word.”(3)

Moving on to the creation of human beings, Guru Ji says: “(O’ my friends), by joining together the (father’s) sperm and (mother’s) blood, (God has) created (the human) body. Then joining together the (elements like) air, water, and fire, (He has) constructed the (human frame. After that) sitting in His lovely mansion (in each and every body), He Himself plays His charming plays. Besides that all else is the expanse of Maya (or attachment for worldly riches and power).”(4)

Describing a human being’s state is in the mother’s womb, Guru Ji says: “(O’ my friends), within the mother’s womb, a human being remains attuned to God, while hanging upside down. The inner Knower Himself knows the state of mind (of the mortal. While in) the mother’s womb, with every breath (the mortal) meditates on the eternal (God’s) Name.”(5)

Now commenting on the objects for which a human being comes into the world, but what it ends up actually doing, Guru Ji says: “(O’ my friends, one comes into the world with four objectives (of Dharma, Artha, Kama, and Moksha or righteousness, financial security, family life, and salvation. But one gets so obsessed with worldly riches and power, as if one) has set up abode in a power created by God (called Maya. Yes, blinded by worldly attachment, one) forsakes God’s Name. (One doesn’t realize, that) if a person forsakes the one (God), then one loses in the arena (of life.”)(6)
Explaining, how the attachment for *Maya* (the worldly wealth and relatives) affects the human mind, Guru Ji says: “If someone dies as a child, (then its relatives cry) reciting again and again the endearing antics of the playful child. (But, they don’t realize, that) He (whose gift that child) was has taken it (back, so) the one who cries is mistaken.”(7)

Now commenting on the situation, when a person dies in full youth, when that person is well set in life and is an earning member of the family, Guru Ji says: “(O’ my friends), if one dies in the prime of youth, what can be done even then? We cry again and again saying he was mine, or she was mine. (But in reality), all cry for the sake of *Maya* (the worldly riches and support that the deceased could provide them), and accursed is such a life in the world.”(8)

But the problem is that in spite of seeing people of all ages departing from the world with our own eyes, we still keep behaving as if we will never die, and even in old age instead of meditating on God’s Name we keep running after worldly possessions. Therefore, Guru Ji says: “Even when the black hair turn grey (and one transitions from youth into old age, still) without (meditating on God’s) Name, one departs (from the world) losing one’s capital (of life-breaths). Because of one’s bad intellect, that blind (fool) ruins himself or herself and others, and deceived (by worldly riches and attachments, even in old age keeps) wailing and crying (for the same thing).”(9)

Describing how the true Guru can help a person from being deceived by the worldly involvements and bad advice of the mind, he says: “(O’ my friends), anyone who reflects on oneself (and examines one’s own spiritual enlightenment), doesn’t cry (or repent). But one obtains (this) understanding only when one meets (and listens to) the true Guru. Without (the guidance of the Guru), the hard steel doors (of human intellect) are not opened, (and one’s intellect remains asleep). Only when one receives (the guidance of the Guru’s) word does that one get emancipation.”(10)

Switching back to his comments on man’s state in old age and after that, Guru Ji says: “When one becomes old, one’s body becomes very weak. (But still), one doesn’t remember God, who could be one’s real friend in the end. Forsaking God's Name, one departs from this world with dishonor, and because of falsehood, one is ruined in God’s court.”(11)

Describing what happens to a person who is ruined because of falsehood, (or the love of false worldly riches), Guru Ji says: “The false person (who remains busy in worldly pursuits throughout life), forsaking God’s Name, departs from the world (empty handed. Such a person) keeps coming and going and (suffers so much humiliation), as if ashes are being thrown over that person’s head. Such a soul (bride) doesn’t get to reside in her in-laws house (God’s mansion), and bears blows in her parents’ home (keeps suffering in pain in this world).”(12)

Commenting on the general life conduct of human beings, Guru Ji says: “We eat, wear, and make merry. (We remain so pre-occupied in these affairs), that without
worshipping God from our heart, we die in vain. One who doesn’t know the
difference between virtue and vice, the demon of death punishes that one, who has no
way to escape (him).”(13)

Describing what kind of person is able to avoid such punishment and is approved in
God’s court, Guru Ji says: “(The one who) knows how to remain detached (from the
world), even while engaged in one’s worldly duties; who in the company of the Guru
keeps one’s mind attuned to the Guru’s word, realizes (God in) the heart. Such a
person never conducts his or her life, considering any one bad, and thus living a
truthful life, is judged true (in God’s court).”(14)

Continuing his advice, Guru Ji says: “(O’ my friends), without (meditating on the
Name of) the eternal God, nobody successfully reaches God’s door. (It is only, by
attuning oneself to the) word of praise of the eternal (God), that one wears (the robe)
of honor (in God’s court. But only the one, on whom (God) bestows His grace,
becomes dear to Him, and then one dispels all ego and arrogance (from one’s
within).”(15)

In conclusion, Guru Ji says: “(O’ my friends, only through) Guru’s grace, does one
recognize (God’s) will, and comprehend the way (this universe has been running) for
ages. Nanak says: “(O’ my friends) meditate on God’s Name, (because Name alone is
like a) ship to ferry us across (the dreadful worldly ocean. In this way) the eternal
God, who is capable of doing so, ferries us across (the dreadful ocean).”(16-1-7)

The message of this shabad is that we should realize that God has existed for ages
after ages and even before the ages. It is He who created the human being with
all the five essential elements, from the union of mother and father. But from
childhood to old age, a human being keeps lost in the games and pursuits of
worldly riches, and departs from here losing the capital stock of life-breaths. As
a result, one keeps suffering in rounds of birth and death. If we want to save
ourselves from these perpetual pains, then we should listen to the Guru’s advice,
and lead our life in a truthful way, and keep meditating on the Name of that
eternal God. Then we would be honored in God’s court, and ferried across this
worldly ocean.

It is the same light
It is the same light

har agam agaahu agaadh niraala.
har anţ na paa-ee-ai gur gopaala.
satgur mat taaray taaranhaaraa mayl
la-ay rang leenaa hay. ||3||

satgur baajhahu mukat kinayhee.
oh aad jugaadee raam sanayhee.
dargeh mukat karay kar kirpaa bakhaysay
avgun keenaa hay. ||4||

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satgur daatia mukat karaa-ay.
sabh rog gavaa-ay amrit ras paa-ay.
jam jaagaat naahee kar laagai jis agan
bujheer thar seenaa hay. ||5||

kaa-iaa hans pareet baho Dhaareee.
oh jogee purakh oh sundar naaare.
ahnis bhogai choj binodee uth chaltai
maatnaa na keenaa hay. ||6||
sarisat upaa-ay rahay parabh chhaajai.
pa-un paaneee baisanṭtar gaajai.
manoo-aa dolai doot sangat mil so
paa-ay jo kichh keenaa hay. ||7||

naam visaar dokh dukh sahee-ai.
hukam bha-i-aa chaalnaa ki-o rahee-ai.
narak koop meh gotay khaavai ji-o jal tay
baahar meenaa hay. ||8||

cha-oraaseeh narak saakat bhogaa-ee-ai.
jaisaa keechai taaso paa-ee-ai.
satgur baajhahu mukat na ho-ee kiraat
baaDhaa garas deenaa hay. ||9||

khanday Dhaar galee at bheerhee.
laykhaa leejai til Ji-o peerhee.
maat pitaal kaltaa sut baylee naahee bin
har ras mukat na keenaa hay. ||10||
It is the same light

Maaroo Mehla-1

In the previous shabad, Guru Ji advised us that we should realize that God has existed for ages after ages and even before the ages. It is He who created the man with all the five essential elements, from the union of mother and father. But from childhood to
old age, man keeps lost in the games, and pursuits of worldly riches, and departs from here losing his capital stock of life-breaths. As a result, he keeps suffering in rounds of birth and death. If we want to save ourselves from these perpetual pains, then we should listen to the Guru’s advice, and lead our life in a truthful way and keep meditating on the Name of that eternal God. Then we would be honored in God’s court, and ferried across this worldly ocean. In this shabad, he sheds more light on the above concept, and tells us how God is our best friend, how the Guru can help us in uniting with Him, and what happens to those, who don’t listen to the Guru’s advice, and keep engrossed in worldly attachments.

Guru Ji says: “I do not know any friend like God. (It is God), who has given (me this) body and mind, and has instilled me with consciousness. He cherishes and sustains all beings. He is present (in all creatures), knows what is in their hearts, and sees what anybody does.”(1)

Now describing how the Guru brings us closer to God, he says: “(O’ my friends), the Guru is like an immaculate pool, and we are like (his) beloved swans (in that pool). In that sea (of the Guru), there are lots of jewels and rubies, including pearls and diamonds of God’s praise, singing which, one’s mind and body is immersed (in God’s blissful love).”(2)

Guru Ji adds: “That God is inaccessible, incomprehensible, unfathomable, and detached. We cannot find the end or limit of that Guru God. Through the true Guru’s instruction, that savior God saves us by imbuing us with His love.”(3)

Stating how the Guru’s guidance is absolutely essential, he goes to the extent of saying: “(O’ my friends), without (the guidance of) the true Guru, no salvation is possible. Since the beginning and even before the beginning of ages, he is the close friend of God. Showing His mercy, (God) grants salvation and forgives the sins, we have committed.”(4)

Describing how the Guru helps us to obtain salvation and union with God, Guru Ji says: “(O’ my friends), the true Guru is the Giver (of Name, and through Name, he) gets us emancipated. By filling us with the immortalizing elixir (of God’s Name), he dispels all our maladies. (In this way), one whose fire (of desire) has been quenched and the mind has been pacified is not subjected to any kind of tax or tariff (troubled) by the demon of death.”(5)

Now Guru Ji explains the relationship between the body and the soul, with a very beautiful metaphor. He says: “(O’ my friends), the body and the soul are very much in love. (The soul is like) a yogi, and (body) is like a beautiful woman. The playful and sporting (soul) daily enjoys revelries (in the company of the body, but when the call of death comes, then like a complete stranger), it rises and goes away from here without consulting (anybody).”(6)

Resuming his comments on the fate of human beings, Guru Ji says: “After creating the world, God (protects it, like) providing shade over it. He speaks (through the human
body, which is made with elements like) air, water, and fire. (But forsaking that
Creator, one’s mind) keeps wandering in evil company, and (in the end), one receives
(punishment), according to what one has done (in one’s lifespan).”(7)

Describing what happens when we forsake God’s Name, he says: “(O’ my friends), by
forsaking (God’s) Name, we (get involved in) sins, and then suffer pains (on that
account). When (God’s) command comes, we have to depart and cannot remain here.
Then (the human soul) falls into the pit of hell and suffers like a fish out of water.”(8)

Elaborating on the pains which a person’s soul suffers who doesn’t follow Guru’s
advice and cares only for worldly wealth and power, he says: “The worshipper of
(worldly) power is subjected to the hell of being born into 8.4 million of species,
(because such is the divine law that) whatever we do, we bear the consequences
accordingly. Then, we are so bound by the writ based on our deeds, that without (the
guidance of the) Guru, we cannot get emancipation.”(9)

Now, describing what kind of treacherous paths and pains, the human soul has to pass
through, after it departs from the world, Guru Ji says: “(After death, the soul has to
pass through) an extremely narrow street, (passing through) which is like walking on
the sharp edge of a sword. (In God’s court), it is asked to account for its deeds, (and
when found deficient, it is subjected to terrible punishment) like pressing sesame
seeds (in an oil press). There is no mother, father, wife, or any friend (to help the
soul). Except the relish of God’s Name, no one is emancipated (from such pain).”(10)

Stressing upon the absolute necessity of the guidance of the Guru in our life, he says:
“(O’ my friends, one) may have many friends and mates in the world, but except the
Guru God, there is no body (who can help us after death). Only the service of the
Guru (by following his advice) is the way to salvation. (Because, in Guru’s service),
one sings praises (of God) day and night.”(11)

Therefore, Guru Ji advises: “(O’ human beings) abandoning falsehood, go (and seek)
the eternal (God. Then) whatever, you wish, you would obtain that fruit. (But, because
of the sway of false worldly riches), rare are the dealers of the true commodity (of
God’s Name), who have transected such a profitable deal.”(12)

So using the metaphor of the trade, Guru Ji advises: “(O’ my friends), take along with
you the commodity of (God’s) Name from here, on your journey to the yond. By
doing this), you would easily obtain (God’s) sight (and His) mansion. This is the way,
how the Guru’s followers find (God), through His perfect devotee (the Guru), and this
is how, they realize the all-loving God (in them).”(13)

However, Guru Ji notes: “God is limitless, only a rare person finds Him by following
Guru’s instruction. Through the Guru’s word, they train their mind (to remain away
from evils. O’ my friends), believe that the word of the Guru is absolutely true. By
doing this, you would be attuned to (and remain merged in) the all-pervading
God.”(14)
Next praising God directly, Guru Ji says: “(O’ God), all great sages like Narad, and Saraswati (the goddess of music), are Your servants. Even the highest of high in all the three worlds are Your servants. All this (universe) is Your creation. You are the sustainer of each and every creature. You are the Cause and Doer of everything.”(15)

Continuing his praise of God, he says: (O’ God), there are some who serve at Your door, and get rid of their pains and sufferings. The true Guru emancipates them (from evil tendencies), and they are honored in Your court. The true Guru breaks their bonds of ego, so that they don’t let their mercurial mind to wander off (into wrong pursuits).”(16)

In closing, Guru Ji says: “(O’ my friends), go and meet the true Guru and learn from him the way to realize God, and you would not be required to render any account (of your past deeds). Stilling your ego, perform Guru’s service (by acting on his advice). Devotee Nanak (says, by doing this) one is totally immersed in God’s Love.”(17-2-8)

The message of this shabad is that if we want to avoid rendering accounts of our deeds in this world, avoid the pains and sufferings of going through 8.4 million species, and avoid the punishment at the hands of demon of death, then we should go and meet the true Guru and understand from him the way to meet God, who like an all-powerful friend can save us from all troubles here in this world and the next.

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maaroo mehlaa 1.

asur saqhaaran raam hamaaraa.
ghat ghat rama-ee-aa raam pi-aaraa.
naalay alakh na lakhee-aai moolay
gurmukh likh veechaaraa hay. ||1||
gurmukh saa Dhoo saran tumaaree.

kir ikrpw pRib pwir auqwrI 
kar kirpaa parabh paar utaaree.
agan paane saagar at gahraa gur
satgur paar utaaraa hay. ||2||

manmukh anDhulay sojhee naahee.
aavahi jaahi marhe mar jahee.
poorab likh-aai laykh na mit-ee jam dar
anDh khu-aaraa hay. ||3||
ieik Awvih jwvih Gir vwsu n pwvih \]

ik aavahi jaaveh ghar vaas na paavahi.
kira\t kay baa\Dhay paap kamaaveh.
an\Dhulay sojhee boojh na kaa-ee lobb
buraa aha\'kaaraa hay. ||4||

paray\t pinjar meh dookh ghanray.
narak pacheh agi-aan an\Dhayray.
Dharam raa-ay kee baakee leejai jin har
kaa naam visaaraa hay. ||5||

sooraj tapai agan bikh jhaalaa.
apa\t pasoo manmukh bay\taalaa.
aasaa mansaa koorh kamaaveh roog
buraa buri-araa hay. ||7||

ma\staw bhaar kalar sir bhaaraa.
ki-o kar bhavjal langhas paaraa.
sat\tur boith aad jugaadde raam naam
nistaaraa hay. ||8||

putar kaltar jag hay\t pi-araa.
maa-i-aa moh pasri-aa paasaaraa.
jam kay faahay sat\tur torhay gurmukh
tat beecharaa hay. ||9||

koorh muthe chaalai baho raahhee.
manmukh daajhai parh parh bhaahhee.
am\rit naam guroo vad daan\a naam
japahu sukh saaraa hay. ||10||

sat\tur tuthaa sach drirh-aa-ay.
sabh dukh maytay maarag paa-ay.
kandaa paa-ay na gad-ee moolay jis
sat\tur raakhan\haaraa hay. ||11||
In the previous shabad, Guru Ji advised us that if we want to avoid rendering accounts of our deeds in this world, avoid the pains and sufferings of going through 8.4 million species, and avoid the punishment at the hands of demon of death, then we should go and meet the true Guru and understand from him the way to meet God, who like an all-powerful friend can save us from all troubles here in this world and the next. In
this \textit{shabad}, he explains how God saves us from our internal enemies, such as lust, anger, and greed, and how the Guru gives us the right guidance and brings us closer to God. He also tells what happens to those, who don’t listen to the Guru and follow their self-conceit.

First referring to the love and power of God, Guru Ji says: “(O’ my friends), our God is the destroyer of demons, (the internal enemies, such as lust, anger, and greed). That loving God is pervading in each and every heart. But even though He is right within us, still we cannot comprehend that incomprehensible God at all. (O’ my friends), seeking the shelter of the Guru, write (and enshrine in your heart), the thoughts about Him.”(1)

Therefore addressing God, Guru Ji says: “(O’ God), through the saint (Guru) they who seek Your refuge, showing mercy, You ferry them across (the worldly ocean). Yes, this world is like a deep ocean, in which instead of water, fire (of evils is raging). But the true Guru ferries us across (and saves us from falling a victim to these evils).”(2)

However commenting on the state and fate of the self-conceited persons, Guru Ji says: “The blind self-conceited persons (who run after worldly wealth), have no understanding (about the worldly evils). They keep coming and going, and suffering in (the rounds of) birth and death. (But they too are helpless), because the writ of their destiny (based on their past deeds) cannot be erased, and the blind (apostates) keep suffering at the door of demon of death.”(3)

Continuing his comments on the state of self-conceited persons, Guru Ji says: “There are some, who keep coming and going (in and out of this world), but cannot obtain residence in their own abode (and live in peace within themselves). Bound by their destiny (based upon their past deeds), they keep committing sins. These blind fools don’t have any knowledge or understanding that greed and arrogance is a very evil thing (which can land one in big trouble).”(4)

Now Guru Ji uses his favorite analogy of comparing a human being with a young bride who is not in love with her spouse, but decks herself with all kinds of ornaments to attract the attention of others. Regarding such faithless humans, who instead of loving God adopt holy garbs to impress other gods and people to amass worldly wealth, he says: “(O’ my friends), what is the use of ornamentation and embellishment (by a bride, who is) separated from her spouse. She has forsaken her own husband, but is having an affair with another male. All her deeds (and rituals) are deemed as an empty (show), just as we deem the son of a prostitute with (contempt).”(5)

Commenting further on the state and fate of those who don’t meditate on God’s Name, Guru Ji says: “(They, who don’t meditate on God’s Name, are like) ghosts living in a cage, where they suffer immense pains. Being enveloped by the darkness of ignorance, they are consumed in hell. Because they who have forsaken God’s Name (are asked to account for their deeds), and are required to discharge the debt (owed by them to the) judge of righteousness.”(6)
But, that is not all. Regarding the state of self-conceited persons, Guru Ji says:

“Within the mind of a self-conceited person is so much (torture and stress, as if in that person) is blazing the scorching sun, from which leap out the poisonous flames (of worldly desires). The self-conceited person is like a lost beast and a ghost. Afflicted with the terrible chronic disease of falsehood, and being bound by hopes and desires, earns nothing but falsehood.”(7)

However, in his compassion, Guru Ji tells us how even such sinners can be saved. He says: “(One may wonder how could one who is so full of sins, as if) on one’s head is a heavy load of salt of sins, could cross over the dreadful (worldly) ocean? (The answer is) that from the beginning of ages and throughout all ages, the true Guru is like a ship, (who by attuning humans) to God’s Name, ferries them across (the ocean of worldly problems).”(8)

Now explaining, how the Guru emancipates us from our worldly attachments and helps us swim across the worldly ocean, Guru Ji says: “(O’ my friends), Maya (the worldly attachment) has spread its expanse in such a way that the entire world is involved in the love of one’s sons, wife (or other worldly relations, and these relations bind us to the life of sin and noose of death). But under the guidance of the Guru, they who have reflected on the essence (of worldly involvements, and have meditated on God’s Name), their noose of death the true Guru has snapped.”(9)

Therefore Guru Ji advises: “(O’ my friends), deceived by falsehood, (the world) is following many different ways (in search of happiness. But) falling into the fire (of jealousy) again and again, the self-conceited person keeps burning in that fire (such as the neighbor’s wealth or position. O’ my friends, listen to) the very sagacious Guru, who is the giver of the nectar of Name, and meditate on God’s Name; in this is contained supreme peace (and happiness).”(10)

Stating what kinds of blessings the Guru bestows on a person on whom he showers his grace, Guru Ji says: “(O’ my friends), on whom the true Guru shows his mercy, he firmly enshrines eternal (God’s Name in that person). Erasing all sorrows (the Guru) puts that person on (the right) path. (In this way, whose) savior the true Guru becomes, (that person becomes so free from pain, as if) no thorn ever pricks that person’s foot.”(11)

However contrasting the above with the state of a self-conceited person, Guru Ji says: “(O’ my friends), a self-conceited person is like a stone, whose heart never gets soaked (with God’s loving devotion. Consuming in worldly attachments throughout life, ultimately such a person’s body becomes weak and dies), and then the (body) dust mixes with dust, (but the soul doesn’t obtain any enlightenment). Therefore, even though it may wail and weep and make many efforts, it has to keep going through heaven and hell (and keep suffering the pains of birth and death).”(12)

Describing further how without the guidance of the Guru a person keeps suffering in various ways, Guru Ji says: “(Without the guidance of the Guru, a person cannot get..."
It is the same light
It is the same light
saakaṭ jam kee kaan na chookai.
jam kaa dand na kabhoo mookai.
baakee Dharam raa-ay kee leejai sir afri-o bhaar afaaraahay. ||10||

bin gur saakaṭ kahhu ko tari-aa.
ha-umai karṇa bhavjal pari-aa.
bin gur paar na paavai ko-ee har japee-ai paar utaaraa hay. ||11||

gur kee daat na maytai ko-ee.
jis bakhsay tīs taray so-ee.
janam maran dukh nayrī na aavai man so parabh apar apaaraa hay. ||12||

gur tay bhoolay aavhu jaavhu.
janam marahu fun paap kamaavahu.
saakaṭ mohīr achatī na cheeteh dukh laagai tīa raam pukaaraa hay. ||13||
sukh dukh purab janam kay kee-ay.
so jaanai jīn daatī dee-ay.
kīs ka-o dos deh too paraanee saho apṇa kee-aa karaaarā hay. ||14||

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ha-umai mamṭaa kardoa aa-i-aa.
aasaa mansaa banDh chalaa-i-aa.
mayree mayree karat ki-aa lay chaalay bikh laaday chhaar bikaaraa hay. ||15||

har kee bhagat karahu jan bhaa-ee.
akath kathau man manehee samaa-ee.
uth chalṭaa thak rakhahe ghar apunai dukh kaatay kaatānaaaraa hay. ||16||

har gur pooray kee ot paraaatee.
gurmukh har liv gurmukh jaatee.
aanak raam naam maṭ ootam har bakhsay paar utaaraa hay. ||17||4||10||

It is the same light
Maaroo Mehla-1

In the previous shabad, Guru Ji advised us that if we want to avoid being caught in the web of worldly involvements, and amassing only false worldly wealth and power, which leads us into a life of sin and subjects us to perpetual pains of births and deaths, then we should seek and act on the guidance of the saint (Guru). Because the true Guru alone can enlighten us with divine wisdom, dispel our evil impulses, teach us to be attuned to the loving devotion of God, and unite us with Him. In this shabad, Guru Ji lists those steps, taking which; we will obtain emancipation from the bonds of worldly attachments and enjoy the bliss of eternal union with God.

First addressing his own mind (actually ours), Guru Ji says: “O’ my ignorant and foolish mind, keep staying in your own home (of the heart and don’t run in different directions in worldly pursuits). Focusing your attention inwards, meditate on God. Forsaking greed, merge in the limitless (God). In this way, you would find the door to salvation.”(1)

Next stressing the importance of loving God, he says: “O’ my soul, upon forsaking whom, the demon of death starts keeping an eye on you (starts troubling you), all pleasures go away, and we are afflicted with more and more pains after that. O’ Guru following soul; meditate on God’s Name. This is the most sublime thought.”(2)

Listing the merits of God’s Name, he says: “(O’ my friends), meditate on God's Name again and again. Very sweet (and pleasing) is its taste. The Guru’s followers have experienced relish of God’s (Name) within them. So day and night, remain imbued with the love of God’s (Name), this is the most sublime form of worship, penance, and austerity.”(3)

Now describing what exactly we need to do to meditate on God’s Name and enjoy its virtues, Guru Ji says: “(O’ my friends, through Gurbani), the word of the Guru, utter God’s Name. Look for this relish (of God’s Name) in the congregation of saintly people. Following Guru’s instruction, find your own home, (the abode of God within you), after that you would not have to reside in a womb (and suffer the pain of birth and death again).”(4)

Regarding bathing at holy places, Guru Ji advises: “(O’ my friends), bathe at the holy place of eternal (God), by singing God’s praises. Attune yourself to God, and reflect on the quintessence (of true worship of God). If you keep uttering the Name of the loving God, (the fear of) demon of death won’t be able to touch (you) at the time of death.”(5)

Stating the merits of the true Guru, he says: “(O’ my friends), the true Guru is the embodiment of God. He is very wise and benevolent. Within whom is the eternal (God, that person) is absorbed in the word (of God’s praise). After uniting (with himself), whom the true Guru unites (with God), that person is rid of the heavy load of fear of death.”(6)
Commenting on our body and how to make the best use of it, Guru Ji says: “(O’ my friends), by combining five elements (earth, ether, air, fire, and water, God) has fashioned the body. Search out the jewel of (God’s) Name, in it. When we reflect on the word (of the Guru, we realize that) God is soul and the soul is God, and we obtain God by reflecting on the (Guru’s) word.”(7)

Listing some specific traits, which we need to develop in ourselves, Guru Ji advises: “O’ my brotherly devotees, live (with a spirit of) service and contentment. In the company of the Guru, learn how to be compassionate (and to ignore other persons’ excesses towards you). By recognizing (God) within you, recognize Him in others (as well); this kind of conclusion (is obtained) in the company of the Guru.”(8)

Now Guru Ji turns his attention towards the Saakats, who instead of listening to the Guru follow their own evil intellect in pursuit of worldly riches and power. He says: “The Saakats try to find their support in falsehood and deceit. Day and night, they remain busy in talking ill of others in innumerable ways. (Because of remaining) without meditation on God, they keep coming and going, and repeatedly fall into the hell of the wombs.”(9)

Describing, how the worshippers of power keep suffering, Guru Ji says: “(O’ my friends), the worshippers of power are never able to be free from the servitude of the demon of death. The punishment, which the demon of death (keeps inflicting upon them), never ends. On their heads, always remains the heavy load (of sins), therefore they are made to repay the balance owed by them to the judge of righteousness (and they keep suffering in pain, because of this).”(10)

Therefore, Guru Ji says: “(O’ my friends) tell me, has any worshipper of power crossed over (the dreadful worldly ocean) without the (guidance of) the Guru? Because of indulging in ego, (such a person) remains drowned in the dreadful (worldly) ocean. (The fact is, that) without (the guidance of) the Guru, nobody can cross over (the worldly ocean). Only when we worship God (through the Guru, are we) emancipated.”(11)

Now listing some of the powers and blessings of the Guru, he says: “(O’ my friends), no one can negate the gift bestowed by the Guru. On whom (the Guru) becomes gracious, that (Guru) himself ferries across (that person). The question of) birth and death doesn’t come near, because (now in that person’s) mind is that limitless (God).”(12)

Showing the opposite side and telling us, what would happen if we don’t listen to the Guru, he says: “(O’ my friends, if) you go astray from the Guru (and do not follow his advice, then) you will keep coming and going (through the rounds of) birth and death and you will keep committing sins. (On their own), the ignorant unconscious worshippers of power do not remember (God, but) when they are afflicted with (some pain), they cry loudly for God’s (help).”(13)
Now talking about pains and pleasures and the reasons behind these, Guru Ji says: “(O’ my friends), the pains and pleasures (in this life) depend upon the things we did in our past lives. Only that (God), who has given these (pleasures and pains), knows (how did He make this determination)? Whom do you blame (for your sufferings) O’ mortal? (You have to bear (the consequences) of your own doings.” (14)

Noting, the typical conduct of a human being since the very beginning, Guru Ji says: “(O’ my friends, man has been) continuing to indulge in ego and sense of I-amnness (from the beginning). He is continuously being bound and driven by hope and desire. By remaining obsessed with the sense of mineness, what can he carry along with him, except loading himself with the ashes or poison of evils (which subject him to even greater punishment in his next birth)?”(15)

Therefore, Guru Ji advises: “O’ my saintly brothers, perform worship of God. Keep remembering that God, whose merits cannot be described. (By doing this), your mind would get absorbed in the mind itself (and would merge in God). Stop (this mind) from running after (worldly riches, then God) the Destroyer of pains would end your sufferings.”(16)

In conclusion, Guru Ji says: “(O’ my friends, the one who) has realized the shelter of God and the perfect Guru, through Guru’s grace, has understood the way to attune the mind to God. O’ Nanak, by being attuned to God’s Name, one’s intellect becomes sublime. Then God showers His grace and ferries that person across (the worldly ocean).”(17-4-10)

The message of this shabad is that if we want to obtain salvation from perpetual pains of birth and death then we should reflect on the Guru's word and search out God within our own heart. Under Guru's advice we should sing praises of God and love Him from the core of our heart and meditate on His Name.
It is the same light
It is the same light

In the previous shabad, Guru Ji advised us that if we want to obtain salvation from perpetual pains of birth and death then we should reflect on the Guru's word and search out God within our own heart. Under Guru's advice, we should sing praises of God, love Him from the core of our heart, and meditate on His Name. In this shabad, he shows us how to seek the shelter of the Guru, who in fact is the embodiment of...
God Himself. Guru Ji also tells us, what happens to those, who instead of listening to the Guru follow the dictates of their own misguided intellect.

Right at the outset addressing God, Guru Ji says: “O’ Guru God, I have come to Your shelter. You are the all-powerful and merciful God. No one can understand Your wonders. You are the perfect, all-pervading Creator.”(1)

Acknowledging how God has been taking care of us all, Guru Ji says: “(O’ God), You have been sustaining (all the creatures) from the beginning of the ages. O’ merciful God of unparalleled beauty, You pervade each and every heart. You run (this world) as You wish, and every one does what You have made one to do.”(2)

Explaining how God is doing and getting every thing done, Guru Ji says: “(O’ my friends), within all is shining the light (of God), the life of the world. By pervading all hearts, God is enjoying the relish of His Name. He Himself gives, and Himself enjoys (this relish). He is the father and giver (of gifts) to all the three worlds.”(3)

Regarding the general scheme of things in the world and the human body, Guru Ji says: “By creating the world, (as if He has) created a Play. By assembling (elements like) air, water, and fire, He has put the soul in it (and thus created a human being). He has installed nine (visible) doors in the body township, but has kept the tenth door secret.”(4)

Explaining why many people suffer in pains, while others remain free from such suffering, Guru Ji says: “(O’ my friends, in this world (there are four terrible impulses, namely cruelty, attachment, greed and anger, which) flow like four dreadful streams of fire. But only a rare Guru following person understands (this fact and by getting attuned to the Guru’s) word, remains unaffected (by these impulses). Because of their evil intellect, the worshippers of power get drowned and burnt (by these evil impulses), but the one who is attuned (to God), the Guru has saved.”(5)

Describing further the conduct of Guru’s followers, he says: “(O’ my friends, the human soul) has its abode in a house (body frame work), which is made out of the five elements of water, fire, air, earth, and sky. They who remain imbued with the love of the Guru’s word, discard attachment for Maya, ego, and doubt (and therefore live in peace).”(6)

Next comparing the state of those Guru’s followers who are convinced by the Guru’s advice, with the Saakats or worshippers of power, Guru Ji says: “(O’ my friends, they) whose mind is won over by the (Guru’s immaculate) word, are satiated, except God’s Name they don’t look for any other support. But within the mind of a Saakat is (ego, which like) a thief is robbing the body (of its spiritual wealth), but these Saakats have not recognized this enemy.”(7)

Describing how other evil impulses rob us of the peace of mind and subject us to perpetual pains of births and deaths, Guru Ji says: “(O’ my friends, the five evil impulses such as lust and anger, torture our mind like) five quarrelsome, dreadful
demons. Like goblins, they pull (the human mind) in different directions. Therefore, without being conscious of the word (of caution by the Guru, one commits many sins and) loses honor and keeps coming and going.”(8)

Therefore addressing us directly, Guru Ji warns us and says: “(O’ man, for your entire life), you keep amassing false (worldly wealth, which in the end would be useless like) barren saline land, and your body (too) would become a heap of dust. Without (meditating on) God’s Name, how could you have any honor (in God’s court? They who) are bound in worldly attachment are never emancipated, and the demon of death marks them (as his special victims).”(9)

Describing the tortures such persons go through, who have been marked by the demon of death, Guru Ji says: “(The person who remains engrossed in worldly attachments and doesn’t meditate on God’s Name) is punished, bound at the door of demon of death. That sinner has no (hope of) deliverance, and wails like a fish caught in the hook.”(10)

Continuing to narrate the sufferings, which the Saakat has to go through, Guru Ji says: “(O’ my friends), the Saakat has to suffer (pain like) the noose of death all alone. (No one else shares that person’s punishment). When such a person is handed over to the demon of death (for punishment), the blind fool grieves a lot. Being without (the capital of) God’s Name, that person) cannot think of any way of emancipation (from the punishment), so sooner or later such a person is consumed (in severe pains).”(11)

Therefore, once again Guru Ji reminds us and says: “(O’ my friends), without the true Guru, there is no real friend (of a person). Both here and hereafter, that God alone is our savior. Showing his mercy, (the Guru) blesses us with God’s Name. (Then just as) water merges in water, (similarly that person merges in God).”(12)

Therefore, Guru Ji advises: “(O’ my friends), the Guru has given the right understanding to (many) erring sikhs (disciples). He has put on the right path, those who had lost their way. (Therefore), you should (also) serve that Guru day and night, who is the destroyer of pains and your (trustworthy) friend and companion.”(13)

Describing the merits of worship of the Guru, he says: “How can the human beings realize (the value of) Guru’s worship? (Even gods like) Brahma, Indira, and Shiva have not understood (its value). How could we comprehend the incomprehensible true Guru? That person alone understands (the Guru), on whom (God) shows His grace.”(14)

Now listing the blessings a person obtains, who is in true love with the Guru, he says: “The person within whom is (true) love (for the Guru), obtains the sight (of God). The person who is in love with the Guru’s word, gets to touch (God’s feet, and) see His sight. By Guru’s grace, they within whom has lighted the lamp (of divine wisdom), day and night, they see (God’s) light.
Commenting on the virtues of divine wisdom obtained through the Guru, he says: “(O’ my friends), the divine wisdom (obtained through the Guru) is like an extremely sweet and delicious food. They, who have tasted it, have seen the sight (of God). Seeing the sight (of God), they have become detached (from the world) and got united (with Him), because stilling the desires of their minds, they have merged (in God’s meditation).”(16)

In conclusion, Guru Ji says: “(O’ my friends), they who serve (follow) the true Guru are supreme. In each and every heart, they have realized the all-pervading God. Therefore Nanak says: “(O’ God), bless me with Your praise, and with the company of those devotees of God who have realized God, the eternal Guru.”(17-5-11)

The message of this shabad is that we should act on the advice given in Gurbani, the word of the Guru (as contained in Guru Granth Sahib Ji), with love, devotion, and respect. Showing His mercy, God may grant us His sight, end our rounds of birth and death, and bless us with the bliss of His eternal union.

maaloo mehlaa 1.

saachay saahib sirjanhaaray.
jin Dhar chakar Dharay veechaaray.
aapay kartaa kar kar vaykhai saachaa vayparvaahaa hay. ||1||
vaykee vaykee jant upaa-ay.
du-ay pandee du-ay raah chalaa-ay.
gur pooray vin mukat na ho-ee sach naam jap laahaa hay. ||2||
parheh manmukh par biDh nahee jaanaa.
naam na boojheh bharam bhulaanaa.
lai kai vadhhee dyaun ugaahhee durmat kaa gal faahaa hay. ||3||
simrit saastar parheh puraanaa.
vaad vakaanneh tat na jaanaa.
vin gur pooray tat na paa-ee-ai sach soochay sach raahaa hay. ||4||
sabh saalaahay sun sun aakhaai.
aapay daanaa sach parakhaai.
jin ka-o naadar karay parabh apnee gurmukh sabad salaahaa hay. ||5||
It is the same light
In the previous shabad, Guru Ji advised us that we should act on the advice given in Gurbani the word of the Guru (as contained in Guru Granth Sahib Ji), with love, devotion, and respect. Showing His mercy, God may grant us His sight, end our rounds of birth and death, and bless us with the bliss of His eternal union.

In this shabad, he explains how God Himself has created this universe and has put the human beings on two different paths. One group follows the dictates of their own minds and keeps suffering the pains of birth and death. The other group follows the guidance of a true Guru, and by meditating on God’s Name, obtains the bliss of reunion with God.

First giving some basic facts about this world and the creatures living in it, Guru Ji says: “(O’ my friends), the eternal God and Creator, who has created the spheres of all the Earth and has supported them with great thought, after creating (the universe), that Creator (Himself) looks after it, (but still) that eternal (God) is care-free.” (1)

Now describing, how God has created creatures of many different kinds, Guru Ji says: “He has created the creatures of many different kinds (and species, but as for the human beings, He has) put them on two (different) paths, who take advice from two (different) sources. (But) without (the guidance of the true Guru, salvation (from the pains of birth and death) is not obtained, and the profit lies in meditating on the eternal (God’s) Name.” (2)

First describing the conduct of the Manmukhs or those who instead of listening to the true Guru, follow the guidance of their own minds, Guru Ji says: “(There are some) self-conceited persons, who, although read (holy books), don’t comprehend the way (to union with God). They do not understand (what really it means to meditate on God’s) Name, therefore they remain lost in illusion (of Maya, the worldly riches and
power. They go to the extent of giving witness (in favor of somebody, by) taking bribe. In this way, by following their evil intellect, they (themselves) put a noose of death around their necks (and subject themselves to punishment by the demon of death).”(3)

Commenting further on the conduct of such pundits, he says: “(These pundits) read Simrities, Shastras, and Puranaas (and other holy books. But after reading these books, they) indulge in strife (on different issues), and don’t grasp the essence (of teachings in these books. Because without the guidance of) the true Guru, we cannot obtain the essence that the eternal (God) is obtained by (treading) on the true and immaculate path (of meditating on God’s Name).”(4)

However, Guru Ji wants to clarify that just praising God from outside doesn’t please Him. He is only pleased when we sing His praise and meditate on His Name from the core of our hearts. Therefore, he says: “(On the surface), all seem to be praising God and uttering (His virtues) after hearing from others. However, that wise (God) Himself knows (what is really in every one’s heart), and tests the truth (or the sincerity in each one’s praise). They on whom God bestows His grace, following the Guru’s (guidance), by enshrining (his) word (in their hearts, they) sing God’s praise.” (5)

Commenting on the limitlessness of God’s praise or His merits and virtues, Guru Ji says: “Myriad of people utter (God’s) praises, after listening again and again from others. They may keep on listening and uttering, (these praises), but still no body knows the limit of God’s (virtues). Only the one, whom the indescribable God reveals Himself, obtains the wisdom to describe His indescribable discourse (and keeps talking about that incomprehensible God).”(6)

Now, Guru Ji wants to make us aware of the inevitability of death. He says: “Upon the birth (of a child), the greetings of joy pour in. The ignorant people sing songs of joy. (But they don’t realize, that anyone) who is born, has definitely to die also, (and as per destiny based on one’s past deeds), a definite date (of death is) inscribed on one’s forehead.”(7)

Commenting further on union and separation through birth and death, or pains and pleasures in the world, Guru Ji says: “It is my (dear) God, who has made (this play) of union and separation (through births and deaths). After creating the world, He Himself has given sorrows and joys (to it). But by following the Guru’s guidance, they who (realize God’s will in everything, as if they are) wearing a shield of poise, remain detached (from pain and pleasure.”(8)

Now commenting on the merits of those who are eager themselves to meditate on God’s Name, and also try to motivate others in this direction, as if they trade in this everlasting commodity, Guru Ji says: “Sublime are they who trade in the everlasting (commodity of God’s Name). By reflecting on the Guru’s word, they acquire the true merchandise (of God’s Name), and the one who has this everlasting commodity and wealth (of God’s Name) in his or her possession enjoys a state of spiritual exhilaration through the word of praise of the eternal (God).”(9)
Comparing the result of acquiring false worldly wealth and the true wealth of God’s Name, Guru Ji says: “(When we deal) in the false commodity (of worldly wealth), we suffer a (spiritual) loss. Therefore a Guru’s follower does that which is pleasing to God. Such a person’s capital and commodity remain secure and fear of death is ended.”(10)

But regarding the conduct and fate of the self-conceited persons, Guru Ji says: “A self conceited person speaks everything on his or her own, (whatever comes in his or her mind). Being swayed by duality, (the love for worldly wealth), the self-conceited person doesn’t know any other kind of words. Blind (totally misguided) is the intellect of a (self-conceited) blind person, therefore such a person keeps suffering through the pain of coming and going.”(11)

Commenting further on the state of a self-conceited person, Guru Ji says: “(O’ my friends), a self-conceited person is born in pain and dies in pain. Without seeking the Guru’s refuge, this pain and suffering cannot be ended. Therefore (a self-conceited) person takes birth in pain and perishes in pain. (The end result is that such a person) comes to the world with nothing and departs with nothing, (without making any use of this human life).”(12)

Switching back to the conduct and state of the Guru’s followers, he says: “True is the conduct of subjects of the Guru, (the Guru’s followers). They are not subjected to coming and going (in this world), or to the jurisdiction of the demon of death. Forsaking the branch (of Maya, the worldly wealth, or other lesser gods and goddesses), they have grasped (and realized God) the root, therefore within their mind arises an everlasting zeal (for God’s Name).”(13)

Continuing to describe the blessings enjoyed by the Guru following persons, who worship only God and nobody else, Guru Ji says: “(O’ my friends), the demon of death doesn’t hit (or trouble) the men of God, (who sincerely meditate on His Name). They don’t have to tread on any treacherous path or suffer (spiritual) pain. Within their heart resides God’s Name, (and they keep worshipping Him); within them is no other (worldly) conflict.”(14)

Now acknowledging the powers of God, Guru Ji says: “(O’ God), there is no end to the praises (or the rewards which, You give to the Guru’s followers), and the punishments (given to the self-conceited. Therefore, Your devotees) live as it pleases You. As per the command of (God), the true King, they go to God’s court robed (in honor).”(15)

In conclusion, Guru Ji says: (O’ God), myriads utter Your praises, what can be said about those merits. Because, even the highest of the high (gods) cannot find the limit (of these virtues). Therefore, Nanak prays: “O’ God, You are the King of all kings, please bless me with Your eternal (Name) and save my honor.”(16-6-12)
The message of this shabad is that if we want to earn the everlasting profit from this world, then instead of entering into useless discussions and theories, we should reflect on the essence of Gurbani, and following that advice we should meditate on God’s Name. We should always live in a state of poise both in pain and pleasure and accept God’s will with equanimity. By following such a truthful path, we would be received in the court of God with honor and all our pains of births and deaths would end.
It is the same light

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anhad vaajai bharam bha-o bhaajai. saqal bi-aap rahi-aa parabh chhaajai. sabh tayree too gurmukh jaataa dar sohai gun gaa-idaa. ||10||
aad niranjan nirmal so-ee. avar na jaanaa doojaa ko-ee. aykankaar vasai man bhaavai ha-umai garab gavaa-idaa. ||11||
amrit pee-aa satgur dee-aa. avar na jaanaa doo-aa tee-aa. ayko ayk so apar parampar parakh khajaanai paa-idaa.||12||
gi-aaan Dhi-aan sach gahir gambheeraa. ko-ay na jaanai tayraa cheeraa. jaytee hai taytee tuDh jaachai karam milai so paa-idaa. ||13||
karam Dharam sach haath tumaarai. vayparvaah akhut bhandaarai. too da-i-aal kirpaal saa-daa parabh aapay mayl milaa-idaa. ||14||
aapay daykhh dikhaavai aapay. aapay thaap uthaapay aapay. aapay jorh vichhorhay kartaa aapay maar jeevaa-idaa. ||15||
In the previous so many shabads, Guru Ji advised us to love God by remembering His Name. But a question naturally arises: Where does that God reside? The answer is that God resides everywhere, but the place, which is nearest, is right within our own body. In this shabad, Guru Ji explains this secret and also tells us, how while residing within our body, God has arranged this wonderful play of the world. How can we see His sight and enjoy the bliss of His union?

Using the metaphor of a fort within a city, Guru Ji says: “(O my friends), our body is (like) a city; within this city is a fort (with ten gates, and) in the tenth gate is the eternal abode (of God). That immovable abode (of God) is always immaculate, He has created it Himself (and reveals Himself in bodily form).”(1)

Describing the fort and what goes on in it, Guru Ji says: “(O my friends), within (this body fort, are such arrangements, as if there are) balconies and shops, (where the business of God’s Name is carried out. God) Himself buys the commodity (of Name and) Himself keeps safe the commodity. (But on one’s own, no one can directly see God, because this fort is) fitted with heavy-duty doors (of worldly attachment, which He normally keeps shut and) opens only through Guru’s word.”(2)

Shedding more light on the abode of God within the body, Guru Ji says: “(O my friends), within this (body) fort is a cave, which is the home (of God). In His will, He has installed nine doors (one mouth, two eyes, two ears, two nostrils, and two openings for passing urine and stools), which are visible. But in the invisible) tenth gate, the indescribable and limitless God (resides), who reveals Himself, only on His own.”(3)

Now describing some of the wonders of that God, Guru Ji says: “(O my friends, within this body, which is made of elements) like air, water, and fire is the abode of that one (God). On His own, He has created this play and show (of the world. One amazing thing, which He has done is that) the fire, which gets extinguished by water, He has Himself (latently) put in the ocean (as is proven by production of steam energy, and many other scientific discoveries).”(4)

Explaining the relationship of human beings with the rest of the world, and how He can create and destroy everything, Guru Ji says: “(O my friends, after) creating the earth, (God) has made this as a place (for the creatures) to practice righteousness (by faithfully discharging their assigned duties). He Himself creates and destroys (the
world, yet He remains) aloof. Everywhere (in all the creatures), He has arranged the play based on the life breaths. (Whenever He so desires), by pulling out the power (of life breaths in them), He makes them fall down (and die).”(5)

Now Guru Ji goes into a state of ecstasy and appreciating the wonders of God, says: “(O’ God, all the so called) eighteen loads of vegetation is like Your gardener. The air-circulating (through it is like a) whisk being (waved over a king). You have installed the Moon and the Sun as two lamps (in this world, but the wonder is that, it looks as if) the sun is merged in the house of moon (because the sun rays are illuminating the moon).”(6)

Next Guru Ji uses a very beautiful metaphor to explain the relationship between the Guru and the Guru’s followers. He says: “(O’ my friends), the Guru is like a fruit-yielding tree. They who obtain the (spiritually) rejuvenating fruit (of God’s Name from this tree); their bird-like five senses (of sound, speech, smell, touch, and taste) do not fly out (in evil directions). Therefore, remaining in a state of poise, a Guru’s follower sings praises (of God, and God Himself makes such a person) feed on the food of God’s elixir.”(7)

Describing the unparalleled quality of divine wisdom, which a Guru’s follower receives from the Guru, he says: “(O’ my friends, the divine wisdom, which a Guru’s follower receives from the Guru) shines like a brilliant light, (but this light is coming) neither from any moon, nor a star. (It is) not a sun’s ray, nor lightening in the sky. (I am) describing that indescribable (light, which has) no features, but is pervading everywhere, and is pleasing to (that person’s) mind, in whom it is pervading.”(8)

Elaborating on the immense wisdom obtained by a Guru’s follower, Guru Ji says: “(O’ my friends, the Guru’s follower) in whose mind spreads the ray of (divine) light, in that person spreads the illumination (of divine wisdom). The merciful God Himself performs and watches (these miracles. Within the mind of that Guru’s follower) starts playing such a sweet continuous (divine melody, as if he or she) is blissfully enjoying a steady state of fearlessness.”(9)

But, that is not all. Guru Ji says: “(When) the non-stop melody of divine music rings (in the mind of a Guru’s follower, all his or her) doubts and dreads flee away. (Such a person then realizes that) God is pervading everywhere and providing His shade (of protection) to everybody. (He says: “O’ God), the entire world is Your creation. It is through the Guru that You are realized, and one looks beauteous singing Your praises at Your door.”(10)

Describing some other merits acquired by such a Guru’s follower, he says: “(O’ my friends, such a Guru’s follower realizes) that immaculate God has been there, even before the beginning of time, and He is free from the effects of Maya (the worldly riches and power. He says to himself :) “I do not know any body else, (who is like Him).” In that person’s heart abides the one Creator, who is pleasing to the mind, (and that person) sheds all ego and pride.”(11)
Commenting on the state of mind of such a Guru’s follower blessed with the elixir of God’s Name, he says: “(O my friends), one who has quaffed the nectar (of God’s) Name, given by the Guru, (cultivates such a faith in God that he or she says: “Except for (the one God), I don’t recognize (or worship) any second or third (god or goddess).” He knows that there is one and only one limitless God, who after examining (their deeds), accepts the (mortals) in His treasury.”(12)

However, Guru Ji wants to acknowledge that the entire world obtains all blessings from God. Therefore, he humbly says: “(O God), deep and profound is the understanding and contemplation of Your truth. No one knows Your expanse. As much is (the creation, all) that begs from You, but one gets only that, which is obtained by Your grace.”(13)

Continuing to appreciate and acknowledge God’s powers and mercy, Guru Ji says: “O God, all rituals, deeds of righteousness, and Truth are in Your hands. O carefree (God), inexhaustible are Your storehouses. You are always merciful and kind, and You Yourself unite humans (with the Guru and then) unite them with You.”(14)

Guru Ji adds: “(O my friends, God) Himself takes care (of His creation, and) reveals Himself (to some). He Himself creates and destroys (His creation). That Creator Himself attunes some (to Him), and separates others (from Him). He Himself causes (some creatures to die), and then Himself makes them alive.”(15)

In closing, he says: “(O God), as much is the creation, it all (works) within (Your law). Sitting in Your strong mansion, You take care of it. Nanak makes a true supplication that the one who sees God, obtains peace.”(16-1-13)

The message of this shabad is that the eternal God is seated right within us in the tenth door of the mind. It is as per His will that everything is created or destroyed. The one who follows Guru’s advice, sees God within one’s own mind, and enjoys true peace, pleasure, and bliss.
It is the same light
In the previous shabad, Guru Ji advised us that the eternal God is seated right within us in the tenth door of the mind. It is as per His will that every thing is created or destroyed. The one, who follows Guru’s advice, sees God in one’s own mind and enjoys true peace, pleasure, and bliss. In this shabad, Guru Ji wants to stress upon the fact that everything depends upon God. We see His sight only if it so pleases Him. Even the thought of seeing Him enters our mind when God so desires, and unites us with the true Guru.
Therefore right at the outset, Guru Ji says: “O’ eternal (God), I can obtain Your sight, only if I seem pleasing to You, and with loving devotion sing (Your) praises. O’ Creator, they who look dear to You, to them You look dear, and You Yourself bless their tongue with the relish (of Your love).”(1)

Describing the virtues and blessings acquired by the devotees of God, Guru Ji says: “(O’ God, Your) devotees look beauteous in Your court. Your servants have become emancipated (from the worldly bonds). Shedding their self (conceit), they remain imbued in Your Love, and day and night they keep meditating on Your Name.”(2)

Stating, how not only ordinary human beings, but even great sages and gods are engaged in God’s worship, Guru Ji says: “(O’ God), even gods like Shiva (the god of death), Brahma (the god of creation), other gods, goddesses, Indra, penitents and sages, all are engaged in Your service (and worship). Besides them, there are innumerable men of austerity, high character, and those who live in jungles, (sing Your praises, but) none of them can find Your limit.”(3)

Giving the reason, why nobody can find the limit of God, Guru Ji says: “Unless (on His own, God) reveals (Himself), no one can know (about Him). Whatever He does, it is as per His own will. He has created creatures of 8.4 million species, (but it is as per His) own will, that He lets them breathe (and they live only as long as God wishes).”(4)

However, commenting on the conduct and fate of a self-conceited person, Guru Ji says: “Whatever pleases (God) that happens for sure. (But) the egocentric person (doesn’t understand this), and claims credit (for doing different things, but later (suffers and) cries. In fact, anybody who has strayed away from (God’s) Name (and His power) finds no support (anywhere, so such a person) keeps coming and going and suffering in pain.”(5)

Describing what kind of a person doesn’t suffer such pains as described above, Guru Ji says: “(O’ my friends), that body is immaculate in which resides the swan (soul) of stainless character. Within it is contained the spark of the Name of detached God. (Such a person bears) all pains, (as if he or she is) drinking nectar and after that suffers no pains.”(6)

Describing the end result of indulging in too many worldly pleasures and relishes, Guru Ji says: “(O’ my friends), too many revelries and relishes bring pain. Indulgence (in dainty dishes, drugs, or sexual pleasures) leads to disease, and ultimately ruins (a person. Even, what seems to be) pleasure ends up in pain, which never ends, and without (accepting God’s) will one remains wandering (in doubt, and rounds of births and deaths).”(7)

Now Guru Ji comments on the general state of the world, and explains the importance of guidance of the Guru. He says: “(O’ my friends), without the guidance (of the Guru), the entire (world) is wandering around. The eternal God is pervading
(everywhere), wrapped in Him. Through the fear removing word of the Guru, the one who has realized the eternal (God, that one’s) light (soul, God) unites with (His prime) soul.”(8)

Next going into a state of ecstasy and praise of God, Guru Ji says: “(O’ my friends), eternal, immovable, and immeasurable is (my God), who is slayer of demons. In an instant, He destroys (the universe) and rebuilds it again (in an instant). He has no form, feature, limit, or price. (The one who so convinces the mind with the Guru’s advice, as if it) has been pierced by the Guru’s word, is convinced (about remembrance of God).”(9)

Now sharing his own state of mind and his love and respect for those who serve and worship God, Guru Ji says: “(O’ my friends), I am a servant of those dear servants of God, who try to meet Him and reflect on the merits of God. Only the one who believes in God's Name (and considers meditation on God’s Name, the object of one’s life) would go from here after winning the game of life. But it is (God) Himself, who firmly instills this truth (in any body).”(10)

Commenting on the importance of truth in our life, Guru Ji says: “(O’ my friends), within whose heart is the truth, is a true (person). That person seems pleasing to the eternal God, to whom the word (of the Guru) is dear. The eternal (God, who has) supported all the three worlds with His eternal power, is pleased only with the man of truth.”(11)

Guru Ji adds: “(Even though, everyone says that (God) is greater than the greatest, without (guidance of) the Guru, nobody has (real) understanding. (The person), who meets Him through truth (by living a truthful life), is pleasing to the eternal God, and such a person never separates (from God, and never) suffers the pain (of births and deaths).”(12)

However commenting on the fate of those, who are separated from God from the very beginning, he says: “They who are separated from (God) from the very beginning, cry loudly. When their life span is over, they die to be born again. But upon the one whom (God) forgives, He bestows honor, and after uniting them with Himself, doesn’t regret.”(13)

Explaining how God is responsible for every thing happening in this world, Guru Ji says: “(O’ my friends, God) Himself is the Creator (of all beings, and residing in them all), He Himself enjoys everything (they do). He Himself gets satiated (from the enjoyment of these worldly things, and then) Himself becomes emancipated (and detached from the love of worldly things). God Himself is the Master and provider of emancipation, and dispels the love and attachment (for worldly possessions from within a person).”(14)

Commenting further on the powers of God, and how He runs this universe, Guru Ji says: “(O’ my friends), of all the bounties, most sublime is the reflection on His gifts.
He is the cause and doer of everything. Creating again and again, He looks after what He has created and makes the creatures do the thing(s), which they are capable of doing.”(15)

In conclusion, Guru Ji says: “(O my friends), only they sing (His) praises, who are pleasing to the eternal (God. O God, all creatures) issue forth from You and (ultimately) merge in You. Nanak makes this truthful submission, (that the one who worships the eternal God), uniting with the eternal (God) obtains peace.”(16-2-14)

The message of this shabad is that it is God who is the doer and cause of everything. It is He who yokes all to their different duties, and it is He who destroys all fears and pains of births and deaths. But that God is so limitless, incomprehensible, and infinite that He cannot be seen or realized without the guidance of the Guru. Therefore, they who do not listen to the Guru's word, and do not meditate on God's Name, suffer and repent. But they who follow the Guru's word (Gurbani) and sing praises of God, are united with Him, and are rid of the pain of repeated births and deaths.
It is the same light
Almost all scriptures give their own theories of creation of this universe. Most of these agree on one point that it is God (one supreme power), who created this universe. According to most of these theories, God created the universe out of nothing, but according to some, both God and Prakirti (the basic elements) existed side by side and at some stage both joined together to start the process of creation of the universe, as we know it. In this shabad, Guru Ji tells us how for an unaccountable number of years, there was complete darkness or a state about which nothing can be known and when except for God Himself, there were absolutely no planets, no process of creation or destruction, and no question of any coming or going, vice or virtue, but at some stage God on His own started this process of creation.

Commenting on the pre-creation stage of the universe, Guru Ji says: “For a period, which cannot be counted even in billions or trillions of years, there was complete darkness (a state about which nothing is known. Then) there was neither earth, nor sky, nor the infinite command (of God prevailing anywhere). There was no day, night, moon, nor sun. (At that time, God was) absorbed in such a trance in which no thoughts of any kind arose (in His mind).”(1)

Continuing his description of the pre-creation stage, Guru Ji says: “(In that period), there were neither (the four) sources of creation, forms of speech, nor air, nor water. There was no creation and destruction, nor any coming or going (of the creatures). There were no regions, underworlds, seven seas, and no rivers with flowing water.”(2)

Moving his focus from tangible places like oceans and continents to intangible ones like heaven and hell, Guru Ji says: “At that time there was no heaven, earth, or underworld. Nor there was any heaven and hell, nor time, the agent of death. There was no world of tortures, and nor any region of bliss, nor any birth and death, and no one came or went (in or out of the world).”(3)
Now talking about the primary (Hindu) gods like Brahma, Vishnu, and Shiva (who are believed by some as the gods of creation, sustenance, and destruction), Guru Ji says: “(In the pre-creation stage, there was) neither any Brahma, nor Vishnu, nor Shiva. There was no male or female, no caste or station, and nobody experienced pain or pleasure.”(4)

Moving on to the human beings, Guru Ji says: “Then, there was no one who was a celibate, a man of high character, or a forest dweller. Then, there were neither the adepts, nor the seekers, nor the (householders), who indulge in worldly pleasures. There was no yogi, a wandering sage, nor any religious garb, and nobody called himself as the master.”(5)

Since there were no yogis or adepts or any such people, Guru Ji says: “(In that period), no contemplations or penances were being performed, and nobody was observing any austerities or fasts, or performing any worship. Nor was there any person who talked about any one else other (than God. At that time) creating Himself from Himself, (God) was feeling pleased, and was evaluating His own worth.”(6)

Referring to the period when god Krishna lived, and staged his play in this world, Guru Ji says: “Then, no one observed any purity, self-restraint, nor did anyone wear the Tulsi (sweet-basil) rosary. There were no milkmaids, god Krishna, cows, or any cowherd. There were no hypocrisies of incantations or spells, and nobody played the flute.”(7)

Next referring to the faith rituals, Guru Ji says: “(Then), there were no deeds of faith, or righteousness, and nor the sweet (allurement of worldly) Maya. Then there were neither any (high or low) caste, nor was anyone born, or was anyone visible. There was no net of (worldly) attachment, nor was anyone destined to die, and nobody worshipped anybody.”(8)

Elaborating on the conditions in that pre-creation stage, Guru Ji says: “Then there was no slander, no praise, no soul, and no life. There was no Gorakh (chief of yogis), nor Machhinder (his chief disciple). There were no discussions on (religious) knowledge, meditation, beginning of clans, nor did anybody ask for accounts (of anyone’s deeds).”(9)

Referring to present day customs and cast systems, Guru Ji says: “(Then) there were no classes, such as Brahmin or Khattri, nor the holy garbs, such as adopted by (the different sects of yogis). There was no god, no temple, no cow, and nor any recitation of mantra like Gayatri. There were no rituals or burnt offerings, feasts to please the gods, ablutions at holy places, nor did anybody perform any worship.”(10)

Now Guru Ji comments on the state of the world in terms of Muslim’s vocabulary. He says: “(At that time), there was neither any Mullah (Muslim scholar) nor any Qazi (Muslim judge). There was no Sheikh, (Muslim preacher), nor Masayak, (congregation of sheikhs), nor Hajji (pilgrim to Mecca). There were no subjects, or kings, no worldly ego, and nobody said or listened (to such things).”(11)
As for the worldly relationships between man and gods and between men themselves, Guru Ji says: “(Before the creation of this world), there was no love or devotion (for any god), there was no soul, nor Maya. Then, nobody was anybody’s friend or mate and there was neither the sperm (of father), nor the blood (of the mother. Then God) Himself was the banker and Himself the peddler, and this is what pleased the eternal (God).”(12)

Referring to various faith scriptures, which seem to make claims about the creation of the universe and heavenly bodies like the sun and the moon, Guru Ji says: “(O my friends, in the beginning), there were no Vedas (the Hindu scriptures), Katebas (the Muslim, Jews, and Christian scriptures), or any Simritis and Shastras (the commentaries on Vedas). There was no reading of Puranas (the Hindu books on philosophy), and there was no sunrise or sun set. The incomprehensible God was Himself the speaker and preacher, and Himself the invisible God revealed Himself.”(13)

Now coming to the creation of the universe, when and why God did it and how He did it, Guru Ji says: “When it so pleased Him, He created the universe, and without any support He upheld the expanse (of the world). Then He created Brahma, Vishnu, and Mahesh (the three primal Hindu gods responsible for creation, sustenance, and destruction of the world), and extended the attachment for (worldly riches and power or) Maya.”(14)

However, Guru Ji cautions us that not all understand and realize the above facts about the universe. He says: “It is only a rare person to whom the Guru has uttered this (sermon of the) shabad. (That person) has understood that after creating this creation, (God) Himself is looking after the entire world, and His command is pervading everywhere. It is that God, who started the continents, solar systems, and underworlds, and from unmanifest form, He became manifest.”(15)

In conclusion, Guru Ji says: “(O my friends), nobody knows the end or limit of that (God). Only through the perfect Guru, one obtains understanding (about Him). Nanak says, that they who are imbued with the love of the eternal (God, seeing His astonishing wonders), go into a state of ecstasy and then keep singing His praises.”(16-3-15)

The message of this shabad is that before this universe came into being, there was pitch darkness (of ignorance) for unaccountable billions of years. At that time, there were no countries, no divisions into different faiths, religious ways or religious books. When God so willed, He created this universe and also created gods, goddesses, and human beings, and infused them with the sense of worldly attachment or Maya. But, only a rare person obtains this true understanding through the Guru and mesmerized by the astonishing wonders of God, keeps singing His praises.
maaroo mehlaa 1.

aapay aap upaa-ay niraala.
saachaa thaan kee-o da-i-aala.
pa-un paanee agnee kaa banDhan kaa-i-aa kot rachaa-idaa. ||1||

na-o ghar thaapay thaapanhaarai.
dasvai vaasaa alakh aparaarai.
saa-ir sapat bharay jal nirmal gurmukh mail na laa-idaa. ||2||

rav sas deepak jôt sabaa-ee.
aapay kar vaykhai vadi-aa-ee.
jot saroop sadaa sukh-daâta sachay sobhaa paa-idaa. ||3||

garh meh haat patan vaapaaraa.
poorai tol tolai vanjaaraa.
aapay ratan vistaahay layvai aapay keemat paa-idaa. ||4||

keemat paa-ee paavanhaarai.
vayparvaah pooray bhandaarai.
sarab kalaa lay aapay rahi-aa gurmukh kisai bujhaa-idaa. ||5||

nadar karay pooraa gur bhaytai.
jam jandaar na maarai faytai.
ji-o jal antar kamal bigaasee aapay bigas dhi-aa-idaa. ||6||

aapay varkhai amrit Dhaaraa. ratan javayhar laal aparaar.
satgur milai tâ pooraa paa-ee-ai paraym pâdaarath paa-idaa. ||7||

paraym pâdaarath lahai amolo.
kab hee na ghaatas pooraa tolo.
sachay kaa vaapaaree hovai sacho sa-udaa paa-idaa. ||8||
It is the same light

sachaa sa-udaa virlaa ko paa-ay.
pooraa satgur milai milaa-ay.

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gurmukh ho-ay so hukam pachhaanai
maanai hukam samaa-idaa. ||9||
hukmay aa-ia-aa hukam samaa-i-aa.
hukmay deesai jagat upaa-i-aa.
hukmay surag machh pa-i-aalaa hukmay
kalaa raha-idaa. ||10||
hukmay Dhartee Dha-ul sir bhaaraN.
hukmay pa-un paanee gainaaraN.
hukmay siv sakttee ghar vaasaa hukmay
khayl khaylaa-idaa. ||11||
hukmay aadaa-nay aagasee.
hukmay jal thai taribhavan vaasee.
hukmay saas giraas sagaa fun hukmay
daykh dikhaa-idaa. ||12||
hukum upaa-ay das a-utaaraa.
dayv daanaav agnatapaaraa.
maanai hukam so dargeh paijhai saach
milaa-ay samaa-idaa. ||13||
hukmay jug chhaateeh gudaaray.
hukmay siDh saaDhk veechaaray.
aap naath natheeN sabh jaa kee bakhisay
mukaat karaa-idaa. ||14||
kaa-ia-aa kot garhai meh raajaa. nayb
khavaas bhalaa darvaajaa.
mithi-aa lobh naahee ghar vaasaa lab
paap pachhuta-idaa. ||15||
saat santokh nagar meh kaaree.
jaat saat sanjam saran muraaree.
naanak sahj milai jagjeeyan gur sabdee
pat paa-idaa. ||16||[4][16]
In the previous *shabad*, Guru Ji told us that before this universe came into being, there was pitch darkness (of ignorance) for unaccountable billions of years. At that time, there were no countries, no divisions into different faiths, religious ways or religious books. When God so willed, He created this universe and also created gods, goddesses, and human beings, and infused them with the sense of worldly attachment or *Maya*. But only a rare person obtains this true understanding through the Guru and mesmerized by the astonishing wonders of God, keeps singing His praises. But, many people question if God created the universe, then who created God, who is running the universe now, how did He create the human being, and where does He reside now. In this *shabad*, Guru Ji answers all such questions.

First referring to the question who created God and where does He reside, Guru Ji says: "(O my friends), the unique (God) has created Himself and remains detached (from worldly attachment). Binding together (elements) like air and water, He has created the fortress (like body). The eternal (God) has made (this body), as His eternal abode."(1)

Giving further details of the fortress of the body in which God has His abode, Guru Ji says: "(In this body fortress), the builder God has installed nine doors (in the form of two eyes, two ears, two nostrils, one mouth, and two outlets for passing urine and stools, which are visible). But in the tenth (invisible gate) is the abode of the incomprehensible and limitless God. (Ordinarily, the human beings remain filled with the dirt of worldly attachments, but the) one who follows the Guru, is not stained by (any such) filth, and all that one’s seven seas (the sense organs of sight, sound, speech, touch, taste, mind, and intellect) remain filled with the immaculate water (of God’s Name)."(2)

Describing how God is not only residing in the human beings, but how His power is pervading in all the creation, Guru Ji says: "(O my friends), it is (God’s) light, which is working in all the (universal) lamps, such as the Sun and the Moon. Creating (these lamps and the rest of the universe), He Himself witnesses His own greatness. That God is an embodiment of light and always the Giver of peace. He who gets attuned to that eternal (God) obtains honor."(3)

Now Guru Ji uses a beautiful metaphor to explain how, while residing in humans, God evaluates those who meditate on His Name. He says: "(O my friends), in the fortress (of this body, our sense faculties are like) shops in a city, (where like a) salesman (God Himself) is transacting business. That Merchant uses perfect weights (of Name, to weigh or evaluate a person. Sitting in the body fortress), He Himself weighs the jewel (of Name), and Himself evaluates.”(4)

But Guru Ji notes that only very rare persons understand this phenomenon. He says: "(On His own, God) the appraiser has appraised the value (of the Name jewel). The
storehouses of that care-free (God) are filled (with such jewels). Assuming all powers, He is pervading (in all. But only) to rare Guru’s followers, He gives this understanding.”(5)

Explaining the above in more detail, he says: “When God shows mercy, one meets the perfect Guru (and listening to him, stops committing sins). Then even the cruel demon of death cannot hurt such a person. Then just as a lotus blooms in water, similarly blooming in that person, God contemplates Himself.”(6)

Elaborating on the above statement, Guru Ji says: “(The one whom God unites with the true Guru), on that person He Himself rains the nectar (of Name, which has) the jewels, emeralds, and diamonds of infinite worth (of God’s merits in it). However, only when we meet the true Guru, that we obtain the perfect (God), and obtain the wealth of (His) love.”(7)

Now describing how valuable and useful this commodity of God’s love is, Guru Ji says: “(O’ my friends), one who obtains this priceless commodity of God’s love, it never falls short, always weighs perfectly (no matter how many inducements of worldly riches and power may be offered, that one’s love for the true God and therefore for truth and justice never diminishes). Because, the one who (once becomes) the merchant of truth, that one only buys true wares, (only believes in truth and honesty, and doesn’t give into false hood or greed).”(8)

But again Guru Ji notes: “It is only a rare person who obtains the true merchandise (of God’s Name). One who meets the perfect Guru (the Guru) helps that person to acquire (this commodity). One who becomes a Gurmukh (a sincere Guru’s follower), understands God’s will and by obeying this will, merges in God (Himself).”(9)

Regarding God’s will, he says: “(Such a person understands that as per God’s) will one comes (into this world), and as per His will, one merges (in it and departs from the world. To that one) this world seems to be created as per His will. In His will have been created heaven, earth, and the underworld, and are held in place by the power of His will.”(10)

Elaborating on the importance of God’s will, Guru Ji says: “In God’s will, this earth came into being, (whose) weight (is believed to be) on the head of a bull. In His will air, water, and the sky came into existence. In His will the soul and power (of Maya) obtained abode in man’s (heart), and in His will (God) makes (a person) play the game (of life).”(11)

Guru Ji adds: “It is as per His will that the sky is stretched (over the earth). It is as per His will that creatures live in water, earth, and all the three worlds. Every breath we breathe, and every morsel (of food we take) is as per His will, and again it is in His will that He takes care of us, and gives us the power to see (others).”(12)
What to speak of the ordinary creatures and human beings, Guru Ji says: “It was in His will, (that God) created the ten incarnations (of god Vishnu as per Hindu belief), including innumerable gods and demons. (Therefore), one who obeys (God’s) will, is honored in God’s court. Uniting with (His) eternal (Name, God) merges one (in Himself).”(13)

Commenting further on the significance of God’s will, Guru Ji says: “In His will, (God) spent thirty six (innumerable) ages in pitch darkness (period about which nobody knows anything). In His will, He created adepts, seekers, and men of reflection. He Himself is the Master, and the entire (world) is bound by His command. On whom He shows His grace, He gets that person emancipated (from the worldly bonds).”(14)

Now the question arises, where does such a mighty King reside, who rules over this entire universe? If, as stated earlier, He resides right in human body, then why can we human beings not reach Him? Guru Ji explains with a beautiful metaphor. He says: “(O” my friends, God the) King resides in the strong fortress within (the human body. Our sense organs are like that king’s) courtiers and servants, and (the mouth is like) a magnificent gate (of this fort. But, like a guard), the false greed doesn’t let one’s (soul enter and) reside in that house.”(15)

Guru Ji concludes the shabad by saying: “(O” my friends, they who know how to live a truthful and contented life, in other words the body) city in which reside the workmen of service, contentment, discipline, and high character, the soul residing (in that body) remains living in the shelter of God. O’ Nanak, such a person imperceptibly meets God, the life of the world, and thus following the Guru’s word (of advice), obtains honor (in God’s court).”(16-4-16)

The message of this shabad is that if we want to realize and merge in God, who has created this universe, and all gods and goddesses, we should listen to the Guru’s word. We should have the faith that God who resides outside also resides within us in the tenth door of the body’s cave, and everything happens as per His will. In order to reach Him we have to follow the Guru’s advice and train our mind to live a life of truth and contentment, and shedding our falsehood and avarice, we should meditate on His eternal Name. Then we would obtain entry in God’s court and would be liberated from our worldly bonds.

It is the same light
It is the same light
It is the same light
In the previous so many *shabads*, Guru Ji told us that it is God who created this universe along with all the continents, oceans, galaxies, and the creatures of millions of species. Ordinarily to make anything, we need some already existing materials, and then by combining these we make the new thing. So, the question naturally arises, out of what material did He make all these continents, galaxies, and living creatures? In this *shabad*, Guru Ji describes the astonishing way how, like a great magician; God pulled everything out from Himself.

Giving an overall picture of the astounding phenomena, how God creates this universe, Guru Ji says: “(O my friends), God who is beyond any limit has acquired His power from nothing except Himself. That limitless God is all by Himself. He Himself creates and looks after His creation, (and also) creates a state in which there is nothing except for Him.”(1)

Starting with the creation of basic elements necessary for life and the human beings, Guru Ji humbly addresses God and says: “(O God), entirely out of Yourself, You created air and water. Then creating the universe (out of Yourself), You created the body fortresses and (human souls, as) the kings of these fortresses. In these creatures (made out of elements like) air and water, it is Your light (which pervades). In Your absolute self, You keep Your power enshrined.”(2)

What to speak of human beings, Guru Ji says: “It was out of His absolute self, that He created Brahma, Vishnu, and Mahesh, (the gods of creation, sustenance, and destruction as per Hindu belief), and all the ages passed in this absolute state of God. Perfect is the person, who reflects on this state, meeting whom one’s doubt is dispelled.”(3)

Commenting on the working of human mind, Guru Ji says: “(O my friends), it is out of His absolute self, (that He established the seven seas (the five senses of sight, sound, smell, touch, and taste, plus mind and intellect). He, who has created (the creatures) keeps them in His thoughts. By Guru’s grace, one (who meditates on that God, and) whose mind bathes in (God’s) true pool doesn’t enter into existences (or rounds of births and deaths) again.”(4)

Looking at the sun, the moon, and other such heavenly bodies, Guru Ji says: “(O my friends, even the) sun, the moon, and the sky have emerged from His absolute self. His light is pervading in all the three worlds. That indescribable and limitless God is aloof (from everything) and without any other support remains absorbed in His absolute self.”(5)

Now commenting on the wonders of God, Guru Ji says: “(O my friends), it is out of His absolute self that He created the earth and the sky, and infusing His eternal power has held these (in place) without any kinds of (supporting) pillars. Creating the three
worlds, He keeps these bound by the cord of Maya (the attachment for worldly riches and power). On His own, He creates (everything) and then on His own, destroys it.”(6)

Guru Ji adds: “Out of His absolute self, (God) created the (four) sources of creation and the (forms of) speech. Everything emerges from the absolute (God) and is absorbed back in His absolute self. Such is the wondrous play of creation; the Creator playss and through His word (of command) reveals this wonder, which takes one into ecstasy.”(7)

Continuing his thoughts, Guru Ji says: “(It is out of His) absolute self that (God) made the days and the nights. He subjected (the creatures) to birth and death, and gave them pain and pleasure. But, following Guru’s advice, one who becomes detached from (and unaffected by) pain or pleasure, becomes immortal, and finds one’s own house (or the abode of God within oneself).”(8)

Now commenting on Vedas, which are considered the holiest Hindu scriptures, Guru Ji says: “(All these four Vedas called) Saam, Rig, Jujar, and Athar ban, (which are believed to have been uttered through the) mouth of (god) Brahma, talk about the three qualities of Maya (man’s inclinations for virtue, vice, and power. But behind all such scriptures is the power of God, whose) worth no one can tell. As He makes anyone speak, one speaks (accordingly).”(9)

Next referring to Muslim belief about the universe, Guru Ji says: “(O’ my friends, it is) out of His absolute self, (that God) created the seven (skies and seven) underworlds. Out of His absolute self, He created the three worlds, which He carefully preserves. On His own the limitless God has created the cause (for the creation of the world. Therefore, O’ God), every one does what You motivate one to do.”(10)

Continuing his address to God on the topic of the three modes of Maya and pain and pleasure in man’s life, Guru Ji says: “(O’ God, all these three) impulses for power, greed, and virtue are the reflections of Your power. (It is You, who has subjected the creatures) to birth and death and the malady of ego. (However), on whom (God) shows mercy, through the Guru, (God) gets that person liberated from (these three qualities, and) emancipates by blessing that person with the fourth (quality or a state of complete peace and poise, called Turya).”(11)

But what to speak of ordinary human beings, Guru Ji goes to the extent of saying: “(O’ my friends), out of the absolute God, came the ten incarnations (of Vishnu, who is believed to be the primal god of creation). By creating the world out of His absolute self, He made this expanse (of the world. Out of His absolute self, He also) created the gods, demons, heavenly servants, and musicians of gods, and all do what is written in their destiny.”(12)

Now describing the blessings received by a person, who understands this power of God, and how everything comes out of His absolute self, Guru Ji says: “The person,
who through Guru’s guidance comprehends (this power of God, to create everything out of His absolute self, that person) doesn’t suffer from any malady (such as ego or evil tendencies). But it is only a rare person, who climbs (and fully internalizes) this step (of following) Guru’s (guidance). Throughout all ages, this (way of following Guru’s advice) has been source of emancipation. (The one who understands this thing and conducts one’s life accordingly) is emancipated and obtains honor (in God’s court).”(13)

Explaining the basic reason for the rounds of births and deaths through which man keeps going, Guru Ji says: “(O’ my friends, out of His absolute self), the five elements became manifest. Through the assembly of these elements, one obtains (the human body), and then performs deeds, governed by one’s destiny. Both good and bad deeds, are written on one’s brow (or subconscious), and one sows the seeds of vice and virtue (and then reaps the fruits of one’s deeds).”(14)

Describing the blessings those persons obtain who act on the Guru’s advice, he says: “They, who remain imbued in the love of the true Guru’s word, and remain intoxicated with the relish of God’s (Name), become detached (from worldly affairs), and men of high character. But it is only through the Guru that we obtain power to perform miracles, wisdom, and personal relationship with God. Whose destiny has come to fruition, (Guru) unites that one with (God).”(15)

So addressing us, Guru Ji says: “(O’ my friends), this mind is afflicted with the extreme attachment for Maya (the worldly riches. Understand this fact) and end (this attachment). Because swayed by greed, one who keeps amassing falsehood (of worldly wealth), that one remains afflicted with the maladies of hope, desire, ego, and doubt.”(16)

In conclusion, Guru Ji says: “(O’ my friends), through the true Guru, who obtains divine comprehension, that person remains attuned to the eternal God in a state of seedless trance (a state of mediation in which no thoughts arise). O’ Nanak, within such a person rings the music of the (divine) word and that person merges in the Name of the eternal (God).”(17-5-17)

The message of the shabad is that it is from the true Guru that one obtains true understanding about God. We know from him that the entire universe came out of God’s absolute self, and will ultimately merge back into Him. Even all the gods like Brahma and Vishnu, and the scriptures like Vedas have emerged out of God’s absolute self. It is as per the destiny pre-ordained by Him based on our previous deeds, that we conduct ourselves in this world, amass vice or virtue and go through pain or pleasure accordingly. Therefore, if we want to obtain permanent peace and emancipation from the perpetual pains of birth and death, then we should act on Guru’s advice and meditate on God’s Name with true love and devotion.
maaroo mehlaa 1.

jah daykhaa tah deen da-i-aalaa.
aa-ay na jaa-ee parabh kirpaalaa.
jee-aa andar jugat samaa-ee rahi-o
niraalam raa-i-aa. ||1||

ej jag tis kee chhaa-i-aa jis baap na
maa-i-aa.
naa tis bhaain na bharaa-o kamaa-i-aa.
naa tis opat khapat kul jaattee oh ajraavar
man bhaa-i-aa. ||2||

too akaal purakh naahee sir kaalaa.
too purakh alaykh agamm niraalaa.
saat santokh sabad at seetal sahj bhaa-ay
liv laa-i-aa. ||3||
tarai vartaa-ay cha-uthai ghar vaasaa.
kaal bikaal kee-ay ik garasaa.
nirmal jot sarab jagjeevan gur anhad
sabad dikhhaa-i-aa. ||4||
ootam jan sant bhalay har pi-aaray.
har ras maatay paar utaaray.
aanak rayn sant jan sangat har gur
parsaadee paa-i-aa. ||5||
too antaarjaamee jee-a sabh tayray.

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too daataa ham sayvak tayray.
amrit naam kirpaa kar deejai gur gi-aan
ratan deepaa-i-aa. ||6||

panch tat mil ih tan kee-aa.
aatam raam paa-ay sukh thee-aa.
karam kartoo amrit fal laagaa har naam
ratan man paa-i-aa. ||7||
It is the same light
In the previous shabad, Guru Ji told us that the entire universe came out of God’s absolute self, and will ultimately merge back into Him. Even all the gods like Brahma and Vishnu and Vedas have emerged out of God’s absolute self. In this shabad, seeing the wonders of God, how He is so intricately woven in His creation, can be seen everywhere, and yet is aloof from everything, Guru Ji goes into a state of ecstasy and pours out his love for God.

He says: “Wherever I look, (I see that) merciful God of the meek. That compassionate God (is neither born, nor dies, neither) comes nor goes. In all beings pervades the knowledge (to survive), but that King Himself remains aloof.”

Listing some of the main characteristics of God and the nature of His relationship with the world, Guru Ji says: “(O’ my friends, God is the only eternal reality and this) world is just (like His) shadow. (Since God manifested Himself out of His absolute self), He has no father or mother. He has no brother, sister, or any servant. He neither goes through birth and death, nor has any lineage and caste. That (God, who) never becomes old is pleasing to my mind.”

Continuing his admiration for God, Guru Ji says: O’ the immortal Being, there is no death for You. You are such an all-pervading Being, who cannot be described, is beyond the comprehension of ordinary sense organs, and is unique. (The person), who by following (Guru’s) word has lived a truthful and contented life and has remained attuned (to God) in a natural sort of way, that person has remained extremely (calm and) cool.”

Elaborating on the qualities of God, he says: “(Even though, He has pervaded the world) with three (modes or impulses for vice, virtue, and power, yet He Himself) has His abode in the fourth state (called Turya, in which there are no such impulses. He never dies, nor gets born, as if He) has devoured birth and death in a single morsel. His immaculate light is the life of all (creatures in the) world. The Guru has shown (that God), through his continuous (divine) word.”

Explaining, why the Guru or a true saint is able to show us God and no body else, Guru Ji says: “(O’ my friends), the sublime devotees and saints are dear to God. They are intoxicated with the relish of God’s (Name, and God) has ferried them across (the worldly ocean). Nanak says, that by seeking the dust (of the feet, or the service and) company of (such) saintly devotees, by Guru’s grace (that God) is obtained.”

However, Guru Ji also knows that the company or grace of the Guru is obtained only when God blesses us with it. Therefore addressing God, he prays: “(O’ God), You are the inner knower of all hearts, all beings belong to You. You are the benefactor and we are Your servants. Please show mercy and bless us with the nectar of Your Name, (and illuminate our mind, with the divine light) of the jewel of Guru’s (divine) knowledge.”
Now, describing the kind of peace and bliss a person enjoys, who by Guru’s grace has experienced God, Guru Ji says: “(O’ my friends), by joining together the five elements, (God) has created this (human) body. The one who has obtained the all-pervading God, in that one has pervaded (a sense of divine) peace. That person’s effort of doing the virtuous deeds (of meditating on God’s Name) has borne the fruit, and has obtained the jewel of God’s Name in the mind.”(7)

Describing the state of mind of a Guru’s follower who has been blessed with God’s sight, he says: “(O’ my friends, one who’s) mind is absorbed (in God’s love), doesn’t feel any hunger or thirst (for worldly things). That person realizes the immaculate God pervading in each and every heart. Becoming detached, that person remains intoxicated with the immortalizing relish (of God’s Name) and through Guru’s instruction that person’s life becomes praiseworthy.”(8)

Commenting further on the conduct of a Guru following person, who remains absorbed in God’s love, Guru Ji says: “(A Guru’s follower), does only those deeds which keep that person’s soul connected to God. Such a person realizes that the immaculate light of God is pervading everywhere. Such a person’s tongue always remains relishing the relish of (Guru’s) word, as if within that person is playing melodious music of a flute.”(9)

However, Guru Ji points out that not everybody enjoys or plays such music. He says: “(O’ my friends), only that person plays such a melodious flute (and enjoys such divine bliss), who understands (that God is pervading in all) the three worlds. O’ Nanak, through Guru’s instruction understand this way and attune yourself to God’s Name.”(10)

Regarding such Guru following persons, Guru Ji says: “(O’ my friends), rare are such devotees in the world, who reflect on the Guru's word, and remain detached (from worldly attachments). They save themselves and also save all those who are in their company or lineage; fruitful is their advent in this world.”(11)

Again stressing upon the importance of guidance of the Guru, he says: “(O’ my friends), that one alone recognizes the house, door, and temple (or the abode of God), who obtains (true) understanding from the perfect Guru. (Such a person realizes that) our bodies are fort-like mansions of (God), the Master. That owner of these mansions is eternal and He has established His eternal throne (in the human body).”(12)

Referring back to his remark that those who reflect on the Guru's word remain detached (from worldly attachments), Guru Ji says: “(O’ my friends), all the fourteen worlds and (sun and moon), the two (heavenly) lamps are witnesses (to the fact) that the elite servants (of God, the chosen Guru’s followers) have not tasted the poison (of Maya, or have been beguiled by worldly wealth. Because, they know that) within them is present the invaluable commodity of incomparable beauty. Meeting with the true Guru, (and following his advice, they) have obtained this wealth of God’s (Name).” (13)
However, Guru Ji cautions us that not everybody enjoys the bliss of God’s company. He says: “(O’ my friends, that one) alone sits on the throne (and enjoy God’s company), who is fit for that throne. By following Guru’s instruction, that person has controlled the five (inner impulses, as if they are his or her) servants. God, who has been existing before the beginning of ages, is present now and will be there in the future, dispels all that person’s dread and doubt.”(14)

Guru Ji concludes the shabad by describing the honor one receives, who has been blessed by God’s company. He says: “(The one who experiences God) on the throne (of the heart), is paid respect day and night. This true glory, one obtains by attuning to God through Guru’s instruction. Therefore, Nanak says: "(O’ my friends), meditate on God’s Name and swim across (the worldly ocean. One, who does that) obtains God, who remains one’s friend till the end.”(15-1-18)

The message of this shabad is that we should conquer all our five passions or internal enemies (of greed, anger, lust, attachment, and ego). We should realize that God is pervading all the three worlds, and in each and every heart. Then our heart would become so immaculate, that we will experience the presence of God, as if He is sitting on the throne of our heart, and we would enjoy eternal bliss.
It is the same light
In the previous shabad, we were told that following Guru’s advice we should conquer all our five passions or internal enemies, (greed, anger, lust, attachment, and ego). We should realize that God is pervading all the three worlds, and in each and every heart. Then our heart would become so immaculate, that we would experience the presence of God, as if He is sitting on the throne of our heart, and we would enjoy eternal bliss. In this shabad, Guru Ji gives us a kind of step-by-step road map to lead our life, so that while meditating on God’s Name, we may easily control our evil impulses, live a truthful living, and obtain the supreme state of union with Him.

First outlining the general framework within which Guru Ji wants us to live our life, he says: “O” my brothers (and sisters), accumulate the wealth of God’s Name. (But since this wealth is obtained by following Guru’s guidance, therefore) always serve the true Guru and remain in his shelter. (They, who adopt this way of life), are not robbed by the (internal) thieves (such as lust, anger, and greed. Because in them) arises (the divine) melody of (God’s Name, and the Guru) keeps them awake (and alert to worldly enticements) with his word (the Gurbani)."(1)

Next going into a prayer mode, Guru Ji addresses God and says: “(O’ God), You alone are the uninterrupted king (of the entire universe, who doesn’t need) anybody else’s support. You Yourself accomplish the tasks of (Your) devotees. You are immortal, unwavering, limitless, and priceless God; immovable is Your beauteous (throne, where You) sit.”(2)

Now telling us the whereabouts of that place where God sits, Guru Ji says: “(O’ my friends, in our) body township is a sublime place (the Dasam Duaar), where the elite
and supreme devotees reside (keep focused). Above (that place sits) aloof the one Creator, absorbed in His seedless trance (in which no thoughts arise).”(3)

Giving more details about the location of God’s abode, Guru Ji says: “(O’ my friends, the body) township of each and every person, the Creator has embellished with nine (visible) doors (in the form of two eyes, two ears, two nostrils, two outlets for urine and stools, and one mouth. In the tenth (door, called Dasam Duaar) resides the detached unique, and indescribable (God), who on His own reveals (Himself to whom He pleases).”(4)

Commenting further on the unique qualities of God, Guru Ji says: “(O’ my friends), that all pervading God is beyond any description or painting, true (and just) is His court. He is running (the entire world, under His) command; eternal (and unchallengeable) is the writ (of His command). Nanak (says: ‘O’ my friends), search (Him) out in your heart, (one who has done that, has) obtained the wealth of the all-pervading God’s Name.”(5)

Elaborating on the merits of God and the blessings a person obtains, who meditates on Him, Guru Ji says: “In spite of residing in all bodies, that all-wise God is free from the dirt of Maya (the false worldly enticements. The person), who is absorbed in the knowledge provided by the Guru (firmly believes that God always) does justice. (As if seizing) by the neck, He slays (such evil impulses as) lust and anger and dispels ego and greed (from within a person).”(6)

Continuing to describe the wonderful traits of God, Guru Ji says: “(O’ my friends), the formless God resides in an eternal place. He Himself understands and ponders over the word (of His command. The one who has realized) the abode and mansion of that eternal God within (who remains attuned to God) has ended his or her coming and going.”(7)

Now describing the kind of bliss, such a person enjoys who has realized God, Guru Ji says: “The mind (of such a Guru following person, who is united with God) doesn’t wander, (nor any) wind (of worldly passions) carries such a person away (into evil pursuits). Within (the mind of such) a yogi rings the continuous melody of the word (of God’s Name). That yogi hears a unique sweet sound of five kinds of music, (as if) God Himself is playing this music for him.”(8)

Commenting further on the conduct and traits of such a yogi, united with God, Guru Ji says: “(O’ my friends, such a yogi) has God's fear and love (in the mind) and remains merged in a state of equipoise. Shedding ego (that yogi) remains continually imbued with the continuous (divine) word (of God’s Name). Embellishing the eyes with the slayer of divine knowledge, such a person realizes the immaculate God who is the all-pervading king of all.”(9)

Switching back to the unique qualities of God, Guru Ji says: “(O’ my friends), that imperishable God is the destroyer of pain and fear. He cures the maladies (of living
beings), and cuts their noose of death. O’ Nanak, that God who is destroyer of fear, is obtained only when we meet the Guru (and act on his advice).”(10)

Describing further the blessings received by a person who realizes God within, Guru Ji says: “(O’ my friends, one who realizes God within, sheds the fear of death, as if that one has) devoured death like a morsel (of food). Yes, the one who understands the grace of God understands the word (the will of God. That person is convinced that God) Himself knows and recognizes (what is in the minds of His beings), and all this play (of the world) is His (creation).”(11)

Now, explaining the working of the world with another beautiful analogy of a merchant, Guru Ji says: “(O’ my friends, this world is like a town in which the human beings come to trade in the merchandise of God’s Name. In this town, God) Himself is the merchant, and Himself the salesman. The assayer Himself assays the merchandise. (Like examiners of gold), He Himself tests it on the touch stone and Himself appraises the worth (or the sincere effort, which a person has put in doing good deeds, and meditating on His Name).”(12)

Describing how God has spread His mercy throughout the universe and how He can be met, Guru Ji says: ‘(O’ my friends), the merciful God has shown His mercy and that God of the universe is pervading in each and every heart. (But, in spite of residing in all, that God) remains and unaffected by Maya (the worldly riches and power. Upon whom is the grace of God), the true Guru unites that person with the all-pervading God.”(13)

Now describing some of the gifts God grants to that person whom the Guru has united with Him. Guru Ji says: ‘(O’ my friends), that God is all wise and far seeing. (He knows about all the good or bad deeds done by any body. On whom, He shows mercy), He dispels that person’s ego. Removing duality (or love for things other than God, He) shows that only one (God is pervading in all). Then in spite of living among worldly desires, such a person remains detached (from any worldly desires), and keeps singing praises of that immaculate God, who has no lineage.”(14)

In conclusion, Guru Ji says: “(O’ my friends), only when we still our ego through the word of the Guru, that we obtain peace. That one alone is truly wise, who reflects upon oneself. In short, “O’ Nanak, true profit (of human life) lies in singing praises of God and it is in the company of the true (saints) that the true reward (of Name) is obtained.”(15-2-19)

The message of this shabad is that if we want to over come our impulses such as duality, anger, and greed and want to enjoy a state of peace and poise, then we should realize ourselves by reflecting on Gurbani, the word of the Guru. This would unite us with the immaculate God, who will examine us on the touchstone of merits, and being purified by the Guru’s word we would be accepted into God’s court. Then all our pains of births and deaths would be over and we will enjoy the bliss of eternal union with God.
maaroo mehlaa 1.

sach kahhu sachai ghar raahaa.
jeevat marahu bhavjal jag tarna.
gur bohith gur bayrhee tulhaa man har
jap paar langhaa-i-aa. ||[1]||

ha-umai mamtaa lobh binaasan.
na-o dar mukty dasvai aasan.
oopar parai parai aprampar jin aapay
aap upaa-i-aa. ||[2]||

gurmat layvhu har liv taree-ai.
akal gaa-ay jam tay ki-aa daree-ai.
jat jat daykh-a-u tat tat tum hee avar
dautee-aa gaa-i-aa. ||[3]||

sach har naam sach hai sarnaa.
sach gur sabad jital log tarna.
akhath kathai daykhai aprampar fun
garabha na jonee jaa-i-aa. ||[4]||
sach bin sat santokh na paavai.
bin gur mukth na aavai jaavai.
mool mantar har naam rasaa-in kaho
naanak pooraa paa-i-aa. ||[5]||

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sach bin bhavjal jaa-ay na tari-aa.
ayhu samund ataaahu mahaab bikh
bhari-aa.
rahai ateet gurmat lay oopar har
nirbha-o kai ghar paa-i-aa.||[6]||

jhothee jag hit kee chaturaa-ee.
bilam na laagai aavai jaa-ee.
naam visar chaleh abhimaane upjai
binas khapaa-i-aa. ||[7]||
It is the same light
All of us like to enjoy a state of peace, pleasure, and happiness, and we all seem to be engaged in that pursuit according to our own judgment, or the advice we get from others. But the fact is that it is only very few among us who have been able to find that magic formula, which ensures that state of true bliss or happiness. In this shabad, Guru Ji gives us this formula, applying which we can not only enjoy happiness, but also enjoy a state of eternal bliss in the company of God.

So giving the basic elements of his formula, Guru Ji says: “(O’ my friends, if you want to enjoy such permanent happiness, as if you are) living in the house of that eternal God, (the source of all happiness and bliss), then keep uttering (the Name of) that eternal God. Secondly, if you want to (end your coming and going in this world, and) swim across the dreadful (worldly) ocean, then (completely erase your ego, as if you) have died while (apparently) alive. (Thirdly remember that to cross over this worldly ocean), Guru is like a ship, a boat or a raft, and by making our mind to meditate on God’s (Name), he ferries us across (this worldly ocean, and saves us from repeated births and deaths).”(1)

Naturally, the question arises how, by meditating on God’s Name, does one get united with God, the eternal source of happiness? Guru Ji answers: “(O’ my friends, God’s Name) is the destroyer of ego, sense of mineness, and greed. (By meditating on the Name, our) nine doors (such as eyes, ears, and sex organs become) free (from evil impulses, and our mind) finds a place of rest in the tenth gate, (the seat of) that highest and limitless (God) who has created Himself.”(2)

Therefore, Guru Ji advises: “(O’ my friends), acquire Guru’s instruction, (because by) attuning our mind to God (as per Guru’s advice), we swim across (the worldly ocean). When we sing praises of the indestructible (God, then we) don’t have to fear even the demon of death. (O’ God), wherever I look, You are there, so I don’t sing praises of any other.”(3)

Giving the essence of what he has said above, Guru Ji says: “(O’ my friends), everlasting is God’s Name and everlasting is the refuge (of that God). Eternal is (Gurbani) the Guru’s word by following which, we swim across (the worldly ocean). Through the Guru’s word, one who utters (the praises of) the indescribable God, sees that limitless God and after that, such a person doesn’t go through the wombs (or is subjected to the pain of birth and death) again.”(4)

Now telling us, how absolutely essential it is to meditate on God’s Name and follow Guru’s advice, Guru Ji says: “(O’ my friends), without (meditating on the Name of the) eternal God, one never acquires (such qualities as) truthful (living and) contentment, and without the Guru’s (guidance, one) is not emancipated (from worldly vices, and therefore one) keeps coming and going (in the world). God’s Name is the root of all mantra, and the cure all. (The person who, under Guru’s guidance meditates on the Name), Nanak says, (that person) obtains the perfect (God).”(5)
Elaborating on the importance of meditating on God’s Name, Guru Ji says: “(O’ my friends), this great (worldly) ocean is fathomless and full of poison (of evils and sins). Without (meditating on the Name of that) eternal God, it cannot be crossed over.

Following Guru’s instruction, the one who remains above (or unaffected by these worldly vices, swims across the worldly ocean, and) obtains to the mansion of the fearless (God).”(6)

But there are some who think themselves as too clever and worldly wise to think about God or meditate on His Name. Warning us against such false notions, Guru Ji says: “(O’ my friends, unreliable and) false is the cleverness of love of worldly (things). Because, it doesn’t take a moment (to lose one’s worldly wealth; one who remains attached to it) keeps coming and going (in this world). One who feels arrogant (because of one’s wealth and) departs from here forsaking God’s Name is wasted away in (perpetual pains of) births and deaths.”(7)

Commenting further on the state and fate of the egoistic persons, who remain attached to their worldly wealth and affairs, Guru Ji says: “(O’ my friends, they) who remain bound in the noose of ego and worldly wealth, bound in these bonds, keep getting born to die (again. In short), the one who has not meditated on God’s Name as per Guru’s instruction is bound and driven to the city of death (or hell).”(8)

Therefore stressing again the importance of following Guru’s advice, he says: “(O’ my friends), in no way, can we obtain emancipation and salvation (from worldly attachments, because) without Guru’s guidance, we cannot (truly) meditate on God’s Name. (Therefore), following Guru’s instruction, (meditate on God’s Name, and thus) swim across the dreadful (worldly) ocean. (They, who have done so), have been saved and have obtained peace.”(9)

Guru Ji now quotes some examples from Hindu mythology to make his point about the merits of following Guru’s instruction. He says: “(O’ my friends), by following Guru's advice, Krishna lifted mount Govardhan, and through Guru's advice, (Rama) floated stones over the sea. (In short), by seeking Guru’s instruction, we obtain high (spiritual) status. Nanak says (whosoever has come to his shelter) the Guru has removed all (that person’s) doubt.”(10)

Therefore, Guru Ji advises: “(O’ my friends), seek the Guru’s instruction and riding the boat of truth (of God’s Name) swim across (the worldly ocean). Ponder over your spiritual (life) and enshrine God in your heart. By meditating on God’s (Name, many have cut their) nooses of death, and have obtained the immaculate God, who has no lineage.”(11)

Continuing to state the merits of Guru’s instruction, he says: “(O’ my friends, by following) Guru’s advice the five elite (merits, the truth, contentment, compassion, patience, and righteousness) become friends and god-brothers (and these virtues become our second nature). By following Guru’s instruction, we put off the fire (of
our worldly desires), and keep it contained (within ourselves). Therefore, (O’ my friends) meditate on God’s Name with your tongue, with (full concentration of your mind. (One who does that), comprehends the incomprehensible God in the heart.”(12)

Describing the blessings obtained by the one who acts on the Guru’s instructions, he says: “(O’ my friends) following the Guru’s instruction, one who understands (the way of life described above), is convinced (about the truth in the Guru’s) word. (Such a person realizes that it is of no use) praising or speaking ill about anybody (because the same God is pervading in all. Therefore, O’ my friends), reflect on yourself, (on your own merits and faults), and worship God of the universe. (One, who has done that), the Master of the world has become pleasing to that one’s mind.”(13)

Continuing his advice, Guru Ji says: “(O’ my friends), He who is pervading in all the universe, realize that God within your body. Through the Guru's advice understand (this mystery), and by reflecting on the (Guru’s) word recognize Him. That enjoyer is enjoying (all the relishes, sitting) in each and every heart, yet He remains aloof from all (beings).”(14)

In conclusion, Guru Ji says: “(O’ my friends), following Guru’s instruction utter praises of the immaculate God. Through Guru’s instruction, see that lofty (God) with your eyes (and realize Him pervading everywhere). O’ Nanak, one who listens to (God’s) Name and the (Guru’s) divine word with one’s ears, is imbued with God’s love.”(15-3-20)

The message of this shabad is that if we want to obtain eternal peace and happiness, then we should imbue ourselves with the love of that eternal God and meditate on the His Name. But it is only by following the Guru's advice that we can learn how to love God, and free ourselves from worldly entanglements. Then we reach a state of mind, in which we see nothing except God, hear nothing but the gospel or the shabad of the Guru in God’s praise, and we utter nothing but God’s Name and merge in that God Himself.

maaloo mehlaa 1.

kaam krodh parhar par nindaar.
lab lohh taj hohu nichindaa.
bharam kaa sangal torh niraalaa har antaar har ras paa-i-aa. ||1||

nis daaman Ji-o chamak chandaa-in daykhai.
ahnis joj niranār paykhai.
aaand roop anoop saropaar gur poorai daykhaa-i-aa. ||2||
satgur milhu aapay parabh taaray.
sas ghar soor deepak gaijaraay.
daykh adisat rahhu liv lagee sabh
taribhavan barahm sabaa-i-aa. ||3||
amrit ras paa-ay tarisnaa bha-o jaa-ay.
anbha-o pad paavai aap gavaa-ay.
oochee padvee ooch ooch oochaa nirmal
sabaq kamaa-i-aa. ||4||
adrist agochar naam apaaraa.

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at ras meetha naam pi-aaraa.
naanak ka-o jug jug har jas deejai har
japee-ai ant na paa-i-aa. ||5||
antar naam paraapat heeraa.
har japtay man man tay Dheeraa.
dughat ghat bha-o bhanjan paa-ee-ai
baahurh janan na jaa-i-aa. ||6||
bhagat hayt gur sabad tarangaa.
har jas naam padaarath mangaar.
har bhaavai gur mayl milaay-ay har
taaray jagat sabaa-i-aa. ||7||
jin jap japi-o satgur mat vaa kay.
jamkankar kaal sayvak pag taa kay.
ootam sangat gat mit ootam jag
bha-ojal paar tara-i-aa. ||8||

ih bhavjal jagat sabad gur taree-ai.
antar kee dubiDhaa antar jaree-ai.
panch baan lay jam ka-o maarai
gagnantar Dhanakh charhaa-i-aa. ||9||

saakaat nar sabad surat ki-o paa-ee-ai.
sabad surat bin aa-ee-ai jaa-ee-ai.
naanak gurmukh mukat paraa-in har
poorai bhaag milaa-i-aa. ||10||
Maaroo Mehla-1

The question often arises: what is the right or ideal way of life for a human being? Where and whose guidance should one seek to learn that right way, adopting which one may be able to live in peace and happiness in this life and the next. In this shabad, Guru Ji gives step-by-step directions following which we not only learn the way to happiness in this life, but also obtain eternal union with that God who is the source of all peace and bliss.

Giving his prescription for happiness, Guru Ji says: “(O’ my friend), renounce lust, anger, and (the habit of) slandering others, and shedding greed and avarice, become carefree. (One who gets rid of these evils, and) breaks free of the chain of doubts, realizes God and the relish of God’s (Name) within oneself.”(1)

Listing the signs that one is experiencing God within, Guru Ji says: “(O’ my friends), just as one sees light at night with the flash of lightning, similarly (one who has shed evils), day and night continuously sees the divine light everywhere. This is how the perfect Guru has shown one that (God) of unparalleled beauty and embodiment of bliss.”(2)
One may wonder, how can one shed evil habits and break off one’s worldly bonds? Guru Ji answers: “(O’ my friends, don’t worry about anything). You simply go and meet the true Guru (and follow his advice, then) on His own God would save you, (because just as) the light of the Sun illuminates the Moon, (similarly by acting on Guru’s advice), your mind would be illuminated (with the lamp of divine knowledge). Seeing that invisible (God) within you, remain attuned to Him, and then you would see that God pervading in the entire universe.”(3)

As regards one’s worldly desire and the evils arising in one’s mind, Guru Ji says: “(O’ my friends), one who obtains the relish of immortalizing nectar (of God’s Name, that one’s fire) like desire and fear (of death) goes away. Then one sheds one’s self (conceit), and enters the state of intuitive experience (or inner divine guidance). One acts as per the immaculate word (of the divine Guru within), and obtains the highest (spiritual) status.”(4)

Commenting further on the merits of God’s Name, Guru Ji says: “(O’ my friends), beyond comprehension of our knowledge is the Name of the invisible and limitless God. Extremely relishing and sweet is that loving Name. (Therefore, I pray to God and say): “O’ God, bless Nanak that he may keep singing Your praises ages after ages, (because even) by worshipping God at all times, (no one has been able) to find Your end (or limit).”(5)

Describing the blessings, one obtains by contemplating on God and enshrining His Name in the heart, Guru Ji says: “(O’ my friends), the one within whom (God’s) Name is enshrined, who finds the jewel (of Name) while meditating on God, that one’s mind is pacified by the mind itself (and stops running after worldly riches). Then we obtain (God), the destroyer of the fear of the difficult (life) journey, and we are not made to go through births (or deaths) again.”(6)

Therefore even for himself, Guru Ji begs and says: “(O’ God), I beg for God’s praise, and the commodity of (God’s) Name (from You. I beg) that the Guru’s word may produce waves (and zeal) for Your devotion (in me. But I know that when it) so pleases God, (He) unites one with the Guru, (and this way) ferries across the entire world.”(7)

Describing further the blessings enjoyed by those who meditate on God’ Name, Guru Ji says: “One who has meditated on (God’s Name) Guru’s wisdom is enshrined in that one. (In such a state, one becomes so fear free, as if even) death and death’s couriers have become servants at one’s feet. The state (of one’s mind) and the way of one’s life becomes so sublime (and immaculate), that anybody who remains in that company, also becomes sublime. (In this way, such a person helps all those people of) the world (who come in that person’s contact), swim across the dreadful ocean.”(8)

Now Guru Ji uses a beautiful metaphor to explain some more blessings of living according to the Guru’s advice. He says: “(O’ my friends), it is by following the Guru’s word (of advice), that we cross over this dreadful (worldly) ocean, and burn the inner agony (of our mind) within the mind itself. (Such a person, so overpowers all
the evil tendencies, as if) stretching a bow of (Guru’s word) in the tenth gate (the highest state of mind), and aiming the five arrows (of compassion, righteousness, fortitude, truth, and contentment), kills even the demon (or fear) of death.’’(9)

However, commenting on the state and fate of Saakats or those who only care for worldly power, Guru Ji says: “(O’ my friends), the Saakats don’t ever attune themselves to the (Guru’s) word. (They don’t realize that) without attuning our mind to the (Guru’s) word, we keep coming and going (and suffering the pains of births and deaths. Because) O’ Nanak, the Guru alone is the way to salvation, and only through perfect destiny, God unites one with the Guru.’’(10)

Resuming his description of the blessings, one receives through the Guru, he says: “(O’ my friends), whose protector is fear free true Guru, obtains the gift of God’s devotion from the Guru. Within such a person starts playing the blissful non-stop melody of Guru’s word, and by attuning oneself to the (Guru’s) word, one obtains the immaculate God.’’(11)

Now listing some unique attributes of God, Guru Ji says: “(O’ my friends), that God is fearless, (and there is nobody higher than Him, therefore) He has nothing to account for. He Himself is incomprehensible and is seen through His nature. That God is detached, unborn, and self-existent. O’ Nanak, He is obtained by following Guru's instruction.’’(12)

Stating what other blessings a person obtains, who follows Guru’s advice, Guru Ji says: “(O’ my friends, one who becomes intimate with) the true Guru, understands the inner state (of one’s mind). By attuning to the word of (the Guru, such a person) realizes the fearless (God, pervading everywhere). Seeing God within, such a person is able to realize God, pervading in all (hearts and that person’s) mind never wavers (from his or her faith in the Guru and God).’’(13)

Describing further the state of mind of the Guru’s follower, who is truly attuned to the word of the Guru, he says: “(O’ my friends), the fearless God comes to reside in the heart (of such a Guru following person). Day and night that person remains attuned, and keeps enjoying the relish of meditating on the Name of the immaculate God. But O’ Nanak, the praise of God, we find only in the (holy) congregation, and imperceptibly (God) unites such a person with Him.’’(14)

In closing, Guru Ji says: “(The one), who sees God pervading both within and without, remains detached (from worldly affairs, and) keeps the wandering mind controlled within its own place. O’ Nanak, that person obtains the rejuvenating nectar of God’s (Name), who is above all, is there from the beginning and is the God of all the three worlds.’’(15-4-21)

The message of this shabad is that if we want to enjoy true spiritual peace and bliss, then by listening to and acting on the Guru’s advice, we should get rid of our impulses for lust, anger, greed, attachment, and ego. We should meditate on God’s Name, and realize God within us and see Him pervading everywhere.
maaroo mehlaa 1.

kudraṭ karnaihaa aparaaa.
keesterday ka naaheeki kihu chaaraa.
jee-a upaa-ay rijak day aapay sir sir
hukam chalaa-i-aa. ||1||

hukam chalaa-ay rahi-aa bharpooray.
kis nayrhaai kis aakhha^N dooray.
gupaṭ pargat har ghat ghat daykhhu
vartai taak sabaa-i-aa. ||2||

jis ka-o maylay suraṭ samaa-ay.
gur sabdee har naam Dhi-aa-ay.
aanad roop anoop agochar gur mili-ai
bharam jaa-i-aa. ||3||

man tan Dhan tay naam pi-aaraa.
ant sakhha-ee chalanvaaraa.

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moh pasaar nahee sang baylee bin har
gur kin sukh paa-i-aa. ||4||

jis ka-o nadar karay gur pooraa.
sabad milaa-ay gurmat sooraa.
naanak gur kay charan sarayvhu jin
bhoolaa maarag paa-i-aa. ||5||

saṭ janaaN har Dhan jas pi-aaraa.
gurmat paa-i-aa naam tumaaraa.
jjaachik sayv karay dar har kai har
dargeh jas gaa-i-aa. ||6||

saṭgur milai ta mahal bulaa-ay.
saachee dargeh gaṭ pat paa-ay.
saakaṭ tha-ur nahee har mandar
janam marai dukh paa-i-aa. ||7||
It is the same light
In the previous shabad, Guru Ji told us what the right or ideal way of life is for a human being. Where and whose guidance should one seek to learn that right way, adopting which one may be able to live in peace and happiness in this life and the next. In this shabad, he sheds more light on the working of this world and tells what the most effective ways are to enjoy true happiness, and what kinds of things are simply wastes of time.

First telling us some basic facts about our Creator and ourselves, Guru Ji says: “(O my friends), limitless is the Creator of this creation. The poor created being has no power (against His will). After creating the beings, He Himself provides them with sustenance and makes each and every one to work as per His command.”(1)

Stating how pervasive is He and His command, Guru Ji says: “(O’ my friends), while running His command, (God) is pervading (everywhere). So how can I say to whom He is near, and from whom He is far? (You should) see that God both in His visible and invisible forms in each and every heart, because He alone is pervading in all.”(2)

Describing the signs, which indicate that a person has become united with God, Guru Ji says: “(O’ my friends), whom (God) unites (with Himself, that person’s) mind is attuned to (God). Through (Gurbani), the Guru’s word, (that person) meditates on God’s Name. Within whom abides that (God), the embodiment of bliss, of unparalleled beauty, beyond the reach of sense faculties, on meeting the Guru (and by reflecting on his word, that person’s) doubt is dispelled.”(3)

Next listing some of the blessings a person obtains to whom God’s Name seems pleasing, Guru Ji says: “(O’ my friends, the one to whom), God's Name seems dearer than one’s mind, body, and wealth, God becomes that one’s companion till the end. (But all) the expanse of worldly attachments, do not prove to be anybody’s companion or friend and nobody has ever obtained peace without (the shelter) of Guru God.”(4)

Explaining what kinds of merits a person obtains who is blessed by the Guru, he says: “(O’ my friends), upon whom the perfect Guru casts his glance of grace, he unites (that person) with the Word (God’s Name) and by following Guru’s instruction, that person becomes brave (enough to fight the evil impulses). Therefore Nanak says (O’ my friends), serve at the feet of the Guru (faithfully follow the Guru’s advice), who puts the strayed one on the (right) path.”(5)

Stating how the grace of the Guru blesses a person with so many merits, he says: “(O’ my friends), to the saintly people, endearing is the wealth of God's praise. (O’ God), through Guru’s instruction, they have obtained Your Name. Like a beggar, such a person serves (and worships) at the door of God and sings praises of God in His court.”(6)

Continuing to describe the blessings one receives on meeting the Guru and following his guidance, Guru Ji says: “When one meets the true Guru (and faithfully acts on his
advice, then God so attunes one’s mind to Him, as if) He invites that person into His
mansion, and then one obtains high spiritual status and honor in (God’s) true court. 
But a Saakat (the worshipper of power) finds no place in God’s mansion, and 
continues suffering in the pain of birth and death.”(7)

Therefore Guru Ji advises: “(O’ my friends), serve that true Guru, who is like a
limitless ocean (of virtues), and obtain from him the profit and wealth of jewel of
(God’s) Name. When you bathe in the pool of rejuvenating nectar (by singing praises
of God in holy congregation), the dirt and poison (of worldly attachments) would be
washed away (and you would feel so contented, as if) you have obtained the water of
the Guru’s pool of contentment.”(8)

Stressing again the importance of serving and following Guru’s advice, Guru Ji says:
“(O’ my friends), serve (follow the advice of the) true Guru, and don’t doubt (any of
his advice. While still living in the world, remain aloof from worldly desires. Thus) in
the midst of expectations, remain without expectations. Serve (follow the advice of
that Guru), who is the destroyer of doubt and pain, and you will not be afflicted with
any malady.”(9)

Explaining, how Guru and God work in unison and co-ordination with each other,
Guru Ji says: “(O’ my friends), one who becomes pleasing to God, (by uniting him
with the Guru) God blesses that one with glory, because there is no other, who can
instruct (and tell one the right path). The power of God and the Guru work in unison,
(because O’) Nanak what pleases the Guru that also pleases God.”(10)

Now talking about those who read and listen to the sermons on the holy
books, Guru Ji says: “There are some who read Vedas, Puranaas and (other holy) books. There are
some, who listen with attentive ears, to what the (pundits) tell them. But, in this way
how can the massive portal (of worldly bonds) get opened (and their huge doubt
removed), because without the (guidance of the) true Guru, one cannot obtain the
essence (of the true path of life).”(11)

As for those yogis and recluses who go out to jungles and smear their bodies with
ashes and adorn hypocritical garbs, he says: “There are some, who (go to jungles, sit
in front of fires), make ashes and then smear their bodies with these ashes. But within
(their mind) is the demon of anger and ego. (But they don’t realize that) by practicing
hypocrisies, union with God is not obtained and without the true Guru, no one has
obtained the indescribable (God).”(12)

Next taking up the case of those who go and bathe at holy places, or practice other
such rituals and austerities, Guru Ji says: “There are some, who go to holy places,
observe fasts, daily routines, or roam in jungles. They observe austerities, give charity,
practice self-discipline, and deliver discourses. (But they don’t realize that) without
(meditating) on God’s Name, we cannot obtain peace, because without (the guidance
of the) Guru, one’s doubt is not removed.”(13)
Even regarding yogic exercises, which they claim provide spiritual bliss, Guru Ji says: “(O’ my friends, these yogis do), all such exercises as Neoli Karma (cleansing of one’s veins), Bhungam (passing of breath through the imaginary coiled vein in the back), or inhaling, exhaling, and holding the breath, (and other such deeds requiring) obstinacy of mind. But these are all hypocritical creeds, because they don’t have (true) love for God. It is only through the Guru’s word that one enjoys the supreme bliss.” (14)

Guru Ji concludes the *shabad* by talking about those who truly experience God. He says: “(O’ my friends), only those who are able to realize (God) in His nature, their mind is (truly) won over by Him. Through the Guru's word, they recognize God pervading everywhere. O’ Nanak, they see that all-pervading God in the entire universe and the true Guru has helped them to know the unknowable God.” (15-5-22)

The message of this *shabad* is that if we want to realize that God who creates this universe and runs it as He pleases, then we need not bother about such rituals as observing fasts, going to pilgrimages, or doing yogic exercises. All we need to do is to listen to the Guru's word and follow it without any reservation or doubt. The Guru and God are so close to each other, that whatever the Guru says, God accepts it. Therefore, by following the true Guru's advice we will be able to see that invisible God in each and every heart, in each and every place, and will obtain a seat of honor in His court.

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**SGGS P-1044**

**maaroo solhay mehlaa 3**

**ik-oNkaar satgur parsaaad.**

hukmee sehjay sarisat upaa-ee.
kar kar vaykhai apnee vadi-aa-ee.
aapay karay karaa-ay aapay hukmay rahi-aa samaa-ee hay. ||1||

maa-i-aa moh jagat gubaaraa.
gurmu khojhai ko veechaaaraa.
aapay nadar karay so paa-ay aapay mayl milaa-ee hay. ||2||

**SGGS P-1044**

**aapay maylay day vadi-aa-ee.**
gur parsaaadee keemat paa-ee.
manmukh bahut firai billaadee doojai bhaa-ay khu-aa-ee hay. ||3||
ha-umai maa-i-aa vichay paa-ee.
manmukh bholay pat gavaa-ee.
gurmukh hovai so naa-ay raachai saachai rahi-aa sampa-ee hay. ||4||

gur tay gi-aan naam ratan paa-i-aa.
mansaa maar man maahi samaa-i-aa.
aapay khayl karay sabh kartaa aapay day-ay bujhaa-ee hay. ||5||
satgur sayvay aap gavaa-ay.
mil pareetam sabad sukh paa-ay.
antar pi-aar bhagtee raata sahj maatay ban aa-ee hay. ||6||
dookh nivaaran gur tay jaataa.
aap mili-aa jagjeevan daataa.
jis no laa-ay so-ee boojhai bha-o bhararam sareerahu jaa-ee hay. ||7||
aapay gurmukh aapay dayvai.
sachai sabad satgur sayvai.
jaraa jam tis johi na saakai saachay si-o ban aa-ee hay. ||8||

\[10\]

It is the same light
In the previous shabad, Guru Ji advised us that if we want to realize that God, who creates this universe and runs it as He pleases, then we need not bother about such rituals as observing fasts, going to pilgrimages, or doing yogic exercises. All we need to do is to listen to the Guru's word and follow it without any reservation or doubt. In this shabad, Guru Ji sheds some more light on the affairs of this world and tells us why some people do follow the Guru's advice and rise above worldly allurements, while others are still entangled in worldly affairs and are wasting their lives.

Once again repeating the basic fact about this world, Guru Ji says: “(O’ my friends), just with His own command and in a natural sort of way, (God) has created this universe. After creating it, He Himself is watching His own glorious (wonder). He Himself does and gets everything done, and as per His will He remains absorbed (in His creation).”(1)

Now shedding light on the general nature of this world, Guru Ji says: “(O’ my friends), in this world is the pitch darkness (of ignorance due to) attachment for Maya.
It is the same light
Again (in these desires, it is) ruined by many evils. A self-conceited person never finds a place of refuge (to save him or her from the fire of worldly evils. That person alone finds a way of escape from these evils, whom) the true Guru has made to understand the right way (of living in the world).”(9)

So listing the merits of those, who serve the true Guru by following his advice, he says: “(O’ my friends), very fortunate are they who serve the true Guru. Their minds always remain attuned to the eternal Name (of God). Within them pervades the immaculate Name, (and) through the (Guru’s) word, they have stilled their fire (of worldly desire).”(10)

Now stating the unique virtues of (Gurbani), the Guru’s word, he says: “(O’ my friends), eternal is the word and eternal is the speech (of the Guru). But, only a rare Guru’s follower has realized (this thing). They alone are the true (detached) Bairagis, who remain imbued with the eternal word (of the Guru); their coming and going ends.”(11)

Describing, how this happens, Guru Ji says: “(O’ my friends), one who understands the word (of the Guru), removes the dirt (of evils from the mind). Then the immaculate Name (of God) comes to reside in the mind. (In this way, they who) always serve (and follow) their true Guru, self-conceit goes out from their within.”(12)

Therefore stating how essential it is to obtain the guidance of the true Guru, he says: “(O’ my friends, only when) from the true Guru (a person) understands (the way of life and how to meditate on God’s Name), then one comes to know about the gate (of God, or how to obtain Him. Otherwise), bereft of Name one keeps burning and wasting oneself, lecturing others again and again. Such is the glory of serving (and following) the true Guru, that one) gets rid of all one’s thirst and hunger (for worldly possessions).”(13)

However stressing the point that one obtains all these virtues by God’s grace alone, Guru Ji says: “(O’ my friends), only (when God) Himself meets (a person) that one realizes (the right way of life). Otherwise, without (true divine) knowledge, one cannot think of (any such divine) things. (In whose mind) the gift of Guru’s (immaculate advice) is enshrined forever, attuning to the (Guru’s) word, that person keeps singing the words (in praise of God).”(14)

Again emphasizing the fact that everything happens as per God’s command, Guru Ji says: “(O’ my friends), whatever (God) has pre-ordained (in one’s destiny, man) does that deed. Nobody can erase what (God) has ordered in the very beginning. They alone obtain (the opportunity to join and) reside in the company of saintly persons, in whose destiny it has been so written from the beginning.”(15)

In closing, Guru Ji says: “(O’ my friends), that person alone obtains (the gift of joining the company of saintly persons), on whom (God) bestows His grace. Then,
one attunes the mind to the contemplation on the eternal (Guru’s) word. Slave Nanak makes this submission that by begging at (God’s) door, one obtains the charity of (His) Name.”(16-1)

The message of this shabad is that it is God who has created this universe and it is He who has also infused this world with the problems of ego and Maya. The self-conceited persons are easily driven and consumed by these impulses. On the other hand, they who listen to the Guru and act upon his advice understand this divine play of the world, they are imbued with the love of God, by following the Guru's advice they are united with Him. But we have to remember that it is only when God shows His grace, that He unites a person with the Guru who imparts true understanding and unites a person with the eternal God.

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<table>
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<th>Transliteration (Punjabi)</th>
<th>Translation</th>
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<td>gi-anee Dhi-aanee aakh sunaa-ay.</td>
<td>an taa moh anDH anDharaa.</td>
<td>it is the same light</td>
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<td>2.</td>
<td>sabhnaa rijaak samaahay aapay keemat hor na ho-ee hay.</td>
<td>ha-umai mayraa pasri-aa paasaaraa.</td>
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<tr>
<td>3.</td>
<td>maa-i-aa moh anDh anDharaa.</td>
<td>an-din jalaat rahai din raattee gur bin saaNT na ho-ee hay.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>aapay jorh vichhorhay aapay.</td>
<td>aapay thaap uthaapay aapay.</td>
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</tr>
<tr>
<td>5.</td>
<td>aapay laa-ay la-ay so laagai.</td>
<td>sachaa hukam sachaa paasaaraa horan hukam na ho-ee hay.</td>
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It is the same light
It is the same light
One of the beautiful qualities of Guru Ji’s poetry is that even though he may be describing the same concept again and again, he can still express the same ideas in so many different ways and connotations, that every time one is learning something new and fresh. In this shabad, Guru Ji once again explains who is the one who has created this universe, and whose command pervades all over this universe. He also tells about the blessings, which those people obtain, who following Guru’s advice understand God’s command, and what happens to those who follow their own self-conceit.

But once again stating his basic premise, Guru Ji says: “(O’ my friends), it is the one (God) alone, who pervades everywhere. But only a rare Guru’s follower realizes (this mystery), that the same one (God) is pervading in all, and except for Him, there is no other (God).”(1)

Hinting at the vast nature of God’s creation and His management, Guru Ji says: “(O’ my friends, God) has created 8.4 million species of creatures. This is what the men of (divine) wisdom and mediation say and tell others. He Himself provides sustenance to all (creatures). Except for Him there is no one who can evaluate the worth of His benevolence.”(2)

Now commenting on the state of the world and the root cause of worldly problems, Guru Ji says: “(O’ my friends), due to attachment for worldly riches and power, throughout the entire world is the darkness (of ignorance. Everyone wants to grab everything for oneself and feel conceited about one’s possessions, as if all around has) spread an expanse of Ego and I-am-ness. Therefore night and day, (the world) is burning (in jealousy and ego), and without Guru’s (guidance), peace is not obtained.”(3)

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**Maaroo Mehla-3**

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*It is the same light* Page - 222 of 972
Commenting further on the happenings in the world, Guru Ji says: “(O’ my friends, in reality), on His own (God) unites and separates (friends and families). He Himself establishes and disestablishes (everything). Eternal is His command, and true is His expanse (of the world). No one else can issue a command (like Him).”(4)

Now Guru Ji explains, why some remain separated from God, while others get united with Him and attuned to Him. He says: “(O’ my friends), that one alone is attuned to (God’s devotion), whom He Himself so attunes. By Guru's grace, that one’s fear of death is removed. Within such a person is always the peace giving word (of the Guru). However, it is only a rare Guru following person who understands (this mystery).”(5)

Commenting further on the union of a person with God, Guru Ji says: “(O’ my friends), as per one’s pre-ordained destiny, by uniting one (with the Guru, God) unites one with Himself. What has been pre-ordained, that cannot be erased. That person day and night serves (worships) God, (in this way) through the Guru, true worship of God is done.”(6)

Explaining why true worship of God can be performed under Guru’s guidance only, he says: “(O’ my friends), by serving (and following) the true Guru, (a person) has always experienced bliss. On His own, (God) the Giver of all comes to meet (such a Guru following person. By) stilling ego, (that person) has got rid of the fire of (worldly) desire, and by reflecting on (Gurbani), the word (of the Guru), peace prevails (in that person’s mind).”(7)

Commenting further on the necessity of Guru’s guidance in one’s life, he says: “(O’ my friends, ordinarily a human being) doesn’t understand (the reality about the transient and undependable nature of) the attachment for one’s (own) body and one’s family, (because none of these would accompany one in the end). If one becomes a Guru’s follower (and reflects on Gurbani, then with one’s inner) eyes, everything becomes apparent. Then, day and night, one meditates on the (God’s) Name, (and ultimately upon) meeting the beloved (God), one obtains bliss.”(8)

But looking at the state and fate of a self-conceited person, who keeps engrossed in Maya (the worldly riches and power), Guru Ji says: “(O’ my friends), a self-conceited person remains engrossed in Maya and duality (amassing worldly wealth, or loving things other than God). Why didn’t the unfortunate fellow die as soon as (that person) was born? (In the process of) coming and going (in and out of this world, that person) has wasted this (human) birth in vain. (Because) without the (guidance of the) Guru, emancipation (from the rounds of births and deaths) is not obtained.”(9)

Explaining, why emancipation is not possible without Guru’s guidance, he says: “(O’ my friends, ordinarily a human being) body is impure, (because it) has been soiled with the dirt of Ego. Even if one washes it hundreds of times, still the dirt doesn’t go away. However, if one washes it with the word (chastens one’s mind with the guidance of Gurbani, then it is freed from evil tendencies, and) becomes clean, and then it never gets soiled again at all.”(10)
Therefore resuming his comments on the state of the self-conceited persons, Guru Ji says: “(O my friends), they who don’t reflect on the (Guru’s) word, the five demons (of lust, anger, greed, attachment, and ego) keep destroying their body, and such persons keep dying and getting born again and again. Within them is the darkness (and ignorance, due to their) attachment for Maya (the worldly riches and power). Just as one is not aware of one’s state in a dream, (similarly they are not aware of their state and don’t realize how they are wasting their invaluable human birth).”(11)

On the other hand, talking about the Guru following persons, he says: “(O my friends), there are some fortunate ones, (who have been blessed with the guidance of the true Guru, as if) the true Guru has come to meet them. Slaying their five (demons, controlling the five impulses of lust, anger, greed, attachment, and ego), they remain attuned to the word (of advice of the Guru). Imbued with the love of the eternal (God), they keep remembering (Him). It is only these (kinds of persons), who imperceptibly merge in the eternal (God).”(12)

Seeing such virtues in the Guru, one may wish to emulate the way of life of the Guru himself, but Guru Ji wants to caution us and tell us that the way of life, which the Guru recommends can only be learnt from the Guru. Therefore he says: “(O my friends), the Guru’s way can be learned from the Guru only. Only the person who is fully attuned to the (Guru’s) word is known as his perfect servant. (Such a person) always keeps enshrined (Gurbani), the Guru’s word in the heart, and with the tongue keeps tasting the relish of the (Name) of that eternal (God).”(13)

Elaborating on the conduct of a Guru following person, Guru Ji says: “(O my friends, such a Guru’s follower) stills and gets rid of ego through the word (by following Guru’s advice. Such a person) keeps enshrined God’s Name in the heart. (Such a person says to himself or herself): “Except the one (God) I don’t know (and worship) anybody else, (and believes) that whatever is naturally happening (in His will), is happening (for the best).”(14)

Therefore once again telling us, how important the Guru’s guidance is, he says: “(O my friends), nobody has obtained equipoise without the (guidance of) the true Guru. Only a Guru following person understands (this essence), and remains absorbed in the eternal (God). By serving (and worshipping) the eternal (God) and remaining imbued with the eternal word (of the Guru, such persons) get rid of their ego by reflecting on the word of the Guru.”(15)

Guru Ji concludes the shabad by addressing God, and says: “(O God), after considering Yourself, (who is the most deserving person), You bless a person with (Your divine) gifts. Those Guru’s followers (to whom You) give (the gift of Your Name); win their game (of life). O’ Nanak, they remain absorbed in the Name of the eternal (God), and from the eternal (God), they obtain honor (in this and the next world).”(16-2)
The message of this shabad is that if we want to get rid of our sense of ego and “I am ness”, and avoid the rounds of births and deaths, then we should listen to (Gurbani), the Guru's word. Following that advice we should always keep God enshrined in our heart, so that showing His mercy, God may bless us with such merits, that we obtain honor both in this and the next world and imperceptibly merge in Him.

maaroo mehlaa 3.

jagjeevan saachaa ayko daattaa.
gur sayvaa tyay sabad pachhaattaa.

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ayko amar aykaa patsaahsee jug jug sir kaar banna-ee hay. ||[1]||
so jan nirmal jin aap pachhaataa.
aapay aa-ay mili-aa sukh-daatta.
rasnaa sabad ratee gun gaavai dar saachai pat paa-ee hay. ||[2]||
gurmuukh naam milai vadi-aa-ee.
manmuukh nindaak pat gavaa-ee.
aam ratay param hans bairaagee nij ghar taarhee laa-ee hay. ||[3]||
sabad marai so-ee jan pooraa.
satgur aakh suunaa-ay sooraa.
kaa-i-aa andar amrit sar saachaa man peevai bhaa-ay subhaa-ee hay. ||[4]||
parh pandit avraam samjhaa-ay.
ghar jaitay kee khabar na paa-ay.
bin satgur sayvay naam na paa-ee-ai
parh thakay saa’th na aa-ee hay. ||[5]||

It is the same light
It is the same light
Maaroo Mehta-3

In the previous shabad, Guru Ji advised us that if we want to get rid of our sense of ego and “I am ness” and avoid rounds of births and deaths, then we should listen to (Gurbani), the Guru’s word. Following that advice we should always keep God enshrined in our heart, so that showing His mercy God may bless us with such merits that we obtain honor both in this and the next world and imperceptibly merge in Him. In this shabad, he explains why we need to follow the advice of the Guru and what happens if we don’t follow Guru Ji’s advice.

First talking about the overall administration of this world, Guru Ji says: “(O my friends), there is only one eternal God who is the Giver of life to this world. It is by serving the Guru and reflecting on (Gurbani, his immaculate) word) that (God) is realized. Everywhere, there is only the kingdom of the one (God), and only the command of that one (God) is pervading. From each and every age, He has (assigned every creature) its task.”(1)

All of us consider ourselves as virtuous and immaculate persons; on the basis of our own self-defined criteria. But Guru Ji says: “(O my friends), that one is immaculate who has recognized one’s self (and has carefully examined one’s merits and faults). On His own, (God) the Giver of comforts comes to meet such a person. Imbued with love, (that person’s) tongue sings praises (of God) and obtains honor at the door of the eternal (God).”(2)

Guru Ji now compares the state and fate of the Guru following and self-conceited persons. He says: “By meditating on God’s Name, a Guru following person obtains honor (both in this and the next world). But the self-conceited slanderer loses honor (everywhere. Those Guru’s followers, who) have been imbued with the love of God,
are pure and immaculate detached persons like sublime white swans. They always keep attuned to (God) their inner-self.”(3)

Going one rank higher than the Guru’s followers and defining a perfect person, Guru Ji says: “(O’ my friends), that one alone is perfect, who by following the word (of the Guru, so conquers one’s worldly desires and evil impulses, as if one has) died (to these desires and impulses). The brave true Guru proclaims (this truth, that within the body itself) is the eternal pool of nectar (of God’s Name, from) which the mind (of a perfect person) drinks with great love and joy.”(4)

Now commenting on those who lecture others but don’t realize what is happening inside their own minds, Guru Ji says: “(O’ my friends), after reading again and again (many holy books), a pundit lectures others, (telling them how to control their minds, and not run after worldly riches and power). But he doesn’t know how his own house (mind) is burning (in the fire of worldly desires. The fact is) that without serving (and following Guru’s advice), we do not obtain (God’s) Name; people have exhausted themselves reading books but have not obtained peace (of mind).”(5)

Even regarding the yogis and other persons, who wander around wearing holy garbs, Guru Ji says: “There are some who move around, smearing their bodies with ashes and adorning holy garbs, (but they don’t realize that) without (reflecting on the Guru’s) word, no one has stilled one’s ego. Day and night, they keep burning in (the fire of worldly desires), and remain lost in the illusion of (their holy) garbs.”(6)

Now talking about those who, even while living in their households, remain above the worldly desires, Guru Ji says: “There are some who even though living in their family homes, are always detached (from worldly allurements. By reflecting on the Guru’s) word, (they become so immune to the worldly distractions, as if) they have died. Day and night, they remain imbued with (God’s) love and keep their mind attuned to God’s worship with love and reverence.”(7)

However, commenting on the state and fate of a self-conceited person, who doesn’t care about Guru’s advice, he says: “(O’ my friends), by repeatedly slandering others, a self-conceited person is ruining himself or herself. Such a person (who is always being swayed by greed, as if) within (that person) keeps barking the dog of greed; the demon of death never spares (such a person, who) in the end departs (from here), repenting (and grieving for his or her sins).”(8)

Therefore, once again stressing upon the importance of Guru’s advice, he says: “(O’ my friends), God has made such an arrangement that without (seeking) the guidance of the Guru, no one can obtain the (enlightenment and love of God’s) Name and without Name, nobody can obtain emancipation (from evil tendencies. In short) only by attuning oneself to the eternal word (of the Guru), does one obtain true honor.”(9)

Now comparing the state of those yogis, who have attained a certain measure of perfection, to those who remain imbued with the love of God, Guru Ji says: “(O’ my
friends), there are some who have mastered the art of meditation and there are others
who are adept in contemplation. But there are those, who remain imbued with the
Name of the formless God. (The fact is, that) whom God Himself unites with Him,
that person understands (the true way of life), and through the loving devotion (of
God) all his (or her) dread goes away.”(10)

But many of us believe that we can obtain salvation by doing ritualistic deeds, such as
giving to charities or bathing at holy places. Regarding all such practices, Guru Ji
says: “(O’ my friends), there are some, who bathe at holy places and give to charities,
but they still don’t understand (the essence of true love for God). However there are
some, who stilling their mind, struggle with their mind itself. Through the eternal
word (of the Guru, they) remain imbued with the love of one (God, and thus) through
the eternal word (of the Guru), remain united (with God).”(11)

Lest, we ever feel any kind of self-conceit about our own efforts, Guru Ji reminds us
and says: “(O’ my friends, there is nothing in the control of the creatures. Because it is
God, who) Himself creates and blesses (someone) with glory. As per His own will, He
unites (human beings with the Guru). On His own, casting His glance of grace, He
comes to reside in one’s mind. This is what my Master has announced.”(12)

Comparing the states of the Guru following and self-conceited persons, Guru Ji:
“They who serve (and follow the advice of) the true Guru are true devotees (of God).
But, the self-conceited persons do not know how to serve (and follow the Guru),
therefore, they remain immature (and do not reach God. But they are helpless,
because) the Creator Himself creates and takes care of all, and as it pleases Him, He
yokes them (to different tasks).”(13)

Reminding us about the one and only God, who has been pervading throughout all the
ages and it is He alone, he says: “(O’ my friends), throughout all ages there has
always been only one eternal Giver. When one’s destiny gets fulfilled, one realizes
(God) through the Guru’s word. One who gets united (with God) through the word
doesn’t get separated from Him again; with His glance of grace (God) imperceptibly
keeps (such a person) united (with Him).”(14)

Therefore, once again cautioning us against following the dictates of our own mind,
Guru Ji says: “(O’ my friends), they who out of their ego, have only amassed the dirt
of worldly wealth, because of their duality (love of things other than God), keep dying
to be born again and again. (In short), you may reflect in your mind and see for
yourself that without serving (following the advice of the) true Guru, salvation is not
achieved.”(15)

In conclusion, Guru Ji says: “(O’ my friends), whatever pleases (God), He would do
that. By one’s own effort, neither anything has been done (in the past by any human
being), nor would be done (in the future). O’ Nanak, one who is blessed with the glory
of (God’s) Name, has obtained honor at the door of eternal (God).”(16-3)
The message of this shabad is that only by meditating on God's Name one obtains God. But that Name can only be obtained from a true Guru. Therefore, we must seek and follow the advice of the Guru, and sing praises of God and meditate on His Name. Lastly, while living in the world we should remain detached from the worldly enticements and always remain imbued with God’s love. This alone is the way to obtain eternal union with Him.

### maaroo mehlaa 3.

<table>
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<tr>
<th>Line</th>
<th>Translation</th>
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<tr>
<td>1.</td>
<td>jo aa-i-aa so sabh ko jaasee.</td>
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<td>2.</td>
<td>doojai bhaa-ay baaDhaa jam faasee.</td>
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<tr>
<td>3.</td>
<td>satgur raakhay say jan ubray saachay saam-ee hay.</td>
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<td>4.</td>
<td>aapay kartaa kar kar vaykhai.</td>
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<td>gurmukh gi-aaan tis sabh kichh soojhai agi-aanee anDh kamaa-ee hay.</td>
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<td>7.</td>
<td>manmukh sahssaa boojh na paa-ee.</td>
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<td>8.</td>
<td>mar mar jammai janaam gavaa-ee.</td>
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<td>9.</td>
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</tr>
<tr>
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</tr>
<tr>
<td>14.</td>
<td>a-ugani-aaree a-ugani-aar.</td>
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<td>15.</td>
<td>kachee mat feekaa mukh bolai durmat naam na paa-ee hay.</td>
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<td>16.</td>
<td>a-ugani-aaree kant na bhaavai.</td>
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<td>17.</td>
<td>man kee joothe jooth kamaavai.</td>
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<tr>
<td>18.</td>
<td>pir kaa saa-o na jaanai moorakh bin gur boojh na paa-ee hay.</td>
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It is the same light
It is the same light

In the previous shabad, Guru Ji advised us that only by meditating on God's Name does one obtain God. But that Name can only be obtained from the true Guru. Therefore, we must seek and follow the advice of the Guru, sing praises of God and meditate on His Name. Lastly, while living in the world we should remain detached from the worldly enticements and always remain imbued with God's love. This alone is the way to obtain eternal union with Him. In this shabad, he tells us some basic facts of life, the consequences of getting too attached to worldly powers and riches, and what is the way to live in peace in this world and avoid the pains of perpetual rounds of birth and death.

First stating some basic facts about life, Guru Ji says: "(O my friends), whosoever has come (into this world), would depart from here (one day). Generally, because of duality (the love of worldly riches and power, instead of God, a human being) is caught in the noose of death. But they who have been saved by the true Guru, rise above (the worldly attachments) and always remain absorbed in the eternal (God)." (1)

Commenting on the working of this universe and conduct of human beings, Guru Ji says: "(O my friends), after creating (the world), the Creator Himself watches (how His creation is doing). Only that person is taken into account (and accepted in God's court), on whom He casts His glance of grace. Through the Guru, one who has (obtained divine) knowledge, understands everything, but the (self-conceited) ignorant one keeps doing blind (foolish) deeds." (2)

Continuing his comparison of the state and fate of self-conceited and Guru following persons, Guru Ji says: "The self-conceited person always keeps suffering from some dread, because he or she doesn’t understand (the true way of life). Wasting the (human) life in vain, such a person keeps repeatedly going through births and deaths. (But, being imbued with the love of God's Name, the Guru’s followers obtain peace and imperceptibly merge in the eternal (God).)"(3)
Commenting on the general state of human mind, and how it is improved, Guru Ji says: “(O my friends, ordinarily because of) running after worldly affairs, one’s mind becomes (useless) like rusted iron. However, if one meets the perfect Guru (and follows his advice, then one becomes pure like) gold. Then on His own, (God) forgives (the past mistakes, and) one obtains peace, and through the word of the perfect Guru, (God) unites one (with Him).”(4)

Guru Ji now tells, what happens to those who instead of following immaculate Guru’s advice follow their own evil intellect or other evil persons. Using the metaphor of a bride, he says: “(The human bride), who follows her evil intellect is false and is the worst person among bad persons. Such a sinner keeps doing sinful deeds. Impure is her intellect and she utters insipid (words) from her mouth. Because of her evil intellect, she doesn’t obtain (God’s) Name.”(5)

Elaborating on the state and fate of the sinful human bride, who follows her own evil intellect, Guru Ji says: “(O my friends, such a bride) full of faults is not at all pleasing to (God) the spouse. Being of false mind, she always amasses falsehood (of evil deeds). That foolish one doesn’t know the joy of Groom’s love, because without (the guidance of) the Guru, she doesn’t obtain any understanding (about such things).”(6)

Comparing the conduct and fate of such a misguided human bride with that of a virtuous one who follows the Guru’s advice, he says: “(O my friends), the bride with evil intellect always amasses falsehood (and keeps committing bad deeds). She decks herself with (all kinds of ornamentation or holy garbs), but doesn’t please (God) the Master at all. (On the other hand), the meritorious (bride, who follows Guru’s instruction) always enjoys the company of her spouse (God), because after uniting (her with him), the true Guru has united her (with God).”(7)

However, lest anyone entertain any egoistic thoughts, thinking that it is by one’s own efforts, that one has obtained union with God, Guru Ji says: “(O my friends, God) Himself issues His commands and beholds all. Some, He forgives in accordance with His writ from the very beginning. By remaining imbued with (His) Name day and night, they have obtained the eternal (God), and on His own, He has united them with Him, by (first) uniting them (with the Guru).”(8)

Commenting further on the influence of Maya (the worldly riches and power), Guru Ji says: “(O my friends), Maya keeps a person attached to the relish of ego and worldly love. But, the mind of a Guru ward remains in a state of poise, absorbed in true love (of God. God) on His own, unites one with Him and Himself watches (His play). But without (the guidance of) the true Guru (no one) has obtained any understanding (about this play of God).”(9)

Now resuming his comparison of the Guru ward and the self-conceited persons, Guru Ji says: “(O my friends), there are some who, reflecting on (Gurbani) the word (of the Guru), remain awake (to the illusion of Maya. On the other hand, there are some) unfortunate ones who are asleep in the attachment for Maya (and remain unaware. They are wasting their valuable time in worldly involvements. But they too are
helpless, because God) Himself is doing and getting everything done, and nothing else can be done (which is not in accordance with His will).”(10)

Therefore telling us what one ought to do or how one could obtain peace of mind, Guru Ji says: “(O’ my friends, the one), who by reflecting on the Guru’s word overcomes (the fear of) death, emancipates oneself (from the worldly involvements) by keeping God’s Name enshrined in the heart. By serving (following the advice of) the true Guru, one obtains peace and one’s mind remains absorbed in (meditation of) God’s Name.”(11)

But as for the self-conceited human (bride) who remains engrossed in worldly attachments, Guru Ji says: “(The bride’s soul), who roams like a crazy person for the love of other (things, such as worldly riches and power, instead of God, she) is absorbed in the attachment for Maya and sorrow. She may adopt many (religious) garbs, but (still) doesn’t obtain (peace, because) without the (guidance of) the true Guru, one doesn’t obtain peace.”(12)

But Guru Ji wants to caution us that we shouldn’t pass judgment on anybody, because it is God who is doing everything, making the creatures do what He wants, and there is no one to whom we could go and complain. He says: “(O’ my friends), to whom can we say (or complain), when He Himself is getting (everything) done. Howsoever, He wills, He makes (the creatures) adopt that path. The merciful Giver of peace runs (the world) as He pleases.” (13)

Pointing further to the autonomy of God, Guru Ji says: “(O’ my friends, God) Himself is the Creator and Himself the enjoyer (of His creation). He Himself observes self-discipline and He is pervading in all (beings and things). He Himself is immaculate and merciful and Himself the slayer of demons, whose command cannot be disobeyed.”(14)

Therefore, Guru Ji asserts: “(O’ my friends), very fortunate are they who have realized the one (God) alone (as pervading everywhere, and have understood that) the Giver of life to the world is abiding in each and every heart. Somewhere, He is visible and somewhere invisible, and through the Guru one’s doubt and dread goes away.”(15)

In conclusion, Guru Ji says: “(O’ my friends), a Guru’s follower recognizes only one God (and doesn’t worship multiple gods). Within one is (God’s) Name, which one has realized through (Gurbani) the word (of the Guru). Nanak says, O’ God, whom You bless with (Your Name), that one alone obtains it and through the Name obtains glory.”(16-4)

The message of this shabad is that who so ever comes into this world has to depart from here one day. They, who follow their own self-conceit and get attached to worldly riches, get lost and consumed in rounds of births and deaths. But they, who following Guru's advice, keep awake to the false worldly allurements and enshrine God’s Name in their minds, obtain eternal peace and union with God.
It is the same light

sach saalaahsee gahir gambheerai.
sabh jag hai tis hee kai cheera.
sabh ghat bhoogvai saadaa din raat tee
aapay sookh nivaasee hay. ||1||
sachaa saahib sachee naa-ee.
gur parsaaadee man vasaa-ee.
aapay aa-ay vasi-aa ghat anhtar tootee
jam kee faasee hay. ||2||
kis sayvee tai kis saalaahsee.
satgur sayvee sabad saalaahsee.
sachai sabad saadaa mat ootam anhtar
kamal pargaasee hay. ||3||
dayhee kaachee kaagad mikdaaraa.
boond pavai binsai dhahat na laagai
baaraa.
kanchan kaa-i-aa gurmukh boojhai jis
anhtar naam nivaasee hay. ||4||
sachaa cha-ukaa surat kee kaaraa.
har naam bhojan sach aadhaar.
saadaa taripat pavitar hai paavan jit ghat
har naam nivaasee hay. ||5||
ha-o tinh balihaaree jo saachai laagay.
har gun gaavahi an-din jaagay.
saachaa sookh saadaa tinh anhtar rasnaa
har ras raasee hay. ||6||
har naam chaytaa avar na poojaa.
ayko sayvee avar na doojaa.
poorai gur sabh sach dikhaa-i-aa saachai
naam nivaasee hay. ||7||
bharam bharam jonee fir fir aa-i-aa.
aap bhoolaa jaa khasam bhulaa-i-aa.
har jee-o milai taa gurmukh boojhai
cheenai sabad abhinaasee hay. ||8||
kaam kroDh bharay ham apraaDhee.
ki-aa muhu lai bolah naa ham gun na sayvaa saaDhee.
dubday paathar mayl laihu tum aapay saach naam abhinaasee hay. ||9||

naa ko-ee karay na karñai jogaa.
aapay karahi karaveeh so ho-igaa.
aapay bakhas laihi sukh paa-ay sad hee naam nivaasee hay. ||10||

ih tan Dhartee sabad beej apaaraa.
har saachay saytee vanaj vaapaaraa.
sach Dhan jammi-aa tot na aavai antar naam nivaasee hay. ||11||

har jee-o avgani-aaray no gun keejai.
aapay bakhas laihi naam deejai.
gurmukh hovai so pañt paa-ay ikañt naam nivaasee hay. ||12||

antar har Dhan samajñ na ho-ee.
gur parsaadee boojhái ko-ee.
gurmukh hovai so Dhan paa-ay sad hee naam nivaasee hay. ||13||

anal vaa-o bharam bhulaa-ee.
Maaroo Mehla-3

In the previous shabad, Guru Ji advised us that who so ever comes into this world has to depart from here one day. They, who follow their own self-conceit and get attached to worldly riches, get lost and consumed in rounds of births and deaths. But they who following Guru's advice keep awake to the false worldly allurements and enshrine God’s Name in their minds, they obtain eternal peace and union with God. In this shabad, Guru Ji tells us about himself, what he does, whose guidance he seeks, and to whom does he pray. He also shows us how to confess and pray before that meritorious God, what kinds of blessings those Guru’s followers obtain, who thus pray and meditate on God’s Name, and what happens to the self-conceited ones who follow their own intellect.

First stating whom does he praise and why, Guru Ji says: “(O my friends, as far as I am concerned), I (only) praise that profound and extremely large hearted (God). The entire world is under His dominion. Day and night, He always enjoys (and lives in) all hearts and Himself resides in a state of bliss.”(1)

Listing some of God’s unique virtues, Guru Ji says: “(O my friends), eternal is that Master and eternal is His glory. By Guru’s grace, (His glory can be) enshrined in the mind. In whose heart, He has Himself come to reside, that one’s noose of death is snapped (and rounds of births and deaths are ended).”(2)

Now Guru Ji raises a question and then answers it himself. He says: “(I wonder), whom I may serve and whom should I praise (so that I may obtain the object of my life? The answer is that) I should serve the true Guru, and through (Guru’s) word (the Gurbani), I should praise (God). Because by praising through) the true word (of the Guru), one’s intellect always remains sublime and (one feels so delighted, as if) the lotus (within one’s heart) has bloomed.”(3)

However, many of us do not pay any attention to this aspect of life, and do not listen to Gurbani or sing praises of God. We keep postponing such spiritual things for a later period in life, as if we are going to live forever. But, we don’t know that we could die any moment.

Therefore, Guru Ji warns us and says: “(O my friends), this body of ours is flimsy like a paper, which gets consumed just with the falling of a drop (of water on it. Similarly) it doesn’t take much time for the body to drop (dead). But through Guru’s guidance, one who realizes (the right way of life), and in whom resides the Name, that one’s body becomes (immaculate and sublime like) gold.”(4)
In order to explain how a Guru following person keeps the mind immaculate, Guru Ji uses the metaphor of the practice of Hindu Brahmins who lay great stress on eating and keeping their food pure and free from any pollution. For this purpose, they even draw lines around the place where they cook their food and won’t allow any shoes or lower caste persons in side that compound.

So using this analogy, Guru Ji says: “(O’ my friends, the mind of a Guru following person) always remains pure (like the) compound (of a Brahmin, as if around it) has been drawn a boundary line of (awakened) consciousness (or alertness of mind, so that no evil thoughts can enter it). God’s Name is such a person’s food and sustenance. Such a heart always remains satiated, pure and sanctified, in which resides the (God’s) Name.”(5)

Stating, how much he loves and respects such Guru following persons who are attuned to the eternal God, Guru Ji says: “(O’ my friends), I am a sacrifice to those who are attached to the eternal (God). Day and night they keep awake (and alert to the pitfalls of worldly enticements) and sing praises of God. Within them, always prevails true peace, because their tongue keeps enjoying the relish of the elixir of God’s (Name).”(6)

Therefore sharing with us, his own belief and practice, Guru Ji says: “(O’ my friends), I only remember God's Name, and do not worship anybody else. I serve (and worship) only the one God and no other. (Because), whom the true Guru, has shown the eternal God (pervading everywhere), always remains absorbed in the Name of that eternal (God).”(7)

Now Guru Ji answers an often-asked question: if everything is in God’s hand, then who is responsible for a person following a right or wrong path of life?  He says: “(O’ my friends), after wandering and getting lost in many existences, one comes (to this world in the human form. One doesn’t know), whether one got lost (in previous existences) on one’s own, or was strayed by the Master. It is only when God meets one (and shows mercy), then through the Guru, one understands (the mystery), and understands the eternal word (of God’s command).”(8)

Therefore showing us how to pray to God for His mercy, Guru Ji addresses God on our behalf, and says: “(O’ God), we are sinners, who are full of lust and anger. (We wonder), what could we say in our defense, because we have neither any merits nor any service (to our credit)? O’ God, we the sinners are drowning (like) stones (in the worldly ocean). On Your own, (please save and) unite us with You. (Because) only Your eternal Name is imperishable.”(9)

Continuing his address to God, Guru Ji says: “(O’ God, without Your will), neither anybody does anything nor is capable of doing. Whatever You do or get done, that alone would happen. Whom You Yourself forgive, obtains peace and remains attuned to Your Name.”(10)

Next using the metaphor of sowing crops in a field, Guru Ji advises: “(O’ man, deem) the body like farmland, sow in it the seed of the word (of praise) of the limitless God,
and (use this commodity of Name) to do business dealings with the eternal (God). In this way grows the everlasting wealth (of God’s Name, which) never falls short. (The one who makes effort like this), within that one (God’s) Name keeps residing.”(11)

But even this effort to sow the seed of Name is obtained by God’s grace. Therefore, showing us how to pray to God for this blessing, Guru Ji once again addresses God on our behalf, and says: “O’ reverend God, bestow merits on this person full of vices. On Your own forgive me and bestow Your Name (on me. I know that) one alone obtains honor (in Your court), who becomes a Guru’s follower and keeps (attuned to and) residing in the Name of one (God) alone.”(12)

Now once again impressing upon us the importance of following Guru’s advice, he says: “(O’ my friends), within us (all) is the wealth of God’s (Name), but we don’t have any understanding about this. Only a rare person understands (this mystery) through Guru’s grace. The one who becomes a Guru’s follower, obtains this wealth (of Name), and then forever remains attuned to (God’s) Name.”(13)

But observing the state of the world, Guru Ji says: “(O’ my friends, the entire world seems to be getting consumed in worldly jealousies and desires, as if) a fire (of desire) and a strong wind (of lust) is blowing (in the world, which) has strayed it in doubt. Because of attachment for Maya (the worldly riches and power, man) has no awareness (of this false state). The ordinary self-conceited person cannot think of anything (except running after and getting exhausted in pursuits of worldly wealth. Only when one follows) Guru’s instruction, that God’s Name illuminates (one’s mind).”(14)

Commenting further on the state of self-conceited persons, he says: “(O’ my friends), the self-conceited persons stay asleep (and remain unaware) in their conceit of Maya (the worldly wealth). They, do not take care of their house, (and save their minds from evil impulses), therefore ultimately they get ruined. They indulge in slander of others, and keep burning themselves in too much worry (regarding their wealth) and keep suffering from one pain after the other.”(15)

However, Guru Ji concludes the shabad by saying: “(O’ my friends, we shouldn’t blame others for their faults, or feel proud of our own merits, because) the Creator Himself gets (all good or bad) deeds done (from His creatures). On His own, He gives (true) understanding through the Guru. O’ Nanak, they who are attuned to (His) Name, their mind becomes immaculate and by meditating on it, they always remain abiding in the Name itself (and merge in God).”(16-5)

The message of this shabad is that we should realize that this entire world is the creation of God Himself. In order to obtain Him we have to make Guru’s word as our spiritual guide, and God’s praise as our spiritual food. In other words, we have to sow the seed of God’s Name within the field of our body, then this crop of God’s Name would grow in such abundance that it would never fall short and being always imbued with God’s Name, we would ultimately merge in that God Himself.
maaroo mehlaa 3.

ayko sayvee saada thir saachaa.
doojai laagaa sabh jag kaachaa.
gurmatee saada sach saalaheee saachay hee saach paateejai hay. ||1||
tayray gun bahuhtay mai ayk na jaataa.
aapay laa-ay la-ay jagjeevan daataa.
aapay baksay day vadi-aa-ee gurmaat ih man bheejai hay. ||2||
maa-i-aa lahar sabad nivaaree.
ih man nirmal ha-umai maaree.
sehjay gun gaavai rang raataa rasnaa raam raveejai hay. ||3||
mayree mayree karat vihaaee.
manmukh na boojhai firai i-aanee.
jamkaal gharhee muhat nihaalay an-din aarjaa chheejai hay. ||4||
aattar lohh karai nahee boojhai.
sir oopar jamkaal na soojhai.
aithai kamaaqnaa so agai aa-i-aa antkaal ki-aa keejai hay. ||5||
jo sach laagay tin saachee so-ay.
doojai laagay manmukh ro-ay.
duhaa sir-A-aa kaa khasam hai aapay aapay gun meh bheejai hay. ||6||
gur kai sabad saada jan sohail.
aam rasaah-in ih man mohai.
maa-i-aa moh mail patang na laagai gurmatee har naam bheejai hay. ||7||
sabhnaa vich varthai ik so-ee.
gur parsadee pargat ho-ee.
ha-umai maar saadaa sukh paa-i-aa naa-ay saachai amrilt peejai hay. ||8||

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gurmukh gi-aan ayko hai jaat aa an-din naam raveejai hay. ||[13]||

bayd parheh har naam na boojheh.
maa-i-aa kaaran parh parh loojheh.
antar mail agi-aaaneh anDhaa ki-o kar duhtar tareejai hay. ||[14]||

bayd baad sabh aakh vakaaneeh.
na antar bheejai na sabad pachhaaneeh.
punn paap sabh bayd dhirh-aa-ii sabh gurmukh amrit peejai hay. ||[15]||
In the previous shabad, Guru Ji advised us that we should realize that this entire world is the creation of God Himself. In order to obtain Him we have to make Guru's word as our spiritual guide and God's praise as our spiritual food. Therefore in this shabad, he tells us whom he himself serves, praises and worships. He also tells us what kinds of blessings those people obtain, who worship God under the guidance of the Guru, and what happens to those who follow their own self-conceit and keep running after their selfish objectives and worldly pursuits.

Stating his own practice and belief, Guru Ji says: “I only serve (and worship) the one true everlasting God. All (the rest of) the world attached to duality (love of worldly riches instead of God) is flimsy (and perishable). Therefore following Guru's intellect, I always praise the eternal God and (my mind) has complete faith in the eternal (God).”(1)

However Guru Ji wants to humbly acknowledge that it is God Himself, who blesses a person with divine merits and attunes one to His worship. Therefore addressing God, he says: “(O’ my God), too many are Your merits (and favors on me), but I have not realized even a single one (and have not thanked You even once).”

Now addressing us, he says: “(O’ my friends), it is on His own that the Giver of life to the World, attunes (someone to His worship). On His own, He forgives and bestows glory (upon a person), and through Guru’s instruction, this mind of ours gets convinced (in the virtues of meditating on God’s Name).”(2)

Describing the blessings that person receives who reflects on the word of the Guru, he says: “(O’ my friends, by reflecting on the) word (of the Guru, one who has so stopped the mind from being allured by false worldly enticements, as if one has) stemmed the tide of Maya, by stilling the ego has made one’s mind immaculate. Then imbued with the love (of God), one imperceptibly sings praises of (God), and one’s tongue keeps uttering God’s Name.”(3)

Commenting on the state of those self-conceited human souls, who do not follow Guru’s advice, and keep running after false worldly riches, Guru says: “(A self-conceited human soul) spends (her life), clamoring “this is mine, this is mine” (and worrying about her worldly possessions and relatives). Such a self-conceited bride (soul), doesn’t realize the (right way of life) and keeps wandering in ignorance. (She doesn’t realize that) day and night her age is wearing off and the demon of death is watching for the hour and moment, (when he can finish her life and drive her soul away to hell).”(4)
Commenting further on the conduct and state of a self-conceited person, Guru Ji says: “(A self-conceited person), indulges in greed within himself or herself, and does not realize the (right way of life). Death keeps hovering over the head, but one doesn’t realize that. Whatever one does here, that confronts one in the yond (and one has to bear the consequences), but nothing can be done at the last moment.”(5)

Now comparing side by side the state and fate of those who are attached to the eternal God, with those who love other (worldly riches and power), Guru Ji says: “(O’ my friends), they who are attached to the eternal (God, obtain) true glory. But the self-conceited ones who are attached to duality (love of things other than God), lament. (God) Himself is the Master of both ends (this and the next world), and He Himself is pleased with His virtues.”(6)

Next describing some of the blessings which one receives by acting on the Guru’s word and following his advice, he says: “By following the Guru's advice, one always looks beauteous (and is truly praised by others. Such a person’s) mind remains enticed by the elixir of (God’s) Name. Even a speck of the dirt of Maya or worldly attachment doesn’t stick to one and following Guru’s instruction, one’s mind remains delighted (in the remembrance of) God’s Name.”(7)

Regarding God and the blessings of His Name, Guru Ji says: “(O’ my friends), in all resides the same one (God). But only through Guru’s Grace, does He become manifest (in some one’s mind. Then) stilling the ego, one enjoys peace forever and by meditating on the eternal Name, one drinks the life rejuvenating nectar (and enjoys divine bliss).”(8)

Elaborating on the conduct of a Guru following person, he says: “(O’ my friends), God is the destroyer of sins and sufferings. A Guru’s follower has served (worshipped) Him by reflecting on the Guru’s word (the Gurbani. He has come to the conclusion) that God Himself pervades everywhere and does everything by Himself. Therefore, both body and mind of a Guru’s follower remain (immersed and) saturated (in God’s worship).”(9)

Therefore pointing to the peaceful state of mind of a Guru following person, while the rest of the world is suffering in agony, Guru Ji says: “(O’ my friends, even though) the fire of (worldly) desire is burning in the world, by reflecting on the (Guru’s) word, a Guru’s follower remains unaffected (by this fire). Within such a person, there remains a state of peace, therefore following Guru’s instruction, you should also meditate on (God’s) Name.”(10)

Commenting further on the necessity of Guru’s instruction, he says: “(O’ my friends, what to speak of others, even) the kings like Indira, while sitting on their thrones suffer from the fear of death. They perform many (ritualistic) deeds (and austerities, but still) the demon (of death) doesn’t spare them. (It is only when we) meet the true Guru (and follow his advice, that we) obtain salvation (from this fear, and our) tongue drinks the nectar of God’s Name.”(11)
Once again comparing the state of mind of a Guru following and a self-conceited person, Guru Ji says: “(O’ my friends), within the mind of a self-conceited person, there is no devotion (for God. On the other hand, because) of his devotion, there is peace and bliss in the mind of a Guru following person. Yes, always pure and sanctified is the word (of the Guru), and by following Guru’s instruction one’s mind remains immersed (in God’s love).”(12)

What to speak of ordinary human beings, Guru Ji now tells how a Guru’s follower is better off than even the primal gods like, Brahma, Vishnu, and Shiva. He says: “(O’ my friends, the primal gods like) Brahma, Vishnu, Shiva, and other men of reflection are bound in the three modes (of Maya, the impulses for virtue, vice, and power), and they remain devoid of salvation. But a Guru’s follower has realized the one (divine) wisdom that day and night we should meditate on the (God’s) Name.”(13)

Commenting on the state of pundits who read Vedas and other such holy books, but do not realize God’s Name, Guru Ji says: “(O’ my friends), the pundits read and lecture on Vedas (and other such Hindu holy books), but do not realize God’s Name (how to love and live in God’s love). They read and enter into controversies for the sake of Maya (the worldly wealth and influence). How could such a blind and ignorant person, within whom is the dirt (of ego), swim across the dreadful (worldly) ocean?”(14)

Guru Ji adds: “(O’ my friends, these pundits) talk about and expound on the controversies in the Vedas. (But in doing so), neither their inner-self gets soaked (in God’s love), nor they realize the word (or how to meditate on God’s Name). All what the Vedas have stressed upon, (what is) virtue and (what is) vice, but it is only by following Guru’s instruction, that we drink the nectar (of God’s Name).”(15)

Guru Ji concludes the shabad by stressing on the omnipotence of God, and says: “(O’ my friends), only God Himself is eternal. Except for Him, no one else is (eternal). Nanak says, they who are imbued with the love of (His) Name, there mind becomes immaculate, therefore we should worship that true and eternal (God only).”(16-6)

The message of this shabad is that if we want to save ourselves from burning in fires of worldly desires and obtain eternal peace, then we should reflect and faithfully act on the Guru's word and meditate on God’s Name. By doing so, our mind would become pure and we would abide in a state of divine bliss.

It is the same light
sachaa sa-udaa sach vaapaaraa.
na tithi bharam na doojaa pasaaaraa.
sachaa Dhan khati-aa kaday tot na aavai boojhai ko veechaaree hay. ||2||
sachai laa-ay say jan laagay.
antar sabad mastak vadbaaagay.
sachai sabad sadaa gun gaavahi sabad ratay veechaaree hay. ||3||
sacho sachaa sach saalaahhee.
ayko vaykhaa doojaa naahee.
gurmat oocho oochee pa-orhee gi-aan raatan ha-umai maaree hay. ||4||
maa-i-aa moh sabad jala-ia-aa.
sach man vasi-aa jaa tuDh bhaa-ia-aa.
sachay kee sabh sachee karnee ha-umai tikhaa nivaaree hay. ||5||
maa-i-aa moh sabh aapay keenaa.
gurmuKh virlai kin hee cheenaa.
gurmuKh hoavai so sach kamaavai saachee karnee saaree hay. ||6||
kaar kamaa-ee jo mayray parabh bhaa-ee.
ha-umai tarisnaa sabad bujhaa-ee.
gurmat sad hee antar seetal ha-umai maar nivaaree hay. ||7||
sach lagay tin sabh kichh bhaavai.
sachai sabday sach suhaavai.
aithai saachay say dar saachay naadree nargar savaaree hay. ||8||
bin saachay jo doojai laa-ia-aa.
maa-i-aa moh dukh sabaa-ia-aa.
bin gur dukh sukh jaapai naahee
maa-i-aa moh dukh bhaaree hay. ||9||
It is the same light
Often while talking about God, questions arise, such as where does God abide, what kind of place does He choose for His throne, how does He become manifest, how are we able to see Him, what is the relationship of the Guru and God, and what is the conduct of a Guru’s follower? Guru Ji answers all such questions and more in this shabad.

He begins by saying “(O’ my friends), the eternal God has established His true and eternal throne and He is abiding in His own home, where there is no influence of attachment for Maya (the worldly riches and power). The eternal God forever resides in the heart of that Guru’s follower, who does the sublime deed (of meditating on God’s Name).”(1)

Guru Ji now tells us about the dealings of God and the kind of business He does while sitting in His house. He says: “(O’ my friends, in the abode of God is carried out) the true bargain and true trade (of the eternal commodity of God’s Name). There is neither doubt nor the expanse of other (worldly distractions). One who has earned the true wealth (of God’s Name) never feels any deficiency. But only a rare thoughtful person understands this (thing).”(2)

Telling us who those thoughtful persons are who try to earn the true commodity of Name, he says: “(O’ my friends), only those whom God has yoked (in this task) are engaged (in amassing God’s Name). Within them resides the word (of the Guru), and their foreheads are blessed with great destiny. Through the true shabad of the Guru, they always keep singing praises (of God). These thoughtful persons always remain imbued with the love of (Guru’s) word.”(3)

Describing the conduct of a Guru’s follower, he says: “(O’ my friends, a Guru’s follower) always praises only that eternal God. He sees only that one God (everywhere, and) doesn’t see anyone else. (Such a person believes that by following) Guru’s instruction, one can climb the highest step on the ladder (to reach God, and with) the jewel (of divine) knowledge, such a person has stilled his or her ego.”(4)

Guru Ji now describes, what happens when, by following Guru’s word, one burns away one’s attachments for worldly things. He says: “(O’ God), by acting on Guru’s word, one who has burnt off attachment for Maya (the worldly riches and power), and when You are so pleased, Your eternal (Name has) come to reside in that one’s heart. The person who has thus got rid of ego and the thirst (for worldly riches, realizes that) true is all the doing of the True (God).”(5)

But before proceeding further, Guru Ji clarifies one thing about worldly attachment. He says: “(O’ my friends, it is God) Himself, who has created all the attachment for Maya (the worldly riches and power in the human beings). But only a rare Guru following person has realized (this thing). Therefore, one who is a Guru’s follower, only earns the true (wealth of God’s Name), and that person’s conduct is true and sublime.”(6)
Elaborating on the conduct and state of mind of such a Guru following person as described above, Guru Ji says: “(O’ my friends, a Guru’s follower) has done only that deed which has been pleasing to my God. That person has extinguished (the fire of) ego and (worldly) desire, by following the (Guru’s) word (of advice. In this way, one) who has stilled and got rid of ego through the Guru's instruction, within that one always remains calmness (and peace).”

Commenting further on the state and fate of those, who are attached to the eternal God, Guru Ji says: “(O’ my friends), they who are attuned to the eternal (God), to them everything (done by God) seems pleasing. In this way, the one who is attuned to the eternal (word of the Guru, by living a) truthful life, that one makes his or her life beautiful. They, who are considered true (and honorable here in this world, are also) adjudged true (in God’s court), and the gracious God has embellished their life with His glance of grace.”

Now describing the state and fate of self-conceited persons, Guru Ji says: “(O’ my friends), except the eternal God, one who has attached (one’s mind to the love of) other (worldly things, that one is afflicted) with all the pain of the malady of worldly attachment. Without following the (guidance of the) Guru, one doesn’t understand the (real reason of) pain or pleasure and one remains afflicted with the immense pain of worldly attachment.”

But as regards the Guru’s followers, who love his true word, Guru Ji says: “(O’ my friends), they to whose minds, the true word (of the Guru) becomes pleasing, have obtained what was written in their pre-ordained destiny. They only serve the eternal God and meditate only on His eternal (Name), and those thoughtful persons are imbued in truth.”

Commenting further on the conduct of Guru’s followers, he says: “(O’ my friends, to the Guru’s followers), the service of the Guru (following his advice) seems sweet. Therefore, day and night they remain in the trance of peace and poise. By repeating God's Name their mind becomes immaculate, and the Guru’s service seems endearing to them.”

Describing the state and fate of those, whom God has yoked to meditating on His Name, Guru Ji says: “(O’ my friends), those persons are in peace whom the true Guru has attached to the (worship of the) eternal God. In His own will, (God) has united them (with Him. In short, they whom) the true Guru has saved, have risen above (the worldly enticements, all others) have been ruined in the attachment of Maya (the worldly riches and power).”

Continuing to describe the state of mind of the Guru’s followers, and what kind of conclusions such a person derives from reflecting on the Guru’s advice, he says: “(O’ my friends), through the word of the Guru, a Guru’s follower has realized the eternal (God), and has understood that (God) has neither any family nor any mother. That one (God) alone is pervading in all, and is the support of all beings.”
But regarding the other ordinary persons, Guru Ji says: “(O’ my friends, to many human beings) ego, the sense of “I am ness”, and love of other (worldly things) is more pleasing. But from the very beginning, the Master has ordained that nothing can accompany a person (after death). Those who by obtaining (instruction) from the true Guru, earn the true (wealth of God’s Name), the eternal (God) has dispelled all their pain.”(14)

So addressing God, Guru Ji says: “O’ God, when You bestow (the Gift of Your Name on anybody, that person) always enjoys peace, and through the eternal word (of the Guru), earns the true wealth (of Your Name). That person’s heart, body and mind all become true (and peaceful), and that person’s storehouses are filled with (God’s) devotion.”(15)

In conclusion, Guru Ji says: “(O’ my friends, God) Himself looks after everything and issues His command. He Himself gets His will (obeyed, and) executed. O’ Nanak, they who are imbued with the love of God’s Name, remain detached and have embellished their mind, body, and tongue with the (God’s) Name.”(16-7)

**The message of this shabad is that if we want to always abide in peace and bliss and want to be free from the pains and sufferings caused by the attachment or the pursuits of Maya, then we should reflect on the word of the true Guru and lead a truthful life, so that we are not only honored in this world, but are also accepted and honored in the court of the eternal God.**
ham gun naahee ki-aa bolah bol.
too sabhnaa daykeh toleh tol.
ji-o bhaavai ti-o raakhih rahnaa gurmukh
ayko jaataa hay.||5||

jaa tuDh bhaanaa taas sachee kaarai
laa-ay.
avgan chhod gun maahi samaa-ay.
gun meh ayko nirmal saachaa gur kai
sabad pachhaataa hay. ||6||

jah daykhaa tah ayko so-ee.
dojee durmat sabday kho-ee.
aykas meh parabh ayk samaanaapnai
rang sad raat_aa hay. ||7||

kaa-i-aa kamal hai kumlaanaa.
manmukh sabad na bujhia i-aanaa.
gur parsaadee kaa-i-aa khojay paa-ay
jagjeavan daataa hay. ||8||

kot gahee kay paap nivaaray.
sadaa har jee-o raakhai ur Dhaaray.
jo ichhay so-ee fal paa-ay ji-o rang
majeeth EntryPoint at Raat_ aay hay. ||9||

manmukh gi-aan kathay na ho-ee.
fir fir aavai tha-ur na ko-ee.
gurmukh gi-aan sadaa saalaahay jug jug
ayko jaataa hay. ||10||

manmukh kaar karay sabh dukh sabaa-ay.
antha sabad naahee ki-o dar jaa-ay.
gurmukh sabad vasai man saachaad sad
sayvay sukh-daata hay. ||11||

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jah daykhaa too sabhnee thaa-ee.
poorai gur sabh soojee paa-ee.
naam naa Dhi-aa-ee-ai sadaa sad ih
man naamay raat_ aay hay. ||12||
Often a question arises, who created this universe, and who is the person or power who created the creator of the universe, what is the purpose of life, and what is the right way to lead this life, and what happens to those who don’t follow this right way or Guru’s advice? In this shabad Guru Ji provides answers to all such questions.

First answering the question, regarding who created the Creator, Guru Ji says: “(O my friends), the creator (God) has created Himself. He is pervading in all in an invisible form. The one who has realized one’s self, (understands) that (God) the life of the world takes care of all (His creatures).”(1)

Stating what else a person comes to know, who reflects on the Guru's word, he says: “(O my friends), by following Guru’s guidance, one who has realized that it is the same one God who pervades everywhere, (understands that the Creator), who has created (gods like) Brahma, Vishnu, and Shiva, Himself has yoked (all creatures) to their (individual) tasks. Further whom He wishes, He unites that (creature) with Himself.”(2)

As for the general nature of the world, Guru Ji says: “(O my friends, basically) this world is (like a merry go-round), in which one keeps coming and going. Due to the attachment for Maya (the worldly riches and power, one generally) keeps thinking about many evil things. However, they who have understood (Gurbani) the word of
It is the same light

the Guru, always praise the true and eternal God (keep meditating on His Name, and do not indulge in sinful deeds).”(3)

Now using the analogy of a tree and its branches, Guru Ji compares the end fate of those who are attached to God (the root) with those who are attached to His branches (the lesser gods and goddesses). He says: “(O’ my friends), the ones who are attached to (God) the root, have obtained peace. But they who are attached to the branches (or gods and goddesses) have wasted their (precious) life. (Because, only) those (trees or human beings) bear the nectar fruits (of God’s Name), who utter the nectar sweet words (of the Guru and praise the invisible God).”(4)

Now Guru Ji shows us how we should address such a God and what the attitude of our mind should be towards Him. He says: “(O’ God), we do not have any merits, so what can we utter (in Your praise)? You weigh all (and evaluate them). A Guru’s follower knows only You, the one God (and realizes that) we have to live as You keep us.”(5)

Elaborating on the will of God, Guru Ji says: “(O’ God), when You so pleased, You yoked some to the true task (of meditating on Your Name. Then) forsaking their faults, they got merged in (Your) merits. Immersed in merits, they saw the one (God alone, pervading everywhere, and) through the word of the Guru they recognized (the one God).”(6)

Sharing his own experience, Guru Ji says: “(O’ my friends), wherever I look, I see only that one God (pervading everywhere). By reflecting on the word (of the Guru), I have lost all my bad intellect (of seeing anyone else other than God. Now it appears that) the one God is merged in Himself and is always occupied in His own loving (thoughts).”(7)

However commenting on the state of a self-conceited person, who doesn’t follow Guru’s advice, he says: “(O’ my friends), a self-conceited ignorant person doesn’t understand (the significance of Gurbani, the) word (of the Guru), therefore always remains so sad as if that person’s lotus like heart has withered. But if by Guru’s grace, one searches one’s body, (and keeps reflecting on one’s spiritual life, then) one finds (God) the life of the world.”(8)

Elaborating on the merits obtained by a person who reflects on the word of the Guru and remembers God, Guru Ji says: “(O’ my friends, the one) who keeps God enshrined in the heart, rids oneself of the sins, which have besieged one’s (body) fort. (Then all one’s wishes are fulfilled), as if one obtains all the fruits one desires, because one remains so imbued (with the love of God), as if one has been dyed in the fast color of madder.”(9)

Comparing the inner states of minds of the self-conceited and Guru following persons, Guru Ji says: “(O’ my friends), the self-conceited person does talk about (divine) wisdom, but (within that person), there is no such wisdom. Therefore, (such a person) comes (to this world) again and again, and doesn’t find any place of rest (for his or her
soul). However, the Guru’s follower has (true divine) knowledge, (therefore, such a person) always praises (God) and realizes that one God alone has pervaded in all ages.”(10)

As for the deeds done by these two types of people, Guru Ji says: “(O’ my friends), whatever deeds the self-conceited person does, (are of such nature that they) all bring pain. Within such a person is not enshrined the word (of the Guru), so how can that person enter the (God)’s door? (On the other hand), the word of the Guru and eternal (God) always resides in the (mind) of the Guru’s follower, and such a person always serves (remembers God) the Giver of peace.”(11)

Now stating his own state of mind to God, Guru Ji says: “(O’ God), wherever I look, I see You pervading all places. The perfect Guru has blessed me with all this understanding (that) we should always meditate on the Name (of God alone). Then this mind remains imbued with the Name (and keeps relishing God’s love and enlightenment).”(12)

Describing the importance of being imbued with God’s Name, he says: “(O’ my friends), one who is imbued with the love of God’s Name, that one’s body is immaculate (no evil thoughts arise in it). But they who are bereft of Name (are so helpless against evils, as if they) get drowned without water. They keep coming and going, but don’t understand the (importance of meditating on God’s) Name. However, there are others who, by reflecting on the word (of the Guru), have realized (its importance).”(13)

Explaining, the gist of the understanding, which the Guru’s followers have obtained from the Guru, he says: “(O’ my friends), the perfect Guru has imparted this understanding (to us), that without (God’s) Name nobody has ever obtained emancipation. The person who always remains attuned to (God’s) Name alone, obtains (true) honor and always remains imbued with (God’s) love in a state of (peace and) poise.”(14)

Now giving the essence of this shabad, Guru Ji says: “(O’ my friends), this body is like a township which keeps on falling and ultimately falls like a heap of dust. Without (reflecting and acting on the Guru’s) word, the round (of birth and death) doesn’t end. By Guru’s grace, they who have realized the one (God) alone, praise only the eternal (God), and ultimately merge in that eternal (God). They don’t have to go through rounds of births and deaths again.”(15)

However, Guru Ji cautions: “(O’ my friends, that person) alone obtains (the gift of God’s praise), whom He blesses with His grace. Then the eternal word (of God’s Name) comes to reside in one’s heart. (In short) O’ Nanak, they who are imbued with the love of the Name of the formless (God), have recognized the eternal (God) and are adjudged true at His door.”(16-8)
The message of this shabad is that by reflecting on the Guru's word, we should realize that God created Himself. It is He, who has created the universe including gods like Brahma, Vishnu, and Shiva. This world is a transitory place, where people come and go. If we want to end this cycle of transmigration of soul, then following the Guru's advice, we should get so imbued with the love of God, that wherever we look we see God alone. We should do only those deeds, which are pleasing to God. In this way, we would become pleasing to the eternal God and He may grace us with the bliss of His eternal union.

maaroo solhay 3.

har kay bhagat bharay bhandaaraa.
aapay bakhsay sabad veechaaraa.
jo tuDh bhaavai so-ee karseh sachay si-o-man raat aa hay. ||1||

aapay heeraa ratan amolo.
aapay nadree tolay tolo.
jee-a jaDt sabh saran tumaaree kar kirpaa aap pachhaataa hay. ||3||

jis no nadar hovai Dhur tayree.
marai na jammai chookai fayree.
sachay gun gaavai din raaetee jug jug ayko jaat aa hay. ||4||

maa-i-aa mohi sabh jagat upaa-i-aa.
barahmaa bisan dayv sabaa-i-aa.
jo tuDh bhaanay say naam laagay gi-aan maatee pachhaataa hay. ||5||

paap punn vartai sansaaraa.
harakh sog sabh dukh hai bhaaraa.
gurmukh ho vai so sukh paa-ay jin gurmukh naam pachhaataa hay. ||6||
It is the same light
In the previous shabad, Guru Ji advised us that by reflecting on the Guru's word we should realize that God created Himself. It is He who has created the universe, including gods like Brahma, Vishnu, and Shiva. In this shabad, he enlightens us further about the world and the creatures living in it. He even tells us who has created Maya or worldly riches and power, the attachment for which misleads us into many sinful activities.

At the outset, Guru Ji acknowledges God as the Creator of this world and humbly says to Him: “(O God), You Yourself are the Creator, whose creation is all (the universe). All creatures and beings are under Your shelter. You Yourself invisibly pervade within all, and through the Guru’s word You are recognized.”(1)

But Guru Ji wants to make it clear that even the inspiration to reflect on the Guru’s word arises by God’s grace. Therefore, he says: “(O my friends), God’s storehouses are filled with devotion. On His own, He blesses (some) with the reflection on the word (of the Guru. Such a person realizes that) You will do only that, which pleases You, and that person’s mind remains imbued with the love of that eternal (God).”(2)

So expressing his love and admiration for God, Guru Ji says: “(O my friends, God) Himself is the priceless jewel and diamond. On His own, He evaluates (the worth of creatures) by His glance of grace. (O God), all creatures and beings are in Your refuge. They alone have recognized themselves, on whom You have shown Your mercy.’(3)

Elaborating on the blessings obtained by a person on whom God shows His grace, he says: “(O God), upon whom Your grace is from the very beginning, neither dies nor is born (again, that person’s) round (of birth and death) is ended. Day and night, that person sings praises of the eternal (God) and realizes that the same one (God) has been pervading in all ages.”(4)

Now Guru Ji tells us about the basic nature of the world, with which God has created it, and what the root cause is, due to which most people in this world keep running
after Maya or worldly wealth and power. He also tells us who those people are who instead of Maya, get attached to God Himself. He says: “(O’ God), You have created the entire world (infused with the) attachment for Maya (the worldly riches and power. What to speak of ordinary creatures, even) all the gods like Brahma, and Vishnu (are afflicted with this malady. However) they who are pleasing to You, are attuned to the (meditation on Your) Name and through the wisdom (obtained from the Guru), they have realized (You).”(5)

Therefore comparing the general state of the world and the Guru’s followers, he says: “(O’ my friends), the entire world is engaged in (deeds) of vice or virtue. Due to which, somewhere there is happiness, and somewhere sorrow, and the entire world is suffering from the great malady (of the rounds of pain and pleasure. But they) who become Guru’s followers, and by Guru’s grace, they who have realized the Name (love God and His creation), obtain peace.”(6)

However reminding us about the inevitability of God’s writ, Guru Ji says: “(O’ my friends), no one can erase one’s destiny (based on one’s past deeds. Only by following Gurbani), the Guru's word one obtains to the door of salvation. By controlling the self, one who has realized (God’s Name), has obtained the fruit, which was pre-written in one’s destiny (based on one’s past deeds).”(7)

Now Guru Ji describes in a nutshell, why the self-conceited persons keep suffering, even though they may be wearing holy garbs. He says: “(O’ my friends, being filled) with the attachment for Maya (worldly riches and power), the mind (of a self-conceited) person does not get attuned to God. Because of duality (the love of things other than God, such a person) suffers intense pain in the future (in next life). Strayed by illusion, the self-conceited persons remain lost in wrong spiritual paths. Therefore in the end they repent (for wasting their precious human birth in vain).”(8)

Describing the blessings which one obtains who accepts God’s will and sings His praises, Guru Ji says: “(O’ my friends, accepting) God’s will, the person who sings God’s praises, gets rid of all his or her sins. (Because, such a person’s) mind remains imbued with that God who is immaculate and immaculate is whose word (of praise).”(9)

However, lest one may succumb to ego because of one’s merits, Guru Ji says: “(O’ my friends), that one alone obtains (God), the treasure of merits, on whom (He) casts His glance of grace. Then one puts a stop to one’s ego and the sense of “I-am-ness”. But a rare Guru’s follower has realized that there is only one Giver of (both) merits and faults.”(10)

Therefore expressing his love and devotion for God, he says: “(O’ my friends), extremely immaculate and infinite is my God. On His own, He unites (one) with Himself (by blessing one) with the reflection on the Guru’s word. He Himself forgives and) instills truth in a person, and then one’s mind and body are imbued with the love of eternal (God).”(11)
Now explaining the mystery of how most of us remain filled with the dirt (or evil) of ego and other worldly sins, while some become so pure and immaculate that they become one with the immaculate God Himself, Guru Ji says: “(O’ my friends, even though our) body and mind are dirty (and full of evil thoughts, still) in it abides the light of the infinite (God). When through Guru’s instruction and by reflecting (on his word, one) understands (this mystery), then by stilling one’s ego and by serving (and singing praises of God, the) Giver of peace, one’s mind becomes pure forever.”(12)

Explaining the non-physical or spiritual construction of human body by comparing it to a fortified city, he says: “(O’ my friends, in this) bodily fort are many shops and shopping malls (in the form of our sense faculties, such as sight, sound, and touch). In that (body fort, there is also the) Name of the infinite (God). The one, who by reflecting on the word of the Guru has stilled one’s ego and recognized God, that one always looks beauteous in His House.”(13)

Commenting further on the value of God’s Name, Guru Ji says: “(O’ my friends), invaluable is the jewel of Name of the infinite and incomprehensible (God). How can any poor (human being) evaluate the worth (of this jewel)? Only the one, who (has bought it, after) getting it weighed and evaluated through the Guru’s word, has recognized it within.”(14)

Now regarding those who read Vedas and other such holy books, and think that just by doing that they would obtain salvation, Guru Ji says: “(O’ my friends), the Simrities and Shastras (and other such holy books) have created a big expanse (of ritualistic deeds. But all this) is ostentation of the attachment for Maya (the worldly riches and power). Because the foolish people, who even though read (these books), do not realize the word (the divine message in these books). It is only a rare Guru’s follower who has understood (that message).”(15)

In conclusion, Guru Ji says: “(O’ my friends), on His own the Creator does and gets everything done. (On His own), He Himself is implanting truth (in some) through the true word (of the Guru). O’ Nanak, one who is blessed with the glory of Name, is blessed with glory (in this and the next world), and recognizes only one God in all the ages.”(16-9)

The message of this shabad is that if we want to save ourselves from the sufferings caused by our ego and attachment of Maya, then we should recognize that it is the one God who has created this universe and all the creatures. He has also created the ego and attachment for Maya or worldly riches and power. Because of these, we keep suffering through all kinds of pains and sorrows and perpetual rounds of birth and death. By reflecting on the Guru's word (Gurban0i as contained in Guru Granth Sahib), we can realize this truth, and by living a truthful living and meditating on His Name, we can obtain eternal happiness.
maaroo mehlaa 3.

so sach sayvihu sirjanhaaraa.
sabd day dookh nivaaranhaaraa.
agam agochar keemat nahee paa-ee
aapay agam athaahaa hay. ||1||
aapay sachaa sach vartha-ay.
ikjan saachai aapay laa-ay.
saacho sayveh saach kamaaveh naamay
sach samaahaa hay. ||2||

Dhur bhagtaa maylay aap milaa-ay.
sachee bhagtee aapay laa-ay.
saachee baneed sadhaa gun gaavai is
janmai kaa laahaa hay. ||3||
gurmukh vanaj karahi par aap
pachhaaneh.
aykas bin ko avar na jaaneh.
saachaa saahu sachay vanjaaray poonjee
naam visaahaa hay. ||4||
aapay saajay sarisat upaa-ay.
viray ka-o gur sabad bujahaa-ay.
satgur sayveh say jan saachay kaatay
jam kaa faahaa hay. ||5||
bhannai gharhay savaaray saajay.
maa-i-aa mohi doojai jant paaajay.
manmukh fireh sadaa anDh kamaaveh
jam kaa jayvrah gal faahaa hay. ||6||
aapay bakhysay gur sayva laa-ay.
gurmatee naam man vasaa-ay.
an-din naam Dhi-aa-ay saachaa is jag
meh naamo laahaa hay. ||7||
aapay sachaa sachee naa-ee.
gurmukh dayvai man vasaa-ee.
jin man vasi-aa say jan soheh tin sir
chookaa kaahaa hay. ||8||
It is the same light
After describing in detail, who the creator of this universe is, how He operates it, and why different human beings behave so differently, Guru Ji now gives us a straightforward advice and tells us what we need to do to enjoy a peaceful life in this world and then ultimately merge in that eternal God from whom we have been separated for so long.

First giving the general outline of his advice, Guru Ji says: “(O’ my friends), serve (and worship) that eternal God who is the creator (of this universe). Through (Gurbani) the word (of the Guru), He emancipates (people) from their sorrows. He Himself is unfathomable and beyond the comprehension of (our ordinary) senses, His worth cannot be estimated, because that incomprehensible and unfathomable (God) alone is like Himself.”(1)

Now educating us, about the way God operates, and what His true devotees do, Guru Ji says: “(O’ my friends), on His own the eternal (God) is issuing and administering His eternal command. There are some devotees whom the eternal God has attuned to Him. (Such devotees only) serve (and worship) that eternal God who amass only the true (wealth of His Name), and by meditating on His Name, remain absorbed in that eternal (God).”(2)

Once again stressing upon the point that it is God Himself who unites the true devotees with Him, Guru Ji says: “(O’ my friends), from the very beginning, whatever devotees He has united with Him, He has done it on His own. He Himself has yoked (them) to His true worship. (The devotee, who) sings praises (of God) through the true word (of the Guru, for them, this praise itself) is (the true) profit of this life.”(3)

Now describing the conduct and point of view of those true devotees who follow Guru’s advice, he says: “(O’ my friends), the Guru’s followers deal (in the commodity of Name, and) they recognize themselves. Except the one (eternal God, they) don’t recognize anybody else (pervading anywhere. They firmly believe that (God) is the eternal banker and eternal are the peddlers (who deal in His Name) and obtaining the capital (of life breaths from Him), they purchase the (commodity) of Name.”(4)

Casting light on the working of God and how He emancipates some from the perpetual rounds of birth and death, Guru Ji says: “(O’ my friends, God) Himself embellishes and creates the world. He blesses a rare person with the understanding (of the true essence) of the Guru’s word. True are those devotees, who serve (follow the advice of the) true Guru. (God) cuts off their noose of death, (and emancipates them from rounds of birth and death).”(5)

Explaining further the working of God, and why some people become self-conceited, Guru Ji says: “(O’ my friends, like a potter, God) Himself breaks, makes, embellishes and fashions (the human vessels. In other words, He creates, destroys, and moulds the character of His creatures). He Himself has attuned some to the attachment for Maya.
It is the same light

Now explaining how some people become Guru’s followers, he says: “(O’ my friends, when) on His own (God becomes) gracious (on some one), He yokes that one to the service (and obedience of the) Guru. Then following Guru’s instruction, one enshrines (God’s) Name in one’s mind. Day and night, one contemplates the eternal Name, (because one realizes that meditation on God’s) Name is the only everlasting profit, (which one aught to earn).”(7)

Continuing to explain the process of a man’s salvation, Guru Ji says: “(O” my friends, God) Himself is eternal and eternal is His glory. Through the Guru, He gives and enshrines His glory (and merits) in the minds (of some human beings). These devotees in whose minds (God has) come to reside, look beauteous (and honorable). They are absolved of any account (of sins and misdeeds, which they would have to account for otherwise).”(8)

On the basis of above observations, Guru Ji advises: (O” my friends), nobody has found the worth of that God who is inaccessible and beyond the comprehension of our ordinary sense faculties (such as sight and sound). Through Guru’s grace, (by reflecting on the Guru’s word) you should enshrine Him in your mind. You should always praise that Giver of merits; (one who does that is emancipated) and from that one, nobody asks for the account (of past deeds).”(9)

Stressing the importance of the grace of God and guidance of the Guru, he says: “(O” my friends, what to speak of ordinary persons, even gods like) Brahma, Vishnu, and Shiva remain engaged in His service (and His meditation). But they cannot find the end limit of that incomprehensible and mysterious God. (O’ God, only those) on whom You cast Your glance of grace, You reveal Your incomprehensible (self), through the grace of Guru’s (guidance).”(10)

Describing what that person does who is blessed with Guru’s grace, he says: “(O’ my friends), one whom the perfect Guru has given (true understanding), enshrines the Name of one (God) alone in the mind. That person remembers the Name and keeps meditating on (God’s) Name, (and even after) obtaining God’s palace, keeps singing His praises.”(11)

Stressing upon the importance of obeying God’s will, Guru Ji says: “(O’ my friends, the true) servants (of God) obey His command. But the self-conceited ones do not know the essence (the value) of obeying His command. The person who obeys (God’s) command obtains glory, and remains absorbed in the command of the care free (God).”(12)

Elaborating on the blessings obtained by true devotee of God, who always obeys His command, Guru Ji says: “(O’ my friends), through Guru’s grace, (one who) recognizes (God’s) command, keeps one’s wandering mind restrained and keeps it in
It is the same light
It is the same light
In previous so many shabads, Guru Ji has been stressing the importance of following the advice of the true Guru and becoming a Guru’s follower. In this shabad, he tells us what the daily routine and conduct of a Guru’s follower is, and what kind of blessings such a person receives by following Guru’s advice and singing praises of God day and night.

Commenting on the state of those, who serve the Guru and follow his advice, he says: “(O’ my friends), very fortunate are they, who serve the true Guru. Their minds remain attuned to God’s eternal Name. The Giver of all blessings remains abiding in their heart, and through the (Guru’s) word, a state of ecstasy remains pervading within them.”(1)
However Guru Ji makes this point clear, that meeting with the true Guru happens by God’s grace, and only then do the rest of the things happen. Therefore he says: “(O’ my friends), only when God shows His grace that He unites a person with the Guru, (and then by Guru’s grace, one) enshrines God's Name in one’s mind. When the eternal Giver of peace comes to reside in the mind, then through the (Guru’s) word, a state of bliss remains pervading in one’s mind.”(2)

Stressing again the importance of God’s grace and describing the conduct of a person so blessed, Guru Ji says: “(O’ my friends, when God) shows mercy (by uniting a person with the Guru), He brings about that person’s union with Him.”

Now describing the conduct of a person who has been blessed with the guidance of the Guru, he says: “(O’ my friends, the person who has been blessed with the guidance of the Guru), by following the advice contained in the Guru’s word, that person burns his or her ego and the sense of “I-am ness”. (Not only that), imbued with the love of the one (God) alone, such a person remains free from (worldly bonds), and does not enter into conflict with anybody.”(3)

Question may arise in one’s mind, what if one doesn’t have or doesn’t care for the guidance of the Guru? Referring to such questions and doubts, Guru Ji says: “(O’ my friends, without serving (and following) the true Guru, (one lives in the) pitch darkness (of ignorance). Without the (guidance of the Guru’s) shabad, nobody can find the yonder shore (of this ignorance). Therefore, they who are imbued with the love of the (Guru’s) word are great Bairagis (the detached ones). For them to obtain to God through the word (of the Guru) is the (true) profit (of human life).”(4)

Explaining how a Guru’s follower remains detached in spite of all the worldly allurements, while a self-conceited person remains entangled in all such problems, Guru Ji says: “(O’ my friends, a Guru’s follower knows) that from the very beginning the Creator has put pain and pleasure (in one’s destiny). He Himself has also spread the sense of duality (or the love of worldly wealth in the human beings). The one who becomes a Guru’s follower, remains detached (from worldly enticements. But, there is) no certainty regarding a self-conceited person (or how such a person may conduct himself or herself).”(5)

Now giving the definition of the self-conceited persons and what happens to them, Guru Ji says: “(O’ my friends), they are the self-conceited ones who do not realize the word, (or don’t try to listen and understand Gurbani). They do not know the importance of living in the fear (and respect) of the Guru (and respectfully following his advice. They don’t know that) without (living in) fear and respect (of the Guru), we cannot obtain to the fear-free eternal (God. Therefore, they always live in the fear that one day) the demon of death would take out their breath (and would kill them).”(6)

As for the demon of death and the way to make him go away, or get rid of the fear of death, Guru Ji says: “(O’ my friends, once one’s life span is over), the invulnerable
demon of death cannot be slain (or turned away). But by reflecting on) the word of the Guru, (the fear of death) doesn’t come near. When (the demon of death) hears the word (of the Guru from a person, he) runs far away, lest the fear-free (God) may punish him (for bothering His devotee).”(7)

One may wonder, how even the demon of death is afraid of touching a Guru’s follower. Guru Ji explains: “(O’ my friends, the entire creation including the demon of death) is under the jurisdiction of God. So what can even this poor demon of death do (against the will of that God)? He too is an obedient servant (of God) and carries out His orders. Only under (God’s) command, he takes out (some body’s) breath (and kills that person).”(8)

Guru Ji now describes the divine wisdom one receives, when one becomes a Guru’s follower. He says: “(O’ my friends), a Guru’s follower realizes, that it is that eternal God who has created this universe. A Guru’s follower (knows that) God Himself has spread the entire expanse (of the world. In short), the person who becomes a Guru’s follower, he or she understands the truth (about every thing) and because of following the true word (of the Guru), enjoys peace.”(9)

Elaborating on the conduct of a Guru’s follower, he says: “(O’ my friends), a Guru’s follower has recognized that it is God, who writes our destinies based on our (past) deeds. By reflecting on the Guru’s word, he or she has realized that throughout all the four ages, (God) has been realized through the (Guru’s word). Therefore, a Guru’s follower doesn’t fall into (the round of) birth and death, because a Guru’s follower always remains absorbed in the (Guru’s) word.”(10)

Continuing to describe the qualities and habits of a Guru’s follower, Guru Ji says: “(O’ my friends), a Guru’s follower meditates on the Name and through the word (of the Guru) praises the unperceivable, incomprehensible, and care free God. (He or she understands that) it is the one Name (of God) alone which has emancipated the beings throughout all the four ages, and it is only through the word that (God can be praised or commodity of) Name can be bought.”(11)

Now describing the blessings enjoyed by a Guru’s follower, he says: “(O’ my friends), a Guru’s follower always remains calm and enjoys peace. A Guru’s follower enshrines God's Name in the mind. (In short), one who becomes a Guru’s follower, understands what is Name, (how to live devotedly in accordance with the will of God), and thus cuts off the noose of death (or gets emancipated from the rounds of birth and death).”(12)

But that is not all, listing still more blessings enjoyed by a Guru’s follower, Guru Ji says: “(O’ my friends), a Guru’s follower remains merged in that eternal God, from whom he or she has originated. Therefore, such a person doesn’t die to be born again or fall into (different) existences. The Guru’s followers always remain imbued with the love (of God), and day and night they obtain the profit (of meditating on God’s Name).”(13)
Above were some of the blessings enjoyed by the Guru’s followers in this world. Now stating what kind of respect and praise they enjoy in the court of God, Guru Ji says: “(O’ my friends), the Guru following devotees look beauteous in (God’s) court. Because they have been embellished with the eternal word (of God), and word (of the Guru). One who day and night, sings (God’s) praises, in a very natural sort of way, reaches one’s own home (the mansion of God).”(14)

Therefore advising us directly, Guru Ji says: “(O’ my friends), the perfect true Guru is giving us this message, that day and night you should worship (God) with full attention of your mind. They who sing praises of God, are always immaculate, because they sing praises of the immaculate (God) the King.”(15)

In closing, Guru Ji says: “(O’ my friends), that eternal God alone is the giver of merits. But only a rare Guru’s follower understands this thing. Nanak says that by praising (God’s) Name, a devotee blooms (with delight), because that Name is of the carefree God (and the one who worships that care free God, also becomes carefree).”(16-2-11)

The message of this shabad is that if we want to realize God and avoid perpetual pains of birth and death, then we should become Guru’s followers and sincerely act on the word of the true Guru. By doing so we would know the reality of God and this world and being imbued with His love, day and night we would sing His praises, and ultimately merge in Him.

maaloo mehlaa 3.

har jee-o sayvihu agam apaaraa.
tis daa ant na paa-ee-ai paaraavaaraa.
gur parsaaad ravi-aa ghat antar tit ghat mat agaahaa hay. ||1||
sabh meh var-ai ayko so-ee.
gur parsaaadee paragt ho-ee.
sabhnaa partipaal karay jagjeevan daydaa rijak sambaahaa hay. ||2||
poorai satgur boojh bujahaa-i-aa.
hukmay hee sabh jagat upaa-i-aa.
hukam mannay so-ee sukh paa-ay hukam sir saahaa paatijaahaa hay. ||3||
sachaa satgur sabad apaaraa.
tis dai sabad nistaraa sansaaraa.
aapay kartaa kar kar vaykhai daydaa saas giraahaa hay. ||4||
It is the same light
In the previous shabad, Guru Ji advised us that if we want to realize God and avoid perpetual pains of birth and death, then we should become Guru’s followers and follow the word of the true Guru. By doing so we would know the reality of God and this world and being imbued with His love day and night we would sing His praises and ultimately merge in Him. In this shabad, again he gives us straightforward advice and tells us what to do, if we want to live in peace and happiness. He also tells us how God is pervading everywhere and in everything, and how through the Guru he blesses some with His divine knowledge and grace.

Right at the outset, Guru Ji advises: “(O’ my friends), serve (and worship) the infinite and incomprehensible God. No one can find the limit (of His virtues). The near or far end of His expanse cannot be found. By Guru’s grace, in whose heart He comes to reside, in that one’s heart manifests wisdom of unfathomable depth.”(1)

However, Guru Ji wants to clarify that even though God abides in all, He becomes manifest only in those on whom the Guru bestows his grace. He says: “(O’ my friends), that same one (God) pervades in all. But, it is only by Guru’s grace that He becomes manifest (in someone, and that one experiences the bliss of God’s presence within). That God of the universe looks after all and provides sustenance to all (His creatures).” (2)
Now describing what understanding the true Guru has himself obtained from God, which he wants to share with the rest of the world, he says: “(O’ my friends), after himself understanding (from God), the true Guru has imparted this understanding (to the world, that) in His will (God) has created the entire universe. Therefore, that person alone enjoys peace who obeys His command, because His command overrules all kings and emperors.”(3)

Lest anyone doubt the truth in the word of the Guru, he says: “(O’ my friends), the true Guru is eternal and his word is infinite (in wisdom). By following his word (of advice, the (entire) world gets saved. (The Guru tells that) on His Own the Creator looks after the beings after creating them and gives them their life breaths and sustenance.”(4)

However Guru Ji wants to stress that it is only very rare persons whom God blesses with the above wisdom. He says: “(O’ my friends), it is only a rare one among millions whom (God) gives the above understanding. By reflecting on the Guru’s word, (such a person) is imbued with (God)’s love. Then one sings praises of the eternal Giver of peace, and God blesses that person with (even more opportunity for) devotion and praise (of God).”(5)

Therefore Guru Ji says: “(O’ my friends), those devotees who serve (and follow) the true Guru, become eternal (and do not go through rounds of births and deaths. But), they who die and are born (again and again) are (spiritually) most frail. That infinite, incomprehensible, and care free God has unfathomable love for His devotees.”(6)

Now describing how the true Guru helps and provides one with right guidance, he says: “(O’ my friends), the perfect true Guru firmly implants the eternal (God’s Name in one’s mind). Then through (Gurbani), the eternal word of the Guru, one always sings praises (of God, and realizes that God) the Giver of virtues pervades in all, and on each and every one’s) head, He writes the moment (of one’s death).”(7)

Listing some of the blessings and virtues, which a Guru’s follower enjoys, he says: “(O’ my friends), to a Guru’s follower, God always appears in front of him or her. The person who serves (and worships God) through the (Guru’s) word, is satiated (from worldly desires. In short), they who day and night serve (and worship God) through the true word (of the Guru), in them remains a zeal (for singing praises of God) through the eternal word (of the Guru).”(8)

However regarding the conduct of the one who instead of following Guru’s advice, follows one’s own self-conceit and keeps doing ritualistic deeds, Guru Ji says: “(O’ my friends, the self-conceited) ignorant blind person stresses upon many (ritualistic) deeds, (such as observing fasts and bathing at holy places. Because of) doing all such deeds, done under the obstinacy of the mind, such a person is repeatedly cast into existences. For the sake of poison (of worldly wealth, that person) practices greed and avarice, and due to bad intellect remains in duality (or double mindedness).”(9)

Telling us what exactly the true Guru does to help his disciple, and then what the latter does, he says: “(O’ my friends), the perfect true Guru makes one firm in the devotion
It is the same light

of God. Then through the Guru's word, one attunes one’s mind to (meditation on God’s) Name. God remains pervading in that one’s mind, body, and heart, and one’s heart remains happily filled with (God’s) praise and devotion.”(10).

Now as if going into an ecstatic mood of God’s praise, Guru Ji says: “(O’ my friends), my eternal God is the destroyer of demons. By attuning them to (Gurbani), the word of the Guru, He emancipates the devotees (from worldly bonds). Yes eternal, and everlasting is my God and He is the King of all kings (the supreme ruler of the universe).”(11)

Next directly addressing God, Guru Ji says: “(O’ God), true are those devotees who are pleasing to Your mind. They look beauteous (and respect worthy) when through the word of the Guru they sing Your praises at Your door. Day and night, they sing (Gurbani) the eternal word (of the Guru, and thus meditate on God’s Name, because God’s) Name is the capital stock of those, who are without (worldly) wealth.”(12)

Continuing his humble address to God, Guru Ji says: “(O’ God), they whom You Yourself unite, You never separate them again. Through the Guru's word they always praise You. Above all (beings), You are the only one Master. (It is by Your grace) that through the word (of the Guru), they meditate on Your Name and utter Your praise.”(13)

Regarding the importance of the word (of the Guru), he says: “(O’ God), without (reflecting on Gurbani, the Guru’s) word, no one can know You. (Through the Guru’s word), You have described Your indescribable discourse. (In the form) of Guru, You Yourself have been the bestowing (Gurbani, the divine) word and by meditating on the Name, You have been providing (spiritual) sustenance) to all.”(14)

Therefore, Guru Ji humbly acknowledges and says: “(O’ God), You Yourself are the creator and maker (of this universe). Nobody can erase, what You have written (in any one’s destiny). Through the Guru, You Yourself bless (a one with the gift of) Name, and then one has nothing to fear or account for (one’s deeds).”(15)

In closing, Guru Ji says: “(O' God), the devotees are adjudged true (and honored) in Your court. Imbued with Your love they keep serving (and worshipping) You through the (Guru’s) word. O’ Nanak, truly detached are those who remain imbued with Your Name, and by virtue of Name, each of their tasks is accomplished successfully.”(16-3-12).

The message of this shabad is that we should reflect on the word of the true Guru (the Gurbani, which in fact is the word of God). Following the advice contained therein, we should praise God and meditate on His Name day and night, with true love and devotion. By doing so, we would get rid of all our doubts, worries, and fear of births and deaths, and God would show such a grace on us that nobody would ask us for account of our deeds and we would be admitted in His court with respect and honor.
maaroo mehlaa 3.

mayra parabh saachai ik khayl rachaa-i-aa.
ko-ay na kis hee jayhaa upaa-i-aa.
aapay farak karay vaykh vigsai sabh ras dayhee maahaa hay. ||1||

vaajai pa-un tai aap vajaa-ay.
siv saktee dayhee mh paa-ay.
gur parsaaidee ultee hovai gi-aan ratan sabad taahaa hay. ||2||

anDhayraa chaanan aapay kee-aa.
ayko varta vavar na bee-aa.
gur parsaaidee aap pachhaanai kamal bigsai buDh taahaa hay. ||3||

apnee gahan gat aapay jaanai.
hor lok sun sun aakh vakhhaanai.
gi-aanee hovai so gurmukh boojh hai saachee sifaat salaahaa hay. ||4||

dayhee andar vasaat apaaraa.
aapay kapat kulavaanhaaraa.
gurmukh sehjay amrit peevai tarisnaa agan bujhaaahaa hay. ||5||

sabh ras dayhee andar paa-ay.
virlay ka-o gur sabad bujhaa-ay.
andar khojay sabad saalahaay baahar kaahay jaahaa hay. ||6||

vin chaakhay saad kisai na aa-i-aa.
gur kai sabad amrit pee-aa-i-aa.
amrit pee amraa pad ho-ay gur kai sabad ras taahaa hay. ||7||
aap pachhaanai so sabh gun jaanai.
It is the same light
Different people call God by different names, such as “God, Allah, and Ram” based on His particular qualities. Although Sikhs believe that it doesn’t matter by what Name one may call Him, they generally call Him **Waheguru** (The wonderful enlightener). In this *shabad*, Guru Ji is expressing his astonishment observing His so many wonders.

First of all Guru Ji is amazed at the fact that even though God has created billions of creatures and human beings, no one is exactly the same as another, including the twins born at the same time. Therefore, expressing his appreciation and wonder, Guru Ji speaks out: 

“(O my friends), my eternal God has staged (a wonderful) play in this world. None (of His creatures is exactly) like another. Putting (subtle) distinctions (in all), He Himself looks at them and feels delighted. (Another astonishing thing is that) He has put all the relishes (and desires) in the body itself.”

Now directly praising God for His astonishing creations in the form of human beings, and other creatures, Guru Ji says: “(O God), You yourself have set into play the wind instruments (the creatures which survive on the flow of air in their bodies through the process of breathing). You have put both the (divine) soul and *Maya* (the worldly riches and power) in the body. By Guru’s grace, whose attention turns away (from *Maya* or desire for worldly riches and power, that person) obtains the jewel of (divine) wisdom (in the form of Guru’s) word.”

Stressing the point that it is God who has created every thing whether good or bad, Guru Ji says: “(O my friends, God) Himself has created both darkness (of ignorance) and the light (of divine wisdom. Everywhere), it is He alone who is pervading, and there is no other. By Guru’s grace, one who recognizes one’s self obtains such (divine) wisdom (and delight, as if) the lotus of one’s heart has bloomed.”

Even after praising God so much, Guru Ji expresses his inability to describe the full extent of God’s wonders. Therefore, he humbly says: “(O my friends), the depth of His state (or divine wisdom), only He Himself knows. Other people utter and say (about Him) on the basis of what they hear from others. One who is (divinely) wise understands this thing through the Guru and keeps uttering (God’s) true praise.”

Now talking about the wonders in the body, Guru Ji says: “(O my friends), within the body is contained the commodity of (God’s Name, which is of) limitless worth, (but because of one’s ego it is not visible to one, as if it is locked behind closed doors).
God Himself is the one who gets these doors opened (by removing one’s ego through the Guru). The Guru’s follower (then) peacefully drinks the nectar (of God’s Name) and puts off the fire of (worldly) desires.”(5)

In the first stanza, Guru Ji told us that God has put all the relishes (and desires) in the body itself. Elaborating on this remark, he says: “(O’ my friends, God) has put all the tastes in the body. But only to a rare person, He makes understand through the word of the Guru. (Then that person) searches God within, and praises Him through (Gurbani the Guru’s) word. Why then would any one go out (to search Him, when one can experience God within oneself)?”(6)

Regarding the relish and blessings of the nectar of God’s Name, Guru Ji says: “(O’ my friends), without tasting (the nectar of God’s Name), nobody has enjoyed its relish. (But, it is only through) the word of the Guru (that God) has helped (anyone) to drink this nectar. Upon drinking the nectar (of Name), a person has obtained immortal status, and through the word of the Guru has enjoyed this relish (of Name).”(7)

Now adding to his earlier remark in stanza (3), that “one who recognizes one’s self, obtains such (divine) wisdom (and delight, as if) the lotus of one’s heart has bloomed.” Guru Ji says: “(O’ my friends), one who recognizes oneself, knows all (divine) virtues. Through the Guru’s word, that person utters (and meditates) on (God’s) Name. Being, day and night imbued with God’s Name, that person gets rid of attachment for Maya (or worldly riches and power).”(8)

Describing the blessings, which one obtains through the service of the Guru (by reflecting and acting on the word of the Guru), he says: “(O’ my friends), through the service of the Guru, one obtains everything. By serving the Guru (and following his advice), one gets rid of ego, attachment, and self-centeredness. When the bliss-giving God Himself shows mercy, then by following Guru’s word (of advice, one) embellishes one’s life (with divine virtues).”(9)

Continuing to state the merits of the Guru’s word (or Gurbani), he says: “(O’ my friends), nectar sweet is the word of the Guru. (By getting attuned to it, one should) meditate on God’s Name. (Because, the one) in whose heart the eternal God comes to reside, that one’s heart becomes immaculate.”(10)

Now describing the conduct of the devotees of God and the blessings received by them, Guru Ji says: “(O’ my friends), the servants (of God), serve and praise Him through the word (of the Guru). Being always imbued with (His) love, they keep singing His praises. Upon whom (God Himself) shows His grace, them He unites with the word of the Guru, and they become very holy and immaculate, as if) in their mind abides the fragrance of sandal.”(11)

Continuing his narration of the blessings received by a devotee, Guru Ji says: “(O’ my friends), through the word of the Guru, one who describes the indescribable God, that one keeps singing praises of my carefree eternal God. On His own, the Giver of merits keeps one attuned to the (Guru’s) word, and one starts enjoying the relish of the word.”(12)
Regarding the conduct and fate of a self-conceited person, Guru Ji says: “(O’ my friends), a self-conceited person has gone astray, and does not find rest at any place. (But that person is helpless, because) whatever is pre-written in one’s destiny, one performs those deeds. Those who are imbued with the poison (of Maya or worldly riches and power) keep searching for this poison (of worldly riches, and therefore) keep suffering in the pains of births and deaths.” (13)

But lest any egoistic thoughts arise in those who are singing God’s praises, Guru Ji says: “(O’ my friends, if any fortunate person is praising God, even then it is God in that person, who) is praising Him. (Therefore I say), O’ God, Your virtues are contained only in You. You Yourself are eternal, Your word is eternal, and You Yourself are indescribable and unfathomable.”(14)

Once again stressing on the importance of the Guru, he says: “(O’ my friends), even if one performs millions of (ritualistic) deeds, without (the help of) the beneficent Guru, no one ever attains (God). Through Guru's grace, in whose mind (God’s Name) comes to abide, that person keeps praising the eternal (God), through the (Guru’s) word.”(15)

In closing, Guru Ji says: “(O’ my friends, only) those devotees have united with Him whom (God has) Himself united from the very beginning. Through the eternal and immaculate word (of the Guru, their lives) have been embellished (with divine virtues). O’ Nanak, a devotee daily sings praises of the eternal (God), and by singing praises of God, merges in that meritorious (God Himself).”(16-4-13)

The message of this shabad is that if we want to merge in that all blissful and wonderful God, then through the Guru's word we should recognize ourselves and appreciate the wonders of God. It is only by reflecting on the Guru's word (the Gurbani), that we understand some of the beauties and merits of God. Further, when we sing God’s praises with true love and devotion through the Guru's word, we merge in Him.

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It is the same light
It is the same light
In the previous *shabad*, Guru advised us that if we want to merge in that all blissful and wonderful God, then through the Guru's word we should recognize ourselves and appreciate the wonders of God. It is only by reflecting on *Gurbani* (the Guru's word) that we understand some of the beauties and merits of God. Further, when through the Guru's word, with love and devotion we sing praises of God, we merge in Him. In this *shabad*, he explains how the Guru unites us with that most wonderful God, and what other kinds of blessings we obtain when we follow his advice with true love and devotion.

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Maaroo Mehla-3

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In the previous *shabad*, Guru advised us that if we want to merge in that all blissful and wonderful God, then through the Guru's word we should recognize ourselves and appreciate the wonders of God. It is only by reflecting on *Gurbani* (the Guru's word) that we understand some of the beauties and merits of God. Further, when through the Guru's word, with love and devotion we sing praises of God, we merge in Him. In this *shabad*, he explains how the Guru unites us with that most wonderful God, and what other kinds of blessings we obtain when we follow his advice with true love and devotion.
Naming the first unique quality of God, which we learn only from the Guru, he says: “(O’ my friends), it is only that true and eternal God who is immortal. Only through the perfect Guru this understanding is obtained. Therefore, they who obtain Guru’s instruction, imbued with the relish of God, always meditate on Him. They (remain so humble, and treat everybody with such respect and love, as if) they are wearing a body shield of civility.”(1)

Now describing the conduct of those within whom is the love for God, he says: “(O’ my friends), within whom is the love for God, that person is always true (and immaculate in the eyes of God). Through the Guru’s word, such a person remains imbued with the love for God's Name. When (God’s) Name, the embodiment of all the nine treasures (of wealth) abides in one’s heart, one forsakes (running after) the profit of Maya (the worldly wealth and power).”(2)

However commenting on the state of the worldly rulers and their subjects, Guru Ji says: “(O’ my friends), because of bad advice, both the kings and their subjects are involved in duality (or love of things other than God). Without serving (and following the advice of) the true Guru, the one eternal (God) doesn’t manifest in them. But they who meditate on the one (God), always enjoy (such) peace (and spiritual bliss, as if) their kingdom is everlasting.”(3)

Many of us may think, how one could enjoy eternal happiness, when one keeps coming and going in this world and going through the rounds of birth and death. Responding to this assertion, Guru Ji says: “(O’ my friends), no one can save you from coming and going (in and out of this world. Because this process of) birth and death happens as per His will. (The only way that) you can obtain the state of salvation (or emancipation from the rounds of births and deaths is that) following Guru’s instruction, you should always meditate on the eternal God.”(4)

Listing more blessings which one obtains only from the Guru, he says: “(O’ my friends), it is only at the gate (and under the guidance) of the true Guru that one learns the true self-discipline (and control over evil tendencies. The one who keeps following the Guru’s) word, gets rid of ego and anger. By serving (following) the true Guru, we always obtain peace, it is from him that we learn how to act with civility and contentment.”(5)

Stating another important benefit of true Guru’s guidance, he says: “(O’ my friends), by remaining entangled in the worldly (affairs), ego and attachment arise (in a person) and forsaking (God’s) Name, the entire world gets destroyed. But without serving the true Guru, we don’t obtain (God’s) Name, and Name is the only true profit in this world.”(6)

Describing the bliss one enjoys in the mind, to whom God’s will seems pleasing, Guru Ji says: “(O’ my friends), through the (Guru’s) word, (the person to whom) the eternal will (of God) sounds pleasing, (feels such a joy, as if) within that person is playing the (divine melody) of the orchestra of five different musical instruments. Only by
attuning one’s self to meditation on God’s Name, one’s (life’s) objective is easily accomplished, and without following the (Guru’s) word, life’s purpose is not achieved at all.”(7)

As for the state and destiny of a person, who loves things other than God’s Name, Guru Ji says: “(O’ my friends, the person bereft of God’s Name) laughs one moment, and cries in the next (and keeps suffering in the rounds of pleasure and pain). Because of bad advice and duality (love of things other than God, one’s) objective (of obtaining salvation) is not accomplished. (But a person too is helpless, because in accordance with one’s past deeds, the) Creator has pre-ordained separation and union (with God’s Name) in one’s destiny, and this destiny cannot be erased.”(8)

Returning to list the blessings received by a person who follows Guru’s advice, he says: “(O’ my friends), one who lives one’s life in accordance with (Gurbani), the Guru’s word, obtains salvation (from worldly attachments), while still alive. Such a person always remains absorbed (in remembering) God. By Guru’s grace that person is blessed with honor (both in this and the next world), because he or she doesn’t suffer from the malady of ego.”(9)

Now commenting on the state of those hypocrites, who although adopt various religious garbs of detached yogis and sanyasis (the world renouncers), but keep enjoying feasts at the houses of their clients, Guru Ji says: “(A hypocrite) enjoys sour and sweet dishes (at others’ houses) and bloats his belly. He adorns (various holy) garbs, but doesn’t follow Guru’s advice. Within him is the acute disease (of ego), so he gets consumed in filth (of evil deeds).”(10)

Similarly commenting on the conduct of hypocritical pundits, Guru Ji says: “(The pundits) read Vedas (the holy scriptures, but after reading these, they) indulge in strife (over their interpretations). They do not reflect on the Guru’s word and therefore, they don’t recognize the all-pervading God in their heart. But, the one who is Guru’s follower, churns (and reflects on the) essence (of Guru’s word), and his or her tongue enjoys the relish of God’s (Name).”(11)

Now describing the state of those who do not search God in their own hearts but try to find Him outside, Guru Ji say:s “(O’ my friends, they who) discard the commodity (of God’s Name, present) in their own heart, and wander outside (in jungles and mountains), those blind self-conceited ones do not obtain the relish (of God’s Name). Being imbued with other (worldly) relishes, their tongue utters insipid words and they don’t obtain the relish of God’s (Name) at all.”(12)

Continuing his comments on the self-conceited persons, he says: “(O’ my friends), the body of a self-conceited person is so guided by doubt, as if) doubt is its spouse. Because of bad advice, such a person dies (spiritually), and is always in distress. That person has attached his or her mind to lust, anger, and love of worldly riches, so such a person doesn’t have peace even in his or her dream.”(13)
But regarding the Guru’s follower, Guru Ji says: “(O’ my friends), the body of a (Guru’s follower is immaculate like) gold, (because it is so guided by Gurbani, as if) its spouse is the Guru’s word. Day and night, it enjoys the joy of the company of its beloved God. (Such a Guru’s follower) sees that mansion less (God) in the mansions (of the hearts of all beings), and realizing (God’s) will, remains absorbed (in that will itself).”(14)

However, Guru Ji wants to stress that it is on His own that God gives anything to anybody, whether it is true understanding, Guru’s guidance, or His Name. He says: “(O’ my friends), it is on His own that the Giver (God) gives (anything to anybody). Before Him, nobody has any power. On His own, (He) shows grace and through the (Guru’s) word, He unites with Him. His word is unfathomable (and profound in its wisdom and power).”(15)

In conclusion, Guru Ji says: “(O’ my friends), this body and soul belong to that (God). Eternal is that Master of mine. O’ Nanak, it is only (by following) Gurbani (the word of the Guru, that anybody) has obtained Him. By meditating on (God’s) Name, that person remains absorbed in Him.”(16-5-14)

The message of this shabad is that following Guru's advice, we should become humble and civilized, and meditate on that God through the Guru's word. Then imbued with His love, we would enjoy the true bliss of union with God, whose kingdom is eternal and who is the Giver of all kinds of peace and bliss.
It is the same light
In stanza 15 of the previous *shabad*, Guru Ji remarked that the body of a (Guru’s follower is immaculate like) gold, because (it is governed by *Gurbani*, as if) its husband is the word. In this *shabad*, he elaborates on this remark and describes how a Guru’s follower makes the Guru’s advice the sole guide, so much so that he or she doesn’t care for reading any other holy books, or try any other methods of uniting with God. He also tells what kinds of changes the Guru’s advice brings in the conduct of a Guru’s follower and what blessings he or she enjoys, because of those changes.

First stating how much belief a Guru’s follower has in the Guru’s word, he says: “(O my friends), for a Guru’s follower, reflection (on the Guru’s word) is his or her playing of horn (as done by yogis), and reading of *Vedas* (as done by pundits). For a Guru’s follower, contemplation of the limitless God is (true) wisdom and meditation. A Guru’s follower does (only) that deed which is pleasing to God, therefore a Guru’s follower obtains the perfect (God).” (1)

Describing the conduct of a Guru’s follower, he says: “(O my friends), a Guru’s follower turns the mind away (from Maya or worldly riches and power). A Guru’s follower (keeps reflecting on the words of the Guru in the mind, as if he or she is) playing the flute of *Gurbani*. The Guru’s followers are like those detached ones, who are imbued with the love of the eternal (God). In this way obtains abode in his or her own home (realizes God in the heart).” (2)
Sharing his own love and respect for the Guru’s word, Guru Ji says: “(O’ my friends), the Guru's advice is like the speech of nectar. Coming through the word of the eternal (God), it is eternal and immaculate advice. (Such a person, says): “My mind remains imbued with eternal (God’s) love, and gets absorbed in that absolute eternal (God).”(3)

Describing the conduct of a Guru’s follower and the merits obtained by him or her, Guru Ji says: “The mind of a Guru’s follower is immaculate, because he or she bathes in the pool of Truth (by singing praises of God in the company of the holy). No dirt (of evil thoughts) clings to such a person, because he or she always remains absorbed in (meditation of) the eternal God. A Guru’s follower always amasses the true wealth (of God’s Name), and keeps stressing upon true devotion (of God). (4)

Commenting further on the character and conduct of a Guru’s follower, Guru Ji says: “(O’ my friends, a Guru’s follower always utters truth and sees the true God in every one, as if) there is always truth on the tongue of a Guru’s follower, and truth in his or her eyes. The Guru’s follower earns the true (wealth of Name), and truthful is his or her way of living. Day and night, A Guru’s follower utters truth (the eternal God’s Name) and inspires others also to utter the eternal (God’s Name).”(5)

Guru Ji continues: “(O’ my friends), true and sublime is the speech of a Guru’s follower. A Guru’s follower utters nothing but truth. A Guru’s follower always serves (and worships) only the everlasting eternal (God), and utters (the Guru’s eternal) word to others (as well).”(6)

Now describing some of the virtues acquired by a Guru’s follower, he says: “The one who becomes a Guru’s follower, obtains (divine) understanding, and gets rid of ego and illusion of Maya (the worldly riches and power. O’ my friends), this is what it means to climb the high and sublime ladder (of spiritual heights) through the Guru’s advice, (and a Guru’s follower) sings praises of God at His eternal door (in a high spiritual state of mind).”(7)

But that is not all. Regarding a Guru’s follower, Guru Ji says: “(To practice) truth is the austerity, which a Guru’s follower adopts, and this is the essence of his or her way of life. That is why a Guru’s follower obtains the door to salvation. (A Guru’s follower) always remains imbued with the loving adoration (of God) and forsaking his or her self (conceit), merges (in the eternal God).”(8)

As for the expectations from a Guru’s follower, he says: “(The person) who becomes a Guru’s follower, searches the mind and tells others (what he or she sees. A Guru’s follower) always attunes the mind to the eternal Name. (He or she believes that) whatever pleases the mind of that (God), He would only do that.”(9)

Commenting on the will of God, Guru Ji says: “(O’ my friends), when it so pleases (God), He unites (a person) with the true Guru. When it pleases (God, He) enshrines (Guru’s message in one’s) mind. In His will, He always remains imbued with the love (for His creation), and as per His will He enshrines (His Name, in one’s) mind.”(10)
Regarding those who perform deeds requiring obstinacy of mind (such as observing fasts, or torturing one’s body, Guru Ji says: “(O’ my friends), one who performs (ritualistic) deeds by sheer obstinacy of mind, becomes (spiritually) weak. (God) is not pleased by the adoption of many (false holy) garbs. (Therefore, such people who are) imbued with the poison (of worldly Maya), merely gather pain and are consumed in one pain after the other.”(11)

But as for the Guru’s follower, he says: “(O’ my friends), the one who becomes Guru’s follower, gathers peace and obtains true understanding about life and death (or what in reality is life and what is death, and realizes that like the opposite sides of a coin, life and death are in fact same. The person, who thus) deems death and birth as equal (and therefore neither fears death, nor craves for life), becomes pleasing to my God.”(12)

Therefore, Guru Ji advises: “(Following the Guru’s advice, they who still their self-conceit, as if they have) died to the self through the Guru, are approved (in God’s court). Therefore following (Guru’s) word, you should also realize that coming and going (or birth and death) happens in God’s will. (Such a Guru’s follower), neither dies, nor is born, nor suffers any pain, and (instead of running in ten different directions, that person’s) mind remains absorbed in itself.”(13)

Therefore regarding those persons, who have been blessed with the guidance of the Guru, he says: “(O’ my friends), very fortunate are they who have obtained the (guidance of the) true Guru, and (following his advice) have got rid of their sense of ego and attachment. Their mind becomes immaculate and is not soiled again (by any evil tendency, and such a person) obtains honor at the door of the eternal (God).”(14)

Finally commenting on the wonderful ways of God, Guru Ji says: “(O’ my friends, God) does and gets done everything on His own. He Himself watches what He creates and destroys. His service (or worship) done through the Guru is pleasing to the mind of my God. Listening to the true Name (from a Guru’s follower), He approves that effort.”(15)

In closing, Guru Ji says: “(O’ my friends), a Guru’s follower earns only truth (and meditates only on God’s Name). A Guru’s follower remains immaculate and doesn’t soil (his mind with evils). O’ Nanak, they who have been imbued with (God’s) Name, they are the (true) thinkers; by meditating on the Name they merge in the Name itself.”(16-1-15)

The message of this shabad is that if we want to merge in that eternal God, then we should become Guru’s followers. Following Guru's advice, we should conduct ourselves with truth, so that in all our dealings, actions, speech, and sight, there is nothing but the truth. Through truth (or with true love and devotion) we should worship God, so that we become pleasing to Him, and He may bless us with the guidance of the true Guru (Granth Sahib). Then meditating on God’s Name, we may ultimately get merged in that eternal God.
It is the same light
It is the same light
In this very beautiful and thought provoking shabad, Guru Ji gives us the insight about this world. He tells us who created it, how it runs and what kind of challenges and opportunities the human beings have, who are those who make their life fruitful and how? In a nutshell, Guru Ji tells us about the best way to lead our lives in this world.

First giving general information about this universe and its operation, Guru Ji says: “On His own (God) has created this entire universe by His command. He has created, destroyed, and recreated it, and blessed it with glory. The eternal (God) Himself does all justice, and Himself unites the true ones with the eternal (God).”(1)

Next explaining the real spiritual significance of our body with a metaphor, he says: “This human body of ours is in the form of a fortress. In this is spread out the expanse of attachment for Maya (the worldly riches and power). Without (meditating on) the word (of the Guru, it is useless like) a heap of dust, and (God) blends dust with dust.”(2)

However regarding the human body in which resides God’s Name, Guru Ji says: “(O my friends), that body is invaluable like a fort of gold, in which is meditated the limitless word (of God’s Name. Through this word) a Guru’s follower always sings praises of the eternal (God), and meeting the Beloved (the Guru’s follower) obtains bliss.”(3)

However, regarding the spiritual importance of the body, Guru Ji says: “The body is the temple of God, which He Himself embellishes. In it resides God, the slayer of demons. Those (human) peddlers, who deal with Him through (Gurbani, the Guru’s) word, by His grace He Himself unites them (with Him).”(4)
always remains imbued with (God’s) love and showing mercy, God (Himself) gets His worship done.”(6)

But Guru Ji wants to make us conscious of one problem in our body. He says: “(O’ my friends), in the mind (of the body) temple, the mercurial mind keeps wandering (around). By forsaking the bliss (of God’s Name) like straw, it suffers immense pain, and without meeting (and following the advice of the) true Guru, it finds no refuge. (But it is God) Himself, who makes mortals) play such games.”(7)

However commenting upon the limitlessness of God’s deeds, Guru Ji says: “God Himself is limitless and Himself the thinker. He Himself unites (one with Him, by making one meditate on His Name, and thus making one’s) conduct sublime. What can a poor person do (on his or her own)? Showing mercy, He Himself unites (one with Him).”(8)

Explaining how God Himself provides one with the right guidance and blesses one with glory, he says: “On His own (God) unites one with the true Guru and (by pondering over the Guru’s) true word one becomes a brave warrior. Then God unites one with Him and gives glory, and (then one) attunes one’s mind to the eternal (God).”(9)

Once again reminding us about the abode of the eternal God, he says: “(O’ my friends), that eternal God is within the home of (our own heart). But only a rare Guru’s follower realizes that. In whose mind has been enshrined the treasure (of God’s Name); with his or her tongue that person keeps meditating on (God’s) Name.”(10)

However commenting on the fate of those, who instead of searching God within them, go out to search Him in (jungles, mountains, or) foreign lands, Guru Ji says: “One who roams about in foreign lands, but doesn’t search (God) within (oneself, being entangled in) worldly attachments is bound by the demon of death. Such a person’s noose of death never breaks, and because of love for the other (worldly things), keeps wandering in doubt.”(11)

Therefore once again stressing upon the importance of leading one’s life in accordance with Gurbani, he says: “(O’ my friends), as long as one doesn’t act in accordance with (Gurbani), the word of the Guru, no worship, penance, austerity, or anything else is of any use. The one who is attuned to (and faithfully acts in accordance with the) word of the Guru, that one has obtained the eternal (God), and remains absorbed in that eternal God Himself.”(12)

Now focusing back on the state of the world, Guru Ji says: “(O’ my friends), the world is in the grip of very powerful (forces of) lust, and anger. (Being swayed by these impulses, human beings) do many (evil) deeds, all of which become the expanse of pains and suffering for them. But they who serve (and follow the advice of the) true Guru, enjoy peace, and through the true word (of Gurbani, the Guru) unites them (with God).”(13)
Explaining the physiological and spiritual reasons why human beings are afflicted with worldly attachment, Guru Ji says: “Within everybody are contained air, water and fire. (Therefore), the attachment for Maya (or worldly riches and power) pervades within all. Only when (the human beings) realize (that God), who has created them, that their attachment for Maya (or worldly riches and power) is dispelled.”(14)

However, regarding those who are afflicted with the malady of worldly attachment and ego, Guru Ji says: “There are some who are afflicted with the (disease of worldly) attachment and pride. In their ego, they always remain puffed up in themselves. They are not aware that their time of death (is coming near), so in the end when they depart (from the word), they repent (why instead of worldly wealth, they didn’t amass the wealth of Name).”(15)

In conclusion, Guru Ji says: “(O’ my friends, in reality the human beings are helpless). He who has created them, He alone knows the way (to emancipate them). When He blesses (one with the guidance of the) Guru, one realizes (this way by reflecting on) the Guru’s word. Slave Nanak makes the submission, that it is only then that (one) attunes one’s mind (to meditating on) the Name of eternal (God).”(16-2-16)

The message of this shabad is that there is no doubt this world of ours is infested with powerful evil impulses of lust, greed, anger, attachment, and ego. Therefore, an ordinary person is very likely to get lost and destroyed by these evil tendencies. But if we want to find permanent peace and get rid of the continuous pain of births and deaths, then we should pray to God to bless us with the guidance of the true Guru (Granth Sahib Ji). Following the advice contained therein, we should sing praises of God and meditate on His Name, so that God may show mercy on us, and unite us also with Him.
It is the same light
Maaroo Mehla-3

In the previous shabad, Guru Ji advised us that if we want to find permanent peace and get rid of the continuous pain of births and deaths, then we should pray to God to bless us with the guidance of the true Guru. Following his advice we should sing praises of God and meditate on His Name, so that He may show mercy on us and unite us also with Him. In this shabad, Guru Ji shows us how to sing praises of God, obey His will, and obtain eternal peace.

Addressing God, Guru Ji says: “O’ God of mercy, You have been the benefactor (of all creatures) before the beginning of ages. It is only through the word of the perfect Guru, that You are realized. They, who serve You, get absorbed in You. (Actually, You Yourself) unite them (with You, by first) uniting (them with the Guru).”(1)

Continuing his address to God, Guru Ji says: “O’ inaccessible and incomprehensible God, nobody has estimated Your worth (You cannot be bought at any price). All creatures and beings survive on Your support. As You like, You make (the creatures) conduct themselves, and You Yourself put them on the (right) path (of life).”(2)
Therefore addressing us, Guru Ji says: “(O’ my friends), the eternal (God) is present now and He will be there (in the future, as well). He Himself creates (the universe). Except for Him, there is none other. That Giver of peace takes care of all (the creatures) and provides sustenance (to them).”(3)

Resuming his praise of God, Guru Ji says: “O’ inaccessible, incomprehensible, indescribable, and infinite God, nobody knows how big Your family is. Only You Yourself know about You (and about Your vast family), and through Guru’s instruction, You make (the creatures) know the right path of life.”(4)

Now describing the extent of God’s power and His command, Guru Ji says: “(O’ my friends), in all the underworlds, universes, galaxies, and all this visible world, pervades the strict command (of God). In His will, He creates, in His will He destroys and in His will He brings about the union (of a person with Him) through the Guru.”(5)

Therefore once again humbly addressing God, Guru Ji says: “O’ inaccessible, incomprehensible, and carefree (God), one who understands (Your) command praises that order. Whatever intellect You give (a person), he or she becomes like that. You Yourself make one realize (Your command), by attuning him or her to the word (of the Guru).”(6)

However, observing the conduct of human beings in general, Guru Ji says: “(O’ my friends), every day (one’s) life is getting diminished. Both day and night are witness to this (fact, that every day which passes doesn’t come back). But the blind foolish self-conceited (one) doesn’t remember (God) at all, while death is hovering over one’s head.”(7)

As regards a Guru’s follower, he says: “One who attunes oneself to the (Guru’s) feet (and follows his advice), that one’s mind and body become calm and peaceful. From within that one vanishes (every kind of) fear and illusion. (Such a person) is always in a state of bliss and keeps singing praises of the eternal (God), and inspires (others also) to utter the true word (of the Guru).”(8)

Now describing some of the merits of a Guru’s follower, who recognizes the power and will of God, Guru Ji says: “(O’ God, one) who has understood that You are the judge of our deeds, by perfect destiny, that one has recognized You through the Guru’s word. Stilling his or her ego, (God) unites (that person) with Him and the eternal God Himself becomes that person’s cast and honor.”(9)

But regarding a self-conceited person, who remains attached to worldly wealth, Guru Ji says: “The one who remains attached to duality (love of worldly riches, that one’s) mind becomes stone hearted. Such an unfortunate one keeps wandering in doubt. If God shows mercy, that person serves the true Guru (and following his advice), imperceptibly obtains peace.”(10)

Now stressing the importance of God’s Name in this human life itself, Guru Ji says: “(O’ my friends, God) Himself has created (myriads) eighty four hundred thousand
species, (but only) in the human birth, the Guru enshrines God’s devotion, and without (God’s) worship, one keeps residing in ordure, and is reborn in ordure again and again.”(11)

Lest any one entertains any thoughts of ego, because of one’s devotion, Guru Ji says: “(O’ my friends), only when (God) shows His mercy, the Guru instills (God’s) devotion (in a person). Without God's grace, He cannot be obtained. The Creator Himself does and gets everything done as it pleases Him and makes (the mortals) conduct accordingly.”(12)

Now commenting on the state and fate of those who think that by reading holy books such as Vedas and Shastras, they can unravel God’s mystery, Guru Ji says: “(By studying holy books like) Simrities and Shastras, one cannot know the end (or limit of God). Such a blind fool doesn’t realize the essence (of divine knowledge, that) the Creator Himself does and gets everything done and Himself strays one in doubt.”(13)

Stressing once again on God’s own will in everything, Guru Ji says: “(O’ my friends, God) Himself gets everything done (from His creatures). He Himself yokes each and every one to his or her task. He Himself establishes, disestablishes, and watches all, and through the Guru reveals Himself (to some).”(14)

Now sharing his own experience, with God, Guru Ji says: “(O’ my friends), that eternal (God) is most profound, deep (and large hearted). Only when I praise Him at all times, does my mind obtain solace. That inaccessible, and incomprehensible God cannot be evaluated. Through the Guru, He enshrines (His Name in a person’s) mind.”(15)

In conclusion, Guru Ji says: “(O’ my friends, that God) Himself is detached, but the rest (of the world He) has yoked to different jobs. By Guru’s grace, only a rare person understands (this thing). O’ Nanak, through Guru’s instruction, (God’s) Name abides in (one’s) heart, (and through Guru’s instruction), He unites (a person) with Him.”(16-3-17)

The message of this shabad is that if we want to get rid of all worldly problems, doubts and delusions, then we should listen carefully to the Guru's word (Gurbani as contained in Guru Granth Sahib Ji). Then we would realize and believe that it is the Creator God who does and gets everything done. He Himself remains detached, while the rest of the universe is yoked to some task. Through the Guru, He enshrines His Name in our heart and then unites us with Him.
It is the same light
In the previous shabad, Guru Ji told us that God has existed even before the beginning of time. It is He who has created all the countless species of creatures, and it is only in the human form that we can become one with Him again by following Guru’s advice and meditating on His Name. In this shabad, he sheds more light on this concept and tells us, how by reflecting on (Gurbani), the Guru’s word one can dispel all one’s evil
tendencies and become so immaculate and pure that on His own showing grace, God unites that person with Himself.

But first of all, Guru Ji humbly acknowledges his ignorance about the state before the creation of this world. So addressing God, he says: “(O’ God), for countless ages (You kept the universe in such a state, about which no one has the slightest idea, as if) You kept it in pitch darkness. O’ Creator, You Yourself know (about that state). What else can anybody say or explain, only You Yourself know (about this state and) its worth.”(1)

So describing the outline of his thesis, addressing God, and us Guru Ji says: “(O’ my friends), the Creator has created the entire universe. (O’ God, this entire universe) is all Your play (and the manifestation of) Your glory. (O’ friends), on His own the eternal (God makes creatures of) various kinds and on His own He destroys and recreates (everything).”(2)

Therefore suggesting a practical way to live in this world, Guru Ji says: “(O’ my friends, this world is like) a show arranged by a magician. From the perfect Guru, one who has understood this concept, by reflecting) on the Guru’s word, that person remains detached (from worldly affairs, and keeps the mind attuned to the eternal (God).”(3)

Now suggesting a way to look at other creatures that we see doing different things, Guru Ji says: “(O’ my friends, all these living) forms are like many (musical) instruments playing together and emitting different tunes. It is (God) the Player Himself, who is playing (these instruments). In each and every heart is flowing a continuous air (in the form of breaths) and mixing in that air, He is playing all (the instruments and making them emit different sounds).”(4)

Continuing his advice, Guru Ji says: “(O’ my friends, to live happily in this world, one should) shed one’s ego by reflecting on the Guru’s world, (and firmly believe that) whatever the Creator does, that happens for sure. Through the Guru’s grace, only to a rare person He gives this glory, and that person always meditates on (God’s) Name.”(5)

Therefore stressing the profit of serving the Guru by following his advice, he says: “(O’ my friends), nothing is more profitable than serving the Guru. (They who seek the shelter of the Guru, God’s) Name comes to reside (in their hearts, and at all times they) keep praising the Name (and God’s grace upon His creatures. O’ my friends, God’s) Name is always peace giving, and) from meditation on God’s Name, one obtains (true profit of human life).”(6)

Now commenting upon the state of those who don’t meditate on God’s Name, and instead practice ritualistic deeds, Guru Ji says: “(O’ my friends), without (meditating on) the Name, there is pain in the world. (Instead of meditating on the Name, they who) perform many (ritualistic deeds, in them) multiply sins. Without serving (and
meditating on the) Name, we cannot obtain peace. Without (meditating on the) Name, one suffers in pain (for sure)." (7)

Stating another very useful concept, which one learns from the Guru, he says: “(O’ my friends, only) through Guru’s grace, does He reveal (this thing) to a rare person, that (God) Himself does and gets everything done. Therefore, one who becomes a Guru’s follower breaks (one’s worldly) bonds and reaches the house (state) of salvation.” (8)

Next Guru Ji cautions us against counting our worldly riches and powers and says: “(O’ my friends), one who keeps counting and making estimates (of one’s worldly riches and power, keeps suffering and) burning (in pain). Such a person’s doubt and evil tendency doesn’t get removed at all. But the one who becomes a Guru’s follower forsakes all calculations, (and by meditating) on the eternal (God’s Name) merges in that eternal (God Himself)." (9)

But reminding us again that only by God’s grace, we meditate on His eternal Name, Guru Ji says: “(O’ my friends), if (God Himself) blesses (one with His) eternal (Name), only then does one receive it, and by Guru’s grace, it becomes manifest. Imbued with the love (for God), one meditates on the eternal Name, and by Guru’s grace enjoys peace.” (10)

Listing the merits and blessings of loving God’s Name, Guru Ji says: “(O’ my friends), to whom (God’s) Name is dear, (has all the merits of) worship, penance, and austerity. The Destroyer (of sins) dispels all one’s sins. (By meditating on) God’s Name, one’s body and mind become calm and imperceptibly one remains merged in a state of poise.” (11)

But regarding the one who loves worldly wealth, Guru Ji says: “(O’ my friends), within whom is greed, because of (already) soiled mind, soils it even further. That person does dirty (sinful) deeds and then suffers pain (on their account). Such a person always engages in the business of false (short lived things) alone, and comes to grief by telling lies.” (12)

Now stating the merits of faithfully following the Guru’s advice, he says: “(O’ my friends), if anyone enshrines the immaculate word (of the Guru) in the mind, by Guru’s grace that one’s dread goes away. Then day and night, one lives as per Guru’s will (follows Guru’s advice), and by remembering (God’s) Name, obtains peace.” (13)

Giving the reasons, why a Guru’s follower lives in peace, Guru Ji says: “(A Guru’s follower realizes that) the eternal God Himself is the Creator (of the universe). He Himself creates and destroys it. The one who becomes a Guru’s follower, always praises Him, and uniting (the mind with the lotus feet of) the eternal God, enjoys peace.” (14)

Therefore stressing the importance of seeking the guidance of the Guru, he says: “(O’ my friends, without the guidance of the Guru, no matter how many other kinds of
It is the same light
It is the same light
In the previous shabad, Guru Ji advised us that we should realize that all creatures in this universe are doing whatever God is making them to do. This world is like a show arranged by a magician and only by reflecting on the Guru’s word do we realize this fact. Also it is Gurbani, which teaches us how to control our minds from being misled by our desires for lust, anger and greed. Therefore, if we want to enjoy peace and happiness in life and get reunited with God our Creator, then we should faithfully reflect and act on Gurbani and meditate on His Name. In this shabad, he explains some more qualities of God and tells us why it is absolutely essential to obtain the guidance of the true Guru.

First talking about God, Guru Ji says: “(O’ my friends), the respected beneficent God is inaccessibile and unfathomable (sea of virtues). That (God) hasn’t even a little bit of greed or selfish interest. He is carefree. (With one’s own effort or power), no one can reach Him; it is on His own that (by first uniting with the Guru), He unites (a person) with Him.”(1)

Commenting further on the ways of God, Guru Ji says: “(O’ my friends), whatever (God) does, happens. Except for Him there is no other Giver. To whom He gives the charity of Name, that (person alone) obtains it. (Attuning to Gurbani) the Guru’s word, God unites (that person with Himself).”(2)
Now commenting on the significance of the guidance of the true Guru, he addresses God and says: “(O’ God), the fourteen worlds are like Your shopping malls (where Your creatures are dealing in different things). The rare person whom the true Guru has shown (these bazaars) within (the body itself) becomes a dealer of Your Name. It is only a rare person, who obtains that commodity by reflecting on (Gurbani) the Guru’s word.”(3)

Therefore stating the blessings and virtues obtained by those who serve the true Guru, he says: “(O’ my friends), by serving the true Guru we obtain (peace), poise and bliss and God of the universe graciously comes to reside in (our) heart. (Then) day and night one worships God in a state of poise and God Himself makes one do His worship.”(4)

On the other hand regarding those who are separated from the true Guru and do not care to listen to him, he says: “(O’ my friends), they who are alienated from the true Guru, have suffered in pain. Day and night they are hit (with bad news; and for them) there is all sorrow. (Because of their evil deeds, they are so dishonored, as if their) foreheads have been blackened, so they are not allowed to enter the palace (of God), and they keep suffering in pain.”(5)

But for those who serve the true Guru (by acting in accordance with his advice), Guru Ji says: “Very fortunate are they who serve the true Guru. In a very natural way, their mind remains attuned to the true love of God. They always earn truth (the true wealth of God’s Name, and the Guru) brings about their union with the eternal (God).”(6)

Again stressing upon the importance of grace of God, Guru Ji says: “(O’ my friends), that one alone receives (the gift of Name), whom the eternal (God) Himself gives. Within that person is enshrined the eternal (God, who) dispels Doubt (from that person’s) within. The eternal (God) Himself is the Giver of the gift of eternal (Name), and that person alone obtains it whom He (Himself) gives.”(7)

Pointing to another thing, which we should always keep in mind, Guru Ji says: “(O’ my friends), that Creator Himself is the Master of all. But only a rare one, whom God Himself makes to understand, understands (this thing. God) Himself bestows His grace, blesses (one) with glory, and Himself brings about one’s union (with Him, through the Guru).”(8)

Now commenting on the fate of a person who remains arrogant because of worldly wealth or power, Guru Ji says: “One who has wasted one’s life indulging in ego, that one’s attachment for Maya (the worldly riches and power), doesn’t go away. (After death) in the next world, the demon of death asks for the account (of one’s deeds in life, and being full of sins, one is punished so severely, as if one is) being pressed like a load of sesame seeds in oil press.”(9)

Stressing once again upon the blessings of serving the Guru, he says: “(O’ my friends), it is only through perfect destiny that Guru’s service is performed (and one meditates on God’s Name). It is only when (God) shows His grace that a rare person
does that service. The demon of death doesn’t come near that person and (by attuning to God, that person enjoys such happiness, as if) he or she is enjoying the bliss of residing in the palace of the eternal (God).”(10)

At this point Guru Ji goes into a prayer mode and addressing God he says: “(O’ God), only they who are pleasing to You, have obtained peace. (It must be their) perfect destiny, (that You) yoked them to the service of the Guru. (O’ God), in Your hand is all glory, but that person alone obtains it, to whom You give (that glory).”(11)

Continuing to describe the merits obtained by the one on whom is God’s grace, he says: “(O’ my friends, the one on whom is God’s grace), obtains inner illumination from the Guru. Then one enshrines the commodity of Name in the mind. Within that person’s heart is always the illumination of the jewel of (divine) knowledge, and such a person dispels the darkness of ignorance (from within his or her life).”(12)

But regarding those who instead of loving God, remain entangled in worldly riches and power, Guru Ji says: “The ignorant blind fools, who (instead of God) are attached to the other (worldly things, have so hurt themselves, as if) these unfortunate ones have died drowning without water. As they depart (from the world), they cannot see the house or door of God, so bound at the door of death, (such a person) suffers in pain.”(13)

Announcing his decision, Guru Ji says: “(O’ my friends), without serving the true Guru, one doesn’t obtain salvation. Let anybody go and ask a person of wisdom or contemplation. (The fact is that) whosoever serves the true Guru, (by following his advice), is blessed with glory and obtains honor at the door of the eternal (God).”(14)

Now describing how God blesses a person who serves the true Guru (by following his advice), he says: “The one who serves the true Guru, God Himself unites (that person) with Him. Discarding (worldly) attachment, such a person attunes himself or herself to the eternal (God). Such a merchant (of God’s Name) always purchases (and amasses the commodity) eternal Name, and from the (commodity of) Name itself, obtains the profit (of life or union with God).”(15)

In conclusion, Guru Ji says: “(O’ my friends), on His own the Creator does and gets (everything) done. That person alone is emancipated, who (following Guru’s advice so eradicates ego as if he or she has) died to the (Guru’s) word. O’ Nanak, (when God’s) Name gets enshrined in (one’s) mind, one always keeps meditating on the Name alone.”(16-5-19)

The message of this shabad is that if we want to enjoy the bliss of eternal union with God, then we should understand that God is the Giver of everything. It is He who gives us peace and poise through the Guru, and unites us with Him. Therefore, we should pray to God to yoke us to the service of Guru and following his advice, we should meditate on God’s Name so that showing His grace, God may unite us with Him.
maaroo mehlaa 3.

jo tūDh karaa so kar paa-i-aa.
bhaanay vich ko virlaa aa-i-aa.

bhaanay mannay so sukh paa-ay bhaanay vich sukh paa-idaa. ||1||

gurmukh tayraa bhaanaa bhaavai.
sehjay hee sukh sach kamaavai.
bhaanay no lochai bahutayree aapnāa bhaanāa aap mana-idaa. ||2||

tayraa bhaanaa mannay so milai tūDh aa-ay.

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jis bhaanaa bhaavai so tūjheh samaa-ay.
bhaanay vich vadee vadi-aa-ee bhaanaa kiseh karaa-idaa. ||3||

jaa tis bhaavai taa gurro milaa-ay.
gurmukh naam paḍaaraath paa-ay.
tūDh aapnāi bhaanai sabh sarisat upaa-ee jis no bhaanaa deh tis bhaa-idaa. ||4||

manmukh anDh karay chaṭuraa-ee.
bhaanaa na mannay bahut dukh paa-ee.
bharmay bhoolaa aavai jaa-ay ghar mahal na kabhoo paa-idaa. ||5||

satgur maylay day vadi-aa-ee.
satgur kee sayvaa Dhur furmaa-ee.
satgur sayvay taa naam paa-ay naamay hee sukh paa-idaa. ||6||

sabh naavhu upjai naavhu chheeji.
gur kirpaa tay man tan bheeji.
rasnaa naam Dhī-aa-ay ras bheeji ras hee tay ras paa-idaa. ||7||
mahlai andar mahal ko paa-ay.
gur kai sabad sach chit laa-ay.
jis no sach day-ay so-ee sach paa-ay
sachay sach milaa-idaa. ||8||

naam visaar man tan dukh paa-i-aa.
maa-i-aa moh sabh rog kamaa-i-aa.in naavai man tan hai kustee narkay
vaasaa paa-idaa. ||9||
sabh ko vanaj karay vaapaaraa.
vin naavai sabh totaa sansaaraa.
naago aa-i-aa naago jaasee vin naavai
dukh paa-idaa. ||10||
jis no naam day-ay so paa-ay.
gur kai sabad har man vasaa-ay.
gur kirpaa tay naam vasi-aa ghat antar
naamo naam Dhi-aa-idaa. ||12||
naavai no lochaj jaytee sabh aa-ee.
naa-o tinaa milai Dhur purab kamaa-ee.
jinee naa-o paa-i-aa say vadbhaaeee gur
kai sabad milaa-idaa. ||13||
kaa-i-aa kot at apaaraa.
tis vich bahi parab karay veechaaraa.
sachaa na-aa-o sacho vaapaaraa nihchal
vaasaa paa-idaa. ||14||
antar ghar bankay than suhaa-i-aa.
gurmukh virlai kinai than paa-i-aa.
it saath nibhai saalaahay sachay har
sachaa man vasaa-idaa. ||15||
In the previous shabad, Guru Ji advised us that we could obtain peace and happiness if God so wills and showers His grace upon us. In this shabad, Guru Ji expounds on the concept of God’s will and tells us how important it is to recognize and obey His will, and what blessings we obtain when we do that.

Acknowledging God’s will in everything and the importance of accepting it, Guru Ji says: “(O’ my God), whatever You wanted to do, You have done that. But it is only a rare person, who (cheerfully) submits to Your will. The one who submits to (God’s) will obtains peace, because it is only by living as per Your will that anybody can obtain peace.”(1)

Describing what kinds of people cheerfully accept God’s will, Guru Ji says: “(O’ God), to a Guru’s follower Your will seems pleasing. Therefore quite naturally, a Guru’s follower earns (true) peace and lives a truthful life. (Even though), much of the (world) wishes to obey (God’s) will, it is on His own that He makes (the creatures) obey His will.”(2)

Now listing some of the blessings received by those who submit to God’s will, Guru Ji says: “(O’ God), one who obeys Your will, is united with You. To whom Your will seems sweet, that person gets absorbed in You. There lies great glory in accepting (God’s) will, but rare is the one whom (God) makes to live in accordance with His will.”(3)

Describing how God prepares and motivates a person to submit to His will and whom His will seems sweet, Guru Ji says: “(O’ my friends), whenever it so pleases (God), He unites a person with the Guru. Then through Guru’s grace, that person obtains the commodity of Name. (O’ God, the fact is that) in Your (own) will, You have created this entire universe and whom You give (the power to accept) Your will, to that person Your will seems pleasing.”(4)

However, commenting on the state and fate of those self-conceited persons who do not submit to God’s will, Guru Ji says: “A blind self-conceited person tries to play clever. Such a person doesn’t accept (God’s) will; therefore that person suffers immense pain. Strayed in doubt, (such a person) comes in and goes out (from the world), but never obtains the mansion (of God).”(5)

Now stating the blessings obtained by a person whom God unites with the true Guru, he says: “(O’ my friends), whom (God) unites with the true Guru, He blesses (that
Explaining the significance and the merits of meditating on God’s Name, Guru Ji says: “(O’ my friends), it is from the Name (that all merits) arise (in one, and all one’s faults) are destroyed. But only by Guru’s grace is one’s mind and body drenched (with the love for God). When with the tongue one meditates on (God’s) Name, one is drenched with relish (of God’s Name, and from) this relish, one obtains (still more) relish.”(7)

Commenting further on the blessings received by the one who, by following Guru’s advice realizes God within, Guru Ji says: “(O’ my friends), the one who finds the mansion (of God) in one’s body, through Guru’s word attunes the mind to the eternal (Name). But that one alone obtains (the gift of) eternal (Name), whom He blesses with this eternal Name, and that one always keeps (the mind) united with eternal (God) alone.”(8)

As for the state of those who have forsaken God’s Name, Guru Ji says: “(O’ my friends, within whom) is attachment for worldly wealth, that one has simply amassed disease and by forsaking God’s Name has suffered pain both in one’s mind and body. (In fact), without (meditating on the) Name, one’s body and mind are (invalid like a) leper, and (one suffers so much pain, as if one has) obtained abode in hell.”(9)

On the other hand, regarding those who remain imbued with God’s Name, Guru Ji says: “(O’ my friends), immaculate (and free of all evil instincts) are the bodies of those who are imbued with (God’s) Name. Their swan like immaculate soul always enjoys the comfort and love of their beloved (God). By praising (God’s) Name, they have always enjoyed peace and have obtained abode in their own home (of the body, in which God resides).”(10)

Now Guru Ji uses a metaphor from the business world to stress upon the significance of God’s Name. He says: “(O’ my friends, in this world) everybody is doing some kind of business (and trying to make profit. But) except for (the business of God’s) Name, there is loss in everything else. Because one comes naked (in this world), and would depart naked (from here, without any of one’s worldly possessions. Only the wealth of God’s Name would accompany one and save one from punishment by the demon of death. Therefore the person) without Name would suffer in pain.”(11)

However clarifying once again who obtains the gift of Name and how, he says: “(O’ my friends), only whom (God Himself) gives, obtains the (gift of) Name. By reflecting on the Guru’s word, one enshrines, (God’s) Name in the heart. Through Guru’s grace Name resides in the mind, and one always keeps meditating on the Name alone.”(12)

Commenting further on the value and significance of God’s Name, Guru Ji says: “(O’ my friends), all who have come to the world, long for God’s Name. However, only
they obtain the Name who have earned (this wealth) in their past (lives). Therefore, very fortunate are they who have obtained (the gift of) Name; (such fortunate ones, He) unites them with Him through the word of the Guru (and by making them live their lives as per the advice of the Guru).”(13)

Coming back to the body itself, Guru Ji says: “(O’ my friends), this body is (like) a fort for the extremely limitless (God). Sitting in it God ponders over (many things). True is His justice and true is His trade. (One who lives a truthful life, and meditates on the eternal Name), obtains permanent abode in it (and obtains eternal union with God).”(14)

Commenting on the merits of this body, Guru Ji says: “(O’ my friends), within this abode (of the body) is the beauteous palace (of God). But only a rare Guru’s follower has found this place. That person alone is able to maintain this companionship (of God), who keeps praising the eternal God and enshrines the eternal (God in the heart).”(15)

In conclusion, Guru Ji says: “My Creator has made a unique arrangement that within this body, He has put everything. O’ Nanak, they who remain imbed with (God’s) love, purchase the (commodity) of Name, and it is only a rare Guru’s follower, who obtains (God’s) Name (which alone is the true profit of this human life).” (16-6-20)

The message of this shabad is that if we want to find peace and get rid of all kinds of pains in our mind or body, then we should cheerfully accept and obey God's will. We should pray to God to unite us with the true Guru, who may give us true guidance in understanding God's will and the will power to accept it cheerfully. Lastly we should ask God to bless us with His Name, because only through His Name is one able to realize God within one’s own heart and obtain the eternal companionship of God within oneself.

The message of this shabad is that if we want to find peace and get rid of all kinds of pains in our mind or body, then we should cheerfully accept and obey God's will. We should pray to God to unite us with the true Guru, who may give us true guidance in understanding God's will and the will power to accept it cheerfully. Lastly we should ask God to bless us with His Name, because only through His Name is one able to realize God within one’s own heart and obtain the eternal companionship of God within oneself.
It is the same light
It is the same light

In the previous so many shabads, Guru Ji has been advising us to reflect on the word of the Guru and act on the advice given in Gurbani. In this shabad, he tells us what kinds of blessings one receives when one does that.

In a way summarizing the benefits of reflecting on the word (of the Guru), he advises: “(The person) who ponders over the word (and reflects on Gurbani), drives out evil tendencies, that person’s body becomes (immaculate) like gold. In that (body) resides God who has no end or limit. Therefore (O’ my friends), through the true word (of the Guru), day and night serve (and worship God, because) through the true word, God unites a person with Him.”(1)
Guru Ji now tells us how much he himself respects those who remember God and reflect on the Guru’s word. He says: “I am a sacrifice to those who remember God. Through the Guru’s word I meet and mix with them (and ponder over the Gurbani). Sitting in the holy congregation, they who sing (God’s) praises, I apply the dust of their feet on my face and forehead (most respectfully I serve and listen to them and sing praises of God in their holy company).”(2)

However Guru Ji humbly acknowledges that it is only by God’s grace that one can sing His praises. Therefore, he says: “I can sing God’s praises, only if I sound pleasing to God (and He becomes gracious on me). If the (Guru’s) word gets enshrined in me, then my life would become beauteous. Through Gurbani, one who remains merged in the Name of the eternal (God, becomes so famous that his or her Name) is heard in all the four corners (of the world).”(3)

Describing the merits of pondering over the word of the Guru, he says: “(O my friends), true is that person, who looks inside (and reflects on his or her conduct). When one gets attuned to the Guru’s word, God shows mercy upon that one. (The one who looks at the world in the light of divine wisdom of the Guru, as if one has) put the pigment of (divine) wisdom of the Guru’s word (in the eyes), casting His glance of grace, the gracious (God) unites that one with Him.”(4)

Now commenting on the importance of this human body itself, Guru Ji says: “It is by great good fortune that one obtains this human body. It is only in the human form (that one can) fix one’s mind on the word (of the Guru and meditate on God’s Name). Without (reflecting on the word, it is so difficult to find the right way of life, as if) there is darkness all around. However, it is only a rare Guru’s follower (whom God) gives this understanding.”(5)

Therefore regarding those who instead of listening to the Guru and meditating on God’s Name, remain attached to worldly riches and power, Guru Ji says: “There are some, (about whom I wonder) why they came to this (world at all, if they had to) waste their life. (Because instead of God), those self-conceited ones have remained attached to the other (worldly riches and powers. They don’t realize that this) opportunity (of human life) cannot be obtained again, and (when life is about to end, as if) one’s foot has slipped (from a high ladder, then) they regret.”(6)

Explaining what happens when one reflects on Gurbani, the word of the Guru, he says: “(When one ponders over) the word of the Guru, one’s body becomes immaculate. (In that body) resides (God) the eternal ocean of virtues. (Then one) sees the eternal (God) pervading everywhere, and listening to His eternal Name, one keeps it enshrined in the heart.”(7)

Continuing to explain the merits of reflecting on Guru’s word, he says: “(O my friends, it is through) the word of the Guru (that one can) eradicate one’s egostic calculations, (such as one’s bank balance, political power, or the count of one’s
ritualistic deeds. Therefore through the Guru’s word), keep enshrined God in your mind. Because the one who always praises (God) through the word of the Guru, getting attuned to the eternal (God), enjoys (a state of) bliss.”(8)

However, Guru Ji notes: “(O’ my friends), that one alone remembers (God), whom He Himself makes to remember. Through (Gurbani), the Guru’s word, He comes to reside in the mind. (In fact, God Himself) sees and understands (all the deeds done by one), and Himself merges a (person in Him through the Guru’s word).”(9)

Next commenting on the virtues of God’s Name, Guru Ji says: “He alone knows (the value of the wealth of God’s Name), who has obtained this commodity (through God’s grace). Through Guru’s word, one understands oneself (and by evaluating one’s conduct on the basis of Gurbani, one realizes one’s merits and faults). That one alone is (truly) immaculate who understands oneself, and that one recites the word of God to (others as well).”(10)

Explaining the merits of Guru’s word or Gurbani, he says: “(O’ my friends), immaculate is this body frame, if through the Guru’s word one cherishes the merits of (God) the ocean of virtues. Imbued with the love (of God), day and night, that person sings (God’s) praises and by uttering His praises merges in the Master of virtues (Himself).”(11)

However warning us about the wrong use of this human body, Guru Ji says: “Being in love with things (other than God, the person) who gets lost in doubt, that person’s body becomes the source of Maya (the main vehicle for amassing the false worldly wealth and pleasures. Such a person) doesn’t remember God, therefore suffers in pain. (It is the rule that anyone who) doesn’t remember God, comes to grief (for sure).”(12)

Once again mentioning the merits and blessings obtained by a person who serves (and follows) the Guru, he says: “One who serves the true Guru is approved (in God’s court). That one’s body and soul become immaculate (and free from any evil thoughts, therefore such a person is treated with respect) and becomes known in the house of the eternal (God. That person) serves God, enshrines God in the heart and by singing praises of God his or her life becomes beauteous.”(13)

However, Guru Ji reminds: “(O’ my friends), without good fortune the Guru cannot be served, (because misguided by their self-conceit, many people don’t serve and follow the Guru. Such) self-conceited people go astray and die wailing (in pain). But they on whom is the grace of the Guru, God Himself unites them with Him.”(14)

Now summarizing the conduct of a Guru’s follower, he says: “(O’ my friends, this human) body is like a fort in which are long-lasting shops (in the form of our senses, through which one can accumulate different virtues or evil traits. The person) who is a Guru’s follower, secures the commodity (of Name only), and by meditating on God’s Name day and night, obtains the sublime status (of union with God).”(15)
In conclusion, Guru Ji says: “(O’ my friends), the eternal God Himself is the giver of peace. But it is only through (Gurbani) the word of the perfect Guru, that He can be recognized. O’ Nanak, it is only by perfect destiny that one obtains the opportunity to praise the eternal Name of that God.”(16-7-21)

The message of this shabad is that only by great good fortune have we been blessed with this human body. We can make this body pure and immaculate like gold by singing praises of God through the Guru’s word and enshrining His Name in our mind. When we follow the advice of the Guru, God shows His grace and through (Gurbani), the Guru’s word, He blesses us with the sublime status of eternal union with Him.
jo Dhur raatay say hun raatay.
gur parsaadee sehjay maatay.
satgur sayv saadaa parab paa-i-aa aapai
aap milaa-idaa. ||6||

maa-i-aa mohi bharam na paa-ay.
doojai bhaa-ay lagaa dukh paa-ay.
soohaa rang din thorhay hovai is jaaday
bilam na laa-idaa. ||7||

ayhu man bhai bhaa-ay rangaa-ay.
it rang saachay maahi samaa-ay.
poorai bhaag ko ih rang paa-ay gurmattee
rang charhaa-idaa. ||8||

manmukh bahut karay abhimaan.
gargeh kab hee na paavai maan.
doojai laagay janam gavaa-i-aa bin
boojhay dukh paa-idaa. ||9||

mayrai parab paa andar aap luka-i-aa.
gur parsaadee har milai milaa-i-aa.
sachaa parab sachaa vaapaaraa naam
amolak paa-idaa. ||10||

is kaa-i-aa kee keemat kinai na paa-ee.
mayrai thaaakur ih banat banaa-ee.
gurmatk hovai so kaa-i-aa saDhai aapeh
aap milaa-idaa. ||11||

kaa-i-aa vich totaa kaa-i-aa vich laahaa.
gurmatk khojhay vayparvaahaa.
gurmatk vanaj saadaa sukh paa-ay sehjay
sahj milaa-idaa. ||12||

sachaa mahal sachay bhandaar.a.
aapay dayvai dayvanhaaraa.
gurmatk saalaahay sukh-daatay man
maylay keemat paa-idaa. ||13||
Many faiths and their scriptures have tried to explain who has created this world and how they created it. They have also pondered over the question, why different human beings behave differently and why there is so much evil in the world. Some faiths have tried to answer this question by considering God as the embodiment of good, who seems to be in competition with the devil who is the spreader of evil and misery in the world. In this shabad, Guru Ji gives his answer to all such questions and tells us what is the best way to live in peace and happiness at all times.

Going straight to the main questions regarding this world, Guru Ji says: “(O my friends), it is the formless God, who has created this visible form of the world. In His own will, He also created attachment for Maya (the worldly riches and power). Upon hearing (from the Guru, that) it is the Creator who is Himself performing all the plays (of the world, a Guru’s follower) enshrines the eternal (God’s Name) in the mind.” (1)

Stating what else a Guru’s follower learns by reflecting on the Guru’s word, he says: “(A Guru’s follower, understands that it is God Himself, who created) Maya (and through her, He) created the (human) off springs who are governed by the three impulses (of virtue, vice, and power. God also created lesser gods like Brahma, Vishnu, and Shiva). Then He commanded (god) Brahma) to utter the four Vedas (the primary Hindu scriptures). It is God, who by creating years, months, solar and lunar days, provides the understanding about time.” (2)

Now telling us the best way to live and conduct oneself in this world, Guru Ji says: “(O my friends), by serving (the Guru and reflecting on his word, one comes to know
the most) sublime way (of life. The gist of which is that you should) keep God’s Name enshrined in your heart. (O’ my friends), Gurbani the Guru’s word is pervading in the (entire) world, and it is through this Gurbani that one obtains the Name (or divine love and enlightenment).”(3)

Regarding those who only read Vedas (and other such scriptures), without seeking the guidance of the Guru, he says: “(O’ my friends, the one) who day and night reads Vedas (Hindu holy scriptures), and always keeps harboring thoughts for (religious) debates, but doesn’t meditate on (God’s) Name, remains bound to (the rounds of birth and) death. Because of love for the other (worldly riches and power, rather than God), such a person always suffers pain and remains lost in the illusion of the three traits (the impulses for vice, virtue, and power).”(4)

But regarding a Guru’s follower, he says: “(O my friends), a Guru’s follower imbues himself or herself with love for the one (God) alone, and absorbs the desires motivated by the three impulses (for vice, virtue, or power) in the mind itself. By reflecting on the eternal word (of the Guru, that person) always remains free (from evil impulses) and also dispels attachment of Maya (worldly riches and power from within the mind).”(5)

But Guru Ji notes that not everybody is so imbued with love for the Guru’s word and God. Therefore he says: “(O’ my friends, only those who are blessed to be) imbued with (God’s love) from the very beginning, are imbued with (God)’s love now (in this birth). By Guru’s grace, they imperceptibly remain intoxicated (with God’s love). By always serving the true Guru, they have obtained God, (in fact) on His own (God) unites them with Him.”(6)

Coming back to the state of the person who remains attached to Maya (the worldly riches and power), Guru Ji says: “(O’ my friends, one who remains lost in doubt and attachment of Maya (the worldly riches and power), cannot obtain (God). Being attuned to the love of the other (worldly riches and power), suffers in pain. (Because, like the) red color of (safflower, the happiness of worldly riches) lasts for a few days (only), it takes no time to disappear.”(7)

Therefore, advising us to imbue ourselves with God’s love, Guru Ji says: “(O’ my friends, one) should (so imbue one with God’s love, as if) one is dying one’s mind in the color of love and fear (of God). Through such love, one would get merged in the eternal (God. However), it is only through perfect destiny that a rare one obtains this color (and) following Guru’s instruction imbues oneself with love (for God).”(8)

Commenting again on the state of a self-conceited person, Guru Ji says: “A self-conceited person indulges in too much arrogance. (Such a person) never obtains honor in God’s court. Being attached to duality (worldly riches and power, such a person) has wasted away one’s (human) birth and without understanding (the right way of life), suffers pain.”(9)
Stating how important it is to have the guidance and grace of the Guru in our spiritual journey, Guru Ji says: (O’ my friends), my God has hidden Himself within (our body itself. Only when) united by Guru’s grace, He meets (and reveals Himself to a person. Then that person realizes that) eternal is that God and eternal is the business (of meditation on His Name. Therefore by Guru’s grace, that person) obtains the invaluable (commodity of God’s) Name.”(10)

In the previous stanza, Guru Ji stated, “God has hidden Himself within (our body itself).” Therefore, stressing the value of the human body, Guru Ji says: “(O’ my friends), no one has truly realized the worth of this (human) body. Such is the arrangement, which my Master has made. The one who becomes a Guru’s follower, purifies this body (by keeping it safe from evil tendencies) and absorbing one’s self-conceit within oneself.”(11)

Commenting further on the body, how it can make us either suffer a big spiritual loss or earn a great divine profit, Guru Ji says: “It is through this body that (a person) suffers a (spiritual) loss or (earns spiritual profit. Therefore a) Guru’s follower (only) searches for the carefree (God in it, and not the ways to make more money). By thus procuring (the commodity of Name), a Guru’s follower always obtains peace and imperceptibly maintains oneself in poise.”(12)

Guru Ji now gives the gist of this shabad and tells, how one should conduct one’s life. He says: “(O’ my friends), eternal is the mansion and eternal are (God’s) storehouses. That Giver Himself gives (needed gifts to His creatures). A Guru’s follower always praises the Giver of comforts, keeps the mind attuned (to Him) and realizes His worth.”(13)

Elaborating on the above concept, Guru Ji says: “(O’ my friends), within our body is the commodity (of God’s Name, but an ordinary human being) has not understood its worth. It is on His own (that God) gives this honor (of realizing the worth of God’s Name to a person), through the Guru. He alone knows its worth, whose shop is this (human body, in which is the commodity of Name), and after giving it to someone through the Guru, He doesn’t regret it.”(14)

Naturally, one may question that when God resides in all then why do we need the help of the Guru to realize or meet Him. Answering such like questions, Guru Ji says: “(No doubt), God is pervading in all. (But it is only) by Guru’s grace, that He can be found (and realized). On His own, He unites (one with Him by first) uniting that one (with the Guru), and through the word (of the Guru, He) keeps one absorbed in a state of poise.”(15)

In conclusion, Guru Ji says: “(O’ my friends), on His own the eternal (God) attunes one to the word (of the Guru). Through the (Guru’s) word, He dispels all doubt from within (the mind, and one starts meditating on God’s Name. Because) O’ Nanak, it is through the Name that one obtains honor and by virtue of Name, one enjoys peace.”(16-8-22)
The message of this shabad is that it is God who has created the universe and has instilled both evil and virtue in it. It is He, who has created attachment for Maya (love of worldly riches and power). The one, who has been blessed from the very beginning, is imbued with the love of God and following the Guru's word searches one's own body for God, who is seated right within us. By realizing Him, the Guru’s follower enjoys peace and happiness. But the self-conceited person, who only cares for worldly wealth and power, remains lost in doubt and keeps suffering if the pains of births and deaths again and again.

maaroo mehlaa 3.

agam agochar vayparvaahay.
AAPAY MIHARVAAN AGAM ATHAHAY.
aparh ko-ay na sakai tis no gur sabdee maylaa-i-aa. ||1||
tuDhuno sayveh jo tuDh bhaaveh.
gur kai sabday sach samaaveh.
an-din gun raveh din raatee rasnaa har ras bhaa-i-aa. ||2||
sabaq mareh say maran savaareh.
har kay gun hirda ur Dhaareh.
janam safal har charnee laagay doojaa bhaa-o chukaa-i-aa. ||3||
har jee-o maylay aap milaa-ay.
gur kai sabday aap gavaa-ay.
an-din sadda har bhagtee raatay is jag meh laahaa paa-i-aa. ||4||
tayray gun kahaa mai kahan na jaa-ee.
ant na paaraa keemaa nahee paa-ee.
aapay da-i-aa karay sukh-daata gun meh gunee samaa-i-aa.||5||
is jag meh moh hai paasaaraa.
manmukh agi-annee anDh anDhaaraa.
DhanDhau Dhavat janam gavaa-i-aa
bin naavai dukh paa-i-aa. ||6||
It is the same light
In the previous shabad, Guru Ji told us that it is God who has created the universe and has instilled both evil and virtue in it. It is He, who has created attachment for Maya (the love of worldly riches and power). The one who has been blessed from the very beginning is imbued with the love of God and following the Guru’s word, searches one’s own body for God who is seated within oneself. By realizing Him, the Guru’s follower enjoys peace and happiness. But the self-conceited person who only cares for worldly wealth and power remains lost in doubt and keeps suffering in the pain of birth and death. In this shabad, Guru Ji shows us how to address and sing praises of that astonishing God and get so imbued with His love that forsaking all our self-conceit, we merge in Him, and all our pain is finished forever.

Acknowledging God’s limitlessness and His amazing power, Guru Ji humbly submits: “O’ my inaccessible, incomprehensible, and carefree God, You Yourself are merciful, inaccessible, and unfathomable. Nobody can reach (equal that one in merits), whom You have united (with Yourself) through the (guidance of) Guru’s word.”(1)

However not everybody is blessed with the motivation and opportunity to serve and sing praises of God. Therefore, acknowledging this fact, Guru Ji says: “(O’ God), only they serve You (by singing Your praises), who are pleasing to You. Through (Gurbani), the Guru’s word they remain absorbed in (Your) eternal Name. Day and night, they keep singing (Your) praises, (because) their tongue relishes the taste of the nectar of God’s (Name).”(2)

Describing the blessings obtained by those who live according to Guru’s word, he says: “(O’ my friends, by acting in accordance with Gurbani, they who so completely dispel their ego, as if they) have died to the (Guru’s) word, embellish their death (and obtain honor in God’s court). They enshrine the merits of God in their hearts. Being attuned to God’s (Name, His) lotus feet, they get rid of duality (or worldly love) and their (human) birth becomes fruitful.”(3)
Elaborating on the blessings obtained by Guru followers, he says: “(O’ my friends, by following Gurbani, the Guru’s word), they who have shed their self (conceit), God Himself unites them (with Him). Day and night, they remain imbued with the devotion (of God, and they have) obtained the (true) profit in this world.”(4)

Coming back to serving God by singing His praises, Guru Ji humbly admits and says: “(O’ God), I want to utter Your praises, but I cannot, because there is no end or limit (to Your merits), and nobody has ever been able to find Your worth (or how great You are. O’ my friends), when on His own the bliss giving God shows His mercy, (the singer of His praises realizes) that the meritorious (God) is absorbed in His merits (themselves).”(5)

Commenting on the state of the world and those self-conceited persons, who lured by false worldly pleasures, don’t meditate on God’s Name, Guru Ji says: “(O’ my friends), in this world is the expanse of (worldly) attachment. The self-conceited person (lives so foolishly, as if) blind, and there is darkness (all around). Running after worldly pursuits, such a person wastes away the (human) birth and without (meditating on God’s) Name, suffers pain.”(6)

Now explaining, how a person comes out of the darkness of ignorance and obtains the light of divine wisdom, Guru Ji says: “(O’ my friends, only) when God bestows His grace on someone, that one meets the true Guru. (Then by acting in accordance with Gurbani, the Guru’s) word, one burns down the dirt of ego. Then one’s mind becomes immaculate, gets illuminated with the jewel of (divine) wisdom and the darkness of ignorance is dispelled.”(7)

Once again going into a prayer mode and singing praises of God, Guru Ji says: “(O’ God, so numerous are Your unique merits, that based on these) innumerable Names, no one has ever been able to assess their worth. (Therefore please show Your mercy that I may) enshrine Your eternal Name in my heart. O’ God, who can assess Your worth, because on Your own, You remain absorbed in a state of (spiritual peace and) poise.”(8)

Commenting on the merits of God’s Name, he says: “(O’ my friends), priceless, incomprehensible, and limitless is God’s Name. Nobody has been able to weigh (or evaluate) it. He Himself knows the worth of (His) Name and makes others to realize its worth. Yes by uniting them with (Him) through the Guru’s word, He teaches them its worth.”(9)

Now commenting on the conduct of God’s servants and devotees, he says: “(O’ God, Your) servants serve You, and pray before You. On Your own, You unite (them with Your Name) and let them (come close, and) sit near You. You are the Giver of comforts to all creatures, but it is only by perfect destiny, that Your servants meditate on You.”(10)

Stating the merits of meditating on God’s Name, Guru Ji says: “(O’ my friends), one who earns the eternal (wealth of God’s Name, receives the merits of) celibacy,
charity, and self-discipline. When one sings praises of God, one’s mind becomes immaculate (and free of all evil thoughts). Then even while living in the midst of the poison (of Maya, the worldly riches and power), one obtains the nectar (of God’s Name). This is what pleases God.”(11)

But stressing upon the importance of God’s grace, he says: “(O’ my friends), that one alone understands (the worth of God’s Name), whom He Himself makes to understand. As one sings praises of God, one’s mind keeps acquiring (divine) wisdom within. One keeps one’s ego and selfishness in check and easily obtains the eternal (God).” (12)

As for the rest of the world, which has not been blessed with God’s grace, he says: “(O’ my friends), bereft of (God’s) grace, much (of the world) is wandering (aimlessly). They die and are born again and again, and this circle never ends. Imbued with the poison (of worldly wealth, one) keeps amassing more poison, and never obtains peace.” (13)

Commenting on the fate of those who only adorn holy garbs, but do not listen to the Guru’s word, he says: “(O’ my friends, the one who believes only) in wearing holy garbs, may adorn many such garbs, but without (following Gurbani) the Guru’s word, no one has ever stilled one’s ego. (Only if by following Guru’s advice, one sheds one’s ego so completely, as if one) has died while still alive, one obtains salvation and merges in the eternal Name.” (14)

Stating some more blessings of reflecting on the Guru’s word, Guru Ji says: “(O’ my friends, it is due to spiritual) ignorance that the fire of worldly desire burns this body (and ruins it from within). Only that person’s (fire of worldly desire) gets extinguished who leads life in accordance with (Gurbani) the word of the Guru. That person’s body and mind become calm, and get rid of anger. Then by stilling ego such a person merges (in God).” (15)

In conclusion, Guru Ji says: “(O’ my friends), eternal is God and eternal is His glory. But rare is the one, who by Guru’s grace has realized (this glory). Nanak makes only one submission that it is only by (meditating on God’s) Name, that anyone has merged in the Name (and has thus become one with God).” (16-1-23)

The message of this shabad is that only when we sincerely and humbly live our life in accordance with Gurbani, the word of the Guru (Granth Sahib), still our ego, dispel other evil worldly desires, sing praises of God, and meditate on His nam mô môlô 3.

maaroo mehlaa 3.

nadree bhagtaa laihu milaa-ay.
bhagat salaahan sadaa liv laa-ay.
ịa-o sarnga-ee ubrahi kartaay aapay mayl milaa-i-aa. ||1||
poorai sabad bhagat suhaa-e.
antar sukh tayrai man bhaa-e.
man tan sachee bhattee raataa sachay si-o chi laa-i-aa. ||2||

ha-umai vich sad jalai sareeraa.
karam hovai bhatay gur pooraa.
antar agi-aan sabad bujhaa-ay satgur tay sukh paa-i-aa. ||3||

manmukh anDhaa anDh kamaa-ay.
baho sankat jonee bhrmaa-ay.
jam kaa jayvrhaa kaday na kaatai an'tay baho dukh paa-i-aa. ||4||
aavan jaanaa sabad nivaaray.
sach naam rakhai ur Dhaaray.
gur kai sabad marai man maaray ha-umai jaa-ay samaa-i-aa. ||5||
aavan jaanaa paraj vigo-ee.
bin satgur thir ko-ay na ho-ee.
antar jot sabad sukh vasi-aa jottee jot
milaa-i-aa. ||6||

panch doot chitvahi vikaraa.
maa-i-aa moh kaa ayhu pasaaraa.
satgur sayvay taa mukat hovai panch
doot vas aa-i-aa. ||7||

baajh guroo hai moh gubaaraa.
fir fir dubai vaaro vaaraa.
satgur bhatay sach drirh-aa-ay sach
naam man bhaa-i-aa. ||8||
sachhaa dar saachaa darvaaraa.
sachay sayveh sabad pi-aaraa.
sachee Dhun sachay gun gaavaa sachay
maahi samaa-i-aa. ||9||
It is the same light
peace and showing His grace God unites us with Him. In this shabad, third Guru
Amar Daas Ji once again expresses his gratitude to God for His grace on His
creatures, and summarizes his advice to us for purifying our life through (Gurbani),
the Guru’s word, realizing the nearness of God, and enjoying peace in this world and
honor in God’s court.

First describing the love of God for His devotees, and how He blesses them with His
grace, Guru Ji addresses God and says: “(O’ my dear God), through Your grace You
unite Your devotees with You. Attuned to You, the devotees keep singing Your
praises. O’ Creator, by remaining under Your shelter, they are saved (from evil
impulses). On Your own, by first uniting (them with the Guru, You) bring about their
union (with Yourself).”(1)

Explaining how God’s worship, done through the Guru, helps a person, Guru Ji says:
“(O’ God, one in whose mind) Your worship, done through the perfect Guru seems
beauteous, within that one pervades peace and it is pleasing to Your mind. Such a
person’s mind and body remains imbued with Your eternal devotion and that person
keeps his or her mind attuned to the eternal (God).”(2)

Describing how the Guru’s guidance helps and blesses the ordinary human beings,
Guru Ji says: “(O’ my friends, ordinarily man’s) body always keeps burning (and
suffering because of the fire of) ego. But when one is blessed with (God's)
grace, one
meets the perfect Guru and then (by reflecting on the Guru’s) word, one extinguishes
(the fire of) ignorance, and obtains peace through the true Guru.”(3)

However regarding the self-conceited persons, he says: “(O’ my friends, in the pursuit
of worldly wealth) a self- conceited fool keeps doing blind (foolish) deeds. (As a
result, such a person gets entangled) in many predicaments, and keeps wandering in
many wombs. That person’s noose of death is never cut off and in the end such a
person suffers immense pain.”(4)

Now describing the blessings obtained by a person, who meditates on God’s Name,
Guru Ji says: “(O’ my friends, who keeps enshrined the eternal (God’s) Name in
the mind, by living in accordance with (Gurbani, the Guru’s) word, gets rid of one’s
comings and goings (or rounds of births and deaths). By reflecting on the Guru’s
word, one so stills one’s mind, (as if) one has died (to the worldly desires). Then one’s
ego goes away and one gets merged (in God).”(5)

Explaining how the Guru’s word or Gurbani helps a person in uniting with God, he
says: “(O’ my friends), the world is being wasted away in (the process) of coming and
going. Without (the guidance of) the true Guru, no one can become eternal (and get
out of the cycle of birth and death). Through the (Guru’s) word, within whom
manifests (God’s) light, that person abides in bliss and his or her light remains united
with (God’s) light.”(6)

Elaborating on the blessings of the shelter of the Guru and living in accordance with
his word, Guru Ji says: “(O’ my friends, because of the presence of) the five demons
(of lust, anger, greed, ego, and attachment, human beings) keep contemplating evil thoughts. (That is why), this entire world has become an expanse of the attachment for Maya (or worldly riches and power. Only when one) serves the true Guru (and lives honestly in accordance with Gurbani), that one gets emancipated (from evil tendencies) and the five demons (the evil impulses) come under one’s control.”(7)

Therefore stressing upon the necessity of Guru’s guidance, he says: “(O’ my friends), without the (guidance of the) Guru, there remains the darkness of worldly attachment, (and one) keeps drowning (in the sea of worldly attachment and is overwhelmed by worldly desires). When one meets the true Guru, he instills truth (in one and teaches one how to live a truthful life, while doing one’s worldly duties), then the eternal Name of God becomes pleasing to one (and meditating on the Name, one ultimately obtains salvation from rounds of births and deaths).”(8)

Commenting on the excellences of God and His court, he says: “(O’ my friends), eternal is the mansion, and eternal is the court of God. They alone serve (and worship that) eternal God, to whom is dear the word (of the Guru. I wish that) with a truly (melodious) tune I may sing praises of that eternal (God) and merge in Him.”(9)

Now, regarding the pleasures which one enjoys on obtaining to the mansion of God, Guru Ji says: “(O’ my friends), it is only a rare person, who through the Guru’s word imperceptibly obtains abode in the mansion (of God). There, one is not afflicted by sorrow or separation and one quite naturally lives in a state of equipoise.”(10)

However, cautioning us against the love of things other than God, Guru Ji says: “(O’ my friends), the love of duality (love of things other than God) is to give abode to demons (or evil impulses in the mind. Misguided by such duality, many people) roam around in worldly attachment and thirst (for worldly wealth). Associating with bad company, they always suffer in sorrow and are afflicted with one pain after another.”(11)

Therefore, once again reminding us about the need to seek the shelter and company of the true Guru, he says: “(O’ my friends, except for (the company of) the true Guru, there is no (true) congregation. Without following the word (of the Guru), nobody obtains the yonder shore (and salvation. They who are blessed with Guru’s guidance), imperceptibly keep singing praises (of God) day and night, and their light remains united with the light (of God).”(12)

Guru Ji now explains the relationship between the body and soul with a beautiful metaphor, telling us what kind of human souls obtain the state of salvation. He says: “The (human) body is like a tree, in which (the soul) resides like a bird. While reflecting on the Guru’s word, the birds (souls) that peck at the feed of nectar (Name) do not fly (and wander outside) at all, nor do they come and go. They have found abode in their own house (the abode of God).”(13)

Therefore stating the benefits of reflecting on the Guru’s word, he says: “They who examine and rectify their bodies (and their minds) by reflecting on the Guru’s word,
they purge themselves of the poison of worldly attachment and doubt. The Giver of peace Himself bestows this mercy of uniting them (with the Guru, and then with Himself).” (14)

Guru Ji further advises and says: “(O’ my friends, God) always abides near you, don’t deem Him afar. By reflecting on (Gurbani), the Guru’s word, recognize Him residing near you. (The one, who sees God residing in one’s company), that one’s heart feels delighted like a lotus in bloom and within such a one shines the ray (of divine light. This is how the Guru) manifests and reveals (God to any one).” (15)

In conclusion, Guru Ji says: “(O’ my friends), that eternal God Himself is the Creator (of the universe). He Himself kills, and gives life, (except for Him) there is no other (who has such powers). O’ Nanak, it is (by meditating on His) Name, that one obtains glory and it is by eradicating one’s self (conceit) that one obtains peace.” (16-2-24)

The message of this shabad is that if we want to be saved from the false worldly pleasures and get rid of the painful rounds of births and deaths, then we should follow (Gurbani) the word of Guru (as contained in Guru Granth Sahib Ji). Following this advice, we should always remain imbued with the love and praise of God, and always deem Him near us. Then the divine light will illuminate our mind, our heart will bloom like a lotus, and meditating on God’s Name, we will merge in the eternal God Himself.

The Sikh”s prayer

maaroo solhay mehlaa 4

ik-o’kaar satgur parsaad.

sachaa aap savaaranhaaraa.
avar na soojaas beejee kaaraa.
gurmukh sach vasai qhat anṭar sehjay sach samaa-ee hay. ||[1]||
sabhnaa sach vasai man maahee.
gur parsaadee sahj samaahee.
gur gur karat sadaa sukh paa-i-aa gur charnee chiṭ laa-ee hay. ||[2]||
satgur hai gi-aan satgur hai poojaat.
satgur sayvee avar na doojaa.
satgur tay naam ratan Dhan paa-i-aa satgur kee sayva bhaa-ee hay. ||[3]||
It is the same light
In the previous shabad, third Guru Amar Daas Ji advised us that if we want to be saved from the false worldly pleasures and get rid of the painful rounds of births and deaths, then we should follow (Gurbani) the word of Guru. Following this advice, we should always remain imbued with the love and praise of God and always deem Him near us. Then the divine light will illuminate our mind, our heart will bloom like a lotus, and meditating on God’s Name, we will merge in the eternal God. Now in this shabad, fourth Guru Raam Daas Ji picks up on this message and explains how God Himself embellishes a person with true wisdom, so that he or she will seek the shelter of the Guru, and why it is the Guru alone, who can unite us with that merciful and all wise eternal God.

First stating the blessings obtained by a Guru’s follower, he says: “(O’ my friends), the eternal (God) Himself embellishes (a Guru’s follower. Who then) can think of doing anything other than (meditating on God’s Name. Because) in a Guru’s
follower’s heart abides the eternal God, and imperceptibly (he or she) remains absorbed in the eternal (God).”(1)

However to clarify one fundamental concept about the existence of God in all hearts and the special role of the Guru in a person’s life, he says: “(O’ my friends, no doubt) the eternal (God) abides in all hearts. But it is by Guru’s grace, (that a person) imperceptibly merges (in Him). By remembering the Guru, one always obtains peace; therefore a Guru’s follower always keeps the mind attuned to the feet of the Guru (the Gurbani in Guru Granth Sahib Ji).”(2)

Therefore stating how much he himself respects and values the true Guru, he says: “(O’ my friends), the true Guru is (the giver of divine) wisdom, and the teacher of (God’s) worship. (Therefore, I only) serve (and seek the guidance of) the true Guru (alone) and none else. (It is from the) true Guru, (that I have) obtained the (invaluable) wealth and jewel of (God’s) Name; therefore service of the true Guru seems pleasing to me.”(3)

Commenting on the state of those, who instead of the true Guru, love something or somebody else, he says: “(O’ my friends), except for the true Guru, they who are attached to other (worldly things or fake Gurus), those unfortunate ones die in doubt and keep coming and going. O’ Nanak, they can still obtain salvation if they seek the Guru’s shelter.”(4)

Regarding the attitude and inner desires of a Guru’s follower, he says: “(O’ my friends), a Guru’s follower is always in true love with God. (If anybody asks what his or her innermost desire is, such a person replies): “I beg for the invaluable (gift of) Name from the true Guru, (and ask) God to show mercy and keep me in the shelter of the Guru.”(5)

Now describing the blessings he has received from his true Guru, he says: “(O’ my friends), the true Guru has (made to flow) a steady stream of nectar like bliss in me. It has manifested itself in the tenth gate (the super consciousness of my (mind. There now) rings the non-stop melody of the (divine) word and imperceptibly I am absorbed in (God).”(6)

Regarding the life and conduct of such fortunate persons who are blessed with the divine bliss as described above, Guru Ji says: “(O’ my friends, only they receive this gift of divine bliss) in whose destiny (God has so written). They spend their (entire life) remembering the Guru. (They know that) without the (guidance of) the true Guru, no one succeeds (in life), therefore they always keep their mind attuned to (Gurbani), the feet of the Guru.”(7)

However Guru Ji clarifies that not everybody is blessed with the gift of Name. He says: “(O’ my friends, God) gives (the gift of Name only to the one), who is pleasing to Him. It is through the Guru that one obtains this (invaluable) commodity. On whom, He Himself bestows His mercy, He blesses that person with (God’s) Name and O’ Nanak, such a person remains absorbed in (God’s) Name.”(8)
Now describing the blessings a person receives, who by reflecting on the Guru’s word enshrines the divine wisdom contained in it, Guru Ji says: “(O’ my friends), in whose mind the jewel of (divine) wisdom has become manifest (and who has realized the true way to unite with God, that person) has easily obtained the commodity of Name. (That person) has obtained this glory from the Guru, therefore he or she is always a sacrifice to the true Guru.”(9)

Explaining, what it is like to have manifestation of (divine wisdom) in one’s mind, Guru Ji says: “(O’ my friends), just as with the rising of sun, the darkness of night is removed, similarly with the jewel of Guru’s limitless wisdom, all one’s ignorance is dispelled. (O’ my friends), very precious is the (divine) wisdom of the Guru. Whosoever obtains it by (God’s) grace, enjoys peace.”(10)

Describing the glory obtained by the one who obtains the gift of Name, he says: “(O’ my friends), when through the Guru, one obtains the (God)’s Name, one’s glory spreads (all over). Forever, one becomes immaculate and is deemed virtuous, throughout the world. Having enjoyed peace by remaining imbued with (God’s) Name, one always remains attuned to the (God’s) Name.”(11)

Now commenting on the conduct of a person who is blessed with the gift of Name through the Guru, he says: “(O’ my friends), by Guru’s grace, one who is blessed with (the gift of God’s) Name, wakes in poise and sleeps in poise. (In other words, such a person neither works frantically during the day, nor sleeps with many worries in the night, but always remains peaceful and contented). O’ Nanak’, by being attuned to the (God’s) Name through the Guru, such a person remains merged in Him and keeps meditating on God’s Name.”(12)

Commenting further on the conduct of God’s devotees, Guru Ji says: “(O’ my friends), on the tongues of the devotees is always the ambrosial word (of the Guru). A Guru’s follower always utters and recites God’s Name. By always repeating God’s Name, that person’s mind feels delighted, so that person keeps the mind attuned to God’s feet (His Name).”(13)

Now Guru Ji intercedes on our behalf and addressing God, he says: “(O’ God), we are foolish and ignorant, we do not have any wisdom. Now our mind has received understanding from the true Guru. So please become merciful upon us and keep us yoked to the service (and guidance) of the true Guru.”(14)

Describing the wisdom obtained by a person, who has become intimate with the Guru and who has understood the essence of Gurbani, he says: “(O’ my friends), one who has come to know the true Guru (and who has understood the Guru’s advice), has recognized the one (God) abiding in all (hearts). By examining one’s self, one has obtained the supreme status (of salvation), and such a person’s consciousness always remains attuned (to God).”(15)
In conclusion, Guru Ji says: “(O’ my friends), they who have been blessed with the glory (of Name) from the very beginning, in their mind the true Guru remains abiding. They remain attuned to the (God’s) Name. O’ Nanak, (God) the giver of life to the entire world Himself comes to meet them and they remain merged in His being.”(16-1)

The message of this shabad is that it is God who has created this universe and there is nobody else except for Him. In order to merge in Him, we should pray to Him to yoke us to the service of the true Guru. Then the true Guru will give us the right understanding and yoke us to the loving devotion of God, and we will be truly imbued with God's Name. Then God Himself will show His mercy and take us into His embrace.

maaroo mehlaa 4.

har agam agochar sađaa abhinaasee.
sarbay rav rahi-aa qhat vaasee.
tis bin avar na ko-ee daataa har tįseh sarayvhu paraanee hay. ||[1]||

jaa ka-o raakhai har raakhanhaaraa. taa ka-o ko-ay na saakas maaraa.
so aisaar har sayvhu sañtahu jaa kee ootam banee hay. ||[2]||

jaa jaapai kichh kithaa-oo naahee.
taa kartaa bharpoor samaahee.
sookay tay fun hari-aa keetoon har Dhi-aavahu choj vidaanee hay. ||[3]||

jo jee-aa kee vaydan jaañai.
tis saahib kai ha-o kurbaañai.
tis aagai jaa kee vaydan jaañai saar na jaañai.||[4]||

jo jee-ai kee saar na jaañai.
tis si-o kichh na kahee-ai ajaañai.
moorakh si-o nah loojh paraanee har japee-ai pad nirbaanee hay. ||[5]||

naa kar chint chintaa hai kartay.
har dayvai jaa thal jaantaa sabh-tai.
achint daan gay-ay parabh mayraa vich paathar keet pakhaanee hay. ||[6]||
It is the same light
In the previous shabad, Guru Ji told us that it is God who has created this universe and there is nobody else except for Him. In order to merge in Him we should pray to Him to yoke us into the service of the true Guru. Then the true Guru will give us the right understanding and yoke us to the loving devotion of God and we will be truly imbued with God's Name. Then God Himself will show His mercy and take us into His embrace. In this shabad, Guru Ji tells us how that incomprehensible God is pervading everywhere and in every heart and is taking good care of all His creatures. Therefore we need not worry about our sustenance, and need not depend upon anyone else for any kind of help.

Right at the outset, Guru Ji advises: “(O’ my friends), that God is inaccessible, incomprehensible, and always imperishable. He resides in all hearts and is pervading everywhere. Except for Him, there is no other Giver, (therefore) O’ human beings, serve (and worship) Him alone.”(1)

Commenting on the extent of His power, Guru Ji says: “Whom that Savior wants to save, nobody can destroy. Therefore O’ saints, serve that God whose word is sublime (and spiritually elevating).”(2)

Continuing his praise of God, Guru Ji says: “(O’ my friends), when it seems that there is nothing in any place, even then my Creator (God) is pervading there. (He has) brought about greenery, where it was all dried up (before). Therefore meditate on that God who can perform such amazing wonders.”(3)

Stating how much he himself loves and respects that God, he says: “(O’ my friends), I am a sacrifice to that God, who knows the anguish of all hearts; O’ man, make a submission before Him who is the Giver of all comforts.”(4)

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Maaroo Mehla-4

Maaro Mehla 4

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Stating how much he himself loves and respects that God, he says: “(O’ my friends), I am a sacrifice to that God, who knows the anguish of all hearts; O’ man, make a submission before Him who is the Giver of all comforts.”(4)
Regarding asking for any help or arguing with a person who doesn’t understand the pain of others, Guru Ji advises: “O’ ignorant one, we should not say anything to a person who doesn’t understand the (pain) of others. O’ mortal, do not argue with such a fool, (instead we) should pray only to that God, who can give us the desire free status.”(5)

Therefore advising us not to worry at all about anything including our sustenance, Guru Ji says: “(O’ mortal), don’t worry (about anything), because the Creator is doing (all) the worry (on our account and all other creatures). God provides (sustenance) to all beings residing in water or on the land. Without even our knowing, God blesses us with His bounties (and provides sustenance even) to those worms and insects who live in stones.”(6)

Even regarding seeking support from our friends, relatives, or business partners, Guru Ji says: “(O’ man), don’t depend upon (any) friend, son or brother, nor lay any hope in any banker, businessman, or any other. (The fact is that) without God’s Name, there is no (true) helper, therefore we should meditate on that God who is the Master of the universe.”(7)

Summarizing his advice, Guru Ji says: “(O’ my friends), day and night meditate on the Name of God, who fulfills all your hopes and desires. Servant Nanak (says), meditate on the Name of the Destroyer of fear, (so that) your night (of life) may pass in peace and poise.”(8)

Describing the blessings obtained by those, who have meditated on God’s Name, Guru Ji says: “One who has served (and worshipped) God, has obtained peace. Quite easily that one has merged into God’s Name. Whosoever seeks His shelter, (God) saves that one’s honor, (you may) go and verify (from those who read) Vedas and Puranas.”(9)

However, stressing upon the fact, that only by God’s grace a person engages in the worship of God, he says: “(O’ my friends), whom God (Himself) yokes to His service, that person alone engages (in that service). By virtue of (reflecting on the Guru’s word, all that person’s dread and doubt flees away. Just as a lotus remains (unaffected by the dirty water in which it is growing), that person remains detached (from worldly affairs, even) while living in family life.”(10)

But warning us against any kind ego while doing God’s worship, he says: “(O’ my friends), any service (or worship) performed with ego is never approved. (Such a person) is born to die again, and (thus) keeps coming and going (in and out of the world). That penance alone is perfect, and that alone is (true) service, which is pleasing to my God.”(11)

Therefore, Guru Ji shows us how to humbly praise God and ask Him for the gift of His Name. He says: “O’ my Master, which of Your merits may I utter? You are the inner knower of the hearts of all beings. O’ Creator, I beg for this charity (from You that) at all times I may keep uttering Your Name.”(12)
Next, expressing his full faith only in God rather than any of his merits, wealth or power, Guru Ji humbly says: “(O’ God), some pride on their power of speech, others haughtily exhibit the power of their wealth. But, except for God, I don’t depend on any other support, therefore O’ Creator, You Yourself save me the humble one.”(13)

Describing how God protects those who humbly depend upon Him and how He glorifies them, Guru Ji says: “(O’ God), the humble ones who lean on Your support, seem pleasing to You. But many other (self-conceited ones) prattle in vain (about their worldly wealth or power); they keep coming and going (and suffering in the pain of birth and death). Whose side You take O’ Master, their word You hold above all (and their command is obeyed everywhere).”(14)

Summarizing the blessings obtained by those who meditate on God’s Name, and the fate of those who do not care for God’s worship, Guru Ji says: “(O’ my friends), through Guru’s grace, they who have always meditated on God's Name, have obtained the supreme status (of salvation). They who have served (and worshipped) God have obtained peace, (but) without the service (and devotion of God, the world) regrets.”(15)

Guru Ji concludes the shabad with a prayer, and says: “O’ God and Master of the world, You pervade in all. But only that person cherishes God, who is (so blessed with the guidance of the Guru, as if) on that person’s forehead is the hand of the Guru. Seeking the shelter of God, (I too am) meditating on God, and (I) Nanak, am a slave of His slaves.”(16-2)

The message of this shabad is that we should put our faith and hope only in God, because except for Him nobody else can save our honor and provide us our sustenance. No matter what kinds of problems, worries, and dangers, we may be facing we should depend only upon the support of God and not any of our friends, relatives or wealth. Further following Guru’s advice we should always keep meditating on His Name with true love, devotion and humility. God will then not only protect us in all circumstances, but also would bless us with glory and honor.
It is the same light
It is the same light

In the previous shabad, Guru Ji advised us that we should put our faith and hope only in God, because except for Him nobody else can save our honor and provide us our sustenance. No matter what kinds of problems, worries, and dangers we may face, we should depend only on the support of God and not any of our friends, relatives or

Maaroo Soalhey Mehla-5
wealth. Further following Guru’s advice we should always keep meditating on His Name with true love, devotion and humility. God will then not only protect us in all circumstances but also will bless with glory and honor. In this shabad, Guru Ji elaborates on that advice and assures us that God has all the powers to do anything, so we can depend upon His support for all our problems and worries. All we have to do is to keep meditating on His Name with true love and devotion.

First pointing to the natural phenomena right in front of us, Guru Ji says: “O’ brother, that (God) who after creating His own power has created this earth, and who has held up the sky by giving it the support of His feet (His command), and who after creating the fire has locked it in wood, that (God) protects all (creatures).”(1)

Therefore addressing us directly, he says: “(O’ my friend, that God who) provides sustenance to all beings and creatures, who is powerful to do or cause anything to be done is immaculate and can establish and destroy anything in an instant, it is He who is your (true) helper.”(2)

Now reminding us how God protected us even in the fiery womb of our mother, Guru Ji advises: “(O’ my friends), by always being at your side, He who saved you in your mother’s womb, and has protected You with every morsel and breath of yours, we should forever worship that beloved (God), great is whose glory.”(3)

Mentioning some more of His powers, Guru Ji says: “(O’ my friends), within a moment He can reduce the emperors and governors to (paupers like) worms and by honoring the poor, elevate them to chiefs. He is the dispeller of ego and supporter of all, His worth cannot be assessed; (the extent of His power cannot be estimated).”(4)

Stressing the importance of remembering that God, Guru Ji says: “(O’ my friends), that one alone is (truly) honorable, and that one alone is (truly) wealthy in whose mind God has come to reside. (In fact, He is our real) mother, father, son, relative, brother (and true helper until the end), who has created this universe.”(5)

Therefore advising us not to have any kind of fear while in God’s refuge, Guru Ji says: “(O’ my friends, when once you have entered God’s sanctuary and have sought His support, then) don’t entertain any kind of fear, and remember that in the company of the saintly persons, you would be emancipated. The person who meditates on the Creator, in thought, word, and deed never has to undergo any punishment (or pain).”(6)

Elaborating on the blessings of meditating on God, Guru Ji says: “(O’ my friends, the one) in whose mind (God) the treasure of virtues is enshrined, doesn’t wander in the rounds of birth and death. All that one’s sufferings are destroyed, and happiness comes to stay (in that one’s mind), because such a person remains satiated (from worldly desires)”(7)
Therefore once again reminding us that the all-powerful God is our true friend, Guru Ji says: ‘(O’ my friends), that Master alone is our (true) friend. He is the inner knower of all hearts and is abiding in all places. By remembering that perfect God, (I) have dispelled all my worry and fear.”(8)

Listing the virtues of God’s Name, Guru Ji says: “God’s Name is like having millions of arms (or supporters to help us fight against our internal enemies). The praise of God is like having (a lot of wealth). Showing His mercy, to whom God gives the sword of (divine) knowledge, that person slays the demons (like lust, anger, and ego) with a flourish.”(9)

Therefore Guru Ji advises us and says: “(O’ my friends), meditate on God’s Name, which is worth meditating upon. By doing that, You will return home victorious (against your evil passions). By singing praises of God with love and devotion, you will not have to suffer hell (like conditions) in myriads of wombs.”(10)

As for the powers of God, Guru Ji says: “(O’ my friends), that God is the savior of (creatures in all) continents and universes. He is lofty, unfathomable, incomprehensible, and limitless. On whom God shows His mercy, that person meditates upon Him.’(11)

Describing the state of bliss a person enjoys, upon whom showing His mercy, God unites with Himself, Guru Ji says: “(O’ my friends), breaking whose bonds (of Maya, the worldly attachment), God has united them with Himself and showing His mercy He has made them the servants of His home. Now in their minds keeps ringing a celestial strain of divine melody, because they have engaged in the true task (of meditating on God’s Name).”(12)

Guru Ji did not tell us about the blessings received by those who meditate on God’s Name on the basis of hearsay or the experience of others. Rather, describing his own experience in this matter, Guru Ji gratefully ascribes to God, and says: “(O’ God, since the time) faith in You has developed in my mind, all my egoistic and selfish intellect has been destroyed. (O’ my friends, since) God has accepted me as His own, my glory is shining in the world.”(13)

Therefore describing his present state of mind, Guru Ji says: “(O’ my friends), again and again I proclaim the victory of the God of the universe. Forever I am a sacrifice to my God. Except for that God, I cannot see any other like Him, He is the only one in the entire world.”(14)

Describing the bliss enjoyed by those who have realized that God is eternal, Guru Ji says: “(O’ my friends), they who have recognized God as true and eternal, by Guru’s grace their mind always remains imbued with (God’s) love. (O’ God), Your devotees survive by meditating on You, and always remain absorbed in Your all-pervading form.”(15)
In closing, he says: “(O’ my friends), God is the Beloved of His devotees. That Master of ours is the Savior of all. O’ Nanak, by meditating on His Name all our wishes have been fulfilled, He has saved the honor of His devotees.” (16-1)

The message of this shabad is that while doing our normal household duties, we should always remain merged in contemplating God, and leave the rest of worries and concerns to Him. By doing so, we would obtain honor and peace in this world, and would also get rid of the future rounds of births and deaths.
Dhan anDhee pir chapal si-aanaa.  
panch taat ka rachan rachaanaa.  
jis vakhar ko tum aa-ay hahu so paa-i-o satgur paasaa hay. ||6||

Dhan kahai too vas mai naalay.  
pari-a sukhvaasee baal gupaalay.  
tujhai binaa ha-o kit hee na laykhai vachan deh chhod na jaasaa hay. ||7||

pir kahi-aa ha-o hukmee bandaa.  
oh bhaar o thaaakur jis kaan na chhandaa.  
jichar raakhaai tichar tum sang raahnay jaa saday ta ooth siDhhaasaa hay. ||8||

ja-o pari-a bachan kahay Dhan saachay.  
Dhan kachhoo na samjhiai chanchal kaachay.  
bahur bahur pir hee sang maagai ooh baat jaanai kar haasaa hay. ||9||

aa-ee aagi-aa pirahu bulaa-i-aa.  
naa Dhan puchhee na mataa pakaa-i-aa.  
ooth siDhhaa-i-o chhoootar maatee daykhaa nanak mithan mohaasaa hay. ||10||

ray man lobhee sun man mayray.  
satgur sayv din raat sadayray.  
bin satgur pach moo-ay saakaat niguray gal jam faasaa hay. ||11||

manmukh aavai manmukh jaavai.  
manmukh fir fir chotaa khaavai.  
jiitnay narak say manmukh bhogai gurmukh layp na maasaa hay. ||12||
In this _shabad_, Guru Ji uses a very beautiful metaphor to explain the relationship between our body and the soul. He compares the soul to a male who as per the command of God comes to live with his wife the body for an allotted period of time. Even though he has great love and attraction for his wife, but still like a soldier in reserve he cannot promise his wife that he will stay with her forever. Because as soon as the order comes from his commander-in-chief (God), then no matter how much pain it causes to anybody, he would have to leave right away and go wherever God sends him. But in this _shabad_, Guru Ji tells us what the soldier (soul’s) conduct should be during the period he is allowed to stay with his wife the body, so that he may not have to suffer such pain of separation (or round of birth and death) again.

First comparing the union between the soul and the body to marriage between a roaming yogi and a youthful bride, Guru Ji says: “Like a bride, (the body) clings to the soul (groom, who is like a roaming) yogi. Being involved (in his love, the body keeps) enjoying pleasures and relishes (of soul’s company. Because of) coincidence of past deeds (the soul and the body) have joined together (in this life and) indulge in (worldly) joys and pleasures (of wedded life).”

Describing the happy relationship and love between husband (soul) and wife (body), Guru Ji says: “Whatever the husband (soul) says, the bride (body) immediately obeys that. (On his part), the groom (soul) adorns the bride (with all kinds of ornaments) and keeps her in his company. Day and night they remain together and the groom keeps comforting the bride (in many ways).”

Now describing how the groom (soul) runs around to fulfill each and every desire of his beloved bride (body), Guru Ji says: “Whatever the bride (body) asks for, the
groom (soul) toils to procure it in many different ways. Whatever he is able to obtain, he brings (home) and shows to the bride. (But he) cannot obtain (God’s Name), the one thing (which could satiate all worldly desires) of the body bride, therefore it remains hungry and thirsty (for worldly riches).”(3)

Besides the un-fulfillment of worldly desires, another pain, which bothers the bride, is the fear of separation from its groom the soul. (Because when the soul leaves, the body dies). Therefore, as if speaking on behalf of the body bride, Guru Ji says: “Joining together both hands, the bride makes a submission and says: “O’ my beloved (groom), please do not go to any foreign places, and just keep residing in my house. Run such a business from the house (of the body) itself that all my hunger and thirst (for worldly possessions) may be quenched.”(4)

Now commenting on the efforts of the human beings to find true peace and stating the right way to obtain that, Guru Ji says: “(O’ my friends), forever human beings have been doing faith rituals, but without (God’s Name) no one has obtained any peace. O’ Nanak, only when in the company of saintly persons, one is blessed with God’s grace, then joining together, the bride (body and the soul) groom (meditate on God’s Name) and enjoy bliss and pleasure.”(5)

Continuing his comments, Guru Ji says: “(O’ my friends, engaged in worldly affairs, the body) bride is (spiritually) blind, and her spouse (the soul) is wise but mercurial (in nature), and is engrossed in the (worldly desires of the body bride) made of the five elements (earth, water, fire, air, and ether. It does not know that) the commodity to procure which, you have come (into this world) is obtained from the true Guru.”(6)

Now resuming the dialogue between the bride and the groom, Guru Ji says: “The bride says to (the groom soul): “O’ my beloved bliss-giving youthful groom, please abide in my company. Without you, (nobody cares for me, as if) I am of no account, so promise me that you will never desert me.”(7)

But the soul is aware of the facts that he is like a soldier in reserve who has to obey the command of his Master, and as soon as he receives the call of duty, he has to leave everything and go wherever his Master sends him. Therefore on his behalf, Guru Ji says to the body: “(O’ my darling), I am a man under the command (of God). That Master is supreme, who is not afraid or dependent on anybody. I can live with You only as long as He keeps me (in your company), but when He summons me (then) I would rise and leave.”(8)

However commenting on the reaction of the (body) bride to the above facts of life, Guru Ji says: “When the beloved spouse utters the words of truth to the bride, she doesn’t give them much credence, and deems them as flimsy (and uttered by the spouse out of his) mercurial nature. Therefore, again and again she asks for her groom’s company, which the latter deems (dismisses) as a laughing matter.”(9)
Now describing what really happens, Guru Ji says: “(O’ my friends), when the command comes that (God) the Master has called him back, (the soul spouse) neither asks the (body) bride, nor consults with it, it simply rises up and deserting the (body) clay, it departs (to the next world). O’ Nanak, see this laughingly false play of (worldly) attachment.”(10)

Therefore counseling his own mind (actually ours), Guru Ji says: “Listen, O’ greedy mind of mine, always serve (follow the advice of) the true Guru day and night. Without (following the guidance of) the true Guru, the worshipers of power have been wasted away (in evil pursuits), and around the necks of these Guru less ones, there is always the noose of death (they keep suffering in the pains of births and deaths).”(11)

Comparing the states of the self-conceited and Guru following persons, Guru Ji says: “A self-conceited person comes (to this world) and then departs (to come again. In this way), a self-conceited person suffers the pains (of birth and death) again and again. As many are the hells (and types of tortures), the self-conceited person suffers all, but the Guru’s follower isn’t affected even a bit (by these).”(12)

Stating who is a Guru’s follower and what kinds of blessings such a person enjoys, Guru Ji says: “(That person) alone is a Guru’s follower, who is pleasing to God. Who can erase that person’s glory, whom God has robed (with honor)? Such a blessed one whom God has robed with a special robe of honor always remains in bliss.”(13)

Therefore expressing his gratitude to his Guru for providing him with excellent guidance, Guru Ji says: “I am a sacrifice to my perfect true Guru who is the giver of shelter and is the man of his word. (By his grace), I have obtained such a Giver of comforts that forsaking Him, I will not go anywhere (and will always cherish Him in my mind).”(14)

Finally Guru Ji addresses God to express his thanks and appreciation. He says: “O’ the Treasure of virtues, I have not realized Your worth at all. You are pervading in each and every heart and in every place. O’ the Destroyer of pains of the poor, Nanak has come to Your shelter, (please show Your mercy and bless me that) I may remain (humble like) the dust of those who are Your servants (or devotees).”(15-1-2)

The message of this shabad is that we should understand that our body is like a bride wedded to the soul. It is valuable so long as the soul is residing in it. But as soon as the soul leaves, the body becomes useless like dust. Although the body would like to keep the soul in it and remain alive, yet, when God calls the soul back, it has to immediately leave this body and go wherever God commands. If during this human life the soul remains self-conceited and does not follow Guru's advice, then it will again suffer through rounds of birth and death. On the other hand, if it follows the Guru's advice and keeps remembering God, then the Guru would unite it with God, and it would enjoy the bliss of His eternal union.
It is the same light

maaroo solhay mehlaa 5

ik-o^nkaar satgur parsaad.

karai anand anandee mayraa.
ghat ghat pooran sir sireh nibrayraa.
sir saahaa kai sachaa saahib avar
naahee ko doojaa hay. ||1||

harakhvant aanant da-i-aalaa.
pargat rahi-o parabh sarab ujalala.
roop karay kar vaykhai vigsai aapay hee
aap poojaa hay. ||2||
aapay kudrat karay veechaaraa.
aapay hee sach karay pasaraaraa.
aapay khayl khilaavai din raatee aapay
sun sun bhejea hay. ||3||
saachaa takhat sachee paatishahee.
sach kaheenaa saachaa saahee.

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aapay sach Dhaari-o sabh saachaa
sachay sach varteejaa hay. ||4||
sach tapaavas sachay kayraa.
saachaa than saadaa parabh tayraa.
sachee kudrat sachee banee sach
saahib sukh keejaa hay. ||5||
ayko aap toohai vad raajaa.
hukam sachay kai pooray kaajaa.
antar baahar sabh kichh jaanai aapay
hee aap patejaa hay. ||6||
too vad rasee-aa too vad bhogee.
too nirbaan toohai hee joge.
sarab sookh sahj ghar tayrai ami-o
tayree daristejaa hay. ||7||
It is the same light
In the previous so many shabads, Guru Ji has been advising us to meditate on God’s Name and sing His praises day and night. In this shabad, he himself sings praises of God in many different ways and thus inspires us to similarly praise God with true love and devotion, so that we too may enjoy the bliss of His love and eternal union.

First noting how joyfully God is enjoying true happiness, Guru Ji says: “(O my friends, sitting in the hearts of all), my bliss-giving God is enjoying in bliss. That perfect (God) is pervading in each and every heart and decides each one’s destiny according to one’s deeds. That true Master is the king of all the kings, there is no one else (equal to) Him.”(1)

Commenting further on the qualities of the joyful God, Guru Ji says: “(O my friends), that Master of pleasure is an infinite source of compassion. He is manifest everywhere, and His light is shining all over. Creating (different) forms, He Himself watches and feels delighted (seeing these, and pervading in all) He is worshipping Himself.”(2)

Continuing to describe how God ponders over and plays with His creation, Guru Ji says: “(O my friends), He Himself creates (His creation) and Himself thinks about it. On His own, the eternal God is creating the expanse (of this world). He Himself makes His creatures play day and night and Himself feels delighted listening (to their stories).”(3)

Guru Ji also wants us to note that this play or rule of God is not temporary or short lived, but is eternal. He says: “(O my friends), eternal is the throne and eternal is (God’s) kingdom. Everlasting is His treasure and He is its eternal Banker. He Himself is eternal, eternal is what He has supported, and is eternally pervading everywhere.”(4)

But that is not all, Guru Ji adds: “(O my friends), eternal is (God’s) justice. O God, eternal is Your abode. Eternal is the creation created by You. O my Master, You have provided it with eternal comfort.”(5)
Therefore addressing God and us, Guru Ji says: “(O’ God), You alone are the greatest
king. (O’ my friends), it is by the command of that eternal king that the tasks of His
creatures are accomplished. He knows everything (in the hearts of His creatures), and
happening outside (in the world), and by Himself feels satisfied.”(6)

Continuing his praise of God, Guru Ji says: “(O’ God, pervading in all), You are the
greatest enjoyer of relishes. You Yourself are without any desires and You Yourself
are the (detached) yogi. All kinds of comforts, peace and poise are available in Your
house and nectar like is Your glance of grace.”(7)

Commenting on the nature and extent of God’s grace, Guru Ji says: “(O’ God), You
alone can bless anyone, with Your gift (of grace). You bless the creatures of all the
worlds with Your bounties. But still there is never any shortage in Your storehouses,
which always remain filled, and all beings remain satisfied and satiated (by Your
gifts).”(8)

Therefore listing how many people beg at the door of God, Guru Ji says: “(O’ God,
among those who) beg at Your door are the adepts and the seekers, who live in
jungles. Also begging at Your door are the men of austerity, charity, and those who
live in peace. (You) alone are the Giver, all others are beggars, You give charity to the
entire universe.”(9)

Next acknowledging how many love and worship God and the extent of His power,
Guru Ji says: “(O’ God) myriads are those who worship You and those who love You.
You can create and destroy (everything) in an instant. (O’ my) infinite God, great is
Your worth. By obeying Your command (myriads) become Your devotees.” (10)

However, not everyone knows or understands God. Guru Ji says: “(O’ God), only that
person knows You whom You bless with Your sight. Through the Guru’s word (and
by singing Your praises through Gurbani, that person) always enjoys (the bliss) of
Your love. That person alone is wise, handsome, and sagacious, who is pleasing to
Your mind.”(11)

Listing the blessings received by a person in whose mind God comes to reside, Guru
Ji says: “(O’ God), in whose mind You come to reside, (that person) doesn’t have to
care for anyone. In who’s mind You reside, (that person) becomes the owner of the
true wealth (of God’s Name). In whose mind You reside, (that person) doesn’t have
any fear and no one can harm such a person.”(12)

Next describing the blessings enjoyed by those, whom the Guru has united with God,
Guru Ji says: “(O’ my friends), the (fire of) desire of that separated one has been
quenched and he or she has become calm, whom the perfect Guru has reunited (with
God). Within that person’s heart has become manifest the consciousness of (Gurbani),
the word (of the Guru), and with great relish, that one has quaffed the nectar (of God’s
Name).”(13)
Continuing to describe the blessings received by a person from the Guru, he says: "(O my friends), whose doubt the Guru has removed, (spiritually) never dies and lives forever. (That person) becomes (spiritually) immortal and imperishable. (That person realizes that) neither anyone comes nor anyone goes, (it is all an illusion)."(14)

Explaining how such a miraculous thing happens, Guru Ji says: "(O my friends), perfect is the word of the perfect Guru. (By reflecting on the Gurbani), one who gets attached to the perfect (God), merges in the perfect one. While singing praises of God everyday, one’s love (for God) multiplies and its weight (or intensity) never diminishes."(15)

Comparing such a person to one hundred percent pure gold, Guru Ji says: "(O my friends, such a person) becomes immaculate like the gold of one hundred percent purity. (Then one’s conduct and character becomes so pure, that one appeals to God, just as) the shining pure gold appeals to the eye of the jeweler. (Then just as the gold), which after being tested as pure by the jeweler is put in the treasure chest, and is not heated again, (similarly such a person is not made to suffer in existences again)."(16)

In conclusion, Guru Ji says: "Immortalizing is Your Name, O my Master. Slave Nanak is always a sacrifice to You. In the company of the saint (Guru), I have enjoyed great bliss and seeing Your sight my mind has been delighted."(17-1-3)

The message of this shabad is that the eternal God is the source of all bliss and joy. Following (Gurbani), the Guru's word, they who sing His praises with love and devotion, God blesses them with contentment and peace. They become immaculate like pure gold. God blesses them with His eternal union and then they no longer suffer the pains of birth and death again.

maaroo mehlaa 5 solhay

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It is the same light
It is the same light

Maaroo Mehla-5 Soalhey

In the previous shabad, Guru Ji told us that the eternal God is the source of all bliss and joy. Following (Gurbani), the Guru's word, they who sing His praises with love and devotion, God blesses them with contentment and peace. They become...
immaculate like pure gold. God blesses them with His eternal union and they no longer have to suffer the pains of birth and death again. In this shabad, he elaborates on the merits of the Guru and the blessings he showers on the disciple who serves the Guru by following his advice with true love and dedication.

First pointing to the high spiritual status of the Guru, he says: “(O’ my friends, for the true disciple) the Guru is (the embodiment) of the Sustainer and Master of this universe. (The devotee has faith that) the Guru is always merciful and forgiving. (For the devotee) the Guru’s (teachings are the essence of all) Shastras, and Simritis, and (following Guru’s advice has the merit of all the six kinds of duties (prescribed in these scriptures, or visiting) the holy places.”(1)

Now describing what happens, when a person contemplates the Guru (remembers his advice and acts according to that), Guru Ji says: “(O’ my friends, by meditating on the Guru, all (one’s evil tendencies and) sins flee away. Therefore, they who remember the true Guru’s (advice) are not caught in the noose of death. Because by contemplating on the Guru one’s mind becomes immaculate, and the Guru saves one from disgrace.”(2)

Continuing to list the blessings received by a Guru following person, he says: “(O’ my friends), a Guru’s servant doesn’t go to hell (or suffers too much pain. Because) the Guru’s disciple meditates on the all-pervading God. The Guru's servant joins the congregation of saintly people, (in which) the Guru gives the gift of spiritual life.”(3)

Therefore, Guru Ji advises: “(O’ my friends), we should listen to the praises of God at the door of the Guru. Seeing the true Guru, we should utter praises of God from our tongue. The Guru eradicates our woes and afflictions and procures (a place of) honor (for us) in God’s court.”(4)

Describing what kinds of guidance the true Guru has provided to his disciples, Guru Ji says: “(O’ my friends), it is the true Guru who has shown the right path (to the one) who had lost his or her way (and had started following wrong spiritual practices, such as observing fasts, going on pilgrimages, or worshipping lesser gods and goddesses). It is the Guru who has shown (a person) the inaccessible and incomprehensible (God). No obstruction comes in the way of devotion of the Guru’s servant, because (the Guru) has firmly instilled the perfect (divine) wisdom (in that person).”(5)

Continuing to describe the guidance provided by the Guru to his devotee, Guru Ji says: “(O’ my friends, to his true followers), the Guru has shown (God) pervading in all places. (By reflecting on Gurbani, the Guru’s word, they are able to see that) the Master of the universe is fulfilling all waters and lands. (They see that He is pervading) in equal measure both at high and low places and so their mind gets easily absorbed in His meditation.”(6)

Once again stating what happens when a person meets the Guru (and faithfully follows Guru’s advice), he says: “(O’ my friends), on meeting the Guru all one’s (worldly) desire is quenched. On meeting the Guru, Maya (the desire for worldly
riches and power) doesn’t afflict (a person). Whom the true Guru has thus blessed with truth and contentment, that person quaffs the nectar of (God’s) Name, and helps others to drink the same.”(7)

Now commenting on the merits and high status of Gurbani the Guru’s word, he says: “(O’ my friends), the Guru’s word is pervading in (the hearts of) all. (The Guru has personally) heard (this from God) and he has personally recited it (to the world). Therefore, whoever has contemplated (on this word of the Guru), has been emancipated and has obtained the immovable (spiritual) state, (which doesn’t waiver under the influence of worldly desires).”(8)

In conclusion, Guru Ji says: “(O’ my friends), the true Guru alone knows the glory (of his high status. He knows that whatever God) does, He does as per His own will. Therefore O’ God, Your devotees beg for the dust of the feet of the saint (the humble service of the Guru) and Nanak is always a sacrifice (to his Guru).”(9-1-4)

The message of this shabad is that if we want to get rid of all our worries and attain a permanent place in God's court, then we don’t need to go to any pilgrimages, observe fasts or read scriptures like Shastras and Vedas. All we need to do is to listen to (Gurbani) the immaculate word of the Guru (as contained in Guru Granth Sahib Ji), understand it, and faithfully act upon it. The Guru in his mercy will help us in meditating on God’s Name and we will see God pervading everywhere, and will ultimately merge in Him.

Note:-On SGGS page 1075 (p.500 pothi 9) of the translation by S. Harbans Singh following beautiful true story is mentioned:

“Some time back Balwant Singh a saint from Patiala was leading a group of devotees on pilgrimage of HemKunt Sahib. In that group was also a lady who was always singing (Gurbani) the Guru’s word with great love, affection, and melodious voice. So when her turn came to recite the continuous reading of Guru Granth Sahib she continued reading it for many hours and ultimately at one phrase “ Gur karda nitt jea daanna hey” (meaning- the Guru every day gives the charity of spiritual life) she was stuck on this phrase like a broken record and kept on repeating that again and all over again and would not proceed further. On this situation the saint Balwant Singh advised the other group that somebody else take over and let this lady continue whatever she was singing. Next day, after they had completed the reading of Guru Granth Sahib, and had done the prayer, at that time the lady woke up from her swoon like state. From the very face of her, it looked like she had achieved some spiritual delightful state. So all the congregation compelled her, against her will, to narrate, what happened during that time. She ultimately said that while reading Gurbani, when she reached this phrase “Gur Karda Nitt Jea Dana Hey” (the Guru always bestows the gift of spiritual life), she was imbued
It is the same light
It is the same light
In the previous few shabads, Guru Ji described the excellences of God and the Guru and the blessings obtained by a person who, following the word of the Guru, meditates on God's Name. In this shabad, he knits the relationship between God, Guru, and the human being into one beautiful pattern, and tells us what role God and the Guru play in this universe, and what role a human being should play so that he or she doesn't have to bear the pains of birth and death again and again.

First describing some unique merits of God, Guru Ji says: “(O’ my friends), that primal, immaculate, and formless God who is the source of all (creation) pervades in all (the creatures); yet He Himself remains detached (from everything). He doesn’t have any caste, color or feature. He creates the entire universe as per His command.”

Now explaining the status given by God to the human being as compared to the rest of the species, and what happens if a person doesn’t make the right use of this opportunity, Guru Ji says: “(God) has created 8.4 million kinds of creatures, among them He has given highest status to the human being. The person who falters from this (high) step (and misses this opportunity to meet God) keeps bearing the pain of coming and going (in and out of this world).”

However Guru Ji wants to caution us against being misled into wrong paths and worshipping God’s creations (such as other human beings or lesser gods and goddesses), rather than God Himself. He says: “(O’ my friends), why do we need to say anything, (and what is the use of asking for help from) the one who is Himself created (by God? Instead), seeking the shelter of the Guru, we should obtain the
commodity of Name (and win the love and grace of God). However the human beings are helpless, because) whom (God) Himself strays, that one alone gets lost (into wrong paths), and only that one realizes (the right path to reach Him), whom (God) Himself makes to realize (the right path).”(3)

Now giving some fundamental facts about this world and the basic principles to avoid being caught in the worldly involvements, Guru Ji says: “(God) has made this world (like) a city, in which there are both pleasures and pains. They alone rise above (these ups and downs), who seek the shelter of the true Guru. The Guru’s follower, who remains detached from the three impulses (of Maya for vice, virtue, and power), obtains glory (in the world).”(4)

In stanza 2, Guru Ji cautioned us against being misled into wrong paths and worshipping God’s creations (such as other human beings or lesser gods and goddesses), rather than God Himself. Now he elaborates on this caution and also comments on the uselessness of performing other ritualistic deeds. He says: “(O’ my friends, if one has done) innumerable (ritualistic deeds, but not meditated on God’s Name), then whatever one does (is simply like) putting fetters (in one’s feet). Doing all these ritualistic deeds is useless like) a seed which doesn’t germinate, because it was sown in the wrong season, and the person loses both profit and capital (invested in this effort).”(5)

Therefore stressing upon the importance of meditating on God’s Name, Guru Ji says: “(O’ my friends, in the present period, called) Kal-Yug, singing praises (of God) is the most sublime deed. Therefore under the guidance of the Guru, we should meditate (upon God) by fully focusing our mind. (The one who does that), saves oneself, saves all one’s lineage, and goes to God's court with honor.”(6)

Giving another reason for worshipping God, instead of anybody else, he says: “(O’ my friends), all the continents, nether worlds, islands, and all the worlds, God has Himself subjected to death (and they all have to perish one day). That imperishable God alone is immortal, and only that one is immortal who meditates on that (immortal God).”(7)

Now stating the merits obtained by a devotee of God, Guru Ji says: “(O’ my friends, the one) who is a devotee of God, is like God Himself. Don’t deem any difference (between God and the devotee, even though the devotee has) a human body. Just as many kinds of waves rise up in water and then again merge in that water (and become water again, similarly a devotee of God originates from God, and by meditating on His Name, merges back into Him).”(8)

Guru Ji now paints a picture before us of how a true devotee of God begs and prays at the door of God, so that we know, how to become true devotees ourselves. He says: “A (devotee) begs like a beggar at the door (of God). Whenever it pleases God, He shows His mercy. (But the beggar keeps begging and saying: “O’ God, please) bless me with Your sight, so that my mind may get satiated (from worldly desires), and remain focused in singing God’s praise.”(9)
Now as for the nature of God, Guru Ji reveals and says: “(O’ my friends), the beauteous God is not swayed any other way. That God does, what pleases the devotees of God. (He only listens to His devotees). Whatever (the saints) want to do, they get that done (from God) and nobody puts an obstruction in their way in the court (of God).”(10)

Therefore, Guru Ji advises: “O’ man, wherever you are faced with any trouble, You should meditate on God of the universe. Where no son, wife, or any friend (can help us), there God Himself gets us saved.”(11)

However, Guru Ji wants to caution us that God cannot be obtained simply by our own efforts. The only way to obtain Him is by joining the congregation of the saintly persons. Therefore, he says: “That great God is inaccessible and unfathomable. We cannot meet that carefree (God, by our own efforts). Cutting whose noose (of death, God Himself) puts on the right path, that person makes an abode in the company of saintly persons.”(12)

Describing what else one needs to do to win the grace of God, become His true servant and ultimately merge in Him, Guru Ji says: “(O’ my friends), one who realizes (God’s) will (and deems everything happening as per God’s will) is called a true servant (of God)”.

Describing the beliefs of such a devotee, Guru Ji says: “(A true devotee believes) that we should bear both good and bad (or pleasant and unpleasant) with the same equanimity. (But only when) the ego from (within one) goes away, that one realizes that it is the one God alone, (who does everything). Such a Guru’s follower easily merges (in God).”(13)

As for the blessings and spiritual pleasures enjoyed by such true devotees of God, Guru Ji says: “(O’ my friends), the devotees of God always reside in bliss. Like children, they don’t bear enmity towards any one and always remain detached and carefree. They play in many loving ways (with God, who) like a father fondles and caresses them.”(14)

Once again, Guru Ji stresses that it is by His own grace and whom He has blessed with such destiny, that God shows His sight. He says: “(O’ my friends), nobody has determined the worth of that inaccessible and incomprehensible God. (He cannot be bought at any price). We meet Him only when He Himself unites us with Him. Through the Guru, He manifests only in the hearts of those in whose destiny, He has so pre-ordained from the very beginning.”(15)

Guru Ji concludes the shabad by addressing God directly. He says: “(O’ God), You Yourself are the Creator, and the Cause of all causes. (You have) created the entire universe and provided support to it. Slave Nanak has sought refuge at God’s door, if it so pleases God, He would save (Nanak’s) honor.”(16-1-5)
The message of this *shabad* is that it is God who has created this universe, but everything in this universe is temporary and may be destroyed at any time. The only everlasting power is that of God. If we want to save ourselves from continuous pains of birth and death, then under Guru’s guidance we should always sing God’s praise and meditate on His Name. But if we miss this opportunity of human life and squander it away in worldly pleasures and pursuits then our situation will be like that of a man who falters at the top most step of a ladder, falls down and breaks his bones. In other words, if we don’t utilize this human birth to unite with God, then we would keep going through pains of births and deaths in myriad different species, not knowing when we might get the next chance to have a human birth and unite with God.

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**maaroo solhay mehlaa 5**

*ik-o^nkaar satgur parsaad.*

jo deesai so ayko toohai.  
banee tayree sarvan sunee-ai.  
doojee avar na jaapas kaa-ee sagal tumaaree Dhaarna. ||1||

aap chitaaray apnaa kee-aa.  
aapay aap aap parabh thee-aa.  
aap upaa-ay rachi-on pasaaraa aapay ghat ghat saarna. ||2||

ik upaa-ay vad darvaaree.  
ik udaasee ik ghar baaree.

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*ik bhookhay ik taripat aghaa-ay sabhsai tayraa paarna. ||3||

aapay sat sat sa saachaa.  
ott pot bhaa-aa sang raachaa.  
aapay gupaat aapay hai pargat apn@ aap pasaraa. ||4||

sadaa sadaa sad hovanhaaraa.  
oochar aham athaahu apaaraa.  
oonay bharay bharay bhar oonay ayhi chalat su-aamee kay kaarna. ||5||
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mukh saalahee sachay saahaa.
nainee paykhaa agam athaahaa.
karnee sun sun man tan hari-aa mayray saahib sagal uDhaaranaa. ||6||
kar kar vaykheh keetaa apnaa.
jee-a jant so-ee hai japnaa.
apnee kudrat aapay jaanai nadree nadar nihaalanaa. ||7||
sant sabhaa jah baishe parabh paasay.
anand mangal har chalat tamasaay.
gun gaavahi anhad Dhun banee tah naanak daas chiTaaranana. ||8||
aavan jaanaa sabh chalat tumaraa.
kar kar daykhai khayl apaaraa.
aap upaa-ay upaavanhaaraa apnaa kee-aa paalnaa. ||9||
sun sun jeevaa so-ay tumaaree.
sadad sadaa jaa-ee balihaaree.
du-ay kar jorh simra-o din raatee mayray su-aamee agam apaaraanaa. ||10||
tuDh bin doojay kis saalaahhee.
ayko ayk japee man maatee.
hukam boonjh jan bha-ay nihaalaa ih bhaagtaa kee ghaalanaa. ||11||
gur updays japee-ai man saachaa.
gur updays raam rang raachaa.
gur updays tuteh sabh banDhan ih bharam moh parjaalananaa. ||12||
jah raakhai so-ee sukh thaanana.
sehjay ho-ay so-ee bhal maanaa.
binsay bair naahee ko bairee sabh ayko hai bhaalnaa. ||13||
It is the same light

In the previous *shabad*, Guru Ji advised us that it is God who has created this universe, but everything in this universe is temporary and may be destroyed at any time. The only everlasting power is that of God. If we want to save ourselves from continuous pains of birth and death, then under Guru’s guidance we should always sing God’s praise and meditate on His Name. In this *shabad*, he shows us exactly how to do that and what to keep praying for.

Right at the outset Guru Ji acknowledges and says: “(O’ God), whatever is seen (in this world), it is only You. (Whatever, we) listen with our ears is Your (speech). Nothing seems to belong to any other, all the universe is created (and supported) by You.”(1)

Now giving some fundamental concepts about God and this universe, Guru Ji addresses us and says: “(O’ my friends), God Himself thinks about (and takes care) of His creation. He Himself is manifesting everywhere. After creating Himself, He created the expanse (of the world), and by Himself pervading in every heart, He takes care of it.”(2)

Next recognizing, how in His will God has created all the rich and poor, and the people with so many different and varied ways of life and yet all depending on His support, Guru Ji says: “(O’ God, You have) created some, who (are great rulers and therefore) hold vast courts. There are some, who are recluses, and others who are householders. There are some, who are (so poor, that they remain) hungry, while others (are so well off that they always remain) satiated. But (no matter how poor or rich, powerful or powerless), all of them lean on Your support.”(3)
Describing how God remains so close to His devotees, Guru Ji says: “(O’ my friends), God Himself is truly eternal, and like warp and woof He is integrated with His devotees (and He remains so mixed with the devotees, that it is difficult to separate Him from them). He Himself is invisible and Himself visible, and all (the universe) is His own expanse.”(4)

Mentioning some of the great powers of God, he says: “(O’ my friends), that God has been there and will always be there forever. He is highest of the high, inaccessible, unfathomable, and beyond limit. (He makes poor the rich, and rich the poor), He fills the empty and empties the full. All such wonders are the doings of (God) the Master.”(5)

Therefore addressing God, Guru Ji says: “O’ my eternal Banker (bless me that) I may always utter Your praise with my tongue. O’ inaccessible and unfathomable (God, bless me that) with my eyes I may see You (everywhere). O’ my Master, the emancipator of all, listening again and again (to Your praise), my mind and body may remain delighted.”(6)

Now listing some of His merits and ways of God, Guru Ji says: “(O’ my friends), after creating His creation, (God) Himself looks at His creation (and takes care of it). Therefore, all the creatures and beings have to meditate on Him (for their sustenance). About His nature, He Himself knows and with His glance of grace, He blesses (all).”(7)

Describing how God’s devotees get together and sing His praises, and his own longing, Guru Ji says: “In the congregation of saints, where God’s devotees sit (feeling) close to God and enjoy the bliss of (talking about God’s) wonders, and sing His praises in continuous (divine) melody, may servant Nanak also keep remembering Him.”(8)

Realizing the hand of God in the process of coming and going in and out of this world, Guru Ji lovingly says: “(O’ God), all this coming and going (or birth and death of creatures) is Your wonder. (O’ my friends), staging it again and again, the limitless God (Himself watches His) play. That Creator Himself creates and nurtures His creation.”(9)

Guru Ji humbly adds: “(O' God), listening again and again to Your glory I feel rejuvenated. Forever I am a sacrifice to You. O' my inaccessible and infinite God, folding both hands, I meditate on You day and night.”(10)

Now describing how much faith he has only in the one God and nobody else, Guru Ji says: “(O’ God), except for You, I cannot praise anyone else. I cherish the one and only one (God) in my mind. Recognizing (Your) will, the devotees have obtained (divine) bliss, this is (the net result) of the toil of the devotees.”(11)
Therefore advising us also to worship God under Guru’s guidance, he says: “(O’ my friends, following the advice of) Guru’s sermon, we should meditate on the eternal (God) in our mind. (By following) Guru's advice, one’s mind remains imbued with the love of God. By following Guru's advice, all our (worldly) bonds are broken, and all this doubt and (worldly) attachment is burnt down.”(12)

Now suggesting to us the best way and attitude of mind to live in this world, Guru Ji says: “Whatever place, (God) keeps us we should consider that as the most blissful place. Whatever happens in the natural way, we should consider that alone as the best thing. (All thoughts of) enmity should disappear (from our mind, we should deem) no one as our enemy, and we should look for the same one (God in everyone and therefore love all as our brothers and sisters).”(13)

Describing the blessings and high spiritual state a person attains, who acts on the advice stated above, Guru Ji says: “(O’ my friends, all) the fears (of such a Guru following person) are dispelled, all the darkness (of ignorance) is removed. The detached God becomes manifest (within). Shedding self (conceit, such a person) surrenders to the (God’s) shelter, then works for Him to whom he or she belongs (and thus totally dedicates to the service of God).”(14)

However, Guru Ji notes: “(O’ my friends), it is only a very rare fortunate person, who has come (into this world), and has meditated on God the Master at all times. In the company of such a devotee, everyone gets emancipated, and such a person becomes the support for his or her family.”(15)

Guru Ji concludes the shabad by expressing his wish (and indirectly advising us to pray similarly). He says: “(I wish that) I may obtain this bounty from my Master, that at all times, with folded hands I may remember Him. (I wish that), I may keep meditating on His Name and imperceptibly merge in the Name itself. (In short), Nanak wishes that he may be blessed with the gift of uttering (God’s) Name.”(16-1-6)

The message of this shabad is that it is God who has created this entire universe. It is God who has made some poor, some rich, some powerful, and some powerless. The best way for us to live in this world is to follow the advice of the Guru and following his advice, we should cheerfully accept whatever God does. We should eradicate all our sense of enmity and look for the same God in everyone and love everybody.
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It is a common weakness of human beings that many times they are misled by the beauty of an unworthy person, lure of riches in a dishonest undertaking, or false worldly pleasures. But then they repent. In this shabad, Guru Ji cautions us against such false show of power, wealth, or beauty, and tells us, what we ought to do to live a care free life.
Guru Ji says: “O' ignorant fool don’t be misled by (outward) beauty (of things). False is the attachment (of worldly things) and short lived is the expanse (of the world). In this world, nobody can live (forever). The only one, who is immortal is the one God.”(1)

Therefore, telling us the way to get rid of our worldly attachment, Guru Ji says: “(O' man), seek the shelter of the perfect Guru. He would dispel all your (worldly) attachment, sorrow, and doubt. He would give you only one medicine and would make you firmly recite only one mantra, that you should sing the eternal Name (of God) in your heart.”(2)

Describing how priceless is God’s Name, and who is the only person from whom we can obtain it, Guru Ji says: “(O’ my friends, that God’s) Name, for which crave many gods, all the devotees perform whose service, He who is the support of the supportless and destroyer of sufferings of the meek, that (God) is revealed through the perfect Guru.”(3)

Making it absolutely clear that Guru is the one and only source of obtaining God’s Name, Guru Ji says: “(O’ my friends), I cannot think of any other gate (or any other place, from where God’s Name can be obtained). Even if one searches for it in all the three worlds, one cannot realize anything. The true Guru (alone) has storehouse (of Name with him). Therefore, this jewel can be obtained only from him (alone, and no one else).”(4)

Also telling us about the high esteem in which the true Guru is held and what kinds of blessings he can bestow, Guru Ji says: “O’ my friends, the dust of whose feet (whose humble service) purifies a person, (that dust even) the heavenly beings and gods cannot obtain. Because the true Guru (alone) is the embodiment of the all-pervading God, seeing (whom and following whose advice) one is ferried across (and emancipated from the rounds of births and deaths).”(5)

Therefore Guru Ji even advises his own mind and says: “O’ my dear mind, if you wish to have Paarjaat (the mythical tree which fulfills all one’s desires), and want that Kaamdhain (the wish fulfilling cow) may adorn your house, then serve (and faithfully follow Guru’s advice), and obtain full satisfaction and contentment. (By following the advice of the Guru), earn the wealth of (God’s) Name, which is the source of all relishes.”(6)

Describing what happens when we meet the Guru and listen to his sermon, he says: “(O’ man, when we listen to Gurbani) the word of the Guru, the five evil impulses (of lust, anger, greed, attachment, and ego) are destroyed, and under the fear of the all-pervading God, you become immaculate. The perfect Guru is (like a) philosopher stone, when you touch (listen to the advice of) that philosopher stone, then (God) becomes visible (everywhere).”(7)
Guru Ji adds: “(O my friends), even many heavens are not equal to (the merits of the true Guru). A (divinely) wise (person) forsakes even salvation as of little value (compared to Guru’s sight. Because it is) through the true Guru, that we obtain the one Creator. Therefore, I am a sacrifice again and again to the sight of the Guru.”

Continuing his praises of the true Guru, he says: “(O my friends), nobody knows the secret of the merit of serving (and following the advice of) the Guru. Because Guru himself is that incomprehensible all-pervading God. Only the one in whose destiny it is so written, and whom (God) yokes to (the Guru’s) service, becomes the servant of the Guru.”

Therefore talking about the glory of the Guru, he says: “(O my friends), even the Vedas do not know about the glory of the Guru. They describe only a little bit (of Guru’s glory) by hearing (from others. In fact), the true Guru (himself) is the all-pervading, limitless God, meditating on whom one’s mind is pacified.”

What to speak of the Guru, even regarding the merits of listening to his glory, Guru Ji says: “(O my friends), listening to whose glory, the mind feels rejuvenated, if (that Guru) comes to resides in the heart, it feels soothed. If following Guru’s advice, one utters (God’s Name) from the tongue, one obtains glory, and that one is not made to tread on the path of death (or made to suffer the pain of birth and death again).”

Therefore even for himself, Guru Ji prays to God and says: “(O God, I have) sought the shelter of (Your) saints. I have surrendered my soul, breath, and wealth before (the Guru). I do not have any knowledge or understanding about the way of serving (the Guru. You Yourself, please) show mercy and guide me the humble being (in this endeavor).”

Continuing his humble prayer to God, Guru Ji says: “(O' God), please unite this meritless one with the company (of Your saints). Showing Your mercy, yoke me into the service (of the Guru. Please bless me that) I may wave the fan, grind the corn, and enjoy the bliss of washing the saint (Guru’s) feet (and humbly serving him in every way).”

Describing how desperately, he is begging for the service of the saints, and what he wants from them, Guru Ji says: “(O' God), I have wandered and wasted (myself) at many doors. Now by Your grace, I have come to Your refuge. Please keep me forever in the company of the saints, and help me obtain the gift of (Your) Name (from them).”

Guru Ji concludes the shabad by describing the result of his prayer to God. He says: “(Listening to my prayer), my God became merciful upon me, and I obtained the sight of the perfect true Guru. Now I Nanak, am always in a state of peace, poise, and bliss, (and feel privileged to be) the slave of His slaves.”
The message of this shabad is that we should not be misled by the outer beauty or false pleasures of the world. They are all very short lived and transient. The only permanent and eternal power is that of God. It is only by meditating on His Name that we can find eternal peace, poise, and happiness. That precious commodity of His Name, we can find only at the door of the true Guru. Therefore, whosoever has served the true Guru, has got all his or her wishes fulfilled, and feels so much contented that he or she doesn’t care for even salvation or heaven. Therefore, we should pray to God to yoke us to the service of the true Guru so that by serving him, and acting on his advice, we may also obtain the gift of God’s Name.
simrahi nar naaree aasramaa.
simrahi jaat jot sabh varnaa.
simrahi gunee chaṭur sabh baytaa simrahi raṇee ar dinaa. ||6||
simrahi gharhee moorat pal nimkhaa.
simrai kaal akaal such sochaa.
simrahi sa-un saaatar saajogaan alakh na lakhee-ai ik khinaa. ||7||
karan karaavanhaar su-aamee.
sagai ghataa kay antarjrnaamee.
kar kirpaa jis bhagtee laavhu janam padaarath so jinaa. ||8||
jaa kai man voothaa parabh apnaa.
poorai karam gur kaa jap japnaa.
sarab niranṭar so parabh jaataa bahurh na jonee bharam runaa. ||9||
gur kaa sabad vasai man jaa kai. dookh 
darad bharam taa kaa bhaagai.
sookh sajh aanand naam ras anhad bane see sajh Dhunaa. ||10||
so Dhanvantaa jin parabh Dhi-aa-i-aa.
so pativantaa jin saaDhsang paa-i-aa.
paarbarahm jaa kai man voothaa so poor 
karammaa naa chhinaa. ||11||
jal thal mahee-al su-aamee so-ee.
avar na kahee-ai doojaa ko-ee.
gur gi-aan anjan kaati-o bharam saajaa 
avar na deesai yk binaa. ||12||
oochay tay oochaa darbaaraa.
khan na jaa-ee ant na paaraa.
gahir gambeer athaah su-aamee atul na 
ja-ee-ki aa minaa. ||13||
In the previous so many *shabads*, Guru Ji advised us that if we want to enjoy eternal peace and happiness, then we should contemplate on God at all times. The question may arise, why Guru Ji repeats this advice again and again, and is this advice only for the human beings or is it good for other creatures and other life forms as well? In this *shabad*, he answers all such questions and tells us how human beings, but also all other creatures, vegetation, stars, sun, moon, earth, and all other natural phenomena of the universe worship God and why it is essential for the human beings.

First talking about the planets and the visible natural elements, Guru Ji says: “(O’ my friends), the earth and the sky contemplate (on that God and operate as per His law). Even the sun and the moon worship (move as per the command of God), the Treasure of virtues and also air, water, fire, and the entire creation worships (obeys) Him.”(1)

Next talking about the visible and invisible worlds and the creatures living therein, Guru Ji says: “(O’ my friends), all the continents, islands, and all the worlds meditate on God. All the nether worlds and the cities worship that eternal God. All the sources of creation, speakers of all languages, and all devotees of God meditate on Him.”(2)

What to speak of ordinary human beings, Guru Ji says: “(O’ my friends, even) *Brahma, Vaishnnoo, and Shiva* (the three primal gods of creation, sustenance and destruction as per Hindu belief) worship Him. (Along with them) worship three
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hundred and thirty million gods. All the classes of lesser gods and the demons worship Him. (In short), it is not possible to count the number of those, who sing His praise.”(3)

Next referring to other creatures and forms of life, Guru Ji says: “(O’ my friends), animals, birds, and all kinds of spirits worship (God). Also worship Him the forests and mountains standing like the naked yogis, who have renounced the world. All the creepers, boughs, and branches worship that Master, who is pervading in all the hearts.”(4)

Now grouping the worshippers of God into main categories, Guru Ji says: “(O’ my friends), all forms of life, whether big or small worship (Him). All the sages and adepts meditate by chanting divine mantras. Yes, all the visible and invisible beings worship my God, who is the Master of all worlds.”(5)

However, specifically referring to human categories, Guru Ji says: “(O’ my friends), males and females of all Ashrams (age groups) worship Him. Also worship (Him), people belonging to all casts, colors, or races. All the men of merit, wisdom, and the scholars (of Vedas) meditate on (Him) night and day.”(6)

But that is not all, Guru Ji says: “(What to speak of the visible things), even the hours, the moments, and instants worship Him (all the divisions of time are operating as per the law laid down by God). Even death, birth, and the thoughts of purification (bodily functions) are working as per God’s will. All the Shastras, which tell of separation, and union, work as per His law, but we cannot comprehend that incomprehensible (God) even for a moment.”(7)

Therefore addressing God Himself, Guru Ji says: “O’ my Master, the doer and prompter (of everything), the knower of all hearts, showing Your mercy whom You yoke to Your service, that person wins the object of life.”(8)

Describing the blessings obtained by the one in whose heart God comes to reside, Guru Ji says: “(O’ my friends), in whose mind His God has come to reside, by the perfect grace of (God, that person) meditates on (God)’s Name, as advised by the Guru. Such a person realizes that God within all and then doesn’t suffer through existences again.”(9)

Commenting further on the virtues acquired by those in whose mind the Guru’s word comes to reside (and who faithfully follow Guru’s advice), he says: “In whose minds resides the (Guru’s) word, all that that person’s sin, sorrow, and doubt flees away. Within such a person always remains peace, poise, and bliss of the relish of God’s Name, and keeps playing the continuous melody of divine word.”(10)

Continuing to state the blessings obtained by those, who meditate on God, Guru Ji says: “That person is (truly) rich who has meditated on God. That person is the most honorable who has obtained the company of saint (Guru). In whose mind God has come to reside, has perfect destiny, and no longer remains unknown.”(11)
Describing the divine knowledge a person obtains from the Guru, he says: “(O’ my friends), the same Master is pervading in all waters and lands. Except for Him no one else is like Him. Whose doubt has been removed by the eye powder of Guru’s divine wisdom, (to that person), no one seems other than the one (God anywhere).”(12)

Therefore, Guru Ji says: “(O’ God), higher than the highest is Your court. Its end or limit cannot be described. O’ my deep, profound, and fathomless God, You are immeasurable. How can I measure You (or estimate Your worth)?”(13)

Next acknowledging God as ever-existent creator and doer of everything, Guru Ji says: “(O’ God), You are the Creator, everything (in the world) has been created by You. Except for You there is no other (creator). In the beginning, middle, and end (of all ages) You are present, everything in the world is Your expanse.”(14)

Therefore stating the blessings obtained by a person who sings or listens to praises of God, Guru Ji says: “(O’ my friends, the fear of) the demon of death doesn’t come near (the one), who in the company of saints sings praises of God. All that one’s wishes are fulfilled who listens to the praise of God with one’s ears.”(15)

Guru Ji concludes this shabad by stressing the need to become pleasing to God. So addressing God Himself, he says: “O’ my true, profound, and unfathomable God, You belong to all and all belong to You. Nanak says those devotees alone are supreme who are pleasing to Your mind.”(16-1-8).

The message of this shabad is that it is God who has created this universe and all creatures. All the creation worships that God. Therefore, we the human beings should also meditate on God and sing His praises. The best way to do that is to join the company of saintly persons and reflect on the word of the Guru. The person who thus sings or listens to God's praises, all that person’s wishes are fulfilled.

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**maaroo mehlaa 5.**

parabh samrath sarab sukh daanaa.
simra-o naam hohu miharvaanaa.
har daataa jee-a jant bhaykhaaree jan baa^Nchhai jaachangnaa. ||1||

maaga-o o Dhoor param gat paava-o.
janam janam kee mail mitaava-o.
deeragh rog miteh har a-ukhaDh har nirmal raapai mangnaa. ||2||
It is the same light
It is the same light

In the previous shabad, Guru Ji told us that it is God who has created this universe and all creatures. All creation worships that God. Therefore, we should also meditate on God and sing His praises. The best way to do that is to join the company of saintly persons and reflect on the word of the Guru. The one who thus sings or listens to God's praises, all that one's wishes are fulfilled. In this shabad, he shows us how to sing God's praises and what to beg from Him.
Setting the stage for his prayer, Guru Ji addresses God and says: “O’ all powerful God, Giver of all comforts, (please) be kind and bless me that I may meditate on Your Name. (O’ my friends), God is the Giver and (all) creatures and beings are beggars (at His door). Becoming a beggar, devotee (Nanak too) begs (for the charity of Name at His door).”(1)

Next describing in detail what he begs from God, Guru Ji says: “(O’ my friends), I beg for the dust of the feet (the humble service) of the devotees, so that I may obtain sublime (spiritual) state, (and in this way I may) remove the filth (of sins amassed by me) births after births. (I know that with the medicine of) God’s (Name) even the chronic maladies are cured, therefore I beg that my mind may be imbued with God’s immaculate (Name).”(2)

Listing his wishes with still more specificity, Guru Ji says: “O’ my Master, (bless me) that with my ears I may listen to Your immaculate praise. I may lean only on (Your) support, and abandon the poison (of worldly desires and) lust. Again and again, I may humbly touch the feet of Your devotees, and I may never hesitate in doing this good deed.”(3)

Continuing his list, Guru Ji says: “O’ God, (bless me that) my tongue may (always) sing Your praises, so that the sins accumulated by me may get wiped out. (Please also bless me that) by meditating on You again and again, my mind may remain (spiritually) alive and renounce the five (internal impulses, which) keep troubling me like demons.”(4)

Next describing the way to meditate on God’s Name and practice it in real life, Guru Ji says: “(O’ my friends), we should board the ship (of God’s Name), by contemplating on the lotus feet (of God, the Guru’s words, and) by joining the company of saintly persons, we should swim across the (worldly) ocean. (O’ my friends), to see God equally pervading in all is (God’s true) worship and flower offering. (In this way), we will not have to be born into existences again and walk naked (like animals and lose our honor like them).”(5)

Therefore even for himself, he prays: “O’ Master of the universe, make me the slave of Your slaves. O’ perfect God, the treasure of mercy, kind to the meek, You are my friend and helper, meet me and (let this union) never break.”(6)

Next describing the blessings, one obtains who surrenders oneself to God, Guru Ji says: “(O’ my friends, one who) surrenders one’s mind and body before God, awakens from a (spiritual) slumber of many births. He to whom, one belongs, that (God Himself) becomes one’s preserver, and forever one slays and renounces one’s (soul) killing ego.”(7)

Now describing the understanding a person obtains whose illusions the Guru dispels, he says: “(From whose mind), the perfect Guru has removed the wall of doubt (which
separates one from God, that person) sees God pervading all waters and lands. That person sees the undeceivable God pervading each and every heart, (and sees the one God) pervading in all.”(8)

Stating what he himself is experiencing, Guru Ji says: “(O’ my friends), wherever I look, I find God, the ocean of peace (present there). God is (like) a storehouse of jewels (of Name) in which there is never a shortage. He is inaccessible and unfathomable, whose limit we cannot find, that one alone understands (Him) on whom (God) shows His mercy.”(9)

Now describing the blessings obtained by those on whom God has shown His mercy, Guru Ji says: “(O’ my friends), by casting His ambrosial glance of grace, they whom (God) has pulled out (from the ocean of worldly problems), their breast feels soothed, mind and body feel calmed and their burning fear of birth and death is removed.”(10)

Stating the viewpoint of such a person, he says: “(O’ my friends), whose fire like (worldly) desire is quenched, (sees) one and only one (God) pervading everywhere and (realizes that) except for Him there is no other. (That person knows that the same God) has been there since the beginning, is present in the middle, and will be there till the end.”(11)

Describing another most revealing thing, which one discovers, when in the company of saints, one meditates on God’s Name, Guru Ji says: “(O’ my friends, while) meditating on God’s Name as advised by the Guru, in the company of saints, the one in whose mind lights up the lamp (of divine wisdom), obtains this reward (that one realizes) that the Guru is the embodiment of God, who is the Master and Creator (of the universe), and is always gracious.”(12)

Sharing once again his own state of mind, Guru Ji says: “(O’ my friends), whatever I see (in this world), all that is (embodiment) of the Master. Whatever I hear (is all) God’s speech. (O’ God), whatever anybody has done, it is You, who has made that person do that. You help those who seek Your shelter and You are the support of (Your) saints.”(13)

Now stating what he begs from God, Guru Ji says: “O' the Sanctifier of sinners, the perfect saintly God, (Your) devotee begs only from You and worships only You. O’ the Giver of all comforts and the treasure of merits, (Your devotee) begs only for the one gift (of Name) from You, all other demands are of no lasting value.”(14)

Next describing the blessings of the company of saints, Guru Ji says: “(O' my friends), our body is like a clay vessel, whose creator is God Himself. When one’s body vessel is touched with the company of a saint, then through the divine word, one’s reputation becomes immaculate, and one’s mind is imbued with the deep love of (God’s) Name.”(15)
Guru Ji concludes the *shabad* by describing the sublime spiritual state and bliss enjoyed by the person, in whose mind God becomes manifest. He says: “(O’ my friends, in whose mind, God) rises like the sun with His limitless powers, that person’s life becomes completely fruitful. O’ Nanak, by meditating on God’s Name, one enjoys all kinds of plays and pleasures and quaffs the ambrosial relish of God’s (Name).”(16-2-9)

The message of this *shabad* is that it is God who is pervading everywhere and who has all the powers. We are like vessels, which God has created and we do exactly what God makes us to do. So our prayer to God should always be to bless us with the gift of His Name, and the company of His saints. So that our minds may be illuminated with the divine knowledge and we are able to see that God pervading everywhere, and in every heart, and our mind may enjoy a state of peace, poise and bliss.

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**It is the same light**

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**maaroo solhay mehlaa 5**

**ik-o^nkaar satgur parsaad**

-too saahib ha-o sayvak keetaa.
- jee-o pind sabh tayraa deetaa.
- karan karaavan sabh toohai toohai hai
- naahee kicch asaarhaa. ||1||

-tumeh pathaa-ay taa jag meh aa-ay.
- jo tuDh bhaanaa say karam kamaa-ay.
- tujh tay baahar kicchoo na ho-aa taa
- bhee naahee kicch kaarhaa. ||2||

-oohaa hukam tumaaraa sunee-ai.
- eehaa har jas tayraa bhaane-ai.
- aapay laykh alaykhai aapay taa-si-o
- naahee kicch jhaarhaa. ||3||

-too pi^aa sabh baarik thaaray.
- ji-o khaylaaveh ti-o khayanhaaray.
- ujahar maarag sabh taa hae keenaa
- chalai naahee ko vaypaarhaa. ||4||

-ik baisaa-ay rakhy garih aantar.
- ik pathaa-ay days disantar.
It is the same light
It is the same light

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Guru Ji has repeated so many times that God is the creator of the universe and all the creatures. It is as per His will that the creatures do whatever they are assigned to do, and they are not good or bad by their own desires. Further, whatever God wishes, happens and nothing is under the control of anybody else. In this shabad, he humbly acknowledges the supremacy of God, and shows us how to cheerfully accept the happenings in the world as amazing wonders of God, instead of criticizing or agonizing why things are happening in this way and not the way we would like.

Therefore right at the outset, Guru Ji says: “(O' God), You are the Master and I am (Your) appointed servant. All this body and soul are Your gifts. You are the cause and doer of everything, nothing is our doing.”(1)

Next acknowledging God’s will in the births and deaths of all creatures and all happenings in the world, he says: “(O' God), it is only when You sent (them) that the (creatures) came (into this world), and what ever was Your wish, they did. Nothing happened outside Your (will), but still You don’t have any worry.”(2)
Also acknowledging God’s rule and supremacy both in this and the next world, Guru Ji says: “O’ God, we hear that it is Your command, which prevails in the yond, and here too is Your praise being uttered. You Yourself write the accounts (of our deeds), and Yourself free us from all accounts, therefore we cannot have any argument with You.”(3)

Guru Ji lovingly says: “(O’ God), You are the Father and (all the creatures) are Your children. Howsoever You make (them) play, they play (and behave) accordingly. It is You, who has made the right and the wrong path, on one’s own, no one can tread on a path against Your wish.”(4)

Now describing, how God yokes human beings to different tasks, he says: “(O’ God), some You have comfortably settled in their own houses, others You have sent in different foreign lands. Someone You make to (mow) grass (for his living), another You have made the king. Who among these, we can say is false (or doing the wrong thing in life)?”(5)

When everyone is doing what God is making him or her to do, Guru Ji wonders and says: “(O’ God, how could we know), who is going to obtain salvation and who would go to hell? (We don’t know, who is truly a) householder, and who is Your devotee ? Who is wise and who is of shallow (intellect), or who is intelligent and who is a fool ?”(6)

Now answering the above questions himself, Guru Ji says: “(O’ God), it is as per Your will that anybody obtains salvation, and in Your will one is sent to hell. By Your command, one becomes a householder, and by Your command one becomes Your devotee. As per Your will, one becomes shallow and by Your command one becomes sagacious, (because) there is no other faction (which can alter Your will).”(7)

Next comparing this world to a big ocean, Guru Ji says: “(O’ God), You Yourself have created (this world like a) vast ocean. Some (humans), You Yourself drive to hell by making them self-conceited fools (who instead of following the true Guru, act as per their own misguided intellect). But others, You ferry across (this worldly ocean), who ride the ship of the true Guru, (and act in accordance with his guidance).”(8)

Some of us often wonder why there is death and destruction in this world. Who has set up this tragic play? Answering such questions, Guru Ji says: “(O’ my friends), it is as per His command that (God) has sent (and set up) the astonishing (process of) death. (This is how) after creating the creatures, He absorbs them back. He has created (this world like) an arena. He feels pleased and enjoys all the pleasures of watching the (games being played in this arena).”(9)

Therefore commenting on the greatness of God, Guru Ji says: (O’ my friends), great is the glory of the great Master. He is the great Giver, great is whose abode. He is inaccessible, incomprehensible, limitless, and immeasurable. In no way, His worth could be assessed.”(10)
Re-emphasizing the above fact, Guru Ji says: “(O’ my friends), no other (person or entity) knows about the worth (of God). That immaculate God is Himself equal to Him. (There is no one, with whom He could be compared). He- Himself is the wise one, Himself the contemplator, and Himself the man of truth and of extremely high character.”(11)

Wondering about another amazing aspect of God, Guru Ji says: “(O’ my friends), it is said that for myriads of days, (God) remained unmanifest. For uncountable number of days, He remained merged in a thoughtless trance. For myriads of days, there remained complete darkness, and then the Creator Himself became manifest.” (12)

Commenting on the hand of God behind everything, Guru Ji says: “(God) let Himself called Maya, and Himself the most powerful. Himself becoming brave, He ran His writ. He Himself has spread peace in (the hearts of creatures), and He Himself has become cool and calm like hail.”(13)

Now describing the blessings a person obtains, upon whom God shows mercy, Guru Ji says: “(O’ my friends), whom God honors, He embellishes that one through the Guru. Then within that person comes to abide (God’s) Name, and the non-stop melody (of divine music) starts playing (in the mind). That person alone is in peace, and that person alone obtains the rulership, and even the demon (fear) of death doesn’t come near such a person.”(14)

Summarizing the merits of God, Guru Ji says: “(O’ my friends, God’s) worth cannot be described on paper. Nanak says beyond any limit is that Master of the universe. It is that same God, who (was) in the beginning, (is present) now, and (who will be there) in the end. It is He, in whose hand is the fate (of all creatures).”(15)

In conclusion, Guru Ji says: “There is no rival to that (God), no one can in any way disobey Him. God of Nanak is all by Himself, and He Himself is standing and watching the wonderful shows, which He Himself has created.”(16-1-10)

The message of this shabad is that it is God who has created this universe, all the creatures and us. It is as per God's will that different people suffer or enjoy different kinds of fates. Therefore, we should not call anybody false or bad because whatsoever he or she is doing is as per God's command. We should simply seek the guidance of the Guru, follow his immaculate advice and meditate on God’s Name, so that showing mercy, God may ferry us across the worldly ocean and end our rounds of births to deaths.

It is the same light
स्री गुरु ग्रन्थ साहिब

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मोहन माद्हव क्रिसन मुराराय।
जागदेशुर हर जी-ए अतुर संगहाराय।
जागजीवन अभिनासी तहाकुर गहं गहं 
वासी हईं मंगा॥२॥

धारनेेंधर ईए नरसिंह नारा-इन।
दारहा अग्र दियत धराई-इन।
बावान रूप के-ए तुध कतय सभं ही सयतं हई चंगा। इ॥३॥

सारी रामचंद्र जिस रूप न रई थे।
बनवाले चकरपी देख अनुप्रेष।
सहस नायर मूरत हई सहसा इक दाताए सभं हई माणगा। इ॥४॥

भागा वाचल अनाथता नाथे।
बीशी रूप साज आई माघे।
सागरे गिरही उदं दरि हं मधु उंड मांड हईं मंगा॥५॥

भुवेन्द्र भवेन्द्र बभुणी नाराण।
ऐपी नन गिरहि दरियांक।
वर्धवाँठ बरिहं दोनुठल अकल बिहसी दियमनं। इ॥६॥

अनेक रूपावलं अनुसंधान हं सठं।
अकल भुज्दर निलम वरी यही।
अफसर की तनाव अनुशासन में शिंध उठ दे रहै। इ॥७॥

मीरंजा केवलें दे कनां।
भंड में कुर्म ममी भाजना भरिहनां।
अबस पुरुष बरिहं दरबं बिहसी।
के में देखियं गे कीं घंटा आगियं ने देखियं। इ॥८॥

तंतिरंगी तिलेदूर महतिहं।
पाति बेंध दुरशक्ति ब्रह्मांड।
खण्ड मुंडक कुंद गहराहर के बेंध मधु मत 
भैं। इ॥९॥

मोहन माद्हव क्रिसन मुराराय।
जागदेशुर हर जी-ए अतुर संगहाराय।
जागजीवन अभिनासी तहाकुर गहं गहं 
वासी हईं मंगा॥२॥

धारनेेंधर ईए नरसिंह नारा-इन।
दारहा अग्र दियत धराई-इन।
बावान रूप के-ए तुध कतय सभं ही सयतं हई चंगा। इ॥३॥

सारी रामचंद्र जिस रूप न रई थे।
बनवाले चकरपी देख अनुप्रेष।
सहस नायर मूरत हई सहसा इक दाताए सभं हई माणगा। इ॥४॥

भागा वाचल अनाथता नाथे।
बीशी रूप साज आई माघे।
सागरे गिरही उदं दरि हं मधु उंड मांड हईं मंगा॥५॥

भुवेन्द्र भवेन्द्र बभुणी नाराण।
ऐपी नन गिरहि दरियांक।
वर्धवाँठ बरिहं दोनुठल अकल बिहसी दियमनं। इ॥६॥

अनेक रूपावलं अनुसंधान हं सठं।
�कल भुज्दर निलम वरी यही।
�फसर की तनाव अनुशासन में शिंध उठ दे रहै। इ॥७॥

मीरंजा केवलें दे कनां।
भंड में कुर्म ममी भाजना भरिहनां।
�बस पुरुष बरिहं दरबं बिहसी।
के में देखियं गे कीं घंटा आगियं ने देखियं। इ॥८॥

तंतिरंगी तिलेदूर महतिहं।
पाति बेंध दुरशक्ति ब्रह्मांड।
खण्ड मुंडक कुंद गहराहर के बेंध मधु मत 
भैं। इ॥९॥

It is the same light

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banmaala bibhookhan kamal nain.
sundar kundal mukat bain.
sankh chakar gadaa hai Dhaaree maha
saarthee satvangaa. ||10||

peet peetambar rehibhavan Dhanee.
jagannaath goopal mukh bhanee.
saaringDhar bhagvaan beethulaa mai
gaanṭ na aavai sarbangaa. ||11||
nihkantak nihkayval kahee-ai.
Dhananjai jal thal hai mahee-ai.

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mirat lok pa-i-aal sameepat asthir than jis
hai abghaa. ||12||

patit paavan dukh bhai bhanjan.
aha kal nivaaran hai bhav khandan.
bhagthe tokhit deen kirpaalaa gunay na kī
hee hai bhīgaa. ||13||
nirankaar achhal adolo.
jot saroopee sabh jag ma-ulo.
so milai jis aap milaa-aay aaphu ko-ay na
paavaigaa. ||14||
aapay goppee aapay kaanaa.
aapay ga-oo charaavai baanaa.
aap upaaveh aap khaapeh ṭuDh layp
nahee ik til rangaa. ||15||

ayk jeeh gun kavan bakhaanai.
sahas fanee saykh ant na jaanai.
navtan naam japi din raatee ik gun
naahee parabh kahi sangaa. ||16||
In the previous shabad, Guru Ji told us that it is God who has created this universe, all the creatures, and us. It is as per God’s will that different people suffer or enjoy different kinds of fates. Therefore, we should not call anybody false or bad because whatsoever he or she is doing is as per God’s command. We should simply seek the guidance of the Guru, follow his immaculate advice and meditate on God’s Name, so that showing mercy, God may ferry us across the worldly ocean and end our rounds of births and deaths. One of the best ways to meditate on God’s Name is to keep singing His praises from the core of our heart. For this purpose, different faiths have coined different names of God based on His qualities, which most appealed to them. In this shabad, Guru Ji addresses God with all such names and shows us how to sing praises of God and meditate on His Name.
Referring to the indestructible nature of God and some of the amazing deeds done by Krishna, whom Hindus believe to be the incarnation of God Himself, Guru Ji says: “O' the indestructible God, You are the inner knower of all hearts. You are the destroyer of demon Madhu around whose belly his mother had tied a string. You are the master of faculties, supporter of mount Goverdhan, fascinating player of the flute and performer of numerous plays and shows.”(1)

Next acknowledging, how He is residing in each and every heart, Guru Ji says: “O' God, the captivator of hearts, husband of (goddess) Lakshmi, Krishna, the killer of demon Murr, You are the Master of the universe, and slayer of demons. O' the imperishable life of the world, You are residing in each and every heart and are always with us.”(2)

Continuing his address, Guru Ji says: “O' God, You are the supporter of earth, god Narsingha (half man and half lion, who killed demon Harnaakash to save Your devotee Prahlad), and You Yourself are god Vishnu (who is believed to abide in the ocean). You are the one who supported the earth on Your fore-teeth, and O' the Creator, it is You who assumed the form of a pigmy to (trick the king Ball). You abide with all, yet You are the most sublime.”(3)

Now clarifying that even though God is present in so many forms, yet has no particular form, Guru Ji says: “O' God, You are that Ram Chandra, who has no form or feature. You are the Master of this garden (like universe), and You are (god Krishna) of unparalleled beauty who had the Sudarshan Chakra in his hand. You have thousands of eyes, and thousands of forms. You alone are the Giver and all others are beggars (at Your door).”(4)

Next referring to the loving qualities of God, Guru Ji says: “O' the Supporter of supportless, You love Your devotees. O' the Master of Gopis (the milk maids of Varinda Van), You are in the company of all (creatures). O' the ever fragrant immaculate Giver, I cannot describe Your countless merits.”(5)

Continuing to narrate God’s powers to save the honor of His devotees and grant salvation to all, Guru Ji says: “O' the Giver of salvation, captivating Master, Narayan the husband of Lakshmi (the goddess of wealth), O' the savior of honor of Daropti (the queen who was about to be unrobed naked in full court), O’ the spouse of Kamala (the goddess of wealth), You perform many wondrous deeds. You are enjoyer of all pleasures, yet remain detached.”(6)

Acknowledging how everything depends upon God’s support, Guru Ji says: “(O' God), seeing whose sight never goes waste, who never falls into existences, who is self-created, whose form is deathless, and who never gets destroyed, O’ the imperishable, invisible, and incomprehensible (God), everything (in the world) survives on Your support.”(7)

Referring to other incarnations of God as per Hindu mythology, he says: “O’ Siri Ranga (husband of Lakshmi), resident of heaven, by Your command happened the
incarnations of Machh, “Kachh, Kooram” (Fish and Tortoise). O’ God of beauteous hair, You always do wondrous deeds, and whatever You wish to do, that happens for sure.”(8)

Commenting further on the wonderful plays of God, Guru Ji says: “(O’ God), You don’t need any food (for Your survival), You don’t have enmity towards anyone, and You are merged (in all Your creation). Setting up the play (of the world, You let Yourself called (Brahma) - the god with four arms, (O’ God, You make many) dark handsome figures (like Krishna), listening to whose flute the entire (world) is charmed.”(9)Continuing to appreciate the beauty of God, Guru Ji says: “(O’ God, You make many) dark handsome figures (like Krishna), listening to whose flute the entire (world) is charmed.”(9)

Continuing to appreciate the beauty of God, Guru Ji says: “(O’ God), You don’t need any food (for Your survival), You don’t have enmity towards anyone, and You are merged (in all Your creation). Setting up the play (of the world, You let Yourself called (Brahma) - the god with four arms, (O’ God, You make many) dark handsome figures (like Krishna), listening to whose flute the entire (world) is charmed.”(9)Continuing to appreciate the beauty of God, Guru Ji says: “(O’ God, You make many) dark handsome figures (like Krishna), listening to whose flute the entire (world) is charmed.”(9)

Referring to the yellow robes generally worn by god Krishna, and the bow and arrows, which he used to carry, Guru Ji says: “O’ the yellow robed Master of all the three worlds, O’ God Master of the universe, I utter Your Name with my tongue. O’ Beethal (unaffected by Maya), wielder of the bow and arrows, I cannot count all Your merits.”(11)

Now sharing with us some of the merits of God, Guru Ji says: “(O’ my friends, that God) is called the one who is free from any pains and desires. He is the conqueror of riches (of the entire world), and is pervading in all waters and lands. He is near (the creatures of all worlds, including) mortal world, nether world, and heaven (or the world of angels). His abode is eternal, which can never be destroyed.”(12)

Listing some more qualities of God and how He can be obtained or swayed, Guru Ji says: “(O’ my friends, that God) is purifier of sinners, and destroyer of fears and sorrows. He is dispeller of ego, and destroyer of rounds (of births and deaths). That merciful God of the meek is pleased by devotion, and is not moved by any other merit.”(13)

Further describing the unique and distinctive traits of God, Guru Ji says: “(O’ my friends), that formless God is undeceivable, and unavering. He is the embodiment of light (and divine knowledge), who makes the entire world blossom. But only that person meets (God), whom He Himself unites; on one’s own no one will ever obtain Him.”(14)

Now referring to the Hindu legend, according to which god Krishna used to sport with the milkmaids of Varindavan, and graze the cows, Guru Ji says: “(O’ my friends, it was God) Himself, who (played the role of) Gopis (the milkmaids), He Himself was their (playmate) Kahna, and He Himself was grazing cows in the forest. O’ God, You Yourself create and Yourself destroy, but You are not affected even a bit (by these worldly frolics).”(15)
Even though, Guru Ji has described so many merits of God, but since the list of His qualities is inexhaustible, Guru Ji says: “(O’ God), which of Your merits could one tongue describe; even the Shesh Naag (who is supposed to have a thousand heads, and having a thousand tongues), does not know the limit (of Your merits). Day and night it utters new names (of Yours), but still it cannot describe (fully) even one of Your merits.”(16)

Guru Ji now shows us how to completely surrender ourselves to God's care and seek His support. He says: “O’ Father of the world, I have sought Your shelter. Very terrifying are the demons of death, and very dreadful is the (worldly) ocean. If such be Your pleasure, show Your mercy and save me by keeping me in the company of holy saints.”(17)

Continuing his prayer, Guru Ji says: “(O’ God), all visible (world) is perishable. I beg from You, the one charity of the dust of the feet (the humble service) of God’s saints. Applying it to my forehead (by respectfully following their advice), I would obtain supreme (spiritual) status. However, that one alone obtains it, who is destined to receive it.”(18)

Guru Ji now tells us, who are those persons who are blessed with the dust (the humble service of the saints). He says: “(O’ my friends), on whom that Giver of bliss has shown mercy, they have enshrined the saints’ feet (the Guru’s immaculate advice) in their hearts. They have attained the supreme treasure of God's Name, and in their mind keeps playing the nonstop (melody of divine) Word.”(19)

Before concluding the shabad, Guru Ji makes one more observation, and says: “(O’ God, our tongue utters only those names, which we have coined for You on the basis of Your qualities. But even before the beginning, Your Name is true (because You have been there, even before the beginning of time, and will be there even after the end). Nanak says, O’ God, Your devotees have come to Your shelter, and beg You for Your sight, because they are in love with You.”(20)

In conclusion, Guru Ji says: “(O’ God), Your state or limit, You Yourself know. You Yourself can utter and describe (Your greatness). But, O’ God if it so pleases You, make Nanak the servant of Your servants, and keep him in the company of saints (and thus bless him with the service and guidance of the saint Guru).”(21-2-11)

The message of this shabad is that there is no end or limit to the qualities or merits of God. The one thing, we need to remember is that God has been there before the beginning of time, and He will be there beyond the end of time. He is present everywhere and in all hearts. Therefore we should pray only to Him, and seek only His support. For this we should pray to Him to bless us with the most humble service of His saints, so that following their guidance, we may keep meditating on God’s Name, and if such be His pleasure, we may also get liberation from the rounds of birth and death.
maaroo mehlaa 5.

alah agam khudaa-ee banday.
chhođ khi-aal dunee-aa kay DhanDhay.
ho-ay pai khaak fakeer musaafar ih daryavs kabool daraa. ||1||
sach nivaaj yakeen muslaa.
mansaa maar nivaarihu aasaa.
dayh maseेंt man ma-ulaaqaa kalam khudaa-ee paak kharaa. ||2||
saraa saree-ाt lay kammaavahu.
tareeka तarak khoj tolaaavahu.
maarfaţ man marahu abđaalaal milhu hakee kat jit fir na maraa. ||3||
kuraan katayb dil maahi kamaahee.
das a-uraat rakhaa bad rahee.
panch marađ sidak lay baaDhhu khair saboorëe kabool paraa. ||4||

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makaa mihar rojaa pai khaakaar.
bhisat peer lafaj kamaa-ay andaajaa.
hoor noor musak khudaa-i-aa bandagee alah aalaa hujraa. ||5||
sach kamaaavai so-ee kaajee.
jo dil soDhai so-ee haajee.
so mulaa mala-oon nivaarai so daryavs jis sifaţ Dharas. ||6||
sabhay vakhat sabhay kar vaylaa.
khaalak yaad dilai meh ma-ulaa.
ţasbee yaad karahu das marden sunat
seel banDhaan baraa.||7||
It is the same light
Maaroo Mehla-5

It is one of the beautiful styles of Guru Ji that he does not ask anybody to join his faith. He rather talks to a man in the vocabulary of his own faith and suggests how he can be a better practitioner of his own faith. In this shabad, Guru Ji appears to be addressing a Muslim Fakir (saint), and telling him what he thinks about the true way of following the Islamic code of conduct, and who is a true Muslim acceptable in the court of Allah (God). But it doesn’t mean that the advice in this shabad is applicable only to Muslims. It is still a universal message, for believers of all faiths to conduct themselves in accordance with the true spirit and message of their faiths, instead of focusing on the outer rituals only.

First advising that Muslim to rise above the worldly involvements, and seek the humble service of devotees of God, Guru Ji says: “O’ man of the inaccessible (God) Allah, abandon the thoughts of worldly entanglements. (Seeking humble service of the devotees of God, as if) becoming dust of the feet of the Fakirs (humble devotees of God), live like a traveler (in this world). Such a Dervish (saint) is approved in the court (of God).”(1)

Now referring to the way the Muslims say their prayer (Namaz), while standing on a small carpet (called Musalla), and read the verses (Kalmia) from Quran (their holy scripture), Guru Ji says: “(O’ my dear friend), make truth as your Namaz, and belief in God as your Musalla. Let stilling the (worldly) desires be the staff in your hand. Make your body the mosque, your mind the Maulana (priest), and keeping the mind truly pure, as your Kalama (the divine word).”(2)

Next referring to the Muslim code of conduct (Shariat), and different stages of spiritual enlightenment, he says: “(O’ devotee of God), make meditating on God’s Name as your Shara and Shariat (the code of conduct). Let your Tariqat (purification of mind) be searching of God within. O’ Abdaala (venerable saint), let stilling the mind be your Maarfat (spiritual wisdom), and meeting God be the Haqiqat, so that, you don’t die again.”(3)

It is a fact of life, that even though we may read our holy scriptures daily, we don’t truly practice those teachings. The result is that swayed by our ten sense organs (eyes, nostrils, ears, organs to pass urine and stools, tongue, and sense of touch), which Guru Ji calls our ten wives, and the five evil impulses (of lust, anger, greed, attachment, and ego), which he calls as the five (evil) men, we keep indulging in all kinds of sins and evil deeds. Referring to these sense organs and evil impulses, Guru Ji says: “(O’ man), practice the message of Quran and other holy books in your heart. Restrain your ten women (the sense organs) from following evil ways. Bind down the five men (the evil impulses) with the rope of faith. Your contentment and patience will win you approval in the (Allah’s court).”(4)

Two of the five cardinal principles of Muslim faith are Hajj (pilgrimage to Mecca), and observing Rozas (fasts) during the month of Ramadan. Referring to these beliefs,
It is the same light

Guru Ji says: “(O’ man), make mercy as your Mecca (the holiest shrine), and observe the Roza (fast) of considering yourself (most humble person) the dust of the feet of all. To fully follow the word of your Peer (your prophet) is to ensure a seat in heaven. Let the divine beauty be your Hoors (the heavenly fairies), worship of Allah your fragrance, and meditation on God your Hujra (the worship chamber).”(5)

Now referring to the Muslim clergy, whom they hold in great respect, Guru Ji says: “(O’ my friend), he alone is a true Qazi (the Muslim judge), who earns the true (wealth of God’s Name). He alone is a (true) Hajji (pilgrim to Mecca), who purifies his heart. He is the (true Muslim priest) Mullah who removes the dirt of evil thoughts from his mind, and he is a true Dervish (saint) who takes support only in God's praise.”(6)

Regarding auspicious times for saying prayers, saying of rosaries, or having circumcision, Guru Ji says: “(O’ man), deem all the times as holy and remember God (Khaalaq), and the Creator (Maula) in your heart at all times of the day. Let remembering God at all times be your Tasbi (or saying of rosary), holding the ten sense faculties in check, the good character, and self-control your circumcision.”(7)

As for the general outlook on life, Guru Ji advises: “(O’ my friend), in your heart deem everything as short lived. Know that all such things as family, household, and brothers are (worldly) entanglements. (Remember that all) the chiefs, kings and the aristocrats are perishable. The only one place which is eternal is God’s abode.”(8)

Guru Ji now refers to the five prayers (Nimaaz, which a Muslim is supposed to say everyday), and tells what should be those prayers, which can truly elevate one’s spiritual state. He says: “(O’ my friend), let the praise of God be your first prayer, contentment the second, humility the third prayer, and welfare of all as the fourth prayer. Your fifth prayer should be to hold all your five senses organs at one place (under your control). In this way, all your five (prayer) times will become most auspicious.”(9)

But that is not all; Guru Ji wants to cover all other aspects of Muslim rituals. One of their rituals is issuing of Baang, whereby a specially appointed person for this purpose, goes to a top minaret on the Mosque and calls people for the prayer or Nimaaz, listening to which the Muslims rush to the mosque, and after washing their hands and feet in a certain manner, with the help of a special jug called Kooja, they join the prayer. The other thing is blowing of a horn (called Burgoo) by Muslim Fakirs. So referring to these practices, Guru Ji says: “(O’ man) make the knowledge that God abides everywhere (in the world) as your Moudeefa (the daily reading). Make renouncing of bad deeds as holding of Kooja (washing jug) in your hand. Realizing that there is but one God, let this be your Baang (call for prayer). The one who blows such a Burgoo (horn) is deemed as a worthy son of God.”(10)

Like many other faiths, Muslims also have their dietary laws. They never want to eat pork, and even the meat of other animals, they will eat, if the animal has been killed slowly, and while doing that certain verses from Quran are being read. They call such meat as Halaal (worthy of eating). They believe if a Muslim lives a holy life in
accordance with Quran, and Sharia (social code of conduct), he goes to Bahishat (heaven), if not then Azraeel the angel of death throws that person into Doazakh (hell). Referring to these beliefs, Guru Ji says: “(O’ my friend, I say let) the food earned by honest means be your Halaal (meat). Making your heart large like a river, wash off the dirt (of your grudges against others). He alone is deserving of Bahishat (heaven), who recognizes his Peer (follows his prophet’s advice). Then he doesn’t have to face Azraeel (the demon of death), or stay in hell.”(11)

Now touching upon the social aspects of Muslim life, such as choosing marriage partners, celebrating happy occasions, and dress codes, Guru Ji says: “Like a faithful wife, your body should be of high character. Revel in the joy of union with God. To purify the impure mind should be the Hadees (the holy law) in front of you. Keep your body whole (don’t disfigure it in any way), and have a turban on your head.”(12)

Commenting further on the qualities of a true Muslim, Guru Ji says: “A Muslim ought to be soft hearted like wax. He should wash away any kind of dirt (of ill feelings for anybody) from his heart. He should not even get close to (false) worldly pleasures, and he should be pure like a flower, silk, clarified butter, or the deer skin.”(13)

Now describing the ultimate test of a true human being, Guru Ji says: “(O’ man of God), he alone is the truly brave human being, on whom is the grace of the merciful God. He alone is true Sekh (saint), Masayak (head devotee, or Hajji (the visitor of Mecca), and he alone is God’s slave on whom God casts His glance of grace.”(14)

Guru Ji concludes the shabad by describing basic qualities of God and the way to obtain salvation. He says: “(O' man of God), this nature is the creation of the merciful Creator. The praise and love of that merciful God is unfathomable. O’ Nanak, by realizing the command of that eternal God, one obtains release from (worldly) bonds.”(15-3-12)

The message of this shabad is that we should not remain limited to only following the rituals of our faith, or observing only the dress or dietary codes, but should also try to live as per the true spirit of our holy scriptures and guidance of our prophets or Gurus. While living a life of purity, truth, compassion, and humility, we should be able to see God pervading everywhere and as God of all creation. By doing this, we shall be accepted into God's court and shall obtain liberation from any future worldly existences.

\[ \text{maaroo mehlaa 5.} \]

\[ \text{paarbarahm sabh ooch biraajay.} \]
\[ \text{aapay thaap uthaarap saajay.} \]
\[ \text{parabh kee saran gahaat sukh paa-ee-ai kichh bha-o na vi-aapai baal kaa.} \]
garabh agan meh Jineh ubaari-aa.
rakat kiram meh nahee sanghaari-aa.
apnaa simran day partipaali-aa oh sagal ghataa kaa maalaka. ||2||
charan kamal sarnaee-ee aa-i-aa.
saadh sang hai har jas gaa-i-aa.
janam mara sabh dookh nivaaray jap har har bha-o nahee kaal kaa. ||3||
samrath akath agochar dayva.
jee-a jant sabh taa kee sayva.
andaj jayraj saytaj ut-bhuj baho parkaaree paalkaa. ||4||
tiise paraapaat ho-ay niDhaanaa.
raam naam rasantar maanaa.
kar geh leenay andh koop tay virlay kay-ee saalkaa. ||5||

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aad ant maDh parabh so-ee.
aapay kartaa karay so ho-ee.
bharam bha-o miti-aa sAadhsang tay daalid na ko-ee ghaalkaa. ||6||
ootam banee gaa-o gopaala.
saadhsangat kee mangahu ravaala.
baasan mayt nibaasan ho-eeai kalmal saglay jaalkaa. ||7||
santaa kee ih reet niraalee.
parbaraahm kar daykheh naalee.
saas saas aaracDhan har har ki-o simrat keejai aalkaa. ||8||
jah daykhaa tah antarjaamee.
nimakh na visrahu parabh mayray su-aamee.
simar simar jeeveh tayray daasaa ban jal pooran thalkaa. ||9||
In many previous shabads, Guru Ji has advised us that if we want to end all our sufferings and live in eternal peace and bliss, then we should sing praises of God and meditate on His Name. In this shabad, he reminds us about many favors done by God throughout our life and shows us how to express our gratitude to Him.
First reminding us about the highest and most sublime status of God, Guru Ji says: “(O’ my friends), highest is the abode (and status) of the all-pervading God. He Himself creates, destroys, and re-establishes (everything). By grasping the shelter of that God we obtain peace, and we are not afflicted by any fear.”(1)

Reminding us about the protection God provided us when we were in a most vulnerable situation, while in the mother’s womb, Guru Ji says: “(O’ my friends), He who saved (us) in the fire of our mother’s womb, did not let us be killed by the bacteria in the blood, and sustained us by blessing us with His meditation. He is the Master of all hearts.”(2)

Now describing the blessings obtained by a person who seeks the shelter of God, Guru Ji says: “(O’ my friends), one who comes to the shelter of (God’s) lotus feet (by meditating on His immaculate Name), and sings His praise in the company of saints, gets rid of all the pains of birth and death and loses the fear of death by repeating God’s Name.”(3)

Explaining why the one who meditates on God’s Name loses all fear of death, he says: “(O’ my friends, that) God is all-powerful. He is beyond description, beyond the reach of our sense organs, and all light. All the creatures and beings serve Him. He sustains all the creatures born from eggs, placenta, perspiration, and earth in innumerable ways.”(4)

Guru Ji now tells us who is able to obtain the Name (and love) of such a blissful and all-powerful God. He says: “(O’ my friends), only that one is blessed with the treasure (of God’s Name), who has enjoyed the relish of God’s Name within (one’s heart). By extending His hand, God pulls one out of the blind well (of Maya and liberates one from the worldly bonds). But very rare are such saints (of God).”(5)

Regarding the divine wisdom and blessings obtained by such devotees, Guru Ji says: “(O’ my friends, whom God pulls out of the worldly bonds, is convinced that) whether in the beginning, end, or the middle, it is that same God (who has been pervading everywhere). Whatever the Creator does, that alone happens. (Thus) in the company of saints, all whose doubt and dread is removed, no pain or adversity can destroy (that person).”(6)

Therefore, Guru Ji advises: “(O’ my friends) sing the sublime (words of) Baani (in praise) of God of universe. Ask for the dust (humble service) of the congregation of saints. (In this way) by obliterating (our worldly) desires, we become desire-free and burn down all our sins.”(7)

Now explaining why he advises us to join the company of saints, Guru Ji says: “(O’ my friends), this is the unique way of life of the saints, that they always deem God in their company. With each and every breath, they remember God again and again, (and they know that) we should never be lazy in meditating on God.”(8)
As for himself, Guru Ji prays: “O’ the inner Knower of all hearts, wherever I look, I see You. O’ my God and Master, (bless me that) I may not forget You even for a moment. O’ God, Your servants survive by meditating on You again and again. You pervade in all forests, waters, and lands.”(9)

Describing once again the blessings received by the person who meditates on God, Guru Ji says: “(O’ my friends), no adversity or pain afflicts the one, who by meditating on (God's) Name day and night remains alert (to the worldly allurements). That person finds bliss and pleasures in meditation of God Himself. Such a person doesn’t keep any relationship with Maya (and remains detached from false worldly pleasures and pursuits).”(10)

Guru Ji adds: “(O’ my friends), that person suffers from no malady, sorrow, or pain, who in the company of saints, sings praises of God. O’ Master of the world, listen to my humble request and bless me with Your Name.”(11)

Elaborating on the virtues of meditating on God’s Name, Guru Ji says: “O’ my Beloved, Your Name is like a precious jewel. O’ infinite God, Your servants remain imbued with Your love, and they who are imbued with Your love, become like You. But rarely are found such (devotees of Yours).”(12)

Praying for the humble service of such devotees, Guru Ji says: “(O’ God), my mind begs for the dust of the feet (the most humble service) of such devotees of Yours, who do not forsake (You) at any time. In their company, (I too may) obtain the sublime status, in which You become one’s constant companion and always remain with them.”(13)

Expressing his love for such devotees of God, Guru Ji says: “(O’ my friends), that person alone is my beloved friend and mate, who firmly teaches me to meditate on the one (God), and rids me of my evil intellect. Purifying is the sermon of such a devotee, listening to which one gets rid of one’s lust, anger, and arrogance.”(14)

Next expressing his gratitude to the Guru, who brought him close to God, Guru Ji says: “O’ God, except for You, I have no one else (to support me. I am indebted to) the Guru, who has led me to God’s shelter. Therefore, I am a sacrifice to the perfect true Guru, who has destroyed the unnecessary doubt (which I should not have allowed to enter my mind).”(15)

In closing, Guru Ji prays: “(I wish that) I may not forget God even for a single breath, I may keep remembering God at all times. Nanak says, Your saints are imbued with Your love, and You are the greatest and most powerful . (16-4-13)

The message of this shabad is that we should seek shelter of the Guru, who would guide us in meditation of God's Name. Then we will be totally imbued with His love and sing His praises in the company of other saints. By doing so, we would get rid of all our sins, vices, doubts and fears, and may even obtain that God who is the treasure of all peace and bliss.
maaroo mehlaa 5

ik-o"kaar satgur parsaad.

charan kamal hirdai ni Dhaaree.
gur pooraa khin khin namaskaaree.
tan man arap Dhaaree sabh aagai jag
meh naam suhaavanaa.||1||

so thaakur ki-o manhu visasaray.
jee-o pind gay saaj savaaray.
saas garaas samaalay kartaa keetaa
apnaa paavnaa. ||2||

jaa tay birthaa ko-o naahee.
aath pahar har rakh man maahee.

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saaDhsang bhaj achut su-aamee dargeh
sobhaa paavnaa. ||3||

chaar padaarath asat dasaa siDh.
naam niDhaan sahj sukh na-o niDh.
sarab kali-aan jay man meh chaahheh
mil saaDhoo su-aamee raavnaa. ||4||

saasat simrit bayd vakhaanees.
janam padaarath jeet paraanee.
kaam kroDh nindaa parharee-ai har
rasnaa naanak gaavnaa. ||5||

jis roop na raykh-i-aa kul nahee jaatee.
pooran poor rahi-aa din raatee.
jo jo japai so-ee vadhaaagee bahurh
na jonee paavnaa. ||6||

jis no bisrai purakh bidhaaataa.
jaltaa firai rahai niit taataa.
akhir-ghanai ka-o rakhai na ko-ee
narak ghor meh paavnaa. ||7||
jee-o paraan tan Dhan jin saaji-aa.
maat garabh meh raakh nivaaJi-aa.
tis si-o pareet chhaad an raataa kaahoo
sirai na laavnaa. ||8||

Dhaar anoograhu su-aamee mayray.
ghat ghat vaseh sabhan kai nayray.
haath hamaarai kachhoo-ai naahee jis
janaa-ih i tsai janaavanaa. ||9||

jaa kai mastak Dhur likh paa-i-aa.
tis hee purakh na vi-aapal maa-i-aa.
naanak daas sadaa sarna-ee doosar
lavai na laavnaa. ||10||

aagi-aa dookh sookh sabh keenay.
amrii naam birlai hee cheenay.
taa kee keemat kahan na jaa-ee jat ka
heet samaavnaa. ||11||

so-ee bhagat so-ee vad daataa.
so-ee pooran purakh biDhaataa.
baal sahaa-ee so-ee tayraa jo tayrai
man bhaavnaa. ||12||

mirat dookh sookh likh paa-ay.
til nahee baDheh ghathe na ghataa-ay.
so-ee ho-ay je kartay bhaavai kahi kai
aap vanjaavanaa. ||13||

anDh koop tay say-ee kaadhay.
janam janam kay tootay gaa''dhay.
kirpaa Dhaar rakhay kar apunay mil
saaDhoo gobinding Dhi-aavnaa. ||14||

tayree keematt kahan na jaa-ee.
achraj roop vadee vadi-aa-ee.
bhagat daan mangai jay laavnaa
naanak bal bal jaavnaa. ||15||1||14||22||24||2||14||62||
This is the last Soalha (shabad of sixteen stanzas) in this melody of Maaroo, and in a way summarizes the message of previous shabads in this chapter. In this shabad, Guru Ji interchangeably addresses God and us to express his own wishes and desires to worship God and meditate on His Name with true love and devotion and impresses upon us the need for doing the same, so that like him we may also enjoy the bliss of God’s love and obtain all the objects of life.

First expressing the desire of his own heart, Guru Ji says: “(O’ my friends, I wish that) I may always keep enshrined the lotus feet (of God, His immaculate Name) in my mind. (I wish that I may) keep paying respect to my perfect Guru again and again. (I feel like) dedicating and surrendering all my body and mind (before the Guru, who alone can bless us with the gift of) Name, which is (the most) beauteous (thing) in the world.”(1)

It is our common tendency to forsake God and not remember His favors. Sometimes, we do this as a protest when we suffer some adverse circumstance and blame God for our misfortunes. Therefore, putting things in perspective, Guru Ji says: “(O’ man), why do you forsake that Master, who by giving you body and soul embellishes you? That Creator takes care of you with each and every breath and morsel, and you have to bear the consequences of your own deeds.”(2)

Therefore, Guru Ji advises: “(O’ man), keep that God always in your mind from whose door no body goes empty handed. In the company of saints worship the imperishable God, (so that) you may obtain honor in God’s court.”(3)

Guru Ji adds: “(O’ man, if you want to obtain all) the four boons (of life, namely prosperity, righteousness, success, and salvation), the eighteen miraculous powers, the treasure of Name, peace, poise, (all the) nine treasures (of wealth), and if you want to enjoy all pleasures in your mind, then meeting the saint (Guru) meditate on the Master.”(4)

Now particularly addressing those who have great faith in the teachings of Vedas and Shastras (the Hindu Holy books), Guru Ji says: “Even the Shastras, Simritis, and Vedas, say, “O’ man, achieve the object of (human) life. Nanak says, (that we can do this only if) by singing (God’s) praises with our tongue, we eradicate our lust, anger, and slander.”(5)

Stating the main benefit of meditating on God, Guru Ji says: “(O’ my friends), He, who has no form, features, lineage, or caste, that perfect (God) is pervading everywhere day and night. Whosoever worships Him, becomes very fortunate, because such a person does not fall in the womb (and doesn’t have to suffer the pain of births and deaths) again.”(6)
On the other hand, warning those who forsake Him, he says: “(O’ my friends, from whose mind) is forsaken the supreme Creator, wanders around burning (in the fire of worldly desires), and always remains in agony. Nobody can save such an ungrateful one; and is cast into the deepest of hells (and made to suffer through worst of pains).”(7)

Commenting further on the state and fate of such a person, Guru Ji says: “(O’ my friends, that God) who embellished us by giving us our soul, life, body, and wealth, and very carefully protected us in mother’s womb, forsaking love with Him (the one, who) is imbued with the love of any other, reaches no where (and achieves no useful purpose in life).”(8)

However Guru Ji also knows that in the final analysis, human beings are helpless, they do what God wants them to do, and only those come to realize God, whom He Himself makes to realize. Therefore, he says: “O’ my Master, please show mercy (upon us). You reside in each and every heart and are near to everybody. There is nothing under our control, because that one alone (remembers and) realizes You whom You makes to realize.”(9)

Elaborating on the control of God on the destiny of human beings, Guru Ji says: “That person alone is not afflicted by *Maya* (the false worldly attachments) on whose forehead (destiny, God) has written so from the very beginning. Therefore O’ Nanak, (God’s) slaves always seek His shelter and don’t consider anyone else equal to Him.”(10)

Commenting further on the powers of God and the value of meditating on His Name, Guru Ji says: “(O’ my friends, in His will, God) has ordained pains and pleasures (in a man’s lot. One can save oneself from these roller coasters by meditating on God’s Name). But only a rare person has reflected on the ambrosial Name (of God). No one has been able to realize the worth (of that God, even though) both here and there, it is that (God) who is pervading.”(11)

Therefore, addressing us, Guru Ji advises: “(O’ man, that God Himself) is the devotee and Himself the great Donor. That Creator Himself is the perfect Being. He Himself is your childhood mate and who sounds pleasing to your mind.”(12)

Now explaining some very hard facts of life, Guru Ji says: “(O’ my friend, it is God who has) pre-written death, pain and pleasure (in our destiny. These pains and pleasures) cannot be increased even a little bit, nor can they be decreased. That alone happens, which pleases the Creator, therefore to claim (that we can do anything) is to waste our selves.”(13)

Further clarifying what kind of people God saves, Guru Ji says: “(O’ my friends, God has) pulled only those (persons) out of the blind well (of *Maya*, or worldly attachments), and reunited those who were separated from Him for many births, whom showing mercy He made His own, and meeting the saint (Guru), they meditated on Him.”(14)
Therefore concluding the shabad, Guru Ji prays: “(O’ God), Your worth cannot be described. Wonderful is Your beauty and great is Your glory. Your slave Nanak begs from You the charity of Your devotion and is a sacrifice to You again and again.”(15-1-14-22-24-2-14-62)

The message of this shabad is that it is God who is the creator, savior and protector of the entire universe. All pains and pleasures, unions and separations, and births and deaths happen as per His will. Therefore, if we want to obtain any kind of peace, poise, or emancipation from future pain of birth and death, then we should seek the mercy of that God by singing His praises in the company of His saints (Guru).

Note- (Explanation of figures at the end):

Solhas M: 1=22, M: 3=24, M: 4=2, M: 5=14, Total=62

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Maaroo Vaar Mehla-3

Now Guru Ji begins *Maaroo Vaar* (epic in Maaroo melody). This *Vaar* consists of 22 *Paurees* (stanzas) composed by third Guru Amar Daa Ji. Later while composing Guru Granth Sahib Ji, Guru Arjan Dev Ji added suitable *saloks* (couplets) uttered by different Gurus before each *Paurri*. Explanation of these *saloks* and *Paurees* is given below:

Salok Mehla-1

In this stanza, Guru Ji talks about virtues and tells us what the best way is to share virtues or give advice to a person so that it has the maximum effect. Right at the outset, Guru Ji cautions us and says: "(O my friends), if we try to sell some virtue (or a precious thing) to a person who is not interested in buying that thing (or advice), it sells very cheap (and that advice is not valued or respected much). However, if we happen to meet a person who is looking for such a virtue (or advice), then this virtue (or advice) is valued (and respected) a lot. If we merge in the true Guru (ponder over Gurbani, with full concentration and devotion) then we would imbibe his virtues in us also. We need to remember that the advice contained in Gurbani is so) invaluable that it cannot be purchased at any (kind of monetary) price, and it cannot be bought at any shop. O Nanak it always maintains its full weight (and value), which never becomes less."(1)

Mehla-4

Now commenting on the importance of God’s Name, he says: "(O my friends, they) who are without Name, keep wandering and coming and going (in and out of this world) forever. There are some, who are bound (in the bonds of worldly involvements), some have loosened (these bonds somewhat), and some who are imbued with God’s love are in peace. O Nanak, that one’s conduct and way of life becomes truthful who develops (full faith) in the eternal (God)."(2)
Now Guru Ji shares with us the precious wisdom he has obtained from his Guru and the blessings he is enjoying as a result thereof. He says: “(O’ my friends), from the Guru I have obtained (divine) wisdom (which has served me) like a very sturdy and sharp double edged sword. (Armed with that sword like advice) I have (so dispelled the evil impulses from my mind, as if I have) conquered the fortress of duality, doubt, worldly attachment, greed, and arrogance. By reflecting on (Gurbani), the word of the Guru, God’s Name has come to reside in my mind. By practicing truth and self-discipline, my intellect has become sublime and God’s (Name has) become dear to me. (Now I have realized) that everywhere is pervading the eternal God, and eternal is that Creator (of the universe).”(1)

The message of this Paurree is that God's Name is like a very powerful weapon, which can destroy all our enemies such as lust, anger, greed, and false worldly attachments. This weapon can be obtained only by reflection on (Gurbani), the Guru's word. One should not try to force it on any unwilling persons, who are more concerned with their worldly affairs or riches; they won’t respect or value this advice. But they who realize its worth and truly act on the advice contained in it, their entire life becomes truthful and sublime.
It appears that Guru Ji uttered this salok while conversing with a musician, who considered Kedaara as the highest or the most melodious Raga (musical measure). But as indicated in previous Pauree, Guru Ji wants to lay stress on the importance of meditating on God’s Name, and singing His praise, irrespective of what melody, music or tune one may use to express one’s love for God.

Therefore addressing that musician, Guru Ji says: “O’ my brother, we should consider Kedaara as supreme among the melodies, if (while singing in this tune, one) imbibes love for the word (of the Guru and tries to follow it with devotion). One should keep joining the congregation of saintly persons and imbue oneself with the love for the eternal God. (In this way, one) should remove the dirt (of evils) from within one and emancipate one’s entire lineage. One should amass the commodity of virtues and drive away one’s faults. (But) O’ Nanak, that one alone is considered united (with God), who never forsakes one’s Guru and doesn’t love the other (worldly things).”(1)
Mehla-4

Now Guru Ji shares with us, what kind of peace and support he finds in the word of the Guru and God’s Name. Addressing God, he says: “(O’ God), when I look at this (worldly) ocean, I die with fear. But when I live under Your fear (alone and don’t care about anybody else but You, then in my mind) there is no fear. Because, by reflecting on Guru’s word, I have become contented, and O’ Nanak, when I meditate on God’s Name, I blossom (in joy).”(2)

Mehla-4

Explaining why he feels so contented and assured when he obtains the Guru’s support, he says: “(O’ my friends, the world is so embroiled in many conflicts, as if) many waves are rising in this ocean, but by riding the ship (of the Guru and following his advice, I am confident that) I would cross over (to the other shore and obtain salvation). Because, if the Guru lends his support, then no obstruction comes in the way of this boat of truth (one faces no difficulty in one’s spiritual journey). I can see that my Guru is alert, he would (surely) ferry me across to the door of God. But O’ Nanak, it is only by His grace that we obtain (this ship of the Guru), and we go to God’s court with honor.”(3)

Paurree

Now Guru Ji describes the true wisdom and blessings one obtains, when one follows the advice of the Guru. He says: “(O’ man) by following Guru’s advice, earn the true (wealth of God’s Name, and in this way) enjoy (the pleasure of) a kingdom free of any worry. (Then God who is) doing justice sitting on the eternal throne, would unite you with the congregation of saintly persons, and would bring about your union (with Him). By acting on the true advice (of the Guru) and meditating on God (in that company), you would develop friendship with God. Here (in this life), the bliss giving God would come to reside in your heart, and He would be helpful to you in the end (at the time of death). The Guru has imparted the right understanding (to me), and love for God has welled up (in my mind).”(2)

The message of this Paurree is that if we want to emancipate not only ourselves, but also our entire lineage from the perpetual pains of worldly existences, then we should reflect and act on the word of the Guru (Gurbani as contained in Guru Granth Sahib), with true love and devotion. By doing so all the evil tendencies within our mind will be dispelled, our life conduct will become immaculate, and by meditating on God’s Name in the company of true devotees, we will be united with God.
Instead of living a truthful life and remembering our Creator, most of us keep wandering in the pursuits of worldly wealth and possessions. That is why we keep suffering again and again in worldly existences. In this shabad, Guru Ji puts himself in our situation, and shows us how and from whom to ask for the right guidance, so that we may not repeat the same mistake again and obtain salvation from the perpetual pains of births and deaths.

So using the analogy of a traveler who has lost his way, Guru Ji says: “I am roaming around lost and strayed (from my spiritual path), but no one tells me the right path.”
(Maybe, I should) go and ask some wise persons, perhaps someone may rid me of my misery (and tell me the right path. I know that if the) true Guru comes to reside in my mind, then the beloved (God) is also found there. Then O’ Nanak, by praising God through His eternal Name, one’s mind is satiated (and one’s wandering ends).” (1)

Mehla-3

However Guru Ji makes it clear that God does everything as per His own will and showing His mercy, He blesses one with the guidance of the Guru and puts that one on the right path. Therefore, he says: “(O’ my friends, God) does whatever is worth doing as per His own will. On His own, He forgives; on His own He does the deed (and accomplishes the task). O’ Nanak, one who is blessed with the light (guidance) of the Guru, by meditating on (God’s) Name (that one) burns away all the suffering caused by the poison (of Maya or false worldly pursuits).” (2)

Paurree

Now warning us against falling prey to the pursuits of Maya or worldly riches and power, he says: “O’ self-conceited fool, do not be misled seeing Maya (the false worldly riches). While departing (from this world), none of this false wealth of many millions would accompany you. But the ignorant blind (man) doesn’t realize that on his or her head is hanging the sword of death. Only those, who have tasted the relish of God’s (Name), are saved by Guru’s grace (from drowning in the sea of false worldly pursuits. But, the human beings are also helpless, because God) Himself gets (things) done (from the mortals) and then Himself saves (them).” (3)

The message of this Paurree is that it is as per God's will that we are roaming around and suffering in the pains caused by our pursuits of Maya or worldly riches and power. If we want to get emancipation from these sufferings, then we should seek the guidance of the true Guru, and meditate on God's Name with true love, devotion and humility. So that showing His mercy God Himself may protect and emancipate us.

salok mehlaa 3.

jinaa gur nahee bhayti-aa bhai kee naahee bind.
aavan jaavan dukh qhanna kaday na chookai chind.
kaaparh Jivai pachhorhee-ai gharhee muhat gharhee-aal.
naanak sachay naam bin sirahu na chukai janjaal. ||1||
In the previous Pauree, Guru Ji gave us the messages that it is as per God's will that we are roaming around and suffering the pains caused by our pursuits of Maya or worldly riches and power. If we want to get emancipation from these sufferings, then we should seek the guidance of the true Guru, and meditate on God's Name with true devotion and humility. So that showing His mercy, God Himself may protect and emancipate us. In this salok, he tells us about the state and fate of those who have not met the true Guru and followed his advice.

He says: “They who have not met the Guru (listened to Gurbani), and don’t have even a little bit of fear (of God, they) keep suffering in the immense pain of coming and going, and their worry never ceases. (Their fate is) like a cloth which is struck against a stone (for washing), or like a gong, which is hit after every few minutes. (Similarly), O’ Nanak without meditating on the eternal Name, one doesn’t find relief from the (worldly) entanglement.”(1)

The single most important pieces of advice, which the Guru gives us is to always shun ego or self-conceit, which is almost universal and is often the cause of the ruin of even many virtuous persons. Therefore, they are always afraid, lest their ego may negate all their virtues. In this salok, Guru Ji recognizes this fact and tells us the way to overcome that fear. Therefore addressing us and his own mind, he says: “O’ my friend, I have searched all the three worlds, (and have concluded that) Ego is the worst
Nanak say, don’t you worry O’ my heart, speak truth and meditate on the eternal (Name) of (God), who is truly eternal.”(2)

Paurree

Now Guru Ji tells us about the blessings obtained by those who seek and listen to (Gurbani) the Guru’s word. He says: “(God) Himself forgives those who listen to the Guru and remain absorbed in (meditating on) God's Name. He has Himself yoked them in His devotion through the mark (of guidance) of Guru’s word. They always remain face to face, look beauteous, and are recognized (with honor) in the court of the eternal (God), and they whom God recognizes, are emancipated both here and there (in God’s court from any worldly bonds). Therefore, blessed again and again are those devotees who have served (and worshipped) God, I am a sacrifice to them.”(4)

The message of this Paurree is that we should remember that without following the Guru, and having some fear and respect for God, we would keep suffering in pains again and again. Further the worst thing in the world is self-conceit. Therefore, we should always humbly and dutifully follow the Guru's advice, and meditate on God's Name, so that He may emancipate us from self-conceit and rounds of birth and death.

It is the same light
It is the same light

Salok Mehla-1

In the previous *Paurree*, Guru Ji advised us that we should remember that without following Guru’s advice and having some fear and respect for God, we would keep suffering in pains again and again. Further the worst thing in the world is self-conceit. Therefore, we should always humbly and dutifully follow the Guru’s advice and meditate on God’s Name, so that He may emancipate us from self-conceit and the rounds of births and deaths.

In this *Salok*, comparing a human being to a married woman, who except for being arrogant about her beauty, has no other virtues, Guru Ji says: “The (soul) bride (who feels conceited about her physical beauty) is (like) an ill-mannered black faced woman of evil mind. O’ Nanak, (a human bride soul) can enjoy the company of her spouse (God), if she has (some) virtues in her, (but the bad character) bride has nothing but faults (in her).”(1)

Mehla-1

Now Guru Ji tells us who is considered so virtuous that even God likes to enjoy her company, and who commands respect in the family and God’s court. He says: “(O’ my friends, the human bride soul) who is truthful, gentle, and truly self-disciplined, she is considered perfect (in the holy company and her) family. O’ Nanak, she remains imbued with the love and affection of (God) her spouse, and is always considered virtuous.”(2)

Paurree

Next Guru Ji stresses the importance of examining one’s self and tells us what kind of blessings a person obtains who does that. He says: “(O’ my friends, one who has reflected on one’s merits and faults, and thus) has understood one’s own self, has obtained the treasure of (God’s) Name. Showing His mercy (God) has united that one with (*Gurbani*) the Guru’s word. Immaculate is the word of the Guru, (through it God has) helped that one to drink God’s elixir (of Name). They who have tasted the (relish) of God’s (Name), have stopped (drinking) other drinks (enjoying other worldly pleasures). Because after drinking God’s elixir (and enjoying the pleasure of meditating on God’s Name), they always remain satiated and lose all their thirst and hunger (for worldly pleasures or possessions).”(5)
The message of this *Paurree* is that the human bride soul, who is arrogant, is like that bride who is of bad character and tends to indulge in all kinds of false pleasures. But if we want to enjoy the love of our spouse (God) and want to be loved and respected in our family and God’s court, then we should follow the Guru’s word and shed our demerits, so that we may become worthy of God's love and union.

In the previous *Paurree* Guru Ji told us that the human bride soul, who is arrogant is like that bride who is of bad character and tends to indulge in all kinds of false pleasures. But if we want to enjoy the love of our spouse (God) and also be loved and respected in our family and God’s court, then we need to follow the Guru's word and shed all our faults, so that we may become worthy of God's love and union. In this *Paurree*, he tells us who the souls are who enjoy the company of (God) their spouse, and also like kings, share with God His eternal throne and become one with Him.

Continuing the above metaphor, Guru Ji says: “The spouse (God) feels pleasure in enjoying the company of that (human) bride, who adorns herself with the ornament of

**Salok Mehlia-3**

In the previous *Paurree* Guru Ji told us that the human bride soul, who is arrogant is like that bride who is of bad character and tends to indulge in all kinds of false pleasures. But if we want to enjoy the love of our spouse (God) and also be loved and respected in our family and God’s court, then we need to follow the Guru's word and shed all our faults, so that we may become worthy of God's love and union. In this *Paurree*, he tells us who the souls are who enjoy the company of (God) their spouse, and also like kings, share with God His eternal throne and become one with Him.
Name in her heart. O’ Nanak, the bride (soul) who remains standing in front (of God, always ready to do whatever He wants her to do) is a woman of good repute.”(1)

*Mehla-1*

Now describing, how blessed those bride (souls) are who love God, he says: “O’ Nanak, blessed is that united (bride soul), who is pleasing to the care-free Spouse. Such a bride soul remains faithful (to God, her) incomprehensible and unfathomable spouse both in her parents’ and in-laws houses (this world and God’s court).”(2)

*Paurree*

Guru Ji now gives another example to explain who those persons are who enjoy the bliss and comforts of God’s company. He says: “Only that person sits on the throne of a king, who is worthy of that throne. But eternal are those kings only, who have recognized the eternal (God). These rulers (of lands) cannot be considered (true kings), who always suffer from the pain of attachment with the other (worldly possessions). What is the use of praising the one, who has been created (by God), and who doesn’t take any time in vanishing? It is only the one true (God), who is immortal and the Guru’s follower who realizes (this fact) becomes immortal (by uniting with the eternal God).”(6)

The message of this *Paurree* is that if we want to enjoy respect and love in this and the next world, then we have to shed our self-conceit, and bedeck ourselves with the ornaments of love for God’s Name in our heart. Further we need to remember that just as only that person sits on the throne, who deserves it, similarly only that person enjoys the company and union of the eternal God, who loves and is devoted only to the one eternal God, and is not attached to any worldly possessions, riches, or relatives.

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Salok Mehla-3

In the previous Paurree, Guru Ji advised us that if we want to enjoy respect and love in this and the next world, then we have to shed our self-conceit, and bedeck ourselves with the ornaments of love for God’s Name in our heart. Further we need to remember, that just as only that person sits on the throne, who deserves it, similarly only that person enjoys the company and union of the eternal God, who loves and is devoted only to Him, and is not attached to any worldly possessions, riches, or relatives. In this salok, Guru Ji explains in another way, why although all human beings belong to God, only a few enjoy the bliss of His company, while others don’t.

Again using his favorite metaphor of brides for the human souls and God as the one groom of all, he says: “(O my friends, God) is the only one Groom of all (human bride souls). No one is without the Groom. But O Nanak, they alone are (His happily) united (brides), who remain merged in the true Guru (by devotedly following his advice and meditating on God’s Name).”(1)

Mehla-3

In this salok, Guru Ji gives the underlying reason, why most of us remain separated from God, and do not obtain emancipation from our worldly bonds. He also tells us the way to obtain salvation. He says: “(O my friends), within our minds keep rising many waves (of worldly desires, because of which we commit many sins), so how can we be acquitted in God’s court? O Nanak, we are acquitted only if by Guru’s grace, our mind is attuned to the eternal (God), and we remain absorbed in true and deep love of the Infinite (God).”(2)
Now giving the gist of his advice Guru Ji says: “(O my friends), invaluable is (God’s) Name. We can never assess its worth. He Himself has created this world and He Himself pervades in it. (The only thing, we can do is to) always praise Him through the Guru’s (word, and in this way) we can appraise that eternal (God. By singing praises of God through *Gurbani*) the Guru’s word, our lotus (like heart) blossoms (in delight), and this is how we drink the elixir of God’s (Name. Then our) coming and going (in and out of this world) stops, and we (live and) sleep in peace and poise.”(7)

The message of this *Paurree* is that all human beings are like the brides of one God, but only those among us truly enjoy the bliss of His union, who listen to (*Gurbani*) the immaculate word of the Guru, imbue themselves with the fast love of God’s Name, and sing His praises day and night. God comes to reside in their heart, which then blossoms like lotus and they enjoy the state of supreme peace and poise.
In the previous *Paurree*, Guru Ji gave us the message that all human beings are like the brides of one God, but only those among us truly enjoy the bliss of His union, who listen to (*Gurbani*) the immaculate word of the Guru, imbue themselves with the fast love of God's Name, and sing His praises day and night. God comes to reside in their heart, which then blossoms like lotus and they enjoy the state of supreme peace and poise. In this *salok*, he compares the deep love of a true devotee to the deep red colored dress, which a newly wedded bride wears to show her utmost love for her spouse.

He says: “O’ Nanak, one who remains (so imbued with God’s love, as if he or she) has been dyed in the color of the absolute true God, that one’s color of love neither gets soiled, nor becomes hazy, ochre, or short lived. (In other words, such a person’s love is not selfish, doubtful, or short lived, but) it is sincere and ever lasting.”

Now Guru Ji cites two beautiful metaphors to convey the kind of love and devotion, we should have for God. He says: “Shedding its fear, a bumblebee (sits and sucks) with ease the essence from vegetation, flowers and fruits. But O’ Nanak, this black bee (should know that) there is only one tree and one flower (whose essence is truly sweet and life giving. In other words instead of going to different places, and worshipping so many gods and goddesses, the devotees should know that there is only one true God, and it is only His Name, which is the true immortalizing nectar).”

Just as a black bee moves around from flower to flower, being allured by their outward beauty, similarly our mind keeps getting allured by false worldly riches and pleasures and it is very difficult to control our mind from these worldly distractions and stay focused on God. Therefore, Guru Ji says: “(O’ my friends), truly supreme brave warriors are those who battle with their mind (and stop it from being allured by worldly enticements). They who recognize themselves (that they are a spark of the divine light, always) remain united with God. This is the greatness of the (divinely) wise, that they remain absorbed in their mind (attuned to God). By meditating on the eternal (God), they have obtained the palace of God (recognized Him within themselves. In short), they alone have conquered the world (achieved the objective of coming into this world), who by Guru’s grace have conquered their mind (and kept it in check).”

The message of this *Paurree* is that if we want to be truly united with God, we should have absolute true and fast love for Him. We should only try to relish the essence of the flower of God’s Name, and not keep wandering from one false god (or fake saint) to another. Further like brave warriors, we should fight against the mind’s tendencies towards false worldly pursuits and pleasures. Then we would obtain to the mansion of God and feel as if we have conquered the entire world.
salok mehlaa 3.

jogee hovaa jag bhavaa qhar qhar bheekhi-aa lay-o. 
dargeh laykhaa mangee-ai kis kis uター day-o. 
bhikhi-aa naam sāntokh marhe 
sadāa sach hai naal. 
bhaykhee haath na laDhee-aa sabh 
baDhee jamkaal. 
aanak galaa jhoothee-aa sachaa 
namaa samaal. ||1||

mehlaa 3.

jit dar laykhaa mangee-ai so dar 
sayvihu na ko-ay. 
aisa satgur lori lāhu Jīs jayvad avar 
na ko-ay. 
tis sārnaa-ee chhootee-ai laykhaa 
manggan na ko-ay. 
sach drīr-aa-ay sach darīr sachaa 
oh sabad day-ay. 
hirdai jis dai sach hai ṭan man bhee 
sachaa ho-ay. 
aanak sachai hukam mani-ai sachee 
vadi-aa-ee day-ay. 
sachay maahi samaavasee jis no 
nadar karay-i. ||2||

pa-orhee.

sooray ayhi na aakhee-ahi ahaⁿkaar 
mareh dukh paavahi. 
anDhay aap na pachhaannée doojai 
pach jaaveh. 
at karoDh si-o loojh-day agai pichhai 
dukh paavahi. 
har jee-o ahaⁿkaar na bhaav-ee vayd 
kokk suanaaveh. 
ahaⁿkaar mu-ay say vigtēe ga-ay mar 
janmeh fir aavahi. ||9||
Salok Mehla-3

In the previous Paurree, Guru Ji instructed us that if we want to be truly united with God, we should have absolute true and fast love for Him. We should only try to relish the essence of the flower of God’s Name, and not keep wandering from one false god (or fake saint) to another. In this salok, Guru Ji comments on the conduct and fate of those who becoming yogis and wearing ochre colored robes go begging from place to place in search of food and clothing, and think that simply by adopting holy garbs they would obtain to the eternal God.

He says: “If I were to become a yogi and wander through the world begging from door to door, (I wonder, how would I) answer my one (bad deed after the other), when the account (of my deeds) is demanded in God’s court? (O’ my friends, one who deems God’s) Name as charity, and contentment as one’s cottage, the eternal (God) is always with that one. No one has been able to lay hands upon (and obtain the eternal God, simply) by adopting holy garbs; the entire world is bound to (birth and) death. Therefore, O’ Nanak, meditate only on God’s) Name, all other things are false.”(1)

Mehla-3

If as stated above one has to account for one’s past deeds, even after praying to gods and goddesses, or becoming yogis and adopting holy garbs, then naturally the question arises, what should a person do to obtain salvation? Providing answer to such questions, Guru Ji says: “(O’ my friends), don’t serve at that door (and waste your time and effort in serving that guru), if you are still going to be asked to account for (your past deeds). Instead find such a true Guru, who has no one equal to him (in merit and purity). It is by seeking his shelter (and faithfully following the guidance of such a true Guru), that we are emancipated, and no one asks for the account (of our past deeds. Because that Guru himself) steadfastly meditates on the true (Name), makes (his followers) to firmly enshrine the eternal (God in them), and gives true advice to them. Within whose mind is enshrined the truth, that person’s body and mind also become true (and immaculate). O’ Nanak, by obeying the command of the eternal God, He blesses us with eternal glory and on whom He casts His glance of grace, (that person) would merge in the eternal (God Himself).”(2)

Paurree

In the previous Paurree, Guru Ji told us that truly supreme brave warriors are those who battle with their mind (and stop it from being allured by worldly enticements). In this Paurree he tell us, who in his judgment are not the brave ones. He says: “(Such persons) are not called the valiant ones, who die (in battle to satisfy their) ego and suffer pain. These blind fools do not recognize their (true) self and are consumed in duality (love of worldly possessions instead of God). They fight (with each other) in great anger and therefore suffer in pain, both here (in this world) and hereafter (in God’s court. Even) Vedas (the Hindu holy books) loudly proclaim that arrogance is not pleasing to God. They who die in self-conceit, depart from here without achieving the state (of salvation), and keep dying to be born again and again.”(9)
The message of this *Paurree* is that we should not wander like yogis or mendicants and keep serving or begging from door to door. Instead, we should seek the guidance of that true Guru who himself meditates on God’s Name, and helps us also in doing that. Then, we would become immaculate and no one would ask us for the account of our past deeds. Lastly, we should completely wipe out any kind of ego or self-conceit from our minds, because the eternal God doesn’t like it. If we faithfully follow the advice of the true Guru, God would forgive all our past misdeeds, and in His mercy would bless us with His eternal union.

**salok mehlaa 3.**

kaaga-o ho-ay na oojlaa lohay naav na paar.
piram padaarath man lai Dhan savaaranhaar.
hukam pachhaanai oojlaa sir kaasat lohaa paar.
tarisnaa chhodai bhai vasai naanak karnee saar. ||1||

**mehlaa 3.**

maaroo maaran jo ga-ay maar na sakahi gavaar.
naanak jay ih maaree-ai gur sabdee veechar.
ayhu man maari-aa naa marai jay lochai sabh ko-ay.
naanak man hee ka-o man maarsee jay satgur bhaytai so-ay. ||2||

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**pa-orhee.**

dovai tarfaa opaa-ee-on vich sakat siv vaasaa.
saktee kinai na paa-i-o fir janam binaasaa.
gur sayvi-ai saat paa-ee-ai jap saas giraasaa.
In the previous Paurree, Guru Ji advised us that we should not wander like yogis or mendicants and keep serving or begging from door to door. Instead we should seek the guidance of that true Guru who himself meditates on God’s Name, and helps others also in doing that. In this salok, he explains the unique merits of the true Guru, who can accomplish even those deeds, which seem impossible.

Citing some examples, he says: “(Ordinarily), a crow cannot become white (like a swan), and a boat of iron cannot cross (the river), but blessed is that embellishing (Guru, following whose guidance even a person with a black heart like a crow) starts believing in the beloved commodity (of God’s Name. Such a person) recognizes the command (of God, becomes) immaculate (like a swan, and swims across this worldly ocean, just as) riding on wood (a piece of) iron floats across (a river. Under Guru’s guidance, that person) sheds (fire like worldly) desire and in that person’s mind abides the fear (of God) and O’ Nanak, such conduct is supreme.”(1)

In Paurree (8), Guru Ji had observed that truly supreme are those brave warriors, who battle with their mind (and try to understand themselves). Therefore, many people have tried to conquer their mind in various ways. Some have even gone to the extent of renouncing their house holds and left for lonely places in jungles, mountains and deserts, so that by being away from worldly allurements, they might be successful in stilling their mind. But they all have miserably failed. Therefore commenting on such efforts, Guru Ji tells us the most practical way of controlling our mind.

He says: “(O’ my friends), they who have gone to the lonely deserts, (or forests and mountains), to still (their minds), those fools couldn’t still it. Because O’ Nanak, if this mind can be brought under control, it is only through reflection on (Gurbani), the Guru’s word. Even if every one wishes, that this mind might become still, it cannot be stillled. O’ Nanak, only the mind itself will still the mind, when one meets the true Guru, (listens to him and follows Guru’s advice).”(2)

Now Guru Ji beautifully explains how God has given us both options. We can follow the path of Guru, or that of worldly power, and bear the consequences accordingly. He says: “(O’ my friends, God) has created both paths (of following the advice of the Guru, or the dictates of one’s own mind). In this world abide both Maya (the worldly
power), and (divine) soul. No one has obtained (God) through power (or Maya); instead being born again and again one is destroyed. It is only by serving the Guru (by following his advice) and contemplating on (God’s Name) with every breath and morsel, that we obtain peace (of mind. O’ man, go ahead) and carefully look into (the holy books like), Simritis, and Shastras, (you would find) that the servants of God are held in highest esteem. (In short), O’ Nanak, no one can become immortal without (meditating on) God’s Name. Therefore I am a sacrifice to the Name.”(10)

The message of this Paurree is that simply by our own efforts we cannot become pure or conquer our mind, even if we abandon this world and roam around in forests, deserts and mountains. It is only when we seek the guidance of true Guru that we learn how to control our mind with the power of the mind itself. We also learn from the Guru that God has given us both options of following Guru’s advice, or following the dictates of our own mind and run after worldly riches and power. But no one has obtained God through power. It is only by meditating on God’s Name under Guru’s guidance that a person has obtained to God, and enjoyed the bliss of His eternal union.

It is the same light
It is the same light

In the previous Pauree, Guru Ji told us that simply by our own efforts, we couldn’t become pure or conquer our mind, even if we abandon this world and roam around in forests, deserts and mountains. It is only when we seek the guidance of true Guru that we learn how to control our mind with the power of the mind itself. In this Salok, Guru Ji tells us, how even by becoming a scholar and giving sermons or practicing outward cleanliness we cannot please God, and how essential it is to make sure that we don’t forget the eternal God.

He says: “(O my friends), even if I were to become a pundit (scholar) or an astrologer and recite (all) the four Vedas from memory, am venerated in all the nine regions (of the world) because of my high moral character and thoughts; (and be very careful that no low caste person) defiles my kitchen square, (all these things are useless), because the most essential thing is that one should) never forsake the eternal (God). O Nanak, all these kitchen squares (and other such things are false and) short lived, the only one (everlasting power) is that eternal God.”

Mehla-3

Guru Ji now reminds us about another fact regarding creation and worldly honors, for which many people crave. He says: “(O my friends, He) Himself creates (all beings), does everything, and Himself casts His glance of grace (on them). O Nanak, say that eternal (God) Himself blesses (some) with glories.”

Pauree

Two things often motivate a person, one is the desire for fame and the other is the fear of somebody or something. In the above two saloks, Guru Ji told us who can bless us with true glory and fame. Now he tells us how we can save ourselves from any kind of fear, particularly the fear of death, which is most dreadful. He says: “(O my friends), death is such a dreadful pain that before it no other pain comes to mind. Undeterred, it is pervading the (entire) world and particularly torturing the sinner. (But the one, who) by reflecting on the Guru’s word understands the mystery of God, realizes God by meditating on His (Name). The person who struggles with the mind, by seeking the shelter of God gets liberated (from the fear of death and all other fears. In short, the one who) by reflecting (on the virtues of God) in the mind, meditates on God succeeds (and is received with honor) in God’s court.”

Salok Mehla-3
The message of this *Paurree* is that if we want to be renowned for our scholarship or any other merit and want to be free from the fear of death and all other fears, then we should reflect on the Guru's word and meditate on God's Name. By doing so, we would conquer our minds, and get rid of all our fears, and we would be recognized with honor, both in this world and God’s court.

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*Salok Mehla-1*

In the previous *Paurree*, Guru Ji advised us that if we want to be renowned for our scholarship or any other merit and want to be free from the fear of death and all other fears, then we should reflect on the Guru's word and meditate on God's Name. By doing so all our fears would be removed and we would be recognized with honor, both in this world and God’s court.
In this salok, he comments further on the ways of God and tells us what kinds of things we need to remember if we want to be accepted in His court. Commenting on the false allurements of the world and true love for God, Guru Ji says: “(O’ my friend), it is only by submitting to the will (of God) that one becomes closer to God and it is only the truth (of remembering that) eternal (God), which is accepted in His court. (O’ man), looking at the world (and its false allurements) don’t forget (God, because in the end), the Master would ask for the account (of all your deeds in life). The one who keeps a watch over one’s mind (to ensure that it is not misled by false worldly allurements), and keeps it straight (and pure, is a truly saintly) mendicant. O’ Nanak, the Creator keeps account of the love and affection (of such truly mendicant saints).”(1)

Mehla-1

Now telling us about another quality of true devotees and how God loves them, Guru Ji says: “O’ Nanak, (the beggar who like a) black bee remains detached (from false worldly enticements) sees God in all, and with the diamond (of Guru’s word) has pierced the diamond (of his soul), God lovingly embraces him to His bosom.”(2)

Paurree

In the previous Paurree, Guru Ji stated that death is such a dreadful pain that before it no other pain comes to mind. Undeterred it pervades the world and particularly tortures the sinners. In this Paurree, he comments further on this topic, by referring to those self-conceited people, who do not listen to the Guru and following the dictates of their own mind, keep indulging in sinful activities.

Regarding such persons, Guru Ji says: “(O’ my friends), the demon of death tortures those self-conceited (people) who remain involved in worldly attachments. In an instant (death) would dash them to the ground (and destroy them), who are being deceived by the love of the other (worldly things). Once the demon of death strikes (and hovers over their heads,) they cannot (repent for their sins, or remember God. But) they are not hit by the demon of death who remain awake in God’s love (and remain alert to false worldly enticements and keep remembering God with love).”

But in his compassion, Guru Ji pleads to God on behalf of the entire universe and says: “(O’ God), all this (creation) is Yours and it is You who liberates (from worldly involvements and pain of birth and death). All (beings) are dependent on Your support, (therefore please show mercy and put them on the right path).”(12)

The message of this Paurree is that we should humbly submit to God’s will and see God pervading everywhere. We have to remain alert to the false worldly allurements and keep meditating on God’s Name with love and devotion, then we will be free even from the fear of death and God would lovingly embrace us to His bosom.
In the previous *Paurree* Guru Ji stated that the demon of death tortures those self-conceited (persons) who remain involved in worldly attachments. In an instant (death) would dash them to ground (and destroy them), who are being deceived by the love of the other (worldly things). In this *salok*, he again warns us against being obsessed with amassing worldly wealth.
He says: “(O’ my friends, one who) looks for (the opportunity to amass worldly wealth), deeming it as imperishable, goes through immense pain. (That person’s state is like the one, who) has loaded salt (on the head) and has to cross the ocean. In the end, such a person is left neither with the capital nor profit.”(1)

Mehla-1

But regarding those, who have the capital of God’s Name, Guru Ji says: “O’ God, with whom is the capital of eternal Name, (which is) Your limitless and inexhaustible wealth, Nanak (says that person) has the immaculate commodity, blessed is the (Guru) banker of this trade.”(2)

Mehla-1

In previous many shabads, Guru Ji stated that while in the mother’s womb a human being is in love with God, but as soon as one gets out one starts getting attached to false worldly allurements and therefore suffers at the hands of the demon of death. In this salok, he tells us a beautiful way to avoid such sufferings. He says: (O’ man), revive your previous love and regain the support of Your great Master. O’ Nanak, one who has union with (God’s) Name, would be able to slay (and overcome the fear of) the demon of death standing over one’s head.”(3)

Paurree

Now Guru Ji once again stresses on the fact that whether one is good or bad, self-conceited, or a Guru’s follower, it is God who makes one so. He therefore says: “(O’ my friends), it is God Himself who has embellished the human body and has put in it His Name (the embodiment of all) the nine treasures (of wealth). Some, He has Himself strayed in doubt and they are engaged in fruitless tasks. By Guru's grace some have realized God, who pervades all the souls. After listening (to the word of the Guru), some have believed (that to meditate on the Name of the eternal) God is the most sublime deed. Within them has welled up the love for God and they have sung the praise of (God’s) Name.”(13)

The message of this Paurree is that it is God who has created us including our body and mind. So if we want to enjoy true love and peace, then we have to listen to the Guru's word and instead of running after worldly riches and power, we should try to amass the wealth of God’s Name. By doing so we would be able to see that God pervading in all hearts and would keep enjoying the bliss of singing His praises at all times.
It is the same light
In the previous Paurree, Guru Ji told us that it is God who has created us including our body and mind. So if we want to enjoy true love and peace then we have to listen to the Guru's word and instead of running after worldly riches and power, we should try to amass the wealth of God's Name. In this salok, he tells us about the virtues of being simple and pure of heart, rather than being too clever and always burning in jealousy at the wealth or possessions of others.

Guru Ji says: “(O’ my friends, this is the) one and only simple (righteous) path that simplicity and fear (of God) should reside in our mind. Too much jealousy (with others, because of their wealth or social status, brings) immense pain and one’s (mind, body, and speech) become malicious.”(1)

Next Guru Ji cautions us against being misled by what the majority of people practice and believe, even though it doesn’t seem to be the right thing to do. Specifically referring to belief in many different rituals mentioned in Vedas, which was in vogue in those days and to a great extent even now, Guru Ji says: “(No doubt, the beliefs of Vedas are being propagated very widely, as if) the drum of Vedas is ringing very loudly and many (people) are following that, but O’ Nanak, you only concentrate on (God’s) Name, because except for that, there is no other (better way).”(2)

Elaborating on the absolute necessity of meditating on God’s Name, Guru Ji says: “(O’ my friends, this world is like an) unfathomable ocean, so (filled with the impurities of impulses for power, self-praise, and evil), that nobody has seen its depth (how far the human beings can stoop to satisfy their evil impulses. However, I know that if) I could meet the great carefree true Guru, then I could cross over (and avoid being drowned myself in this ocean of evil worldly desires). Otherwise, this (worldly) ocean is filled with pains and miseries and O’ Nanak, without (meditating on the) eternal Name (of God), no one’s hunger (for worldly riches and power) has been quenched.”(3)

Now Guru Ji describes the blessings and virtues, those persons receive who listen and act on (Gurbani), the word of the Guru. He says: “They, who have searched within themselves (and have examined their own conduct) on the basis of (Gurbani), the beautiful word of the Guru, meditate on God's Name and obtain whatever they wish for. But that one alone meets the Guru, on whom God shows His grace and he or she sings praises of God. Even the judge of righteousness becomes their friend and he never sends them on the path of the demon of death (or subjects such persons to any tortures). Day and night they meditate on God’s Name and remain absorbed in God's Name itself.”(14)
The message of this Paurri is that instead of simply doing what many people are doing, we should listen to the advice of the true Guru (and his Gurbani as contained in Guru Granth Sahib), and meditate on God's Name. By doing so, we would swim across this worldly ocean, and would become free from the fear of pain of death, and ultimately become one with God.

salok mehlaa 1.

sunee-ai ayk vakhaanee-ai surag mirat pa-i-aal.
hukam na jaa-ee mayti-aa jo likhi-aa so naal.
ka-un moo-aa ka-un maarsee ka-un aavai ka-un jaa-ay.
ka-un rahsee naankaa kis kee surat samaa-ay. ||1||

mehlaa 1

ha-o mu-aa mai maari-aa pa-un vahai daree-aa-o.
tarisnaa thakee naankaa jaa man rataa naa-ay.
lo-in ratay lo-inee kannee surat samaa-ay.
jeebh rasaa-in choonrhee raatee laal lavaa-ay.
andar musak jhakoli-aa keemat kahee na jaa-ay. ||2||

pa-orhee.

is jug meh naam niDhaan hai naamo naal chalai.
ayhu akhut kaday na nikhuta-ee khaa-ay kharchi-o palai.
har jan nayrh na aavee jamkankar jamkalai.
say saah sachay vanjaari-aa jin har Dhan palai.
har kirpaa tay har paa-ee-ai jaa aap har ghalai. ||15||
In the previous Pauree, Guru Ji advised us that instead of simply doing what majority of people are doing, we should listen to the advice of the true Guru and meditate on God's Name. By doing so, we would swim across this worldly ocean, and become free from the fear of pain of death, and ultimately become one with God. In this salok, he elaborates on God's power and also gives us insight into the matter of birth and death, which puzzles many of us.

He says: “It is being heard and said that it is one (God alone) in the heaven, the mortal world, and the underworld. His command cannot be altered; whatever (He has) written (in the destiny of a mortal) that goes with him or her. O' Nanak, (therefore one wonders, in reality) who has died, who would kill, who comes, and who goes (in and out of the world? O’ Nanak, (one wonders) who would enjoy bliss, and whose consciousness would merge (in God)?”(1)

Mehla-1

Now Guru Ji himself answers the above questions. He Ji says: “(O’ my friends, it is) in its ego that a creature has died, and it is his sense of mineness, which has killed him. Within him blows the air (of worldly desire) like a flowing river. O’ Nanak, one’s (fire like) desire gets abated, when the mind is imbued with the love of (God’s) Name. Then one’s eyes get imbued with (the craving to see that God), who has blessed one with the eyesight, and one’s ears are attuned to listening to one’s conscience. While enjoying the relish of (meditating on God’s Name), one’s tongue looks beauteous as if studded with red rubies. One becomes so noble, as if one’s inner self has been perfumed from inside and the worth of such a person cannot be described.”(2)

Pauree

Therefore, Guru Ji says: “(O’ my friends), in this world, God's Name is (the real) treasure, and it is the Name alone, which accompanies (a person after death. This treasure of) Name is inexhaustible, even after spending, using, or putting in your pocket, it doesn’t exhaust. Even the demon of death doesn’t come near the devotees, (who have this treasure). Therefore they are the true salesmen and true bankers, who have the wealth of God’s (Name). It is by God’s grace that we obtain (the wealth of) God’s (Name), when God Himself sends (the Guru to the world to distribute this wealth).”(15)

The message of this Pauree is that God creates this world and it is as per His command that we enjoy pleasure or suffer pain, and go through rounds of birth and death. So if we want to save ourselves from any pain or suffering, then instead of worldly riches and power, we should amass the wealth of God’s Name. However, it is only when God's grace is upon us that He unites us with the Guru who gives us the gift of God's Name. So we should always pray to God to bless us with the guidance of the Guru.
It is the same light
In the previous Paurree, Guru Ji advised us that God creates this world and it is as per His command that we enjoy pleasure or suffer pain, and go through rounds of birth and death. So if we want to save ourselves from any pain or suffering, then instead of worldly riches and power, we should amass the wealth of God’s Name. But in spite of his repeated utterances some Manmukhs or self-conceited persons don’t listen to that and keep following the dictates of their own mind. In this salok, Guru Ji comments on the conduct and the fate of such persons.

He says: “The Manmukhs do not know the value of (true) trade. They earn poison (of worldly wealth), deal in poison, and love poison. Outwardly they call themselves pundits (or the wise ones), but in reality they are foolish and ignorant. They do not attune their mind to God but love to enter in arguments. They narrate stories of conflicts and sustain themselves by telling lies. (They don’t realize that) in this world, God’s Name is the only immaculate (deed), and all else is soiled (and brings pain and suffering in the end). Therefore, O’ Nanak, they who do not contemplate upon God’s Name, those fools die becoming soiled (sinners, therefore keep suffering the pains of birth and death). (1)

Next explaining why people are afflicted with pain and how that pain can be erased, Guru Ji says: “Without serving God (and meditating on God's Name), one is afflicted with pain and it is only by obeying the will of God that one’s pain goes away. (God) Himself is the Giver of happiness and He Himself awards punishment. O’ Nanak, we should understand that everything happens as per His will. (2)

Once again stressing the significance of God's Name, Guru Ji describes what happens to those who instead of loving God, love other gods and goddesses or worldly wealth. He says: “Without God's Name, this world is (like a) pauper, because without the Name, one never gets satiated (no matter how much worldly wealth one may acquire). The love for worldly wealth has strayed it in doubt, and because of ego (the human beings) suffer in pain. Because, no matter how much they crave, without the grace of God, they cannot obtain anything. (Therefore, due to worldly attachment, the world) comes and goes and keeps being born and dying; only the Guru’s word (or meditation on God’s Name), can get (the creatures) liberated (from the rounds of birth and death. It is God, who) Himself is enacting (this entire drama of the world), so to whom can we say (or complain), because there is no other (higher power than Him)?”(16)

The message of this Paurree is that instead of following the dictates of our own mind, we should follow the advice of the Guru (Granth Sahib Ji), and instead of accumulating worldly wealth, we should accumulate the wealth of God's Name, only then we would be delivered from the perpetual pains of birth and death.
It is the same light
It is the same light

It is the same light

In the previous Paurree, Guru Ji advised us that instead of following the dictates of our own mind, we should follow the advice of the Guru and instead of accumulating worldly wealth, we should accumulate the wealth of God's Name. Only then would we be delivered from the perpetual pains of birth and death. In this salok, he tells us who those fortunate ones are who have accumulated this wealth and what is the fate of those self-conceited ones who keep hankering after worldly wealth.

Guru Ji says: “In this world only those saints have earned the wealth (of God’s Name), who have been blessed with the company of the true Guru (and through him, they have) obtained God. The true Guru has enshrined the true (Name) in them, and (so valuable) is this wealth (of Name that) its worth cannot be described. On obtaining this wealth one’s hunger (for worldly riches) goes away and peace comes to abide in the mind. But they alone are blessed (with this wealth on whom is God’s grace, in whose lot it is so written by God.”

Commenting on the rest of the self-conceited world, which cares only for worldly riches and power, Guru Ji says: “The self-conceited world is (spiritually) bankrupt because it keeps crying for (worldly) wealth. Every day at all times, (the egocentric world) keeps wandering (in pursuit of worldly wealth), but its hunger (for this wealth) never goes away. (The self-conceited person) never feels contented and his or her mind is never in peace. (Such a person) keeps thinking and worrying (about the worldly wealth) and one’s dread (of losing this wealth) never goes away. O’ Nanak, without (the guidance of) the true Guru one’s intellect remains perverted, however if one meets the true Guru (and listens to him), then one would act on his word (of advice). Then one always abides in peace and merges in the eternal (God).”(1)

Mehla-3

In the previous salok, Guru Ji told us that only if one meets the true Guru (and listens to him), then one would act on his word (of advice). Now he gives the gist of that advice and says: “(O’ my friends), He who has created the universe, that one alone
take care of it. Therefore O’ brothers (and sisters), meditate only on that one (God, because) except for Him there is no other (sustainer). Make the virtues (of God and the Guru’s) word as your food (or support of life. By depending on this kind) of food, one always remains satiated. Singing praises and glories of God is the best dress (for your soul, because by wearing such a dress and enshrining these virtues in your life, your conduct) remains clean forever, and never gets soiled (with evil thoughts). Earned in a state of equipoise, such a wealth (of God’s Name) never falls short. (O’ my friends), Guru’s word is (like) ornamentation for the body, which always brings peace (of mind). But O’ Nanak, only on whom God reveals (this secret) through the Guru, understands this (immaculate way of life).”(2)

Paurree

Now Guru Ji tells us what other secrets, one comes to know by reflecting on the Guru’s word. He says: “(It is only) through the Guru's word that one realizes that (to become stable) in our mind is true worship, penance, and self-discipline. When we meditate on God’s Name, our ego and ignorance is dispelled. We are filled with the nectar (of Name), but only by tasting it, its relish is known. They who have tasted (this elixir) have become fearless, and by (drinking this) relish of God’s (Name), they have been satiated (and have no hunger for worldly riches. In short) showing His mercy, whom God has blessed with this drink (of Name, even the fear of) death doesn’t afflict again.”(17)

The message of this Paurree is that instead of running after and worrying about worldly riches, we should try to earn the riches of God's Name. These riches can only be obtained through the Guru by following his advice or Gurbani as contained in Guru Granth Sahib Ji. We should so totally depend upon Gurbani as our moral guide and conduct our life as if this is our spiritual food and dress. By doing so we would realize that within us is the nectar of God’s Name. Once we taste this nectar we would forsake all other tastes for false worldly pleasures, and would not be afflicted by the fear of death again.

Salok Mehlaa 3.

lok avganaa kee banh‘ai gantz-rhee gun na vihaajhai ko-ay.
gun kaa gaahak naankaar virlaa ko-ee ho-ay.
gur parsaddee gun paa-ee-ani‘ jis no naad karay-i. ||1||

Mehlaa 3.

gun avgun samaan heh je aap keetay kartaar.
In the previous *Paurree*, Guru Ji advised us that instead of running after and worrying about worldly riches, we should try to earn the riches of God's Name, and gather other virtues like singing God’s praise and controlling one’s mind. But he notes that people generally try to amass faults and evil habits, rather than virtues and good qualities.

He says: “People (of the world) keep acquiring faults (of sinful habits, such as slander and ego), but no one tries to acquire virtues (such as compassion and humility). O’ Nanak, only a very rare one is the seeker of virtues. But it is only by Guru’s grace that the virtues are obtained by (a person), on whom (God) shows His grace.”(1)

However, Guru Ji wants to remind us about the over-arching principle of obeying God’s command and accepting both pain and pleasure and even merits and faults with same equanimity, because they all have been created by God’s command. He says: “(O’ my friends), merits and faults are similar, because both of these have been created by God Himself. O’ Nanak, we enjoy peace when by reflecting on the Guru’s word we obey the (God’s) will (and realize, that both merits and faults or good and evil have been created by God, so there must be some good purpose behind that).”(2)

Now Guru Ji tells us about the abode of God, on whose Name, he wants us to meditate and whose praises he wants us to sing. He says: “(O’ my friends), within (ourselves) is the throne of (God) the king, who Himself delivers justice. It is only (by reflecting on *Gurbani*), the Guru's word, that we come to know that within us is the door to His
It is the same light

The message of this *Paurree* is that if we want to enjoy true bliss and want to find a place of rest in God’s mansion, then instead of acquiring sinful habits and the poison of worldly wealth we should try to acquire virtues and the wealth of God’s Name. However we should also realize that it is God who has created both merits and faults, or good and evil. So we should accept them with same equanimity and leave it to the judgment of God whose justice is always true. He Himself admits the good or the pure ones into His presence and rejects the evil ones and lets them suffer the consequences of their misdeeds.
It is the same light

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In the previous Paurree, Guru Ji stated that within (ourselves) is the throne of (God) the King, who Himself delivers justice. The question naturally arises that if He is right within us, then why are we not able to see or touch Him, what is the reason or the wall, which separates us from Him? In this Salok, Guru Ji provides the answer to such questions.

Addressing God, he says: “(O' God), when I indulge in ego, then You are not (visible (within me), but when You are (visible), then I am not (apparent). O’ the wise ones solve this riddle, this indescribable discourse (of God) in your mind. (Even though) the indescribable (God) resides in all, without (the guidance of) the Guru, we cannot realize the essence (of this truth). Yes, when we meet the true Guru and his word (of advice) gets enshrined in our minds, then we understand this thing. (By following Guru’s guidance, our ego goes away and) when (one’s) self-conceit is gone, one’s fear and doubt goes away and then one’s pain of birth and death also ends. Because through the Guru’s instruction, we comprehend the incomprehensible (God, and by following his) sublime intellect we swim across (the worldly ocean). O’ Nanak, repeat the mantra that “I am He, and He is me”, (so that your soul may also merge in that God, in whom are merged) all the three words.”(1)

Salok Mehla-1

Manmukh andar na bhaalnee muthay ahamtaay.
chaaray kundaaN bhav thakay andar tikh tataay.
simrit saasat na soDhnee manmukh vigutay.
bin gur kinai na paa-i-o har naam har saatay.
tat gi-aan veechaari-aa har jap har gatay. ||19||

Mehla-3

Now Guru Ji wants to stress the importance of examining one’s self or looking inside one’s own mind and observing what kinds of good or evil thoughts keep crossing it. He says: “(O’ my friends), by reflecting on (Gurbani), the Guru’s word, they who
have examined it, (they have found that our) mind is like a (precious) pearl. (However, in this dark age, called) Kal Yug, very rarely such persons are known to exist in this world. By stilling one’s ego and duality, (such a person) remains united with his or her (true) self, and O’ Nanak (in this way, they who) are imbued with (God’s) Name, swim across the dreadful worldly ocean.”(2)

Paurree

However commenting on the state of those self-conceited persons who do not examine their minds, Guru Ji says: “Deceived by their self-conceit, the egocentrics do not look inside (and examine themselves). Burnt by the fire of (worldly) desire, they tire themselves out wandering in all the four directions. These self-conceited persons do not reflect on Simritis and Shastras (their holy books), and are ruined (by following their own self-conceited ways. The bottom line is that without the guidance of) the Guru, no one has obtained the Name (love and enlightenment) of the eternal God. After pondering over the essence of (divine wisdom, I have come to the conclusion) that state of union with God (or emancipation) is obtained only by meditating on God’s (Name).”(19)

The message of this Paurree is that if we want to realize God who is residing within us and enjoy the bliss of His union, then we should reflect on the Guru's word, and dispel our self-conceit from within. Those self-conceited ones, who do not examine themselves, keep wandering and burning in their fire like desire, and are ultimately consumed. The essence of all divine wisdom is that it is only by meditating on God’s Name that we can cross over this dreadful worldly ocean and obtain salvation or state of union with God.

salok mehlaa 2.

aapay jaanai karay aap aapay aanai raas.
\(\text{tsai agai naankaa khali-ay keechai ardaas.} \ ||1||\)

mehlaa 1.

jin kee-aa \(\text{tin daykhi-aa} \) aapay jaanai so-ay.
kis no kahee-ai naankaa jaa ghar vartai sabh ko-ay. \ ||2||

pa-orhee.

sabhay thok visaar iko mit kar.
man tan ho-ay nihaal paapaa dahai har.
In this often-quoted couplet, Guru Ji wants us once again to lean only on the support and grace of God to help us accomplish our tasks successfully. Because, it is God Himself who does everything and sets all things right.

He says: “(O’ my friends, God) Himself knows and does (all things and He) Himself sets these right. (Therefore) O’ Nanak, we should stand and pray before Him (alone, for redress of our problems).”(1)

**Mehla-1**

Again stressing the point that we should pray only to God for any help and no one else, Guru Ji says: “He who has created (this world, that God) has also looked after it, and He Himself knows (what is in the heart of everyone). Therefore O’ Nanak, to whom should we say (or ask for anything), when He resides in each and every heart? (2)

**Paurree**

Guru Ji advises: “(O’ man), forget about all other things and make the one (God alone) as your friend. (By doing so), your mind and body would be delighted, because (He) burns away all the sins. Your coming and going (in and out of the world would end and you wouldn’t be born to die again. When the eternal Name becomes your support, you wouldn’t burn in sorrow or worldly attachment. O’ Nanak, amass the treasure of (God’s) Name in your heart.”(20)

The message of this **Paurree** is that it is the one God alone, who has created us and pervades each and every heart. Everything is happening as per His will. Therefore, we should pray only before that God in a truly respectful and sincere manner for redress of our problems. Then all our difficulties will be removed, our mind and body will feel delighted, and our pains of birth and death will end forever.
In the previous Paurree (18), Guru Ji advised us that if we want to enjoy true bliss and want to find a place of rest in God's mansion, then instead of acquiring sinful habits and the poison of worldly wealth, we should try to acquire virtues and the wealth of God’s Name. In this Salok, Guru Ji comments on the fate of those persons, who in spite of such repeated advice remain obsessed with earning more and more worldly wealth, and don’t remember God at all.

He says: “O’ Nanak, from whose mind Maya (the worldly riches) is never forsaken, (who keeps) asking for it with each and every breath, if that God doesn’t come to that one’s mind, (deem that) one is not blessed with good destiny.”(1)

**Mehla-5**

However warning such a money-crazed person, Guru Ji advises: “O' blind ignorant man, (remember that) the worldly wealth wouldn’t accompany you (after death), therefore why are you clinging to it (so passionately)? Instead contemplate on the feet of Guru’s (words), so that your bonds of Maya (worldly attachments) may be snapped (and you may be emancipated from rounds of births and deaths).”(2)
Paurree

In previous many shabads Guru Ji has stated that everything happens as per God’s will. In this Paurree, commenting further on the importance of His will, Guru Ji says: “(O’ my friends, whom God) has made to obey His will, (that one alone has) obtained peace in accordance with that will. In His will, He has united (one) with the true Guru and in His will one has meditated on the eternal (God. The Guru has) proclaimed this truth that there is no greater boon than (to live in accordance with God’s) will. ’They, alone have earned the (wealth) of eternal (Name), in whose destiny it has been so pre-written (by God). Therefore O’ Nanak, remain in the shelter of that (God) who has created the world.’(21)

The message of this Paurree is that worldly wealth is not going to accompany us after death. Only by meditating on God’s Name and submitting to His will, we obtain true peace and bliss. Therefore, instead of being obsessed with worldly wealth, we should pray to God to bless us with the gift of living as per His will.

salok mehraa 3.
jin ka-o andar gi-aan nahee bhai kee naahee bind.
aanaak mu-i-aa kaa ki-aa maarne naa je aap maaray govin.
||1||

mehraa 3.
man kee paatree vaachnee sukhee hoo sukh saar.
so baraahman bhalaa aakhee-ai je boojhai barahm beechaar.
har saalaaahay har parhai gur kai sabad veechaar.

SGGS P-1094
aa-i-aa oh parvaan hai je kul kaa karay uDhaar.
agai jaat na puuchhee-ai karnae sabad hai saar.
hor koorh parh-naa koorh kamaavanaa bikh-aa naal pi-aar.
andar sukh na hova-ee manmukh janam khu-aar.
In this last *Paurree*, Guru Ji very beautifully summarizes the sermon of this *Vaar* (epic), and in a way gives the essence of Guru Granth Sahib itself.

First commenting on the state of those self-conceited persons, who have neither any divine knowledge, nor any fear of God in their mind, Guru Ji says: “They who do not have any (divine) wisdom in them, nor have even a bit of (God’s) fear, O’ Nanak what is the use of punishing such (spiritually) dead persons, when God Himself has destroyed them?”(1)

Now Guru Ji talks about those priests and scholars who study scriptures and astrological charts to guide others, but do not examine their own conduct and think about their own chances of salvation. In this *Salok*, apparently referring to Hindu priests, who earn their living by studying astrological charts and telling people the most appropriate time to perform their important tasks, such as a marriage or opening a new business, Guru Ji says: “(If instead of reading horoscopes for the others, a pundit) examines the chart (or state) of his mind, then he would enjoy the essence of all comforts. That Brahmin should be called (truly) venerable who understands what it means to reflect on God. Approved is the advent (of such a) Brahmin, who by pondering over (*Gurbani*) the Guru’s word praises God and reads about God. (In this way, he) emancipates his (entire) lineage. Because, in yond (the God’s court), one is not judged on the basis of one’s (high or low caste), there one’s life conduct in accordance with the (Guru’s) word is held as the most sublime.”
Guru Ji further says: “(Except for such conduct), all other studying or performing (rituals) is love of poison (of worldly wealth). There is no peace in (the mind of) such a self-conceited person and his entire life is ruined. O’ Nanak, because of their immense love for the Guru, they who are imbued with (God’s) Name, swim across (the worldly ocean).”(2)

**Paurree**

Finally, giving the essence of the message of this epic, Guru Ji says: “(God Himself) creates (the creatures) and takes care of them. That eternal God Himself pervades everywhere. One who doesn’t realize the Master’s will is shallow (and unstable). The Guru-following person (realizes that) God is eternal; He yokes (the creatures to different) tasks, as He pleases. The person who keeps following Guru’s advice, (ultimately becomes one with) the eternal God. There is only one Master of all (but, it is only) through the Guru’s word (that one can) get attuned to Him. Therefore, we should always praise (God) through the Guru, because all these are His wondrous deeds. O’ Nanak, (everyone does, what God makes them to do, or we might say) everyone dances, as (God) Himself makes them dance.”(22-1-corrected)

The message of this Paurree is that it is God who is the Creator of this universe and all the creatures. We have no alternative except to understand and obey God's will. We should have this true understanding and fear of God in our mind and instead of bothering about too many philosophies or other religious ceremonies, we should remember that main criteria of God’s justice is one’s conduct in life, and meditation of His Name.

| maaroo vaar mehlaa 5 dakh-nay mehlaa 5 |
| ik-o^nkaar satgur parsaad. |
| too cha-o sajan maidi-aa day-ee sis utaar. |
| nain mahinjaa tara^sd^ay kad pasee deedaar. ||1|| |
| mehlaa 5. |
| neehu mahinjaa ta-oo naal bi-aa nayh koorhaavay daykh. |
| kaparh bhog daraavan^ay jichar piree na daykh. ||2||
Maaroo Vaar Mehla-5

Dakhany (Southern Punjabi)

Now Guru Ji starts another Vaar (epic) under the same melody of Maaroo. In this epic the saloks, are written in the dialect of southern Punjab, and Paurees (or steps are) in common Punjabi language. In the first stanza, Guru Ji paints a very beautiful picture of a truly loving young bride, who is passionately longing for the sight of her groom (God).

On behalf of such a soul longing for the sight of God, Guru Ji says: “O’ my beloved Spouse, if You just say, I would chop off my head and place it before You, my eyes are craving to know when would I see Your sight?” (1)

Mehla-5

As newly wedded young faithful brides do not care for any decorations or dishes, without the company of their spouses, similarly expressing his love for God, Guru Ji says: “O’ God, my love is only with You. I have seen that love with any other is false. All dresses and all dishes seem dreadful (to me), until I see my beloved Groom.”(2)
Continuing the same metaphor, now Guru Ji paints the picture of a young bride who eagerly wakes up early in the morning to see her groom and thinks of dressing and decorating herself. But when she realizes that her beloved spouse is not there, her zeal dies down and all those ornaments and cosmetics seem useless to her like ashes. So expressing such sentiments, Guru Ji says: “(O’ my beloved God), I woke up early in the morning, (hoping) that I would behold Your sight (today. So I adorned myself with all kinds beauty aids, but without) seeing You, the powder (in the eyes), the flavor of betel leaf (in the mouth), and necklaces (of gold on the neck) all seemed useless to me like ashes.”(3)

Now acknowledging that it is God, who has created the entire expanse of the universe along with all the gods, goddesses, and scriptures, Guru Ji prays to God in the common Punjabi dialect, and says: “O' my true God, You are eternal and You have established Your eternal law everywhere. After creating the world, You made this the way that the humans ought to tread the path shown by the Guru. In His command Vedas came into existence, which pondered over (the question of) what is virtue and what is vice. (It is You, who created gods like) Brahma, Vishnu, and Shiva, and expanded the world through the three motivations (for vice, virtue, and power). After creating this earth with nine continents, You embellished it in countless (ways and) colors. After creating myriads of kinds of creatures, You infused them with Your power. O’ eternal Creator, nobody knows Your limit. You Yourself know all Your ways, and You Yourself emancipate all through the (guidance of the) Guru.”(1)

The message of this Paurree is that it is God who has created the universe and all the creatures. It is only by following the Guru's advice that we can be saved. The Guru's advice is that we should have such true love and deep affection for God that instead of worldly riches and power, we should always be passionately longing for the sight of our beloved God. Like a truly loving young bride, we should love Him so much, that without the sight of our beloved groom all pleasures of the world should seem useless like dust to us.
It is the same light

In the previous *Paurree*, Guru Ji advised us that we should have such true love and deep affection for God that instead of worldly riches and power, we should always be passionately longing for the sight of our beloved God. Like a truly loving young bride, we should love Him so much that without the sight of our beloved Groom all pleasures of the world should seem useless like dust to us. In this *Salok*, Guru Ji conveys the same sentiments.
He says: “(O’ God), if You are my dear friend, then please don’t separate me from You even for a little bit. You have so captivated my mind that (I always keep wondering), when shall I be able to see You, O’ my Life? (1)

Mehla-5

Now Guru Ji describes the state of mind of that unfortunate young bride (soul), who somehow has been misled by her own bad intellect to love an evil person and now realizes the pain of separation from her beloved spouse (God). Expressing her sentiments of repentance and entreaty to her spouse (God) to come back, Guru Ji says: “O’ evil person, may you burn in fire and O’ separation, may you die also. But O’ my (beloved) Groom come and sleep on the couch (of my heart), and dispel all my pain.”(2)

Mehla-5

In this Salok, Guru Ji tells us who is the real evil person or enemy, who separates us from God and what is the reason for our separation. He says: “(O’ my friends, to love anything or anybody else except God is) duality, which is like an evil person (our enemy), and the malady of ego is the cause of separation (from God). That eternal King is our real friend and mate, meeting whom we enjoy the bliss (of His union).”(3)

Paurree

In the previous Paurree, Guru Ji acknowledged that it is God who has created the universe and all the creatures. Continuing that acknowledgement and his loving address to God, he says: “(O’ God), You are inaccessible, merciful and limitless, no one can describe Your worth. You have created the entire universe and You are the Master of all the worlds. O’ my all-pervading Master, no one knows Your power and majesty. O’ the imperishable emancipator of the entire world, no one can equal You (in any way). You have established all the four yugas (ages), and You are the creator of the entire earth. You have established (the process of) ‘coming and going’, but this process does not affect you at all. On whom You become merciful, You attach that person to the (shelter of the) feet of the true Guru. O’ imperishable Creator of the universe, You can not be found by any other way (except through the true Guru).”(2)

The message of this Paurree is that if we want to meet that imperishable God who is the creator of the entire universe and lover and emancipator of us all, then we should pray to Him to unite us with the true Guru. Then by reflecting on (Gurbani), the Guru’s word we would understand that our self-conceit and duality are our worst enemies, who keep us separated from our beloved God. So we should completely shed these evils and lovingly pray to God to show mercy on us and bless us with His company.
dakh-nay mehlaa 5.

jay too vaṭehr any-nay habh Dharat suhaavee ho-ay.
hikas kaṅṭai baahree maidee vaat na puchhai ko-ay. ||1||

mehlaa 5.

habhay tol suhaavaṇay saho baithaa anyan mal.
pahee na vanjai birtharhaa jo qhar aavai chal. ||2||

mehlaa 5.

sayj vichhaa-ee kaṅṭ koo kee-aa habh seegaar.
iente manjī na samaava-ee jay gal pahiraa haar. ||3||

pa-orhee.

too paarbarahm parmaysar jon na aavhee.
too huḳmee saajeh sarisat saaj samaavahee.
tayraa roop na jaa-ee lakhi-aa ki-o tujheh Dhi-avahee.
too sahḇ meh varṭehr aap kudraṯ daykhaavahee.
tayree bhagat bharay bhandaar tot na aavhee.
ayhi ᵃṛṭan javayhar laal keem na paavhee.
jis hoveh aap da-i-aaal tis satgur sayva laavhee.
tis kaday na aavai tot jo har guṇ gaavhee. ||3||
In the first salok of previous Paurree, in the metaphor of a young loving bride, Guru Ji expressed his love for God by saying: “(O' God), if You are my dear friend then please don’t separate me from you even for a moment. In this salok, continuing the same metaphor, Guru Ji describes his love in even more endearing words.

Once again lovingly addressing God, Guru Ji says: “(O' my Beloved), if You come into the courtyard (of my mind) then the entire land (of my body) would become delightful, but without (my) one Spouse, no one cares about me.”(1)

Describing further in the same metaphor of a young loving bride, how everything looks so pleasant and how generous one feels when God resides in our mind, Guru Ji says: “All things appear very beautiful to me, when my spouse is occupying the courtyard (of my heart. At that time, I feel so kind and generous that) no wayfarer who happens to come (to my house) goes empty handed, (and I want to be helpful to everybody).”(2)

Now Guru Ji touches the heights of poetic imagery and using the metaphor of a young bride who lovingly spreads the couch and adorns herself with the most beautiful clothes, cosmetics, and ornaments, and then looks forward to meeting her young handsome groom. But upon seeing him, she rushes to so passionately embrace him, that even the necklace around her neck seems an obstruction between her and her Beloved. Expressing similar sentiments of his love for God, Guru Ji says: “I spread the couch (of my mind) for my groom (God), and adorned myself with all kinds of decorations. (But, when God came and embraced me, I didn’t want anything between Him and me. So much so that I didn’t like) even the (tiny) distance separating me from Him, when I (kept wearing) the necklace around my neck.”(3)

Now resuming narration of God’s virtues in simple central Punjabi dialect, Guru Ji addresses God and says: “O' the all-pervading God, You are God of all gods, You don’t go through existences. By Your Will, You create the universe and after creating it, You pervade in it. Your form cannot be described, so how could people meditate on You? You pervade in all and exhibit Your power in all. Your storehouses are filled with devotion, which never fall short. (These treasures of virtues are like such precious) jewels and diamonds, who’s worth can never be estimated. On whom You become merciful, You yoke that person to the service of the true Guru. (In short, the fortunate person) who sings praises of God, never faces any kind of shortage.”(3)
The message of this *Paurree* is that just as for a young bride, the greatest happiness is union with her spouse. Similar should be our craving and longing for (God), our eternal spouse. But since we can meet Him only through the true Guru, we should pray to Him to show mercy on us and yoke us to the service of the true Guru (Granth Sahib Ji). So that by meditating on His Name and singing praises of God through the *Gurbani* included in Guru Granth Sahib Ji, we may be imbued with such true and intense love for God, that He may become manifest in our heart and we may enjoy the bliss of His eternal union.

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<tr>
<th>dakh-nay mehlaa 5.</th>
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<tr>
<td>jaa moo pasee hath mai piree mahijai naal.</td>
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<tr>
<td>habhay dukh ulaahi-am naanak cadaar nihaal.</td>
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<th>mehlaa 5.</th>
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<tr>
<td>naanak baithaa bhakhay vaa-o lammay sayvhe dar kharhiaa.</td>
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<td>piree-ay too jaan mahijaa saa-o jo-ee saa-ee muh kharhiaa.</td>
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<th>mehlaa 5.</th>
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<td>ki-aa galaa-i-o bhoochh par vayl na johay kant too.</td>
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<tr>
<td>naanak fulaa sandee vaarh khirhi-aa habh sansaar ji-o.</td>
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<th>pa-orhee.</th>
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<tr>
<td>sugharh sujaan saroop too sabh meh vartantaa.</td>
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<tr>
<td>too aapay thaakur sayvko aapay poojantaa.</td>
</tr>
<tr>
<td>daanaa beenaa aap too aapay satvantaa.</td>
</tr>
<tr>
<td>jatee satee parabh nirmalaay mayray har bhagvantaa.</td>
</tr>
<tr>
<td>sabh barahm pasaar pasaari-o aapay khaylantaa.</td>
</tr>
<tr>
<td>ih aavaa gavan rachaa-i-o kar choj daykhianta.</td>
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</table>
In the previous *Paurree*, Guru Ji advised us that just as for a young bride the greatest happiness is union with her spouse, similarly we should crave and long for (God) our eternal spouse. But the fact is that God already abides in our heart and it is our self-conceit, which like a curtain comes between Him and us. So if shedding our self-conceit, we carefully look inside our heart we can realize His presence and with His glance of grace, He would dispel all our pains.

Continuing the same metaphor of a young bride, Guru Ji describes such an experience and says: “When I (carefully) look inside my heart, (I see) that my spouse (God) is present with me (in my heart). O Nanak, casting His glance of grace, He has dispelled all my sorrows.”(1)

In this *salok*, Guru Ji paints another beautiful old custom of ordinary people standing outside the door of a chief or big boss, just to salute him or pray to him for his mercy or help. When the big boss would come out, he would acknowledge the person standing outside his door, and would ask for the purpose of his visit.

Painting a similar scene, Guru Ji describes his dialogue with God. He says: “For a long time, (I) Nanak was standing at God’s door, testing the wind (and trying to guess the mood, God might be in today. Then God came out and asked): “O Nanak, what are you contemplating standing here (at my) door for such a long time? (I replied): O my Beloved, You know the object (of my visit), I am standing to see my Master.”(2)

Now Guru Ji comments on the relationship between men and women. Just as a faithful woman doesn’t look covetously towards any man except her own husband, similarly it is essential that a man shouldn’t look at another’s woman with covetous eyes or pass any ugly remarks, no matter how beautiful she might be. Comparing pretty women to beautiful flowers in a garden, Guru Ji says: “O foolish man, why do you utter such evil words. Don’t look at other’s women with evil eyes. Nanak (says that) like a flower garden, this entire world is blooming with beauty. (Just as in a garden, you can look at flowers, but cannot pluck these, similarly you may look and appreciate all the beautiful and handsome persons in this world, but (except your own spouse) you are not supposed to touch or pass ugly remarks on them).”(3)
Coming back to describe the unique virtues of God, Guru Ji says: “O' (God), You are sagacious, wise, of beauteous form and You pervade in all. You Yourself are the Master, Yourself the servant, and Your own worshipper. You Yourself are the knower (of everything), farsighted, and Yourself the being of high character. O’ my God and Master, You Yourself are celibate, chaste, and immaculate. You Yourself have spread the entire expanse of the universe, and You Yourself are playing (the game of this world). You Yourself have set up the (phenomenon of) coming and going (of the creatures), and performing wonders, You Yourself watch these. But whom You give the mantra of the Guru; You don’t put that one in the womb again (and make that one go through the rounds of birth and death). There is nothing under the control of the creatures, they act as You make them act.”(4)

The message of this Pauree is that God resides within our own heart, and when we recognize Him inside us, we enjoy such bliss, that all our sorrows flee away. For that state, we have to keep meditating on His Name with such intense love as if we are standing at His door like beggars, and are craving for His sight. We should understand that this entire universe is the creation of God and all creatures in it are like different kinds of flowers in a garden. We can look and appreciate their beauty, but are not supposed to touch or harm them in any way. Lastly, if we want to get rid of our painful rounds of birth and death in this world, then we should pray to God to bless us with the guidance of the Guru.
It is many times seen that while leading an honest and holy life, one suddenly slips from the righteous path and makes such an immoral or unethical mistake, that all one’s previous good reputation is put to shame and one keeps going from bad to worse. Guru Ji has compared this situation to that of a person walking on the bank of a dirty river, who if not careful could slip on its slippery slope and may stain his or her clean dress with mud.

So cautioning us against false worldly allurements, Guru Ji says: “O’ man, walking leisurely on the bank of the river (of life) be careful, in front of you is very slippery ground (of ego). Be cautious, lest your foot may slip on the slippery slope (of worldly allurements and your entire character may be defamed like) a dress splattered (with mud).”(1)

Next warning us against being obsessed with amassing worldly wealth, Guru Ji says: “(O’ man), deeming this perishable commodity (of worldly wealth) as imperishable, you keep amassing it more and more. (But) Nanak (says, this wealth) is like butter which melts away in fire or like algae on water, which is destroyed with the drawing down of water.”(2)
Mehla-5

Guru Ji now warns us against being lazy in meditating on God’s Name. Addressing his own soul (actually us), he says: “O’ my foolish silly soul, why do you procrastinate serving (and meditating on God). It is after a very long period, (that you have obtained this human life, and if it passes away without meditating on God, and meeting Him, then who knows) after how long, such a season (or the opportunity to meet God) may come again? (3)

Paurree

Once again praising God and describing the blessings that person receives to whom He reveals Himself through the Guru, he says: “O’ God, You don’t have any (particular) form, feature or caste, and You are beyond any lineages or races. Theses human beings deem You far, but You are pervading visibly (everywhere). You enjoy each and every heart, but You are not afflicted or stained even a bit (by Maya or worldly attachments). You always remain in bliss, You are limitless, and Your light is within all. O’ the Creator (of the universe), You are the God of all gods. O’ my imperishable limitless God how can one’s tongue praise you? Whom You unite with the true Guru, all that person’s generations are saved. (O’ God), all Your servants serve at Your door and Nanak too is a servant of Yours.”(5)

The message of this Paurree is that this is our once in a lifetime opportunity to meditate on God and become one with Him. We should realize that the worldly wealth, after which we keep running, is perishable like butter in the fire. So we should make use of this opportunity to meditate on God and become one with Him. While doing this meditation, we should be careful lest we slip into some ego or immoral behavior and thus damage our reputation forever.

It is the same light
In the previous Paurree, Guru Ji advised us that this is our once in a lifetime opportunity to meditate on God and become one with Him. We should realize that the worldly wealth after which we keep running is perishable like butter in the fire. So we should make use of this opportunity to meditate on God and become one with Him. While doing this meditation, we should be careful lest we slip into some immoral behavior and damage our reputation forever. That is why it is absolutely necessary to have the guidance of Guru in our life, who can warn us from impending dangers and save us from slipping into wrong paths. In this salok, he explains the importance of the Guru with another beautiful metaphor.

He says: “(O’ my friends), the human body is like a hut made with straw. The person who is careless gets burnt down (and ruined) by the fire (of worldly desires, but) the person who is fortunate, his or her teacher (or Guru) provides shelter (and by giving them appropriate advice saves them from falling victim to worldly desires).” (1)
Stressing the importance of the guidance of the Guru for obtaining the grace of God, Guru Ji cites the example of a custom among Muslims when they celebrate important holidays such as \textit{Eed}. At that time, they prepare a big feast and nicely arrange it in a big tray and then wait for their \textit{Qazi} or spiritual leader to come, recite holy verses, and eat first. Until that \textit{Qazi} comes and says the \textit{Darood} (or prayer), no one is allowed to touch the food. Citing this custom, Guru Ji says: “(O’ my friends, a devoted Muslim) grinds corn, cooks it, and arranges it nicely on a platter, and places it (on the dining table), but O’ Nanak till his true Guru comes and says a prayer over it, he keeps looking at the food (with craving eyes, but doesn’t touch it. Similarly, no matter how many good deeds or faith rituals one might have done, without the Guru’s blessings one doesn’t obtain the grace of God).”(2)

In this \textit{salok}, Guru Ji gives yet another example to stress upon the importance of the guidance of Guru in our life. In olden days and to some extent even now, mothers would prepare special juicy breads laced with lot of brown sugar and butter and lay these out in big round platter. Sometimes, those children who had been particularly obedient to their parents would be rewarded with extra portions of these delicious breads. Applying this example to the divine wisdom and advice included in the holy books, Guru Ji wants to convey that only those persons are able to fully enjoy and obtain true benefit of these gems of divine knowledge, who have developed full faith in the Guru.

He says: “(O’ my friends, the Guru has composed divine hymns and included these in Guru Granth Sahib, but only those obtain the full spiritual benefit who truly believe and act on his advice, as if) Nanak has baked delicious sweet breads and has put these in the platter, but only those enjoy these to their fill, who obey their Guru.”(3)

Guru Ji now tells us about the reality of the system of world, how this runs and what happens to different people. Addressing God he says: “O’ God, You have spread out the play of this world and have infused the sense of ego in (the creatures). A human body is like a temple in which abide five thieves (lust, anger, greed, attachment and ego), who always try to make one do bad deeds. You have also created ten sense organs as if they are the brides of one man, (the mind). All these ten (sense organs) are allured by their different tastes. The enticer \textit{Maya} has enchanted them and they wander daily being strayed. It is You, who has created sides, the soul and \textit{Maya}. (In Your will, You have so set up the worldly play) that the soul, appears to be losing before \textit{Maya}, this is how God desires. But whom You have united with the company of the saintly persons, You have saved them even in the midst of this worldly \textit{Maya}. Such persons have merged back into You, just as a bubble which emerges from water, merges back into it.”(6)
The message of this Paurree is that our body is like a hut made out of straw and five thieves of greed, anger, lust, attachment and ego are robbing us. Also our sense organs are being misled by the false worldly allurements. The only way we can save ourselves is by reflecting and acting on the immaculate advice of the Guru (as included in Guru Granth Sahib Ji), singing praises of God and by meditating on His Name.

dakh-nay mehlaa 5.

aagaahaa koo taraaghh pichhhaa fayr na muhadrhaa.
naanak sih ivayhhaa vaar bahurh na hovee janamrhaa. ||[1]||

mehlaa 5.

sajan maidaa chaa-ee-aa habh kahee daa mit.
habhay jaanan aapn̄aa kahee na thahay chit. ||[2]||

mehlaa 5.

gujjh-rahaa laDham laal mathai hee pargat thi-aa.
so-ee suhaavaa thana jithai piree-ay naanak jee too vuthi-aa. ||[3]||

pa-orhee.

jaa too mayrai val hai taa ki-aa muhchhandaa.
tuDh sabh kichh maino sa-upi-aa jaa tayraa handaa.
lakhmee tot na aavee khoa-ay kharach rhandaa.
lakh cha-oraaseeh maydnee sabh sayv karandaa.
ayh vairee mitar sabh keeti-aa nah mangeh mandaa.
laykhaa ko-ay na puchh-ee jaa har bhakhsandaa.
In the previous \textit{Paurree}, Guru Ji told us that our body is like a hut made of straw and five thieves of greed, anger, lust, attachment, and ego are robbing us. Also our senses are being misled by the false worldly enticements. The only way, we can save ourselves is by acting on the advice of the Guru. Now in this \textit{Salok}, he gives that advice.

Guru Ji says: “(O’ man), think about the future. Don’t look back (at your past deeds or the time you wasted in this birth or the previous births). O’ Nanak, win (the game of life) in this turn (of human birth) itself, so that you may not have to take birth again (and you are emancipated from the rounds of birth and death forever).”\(^{(1)}\)

\textit{Mehla-5}

Now Guru Ji utters praises of (God), his dearest friend God, and indirectly suggests to us, what kinds of qualities, we should have. He says: “(O’ my friends), my Beloved is most pleasing, He is friendly with all. All think of Him as their friend, because He never breaks any body’s heart (or hurts anybody’s feelings).”\(^{(2)}\)

\textit{Mehla-5}

Next describing how and where, he found such a meritorious God, Guru Ji says: “(O’ my friends), I have found my invisible Beloved. This is due to the manifestation (of my destiny) as written on my forehead. Nanak says, O’ my (God), blessed is that very place where You come to reside.”\(^{(3)}\)

\textit{Paurree}

This is a very famous and often quoted \textit{Paurree} in sikh circles as it exhibits the unquestioned faith and trust, the sikhs have in their Guru and God. Addressing God, Guru Ji says: “(O’ God), when You are on my side, why do I need to be dependent on anybody else. (Since the time), I have become Your man (and depend upon only You for my sustenance); You have provided me with everything. Even after enjoying and spending, I never fall short of the wealth (of God’s Name. It appears) that all the 8.4 million creatures are serving me. O’ God, You have made all my enemies as my friends and none of them wishes ill of me. When O’ God, You have forgiven, then no one asks for the account (of my past deeds.) After meeting You O’ my Guru-God, I have obtained peace and am in bliss. (In short), when it pleases You, all one’s tasks are accomplished beautifully.”\(^{(7)}\)
The message of this *Paurree* is that this is our rare opportunity to meditate on God and to unite with Him. So without bothering about our past deeds, we should devote ourselves to meditation on God’s Name now and be so much in love with Him that we consider Him as our most pleasant and helpful friend, whose friendship everybody craves for. When God is on our side, no one would ask for the account of our past deeds, we would lead a most peaceful and happy life, and all our tasks would be accomplished.

*dakh-nay mehlaa 5.*

daykhan koo mustaak mukh kijayhaa ta-o Dhanee.
firdaa kitaai haal jaa ditham taa man Dharaapi-aa. ||1||

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*mehlaa 5.*

dukhee-aa darad ghanay vaydan jaanay too Dhanee.
jaanaa lakh bhavay piree dikhando taa jeevsa. ||2||

*mehlaa 5.*

dhahdee jaa-ay karaar vahan vhanday mai dithi-aa.
say-ee rahay amaan jinna satgur bhayti-aa. ||3||

*pa-orhee.*

jis jan tayree bhukh hai tis dukh na vi-aapai.
jin jan gurmukh bujhi-aa so chahu kundee jaapai.
jo nar us kee sarnee parai tis kambeh paapai.
janam janam kee mal utrai gur Dhoorhee naapai.
jin har bhaanaa mani-aa tis sog na santaapai.
In the previous *Paurree*, Guru Ji advised us that this is our rare opportunity to meditate on God and to unite with Him. So without bothering about our past deeds we should devote ourselves to meditate on God’s Name and be so much in love with Him that we consider Him as our most pleasant and helpful friend for whose friendship everybody craves. In this *salok*, Guru Ji shares with us how keen was he to see the sight of his Beloved God and what kind of bliss he felt when he did see Him.

Entreat ing God in the most humble and loving way, he says: “Being keen to see, how You look O’ my Master, I was wandering around in a miserable state; but when I saw You, my mind was satiated.”(1)

Now showing us what the extent of our love for God (our true beloved Spouse) should be and how we should feel if we are not able to see Him, Guru Ji says: “(O’ God, without seeing You), I am in pain because within me are innumerable miseries. Only You know the extent of pain (in my heart), O’ my Master. Even though, I know millions of times (that You are invisibly with me all the time, yet only) when I see (You in person, O’) my groom that I feel alive.”(2)

Now describing, how essential the sight or guidance of the Guru is, he says: “(O’ God), like a bank being eroded down by the flow of the river, I have seen (many people being drowned in the ocean of *Maya*, the worldly attachments); only those have remained safe, who have seen (and followed the guidance of) the true Guru.”(3)

Next Guru Ji lists the blessings obtained by a person who longs to see God, seeks His shelter, and obeys His will. Addressing God, he says: “(O’ God), no sorrow afflicts that person who hungers to see You. The devotees who have realized You through the Guru, become known in all the four corners (of the world). Then the person who falls at the feet of such (a devotee and starts following his lead, his evil tendencies also start going away so fast, as if) the sins tremble (at his sight. Yes, one who so humbly follows Guru’s advice, as if one) bathes in the dust of Guru’s feet, the filth of (sins)
accumulated by that one birth after birth gets removed. Further, no sorrow or suffering afflicts one who has (cheerfully) obeyed the will of God. O’ dear God, You are the friend of all and You Yourself know everything. (I know only this thing that) as is the splendor of God, so is the glory of His devotee. God enshrines the greatness of His devotee within (the hearts of all, because the glory of) God is known by (the glory of His) devotees.”(8)

The message of this Paurree is that if we want to end all our sorrows and pains and wash off all our past sins then we should seek the shelter and guidance of His devotees. Further, we should always cheerfully obey God’s command and long to see our beloved Spouse. When He shows mercy and blesses us with His sight, all our pains and sufferings end and we enjoy the bliss and glory of His great union.
Many times we go to our relatives or friends for some kind of support or help in financial or other worldly problems, but we find that they are looking to us for help in sorting out their own problems.

Commenting on this general state of the world, entangled in worldly affairs, Guru Ji says: “To whom I went and asked for (help in solving my worldly problems, I found out that) they were about to come to me (to seek my help for their own problems). Those in whom I had my hope (that they could help me), they were expecting me to help them. (Such is the state of the world that beggars seem to be begging from those who themselves are beggars).”(1)

Guru Ji now cites another beautiful metaphor to illustrate how the human beings rush towards any opportunity to amass worldly wealth and then get so caught in its enticement that many times they end up losing their lives as well. (This kind of tragedy has happened many times in American history, whenever, people have heard that some new gold mine has been discovered somewhere in the continent, people have rushed towards that place and have died on the way). In this Salok, Guru Ji compares the state of people running after worldly riches to flies swarming around a wet lump of brown sugar again and again and ultimately getting caught in it.

He says: “(Just as) a fly again and again comes around and gets caught when it sits on a lump of brown sugar, which is wet or softened by heat, (similarly they who rush and get allured by those “get rich quick” schemes), also get trapped (and lose their life savings). Only those are saved (from falling into such traps) who are fortunate.”(2)

However Guru Ji does want to clarify why some are fortunate and saved from falling into such traps, and why not others, when the same God pervades in all.
He says: “(O’ my friends), I have seen God (pervading) within all, I know nobody who is without (Him). But only those friends of mine are fortunate who have enjoyed the company of my Beloved. (Because even though God exists in all beings, only those are saved from falling prey to worldly allurements, who by meditating on God’s Name realize His presence inside them and enjoy His company).”(3)

Paurree

Now Guru Ji shares with us what he himself has done to obtain the blessings and grace of God so that all his desires are fulfilled. Using the metaphor of olden days, when bards used to sing praises at the doors of kings and rich landlords, hoping to get some gratuity, Guru Ji compares himself to a poor bard singing praises outside the door of God Himself.

He says: “If it so pleases God, I, a bard would sing God’s praises at His door. Only my God is eternal and imperishable, the rest (of the world) comes and goes. (In my mind is this thought, that) I should beg for such a charity, with which (all my) hunger (for worldly riches) may be removed. (I humbly beseech and say): “O’ my Master, show me Your sight so that this bard may be satiated. When the beneficent God heard this prayer, He called (me,) the bard into His palace. (But when) I saw God (I was so amazed) that all my pain and hunger was gone, and this bard could not think of begging for anything. Just by touching God’s feet, all my wishes were fulfilled and I realized that God had forgiven me, the meritless humble bard.”(9)

The message of this Paurree is that Maya (the worldly riches and power) is like wet brown sugar, and if one goes after it again and again, one is often so trapped that one ends up losing one’s life savings and sometimes even one’s life. We should also remember that other worldly people are as caught in their own worldly problems as we are with ours. Therefore instead of going to them for any help, we should go to God alone for help and guidance. Lastly we should keep meditating on God’s Name and singing His praises, so that in His mercy He may show us His sight and all our desires are satiated forever.

It is the same light
It is the same light

In the previous *Paurree*, Guru Ji warned us against running after false worldly wealth, to satisfy our bodily desires, such as our desire for dainty dishes, decorative clothes and cosmetics. In this *Salok*, he wants to remind our body that as soon as the soul leaves, it would be nothing but dust, and if during human life we remain busy in enjoying worldly pleasures, then after death the soul wouldn’t be able to enjoy the love of God.

So addressing his body (on our behalf), he says: “(O’ my body, remember that) when you are separated (from the soul), you would become dust and in that lonely state, you wouldn’t be able to recognize Your spouse (God). You are in love with evil persons (the false worldly pleasures, tell me on the basis) of what merits, you hope to enjoy God’s love?”(1)
Many times, whenever our wishes don’t seem to be fulfilled, we start blaming God for all our troubles, lose our faith in Him and stop doing whatever worship we have been doing, as if we are not on speaking terms with Him. Warning us against such estrangement with God, without whom we cannot survive even for a moment, Guru Ji says: “O’ Nanak, He without whose (will), we cannot survive even for a moment, and whom we cannot afford to forsake even for a second, O’ my mind, why should we be estranged from Him who cares about (our sustenance)?”

Now Guru Ji tells us about the importance of meditating on God's Name. He says: “They who are imbued with the love of God, their body and mind (emit such divine light, as if) they are dyed in the fast red color (of love). O’ Nanak, all other (meditations) or thoughts which are bereft of (God’s) Name, pollute the mind (with evil desires).”

Therefore addressing God, Guru Ji exhibits his faith in Him and says: “O’ God, when You are my friend, what kind of a fear should I have at all? Because, You have completely annihilated those cheats (and evil impulses), who have deceived the world. Through the Guru, You ferried me across the dreadful (worldly) ocean, and I have overcome all worldly strife. By following Guru’s instruction, I enjoy all the relishes of this great (world) arena. O’ Savior of our honor, You have put under control all my (sense) faculties. Now, wherever I yoke these, they get yoked (in that, and there is no conflict). The Guru has turned (my mind) inwards and now whatever I wish, I obtain. In short, Guru Nanak has become gracious upon me, O’ my brothers, and (as a result) I see God residing near me.”

The message of this Paurree is that we should realize that our bodily desires for worldly things are really taking us away from God, who is the very source of our life and without whom we cannot afford to live even for a moment. So instead of forgetting ourselves in fulfilling the worldly desires we should imbue ourselves with deepest and sincere love for God and make Him our friend. We should have so much confidence in Him that we can say: “O’ God, when You are our friend, then we need not fear anybody.” For reaching that stage we need to seek the guidance of the Guru who would teach us how to control our sense faculties, swim across this dreadful worldly ocean, and see God right in front of us.
In the previous Paurree, Guru Ji advised us that we should not forsake God without whom we cannot survive even for a moment. In this salok, he describes the bliss we feel when we remember Him and experience His presence in us.

Describing his own experience, Guru Ji addresses God and says: “(O' God), when You come into my mind I obtain all kinds of comforts. Nanak (says), “O’ my Beloved spouse, within my mind is enshrined Your beauteous Name.” (1)
Mehla-5

Now Guru Ji shares with us, what kind of change in our interests and outlook on life takes place, when we are imbued with God’s love. He says: “(O’ my friends, now wearing costly) clothes or enjoying worldly pleasures, all seem (useless like) ashes. I only seek the dust (of the feet of those), who are imbued with the love of the sight (of my Beloved).”(2)

Mehla-5

Therefore, advising his soul (actually ours), Guru Ji says: “(O’ my soul, forsaking God), why do you look towards others. In your mind, make only the one (God) your support. (So humbly follow the advice) of the saints (Guru, as if you have) become the dust of their feet, so that you may find (God), the Giver of peace.”(3)

Paaurree

However commenting on the importance of God’s grace and the guidance of the saint (Guru) for obtaining God, Guru Ji says: “(O’ my friends), without His grace we cannot obtain God. Without (the guidance of) the true Guru the mind doesn’t get attuned (to the meditation of God). In this Kal Yug (the present dark age), only righteousness can provide inner stability, but this sinful (mind) doesn’t stick (to righteousness) even a bit. (The divine law is that) whatever one does with one hand, it doesn’t take even a moment before one experiences its result on the other. After studying (the experiences of) all the four ages, (I have reached the conclusion that) without (joining) the congregation of saintly persons, the conceit (of mind) doesn’t go away. Yes, one cannot get rid of one’s ego at all, without the company of the saint (Guru). As long as one’s mind remains torn away (from God), it doesn’t find His abode. The devotees who have meditated (on God) through the Guru, (experience God within their own mind, as if) God’s court has been established in their heart itself. (In short), only by God’s grace, one seeks the shelter of the true Guru, and obtains (true) peace.”(11)

The message of this Paaurree is that if we want to enjoy true stability and peace of mind, we should join the company of the saintly persons and under the guidance of the saint (Guru Granth Sahib Ji) sing praises of God and meditate on His Name, so that all our sinful tendencies particularly the evil of ego may go away, and God the Giver of peace and bliss may come to reside in our heart.

कष्ठे मः थ ||

सेंजीरे रां माति में भीता भीतोंं मिति ||

बठ भीतगु में पथी चक्रुहे भती भक्ति ||१||

dakh-nay mehlaa 5.

lorheedo habh jaa-ay so meeraa meerann sir.

hath manjhaahoo so Dhanee cha-udo

mukh alaa-ay. ||1||
In the previous *Paurree*, Guru Ji advised us that if we want to enjoy true stability and peace of mind, then we should experience the presence of God in our mind. But the problem with us human beings is that we often forget that God abides right in our heart, and we keep wasting our time and energy in trying to find Him outside in jungles, mountains, or some holy places. In this *salok*, putting him in place of such misguided seekers, Guru Ji again reminds us that God, the object of our worship, resides in our heart, and it is there we should try to realize Him.
He says: “(O my friends, that God) the King of all kings is sought after everywhere. But that Master resides within our hearts. (So if you want to find that) praise worthy (God, then) utter His praises with your tongue.”(1)

Next, as if describing the blessings he has received from God, Guru Ji says: “O my mother, on His own God has given me the jewel (of His Name). My heart has felt calm and soothed by uttering that eternal (Name) from my mouth.”(2)

**Mehla-5**

Now Guru Ji touches the heights of poetic imagery and expression of his untold love for his beloved God and says: “(I wish that) I may become a couch and my eyes may become the bed sheet for my Groom, and if He looks at me (just) once, (I would feel that) I have obtained such comforts, whose worth cannot be estimated.”(3)

**Paurree**

Next Guru Ji shares with us how he was longing to see the sight of God and what kind of advice he obtained when he asked his saintly friend for some guidance. He says: “My mind was craving to meet God (and was wondering), how I could see His sight. If God had called me just once, (I would have felt so pleased, as if) I had earned millions (of dollars. On meeting Him, I would say: “(O God), I have searched in all the four corners (of the world, but have) found no one equal to You, O my Master.”

(Therefore, I went and said to the saint Guru): “O reverend saint, please show me the way, (and tell me) how I could meet God. (He answered): “Surrender your mind (to God) and shed your ego; this is the way you need to walk, (if you want to meet God). Joining the congregation of saintly persons, serve (and remember) your Master every day. (When I acted upon this advice, I was blessed with His sight, then I felt as if) God had called me into His palace and all my wishes were fulfilled. (So instead of asking for anything, I said): “O my friend and Master, I cannot think of anyone else equal to You (and except Your grace, I don’t need anything else).”(12)

The message of this Paurree is that if we want to obtain the all bliss giving God, to whom nobody is equal, then we should seek the congregation of the saint (Guru). In that company we should learn to shed our ego, imbue our mind with utmost love for God and at all times sing His praises. A time would come, when God would show His grace and call us into His mansion and we would see Him. Then we would feel so blessed, as if all our wishes have been fulfilled and we would enjoy such pleasures whose worth cannot be estimated.

\[
\text{dakh-nay mehlaa 5.} \\
\text{moo thee-aa-oo takhat piree mahinjay paatisaah.} \\
\text{paav milaavay kol kaval jivai bigsaavdo. ||1||}
\]
While expressing the extent of his love for God in salok (3) of the previous Paurree, Guru Ji said: “(I wish that) I may become a couch and my eyes may become the bed sheet for my Groom. In this salok, he once again expresses that wish and tells how he would feel, if this wish of his were fulfilled.
He says: “(I wish that) I may become the throne for my beloved King. When he would touch (my body) with His feet, my heart would feel delighted like the blossoming of a lotus flower.”(1)

**Mehla-5**

But that is not all, expressing the depth of his true love and longing for God, Guru Ji says: “(I wish that I may sacrifice myself for God to such an extent, that) to satisfy the hunger of my beloved (God), I may become the spicy dish (before Him). Or I may become a sugarcane, which doesn’t stop yielding sweet juice even when crushed again and again.”(2)

**Mehla-5**

In the previous two saloks, Guru Ji presented to us a role model of love for God. But we human beings generally remain infatuated with the love of worldly riches and relations. In this Salok, he advises us to avoid falling victim to all kinds of false worldly love.

He says, “(O’ man), deem this world to be an imaginary city in the sky, (which could disappear at any moment), and break yourself away from its deceiving influence. Because, the enjoyment of its short lived comforts, would make you wander (into many existences) like a traveler wandering in many homes.”(3)

**Paurree**

Now Guru Ji comments on the efficacy of means other than imbuing ourselves with love to obtain God. First describing some of unique attributes of God, he says: “That God, who has no form or feature, whose figure cannot be described, who neither waxes nor wanes, His power (or mystery) cannot be understood. There are some, who keep wandering around following the six different kinds of (yogic) garbs. (But He) cannot be obtained by adorning (holy) garbs. There are some, who observe fasts related to different phases of the moon, but these too are also of no account (in God’s view). Some read the Vedas from cover to cover; they too do not look for the essence (of advice in these). Then, there are those who apply frontal marks and bathe (at holy places, but) within them is the blackness of (sin. They too don’t realize) that by adopting (holy) garbs or without true guidance God cannot be found. However, the strayed one finds the right path (only), if it is so written in that one’s destiny by God. They alone have put their life on the right path, who have seen the Guru with their eyes (and have acted on his guidance).”(13)

The message of this Paurree is that it is only by following the advice of the true Guru and by having true and self- sacrificing love for God that we can obtain Him and not by performing any rituals, wearing holy garbs, observing fasts, or bathing at holy places.
In the previous Paurree, Guru Ji told us that it is only by following the advice of the true Guru and by having true and self-sacrificing love for God that we can obtain Him
It is the same light

and not by performing any rituals, wearing holy garbs, observing fasts, or bathing at holy places. In this salok, he tells us whom to make our friend, and whom to avoid.

Guru Ji says: “(O’ man), firmly enshrine that (God) in your mind, who never abandons you. Abandon false conduct (for the short-lived worldly riches), and devotedly contemplate on the everlasting Master.”(1)

Mehla-5

However, a question may arise in one’s mind, that when God is already pervading in all creatures, then why is there the need for enshrining Him in our mind? The thing is that even though He is pervading in all hearts, He doesn’t manifest and becomes visible to everybody. Guru Ji explains this concept with a beautiful example.

He says: “(O’ my friends), the light (of God) pervades in all just as there is the reflection of moon in the pitchers of water (placed outside during a moonlit night. However this reflection can only be seen in those pitchers, from which someone has first removed the overlying dust, and other foreign objects which make the water murky). Similarly O’ Nanak, God becomes manifest only to the one in whose destiny God has pre-ordained (the guidance of the Guru, who helps that one in getting rid of ego and other evil tendencies by meditating on God’s Name).”(2)

Mehla-5

Now describing the blessings obtained by those who meditate on God’s Name, Guru Ji says: “(O’ my friends), they who sing praises (of God) at all times, their faces look beauteous (and virtuous). O’ Nanak, they are recognized (with honor) in God’s court and even the supportless find support (there).”(3)

Paurree

However stressing again on the futility of adopting holy garbs and having false pride in one’s worldly wealth or possessions, Guru Ji says: “(O’ my friends), God is the inner knower of all hearts, therefore He cannot be obtained just by adorning outside holy garbs. Bereft of (remembrance of the) one God the entire (world) is wandering around uselessly. They, whose mind is engrossed in family attachments, always wander in ego. (Similarly), they who have (lots of) wealth also roam around in the world with an arrogant attitude, (but the question is) why do they feel so proud? (They should know that when) departing (from the world, this wealth) won’t accompany them, and it can vanish in a very short time. As per God’s command (many people) are (thus) wandering around aimlessly in the world. (However), whose destiny is awakened, obtains (the guidance of) the Guru and (through him) meets the Master (as well), and the one who becomes His servant, God accomplishes that one’s affairs (and fulfills all his or her wishes).”(14)
The message of this Paurree is that we cannot obtain God by adopting false holy garbs or performing rituals. We have to seek God’s grace for uniting us with the Guru and following his advice we have to meditate on God's Name. Only then would we be blessed with God's sight and all our wishes would be fulfilled.

dakh-nay mehraa 5.

mukhau alaa-ay habh maraan pachhaanado ko-ay.
aanak jinaa khaak jinaa yakeenaa hik si-o. ||1||

mehraa 5.

jaan vasando manjh pachhaanoo ko haykrho.
tai tan parh-daa naahi naanak jai gur bhayti-aa. ||2||

mehraa 5.

mat-rhee kaa'ndhak aah paav Dhovando peevsa.
moo tan paraym atmaah pasan koo sachaa Dhanee. ||3||

pa-orhee.

nirbha-o naam visaari-aa naal maa-i-aa rachaa.
aavai jaa-ay bhavaa-ee-ai baho jonee nachaa.
bachan karay tai khisak jaa-ay bolay sabh kachaa.
andrahu thothee koorhi-aar koorhee sabh khaachaa.
vair karay nirvair naal jhothay laalchaa.
maari-aa sachai paatsaah vaykhab Dhur karamchaa.
jamdootee hai hayri-aa dukh hee meh pachaa.
ho-aa tapaavas Dharam kaa naanak dar sachaa. ||15||
In the previous Paurree, Guru Ji commented that the entire world is wandering around aimlessly. Some are totally engrossed in their family attachments, while others are roaming around puffed up, because of their worldly wealth. In this Salok, he tells us the underlying reason for this state of the world and also tells how much he respects those who instead of worldly wealth or relatives have faith in the one God alone.

He says: “(O’ my friends), everyone talks (about death) from one’s tongue, but only a very rare person (truly) realizes (that one day, everyone has to die and earnestly does something about it, such as having faith in God instead of wealth or relatives). Therefore, Nanak begs for the dust of the feet (the humble service of those Guru’s followers who realize the inevitability of death and) repose faith in the one (God alone, instead of their wealth, relatives, or other gods).”(1)

Mehla-5

Just as in the previous salok, Guru Ji told us that even though everybody talks about death, but no one takes it seriously, similarly in this salok he tells us that even though everybody knows that God resides within all, yet only a rare person recognizes Him. He also tells those who are fortunate ones who can actually see Him within them. He says: “(O’ my friends), that God resides within (us all), but only a rare person recognizes Him. O’ Nanak, those who have seen (have been blessed with the guidance) of the Guru, there remains no curtain (of ego or bad intellect) between their body and God. (They are able to recognize Him within their bodies).”(2)

Mehla-5

Therefore in this salok, Guru Ji expresses how much he values that Guru Guide, who can drive out the bad intellect, which separates him from his beloved God. He says: “(O’ my friends), I would drink the wash of the feet (and perform the most humble service for that Guru), who could dispel the evil intellect (which separates me from my God. Because) within my body is unfathomable longing to see the eternal Master.”(3)

Paurree

Now Guru Ji comments on the state and fate of the person who forsaking God’s Name remains attached to Maya (the worldly riches and power). He says: “(O’ my friends), one who has forsaken the Name of that fearless God and is engrossed in Maya (the worldly riches and power), is made to go through the rounds of coming and going, and is made to dance (wander in) myriads of existences. (Such a person) makes a promise and then backs out, and all what he or she says is unreliable. That liar is hollow from inside and all that person’s talk is false. Driven by false greed (such a person) bears enmity even with those who have enmity with none. Seeing that person’s deeds, the eternal God has destroyed that person from the very beginning. Therefore the demons of death have already kept their sight on such a person and (at the appropriate time
they punish him or her so severely, that) person gets consumed in the pain (of punishment) itself. Because O’ Nanak in the court of God, true justice is administered.”(15)

The message of this *Paurree* is that we should not keep paying lip service to the fact that we too would die one day. We should truly believe in it and instead of remaining involved in worldly wealth or family affairs, we should meditate on God’s Name. Then, we may not have to go through and suffer the pains of births and deaths again. The one who forsaking God, gets attached to worldly riches and power, soon falls prey to false greed, becomes a liar and commits many sins to satisfy his or her worldly desires. Seeing one’s misdeeds, God decrees severe punishment and one is wasted in the pain of such punishment.

**dakh-nay mehlaa 5.**

parbhaatay parabh naam jap gur kay charan Dhi-aa-ay.
janam maran mal utrai sachay kay gun gaa-ay. ||1||

**mehlaa 5.**

dayh anDhaaree anDh sunjee naam vihoonee-aa.
naanak safal jannam jai ghat vuthaa sach Dhanee. ||2||

**mehlaa 5.**

lo-in lo-ee dith pi-aas na bujhai moo ghanee.

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naanak say akh-rhee-aa bi-ann jinee disando maa piree. ||3||

**pa-orhee.**

jin jan gurmukh sayvi-aa tin sabh sukh paa-ee.
oh aap tari-aa kutamb si-o sabh jagat taraa-ee.
In the previous *Paurre*, Guru Ji advised us that instead of remaining involved in worldly wealth or family affairs, we should meditate on God’s Name. Then we may not have to go through and suffer the pains of births and deaths again. But it is very difficult to keep our mind focused on meditating on God’s Name. Often it keeps jumping from one worldly matter to another. In this *salok*, Guru Ji gives us useful tips to control our mind, and keep it focused on God.

He says: “(O’ my friend), rise up early in the morning and (remembering your Guru with so much respect, as if you are) focusing on the feet of the Guru, meditate on God’s Name. By singing praises of the eternal God, all the filth (of the evil intellect, which makes us suffer the rounds) of births and deaths, gets washed away.”(1)

**Mehla-5**

Now commenting on the importance of meditating on God’s Name and enshrining God in one’s body, he says: “Dark, blind and empty (completely ignorant, foolish, and devoid of spiritual life) is that body which is bereft of (God’s) Name. But O’ Nanak, fruitful is the birth (of that person) in whose heart, the eternal Master has come to reside.”(2)

**Mehla-5**

While meditating on God’s Name, some of us wish that we might see God in our presence with our ordinary eye as if He is like any other worldly thing or person. In this *salok*, Guru Ji wants to caution us that God is not a worldly entity, He is something else, and to see Him, we need quite different spiritual eyes.

So he says: “I have seen the world with (ordinary) eyes, but my immense thirst (for worldly things) is not quenched. Nanak says: “Different are those (spiritual) eyes, through which is seen (God) my beloved spouse.”(3)
Paurree

Now Guru Ji describes the blessings received by those, who following the Guru's advice meditate on God’s Name. He says: “By Guru's grace they, who have served (and meditated) on God, have obtained all kinds of comforts. Such a person is saved along with one’s family, and helps the entire world to swim across (this worldly ocean). That one has accumulated the riches of God's Name, which has quenched all one’s thirst (for worldly things). Such a person has renounced all the worldly greed and has attuned the mind to God.”

Guru Ji adds: “There is always peace in the heart (of such a person, because he or she firmly believes that) God is one’s friend and mate. That person has deemed all enemies as friends, and is on good terms with everybody. (Such a person) becomes known in the world and makes all to contemplate on the wisdom of the Guru. Such a person’s preordained destiny is fulfilled, and has developed a good rapport with God.”(16)

The message of this Paurree is that we should rise up early in the morning, reflect on the Guru's words and meditate on God’s Name. We should abandon worldly greed and imbue ourselves with God’s love. Then we would feel the presence of God in our heart and would save not only ourselves, but also our associates.

It is the same light
In the previous Paurree, Guru Ji advised us that we should rise up early in the morning, reflect on the Guru's words, and meditate on God’s Name. We should abandon worldly greed and imbue ourselves with God’s love. In this salok, he wants us to acquire other qualities, which make us pure and worthy of union with God. The first fundamental quality, which he recommends is truth, because God Himself is true and true, is His Name.

Explaining further why it is important to stick to truth, Guru Ji says: “(O’ my friends, a person who always speaks) truth is considered beauteous (praise-worthy. On the other hand) a liar carries a bad reputation. But O’ Nanak, rare are those who (live a truthful life and are therefore) known to have truth in their heart.”(1)

Mehla-5

Some of us, who have ever fallen in love, might remember the times when we are craving to see our beloved who has gone far. During such times, we wish that if not physically at least in a dream we may be able to behold our darling and then we love that dream itself. In this salok, Guru Ji shares his own dream and as if talking to that dream, he says: “Sacrifice am I to you, O’ dream, (in which) while asleep, I saw my Groom. (I feel that) incomparable in beauty is the face of my Beloved, (and I wish that I may) keep beholding it at all times.”(2)
Mehla-5

Many of us keep uttering God’s Name mechanically without truly focusing on His attributes or trying to realize and experience the bliss of His presence in us. Characterizing such mechanical repetitions as hollow and fruitless, Guru Ji advises: “O’ my friend, carefully examine the truth (in your mind. You should understand that) simply uttering (God’s Name) from the mouth (and not from the core of your heart is merely) a shallow (and fruitless exercise. If you carefully examine and) look into your mind (you would find that) the beloved Spouse is not far off (from you).”(3)

Paurree

In the previous salok, Guru Ji advised us that our aim should be to realize that eternal God, who is not far off from us. In this Paurree, he wants to clarify that it is only He who is eternal and all other persons and entities, no matter how big or small, would all die and vanish one day. He says: “The earth, the sky, the nether world, including the sun and the moon are perishable. All the kings, rulers, aristocrats, chiefs, and landlords would depart from here, leaving their abodes. The poor, the rich, the humble and the arrogant, all would pass away. All the Qazis, Sheikhs, and Masayak (the judges, preachers and the mystics) would depart from here. None of the spiritual leaders, prophets, and apostates would remain here forever. All those who have observed fasts, called others to prayer, said prayers, read the holy books without realizing (God), would leave (from here). The creation, which (is believed to have) 8.4 million species would keep coming and going. (In short), it is only one God or God’s devotee, who is immortal.”(17)

The message of this Paurree is that excepting the one eternal God all other entities and persons are perishable and would depart from this world one day. Therefore, we should imbue ourselves with the love of that eternal God and try to unite with Him. To do that we need to follow the advice of the Guru, and lead a truthful life under his guidance. Further, we should not only utter His Name from our tongue, but also try to realize His existence within us who is not far from us.

dakh-nay mehlaa 5.

dithee habh dhandhol hikas baajh na ko-ay.
aa-o sajan too mukh lag mayraa tan man thandhaa ho-ay. ||1||

mehlaa 5.
aasak aasaa baahraa moo man vadee aas.
In the previous Paurree, Guru Ji told us that except for the one eternal God, all other entities and persons are perishable and would depart from this world one day. Therefore we should imbue ourselves with the love of only that eternal God and try to unite with Him. In this salok, Guru Ji humbly acknowledges this fact and entreats (God) his beloved friend, to come and show him His sight.

He says: “I have searched throughout (the world) and found that except for the one (God), no one (is eternal). Please come O’ my dear Beloved and show me Your sight, so that my body and mind may feel soothed and satiated.”(1)
Mehla-5

However unlike us, Guru Ji doesn’t feel arrogant about his love and devotion to God, instead he feels that he is not a true lover of God. Therefore stating the definition of a true lover, he says: “(O' my God, I know that a true) lover is the one who is without any hopes or desires for anything (except the sight and company of his Beloved), but in my mind there are big desires (for worldly things. The truth is) that You are the only one who is without any desire (or expectation from Your devotee). Therefore, I am a sacrifice to You again and again.”(2)

Mehla-5

Now Guru Ji describes, how much pain a devotee feels without seeing God and even the mention of any separation from God is painful for a devotee. He says: “(To a devotee of God), even the mention of separation from (God) gives pain, without seeing Him, the devotee feels as if he or she is dead. Without meeting the Beloved a devotee isn’t consoled.”(3)

Paurree

In the previous Paurree, Guru Ji commented on the transitory nature of the universe, as if he were talking to some Muslim audience, and therefore he used mostly words from Islamic vocabulary, and stated that “all the Qazis, Sheikhs, and Masayak, (the judges, preachers and the mystics), would depart from the world. However he wants to make sure that those belonging to other faiths, particularly the Hindus may not live under the impression that their priests or gods and goddesses are immortal. Therefore in this Paurree, he says the same thing about Hindu priests, gods, and holy books. He says: “(All the sacred river) banks, pilgrimage stations, gods, and their temples, such as Kedar Nath, Mathura, and Kaashi, three hundred thirty million gods along with (god) Indira would depart (from the world). The Simritis, Shastras, the four Vedas and six systems (of yoga) would merge (back into God. The readers of) holy books, pundits, songs, poems, and poets too would depart (from here). The celibates, the men of charity, and the renouncers (of the world), all are subject to death. The silent sages, yogis, and the nude saints, along with the demon of death, all would vanish. Whatever is visible, all would perish (one day). It is only the all-pervading God who is eternal, and also the servant (of God, would) become eternal (by meditating on His Name and merging in that eternal God).”(18)

The message of this Paurree is that all things and entities including the holy places, books, temples, gods and goddesses are going to vanish one day. They are all under the control of death. It is only the one God who is eternal. Therefore we should have true and undying love for that God alone and should try to become such a devoted lover of Him that except His sight and company we should have no other desire and only His sight should give solace and satisfaction to our heart. Then a day may come, when we may get so absorbed in Him, that we merge in Him and become one with the eternal God.
salok dakh-nay mehlaa 5.

sai nangay nah nang bhukhay lakh na bhukhi-aa.
dukhay koro na dukh naanak piree pikhando subh disat. ||1||

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mehlaa 5.
sukh samoohaa bhog bhoom sabaa-ee ko Dhanee.
aanak habho rog mirṣak naam vihooni-aa. ||2||

mehlaa 5.
hikas khoN too aahi pachhaanaoo bhee hik kar.
aanak aasrhee nibaahi maanukh parthaa-ee lajeevdo. ||3||

pa-orhee.
nihchal ayk naaraa-ino har agam agaadhaa.
nihchal naam niDhaan hai jis simraṭ har laaDhaa.
nihchal keertan gun gobind gurmukh gaavaaDhaa.
sach Dharam tap nihchalo din rain araaDhaa.
da-i-aa Dharam tap nihchalo jis karam likhaaDhaa.
nihchal mastak laykh likhi-aa so talai na talaaDhaa.
nihchal sangat saaDh jan bachan nihchal gur saaDhaa.
jin ka-o poorab likhi-aa ṭin sadaa sadaa aaraaDhaa. ||19||
Salok Dakhney Mehla-5

In the previous Paurree, Guru Ji told us that all things and entities including the holy places, books, temples, gods and goddesses are going to disappear one day. They are all under the control of death. It is only the one God who is eternal. Therefore we should have true and undying love for that God alone and should try to become such a devoted lover of Him that except for His sight and company we should have no other desire and only His sight should give solace and satisfaction to our heart. In this salok, Guru Ji describes the attitude of such a person on whom God casts His glance of grace and blesses with His true love and devotion.

He says: “O’ Nanak, on whom the beloved (Spouse) looks with a glance of grace, they don’t care even if they remain naked or hungry hundreds of millions of times. They don’t feel any pain even if they have to bear millions of pains.”(1)

Mehla-5

On the other hand commenting on the state of those who are bereft of God’s Name, Guru Ji says: “Even if one may be enjoying all comforts and may be the master of the entire universe, but O’ Nanak, if one is bereft of Name (for that one all the comforts) are like ailments (which make the soul) dead.”(2)

Mehla-5

Therefore, advising us to depend only upon one God, instead of depending on our riches, power, friends, or relatives, Guru Ji says: “(O’ man), seek only the one (God) and make only that One as your best acquaintance. Because, O’ Nanak He alone can fulfill all your hopes. (They who) depend on (the support of) any human being, lose their respect.”(3)

Paurree

In the previous two Paurris, Guru Ji described how except for the one God, all places, persons, and entities including gods and goddesses are perishable and would vanish one day. In this Paurree, he elaborates on this message and says: “(O’ my friends), only the one unfathomable and infinite God is immovable. (Also) imperishable is the treasure of His Name, meditating on which God is found. So too the praise of God is everlasting, which is sung under the guidance of the Guru. (Also) eternal is truth, righteousness, and penance, but only those (are blessed with these gifts), who day and night mediate (on God). Also unchangeable is the destiny, which has been written on a person’s forehead, which cannot be altered even if one tries to alter it. (Finally) eternal is the company of saints, and the words of the saint (Guru). They in whose destiny it has been so written have contemplated on Him ever and forever.”(19)
The message of this Paurree is that we should listen to the immaculate words of the true Guru, which are eternal, true and must come to pass. We should be in so much love with God that we shouldn’t care for any worldly riches or power. Further, we should depend only on the one God for any kind of support or help. Dependence on any human beings, or our riches and power would bring us disappointment.

salok dakh-nay mehlaa 5.

jo dubando aap so taraf-ay kin'

        taaraydarho bhee taar naanak pir si-o

raati-aa. ||1||

mehlaa 5.

jithai ko-ay kathann naa-o sunando maa

        mooN julaa-oon tath naanak piree

        pasando hari-o thee-os. ||2||

mehlaa 5.

mayree mayree ki-aa karahi putar kal\n
        sanayh.

naanak naam vihoonee-aa nimunee-

        aade dayh. ||3||

pa-orhee.

nainee daykh-a-u gur darsano gur

        charnee mathaa.

        pairee maarag gur chaldaa pakhaa

        fayree hathaa. aakaal moorat ridai Dhi-aa-idaa din rain

        japanthaa.

        mai chhadi-aa sagal apaa-ino

        bharvaasai gur samratha.

        gur bakhsi-aa naam niDhaan sabho
dukh lathaa.

bhogahu bhunchahu bhaa-eecho palai

        naam agthaa.

It is the same light
In the previous so many shabads, Guru Ji advised us that we should seek the guidance of the saint (Guru) so that even while living in our household we may learn to remain detached from worldly allurements and obtain emancipation from perpetual pains of births and deaths. However in this salok, he cautions us not to fall into the traps of those fake saints and gurus who themselves are entangled in worldly allurements and vices.

He says: “(O’ my friends), he who himself is drowning (in the sea of worldly vices), how could he ferry others across (the worldly ocean and free them from the pains of births and deaths)? O’ Nanak, he who is (truly) imbued with the love of the Master swims across himself and ferries others across (the worldly ocean).”(1)

Mehla-5

Now sharing with us what kinds of people with whom he associates, Guru Ji says: “(O’ my friends), where people are talking about and I hear the Name of my Beloved (mentioned), I want to go there (and join that holy congregation). Upon seeing the sight of my Groom (in that congregation, I) Nanak blossom in delight.”(2)

Mehla-5

Now Guru Ji cautions us against so much attachment with our families that we forsake meditating on God’s Name. He says: “(O’ man, swayed by) the infatuation for your sons, wife (and the rest of your family), why do you keep repeating “he is mine, she is mine” (and don’t remember God at all). O’ Nanak, without (meditating on God’s) Name this body (is like a building) without foundation, (which could fall down any moment).”(3)

Paurri

In salok no. 2 Guru Ji shared with us, the kinds of people with whom he associates. In this Paurri he describes in detail his entire conduct of life, and on the basis of his personal experience tells us how we could also shed our fear of death.

He says: “(O’ my friends, I respect my Guru so much that when) with my eyes I see the Guru, I place my forehead at the feet of the Guru. I walk all the way on foot and wave a fan over the Guru. I meditate on the immortal God in my heart and worship Him day and night. Putting faith in the all-powerful Guru I have forsaken my self-hood (and self-conceit because of my worldly possessions or relatives). The Guru has
blessed me with the treasure of (God’s) Name, and all my sorrow has been removed. O’ my brothers (and sisters, I suggest that) you too liberally enjoy and amass the (wealth) of the indescribable God’s Name. Always talk about the gospel of the Guru, meditate on God’s Name, serve the needy and live an immaculate life. (By doing so), a state of poise has welled up (in my mind), I have obtained God and my fear of death has been removed, (and following my example you too can obtain these blessings).”(20)

The message of this Paurri is that we should avoid those false saints and gurus who themselves are entangled in worldly vices and attachments. Instead we should go and join that congregation where they are singing praises of God. Following Guru’s footsteps, we should lead a life dedicated to meditating on God’s Name, service to others and purity of character. By leading such a life, we would enjoy a divine state of poise and our fear of (birth and) death would be removed.

The same light
In salok (2) of the previous Paurri, Guru Ji stated that he wishes to join those who talk about God or sing His praises. Upon seeing the sight of his Groom in that congregation, he blossoms in delight. In this salok, he describes how his eyes never feel tired of seeing the sight of God, and he is able to recognize Him in everybody.

He says: “(O my friends), my eyes are so focused on my beloved God, that they are never satiated seeing Him. (Now I see) that Master within all, and except for Him, I don’t see anybody else.”(1)

**Mehla-5**

Next Guru Ji tells us why he respects the saints and wants to listen to their discourses. He says: “(O my friends), the words uttered by the saints are the paths to peace. But O’ Nanak, only they find (the opportunity to listen to the words of the saints) who are blessed with such a fortunate destiny.”(2)

**Mehla-5**

Next describing how God exists in all places and how He is running the entire universe, Guru Ji says: “God is fully pervading in all the mountains, oceans, deserts, lands, forests, fruit valleys, caves, nether worlds, skies, and all the hearts. O’ Nanak, I feel rejuvenated, seeing how God is running the entire creation under His one (universal) law.”(3)
Describing how much he respects, loves, and worships God, and what kinds of blessings God has showered upon him, Guru Ji says: “(O’ my friends), God is my father, mother, and sustainer. God takes care of me and I am (like) His child. Slowly and steadily, He feeds me and never shows any laziness. He never reminds me of my faults and always embraces me to His bosom. Whatever I ask from my mouth, the bliss-giving Father gives me that. He has blessed me with the commodity of (divine) knowledge and the wealth of Name, and made me worthy of this merchandise. He has made me a partner with the Guru (in spreading God’s Name, and all comforts are under my control, as if these are) my servants. My Father, who is capable of doing everything, never gets separated from me.”(21)

The message of this *Paurri* is that we should love our God with such childlike sincere love and affection, that for us He should be our mother, father and everything. We should be so crazy about His sight that in every place and every heart, we should see Him alone and nobody else. A day may come, when God may show His mercy on us and bless us with the gift of His Name and may even honor us with the responsibility of spreading His Name in the rest of the world.
Dakhney Mehla-5

In salok (2) of the previous Paurri, Guru Ji told us that the words uttered by the saints are the paths to peace. But only they find the opportunity to listen to the saints who are blessed with a fortunate destiny. In this salok, he goes one step further and advises us to break relations with transitory friends and develop friendship only with true saints.

Giving the reason for his advice, Guru Ji says: “O” Nanak, break relations with the false (transitory worldly friends) and search out those saints, who would be your everlasting friends. (Ordinary worldly friends) would desert you even in life, but those (friends, who are true saints) wouldn’t abandon you even after death.”(1)

Mehla-5

Now Guru Ji explains how much assured and happy one’s soul feels even in otherwise threatening circumstances, when it is united with its beloved groom God. He uses once again the metaphor of a young bride who is united with her beloved spouse. He says: “O’ Nanak, lightening may flash, the extremely dark clouds may thunder, and rain may pour down relentlessly, but O’ Nanak to (a young bride who is) united with her groom, all these things look pleasing. (Similarly to a human bride soul who is attached to God, even the most adverse circumstances seem pleasing). ”(2)
Mehla-5

Now, showing the opposite side and commenting on the state of a soul (bride), who is not united with her spouse (God), Guru Ji says: “Even when the ditches and the dunes are full of water, cool air is blowing, there is a golden couch studded with diamonds and rubies, and one has beautiful bridal dresses to wear, still O’ Nanak, without (the company) of her groom all such things seem painful (to the bride. Similar is the plight of a human bride soul without God).”(3)

Paurri

In the previous Paurri, Guru Ji stated how much he loves and respects God and what kinds of blessings he has received from Him. In this Paurri, he comments on the power of God and inevitability of His will. He says: “Whatever circumstance the Creator has created, He is going to do that very thing. O’ mortal, even if you run in one hundred directions (and make innumerable efforts), you would (still) obtain only that which you have been ordained to receive. Even if you keep roaming around the entire earth, without destiny, you wouldn’t obtain anything. (The only thing, which one can do is that by) meeting with the Guru, one should develop fear of God (in one’s mind) and shed the fear (of the world). From the fear (of God, a desire for) detachedness (from the world arises in one’s mind, and one searches for God. By searching for Him steadfastly, poise giving gnosis wells up (in one’s mind) and then one doesn’t (suffer the pain of) birth and death again. (But only the one) who has obtained the shelter of the saint (Guru), has meditated (on God’s Name) in one’s heart and earned (the wealth of Name. O’ man), Guru Nanak is (like a spiritual) ship, whom God helps to board (obtain his guidance), would cross over the dreadful (worldly) ocean.”(22)

The message of this Paurri is that we should snap our bonds with the selfish worldly people and develop intimacy with the saint (Guru), who would remain our fast friend and wouldn’t desert us even after death. We should also be in so much love with God that for us all the worldly riches, dainty dishes, costly clothes, and jewelry should mean nothing without the union with God, our eternal spouse. Lastly, we should accept God’s will as inevitable and develop fear of God in our mind. This fear would make us detached from worldly allurements and imbue us with such a love for God that we would crave to see His sight, and this craving would lead us to God and freedom from pains of birth and death.

salok mehlaa 5.

pahilaa maran kabool jeevan kee chhad aas.
hohu sabhaa kee raynakaa ta-o aa-o hamaarai paas. ||1||
In the previous Paurri, Guru Ji advised us that we should be in so much love with God that for us all the worldly riches, dainty dishes, costly clothes, and jewelry should mean nothing without union with God, our eternal Spouse. In this salok, he states the first and foremost condition, which we have to meet, before we start on the path to union with God.

As if speaking on behalf of God, Guru Ji says: “(O’ man, first shed your self-conceit and worldly desires, in other words) first accept death and abandon any hope for life.
(Then become so humble, as if you have) become the dust of the feet of all, only then come to me, (with the hope that I would reveal myself to you and let you see my sight).”(1)

**Mehla-5**

In the previous salok Guru Ji explained to us the extent to which we need to dispel our ego and shed our worldly desires, so that we become worthy of union with God. In this salok, he takes the other side and tells us what our attitude should be with the rest of the world.

He says: “(O’ man), deem that person alive (who has so erased his or her ego and stilled the worldly desires, as if that person is) dead. (But they who are full of self-conceit and are engrossed in worldly desires, even though) alive, deem them as dead. (In God’s court), only those humans are regarded as supreme, who have love only for the one (God).”(2)

**Mehla-5**

After informing us about the virtues, for which God looks, in people before letting them come near Him, Guru Ji tells, what kinds of blessings they receive, who are near God and always remain attuned to Him. He says: “(O’ my friends), in whose mind resides God, pain doesn’t come near (them). No hunger or thirst (for worldly things) afflicts that person, (he or she becomes so fear free, as if even) the demon of death doesn’t dare come near that person.”(3)

**Paurri**

Guru Ji ends this epic of Maaroo, by once again singing praises of God and showing us how to meditate on His Name, and become worthy of union with Him. Addressing God, he says: “O’ my eternal and unwavering King, Your worth cannot be stated. Even among all the sages, adepts, scholars, and the contemplators, who can evaluate You? You are capable of breaking, making, creating and destroying all. You are capable of doing or getting done anything (including the power to create or destroy the universe, and it is You who) speaks in each and every heart. You provide sustenance to all, then why should the mortal waver (or worry about it)? You are deep, profound, and unfathomable, priceless is Your (divine) wisdom. (The mortal) does only that thing, which God has pre-ordained (for him or her). Nothing happens (outside) Your will. Therefore, Nanak utters Your merits.”(23-1-2)

The message of this shabad is that we should shed our self-conceit so completely as if we are dead, and become so humble that we consider all others more virtuous than us. Through Guru's guidance we should enshrine the love of God in our mind and accept that whatever happens, it happens under the will of God, and our one and only duty is to keep singing praises of God with true love and devotion. One day, God would show mercy on us also, and accept us also in His union.
In this shabad, Kabir Ji is apparently addressing some Hindu preachers, called pundits and pointing out to them their hypocritical practices such as preaching to others that killing of animals is a sin, but then doing animal sacrifices at their holy feasts and calling it most auspicious. Similarly, they read religious books and deliver discourses on them for the sake of money, but they themselves don’t act on the essence of advice given in these books.
However, this criticism of Hindu pundits is equally applicable to the preachers and priests of other faiths as well who merely do ritual readings of holy books for the sake of money, but do not themselves act on the advice given therein.

So pointing out to a pundit the futility of empty rituals without meditating on God’s Name, Kabir Ji says: “O’ pundit, which misguided instruction are you following? You don’t meditate on (God’s) Name, therefore O’ unfortunate mam, you and your family would drown (in worldly ocean).”(1-pause)

Questioning the usefulness of ritual reading of holy books without learning their essential message, Kabir Ji says: “(O’ pundit), what is the merit of (ritual) reading of (holy books like) Vedas and Puranas? It is just like loading Sandalwood on a donkey (who doesn’t care for its fragrance. Similarly in spite of reading all the holy books), you haven’t understood what it means to meditate on God’s Name, so how would you swim across (the worldly ocean)?”(1)

Now pointing out their hypocrisy of declaring that hurting or killing of life is a great sin, but proclaiming their own practice of animal sacrifices at special ceremonies such as Ashav Megh Yagya in which horses are sacrificed, as an act of righteousness, Kabir Ji asks: “(O’ pundits), when you yourself kill living beings, you declare it as an act of faith, then what do you call (sin? If in spite of killing so many big animals) you call yourself the most honored sage, then whom do you call a butcher, (who kills only hens or goats to earn his sustenance)?”(2)

Next commenting on their practice of delivering sermons on various religious topics without realizing their essence themselves, Kabir Ji says: “O’ ignorant minded person, you don’t understand (what it means to truly love God and meditate on His Name), so who are you trying to make wise, O’ brothers? (You are not practicing the message of these books in your life. Therefore by delivering these sermons, you are not doing any act of righteousness, you are only) selling (divine) knowledge for the sake of money, and your (entire) life is going waste.”(3)

Finally reminding the pundit of the essential message of the great Hindu sages, such as Narad, Beas, and Sukk, Kabir Ji says: “O’ pundit, sage Beas cites the words of the great Narad, or you may go and ask sage Sukk, (he would also tell you the same thing), what I Kabir am saying that only by repeating God’s Name you would be emancipated (from the bonds of worldly attachments), otherwise you would drown (in the worldly ocean for sure), O’ my brothers.”(4-1)

The message of this shabad is that we shouldn’t practice hypocrisy and consider our own actions as right and holy, but condemn the same acts by others as sins. Secondly, we should understand that mere ritual readings of holy books or delivering sermons on these is not going to be helpful for our own salvation, unless we understand and practice their message ourselves and meditate on God’s Name.
In the previous *shabad*, Kabir Ji advised us that mere ritual readings of holy books or delivering sermons is not going to help us obtain salvation, unless we understand the essence, practice it in our own life and meditate on God’s Name. Now he comments on the practice of renouncing one’s family and living in lonely places to get detached from worldly problems and seek God. Under the sway of yoga system, this practice was very prevalent in those days.

However questioning the usefulness of this practice, Kabir Ji says: “(O’ my friends), how could we obtain (God) by residing in the jungles, so long as we have not shed our evil instincts from our mind? They alone are deemed perfect (persons) in the world, who (even while living in their household have remained so detached from the worldly affairs, as if they are residing in jungles, and thus) have deemed the home and forest as the same.”(1)

So giving the essence of his message, Kabir Ji says: “(O’ my friends), lovingly remember God in your mind. Only then would you obtain real (divine) bliss.”(1-pause)

Addressing those who renounce the world to become yogis, grow matted hair and live in caves, Kabir Ji says: “(O’ my friends, what is the use), if you have grown matted
hair, besmeared your body with ashes and made your abode in caves (but didn’t gain control over your mind?) It is only when one conquers one’s mind, that one wins the world and gets detached from the poison (of Maya or worldly entanglements).” (2)

Now Kabir Ji gives a very beautiful example to explain the importance of one’s intention even when one is apparently doing a right thing. He says: “(O’ my friends), everybody can put eye powder (in one’s eyes). But there is a little difference in the intentions (of different people, who put powder in the eye. One may be applying that eye powder to keep one’s eyes healthy, while the other one’s purpose might be to attract the opposite sex). Only those eyes are approved (in God’s court), in which has been put the eye powder of (divine) wisdom,” (3)

Kabir Ji concludes the shabad by sharing with us the essence of divine wisdom, which he has gained from his Guru and the virtues he has acquired. He says: “(O’ my friends), Kabir says the Guru has enlightened me with divine wisdom, and I have now understood. (As a result) I have seen God within me and now my mind doesn’t wander.” (4-2)

The message of this shabad is that we do not need to go to jungles and mountains to control our mind. It is only by following Guru’s advice (or Gurbani as contained in Guru Granth Sahib Ji), and meditating on God’s Name that we can get detached from the worldly desires and enjoy the sight of God within ourselves.

**Gurmukhi Script**

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In the previous shabad, Kabir Ji advised us that we do not need to go to jungles and mountains to control our mind. It is only by following Guru’s advice and meditating on God’s Name that we can get detached from the worldly desires and enjoy the sight of God within ourselves.

This advice is directly opposite to the common practice of those days for people to renounce the world, become yogis, live in jungles, and supposedly meditate on God. However soon after learning some hypnotic tricks from their colleagues or seniors, they roam the cities and coerce people to give them food and clothing, under the fear that if the yogi goes unhappy, he might harm them with his supernatural powers.

It appears that while talking to one such yogi, Kabir Ji questions his tactics, and tells him the right way to obtain God.

Expressing his disdain at the yogi’s practice of begging for food and other necessities of life, while claiming that he can perform all kinds of miracles, Kabir Ji says: “(O’ yogi), why does he, who has acquired the power to perform miracles and wonders need to depend on any one for any task (or anything)? What may I say about your claims (of having the power to perform miracles)? I feel totally embarrassed just at the mention (of such claims).”(1)

Laying the bare truth about those who have truly obtained God, Kabir Ji says: “(O’ yogi), they who have truly attained God, do not roam again and again (at other’s doors, begging for food).”(1-pause)

Commenting on the struggles for worldly possessions, Kabir Ji says: “(O’ man), this false world struggles too much for (worldly riches), which it can hope to enjoy only for a very short period of time. But those devotees, who have quaffed the nectar of God’s Name, have not felt any thirst (for worldly things again).”(2)

Describing the conduct of those who realize God, he says: “By Guru’s grace, the one who has realized (God), has no desires. When one’s soul becomes detached (from worldly riches), one sees the eternal God pervading everywhere.”(3)

Summarizing the blessings of tasting the relish of God’s Name, Kabir Ji says: “(O’ my friends), one who has tasted the relish of God's Name, sees God’s Name behind each wonder. Kabir says, then one becomes (immaculate like) gold and one’s doubt (is so totally removed, as if it) has gone beyond the yonder shore of the ocean.”(4-3)
The message of this shabad is that we should not believe those yogis who claim to have miraculous powers. If they truly have the powers to perform miracles, then they should not be begging from door to door. The real miracle lies in meditating on God’s Name. They who have tasted the relish of God’s Name, their thirst for worldly things is quenched forever and all their doubt is totally removed.

In stanza (3) of the previous shabad, Kabir Ji stated: “They, who by Guru’s grace have realized (God), have no desires.” In this shabad, he elaborates on this fact and cites many beautiful examples to illustrate how the person who meditates on God’s Name becomes one with God.

Expressing his own confidence in the efficacy of meditating on God’s Name, Kabir Ji says: “Just as water falling in the sea becomes like (rest of) the water (in the sea, or just as) waves in the river (merge back into the river), similarly upon uniting the void (of my soul with God) the supreme void, I would become like the air (and see God everywhere).” (1)
Regarding the possibility of coming back into this world after obtaining this state of oneness with God, Kabir Ji says: “Now I don’t see any reason for my coming back into this world. Coming and going happens as per His command and realizing this command, I would simply merge in that command itself.” (1-pause)

Next referring to his worldly attachments including his own body or adopting the garbs of any particular faiths, Kabir Ji says: “(O’ my friends), when I get rid of the attachment of this body, made of the five elements (air, water, earth, fire, and sky), I would get rid of my doubt as well. Further casting away the garbs of any particular (yogic) sect, I would regard all sects (and faiths) equally and I would meditate on the Name of the one (God).”(2)

Elaborating on his earlier statement regarding obeying God’s command, he says: “Where (God) has yoked me, I am engaged in that task itself, and do exactly those deeds which He wants me to do. If God shows His mercy, I would merge in the word of the Guru (and would practice it in my daily life).”(3)

Finally on the basis of his personal experience, Kabir Ji says: “(O’ my friends, while living in the world, you should still your worldly desires, as) if you have died while alive. Then you would live (such an immaculate life) that you wouldn’t have to take birth again (and you would obtain salvation. In short) Kabir says, one who merges in God’s Name, remains attuned to the primal void (or God, who has no attributes).”(4-4)

The message of this shabad is that we should attune ourselves to God’s Name, by pondering over the Guru’s word, (the Gurbani as contained in Guru Granth Sahib). We should completely erase our self-conceit, cast away all kinds of illusions about sects or creeds and view them all with equal respect. A stage would come, when like water mixing in water, or air mixing with air, our soul would become one with God. Then the question of our coming back into this world won’t arise, and we would obtain salvation.

ja-o tum⁴ mo ka-o door karaṭ ha-o ta-o tum mukaṭ baṭaavhu.  
ayk anayk ho-ay rahi-o sagal meh ab kaisay bharmaavahu. ||1||

raam mo ka-o taar kahaa⁵ lai ja-ee hai.  
soDha-o mukaṭ kahaa day-o kaisee kar parsaaḍ mohi paa-ee hai. ||1|| raha-o.

taaran taran tabai lag kahee-ai jab lag taṭ na jaani-aa.  
ab ta-o bimal bha-ay qhat hee meh kahi kabeer man maani-aa. ||2||5||
In the previous *shabad*, Kabir Ji advised us that we should attune ourselves to God’s Name by pondering over the Guru’s word. A stage would come when like water mixing in water or air mixing with air our soul would become one with God. Then the question of our coming back into this world won’t arise and we would obtain salvation. In this *shabad*, he wants to remove our doubts regarding what really is salvation. Some of us believe that salvation means that after death we go to a certain place from where we never come back. But Kabir Ji tells us that to feel the closeness of God itself is salvation, and when we have attained that state, when we can feel and experience God within ourselves, it means that we have obtained salvation, and we need not wish or pray for any other mythical place of salvation.

It appears that Kabir Ji has already achieved this state of feeling close to God. Therefore, he affectionately says to God: “(O’ God), if You are going to remove me from You, then please tell what salvation is?”

“You are one, but assuming myriad of forms, You are pervading in all, so how could You delude me now (about salvation)?”(1)

As if Kabir Ji is having an intimate chat with God, in which the latter is teasing him about salvation as a particularly pleasant place, but Kabir Ji doesn’t buy any of that and he says: “O’ all-pervading God, (please tell me) after giving me salvation, where else are You going to take me? I ask where and what sort of salvation about (which You are talking because I feel that) by Your grace, I have already obtained salvation (when I realized You).”(1_pause)

In conclusion, removing all our misgivings about salvation and the Giver of salvation, Kabir Ji says: “(O’ my friends), we talk about the Emancipator and the emancipated”, so long as we don’t know the essence. Kabir says that my mind is now convinced and my heart has become immaculate (so I don’t need any other salvation).”(2-5)

The message of this *shabad* is that for salvation we don’t have to go to any particular place. It only means to get detached from the worldly illusions, realize God in our own heart and become one with Him. That is true salvation.
In the previous *shabad*, Kabir Ji advised us that for salvation we don’t have to go to any particular place. It only means to get detached from the worldly illusions, realize God in our own heart and become one with Him. That is true salvation. In this *shabad*, he wants to clarify one thing: that by obtaining salvation one should not assume that one is not going to die physically. As for the physical death, everybody including the greatest kings have to die.

He says: “(O’ my friends, even that king) Raavan, (who is believed to) have built fortresses of gold, departed (from the world) leaving (his forts) here.”(1)

Therefore addressing himself (actually us), Kabir Ji asks: “(O’ man), why do you do what your mind says (and do not meditate on God’s Name)? When the demons of death come and seize you by your hair (and you realize that you are about to die,) it is only the Name of God which saves you (from this fear).”(1-pause)

In conclusion, Kabir Ji says: “(O’ man), it is our Master, who has set up this (phenomena) of birth and death to run the administration of this universe. However Kabir says that in the end, only those achieve salvation in whose heart abides the elixir of God’s (Name).”(2-6)

The message of this *shabad* is that ultimately everybody has to die and leave everything here. However, if we want to obtain salvation or emancipation from any more rounds of births and deaths, then instead of following the dictates of our mind, we should follow the advice of our Guru and meditate on God’s Name. It is only God’s Name which would save us from the fear of death and ensure salvation.
In the previous shabad, Kabir Ji told us that ultimately everybody has to die and leave everything here. However, if we want to obtain salvation or emancipation from any more rounds of births and deaths, then instead of following the dictates of our mind we should follow the advice of our Guru and meditate on God’s Name. It is only God’s Name which would save us from the fear of death and ensure salvation. In this shabad, he explains further that actually it is the five sense organs (the eyes, ears, nose, tongue, and the sex organ), which sway our mind towards evil thoughts and deeds, and that is why we need to avoid following the dictates of our mind and meditate on God’s Name, so that we may not have to suffer the punishment of births and deaths.

Using a very beautiful analogy, Kabir Ji says: “(O’ my friends), our body is like a village in which the soul is the head man or chief of this land. Five farmers live in that land, the eyes, nostrils, ears, tongue, and the sex organ, which don’t obey the soul (and tempt it to do evil things, such as looking at others with lustful eyes, slandering others, and having immoral sex, which all land it in trouble both in this world and God’s court).” (1)

Now referring to the Hindu belief, according to which there is a recording angel named Chittar Gupat sitting in our body, who records our each and every action in life, for which we have to answer to the Judge of righteousness at the time of death). Therefore Kabir Ji expresses his desire that he doesn’t want to come back to this world again. Still comparing his body to a village, he says: “O’ God, I don’t want to reside in this (body) village (again, because) the state clerk whose name is Chittar Gupat asks for the account of each and every moment (of my life).” (1-pause)

Describing what happens when one dies and all one’s body parts and faculties which misled one into evil pursuits vanish with the rest of the body, and the soul is left alone to account for all the deeds done during life, Kabir Ji says: “When the judge of righteousness asks for the account, it shows a huge balance (of evil deeds). At that moment, the five farmers (the five sense faculties) run away and the courtiers arrest the poor soul (for all the punishment).” (2)
Therefore Kabir Ji advises us how to pray to God to settle our accounts in this human life. He says: “Listen O’ dear saints, Kabir says, settle (your account in this body) farm itself. (Pray to God, and say: “O’ God), please forgive Your slave this time so that he or she doesn’t have to return to this dreadful (worldly) ocean (again).”(3-7)

The message of this shabad is that we should pray to God to save us from being misled into evil deeds by our sense faculties, such as looking at others with covetous eyes, slandering others, or doing other immoral acts. We should pray to God to bless us with the gift of His Name, so that in this human life itself, we may obtain salvation and not have to return to this world, which is full of evils.
According to Gyani Harbans Singh (a Punjabi translator of Guru Granth Sahib Ji), it is believed that Kabir Ji uttered this hymn in response to the claim of a yogi from Maarvarr, India that on his visit to a holy place he had actually seen God. In this shabad, Kabir Ji tells him that it is not possible to see God with our physical eyes, His presence can only be felt in our mind and not by visiting holy places but through different acts, which he details in this shabad. This is perhaps the reason that at the end of each sentence, Kabir Ji uses the word Vana humbaiy, which means, “This is right” in the language of Maarvarr. This is done only to fulfill the needs of poetic composition.

Addressing that pilgrim, Kabir Ji says: “O’ the detached one, nobody has ever seen God (with ordinary eyes. (One sees Him only intuitively), and that intuition awakens only, when one is free from (worldly) fears.”(1)

Now telling us how one becomes free from (worldly) fears, Kabir Ji says: “O’ the detached one, when one always deems God present and near, then within one develops (God’s) fear. When one understands the (God’s) will, one becomes free from the (worldly) fears.”(2)

Therefore addressing that pilgrim again, Kabir Ji says: “O’ the ignorant detached one, don’t try to please God with any hypocritical practices (such as visiting holy places). The entire world is imbued with hypocrisy.”(3)

Explaining why hypocritical practices are of no use, Kabir Ji says: “O’ my dear recluse, (by performing hypocritical practices, the fire of worldly) desire doesn’t go away, and the sense of mineness burns down the entire body.”(4)

Describing what one can achieve if one can control the mind and detach it from worldly desires, Kabir Ji says: “O’ the detached one, if one’s mind becomes (free from the worldly desires, as if it is) dead, then one burns off the net of worries, and one’s attachment for the body.”(5)

Now listing some of the essential requirements for attaining a true state of detachedness from worldly desires, Kabir Ji says: “O’ the naive renouncer, no matter how much one may crave it, without the guidance of the Guru, (a true state) of detachedness doesn’t arise in one’s mind.”(6)

Next stating when the guidance of the Guru is obtained, he says: “O’ the detached one, it is only when (God shows His) mercy that one obtains (the guidance of) the true Guru and then one obtains (true detachedness).”(7)

Kabir Ji concludes by saying: “(O’ detached one), make this one submission to God and say to Him: “(O’ merciful God, please) ferry me across this dreadful (worldly) ocean.”(8-1-8)
The message of this *shabad* is that there is no use of trying to renounce the world by becoming a recluse, visiting holy places, or performing other such hypocritical practices. It is only by following the guidance of the true Guru, that one can control one’s mind and worldly desires. The guidance of the Guru is obtained by God’s grace. Therefore, if we want to swim across this dreadful worldly ocean and avoid the pains of births and deaths, then we should pray to God to bless us.

As per Dr. Sahib Singh (the noted Punjabi translator of Guru Granth Sahib Ji), this *shabad* refers to the Hindu myth, when god *Krishna* visited *Hastana Pur* (the present day Delhi, India). At that time the *Kaurav* dynasty was in power. Intoxicated with the power of kingdom, the *Kaurav* king *Daryodhan* expected that god *Krishna* would come to stay at his palace, but *Krishna* went to stay with the poor devotee *Bidar*. *Daryodhan* protested to *Krishna* against this treatment. This *shabad* reflects the essence of the answer given by *Krishna* in the words of *Kabir Ji*.

Responding to the protest of king *Daryodhan*, on behalf of god *Krishna*, Kabir Ji says: “O' king (*Daryodhan*), why would anybody come to your house (where there is exhibition of arrogance, rather than love? Whereas), I have observed such affection in *Bidar*, that poor man is more pleasing to me. (So I preferred to stay with him).”(1-pause)

Continuing his response, *Krishna* says: “(O' *Daryodhan*), seeing your elephants (and other rich possessions) you have gone astray in illusion (of your transitory kingdom) and you have not realized God. Therefore instead of your milk (and other royal drinks), I have deemed *Bidar’s* (ordinary) water (offered with love and humility) as nectar.”(1)
Describing how he enjoyed the rest of his time with Bidar, Krishna says: “(O Daryodhan), I found (Bidar’s) leaf dish tasty like rice and milk pudding and spent the night singing praises of God, (which I don’t think would have been the case had I stayed at your place; that is why I chose to stay with Bidar).”

Drawing his conclusion from the above incident, Kabir Ji says: “The playful, and wondrous God of Kabir is (the Master of His own will), He has never cared for anybody’s (high or low) caste.”(2-9)

The message of the shabad is that God doesn’t care for any person’s high rank, riches, cast or creed. He only cares for the love and humility of His devotees.

Salok Kabir

Often, one has to fight two kinds of battles in this life, one with the external enemies, who may try to grab one’s wealth, hurt one’s honor, or take away one’s life. The other kind of battle is the fight with one’s internal impulses of lust, anger, greed, attachment, and ego. In this shabad, although apparently, Kabir Ji uses the metaphor of an external war between the warriors on both sides, in reality he is referring to the internal war in one’s mind and gives the definition of a true brave warrior. That is perhaps why this shabad is often repeated with great zeal in martial tunes, whenever the sikhs launch a protest march or counter offensive, against any attack by an enemy against their faith or honor.

So using the metaphor of a battle scene, when armies on both sides are facing each other on the battlefield, Kabir Ji describes how a truly brave warrior feels. He says: “When the beat of the battle drum resounds in the sky, and a wound is inflicted on the target, the brave warrior jumps into the battle field and says (to himself or herself), now is the time to combat. (In case of internal battles, when a Guru’s follower is hit in the super consciousness of the mind by the word of the Guru and realizes that he or she has been giving into evil instincts, then one declares a war against these enemies, and resolves that from now on he or she is not going to give into these impulses).”(1)
It is not easy to continue fighting against evil forces, whether internal or external. Often when facing threats to their own life or their loved ones’ safety, many people give up their resolve and withdraw from the battle. But Kabir Ji says: “(O’ my friends), only that person is recognized as a brave warrior, who fights for the love of faith or to protect the poor (defenseless persons, who are being oppressed). He or she may be cut into many pieces (and harmed or humiliated in every way), but never deserts the battlefield (gives up fighting against injustice and other evils).”

The message of this shabad is that we would only be regarded us brave warriors if we fight for the right cause, such as protection of our faith or the dignity and honor of those who are innocent victims of oppression. We also need to fight bravely against our internal enemies, such as lust, anger, and greed and shouldn’t let these instincts mislead us into evil ways or away from God. No matter, how many difficulties or hardships we have to face, we should never give up our faith or noble resolve.

raag maaroo banee naamday-o jee kee
ik-o^kaar satgur parsaaad.

chara mukat chaarai siDh mil kai doolah parabhe kee saran pari-o.
mukat bha-i-o cha-uhoo-a^N jug jaani-o jas keera maathai chhaatar Dhari-o. ||1||
raajaa raam japa't ko ko na 'tari-o.
gur upday saaDh kee sangat bhagat bhagat taa ko naam pari-o. ||1|| rahaa-o.
sankh chakar maala\ta tilak biraajit daykh par\taap jam dari-o.
nirbha-o bha-ay raam bal garji't janam maran sant\taap hiri-o. ||2||
ambreek ka-o dee-o abhai pad raaj bhabheekhan aDhik kari-o.
na-o niDh thakur da-ee sudaamai Dharoo-a atal ajhoo na tari-o. ||3||
bhagat hay't maari-o harnaakhas narsingh roop ho-'ay dayh Dhari-o.
naamaa kahai bhagat bas kaysav ajahoo\N bal kay du-aar kharo. ||4||1||
In the previous shabad (2-9), Kabir Ji told us that God doesn’t care for any person’s high rank, riches, cast or creed. He only cares for the love and humility of His devotees. In this shabad, devotee Nam Dev cites many stories from Hindu mythology to illustrate how God has protected the honor of His devotees who have meditated on His Name.

First of all talking about salvation and the power to perform miracles, which the yogis of those days used to claim for themselves, Nam Dev Ji says: “(O’ man), all the four kinds of salvation (namely to reside in the same place as God, to get near Him, to have the same form as Him, and to merge in God) along with (all the eighteen kinds of) miracles have sought the shelter of (God), the brave Groom. (One who meditates on God’s Name) obtains salvation, becomes known in all the four ages, and is honored (everywhere, as if) a canopy (of honor is waving) over one’s head.”(1)

So thinking about so many devotees, who have been saved by meditating on God’s Name, Nam Dev Ji says: “(O’ my friends), myriad of people have been saved by meditating on God the King. By following Guru’s advice, the one who joined the congregation of the saint (Guru), became known as the devotee (of God).”(1

Now Nam Dev Ji paints the picture of a truly glorified and embellished devotee of God and says: “Seeing the conch, quoit, rosary and sacrificial mark (the signs of God’s support for His devotees) even the demon of death becomes afraid. They become fear free, the power of God thunders in them, and they overcome the pain of birth and death.”(2)

Now Nam Dev Ji cites many stories from Hindu mythology to prove his point. He says: “(O’ my friends, God) blessed Ambrik (the king, who was afraid of the curse of a sage named Durvasha) with the state of fearlessness. He glorified Babhikhan with a kingdom (for abandoning his demon brother Ravan and siding with god Rama in the battle). Similarly God blessed Sudama (the poor Brahmin friend of god Krishna) with all the nine kinds of treasures, and bestowed such an everlasting kingdom to (the child devotee) Dharoo, that his glory has not diminished till now.”(3)

Nam Dev Ji concludes the shabad by citing a couple more such stories from the Hindu mythology. He says: “(O’ my friends), because of the love for his devotee Prehlad, God adopted the form of Narsingh (half lion and half man) to kill Harnakash (the demon father of Prehlad, who had the boon that he couldn’t be killed, neither by man, nor animal). Finally Nam Dev says that God is so bound by the love of His devotees that till now He is standing at the door of king Ball (who was deceived by Vaaman a pigmy incarnation of God Vaishnoo).”(4-1)

The message of this shabad is if we want to obtain any kind of blessing, salvation, or spiritual perfection, we should join the congregation of the saint (Guru), become God’s true devotee, and always depend on His grace and support. Then like many other devotees of the past, He would also save our honor.
Maaroo kabeer jee-o.

deen baisari-o ray divaanay deen baisari-o ray.

payt bhari-o pasoo-aa ji-o so-o manukh
janam hai haari-o. ||1|| raha-o.

saaDhsangat kabhoo nahee keenee rachi-o
DhanDhai jhoot.

su-aan sookar baa-is jivai bhatka't chaali-o
ooth. ||1||

aapas ka-o deerragh kar jaanai a-uran ka-o
lag maat.

mansa baachaa karmanaa mai daykhay
doak jaat. ||2||

kaamee kroDhee cha'turee baajeeagar
baykaam.

nindaa kartay janam siraano kabhoo na
simri-o raam. ||3||

kahi kabeer cha'tai nahee moorakh
mugaDh gavaar.

raam naam jaani-o nahee kaisay utra
paar. ||4||1||

Maaroo Kabir Jeo

Most of us spend our life in amassing worldly wealth, enjoying false pleasures, or
slandering others. When it comes to remembering God who has created us and blessed
us with so many gifts, we often come up with all kinds of excuses.

Even if some of us do some worship, it is more a ritualistic or lip service than a true
devotion of God.

That is why most of us depart from the world after completely wasting this precious
opportunity of human life to reunite with God, the true source of bliss, and keep
suffering through myriads of existences.

So trying to wake us from this slumber of ignorance and worldly involvement, Kabir
Ji addresses us and says: ‘O' ignorant one, you have forgotten your humanly duty; you
have forgotten what you are supposed to do in this human life. Just as an animal
goes to sleep after filling its belly, similarly you have wasted away your human
birth.”(1-pause)

Showing the mirror of our life conduct, Kabir Ji says: “(O’ man), you have never
joined the company of saintly persons, but have remained involved in false (worldly)
disputes. After wandering like dogs, swine, and crows, you arise and depart from the
world.”(1)

Commenting on our arrogant conduct and its consequences, Kabir Ji says: “(O’ man,
those) who by their thoughts, words or deeds think themselves as big shots, but
dismiss others as very insignificant, I have seen them (suffering great pain and
humiliation, as if they) are going through hell.”(2)

Once again addressing such an egoistic person, Kabir Ji says: “(O’ foolish man
afflicted by) lust, wrath, cleverness, and showmanship, you have wasted away your
life slandering others, but have never mediated on God’s Name.” (3)

Kabir Ji concludes the shabad by asking us: “O’ blind foolish and ignorant one, you
do not remember (God), you have not understood (what it means to meditate on)
God’s Name; (tell me) how you are going to cross over (this worldly ocean or get out
of the perpetual rounds of births and deaths in this world)?” (4-2)

The message of this shabad is that instead of wasting our time in worldly
disputes, slandering others, and running after our egoistic pursuits, we should
remember God and meditate on His Name. Otherwise we would waste away this
precious human life and wouldn’t be able to end our rounds of births and deaths.

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SGGS P-1106

raag maaroo banee jaiday-o jee-o kee
ik-o’ kaar satgur parsaad.
chand sat bhaydi-aa naad sat poori-aa
soor sat khorhsaa dat kee-aa.
abal bal torhi-aa achal chal thapi-aa
agharh gharhi-aa taaa ape-oo pee-aa.
||1||
man aad gun aad vakhaani-aa.
tayree dubiDhaa darisat sammaani-aa.
||1|| rahaa-o.

||1||

It is the same light
This *shabad* is composed in classical Sanskrit language by the devotee Jaideo, who is believed to be a Brahmin from Bengal (India). In this *shabad*, Jaideo Ji is describing how one can conquer one’s evil instincts, control the mind from running in different directions, and get absorbed in God by singing His praises without any yogic breathing exercises.

Describing his own experience of meditating on God’s Name while doing breathing exercises, he says: “(While repeating God’s Name), I breathed in through the *Moon* channel (left nostril), retained (the breath) in *Sukhmana* (the imaginary central nerve going through the spine), and after uttering God’s Name sixteen times, breathed out through the *Sun* channel (right nostril). In this way, I destroyed the power of my (evil) intellect, stabilized my mercurial mind, tamed the untamable, and then I quaffed (nectar of God’s Name).”(1)

Therefore, addressing his own mind, Jaideo Ji says: “(O’ my mind), by uttering praises of the primal God, your sense of discrimination has been stilled.”(1-pause)

In conclusion, Jaideo Ji says: “(If we) contemplate the one (God), who is worth contemplating, and pay respect to Him who is worthy of respect, then just as water becomes one with water, we become one with that God. In short, Jaideo says that when we meditate on the victorious God we obtain that detached all-pervading God.” (2-1)

The message of this *shabad* is that if we want to stabilize our mind, conquer our evil instincts, and merge in God, then instead of doing yoga exercise, we should utter praises of God and meditate on His Name.
In this shabad, although addressing his own mind Kabir Ji is warning us regarding the urgent necessity of remembering God and meditating on His Name, rather than running greedily after worldly wealth and power.

Kabir Ji says: “O’ my mind, meditate on God's Name, otherwise you will repent. The sinful life (of yours) is falling prey to greed, (but remember that very shortly) today or tomorrow you would depart from (this world).”(1-pause)

Elaborating on his advice, Kabir Ji says: “(O’ man), being attached to greed, you have wasted your life and have got lost in the illusion of Maya (the worldly riches and power). But don’t be proud of your wealth or youth (because after death, you would be reduced to dust, just as) paper dissolves (in water).”(1)

Warning us about the punishment awaiting us at the time of death, he says: “(O’ man), when the demons of death come and seize you by your forelocks, there is nothing you can do. If you have not done any meditation, worship, or acts of compassion, then you would have to (suffer severe punishment, and) bear blows on your face.”(2)

In conclusion, Kabir Ji says: “(O’ my mind), when the judge of righteousness asks you for the account of your deeds, with what face would you go (before him and defend yourself)? Listen O’ saints, Kabir says (O’ my mind, if you) join) the congregation of saintly persons (and meditate on God’s Name you will swim across (the worldly ocean).”(3-1)

The message of this shabad is that we should be aware that we are having this unique opportunity to meditate on God's Name and avoid any more pains of births and deaths. Therefore we should not indulge in greed and arrogance. Instead we should meditate on God's Name in the company of saints and be compassionate to others. Only then we will be ferried across this dreadful worldly ocean.
Ravi Das Ji was a poor cobbler, belonging to the lowest (servant class, called) Shudra. During those days this class was so much dehumanized that anything coming in touch with a member of this class, was deemed polluted. But being a true devotee of God he was so blessed that a king became his admirer and built a magnificent temple for him in which he worshipped and delivered his sermons with regal pomp and glory. But Ravi Das Ji never abandoned his humility and worship of God. In this shabad, he expresses his gratitude to God and tells us that it is only God who can bring such honor and glory even to those who are considered belonging to the poorest and lowest social class in any society.

Addressing God in a very affectionate and humble way, Ravi Das Ji says: “O' my beloved God, who except for You can do such a (wondrous) thing? My Master of the universe so patronizes the poor (and grants them so much honor, as if making them kings, that He) waves canopies over their heads.”(1-pause)

Continuing to describe the power of God, Ravi Das Ji says: “(O’ God), it is only You, who takes pity even on the person who might be deemed so lowly in the society, that even his touch is deemed to be polluting the (entire) world. (O’ my friends), my God is not afraid of anybody, He elevates the lowest to the highest (rank in society).”(1)

Ravi Das Ji concludes the shabad by citing examples from history in support of his statement. He says: “(By God’s grace, people like Nam Dev (a calico printer), Kabir
(a weaver), Tilochan (a farmer), Sadna (a butcher), and Sain (a barber, all belonging to low casts) were ferried across (this worldly ocean). Listen O’ saints, Ravi Das says, God can do anything, (therefore meditate on His Name).”

The message of this shabad is that God is all-powerful. He can make the poorest as the richest and elevate the lowest to the highest status in society. Therefore, we should always remember and worship Him, for helping us in any situation or fulfilling any of our needs.

Maaroo.

sukh saagar suritar chintaaman kaamDhayn bas jaa kay ray.
chaar padaarth asat maha siDh nav niDh kar tal taa kai. ||1||
har har har na japas rasnaa.
avar sabh chaad bachan rachnaa. ||1|| rahaa-o.
naanaa khi-aan puraan bayD biDh cha-utes achhar mahee.
bi-aas beechaar kahi-o parmaarath raam naam sar naahe. ||2||
sahj samaaDh upaaDh rahat ho-ay baday bhaag liv laagee.
kahei ravidas udaas daas mat janam maran bhai bhaagee. ||3||2||15||

Maaroo

In the previous shabad, Ravi Das Ji told us that God is all-powerful. He can make the poorest as the richest and elevate the lowest to the highest status in society. Therefore, we should always remember and worship Him for helping us in any situation or fulfilling any of our needs. In this shabad, he tells us, why meditating on God’s Name is better than studying Vedas or other holy books, and can help us achieve all the objectives of life or perform any kinds of miracles.

He says: “(O’ my friends, that God) is the ocean of peace, in whose control is Surtar (the mythological tree, which yields all kinds of fruits), Chinta mani, and Kaam dhen (the mythological wish fulfilling jewel, and the cow which can fulfill all one’s desires). In His control are all the four objects of life, (the righteousness, prosperity, worldly desires, and salvation), the eighteen extra-psychic powers, and all the nine treasures (of wealth).”

It is the same light
Therefore Ravi Das Ji asks: “(O’ man), why don’t you repeat the Name of such a God, and forsake uttering other shallow words with your tongue?”(1-pause)

Now commenting on the study of holy books such as Vedas and Puranas, Ravi Das Ji says: “(O’ my friends), those innumerable kinds of stories mentioned in Puranas and the techniques described in Vedas are mere compositions in the thirty four letters (of Sanskrit, and not divine knowledge based on personal experience). After reflecting fully, even Vyas (the author of Vedas), says that there is no better way to reach God than meditating on His Name.”(2)

Ravi Das Ji concludes the shabad by describing his own state of mind. He says: “By great good fortune, the one whose mind is attuned to God, remains stabilized in a state of equipoise, and no evil arises in the mind. Ravi Das says, the intellect of such a God’s slave remains detached from worldly riches and the fear of birth and death disappears. (3-2-15)

The message of this shabad is that we need not bother about all the philosophies given in religious books and epics. The one and only thing, which we need to do is to meditate on God's Name and sing praises of that God, who is all-powerful and can fulfill any of our desires. It is only when we are attuned to God in love and devotion that we get rid of our fear of birth and death.
It is the same light
As has been explained in the *Baara Maha* by fifth Guru Arjan Dev Ji in *Raag Maajh*, it was a style among the poets of those days to compose some of their poems around the alphabet, days, seasons, or months of the year. First Guru Nanak Dev Ji has also composed this hymn in the melody *Tukhaari*, around the twelve months of Indian calendar, which is based on the movement of Sun from one zodiac sign to the next. But in this or any other hymn in Guru Granth Sahib Ji, no particular importance is attached to any particular day or night of any month. Guru Ji considers all those months, days, and moments auspicious, when one remembers God’s Name. He also stresses that our sorrow and happiness doesn’t depend upon the pleasure or displeasure of any particular god or goddess, or any movement of stars and planets, but upon the destiny determined by God based on our past deeds. Therefore in the metaphor of a lonely bride, Guru Ji advises himself and indirectly us to pray to God to blessed us with the guidance of the Guru, so that we may now do the right thing and get out of the perpetual pains of births and deaths.

So humbly addressing God, Guru Ji says: “(O’ God), please listen (to my submission). On the basis of one’s past deeds, whatever pleasures or pains You pre-ordain in one’s destiny, that is the best (thing for that person). O’ God, in this creation of Yours, (I don’t know) what would be my state, (because) O’ God, without You I cannot survive even for a moment. O’ my Beloved, without You I am in utter pain, I don’t see any well-wisher (who can help me.”

“(O’ God, show mercy and bless me that) by Guru’s grace, I may drink the nectar (of Your bliss giving Name). O’ formless God, we are emotionally involved in Your creation (but don’t realize that) the right thing to do is to enshrine (You O”) God, in our minds. Nanak says, listen O’ the all-pervading God, the bride (soul) is longing to see Your sight.”

Continuing the same metaphor of a bride yearning to unite with her groom, Guru Ji tells us how we can also enjoy the bliss of uniting with our beloved God. He says: “(Just as in the rainy season a sparrow hawk) *Papeeha* chirps (for its beloved), and a nightingale sings sweet songs, similarly the bride (soul who remembers God) with sweet words, enjoys all the relishes (of love) and remains absorbed in His remembrance. Yes, blessed is that bride who seems pleasing to God and remains merged in His (sweet thoughts), she is a united wedded bride. Controlling her nine faculties (of two eyes, two ears, two nostrils, one tongue, and two organs of excretion), she obtains an abode in the lofty mansion (of God). Then while enjoying His love day and night, she says: “O’ God, the entire universe belongs to You and You are mine, O’ my Beloved.” (Just as in the rainy season) a *Papeeha* chirps (for its beloved) and a nightingale sings sweet songs, similarly O’ Nanak, (a bride soul) looks beauteous singing sweet songs (though Gurbani, the Guru’s words).”
Now expressing his own state of mind and describing how he longs to see the sight of God, Guru Ji says: “Listen O’ my beloved delightful God, You are pervading throughout my body and mind, I cannot forget You even for a moment. I am always a sacrifice to You and I survive only by singing Your praises. (I have realized that except for God), nobody is my (everlasting companion, so how could) I be anyone’s (companion forever)? I cannot survive without (remembering) God. The one who has sought the shelter (of God, who mediates on God’s Name as if in one’s heart) God’s feet are enshrined, that one’s body becomes immaculate. O’ Nanak, attaining a profound insight, one obtains peace and through the Guru’s word one’s mind is contented.”(3)

In the previous stanza Guru Ji depicted his own state of mind and described how he longed to see the sight of his beloved God. Continuing the same metaphor of a bride in the rainy season who has now been blessed with the company of her groom, Guru Ji says: “(O’ my mates, I am in such a bliss as if) a steady stream of nectar is falling (on the land of my heart), delightful are the drops (of that nectar). In a very natural sort of way, my Friend has come to meet me and I have fallen in love with that God. (But this is all His own pleasure, because only when it) so pleases God, He comes in the temple (of the bride’s heart), and then becoming attentive the bride remembers the merits (of her Groom. When she realizes that) in the heart of each and every happily married bride, God is (residing and) playing love games, (then she wonders), why her Spouse has forsaken her? (Then she humbly prays to her Guru, in the metaphor of low hanging cloud and says): “O’ the low hanging dark cloud, please rain heartily (the words in praise of God, because such words uttered out of) God’s love seem pleasing to my mind and body. (In short), O’ Nanak when like rain, the nectar words (of the Guru) fall (on the ears of a bride soul), then showing His mercy (God) comes to reside in her heart.”(4)

The message of these four stanzas is that to enjoy the company of God, we should sincerely love Him. We should be craving for His sight, just as a young bride longs for the sight of her beloved groom. By reflecting on the Guru’s word, we should sing praises of God and express our love in a most loving manner. Then through the Guru, God would rain the nectar of His word and bless us with His union.

**SGGS P-1108**

ban foolay manjāh baar mai pir ghar baahurhai.
pir ghar nahee aavai Dhan ki-o sukh paavai bireh biroDh tan chheejai.
kokil amb suhaavee bolai ki-o dukh ank saheejai.

bhavar bhavantaa foolee daalee ki-o jeevaa mar maa-ay.

naanak chayt sahj sukh paavai jay har var ghar Dhan paa-ay. ||5||

vaisaakh bhalaa saakhaa vays karay.

Dhan daykhai har du-aar aavhu da-i-aa karay.

ghar aa-o pi-aaray du-tar taaray tuDh bin adh na molo.

keemat ka-un karar tuDh bhaavaaN daykh dikhaavai dholo.

door na jaanaa antar maanaa har kaa mahal pachhaanaa.

naanak vaisaakheeN parabhaa paavai surat sabad man maanaa. ||6||

maahu jayth bhalaa pareetam ki-o bisrai.

thal taapeh sar bhaar saa Dhan bin-o karai.

Dhan bin-o karaydee gun saaraydee gun saaree parabhaa bhaavaa.

saachai mahal rahai bairaagee aavan deh ta aavaa.

nimnaanee niitaanee har bin ki-o paavai sukh mahlee.

naanak jayth jaanai tis jaisee karam milai gun gahilee. ||7||

aasaarh bhalaa sooraj gagan tapai.

Dhartee dookh sahai sokh hai agan bhakhai.

agan ras sokhai maree-ai Dhokhai bhee so kiraat na haaray.

rath firai chhaa-i-aa Dhan taakai teed lavai manjh baaray.

avgan baaDh chalee dukh aagai sukh tis saach samaalay.
naanak jis no ih man dee-aa maran jeevan parabh naalay. ||8||
saavan saras manaa ghan varseh rut aa-ay.
mai man tan saho bhaavai pir pardays siDhaa-ay.
pir ghar nahee aavai maree-ai haavai
daaman chamak daraa-ay.
sayj ikaylee khaaree duhaylee maran bha-i-aa dukh maa-ay.
har bin need bhoook kaho kaisee kaaparh tan na sukhaava-ay.
aanak saa sohagan kuntee pir kai ank samaav-ay. ||9||
bhaada-o bharam bhulee bhar joban pachhuataanee.
jal thal neer bharay baras rutay rang maanee.
barsai nis kaalee ki-o sukh baalee daadar mor lavantay.
pari-o pari-o chavai babeehaa bolay bhu-i-angam fireh dasantay.
machhar dang saa-ir bhar subhar bin har ki-o sukh paa-ee-ai.
aanak poochh chala-o gur apunay jah parabh tah hee jaa-ee-ai. ||10||
asun aa-o piraa saa Dhan jhoor mu-e.
taa milee-ai parabh maylay doojai bhaa-
ay khu-ee.
jjooth viguutee taa pir muutee kukah kaah se fulay.

SGGS P-1109
aagai ghaam pichhai rut jaadaa daykh chalat man dolay.
It is the same light
It is the same light

maagh puneet bha-ee tirath antar jaani-aa.
saajan sahj milay gun geh ank samaani-aa.
pareetam gun ankay sun parabh bankay tu\dh bhaavaa sar naavaa.
gang jamun tah baynee sangam saat samund samaavaa.
punn daan poojaa parmaysur jug jug ayko jaataa.
naanak maagh mahaas ras har jap athsath tirath naataa. ||15||

falgun man rahsee paraym subhaa-i-aa.
an-din rahas bha-i-aa aap gavaa-i-aa.
man moh chukaa-i-aa jaa tis bhaa-i-aa kar kirpaa ghar aa-o.
bahu\tay vays karee pir baaj\hahu mahlee lahaa na thaa-o.
haar dor ras paat patambar pir lorhee seegaaree.
naanak mayl la-ee gur apnai ghar var paa-i-aa naaree. ||16||

bay das maah rut\cee thitee vaar bhalay.
ghar\hee mooraat pal saachay aa-ay sahj milay.
parabh milay pi-aray kaaraj saaray kartaa sabh bi\dh jaanai.
jin seegaaree tiseh pi-aaree mayl bha-i-aa rang maanai.
ghar sayj suhaavee jaa pir raavee gurmukh mastak bhaago.

SGGS P-1110

naanak ahinis raavai pareetam har var thir sohaago. ||17||1||
In the first four stanzas, which were like an introduction to the main composition, Guru Ji told us that to enjoy the company of God we should sincerely love Him. Just as a young bride longs for the sight of her beloved groom, we should be craving for His sight. By reflecting on the Guru's word, we should sing praises of God and express our love in a most loving manner. Then through the Guru, God would rain the nectar of His word and bless us with His union. Now he composes the main body around the twelve calendar months. While referring to the changing seasons during these months, he tells us how, irrespective of outside conditions, we can be happy or unhappy depending upon whether we are united or separated from God who has created us and the entire universe. He states as follows:

**Chait** (start of spring season generally from middle of March to middle of April)

Still using the metaphor of a bride who is separated from her beloved groom to describe the state of his soul because of separation from God, Guru Ji says: “Pleasant is (the month) of Chait and the spring season called Basant taken when the black bees beautifully fly from flower to flower. (At this time), wild flowers are blossoming in the meadows and I wish that (somehow) my groom may come home (and meet me). But the spouse doesn’t come home, so how can the bride enjoy peace; instead due to the agony of separation her body is becoming frail. When a nightingale sitting on a mango tree sings sweet songs, how can (the bride, separated from her spouse,) bear the pain (of separation?” As if crying out to her mother, she says): “I see that black bee is flying from one flower branch to the other (lovingly enjoying the fragrance of the flowers. Looking at these scenes of love), how can I live (in peace), O’ my mother?” O’ Nanak, only if (the bride soul) obtains the company of her groom (God), then alone she can enjoy peace and bliss in the month of Chait. (Similarly, no matter how pleasant the season, a human soul cannot feel happy unless it is united with God).”(5)

**Vaisaakh** (middle of April to middle of May)

In the month of Vaisaakh, spring season is in its full bloom, when the branches of the trees bring out new beautiful small leaves and the flowers are blossoming. Observing this beauty in the nature, a loving young bride also longs to adorn herself with new beautiful clothes (but in the absence of her beloved groom she restrains herself from doing this, because there is nobody to appreciate her embellishments. Comparing the state of mind of a human soul separated from God to such like feelings of a loving young bride, Guru Ji addresses God and says: “Beauteous is this month of Vaisaakh, when the tree branches are adorning themselves with new clothes (or leaves. Seeing this beauty a lonely soul) bride looks longingly towards her door, looking for God, (as if saying to Him): “O’ my Beloved, show mercy and come into the house (of my heart). Yes, please come into my heart and ferry me across this dreadful (worldly) ocean. Without You, (nobody has any respect for me; as if) I am not worth even half a penny. However, if after seeing himself, (the Guru) helps me see You, and if I become pleasing to You O’ my Beloved, then (I would become so respect worthy, that) no one would be able to assess my worth. Then, I wouldn’t deem You far and I would enjoy
(the bliss of Your company) inside me and realize the mansion of God. But O’ Nanak,
in the month of Vaisaakh, (only that bride soul) obtains God, whose consciousness is
attuned to the word (of the Guru) and her mind truly believes (in it).”(6)

Jaith (middle of May to middle of June)

Now Guru Ji talks about the state of mind of the soul bride in the month of Jaith,
which is very hot particularly in the northern parts of India. Many times the rivers
start drying, the earth starts burning like a furnace, and one’s body feels great
discomfort. But even in such heat the bride who is enjoying the company of her
spouse doesn’t feel much pain.

Using the metaphor of such a happily wedded bride, Guru Ji says: “Even the month of
Jaith is agreeable (to me if I) don’t forsake my Beloved. When the earth burns like a
furnace, (the faithful) bride supplicates and says: “(O’ my Spouse), your bride prays to
You (and says, O’ God) I sing Your praises so that I may sound pleasing to You.”
(She realizes that) the detached God abides in His eternal abode and she can enter it
only if He allows her (and she can save her soul from the heat of worldly problems).
So long as she is separated from her spouse (God), she cannot enjoy the comfort of
His palace and she feels unworthy and powerless. But O’ Nanak, even in the month of
Jaith, the bride- soul who by (God’s) grace knows Him and acquires His merits,
becomes (cool) like Him.”(7)

Assaarh (from the middle of June to middle of July)

This month is even hotter and more discomforting than the previous month of Jaith. In
this month even the sky seems to be burning and the earth seems to be suffering in
pain as if it is burning like fire. Describing this month in reference to the state of the
human soul, Guru Ji says: “(Even though, during the month of) Assaarh the sun blazes
in the sky and the earth seems to be suffering in pain, because it is being parched and
heated as if on fire, (yet) it is good (for the bride soul who is united with her spouse
God). Even though with its fire like heat the Sun dries up (the earth) and everybody
feels like dying in pain, yet the Sun still doesn’t let up on its job (of sending more and
more heat). While the chariot (of Sun) keeps making its rounds, the bride (soul) looks
for the shade and in the woods the cricket wails in pain. The bride soul, who sets out
(on the journey of her life) with the load of faults (on her head), suffers pain in the
yond. She can enjoy peace only if she remembers the eternal (God). O’ Nanak, whom
(God) has blessed with such a (worshipping) mind, God remains with her both
during life and death (and protects her from any kind of pain at all times).”(8)

Saawan (from middle of July to middle of August)

After the hot month of Assaarh comes the month of Saawan, which brings with it
peace and comfort for the burning soul in the form of rain. But as Guru Ji stated
earlier, that in the beginning of spring in the month of Chait, even though the season
may be very pleasant, the bride who is separated from her groom does not find any
peace. Similarly commenting on the pleasant conditions in this month of Saawan,
Guru Ji says: “(In this month, generally every human bride says: “O' my mind, you should also feel delighted in this month of Saawan, because the low clouds are bringing showers. (But the bride who is separated from her spouse says: “(O’ my mother, looking at these pleasant conditions, in my mind and body my spouse seems even more loving), but my groom has gone to foreign lands. So long as my groom doesn’t come back home, I keep sighing to death and the flashing of lightning terrifies me. O’ my mother, I feel lonely in my bed and am in so much grief as if I am dying in pain. (Similarly how can the bride soul who is in love with God), have any hunger or sleep without (union with) God. No dress on her body seems pleasing to her. O’ Nanak, only she is a happily wedded bride who merges in the being of her Beloved (and remains absorbed in Him.”)"

**Bhaadon** (between middle of August to middle of September)

After the month of Saawan comes the month of Bhaadon, which is like a double-edged sword. Because in this month, some times it rains profusely, which brings lot of relief and pleasure to everybody. But at other times, it is so hot and humid that it becomes absolutely intolerable particularly for farmers working in the fields. Also on one side, the peacocks are seen dancing and birds chirping pleasantly, on the other side, snakes and mosquitoes are stinging people.

Relating these opposing conditions to the mental state of an ordinary human bride, Guru Ji says: “In the month of Bhaadon, (even though in this period) rivers and ponds are full and it is a time for enjoyment, (the bride) who has been strayed by the illusion in the prime of youth (and slipped from the righteous path), later regrets (when she loses the company of her spouse). How can the (separated) young bride feel at peace when during the dark nights rain falls and frogs and peacocks are shrieking? On one side, Babeeha (the sparrow hawk) is chirping sweetly, as if calling for its beloved, (yet on the other side) the snakes are seen moving around biting (humans and animals. Similarly on one side, she sees) pools filled with water, (but on the other side, she sees that) mosquitoes are stinging people. So, how can the bride soul enjoy peace without God? Therefore, Nanak says: “I would ask my Guru and follow the path (shown by him), so that I may go only where God is (and thus may obtain His union).”

**Assu** (from middle of September to middle of October)

In this month of Assu the hot and humid season shows signs of ending and the cool comfort of winter season appears to be coming near. In such atmosphere a human bride once again longs to be united with her beloved groom because when she compares this mid-season of the year to her state in mid-life, she realizes that like the summer heat she has lost the energy of her youth and like the approaching winter, the advent of old age is showing in the white hair on her head. So using this metaphor Guru Ji expresses the feelings of a bride (soul) who is separated from (God), her eternal Groom and says: “O’ my beloved (God), come in this month of Assu, Your bride is grieving in Your separation. (O' God), being betrayed by the love of other
It is the same light

( worldly things), I can unite with You only if You unite. I have been beguiled by the false worldly attachment; I have been deserted by (God) my spouse. Now like white flowers appearing on wild reeds (my hair is getting grey. Reflecting on this stage of my life I realize that just as) the heat of summer has passed and the cold season of winter is approaching, (similarly the energy of my youth has passed and the weakness of old age is approaching). Realizing this phenomenon my mind trembles (in fear of never being able to see You, O’ my Beloved. However when I see that all the tree branches are green and there is greenery in all the ten directions, (my mind re-assures itself and I feel that just as) the fruit which ripens slowly in its natural way is sweet, (similarly the bride soul who slowly and steadily keeps remembering God her spouse, is rewarded with His blissful union. Therefore) Nanak keeps praying and saying: “O’ my beloved (God), now that the true Guru has become my intercessor, come (into the house of my heart, in this month of) Assu and meet me.”(11)

**Kattik** (from middle of October to the middle of November)

Referring to the month of *Kattik*, in which the farmers reap and sell their rainy season crop and obtain the reward of their efforts, Guru Ji describes how a human bride obtains the reward or punishment of her past deeds. He also describes the kind of blessings a human bride (soul) receives, who instead of lighting lamps for the sake of some rituals in this month, lights the lamp of divine knowledge in her mind. Continuing the metaphor of a human bride, Guru Ji says: “(Just as in the month of) *Kattik*, a farmer reaps the reward of the crops sown during previous months, (similarly) as it pleased God (a human bride soul) receives the reward of her (past) deeds. The bride (soul who on the basis of her deeds) is united with God, (feels so enlightened, as if within her) imperceptibly burns the lamp (of divine knowledge, which has been) lighted by reflecting on the quintessence (of love with God). When the union between a bride (soul) and her Spouse takes place, (the bride feels so delighted, as if within her) is burning the) lamp which has been provided with the oil of love and that bride soul blooms in ecstasy. However, the bride (soul) who has been (spiritually) strangled by her vices, neither dies (to the world), nor succeeds (in achieving the object of life). However, if through merits she stills her self-conceit, then she would die (to the world, and overcome her self-conceit). Nanak says, they whom God blesses with His Name and devotion, (their mind doesn’t wander in evil pursuits, as if) they keep abiding in their own homes, and in their hearts keep hoping for God’s sight. (They keep praying: “(O’ God), open the shutters of Your door and meet us, because even a moment of separation from You feels like (a long time).”(12)

**Manghar** (from middle of November to middle of December).

In this month of *Manghar*, the winter season starts to set in and people start feeling the discomfort of its coldness. In the spiritual sense, the bride (soul) who is separated from her spouse (God) starts feeling the discomfort of advanced age.

But Guru Ji says: “The month of *Manghar* looks pleasing to that bride (soul) who by singing praises of God merges in the bosom (of His remembrance). That virtuous
bride sings praises of God and says, “My immovable Spouse seems pleasing to me”. (She also says): “My (Spouse) is immortal, wise, sagacious, and the architect of our destiny, (but) the entire world is mercurial (and short-lived). When it so pleases God, divine knowledge, meditation and enshrining of (God’s) merits seems pleasing to her. By listening to songs, tunes, and poems (in praise of God), and the chanting of God’s Name, her pain (of separation) hastens away. O’ Nanak, that bride (soul) becomes dear to her Groom, (who loves Him so intensely that she) places before her Spouse the devotion of her heart.”(13)

Poakh (middle of December to middle of January)

In this month the cold season is at such a peak that even the sap in trees, bushes and plants dries up, and grass turns yellow. In spiritual sense, when forgetting God one becomes heartless like frost; one loses all charm of life. Commenting on the state of mind of a human bride (soul), Guru Ji says: “In the month of Poakh, frost falls, which dries even the sap in the forests and grass.”

(The devoted bride-soul asks): “O’ my Beloved, why don’t You come and reside in (the house of) my body, my mind and on my tongue? (The bride) in whose body and mind abides (God) the life of the world, (by singing His praises) through the Guru’s word, she enjoys the bliss of His loving union. (She realizes that His) light is pervading in all species, born from eggs, placenta, perspiration, or earth, and in each and every heart. (So she says): “O' my merciful God, show me Your sight and bless me with such intellect that I may obtain (high spiritual) state. O’ Nanak, (the bride soul who) bears love and affection for God, enjoys the relish of His love.”(14)

Maagh (from middle of January to middle of February)

In this month while the winter season is still in its full intensity, people in India consider pilgrimage to holy stations, particularly to the junction of three rivers, Ganga, Jamuna and Saraswati near the city of Paryaag (also called Alahabad) as most fruitful. But Guru Ji considers meditating on God’s Name more sacred and fruitful than any such pilgrimages or ablutions. Therefore he says: “(O’ God), in the month of Maagh that (bride soul) becomes immaculate, who in her heart has realized that the true pilgrimage station is right in her heart. Enshrining God’s merits in her mind, she merges in Him and imperceptibly God comes to meet her. She says: “O' my handsome and meritorious beloved Spouse, if by enshrining Your merits in my heart and singing Your praises, I may look pleasing to You, I would deem that I have bathed in the holiest of places. (O’ God, for me to get absorbed in Your Name is like) taking a bath at the tri-junction of Ganges, Jamuna, Saraswati, and the seven seas. The person who has realized that through each and every age, it is the same one (God) who has been pervading (everywhere, has earned the merits of all kinds of) charity, alms, and worship of God. (In short), Nanak says that in the month of Maagh, one who has relished the great essence of God’s worship, has obtained the merit of bathing at (all the) sixty eight pilgrimage stations.”(15)
Phalgun  (From middle of February to middle of March)

This is the last month of Indian calendar. After going through the coldness of winter, people again start to enjoy the pleasant warmth of the spring-like season. Perhaps that is why people celebrate the festival of Holi in this month by throwing colored water on each other and indulging in other festivities. But Guru Ji wants to point out that only that bride soul enjoys lasting happiness who is imbued with the true love of her beloved (God). He says: “In (the month of) Phalgun, true bliss arises in the mind of only that (soul bride) to whom love (of God) sounds sweet. She sheds her self (conceit) and within her wells up a state of ecstasy. But it is only when it so pleases God that she dispels the attachment of her mind (and humbly prays to God and says): “(O my Beloved), show mercy and come into the house (of my heart).” She realizes and says to herself: “(Even if) I adorn myself with numerous (holy) garbs, but without (true love for) the Groom, I cannot find a place in (His) mansion. (However, the bride soul) whom God has liked, (she has enjoyed the pleasure of adorning herself with all kinds of) necklaces, (pearl) strings, perfumes, and silken dresses. O’ Nanak, the Guru has united (such a bride) with him, and she has obtained her Groom in her own heart.”(16)

Concluding this hymn composed around twelve months of Indian calendar, Guru Ji says: “Auspicious are the twelve months, (six) seasons, lunar or solar days, and all the hours, moments, and instants (for that soul bride whom her spouse), the eternal God has come to meet imperceptibly. (Moreover), when the beloved Spouse meets her, then all her affairs are accomplished, because that Creator knows all the ways (to get things done). He who has adorned her (with all the merits), He loves her and on meeting Him she enjoys the love (of her Spouse). When she enjoys the company of (God) her groom, she feels that the couch (of her heart) has become truly comforting, and by Guru’s grace her destiny has been awakened. O’ Nanak, (such a happily wedded bride) day and night enjoys the company of her beloved Spouse and she obtains eternal union with God.”(17-1)

The message of this composition (Baara Maha) is that all the seasons, months and moments are auspicious for those human beings, who are in true love with (God) their eternal spouse and under Guru's advice keep singing His praises and meditating on His Name. For them, there is no need for going to any pilgrimages, or doing any other rituals. The merits of all such things are included in meditating on God’s Name. On the other hand, just as a bride who is separated from her spouse suffers in pain even in the most pleasant month or season, similarly the one who has forsaken God always grieves and repents one’s past deeds, no matter how many pilgrimages, fasts, or other faith rituals one may perform.
It is the same light
In the previous composition Guru Ji gave his immaculate sermon basing it on the concept of twelve calendar months and the seasons corresponding to those months. In this shabad, Guru Ji bases his advice on the four stages of life or childhood, youth, middle age and old age.

He compares these four stages to the four parts of a night in the life of a human bride soul, who is asleep (and unaware that) she is being robbed of her possessions by thieves.

So very affectionately addressing the human being, Guru Ji says: “O' mortal bride with bewitching eyes, remember that in this first part of the night it is very dark (because you are letting pass the first part of your life in complete ignorance). O' dear bride (soul), take good care of your commodity (of life breaths), because one day your turn would (also) come (to depart from here). When one’s turn comes, nobody wakes that one up, and while still asleep, the demon of death would suck up the sap (of your...
life and take out your breaths). If the night of your life passes in darkness (of ignorance) then you would have no honor (in this or the next world), because the thieves (of lust, anger, attachment, ego, and greed) would break in and rob the house (of your body of its valuable possessions or virtues). Therefore Nanak (suggests that you pray to God and say): “O’ the incomprehensible and limitless Savior, listen to my supplication, that on (her own) the foolish (human bride) never remembers You, so how can she find her way in the dark night (unless You guide her)?”(1)

Now Guru Ji comments on the second phase of night or the second part of human life and once again tries to awaken the soul bride from her sleep in worldly affairs. This time he uses the metaphor of a farmer who is supposed to keep a watch on his fields lest thieves loot them. He says: “O’ unconscious being, the second phase of night (of your life has come) wake up now (from the slumber of worldly allurements). O’ my dear, safeguard the commodity (of your life breaths), the crop (of your virtues) is being eaten away (and your life breaths are going waste). You can save your crop (of virtues) by developing love with God and Guru, and then you would remain awake (to the false worldly allurements). No thieves (of lust, anger and greed) would rob you. (By following the Guru’s advice and meditating on God’s Name, you would not commit any sins, and therefore) you wouldn’t have to tread on the path of demons of death and suffer any pain. Even your fear of death would go away. The bride (soul), who by following Guru’s instruction with a sincere mind, meditates on the eternal God with her tongue, (her mind gets so enlightened with divine wisdom and peace, as if) in her mind are burning the lamps of Sun and Moon. But O’ Nanak, if the foolish (human bride) still doesn’t remember (God, even in the second phase of her life, then) how can she obtain any peace by remaining in duality (or love of worldly possessions, instead of God)?”(2)

After passing through the first two periods of life (or childhood and youth), when the human bride enters the third phase (or mid-life), she is even more engrossed in the worldly entanglements. It is this period, when most of the problems including divorces, broken homes, and other family tragedies are noticed, particularly in western countries. Guru Ji, comments on this period in human life and says, “When the third phase of the night (or middle age comes, the man is even more obsessed with amassing worldly wealth and enjoying worldly pleasures, as if the bride soul) is even more overwhelmed by sleep, and remains tortured by the problems of worldly wealth, sons, and wife. (In this stage), the world looks endearing, and (like the birds getting caught, when trying to peck at food), one gets caught every day (in worldly entanglements. However, if one) meditates on God’s Name, one obtains peace. If one follows Guru’s instruction, (the spiritual) death doesn’t grasp. (Otherwise the pain of) birth and death, (and the fear of) death doesn’t leave one alone, and without meditating on God’s Name, one remains afflicted with pain. (In short) O’ Nanak, even in the third watch of the night (of life), a human bride remains unaware that she is entangled in the attachment for the three pronged Maya (the worldly riches and power).”(3)
Next are the fourth and the final phases in the night of human life (old age). In this age some people wake up and try to meditate on God’s Name, but often find it very difficult because generally the body becomes very weak, frail and afflicted with many health issues. There are others who don’t wake up even in this stage in life and stay engrossed in false worldly affairs. So commenting on this stage of life, Guru Ji says: “(O my friend), the fourth watch of night has come: (your black hair has turned grey, as if) the sun has risen (indicating that the night of your life is almost over). They who have remained awake (to the worldly enticements) have saved their home (of the body from being robbed of its virtues). They who by taking guidance from the Guru have remained alert (to the worldly allurements) and got attuned to God’s Name; their night (of life) passes in peace. They who lead their lives according to (Gurbani) the word of the Guru are not made to go through the pains of birth (and death) again, and God becomes their helper. In this age, one’s hands, feet and body start trembling, the eyes become almost blind, and the body is listless like ashes. O Nanak, without enshrining God’s Name, one remains in pain in all the four ages.” (4)

Finally Guru Ji comments on the state when the night of one’s life ends and death overtakes one. He says: “When the knot (of one’s allotted life breaths) gets loosened, (God’s) written command comes for the soul to rise up and depart (from this world). Then all one’s eating, drinking and (enjoying of) comforts is stopped; one is bound and driven away (to the next world). When it so pleases God, one is bound and driven away, and one can neither see nor hear anything. (This is the way of the world, and just) as when the crop is ripe, we must harvest it. Similarly everyone has to die on one’s turn. Then the soul is asked to account for each and every hour and moment, and now O soul, you have to bear the consequences of your good and bad (deeds in life). But O Nanak, that God has arranged it so, that through the Guru’s word, He unites the angelic (or Guru following) persons with Him, (and they don’t suffer).” (5-2)

The message of this shabad is that we should remember that just as the night passes through its four stages, similarly human beings pass through the four stages of life. If we do not remain alert to allurements of the false worldly pleasures and do not remember God, then we remain caught in the noose of birth and death and keep suffering in pain. To end this perpetual suffering, we should listen and live according to the Guru’s word and meditate on God's Name, so that in His mercy He may unite us with Him.
Dhaavat panchay ghar jaani-aa
kaam kroDh bikh maari-aa.
antar jot bha-ee gur saakhee cheenay
raam karammaa.

naanak ha-umai maar pateenay taaraa
charhi-aa lammaa. ||1||
gurmuakh jaag rahay chokee
abhimaanee raam.
an-din bhor bha-i-aa saach samaanee
raam.
saach samaanee gurmuakh man
bhaanee gurmuakh saabat jaagay.
saach naam amrit gur dee-aa har
charnee liv laagay.
pargatee jot jot meh jaataa manmuakh
bharam bhulaanee.
aanak bhor bha-i-aa man maani-aa
jaat raain vitheen. ||2||
a-ugan veessi-aa gunee ghar kee-aa
raam.
ayko rav rahi-aa avar na beeh-aa raam.
rav rahi-aa so-ee avar na ko-ee man
hee tay man maani-aa.
jin jal thal taribhavan ghat ghat
thaapi-aa so parabhu gurmuakh
jaan-aa.
karan kaaran samrath apaaraa
taribaDh mayt samaa-ee.
aanak avgan gunah samaanay aisee
gurmat paa-ee. ||3||
aavan jaan rahay chookia buhlaa
raam.
ha-umai maar milay saacha saalaa
raam.
Guru Ji concluded the previous _shabad_ by saying: “O’ Nanak, that God has arranged it so, that through the Guru’s word, He unites the angelic (or Guru following) persons with Him.” In that sense, the Guru’s advice is like a source of light, which leads them to the mansion of God. In this _shabad_, he describes the enlightenment of Guru’s followers by comparing them to a widely shining star rising in the sky of their minds and leading them to union with God.

He says: “(O’ my friends, a Guru’s follower’s mind is so enlightened with divine light, as if a comet) has arisen (in the sky of one’s mind. The question is how does one realize this enlightenment and) see this star with one’s internal eyes? The answer is that) it was the fulfillment of the destiny of the (God’s) servant and through his word the Guru showed him this star (and blessed him with divine enlightenment). When through his word the Guru shows (the divine light, one) meditates on the eternal (God) and seeing Him day and night reflects on one’s own life conduct. When one’s five sense faculties are held (in place and stop wandering), one realizes one’s true home (or the mansion of God within) and destroys the poison of lust and anger. Through the Guru’s instruction, (the divine) light becomes manifest within and one understands God’s (wondrous) deeds. (In this way) O’ Nanak, they, who by stilling their ego, are attuned to God, (obtain divine enlightenment, as if in the sky of their mind) has risen a comet.”(1)

Elaborating on the blessings received by the Guru’s followers, Guru Ji says: “(O’ my friends), the Guru’s followers remain awake (and alert to the false worldly allurements) and their self-conceit is removed. Day and night, they remain enlightened with (divine wisdom and the ir consciousness) remains absorbed in the eternal (God). The merging of (their consciousness) in the eternal (God) is pleasing to their minds and the Guru’s followers remain awake and whole (because the capital of their life-breaths is not lost in useless worldly pursuits). The Guru blesses them with the nectar of eternal Name and they remain attuned to God’s feet (and always remember Him). Within them manifests the divine light, and they realize that this (divine) light pervades in all creatures. However the self-conceited (bride soul) remains lost in illusion. O’ Nanak, (when one receives divine enlightenment, one feels as if) the dawn (of wisdom) has broken, one’s mind is convinced (about the truth of Guru’s word), and one spends the night (of one’s life remaining) awake (and alert to the attacks of worldly allurements).”(2)
Now Guru Ji tells us what kind of merits a Guru following person acquires when he or she is so enlightened by the divine wisdom. He says: “(O’ my friends, when one receives divine enlightenment), one forsakes one’s vices, and virtues come to reside (in one’s mind. One realizes that) one (God) is pervading all over and there is no other (God). One’s mind is convinced. The Guru’s follower has realized that God, who has created the water, the earth, the three worlds, and is in the hearts (of all beings). Erasing the influence of the three-pronged Maya (the worldly riches, one remains absorbed in God, who) is limitless and the cause of all causes. (In short), O’ Nanak, one obtains such an intellect from the Guru, that one’s vices merge (or turn into) virtues.”(3)

But that is not all. Listing still more blessings received by Guru following persons, when their mind gets enlightened by divine wisdom, Guru Ji says: “(O’ my friends, the Guru’s followers who are blessed with divine wisdom), their comings and goings cease and all their misgiving is removed. Stilling their self-conceit, they get attuned to the eternal (God, and they so purify their life conduct, as if) they are wearing the gown of truth (free of evil thoughts. Such a bride soul), whose ego the Guru has dispelled becomes known (in the world), and all her sorrows and sufferings vanish. Her light (soul) merges in the supreme light (of God) and she realizes herself (and keeps examining her own conduct. Such a bride soul, who keeps believing (and following the Guru’s) word (in this world, which is like) her father's house, becomes pleasing to her Spouse in (the next world or) her in-laws’ house. O’ Nanak, (the bride soul whom, after) uniting with him, the true Guru has united (with God), her dependence on other people is ended.”(4-3)

The message of this shabad is that if we want to get rid of our evil intellect, false worldly allurements, and our impulses of lust, anger, attachment, greed, and ego. Then we should faithfully reflect and act on the Guru's word (or Gurbani as contained in Guru Granth Sahib Ji).

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सुन नाह दी-आर इक बैन-प्यारी मारी।
तो निज ग्यार वसी-आर्हा हा-ऊ रुल भस-माई धारी।
बिन अपने दबेर त डेंगी दिखा वधीमें विख्यात लीनी।
अंग्रंत सभु गम्भीर कमा गुण महते कमा लीनी।
किंतु रुढ़े बे मेंगे त माखा आपे नाह बनेंगी।
लगल सुगा है बवि सन्तीमें माखी मुख भवि बनेंगी॥२॥

सवध देनिम देवीमाल दर्जेदें देनी॥
माख सभाके मसल मुख तेज हैली बनेंगी।
भेंज हैली बनेंगी गुर मंचेंगी बिखी धुं भिला विखाये।
भवतु भुंजा त नाखु दिखा दिखी धारीमें धिखे लगाये।
मंडलम वर्ते भीमी धिखी दिखी उठ भें आये।
रक्तल अंग्रंता विख्यात भग दम दिलाम भिले पीठा तम चढ़े।॥३॥
भवड़िक वूलसिकिये विख्य त बोले॥

पंजी १११२

अलविन्द ढुंडीमें वर्तम भिलीम।
मुख मंचीं भिलीमें देवं त बोले। गद्वर विलास सभाकी।
माखे बनी भिली भिलीभी भन्दुभन्द आइके सर्व।
सब राखी उब पूंछु बेंगा। भट्टी छेदिके विल।
रक्तल अपने अपने बनेर दुर संज्ञाभि उठ उठीक।॥॥

सुन नाह दी-आर इक बैन-प्यारी मारी।
तो निज ग्यार वसी-आर्हा हा-ऊ रुल भस-माई धारी।
बिन अपने दबेर त डेंगी दिखा वधीमें विख्यात लीनी।
अंग्रंत सभु गम्भीर कमा गुण महते कमा लीनी।
किंतु रुढ़े बे मेंगे त माखा आपे नाह बनेंगी।
लगल सुगा है बवि सन्तीमें माखी मुख भवि बनेंगी॥२॥

saajan days vidaysee-arhay
saanayhrhay daydee.
saar samaalay tin sajnaa munDh nain
bharydee.
munDh nain bharydee gun saaraydee
ko-o parabh milaa paa-ayar.
maarag panth na jaana-o vikh-rahaa ki-o
paa-ee-ai pir paaryar.
satgur sabdee milai vichhunnee tan
man aagai raakhaai.
naanak amrit birakh mahaar ras fali-aa
mil pareetam ras chaakhaai. ||3||
mahal bulaa-irhee-ay bilam na keejai.

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an-din rat-rhee-ay sahj mileejai.
sukh sahj mileejai ros na keejai garab
nuaar samaane.
saachai raa'tee milai milaa-ee manmukh
aavan jaane.
jab naachee tab ghooghat kaisaa
matukee forh niraaree.
naanak aapai aap pachhaanai gurmukh
taa beecharaa. ||4||4||
Guru Ji concluded the previous shabad, with the remark that the bride soul who keeps believing (and following the Guru’s) word becomes pleasing to God and whom after uniting with him, the true Guru has united with God and her dependence on other people has ended. In this shabad, Guru Ji first paints the opposite side of the picture or what happens to that bride (soul) who remains deluded by doubt and repeatedly errs, and her spouse (God) abandons her. Then Guru Ji shows us what a soul bride needs to do in such a situation.

He says: “(O’ my friends), the bride (soul) who is misled by doubt and keeps erring again and again, regrets (in the end). Forsaking her spouse (God) she remains asleep (in worldly pleasures) and doesn’t know her Groom (or what are His likes and dislikes). The Spouse has deserted (such a bride) who remains asleep (in worldly enjoyments) and beguiled by vices, she passes the night (of her life) in agony. She is ruined by lust, anger, and arrogance, and is also afflicted by self-conceit and jealousy. When as per (God’s) command, the swan (soul) flies away (and she dies, her body is reduced to dust and ultimately that) dust mingles with (other) dust. In short O’ Nanak, without meditating on God’s Name, (the bride soul) errs repeatedly and then regrets it.”(1)

Now Guru Ji indirectly tells us what that bride soul should do who has repeatedly erred. So praying to God on behalf of such a bride, he says: “O’ my beloved Spouse, listen to one prayer of mine. (Even though) You are abiding in Your own home (in my heart, yet being separated from You) I am becoming like a heap of dust. (I have realized, that) without her own spouse, nobody likes (or loves her. So in this situation), what should such a bride say or do? (The answer is) that through the Guru’s word we should drink the supreme nectar (of God’s) Name with our tongue. Without the Name, one has neither any friend nor any companion (and without the Name) most of the world keeps coming and going. By meditating on the eternal Name, your intellect would become true (and immune from worldly evils, and in this way) by earning the profit of Name, O’ Nanak we can go to our house (and be in the presence of God).”(2)

Now Guru Ji describes the state of a human being who although realizing the consequences of forsaking God, sets out in search of Him, but in wrong places and using wrong methods, such as going on pilgrimages or doing other such ritualistic deeds. He compares the state of such a person to an ignorant young bride whose groom is present in her home, but she is searching him in foreign lands. Using this analogy, Guru Ji says: “Her friend (God) is abiding in her own country (her heart), but she is sending messages to foreign lands (and looking for Him in mountains and jungles). With her eyes filled with tears she intensely remembers God. Yes, the bride (soul) with eyes filled with tears, remembers the merits (of her Spouse) and thinks about how she can meet her beloved God. (She realizes that) she doesn’t know the way or the arduous route, (so she says to herself): “How can I meet my Groom, who is on the other shore?”
Now Guru Ji tells us how such a bride can meet her Spouse. He says: “That separated one can meet (her spouse), if through the word of the Guru she surrenders her body and mind before Him. O’ Nanak, (God’s) Name (is like a) tree laden with the fruits which are filled with the supreme (divine) relish. Meeting with her beloved Spouse (through meditation on His Name), she enjoys this supreme relish.”(3)

Guru Ji concludes this shabad by advising us not to be tardy in remembering God, or sleep in the early morning hours when it is the time to meditate on His Name, or join the holy congregation. He also tells us what our attitude should be when we do meet Him. He says: “(O’ young bride), when called into His mansion, don’t delay even for a moment. You should always remain imbued with (His) love (so that) you may imperceptibly meet Him. (When you do meet Him), remain in peace and poise and don’t protest, and stilling your ego, get absorbed (in His Being. Because the bride, who is truly) imbued with the love of the eternal (God), once united remains united (with Him), but the self-conceited one keeps coming and going (in and out of this world).”

Finally advising us not to worry if other people make fun or criticize us for loving God or meditating on His Name, Guru Ji says: “(O’ my friends, just as when a young maiden) steps out to dance, she doesn’t keep her veil (similarly the bride soul who sets out on the path of God’s love shouldn’t try to hide it from others. Breaking her bonds of love for worldly riches, she should become detached). O’ Nanak, by following the Guru’s advice she realizes her own self and keeps reflecting on the quintessence (of true life conduct).”(4-4)

The message of this shabad is that we should understand that God is abiding in our own heart but because of our veil of ego we are not able to recognize Him, and we keep erring. Therefore we suffer and repent. To meet God we need not go to jungles or mountains. All we need to do is to reflect on the Guru’s word and remember God in our heart. We should surrender our body and mind to God and while walking on this path of love we should not care whether the rest of the world criticizes us. We should keep meditating on His Name with true love and devotion. One day, He would show mercy and join us in His blissful union.

**Personal Note:** - This reminds the author, of an incident during a survey camp at Solan, India. The author was sharing a room with four other engineering students. In the evening, we all went for a walk. After accompanying others for a distance, the author would pretend that he remembered something important, and return to his room to do his evening prayer Rehras Sahib. On the third day of this happening, when the author finished his Paath and Ardaas, he found that his friends were standing behind him, and smiling. The author felt very much embarrassed at being caught, but then one of the sikh friends said to the author, “Daljit, you should not have tried to hide your good habit, rather you should have told us frankly, may be we would have liked to join you.”
It is the same light
In the previous shabad, Guru Ji advised us that God is abiding in our own heart, but because of our veil of ego we are not able to recognize Him, and we keep erring. Therefore we suffer and repent. To meet God we need not go to jungles or mountains, all we need to do is to reflect on the Guru's word and remember God, and search Him in our own heart. In this shabad, Guru Ji shows us how to pray to God when by His grace and the guidance of the Guru we are blessed with God's sight.

First expressing his love and appreciation for some of the unique qualities of God, Guru Ji says: “(O' my friends), I am a slave of my beloved God. The one (whom) the Guru has helped to realize that incomprehensible (God) doesn't look for another. When it so pleased God and when He showed His mercy, the Guru helped (one) to know the unknowable (God). That beneficent Creator who is the life of the world and the Master of woods meets one in a natural sort of way.”

Now humbly addressing God, Guru Ji says: “(O God), only if You show mercy and help us cross, only then we swim across (the worldly ocean). O’ merciful Master of the meek, bless us with the truth (of Your eternal Name). Nanak the slave of (Your) slaves submits that You are the preserver of all beings.”(1)

Describing how through the Guru, we come to know about the vast expanse, all pervasiveness and other unique qualities of God, he says: “(O’ my friends, through) the word of the Guru, (we come to realize) that the most loving God is pervading and supporting all and that destroyer of demons is pervading all places in the form of the Guru. (He) is providing support to all the three worlds, and nobody has found His limit. He has created beings of various colors and kinds, and gives more and more (to all) everyday. That limitless God, Himself creates and destroys, and whatever pleases Him that happens. Nanak (says that the one who enshrines the virtues of God), as if weaving oneself into His merits, (becomes pure and immaculate like) a diamond, pierced by (God), the (supreme) diamond.” (2)
Now Guru Ji tells us what kinds of blessings, those persons enjoy who are blessed with God’s Name. He says: “(O my friends, they who have been pre-destined and) whose foreheads bear the mark of (meditation on) God’s Name, by uttering the merits of God, remain absorbed in (thinking about) those merits. (The one, who meditates) on the eternal (Name of God), merges in the eternal (God Himself), and that one’s coming and going (in and out of the world) is ended. Being imbued with the love of the eternal (God), one realizes that eternal (God), and when one meets that eternal (God), it pleases the mind. To such a one nobody seems higher than the eternal (God), and one remains absorbed in the eternal (God. O my friends), the captivating God has enticed my mind, and loosening my (worldly) bonds, He has set me free. Nanak says that when he met his most loving God, his soul got merged into (God’s prime) soul.”(3)

Finally Guru Ji shares with us the unique merits of the Guru and his holy congregation. He says: “(O my friends), the Guru’s true house is (his holy congregation. The person) who finds this true home, finds the eternal abode (of God). But the self-conceited person doesn’t obtain this boon; it is only a Guru’s follower who obtains this (divine) knowledge. The one whom (the Guru) blesses with the gift of eternal Name is approved (by God). That (Guru) is the all-wise and eternal Giver of blessings. (Then that person contemplates) the immortal, unborn, and imperishable God and finds His primordial abode. The light of God becomes manifest (in one’s mind, and then one stops it from committing any evils). The account of one’s daily deeds is not written any more. Then O’ Nanak, by merging in the eternal (God) one also becomes eternal, and this is how by the grace of the Guru, we swim across (the worldly ocean).”(4-5)

The message of this shabad is that if we want to end our circles of births and deaths, and meet our beloved God, then we should listen to the Guru's advice (Gurbani contained in Guru Granth Sahib Ji). Following that advice, we should acquire the virtues as listed by the Guru and sing praises of God with utmost love and devotion. We would then know how the eternal God is abiding everywhere and in each and every heart, and we would get so absorbed in His thoughts that ultimately we would merge in Him.

**It is the same light**
It is the same light

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man raam nahee jaataa saajh parbhataa avghat ruDhaa ki-aa karay.
banDhan baaDhi-aa in biDh chhootai gurmukh sayvai narharay. ||1||

ay man mayri-aa too chhod aal janjaalaa raam.
ay man mayri-aa har sayvhu purakh niraalaa raam.

har simar aykankaar saachaa sabh jagat jinn upaa-i-aa.
apa-un paanee agan baaDhay gur khayl jagat dikhaa-i-aa.
aachaar too veechaar aapay har naam sanjam jap tapo.
sakhaa sain pi-aar pareetam naam har kaa jap japo. ||2||

ay man mayri-aa too thir rahu chot na khaavhee raam.
ay man mayri-aa gun gaavahi sahj samaavahee raam.
gun gaa-ay raam rasaa-ay rasee-ah gur gi-aa anjan saarhay.
atarai lok deepak sabad chaanan panch doot sanghaarhay.
bhai kaat nirbha-o tareh dutar gur mili-ai kaaraj saar-ay.
roop rang pi-aar har si-o har aap kirpaa Dhaar-ay. ||3||

ay man mayri-aa too ki-aa lai aa-i-aa ki-aa lai jaa-isee raam.
ay man mayri-aa taa chhutsee jaa bharam chukaa-isee raam.
In the previous shabad, Guru Ji advised us that if we want to end our circles of births and deaths, and meet our beloved God, then we should listen to the Guru's advice. Following that advice, we should acquire the virtues as listed by the Guru and sing praises of God with utmost love and devotion. In this shabad, addressing his own mind, Guru Ji lists those virtues and methods by which we can obtain God and become one with Him.

He says: “O' my unaware and ignorant mind try to understand. O' my mind, shed your faults and remain absorbed (in remembering God’s) virtues. They who remain involved in enjoying many (worldly) pleasures, are only realizing the writ of their destiny (based on their past deeds), but these separated ones won’t have union (with God. O’ my mind, I am worried) how we can swim across the dreadful (worldly) ocean and avoid punishment at the hands of demons of death. In fact I am) dying from the fear of the demons of death, (because) very agonizing is the way of these demons (who punish their victims very severely). O’ my mind, one who hasn’t worshipped God, gets stuck in the difficult path (of worldly involvements and) doesn’t know what he or she should do. Being thus bound in (worldly) bonds, one can get liberated if under the guidance of the Guru, one serves (worships) God.”(1)
Therefore advising his own mind (actually us) to forsake the useless worldly involvements and meditate on God’s Name, Guru Ji says: “O’ my mind, discard the household entanglements. O’ my mind, (remember and) serve that God who is pervading everywhere and yet detached (from everyone). Meditate on that eternal Creator who has created the entire universe, and who has kept the air, water, and fire under control. The Guru has shown (and explained) this play of God to the world. O’ my mind, if you meditate on the Name and make it as your austerity, penance, and worship, then you would become (the person of) right conduct and thought. God’s Name is your (true) companion, relative, and beloved spouse, therefore keep remembering and repeating God’s Name.”(2)

Next, telling his mind (and indirectly us), what kinds of blessings one obtains when one meditates on God's Name, Guru Ji says: “O’ my mind, remain steady (in meditating on God's Name, then) you won’t suffer any blows (of evils). O’ my mind, if you lovingly sing praises (of God), you will merge in a state of poise. By singing praises of God with relish (you would be so enlightened as if you have) put the eye powder of Guru’s knowledge (in your eyes, and the) Guru’s word has lighted a lamp within you, which is illuminating all the three worlds. (Then you would so completely bring under control your impulses for lust, anger, greed, attachment and ego, as if you have) annihilated these five demons. Getting rid of (all) your fears, you would become fearless, and swim across the dreadful (worldly) ocean. This way by meeting the Guru, you would accomplish all your tasks. (O’ my mind, the one upon whom) God Himself shows mercy, enjoys the beauty, color, and love of God.”(3)

As if talking to an intimate friend, asking him to do introspection and think about the very purpose of his life, Guru Ji talks to his mind and says: “O’ my dear mind, (just think about) what did you bring (when you came into this world), and what are you going to take (when you leave)? O’ my mind, you get rid (of this coming and going, only) if you wipe out all your illusion. (Instead of running after worldly riches), O’ my mind, amass the wealth and commodity of God’s Name, and through the Guru’s word know the price (which you have to pay to obtain these commodities). By removing the dirt (of evil thoughts) through the word of the Guru, you become immaculate and come to know the abode of the eternal (God. O’ my mind, with) great relish and discrimination keep drinking the nectar of God’s Name, (because) if you depart (from this world) with the glory of (God’s) Name, then you would reach (God’s) home. Therefore, we should meditate on God’s Name and enjoy its relish through (the Guru’s) word, (but remember that) it is only by good fortune that we meditate on God and sing His praise.”(4)

However before concluding this shabad, Guru Ji wants to impress upon us the necessity of Guru’s guidance on our spiritual journey. Giving some very cogent examples from our day to day life, he says: “O’ my mind, just as we cannot climb a high mansion without a ladder, and without a boat one cannot reach across (a river, similarly we cannot reach God without Guru’s guidance. O’ my mind), our beloved God is on the other side of the shore (of this world), and it is the conscious reflection
on the Guru's word which ferries us across (to His abode). O' my mind, if joining the society of saints you enjoy the pleasures (of singing praises of God), then you wouldn’t repent again.”

Therefore, showing us how to pray to God before starting on this spiritual journey, Guru Ji says: “O' my merciful God, bless me with this bounty, that I may obtain God's Name through the company (of the saintly persons). Nanak, humbly prays, please listen O' my beloved God, (bless me) that through the Guru's word I may instruct my mind.”(5-6)

The message of this shabad is that if we want to swim across this worldly ocean and get rid of our fears of birth and death, then we should pray to God to grant us the company of the saints. In their company we may sing praises of God and wash the dirt of our mind by reflecting on the Guru's word. By consciously reflecting on the Guru's word, we may recognize the mansion of God within us, and unite with Him.

tukhaaree chhart mehlaa 4

ik-oNkaar satgur parsaad.

antar piree pi-aar kio pir bin jeevee-ai raam.
jab lag daras na ho-ay kio amrit peevee-ai raam.
ki-o amrit peevee-ai har bin jeevee-ai ti$s bin rahan na jaa-ay.
an-din pari-o pari-o karay din raattee pir bin pi-aas na jaa-ay.
apnee kirpaa karahu har pi-aayr har har naam sad saari-aa.
gur kai sabad mili-aa mai pareetam ha-o satgur vitahu vaari-aa. ||1||
jab daykhaaN pir pi-aaraa har gun ras ravaa raam.

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mayrai antar ho-ay vigaas pari-o pari-o sach nit chavaa raam.
pari-o chavaa pi-aaray sabad nistaaray bin daykhaar taript na aav-ay.
It is the same light
with us the love and craving for God which has welled up in his own mind and tells us how by coming in contact with the true Guru and following his advice, we can also become virtuous and pure enough to merge in God Himself.

First expressing his love for his beloved God, Guru Ji says: “(O’ my friends), within my mind is (so much) love for my Beloved, (that I wonder) how can I live without Him? So long as I am not blessed with His sight, how can I drink the nectar of (life rejuvenating Name)? Yes, how could I drink the (rejuvenating) nectar and live without (the company of) God, because without Him I cannot survive. (The bride, whose heart is imbued with the love of her spouse), day and night, keeps remembering her Beloved. Without meeting her Spouse her thirst (for worldly riches) doesn’t go away.”

Therefore, Guru Ji says: “O’ my beloved (God), the one on whom You show Your mercy, always contemplates Your Name. I am a sacrifice to my true Guru, because through the Guru’s word, I have met my beloved Spouse.”(1)

Describing the joy and ecstasy which he feels when he sees his beloved God and how he feels when he cannot see Him, Guru Ji says: “(O’ my friend), when I see my beloved Spouse, with great relish I start remembering praises of God. (When I remember Him), a great delight wells up in me, and every day I keep uttering the Name of my eternal Beloved. Yes, I always utter (the Name) of my Beloved, because through the word (of the Guru), He helps us cross (the worldly ocean), and without seeing Him one doesn’t obtain contentment (from worldly riches). The bride soul who is embellished daily through the word of the Guru, meditates on God’s Name. (Therefore, I keep praying to the Guru and saying): “(O’ Guru), show mercy and give charity to Your beggarly devotee, and unite me with my Beloved, (and bless me that) day and night I may keep meditating on Guru-God. I am a sacrifice to the true Guru.”(2)

But since we cannot obtain the guidance of the Guru without the grace of God, Guru Ji shows us how to pray to God, for this purpose. He uses a very beautiful metaphor to make his point. Humbly addressing God, Guru Ji says: “O’ God, (we are so full of sins, as if) we are (like) stones. (Please help us) swim across (the worldly ocean by blessing us with) the boat of Guru’s (guidance). Please imbue us with Your love and by blessing me with the guidance of the Guru’s word, free me the foolish one. O’ God, we the ignorant fools have not understood Your worth at all, but You are known as great and incomprehensible. O’ merciful God, on Your own show mercy and unite us the meritless unrespected ones with You. By committing sins, we have been wandering for myriad of births, but now we have come to your shelter. O’ God, show mercy and save us, (and bless us that we) remain attuned to the feet, (the word) of the true Guru.”(3)

Guru Ji concludes the shabad by explaining what happened when he made this kind of prayer to God and acceding to his request, God united him with Guru. Explaining with a beautiful example, he says: “I am (like a piece of) iron, and Guru is (like) a philosopher’s stone. But upon coming in touch (with the Guru) I became (immaculate
It is the same light

The message of this shabad is that if we want to meet God, then we should love Him so much, that we don’t forsake Him even for a single moment. We should utter God's Name with love and devotion, and pray to Him to show mercy and bless us with the Guru's guidance, so that we may make this sinful body of ours so immaculate that God can come and reside in it and we may become one with Him.

The same light of (God the prime soul, the Guru) has beautified the fortress of my body. This beautified fort of my body has enchanted my God, whom I never want to forget. Through the word of the Guru, I have obtained that invisible and incomprehensible (God, so) I am a sacrifice to the true Guru. Therefore, I am ready to surrender my head, if it so pleases the true Guru. Nanak says, O’ beneficent God, the one on whom You Yourself show mercy, merges in Your being.” (4-1)
It is the same light

In the previous shabad Guru Ji advised us that if we want to meet God, we have to have so much love within us for Him that even taking a breath without His sight should be impossible. We should utter God's Name with love and devotion, and pray to Him to show His mercy and bless us with the Guru's advice. In this shabad, he describes some of the qualities and the excellences of God, and shows us how to sing His praises.

Addressing God, he says: “O’ inaccessible, unfathomable, limitless, and boundless Master, they who meditate on You, swim across the dreadful and arduous (worldly) ocean. Yes, they who have meditated on Your Name have easily crossed the terrible
Next listing the merits and virtues of those Guru’s followers who joining the holy congregation sing praises of God and reflect on His virtues, Guru Ji says: “O’ the unperceivable, unfathomable Master, You are pervading each and every heart. You are imperceptible, mysterious, and inaccessible; it is only (by reflecting on Gurbani), the Guru’s word that anybody has realized You. Therefore, blessed are those devotees and perfect persons, who by joining the congregation of the saint Guru have uttered Your praises. With a discriminating intellect, these Guru’s followers reflect on the Guru’s word at each and every moment and daily, they meditate on God’s Name. When the Guru’s followers sit anywhere, they utter God’s Name and when they stand, they repeat God’s Name (and thus they keep remembering God at all times). O’ Master, You are unapproachable, unfathomable, and You are pervading each and every heart.”(2)

Continuing to describe merits of the Guru’s followers and the blessings obtained by them, Guru Ji says: “(O’ my friends), those devotees who have served God as per Guru's instruction, are approved (in God’s court). God has destroyed their myriad of sins in an instant, who in their heart have single-mindedly meditated on God. Yes, all their sins and evil deeds have vanished, who have meditated on God with single-minded concentration. The Creator has rendered fruitful the life of those who through the Guru’s word have uttered the eternal (God’s Name). Blessed are those perfect great persons, who by following Guru's advice have contemplated on God and crossed the dreadful and arduous (worldly) ocean. Approved are those servants who serve (remember) God as per Guru’s instruction.”(3)

Guru Ji concludes the shabad by showing us that only when God so blesses us, do we start on the path of meditating on His Name. So addressing God, he says: “O’ my God, You are the inner knower of hearts and O’ my Beloved, as You make me to do, I act accordingly. There is nothing under our control. When You unite, only then do I come and meet You. O’ God, the Master, they whom You unite (with Yourself), all the account (of their deeds) is settled. (O’ my friends), no one should examine the account (of deeds) of those, whom (God) has united with Him by making them act in accordance with Guru’s words. O’ Nanak, God has become gracious on those, who have accepted the Guru’s will as good (for them). O’ God, You are the inner knower of all hearts, O’ my Beloved, as You make me to do, I do that.”(4-2)

The message of this shabad is that if we want to swim across this worldly ocean, and unite with the limitless God, then we should reflect and act on the Guru's word (Gurbani as contained in Guru Granth Sahib Ji). Then God would accept us in His court, all our accounts of sins would be erased, our entire life would become fruitful, and our light (soul) would merge in the light of God (the Prime soul).
It is the same light
In the previous shabad Guru Ji told us that if we want to swim across this worldly ocean, and unite with the limitless God, then we should reflect and act on the Guru's word. Then God would accept us in His court, all our accounts of sins would be erased, our entire life would become fruitful, and our light (soul) would merge in the light of God (the Prime soul). In this shabad, he shows us how to address God and utter His praises with due humility, love, and respect. He also describes the virtues of joining the company of saints and other Guru’s followers, who meditate on God’s Name and how their company helps us in our spiritual journey.

So addressing God once again, Guru Ji says: “O’ God, You are the life of the world, Master of the earth, the Creator and owner of the entire universe. Only they have meditated on You in whose destiny it is so pre-written (by You). Yes, in whose destiny the Master has so pre-ordained, they have contemplated on God's Name again and again. Following Guru’s instruction, they who have meditated on God’s Name, all their sins have been wiped out in an instant. Blessed are they, who have meditated on God, seeing them I too have got a master, (because I have started meditating on God). Yes O’ God, You are the life of the world, Master of the earth, Creator and owner of the entire universe.”(1)

Continuing to utter praises of God and describing blessings those who have meditated on God obtain, Guru Ji says: “(O’ God), You are pervading in all waters, lands and skies, and You are the eternal Master of all. They who have meditated on You have been freed (from worldly evils). Saved are those beings who have meditated on God,
they obtain honor at God’s door. They obtain peace both in this and the next world; the savior (God) has saved them. (Therefore), listen O’ my saintly brothers, service (worship) of God, done under Guru’s guidance becomes fruitful. (Yes, O' my God), You are pervading in all waters, lands and skies, and You are the eternal Master of all.”(2)

Next describing how God is pervading everywhere and how all are remembering Him, Guru Ji says: “O' God, You are the only one who is pervading everywhere. (The creatures in) all the forests, the blades of grass, the three worlds, and the entire universe are uttering Your Name with their tongues. All utter the Name of the Creator, and myriad of unaccountable beings meditate on the Creator’s Name. Blessed are those saints of God, who are pleasing to God, the Creator. O’ my Maker, bless me with the fruitful sight of that (devotee of Yours), who has always uttered God’s Name in the heart. (Once again, I say): “You are the only one who is pervading everywhere.”(3)

Before concluding this shabad Guru Ji wants to stress that not everyone gets the opportunity to meditate on God’s Name. It is only a rare fortunate one, who is blessed by God to obtain the company of saints and meditate on God’s Name in their company. Therefore Guru Ji says: “O’ my Master, only that person obtains that treasure (the opportunity to meditate on You), whom You bless (with this gift). On whose forehead is the hand of (guidance of) the Guru, in that person’s heart reside the merits of God. The merits of God only reside in the hearts of those, within whose heart is fear and love of God. Because without the fear (of God), nobody has obtained the feeling of love (for God) and without that fear, nobody has ever crossed over (the worldly ocean). But O’ Nanak, only that person is imbued with Your fear, love, and affection, on whom You show Your mercy. (In short), O’ God although innumerable are the storehouses of Your worship, only those obtain it whom You bless with (this gift).”(4-3)

The message of this shabad is that if we want to get rid of our sins and find peace both in this and the next world, then we should serve and meditate on God with true love, devotion, fear and respect.
har aap kartai purab kee-aa satguroo kulkhayt naavan ga-i-aa.
naan purab abheeuch gur satgur daras bha-i-aa. ||1||

maarag panth chalay gur satgur sang sikhaa.
an-din bhagat banee khin khin nimakh vikhaa.
har har bhagat banee parabh kayree sabh lok vaykhan aa-i-aa.
jin daras satgur guroo kee-aa tin aap har maylaa-i-aa.
tirath udam satguroo kee-aa sabh lok uDhraan arthaa.
maarag panth chalay gur satgur sang sikhaa. ||2||

paratham aa-ay kulkhayt gur satgur purab ho-aa.
habar bha-ee sansaar aa-ay tarai lo-aa.
daykhan aa-ay teen lok sur nar mun jan sabh aa-i-aa.
jin parsi-aa gur satguroo pooraa tin kay kivikh naas gavaa-i-aa.
jogee digambar sani-aasee khat darsan kar ga-ay gosat dho-aa.
paratham aa-ay kulkhayt gur satgur purab ho-aa. ||3||

dutee-aa jamun ga-ay gur har har japan kee-aa.
jaagaattee milay day bhayt gur pichhai langhhaa-ay dee-aa.
sabh chhutee satguroo pichhai jin har har naam Dhi-aa-i-aa.
gur bachan maarag jo panth chaalay tin jam jaagaattee nayrh na aa-i-aa.
It is the same light

This shabad is in reference to the visit of third Guru Amardas Ji to some of the holiest places of Hindus, such as Kurkshetra, where epic war of Mahabharata is supposed to have taken place.
to have been fought). Before seeing the sight of the second Guru Angad Dev Ji, he used to go to different pilgrimage places as per the Hindu practices of those days, which to a large extent continue today. But after seeing the Guru, he came to understand that the true pilgrimage place is the sight of the true Guru. This time Guru Amardas Ji went again to those pilgrimage places to give people the true message of bathing in the word of the Guru, instead of bathing at holy places on certain auspicious occasions. In this shabad the 4th Guru Raam Daas Ji describes this tour of Guru Amardas Ji and the wondrous things which happened on this tour.

He says: “(O’ my friends), he who has been blessed with the sight of the Guru, that itself is Abheech (ablution at a holy place on the most auspicious occasion. Because by seeing the Guru and listening to his sermon), one’s filth of evil inclinations is removed and the darkness of ignorance is dispelled. Yes, the one who has obtained the sight of the Guru (and by respectfully listening to him has absorbed the advice of the true Guru), that one has got rid of ignorance and within that one (divine) light has become manifest. Such a person has obtained the imperishable God and his or her pains of birth and death have vanished. (O’ my friends), it is God Himself who has arranged this auspicious occasion that the true Guru went to Kurkshetra at the time of bathing fair (to give true guidance to people). The one who was blessed with the sight of the Guru became Abheech (or ablution at a holy place on the most auspicious occasion)”(1)

Giving account of this tour, Guru Ji says: “(O’ my friends), many sikhs (disciples) accompanied the great true Guru on this journey. Day and night and at every instant, an atmosphere of worshipping (God) prevailed (on that journey. Yes, on that tour an atmosphere of) worship prevailed at all times and (it looked like as if) the entire world had come to see the Guru. They who saw the sight of the true Guru, God Himself united them with Him. Yes, the true Guru made the effort of visiting holy places to free all people and many sikhs accompanied the true Guru on this journey.”(2)

Describing the first stage of the Guru's journey, he says: “(O’ my friends), first Guru Ji reached Kurkshetra, and the arrival of the great Guru became the auspicious occasion (for the people). This news spread far and wide, (and) visitors from all the three worlds came (to see him). Yes, the people from all the three worlds including all the angelic beings, sages, and everybody came to see the true Guru. Because they who saw the sight of the perfect true Guru, (and enshrined his advice in their minds), all their sins and evils were destroyed. Yes, all the yogis, Digambars (who do not wear cloths), sanyasis (recluses), and all the six types of saints came and saw the sight of the Guru, and went back after conversing (with Guru Ji) and making their offerings to him. (This is what happened, when) first the great true Guru came to Kurkshetra, and it became the auspicious occasion.”(3)

Now Guru Ji describes the second leg of the journey, how they who followed him were exempted from paying any toll tax, which used to be levied on all non-Muslims in those days, and what other spiritual blessings they received. He says: “(O’ my friends), next the Guru went to Yamuna (river), there he also meditated on God's Name. (There, instead of asking for toll tax), the tax collectors came with offerings for
It is the same light

the Guru and let all those who were following the Guru cross the toll barrier (without paying any tax. Similarly O’ my friends), all those who follow the true Guru and meditate on (God’s) Name, are saved (from the fear of death). They who tread the path shown by the Guru, and live according to the word of the Guru, the demon of death (who bothers the human soul like a) tax collector, doesn’t even come near them. Therefore, all the followers were uttering Guru’s Name again and again, because by uttering Guru’s Name all were saved (both from the tax collectors and the demon of death. This is how, when) on the second leg the Guru went to Jamuna (river), all meditated again and again on God's Name.”(4)

The third place, which Guru Ji visited, was on the bank of (river Ganges, called) Sursari. Here even more strange things happened. Regarding this leg of the journey, Guru Ji says: “(O’ my friends), in the third stage Guru (Amardas Ji) arrived at Sursari, where a miracle happened. Seeing the sight of the saint Guru, all (the population) was captivated, and no (tax collector) got even half a penny (of tax) from anybody. When (the tax collectors realized, that) they have not put even half a penny into their chests, their lips were sealed. They were then saying to each other: “O’ brothers, what can we do, from whom can we ask (for the tax), when the entire (population) has run after (and sought the shelter of) the true Guru. (So in order to save them from any punishment), after deliberating over all the wise things to do, the tax collectors concluded, that (now they cannot do any thing, to collect the taxes, therefore) closing their chests, they ran away. Yes, when on the third leg of his journey, the Guru came to Sursari, a miracle happened there.”(5)

Guru Ji concludes the shabad by describing other interesting things, which happened during this journey, and the advice Guru Amardas Ji gave to the people who came to see him. He says: “(O’ my friends), then the highly respected men of the city joined together and came to seek the shelter of the great true Guru. After asking the great Guru, they concluded that (to enshrine) the Guru-God in the heart is the true essence of Simrities (the Hindu holy books). They realized that all Simrities and Shastras endorse that even sages like Sukk, Prehlaad, and Sri Raam meditated on the Guru-God. (This is how), they completely wiped out and drove away the five thieves and robbers (of lust, anger, greed, ego and attachment) from the fortresses of their bodies. (This is how), through the words of Guru Nanak, (the most highly respected men of the city) obtained the (boon) of God’s worship. Then the praises of God started being sung everyday, (and for those respected men this itself became their study of) Puranaas and doing of charitable deeds. This is how the most honorable men of the city joined together and came to seek the shelter of the great true Guru.”(6-4-10)

The message of this shabad is that if we want to wash off all our evil intellect and sins, then there is no need to go to any pilgrimage places like Kurkshetra, and banks of holy rivers like Ganges and Jamuna. For us the true pilgrimage place is our Guru (Granth Sahib Ji). All we need to do is to daily read, understand, and try to faithfully follow the advice given there in, and meditate on God’s Name. Then we would be united with God Himself and would be freed from any further pains of births and deaths.
**tukhaaree chhanṭ mehlaa 5**

**ik-o'kaar saṭgur parsaaad.**

ghol ghumaa-ee laalnaa gur man deenaa.
sun sabad tumaaraa mayraa man bheenaa.
ih man bheenaa ji-o jal meenaa laagaa rang muraaraa.
keemat kahee na jaa-ee thaakur tayraa mahal apaaraa.
sagal gunaa kay dațay su-aamee bin-o sunhu ik deenaa.
dayh ċaras naanak balihaaree jee-arhaa bal bal keenaa. ||1||

ih tan man tayraa sabh gun tayray.
khanne-ai vanjaa darsan tayray.
darsan tayray sun parabh mayray nimbak darisat paykh jeevaa.
amrit naam suneejai tayraa kirpa karahi ta peevaa.
aas pi-aasee pir kai taa-ee Ji-o chaatrik boońdayray.
kaho naanak jee-arhaa balihaaree dayh ċaras parabh mayray. ||2||

too saachaa saahib saahu amītāa.
too pareetam pi-aaraa paraan hit chītāa.
paraan sukh-daāta gurmukh jaatāa sagal rang ban aa-ay.
s-o-ee karam kamaavai paraanee jayhaa too furmaa-ay.
jaa ka-o kirpa karee jagdeesur tin saaDhsang man jitaa.
kaho naanak jee-arhaa balihaaree jee-o pīnd ṭa-o dītaa. ||3||
In this last shabad of Raag Tukhaari, Guru Ji shows us how and to what extent we need to be in love with God and how to pray to Him to show mercy upon us and bless us with His sight.

So addressing God in the most affectionate and humble manner, Guru Ji says: “O' my dear beauteous Beloved, I am a sacrifice to You, because through the Guru’s (shelter) I have surrendered my mind to You. Listening to the word (of Your praise), my mind has been drenched in Your love. Yes, just as a fish is (in love with) water, similarly this mind (of mine) has been drenched and imbued with Your love. O Master, Your worth cannot be estimated, and beyond limit is Your mansion. O', the Donor of all virtues, listen to one prayer of a humble person Bless Nanak with Your sight for he is a sacrifice to You, again and again I sacrifice my heart (for You).”(1)

Elaborating on his desire and craving for the sight of God, Guru Ji says: “(O' my Beloved), this body and mind belong to You and all merits are Your (gifts). I am a sacrifice to You. Listen O' my Master, even when I am able to see You for an instant, (I feel as if I have been) rejuvenated. Your Name is like an immortalizing elixir, but if You show mercy, only then can I drink it. Just as a sparrow hawk (craves for) the first drop of rain, similar is the desire and thirst in me for (the sight of my) Beloved. Nanak says, O' my God, I sacrifice my life to You, please bless me with Your sight.”(2)

Now expressing his love and appreciation for granting his wish, Guru Ji says: “(O' my God), You are the eternal Master and the King (whose kingdom) has no boundaries. You are my beloved Spouse, whom I cherish with my life’s breaths and mind. You are the giver of life and all comforts. Whosoever comes to know You through the Guru, in that person all kinds of joys well up. (O’ my God), a mortal does only those deeds, which You command him or her (to do). They on whom God of the universe has shown mercy, have conquered their mind by (joining) the congregation of the saint (Guru). Nanak says, this humble soul of his is a sacrifice to You, (because) this body and life are Your (gifts).”(3)
Guru Ji concludes the *shabad* by once again thanking God for His bounties. Indirectly he also shows us, how we need to humbly express our gratefulness towards our Guru who guides us on the right path. He says: “As a regard for the saint (Guru), God has saved a meritless person (like me). The true Guru has covered up the secret of mine, the sinner. O’ my God, You cover up our shame, give us life and breaths; You are imperishable, invisible, perfect, and all-pervading. Your praise cannot be described and nobody can say how long You have been there. Servant Nanak is a sacrifice to (that Guru), from whom he obtains (God’s) Name just for an instant.”(4-1-11)

The message of this *shabad* is that we should know that our God is most merciful, gracious and has limitless power. It is only through the Guru’s advice (and by reflecting on the *Gurbani*), that we understand the true way to meditate on God’s Name and express our love for Him. Therefore, if we want to meet God, we should follow the Guru’s advice with love and devotion, so that Guru may cover up our shortcomings, and God may save even the sinners like us.

**SGGS P-1118**

**Guru Ji concludes the *shabad***

**The message of this *shabad***
In the previous shabad Guru Ji advised us that we should know that our God is most merciful, gracious and has limitless power. It is only through the Guru's advice (and by reflecting on the Gurbani) that we understand the true way to meditate on God's Name and express our love for Him. He begins this new chapter in Rag Kedaara, by expressing his love for God and singing His praises. He also explains why it is only through the Guru that we can understand and know that God who is otherwise beyond the comprehension of our ordinary understanding.

First addressing his mind, Guru Ji says: “O' my mind, we should always sing praises of God’s Name. That inaccessible, and imperceptible God cannot be comprehended. When we find the perfect Guru, then we understand (Him).”(pause)

However it depends on God to whom He wants to reveal Himself. Therefore, Guru Ji says: “He upon whom God shows His grace, God imbues him with His love. (Even though) everyone may worship God, but only that (worship), He (approves and) takes into account, which is pleasing to God.”(1)

Now stressing upon the value of God’s Name, Guru Ji says: “(O’ my friends), God has the invaluable wealth of God's Name with Him. Only when God blesses (us with this Name, that) we are able to meditate upon it. Whom my Master blesses with His Name, that person is spared from rendering account of all his or her (past deeds).”(2)

Describing how much he respects and loves those devotees who meditate on God's Name, Guru Ji says: “They who meditate on God's Name, are considered blessed. They obtain the fruit of the destiny preordained for them. Seeing them, my mind feels delighted like the mother, who upon seeing her son embraces him to her bosom.”(3)

Guru Ji concludes the shabad by addressing God with childlike true love and simplicity. He says: “O' my God, and Father, we are Your children. Please give us
It is the same light
Once again addressing his own mind (and indirectly us), Guru Ji says: “O' my mind, utter again and again the praises of God. (O’ my mind, most respectfully listen to the words of the Guru and faithfully act on those, as if) after repeatedly washing the Guru’s feet, you are worshipping the same. In this way, you would obtain to my God.” (pause)

The next advice which Guru Ji gives to his own mind (and indirectly us) is regarding our evil impulses. He says: “(O’ my mind), lust, anger, greed, attachment, and ego are (very harmful. You should) remain away from the company of such poisonous relishes. Instead joining the company of the saintly persons, you should discourse on God. Because discourse with the saints is like enjoying the relish of God’s love. In this way, meditate upon God’s Name.”(1)

Guru Ji concludes the shabad by warning us about our self-conceit and physical power. He says: “O’ man, remove your inner ego and this power-consciousness that you know something and restrain yourself. O’ my Master, be merciful to devotee Nanak, and make him the dust of God’s saints (by yoking him to their humble service).”(2-1-2)

The message of this shabad is that if we want to find God and enjoy His company then we should pray to Him to bless us with the company and guidance of the true Guru, so that we may get rid of our ego, and evil tendencies of lust, anger, and greed, and discoursing with God’s saints meditate on His Name.

Kedaara Mehta-4 Ghar-1

Guru Ji concluded the previous shabad with the prayer: “O’ my Master, be merciful to devotee Nanak, and make him the dust of God’s saints by yoking him to their humble
service.” In this *shabad*, he shares with us what happens when we are yoked to the service of the saint Guru and we humbly start acting on the advice of the Guru.

As if talking to his mother (actually us), Guru Ji says: “O' mother, in the company of the saint (Guru, my consciousness) has awakened (to the futility of worldly involvements). Now, it sees the wonders of my beloved God everywhere and by meditating on God's Name it has become (so peaceful, as if it is the) owner of the treasure (of bliss).”(pause)

Describing how he craves to see his beloved God, Guru Ji says: “(O' my mother, within me has welled up a) thirst for His sight, my (mind’s) eyes remain focused (on God, and) forsaken is my thirst for other (worldly things).”(1)

In closing, Guru Ji says: “I have now found the Guru, the giver of peace and poise. Seeing His sight my mind has been captivated. O’ Nanak, seeing God, joy has welled up in my mind and nectar sweet is the word of my Beloved.”(2-1)

The message of this *shabad* is that we should seek the humble service of the saint Guru and follow his immaculate advice. Then our consciousness would be awakened and instead of false worldly pleasures, it would be thirsty for the sight of God and on obtaining that sight, we would enjoy true peace and bliss.
In the previous shabad Guru Ji advised us that we should seek the humble service of the saint Guru and follow his immaculate advice. Then our consciousness would be awakened and instead of false worldly pleasures, it would be thirsty for the sight of God and we would enjoy true peace and bliss. In this shabad, he shows us how to pray to God to save us from the attacks of evil impulses, and the three modes of Maya (or impulses for vice, virtue, and power).

Addressing God on our behalf, he says: “O’ my merciful God, O’ the Master of the supportless, listen to the prayer of this humble one. This one mind (of mine) has become the slave of five (impulses), and is surrounded by three enemies. (In other words, on the one hand my mind is being controlled by the evil impulses of lust, anger, greed, attachment, and ego, and on the other, I am being constantly misled by my worldly desires for vice, virtue, or power to satisfy my ego). O’ my merciful (God), please save me (from these evil desires and impulses).”(pause).

Now describing how other ritualistic efforts, such as going on pilgrimages, performing six kinds of ritualistic deeds as recommended in Hindu philosophies, have proved ineffective in fighting these evil tendencies, Guru Ji prays to God and says: “(O’ God), I make innumerable efforts (to protect myself from these enemies). I go around (holy) places, do the six deeds (as recommended by Brahmmins), and meditate as (suggested by them). I have been completely exhausted, trying all the things (recommended by them), but still my dreadful tendencies don’t go away.”(1)

Therefore humbly praying to God, Guru Ji says: “O’ compassionate God, I have sought Your shelter and make obeisance to You. O’ God, You are the destroyer of all fear. You alone are the merciful God of the meek. O’ God, Your feet are the support of Nanak. (By following the advice of Your saints, as if) by clinging to the feet and holding to the gowns of Your saints, many people have been saved from drowning in the sea of worldly attachment and fear.”(2-1-2)

The message of this shabad is that if we want to get rid of our evil impulses of lust, anger, greed, attachment, and ego, and be immune to the three modes for vice, virtue, or power, and unite with God, then instead of doing ritual worships, we should seek and follow the advice of the true Guru. By doing so we would get rid of all these problems, as if we have been ferried across the worldly ocean of Maya.

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<td>ik-o^nkaar satgur parsaa.</td>
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Guru Ji concluded the previous shabad by saying: “O' compassionate God, I have sought Your shelter and make obeisance to You. You are the destroyer of all fear; You alone are the merciful God of the meek.” He makes a similar humble prayer in this shabad and shows us how to approach God in a most affectionate and devoted way.

Expressing his love and devotion to God, Guru Ji says: “O' my Master, the treasure (of bliss), I have come to Your shelter. In my mind has arisen the love for Your Name, and I have come to beg You for the charity of Name.” (1-pause)

Continuing his prayer to God, Guru Ji says: “O' peace giving perfect God, show mercy and save my honor. O' my Master, bless me with the love for the company of saints, so that with my tongue I may sing praises of God.” (1)

In conclusion, he says: “O' Gopal, Dyaal Gobind, Damodar (cherisher of the world, merciful Master of the universe, who has string around His belly), bless me with the knowledge of Your immaculate discourse. (In short), imbue Nanak with the love of God and bless him that he may keep meditating on Your lotus feet, (the immaculate Name).”(2-1-3)

The message of this shabad is that if we want to be attuned to the love of God and His Name, then we should pray to Him to bless us with the company of the holy saints, so that we may sing praises of God, and learn how to humbly and affectionately keep praying for His blessings and love.
In the previous shabad, Guru Ji advised us that if we want to be attuned to the love of God and His Name, then we should pray to Him to bless us with the company of saints, so that we may sing praises of God and learn how to humbly pray for His blessings. In this shabad, he describes how much he longs to see God, and prays to Him to bless him with the company of saint (Guru) and His Name, because he knows that this is the only way to see God.

So he says: “(O’ my friends), within my mind is a craving to see God. (Therefore, I pray to God and say to Him: “(O’ God), showing mercy, unite me with the company of saints and bless me with Your Name.”(pause)

Also expressing his desire to serve the saints and how he longs to see that beauteous place where his Beloved resides, Guru Ji says: “(O’ God), I wish that I may serve Your beloveds, the men of true character, (because in their company), wherever we listen to Your Name, our mind feels delighted. (O’ God), I am again and again a sacrifice to You; (I wonder), where is that abode of unparalleled beauty where You reside?”(1)

Guru Ji concludes the shabad by realizing the fact that God takes care of all. Therefore expressing his desire to see Him in all hearts, he says: “(O’ God), You sustain all, take care of all, and over all is Your shade (of protection. Therefore), O’ the Maker of Nanak, (bless me that) I may see You in each and every heart.”(2-2-4)

The message of this shabad is that if we want to see God, then we should pray to Him to unite us with the company of His saints, in whose company we may sing God’s praises and meditate on His Name.
In the opening lines of the previous \textit{shabad}, Guru Ji stated that within his mind is a craving to see the sight of God. In this beautiful and very popular \textit{shabad}, he once again describes the depth of his love for his Beloved (God).

He says: “(O my friends), endearing to me is the love of my Beloved. (O God), remaining immersed in my mind, I keep entertaining the hopes (of seeing Your sight), and my eyes always remain longing to see You.”(pause)

Just as a young bride considers that moment as the most auspicious, when she is able to see her Beloved spouse, and satisfy the longing of her heart, similarly Guru Ji says: “(O my friends), how auspicious are those days, hours, moments and instants, and how (beautiful) would that occasion be, when with the quenching of the fire of worldly desires, the shutters of my mind would be flung open, and I would live seeing the sight (of my beloved God)?”(1)

So with this kind of craving, Guru Ji wonders what else he can do to see his Beloved, he says: “(I wonder), what other effort or way I may adopt, or what other thing I can think of, (which may unite me with my Groom? Finding the answer to his own query, he says) “O Nanak, by abandoning one’s ego, self-conceit, and false attachment in the company of saints, one is freed (and then united with God).”(2-3-5)

The message of this \textit{shabad} is that if we want to see God, we should shed our ego, self-conceit, and false attachment with worldly affairs. Then in the company of saints, we should sing God’s praises with utmost love and affection, and keep longing and craving for His sight.
In the previous shabad, Guru Ji advised us that if we want to see God, we should shed our ego, self-conceit, and false attachment with worldly affairs. Then in the company of saints, we should sing God’s praises with utmost love and affection, and keep craving Him. But all such understanding and motivation, one gets only when God blesses one with His love and grace. Therefore, we should pray to God to show mercy on us and yoke us into the task of singing His praises and dispel our self-conceit and other evil tendencies, which keep us separated from Him.

Therefore Guru Ji begins this shabad by addressing his own mind and also praying to God. He says: “(O' my mind), sing praises of God. O' merciful Master, show Your mercy and make me meditate on Your Name.”

Now as if reminding God what kinds of favors He bestows on others, Guru Ji says: “(O' God, they whom) You have pulled out of poisonous worldly attachments, You have attuned their mind to the company of saintly persons. They whom You show Your sight, through the Guru’s words, their dread, doubt, and worldly attachment are dispelled.”

Guru Ji concludes this shabad by stating for what He Himself begs of God. He says: “(O' God, show mercy, and help me) shed my self-conceit, (and bless me that) my mind may become (humble like) the dust of the feet of all. O’ merciful God, bless me with Your devotion, and O’ God, if such be my good fortune that (I) Nanak may see You.”
The message of this *shabad* is that if we want to see God, we should pray to Him to bless us with the company of the saints, so that we may sing His praises and get rid of our evil intellect, ego, and worldly attachment. Also we should pray to God to bless us with His devotion so that we may also see Him.

**Kedaara Mehlā 5**

In the previous *shabad* Guru Ji advised us that if we want to see God, we should pray to Him to bless us, so that we may sing His praises and get rid of our evil intellect, ego, and worldly attachment. In this *shabad*, he tells us why he asks us to shed such things as ego and worldly attachment, and pray for the gift of God's Name.

He says: “(O' my friends), without (meeting) God, our life goes waste. Forsaking God, one who gets involved in other worldly pleasures. False (and useless) is all that one’s food and wear.”(pause)

Elaborating on the above statement, he says: “(O' my friends, one amasses) wealth, enjoys youth, and other (worldly) comforts, but not even a little bit (of these things) accompanies him or her (after death. Like) a deer who keeps running towards a mirage, the foolish mortal is imbued with (worldly wealth, which is short lived like) the shade of a tree.”(1)

Guru Ji concludes the *shabad* by humbly praying to God on our behalf, and says: “(O' God), being intoxicated with the wine of self-conceit and worldly attachment, we have fallen into the pit of lust and anger. (O’ God), becoming helper of slave Nanak, hold him by Your hand, become his helper (and pull him out of this pit of false worldly bonds).”(2-5-7)
The message of this shabad is that none of our wealth, youth, or other worldly possessions accompanies us after death. Therefore, we should pray to God to pull us out of this pit of poisonous worldly attachments, false pleasures, and impulses of lust and anger, and bless us with the gift of His Name.

Kedaara Mehlaa 5.

In the previous shabad Guru Ji told us that none of our wealth, youth, or other worldly possessions accompanies us after death. Therefore, we should pray to God to pull us out of this pit of poisonous worldly attachments, false pleasures, and impulses of lust and anger, and bless us with the gift of His Name. In this shabad, he again reminds us that except for God, nobody accompanies us. He tells us what the best thing is, which we should always beg from God.

He says: “(O’ my friends), except for God, nobody accompanies (us after death).” (pause)

Reminding us once again about the inability of any of our relatives to help us after death, Guru Ji says: “(O’ my friends, one may enjoy the company of one’s) sons, wealth and other worldly pleasures, but none of these accompany one (when one is being driven) on the path of Yama (and is being punished by the demon of death).”

“(O’ my friends), God’s Name alone (is the real) treasure, (which accompanies a person till the end. Therefore), always sing praises of God (and pray to Him) to save you from falling into the pit of (the evils) of the worldly ocean.” (1)

Guru Ji concludes the shabad by praying to God on our behalf. He says: “O’ the all-powerful incomprehensible God, I have sought Your shelter, (because) by meditating on Your Name, all one’s afflictions go away. Humble Nanak begs for the dust of Your saints, (which one obtains only) if it is so pre-ordained in one’s destiny.” (2-6-8)
The message of this shabad is that neither our relatives, nor our possessions can accompany us after death. Therefore, we should pray to God to bless us with the company of the saints, so that in their company we may sing God’s praises and meditate on His Name. When we are being driven by the demons of death, it is only God’s Name which can help us and save us from their tortures.

In one of the previous shabads, Guru Ji described how enticing for him is the love of his beloved God, and how his mind always remains attached to Him and longs to see Him. In this shabad, he expresses the extent of his love for God and illustrates it with many beautiful examples, so that we may also be inspired to develop the same kind of love.

He says: “(O my friends), God is never forsaken from (my) mind. This love (for God) has now become so extremely strong, (that I have discarded all) other worldly affairs (as if, they all have been) burnt down.”

Now Guru Ji gives some beautiful examples to show the extent of his love. He says: “(O my friends, just as) a chatrik (sparrow hawk) cannot forsake (its desire for the) Swanti Boond (a special drop of rain at a particular auspicious occasion), and a fish cannot survive (without water) even for a moment, similarly my tongue (cannot remain without) singing praises of God; such has become its habit now.”
Guru Ji concludes the *shabad* with the remark: “(O’ my friends, just as) a deer is so enchanted by *naad* (the musical tune of a special instrument played by the hunter), that it (cannot resist going towards it, and) gets pierced by the sharp arrow, similarly Nanak has tied down a knot (of love with his beloved) God.”(2-1-9)

The message of this *shabad* is that if we want to see the sight of God and get out of the rounds of births and deaths, then we should develop such an intense love and devotion for God that we should not be able to live even for a moment without remembering Him and experiencing His presence in our heart.

In the previous *shabad*, Guru Ji advised us that if we want to see the sight of God and get out of the rounds of births and deaths, then we should develop such an intense love and devotion for God that we should not be able to live even for a moment without Him and experiencing His presence. In this *shabad*, he notes another interesting point that even though God resides in a special cave within our body, yet still we remain separated from Him, because of a wall of ego between us and Him. Therefore putting himself in our position, he shows us how to pray to God to remove this wall between Him and us and save us from drowning in the ocean of worldly involvements.

First addressing us, Guru Ji says: “(O’ my friends), my Beloved abides in a cave (within my body, but because of a wall of doubt between my mind and Him, I cannot see Him. Therefore, I pray): “O’ my Master, please remove this wall of doubt (between us, and) pull me toward You.”(1-pause)

Continuing his prayer, he says: “(O' God, this world is full of so many evil attractions that one can easily be trapped, as if) this worldly ocean is (full of) innumerable (deep)
pools. Showing Your mercy, please raise me to the bank. Ferry me across by keeping me in the company of saints, and giving me a ride) on the ship of Your feet (Your Name). ”(1)

Guru Ji concludes the shabad by once again pointing to the all pervasiveness and the omnipotence of God, and advising us not to depend upon anyone else. He says: “(O' man), He who has supported you in the fire of the womb, in the poisonous jungle of this world, (except for Him) there is no other (Savior). Nanak says that God is all-powerful and capable (of providing whatever support any one needs. Therefore O' man), don’t look to anyone else.”(2-2-10)

The message of this shabad is that if we want to be saved from drowning in this worldly ocean of Maya, we should seek the shelter of the all-powerful God, who resides in our heart, but we cannot realize Him because of a veil of ego between Him and us. Therefore, we should pray to God to remove this veil and pull us towards Him and make us as meditate on His Name.

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In the previous shabad, Guru Ji told us that if we want to be saved from drowning in this worldly ocean of Maya, then we should seek the shelter of the all-powerful God, who resides in our heart, but we cannot realize Him because of a veil of ego between Him and us. Therefore, we should pray to God to remove this veil and pull us to His side and make us meditate on His Name. In this shabad, he tells us exactly what to do, so that our efforts are fruitful.

He says: “(O' man), utter God’s Name and sing (His) praises, (so) your sins would be destroyed.”(pause)
Now advising us what we should keep in mind, he says: “(O’ man), deem death as always hanging over your head, (remember that any moment) renouncing (all your wealth), you have to depart from here. (O’ my friend), believe firmly that the attachment to false worldly things or one’s desires, is surely false and short-lived.”(1)

In closing, Guru Ji says: “(O' man), cherish that eternal, all-pervading and imperishable God in your mind. Nanak says, that (God’s) Name is (the everlasting) treasure and only this commodity is approved (in God’s court).”(2-3-11)

The message of this shabad is that we should remember that any day we might have to depart from this world, leaving all our worldly possessions and relatives. So instead of focusing our attention on amassing worldly wealth, and getting involved in false worldly attachments, we should focus on amassing the wealth of God’s Name, which is the only commodity approved in God’s court.

Kedaara mehlaa 5.

har kay naam ko aadhaar.
kal kalays naa kachh bi-aapai satsang bi-uaaar. raahaa-o.

kar anoogruh aap raakhi-o nah upajta-o baykaar.
jis paraapat ho-ay simraa tis dhaat naa sansaar. ||1||

sukh mangal aanand har har parabha charan amrit saar.
naanak daas sarnaagatee tayray santhnaa kee chaar. ||2||4||12||

In the previous shabad, Guru Ji advised us that any day we might have to depart from this world, leaving all our worldly possessions and relatives. Instead of focusing our attention on amassing worldly wealth and getting involved in false worldly attachments, we should focus on amassing the wealth of God’s Name. In this shabad, he describes the kinds of blessings and merits one acquires by meditating on God’s Name.

He says: “(O’ my friends), no conflicts or quarrels afflict the person who depends on the support of God’s Name, and trades (God’s Name) with the saintly persons.”(pause)
Elaborating on the blessings bestowed by God on whom He becomes gracious, Guru Ji says: “Bestowing grace, whom (God) Himself has saved, within that person arises no evil (thought. But that person) alone meditates (on God), who has been blessed (with this gift, and then the fire of worldly desires) cannot burn (or destroy that person’s merits).”(1)

Guru Ji concludes the shabad by saying: “(O' my friends), God’s feet (His Name) is the essence of nectar and the source of peace, joy, and bliss. (O’ God), slave Nanak has sought (Your) shelter (and begs for the dust of the feet) of Your saints, (so that in that company, he may meditate on Your Name).”(2-4-12)

The message of this shabad is that if we want to be free from worldly tensions and all other evil desires and thoughts, then we should pray to God to bless us with humble service of the saint (Guru), so that in that company we may meditate on God’s Name, which is the treasure of peace, pleasure, and bliss.

In the previous shabad, Guru Ji advised us that if we want to be free from worldly tensions, and all other evil desires and thoughts, we should pray to God to bless us with the humble service of the saint (Guru), so that in that company we may meditate on God’s Name, which is the treasure of peace, pleasure, and bliss. In this shabad, he tells us how useless are all other things, and how our life compares to that of animals if we don’t meditate on God’s Name.

He says: “(O’ my friends), accursed are the ears, which don’t listen to God’s Name (because, one listens to slander and lies. Absolutely useless is the) life of those who live forsaking (that God, who is the) Giver of life.”(pause)
Commenting on our eating and wearing without meditating on God’s Name, he says: “(O’ my friends, they who indulge) in eating or drinking innumerable dishes (without meditating on God’s Name) are like the load carrying donkeys. They who always keep toiling hard for (worldly wealth), obtain tiredness like a bull yoked to the oil press.”(1)

In conclusion, Guru Ji says: “Forsaking God, they who are attached to other (worldly) things, suffer in many ways. (Therefore, O’ God): “With folded hands Nanak begs, that he may keep (Your Name) enshrined in his heart.”(2-5-13)

The message of this shabad is that we should always pray to God, to bless us with the gift of His Name, because without meditating on the Name, our life is useless and no better than the life of animals.

In the previous shabad (2-4-12), Guru Ji advised us that if we want to be free from worldly tensions and all other evil desires and thoughts, then we should pray to God to bless us with humble service of His saints, so that in their company we may also meditate on God’s Name. In this shabad, he lists some of those blessings and merits, which one receives when one attentively listens to the advice of the saint (Guru) and then faithfully acts on it.

He says: “(O’ my friends, one who reverently listens and acts upon the advice of the saint-Guru, as if one) has applied the dust of saint’s feet to one’s brow, enshrines the merits of the imperishable, ever perfect (God) in him or her, (and therefore) the vices of the (present dark age, called) Kal Yug don’t afflict such a person.”(pause)
Describing what other blessings one receives when one follows the Guru’s advice, he says: “By acting on the words (of advice) of the Guru, all one’s tasks are accomplished and one’s mind doesn’t waver. (One realizes that), there is but one God, who is pervading everywhere in myriad of forms. Therefore, (a Guru’s follower) doesn’t burn in the fire of worldly vices, (because realizing that God is watching everywhere, one doesn’t commit any sins).” (1)

Guru Ji concludes this shabad by sharing his experience, saying: “(O my friends, God) has held His servant’s hand and his soul has merged in the Soul (of God). Nanak now (feels so united with God, as if) he is walking with Him.” (2-6-14)

The message of this shabad is that if we faithfully follow the advice of the saint (Guru), and meditate on God’s Name, then all our tasks would be accomplished and we would obtain union with God.

In the previous shabad, Guru Ji told us that if we faithfully follow the advice of the saint (Guru), and meditate on God’s Name, then all our tasks would be accomplished and we would obtain union with God. In this shabad, he lists some more virtues of following the path of the saint (Guru) and meditating on God’s Name.

He says: “(O my friends), in whose mind is always a longing for God’s Name, within that person’s heart keeps prevailing immense peace, (as if the fire of worldly desires burning) in that person’s bosom is extinguished.” (pause)
Listing the merits of following the advice of the saint (Guru), he says: “(O’ my friends), many sinners have been saved (in the company of those who have been) treading on the path (shown by the) saint (Guru. Because, the one who obediently follows the advice of the Guru, as if) on his or her forehead has been applied the dust of the feet of devotees, (becomes so immaculate, as if he or she) has obtained the purification (of bathing) at innumerable holy places.” (1)

In conclusion, Guru Ji says: “(O’ my friends), one whose mind remains attuned to (God’s Name, which is like His) lotus feet, realizes one’s Master in each and every heart. In short, O’ Nanak, one who comes to the shelter of the limitless God, even the demon of death doesn’t argue (with that one or tries to bother him or her in any way).”(2-7-15)

The message of this shabad is that we should follow the path shown by the saint (Guru Granth Sahib Ji), and meditate on God’s Name. By doing so we would become so pure as if we have bathed at many holy places, and then even the demon of death won’t be able to bother us.

**It is the same light**

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ưởcxxo cxxo ciw oxxi cxxo ciw 5

kaydaaraa chhant mehlaa 5

ik-o^nkaar satgur parsaad.

mil mayray pareetam pi-aari-aa. rahaa-o.

poor rahi-aa sarbaatar mai so purakh biDhaataa.

maarag parabh kaa har kee-aa santran sang jaataa.

santran sang jaataa purakh biDhaataa ghat ghat nadar nihaali-aa.

jo sarnee aavai sarab sukh paavai til nahee bhannai ghaali-aa.

har gun niDh gaa-ay sahj subhaa-ay paraym mahaas maataa.

naanak daas taayree saarna-ee too pooran purakh biDhaataa.[1]

har paraym bhagaat jan bayDhi-aa say aan kat jaathee.

meen bichhohaa naa sahai jal bin mar paahee.

har bin ki-o rahee-ai dookh kin sahee-ai chaatrik boond pi-aasi-aa.
In the opening sentence of previous shabad, Guru Ji stated that the one in whose mind is always a longing for God’s Name, in that person’s heart is immense peace, (as if the fire of worldly desires burning) in that person’s bosom is extinguished. Therefore in this shabad, like a youthful young bride yearning for the sight of her beloved groom, Guru Ji calls upon God to come and meet him.

Kedaara Chantt Mehla-5
He says: “O’ my beloved Spouse, (please come and) meet me.”(pause)

Now as if sharing with us some of the characteristics and merits of God and how He can be obtained, Guru Ji says: “(O’ my friends), that Creator of the universe is pervading in all (hearts and places). God has made this way (and arranged it so that) He is known only through the company of saint (Guru). Yes, it is in the company of the saint (Guru), that God can be realized and one can see Him pervading in each and every heart. Whoever comes to God’s shelter obtains peace, and He doesn’t ignore one’s efforts even a little bit. In a state of poise, the person who sings praises of (God) the treasure of virtues, becomes intoxicated with great relish (of God’s love). Nanak says: “O’ God, You are the Creator of the entire universe, who pervades everywhere. (Therefore) Your slaves remain in Your shelter.”(1)

Now Guru Ji depicts a devotee who is intensely in love with God and how such a devotee cannot survive without seeing his Beloved. He says: “(O’ my friends), the devotees who have been pierced with God’s love, (forsaking Him) where can they go? (Their state is like) a fish that cannot bear the separation from water, (because) without water the fish dies. Just as a thirsty Chaatrik (sparrow hawk) cannot survive without swanti boond (a special drop of water), similarly how can the devotees bear the pain (of separation), and live without God?”

“Just as the (bird) Chakwi (who gets separated from its mate during the night), wonders when the night would end, and the sun would rise, (so that she can find her mate) and obtain peace, (similarly those devotees) whose mind is attuned to the sight of God, (deem that) day as auspicious when they keep singing (God’s) praises. (In short), slave Nanak makes this supplication that (they who are imbued with God’s love), cannot breathe peacefully without Him.”(2)

Continuing to illustrate the state of mind of a true devotee who is without God, Guru Ji says: “(O’ my friends), just as without the breath, the body finds no honor or respect, similarly a saintly person cannot rest in peace without (God). The one whose mind has been pierced with the lotus feet (of God, for that one) living without God is like bearing (the pain) of hell. Such a person becomes a detached lover of God, whose mind is attuned to God’s Name and is not disparaged.”

Now describing the merits of joining the society of saints, Guru Ji says: “(O’ my friends), by living in the company of saints (one ultimately) meets God (and obtains such) bliss that one cannot contain oneself (with joy). Therefore O’ Master of Nanak, be gracious and bless him, that he may remain merged in Your feet (the immaculate Name).”(3)

Finally Guru Ji shares with us his own experience and describes how after a long search, God showed mercy on him and came to meet him in spite of his faults, and what kind of blessings he obtained after this union. He says: “(O’ my friends), after searching for a long time, God Himself showed mercy and came to meet me. Although I am meritless, born in low (caste), and supportless, He did not care about my faults. He did not mind my shortcomings, but blessed me with all comforts and
thus exhibited His old tradition of sanctifying (the sinners). On hearing that He is the lover of devotees, I caught hold of His gown (and sought His shelter), who is perfectly pervading in each and every heart. (In short, I too have) obtained that ocean of bliss, in a very natural sort of way, and now gone are my pains of births and deaths, because holding my hand, God has made me His own, and I have enshrined God’s Name in my heart.”(4-1)

The message of this shabad is that even if we have faults and shortcomings, we can still reach God and enjoy the bliss of His union, if joining the society of the saintly persons we sing praises of God and meditate on His Name. By doing so we would become imbued with so much love for God, that without Him, we would feel like fish without water, or a Chaatrik (sparrow hawk) without a special drop of rain. One day showing His mercy, God would come to meet us. At that time He would not care about our shortcomings or faults, and as per His old tradition would embrace us to His bosom.
Rag Kedaara

Bani Kabir Jeo Kee

Word of Kabir Ji)

In this *shabad*, devotee Kabir Ji paints before us the picture of a truly Guru following person, or an ideal sikh. He lists some of the basic traits of such a person and also tells what kinds of blessings that person enjoys.

He says: "(O my friends, for a Guru’s follower) both flattery and slander are prohibited. So abandon (any thoughts, whether somebody is treating you with) respect or with arrogance. (In this way), they who deem both iron and gold (insult and praise) as equal, (acquire such divine qualities, as if they) are the embodiment of God."(1)

However, Kabir Ji notes that there are very rare persons who achieve such a balanced state of mind. Therefore, addressing God, he says: "(O my God), it is only a very rare person, who is (such a true) devotee of Yours. But who (firmly believes and behaves as if) lust, anger, greed, and (worldly) attachment are prohibited, that person alone understands (what it means to obtain) the state of union with God."(1

Continuing his dialogue with God, Kabir Ji says: "(O God, we all) talk about the qualities of Raajas, Taamas, and Saatak (the inborn traits in human beings for power, vice, and virtue). This is all a play of Yours. (It is You who instills these traits in each human being in varying proportions). But the one who (rises above these three basic impulses and) realizes the fourth state (called Turya), only that one has obtained the supreme (spiritual) state.”(2)

Describing the state of mind of such a detached person, Kabir Ji says: "(O my friends, such a person) doesn’t desire any kinds of rewards from pilgrimages, fasting, religious rites, purifications, and self-discipline. Such a person’s desire for worldly riches, and doubt is dispelled, and that person meditates on God.”(3)

Kabir Ji concludes the *shabad* by illustrating the enlightened state of such an ideal person with a beautiful example. He says: "(Just as) darkness disappears from that building in which a lamp is lighted, (similarly in whose mind God) has become manifest, Kabir the devotee of God says, all that person’s doubt and dread flies away.”(4-1)
The message of this shabad is that we should remain above any kind of praise or criticism. We should completely abandon our impulses for lust, anger, and greed. Rising above the three modes of Maya (the impulses for vice, virtue, or power), we should try to reach the fourth state or union with God. Finally, we shouldn’t do any rituals desiring for any reward. One day we would reach such an enlightened state, as if a lamp of divine knowledge has been lighted in our mind and we would obtain union with God.

In the previous shabad, Kabir Ji advised us that we should remain above any kind of praise or criticism. We should completely abandon our impulses for lust, anger, and greed. Rising above the three modes of Maya (the impulses for vice, virtue, or power), we should try to reach the fourth state or union with God. In this shabad, he gives the same advice from a different angle. In those days people used to trade in different commodities such as metals and spices, or other commodities. They would load their wares on animals or on carts pulled by animals. Then they would go from one town to another to hawk their products. Keeping that metaphor in mind, Kabir Ji describes the commodity he deals in and the profit he has made in this business.
He says: “(O my friends), some have traded in (metals like) bronze or copper, others have dealt in (herbs like) clover and betel nuts, but the saints have invested in the Name of God, such is my consignment.”(1)

Stating what kind of businessman is he and what was the effect, when he happened to lay his hands on the jewel of God’s Name. He says: “(O my friends), I am a dealer of God’s Name. (Since the time), the priceless diamond (of Name) has come into my hands, my inclination towards worldly affairs has ceased.”(1-pause)

However Kabir Ji doesn’t ascribe any credit to himself, instead he deems this as a blessing of God on him and describes where this ware of Name ultimately lead him. He says: “(O my friends), it is only when the eternal (God) yoked me that I was engaged in this true (business) and have become the dealer of eternal (Name). Loading the consignment of the eternal commodity (of Name, I) embarked on (my spiritual journey and) reached (God) the storekeeper.”(2)

Describing some of the unique qualities of this storekeeper (God), Kabir Ji says: “(O my friends, that God) Himself is the jewel, Himself the diamond, the pearl, and Himself the wholesaler (of all commodities). He Himself sends out (His salesmen) in all the ten directions, but that merchant is Himself immovable (and stays forever in His eternal abode).”(3)

Kabir Ji concludes the shabad by describing the merchandise, he purchased, the conveyance he used to carry his wares, and the place where his consignment ultimately reached. Using the metaphor of a door to door salesman in those olden days, when people used to load their wares on animals and used to go from place to place, Kabir Ji says: “(O my friends), deeming my mind as a bullock, inner consciousness (as the traveler), I filled up my sack with (divine) wisdom. Says Kabir, listen O saints this consignment of mine has successfully reached (God), its destination.”(4-2)

The message of this shabad is that we should not waste our time in amassing worldly wealth or riches. Along with providing for the reasonable needs of our family, we should invest our time on acquiring divine knowledge, reflecting on God, and joining the society of saints, we should meditate on God’s Name. It is this commodity, which would accompany us after death and save us from future pains of birth and death.
In the previous shabad, as if talking to businessmen, Kabir Ji described the kind of business in which he was engaged. He told us that instead of dealing in metals, grains, or other commodities, he dealt in God’s Name, which is the only commodity acceptable in God’s court. In this shabad, as if referring to the practice of yogis of those days, who used to distill their own liquor from grapes and used to believe that drinking this liquor helps them in their meditation, Kabir Ji describes what kind of spiritual drink he drinks and how he obtains it.

Addressing his own intellect as a barmaid, Kabir Ji says: “O my foolish uncivilized intellect, who like a barmaid (serves the liquor of worldly involvements), turn back the tide (of your thoughts from the world and turn your attention to God). Using the (the tenth door) the highest point in the brain as the furnace, make the stream of nectar trickle down from it, and let the mind be intoxicated (with this kind of spiritual liquor).”(1)

Expressing the above in plain language, Kabir Ji advises: “O my brothers (and sisters), utter God’s Name. O saints, always drink the very difficult to obtain wine (of God’s Name), which easily quenches the (worldly) thirsts.”(1-pause)

Sharing a secret about the divine nectar, Kabir Ji says: “(O my friends, when one lives) in God’s fear, in that one wells up a love for God. But, only rare ones understand this way of love and obtain the elixir of God. Even though divine nectar is present in all, He helps only those to drink (this nectar), on whom He is pleased.”(2)

Describing the pre-conditions, which have to be met before one can drink this nectar of God, Kabir Ji says: “(O my friends, our body is like) a township, which has nine gates (two eyes, two ears, two nostrils, one tongue, and two organs for sex and excretion). One has to control one’s mind from wandering (out into worldly desires...
through these doors such as acquiring all those things, which look beautiful to eyes, or which arouse our illegitimate sex desires). In this way, when one’s knot of three modes (of Maya, or the impulses for power, vice, and virtue) is loosed, the tenth gate (the gate to divine bliss) opens, and then O’ brother one’s mind gets intoxicated (with God’s elixir).”(3)

Finally Kabir Ji shares with us his own state of mind and says: “After careful deliberation, I Kabir say that (by repeating God’s Name), I have obtained a complete state of valor, and in that state all my worries have vanished. It is by climbing this (difficult) path, that I have obtained this wine (of spiritual bliss), as if I am intoxicated with the grape wine.’(4-3)

The message of this shabad is that instead of drinking the ordinary liquors, which give only false and short lived pleasures or getting intoxicated with the ego of worldly riches and power, we should try to enjoy the ecstasy of drinking the nectar of God, which is in our own mind. For that we have to close our nine gates and control our mind from running after worldly things, which we see or perceive with our nine body doors, such as eyes or ears. Then we would realize the tenth gate in our body, which is the seat of super consciousness or the abode of God. It is in that state, that we would enjoy a state of such a supreme bliss, as if a steady stream of divine nectar is flowing from our brain (the Dasam Duaar).

\[\text{ SGGS P-1124 }\]

chalaat kat taydhay taydhay taydhay. asat charam bistaa kay moonday durganDh hee kay baydhay. ||1||

raam na japahu kavan bharam bhoolay tum tay kaal na dooray.
anik jatan kar ih tan raakho rahai avasthaa pooray. ||2||
aapan kee-aa kachhoo na hovai ki-aa ko karai paraanee.
jaa tis bhaavai satgur bhaytai ayko naam bakhaanne. ||3||
In the previous shabad, Kabir Ji advised us against feeling proud of our riches and power. In this shabad, he admonishes us for being swayed by lust, anger, and worldly desires, or being arrogant about our bodily strength.

Addressing us in very strong words, Kabir Ji says: “(O ignorant man), afflicted with lust, anger, and worldly desires, you have not understood the way to become one (with God. Remaining spiritually ignorant, you have wasted your human life, without any reason, as if being) blind, you have drowned without water.”(1)

Now addressing those who move around in the world, being arrogant about their bodily strength, he says: “(O man), why do you walk so arrogantly? Is it (on account of your bodily strength? If you reflect on your body, you would realize that basically you) are filled with bones, flesh, and ordure, and wrapped in foul smell.”(1

Warning us further against inevitable death, Kabir Ji says: “(O man), you do not remember God, in what illusion are you lost? (Remember that) death is not far from you. You may try to save this body (and try to prolong your life) in innumerable ways, but when your (pre-ordained) life span is over, (this body of yours) would stop (functioning).”(2)

However noting the necessity of God’s grace in man’s life, Kabir Ji says: “(O my friends, a human being too is helpless, because) by one’s own doing nothing can be done. So what can one do (by oneself)? It is only when it so pleases that (God) unites (one) with the true Guru, and then one meditates only on the one (God’s) Name.”(3)

Kabir Ji concludes the shabad by once again warning us against our short-lived bodily strength. He says: “(O man, your body is as frail as if you) are residing in a house of sand. So why then do you feel so puffed about it? Kabir says, that many great wise (men) who didn’t meditate on God were drowned (in the worldly ocean).”(4

The message of this shabad is that we should remember that our body is nothing more than a bundle of bones, flesh, and ordure. It would last only till the end of its pre-ordained life span. So we shouldn’t feel arrogant about our body, and understand that one day it would die and our soul would wander around in existences, unless we meditate on God’s Name, under Guru’s guidance.

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Now addressing those who move around in the world, being arrogant about their bodily strength, he says: “(O man), why do you walk so arrogantly? Is it (on account of your bodily strength? If you reflect on your body, you would realize that basically you) are filled with bones, flesh, and ordure, and wrapped in foul smell.”(1

Warning us further against inevitable death, Kabir Ji says: “(O man), you do not remember God, in what illusion are you lost? (Remember that) death is not far from you. You may try to save this body (and try to prolong your life) in innumerable ways, but when your (pre-ordained) life span is over, (this body of yours) would stop (functioning).”(2)

However noting the necessity of God’s grace in man’s life, Kabir Ji says: “(O my friends, a human being too is helpless, because) by one’s own doing nothing can be done. So what can one do (by oneself)? It is only when it so pleases that (God) unites (one) with the true Guru, and then one meditates only on the one (God’s) Name.”(3)

Kabir Ji concludes the shabad by once again warning us against our short-lived bodily strength. He says: “(O man, your body is as frail as if you) are residing in a house of sand. So why then do you feel so puffed about it? Kabir says, that many great wise (men) who didn’t meditate on God were drowned (in the worldly ocean).”(4

The message of this shabad is that we should remember that our body is nothing more than a bundle of bones, flesh, and ordure. It would last only till the end of its pre-ordained life span. So we shouldn’t feel arrogant about our body, and understand that one day it would die and our soul would wander around in existences, unless we meditate on God’s Name, under Guru’s guidance.
In the previous shabad, Kabir Ji admonished us for being engrossed in lust, anger and worldly desire, or being proud of our bodily strength. He particularly took to task those who remain puffed up with their ego and walk arrogantly. In this shabad, he comments further on the conduct of such egocentric persons and tells what their end is.

Noting the conduct and dress of men belonging to the affluent ruling class of those days, Kabir Ji says: “(They who) sport crooked turbans, walk in a crooked (arrogant) way and are busy eating betel leaves, (when asked about their conduct say): “I don’t have anything to do with devotion or worship (of God), all I do is rule (others).”(1)

Commenting further on the conduct of such a person, Kabir Ji says: “In his self-conceit, man has forsaken God. Looking at his gold (wealth), or his beautiful wife, he thinks these as everlasting.”(1-pause)

So warning such people about their end state and fate, Kabir Ji says: “(O my friends, the life of such people passes away engrossed in greed, falsehood, sin, and extreme arrogance. Therefore, Kabir says: “(O man), ultimately death would overtake you. (Meditate on God’s Name so that the demon of death may not torture you).”(2-5)

The message of this shabad is that we should not be puffed up because of bodily strength, power, or riches and waste our life in greed or self-conceit. We should remember that any day, death might overtake us. So we should meditate on God’s Name, which alone can save us from being tortured by the demon of death.
In the previous shabad, Kabir Ji advised us that we should not be puffed up because of bodily strength, power, or riches and waste our life in greed or self-conceit. We should remember that any day, death might overtake us. So we should meditate on God’s Name, which alone can save us from being tortured by the demon of death. In this shabad, he describes the scene after death of all those who remain involved in false greed, ego, or attachment.

He says: “(O’ my friends), after enjoying one’s rule for a short time, one departs (from this world). But the wealth, which one earned, gathered in loads, or buried underground, one doesn’t take even a little bit with him or her.”(1-pause)

Painting the pitiable state of one’s family and soul at the time of a man’s death, Kabir Ji says: “(O’ my friends, when a man dies), his wife wails sitting at the threshold, his mother comes up to the house gate, all other people accompany (his dead body) up to the crematorium, and his swan (soul has to) go alone (to the next world).”(1)

Reminding us about the harsh reality after death, Kabir Ji says: “(O’ man, once you die you) won’t come back and see your sons, wife, or towns. Kabir says: “Your life is passing in vain (in caring for them, so) why don’t you contemplate on God’s Name (which could make your life worthwhile and save you from future rounds of births and deaths.’(2-6)

The message of this shabad is that we should remember that one day we would also die and neither our riches nor relatives would accompany us after death, and we won’t ever return. Therefore, if we don’t want our entire life wasted, then we should meditate on God’s Name, which alone would accompany us after death and save us from future rounds of births and deaths.
Sometimes people suffer too much from their inferiority complex and think that they are beyond hope, and can’t achieve anything worthwhile. This is more prevalent in those who are economically or socially down trodden or disadvantaged. In those days, people belonging to Shudra (servant) caste were so down trodden that even their touch was considered contagious, and they were considered polluted and unfit for any kind of spiritual emancipation. Devotee Ravi Das Ji, many of whose shabads are included in Guru Granth Sahib Ji, was a shoe repairer, and belonged to the so-called low or untouchable caste. In this shabad, he assures himself and others like him, that in spite of one’s low birth or sins committed in past lives one can still obtain salvation and union with God, by doing sincere worship. On the other hand, even if one is born in the highest Brahmin caste and performs all the rituals prescribed by one’s faith, but if one doesn’t have true love for God, one’s fate is worse than a Chandaal (a dog eater, the most polluted person in society).

So he says: “(O’ my friends, if one) belongs to the high (Brahmin) lineage and performs all the six deeds (prescribed by the Hindu code), but has no devotion for God in one’s heart, and to that one the discourse on God’s lotus feet (or His Name) doesn’t sound pleasing, then that person is like a Chandaal (the most polluted person in society).”(1)

Reminding himself about the story of the sage Baalmeek, who used to be a Chandaal (a dog eater), but by meditating on God became a great honored sage and obtained high spiritual status, Ravi Das Ji says: “(O’ my ignorant and unconscious mind, remember God. Why don’t you look toward Baalmeek? (See, from what a low) caste, he reached what (highest) status. Such is the unique glory of devotion to God.”(1-pause)
Elaborating on the story of Baalmeek, Ravi Das Ji says: “(O’ my mind, remember that) Baalmeek was an enemy of dogs, and used to kill them. He belonged to the lowest caste of all, but he imbued himself with the love of (God). What (more) can the poor people (of the world) say in his praise, because his glory is spread in all the three worlds?”(2)

Ravi Das Ji concludes the shabad by citing the stories of Ajamall, who mated with a prostitute, Pingla, a hooker, Lubhat, a hunter, and Kunchar, an elephant who was caught by an alligator. He says: “(O’ my mind, people like) Ajamall, Pingla, Lubhat, and Kunchar, reached God. (If people of) such evil intellect were saved (by God’s devotion), then why couldn’t you also be freed, O’ Ravi Das?”(3-2)

The message of this shabad is that even if we belong to a very low economic or social class, are considered polluted and have committed many heinous crimes, still if we worship God with true love and devotion, then like so many other sinners, we can also be saved and received with honor in God’s court.
Guru Ji begins this new chapter in *Rag Bhairon* (Melody Bhairon) by acknowledging that it is God, who does everything according to His own will, and if something is not to our liking, it is only He to whom we can go and appeal.

So addressing God, Guru Ji says: "(O’ God), nothing happens outside Your (will or without Your permission). After creating everything, You Yourself look after it and know what is happening (anywhere)."(1)

Regarding good or bad things happening in the world, Guru Ji says: "(O’ God), what can we say about (the happenings in the world), nothing can be said (in this regard). Whatever is happening (in this world) is as per Your will."(1-pause)

Guru Ji makes a further confession before God and says: "(O’ God), whatever we want to do is (known to You beforehand. It is only through You that we can do anything). To whom else we can pray (for any help)?"(2)

So realizing the best thing for us to utter and listen, Guru Ji says: "(O’ God), You Yourself know (the mystery behind) all Your wonders, (therefore, for us the best thing to do is to) utter or listen only to Your words."(3)

In conclusion, Guru Ji says: "(O’ my friends), it is on His own (that God) does and gets done everything, and He Himself knows all. O’ Nanak, He Himself creates, destroys, and looks after (everything)."(4-1)

The message of this *shabad* is that it is God who creates and destroys everything. It is He who does and gets done everything as per His wish. Beside Him there is no other power. Therefore, the best thing for us is to live in His will and pray only to Him to keep us under His glance of grace.

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**Rag Bhairon Mehla-1 Chaupadey**

Guru Ji begins this new chapter in *Rag Bhairon* (Melody Bhairon) by acknowledging that it is God, who does everything according to His own will, and if something is not to our liking, it is only He to whom we can go and appeal.

So addressing God, Guru Ji says: "(O’ God), nothing happens outside Your (will or without Your permission). After creating everything, You Yourself look after it and know what is happening (anywhere)."(1)

Regarding good or bad things happening in the world, Guru Ji says: "(O’ God), what can we say about (the happenings in the world), nothing can be said (in this regard). Whatever is happening (in this world) is as per Your will."(1-pause)

Guru Ji makes a further confession before God and says: "(O’ God), whatever we want to do is (known to You beforehand. It is only through You that we can do anything). To whom else we can pray (for any help)?"(2)

So realizing the best thing for us to utter and listen, Guru Ji says: "(O’ God), You Yourself know (the mystery behind) all Your wonders, (therefore, for us the best thing to do is to) utter or listen only to Your words."(3)

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The message of this *shabad* is that it is God who creates and destroys everything. It is He who does and gets done everything as per His wish. Beside Him there is no other power. Therefore, the best thing for us is to live in His will and pray only to Him to keep us under His glance of grace.

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**It is the same light**

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In the previous shabad, Guru Ji told us that it is God who creates and destroys everything. It is He who does and gets done everything as per His wish. Beside Him there is no other power. Therefore, the best thing for us is to live in His will and pray only to Him to keep us under His glance of grace. But, the question arises how to recognize God’s will; who can guide us in this respect? In this shabad, Guru Ji tells us about that person who can provide us all the necessary guidance in this regard and help us remain worthy of God’s grace and mercy.

Quoting examples from Hindu mythology, Guru Ji reveals that source and says: “(O my friends), through the word (of guidance) of the Guru, many silent sages and gods like Indira and Brahma were emancipated. Yes, it was through the Guru’s grace that (god Brahma’s sons), Sanak, Sanandan and many penitents and devotees were ferried across.”

Saying it in plain words, Guru Ji says: “(O my friends), how can we (be free of worldly evils and) swim across the dreadful (worldly) ocean without the (guidance of the Guru’s) word? (Because, without meditating on) God’s Name, the world remains afflicted with the malady of (double minded ness or) duality and we get drowned again and again (in the sea of worldly desires. It is only the Guru, who can save us from this predicament).”

Now listing some of the unique blessings, which the Guru alone can bestow on us, he says: “(O my friends), Guru is (the embodiment of the) indescribable and mysterious God. (By reflecting on his word and thus) serving the Guru, one obtains the knowledge of the three worlds. On whom the beneficent Guru has himself bestowed the gift (of God’s Name, that person) has realized the incomprehensible and mysterious (God).”
Explaining, how one obtains such a divine enlightenment that one realizes the incomprehensible God, Guru Ji says: “(O’ my friends, our) mind is like a king (in our body, one who reflects on the Guru’s words, that one’s) mind gets convinced by the mind itself, (that it is not a right thing to think evil thoughts and run after worldly desires, so that person’s) desire of the mind is absorbed in the mind itself. That one’s mind has become like a yogi (who seeks union with God). Its separation (from God) has been destroyed and by singing God’s praises it understands (the essence).”(3)

However, Guru Ji concludes the shabad with the comment: “(O’ my friends), rare are those in the world who by (seeking the guidance of) the Guru have reflected on his word and (completely controlled and) stilled their mind. O’ Nanak, (those blessed devotees realize that) Master is fully pervading everywhere, and it is by attuning to the true Word (of the Guru, that) one gets emancipated (from the bonds of false worldly involvements).”(4-1-2)

The message of this shabad is that we should seek the guidance of the Guru (by attentively reading and understanding Gurbani (as contained in Guru Granth Sahib Ji) and faithfully follow it. By doing so, we could control our mind from running after false worldly pleasures, and it would get attuned to the meditation of God’s Name. Then a day would come, when showing His mercy God would free us from the worldly ocean and accept us in His blissful union.

**bhairo mehlaa 1.**

nainee dasarat nahee tan heenaa jar jeeti-aa sir kaalo.
roop rang rahas nahee saachaa ki-o chhodai jam jaalo. ||1||
paraanee har jap janam ga-i-o.

**SGGS P-1126**
saach sabad bin kabahu na chhootas birthaa janam bha-i-o. ||1|| rahaa-o.
tan meh kaam kroDh ha-o mamtha kathin peer at bhaaree.
gurmukh raam japahu ras rasnaa in biDh tar too taaree. ||2||
In the previous shabad, Guru Ji cited so many examples from Hindu mythology about the devotees who obtained salvation by following the advice of the Guru and meditating on God’s Name. But the problem with most of us is that we always keep postponing the right thing for a later time. When we are young, we are busy in enjoying the worldly pleasures. On reaching middle age we are obsessed with amassing worldly wealth and possessions. Even when we reach old age and our physical strength starts waning, still we remain more concerned with worldly affairs than listening to the advice of the Guru and meditating on God’s Name, which could save us from the future pains of birth and death. In this shabad, Guru Ji focuses on this last stage of life and tells the way to swim across the dreadful worldly ocean.

Reminding us about the state of our health, Guru Ji says: “(O’ man look at yourself), your eyes don’t have light, your body has become frail, old age has over powered you, and death is hanging over your head. But, still you have obtained neither (divine) beauty, nor love, nor true (inner) delight. So how are going to be spared from the noose of death?”(1)

Warning us about how our life is being wasted, Guru Ji says: “O’ mortal, your life is passing by. Without (meditating on) God you can never be released (from worldly bonds) and your life would go to waste.”(1-pause)

Now like a competent physician, Guru Ji not only diagnoses the maladies affecting the patient’s body, but also prescribes the remedy for all these afflictions. He says: “(O’ man), within your body are lust, anger, greed, and worldly attachment, which are causing severe pain. Under the guidance of the Guru, repeat God’s Name from your tongue. In this way (you would not only get rid of all your pain, but would also) swim across (the worldly ocean).”(2)

However commenting on the state and fate of a self-conceited person, Guru Ji says: “(O’ my friends, the self-conceited person behaves as if that person’s) ears have become deaf, intellect has become flawed, and has not realized the poise (the state of
peace) through the word (of the Guru. In short), the egocentric person has lost the object of this life, because without the (guidance of) the Guru, such a person remained blind and didn’t realize the essence of life.”(3)

Guru Ji concludes the *shabad* by describing the conduct of a Guru’s follower who is freed from future pains of birth and death. He says: “(O’ my friends), one who remains detached (from worldly desires, even when living in the world), without hope in the midst of hopes, and keeps meditating on God’s Name in a state of poise, Nanak submits that by Guru’s grace, is liberated (from the worldly bonds) and that one’s mind is attuned to God’s Name.”(4-2-3)

The message of this *shabad* is that when old age comes, our body organs stop functioning properly, and our mind remains filled with anger, greed, and attachment, while death hangs over our head. In that state of mind and body, it is extremely difficult to reflect on the Guru’s word, or meditate on God’s Name, which could save us from future pains of birth and death. Therefore, instead of postponing meditation on God’s Name to old age or some future time, we should follow Guru’s advice right now, and meditate on Him with true love and dedication. Only then we can be spared from the net of the demon of death.
In the previous shabad, Guru Ji warned us that when old age comes, our body organs stop functioning properly, and our mind remains filled with anger, greed, and attachment, while death hangs over our head. In that state of mind and body it is extremely difficult to reflect on the Guru’s word or meditate on God’s Name, which could save us from the future pains of birth and death. In this shabad, he again points out the disabilities and infirmities, which make a man’s condition very pitiable in old age, and therefore stresses upon the necessity of meditating on God’s Name without any further delay.

Commenting on the state of a self-conceited person in old age, Guru Ji says: “(Even though one’s) gait becomes clumsy, hands and feet become shaky, skin gets wrinkled, eyes become foggy, and ears become hard of hearing, (yet still) the self-conceited person doesn’t realize (the importance of meditating on) God’s Name.” (1)

Therefore, Guru Ji asks such a self-conceited person: “O’ blind fool, what have you gained by coming into this world? (You have neither enshrined) God in your mind, nor performed service of the Guru (by reflecting on Gurbani. Instead of earning any merit) you are departing (from this world) losing (even) your capital (of life breaths).” (1 - pause)

Showing a self-conceited person the mirror of his or her life conduct, Guru Ji says: “(O’ mortal), your tongue is not imbued with the love of God. Whenever it speaks, it (utters) insipid (words). You remain busy in slandering the saintly people. You have always remained (and behaved like) an animal, and never became good.” (2)

Therefore, Guru Ji notes: “(O’ my friends), only rare ones have enjoyed the relish of (divine) nectar, whom (God) unites with Himself through the true Guru. As long as (one has) not realized the mystery (the inner spiritual meaning of Gurbani, the Guru’s) word, death continues to torture (and one keeps suffering the pains of births and deaths).” (3)

In conclusion, Guru Ji says: “After due deliberation, Nanak says that the person who except for the one true door (of God), doesn’t know the door of any other house (doesn’t pray or looks for help from any other lesser god or goddess), by Guru’s grace that person obtains supreme state (of union with God).” (4-3-4)
The message of this *shabad* is that with the advent of old age our body becomes frail. Our sense faculties and organs become very weak and unable to perform their functions. Therefore, the sooner we listen to the Guru's word (the *Gurbani*) and meditate on God's Name, the better it will be for our salvation. However, we have to remember that we should worship only the one supreme God and not any statues or other such entities. Only then we would obtain the supreme status or union with God.

In the second stanza of the previous *shabad*, addressing a self-conceited person, Guru Ji had said: "(O’ mortal), your tongue is not imbued with the love of God, whenever it speaks, it (utters) insipid (words). You remain busy in slandering the saintly people. You have always remained (and behaved like) an animal, and never became good.” In this *shabad*, he reminds us further how we are wasting our lives, and sowing the seeds for our own perpetual suffering.
First pointing to the way in which we spend our days and nights, Guru Ji says: “(O man), the entire night you spend in sleep (or remain engaged in sexual pursuits. This is like putting) a noose of death around your neck. The day you waste in worldly entanglements. Even for a moment, you have not remembered that God, who has created this world.”(1)

Therefore, addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, how are you going to be delivered from this acute pain (of births and deaths? Just think) what did you bring into this world and what are going to depart with? (So instead of amassing worldly wealth) worship God, which would prove useful to you (in the end)).”(1-pause)

Now commenting on our state of mind, Guru Ji says: “(O man, because of following) your self–conceited mind, your intellect has become so flawed that (your heart has become depressed like) a lotus turned upside down. Because of your blind (foolish) mind, (you always remain entangled in worldly troubles, as if) there is always a load of worldly problems on your head. The (suffering of the rounds of) birth and death always keeps hanging over your head, and without meditating on the Name, there would be a noose of death around your neck (and you would keep going through the repeated pains of birth and death).”(2)

There are some among us who do read holy books and do other rituals, but still live in ego and remain busy in amassing worldly wealth, and worldly pursuits. As if talking to such people, Guru Ji says: “(O man, your) walk is arrogant, your eyes are blinded (by worldly wealth), and reflection on the (Guru’s) word has not appealed to you. (Even though you) read Shastras and Vedas (the Hindu holy books, you remain) involved in the three modes of Maya (the impulses for power, vice, or virtue), and you keep running after Maya (the worldly wealth and power).”(3)

In conclusion, Guru Ji says: “(O’ man) of evil intellect and without divine wisdom, you have lost even the capital of your life (breaths. The question of) profit doesn’t arise. Only those, who upon reflecting on the word (of the Guru) have relished elixir of God’s elixir (Name), O’ Nanak they remain satiated (and immersed) in the eternal (God).”(4-4-5)

The message of this shabad is that we should reflect on our life and realize how with the passing of time, our body is becoming frail, organs are deteriorating, and death is looming large on our heads. Therefore right away, we should start reflecting on the Guru’s word (Gurbani as contained in Guru Granth Sahib), and start meditating on God’s Name. Only then our life may become fruitful, otherwise we would keep suffering perpetual pains of births and deaths.

bhairo mehlaa 1.

It is the same light
In the previous few shabads, Guru Ji explained, how blinded by our self-conceit and flawed intellect, we do not care to earn the wealth of God’s Name and depart from here after wasting our life in fruitless worldly pursuits. In this shabad, he describes what kind of a person he likes, how much he respects and what kinds of blessings such a person obtains.

Guru Ji says: “(O’ my friends, I love that person who keeps the Guru’s advice in the mind, as if) day and night that person remains in the company of the Guru and imbued with His love keeps singing God’s praises from the tongue. Such a person doesn’t recognize anybody else (as all powerful), and only recognizes the (divine) word (of the Guru as his or her sole guide and knowing that God) resides within, such a person recognizes Him.”(1)

Stating briefly what kind of person he likes, Guru Ji says: “(O’ my friends), that person is pleasing to my mind who stilling his or her self (conceit) is imbued with the love of the limitless (God) and does what the Guru says.”(1- pause)
Now listing some of the beliefs and habits of such a Guru’s follower, he says: “(The person who is pleasing to me), pays obeisance to that immaculate God who is both within and without and is the primal being. (Such a person believes that) eternal God is pervading in each and every heart and every place in the same form.”(2)

Describing the qualities of such Guru followers and blessings obtained by them, Guru Ji says: “(O’ my friends, such Guru’s followers) are imbued with the love of the eternal (God), on their tongue is always the life rejuvenating God’s (Name), and from their tongue is never uttered any false or evil (word). Having quaffed the relish of the life rejuvenating God’s (Name) and being imbued with (Gurbani, the Guru’s) word, they obtain honor (in God’s court).”(3)

Guru Ji concludes the shabad by describing the things such meritorious people do when they meet each other, and the blessings they obtain. He says: “(O’ my friends, when such) meritorious people meet each other, they earn the profit (of God’s Name), and by Guru’s grace obtain the honor of (God’s) Name. O’ Nanak, (by following his advice, and thus) serving the Guru), all their sufferings are dispelled, because God’s Name becomes their helper.”(4-5-6)

The message of this shabad is that if we want to become the beloved Sikhs of our Guru, and get rid of all our pains and sorrows, then we should live our life in accordance with the Gurbani as contained in Guru Granth Sahib. Then we would realize that the most pious thing to do in this world is to erase our ego, sing praises of God, and meditate on His Name, and by doing so we would obtain honor in God’s court.

bhairo mehlaa 1.

hirdai naam sarab Dhan Dhaaran gur parsaadee paa-ee-ai.
amar padaarath tay kirtaarath sahj Dhi-aan liv laa-ee-ai. ||1||
man ray raam bhagat hit laa-ee-ai.
gurmukh raam naam jap hirdai sahj saytee ghar jaa-ee-ai. ||1|| raha-o.

bharam bhayd bha-o kabahu na chhootas avaat jaat na jaanee.
bharam bhayd bha-o kabahu na chhootas avaat jaat na jaanee.
bin har naam ko mukat na paavas doob mu-ay bin paanee. ||2||

DhanDhaa karat saglee pat khovas bharam na mitas gavaaraa.
bin gur sabad mukaat nahee kab hee anDhu lay DhanDh pasaaaraa. ||3||
In the previous shabad, Guru Ji advised us that if we want to become the beloved sikhs of our Guru, and get rid of all our pains and sorrows, then we should live our life in accordance with Gurbani, the Guru’s word. In this shabad, he tells us exactly what to do and what kinds of blessings we obtain by following that advice.

He says: “(O’ my friends, among all kinds of wealth), God’s Name is the supreme wealth and support (for a person. We) obtain (this wealth) by Guru’s grace. (By obtaining this) imperishable bounty, all our objectives are achieved, (but to obtain it, we should) attune our mind to meditation (on God) in a state of poise.”(1)

Therefore addressing his own mind, Guru Ji says: “O’ my mind, we should attune ourselves to God’s worship. By meditating on God’s Name in our heart, as per Guru’s advice, we easily reach our house (the abode of God).”(1-pause)

However, cautioning us against trying other ritualistic methods for obtaining salvation, Guru Ji says: “(O’ my friends), without (meditating on) God’s Name, one’s doubt, discrimination, and dread never goes away, and one’s comings and goings do not cease. (In short), without meditating on God’s Name, nobody ever obtains salvation, (all those who have tried other methods, have so wasted their lives, as if) they have drowned without water.”(2)

Therefore using little harsh words, Guru Ji warns: “O’ fool, by remaining engaged in worldly business (all the time), you lose all your honor, and your doubt never goes away. O’ blind man, without reflecting on Guru’s word you would never be emancipated (from worldly bonds), and would remain engaged in (useless) worldly business and expanse.”(3)

Guru Ji concludes the shabad by stating what happens, when a person develops complete faith in God. He says: “(When one’s) mind is imbued with complete faith in that casteless and immaculate God, one’s mind is convinced by the mind itself. Then O’ Nanak, one realizes that there is one God, and no other.”(4-6-7)

The message of this shabad is that instead of wasting our life in the pursuits of worldly wealth, we should try to earn the wealth of God’s Name, by following Guru’s advice as contained in Guru Granth Sahib Ji.
In second stanza of the previous shabad, Guru Ji stated that without (meditating on) God’s Name, one’s doubt, discrimination, and dread never goes away, and one’s comings and goings do not cease. (In short), without meditating on God’s Name, nobody ever obtains salvation. In this shabad, he lists many of the rituals and holy garbs, which people in those days used to adopt in the belief that by doing so they would obtain salvation. He categorically rejects all such practices and re-affirms that without meditating on God’s Name, one cannot obtain salvation.
First commenting on the custom of arranging holy feasts, giving to charities, or doing penances, Guru Ji says: “(O’ my friends, any one who) hosts (community feasts, called) Yajnas, lights sacrificial fires, gives to charities, does penances and worships, is only torturing the body and bearing pain. Without God’s Name one doesn’t obtain salvation, and that redeeming Name, one can obtain (only by acting on the advice of) the Guru.”(1)

Stating how useless and even harmful are all other deeds, if one doesn’t meditate on God’s Name, Guru Ji says: “(O’ my friends), fruitless is the birth of those in the world who remain without God’s Name. (Without meditation on God’s Name, one gets so involved in evil deeds, as if) one is eating poison and uttering poisonous (words. In short), without meditating on God’s Name, one’s life is fruitless and one keeps dying and wandering (in existences).”(1-pause)

Next commenting on the results of reading holy books, delivering sermons, or doing ritual worships, which many pundits do, Guru Ji says: “(O’ my friends, one) may do (ritual) reading of holy books, deliver lectures on rules of grammar, and say prayers three times daily but without reflecting on the Guru’s word and without (meditating on) God’s Name, the mortal cannot obtain salvation and one dies entangled (in these rituals).”(2)

Regarding the garbs and symbols adopted by the yogis and pundits, Guru Ji says: “Even if a person wanders excessively around holy places, holding a staff and a begging bowl in one’s hand, or sporting a hair-tuft and wearing a loin-cloth, (still) without meditating on God’s Name, one doesn’t obtain peace. However one who contemplates on God’s Name is ferried across (the worldly ocean and doesn’t go through rounds of births and deaths again).”(3)

Now especially commenting on the state and fate of yogis who abandoning their families become recluses, Guru Ji says: “(O’ my friends, one) may weave one’s matted hair in to a crown, smear one’s body with ashes, and discarding clothes, may become naked, (but still) without meditating on God’s Name one doesn’t obtain contentment (from worldly desires. Actually), one adopts such holy garbs, (because one is so) bound by one’s pre-ordained destiny.”(4)

Therefore Guru Ji concludes the shabad by humbly praying to God and saying: “(O’ God), many are the creatures and beings in the waters, lands, and skies, You are pervading in all of them. Please save Your devotee Nanak and bless him that through Guru’s grace, he may enjoy meditating on God’s Name again and again.”(5-7-8)

The message of this shabad is that if we want to obtain salvation and enjoy the nectar of God’s Name, we should avoid all such practices as ritualistic reading of scriptures, fasting or roaming around pilgrimage places. Instead, we should meditate on God’s Name, under Guru’s guidance. Only then would we obtain salvation from rounds of births and deaths and enjoy the eternal peace of union with God.
raag bhairo mehla 3 cha-upday ghar 1

ik-o^nkaar satgur parsadh.

jaat kaa garab na karee-ahu ko-ee.
barahm binday so barahman ho-ee. ||1||
jaat kaa garab na kar moorakh gavaaraa.

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is garab tay chaleh bahut vikaaraa. ||1|| raha-o.
chaaray varan aakhai sabh ko-ee.
barahm bind tay sabh opat ho-ee. ||2||
maatee ayk sagal sansaaraa.
baho biDh bhaan day gharhai kum'haaraa. ||3||

Rag Bhairon Mehta-3
Chaupadey Ghar-1

Just as in America, so many tyrannies and persecutions have been perpetrated on the
native Indians and blacks; similarly the lower caste persons have been persecuted in
India. According to the most prominent Hindu belief, people are divided into four
castes. These castes in accordance with their social status are (1) Brahmins (the priest
class), (2) Kashatrayas (the warriors), (3) Vaish (the business class), and (4) Shudras
(the servant class). Historically and to a certain extent even now many people feel
so arrogant about their high caste that they wouldn’t let the lower caste Shudras even
touch them. In this shabad, Guru Ji raises his voice against such a corrupt social system, and strongly advises the people not to indulge in any pride or ego on account of their caste or race.

Addressing all of us, particularly the Brahmins, who consider themselves as the highest class, Guru Ji says: “(O’ my friends), no one should feel arrogant about one’s caste. (Because, by being born in a high Brahmin family, one doesn’t become a high caste Brahmin). That person alone is a Brahmin who realizes BRAHMA (the all-pervading God).”(1)

Giving the main reason why one shouldn’t feel conceited because of one’s caste, Guru Ji says: “(O’ foolish ignorant man), do not be arrogant about your caste. Because from such an arrogance, arise many (social) evils.”(1-pause)

Reminding us about our one common origin, Guru Ji says: “(O’ my friends), everybody talks about the four different castes, (but one should realize) that the entire creation has been created from (the one) God’s sperm (or light).”(2)

Explaining with a beautiful example, how all of us have been created out of the same basic elements, Guru Ji says: “(O’ my friends, just as from the same clay), a potter fashions pots of many different forms, (similarly God has created the entire world out of the same clay or material).”(3)

So that we may not have any doubts about the basic materials or the elements, out of which all us have been made, Guru Ji says: “(O’ my friends, a human) body is formed by combining five elements (earth, ether, air, water, and fire). No one can say that there are more or less (of these elements in the bodies of human beings belonging to one caste or other).”(4)

Guru Ji concludes the shabad by saying: “(O’ my friends), Nanak says that everyone is bound by the destiny (based on one’s past deeds), and without meeting (and following) the true Guru, one is not freed from (these bonds).”(5-1)

The message of this shabad is that we should remember that the same God has created all human beings, out of the same five elements of earth, water, air, fire, and ether. We should never be proud of our caste or race, and we should consider all human beings equal like our brothers and sisters.

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**bhairo mehlaa 3.**

jogee garihee pandit bhaykh-Dhaaree.  
ay sooṭay aprṇai ahaṅkaaree. ||1||

maa-i-aa maḍ maatāa rahī-aa so-ay.  
jaagaṭ rahai na moosai ko-ay. ||1||

rahaa-o.
In the previous shabad, Guru Ji asked us to remember that the same God has created all human beings, out of the same five elements of earth, water, air, fire, and ether. We should never be proud of our caste or race, and we should consider all human beings equal like our brothers and sisters. However, Guru Ji notes that everybody is intoxicated in ego. In this shabad, he asks us to wake up to the reality and save ourselves from being robbed by our internal enemies, so that we may obtain salvation from false worldly bonds.

He says: “(O my friends, whether they are) yogis, householders, pundits, or (others) wearing sectarian garbs, all of them are asleep in their own ego (feeling arrogant about their own particular sect, caste, or creed).” (1)

However, waking us from our slumber (or unawareness of how we are being robbed of our precious human life), Guru Ji says: “(O my friends, one who is) intoxicated with the wine of Maya (worldly riches and power), is asleep (and unaware that one’s internal enemies are robbing that person of precious human life breaths). But the person who remains awake (and alert to the worldly enticements, and the internal enemies), no one robs that person.” (1-pause)

Now Guru Ji tells us who the person is who remains awake and alert to being overpowered by the evil impulses. He says: “(O my friends), that person alone remains awake (and careful about falling victim to false worldly enticements, or evil impulses), who meets the true Guru (and is blessed with his guidance). That person then brings under control the five demons (and doesn’t let the mind be swayed by the impulses of lust, anger, greed, attachment and ego).” (2)
Describing the conduct of those who wake up to the false worldly attachments, Guru Ji says: “(O’ my friends, that person) alone wakes up (to the pitfalls of worldly involvements) who reflects on the essence (of God. That person stills his or her own self-conceit, but doesn’t hurt others. In this way, that person) slays the self, but not others.”(3)

Continuing to list the traits of an awake or alert person, Guru Ji says: “That person alone wakes up (to the false worldly values), who recognizes only one God (and believes that we all have been created by the same power). Such a person discards (attachment to worldly things, or) the creation and recognizes the essence (or the Creator).”(4)

However, Guru Ji notes and says: “(O’ my friends), out of the four castes, only a rare person wakes up (and becomes alert to the pitfalls of false ego. Such a person) alone is freed from (the tortures of) the demon of death.”(5)

Guru Ji concludes the shabad by saying: “(O’ my friends), devotee Nanak says that only that person wakes up (and becomes alert to the false worldly allurements in whose eyes is applied the eye powder of divine knowledge (who listens and internalizes the immaculate advice of the Guru).”(6-2)

The message of this shabad is that instead of being arrogant about our color, creed, or station in life, we should remain conscious of the worldly illusions and our impulses of lust, anger, and greed etc. Following the Guru’s advice, we should bring these impulses under control, and instead of His creations; we should love and worship the Creator Himself. By doing so we would be emancipated from the noose of death.

\[\text{It is the same light}\]
Whenever we face a problem, we run to different people, gods, or astrologers to seek help to save us from these troubles. There are only a few among us who have full faith in God and depend only on Him for help. In this shabad, Guru Ji tells us what kind of blessings people who have full faith in God obtain and what advice, they have for us.

He says: “(O’ my friends), the one whom (God keeps) in His shelter (by keeping that person attuned to His Name), is attached to the eternal (God) and obtains the true reward (of God's Name).”(1)

Therefore, addressing those who, when facing problems, start clamoring before other people or gods and goddesses, he says: “(O’ man), before whom are you crying loud? (The world has) come into existence as per His command, and everything is happening as per His will, (therefore do not look to anybody else for help, except God).”(1-pause)

Now Guru Ji indirectly shows us how to pray to God. He says: “(O’ God), this world depends on Your support. (If You so desire), it gets destroyed in an instant, and it doesn’t take You much time to create it again.”(2)

Stating what kind of a status a person obtains who is blessed with this understanding, Guru Ji says: “(O’ my friends), showing His grace, whom (God) reveals this play (of the world and makes that person realize that everything happens as per God’s will), by Guru’s grace obtains the supreme state (of salvation).”(3)

Therefore, Guru Ji concludes by saying: “(O’ my friends), Nanak says, it is God who creates and destroys (all). Realize this (truth) and don’t get lost in illusions (that except for God, anyone else can change your destiny).”(4-3)

The message of this shabad is that we should understand and accept that it is God who destroys and creates everything, and gives us pain and pleasure. He is all-powerful and there is no power higher than Him. Therefore we should pray only to Him for help.
It is the same light

In the previous *shabad*, Guru Ji advised us that we should understand and accept that it is God who destroys and creates everything and gives us pain and pleasure. He is all-powerful and there is no power higher than Him. Therefore we should pray only to Him help. In this *shabad*, he shows us how to live and act in accordance with God’s will. He illustrates his point by comparing himself to a young bride in those days (more than 500 years ago) when women were totally dependent upon their husbands for their social and economic survival. So it was absolutely essential for the brides to win the love and pleasure of their grooms.

Calling himself the bride of God, Guru Ji says: “(O’ my friends), I am a young bride and (God) the Creator is my groom. Therefore, however He makes me bedeck myself (adorn any holy garb), I bedeck (and adorn) accordingly.”(1)

Continuing the above metaphor, he says: “(O’ my friends), I have put my body and mind at the disposal of the eternal (God). Therefore, whenever it pleases (Him, He unites me with Him and) enjoys (my company).”(1- pause)

Now sharing with us, how he has risen above any kind of slander or praise, he says: “Now, when (I have realized, that God) Himself pervades (in all, so) whether anyone praises me or slanders me, it doesn’t affect me at all.”(2)

Describing his present state of mind, he says: “By Guru’s grace, I have been enticed by His love, (I am sure that) I would meet that merciful God (in such a delightful mood, as if) playing the five divine melodies.”(3)

Guru Ji concludes the *shabad* by expressing his complete faith in God. He says: “(O’ my friends), Nanak humbly asks what can anybody do (to stop a person from meeting Him), whom God Himself unites (with Him)?”(4-4)
The message of this *shabad* is that if we want to enjoy the bliss of union with our God, then we have to love Him as if we are His brides and He is our Spouse. Just as a bride in olden days used to wear or eat with gratitude whatever her spouse gave her, similarly we should cheerfully accept whatever pleasure or pain God gives us. Only then we would win His love and pleasure and become worthy of His union.

*bhairo mehlaa 3.*


so mun je man kee dubiDhaa maaray.
dubiDhaa maar barahm beechaaray. ||1||

is man ka-o ko-ee khojahu bhaa-ee.
man khojat naam na-o niDh paa-ee. ||1||
rahaa-o.

mool moh kar kartai jagat upaa-i-aa.
mamtaa laa-ay bharam bholaa-i-aa. ||2||

is man tay sabh pind paraanaa.
man kai veechoor hukam bujh samaanaa. ||3||

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karam hovai gur kirpaa karai.

ih man jaagai is man kee dubiDhaa marai. ||4||

man kaa subhaa-o sadaa bairaagee.
sabh meh vasai ateet anraagee. ||5||

kahat naanak jo jaanai bhay-o.
aad purakh niranjan day-o. ||6||

*Bhairon Mehla-3*

In previous many *shabads*, Guru Ji told us that by adorning certain garbs, or doing certain rituals, one doesn’t become a true yogi, or a pundit, and he gave his own definitions of such titles. In this *shabad*, he similarly tells us who is a true *Muni* (silent sage), worthy of great esteem. He also advises us, how to control our mind and regain its true nature.
So he says: “(O’ my friends, that person) alone is a Muni (silent sage) who stills the duality of mind (vacillation between worldly involvements and devotion to God). Stilling the duality (a silent sage) ought to reflect on God.”(1)

Next advising us about looking into our mind, and the benefits of doing that, Guru Ji says: “O’ brothers (and sisters) let someone search within one’s own mind. By searching within the mind (and examining its true nature, one obtains the blessings of God’s) Name, which is the embodiment of all the nine kinds of treasures.”(1-pause)

Guru Ji now explains the basis upon which God has created the universe and how by injecting the creatures with the sense of mineness or ownership, He has strayed them into doubt. He says: “(O’ my friends), making attachment (for one’s family or worldly possessions) as the fundamental urge (in the human beings), the Creator has created the world. Instilling (the human beings) with Mamta (or sense of ownership, He) has strayed them into doubt.” (2)

Explaining further how the mind is the root cause of our rounds of birth and death and how it is also the mind which can unite us with God, Guru Ji says: “(O’ my friends, it is because of thoughts and desires arising in) our mind that we obtain our bodies and life-breaths (and then keep going through the rounds of birth and death. But again) it is by reflecting within our mind and understanding (and obeying) the will (of God that) we merge back (into Him).”(3)

So the question arises, how one starts thinking about getting rid of the duality of mind and redirecting one’s thoughts toward God’s devotion. Guru Ji says: “(O’ my friends), when one is so blessed (by God), the Guru shows mercy, and one’s mind wakes up, (becomes alert to the worldly attachments), and the duality of this mind vanishes.”(4)

Next explaining what happens, when the mind’s duality is removed, Guru Ji says: “(O’ my friends, when the duality of the mind is destroyed, it regains its true original nature, and) the mind’s innate nature is to remain detached (from the worldly involvements, and it wants to remain attuned to that) detached and dispassionate God, who resides in all.”(5)

Stating what happens when a person understands this, Guru Ji says: “(O’ my friends), Nanak says that the one who understands this (about the nature of the mind, and how it craves God’s love, becomes one with) that God.”(6-5)

The message of this shabad is that we should always pray to God to bless us with the guidance of the Guru. Under his guidance we should reflect on the thoughts arising in our mind. We should realize that in our mind is an inborn inclination toward God because it is part of God. Therefore, getting rid of our duality (or false worldly attachments), we should attune ourselves to the love of God and meditate on His Name so that ultimately we become one with Him.
In the previous shabad, Guru Ji advised us that we should always pray to God to bless us with the guidance of the Guru. Under his guidance we should reflect on the thoughts arising in our mind. We should realize that in our mind is an inborn inclination towards God because it is part of God. Therefore, getting rid of our duality (or false worldly attachments), we should attune ourselves to the love of our God, and meditate on His Name, so that ultimately we become one with Him. In this shabad, he tells us the virtues of meditating on God’s Name.

Right at the outset, Guru Ji declares: “(O’ my friends), God’s Name is the emancipator of the world. It is capable of ferrying (people) across the dreadful (worldly) ocean (and save them from perpetual rounds of births and deaths).”(1)

Therefore Guru Ji advises us and says: “(O’ man), through Guru’s grace enshrine (God’s) Name (in your heart). This would always stand by you (both in life and after death).” (1-pause)

Warning those who do not remember God's Name, Guru Ji says: “O’ foolish, unwise, and self-conceited persons, you do not meditate on God's Name. Without the Name, you cannot cross over (the worldly ocean).”(2)

However, he cautions even those who meditate on God’s Name, lest any thoughts of ego enter their minds. He says: “(O’ my friends), that Giver Himself bestows the gift (of Name, therefore we should) hail victory to that Giver.”(3)
Guru Ji concludes the *shabad* by describing how God blesses a person with this bounty. He says: “O’ Nanak, on whom God bestows His grace, He unites that person with the true Guru and then enshrines (God’s) Name in the heart.”(4-6)

The message of this *shabad* is that if we want to be free from the pains of births and deaths, then we should meditate on God’s Name. However, this gift is obtained only through the true Guru's grace. Therefore, we should pray to God to bless us with the company and guidance of the true Guru, so that under his guidance, we may meditate on God’s Name with true love and devotion.

**Bhairon Mehla-3**

In the previous *shabad*, Guru Ji advised us that if we want to be free from the perpetual pains of births and deaths, then we should meditate on God’s Name. However, we can obtain this gift only through the true Guru's grace. Therefore, we should pray to God to bless us with the company and guidance of the true Guru, so that under his guidance we may meditate on God’s Name with true love and devotion. In this *shabad*, he again stresses the absolute necessity of meditating on God’s Name and again states that one obtains this priceless jewel only through Guru’s grace.

He says: “(O’ my friends), how so many are the worlds, whosoever have been saved therein, they all have been saved by meditating on God’s Name. (They are those fortunate ones), who obtain this gift by Guru’s grace.”(1)

Now stating how this happens, Guru Ji says: “(O’ my friends), when God shows His mercy, He blesses a person with the glory of Name through the Guru.”(1-pause)
Describing the merits obtained by those who are blessed with the gift of God's Name, he says: “(O’ my friends), they who have love and affection for God's Name, emancipate themselves and become instruments of emancipation for their (entire) lineage (because following their example, others also start meditating on God’s Name).”(2)

Now showing us the opposite side of the picture or what happens to those self-conceited ones, who do not meditate on God's Name, Guru Ji says: “(O’ my friends), the self-conceited persons who are without (meditation on God’s) Name, go to the city of death (or hell). There they live in agony and bear blows (of the demon of death).”(3)

However, Guru Ji concludes the shabad by saying: “O’ Nanak, (this gift) of Name is obtained only by the one whom that Creator Himself gives.”(4-7)

The message of this shabad is that if we want to emancipate not only ourselves, but also help others in this regard, then we should pray to God to show His mercy and bless us with the Guru's guidance, so that following his guidance, we may meditate on God’s Name and become worthy of emancipation.

**Bhairon Mehla-3**

In the previous shabad, Guru Ji advised us that if we want to emancipate not only ourselves, but also help others in this regard, then we should pray to God to show His mercy and bless us with the Guru's guidance. Following his guidance, we may meditate on God’s Name and become worthy of emancipation. In this shabad, he
cites some examples of devotees from Hindu mythology, who were emancipated by meditating on God’s Name, and he shows us how to pray to God for the guidance of the Guru, to help us in meditating on the Name.

Citing the example of Sanak and other three sons of god Brahma, Guru Ji says: “(O my friends), the love of God emancipated (people) like Sanak, because by reflecting on the (Guru’s) word they meditated on God’s Name.”(1)

Therefore Guru Ji prays for himself (and indirectly advises us to do the same). He says: “O’ dear God, please show Your mercy, so that by Guru's grace I too may be imbued with the love of (Your) Name.”(1-pause)

Giving the reason, why he is making this prayer, Guru Ji says: “(O’ my friends), one who is blessed with the union with the perfect Guru, within that one’s (mind arises) true love and devotion (for God).”(2)

Describing what happens when God’s Name comes to reside in a person’s mind, he says: “Through Guru’s grace, in whose mind God’s Name comes to abide, that one easily abides in one’s own house (and experiences God within).”(3)

In conclusion, Guru Ji advises: “(O’ my friends), on His own that Preserver is looking (after the needs of all). Therefore, Nanak says, keep His Name enshrined in your heart.”(4-8)

The message of this shabad is that we should pray to God to show mercy and bless us that through the Guru we may be imbued with the love of His Name, so that like other devotees we are also emancipated.
In the previous *shabad*, Guru Ji advised us that we should pray to God to show mercy and bless us that through the Guru we may be imbued with the love of His Name, so that like other devotees we are also emancipated.

In this *shabad*, he again urges us to enshrine God’s Name in our heart and lists the benefits of doing so.

He says: “(O’ my friend, in this present age called) *Kal Yug*, enshrine God's Name in your heart, because without (meditating on) the Name, (one gets so disgraced, as if) ash is falling on one’s forehead.”(1)

However, Guru Ji cautions: “O’ my brother and sister, God’s Name is very difficult to obtain. It is only through Guru's grace, that it comes to resides in one’s mind.”(1-pause)

Another thing is that not everybody cares for God’s Name, because people are mostly after worldly wealth. Therefore, he says: “Only those devotees look for God’s Name, who are destined to receive it from the perfect Guru.”(2)

Listing another condition for receiving the gift of God’s Name, Guru Ji says: “The devotees who accept God’s will are approved (in God’s court). Through the Guru’s word, they are marked (to receive the gift of God’s) Name.”(3)

Therefore, in conclusion Guru Ji advises: “(O’ my friends), serve (and worship that God), who is supporting (the universe) by His power. Nanak says, through the Guru imbue yourself with the love of His Name.”(4-9)

The message of this *shabad* is that only when God blesses us with the guidance of the Guru that we meditate on God’s Name and obtain salvation. Therefore following Guru’s advice (as contained in Guru Granth Sahib Ji), we should learn to accept God’s will and meditate on His Name with so much love and devotion, as if we have enshrined it in our heart, so that we may be accepted in God’s court.
It is the same light
In conclusion, Guru Ji says: “(O’ my friends, in this present age) the KalYug, there is only the one season (for sowing the seed of) God’s Name, and absolutely no other season (or appropriate period) for anything else. Therefore, Nanak says, (O’ human beings), under the guidance of the Guru, get the seed of God’s Name sown in your heart.” (4-10)

The message of this shabad is that in this present age, the one and only effective deed for obtaining salvation is meditation on God’s Name under Guru’s guidance (or Gurbani contained in Guru Granth Sahib Ji). All other ritualistic deeds such as observing fasts, or doing pilgrimages are of no use.
In the previous shabad, Guru Ji told us that in this present age, the one and only effective deed for obtaining salvation is meditation on God’s Name under Guru’s guidance. All other ritualistic deeds, such as observing fasts, or doing pilgrimages are useless. But Guru Ji notes that the entire world is in the grip of ego, and duality or worldly attachment, and therefore keeps suffering the pains of births and deaths. In this shabad, he explains how by reflecting on the Guru’s word one can get rid of these maladies and enjoy divine bliss.

First commenting on the state of the self-conceited persons, Guru Ji says: “(O my friends), the self-conceited persons remain afflicted with the malady of dual mindedness and burn in (the fire of) worldly desire. They repeatedly die to be reborn, but don’t find any place of rest; they waste their (human) birth in vain.”(1)

Therefore pleading on behalf of the entire world, Guru Ji addresses God and says: “O my beloved (God), showing Your mercy make us understand (the right way). This world has been created as afflicted with the malady of ego, and without (following the guidance of the Guru’s) word this disease doesn’t go away.”(1-pause)

Commenting on those who read holy books, thinking that just by doing that they would obtain divine wisdom, Guru Ji says: “(O my friends), many silent sages read (holy books like) Simrities and Shastras, but without (reflecting on) the word (of the Guru), no one obtains (divine) understanding. They are all afflicted with the maladies of the three impulses (for vice, virtue, and power), and worldly attachment has made them lose their senses.”(2)

However, Guru Ji notes that there are some whom God has Himself saved from such maladies. Regarding such persons, he says: “(O my friends), there are some whom God has Himself pulled out (of this worldly ocean of Maya and saved from being deceived by worldly desires and attachments), and yoked them to the service (and guidance) of the Guru. They have obtained the treasure of God’s Name, and peace has come to prevail in their minds.”(3)

Describing the conduct of such Guru following persons and their state of mind, he says: “(O my friends), such Guru following persons abide in the fourth state (of mind, in which they rise above the three impulses and do everything motivated by their love for God and His creation). The perfect Guru has shown his kindness (on them, and they have so lost their self-conceit, as if) they have dispelled their self (identity) from within.”(4)

Guru Ji concludes the shabad by once again reminding us that the one God alone is administering the entire world, and therefore we should worship Him alone. He says: “(O my friends), everybody is under the command of one (God), who has created (gods) Brahma, Vishnu, and Shiva (who will die one day). O Nanak, only that one (God) is immovable, who never dies, (and we should worship only Him).”(5-1-11)
The message of this *shabad* is that it is only the one eternal God whose command is over everybody including gods and goddesses. Therefore, we should meditate only on His Name. We should pray to Him to yoke us in the service of the Guru, so that under his guidance, we may get rid of our malady of ego and live in Turya (the state of mind), in which we are free from any desires and enjoy supreme peace.

In stanza (1) of the previous *shabad* Guru Ji told us that the self-conceited persons remain afflicted with the malady of dual mindedness and burn in (the fire of) worldly desire”. On the other hand, regarding the Guru following people, in stanza (4) he said: “Guru following people abide in the fourth state (of mind, in which they rise above the three impulses and do everything motivated by their love for God and His creation).” In this *shabad*, Guru Ji again compares the state and fate of the self-conceited persons and Guru’s followers, and lets us draw our own conclusions.
First commenting on the state of the self-conceited persons he says: “(O’ my friends), the self-conceited person is always afflicted with (the disease of) double mindedness, as does the rest of the world. But they who are Guru’s followers understand this, and by reflecting on the Guru’s word, get rid of it.”(1)

Now Guru Ji tells us who and how those persons are cured of this malady. He says: “(O’ my friends, on whom God shows mercy), He unites that person with the congregation of saintly persons. O’ Nanak, the one who attunes one’s mind to God’s Name, (God) blesses that person with glory.”(1-pause)

Now stating how the Guru’s followers are not harmed even by the demon of death, while others suffer the pains of birth and death, Guru Ji says: “(O’ my friends), all are afflicted by the disease of “I am ness” and death and upon them runs the writ of the demon of death, (so they suffer from the pains of births and deaths). But the demon of death does not even come near the Guru’s followers who have kept God enshrined in their minds.”(2)

Guru Ji says: “Why have (those persons) come to this world, who haven’t meditated on God’s Name through the Guru. They have never served (or followed) the Guru and have wasted their (human) birth in vain.”(3)

In conclusion Guru Ji says: “O’ Nanak, they are perfectly fortunate, who have been yoked to the service of the true Guru. Whatever they wish, they obtain and by following Gurbani (the Guru’s word) obtain peace.”(4-2-12)

The message of this shabad is that the world is suffering from the affliction of duality and ego and it is only through the Guru’s grace that we can obtain the love for God’s Name and only by following Gurbani, the Guru’s word, we can obtain the grace of God and be saved from any maladies and the fear of death itself.

<table>
<thead>
<tr>
<th>Shabad</th>
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| भैरो महला 3।। | दुःख विच जम्मै दुःख मराई दुःख विच कार कामालय।।
| | गराघ जोने विच कादय ना निक्लै बिस्ताव माहिं सामालय।।1।।
| | पिथु पिथु भवभूति नन्दु गहराविविख।।
| | तूहे तूह वी मेह न वीती वचि वा तमु न गहराविविख।।1।।।
| | गुर वा समस्त मजि वेग गाहिये निम हे वचि नीसी रहिये।।
| bhairo mehlaa 3।। | Dharig Dharig manmukh janam gavaa-i-aa।।
| | pooray gur kee sayv na keenee har kaa naam na bhaa-i-aa।।1।।।
| | gur kaa sabad sabh rog gavaa-ay jis no har jee-o laa-ay।।

It is the same light
In the previous *shabad*, Guru Ji told us that a self-conceited person suffers from the malady of ego and wastes his or her life in vain. On the other hand, one who serves the Guru and meditates on God’s Name, as advised by the Guru, obtains whatever he or she seeks. In this *shabad*, Guru Ji elaborates on this theme and shares with us how much he loves and respects, those devotees who follow Guru’s advice and meditate on God’s Name.

Summarizing the state and fate of a self-conceited person in a single sentence, Guru Ji says: “(O’ my friends, a self-conceited person) is born in pain, does all deeds in pain and dies in pain, (Such a person goes through rounds of births and deaths, as if he or she) never gets out of the womb, and ultimately gets consumed in the filth (of evils).” (1)

Therefore, Guru Ji says: “Cursed again and again is the self-conceited person, who has wasted (human) life in vain, because he or she has not served (followed the advice of) the true Guru, and to him God’s Name is not pleasing.” (1-pause)

Explaining, what is so special about the Guru’s word of advice, he says: “(O’ my friends), the Guru’s word cures all maladies, (because by following it, one gets rid of one’s self-conceit and other such afflictions. But only that person reflects and acts on the Guru’s word), whom God yokes to it. Yes, in whose mind (God) enshrines the word (of the Guru), that person gets attuned to the Name, (and because of that obtains) the glory of Name.” (2)

Guru Ji now tells us under what conditions one receives, such a valuable commodity as God’s Name, and what its blessings are. He says: “(O’ my friends, only when one)
meets the true Guru (and devotedly listens to Gurbani), does that one obtains the fruit (of Name. Then) one’s conduct becomes truthful, and enjoys the essence of peace. (In short), immaculate are those devotees, who are attuned to God, and imbue themselves with God’s Name.”(3)

In conclusion, Guru Ji says: “If I could obtain the dust of the feet of those who have contemplated on the perfect true Guru, I would apply it to my forehead. Because O’ Nanak, only by perfect good fortune, do we obtain the dust of the feet (the opportunity to listen to the immaculate words of those), who have attuned their mind to God’s Name.”(4-3-13)

The message of this shabad is that like the self-conceited persons we should not waste our human life in worldly pursuits and keep suffering the pains of births and deaths. Instead we should respectfully listen to the Guru’s word and meditate on God’s Name, which is the essence of all deeds, and resolution to all problems.

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bhairo mehlaa 3.

sabad beechaaray so jan saachaa jin kai hirdai saachaa so-ee.
saachee bhagat kahari din raatee taaN tan dookh na ho-ee. ||1||

bhagat bhagat kahai sabh ko-ee.
bin satgur sayvay bhagat na paa-ee-ai poorai bhaag milai parabh so-ee. ||1|| rahaa-o.

manmukh mool gavaaveh laabhb maageh laahaa laabhb kidoo ho-ee.
jamkaal saada hai sir oopar doojai bhaa-ay pat kho-ee. ||2||

bahlay bhaykh bhaveh din raatee ha-umai rog na jaa-ee.
parh parh looijeh baad vakaaneh mil maa-i-aa sura’t gavaa-ee. ||3||

saatgur sayvheh param gaat paavahi naam milai vadi-aa-ee.
nanaak naam jinaa man vasi-aa dar saachai pat paa-ee. ||4||4||14||
In the previous shabad, Guru Ji advised us that like the self-conceited persons we should not waste our human life in worldly pursuits and keep suffering the pains of births and deaths. Instead we should respectfully listen to the Guru’s word and meditate on God’s Name, which is the essence of all deeds and resolution to all problems. In this shabad, he lists what kinds of merits, those devotees acquire who follow Gurbani (the Guru’s advice), and how they are much better than those who only adorn holy garbs, and unnecessarily argue with each other on various topics.

He says: “(O’ my friends), one who reflects on the (Guru’s) word is a true devotee. They in whose heart is (enshrined) that eternal (God), perform true worship (of God) day and night, because of which their body is not afflicted with any pain.”(1)

However, Guru Ji wants to caution us that it is not very easy to become a true devotee of God. He says: “Even though everybody may call (someone) a devotee, but without serving (and following the guidance) of the true Guru, we do not obtain (true) devotion. It is only by perfect destiny we obtain that (God).”(1-pause)

Commenting on the expectations of the self-conceited people who even though they do what pleases their mind, they expect to receive salvation, or special favors from God, Guru Ji says: “The self-conceited persons lose even their principle (and waste their allotted life span in egoistic pursuits), but ask for the profit (of salvation). How could they obtain such profit? In fact, the demon of death is always hovering over their heads, (eagerly waiting to cease and punish them immediately upon the end of their life) and because of their love for the other (worldly attachments), they lose their honor.”(2)

Regarding those who roam around adopting holy garbs, or enter into arguments after reading some books, Guru Ji says: “They who roam around day and night adopting many (holy) garbs, their malady of ego doesn’t go away. Similarly those who read many books and enter into controversies have lost their senses for the sake of Maya (or false glory).”(3)

Guru Ji concludes the shabad by describing what kinds of blessings those persons obtain, who follow the advice of the true Guru. He says: “(O’ my friends), they who serve the true Guru (by following Gurbani), obtain the supreme status (of salvation), and by meditating on God’s Name, they obtain glory (both in this world, and God’s court). In short O’ Nanak, they in whose mind is enshrined God's Name, have obtained honor at the door of the eternal (God).”(4-4-14)

The message of this shabad is that roaming around in holy garbs, or reading many books for the sake of entering into useless controversies is of no use. It is only when we devotedly listen and act upon (Gurbani) the word of the Guru (in Guru Granth Sahib) that we obtain the profit of God's Name, and obtain honor in God’s court.
In the previous shabad, Guru Ji compared the state and fate of the self-conceited, and the Guru following persons, and told us how the former keep suffering through myriads of existences, while the latter obtain glory in God’s court. Guru Ji continues that comparison in this shabad and tells the reason why people behave so differently and what is the best thing for us to do.

Describing how intense is the worldly desire of the self-conceited persons, Guru Ji says: “(O’ my friends), the desire (for more and more worldly wealth) of the self-conceited persons never gets removed, and due to their love for the other (worldly things), they are ruined. Like a river, their belly never gets filled and their fire of (worldly) desire keeps consuming them.”(1)

On the other hand, regarding the conduct and state of mind of Guru’s followers, he says: “(O’ my friends), they who are imbued with the elixir of God’s (Name), always

bhairo mehlaa 3.

manmukh aasaa nahee utrai doojai bhaa-ay khu-aa-ay.
udar nai saan na bhavee-ai kabhoo tarisnaa agan pachaa-ay. ||1||
sadja anand raam ras raatay.
hirdai naam dubiDhaa man bhaagee har har amrit pee tariptaataay. ||1|| raha-o.
aapay paarbarahm sarisat jin saajee sir sir DhanDhai laa-ay.
maa-i-aa moh kee-aa jin aapay aapay doojai laa-ay. ||2||
tis no kihu kahee-ai jay doojaa hoivai sabh tuDhai maahi samaa-ay.
gurmukh gi-aan tat beechaaraa jothee jot milaa-ay. ||3||
so parabh saachaa sad hee saachaa saachaa sabh aakaaraa.
naanak satgur sojhree paa-ee sach naam nistaaraa. ||4||5||15||

Bhairon Mehta-3
remain in (a state of) bliss. Because of (God’s) Name in their heart, the duality (or the indecisiveness) of their mind flees away, and drinking the nectar of God's Name, they are satiated.”(1- pause)

However, Guru Ji wants us to understand that we shouldn’t blame people for their conduct, because they are helpless. He says: “(O’ my friends), it is God Himself, who created this universe and has yoked people to their individual tasks. He, who has created attachment for Maya, has Himself attached (some) to duality (or love of worldly things rather than God).”(2)

But Guru Ji doesn’t want to complain to God either. So humbly addressing God, he says: “(O’ God), if there were someone else other than You, only then we would complain to him, (but ultimately) all get absorbed in You. So a Guru’s follower has reflected on the essence of (divine) wisdom, (and that person’s) light remains united with (God’s) light.”(3)

In conclusion, he says: “(O’ my friends), that God is eternal, has always been in existence and eternal is all this world. O’ Nanak, whom the true Guru has given this understanding, (obtains) salvation by meditating on the eternal Name.”(4-5-15)

The message of this shabad is that the desires of a self-conceited person never end; therefore he or she keeps suffering because of these. On the other hand, by reflecting on Gurbani, a Guru’s follower always remains satiated. However, we should realize that it is as per God’s will that someone is a Guru’s follower, and the other is a self-conceited person. So we should never feel too proud of ourselves, and keep meditating on God’s Name.

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<tr>
<td>kal meh parayt jin'ee raam na pachhaataa satjug param hans beechaaree. du-aapur taraytai maanaas var teh virlai ha-umai maaree.</td>
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<tr>
<td>kal meh raam naam vadi-aa-ee. jug jug gurmukh ayko jaatiai vin naavai mukaṭ na paa-ee.</td>
</tr>
<tr>
<td>hirdai naam lakhai jan saachaa gurmukh man vasaa-ee. aap taray saglay kul taaaray jinee raam naam liv laa-ee.</td>
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According to Hindu philosophy, the history of man has been divided into four main periods or ages. These periods are called *Satyug* (the golden age or the age of truth), *Treta* (the silver age, in which the morality and ethics deteriorated by one fourth), *Duappar* (the bronze age, in which the truth and falsehood were about half and half), and lastly *Kal Yug* (or the present iron age, in which falsehood prevails so much so, that truth is very hard to find). In previous two *shabads* (4-9 and 4-10 SGGSP. 1129), Guru Ji advised us that the best thing in *Kal Yug* (the present age) is to enshrine God’s Name, because this is the only thing, which can help us obtain salvation. In this *shabad*, Guru Ji stresses this point from another angle.

He says: “(O’ my friends, in the present age called) *Kal-Yug*, they who haven’t recognized God (in their hearts are like) ghosts, and they who reflect (on the essence of God) are like *Param Hans* (highly revered saints) of *Sat Yug*. In *Duappar*, and *Treta* also, people behave like human beings (of *Kal Yug* or *Sat Yug*), but only a rare person has stilled his or her ego.”(1)

Stressing upon the importance of God’s Name in every age, Guru Ji says: “(O’ my friends, in the present age called) Kal Yug, glory is only obtained (by meditating on the) God’s Name. Throughout all ages the Guru’s followers have recognized only one (God, and have known that) without (meditating on) the Name, no one obtains salvation.”(1-pause)

Describing the blessings received by a person who enshrines God’s Name in the heart, Guru Ji says: “(O’ my friends), that person comprehends (God’s) Name residing in the heart, who under Guru’s guidance has enshrined the eternal (God) in the mind. (In this way), they who have attuned their mind to God’s Name, free themselves and their lineages.”(2)
Describing some unique qualities of God Himself, Guru Ji says: “(O’ my friends), my God is the dispenser of merits, and through the Guru's word, He burns off all our demerits. The devotees in whose hearts He abides look beauteous.”(3)

In conclusion, Guru Ji says: “Whom the true Guru has shown the door and mansion of God, revels in God’s love. O’ Nanak, whatever (the Guru tells, such a person) accepts it as good and keeps meditating on God’s Name.”(4-6-16)

The message of this shabad is that even though we are living in Kal-Yug in which ordinary human beings become worse than ghosts, if we seek the guidance of the true Guru and act upon his advice, he would lead us to the mansion of God and enshrine His Name in our heart, and we would enjoy His company.

In the previous shabad, Guru Ji told us that even though we are living in Kal-Yug in which ordinary human beings become worse than ghosts, if we seek the guidance of the true Guru and act upon his advice, he would lead us to the mansion of God and

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In the previous shabad Guru Ji advised us that we should make God’s Name as our anchor, and by reflecting on the Guru’s word, we should absorb the worldly desires in our mind itself. Then we would obtain the understanding that God is pervading everywhere. He alone is the giver of happiness, and by meditating on His Name under Guru’s guidance we would merge into that God Himself. However, he notes that the world doesn’t care for the Guru’s advice and keeps running after its worldly desires and therefore suffers very badly. In this shabad, Guru Ji advises his own mind and indirectly us to always seek the guidance of the Guru and explains the benefits of doing so.

First commenting on the state of the world, he says: “Without (following) the Guru, the world has gone crazy; being strayed (from the right path) it keeps bearing the blows (of evils). It dies to be reborn, but doesn’t know anything about (God’s) door (or obtains salvation from repeated pains of birth and death).”(1)

Therefore advising his mind (and indirectly us), Guru Ji says: “O’ my mind, always remain under the protection of the true Guru. (By doing so), God’s Name always seems pleasing and by acting in accordance with (Gurbani) the Guru’s word, we swim across the dreadful (worldly) ocean (and obtain salvation from the pains of birth and death).”(1-pause)

However, there are some people who instead of following Guru’s advice adopt various holy garbs of yogis, pundits, or recluses, and think that by doing so they would obtain salvation. Regarding such people, he says: “(O’ my friends), one who adorns (holy) garbs, that one’s mind wobbles a lot, because within such a person
remains lust, anger, and ego. Also, within that person remains an intense thirst and hunger for (worldly riches and fame), and such a person keeps barking (like a dog) from door to door.”(2)

But regarding those who surrender themselves to the Guru's advice, he says: “(O my friends), following the Guru’s advice (they who so completely still their worldly desires, as if they) have died to the Guru's word, are reborn (as new persons), and obtain salvation. Within them is always peace and bliss, because they have kept God enshrined in their hearts.”(3)

However, Guru Ji concludes the shabad by cautioning us against any self-conceit because of our perceived holiness and wants to impress upon us that it is God who makes men behave as He wishes. He says: “(O my friends), as it pleases (God), He makes (the living beings) do accordingly. Nothing can be done (about this). But O’ Nanak, seeking Guru’s guidance, one who enshrines the (Guru’s) word (of advice in the mind), obtains honor (by meditating on) God’s Name.”(4-8-28)

The message of this shabad is that following Guru’s guidance, we should still our worldly desires and impulses of lust, anger, greed, attachment, and ego and meditate on God’s Name so that we may obtain salvation.
In the previous shabad, Guru Ji advised us that following Guru’s guidance, we should still our worldly desires and impulses of lust, anger, greed, attachment, and ego and meditate on God’s Name so that we may obtain salvation. In this shabad, he tells us how we suffer in pain if we don’t follow Guru’s advice and following our own self-conceit and ego, remain attached to worldly things.

Commenting on the state of a self-conceited person, Guru Ji says: “(O’ my friends), a self-conceited person is lost in ego and attachment of Maya (worldly riches and power. Such a person keeps doing such things), which cause pain both to that person and in others. Like a mad dog, such a person suffers from the serious malady of greed and without the sense of discrimination, is lost in illusion.”(1)

Regarding a self-conceited person, Guru Ji says: “Accursed is the life of a self-conceited person in this world, because such a person never remembers God's Name even in dream, and has never been imbued with the love of God.”(1-pause)

Giving the reason for the pitiable state of a self-conceited person and telling us, how such a person can rectify his or her situation, Guru Ji says: “Like an animal, a self-conceited person keeps doing (foolish) deeds, and never realizes that if one (does false or dishonest deeds, one) earns falsehood and the result would also be false (or useless). Only when one meets (and listens to the) true Guru, does (one’s intellect) turn back (from false pursuits). But only a rare person finds this thing.”(2)

Describing, the blessings a person obtains in whose heart is enshrined God’s Name, Guru Ji says: “(O’ my friends), in whose mind remains enshrined God’s Name, that person has obtained (God) the treasure of virtues. By Guru’s grace, that person has obtained the perfect (God), and the arrogance of his or her mind is removed,”(3)

Guru Ji concludes the shabad by advising us to remember the basic thing that it is God who does everything and we should not blame anyone for one’s faults. He says: “(O’ my friends), the Creator Himself does and gets done everything and Himself puts one on the (right path). O’ Nanak, on His own He blesses one with glory through the Guru’s grace, and one (so attunes the mind to meditating on God’s Name, as if) one has merged in the Name itself.”(4-9-19)
The message of this *shabad* is that we should realize that by always remaining obsessed with the greed for more and more worldly riches and power, we would accumulate nothing but pain and suffering for ourselves and others. Therefore, we should pray to God to bless us with the guidance of the Guru, so that by his grace we may learn to accumulate the wealth of God’s Name, which can bring us true pleasure.

*bhairo mehla 3.*

mayree patee-aa likhahu har govid gopaalaa.
doojai bhaa-ay faathay jam jaalaa.
satgur karay mayree partipaalaa.
har sukh-daat mayrai naalaa. ||1||
gur updays par-hilaad har uchrai.
saasna tay baalak gam na karai. ||1||
raha-o.

maataa updaysai par-hilaad pi-aaray.
putar raam naam chhodahu jee-o layho ubaary.
par-hilaad kahai sunhu mayree maa-ay.
raam naam na chhodaa gur dee-aa bujhaa-ay. ||2||
sandaa markaa sabh jaa-ay pukaaray.
par-hilaad aap vighri-aa sabh chaatrhay vigaarhay.
dusat sabhaa meh mantar pakaa-i-aa.
parahlaad kaa raakhaa ho-ay raghuraa-i-aa. ||3||

haath kharag kar Dhaa-i-aa at ahamkaar.
har tayraa kahaa tujha la-ay ubaar.
khin meh bhai-aan roop nikisi-aa tham" upaarh.
harnaakhas nakhee bidaari-aa parahlaad lee-aa ubaar. ||4||
This shabad refers to the famous story of a young boy named Prehlaad, who refused to worship his own father, the king Harnakash and insisted upon worshiping God, even when faced with dire consequences. In this shabad, Guru Ji narrates how God saved His devotee and punished the evildoer, so that we may be inspired to keep our faith in God even when faced with threats from the dishonest or cruel people, who may try to scare us away from the right path and join in their evil ways.

When Prehlaad was sent to school, his teacher wrote the prevalent alphabet on Prehlaad’s wooden slate, and asked him to practice writing and uttering it repeatedly. Instead Prehlaad said: “(O my teacher, instead of this alphabet), write about God the Preserver of this universe on my slate. Because they who are in love with other (worldly things, instead of God) are caught in the noose of death (and keep suffering the pain of births and deaths).”

Upon this his teacher, told Prehlaad that as per the strict orders of his own father, the king Harnakash, nobody was supposed to mention even the name of God, everyone was required to worship Harnakash, and anybody disobeying this command would be severely punished. Prehlaad responded by saying: “(O my respected teacher, I am not afraid of any punishment, because, I know that it is my) true Guru who sustains me, and God the Giver of comforts is always with me.”(1)

Summarizing the conduct of Prehlaad after this incident, Guru Ji says: “As advised by his Guru, Prehlaad continued uttering the name of God, and the child didn’t worry about any disciplinary action.”(1-pause)

At this, his teachers first went to his mother and apprised her of the situation, because if they allowed Prehlaad to continue his behavior, they could face severe punishment. Prehlaad’s mother knew how cruel her husband was, and he would not spare even his son for disobeying his command. So she tried to dissuade Prehlaad, saying: “O my dear Prehlaad, my son forsake God’s Name, and save your life.”

But Prehlaad resolutely responded: “Listen O my mother, as my Guru has instructed me, I won’t forsake God’s Name.”(2)

Describing what happened when even on the urging of his mother, Prehlaad refused to budge from his faith in God, Guru Ji says: “(The teachers) Sandd and Amarak, went..."
crying (before the king and told him that) not only Prehlaad himself has gone astray, but has also corrupted all (other) students. (Upon hearing this), the demon king called his council of ministers, and in that council resolved (to kill Prehlaad, he didn’t realize that) God, the king of all is the Savior of Prehlaad.”(3)

Stating what happened next, Guru Ji says: “Pulling out his sword, in utmost arrogance (the king pounced upon Prehlaad, and challenged him to show his Protector, who may save him. (At this), in an instant tearing asunder a pillar, (God) emerged in a dreadful form (as half man and half animal). He then tore out Harnakash with His nails and saved Prehlaad.”(4)

On the basis of the above story and other similar examples, Guru Ji says: “(O’ my friends), the reverend God accomplishes the tasks of (His) saintly devotees. He emancipated twenty-one generations of devotee Prehlaad. Through Guru’s word, He dispels the poison of ego, and O’ Nanak, (by attuning them to) God’s Name, He emancipates His saints.”(5-10-20)

The message of this shabad is that if we hold on firmly to our faith and following Guru's advice keep meditating on God's Name, without being afraid of any kind of threats or consequences from any tyrants or rulers, then God would save us, just as He did in case of Prehlaad and many other devotees.
In the previous shabad, Guru Ji narrated the story of how God saved the devotee Prehlaad, when his own father tried to kill him. In this shabad, he again briefly refers to that story and stresses the point that it is God Himself who instigates some villains to try to harm or torture His devotees, but ultimately saves them. He alone knows, why He does that, (may be to test the faith of the devotees or may be to set a good example for coming generations as in the case of Prehlaad).

So first of all commenting on the astonishing nature of God, Guru Ji says: “(O my friends), He Himself let loose the demons after the saintly people, and then He Himself became their savior.”

But then pointing to the equally astonishing nature of the true devotees, Guru Ji says: “(O God), they who are in Your shelter (and have complete faith in Your protection), don’t feel any pain in their mind (because they believe that everything happens as per Your will, and ultimately You protect Your devotees and don’t let any harm come to them).”(1)

Now citing again the example of Prehlaad, Guru Ji states: “(O my friends) age after age (God) has been saving the honor of His devotees. (For example), Prehlaad, the son of a demon, who did not know even the Gyatri Mantra, or Tarpan (the ritual of offering water to the ancestors, but by (attuning him to the Guru’s) word, He united (Prehlaad) with Himself.”(1-pause)

Listing the blessings obtained by those who worship God, and are imbued with God’s love, Guru Ji says: “(O my friends), they who day and night worship (God, by reflecting on the Guru’s) word, dispel their indecisiveness. Therefore always immaculate are those who are imbued with the love of the eternal (God) and in their mind resides that eternal (God).”(2)

However, commenting on the conduct of self-conceited people, Guru Ji says: “(O my friends), the (self-conceited) fools read (about) Dubidha (double mindedness), but do
not recognize (God) the Source (of all such things), and they have wasted their life in vain. (It was this kind of foolish people like Sandd and Amarak, who) slandered against the saintly devotees (like Prehlaad), and infuriated the demon (king Harnakash against his own son).”(3)

However describing the reaction of Prehlaad when he was informed about the rage of his own father, Guru Ji says: “Prehlaad refused to enter into Dubidha (double mindedness). He would not forsake (meditating on) God’s Name and wouldn’t feel frightened by anybody’s scare tactics.”(4)

In conclusion, Guru Ji says: “(O’ my friends, God) Himself saves His honor and gives glory to the devotees. O’ Nanak, He tore up Harnakash with His nails, because that blind man did not understand the (justice of God’s) court.”(5-11-21-8-21-29)

The message of this shabad is that we should have firm and unwavering faith in God and should always meditate in His Name. Even if our enemies try to scare or terrorize us, we should never abandon God's Name. God would definitely protect us as He has been saving and protecting His true saints like Prehlaad.

Detail of Shabads-Bhairon M: 1=8, Bhairon M: 3=21, Total=29

raag bhairo mehlaa 4 cha-upday ghar 1

ik-o^nkaar satgur parsaaad.

har jan sant kar kirpaa pag laa-in.

SGGS P-1134
In the previous shabad Guru Ji advised us that we should have firm and unwavering faith in God and should always meditate in God's Name. Even if our enemies try to scare or terrorize us we should never abandon God's Name. God would protect us as He has been saving and protecting His true saints like Prehlad. In this shabad, he explains how God yokes a person to the shelter or guidance of saints and then how that person sings praises of God, dispels his or her sins and ultimately obtains union with God.

Addressing his own mind (and indirectly us), Guru Ji says: "(O my mind), showing His mercy whom God attaches to the feet (shelter) of His saints, (that person meditates on God’s Name. Therefore, you should also seek the shelter of the Guru), apply the ferment of (God’s Name) to your consciousness, and through Guru’s word worship God."(1)

Giving the reason for the above advice, Guru Ji says: “O my mind, contemplate on the Name of the immaculate God, because upon whom that Giver of peace shows mercy, by (motivating that person) to meditate on the God’s Name under Guru’s guidance, He ferries him or her across the dreadful worldly ocean, (and saves that person from the repeated pains of births and deaths).”(1-pause)

So again advising his own mind and us, Guru Ji says: “(O my mind), joining the congregation of saints, sing (praises of) God. Following Guru’s instruction (given in Gurbani), meditate on God’s Name, (which is the) essence of all relishes.”(2)

Listing another important blessing of meditating on God’s Name in the company of saintly persons, he says: “(O my mind), they who bathe in the ambrosial pool of (divine) knowledge of the saint Guru (by devotedly listening to the divine message of Gurbani, in the company of other saintly persons), all their sins and faults are dispelled and destroyed.”(3)

Guru Ji concludes the shabad by showing us, how to pray to God to bless us also with the guidance of the Guru. Addressing God, he says: “(O my God), You Yourself are the Creator and Sustainer of this universe. Please show mercy and unite Nanak, the servant of Your servants with You.”(4-1)
The message of this *shabad* is that if we want to get rid of all our sins and evil thoughts, and want to be united with God then we have to pray to God to bless us with the company of the saint (Guru) so that following his advice we may meditate on God’s Name and become worthy of God’s consideration for uniting us with Himself.

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our sins and evil thoughts, and want to be united with God, then we have to pray to God to bless us with the company of the saint (Guru). Then following his advice we may meditate on God’s Name and become worthy of God’s consideration for uniting us with Him. In this *shabad*, Guru Ji once again calls upon his own mind, and indirectly us to pray for the company of saintly persons, and meditate on God’s Name in their company, so that millions of our sins may be washed off.

So addressing his mind, Guru Ji says: “(O’ my mind), utter God’s Name, (because when we meditate on God’s Name) that moment becomes fruitful. Therefore (by meditating on God’s Name) under Guru’s instruction, all your sorrows are destroyed.”(1)

Continuing his address, he says: “O’ my mind, meditate on God’s Name (and say): “(O’ God), showing Your mercy whom You unite with the perfect Guru, in the company of saintly persons, crosses over the dreadful (worldly) ocean.”(1-pause)
Now addressing us directly, Guru Ji says: “(O’ my friend), concentrating on God of the universe, meditate on God’s Name in your mind. (When you do so, God) would destroy millions of your sins.”(2)

Next illustrating the merits of the company of saintly people with a beautiful example, Guru Ji says: “(O’ my friend), on whose face falls the dust of the feet of the saintly congregation, (who listens to the divine words of wisdom of the saintly persons, becomes so pure and blessed as if) that person has bathed in the sixty eight holiest places and the river Ganges.”(3)

Guru Ji concludes the *shabad* by sharing his own experience and says: “(O’ my friends), God has shown mercy on a foolish person like me as well, and the emancipator God has emancipated the devotee Nanak as well. (So I am sure, that if you also meditate on His Name under the guidance of the Guru, He would emancipate you as well).”(4-2)

The message of this *shabad* is that we should pray to God to bless us with the guidance of the Guru and the company of saintly people. In their company, we should listen to the advice of the Guru and meditate on God’s Name. So that God may show mercy on us as well and ferry us across this dreadful worldly ocean.

It is the same light
In the previous \textit{shabad}, Guru Ji advised us that we should pray to God to bless us with the guidance of the Guru and the company of saintly people. In their company, we should listen to the advice of the Guru and meditate on God’s Name. So that God may show mercy on us as well and ferry us across this dreadful worldly ocean. The question arises, how to meditate on God’s Name. Many people believe that meditating on God’s Name means repeating a particular name, such as “\textit{Waheguru, Om, Ram, and Allah}” again and again, while counting the beads of a special necklace constitutes meditating on God’s Name. In this \textit{shabad}, Guru Ji explains the best way to meditate on God’s Name and obtain union with God.

He says: \textit{“(O’ my friend), to do the good deeds is the sublime rosary. Rotate (this rosary) in your mind, (its merit) would accompany you (even after death).”}\(^{(1)}\)

Next Guru Ji advises: \textit{“(O’ my friends), always meditate on the Name of the God of the universe. (Pray to Him and say): \textit{“(O’ God), showing Your mercy, whom You unite with the company of saints, their noose of \textit{Maya} is snapped.”}}\(^{(1\text{-pause})}\)

Guru Ji now tells us the purification a person goes through, who puts in the effort of meditating on God’s Name. He says: \textit{“(O’ my friends), under the guidance of the Guru, one who serves (God and) puts in the effort (to meditate on God’s Name, that one’s character becomes so immaculate, as if his or her every) word has been fashioned afresh in (God’s) true mint.”}\(^{(2)}\)

Describing the blessings received by the one who has refashioned his or her character as described above, Guru Ji says: \textit{“(O’ my friends, following the advice of the Guru, one who has purified one’s conduct, the Guru has shown that one the incomprehensible and imperceptible God. That person has found God in the township of his or her own body (itself).”}\(^{(3)}\)

Guru Ji concludes this \textit{shabad} by showing us how to humbly pray to God and seek His blessings. He says: \textit{“(O’ God), we are Your children, and You are our Father and Sustainer. Please cast Your glance of grace and emancipate slave Nanak.”}\(^{(4\text{-3})}\)

The message of this \textit{shabad} is that if we want to be ferried across this worldly ocean, then we should pray to God to unite us with the company of saint (Guru). So that we always do our rightful duty, do good deeds, and remember God in our heart.
In the previous shabad, Guru Ji advised us that if we want to be ferried across this worldly ocean, then we should pray to God to unite us with the company of saint (Guru). So that we may always do our rightful duty, do good deeds, and remember God in our heart. In this shabad, he shows us how a person meditates on God’s Name by always thinking about God and realizing Him in all beings and all places.

Speaking on behalf of a person who truly meditates on God’s Name, Guru Ji says: “(O’ God), all hearts are Yours and You pervade in all (of them). No one is outside Your (command).”(1)

Therefore addressing his own mind (and indirectly us), he says: “O’ my mind, meditate on God, who is the Giver of peace, (and say to Him: “O’ God, bless me that) I may praise You, because You are (both) my Master and my Father.”(1-pause)

Describing how he sees God everywhere, Guru Ji says: “(O’ my friends), where ever I look, there I see that God. (O’ God), everything is under Your control and there is no other (except for You).”(2)

Expressing his full faith in God, Guru Ji says: “(O’ God), whom You want to save, nobody can come near that person.”(3)

In conclusion Guru Ji says: “(O’ God), You are fully pervading everywhere in all lands, waters, and the skies. O’ devotee Nanak, meditate on that God, who is present right before you.”(4-4)

The message of this shabad is that if we do not want trouble or any enemy to bother us, then we should meditate on the Name of that bliss giving God, who pervades all hearts, all places, and is right in front of us.
**Bhairon Mehla-4 Ghar-2**

By now, it should be clear to us that Guru Ji stresses that we seek the guidance and protection of the saint (Guru), and advises us to meditate on God's Name under the guidance of the saint (Guru). Naturally the question arises who is the true saint or Guru, and what are the benefits of his guidance? In this shabad, Guru Ji answers all such questions.

First telling us who is a true saint, how high his status is and who those are who are blessed with his guidance, Guru Ji says: “(O’ my friends), the saint of God within...
whom is enshrined the Name of God is the embodiment of God Himself. But only the one in whose destiny it has been so written follows the Guru’s instruction and cherishes God’s Name in the heart.”(1)

Referring to the Hindu legend, in which god Krishna slayed a dreadful demon Madhu, Guru Ji advises: “(O’ my friends), enshrining that God in our heart who slayed the demon Madhu, we should meditate on Him. In our body are (the five impulses of lust, anger, greed, attachment, and ego, which like) five thieves try (to rob us of all our spiritual and moral values. But the person) who meditates on God, through (Gurbani) the Guru’s word, drives them out (of the body).”(1-pause)

Listing the blessings of having faith in God, Guru Ji says: “(O’ my friends), they whose mind is convinced about (the power of) God, their tasks God Himself accomplishes. God takes their side and their dependence on (other) people is ended.”(2)

Regarding the need to consult others for our problems, Guru Ji says: “(O’ my friends), we would need to consult or council with others if anything was to happen outside (the will of) the Creator. (We should have the faith that) whatever He does would be (for) gooz, therefore meditate on that God, the slayer of demons.”(3)

Guru Ji concludes the shabad by removing our doubts regarding other lesser gods and goddesses in whom some people believe and hope they might intercede with God on our behalf. He says: “(O’ my friends), whatever God does, He does on His own. He never asks or consults with anybody (on any matter). Therefore, O’ Nanak we should always meditate on that God, who showing mercy, has united us with the true Guru (the giver of such true guidance).”(4-1-5)

The message of this shabad is that we should seek the guidance of the true Guru (Granth Sahib Ji), and following his advice (the Gurbani) we should meditate on God’s Name and keep Him enshrined in our heart. He would Himself accomplish our tasks, and we wouldn’t need to depend on any kind of support of worldly people.
In the previous shabad Guru Ji advised us that we should seek the guidance of the true Guru and following his advice, we should meditate on God's Name and keep Him enshrined in our heart. He would Himself accomplish our tasks and we need not depend on any support of worldly people. Guru Ji doesn't give the above advice to others only. In this shabad, he displays how he himself prays to God for the saint's guidance and how much he values and respects their advice.

Addressing God, Guru Ji says: “O” God my Master, please unite me with such saints worshipping with whom I may obtain (high spiritual) state. Seeing their sight my mind may blossom, and I may be a sacrifice to them.”(1)

Continuing his prayer, Guru Ji says: “(O” God), the destroyer of demons, bless me that I may always worship Your Name in my heart. O” the Father and Master of the universe, show mercy and (bless me with most humble service of the saints, such as) making me the water carrier of the servants of Your servants.”(1-pause)

Giving the reason why he begs for such humble service of the saints, he says: “(O” my friends), they in whose heart God is enshrined, their intellect is sublime and their honor is sublime, (therefore they are regarded very highly in this world and God’s court). If God yokes me to their service, by remembering them I too may obtain salvation.”(2)

Now describing the state of those who have not obtained the guidance of such a true saint (Guru), he says: “(O” my friends), they who have not obtained (the guidance of)
such a true saint Guru, God drives them out of His court. Such slanderous people do not obtain any honor and the Creator (subjects them to such a disgrace, as if He) cuts their noses.”(3)

However, in his compassion, Guru Ji says: “(O’ my friends, the poor creatures are helpless, because) God Himself makes people say (different things and) He Himself utters (everything); He Himself is immaculate, formless, and doesn’t eat anything.”

Therefore, addressing God, Guru Ji says: “O’ God, that person alone would meet You, whom You Yourself would unite (with You). Nanak (says), nothing is under the control of these poor creatures.”(4-2-6)

The message of this shabad is that we should always pray to God to bless us with the guidance of the true Guru (Granth Sahib Ji. So that) following the advice contained therein we may meditate on God’s Name and enshrine Him in our heart. In His mercy, God may unite us also with Him.
In the previous many *shabads*, Guru Ji not only advised us to seek the company of the saints (Guru), but also told us to join their holy congregation and sing praises of God in such a gathering. In this *shabad*, he defines what a holy or true congregation is, and tells us how fortunate are they who listen to the sermon of the Guru and meditate on God’s Name.

First defining a true congregation and expressing how much he admires those who listen to God’s Name, Guru Ji says: “O’ God, that alone is Your true congregation, where Your praises are heard. They, who have heard about God’s Name, their minds have been delighted, I (hold them in such great regard that I would like to) daily serve at their feet.”(1)

Stating the blessings of meditating on God, Guru Ji says: “(O’ my friends), by meditating on God, the life of the world, we swim across the worldly ocean.”

However Guru Ji acknowledges to God, and says: “(O’ God) myriad and innumerable are Your names and with this tongue (of mine), cannot be counted.”(1-pause)

Therefore Guru Ji advises us: “O’ the disciples of the Guru, seeking the guidance of the Guru, utter (God’s) Name and sing praises of God. One who listens to the sermon of the Guru (and faithfully acts upon it) obtains many comforts from God.”(2)

Stating how much he respects the devotees of God, Guru Ji says: “(O’ my friends), blessed is that family, blessed is that father, and blessed is that mother who has given birth to the devotees. Those men of God who have meditated on my God, with every breath and morsel become worthy of honor in the court of the eternal (God).”(3)

Guru Ji concludes the *shabad* by again acknowledging how innumerable God’s qualities are. He says: “O’ God, (because of Your limitless virtues), infinite are Your Names. You have enshrined these qualities in Your devotees. Nanak says, following the Guru’s advice, they who have obtained the nectar Name (of God), swim across (the worldly ocean).”(4-3-7-8-21-7-36)

The message of this *shabad* is that we should join holy congregation where the praises of God are sung, and God’s Name is heard. This way following the Guru's advice we should meditate upon God with each and every breath. By doing so we would be ferried across this worldly ocean and would obtain honor in God’s court.
Some translators believe that Guru Arjan Dev Ji uttered this shabad, in response to the invitation of a pundit on the occasion of Janam Ashtami (birth day) of Krishna, who is believed to be the hero of Mahabharata and incarnation of God Himself. In this shabad, commenting on that supposed birth of God on Ashtami, the eighth lunar day in the month of Indian month Bhaadon, Guru Ji clarifies his own belief.

So addressing that pundit, Guru Ji says: “(O my friend, your saying that) God put aside all other lunar days aside, but on the eighth lunar day, He took birth (is totally untenable).”(1)

Now addressing us all, Guru Ji says: “(O my friends), men who are strayed by illusion, are talking about such flimsy (beliefs), because God is free from birth or death.”(1-pause)

Once again addressing the pundit, Guru Ji says: “(O pundit), making Panjiri (a special sweet dish, made by mixing some wheat flour, clarified butter and sugar), like
It is the same light
Stating his personal belief, Guru Ji says: “(O my friends), it is the one God who is the protector of us all. He is the Knower of all hearts. (He even knows about every thought passing through our minds).”(1-pause)

Noting that some people cry in pain during the day when awake, while others cannot sleep in peace due to some worry torturing their mind, Guru Ji says: “(The person who has full faith in God), sleeps without any worry, and wakes up in a worriless state. (Such a person says: “(O God), wherever (we look, we find) You pervading there.”(2)

In conclusion, Guru Ji says: “O Nanak, (in whom) the Guru has firmly enshrined the Mantra (of God's omnipotence), that person resides in peace in the home of (and also) obtains peace outside (and thus enjoys peace everywhere).”(3-2)

The message of this shabad is that if we want to be really free from any kinds of fear or anxiety, then we should have complete faith in God, who pervades everywhere and therefore would protect us everywhere. He is the knower of all hearts, and He would save us when we are trying to do the right thing, and our motives are unselfish. Then we would feel ourselves in a state of peace and bliss in any situation and at all times.

| ਖੈਰੀ ਭਾਜ਼ਾ 5 || bhairo mehlaa 5. |
|---|---|
| ਵਾਤ ਤੇ ਵਾਤੀ ਤੇ ਭਾਜ਼ਾ ਭਾਜ਼ਾ 5 || varat na raha-o na mah ramdaanaa. |
| ਉਸ ਨੇੜੀ ਤੇ ਲਈ ਨਿਵਾਸ ੧।੧। || tis sayvee ja rakhai nidaanaa. ||1|| |
| ਹੀਰੀ ਸੁਸ਼ੀਲੀ ਭਾਜ਼ਾ ਭਾਜ਼ਾ 5 || ayk gusaa-ee alhu mayraa. |
| ਸ੍ਰੀ ਸ੍ਰੀ ਪੰਜਫੁੱਲ ੭।੧। || hindoo turok duhaaN naybayraa. ||1|| |
| ਵਾਤ ਤੇ ਵਾਤੀ ਤੇ ਭਾਜ਼ਾ ਭਾਜ਼ਾ 5 || raha-o. |
| ਹੀਰੀ ਸ੍ਰੀ ਸ੍ਰੀ ਸ੍ਰੀ ਭਾਜ਼ਾ ਭਾਜ਼ਾ ੫।੨। || haj kaabai jaa-o na tirath poojaa. |
| ਹੀਰੀ ਸ੍ਰੀ ਸ੍ਰੀ ਭਾਜ਼ਾ ਭਾਜ਼ਾ ੩।੩। || ayk sayvee avar na doojaa. ||2|| |
| ਵਾਤ ਤੇ ਵਾਤੀ ਤੇ ਭਾਜ਼ਾ ਭਾਜ਼ਾ 5 || poojaa kara-o na nivaj gujaara-o. |
| ਹੀਰੀ ਸ੍ਰੀ ਸ੍ਰੀ ਭਾਜ਼ਾ ਭਾਜ਼ਾ ੫।੪। || ayk nirankaar lay ridad namaskaara-o. ||3|| |
| ਵਾਤ ਤੇ ਵਾਤੀ ਤੇ ਭਾਜ਼ਾ ਭਾਜ਼ਾ 5 || naa ham hindoO na musalmaan. |
| ਹੀਰੀ ਸ੍ਰੀ ਸ੍ਰੀ ਭਾਜ਼ਾ ਭਾਜ਼ਾ ੫।੫। || alah raam kay pind paraan. ||4|| |
| ਵਾਤ ਤੇ ਵਾਤੀ ਤੇ ਭਾਜ਼ਾ ਭਾਜ਼ਾ 5 || kaho kabeer ih kee-aa vakhaanaa. |
| ਹੀਰੀ ਸ੍ਰੀ ਸ੍ਰੀ ਭਾਜ਼ਾ ਭਾਜ਼ਾ ੫।੬। || gur peer mil khud khasam pachhaanaa. ||5||3||
About 500 years ago during the times of Guru Arjun Dev Ji a great tension existed between Muslims and Hindus. Both thought that their religious path was the only right one, all others were lost and would go to hell. They had their own different rituals, and even different names for God. For example, Muslims called God as Allah while Hindus called Him Gusaaeen. Hindus observed fasts during certain days of the week, while Muslims did this during the month of Ramadan as per their own calendar. The Hindus prayed before statues of different gods in temples, while Muslims prayed in mosques. In this shabad, Guru Ji elaborates on similar thoughts expressed by Kabir Ji. Perhaps that is why this shabad ends with his name.

Stating his position regarding fasts and in whom he believes, Guru Ji says: “(O my friends), I neither observe fasts (as per Hindu tradition), nor during Ramadan (as Muslims do). I only serve (worship) that God, who saves us in the end.”(1)

Expressing his faith only in one God, Guru Ji says: “(O my friends), I have released myself from (any disputes) between Hindu or Muslim gods. For me there is only one God, (whom Hindus call) Gusaaeen and Muslims call Allah.”(1-pause)

Regarding going on any kinds of pilgrimages, Guru Ji says: “(O my friends), I neither go on Hajj (pilgrimage) to Kaaba (like Muslims), nor I go and worship at any Hindu holy places. I worship only one God and no other (god or goddess)).”(2)

Regarding what kind of worship he does, Guru Ji says: “(O my friends), I neither (worship like Hindus and) do Pooja, nor do I (follow the Muslim way and) perform Nimaaz. Enshrining the one formless (God in my heart), I bow before Him.”(3)

Then clearly disassociating himself from any particular religion, Guru Ji says: “(O my friends), I am neither a Hindu nor a Muslim. My body and breaths belong to (that one God, whom the Muslims call) Allah, (and Hindus call) Ram.”(4)

Guru Ji concludes the shabad by stating the reasons for expressing his thoughts on this topic. He says: “(O my friends, I have not expressed the above thoughts in a casual way, but just as) Kabir says, I have delivered this discourse (after) fully discussing it with both my Guru and Peer (Hindu and Muslim guides), and personally realized the Master.”(5-3)

The message of this shabad is that we need not bother how Hindus or Muslims worship and in whom they believe. We should meditate only on the one God. There is no need for us to go to any holy place; we can meditate on Him because He is residing right within our own heart.
The one particular beauty of Guru Ji’s way of teaching people is that he gives his spiritual message in the language, and vocabulary of the person concerned. For example, if talking to a farmer he would advise him to sow the seed of Name, and while conversing with a business man, he would ask him to deal in truth. It appears, in this shabad he is telling a hunter, what kind of animals he has hunted and what kind of arms and other help he has used in this effort.

He says: “(O my friend), I have easily bound down and brought home the ten (female) deer and have pierced the five (male) deer with God’s arrows. (In other words, I have easily controlled my ten sense organs- two nostrils, two eyes, two ears, one tongue, skin, and two organs of excretion). Also, I have stilled five deer (impulses of lust, anger, greed, attachment, and ego), with the arrows (like words) of the Guru.”(1)

Continuing to use the metaphor of hunting, he says: “(O my friend, with the help of saints I made such an effort to control my five impulses of lust, anger, greed, attachment, and ego, as if) taking the saints along with me, I went for a hunting expedition and I caught (five) deer without the help of any horses or arms.”(1-pause)

Guru Ji further adds: “(O my friends, the attention of) my mind which used to run outside to find its game has come back inside, because I have found that game in the body village itself. (In other words previously, my mind used to look outside to satisfy its evil desires, but now I have resolved to keep it controlled within my body itself).”(2)

It is a common practice among hunters that after hunting they return to a common place to equitably divide the hunt among them and then take away their shares. Referring to this practice, Guru Ji says: “The deer which I had caught, I brought them...
home and placed in the shop. After dividing them into small pieces (all the hunters) took them away. (In other words, the saints not only helped me to control my evil impulses, but also helped me to slowly get rid of them altogether.”(3)

Guru Ji concludes this *shabad* by describing what happened after that. He says: “(O my friends, while departing, the saints) gave me this hunted game (the controlled mind) as a gift. Therefore, now in the heart of Nanak is only the Name. (In other words, by the grace of the saints my mind has come under control and now it remains focused on God’s Name alone).”(4-4)

The message of this *shabad* is that like a hunter, we have to kill our impulses for lust, greed, ego, attachment, and anger. With guidance from the saint (Guru), we also have to train our sense organs of touch, taste, and sound etc., to remain away from any undesirable practices such as listening to slander, or looking at somebody with lustful eyes. Then our mind would only remain focused on God’s Name, which is the source of true bliss.

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It is the same light
Bhairon Mehla-5

Sometimes with good intentions, but often out of our own ego, we try to correct wrong thinking and a wrong way of life of some self-conceited persons. But often instead of changing their minds we end up thinking like them and suffering in pain like them. In this shabad, Guru Ji comments on this situation and advises us how to deal with such self-conceited people.

Commenting on the very nature of the Saakats (the worshippers of Maya), who are often intoxicated with the power of their wealth, Guru Ji says: “(O my friends), even if with great affection, somebody tried to feed (divine food of God’s Name to a Saakat, and tried to guide him or her towards God’s Name, still) God’s Name isn’t enshrined in Saakat’s mind.”(1)

Therefore, telling us with whom we should associate, and whose instruction we should follow, Guru Ji says: “(O my friends), listen to the advice the saintly people, and obtain supreme status (of salvation) in the company of saints.”(1-pause)

Guru Ji now illustrates with an example, how an egocentric person is immune to any good advice. He says: “(O my friends, even if), lots of water is put on a stone, it still doesn’t get wet (inside), because it is too much dry (inside. Similarly, even if lot of good spiritual advice is given to a Saakat, his or her mind still isn’t convinced about the need to remember God).”(2)

Describing the effect of reciting the holy books to the egocentric person, he says: “(O my friends), to recite (the essence of six Shastras (the Hindu holy books is useless) like blowing wind in all the ten directions (which no one notices).”(3)

Also reminding us that no benefit is ever gained from the company of a worships of power, Guru Ji says: “(O my friends), just as we obtain nothing by thrashing a crop without grain, similarly no one has obtained any benefit from a worshipper of power. (Therefore we shouldn’t waste our time in the company of such a person).”(4)

However before closing, Guru Ji wants us not to hate or blame the self–conceited persons either. He says: “(O my friends, the Saakat is also helpless because) where ever (God) has yoked, one, that one is engaged in that thing. Nanak says this is how God has arranged (the world that somebody is a worshipper of Maya and somebody is a worshipper of God).” (5-5)

The message of this shabad is that we should not waste our time to correct others, even if they are self–conceited, or worshippers of Maya. Trying to give them any good advice is like putting water on a stone. The best thing for us is to seek the company of saints and meditate on God’s Name in their company.
In the previous shabad, Guru Ji advised us that the best thing for us is to seek the company of saints and meditate on God’s Name in their company, and we would obtain salvation. In this shabad, he tells us why we need to meditate on God’s Name and why the company of saints is essential for us.

Telling us who truly cares about our welfare, Guru Ji says: “(O’ my friends, by putting) life and breaths, He who has built the bodies (of living beings), He who has created them, He alone understands the pain (of His creatures).” (1)

Guiding us about the power upon whom we can depend for any support, Guru Ji says: “(O’ my friends), He who provides shelter to us both in this and the next world, that Guru God alone helps the mortals to accomplish their tasks.” (1-pause)

Now describing the benefits of the company of saints, he says: “(O’ my friends), in the company of saints one’s love for undesirable things gets destroyed, (and one realizes that) worship of God is the only immaculate way of life.” (2)

Giving the reason for his above statement, Guru Ji says: “(O’ my friends), neither friends, well-wishers, nor wealth are our true (or dependable) supports. (Therefore I say), blessed is my God (on whom I can always depend).” (3)

Therefore advising us in clear-cut words says: “(O’ my friends), Nanak is uttering these immortalizing words, that except for the one (God), don’t ever recognize (worship) any other.” (4-6)
The message of this *shabad* is that if we want to live our life in the best possible way and enjoy peace and bliss both here and hereafter, then we should not depend on anybody else except for God of the universe who alone is truly concerned about our welfare and can provide us with whatever we need.

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### Bhairo Mehla 5.

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**Bhairon Mehla-5**

In the previous *shabad* Guru Ji advised us that if we want to live our life in the best possible way and enjoy peace and bliss both here and hereafter, then we should not depend upon anybody else except for God of the universe who alone is truly concerned about our welfare and can provide us with whatever we need. In this *shabad*, he shares with us his personal experience, and tells us what kind of peace and happiness he is enjoying by depending on God alone.

Declaring his full faith in God, Guru Ji says: “(O’ my friends, I am sure) that in future that God would show mercy (on us), who saved us in the past and who loves us (even now) in the middle, that treasure of love is with us.”(1)

Next commenting on the Hindu practice of consulting special books on astrology to determine the most auspicious time and day for their special occasions, such as starting a new business or celebrating a marriage ceremony, Guru Ji says: “(O’ my friends), for me God’s (Name) is the best *Shastra* (and astrological chart for determining) any auspicious moment. (By meditating on His Name, there is) peace, poise, and bliss in my heart.”(1-pause)
Mentioning some of the unique blessings which people have obtained by meditating on God’s Name, Guru Ji says: “(O’ my friends, by meditating on God’s) Name with their tongue and listening (to God’s Name) with their ears many people have become (spiritually) alive, and by remembering God, they have become immortal.”(2)

Guru Ji adds: “(By meditating on God’s Name, people have) got rid of their pains of many births, (and in their hearts has pervaded such happiness, as if) the nonstop melody of divine word is being played in the court (of their heart).”(3)

In conclusion, Guru Ji says: “(They, who abandoning any kinds of illusions about auspicious moments), have come to the shelter of God, O’ Nanak, showing mercy God has united them with Him.”(4-7)

The message of this shabad is that if we want to enjoy true peace and bliss of union with God, then instead of consulting any pundits or astrologers, we should sing praises of God with love and meditate on His Name. God, who has been saving us in the past and loves us even now, would protect us in the future.

In the previous shabad, Guru Ji advised us that if we want to enjoy true peace and bliss of union with God, then instead of consulting any pundits or astrologers, we should sing praises of God with love, and meditate on His Name. God, who has been saving us in the past and loves us even now, would protect us in the future as well. In this shabad, Guru Ji comments on the practice of putting water from river Ganges in
the mouth of a dying person, by doing which they believe that the person would go to heaven. Instead of any such customs, Guru Ji advocates the use of God’s Name for all such occasions.

He says: “(O’ my friends, the person who meditates on God’s Name), that person’s desires are fulfilled. (Not only that, even when after death the soul) is walking on the Yama’s path (this Name becomes its) companion.”(1)

Regarding the Ganges water, (which many Hindus believe is such a sacred thing, that putting a few drops of it in the mouth of a dying person, ensures his or her salvation), Guru Ji says: “(O’ my friends), Name of the Guru God is the (true purifying nectar or) Ganges water. One who meditates on (God), obtains high spiritual status, and one who drinks (this water, of God’s Name), doesn’t wander in existences anymore (or goes through rounds of birth and death).”(1-pause)

Explaining how meditation on God’s Name includes the merits of all kind of worship, he says: “(O’ my friends, God’s Name contains the merits of all kinds of) worship, penance, or ablution. By meditating on the Name, people become desire free.”(2)

But that is not all, Guru Ji adds: “(O’ my friends, all the comforts and pleasures, which one may obtain from one’s) dominions, possessions, or courts, that one can obtain by meditating on the Name and one can maintain one’s good character (as well, which one often loses in the midst of wealth and worldly pleasures).”(3)

In conclusion, Guru Ji says: “After thinking a lot, slave Nanak has come to this conclusion that without God’s Name, all else is false (and useless like) ashes.”(4-8)

The message of this shabad is that if we want to enjoy true happiness, then instead of trying to collect riches and power or doing rituals, such as bathing in holy places and doing penances we should meditate on God’s Name, which would fulfill all our wishes in this world and accompany us even after death.
It is believed that fifth Guru Arjan Dev Ji uttered this shabad to express his thanks to God for saving his son from being poisoned by a Brahmin named Duni Chand who used to babysit Hargovind, Guru Ji’s only son. Actually it was Guru Ji’s older brother, Prithi Chand, who had bribed the babysitter to administer poison to the child by mixing cyanide in his yogurt, so that after Guru Ji’s death, the Guru ship may pass on to Prithi Chand’s sons. But when the Brahmin tried to feed the laced yogurt to the child Hargovind, he started crying and refused to eat it. Hearing its cry, Guru Ji himself came in the room, and holding the child in his lap, tried to feed it himself. But the child still refused it. Then Guru Ji fed some yogurt to a dog standing nearby, who died immediately upon eating it. Guru Ji then tried it on another dog and he too died. After this confirmation, Guru Ji asked the babysitter to tell the truth and he narrated the whole conspiracy, and on reaching home he died with severe pain in his stomach.

Referring to this incident, Guru Ji says: “(O my friends, the attempt to kill my son) didn’t have even the slightest effect on him. Instead the villainous Brahmin himself died of (colic with) severe pain in his stomach.”(1)

So thanking God, Guru Ji says: “God has Himself saved His devotees, by Guru’s power the sinner has died.”(1-pause)

Again acknowledging the hand of God in this miracle and not assuming any credit to himself, Guru Ji says: “(O my friends), the devotee only meditated on his Master, but as for the ignorant sinner, God Himself annihilated him.”(2)

Therefore on the basis of his personal experience, Guru Ji says: “(O my friends), like mother and father, God is the protector of His servant, (that is why) the evil doer (who tries to harm a devotee), is put to shame both in this and the next world.”(3)

In conclusion, Guru Ji says: “(O my friends), God listened to the prayer of His devotee (and instead of being able to kill his son) the sinner himself was consumed and died grieving.”(4-9)
The message of this *shabad* is that if we have faith in God and devotedly meditate on God's Name, then no matter how many desperate efforts our enemies may make to try to harm us, they would fail, and would themselves suffer serious consequences of their evil designs.

*It is the same light*
Referring to those devotees, who meditate on God, Guru Ji says: “(O’ God), beauteous are those devotees of Yours, (who worship You, beyond limit is (the value of) their sight. Without Your Name, the entire world is (like) ashes.”(1)

Guru Ji adds: “O’ true King, astonishing is Your nature; praise worthy are Your feet, and priceless is Your praise.”(2)

Now addressing us, Guru Ji says: “(O’ my friends, that God) is the support of the supportless. (I have) sought the shelter of that God, (and I suggest that you should also) meditate on Him.”(3)

Guru Ji concludes the shabad by saying: “O’ Nanak, upon whom that Master Himself becomes gracious, God is never forsaken from that person’s heart, life, and breaths.”(4-10)

The message of this shabad is that we should remember the favors God has bestowed upon us from the day of our birth, how wonderful He is and how He protects us. Therefore we should always praise His beauty, kindness, and limitless nature. We should never forsake Him from our mind.

The message of this shabad is that we should remember the favors God has bestowed upon us from the day of our birth, how wonderful He is and how He protects us. Therefore we should always praise His beauty, kindness, and limitless nature. We should never forsake Him from our mind.

In the previous shabad, Guru Ji advised us that we should remember the favors God has bestowed upon us from the day of our birth, how wonderful He is, and how He protects us in each and every situation. Therefore we should always praise His beauty, kindness, and limitless nature, and we should never forsake Him from our mind. In this shabad, he tells us from whom we may learn to praise God and obtain the valuable gift of God’s Name.
Telling us the cardinal principle of leading our life, Guru Ji says: “(O’ my friends, learn how to meditate on God and) obtain the eternal commodity (of Name) from the Guru, and accept God’s will as eternal (and good for you).”(1)

Advising us about our daily routine, he says: “(O’ my friends), rising up daily, repeatedly utter God’s Name and drink the nectar of God. In this way keep living a spiritual life (oriented towards God and not worldly wealth).”(1-pause)

In conclusion, Guru Ji says: “(O’ my friends), Nanak is saying this divine truth that in Kal-Yug (the present age), it is only God’s Name, through which one (can obtain) salvation.”(2-11)

The message of this shabad is that if we want to enjoy the true relish of life and obtain salvation then rising up daily we should repeatedly meditate on God's Name and accept God’s will as eternal and the best thing for us.

**Bhairon Mehla-5**

In the previous shabad, Guru Ji advised us that if we want to enjoy the true relish of life and obtain salvation then rising up daily we should repeatedly meditate on God's Name and accept God's will as eternal and the best thing for us. In this shabad, he tells us what kinds of boons they have received who have acted on the Guru’s advice and meditated on God’s Name.
Describing the rewards one obtains by serving (following the advice of) the Guru, he says: “(O my friends), by serving the true Guru one obtains all the fruits (one desires), and erases the dirt (of sins) gathered from birth after birth.”(1)

Now stating how fortunate is the one who is blessed with the gift of God’s Name, Guru Ji says: “(O God), Your Name is sanctifier of sinners. (But only the one) in whose destiny it has been so written (by God on the basis of one’s) past deeds, sings praises (of God and thus meditates on God’s Name).”(1-pause)

Next stating the benefits of the company of saints (Guru), he says: “(O my friends), in the company the saints, (one meditates on God’s Name), therefore one is emancipated and obtains honor at God’s door.”(2)

Describing the blessings and glory one obtains when one meditates on God’s Name, Guru Ji says: “(O my friends), by serving God (by meditating on His Name) one obtains all kinds of comforts and (not only human beings, but even) the angels and gods long for the dust of feet (and the most humble service of such a person).”(3)

In conclusion, Guru Ji says: “O Nanak (in the congregation of the Guru) is obtained the treasure of (God’s) Name, and by meditating on God (in the Guru’s congregation), the entire world crosses over the worldly ocean.”(4-12)

The message of this shabad is that we should seek the guidance of the Guru, and learn the true way of praising God and meditating on His Name. By doing so we will wash off the dust of all our sins and obtain salvation.

bhairo mehlaa 5.

apnay daas ka-o kanth lagaavai.
nindak ka-o agan meh paavai. ||1||
paapee tay raakhay naaaraa-in.
paapee kee gat’ kathoo naahee paapee pachi-aa aap kamaa-in. ||1|| raha-o.

daa raam jee-o laahee pareet.
nindak kee ho-ee bipeet. ||2||
paarbarahm apnaa birad paragttaa-i-aa.
dokhee apnaa keetaa paa-i-aa. ||3||

aa-ay na jaa-e raahi-aa samaa-ee.
naanak daas har kee sarnaa-ee. ||4||13||
In the previous *shabad* (4-9), Guru Ji expressed his thanks to God, for saving the life of his only son Hargovind, when an agent of his enemy (his own brother *Prithi Chand*) tried to poison Hargovind. But that was not the only effort made by his enemies and slanderers to harm him. When *Prithi Chand* himself did not succeed in his own evil designs, he incited *Sulhi Khan* the Mogul ruler of the area against Guru Ji. So he came to attack defenseless Guru Ji with all the might of his armies and ammunition. But on the way his horse fell into a burning kiln and was burnt to ashes along with its rider. In this *shabad*, Guru Ji briefly narrates this incident, and draws a lesson from it, which we all ought to remember.

So referring to this and many other instances, in which God came to his rescue, Guru Ji says: “(O my friends, God) hugs His devotees to His bosom and burns his slanderers in the fire (and makes them suffer in pain).”(1)

Stating in general terms, what happens when a sinner tries to attack and harm a servant of God, Guru Ji says: “(O my friends), God saves (His devotee from the attacks) of a sinner. The sinner doesn’t find freedom (from his sufferings). (Therefore *Sulhi Khan*, the sinner) was consumed by his own (evil) deeds.”(1 - pause)

Comparing the state and fate of God’s devotee and the sinner, Guru Ji says: “(O my friends), a devotee remains imbued with the love of God. But the slanderer falls in love with evil (thoughts and deeds).”(2)

However, instead of letting any kind of ego enter his mind, Guru Ji ascribes all credit to God, and says: “(O my friends, I didn’t do anything in this matter. By saving me from the attack of my enemy), God manifested His own tradition (of saving His devotees), and the evil doer suffered the consequences of his own doing.”(3)

Expressing his full faith in God, Guru Ji says: “(O my friends, God neither takes birth, nor ever dies. He) neither comes nor goes, and He pervades everywhere. O’ Nanak, (His) slaves always remain under His shelter.”(4-13)

The message of this *shabad* is that if we want no pain and nobody to be able to harm us, then we should remain imbued with the love of the eternal God and have trust and faith in His protection. Then He would take care of all of our enemies and save us from all those who try to harm us.
In the previous shabad, Guru Ji advised us that if we want no pain and nobody to be able to harm us, then we should remain imbued with the love of the eternal God and have trust and faith in His protection. Then He would take care of all of our enemies and save us from all those who try to harm us. But the problem with most of us is that, misguided by our own self-conceit, instead of worshipping God we keep worshipping lesser gods and goddesses, and keep doing ritualistic deeds such as observing fasts, visiting holy places, or doing penances to please them. Or we keep running after worldly wealth and euphorically calling it worship of goddess Lakshmi. But no matter what terminology we use, all such rituals and formalities designed to please one god or the other are like serving a servant instead of the Master. In this shabad, Guru Ji specifically asks us to forsake all such misguided beliefs and practices and instead worship the one formless God alone.

Therefore addressing his own mind and indirectly us, Guru Ji says: “(O’ my mind), that captivating God, the support of Lakshmi (the goddess of wealth), the formless...
God is the Creator of all and Giver of comforts; why forsaking such a God, you serve (and worship) others, and in what poisonous (worldly) relishes do you remain intoxicated?”(1)

So counseling his mind and indirectly ours, Guru Ji says: “O’ my mind, only meditate on God of the universe. I have tried (and seen the result of) all other methods (and have noted, that) whatever way I think of, that ruins the task.”(1-pause)

Now addressing particularly those who keep running after worldly wealth, worshipping goddess Lakshami, and finding fault with those who worship God, Guru Ji says: “O’ self-conceited, blind and ignorant fools, abandoning God, you worship the maid servant. O’ the Guru less (man), you slander those who worship God, you are (foolish and uncouth) like an animal.”(2)

Commenting on the thinking of those worshippers of Maya who feel arrogant about their health, wealth or property, Guru Ji says: “(O’ my friends, our) soul, life, body, and wealth belong to God, but the worshippers of power say that all this is theirs. Because of their arrogance, their intellect is distorted and evil, and without (the guidance of the) Guru, they (keep making) rounds in the dreadful worldly ocean (and keep suffering the pain of births and deaths).”(3)

Guru Ji concludes by commenting on other ritualistic practices and says: “(O’ my friends), no one has ever obtained God by performing Hoam Yags (fire ceremonies), ritual worships, penances, and all kinds of austerities, including ablutions at holy places, or the river banks. They who surrender to the refuge (of God), their self (conceit) is erased, and O’ Nanak, by yoking them to the shelter of the Guru, (God) ferries (all beings) across the worldly ocean.”(4-1-14)

The message of this shabad is that if we want to be emancipated from this worldly ocean, then we shouldn’t do any kinds of rituals, such as fasts, pilgrimages, or worships to please other lesser gods and goddesses. The only thing we need to do is to seek the guidance of the Guru and under his guidance (in accordance with Gurbani contained in Guru Granth Sahib), meditate on God's Name, and we would be saved.

The message of this shabad is that if we want to be emancipated from this worldly ocean, then we shouldn’t do any kinds of rituals, such as fasts, pilgrimages, or worships to please other lesser gods and goddesses. The only thing we need to do is to seek the guidance of the Guru and under his guidance (in accordance with Gurbani contained in Guru Granth Sahib), meditate on God's Name, and we would be saved.
In this shabad, Guru Ji comments on a very important concept and answering the question that when God is pervading everywhere and in all hearts then why can we not see Him? He is sharing his personal experience in this regard.

Listing the kind of places and people he has seen in whom God is pervading, Guru Ji says: “(O my friends, I have seen God pervading) in woods, in vegetation, and I saw Him in the householders and the recluses. (I also saw Him) in those yogis who hold a staff in their hands, have matted hair, and those who observe fasts and daily routines, or do pilgrimages.”(1)

Describing his own experience, he says: “(O my friends), in the company of saints, I have seen God in my mind. Upon seeing Him fully pervading in all the skies and netherworlds, with great relish I sang songs of joy in His praise.”(1-pause)

Listing the kinds of people in whom he has seen God, he says: “(O my friends), I have seen (God) pervading in yogis, the wearers of garbs, the recluse, the celibates, the Jangams (who keep walking), and Kaapris (who wear very minimal clothes. I also saw Him) in (ordinary and) great penitents, the silent yogis and actors and dancers of (faith) dramas.”(2)

Describing how he feels, after seeing God pervading in all the holy books. Guru Ji says: “(O my friends, when I) have seen (God pervading) in all the four Vedas, the six Shastras, eighteen Puranas, and the Simrities, (and noted that) joining together, all talk about the same one (God), then from whom can I say that (God) is far off?”(3)
In closing, Guru Ji says: “(O’ my friends), that God is unfathomable, and incomprehensible, and no one can appraise His worth. O’ slave Nanak, we should be a sacrifice again and again to those in whose minds He has become visible.”(4-2-15)

The message of this shabad is that God pervades in all people, places and holy books. But He first becomes visible in one’s heart only when one sings His praises in the company of the saints. Only after that, one is able to realize and recognize Him residing in the hearts of all other creatures and pervading in all places.
In this shabad, he expounds on a similar concept. He argues that even though everybody says that God abides very near, but it is only a rare person who truly believes in that and actually conducts in accordance with this fact.

Giving his first argument, Guru Ji says: “(O’ my friends, the one who) deems that God abides near, cannot do any evil deed. (But, the one who always) amasses the poisonous (worldly) wealth, moves around in fear (lest he or she is caught indulging in illegal ways, or someone may take away that one’s ill-gotten wealth. O’ my friends, God) is near, but nobody has (truly) understood this secret, and without (the guidance) of the true Guru, (the entire world) has been deceived by Maya (the worldly riches and power).”(1)

Stating the essence of this shabad, Guru Ji says: “(O’ my friends), everybody says again and again, that (God) is near, but it is only a very rare person who by Guru’s grace realizes this (and conducts his or her life accordingly).”(1-pause)

Guru Ji now goes one step further and states that those who do not realize that God is abiding near commit all evils happening in the society. He says: “(The one who) doesn’t see (and realize that God) is near, goes to another’s house (with evil intent). That person steals money (belonging to others) and sustains him or her by using false (dishonest) means. (That person acts this way, because he or she has been) administered the potion (of Maya, the worldly wealth), and has not realized that God is in that person’s company. (In short), without (the guidance of) the Guru, the entire world has been misled by the illusion (of Maya).”(2)

Continuing his comments, Guru Ji says: “(O’ my friends, that person alone) tells lies who doesn’t realize (that God resides) near. Such a foolish person has (actually been) deceived by attachment for Maya (the worldly wealth). Within that person is present the (valuable) commodity (of God’s Name), but he or she is wandering around in foreign lands (for the false worldly wealth. In this way) without the (guidance of) the Guru, such a person is lost in illusion.”(3)

Guru Ji concludes by telling us who is the fortunate person who realizes the nearness of God. He says: “(O’ my friends), in whose destiny has been written the grace (of God), serves the true Guru (by faithfully acting on his advice, and by doing so is so enlightened, as if) the portals of that person’s mind have been opened. (Then one realizes) that it is the same God who abides within, without, and near us and O’ Nanak, no one comes or goes (it is just a play of God).”(4-3-6)

The message of this shabad is that we should realize that God is pervading everywhere and He is quite near. However, only when we reflect on Guru’s advice, we are able to see God in front of us and then we do not dare to do any harm to anybody, tell lies, or try to earn our living by any kind of false or dishonest means.
In the previous shabad Guru Ji advised us that we should realize that God is pervading everywhere and He is quite near. However, only when we reflect on Guru’s advice we are able to see God in front of us and then we do not dare to do any harm to anybody, tell lies or try to earn our living by false or dishonest means. In this shabad, Guru Ji goes further and tells us that if we have true faith in Him, He protects us, and nobody can harm us.

First expressing his full faith in God, Guru Ji says: “(O’ God), who can kill the one, whom You protect? (Because all the beings) in the entire world are under Your control. A human being thinks about millions of plans (to benefit himself or herself, even if it harms others), but only that happens, which the wondrous God does.” (1)
Therefore, showing the way to approach that God, Guru Ji says: ‘(O’ God), I have come to Your door to seek Your shelter, please show mercy, and save me.’(1-pause)

Stating what kinds of blessings those persons obtain who meditate on God, Guru Ji says: ‘(O’ my friends), they who serve (and worship) (God) and Giver of bliss, drive away their fear and realize that one (God. O’ Master), whatever You do, that alone happens. (Except for You), there is no other who can kill or save any one.’(2)

Therefore, Guru Ji advises us and says: ‘(O’ man), why do you think in your narrow human way? (You should realize that) God is the knower of hearts and He is the most sagacious Being. That Creator God, knows everything, therefore you should seek (only) one anchor and depend only on the support (of that God alone).’(3)

Guru Ji concludes the shabad by describing the kinds of blessings, God bestows upon a person, on whom He shows His grace. He says: “upon whom the Creator shows His grace, He accomplishes all the tasks of that person. He alone becomes the protector of that (person), and nobody can reach (or equal such a person in any way).”(4-4-17)

The message of this shabad is that if we want to get rid of all our worries, fears and concerns, then we should have full faith in the protection and kindness of God. He knows each and everything, and everything happens under His order. When we do so, God shows His grace, and then nobody can do us any harm.

Therefore, showing the way to approach that God, Guru Ji says: ‘(O’ God), I have come to Your door to seek Your shelter, please show mercy, and save me.’(1-pause)

Stating what kinds of blessings those persons obtain who meditate on God, Guru Ji says: ‘(O’ my friends), they who serve (and worship) (God) and Giver of bliss, drive away their fear and realize that one (God. O’ Master), whatever You do, that alone happens. (Except for You), there is no other who can kill or save any one.’(2)

Therefore, Guru Ji advises us and says: ‘(O’ man), why do you think in your narrow human way? (You should realize that) God is the knower of hearts and He is the most sagacious Being. That Creator God, knows everything, therefore you should seek (only) one anchor and depend only on the support (of that God alone).’(3)

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In the previous shabad, Guru Ji advised us that if we want to get rid of all our worries, fears, and concerns, then we should have full faith in the protection and kindness of our God. He knows each and everything, and everything happens under His order. When we do so, God shows His grace, and then nobody can do us any harm. In this shabad, Guru Ji wants to take us one step further. He wants to advise us that since everything happens as per God’s will, we should never worry or complain about anything even if it is apparently not to our liking, because God is not only all powerful, He is also most judicious and He wouldn’t do anything unjust.

Therefore, discounting the need for any worry on our part, Guru Ji says: “(O’ my friends), we may worry or feel upset only if anything could happen outside (God’s will). We may agonize, if God goes out of our mind. We start worrying, when we love someone other than God, but where is the need to worry about anything when He is pervading everywhere.”(1)

However commenting on the state of an ordinary human being, Guru Ji says: “(O’ my friends), one is consumed by worrying due to one’s attachment for Maya (or worldly riches and power), and without (meditating on God’s) Name, one is being wasted away wandering in doubt.”(1-pause)

Therefore expressing his full faith in God and undesirability of worrying on any account, he says: “We might worry if there were a second Creator, we may gripe if somebody is dying unjustly. We might feel concerned, if (God) does not know anything (and is unaware of our needs). But how can we fear about anything when He is fully pervading everywhere.”(2)

Continuing to express his faith in God and his Guru, he says: “We would worry if something is happening by oppression. We would agonize if someone were hurting another by mistake. (But my Guru) has said that whatever happens, that happens as per (the will and knowledge of) God (who is never unjust). Therefore forsaking all worry I sleep care free.”(3)

Guru Ji concludes the shabad by once again reposing his faith in God. He says: “O’ God, You are the Master, and everyone belongs to You. As it pleases You, You make the final decision (regarding one’s fate). You alone, are (eternally) pervading everywhere; all else is perishable. Nanak has sought Your shelter, please save his honor.”(4-5-18)
The message of this *shabad* is that we should have complete faith in God's power and justice. We should not worry at all about what others might do to us because whatever is going to happen is going to happen as per God's will. We should keep full faith in God and Guru's guidance and remain carefree in all circumstances.

**It is the same light**

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Throughout Guru Granth Sahib Ji, Guru Ji has been advising us to meditate on God’s Name. Naturally the question arises, why God’s Name is so important, why we cannot do without it. In this shabad, Guru Ji cites many examples to illustrate the importance of God’s Name and explains how the Name is essential for our well being both here and here after.

First taking the example of music and dancing, he says: “(O’ my friends, just as) there cannot be any dancing without (the accompanying music, without (a good throat) one cannot become a good singer, and without the string a rebeck cannot be played, similarly useless are all deeds which are done without (meditating on God’s) Name.”(1)

Guru Ji is so confident about the necessity of God’s Name, that he asks: “(O’ my friend), tell me who has ever been emancipated without (meditating on God’s) Name, and without (the guidance of) the true Guru, how anyone has crossed over (the worldly ocean)?”(1-pause)

Now Guru Ji teaches us the importance of God's Name, by taking some examples from our body itself. He says: “(O’ my friends, just as) nobody can speak without the tongue, hear without the ears, or see without the eyes, similarly without (meditating on God’s) Name, a human being is of no account (and not recognized at all in God’s court).”(2)

Next using examples from the education field, he says: “(O’ my friends), just as without knowledge no one can be called a scholar, without the (power to issue) commands no one can become the important authority of a kingdom, and without understanding one’s mind cannot be held, similarly without (God’s) Name the entire world has gone crazy.”(3)

Now taking some examples from the spiritual field itself, Guru Ji says: “(O’ my friends), just as without detachment (from the worldly affairs), one cannot become a detached yogi, without renouncing ego, one cannot become a (true) renouncer, without bringing under control one’s five passions (for lust, anger, greed, attachment, and ego), one’s mind cannot be brought under control, similarly without meditating on God’s Name a person always grieves and repents.”(4)

Guru Ji concludes the shabad by stressing the necessity of Guru’s guidance. He says: “(O’ my friends), without Guru’s instruction, one doesn’t obtain divine knowledge. Without seeing (one’s deity), one cannot meditate upon it. Without having fear of God, all one says is useless. Nanak says: “This is the discourse about (reaching) God’s door.”(5-6-19)

The message of this shabad is that just as music is necessary for a dance, a good voice for a singing, eyes for seeing, and ears for hearing, similarly meditating on God's Name is absolutely necessary for our salvation.
In the previous *shabad*, Guru Ji told us that just as music is necessary for a dance, a good voice for singing, eyes for seeing, and ears for hearing, similarly meditating on God’s Name is absolutely necessary for our salvation. In this *shabad*, he cites many examples to explain how, due to one innate weakness, different animals and birds get caught and lose their life; similarly a human being suffers from ego, which lands him or her in trouble, and becomes the basis of his suffering. Then he tells us how we can cure ourselves of this malady.

First citing some examples from the animal world, Guru Ji says: “(O’ my friends, just as) the malady of lust has an elephant in its control, the moth is consumed by the sight...”
It is the same light

(of a light), the deer dies wandering around upon hearing the hunter’s music, (similarly God) has afflicted the human being with the malady of ego.”(1)

Before proceeding further, Guru Ji makes a general observation and says: “(O’ my friends), whoever I see, I find him suffering from (some) malady. It is only my true Guru united with God who is free from any ailment.”(1-pause)

Describing how various ailments afflict and destroy different creatures including human beings, Guru Ji says: “(O’ my friends, because of the) malady of tongue, a fish gets caught (in the hook of the fisherman), due to weakness for fragrance, a black bee (gets caught in the flower) and is destroyed. Similarly the entire world is suffering from the malady of attachment and being bound down in the three pronged impulses (of Maya), its sins keep multiplying.”(2)

Commenting specifically on the state and fate of an ordinary human being, Guru Ji says: “(O’ my friends), a human being dies suffering from disease, and is born again with the ailment (of ego), and because of this malady, wanders again and again in existences. Being bound in the ailment (of ego, a human being) can find no rest anywhere (obtain emancipation from rounds of birth and death), and without (the guidance of) the true Guru this malady never goes away.”(3)

Guru Ji concludes the shabad by saying: “(O’ my friends), on whom God has shown His mercy, holding by the arm He pulls that one out of the ailment (of ego. By God’s grace, one) obtains the company of the saint (Guru), then all one’s (worldly) bonds are snapped. O’ Nanak, the Guru then obliterates that person’s malady (of ego).”(4-7-20)

The message of this shabad is that just as an elephant is destroyed by its sexual desire, a deer loses its life because of its weakness for the special hunter music, and a black bee is caught in a flower, because of its weakness for fragrance, similarly human beings keep suffering in repeated pains of birth and death, because of the malady of ego. The one and only way to cure that disease is to seek the company of the true Guru and pray for the grace of God, so that showing His mercy He may pull us out of this poisonous worldly ocean.
It is the same light

Guru Ji has been stressing the importance of meditating on God’s Name and remembering Him with such love and admiration as a mother remembers her child or a young bride remembers her groom. What kind of happiness that mother or bride gets by this remembering; only she knows. But in this shabad, Guru Ji describes the kinds of blessings and boons a devotee obtains when he or she remembers God with utmost love and dedication.

He says: “(O my friends, when some one remembers God with so much love, that God) comes to reside in the mind, one feels a great bliss, all one’s sorrows are destroyed, all desire is fulfilled, and one never worries (about anything).”(1)

Stating succinctly what happens when the perfect Guru imbues a person with the love of God, Guru Ji says: “(O my friends), one whom the perfect Guru has imbued with the love of God, (remembers God), and God the King becomes manifest (in that one, and one enjoys a state of supreme bliss).”(1

Now describing how one feels when God comes to reside in one’s mind, Guru Ji says: “When (God) comes to reside (in some one’s mind, one feels so elated as if one) is the king of all, all one’s tasks get accomplished, one gets so absorbed in God’s Name that one’s face glows with deep red color (spiritual bliss) and always remains in a state of delight.”(2)

Continuing to describe the blessings enjoyed by the person who cherishes God, Guru Ji says: “(When God) comes to abide in one’s mind, one feels (as if one has) become wealthy and always remains doubt-free. When God comes to reside in the mind, one enjoys all kinds of joys, (because) one’s dependence on others is ended.”(3)
Guru Ji now concludes the shabad by stating the spiritual blessings one enjoys when one remembers God. He says: “(When God) comes to abide in one’s mind, one obtains a state of poise, and gets absorbed in a state of seedless trance (in which no worldly thoughts arise, and one is in tune with God). Yes, when one remembers God, one always sings God’s praises, and O’ Nanak, one’s mind has faith in God.”

The message of this shabad is that if we want to get rid of all our maladies and want to feel happy and carefree, as if we are the kings of all, then seeking the Guru’s guidance we should always remember God with the kind of love a mother remembers her child or a young bride remembers her groom.

In the previous shabad, Guru Ji advised us that if we want to get rid of all our maladies and want to feel happy and carefree as if we are the kings of all, then seeking Guru’s guidance we should always remember God with the kind of love a mother has for her child or a young bride has for her groom. In this shabad, he shares with us the
bliss and confidence he has been enjoying since his Guru united him with God, our true Father.

Describing the changes his mind is experiencing since his Guru revealed God to him, Guru Ji says: “(Since the time, my Guru united me with God, our true Father, I feel) that my Father is the one who lives forever. My brothers (the fellow devotees also) live eternally. My (Guru following) friends are always imperishable. None (of all my sense organs run after outside attractions, and) they remain focused on God residing in the body itself.”(1)

Stating what happened, when his Guru united him with God, he says: “(When) the perfect Guru united me with (God) my (true) Father, I obtained (spiritual) peace, and all my relatives (the sense organs) became delighted.”(1-pause)

Explaining how great he feels after being blessed with the company of God, he says: “(Now I feel that spiritually) my mansions are the highest of all, the countries where I abide are beyond enquiry (or question even by the demon of death). My rule (over the sense organs) is forever unshakable, and my possession (of God’s Name) is inexhaustible and everlasting.”(2)

Next referring to his fame and glory, Guru Ji says: “(Since my union with God), my glory rings in the entire world. My fame has spread in all places. My praise is sung in each and every house, (as if) I am being worshipped in all places.”(3)

Guru Ji concludes this shabad by describing what kind of special relationship he has developed with (God) his Father. He says: “Since (God) my Father has become manifest in my mind (I have shared His merits, as if) the father and the son have joined together and formed a partnership. Nanak says that when (God) the Father became pleased with (me His) son, then both Father and son were absorbed in the same state of love (and became one).”(4-9-22)

The message of this shabad is that we should seek the shelter of the perfect Guru, so that he may reveal God within our mind itself. Then by cherishing Him in our mind with loving devotion we would enjoy such peace and bliss that we, along with our friends, relatives, and sense organs would feel enraptured.
In the previous shabad, Guru Ji advised us that we should seek the shelter of the perfect Guru, so that he may reveal God within our mind itself. Then by cherishing Him in our mind with loving devotion we would enjoy such peace and bliss that we, along with our friends, relatives, and sense organs would feel enraptured. In this shabad, he teaches us how to humbly pray to our true Guru God to give us the right guidance and save us.

Guru Ji says: “O’ our true Guru God, the Giver who has no enemy, we are the sinners and You are the pardoner. If the sinner who cannot find refuge anywhere comes to Your shelter, he or she becomes immaculate.”

Stating what he himself has gained by pleasing his true Guru, he says: “(O’ my friends), by pleasing the true Guru, I have obtained bliss and by meditating on the Guru I have obtained all the fruits (which my heart desired).”

Therefore paying his obeisance to the true Guru with utmost humility, he says: “O’ all-pervading true Guru, I salute you. My mind and body are all yours; in fact the entire world belongs to You. When the curtain (of ego) was removed (from my mind) You became visible (and I realized) that You are the Master and King of all.”

Describing how great God is and what kind of powers He possesses, Guru Ji says: “When it so pleased God, the dried (plants) became green. When it so pleased (Him),
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lakes formed on the deserts. When it so pleased Him, one obtained all the fruits (of one’s desire), and by seeking the shelter of the true Guru, all one’s anxiety disappeared.”(3)

The above were some of the examples of God’s grace on ordinary people, but Guru Ji concludes the shabad by stating what kinds of blessings even a sinner can obtain if the Guru God becomes kind to him. He says: “(O’ my friends, when God) becomes merciful even on a meritless usurper (of others property, that usurper’s) mind and body become so calm and contented as if nectar is raining on his or her mind. O’ Nanak, the devotees on whom the all-pervading Guru God becomes gracious, they feel blessed seeing their God.”(4-10-23)

The message of this shabad is that if we want to enjoy the blissful sight of God who is the Giver of comforts and peace, and forgives even the worst sinners and corrupt people, then we should follow the advice of the true Guru. By doing so, we would feel so blessed and enjoy such peace and pleasure, as if all our desires have been fulfilled.

bhairo mehlaa 5.

satgur mayraa baymuhtaaj.
satgur mayray sachaa saaj.
satgur mayraa sabhas kaa daataa.
satgur mayraa purakh biDhaataa. ||1||
gur jaisaa nahee ko dyaayv.
jis mastak bhaag so laagaa sayayv. ||1||
rahaa-o.

satgur mayraa sarab paratipaalai.
satgur mayraa maar jeevaalai.
satgur mayray kee vadi-aa-ee. paragat
bha-ee hai sabhnee thaa-ee. ||2||
satgur mayraa taan nitaan.
satgur mayraa ghar deebaan.
satgur kai ha-o sad bal jaa-i-aa.
pargat maarag jin kar dikhlaa-i-aa. ||3||

jin gur sayvi-aa tis bha-o na bi-aapai.
jin gur sayvi-aa tis dukh na saantaapai.
naanak soDhay simrit bayd.
parbarahm gur naahee bhayd.
||4||11||24||
In the previous shabad, Guru Ji advised us that if we want to enjoy the blissful sight of God who is the Giver of comforts and peace, and forgives even the worst sinners and corrupt people, then we should follow the advice of the true Guru. If we do, so we would feel so blessed and enjoy such peace and pleasure as if all our desires have been fulfilled. In this shabad, he lists some more virtues of the true Guru and tells how the Guru is the embodiment of God.

Guru Ji begins by saying: “(O’ my friends), my true Guru is dependent on no one. Eternal is the kingdom and establishment of my true Guru. My true Guru is the Giver of all, and my true Guru is the Creator of all.”(1)

Regarding the status of his Guru among other gods and goddesses, Guru Ji says: “(O’ my friends), there is no god like (my) Guru, only the one who has been blessed with good fortune is engaged in the service (of my true Guru).”(1-pause)

Listing some more excellences of the true Guru, he says: “(O’ my friends), my true Guru sustains all. My true Guru kills (a person’s self-conceit) and gives him or her a new life (as a virtuous human being). Such is the glory of my true Guru that it has become manifest in all places (and my true Guru is known all over).”(2)

Now stating how much faith and respect he has for his true Guru, he says: “(O’ my friends), my true Guru is the support of the supportless. He is there to support me both at home and in (God’s) court. Therefore, I am always a sacrifice to the true Guru, who has revealed to me the (right) way (of life).”(3)

In conclusion, Guru Ji says: “(O’ my friends), they who have served (followed the advice of) the true Guru, are not afflicted by any kind of fear. No sorrow can trouble them who have served the true Guru. (In short), Nanak says that he has carefully studied and reflected on (all the holy books such as) Simrities and Vedas, (and has come to this conclusion): there is (virtually) no difference between the all-pervading God and the Guru.”(4-11-24)

The message of this shabad is that if we want to be free from all kinds of pain and sufferings and want to unite with God, then we should serve the true Guru with full faith. He would show us the right path, and would unite us with God Himself. So practically there is no difference between the true Guru and God.

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If one were to draw only one message from Guru Granth Sahib, or one were to state the one cardinal principle of Sikh philosophy, it would unequivocally be God’s Name or loving remembrance of God at all times, just as a mother remembers her child, or a young bride keeps thinking about her groom. In this shabad, Guru Ji tells us, how much importance he himself attaches to the Name and what are the blessings of meditating on God’s Name.

Describing the benefits of meditating on God’s Name, Guru Ji says: “(O’ my friends), by meditating on (God's) Name, one’s mind gets enlightened (about evil influences). Therefore by meditating on the Name, (any thought of) sin departs from the body. (By meditating on God’s Name one becomes immaculate and virtuous, therefore) meditating on God’s Name (is meritorious like celebrating) all auspicious days and bathing at (all) the sixty eight holy places.” (1)

Therefore, Guru Ji says: “(O’ my friends), for me, God's Name is my pilgrimage place. This is the essence of divine knowledge, which my Guru has given me.” (1-pause)

Now listing some specific blessings of meditating on God’s Name, Guru Ji says: “(O’ my friends), by meditating on God's Name one’s grief goes away. By cherishing the Name (even) an extremely ignorant person becomes a person of (divine) knowledge.
By meditating on the Name one’s mind is illuminated (with divine wisdom). By meditating on the Name one gets emancipated from entanglements (of Maya or worldly problems).”(2)

Above were some of the virtues one enjoys in this life by meditating on God’s Name. Now listing its blessings even after death, Guru Ji says: “(O’ my friends), even the demon of death doesn’t come near (a person who) meditates on God’s Name. By meditating on God’s Name one obtains peace in God’s court. (God honors that person who) meditates on His Name. (Therefore), God’s Name is my everlasting wealth (because it ensures me eternal peace).”(3)

Guru Ji concludes the shabad by sharing with us the essence of his Guru’s advice. He says: “(O’ my friends), the essence of what my Guru has instructed is that singing praises of God and meditating on God's Name is the (true) support of one’s mind. O’ Nanak, (those persons) have been emancipated who have meditated on God’s Name, as their act of atonement (for their past sins). All other deeds are nothing but false assurances to impress people.”(4-12-25)

The message of this shabad is that if we want to atone for our past sins, purify ourselves as if we have bathed at all the sixty eight holy places, enlighten our mind with true wisdom, and unite with the eternal God, then we have to meditate on God's Name with true love, devotion, and affection.

bhairo mehlaa 5.

namaskar taşa ka-o lākh baar.
ih man deejai taşa ka-o vaar.
simran taşa kai miteh sańtaap.
ho-ay anand na vi-àapahi taşa. ||1||

aiso heeraa nirmal naam.
jaas japaà pooran sabh kaam. ||1||

rahaa-o.
jaa kee disat dukh dayraa dhahai.
amrià naam seejal man gahai.
anik bhagat jaa kay charan pooyaaree.
sagal manorath pooranhaaree. ||2||

khin meh oonay subhar bhari-aa.
khin meh sookay keenay hari-aa.
khin meh nithaavay ka-o deeno thana.
khin meh nimaanay ka-o deeno maan. ||3||
In the previous shabad, Guru Ji told us that if we want to atone for our past sins, purify ourselves as if we have bathed at all the sixty-eight holy places, enlighten our mind with true wisdom, and unite with the eternal God, then we have to meditate on God's Name with true love, devotion, and affection. In this shabad, he describes how valuable and priceless is God’s Name and what kinds of blessings He bestows upon a person who meditates on His Name and sings His praise.

Advising us to pay utmost respect to God, Guru Ji says: “(O’ my friends), we should salute that God millions of times, and sacrifice this mind to Him, contemplating upon whom our woes end, bliss wells up and no pain afflicts us.”(1)

Now succinctly stating the virtues of God's Name, he says: “(O’ my friends), such a jewel is (God’s) immaculate Name, that by meditating on it all one’s tasks are accomplished.”(1-pause)

Next, mentioning some unique excellences of God, he says: “(O’ my friends), by whose one glance of grace, (all one’s woes are so eliminated, as if) the very abode of sufferings has fallen down. The one who enshrines the nectar of (God’s) Name in the mind, that one’s mind becomes cool and calm. Innumerable are whose devotees, that (God) is the fulfiller all one’s wishes.”(2)

Describing some of the miracles of God’s Name, Guru Ji says: “(O’ my friends), in an instant (God’s Name has made the meritless so full of merits, as if) in an instant it has filled the empty places to the brim. (In an instant it has turned the stone hearted persons into such kind and compassionate souls, as if) in an instant it has turned green the dried woods. In an instant (God) has provided shelter to the shelter less, and has bestowed honor on the honor less.”(3)

However, not everyone is fortunate enough to worship that God. Guru Ji says: “(Even though), that one God is pervading in all, only that person worships Him who is blessed with the (guidance of) the true Guru. Nanak says, God’s praise becomes the support of (that person’s life) only, upon whom God Himself becomes gracious.”(4-13-26)
The message of this *shabad* is that we should salute God and surrender our body and mind to Him with utmost regard, love, and devotion, who in an instant can sanctify the sinners, provide support to the supportless, and whose Name is the giver of peace and bliss to our mind and soul.

One of the favored metaphors, which Guru Ji uses to explain the relationship between God and human beings is that of a very desirable young and meritorious spouse and his young loving bride who somehow has been separated from him and now craves for his reunion. Many times she feels her own weaknesses and demerits, and feels undeserving, but when the spouse shows his mercy then he removes the demerits of that bride and embellishes her with beauteous ornaments and dresses. In this *shabad*, Guru Ji assumes himself as that young bride and shares with us how, showing His
mercy, God has embellished him with all the endearing qualities and reunited Guru Ji with Him. The point, Guru Ji wants to make in this shabad is that even when we have achieved the highest state, which is worthy of reunion with God, we should not feel self-conceited and think that it is because of our merits, that God has united us with Him. Instead we should be thankful to God for becoming kind to us and embellishing us with those virtues, which made us fit for His union and then letting that union take place. Another important point Guru Ji wants to make, is the role of Guru in our endeavor and how like our parents, he guides and protects us at each and every step on our spiritual path, so that we become worthy of God’s notice and His grace.

So using that metaphor of a young bride who is sharing with her friends how she obtained reunion with her spouse, Guru Ji says: “(O’ my friends, showing mercy God) Himself embellished me the strayed one (with spiritual merits). Yes, blessing me with (spiritual) beauty and complexion, He adorned me with His Name. Now all my pain and sorrow has been removed. (All this is due to the grace and guidance of) the Guru, (who is now like) my mother and father.”(1)

Continuing to share her joy with her friends and playmates (other saints and devotees), Guru Ji says: “O’ my friends and mates, there is bliss in the house (of my heart), because showing mercy my groom (God) has met me.”(1-pause)

Giving some details of his bliss, Guru Ji says: “(O’ my friends, now) the fire (of my inner desire) has been quenched and all my wishes have been fulfilled. The darkness (of ignorance) has been removed (and my mind has been) illuminated (with divine knowledge. Within me is ringing) the celestial word which is taking me into astonishing ecstasy. (O’ my friends), perfect is my Guru and perfect is his grace, (which leads us right to the perfect God).”(2)

In the paragraph above, Guru Ji mentioned some of the blessings, which one receives when God reveals Himself. Now Guru Ji tells us, how valuable the sight of those persons who have been so blessed is. He says: “(O’ my friends), always blissful is the sight of the one to whom God reveals Himself. Yes, to whom the true Guru has given (His) Name, in that one’s (heart arises) all the merits, (as if in that one’s house are) many treasures (of spiritual wealth.”(3)

In conclusion, Guru Ji says: “(O’ my friends), the one who is blessed with the sight of the Master, meditates on God again and again, (and by so doing, that one’s) mind and body become (cool and) calm. Nanak says, one who becomes pleasing to God, only a very rare (fortunate) person obtains the dust of that one’s feet. (4-27)

The message of this shabad is that if we want to enjoy a life full of all bliss and no worry, then we have to seek and act on the guidance of the Guru (Gurbani as contained in Guru Granth Sahib Ji), and meditate on God’s Name with love and devotion. A time would come, when showing His mercy God would bless us with such immaculate qualities, that He would become manifest in our heart.
In the previous many shabads, Guru Ji advised us that if we want to enjoy a life free of worries and full of joys then we should act on the guidance of the Guru and meditate on God’s Name with love and devotion. But the problem is that most of us are so misguided and self-conceited that when it comes to collecting worldly wealth we do not hesitate for a moment, even if we have to commit many sins. But when it comes to meditating on God’s Name, we become so reluctant, as if somebody has asked us to do the most difficult and undesirable thing. In this shabad, Guru Ji comments on this innate nature of human beings particularly the self-conceited ones. He also tells us what the root cause of this tendency is and how we can cure ourselves of this malady and learn to amass the true wealth of God’s Name.
Describing the nature of a person gone astray, Guru Ji says: “(O’ my friends, a strayed person) doesn’t show laziness while thinking about sinful acts. He doesn’t feel any shame even while going to a prostitute’s house. (For the sake of worldly wealth), he labors the entire day but at the time of meditation, (he acts) as if a stone has fallen on his head.”(1)

Giving the root cause of this human tendency, Guru Ji says: “(O’ my friends), being attached to Maya (worldly riches and power), the entire world has strayed (from the right path). But it is God Himself, who has misled (the human being, and that is why) the world is engrossed in useless (worldly) affairs.”(1-pause)

Describing the general conduct of an ordinary human being, Guru Ji says: “(O’ my friends, a human being’s life) ends seeing the amusing plays of worldly wealth. One imbibes oneself with so much love even for a few pennies that one indulges in dishonest means (for their sake). Bound to blinding bonds of (dishonest) trade, one’s mind keeps wandering (in all directions). But the Creator (who has created one) doesn’t enter one’s mind.”(2)

Therefore, commenting on the fate of ordinary human beings, Guru Ji says: “By again and again engaging in such (worldly deeds, one keeps) suffering in pain in this very fashion, but one’s worldly tasks never end. One’s mind remains absorbed in lust, anger, and greed, (therefore one) dies grieving like a fish out of water.”(3)

Guru Ji concludes the shabad by telling us who those are and how they are saved from this eternal pain. He says: “(O’ my friends), whose protector God Himself becomes, always meditates on God’s Name. O’ Nanak, the person who has obtained the (guidance of) the perfect Guru, sings praises of God in the company of saints.”(4-15-28)

The message of this shabad is that we should realize how, day after day we are wasting away all our time in running after Maya (or worldly wealth and power). We do not hesitate, even to engage in sinful and evil deeds for the sake of amassing worldly wealth. But when it comes to meditating on God's Name we behave as if someone has hit us with a big stone. Therefore, we keep suffering and grieving in pain. The only way to get out of this is to seek the guidance of the Guru and meditate on God’s Name as per his guidance (Gurbani as contained in Guru Granth Sahib Ji).

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**Guru Granth Sahib**

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**It is the same light**

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In the previous shabad, Guru Ji told us that the only way to get out of the race for worldly wealth is to seek the guidance of the Guru and meditate on God’s Name. In this shabad, he wants us to remember another important point that not everybody is fortunate enough to engage in meditating on God’s Name. It is a special gift, which God gives to that person, on whom He shows mercy. Therefore instead of ever becoming proud of our devotion, we should consider it as a special favor of God on us.

Guru Ji says: “(O my friends), on whom (God) shows His mercy, (only) that person obtains (this gift) and enshrines God’s Name in the heart. Such a person always keeps the (Guru’s) eternal word in the mind, and thus all that person’s sins of birth after birth are destroyed.”(1)

Therefore, Guru Ji declares: “(O my friends), God's Name is the support of the soul. Therefore, through Guru’s grace contemplate on it every day. It would ferry you across the (dreadful) worldly ocean.”(1-pause)
Listing some blessings of meditating on God’s Name, Guru Ji says: “(O’ my friends), they in whose destiny is written this treasure (of Name), obtain honor in God’s court. Therefore O’ my friends, sing praises of God. (It would bring you) peace, poise, and bliss, and one who doesn’t have any place (of one’s own) obtains a seat (of honor) in the yond.”(2)

Stressing upon the significance of God’s Name in all ages, Guru Ji says: “(O’ my friends), this is the gist and essence of all ages, that meditation on God’s (Name) is the everlasting contemplation. However, only the one on whom (God) attaches to His love, attunes (to Him, and becomes so alert to the enticements of worldly wealth, as if that person) has awakened after sleeping for many ages.”(3)

Concluding the shabad with a prayer, Guru Ji says: “(O’ God), Your devotees belong to You, and You belong to them. (Sitting among the devotees), You sing Your own glory. All the creatures and beings are under Your control, and O’ God of Nanak, You are always with all (Your creatures).”(4-16-29)

The message of this shabad is that God's Name is the most precious commodity in this entire world. However, only that person obtains this wealth upon whom God Himself bestows it through the Guru. Therefore seeking the grace of the Guru, we should always contemplate on God’s Name, so that one-day God may show mercy upon us and bless us with this invaluable gift.
In the previous shabad, Guru Ji told us that God's Name is the most precious commodity in this entire world. However, only that person obtains this wealth upon whom God Himself bestows it through the Guru. Therefore seeking the grace of the Guru, we should always contemplate on God’s Name, so that one day God may show us mercy and bless us with this invaluable gift. In this shabad, Guru Ji tells us what kinds of blessings he is enjoying after receiving this gift, and how much he appreciates and values this commodity.

Describing, what happened when his Guru blessed him with the gift of Name, he says: “(O my friends), when the perfect Guru gave me this gift, God’s Name pervaded in me. For me the Name is the knower of my heart, and has accomplished all my tasks.” (1)

Stating what God’s Name means to him, Guru Ji says: “(O my friends), the jewel of Name is such a (valuable) treasure for me, which is priceless beyond comprehension, and limitless (in beauty).” (1-pause)

Now stating the significance of God’s Name in worldly terms, Guru Ji says: “(O my friends), for me God's Name is the immortal Master. The glory of Name is pervading in all (beings). For me, God's Name is the perfect banker (who has no shortage of anything). The Name is my carefree (Master, who is not answerable to anyone).” (2)

Describing how God’s Name has become a part of his daily life, Guru Ji says: “(O my friends, now) God's Name has become like the food (which my soul) loves. Name has become the objective of my mind. By the saint (Guru’s) grace, the Name never goes out of my mind. While meditating on God’s Name, (I feel as if) all the musical instruments are continuously playing (in my mind).” (3)

Finally, Guru Ji tells us how he obtained the gift of God's Name and what he thinks of those who are blessed with this gift. He says: “(O my friends), it is through God's grace that I have obtained the Name, which (for me) is like all the nine treasures (of the world). Through Guru’s grace, I have been imbued with the love of God’s Name. Nanak says that they alone are truly wealthy and the men of status, (in whose heart) are the treasures of Name.” (4-17-30)
It is the same light

The message of this *shabad* is that if we want to enjoy a gift which is tastier than any of the worldly foods, which takes care of all our worries and fulfills all the desires of our mind, then we have to seek the grace of the true Guru, so that he may imbue us with the love of God's Name and then God may bless us with this invaluable gift, which is more valuable than all the nine treasures of the world.

*It is the same light*
Addressing God in a most humble, childlike and affectionate way, Guru Ji says: “(O God), for me You are my Father and Mother. You are the Giver of life and breath, and the Giver of comforts. You are my Master and I am Your servant. Except for You there is no one (whom I can call my own).”(1)

Now showing us what kinds of gifts and blessings we should seek form God, Guru Ji says: “(O God), show Your mercy and bless me with this gift that I may sing Your praise day and night.”(1-pause)

Illustrating our relationship with God with beautiful examples, Guru Ji says: “(O God), we are like Your (musical) instruments and You are the player. O’ Giver, we are Your beggars and You give us alms. By Your grace we make merry and enjoy the pleasures (of the world). It is You who is pervading in each and every heart.”(2)

Now acknowledging that is only by God’s grace that we are able to meditate on His Name, Guru Ji says: “(O God), by Your grace we meditate on Your Name and, in the company of saints we sing Your praises. By Your mercy our pain is destroyed and by Your kindness (our heart feels so delighted, as if) the lotus of our heart has blossomed.”(3)

In closing, Guru Ji says: “(O God), I am a sacrifice to my Guru God, fruitful is whose sight and immaculate is whose service, (It is he who has imbued me with Your love). O’ my God and Master, show this mercy upon me that Nanak may always keep singing Your praises.”(4-18-31)

The message of this shabad is that if we want to obtain the gift of God's Name, which is the destroyer of all pains and provider of all pleasures, then like innocent and endearing children we should pray to God to bless us with the guidance of the Guru so that we may always keep singing His praises.
In the previous *shabad*, Guru Ji advised us that if we want to obtain the gift of God's Name, which is the destroyer of all pains and provider of all pleasures, then like innocent and endearing children we should pray to God to bless us with the guidance of the Guru so that we may sing His praises. In this *shabad*, he again advises us to take the shelter of that God who is the highest of all authorities and by seeking whose shelter one always obtains peace.

Advising us to seek the shelter of God who is the highest of all kings, Guru Ji says: “(O my friends), forever we should pay respect to that (king) whose court is the highest (authority in the universe), whose abode is the highest of the high, and meditating on whose Name one’s millions of sins are erased.”(1)

Stating the blessings a person obtains whom God unites with Himself, Guru Ji says: “(O my friends), showing His mercy whom (God) unites with Himself, always enjoys peace in His shelter.”(1-pause)

Describing an unique quality of God, Guru Ji says: “(O my friends), whose wondrous deeds cannot be understood, whose support is in all the minds, (that God) manifests Himself in the company of saints, imbued with love, His devotees keep worshipping Him day and night.”(2)

Now commenting on the powers and generosity of God, Guru Ji says: “(O my friends), no matter how much God bestows on anybody, His storehouses never fall short. In an instant He can create and destroy anything. He, whose command no one can override, that eternal (God) is the King of all kings.”(3)

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Guru Ji concludes the shabad by describing his own faith and trust in God. He says: “(O’ my friends), I keep hoping (for His sight), whose shelter I have sought. All my pain or pleasure I share with Him. He has protected the honor of all His devotees, therefore Nanak always utters His praise.”(4-19-32)

The message of this shabad is that if we want our sins destroyed, we have a solid support to depend upon, our honor is always protected, and we are blessed with peace and comfort, then we should have full faith in God and we should always meditate on His Name.

In this shabad Guru Ji comments on a very sensitive topic; how human beings cry and grieve for loved ones when they die. This crying and grieving used to be even longer and sustained in the case of women 500 years ago, because in those days women were dependent on their spouses for their economic and social survival. Guru Ji goes deep into the real reason behind our crying for our departed loved ones, and tells us how we can save ourselves from this inevitable grief.
Commenting on the habit of a woman of those days to cry daily for her departed husband, Guru Ji says: “The crying (woman) has made it her daily routine (to cry. However in reality she is not crying for that man’s death, she is crying) remembering how he used to support her... But if after understanding (this thing that the worldly relations cannot last forever), someone becomes detached, then there won’t be any sorrow due to birth and death (in his life”).”(1)

Summarizing the reality of the worldly relations, Guru Ji says: “(O’ my friends, all these worldly relationships are nothing but) the expanse and ostentation of (social and economic dependence on one another or) Maya. It is only a rare person who (instead of worldly relations) has made God’s Name as one’s support.”(1-pause)

Explaining further how Maya (worldly involvement) is entangling everybody in its trap and how one can find peace from worldly problems, Guru Ji says: “(O’ my friends), Maya with its three prongs (of impulses for vice, virtue, and power) is afflicting (the entire world). Whosoever gets attached to it (suffers in) pain and sorrow. (O’ man), there cannot be any peace without meditating on God’s Name. (Only) a fortunate person obtains the treasure of Name.”(2)

Comparing our friends and relatives to actors in a drama, who adorn different garbs or masks in accordance with the role assigned to them in the drama of this life, Guru Ji cautions us against getting too much attached to them. He says: “(O’ my friends, one who) imbues oneself with love for a masked person, regrets when that mask is taken off. Just as the shadow of a cloud is likely to go away soon, similarly this expanse of the world is (a show) of attachment and evils (for the sake of our near and dear ones, who may desert us any time to be reborn in other roles).”(3)

In closing, Guru Ji says: “(O’ my friends), only that person’s task (in life) is accomplished, who acquires the one commodity (of God’s Name). O’ Nanak, the advent of only that person is approved, who by Guru’s grace has obtained (the gift of God’s) Name.”(4-20-33)

The message of this shabad is that we need to realize that our friends and relatives provide us certain kind of economic and social support, but we should look beyond these relationships. Our relatives and friends are like actors on a stage, wearing different masks. After their roles in this show are over, they would be given different roles and masks to wear. So just as we don’t know what roles these characters would play after the present drama, similarly we don’t know what kind of role or life our relatives and friends would be given after this life. So we should not weep and cry for our departed friends and relatives, but instead meditate on God with love and affection, because He is eternal.

It is the same light

bhairo mehlaa 5.

saṅt kee nindaa jonee bhavnaa.
saṅt kee ninda rogee karnaa
It is the same light

In the previous shabad, Guru Ji advised us against too much love and attachment for our worldly friends and relatives. Now he wants to warn against slandering a saintly person, or trying to harm such an individual in any way.

First listing the spiritual damaging effects of slandering a saint, Guru Ji says: “(O my friends), for slandering a saint, we have to wander in existences. For slandering a saint, we are afflicted with disease and pain. Even the demon of death inflicts (severe) punishment on the slanderer.” (1)

Summarizing the consequences of having any kind of quarrel with a saint, Guru Ji says: “(O my friends), they who enter into strife with a saint, those slanderers do not enjoy any peace (in their lives).” (1- pause)

Describing the consequences of slandering a devotee, Guru Ji says: “(O my friends), by slandering the devotees, one’s own body is weakened. Slandering of devotees makes a person suffer through hell. Due to slandering of a devotee one is wasted (by falling into) womb (again and again). By slandering a devotee, one loses one’s high status.” (2)
Describing the fate of a slanderer, Guru Ji says: “(O’ my friends), a slanderer never obtains the state (of salvation (or freedom from the rounds of birth and death. A slanderer obtains the punishment of one’s own bad deeds. In other words, a slanderer) reaps what he or she sows. A slanderer) is worse than a thief, illicit lover, and a gambler, as if the slanderer burdens himself or herself with an unnecessary burden.”(3)

Guru Ji concludes the *shabad* by contrasting the state and fate of slanderers with that of a God’s devotees. He says: “(O’ my friends), the devotees of God are without enmity, whosoever worships their feet (follows their footsteps), is ferried across (the worldly ocean). But a slanderer has been strayed (from the right path) by the primal God (Himself), and O’ Nanak, the writ (of God based on one’s past deeds) cannot be erased (except by God Himself).”(4-21-34)

The message of this *shabad* is that we should always resist slandering others, particularly saints, and never enter into any kind of conflict with them, because that will destroy us spiritually, socially, psychologically and physically and we will not find any place of rest in this or the next world.

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**bhairo mehlaa 5.**

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<td>jaa kai man vasi-aa parabh ayk.</td>
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<td>man tan naanak har gun gaa-o.</td>
<td>saaDhsang jis dayvai naa-o.</td>
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About 500 years ago majority of Indians used to consider reading of Vedas, going to pilgrimages, observing fasts, and playing particular musical instruments (like the yogis’ horn), as the most auspicious things to do for one’s salvation. In this shabad, Guru Ji shares with us what he does for his salvation, and what for him are the Vedas, holy places, or other faith rituals, and what is the end result, so that we may also do those things to obtain similar results.

Describing what ritualistic worships or deeds, God’s Name means for him, Guru Ji says: “(O’ my friends), for me God's Name is my study of Vedas, and blowing of yogis’ horn. The Name accomplishes all my tasks. (For me, meditating on) the Name is the worship of gods and meditating on God's Name is service of the Guru.”(1)

Stating how he developed such a strong faith in God’s Name, Guru Ji says: “It was the perfect Guru, who firmly instilled God's Name (in my mind and told me) that meditation on God's Name is the most sublime deed.”(1-pause)

Now describing how God’s Name has replaced so many other ritualistic deeds for him, Guru Ji says: “(Since, the Guru has instilled God’s Name in my heart, for me) meditating on the Name has become the taking of baths or doing ablutions at holy places. For me, God’s Name is the perfect charity, (after meditating on the Name, I don’t feel the need to give alms to Brahmins on particular auspicious occasions. I know that) by meditating on the Name all get sanctified. Therefore they who meditate on the Name are dear to me like my brothers, sisters and friends.”(2)

Some people consult many astrologers and pundits for knowing the most auspicious moment for any important task, such as starting a new business, or performing a marriage ceremony. But Guru Ji says: “For me meditating on God’s Name (negates the need for finding any particular auspicious moment, or good fortune. For me meditating on the Name is to satisfy oneself completely with the most delicious foods. Mediating on the Name for me is to include the merits of all civilized conduct. (In short), for me meditating on the Name is the most immaculate business.”(3)

In conclusion Guru Ji says: “(O’ my friends), God is the support of all. O’ Nanak, in whose heart, God’s Name comes to reside, that person keeps singing praises of God with true dedication of mind and body. (But only that person does this), whom God blesses with the Name in the company of saints.”(4-22-35)

The message of this shabad is that the most important thing in this world is God's Name. If we want to obtain any kind of peace and happiness, then we have to meditate on God's Name at all times. There is no need to read any holy books, go to pilgrimage places, or observe fasts. All we have to do for our salvation is meditate on God’s Name as per the guidance given in Guru Granth Sahib Ji.
In the previous shabad, Guru Ji told us that the most important thing in this world is God's Name. If we want to obtain any kind of peace and happiness then we have to meditate on God's Name at all times. There is no need to read any holy books, go to pilgrimage places, or observe fasts. All we have to do for our salvation is to meditate on God’s Name as per the guidance given in Guru Granth Sahib Ji. The question arises, why is God’s Name so essential and beneficial? In this shabad, while addressing God, Guru Ji lists many boons and blessings, which God bestows on His devotees who lovingly keep meditating on His Name.
Addressing God, Guru Ji says: “(O’ God), the mind of the penniless person whom You bless with the wealth (of Your Name) becomes immaculate and countless of that person’s sins are washed off. All the wishes of that devotee whom You bless with Your Name are fulfilled and that devotees’ tasks are accomplished.”(1)

Therefore, Guru Ji declares: “(O’ my friends), fruitful is the (worship) service of God the King. That Master is powerful to get everything done and no one goes empty handed from His door (without his wishes being fulfilled).”(1)

Giving examples of blessings which God bestows on the needy, Guru Ji says: “(O’ God), You destroy the ailment of the ailing person and remove the sorrow of a suffering person. You provide a place (of honor) to a person without any place (to go) and You yoke Your servant to Your devotion.”(2)

Continuing to narrate the blessings bestowed by God, Guru Ji says: “O’ God, You give honor to the one who is not honored anywhere. One, who is totally foolish, becomes shrewd and wise (by Your grace. In short), when God comes to reside in the mind of His devotee, then fear of all kinds of dreadful things flees away.”(3)

In conclusion, Guru Ji says: “(O’ my friends), the all pervading God is the treasure of all comforts. His nectar Name is the essence of all wisdom. O’ Nanak, showing His mercy whom He yokes to the service of saints, in the company of the saints they also get merged in You.”(4-23-36)

The message of this shabad is that we should have full and complete faith in God and truly believe that whatever we need, we can obtain from Him. The only thing is that we have to go and ask Him with due respect, humility, and full faith. It doesn’t matter what kind of problem we are facing, whether it is some ailment, misfortune, or financial crisis which is bothering us, if we meditate on God’s Name, and beg Him for help, He would surely take care of everything without even our knowing it.

<table>
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<th>bhairo mehlaa 5.</th>
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<td>śant mandal meh har man vasai.</td>
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<td>śant mandal meh ṭuraṭ sabh nasai.</td>
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<td>śant mandal meh jam kichhoo na kahai.</td>
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Guru Ji concluded the previous shabad with the comment that showing His mercy whom God yokes to the service of saints, in the company of the saints they also get merged in Him. In many other shabads also, Guru Ji has advised us to seek the company of saints and sing praises of God in their company. Naturally the question arises what is so special about the company or congregation of saints? In this shabad, he briefly answers that question.

Listing some of the unique virtues of joining or sitting in the congregation of saints, Guru Ji says: “(O my friends), by remaining in the society of saints, God comes to reside in one’s heart. In the congregation of saints all sinful thoughts vanish (from the mind). In the society of saints, one’s way of life becomes immaculate, and in the company of saints, one is imbued with the love of the one (God).”(1)

But before proceeding further, Guru Ji gives a clear definition of the congregation of saints. He says: “(O my friends), the congregation of saints is the name of that (place or organization), where only praises of God are sung.”(1-pause)

Now listing some of the blessings of remaining in the company of saints, Guru Ji says: “(O my friends), by remaining in the congregation of saints, one’s round of birth and death is ended. In the company of saints, the demon of death does not say anything (and one has no fear of death). In the company of saints one’s speech becomes immaculate, because in the society of saints, one only utters God’s Name (and doesn’t enter into other useless discussions).”(2)

Regarding the merits of the society of saints Guru Ji adds: “(O my friends, such is the) congregation of the saints, (that) one’s mind is) immovable. In the guild of saints, all one’s sins are destroyed because in the association of saints, the immaculate discourse (on God) continues. So in the company of saints, one’s malady of ego vanishes.”(3)
In conclusion, Guru Ji says: “(O’ my friends), the society of saints never gets destroyed. In the company of saints, God the treasure of virtues becomes manifest. In the society of saints is the abode of the Master. O’ Nanak, (in the society of saints) God remains intertwined with His saints like warp and woof.” (4-24-37)

The message of this shabad is that if we want our fear removed, and to obtain a place of eternal peace, then we should join the company of the saints, where only praises of God are uttered. In that company our conduct of life would become immaculate and we would get rid of our malady of ego and all other evil thoughts. Then along with our other saintly friends, we would get merged into God Himself.
In a previous shabad (4-23-36), Guru Ji advised us that we should have full and complete faith in God and truly believe that whatever we need we get from Him, but we have to go and ask Him with due respect, humility, and full faith. It doesn’t matter, what kind of problem we are facing, whether it is some ailment, misfortune, or financial crisis, if we meditate on God’s Name and beg Him for help, He would surely take care of everything without even our knowing it. In this shabad, Guru Ji again expresses his confidence and trust in God and indirectly advises us to have similar faith in Him.

Guru Ji says: “(O’ my friends), no disease can come near a person whom (God) Himself protects, and no pain or sorrow afflicts that devotee. On whom God shows His mercy, He averts even (the fear of) death from (that person).”(1)

Therefore, Guru Ji declares: “(O’ my friends), always helpful is God’s Name. Whosoever contemplates it, always obtains peace, and even the (fear of) demon of death doesn’t come near (that person).”(1-pause)

Now asking us to reflect on our own beginning, Guru Ji says: “(O’ my friends, just think) when this (mortal) was not there, then who created that being? (Just see, how) from what tiny origin (of father’s semen and mother’s egg), He manifested. What a wonder (in the form of a human being? O’ my friends), He Himself destroys and Himself gives life (to the creatures) and always protects His devotees.”(2)

Advising us, Guru Ji says: “(O’ my friends), realize that everything is under His control. My God is the support of the supportless. Destroyer of pain is His Name. You will obtain peace, if you sing His praises.”(3)

Guru Ji concludes the shabad by saying: “O’ God the Master, listen to the prayer of the saints. I surrender my soul, life, and wealth to You. This world is Yours, and all meditate on You. O’ Nanak, showing His mercy, whom (God blesses with His Name, that person) obtains peace.”(4-25-38)

The message of this shabad is that if we want to get rid of all our fears, sorrows, and pains, we should have complete faith in God and meditate on His Name. For this we should pray to Him in a most humble way to bless us with the gift of His Name, which brings all kinds of peace and happiness.

It is the same light
In the previous shabad, Guru Ji advised us that if we want to get rid of our fear, sorrow, and pain, we should have complete faith in God and meditate on His Name. For this we should pray to Him in a most humble way to bless us with the gift of His Name, which brings all kinds of peace and happiness. In this shabad, Guru Ji shows us how to express our complete faith in God and what blessings those devotees enjoy who have faith in God.

So addressing God, Guru Ji says: “(O’ God), it is on Your support, that I survive in Kal-Yug (the present age, full of evils. All beings depend) on Your support and sing Your praises. While leaning on Your support, even death does not touch (or scare a person). With your support, one’s worldly entanglement is destroyed.”(1)

Guru Ji wants to further clarify that it is not only in this world, but in the next, he depends on God’s support. Therefore, he says: “(O’ God, both) in this and the next, I depend on Your support. (Because I know) that it is the one Master who is pervading in all (the worlds).”(1-pause)

Now describing some of the blessings he is enjoying with the support of God, Guru Ji says: “(O’ God), it is on Your support that I enjoy a state of bliss. Leaning on You I meditate on the Mantra of the Guru. It is by leaning on Your support that we swim across the dreadful (worldly) ocean. You are the perfect savior and ocean of peace.”(2)
Elaborating on his faith and trust in God, Guru Ji says: “(O' God), they who depend on Your support, have no fear. Such persons know) that the eternal God is the knower of all hearts. I lean on Your support and within my mind is the assurance of Your power. Both here (in this world) and there (in the next) I depend only on Your support.”(3)

In conclusion, Guru Ji says: “(O' God), I lean only on Your support and I have my trust in You. O’ God, the treasure of virtues, all meditate on You. Your devotees revel in joy by contemplating on You. O’ Nanak, (you too should) worship that (God, the) eternal treasure of merits.”(4-26-39)

The message of this shabad is that if we want no fear, problem, or malady to afflict us, then instead of having our faith in our own ego, or our relatives and friends, we should have full faith in the support, power, and justice of the eternal God, who would always protect us.

_bhairo mehlaa 5._

parathmay chhodee paraa-ee nindaa.
utar qa-ee sabh man kee chindaa.
lobh moh sabh keeno door.
param baisno parabh paykh hajoor. ||1||

aiso ti-aagee virlaa ko-ay.
har har naam japai jan so-ay. ||1|| raha-o.

aha^N-buDh kaa chhodi-aa sang.
kaam kroDh kaa utri-aa rang.
naam Dhi-aa-ay har har haray.
saaDh janaa kai sang nistaray. ||2||

bairee meet ho-ay sammaan.
sarab meh pooran bhagvaan.
parab kee aagi-aa maan sukh paa-i-aa.
gur poorai har naam drirh-aa-i-aa. ||3||

kar kirpaa jis raakhai aap.
so-ee bhagat japai naam jaap.
man pargaas gur tay mat la-ee.
kaho naanak taa kee pooree pa-ee. ||4||27||40||
In the previous many *shabads*, Guru Ji has urged us to meditate on God’s Name, which he says is better than adopting any holy garbs, such as becoming a yogi, recluse, or a *Vaishno* (a devotee of the Hindu god *Vaishno*, who renounces eating of meat, and indulging in false worldly pleasures). In this *shabad*, Guru Ji tells us what kinds of things those devotees renounce, who yoke them to meditating on God’s Name.

So first describing the most salient traits of a true *Vaishno* or devotee of God, Guru Ji says: “(O’ my friends), the person who sees God right in front of him or her, becomes the most exalted *Vaishno*. First of all, such a devotee has abandoned the (practice of) slandering others. By doing so, all the worry of his or her mind is removed and it has pushed away all greed and worldly attachment (from that devotee’s mind).”(1)

Guru Ji however notes and says: “(O’ my friends), it is only a very rare person who becomes such a renouncer (of the evils of slandering, greed, and attachment). Such a devotee meditates on God’s Name.”(1-pause)

Listing some other traits of such a renouncer, Guru Ji says: “(O’ my friends, such a devotee) abandons the company of arrogant intellect. Such a person is rid of the infatuation with lust and anger. Such a devotee always utters God’s Name, and by remaining in the society of saints, such persons are ferried across (the worldly ocean).”(2)

Describing the merits and virtues such a person acquires who meditates on God’s Name, Guru Ji says: “(O’ my friends), in whom the perfect Guru has enshrined God's Name, for such a person enemies and friends become the same, because that person (sees) the perfect God in all, and by obeying God’s command has obtained peace (of mind).”(3)

In closing, Guru Ji says: “(O’ my friends), showing His mercy whom (God) Himself saves, only that devotee meditates on God's Name. They who have obtained advice from the Guru, their minds have been illuminated (with divine wisdom), and Nanak says, that their lives have become perfect (and approved in God’s court).”(4-27-40)

The message of this *shabad* is that if we want to fulfill our life and make it successful and happy then we should seek the immaculate advice of the Guru. Following his advice we should meditate on God's Name, so that God may show mercy on us and help us to get rid of our evil inclinations such as lust, anger, and greed, and ferry us across this worldly ocean.
Everybody in this world seems to be engaged in pursuit of happiness and peace, but it is only a rare person who seems to be genuinely happy or at peace. Most of us think that we would be very happy if we could amass a lot of wealth, others assume that they would be happy if they had more power, while still others believe that happiness lies in having lots of relatives and friends. But it is often seen that even when one has all these things, one is still miserable. In this shabad, Guru Ji tells us the best way to enjoy a state of complete happiness and peace.

Commenting on the common means employed by people to obtain happiness, Guru Ji says: “(O my friends), true happiness (is not obtained by) earning much wealth. Watching of dances and dramas doesn’t bring (lasting) joy. Nor one obtains happiness by conquering many countries. (But) all kinds of joys are obtained by singing God’s praises.”(1)

Now giving the formula for obtaining true happiness, Guru Ji says: “(O my friends, it is) by good fortune that we obtain the company of saints. (Joining such a congregation, and seeking) the shelter of the Guru, meditate on God’s Name. (In this way) you obtain true peace, poise and bliss.”(1-pause)
Commenting on the state of those who think that they can find pleasure by remaining involved in their families or by performing faith rituals and duties, Guru Ji says: “(O my friends, all such relationships of) mother, father, son, or daughter are kinds of bonds (of worldly attachment), and all the deeds and faith rituals which one does to satisfy one’s own ego are also forms of bonds. (Only if God), the destroyer of bonds comes to reside in one’s mind, that one enjoys peace and abides in one’s own house (of the heart, and abode of God).”(2)

Guru Ji now tells us how one can enshrine God in one’s mind. He says: “(O my friends, first of all remember that) all of us are the seekers and it is only God who is the Giver. That God is the infinite and limitless treasure of all virtues. They alone meditate on God’s Name on whom God bestows His grace (and thus enjoy true happiness).”(3)

So advising himself (and indirectly us), Guru Ji says: “O Nanak, pray to your Guru and say to Him, O the treasure of virtues, Master of the universe, I have come to Your shelter. Show mercy and save me as You will.” (4-28-41)

The message of this shabad is that true happiness is not obtained by earning wealth, watching dances and dramas, ruling countries, doing rituals, or by keeping involved in family. True happiness is only obtained when joining the congregation of saintly persons. We meditate on God’s Name under Guru’s guidance.
In the previous shabad, Guru Ji told us that true happiness is not obtained by earning wealth, watching dances and dramas, ruling countries, doing rituals, or by keeping involved in family. True happiness is only obtained when joining the congregation of saintly persons. We meditate on God’s Name under Guru’s guidance. In this shabad, he tells us what kinds of blessings one enjoys when acting on the advice of the true Guru; one meditates on God’s Name. He also shares with us his own experience in this regard.

Describing what happens when upon meeting the Guru, one listens to his advice and discards duality or worldly attachment from the mind, Guru Ji says: “(O’ my friends), upon meeting the Guru, (one who has) abandoned one’s love for the other (worldly things), through Guru’s grace that one has meditated on God’s Name. Then one’s worry is forsaken and one is imbued with the love of God’s Name. (One then becomes so aware of false worldly attachments, as if) one has awakened after sleeping for births after births.”(1)

Summarizing the blessings a person obtains whom God yokes to His service, Guru Ji says: “(O’ my friends), showing mercy whom God yokes to His service, (by remaining) in the company of saints obtains all comforts.”(1)

Describing what other blessings such a person obtains through the grace of the Guru, he says: “(O’ my friends), through (the medicine of his) word the Guru cures all the maladies and pains (of such a person. Then one) safely keeps enshrined the medicine of Name in the mind. Upon meeting the Guru, a state of bliss wells ups in the mind, (and one feels such a joy, as if by meditating) on God’s Name (one has obtained) all kinds of treasures.”(2)

Continuing to describe the blessings enjoyed by such a person, he says: “(O’ my friends, one who has followed the Guru’s advice, that one’s) dread of birth and death and Yama (the demon of death) is removed. (By meditating on God’s Name) in the company of saints, one’s heart, which was (sad like an) inverted lotus, has blossomed
It is the same light

It is the same light. Moreover by singing praises (of God), one obtains an unwavering state of mind, and all one’s tasks are accomplished.”(3)

In conclusion, Guru Ji says: “(O’ my friends, upon whom God shows mercy), the advent of that person’s difficult to obtain (human) body is approved and by meditating on God’s Name it has become fruitful. Nanak says, that God has shown mercy (upon him as well), and I meditate on His Name with every breath and morsel.”(4-29-42)

The message of this shabad is that if we want all our anxieties to go away, we obtain a state of permanent peace, accomplish the purpose of this difficult to obtain human life, and be accepted in God’s court, then we should seek the guidance of the true Guru and meditate on God’s Name.

**Bhairo Mehlaa 5.**

sabh tay oochaa jaa kaa naa-o.
sadaa sadaa taa kay gun gaa-o.
jis simraat saglaa dukh jaa-ay.
sarab sookh vaseh man aa-ay. ||1||
simar manaa too saachaa so-ay.
halat palat tumree gat ho-ay. ||1||
rahaa-o.
purakh niranjan sirjanhaar.
jee-a jant dayvai aahaa.
kot khatay khin bakhsanhaar.
bhagat bhaa-ay sadaa nistaar. ||2||
saachaa Dhan saachी vadi-aa-ee.
gur pooray tay nihchal mat paa-ee.
kar kirpaa jis raakhanhaaraa.
taa kaa sagal mitai anDhi-aaraa. ||3||
paarbarahm si-o laago Dhi-aan.
pooran poor raahi-o nirbaan.
bharam bha-o mayt milay gopaal.
naanak ka-o gur bha-ay da-i-aal. ||4||30||43||

*Bhairon Mehl-5*

In the previous shabad, Guru Ji advised us that if we want all our anxieties to go away, we obtain a state of permanent peace, accomplish the purpose of this invaluable
human life, and be accepted in God’s court, then we should seek the guidance of the
true Guru and meditate on God’s Name. In this shabad again, Guru Ji advises us to
meditate on the Name of that God and lists many more blessings of following this
advice.

He says: “(O’ my friends), sing praises (of that God), whose Name is the highest of
all, meditating on whom all one’s pain goes away, and all comforts come to abide in
the heart.”(1)

Even addressing his own mind, Guru Ji says: “O’ my mind, contemplate on that
eternal (God, meditating on whom), you may obtain a high (spiritual) state both in this
and the next world.”(1-pause)

Guru Ji now tells us why contemplation on God is so beneficial for us. He says: “(O’
my friends), that immaculate Being is the creator of all. He provides sustenance to all
creatures and beings. Millions of our faults, He can forgive in an instant, and they
who are imbued with His loving devotion, He always ferries across (the worldly
ocean).”(2)

Now stating, who those are who obtain the blessings of God’s Name, Guru Ji says:
“(O’ my friends, God’s Name is the true wealth and only that person obtains this true
wealth and true glory, who has obtained unwavering intellect from the perfect Guru.
Showing His mercy whose savior (God) becomes, all that one’s darkness (of
ignorance) is removed.”(3)

In conclusion, Guru Ji says: “Whose attention is fixed on the transcendent God,
realizes that) the immaculate and perfect God is fully pervading everywhere. (In
short), O’ Nanak, on whom the Guru becomes kind, effacing all doubt and dread,
meets the Master of the universe.”(4-30-43)

The message of this shabad is that if we want to get rid of all our pains,
sufferings, and darkness of ignorance, and want to obtain all kinds of pleasures
and comforts, then we should seek the grace of the Guru and meditate on God’s
Name, so that God may show mercy upon us and bless us with His sight.

bhairo mehlaa 5.

jis simrat man ho-ay pargaas.
mithe kalays sukh sahj nivas.
tiseh paraapat jis parabh day-ay.
pooray gur kee paa-ay sayv. ||1||
sarab sukhaa parabh tayro naa-o.
aath pahar mayray man gaa-o. ||1||
rahaa-o.
In the previous shabad Guru Ji advised us that if we want to get rid of all our pains, sufferings, and darkness of ignorance, and want to obtain all kinds of pleasures and comforts, then we should seek the grace of the Guru and meditate on God's Name, so that God may show mercy upon us and bless us with His sight. In this shabad, he elaborates on the blessings of God's Name and tells us who those fortunate persons are who are blessed with it and what happens when they contemplate God and sing His praises.

First telling us who obtains the gift of meditating on God's Name, Guru Ji says: “(O my friends), meditating on whom the mind gets (divinely) illuminated, sorrow is destroyed, peace and poise abides in the mind, only that person obtains (the gift of remembering that God) whom He Himself gives and yokes in the service of the perfect Guru.”

Therefore addressing God and his own mind, Guru Ji says: “O” God, all comforts lie in Your Name. O” my mind, sing praises (of that God) at all times.”

Now stating the blessings of enshrining God’s Name in one’s heart, Guru Ji says: “(O my friends), one who enshrines God’s Name in one’s heart, obtains whatever one wishes. By remaining attuned to God with loving devotion, and by meditating on God, one’s comings and goings end.”

Now listing some more virtues enjoyed by the person whom God blesses with His Name, Guru Ji says: “On whom God bestows the gift (of His Name, that person’s) lust, anger, and ego are destroyed. That person’s love and attachment for Maya (the worldly affairs) is snapped, and such a person lives on the support of God.”

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Bhairon Mehta-5
So concluding the *shabad* with a prayer to God, Guru Ji says: “O’ Master, the cause and doer of everything, and inner knower of all hearts, slave Nanak has sought Your shelter, showing Your mercy, yoke him into Your service.”(4-31-44)

The message of this *shabad* is that if we want to get rid of all our worries, anxieties, and false worldly involvements, and if we want to get out of the rounds of birth and death, then we should pray to God to yoke us into the service of the true Guru. So that under his guidance we may meditate on God’s Name and become worthy of His grace and the bliss of His eternal union.
In the previous shabad, Guru Ji advised us that if we want to get rid of all our worries, anxieties, and false worldly involvements, and if we want to get out of the rounds of birth and death, then we should pray to God to yoke us into the service of the true Guru, so that under his guidance we may meditate on God's Name and become worthy of His grace and the bliss of His eternal union. In this shabad, he shows the opposite side of the picture, and tells us what happens if we don’t meditate on God's Name, and keep performing rituals such as visiting and bathing at holy places.

He says: “(O my friends), the person who doesn’t meditate on God’s Name, (is so disgraced that he or she feels like) dying. The person who is without (God’s) Name cannot sleep in peace. To hope for the supreme (spiritual) state without (meditating on God’s) Name is impossible like (growing of) branches without the roots.”(1)

Therefore addressing his own mind, Guru Ji says: “O’ my mind, always meditate on the Guru-God. (This meditation) washes off the filth (of sins) of many births, and snapping the (worldly) bands, it unites one with God.”(1-pause)

Commenting on the ritualistic deeds which many people do in the belief that these would bring them peace or salvation, Guru Ji says: “How can a stone (like hard hearted person) become pure, by bathing at a holy place? Instead, one’s mind is afflicted with the dirt of ego. Similarly other millions of ritualistic deeds become the root (cause) of our bonds. (In short), without mediation on God, (performing any other ritual is like carrying) a load of straw (on our heads).”(2)

Giving some more examples to illustrate the importance of God's Name, Guru Ji says: “(Just as) without eating, one’s hunger is not quenched; the pain is removed (only when) one’s ailment is cured. Similarly, the person remains afflicted with lust, anger, greed, and attachment, who has not worshipped that God who has created everyone.”(3)

Therefore, Guru Ji says: “(O my friends), blessed is God’s Name and blessed are the saints who sing God’s praise at all times. Blessed are the devotees of God and blessed is the Creator, Nanak seeks the shelter of the infinite God.”(4-32-45)

The message of this shabad is that God's Name is the true source of peace and bliss in this world. All ritualistic deeds such as bathing at holy places are useless like a bundle of straw. So we should always pray to God to bless us with the guidance of the Guru and inspiration to meditate on His Name.
In the previous shabad, Guru Ji told us that God's Name is the true source of peace and bliss in this world. All ritualistic deeds such as bathing at holy places are useless like a bundle of straw. So we should always pray to God to bless us with guidance of the Guru and inspiration to meditate on His Name. In this shabad, he tells us about the blessings one receives when the Guru is pleased and one is imbued with the love of God's feet (His Name).

He says: “(On whom), the Guru is pleased, all that one’s fears go away. Because such a person keeps enshrined the immaculate God’s Name in the mind. On whom the merciful God of the meek becomes kind, all entanglements of that person are destroyed.”(1)

Stating the merits of uttering God’s Name, he says: “In the company of saints, who utters the ambrosial God’s Name from the tongue, all that one’s doubt and dread is erased and one enjoys immense peace, poise and bliss.”(1-pause)

Listing some more blessings of getting imbued with God’s love, Guru Ji says: “(O’ my friends), one who is imbued with the love of God’s lotus feet (His Name), in an instant the great demon (of ego in that one) is destroyed. Therefore, you too should meditate on God at all times. The Guru God would Himself be Your protector.”(2)

Now describing the kind of protection, God provides to His devotees, Guru Ji says: “(O’ my friend), God always sustains His servant, and He looks after His devotees at
(at all times with) each breath. What to speak of any human being (God) even saves a person from the demon of death itself by extending His own hand (of protection).”(3)

In conclusion, Guru Ji says: “(O’ my friends), in whose mind God comes to abide (and one who keeps remembering Him), immaculate becomes that one’s glory and conduct. Showing His mercy, whom the Guru has blessed with the gift (of God’s Name), O’ Nanak that person has obtained the treasure of Name.”(4-33-46)

The message of this shabad is that when in the company of saintly (or Guru following) persons we meditate on God's Name, we obtain peace and poise. But we can enjoy these blessings only when our Guru becomes pleased with us and blesses us with the gift of Name.

**bhairo mehlaa 5.**

<table>
<thead>
<tr>
<th>Line</th>
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<tr>
<td>karaṇ kaaraṇ samrath gur mayraa.</td>
<td>karān karān samrath gur mayraa.</td>
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<tr>
<td>sabh faldātaṇa nirmal sayv.</td>
<td>sabh faldātaṇa nirmal sayv.</td>
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<tr>
<td>kar geh leenay apunay dās.</td>
<td>kar geh leenay apunay dās.</td>
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<tr>
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<td>raam naam rid_dee-o nivaas.</td>
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<td>sadāa anand naahee kichh sog.</td>
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<td>dookh darad nah bi-aapai rog.</td>
<td>dookh darad nah bi-aapai rog.</td>
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<td>sabh kichh tayraa too karnaihaar.</td>
<td>sabh kichh tayraa too karnaihaar.</td>
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<td>paarbarahm gur agam apaar.</td>
<td>paarbarahm gur agam apaar.</td>
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<tr>
<td>nirmal sobhaa achraj bānee.</td>
<td>nirmal sobhaa achraj bānee.</td>
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<tr>
<td>paarbarahm pooran man bhāane.</td>
<td>paarbarahm pooran man bhāane.</td>
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<tr>
<td>jal thal mahee-al ravi-aa so-ay.</td>
<td>jal thal mahee-al ravi-aa so-ay.</td>
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<td>naanak sabh kichh parabh tay ho-ay.</td>
<td>naanak sabh kichh parabh tay ho-ay.</td>
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</table>

**Bhairon Mehla-5**

In the previous shabad, Guru Ji told us that when in the company of saintly (or Guru following) persons we meditate on God's Name, we obtain peace and poise. But we
can enjoy these blessings only when our Guru becomes pleased with us and blesses us with the gift of Name. In this shabad, he tells us how powerful our Guru is and what kinds of virtues we obtain on seeing his sight (by listening and acting on his advice).

He says: “(O my friends), all powerful is my Guru. He is the creator of the universe. That Giver of life, breath, and peace abides near us. That imperishable God is the destroyer of fear. On seeing Him, one’s pain goes away.”(1)

Addressing God, Guru Ji says: “O God, I am a sacrifice to the feet of my true Guru, who has united me with You. (Now) wherever I look, I see Your support.”(1-pause)

Elaborating on the blessings one obtains upon meeting the Guru and following his advice, Guru Ji says: “(O my friends), on meeting the Guru-God, all one’s desires are fulfilled. He is the giver of all fruits and sanctifying is his service. Extending His hand to His devotees, God makes them His own, and enshrines God’s Name in their hearts.”(2)

So expressing his thanks, Guru Ji says: “O imperceptible and infinite Guru-God, whatever we see all belongs to You, and You are its Creator. (In whose heart You enshrine Your Name), always remains in bliss and never feels any sorrow. No misery, pain, or disease ever afflicts such a person.”(3)

In conclusion, Guru Ji says: “O God, immaculate is Your glory, and wonderful is Your Word (Your Name). O all-pervading perfect God, Your word is pleasing to the mind. (O my friends), that God is pervading all waters, lands, and skies. O Nanak, everything happens as per the will of God.”(4-34-47)

The message of this shabad is that if we seek the shelter of our true Guru (Granth Sahib Ji and act on his advice), then we would be blessed with the gift of God's Name. This gift would help us see God pervading everywhere and we would enjoy such a state of peace and bliss that we would forget all our pains and sufferings and would feel like sacrificing ourselves to our Guru-God again and again.

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bhairo mehlaa 5.

man  ṭan raatāa raam rang charnāy.

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sarab manorath pooran karnāy.
aath pahar gaavat bhagvant.
satgur deenoo pooraa mant. ||1||
In the previous shabad, Guru Ji told us that if we seek the shelter of our true Guru and act on his advice then we would be blessed with the gift of God's Name. This gift would help us see God pervading everywhere and we would enjoy such a state of peace and bliss that we would forget all our pains and sufferings and would feel like sacrificing ourselves to our Guru-God again and again. In this shabad, he tells us what kinds of blessings those persons enjoy who are blessed with the love of God's Name.

He says: “(O' my friends), the one whom the true Guru has given the perfect Mantra (of God’s Name), sings praises of God, who fulfills all one’s needs. One’s mind and body remain imbued with the love of God’s feet (His Name).”(1)

Therefore, Guru Ji says: “(O’ my friends), very fortunate is the one who is in love with God’s Name. In the company of that person, the entire world crosses over the worldly (ocean, and doesn’t go through births and deaths again).”(1-pause)

Now explaining how God’s Name is essential for all kinds of merits or virtues in a person, Guru Ji says: “(O’ my friends), that one alone is a (divinely) wise person who cherishes the one (God). That person is truly rich who possesses the sense of discrimination (between good and bad). Only that person belongs to high lineage who meditates on God the Master, and that one is a person of honor who recognizes the self (and knows about his or her faults and merits).”(2)
Listing some more blessings obtained by a person who sings praises of God, Guru Ji says: “(O’ my friends), one who has day and night sung praises of God, through Guru’s grace, that one has obtained the supreme status (of salvation). Then one’s (worldly) bonds are snapped, all one’s wishes are fulfilled and God’s love abides in one’s heart.”(3)

Therefore Guru Ji declares: “O’ Nanak, say whose destiny has been fulfilled, that devotee comes to the shelter of God. Such a person becomes pure and has purified all (others who have come in that person’s contact). With the tongue, such a person always keeps uttering (God’s Name), the essence of all elixirs.”(4-35-48)

The message of this shabad is that if we want to fulfill all our wishes and obtain supreme state of salvation, then we should seek the shelter of the Guru and obtain from him the mantra of God’s Name.

**bhairo mehlaa 5.**

- naam lait kichh bighan na laagai.
- naam sunat jam Dhoorahu bhaagai.
- naam lait sabh dookhah naas.
- naam japat har charan nivaa.
- nirbighan bhagat bhaj har har naa-o.
- rasak rasak har kay gun gaa-o.
- raha-o.

- har simrat kichh chaakh na johai.
- har simrat dait day-o na pohai.
- har simrat moh maan na baDhai.
- har simrat garabh jon na ruDhai.
- har simran kee saglee baylaa.
- har simran baho maahi ikaylaa.
- jaat ajaat japai jan ko-ay.
- jo jaapai tis kee gat ho-ay.

- har kaa naam japee-ai saaDhsang.
- har kay naam kaa pooran rang.
- naanak ka-o parabh kirpaa Dhaar.
- saas saas har dayh chiتاar.

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It is the same light
In the previous *shabad*, Guru Ji advised us that if we want to fulfill all our wishes and obtain supreme state of salvation, then we should seek the shelter of the Guru and obtain from him the mantra of God’s Name. In this *shabad*, he lists many more blessings obtained by a person who meditates on God’s Name. He also tells how God’s Name can benefit anyone irrespective of one’s caste, lineage, or social status.

Guru Ji says: "(O my friends), by meditating on God’s Name, no obstacle gets in our way. Upon hearing the Name, even the demon (fear) of death flees. By meditating on God’s Name, all one’s sorrows are destroyed, because by contemplating on the Name, the mind remains attuned to (the love of) God’s feet.”(1)

Therefore Guru Ji advises: "(O man), meditate on God’s Name, because this devotion doesn’t allow any obstacles (in life). Therefore with great relish sing God’s praises again and again.”(1- pause)

Listing the blessings of meditating on God, he says: "(O my friends), when we meditate on God, no evil harms us. By meditating on God, no demon or ghost comes near us. By meditating on God’s Name no worldly attachment or pride binds (us to the world). By meditating on God one is not caught in existences in the womb.”(2)

Now removing our doubts regarding the appropriate time or settings for meditating on God, he says: "(O my friends), all times are appropriate for worshiping God. You can meditate on God in the company of many, or alone. Anybody who belongs to high caste or has no caste, can worship God. Whosoever worships (God), is emancipated.”(3)

However, Guru Ji recommends: "(O my friends, if we) meditate on God’s Name in the company of saintly persons, then we are fully imbued with the love of God’s Name. O’ God, show mercy on Nanak that with each and every breath his body may remember (God).”(4-36-49)

The message of this *shabad* is that without any hesitation about the time or settings, whether we are alone or in company, we should remember God and keep singing His praises with love and devotion. By doing so, all our fears and doubts would go away. Nothing would stand in our way and we would be saved from going through the rounds of births and deaths again.

*bhairo mehlaa 5.*

aapay saasat aapay bayd.
aapay ghat ghat jaanai bhayd.
jot saroop jaa kee sabh vath.
karan kaaran pooran samrath. ||1||
In the previous shabad, Guru Ji advised us that without any hesitation about the time or settings, whether we are alone or in company, we should remember God and keep singing His praises with love and devotion. By doing so all our fears and doubts would go away. Nothing would stand in our way and we would be saved from going through the rounds of births and deaths again. In this shabad, he tells us how God is pervading everywhere, has all the powers and meditating on whom we obtain all kinds of boons, including health, wealth, and salvation.

Commenting on the powers and knowledge of God, Guru Ji says: “(O my mind, God) Himself has the knowledge of (all holy books, such as) the Shastras and Vedas. He knows the secret of each and every heart. He to whom belongs the entire universe is all light. He is the source of all creation, pervades everywhere, and possesses all powers.”(1)

Therefore advising his own mind (and indirectly us), Guru Ji says: “Hold on to the shelter of God, O’ my mind. By Guru’s grace, contemplate on (God’s) lotus feet (His Name); so that no enemy or sorrow afflicts you at all.”(1-pause)

Commenting further on the all pervasiveness of God, Guru Ji says: “(O my mind, God) Himself is taking care of all the forests, vegetation, and the three worlds, under whose law the world is governed. He Himself brings the soul and the matter together. He Himself is fully detached (from the world) and Himself enjoys (it).”(2)
Therefore Guru Ji says: “(O’ my friends), where ever I see I find that (God) everywhere. Except for Him, there is no other. It is by imbuing ourselves with the love of (His) Name that we swim across the (worldly) ocean and save ourselves from the rounds of births and deaths Therefore) in the company of saints, Nanak sings His praises.”(3)

In conclusion, he says: “(O’ my friends), in whose control is emancipation, bliss, and the way of life, and from Him, no one returns empty handed, showing His mercy on whom He becomes kind, O’ Nanak blessed is that devotee.”(4-37-50)

The message of this shabad is that if we want to ensure that no sorrow or enemy bothers us, and we obtain emancipation, joy, and union with God, then we should meditate on God’s Name with love and devotion.

SGGS P-1151

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SGGS P-1151

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The message of this shabad is that if we want to ensure that no sorrow or enemy bothers us, and we obtain emancipation, joy, and union with God, then we should meditate on God’s Name with love and devotion.
In many previous *shabads*, Guru Ji advised us to always meditate on God’s Name with love and devotion. In this *shabad*, he lists some of the blessings and virtues, which God’s devotees enjoy.

He says: “(O’ my friends), there is always a state of bliss in the minds of (God’s) devotees. Their minds become stable (and do not wander in different directions, because) all their worry is destroyed. In whose mind the all-pervading God has come to reside, all their dreads and doubts are destroyed in an instant.”(1)

Describing how dependable God is, Guru Ji says: “The all-pervading God is always a helper of His saints. Both in and outside the home, God is always with them, because He is pervading all places.”(1-pause)

Now describing the intimate relationship between God and His devotees, Guru Ji says: “(For the devotees), the Master of the universe is their wealth, possessions, youth, and the way (to live a holy life). He daily sustains the life and soul (of His devotees) with love and comfort. Extending His hand, He protects His devotees. He doesn’t abandon them.”(2)

Therefore Guru Ji declares: “(O’ my friends), there is no better Beloved than God. That eternal God always takes good care (of His devotees). From the beginning the world and beginning of ages, God’s devotees have been singing His praises, (because for them) God is their mother, father, son, and relative (who fulfills all their needs).”(3)

In conclusion, Guru Ji says: “(O’ my friends, for the devotees) God alone is their support and they depend on His power. For them, except for the One (God) there is no other. In Nanak’s mind (too) is this confidence, that our God accomplishes all our objectives.”(4-38-51)

The message of this *shabad* is that if we need a true helper and guide who would never abandon us in any circumstances in this or the next life and who would protect us at every step, we should make God as our friend by meditating on Him with love and devotion and singing His praises at all times.

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**Bhairo mehlaa 5.**

*bhai ka-o bha-o parhi-aa simrat har naam.*

*sagai bi-aaDh mitee tarihu gun kee daas kay ho-ay pooran kaam. ||1|| raha-o.*

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*It is the same light*
In the previous shabad, Guru Ji told us that if we need a true helper and guide who would never abandon us in any circumstances in this or the next life and who would protect us at every step, then we should make God our friend by meditating on Him with love and devotion, and singing His praises at all times. In this shabad, he describes the kinds of gifts and boons those devotees enjoy who make God as their friend.

First, talking about ailments and fears, Guru Ji says: “(O my friends), by meditating on God’s Name, (anybody who wants to frighten (the devotees), himself becomes afraid (of the devotees). Every kind of affliction arising from the three traits of Maya (for power, vice, or virtue) is destroyed and all the tasks of the devotee are accomplished.”

Now describing the daily conduct of the devotees and how even Dharam Raaj (the Judge of righteousness) craves for their sight, Guru Ji says: “(O my friends), the servants of God always sing His praises and they obtain (a seat in the) perfect home (the mansion of God). Even the judge of righteousness, the king of demons, looks forward to seeing the devotees, (because he knows that by seeing them), he too can get sanctified.”

In conclusion, Guru Ji says: “(O my friends), in the company of saints (all one’s) lust, anger, greed, slander, and ego is erased. But only by good fortune, we see the sight of such saints, and Nanak is always a sacrifice to them.”

The message of this shabad is that if we want to get rid of all our fears and evil tendencies of lust, anger, greed, and self-conceit, then we should become true devotees of God by meditating on His Name.
In the previous shabad, Guru Ji advised us that if we want to get rid of all our fears and evil tendencies of lust, anger, greed, and self-conceit, then we should become true devotees of God by meditating on His Name. In this shabad, he comments on those people who do not meditate on God’s Name, but worship lesser gods and goddesses, and perform rituals and paint religious symbols on their bodies to impress others.

Commenting on the state and fate of such people who adorn themselves with religious symbols, Guru Ji says: “(O’ my friends, one who makes a false show (of holiness), by making chakras (or religious marks on the body), but everyday tells lies from the tongue, and holds on to the five vices (of lust, anger, greed, attachment, and ego) is like the worshipper of five prophets (instead of any one Guru), who dies wailing and grieving like a widow.”(1)
Stating his belief in clear cut terms, Guru Ji says: “(O’ my friends), without (meditating on) God’s Name, all else is false (and of no use). Without the guidance of the perfect Guru, we do not obtain salvation and in the court of the eternal (God), the worshipper of power (or Maya) is robbed (of his or her honor, and punished).”(1-pause)

Commenting on the practices of those Hindu priests who plaster their yard with cow dung, or daily wash their bodies, deeming that by doing such things, they get sanctified, Guru Ji says: “That person is filthy who doesn’t recognize (God) in nature, because God doesn’t recognize the plastered place as pure. One who is soiled from within (with evil thoughts in his or her mind), but daily washes oneself from outside, loses his or her honor in the true court (of God).”(2)

Elaborating on the conduct of such persons, Guru Ji says: “(O’ my friends, such a hypocrite) keeps making efforts to amass worldly wealth (by hypocritical means, but) never treads on the path of righteousness. Such a person doesn’t remember God, who created him or her, but keeps falsely uttering (God’s Name from the tongue).”(3)

Guru Ji concludes the shabad by describing the state of those persons on whom God shows mercy and unites them with the company of saints. He says: “(O’ my friends, on whom the Creator shows His grace, that person starts associating with the company of the saints. Then such a person falls in love with God’s devotion. O’ Nanak (after that), there never is a break (in the enjoyment of divine bliss in that person’s life).”(4-40-53)

The message of this shabad is that if we want to purify ourselves, we should pray to God to show His mercy on us and unite us with the company of saints, so that in their company we may also be imbued with the love of God and keep singing His praises.


dwaara bho mehla 5. bhairo mehlaa 5.
ningak ka-o fitkay sansaar.
ningak kaa jhoothaa bi-uhair.
ningak kaa mailaa aachaaar.
daas apunay ka-o raakhanhaar. ||1||
ningak mu-aa ningak kai naal.
paarbaahram parmaysar jan raakhay ningak kai sir karhki-o kaal. ||1||
rahaa-o.
According to Gyani Harbans Singh Ji, “it appears that Guru Ji uttered this shabad, while commenting on the state and fate of slanderer (Sulhi Khan), who along with Guru Ji’s older brother Prithi Chand had been spreading false rumors against Guru Ji and came to attack and kill Guru Ji, or a Brahmin priest, who tried to poison Guru Ji’s son.

Guru Ji says: “(O, my friends), the entire world curses a slanderer, because all dealing of a slanderer is false. The conduct of a slanderer is evil. (He tries to harm the saint in every way), but God always protects His servant.”(1)

Perhaps referring to the death of Sulhi Khan, who along with Guru Ji’s brother Prithi Chand was on his way to attack Guru Ji, but was himself killed in a freak accident, Guru Ji says: “(O my friends), the slanderer died for being with another slanderer. The all-pervading God protected His saints and the slanderer was struck down by death.”(1-pause)

Now commenting on the fate of slanderers in general, Guru Ji says: “(O my friends), no one believes what a slanderer says. (On being exposed), the slanderers themselves regret their lies. Then they wring their hands (and) hit their heads against ground (in regret), but God doesn’t spare the slanderers.”(2)
In contrast, describing the conduct of a God’s saint, Guru Ji says: “(O’ my friends), God’s servant never harbors ill will (against anybody, including the slanderer. Upon seeing no harm to the saint), the slanderer suffers in pain as if a spear has hit him. Like a crane spreading its wings (the slanderer keeps posing as if he is very pious), but when he starts uttering (lies against the saint), he is exposed and kicked out (of the society).”(3)

In conclusion, Guru Ji says: “(O’ my friends), that Creator is the inner knower of all hearts. After due deliberation, slave Nanak has reached this conclusion that the servant of God is adjudged true in God’s court.”(4)

The message of this shabad is that if we don’t want to suffer in pain and be disgraced in this or the next world, then we should never slander or speak ill of anybody, particularly the saints and devotees of God.

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**bhairo mehlaa 5.**

<table>
<thead>
<tr>
<th>Line</th>
<th>Translation</th>
</tr>
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<tbody>
<tr>
<td>du-ay kar jor kara-o ardaas.</td>
<td>dua prayer</td>
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<tr>
<td>jee-o pind Dhan tis kee raas.</td>
<td>see this wealth</td>
</tr>
<tr>
<td>so-ee mayraa su-amee karniahaar.</td>
<td>one see his greatness</td>
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<tr>
<td>kot baar jaa-ee balihaar.</td>
<td>and this world</td>
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<tr>
<td>saaDhoo Dhoor punee karee.</td>
<td>saaDhoo Dhoor please show me how</td>
</tr>
<tr>
<td>man kay bikaar miteh parabh simrat</td>
<td>man who is talented and filled with</td>
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<tr>
<td>janam janam kee mail haree.</td>
<td>birth after birth how long will he</td>
</tr>
<tr>
<td>rhaa-o.</td>
<td>be</td>
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</tbody>
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**gur updays da-i-aa santokh.**

naam niDhaan nirmal ih thok.

kar kirpaas leejai laa-ay.

charan kamal naanak nit Dhi-aa-ay.

||4||42||55||
In the previous many *shabads*, Guru Ji advised us to sing praises of God and meditate on His Name. He has also been advising us that whenever we need anything we should humbly pray to God, and like our parent He would answer our prayer. In this *shabad*, he shows us how to pray to God and seek His blessings.

He says: “(O my friends), with folded hands I keep praying to God. (I believe that my) life, body, and wealth are His capital. That Master of mine is the doer of everything. I am a sacrifice to Him, myriad of times.”(1)  

Describing how beneficial is the company and service of saints, Guru Ji says: “(O my friends), the dust of the feet (the immaculate advice) of the saint (Guru) purifies (one’s life). By meditating on God (under the guidance of the Guru), evil thoughts are erased and the filth (of sins) collected in life after life, are washed off.”(I-pause)  

Now stating how much God’s devotees depend on His support, Guru Ji says: “(O my friends), He in whose house are all the treasures, (He who can bestow every kind of wealth), by doing whose service (and meditating on whose Name), we obtain honor, (that God) is the fullfiller of all our desires and is the support of life and breaths of His devotees.”(2)  

Therefore, Guru Ji advises: “(O my friends), who’s light is illuminating in each and every heart, the devotees survive by remembering Him. Whose worship doesn’t go waste, cherish that One in Your body and mind.”(3)  

Guru Ji concludes the *shabad* by listing some blessings, which one obtains by following the advice of the Guru. He also shows us what kinds of things we should ask from God. He says: “(O my friends, by acting in accordance with the) Guru's instructions, one imbibes (the virtues) of compassion and contentment, and obtains the treasure of God's Name, which is the most immaculate commodity. O’ God, showing Your mercy, attach Nanak to Your love (and bless him), that he meditates on Your lotus feet (Your Name) every day.”(4-42-55)  

The message of this *shabad* is that if we want to get rid of the dirt of sins and evil tendencies, and want to obtain honor in this and the next world, then we have to perform the humble service of the Guru (by listening and following the *Gurbani* in Guru Granth Sahib), and meditate on God's Name day and night.
In the opening lines of the previous shabad, Guru Ji stated that with folded hands he keeps praying to God. (He believes that his) life, body and wealth are God’s capital and that Master of his is the doer of everything. In this shabad, he describes what kinds of blessings he received when his true Guru listened to his prayer.

He says: “(O my friends), my true Guru has listened to my prayer and all my tasks have been accomplished. All I did was meditate on God and the perfect Guru removed all my fear.” (1)

Therefore expressing his full confidence in the Guru, he says: “(O my friends), the Guru God is more powerful than all other (gods). I have obtained all kinds of comforts by serving (and following) him.” (1- pause)

Commenting on the powers of his Guru God, he says: “(O my friends), He by whose doing, everything happens; by whose command no one can negate that God who is of unparalleled beauty. Fruitful is whose sight, (that) Guru is the embodiment of God.” (2)

Now describing the virtues which a person acquires, in whose mind God’s Name comes to abide, he says: “(O my friends), in whose mind abides God’s Name, whatever he or she sees, that person finds divine wisdom in it, and whose mind is fully illuminated, in that devotee resides the all-pervading God.” (3)
Guru Ji concludes the *shabad* by expressing his gratitude and admiration for the Guru, who has so enlightened him. He says: “(O’ my friends), I always bow to that Guru. I am always a sacrifice to that Guru. I (listen and act on the advice of that Guru with utmost respect, as if I) drink the wash of the true Guru’s feet. O’ Nanak, I survive by meditating on that Guru (who has blessed me with divine wisdom and so many other boons).”(4-43-56)

The message of this *shabad* is that if we want to get all our tasks accomplished and get rid of all our fears and worries, then we should have full faith and trust in the true Guru who is the embodiment of God Himself. By doing so we would obtain divine wisdom and enjoy the presence of God in us.

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It is the same light
humbly acknowledges this fact and states what to speak of him alone, even so many other saints and devotees have not been able to fully appreciate the limit and depth of God’s beauty and merits.

So addressing God, Guru Ji says: “O’ the compassionate Sustainer of all, which of Your merits may I count? Like so many waves (in the ocean), countless plays (of the world emerge from You), and You are the Master of all.”(1-pause)

Now listing some of the categories of people who are engaged in worshipping God in various ways, Guru Ji says: (O’ God), unaccountable are those who are deliberating (on the books of divine) knowledge, myriads are meditating on You. Countless are those who are worshipping or doing penance for You. Countless are those singing Your praises in melodious tunes and innumerable are those contemplating on You in silence.”(1)

In conclusion, Guru Ji says: “(O’ God, in this world), myriads of melodies are being sung with countless musical instruments which are producing countless relishes, and countless of sorrows and ailments are removed by listening to Your praises. Nanak says that the service of the limitless God contains the merits of visiting holy places on the ocean shores, studying the six (Shastras), observing fasts, doing worships, and pilgrimages.”(2-1-57-8-21-7-57-93)

The message of this shabad is that countless are the merits of God and countless are the ways in which people try to worship Him, but the one way which contains the merits of all other worships, meditations, fasts, and rituals is the meditating on God's Name and singing His praises.

**Detail of Shabads:** - M: 1=8, M: 3=21, M: 4=7, M: 5=57, Total=93

<table>
<thead>
<tr>
<th>Shabad</th>
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<tr>
<td>bhairo asatpadee-aa mehlaa 1 qhar 2</td>
<td>aatam meh raam raam meh aatam cheenas gur beechaaraa. amrit banee sadab pachhaanee dukh kaatai ha-o maaraa.</td>
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<td></td>
<td>naanak ha-umai rog buray. jah daykhaaN tah aykaa baydan aapay bakhsai sadab Dhouray.</td>
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It is a common observance that all human beings are involved in some kind of ego or self-conceit. Some feel proud of their wealth, others think themselves as great for writing so many scholarly books. Even those who appear to be spiritual and religious...
have an ego of following their prescribed rituals, or adorning their symbols. In this _shabad_, Guru Ji tells us how not only human beings, but also the great Hindu gods like _Shiva_ and _Brahma_ are afflicted with the malady of ego. He also tells us who those fortunate ones are who are free from this epidemic.

Right at the outset, Guru Ji says: “(O, my friends), by reflecting on (Gurbani) the Guru’s word, one who realizes that God abides in the soul and the soul abides in God, and through the ambrosial word of the Guru understands God’s Name, that one is able to still the ego (within, and thus) get rid of all the ailments arising from ego.”(1)

Commenting on the all-pervasive deadly disease of ego, Guru Ji says: “O” Nanak, very ruinous are the ailments (caused by) ego. Wherever I look, I find that the same one disease is pervading there. Only whom God Himself spares from it from the beginning, He attunes that person to the word (of the Guru).”(1-pause)

Describing what happens, when God shows His mercy on one and spares that person from any more suffering, Guru Ji says: “(O” my friends, just as when a goldsmith tests a piece of gold and finds it pure, he doesn’t poke it with hot iron rods any more. Similarly) they whom the examining God has Himself tested (and adjudged free of ego), are not put to any more tests. They on whom has been cast the glance of (God’s) grace; the Guru has united them (with God). The person who becomes pleasing to God, becomes the embodiment of that eternal (God).”(2)

Now commenting on the extent to which the malady of ego has spread, Guru Ji says: “(O” my friends, what to speak of ordinary human beings), even the air, the water, and the fire are suffering from the sense of ego (each of them thinks it as most powerful) and the entire earth (from which all the necessities of life are produced) is a victim (of this disease). In fact, due to their family attachments, mothers, fathers, wealth and body are all afflicted (with this ailment).”(3)

But that is not all, Guru Ji adds: “(O” my friends, even great gods like) _Brahma, Vishnu, and Shiva_, and the entire world is a patient (of ego). Only they who have reflected on (Gurbani), the word of the Guru, have become free (from ego) by recognizing the state of union with God.”(4)

Guru Ji further notes: “(O” my friends, all the) seven seas, the rivers (falling in them), the continents and the under-worlds are full of the malady (of ego). But the servants of God, enjoy a state of bliss by remaining attuned to the eternal God, who bestows His grace upon them at all places.”(5)

Again stressing the point, that what to speak of ordinary householders, even those who forsake the world and become yogis or spend all their lives reading holy books, cannot get rid of the disease of ego, he says: “(O” my friends), all the six sects of yogis, the adopters of holy garbs, and those who subject themselves to innumerable deeds of self-control, are afflicted (with ego). What can the _Vedas_ or the Semitic books (like Bible and Quran) do for them, if they do not realize the one God (pervading on all, and keep suffering in ego thinking that their God is better than others’).”
Explaining the futility of changing one’s way of living, Guru Ji says: “(O’ my friends), when one enjoys sweet dishes (while living in family), one gets inflated with ego, and the one who goes to jungles and survives on mere roots, that one also doesn’t obtain peace. (In fact, anybody who) forsaking God’s Name adopts other ways, repents in the end.”(7)

Now specifically commenting on some of the common ways which people adopt the belief that these ways will relieve them of the malady of ego or bring them peace, Guru Ji says: “(O’ my friends), by wandering in pilgrimage stations this disease doesn’t go away, and the one who is well read, gets involved in useless discussions and controversies. The disease of duality (or love of things other than God) is a very serious ailment, afflicted by this (disease); one becomes the slave of Maya (the worldly wealth and power).”(8)

Guru Ji concludes the shabad by telling us what kind of person gets rid of this disease and remains free from any such ailments. He says: “(O’ my friends), the person who keeps praising (God) through the word (of the Guru), and within whose mind abides the eternal God, his malady (of ego) is eradicated. O’ Nanak, a devotee of God on whom has been bestowed the mark of God’s grace; remains immaculate.”(9-1)

The message of this shabad is that the disease of ego is prevalent in everything and everybody including gods and goddesses. Even by reading all kinds of scriptures, going to holy places, or adopting various holy garbs, one cannot get rid of this malady. It is only when one reflects on Gurbani, the Guru’s word and meditates on God’s Name that one is bestowed with God’s grace and is emancipated from ego.
It is the same light
thamh upaarh har aap dikhaa-i-aa.
aha^kaaree dai^t maar pachaa-i-aa.
bhagtaa man aanand vajee vaDhaa-ee.
apnay sayvak ka-o day vadi-aa-ee. ||9||
jaman maraam moh upaa-i-aa.
aavan jaanaa kartai likh paa-i-aa.
parahlaad kai kaaraj har aap dikhaa-i-aa.
bhagtaa kaa bol aagai aa-i-aa. ||10||
dayv kulee lakhimee ka-o karahi jaikaar.
maataa narsingh kaa roop nivaar.
lakhimee bha-o karai na saakai jaa-ay.

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parahlaad jan charnee laagaa aa-ay. ||11||
satgur naam niDhaan drirh-aa-i-aa.
raaj maal jihothee sabh maa-i-aa.
lobhee nar rahay laptaa-ay.
har kay naam bin dargeh milai sajaa-ay. ||12||
kahai naa^nak sabh ko karay karaa-i-aa.
say parva^an jinee har si-o chi^t laa-i-aa.
bhagtaa kaa angee^kaar kardaa aa-i-aa.
kartai apnaa roop dikhaa-i-aa. ||13||1||2||

Bhairon Mehla-3 Ghar-2

In this shabad, Guru Ji narrates a very famous folklore of the devotee Prehlaad and his demonic father Harnakash. As per the folklore, by doing continuous penance Harnakash obtained certain promises from God. These promises included that neither a human being nor an animal could kill him. He would not die inside his home or outside, and he could not die during the daytime or in the night. By obtaining such guarantees he thought that he had become immortal, and no power on earth could ever kill him. But instead of feeling grateful to God for these boons, Harnakash became so self-conceited and arrogant that he proclaimed himself as the Almighty and issued
strict orders that henceforth instead of worshipping God everybody should worship him, otherwise he could face death. But as per God’s wondrous plays, his own young son Prehlaad refused to obey his father Haranakash. When Prehlaad was sent to school, instead of showing any interest in studies, he started worshipping God and inspired his classmates to do the same. Feeling afraid for their own lives, his teachers reported the matter to Haranakash, who first tried to terrorize the innocent child, by using such tactics as locking him in a dark room and throwing him from a hill side. But when he found out that all these threats had no effect on Prehlaad, Haranakash became so furious that picking up a deadly weapon he tried to kill Prehlaad and challenged him to invoke his God to save him. At this juncture tearing a column, God appeared as half lion and half human being. Then He caught hold of Haranakash and placed him on the sill of a door, so that half of his body was inside and other half outside showed him that he was half animal, half man, and it was dusk (neither day, nor night). Thus, after demonstrating that He wasn’t breaking any of His promises, God killed Haranakash and saved the life and honor of His devotee Prehlaad. By citing this story in this Ashtpadi, Guru Ji wants us to realize that God is all-powerful and we should never lose our faith in Him. He would definitely save us in the end.

Commenting on the happenings in the world, Guru Ji says: “(O’ my friends), that Creator has set afoot a wondrous play. Through the Guru He has recited a celestial word that the self-conceited ones are strayed (from the right path), but to the Guru’s followers, He has revealed (this path). The Creator has always been creating such circumstances.”(1)

Before detailing the story, Guru Ji states Prahalad’s basic belief to which he stuck till the end. He said: “(O’ my father), the Guru’s word is so enshrined in my inner conscience that I would never forsake God’s Name.”(1-pause)

Now relating briefly Prahalad’s story, Guru Ji says: “Prahalad’s father sent him (to school) to study. So bringing along a wooden tablet he approached his teacher. (But when his teacher tried to teach him certain ways of life), Prehlaad told his teacher that except for (learning to meditate on God’s) Name, I am not interested in any other ways (of the world). Please just write (the Name) of God of the universe and destroyer of demons on my tablet.”(2)

The teacher first reported this matter to Prahalad’s mother. Fearing that upon hearing about the disobedience of his strict command by his own son, her husband might become very furious and punish Prehlaad very severely, she tried to dissuade Prehlaad from his practice. Narrating this happening, Guru Ji says: “(Prahalad’s) mother said to her son Prehlaad: “(O’ my son, please) don’t read that controversial thing (which would make your father very mad).” She exhausted herself trying to dissuade him from his obsession but Prehlaad replied: “(O’ my mother), God is (always) with me. If I abandon God’s (Name) it would bring disgrace to our (entire) lineage.”(3)

When Prahalad’s teachers found out that in spite of his mother’s warning, Prehlaad had not changed his ways; his teachers started deliberating on the situation. They
realized that Prehlaad had corrupted other students. They said, “he doesn’t listen to what we say but keeps trying to fulfill his own objective (of motivating others to worship God. In fact) he has spread God’s worship in the entire town and the court of the demon (king) couldn’t do anything about it.”(4)

Describing what happened after that, Guru Ji says: “The teachers (named) Sanda and Marka went and cried (before the king (and explained the situation to him). Then all the demons exhausted themselves trying to dissuade (Prehlaad from his belief, but to no avail. Prehlad stuck to his belief) that God saves the honor of His devotees and nothing can happen as per the saying of the one who has been created (by God).”(5)

Now Guru Ji gives the background of the king Harnakash and how he happened to get this power and how this power corrupted him. He says: “(O’ my friends), it was as a result of his past deeds (of worship) that this demon ruled over a kingdom. (However, he got so intoxicated with power) that he wouldn’t even recognize God. (Actually, It is God Himself), who made Harnakash go astray (from the right path), and he picked a fight with his son Prehlaad. The blind fool did not realize that the time of his death has come near.”(6)

Continuing the story, Guru Ji says: “(In his rage, Harnakash) confined Prehlaad in a (dark) room and locked it from outside. But the fearless child wasn’t scared at all (and said): “Within me resides my Guru God. If the one created by God rivals God Himself, without (having power) he calls himself great. (In fact, what was written from the beginning of time (of Harnakash’s death) had arrived and he picked a quarrel with a God’s devotee.”(7)

Describing the climax of this fight between a devotee and an arrogant king, Guru Ji says: “(Ultimately), the father raised a bludgeon to strike his son and said: “Let me see where is your God and Master? (Prehlaad replied): “That life of the world does ultimately become the helper (of His devotee) and wherever I look, I find Him pervading there.”(8)

Stating what happened next, Guru Ji says: “(At this juncture), tearing out a pillar (God) revealed Himself (as half man and half lion), and annihilated the arrogant demon. This brought bliss in the minds of devotees and there were greetings all around. (They became even more confidant that God always) gives glory to His servants.”(9)

Now giving the analysis of this legend, Guru Ji says: “(O’ my friends), it is God who has created this process of birth, death and attachment, and it is the Creator who has written coming and going (into and out of this world in the fate of His creatures). For the sake of (accomplishing) Prahalad’s task, God revealed Himself, and in this way the word (uttered by the devotees) proved true (that God pervades everywhere and He ultimately saves His devotees).”(10)

Regarding the dreadful form which God had adopted to kill the demon Harnakash, Guru Ji says: “(Seeing such an awful form of God, even the gods got scared, and the
entire) family of gods went to Lakhami (the Hindu goddess of wealth), and after hailing said to her: “O” mother, (ask God) to remove this terrible form of man-lion. But even Lakhami, was so afraid that she didn’t dare to go (near God in this form. Ultimately), devotee Prehlad, himself went and fell at the feet (of God and prayed to Him to take off this form, and God acceded to His request).”(11)

Now explaining why and how the devotees remain so firm in their belief in God, Guru Ji says: “(O” my friends, the one whom) the true Guru has firmly instructed in the treasure of Name, (realizes that) all these kingdoms, possessions, and riches are false (and very short lived). But the greedy men stay attached (to these things and do not realize that) without meditating on God’s Name, one gets punished in His court.”(12)

In conclusion, Guru Ji says: “(O” my friends), Nanak says (that it is that God), who does and gets everything done. Only those are approved in His courts who have attuned their mind to God. (From the very beginning, God) has been taking the side of His devotees and the Creator has revealed His form (to them).”(13-1-2)

The message of this shabad is that whatever is happening, it is as per God’s will. It is He, who has set the stage of this wonderful worldly play. So we should have complete and unwavering faith in God and never waver before untruth and oppression, God would definitely save us in the end and destroy our enemies.
In the previous shabad, Guru Ji narrated the story of Prehlad and showed us how the faith of that young child in God saved him from the wrath of his own father, the demon King Harnakash, and how God destroyed the devil. According to the legend Prehlad said that he would not forsake God's Name because this would mean going against the wishes of his Guru who had instructed him to meditate on God's Name and nobody else.

For him, forsaking God and worshipping anybody else (including his father) would have meant a curse and defamation for his own Guru. In this shabad, Guru Ji again describes the blessings obtained by those who have served and acted on the advice of the Guru.

He says: "(O’ my friends), they who by serving the Guru have obtained the nectar fruit (of God's Name), have put out (the fire) of ego and worldly desires (in them). God's Name is enshrined in their mind and the desire (for worldly things) in their mind has been absorbed in the mind itself.”(1)
Therefore even for himself Guru Ji prays: “O’ my dear God, show mercy on Your humble servant, who asks for the charity of singing Your praises every day. Please emancipate (him) through the Guru’s word.”(1-pause)

Continuing his address to God, Guru Ji says: “(O’ God, I know that) even the demon of death cannot look at the saintly persons with an evil intent and cannot inflict the slightest pain or suffering on them. Therefore, they who seek Your shelter, save themselves (and also) emancipate all their lineages (from the rounds of birth and death).”(2)

Appreciating the benevolence of God, he says: “(O’ God), this is Your greatness that You Yourself save the honor of devotees. You wash off their sins and evils of many past births and not even an iota of duality remains in them.”(3)

Next Guru Ji humbly acknowledges our ignorance and says: “(O’ God), we the foolish and ignorant ones don’t understand anything. You Yourself make us understand (the right things. We know that) whatever pleases You, (the mortal) would only do that and nothing else can be done (by anybody).”(4)

Commenting on the foolish deeds in which the world is engaged, Guru Ji says: “(O’ God), after creating this world, You have (Yourself) yoked it to (worldly) task, (and this world) is doing unscrupulous deeds. It has wasted the commodity of life (breaths) in a gamble and has not obtained (divine) wisdom through the word (of the Guru).”(5)

Now commenting on the conduct and the end result of those self-conceited persons who instead of Guru’s advice, follow the dictates of their own minds, he says: “(O’ my friends), the self-conceited persons die (spiritually, because) due to evil intellect, they remain in darkness of ignorance. They are never able to cross over the dreadful (worldly) ocean, and without guidance of the Guru, drown headlong (in the terrible cycle of births and deaths).”(6)

In contrast describing the conduct of the Guru’s followers, he says: “They who remain imbued with the love of the true word (of the Guru), are the true devotees and God Himself unites them with Him. By reflecting on (Gurbani) the word (of the Guru), they have understand the Guru’s instruction, and they keep their mind attuned to the eternal (God).”(7)

In closing, Guru Ji says: “(O’ God), You Yourself are immaculate and by reflecting on the Guru’s word, Your devotees also become immaculate. Nanak is always a sacrifice to them in whose mind God’s Name is enshrined.”(8-2-3)

The message of this shabad is that even if we are doing a little bit of worship, we should pray to God to bless us with the true understanding of (Gurbani) the Guru's word. Then following Guru’s immaculate advice we may keep meditating on God’s Name, till we are emancipated and absorbed in God Himself.
It is the same light
Any reader of Guru Granth Sahib Ji would note that the one thing on which Guru Ji stresses upon again and again is the absolute necessity of meditating on God’s Name or remembering Him at all times. This doesn’t mean that we have to keep repeating His Name at every moment, but it means that we have to always remember Him just as a loving mother always remembers her child. In this shabad, he tells us about the unique merits of meditating on God’s Name and comments on the state of those who ignore this advice and don’t care to meditate on God’s Name.

First commenting on the riches of God’s Name, Guru Ji says: “(O my friends), that person alone is a great king in whose heart is enshrined God’s Name. In whose heart is enshrined the Name, all that person’s tasks are fulfilled. In whose mind abides God’s Name, (feels as if he or she has) obtained riches of a million kinds. (On the other hand), without meditating on God’s Name the human birth goes totally to waste.”(1)

Stating how much he respects those who have the riches of Name, Guru Ji says: “I praise the one who has the capital of God’s Name. Very fortunate is the one on whose forehead is Guru’s hand.”(1-

Now resuming to narrate the merits and blessings, which one enjoys who enshrines God’s Name in one’s heart, Guru Ji says: “(O my friends), in whose heart is enshrined the Name, (is so powerful as if that person commands) many forts and armies. In whose mind is God’s Name, (enjoys) peace and poise. In whose mind is the Name, becomes calm and contended. (But) accursed is the life without the Name, (and such a person is useless like) a dead (body).”(2)

Commenting further on the life and conduct of a person who meditates on God’s Name, Guru Ji says: “In whose mind (is enshrined God’s) Name, is emancipated (from worldly involvements, even) while alive. In whose mind is the Name; knows all the ways (of living a fruitful life). In whom is enshrined the Name; obtains (all) the nine treasures (of wealth). But without the Name, one keeps coming and going (in and out of this world).”(3)
Now describing the state of mind of a person who has enshrined God’s Name in the mind, Guru Ji says: “(O’ my friends), within whose mind is God's Name, becomes free of worries. In whose mind is God’s Name, always remains in profit. In whose mind is the (God’s) Name has a big family (to such a person, the entire world seems to be his or her family. But the one who lives one’s life) without meditating on God’s Name, becomes a self-conceited fool.”(4)

Commenting further on the state of mind of a person in whose mind is enshrined God’s Name, Guru Ji says: “(O’ my friends), in whose mind is God’s Name his or her mind becomes so stable, (as if he or she) is sitting on an immovable throne (and ruling over a permanent kingdom). In whose mind is the Name; is a true banker (of the riches of Name. But the one) without Name has no honor or credit anywhere. (So nobody respects or trusts such a person).”(5)

But as for the one who has God’s Name, he says: “(O’ my friends), in whom comes to abide God’s Name, becomes known among all (the world. In fact, in whom is enshrined God’s) Name, becomes (one with) the Creator. In whose mind is the Name is the highest of all, but without the Name one keeps on wandering in many existences.”(6)

Describing the kind of enlightenment received by a person in whose mind God’s Name comes to abide, Guru Ji says: “(God) becomes clearly visible to the one, in whom is enshrined the Name, (because) in whose mind is God’s Name, his or her darkness (of ignorance) is removed. In whose mind is the Name, that person is accepted (in God’s court), but without (meditating on) the Name one keeps coming and going again and again (in and out of this world).”(7)

In closing, Guru Ji says: “Only that person has obtained (the wealth of) Name on whom (God) has become gracious. By being in the company of saints, that one understands God. Those people’s comings and goings have ended, and they have obtained bliss. Nanak says, (such persons have) merged their light in the (supreme) light (of God).”(8–1–4)

The message of this shabad is that if we want that our perpetual pains of birth and death may cease, all our problems, anxieties, and worries should come to an end, and we enjoy a state pf permanent peace and bliss, then joining the company of Guru’s followers, we should meditate on God’s Name.

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\[ \text{bhairo mehlaa 5.} \]

\[ \text{kot bisan keenay avtaar.} \]

\[ \text{kot barahmand jaa kay Dharamsaal.} \]

\[ \text{kot mahays upaa-ay samaa-ay.} \]

\[ \text{kot barahmay jag saajan laa-ay. ||1||} \]
It is the same light
In the previous shabad, Guru Ji advised us that if we want our perpetual pains of birth and death to end, all our problems, anxieties, and worries should disappear, and we enjoy a state of permanent peace and bliss, then joining the company of Guru following persons, we should meditate on God’s Name. In this shabad, he tells us how great, limitless, and powerful is that God, and how he finds himself incapable of describing God’s merits and expanse.

First referring to the three primal Hindu gods Brahma, Vishnu, and Shiva, who are believed to be the gods of creation, sustenance, and destruction of this world, Guru Ji says: “(O’ my friends, so great is my God that He) has created millions of incarnations of Vishnu, and millions of universes are whose places for practicing virtue. He has created and re-absorbed (in Him) millions of Shivas, and has engaged millions of Brahmans in creating the worlds.”(1)

Before going further Guru Ji plainly acknowledges his inability and says: “(O’ my friends), such is God my Master, that I cannot describe His merits in detail.”(1-pause)

Now addressing God Himself, Guru Ji says: “(O’ God, so great are You) that millions of Lakshmis (the goddesses of wealth) are Your maid-servants, and You reside in the hearts of millions of creatures. O’ God, millions of creatures are absorbed in You and millions of devotees abide with You (and worship You).” (2)

But that is not all. Guru Ji adds: “(O’ my friends, so great is my God, whom) millions of great kings pay homage, and millions of gods like Indaras are standing at whose door. Millions of heavens depend upon His glance of grace, and myriad are His names (and qualities) whose worth cannot be appraised.”(3)

As for the sources of entertainments at His disposal, Guru Ji says: “(O’ my friends, so great is that God) at whose door millions of tunes are being played, and millions of wonderful plays are being staged in whose theatres. Millions of Shivas and (their consorts) Shaktis are His obedient servants, and who gives sustenance to myriads of creatures.”(4)

Now referring to the places of worship and pilgrimage, Guru Ji says: “(O’ my friends, so great is my God that) millions of holy places are abiding in His feet (To remain attuned to His Name is equal to bathing at millions of holy places). Meditating on whose beautiful Name purifies millions. Millions perform His worship. Millions are His expanses and except for Him there is no other.”(5)

Continuing to sing His praises, Guru Ji says: “(O’ my friends, so great is our God) whose glory millions of swan like (immaculate) souls sing, whose praises millions of progenies of god Brahma are singing. He can bring about millions of creations and destructions in an instant. (O’ God), millions of Your merits cannot be counted.”(6)
Once again addressing us, Guru Ji says: “(O’ my friends, so great is our God, that) myriad of scholars keep expounding on His knowledge, millions of contemplators keep contemplating on Him, millions of penitents keep doing penitence, and millions of silent sages keep observing silence, (yet they have not been able to know His limits).”(7)

In conclusion, Guru Ji says: “(O’ my friends), that God the Master of ours is invisible and beyond the comprehension of our ordinary senses. That inner knower of hearts is pervading in all the creatures. (O’ God), the Guru has blessed Nanak with this enlightenment that wherever I look I find Your abode.”(8-2-5)

The message of this shabad is that if we want to enjoy the sight of that all-powerful God whom millions of kings pay homage and whom millions of gods worship then we should seek the guidance of the Guru, who would so enlighten us that we would see that God pervading in all places and in all creatures.
In the previous shabad, Guru Ji advised us that if we want to enjoy the sight of that all-powerful God to whom millions of kings pay homage and whom millions of gods worship, then we should seek the guidance of the Guru, who would so enlighten us that we would see that God pervading in all places and in all creatures. In this shabad, he shares with us his own experience and describes what kinds of wonderful gifts his Guru has given him and what kinds of boons and blessings he is enjoying now.

He says: “My true Guru has given me the alms of the priceless jewel of God’s Name. In a very natural sort of way, God has come and met Nanak (and as a result, he is enjoying) limitless poise, merry-making, and wondrous plays.” (1)

Therefore advising himself, Guru Ji says: “O’ Nanak, say that eternal is the praise of God, therefore again and again attune your mind with that praise (of God).” (1-pause)

Describing how unknowingly God’s Name has become part of his daily life, Guru Ji says: “(O’ my friends), love of the carefree (God) has become like my (daily) food. (I cannot survive unless I lovingly remember Him every day). Unknowingly, I am meditating upon God’s Name. Unknowingly, my life is being emancipated through...
the Guru’s word and unknowingly; the store houses (of my mind) are being filled (with the wealth of God’s Name). (2)

Describing some of the blessings, which he is enjoying, Guru Ji says: “(O’ my friends, since the time my Guru blessed me with the jewel of God’s Name, I am noticing that) without my knowing, my tasks are being accomplished and unknowingly my worries have been removed. Effortlessly I have brought this mind under control and unknowingly (my mind has become so full of love for everybody, that) unknowingly my enemies have become my friends.”(3)

Regarding the spiritual matters, Guru Ji says: “The care-free (God) has given me consolation, and un-knowingly (all) my desire has been fulfilled. (Now for me, the worship) of the care-free (God) is the essence (of all) faiths. It is the Guru who has given me this mantra (of meditation on God’s Name), which makes me care-free.”(4)

Listing some of the blessings which he automatically received by repeating the mantra of God’s Name, Guru Ji says: “(O’ my friends, by meditating on God’s Name), unknowingly my animosities have been eradicated, and without my knowing, the darkness (of my ignorance) has been removed. Unknowingly, singing of God’s praise has become pleasing to my mind and effortlessly, I have seen God pervading in each and every heart.” (5)

Continuing to describe the blessings of God’s Name, he says: “(O’ my friends, by meditating on God’s Name), effortlessly all my doubt has been erased and spontaneously my mind has come to abide in peace. Spontaneously rings a melody of nonstop music in my heart and imperceptibly resounds (the Name of) God (in my heart).”(6)

But that is not all. Guru Ji adds: “(O’ my friends, since I have started meditating on God’s Name), spontaneously my mind has been convinced (about God), and effortlessly I have recognized the immortal Master. Spontaneously has arisen within me all divine wisdom, and unknowingly God’s support has come into my hand.”(7)

In closing Guru Ji says: “(It was the in fulfillment) of the destiny written by the carefree God, that effortlessly I met that one God and Master. Unknowingly all my worry has gone, and Nanak and God have become one.”(8-3-6)

The message of this shabad is that when we perform the service of our true Guru, he blesses us with the invaluable commodity of God’s Name. Then all our worries are gone, and unknowingly all tasks get fulfilled. Imperceptibly our enemies become our friends and we merge in God Himself.

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Kabir Ji was probably born into a Muslim family but upon the death of his parents, was raised by a Hindu family who were weavers by profession, which is considered a very low, menial profession in the Hindu society. Upon becoming adult, Kabir Ji adopted the same profession to fulfill his basic family needs. But his mind remained more absorbed in serving the saints and meditating on God’s Name, rather than weaving clothes. It appears that he uttered this shabad in response to the questions raised by his family about his indifference towards his job, family, and other worldly duties.

Addressing those who asked him, why he was not interested in earning worldly wealth, Kabir Ji says: “(Listen, O’ my friends), for me this Name is my (true) wealth. (But unlike ordinary wealth), I neither keep it tied (to my dress, nor try to hide it from others), nor do I spend it (to show off).”

Describing how God’s Name is his occupation and means of sustenance, Kabir Ji says: “(O’ my friends), for me (meditation on God’s) Name is my farming and Name
is my gardening. (O’ God, bless me that like) a devotee I may worship You while remaining in Your shelter.”(1)

Stating how much he values and depends on God’s Name, Kabir Ji says: “(O’ God), for me (Your) Name is my wealth, and Name is my capital stock and forsaking You I do not know any other (place where I could go).” (2)

Many of us, sometime feel very proud of having lots of brothers or relatives to help us, but Kabir Ji says: “(O’ my friends), for me Name is my relative, Name is my brothers, and the Name is going to be my helper in the end.”(3)

Kabir Ji concludes the shabad by stating how much he respects that person whom God keeps detached from the worldly involvements, even while still living in the world. He says: “Whom (God) keeps detached (from the worldly involvements), while still living amongst the world, Kabir says that I am a servant of that (holy) person.”(4–1)

The message of this shabad is that we should be in so much love with God, that for us His Name should be the main object of our efforts and desires, and even while living, rather than depending on worldly riches or relatives we should consider God’s Name as our true wealth and true helper till the end.
while living, rather than depending upon worldly riches or relatives, we should consider God’s Name as our true wealth and true helper till the end. In this shabad, he again stresses the necessity of meditating on God’s Name and advises us not to remain pre-occupied with amassing worldly wealth or wasting our time in false worldly enjoyments.

Therefore referring to Ravan, and many other such big and small kings, Kabir Ji says: “(O’ my friends, we neither bring anything with us when we are born, nor take anything when we die, as if) we have to come naked and go naked (from this world). Nobody, whether a king or a chief, can stay (in this world forever).”(1)

As if addressing a man of the world, Kabir Ji says: “(O’ my friend), for you the love of your property, wife, and wealth (is everything, but) for me (the Name of that) sovereign God is all the nine treasures (of the world).”(1-pause)

Now referring to the riches, which that person might have, such as many elephants, which in the present age is like having a fleet of most prestigious cars in one’s garage, Kabir Ji says: “(O’ man), what is the big deal, if there are some elephants tied outside your door? (None of your riches and possessions) came with you when you come (into this world), nor they would accompany you, when you depart from here.”(2)

Now referring to the example of king Ravan in the legend of Ramayana, Kabir Ji says: “(People say, that his) fort of Lanka was built with gold. (But tell me, what did) foolish Ravan take along with him (when he died)?”(3)

Therefore, Kabir Ji advises: “(O’ man, instead of wasting your time in false worldly pursuits), reflect on some virtues. Otherwise, those who spend their lives only in enjoying worldly pleasures), depart from here empty handed like those gamblers (who have lost everything).”(4–2)

The message of this shabad is that worldly relationships and possessions are very temporary. They do not come with us, nor would they go with us. The only true wealth, which would accompany us even after death, is our good deeds and wealth of God’s Name, and that is what we should try to amass.

It is the same light
In the previous shabad, Kabir Ji advised us that worldly possessions and relationships are very temporary, that they did not come with us and will not go with us. The only true wealth, which would accompany us after death, is our good deeds and wealth of God’s Name, and that is what we should try to amass. In other words, he is telling us that except for God’s Name all else is soiled or undesirable. The question arises why it is so? In this shabad, Kabir Ji tells us, how everybody (including gods), every place, and everything is unclean or soiled.

First referring to primal Hindu gods Brahma, Indira, Sun and Moon, who allegedly conspired to rape the daughter of a sage, Kabir Ji says: “(O’ my friend), soiled is Brahma, and soiled is Indra, filthy is the Sun and so is the Moon.”(1)

Kabir Ji goes ahead and declares: “(O’ my friends, in essence), this entire world is soiled and unclean. It is only the one God, who is totally pure (and) whose end or limit cannot be found.”(1-pause)

Next making an over-arching statement on this matter, Guru Ji says: “(O’ my friends), whether it is the ordinary human beings or the rulers of the world, they are all soiled. Also dirty are the nights and days, and all the thirty days of the month (because, all the creatures living in these are afflicted with one evil habit or another).”(2)

What to speak of ordinary things, Kabir Ji goes on to say: “Soiled is the pearl, and soiled is the diamond (because, they adorn the necks of evil people), and also unclean is air, fire, and water (because, these too contain many impurities).”(3)

Now referring back to such primal gods as Shiva and other sages and adepts, Kabir Ji says: “(O’ my friends), soiled are the gods like Shiva, Shankar and Mahesh (who as per Hindu legend tried to woo the daughter of god Vishnu), and also soiled are all those who call themselves adepts and seekers, or adorn holy garbs.”(4)

Kabir Ji adds: “(O’ my friends), soiled are all the yogis of different branches, along with their matted hair and soiled is this body along with its soul.”(5)
In conclusion, Kabir Ji says: “(In short), Kabir says that only those persons are approved (in God’s court), and only those persons are immaculate, who realize the all-pervading God (by meditating on God’s Name).” (6-3)

The message of this shabad is that it is only God who is truly pure and unsoiled. All other things, creatures, places, and even the so-called gods are impure, because of one physical or spiritual defect or another. Therefore, if we also want to become so pure that we may be able to merge in that God, who is the embodiment of purity, then we should meditate on His Name with true love and devotion.

This shabad appears to be addressed to a Muslim who is more concerned with practicing his faith rituals, such as saying the five prayers, visiting Mecca, the holiest Muslim pilgrimage place, and sacrificing an animal, rather than understanding the true essence of these practices and sincerely worshipping God, who resides in his own body.

First referring to Hajj, the Muslims ritual of going to Mecca, which every Muslim is supposed to perform at least once in lifetime, Kabir Ji says: “(O’ man), make your mind the Mecca and your body as the Kiblah (the boundary wall around the mosque in Mecca), and let the soul speaking within it as the prime Guru or prophet. (In other words, instead of the ritual of going to Mecca, worship God residing in you and listen to the advice of your conscience).” (1)

Now referring to Baang or the call of prayer, which a Muslim priest makes from the top of a mosque to call people for prayer, Kabir Ji says: “O’ Mullah (the priest), I say that consider this body as a mosque with ten doors (in the form of eyes, ears, nose etc.). Issue your Baang and say your prayer from this mosque.” (1-pause)
Next referring to their ritual of killing an animal and eating its meat, Kabir Ji says: “O’ man, instead of killing an animal, kill your dark impulses, doubt, and evil thoughts, and (instead of the animal meat) devour your five impulses (of lust, anger, greed, attachment, and ego), so that you become a contented person.” (2)

Next advising him against being arrogant about his faith, Kabir Ji says: “(O’ man), the Master of both Hindus and Muslims is the same one (God). It doesn’t matter whether one is (a Hindu pundit, Muslim) Mullah, or a Sheikh.” (3)

In closing Kabir Ji says: “(People might think) that I have gone crazy, but I Kabir say that slowly and slowly my mind has merged in (God) in a state of poise.” (4-4)

The message of this shabad is that instead of going to holy places seeking God, we should look within us and pray to God inside us. Instead of doing the rituals of killing animals and eating their meat, we should kill our evil passions of lust, greed, and anger, and meditate on God’s Name with love and devotion.

Kabir Ji concluded the previous shabad saying: “(People might think), that I have gone crazy, but I Kabir say that my mind has merged in (God) in a state of poise.” In this shabad, he defends himself against the charge that by associating with saints he has been spoiled, because unlike ordinary people, instead of amassing worldly wealth, he was “wasting his time” talking with saints or serving them. Kabir Ji gives some beautiful examples to show that although it may sound that by associating with the saints, he has ruined himself, yet the end result is going to be very fruitful.

He says: “(O’ my friends), just as when an ordinary stream seems to be ruined by joining the river Ganges, in the end it becomes (the holy river) Ganges itself.” (1)
Similarly Kabir appears to be lost in crying out loudly for God, but actually he too has become the embodiment of eternal God and forsaking God, he doesn’t go anywhere else.” (1-pause)

Kabir Ji now gives more examples to explain his merging and absorption in God. He says: “Just as in the company of a Sandal tree, an ordinary tree seems to lose its identity, but ultimately that tree also becomes a Sandal tree. (2) Or just as by coming in contact with a philosopher’s stone a piece of copper loses its identity, ultimately that copper ends up (as a piece of) gold (3), similarly in the company of saints, Kabir has lost his identity, but has (ultimately become one with God Himself, and so) emerged as God.” (4-5)

The message of this shabad is that we should seek the company of those saints who meditate on God, so that we may also become pure in the company of holy persons and merge in God.

As is clear from his previous utterances, Kabir Ji did not follow or copy the usual Hindu or Muslim ways of doing rituals and adopting any particular holy garbs. Instead, he used to meditate on God in the company of holy saints with true love and devotion. People used to think that Kabir had gone crazy, and that is why he doesn’t follow the age-old traditions of doing ritualistic prayers. But Kabir Ji felt that by simply adopting religious garbs, or doing rituals, people were dealing with God as if He were a toy with which they could play, according to their whims.

He says: “By putting a sacrificial mark on their forehead, holding a rosary in their hands, and adorning a (holy) garb, people have assumed God as a toy (with which they can play for their amusement).” (1)
However expressing his true love for God, in spite of the remarks of the people who thought him crazy, Kabir Ji says: “(O’ God), if I am crazy I still am Yours, because people don’t know the secret of my heart.”(1-pause)

Declaring his firm opposition to the ritual worship, Kabir Ji says: “(O’ God), I do not pluck out any leaves, nor do I worship gods, (because I know that) without the worship of God all other service is fruitless.”(2)

Now stating whom does he worship and follow, and what is its reward, Kabir Ji says: “I only worship my true Guru and always try to please him. (I know that) by doing such service I would obtain comfort in God’s court.”(3)

In conclusion, Kabir Ji says: “People say that Kabir has gone crazy, (because he doesn’t practice the usual rituals), but God knows the secret of Kabir’s heart (and how much he loves Him).”(4-6)

The message of this shabad is that instead of performing rituals or adopting holy garbs, we should faithfully follow the advice of Guru (Granth Sahib Ji) and lay emphasis on true love and devotion of God.

In the previous shabad, Kabir Ji advised us that instead of performing rituals or adopting holy garbs, we should faithfully follow the advice of our Guru, and lay more emphasis on the true love and devotion of God. In this shabad, he shares with us what he believes in, what he personally does in his own life, and what is the result.
He says: “(O’ my friends), turning away my mind (from the worldly affairs), I have forsaken all considerations about caste or lineage. My mind is now in that state where no worldly thoughts arise, and it remains attuned to God in a state of peace and poise.” (1)

Regarding the conflicts between Hindu and Muslim scholars, he says: “I have no problem or quarrel with anybody, because I have abandoned (rituals and practices advocated) both by (Muslim) mullahs and (Hindu) pundits.” (1-pause)

Using the analogy of weaving clothes, he says: “Weaving (a dress of thoughts about God), I am wearing it myself, (and thus bringing myself in that state of mind), where there is no self (or ego). In that state I sing praises (of God).” (2)

Regarding the written codes of conduct or ritualistic worship both in Hindu and Muslim faiths, Kabir Ji says: “I have rejected and have not adopted anything which (Hindu) pundits or (Muslim) Mullahs have written.” (3)

Kabir Ji concludes the shabad by stating the lesson, which he has learnt on his own. He says: “(O’ my friend), if you have true love in your heart, then you can easily see that supreme King. O’ Kabir, it is only by searching within them that people have met (God).” (4-7)

The message of this shabad is that if we want to meet God, then instead of worrying about the ritualistic worships of any faith, we should remember God with true love and devotion at all times. In other words we should keep meditating on His Name, then we would be able to realize Him in our own heart.
In the previous shabad, Kabir Ji gave us the message that if we want to meet God then instead of worrying about the ritualistic worships of any faith, we should remember God with true love and devotion at all times. In other words we should keep meditating on His Name, then we would be able to realize Him in our own heart. In this shabad, he wants to impress upon us that God’s Name is the true wealth, and only that person is truly rich who possesses the wealth of Name, and wants us never to be poor in that respect. To illustrate the significance of being rich in the wealth of God’s Name, he takes the example of ordinary worldly wealth and tells us how worldly people do not respect a person who is poor in the worldly sense.

He says: “(O’ my friends), nobody gives any respect to a poor man. (Even if a poor man) makes millions of efforts, still (the rich man) does not keep it in his mind (or gives any consideration to the poor man’s efforts).”(1-pause)

Describing how disrespectfully, a poor man is treated by a rich person, Kabir Ji says: “When a poor man goes to the house of his rich (friend), even if sitting in front, the wealthy person turns his back (and ignores the poor man).”(1)

In contrast, regarding the conduct of the poor man, Kabir Ji says: “If the wealthy man goes to the house of his poor friend, the latter welcomes him with great respect”(2)

However Kabir Ji wants us to realize that it is as per God’s will that one person is rich and another is poor, and nobody can undo what God has pre-ordained. He says: “(O’ my friends, in reality) both rich and poor men are brothers (being the sons of the same one Father). No one can undo God’s will (in making one person poor or the other rich).”(3)

Kabir Ji concludes the shabad by telling us who is poor in the final analysis. He says: “(O’ my friends), Kabir says, that person is really poor in whose heart, (God’s) Name is not there. (Because the worldly wealth is not going to accompany a person after death and it is only the wealth of God’s Name, which is recognized in God’s court.”(4-8)

The message of this shabad is that just as without worldly wealth, no one gives any respect in this world, similarly in God’s court, it is only the wealth of God’s Name for which a person is recognized and treated with respect. Therefore, if we do not want to be subjected to any kind of disrespect and punishment and in God’s court, and want to be received with honor in that court, then we should remember God at all times.


It is the same light
In the previous shabad, Kabir Ji told us that if we want that we are not subjected to any kind of disrespect and punishment after death and are received with honor in God’s court then we should remember God at all times.

However, most of us are absorbed in earning and accumulating the worldly wealth, which many times instead of happiness brings us more miseries and trouble. Even otherwise, worldly wealth doesn’t accompany us after death and in God’s court; one is honored only for the wealth of God’s Name in one’s account. In this shabad, Kabir Ji reminds us that human birth is the one opportunity to earn the wealth of Name. We should not lose this opportunity by wasting our time enjoying false worldly pleasures or amassing short-lived worldly wealth.

First reminding us how we were blessed with the human body and how even gods respect and remember this, Kabir Ji says: “(O’ my friend), remember that it was because of your service and devotion of the Guru that you were blessed with this human body. Even gods (and angels) worship (this) human body. Therefore, with this (human) body you should serve and worship God.”(1)
Giving the essence of his message, Kabir Ji says: “(O’ my friends), don’t forget to meditate on God of the universe; this alone is the object of human birth.”(1-pause)

Many of us don’t attach any importance to meditating on God’s Name, and even if we do, we often postpone it to old age. But we don’t realize that in old age it becomes awfully hard to do any worship, because at that time all our sense faculties and body parts become very weak and frail. Therefore addressing his mind (and indirectly us), Kabir Ji says: “O’ my mind, as long as you have not been afflicted with the disease of old age, your body has not been gripped by death, and as long as your tongue has not started faltering, worship God of the universe.”(2)

Reminding us that if right now we don’t worship God, then we may not be able to do that at all, particularly when our end comes near, Kabir Ji says: “O’ my brother, if you do not meditate now, (then tell me) when will you do so? When the end comes, you will not be able to worship God. Therefore, whatever (worship) you want to do, do it right now, (because if you lose this opportunity, then) by repenting later you won’t be able to swim across (the worldly ocean).”(3)

Kabir Ji notes that only that person realizes this thing, whom God yokes into His service of meditating on His Name. He says: “(O’ my friends), that one alone becomes a true servant (of God, and meditates on His Name), whom He has yoked into His service, and only such persons have obtained the immaculate God. Meeting the Guru, their minds have been enlightened and they don’t tread the paths of existences (go through the rounds of birth and death).”(4)

Kabir Ji concludes the shabad with a final reminder, and says: “(O’ man), many times, and in many ways, I have repeatedly stated that it is up to you to win or lose (this game of human life). You may look and reflect within your own heart, (and you would realize that this life alone) is your only turn, and your only opportunity (to meditate on God’s Name, and obtain union with God. Otherwise who knows, after how many millions of years and after going through how many millions of species, you may or may not get this opportunity again)?”(5-1-9)

The message of this shabad is that if we want to win the game of life then instead of postponing to a later date or old age, we should meditate on God’s Name right now. Because if we lose this opportunity of human life in meditating on God, then we may have to keep suffering the pains of birth and death forever.
In this shabad, Kabir Ji appears to be addressing some yogi, and telling him what kind of yoga, he practices and what kind of knowledge he considers as the essence of all knowledge. Since he is talking to a yogi, Kabir Ji uses the same vocabulary and technical terms, which the yogis use in their conversation.

First of all advising the yogi, Kabir Ji says: “(O’ my friend, you should know that when one’s mind is attuned to God in the tenth gate or) the city of God, one obtains the essence of true wisdom. (I suggest that upon) reaching that state, you should also reflect (on God’s Name). Then you would obtain true understanding about this and the next world (and you would realize, what your conduct should be in this life and how it will affect your next life. Then you would also realize) that nobody dies performing deeds attached to “mineness” (and selfishness or ego).”(1)

Describing the state of his mind, Kabir Ji says: “(O’ my friend), as for myself), my mind is fixed on my true home (the abode of God), and for me, to meditate on the Name of God the king, is true divine knowledge.”(1

Referring to the yoga practice of holding the breath in a certain place and then directing it through different arteries, Kabir Ji says: “(O’ my friend), I have put a dam at the prime gate (the very source, where the worldly desires arise. I have pacified my fire like worldly desires with divine contentment, as if) above the sun I have firmly placed the moon. So now in place of ignorance, there is divine enlightenment and like the Meru mountain, around which all stars revolve, that God under whose command the entire world operates is residing in my mind.”(2)

Kabir Ji concludes the shabad by comparing the human body to a mansion with many doors, and to reach that God living in it, one has to pass through many doors, which are either guided by watchmen or closed shut with big stone slabs in front of them. He says: “(O’ yogi, by virtue of God’s Name, I have found the root cause of my ignorance, as if I have found) the end of that stone slab above which is another window and above that window is the tenth door or the door of divine enlightenment. Kabir says, that gate (of divine enlightenment), has no end or limit).”(3-2-10)
The message of this *shabad* is that to realize God and to enjoy His blissful union, we don’t have to go through the complicated yoga postures. All we have to do is to fix our attention on God within us and meditate on His Name, and we would receive divine enlightenment and would recognize God within us.

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In the previous *shabad*, while talking to a yogi, Kabir Ji advised us that in order to realize God and to enjoy His blissful union, we don’t have to go through the complicated yoga postures. All we have to do is to fix our attention on God within us and meditate on His Name, and we would receive divine enlightenment and would recognize God within us. In this *shabad*, Kabir Ji appears to be talking to a Muslim and tells him who in his view is a true Muslim priest or *Mullah*, true Muslim judge or *Qazi*, and a true Muslim king or *Sultan* and also tells what kind of God, he believes in.
First describing the qualities of a true Mullah, Kabir Ji says: “(O’ my friend), he alone is the true Mullah (or teacher), who fights with his mind (and keeps it under control). Following his Guru’s instructions, he even battles with death and smashes the pride (and drives out the fear) of the demon of death (from his mind). I always salute that Mullah.”(1)

Next questioning that Muslim, about their belief that God is sitting in some seventh heaven, Kabir Ji says: “(O’ my friends), that God is right in front of you, why then do you tell people that He is (sitting) far away (in some seventh heaven). If you control the (inner) demons (of your mind), you would obtain to that beauteous (God).”(1-pause)

Defining (Muslim Judge) or a Qazi, he says: “(O’ my friend), he alone is a (true) Qazi who reflects on his own body (and watches the thoughts arising in it). He illuminates his body with divine light (and becomes united with God). Even in his dreams, he doesn’t allow his sexual desires get out of control. Such a Qazi has (no fear) of old age or death.”(2)

Next, Kabir Ji shares his views regarding a Sultan (or Muslim king). He says: “He alone is a true Sultan (or king), who keeps the two arrows (of wisdom and detachment) aimed, and brings his outgoing mind under control. He (fills his mind with virtuous thoughts to fight against evil impulses, as if he) gathers his armies in the sky of the mind. Such a king truly deserves a canopy over his head (respect and admiration of people).”(3)

Kabir Ji concludes the shabad by comparing his belief about God with the belief of most prominent faiths and sects of that time. He says: “(O’ my friends), a yogi keeps repeating the name of yogi chief Gorakh (instead of God), a Hindu utters the Name of Ram, a Muslim believes that his one God (belongs only to him), but the Master of Kabir is (God) who is pervading everywhere (and is the God of all).”(4-3-11)

The message of this shabad is that if we want to meet God and enjoy the bliss of His union, then we have to control our own mind and control the fires of desire and impulses of lust, anger, and greed in us. Then we would find that God right in front of us who is pervading everywhere and in every heart.

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It is the same light
In the previous shabad, Kabir Ji questioned the Muslim belief that God is sitting in the seventh heaven. He also rejected the Hindu practice of worshipping a statue or imaginary portrait of Ram, the hero of the legend of Ramayana. But since the wording of above shabad by Kabir Ji might leave some doubt in the readers mind, whether Kabir Ji is referring to the statue worship or the worship of the all-pervading God, Guru Ji uttered this shabad, to clarify that both Kabir Ji and he himself are strictly against idol worship.

Therefore right at the outset, Guru Ji says: “(O’ my friends), they who call the statues as God, all their service (and worship) goes waste. The person who falls at the feet of a stone, all that person’s labor is in vain.”(1)

In contrast, regarding the God in whom he believes, Guru Ji says: “(O’ my friends), my God always speaks and that God gives charity to all beings.”(1-pause)

Commenting on the shallow knowledge of those pundits who worship the statues, Guru Ji says: “The (spiritually) blind (man who worships statues), doesn’t realize that within us resides (the supreme) God, but being deluded by illusion, one puts a noose (of death around one’s neck by worshipping stones, instead of God). This stone neither utters, nor gives anything. Therefore in vain, are all the deeds (of its worship), and fruitless is its service.”(2)

Now Guru Ji gives another example to illustrate the futility of worshipping a statue. He says: “(O’ my friends), what kind of reward, can a person expect by anointing a corpse with sandal perfume. Or if a dead person is besmeared in dust, even then the corpse doesn’t lose anything. (Similarly worship of a statue is of no consequence).”(3)
Guru Ji concludes the *shabad* by clarifying Kabir Ji’s message. He says: “Kabir says: “O’ foolish worshipper of power (worldly riches), I am loudly saying this thing again and again: understand and realize that love of things other than God has ruined many houses, but the worshippers of God have always been in (peace and) comfort.”” (4-4-12)

The message of this *shabad* is that if we want to obtain eternal peace and comfort, then we should meditate only on God and not a statue or person sitting somewhere in the seventh heaven.
After commenting on the futility of ritualistic ways of worshipping God, by followers of different faiths and sects and advising them to worship the one God, who is pervading everywhere and in each and every heart, Kabir Ji now comments on another universal concept. This is called *Maya* in Indian terminology and has no equivalent term in English. Generally it means worldly wealth, but in its broad sense it means anything which attracts one away from God and towards itself, and makes one do things motivated by that love or infatuation. Whether it is worldly wealth, the urge to fill one’s belly, love of one’s family, the urge to rule others, or wield power, it is all called *Maya*. It is this *Maya*, which yokes human beings and all creatures in their daily tasks, and ultimately it is the pursuit of *Maya*, which becomes the major cause of death and destruction of all beings and creatures.

In this *shabad*, Kabir Ji notes how not only all human beings, but also all creatures including gods are caught in the pursuit of *Maya* in one form or the other.

First talking about all the creatures living in different environments, Kabir Ji says: “(O my friends), fishes living in water are pierced by *Maya* (the love for the water). Similarly, in the form of light of a lamp, *Maya* burns the moths. The elephant is afflicted by the *Maya* of its lust, (similarly) the snakes, and bumble bees are consumed by *Maya* (in the form of comfort of the earth and fragrance of flowers respectively).”(1)

Summarizing the power of infatuation of *Maya*, Kabir Ji states: “O’ my brothers, so captivating is this *Maya* that as many are the beings, it has (so gripped them all under its influence, as if it has) devoured them all.”(1-pause)

Describing how different kinds of creatures and animals are afflicted by *Maya* in one form or another, Kabir Ji says: “(All the) birds (flying in the sky) or deer (and other animals living in the forests) are imbued with the love of *Maya*, (in their desire to provide food and protection for themselves and their off-spring. In the form of) sugar (*Maya*) causes great hardship for a fly. All the horses and camels are trapped in *Maya* (in the form of food and water. What to speak of others, even the) eighty four adepts are playing the games of *Maya* (for the power to perform miracles).”(2)

But that is not all. Kabir Ji notes that *Maya* has in its grip, even the six celibates (*Hanuman, Bheesham, Pitambar, Lakshman, Gorakh, and Datta-Traya*) mentioned in the epics of *Ramayana* and *Mahabharata*, the sun and the moon, and all the famous sages. He says: “All the six celibates are slaves of *Maya*, and so are the nine (famous) yogis, Sun, and the moon. Even the penitents and sages (are unaware that instead of God, they are pursuing worldly fame or power, as if they are) sleeping in *Maya*. Even death and the five demons (of lust, anger, greed, attachment, and ego) are in the grip of *Maya* (because all the humans and creatures are afflicted by these impulses and fear of death).”(3)

Kabir Ji adds: “The dogs, jackals, monkeys, leopards, and lions are gripped by Maya, and similarly are the cats, sheep, foxes, and trees. The roots have fallen victim to *Maya* (in the form of food, or water for their survival).”(4)
In conclusion, Kabir Ji says: “(What to speak of others), even the gods are saturated with the love for Maya, including all the creatures living in the ocean, heaven, and the earth. Kabir says, anyone who has a belly, is afflicted with Maya and is released (from its grips) only when he or she obtains (the guidance of) the saint (Guru).”(5-5-13)

The message of this shabad is that on their own all the creatures starting from a bee to an elephant, and all the human beings, gods and goddess, whosoever have bellies to fill, are all afflicted by Maya. We can get deliverance from it only by meeting the saint (Guru) and following his advice.

In the previous shabad, Kabir Ji told us how all human beings, creatures, and even gods are afflicted with the disease of Maya or the urge to acquire food and fulfill their other desires and keep suffering on that account. In this shabad, he comments on one’s sense of “mineness” or the desire to fill “one’s” belly, feed “one’s” children, or satisfy “one’s” ego.

Stating the effect of this sense of “mineness”, Kabir Ji says: “As long as one keeps saying, “this is mine, this is mine”, and exhibits one’s affinity till that time, none of one’s tasks are accomplished. But when this repeated urge of “mine-ness” gets erased, then God Himself comes (and manifests in one’s heart and helps) accomplish all one’s tasks.”(1)
Therefore, addressing his mind (actually us), Kabir Ji says: “O' my mind, reflect on such (divine) knowledge (about shedding your ego and sense of “mineness”). Why don’t you meditate on God, the destroyer of all pains?”(1-pause)

Kabir Ji now gives a very beautiful example to illustrate the effects of ego and self-conceit on the mind of a person. He says: “As long as the lion (of ego) resides in the forest of the mind, till then the forest doesn’t blossom forth (and one’s mind doesn’t feel happy and contented), but as soon as the jackal (of humility) devourers this lion (of ego), then the (the mind feels totally pleased, as if) the entire forest has blossomed forth.”(2)

Kabir Ji concludes the shabad by commenting on the virtues of humility. He says: “The one, who (egoistically thinks that he or she) is a winner, actually drowns (in the worldly ocean of Maya), but the one (who becomes humble and) accepts defeat, swims across, and by Guru’s grace crosses over (the worldly ocean). Therefore (O’ my friends), slave Kabir advises you to keep your mind attuned only to God.”(3-6-14)

The message of this shabad is that if want all of our tasks fulfilled, our mind to enjoy a sense of true pleasure and bliss, and if we want to swim across this worldly ocean, then we should abandon our sense of “mineness” and self-conceit and keep meditating on God with true love and humility.
As per Dr. Sahib Singh Ji, “it appears that Kabir Ji uttered this *shabad* in response to a Muslim’s suggestion to Kabir Ji to convert to Islam. He tells Kabir Ji how great their *Allah* is, who is sitting in the seventh heaven with thousands of angels and slaves at His command. Kabir Ji humbly declines his offer, saying it would be impossible for a poor man like him to reach such a mighty God, so he is better off in the presence of that God who is pervading everywhere.”

Referring to that Muslim’s assertion about the might and grandeur of his *Allah*, Kabir Ji says: “(O’ my friend, that *Allah*, about whom you say) has seven thousand generals (in His army), who has one hundred and twenty five thousand prophets, and has fifty six million special attendants (1), who is going to help a poor man like me have access to Him, and who is going to be able to reach His mansion, which is far off (in the seventh heaven according to you)?”(1-pause)

Next referring to the Hindu belief regarding the grandeur of God and the story of *Adam* and *Eve* who were kicked out of heaven for a slight disobedience of eating the forbidden fruit, Kabir Ji says: “(O’ my friend, even according to Hindu belief), God has three hundred and thirty million gods to serve Him and the creatures of all the 8.4 million of species are wandering crazily. God showed a little (red) eye (slight displeasure) to *Adam* (for his disobedience, and kicked him out, saying that he has enjoyed) enough of heaven. (So who would let a poor man like me live in heaven)?”(2)

Therefore advising that Muslim to learn a lesson from the above story of *Adam and Eve*, mentioned in Bible and Quran, Kabir Ji says: “(O’ my friend, this story should teach you that), they who have disturbance in their heart (who, forsaking the teachings of their faith, let themselves be misled by the devil, as in the case of *Adam* and *Eve* and) do devilish deeds, their continences turn yellow (in fear of the wrath of God). Similarly, one may blame and be angry with the world (for one’s misfortunes, but the real reason is that one) reaps the reward of one’s own deeds.”(3)

Kabir Ji concludes the *shabad* by humbly addressing God directly and saying: “(O’ God), You are the Giver and I am always a beggar. To answer You back, (and to say no to Your command) would be a great sin on my part. (But, I humbly submit that) the servant Kabir has sought Your shelter, and requests You to keep him near You, (because for him this is heaven (and he doesn’t care for any other kind of heaven of Hindu or Muslim beliefs)).”(4-7-15)

The message of this *shabad* is that we need to realize how great and magnificent God is. We should never feel any pride or conceit even if we are doing some little thing in the service of God, because God has millions of angels and gods at His command. We should humbly pray to Him to always keep us near Him.
In the previous shabad, Kabir Ji rejected the advice of a Muslim friend, to convert to Islam and enjoy a stay in their so-called Bahishat or heaven. He told his friend that for him to be near the all-pervading God was the real heaven. In this shabad, he similarly rejects the Baaikunth (or heaven) of Hindu belief and tells them, that he doesn’t know where the Baaikunth of their belief is, but he knows that there is real heaven or true happiness in the company of saints.

Commenting on the habit of many Hindus to talk about Baaikunth, and their aspirations to get there, Kabir Ji says: “Everybody says that he is trying to go there (to heaven), but I don’t know where that heaven is?”(1-pause)

Exposing those who make claims about heaven, he says: “(Such people) have not understood the mystery of their own selves, (who are they, and what the object of their lives is), but with mere talk they keep describing heaven.”(1)

Cautioning us against such false hopes, Kabir Ji says: “(O’ my friends), as long as there is hope of heaven in one’s mind, till then one cannot find abode in God’s feet (and one’s mind cannot get attuned to God).”(2)

Commenting further on the heaven as believed by Hindus, which is supposed to be some kind of a fort surrounded by a moat, Kabir Ji says: “(O’ my friends, I don’t know what kind of a) fort (the heaven is), what kind of a moat surrounds it, what kind of city is inhabited in it, or where is the door to this heaven.”(3)

In conclusion, Kabir Ji says: “What more may we say (on this subject)? Kabir says that heaven is in the company of holy saints (and there is no need to go to or dream about any other place for enjoying true happiness).”(4-8-16)

The message of this shabad is that instead of wishing and praying for that imaginary heaven about which nobody knows whether it even exits or not, we should join the company of saintly persons and sing praises of God in their company. That is the real heaven or the place where we can enjoy true pleasure.
In the previous shabad, Kabir Ji told us that instead of wishing and praying for that imaginary heaven about which nobody knows whether it even exits or not, we should join the company of saintly persons and sing praises of God in their company. That is the real heaven or the place where we can enjoy true peace. But the problem is that our mind doesn’t easily accept this advice. It feels more satisfied enjoying false worldly pleasures, back biting others, or being intoxicated with the pride of worldly
wealth and power. In this shabad, he tells us how to control our mind and persuade it to meditate on God’s Name instead of wasting this human life in useless worldly pursuits. He uses the metaphor of olden day battles, when some rebellious kings would occupy some forts protected by strong walls and deep moats filled with water. The invading forces had to use big guns and shell the fort to enter it and capture the rebels.

So using the above analogy to compare his mind to that rebellious king who is sitting inside the body fort, Kabir Ji says: “O’ brothers, how can we conquer this strong fort (of the body), around which is the double wall (of duality), and triple wide moat (of three modes of Maya).”(1-pause)

Next addressing God, Kabir Ji lists the difficulties in conquering this fort (or controlling the mind). He says: “O’ God, depending on the support of Maya (the worldly riches and power), the five demons (of lust etc.), which have their twenty-five different forms, are ready to fight along with the army (support) of jealousy. I, the poor one have no power over them. O’ God the king (please tell me), what I can do (to fight against these evils).”(1)

Continuing the above metaphor, Kabir Ji says: “(O’ God), lust is like the master of the door, pain and pleasures the watchmen, and vice and virtue are (the two gates). Anger is the most quarrelsome chief, and the mind abides like a rebellious king (in this fort. In other words to control my mind, I have to first control my evil impulses). “(2)

Describing how the mind has further armed itself with all kinds of evil impulses, Kabir Ji uses the analogy of those days, when soldiers used to wear special kinds of body armor, and used to fight with bows and arrows. He says: “(O’ God, my mind is so corrupted by evil intellect, that instead of meditating on God’s Name, it remains involved in enjoying false worldly pleasures, or pursuing evil desires, as if it is wearing) the armor of taste (for dainty dishes), the helmet of (worldly) attachment, has stretched the bow of evil intellect, and is ready to shoot the arrows of desire. In such circumstances this fort (of the body) cannot be conquered (and the mind cannot be controlled).”(3)

Now Kabir Ji shares with us, how he succeeded in conquering this fort (and controlling his mind). Continuing the same metaphor, he says: “(O’ my friends, with loving devotion, I fixed my attention on God and obtained divine knowledge. With the help of that knowledge, I was able to control all the evil impulses in my body. As if when) I made a fuse of love (for God), intellect as air-to-air missile, and fired the shell of (divine) knowledge and when in a state of poise, I lighted the divine light, then in just one strike, I conquered (this fort).”(4)

Describing what happened after that, Kabir Ji says: “(With the help of truth and contentment, I started fighting with (the enemy forces), and battered both the gates (of vice and virtue, which give rise to ego). This is how, by the grace of the company of saints and the Guru, I caught hold (and controlled my mind), the king of the fort.”(5)
Describing the final scene of victory march into the (body) fort, Kabir Ji says: “Taking along with me the warriors of God’s devotees, supported by the power of meditation, I snapped the noose of fear and death. (With the help of God’s devotees and meditation, Kabir has gained full control over his mind and he is enjoying such bliss, as if) slave Kabir has mounted on the top of the fortress and has obtained eternal kingdom.”(6-9-17)

The message of this shabad is that our mind is so swayed by numerous evil impulses that we become slaves of our corrupted mind. It is therefore essential to first purify our mind with divine qualities, such as truth, and contentment. To acquire such qualities we need to sing praises of God in the company of saintly persons. Then by Guru’s grace our mind would be enlightened with divine wisdom, and purged of evil tendencies, and we would enjoy such a state of peace and bliss as if we are ruling over an eternal kingdom.

From the previous so many shabads, it is clear that Kabir Ji did not hesitate to severely criticize the false practices of any religion whether Hindus or Muslims. So leaders of both faiths wanted to get rid of him. It appears that they succeeded in getting an order from the king to drown him in the Ganges river unless he promised to retract his criticism. But Kabir Ji remained steadfast in his belief. In this shabad, he narrates what happened when they bound him down with chains and took him to the river to drown him.

He says: “Tying him with chains, they took Kabir to drown him in the deep and forcefully flowing river Ganges.”(1)

But instead of panicking or entreating those people for mercy, Kabir Ji said to them: “(O’ my friends), my mind is not scared, so why are you trying to scare my body (by trying to drown me? I tell you that I am so unafraid and peaceful that) my mind is attuned to the (love of God’s) lotus feet.”(1-pause)
Describing what he found when he opened his eyes, Kabir Ji says: “(After some time when I opened my eyes I found that waves of the river Ganges had broken down my chains, and I Kabir found myself (in such peace and poise as if) I was sitting on the skin of a deer (considered a very worthy thing for sitting and meditating by saintly people)).”(2)

In conclusion, Kabir Ji says: “(O’ my friends, on the basis of my personal experience, (1) Kabir say that even when, there is nobody to accompany or help, God protects His devotees in both land and water (and everywhere)).”(3-10-18)

The message of this shabad is that if our mind is imbued with the love of God and has full faith in Him, then no worldly fear or enemy could scare us, no matter how hard they may try to harm or torture us.

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In the previous shabad, Kabir Ji narrated his personal story, how his enemies tried to scare him by trying to drown him in the river Ganges. On the basis of this experience, he told us that if our mind is imbued with the love of God and has full faith in Him, then no worldly fear or enemy could scare us, no matter how hard anyone may try to harm or torture us. In this shabad, he describes the blessings one enjoys who, forsaking ego, enshrines God in one’s heart.

First describing the place where God resides, Kabir Ji says: “(O’ my friends, that God) has made His abode in an incomprehensible and inaccessible fort (the tenth gate), where His light is shining. In the place where the youthful God resides, there flashes (a divine) lightning (seeing which a state of) bliss pervades (in the mind of the devotee).”(1)

Summarizing the blessings obtained by a person whose mind is attuned to God, Kabir Ji says: “When this mind is imbued with the love of God, one is released from (the fear of) old age and death and one’s doubt flees away.”(1-pause)

Now comparing the states of mind of those who remain obsessed with the considerations of high or low caste with those who have love of God in their heart, Kabir Ji says: “(O’ my friends), they who keep loving the concepts of high and low
caste in their mind, keep singing songs of ego (and remain afflicted with it). But the heart, in which God of the universe resides, the nonstop melody of (divine) word keeps ringing there.”(2)

Describing the vast nature and omnipotence of God, Kabir Ji says: “(O’ my friends), that God is the creator of continents, worlds, and universes. He is also the destroyer of the three worlds, three (primal) gods (Brahma, Vishnu and Shiva), and also the three modes of Maya. That inaccessible and incomprehensible God abides in the heart of every creature, but no one can find the limit or the (secret) mantra of that Supporter of the universe.”(3)

Commenting on the extent of God’s all-pervasiveness, Kabir Ji says: “In whose heart, (God) the spouse of goddess Lakshami pervades, (realizes that) God is present both in the banana flower and the sunshine. He has His abode in the pollen of the lotus as well as in the twelve petaled lotus (of a delighted) heart.”(4)

Describing the delight that person enjoys whose mind is attuned to God, Kabir Ji says: (O’ my friends), the one whose mind is attuned to God, sees the light of God pervading everywhere including the lower and upper regions and the sky. God shines His light in that meditative state of one’s mind where no thoughts arise. There is (so much light in that state that neither the light of) sun, nor moon (can equal it, and there resides) in bliss the primal and immaculate God.”(5)

Therefore Kabir Ji advises: “(O’ man), He who pervades the universe, deem Him present in your body also, and (like a swan pecking at the pearls in) the Mansarovar lake, bathe (and enjoy the presence of God in your body. Believe that God and You are so intertwined) that He is you and you are Him, who is not affected by any vice or virtue.”(6)

Describing the state of mind achieved by a person who meditates on God as stated above, Kabir Ji says: “(O’ my friend, such a person), doesn’t feel the sun or shade (the pride or inferiority) of his or her high or low caste. But such a state cannot be obtained, except under the shelter of the Guru. (Once obtained, such a state of dispassion) cannot be stopped nor obtained by one’s own efforts, and the person then remains absorbed in a state of thoughtlessness and poise.”(7)

In conclusion, Kabir Ji says: “If anyone realizes (God) residing in the mind, whatever that person utters, comes to pass on its own. With the help of the Guru’s Mantra, who firmly establishes the divine light in the mind, Kabir says that mortal swims across (the worldly ocean and is emancipated from the pains of birth and death).”(8-1)

The message of this shabad is that if we want to swim across this worldly ocean, want to enjoy a state of real peace and bliss, and get out of the rounds of birth and death, then practicing the mantra of our Guru, we should realize that the same God who is pervading in the universe also resides in the hearts of all.
It is the same light

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It is the same light

From the previous many shabads, it is clear that Kabir Ji did not believe in any gods or worship of any statues. He criticized the empty ritualistic practices of both Hindus and Muslims, such as going on pilgrimages, and observing fasts without real love for God and His creatures. For this reason, he was considered a big threat to both Muslim and Hindu priests because they saw a danger to their schemes to defraud the innocent people. So as narrated in a previous shabad (3.10.18), they tried to get rid of him by trying to drown him in the river. But God saved him. Naturally the question arises that if Kabir Ji did not believe in any god or goddess, then whom did he worship, and to whom did he address his prayers when he was in trouble? In this shabad, he answers this question and tells us what kind of God he worships.

He says: “(O’ my friends, that God) for whom millions of suns provide the light, (in whose court are present) millions of (gods like) Shiva, and Kailaash mountains. Millions of goddesses (like) Durga, shampoo and massage whose feet, and for whom millions of (gods like) Brahma utter Vedas (1), if I beg, I beg from that all-pervading God, and I have nothing to do with any other gods.”(1-pause)

Referring to gods and natural phenomena in Hindu mythology, such as three hundred thirty million gods, constellations of nine stars, and judge of righteousness, Kabir Ji says: “(O’ my friends, I worship that God, at whose door) millions of moons provide the light, three hundred thirty million gods eat at whose kitchen, millions of constellations of nine stars keep standing at whose door, and millions of judges of righteousness are whose gatekeepers.”(2)

Continuing to allude to Hindu mythology, such as Baasik Naag a serpent with thousand heads who keeps uttering different names of God with its thousand tongues, he says: “(O’ my friends, my God is such), millions of winds provide air in whose balcony, for whom millions of Baasik serpents spread themselves as His bedding, millions of oceans are whose water-carriers, and the (supposed) eighteen million loads of vegetation are like the hair of whose body.”(3)

Now listing some of the gods and goddesses, who remain ready to serve that God, Kabir Ji says: “(O’ my friends), millions of Kumers (gods of wealth) fill whose treasures, for whom millions of Baasik serpents spread themselves as His bedding, millions of vices and virtues look to whom (for His command), and whom millions of gods like Indaras serve, (I pray to that God).”(4)

Continuing his praise, Kabir Ji says: “(I worship that God), fifty six million clouds are whose gatekeepers, which keep on spreading their limitless lightning from place to
It is the same light
Nam Dev was a poor calico printer, belonging to a low caste. But as one folk tale goes, with his childlike innocence and sincere worship, he compelled God to reveal Himself to him and drink milk, which his father used to ritually offer to a stone god. On the basis of such folk tales, some people believed that Nam Dev was an idol worshipper. But this shabad of Nam Dev clearly proves that he worshipped only one God and considered all other worships as useless.

Admonishing his own tongue, Nam Dev Ji says: “O’ my tongue, If you don’t utter God’s Name, I would cut you into a hundred pieces.”(1)

Now telling it what exactly to do, Nam Dev Ji lovingly says: “O’ my tongue, imbue yourself with the love of God’s Name and getting imbued with that beauteous love of God’s Name, meditate on God again and again. (1-pause)

Comparing other deeds with God’s Name, Nam Dev Ji says: “O’ my (dear) tongue, false (and short lived) are all other deeds, the only one thing which leads to a desire free status is God’s Name.”(2)

Commenting further on the worship of other gods, Nam Dev Ji says: “(O’ my friends), even if one worships innumerable millions of other (gods), even then, all of them do not equal the worship of one (supreme) God.”(3)

Nam Dev Ji concludes the shabad by again instructing his tongue, and says: “(O’ my tongue), Nam Dev says that you have to do this thing, (that you worship only God and keep saying): “O’ God, limitless are Your forms”).”(4-1)

The message of this shabad is that instead of doing other kinds of worships or rituals, we should worship only one God with true love and concentration of the mind.

Bhairon – Bani Namdeo Ji Ki Ghar-1

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In the previous *shabad*, Nam Dev Ji instructed his own mind and indirectly us that instead of doing other kinds of worship or rituals, we should instruct our tongue to worship only one God, with true love and concentration of the mind. In this *shabad*, he tells us how much those persons are near God who meditate on His Name, and how disgraceful are the ones who don’t.

First praising those who forsake bad intentions for wealth or women belonging to others, Nam Dev Ji says: “God resides near those who have forsaken (any ill thoughts) about the wealth or women belonging to others.”(1)

Now expressing his disdain for those who don’t meditate on God, Nam Dev Ji says: “They who don’t meditate on God, I don’t want to see their sight (associate with them at all).” (1-pause)

Giving the reason why he so much dislikes those who do not meditate on God, Nam Dev Ji says: “They (who don’t meditate on God, and thus) within whose heart is distance (from God), those human beings are just like animals.”(2)

In conclusion, Nam Dev Ji says: “(Just as even if a person) has all the thirty two kinds of merits (as listed in Puranas), but without the nose (doesn’t look beautiful at all, similarly) Nam Dev says, (the one who doesn’t meditate on God, looks disgraceful, even if that person has so many other merits).”(3-2)

The message of this *shabad* is that no matter, how many other merits we may have, if we don’t meditate on God and don’t abandon our greed and lust, we bring disgrace to our family and ourselves.

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The message of this *shabad* is that no matter, how many other merits we may have, if we don’t meditate on God and don’t abandon our greed and lust, we bring disgrace to our family and ourselves.
This *shabad* relates to the story of Nam Dev according to which it is believed that when Nam Dev was a child, he was instructed by his father to daily milk his cow, take it to the *Thaakur* (stone god), and make it drink that milk and bring home the rest of the milk. Nam Dev did exactly what he was told, but the stone god wouldn’t partake it. It is believed, that being an innocent and obedient child, Nam Dev insisted that unless the *Thaakur* drinks this milk, he wouldn’t go from there. Seeing the innocence of this child, God revealed Himself and drank the milk. Thus after being blessed with God’s sight the child Nam Dev returned home. This *shabad* appears to have become a big point of discussion and debate between many Sikh scholars because the basic Sikh philosophy is against any kind of idol worship and apparently the story related in this *shabad* seems to be against that philosophy.

Many explanations have been given about this story, and even different interpretations have been given to different words, such as “God’s Name” for milk, and mind for the “gold cup” mentioned in the *shabad*. But, one thing which appeals to the author’s mind is that Guru Ji included this *shabad* in Guru Granth Sahib Ji to illustrate that just as in case of devotee Prehlad, God appeared out of a pillar to save His devotee, He could also manifest Himself out of a stone idol, if a person worshipped and called upon Him with the true heart of an innocent child. But as stated in the previous *shabad* (2-18-20), Nam Dev Ji was not a worshipper of any particular god or goddess, he was a true devotee of that one supreme God in whose court millions of such gods and goddesses keep standing and waiting for His command.

Narrating his story, Nam Dev Ji says: “Having milked a white cow, (I) brought milk in a cup and water in a jug, (and placed it before the *Thaakur*, the stone idol).”(1) Then addressing the *Thaakur*, he said: “O’ my God the king, (please) drink this milk. Yes please, do drink this milk, so that my mind may get satisfied, otherwise on returning home my father will be mad at me.”(1-pause)

Relating what happened after that, Nam Dev Ji says: “(When he saw that nothing was happening), picking up that gold cup, Nam Dev placed it right before the *Thaakur*, (the stone idol and again started repeating his earnest prayers to God, and begging Him to drink that milk).”(2)
Continuing to relate the story, Nam Dev Ji says: “Noting (such true and immaculate devotion of the child), God started laughing, (and lovingly said, I love such a devotees from the core of my heart), and such a devotee resides in my heart. (So He became manifest and gladly drank the milk).”(3)

Concluding the story, Nam Dev Ji says: “After making God drink the milk, the devotee (Nam Dev) came to his home, and in this way, Nam Dev obtained the sight of God.”(4-3)

The message of this shabad is that if we love and worship God with a true and innocent devotion of a child, He may bless us also with His sight and fulfill all our worthy desires.

In the previous shabad, we learnt that if we love and worship God with true and innocent devotion like a child, then we may also be blessed with His sight and all our worthy desires may be fulfilled. In this shabad, devotee Nam Dev Ji is expressing the depth and sincerity of his love for God. He imagines himself that bride who, breaking all the social barriers, decorates herself completely and goes to meet her beloved spouse without caring for the criticism of the people. So in a way Nam Dev Ji is showing us what kind of love and firm faith we need to have in God.

He declares: “(O’ people, if you think so, yes) I have gone so crazy (in His love) that I deem God as my spouse. With great fervor I adorn myself (with sincere devotion by singing His praise and remembering His Name).”(1)
Responding further to the criticism of the people, he says: “Let public insult me or malign me in any way they like, but I have now dedicated my body and mind to my Beloved (God, and I would continue to love and worship Him).”(1)

Therefore instructing and consoling his mind, Nam Dev Ji says: “(O’ my mind), don’t enter into any argument or strife with anyone, (simply repeat God’s Name and thus) drink the elixir of God with the tongue.”(2)

Sharing with us the confidence, which has developed in his mind, Nam Dev Ji says: “After realizing in my mind, (such confidence has) built up in me that (I say) on the beat of a drum, that I would (surely) meet the Master of the earth.”(3)

Nam Dev Ji finally declares: “(I don’t care) whether anybody praises or maligns me, because I Nam Dev have obtained union with (God) the Master of goddess Lakshami.”(4-4)

The message of this shabad is that if we truly want to meet God of the universe, then we have to be so sincere and deep in love for Him that without caring whether people insult, praise, or make fun of us, we fearlessly keep singing His praise, and keep meditating on His Name.

In the previous shabad, Nam Dev Ji advised us that if we truly want to meet God of the universe, then we have to be so sincere and deep in love for Him that without caring whether people insult, praise, or make fun of us, we fearlessly keep singing His praise and keep meditating on His Name.
picky about the costliest of luxuries, and at other times we are so poor and penniless,
that we are looking into garbage cans for discarded food crumbs. He tells us, what the
best way to lead our life in all circumstances is.

First talking about food, Nam Dev Ji says: “(Sometimes God makes one so rich that
even such dainty dishes as) pudding of milk, rice and butter do not seem pleasing, but
at other times, (He makes one so poor that) one has to beg from door to door for a few
creumbs of food, and sometimes (He compels a person) to look for grams in trash
bins.”(1)

Therefore suggesting the best way to live in all circumstances, Nam Dev Ji says: “O'
my brothers, nothing can be said about the glory of God, therefore howsoever God
keeps us, we should live accordingly.”(1-pause)

Giving some more examples of the ups and downs of the life, Nam Dev Ji says:
“Sometimes (God makes one so rich that) one makes many horses dance before him
or her (or cars to choose from, but sometimes God makes one so poor, that) one
doesn’t have even a pair of shoes to wear.”(2)

Continuing to narrate the ups and downs of life, Nam Dev Ji says: “Sometimes (God
blesses one with such affluence) that one sleeps on nice cozy beds with white linen
spread on it, but sometimes (He puts one in such difficult circumstances, that) one
cannot find even straw to spread on the ground so that one could lie over it.”(3)

It is natural that one could lose one’s balance of mind in either of extreme
circumstances and one could become either extremely arrogant or inconsiderate
during too much prosperity, or could lose one’s patience and faith in God during
abject poverty. But Nam Dev Ji says: “The one thing, which emancipates (and saves
one from the sin of ego or losing one’s faith) is God’s Name, and whom the Guru
meets, he helps that person swim across (the worldly ocean, by instilling God’s Name,
and teaching that person the art of living contentedly in God’s will).”(4-5)

The message of this shabad is that no doubt in this life we have to go through
many pains and pleasures, riches and abject poverty, and ups and downs. But if
we want to remain calm and keep poised through all such roller-coaster rides of
human life, then we should seek and follow the guidance of a true Guru, who
may make us meditate on God’s Name and teach us how to remain balanced in
all kinds of circumstances.
In this shabad, Nam Dev Ji is describing an incident of his life and tells us how to save the honor of His devotee, God performed the miracle of turning around even the face of a temple.

Briefly narrating the story, Nam Dev Ji addresses God and says: “(O God), in a cheerful and sportive mood, I came to Your temple. But while doing Your worship, (the jealous pundits, who were too proud of their high caste) caught hold of (me), Nam Dev and drove me out (of the temple).”(1)

Feeling sad about this insult, Nam Dev Ji laments: “O (God Krishna), the king of Yadavs, my caste is very low. Please tell me why did I have to take birth in the house of a calico printer (and bear such insults)?”(1-pause)

Describing what happened after that, Nam Dev Ji says: “Picking up my blanket, I turned back from there, and went and sat at the back of the temple.”(2)

After sitting at the back of the temple, Nam Dev Ji again started singing praises of God, and then a miracle happened. Describing this wonder, Nam Dev Ji says: “As Nam Dev was uttering praises of God, the face of the temple was turning towards the devotee (Nam Dev).”(3-6)

The message of this shabad is that if we have true love for God and worship Him with sincere heart-felt devotion, then God would definitely save our honor, no matter how low we may be in terms of caste, race, or social and economic status.
It is the same light

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Bhairon Namdeo Ji Ghar – 2

In the previous *shabad*, we learnt that if we have true love for God and worship Him with sincere heart-felt devotion, then God would definitely save our honor, no matter how low we may be in terms of caste, race, or social and economic status. In this *shabad*, Nam Dev Ji illustrates the extent and intensity of his love for God with beautiful examples.

Nam Dev Ji says: “Just as a hungry person loves food, a thirsty person is in need of water, or just as a foolish person becomes dependent on the support of his or her family, similar is Nam Dev’s love for God.”(1)

Describing his love for God in simple terms, Nam Dev Ji says: “(O’ my friends, I) Nam Dev have been imbued with the love of God, and imperceptibly I have become detached (from worldly affairs).”(1-pause)

Now Nam Dev Ji cites some examples of the kinds of loves, which even though undesirable, yet are most intense. He says: “Just as a woman gets infatuated with a man (other than her spouse), a greedy person becomes a lover of wealth, and a man of lust loves a beautiful woman, similar is the love of Nam Dev for (God) the destroyer of demons.”(2)

However Nam Dev Ji wants to impress upon us that we are imbued with true love of God, when He Himself shows His grace on us. Therefore, he says: “(O’ my friends), that alone is the (true) love, which (God) Himself imbues us with. Then by Guru’s grace one’s sense of duality (love of things other than God) goes away. This love never breaks, and one remains absorbed (in God. By His grace), Nam Dev too has attuned his mind to God’s Name.”(3)
Nam Dev Ji concludes the *shabad* by describing the intensity of his love for God and the present state of his mind. He says: “Just as there is love between a child and its mother, similarly my mind is imbued with God. Nam Dev submits, that he has been imbued with (such intense) love for God that the Master of the universe is abiding in my mind.” (4-1-7)

The message of this *shabad* is that if we want to experience the love and bliss of God’s presence right within our own heart, then we should pray to Him to so imbue us with His love that all our sense of duality, and involvement in worldly affairs is gone and God comes to reside in our mind.

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In the previous *shabad*, Nam Dev Ji advised us that if we want to experience the love and bliss of God’s presence in our own heart, then we should pray to Him to so imbue us with His love that all our sense of duality and involvement in worldly affairs is gone and God comes to reside in our mind. However the tragedy is that ignoring all such advice from saints and devotees of God, we human beings remain involved in all
kinds of false worldly pleasures, and many times engage in such sinful activities as having extra marital affairs or going to prostitutes.

In this *shabad*, Nam Dev Ji comments on the state of a person who engages in such activities. After stating the consequences of leading such sinful life, he tells us how we can save ourselves from falling into such pits.

Comparing the person who abandoning his own wife, gets involve in an illicit affair with another woman to a parrot, who feels pleased on seeing a *Simbal* tree, but gets caught by its sticky branches and loses its life, Nam Dev Ji says: “The blind man who forsaking his own wife indulges in an illicit affair with another woman is like that parrot who feels pleased on seeing a *Simbal* tree, but in the end dies clinging to it (because it gets caught in its sticky branches).”(1)

Summarizing the state of mind of a person who remains engaged in sinful activities, he says: “The mind of a sinner (keeps craving for its lustful desires, as if) its abode is in that fire which keeps burning and never goes out.”(1-pause)

Elaborating on the conduct of a perverted person, Nam Dev Ji says: “(A person addicted to the life of sin) doesn’t want to even go and look at the place where God’s worship is being performed. Abandoning the right (virtuous) path treads the wrong (sinful) way of life. Such a person has strayed from (God) the very source of life, and therefore keeps coming and going (in the world. As if) forsaking nectar (of Name, such a person) loads (worldly) poison and eats it.”(2)

Commenting further on the conduct of such a person and the consequences of that conduct, Nam Dev Ji says: “When, some dance performance is being held at the house of prostitutes, (the perverted person goes there). Wearing (sexy) clothes (the prostitutes) deck themselves with beautiful ornaments. When (the prostitute) dances and synchronizes her breaths with the beats (of the drums, the onlookers don’t realize that) a noose of death is falling around their necks.”(3)

Nam Dev Ji concludes the *shabad* by saying: “(O’ my friends), whose destiny has been blessed with the grace (of God, forsaking such sinful pursuits), hastens to the shelter of the Guru. Nam Dev expresses this thought (and says): “O’ saints, this is the way to (emancipate yourself from the life of sin) and cross over the worldly ocean.”(4-7-8)

The message of this *shabad* is that instead of abandoning our own wives and seeking adulterous pleasures with other women we should act upon the advice of the Guru and meditate on God’s Name so that we may not fall victim to sinful pursuits and keep suffering the pains of births and deaths again and again.

मंगा अनवा नापि धूखि घरे ॥
धैर तरी गम ती धूधि गरे ॥
सभु लघु चढ़ उग चमङ छठीश मंडे विकारे ॥१॥

sandaa markaa jaa-ay pukaaray.
parhai nahee ham hee pach haaray.
raam kahai kar taal bajaavai chattee-aa sabhai bigaaray. ||1||
In this shabad, Nam Dev Ji briefly narrates the story of devotee Prehlad, who when sent to school, refused to study anything except talking about God, and meditating on His Name. His teachers tried to dissuade him from this behavior, because they were under the strict orders of Prehalad’s father king Harnaakash, to teach all the students to worship him, rather than God. The reason for this arrogance on behalf of Harnaakash was that somehow he had received such blessings from God, that neither any man, nor animal could kill him, and he would not die during day nor night. In other words, he had got the assurance that he will not die under any circumstances. Equipped with these assurances, he became so arrogant as to believe himself more powerful than God, and therefore issued strict orders throughout his kingdom that hence forth, all the public should worship him alone, and none else. With that he started his reign of terror. Anyone who dared to disobey his orders or ignore the demands of his courtiers; was subjected to extreme punishment including death. But as per God’s will, it so happened that his own son Prehlad refused to obey these orders, when he was sent to school, even when his teachers tried to counsel and threaten him. Following Prehlad, other students also got bold, and they too started worshipping God, instead of Harnaakash. Seeing this situation, Prehalad’s two teachers, thought it best to report the matter to his parents.
Describing what happened after that, Nam Dev Ji says: “Sandda and Marka (Prehlad’s teachers) went and cried before his mother, and told her that they have exhausted themselves, trying to persuade Prehlad, but he won’t read (what we want to teach him). He utters God’s Name, and claps his hands to its tune, and he has spoiled all the students.”(1)

Summarizing the situation, Nam Dev Ji says: “(The teachers complained that Prehlad) keeps repeating God’s Name, and in his heart, he meditates on God.”(1-pause)

Describing the response of Prehlad’s mother at this complaint, Nam Dev Ji says: “The chief queen (Prehlad’s mother) humbly requested and told him that his father Harnaakash has subjugated the whole earth (is basically ruling all over the world, and you cannot go anywhere, where you can disobey his strict orders requiring everybody to worship him, and not God). But the son Prehlad did not listen to any one of her pleas. (Therefore, the teachers) resolved to do something else (and report the matter to his father Harnaakash).”(2)

The teachers went and described the situation to king Harnaakash while he was sitting in his court. Describing, what happened after that Nam Dev Ji says: “Putting their heads together, the assembly of demons made this resolution, and sarcastically remarked that they will enhance Prehlad’s life a lot (they would kill Prehlad, for his disobedience). They tried to kill him by throwing him down a mountain, hanging him from a tree, drowning him in water, and burning him in fire, but God the King, so changed the nature (of things, that Prehalad escaped unhurt, every time).”(3)

When the king heard, how God has saved Prehlad from every attempt to kill him, he was so enraged that he ordered Prehlad to be tied to a pillar, and proceeded to kill Prehlad with his own hands. Describing the scene, of enraged Harnaakash, and his son’s unwavering faith in God, Nam Dev Ji says: “Drawing out the sword, and becoming dreadful like Death, he loudly yelled: “Show me that (God), who could save you.” To which Prehlad calmly responded: “That Master of the three worlds (who is my savior, what to speak of other places), is present even in this pillar.”(4)

Describing the end, Nam Dev Ji says: “(Then God came out of the pillar in the form of half lion and half human being and) He tore apart the king Harnaakash with His claws, and assured all the human beings (about His protection). Therefore, Nam Dev says, that he worships that Giver, who blesses us with the state of fearlessness.”(5-3-9)

The message of this shabad is that if we have strong and unflinching faith in God and meditate on His Name at all times, then no one, howsoever powerful and no matter what cruel methods that person may try, can do us any harm. God will surely protect us even in the worst of circumstances and odds.

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It is the same light
It is the same light
gang jamun ja-o ultee bahai.

saat gharhee jab beetee sunee.

ajahu na aa-i-o taribhavan Dhanee. ||13||

paakhantan baaj bajaa-ila.
garurh charh^4y gobind aa-ilaa. ||15||

apnay bhagat par kee partipaal.
garurh charh^4y aa-ay gopaal. ||16||

kaheh ta Dharan ikodee kara-o.
kaheh ta lay kar oopar Dharo-o. ||17||

kaheh ta mu-ee ga-o day-o jee-aa-ay.
sabh ko-ee daykhai paatee-aa-ay. ||18||

naamaa paraanvai sayl masayl.
ga-o duhaa-ee bachhraa mayl. ||19||

dooDheh duhi jab matukee bharee.
lay baadisaah kay aagay Dharee. ||20||

baadisaahu mahal meh jaa-ay.
a-ughat kee qhat laagee aa-ay. ||21||

kaajee mulaa^N bintee furmaa-ay.
bakhsee hindoo mai tayree gaa-ay. ||22||

naamaa kahai sunhu baadisaah.
ih kichh paatee-aa mujhai dikhaa-ay. ||23||

is paatee-aa kaa ihai parvaan.
saach seel chaalahu sulitaan. ||24||

naamday-o sabh rahi-aa samaa-ay.
mil hindoo sabh naamay peh jaahi. ||25||

ja-o ab kee baar na jeevai gaa-ay.
ta naamdayv kaat paatee-aa jaa-ay. ||26||

It is the same light
In the previous shabad, Nam Dev Ji narrated the story of Prehlad and told us, how God saved him from all kinds of dangers including a fall from the mountain, burning in fire, and being threatened by his own father, with a naked sword in his hand, because he never abandoned his faith in God.

In this shabad, Nam Dev Ji tells us a similar incident from his own life. Due to his true devotion, Nam Dev Ji was blessed with many extra psychic powers. At one stage, it was rumored that Nam Dev Ji could perform such miracles that he could bring back to life even dead persons. The Muslim rulers and priests of that time couldn’t tolerate such glory of Hindu saints, so they were on the lookout for an opportunity to coerce Nam Dev Ji to convert to Islam. It so happened that at one time one cow, belonging to the ruling king (Mohammad Tuglak), died. So he summoned Nam Dev to his court and asked him to either prove his power to perform miracles by bringing this dead cow back to life, or convert to Islam, or face death. Nam Dev Ji narrates the whole episode as follows:

The king said: “Listen O’ Nam Dev, let me test the power of your (God) Ram (in whom you believe).”(1)

The king then ordered Nam Dev to be tied down and said: “Let me see (the powers of your God) whom you call Beethal.”(1-pause)

He further threatened him and said: “Bring back to life this dead cow, otherwise I will chop off your head, right now.”(2)

Nam Dev humbly said: “O’ king, how can this be possible? The creature, which has been killed never becomes alive again.”(3)

Continuing his prayer, Nam Dev said: “(O’ king, moreover), nothing happens as per my doing, whatever (God) Ram does that alone comes to pass.”(4)

(Instead of listening to Nam Dev’s logical explanation), the king became mad with arrogance, and infuriating an elephant, he let it lose (over Nam Dev.”(5)

(At this time) the mother of Nam Dev started crying and imploring her son said to him: “(O’ Nam Dev, why don’t you forsake Ram, and start worshipping Khuda (agree to convert to Islam, and save your life?”(6)

But Nam Dev Ji remained so steadfast in his reply, and becoming angry with his mother for making such a suggestion to change his faith, said: “(From now on), I am
it will still keep singing praises of God (of my belief).”(7)

(After that the king let the elephant hit and trample Nam Dev), but when the elephant would try to hit him with his trunk, Nam Dev would seek the shelter of God, and he was being saved (every time.”(8)

(Observing this kind of miracle, the king started thinking in his mind that, while, all the) Muslim priests and judges salute me, but this Hindu (man) has totally destroyed my respect.”(9)

Then some Hindu well-wishers of Nam Dev approached the king, and said to him: “O' king, please listen to our prayer, please accept gold equal in weight to the weight of Nam Dev, (and let him go).”(10)

The king replied: “If forsaking my faith, I amass worldly wealth, and accept this bribe, then I will go to hell (so I cannot accept this offer of yours).”(11)

But, as far as Nam Dev was concerned, even though, there were fetters in his legs, he was singing praises of God, while clapping his hands to the tune (of his song).”(12)

Expressing his depth of faith in God, he said: “(O' king), even if Ganges and Yamuna (rivers) start flowing in the opposite direction, even then Nam Dev would continue uttering God’s Name (even if impossible things may happen, he wouldn’t abandon his faith, and convert to Islam).”(13)

When Nam Dev heard that seven gharries (almost three hours) had elapsed, (he started wondering, why) the Master of three worlds (God) has still not come (to his rescue)?”(14)

Right then, riding a Garrurr (eagle like bird), and playing the instrument of its wings, God of the universe arrived there.”(15)

Yes riding a Garrurr, God came there and saved the life (and honor) of His devotee.”(16)

Then addressing Nam Dev, God said: “(O' my dear devotee) if you say so, I will tilt the earth, or turn it upside down, or if you say, I will bring to life the dead cow (17) so that everyone may see, and be convinced (about the protection of His devotee, by God).”(18)

Hearing such assuring words from God, (Nam Dev Ji requested some bystanders) to fasten a small cord around the hind legs of the cow (to get it ready for milking), and then letting its calf join it, the cow was milked.”(19)

Then after milking the cow, they filled up a pitcher with milk, they took it and placed it before the king.”(20)
At this happening, the king was really ashamed and terror stricken, so he went back to his palace, and was overcome with a difficult moment (and stricken with a dreadful disease).”(21)

Then through his Mullahs and Qazis (Muslim priests, and judges), he made a request and said, “O' Hindu, please forgive me, I am like your cow.”(22)

(Responding to this plea of the king), Nam Dev said: “Listen O' king, (I can forgive you on one condition, if) you give me this assurance (that you will not do any such thing in the future). (23) The measure of (the sincerity of) this assurance O’ king, will be that (from now on), you will tread the path of truth and civil behavior.”(24)

“(After this miracle), Nam Dev was renowned all over, and joining together, all Hindus went to Nam Dev (25), and talking among themselves, they realized that if this time, the cow had not been revived, then (people would have) lost their faith in Nam Dev.”(26)

“(After this miracle), the praise of Nam Dev spread all over the world, and taking other devoted persons along with him, he crossed over (the worldly ocean, and obtained emancipation from the rounds of birth and death).” (27)

“(Seeing this glory of Nam Dev), all his slanderers felt very sad (because they didn’t know) that there is (practically) no difference between Nam Dev and God.”(28-1-10)

The message of this shabad is that if we have full faith in God and even when threatened with dire circumstances, if we don’t waver in our faith, then God would definitely come and protect us, and suitably punish our enemies and slanderers. So we should never abandon our faith in God.

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<th>Line</th>
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<td>ja-o gurday-o ta amrit baaneet.</td>
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<td>4</td>
<td>ja-o gurday-o naam jap layhi.</td>
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<td>ja-o gurday-o sadaa saabas.</td>
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<td>ja-o gurday-o sadaa bairaagee.</td>
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<td>10</td>
<td>ja-o gurday-o par ningee ta-angee.</td>
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<thead>
<tr>
<th>Line</th>
<th>Translation</th>
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<tr>
<td>1</td>
<td>ja-o gurday-o buraa bhalaay ayk.</td>
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<td>2</td>
<td>ja-o gurday-o lilaateh laykh.</td>
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<td>3</td>
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<td>ja-o gurday-o ta chhaapar chhaa-ee.</td>
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<td>ja-o gurday-o sabhaye bikh mayvaa.</td>
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<td>ja-o gurday-o ta sansa tootai.</td>
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<td>ja-o gurday-o ta bha-ojal tarai.</td>
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<td>ja-o gurday-o ta janam na marai.</td>
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<td>ja-o gurday-o ath-das bi-uhair.</td>
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<td>ja-o gurday-o athhaarah bhaar.</td>
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<td>17</td>
<td>bin gurday-o avar nahee jaa-ee.</td>
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<td>18</td>
<td>naamday-o gur kee sarnee-ee.</td>
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In the previous shabad, Nam Dev Ji narrated how he was threatened by a king, to show a miracle and bring back to life a dead cow, otherwise he would have either to convert to Islam or face death. Ultimately God came to his rescue, revived the cow and thus saved the life and honor of His devotee. But it was his Guru who had instilled such firm faith in God and taught him many other useful things. Therefore in this shabad, Nam Dev Ji tells us what kinds of blessings and virtues a person can acquire in the company and guidance of a perfect Guru by faithfully following his advice.

He says: “If the Guru God (is pleased), one meets (God) the destroyer of demons; if the Guru God (is pleased), one crosses over (to the other side of the world). If Guru God is (pleased), one obtains heaven (high status, because) if the Guru God (becomes merciful, one sheds one’s self-conceit, as if one has) died while still alive.”(1)

Proclaiming the glory of Guru’s service, Nam Dev Ji goes to the extent of repeatedly saying: “Eternal and everlasting is the service of the Guru God. But false and very short-lived is the service of any other (god or goddess).”(1)

Describing the kinds of virtues, the Guru God bestows on a person, Nam Dev Ji says: “When the Guru God is pleased, he enshrines God's Name (in the devotee’s mind). When the Guru God is pleased, (one’s mind) doesn’t run in ten directions (remains stable). If the Guru God is merciful, one remains away (and unaffected) by the five demons (of lust, anger, greed, attachment, and ego). If Guru God is pleased, one doesn’t die repenting (for one’s wasted life).”(2)

Continuing to list the merits acquired by a person on whom the Guru God is pleased, Nam Dev Ji says: “When the Guru God is pleased, one’s speech becomes sweet like nectar, and one recites the stories of the indescribable (God). When the Guru God is merciful, one’s body becomes immaculate like nectar, because when the Guru God becomes (gracious), one meditates on (God’s) Name.”(3)

But that is not all. Nam Dev Ji adds: “If the Guru God is pleased, one knows about all the three worlds. When Guru- God is pleased, one realizes the high status (of salvation). When the Guru God is pleased, one (understands the most sublime things, as if one’s) head touches the sky. In short, when the Guru God is pleased, one always earns praise.”(4)

Describing still some more virtues acquired by a person on whom his Guru - God is pleased, Nam Dev Ji says: “When the Guru - God is pleased, one becomes detached forever. When the Guru- God is pleased, one forsakes slandering others. When the Guru - God is pleased, both the good and the bad seem one (and the same, and one treats both with same love and compassion). In short, when the Guru - God is pleased, one is blessed with (good) destiny.”(5)
Now referring to events in his life, when God saved his honor in various ways. Nam Dev Ji says: “When the Guru God is pleased (one’s) body doesn’t become weak. When the Guru God is pleased, a temple turns (towards the devotee). When Guru God is pleased, a hut gets built (for the devotee). When the Guru God is pleased, a bed easily comes out of the river, (which a king had given to Nam Dev, who later threw it in the river, and then the king wanted it back).”(6)

Next comparing the merits of pleasing the Guru God to such rituals as making marks on one’s body, or bathing at holy places, Nam Dev Ji says: “(If one has been able to please) the Guru God (by obediently following his advice, then one gains the merit of) bathing at all the sixty eight pilgrimage stations. If Guru God is pleased, deem that one has adorned one’s body with the holy Chakras (or sacred marks) on one’s body. If the Guru God is pleased, deem that one has worshipped all the twelve (Shiv lingams, mentioned in Hindu holy books). When the Guru God is pleased, (all the attempts made to harm the devotee, end in benefiting him, as if all) the poisons (given to him become) fruits.”(7)

Nam Dev Ji adds: “When the Guru God is pleased, one’s doubt is shattered. When the Guru is pleased, one is liberated from the demon of death. Yes, when the Guru God is pleased, one swims across the dreadful (worldly) ocean. In short, if the Guru God is pleased, one doesn’t go through (the rounds of) birth or death.”(8)

In conclusion, Nam Dev Ji says: “When the Guru God is pleased, one’s way of life automatically becomes (what the holy Hindu books, such as) the eighteen Puranaas (prescribe). If the Guru God is pleased, one gains the merit of worshipping God with all the eighteen loads (of vegetation). In short, except for the Guru God there is no other place (where one can obtain the blessings mentioned above. So) Nam Dev remains in the shelter of his Guru.”(9-1-2-11)

The message of this shabad is that we should seek the shelter of our Guru (Granth Sahib Ji), and try to please him with our sincere service and by faithfully following his advice. When our Guru is pleased, we would obtain such merits, as if we have bathed at all the holy places, learnt the knowledge of all the religious books, and God would support and guard us even in the most dangerous circumstances.
In this shabad, devotee Ravi Das Ji is pondering over the difficult question of worshipping God, whose form or figure we cannot see and without being able to see, it is almost impossible to fall in love or worship any person or power.

He says: “(O’ my friends), without seeing (God) a desire to meet Him does not arise and whatever is visible is going to perish. The person who meditates on God’s Name, keeping in mind the message of the word (of advice of the Guru), only that yogi meditates on God’s Name without any (worldly) desires.”(1)

Now stating the benefit of coming in contact with the Guru, Ravi Das Ji says: “When one’s mind is convinced, and if anyone meditates on God (in such a state, then such a person) comes in touch with the philosopher stone (like Guru), and then no duality or double mindedness arises (in such a person’s mind).”(1-pause)

Commenting upon the state of those who call themselves as Munis (silent sages) and claim to be always absorbed in meditation of God, Ravi Das Ji says: “(O’ my friends, that one) alone is a true silent sage, who ends the duality of the mind, and remains absorbed (in that God) who is pervading all the three worlds, but doesn’t have any particular house. (Further, remember that) everybody does (things) according to the nature of one’s mind, but the one who is a real doer, remains within the limits of divine knowledge (and doesn’t blindly follow one’s mind), but remains without fear.”(2)
Now Ravi Das Ji gives a very beautiful example to illustrate the utility of all such deeds, which might look like rituals, such as doing our daily Nit Nem, but have their particular purpose and objective. He says: “(O’ my friends), the vegetation blossoms for the purpose of producing fruit. When it is laden with the fruit, the flower goes away. Similarly to obtain (divine) knowledge, we keep practicing certain deeds (such as doing daily Nit Nem,) but when the (divine) knowledge has been obtained, (the necessity of ritualistic) deeds is finished.”(3)

Ravi Das Ji concludes this shabad with another beautiful example to illustrate the purpose of repeating God’s Name. Addressing us, he says: “(O’ my friends), a wise woman churns milk for the sake of obtaining (clarified) butter. (Similarly the person who keeps meditating on God’s Name), becomes emancipated while alive and remains detached (from worldly involvements). Ravi Das describes the (secret of obtaining) the highest state of detachedness. O’ unfortunate man, that God abides in your heart, so why don’t you worship Him?”(4-1)

The message of this shabad is that although it is difficult to worship that God who is invisible, whom we cannot touch or to taste, still we have to try to obtain union with Him by following the Guru's advice and by meditating on His Name. Just as by churning the milk, the invisible butter comes out; similarly by meditating on God's Name, we get united with the invisible and incomprehensible God.

naamdayv.

aa-o kalandar kaysvaa.
karaabdaalee bhaysvaa. rahaao.o.
jin aakaas kulah sir keenee ka-usai sapat pa-yaalaa.
chamor pos kaa mandar taayraa ih biDh banay gupaalaa. ||1||
chhapan kot kaa payhan taayraa solah sahas ijaaraa.
bhaar athaarah mudgar taayraa sahnak sabh sansaaraa. ||2||
dayhee mehJid man ma-ulaanaa sahj nivaaj gujaarai.
babee ka-ulaa sa-o kaa-in taayraa nirankaar aakaarai. ||3||
It is believed that Nam Dev Ji uttered this *shabad*, when God appeared before him disguised as a Muslim holy beggar, wearing long hair and *Kulla* (a special cone shaped cap usually worn by many Muslims of those days).

Welcoming God in that dress, Nam Dev Ji says: “Welcome O’ *Kaishav* (God Krishna, who has now come in the guise of a *Kalander* (the performer of monkey shows in the streets)).”(pause)

Continuing his address and praise of God, Nam Dev Ji says: “(O’ God, You are the one who) has made the sky as His *Kulla* (cone shaped cap), the seven nether worlds (of Muslim belief) are whose slippers. O’ God of the universe, You are made in this way, that (You live in all creatures, as if Your body) temple is made of skin.”(1)

While still comparing God to a Muslim beggar, Nam Dev Ji adds: “(O’ God), the fifty six thousand clouds are like Your gown, and the sixteen thousand worlds are like Your *Ijaara* (the cloth around the legs). The eighteen loads of vegetation are Your grinding stick, and the entire world is like Your earthen plate.”(2)

As if to complete the analogy, Nam Dev Ji says: “(O’ God), this body is like Your mosque in which the mind is the *Mullah* (the priest), who is saying prayers in a state of poise, and You are married to the lady *Kaaulan* (the goddess of wealth) who represents the form of Your formless (body).”(3)

Finally making it clear that it is God who pervades members of all faiths, is the cause and doer of everything, and referring to the incident when that fearful form of God snatched his cymbals, Nam Dev Ji says: “(O’ God), while worshipping You, my cymbals were snatched away (and I was driven out of the temple), so before whom can I go and complain? (I know that) the Master of Nam Dev is the knower of all hearts. He roams around all countries, and is yet without any particular country.”(4-1)

The message of this *shabad* is that we should understand that God pervades everywhere and He can assume any form. We should have such love and devotion for Him that we can realize Him in all His creatures, and all places.
Rag Basantt Mehla-1

Ghar-1 Chaupadey Dutaakay

Rag Basantt is a very old musical measure, which the singers at Golden temple start playing with the first day of Indian month Maagh (approximately middle of December) and keep playing it for about two months. In another context Basantt
signifies spring, associated with an atmosphere of happiness and high spirits, when the
nature also blooms with new leaves and yellow flowers in Punjab, India. People
celebrate this occasion by wearing yellow clothes and turbans. Also special sports
competitions are held in Anand Pur Sahib, India to celebrate Holla Mohalla instead of
the Hindu festival of Holi, in which people throw colored water at each other. But the
purpose of this and other shabads in this melody is that Guru Ji wants to teach us how
we can always enjoy true happiness, so that for us there is always Basant or season of
Spring indicating joy and beauty throughout our body and mind, no matter what kind
of season may be outside and what kind of circumstances we may be facing in our
worldly life.

So alluding to this season, Guru Ji says: “(O’ my mind), contemplate forever on that
God and thus blossom (in joy). Then every month would become the month of great
celebrations as if for you there is always spring.”(1)

Giving the gist of his advice, Guru Ji says: “O’ my naive (mind), forsake your egoistic
intellect. O’ my mind, through reflection, kill your ego and enshrine the most sublime
merit (of God’s Name).”(1-pause)

Describing the benefits of following the above advice, Guru Ji uses the metaphor of
growing a beautiful shady fruit tree, and says: “(O’ my friend, if you act on the above
suggestion, then after some time you would enjoy such a unique state of bliss, as if
within you has grown) a tree of (virtuous deeds), with the branches of God’s Name
blossoming with flowers of righteousness and yielding the fruit of (divine)
knowledge. This tree would be adorned with leaves of (God’s) realization providing
dense shade (of humility), because the ego of the mind would be totally wiped
out.”(2)

Continuing to depict the state of bliss being enjoyed by such a person, Guru Ji says:
“(O’ my friend, one who shedding one’s ego is attuned to God, that one’s) eyes would
(see God in the) nature, ears would hear the divine word, and from the tongue would
utter eternal (God’s) Name. In this way the one whose mind is so imperceptibly
attuned to God would obtain the wealth of perfect honor (both in this and the next
world).”(3)

In closing, Guru Ji says: “(O’ my friends), the months and seasons have to come and
go as per their turn, but you may try and see (for yourself the result of) doing pious
deeds. O’ Nanak, the Guru’s followers who remain absorbed (in contemplating God),
always remain green (in bliss) and never (become) dry (or depressed).”(4-1)

The message of this shabad is that if we want to remain in such a state of
happiness and pleasure as if our mind is always blossoming with the eternal
season of spring, then we should abandon our self-conceit and meditate on God’s
Name with full dedication of our mind.
In the previous shabad, Guru Ji advised us that if we want to remain in such a state of happiness and pleasure as if our mind is blossoming with the eternal season of spring, then we should abandon our self-conceit and meditate on God’s Name with full dedication of our mind. In this shabad, he touches on another important point. As has been noted, according to Sikh philosophy, God has no particular shape or form, who could be worshipped like a statue and to whom flowers or other such things could be offered.

So when Guru Ji sees his friends, worshipping other gods and goddesses in the form of some idols or imaginary portraits and offering flowers and fruits to them, he wonders to whom He should address his prayers and present his offerings. In this shabad, he shares his thoughts on this question and tells us how much he respects those who praise and worship only God and no one else.
Deeming this human life as Basant or the season of spring and meditation on God, Guru Ji says: “(O’ God), they who are imbued with Your love, this entire human life is Basant (the most delightful season to meditate on Your Name). With great expectation, they look forward to meeting You. (O’ God, in this season many people offer flowers and leaves to the statues or paintings of their gods and goddesses, but I wonder) to whom may I offer the flowers of my worship and whose feet may I touch, (when I realize that You don’t have any form or figure)?”(1)

Stating what he does, Guru Ji says: “O’ my King, I call myself the servant of Your servants (and I bow to them, because I feel that except through them) I cannot find the way to meet (You) the Life of the world anywhere else.”(1-pause)

Elaborating on his reason for bowing to the feet of God’s servants, Guru Ji says: “O' God, Your personality is one, but Your forms are many. So I wonder to whom may I offer (flowers of my) worship, and before whom may I burn incense? O' God, nobody else has found Your end or limit, and what is the power (of a humble person like me in this regard)? Therefore O’ my King, I consider myself as the servant of Your servants.”(2)

Stating how, at all places and at all times, God’s Name is being meditated on, Guru Ji refers to the Hindu belief, according to which the influence of gods Brahma, Vishnu, and Shiva lasts for twenty years each on man’s life, Guru Ji says: “(O’ God, for me) Your eternal Name (has its influence on all the) sixty years (of my human life, and is being meditated on) at all holy places. We don’t understand Your state, without knowing it we meditate on Your Name.”(3)

Guru Ji concludes the shabad in extreme humility, and says: “(O’ God), what can poor Nanak say? When all the people, are praising the same one God. Therefore, Nanak (deeply respects those who worship God and his) head is on the feet of those people, and I am a sacrifice to how so many are Your Names (which people have given to You).”(4-2)

The message of this shabad is that if we want to remain so happy, as if we are enjoying an eternal season of spring in our heart, then without bothering about too many details, we should follow the Guru’s advice, respect all those who meditate on God's Name and meditate on that God’s Name with true love.

basant mehlaa 1.

su-inay kaa cha-ukaa kaanchaan ku-aar.
rupay kee-aa kaaaraa bahu-tee bisthaaar.
gangaa kaa udak kaaraa kee aag.
garurhhaa kaa-nee duDh si-o gaad. ||1||
In the previous shabad, Guru Ji advised us that if we want to remain so happy as if we are enjoying an eternal season of spring in our heart, then without bothering about too many details we should follow the Guru’s advice, respect all those who meditate on God’s Name and we should ourselves meditate on God’s Name with true love. But in spite of all such advice by Guru Ji and many other holy persons, people keep practicing their false ways, such as cooking in “purified” places, going on pilgrimages, or wearing holy garbs. In this shabad, Guru Ji clearly tells that all such practices are of no use in God’s court; it is only on man’s deeds that a person is judged there.

First commenting on those who are very particular about ritual purity, Guru Ji says: “(O’ my friends), even if a person were to build a kitchen square of gold, use gold utensils, draw a very wide boundary with silver threads around the cooking place, use water brought from (the sacred river) Ganges, light fire with wood from Aran (a special sacred tree), and eat the rice pudding made in milk (1). O’ my mind as long as (that person’s) heart is not imbued with the love of (God’s) eternal Name, (such like ritualistic purities) are never taken into account (by God).”(1-pause)
Now taking the case of those who study Vedas, Puranas, and other such holy books, steadfastly bathe at holy places on auspicious days, and day and night observe various fasts, Guru Ji says: “(O my friends, even if one) has written and kept with him or her the eighteen Puranas, recites all the four Vedas from the tongue, bathes at holy places on auspicious occasions, gives in charity according to different castes, observes fasts day and night, and performs all the daily rituals, (still nothing is taken in account in God’s court if that person doesn’t meditate on His Name).”(2)

Next commenting on the fate of Hindu and Muslim holy men, and the house holders who are particular about observing all the faith rituals, Guru Ji says: “(O my friends, no matter whether a person) is a Qazi (Muslim judge), Mullah (Muslim priest), beggar, yogi, wandering sage wearing orange colored garbs, or is a house holder performing all faith rituals, still without realizing (God) all are bound, and driven away (by the demon of death).”(3)

Guru Ji concludes the shabad by beautifully explaining the basis on which our fate is determined after death. He says: “(O my friends), as many are the creatures, on the foreheads of all is written their individual duty (by God), and in essence they would be judged according to their (good or bad) deeds. Foolish and ignorant are those who (arrogantly) try to command others. O’ Nanak filled with His praise are the storehouses of the eternal (God. Therefore, we should engage in singing praises of God, and doing good deeds, because that alone is approved in His court).”(4-3)

The message of this shabad is that the one and only true deed approved in God’s court is singing of His praises, and doing good deeds. All other kinds of deeds, such as cooking food in sanctified places, bathing at holy places, reading scriptures without understanding the purpose of life and realizing God are absolutely of no use.
In the previous shabad, Guru Ji advised us that the one and only true deed approved in God’s court is singing His praises and doing good deeds. All other kinds of deeds, such as cooking food in sanctified places, bathing at holy places; reading scriptures without understanding the purpose and realizing God are absolutely of no use. In this shabad, Guru Ji comments on some more ritualistic practices adopted by people, in the belief that by doing these they can purify their mind. But Guru Ji once again affirms the previous message that it is only by meditating on God’s Name that one can purify one’s mind and be approved in God’s court and not by any other ritualistic deeds or holy garbs.

First commenting on those who think that they can purify their minds by remaining naked, wearing long tresses, or holding breath in the tenth gate (in an imaginary special state of mind), Guru Ji says: “(O’ my friends, neither) by taking off one’s clothes and becoming Digambar (member of a naked roaming sect of Jain faith, one becomes a true saint), nor by wearing long matted hair, one obtains union (with God). Similarly by holding the breath in the tenth gate, one’s mind does not become pure, (and the) foolish person engaged in (such false practices) keeps wandering in illusions, and keeps coming again and again (into this world and going through rounds of birth and death).”(1)

Therefore instructing his own mind (and indirectly us), Guru Ji says: “O’ my foolish mind, meditate on the one (God) alone; (by doing so) you would be ferried across (this worldly ocean) in an instant.”(1-pause)

Commenting on the state of those pundits who study Shastras, Simritis and other such (Hindu holy scriptures, but remain greedy and hypocritical, Guru Ji says: “They who
deliver sermons on Simritis and Shastras, blow (yogi) horns, read Vedas and Puranas, but with an evil intention practice hypocrisy, God doesn’t come near them.”(2)

Similarly talking about those who observe austerities and perform special worship, Guru Ji says: “Even if one is so disciplined, that one can control one’s sense organs, with special rituals performs worship (of one’s idol), but within one is greed and one’s mind is involved in the poison (of worldly riches), that one cannot obtain the immaculate God”(3)

However Guru Ji recognizes, the fact that humans too are helpless because they can do only that, which God allows them to do. Therefore he says: “(O’ my friends), what can be done by the one who has himself been created by (God), and whom that (God) Himself drives (according to His will)? It is only when He casts His glance of grace that He dispels one’s doubt, and when one realizes (God’s) will, one obtains the eternal God.”(4)

In conclusion Guru Ji says: “(O’ my friends), whose mind is filthy (with evil intentions) from within, even if that person wanders around the holy places of the world, (still such a person is not liberated from worldly bonds). O’ Nanak, it is only when we obtain the company of the true Guru, that the bonds of this dreadful (worldly) ocean are broken.”(5-4)

The message of this shabad is that instead of bothering about religious rites and rituals, or adorning holy garbs, we should obtain the company of true Guru (by reading and faithfully following Guru Granth Sahib), and meditate on God’s Name. Only then would we be liberated from worldly bonds and rounds of birth and death.

basanṭ mehlaa 1.

sagal bhavan ṭayree maa-i-aa moh.
mai avar na deesai sarab toh.
too sur naathaa dayva dayv.
har naam milai gur charan sayv. ||1||

mayray sundar gahir gambaher laal.
gurmukh raam naam gun gaa-ay too aprampar sarab paal. ||1|| raha-o.

bin saaDh na paa-ee-ai har kaa sang.
bin gur mail maleen ang.
bin har naam na suDh ho-ay.
gur sabad salaahay saach so-ay. ||2||
In the previous many shabads, Guru Ji has stressed the importance of seeking Guru's guidance, meditating on God's Name and singing His praises. In this shabad, he shows us how to address God and sing His praises. He also tells us how important it is to obtain the guidance of the Guru in this endeavor.

First acknowledging the omnipotence of God, Guru Ji says: “(O' my God), in all the worlds is pervading the attachment for Your Maya (the worldly riches and power). I cannot see anyone else, because You are (present) everywhere. You are the God of all gods and Master of all the yogis. (It is only) by serving the feet (and faithfully following the guidance) of the Guru, that one obtains God’s Name.”(1)

Continuing his humble prayer, Guru Ji says: “O' my beauteous, profound, and deep God, a Guru’s follower always sings praises of God’s Name, (and believes that) You are limitless, and that You sustain all.”(1-pause)

Now explaining the importance and necessity of the company of the saint (Guru), he says: “(O’ my friends) without (the guidance of) the saint (Guru), we don’t obtain the company of God. Because without (the guidance of) the Guru, one’s body (conduct) remains filthy (with sinful thoughts. (Also) without (meditating on God’s) Name, (this body) cannot be purified. Only the one who by attuning to the (Guru’s) word praises God, becomes true (embodiment of God)”(2)

However Guru Ji clarifies that it is by God’s grace that one is blessed with the guidance of the Guru. Therefore he says: “O’ Savior, the one whom You (want to) save, You unite with the true Guru, and take care of that person. You get that person purged of the poison of ego and the sense of “mineness”. Then O’ God the King, by Your grace all that person’s sorrows are destroyed.”(3)

In conclusion, Guru Ji says: “(O’ my friends), within whose body are (enshrined) the divine merits, that person’s state (of mind) becomes sublime. By following the instruction of the Guru, the jewel of God’s Name becomes manifest in such a person.
Renouncing love of the other (worldly riches and power, that person’s) mind is attuned (to God). Therefore devotee Nanak also prays and says: “O’ God, please do unite me with the Guru.” (4-5)

The message of this *shabad* is that if we want to make ourselves pure and fit for union with God, then we should pray to Him to unite us with the Guru who may dispel the impurities of our mind and breaking our worldly bonds, attune us to the love of God. It is only then that our mind would become pure and then by singing His praises and meditating on His Name, we would get united with God.

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In the previous shabad, Guru Ji advised us that if we want to make ourselves pure and fit for union with God, then we should pray to Him to unite us with the Guru who may dispel the impurities of our mind, and breaking our worldly bonds, attune us to the love of God. It is only then that our mind would become pure and then by singing His praises and meditating on His Name we would unite with God. That is why in this shabad, using the metaphor of young loving brides who are craving to be united with (God) their beloved spouse, Guru Ji addresses us as his friends and mates and suggests some immaculate ways to get united with our beloved (God).

Using the metaphor of a young happily wedded bride talking to her close friends, Guru Ji shares with us how he has obtained loving union with God. He says: “O’ my dear friends and mates, listen to me with loving attention. She with whom is my handsome Groom is an eternally wedded bride. (That) indescribable (God) cannot be described, (so tell me) how can we meet (Him). To me, the Guru has shown me that God the king in my company.”(1)

Therefore addressing us, his friends and mates, Guru Ji suggests: “(O’ my) friends and mates, it behooves us to join together and sing God’s praises. The beautiful brides who through the Guru search for Him and then play with (God) their spouse, their minds are convinced (about the guidance of the Guru and the bliss of God’s company).”(1-pause)

Comparing the state of the self-conceited brides with the Guru’s followers, he says: “The self-conceited, separated brides do not know the secret that Beloved of all, resides in each and every heart. But a Guru following bride firmly believes that God is always with her. The Guru has instilled (God’s) Name in her, and she keeps meditating on Him.”(2)

Therefore explaining the absolute necessity of Guru, he says: “(O my friends), without the (guidance of) the Guru, neither devotion, nor love (for God) wells up (in one’s mind). Without the shelter of the Guru, (God) doesn’t bless one with the company of saints (or Guru’s followers). Without (the guidance of) the Guru, (people remain spiritually) blind and keep lamenting about worldly problems. Because it is only by reflecting on the Guru’s word, that the mind loses its dirt (of evil thoughts) and becomes immaculate.”(3)

In conclusion, Guru Ji says: “By joining together (with God), one whose mind the Guru has stilled (regarding worldly enticements), day and night that one enjoys devotional union (with God). Servant Nanak says, in the saintly society of the Guru, one’s malady and pain (of ego) is erased, and one effortlessly obtains union with God the Spouse.”(4-6)

The message of this shabad is that if we want to enjoy the bliss of union with God, then we should pray to Him to grant us the company of the Guru. So that following his advice (the Gurbani), we may remove the evil tendencies of our mind and develop true love and devotion for God and His Name.
In the previous shabad, Guru Ji advised us that if we want to enjoy the bliss of union with God, then we should pray to Him to grant us the company of the Guru. So that following his advice (the Gurbani), we may remove the evil tendencies of our mind and develop true love and devotion for God and His Name. In this shabad, he tells us how God creates His creation, administers it, and judges the actions of His creatures. He also tells us how the Guru gives his immaculate advice and blesses the Guru following persons with God’s Name and guides them to the mansion of God.

First commenting on how God creates His creation and administers it, Guru Ji says: “(O’ my friends, God) Himself fashions and creates the creation. Issuing His own commands, the eternal King decides the fate of His creatures. (They who are blessed with the) sublime instruction of the Guru, to them God (always seems) in their company. They imperceptibly obtain and enjoy the elixir of God’s Name.”(1)
Therefore advising his own mind (and indirectly us), Guru Ji says: “O’ my mind, keep uttering God’s Name, and don’t let it be forgotten. God who is limitless, incomprehensible, and unfathomable, He Himself lets His inestimable worth be known through the Guru (and lets His merits be known through the Guru).”(1-pause)

Now contrasting the conduct of the Guru following persons, and self-conceited slanderers, Guru Ji says: “(O’ God), they who serve at the Guru's feet (and obediently follow his advice), are Your Gursikhs (true devotees). By serving the Guru (following his advice), and forsaking (the sense of differentiation) between their own and others, they swim across (the worldly ocean). But those human beings, who are slanderers and greedy, are stone hearted. To them the service (or advice) of the Guru is not pleasing; they are the biggest thieves of all.”(2)

Guru Ji now tells us what kinds of blessings they enjoy on whom the Guru becomes gracious. He says: “They on whom the Guru becomes gracious, he blesses them with the love of (God’s) worship. When the Guru is pleased, they obtain a place in God’s mansion. (On whom the Guru is pleased), forsaking the slandering of others, they awaken (spiritually and engage) in the worship of God. Thus by God’s grace, the gratifying worship of God becomes a part of their lives.”(3)

Summarizing how the Guru blesses those who obediently follow his advice, Guru Ji says: “(O’ my friends, when) the Guru bestows the gift (of Name), he brings about the union (between God and His devotees). Then day and night those beloved Gursikhs keep meditating (on God’s Name). Yes, on being pleased the Guru blesses them with the reward of (God’s) Name, and Nanak says, only very rare persons receive (this gift of Name).”(4-7)

The message of the shabad is that it is God who creates and judges us. If we want to win the pleasure and affection of that God, then we need to first win the pleasure and the grace of our Guru, who by giving us proper instruction would wash our mind of all evil tendencies like greed and slander, would yoke us in true worship of God and facilitate our union with Him.

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**It is the same light**
It is the same light

In the previous shabad, Guru Ji advised us that it is God, who creates and judges us. If we want to win the pleasure and affection of that God, then we need to first win the pleasure and the grace of our Guru, who by giving us proper instruction would wash our mind of all evil tendencies like greed and slander, would yoke us in true worship of God and facilitate our union with Him. In this shabad, Guru Ji explains the signs of a true servant or devotee of God and how he himself resolves to be such a true devotee.

First of all making it clear that one serves and truly worships God, if it so pleases Him, Guru Ji says: “It is only when God so pleases, that a servant does His service (or worship. Such a devotee remains so detached from worldly involvements, as if) he or she dies while still alive, and thus emancipates all his generations.”(1)

Expressing his resolve to keep worshipping God, Guru Ji says: “(O' God), I won’t forsake Your devotion. (I don’t care) how much people may laugh (at me, because Your) true Name resides in my heart.”(1-pause)

Guru Ji now gives a worldly example to illustrate the absorption of a saintly person in meditating on God’s Name. He says: “Just as an (ordinary) human being remains absorbed in attachment for Maya (worldly riches and power, similarly) the saintly persons remain absorbed in meditating on God’s Name.”(2)

Therefore, Guru Ji humbly prays to God and says: “(O' God), show mercy on me the ignorant fool, (and bless me) that I may always remain lying in Your shelter.”(3)

Guru Ji concludes the shabad with the remark: “Nanak says, fruitless are the worldly tasks. It is only by Guru’s grace that a rare person obtains (the task of meditating on) the nectar Name (of God).”(4-8)

The message of this shabad is that if we want to obtain the wealth, which lasts forever and save all our generations, then without caring about what others might say, we should seek the blessing of the Guru and instead of being absorbed in worldly greed and attachments, we should be absorbed in God’s loving devotion.
In the previous shabad, Guru Ji told us that if we want to obtain the wealth, which would last forever and save all our generations, then without caring about what others might say, we should seek the blessing of the Guru and instead of being absorbed in the worldly greed and attachments, we should be absorbed in loving devotion of God. In this shabad, Guru Ji tells us about the futility of doing mere ritual worship of some stone idols. He also tells us whom we need to worship from the core of our heart and what other things we need to do to obtain God.
First, Guru Ji apparently addresses one such Brahmin (Hindu priest), who engages in worship of stones, which they call Saligram (named after the village Sal gram, where these special stones are found in a nearby river Gandiki). Along with the worship of these stones, they use rosaries made with beads of a special plant called Tulsi (Basil), and think that this is their best spiritual deed. However Guru Ji says: “(O’ Brahmin), you worship and try to please (these stones, which you call) Saligram, and think that the only good deed you need to do is to say the rosary made out of Tulsi (Basil) wood. (But you cannot swim across the worldly ocean this way. For that you need to) build a boat of meditation on God’s Name and pray to Him (and say): “O’ merciful God show mercy (on us).”(1)

Referring to their rituals, such as putting special marks on the body and anointing it with sandalwood pastes, Guru Ji says: “(O’ my friend, why are you wasting your time, by doing such useless things, which are like) watering a saline land and wasting your (human) birth in vain? (Your body is like an) earthen wall, which would soon crumble down. (So why do you waste your time in anointing it with special marks as if you are) plastering it with lime?”(1-pause)

Now Guru Ji uses the metaphor of a hard working farmer working on a Persian Wheel to illustrate the best way to worship and please our God, who is like the Gardner of this worldly garden. He says: “(O’ Brahmin), make service with your hands as the Persian Wheel fitted with the chain (of good intention) and pots (of compassion). Yoke to it (the ox of) mind and then irrigate (your body farm with) the nectar like (water of God’s Name). It is only then that you would (become the true devotee of God) and belong to that Gardner.”(2)

Continuing the analogy of the garden and how carefully a gardener softens the ground, takes out the weeds around the plants and then enjoys the benefits of fragrance and fruits of this garden, Guru Ji says: “Make lust and anger your two spades (to save the plants and take out the weeds) and O’ brothers, soften the land (of your heart). As you would soften the land (of your heart with immaculate thoughts), you would obtain peace and your hard work wouldn’t go waste.”(3)

Guru Ji concludes the shabad by showing us how to pray to God to bless us with such immaculate understanding, and yoke us to His true worship. So humbly addressing God, he says: “(O’ God), if You show Your mercy, (from a hypocrite, one becomes true devotee of God, as if) from a crane one becomes a swan. Therefore, O’ merciful God, Nanak, the slave of Your slaves, beseeches You to show mercy (on him and make him Your true devotee).”(4-1-9)

The message of this shabad is that if we want to belong to God, if we want to enjoy God's union and be ferried across this worldly ocean, then instead of entering into false rituals or worships, we should meditate on God's Name, and beg Him to show compassion on us and make us His own.
It can be easily observed that when one comes into this world, one is very innocent and is without any sense of mineness or ego. But soon with the exposure to the world, one becomes possessive, selfish, and egoistic, and suffers through the worldly pains and sorrows, and often goes lamenting from this world losing the game of life. In this shabad, Guru Ji compares this world to the parents’ house of a human bride who after being rejected by her in-laws house (or God’s court) reflects on the reasons for her rejection and realizes the proper way and conduct, by adopting which she can win back (God) her spouse, and be emancipated from the rounds of birth and death.

Assuming himself to be that bride who, as described above, reflects on her own conduct, Guru Ji says: “The property (gifted by God) the in-laws house was all common (and supposed to be shared with all, but upon coming into the world, I (the human) bride (assumed it to be my) exclusive (property). I myself am ill-mannered and don’t know how to maintain (good relations with others. Therefore, I cannot) blame (anybody for my painful situation).”(1)

Continuing his confession on behalf of the human bride, Guru Ji says: “O’ my Master, I myself have been strayed by illusion (of Maya, the worldly riches and power. Whatever instincts and values have been ingrained in my destiny, I keep behaving in
accordance with those and don’t try to improve my lot, as if) I keep singing the words which have been written (for me, and) I don’t know any other words.”(1-pause)

Now as if advising that strayed but now self-realizing soul bride, Guru Ji says to her: 
“(O’ human bride, if you beautify your mind with virtuous traits, as if you) are wearing your shirt after embroidering it (with beautiful designs), then you would be recognized as (God’s happily wedded) bride. If you keep the house (of your heart safe from evil impulses), and don’t taste (or run after) sinful pleasures then you would become dear to (God) your Spouse.”(2)

In conclusion, Guru Ji says: “(O’ man, if you consider) yourself as learned scholar, then remember the two letters (Ra and M), as if they are like two boats (to help you cross the worldly ocean). Nanak says, “The one word (Ram) would ferry me across, if I remain merged in the eternal (God)).”(3-2-10)

The message of this shabad is that if we want to be ferried across this worldly ocean, then we have to adorn ourselves with divine virtues and instead of blaming our destiny; we should try to beautify our life with immaculate conduct and remain absorbed in God’s Name.

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**It is the same light**

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In the previous shabad, Guru Ji advised us that if we want to be ferried across this worldly ocean then we have to adorn ourselves with divine virtues and instead of blaming our destiny; we should try to beautify our life with immaculate conduct and remain absorbed in God’s Name. But the problem is that we are so surrounded by the bad company of evil thoughts and impulses that our ignorant and weak mind often gets misled by evil desires and we end up doing many sinful deeds which land us in trouble both with society and God and we keep on suffering their consequences for a long time. In this shabad, putting himself in our situation Guru Ji reflects on the ups and downs of our mind, suggests how to keep it under control and avoid making all those foolish mistakes for which may have to repent later.

As if talking to a pundit and comparing our body to a small earthen fortress, Guru Ji says: “O Pundit reflect on this matter that our body is like a weak township whose king (the mind) is a teenager, and he is in love with scoundrels (the evil impulses of lust, anger, greed, attachment, and ego). He has two mothers (the good, and evil intellects), and two fathers (God, and evil conscience). So how can one keep the mind free from evil influences and keep it focused on virtuous deeds, and meditation of God)?”(1)

After explaining this situation, Guru Ji respectfully says to that pundit: “O respected Pundit Ji, please give me some good advice (and tell me), how I could obtain (God) the Master of my life breaths.”(1-pause)

Illustrating further his query with very beautiful examples, Guru Ji says: “(O Pundit, I wonder why) in spite of having fire inside it, the vegetation blossoms forth (and doesn’t get burnt by it, or in spite of being so vast) the ocean remains within its shores, (as if it has been) put in a bundle. (Even though the Sun is extremely hot and Moon extremely cold), both the Sun and the Moon live in the same house (of the sky. Similarly both evil and virtuous qualities are hidden in me, but I haven’t yet obtained) such knowledge (to keep these traits in their proper place).”(2)

Now, as if he has himself found the answer to his questions, Guru Ji says: “(O Pundit Ji, in my view), that person should be considered as meditating on God, who (out of the two) devours one mother (the evil intellect, and lives only with the other mother, the good intellect). The sign (of such a person is) that he amasses the wealth of compassion.”(3)

In the end Guru Ji shows us how to relate our problem to God and ask for His grace.

Addressing God, he says: “(O’ God, my mind’s abode is with those evil and ungrateful sense organs), who don’t listen to what is said to them, nor acknowledge the (evil thoughts) they have enshrined in them. Therefore, Nanak the slave of Your slaves submits (that in one instant he feels in high spirits, and in another depressed, as if) in one instant he is heavy like a pound, but in another is light like an ounce. (Please bless me that it may remain in balance).”(4-3-11)
The message of this *shabad* is that if we want to obtain true happiness and want to save ourselves from the roller coaster of emotions, then we should control our impulses of lust, anger, and greed. Further we should rise above the influences of worldly riches and power and instead try to accumulate the wealth of love and compassion. Finally we should pray to God to grant us such wisdom that we may keep our mind in peace, poise, and balance in all circumstances.

**Basant Hindoal Mehlaa 1.**

saachaa saahu guroo sukh-daata har maylay bhukh gavaa-ay.
kar kirpaa har bhagat drih-aa-ay an-din har gun gaa-ay. ||1||
mat bhooleh ray man chay haree.
bin gur mukaat nahee tarai lo-ee gurmukh paa-ee-ai naam haree. ||1|| raha-o.

bin bhagtee naatgur paa-ee-ai bin bhaagaa nahee bhagat haree.
bin bhaagaa satsang na paa-ee-ai karam milai har naam haree. ||2||
ghat ghat gupaat upaa-ay vaykhai pargat gurmukh saa-t janaa.
har har karahi so har rang bheenay har jal amrit naam manaan. ||3||

**SGGS P-1172**

jin ka-o takhat milai vadi-aa-ee gurmukh say parDhaan kee-ay.
paaras bhayt bha-ay say paaras naanak har gur sang thee-ay. ||4||4||12||

*Basantt Hindoal Mehla-1*

In many previous *shabads*, Guru Ji has told us that true happiness can only be obtained by meditating on God’s Name with true love and devotion. But still most of us do not listen to this advice and keep running after worldly wealth, as if that is the only way to obtain happiness, and in the end we repent grievously. In this *shabad*, Guru Ji again urges us not to forget God’s Name and also tells us how important it is to seek the guidance of the Guru in this regard.
Stating the position and power of the true Guru, he says: “(O’ my friends), the Guru is the eternal banker and giver of bliss. He unites us with God and quenches all our hunger (for worldly riches and power). Showing mercy, he so firmly motivates one to worship God that day and night, one keeps singing praises of God.”(1)

Therefore urging his own mind (and indirectly us), Guru Ji says: “O’ my mind, don’t forget to remember God. (Also remember that) in all the three worlds, without (the guidance of) the Guru we cannot find salvation (from worldly involvements, and it is only) through the Guru that we obtain God’s Name.”(1-pause)

Now explaining the importance of another essential element besides the guidance of the Guru in obtaining the gift of God’s Name, he says: “(O’ man), without (loving) devotion for God we don’t obtain the true Guru, and without good fortune we don’t obtain God’s devotion. (Further) without good destiny we don’t find the company of saintly people (who imbue us with God’s devotion. In short, it is only by God’s) grace that anybody obtains God’s Name.”(2)

Explaining how God and His saints remain interconnected, Guru Ji says: “(O’ my friends), God who creates and takes care (of His creation), is residing in each and every heart, but is visible to the Guru following saints (only). They who utter God’s Name again and again, remain imbued with God’s love, and their mind remains saturated with the ambrosial water of God’s Name.”(3)

Guru Ji concludes the shabad by describing how some people are blessed with such grace that they not only meditate on God’s Name but are also elevated to the position of guiding others. He says: “(O’ my friends), the Guru followers who have been blessed with the glory of a seat on the throne (of the Guru), are made supreme, (as if) by coming in contact with the philosopher’s stone (Guru), they themselves have become the same. Thus O’ Nanak, they have become the companions of the Guru (in guiding others toward meditating on God’s Name).”(4-4-12)

The message of this shabad is that if we want to attain the highest state of glory of not only meditating on God’s Name ourselves, but also guiding others in this direction, then we should pray to God to show His grace upon us and unite us with the company of holy people and the saint Guru. Then under his guidance we should sing praises of God, meditate on His Name and should never forsake Him from our mind.

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**basant mehlaa 3 ghar 1 du’tukay**

*ik-o^nkaar satgur parsaaad.*

maahaa rutee meh sad basan.t.

ji hari-aa sabh jee-a jant.

ki-aa ha-o aakhaa kiram jant.

tyraa kinaa na paa-i-aa aad ant. ||1||
It is the same light

Guru Ji uttered previous couple of shabads, in two musical melodies of Basantt and Hindoal, for the purpose of continuing the thought process. In this shabad, he goes back to the melody of Basantt alone. In Indian language, the season of Basantt is an indicator of spring or happiness. God is the ultimate source of all happiness, therefore many times; Guru Ji calls God Himself as Basantt.

So addressing God, Guru Ji says: “(O’ God), among all the months and seasons, You Yourself are the (embodiment of eternal delight (and blossom or) Basantt, because of whom every insect and creature blossoms (and becomes alive). What can a small insect like me say about You, when nobody has ever found Your beginning or end?”(1)

Therefore expressing his firm faith in God, Guru Ji says: “O’ the Enlightener of the soul, they who serve You the Master (by meditating on Your Name), obtain supreme bliss.”(1-pause)

However not everyone is fortunate enough to serve God (and meditate on His Name), therefore Guru Ji says: “(O’ my friends), only when one is blessed by (God’s) grace does one serve (and remember) God, and by Guru’s grace (remains away from evil tendencies, as if one) has died while still alive. Day and night (such a person) utters the eternal (God’s) Name. In this way the mortal crosses over the dreadful (worldly) ocean (and ends rounds of births and deaths).”(2)
Now Guru Ji explains why different people have different tendencies toward vice and virtue. He says: “(O’ my friends), the Creator has created the fruits of poison (of worldly attachments or Maya), and the nectar (of God’s Name) and has laden the tree of the world with both these fruits. The Creator Himself does and gets everything done, and whatever (fruit) He likes (one to eat), He makes one eat that (and thus instills that kind of tendency in that person).”(3)

In conclusion, Guru Ji says: “O” Nanak, on whom (God) Himself casts His glance of grace, He Himself blesses that person with the nectar of Name, and removes the desire of the poison (of worldly riches and power from that person’s mind). In short, whatever pleases Him, He Himself does that (and no one can interfere in His will or deeds).”(4-1)

The message of this shabad is that if we want to obtain true peace and bliss, then we should acknowledge the supremacy of God and humbly pray to Him to show His grace upon us and make us follow the right path of meditating on His Name and keeping away from worldly greed and other sinful habits.

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The message of this shabad is that if we want to obtain true peace and bliss, then we should acknowledge the supremacy of God and humbly pray to Him to show His grace upon us and make us follow the right path of meditating on His Name and keeping away from worldly greed and other sinful habits.
In the previous shabad, Guru Ji advised us that if we want to obtain true peace and bliss, then we should acknowledge the supremacy of God and humbly pray to Him to show His grace upon us and make us follow the right path of meditating on His Name and keep away from worldly greed and other sinful habits. In this shabad, he tells us the basic reason, why ordinarily human beings keep doing sinful deeds and suffer on account of the same. He also tells who those are who remain away from evil pursuits and enjoy a state of peace and bliss.

Addressing God and us, Guru Ji says: "(O God, they) who are imbued with the true Name of God remain delighted. O’ merciful God and Master of the meek, show mercy on me (and bless me also with Your Name. O’ my friends), except for Him I have nobody else (as my own). He keeps the beings as He desires."(1)

Expressing his own love and dedication for God, Guru Ji says: "(O my friends), the Guru God is pleasing to my mind. I cannot live without seeing Him (and my mind doesn’t rest in peace until I see God). But I would imperceptibly meet Him only when the Guru brings about my union with Him."(1)

Now giving the basic reasons for man’s suffering, and how can one find relief from one’s pain, he says: "(O’ my friends), this mind (of ours) is greedy and always remains entangled in greed (for worldly riches and power). Forsaking God, it repents. They who are imbued with the service of the Guru, even if (previously) separated, they are united (with God by the Guru). To those fortunate persons, (the Guru) has given the (gift of) God’s Name."(2)

Continuing his explanation, Guru Ji says: "(O’ my friends), this body is made out of such elements as air and water. (The body), in which is the disease of ego, in that body remains the severe malady (of evil desires). But following Guru’s guidance, one who sings praises of God and meditates on God’s Name, (for that person this becomes like) medicine, and showing mercy the Guru has got rid of this malady (of such a person)."(3)

Finally Guru Ji goes even deeper into the reason why people keep suffering from fires like worldly desire and ego, and who are those fortunate persons, who are saved from these terrible things. He says: "(O’ my friends), there are four kinds of (emotional) fires, which are flowing like streams in the world. (These are impulses for cruelty, worldly attachment, greed, and anger), and all these flow through the body. (Therefore man keeps burning (and suffering) from the (pain of) worldly desire and arrogance. Those fortunate ones whom the Guru has saved, he has ferried them across (these streams). Nanak says they have enshrined the nectar of God’s Name in their mind."(4)

The message of this shabad is that if we want to save ourselves from pains and sufferings then we should pray to God to grant us the guidance of the Guru, who may teach us how to erase our self-conceit, worldly desires, and vicious tendencies for violence, wrath, greed, and ego, and yoke us to God’s Name.
It is the same light

In the previous shabad, Guru Ji advised us that if we want to save ourselves from pains and sufferings then we should pray to God to grant us the guidance of the Guru who may teach us how to erase our self-conceit, worldly desires and vicious tendencies for violence, wrath and ego, and yoke us to God’s Name. In other words, he may tell us how to become God’s own men and women. In this shabad, he tells us what is the sign or identification of a God’s man or woman, what kinds of blessings such people enjoy, and what happens to those who do not fit this definition.

Guru Ji says: “(O’ my friends), one who serves God (by meditating on His Name) is God’s devotee. Such a person enjoys eternal poise and never feels any sorrow. But the self-conceited ones do not have God in their mind; they die (a spiritual death). They die again and again to be reborn and still they keep dying (spiritually, and totally ruined).”(1)
Succinctly stating the blessings enjoyed by those who enshrine God in their mind, Guru Ji says: “(O my friends, in real terms), those persons live (an eternal life) who remember God in their minds. They contemplate on the eternal (God) and (ultimately) merge in that eternal (God) Himself.” (1-pause)

Now comparing the state and fate of the self-conceited persons with the devotees of God, Guru Ji says: “(O my friends), they who do not serve (and remember Him), remain away (and separated) from God. They roam around in far off lands, (and keep suffering in disgrace and dishonor, as if they are letting) dust fall on their heads. But His devotees, God Himself has yoked to (His service). They are always in peace and don’t have even an iota of (worldly) greed.” (2)

Describing the blessings a person obtains on whom God casts His glance of grace, Guru Ji says: “(O my friends), on whom God shows His grace, that person’s self-conceit is destroyed and obtains honor in the presence of eternal (God). He or she always sees God face to face and by (reflecting) on the Guru’s word realizes God pervading every where.” (3)

In conclusion, Guru Ji says: “(O my friends), through Guru’s grace always remember (that God, who) takes care of all beings and creature. (One who does that), goes to the door of the eternal (God) with honor. O’ Nanak, by meditating on God’s) Name, (such a person) obtains glory.” (4-3)

The message of this shabad is that if we do not want to waste our life in useless pursuits of worldly riches and power and if we want to live in a perpetual state of peace and poise, then through the Guru’s word (Gurbani), we should meditate on God’s Name, and always keep Him enshrined in our mind. We would then go with honor to God’s court, merge in Him, and thus live forever.
In the central idea (the sentence before pause) of the previous shabad, Guru Ji said: “(O' my friends, in real terms) those persons live (an eternal life) who remember God in their minds. They contemplate on the eternal (God) and (ultimately) merge in that eternal (God) Himself. In this shabad, he elaborates on this concept and tells us how true worship of God is done. He also tells the traits of such a devotee who truly worships God and what kinds of blessings he or she enjoys.

Guru Ji says: “(O' my friends, the true) worship of God is performed from within the mind, (and one who does such a true worship), sees only the one (God pervading everywhere) and none else. By remaining attached to (the love of) other (worldly riches), people have suffered immense pain. (But) the true Guru has shown me the one (God alone pervading everywhere, so I have been saved from the suffering caused by worldly attachments).”(1)

Describing the perpetual pleasure his mind is enjoying, Guru Ji says: “(O' my friends), like an ever blooming season of Basant (the spring), my God is delightfully pervading everywhere, and this mind (of mine is feeling) overjoyed by singing praises of that God of the universe.”(1-pause)

Guru Ji now tells us the way to enshrine the love of God in our heart, so that we may also enjoy that eternal bliss. He says: “(O' my friends), if you ask the Guru and reflect (on what he says) then you would be imbued with the love of the eternal (God. Because) when forsaking self-conceit, one adopts the attitude of a servant (and follows the order of the Master without questioning, only then God) the life of the world comes to abide in one’s mind.”(2)

Describing the conduct of such a devotee and the blessings he or she enjoys, Guru Ji says: “(O' my friends), one who performs (such a true) worship, always sees (God) in his or her presence, because my God is always pervading everywhere. (However), it is only a rare person who knows the secret of (such) true devotion. (Such a person knows that) my God is pervading everywhere.”(3)
However Guru Ji concludes the *shabad* by reminding us that it is only by God’s grace that one is blessed with the true devotion of God and enjoys the blessings of such devotion. He says: “(O’ my friends), whom (God) unites with the Guru, and then unites with Him, on their own, they attune their minds with (God), the life of the world. O’ Nanak, they who remain attuned to the (God’s) Name, quite naturally their mind and body remains delighted.”(4-4)

The message of this *shabad* is that if we want to seek union with God and enjoy a state of true spring or peace and bliss, then we should carefully listen to the Guru’s advice (*Gurbani* as included in Guru Granth Sahib Ji), and faithfully act upon it. The true Guru would then imbue us with God’s love and unite us with Him.

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**Basant Mehlaa 3.**

bhagat vachhal har vasai man aa-ay.

bhagat karay vichahu aap kho-ay.

tad hee saach milaavaa ho-ay. ||1||

bhagat soheh sadaa har parabh du-aar.

gur kai hayt saachai paraym pi-aar. ||1|| raha-o.

bhagat karay so jan nirmal ho-ay.

gur sabdee vichahu ha-umai kho-ay.

sadaa saaN sat eksah sanaay-ay. ||2||

saach ratay tin sad basant.

man tan hari-aa rav gun guvindo.

bin naavai sookaa sansaar.

agan tarsinaa jalai vaaro vaar. ||3||

so-ee karay je har jee-o bhaavai.

sadaa sukh sarea bhaanai chit laavai.

apnaa parabh sayvay sahj subhoo-ay.

naanak naam vasai man aa-ay. ||4||5||

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Guru Ji opened the previous *shabad* with the remark, that the true worship of God is performed from within the mind, and one who does such a true worship, sees only the one God pervading everywhere and none else. In this *shabad*, he describes the kinds of blessings a person enjoys who performs such a true worship of God.
Guru Ji says: “(O my friends), the person who by Guru’s grace remains in a state of poise, God the lover of His devotees comes to reside in that person’s mind. (But only when after) losing one’s self-conceit from within, one worships (God), only then union with the eternal (God) takes place.”(1)

Summarizing the conduct of devotees and the honor received by them, Guru Ji says: “(O my friends, the devotees) are always honored at God’s door, because they always remain imbued with the love of Guru and eternal God.”(1-pause)

Now describing what happens when a person engages in true worship of God, Guru Ji says: “(O my friends), the devotee who performs (true) worship (of God), becomes immaculate (because through Gurbani), the Guru’s word, such a person drives out self-conceit from within. It is then that God Himself comes to reside in the (devotee’s) heart, (and that person) remains absorbed in peace, pleasure, and poise.”(2)

Next comparing the state of mind of those who remain imbued with God’s love with the rest of the world, which doesn’t care for God’s Name, Guru Ji says: “(O my friends), they who are imbued with the love of the eternal (God), for them there is always Basantt (joyous season of spring). By singing praises of God, their body and mind bloom (in happiness). However) without meditating on God’s Name, (the rest of) the world remains dry (and sad), and keeps burning in the fire of worldly desire again and again.”(3)

Guru Ji concludes this shabad by stating under what conditions God’s Name comes to reside in one’s mind, and then what kind of peace and bliss one enjoys. He says: “(O my friends, one who) does only that (deed), which is pleasing to the venerable God, and who attunes the mind to (God’s) will, always enjoys peace of mind. O Nanak, one who in a very natural sort of way serves (and worships) one’s God, God’s Name comes to reside in that one’s mind.”(4-5)

The message of this shabad is that if we want to enjoy true happiness, as if there is always a season of spring in our mind, then we should reflect and act on the advice of the Guru (Gurbani in Guru Granth Sahib Ji), and worship God with true love and devotion of our mind. Then God Himself would come to reside in our heart and we would enjoy an eternal state of peace, poise, and bliss.

---
basant mehlaa 3.

maa-i-aa moh sabad jalaa-ay.
man tan hari-aa satgur bhaa-ay.
safli-o birakh har kai du-aar.
saachee banee naam pi-aar. ||1||

ay man hari-aa sahj subhaa-ay.
sach fal laagai satgur bhaa-ay. ||1||
rahaa-o.
In the previous shabad, Guru Ji advised us that if we want to enjoy true happiness, as if there is always a season of spring in our mind, then we should reflect and act on the Guru’s advice and worship God with true love and devotion. God Himself would then come to reside in our heart, and we would enjoy an eternal state of peace, poise, and bliss. In this shabad, he tells us how the Guru’s word blesses a person who truly listens and acts upon it.

Guru Ji says: “(O my friends), following Guru’s word, one who burns off the worldly attachment by getting imbued with love for the true Guru, that one’s mind and body blossoms forth (with internal joy). By reflecting on the eternal word (of the Guru, one who is) imbued with the love of God’s Name and keeps the mind focused on God’s door, that one’s tree (like body) becomes fruitful (and is approved) in God’s court.” (1)

Giving the essence of this shabad, Guru Ji says: “(When one is imbued with) the love of the true Guru, the tree (of one’s life) is laden with the fruit of eternal (God’s Name, and) imperceptibly this mind blooms (with joy).” (1-pause)

Elaborating on the divine knowledge obtained by the person who reflects on the Guru’s word, Guru Ji says: “(O my friends), by reflecting on the Guru’s word, one who always sees God in front (understands that God) Himself appears near (to some) and Himself appears far (to others). But in his or her natural disposition, a Guru’s follower remains delighted, (knowing that it is by God’s grace that the) vegetation has blossomed forth and is providing dense shade.” (2)
Continuing to describe the blessings obtained by those who faithfully follow Guru’s advice and sing God’s praises, Guru Ji says: “(O’ my friends, they who) day and night sing praises (of God), the true Guru has dispelled the false urge and illusion (of worldly riches from inside them). Looking at the expanse of the world (a Guru’s follower) goes into ecstasy. (In short, O’ my friends) through the Guru’s grace, we obtain the gift of God’s Name.”(3)

Summarizing his concept about the way to obtain God, Guru Ji says: “(O’ my friends), the Creator Himself is enjoying all the relishes. Whatever He does, that happens for sure. That great Giver has not even an iota of greed (or expectation from any one). O’ Nanak, we meet Him by conducting (our life, in accordance with) the word (of the Guru).”(4-6)

The message of this shabads is that if we want to enjoy a state of eternal peace and bliss, we should conduct our life in accordance with the word of the Guru (Gurbani as included in Guru Granth Sahib) and meditate on God’s Name. Then we would always see God in our presence and remain overjoyed with spiritual delight.

It is the same light

poorai bhaag sach kaar kamaavai.
ayko chaytair fir jon na aavai.
safal janam is jaq meh aa-i-aa.
saach naam sahj samaa-i-aa. ||1||
gurmuikh kaar karahu liv laa-ay.
har naam sayvhu vichahu aap gavaa-ay. ||1|| rahaa-o.

$tis$ jan kee hai saachee banee.
gur kai sabad jaag maahi samaane.
chahu jug pasree saachee so-ay.
am naa$tal$ jan par$gat$ ho-ay. ||2||

ik saachai sabad rahay liv laa-ay.
say jan saachay saachai bhua-ay.
saach Dhi-aa-in daykha hajoor.
sant janaa kee pag pankj Dhoor. ||3||

ayko kartaa avar na ko-ay.
gur sabdee maylaavaa ho-ay.
jin saach sayvi-aa tîn ras paa-i-aa.
aanak sehjay naam samaa-i-aa. ||4||7||
In the previous shabad, Guru Ji advised us that if we want to enjoy a state of eternal peace and bliss then we should conduct our life in accordance with the word (of the Guru) and meditate on God’s Name. Then we would always see God in our presence and remain overjoyed with spiritual delight. In this shabad, he tells us what other blessings a person enjoys who follows the above advice.

First of all describing the blessings received by that fortunate person who does the true deed of meditating on God’s Name, Guru Ji says: “(O’ my friends, blessed with) perfect destiny, (the person who) does the right deed (and) meditates only on the one (God, that person) doesn’t go through existences again. Therefore fruitful is the advent of (that person) in this world, who in a state of poise remains absorbed in the Name of the eternal (God).”(1)

Therefore Guru Ji advises us and says: “(O’ my friends), following Guru’s advice do the deed (of meditation on God’s Name) with full dedication (of your mind). Erasing your self-conceit from within, meditate on God’s Name.”(1-pause)

Describing the glory enjoyed by a person who is imbued with the love of God’s Name, he says: “(O’ my friends), true is the speech of such a person, and through the word of the Guru spreads it all over the world. The person imbued with the love of God’s Name becomes known (in the world) and that person’s true glory spreads through all the four ages.”(2)

Now listing some of the traits of such persons who are true and are pleasing to the eternal God, Guru Ji says: “There are some who remain attuned to the love of the eternal word (the God’s Name). True are those devotees who are pleasing to the eternal (God). Seeing the eternal (God) in front of them, they always meditate on Him, and (so reverently listen to the words of the saint Guru, as if they apply the dust of the lotus feet of the saintly devotees to their foreheads.”(3)

In conclusion, Guru Ji says: “(O’ my friends), there is only one Creator and none else. It is by acting in accordance with (Gurbani) the Guru’s word that our union with Him takes place. (In short), they who have served (and meditated on the eternal (God), have enjoyed that relish (of His union). O’ Nanak such a person has easily merged in God’s Name.”(4-7)

The message of this shabad is that if we want to make our human life fruitful, then we should remain attuned to God’s Name and live an honest life in accordance with the teachings of Gurbani. Then we would obtain true glory in this world, would become pleasing to God and won’t go through existences again.
In stanza (3) of the previous shabad, Guru Ji stated: “There are some who remain attuned to the love of the eternal word, (the God’s Name). True are those devotees who are pleasing to the eternal (God). Seeing the eternal (God) in front of them, they always meditate on Him and (so reverently listen to the words of the saint Guru, as if they apply the dust of the lotus feet of the saintly devotees to their foreheads.” In this shabad, Guru Ji elaborates on the conduct of such devotees and tells us what we need to do to become such devotees so that we may also enjoy such blessings.

He says: “(O’ my friends), seeing God (in front of them), the devotees perform His worship and always crave for the dust of the lotus feet (the humble service) of the saintly people. They always keep their mind attuned to God, because this is what the true Guru has made them (clearly) understand.”(1)

Now revealing a great secret about obtaining the highest spiritual status, Guru Ji says: “(O’ my friends), it is only a very rare person who becomes the slave of God's slaves (and considers it a big privilege to serve even the lowest ranking servant of God’s saints). Only such a person obtains the supreme (spiritual) status.”(1-pause)
Next advising us directly to serve and worship only the one God, Guru Ji says: "(O my friends), serve (and worship) only the one God and none other. By serving Him, there is always peace. He neither dies, nor comes and goes, (therefore), why should I serve (or worship) anyone else except for Him, O’ my mother?”(2)

Listing the merits acquired by those who have realized the eternal God, and explaining the importance of the Guru in this regard, he says: "(O’ my friends), true (and immaculate are the lives of) those who have realized the eternal (God). Stilling their self-conceit, they have imperceptibly merged in (God’s) Name. But it is only through the Guru that God’s Name is obtained, and then one’s mind becomes immaculate and one sees the immaculate God everywhere.”(3)

In closing, Guru Ji says: "(O’ man), recognize that God who gave you the (divine) knowledge. Through (Guru’s) eternal word, realize that one God. Only when one tastes the relish of God’s (Name), does one understand what true immaculate life is. O’ Nanak, they who are imbued with the love of (God’s) Name, see the eternal (God) everywhere.”(4-8)

The message of this shabad is that if we want to become true devotees of God, then through the Guru’s word we should recognize that eternal God, who is right in front of us and should remain, attuned to His Name day and night. Only then shall we become immaculate and see that God everywhere and obtain the supreme status of life.

<table>
<thead>
<tr>
<th>basant mehlaa 3.</th>
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<tbody>
<tr>
<td>naam ratay kulaaN kaa karahe uDhaar saache banee naam pi-aar.</td>
</tr>
<tr>
<td>manmukh bhoolay kaahay aa-aay. naamhu bhoolay jaman gavaa-aay.</td>
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<tr>
<td>jeevãt marai mar maran savaarai.</td>
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<td>gur kai sabad saach ur Dhaarai.</td>
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<td>gurmukh sach bhojan pavi’t sareeraa.</td>
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<td>man nirmal saда gunee gaheeraa.</td>
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<td>jammai marai na aavai jaa-aay.</td>
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<td>gur parsaaadee saach samaa-aay.</td>
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<tr>
<td>saachaa sayvhu saach pachhaanaai.</td>
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<td>gur kai sabad har dar neesaanaai.</td>
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</table>
In the previous shabad, Guru Ji told us that if we want to become true devotees of God, then through the Guru’s word we should recognize that eternal God, who is right in front of us and should remain attuned to His Name day and night. Only then shall we become immaculate and see that God everywhere and obtain the supreme status of life. In this shabad, he tells us what other virtues we need to acquire and what other immaculate deeds we should do, so that we are truly imbued with the love of God and His Name, which can save not only us, but our other generations as well.

But first comparing the state and fate of those who are imbued with God’s Name with that of the self-conceited people who have strayed from God’s Name, Guru Ji says: “(O my friends), they who are imbued with the love of God’s Name, (what to speak of themselves, they even) emancipate (all their) generations. They are in love with the eternal word (of the Guru) and God's Name. But the self-conceited ones are strayed from (God’s) Name, (and they depart from here) losing the game of life. (Therefore one wonders), why did they come to this world at all?”(1)

Stating one more secret of a successful life, Guru Ji says: “(O my friends), the person who, by reflecting on the Guru’s word, enshrines the eternal (God’s) Name in the heart, (while doing his or her worldly duties, remains away from evils, as if that person) is dead, even though (appears) alive. (In this way), by dying while alive, that person embellishes his or her death (and departs from this world after winning the game of life).”(1-pause)

Now listing the traits of a Guru’s follower and the blessings enjoyed by him or her, Guru Ji says: “(O my friends), by (making truthful conduct as the way of life, as if) truth is his or her food, a Guru’s follower keeps the body immaculate. In such a person’s immaculate mind always resides (God), the ocean of virtues. Such a person therefore doesn’t go through birth or death, and neither comes nor goes (from here), and by Guru’s grace, merges in the eternal (God).”(2)
Therefore, Guru Ji advises: “(O my friends), recognizing the eternal God, serve (worship that) eternal Being. (One who does so), recognizes the eternal (God), and by reflecting on Guru’s word reaches God’s door (with honor, as if) holding a flag in the hand. Then in the eternal God’s court, one enjoys true glory and obtains abode in one’s own house.”(3)

In closing Guru Ji says: “(O my friends), the eternal God is Himself infallible. All others make mistakes and lose honor by being swayed by the love of other (worldly things). Nanak says, (O my friends) serve (and worship that) eternal (God) through the eternal word (of the Guru), in this way (one’s intellect remains) absorbed in the eternal (God).”(4-9)

The message of this shabad is that we should realize that God is eternal and He never makes a mistake. So we should truly love and worship Him through (Gurbani) the eternal word of the Guru. Also we should live such a truthful living, as if we have died to worldly evil desires. By doing so our body and mind would become so immaculate that God will come to reside in our mind and we would easily merge in that eternal God.

It is the same light
In this shabad, Guru Ji comments on the sorry state of this world, how it is suffering without meditating on God's Name and tells us who those fortunate persons are who receive the gift of God's Name and its blessings.

He says: “(O’ my friends), without (God’s) grace, the entire (world) is lost in illusion. Getting involved in worldly attachments, it suffers severe pain. The blind, self-conceited person is not able to find a place of rest (or peace of mind). Like a worm of ordure, such a person is consumed in the ordure (of worldly evils).”(1)

Now telling us what kind of person is approved in God’s court, Guru Ji says: “(O’ my friends), the person who obeys (God's) command, is approved (in God’s court). By following (Gurbani) the Guru’s word, such a person obtains the mark of Name (the entry permit to enter God’s mansion).”(1-pause)

Next Guru Ji tells us, who those fortunate persons are who obtain God's Name. He says: “(O’ my friends), in whose destiny it has been so written by God, they remain imbued with the love of eternal Name. God’s Name is always pleasing to their mind. By reflecting on the word of the true Guru they always enjoy peace. That (word of the Guru) unites their light with the (supreme) light (of God).”(2)

Listing the merits and blessings of God’s Name, and from where one can obtain it, Guru Ji says: “(O’ my friends), it is the one Name (of God) alone, which emancipates the (entire) world. But it is only by Guru’s grace that one is imbued with the love of (God’s) Name. Without (meditating on the) Name, no one has (ever) obtained salvation. It is from the perfect Guru that one receives (the gift) of Name.”(3)

However stressing the importance of God’s grace, Guru Ji says: “(O’ my friends), that person alone understands (this right conduct of life), whom God Himself makes to understand. (By yoking) to the service of the Guru, (God) instills the Name (in that person. In this way), they who have realized the one (God), are approved in the (God’s) court. O’ Nanak, they who are imbued with the love of God’s Name, receive a mark (of honor) at (God’s) court.”(4-10)

The message of this shabad is that if we want to enjoy eternal peace and bliss, then we should pray to God to bless us with the guidance of the true Guru, who may firmly implant God's Name in us. Then by always meditating on that Name we would enter God’s court with honor.
In the previous shabad, Guru Ji advised us that if we want to enjoy eternal peace and bliss then we should pray to God to bless us with the guidance of the true Guru who may firmly implant God’s Name in us. Then by always meditating on that Name we would enter God’s court with honor.

However, in this shabad Guru Ji wants to make it clear that we cannot force God to unite us with the Guru or to do anything else for us. He also tells that they, who forsaking God’s Name start worshipping other lesser gods or merely adopting outer holy garbs, unnecessarily waste their lives.

Right at the outset, Guru Ji says: “(O’ my friends, on whom God) shows mercy, He unites that person with the true Guru, and then on His own He comes to reside in (that person’s) mind. Then one’s intellect becomes steady (and unwavering), and there is always contentment in one’s mind, because one keeps singing praises of that God of unfathomable virtues.”(1)

However commenting on the fate of those who have gone astray from God’s Name, or have been misguided into false ritualistic worships, Guru Ji says: “(O’ my friends), they who have strayed from God’s Name, die eating the poison (of worldly attachments and sins). Their life goes to waste and they keep coming and going again and again.”(1-pause)
Regarding those who feel proud of their holy garbs, Guru Ji says: “Simply by adopting too many holy garbs one’s mind does not obtain peace, rather because of too much pride (on account of these garbs, one) loses one’s honor. Very fortunate are they, who have understood the (Guru’s) word, and have brought their wandering mind under control.”(2)

Now regarding going out into forests and mountains in search of God, Guru Ji says: “(O my friends), the in comprehensible and limitless commodity (of God's Name) is present right within our own home (of the body). They, who search for it by reflecting on (Gurbani) the word of the Guru, find the commodity of Name, which is as valuable as all the nine treasures (of the world), within the house (of the body) itself. Then by remaining imbued with the love (of God’s Name), they merge into the eternal (God).”(3)

Guru Ji concludes the shabad by once again emphasizing the supremacy of God in everything. He says: “(O my friends, God) on His own does everything, (nobody else) can do anything. When it so pleases Him, He Himself unites (a person) with Him. No one is near to or far from Him. O Nanak, the one who is imbued with His Name, (to that one God seems) pervading every where.”(4-11)

The message of this shabad is that if we want to obtain true peace and merge in that eternal God, we should humbly pray to Him to bless us with the guidance of the true Guru. Then following Guru’s advice we should meditate on God's Name with true love and devotion. However we should remember that it is on His own that God shows His grace and unites us with Him, and we should never feel proud of our worship or holy garbs.

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In the previous *shabad*, Guru Ji advised us that if we want to obtain true peace and merge in that eternal God, we should humbly pray to Him to bless us with the guidance of the true Guru. Then following Guru’s advice we should meditate on God’s Name with true love and devotion. However, we should remember that it is on His own that God shows His grace and unites us with Him, and we should never feel proud of our worship or holy garbs. In this *shabad*, Guru Ji elaborates on these concepts and again emphasizes the principle that it is up to God to whom He gives the gift of His Name, and what kinds of blessings one may enjoy by singing praises of God through the Guru’s word.

He says: “(O’ my friends), by lovingly remembering God through (*Gurbani*) the Guru’s word, one remains satiated with the bliss of God’s Name. In this way, they who remain merged in God’s Name (become free from the fires of worldly desires and sins, as if they have) died while alive, and their sins of millions of births are burnt down.”(1)

However, humbly stating the basic principle about God’s will, Guru Ji says: “(O’ my friends), only God knows about His bounty (of Name and to whom He has to give it). But through the word of the Guru, one whose mind has blossomed (with delight), utters the Name of God the Giver of virtues.”(1-pause)

Now Guru Ji wants to remove any doubts or confusion from our minds about the usefulness of wearing holy garbs or putting one’s body through many austerities to obtain salvation. He says: “(O’ my friends), one doesn’t obtain salvation by wandering around in saffron colored (holy) garbs. No one obtains peace (of mind) by exercising many austerities. It is only by following Guru’s instruction that (God’s) Name is obtained and that fortunate person meets God.”(2)
Next stressing the significance of God's Name, Guru Ji says: “(O’ my friends), in Kal Yug (the present age), the glory is obtained through God’s Name, which can only be obtained from the perfect Guru. By being imbued with the Name one always obtains peace, but without the Name one gets burnt down by ego (and suffers grievously).”(3)

In conclusion, Guru Ji says: “(O’ my friends), very fortunate is the one who reflects on God’s Name, (because by meditating on) God’s Name, all one’s suffering is ended. O’ Nanak, (then one realizes that) the Creator knows everything, because (that God) who is residing in the heart is pervading outside (as well).”(4-12)

The message of this shabad is that if we want all of our past sins to be washed off so that we enjoy a state of peace and bliss, then instead of putting ourselves through austerities or wandering around in holy garbs, we should listen to the Guru’s advice (Gurbani as contained in Guru Granth Sahib), and sing praises of God. So that He may be so pleased that He may bless us with the gift of His Name, which would end all our worldly desires and ego and then we would become worthy of enjoying the bliss of His eternal union.

While stating the central idea (the sentence before pause) in the previous shabad, Guru Ji told us that only God knows about His bounty (of Name and to whom He has to give it). But through the word of the Guru, one whose mind has blossomed (with delight) utters the Name of God the Giver of virtues. In this shabad, he shows us how to acknowledge the supremacy of God in every respect, and also tells us what the most desirable thing to do in this life is.
Putting himself in our place, Guru Ji says: “(O’ God), I am but a small insect like creature created by You. If You bestow upon me (this gift) only then can I meditate on the primal mantra (of Your true Name).”(1)

As if sharing his inner most thoughts with his mother, Guru Ji says: “(O’ my mother, I wish that I may keep uttering and reflecting upon the virtues (of that God), and by meditating on God, I may keep attached to His feet.”(1-pause)

Next addressing us, Guru Ji says: “(O’ my friend), it is through the Guru’s grace that one is imbued with the relish of God's Name, why do you waste your life in enmity and strife? (Why do you waste your time in unnecessary arguments, and do not seek the shelter of the Guru)?”(2)

Pointing to himself, to illustrate the blessings received by seeking the shelter of the Guru, he says: “(O’ my friends, look towards me, when I sought his shelter), the Guru showed his mercy upon me, all my ego was removed, and in a very natural sort of way I obtained (the gift of) God's Name.”(3)

Therefore concluding the shabad, Guru Ji says: “(O’ my friends) the most sublime of all deeds is the deed of (reflecting upon Gurbani the) word (of the Guru). It is by doing this that Nanak keeps uttering the true Name (of God).”(4-1-13)

The message of this shabad is that instead of wasting our life in useless arguments and controversies we should seek the guidance of the Guru (Granth Sahib Ji) and humbly pray to God to bless us with the gift of His Name, so that by singing His praises and meditating on His Name, we may be accepted in His court.
In the previous shabad, Guru Ji advised us that instead of wasting our life in useless arguments and controversies we should seek the guidance of the Guru and most humbly pray to God to bless us with the gift of His Name, so that by singing His praises and meditating on His Name we may be accepted at His door. In this shabad, he tells us what kind of happiness, and joy we feel in the company of the Guru and what we ought to do to keep enjoying that peace forever.

He says: “(O’ my friends), just as with the coming of spring season all the vegetation has blossomed forth, similarly in the company of the true Guru, this mind has bloomed forth and a state of bliss (has pervaded in my entire body).”(1)

Therefore advising his own mind (and indirectly all of us), Guru Ji says: “Meditate on the eternal (God), O’ my foolish mind, (only) then would you obtain peace, O’ my mind.”(1-pause)

Describing what has happened with the blooming of the mind, Guru Ji says: “(O’ my friends), with the blooming of my mind, bliss has welled up in me, and I have obtained the ambrosial fruit of God’s Name.”(2)

Guru Ji now comments on the hollow utterances of many people about the oneness of God. He says: “(O’ my friends), everybody says that there is only One (God, but only if a person) understands His will, that a person truly understands the one (God).”(3)

In conclusion, Guru Ji says: “(O’ my friends, when a person understands God’s will), then no one says any egoistic things (and claims that he or she has done this or that thing. Because then a person understands that) whatever one sees or does happens upon God’s doing.”(4-2-14)

The message of this shabad is that if we want to obtain such happiness and bliss, as if there is season of spring in our mind, then we need to seek the company of the Guru and under his guidance sing praises of God, and try to realize and cheerfully accept God's will.

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According to Hindu tradition, the time has been divided into four ages, the *Sat Yug*, *Treta*, *Duaapar*, and *Kal Yug* (the present age). People often say that the present age, *Kal Yug*, is the worst age, because in this age instead of truth and happiness, falsehood and pain is prevalent in this world. In this *shabad*, Guru Ji tells us that all ages come about as per God’s doing and also shows us how to remain happy at all times, as if there is always the season of spring for us.

Addressing God, he says: “(O’ God), all the ages have been created by You, (but when one) meets the true Guru (and reflects on his word the *Gurbani*, one’s) intellect is awakened (to this fact and one does the right thing).”(1)

Acknowledging another thing about God’s will, Guru Ji says: “O’ dear God, on Your own whom You unite with Yourself through the Guru’s word, that person remains absorbed in (meditating on Your) eternal Name.”(1-pause)

Illustrating with a beautiful example, the bliss enjoyed by a person who enshrines God in the mind, Guru Ji says: “(O’ my friends), in whose mind resides *Basant* (the evergreen God), to that person all the worlds appear blooming (with joy). They grow, prosper, and enjoy life by meditating on God’s Name.”(2)

Guru Ji, therefore declares: “(O’ my friends), there is always (the season) of spring (period of happiness) for the one who ponders over (*Gurbani*) the Guru’s word, and keeps God’s Name enshrined in the heart.”(3)

In conclusion, Guru Ji says: “(O’ my friends), in whose mind resides *Basantt* (the evergreen God), that person’s mind and body ever remain green (with eternal bliss). O’ Nanak, this body is (like) a tree, (but only the one who follows the Guru’s advice), that one alone obtains the fruit of God’s Name.” (4-3-15)

The message of this *shabad* is that if we want to enjoy eternal state of peace and bliss, then we should reflect on the Guru’s word, sing God’s praises, and keep enshrined His Name in our heart.
In the previous shabad, Guru Ji advised us that if we want to enjoy eternal state of peace then we should reflect on the Guru's word, sing God’s praises, and keep His Name enshrined in our heart. In this shabad, he again tells us who are the persons, who always enjoy Bassانت (the eternal state of bliss) and why most of us remain deprived of that joy.

Right at the outset, Guru Ji says: “(O’ my friends, it is always the season of joy or) Bassانت for those who sing praises of God. But it is only when one’s destiny becomes perfect that (God) makes one do His worship.”(1)

Now explaining why ordinarily our mind doesn’t experience Bassانت (state of eternal joy), Guru Ji says: “(O’ my friends), this mind of ours is not aware of Bassانت (eternal bliss), because this mind remains burnt (and miserable) due to its double mindedness and duality (love of worldly riches, rather than God).”(1-pause)

Elaborating on the reasons for our mind’s misery, Guru Ji says: “(O’ my friends), this mind (of ours) does all deeds bound by worldly affairs, an being deceived by (the greed for) worldly riches, it always bewails (in pain).”(2)

Now telling us how one can get liberated from worldly entanglements and avoid further punishment at the hands of the demon of death, Guru Ji says: “(O’ my friends), this mind can be delivered (from the bonds of Maya), if one meets the true Guru (and follows his advice), then one is not subjected to the punishment by the demon of death.”(3)

In conclusion, Guru Ji says: “(O’ my friends), this mind (of ours) is liberated (from the worldly bonds), when the Guru gets it liberated. O’ Nanak, through his word the Guru has burnt away its attachment for worldly riches.”(4-4-16)
The message of this *shabad* is that if we want to remain in such a state of peace and bliss, as if there is always a season of spring for us, then by reflecting on (*Gurbani*) the word of the Guru, we should burn away our greed and attachment for worldly riches and involvements and always keep singing praises of God.

In the previous *shabad*, Guru Ji told us that if we want to remain in such a state of peace and bliss as if there is always a season of spring for us, then by reflecting on the word of the Guru we should burn away our greed and attachment for worldly riches and involvements and always keep singing praises of God. In this *shabad*, he compares this world to a small garden of God and tells us how we can always enjoy the season of spring or perpetual bliss in this garden of life.

He says: “(O’ my friends), just as when the spring season comes, the vegetation blossoms forth, similarly all the creatures and beings feel elated by attuning their mind to God.”(1)

Summarizing the way to make the mind blossom forth with feelings of joy, Guru Ji says: “(O’ my friends), one who day and night meditates on God’s Name, by (following the advice) of the Guru drives out ego from within, and washes it clean (of other evil impulses), in this way that one’s mind blossoms forth (in delight).”(1-pause)
Now stating, what *Gurbani* tells in this regard, he says: “(O’ my friends), the true Guru’s word recites the divine message of the Guru, and imbued with the love of the true Guru, this world blooms (in joy).”(2)

Enunciating another important concept in this regard, Guru Ji says: “(O’ my friends, the garden of this world) is laden with flowers and fruits (of spiritual virtues and bliss), when He Himself blesses it so. So when one attaches oneself to (God) the root, one obtains the true Guru (who instructs one in the immaculate ways of obtaining true happiness).”(3)

In conclusion, Guru Ji says: “(O’ my friends), this world is like a garden, in which God Himself is Basant (the true source of happiness). But O’ Nanak, it is only by perfect destiny that one obtains the unique worship (of God).”(4-5-17)

The message of this *shabad* is that if we want to enjoy a state of true happiness then we should attach ourselves to the true source of happiness the God Himself, and pray to Him to unite us with the true Guru so that by listening to his advice we may dispel our ego and remain merged in meditating on God's Name.

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### basant hindol mehlaa 3 ghar 2

<table>
<thead>
<tr>
<th>Ik-o3khaar satgur parsaaad.</th>
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<tr>
<td>gur kii baane vitahu vaar-aa bhaa-ee gur sabad vitahu bal jaa-ee.</td>
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<td>gur raakhay say ubray bhaa-ee har ras amrit pee-aa-ay.</td>
</tr>
<tr>
<td>vichahu ha-umai dukh uth ga-i-aa bhaa-ee sukh vuthaa man aa-ay.</td>
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### Footnotes:

1. Dhur aapay jin3aa no bakhshi-on bhaa-ee sabday la-i-an milaa-ay.
2. Dhoor th3aa kee aghulee-ai bhaa-ee satsangat mayl milaa-ay. ||3||

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In the previous shabad, Guru Ji advised us that if we want to enjoy a state of true happiness then we should attune ourselves to God the true source of happiness, and pray to Him to unite us with the true Guru, so that by listening to his advice we may dispel our ego and remain merged in meditating on God's Name. In this shabad, Guru Ji shares with us how he himself loves and respects his Guru and also tells us what kind of blessings those people obtain, whom God unites with the true Guru.

Guru Ji says: “O” my brother, I am a sacrifice to bani (word) of the Guru, and I feel blessed by the Guru’s word. O” my brother, I always praise my Guru and I keep my mind attuned to the feet (the immaculate words) of the Guru.” (1)

Advising his own mind and us, Guru Ji says: “O” my mind, attune your attention to God's Name. (O” my brother), by obtaining the one fruit of God’s Name, your mind and body would bloom (in happiness).” (1-pause)

Now Guru Ji tells us about the virtues obtained by those whom the Guru blesses with the nectar Name of God. He says: “O” my friends, those persons have been emancipated (from the worldly entanglements), whom the Guru has saved by administering them the immortalizing elixir of God’s Name. The malady of ego has vanished from within them and peace has come to abide in their mind.” (2)

Now explaining another important principle about the grace of God, Guru Ji says: “O” my brothers, from the very beginning, upon whom God has Himself bestowed His grace, them He has united with Him through the word (of the Guru). O” my friends, just by the dust of the feet (the humble service of such devotees), we get emancipated. (Actually, it is) by first uniting us with the company of such holy people, that He unites us with Him.” (3)

Guru Ji concludes the shabad by stating the overarching principle. He says: “O” my brothers, (God) Himself does and gets everything done, by His doing everything blossoms forth, (and comes to life). O” Nanak, through the word (of the Guru, whose) union (with God) takes place, that person’s mind and body blossom in peace.” (4-1-18-12-18-30)
The message of this *shabad* is that we should seek the most humble service of those holy persons, who are already blessed by God (with His Name). In other words, we should listen with love and truly follow the immaculate advice of the Guru (the Gurbani, included in Guru Granth Sahib Ji). Then showing His grace God would bless us with such peace and bliss, as if there is always the season of spring for us.

*Detail of numbers-shabads by first Guru in this series-12, by the third Guru-18, Total=30*

The message of this *shabad* is that we should seek the most humble service of those holy persons, who are already blessed by God (with His Name). In other words, we should listen with love and truly follow the immaculate advice of the Guru (Gurbani in Guru Granth Sahib Ji). Then showing His grace God would bless us with such peace and bliss, as if there is always the season of spring for us.

In this *shabad*, Guru Ji describes how God is pervading in each and every heart, but still we cannot see Him except by the grace of the Guru.

He says: “(O’ my mother), just as the light of the sun’s rays is spread everywhere, similarly that all pervading God is pervading in each and every heart like warp and woof.”(1)
Now stating how that God can be realized, Guru Ji says: “O’ my mother, even though that one God is pervading every where, yet (only by acting on the advice of) the Guru’s word, can we meet that God.” (1-pause)

Explaining the benefit of meeting (and following the advice of) the Guru, he says: “(Although), that same one God resides in each and every heart, yet it is only upon meeting the Guru that He becomes visible.” (2)

However, commenting on the state of mind of greedy and power hungry people, Guru Ji says: “(O’ my mother), that same one God is pervading every where (and is near to everybody), but the greedy apostates deem Him far off (and keep committing sins, as if no one is watching them).” (3)

Guru Ji concludes the shabad by describing the omnipresence and omnipotence of God. He says: “(O’ my mother), it is the same one God who pervades in every universe and O’ Nanak, what that (God) does, that alone comes to pass.” (4-1)

The message of this shabad is that if we want to meet God who is the cause and doer of everything and who is the source of true happiness and bliss, then we should seek and follow the advice of the true Guru. Then God, who is already enshrined in our heart, would become visible to us and we would enjoy a true state of peace and bliss.

basant mehlaa 4.

rain dinas du-ay saday pa-ay.
man har simrahu anṭ sadaa rakh la-ay.
||1||

har har chayṭ sadaa man mayray.
sabh aalas dookh bhanj parabh paa-i-aa gurmāt gauhu gun parabh kayray. ||1|| rahaā-o.

manmukh fir fir ha-umai mu-ay.

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kaal dāïṭ sanghaaray jam pur ga-ay. ||2||
gurmukh har har har liv laagay.
janam maran do-oo dukh bhaagay. ||3||
It is the same light
In the previous shabad, Guru Ji advised us that we should realize that every day, death is coming closer to us, and we might have to depart any moment without any prior notice. Therefore at all times we should meditate on God under Guru’s advice, so that God may save us from any more pains of birth and death. In this shabad, he tells us how besides union with God, the Guru helps us to locate that hidden place within our own body, which is full of priceless jewels of God’s Name and attain that state of mind which brings out the best of divine virtues in us and saves us from our evil impulses and tendencies, which ultimately become the reason for our intense suffering and pain.
Stating what kind of a precious jewel is hidden inside us and how can we find it, Guru Ji says: “(O my friends), God’s Name (which is like) a priceless jewel is hidden in a chamber of the fortress (of our body). It is only when we meet the true Guru that we can search it out, and when we find it, our light merges in the supreme light.”(1)

Therefore praying to God on our behalf, Guru Ji says: “O the Master of Lakshmi (the goddess of wealth), please unite me with the saintly person (the Guru), seeing whose sight all one’s sins hasten away, and one obtains the supreme immaculate status (of union with God).”(1)

Now comparing our body to a township, Guru Ji illustrates how the evil impulses in our mind are depriving us of the divine virtues, and how the Guru helps us to protect ourselves from these evils, he says: “Joining together, the five thieves (the impulses of ego, attachment, lust, anger, and greed), have robbed the township (of our body) of the wealth of God’s Name. When following Guru’s instruction we go out in search of them, they are caught and all our wealth is recovered safe and sound. (Because when following Guru’s instruction, we prevent our evil tendencies from controlling us and depriving us of our divine virtues, we enjoy the bliss of God’s Name).”(2)

However regarding the state and fate of those who indulge in outer hypocritical practices to make a show of their holiness, Guru Ji says: “(O my friends), they who adopt hypocritical and doubtful ways (to obtain salvation, ultimately) get exhausted, because in their mind remains the obsession for worldly riches. But, the one who has obtained (Guru) the saintly person, has dispelled darkness of ignorance, and has obtained (God) the supreme Being.”(3)

In conclusion, Guru Ji says: “O Nanak, showing His mercy, whom God of the universe and Master of earth unites with the saint (Guru), daily sings praises of God (and a state of spiritual) peace resides in that person’s mind.”(4-1-3)

The message of this *shabad* is that we have been blessed with the most invaluable wealth of God’s Name within our own body, but we get deprived of this wealth by our evil tendencies and greed for worldly wealth. However, if we listen and act on the advice of the true Guru (the *Gurbani* as included in Guru Granth Sahib), then we can drive out these evil impulses from our body and enjoy the bliss of God’s Name and His union.

<table>
<thead>
<tr>
<th>basant mehlaa 4 hindol.</th>
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<tr>
<td>tumh vad purakh vad agam gusaa-ee ham keeray kiram tumnachhay. har deen da-i-aal karahu parabh kirpaa gur satgur charan ham banchhay.</td>
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</tbody>
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In the previous shabad, Guru Ji informed us that we have been blessed with the most invaluable wealth of God's Name right within our own body, but we get deprived of this wealth by our evil tendencies and greed for worldly wealth. However if we listen and act on the advice of the true Guru, we can drive these evil impulses from our body and enjoy the bliss of God’s Name and His union. But as made clear in many previous shabads, not everyone is fortunate enough to have the guidance of the true Guru or listen to the Guru’s advice. It is only when God shows His grace upon someone, and unites that one with the Guru, that following the Guru’s advice, one becomes immaculate and enjoys divine bliss, irrespective of one’s high or low caste.

Praying to God on our behalf with utmost humility, Guru Ji says: “(O' God), You are the great incomprehensible God of the universe and we are (just like) your small insects and worms. O' merciful Master of the meek, please show mercy on us, we crave for (the most humble service and the) dust of the feet of the true Guru.”

Continuing his prayer, Guru Ji says: “O’ God of the universe, please show mercy and unite me with the company of saintly persons. I am filled with the filth of sins committed (by me), birth after birth. Please make me pure (in conduct) by uniting me with the society of saints.”(1-pause)
Now describing the glory of God, Guru Ji says: “O’ God, whether Your devotee belongs to high caste, or no caste at all, by meditating on You O’ God, that sinner has been sanctified. O’ God, You have elevated (Your devotee) in all the worlds, and O’ God, You have blessed that person with divine glory.”

Guru Ji adds: “(O’ my friends, no matter), whether one belongs to a high caste or a low caste, if one meditates on God, all one’s desires get fulfilled. Therefore blessed, very fortunate, and perfect are those devotees of God who have enshrined God in their hearts.”

Guru Ji concludes the shabad by relating his own experience of how he humbly prayed to God. He prayed to God and said: “O' God, I am like a useless clod of earth: extremely heavy (with the load of sins, please) show mercy and meet me.” Then God became gracious and the devotee Nanak obtained the Guru, who then sanctified me the sinner.”

The message of this shabad is that anybody who sincerely worships God under Guru’s guidance, irrespective of his or her high or low status in the society, is sanctified and blessed with supreme glory. Therefore, blessed and most fortunate are those who have enshrined God in their heart and humbly prayed to God for mercy. All their sins have been washed off and they have been united with God.

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jan kay saas saas hai jaytay har bireh parabhoor har beeDhay.

ji-o jal kamal pareet aat bhareee bin jal daykhay sukleeDhay. ||2||

jan japi-o naam niranjan narhar updays guroo har pareeDhay.
In previous *shabad*, Guru Ji told us that anybody who sincerely worships God under Guru’s guidance, irrespective of his or her high or low status in the society, is sanctified and blessed with supreme glory. Therefore, blessed and most fortunate are those who have enshrined God in their hearts and humbly prayed to God for mercy. All their sins have been washed off and they have been united with God. In this *shabad*, assuming himself to be one such humble, faithful, and endearing lover of God, Guru Ji describes how such a true devotee always craves for the sight of his beloved God and how sad and dejected he feels when he is unable to see Him. Indirectly he is telling us, what kind of love and longing we need to develop for God, so that we may also become His true loving devotees.

First describing, how he got used to drinking and relishing the nectar of God’s Name, and how he cannot remain without it, Guru Ji says: “(O’ God), just as when an infant gets used to enjoying the relish of mother’s milk, it starts crying (when the mother) pulls out her nipples (from its mouth), similarly my mind has got so used to daily enjoying the relish of God’s Name, that it cannot remain without it even for a moment.”(1)

Summarizing the present state of his mind, Guru Ji lovingly, and very respectfully says to God: “O’ my dear venerable God, my mind and body have been pierced with the love of God’s Name. By great good fortune, I have obtained (the guidance of the) true Guru and within my body township itself, God has become manifest.”(1-pause)

Describing the general state of mind of the true devotees of God who are separated from God, Guru Ji says: “(O’ my friends), how so many breaths a (true) devotee breathes, they are all pierced with the pain of God’s separation. Just as a lotus has great love for water, and without coming in contact with water it withers away, (similarly without seeing their God, His devotees feel lifeless).”(2)

Now describing the conduct and blessings obtained by the true devotees of God, Guru Ji says: “(O’ my friends), the devotees of God have meditated on the immaculate God and through his sermon the Guru has revealed God to them. (By meditating on God’s Name, as if) by bathing in the ocean of the nectar Name of God, their filth (of sins accumulated) birth after birth has been removed.”(3)
However, Guru Ji concludes the *shabad* by showing us how to remain humble and never feel arrogant about our holiness or merits. Addressing God, he says: “O' God, do not take into account our deeds. Please save the honor of Your own (slave). If it so pleases You O' God, listen to my supplication. Devotee Nanak has sought Your shelter.”(4-3-5)

The message of this *shabad* is that we should have so much love and craving for God and His Name, that like an infant without his mother’s milk, we should feel miserable without the nectar of God’s Name. For developing such a state of love for God, we should listen faithfully to the Guru's advice and beg for God's grace.

In the previous *shabad*, Guru Ji advised us that we should have so much love, devotion and craving for God and His Name, that like an infant without his mother’s milk, we should feel miserable without the nectar of God's Name.
For developing such a state of love for God, we should listen faithfully to the Guru's advice and beg for God's grace. In this shabad, he explains with beautiful examples, how the Guru helps us to realize God residing within us, and then by falling in love with Him, we meditate on His Name and merge in Him.

First commenting on the wandering and elephant like wild nature of the human mind, how the goad of Guru’s shabad trains it, and keeps it under control, he says: “(Like a wild elephant), the human mind keeps wandering around in doubts and illusions (of worldly involvements), and doesn’t remain stable even for a moment. But when like placing a goad (on an elephant’s head), the Guru administers the medicine of his word (of immaculate advice), this mind comes to reside in the temple of its own body (and focuses on God residing in the body).”(1)

Therefore, Guru Ji prays to God (and indirectly advises us to do accordingly). He says: “O’ venerable God, please unite me with the company of the saint (Guru, so that sitting in that company, I) may meditate on God. (By the grace of holy company, one who) attunes one’s mind in a poised meditation (of God, that one’s) malady of ego goes away and he or she obtains (divine) peace.”(1-pause)

Giving yet another beautiful example to illustrate how the Guru helps us to locate such divine virtues, which are priceless like jewels and diamonds, Guru Ji says: “(O’ my friends), our bodies are laden with (spiritual merits, which are valuable like) diamonds, rubies, and emeralds, but we cannot find these. But just as a water-divine locates a hidden (water) well in an instant, similarly through the true Guru, we find the commodity (of God’s Name).”(2)

Therefore, commenting on the pitiable state of those who have not cared to seek the guidance of the true Guru, he says: “Absolutely accursed is the life of those, who have not obtained (the guidance of) such a saintly true Guru. As a reward for some good deed done (in a past life), they had obtained (the valuable) commodity of human life, but now it is being wasted in exchange for a shell.”(3)

Guru Ji concludes the shabad by showing us what to ask from God, and how to pray for it. He says: “O’ God, the Destroyer of demon Madhu, please become gracious and showing mercy; unite me with the Guru. Slave Nanak says, meeting the Guru, one who has sung praises of God has obtained that status of freedom from worldly desires.”(4-4-6)

The message of this shabad is that if we want to control our mind, which like an untrained elephant keeps wandering in all directions, and want to concentrate on meditating on God's Name and singing His praises, then we should seek the guidance of the true Guru, so that he may bring out the hidden divine virtues in us, and by meditating on God's Name, we may obtain the supreme state of salvation.
In the previous *shabad*, Guru Ji explained how to bring under control our outgoing mind and make it meditate on God’s Name with love and devotion. But being self-conceited people, we don’t listen or act upon the Guru’s advice and then suffer the pains of birth and death again and again. In this *shabad*, Guru Ji tells us how to pray to God to unite us with the company of saints, who may show us the way to avoid drowning in the sea of worldly problems.

First of all very humbly praying to God on our behalf, Guru Ji says: “(O’ God), the body of self-conceited persons (like us) is barren and bereft (of God’s Name). Being afflicted with the malady of poisonous (worldly) attachments it has to bear the pain of coming and going. It has not meditated on God’s Name at all, therefore (we keep suffering in excruciating pain, as if) the demon of death has seized us by our hair.”(1)
As if knowing the reason and remedy of the pains we are going through, Guru Ji again says to God on our behalf: “O’ my respected God, please remove the poison of ego and attachment in me, and unite me with the loving and true company of the Guru, so that joining that company I may enjoy the relish of God’s Name.” (1-pause)

Repeating his humble prayer, Guru Ji says: “O’ God, show Your mercy and unite me with the company of the saints, so that I may remain under the shelter of the saint (Guru). O’ God, the merciful Master of the weak and Destroyer of their pains, like stones we are drowning (in the sea of worldly attachments), please pull us out (of this whirlpool).” (2)

Continuing his prayer, Guru Ji says: “O’ Master, instill Your praise in my heart, (and bless me that) by joining the company of the saintly persons my intellect may get illuminated. (O’ my friends, God has answered my prayer and now) I am imbued with the love of God’s Name, so I am a sacrifice to God again and again.” (3)

In closing, Guru Ji says: “O’ God, You are the Fulfiller of the wishes of Your devotees and You bless them with the light of Your Name. Now within the body and mind of the slave Nanak also is pervading a state of bliss, because the Guru has given him the mantra of God to meditate upon.” (4-5-7-12-18-7-37)

The message of this shabad is that if we want to get rid of the maladies of ego and worldly attachments, which are the main reason of our unending pains of births and deaths, then we should humbly pray to God to unite us with the company of the saint Guru, so that in his company we may be imbued with the love of God’s Name and showing His mercy God may save us from drowning in the ocean of worldly sins.

*Detail of shabads-First Guru-12, Third Guru-18, Fourth Guru-7, Total-37*

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<tr>
<th>SGGS P-1180</th>
<th>basant mehlaa 5 ghar 1 duṭukay</th>
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<tr>
<td>ik-oṅkaar satgur parsaa.</td>
<td>gur sayva-o kar namaskaar.</td>
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<td>aaj hamaarai mangalchaar.</td>
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<td>chint-lathee bhaytay gobind.</td>
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<td>aaj hamaarai garihi basant.</td>
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<td>gun gaa-ay parabh tumh bay-ant.</td>
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In the second stanza of the previous shabad, Guru Ji prayed to God to show His mercy and unite him with the true company of the saints, so that he may remain under the shelter of the saint (Guru). In this shabad, he describes the kinds of joys and pleasures he is now enjoying as a result of this prayer, so that following his example we may also enjoy a blissful state of peace and pleasure.

First of all expressing his gratitude to the Guru, he says: “(O” my friends), bowing my head I serve the Guru, because there are celebrations in the home (of my heart). Now there is great bliss in my (mind) and since the time I have met God of universe, all my worry has been removed.”(1)

Next thanking God, he says: “O” my limitless God, by singing Your praises, today I am enjoying so much pleasure as if there is Basantt (the season of spring) in my heart.”(1-pause)

Comparing the joy he is feeling to the Hindu festival of Holi, which people celebrate in the month of Phaggan (mid-March) by throwing colored water at each other, Guru Ji says: “Today for me, it has become like the happy month of Phaggan, when joining together with my companions (the saintly devotees) of God, I have also started to play with them (the spiritual games). I have made the service of saints as my (festivity of) Holi, and I have been imbued with extreme love of that God.”(2)
Describing the pleasure and beauty he has obtained by singing praises of God, Guru Ji says: “(O’ my friends), my mind and body have blossomed into such an incomparable beauty that it (is not spoiled by pain or pleasure, as if it) doesn’t wither in sun or shade. Since the time I have met the Guru God, there is always (so much peace and bliss in my heart that like an evergreen garden), it is green in all seasons and there is always spring for it.”(3)

In closing, Guru Ji says: “(O’ my friends, by singing praise of God, I am enjoying such blessings, as if within me) has grown up the (all-wish fulfilling) Paarjaat tree, which has been laden with many varieties of jewel like precious flowers and fruits. In short, by singing praises of God, all the thirst of Nanak (for worldly things) has been satiated.”(4-1)

The message of this shabad is that if we want to enjoy such a state of bliss and happiness, that there is an everlasting season of spring and festive occasion of Holi is being celebrated in our heart, then we should seek guidance of the Guru, and sing praises of God following his guidance.

**It is the same light**
In the central idea of the previous shabad’s paragraph (1-pause), Guru Ji said: “O’ my limitless God, by singing Your praises, today I am enjoying so much pleasure as if there is Basant (the season of spring) in my heart.” In this shabad, Guru Ji gives many examples from ordinary life to illustrate how a devotee of God loves and cannot live without singing God’s praises and meditating on His Name.

He says: “(O’ my friends), just as a shopkeeper invests money and goods in his or her shop, just as a gambler’s mind is engrossed in gambling and just as an addicted person survives on his or her addiction, similarly the devotee of God lives only by meditating on God.”(1)

Explaining why different persons are involved with their own kind of love and intoxicants, Guru Ji says: “(O’ my friends), everyone is attached to a love of one’s own mind but actually to whatever (thing) God has attached one becomes attached to that thing. (Whether it is money or intoxicants or the love or God's Name).” (1-pause)

Now Guru Ji gives many worldly examples to illustrate how different situations give happiness to different creatures. He says: “Just as at the time of clouds a peacock becomes a dancer, seeing the moon the larks feel delighted and a mother feels elated in bliss on seeing her child, similarly a God’s devotee feels rejuvenated by meditating on God.”(2)

Continuing to give more examples to make his point, Guru Ji says: “Just as a lion is always pleased upon eating meat or just as upon seeing the battle field the mind of a warrior is elated, just as wealth is most loving to a miser, similarly a devotee depends upon the support of God.”(3)

However, Guru Ji concludes the shabad by declaring the supremacy of the pleasure of God's Name above all pleasures. He says: “(O’ my friends), the pleasures of all different kinds of loves are included in the one love (of God). All kinds of comforts are included in (the meditation of) God’s Name. But O’ Nanak, only that person obtains this treasure whom the Guru gives this charity.”(4-2)

The message of this shabad is that people obtain short lived and mostly harmful pleasures from different things, different seasons, and some even from different drugs or addictions. If we want to enjoy the pleasure which is everlasting and far superior than any other pleasures of the world, then we should beg God to give us the company of the Guru who may bless us with the gift of meditation on God’s Name and singing His praises.
Since this chapter is devoted to the musical measure called Basantt (the season of spring and happiness), once again Guru Ji dedicates this shabad to the season of spring and tells us who the fortunate person is who truly is so happy, that he feels as if there is a season of spring in his or her mind.

He says: “(O’ my friends), for that person alone is spring like (happiness) on whom God is merciful. For that person is spring (like spiritual delight) on whom the Guru is gracious and there is always the season of festivity for a person for whom the one and only one task (is to meditate on God’s Name. In short for that person), there is a perpetual season of spring and happiness, in whose mind is enshrined God’s Name.”(1)

Giving the gist of this shabad Guru Ji says: “(O’ my friends), I only deem spring (like bliss) in the home of that one’s heart, in whose heart are always being sung God’s praises, and keeps playing the tune of God’s Name.”(1-pause)

Next instructing his own mind and ours, Guru Ji says: “O’ my mind, blossom forth in the love of the all pervading God and by seeking the advice of the devotees of God we should earn divine wisdom. (That person) is a true penitent who obtains the company of saints and that man is always in meditation who is imbued with the love of the Guru.”(2)
Continuing his thoughts, Guru Ji says: “(O’ my friends), those persons are free from the (worldly) fear, who have the fear of God in their minds. That person is truly happy whose doubt is gone. That man is truly a recluse whose mind is stable and that person alone is immovable whose mind is stationed at the truth (of God's Name).”(3)

Guru Ji concludes the shabad by stating the blessings enjoyed by a person who meditates only on one God. He says: “(O’ my friends), the person who searches only for the one (God), and who is in love with only the one (God) and in whose mind is a craving and longing for seeing the sight of (God), and being imbued in the color of God's love enjoys that love in a state of peace and poise, devotee Nanak is a sacrifice to that person.”(4-3)

The message of this shabad is that if we want to enjoy a true state of bliss, then we should imbue ourselves with the true love of God and for us the one and only search should be for that God and we should beg Him to show mercy upon us and unite us with the Guru so that he may imbue us with the ever lasting love of God's Name.

It is the same light
In the previous many *shabads*, Guru Ji has advised us that the purpose of this human life is to meditate on God’s Name, so that by doing so, we may get reunited with our loving Father from whom we have been separated for such a long time. But the problem is that being human beings, and living in this world, full of so many temptations for riches and power, we are often lured away from the real purpose of our lives. Only those persons escape from these temptations on whom God shows His mercy and blesses them with the gift of His Name, by meditating on which they get emancipated. Therefore in this *shabad*, while acknowledging God’s blessings already showered on us, Guru Ji prays to God on our behalf to bless us with the gift that we may always meditate on His Name, and thus get emancipated.

Addressing God Guru Ji says: “(O’ God), You have blessed me with the soul, life breath, and this body. By infusing Your light, You made us beautiful human beings from foolish ones. (O’ God, we) all are beggars, and You are the merciful Master. By meditating on God’s Name, we feel delighted.”(1)

Expressing his full confidence in God, Guru Ji says: “O’ my Beloved spouse, You are powerful to do or cause anything to be done. (It is from You that I) obtain all the things (I desire).”(1-pause)

Naturally, Guru Ji’s one and only wish is for God’s Name. But, before expressing this desire, he lists some of the unique blessings of this commodity and says: “(O’ God), by meditating on (Your) Name, one is emancipated. By meditating on (Your) Name, one obtains the essence of peace and poise. By contemplating on (Your) Name, one obtains honor and glory. (In short), by meditating on (Your) Name, one faces no obstructions (in one’s life).”(2)

Now Guru Ji addresses God with his specific prayer, and says: “O’ God, the reason for which You blessed me with this invaluable and hard to obtain body, please bless me with those words (Your Name). Please bless me, that I may obtain a stay in the company of the saintly persons, where I may always meditate on Your Name, O’ my God.”(3)

In closing, Guru Ji says: “O’ God, except for You, there is no other (to support me). All (this universe) is Your play, and (ultimately all would) merge in You. Please save me, as You may. Nanak says, one who is blessed with (the guidance of) perfect Guru, obtains true peace.”(4-4)

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**Basant Mehla-5**

| suKu nwnk pUrw guru imly | sukh naanak pooraa gur milay. ||4||4||
|---------------------------|--------------------------------------------------|
| tujh bin doojaa ko-ay naahi. | sabh tayro khyl tujh meh samaahi. |
| ji-o bhaavai ti-o raakh lay. | sukhh naanak pooraa gur milay. ||4||4||

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The message of this shabad is that if we want to fulfill the purpose for which God has given us this human body, and want to enjoy the real essence of peace and poise, then we should pray to God to unite us with the perfect Guru, so that under his guidance, we may meditate on God's Name and obtain all the wishes of our heart.

The message of this shabad is that if we want to fulfill the purpose for which God has given us this human body, and want to enjoy the real essence of peace and poise, then we should pray to God to unite us with the perfect Guru, so that under his guidance, we may meditate on God's Name and obtain all the wishes of our heart.

Basant Mehla-5

Guru Ji concluded the previous shabad with a prayer to God, saying: “O' God, except for You, there is no other (support for me. This entire universe) is Your play, and (ultimately all would) merge in You. Please save me, as You may.” In this shabad, he describes how that God who even though pervading everywhere and in every heart, is so invisible that even the great saints and sages do not know His mystery.

Therefore as if addressing his mother, Guru Ji says: “O’ my mother, (even though I know that) my beloved God and King abides in my company, (yet I cannot see Him).
By meditating on whom, no sorrow afflicts (a person), it is by seeing Him, O’ my mother that I survive. (Therefore), please show your mercy, and unite me with Him.” (1)

Now directly addressing God, Guru Ji says: “O’ my Beloved, You are the support of my mind and life breath. My soul, life, and all the riches are Your (gifts).” (1-pause)

Describing the one unique quality of God, Guru Ji says: “He whom the angels, humans, and gods search, and whose mystery even the sages and sheikhs (Muslim saints) cannot solve, and whose state and limit cannot be described, (that God) is pervading in each and every heart.” (2)

Now, listing some of the blessings enjoyed by His devotees, Guru Ji says: “(Yes, O’ my mother, I am trying to find that God), whose devotees are always in a state of bliss, whose devotees no one can harm, whose devotees have no fear, and whose devotees always obtain victory.” (3)

In the end, Guru Ji addresses God, and asks “(O’ God), which of Your merits should be mentioned? You the Giver of peace are pervading everywhere. Nanak begs only for one charity, that showing Your mercy, please bless me with (Your) Name.” (4-5)

The message of this shabad is if we want no sorrow to ever afflict us, and we always remain in a state of peace and bliss, then we should most humbly pray to God to bless us with His Name (His love and enlightenment).
In the previous so many shabads, Guru Ji advised us to seek the company of the saintly persons, and meditate on God’s Name. So the question may arise in many minds, what is the benefit of meditating on the Name, and why does one need to seek company of saints (true devotees of God)?

In this shabad, Guru Ji cites many examples from ordinary life to answer all such questions.

First illustrating the benefits of the company or guidance of the saint (Guru), he says: “(O’ my friends), just as on receiving water, the plants become green (their dryness is removed), similarly in the company of saint (Guru), one’s ego is discarded. Therefore, just as a servant leans on his master (for any support), similar is the example of the Guru or prophet (who provides support to his disciple).”(1)

Now showing us how much he depends on and respects God, Guru Ji says: “O’ God, You are the Giver of everything (to Your creatures. Therefore, O’ my friends), I salute Him at every moment.”(1- pause)

Next describing the benefits obtained in the company of saints (truly devoted persons), Guru Ji says: “(O’ my friends), the person who is blessed with the company of saints, is imbued with the love of the all-pervading God. Such persons are emancipated from the bonds (of worldly Maya, because in the company of true devotees, they also meditate on God, which is the right way of union (with God)).”(2)

Listing the blessings, which such devotees obtain who are blessed with the union (or sight) of God, Guru Ji says: “(O’ my friends), seeing the sight (of God), their eyes get satiated, and their tongue sings innumerable praises (of God). By Guru’s grace, their thirst (for worldly riches) is quenched, and their mind is satiated with the relish of God’s (Name).”(3)

In conclusion, Guru Ji says: “O’ the primal and limitless God, Your servant is engaged in Your service (of meditating on Your Name, because) Your Name is the emancipator of all, and this is the treasure, which Nanak has received. (4-6)

The message of this shabad is that if we want to learn the true way of yoga or union with God, obtain true peace and comfort for our mind, and quench the thirst for worldly things, then we should pray to God to bless us with the company of the saint (Guru), who may imbue us with God’s love, and inspire us to meditate on His Name.
In previous *shabad* (4-5), Guru Ji advised us that if we want that no sorrow may ever afflict us, and we remain in a state of peace and bliss, then we should most humbly pray to God to bless us with His Name (His love and enlightenment). In this *shabad*, he shows us how to make that humble prayer before God.

Acknowledging God’s greatness and His many favors on us, Guru Ji addresses God on our behalf and says: “O’ God, You are the great beneficent Master, who has been giving (so many gifts to all the creatures), and You are pervading in our bodies and breaths. You have blessed us with all kinds of foods to eat, but I, the meritless one have not acknowledged even a single favor of Yours.” (1)
It is the same light

Even though, Guru Ji was so near to God that for all practical purposes, we could deem him as God Himself. But still in his humility, he says: “(O' God), I do not know even a little bit about Your state (or greatness), but O' merciful God, please bless me with high spiritual state (of mind).” (1-pause)

Now unlike us, instead of boasting or feeling arrogant about any of his worships or meditations, Guru Ji humbly says: “(O' God), I have not done any worship, penance, or virtuous deed. I do not know any special way or (religious) custom. But within my mind, I cherish one hope, that leaning on the support of Your Name, I will swim across (this worldly ocean and will be emancipated from the rounds of births and deaths).” (2)

Next commenting on our miniscule status, as compared to the limitless greatness of God, Guru Ji says: “O' God, You are proficient in all arts, but just as a fish doesn’t know the extent of water (in which it is swimming, similarly), I do not know Your limit. (O' God), You are inaccessible, unapproachable, and higher than the highest. (In short), we are very small, and You are extremely great.” (3)

Guru Ji concludes the shabad, by listing some of the blessings received by those who have meditated on God. He says: “(O' God, truly) wealthy are those who have meditated on You. Prosperous are they who have obtained You. Nanak says, in peace are they who serve You, because they remain in the shelter of the saint (Guru).” (4-7)

The message of this shabad is that if we want to become truly happy, as if we are the richest of persons, then we should seek the shelter of the saints (Guru), and humbly pray to God to show mercy on meritless persons like us, and bless us with high spiritual state of mind (the state in which we remain merged in meditating on His Name).
In the previous shabad, Guru Ji advised us that if we want to become truly happy, as if we are the richest people, then we should seek the shelter of the saints (Guru), and humbly pray to God to show mercy on meritless people like us, and bless us with high spiritual state of mind (the state in which we remain merged in meditating on His Name). In this shabad, he elaborates in this theme, and outlines specific dos and don’ts, so that we may obtain and always keep enjoying true peace and pleasure.

First, telling us whom to serve (or worship), Guru Ji says: “(O’ man), serve that (God), who has created you. Meditate on Him who has given you this soul. If you become servant of that (God), then you will not be subjected to any punishment (at the hands of the demon of death). If you become the treasurer (of His Name), then no sorrow would afflict you.”(1)

Stating, who are they, who obtain such a state free from worldly desires, Guru Ji says: “(O’ my friends), the person, who is so fortunate (as described above), only that person obtains the state (of mind), where no (worldly) desires can have any effect.” (1-pause)

Now contrasting the pains and sufferings brought by the service of other kinds of entities as against the blessings of the service of God or His saints, Guru Ji says: “(O’ my friends), by serving others (except God), one’s life goes in vain, and none of one’s objectives are fully realized. (In short), service of a human being is truly painful. (On the other hand), service of the saint (Guru) is always blissful.”(2)

Therefore, Guru Ji advises: “O’ my brother, the Guru has told this thing, that if you are looking for eternal peace, then (join) the company of saints. Because, there we meditate only on the (God’s) Name. (Therefore, by joining the) company of saints, one crosses over (this worldly ocean and obtains salvation).”(3)

In conclusion, Guru Ji says: “(O’ my friends), among all things, this is the essence of all wisdom, that among all meditations, (the highest) is the meditation on the One (God). Singing of God’s praises is best among all kinds of music. Therefore meeting with the Guru, Nanak sings praises (of God).”(4-8)
The message of this shabad is that if we want to obtain true happiness, get all our wishes fulfilled, and never suffer any kind of pain, then abandoning all other service, or worship of other lesser gods and goddesses, we should seek the shelter of the Guru, and under his guidance sing praises of God. This is the essence of all wisdom.

In the previous shabad, Guru Ji had stressed that we should serve and worship only that one God who has created us and who has given us everything including our life and our breath. In this shabad, he again stresses upon us to remember that God, who is not only providing life and support to us, but also to all other creatures and planets, and meditating on whose Name is the highest of virtues.

Listing some unique virtues of meditating on God’s Name, Guru Ji says: “(O' my friend, meditate on the Name), by uttering which, one’s tongue is sanctified, by meditating on whom one’s reputation becomes immaculate, by worshipping whom the demon of death doesn’t say anything (or bothers us at all), and by serving whom one obtains everything, (which one needs).”(1)
Guru Ji goes to the extent of saying: “(O’ man), renounce all the desires of your mind (for worldly things), and utter only God’s Name again and again.”(1-pause)

Listing some of the unique powers of God, and virtues of meditating on Him, Guru Ji says: “(O’ man meditate on the Name of that God), on whose support are standing earth and sky, whose light is pervading in each and every heart, remembering whom, even a sinner is sanctified, and in the end (at the time of death), one doesn’t cry (in repentance).”(2)

But for meditating on the Name, one needs the grace and guidance of saint (Guru), therefore he says: “(O’ man), yoke yourself to the service of the society of saints, which is the most supreme among all the deeds of righteousness, the best of all rituals and virtuous deeds, and for which crave all the angelic folks and gods.”(3)

However, cautioning us that this gift of meditating on God’s Name is obtained only by some fortunate ones, Guru Ji says: “(O’ my friends), upon whom the primal Being has bestowed this gift, that one alone has obtained the treasure of God’s Name. The state and limit of such (a fortunate person) cannot be described. Because O’ Nanak, a devotee (always) meditates on God again and again.”(4-9)

The message of this *shabad* is that among all the rituals and kinds of worship, most supreme is meditation on God’s Name, and for that we need to seek the guidance and grace of the saint (Guru).

---

**Guru Nanak Dev Ji**

**basant melhaa 5.**

man tan bheeta laagie pi-aas.
gur da-i-aal pooree mayree aas.
kilvih kaatay saaDhsang.
naam japi-o har naam rang. ||1||
gur parsaaad basant banaa.
charan kamal hirdai ur Dhaaray saadaa
sadaa har jas sunaa. ||1|| rahaa-o.

---

**SGGS P-1183**

samrath su-aamee kaaran karan.
mohi anaath parabh tayree saran.
jee-a jaant tayray aadhaar.
kar kirpaa parabh layhi nistaar. ||2||

---

**It is the same light**
In the previous shabad, Guru Ji advised us that among all the rituals and kinds of worship, the most supreme is meditation on God’s Name. For that we need to seek the guidance and grace of the saint (Guru). In this shabad, he shares with us what kinds of blessings he has received by seeking the shelter of the Guru and shows us how to pray to God to bestow upon us the gift of His Name.

Describing his experience with the Guru, he says: “Within my mind and body was a thirst (for God). The merciful Guru fulfilled this desire of mine. (Now), in the company of the saint (Guru), I have got rid of all my sins (my evil tendencies), and imbued with the love of God, I meditate on His Name.”(1)

Summarizing the state of happiness he is experiencing, Guru Ji says: “(O my friends), by Guru’s grace, I feel so happy, as if) within me has blossomed the season of spring, because I have enshrined the lotus feet (the immaculate Name of God) in my heart, and forever I am listening to God’s praise.”(1-pause)

Now showing us how to humbly pray to God, and beg for salvation, Guru Ji says: “O’ the all-powerful God, I an orphan, seek Your refuge. All creatures and beings depend upon Your support; showing Your mercy, please emancipate me.”(2)

Continuing his address Guru Ji says: “O’ God, the destroyer of fear and pain, in whose service are engaged the angelic beings and the silent sages, under whose power the earth and sky are held (in their place), all beings survive on what You give.”(3)

Guru Ji concludes the shabad, by again making a humble prayer for the gift of His Name (His love and enlightenment). He says: “O’ my merciful God, inner knower of hearts, please bless Your devotee with Your glance of grace. Showing mercy, please give me this charity that Nanak may live meditating on Your Name.”(4-10)

The message of this shabad is that if we want our sinful tendencies may be removed, and our pains and sufferings end, then we should seek and follow Guru’s advice, and most humbly pray to God to show His mercy upon us and bless us with the charity of His Name.
In the previous shabad, Guru Ji told us that if we want that our sinful tendencies are removed and our pains and sufferings may end, then we should seek and follow Guru’s advice and most humbly pray to God to show His mercy, and bless us with the charity of His Name. In this shabad, he tells us what kind of blessings, one enjoys by lovingly meditating on God.

He says: “By being imbued with the love of God, one’s sins are washed off. By worshipping God, one suffers no grief. (O’ my friends), by worshipping God, darkness (of ignorance) is removed. There is no more transmigration (for those) who meditate on God.” (1)

Alluding to the melody Basantt (Spring), in which this shabad is composed, Guru Ji says: “(O’ my friends), for me, love for God is (true) Basantt (season of spring and joy. That is why), I am always in the company of the saints.” (1-pause)
Describing what kind of good advice the saints have given him, Guru Ji says: “(O’ my friends), the saints have given me this advice: blessed is that place where resides a devotee of God, but the place without God’s meditation is (like) wilderness. (They have further advised: “O’ man), through Guru’s grace recognize (God) in each and every heart.”(2)

Sharing with us what else he has learnt from the saintly people and addressing his own mind, Guru Ji says: “O’ my mind, enjoy the relish of God's love and praise, and always be reluctant to commit any sin. See the Creator God abiding near you (and believe that) God will accomplish your tasks, both here and there.”(3)

In closing, Guru Ji says: “Showing His mercy, God has blessed me with this gift, that my mind has been attuned to the lotus feet (the immaculate Name) of God.”

Therefore, addressing God, Guru Ji says: “(O’ God), I crave for the dust of the feet (the most humble service) of your devotees. By worshipping You (in their company, I) Nanak may always be able to see You in my presence.”(4-11)

The message of this shabad is that if we want to enjoy a true season of spring, get all our tasks and wishes fulfilled, and get rid of all our sorrows and sufferings, then we should join the company of saintly people, and sing praises of God, and pray for the gift of His love and His Name.

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<td>sach parmaysar nit' navaa.</td>
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<td>parab rhakhvaalay maa-ee baap.</td>
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In the opening lines of the previous shabad, Guru Ji had stated that when one is imbued with the love of God, one’s sins are washed off, and by worshipping God, one suffers no grief. In this shabad, he tells us, how that God is always ever fresh i.e. full of energy, and protects His devotees like a parent, and what happens to those who forsake Him.

He says: “(O my friends), my eternal God is ever new (always youthful and full of vigor). By Guru’s grace, I utter His Name daily. Like father and mother, God is my protector, meditating on whom one is not afflicted by any trouble.”(1)

Describing how he loves and respects his Guru and God, Guru Ji says: “(O my friends), I meditate on my Master with true love and concentration of mind. I always remain in the shelter of my perfect Guru. Because (of him), the eternal God has kept me clasped to His bosom.”(1-pause)

Describing, how God has been protecting His devotees from all kinds of demons and villains, Guru Ji says: “(O my friends), God has Himself saved His devotees. All their enemies and demons have exhausted themselves trying their evil designs. People have tried going to all different countries and foreign lands, (and have ultimately realized that there is pain everywhere); without the true Guru there is no place (of rest).”(2)

Now comparing the state and fate of the self-conceited and Guru following persons, Guru Ji says: “The writ of the deeds (of self-conceited people) cannot be erased. They reap what they sow. (However) that God Himself is the protector of His devotees. No one can equal (or harm) the devotees (of God).”(3)

In closing, Guru Ji says: “(O my friends, that God) whose glory is unbroken and perfect, makes special efforts to save His servants. (Therefore, the devotees) sing His praises, and Nanak too lives meditating on (His Name).”(4-12)

The message of this shabad is that if we seek the shelter of God, He will protect us from all internal and external enemies. But they, who remain self-conceited, suffer the consequences of their own misdeeds.
In the previous so many shabads, Guru Ji has advised us to serve the Guru (by listening to and faithfully acting upon his advice). In this shabad, he shares with us what kinds of blessings he himself has received by serving his Guru, and what kind of advice he has for us based on his personal experience.

He says: “The all-pervading God showed mercy on me, and by (acting on the advice of the) Guru, my sorrow was dispelled. My affairs were accomplished, and my objectives were met. Now Nanak lives meditating on God’s Name.”(1)
Therefore referring to *Basant* (the pleasant season of Spring), the melody in which this *shabad* has been composed, Guru Ji comments: “(O’ my friends), that season alone is enjoyable in which God comes into our mind. (However, I see that the world) seems to be crying in pain, in the absence of Guru’s (guidance), and the self-conceited man keeps coming and going (in and out of this world) again and again.” (1-pause)

Listing the blessings received by those who have meditated on the Creator’s Name, Guru Ji says: “(Truly) rich are they, whose capital-stock is the Creator’s Name. By following Guru’s advice, their lust and anger has been destroyed. Their (worldly) fears have vanished and they have obtained the status of fearlessness, because O’ Nanak, by meeting (following) the Guru, they have meditated on their Master.” (2)

Describing the blessings received by those whom God blesses with the company of the saint (Guru), and his personal experience, Guru Ji says: “(O’ my friends), whom God has blessed with an abode in the holy congregation, by meditating on God again and again, their desire has been fulfilled. Meeting the Guru, Nanak (too) has repeated the God’s Name, (and by doing so, he has realizes that) the Creator is pervading throughout all the lands, waters, and the sky.” (3)

Guru Ji concludes, the *shabad* by commenting on the value of the Creator’s Name. He says: “(O’ my friends, this Name (of the Creator has the merit and the) power to perform all the eight kinds of miracles, and all the nine treasures (of wealth). However, that person alone receives the (gift of) Name, on whom He bestows His grace. (In short), Nanak says: “O’ God, Your devotees survive by repeating Your Name. By meeting the Guru, (I too have meditated on Your Name, and by doing so), the lotus (of my heart) has blossomed (in delight).” (4-13)

The message of this *shabad* is that if we want to enjoy true happiness, emancipation from sufferings of the world, and pains of coming and going, then we should pray to the Creator to bless us with the company of the Guru, so that in his company we may meditate on God’s Name.
It is the same light

Basantt Mehla-5
Ghar-1 Iktukaiy

In the previous shabad, Guru Ji advised us that if we want to enjoy true happiness, emancipation from sufferings of the world and pains of coming and going, then we should pray to the Creator to bless us with the company of the Guru, so that in his company we may meditate on God’s Name. In this shabad, he tells us what kinds of blessings he has obtained by meditating on God, and therefore what kind of advice he has for us.

He says: “By meditating on (God) all my wishes have been fulfilled, and the Creator has (again) united the long separated one (with Him).”(1)

Therefore, on the basis of his personal experience, Guru Ji says: “(O’ my friends), you contemplate that God of the universe, who is worthy of contemplation, by meditating on whom, we enjoy peace and poise.”(1-pause)

Humbly expressing his gratitude, Guru Ji says: “Showing mercy (the Creator) has blessed me with His glance of grace, and has Himself taken care of His servant.” (2)

Next using the metaphor of a bride who has been reunited with her long separated spouse, Guru Ji says: “(O’ my mates), God the Giver of peace, has come to meet me, (so I am feeling totally delighted, as if) the couch (of my heart) has been rendered pleasing and full of enjoyments.”(3)

However, instead of claiming any credit for his own efforts, and merits, Guru Ji humbly says: “(He) did not take into consideration (any of) my merit or fault, (but blessed me with so much pleasure that) He made Nanak, a worshipper of His feet (His most humble devotee).”(4-1-14)

The message of this shabad is that when we meditate on the Creator with true love and devotion, then He doesn’t bother about our merits or faults. But showing mercy, He fulfills all our desires, blesses us with peace and pleasure, and reunites us with Him.
In the previous shabad, Guru Ji told us that when we meditate on the Creator with true love and devotion, He doesn’t bother about our merits or faults, but showing His mercy, He fulfills all our desires, blesses us with peace and pleasure, and reunites us with Him. In this shabad, he describes what kinds of blessings he obtained when he sang praises of God, and what kinds of virtues those devotees obtain on whom God bestows His grace.

First describing his own experience, Guru Ji says: “(All my) sins were destroyed by singing praises of God, and day and night there welled up in me a melody of soft and soothing music.”(1)

Therefore on the basis of his personal experience, Guru Ji tells us: “(O’ my friends), showing His mercy, whom (God) unites with the saintly devotees, that person is imbued every day with the love of God’s Name, and such a person’s mind blossoms in the company of God’s feet (His Name).”(1-pause)

Describing, what other blessings a person receives, on whom God bestows His grace, Guru Ji says: “Showing His mercy, (in whose mind) the Master of the universe becomes manifest, attaching to His Name, the merciful Master of the meek emancipates that person (from worldly involvements).”(2)
Next describing the benefits of humbly serving (following the advice) of the saint Guru, he says: “(O’ my friends), this mind of whom becomes the dust of the saints (whose mind humbly accepts the saint’s advice or Gurbani), that person sees the Master in front of him or her every day.” (3)

In conclusion, Guru Ji says: “O’ Nanak, when God bestows His mercy on anyone, (that person’s) lust, anger, and (fire like) desire goes away.” (4-2-15)

The message of this shabad is that if we want all our sins and sufferings to end, and we always enjoy a state of peace and bliss, then we should pray to God to yoke us into the humble service of the saint (Guru), so that under Guru’s guidance, we daily sing praises of the Creator, and meditate on His Name.
Therefore, on the basis of his personal experience, Guru Ji says: “(O’ my friends), those who have come to the shelter of the perfect Guru, by meditating on the emancipating mantra of the Creator’s Name, always reside in peace and poise, (and happiness, as if) in their heart is always (a season of) spring.”(1-pause)

So on the basis of his own experience, Guru Ji offers this advice and says: “(O' man), the Creator would Himself eradicate all your pains and sorrows. You simply keep meditating on your perfect Guru, every day.”(2)

Expressing his confidence in God, Guru Ji says: “O’ God, the person who meditates on Your Name, obtains all the fruits (which that person desires), and then forever sings Your praises.”(3)

Therefore Guru Ji says: “O’ Nanak, praise-worthy is the way of the devotees. They meditate on the bliss giving Benefactor day after day.”(4-3-16)

The message of this shabad is that those who seek the shelter of the Guru, and sing praises of the Creator every day, He shows His mercy upon them and eradicates all their sorrows and sufferings.
In the previous *shabad*, Guru Ji told us that those who seek shelter of the Guru, and sing praises of the Creator every day, He shows His mercy upon them and eradicates all their sorrows and sufferings. In this *shabad*, Guru Ji humbly describes how God and the perfect Guru blessed him, and what advice he has for us on the basis of his experience.

He says: “(The Creator) became merciful, and issuing His command, He so blessed me that I was totally delighted.” (1)

Next expressing his gratitude to his Guru, he says: “The perfect Guru fulfilled my entire objective, and enshrined the nectar Name in my heart.” (1-pause)

Instead of claiming any credit for his efforts, or his righteousness, Guru Ji humbly says: “(The Creator), didn’t bother about my (past) deeds or faith (practice): simply holding me by hand, He ferried me across the dreadful ocean (and saved me from being consumed in worldly involvements, and rounds of births and deaths).” (2)

Therefore on the basis of his personal experience, Guru Ji declares: “(O’ my friends), they who have sought the shelter of the Guru, by removing the dirt (of ego), God has made them immaculate.” (3)

In conclusion, Guru Ji says: “(O’ my friends), He Himself is capable, and does everything. Showing His mercy He has emancipated Nanak.” (4-4-17)

The message of this *shabad* is that even if we may have no merit, and are full of sins, still if we seek the guidance of the Guru, and sing praises of the Creator, He shows His mercy upon us, and by blessing us with His Name, He makes us immaculate, and emancipates us from this dreadful worldly ocean.
This chapter is dedicated to the melody of Basantt (the season of spring), in which the vegetation becomes green, and beautiful fragrant flowers render a pleasing look to the nature. Pointing to such a pleasant scene, Guru Ji advises his own mind and us, that seeing this beautiful scene, we should try to bring such a bloom and happiness to our own mind by meditating on the Name of that Creator who has created these beautiful flowers and other creatures, including us.

So pointing to the flowers, Guru Ji addresses his own mind and says: “(O my mind), look (around you), how the flowers are blossoming. If you abandon the ego (from within you), cling to the lotus feet (meditate with determination and dedication on the Name of your creator of such flowers, you can enjoy such happiness within yourself). Yes, O my mind, remember God (and in this way), O the fortunate one, meet God (Your Creator).” (1-pause)

Guru Ji wants to stress that unlike many trees, which remain dried up even in spring, we should not let our human birth remain dry (without enjoying the bliss of God’s Name).

Therefore, he says: “(O man, generally in this season of spring) the plants become dense (with new leaves, emit) fragrance, and become soft. But there are some (plants, which even in this season) remain dried and hard (like wood. I say that just as when) the spring season comes (generally all plants) blossom forth (similarly, you should also feel the bliss of God’s presence in you, by meditating on His Name).” (1)

Finally cautioning us against getting lost in other ritualistic worships, Guru Ji says: “(O my friends), now the time of Kal Yug (the present iron age) has come, (and like sowing the proper seed in a particular season, you should) sow only the seed of Name. This is not the season for anything else (this is not the right time for performing ritualistic worships, such as observing fasts, or bathing at holy places). Don’t get lost in doubt (or illusion). However, only the one in whose destiny it has been so written, meets the Guru and obtains the Creator. O my mind (I once again remind you, that) this is the right time to meditate on God’s Name, so Nanak says keep uttering His praises and repeating God’s Name.” (2-18)
It is the same light
Guru Ji uses the above analogy to tell us how to play the game of our life (spend our time), so that we may win and safely return to our home (and reunite with our Creator). As if talking to some people, who were very fond of playing this game of Choppar, Guru Ji says: “Getting together, meet O’ my brothers, by attuning your mind (to God) remove your sense of duality. Like Guru’s followers, become partners in meditation of God’s Name, and spreading a mat, sit on it (with love and humility).”(1)

Advising them how to play this game and spend their life, Guru Ji says: “O’ my brothers, throw your dice (live your life) in such a way, that through the Guru, you meditate on the Name so that no pain afflicts you in the end.”(1

Now using fully the analogy of the game of Choppar, Guru Ji says: “O’ my friends, make virtuous deeds and righteous faith as your Choppar, and make truth as your piece. Win over (control) your lust, anger, greed, and worldly attachment. Such a play is dear to the Master.”(2)

Continuing to use the metaphor, Guru Ji advises: “(O’ my friends), rise early, bathe (in the water of God’s Name), and meditate on the Creator, even when going to sleep. (If you do so), my true Guru would help you negotiate critical moves (difficult times), and with peace and poise, you would reach your home (the mansion of God).”(3)

Commenting on the overall game of the world, Guru Ji says: “(O’ my friend), God Himself plays and Himself watches (the game of this world). He Himself has created this creation. O’ Nanak, the devotee who plays the game (leads his life), as per the guidance of the Guru, returns home after winning the game (of life, and reunites with the Creator, thus ending his or her cycles of births and deaths).”(4-1-19)

The message of this shabad is that if we wish that God may save us in difficult situations and we may return home as winners, then we should seek the guidance of the Guru. We should so play the game of life that we win over our opponents of lust, anger, greed, and attachment, and by meditating on God’s Name; we may reunite with Him.
In the previous so many shabads, Guru Ji advised us that if we want to win the game of life, and achieve the objective of this human birth to reunite with our Creator, then we should meditate on His Name, and worship Him with true love and devotion. However Guru Ji wants us to realize that only when God shows His mercy on us, does He unite us with the true Guru, who in turn inspires and teaches us how to worship God. Therefore in this shabad, he shows us how to humbly acknowledge the power of God and how to pray to Him to bless us with His devotion.

He says: “(O’ Creator), only You know about Your creation, no one else knows about it. O’ my Beloved, on whom You show Your mercy, that person alone knows You.”(1)

Praising His devotees, where He lives, and His wonders, Guru Ji says: “O’ God, I am a sacrifice to Your devotees. Beauteous is Your abode (the saintly congregation, where Your praises are sung); limitless are Your wonders.”(1-pause)

However, Guru Ji humbly acknowledges and says: “(O’ God), Your service (Your devotion) is performed only when You so inspire. Without Your inspiration, there is no one else who can do that. That person alone is Your (true) devotee, who is pleasing to You, and whom You imbue with Your love.”(2)

Stating some more merits of God, Guru Ji says: “(O’ God), You are the most beneficent Giver, and You are the most wise. There is no other (like You). You are my all powerful Master. How do I know how to worship You?” (3)
In closing, Guru Ji says: “O’ my Beloved, beyond our comprehension is Your mansion, and difficult it is to accept Your will. Therefore Nanak says, “I have fallen at Your door. Please save (me) the foolish ignorant one.” (4-2-20)

The message of the shabad is that only by God’s grace is a person devoted to His worship. Therefore we should never feel proud of our devotion or worship, but should pray to Him to save us, His foolish and ignorant devotees.

In the beginning of the previous shabad, Guru Ji commented that only that person recognizes the Creator, on whom He shows His mercy. In this shabad, he observes that in fact, the world doesn’t realize its roots (the Creator), and is totally engrossed in self-conceit, and doubt. But in his compassion, he shows us how we can still obtain emancipation.

Commenting upon the state of mind of an ordinary human being, Guru Ji says: “Being afflicted by doubt, and self-conceit, (a human being) doesn’t realize (the Creator who created him or her), nor understands who he or she is?”(1)

Now Guru Ji shows us how, in spite of being meritless people, we can still approach God for His forgiveness and to deliver us. He says: “O’ my Father, Master, and all-pervading God, emancipate me, the meritless one.”(1-pause)

Describing, how the true devotees look at all the happenings in the world including its creation, and destruction, Guru Ji says: “(Everything) including creation and annihilation (of the world) happens as per the will of the Master. This is how the devotees (of God) think.”(2)
Stating who are considered to be happy in this age, Guru Ji says: “(O’ my friends, in my view), only those ought to be considered happy in Kal Yug (the present age), who are imbued with the Name of the Creator.”(3)

Guru Ji concludes the shabad, by saying: “O’ Nanak, it is only by acting on the word of the Guru that we can swim across (the dreadful worldly ocean), and I cannot think of any other way.”(4-3-21)

The message of this shabad is that it is only by following the word of the Guru (by listening, understanding, and faithfully following Gurbani (as included in Guru Granth Sahib), that we are emancipated. Therefore we should always pray to God to bless us with true understanding of Gurbani, and the power and intellect to follow it.

Rag Basant Hindoal Mehla-9

In the opening sentence of the previous shabad, Guru Ji had remarked, “Being afflicted by doubt, and self-conceit, (a human being) doesn’t realize (the Creator who created him or her), nor understands who he or she is.” In this shabad, Guru Ji points out another problem, with which we human beings are afflicted. That problem is that we are unnecessarily arrogant about our wealth or relatives and even about our own body as if we are going to live forever, and advises us to get out of such illusions, and try to recognize that supreme Being, who is residing within us.

Addressing us in a very respectful and loving manner, Guru Ji says: “(O’ dear) saints, realize that this body is false (short lived). Only the all-pervading God, who abides in it, know that He alone is eternal.”(1-pause)
Warning us against being arrogant about our worldly wealth, Guru Ji says: “(O’ my friends), this world is like the wealth in a dream, why do you feel proud beholding it? Nothing goes with you (after death), so why you keep clinging to it?”(1)

Now Guru Ji shows us the right way to live in this world. He says: “(O’ my friends) shedding both flattery and slander of others, enshrine the praise of God in your heart. Servant Nanak (says, recognize) the one perfect Creator in all.”(2-1)

The message of the shabad is that instead of being proud of our body, or being attached to worldly wealth, we should realize that all these things are short lived. Only the one Supreme Being is eternal. Therefore shedding flattery or slander of others, we should only praise the one God, who resides in all of us.

In the previous two shabads, Guru Ji pointed to the human weaknesses of ego, flattery, and worldly attachments. In this shabad, he draws our attention to the serious problem of lust, which afflicts even those yogis and saints who renounce the world and live in jungles. But in his compassion, he also tells us the way to save ourselves from this affliction, and obtain emancipation from the dreadful worldly ocean.

First pointing to the affliction and its effect on our mind, Guru Ji says: “In this sinful mind (of ours), resides lust (the sexual desire), and our mind being mercurial, cannot be held (and stopped from having sexual desires).”(1-pause)

Pointing out that not only ordinary human beings, but even the yogis, and world renouncers have not been able to free themselves of sexual urges, Guru Ji says: “Whether one is a yogi, wandering ascetic, or a world renouncer, on all of them is cast the noose (of this deadly disease of lust).”(1)
Now Guru Ji tells us who those are, who are saved from this affliction. He says: “Whosoever has meditated on God's Name, have crossed over (the dreadful ocean of worldly desires).” (2)

Guru Ji concludes the shabad, sharing what he himself does. He says: “Devotee Nanak keeps seeking the shelter of the Supreme Being, (and keeps praying to Him) to bless him with His Name, so that he may keep singing His praises.” (3-2)

The message of this shabad is that if we want to save ourselves from our sinful tendencies, like ego and lust, then we should pray to God to show His mercy and bless us with the gift of His Name and singing of His praise.

In the previous shabad, Guru Ji advised us that if we want to save ourselves from our sinful tendencies, like ego and lust, then we should pray to God to show His mercy on us and bless us with the gift of His Name and singing of His praise. In this shabad, Guru Ji shares with us his own experience and tells us what other blessings he received when he sought the shelter of the Guru and obtained from him the wealth of God's Name.

As if talking to his mother, Guru Ji says: “O’ my mother, (upon seeking the shelter of the Guru) I obtained the wealth of God's Name and my mind stopped wandering. Now it remains in a state of peace and rest.” (1-pause)
Stating what other virtues he has obtained besides the peace of mind, Guru Ji says: “Within my mind has welled up immaculate (divine) knowledge. Therefore, attachment for worldly wealth has vanished from my mind. Now neither greed, nor worldly attachment can touch me, and I have grasped onto the devotion of God.”(1)

Guru Ji adds: “(O’ my friends), since the time I have obtained the jewel of Name, my dread of birth and death has been dispelled. All the (fire of) desire has vanished from my mind, and my soul has merged in (a state of divine) peace.”(2)

However, Guru Ji cautions us that not all persons can engage in singing praises of God, and meditate on His Name. He says: “Only on whom the Treasure of mercy becomes gracious, sings praises of the Master of universe. Nanak says that it is only a rare Guru’s follower who obtains this kind of wealth (of Name).” (3-3)

The message of this shabad is that if we want our mind to stop wandering and running after worldly wealth, and if we want that no greed or attachment for worldly desires may bother us, and we may enjoy a state of spiritual bliss, then we should seek the shelter of the Guru, and ask him to bless us with the wealth of God’s Name.

In the previous shabad, Guru Ji advised us that if we want that our mind may stop wandering and running after worldly wealth, and that no greed or attachment for worldly desires may bother us, and we enjoy a state of spiritual bliss, then we should seek the shelter of the Guru, and ask him to bless us with the wealth of God’s Name.
However, we can see that in spite of the advice in this and many other previous shabads, our mind still doesn’t seem to get it, and doesn’t think of remembering the Supreme Being. Therefore in this shabad, Guru Ji addresses his own mind (and indirectly ours), and asks it why it is behaving like this, when it knows that except for God’s worship, nothing is going to accompany us after death.

He says: “O’ my mind, why have you forsaken God's Name? (Don’t you realize that) when your body perishes, you will have to deal with the demon of death? (If you don’t remember God, you will have to suffer the pain of birth and death again).” (1-pause)

Giving a beautiful example, Guru Ji reminds us how this world to which we are attached, is illusory and very short-lived. He says: “(O’ my mind), this world is actually like a mountain of smoke (which will soon disappear); on what basis you deem it to be ever-lasting?”(1)

Even regarding our wealth, spouse and other possessions, Guru Ji says: “(O’ my mind), understand this thing (clearly): neither your wealth, nor your spouse, nor your possessions, nor your house will accompany you (after death).”(2)

Stating what will accompany us, and therefore what we need to do, Guru Ji says: “(O’ my mind), the one thing which will accompany you is the worship of God, and Nanak says, worship that (God) with single minded devotion.”(3-4)

The message of this shabad is that if we want to save ourselves from severe punishment, and pains of repeated births and deaths, then instead of worldly things, we should remember God, with single-minded devotion.

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<td>kachh bigri-o naahin ajahu jaag.</td>
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<td>rahaa-o.</td>
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<td>kaho naanak gun taa kay gaa-ay.</td>
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In the previous shabad, Guru Ji warned his mind (actually ours), not to be absorbed in the love of worldly things or relatives, because they are all short lived, and will not accompany us after death. The only thing, which could save us from further punishment and pain, is meditating on God’s Name. In this shabad, he again awakens us to the false worldly loves, and reminds us that in the end, it is only God’s praise, which will be helpful.

As if awakening us from our ignorance, and attachment to false worldly affairs, Guru Ji says: “(O’ man), where are you lost, being attached to false greed (for worldly riches and power)? Still nothing is lost, (if you) wake up even now (become aware of your false attachments, and engage in meditation of God’s Name).”

Illustrating with a beautiful example, how short lived is this world, Guru Ji says: “(O’ man), deem this world like a dream, which disappears in an instant. Accept this as the fact (of life).”

As if answering the question, what a person ought to do, if he shouldn’t get engrossed in worldly affairs, Guru Ji says: “(O’ man), at all times, God abides in your company. Meditate on Him, day and night, O’ my friend.”

In conclusion Guru Ji says: “(O’ my friend), the One who becomes your supporter at the end (at the time of death), Nanak says, sing praises of that (helpful God).”

The message of this shabad is that we should understand that this world as like a perishable dream, therefore instead of getting involved in false worldly possessions, we should meditate on our Creator, who alone can help us in the end, and save us from further sufferings and pains.
It is believed that Guru Nanak Dev Ji uttered this \textit{shabad}, when he was visiting south India. While he was resting in the dried out garden of a local king \textit{Shivnath}, the garden miraculously became all green. On hearing this news, the king \textit{Shivnath}, sent
some of his most beautiful princesses to try to entice Guru Ji, and thus test his moral strength. But Guru Ji was not affected at all by their charms and tricks and advised them not to be proud of their physical beauty, but instead concentrate on meditation of God’s Name, which alone would win them honor in this and the next world.

So addressing these ladies (and indirectly us), Guru Ji says: “(One who) doesn’t cherish the (Creator’s) Name in one’s mind is like a crow in this world. (Because like it) forsaking the Name (such a person) falls upon wherever it sees the bait (of evil temptations). The mind (of such a person) keeps wobbling, because in that person’s mind there is always evil intent. (Seeing all this), my false love with the world has been broken.”(1)

Very briefly commenting on the nature of our evil passions, Guru Ji says: “(O’ my dear friends, the impulses of) anger and greed are like a very heavy load of poison on one’s head. Without meditation on the Name, how can any one acquire a virtuous character?”(1-pause)

Commenting on the nature of our body, Guru Ji says: “(This body of ours is perishable) like a house of sand in the middle of a whirl pool, or a bubble which forms in water, when rain falls. (Just as a potter makes a vessel from a clod of clay by) spinning it on a wheel, (similarly a human body is made from) a drop (of semen). However, the souls in all (the creatures) are hand maidens of God’s Name (and there is divine light in all the creatures).”(2)

Next turning his attention towards God, Guru Ji says: “(O’ the Creator), You have created all, and You are the supreme Guru of all. (I wish that) repairing to Your feet (attuning my mind to Your Name), I may worship You. (I wish that I may always) be imbued with the love of Your Name, and long for Your (sight. Because in my view, one who treads (on the path of life), while keeping away from Your Name, is (punished like) a thief (in Your court).”(3)

Contrasting the fate of a self-conceited person who indulges in evil conduct, with the blessings received by the one who is imbued with the love of God’s Name, Guru Ji says: “One who fills one’s life with the poison (of sinful conduct) loses respect. (But the one who) is imbued with the love of the eternal (God’s) Name goes to the house (of God) with honor. (Such a person truly believes), that whatever God does, He does as per His own will. (Therefore), O’ my mother, whosoever lives in His fear, becomes free of fear (of others).”(4)

Now comparing a human being to a beautiful woman, Guru Ji once again addresses those princesses, and says: “(O’ my friends), a beautiful woman wants to enjoy beautiful things (in the world. But she doesn’t realize that all these), tastes for betel leaves, flowers, and sweets lead to afflictions. The more she giggles and feels delighted (in the involvement of such false pleasures), the more she mourns (later. But, the one who seeks) the shelter of the Creator, believes that whatever God does, that happens, (therefore she always lives as per His will).”(5)
Continuing his advice, Guru Ji says: “(The human bride, who remains obsessed with) wearing (enticing) clothes, or too much ornamentation, feels proud of her body, her beauty entices her towards evil passions. Her worldly hopes and desires close the door (to union with the Creator). Without meditating on the Name, her mind becomes like a deserted home (without any bliss).”(6)

Now affectionately advising those princesses, Guru Ji says: “Go back, O’ my daughter-like princely girls, (make the best use of your) early morning hours by meditating on the true Name. Leaning on His love, serve (meditate) on the beloved (God), and through the Guru’s word abandon your thirst for the poison (of worldly riches or evil passions).”(7)

After sending off those beautiful girls who had come to entice him, Guru Ji expresses his gratitude to God for saving him from their enticements. Guru Ji says: “O’ my captivating God, You have enticed my mind with Your love. Through the Guru’s word, I have recognized You. Nanak is now standing at Your door and wishes, that You please show mercy, and bless him that he may remain contented with meditating on Your Name (instead of falling a victim to lust).”(8-1)

The message of this shabad is that if we want to maintain a high moral character and not fall prey to worldly greed and evil impulses like lust and anger, then we should seek and follow the advice of the Guru, and pray to God to bless us with the support of His Name, by enjoying which, we may not feel any other worldly urge.

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<td>at lubaDh lubhaana-o bikham maa-ay.</td>
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<td>nah asthir deesai ayy bhaa-ay.</td>
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<td>ji-o meen kundlee-aa kanth paa-ay.</td>
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<td>gur sabad beechaaray sahj bhaa-ay.</td>
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<td>maigal ji-o faasas kaamhaaar.</td>
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<td>karh banDhan baaDhi-o sees maar.</td>
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In the previous shabad, Guru Ji advised us that if we want to maintain a high moral character, and not fall prey to worldly greed and evil impulses like lust and anger, then we should seek and follow the advice of the Guru, and pray to God to bless us with the support of His Name, by enjoying which, we may not feel any other worldly urge. But the question is; why don’t we do that? Why are we always inclined toward greed, lust, and other evil impulses. The answer is that our mind is more easily attracted towards evil, rather than virtuous deeds. In this shabad, Guru Ji comments on the nature of our mind and tells us how to control it, and thus save ourselves from the sinful tendencies.

Basantt Mehla-1

It is the same light
He says: “Strayed (from the right path), the mind keeps coming and going (wandering) in all directions). It is very much engrossed in the greed for the poisonous worldly riches. It never seems to be steady in the love of the One (God). Just as a fish gets its throat caught in a hook (similarly, a human being gets caught in the web of worldly greed).”(1)

Stating how the mind can be brought under control and put on the right path, Guru Ji says: “The strayed mind realizes (its mistake), when in a state of equipoise it reflects on the Guru’s word and meditates on the eternal Name.”(1-pause)

Now illustrating the nature of the mind with beautiful metaphors, Guru Ji says: “(O’ my friends, the human) mind wanders around like a black bee (flying from flower to flower), because it craves to satisfy the evil desires of its (nine) openings (two eyes, two nostrils, two ears, one tongue, and two genital organs). Being obsessed with lust, just as an elephant gets trapped (in a false pit), and then bound in chains it suffers the blows of (iron) goad on its head (similarly caught in the pursuit of its evil desires, a human being keeps suffering in the pains of births and deaths).”(2)

Giving some more examples to illustrate the nature of the human mind, and stating the consequence of not meditating on God’s Name, Guru Ji says: “Without devotion (to God, the human) mind remains foolish like a frog (which is attracted to cob webs instead of lotus flowers). Those who are bereft of Name are accursed in God’s court. They are deemed to be without (any honorable) caste or lineage, and nobody even wants to remember their name. Bereft of virtues, they are always in pain.”(3)

Therefore advising us about what to do, Guru Ji says: “(O’ my friends, remember that our) mind is mercurial, and we ought to keep it under control, so that it may not run after (evil desires. Also remember that) without being imbued in the relish of God’s (Name), one doesn’t receive any honor or credit anywhere. (Therefore pray to the Creator and say: “O’ God) You Yourself are the listener (of our prayers), and Yourself are our protector. Upholding the earth, You Yourself take care of all, and know (the state of mind) of all.”(4)

Now putting himself in our place, Guru Ji deliberates over the entire situation and as if addressing his mother, says: “O’ my mother to whom can I go and say anything, when He Himself strays me? (If He would) unite me with the Guru; I could state my situation (to him). Then I could renounce my faults, and acquire virtues. (The one who is) imbued with the word of the Guru, merges in the eternal God.”(5)

Listing more benefits of seeking the shelter of the Guru, he says: “(O’ my friends), by meeting (and listening to) the true Guru, one’s intellect becomes superior. (As if) washing off one’s mind with (the Name), one drives out (the dirt) of ego, and one’s mind becomes immaculate. Then forever one remains emancipated (from evil desires), and no one can bind one (again to worldly affairs). Such a person always meditates on the Name, and nothing else (interests that person).”(6)
However, once again reminding us that everything happens as per God’s will, Guru Ji says: “(O my friends), it is per God's will that the mind comes and goes (and keeps wandering). The same One (God) pervades in all, and nothing more can be said about it. Everywhere His command prevails, and the entire universe (is created, and) merges back as per His command. All pains and pleasures happen as per His will.”(7)

Guru Ji concludes the shabad by acknowledging the infallibility of God, and virtues of (Gurbani) the Guru’s word he says: “(O Master), You never make a mistake. Whom the Guru recites his word (Gurbani), that person’s intellect becomes unfathomably (wise). You are the great Master, and reside in the word (can be realized by reflecting on Gurbani the Guru’s word). The mind of Nanak has been convinced by praising the eternal God (through Gurbani).”(8-2)

The message of this shabad is that our mind is mercurial and it keeps wandering in many directions to satisfy its impulses of lust and greed. As a result, we have to suffer pain both in this and the next world. So this mind needs to be brought under control. The only way to do this is to beg God to unite us with the true Guru, so that by listening to his Gurbani, we may remove our evil desires, and meditate on God’s Name, which would keep the mind stable and focused.
In the previous so many shabads, Guru Ji advised us to meditate on the Name of our Creator, and sing His praises. It is quite natural that those who truly follow this advice have a longing in them to see their Deity, and behold in front of them the object of their worship. In this shabad, Guru Ji describes some traits and signs of those true devotees of God, who sincerely thirst for His sight.

He says: “The human being, who is thirsty for the vision (of the Creator), abandoning duality (love of anything else), gets absorbed in the love of One (God) alone. Like churning milk, such a person reflects on the word (of the Guru), and enjoys the nectar of Name, and that person’s pain and grief disappears. Through the Guru, that person realizes and merges in the One (God).”(1)
Next addressing God directly, Guru Ji says: “(O’ my Master), innumerable beings wail for Your sight, but it is only a rare one, who by attuning to the Guru’s word, recognizes (Your form).”(1-pause)

Listing some of the great qualities of that one supreme Being, and the need to worship only that one Power, Guru Ji says: “(O’ my friends), even the Vedas tell us that we should utter the Name of only One (supreme Being). But no one has found His limit. There is only one Creator, and without any apparent support has held the sky in place.”(2)

Now describing the kind of divine wisdom one obtains from the Guru, he says: “(O’ my friends), from the perfect Guru, one comes to know that to sing Gurbani (the Guru’s word), and to meditate on it is the true (divine) wisdom. Unutterable is the discourse of the one detached God. Only one Word (His Name) is the true stamp of His approval.”(3)

Next listing the qualities of a Guru following person, who obtains union with the Supreme Being, Guru Ji says: “If a person firmly practices the one true faith through the Guru’s instruction, that (person) remains perfect throughout all ages. That person remains continually attuned to the nonstop (divine) melody. Such a Guru’s follower obtains to the incomprehensible and limitless (God).”(4)

Stressing the oneness of God, Guru Ji says: “(O’ my friends), there is but only one throne and one (eternal) King (of the entire world). That carefree (Power) pervades everywhere. The entire universe is His creation; He is the origin of all the three worlds. That one Creator, who is pervading everywhere is inaccessible and incomprehensible.”(5)

Commenting on the administration and justice system of the King of the world, Guru Ji says: “There is only one Power, whose Name is eternal, (and in whose court) true justice is dispensed. There truthful conduct (in life) is approved and honored, and in the true court (of God, such a person) is blessed with glory.”(6)

Now Guru Ji tells us how to worship Him. What happens to those who do not worship or fear God? He says: “(O’ my friends), the one and only way to worship (God) is to love Him alone. If you don’t worship or have His fear (in your mind), then you keep coming and going (in and out of this world). From the Guru, one who understands that one is (like) a guest (in this world), that one becomes imbued with the relish of God’s love and is approved (in His court).”(7)

Guru Ji concludes the shabad by describing the blissful state of his own mind. He says: “(O’ God), both here and there and everywhere, I see You, and meditate on You in a state of equipoise. Except for You, O’ my Master, I don’t love anyone else. (I) Nanak say that by reflecting on the word (of the Guru), I burnt off my ego, and the true Guru showed me the vision of eternal God.”(8-3)
The message of this shabad is that we should understand that there is only one Power, and ruler of the world. If we want to be accepted and honored in the court of that eternal King, we should seek the guidance of the true Guru and become imbued with His love and devotion, and live a truthful life.

basant mehlaa 1.

chanchal cheet na paavai paaraa.
aavat jaat na laagai baaraa.
dookh qhano maree-ai kartaraa.
bin pareetam ko karai na saaraa. ||1||
sabh ootam kis aakha-o heena.
har bhagtee sach naam pateena.
rhaha-o. ||1||
a-ukhaDh kar thakee bahutayray.
ki-o dukh chokai bin gur mayray.
bin har bhagtee dookh qhanayray.
dukh sukh daataay thaukur mayray. ||2||
rog vado ki-o baaDh-o Dheeraa.
rog bujhai so kaatai peeraa.
mai avgan man maahi sareeraa.
dhoodhat khojat gur maylay beeraa. ||3||
gur kaa sabad daaroo har naa-o.
ji-o too raakhahee tiwai raha-o.
jag rogee kah daykh dikha-o.
har nirmaa-il nirmal naa-o. ||4||
ghar meh ghar jo daykh dikhaavai.
gur mahlee so mahal bulaaavai.
man meh manoo-aa chit meh cheetaa.
aisay har kay log ateetaa. ||5||
harakh sog tay raheh niraasaa.
amrit chaakhar naam nivaasaa.
aap pachhaan rahai liv laagaa.
janam jeet gurmat dukh bhaagaa. ||6||
In the previous *shabad*, Guru Ji asked us to understand that there is only one Power and one Ruler of the world. If we want to be accepted and honored in the court of that eternal King, we need to seek the guidance of the true Guru and become imbued with His love and devotion, and live a truthful life. But as indicated earlier, this mind of ours is very mercurial. It keeps jumping from one thought to another, and doesn’t remain focused on one topic, particularly meditation on God. It is more interested in matters of worldly riches and power, or sinful pursuits, such as slandering or cheating others. In this *shabad*, Guru Ji addresses this topic again and tells us how to control this mind of ours, and how to cure ourselves of the malady of ego, and other such afflictions of the mind.

As if conversing with God on our behalf, Guru Ji says: "(O’ God), this mercurial mind cannot find Your limit. It doesn’t take any time for it to come and go (keep jumping from one topic to the other). O’ our Creator, because of this (weakness), we suffer immense pain and die (keep suffering the pains of birth and death), and without You, O’ Beloved, no one takes care of us.”(1)

Instead of pointing fingers toward others, Guru Ji humbly defines who is truly virtuous. He says: “All are sublime; whom can I call unworthy. (In my view, anyone) whose mind is pleased by engaging in the worship of God and His true devotion, obtains glory.”(1-pause)

As if, once again interceding on our behalf, and relating to God the result of our unsuccessful efforts to control our mind, Guru Ji says: “(O’ my Creator), I am exhausted after trying many different remedies (to cure the mercurial nature of my mind, but I have realized that) without the help of my Guru, these maladies of mine cannot go away, and without worship of God, one suffers many sorrows. O’ my Master, You are the Giver of all pains and pleasures.”(2)

Now, as if relating his personal story of how he was cured of the mercurial nature of his mind, Guru Ji says: “(O’ my friends, I was worried) that I was afflicted with this serious disease (of ego, and was wondering) how could I pacify myself. (Then I realized that only the Guru) who can diagnose this disease can also remove its pain.
It is the same light
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<th>basant mehlaa 1 ik tukkee-aa.</th>
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Basant Mehla-1
Iktukeeaa

In the previous shabad, Guru Ji advised us that we should listen to (Gurbani) the Guru's words. Because it is only Gurbani, which can help us become one with our Creator. However in those days, ignoring such advice, many people in India would desert their families and go to jungles and mountains, smear their bodies with ashes, and start living as yogis. They used to believe that merely by adopting such outward symbols of yoga or renunciation, they would obtain union with the Supreme Being. It appears that Guru Nanak Dev Ji happened to meet one such yogi, who seemed to be proud of his smeared body and outer garbs. In order to give him some immaculate advice, which is useful for all of us Guru Ji, uttered this shabad.

Addressing that yogi, Guru Ji says: “O’ besmeared one, (be careful) lest you become arrogant, because O’ naked man, yoga (union with God) is not obtained in this way.”(1)

Guru Ji then asks him: “O’ ignorant one, why have you forsaken God’s Name, which would be of real use to you in the end (at the time of death)?”(1-pause)

Suggesting to him what to do, Guru Ji says: “Ask your Guru, and reflect on this: (there is no need to abandon your household and live in jungles, because) wherever I look, I find God pervading there.”(2)

Now humbly addressing God, Guru Ji says: “(O’ God), what can I say, when I myself am nothing. All one’s (high) caste and honor lies in remembering Your Name.”(3)

Now as if cautioning a householder, Guru Ji says: “(O’ householder), why do you get inflated with ego, upon seeing your possessions and riches.? (Remember that), at the time of your departure (from this world), nothing will be yours.”(4)

Stating the basic principles of yoga or union with God, Guru Ji says: “(O’ my friend), stilling the five impulses (of lust, anger, greed, attachment, and ego), keep your mind still. This is the foundation of the way to union with the Creator.”(5)

Next pointing out the problems, which do not let one succeed in obtaining union with God, Guru Ji says: “(O’ man) your sense of ego is like a rope around your (spiritual) legs, (which doesn’t allow you to proceed toward God). O’ ignorant one, you are not remembering God, but by doing so, you could obtain salvation.”(6)

Alerting him, Guru Ji says: “Don’t let God be forsaken (from your mind, lest) you suffer punishment in the end.”(7)

Now telling him what he ought to do, Guru Ji says: “(O’ man), if you reflect on the word of the Guru, your ego will depart and you will obtain true union (with God. He will then) come to reside in your mind.”(8)
Once again advising him that union with God is not obtained by such yoga practices as living in lonely places, Guru Ji says: "(O’ yogi), you do not remember (the Creator), who gave you this body and soul. (But remember) O’ foolish one, no union with Him is obtained by such practices as living in cemeteries and graveyards.”(9)

In conclusion, Guru Ji says: “Listen (O’ yogi), Nanak is uttering divine virtuous words. Open your (inner) eyes and recognize (God pervading everywhere. You need not go to any forests or mountains in search of Him).”(10-5)

The message of this shabad is that to obtain union with our Creator, there is no need to become a yogi, adopt holy garbs, or smear our body with ashes. What we need to do is to listen to the immaculate advice of the Guru (Gurbani as included in Guru Granth Sahib), control our ego and meditate on God's Name with love and devotion. This is the only true way to obtain yoga or union with the Supreme Being.
In the previous shabad, while apparently talking to a yogi, Guru Ji advised us, that to obtain union with our Creator, there is no need to become a yogi, adopt holy garbs, or smear our body with ashes. All we need to do is to listen to the Guru, and do the things he asks us to do, namely singing God’s praises and meditating on His Name. But most of us, don’t follow Guru’s advice, and let our mind fill us with all kinds of doubts. Then confused by dual thoughts, we become easy targets for being misled and evil advice. In this shabad, Guru Ji warns us against duality or double mindedness, which gives rise to bad intellect and evil deeds, and advises us to follow Guru’s advice, which alone can bring us peace and save us from punishment at the hands of the demon of death.

He says: “Double mindedness about love for worldly wealth instead of God, gives rise to evil intellect, by which one does blind (foolish) deeds. This is how the one who follows the dictates of one’s mind keeps wandering in darkness.”(1)

Telling the reason why the one who follows the dictates of one’s mind, ends up doing foolish or blind deeds, Guru Ji says: “(O’ my friends), our mind is (spiritually) blind and it follows (misguided) blind intellect. Without doing what the Guru says, its doubt doesn’t go away.”(1

Commenting further on the state of self-conceited persons, Guru says: “To the blind self-conceited persons, Guru’s instruction doesn’t sound appealing. They become like beasts, whose self-conceit doesn’t go away (they are so arrogant that they think they know better than the Guru).”(2)

Now Guru Ji describes some aspects of the Creator’s process of creation. He says: “The Creator has created 8.4 million (innumerable) species of creatures. My Master creates and absorbs them back (destroys), when He so pleases.”(3)

Commenting on the state of the world, Guru Ji says: “The entire (world) has gone astray; it doesn’t alter its conduct in accordance with the word (of the Guru). That one alone understands this thing, who seeks guidance of the Guru God.”(4)

Describing the blessings received by those who seek Guru’s guidance he says: “(O’ my friends), the servants (followers of) Guru are pleasing to the Master. They are forgiven (and blessed by God), and they don’t have to depend on the demon of death (for any mercy or favor).”(5)

Explaining further why Guru’s followers don’t have to deal with the demon of death, Guru Ji says: “(O’ my friends), those who love only the One (God), removing their doubt, He unites (them with Him).”(6)
Stating clearly how that Creator can be pleased, Guru Ji says: “(The Almighty) is independent, infinite, and limitless. That Creator of this universe is pleased only by truth (true love for Him, and truthful living).”(7)

Guru Ji concludes the shabad, stating how the Guru helps a person. He says: “O’ Nanak, the Guru puts the strayed ones on the right (spiritual path). He shows them the One (Supreme Being) and attunes them to the eternal (God).”(8-6)

The message of this shabad is that if we want to remove the darkness of our ignorance and want to get rid of our self-conceit, which makes us behave like animals, then we should seek the Guru’s grace and follow his advice. Then we would become pleasing to God, and showing His mercy He would remove all our doubts, and unite us in His blissful union.

basānt mehlaa 1.

aapay bhavraa fool bayl.
aapay sangaṭ meet mayl. ||1||
aisee bhavraa baas lay.
тарвар foolay ban haray. ||1|| rahaa-o.
aapay kavlaa kant aap.
aapay raavay sabad thaap. ||2||
aapay bachhroo ga-oo kheer.
aapay mandar thamh sareer. ||3||
aapay karnee karanaa.
aapay gurmukh kar beechara. ||4||
too kar kar daykheh karanaa.
jot jee-a asa3kh day-ay aDhaar. ||5||
too sar saagar gun gaheer.
too akul niranjan param heer. ||6||
too aapay karṭaa karan jog.
nihkayval raajan sukhee log. ||7||
naanak Dhaaraapay har naam su-aad.
bin har gur pārētâm janam baad. ||8||7||
In the previous many *shabads*, Guru Ji has told us that God pervades everywhere and in the heart of all creatures. In this *shabad*, he beautifully explains how that all-pervading God is not only residing in His creatures, but also playing seemingly impossible double and triple roles.

Giving his first example, Guru Ji says: “He Himself is the black bee, Himself the flower, and Himself the creeper. He Himself is the (holy) congregation, and He Himself brings the (congregant) friends together.”(1)

Describing how the plants and vegetation respond, when He is playing the role of a black bee enjoying their fragrances, Guru Ji says: “As a black bee, He so enjoys their fragrance, that all trees and forests flower blossom forth (as if to invite Him to come and sit on them).”(1-pause)

Stating, the overall concept about the Supreme Being, this world, and worldly wealth, Guru Ji says: “(O my friends, He) Himself is Lakshmi (the goddess of wealth), Himself her husband (god Vishnu). On His own, He establishes (the world) by His command, and Himself enjoys it.”(2)

Pointing us toward another beautiful scene of a calf lovingly sucking milk from its mother, Guru Ji says: “(God) Himself is the young calf, Himself the cow, and Himself the milk, and He Himself is the main support and the body mansion.”(3)

Commenting upon the roles of a Guru, and Guru following person, he says: “(God) Himself is the deed which ought to be done. He Himself is the Guru, and Himself reflects on His merits in the role of a Guru following person.”(4)

Now Guru Ji directly addresses God, and praising Him says: “O Creator, after creating (everything), You look after it. You give life and sustenance to unaccountable number of creatures.”(5)

Commenting on His merits, Guru Ji says: “(O Almighty), You are unfathomable sea of merits. You are casteless, immaculate, and the most sublime diamond.”(6)

Continuing to recount His virtues, Guru Ji says: “(O God), You Yourself are the Creator who can do anything. You are the immaculate King, and the people who consider themselves under Your jurisdiction, live in peace.”(7)

In closing, Guru Ji says: “O Nanak, one who is satiated with the taste of God’s Name, (believes that) without God and the Beloved Guru, this life is in vain.”(8-7)

The message of this *shabad* is if we want to satiate ourselves and enjoy the relish of God’s union, then we should seek the advice of the Guru, and following his advice, see God pervading in every plant, every flower, and every living creature of this universe.
It is the same light
At the time of Guru Nanak Dev Ji, the first Guru, Muslims were ruling India. In order to please their Muslim masters, many Hindus including priests adopted the Muslim ways, such as wearing blue clothes, having Muslim prayer paraphernalia in their houses, and even adopted Muslim language and way of greeting each other. In this shabad, while praising God for His power and admirable expanse of the world, Guru Ji comments on the ways in which the Indian population has changed itself to please their Muslim masters.

First commenting on the expanse of the world, Guru Ji says: “(O God), it looks like by creating nine regions, seven continents, three worlds, and four yugas (periods), you have set up (Your royal) court. Turn by turn, You provided four Vedas, to serve as lamps (of knowledge) in each Yuga (period).”(1)

Therefore, Guru Ji says: “Such is Your (great) power, O’ my merciful Master of the goddess of wealth, and slayer of demons like Madhu (that we are amazed).”(1-pause)

Now talking about God’s creatures, particularly human beings, Guru Ji says: “In each and every body is present Your light, and all these creatures are like You army, upon whom the judge of righteousness acts as the administrator. The earth is like the big cauldron, from which everyone gets (one’s food) at one time, and Destiny is the store keeper (everyone gets sustenance, according to one’s destiny).”(2)

Describing the fate of those, who instead of gladly accepting what God has blessed them with, ask for more, or indulge in sinful ways to usurp from others, Guru Ji says: “The one who becoming uncontented asks for more, the mercurial mind lands that one into trouble. Then one’s greed becomes like a dark prison, and one’s faults (illegitimate attempts to cheat or rob others) become like fetters on one’s feet.”(3)

Continuing to describe the state of such a greedy person, Guru Ji says: “The capital stock of (such an ungrateful one) is the daily blow of heavy stick on that one’s head, and one’s sin acts as one’s jailor (because of the sins, a greedy person subjects himself...
or herself to daily torture and torment of mind. However, O’ God), whether a person becomes good or bad, all depends upon Your grace (or lack of it)."(4)

Now commenting upon the situation at that time of Muslim rulership, Guru Ji says: “(O’ Almighty, it looks like) it is the turn of Sheikhs (Muslims to rule India, therefore people now) call even the Primal Being as Allah (the Muslim word for God, instead of any Hindi or Sanskrit name). Such has become now the way that even the temples, where Hindu gods are worshipped are being taxed.”(5)

Guru Ji notes that instead of seeing Hindus wearing their traditional dresses such as loincloth and saffron mark, he is noticing that people are copying Muslims in every way. Talking to some Hindus, he says: “(Now I see, that even among Hindus, Kooja, Baang, and Nimaaz (a typically Muslim paraphernalia, and way of saying prayer) has become so common, and to them even God of the universe seems of blue form (like the Muslim belief). I see that in each and every house, even your vocabulary and language has become different. (For example in each and every house, instead of using Hindu terms for addressing anybody), you call him by the typical Muslim term Mian.”(6)

However, as always advising us, Guru Ji humbly accepts God’s will and says: “(O’ God, if I accept that) You are the King and Master of the earth, then I don’t have any power to challenge it. The people living in all the four corners (of the world) pay obeisance to You, and in each and every house, Your praise is being sung.”(7)

Guru Ji concludes the shabad by stating that even though he regrets that Hindus have adopted Muslim way of prayers instead of reading their own holy books, or going to their own pilgrimage stations, he himself asks for such things.

Therefore he says: “(O’ Creator), going on pilgrimages, reading of Simritis, giving alms, brings only very little daily (divine) profit. Nanak says that if one meditates on God’s Name even for a moment, one obtains glory (both in this and the next world).”(8-1-8)

The message of this shabad is that all these so called fourteen worlds and universes are the mansions of God, He is abiding in each and every heart, and He runs the world as He likes. Perhaps that is why at the time, when India was being ruled by Muslims, people had adopted to Muslim ways, not only in their manner of dress and language, but even in the way they said their prayers or worshipped their gods. But, no matter who is the temporal ruler, we should always try to meditate on His Name.

**Personal Note:** - Perhaps that is why Sikhs need their own homeland because without that they are losing their language, culture, and even their identity.

**Note:** This Ashtpadi is composed in Ghar (scale) 2. The previous seven Ashtpadis are in Ghar 1. Total number of Ashtpadis so far=8.
It is the same light
In the previous *shabad* (8-6), Guru Ji had indicated that our mind is (spiritually) blind, because it follows (and is easily misguided by) blind intellect. Without doing what the Guru says, its doubt doesn’t go away.

In this *shabad*, he compares our mind to a small child, who is so much hyperactive that it doesn’t remain seated at one place for long. It keeps running around in all directions and poking its fingers in everything. Naturally its parents are concerned lest it may hurt itself, so they take it to a doctor to help them. In this *shabad*, Guru Ji tells us about the doctor who can help us control our child like mercurial mind.

He says: “Within the body township resides a child (like mind), who does not remain still even for a moment. (People) get exhausted trying innumerable ways (to control it), but again and again it keeps wandering (in undesirable places).”(1)

He suggests that we should pray to God and say: “O’ my Master, bring this child (like mind) back to the one home (of the heart and stop it from wandering around. But O’ my friends, remember that it is only) when we meet the true Guru (and act on his advice) that we obtain the perfect (God. Under the guidance of the Guru), meditate on God’s Name, (which is like a) mark (of permission to enter God’s mansion).”(1-pause)

Stressing the importance of Guru’s guidance and God’s Name, Guru Ji says: “(O’ my friends), in this entire world the (human) body is like a corpse, in which God’s Name hasn’t come to reside. But when the Guru has made the water of God’s Name to trickle (in the body), then being rejuvenated it blossoms forth (in delight).”(2)

Now sharing with us his own experience in this regard, Guru Ji says: “(O’ my friends), again and again I carefully searched my body (and found nothing). Then the Guru showed me an (astonishing) wonder, that while all the self-conceited ones have exhausted themselves trying to search (God) outside, by following Guru’s instruction I have found Him in the house (of my own body).”(3)

Describing what kind of bliss he is enjoying after seeing the sight of God in his body, Guru Ji says: “(O’ my friends, now I feel that) the merciful Master of the meek has become so gracious on me as if god Krishna has come to the house of Bidar (the poor son of a maid servant). Or just as when Sudaama (the poor childhood friend of god Krishna) devotedly went to meet Krishna; he was rid of his poverty even before he got back to his home; (similarly I feel blessed).”(4)
Now commenting on the glory of God’s Name and those who meditate on it, Guru Ji says: “(O’ my friends), great is the glory (of those who meditate on) God's Name, which my Master has Himself established. (Even if) all the worshippers of power try to slander (the devotees), they cannot diminish (the devotee’s honor).”(5)

Giving the reason why God’s devotee obtains so much honor and why nobody can harm him, Guru Ji says: “(O’ my friends), because of meditating on God’s Name, the devotees are praised and they obtain glory in (all the) ten directions. The egocentric slanderers cannot tolerate (this honor of the devotee, but they cannot do anything about it, so they keep agonizing in their own minds, as if they) have set fire to their own house.”(6)

However regarding the conduct of the devotees, and how they mutually benefit from each other, Guru Ji says: “(O’ my friends), when a devotee meets another devotee, he or she obtains (more) honor, because noting merits in each other, more merits become manifest in them. Those devotees are the beloveds of my Master, who become so humble, as if they are the servants of His servants.”(7)

In closing, Guru Ji says: “(O’ my friends), the limitless Creator is Himself the (life-giving) Water and He Himself unites a person with Him. O’ Nanak, through the Guru, God unites a person with Him, just as water merges in water.”(8-1-9)

The message of this shabad is that if we want to control our mind which is mercurial and restless like a child and again and again strays into doubts and illusions then we should seek the guidance of the Guru, who can teach us how to control it and yoke it into the devotional worship of the Almighty. Then we would find that God is residing within our own heart and we would enjoy a state of utmost happiness. Further God would always protect our honor and ultimately we would merge in Him just as streams ultimately merge in the ocean.

||1192||

SGGS P-1192

basant mehlaa 5 ghar 1 duṭhuke-aa
ik-oNkaar satgur parsaad.

sun saakhee man jap pi-aar.
ajaamal uDhri-aa kahi ayk baar.
baalmeekai ho-aa saaDhsang.
Dharoo ka-o mili-aa har nisang. ||1||

jayri-aa saṇtāa jaacha-o charan rayn.
lay maṣṭāk laava-o kar kirpaa dayn. ||1||
rahaa-o.
In many previous shabads, Guru Ji has been advising us to seek the guidance of the saint Guru and meditate on God’s Name. He has been quoting many legendary stories in support of this advice. In this shabad, he brings together all those stories to once
again convince his own mind and actually us regarding the unique benefits of meditating on God’s Name under Guru’s guidance.

Guru Ji starts with the story of Aja Mall, who was dismissed from his job as a court priest because in spite of advice from his Guru and warnings from the king, he kept indulging in a life of sin and cohabitation with a prostitute. One day by chance, a saint happened to pass by their house and on his advice they named their next child as Narayan (or God). When Aja Mall’s time of death came and he was calling for his dearest son Naarayan, his mind got attuned to God Himself and in His mercy God granted him salvation. Similarly the company of a saint saved a highway robber named Baal Meek. Next Guru Ji cites the story of a young child named Dharoo who was badly insulted by his stepmother and pushed out of the lap of his father the king. On the advice of his mother he went out to meditate on God’s Name as the only way to obtain true honor and impressed by his innocent sincere worship, God blessed him with His sight.

So addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, listen to the true stories (of devotees) and lovingly meditate (on God’s Name). Just by uttering (God’s Name with true devotion) only once, Aja Mall was emancipated. (The dacoit) Baal Meek was blessed with the company of a saint, (which inspired him to meditate on God’s Name and he too was saved. Similarly) God unhesitatingly came to meet even (the young child) Dharoo.”(1)

Therefore Guru Ji also humbly prays to God and says: “(O’ God, I) beg for the dust of the feet (the most humble service) of Your saints. Showing Your mercy, please give me that (dust) so that I may apply it to my forehead.”(1-pause)

Next Guru Ji cites the story of a prostitute named Ganika, who happened to serve a needy saint and asked him for his advice so that a sinner like her could also be saved. In his mercy, the saint gave her his parrot and instructed her to teach it to utter God’s Name. In the process of teaching the bird, her own mind got attuned to God’s Name and she was emancipated. Next Guru Ji refers to a demi-god, who was turned into an elephant because of a curse. One day this elephant went to a pond to drink water, but was caught by a crocodile. Fearing for its life, it earnestly called upon God, and was saved. Then Guru Ji refers to the story of Sudaama, an utterly poor man who was blessed with affluence when he lovingly went to see his childhood friend god Krishna.

So reminding his mind (actually us about these stories), Guru Ji says: “(O’ my mind, see how) Ganika was saved, (when she taught her) parrot to utter God’s Name. Similarly when the elephant meditated on God, it was emancipated (from the clutches of the deadly crocodile. You also know that god Krishna) removed the poverty of his Brahmin (friend) Sudaama. Therefore O’ my mind, you should also worship God.”(2)

Guru Ji next cites the story of a hunter who accidentally hit god Krishna with a deadly poisonous arrow. In his mercy god Krishna emancipated him when
he earnestly repented for his mistake. Similarly god Krishna straightened the (curved posture of a) hunchback woman named Kubija, when she humbly bowed before him, and he also saved the poor minister Bidar, because of his humility.

Referring to these incidents, he says: “(O’ my mind, remember that god Krishna) emancipated even that hunter who struck (Krishna) with his arrow. Kubija was saved (just by the) touch of the thumb of (Krishna’s) foot. Similarly Krishna emancipated poor Bidar, because of his humble sentiments. Therefore O’ my mind, you should also meditate on God.”(3)

Guru Ji next refers to the famous story of the devotee Prehlad, who refused to worship his own father and king Harnakash, and instead kept meditating on God’s Name. Ultimately God interceded on his behalf, killed Harnakash, and thus saved His devotee. Then quoting the legend of Mahabharata, Guru Ji reminds us how God saved the honor of Pandav queen Daropti, when she was about to be completely disrobed in an open court.

Therefore, Guru Ji says: “(O’ my friends), God Himself saved the honor of Prehlad. Similarly when Daropati’s clothes were being (forcibly) removed, God saved her honor. (In short), whosoever served (and remembered God), in the last (most critical moment, he or she was saved. Therefore) O’ my mind, you should also serve (that God so that) you may also cross over (this worldly ocean).”(4)

Now Guru Ji refers to those true devotees, whose compositions are included in Guru Granth Sahib Ji. First he refers to Dhanna, the innocent son of a farmer who, while his father was going out of town, was asked to make sure that in his absence, The Thaakur (a stone idol) in the house daily drinks milk. Taking this order too literally poor child stopped eating or drinking anything unless the idol would drink milk, placed before it. It is believed that ultimately God was so moved by the innocence of this child that He became manifest in the statue itself and drank the milk. Similarly it is said that devotees Tirlochan and Baini were emancipated by meeting their Guru and following his advice.

Referring to these stories, Guru Ji says: “(O’ my mind), Dhanna was emancipated because he served (God) with child like innocence. Meeting with the Guru (and following his guidance), Tirlochan obtained perfection. The Guru also enlightened the mind of Baini. Therefore O’ my mind, you should also become God’s devotee.”(5)

Quoting examples of other devotees whose immaculate words are also included in Guru Granth Sahib Ji, Guru Ji says: “(O’ my mind, remember that when) Jaidev abandoned his self-conceit (of being a Brahmin, he was blessed), and the barber Saain was saved by serving (God), because his mind would not wander anywhere (and would remain focused on Him). O’ mind, you would also be ferried across (this worldly ocean), if you seek the shelter (of the Guru).”(6)
Noting the blessings obtained by other devotees who meditated on God’s Name, Guru Ji says: “(O’ God), showing Your grace You have saved those devotees whom You have made Your own. You haven’t taken into account any of their merit or fault. Seeing this way (of blessing Your devotees), my mind is engaged in Your service (and devotion).”(7)

Guru Ji concludes the shabad by counseling his own mind (and indirectly us) to remain in the shelter of the Guru and humbly following his advice.

So citing examples of other prominent devotees, Guru Ji says: “(Look O’ my mind), Kabir Ji (obtained such a high spiritual status, because he) meditated on the one God with single minded devotion. As for Nam Dev, God abided in his company. Ravi Das also meditated on the supreme Being of unparalleled beauty. O’ Nanak, Guru is the embodiment of God, (so you should remain in the shelter of the Guru, keep following his advice and meditating on God’s Name).”(8-1)

The message of this shabad is that if we want to stabilize our mind and be saved in spite of all our sins then taking inspiration from the stories of the devotees, we should also meditate on God’s Name with true love and devotion.

basant mehlaa 5.

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<td>bhagat bihoona khand khand.</td>
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<td>gobind bhajahu mayray sadaa meet.</td>
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<td>Dhoomm baadar sabh maa-i-aa saaj.</td>
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<td>paap karantou nah sangaa-ay.</td>
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<td>ha-o ha-o karaat baDhay bikaar.</td>
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<td>kaam kroDh man vas kee-aa.</td>
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<td>supnai naam na har lee-aa.</td>
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In this world, we see many people are suffering from one kind of pain or other, whether it is some disease, tragedy, loss, poverty, or mental predicament, and this situation continues birth after birth with no end in sight. In this shabad, Guru Ji tells us how we can solve all these problems; end our suffering and how we can obtain eternal peace and happiness.

Describing the fundamental cause of human suffering, Guru Ji says: “(O’ my friends), without meditation on God, (human beings) are driven into hell, and for many births they keep wandering through innumerable existences. Without the worship (of God, man’s mind remains scattered in many directions, as if it has been shattered) into many pieces and without realizing (God) the demon of death punishes it.”(1)
Therefore Guru Ji affectionately advises us and says: “O’ my friends, always meditate on the Master of the universe and always love the eternal word (of your Guru).”(1-pause)

Commenting on the general nature of a human being to amass more and more wealth, by all possible moral and immoral means, Guru Ji says: “Being obsessed with the infatuation for poisonous (worldly wealth, one) keeps coming and going. One doesn’t hesitate while committing sin (for the sake of worldly wealth). One doesn’t realize that all ostentations (of worldly wealth are short lived like) clouds of smoke. Therefore, he doesn’t get any contentment.”(2)

Describing the consequences of the world being generally selfish, and every person trying to acquire more and more wealth and possessions and indulging in ego, Guru Ji says: “When one becomes obsessed with selfishness, one’s sinful tendencies multiply. In this way, due to worldly attachment or greed the world is drowned (in suffering). Lust and anger have controlled (one’s mind). Therefore even in a dream one has not meditated on God’s Name.”(3)

Commenting further on the state and fate of an ordinary human being, Guru Ji says: “Sometimes a person becomes a king, and sometimes a beggar. In this way, the entire world is bound in (the spells of) sorrow and happiness. But no arrangement is being made for the emancipation of mind (from the ups and downs of pain and pleasure). Instead one is being bound by more and more sins every day.”(4)

Describing the pitiable state of a human being, who often commits many sins for the sake of his or her near and dear ones, Guru Ji says: “(In the end), none of one’s close mates and friends become one’s companions (and share one’s punishment or pain). What one has sown, one has to reap oneself. (The worldly possessions) for which one committed many sins, abandoning them in an instant, the foolish one departs (from the world).”(5)

Explaining why man commits sinful deeds and then suffers, and commenting on the nature of the Creator who has created him, Guru Ji says: “(O’ my friends, a human being has been) immensely strayed by his or her attachment for worldly wealth. Swayed by the writ of destiny based on one’s past deeds, one keeps doing (similar) deeds. (However God, the real) Doer (of everything) is Himself detached. He is not affected by any kind of virtue or sin.”(6)

Now Guru Ji shows us how to pray to God to save us from the pains of birth and death. As if interceding on our behalf, he says: “O’ merciful Master of the universe, please save us. O’ my perfect and kind God, I have come to Your shelter. Except for You, there is no other place (for me. Therefore) showing Your mercy, please bless me with Your Name.”(7)

In closing, Guru Ji says: “(O’ God), You are the Creator and the Doer (of everything). You are the highest of the high and infinitely boundless. Showing Your mercy, please attach me to Your Name. Slave Nanak seeks God’s shelter.”(8-2)
The message of this shabad is that we have been wandering and suffering pains of birth and death through innumerable existences, and still there seems to be no end to our sufferings. That is because of our destiny based on our past deeds, we keep repeating those sinful acts for the sake of worldly wealth, which landed us in trouble in the first place. The only way to end this vicious cycle is to humbly seek the shelter of God and pray to Him to show His grace, bless us with His Name and save us from drowning in this worldly ocean.

The same light
This Vaar (epic) is the shortest of all Vaars. It consists of only three Paurrees (or stanzas). Unlike other Vaars, there are no additional saloks (or couplets) before the Paurrees. The word Mehl is used in the title Basant Ki Vaar Mehl-5, rather than the usual Mehta.

Why all these differences, we don’t know. But one thing is certain: this Vaar (or epic) is complete in itself as indicated by the numerals (3-1) at the end, which means that there are three stanzas, and only one shabad in this Vaar. In this Vaar Guru Ji stresses four points: meditation on God’s Name, singing His praise, character of a Guru’s follower, and man’s origin and ultimate place of rest.

First of all advising us about the importance of God’s Name, Guru Ji says: “O my brother, blossom with delight by meditating on God’s Name. It is only because of the writ of destiny based on past deeds that we obtain this pleasant season (of human birth. Just as with the falling of rain), the woods, grass and all the three worlds blossom forth; (similarly the mind of that human being gets delighted) who obtains the ambrosial fruit (of God’s Name). Meeting with the saint (Guru), happiness wells up and all one’s dirt (of evil thoughts) is removed. (In short) O Nanak, the person who meditates on the one (God’s) Name, doesn’t wander (in existences) again.”(1)

Guru Ji now tells us about the blessings a person obtains who leans on the support of God. He says: “(O my friends), they who have sought the support of the eternal (God), have (so brought under control) all the five powerful (demons of lust, anger, greed, attachment, and ego, as if they have) bound these down. (God) has made them meditate on His feet (the Name), as if the merciful (God) has come to stand within (them). All one’s maladies and sorrows are eradicated and every day (one looks) fresh and energetic. Day and night (at all times), one meditates on (God’s) Name, and doesn’t go through (the rounds of birth and) death again. O Nanak, one becomes the same from whom one issued forth.”(2)

Guru Ji concludes the Vaar by giving his answer to the often-asked question about man’s origin, and what is the best way to lead this human life. He says: “(Many people often ask such questions as) from where does (the man) spring forth, where does it live (before coming into this world) and ultimately where does one merge? (The answer is that), all creatures and beings are the creation of God the Master. Nobody can estimate His worth (or know how and from where God came). That Master is inaccessible and incomprehensible and no one can come close to Him (as regards His power or limits). What true sermon his perfect Guru has given him, Nanak recites that (to the world).”(3-1)

The message of this shabad is that instead of bothering about such questions as from where we have come or where we have to go, we should use this rare opportunity of human life to meditate on God’s Name. Then our life would blossom like flowers in the season of spring, and we would merge back into our Creator.
In this *shabad*, Kabir Ji is sharing with us the feelings of ecstasy and bliss which he is enjoying in his heart while seeing nature and everything else in it blooming in *Basant* (the season of spring), after which this chapter has been named.

Expressing his delight at the sight of nature in bloom, Kabir Ji says: “(I am seeing that) both earth and sky have blossomed forth (in this season of spring). In fact, in each and every heart is illuminating the Divine light.”(1)

Noting that God is illuminating the entire universe, Kabir Ji says: “(O’ my friends), God the King is blossoming forth (and illuminating the universe) in limitless ways. Wherever I look I find Him pervading there.”(1-pause)

Kabir Ji adds: “Secondly (I see that because of His light) all the four *Vedas* are in bloom and also in blossom are the *Simritis* along with the Semitic texts (All these holy books have become manifest, by God’s grace).”(2)

In conclusion Kabir Ji says: “Even Shiva, who remains meditating in yoga (union with God) is rejoicing. In fact, the Master of Kabir is equally pervading in all.”(3-1)

**The message of this *shabad* is that when we realize that God’s light is pervading everywhere, and we feel that every thing is blossoming as if there is season of spring and our heart also feels a sense of ecstasy and delight.**
In this shabad, Kabir Ji draws our attention to two very important points. One, how everybody is arrogant for one reason or another, and secondly how everybody is asleep and unaware that we are being robbed of our capital of life breaths and letting our life be wasted in pursuit of worldly possessions.

He says: “The (scholarly people) pundits are intoxicated studying (holy books like) Puranas. The yogis are intoxicated in their yoga (postures or) meditation. The recluses are intoxicated in their self-conceit, and the penitents feel arrogant (thinking that they have) found the secret of penance.”(1)

Therefore summarizing the entire situation, Kabir Ji says: “In fact, all are intoxicated (and asleep in their pride about one thing or the other), and nobody is awake (and alert to the fact that arising from their own body, the impulses of lust and anger like) thieves are robbing them (of the merits of all their good deeds).”(1-pause)

However, Kabir Ji does want to acknowledge some exceptions who have been awake and alert in the spiritual sense. He says: “(O my friends, there are some people who did remain alert to worldly enticements and evil impulses. For example) Sukdev (the son of sage Vyas, the author of Mahabharata), and Akaroor the brother of Kanss (the
evil maternal uncle of god Krishna) remained awake, (and instead of running after worldly wealth, they meditated on God’s Name. Similarly) Hanuman, in spite of supporting a monkey tail remained alert and god Shiva remained awake in serving at (God’s) feet. Even in Kal Yug (the present age), devotees like Nam Dev, and Jai Dev have been awake (and alert in meditation of God’s Name).”(2)

However Kabir Ji wants to caution us against being hasty in judging a person on the basis of one’s sleeping or waking patterns. For example one might be awake in the early morning hours, not for meditating on God’s Name, but because one wants to rob some one’s house. Or one might be asleep during the day, not because one is lazy, but because one has to work the night shift. Therefore, Kabir Ji says: “(O’ my friends, people) stay awake or sleep for a variety of reasons. But that waking up alone is sublime, which one does as per Guru’s advice. Kabir says that the thing, which proves most useful to this body is meditation on God’s Name.”(3-2)

The message of this shabad is that we should remain alert (to worldly enticements), and shouldn’t let this human birth be wasted in worldly pursuits. We should listen to Guru’s advice and engage our body in the task of meditating on God’s Name without any sense of arrogance or intoxication.

In the central idea of previous shabad, (the sentence before pause), Kabir Ji stated that all are intoxicated (and asleep in their pride about one thing or the other), and nobody is awake (and alert to the fact that arising from their own body, the impulses of lust and anger like) thieves are robbing them (of the merits of all their good deeds).

In this shabad, he elaborates on this theme with an allegory (a narrative with an underlying meaning different from the surface meaning of the story or poem).
First commenting on our mind, its craze for Maya and its domination over the human soul, Kabir Ji says: “(O’ my friends, the mind which is the outgrowth of Maya (worldly attraction, enjoys it so much, as if a) mother has given birth to its own husband. (Also the mind has become so powerful that it is controlling the soul, which should be other way around. It is like a) son fondling his father, and without breasts feeding milk (to the soul and making it addicted to the worldly pleasures).”(1)

Pointing to the extremely unhealthy influence of the evil culture of present age, Kabir Ji says: “Notice O’ people, the sway of Kal Yug (the present dark age in which the mind, which is the outgrowth of Maya or worldly enticements is so enjoying the false worldly pleasures, as if) a son has married his own mother.” (1-pause)

Commenting further on the ways of the mind, Kabir Ji says: “(Our mind so easily jumps from one thought to another as if it is a little calf which is) jumping without feet. (When any of its worldly desires is fulfilled it feels so happy, as if) it is laughing without the mouth. (It remains so lost in its worldly involvements, as if) without feeling sleepy, a man tries to sleep (and keeps lying on the bed and having many dreams, as if) it is churning milk without (the churning) pot.”(2)

Kabir Ji now concludes this allegory by stressing upon the importance of the Guru in our life. He says: “(O’ my friends, Maya, the worldly attachment) is like a cow without teats (so it cannot yield the milk of happiness) and our soul is traveling long distances without any need for travel. Kabir wants to make people understand that without the guidance of the true Guru, one cannot find the (right) way (of life).”(3-3)

The message of this shabad is that only through Guru’s guidance, can we control our mind, make it meditate on God’s Name and reach the abode of God. This is the effect of Kalyug (the present age).

It is the same light
This *shabad* relates to the famous legend of devotee *Prehlad*, about whom it is said, that before he was born, as advised by the sage *Narad*, his mother used to loudly utter God’s Name. As a result *Prehlad* became *Narad’s* disciple and started meditating on God’s Name at a very early age. But by virtue of certain blessings received from God, his own father the king *Harnakash*, assumed that he had become immortal. Therefore he became so arrogant that he declared that he himself is the Supreme Being and issued a strict command that henceforth all his subjects should worship him, and not God. In this *shabad*, Kabir Ji briefly narrates what happened when his parents sent *Prehlad* to school for study.

He says: “*Prehlad* was sent to school for studying. He took many of his childhood friends along with him. (But when his teacher wrote some initial worldly symbols on his wooden slate, *Prehlad* said to him: "(O’ teacher), why do you teach me all these worldly entanglements, just write the name of God on my wooden slate.”(1)

His teacher told *Prahlaad* about his father’s command that no one can talk about God. To which *Prahlaad* replied: “O’ my respected teacher, I wouldn’t forsake God’s Name, and I don’t have interest in learning anything else.”(1-pause)

Continuing the story, Guru Ji says: “(Then his teacher) *Sanda Marka* went and complained to the king, (who became furious on hearing about it and) right away summoned *Prahlaad* to his presence. (On the way the teacher told *Prehlad*, how angry his father was and how he might punish him. So trying to advise *Prehlad*, he said: “O’ *Prehlad*), forsake the habit of uttering God’s Name. If you do as I say, I would immediately get you saved (from your father’s wrath).”(2)
But Prehlad replied: “(O’ teacher), why do you bother me again and again? It is God, who has created all waters, lands and mountains. You may burn me alive or kill me, but I wouldn’t forsake God, because it would bring shame to my Guru.”(3)

Guru Ji adds: “(When the king heard about such reply to his teacher’s suggestion, he became so mad that) drawing his sword he angrily advanced (toward Prehlad and challenged him) to show his savior. (Then assuming a very dreadful form of half lion and half man, God) emerged from a pillar and tore apart Harnaakash with His nails.”(4)

Therefore, Kabir Ji concludes: “(O’ man), that sublime Being is the God of all gods. For the love of His devotee, He assumed the form of half man and half lion. Kabir says, nobody can understand His limits; innumerable times He has saved (His devotees like) Prehlad.”(5-4)

The message of this shabad is if we have firm faith in God and stick to it in spite of all threats, then He would surely come to our rescue and destroy our enemies.

In this shabad, Kabir Ji talks about one very big weakness and evil habit in human beings. That weakness is their uncontrollable impulse of lust, which compels them to adultery. This disease is so common that not only ordinary human beings but also many great saints and gods have been misled by it. Expressing his own helplessness against this monster, Kabir Ji prays to God to save him from this ailment and thus indirectly shows us how we can also save ourselves from this and other such maladies.
Addressing God, he says: “(O’ God), within this body of mine resides the thief of lust, who has stolen away my jewel of (divine) wisdom (and has corrupted my intellect). O’ God, to whom may I, a helpless person, go and ask (for help? When I reflect that even among great men, I hardly find) anyone who wasn’t blemished (by lust, then) who am I (before such an evil force)?”(1)

So briefly stating his problem, Kabir Ji says: “(O’ God, I cannot bear this dreadful malady. (Please tell me), how can I control my mercurial mind (from this passion)?”(1- pause)

Now Kabir Ji cites examples of even great gods, saints, and sages who were afraid of this passion. He says: “(O’ God, devotees like) Sanak, Sanandan, Shiv, Sukdev, and gods like Brahma, who were born out of the naval (of a lotus), many poets, yogis, and saints with matted hair, all went away from this world, after passing their time (being afflicted or afraid of the passion of lust).”(2)

Therefore, Kabir Ji makes an appeal to (God) the only power who could save us (from this or any other malady) and says: “(O’ God), You are unfathomable, I don’t know how deep (and merciful) You are. O’ merciful Master of the meek, (except for You, I don’t know to) whom may I narrate my pain. O’ the ocean of peace, please save me from this pain (of birth and death, which has arisen from the worldly desires or) Maya, so that I may keep uttering Your praises.”(3-5)

The message of this shabad is that the impulse of lust is very powerful. Even many great sages and gods could not save themselves from it. The only way we can save us from this evil is that we should humbly pray to God to show His mercy and protect us from this and other passions and thus save us from the pain of births and deaths.
In the previous shabad, Kabir Ji told us that the impulse of lust is so powerful that even the great sages and gods could not save themselves from it. The only way we can save ourselves from this evil is to humbly pray to God to show mercy and protect us from this and other passions, and save us from the pain of births and deaths. In this shabad, he tells us what other impulses beside lust afflict and ruin us, with the result that ultimately we depart from here losing the capital stock of our life breaths in vain.

Kabir Ji explains the entire situation with a beautiful metaphor of an olden day’s mode of trade, when merchants would load their wares in special giant bags of jute with the help of long bamboo sticks and put these on bullock carts to take the wares to the nearby towns for sale. On the way they had to guard their merchandise from being looted by highwaymen or being excessively taxed by the tax collectors. Many times a poor merchant would lose all his merchandise and return home empty handed. Using this metaphor, Kabir Ji warns us that if we are not careful then we could be robbed by our evil impulses and depart from this world like a trader who has lost everything.

Referring to man’s soul, the five senses, openings in the body, and the main arteries in the metaphor of an olden day merchant, Kabir Ji says: “(O my friends, our) soul is like a merchant, (the five sense organs are like) his five retailers who are taking with them the false (worldly wares loaded on) twenty five oxen (or sub properties of the five main elements of earth, water, fire, air, and ether) of which our body is made. These wares are put in ten giant bags (the five sense organs like sense of touch and taste and five action organs like hands and feet) with the help of nine long poles (or the nine openings such as ears and eyes). These bags are tightened with seventy two strings (the seventy two main arteries in the human body).”

However, Kabir Ji knows that (like the mind of an ordinary human being) this merchant is engaged in a trade, which is surely going to end up in a big loss, therefore he says: “I don’t have anything to do with such a trade, where every day one’s capital keeps decreasing and the interest keeps multiplying.”

Still using the same metaphor, Kabir Ji explains how the ordinary human being is engaged in such a losing business that would lead him into bankruptcy. He says: “Joining together as seven partners (five sense faculties, mind and intellect) are doing a business (of evil deeds). They have also made the habits acquired from their past deeds as (their helpers and) companions. On the way (the three impulses for good, evil, or mixed deeds) quarrel and loot them like the three tax collectors. (So in the end, at the time of one’s death, one departs like) a peddler returning home empty handed.”
Commenting on the pitiable state in which such a human being leaves the world, Kabir Ji says: “(O’ my friends, in the end, when one’s) capital (of life breaths) is finished, one’s business (in the world) ends, the convoy (of one’s body) breaks down in all the ten directions. Kabir says: “(O’ my mind, if you merge in a state of equipoise, then all your doubt would hasten away, and your task would be accomplished.”(3–6)

The message of this shabad is that God has given us the capital of breaths to invest in the trade of virtues and earning the profit of God’s Name. But if misguided by evil impulses, we let this capital (of our given life breaths) be wasted, we would go as losers from this world. On the other hand if we use this opportunity to get attuned to God, then we would achieve the object of our life and reunite with God from whom we have been separated.
It appears Kabir Ji uttered this shabad, while conversing with a typical Brahmin who was arrogant about his caste. The Brahmin thought that his was the only caste, which is pure. For that reason he wouldn’t let any person of lower caste, particularly a Shudra, touch him. He was most particular about maintaining purity of the food he cooked and ate. For this purpose he would first sweep and clean his cooking place, plaster it with cow dung, and then draw a circle around it to mark the boundary of his cooking yard, and then nobody was supposed to enter it. Kabir Ji wanted to advise this Brahmin and others that in reality everybody and every place, including the courtyard prepared by him, was impure and only those persons are pure whose thoughts are pure.

First talking about human beings themselves, Kabir Ji says: “(O Brahmin, if you seriously think about it, you would conclude that one’s) mother is impure and impure is also the father, and impure are their fruits or the children (because all of them have to pass through the impure genital organs of the mother and are born from the impure semen of the father. So when human beings) come (into this world), they are impure and they are impure when they go (because they commit so many sins during their life). In this way, the unfortunate ones (are born) and die in impurity.”(1)

Now challenging that Brahmin (also called Pundit) to show him a truly pure or unpolluted place, he says: “O Pundit, tell me, what place is pure, sitting where I may eat my food?”(1-pause)

What to speak of an unpolluted place, Kabir Ji reminds this arrogant Brahmin, that even our major organs are impure. He says: “O’ man, lost in the fire of arrogance of your Brahmin caste, (if you think dispassionately, your) tongue is false, (because it) tells lies, (similarly) the ears and eyes are all impure, (because these listen and see impure and false things), and the impurity of our sex organ is never removed.”(2)

Next pointing to the process of cooking itself, Kabir Ji says: “(O’ Pundit), impure is the fire, impure is the water, and impure is the woman who while sitting (in this courtyard has) cooked the food. Also impure is the ladle, with which you start distributing the food and impure is the one who sits there and eats.”(3)

In conclusion, Kabir Ji says: “(O’ Pundit), impure is the cow dung (excreta of a cow, which people used as fuel in olden days), impure is the courtyard, and impure is the boundary line, which you have drawn (around it). Kabir says, only those persons are pure, who have been blessed with true realization (that it is God alone who is true or pure).”(4-1-7)

The message of this shabad is that although we should try to be as hygienic and clean as reasonably possible, yet we should not be obsessed with such superstitions that a mere touch of a person of low caste is going to pollute us or our food. If we think deeply then there is pollution and impurity all around and within us. The only way by which we can become pure and immaculate is by having pure thoughts and meditating on God’s pure Name.
The message of many previous shabads is that there is no need to follow the Brahmin practices of going on pilgrimages, worshipping statues, or bathing in holy waters. One can realize God residing within one’s own body by listening to (Gurbani) the Guru’s word. In this shabad, Rama Nand Ji who was a Brahmin, and the Guru of such renowned devotees as Kabir, Ravi Das, Saain, Dhanna, and Peepa, speaks against Brahmin beliefs and endorses Guru Ji’s view that there is no need to go to holy places, because one can realize God while sitting in one’s own home.

As if responding to those who have been asking him why he didn’t go to pilgrimages, Rama Nand Ji says: “(O’ man), why should I go (to holy places), when while sitting in my home I have been imbued with the love (of God)? My mind no longer wanders (and it has become so stable as if it has) become handicapped.” (1-pause)
It is believed that before meeting his Guru, Rama Nand Ji used to worship statues, but upon listening to his Guru, he realized that God resided in his own heart and there was no need for him to do any ritual worship of stones. Describing this change in the form of a story, as if he were a woman getting ready to worship her idol, Rama Nand Ji says: “One day, a desire arose in my mind (to see God). After grinding some sandal (paste), I picked up perfume and many fragrant flowers and proceeded to God’s place (the temple) to worship Him. (But then my) Guru told me that God resides in the home (of your heart itself, and therefore there is no need to go outside to see Him).”(1)

Therefore rejecting the need for going to any holy places, Rama Nand Ji addresses God and says: “To whatever (holy places) we may go, there is either some water (to bathe in), or some statue (to worship. But O’ God), You are pervading in equal measure everywhere. I have studied and looked into all Vedas and Puranas, (and have come to the conclusion that we should go there (to the holy places), if God were not present here.”(2)

Rama Nand Ji concludes the shabad by expressing his thanks to his Guru, and says: “O” true Guru I am a sacrifice to you, who has removed all my complicated doubts. Now Rama Nand is meditating on the Name of his Master (and has realized that Gurbani) the Guru’s word can remove (the sin of) millions of (evil) deeds.”(3-1)

The message of this shabad is that there is no need for us to go to any particular holy place to find God. All we need to do is to listen to Guru’s advice, and meditate on God’s Name, wherever we are. By doing so we would be able to see the sight of God right within our own body and everywhere.
In one of the episodes of devotee Nam Dev’s life, the Muslim ruler told him to either show a miracle and revive a dead cow or convert to Islam, otherwise he would be put to death. But in spite of his mother’s advice to the contrary Nam Dev refused to convert to Islam, and didn’t let his faith in God be shaken. In this shabad, he tells what happens if a person deserts his Master and why one needs to be firm in one’s faith.

Warning us against abandoning our faith in time of difficulty, Nam Dev Ji says: “When one’s loyalty to one’s Master puts a servant in (some) difficulty (and to save him or herself) the servant deserts the Master, then (that servant) doesn’t live very long and brings shame to both his or her lineages (on the mother’s and father’s sides).”(1)

So expressing his firm resolve to worship God in accordance with his own faith, Nam Dev Ji says: “(O’ God), I wouldn’t abandon Your worship, even if people laugh at me. Your lotus feet (Your loving thoughts) reside in my heart.”(1-pause)

Illustrating with an example, the resolve of true saints to meditate on God’s Name, Nam Dev Ji says: “Just as one becomes ready to die for the sake of one’s (worldly) wealth, similarly the saintly people don’t abandon God’s Name.”(2)

However Nam Dev Ji points out that one doesn’t become a true saint or devotee of God, simply by doing some ritual worship. He says: “(Going on pilgrimages) to Ganges, Gya, or Godaawari, are things done to please the worldly (people). O’ Nam Dev, a person is a true devotee (only) if God is pleased (with that person).”(3-1)

The message of this shabad is that if we want to become true devotees of God, then we should keep meditating on His Name under all circumstances and shouldn’t abandon our faith in Him even in the face of many difficulties.

Personal Note: Perhaps that is why, Guru Gobind Singh Ji ordained that his followers should have five distinct symbols including long hair, so that in times of difficulty, they wouldn’t easily be able to hide or deny their faith.
In the previous shabad, Nam Dev Ji advised us that if we want to become true devotees of God, then we should keep meditating on His Name under all circumstances and shouldn’t abandon our faith in Him, even in the face of difficulties. In this shabad, he takes the other side and shows us how we should pray to God to take us out of difficulties and save us from the worldly temptations.

Comparing this world to a vast ocean Nam Dev Ji prays to God on our behalf and says: “O” my God of beauteous hair, (the impulses of greed for worldly riches are so strongly swaying my mind, as if) the waves of avarice are continuously rising in this (worldly) ocean and my body (soul) is getting drowned (in this ocean of life).”(1)

Repeating his prayer, Nam Dev Ji says: “O” Gobind (God of universe), this world is (like) an ocean, please ferry me across, O” my Beethal (the detached one).”(1-pause)

Just as when caught in strong winds a boatman finds it impossible to steer his boat with his oars and starts praying for help, similarly finding himself helpless against the worldly temptations, Nam Dev Ji prays: “(O” God, being surrounded by) the strong winds (of worldly desires) I cannot steer the boat (of my life) and cannot find the shore, where You reside (so that I could reach You).”(2)

Therefore praying to God for help, Nam Dev Ji says: “O” God, show Your mercy and unite me with the true Guru who may ferry me across (this worldly ocean).”(3)

As if expressing his complete helplessness against the strong winds of worldly temptations, Nam Dev Ji urgently pleads for God’s help, and says: “O” my Beethal, Nam Dev says, (what to speak of steering the boat of my life in this stormy, worldly ocean), I don’t even know how to swim. Therefore I entreat You again and again, to hold out Your hand (and pull me out of this ocean), O” my God.”(4-2)
The message of this shabad is that if we want to save ourselves from being drowned in the worldly desires of greed and lust, then we should pray to God to unite us with the true Guru, who may teach us how to save ourselves from being misled by false worldly temptations and obtain union with God.

In the previous shabad, Nam Dev Ji advised us that if we want to save ourselves from being drowned in the worldly desires of greed and lust, then we should pray to God to unite us with the true Guru who may teach us how to save ourselves from being misled by false worldly temptations and obtain union with God.

In this shabad, Nam Dev Ji uses a very beautiful metaphor of a washerwoman in India, who daily drives a cart laden with dirty clothes to a village pond, where her husband washes those clothes. Nam Dev Ji compares our body to the cart laden with dirty clothes (or sins), and our soul to the washerwoman and the Guru to the washer man who helps us wash clean the dirty clothes of sins in our (body) cart.

So Nam Dev Ji says: “Just as when the cart laden with (dirty clothes) advances slowly, and holding a stick in her hand (the washerwoman) keep it pushing forward, (similarly when our body is slow in proceeding toward the Guru, we have to keep it gently pushing toward the spiritual path).”(1)

Continuing the same metaphor, Nam Dev Ji says: “(O’ my friends, just as the washerwoman) drives the cart toward the washing platform, while uttering words like “Tharatit” (go, go), the dear beloved (of the washer man) proceeds toward the pond, to get (her dirty clothes) washed, (similarly the Guru following soul inspires the body to go to the Guru’s place so that it can get rid of its evil thoughts or desires).”(1-pause)

Nam Dev Ji says: “Imbued with the love (of his beloved devotees, like) the washer man (Guru) washes clean (the dirty clothes of) their sins. Therefore by Guru’s grace, my mind has been imbued with the love of God’s feet.”(2)
In closing, he says: “Nam Dev submits (that God) is pervading everywhere, and shows mercy on His devotees.”(3-3)

The message of this shabad is that if we want to purify our body of its sins and evil desires then we should join the congregation of saintly persons, put our mind under the charge of our Guru and faithfully follow his advice or Gurbani so that it is washed clean of all evil desires and is imbued with true love of God.

Basant Bani Ravi Das Ji Ki

It is common weakness in us that we keep feeling arrogant about our wealth, relatives, costly clothes, or our body itself. We don’t realize that we may die any day and all our possessions and relatives, including our body, would be left behind, and our soul
would have to deal with the demon of death and suffer punishment for all our sins. In this shabad, devotee Ravi Das Ji warns us about the above reality and tells us the way, following which we can avoid any punishment or suffering in other existences.

As if warning his soul against being arrogant because of its wealth, and reminding it of impending death, Ravi Das Ji says: “(O’ my soul), you don’t understand anything. Seeing your (rich) dress you get inflated (with ego. But remember that) the crow (of death) is hovering over your head and a self-conceited (soul) has no place (in God’s court. It is handed over to the demon of death for appropriate punishment).”(1)

Continuing to admonish his body, Ravi Das Ji says: “O’ foolish one, why do you feel inflated with ego? (Remember that) you would perish quicker than a giant mushroom in the month of Bhadon (mid Aug. to mid Sept.).”(1-pause)

Ravi Das Ji uses another metaphor to advise himself and us against trying to find God in mountains and jungles instead of looking for Him in our own body. He says: “Just as a deer doesn’t know that the fragrance (of musk is coming) from its own body, but it is searching it outside, similar is the state of the human beings who try to find God outside. However the person who reflects on his or her own body (that it is short-lived), the demon of death doesn’t torture that one.”(2)

Next warning us against being arrogant, because of our large families and committing many sins for their sake, Ravi Das Ji says: “(O’ my soul), you feel arrogant, because of your son or wife. (But remember that) God would ask you for the account (of your deeds) and the soul has to suffer punishment for its evil conduct. (So after death), whom would you call and say, come O’ dear (and save me)?”(3)

Ravi Das Ji concludes the shabad by telling us how all our past sins can be washed off and how irrespective of our caste at birth we can end this cycle of birth and death.

He says: “(O’ my friend), if you seek the shelter of the saint (Guru), millions of your sins would be washed off. Ravi Das says, one who meditates on God’s Name, doesn’t have to worry about being born into a low caste or go through any other existences (because such a person’s cycle of birth and death comes to an end).”(4-1)

The message of this shabad is that if we want to wash off all our past sins and be saved from the fear of future existences, we should seek the shelter of saint (Guru) and meditate on God’s Name under his guidance.

It is the same light
Various authors have given different interpretations of this shabad. Some believe that Kabir Ji uttered it when he realized that God had come to visit him in the form of a cow. Others believe that he uttered it while addressing a stray dog, which had stolen wheat flour from his house. Prof. Sahib Singh, whose Punjabi translation of Shri Guru Granth Sahib Ji is considered most authentic in many circles, is of the opinion that this shabad is addressed to an ordinary human being and giving the example of a cow and a dog, Kabir Ji is advising us against being greedy, lest we come to grief. It is this interpretation, which is given below.

Kabir Ji says: “(O’ human being, your gait and dress is like a civilized gentleman), your gait is like a cow, who has shining hair on its tail.”

However cautioning us to remain contented with what we have, Kabir Ji says: “(O’ my friend), whatever is there in this house, search it out and eat it, but don’t go to other persons’ houses. (In other words, enjoy whatever you can earn by your own honest means, but don’t try to steal what belongs to others).”

Continuing his address, Kabir Ji says: “(O’ man, I can understand, why a dog) licks the flour mill and eats the flour, (but I don’t understand), where it wants to take a small rag (used to clean the) flour mill. (In other words, I can understand, what wealth you use for your daily living or enjoyment, but I don’t understand, where you are going to use the extra wealth, which you are daily trying to hoard in your banks).”

Warning a human being against ambitions for more and more wealth and power, which many times results in unexpected pain and suffering, Kabir Ji says: “(O’ man, like a stray dog) whose eyes are fixed on a high hanging pot full of milk (you are always having ambitious to acquire more and more wealth and power). But be careful lest you are hit with the blow of a wooden stick on your back (and ruined).”
In conclusion, Kabir Ji says: “O’ man, you might have enjoyed (your wealth and possessions gained through all kinds of moral and immoral means, but be careful) lest someone hit you with a stone or brick (and hurt you severely).” (4-1)

The message of this shabad is that we should remain contented with what God has given us and should not try to be overambitious, or try to usurp what belongs to others, lest we suffer painful consequences due to our greed.
Rag Sarang Chaupadaiy

Mehla-1 Ghar-1

With this shabad begins a new chapter in Rag Sarang (Musical Melody Sarang), which is a very popular, simple, and soothing melody. It is believed that it is the tune in this melody, which charms a snake and attracts it to come closer to the snake charmer. In this shabad, using first person method of preaching, as if describing his personal experience Guru Ji tells us what happens when like a simple unpretentious bride, one surrenders oneself to God and revels in the peace and bliss of the glory of one’s Master.

Expressing his devotion and gratitude to his Master, Guru Ji says: “(O’ my friends), I am the hand maiden of my Master. (Since the time), I have grasped the feet (and sought the shelter of God, He has) wiped out my ego.”(1-pause)

Describing how by reflecting on the word of the Guru, he has realized the omnipotence of God and has been enchanted by His love even more, Guru Ji says: “(O' my friends), by reflecting on (Gurbani) the word of the Guru, (I have realized that) my Beloved, who is dear to me like my life breath is perfect and His immaculate light is pervading everywhere, that captivating God has enchanted my heart.”(1)

Guru Ji now shares with us the state of his mind, before and after being imbued with the love of God, and says: “(Before being imbued with the love of God, I was) self-conceited, of shallow and false intellect, and there was pain in my mind and body. But since the time I have been imbued with the love of the colorful all-pervading God, by meditating on God’s Name my mind has calmed down.”(2)

Stating what other changes have happened since the time he abandoned his ego and detached himself from worldly involvements, Guru Ji says: “(Since the time), renouncing ego I have become detached (from worldly affairs), my intellect has become true and is absorbed in the eternal (God); my mind has reconciled with the lineage-free immaculate God and I have forgotten about my esteem in public.”(3)

Guru Ji concludes this shabad by expressing his unequivocal love for God and says: “O’ my dear Beloved, the support of my life breaths, neither (there was) in the past, nor in the future (there would be anyone) like You. O’ Nanak, (the bride soul) who is imbued with the love of (God’s) Name, is a truly happily wedded bride whose spouse is God Himself.”(4-1)

The message of this shabad is that abandoning our ego we should surrender ourselves to the loving devotion of God. Then we would enjoy such a state of divine peace and bliss as if we are happily wedded brides of God.
In the previous shabad, Guru Ji advised us that abandoning our ego, we should completely surrender ourselves to the loving devotion of God. Then we would enjoy such a state of divine peace and bliss as if we are happily wedded brides of God. In this shabad, he goes one step further and states that it is impossible to live (a happy life) without meditation on God and experiencing His presence within and around us. He also describes the pains and sufferings, which a human soul goes through when it forsakes God, and on the other hand the blessings it enjoys, on seeing Him.

He says: ‘(O’ my friends), how can we live without (meditating) on God. (Without it) sorrow afflicts us. (Further, without meditating on God’s Name), our tongue has no relish (or sweetness) and it utters insipid and tasteless (words. Without meditation on God), the fear of death torments (one’s mind).’(1-pause)
Stressing the importance of God’s sight, Guru Ji says: “(O my friends), so long as (the soul bride) doesn’t see her Beloved, it remains hungry and thirsty (for it. But) immediately upon seeing Him, her mind feels gratified and then feels delighted like the lotus which blossoms forth with the relish of water.” (1)

Illustrating the delight of the human soul on experiencing the company of God with another metaphor, Guru Ji says: “When the low clouds thunder and pour rain, cuckoos, peacocks, trees, bulls, birds, and snakes, all feel delighted. (Similarly, the bride in whose heart God) comes to abide deems herself very fortunate.” (2)

Now Guru Ji comments on the state of that bride (soul) who has not experienced the bliss of union with her Spouse. He says: “(O’ my friends), unclean, ugly, unwomanly, and immoral (is that bride soul), who has not enjoyed the bliss of her spouse (God’s) union. (The bride) whose tongue has not been satiated with the relish of the elixir of God’s (Name) because of her evil intellect, remains consumed in pain.” (3)

In conclusion, Guru Ji says: “O’ Nanak, (the bride soul) whose mind has become consoled immediately upon seeing (God), enjoys peace and poise. She neither comes or goes nor suffers any ache or pain in her body.” (4-2)

The message of this shabad is that we should keep meditating on His Name at all times with such love and devotion that God may bless us with His sight. Only then would our human life be considered successful. Only then would we get rid of the perpetual pains of birth and death and tortures to our mind and body.
In many previous shabads, Guru Ji told us that it is only after we listen to (Gurbani) the Guru’s word and develop full faith in it that we truly appreciate the qualities of God, fall in love with Him, and then are able to enjoy His presence all around us. In this shabad, Guru Ji describes his own experience in this regard.

He says: “Since the time when my mind was convinced (about the truth in the) words of the true Guru, I have obtained God, the support of my life breaths. Now (I am convinced that) my beloved God is not far from me.”(1-pause)

Using the metaphor of a bride who is happily united with her spouse, Guru Ji says: “O’ bride (soul), this is how (by believing that God is always in our company, we) meet God our spouse, and blessed is such a loving (bride soul). Further, by reflecting on (Gurbani) the word of the Guru, her illusions about caste or color are removed.”(1)

Describing other worthy changes, which come in the thinking of such a person, Guru Ji says: “She whose mind gets convinced (about the truth in Guru’s word), doesn’t have any self-conceit and forsakes all cruelty and greed. Such a loving bride (soul) embellishes herself with Guru’s love and calmly enjoys her Groom’s company.”(2)

Many times it so happens that being too much in love with our friends and relatives, we are so much involved in worldly affairs that we forsake God and keep doing all deeds motivated by duality (or love of worldly things and relatives rather than God). Regarding such excessive love for our friends and relatives, Guru Ji says: “I would rather burn such a love for my family or relatives, which is nothing but expanse of worldly attachment. Because within whom is no love for the relish of God’s (Name), all that person’s deeds are motivated by duality and sinful intent.”(3)

Guru Ji concludes the shabad by commenting on the glory obtained by a bride (soul), who is in love with God from the core of her heart. He says: “That loving bride (soul), in whose (heart) is enshrined the invaluable jewel of God’s love, doesn’t remain hidden from others for long. O’ Nanak, age after age, seeking the shelter of the Guru, she has been enshrining the priceless (jewel of God’s) Name in her heart.”(4-3)
The message of this shabad is that if we want to meet our Beloved God, we have to believe in the Guru’s word that our Beloved spouse pervades in each and every heart and shedding our ego and cruelty we have to treat others with love and compassion. Then we would gain glory in the world and honor in God’s court.

Sarang Mehla-4

In the previous shabad, Guru Ji told us that if we want to meet our Beloved God, we have to believe in the Guru’s word, that our Beloved spouse pervades in each and every heart and shedding our ego and cruelty we have to treat others with love and compassion. Then we would gain glory in the world and honor in God’s court. In this shabad, Guru Ji describes how much he himself honors and respects the saint Guru.
He says: “(O’ my friends, I humbly serve the saints, as if) I am the dust of the feet of saintly devotees. By joining the true company (of saints) I have obtained the supreme status (and I see) that God is pervading everywhere.”(1-pause)

Describing what happens when we meet the true Guru, he says: “When we meet the saint true Guru, we obtain peace and he rids us of our sins and sorrows. Then our soul blossoms in delight and we see the immaculate Being in front of us.”(1)

Commenting further on the merits of the company of saintly people, he says: “(O’ my friends), by good fortune, the person who has obtained the company of saintly persons, (has realized that) God’s Name is fully pervading everywhere. By (humbly listening to the immaculate words of holy persons, as if) bathing in the dust of the feet of the saintly persons, that person has (earned the merit of) bathing in the sixty eight holiest places.”(2)

Now commenting on the state of those who remain imbued with the love of worldly riches, Guru Ji says: “(O’ my friends), one who remains afflicted with the false (worldly) love, his or her heart remains impure and polluted by the evils of bad intellect. Without good fortune, we don’t obtain the company (of saints) and our mind agonizes in ego.”(3)

Guru Ji concludes the shabad by praying to God to bless him with the humble service of the saint (Guru). He says: “(O’ God), be kind and show mercy on me. I beg for (the humble service) the dust of the feet of the holy congregation. O’ Nanak, on meeting the saint (Guru), we obtain God, and a devotee sees God in front of him or her.”(4-1)

The message of this shabad is that when we are blessed with the company of saints and the guidance of the true Guru, our mind is purified and becomes free of self-conceit and sinful thoughts. Then we see the all-pervading God in our presence and enjoy the bliss of His union.

It is the same light
In the previous shabad, Guru Ji advised us that when we are blessed with the company of saints and the guidance of the true Guru, our mind is purified and becomes free of self-conceit and sinful thoughts. Then we see the all-pervading God in our presence and enjoy the bliss of His union. In this shabad, he describes the blessings he himself obtained when he sought guidance of the Guru and meditated on God’s Name.

He says: “I am a sacrifice to God’s feet (His immaculate Name. I have realized that without it) the dreadful worldly ocean cannot be crossed. Therefore, you should again and again meditate on God’s (Name), it would ferry you across (this ocean).”(1-pause)

Describing his present state of mind, Guru Ji says: “By reflecting with a sense of service and dedication, confidence in God has welled up in my heart. So I daily meditate on the meritorious all-powerful God’s Name in my heart.”(1)

Stating the blessings he has obtained by Guru's grace, he says: “(O” my friends, the) unperceivable and unfathomable God is pervading everywhere. That infinite and incomprehensible God is abiding in our body and mind. When the Guru became gracious, I obtained Him and realized that incomprehensible God in my heart.”(2)

However commenting on the state of the self-conceited persons, Guru Ji says: “(O” my friends), the Name (of God), the support of the entire earth is present in all creatures, but to the arrogant worshippers of power, He appears far away. Always burning in the fire of desire, (the self-conceited persons never understand this thing so) they have wasted their human birth, as if) they have lost the game (of life) in gamble.”(3)

Guru Ji concludes the shabad by listing the virtues a person acquires on whom the Guru shows his grace. He says: “He on to whom the Guru shows even a tiny bit of grace, whether sitting or standing, sings God’s praises (at all times). O’ Nanak they on whom has been cast the glance of (God’s) grace, their honor has been saved.”(4-2)
The message of this shabad is that we should seek the blessings of the true Guru so that he may help us realize God within us and then by meditating on God’s Name we may swim across this dreadful worldly ocean.

In the previous shabad, Guru Ji advised us that we should seek the blessings of true Guru so that he may help us realize God within us. By meditating on God’s Name we may swim across this dreadful worldly ocean. In this shabad, he shows us how to
approach the Guru, what to ask and what kinds of blessings he bestows on those with whom he is pleased.

Therefore affectionately addressing the Guru, he says: “O' my beloved (Guru), please bless me with God’s nectar Name. (I know that) they with whom Guru’s mind is pleased, (the Guru) accomplishes their tasks.”

Describing the blessings received by those who humbly approach the Guru, he says: “(O’ my friends), they who humbly surrender themselves to the Guru, have (all their) sufferings eradicated. Every day, in the presence of the Guru, they perform (God’s) worship. (By following Gurbani) the Guru’s word (of advice) their lives become embellished.”

Elaborating on the conduct of Guru following people, he says: “In the minds (of such devotees) is the ambrosial (God's) Name. On their tongue is the relish (of Name). With gusto they sing (praises of Name) and reflect on its essence. By Guru’s grace they have realized the relish of the (Name) nectar and they obtain the gate to salvation.”

Stating how much he respects and how he has surrendered before his Guru, he says: (O’ my friends), the true Guru who is steady, whose intellect is also immovable (and unwavering), who steadfastly leans on the support of Name, before him I surrender my soul, and I am a sacrifice to that true Guru.”

Commenting, on the state of those self-conceited persons who instead of listening to the Guru follow the dictates of their own minds, Guru Ji says: “(O’ my friends), the self-conceited are involved in doubt and duality, because within them is the darkness of ignorance. To them the benefactor true Guru is not visible, therefore they (neither obtain peace in this world nor in God’s court, as if they reach neither this nor the other shore (and drown in this worldly ocean)).”

Guru Ji concludes the shabad by making a humble prayer before God. He says: “That Master is pervading everywhere and in each and every heart. He is all-powerful and is exercising His power. Nanak, the slave of slaves (prays before Him and says, O’ God) show mercy and emancipate (me from this dreadful worldly ocean).”

The message of this shabad is that if we want that our tasks are accomplished, and we are ferried across this dreadful worldly ocean, then we should seek the grace of true Guru, day and night devote ourselves to the worship of God, and with relish and gusto meditate on His Name.
In the previous shabad, Guru Ji advised us that if we want that our tasks are accomplished and we are ferried across this dreadful worldly ocean, then we should seek the grace of true Guru day and night, devote ourselves to the worship of God and with relish and gusto meditate on His Name. In this shabad, Guru Ji explains what he means by meditating on God’s Name and tells us what kinds of blessings we obtain when we follow Guru’s advice.

Describing the attitude with which we should serve God, he says: “(O' my friends), serve (and worship) the Master in such a way that whatever He does, deem it as right thing and through the Guru remain attuned to His Name.”(1-

Now Guru Ji tells us what kind of bliss one enjoys when one is imbued with the love of God. He says: “(The person to whom) God’s love seems extremely pleasing, forsakes all other (worldly loves). Every day such a person abides in bliss, and his or her mind remains convinced (about God’s grace) and the soul remains merged in the (divine) soul.”(1)
However, Guru Ji cautions: “(O’ my friends), only when one sings praises (of God), is the mind satiated and peace comes to abide in the mind. Only when the Guru becomes merciful, one attunes the mind to God and obtains Him.” (2)

Describing the blessings obtained when one meditates on God, Guru Ji says: “When one meditates on God, one’s intellect is illuminated and one attunes the mind to the essence of (divine) wisdom. Then within one manifests the divine light, the mind is convinced, and one is imperceptibly absorbed in (divine) meditation.” (3)

However commenting on the state of those who even though utter God’s Name again and again, but have evil thoughts in their minds, Guru Ji says: “They, who have deceit in their minds, practice deceit everyday, but from their mouths utter God’s Name again and again; within them is greed and pitch darkness (of ignorance), they suffer in such pain (as if they are being) beaten like husk.” (4)

Guru Ji concludes the shabad by stating what happens when God is pleased with someone. He says: “(O’ my friends), when my God becomes very much pleased with someone, through the Guru He imbues that person with His love. O’ Nanak, that person obtains the immaculate Name, and by meditating on the Name obtains peace.” (5-4)

The message of the shabad is that if want to enjoy a state of peace and bliss, then we should love God so much that whatever He does, we should accept it as the right thing and through the Guru attune ourselves to His Name.

The message of the shabad is that if want to enjoy a state of peace and bliss, then we should love God so much that whatever He does, we should accept it as the right thing and through the Guru attune ourselves to His Name.
In the previous shabad, Guru Ji advised us that if want to enjoy a state of peace and bliss then we should love God so much that whatever He does we should accept it as the right thing and through the Guru, attune ourselves to His Name. In this shabad, he shares with us his own experience of meditating on God's Name.

He says: "(O' my friends), my mind has been convinced (about the bliss of meditating on) God’s Name. (Since the time) the true Guru has imbued my mind with the love (of God), the discourse of God seems pleasing to me."(1

But even in this state, Guru Ji prays to God and says: "(O' God), be kind upon me the poor one, and bless Your devotee with the (opportunity to listen and utter) Your unutterable discourse. By joining with the saintly persons, they who have obtained the relish of God’s (Name), God seems pleasing to their mind and body."(1

Guru Ji now tells us about the blessings obtained by those who have realized God’s Name. He says: “Following Guru's instruction, they who have realized God’s Name, have been imbued with God’s love and have become detached (from worldly involvement). The one who has met the supreme Being, has obtained (spiritual) peace and all that one’s coming and going (in and out of this world) has come to an end.”(2

Expressing the extent of his love for God, Guru Ji prays: "(O' God, I wish that) with loving eyes, I may see my God and Master and with my tongue I may utter (Your) Name. (I also wish that) day and night, I may keep listening to songs of Your praise with my ears and You may remain pleasing to my heart."(3

Guru Ji concludes the shabad by acknowledging his Guru’s help in his spiritual enlightenment. He says: "(O’ my friends), when the true Guru brought under (my) control the five demons (of lust, anger, greed, attachment and ego), my mind was attuned to God’s Name in a state of ecstasy. Devotee Nanak says that on whom God has become merciful that person’s mind is absorbed in God’s Name.”(4-5

sarvaneekertan sun-o diinaat Quaatee
hirgai har har bhaanee. ||3||

panch janaa gur vasgat aanay ta-o
unman naam lagaanee.

jan naanak har kirpaa Dhaaree har
raamai naam samaanee. ||4||5||
The message of this *shabad* is that if we want to reach a state of supreme bliss and ecstasy, then we should seek the guidance of the Guru to control our five evil impulses of lust, greed, anger, attachment and ego. Only then would our mind be attuned to the love of God’s Name and our soul would merge in His prime soul.

We human beings generally remain involved in collecting wealth, and possessions in the shape of bank balances, jewelry, houses, cars, furniture and other things. We forget that one day we would depart, leaving all these things here. All of these are subject to destruction and decay. In this *shabad*, Guru Ji tells us for what we should educate ourselves, which may accompany us even after death and would be most helpful to us in the court of God.

Addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, meditate on and read God’s sublime Name. Except for God’s Name, nothing is everlasting, all other expanse (of worldly things) is (spiritually) fruitless.”

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**Sarang Mehla-4**

We human beings generally remain involved in collecting wealth, and possessions in the shape of bank balances, jewelry, houses, cars, furniture and other things. We forget that one day we would depart, leaving all these things here. All of these are subject to destruction and decay. In this *shabad*, Guru Ji tells us for what we should educate ourselves, which may accompany us even after death and would be most helpful to us in the court of God.

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**saarag mehlaa 4.**

jap man raam naam parhho saar.
raam naam bin thir nahee ko-ee hor nihfal sabh bisthaar. ||1|| rahaa-o.

ki-aa leejai ki-aa ṭajee-ai ba-uray jo deesai so chhaar.
jis bikhi-aa ka-o tumʰ apunee kar jaanhu saa chhaaḍ jaahu sir bhaar. ||1||

til til pal pal a-oDh fun ghaatai boojh na sakai gavaar.
so kichh karai je saath na chaalai ih saakaṭ kaa aachaar. ||2||

sant janaa kai sang mil ba-uray ta-o paavahi mokh ḍu-aar.
bin satsang sukh kinai na paa-i-aa jaa-ay poochhahu bayd beechaar. ||3||

raanaa raa-o sabhai ko-o chaalai jhooth chhood jaa-ay paasaar.
naanak sant sadaa thir nihchal jin raam naam aaDhaar. ||4||6||
Many times we keep acquiring certain possessions, which we think enhance our prestige while getting rid of others, which appear below our social status. But Guru Ji points out that in the end all these possessions would be of no use to us. Therefore, addressing us, he says: “O’ foolish man, why do you (worry about) what to acquire, and what to discard? Whatever is visible is perishable. The worldly riches, which you deem as yours, you would leave behind and would take along the load (of sins committed for their sake).”(1)

Commenting further on the conduct of egocentric human beings, Guru Ji says: “With the passing of every moment our life is diminishing, but the foolish man does not realize this. One keeps doing (and acquiring those things, which don’t accompany one (after death). This is the conduct of a worshipper of power.”(2)

Now advising us on the authority of Vedas, the holiest and most revered Hindu scriptures in those days, Guru Ji says: “O’ ignorant one, go and join the company of saints (and meditate on God’s Name). Only then would you find the door to salvation. You may go and ask those who reflect on the Vedas, (they would all tell you that) without the company of saint (Guru), no one has obtained (true) peace.”(3)

In conclusion, Guru Ji now says: “(O’ my friends), whether one is a king or an emperor, everybody departs from (the world) leaving its false (perishable) expanse (here). O’ Nanak, only the saints who have made God’s Name their support, remain stable and unwavering in their minds.”(4-6)

The message of this shabad is that if we want to enjoy peace and stability of mind, then instead of being obsessed with acquiring worldly possessions, we should join the company of saintly people and meditate on God’s Name.
In the previous shabad, Guru Ji advised us that if we want to enjoy peace and stability of mind then instead of remaining obsessed with acquiring worldly possessions we should join the company of saintly people and meditate on God’s Name. But what to speak of ordinary human beings, even Guru Ramdas Ji’s eldest son Prithi Chand started quarreling when instead of him, Guru Ji anointed his youngest son Arjan Dev as the next Guru. The reason was that Guru Ji had observed that even though Prithi Chand was a good administrator, he was a very greedy and arrogant person. On the other hand, Arjan Dev was a most humble, compassionate, and sincere devotee of God. So in this shabad, while Guru Ji is apparently advising his own son against quarreling with him, his advice is equally applicable to all children.

Addressing Prithi Chand, he says: “O’ my son, why do you fight with your father? To fight with those (parents), who gave you birth and raised you, is sin.” (1-pause)

Commenting on his arrogance because of wealth, Guru Ji says: “(O’ my son), the wealth about which you feel proud doesn’t remain one’s own (forever). When one has to discard the relish of this wealth, then one repents.” (1)

Guru Ji concludes the shabad by advising him and us, what we should do. He says: “Meditate on the (Name) of that God, who is your Master. Devotee Nanak gives you this advice, if you listen (to it) your agony would go away.” (2-1-7)

The message of this shabad is that under the influence of our worldly wealth or physical strength, we should never quarrel with or disrespect our parents who have given us birth and sustenance. Instead we should try to serve them and concentrate on meditating on the Name of God who is our Master.

**Personal Note:** - The author is reminded that his reverend father often used to recite the above shabad, when his older sons used to quarrel with him.
In the concluding lines of previous shabad, Guru Ji advised us to meditate on the (Name) of that God who is our Master, and told us that if we listen (and act on this advice), then the agony (of our mind) would go away. But Guru Ji doesn’t limit himself to telling others what to do; he practices what he preaches. That is why in this shabad, he advises his own mind to meditate on God of the universe, converses with God in most endearing terms, and tells us how God’s true devotees become one with Him.

So addressing his own mind (and indirectly us), Guru Ji says: “O my mind, meditate on God, the Master of the world. I am so imbued with the love of the captivating God that all day and night, I depend on the support of God.”(1-pause)

Expressing his wonder at the glories of God, he says: “(O my friends), God’s glories are countless. O God, even though (sages like) Suk, Naarad, and sons of Brahma keep singing His praises, they cannot count Your merits. (O God), You are limitless. Only You Yourself know Your state.”(1)

Guru Ji concludes the shabad by describing the main traits of the true devotees of God and how close they are to Him. He says: “(O my friends), they who always (deem God so close to them, as if they) abide near God, are the (true) devotees and saints of God. O Nanak, those devotees of God so mix and mingle with God, as if water (river) has merged in water (the ocean).”(2-1-8)

The message of this shabad is that if we want to merge in the enticing, limitless God, then we should meditate on His Name and sing His praises day and night, so that one day He may show mercy on us and unite us with Him.